**Al-Mahdi (a.t.f.s.)**

Author:

***Ayatullah Sayyed Sadruddin Sadr***

Translated by:

***Jalil Durrani***

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To,

Abul Qasim Mohammad Ibn Al-Hasan Al-Askari Al-Mahdi, proof of Allah on His earth.

Pray, Grace my effort with your acceptance.

Sayid Sadruddin Al-Sadr

# In His Exalted Name

اَلْحَمْدُ لِلهِ رَبِّ الْعَالَمِيْنَ وَ الصَّلٰوةُ عَلٰي مُحَمَّدٍ وَ آلِهِ الطَّيِّبِيْنَ الطَّاهِرِيْنَ سِيِّـمَا عَلٰي الْمِهْدِيْ الْمُنْتَظَرِ الْاِمَامِ الثَّانِيْ عَشَرَ وَ اللَّعْنَةُ عَلٰي اَعْدَائِهِمْ اَجْمَعِيْنَ.

This (book) is a collection of a series of traditions narrated from the Holy Prophet (s.a.w.a.), his Progeny and companions – taken from Sunni sources. It also contains sayings and writings of Sunni scholars concerning the Awaited Mahdi (a.t.f.s.) from the Progeny of Muhammad (s.a.w.a.).

I hope this book remains a means of my remembrance and a vision for others. This book comprises of one preface, eight chapters and a conclusion. I ask Allah Almighty for its success and humbly request Him, the best of Helpers, for His favours.

Sayyed Sadruddin al-Sadr.

# The Aim and Approach of the Author

Some of my learned friends joined me in a noble and scholarly gathering. Discussions followed concerning the authenticity of traditions until it took us to the subject of the ‘Awaited Mahdi’ – a subject which we (the Twelve Imami’ah Shias) believe and which constitutes one of the principles of Religion.

Then, some of those present asked: ‘What do our Sunni brethren say in this regard? Are any traditions narrated from their sources compatible with our traditions or not’?

I replied: Yes. As per their own research, they are possessing diffused (Mustafeza) and authentic (Motawaatir)[[1]](#footnote-1) traditions and some among them have also written books in this regard. However, a few of them have spoken about this subject from the view­point of its originality, characteristics and other points which we believe.

Of course, there exist controversies and uncertainties which one generation usually inherits from the previous one and they speak about them and mention them in their books or writing with differences only in wordings but similar in meaning.

Thereafter one inquired: Can you write an article with regard to this matter restraining yourself to only those traditions which have also appeared in their works and then mention those difficulties and ambiguities followed by their replies and clarifications?

I replied: ‘Talking on such a task will endanger friendships which are undesirable especially today when we are in desperate need of unity among the Muslims.’

One of them reasoned: ‘Discussions in matters pertaining to knowledge will not be harmful if rules of debate are observed and one’s words do not transgress the boundaries of courtesy. In fact none has the right to speak harshly or rebuke the others.

Indeed, man is free in his views and doctrines and it is his right to stand by them. However we see in this respect that some have harmed others through their words and hence should bear the responsibility.’

I replied: I accept your reasoning and shall assume this responsibility, depending on the Strength and Power of Allah (s.w.t.) and observing the necessary customary etiquettes. Indeed Allah (s.w.t.) guides whomsoever He wishes.

Among the references of our Sunni brothers, only a few are in my possession. I examined each one of them meticulately and performed my task to the best of my ability. In most of them, the traditions about Imam Mahdi (a.t.f.s.) have not been mentioned in the specific chapters. Thus I collected a sufficient number of the traditions needed to serve our purpose and arranged them under specific topics.

I wrote every tradition under specific heads. Those traditions which comprised of many points, I have brought each one of those discussions under the same heading along with the reference.

It is worth mentioning that I have narrated the afore­mentioned traditions only from those books which were in my possession. As for the others, I have narrated them by relying on their respective honourable scholars.

Moreover, in narrating the traditions, I have confined myself only to those books which have been printed in Sunni printing houses. And have avoided books printed in Iran such as Al- Bayaan fee Akhbaar-e-Saaheb-e-Zamaan, ‘Al-Fosul al-Mohimma fee Ma’refatil A’imma’ and ‘Tazkeratul Ummah fee Ahwaal al-A’imma’ – except for some excerpts from the last mentioned.

Similarly I have refrained from narrating traditions from our own great scholars, books and writings for the simple reason that it may perhaps become a cause of suspicion (i.e. they might deem it to be false and fabricated.) However I have used some references from the book ‘Al-Dorar al-Mosuwia fee Shar al-Aqa’ed al-Ja’faria’ written by our Master Ayatullah Abi Muhammad Sayyed Hasan al-Sadr Kaazemi who has a great right upon us and to whom we owe a lot. I have used his references not as reasoning and argumentation but only as a means of supporting the subject at hand.

I hold Allah (s.w.t.) as witness that I have treated these traditions justly avoiding the path of injustice and deviation. I deemed it necessary to confirm my belief to reason and not vice-versa. Anyone who read and examines the contents of this book will not disagree.

Indeed it is incumbent upon everyone, particularly in religious matters, to emancipate oneself from blind imitation, delusions and assumptions. One should be on guard against prejudice and bigotry and only the truth should be kept in mind. What is advisable is the truth and one should embrace it wherever he finds it.

## Traditions – A Point of View

A researcher in “Usool-e-Din” (Principles of Religion) or “Furu-e-Din” (Fundamentals of Religion) will find few issues like Mahdaviyat discussed from all aspects credibility, reliability and innumerableness of its narrators who are the leading authorities in traditions, in Sunni books, irrespective of their differences in status and standards.

Indeed, there are many topics which are unanimously accepted by both sects whether in ‘Usool’ (principles) or ‘Furu’ (Fundamentals). Among them the most widely written topic by the Ahle Sunnat is that of ‘Mahdi’. It is amazing to note that they have discussed it extensively.

Indeed, as per their own research they have narrated traditions about ‘Mahdi’ (a.t.f.s.) from the Holy Prophet (s.a.w.a.) himself, his companions and his wives, difference being in the length of the traditions.

They have narrated traditions, both lengthy as well as brief, concerning ‘Mahdi’ (a.t.f.s.) from their leading traditionalists such as Bukhaari, Muslim, Nesaaee, Abu Dawood and Ibn Maaja.

Among the experts, names like Imam Ahmad ibn Hanbal, Abul Qasim Tabarani, Abu Noaim Esfahaani, Hammaad ibn Yaqub Raujani and Hakem, the Author of ‘Mustadrak’, can be cited.

Similarly names such as Haafiz Ganji Shaafaii, Sibt ibn Jauzi, Khaarazmi, Ibn Hajar, Mulla Ali Muttaqi, the Author of ‘Kanzul Ummaal’, Shablanji and Qunduzi, too, cannot be overlooked.

Some of their books in this regard are: Manaaqib al-Mahdi, Forty traditions from Abu Noaim Isfahaani, Al-Bayaan Fee Akhbaar-e-Saheb-uz-Zamaan from Abu Abdulla Ganji, Al-Burhan Feemaa Ja’a fee Saaheb-uz-Zamaan from Mulla Ali Muttaqi the Author of Kanzul Ummaal, Akhbar-al-Mahdi from Hammaad ibn Yaqub Raujani, Arf-ul-Wardi Fee Akhbaar al-Mahdi and Alaamaat al-Mahdi both from Jalaluddin Suyuti and the book of Al-Qaul al-Mukhtasar fee Alaamaat Mahdi al-Muntazar from Ibn Hajar Asqalaani.

Indeed traditions from the Holy Prophet (s.a.w.a.) about Hazrat Mahdi (a.t.f.s.) narrated through the Sunni sources, are numerous, reaching to the level of ‘Motawaatir’.

Ibn Hajar writes, “Abul Husain Aabori is of the opinion that the traditions of the Holy Prophet (s.a.w.a.) about the advent of ‘Mahdi’ (a.t.f.s.) and his being from the Ahlul Bait (a.s.) have come from successive transmitters.”[[2]](#footnote-2)

Shablanji states, the Tradition from the Holy Prophet (s.a.w.a.) stating that “Imam Mahdi is from my Progeny and shall fill the earth with justice has come from successive transmitters”[[3]](#footnote-3)

Zaini Dehlaan opines: The traditions which speaks about the advent of Imam Mahdi (a.t.f.s.) are many in number and are ‘Motawaatir’ (successive). Among them there may be traditions which are ‘Saheeh’ (correct), ‘Hasan’ (favourable) or ‘Zaeef’ (weak). However considering the number of such ‘Saheeh’ traditions and the multiplicity of their narrators, one cannot but accept them to be authentic.[[4]](#footnote-4)

Again, he mentions that Allama Sayyed Muhammad ibn Rasul-Barzanji has specified at the end of his book “Ashshat fee Ashraatis Sa’ah”, that traditions about Imam Mahdi (a.t.f.s.) are ‘Motawaatir’ (successive). He also says: ‘The fact that the matter of ‘Mahdaviyat’ is decisive and that he shall be from the Progeny of Fatemah (a.s.) and he shall fill the earth with justice is all authentic.[[5]](#footnote-5)

We have just mentioned for the sake of brevity, quotes of a few scholars about the authenticity and reliability of the traditions concerning Imam Mahdi, the Awaited one. Thus, as per the established principles of traditions, there remains no room for any doubt whatsoever leave alone refutation.

If we do away with these testimonies and examine the traditions from the viewpoint of the chain of transmission and significance, we can divide them into three parts:

**First Part:** Traditions whose chain of transmission and expression are evident and are devoid of any doubt. Moreover, as per the research of the leading authorities (in traditions) of the Ahle Sunnah, they have confessed in the authenticity and reliability of such traditions. Haakem in his Mustadrak has acknowledged the authenticity of some of them, based on the views of Bukhaari and Muslim.[[6]](#footnote-6) There is no doubt in the necessity of accepting such traditions and believing them.

**Second Part:** Traditions where the chain of transmission are incorrect and their falsity evident. Moreover the principles of narration necessitate us to accept them. For on one hand they are as strong as the first part while on the other, accepting them appears to be common and unanimous. Rather its contents have been verified by common consensus.

**Third Part:** Those traditions which include both aspects correctness as well as weakness. However, due to its incompatibility with all the other authentic traditions, they need to be rejected and not taken into account. In other words, if it is not possible to esoterically interpret them so that they come in agreement with all other traditions, like the ones which express the name of Mahdi to be Ahmad or his father’s name to be the same as the name of the Holy Prophet (s.a.w.a.)’s father or that he will be from the Progeny of Abu Mohammad Hasan Zaki and not Abu Mohammad Hasan Askari, are all to be rejected. Moreover, as far as research shows, such traditions are few in number and what is generally known is that they have been rejected.

It is possible that the first point (i.e. Imam Mahdi’s name) may have sprung due to the traditions stating that the name of Imam Mahdi (a.t.f.s.) is the same as the Holy Prophet (s.a.w.a.)’s name. Then it was thought that by the Holy Prophet (s.a.w.a.)’s name is meant Ahmad; although what we derive from the clear traditions is Mohammad. Similarly it is believed that the second and third points too have been forged and shortly you shall come to know of its details and facts.

The point which we are compelled to mention in this regard is that a few traditions of the first and second parts (apparently one or two traditions) comprise such contents that it necessities their rejection and history as well as examination of such traditions will testify to their falsity. The fixed principles in the code of fundamentals stipulates that whenever a tradition includes some sentences where each one possesses independence or conveys its own meaning and the general consensus rejects a part of them, that very sentence only has to be discounted and the rest of the tradition maintained. Although Faazel Farid Vajdi Aafandi, the Author of *‘Da’eratul Ma’ref* (a Sunni scholar) has repudiated this principle and considers it incumbent to cast away the full tradition, we, too, shall agree with him (despite our differences with him) and disregard such traditions. The remaining traditions will be sufficient enough to prove our point.

# Chapter One - Mahdi (a.t.f.s.) in Divine Texts

Hazrat Mahdi (a.t.f.s.) in the Holy Quran

Traditions of the Holy Prophet (s.a.w.a.) concerning

Hazrat Mahdi (a.t.f.s.).

Hazrat Mahdi (a.t.f.s.) in the Nahjul Balagha

Opinions of the scholars

Eulogies

## Hazrat Mahdi (a.t.f.s.) in The Holy Quran

Ameerul Momineen Ali (a.s.) prophesised,

The world would bend towards us after having been refractory just as the biting she-camel bends towards its young.[[7]](#footnote-7)

A Metaphoric remark that just as during the time of the Holy Prophet (s.a.w.a.) the apparent and esoteric ‘Vilayat’ (Mastership) were both found in his household, similarly at the time of Hazrat Mahdi (a.t.f.s.)’s reappearance the apparent government and esoteric ‘Vilayat’ will be made ready for that leader.

Thereafter, he recited this verse:

وَنُرِیۡدُ اَنۡ نَّمُنَّ عَلَی الَّذِیۡنَ اسْتُضْعِفُوۡا فِی الْاَرْضِ وَ نَجْعَلَہُمْ اَئِمَّۃً وَّ نَجْعَلَہُمُ الْوٰرِثِیۡنَ

And We desired to bestow a favour upon those who were rendered weak in the land, and to make them the Imams, and to make them the heirs.[[8]](#footnote-8)

Ibne Abil Hadeed Mo’tazali in his commentary on Nahjul Balagha explains: Our companions mention that in this verse, Allah has promised the Imam and leader that he would have possession of the land and gain control over all the nations.[[9]](#footnote-9)

In the seventh chapter of ‘Iqdud Dorar’, Abu Abdullah Noaim ibn Hammaad narrates: Imam Abu Ishaaq Tha’labi while interpreting the coded alphabets حمعسق of the Holy Quran, has quoted Ibn Abbas as saying: ح (the alphabet ‘h’) refers to the battle between Quraish and the slaves in which the Quraish would be the victors; م (the alphabet ‘m’) refers to the kingdom and government of Bani Umayyah; ع (the alphabet ‘aa’) is the sign of exaltation and honour of Bani Abbas; س (the alphabet ‘s’) refers to the age of Mahdi (a.t.f.s.) and ق – (the alphabet ‘q’) is a symbolic sign of the coming of Isa at the time of Mahdi’s reappearance. The Author says that some have interpreted (س) as the brightness of Mahdi (a.t.f.s.) and (ق) as the power of Isa ibn Maryam (a.s.), (i.e. Jesus Christ).

Ibn Hajar interprets the Divine saying وَ اِنَّهٗ لَعِلْمٌ لِلسَّاعَةِ as follows:

Among the exegesists, Moqaatel ibn Sulaiman and his followers have said that this verse has been revealed concerning Imam Mahdi (a.t.f.s.).[[10]](#footnote-10) As’aaf-ur-Raaghebin too has written the same on page 156.[[11]](#footnote-11)

Shablanji narrates from Abu Abdullah Ganji thus: “About the interpretation of Allah (s.w.t.)’s words,[[12]](#footnote-12)

لِیُظْہِرَہٗ عَلَی الدِّیۡنِ كُلِّہٖ ۙ وَلَوْ کَرِہَ الْمُشْرِكُوۡنَ

Saeed ibn Jubair says; ‘It refers to Imam Mahdi (a.t.f.s.) from the Progeny of Fatemah (s.a.) – the one who, by decree of this verse shall dominate all other Religions.’[[13]](#footnote-13)

Khaja Kelaan Qundoozi relates from Manaaqeb Khaarazmi from Jaabir ibn Abdulla Ansari a lengthy incident wherein a Jew approaches the Holy Prophet (s.a.w.a.) and asks him various questions which results in his acceptance of Islam. One of the questions which the convert had asked was about the successors to the Holy Prophet (s.a.w.a.). The Prophet replied that they were twelve in number. He named each of them till he reached the name of Imam Hasan al-Askari (a.s.). Thereafter he said, after him shall come his son Mohammad (a.t.f.s.) who will be known as Imam Mahdi, Qa’em and Hujjat.[[14]](#footnote-14) He will go in occultation temporarily only to reappear again. On doing so he shall fill the earth with equity and justice which would be fraught with cruelty and oppression. Blessed are those who are patient during his occultation and blessed are those who are steadfast in their love towards him. They are those whom Allah (s.w.t.) has praised in His Book with the words:

ہُدًی لِّلْمُتَّقِیۡنَ ﴿۲﴾ۙ الَّذِیۡنَ یُؤْمِنُوۡنَ بِالْغَیۡبِ

**Quran is a guide to those who guard (against evil), those who believe in the unseen (i.e. Imam Mahdi (a.t.f.s.) and his occultation.)**[[15]](#footnote-15)

Also, Allah (s.w.t.) says:

اُولٰٓئِکَ حِزْبُ اللہِ ؕ اَلَاۤ اِنَّ حِزْبَ اللہِ ہُمُ الْمُفْلِحُوۡنَ

They are those who belong to the Party of Allah; Know that the Party of Allah are the victorious ones.[[16]](#footnote-16)

Again, he quotes from the book of Faraaed-us-Simtain a tradition which Hasan ibn Khaalid has narrated from Abul Hasan Ali ibn Moosa al-Reza (a.s.) about Imam Mahdi (a.t.f.s.) stating that he would be the fourth from his descendants. When he reappears, the earth would be engulfed with the Divine Light. Thereafter Imam (a.s.) continued: He is the one whose Reappearance shall coincide with the voice of an announcer from the sky which shall be heard by all the inhabitants of the earth: ‘Know that the Hujjat (Proof) of Allah (s.w.t.) has appeared near the House of Allah. So follow him since the truth is in him and with him. The word of Almighty Allah too refers to the same.

اِنۡ نَّشَاۡ نُنَزِّلْ عَلَیۡہِمۡ مِّنَ السَّمَآءِ اٰیَۃً فَظَلَّتْ اَعْنَاقُہُمْ لَہَا خٰضِعِیۡنَ

If We please, We should send down upon them a sign from the Heavens so that their necks should stoop to it.[[17]](#footnote-17)

Hakim Naishapuri in his Tafseer while interpreting the verse of (الَّذِیۡنَ یُؤْمِنُوۡنَ بِالْغَیۡبِ) says: “Some of the Shias believe that غيب (i.e. unseen) in this verse refers to Imam Mahdi, the Awaited one; the one about whom Allah (s.w.t.) has promised in His Book,

وَعَدَ اللہُ الَّذِیۡنَ اٰمَنُوۡا مِنۡكُمْ وَ عَمِلُوا الصّٰلِحٰتِ لَیَسْتَخْلِفَنَّہُمۡ فِی الْاَرْضِ

Allah has promised to those of you who believe and do good that He will most certainly make them rulers in the earth.[[18]](#footnote-18)

Moreover, about him the Holy Prophet (s.a.w.a.) has said the following:

“If there remains not more than a day from the life of the earth, Allah the Almighty will prolong the day till He raises, a person from my Progeny, He will carry the same name as mine, shall appear and fill the earth with justice as it would be filled with injustice and oppression.”[[19]](#footnote-19)

Naishapuri further says that according to the Ahle Sunnat, the afore-said verse hints at the Caliphate of the “Kholafaa-e-Raashedeen” (rightly-guided Caliphs) because the word ‘منكم’ in the Holy verse indicates among you which necessitate presence at the time of addressing. Also, it is well-known that those four Caliphs (Abu Bakr, Omar, Osman and Ali) were men of faith and virtue and were present at that time. Consequently, the matter of Caliphate and victory was certain for them. Therefore it becomes necessary to say that this verse refers to them.

Thereafter he says, “A group have gone against them arguing why it is not permissible to say that the word of ‘من’ denotes exposition. They believe that succession over the earth implies possession and domination as in the case of Bani-Isra’il.”

Again he says: “Let’s accept that the term ‘من’ denotes the meaning from you but on what basis is it not permissible to consider that ‘part’ is to denote the caliphate of Ali and say that ‘من’ has been used here in its plural form just to accord honour and status to Ali or refers to Hazrat Ali (a.s.) and his eleven successors.[[20]](#footnote-20)

## Traditions of the Holy Prophet (s.a.w.a.) concerning Hazrat Mahdi (a.t.f.s.)

Abu Dawood Sajistaani narrates from Abdulla a tradition of the Holy Prophet (s.a.w.a.):

“If there remains not more than a day from the life of the earth, Allah, the Almighty will set the day so long until He appoints a person from my Progeny”.[[21]](#footnote-21)

Thereafter he says – Similarly it has come in Hadith Sufyan that the Holy Prophet (s.a.w.a.) has said:

“The life of this world shall not end until an Arab from my Progeny will rule over the world.”[[22]](#footnote-22)

Again, he mentions a tradition from Ali (a.s.) who narrates from the Holy Prophet (s.a.w.a.) thus:

‘If there remains not more than a day from the life of the earth, surely Almighty Allah shall appoint a person from my Progeny’.[[23]](#footnote-23)

Tirmizi relates a tradition from Abdullah who narrates from the Holy Prophet (s.a.w.a.):

The life of this world shall not cease to exist until an Arab from my Progeny shall come and rule.[[24]](#footnote-24)

About the tradition, Tirmizi opines: This tradition is ‘حسن’ acceptable and ‘صحيح’ (Correct) and the same has also been narrated from Ali, Abu Sa’eed, Umme Salma and Abu Huraira.

Again, he relates a tradition by Abu Huraira from the Holy Prophet (s.a.w.a.): “If there remains not more than a day from the life of the earth, Allah the Almighty will lengthen this day until a person from my Progeny shall come and rule.” Then he says: This ‘hadees’ is ‘حسن’ (acceptable) and ‘صحيح’ (correct).[[25]](#footnote-25)

Ibn Hajar states Ahmad Ibn Hanbal, Abu Dawood, Tirmizi and Ibn Maaja have narrated from the Holy Prophet (s.a.w.a.) as saying: “If there remains not more than a day from the life of the earth, surely Allah (s.w.t.) shall appoint on that day a person from my Progeny.”[[26]](#footnote-26) As’aaf-ur-Raaghebeen too has narrated the same on page No. 147.[[27]](#footnote-27)

He writes again: Abu Dawood and Tirmizi narrate from the Holy Prophet (s.a.w.a.):

“If there remains not more than a day from the life of the earth, surely Allah (s.w.t.) will set that day so long until He makes a person appear from my Progeny.”[[28]](#footnote-28)

‘The life of the world shall not cease to exist until a person from my Progeny shall come and rule.”

“If there remains not more than a day from the life of the earth, Allah (s.w.t.) will set the day so long, until He appoints a person from my Progeny.”

As’aaf-ur-Raaghebin too has narrated the same on page 148.[[29]](#footnote-29)

Ali (a.s.) narrates from the Holy Prophet (s.a.w.a.):

If there remains not more than a day from the life of the earth, surely Allah will make a person from my Progeny to appear (on that day).

Then the Author continues: ‘This hadees has also been narrated by Abu Dawood in his ‘Sonan’.[[30]](#footnote-30)

Abu Huraira who narrates from the Holy Prophet (s.a.w.a.):

‘Qiyamat shall not be established until a person from my Progeny comes and rules.’[[31]](#footnote-31)

Ahmad Ibn Hanbal and Mawardi narrate from the Holy Prophet (s.a.w.a.): “Glad tidings to you (all) about Mahdi.”[[32]](#footnote-32)

Again Ahmad narrates from Abu Sa’eed Khudri that the Holy Prophet (s.a.w.a.) has said: ‘I give you glad-tidings about Imam Mahdi.’[[33]](#footnote-33)

Qataada says: “I asked Sa’eed ibn Musayyab: “Is there any truth in Imam Mahdi?” He replied, ‘Yes, he is the truth and he is from the Progeny of Fatemah (s.a.).’[[34]](#footnote-34)

Ali (a.s.) narrates from the Holy Prophet (s.a.w.a.) that:

“If there remains not more than a day from the life of the earth, indeed Allah shall make a person from my Progeny to appear.”

Thereafter he writes: ‘This hadees has also been narrated by Abu Dawood, Ahmad Ibn Hanbal, Tirmizi and Ibn Maaja.’[[35]](#footnote-35)

‘Musnad’ of Ahmad narrates from the Holy Prophet (s.a.w.a.):

‘Resurrection shall not be established until the earth is filled with cruelty and oppression. Then a person from my Progeny shall appear and fill it with equity and justice.’[[36]](#footnote-36)

Ibn Hanbal continues, Mufeq ibn Ahmad Akhtab narrates a sermon of Khaarazm who relates from Abdur Rahman ibn Abi Laili who narrates from his father who said: ‘In the battle of Khaibar, the Holy Prophet (s.a.w.a.) handed over the standard to Ali (a.s.). Allah (s.w.t.) ordained victory at his hands. Later, at Ghadeer-e-Khum he reminded the people that Ali was the ‘Maula’ (Master) of all believing men and women and continued until he expressed few sentences about the virtues of Ali, Fatemah, Hasan and Husain (a.s.). Thereafter he said: “Archangel Gabriel has informed me that after my departure they shall be subject to injustice and oppression and this oppression shall continue until a movement is brought about by their ‘Qa’em’ (a.t.f.s.). Only then will their creed be raised high, people shall turn towards their friendship, ill-speaking towards them shall diminish, those bearing malice against them shall be degraded and those eulogizing them shall multiply. Such kind of events will occur when cities shall collide with each other and people become weak and helpless and despair of respite. At that time shall appear the ‘Qa’em’ (Imam Mahdi) (a.t.f.s.) from my Progeny and Allah (s.w.t.) will manifest the truth and extinguish falsehood through his sword. Thereafter he said: “O people, glad-tidings to you of relief and respite. Surely the promise of Allah (s.w.t.) is true and He never breaks it and His decree never gets refuted. He is All-Aware and All-Seeing and the victory of Allah (s.w.t.) is near.[[37]](#footnote-37)

Again he narrates from the book of ‘Faraaedus Simtain’ from Shaikh Abu Ishaaq Ibrahim ibn Yaqub who quotes Jaabir ibn Abdullah Ansari that the Holy Prophet (s.a.w.a.) has said:

“The one who denies the Reappearance of Imam Mahdi has surely disbelieved in whatever Allah (s.w.t.) has revealed upon Mohammad (s.a.w.a.) and the one who denies the coming of Isa (a.s.) (Jesus) has surely become a disbeliever and the one who denies the revolt of Dajjaal has surely become a disbeliever.”[[38]](#footnote-38)

## Hazrat Mahdi (a.t.f.s.) In Nahjul Balagha

In a sermon which Ali (a.s.) delivered to expose the Bani Umayyah and their mischief in society, he said: ‘Thereafter, Allah (s.w.t.) shall unpleasantly widen difficulties and other occurrences upon you and (only) when the skin is cut off and the flesh is peeled off, the calamities will be obviated.” He continued: “Allah (s.w.t.) shall bring this freedom and salvation through a person whose behaviour with that tribe will be harsh and severe and he shall make them suffer and he will quench them with bitter cups (of hardships) and not extend them anything but sword.”[[39]](#footnote-39)

Ibn Abil Hadeed Motazeli, the renowned exegesis of Nahjul Balagha, under the afore-mentioned sermon says: “This sermon has been accepted by historians and is common, recounted and reached the level of اِسْتِفَاضَه (Superabundance).

After the battle of Naharwan, Ali (a.s.) thundered: “None except me had the courage to remain steadfast and withstand those seditions and turbulences.” (Perhaps steadfastness at that time is referred to the Khawarij because, when the companions of Muawiya, through the tricks of Amr-Aas fixed the Holy Quran on top of spears and by this way wanted to save themselves from the blows of Hazrat’s sword, the soldiers of Ali (a.s.) by witnessing such scene hesitated in obeying his commands and in fact opposed him arguing: We dare not draw our swords against these people. Or perhaps it refers to the battle against the people of Jamal where those participating in it were such personalities like Ayesha, Talha and Zubair who were enjoying esteemed status and position in the eyes of the Muslims. Thus, they did not have the courage to fight them except Ali (a.s.) who fought and defeated them.)

Then Ibn Abil Hadeed says: A statement which Razi (the compiler of Nahjul Balagha) has not mentioned is an address which he delivered about Bani-Umayya, the contents of which are as follows: “Then surely Allah (s.w.t.) will liberate the people by the hands of a person from our chaste family. May my father be sacrificed for him, whose mother is the best amongst the ladies of Paradise” Thereafter he confesses that Ali (a.s.) is referring to Imam Mahdi, the Awaited one.[[40]](#footnote-40)

Amongst the statements which Hazrat has spoken about the news of the unseen, is the following:

“O people, this is the time for the occurrence of every promised event and the approach of things which you do not know. Know that whoever from among us (Ahlulbait – the family of the Holy Prophet (s.a.w.a.) in the future will continue in our way with a burning lamp and will tread on the footsteps of the virtuous, in order to unfasten knots, to free slaves and to unite the divided, he would be in concealment from the people in such a way that a track-finder would not find his footprints even though he may pursue him.”[[41]](#footnote-41)

Under this sermon Ibn Abil Hadeed says: “Hazrat here is referring to Imam Mahdi, the Awaited one and his concealment.”[[42]](#footnote-42)

There is a sermon in which Ali (a.s.) has addressed the people of Kufa. However, before narrating this sermon, it is worth mentioning that Nofil Bukali relates that Ali (a.s.) delivered this sermon standing on a stone which Joda ibn Hubaira Makhzumi had erected for him Ali (a.s.) had a woollen apparel on his body, the sheath of his sword was made of leaves and the sandals on his feet were of palm leaves. His forehead had a hardened spot like the knees of a camel. He said:

“He would be wearing the armour of wisdom, which he would have acquired in toto with full attention towards it, its complete knowledge and exclusive devotion to it. For him it is like a thing which he had lost and which he was now seeking, or his need which he was trying to meet. If Islam is in trouble he would feel forlorn like a traveller and like a (tired) camel beating the end of its tail and flattening its neck on the ground. He is the last of Almighty Allah’s pleas and one of the vicegerents of His Prophets.”[[43]](#footnote-43)

Ibn Abil Hadeed writes: “Each group has interpreted these sayings as per their beliefs and the Twelve Imamiah Shias reckons that the person who has been referred in Hazrat’s speech is none other than Imam Mahdi (a.t.f.s.).”

Thereafter he opines: “As I see it, it does not appear difficult to believe that reference over here has been made to ‘Al-Qa’em’ (a.t.f.s.) from the Progeny of Muhammad (s.a.w.a.).”[[44]](#footnote-44)

The Author of Yanaabee’ al-Mawaddah on page 46 narrates from the book Durr al-Munazzam as such: amongst the sayings of Ameerul Momeneen (a.s.) about Imam Mahdi and/or Qa’em (a.t.f.s.) from the Progeny of Muhammad (s.a.w.a.) is the following sermon:

“The standard-bearer of Muhammadi and the ruler of the Ahmadi government shall be manifested. He is someone who will revolt with his sword, straighten the crooked, conquer the earth and revive the forsaken aspects of Religious obligations and Sunnah.”

The Author writes: Some men of vision and foresight have narrated from Ameerul Momeneen (a.s.) as having said:

“Soon Allah (s.w.t.) shall bring forth a group whom He Loves and they too are His lovers and the one who is like a stranger amongst them shall take over the Government. Verily, he shall be the ‘Imam Mahdi (a.t.f.s.)’; his face rosy and hair golden in colour. He will fill the earth with justice without any difficulty. In his very childhood, he shall get separated from his mother and father and from the view-point of training he shall be rare and matchless. He shall rule over the Muslim countries with utmost calm and security. Time shall be favourable and friendly towards him. His words will be accepted; the young and old shall humbly obey him. He shall fill the earth with justice just as it would be filled with oppression. Then, at that moment his Imamat shall reach its perfection and vicegerency will be established for him. Moreover, Almighty Allah will make the dead to rise from their graves and return them back to this world. Then, like people who get up from their morning sleep, they shall see nothing but their own houses. The land will flourish and by the Blessing of his (i.e. Imam Mahdi’s) existence, it shall become fresh and fruitful. Seditions and disturbances shall vanish and Blessings and Welfare will increase manifold.”[[45]](#footnote-45)

## Opinions of Scholars

Mohyiddeen Arabi, (the father of Islamic Mysticism), says: “Certainly Allah (s.w.t.) possesses a Vicegerent who shall appear when the earth will be fraught with cruelty and oppression and then he shall fill it with equity and justice. If there remains not more than a day from the life of the earth, Almighty Allah will set the day so long until this Vicegerent from the Progeny of the Holy Prophet (s.a.w.a.) and offspring of Fatemah (a.s.) appears.”[[46]](#footnote-46)

Author of Iqdud Dorar after lamenting about the excessiveness in seditions and disturbances prevalent then, writes in the preface: “Some reckon that these circumstances will always continue whereas such kind of people has followed the superficial or external aspect of (only) some of the traditions. Then I said, these traditions are worthy of our acceptance and we are bound to accept and follow them. However, there is nothing in these traditions which give indication to the continuity of those circumstances until the Day of Qiyamat (the Last Day). It seems that the obviation of seditions and appearance of comforts will occur at the time when Imam Mahdi (a.t.f.s.) shall manifest himself because, many traditions which the ‘Ulemas’ and scholars have brought in their books have given glad-tidings of his manifestation and the fact that Allah (s.w.t.) shall appoint a person who will be provided with such means for his rule that could shake the mountains and his kingdom will spread far and wide.

So he shall rule the entire earth and fill it with equity and justice. Then will the earth reveal hidden treasures and when the Imam Mahdi (a.t.f.s.) appears, he shall present them to the people.

Shaikh Kamaaluddin ibn Talha in his book Durr al-Munazzam says: Indeed there is, for Allah (s.w.t.), a Vicegerent who shall appear in the last era when the earth will become filled with cruelty and oppression and indeed he shall fill it with equity and justice. If there remains not more than a day from the life of the earth, He (Almighty Allah) shall make this vicegerent to appear from the offspring of Fatemah Zahra (a.s.). Men of disposition shall recognize him by his protracted nose, black eye-lashes and a spot on his right cheek. His name shall be Muhammad; he will be tall, handsome with a flowing mane. Through him, Almighty Allah shall soon destroy the innovations (in Religion), make upright every living thing and satiate his soldiers from the land of Eden. The most prosperous before him will be the people of Kufa. He shall distribute the booties equally and deal with people righteously. During his reign, alterations shall vanish. The clouds shall not allow but rains to descend and the land except to flourish. This Imam is the same Imam Mahdi (a.t.f.s.), the Upholder of Almighty Allah’s Commands to such an extent that he will banish all false Religions. Then there shall remain no Religion but the pure one(s)...[[47]](#footnote-47)

Allama Samhudi writes in his book Jawaahar al-Naqdain: Certainly, the Holy Prophet (s.a.w.a.)’s blessings for Ali’s matrimony with Fatemah (s.a.) has been manifested through their offspring’s Hasan and Husain (a.s.) because, from their generation were those who have passed away and are those who shall come (in future). And if nobody comes in the future except Imam Mahdi (a.t.f.s.) it will be sufficient (i.e. for fulfilment of the promises and bringing into order (lie chaotic conditions).[[48]](#footnote-48)

Ibn Asir Jazari in his book al-Nehaya while explaining the word جلا (Jalaa) writes: “About the qualities of Imam Mahdi (a.t.f.s.) it has been said that he is أجلي الجبه (Alji-al-Jibha) and that is the delicate hair between the eyes and the ears from above and he will be the one who shall put up his hair from his face.”

Also, in explaining the word is هدي (Hoda), he says:

Imam Mahdi (a.t.f.s.) is the one who has been guided by Almighty Allah towards the truth. This definition has been utilised in names to such extent that it has become very prevalent. For this reason he has been named as Imam Mahdi (a.t.f.s.), about whose advent in the last era, the Holy Prophet (s.a.w.a.) has given glad tidings.[[49]](#footnote-49)

The Author of Fotohat-e-Islamiah, after mentioning that the traditions about Imam Mahdi (a.t.f.s.) are so many that they take one of the levels of certitude, says: “What is sure in this regard is that his manifestation is certain. Surely, he shall be from the offspring of Fatemah (a.s.) and will fill the earth with justice.” Thereafter he says: Sayyed Muhammad ibn Rasul Barzanji has referred to this very matter in his book al-Asha’ah?[[50]](#footnote-50)

Ibn Abil Hadeed says, “Indeed, all the Muslims sects are unanimous in their opinion that the world and duties shall not end but after the advent of Imam Mahdi (a.t.f.s.) who shall come in the last era.”[[51]](#footnote-51)

## Eulogies

In a poem attributed to Ameerul Momeneen Ali (a.s.), he says (to Imam Husain):

“O Husain! When you shall find yourself alien in some place, associate yourself with its habit and custom! As if I see my soul and my children in Karbala and its battle fields. Our beards will be dyed with blood just as the dress of a bride is dyed (In red). I see the calamity but not with my naked eye. The key of its knowledge has been given to me. May Allah grant a good gift to me, May Allah grant a good reward to our ‘Qaem’ who is the ‘Upholder of Justice”

O Husain! Qaem shall seek revenge for my blood. Rather, he shall avenge your blood too. So be patient upon your hardship and suffering![[52]](#footnote-52)

Again, he narrates from Ali ibn Abi Talib (a.s.) the following poem:

“May Allah shower this Mercy and divine Grace upon that valiant Imam who shall make the army divisions of the polytheists object with his victorious sword. He shall manifest this Religion on every part of land and will disgrace the polytheist oppressors. I have not spoken these words out of pride and vaunt. Rather it has been given to me by the chosen one of Al-e-Hashim (i.e. Holy Prophet (s.a.w.a.).[[53]](#footnote-53)

Yet again, he narrates the famous ode from De’bal Khozaaee who recited it before Imam Reza (a.s.). He quotes De’bal as saying I recited my ode till I came upon this part:

‘The Reappearance of the Imam (a.s.) who shall rise in the name of Allah and His blessings are inevitable. He shall distinguish truth and falsehood for us, reward the victorious and punish the evil.’

Imam Reza (a.s.) shed tears, and then said:

‘O De’bal, the Trusted Spirit (Jibraeel) has spoken through your tongue...[[54]](#footnote-54)

In Al-Fotohaat al-Makkiyyah, we see the following poem: ‘Know that the last of the Saints shall be martyred and the light of universe extinguished. He is the Imam Mahdi of Aal-e-Mohammed. He is like the Hindi sword, a destroyer. He is similar to the Sun’s rays which brighten every cloud and darkness. He is the first drop of rain bestowing munificence and bounty.[[55]](#footnote-55)

The Author of Yanaabee’ al-Mawaddah narrated a poem from the book al-Durr al-Maknun of Mohyiddeen Arabi: “When time shall move ahead by means of the letters of ‘Bismillah’, Imam Mahdi shall reappear. After keeping fast, he will reappear from the Ka’aba. Send greetings to him on my behalf.”[[56]](#footnote-56)

The Author of Iqdud Dorar, in section 4, writes: We end this chapter on a few lines of the valuable ode by Allama Adab Abdullah ibn Bashar wherein he has mentioned about Aal-e-Mohammad and the killing of Nafs-Zakiyyah'.

In Nafs-Zakiyyah's murder, there are true signs for the one who remembers it. Another ‘Nafs’ which is at work and who shall be killed near Holy Ka'aba, will reappear and invite (the people) towards Imam. He shall inform that at Sunrise when a part of the day passed, a fire shall be kindled in Kufa along with a flow of blood. Consequently Kufa shall burn. The Syrians shall dispatch towards ‘Baidah’ and army against them and they shall be swallowed in the land. Valiant horsemen (like the wind which leaves dust and smog in its trail) shall move forward. Shoabi ibn Saleh who is the herald and vanguard shall take them towards a Sayyed who shall reappear from the Aal-e-Hashim – that Sayyed who on the right of his face i.e. between eyes and ears exits a mark.

Also, in the preface of the same book the Author has brought a poem glorifying Imam Mahdi (a.t.f.s.) but has not mentioned whether the poem belongs to himself or someone else. The poem is as follows:

“It is by the Blessings of Imam Mahdi (a.t.f.s.) that the goodness of religions shall be put in order. It is by Blessings of Imam Mahdi (a.t.f.s.) that degradation of religions shall be put to an end.

It is through his help that the deserts too will become free (of cruelty and oppression).

It is through Imam Mahdi (a.t.f.s.)'s goodness that the darkness of cruelty and oppression shall be obviated.

Greetings and salutations of Allah be upon Imam Mahdi on each day.”

Shaikh Abdul Karim Yamani eulogises: ‘Its people are living in prosperity and tranquillity and you shall see the light of guidance who is from the Progeny of ‘Haider’ and Ahl al-Bayt (a.s.) appears by means of ميم. He shall be called as ‘Mahdi’ and will reappear for the truth. First and foremost, he shall give commands based on the ‘Sunnah’ of the best creature (i.e. Hazrat Mohammad (s.a.w.a.)).”[[57]](#footnote-57)

Again, he narrates the following poem from Shaikh Abdul Rahman Basthami, Author of Durrat al-Ma’ref.

The eminent ميم and the great one from the Progeny of Ahmad shall reappear. First of all he shall manifest the Divine Justice amongst the people just as the same has been narrated by Hazrat Abul Hasan Reza (a.s.) and has also been recorded in the Treasure of Knowledge.[[58]](#footnote-58)

The following poem too has been narrated by Basthami:

The letter of ميم after its شين shall triumphly reappear in Mecca from the Holy Ka’aba. This is the same Imam Mahdi (a.t.f.s.) who shall reappear with truth and soon he shall be sent by Allah (s.w.t.) for the truth. He shall fill the entire earth with equity and justice. First of all, he shall erase and destroy the darkness of cruelty and oppression. His custodianship for the Divine affairs is from Allah’s side.

He has been chosen by Almighty Allah to be the Caliph and the successor of the best Prophet.[[59]](#footnote-59)

Again, he narrates the following poem in praise of Imam Mahdi (a.t.f.s.) from Shaikh Sadruddin Qunawi:

‘Imam Mahdi (a.t.f.s.) shall reappear and rise on the earth for the sake of divine affairs. Besides, he will destroy the entire infidel Satan’s. The destruction of all mean persons shall occur at his hands; by the mighty sword which if you would know its true worth it would make you feel weak and sick. The reality of this sword and this ‘Qaem’ (a.t.f.s.), who has been appointed for the establishment of Religion on the true path, is a Divine affair.[[60]](#footnote-60)

Yet again, Qunduzi has narrated قصيدة داليه (an ode which ends with دال) which is as follows: “How often they ask me about love of Ahl-al-Bayt (a.s.) – should I now conceal or deny them? I swear by Allah (s.w.t.) that love of Ahl-al-Bayt (a.s.) has been mingled with my flesh and blood. They are the torch of guidance. After Hazrat (i.e. Holy Prophet) (s.a.w.a.) came Haider and Hasnain. After them, came Ali, Mohammad, Ja’far Sadiq and Moosa, after Moosa came Ali who is the place of refuge for the people i.e. Reza. After him came his son Mohammad and after him came his virtuous son Ali and then Hasan and Mohammad (a.s.). They are my Imams and my Masters although a group has rebuked and reproached me (for having this belief).

They are the Imams whose names we often hear. They are the Hujjat (proofs) of Almighty Allah upon His creative.

They are the path of guidance towards Allah (s.w.t.). They were Imams who fast during the day for the sake of Almighty Allah and pass their nights in bowing and prostrating before Allah (s.w.t.). They are a group to whom belongs Mecca, Abtah, Kif, Jama and the graveyard of Baqi. They are a group to whom belongs Mina, the two sacred monuments, the two ‘Marwa’ and Mosque. They are a group who possess a tomb in every place. Nay, rather they are having a tomb situated in every heart.[[61]](#footnote-61)

Mohammad ibn Talha Shafa’ee writes : (In the twelfth chapter while giving account of Abul Qasim Mohammad ibn Hasan ibn Ali ibn Mohammad ibn Ali ibn Moosa ibn Ja’far ibn Mohammad ibn Ali ibn Husain ibn Ali ibn Abi Talib that he is the ‘Mahdi’, ‘Hujjat’ Khalaf-e-Saleh’ and ‘Muntazar’.)

“He is the successor and ‘Hujjat’ (proof) who has been approved by Almighty Allah. Moreover, Allah (s.w.t.) has guided him on the true path, given him His temperament and raised his status. Almighty Allah has bestowed upon him the ornament of His Grace and he too has put on the dress of virtue. The Holy Prophet (s.a.w.a.) has narrated traditions concerning him (al-Mahdi). Those who are aware of the Sunnah will comprehend the meaning of this narration. A learned person knows that news about the signs of Imam Mahdi (a.t.f.s.) has come and the Holy Prophet (s.a.w.a.) has revealed the name, lineage and qualities of Imam Mahdi (a.t.f.s.). Suffice it is to mention the saying of the Holy Prophet (s.a.w.a.) who said:

“The light on Imam Mahdi’s face will be from my light. The one whose place of care is Zahra (a part of his own self) none shall receive a position similar to the position which I have bestowed upon Imam Mahdi. Then, the one who says (truly) that he is the Imam Mahdi has spoken the truth.”[[62]](#footnote-62)

Apart from what we have mentioned there are yet other poems in Persian and Arabic which are enlightening enough for the researchers. The Author of Yanaabee’ al-Mawaddah has narrated many of these poems like the eulogies of Shaikh Ahmad Jaami, Shaikh Attaar Naishabouri, Shaikh Jamaluddin Rumi and others. However, what we have narrated is adequate.

# Chapter Two – Genealogy

Mahdi (a.t.f.s.) is from the Arab descendant

Mahdi (a.t.f.s.) is from this ummah (nation)

Mahdi (a.t.f.s.) is from Kin’aan

Mahdi (a.t.f.s.) is from Quraish

Mahdi (a.t.f.s.) is from Bani Hashim

Mahdi (a.t.f.s.) is from the Progeny of Abdul Muttalib

Mahdi (a.t.f.s.) is from the Progeny of Abu Talib

Mahdi (a.t.f.s.) is the descendant of Muhammad (s.a.w.a.)

Mahdi (a.t.f.s.) is from the Progeny of the Holy Prophet (s.a.w.a.)

Mahdi (a.t.f.s.) is from the family of the Holy Prophet (s.a.w.a.)

Mahdi (a.t.f.s.) is from kinsfolk

Mahdi (a.t.f.s.) is from the offspring of the Holy Prophet (s.a.w.a.)

Mahdi (a.t.f.s.) is from the Progeny of Ali (a.s.)

Mahdi (a.t.f.s.) is from the Progeny of Fatemah (a.s.)

Mahdi (a.t.f.s.) is from the Progeny of ‘sebtain’ (viz. Imam Hasan and Husain (a.s.)

Mahdi (a.t.f.s.) is from the offspring of Imam Husain (a.s.) Mahdi (a.t.f.s.) is the ninth descendant of Husain (a.s.) Mahdi is from the offspring of Imam Sadiq (a.s.) Mahdi (a.t.f.s.) is from the offspring of Imam Reza (a.s.) Mahdi (a.t.f.s.) is from the offspring of Imam Hasan Askari (a.s.)

## Mahdi (a.t.f.s.) is from the Arab Descendant

Shaikh Jamaaluddin Demeshqi narrates from Abu Abdullah Noaim ibn Hammaad (from his Kitab al-Fetan) who in turn relates from Ali (a.s.) who said: ‘The kingdom of Bani Abbas is such that if the Turks, Deylamites, the inhabitants of Indus valley and India were to attack them, they would fail and Bani Abbas would continue to be successful until they become aggressive towards the slaves and the weak. Then Almighty Allah will make an evil person revolt against the Bani Abbas and destroy them. He will emerge from a place where their kingdom will be disclosed. He will not pass any city but that he will conquer it; no flag will be hoisted before him but that he will destroy it and he will not come across any bounty but that he will misuse it. Woe be to the one who takes his side. This shall continue until victory is achieved at the hands of an Arab who shall rise for the truth and act upon it.[[63]](#footnote-63)

It is apparent that ‘an Arab’ in the above sentence refers to Mahdi, the Awaited One, who shall appear in the last era. His signs are the very ones which have come in the same chapter of the aforesaid book taken from the book of al-Fetan, whose Author, Abu Abdullah Noaim ibn Hammaad narrates from Abi Qabil thus: “People shall always be in comfort until the kingdom of Bani Abbas comes to an end. Then they will live in disturbed conditions until the advent of Mahdi (a.t.f.s.).”

The Author (of this book) says: History bears witness that right from the time of Halaku’s revolt, the East has not enjoyed liberty. Disturbed conditions and discord among the rulers and kings are perennial. Thus Ali (a.s.)’s saying that: “Until he gains victory and hands it over to an Arab” is perhaps referring to this point that that discord and disturbed conditions are all incidental to the coming of Halaku, and his subsequent revolt which shall continue till the advent of Mahdi (a.t.f.s.). Thus, one reason for Mahdi’s victory and his success in inviting the people (towards his mission) and domination over the cities lies in the discord and disturbed conditions, which shall follow the revolt of Halaku. It is like this that Halaku himself will surrender the affairs of government to Hazrat (a.s.). Another factor, which shows that Mahdi is from an Arab line, is the traditions which have come with regards to the determination of his family and relatives. Ragheb in his “Mufradaat” says: ‘Arab (عرب) are the children of Ismail (Ishmael) and اعراب (Aaraab) its plural form. Later the nomads were called by that name.’

The Author of Saba’ek-uz-zahak, on page 4 says: ‘The city-dwellers are called as عرب Arab and the desert dwellers as اعراب Aaraab and what is common is that the root عرب is used for both groups.’

Jauhari in his Sihah says: عرب – Arabs; a tribe and they are the city-dwellers. They have been called Arabi by the title of A’raab-e-Erabi. But what is commonly used is the word of عرب Arab at all levels. The same is available in the dictionaries.’

The Author of Ebar says: ‘The word of عرب Arab is constructed from أعراب Aaraab and its meaning of expression (speech) has been taken from those who say: أعرب الرجل عن حاجته At the time when a person expresses and describes his need and since they possess the faculty of expression and eloquence in speech they have been called by this name. So know that every non-Arab – whether Iranians, Turks, Romans or Europeans are all عجم Ajam – (non-Arab) and it is not what the people commonly believe that the word of عجم is particular to the Persian – speaking nation. Rather, the people of West have hitherto used this word for the French and those who fall in the same category. However the word of أعجم (by an addition of الف – A) is used for the one who does not clarify his speech even though he may be an Arab.

## Mahdi (a.t.f.s.) is from this Ummah (Nation)

Abu Sa’eed Khudri said: I feared that after the Holy Prophet (s.a.w.a.), some (great) eventuality will occur, so I asked the Holy Prophet (s.a.w.a.) who replied:

Indeed Mahdi is from my ‘Ummah’ and he shall reappear from amongst them.[[64]](#footnote-64)

The Magazine ‘Hodal Islam’ in its 25th Volume, No. 3 has narrated the same tradition from Ibn Maajah who in turn has narrated it from Abu Sa’eed.

Abu Muslim Abdur Rahman ibn Auf narrates from his father and him from the Holy Prophet (s.a.w.a.) who said:

Surely Allah shall appoint a man from my Ummah. He shall fill the earth with justice.[[65]](#footnote-65)

Abu Sa’eed Khudri narrates from the Holy Prophet (s.a.w.a.):

Mahdi is from us, the Ahlul Bait (i.e. People of the House). He is from my Ummah.[[66]](#footnote-66)

Abu Dawood and Tirmizi narrate from Abdullah ibn Masood and he from the Holy Prophet (s.a.w.a.) thus:

If there remains not more than a day from the life of the earth, Almighty Allah will prolong this day until a person from my Ummah and Progeny who carries the same name as mine appears (and fills the world with justice.)[[67]](#footnote-67)

Abu Sa’eed Khudri relates from the Holy Prophet (s.a.w.a.):

Mahdi is in my Ummah.[[68]](#footnote-68)

Also the afore-said Author narrates from Abu Abdullah Noaim bin Hammaad (from his book of “al-Fetan” and he from Holy Prophet (s.a.w.a.) who said:

Mahdi is from this ‘Ummah’ and he is the one who shall lead Isa bin Maryam (a.s.).[[69]](#footnote-69)

Raagheb in his ‘Mufradaat’ says: “Ummah” is any group of people which is formed through things like custom, time or place – making no difference whether that thing brings them together voluntarily or involuntary and the plural of امت – Ummah’ is امم – Omam’.

Some are of the opinion: The ‘Ummah’ of every Prophet are his followers and the one who does not follow his custom will not be included in his ‘Ummah’ even though he may have lived during his time. Therefore, the “Ummah” of Islam are those people who follow the Islamic rules and all that the Holy Prophet (s.a.w.a.) has brought making no difference whether he has visited him or not or whether he has lived during his time or not. Moreover this applies to all, without any difference in families or tribes even though they may differ in language, time and place.

The Author of this book is of the view that: ‘It is apparent that the ‘object of proper noun’ i.e. (ال) in المهدي (al-Mahdi) implies era; meaning that Mahdi – the one who has been remembered in the heavenly books and about whom the Prophets have given glad-tidings to their nations, – shall be from this same blessed “Ummah” and not from any other “Ummah”. So this “Ummah” deserves to rejoice and be happy for being endowed with such a favour. It is true that in some of the rare traditions we find contents like – “Imam Mahdi is not but Isa bin Maryam (a.s.).”

Ibn Hajar has brought (this tradition) in Sawaa’eq on page 89.

Ibn Maaja and Haakem have brought one tradition from the Holy Prophet (s.a.w.a.) thus:

‘It will not be long when difficulties and problems will dominate the people. The world shall turn away from its inhabitants and the people will resort to greediness. The Hour shall not be established but upon the wicked and Imam Mahdi is not but Isa bin Maryam.’

Ibn Hajar quotes Haakem as saying: “This tradition did not disturb me as such but rather astonished me greatly.”

Baihaqi says: ‘Only Muhammad ibn Khalid has narrated this tradition’.

Haakem says: ‘He (i.e. Muhammad ibn Khalid) is unknown character and there exist differences in the chain of traditions narrated by him.’

Nesaaee too rejects his traditions.

In the 10th Volume of Daa’erat-ul-Ma’ref (page 475) the Author after narrating the afore-said tradition mentions the views of Ibn Maaja thus: Imam Qurtubbi says ‘This tradition is not inconsistent with what the previous traditions have mentioned about Imam Mahdi (a.t.f.s.) because, this tradition only aims to respect the dignity of Isa bin Maryam (a.s.) over Imam Mahdi (a.t.f.s.). That is, there is no Mahdi but Isa from the aspects of Immaculateness and perfection. So it does not contradict the existence of Imam Mahdi (a.t.f.s.). It is identical to this saying that there is no stalwart but Ali. Moreover, this view can be supported with the tradition which says that Imam Mahdi (a.t.f.s.) is from my Progeny; he shall fill the earth with justice and will reappear along with Isa (a.s.) who shall help him in the killing of Dajjaal at a place called “Lad” in Palestine. Indeed, he shall rule over this ‘Ummah’ and Isa ibn Maryam will pray behind him and Allah, the Almighty is All knowing.[[70]](#footnote-70)

Yusuf Demeshqi writes: “And amongst the people, there are those who reckon that Mahdi is none other than Isa bin Maryam, the pure and holy. So I told them – The one who denies the Reappearance of Imam Mahdi (a.t.f.s.) is not actually referring to Hazrat Isa because there is no reason to believe that, reference is made to him (Isa). The one who thinks that Imam Mahdi is the same as Isa ibn Maryam and insists on the authenticity of this tradition has indeed judged with prejudice and error, thereby bringing him to a precipice. Thereafter he says “Even though this tradition may be proverbial among the people yet, how can it be considered authentic when the traditionalists have rejected it.” After accurately examining its references and deliberating on its authorities if a person still relies on this tradition, it will be a grave fallacy.

The proof of this statement is that Abu Abdur Rahman has emphasised on its denial and his view is worthy of acceptance because the tradition returns back to Muhammad ibn Khalid jundi. Moreover, Imam Abul Faraj Jauzi narrates in his book Elal-Mutanaahiya the weakness of this tradition from the words of Hafez Abu Bakr Baihaqi who said: ‘This tradition is connected to Jundi and he is an unknown person. Moreover, Jundi narrates from Abaan ibn Aiyaash and he too is a rejected and unacceptable person. Abaan also narrates from Hasan and he from the Holy Prophet (s.a.w.a.) and there is a break in his chain (i.e. all the sources have not been narrated). Anyhow, there is no reason to consider this tradition authentic.

Baihaqi narrates from his teacher, Haakem Naishabouri (and his words are sufficient enough to make you understand the technique of tradition and the position of its narrators) as follows:

Jundi is an unknown person and Ibn Ayyaash, a rejected one. With such transmitters, this tradition is rendered severed. Almost all the scholars of traditions have brought traditions about Imam Mahdi (a.t.f.s.), mentioned his name and remembered him. For those who are clear-sighted and aware, it is clear that a part of those traditions are a rectification for the other parts and this is the best proof of the superiority of these traditions over the rejected one.

Also, Hafez Abu Abdullah Haakem has spoken on this subject in his Mustadrak which has (also) been mentioned in Sahihain, thereby ending the need for other discussions.

He reminds that if a tradition is narrated by a large number of people, it enjoys priority over those which are not. While coming across this tradition he discusses its credibility and un-reliability and he writes:

The reason I have brought this tradition is not to argue upon it but to express my amazement.’ This statement of Haakem finally proves his non-reliance on this tradition.

He further says: ‘Better than this tradition is the tradition of Sufyan Sauri and his adherents.’

Thereafter, he quotes the Holy Prophet (s.a.w.a.): “His name is the same as my name” and then writes: ‘Eminent scholars are of the view that by this statement Holy Prophet (s.a.w.a.) implies that Mahdi’s name is similar to his name.’

Thus the above statement proves the fact that Imam Mahdi (a.t.f.s.) is other than Isa ibn Maryam (a.s.). Besides, even if we assume (for the sake of argument) this tradition to be correct, we cannot take it in its apparent form. Rather, we should resort to its esoteric interpretation, since there is no reason to reject those genuine traditions which contrast this one. Perhaps its esoteric interpretation may be like that of[[71]](#footnote-71) لَا صَلٰوةَ لِجَارِ الْمَسْجِدِ اِلَّا فِي الْمَسْجِدِ from this angle that some words of the two traditions are similar and the number of such traditions are numerous.

Thus rejection is not the aim that we may conclude that Imam Mahdi (a.t.f.s.) is the same as Isa ibn Maryam. Rather, it should be said that this tradition has come in honour of Hazrat Imam Mahdi (a.t.f.s.) and/or Isa or perhaps it might be having some other interpretation.’

Khaja Qundoozi says: “Indeed the fabrication of this tradition from Ibn Khalid is apparent from various aspects:

Firstly, if this tradition was correct, then the oppression and cruelty prevalent during the time of Yazeed and Hajjaj should have increased manifold and today there should have not remained any goodness in this world. However, after the afore-mentioned period, that is from the time of Omar ibn Abdul Aziz and the Abbaside Caliphs up to now, peace and goodness has been settled by the Grace of Almighty Allah.

Secondly, before the declaration of the Holy Prophet (s.a.w.a.)’s, the subject of Mahdaviyat was not prevalent among the Arabs so that it could possibly reject this saying (there is not Mahdi but Isa ibn Maryam).

Thirdly, Allah (s.w.t.) has hinted about Imam Mahdi (a.t.f.s.) in many verses of His Book and the Holy Prophet (s.a.w.a.) too has given glad-tidings about him to his followers just as the previous Prophets (a.s.) had given glad-tidings to others about the coming of our Holy Prophet (s.a.w.a.) and the circumstances concerning Imam Mahdi (a.t.f.s.). I have collected and mentioned these glad-tidings in a book entitled Mashreq-ul-Ikhwaan.[[72]](#footnote-72)

What we can derive from the sayings of these great men in reply to the afore-mentioned tradition is the following:

Firstly, it is a fabricated one; secondly it is null and void and hence weak; thirdly it is contradicting the widely transmitted tradition and fourthly its actual interpretation differs from its apparent meaning.

It is possible to conclude from this tradition that the advent of Imam Mahdi (a.t.f.s.) and the descending of Isa (a.s.) from the Heavens are two related affairs connected to each other where none can be separated from the other. Therefore it is correct to say that reference to one applies to the other and it seems that both are one and the same or it can be said that something is missing from the tradition and in reality it was as such: لَا مَهْدِيْ اِلاَّ وَ عِيْسٰي بن مريم مَعَهٗ (Mahdi is not but that Isa is with him) Moreover, consecutive traditions prove this meaning to be correct. Thus Isa (a.s.) is a sign of authenticity of Imam Mahdi (a.t.f.s.).

## Mahdi (a.t.f.s.) is from Kin’aan

Iqdud Dorar narrates from Sonan of Imam Abu Amr Osman ibn Sa’eed Muqari relating from Qatada that: “I asked Sa’eed ibn Musayyab whether Imam Mahdi (a.t.f.s.) is truth and he replied: ‘Yes, he is the truth,’ I asked: ‘To which tribe does he belong? He replied: ‘To the Kin’aan.’ I again asked: ‘To which clan does he belong? He replied: ‘To the Quraish’ I further asked: ‘To which family does he belong? He replied: ‘To the Bani Hashim’ Again I asked: ‘To which house (of Bani Hashim) does he belong? He replied: ‘To the Progeny of Fatemah (s.a.).[[73]](#footnote-73)

The Author says: ‘By Kin’aan is meant the same son of Kazima, who was the son of Madraka, son of Elyaas, son of Muzar, son of Nezar, son of Sa’ad, son of Adnan.

The Author of Saba’ek al-Zahab says: ‘Banu Kin’aan is a family from Muzar and Muzar had a son in whom the lineage of the Holy Prophet (s.a.w.a.) terminated and he was called as Nezar. Moreover Muzar had children who were from the Holy Prophet’s lineage and they were: Malik, Malkaan, Haaris, Amr, Aamer, Saad, Ghanam, Auf, Mujraba, Jarwal, Jazaal and Gurwaan. Abu Ubaid says: ‘they were all from Yemen’ and in the book called Ebar it is said that they resided on the outskirts of Mecca.’

## Mahdi (a.t.f.s.) is from Quraish

Imam Abu Abdullah Noaim ibn Hamad who narrates from Ibn Waa’el who narrates from Imam Abul Husain Ahmad ibn Ja’far Manawi who narrates from Qatada who said: ‘I asked Sa’eed ibn Musayyab whether Mahdi was on truth and he replied: Yes’. I asked: To which tribe does he belong? He replied; ‘Quraish’. I asked: ‘To which clan does he belong?’ He replied: ‘Bani Hashim’. I asked: ‘To which family does he belong?’ He replied: ‘He is from the offspring of Abdul Muttalib’. I asked: ‘Which one of the families?’ He replied: ‘From the Progeny of Fatemah’. I asked: ‘Which one of her sons?’ He replied: That is enough now.[[74]](#footnote-74)

Also, the afore-mentioned book narrates (in the seventh chapter) from the book al-Fetan of Hafez Abu Abdullah Noaim ibn Hammaad which in turn narrates from Ishaaq ibn Talha who narrates from Taaoos who said: Omar ibn Khattab was on his death bed and bidding farewell to his family members. He then said: I do not know of any treasure which I can bestow. The house and all that it contains from wealth and weapons should be spent in the way of Allah (s.w.t.).

Then Ali (r.a.) said: ‘O Ameer al-Momineen, leave aside this matter because you are not the owner of (this) wealth. Rather its owner is a young man from the tribe of Quraish who shall, in the last era distribute it in the way of Allah.[[75]](#footnote-75)

Ibn Hajar writes on page 99 of his book Sawaa’eq: Ahmad and Maawardi have brought a tradition from the Holy Prophet (s.a.w.a.) who said:

Glad-tidings be to you about Mahdi. He is from the Quraish; from my Progeny.[[76]](#footnote-76)

Asa’af-ur-Raghebeen too has narrated the same in his book on page 151. The Author believes: ‘Quraish is the same Nazr ibn Kin’aan. In Ja’ame al-Lateef we read: ‘Know that they were called by this name. So it is said: They were titled in the name of a beast living in the sea – a beast which eats but is not eaten; conquers but is not conquered (a metaphoric remark signifying power and magnificence) and this tribe too is similar to that beast due to their strength and significance.’

In Madaarek, we find: Quraish is a mighty beast which plays with the ships cannot be repulsed by anything but fire. Its diminutive form is due to reverence.

Some others say: The reason they were called as Quraish was that the leader of their tribe Ibn Yakhled Ghalib ibn Fahr was named as Quraish. Thus it was said: The tribe of Quraish came; the tribe of Quraish went and in this way they became famous by this name.

Still some others have said: Qusi (قصي) who was one person belonging to their tribe gathered them together and brought them to Mecca and ‘قرش’ “Qurash” means “to come together”. Thus, as he gathered them he was named as ‘مجمع’ (gathering) just as he saw in the poem of Fazl ibn Abbas ibn Utba and also in the following poem:[[77]](#footnote-77)

|  |  |
| --- | --- |
| نحن كنا سكانها من قريش | و بناسميت قريش قريشا |

It is also said that Quraish was the name of Qusi and it was because of this reason that his tribe was named as Quraish. What is more famous however is that his name was Zaid as mentioned previously.

Yet others have said: The word of ‘قريش’ is derived from ‘تقريش’ which means “to earn” and because their business flourished, they were called as Quraish.

It is also said that since “Nazr” was called as Quraish, his family too became famous by this name.

Some say: They were called as Quraish because they were doing ‘Taqrish” of the pilgrim’s goods, who were going for Haj and ‘Taqrish” means ‘to inspect’. Thus they elected inspection points in their way and prevented them from moving ahead unchecked. The proof that this statement is correct is the saying of Haaris ibn Khulatul-Yashkari who says:[[78]](#footnote-78)

|  |  |
| --- | --- |
| ايها الناطق المقوش عنا | عند عمرو فهل لنا ايفاء |

## Mahdi (a.t.f.s.) is from Bani Hashim

Imam Abul Husain Ahmad ibn Ja’far Manawi and Imam Abu Abdulla Noaim ibn Hammaad narrate from Qatada who said:

I asked Sa’eed ibn Musayyab: ‘Is Mahdi the truth?’

He replied: ‘Yes’.

I asked: ‘To which tribe does he belong?’

He replied: ‘To the Quraish.’

I asked: ‘To which clan does he belong?’

He replied: ‘To the clan of Bani Hashim.’

I asked: ‘From which of its families?’

He replied: ‘From the offspring of Abdul Muttalib.’

I asked: ‘From which one of them?’

He replied: ‘From the offspring of Fatemah.’

I asked: ‘From which one of her offspring?’

He replied: ‘that is enough now.[[79]](#footnote-79)

The Author says: Hashim was the same son of Abde Munaf who was the son of Qusi, son of Kalab, son of Marra, son of Kelaab, son of Lavi, son of Ghalib, son of Fehr, son of Malik, son of Nazr, son of Kin’aan.

In Ja’ame al-Lateef it has come that: Hashim’s name was Amrol-Ala and the reason he was called by this name was that during the period of famine, he used to provide food and water for his tribe.

His generosity and beneficence reached such heights that he used to feed the beasts and birds and slaughter camel for them on top of mountains. Whenever a famine would occur in Mecca, he would feed its people from his own wealth and persuaded the other rich men of Mecca as well to donate their wealth for the poor and indigent till it rained. Thereafter, he travelled to Syria, went to the Caesar (king) and took from him an order vouching trade freedom for Quraish. He also despatched Abdul Muttalib to Yemen to take a letter of trust from its king. Thereafter he ordained the traders and merchants of Quraish to move out in the winter and summer seasons for the purpose of trading. Thus, they would move towards Syria in summer and proceed for Yemen in winter. Thereafter, their subsistence and means of livelihood got extended through such trading and by blessings of Hashim; Allah (s.w.t.) delivered them from fear of (loss of) life and hunger. Abde Munaf was the father of Hashim who was named as the ‘Moon of the fourteenth night’ because of his handsome visage and beneficence. After him, Qusi succeeded him and the post of ruling and giving water to the pilgrims was transferred to him. He was called by the name of Mughaira and his agnomen was Abu Abd-Shams the name of Qusi (father of Abde Munaf) was Zaid and also Yazeed. The reason he was called as قصي (Qusi) was that the along with his mother Fatemah daughter of Sa’ad, left the tribe of Bani-Uzra and started living with his uncles and distanced himself from Mecca. Therefore, he was named ‘قصي’ and this word is derived from ‘قاضي’ is which means ‘distant’. It also carried the meaning of ‘gathering’ because, when he grew up and returned to Mecca, he gathered the Quraish who had been scattered in the deserts and got them back to Mecca and then expelled the tribe of Khozaaee. Fazl ibn Abbas ibn Abu Lahab says:[[80]](#footnote-80)

|  |  |
| --- | --- |
| ابو كم قصي كان يدعي بمجمع | به جمع الله القبائل من فهر |

## Mahdi (a.t.f.s.) is from the Progeny of Abdul Muttalib

Traditionalists such as Imam Abu Abdulla ibn Maaja in his Sonan, Hafez Abul Qasim Tabarani in his Mu’ajam and Hafez Abu No’aim Isfahaani, etc. narrates from Anas ibn Malik who said: The Holy Prophet (s.a.w.a.) declared:

“We seven, (i.e. Ali, my brother, Hamza, my uncle, Ja’far, Hasan, Husain, Imam Mahdi and myself) the sons of Abdul Muttalib are the leaders of Paradise.[[81]](#footnote-81)

The Author says: This denotes the subject which had previously been mentioned in the tradition of Qatada narrated from Saed ibn Musayyab. In Ja’ame al-Lateef it is written that:

Abdul Muttalib’s name was ‘Shaibat al-Hamd’ and sometimes he was also called by the name of Aamer. He was called ‘Shaibat al-Hamd’ because of the appearance of signs of whiteness on his hair. Abul Haaris was his agnomen since he had a son named Haaris and he was called as Abdul Muttalib because, when his father Hashim who was living in Mecca was about to die, he told Muttalib, his brother: ‘Take care of your (servant) in Yasrib’. From then on he was called as Abdul Muttalib. Some say that when his uncle Muttalib was taking him to Mecca he had an undeserving appearance. For this reason when Muttalib was asked about his nephew’s condition he felt ashamed to say that he was his nephew and instead said: He is my عبد (slave or servant). Later on when they entered Mecca itself and he had put on a decent look Muttalib revealed that he was his nephew. In this way he became famous by the name of Abdul Muttalib. It is said that he had a pale face and so when he left for Mecca with Muttalib, people were under impression that he was his عبد (slave) and were saying: Muttalib has brought one عبد (slave). As such he becomes famous by the name of Abdul Muttalib.

## Mahdi (a.t.f.s.) is from the Progeny of Abu Talib

Saif ibn Omaira said: ‘I was near Abu Ja’far Mansoor who addressed me thus:

O Saif, It is inevitable that a caller from the heavens shall call out in the name of a man from the offspring of Abu Talib. I said: ‘May I be sacrificed for you ‘O Amirul-Momineen. Are you narrating what you just said?’ He replied: Yes, I swear by the One in Whose Hand is my life. I am narrating exactly what my ears have heard. I said: ‘But until now I had not heard such a tradition’ He said: ‘O Saif, Indeed he is the truth and at the time when this affair takes place we will be more worthy than others in answering (his call). However Imam Mahdi (a.t.f.s.) will be someone from our cousins.’ I said: Someone from the offspring of Fatemah (s.a.)?!’ He replied ‘O Saif, had I heard it from someone other than Abu Ja’far (Hazrat Imam Baqir (a.s.) I would have not narrated it for you and indeed I was told about this matter by the wisest person on earth.[[82]](#footnote-82)

Ibn Ishaaq says: ‘Abu Talib’s name was Abde Munaf while Haakem Abu Abdullah says: ‘Abu Talib’s name and agnomen is one and the same.[[83]](#footnote-83)

The Author of “Tazkerat al-Aimma” writes: ‘With regards to his lineage we have mentioned that he is the son of Abdul Muttalib and when the latter was about to die, he exhorted Abu Talib (to take care) of the Holy Prophet (s.a.w.a.).’

Ibn Abbas, Mujahid, Atha, Zahri and the like of them narrate that Abdul Muttalib passed away in the second year of “Aam al-Feel” (the Year of the Elephant) when the Holy Prophet (s.a.w.a.) was eight years old. In fact, Abdul Muttalib passed away at the age of one-hundred and twenty and is buried in Hejwan.[[84]](#footnote-84)

Umm-Aiman says: I saw the Holy Prophet (s.a.w.a.) walking and crying under the coffin of Abdul Muttalib while it was being carried away.

According to another saying, Abdul Muttalib was eighty years when he left this world. However the first opinion appears to be more correct. Mujahid has narrated from Ibn Abbas that when a group of people from the tribe of ‘Qaafa from ‘Bani-Muzhaq’ saw the footsteps of the Holy Prophet (s.a.w.a.) they told Abdul Muttalib: O Aba Lebasa, take care of this child. For we have not seen footsteps; which are similar to that of the Holy Prophet (s.a.w.a.)’s, resembling those in position, (i.e. his footsteps show he will be among those in power.)

On which Abdul Muttalib turned towards Abu Talib and said: ‘Listen to whatever they have said. Indeed there shall be a kingdom for this son of mine.’

From then on, Abu Talib stood up, in the best possible manner, to help the Messenger of Allah (s.a.w.a.). He made himself responsible for assisting him in his affairs to such an extent so that he would never be separated from him. He was so attracted towards him that he would prefer him to his sons and would sleep only when Hazrat was beside him. He would tell him: ‘You are well placed and your future is bright.’

Once Abu Talib went to ‘Zil-Mujaaz’ along with the Messenger of Allah (s.a.w.a.), when the latter felt thirsty, Abu Talib said: “O Nephew, you are thirsty but there is no water.’ Hearing this Holy Prophet (s.a.w.a.) alighted, struck the ground with his heels and lo! Water gushed out and they drank from it.[[85]](#footnote-85) Historians have written that as Abu Talib arose to support the Holy Prophet (s.a.w.a.) and would often drive off the enemies from him. The Quraish once approached him saying: ‘Your nephew has insulted our gods, called our nobles insane and reckoned our fathers to be deviated. Therefore, surrender him to us or else, face the prospects of a war.”

Abu Talib replied: “May your mouths are shut forever. I swear by Allah (s.w.t.) that I shall never surrender him to you.”

They said: “Emara ibn Walid bin Mughaira is the most handsome and noble young man among the Quraish. You may keep him as your son instead of Muhammad and surrender Muhammad to us so that we can kill him. Let us exchange our man with your man.”

Abu Talib replied: “Woe be upon you people. May Allah (s.w.t.) turn your face dark and gloomy? I swear by Allah (s.w.t.) that you have indeed spoken the evil. Do you mean that I should hand over my son to you so that you can kill him and will give me your son in exchange so that I take care of him! I swear by Allah (s.w.t.) that if I do so, I would be not but an evil man.”

Thereafter he said: I would like you to separate the baby-camels from their mother. If the mother camel gets attracted towards the other baby-camels (and not her own ones) then, I shall hand over Muhammad (s.a.w.a.) to you, he then recited a poem.

Then, from the age of eight till the tenth year of his appointment, which totals to forty-two years, Abu Talib stood up in support of Holy Prophet (s.a.w.a.) and prevented the enemies from harming him.

He spared no effort in taking care of him till the end of his life.

In Noor al-Absaar, the Author mentions the date of demise of Abu Talib to be the first of Zilqada after the removal of economic sanctions which lasted for eight months and twenty one days.

In Mawaaheb al-Ladunniah, Abu Talib died at eighty-seven. It was in the same year that Ummul Mumineen, Khadija (s.a.) passed away and the Holy Prophet (s.a.w.a.) named that year as the year of sorrow (Aammul Huzn).

For knowing more about Abu Talib please refer to historical books like Seera ibn Hisham and Tareekh-e-Tabari and to recent writings, especially the book of Bagyat at-Taalib Fee Ahwaal Abi Taalib by Zaini Dehlaan who is also the Author of al-Fotohaat al-Islaamiah. Also refer to the book of Shaikhul Abtah written by my cousin Sayyed Muhammad Ali Sharafuddin Aamali which thought to be the best book in this regard.

## Mahdi (a.t.f.s.) is from the Descendant of Muhammad (s.a.w.a.)

Abdulla ibn Masoud narrates from the Holy Prophet (s.a.w.a.):

“If there remains not more than a day from the life of the earth, Allah will prolong this day so long until He appoints a person from my descendant”.[[86]](#footnote-86)

Abu Sa’eed Khudri relates that the Holy Prophet (s.a.w.a.) said:

“Mahdi is from me.”[[87]](#footnote-87)

Abu Sa’eed Khudri narrates a similar tradition from the Holy Prophet (s.a.w.a.). Thereafter, he writes that Tirmizi has reckoned this tradition to be Arm and genuine and that Tabarani and others too have narrated this tradition.[[88]](#footnote-88)

Ibn Hajar says that Ruyani, Tabarani and others have brought a tradition from the Holy Prophet (s.a.w.a.) that:

“Mahdi is from my Progeny”.[[89]](#footnote-89)

In As’aaf ur-Rhagebeen (page 149) and Noor al-Absaar (page 230) the same tradition of the Holy Prophet (s.a.w.a.) has been narrated from Shirviya who in turn has narrated from Huzaifa ibn Yamaan.[[90]](#footnote-90)

Also, Ali ibn Abi Talib (a.s.) says:

‘I asked the Holy Prophet whether Mahdi (a.t.f.s.) would be from us, the descendants ‘آل’ of Muhammad (s.a.w.a.) or from others’ and He (s.a.w.a.) replied: ‘He is from us’.[[91]](#footnote-91)

The Author of Mataalibus So’l writes: I have reviewed the views of the people about the exegesis of the word ‘آل’ (Descendants) and found out that a group believes that by ‘آل’ is meant his family-members.

Another group says: ‘آل’ of the Holy Prophet (s.a.w.a.) are those for whom ‘Zakat’ (alms-tax) is forbidden and instead ‘Khums’ (one-fifth levy) is obligatory.

Yet another group says: ‘آل’ refers to those personalities who follow his Religion and adhere to his manners.

Thereafter he says: ‘These are the three views which are more famous than all other views in this regard.

However the reason that the first view is correct is a tradition which Qazi Husain ibn Mas’ood Baghwi has brought in his book Commentary of Sunnat ar-Rasool (which is a collection of all those traditions which are in agreement) and he quotes its reference from Abdur Rahman ibn Laili who said: ‘Ka’b ibn Ajza met me and said – “Should I gift you with something that I heard from the Messenger of Allah (s.a.w.a.)” I replied: ‘Yes, do give.’

He said: I asked the Holy Prophet (s.a.w.a.) as to how one should send salutations upon them – the Ahlul Bait (a.s.).

The Holy Prophet (s.a.w.a.) replied:

اَللّٰهُمَّ صَلِّ عَلٰي مُحَمَّدٍ وَّ عَلٰي مُحَمَّدٍ كَمَا صَلَّيْتَ عَلٰي اِبْرَاهِيْمَ وَ آلِ اِبْرَاهِيْمَ وَ بَارِكَ عَلٰي مُحَمَّدٍ وَّ عَلٰي آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلٰي اِبْرَاهِيْمَ وَ آلِ اِبْرَاهِيْمَ اِنَّكَ حَمِيْدٌ مَّجِيْدٌ.

O Allah, send salutations upon Muhammad and his descendants just as Thou sends salutations upon Ibrahim and his descendants and send Blessings upon Ibrahim and his descendants and send Blessings upon Muhammad and his descendants just as Thou sends Blessings upon Ibrahim and his descendants. Surely Thou art All-Praiseworthy and All-Glorious.

Thereafter he says: The Holy Prophet (s.a.w.a.) interpreted his Ahlul Bait (a.s.) as his ‘أل – Aal’. Thus both are similar as far as their meaning is concerned and Hazrat interchanged one word for the other in a manner that his ‘آل’ are his Ahlul Bait and his Ahlul Bait are his ‘آل’. Therefore, on this basis, ‘أل – Aal’ and ‘اهل – Ahl’ are similar in meaning. The reality of this affair can be discovered from here that the root of ‘آل’ had been ‘اهل’ and هاء – h’, was changed to ‘همره’ for this reason that the letter of هاء – h” becomes Tasgheer – diminutive form and (تصغير)[[92]](#footnote-92)Tasgheer of ‘آل’ becomes ‘اُهَيْل’ as per this rule which states that ‘Tasgheer’ returns back every noun to its original form.

The reason that the second view is correct is a tradition which the traditionalists have brought in their books. Moreover, Imam Muslim ibn Hajjaj, Abu Dawood and Nesaaee are unanimous in the authenticity of this tradition and each one of them have, in their respective “Sahihs” narrates from Abdul Muttalib – ibn Haaris that:

I heard the Holy Prophet (s.a.w.a.) saying:

It is not that alms is filth and is not permissible for Muhammad and his ‘آل’ to eat from it.

Moreover, they have supported their view by a tradition which Malik ibn Anas have narrated in his ‘al-Mawatta’ referring to the Holy Prophet (s.a.w.a.) as saying: “Alms are not permissible for ‘آل’ (descendants) of Muhammad because they are the dirt and filth of people” Thus, he made alms specifically un-permissible for his ‘آل’ and those upon whom alms is forbidden are Bani Hashim and Abdul Muttalib. It was asked from Zaid ibn Arqam as to who are the ‘آل’ (Descendants) of the Messenger of Allah upon whom alms are forbidden and he replied: ‘آل’ of Ali, ‘آل’ of Ja’far, ‘آل’ of Abbas and ‘آل’ of Aqeel and this second view is nearer to the first view.

However the reason which the supporters of the third view give is the sayings of Exalted Allah:

اِلَّا اٰلَ لُوۡطٍ ؕ اِنَّا لَمُنَجُّوۡہُمْ اَجْمَعِیۡنَ

(except ‘آل’ of Lot; We will most surely deliver them all[[93]](#footnote-93)) where, as per the consensus of the exegesists, ‘آل’ in this verse refers to those who have turned towards him and followed his path. Thereafter he says: Now, keeping in view all that has been said about ‘آل’, it becomes apparent that its meaning comprehensively fits them because they are his Ahlul Bait (a.s.). “Zakat” (alms-tax) is forbidden for them and they have followed his Religion and adhered to his path. Ascribing them with ‘آل’ and naming them with this word is definitely true.

## Mahdi (a.t.f.s.) is from the Progeny of the Holy Prophet (s.a.w.a.)

Janab Umme Salma narrates from the Holy Prophet (s.a.w.a.) that: “Mahdi is from my Progeny”.[[94]](#footnote-94)

A similar tradition from the Holy Prophet (s.a.w.a.) has been narrated by Nesaaee, Ibn Maaja, Baihaqi and others.[[95]](#footnote-95)

Abu Noaim has brought a tradition from the Holy Prophet (s.a.w.a.) that: “Indeed, Allah (s.w.t.) will send a man from my Progeny” Thereafter he said “He shall fill the earth with justice.”[[96]](#footnote-96)

Abu Dawood, Tirmizi and Ibn Maaja have brought a tradition from the Holy Prophet (s.a.w.a.) that:

“If there remains not more than a day from the life of the earth, indeed Allah (s.w.t.) will make a man to appear from my Progeny.”[[97]](#footnote-97)

In another tradition the Holy Prophet (s.a.w.a.) says:

“He is from my Progeny, the one who shall fill the earth with justice just as it would be fraught with oppression.”

The same can be seen in ‘Asaaf ur-Rhagebeen’ on page 147.[[98]](#footnote-98)

The Author of Mataleb-us-So’l writes: ‘The meaning of ‘عترة’ a (Progeny) in Arabic is said to be ‘عشيرة’ (family) and as per the saying of others it means ‘ذرية’ (offspring).

Thereafter he says: “Both the meanings can be found in them because they are his family as well as his offspring. However they are considered to be his ‘عشيرة’ (family) because ‘عشيرة’ are the near kinsmen and they too were so. They are reckoned to be his ‘ذرية’ (offspring’s) for this reason that ‘ذرية’ are considered to be children of a daughter and they were so because Allah (s.w.t.) speaks about Ibrahim (a.s.) as follows:”

وَ مِنۡ ذُرِّیَّتِہٖ دَاوٗدَ وَ سُلَیۡمٰنَ وَ اَیُّوۡبَ وَ یُوۡسُفَ وَ مُوۡسٰی وَ ہٰرُوۡنَ ؕ وَکَذٰلِکَ نَجْزِی الْمُحْسِنِیۡنَ ﴿۸۴﴾ۙ وَ زَکَرِیَّا وَ یَحْیٰی وَ عِیۡسٰی وَ اِلْیَاسَ ؕ كُلٌّ مِّنَ الصّٰلِحِیۡنَ

...and of his descendants, Dawood and Sulaiman and Ayub and Yusuf and Haroon; and thus do We reward those who do good (to others). And Zakariya and Yahya and Isa and Elyas; everyone was of the good.[[99]](#footnote-99)

Thus Allah, the Exalted placed all the afore­mentioned personalities including Hazrat Isa (a.s.) among the offspring of Ibrahim (a.s.) where the relation of Isa (a.s.) with Ibrahim (a.s.) is only through his mother Maryam and no one else.

Thereafter he writes: ‘It has been narrated that Shobi a Sunni scholar living at the time of Hajjaj ibn Yusuf Saqafi was among the lovers of Imam Hasan and Husain (a.s.). Whenever he would remember them he would say: ‘Those two are the children and offspring of the Messenger of Allah (s.a.w.a.).’ Later, when Hajjaj heard this he became furious and began to imprecate him. Once Hajjaj called him in one of his gathering where the aristocrats and scholars of Basra and Kufa and the Quraish were present, Shobi entered and greeted. Hajjaj neither paid heed nor did he reply to his greetings which were indeed the right of Shobi. When he sat down, Hajjaj said: ‘O Shobi, Do you know what I have heard about you which indeed proves your foolishness?’ Shobi replied: ‘What is it?’

Hajjaj said: ‘Aren’t you aware that sons of men are those who allied to him and kinship is only through fathers? On what basis do you say that the sons of Ali (a.s.) are the children and offspring of the Holy Prophet (s.a.w.a.)? Except for their mother Fatemah (s.a.), are they having any other connection with the Holy Prophet (s.a.w.a.) considering that kinship is not from the daughters’ side but rather from the fathers’ side?’ Shobi put down his head. Hajjaj exceeded the limits in his disavowal and notified the others in the gathering about this matter. Shobi continued to keep quiet. The more Hajjaj witnessed his silence the more he rebuked him. Therefore, Shobi raised his head and said: ‘O Amir, I do not see you but a speaker who is ignorant of the Book of Allah (s.w.t.) and the ‘Sunnah’ of the Holy Prophet (s.a.w.a.) and one who has grown weary of them.’ Hearing this Hajjaj was infuriated and screamed, ‘Woe be upon you, how dare you speak to me in these words!’

Shobi replied: ‘Yes, those present in your gathering – the Chanters (of Holy Quran) from Egypt and the bearers of knowledge of the Book who are dear before you are all aware of what I say. Is it not that when Allah (s.w.t.) wishes to address His slaves (i.e. servants) He says – O Bani (sons of) Adam or O Bani-Isra’el. About Ibrahim (a.s.), Allah (s.w.t.) says ‘وَ مِنْ ذُرِّيَّةِ...’ (and from his offspring) until He mention Yahya and Isa (a.s.). Therefore, O Hajjaj how do you see the relationship of Isa and Adam (a.s.), Isra’el and Ibrahim (a.s.)? Is it through his father or any of his fore-fathers? Is it not that he is connected to them only through his mother Maryam?! Moreover, according to narrators, the Holy Prophet (s.a.w.a.) with regard to Hasan (a.s.) has said: Indeed my son (pointing towards Hasan) is ‘Sayyed’ (Chief).

When Hajjaj heard such arguments, he lowered his head in shame. Later he showed kindness and politeness towards Shobi and fled ashamed of those present in the gathering.

Now that the matter has become clear ‘عترة’ (Progeny) is the very offspring, children and family of the Holy Prophet (s.a.w.a.) and in reality, all the meanings are applied to them.

## Mahdi (a.t.f.s.) is from the Family of the Holy Prophet (s.a.w.a.)

Ameerul Mo’mineen Ali (a.s.) narrates from the Holy Prophet (s.a.w.a.) that:

If there remains not more than a day from the life of the earth, indeed Allah (s.w.t.) will make a man from my family to appear.[[100]](#footnote-100)

Abu Huraira relates from the Holy Prophet (s.a.w.a.) that:

If there remains not more than a day from the life of the earth, Allah (s.w.t.) will set the day so long until a person from my family shall appear.

Thereafter he says: This is a good and authentic tradition.[[101]](#footnote-101)

Moreover, a similar tradition from the Holy Prophet (s.a.w.a.) with a slight variation has been narrated by Ibn Hajar (Sawaa’equl Moharreqa, p. 97) and Shaikh Saban, Esaaf-ur-Rhagebeen, p. 148) from Abu Dawood and Tirmizi.[[102]](#footnote-102)

The Magazine Hodal Islam mentions:

Ibn Maaja has brought a tradition narrated by Ali (a.s.) from the Holy Prophet (s.a.w.a.) as such:

“Mahdi is from my family”[[103]](#footnote-103)

Ahmad Ibn Hanbal, Abu Dawood Tirmizi and Ibn Maaja have brought a tradition from the Holy Prophet (s.a.w.a.) that:

If there remains not more than a day from the life of the earth, Allah (s.w.t.) shall indeed make a person from my Progeny to appear. As per some other traditions, we find the words ‘my family’.[[104]](#footnote-104)

Again, Ahmad, Abu Dawood, and Tirmizi have brought a tradition from the Holy Prophet (s.a.w.a.) that:

The world shall not pass (or perhaps he said): The world said not cease to exist until a person from my family comes and rule.[[105]](#footnote-105)

Abu Dawood has narrated from Zar ibn Abdullah that the Holy Prophet (s.a.w.a.) has said:

‘The world shall not pass until a person from my family comes and rules among the Arabs.’ Thereafter he said: ‘He shall fill the earth with justice’.[[106]](#footnote-106)

Abu Dawood has narrated from Ali (r.a.) who in turn has narrated from the Holy Prophet (s.a.w.a.) who said:

If there remains not more than a day from the life of earth, Allah (s.w.t.) will indeed make a person from my family to appear on that day and fill the earth with justice just as it had been filled with oppression.[[107]](#footnote-107)

Mohammad Ibn Talha Shafaee writes: Some have said that ‘Ahlul Bait’ refers to those people who are nearer in relation to a person in ancestor ship. Some others have said that ‘Ahlul Bait’ is those who are from one womb. Still others are of the opinion: Ahlul Bait is those who are attached to him by kinship and relation. All of these meanings can be found in them because, their lineage returns to the Holy Prophet’s grandfather, Abdul Muttalib.

Also they (Holy Prophet and Ahle Bait) are from the same womb and they are connected to him through kinship as well as relation (son-in-law).

Thus they are in fact his ‘آل’ (Progeny) and ‘آل’ and ‘اهل’ (Ahlul Bait) are one and the same whether they differ in meaning or not. Thus the meaning of these two terms is fixed for them.[[108]](#footnote-108)

Muslim in his ‘Saheeh’ narrates from Zaid ibn Hasan who said, I went with Husain ibn Seera and Omar ibn Muslim to visit Zaid ibn Arqam. When we sat down, Husain began to speak and said: ‘O Zaid, Verily, now that you have numerous good actions in your record, have seen the Holy Prophet (s.a.w.a.), have heard traditions from him, have fought beside him and prayed behind him, so narrate for us what you have heard from the Messenger of Allah (s.a.w.a.).’

Zaid replied: ‘O brother, surely I have turned old and my memory has become weak. As a result, a part of what I have acquired from the Holy Prophet (s.a.w.a.), I have forgotten. So accept whatever I narrate to you and do not bother me about what I do not’.

Thereafter, he said: ‘Once the Holy Prophet (s.a.w.a.) stood near a place called ‘Hema’a’ situated between Mecca and Medina and delivered a sermon. After praising and extolling Allah Almighty and exhorting the people, he said:

O people, I am a human-being and it seems that my Lord’s emissary (viz. Izra’eel) is going to come and take away my soul. I am leaving amongst you, two precious things. The first of them is the Book of Allah wherein you will find guidance and light, so take hold of the Book of Allah. In this regard, he advised and exhorted the people toward the Book of Allah. Thereafter he said: The other is my Ahlul Bait (a.s.). I remind you of Allah (s.w.t.) with regards to my Ahlul Bait (a.s.). I remind you of Allah (s.w.t.) about them.

Then Husain told Zaid ibn Arqam: ‘O Zaid, who are his Ahlul-Bayt (a.s.)? Are his wives the Ahlul Bait?

He replied: ‘No, his Ahlul Bait (a.s.) are those upon whom alms is forbidden.’[[109]](#footnote-109)

## Mahdi (a.t.f.s.) is from Kinsfolk

When it is proved that Imam Mahdi (a.t.f.s.) is from the Progeny, descendant and family of the Holy Prophet (s.a.w.a.) and from the offspring of Ali, Fatemah, Hasan and Husain (a.s.) then it is automatically proved that he is from ‘ذوي القربيٰ’ (Kinsfolk) whose love has been made obligatory upon all.

Ibn Abbas was asked as to whom does ‘ذوي القربيٰ’ in the verse of ‘القربيٰ’ refer to? Then Sa’eed ibn Jubair said: They are the near ones of the Progeny of Muhammad (s.a.w.a.).[[110]](#footnote-110)

The Author of Mataalebus So’l narrates from Tafseer of Imam Abul Hasan Ali ibn Ahmad Waahedi (the chain of transmission which ends in Ibn Abbas) that: When the verse

قُلۡ لَّاۤ اَسْـَٔلُكُمْ عَلَیۡہِ اَجْرًا اِلَّا الْمَوَدَّۃَ فِی الْقُرْبٰی

was revealed, it was asked: ‘O Messenger of Allah (s.a.w.a.)! Who are these people whom Almighty Allah has commanded us to love?

The Holy Prophet (s.a.w.a.) replied:

“Ali, Fatemah and their children.”

Ibn Hajar in his Sawaa’eq al-Mohreqa (page 101) and Qunduzi in “Yanaabee’ al-Mawaddah” (page 106) have brought a tradition (bearing the same contents) under the afore-said verse narrating from the great Mojam of Tabarani, Tafseer-e ibn Abu Haatim, Manaaqib of Haakem, Waseet of Wahedi, Hayat al-Aulia of Abu Noaim, Tafseer-e-Salabi and Faraa’ez us-Semtain.

Ibn Hajar in Sawaa’eq al-Mohreqa (page 101) narrates from Imam Zainul Aabedin (a.s.) at the time when he was taken as captive after his father Imam Husain (a.s.) was Martyred. On the way to Syria, some foul-mouthed people said: All praise be to Allah for killing your family, befalling you into a wretched state and severing the root of sedition.

He (a.s.) replied:

Haven’t you read (the Holy Book) where Allah (s.w.t.) says:

قُلۡ لَّاۤ اَسْـَٔلُكُمْ عَلَیۡہِ اَجْرًا اِلَّا الْمَوَدَّۃَ فِی الْقُرْبٰی

They said: ‘Does the ‘ذوي القربيٰ’ refer to you people!?’

He (a.s.) replied: ‘Yes’.

The Author of Mataalebus So’l writes:

Know that those in the verse who have been asked to be loved are indeed the ‘ذوي القربيٰ’. Therefore anyone who is bestowed with the attribute of ‘قربيٰ’ deserves love according to the afore-mentioned verse because if there is a decree for any particular case, then for other occasions too, the same decree will be applicable. With regards to love towards those who have been mentioned in the verse, even though they themselves are similar to each other (like two brothers being from the same parents) yet their love possess different levels. Therefore, anyone who is nearer to the Holy Prophet (s.a.w.a.), that case will become more firm in him. Certainly, the consensus of ‘Ulema’ in this regard is that the level of love and friendship is indeed dominating over all other levels. Therefore, in their writings and compositions they have specified that:

If a person endows or makes a will to the nearest person to Zaid and if Zaid does not have a father, the most preferable person with regards to the endowment and will are his children as compared to his other near ones, if he has a father, then there exists a difference as to whether the children are having priority over father or are equal to him. Thus it is clear and obvious that Fatemah (a.s.) loved the Holy Prophet (s.a.w.a.) the most and her being the ‘ذوي القربيٰ’ (kinsfolk) is an undeniable fact. Moreover traditions connoting the Holy Prophets (s.a.w.a.)’s love and attachment for her (a.s.) (especially her purity) and the fact that the elevated and lofty position which the Imams (a.s.) behold is through her means, then we are helpless in being loyal to her right in such affairs just as we are bound to do so in the subsequent chapters about the circumstances of Imam (a.s.) and their birth and death dates.’

## Mahdi (a.t.f.s.) is from the offspring of The Holy Prophet (s.a.w.a.)

Jaabir ibn Abdullah Ansari narrates from the Holy Prophet (s.a.w.a.) that:

Indeed Allah, the Exalted placed the offspring of every Prophet from their posterity and placed my offspring from the posterity of Ali ibn Abi Talib (a.s.).

The Author says: This tradition explicitly states that the children of Ali ibn Abi Talib Ameerul Momeneen (a.s.) from Fatemah (a.s.) are indeed the offspring of the Holy Prophet (s.a.w.a.) and there is no difference between Hasan and Husain (a.s.). Verily, as Imam Mahdi, the Awaited one is from this particular house and this pure offspring, he is therefore counted to be from the offspring of Muhammad (s.a.w.a.) (as per research and previous explanation of the meaning of offspring).

The Author of Tohaful O’qool has brought a lengthy tradition in this regard from Imam Moosa ibn Ja’far (a.s.)’s conversation with Haroon ar-Rashid. We shall produce here only the relevant portion. He writes:

Hazrat Moosa ibn Ja’far (a.s.) approached Haroon for refuting the charges framed by the latter against him and his Shias. So Haroon took out a lengthy scroll which contained accusations about his Shias and read it out. Hazrat replied: ‘O Ameerul Momeneen, we are a family which has been charged with such accusations and Allah is ‘All-Forgiving’ and ‘Veils the vices’. He refrains from lifting the veil from the deeds of His servants except when He will be taking their account. On that Day, when wealth and children shall be of no avail and only the one who comes in the presence of Allah with a pure heart shall benefit. Therefore he said: My father narrated (for me) from Ali who in turn narrated from the Holy Prophet (s.a.w.a.) as such: “Whenever the ties of relationship are reconciled and maintained their occurred some initial excitement but later, it calms down.” If Ameerul Momeneen (viz. Haroon) deems it advisable to maintain relationship and shake hands with me, he can do so.

Haroon descended from his throne, stretched out his right hand and caught hold of Hazrat’s hand. He embraced him and made him sit beside him and said: I bear witness that you are truthful and your father and grand-father too were truthful. When you came to inquire, I was harsh towards you because of the hatred and anger which I bore against you. Since you spoke to me in the manner which you did and shook hands with me, the feeling of hatred and anger has disappeared from my heart and are satisfied with you. Thereafter, he felt silent for some moment and then said: I wish to ask you something about Abbas and Ali. On what basis was Ali more worthy of inheritance (from the Holy Prophet) than Abbas, the Prophet’s Uncle?

Hazrat (a.s.) replied: ‘You excuse me from this matter.’

He said: ‘By Allah, I shall not excuse you till you answer me.’

Hazrat (a.s.) replied:

‘If you do not excuse me, then grant me immunity.’

He said: ‘I guarantee your safety.’

Hazrat (a.s.) said:

‘Surely, the Holy Prophet (s.a.w.a.) did not nominate as heir the one who was able to migrate but did not migrate. Indeed, Abbas your father was amongst those who brought faith but did not migrate and Ali brought faith and migrated as well. Allah (s.w.t.) says:

وَالَّذِیۡنَ اٰمَنُوۡا وَلَمْ یُہَاجِرُوۡا مَا لَكُمۡ مِّنۡ وَّ لَایَتِہِمۡ مِّنۡ شَیۡءٍ حَتّٰی یُہَاجِرُوۡا

...and (as for) those who believed and did not fly; not yours is their guardianship until they fly; …[[111]](#footnote-111)

Haroon turned pale and asked: On what basis do you relate yourself to the Holy Prophet (s.a.w.a.) and not Ali (a.s.), although Ali was your father and the Holy Prophet your grand-father?!

Hazrat (a.s.) replied:

Surely Almighty Allah related Isa ibn Maryam to Hazrat Ibrahim (a.s.), His friend through Isa’s mother who was a virgin. As Almighty Allah says:

وَ مِنۡ ذُرِّیَّتِہٖ دَاوٗدَ وَ سُلَیۡمٰنَ وَ اَیُّوۡبَ وَ یُوۡسُفَ وَ مُوۡسٰی وَ ہٰرُوۡنَ ؕ وَکَذٰلِکَ نَجْزِی الْمُحْسِنِیۡنَ ﴿۸۴﴾ۙ وَ زَکَرِیَّا وَ یَحْیٰی وَ عِیۡسٰی وَ اِلْیَاسَ ؕ كُلٌّ مِّنَ الصّٰلِحِیۡنَ

...and of his descendants, Dawood and Sulaiman and Ayub and Yusuf and Haroon; and thus do We reward those who do good (to others). And Zakariya and Yahya and Isa and Ilyas; everyone was of the good.[[112]](#footnote-112)

Thus he related Isa (a.s.) to Ibrahim (a.s.) through Maryam only, just as He related Sulaiman, Ayub, Yusuf, Moosa and Haroon (a.s.) to their father and mother. From the view­point of excellence of Isa (a.s.) which concluded in him only from his mother’s side without any other person, it has come in the Holy Qur’an that:

یٰمَرْیَمُ اِنَّ اللہَ اصْطَفٰکِ وَطَہَّرَکِ وَاصْطَفٰکِ عَلٰی نِسَآءِ الْعٰلَمِیۡنَ

O Maryam! Surely, Allah has chosen you and purified you and He has chosen you above the women of the world) because of Messiah.[[113]](#footnote-113)

Similarly, Almighty Allah choose Fatemah (s.a.), purified her and make her superior to all the women of the world through Hasan and Husain (a.s.), the two Chiefs of the youth of Paradise.

## Mahdi (a.t.f.s.) is from the Progeny of Ali (a.s.)

Manaqeb of Khaarazmi (the chain of transmission which ends in Sabeth ibn Dinaar) narrates from Sa’eed ibn Jubair and he from Ibn Abbas (r.a.) who said: ‘The Messenger of Allah (s.a.w.a.) said:

“Indeed Ali is the Imam of my ‘Ummah’ (nation) after me and it is from his children that the ‘Qaem’ will come. And whenever he reappears, he shall fill the earth with justice and equity just as it would be fraught with cruelty and oppression”.[[114]](#footnote-114)

Ibn Ishaaq says that: Ali (a.s.) looked at his son, Husain (a.s.), and said:

Surely my son is a ‘Sayyed’ (Chief) just as the Holy Prophet named him so. Very soon shall re-appear the one from his posterity. His name will be the same as your Prophet’s name. In creation he is the same as the Holy Prophet. He shall fill the earth with justice.[[115]](#footnote-115)

In the second chapter of the afore-mentioned book, the Author narrates from the book of Ba’as Wa Nushura of Baihaqi a similar tradition until he comes to the section where Ali (a.s.) says: In manners, he is different from the Prophet.

Moreover, in the second chapter of the afore­mentioned book, the Author writes: ‘Abu Wa’el says:

Ali (a.s.) looked at Husain (a.s.) and then said: Indeed my son is ‘Sayyed’ (Chief) just as the Messenger of Allah (s.a.w.a.) named him so. Very soon a person, whose name shall be the same as your Prophet’s name will reappear from Husain’s posterity. He shall reappear at the time when people will be negligent and ignorant, when truth will be dead and oppression in force. The inhabitants of the heavens and earth will rejoice at his Reappearance. He will be having a broad forehead, protracted nose, broad stomach, broad thighs, a mole on his right cheek and his front teeth separated from each other (i.e. a little distant). He shall fill the earth with justice just as it would be replete with cruelty and oppression.[[116]](#footnote-116)

## Mahdi (a.t.f.s.) is from The Progeny of Fatemah (a.s.)

Umme Salma says: ‘I heard the Holy Prophet (s.a.w.a.) saying:

“Imam Mahdi is from my Progeny, from the children of Fatemah.”[[117]](#footnote-117)

Ibn Hajar in his Sawaaeq al-Mohreqa (page 97) and Shaikh Saban in Es’aafur Rhagebeen (page 148) have brought the same tradition from Muslim, Abu Dawood, Nesaaee, Ibn Maaja and Baihaqi.

Mishkaat al-Masaabih narrates from Abu Dawood from Umme Salma who said: I heard the Holy Prophet (s.a.w.a.) say:

Mahdi is from my Progeny, from the children of Fatemah (a.s.).[[118]](#footnote-118)

Ali ibn Helaal narrates from his father who said: I was honoured by visiting the Holy Prophet (s.a.w.a.) at the time when he was feeling unwell and Fatemah (a.s.) was crying besides him. The Holy Prophet (s.a.w.a.) said: O my daughter, what causes you to cry? She replied: I fear that after you, harm shall befall me.

The Holy Prophet (s.a.w.a.) replied:

O beloved, Allah (s.w.t.) put the rein of care on the inhabitants of the earth. Then, amongst them, He appointed your father and then bestowed upon him the Messengership. Thereafter, He displayed Benevolence. He appointed your husband Ali and revealed to me that I should give your hand in marriage to him. O Fatemah, we are such Ahlul Bait that Allah, the Exalted has given us privilege of seven things which others do not possess. Neither those before us nor those who will come after us will have the privilege of those seven things.

I am your father, the Last of the Prophets and the most honourable among them before Allah (s.w.t.) and my ‘Wasi’ (legatee) is your husb and, the best of the legatees and the most beloved amongst them before Almighty Allah. Our Martyr Hamza, the beloved uncle of your father as well as your husband, is the best of the Martyrs and the most beloved amongst them before Almighty Allah. Moreover, the one who possesses two wings (Ja’far al-Tayyaar) is from us. He shall fly with them in Paradise along with the Angels to whichever place he wishes. He is your father’s cousin and the brother of your husband. The two grandsons of this “Ummah” (Nation) are from us and they are Hasan and Husain, the two Chiefs of the youth of Paradise and they are your sons. I swear by the One Who rightly appointed me to the station of the Prophethood that Mahdi is from your Progeny. He shall fill the earth with justice as it would be full of oppression.[[119]](#footnote-119)

The Author of ‘Yanabi’ mentions that Hafez Abul Aalaa Hamadani has brought this tradition in the “Forty traditions” (about Mahdi).

Ausath of Tabarani narrates from Abaya ibn Raba’ee who in turn narrates from Abu Ayub Ansari that:

The Holy Prophet (s.a.w.a.) told Fatemah (s.a.) as such:

The best of the Prophets is from us and he is your father. The best of the legatees is from us and he is your husband. The best of the martyrs is from us and he is Hamza, your father’s uncle. The one who possesses two wings is from us. He shall fly with them to whichever place he wishes in Paradise and he is Ja’far al-Tayyaar, your father’s cousin. The two grandsons of this ‘Ummah’ and the two Chiefs of the youths of Paradise are from us and they are Hasan and Husain, your two sons. Moreover, Imam Mahdi is from us and he shall be from your children.[[120]](#footnote-120)

In the afore-mentioned book, the Author on page 490 narrates from the book Faza’el as-Sahabah of Abu Muzaffar Sam’ani who in turn narrates from Abu Sae’ed Khudri a tradition almost similar to the one which was just mentioned.

The Author says: traditions in this regard (which you came across in the preface of this book) are ‘Mustafeza’ traditions. Rather they are widely transmitted traditions and what we have written is adequate.[[121]](#footnote-121)

## Mahdi (a.t.f.s.) is from the Progeny of ‘Sibtain’ (viz. Imams Hasan and Husain [a.s.])

Sefaat al-Mahdi of Hafez Abu Noaim Isfahaani narrates from Ali ibn Helaal who narrates from his father that:

I received the honour of visiting the Messenger of Allah (s.a.w.a.) at the time when his soul was about to depart and Fatemah was crying besides him. He recited the afore-said lengthy tradition and at the end of it he said:

O Fatemah, I swear by the One Who raised me with truth that Mahdi of this ‘Ummah’ will be from those two (i.e. Imam Hasan and Husain [a.s.]).

The world will become such that chaos and disturbances will be intensified. All paths (of solution) will be severed and people will fiercely fall upon one another. Neither the elders will show mercy upon the young nor will the children honour the old. When this happens, Allah (s.w.t.) will appoint someone who shall conquer the castles of the deviated and open out the diseased hearts (a metaphoric remark that Hazrat shall dominate over the false Religions and tame the deviated hearts towards Islam). Indeed he shall revolt in the last era just as I revolted at my time. He shall fill the earth with justice just as it would be filled with oppression.

The Author says: This tradition has been narrated by Hafiz Ganji Shaafa’ee from the book Nat al-Mahdi of Abu Noaim Isfahaani and Mu’ajam Kabeer of Abul Qasim Tabarani and most of the experts of tradition too, have narrated this tradition in their respective books, with slight differences in wordings. In some of them, the words ‘from us’ has been written instead of ‘from those two’[[122]](#footnote-122)

The Author of Jawaaher al-Aqdain says; ‘certainly, the effects of the Holy Prophet (s.a.w.a.)’s ‘Dua’ (invocation) at the time of marriage of Ali and Fatemah (a.s.) became apparent in the offspring’s of Hasan and Husain (a.s.). Thus, from their offspring are those who have passed away and those who are still waiting (to come). If there will not come anyone in the future except Mahdi, sufficient it will be for the invocation of the Holy Prophet (s.a.w.a.) to have come into effect.[[123]](#footnote-123)

In this regard, the Author says: Just as we saw in the tradition of Ali ibn Helaal, Hazrat’s swearing. In spite of being truthful and trustworthy was only to emphasise the matter. From amongst the seven-fold characteristics, Hazrat has distinguished Mahdi and sweared by him only, showing the importance of this matter.

However, the reason that Mahdi (a.t.f.s.) is from the sons of ‘Sebtain’ (grandsons of the Holy Prophet) (a.s.) is that Hazrat Baqir’s mother (i.e. Fatemah) was the wife of Hazrat Ali ibn Husain Zainul Aabedeen (a.s.) and daughter of Hazrat Abu Muhammad Hasan Mujtaba (a.s.) and about this woman, Imam Baqir (a.s.) has said:

Fatemah is a righteous woman. So Abu Ja’far Muhammad ibn Ali Baqir (a.s.) is from the sons of Hasan and Husain (a.s.) and he and his honourable sons are amongst those who have attained this honour. Mahdi, the Awaited one too is from this propitious splendour and Blessed family tree because; he is Muhammad ibn Hasan ibn Ali ibn Muhammad ibn Ali ibn Moosa ibn Ja’far ibn Muhammad ibn Baqir ibn Ali ibn Husain ibn Ali ibn Abi Talib Ameerul Momeneen (a.s.).

## Mahdi (a.t.f.s.) is from the offspring of Husain (a.s.)

In the first chapter of Iqdud Dorar its Author narrates from Hafez Abu Noaim from his book Sefat al-Mahdi who in turn narrates from Huzaifa ibn Yamaan who said: The Messenger of Allah (s.a.w.a.) delivered a sermon in which he disclosed for us all that was sure to take place till the Day of Judgement. Thereafter he said: If there remains not more than a day from the life of the earth, Allah the Almighty will set the day so long until a person from my Progeny who carries the same name as mine shall appear. Then Salman stood up and said: O Messenger of Allah (s.a.w.a.), from which of your Progeny he shall come?

The Holy Prophet (s.a.w.a.) replied:

He shall be from this Son (and he put his hand on Husain’s head) of mine.

In the commentary on Nahjul Balagha (most probably he is referring to commentary of Ibn Abil Hadeed) Qaaziul Quzzaat narrates from Kaafiul Kuffaat, Abul Qasim Ismail ibn Ebad a tradition where the chain of transmission is linked to Ali (a.s.) who mentioned something about Mahdi (a.t.f.s.) and then said:

Verily he is from the children of Husain.[[124]](#footnote-124)

The Author says: Traditions in this respect are ‘Mustafeza’ traditions. In fact, there is a consensus among the Shias and Sunnis on this issue. However in some of the rare traditions (very few) we find something which contrasts this meaning.

Among them, Abu Ishaq says:

Ali (a.s.) looked at Hasan and said:

“Surely my son is ‘Sayyed’ (Chief) just as the Holy Prophet called him by this name. Soon a person will reappear from his posterity. His name shall be the same as your Prophet’s name. In creation he will be similar to the Prophet but in behaviour he will not be so. He shall fill the earth with justice.[[125]](#footnote-125)

Some Sunni scholars have reckoned Imam Mahdi to be from the children of Abu Muhammad Hasan al-Mujtaba (a.s.).

Amongst them, Ibn Hajar writes: “Abu Dawood in his ‘Sonan’ has narrated a tradition that Mahdi is from the children of Hasan and its mystery lies in this that Hasan waived his Caliphate for the sake of Allah (s.w.t.) and his affection for his people. Thus Allah (s.w.t.) placed the “Qaem” (who shall reappear at the time of dire strait) amongst his children so that he fills the earth with justice. The traditions which say that he is from the children of Husain are weak.[[126]](#footnote-126)

The Author says: As per the prescribed rules in ‘Usool-e-Fiqh’ (Principles of Jurisprudence) relying on the afore-said tradition is not correct for the following reasons:

Firstly, there exists a discrepancy in the narration of Abi Dawood as the Author of Iqdud Dorar narrates from Sonan of Abi Dawood that Ali looked towards Husain.

Secondly, a group of experts on traditions have narrated the same tradition in its exact form except that Ali looked at Husain.

Thirdly, there is the possibility of an error because the words of Hasan and Husain are sometimes erroneously written for one another especially in the Kufi script.

Fourthly, the tradition is contrary to what is famous among the Sunni scholars.

Fifthly, the said tradition is contradicting most of the other traditions which are more authentic in their chain of transmission and more evident in expression. Some of these traditions have already been mentioned and Almighty Allah willing, the remaining too will be mentioned later.

And lastly, this tradition is probably a false and fabricated one for this reason that they wanted to imply Muhammad ibn Abdulla known as ‘Nafs-e-Zakiyyah’. Thus they resorted fabrication merely to please him.

## Mahdi (a.t.f.s.) is the Ninth Descendant of Husain (a.s.)

Manaaqeb of Muwaffaq ibn Ahmad Khaarazmi narrates from Sulaim ibn Qais al-Helaali who narrates from Salman Farsi who said: I got the honour of visiting the Messenger of Allah (s.a.w.a.). What I saw was Husain ibn Ali (a.s.) sitting on his lap and the Holy Prophet (s.a.w.a.) kissing his eyes and clothes and then saying:

You are a Chief, son of a Chief and brother of Chief. You are an Imam, son of an Imam and brother of Imam. You are a divine proof, brother of a divine proof and father of nine Divine Proofs, the ninth of them being the “Qaem”.[[127]](#footnote-127)

The same too can be seen in Iqdud Dorar.

Sulaim ibn Qais al-Helaali narrates that Salman Farsi said: When I went to meet the Holy Prophet (s.a.w.a.) I saw Husain (a.s.) sitting on his lap and the Prophet (s.a.w.a.) was kissing his eyes and licking his clothes. Thereafter the Holy Prophet (s.a.w.a.) said: You are a Chief and the son of a Chief. You are an Imam and the son of an Imam. You are a divine proof and the son of a divine proof and the father of nine Divine Proofs, the ninth of them shall be the Qaem.[[128]](#footnote-128)

Besides these, there are numerous other traditions and Almighty Allah willing, we shall soon narrate them.

The Author says- It does not seem likely that anyone amongst the Muslims is ignorant of these nine personalities and does not know them by their names. With this description there is no holding back to mentioning their names out of benediction and remembrance. The first of them is Abul Hasan Zainul Aabedeen, followed by his son Abu Ja’far Muhammad Baqir, followed by his son Abu Ja’far Muhammad Baqir, followed by his son Abu Abdulla Ja’far Sadiq, followed by his son Abul Hasan Moosa Kazim, followed by his son Abul Hasan Ali ar-Reza, followed by his son Abu Ja’far Muhammad Jawad, followed by his son Abul Hasan Ali Haadi, followed by his son Muhammad Hasan Askari, followed by his son Abul Qasim Muhammad Mahdi who is the ninth of them and the “Qaem”.

## Mahdi (a.t.f.s.) is from the offspring of Imam Sadiq (a.s.)

In Arba’een of Hafez Abu Noaim Isfahaani (which is a collection of forty traditions about Imam Mahdi); there is a tradition which he has narrated from ‘Laghwi’ better known as ‘Ibn Kheshab’.

He said: Abul Qasim Taher ibn Haroon ibn Moosa Kazim narrated for me a tradition from his grand-father who said: My Master Ja’far ibn Muhammad said:

The pious successor shall be from my Progeny and he is the Mahdi. His name is Muhammad and his agnomen is Abul Qasim. He shall reappear in the last era. His mother is named Narjis and above his head is a cloud which shall shadow him from the Sun. It shall accompany him wherever he goes and will call out in an eloquent voice: This is Mahdi, so obey him.[[129]](#footnote-129)

Besides this, there are some other traditions which Allah (s.w.t.) willing we shall soon acquaint you with.

Ibn Hajar says: Muhammad ibn Ali Baqer (a.s.) left behind six sons among whom the most learned and perfect is Ja’far Sadiq (a.s.). It was for this reason that he was appointed as his father’s successor and legatee and people have narrated so much knowledge from him that his fame (of excellence) had spread far and wide.

Great Sunni scholars like Yahya ibn Sa’eed, Ibn Jareeh, Malik, Sufyani, Abu Hanifa, Shuaba and Ayub Bakhtiyani have narrated traditions from him...

Under the verse ‘اِنَّا اَعْطَيْنَاكَ الْكَوْثَر’ Imam Fakhr Raazi says: Among the meanings of ‘Kausar’ (River in Paradise) one meaning can be that of ‘offspring’ because, this Sura was revealed in refutation of those who were rebuking the Holy Prophet (s.a.w.a.) for not having a son and then Allah (s.w.t.) provided him a generation which would continue to remain till the course of time. Thus, you may see for yourself that how many of the Holy Prophet (s.a.w.a.)’s kin have been killed and yet the world is full of their existence whereas not even one has remained from Bani-Ummayid. Once again, you may see for yourself that those who are from his Ahlul Bait like Baqir, Sadiq, Kazim, Reza (a.s.), ‘Nafs-e-Zakiyah’ and their likes were great scholars.

## Mahdi (a.t.f.s.) is from the offspring of Imam Reza (a.s.)

Hasan ibn Khalid says – Ali ibn Moosa Reza (a.s.) said:

The one who does not have ‘ورع’ (i.e. piety), does not have faith and the most honourable of you before Allah (s.w.t.) is the one who is the most pious. Thereafter he said: Verily the fourth from my descendant is the son of a princess of slave maids who shall cleanse the earth from every cruelty and oppression.[[130]](#footnote-130)

Hasan ibn Khalid relates from Ali ibn Moosa ar-Reza (a.s.): The appointed time (in Holy Quran) refers to the Day of Reappearance of our ‘Qa’em’ (a.t.f.s.). He was asked as to who is the Qaem and he replied: He is the fourth of my descendant, the son of a princess of slave-maids who shall purify the earth from every cruelty and oppression.[[131]](#footnote-131)

Ahmad ibn Ziad has narrated from De’bal Khozaaee who said – ‘I read out my clergy which began with ‘مدارس آيات خلت من تلاوة’ before Hazrat Reza (a.s.) until I reached to this part of the poem:[[132]](#footnote-132)

|  |  |
| --- | --- |
| خروج امام لا محالة واقع | يقوم علي اسم الله بالبركات |
| يميز فينا كل حق و باطل | و يجزي علي النعماء و النقمات |

Hazrat wept bitterly and said:

‘O De’bal, the Holy Spirit has spoken through your tongue. Do you know who this Imam is?

I replied: No, I do not know him. But, I have heard that an Imam shall reappear from your household (a.s.), the one who shall fill the earth with equity and justice.

Hazrat (a.s.) said:

The Imam after me shall be my son Muhammad and after Muhammad will be his son Ali and after Ali will be his son Hasan and after Hasan will be his son Hujjat al-Qaem and he is the Awaited one.[[133]](#footnote-133)

When Hazrat Moosa ibn Ja’far (a.s.) passed away, he left behind thirty-seven sons and daughters. Amongst them was Ali ar-Reza (a.s.) who was more renowned in name and more manifest in merit than the others. For this reason Ma’mun liked him and gave his daughter’s hand in marriage to him. He also consulted him in political affairs and appointed him as heir apparent. In 201 Hijri, he wrote by his own hand the ‘appointed decree’ for Hazrat before numerous witnesses. However, Hazrat passed away from this world before him as a result of which Ma’mun became very depressed and sad. Before dying, Hazrat had foretold that he would die because of the poisonous effect of grapes and pomegranates and that Ma’mun would wish to bury him near his father, Rashid’s grave, but would not succeed. Thus, all that Hazrat had foretold did occur.[[134]](#footnote-134)

Once Hazrat told a person as such: O Abdulla! Be satisfied with what Allah (s.w.t.) wishes and be prepared for that which is inevitable for you to occur. Then on the third day Abdulla died. This incident has been narrated by Hakem. Also, he narrates from Muhammad ibn Isa who narrates from Abu Habib who said: I saw in my dreams that I had visited the Holy Prophet (s.a.w.a.) and greeted him. At that very moment, I saw a tray of Saihani dates next to him and he offered eighteen of those dates to me. Then I woke up and interpreted my dream in this manner that I would live for another eighteen days. However, after the twentieth day, Abul Hasan Ali ar-Reza (a.s.) arrived from Medina and came to the same Mosque where I had seen the Holy Prophet (s.a.w.a.) in my dream. People hastened towards him in order to offer their greetings. I too went close to him and saw him sitting in the very place which the Holy Prophet (s.a.w.a.) had sat and beside him was kept a tray of Saihani dates, the same tray of dates which I had seen in my dream. Later, I greeted him and he called me close to himself and offered me a handful of those dates. When I counted them, I realized that they were exactly the same number in my dream. I asked for more but he said: If the Holy Prophet (s.a.w.a.) had offered you more than this amount, I too would offer you more.

When Hazrat arrived in Naishabour he mounted a mule with his visage vested. Then two persons from the experts of traditions, i.e. Abu Zarra Raazi and Muhammad ibn Aslam Tusi went in his presence along with a large number of scholars. They asked Hazrat to unveil his Blessed face and narrate for them traditions that he had received from his fore-fathers. Then, as per his commands the mule-litter came to a stand-still and his slaves drew back the curtain. When the people’s eyes fell on his Blessed face they began to rejoice. A group was rejoicing while another group was crying out of excessive happiness. Yet others threw themselves on the ground and those who were near were seen kissing the hooves of his mule. Then the scholars cried out: ‘O people, be quiet and listen to what Hazrat says’. When the people prepared themselves to listen, Hazrat started to deliver this tradition an as the crowd was great in number those two i.e. Abu Zarra and Muhammad ibn Aslam were calling out Hazrat’s message to the people. Later, Hazrat (a.s.) said:

‘My father Moosa Kazim narrated to me from his father Ja’far Sadiq who narrated from his father Muhammad Baqer who narrated from his father Zainul Aabedeen who narrated from his father Husain who narrated from his father Ali ibn Abi Talib (a.s.) who said: My dear and beloved Messenger of Allah (s.a.w.a.) said: Jibra’eel (Gabriel) advised me: I heard the Exalted Lord saying: The words of: ‘لَا اِلٰهَ اِلَّا الله’ is My castle. So anyone who recites it shall enter My castle and the one who enters My castle will be saved from My chastisement.

Thereafter, he removed the cover from the mule-litter and moved ahead. About twenty-thousand writers have narrated this tradition.

In another tradition it has come that Hazrat (a.s.) said:

Faith is recognition by the heart, confession by the tongue and action by the limbs. Perhaps he said both of them.

Ahmad says: ‘If this tradition is read for an insane person, he shall be cured of his madness.’

## Mahdi (a.t.f.s.) is from the offspring of Imam Hasan Askari (a.s.)

If you comprehend what we have said and understand the traditions which we have written, there should not be any reason for you to doubt its conclusion (i.e. Imam Mahdi (a.t.f.s.), the Awaited one is the very son of Abu Muhammad Hasan al-Askari (a.s.). However from the view-point of elucidation of the conclusion, we have written them under the above title and also notified the stipulation of some of the great scholars of Ahl-e-Sunnah. We say: The afore-mentioned traditions which indicated that Mahdi (a.t.f.s.) is the ninth descendant of Husain (a.s.) and fourth descendant of Abul Hasan ar-Reza (a.s.) proves this matter (i.e. he being the son of Hasan Askari (a.s.) especially the tradition which we narrated from Faraaedus Simtain where Hazrat Reza (a.s.) speaks of De’bel Khozaaee as such:

Indeed the Imam after me will be my son Muhammad Taqi Jawad, after him will be his son, Ali Hadi Naqi and after him his son Hasan Askari and the Imam after him will be his son Muhammad Hujjat Mahdi Muntazar.

Moreover, that which we shall narrate later on (the fact that Imam Mahdi, the Awaited one is the twelfth from the Caliphs, Imams, legatees and divine proofs) also proves this matter.

Ibn Kheshab narrates from Sadiq ibn Moosa who narrated to me from his father, who narrated from Ali ibn Moosa ar-Reza (a.s.) who said:

The virtuous successor shall be from the children of Hasan ibn Ali Askari (a.s.). He is the Imam Mahdi (a.t.f.s.), the Master of time.[[135]](#footnote-135)

Al-Yawaaqit wal Jawaaher of Abdul Wahab Sha’rani narrates from al-Fotohaat al-Makkiyah as follows:

“Know that the Reappearance of Mahdi (a.t.f.s.) is inevitable. However he shall not reappear until the earth has been filled with cruelty and oppression. He shall be from the generation of the Holy Prophet (s.a.w.a.) and from the Progeny of Fatemah (s.a.). His great grand-father is Husain ibn Ali ibn Abi Talib and his father is Hasan Askari, the son of Imam Ali an-Naqi, the son of Imam Muhammad Taqi, the son of Imam Ali ar-Reza, the son of Imam Moosa Kazim, the son of Imam Ja’far Sadiq, the son of Imam Muhammad Baqir, the son of Imam Ali ibn Abi Talib (a.s.).

His name coincides with the Holy Prophet (s.a.w.a.)’s name and the Muslims will pay allegiance to him between ‘Rukn’ and ‘Maqaam’ (station of Ibrahim).”[[136]](#footnote-136)

The Author says: Most of our (Shiite) scholars as well as the scholars of Ahle Sunnat have narrated these invaluable and precious sentences or expressions from the book of al-Yawaaqit wal Jawaaher where its Author in turn has narrated from the book of Al-Fotohaat al-Makkiyah. However in the recent edition of that book I have not seen the above expression. Amazing! Isn’t it?

And it is the saying of the pure Imam Abu Muhammad Hasan al-Askari (a.s.) where he says –

And shall not leave any son except Abul Qasim Muhammad who shall be given such titles as ‘Qaem’, ‘Hujjat’, ‘Mahdi’, ‘Saahebuz Zamaan’ and ‘Khaatamul Ai’mma Isna Ashar among the Imamiahs.[[137]](#footnote-137)

The Author says: The words ‘among the Imamiahs’ is related to the fact that Hazrat is twelfth in number and not that it is referring to the other afore-mentioned titles.

The same scholar in the afore-said book, on page 470 says: Sayyed Abdul Wahab Sharani in the Chapter 65 of his book al-Yawaaqit wal Jawaaher writes: ‘Imam Mahdi is the son of Imam Hasan Askari’.

Once again, the same scholar on page 471 of his book narrates from Mataalebus So’l and Durr al-Munazzam of Kamaaluddin Talha who has written that: ‘Mahdi is the son of Muhammad Hasan al-Askari’.

Also, in the same book on page 471 the Author writes: In the last Chapter of the Book of Bayan, Hafiz Ganji Shafei says: ‘Surely Mahdi will be the son of Hasan al-Askari.’

In the same Book, on page 471 writes: The Author of Fosool al-Mohimma say: ‘Verily the promised Mahdi is the son of Abu Muhammad Hasan al-Askari, the son of Abu Muhammad Hasan Askari, the son of Ali an-Naqi (a.s.)’.

The Author of Durrul Musawiya writes: Those whom I found to be having the same belief as we Shiites in the matter of Imam Mahdi (a.t.f.s.) are Muhammad ibn Yusuf Ganji in al-Bayaan, Muhammad ibn Talha Shafa’ee in Mataalebus So’l, Sibt ibn Jauzi in Tazkeratul Aimmah and Sh’arani in al-Yawaaqit wal Jawaaher where they have all said: ‘Mahdi is the son of Imam Hasan Askari. He was born in the night of fifteenth of Sha’aban 255 A.H. and is still living until he and Isa bin Maryam meet each other.

The same matter has also come in Al-Yawaakit and Tabaqaat where their authors have narrated from Shaikh Hasan Iraqi, who met Imam Mahdi (a.t.f.s.) as per the detailed account which has come in the Book of Tabaqaat (translated by the afore-said Shaikh Hasan). It is also reported that Ali Khawaas and Shaikh Mohiuddin (in his book of Fotuhaat, ch. 366) have given their consent with regard to this belief. Sha’rani in Lawaqeh al-Anwar-il-Qudsiah (which is a conclusion of Fotohaat al-Makkiyah), Saban Mesri in Es’aafur Raaghebeen and his exact wordings in Al-Yawaakit which are both Egyptian edition, Shaikh Salahuddin Safadi whose exact statement has been narrated in the book of Yanaabee’ al-Mawaddah from Sharh-e-Dayera, Shaikh Ali ibn Muhammad Maliki in his book Fusul-ul-Mohimmah and Shaikh Hamuini Shafa’ee in Faraaedus Simtain have narrated as such:

Verily the promised Mahdi (a.t.f.s.) is the son of Abi Muhammad Hasan Askari son of Ali an-Naqi (a.s.)[[138]](#footnote-138) and the same has been mentioned by Shaikh Hammui Shafa’ee in his book Faraaedus Simtain.

# Chapter Three

## Characteristics

Characteristics of Hazrat Imam Mahdi (a.t.f.s.):

1. Visage

2. Character

3. Resemblance to the Holy Prophet (s.a.w.a.)

4. Disposition

5. Knowledge

6. Justice

7. Generosity

8. Government

9. Reforms

10. Allegiance

11. Uniqueness

## Visage

Abu Sa’eed Khudri narrates from the Messenger of Allah (s.a.w.a.) that:

Mahdi is from me having a sparkling forehead and protracted nose.[[139]](#footnote-139)

Abu Noaim narrates a tradition from the Holy Prophet (s.a.w.a.) thus:

Verily Allah shall make a person to appear from my Progeny. His front teeth is spaced a little and his forehead sparkling with light.[[140]](#footnote-140)

The Author of Es’aafur Raaghebeen too has narrated the same tradition of the Holy Prophet (s.a.w.a.) from Abu Noaim.

In the afore-mentioned book, Ibn Hajar narrates from Ruyani and Tabarani and they two from the Holy Prophet (s.a.w.a.) that:

Mahdi is from my Progeny. His face is like a twinkling star; his colour like that of an Arab and his figure like the figure of Isra’eli (speaking allusively of his wheatish complexion, tall height and stoutness).[[141]](#footnote-141)

The same tradition can be seen in Es’aafur Raaghebeen (page 149).

Author of Es’aafur Raaghebeen on page 140 narrates from Hilyatul Awliya of Abu Noaim Isfahaani as such: ‘It is said that Mahdi is a youth with black eyes, extended eye-brows, protracted nose, curly beard and a mole on his right cheek and right hand.’

Abu Dawood and Tirmizi narrate from Abu Sa’eed who said: ‘I have heard that the Holy Prophet (s.a.w.a.) used to say:

Mahdi is from me, having a sparkling forehead and protracted nose.[[142]](#footnote-142)

In the afore-said book, the Author on page 230 narrates from Ibn Shirwiya and him from Huzaifa ibn Yaman and him, from the Holy Prophet (s.a.w.a.) who said:

Mahdi is my son. His colour is the colour of an Arab (wheatish complexion) and his figure is like that of an Isra’eli.[[143]](#footnote-143)

Author of Iqdud Dorar narrates in the third Chapter from Ali (a.s.) who, while describing the disposition of Imam Mahdi (a.t.f.s.) said:

He is a man with sparkling forehead, protracted nose and broad thighs. There exists a mole on his right cheek and there are (small) gaps between his teeth.[[144]](#footnote-144)

In the same chapter of the afore-said book, the Author narrates from Abu Ja’far Muhammad ibn Ali Baqer (a.s.) who said:

Ameerul Momeneen Ali ibn Abi Talib (a.s.) was asked about Mahdi (a.t.f.s.)’s physical appearance, he replied:

He is a youth with an average stature and a handsome face with hair flowing over his shoulders and light gleaming from his face.[[145]](#footnote-145)

## Character

Rauyani and Tabarani narrate from the Holy Prophet (s.a.w.a.) that: ‘Mahdi is from my Progeny’. Thereafter he said: The inhabitants of the heavens and the inhabitants of the earth are happy with his reign.[[146]](#footnote-146) Tabarani adds: And the birds of the sky.

The same tradition can be found in “Es’aafur Raaghebeen on page 149.[[147]](#footnote-147)

Ahmad and Mawardi relate that the Holy Prophet (s.a.w.a.) said: ‘Glad tidings be to you about Mahdi’. Thereafter he said:

‘The inhabitants of the heavens and the inhabitants of the earth are happy with him. He shall distribute the wealth equally; free Muhammad’s Nation from need or wants and comforts them with his righteousness.’[[148]](#footnote-148)

The Author of Iqdud Dorar, in the eighth chapter of his book narrates from Taaoos that: The sign of Imam Mahdi (a.t.f.s.) is that he shall be harsh with rulers, generous with the people in distributing wealth and gentle with the helpless in caring for them.’ Thereafter he writes: ‘This tradition has been taken from Abu Abdulla Noaim ibn Hammaad from the book of Fetan[[149]](#footnote-149) in the third chapter and the ninth section of the afore-mentioned book, the Author narrates from the book of “Fetan” of Hafez Abu Abdullah Noaim ibn Hammaad who narrates from Abu Rumiyah as follows: ‘Imam Mahdi (a.t.f.s.) shall feed the helpless.’

Saeed Khudri narrates: ‘Messenger of Allah (s.a.w.a.) said: ‘I give glad-tidings about Mahdi.’ Thereafter he said: ‘The inhabitants of the heavens and the inhabitants of the earth are happy with him. He shall distribute wealth equally amongst the people and will fill the hearts of Muhammad’s nation with needlessness (a metaphoric remark of making the people wealthy). He shall comfort them with this righteousness.[[150]](#footnote-150)

Furthermore, in the afore-mentioned book the Author on the same page narrates once again from Fetan from Huzaifa ibn Yamaan that the Holy Prophet (s.a.w.a.) said:

‘Mahdi is my son.’ Thereafter he said: ‘The inhabitants of the heavens, the inhabitants of the earth and the birds of the sky are happy with his reign.’

## Resemblance to The Holy Prophet (s.a.w.a.)

Ja’far ibn Muhammad Masroor narrates from Husain ibn Muhammad Aamer from his uncle Abdullah ibn Aamer from Muhammad ibn Abi Omair from Abu Jumaila Mufazzal ibn Saleh from Jaber ibn Yazeed from Jaber ibn Abdullah Ansari who said: The Messenger of Allah (s.a.w.a.) said:

Mahdi is my son. His name as well as his agnomen shall be the same as mine. Amongst all, he shall resemble me the most in creation and morals.[[151]](#footnote-151)

In the afore-mentioned book, the same tradition of the Holy Prophet (s.a.w.a.) has been narrated from Abu Baseer from Hazrat Sadiq Ja’far ibn Muhammad (a.s.) who in turn has narrated from his father Ameerul Momeneen (a.s.).

The Author of al-Fotohaat al-Makkiyyah in the 366th Chapter writes about the characteristics of Imam Mahdi as such: He is similar to the Holy Prophet (s.a.w.a.) in creation. However in morals, he is similar to the Holy Prophet (s.a.w.a.) to a lesser degree because none can be like Hazrat in morals as Allah (s.w.t.) says:

وَ اِنَّکَ لَعَلٰی خُلُقٍ عَظِیۡمٍ

The Author says: ‘Two persons being alike from any viewpoint (whether creation or morals) is impossible habitually. However such remarks show the nearness of one (amongst them) to the other just as the same meaning can be derived from the first tradition which says: Amongst all, he resembles the Holy Prophet (s.a.w.a.) the most. That is to say, if at all the creation and morals of the people is to be compared with the creation and morals of the Holy Prophet (s.a.w.a.) then amongst all, Imam Mahdi (a.t.f.s.) is the one who resembles the Holy Prophet (s.a.w.a.) the most and he is the one who is nearest to him. This matter is not incompatible with the matter of the Holy Prophet (s.a.w.a.) being ‘خلق عظيم’ (Majestic in creation) and the fact that no ‘خلق’ (character) is similar to his ‘خلق’.

## Disposition

Umme Salmah, the wife of the Holy Prophet (s.a.w.a.) narrates from the Holy Prophet (s.a.w.a.) while speaking about Imam Mahdi (a.t.f.s.) and his allegiance between ‘Rukn’ and ‘Maqam’, he said:

The people shall act according to the manners of their Prophet and Islam will be established and its precepts will expand all over the earth.[[152]](#footnote-152)

Ali ibn Abi Talib, Ameerul Momeneen (a.s.) while describing Mahdi’s characteristics states:

At the time when they (i.e. the people) shall suit the guidance to follow the desires, Imam Mahdi shall alter the desires to follow the guidance. At the time when they shall interpret Holy Quran to follow their (own) prudence, Imam Mahdi shall realign (their) prudence to follow the Holy Quran. Imam Mahdi shall demonstrate to you justice. Imam Mahdi shall enliven the commandments of the Holy Quran and the Sunnah which was until then, dead and lifeless.[[153]](#footnote-153)

Ibn Hammaad narrates a tradition from the Holy Prophet (s.a.w.a.) that:

Mahdi is from my race. He shall fight for my ‘Sunnah’ just as I fought for the revelation of Allah (s.w.t.).[[154]](#footnote-154)

Hamui narrates from Ibn Abbas thus: The Messenger of Allah (s.a.w.a.) said:

Verily Allah the Glorious resolved this Religion at the hands of Ali. Then, when he is killed the Religion shall deteriorate until Mahdi comes and rectifies it.[[155]](#footnote-155)

The Author says: Tradition about Imam Mahdi (a.t.f.s.) that he shall fill the earth with equity and justice after it has been filled with cruelty and oppression come to the level of ‘Mustafeza’. Allah willing, you shall soon come across these and other traditions.[[156]](#footnote-156)

## Knowledge

In the third chapter of Iqdud Dorar its Author narrates from Haaris ibn Mughaira Ansari that he asked Abu Abdullah Husain ibn Ali (a.s.) that: By what sign should we recognize Imam Mahdi? He replied:

By (his) Calmness and (his) Dignity.

Once again I asked: By what sign?

He replied:

By recognizing the ‘forbidden’ and ‘permissible’ affairs and the need of the people towards him and his own needlessness from others.

Yanaabee’ al-Mawaddah narrates from the book of Durratul Ma’ref as follows: “Imam Mahdi (a.t.f.s.) shall bring out the Books (of Allah) from the cave of ‘Antakia’ and shall bring out from the lake of ‘Tabariah’ the Zaboor which contains all that the family of Moosa and Haroon have left behind and which was carried by the Angels and contains the Tablets (pieces of stone or wood on which divine matters have been written) and the staff of Moosa (a.s.). Moreover Imam Mahdi is superior to all the people in knowledge and insight.”[[157]](#footnote-157)

In the afore-mentioned book, the Author narrates from Khaarazmi where the chain of transmission leads to Abu Ja’far Baqir (a.s.) who, while speaking, about Imam Mahdi (a.t.f.s.) and his resemblance to the Holy Prophet (s.a.w.a.) said:

‘And he shall bring out all that the Prophets have stored.’

The Author of Iqdud Dorar narrates (in Chapter 3, Section 9) from Abdullah ibn Ata as such: ‘I asked Hazrat Abu Ja’far Baqir (a.s.) to inform me about ‘Qaem’ and he replied: ‘I am not that ‘Qaem’ and neither the one around whom you have circumambulated. I asked him about Mahdi’s character and he replied: ‘Just as the Holy Prophet (s.a.w.a.)’s character.’

## Justice

In the third chapter of Iqdud Dorar its Author, narrates from Ka’b-ul-Akhbar who said: ‘I have found in the Books of Prophets about the characteristic of Imam Mahdi (a.t.f.s.) and that his commands are not oppressive and violator in nature.’

Thereafter he writes: ‘Imam Abu Omar and Muqqari in their ‘Sonan’ and Hafez Abu Noaim Abdullah ibn Hammaad too have narrated this tradition.[[158]](#footnote-158)

About the characteristic of Imam Mahdi (a.t.f.s.), the Author of Al-Fotuhat al-Makkiyah writes in chapter No. 363 as such: ‘He shall distribute wealth equally, will execute justice among the people and bring to a halt the altercations.’

The Author of Es’aafur Raaghebeen narrates on page 161 of his afore-said book from al-Fotohaat al-Makkiyah as follows: ‘Certainly, Hazrat Imam Mahdi (a.t.f.s.) shall give life to those things which the Angel of inspiration has given and surely he shall be revealed the creed of Muhammad (s.a.w.a.). The same matter can be seen in one of the traditions where the Holy Prophet (s.a.w.a.) says:

‘Mahdi shall follow me and he is free from every error.’

Thus the Holy Prophet (s.a.w.a.) made us realize and recognize Hazrat Imam Mahdi (a.t.f.s.) in this regard that his commands are the very commands of the Holy Prophet (s.a.w.a.) and not innovations. Moreover it shows that he is infallible and will not issue any order but the truth.

Thereafter he says: Notwithstanding that Almighty Allah inspires him to the truth, his comparison is forbidden. Rather, some of the researchers have forbidden comparison for all men of conscience and men of Allah (s.w.t.) for this reason that the Holy Prophet (s.a.w.a.) is present in their sight. Thus, if they should occasionally doubt the authenticity of a tradition or decree, they ought to refer to Hazrat and he in turn shall inform them about the true and manifest affairs. The one who possesses such a status is not in need of following any leaders save the Holy Prophet (s.a.w.a.).

## Generosity

The Magazine Hodal Islam in its 25th weekly publication in its third year narrates from Ibn Maaja who narrates from Abu Sa’eed Khudri that the Holy Prophet (s.a.w.a.) said: ‘Verily Mahdi shall be from my Ummah’. Thereafter he said: ‘A person shall approach him and say – ‘O Imam Mahdi grant me something.’ Then he shall pour wealth unto him to the extent which he can carry.’

The Author of Es’aafur Raaghebeen on page 149 has narrates from Abu Dawood and Abu Abdullah Hakem Naishabouri; the Author of Yanaabee’ al-Mawaddah on page 431 from Tirmizi and all three from Abu Sa’eed the same tradition of the Holy Prophet in its exact form.

Abu Noaim narrates from the Holy Prophet (s.a.w.a.) that:

‘Allah shall appoint a person from my Progeny.’

Thereafter he said: He shall bestow wealth abundantly.[[159]](#footnote-159)

Ahmad and Muslim have brought a tradition from the Holy Prophet (s.a.w.a.) stating:

In the end of time, there shall be a Caliph who will bestow wealth abundantly and unlimitedly.[[160]](#footnote-160)

The same tradition has been narrated on page 149 of Isaafur Raaghebeen?[[161]](#footnote-161)

## Government

The Author of Iqdud Dorar narrates from ‘Tareekh’ of Abu Abdullah ibn Jauzi and him from Abdullah ibn Abbas and he from the Holy Prophet (s.a.w.a.) thus:

The rulers of the earth are four-two of them believers and two apostates. The two believers are Zul-Qarnain and Sulaiman while the two apostates are Bakhtun Nasr (Nebuchadnezzar) and Nimrod. Soon a person from my Progeny shall gain control over it (i.e. the earth).[[162]](#footnote-162)

The Author of Es’aafur Raaghebeen says: ‘It has come in traditions that Imam Mahdi (a.t.f.s.) will become the Master of the earth, East and West.’[[163]](#footnote-163)

The Author says: In some of the traditions it is mentioned that his rule will envelope the East and West.

The Author of Yanaabee’ al-Mawaddah narrates from the Author Jawaaher-ul-Aqdain and he, from Ali (a.s.) who said:

When the ‘Qaem’ from the Progeny of Muhammad (s.a.w.a.) reappears, Allah (s.w.t.) will gather for him the inhabitants of the East and West.’

## Reforms

Ameerul Momenin (a.s.) narrates from the Holy Prophet (s.a.w.a.) that:

If there remains not more than a day from the life of the earth, Allah will appoint a person from my Progeny. He shall fill the earth with equity and justice just as it would be filled with cruelty and oppression.[[164]](#footnote-164)

Ali ibn Abi Talib (a.s.) says: I asked the Messenger of Allah (s.a.w.a.): Will Mahdi be from (our) Progeny of Muhammad or will he be from some other Progeny? He replied:

No, he shall be from us. Allah (s.w.t.) shall bring the Religion to completion through his hands just as he expanded it through us. By our Blessings they (i.e. the people) shall be released from turbulence just as they were released from polytheism. By our Blessings Allah the Glorious will unite their hearts after animosity just as He united their hearts after polytheistic animosity. By our Blessings, they shall turn into brothers in faith after having become enemies to each other.[[165]](#footnote-165)

Some of the scholars reckon this tradition to be ‘Hasan’ (acceptable) and superior in the chain of transmitters and the experts in traditions have written them in their respective books. However Tabarani has only rememorated it in his Mu’ajam (Ausath), Abu Noaim has only narrated it in his Hilyatul Awliya and Abdur Rahman has only mentioned it in his Awaali.

## Allegiance

Abu Ja’far Muhammad ibn Ali (a.s.) said:

Imam Mahdi shall reappear on the day of ‘Ashura’ (and that is the day when Husain ibn Ali was martyred perhaps on Saturday the tenth of Muharram) between ‘Rukn’ and ‘Maqam’ and on his right will be Jibra’eel and on his left Micha’eel. Allah (s.w.t.) will gather his Shias around him from everywhere and the earth shall roll up for them.[[166]](#footnote-166)

Mustadrak of Abu Abdullah Hakem narrates from Umme Salma (s.a.) who said: The Messenger of Allah (s.a.w.a.) said:

People shall give allegiance between ‘Rukn’ and ‘Maqam’ to the person who is amongst my followers and their number shall match the number of people of ‘Badr’.[[167]](#footnote-167)

Again al-Fetan of Noaim ibn Hammaad narrates from Abu Huraira that: Allegiance will be given to Imam Mahdi (a.t.f.s.) between ‘Rukn and ‘Maqam’ without a person being awakened from neither his sleep nor a drop of blood being shed.[[168]](#footnote-168)

Al-Fotohaat al-Makkiyyah after mentioning about Imam Mahdi (a.t.f.s.) and the fact that he is from the offspring of Fatemah (s.a.) and is similar in name to the Holy Prophet (s.a.w.a.) and his great grand-father Hasan ibn Ali ibn Abi-Talib (a.s.) says:

‘People shall give him allegiance between ‘Rukn’ and ‘Maqam’.[[169]](#footnote-169)

## Uniqueness

In the first Chapter of this book, while mentioning the expressions of scholars (regarding Imam Mahdi) we had produced the following statement of Ibn Hajar from his book al-Qaulul Mukhtasar fee Alaamaat Imam Mahdi al-Muntazar. The expected Imam Mahdi (a.t.f.s.) is one and not several’. The words of Ibn Hajar are valuable. Indeed they have achieved the purpose and conformed to realities.

Verily, the Awaited Imam Mahdi and the ‘Qaem’ (a.t.f.s.) from the Progeny of Muhammad (s.a.w.a.) is the very same person whom Allah (s.w.t.) has mentioned in His Glorious Book. His Honourable Prophet (s.a.w.a.) has given glad-tidings of his Reappearance and the Prophet’s ‘Ahlul Bait’, companions and followers and scholars have informed that he (i.e. Imam Mahdi) (a.t.f.s.) is a single and a unique person. He is not several although his name and title are many.

The traditions which we had mentioned before and those which we shall mention in the coming chapters are, by the simplest indication the proof to this matter. Indeed, these traditions will obviate all misgivings till there remains no doubt in the mind of any sceptic that Imam Mahdi, the Expected one, is one.

The traditions which we have written and the traditions which we shall mention give indication to the characteristics and those things which introduce verify and distinguish Imam Mahdi the expected one. As, such, it is not rational to consider multiplicity and number for him. Now, we may mention those characteristics and distinguishing features as follows:

First, the specification of his house and family.

Second, the specification of his fathers and fore­fathers.

Third, the identification of his father and mother by name.

Forth, the specification of his name, agnomen and title.

Fifth, the specification of his qualities and signs.

Sixth, the specification of his morals and behaviours.

Seventh, his occupation and its lengthy period.

Eighth, his Reappearance in the last era.

Ninth, the things that will occur at the time of his Reappearance.

Tenth, the coming of Dajjaal and Sufyani at the time of his Reappearance.

Eleventh, Allegiance to him between ‘Rukn’ and ‘Maqam’.

Twelfth, the descent of Isa (Jesus) and his prayers behind him.

Thirteenth, his reform programs.

Fourteenth, the Blessings of his Reappearance.

Fifteenth, the things which he shall command amongst the people.

Sixteenth, his battles and victories.

Seventeenth, the expansion of his Government and Rule.

Eighteenth, the period of his Caliphate and Leadership.

Nineteenth, the circumstances of his demise or assassination.

Twentieth, the return to life of some of the dead after his Reappearance.

The position of lineage and familial dignity, truthfulness and rectitude’s, demeanours and signs, favours and munificence, the occurrences and unpleasantness, the hardships and harsh reminiscences and finally such affairs are not, as per exegesis rational enough to levy for even two people let alone more. Maybe it is applicable after the end of this world and its lapse and then it’s coming into existence from the beginning. However, even though this interpretation is acceptable from the view point of Power of Allah (s.w.t.), yet the traditions are apparently inconsistent with the occurrence of such an affair because what they evidently reveal is that after the time of Imam Mahdi (a.t.f.s.) the Day of Judgement shall commence. Verily, saying that Mahdaviyat is an affair pertaining to the kind and it is possible to have multiple Mahdi’s with all the afore-said characteristics where each one will be possessing one of those characteristics will be a claim contrary to common sense.

In the two testaments (old and new) of Torah and Bible (Injeel), some of the characteristics of the Holy Prophet (s.a.w.a.) have been stated. Amongst the characteristics mentioned are his ways, behaviour, insight, lineage and family and none from the East or West have reckoned these insights and specifications to be referring to Muhammad of various kinds. Thus, this much difference exists between these insights and the insights of Imam Mahdi (a.t.f.s.) so that the possibility of kinds and numbers may be correct for Imam Mahdi (a.t.f.s.) but not so for the Holy Prophet (s.a.w.a.)!

The Author says: “My imagination (although imagination does not make one free from want of truth) is that the source of claiming Mahdaviyat of various kinds is one of the following three:

Firstly, it may be instigated from the part of those desirous of power and government and those desirous of kingdom and Caliphate.

Secondly, it may have appeared in some of Sufi sect because when they became helpless in claiming the position of special deputyship, they resorted to devising Mahdaviyat of various kinds.

Thirdly, as some of the adherents of Bani Umayyad came across traditions wherein the name of Imam Mahdi (a.t.f.s.) was mentioned and concluded that if they were to believe in Imam Mahdi (a.t.f.s.) who was a distinct person, they would be compelled to pronounce that not only he is from the Progeny of the Holy Prophet (s.a.w.a.) and the offspring of Fatemah (s.a.) and Husain (a.s.) but also the son of Imam Hasan Askari (a.s.). This was unpalatable for them and irreconcilable with their aims. Hence, they started believing in Mahdi’s of various kinds.

In this regard, some illogical statements are available like; ‘Mahdi is from the offspring of Abbas the Prophet’s uncle or Imam Hasan Mujtaba (a.s.) or that he is not yet born. The root cause of all such baseless talks about Imam Mahdi is any of the afore-said three points.

Objection – In Mataalebus So’l, Muhammad ibn Talha Shaafe’ii writes: “If anyone objects to these traditions of the Holy Prophet (s.a.w.a.) (which are many in number and immense emphasis has been laid to each one of them. Moreover there is a consensus in the correctness of its chain of transmission as well as in its narration from the Holy Prophet (s.a.w.a.) with correct and explicit proof that Imam Mahdi (a.t.f.s.) is from the Progeny of Fatemah (s.a.) and from the lineage of the Holy Prophet (s.a.w.a.) and his name is the same as the Prophet’s name. Moreover, he shall fill the earth with justice and equity, is from the generation of Abdul Muttalib and amongst the leaders of Paradise) and there this manner that they do not indicate the fact that the Imam Mahdi (a.t.f.s.) whom the Holy Prophet (s.a.w.a.) depicted (and we have already mentioned) with his signs and qualities is the same Abul Qasim Muhammad ibn Hasan, the virtuous ‘Hujjat (Definitive Proof)’. For the children of Fatemah (s.a.) are many and till the Day of Qiyamat anyone whoever is born from her Progeny these traditions will be true to him that he is from the pure Progeny of Fatemah (s.a.) and the Holy Prophet (s.a.w.a.). Therefore, with such exposition of the traditions which we have previously mentioned, we should have with us a proper proof which indicates that Imam Mahdi (a.t.f.s.) is the same Hujjat ibn Hasan.

We reply – The Holy Prophet (s.a.w.a.) depicted Imam Mahdi (a.t.f.s.) with some qualities like mentioning his name, lineage and his ancestry to Fatemah (a.s.) and Abdul Muttalib. He also described his sparkling forehead and protracted nose and counted many other comprehensive characteristics all of which reveal that anyone possessing those characteristics and signs will be the same person called as Imam Mahdi (a.t.f.s.) and he will be having some authority upon us as per what we have previously mentioned (like the necessity of following and obeying him). We found those afore-said characteristics only in Abul Qasim Muhammad, the virtuous successor. Thus it is essential to substantiate these traits for Hazrat and he becomes the possessor of those characteristics. Otherwise, how is it possible that signs and reasoning’s exist but not those purport?! If the Holy Prophet (s.a.w.a.) introduces something as the sign and proof of a thing but does not consider the result as the desired goal, there has occurred a contradiction in his sayings (i.e. he mentions some signs for a thing but rejects the result based on his own prestipulated criterion).

Objection: Signs alone are not sufficient, we should ascertain the one who possesses those signs and characteristics and attribute those characteristics exclusively to him. However, until the exclusiveness and uniqueness of that person to those characteristics is not known, we cannot say that those signs are applicable to him and it is certain that right from the time of the Holy Prophet (s.a.w.a.) until the time of the birth of the virtuous successor Hujjat Muhammad (a.s.), none (other than him) from the Progeny of Fatemah (s.a.) has been found to possess those characteristics. However, the time of his revolution and sovereignty will be in the last era, when Dajjaal shall appear and Isa (Jesus) shall descend from the heaven. These shall occur after a lapse of a lengthy period and till then, there are new and novel times in between and in the pure generation of Fatemah (s.a.) many will be born, one after the other. Therefore it is possible that from now onwards, a person from the pure offspring and generation of the Holy Prophet (s.a.w.a.) shall be born bearing these characteristics and he will be the same Imam Mahdi (a.t.f.s.) is referred to in the afore-said traditions. Considering this possibility how it is that reasoning can be exclusively attributed to Hazrat Mahdi (a.t.f.s.)?

We reply: If you acknowledge that before and after the birth of the virtuous successor, nobody except him has been found to possess all those characteristics and signs, and then this very acknowledgment will suffice to substantiate these afore-said signs and characteristics for Imam Mahdi (a.t.f.s.).

Moreover, in the future your argument that there exists a possibility of the coming someone appearing from the Progeny of the Holy Prophet (s.a.w.a.) who would possess the afore-said signs is not contrary to our discussion. For, an existing proof is preferred to the possibility of appearance of (another) proof against it and it is unwise to forsake the former for the latter. Otherwise, it will not be possible to act upon the existing and firm proof because there exists the possibility of just counter evidence opposite proof being found in the future. However, as per the consensus of the ‘Ulema’ (scholars) the appearance of a counter proof cannot serve as an obstacle to the existing proof (from being put into practice).

An example, which can clarify and accentuate this matter, is the saying of the Holy Prophet (s.a.w.a.) to Omar ibn Khattab (as narrated by Imam Muslim ibn Hajjaj in his ‘Saheeh’). It goes as follows:

“Owais ibn Aamer who belongs to the tribe of ‘Murad’ shall come to you with the people of Yemen in the future. Moreover, a person from “Qarran” having been cured of his leprosy (except for one spot) will approach you. Owais is indeed a good man living with his mother. If Owais prays to Allah (s.w.t.) for the man from Qarran, the latter will be fully cured of his leprosy. If possible, ask him to seek forgiveness on your behalf.

Here, the Prophet (s.a.w.a.) has mentioned Owais ibn Aamer’s name, lineage and qualities and set them as the sign and proof such that if anyone is found possessing this name and quality and if he swears by Allah (s.w.t.), then that person will be cured. Moreover, he would be competent enough to seek forgiveness and this is a very great position and status before Allah (s.w.t.).

After the Holy Prophet (s.a.w.a.) and Abu Bakr passed away, Omar ibn Khattab used to inquire from someone amongst the people of Yemen about the person who was endowed with those characteristics. This continued until harbingers came from Yemen and Omar ibn Khattab asked them about that person. Omar was informed about his coming and did not stop from acting upon those signs and guide-lines which the Holy Prophet (s.a.w.a.) had set forth. Rather, he took the initiative in contacting that person and asked him to seek forgiveness. He believed him to be the same person prophesied by the Holy Prophet (s.a.w.a.). The possibility of another person appearing in the near future with those characteristics which the Holy Prophet (s.a.w.a.) had referred to and the fact that the tribe of ‘Murad’ were many in number and their offspring’s were rapidly multiplying), did not desist Omar from acting in this manner. The same possibility which you argue against Imam Mahdi (a.t.f.s.) can be given here too.

The incident of Khawarij too is the same since the Holy Prophet (s.a.w.a.) had introduced their attributes and characteristics and issued judgment about them. Thus, in the incident of Nahrwan, when Ali ibn Abi Talib (a.s.) became sure that they are the ones whom the Holy Prophet (s.a.w.a.) had described, he fought and killed them. Therefore, Ali ibn Abi Talib (a.s.) acted upon those reasoning and qualities which the Holy Prophet (s.a.w.a.) had some other group in mind. Examples of such kind of reasoning and the necessity of acting upon them (in spite of the possibility of a counter reasoning) are many. Thus, it became obvious that one cannot forsake a superior reasoning for the sake of an inferior one.

Moreover, once a prophecy has been confirmed along with its characteristics, it is necessary and obligatory to act upon the prescribed order. Evading or unjustified argument (like saying that he will appear in the future) is not only incorrect but against truth and a premise for deviation. Anybody who does it has made himself worthy of rebuke.

The incident mentioned in Torah too denotes this matter on the occasion when Allah (s.w.t.) revealed (a sign) upon Moosa (a.s.) and said: An Arab Prophet, who will be the Last of the Prophets, shall be appointed in the last era. He described Hazrat (s.a.w.a.) by some qualities and made those signs as the sign and indicator of his Messengership and Prophethood. As such, the ‘Ummah’ (Nation) of Moosa (a.s.) remembered the Prophet of Islam (s.a.w.a.) by those qualities and knew that he would be appointed in the future. When the time of his Reappearance and appointment drew near, Moosa’s nation threatened the polytheists and said: ‘A Prophet with such and such signs and qualities shall soon come. We shall join and seek his help in fighting and campaigning against you.

However, when the Holy Prophet (s.a.w.a.) was appointed and they discovered in him, all those signs and qualities which were the proof of his Messengership and Prophethood, they denied him and said: ‘This is not the same Prophet whom we await. Rather, he is someone who shall come afterwards’. When they acted upon something which was probable and left the existing proofs, Allah (s.w.t.) too turned away from them (for forsaking the afore-said signs and reasoning of Torah and acting upon the probable).

This account of Torah is the greatest and strongest proof for acting upon the existing proofs and substantiating the decree for the one who is endowed with these qualities. Thus, when these qualities which are the proof of substantiation of the afore-said decree, are present in Hazrat Hujjat and Khalaf-e-Saleh i.e. Muhammad, then that Mahdi, whom we spoke about will be verified and not pay heed to the possibility of a new Mahdi coming in the future.

# Chapter Four

## Hazrat Mahdi (a.t.f.s.)

1. His distinction

2. His lofty position

3. And Isa (a.s.)

4. And ‘Ummah’

5. And Paradise

6. And submission

7. And truth

8. And succession

9. And treaty

10. And Angels

11. And people of the cave

12. Is the proof (Hujjat) of Allah (s.w.t.).

13. And completion of Religion

14. The twelfth caliph

15. Is the twelfth wasi (successor)

16. Is the twelfth Imam

17. Is the Imam of the Age

18. Messengership in childhood & his Imamate

## Hazrat Mahdi (a.t.f.s.) and His Distinction

In the first chapter of Iqdud Dorar the Author narrates from Abu Ayub Ansari who said: ‘The Holy Prophet (s.a.w.a.) told Fatemah (s.a.) that:

Our Prophet is the best of the Prophets and he happens to be your father. Our martyr is the best of the martyrs and he is Hamza, your father’s uncle. And from us is the one who possess two wings and will fly with them to whichever part of the paradise he wishes (viz. Ja’far al-Tayyaar).

And from us are the two grandsons of this Nation viz. Hasan and Husain and they are your sons. And from us shall be the Mahdi. Thereafter he writes: ‘Hafez Abul Qasim Tabarani has narrated this tradition in his minor Mu’jam.[[170]](#footnote-170)

The Author says: What honour and greatness Allah (s.w.t.) has bestowed upon Mahdi, the Expected one that by virtue of his great and truthful grandfather’s saying, he got the honour of being amongst the family from which Allah (s.w.t.) has removed uncleanness and purified them a (thorough) purification.

## Hazrat Mahdi (a.t.f.s.) and His Lofty Position

The Author of Iqdud Dorar narrates (in the first chapter) from Abu Abdulla Noaim ibn Hammaad who narrates from Ibn Abbas who said: ‘At first glance, Hazrat Isa ibn Maryam (a.s.) looked at what would be bestowed upon the ‘Qaem’ (a.t.f.s.) from the Progeny of Muhammad (s.a.w.a.) and then said: ‘O Lord, grant me the position of the ‘Qaem’ of Aal-e-Muhammad.’ Alia responded: ‘He shall be from the offspring of Ahmad.’ Thereafter, he looked for the second time and saw the same sight. He repeated the request but got the same reply. He looked for the third time and again saw exactly what he had seen before. Once again, he requested the same but received a similar reply.”

Also, the Author of Iqdud Dorar narrates from Saalem Ashal that: I heard a tradition similar to this one. Abu Ja’far Muhammad ibn Ali (r.a.) would say:

May my life be sacrificed for you, O Mahdi, the Awaited one, O ‘Qaem’ of Aal-e-Muhammad, how sublime is the position which Allah (s.w.t.) has bestowed upon you and assigned to you and made it superior (only) for your excellency to such extent that the two confabulators with Allah (s.w.t.) i.e. Moosa ibn Imran and the Spirit of Allah, Isa ibn Maryam (a.s.) desired your lofty position not withstanding their own sublime positions? Anyhow, Allah (s.w.t.) did not accept their wish. When both looked and became aware of your sublime position which Allah (s.w.t.) had destined for you (only) and realized your majesty, they were amazed and requested Allah (s.w.t.) the same. However, they were informed clearly that except for the ‘Qaem’ (a.t.f.s.) of Aal-e-Muhammad (s.a.w.a.), none could enjoy this position.

Then they looked at the effects (i.e. the raising of the true creed (of faith) in the East and West; establishment of equity and justice and destruction of cruelty and oppression) which would occur through Mahdi (a.t.f.s.)’s existence and Reappearance. They pleaded with Allah (s.w.t.) to make these efforts occur under their patronage and make them the cause of this propagatory mission. However they were told that this sublime position was exclusively for ‘Qaem’ (a.t.f.s.) of Aal-e-Muhammad (s.a.w.a.).

## Mahdi (a.t.f.s.) and Isa (a.s.)

Abu Huraira narrates from the Holy Prophet (s.a.w.a.):

What will be your state when the son of Maryam shall descend amongst you and your Imam shall be from you.[[171]](#footnote-171)

The same tradition with similar reference has also been narrated by Muslim.

The Author of Iqdud Dorar narrates (in the first chapter) from the book Manaaqebul Mahdi of Hafez Abu Noaim Isfahaani who narrates from Abu Saeed Khudri who narrates from the Holy Prophet (s.a.w.a.) that:

From us is the one behind whom shall pray Isa.[[172]](#footnote-172)

Traditions in this regard are many and what we have narrated about his Imamate, distinction and leadership are adequate.

Hafez Ganji in his book Majmaul Bayan, after mentioning traditions on ‘Salat’ (prayers) says: The authenticity of these traditions that Isa (a.s.) shall stand for prayers behind Mahdi (a.t.f.s.), will fight along with him, Isa (a.s.) shall kill Dajjaal in the presence of Mahdi (a.t.f.s.), and Mahdi (a.t.f.s.) will be having precedence over Isa (a.s.) at the time of prayers are well-known. Similarly, his position is more than Isa (a.s.) at the time of ‘Jihad’ (the Holy war).

As far as the authenticity of these traditions is concerned they are resolute before the Ahle-Sunnah and Shias too have narrated them in a similar manner.

Therefore, all the Muslims are unanimous over the evidence of Mahdi (a.t.f.s.)’s existence which means that except for the sayings of Shias and Sunnis, the sayings of other sects is immaterial. In spite of such consensus on this matter and its authenticity we ask: Amongst the two (i.e. Mahdi (a.t.f.s.) and Isa (a.s.) who is having precedence over the other in prayers and battle?!

We reply: Mahdi (a.t.f.s.) and Isa (a.s.) are both leaders, one is the Prophet and the other is the Imam; although in a congregation the Imam shall gain precedence over the Prophet. Besides, none of the two fear from reproach (of others) in the path of Allah Almighty and are immaculate from all types of sins such as deceit, ostentation and hypocrisy. Moreover, none of the two will invite the others towards an act which is outside the decree of ‘Shariat’ (Religious bindings) and against the wish of Allah (s.w.t.) and His Prophet (a.s.).

Therefore, leader (Mahdi) is superior to the lead (Isa) because, Muhammad’s Shariat has commanded so. The proof of this is what the Holy Prophet (s.a.w.a.) has said:

The one whose recitation of Holy Quran is better (than others) shall lead the people. If it is equal amongst all, then the wisest shall lead and if still they are equal, the most learned shall lead. If yet they are equal, the one who has taken precedence over the others in Hijrat (migration) shall lead and if again they remain the same, the one with a handsome face shall lead. Thus if Mahdi realizes that Isa is superior to him, it is not permissible for Imam to take precedence over Isa in the ‘Shariat’ since Allah (s.w.t.) has kept Imam pure and clean from every abominable act. Similarly if Isa realizes that Mahdi is superior to him, he is not permitted to allow Mahdi to follow him because Allah (s.w.t.) has protected him from pretention, hypocrisy and ostentation. Rather, when once Imam becomes sure that he is more learned than Isa it is permissible for him to take precedence over Isa. Similarly when Isa becomes certain that Mahdi is more learned than him he will allow Hazrat to take precedence and he himself will on the other hand, follow him. This was regarding superiority in prayers.

Jihad (the Holy war), is giving one’s life before the one who is appointed by Allah (s.w.t.). If it is not such, then none is having the right to take part in Jihad in front of the Holy Prophet (s.a.w.a.) and someone other than him. The verity of this saying is the following Divine words:

اِنَّ اللہَ اشْتَرٰی مِنَ الْمُؤْمِنِیۡنَ اَنۡفُسَہُمْ وَ اَمْوَالَہُمۡ بِاَنَّ لَہُمُ الۡجَنَّۃَ ؕ یُقَاتِلُوۡنَ فِیۡ سَبِیۡلِ اللہِ فَیَقْتُلُوۡنَ وَ یُقْتَلُوۡنَ ۟ وَعْدًا عَلَیۡہِ حَقًّا فِی التَّوْرٰىۃِ وَ الۡاِنۡجِیۡلِ وَ الْقُرۡاٰنِ ؕ وَمَنْ اَوْفٰی بِعَہۡدِہٖ مِنَ اللہِ فَاسْتَبْشِرُوۡا بِبَیۡعِكُمُ الَّذِیۡ بَایَعْتُمۡ بِہٖ ؕ وَ ذٰلِکَ ہُوَ الْفَوْزُ الْعَظِیۡمُ

Surely, Allah has bought of the believers their persons and their persons and their property for this, that they shall have the garden; they fight in Allah’s way, so they slay and are slain; a promise which is binding on Him in the Taurat and the Injeel and the Quran; and who is more faithful to his covenant than Allah? Rejoice therefore in the pledge which you have made; and that is the mighty achievement.[[173]](#footnote-173)

Another point is that Imam is the representative of the Holy Prophet (s.a.w.a.) amongst the people and Isa (Jesus) cannot take precedence over the Holy Prophet (s.a.w.a.). Similarly, it is not permissible for him to take precedence over his representative.

## Mahdi (a.t.f.s.) and Ummah

In the third chapter of Iqdud Dorar its Author narrates from Abu Omar Muqarri and him, from Huzaifa bin Yamaan and him, from the Holy Prophet (s.a.w.a.) who while speaking about the incident of Sufyani and his wicked deeds said:

A cry shall be heard from the heavens – a repelling cry: O people, verily Allah has severed the hands of the oppressors, hypocrites and their followers from you and made the best from the ‘Ummah’ of Muhammad (s.a.w.a.) to be your guide. Look for him in Mecca and indeed he is the Mahdi.

Allah (s.w.t.) has exclusively eulogized the Islamic ‘Ummah’ in His Holy Book and attributed this ‘Ummah’ with qualities if they were to take pride in only one of them, they would be justified let alone their taken pride in all of them. Some of these praises are as follows:

وَکَذٰلِکَ جَعَلْنٰكُمْ اُمَّۃً وَّسَطًا

And thus We have made you a medium (just) nation.[[174]](#footnote-174)

Second:

كُنۡتُمْ خَیۡرَ اُمَّۃٍ اُخْرِجَتْ لِلنَّاسِ

You are the best of the nation raised up for (the benefit of) men.[[175]](#footnote-175)

Third:

لِّتَكُوۡنُوۡا شُہَدَآءَ عَلَی النَّاسِ

And you may be bearers of witness to the people.[[176]](#footnote-176)

Fourth:

ہُوَ سَمّٰىكُمُ الْمُسْلِمِیۡنَ

He named you Muslims since before.[[177]](#footnote-177)

Besides these, there are other traditions and writings which have come with regard to their superiority and if there was no other superiority but the relationship and kinship with the Holy Prophet of Islam (s.a.w.a.) suffice it was for them to take pride and feel honoured.

Verily, the Islamic ‘Ummah’ is that very ‘Ummah’ in which exist luminaries like the martyrs of Karbala, Badr and Uhud amongst them being Hamza, the chief of the Martyrs.

In them are the likes of those who accompanied the Prophet in battles and fought with their lives and properties in the way of Allah (s.w.t.). In them are the likes of Salman, Abu Zar, Miqdad, Ammar, Talha, Zubair, Abu Ubaida and Saad ibn Abi Waqqas. Moreover, the tradition which we had mentioned says: ‘Mahdi is the best of Muhammad’s ‘Ummah’. Therefore, speaking about his superiority, suffice it is to mention this very fact that he is the best among the Islamic ‘Ummah’.

The Author of Iqdud Dorar narrates (in the seventh chapter) from Musnad of Imam Ahmad and Awali of Hafez Abu Noaim and these two from Abdullah ibn Abbas who said: ‘The Holy Prophet (s.a.w.a.) said:

Destruction is not for a nation (Ummah) in which I am the first of it, Isa the last and Imam Mahdi in between.

Ibn Hajar in his Sawaeq narrates from Abu Noaim who narrates from Ibn Abbas that the Holy Prophet (s.a.w.a.) said:

‘A Nation of which I am the Isa ibn Maryam and centre one Mahdi will never be destroyed’.

The same, tradition can be found on page 151 of Esaaf- ur-Rhagebeen.

The Author of Iqdud Dorar has narrated (in the seventh chapter) from Sonan of Nesaaee and him from Anas ibn Malik that ‘The Holy Prophet (s.a.w.a.) said:

‘Destruction is not for a nation in which I am the first of it, Mahdi the middlemost and Messiah the last’.

Hafez Ganji in his book of al-Bayan, after narrating the afore-said tradition says: ‘This tradition is ‘Hasan’ (good) and Hafez Abu Noaim and Ahmad ibn Hanbal have narrated it in their books Awali and Musnad respectively. His saying that ‘Isa (a.s.) shall be the last’ does not mean that Isa (a.s.) will remain alive after Imam Mahdi (a.t.f.s.) because it has been proved that Imam Mahdi (a.t.f.s.) is the Last Imam and except for him, no other Imam has been mentioned and, it is not possible for the earth to remain without an Imam. If it is said that Isa (a.s.) shall lead the people after him for some time we reply:

In case Isa (a.s.) remains amongst the people, it cannot be said that there will not remain any goodness and joy. Even though traditions mention that after Imam Mahdi (a.t.f.s.), there shall be no goodness and joy. It is not authorized that Isa acts and leads as a vicegerent because his dignity is much higher than the position of vicegerency. Moreover, he cannot enjoy liberty in his leadership as the ignorant people shall start imagining Mohammad (s.a.w.a.)’s Nation to have changed and converted into a Christian nation and this imagination is blasphemy. Therefore, it is necessary to interpret the tradition in this manner that Mohammed (s.a.w.a.) was the first leader and the first propagator of Islamic ‘Shariat’ and Imam Mahdi (a.t.f.s.) was in between. This interpretation appears to be correct to me. It is also possible to interpret Imam Mahdi’s middle stage as his superiority and betterment over the others because he is the Imam and Isa (a.s.) shall descend after him and confirm his position of Imamate. Moreover he shall become his associate and helper in his affairs and affirm the veracity claims. Therefore Isa (a.s.) is his last confirmer.

The Author of Kashful Ghumma after mentioning what we have narrated from the book of Bayan regarding the interpretation of this tradition says:

If, by middleness of Imam Mahdi (a.t.f.s.) is meant his superiority then it is apprehended that he will be better than Ali (a.s.) too and I can find no person believing in this talk. However, we may interpret this as such: The Holy Prophet (s.a.w.a.) was the first inviter and he placed Imam Mahdi (a.t.f.s.) in the middle since he was amongst his followers and ‘Ahle Bait’. He was nearer than his other followers and better placed in the centre than those living on his path. However, since Isa was already the leader of one nation and would invite (the people) in the end towards another nation (i.e. Islam) he deserves to be called the last inviter towards Imam and Almighty Allah is All knowing.

Author says: The details regarding these tow noble traditions which we have mentioned is that we say: The word of negation (لن) denotes eternal impossibility. That is to say; if this letter appears in a word it shall render it ineffective (shall not occur). ‘Destruction’ in tradition either refers to worldly torments (just as some of the previous nations got afflicted by it) or deviation after receiving guidance and blasphemy after having belief (just as it occurred with some of the previous nations got afflicted by it) or deviation after receiving guidance and blasphemy after having belief (just as it occurred with some of the previous nations). Or it refers to disconnection of the field of social life. Just as a person dies, a nation too dies and fades away. As Allah (s.w.t.) says, ولكل آية اجل

وسط or اوسط (middle) has to be interpreted in its very apparent meaning which is something between the first and last. It does not refer to superiority or betterment because in the second tradition the word of ‘middle’ has been used as against the words of, ‘first’ and last’ and secondly the word of في (in the first tradition) is a part of the word وسط and earned the meaning of Valency’. Thus one cannot interpret وسط to mean betterment. The Holy Prophet (s.a.w.a.) being the ‘first’ is an apparent enough evidence. However Imam Mahdi (a.t.f.s.), being the ‘middle’ reappears from this view-point that he has been born in the year 255 A.H. and from then onwards he is living until Allah (s.w.t.) makes him to reappears. Isa (a.s.) being the ‘last’ one indicates this fact that he shall descend after the Reappearance of Imam Mahdi (a.t.f.s.). The words ‘first’, last’ and ‘middle’ have been used in the literal sense for those three personalities and not in any other sense.

After becoming aware of what we have written we say: Although Allah is All-Knowing, (yet) what the Holy Prophet (s.a.w.a.) meant by this saying is that destruction annihilation never overtakes a nation which has been associated to such kind of sacred personalities. Therefore, it is by their Blessings that Allah (s.w.t.) has restrained worldly chastisement from them or that deviation will not occur for them as a result of their teachings and training (either directly or indirectly) or that by being attentive to people like them and their reformatory instructions, a Nation shall not be destroyed and will not lose its social life.

## Mahdi (a.t.f.s.) and Paradise

The Author Iqdud Dorar narrates (in the seventh chapter) from Ibn Majaa, Tabraani, Abu No’aim and some others who in turn narrate from Anas ibn Malik that the Holy Prophet (s.a.w.a.) said:

We, the seven sons of Abdul Muttalib – Ali my brother, Hamza my uncle, Ja’far my cousin, Hasan, Husain, Mahdi and myself are the ‘chiefs of the people of Paradise’.[[178]](#footnote-178)

Ibn Hajar in Sawaaeq (page 112) narrates from Ibn Maaja and he, from Anas that the Holy Prophet (s.a.w.a.) said:

‘We, the sons of Abdul Muttalib – Ali, Ja’far, Hasan, Husain, Mahdi and myself are the chiefs of the people of Paradise.

In Nahjul Balagha, Ali (a.s.) says:

‘Know, O’ creatures of Allah, that the one who fears Allah will certainly be shown (by Allah) the path of exit from seditions and will be bestowed a light for his darkness. Whatever he describes, will be granted to him. Moreover Allah shall give him mansions which he himself has constructed, its canopy will be his throne and its brightness will be his own self. Angels will be his visitors and Prophets shall be his friends.’

The Author says: ‘Paradise is a place which Allah (s.w.t.) has prepared for His obedient servants. Thus its inhabitants are the best ones and its residents are the most righteous ones. In them are the Prophets, Messengers, Believers and Martyrs. With these specifications, Imam Mahdi (a.t.f.s.) is amongst the seven chiefs of Paradise and the great chief over here refers to the greatness of spirituality and not in age.

Ibn Shirwiya writes in his book Firdaus: Ibn Abbas narrates from the Holy Prophet (s.a.w.a.) that:

Mahdi is the peacock of the inhabitants of Paradise.[[179]](#footnote-179)

The Author of Yanaabee’ al-Mawaddah too has narrated a tradition similar to this one from Kanzul-Daqaaeq quoted from Ahmad ibn Hanbal[[180]](#footnote-180)

The Author says: Comparing Imam Mahdi (a.t.f.s.) with a peacock amongst the inhabitants of Paradise (in spite of knowing who its inhabitants are) is a good indication of his superiority which is the specialty of Imam Mahdi (a.t.f.s.) and no other human-being.

Verily, whatever is derived from Imam Mahdi (a.t.f.s.)’s existence and his Reappearance such as Divine Magnificence, Elegance, Greatness and Glory is such an affair which has not occurred for any of the Prophets or Messengers. Why should not it be so when traditions which are Mustafeza clearly stipulate that He (a.t.f.s.) shall fill the earth with equity and justice and illuminate it with the light of Allah (s.w.t.) and his kingdom shall engulf the East and the West.

These signs of elegance and majesty are specialties of Imam Mahdi, the Awaited one. Thus, from the view­point of beauty, he shall be like a peacock (as compared to other birds) among the inhabitants of Paradise.

## Mahdi (a.t.f.s.) and Submission

The Author of Iqdud Dorar narrates in chapter No. 3 from Abu Abdullah No’aim ibn Hammaad and he, from Jaabir ibn Abdullah who said: A person once visited Abu Ja’far Mohammad ibn Ali and said: Take these 500 dirhams from me concerning ‘Zakat’ (alms-tax) on my wealth. Abu Ja’far said: ‘Pick them up and give them to you Muslim neighbours and those brethren’s who are in dire need. Thereafter he said: When Imam Mahdi (a.t.f.s.) from our Progeny shall reappear, he shall distribute wealth equally and act justly with the people. Therefore, anyone disobeys him has disobeyed Allah (s.w.t.).

The Author of Iqdud Dorar narrates in the fourth chapter from Hafiz Abu Abdullah No’aim ibn Hammaad that the Holy Prophet (s.a.w.a.) said:

A caller shall call out from the Heavens: Know that, the chosen one of Allah (s.w.t.) amongst His servants is so and so. Thus listen to him and obey him.[[181]](#footnote-181)

The same tradition has come in the seventh chapter of the afore-said book and its Author mentions that by so and so is meant ‘Imam Mahdi.’ (a.t.f.s.).

The Author of Yanaabee’ al-Mawaddah narrates (on page 435) from Ibn Maajaa who in turn narrates from Ibn Omar who narrates from the Holy Prophet (s.a.w.a.) that:

The Angels shall cry out from the Heavens and will incite the people towards him and say: Verily Imam Mahdi (a.t.f.s.) has reappeared. Obey him.

## Mahdi (a.t.f.s.) and Truth

The Author of Iqdud Dorar narrates (in the seventh chapter) from Muhjam of Abul Qasim Tabarani, Manaaqebul Mahdi of Abu No’aim Esfahaani and Hafez Abu Abdullah No’aim ibn Hammaad who in turn narrates from Ameerul Momeneen Ali ibn Abi Talib (a.s.) that the Holy Prophet (s.a.w.a.) said:

Whenever the caller shall cry out from the Heavens that the truth can be found in Mohammed (s.a.w.a.)’s Household, Imam Mahdi (a.t.f.s.) shall reappear at that very moment.[[182]](#footnote-182)

In the afore-mentioned book (in Section 3, chapter 7) its Author narrates from Ameerul Momeneen Ali ibn Abi Talib (a.s.) that:

Whenever the caller shall call out from the Heavens that truth is with Aal-e-Mohammed (a.s.), Imam Mahdi (a.t.f.s.) shall come forth.

The Author of Al-Musawiyah writes: Ahmad ibn Moosa ibn Murdowiyah narrates through various channels from Ayesha, the wife of the Holy Prophet (s.a.w.a.) and she from Hazrat that:

Truth is with Ali and Ali is with truth. There shall be no separation between the two until they meet me near the fountain.

The Author says: The son appears to be so similar to the father that the Holy Prophet (s.a.w.a.) made this remark with regards to both of them.

## Mahdi (a.t.f.s.) and Succession

The Author of Iqdud Dorar narrates (in the eight chapters) from Hafiz Abu No’aim and him, from Abdullah ibn Omar that the Holy Prophet (s.a.w.a.) said:

‘Mahdi shall reappear and above him will be a cloud from where an Angel cries out: Verily, this is Imam Mahdi, the divine successor. Therefore, obey him.’

The Author says of Nurul-Absaar has narrated the same tradition on page 231 from Abu No’aim, Tabrani and others who in turn have all narrated from Abdullah ibn Omar.[[183]](#footnote-183)

The Author of Es’aafur Raaghebeen on page 153 says: Traditions mention that at the time of his Reappearance, the Angels shall cry out: This is Mahdi, the Divine Representative. Therefore, obey him. Then the people shall join him.’

Abu Omar narrates from the Holy Prophet (s.a.w.a.) that:

‘Mahdi shall reappear and an Angel above him shall cry out: This is Mahdi, the representative of Allah. Therefore follow him.[[184]](#footnote-184)

## Mahdi (a.t.f.s.) and Treaty

The Author of Iqdud Dorar narrates (in Section 3, chapter 9) from Sonan of Abu Omar, Osman ibn Saeed Muqarri and al-Fetan of Hafez Abu Abdullah No’aim ibn Hammaad who, in turn narrates from Ishaaq ibn Auf who said: ‘On the flag of Imam Mahdi (a.t.f.s.) shall be written ‘البيعة الله’ (treaty is for Almighty Allah).

The Author of Yanaabee’ al-Mawaddah too has narrated from Faslul Khetaab of Auf a similar tradition on page 435 of his afore-said book.[[185]](#footnote-185)

## Mahdi (a.t.f.s.) and Angels

The Author of Iqdud Dorar narrates (in the eighth chapter) from Abu Omar and Sonan of Osman ibn Saeed Muqarri who in turn narrates from Huzaifa ibn Yamaan that the Holy Prophet (s.a.w.a.) while speaking of Imam Mahdi (a.t.f.s.) and the people’s pact with him between ‘Rukn’ and ‘Maqam’ said:

Jibraeel shall move in front of him and Micha’eel on his right. The inhabitants of the Heavens and the Earth and the beasts and birds shall become happy of his presence.[[186]](#footnote-186)

The Author of Esaaf-ur-Raaghebin writes on page 152: ‘It has come in traditions that Allah; the Exalted shall support Imam Mahdi (a.t.f.s.) with three thousand Angels[[187]](#footnote-187) and the people of Cave (Ashaab-e-Kahf) shall be among his helpers.

## Mahdi (a.t.f.s.) and People of the Cave

Imam Abu Ishaaq Sa’labi in his exegesis of the Holy Quran with regards to the incident of the people of the Cave says: They took their places of sleep and remained therein until the end of time when Imam Mahdi (a.t.f.s.) shall reappear. Then Allah (s.w.t.) will make them alive. Later they shall return to their sleeping places and will not rise until the Day of Judgement.[[188]](#footnote-188)

The Author says: In the same exegesis, under divine saying of

اَمْ حَسِبْتَ اَنَّ اَصْحٰبَ الْکَہۡفِ وَ الرَّقِیۡمِ ۙ کَانُوۡا مِنْ اٰیٰتِنَا عَجَبًا

Or, do you think that the Fellows of the Cave and the Inscription were of Our wonderful signs?[[189]](#footnote-189)

The Holy Prophet (s.a.w.a.) has said:

Verily Mahdi (a.t.f.s.) shall greet the people of the Cave and Allah, the Exalted, shall make them alive. Then they shall answer his greetings. Thereafter they shall return to their places and will not rise until the Day of Judgement.[[190]](#footnote-190)

The Author says: ‘Perhaps, the reason that Allah (s.w.t.) will make them alive is that they may give allegiance to Imam Mahdi (a.t.f.s.).’

The Author of Isaafur Raaghebeen mentions that as per traditions, they shall be among his helpers and companions.

## Mahdi (a.t.f.s.) is The Proof (Hujjat) of Allah (s.w.t.)

Hasan ibn Khalid narrates from Ali ibn Moosa ar Reza (a.s.) who said:

The one who is not pious, has no Religion. Verily the most honourable amongst you before Allah (s.w.t.) is the one who is the most pious. ‘Thereafter he said: The fourth from my offspring’s the son of chief of slave maids. Through him, Almighty Allah shall clean the earth of every cruelty and oppression. He is the same whose birth is doubted by some and for him there will be an occultation. Whenever he shall reappear, the earth will be illuminated by the Divine Light and the scale of justice will be established amongst the people in such a way that none will oppress another. Verily, he is the one for whom the earth will roll and there is no shadow for him. He is the one with regards to whom a caller from the Heavens will call out and all the inhabitants of the heavens will call out and all the inhabitants of the earth will hear: Beware that the Proof (Hujjat) of Allah (s.w.t.) has reappeared near the House of Allah. Therefore follow him as truth is in him and with him.[[191]](#footnote-191)

## Mahdi (a.t.f.s.) and Completion of Religion

Abul Qasim Tabarani relates that the Holy Prophet (s.a.w.a.) said:

Mahdi is from us. Religion shall find its completion through him just as it found its expansion through us.[[192]](#footnote-192)

The Author of Isaafur Raaghebeen too has narrated the same tradition on page 148 of his afore-said book.

Ali ibn Abi Talib (a.s.) said: I asked the Messenger of Allah (s.a.w.a.) whether Mahdi (a.t.f.s.) is from us, the family of Mohammed (s.a.w.a.) or from some other family? He replied:

No. He is from us. Through him, Allah (s.w.t.) shall bring the Religion to its completion just as He had expanded it through us[[193]](#footnote-193)

This concept is further endorsed by numerous ‘Mustafeza’ traditions which indicate that Religion shall not be completed until twelve Caliphs take charge of it. As research show, you already know as to what Ibn Abil Hadeed has narrated about the consensus of the Muslims on this fact and that is the duties shall not cease but with Imam Mahdi (a.t.f.s.). Thus he is the last of the legatees and the Religion of Islam shall terminate in him just as his great grand-father was the last of the Prophets and Religion commenced from him.’

## Mahdi (a.t.f.s.) is The Twelfth Caliph

Saeed ibn Jubair narrates from Ibn Abbas that the Holy Prophet (s.a.w.a.) said:

Verily my caliphs and successors after me are the Hujjats (Proofs) of Allah (s.w.t.) upon the people and they are twelve in number. The first of them is Ali (a.s.) and the last of them is my son Mahdi (a.t.f.s.).[[194]](#footnote-194)

The Author says: All those reasons and arguments which give indication to this fact that the Caliphs after the Holy Prophet (s.a.w.a.) are twelve in number, and are all form Quraish or Bani Hashim, point to the afore mentioned fact. All those reasons have been collected by Ahmad Hanbal in his Musnad. Besides him, other Sunni scholars and experts of traditions too have collected those reasoning’s. The reasons which they have collected cannot be conformed but to what we the Shia Isna Ashar, say: The successors to the Holy Prophet (s.a.w.a.) are twelve in number where the first of them is Ali ibn Abi Talib, Ameerul Momeneen (a.s.) and the last of them is Mohammed ibn Hasan al-Mahdi (a.t.f.s.). May Allah (s.w.t.) place us amongst his followers and helpers.

## Mahdi (a.t.f.s.) is The Twelfth ‘Wasi’ (Successor)

Manaaqeb of Khwarazmi narrates from Ali ibn Moosa ar-Reza (a.s.) from his father and he from his father that the Holy Prophet (s.a.w.a.), while mentioning about his own virtues and his household and about his ascension (to Heaven) said: ‘O my Lord, who are my legatees?’ To which a voice replied:

‘Your legatees are those whose names have been written over the enclosure of My ‘Arsh’ (Throne).

Therefore, I looked and witnessed twelve lights on which was written the names of each of my legatees in green. The first of them was Ali and the last of them the ‘Qaem’[[195]](#footnote-195)

Abu Sulaiman Chupaan narrates that the Holy Prophet (s.a.w.a.) said:

‘The night when I was being taken towards the heaven... (and he narrated the same tradition so far as Allah (s.w.t.) says): ‘O Mohammed, do you wish to meet them? I replied: ‘Yes my Lord’. Then Almighty Allah said: “Look towards the right of ‘Arsh’ (Throne).” As I looked I saw Ali, Hasan, Husain, Ali ibn Husain, Mohammed ibn Ali, Ja’far ibn Mohammed, Moosa ibn Ja’far, Ali ibn Moosa, Mohammed ibn Ali, Ali ibn Mohammed, Hasan ibn Ali and Mohammed ibn Hasan Mahdi. Amongst them, perhaps Imam Mahdi appeared like a sparkling star. Thereafter He said: ‘O Mohammed, they are My Hujjat (Proofs) upon My servants and they are your legatees.[[196]](#footnote-196)

Sa’eed ibn Jubair narrates from Ibn Abbas that the Holy Prophet (s.a.w.a.) said:

‘Verily, my legatees and the Hujjat (Proof) of Allah (s.w.t.) upon the people after me are twelve in number. The first of them is my brother and the last of them is my son.’

People asked the Prophet: Who is your brother? He replied: ‘Ali’. Again they queried: Who is your son? He replied: Mahdi.[[197]](#footnote-197)

Ibn Abbas relates that the Holy Prophet (s.a.w.a.) said:

‘I am the Chief of the Prophets and Ali Chief of Legatees. Verily the Legatees after me are twelve in number. The first of them is Ali and the last is Mahdi.[[198]](#footnote-198)

## Mahdi (a.t.f.s.) is The Twelfth Imam

Abu Abdullah Husain ibn Ali (a.s.) relates:

‘Once when I visited my grandfather, the Holy Prophet (s.a.w.a.) he made me sit on his lap and said: Almighty Allah shall select from your Progeny, nine Imams (leaders) the ninth of whom shall be the ‘Qa’em’. All of them are equals in rank and position before Allah (s.w.t.).[[199]](#footnote-199)

Ali (a.s.) narrates from the Holy Prophet (s.a.w.a.) that:

‘Imams after me are twelve in number. Of theirs, you are the first (Ali) and the last of them shall be the ‘Qa’em’ through whom Allah (s.w.t.) shall liberate the East and West.[[200]](#footnote-200)

## Mahdi (a.t.f.s.) is The Imam of The Age

Ali (a.s.) declares:

The earth shall not remain void of Allah’s ‘Hujjat’ (proof). He is either manifest and well-known or concealed and fearful for his life.[[201]](#footnote-201)

Taftaazani has narrated from Ali (a.s.) the same as above.

In this regard, there is another tradition which is famous amongst Shias and Sunnis and as far as the authenticity of this tradition is concerned, there exists no controversy between the two sects. In this tradition, the Holy Prophet (s.a.w.a.) says:

‘The one who dies and does not recognise the Imam of his age has died the death of ignorance.’

We ask: Who is the Imam of this time?

The inevitable and correct reply is that in accordance with reason and traditions whose authenticity is certified, he is none other than the one whom the Shiites say which is Imam Mahdi the Awaited one.

The following evidences will verify our claim.

The first proof is that traditions clearly stipulate that he is the Caliph (vicegerent) of Allah (s.w.t.) and the Divine Hujjat (Proof). In other words he must be an Imam i.e. the one owning status on behalf of the Holy Prophet (s.a.w.a.) because Inmate according to us (i.e. the Shias) is having not but the guardianship of religious and worldly affairs on behalf of the Holy Prophet (s.a.w.a.).

As per the traditions which we have mentioned, it is clear that Imam Mahdi, the Awaited is the same Abul Qasim Mohammed ibn Hasan Askari (a.s.). And when it is proved that Imam Mahdi (a.t.f.s.) will be the Caliph and Hujjat of Allah (s.w.t.) on the Day of his Reappearance, it is evident that at present too he is the Caliph and Hujjat of Allah (s.w.t.) and Imam as well. According to us he would not be anything other than this because amongst the Muslims, there is none who reckons Imam to be distinct from Caliph and Hujjat.

In other words, if someone says that the Imam of the Age is not Imam Mahdi (a.t.f.s.), he is bound to reject either of the following: Firstly that Imam Mahdi, the Awaited one is not Mohammed ibn Hasan Askari and secondly that Imam Mahdi (a.t.f.s.) shall neither be Almighty Allah’s Caliph nor Hujjat at the time of his Reappearance.

We say: Since both of these points have been proved as per relevant traditions, there remains no way to reject even one of them, let alone both.

Secondly, in many of the traditions we have been enjoined to obey and follow him and forbidden from disobeying and rebelling against him. Rather in some of the traditions it has come that anyone who obeys him disobeyed Allah (s.w.t.). Now, the eventual condition for enjoinment of obedience and forbiddance from disobedience is (without any condition) his very existence – an Imam impeccable from every error and mistake.

Indeed, enjoinment of his obedience and forbiddance from his disobedience guides us in all cases to two things:

Firstly that Imam Mahdi (a.t.f.s.) is infallible (terminologically called ‘Masoom’). Otherwise enjoinment of his obedience would necessitate obedience in all cases, even in sins. Similarly forbiddance from disobedience would lead sometimes to forbiddance from obedience of Allah (s.w.t.). If he is not infallible, it is possible that he may command us to disobedience of Allah (s.w.t.) and forbid us from His obedience. Consequently what will necessarily follow is that enjoinment of his obedience will amount to forbiddance from obedience of Allah (s.w.t.). Rather what is incidental to the statement of Imam (a.s.) (which has partly come in this tradition) that anyone who disobeys him has disobeyed Allah (s.w.t) is this that in case of Imam Mahdi not being infallible, disobedience of Allah (s.w.t.) will be obedience of Allah (s.w.t.) and obedience of Allah (s.w.t.) will be equal to His disobedience which is absolutely irrational and illogical.

Secondly, enjoinment of obedience and forbiddance from disobedience is for all the people unconditionally. Thus his obedience becomes obligatory and his disobedience forbidden upon every one (other than him) and if there was another Imam this decree would not be correct because, in some instances, it would tantamount enjoinment of disobedience of Imam and forbiddance from his obedience (as if the view of one of those two Imams would be contrary to the view of the other).

Thirdly, there are many traditions which prove that Imam Mahdi (a.t.f.s.) is the twelfth Caliph of the Holy Prophet (s.a.w.a.) or his twelfth legatee or the twelfth Imam or the twelfth of Allah’s Proofs. Then surely traditions distinctly approve Hazrat in the matter of Successorship, Executorship, Imamate and being the Proof (Hujjat) of Almighty Allah upon the people.

Verily, by decree of this tradition, Imam Mahdi (a.t.f.s.) possesses these virtues and qualities right from his birth till death. However, it must be said that he was quiescent during the time of his father Imam Hasan Askari (a.s.) which was obligatory for him. But after his father’s demise he has been, (till the end of his life) the Caliph of Allah (s.w.t.), legatee of His Messenger, leader and Proof and the essential condition for this matter is that he should be an Imam in this period.

Fourthly, there are plenty and consecutive traditions from Shia and Sunni sources quoting the Holy Prophet (s.a.w.a.) that:

‘The leaders, successors and legatees after me are twelve.’

In some of those traditions it is mentioned that they are from Quraish while in some other traditions reference is made to their being from Bani Hashim. Furthermore, some traditions speak of Ali (a.s.) as the first Imam and Imam Mahdi (a.t.f.s.) as the last. Even the names of each of the Imams have been intimated one after the other and those wishing to have information about them can refer to the books of tradition especially Musnad of Imam Ahmad and Mustadrak of Abu Abdullah Hakem Neishpoori. Similarly, they can also source books which have been written about their virtues like Manaaqeb of Khwarazmi, Faraaedus Simtain and Yanaabee’ al-Mawaddah. In order to substantiate our claims, we shall cite some of them from the book Dorarul Mosawweya fee Sharhul Aqaaedul Ja’fariyya.

Saheeh Bukhaari narrates from Muslim who narrates from Jaabir ibn Samraa that the Holy Prophet (s.a.w.a.) said: ‘Religion shall continue to exist till the Hour is established and the twelve successors from Quraish who are the guardians over the people have departed.’ Ali bin Mohammed too has referred to this tradition and concludes that nine of them shall be from Husain (a.s.)’s Progeny and Imam Mahdi (a.t.f.s.) is one of them.

Abdur Rahman ibn Samraa narrates: ‘I asked the Holy Prophet (s.a.w.a.): ‘Guide me to the Path of Salvation.’

He (s.a.w.a.) replied:

O son of Samraa. Whenever desires diversify and opinions differ, it is upon you to fasten on Ali ibn Abi-Talib. Verily, he is the leader of my nation and my successor after me... Surely, from him are the Imams of my ‘Ummah’ and the two chiefs of the youths of Paradise (i.e. Imam Hasan and Imam Husain (a.s.)) and from Imam Husain are nine descendants, the last of whom is the ‘Qaem’ of my Nation.

Also, Ibn Moghazali narrates from Abu Amamah that the Holy Prophet (s.a.w.a.) said:

Imams after me are Twelve and all of them are from Quraish. Nine of them are from Husain’s offspring and among them is Imam Mahdi (a.t.f.s.).

Abu Saleh relates from Zaid ibn Thabit that the Holy Prophet (s.a.w.a.) said:

The world shall not come to an end until a person from Husain’s Progeny reappears for just as it would be fraught with oppression.

We asked: Who is that person?

He (s.a.w.a.) replied:

He is the ninth Imam from the posterity of Imam Husain (a.s.).

According to Hasan ibn Ali Raazi, the Holy Prophet (s.a.w.a.) in the end of the same tradition says:

Pious and infallible leaders shall reappear from the lineage of Imam Husain (a.s.), among them will be Imam Mahdi (a.t.f.s.). Isa ibn Maryam (a.s.) will pray behind him and he shall be the ninth in Imam Husain’s lineage.

Fifthly, some traditions have come regarding the occultation of Imam Mahdi (a.t.f.s.) and his concealment from the people. These traditions (which will be mentioned later on) clearly determine that Imam Mahdi (a.t.f.s.) is a leader whose obedience is obligatory regardless of his absence or presence, being manifest or concealed. In any case, the Muslims are bound to recognise and acknowledge him.

Saeed ibn Jubair narrates from Ibn Abbas that the Holy Prophet (s.a.w.a.) said:

Verily, Ali is the leader of my ‘Ummah’ after me and from his Progeny shall be the ‘Qaem’ who shall fill the earth with equity and justice just as it would be filled with cruelty and oppression. I swear by Allah who appointed me by the truth, as the bearer of gladtidings and a warner that those whose belief are firm in his Imamate (during occultation) are rare than red matches.[[202]](#footnote-202)

Imam Abu Ja’far Mohammed al-Baqir (a.s.) relates from the Holy Prophet (s.a.w.a.) that

‘Blessed is he who finds the ‘Qaem’ from my Ahle Bait in a state when he has followed him during the period of his Occultation and has made friendship with his friends and enmity with his enemies. Such a person is counted to be amongst my companions and friends and he shall be the most honourable person before me on the Day of Judgement.[[203]](#footnote-203)

Jaabir ibn Abdullah Ansari narrates that the Holy Prophet (s.a.w.a.) said:

O Jaabir, verily my legatees and the leaders of the Muslims after me firstly Ali followed by Hasan, Husain, Ali ibn Husain, and Mohammed ibn Ali famous as Baqir. Very soon you shall meet him and when you do so, send my greetings to him. After him shall come Ja’far ibn Mohammed, Moosa ibn Ja’far, Ali ibn Moosa, Mohammed ibn Ali, Ali ibn Mohammed Hasan ibn Ali and the ‘Qaem’, successively. His name shall be the same as mine. He is the son of Imam Hasan ibn Ali and the one through whom Almighty Allah shall relieve the East and West. He shall remain hidden from his friends for so long that they will not remain steadfast in his Imamate except those whose hearts are tested by Allah (s.w.t.) through faith.[[204]](#footnote-204)

The Author of Dorarul Mosawweyah writes: ‘Mohammed ibn Mohammed ibn Mahmood Hafez Bukhaari famous as Khwaja Parsa, in the margin of his book Faslul Khetaab referring to the birth of Imam Mahdi (a.t.f.s.) says: Traditions available in this regard are plenty and traditions about the virtues of Imam Mahdi (the one who is the Master of the time; the Hidden one from the public eye, and the one who is existing at all times) are many and complement each other. Moreover, traditions about his Reappearance, his illuminating light, his enlivening the Shariat of Mohammed (s.a.w.a.), his battles in the way of Allah (s.w.t.) and his purifying the world from all filth are decisive. His companions are pure from every misgiving and sound from every flaw. They are those who have traversed the path of guidance and gone towards research through the channel of truth. Caliphate and Imamate shall end in him. Right from the time his father bid farewell to this world, he has been the Imam and will remain so until the Day of Judgement. Isa (a.s.) shall pray behind him, acknowledge him and will invite the people to follow his creed which is nothing but the creed of the Holy Prophet (s.a.w.a.).

Sayyed Hamed Husain, (the Author of Abaqaatul Anwaar) in Esteqsaul Efhaam says:

‘A copy of what has been written in this margin has been read out to him (Khwaja parsa) and corrected.’

## Messengership in Childhood and His Imamate

So far, whatever we have written about Imam Mahdi (a.t.f.s.) and his characteristics necessitates that he has been raised to the position of Imamate when he was only five years old.

Now, the questions is: Is it possible for somebody to hold the position of Imamate at such a tender age or is it necessary that the Prophets, Messengers and their successors first reach adolescence and attain physical development and then be conferred with a divine status. Although, this question is related to theology and scholasticism and here it would be irrelevant to dwell in detail. However, briefly we reply: What has been verified is that the matter of Messengership, Prophethood, Imamate and successorship lies in the Hands of the Exalted Allah and nobody else has any choice or authority in this regard. Therefore, wisdom judges that this implication will be allowed for and with presence of proof, there shall be no objection if an infant becomes a Prophet or a child amasses together all the qualifications of an Imam or a Prophet in a person in his childhood.

Verily, reason accepts that the Exalted Allah takes someone as His friend and then appoints him as His Prophet and Messenger or chooses him as a leader and Executor in his very childhood period. This is because there exists no weakness in the Power of Allah (s.w.t.) and the story of Isa and Yahya’s Prophethood verifies our claim.

The Author of Basa’erud Darajaat narrates from Ali ibn Isbaat: I saw Hazrat Abu Ja’far approaching towards me. When he came close to me I quickly cast my glance at him and looked at him from head to toe so that I could describe him to my friends in Egypt. Then he went into prostration and said:

Verily Allah has set forth argumentation in the matter of Imamate just as He had done so in the case of Prophethood and has said:

وَ اٰتَیۡنٰہُ الْحُكْمَ صَبِیًّا

And We granted him wisdom while yet a child.[[205]](#footnote-205)

Also, He has said:

وَ بَلَغَ اَرْبَعِیۡنَ سَنَۃً

until when he attains his maturity and reaches the age of forty.[[206]](#footnote-206)

Khwaja Qalen Qunduzi after mentioning the matter of Imam Mahdi (a.t.f.s.)’s birth writes: About him, it has been said that the Exalted Allah granted him wisdom, in his childhood and also made him a ‘Hujjat’ (Proof) for the people of the world. As, He says with regard to one of His Holy Prophets:

یٰیَحْیٰی خُذِ الْکِتٰبَ بِقُوَّۃٍ ؕ وَ اٰتَیۡنٰہُ الْحُكْمَ صَبِیًّا

O Yahya! Take hold of the Book with strength, and We granted him wisdom while still a child.[[207]](#footnote-207)

Also, He says:

قَالُوۡا کَیۡفَ نُکَلِّمُ مَنۡ کَانَ فِی الْمَہۡدِ صَبِیًّا ﴿۲۹﴾ قَالَ اِنِّیۡ عَبْدُ اللہِ ۟ؕ اٰتٰنِیَ الْکِتٰبَ وَجَعَلَنِیۡ نَبِیًّا ﴿۳۰﴾ۙ

They said: How should we speak to one who was a child in the cradle?” He said: Surely I am the servant of Allah; He was given me the Book and made me a Prophet.[[208]](#footnote-208)

Ibn Hajar, after mentioning the incident of the demise of Abu Muhammad Hasan Askari (a.s.), writes: He did not appoint anyone as his successor but Abul Qasim Muhammad Hujjat (a.t.f.s.) whose age at the time of his father’s demise was five years. However Almighty Allah granted him wisdom at that time.[[209]](#footnote-209)

At the time of his father’s demise he was five years old and Allah (s.w.t.) granted him wisdom in his very childhood just as he made Hazrat Yahya and Hazrat Isa (a.s.) as Prophet in their childhood. Also, Shabraawi in al-Athaaf (on page 179) mentions his successorship to have started at the age of five after his father’s demise and reckons his birth to have occurred in the night of 15th Shaban. Ibn Khallekaan too (in Wafayaatul A’ayaan, vol. 1 p. 451) has mentioned the birth of Hazrat to be on the 15th Shaban 255 A.H. Sowaidi in Sabaaekuz Zahab (p. 78) has mentioned his age at the time of his father’s demise to be five years.

Also Abul Fida, Vol. 2, pg. 45 mentions the birth of Hazrat to have occurred in the year 255.

# Chapter Five

Imam Mahdi (a.t.f.s.) and his Birth

Imam Mahdi (a.t.f.s.)’s Name, Title and Agnomen

Imam Mahdi (a.t.f.s.) and his Parents

Imam Mahdi (a.t.f.s.) and Longevity

Man’s long life

Views of the Magazine ‘al-Muqtataf’

Imam Mahdi (a.t.f.s.) is alive and provided sustenance

Imam Mahdi (a.t.f.s.) and those who have seen him

## 

## Imam Mahdi (a.t.f.s.) and His Birth

A group of scholars, amongst them being the learned and mystic traditionalist Muhammad Khwaja Bukhaari in his book Faslul Khetaab (according to Yanaabee’ al-Mawaddah, p. 387) have narrated that Hakimah, the daughter of Hazrat Imam Muhammad Jawad (a.s.) and aunt of Abu Muhammad Hasan Askari (a.s.) used to pray and lament and beseech Almighty Allah for success in meeting Hazrat’s son. Thus in the midnight of 15th Shaban, 255 A.H. when she visited Hazrat Hasan Askari (a.s.) who requested her to stay with them due to an imminent eventuality, so she duly obliged, at dawn, Hazrat Narjis (Mother of Hazrat Imam Mahdi (a.t.f.s.)) felt uneasy. Hakimah Khatoon attended to her and a few moments later, Narjis delivered a Blessed Child. On seeing the Child, Hakimah took him in her arms and rushed toward Hazrat Hasan (a.s.). Hazrat embraced him and caressed his Blessed hands over his back and eyes, kissing him gently. Thereafter, he recited ‘Azan’ (call to prayer) in his right ear and ‘Eqamah’ (establishment of prayers) in his left ear and said: ‘O aunt, take him to his mother.’ Hakimah took the child back to his mother. She says: “Once again, I visited Abu Muhammad Hasan Askari’s House. All of a sudden, I saw Hazrat carrying a child who was wearing a yellow dress, and his face glowing with light.” The baby’s love overtook me and I said: ‘O my Master, what is your opinion about this Blessed Child? He replied: ‘O aunt, he is the same Expected One about whom we were given glad-tidings.’ Then, I threw myself on the ground and prostrated.[[210]](#footnote-210)

Author says: ‘What we have narrated before and what we shall narrate later on necessarily proves his birth because those traditions comprise of several parts. Of which some indicate that he is the twelfth successor while others prove he is the twelfth legatee. Still others mention that he is the twelfth Imam and leader, that he is the ninth from the Progeny of Husain (a.s.), that he is the fourth from the offspring of Imam Reza (a.s.), that he is the son of Hazrat Abu Muhammad Hasan Askari (a.s.) that he will go in occultation, will be concealed from public-view and cannot be recognized.

These ‘Mustafeza’ and rather ‘Motawaatir’ traditions clearly state that Imam Mahdi, the Expected one is the immediate Son of Imam Abu Muhammad Hasan Askari (a.s.). Moreover, this indication is so manifest and evident that none can doubt or disputes about them.

Based on the above discussion, we are bound to accept either of the following:

Firstly that we reject the aforesaid traditions from the viewpoint of the chain of transmission and weakness in indication, thereby refuting the afore­mentioned claims.

Reply: Anyone who has reviewed the traditions and gone through the books of ‘Rijal’ (science of Narrators) can never even imagine to refute the concept of Mahdaviyat because a number of partisans of traditions have confessed the authenticity of some of them and have given evidence of their credibility and acceptability. Rather, Hakem who is a leader of this field (of Traditions) has himself recorded some of them and as per the views of Bukhaari and Muslim, has reckoned them to be correct and reliable.

Thus human’s conscience itself responds to this objection.

Secondly, renouncing and abandoning these traditions and not acting upon them.

Reply: This is based on mere conjecture, contrary to correct and explicit texts. Rather, just as mentioned earlier, most of the scholars of Ahle Sunnat have clearly determined these traditions to be reliable and valid. Thus, refuting them will tantamount to oppose the Holy Prophet (s.a.w.a.) and repudiate what has come from him through successive transmission notwithstanding the saying of Allah (s.w.t.):

وَمَا یَنۡطِقُ عَنِ الْہَوٰی ﴿۳﴾ؕ اِنْ ہُوَ اِلَّا وَحْیٌ یُّوۡحٰی

Nor does he speak out of desire. It is naught but revelation that is revealed.[[211]](#footnote-211)

Thirdly, we deny the existence of Hazrat Mahdi and the continuation of the life of Abu Muhammad Hasan Askari until the last era, and the advent of the former.

Reply: We cannot accept this view because Shias and Sunnis are unanimous that Imam Abu Muhammad Hasan Askari (a.s.) has already expired in the year 260 A.H.

If we are wishing to assure that Imam Hasan Askari is still alive, why can’t we do the same for Imam Mahdi? For, if longevity is possible, then why not believe in Mahdi?

Fourthly, both Shias and Sunnis hold that Abu Muhammad Hasan Askari is deceased. However, Allah (All Glory be to Him) with the Power that He possesses, can make him alive in the near future primarily for the birth of Imam Mahdi.

Reply: There is evidence for this view. Allah’s Power and Might cannot be denied. Yet, Mahdi’s longevity is refuted because it is considered to be improbable and contrary to general norms of life. Isn’t making someone alive after death and bringing him back to life after non­existence more remote and unusual than continuation of life? In addition, the restoration of Abu Muhammad Hasan Askari (a.s.)’s life after his demise may be in reference to ‘Raja’t’ (return to life), as believed by the Shias.

Fifthly, believing that Abul Qasim Muhammad Mahdi (a.t.f.s.) is already born and still living. Moreover, he is being sustained, just like the other, until the time when Allah (s.w.t.) wishes to fill the earth with equity and justice through him just as it would be filled with cruelty and oppression. Thus, He shall command him to reappear and inspire him to bring about a complete reform. This exactly what the Shias believe. The proof of Hazrat being alive will be brought at the end of this book.

Besides, those things which necessarily and explicitly prove the birth of Hazrat are the sayings of a number of Sunni scholars, traditionalists and historians in this regard. We may mention the names of some of them:

. Shaikh Mohyiddeen Arabi in the book of al-Fotoohaat as per what has come in Es’aafur Raaghebeen

2. Shaikh Abdul Wahab Sha’rani in the book al-Yawaakit wal Jawaaher.

3. Ibn Wardi, a historian in his Tareekh as per what has come in Noorul Absaar.

4. Shaikh Muhammad ibn Yusuf Ganji in his book al-Bayaan Fee Akhbaar Saahebuz Zamaan.

5. Ibn Hajar Haisami in the book Sawaaequl Mohreqa.

6. Sibt ibn Jauzi in the book Tazkeratul Aimmah.

7. Shaikh Muhammad ibn Talha in Mataalebus So’l.

8. Shaikh Nuruddin Ali in Fosoolul Mohimmah.

9. The noble Sayed Abu Abdullah Muhammad Sirajuddin in the book Sehaahul Akhbaar.

10. The famous historian ibne Khallakaan in Wafayaatul A’ayaan.

11. Ibn Azraq a historian in his Tareekh as per what has been narrated by Ibne Khallakaan.

12. The Sufi teacher, Sayed Hasan Araqi as per what has come in al-Yawaaqit wal Jawaaher.

13. Shaikh Ali Khawaas as per what has come in the afore-mentioned book.

14. The mystic scholar, Shaikh Muhammad Khwaaja in Faslul Khetaab as per what has been narrated in Yanaabee’ al-Mawaddah.

15. Sayed Momin Shablanji in Noorul Absaar.

16. The mystic scholar, Shaikh Qunduzi in Yanaabee’ al-Mawaddah

17. The learned genealogist Abul Fauz Muhammad Amin Baghdadi Sowaidi in Sabaaekuz Zahab.

18. The learned genealogist of recent times Sayed Husain Rafa’ee contemporary to one of the Universal Professors of Azhar in his book Noorul Anwaresh.

19. Shaikh Ahmad Jaami – in his poems and as per what has come in Yanaabee’ al-Mawaddah!

20. Shaikh Attar Naishabouri in his poems.

21. Shaikh Jalaaluddin Rumi in his poems, besides them many others too has confirmed this matter.[[212]](#footnote-212)

Verily, Mahdi’s birth is unanimously agreed upon by both Shias and Sunnis and they are in accord with each other on this matter.

Thus, there exists no difference between the two groups. Rather its firmness is as clear as daylight. Those who refer to their books and writings (Sunni references) will realize that they are all unanimous over this matter that Abu Muhammad Hasan Askari (a.s.) has had a son by the name of Muhammad whose title is Imam Mahdi (a.t.f.s.) and agnomen Abul Qasim and the fact that he was the only Son of his father. This is notwithstanding the fact that they have had minor differences amongst themselves about Imam Mahdi (a.t.f.s.) just as the same can be seen from the sayings of Ibn Khallakan and some other Sunni scholars. Ibn Khallakan says: ‘Shias think that Imam Mahdi (a.t.f.s.) is the son of Imam Hasan Askari (a.s.)’.

After this, he says: Continuation of Mahdi’s life till now is something unusual and improbable.

When the birth of Abul Qasim Muhammad Mahdi, son of Hasan Askari (a.s.) is proved (which was done so from the Prophetic traditions which are ‘Motawaatir’ and the sayings of the Infallible Household members who are more knowledgeable than others and the excessive stipulations of mystics and scholars who have reckoned the Awaited Imam Mahdi to be the very child which we have mentioned) it will automatically be verified that Imam Mahdi (a.t.f.s.) has already been born and not that he will be born in the future.

Moreover, with regard to his birth, what appears to be more correct is that he was born in the morn of 15th Shaban, 255 A.H. Thus, at the time of his father’s demise he was five years of age.

## Mahdi (a.t.f.s.)’s Name, Title and Agnomen

Abdullah ibn Masoud relates from the Holy Prophet (s.a.w.a.) that:

The world shall not cease to exist until a person from my Progeny shall conquer the earth. His name is the same as mine.[[213]](#footnote-213)

In the same place of the afore-mentioned book, he narrates from Abu Huraira, that the Holy Prophet (s.a.w.a.) said:

If there remains not more than a day from the life of the earth......a person from my Progeny who carries the same name as mine shall appear.[[214]](#footnote-214)

Thereafter he writes: ‘This is an acceptable and authentic tradition.’

The Holy Prophet (s.a.w.a.) said:

The world shall not end until a person from my Progeny shall come and rule. His name shall be similar to my name.[[215]](#footnote-215)

The Author of Isaafur Raaghebeen too has narrated the same.[[216]](#footnote-216)

The Author of Iqdud Dorar in the second chapter narrates from Sonan of Imam Abu Bakr Muqarri and him from Abdullah ibn Masoud that the Holy Prophet (s.a.w.a.) said:

‘The world shall not pass away until a person from my Progeny shall conquer it.’

In the same Chapter of the afore-said book, he narrates from the book Sefaatul Mahdi of Hafez Abu Noaim and Sonan of Abu Abdullah Muqarri and they two from Abdullah ibn Omar who said: The Holy Prophet (s.a.w.a.) said:

‘A person from my Progeny shall reappear. His name will be similar to mine and his morals too are the same as mine. He shall fill the earth with equity and justice.’

Again, he narrates from Hafez Abu Noaim who in turn narrates from Huzaifa ibn Yaman that the Holy Prophet (s.a.w.a.) said:

If there remains not more than a day from the life of the earth, Allah will make a person to appear from my Progeny who carries the same name as mine and whose morals are the same as mine. His agnomen is Abu-Abdullah.[[217]](#footnote-217)

Yet again, he narrates from Abdullah ibn Omar that the Holy Prophet (s.a.w.a.) said:

A person from my Progeny shall reappear in the last era. His name and agnomen will be the same as mine. He shall fill the earth with justice just as it would be fraught with cruelty and oppression.

We have mentioned only a few of the Noble traditions which give the Name and Agnomen of Hazrat Imam Mahdi (a.t.f.s.).

The Author of Iqdud Dorar has specially earmarked a Chapter for this matter.

Thus, these and some other traditions together with their lengthy exegesis (which was already mentioned and will be mentioned in future) reveal that his name is Muhammad, his title is Imam Mahdi and his agnomen is Abul Qasim and this is a well-known matter. However, on the basis of only one or two traditions his name has been mentioned to be Ahmad. Apparently, it is the personal opinion of its narrator and a mistake on his part. If this reasoning is unacceptable, we can still say that this tradition is insignificant when compared to the traditions contrary it.

The Author of Tazkeratul Alaa while mentioning the children of Abu Muhammad Hasan Askari says: Amongst them is Imam Muhammad Ibn Hasan, Ibn Ali, Ibn Muhammad, Ibn Moosa, Ibn Ja’far, Ibn Muhammad, Ibn Ali, Ibn Husain, and Ibn Ali ibn Abi Talib. His agnomen is Abu Abdillah and Abul Qasim and he is the successor, ‘Hujjat’ (Proof) Master of the Age, ‘Qa’em’ (Upholder) and ‘Muntazir’ (Awaited one). He shall be the last Imam.

The Author of Mataalebus So’l, after mentioning the place of birth of Hazrat Imam Mahdi (a.t.f.s.) says: ‘However, his name is Muhammad, his agnomen is Abul Qasim and his titles are ‘Hujjat’ (Proof) and ‘Khalaf-e-Saaleh’ (Virtuous successor). He has also been called as ‘Muntazar’ (Awaited one).

Ibn Hajar in his book Sawaaeq, after mentioning about Imam Abu Muhammad Hasan Askari (a.s.) writes: “He did not leave behind any successor but his son Abul Qasim Muhammad al-Hujjat whose age at the time of his father’s demise was five years. However Almighty Allah granted him wisdom at that time and he has been called as ‘Qa’em’ and ‘Muntazar’.

The Author of Noorul Absaar, after mentioning about Imam Mahdi (a.t.f.s.) says: ‘His name is Muhammad and his agnomen Abul Qasim. The Imamiyahs have given him such titles as ‘Hujjat’, ‘Mahdi’, Khalaf-Saleh’, ‘Qaem’ and ‘Saahebuz Zamaan’. The most famous amongst them is Imam Mahdi.[[218]](#footnote-218)

Interestingly, amongst the immediate sons of Imams, none has been bestowed with the title of ‘Mahdi’ except Qaem Aal-e-Muhammad (a.t.f.s.). Surely, they were a family which spread for a period of over two hundred and forty years. They bore many children and repeatedly heard this Blessed title of ‘Mahdi’. Yet, amongst their immediate children there was none who was called by the title of ‘Mahdi’, because, this was something against the custom. Perhaps, Allah, the Exalted, may have dissuaded them to safeguard the position of Imam Mahdi (a.t.f.s.).

## Imam Mahdi (a.t.f.s.) and His Parents

What seems evident from the previous traditions (mentioned in chapter No. 4) is that Imam Mahdi, the Awaited one is the son of Abu Muhammad Imam Hasan Askari (a.s.).

All Shias and most of the Sunni scholars unanimously believe that his revered father’s name is Hasan.[[219]](#footnote-219)

Verily, it is in some of the rare traditions that the name of Hazrat Mahdi’s father is mentioned to be the same as the Holy Prophet’s father.

Zurra ibn Abdullah narrates from the Holy Prophet (s.a.w.a.):

If there remains not more than a day from the life of the earth, Allah will set that day so long until a person from my Progeny shall appear and ... His name is the same as mine and his father’s name is the same as my father’s name.[[220]](#footnote-220)

The Author of Iqdud Dorar has narrated this tradition (in the second chapter) from a group mainly comprising of Tirmizi, Abu Dawood and Baihaqi.

Thereafter he says: This tradition has been mentioned by Imam Ahmad Hanbal in his ‘Musnad’. However he has not mentioned the afore-said sentence of the Holy Prophet that his father’s name is the same as my father’s name.

The Author says: I have come across some portions of traditions wherein the Holy Prophet (s.a.w.a.) says: The name of Mahdi’s father is the same as my father’s name. Apparently, Abu Dawood is preferred. Shablanji, in Noorul Absaar (page 231) has narrated the afore­mentioned tradition of the Holy Prophet (s.a.w.a.) from Abu Dawood and him from Zurra ibn Abdullah but without this sentence that Mahdi’s father’s name is the same as my father’s name.

He (viz. Abu Dawood) says: In another tradition the Holy Prophet (s.a.w.a.) says: ‘The name of Mahdi’s father is the same as my father’s name.’ This very difference in narration from Abu Dawood causes one to doubt his narration and renders it unreliable. Even if we assume this tradition to be firm, it is (still) against and contrary to the numerous ‘Mustafeza’ traditions which are more authentic (from the view-point of the chain of transmission) and obvious (from the view-point of reasoning) than the previously mentioned tradition. Therefore, one should not pay attention to this tradition at all.

In this regard Ali ibn Isa Irbeli in Kashful Ghumma says: Shias does not consider this tradition to be correct because the name of Imam Mahdi and his father’s name too has been proved for them (as per valid reasons). The Sunni scholars have mentioned that the narrator has distorted this tradition. Thus, it should be said that this sentence (i.e. the Holy Prophet saying: ‘His father’s name is the same as my father’s name’ is an addition to the original.

The Author of al-Bayaan Fee Akhbaar Saahebaz Zamaan says: ‘Abul Abbas ibn Abul Karam Khas’amee (i.e. Omar ibn Me’mar Baghdadi) narrates from Abul Fath ibn Abul Qasim ibn Abu Sahil Karukhi, from Abu Aamer ibn Qasim and others, Abu Muhammad Maruzi, from Abul Abbas ibn Marzabani, from Hafez Abu Isa, from Abdul Jabbar ibn E’la Attaar, from Sufyan ibn Aiyana, from Aasim, from Zurra, from Abdullah, from the Holy Prophet (s.a.w.a.) that:

A person from my Progeny who carries the same name as mine, shall become the Master (of this earth).

Athim has narrated from Abu Saleh who in turn has narrated from Abu Huraira: ‘If there remains not more than a day from the life of the earth, Almighty Allah will set the day so long until a person becomes the owner of this earth.’

Author of al-Bayaan Fee Akhbaar Saahebaz Zamaan says: ‘This tradition is an authentic tradition and Hafez Muhammad ibn Isa Tirmizi has narrated this in a similar manner in his ‘Saheeh’.

He continues: ‘Allama Hasan ibn Hasan Loghwi sent a letter for me in Damascus, thereafter I met him in Baghdad, he said: Nasr ibn Abul Faraj Hasani has narrated from Abu Talib Muhammad ibn Muhammad ibn Abu Zaid Alavi, from Abu Ali Shustari, from Abu Omar Hashimi, from Abu Ali Muhammad ibn Omar Lu’lui Basri, from Hafez Abu Dawood Sulaiman ibn Ash’as Sajataani, from Musaddad, from Aasim, from Zurra, from Abdullah and he from the Holy Prophet (s.a.w.a.):

‘The world shall not cease to exist until a person from my Progeny who shall carry the same name as mine becomes the Master amongst the Arabs.

The Author of al-Bayaan Fee Akhbaar Saahebaz Zamaan adds: This tradition is an acceptable and correct tradition and Abu Dawood has narrated it in his Sonan exactly as we have done.

Abu Dawood says: Usmaan ibn Abu Shuba has narrated from Fazl ibn Dakeen and him from Qatar, from Qasim ibn Abu Marra, from Abu Tafeel, from Ali and him from the Holy Prophet (s.a.w.a.) who said:

If there remains not more than a day from the life of the earth, Almighty Allah will appoint a person from my Progeny to fill the earth with justice just as it would be filled with oppression.

The Author says: Abu Dawood has mentioned this tradition in the same manner in his Sonan.

The Author of the book Manaaqebush Shaafa’ee has mentioned the afore-said tradition and then said:

The narrator had added the following sentence to this tradition and said:

If there remains not more than a day from the life of the earth, Allah will prolong the day until a person from my Progeny who carries the same name as mine and whose father carries the same name as my father’s name, appears and fills the earth with equity and justice just as it would be filled with cruelty and oppression.

The Author says: Tirmizi has narrated the above said tradition but not the sentence of the Holy Prophet (s.a.w.a.) saying:

The name of Mahdi’s father is the same as my father’s name.

However, Abu Dawood has maintained it. In most of the traditions which are object of reliance of most of the experts (of traditions) and narrators, only this sentence can be found where the Holy Prophet (s.a.w.a.) says: ‘His (i.e. Mahdi’s) name is the same as mine’. The sentence that the Holy Prophet (s.a.w.a.) said: ‘His father’s name is the same as my father’s name’ is an addition made by the narrator.

Even if the sentence in consideration happens to be correct, it would mean that the Holy Prophet (s.a.w.a.) has said,

The name of Mahdi’s father is the same as my son, Husain’s name and his agnomen is Abu Abdullah.

He has set the agnomen as name to elude that Imam Mahdi (a.t.f.s.) would be from the Progeny of Husain (a.s.) and not Imam Hasan (a.s.). It is (also) possible that the Holy Prophet (s.a.w.a.) must have said: ‘The name of Mahdi’s father is the same as my son, Hasan’s name.’ The name of Mahdi’s father too was Hasan but the narrator has thought ‘ابني’ (my son) to be ‘ابي’ (my father), resulting in the change. Thus it is necessary to interpret and explain this tradition in the manner as we have done to avoid conflict among the traditions.

This interpretation which was said with regards to the previously mentioned tradition is not correct. Rather, it should be interpreted in another manner and it is as follows:

Imam Ahmad, with his reliability and care in traditions, has mentioned the afore-said tradition in several places of his book Musnad in this manner that the Holy Prophet (s.a.w.a.) has only said:

‘Mahdi’s name is the same as my name.’

Abdul Aziz ibn Muhammad Ansari narrates from Zurra and him from Abdullah that the Holy Prophet (s.a.w.a.) said:

‘The world shall not be destroyed (or rather said): The world shall not terminate until a person from my Progeny who carries the same name as mine shall become the master amongst the Arabs.’

In the book of Manaaqeb-e-Mahdi, Hafez Abu Noaim has narrated the chains of the afore-said tradition from a great number of people who have all narrated from Aasim ibn Abu Najwad and he from Zurra and he from Abdullah and he from the Holy Prophet (s.a.w.a.). Amongst them we may speak of Sufyan ibn Ainiya (as mentioned before) whose chains differs from that of Aasim. The same applies for Qatar ibn Khalifa, A’mash. Abu Ishaaq, Sulaiman ibn Firuz Shaibaani, Hafs ibn Omar, Sufyan Sauri, Sho’ba, Wasith ibn Haaris, Yazeed ibn Muawiya-Abu Shoaiba, (who narrates from two chains), Sulaiman ibn Qaram, Ja’far Ahmar, Qais ibn Rabih, Sulaiman ibn Qaram and Esbath (the last four are all in one chain), Salam Abu Munzar, Abu Shahab Muhammad ibn Ibrahim Kanani, Omar ibn Ubaid Sanafasi, Abu Bakr ibn Ayyaash, Abul Hejaf (Dawood Abul Auf), Usmaan ibn Shabrama, Abdul Malik ibn Abu Ainaiya, Muhammad ibn Aiyaash, Omar and Aameri and his chains are different. He has mentioned the chain of transmission and said: Abu Ghesan has narrated from Qais but not narrated his connection. Amongst them is Amr ibn Qais Molavi, Ammar ibn Zarriq, Aishaan Abdullah ibn Hakim ibn Jubair Asadi, Omar ibn Abdullah ibn Bashar, Abul Ahwas, Saad ibn Hasan ibn Okht So’laba, Ma’az ibn Hisham (who says; ‘My father narrated for me from Aasim.’), Yusuf ibn Yunus, Ghalib ibn Usmaan, Hamza ibn Zaiyat, Shaiban and Hakam ibn Hisham.

They have narrated the afore-said tradition from Zurra (i.e. Omar ibn Marra (not Aasim) and all the narrators have related that the Holy Prophet (s.a.w.a.) said: ‘Mahdi’s name is my name’ (but did not say: His father’s name is my father’s name) with the exception of the tradition which Ubaidullah ibn Moosa has narrated from the one who has made an addition in the afore­said tradition and narrated it from Aasim. Only the one who has made this addition in the tradition has narrated the afore-said sentence (as per the narrators) that the Holy Prophet (s.a.w.a.) said: ‘His father’s name is my father’s name.’ A wise person will not hesitate to conclude that this additional sentence lacks credibility, notwithstanding the fact that almost all Sunni leaders have narrated against the afore-said sentence. Allah is All-knowing.” This was the opinion of the Author of al-Bayaan Fee Akhbaar Saahebaz Zamaan.

The Author says: The apparent expression of the book of al-Bayaan Fee Akhbaar Saahebaz Zaman is that Tirmizi has not narrated this additional sentence. However previously, we have already quoted the Author of Iqdud Dorar. What is evident from this book and the books of Mataalebus So’l and Fosulul Mohimmah is that Abu Dawood, Tirmizi, Baihaqi, Abu Omar, Muqarri and Abu Noaim have all narrated the afore-said additional sentence.

The Author of Mataalebus So’l objects: If someone remonstrates and says: We agree that when these false attributes are discovered they would be a sign and proof. It would then become necessary to act upon them and prove them for the one who is endowed with them. However we do not believe that these signs and proofs could be applied to Khalaf-e-Saleh Muhammad because, amongst the false attributes, is the sign and proof that Mahdi’s father should carry the same name as the Holy Prophet’s father and Prophetic hadiths too (just as they have narrated) stipulates this matter. However, this attribute (i.e. Mahdi’s father bearing the name of the Holy Prophet’s father) cannot be found in the existence of Imam Mahdi (a.t.f.s.) because the name of Mahdi’s father is Hasan (a.s.) and the name of the Holy Prophet’s father is Abdullah. What kind of a connection exists between Hasan and Abdullah? Therefore, this attribute which is only a part of the signs and proofs cannot be applied to Imam Mahdi (a.t.f.s.) and when one part of the cause is not proved the entire cause too cannot be proved, since the rest of the attributes are not enough for proving this decree. This is because the Holy Prophet (s.a.w.a.) has not substantiated this decree except for the one in whom all the attributes (where one of them is the similarity of his father’s name) is found and this matter cannot be true of Hujjat Khalaf. Thus, this decree too cannot be applied to him and this problem or difficulty is a severe one.

Before giving a detailed reply to this question, it is necessary to explain two facts to facilitate our understanding:

**First:** In Arabic, it is common to apply the word of father for great ancestors. The Holy Quran too speaks of this matter and says:

مِلَّۃَ اَبِیۡكُمْ اِبْرٰہِیۡمَ

The Faith of your father, Ibrahim[[221]](#footnote-221)

Regarding Hazrat Yusuf (a.s.) it says:

وَ اتَّبَعْتُ مِلَّۃَ اٰبَآءِیۡۤ اِبْرٰہِیۡمَ وَ اِسْحٰقَ...

And I follow the Religion of my fathers, Ibrahim and Ishaq...[[222]](#footnote-222)

The Holy Prophet (s.a.w.a.) too has clearly stipulated this matter as can be seen in the tradition of ‘Me’raj’ (ascension) when the Holy Prophet (s.a.w.a.) asked: Who is this? He (Jibraeel) (a.s.) replied: ‘Your father Ibrahim.’ Thus it can be observed that the word of ‘اَب’ (father) is applied to forefathers.

Second: The term ‘Name’ can be used for ‘agnomen’ and ‘attribute’. This idea has been endorsed by the literature. Moreover, it can be observed in traditions too where Bukhaari and Muslim have narrated from Sahal ibn Saad Saa’edi who narrates from Ali (a.s.) that the Holy Prophet (s.a.w.a.) called Ali as ‘Abu Turab’ and did not call him by this name.

A poet too has pin-pointed this matter in the following poem:

|  |  |
| --- | --- |
| اجل قدرك ان تسمي مؤمنته | و من كناك فقد سمّاك للعرب |

“Due to your value you have been named the examined one, and whoever gives you an agnomen, then for the Arabs, he has named you.”

The words ‘ومن يصفك’ has also been narrated for ‘من كناك’

Thus this poet has used ‘name’ instead of agnomen and attribute and this rule is prevalent in the Arabic language.

Now that the two afore-mentioned matters have become clear know that the Holy Prophet (s.a.w.a.) had two grandsons – One was Abu Muhammad (i.e. Hasan) and the other was Aba Abdullah (i.e. Husain). Considering that Hujjat Khalaf-e-Saleh Muhammad was from the Progeny of Aba Abdullah also. Therefore, the Holy Prophet (s.a.w.a.) has used the word of ‘اسم’ (name) [of confronting for his father’s right with اسم] in place of agnomen and used the word of ‘اب’ (father) in place of grandfather. As if the Holy Prophet (s.a.w.a.) has said:

Mahdi’s name is my name – He is Muhammad and so I am. The agnomen of Mahdi’s great grandfather is my father’s name because Mahdi’s great grandfather is Abu Abdullah and my father (too) is Abdullah.

Hazrat explained in this manner so that these brief wordings could be comprehensive enough for explaining the attributes and he himself has briefly announced that Imam Mahdi (a.t.f.s.) is from the Progeny of Abu Abdillah Husain (a.s.).

Therefore, (with this explanation) the afore­mentioned attributes have been put in order and all of them can be applied to Hujjat Khalaf-e-Saleh Muhammad (a.t.f.s.).

This explanation is quite enough to explain this problem.

The Author says: Apart from the reasons which the Author of al-Bayaan and Mohammed Ibn Talha in Mataalebus So’l has narrated, some other aspects are as follows:

Firstly, Allama Majlisi (a.r.) in the beginning of the 51st Volume of his magnum opus Behaarul Anwaar says: Some of the contemporaries are of the view that: With regard to the afore-said tradition there are other facts too, like the fact that Imam Hasan Askari (a.s.)’s agnomen was Abu Muhammad and Abdullah’s (i.e. Hazrat Muhammad’s father) agnomen was Abu Muhammad. Thus these two agnomens are in accord with each other and (amongst the Arabs too, just as it will be proved later) the agnomen too is in the name (i.e. the Arabs use agnomen instead of name).

Secondly, some learned scholars have opined in the footnotes of al-Bayaan that: The best reason in reply to this matter is to say that the wording of the tradition is perhaps in this manner: Mahdi’s name is my name and my father’s name. This is because many traditions (which can be seen in the book of Ghaibat) say: Imam Mahdi (a.t.f.s.) possesses three names where one of them is Abdullah and the Holy Prophet’s father’s name too was Abdullah. In some of the traditions which were previously mentioned, the Holy Prophet (s.a.w.a.) has said: Mahdi’s name is my father’s name. Moreover, on the subject matter of this tradition too, it has come that (the Holy Prophet) said: ‘Mahdi’s name is my name and my father’s name. The narrator, not grasping the meaning of the tradition and not considering that Imam Mahdi (may Allah hastens his Reappearance) possesses two other names too, and wishing to have corrected the tradition (as per his own reflection) has added the afore­said sentence (Mahdi’s name is the same as my father’s name) to it. Previously, we came to know that the afore­said tradition lacked any defect because Imam Mahdi (a.t.f.s.) possesses three names. Thus it can be seen that the afore-mentioned tradition does not contradict our version in any way. This is the best reply and I have not found anyone replying in this manner although it appears to be quite clear and obvious.

Thirdly, the afore-said scholar writes is the footnotes: It is possible that the Holy Prophet (s.a.w.a.) must have said: ‘Mahdi’s name is the same as mine and his son’s name is my father’s name.’ This is because in some of the traditions, the name of Mahdi’s son has been mentioned to be Abdullah and in the third section of this book it will come that Mahdi’s agnomen is Abu Abdullah. Thus a change has occurred and the word of ‘ابنه’ (his son) has been changed to ‘ابيه’ (his father).

Fourthly, Maula Muhammad Reza Imami Mudarres Khatoona abaadi a research scholar writes in his book Jannatul Khuld: ‘Our Master Imam Hasan Askari (a.s.) has two names, Hasan and Abdullah.’ On the basis of the saying of this scholar, the problem is solved and is in accord with the tradition of Abu Dawood and all other traditions. Although some of the subject-matter of the book of Jannatul Khuld is confined to the book itself yet its Author is a scholar as well as a researcher and perhaps Allah (s.w.t.) may enlighten us through his sayings.

Allama Sayed Shahabuddin Najafi who is one of the spiritual leaders of Qum narrated for me that: ‘The Qazvini scholar, Agha Razi’uddin (may his grave be fragrant) has mentioned in Qurrat-ul-Aafaaq what the Author of Jannatul Khuld has stated.

The conclusion that we can derive from these traditions is that the most preferable reply would be to stick to one of the following:

(1) The chain of transmission of this tradition (i.e. the Holy Prophet (s.a.w.a.) saying: Mahdi’s father carries the same name as my father’s name) appears to be weak because, it comprises such men who are not reliable and authentic. Rather, they belong to the unknown group. On the contrary, they are those people who are famous as the fabricators of traditions. If there was no one amongst them except the ‘زائده’ (i.e. the one who is amongst the narrators of this tradition) suffice it was to render this tradition weak.

(2) The text of this tradition is incoherent because Imam Ahmad Hanbal has narrated the same tradition in his Musnad (just as it can be seen in Iqdud Dorar) without mentioning the saying of the Holy Prophet (s.a.w.a.) that ‘the name of Mahdi’s father is the same as my father’s name.’

(3) This tradition has been narrated by Abu Dawood (who is the source) in different ways. This is because some have narrated this tradition along with the afore­said sentence while others have narrated without this sentence from Abu Dawood.

(4) This tradition contradicts numerous traditions which, from the view-point of chain of transmission, are more authentic and from the view-point of expression are more manifest and clear.

Rather, this tradition is contrary to a number of other traditions.

(5) If this tradition is interpreted in either of the above four ways (which have been interpreted against its apparent form and to me is inconceivable) it is still better than rejecting it outright.

The Author of Noorul Absaar says: ‘Mahdi’s father was Abu Muhammad Khales ibn Ali Hadi ibn Muhammad Jawad ibn Ali Reza. Mahdi’s mother was a slave-girl who was called Narjis and as per some other saying she was called as Seegal and still as per some other saying she was called as Susan. About Imam Hasan Askari he says: ‘His mother was a slave-girl who was named as Susan.

The Author says: ‘The truth is that Imam Hasan Askari’s mother was called as ‘Hadees’ and what is well-known is this that Susan was one of the names of Mahdi’s mother.’

The Author of Mataalebus So’l says: ‘Mahdi’s father was Hasan Khales ibn Ali, Mutawakkil ibn Muhammad Qaneh ibn Ali Reza... His mother was a slave-girl named as Seegal and as per some other saying was called as Hakimah.

The Author says: I do not know who has said this because, Hakimah was the daughter of Abu Ja’far Ali al-Jawad (a.s.) and aunt of Imam Hasan al-Askari (a.s.) and was present at the time of Mahdi’s birth.’

## Imam Mahdi (a.t.f.s.) and Longevity

It is proved from the previous traditions that the Expected Mahdi (a.t.f.s.) who shall reappear at the end of time and will fill the earth with equity and justice just as it had been filled with cruelty and oppression is none other than Abul Qasim Muhammad ibn Hasan Askari (a.s.). It was also proved that he was born in the night of 15th Shaban, 255 A.H. Now, what is essential is that he should have a long life and right form his birth until now; more than one thousand and one hundred years have passed from Mahdi’s Age. Almighty Allah knows best about the time of his Reappearance.

Although longevity is something unusual in today’s human beings yet, as per nature, it is quite possible. Moreover, there exist proofs and reasons for the long life of Imam Mahdi (a.t.f.s.). In other words, his longevity is possible and reason also confirms it.

Thus, one is helpless in accepting and acknowledging this matter.

The Author of Tazkeratul Um says: The entire Imamiah sect believe that Khalaf-e-Hujjat (a.t.f.s.) is living and receiving his sustenance. For proving Hazrat to be alive they set forth the following reasons:

First reason: A group of people such as Khizr and Ilyas have lived long lives and it is (still) not known for how many years they have been living. Every year they meet each other and hold each other’s mane.[[223]](#footnote-223)

In the Torah, it is mentioned that Zul-Qarnain lived for 3000 years. However Muslims believe that he lived for 1500 years.

Muhammad ibn Ishaq says: ‘Awaj ibn Unaq’ lived for 3600 years[[224]](#footnote-224) Awaj ibn Unaq (whose father’s name was Subhan and mother’s name was Unaq) was born during Hazrat Adam (a.s.)’s time and continued to live until Hazrat Moosa (a.s.) killed him.

‘Zahhaaq’ lived for 1000 years[[225]](#footnote-225) ‘Samuras’ too has lived for 1000 years.

Amongst the Holy Prophets, we may mention such names as Hazrat Adam, Nuh, Shees (a.s.) and others who have lived for 1000 years or more[[226]](#footnote-226) Qainan lived for 900 years.[[227]](#footnote-227)

Mehla’eel lived for 800 years[[228]](#footnote-228) Nuqail ibn Abdullah lived for 700 years. The soothsayer Rabiya ibn Omar lived for 600 years. Aamer ibn Zureb, who was a judge amongst the Arabs, lived for 500 years. Similarly Sulaba and Saam ibn Nuh lived for the same number of years. Harb ibn Mazaz Jarhami lived for 400 years. It was he who said:

كان لم يكم بين الحجون الي الصفا

Arfakhshad too lived for 400 years. Qais ibn Saa’eda lived for a period of 380 years.[[229]](#footnote-229)

Ka’ab bin Jumha or Jamma Dusi lived for 390 years. Salman Farsi lived for 250 and according to some other sources for 300 years.

The Author of Mataalebus So’l writes: Imam Mahdi (a.t.f.s.) was born during Mutamid’s reign and is in occultation till now due to fear (from the enemies). But occultation is no reason to believe that his life has come to an end. Allah is All-Powerful. The decree and favours of Allah (s.w.t.) upon His servants are great and universal. It is possible and necessary for eminent scholars to perceive the realities of objects of Almighty Allah’s power (i.e. the creatures). However, there exists no way to recognize the essence of Almighty Allah’s Power and those attempting to do so will be left in bewilderment. One of the verses of the Holy Quran says:

It is not heresy and it is not improbable to generalize some of the virtuous servants of Allah.

His long life till a certain period of time is not something unlikely to occur because; Allah (s.w.t.) has prolonged the life of many of His Prophets, Legatees, and even enemies. Amongst His pure ones, we may mention the names of Isa and Khizr (a.s.). Moreover there are many other Prophets (like Hazrat Nuh (a.s.) who each lived for 1000 years. Amongst the expelled ones and enemies, Satan and Dajjaal and others like Aad who lived for approximately 1000 years can be named. The same was the case with Luqman. All these examples reveal the extent of Almighty Allah’s Power by which He has given such long life to some of His servants. So what is wrong in saying that Mahdi’s age (too) has been prolonged until his Reappearance?!

## Man’s Long-Life

If the hygienic rules, religious and medical directives are observed, it is not impracticable to live a prolonged life. The reverse is also true (i.e. non-observance of the afore-said rules will result in reduction of one’s life­span).

On this basis, the number of deaths in some countries is much less at present than former times and the number of aged people is more than the previous years. Since the hygienic rules are better observed today than former years that we see such magnificent results, therefore some insurance companies give guarantee for men’s life under special regulations and specified limits which have been enacted according to the principles of hygiene.

When keeping watch over the hygienic formulas and their rules ensures a person’s health and prolongation of life it necessarily follows that the more the observance of hygienic rules the longer will be a person’s life. What we find (like difference in health and age and difference in the mode of life) is the best proof and evidence for our claim.

Therefore, whenever rules of hygiene are observed, his age shall be prolonged to the extent, which Almighty Allah wishes. The principles of these means are of three types:

First: Observance (during the primary stage) when man is merely a matter, that is to say when he is in the spine of his father the period of his transfer to his mother’s womb, his growth and development there and the period of suckling. This is because observance of the hygienic principles by parents during this stage is the first step for ensuring a child’s health. How often we see a child dying during infancy or childhood because of parents suffering from some disease or their heedlessness in applying the means of a sound health and non-observance on their part of his (i.e. the child’s) hygienic principles. Thus the parents in such cases are the cause of this felony and are responsible for depriving their child from living a natural and normal life.

Second: Observance of basics like the air he breathes, the food he eats, the water he drinks, the clothes he wears and the environment in which he lives. This is because observance of the means and rules of a sound health in each of these five affairs with respects to quantity, quality, age, strength, weakness, time and place are the most important channels influencing the health and long life of man.

Many persons have died pre-mature deaths. The reason for giving away one’s life which by nature, is loved by every living creature is the non-observance of one of the aforementioned five affairs. A number of physicians and doctors have emphasised that majority of the people do not die natural deaths. Rather, the main cause has been the external factors which come into existence by not observing the rules of a sound health with regards to the aforementioned affairs. Farid Wajdi Affandi has narrated the words of some of the physicians and doctors in his book Daaeratul Ma’ref (Encyclopedia).

Third: External occurrences and incidents and contact with natural phenomena’s like excessive heat or cold, pain maladies, misfortunes, difficulties, grieves, sorrows, actions and movements greatly influence a person’s health and life-span, how often people perish due to excessive heat, cold, pain and illness. How many a person’s life had been shortened due to misfortunes and difficulties or has turned old due to grief and sorrow. Besides, a great number of people’s lives do obliterate and break up due to severity of their actions and bodily movements. If these factors do not play any role in man’s death then, his life would certainly be longer.

If man observes the hygienic rules as per the afore said three principles, then nothing can prevent him from living for hundreds and rather thousands of years in this world by the will of Almighty Allah[[230]](#footnote-230)

No matter how much we ponder over this point and scan through theories, we cannot find any objection and reason against this matter. Infact, too often a person doing research into this matter has come across some facts forcing him to believe in longevity.

The Mysteries of life and the faculties which have been deposited in man’s existence are always hidden and unknown. Today, Medical Science with all its advancement is not cognizant with all those mysteries and has not perceived its realities the way it should have done. Some of our doctor friends have confirmed this point. One of them says: Often it occurs that a patient is brought to me and as per the medical rules, I see him close to death. His chance of survival is hardly one percent. I leave him on his own side and lose hope in his recovery. On the same day or the next, when I visit him, I see him sufficiently recovered and the probability of his dying becomes remote. The opposite is also very true in many cases.

Verily, to live for hundreds of years is something unusual and uncustomary meaning that gathering together and obtaining the means of a sound health from all the aspects (which we previously pointed out) is earnestly a rare and scarce affair – and does not occur for majority of the people in most of the periods and places. However if those means are gathered together, it is possible for man’s life-span to prolong habitually and naturally. So, the problem lies in gathering together and making available the means (of a sound health) and not in the means of a lengthy life.

When you become fully conversant with what we have previously mentioned and become aware of the article written in the magazine Al-Muqtataf (which will be discussed now) you will realize that Almighty Allah’s statement in Sura ‘Saaffaat’ with regards to the story of Yunus (a.s.) is customary:

فَلَوْلَاۤ اَنَّہٗ کَانَ مِنَ الْمُسَبِّحِیۡنَ ﴿۱۴۳﴾ۙ لَلَبِثَ فِیۡ بَطْنِہٖۤ اِلٰی یَوْمِ یُبْعَثُوۡنَ ﴿۱۴۴﴾ۚ

But had it not been that he was of those who glorify (Us), He would certainly have tarried in its belly to the Day when they are raised.[[231]](#footnote-231)

Thus it is possible for man to live even in the depths of the sea till the Day of Judgement. And why shouldn’t it be so, when Allah has Power over all things??!!

## Views of One Magazine by the Name of Al-Muqtataf

The Magazine Al-Muqtataf its third edition in the year 1359 A.H. published one article under the title ‘Does man live in this world forever?’ and has said: What is life and what is death? Is it that death has been destined for every living being!?

Every grain of wheat is a living substance having a place in its own cluster. That cluster too is grown from another grain and that grain too comes into existence from another cluster and so on. Thus, prying into the history of six thousand or more years becomes easy, Grains of wheat which have been found amongst the remains of ancient Egyptians and Assyrians reveals that they used to sow wheat and make bread out of its flour. The wheat which is available with us at present has not been created from ‘لا شيء’ (i.e. nothing). Rather this wheat has come into existence from that ancient wheat’s in a consecutive manner. Thus this present wheat is one part of another living wheat and that one from another one and so on until it goes back to six or seven thousand years or even more.

These grains of wheat which turn into bread and do not have any movement and growth are in reality living entities like all other living creatures. Nothing is deficient in them but a little water. Thus life and existence of wheat have been for thousands of year’s right from ancient times until now. This also applies to all types of plant possessing seed or fruit. Even the animals are not excluded from this rule. This is because all insects, fishes, birds, beasts, mosquitoes and even human-beings who are the highest of all creatures are reckoned to be a part of their own parents and their parents a part of their parents and so on.

Man leaves behind a generation and that generation is one living part from his own self just as the seed of one plant or tree is a part of that particular plant or tree. In this living part, there earnestly exists small particles like those particles, which have given shape to the different parts, and the organs of this part are the very food, which he eats. Thus a date-seed becomes one tree which shall possess branches of leaves and dates and an olive-seed turns into a tree which shall have branches, leaves and fruits. All plants, eggs of insects, fishes, birds, beasts, mosquitoes and even human beings can be inferred in this manner.

All the aforementioned examples are so well-known that nobody will ever dispute it. Sometimes it happens that a tree itself lives for 1000 or 2000 years but man does not live for more than 70 or 80 years. In rare cases, he may live for 100 years and the gastric particles remain alive and grow in order to preserve the generation. However all the parts die as though death has been destined for them? Centuries have passed since man has thought of protecting himself from the clutches of death or at least increasing his life span. This is especially true at present when man is struggling to fight various diseases and plagues with medicines. Yet, it cannot be ascertained some people live for more than 100 years in recent times.

However, reliable scholars opine: The entire bodily-tissue of an animal is so endurable that it has no end and it is possible for man to live for thousands of years provided no accident severs his age. This opinion is not merely a conjecture. Rather it is empirical and confirmed by experiments.

One of the surgeons was able to cut off a part of an animal and then keep it alive for many years more than the animal itself could have habitually lived. That is to say, the very existence of that severed part finds connection with the nourishment that is given to it. Thus it is possible that, that part may live forever if ample nourishment is given to it.

The aforesaid surgeon is Doctor Kas Carell who is occupied in Rockfeller, New York. He conducted this experiment on one part of an embryo of a hen. The part grew and remained alive for more than eight years. The afore said doctor and others like him have experimented on the human parts such as the organs, muscle tissues, heart, skin and kidney and have come to this conclusion that the said parts develop and remain alive so long as they are given enough nutriment.

Even Doctor Wimend Webrel who is amongst the Professor of’ Society of Junes Hiknes says:

It has been proved through experiments that the parts of a human body remain in working order due to nourishing power. Since this saying is based on scientific findings it is highly explicit and significant. Apparently, the first person who conducted this test on the body and part of an animal was Doctor Jack Lup who was one of the surgeons of Rockfeller Hospital in New York. The said doctor tested the way of birth of a frog from those eggs which were not inseminated. He concluded that amongst the eggs some remain alive for a long period while some die early. This incident induced Doctor Jack to conduct once again this test on a frog and consequently succeeded in keeping alive these parts too for a long time.

Later Doctor Wern Luis and his wife proved that it is possible to keep the parts of a bird’s foetus in salt-water and allowing them to live. When some organic substance is added to it, the said parts tend to grow and multiply. Successive tests have revealed that it is possible for the parts of any animal which are kept in salt-water to remain alive and grow provided they are given food. However it is still not known whether those parts remain alive or not after turning old.

Afterwards, Doctor Carell embarked on further tests and proved that these parts do not bring senility in an animal. Rather the life-span of the animal itself. The said doctor started his experiment in the year 1912 and on this path faced many problems until he and his assistants finally succeeded in proving the following points:

(1) The aforesaid parts remain alive constantly provided they do not encounter certain occurrences which destroy them like deficiency in food and presence of microbes.

(2) These parts not only remain alive but grow and multiply just as they would inside an animal’s body.

(3) It is possible to know the measure of growth and increase of these parts and their relation with the nourishment given to them.

(4) Time has no effect on them. That is to say, these parts do not turn old and weak through the passage of time. Rather, even the slightest effect of senility is not produced for them. Moreover, these parts grow and multiply in the current year in the same manner, as they used to develop in the previous years. All these internal things reveal that these parts grow and remain alive if proper care and food is provided to them. Therefore the main factor which causes death is in attentiveness and not senility.

So, what is the cause of man’s death? Why it is that man’s life span does not exceed a hundred years and is confined to seventy or eighty years??!

We may reply as such: An animal’s body possesses numerous and diverse parts and these parts are connected with each other. Not only is this but the lives of some of them dependent on the lives of others. Thus, when due to some reason or other, some of these parts turn weak and die, the other parts too die. Similarly, microbes reduce man’s age and restrict it to seventy or eighty years particularly affecting the human beings during childhood. What has ultimately been concluded from tests and experiments is that: The reason why man dies is not because he has completed seventy, eighty or hundred years but because the external factors invade his body and destroys some parts. Since there exits a relation between these and other parts, the other parts too get destroyed.

Thus, whenever Medical Science becomes powerful enough to destroy these external factors or at least prevent them from influencing the parts of our body, there can be nothing which can stop man from living hundreds of years just as some species of trees live for this number of years. It is not far when medical science and hygienic media will attain this lofty achievement and consequently the number of people living an average life will increase or that they will live twice or thrice the normal age.[[232]](#footnote-232)

## Imam Mahdi (a.t.f.s.) is Alive and Provided Sustenance

When we wish to speak on this topic and prove that Imam Mahdi, the Expected one is alive, receiving his sustenance and living a normal life until the time when Almighty Allah gives him permission to appear and establish truth and justice and destroy oppression, we are bound to mention before anything else, the following preliminaries:

Firstly, it should be possible for man to live hundreds or rather thousands of years and as you are aware, Science and Nature do not repudiate this possibility.

Secondly, Imam Mahdi the Awaited is the same Abul Qasim Muhammad ibn Hasan Askari ibn Ali Hadi ibn Muhammad Jawad ibn Ali Reza (a.s.) as was mentioned previously.

Thirdly, Imam Mahdi (a.t.f.s.) was born on the 15th Shaban 255 A.H. and Imam Hasan Askari (a.s.) had no son other than Imam Mahdi (a.t.f.s.). In fact, he is the only child of his father.

Now that you have become aware of these points we say: We are having proofs that Mahdi (a.t.f.s.) is alive and being sustained. For an impartial person, suffice it will to refer to only one of them:

First: Basically, what is deemed to be expedient is that Imam Mahdi (a.t.f.s.) is alive. This is because we are sure about his birth but doubt his death. Not even one authentic and reliable person has narrated anything about Mahdi’s demise. The only thing which can be seen in the expressions of some of the repudiators is improbability and the question that how it is or would be possible for Imam Mahdi (a.t.f.s.) to live such a long life?

Verily, whatsoever quotes of reliable traditionalists, historians and genealogists I referred to, I could not find any stipulation about the demise of Imam Mahdi (a.t.f.s.). Thus, it is not right on our part to pass judgement about Mahdi’s death after knowing for sure that he is living.

That Imam Mahdi (a.t.f.s.)’s long life is merely uncustomary and unusual does not recommend us to give up our previous firm belief. Thus it is fair to say that the one who believes in Mahdi’s death is compelled to produce evidences as against the saying of the one who says: Imam Mahdi (a.t.f.s.) is alive and is being given sustenance.

However, even if we assume that evidences can be produced yet one cannot pass judgement on Mahdi’s demise. Rather one is forced to oppose to evidence with views which are stronger from the view-point of reference and more manifest from the view-point of denotation.

Second: When Mahdi’s birth is proved, there remains no alternative but to accept either of the following:

That Imam Mahdi (a.t.f.s.) is alive and continues to live like all other human-beings until the time when Almighty Allah shall command him to reappear or on the basis of what is in wont, believe that he has died and Almighty Allah by His Power shall made him alive at the appointed Time. However there is not the slightest doubt that the first alternative is closer to natural wont and principles of nature than the second. For this reason, the action of Holy Prophets of bringing the dead to life was considered to be a miracle and not longevity.

Third: The tradition which has been unanimously accepted by both Sunnis and Shias contains the following contents: The Caliphs (after the Holy Prophet (s.a.w.a.) and the Imams of the Muslims – so long as this Religion (Islam) continues – are twelve in number. After it has been proved that Imam Mahdi (a.t.f.s.) is the twelfth amongst them, it becomes indispensable to believe that he is alive and living. Otherwise what necessarily follows is this that there will remain no Imam amongst the Muslims in this era and their death will be similar to the death of those people living during the period of ignorance.

Fourth: Traditions which speak of Mahdi’s occultation and indicate the manner in which people derive benefit from his existence clearly show that Imam Mahdi (a.t.f.s.) is alive, being given sustenance and is living like other human-beings. Some of those traditions state that Imam Mahdi is ‘Muntazar’ (Expected one) during the period of his occultation while some others specify that the period of Mahdi’s occultation will be the same as the period of his age. Moreover some traditions say: Blessed is the one who during the period of occultation of Hazrat Imam Mahdi is steadfast in his words about his Imamat. Besides these, there are yet other sayings which prove Hazrat’s life and continuity till the Day of his Reappearance.

Rather, it is possible to say that the very word of ‘Ghaibat’ (Occultation) about Imam Mahdi (a.t.f.s.) and his title of ‘Ghaaeb’ (Hidden one) are itself a clear testimony of his living because, the words ‘غيبت’ (Occultation) and ‘غائب’ (Hidden one) have been placed vis-à-vis the words ‘حضور’ (Appearance) and ‘حاضر’ (Appeared one) and do not Correspond the words ‘موت’ (Death) and ‘ميت’ (Dead one) or the sentence ‘soon he shall be born’ as Ibn Abil Hadeed implies.

Fifth: References of great Sunni scholars about continuity of Mahdi’s existence.

Amongst them we may mention the name of Shaikh Mohyiddin Arabi in his book Fotohaat as per what has been narrated by Shaikh Abdul Wahab Sha’rani in his book al-Yawaaqit wal Jawaaher (Just as we had narrated the same from the book Es’aafur Raaghebeen) who states that Imam Mahdi (a.t.f.s.) is the immediate son of Hasan Askari (a.s.) and the fact that Imam Hasan Askari (a.s.) departed this world in the year 260 A.H. However what is incidental to these two points and explicit admittance of Mahdi’s existence and his continued life till the time of his Reappearance or an admittance of his existence and demise and then Allah (s.w.t.) making him alive (once again). It does not appear that Shaikh Moiddin Arabi was having the second possibility in mind.

Amongst them is Shaikh Abu Abdullah, Muhammad ibn Yusuf ibn Muhammad Ganji who in his book al-Bayaan Fee Akhbaar Saahebaz Zamaan (just as what the Author of Es’aafur Raaghebeen has narrated on page 227) says:

One of the points which proves that Imam Mahdi (a.t.f.s.) is alive and still living after going into occultation and the fact that his continuity is not an impossibility is the very existence of Hazrat Isa ibn Maryam (a.s.) and Hazrat Ilyas (a.s.) who are amongst the friends of Allah (s.w.t.) and the existence of Dajjaal and the sinful Satan, His enemies. The existence of these personalities has been substantiated by Holy Quran and Prophetic traditions.

Amongst them is the learned and mystic Shaikh Khwaja Muhammad Parsa who in his book Faslul Khetaab (just as the Author of Yanaabee’ al-Mawaddah has narrated on page 451) after mentioning the birth of Imam Mahdi (a.t.f.s.) says: ‘Allah (s.w.t.) bestowed wisdom upon Imam Mahdi (a.t.f.s.) in his infancy just as He did so in the case of Hazrat Yahya and Hazrat Isa (a.s.).’

Khwaja Muhammad Parsa continues and says: Almighty Allah has lengthened the age of Imam Mahdi (a.t.f.s.) just as He has done with Khizr.

Amongst them is Shaikh Abdul Wahab Sha’rani who in his book al-Yawaakit wal Jawaaher (as narrated on page 157 of Es’aafur Raaghebeen) says: ‘Imam Mahdi (a.t.f.s.) is the son of Imam Hasan Askari (a.s.) and his date of birth is 15th Shabaan 255 A.H. He is still living until he meets Isa ibn Maryam (a.s.).’

Thereafter he says: ‘Shaikh Hasan Araqi narrated this for me after his meeting with Imam Mahdi (a.t.f.s.) and the same were confirmed by Sayed Ali Khawaas.’

Amongst them is Shaikh Sadruddin Qunawi who at the time of his death told his students (just as the same has been written in Yanaabee’ al-Mawaddah on page 469) as such: ‘You may sell my medical and philosophical books and donate the proceeds to charity. But with regards to my books on hadees and mysticism you may preserve them in the libraries and every night you recite seventy thousand times the attestation of Unity (of Allah) i.e. ‘لَا اِلٰهَ اِلَّا الله’ and send my greetings to Imam Mahdi (a.t.f.s.).’

The Author says: This saying of Shaikh Sadruddin does not necessarily prove the existence of Imam Mahdi because he must have spoken these words under this impression that perhaps his students will witness his Reappearance. However the first saying is more evident.

Amongst them is Sa’aduddin Hamuee (just as what has come on page 474 of Yanaabee’ al-Mawaddah narrating from the book of Shaikh Aziz ibn Muhammad Nasafi) who while mentioning about Almighty Allah’s saints says: ‘Allah appointed twelve ‘Wali’ (custodians) from Ahlul Bayt for this ‘Ummah’ (nation) and made them the successors of the Holy Prophet (s.a.w.a.)... However the last of the saints who is the last successor of the Holy Prophet (s.a.w.a.) and the last custodian and the twelfth representative is Imam Mahdi, the Master of time.’

Amongst them is Shaikh Sahabuddin Hindi, known by the title ‘Malik-ul-Ulema’. In his book Hidayatus So’ada (we narrate from the book Dorarul Mosawweya) he says: The ninth Imam from the offspring of Imam Husain (a.s.) is Imam Hujjatullaah al-Qa’em Mahdi, the Hidden one (a.t.f.s.). He shall live a long life like Isa, Ilyas and Khizr (a.s.) (amongst the believers) and Dajjaal and Saamari (amongst the infidels).

Amongst them is Shaikh Muhammad famous as Khwaja Parsa who in the footnotes of his book Faslul Khetaab (once again we narrate from Dorarul Mosawweya) says: ‘Caliphate and Imamat shall end in Imam Mahdi. He is the Imam right from the time of his father’s demise until the Day of Judgement. Isa shall pray behind him, pay allegiance to him and invite the people towards his school of thought.’

Amongst them is the inspired traditionalist Shaikh Shaeer ibn Hajar Askalani, the Author of Fathul Baari Fee Sharh Saheeh al-Bukhaari. In the book al-Qaulul Mukhtasar fee Alaamaatil Mahdi al-Muntazar (we quote from al-Fotohaat al-Islaamiyyah vol. 2, pg. 320) he says:

‘Sound traditions have determined for us the belief in Mahdi’s existence. Imam Mahdi (a.t.f.s.) is the same person whose reappearance shall coincide with the reappearance of Isa and Dajjaal. By Imam Mahdi is meant this very personality and those before him were definitely not Imam Mahdi.’

Amongst them are some other learned scholars and mystics who have written such sayings and sentences about Imam Mahdi (a.t.f.s.) in the form of poems and odes in Arabic and Persian (as registered in Yanaabee’ al-Mawaddah and Manaaqeb). These poems speak of Mahdi’s existence and the fact that he is living, receiving his sustenance from his Lord. This is because they have depicted Imam Mahdi (a.t.f.s.) with such positions as ‘Vilayat’, Imamat’, ‘Caliphate’, ‘Deputyship’ on behalf of the Holy Prophet (s.a.w.a.) and the channel of divine Blessings.

Those wishing to know more should refer to books written by our scholars in this regard especially the book ‘Kashful Astaar Fil Ghaaeb Anil Intezaar’ written by Haj Mirza Husain Noori Tabarsi (r.a.) – the Master of the jurists and the seal of the inspired traditionalists. The contents of this book are such that it would quench a thirsty person and cure a sick person.

## Imam Mahdi (a.t.f.s.) and those who have seen him

Under this title we shall set forth three fine narratives as a means of contentment and not as reasoning and argumentation.

Firstly, Shaikh Abdul Wahab Sha’rani in his book ‘Tabaqaat al-Orafa’ while writing about Shaikh Hasan Araqi says: I went along with Sayed Abul Abbas Haarisi to meet Shaikh Hasan Araqi. The latter said: Should I narrate to you the story of my life right from its beginning until now. In doing so, you will feel as if you have been in my company right from my childhood.’ I replied: ‘Yes, please narrate.’

He said: ‘I was a young craftsman in Damascus. On Fridays, we indulged in playing, drinking and gambling. On a certain Friday, I received an inspiration from Almighty Allah that: Hasan! Have you been created for such deeds?’ Consequently, I gave up my bane activities and fled from my companions. They pursued me but could not find me. I entered the mosque of Bani Umayyah and saw a person on the pulpit who was speaking about Hazrat Mahdi (a.t.f.s.). His talk made me eager to meet Mahdi. There was not a single prostration which I performed but that I asked Allah to grant my wish for meeting him. One night, while being engaged in the recommended prayers, suddenly I noticed someone sitting behind me. He rubbed his hands over my back and said: ‘O my son, the Compassionate Allah has granted your wish. I am Mahdi, what do you want.’

I said: ‘Will you come with me to my house?’

He replied: Yes, then we went together and on the way he said: ‘Take me to some isolated place.’ I did so and he stayed there with me for seven days.”

The Author of Yanaabee’ al-Mawaddah narrates on page 455 (an incident) from the book Kashful Ghumma of Shaikh Ali ibn Isa Irbili who in the view of Shias and Sunnis is a reliable person. The said Author relates that: People narrate stories and incidents about the miracles of Mahdi describing all of which would take a considerable time. However I shall narrate two of them which are closer to our time and which have been narrated to me by a group of reliable brothers.

First: There lived a man named Ismail ibn Hasan between the two cities of Hilla and Furat. My brothers narrate from Ismail that there appeared a tumour on his left thigh which was the size of the palm of one’s hand. Doctors who looked at his tumour expressed their inability in curing it. Thereafter, Ismail left for Samarra and visited the graves of Imam Ali Hadi and Imam Hasan Askari (a.s.). Later he entered Sardaab. There he beseeched the Compassionate Allah and sought help from Imam Mahdi (a.t.f.s.).

Thereafter, he entered the Tigris River, took the ritual wash and changed his clothes. Suddenly he saw four riders coming from the direction of the city of Samarra. One of them was an old man holding a spear in his hand while the other was a youth wearing colourful clothes. The one holding the spear was on the right while the other two were on the left. The youth who had put on colourful clothes was in the centre. The youth asked Ismail: ‘Will you go tomorrow to your family?’ Ismail replied: ‘Yes’. He said: ‘Come nearer so that I can learn about your problem.’ Ismail stepped closer. He bent down and pressed Ismail’s thigh with his blessed hand and then remounted. The old man who was holding a spear in his hand said: ‘You have been cured. He is your Imam.

The four riders left and Ismail too followed them. Imam (a.s.) said: ‘Return back.’ Ismail replied: ‘I shall never separate from you.’ Imam (a.s.) said: ‘It is for your own good that you go back’. Ismail replied: ‘I shall not part from you under any circumstances.’ The old man interrupted us and said: ‘Have you no shame! Your Imam has twice commanded you to go back and yet you are disobeying!?’ Ismail stopped. After Imam went forward a few steps, he turned back towards Ismail and said: ‘When you will reach Baghdad, the Caliph Mustansi Billah will forcibly summon you. When he shall offer you something, you refuse to accept it. Also tells our son Raziuddin (Sayed Ibn Taaoos) to write on your behalf to Ali ibn Awaz. I will too beckon him to give you whatever you wish.’

After this Hazrat left with his companions and Ismail’s eyes lay fixed at them till they disappeared in the horizon. He sat on the ground for some time and wept because of his separation from them.

He then went to Samarra where the people surrounded him and said: Why is there so much of change? What has happened? Ismail said: Do you know who were these riders who had left the city and had gone towards the river? They said: They were from the nobles and are the owners of catties. Ismail said: No. They were Imam Mahdi (a.t.f.s.) and his companions. The one who had put on colourful clothes was Imam and it was he who rubbed him blessed hand over my wound spot. They said: Allow us to see for ourselves.’ When Ismail showed the thigh to them, there was not even a scar. People started tearing his clothes to get some blessing and then took him to the treasure house so that others could not reach him. Later, the Caliph’s representative came and inquired about this incident and asked his name, his background, his native place and the purpose his exit from Baghdad in the first week.

The next morning after reciting his prayers Ismail left the city of Samarra before a huge crowd. On the way he reached a spot where people had gathered in great numbers and were inquiring about his non antecedents and native town. When they recognized him, they began to tear his clothes to partake as blessings. The Caliph’s representative wrote a detailed report on this incident and despatched it to Baghdad. The minister called in Sayed Raziuddin Ibn Taaoos to inquire from him the authenticity of this incident. When Raziuddin (who was one of Ismail’s companion and had been Ismail’s host before leaving for Samarra) and some others saw Ismail they descended. When Ismail uncovered his thigh for them, they could not find any trace of the wound. Raziuddin fainted and remained so for almost an hour. After gaining consciousness, he caught hold of Ismail’s hand and took him to the Minister. Raziuddin cried and said: He is my brother and the most beloved of all men.

The Minister inquired from Ismail about that particular incident who described it in detail. The Minister ordered the doctors who had previously seen Ismail’s thigh to come forward. When they arrived he asked: When did you last see his wound? They replied: Ten days ago. The Minister showed Ismail’s thigh and when the doctors (who were mostly Christians) saw no trace of it, said: This is the act of Messiah (Christ). The Minister said: We know who has performed this act.

The Minister took Ismail before the Caliph. The Caliph asked Ismail to give an account and Ismail again explained of what transpired. When the Caliph presented Ismail with a sum of one thousand dinars, the latter said: ‘How dare I take even a little of this offer.’ The Caliph said: ‘whom do you fear?!’ He said: ‘From the one who cured me because he has forbidden me from accepting anything from you’. On hearing this, the Caliph began to cry.

Ali ibn Isa says: I was once narrating this incident to a group of people who were around me. Shamsuddin, who was Ismail’s son, was also present but I had not recognised him.

Shamsuddin said: ‘I am Ismail’s son.’

I said: Had you seen the wound on your father’s thigh?

He replied: At that time, I was only a child. However I had heard this matter from my parents, relatives and neighbours and saw the place of wound after it had been cured. I could not find any trace of the wound and hair had grown on that spot.’

Ali ibn Isa further says: I inquired about this Incident from Sayed Safi’uddin Muhammad ibn Muhammad and Najmuddin Haider ibn Amir too and they informed me of this incident and said: ‘We had seen Ismail before and after his recovery.’

Moreover his son related to me that his father after his recovery went to Samarra forty times so that he would perhaps get the honour of visiting al-Mahdi (a.t.f.s.) once again.

Second: Sayed Baaqi Athwah Alawi Hasani related to me that his father Athwah did not acknowledge the existence of Imam Mahdi (a.t.f.s.). He would often say: ‘Whenever Imam Mahdi (a.t.f.s.) comes and cures me, I will confirm the people’s saying’ (about Imam Mahdi). When we had all gathered for the Esha’ (night) prayers, we heard a shriek from our father. We went close to him and he said: “Imam passed from here at this very moment. Look out for him.” We went in search for him but could not find anyone. When we returned our father said: Someone approached me and said: ‘O Athwah! I replied: ‘At thy service’. He said: ‘I am Mahdi. I have come to cure you.’ He stretched out his hand, pressed my thigh and then left.

The Narrator says: After this incident, he used to run like a deer and there was not a trace left.

Ali ibn Isa says: I inquired this incident from Sayed Baaqi’s son and he too confirmed it.

# Chapter Six

Traditions on occultation

Imam Mahdi (a.t.f.s.) and the manner of his occultation

Imam Mahdi (a.t.f.s.) and his place of occultation

‘Sardaab’ (cellar) and its visitation

The reasons of occultation

Questions about Imam Mahdi (a.t.f.s.)’s fear

Imam Mahdi (a.t.f.s.)’s Minor and Major Occultation

How people benefit from the hidden Imam

Imam Mahdi (a.t.f.s.)’s deputies during the period of his occultation

Imam Mahdi (a.t.f.s.)'s deputies during minor occultation

Imam Mahdi (a.t.f.s.)’s deputies during major occultation

## Traditions on Occultation

Imam Muhammad Baqir (a.s.) narrates from his father who narrates from Ali ibn Abi-Talib (a.s.) who narrates from the Holy Prophet (s.a.w.a.) that:

Mahdi is from my Progeny. There shall be an occultation for him. When he reappears, he will fill the earth with equity and justice just as it would be filled with cruelty and oppression.[[233]](#footnote-233)

Saeed ibn Jubair narrates from Ibn Abbas that the Holy Prophet (s.a.w.a.) said:

Ali is my ‘Wasi’ (legatee) and from his Progeny shall come the Expected Qaem, Mahdi, who will fill the earth with equity and justice just as it would be filled with cruelty and oppression. I swear by Allah Who appointed me as a warner and a giver of good news that those, whose belief will be firm in the Imamat of Imam Mahdi during the period of his occultation, will be rarer than red sulphur.

Jaber ibn Abdullah Ansari stood and said: ‘O Messenger of Allah (s.a.w.a.)! Shall there be an Occultation for your ‘Qaem’ from your Progeny? He replied:

Yes, I swear by Allah that He shall test the believers and destroy the un-believers (by means of Imam Mahdi’s Occultation). Thereafter he said: O Jaabir, this affair is a divine affair and this secret is a Divine one. So be on guard against any kind of doubt in this matter, because suspicion in Divine affair is blasphemy[[234]](#footnote-234)

Again, on the same page of the afore-mentioned book, the Author narrates from Hasan ibn Khalid who narrates from Ali ibn Moosa Reza (a.s.) as such:

Almighty Allah shall erase from the earth every cruelty and oppression by the hands of my fourth son from my Progeny who shall be the son of the greatest and the best slave-girl. He is the one whose birth will be questioned. He is the one who shall go into concealment. When he reappears the earth shall be illuminated by the light of his Lord...”

Once again, in the same book (on page 454) the Author has narrated from Ahmad ibn Zaid who in turn has narrated from Debel ibn Ali Khozaaee who with regards to his own presence before Imam Reza (a.s.) and recitation of one elegy ending in (the alphabet) narrates that Imam Reza (a.s.) said:

The Imam after me is my son Muhammad and the Imam after him will be his son Ali. After him will follow Hasan and after Hasan shall come Hujjat, al-Qaem the one for whom the people will await during his occultation and the one who will be obeyed during his Reappearance. He will fill the earth with equity and justice just as it would be full of cruelty and oppression. About his uprising, my father has narrated from my ancestors who have narrated from the Holy Prophet (s.a.w.a.) that: ‘The example of (Reappearance of) Imam Mahdi is like the example of Qiyamat which shall occur naught but suddenly.’

The Author of the afore-said book (on page 488) has narrated from the book Ghaayatul Maraam which in turn has narrated from the book Faraaedus Simtain that Jaber ibn Abdullah Ansari has quoted the Holy Prophet (s.a.w.a.) as saying:

Mahdi shall come from my Progeny. His name and agnomen shall be the same as my name and agnomen. Amongst all the people, he shall resemble me the most in appearance and character. There shall occur an occultation for him due to which nations shall deviate. Mahdi will reappear like a shining star and fill the earth with equity and justice to the reverse extent it was filled with cruelty and oppression.

Again on the same page of Yanaabee’ al-Mawaddah he (i.e. Shaikh Qunduzi) narrates from Faraaedus Simtain from Imam Muhammad Baqir (a.s.) from his fore-fathers from Ali ibn Abi Talib (a.s.) that the Holy Prophet (s.a.w.a.) said:

‘Mahdi is from my Progeny. There shall occur an occultation for him due to which nations shall deviate... He shall fill the earth with equity and justice just as it had been filled with cruelty and oppression.’

Yet, again, on page 493 of the same book he narrates from the book Manaaqeb which relates from Imam Muhammad Baqir (a.s.) that the Holy Prophet (s.a.w.a.) has said:

Blessed is the one who finds (the era) the ‘Qaem’ from my Ahle Bait and believes him to be the Imam during his concealment (i.e. before his Reappearance) and befriends his friends and alienates his enemies. Such a person shall be amongst my lovers and companions and they are the best of my people on the Day of Judgement.

The Author of the same book narrates from Abu Baseer who narrates from Imam Ja’far Sadiq (a.s.) who narrates from his great grand-father who in turn narrates from Ameerul Momeneen (a.s.) that the Holy Prophet (s.a.w.a.) has said:

Mahdi is from my Progeny. His name shall be the same as mine and his agnomen too shall be the same as my agnomen. Amongst all the people he shall resemble me the most in appearance and character. There shall be an occultation for him due to which people will get deviated in their Religion. Then Imam Mahdi will reappear like a shining star and will fill the earth with equity and justice just as it had been filled with cruelty and oppression.

In the same book, a similar tradition from Abu Baseer can be seen but with the difference: ‘Imam Mahdi shall reappear like a radiant star and will bring along with himself the laws of the Prophet, (till the end)’

The Author of Yanaabee’ al-Mawaddah (on page 494) has narrated from Abu Baseer who in turn has narrated from Jaabir ibn Yazeed Jo’fi as such: I heard Jaabir ibn Abdullah Ansari saying: The Holy Prophet (s.a.w.a.) told me:

O Jaabir! My legatees and the Imams of the Muslims after me are Ali, Hasan, Husain, Ali ibn Husain, and Muhammad ibn Ali, famous as Baqir. O Jaabir! You shall meet him and when you do so, send my greetings upon him. After Baqir will come Ja’far ibn Muhammad, Moosa ibn Ja’far, Ali ibn Moosa, Muhammad ibn Ali and ‘Al-Qaem’ whose name and agnomen are the same as my name and agnomen. ‘Qaem’ is the son of Hasan ibn Ali. Imam Mahdi is the very person who shall gain victory over the East and West. Imam Mahdi is the very person who will go into concealment from his companions. No one shall remain firm in his Imamat except those whose faith has been tested by Allah.

## Imam Mahdi (a.t.f.s.) and the Manner of His Occultation

Ibn Babwiyah narrates from Sa’ad ibn Abdullah (the one who had been present at the time of Hasan Askari (a.s.)’s death and burial ceremony) that: Numerous people had gathered during Imam Hasan Askari (a.s.)’s burial such that it was impossible for anyone to lie about the event.

The narrator says: In the year 288 A.H. when twenty-eight years or more had passed from Imam Hasan Askari (a.s.)’s demise, we presented ourselves before Ahmad ibn Obaidullah ibn Khaaqan. He was the Caliph’s representative in Qum responsible for collecting the Islamic taxes. He was a staunch enemy of the Progeny of Abu Talib (a.s.). In that gathering discussion arose about the Ahle Bait (a.s.) who was the residents of Samarra and their faith, piety and bravery were mooted before the Caliph. Ahmad ibn Obaidullah said: In the city of Samarra and amongst the Alawis, I have never come across a person like Hasan ibn Ali ibn Muhammad ibn Reza (a.s.) and I have not heard anyone amongst the kings and all the Bani Hashim possessing such Chastity, Nobility, Magnificence and Munificence like him.

He was given more priority than (even) the aged people. The commanders, ministers, writers and commonality, all respected him greatly.

Ahmad ibn Obaidullah says: One day I stood beside my father who was on the verge of death. Suddenly, a guard approached my father and said: ‘Ibn Reza (i.e. Imam Hasan Askari (a.s.) is standing beside the door.’ My father shouted loudly and said: ‘Allow him to enter.’ I saw a young man possessing wheatish complexion broad eyes, good physique, good appearance, good figure and awesome presence approaching us. As soon as my father saw him, he went ahead to welcome him. I had never seen my father doing the same for any of the Bani Hashim or the leaders and companions of the Caliph. When Imam Hasan Askari (a.s.) came near, my father hugged and kissed his blessed forehead and hands. He caught hold of Hazrat’s hands and offered him his own place. He himself sat facing Imam Askari (a.s.) and began to converse with him. He would address Imam by his agnomen (i.e. he would say ‘O Abu Muhammad) and would often express him willingness to sacrifice his life for him.

I was surprised by my father’s behaviour. At that moment, the guard once again approached my father and said: ‘M (who was the Caliph) has come.’

Whenever M would come to meet my father it was customary for my father’s guards and other special men to line up in two rows right from my father’s seat until the doorway of Caliph until M would come and then return. Obvious of the Caliph’s arrival, my father was still gazing at Hazrat’s face and conversing with him until the Caliph’s special servants made their entry. At that moment, my father told the Imam: ‘May I be sacrificed for you.’ Whenever you wish, you may go.’ My father ordered his servants to take Imam Askari (a.s.) from behind the rows so that the Caliph would not see him. Once again my father hugged him and kissed his Blessed forehead and hands and then allowed him to go.

I told my father’s door-keepers and servants: ‘Woe be upon you all. Who was this man that my father respected and honoured him so much?!

They replied: ‘He is from the Alawis. His name is Hasan ibn Ali and is famous by the title of Ibn Reza.’

My astonishment increased. I passed the whole of that day thinking about the great man, about my father and his actions until night approached. After the Isha (night) prayers it was always my father’s habit to sit and look over the letters and petitions. After he finished reading the letters, I went and sat beside him. My father said: ‘O Ahmad, what do you want? I replied: ‘I wish to ask you something if you permit.’ He said: ‘Ask me whatever you wish.’

I said: Who was that man whom you respected, honoured, glorified and paid tribute so much so that you expressed your willingness to sacrifice your own life and your parents’ lives for him?

He replied: ‘He was Ibn Reza, the Imam of the Shias.’ After a moment’s silence my father continued: If the Caliphate is taken away from the Bani Abbasids, no person is more worthy of it than this man because of his Majesty, Chastity, Good Behaviour, Self-Continence, Piety, Worship, Good Morals and Virtuous Deeds. If you had seen his father you would have found him to be a Great, Glorious and Benevolent Man.’

On listening to these talks, I plunged into deep thought and amazement and became furious of my father for speaking in this manner. Later, I did nothing but inquired about Imam Hasan Askari (a.s.) and his life. Everyone, without exception – i.e. leaders, writers, judges, jurisprudents and the common people glorified his grandness, nobility, dignity and status. Moreover they gave him priority over Bani Hashim, the aged and all other classes of people. All of them would say: ‘He is the Imam of the Shias.

His position and dignity increased in my view because, none from the friends as well as the said anything but well about Imam Hasan Askari (a.s.).

A person who was from the Asharis said: ‘O Abu Bakr! How is this man Ja’far, the brother of Hasan Askari?

He replied: ‘Ja’far is not a man to be compared with Hasan Askari. Ja’far is a transgressor, adulterer, wine-drinker and an ill-behaved person. I have found fewer people as disgraceful and ignorant as Ja’far.

I swear by Allah (s.w.t.) that when news of the demise of Imam Hasan Askari (a.s.) reached the Caliph and his companions I witnessed some unexpected development which were very astonishing and were as follows:

When Imam Hasan Askari (a.s.) fell ill, the Caliph called for my father to inform him about Imam’s illness. My father immediately rushed for the Capital but returned early. He came back with five special and trusted men of Caliph who were all reliable to him and one of them was Nuhrair Khadem. He ordered these five men to protect Imam’s house and inquire of his health. He called for several doctors and obligated them with the responsibility of looking after Imam, morning and night. Two days later, news came to Imam’s deteriorating condition. My father rushed to visit him and commanded the doctors not to leave Imam alone. Afterwards, he called for the Chief Judge and ordered him to bring ten of his companions who were reliable from the view-point of faith, trustworthiness and piety. The Chief Judge summoned them to Imam, day and night. They too remained at Imam’s service until he passed away.

Imam Hasan Askari (a.s.) passed away in the month of Rabiul Awwal 260 A.H. and a tumult took place in the city of Samarra.

The Caliph despatched several of his men to Imam’s house. They searched his rooms and sealed everything. They also searched for Imam’s son (i.e. Imam of the Age). They brought mid-wives in order to examine the slave-girls (of Imam Hasan Askari). One of the mid-wives said: ‘So and so slave-girl is pregnant’. The Caliph bound Nurair Khadem, his companions and other women to keep watch over her.

Thereafter, they became busy in Imam’s funeral and the entire city came to a standstill. The Bani Hashim, the commanders, writers and all the common people attended the funeral. On that day, the city of Samarra resembles the Day of Judgement. As soon as Imam’s body was given the ritual wash and was shrouded, the Caliph sent forward Abu Isa Mutawakkil to recite the funeral prayers. When Abu Isa came close to Imam’s coffin, he lifted the shroud and exposed his face to the Bani Hashim, (who was from the Alawites) Abbasids, commanders, writers, judges, jurisprudents and the common people and then said: This man is Imam Hasan Askari (a.s.) who has died a natural death. During the entire period of his illness, so and so doctor, so and so judge, so and so trusted person and so and so just person had been present and they all bear witness on this affair. After this, he covered Imam’s face and recited prayers over his dead-body and in his prayers he recited five times ‘Takbeer’ (Allaho Akbar). On his command, Imam’s corpse was taken out from his house and buried in his great grand-father’s house.

After Hazrat’s burial and the people’s dispersal, the Caliph and his companions engaged in seeking the whereabouts of his son (Imam of the Age). They combed various houses and desisted from distributing his inheritance. Those people who were responsible for keeping a watch over the slave-girl continued their task for two years until they realized that she had not been pregnant. Thereafter, they distributed Hazrat’s inheritance between his mother and brother (Ja’far-e-Kazzaab). Imam Hasan Askari’s mother claimed that she was the legatee of Imam and the same too was proved before the Judge. Meanwhile, the Caliph was still in pursuit of the Imam of the Age.

After distribution of the inheritance, Ja’far-e-Kazzaab approached my father and said: ‘Grant me the status of my father and brother (i.e. the position of Imamat) and I will in turn, give you twenty thousand dinars.’

On hearing this, my father became furious and said: ‘Stupid! The Caliph strikes the people with his sword and lashes them with his whip in order to take back their belief in the Imamat of your father and brother. In this regard, he has strived a lot but has remained unsuccessful till today. If, in the eyes of the Shias you are the Imam, then you are not at all dependent on the Caliph or anybody else for giving you the position of Imamat. Conversely, if you are not the Imam before the Shias, the Caliph and others cannot procure this position to you.

When my father realized the stupidity and ignorance of Ja’far, he ordered his men not to allow him from attending his gathering any more. Thereafter, he was prohibited to do so till my father’s death.

At present too, the Caliph is still in pursuit of the Imam of the Age but to no avail.

Muhammad ibn Yaqoob Kulaini has narrated the afore-mentioned tradition in the first volume of his book ‘al-Kaafi’ in the chapter ‘Birth of Imam Hasan Askari (a.s.)’.

Muhammad ibn Hasan Tusi in his book Fehrest in the chapter ‘Life of Ahmad ibn Obaidullah ibn Yahya’ has also narrated the above tradition but with a minor difference.

Ahmad ibn Abbas ibn Muhammad ibn Abdullah Najashi has also narrated it in his book Fehrest.

The Author says: ‘Shaikh Mufid in his book Irshad, Fazl ibn Hasan Tabarsi in his book El’am-ul-Waraa and Muhammad ibn Mohsin (Faiz Kaashaani) in his book ‘Waff have narrated the afore-said tradition from Muhammad ibn Yaqoob Kulaini’.

Muhammad ibn Muhamma ibn Nu’man (i.e. Shaikh Mufeed) in his book Irshad says: Imam Hasan Askari (a.s.) fell ill on the first day of Rabiul Awwal in the year of 260 A.H. and passed away on Friday the eight of Rabiul-Awwal of the same year. At the time of his demise, Imam Hasan Askari (a.s.) was twenty-eight years old. He was laid to rest in the same house which he had in Samarra and where his honourable father was buried and appointed his son for the establishment of the just government. Imam Hasan Askari (a.s.) would keep secret the birth of his son and would conceal his affairs because the conditions were unfavourable. The Caliph of that time searched severely for Imam’s sons and strived to know about their affairs because Belief in Mahdi was widespread amongst the Shia Imamiah who was expecting his advent. During his life, Imam Hasan Askari (a.s.) never disclosed his son in public and after his demise too, the enemies never got the chance of recognizing his son. Ja’far ibn Ali (i.e. Ja’far-e-Kazzaab) took away Imam Hasan Askari (a.s.)’s inheritance and strived hard to imprison his wives and slaves. He rebuked and reprimanded Imam’s companions just because they were awaiting his son’s appearance and had faith in his Imamat. He even encouraged the people against them so to strike fear in their hearts and pressurise them. Thus, Imam’s followers were subjected to all sorts of persecution like arrest, imprisonment, threat, insult, abuse and degradation. On the other hand, the Caliph did nothing to assist them. Apparently, Ja’far-e-Kazzaab derived inheritance of Imam Hasan Askari (a.s.) and strived to take his brother’s place and become the Imam of the Shias. However, none of the Shias accepted his Imamate. Thereafter, he sought the Caliphs help and asked him to bestow the position of Imamate on him. He even agreed to donate huge sums of money but to no avail.

## Imam Mahdi (a.t.f.s.) and His Place of Occultation

The Circumstances of Occultation of Abul Qasim Muhammad ibn Hasan Mahdi (a.t.f.s.) (which we have previously mentioned) is an undisputed belief of the Shia-Imamia and the manner of his concealment is the same as what the great scholars and traditionalists (whom we trust and rely on) have narrated.

However what some of the ignorant Shias say in this regard and the Sunni scholars attribute them to us is lacking in any evidence and proper transmission.

What we had previously mentioned about the circumstances of Imam Mahdi (a.t.f.s.)’s occultation is correct in our view but matters like: Where was Imam Mahdi (a.t.f.s.) at the time of his father’s demise? Where did he go into concealment or in which portion of his house did he conceal himself? Whether he went over the top of his house or went down in the ‘Sardaab’ (Cellar)? Did he hide himself in the house or fled from its door? Are all uncertain.

Verily, what appears customary is that he should have remained in the house besides his father at the time of his demise and why shouldn’t it be so? Especially if we consider that Imam Mahdi (a.t.f.s.) at that time was only a child (apparently) and had no other places other than his parent’s house. Perhaps this matter can be inferred from the tradition of Ahmad ibn Obaidullah ibn Yahya ibn Khaqan because Hazrat at that time was in his own house and disappeared without the people being aware of him. Although the Caliph and his followers and helpers were in search of him, yet they could not find him. Previously it was mentioned that the Caliph had put his trusted men in charge of looking over Imam Hasan Askari (a.s.) at the time of his illness pretending to be his helpers because on that day none were present except ‘Aqid’ the servant ‘Siqal’ who was Mahdi’s mother.

The Caliph had appointed ten of his trusted men under the pretext of serving Imam (a.s.). However his only purpose was to get information about Imam Mahdi (a.t.f.s.)’s whereabouts because it was normal for a childlike Imam Mahdi (a.t.f.s.) to be present in his parent’s house especially at the time when his father was on the verge of departing from this world. However Allah (s.w.t.) did not wish that they should become informed of Imam Mahdi (a.t.f.s.) and so kept his affairs concealed from them.

Verily, the One who protected Moosa ibn Imran (a.s.) in the middle of the river while the waves were driving him to the left and right and Who protected Moosa (Moses) in his infancy in Firaun’s house is Powerful enough to protect our Master Mahdi (a.t.f.s.) in his own house.

Allah, Who protected the Holy Prophet (s.a.w.a.) on the day when he fled from the enemies towards the cave and kept secret his trace from the enemies and saved him by His Power and Strength is not helpless in protecting our Master, Imam Mahdi (a.t.f.s.) who was then five years old and living with his parents.

I do not deny this matter that protection of our Master, Imam Mahdi (a.t.f.s.) at the age of five or six is something unusual. Rather, I am forced to say: Protection of Hazrat at that time was through ordinary channels we are compelled to say: These channels are rare and impracticable for majority of the people.

Briefly, our Master, Imam Mahdi (a.t.f.s.) apparently went into concealment either from inside or outside his own house without the details being known to us. Almighty Allah knows the best.

Here it is worth mentioning the following point: Whatever a group of learned Sunni scholars and some of the Shia writers have mentioned about the details of Imam Mahdi (a.t.f.s.)’s occultation are inauthentic. It would be great had they mentioned supported their quotes with references.

## Sardaab (Cellar) and Its Visitation

From the book of Sawaaeq it appears that the Shia Imamia or a group amongst them reckon that Imam Mahdi (a.t.f.s.) had concealed himself in the cellar. They expect him to reappear from this cellar and they stop near its door with their horses and await his Reappearance. I wish the Author of Sawaaeq had mentioned his references on this view.

I think the Author of Sawaaeq has neither reappeared from the land of Hejaz nor entered the country of Iraq nor visited Samarra. Otherwise, he would have realized that this matter bears no truth. Apparently, the source of this reckoning that the Shias believe Imam Mahdi (a.t.f.s.) to have disappeared in the Cellar is because they see the Shia Isna Ashar is visiting the holy place of ‘Sardaab’ (Cellar). It is necessary over here to mention the reason for visiting the ‘Sardaab’ (Cellar).

History records that the Holy Courtyard which is the Mausoleum of Ali ibn Muhammad Hadi and Hasan ibn Ali Askari (a.s.), that which is behind their Holy Mausoleum and that in which the cellar is located were all places of residents of these eminent personalities. Some of the great Islamic scholars like Seqatul Islam Noori have stressed on this matter.

Since Imam Mahdi (a.t.f.s.) is not having any specified place to be visited, it is better to visit him in his house. On the contrary, it even seems proper to visit his house itself because visiting the friend’s houses after they have left it is a custom in force.

In this regard, a poet says:[[235]](#footnote-235)

|  |  |
| --- | --- |
| امر علي الديار ديار ليلي | اُقبل ذي الجدار و ذي الجدارا |
| و ما حب الديار شقفن قلبي | ولكن حب من سكن الديارا |

Verily this is the reason for the Shias visiting the Cellar although it is unknown to many. Visiting the ‘Sardaab’ (Cellar) is a good trend and a cordial custom which has of the Shias. How good and proper this act appears to be even though I have not seen any text or traditions in this regard.

Rather, we have not come across any of the books with any supported tradition which commands us to visit Hazrat Imam Mahdi (a.t.f.s.) especially in the place of ‘Sardaab’.

We Shias believe that our Master, Imam Mahdi (a.t.f.s.) is a living being who receives his Sustenance and hears words and answers.

Imam Mahdi (a.t.f.s.) is the same Imam through whose obedience we can be ‘upright’ in the divine Religion. Mahdi is the channel between us and Allah (s.w.t.). His ‘Ziyaarat’ (visitation) is correct; focusing (our attention) on him is permissible; conversing with him in every place and time and in any language is permissible. In this regard the Holy ‘Sardaab’ possesses no special specification except as mentioned before. Similarly, the Ziyaaraat (visitations) which have come do not enjoy any support yet are preferable.

The houses over which tens of years have passed; the place where Almighty Allah has been worshipped; the place where Almighty Allah has been remembered; the place where prayers have been performed for days and nights and the place where the sound of recitation of Holy Quran has been raised are worthy enough to be honoured and visited and at the time when a pilgrim enters them, he remembers its dwellers.

One of the main reasons as to why such holy houses and especially ‘Sardaab’ (Cellar) are visited is this that its owners are alive – the owners who cannot reside in them and have in fact deserted them out of fear of enemies. Besides, we are in need of Imam Mahdi (a.t.f.s.) and are deprived of his favours.

Visitation of these houses with such reminiscences will naturally move a pilgrim’s heart who happens to be a Shia. How often a pilgrim weeps, implores and requests Allah (s.w.t.) to hasten the Reappearance of Hazrat. Verily, factors of intimacy and heartily – relation greatly influence a man’s nature.

## The Reasons of Occultation

Occultation is a vast topic and traditions in this regard are many. What is necessary for us to know is the following:

If someone questions the rationale behind occultation and says: Since I do not know the reason behind Occultation, I do not believe in the existence of Imam Mahdi (a.t.f.s.) and if at all, Mahdi is the Imam, then it is necessary for him to appear amongst the people and walk in the market-places!

We say: Concerning the numerous ‘Mustafeza’ traditions which we previously mentioned and few more of which we shall narrate later, Mahdi the Awaited, is Abul Qasim Muhammad ibn Hasan Askari (a.s.) who was born on 15th Shaban 255 A.H. Besides, we have also mentioned the names of the learned scholars who have endorsed the above belief.

Since Allah is All-Wise, He would never command or forbid anything but with wisdom. The same is true for this particular matter. Thus every action of Almighty Allah is in conformity with wisdom, whether we realize its rationale or not is irrelevant.

An irrefutable fact, accepted by all, is that all voluntarily and in-voluntarily incidents and affairs which occur in this world should be as per the Divine Prudence and Will. Amongst these affairs, the most important is the Occultation of Imam Mahdi (a.t.f.s.). Based on this principle, the Occultation of Imam Mahdi (a.t.f.s.) must be Prudent, whether we perceive it or not and whether we understand its reason or not.

If we do not believe in what we have said, we are helpless in denying an affair for which we do not possess any reason of its denial.

Firstly that Imam Mahdi (a.t.f.s.) is the same Muhammad ibn Hasan Askari.

Secondly that he is hidden from ordinary vision (its meaning will be mentioned later on).

Thirdly that his Occultation has taken place by the Will and Decree of Allah (s.w.t.).

If you pay attention and deliberate over each of these three affairs, you will realize that denying any one of them will not be rationally and traditionally permissible. So we are bound to believe that the event of Imam Mahdi (a.t.f.s.)’s Occultation is in accordance with wisdom. Otherwise, we have to deny any of the three afore-said facts.

Shaykh Saduq (a.r.) in his book Elalush-Sharayeh has narrated from Abdullah ibn Fazl Hashmani that: I heard Sadiq Aal-e-Muhammad (a.s.) saying: ‘For the ‘Saaheb-e-Amr’ (Master of the Affairs) there shall occur an occultation during which every vain person will plunge into doubt and scepticism.’

I said: May I be sacrificed for you, why is it so?

He replied: We are not permitted to divulge the reason.

I asked: What is the reason for his Occultation?

He replied: The reason for Hazrat’s Occultation is similar to rationale behind the concealment of the past Divine Proofs.

The reason behind Imam Mahdi’s Occultation will not be disclosed but after his Reappearance just at the reason of Hazrat Khizr’s actions (meaning the drilling of a hole in the boat, the killing of the boy and the repairing of the wall was not divulged until Moosa and Khizr (a.s.) decided to Part Company.) O son of Fazl! This affair is a divine affair, this secret is a divine secret and this concealment is a divine concealment. We must accept that all His actions are based on Wisdom, even if the reason for them is not known to us.

This saying is the truth, which should be confessed and certified by every Muslim.

Verily, often a person seeks the reason and philosophy for a Divine Act for the sake of certainty and tranquillity of his own self and not that he wishes to use his confirmation and rejection as a means for perceiving the reason of Divine action.

Therefore, before mentioning the philosophy and reason for Occultation we are bound to briefly present certain preliminaries. Those interested to know its details should refer to books written in this regard. The preliminaries are as follows:

One who invites the people towards his call is bound to resort to the apparent and ordinary channels. For achieving his aims, it is not permissible for him to refer to the unseen and supernatural channels because doing so would destroy the essence of reward and punishment. Rather the coming of Prophets and Messengers would all be in vain.

A Prophet and ‘Wasi’ (Legatee) are the same as far as the afore-said matter (invitation) is concerned and this matter is in fact one of the essential conditions of a preacher (be he a Prophet or an Imam). However there exists a difference between a Prophet and an Imam from another view-point: As a Prophet is the establisher and founder of Religion it is obligatory for him to start his mission in a customary manner and notify the people about the ordinances (as against an Imam).

Since argumentation has been completed upon the people through a Prophet, it is necessary for the people to ask and inquire about an Imam. It is not obligatory for an Imam to invite the people and then guide them.

Rather it is obligatory upon the people to approach the Imam and receive the Religious commandments from him, protect him and ward off the enemies from him just as it was obligatory, for the people to protect their Prophet and receive the Religious commandments from him and forsake their Imam and the Imam in turn fears. When the people begin to lapse in such duties and forsake their Imam, and the Imam in turn fears from being killed by his enemies and finds none to defend him from his enemies, it is permissible for him to isolate himself from the people and leave aside the duty of invitation and propaganda. This responsibility is directed towards the people and not the Imam.

The views of ‘Mohaqqiq’ i.e. Khwaja Naseer Tusi too are the same. In his book Tajreedul Aqaaed he says: ‘The presence of Imam is a grace and his domination is another and his absence is because of us. Now that you have understood this matter, we say: We may mention the following reasons behind the Occultation of Imam-e-Zaman (a.t.f.s.):

Firstly: For rectifying and discipline the Shias and also the others:

If a Prophet or an Imam is present among a nation but it does not rise for his obligatory rights or does not obey his commands and his invitation is unheeded. Rather they exceed the limit and cause harm to him then it is permissible for the Prophet to abandon and isolate his nation to correct and discipline them. Perhaps in this manner, the nation concerned would stop its rebellion and begin to adopt the path of guidance. Perhaps they would seek benefit from the Prophet’s existence. An Imam too acts as a preacher, guide and leader of the people. The Divine saying:

وَ اَعْتَزِلُكُمْ وَمَا تَدْعُوۡنَ

stems from this very aspect.

When isolation and abandonment of invitation becomes the means for rectifying a nation then it is prudent to do the same even though people may be unaware of this matter. Moreover it would be beneficial to them even though they may not possess understanding of the same. This isolation and abandonment of invitation does not possess any fixed limits and boundaries and in fact, one cannot even define their limits. Rather its limit and duration depends on the nation turning back from its deviated path and becoming enlightened after heedlessness. It depends on the people’s awareness of the benefits of the presence of the Prophet or an Imam.

History bears witness that Ahle Bait (a.s.), Revelation, Messengership and Aal-e-Muhammad (a.s.) encountered many calamities like hardship, sufferings and non-revolt for the sake of the people instead of that right which Allah (s.w.t.) had set as the reward of his Messengership. Surely, they were always subjected to severe persecution and pressure such as being taken captive, imprisoned, hanged, expatriated, exiled and dispersed to different corners.

Imam Mahdi (a.t.f.s.), the expected one is cognizant of all such matters and knows that he too would be subjected to such cruelties and oppression. Rather, it would be much more severe, greater and bitter because people are aware of Hazrat’s objectives and know that he would give orders for an armed uprising. Thus Imam Mahdi (a.t.f.s.) has isolated himself from the nation because he is conscious that he would receive the same treatment as his father, fore-fathers, cousins and relatives. Besides, Hazrat’s objectives are nothing but to train the nation, make them aware, bring them back on the path of guidance and to seek his own just right. The Author of Elalush Sharaae has narrated a tradition from Imam Muhammad Baqir (a.s.):

‘When Almighty Allah does not wish that we should remain amongst a group, He holds us back from them.’

Secondly: Freedom in invitation and Freedom in actions

Anyone who wishes to rise for rectifying a nation in either worldly or religious matters should possess friends and companions and have a pact with some of the superior men so that they either remain his helpers or at least do not create any obstacles for him. The essential condition of this pact and agreement is this that he should stop interference and invitation (of the people) and he congenial with them (so) that he may have remained loyal to his pact until his affair and the time of pact and agreement comes to an end and he deals with them in the same manner as he deals with others. This means that some of the commandments should not be implemented with respect to those who have concluded a pact with him and he deals with them contrary to the realities because of fear and dissimulation. Thus Allah (s.w.t.) says:

اِلَّا الَّذِیۡنَ عٰہَدۡتُّمۡ مِّنَ الْمُشْرِکِیۡنَ ثُمَّ لَمْ یَنۡقُصُوۡكُمْ شَیۡئًا وَّلَمْ یُظَاہِرُوۡا عَلَیۡكُمْ اَحَدًا فَاَتِمُّوۡۤا اِلَیۡہِمْ عَہۡدَہُمْ

...except the polytheist with whom you have a valid peace treaty and who have not broken it from their side or helped others against you. You (believers) must fulfil the terms of the peace treaty with them.[[236]](#footnote-236)

When Imam Mahdi (a.t.f.s.) shall reappear, he is bound to invite (the people) through ordinary channels and his duty would be to judge according to the realities and not to fear anyone as found in most of the traditions. This is because Imam Mahdi (a.t.f.s.)’s period is the period of Reappearance of truth, the most luminous Reappearance and so, fear and dissimulation are inconsistent with this matter. This requires that he should not have allegiance of anyone upon his neck. Indispensably he should be needless of any pact and agreement: which would result in dissimulation. This would occur only when the ordinary channels for his assistance come to a halt.

Shaikh Saduq (a.r.) in Kamaaluddin has directly narrated from Hashim ibn Salem who in turn has narrated from Imam Sadiq (a.s.):

‘The ‘Qaem’ shall reappear without having allegiance of anyone on his back.

In the same book, Shaikh Saduq (a.r.) directly narrates from Hazrat Ali ibn Moosa ar-Reza (a.s.) who said:

I am as though seeing my Shias – at that time when they will have lost my fourth offspring then, they will search for him like the cattles pursuing grazing lands but will not find him.

Narrator says: I asked: ‘Why is it so O son of Messenger of Allah?’

He replied: It is because their Imam will disappear. I said: Why will he disappear?

He replied: So that when he emerges with the sword, he will not have anyone’s allegiance on his neck.

Thirdly: Perfecting the people and improving their lot

Amongst the well-known facts which are not a subject of dispute is this that there exist differences in people’s aptitude with regards to tolerance of duties, acquisition of knowledge and various other sciences. Differences in levels of faith, differences in recognition of Prophets and legatees and differences in the Divine laws too are the result of differences in people’s aptitude. Verily, Allah (s.w.t.) does not make anyone responsible but as per the level of his aptitude.

Rather, how often it happens that when duties exceed a person’s ability and teachings his aptitude the very purpose (for which the duties and teachings were given) is lost. Moreover, he would resort to disobedience or would become an apostate or still further, his ignorance would increase more than before. The verse of the Holy Quran says:

رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَۃَ لَنَا

O Lord, do not burden us with that which we cannot bear[[237]](#footnote-237)

It is said that if Abuzar knew what was going on in Salman’s heart, then he would have become an apostate or would have died.

Shaikh Kulaini in Kafi has narrated from Imam Sadiq (a.s.) as such: In Ali’s book it is written: Dawood (a.s.) said: ‘O Lord reveals to me the truth as it is (with Thou) so that I can judge accordingly. It was replied: ‘You do not possess the strength to bear this affair.’

He insisted until Allah (s.w.t.) accepted.

One day a person approached Hazrat Dawood (a.s.) with a complaint about another person and said: This man has taken away my wealth. Allah (s.w.t.) revealed to Dawood (a.s.) that the claimant had killed the defendant’s father and plundered his wealth. Hazrat Dawood (a.s.) ordered for the claimant’s death until he was killed. His wealth was seized and given back to the defendant. People were amazed by this incident and word on this matter went around until it reached Hazrat Dawood (a.s.)’s ears. He became worried by these talks and requested Allah (s.w.t.) to relieve him from this discomfiture. Afterwards, Allah (s.w.t.) revealed to Dawood (a.s.) as such:

‘You should judge amongst the people by means of witness and evidence and persuade them to swear in My Name...

Imam Sadiq (a.s.) said:

‘If people knew how Allah has created them, then none amongst them would find fault with the other.’

Imam Muhammad Baqir (a.s.) said:

‘The believers possess (various) ranks and positions – some of them have one rank, while some others have two, three, four, five, six or seven ranks. If faith of the second level is conveyed to a person having faith of the first level, he will be unable to keep guard over it and if faith of the third degree is conveyed to a person possessing faith of second degree, he will be unable to bear it...

It has come sown from traditions that when Imam Mahdi (a.t.f.s.) emerges, he will rule as per his own knowledge; he will spread the true ‘Ma’ref (Divine Sciences) amongst the people; he will remove the curtain obscuring the realities; he will enliven the Holy Religion of Islam and will annul all that is not in Islam and has been added to it, so much so that people will imagine that Imam Mahdi (a.t.f.s.) has brought a new Religion and a new Book.

Verily, the execution of such reforms and dissemination of the realities the way it should and must be carried out requires much more perfect aptitudes and intellects than what we have today.

Perhaps, postponement of Imam Mahdi (a.t.f.s.)’s reappearance and continuation of his occultation is because of the hope of achieving perfection and development which, by the blessings of various sciences, is on the increase every day.

The Magazine Al-Helaal published as article about Resurrection a few years ago under the title “Does there exist a world after (the end of) this world?” and while replying to this question, it emphasised that a day will come when the literary and scientific world will reach its perfection like the material world.

Surely, very soon men shall become aware of the literary, scientific and ethical world – more than today when he is cognizant of the material world. Why shouldn’t it be so especially when man has already perceived that the material world has ruined his rights and has put him in pressure and torment? Soon man shall witness how the earth will be illuminated by the Divine Light and by means of Imam Mahdi (a.t.f.s.)’s reappearance.

Fourthly: Test and Examination for the people:

Amongst Almighty Allah’s ways which are still prevalent amongst His servants – right from the time He appointed the Prophet – (and Almighty Allah’s ways never alter or change) is the matter of human evaluation and examination so that the one who is destroyed is done so on the basis of witness and proof and the one who is enlivened is also done so on the basis of witness and proof and the level of their faith and reality is manifested – Rather their own condition becomes known to themselves. Verily, it often occurs that man’s condition is unknown and remains a secret even for him.

The Divine Shariats (laws) contain literary, material, worldly, spiritual, individual and social programs and teachings. This world is a school and the Holy Prophet (s.a.w.a.) is teachers and missionaries. Every school or lesson requires an examination appropriate for it. The phenomenon, which occur in this world are a sort of examination. The effect of those lessons on the people can be ascertained predominantly by means of such examination. As Allah (s.w.t.) says:

اَحَسِبَ النَّاسُ اَنۡ یُّتْرَكُوۡۤا اَنۡ یَّقُوۡلُوۡۤا اٰمَنَّا وَہُمْ لَا یُفْتَنُوۡنَ

Do men think that they will be left alone on saying, we believe, and not be tried?[[238]](#footnote-238)

The Holy Islamic Shariat is the most perfect law. In it, we find such divine sciences and instructions which cannot be found in other laws. So all that was prevalent amongst the previous nations such as the various tests and examinations should, out of necessity, prevail in this nation too because this general rule comprises those lessons and even more.

Amongst the most important matters by which the previous nations were subjected to evaluation and examination was the matter of occultation of some of their Prophets. Then, the same occultation should occur for the leaders of this nation too just as the Holy Prophet (s.a.w.a.) went into concealment in the mountain pass of Abu Talib (a.s.) for a period of three years. One reason for the concealment of Imam Mahdi (a.t.f.s.) is that the path of guidance is distinguished from the path of deviation and a believer is distinguished from a hypocrite. Like some of the Prophets’ concealment, the concealment of Imam Mahdi (a.t.f.s.) is the greatest test and examination for Shias and rather for the non-Shias making no difference as far as the duration of concealment is concerned.

Shaikh Saduq (a.r.) in Kamaaluddin has narrated from Sudair Sairafi: ‘I along with Mufazzal ibn Omar, Abu Basir and Abaan ibn Tughlab got the honour of meeting Imam Ja’far Sadiq (a.s.). We saw Hazrat, sitting on the ground having put on a collarless cloak which had two short sleeves. He was weeping like a woman weeping over her lost son. The signs of grief and sorrow were visible on his Blessed face and tears were flowing from his eyes. He was moaning and saying:

My Master, your Occultation has snatched away the sleep from my eyes. It has taken away my comfort and deprived me of tranquillity. My Master, your occultation has fastened my grief and sorrow forever. Due to loss of friends one after the other, our gathering has been broken. I do not feel the tears of my eyes and the yelling’s and crying of my heart which result from the past calamities and hardships but that I see the same in my imagination which is greater, more sorrowful, severe and unknown than all other difficulties.

Sudair says: We were perplexed (by witnessing Imam’s condition) and our hearts became upset as a result of Imam’s terrifying words about the destructible events. We thought that the calamities and misfortunes of the day which had befallen on Imam had brought him to this state of grief and sorrow.

So we said: ‘O Son of the Best Mankind. May Almighty Allah not cause you to cry? For what reason are you weeping and what has made you to moan to such earnest?

Narrator says: Hazrat Sadiq (a.s.) heaved a sad sigh which pained his heart and said: ‘This morning when I was looking at the book of Jafr (the book which contains knowledge on deaths, calamities, misfortunes and knowledge about the past and future and which was exclusively given to Mohammed and his Progeny by the Exalted Allah) I came across such matters like the Qaem’s birth, occultation, delay in Reappearance, his long-life, the sufferings of the believers at that time, the appearance of doubt and uncertainty in their hearts because of Hazrat’s prolonged occultation, the deviations that will occur for majority of them and shirking of the Islamic obligations on their part’ whereas Allah (s.w.t.) says:

وَكُلَّ اِنۡسَانٍ اَلْزَمْنٰہُ طٰٓئِرَہٗ فِیۡ عُنُقِہٖ

And We have made every man’s actions to cling to his neck.[[239]](#footnote-239)

(طٰٓئِرَہٗ here refers to the Wilayat of the Holy Prophet (s.a.w.a.)’s Progeny).

These events have overpowered me with grief and sorrow.

We said: ‘O Son of Allah’s Messenger (s.a.w.a.) we will be honoured if you familiarize us with some of your knowledge.’

Imam Sadiq (a.s.) said:

The three characteristic which Almighty Allah has assigned for three of His Prophets has been assigned for our ‘Qaem’ too.

First of All, the Qaem’s birth is the same as was the birth of Moosa. Secondly, his occultation is the same as was the occultation of Isa and thirdly his delay is the same as was the delay in the coming of Hazrat Nuh (Noah).

In addition, Allah has set the long-life of Hazrat Khizr as a proof for the Qaem’s long-life.

Narrator says: I said: ‘O Son of Messenger of Allah (s.a.w.a.), explain these affairs so that they become clear for us.

He replied:

With regards to Moosa’s birth, it should be said that when Firaun (Pharaon) realized and feared that his kingdom would fall by Moosa’s hand, he summoned the wizards. The wizards guided Firaun in the genealogy of Moosa and said: ‘Moosa shall come from Bani-Israel’.

As a result, Firaun always ordered his men to slit the bellies of the pregnant women belonging to the Bani-Israel. For this purpose, (i.e. for killing Hazrat Moosa (a.s.) they murdered more than twenty thousand new-born babies. However they failed to kill Hazrat Moosa (a.s.) as Almighty Allah protected him.

Similarly, when Bani Umayyah and Bani Abbas realised that the downfall of their cruel kingdom and empire would take place by Mahdi’s hand, they set up enmity with us and engaged in killing and exterminating the descendants of the Holy Prophet (s.a.w.a.) with this idea that amongst them, they would be killing the ‘Qaem’ too. However Allah (s.w.t.) does not let anyone from the oppressors know His task but He shall complete and perfect His Light even though the polytheists may dislike it.

With regards to Isa’s (Jesus’) occultation, the Jews and Christians arrived at a mutual agreement that Hazrat Isa has been killed. However Allah, the Glorified refuted their view as per the Divine words:

وَمَا قَتَلُوۡہُ وَمَا صَلَبُوۡہُ وَلٰکِنۡ شُبِّہَ لَہُمْ

...and they did not kill him nor did they crucify him, but it appeared to them so...[[240]](#footnote-240)

Similarly, during the occultation of our ‘Qaem’ (a.t.f.s.), the Islamic ‘Ummah’ (Nation) will at any time deny him due to the length of his occultation. Then, some of the deviated amongst them shall say: The ‘Qaem’ (a.t.f.s.) is not yet born. Some others will say: The ‘Qaem’ (a.t.f.s.) not only is born but is also dead. Others who shall say that the eleventh Imam was barren will become apostates. Still others who would say that Imams are more than thirteen will deviate from the true Religion. Yet others will disobey Allah (s.w.t.) because of their saying that the Qaem (a.t.f.s.)’s soul has become manifest in the body of another one.

The incident of Hazrat Nuh (a.s.)’s delay is that since he asked Allah (s.w.t.) for his Nation’s punishment, Allah (s.w.t.) sent Jibraeel (a.s.) (Gabriel) with seven date-seeds.

Jibraeel (a.s.) said:

‘O Nuh (a.s.)! Allah, the Exalted says:

‘These people are My slaves and My created ones. I do not wish to destroy My slaves in a lightening but after underlining invitation and completion of argumentation. So continue inviting you nation until I bestow My rewards upon you. Plant these seeds because you will attain salvation and deliverance after they become trees and bear their fruits. Give glad-tidings about this matter to your believing followers.”

When a long time passed and those seeds turned into strong trees possessing leaves, branches and talks and the trees began to bear dates, Hazrat Nuh (a.s.) asked Allah (s.w.t.) to fulfil His promise.

For the second time, Allah (s.w.t.) ordered Nuh (a.s.) to sow fresh date-seeds. He ordered him to strive and adopt patience in this regard and to inform this matter to his believing followers. When Hazrat Nuh (a.s.) followed this instruction, three hundred of his men turned apostates and they said: ‘If what Nuh claims happens to be the truth, His Lord would not have broken His promise.’

Each time a group turned apostate, Allah (s.w.t.) commanded Hazrat Nuh (a.s.) to sow seeds from the dates of the previous trees. This discontinued until the number of true believers remained only seventy or above[[241]](#footnote-241)

Almighty Allah revealed to Hazrat Nuh (a.s.):

Now, the brightness of dawn has obviated the darkness of night since the truth has been established and faith has been purified except those whose nature is malicious and gloomy. If I had destroyed the un-believers and spared this group who had brought faith in you and then turned apostates, I would not have been true to My previous Promise made to your true believers – those whose monotheistic belief was based on sincerity and who had clanged a to the rope of your Prophethood. My Promise is to make them vicegerents over the earth, give strength to their Religion and turn their fear and anxiety into tranquillity as that doubt and uncertainty is obviated from their hearts and they become sincere in their worship for Me.

How could it be for Me to make them successors, give them strength and turn their fear into security while being Aware of their shaky faith and the evil nature of those who turned apostates. If at the time of giving succession to the disbelievers I had given the kingdom to the believers, pride and discord would have overtaken them. A series of afflictions would have become strong in their hearts and they would have created enmity with their brothers and battled with them for gaining power.

It sedition’s had arisen and battles had taken place how was it possible for the believers to issue commands and how was it feasible to follow the Religion? Certainly, it was impossible.

Now, by Our commands you may start building a ship.

Imam Sadiq (a.s.) said:

The same condition shall prevail for our ‘Qaem’. The period of his occultation will be a long one until absolute truth appears and faith gets clearly distinguished from the evils of discord so that any of the Shias who are evil in nature and have feelings of discord will exist from the Religion at the time when Caliphate and the affair is divulged and comes into view.

Muzfazzal says: I said: ‘O Son of Messenger of Allah (s.a.w.a.), the Navasebs (enemies of Ahle Bait (a.s.) reckon that this verse[[242]](#footnote-242) has been revealed in honour of Abu Bakr, Omar, Osman and Ali.

He (a.s.) replied:

‘No. May Allah not guide the Navasebs. During whose period was it that the Religion of Allah had been established and has become the object of satisfaction of the Holy Prophet? In which period was it that the Divine command had been divulged amongst the people with no fear in hearts and no doubt in minds? During which era did the Muslims turn away from Religion and sedition’s occurred and battles took place between them and the disbelieves!?

Then Imam (a.s.) recited this verse:

حَتّٰۤی اِذَا اسْتَیۡـَٔسَ الرُّسُلُ وَظَنُّوۡۤا اَنَّہُمْ قَدْ كُذِبُوۡا جَآءَہُمْ نَصْرُنَا

Until the time when the Apostles despaired and the people became sure that they were indeed told a lie, that Our help came to them[[243]](#footnote-243)

About the incident of ‘Abdus Saaleh’ (Virtuous slave) reference is made to Hazrat Khizr. Verily, Allah, the Exalted has not prolonged his life for the sake of his Prophethood or for the Book which He must have revealed or for the Divine Law given to him by which he could annul the divine laws of the previous Prophets or for his Imamat (leadership) which was necessary for his servants to follow or for any commands which Allah must have made obligatory for him to follow. Rather as Allah is All-Aware that the Qaem (a.t.f.s.)’s age would become lengthy during the period of his occultation such that His servants would start denying him. Therefore, He prolonged the life of Hazrat Khizr (a.s.). There is no reason for his longevity but that it is set as an argumentation for the Qaem (a.t.f.s.)’s long-life so that in this way, the proofs and reasons of the enemies and obstinate people is severed and people will not have any plea against Allah (s.w.t.).

The Author of Rauzatul Waaezin has narrated from Jaabir Jo’fi that:

I asked Imam Mohammed Baqir (a.s.): ‘When will be your ‘Faraj’ (deliverance)’?

Imam (a.s.) replied:

Alas! Alas! There shall be no ‘Faraj’ until you are sieved and sifted (and he repeated this sentence three times) so that impure believers are exterminated and only the pure believers remain.

Again, in the same book, its Author narrates from Ali ibn Ja’far who narrates from his brother (Hazrat Imam Moosa ibn Ja’far (a.s.) said,

When Qaem (a.t.f.s.) disappears, then fear Allah (s.w.t.) with regards to your faith and be careful to see that nobody ruins your Religion. This is because the Master of the affair will be compelled to conceal himself until a group who have faith in his Imamat will turn away from their belief. This occultation is a test from Allah (s.w.t.) Who wishes to examine His servants by this means.

Fifthly: Fear of getting killed.

One of the reasons of seclusion of the Prophets was the fear of being killed. Thus, they would conceal themselves so that in this manner they could protect themselves and hence achieve their aim later on.

About Hazrat Moosa (a.s.), Allah says:

فَفَرَرْتُ مِنۡكُمْ لَمَّا خِفْتُكُمْ...

So I fled from you when I feared you…,[[244]](#footnote-244)

Again, About Hazrat Moosa (a.s.) another Holy verse says:

...اِنَّ الْمَلَاَ یَاۡتَمِرُوۡنَ بِکَ لِیَقْتُلُوۡکَ فَاخْرُجْ ...

...surely the chiefs are consulting together to slay you, therefore depart (at once)…[[245]](#footnote-245)

Verily, fear and anxiety was one of the reasons which solicited Moosa ibn Imran (a.s.) to flee from Egypt and go to Shuaib (a.s.). It was fear and apprehension that caused the Holy Prophet of Islam (s.a.w.a.) to take retreat first in the Mountain-pass of Abu Talib (a.s.) and then to seek shelter in a cave.

The unbelievers decided to kill him and Allah (s.w.t.) commanded him to flee towards Medina along with Ali (a.s.).

Due to absence of the ordinary channels through which Mahdi (a.t.f.s.) could invite the people and also due to the strength of the enemies, Hazrat fears from such matters as imprisonment, exile, murder and the gallows. Thus he has no alternative but to go into occultation until the time when the Divine Command is issued. Besides, Almighty Allah has set a limit for all matters.

## Questions about Mahdi (a.t.f.s.)’s Fear

With regards to Imam Mahdi (a.t.f.s.)’s fear and occultation and in the light of what we have mentioned before, there remain a few questions worth mentioning:

First Question: Why Allah, the Powerful doesn’t hinder Hazrat’s enemies from killing him!?

Reply: Allah, the Powerful has only commanded the Creation from hindrance which is not incompatible with duty and responsibility i.e. the commandment for obedience, assistance and submissiveness and forbiddance from disobedience and enmity of Hazrat Mahdi (a.t.f.s.). However not forming any hindrance between Mahdi (a.t.f.s.) and his enemies is because it is incompatible with duty and renders reward and punishment as null and void, rather, such a hindrance will give rise to mischief and this cannot be the aim of Allah (s.w.t.).

Second Question: Why is Imam Mahdi (a.t.f.s.) absent amongst the people and why has he isolated himself from them considering that his great ancestors were present amongst the people!?

Reply: Imam Mahdi (a.t.f.s.)’s very purpose is reappearing with the sword and revolting for Almighty Allah’s sake but such was not so in the case of his great fathers. Presence of Imam Mahdi (a.t.f.s.) would expose him to danger especially when it is well known that he is waiting for an opportunity. Also it is a famous fact that whenever an Imam passed away there was another to succeed him as against Imam Mahdi (a.t.f.s.), who if killed, will not have a successor.

Third Question: If Imam Mahdi (a.t.f.s.)’s occupation’s due to fear of his enemies, then why has he concealed himself from his friend!?

Reply: If there existed for Hazrat’s friends and companions a channel to meet and visit him then, as a rule it was certain for his whereabouts to be discovered.

Fourth Question: Reply to the third question is true only if all Shias are successful in meeting Hazrat.

However if such a meeting is possible only for a particular group amongst Imam’s friends, then his whereabouts will not be discovered.

Reply: Any secret which becomes known to more than two will no longer remain a secret.

Fifth Question: Why doesn’t Hazrat’s minor occultation may have been for two reasons:

Reply: The non-continuation of Hazrat’s minor occultation may have been for two reasons:

Firstly that deputyship from Imam’s side is especially the post of special deputyship is a very high and lofty position. Since a group amongst the power-seekers falsely claimed the position of deputyship during the last days of Hazrat’s occultation, the door of special deputyship was hence closed.

Secondly the special deputyship too at that time was kept secret and hidden and except for some selected people, none aware of it. If the minor occultation had continued and the position of special deputyship would become known, Hazrat’s deputies too would have been exposed to danger.

## Mahdi (a.t.f.s.)’s Minor and Major Occultation

For our Master, Mahdi – The Awaited, there have been two occultations: Minor and Major.

The minor occultation started from the time of deputyship which lasted for sixty-nine years.

The major occultation commenced after the minor occultation and will continue as long as Allah (s.w.t.) wills Hazrat to reappear and revolt with his might.

In the book of Isbaatul Wasiyyah, Ali ibn Husain ibn Ali-Mas’oodi says:

It is narrated that Imam Ali an-Naqi (a.s.) disappeared from the Shias’ views but for a small group of his special Shias. When the affairs of Imamat were entrusted to Imam Hasan Askari (a.s.), he used to converse with his special circle of Shias and others from behind the curtain except when he was mounted and would travel towards the King’s palace.

Imam Askari (a.s.) and his father were acting in this manner to prepare the ground for Hazrat Mahdi (a.t.f.s.)’s concealment. That the Shias would become familiar with occultation and would not deny it and would become habituated with Imam’s absence and concealment.

Verily, right from the time of Ameerul Momeneen Ali (a.s.) till the period of Imam Ali an-Naqi (a.s.) and Imam Hasan Askari (a.s.) it was customary for the Shias to meet their Imam whenever they wished. If they were deprived of this bounty all at once then doubt and hesitation would have overtaken them. Rather the faith of some of them would have tottered. Thus Imam Ali an-Naqi (a.s.) and Imam Askari (a.s.) adopted this path as mentioned by Masoudi so that the Shias would gradually become acquainted with Imam’s concealment.

Imam Ali an-Naqi (a.s.) and Imam Hasan Askari (a.s.) took up this excellent path for this very reason. Strict alertness of the rulers who were contemporary to the aforementioned two Imams confirms this matter.

This resulted in fewer meetings and contacts with them especially so in the case of well-known Shiites.

The apparent glory and magnificence of the afore said two Imams (a.s.) and the great number of servants and slaves and their greatness and eminence (which should naturally become the cause of fewer meetings of the common Shias and rather their special Shias except at fixed and special times) too confirms the matter of occultation.

Later, the policy of Bani Abbas changed with regards to the twelve Imams and they respected and honoured the Imams. Mamun was the first to practice this method.

Those who cast a glance over history of Hazrat Ali ibn Moosa ar-Reza, Imam Mohammed Taqi, Imam Ali an-Naqi and Imam Hasan Askari (a.s.) will realise the way of association of the Caliphs with Imams. This is because they believed in the greatness and magnificence of Imams (a.s.) and had kept at their disposal house, goods, dresses, servants, slaves and wealth for selfish motives. The main motive of the Caliphs, as per their own imagination was to receive more ease and attention when in the company of the Imam especially so in the case of the afore-said two Imams.

The reason why Imam Ali an-Naqi (a.s.) concealed himself from the views of the Shias on much lesser occasions than Imam Hasan Askari (a.s.) was that there was to be two occultation’s for our Master Mahdi (a.t.f.s.) – One was the minor occultation during which the deputies and special representative of Imam Mahdi (a.t.f.s.) were having access to Hazrat until the time when the Shias became familiar with the absence and concealment of Imam (a.s.) and the period of major occultation started wherein the special deputyship was cut off and unlike the Shias who had the privilege of meeting Hazrat’s great ancestors directly, nobody has the opportunity of meeting the Imam directly, as and when he likes.

## How People Benefit from the Hidden Imam

The benefits of Imam-e-Zaman (a.t.f.s.)’s existence former view-point are of two types: Firstly, Hazrat like other people is alive and the common people derive benefit from his existence whether present or absent and whether apparent or concealed.

Secondly, the benefits which are derived from Hazrat’s occupation (of the earth) were previously reasoned that due to fear and insecurity, it is not obligatory for Hazrat to carry out the second type. However benefits of the first type will necessarily be derived from Hazrat’s existence.

The simile which has come in the tradition of Jaabir ibn Abdullah Ansari is as follows:

‘Imam is like a Sun hidden behind the clouds.’

This simile is one of the most elegant and beautiful similes.

Various benefits and effects are derived from the Sun’s existence even though it may be covered by a cloud. Moreover, other benefits are derived from its rays if it is not covered. The same applies for Imam as well. Aspects and there exist two reasons for it (one aspect when the Sun is covered by clouds and the other when the Sun is not covered by any object and shines gloriously) Deriving benefit from the Sun and making use of it by the living and non-living creatures as well is an evident fact whether is manifest or concealed behind the clouds. Every creature derives its own pleasure and share from it with the difference that when it is manifest and glimmering, the benefit derived is more than when it is covered and concealed. Imam (a.s.) too is like the Sun in these two afore-said cases.

This is the view of the Shia Imamiyah about Imam (a.s.). However the Sunnis believe that the benefits and effects derived from Imam’s existence is confined to the second type (i.e. non-absence of Imam).

To this, we reply:

Some of the Sunnis reckon Imam Mahdi (a.t.f.s.)’s occultation to mean that he is visible and cannot be seen. However, just as mentioned before, their reckoning is far from truth. Rather, his occultation means that he cannot be individually recognised and seen.

Thus, it has come down in some traditions that after Mahdi (a.t.f.s.)’s reappearance people will say: ‘We have seen him before.’

Verily Imam Mahdi (a.t.f.s.) is absent (amongst us) but attends the gatherings and meetings. He also speaks to the travellers and other people. Very often, he presents himself during the Haj season.

He wears the ‘Ehram’ (pilgrim’s garb), recites the call of ‘Labbaik’, performs the ‘tawaaf (circumbulation) and concludes his Haj by visiting his honoured grand-father and great father’s shrines especially at items of special

‘Ziyaaraat’ Thus Imam Mahdi (a.t.f.s.) is present amongst the Islamic community but is not recognised.

On the contrary, we say: Who can dare say that during the major occultation it is not possible to come in contact with Imam Mahdi (a.t.f.s.) whereas historical and other books provide us with evidences that a section of people have received the honour of seeing and meeting him. This matter is not inconsistent with the tradition which says: ‘If anyone claims that he has seen Mahdi, then reject his saying.’

This is because by context of the first part of the tradition it only means that anyone who claims the special deputy ship should be repudiated.

Moreover, Imam Mahdi (a.t.f.s.) is one of the members of our society and rather the most important member. It is possible that he acts upon his responsibility even though it may not be obligatory for him.

Verily, it is possible that Imam Mahdi (a.t.f.s.) may come in contact with the Kings, Rulers, Princes and Ministers and make some recommendations to them about reforms, maintenance of order and running of the affairs regardless of their following his recommendation or not.

He sits with the Jurists, scholars, writers and the learned people and discusses with them such topic as divine theology, moral rectification’s and literature. In every field, he guides them towards the truth and the right way, irrespective of whether they act upon his sayings or not. He meets the traditionalists, historians, and scholars of ‘Rejal’ and guides them to the true saying, truthfulness of the concerned matter, authenticity of relation (of narration) and their incorrectness respective of whether they approve his saying or not.

Talks take place with the preachers, inviters (towards the Divine path), clergymen and guides too and he reveals to them the way of achieving their aims in an easier way, notwithstanding their acceptance or rejection of his advice.

He visits the helpless, needy, sick and afflicted people and fulfils the wishes of the needy and cures the sick. Imam Mahdi (a.t.f.s.) strives for all these affairs without being others. So it’s absurd to say: How people benefit from the hidden Imam!?

Verily, very often Imam Mahdi (a.t.f.s.) replies to questions on Religious principles and other secondary matters; very often he solves the Religious or worldly affairs; cures the sick; delivers the poor; helps the helpless; quenches the thirsty and very often he holds the hands of the disabled.

This book and other books which have been written by reliable scholars (who were not recognising each other and were living in different places and at different times) contain such evidences which bear testimony to the truthfulness of what we have written. A person, after going through the particulars and contexts of these kinds of evidences will gain certainty in their truth.

## Imam Mahdi (a.t.f.s.)’s Deputies during the Period of His Occultation

Imam Mahdi (a.s.) has disappeared from the sight of the people – even from his Shias and friends – due to fear from his enemies and in order to safeguard himself for achieving the objective(s) decreed by Allah (s.w.t.). Imam Mahdi (a.t.f.s.) is awaiting the Divine Command just as the Shias are awaiting him. I can say: If it was not that Imam Mahdi (a.t.f.s.) would submit to the Divine Destiny, He would have perished out of grief and sorrow. However Imam Mahdi (a.t.f.s.) is from Ahle Bait (a.s.) who does not challenge the Divine Command but acts upon it. His honoured grand-father would say: ‘Our satisfaction is the satisfaction of Allah.’ رضانا رضا الله)

Imam Mahdi (a.t.f.s.) is concealed from the views of the people, including his Shias but his pure heart is filled with grief and sorrow. Imam Mahdi (a.t.f.s.) shows the true path to the Muslims particularly the Shias and sets before them the clear path towards the truth. If they were to follow this path, they would achieve salvation in this world as well as the Hereafter. Holy Quran says:

وَّ اَنۡ لَّوِ اسْتَقَامُوۡا عَلَی الطَّرِیۡقَۃِ لَاَسْقَیۡنٰہُمۡ مَّآءً غَدَقًا

And that if they should keep to the (right) way, We would certainly give them to drink of abundant water[[246]](#footnote-246)

With regards to ‘Sawalain’ (i.e. the Holy Quran and Ahle Bait) the Holy Prophet (s.a.w.a.) has recommended us to fasten unto them. Thus Holy Quran and Ahle Bait of the Holy Prophet (s.a.w.a.) are the Gates of Salvation and the Keys to Guidance and holding fast to them would become a source of Guidance for Everything.

As far as the Holy Quran is concerned, by the Grace of Allah (s.w.t.) it is available amongst us. Even though we have not held to the Ahle Bait (a.s.), yet they have so set knowledge and insight amongst us and left them behind as a souvenir that it is possible for each and every person to achieve them. If you do not believe in this matter, you may refer to the books on traditions especially the four ancient and the three recent important books of traditions.[[247]](#footnote-247)

You may also refer to the prayers and benedictions which have come down from Ahle Bait (a.s.) especially the Sahifa-Sajjadia narrated from Imam Zainul Aabedin (a.s.) which is supposed to be the ‘Zabur’ of Aal-e-Mohammed (a.s.) since it contains fantastic knowledge and insight.

Although, we have desisted from holding fast to be Ahle Bait (a.s.), yet their sciences, gnosis, ethics and manner shave been written and protected in the books. So, like the Holy Quran, it is necessary for us to hold fast to them too.

Clinging to them does not mean that we have to catch hold of their hands. Rather it means that we have to act upon their sayings and follow their path. This too is possible and feasible for each and every person. Therefore, there cannot remain any excuse for any Muslim with regards to ‘holding fast to Ahle Bait’ and none can say: The twelfth Imam was hidden and so we could not hold on to him.

Verily, the reference of these prayers, their narrators, their denotations, their manifestation, common meaning, special interpretation compendious, explanatory, etc. should be considered.

Our Master Imam Mahdi (a.t.f.s.) has left behind amongst the people various traditions from his father and fore-fathers. In addition to this, various correspondence and epistles have come down from his holiness. Moreover, since Hazrat had appointed deputies and representative out of grace and compassion for the people during the period of minor occultation so it was necessary for the people to refer to them (in spiritual as well as material affair, in this world and the Hereafter). In the period of major occultation too, it is necessary to trust and follow them.

## Imam Mahdi (a.t.f.s.)’s Deputies during Minor Occultation

During the period of minor occultation, the deputies of Imam Mahdi (a.t.f.s.) who were allowed to visit Hazrat and for whom special epistles were issued were only four:

(1) Shaikh Abu Amr Usmaan Ibne Saeed Amri, he was first appointed to the post of deputyship by Imam Ali an-Naqi (a.s.) and then retained to the same post by Imam Hasan Askari (a.s.). Later, Usmaan Ibne Saeed stood up for Hazrat Saahebuz Zamaan (a.t.f.s.)’s affairs too. Various replies to problems and signed letters (from Imam) were issued through Usmaan Ibne Saeed.

(2) Mohammed Ibne Saeed passed away his son Abu Ja’far Mohammed ibn Usmaan succeeded him and became his father’s vicegerent in Imam’s affairs.

(3) Abul Qasim Husain Ibn Rauh:

When Mohammed ibn Usmaan expired, this lofty position was transferred to Abul Qasim Husain ibn Rauh. He was from the family of Nawbakht.

(4) Abul Hasan Ali ibn Mohammed Saymori:

When Husain ibn Ruh died, Abul Hasan Ali ibn Mohammed Saymori succeeded him. None of these four deputies revolted or fought for the post of special deputyship but it was given to them by Imam of the Age himself. The Shias would not have accepted their sayings but for the evidences they had at hand which substantiated their sayings.

When Mohammed ibn Ali Saymori’s death approached he was asked about his immediate successor.

In this regard, a ‘Tawqee’ (signed letter written by Imam Mahdi (a.t.f.s.) himself was given as a reply. The contents of this ‘Tawqee’ are as follows:

In the Name of Allah The Beneficent, The Merciful.

O Ali ibn Mohammed Saymori! May Allah (s.w.t.) increase the reward of your brothers on account of the difficulties borne by you; you will die within six days.

So prepare yourself for the inevitable. Do not appoint anyone as your successor because your demise will mark the beginning of the major occultation. I will not reappear but after a long time when the hearts of the people will become hardened and the world will become full of injustice, tyranny and oppression.

It will not be too long when some men will claim to have seen me. Anyone who makes such a claim before the emergence of Sufyani and the voice from heaven announcing my Reappearance is a liar and an impostor.

‘There is no might nor strength except that of Allah, the Almighty, The High.’

Imam Mahdi (a.t.f.s.) had other representatives (وكلاء) too (other than the afore-said four deputies) in such places as Baghdad, Kufa, Ahwaz, Hamadan, Qum, Rai Azarbaijan and Naishapur.

Signed letter (from Imam of the Age) would be sent to them and they in turn would pass on the Islamic taxes to his eminence. These representatives were many in number – perhaps hundred, but could not visit Hazrat. As a matter of fact, the four afore-said deputies were the mediators between them and Imam (a.t.f.s.).

## Imam Mahdi (a.t.f.s.)’s Deputies during Major Occultation

The afore-said minor occultation ended and the second occultation i.e. the major occultation started and nobody but Allah (s.w.t.) knows its end. The special deputyship has been changed to general deputyship but with specific conditions and stipulations. It is not out of place to mention here some of the traditions which have come down from the Imam of the Age and his honoured ancestors in this regard.

Kashi narrates: A ‘Tawqee’ (signed letter) was sent to Qasim ibn Alaa with such contents: Whatever is narrated by the learned scholars upon whom we are having trust should never be doubted by our friends. This is because we have made them partners in our secret and we have entrusted our secrets to them...

Shaikh Tusi (a.r.) in Ghaibat, Shaikh Saduq (a.r.) in Kamaaluddin and Tabarsi in Ehtejaaj have narrated from Ishaaq ibn Ammaar that Imam Mahdi (a.t.f.s.) has said:

‘But as for the problems which will arise in the future, you should refer to the narrators of our traditions for their verdicts as they are my proofs upon you, and I am Allah’s proof...

Tabarsi in his book Ehtejaaj has narrated from Sadiq-e-Aal-e-Mohammed (a.s.) a lengthy tradition, a part of which is as follows:

If there is anyone among the ‘Foqaha’ (jurists) who is in control over his own self, protects his Religion, suppresses his evil desires and is obedient to the commands of his Master, it is then obligatory upon the people to follow him. These qualities are present only in few of the Shia Jurists and not in all of them...

Besides these, there are other traditions which have been mentioned in their appropriate places. Almighty Allah these reveal that Imam Mahdi (a.t.f.s.) has not left the Muslims, particularly the Shias, without a Religious authority and support. In this regard, he has followed the path of his fore-fathers and (if you still have any doubt) you may refer to the comprehensive books written on this subject.

# Chapter Seven

First Introduction

Second Introduction

Heavenly voice

Heavenly signs

Eclipse of the Sun and Moon

Discord and pessimism among the people

Cruelty and oppression

Anarchy

Killing and death

Calamity and tribulation

Sayed Khorasani

Killing of Nafs-e-Zakiyyah

Dajjaal’s uprising Sufyani’s uprising

Number of Signs of Imam Mahdi (a.t.f.s.)’s reappearance

Traditions about the year and the day of Imam Mahdi (a.t.f.s.)’s reappearance

## First Introduction

The affairs regarding the end of time which have been mentioned in traditions are of two kinds: First are the preliminaries and signs of Qiyamat and the second are those which shall occur just before Imam Mahdi (a.t.f.s.)’s reappearance. However, majority of the Shias and Sunnis have combined together these two kinds in their respective literatures and writings.

The second kind which shall occur before Imam Mahdi (a.t.f.s.)’s reappearance and uprising are also of two types:

Firstly, that type which should occur before Imam Mahdi (a.t.f.s.)’s reappearance and uprising. As such, occurrence of such affairs and non-Reappearance of Mahdi will not prove the incorrectness of the traditions. This is because such traditions are no proof and sign of Hazrat’s reappearance. Rather, the motive of mentioning such traditions is to reveal their occurrence just before Imam Mahdi (a.t.f.s.)’s reappearance.

Secondly, those affairs which have been mentioned in traditions to occur before Imam Mahdi (a.t.f.s.)’s reappearance may be subject to ‘bada’ (change) which we Shias believe. As such, non-occurrence of some of these affairs will be no proof of the incorrectness of such traditions.

For both of the afore-said affairs certain proofs and evidences exist in some of the traditions. Thus, before anything else it should be first clarified whether the incident which occurs belongs to the first category or the second one. Thereafter, the state of the narrators of the second kind and the context which proves the correctness or the incorrectness of a tradition should be reviewed.

## Second Introduction

If anyone ponders over the traditions mentioned by learned scholars in this chapter, he will realize that these traditions are either correct, weak, imputed or lacking (the mention of) the first transmitter. Maybe, amongst them are traditions which are incorrect from the view-point of history and context.

However we have restrained ourselves to ‘Saheeh’ (correct) and ‘Hasan’ (good) traditions from the view­point of the chain of transmission.

Similarly we have restrained ourselves to those types of traditions where credibility and conscience adjudge the possibility of their ascertain ability and occurrence, or those traditions where reason and exigency do not adjudge upon their impossibility and unattainability.

Verily, the occurrence of Miracles and extraordinary customs are found in some of the traditions and if their chain of transmission happens to be correct it is permissible for us to reject them. Those extraordinary affairs are commonly called as Miracles and Allah (s.w.t.) possesses power over all things.

## Heavenly Voice

Imam Husain (a.s.) says:

‘If you happen to see a fire for three or seven days from the eastern side, then God-willing you may expect the ‘Faraj’ (deliverance) of Aal-e-Muhammad.’

Imam (a.s.) continued:

Later a caller from the heavens shall call out Mahdi’s name in such manner that it will be heard in the East and West. None shall be asleep but that he will wake up and none shall be sitting but that he will stand on his feet and be filled with awe. May Allah shower His Mercy on the one who hears and answers that call since the caller is none other than Jibrael.[[248]](#footnote-248)

One of the evidences of Imam Mahdi (a.t.f.s.)’s reappearance is that an announcer shall call out:

‘Know that the Master of the Age has reappeared’ after this, none shall be sleeping but that he will arise and none shall be standing but that he will sit...[[249]](#footnote-249)

## Heavenly Signs

Hafiz Abu Bakr ibn Hammaad narrates from Ibn Abbas that: Mahdi shall not reappear until certain signs appear with the Sun.[[250]](#footnote-250)

Hafiz Noaim ibn Hammaad narrates from Bashar ibn Hazrami who said: The signs of events in the Month of Holy Ramadan are a kind of Heavenly signs and after that people shall dispute with each other. When you come across those signs, procure food for yourself as much as you can.[[251]](#footnote-251)

Again, in the same section and chapter of the afore­said book, its Author narrates from al-Fetan of Hafiz Noaim ibn Hammaad and he, from Ka’ab al-Ahbaar who said: ‘Before Imam Mahdi (a.t.f.s.)’s reappearance, stars shall appear from the East with constant glittering.’

## Eclipse of the Sun and Moon

The Author of Iqdud Dorar in section one, chapter four narrates from al-Fetan of Hafiz Abu Abdullah Noaim ibn Hammaad and he from Yazeed ibn Khalil Asadi who said: I was in the presence of Imam Muhammad Baqir (a.s.). He mentioned two of the signs which would occur before the Reappearance of Imam Mahdi (a.t.f.s.) and which have not yet been witnessed (right from the time of fall of Adam till now). One sign is this that there shall occur an eclipse of the Sun on 15th of Holy Ramazan and the Moon too shall be eclipsed at the end of Holy Ramazan.

A person said: O Son of Messenger of Allah (s.a.w.a.)! It is not as you say. Rather, the Sun will be eclipsed at the end of the Month of Holy Ramadan and the Moon will be eclipsed during the middle of the month.

Imam Baqir (a.s.) said:

The one who says these words is knowing better (than you) that right from the time of Adam’s fall till today these two signs have not occurred...

The Author of Es’aafur Raaghebeen too has narrated the same tradition.

## Discord and Pessimism amongst the People

Imam Husain (a.s.) says:

The affair for which you are awaiting i.e. the Reappearance of Mahdi (a.t.f.s.) shall not be fulfilled until some amongst you feel disgusted with the other, while some amongst you bear testimony against the other and until some amongst you curse the other.

Narrator says: I asked: Will there be any goodness in this matter?

Imam (a.s.) replied:

Goodness will be at that time when Imam Mahdi (a.t.f.s.) Reappears and will destroy such cruelties and oppression.[[252]](#footnote-252)

Ali Ibn Abi Talib (a.s.) said: I asked the Messenger of Allah (s.a.w.a.): O Messenger of Allah (s.a.w.a.)! Is Mahdi from our Progeny or from others?’

The Holy Prophet (s.a.w.a.) replied:

Indeed he is from us. Religion shall terminate at his hands just as it commenced with us. People shall be delivered from seditions through Mahdi just as they got delivered from polytheism through us. Through Mahdi (a.t.f.s.) Allah (s.w.t.) will create a feeling of intimacy between their hearts (after hatred and sedition) just as He created intimacy amongst them through us after hatred and polytheism...[[253]](#footnote-253)

Ahmad and Maawardi relate from the Messenger of Allah (s.a.w.a.) as follows:

Glad-tidings be to you about Mahdi. He is from the Quraish and from my Progeny who shall reappear at the time of discord and strife amongst the people...[[254]](#footnote-254)

## Cruelty and Oppression

Abul Qasim Tabarani narrates that the Holy Prophet (s.a.w.a.) said:

After me, shall come the Caliphs. After the Caliphs will come the rulers and after the rulers will come the kings. Then oppressors will follow them and after them will reappear a man from my Ahle Bait who shall fill the earth with justice as it was filled with injustice...[[255]](#footnote-255)

The Author of Es’aafur Raaghebeen has narrated (on page 148) a similar tradition from Mustadrak of Haakim.

## Anarchy

Hafiz Abu Noaim narrates from Ali ibn Helaal who in turn narrates from his father that:

At the time when the Messenger of Allah (s.a.w.a.) was departing from this world, I went in his presence. He narrated for me a tradition which concluded as such:

‘O Fatemah, I swear by the Lord who appointed me by the truth that Mahdi of this nation shall be from Hasan and Husain (a.s.).

Almighty Allah shall send Mahdi (a.t.f.s.) at the time when the world will fall into chaos. When sedition will prevail; when means will be cut-off; when some will revolt over the other; when there will remain no elder who will have mercy upon the young and when there will remain no young who will respect the elders. Mahdi (a.t.f.s.) shall conquer the forts of deviation and depravity and defeated hearts. Mahdi (a.t.f.s.) shall rise for the Religion at the end of time just as I rose for it in the beginning. He shall fill the world with justice as it would be filled with oppression.[[256]](#footnote-256)

## Killing and Death

Ali Ibn Muhammad Azdi narrates from his father who narrates from his grand-father that Ali Ibn Abi Talib (a.s.) said:

During Mahdi’s time red and white death and locusts will become visible. Otherwise too red coloured locusts will be found. Red death refers to the sword and white death refers to plague.[[257]](#footnote-257)

The Sonan of Imam Abu Amro Usmaan ibn Saeed Muqarri and Fetan of Hafiz Abu Abdullah Noaim ibn Hammaad narrates a tradition from Amirul Momineen Ali Ibn Abi Talib (a.s.) that:

Mahdi shall not reappear until out of total world population one-third gets killed, another one-third dies and only a third remains.[[258]](#footnote-258)

## Calamity and Tribulations

The Author of Yanaabee’ al-Mawaddah narrates from Mishkaatul Masaabih and Mustadrak of Haakim (through proper chain of transmission) from Abu Saeed Khudri that the Holy Prophet (s.a.w.a.) said:

Calamity shall befall this nation such that a person will fail in finding any shelter from it.

Thereafter Allah will appoint a man from my Ahle Bait who will fill the earth with equity and justice just as it would be fraught with cruelty and tyranny...

Imam Muhammad Baqir (a.s.) says:

Mahdi will not reappear but after fear prevails amongst the people, when people will be afflicted with earthquakes and plagues, when strife and discord will emerge, when differences in Religion will dominate, when people’s condition will so change that they would wish for death, day and night... Mahdi shall reappear at the time of hopelessness and despair. Blessed is he who perceives Mahdi and joins the rank of his helpers. Woe be to the one who opposes him and his commands.[[259]](#footnote-259)

In the same section and the same chapter of the afore-said book, its Author narrates from Abu Saeed Khudri that the Holy Prophet (s.a.w.a.) said: ‘After me, seditions (disasters) will arise, deliverance from which would not be possible. In them, wars and sporadic fighting’s would occur. Thereafter, more severe seditions will arise such that it seditions would calm down in one place, they would sprout in another place. Things would extend so far that there would remain no Arab house and no Muslim who would not be affected by it. It would be then that a man from my Progeny will reappear.’ This tradition has been narrated by Hafiz Abu Muhammad Husain in his book Masabeeh and by Hafiz Abu Abdullah Noaim ibn Hammaad in his book Fetan. There exists an evidence too for this tradition in the book of Saheeh Bukhaari.

The Saheeh of Hakim Abu Abdullah narrates from the Holy Prophet (s.a.w.a.) that:

At the end of time, severe calamity shall befall my nation- which was never heard of before and people will fail to find any shelter from it. At that time Allah will appoint a man from my Progeny who will fill the earth with equity and justice just as it would be filled with cruelty and tyranny...[[260]](#footnote-260)

## Sayed Khorasani

The Author of Iqdud Dorar in chapter five narrates from Hafiz Abu Abdullah Noaim ibn Hammaad who narrates from Sa’eed ibn Musayyeb that the Messenger of Allah (s.a.w.a.) said:

A person from Bani Abbas shall emerge from the East and whatever Allah wishes will be established accordingly. Afterwards, men with small black flags will rise and will battle out with the offspring’s of Abu Sufyan. They will prepare the ground for the obedience and submission of Mahdi.

In the same chapter of the afore-said book, its Author narrates from Noaim ibn Hammaad (from his book Fetan) that Muhammad ibn Hanafiya said: ‘The people of the flag will emerge from Khorasan. Thereafter people with white flags will rise. A man from Bani Tamim called as Tamim ibn Saleh will face them... it will be then that people would seek and desire for Mahdi.’

Again, in the same Chapter of the same book, its Author narrates from Noaim ibn Hammaad and he from Sharey ibn Abdullah Rashid ibn Sa’ad and Hamza ibn Habib:

The people of the East will swear allegiance to a person from Bani Hashim who shall emerge with the army of Khorasan. A man from Bani Tamim will face them...If mountains confront him, he will destroy them. Later he will encounter the army of Sufyani and will defeat them. Fierce battles will take place with them and he will kill them. He will expel them in Iraq. Thereafter an incident shall occur between them as a result of which Sufyani will gain victory and the Hashimi man will escape towards Mecca and Tamim ibn Saleh (who is one of the leaders of the army of Hashimi) will escape towards Baitul Muqaddas. When Imam Mahdi (a.t.f.s.) shall reappear, the Hashimi man too will emerge.

## Killing of Nafs-Zakkiah

Hafiz Abu Abdullah Noaim ibn Hammaad narrates from Ammar Yasir:

When Nafs-Zakkiyah will be killed, an announcer will call out from the heavens – ‘Beware that your ruler is Mahdi who shall fill the earth with truth and justice’.[[261]](#footnote-261)

Ka’ab al-Ahbaar said: ‘Plundering of Medina will become lawful and Nafs-Zakkiyah will be killed.[[262]](#footnote-262)

Imam Husain ibn -Ali (a.s.) said:

There will be five signs for Imam Mahdi (a.t.f.s.):

(1) Sufyani

(2) Yamani

(3) Heavenly cry

(4) Sinking of the land of ‘Baidaa’ and

(5) Killing of Nafs-Zakkiyah.

## Dajjaal’s Uprising

Bukhaari and Muslim narrate from Ma’az ibn Jabal that the Holy Prophet (s.a.w.a.) said:

A tribe from my nation will battle for the truth and will gain victory over the enemies until he will face Dajjaal for the last time.[[263]](#footnote-263)

One tradition mentions Hazrat as saying:

‘A group from my Nation.’

Mustadrak of Hakim Abu-Abdullah (one reckons the chain of transmission of this tradition to be correct provided it has been narrated by Muslim) narrates from Jaabir ibn Samarah and he from Nafe’ ibn Uqbah that: I heard the Holy Prophet (s.a.w.a.) saying:

You will battle with the people of the Arabian Peninsula and will gain victory over them. Thereafter you will battle with the Persians and you will gain victory over them too. Then you will battle with Dajjaal...[[264]](#footnote-264)

Abul Abbas Ahmad ibn Yahya ibn Tughlab says:

The reason why Dajjaal is called so is because he displays everything in contrariety.[[265]](#footnote-265)

Bukhaari narrates from Anas ibn Malik that the Holy Prophet (s.a.w.a.) said:

There is no Prophet but that whose nation terrifies the ominous and mendacious Dajjaal...[[266]](#footnote-266)

Abul Husain Aabori relates:

Abundant traditions related by successive hearsay have come down from the Holy Prophet (s.a.w.a.) regarding Imam Mahdi (a.t.f.s.)’s reappearance; concerning the fact that Hazrat is from the Progeny of the Holy Prophet (s.a.w.a.); that he will rule for seven years; that he will fill the earth with justice; that he will reappear along with Isa and the latter would help him in Killing Dajjaal...[[267]](#footnote-267)

## Sufyani’s Uprising

Abdullah ibn Safwan narrates from Hafsah (wife of the Holy Prophet s.a.w.a.) that: I heard the Messenger of Allah (s.a.w.a.) saying:

This house shall remain safe from an army which would attack it until it (the army) takes position in a soft land. The centre row would sink in the ground while the first row would seek help from the last row. Then none shall remain from them except the one who will inform about them.

A person addressed Abdullah ibn Safwan that: I bear witness that you have not lied about Hafsah and she too has not lied about the Holy Prophet (s.a.w.a.).[[268]](#footnote-268)

This tradition has been narrated by Imam Muslim in his book Saheeh.

Imam Muslim (in his Saheeh) narrates from Abdullah ibn Utbah who said:

I approached Ummul Mumineen (viz. Umme Salma, the wife of the Holy Prophet) along with Haaris ibn Abu Rabiyah and Abdullah ibn Safwan. We inquired from her about the army which would sink in the ground. She replied: The Messenger of Allah (s.a.w.a.) said:

A person will seek shelter in the House (Ka’aba) Allah (s.w.t.) shall appoint an army and when they reach the soft land they will sink in it.

I asked: ‘O Messenger of Allah’ what will be the state of the one who will be evil? He replied:

He too shall sink with them but Allah (s.w.t.) will appoint him on the Day of Judgement as per his intention.[[269]](#footnote-269)

In one tradition, Imam Mohammed Baqir (a.s.) says:

By ‘soft land’ it is meant Medina.

Hafiz Abu Abdullah Noaim ibn Hammaad narrates from Khalil ibn Sufyan that:

When Sufyani and Imam Mahdi (a.t.f.s.) will encounter each other a cry will be heard from the Heavens ‘Be aware Allah’s saints are the helpers of this person, Mahdi...[[270]](#footnote-270)

Noaim ibn Hammaad narrates from Khalid ibn Sufyan that:

Sufyani shall revolt and he will be having three pipes in his hand. He will not play on it for anyone but that he will die.[[271]](#footnote-271)

Abdullah ibn Masood relates from the Holy Prophet (s.a.w.a.) that:

Be on guard against seven calamities which would occur after me: The sedition which would arise in Medina, the sedition which would arise in Mecca, the sedition which would arise in Yemen, the sedition which would appear in Syria, the sedition which would appear form the East, the sedition which would arise from the West and lastly the sedition which would arise from central Syria which would be the sedition of Sufyani.

Ibn Masood says: Some of you will perceive the beginning of this sedition’s while some of you will perceive the last part of it.

Walid ibn Abbas says: The sedition of Medina was the one initiated by Talha and Zubair, the sedition of Mecca was by Ibn Zubair, the sedition of Yemen ascended from Najdah’s side, the sedition of Syria appeared from Bani Umayyah and sedition of central Syria is through this group.[[272]](#footnote-272)

Jaabir ibn Yazeed Ju’afi says that Imam Mohammed Baqir (a.s.) addressed Jaabir that:

‘O Jaabir! Sit firmly in your place until I describe for you the signs...Three flags will set out from Syria. The red and white flag, the black and white flag and the flag of Sufyani... Sufyani shall despatch 10,000 men towards Kufa. They will plunder, kill and imprison its inhabitants. When they will do so, men from Khorasaan holding flags will march forward swiftly. They are Imam Mahdi’s helpers...Sufyani shall despatch troops towards Medina and Imam Mahdi shall escape from Median to Mecca. The commander of Sufyani’s army shall be informed about Imam Mahdi’s flight towards Mecca.

Najdeh ibn Aamer Hanafi, a Khareji will command his army to peruse Imam Mahdi (a.t.f.s.) but they will fail. The commander of Sufyani’s army shall descend over the land of ‘Baidah’ (soft land between Mecca and Medina) and a caller from the Heavens shall cry out: ‘O Baidah!

Destroy this group. Then the land of Baidah shall swallow them.[[273]](#footnote-273)

The Author of Yanaabee’ al-Mawaddah has narrated from the book Durrul Manzoom that: ‘One of the signs of Imam Mahdi (a.t.f.s.)’s reappearance will be the revolt of Sufyani. He will despatch 30,000 men towards Mecca where they will sink in the land of Baidah...[[274]](#footnote-274)

Ibn Abil-Hadeed writes about the occasion when Ali (a.s.) delivered a sermon on the ‘Ghaib’ (unseen): Abu Dawood Tayalesi has narrated from Sulaiman Zarriq who has narrated from Abdul Aziz ibn Suhib who has narrated from Abul Aalia that Mazrah (who was one of Imam Ali’s (a.s.) followers) said:

‘An army shall advance until it reaches the land of Baidah. There, the army would sink in the ground.’

Abul Aalia says: I asked Mazrah whether he would give me the news of the unseen and he replied: Keep guard of whatever I tell you since a reliable man like Ali ibn Abi Talib (a.s.) have informed me.

Ibn Abil Hadeed says: The tradition of ‘Sinking in the ground’ has been narrated by Bukhaari and Muslim in their books of Saheeh from Umme Salma (may Allah (s.w.t.) be satisfied with her) who said: I heard the Messenger of Allah (s.a.w.a.) saying:

‘A group will seek shelter in the Ka’aba until they reach ‘Baidah’ and then the ground would swallow them.’

I said: ‘O Messenger of Allah (s.a.w.a.)! Perhaps the discontented people are amongst them!

The Messenger of Allah (s.a.w.a.) said:

The land shall swallow them but they will be gathered. Or he said: They will be resurrected on the Day of Judgement according to their intentions.

Ibn Abil Hadeed says: Imam Mohammed Baqir (a.s.) was asked whether every land was called as ‘Baidah’ and Imam (a.s.) replied:

Never. Rather ‘Baidah’ is in Medina.[[275]](#footnote-275)

Bukhaari has narrated a part of this tradition while Muslim has narrated the rest.

The Author of Isaafur Raaghebeen on page 153 says: It is mentioned in traditions that Sufyani will despatch troops from Syria against Mahdi (a.t.f.s.) and they will sink in the ground at ‘Baidah’. None will remain alive except the person who will spread news about them. Sufyani and Imam Mahdi (a.t.f.s.) will approach that person along with their respective followers and victory will be on Imam Mahdi (a.t.f.s.)’s side and Sufyani will be killed...

The Author says: I have not come across any authentic tradition which has revealed the matter of meeting of the two afore-said armies – Perhaps it is between Kufa and Medina – Allah (s.w.t.) knows best.

## Number of Signs of Imam Mahdi (a.t.f.s.)’s Reappearance

Ibn Sabbagh-e-Maaleki (a famous Sunni scholar) writes:

Traditions have come down about the sign of Imam Mahdi (a.t.f.s.)’s reappearance and the events which would occur before his uprising and the evidences which would uncover before his Reappearance. They are as follows: (1) Sufyani’s revolt, (2) Killing of Hasani, (3) Discord amongst Bani Abbas about possession of kingdom, (4) Eclipse of the Sun during mid-Shaban, (5) Unusual eclipse of the Moon during the end of Shaban contrary to astronomical calculation. The Moon will not be eclipsed but during the thirteenth, fourteenth or fifteenth of the month. The Moon will be eclipsed at the time when the Sun and the Moon would be juxtaposed.

The eclipse of the Sun will not occur but on the twenty-seventh, twenty-eight or twenty-ninth of the month. The Sun will be eclipsed at the time when it comes close to the Moon in a special form, (6) Rising of the Sun from the West, (7) Killing of seventy pious people, (8) Mass-killings, (9) Destruction of the wall of the Mosque of Kufa, (10) Advancement of the holders of black flags from Khorasan, (11) Yamani’s revolt, (12) Maghrabi’s revolt in Egypt and becoming the ruler of Syria, (13) Decendence of Turks in an island, (14) The coming of Romans in Rumalah, (15) The rising of a star in the East which would be like a sparkling Moon, (16) That star would bend and break into two in such a manner that they would come close to each other, (17) A redness will appear in the sky and will cover its environs, (18) A fire would appear throughout the East and would remain so for three or seven days, (19) Arabs would set free their rein, (20) Arabs would become owners of cities, (21) Arabs would exit from the rule of Iranian Kings, (22) The inhabitants of Egypt would kill their ruler and his commands, (23) Syria would be destroyed and three flags will be advance towards it, (24) The flags of Qais and Arab would advance towards Egypt, (25) Engraved flags would advance towards Khorasan, (26) The entry of some Arabs in the outskirts of Hirah, (27) The coming of black flags from the East, (28) A split shall occur in Euphrates as a result of which its water would flow on the roads of Kufa, (29) Sixty liars will reappear where each of them will claim Prophethood for themselves, (30) Twelve person from the Progeny of Abu Talib will revolt and each of them would claim Imamate for themselves, (31) A dignified person from the followers of Bani Abbas will get drowned near the bridge of Karkh in Baghdad, (32) A black wind will blow in Baghdad, (33) An earthquake shall occur in Baghdad where a greater portion of the city will collapse, (34) Fear will encompass the inhabitants of Iraq, (35) Death will swiftly overtake the people of Iraq, (36) The people of Iraq will face acute shortage in wealth and fruits; (37) Locusts will appear during the normal season as well as during off season and destroy plants and crops, (38) The agricultural output will decline, (39) Discord will arise amongst non-Arabs and they will shed blood of one another, (40) Slaves shall disobey their master and will kill them, (41) After that, it would rain successively for twenty four days. The earth would become alive after its death and would throw out its treasures. At that time, all types of calamities will be kept away from Imam Mahdi (a.t.f.s.)’s believers. They will realise that Imam Mahdi (a.t.f.s.) has reappeared in Mecca. Thus, they will move towards Mecca for assisting Hazrat and the same can be seen in the traditions.

Some of these events are sure and certain to occur while some others are conditional. Almighty Allah knows better what might take place. We have mentioned the aforementioned happenings as per the traditions.

Ali ibn Yazeed Azdi narrates from his father who relates from his grand-father that Amirul-Momineen (a.s.) said:

When the Qaem’s reappearance shall draw near, red and white deaths will appear. Red-coloured locusts shall become visible during the normal and off season. Red death refers to the sword and white death refers to plague.

Jaabir ibn Yazeed Jo’fi narrates that Imam Mohammed Baqir (a.s.) told him:

Remain firm in your place. Do not move until you see for yourself these signs. I do not think that you will perceive these signs. They are as follows: Discord amongst Bani Abbas, a call from the heavens, sinking of a village (called Jobiah) in Syria, decendence of Turks in an island, decendence of Romans in Rumalah and discord in every part of the land until Syria will be ruined. The reason for destruction of social life will be the hoisting of flags where one of them would be red and white, the other black and white and the third will belong to Sufyani.[[276]](#footnote-276)

## Traditions about The Year and Day of Imam Mahdi (a.t.f.s.)’s Reappearance

Abu Basir narrates from Imam Sadiq (a.s.) that:

‘Mahdi shall not reappear but in the odd year i.e. the first, third, fifth, seventh or ninth year.’

Again Abu Basir narrates from Imam Ja’far Sadiq (a.s.) who said:

The name of Qa’em will be taken on the 23rd Night of the Blessed month of Holy Ramadan. The Qa’em (a.t.f.s.) shall reappear on the day of Ashura – the day on which Imam Husain (a.s.) was Martyred, .as if I am seeing the Qa’em (a.t.f.s.) Reappearing on Saturday, the tenth of Moharram between Rukn and Maqaam and someone standing in front of him calling out: Allegiance, Allegiance. Thus Imam Mahdi (a.t.f.s.)’s followers will turn towards him from all sides and will play allegiance to him. Through him, Almighty Allah will fill the earth with justice just as it was previously filled with cruelty and oppression. Thereafter, Imam Mahdi (a.t.f.s.) will turn his attention from Mecca to Kufa and will land in Najaf from where he will send soldiers towards the cities.

Abdul Karim Nakha’ee narrates that: ‘I asked Imam Sadiq (a.s.): For how long will the Qa’em (a.t.f.s.) rule?’

Imam (a.s.) replied:

“Seven years. The days and nights during Imam Mahdi’s time will be so lengthy that one year of that time will be like twenty years of today and (seven) years of Imam Mahdi (a.t.f.s.) will be equal to seventy years of your reckoning.”

In a lengthy tradition, Imam Mohammed Baqir (a.s.) said:

“When the Qaem (a.t.f.s.) shall reappear, his attention will be drawn towards Kufa. He will develop the mosques of Kufa, strike down the balconies overlooking the road, destroy the wells and drain-pipes on the road-paths, uproot all sorts of heresy, enliven every custom and conquer Istanbul, China and the mountains of Dailam. This will remain so for seven years where each year would be equal to ten years of your reckoning.”

In another tradition Imam Mohammed Baqir (a.s.) said:

Due to awe (which the enemies have of Hazrat) the Qa’em (a.t.f.s.) will be assisted (by Almighty Allah) and due to triumph, will become victorious. The earth will roll for Imam Mahdi (a.t.f.s.) and treasures will loom before him. His rule will extend from East to West. Almighty Allah will place his Religion above all other Religions even though the polytheists may dislike it. There will be no dilapidated place but that Imam Mahdi (a.t.f.s.) will develop it. The earth will not cede anything from its herbs but that it will cause it to thrive. During Imam Mahdi (a.t.f.s.)’s time, the people will enjoy such Blessings which they had never enjoyed before.

The narrator says: I said: ‘O Son of the Messenger of Allah (s.a.w.a.)! When will your Qa’em Reappear?’

He (a.s.) replied:

“At the time when men will imitate the women and women will imitate the men; when women will ride on saddles; when people will cause their prayers to die and will follow their carnal desires; when people will turn to usury; when shedding of blood will be insignificant; when trade and business of the people will be based on usury; when people will openly commit adultery; when they will make towering structures; when they will consider lie to be lawful; when they will accept bribes; when they will follow their lusts and desire; when they will sell their Religion for this world; when they will sever their relation (with others); when they will hold under obligation the one whom they feed; when they will consider forbearance to be the sign of weakness and feebleness, and injustice to be an honour; when their rulers will be evil and their ministers liars; when the trustworthy amongst them will be traitors; when the helpers amongst them will be unjust; when the reciters of Holy Quran will be transgressors; when cruelty and oppression will become manifest; when divorce will increase; when people will engage in debauchery, when false witness and lie will be accepted; when they will engage in drinking and gambling; when homosexuality and lesbianism will become common place; when people will consider ‘Zakat’ to be a booty and charity to be a loss; when they will fear from the tongues of the wicked people; when Sufyani shall revolt from Syria and Yemen; when ‘Baidaa’ which is between Mecca and Medina will sink; when a child from the Progeny of Mohammed (s.a.w.a.) will be killed between ‘Rukn’ and ‘Maqaam’ and when a loud voice will be heard from the heavens announcing that the truth is with Imam Mahdi (a.t.f.s.) and his followers. It will be then that our Qaem (a.t.f.s.) will reappear. When he reappears, he will stand with his back against the wall of Holy Ka’aba and 313 of his followers would gather around him. The first speech of Qaem (a.t.f.s.) would be the following verse:

بَقِیَّتُ اللہِ خَیۡرٌ لَّكُمْ اِنۡ كُنۡتُمۡ مُّؤْمِنِیۡنَ

What remains with Allah is better for you if you are believers...[[277]](#footnote-277)

Then he will say:

I am the ‘Baqiyatullah’, (Allah’s remainder) representative and Proof of Almighty Allah upon you. After that, no Muslim would salute him but in this manner:

اَلسَّلَامُ عَلَيْكَ يَا بَقِيَّةَ اللهِ فِيْ اَرْضِهٖ

Peace be upon you O Allah’s remainder on the earth.

As soon as 10,000 men gather around him, no Jew or Christian will remain but that they will bring faith in him and only Islam will prevail.

A fire shall descend from the Sky and will burn every object of worship (other than Almighty Allah) on the earth.

Some of the historians say: Imam Mahdi (a.t.f.s.) is the same Awaited Qa’em. Traditions about Imam Mahdi (a.t.f.s.)’s reappearance substantiate each other. Traditions manifest the radiance of his light. It will not be long when the gloomy day and night of his occultation will turn into brightness and resplendence. Due to his Reappearance the desired dawn shall rise and the veil of darkness of the night will be set aside. Hazrat will reappear from behind the veil of Occultation and the hearts will be filled with joy. His justice will reach the horizons and its light will be more brilliant than the full Moon.

# Chapter Eight

Virtue of Awaiting for Imam Mahdi (a.t.f.s.)

Fixing time of Reappearance is incorrect

Imam Mahdi (a.t.f.s.)’s reappearance in the last Era

Imam Mahdi (a.t.f.s.)’s qualities on the day of his Reappearance

Place of Imam Mahdi (a.t.f.s.)’s reappearance

Place of Imam Mahdi (a.t.f.s.)’s Allegiance

Rudiments of Imam Mahdi (a.t.f.s.)’s Triumph

Incidents which will occur in the near future

Imam Mahdi (a.t.f.s.)’s Helpers

Angels will assist Imam Mahdi (a.t.f.s.)

Decendence of Isa ibn Maryam (a.s.)

Blessings of Imam Mahdi (a.t.f.s.)’s reappearance

Imam Mahdi (a.t.f.s.)’s Actions and Invitation

Imam Mahdi (a.t.f.s.)’s Virtuous ways

Imam Mahdi (a.t.f.s.)’s Praiseworthy Morals

Religion will terminate in Imam Mahdi (a.t.f.s.)

The Jews and the Christians

Manifestation of the Religion of Islam

Imam Mahdi (a.t.f.s.)’s reforms

Victories and developments under Imam Mahdi (a.t.f.s.)’s rule

The period of Imam Mahdi (a.t.f.s.)’s Caliphate and Rule

Conclusion – The number and place of Imam Mahdi (a.t.f.s.)’s Helpers

Second conclusion – References

## Virtue of Awaiting for Imam Mahdi (a.t.f.s.):

Imam Mohammad Baqir (a.s.) narrates from his father, he from his father, he from Ameerul Momeneen (a.s.) that the Messenger of Allah (s.a.w.a.) said:

Awaiting for the ‘Faraj’ (deliverance) is the best act of worship.

The Author of Manaaqeb says: Awaiting for the ‘Faraj’ means awaiting for Imam Mahdi (a.t.f.s.)’s reappearance.[[278]](#footnote-278)

Author says: Shiite traditions corroborate the aforementioned tradition.

Meaning of ‘Intezar’ (Awaiting): Intezar means to want for someone on some occurrence. The significance of Imam Mahdi’s reappearance in its reformatory value is not hidden and concealed for any individual or society, especially the Shia-Imamiyahs.

Firstly, ‘Intezar’ (Awaiting) by itself invites the satisfaction of Imam Mahdi (a.t.f.s.) so much so that it is said:

Intezar is more severe than killing. The essential condition for Awaiting for the ‘Faraj’ is employing the mental faculties and fixing the mind in the direction of the affair for which one is awaiting. This matter will inevitably lead to two facts, one that the mental faculty will bring an increase in power and the other that man can concentrate completely on one thing.

Those two, obviously, are amongst the most important things required by man for his subsistence and future.

Secondly, to encounter misfortunes will become easy for man because he knows that these are subject to amends and provisions. A vast difference exists between those misfortunes which are known by man to be capable of amendment and those which are not, especially when he presumes that soon everything will be prepared and Imam Mahdi (a.t.f.s.) by his Reappearance will fill the earth with justice and equity.

Thirdly, the necessary condition, for ‘Intezar’ is that man desires to be amongst the companions, helpers and Shias of Imam Mahdi (a.t.f.s.). This necessitates rectifying his own self and improving his morals that he may be worthy enough of becoming Imam Mahdi’s companion and to fight for him. Verily this status requires ethics rarely available amongst us.

Fourthly, just as ‘intezar’ becomes the cause of rectification of the self as well as others, it also becomes the cause of preparation of the rudiments for Imam Mahdi (a.t.f.s.)’s victory over his enemies. The essential condition for this victory is that one should acquire knowledge and insight especially so when man knows that Imam Mahdi (a.t.f.s.)’s victory over his enemies would take place through normal means.

These were some of the effects which would arise from the act of ‘Intezar’ (Awaiting) – if at all ‘Intezar’ is done in its true sense. Besides, Intezar discovers good and pleasing qualities which are as follows:

Firstly, it guides towards the perfection of wisdom and verity of perception because a ‘Muntazir’ (i.e. an Awaiter) believes that an Imam should exist at all times and knows that the Imam of today is Mahdi. Thus he brings faith in Imam Mahdi (a.t.f.s.) without having seen him or coming in contact with him.

Secondly, ‘Intezar’ inculcates love for truth and justice, implementation of Divine Commands and limitations, execution of the affairs on the basis of a correct and fundamental pivot and man’s achievement of the goals for which he has been created.

Thirdly, It instills the veracity of man’s love and friendship towards Ahle Bait (a.s.). For, it is by Imam Mahdi (a.t.f.s.)’s reappearance that the Government of Ahle Bait (a.s.) will be established, commands and prohibitions will be at their liberty and their rights will return to them.

Fourthly, it reveals the veracity and virtue of man’s faith in Imam Mahdi (a.t.f.s.), his filling of the earth with equity and justice and in his Imamate.

Fifthly, it inculcates in man, affection towards his fellow creatures and desire for rectifying them because the goodness and prosperity which would arise from Imam Mahdi (a.t.f.s.)’s reappearance would be experienced by all the creatures.

Most of the points that we have mentioned have come down in traditions under the title: Important affairs which arise form ‘Intezar’ (Awaiting) of Imam Mahdi (a.t.f.s.)’s reappearance and the good qualities which are discovered by means of his Reappearance. These traditions or even a sentence from them do not cease to amaze me.

In the book Kamaaluddin, Shaikh Saduq (a.r.) has narrated from Ammar Sabaaty a lengthy tradition where Imam Sadiq (a.s.) says: Worship during the reign of a wicked government is better and more virtuous that worship during the reign of a good government. Moreover, reward of worship is much more under a wicked government than under a good government.

Ammar asked: ‘May my life be sacrificed for you! Is it that we should not desire to be amongst the Qaem (a.t.f.s.)’s companions at the time of the Reappearance of truth? Is it that our actions under the bond of your leadership and obedience are more virtuous than the actions of companions during the true Government?’

Imam Sadiq (a.s.) replied:

“Glory be to Allah! Do you not wish that Allah, the Blessed, the Sublime should make truth and justice appear in the lands? That the common condition of the people improves? That Allah should cause (people’s) speech to harmonise and that Allah should unite the diverse hearts of people that they should not disobey Allah on the earth? That His restrictions should apply among His creatures and that Allah should return the rights to His people so that it may become manifest, so that nothing of the truth might be concealed through fear of any one of (His) creatures...

## Fixing the Time of Reappearance is Incorrect

Ahmad ibn Ziyad narrates from Debel ibn Ali Khozaaee that when he approached Imam Reza (a.s.) and recited his تائبة[[279]](#footnote-279) ode with reference to Imam Mahdi (a.t.f.s.),

Imam (a.s.) remarked,

O De’bal! Jibraeel has spoken (these words about Imam Mahdi) through your tongue. Do you know who that Imam is? He is the one for whom people will await and they will be submissive to him at the time of his Reappearance...[[280]](#footnote-280)

Regarding the time of Imam Mahdi (a.t.f.s.)’s reappearance, my father has narrated from his ancestors and them from the Messenger of Allah (s.a.w.a.):

The example of Imam Mahdi is like the example of Qiyamat which will not come but suddenly.

The Author says: Some traditions about occultation say that Imam Mahdi (a.t.f.s.) shall reappear like a glittering star. Yet some others mention that Allah would set right Imam Mahdi (a.t.f.s.)’s affairs in one night.

It appears that all these sayings refer to this fact that Imam Mahdi (a.t.f.s.)’s reappearance is unknown and except for the One who has created him, none else are aware of the time of his Reappearance.

Verily, amongst the affairs which has greatly been emphasised in the tradition for us (i.e. the Shias) is the non-fixation of the time of Imam Mahdi (a.t.f.s.)’s reappearance and leaving this matter to Almighty Allah.

Some traditions also mention that those who ordain a time for his Reappearance are liars.

It can be said that the philosophy of not fixing his reappearing at any time and in any year, month and on any Friday may be due to the following:

Firstly, the Divine ‘Bada’ (change) according to our belief, is quite relevant in Imam Mahdi (a.t.f.s.)’s reappearance. Verily, the Will of Allah proceeds in all the Divine Destinies and He can reverse the order and change His Destinies. Imam Mahdi (a.t.f.s.)’s reappearance too falls in the category of those incidents in which ‘Bada’ can occur as clearly stipulated in the Shiite traditions.

As a matter of fact, if the time of Hazrat’s reappearance had been fixed and the matter of ‘Bada’ (too) would apply, then traditions of Reappearance and their narrators would have been subject to doubt and suspicions. Thus Imam (a.s) had said:

“We have not fixed the time of his Reappearance nor shall we do so in the future.”

Secondly, refraining from ascertaining the time of Reappearance, leaving it to Divine discretion and considering the possibility of Imam Mahdi reappearance Reappearing any moment creates an urge and desire in praying for his early Reappearance since it is possible that his early Reappearance may be linked to invocations.

Thirdly, if the period of Imam Mahdi (a.t.f.s.)’s reappearance is known and the people are aware of it (even though they may be little in number) it would mean that he has to reappear at a particular time.

Moreover, the special and ordinary class of people especially those desirous of this matter, must recognise him and the enemies can plan his murder right from the beginning of his Reappearance, while it is impossible that on the day of Imam Mahdi (a.t.f.s.)’s reappearance, his powers will be the same as the power of his enemies.

Fourthly, when the affair of the people is in Imams hands, he would be the focus of the Muslims and their social entity. Undoubtedly Imams occultation (even for a short period) will bring the movement of that society to a standstill. However if the people bring faith in his Reappearance and have hope in his return especially so in the near future, it would then be possible for that society to remain protected from disorder.

Fifthly, Awaiting for Reappearance at any period will bring acceleration in the reformatory movement. A person who awaits the arrival of his companion is bound to accelerate the preliminary preparations for his arrival lest his friend arrives suddenly and he may not have fulfilled his duty.

Truly if ‘Intezar’ (Awaiting) for Imam Mahdi (a.t.f.s.)’s reappearance is based on sincerity and non-fixation of time (of his Reappearance) it would indeed be regarded as two important factors for the salvation of a society and solution to its problems.

I wish that the Author of Tafseer al-Manaar would take back some of his words in this regard.

## Imam Mahdi (a.t.f.s.)’s reappearance in The Last Era

Haakim (in his Saheeh) narrates from the Messenger of Allah (s.a.w.a.):

In the last era, a severe calamity shall overtake my nation... Allah will send a man from my Progeny or he said: from my Ahle Bait who will fill the earth with Equity and Justice.[[281]](#footnote-281)

Ahmad ibn Hanbal and Muslim have narrated from the Messenger of Allah (s.a.w.a.) that:

In the last era, a Caliph will be present who would distribute wealth without any account...[[282]](#footnote-282)

The same can be found in Isaafur Raaghebin page 149.

The Author says: ‘Caliph’ in the above tradition refers to Imam Mahdi (a.t.f.s.) in the light of some other traditions.

The Author of Iqdud Dorar narrates from Imam Abu Omar Mada’eni who narrates from Abu Sa’eed Khudri that the Messenger of Allah (s.a.w.a.) said:

In the last era a youth with a handsome face and protracted nose shall reappear from my Progeny and he shall fill the earth with Equity and Justice just as it was previously filled with cruelty and tyranny.

Muslim (from his book Saheeh) and Ahmad (from his Musnad) narrate from Jaabir ibn Abdullah Ansari that the Messenger of Allah (s.a.w.a.) said:

In the last era, a Caliph will be present who would distribute wealth without any ‘account’.[[283]](#footnote-283)

Yet another tradition says:

In the last era of my nation, a caliph will come who would distribute wealth without any reckoning.

The Author of Yanaabee’ al-Mawaddah narrates from the Author of Faraaedus Simtain who narrates from Ali ibn Hallal who narrates from his father that the Holy Prophet (s.a.w.a.) said:

Mahdi will come in the last era and fill the earth with equity and justice just as it was previously filled with cruelty and oppression.

The Author says: In most our Shiite traditions as well as the traditions of our Sunni brethren’s the word of ‘آخر الزمان’ (the last era) means the occurrence of some important events before Qiyamat, the greatest of them being the Reappearance of Promised Mahdi (a.t.f.s.) can be seen. However it is a fact that sometimes it is said: The word ‘آخر الزمان’ and its meaning is literal as can be understood from these two words i.e. before ‘Qiyamat’.

Sometimes too, it is said: ‘آخر الزمان’ refers to some part of a time which when compared to the past times is placed at the last. Just as we say: Hazrat Mohammad ibn Abdullah (s.a.w.a.) is the Prophet of ‘آخر الزمان’ (the end of time) i.e. the period of his Prophethood Messengership, Precepts and laws is put last as compared to the period of Messengership of the previous Prophets. Thus in absolute terms, the Holy Prophet is the Last Prophet which means that no Prophet should come after him, otherwise he will not be called the Last Prophet.

Sometimes ‘آخر الزمان’ is used and it refers to the last period of the Holy Prophet’s Messengership. In other words, if we divide the period of his Prophethood into certain portions, the last portion of it would be the ‘آخر الزمان’ (last era) and the Holy Prophet’s sentence: ‘The Nation wherein I am placed in the beginning, Mahdi is the middle and Isa in the end will never be destroyed’ refers to the same.

Now that these meanings are clear it can be said that: Imam Mahdi (a.t.f.s.) will reappear in ‘آخر الزمان’ (last era) or that: He is the Caliph of ‘آخر الزمان’ refers to the last meaning which means that the last part of the period in which Imam Mahdi (a.t.f.s.) is supposed to reappear is the last part from parts of time.

The Author of Iqdud Dorar (in chapter seven) narrates from Hafez Abu Abdullah (from the book of Mustadrak) who narrates from Abu Sa’eed Khudri that the Messenger of Allah (s.a.w.a.) said:

Imam Mahdi shall reappear with the sword at the time of the end of my nation. Allah shall send rain, the land will cause its own plants to grow, and (Imam Mahdi) will bestow wealth in the right manner...

Hakim says: This tradition is correct as far as its chain of transmission is concerned but Muslim and Bukhaari have not narrated it.

## Imam Mahdi (a.t.f.s.)’s Qualities on The Day of His Reappearance

The Author of Iqdud Dorar (in chapter three) narrates from Hafez Abu Noaim from the book of Sefaat al-Mahdi of Abu Imamah that the Messenger of Allah (s.a.w.a.) mentioned in one tradition all that was to occur before and after Imam Mahdi (a.t.f.s.)’s reappearance. A person called Abdul Qais said: ‘O Messenger of Allah (s.a.w.a.), who would be the Imam of the people on that day?’

He replied:

He would be Mahdi from my Progeny who would be then forty years of age...

Again, the Author of Iqdud Dorar in the aforesaid chapter narrates from Hafiz Noaim ibn Hammaad (from the book Fetan) that Ameer-ul-Momenin Ali (a.s.) said in one tradition about Imam Mahdi (a.t.f.s.):

Mahdi will rise when he would be thirty or forty years of age...

In the same chapter of the afore-said book, its Author narrates from Abu Abdullah Mada’eni and Abu Bakr Baihaqi that Ibn Abbas said: I hope the days and nights will not pass until Allah (s.w.t.) will appoint a youth from us, Ahle Bait (a.s.). Conspiracies will not befall him and he too will not be entangled in them. He will establish the affairs of this nation just as Allah (s.w.t.) commenced them through us. I expect that the affairs would end in us as well.

Narrator says: I told Ibn Abbas: Are your aged helpless in this matter that you have hope in your youths? He replied: Allah (s.w.t.) does whatever He wishes.

Imam Husain ibn Ali (a.s.) says:

When Mahdi will reappear, the people will deny him because he will have returned to them looking like a youth. The greatest calamity is that their master will approach them in the state of youth while they would think him to be old and senile...[[284]](#footnote-284)

In section one, chapter four of the same book, its Author narrates from Hafiz Abu Abdullah (from the book of Mustadrak) who narrates from Sauban that the Messenger of Allah (s.a.w.a.) said:

Three offspring’s of a Caliph will be killed near your treasure... When you see him (i.e. youth) swear allegiance to him because, he is Mahdi, the Caliph of Allah.

Hakim says: “This tradition would be authentic had it been narrated by Bukhaari and Muslim.”

In the seventh chapter of the same book, its Author narrates from Hafiz Abu Abdullah Noaim ibn Hammaad (from the book Fetan) who narrates from Ishaq ibn Yahya ibn Talha that Taaoos said: Omar ibn Khattab bid farewell to his family and said: What is wrong if I spend the treasures of the Holy Ka’aba and the weapons in the way of Allah (s.w.t.)? Ali said: O Ameer al-Momineen! Refrain from such thoughts. You are not the owner of Holy Ka’aba. The owner of Holy Ka’aba is a youth from Quraish who will donate the wealth of Holy Ka’aba in the way of Almighty Allah at the end of time.

The Author says: The manifestation of this tradition is such that it cannot be denied and evidences and contexts too exit for them. Some of the tradition mention: The one who will see Imam Mahdi on the day of his Reappearance will reckon him to be a youth of forty or his age to be between thirty and forty. However it does not mean that this is his true age.

## Place of Imam Mahdi (a.t.f.s.)’s reappearance

Jaabir ibn Yazeed Jo’fi narrates a lengthy tradition from Imam Mohammad Baqir (a.s.) where after mentioning the signs of Imam Mahdi (a.t.f.s.)’s reappearance and the sinking of Sufyani’s army he said:

Sufyani will despatch troops to Medina due to which Imam Mahdi will flee to Mecca. News of Imam Mahdi’s flight will reach Sufyani’s commanders who will send an army in pursuit of Imam Mahdi but they will fail to find him until Hazrat enters Mecca in a state of fear and will wait as per the “Sunnat of Moosa ibn Imran...[[285]](#footnote-285)

The Messenger of Allah (s.a.w.a.) said:

Discord will arise at the time of a Caliphs death. A man will flee from Medina to Mecca. Some of the inhabitants of Mecca will approach him and will send him out for allegiance (while not being satisfied) and will swear allegiance to him between Rukn and Maqaam. An army would be despatched in their direction from Syria which would sink in the ground of ‘Baida’ between Mecca and Medina.[[286]](#footnote-286)

The Author of Yanaabee’ al-Mawaddah (on page 431) has narrated from the Author of Jawahar al-Aqdain who has narrated from Ibn Dawood who has narrated from Imam Ahmad and Hafiz Baihaqi the aforementioned tradition.

Hasan ibn Khalid relates from Ali ibn Moosa Reza (a.s.) about Imam Mahdi (a.t.f.s.)’s occultation and the fact that he is the fourth from the Progeny until he says:

Mahdi is the same one with regards to whom an announcer will call out from the heavens and all the inhabitants of earth will hear the call that: Beware! Allah’s representative has reappeared in the House of Allah. Follow him as the truth is with him.[[287]](#footnote-287)

## Place of Imam Mahdi (a.t.f.s.)’s Allegiance

Abul Hasan Malaki narrates from Huzaifa ibn Yaman that the Holy Prophet (s.a.w.a.) said:

If a single day remains from the age of this world, Allah will raise a man from my Progeny whose name will be the same as my name, his title will be the same as mine and his agnomen is Abu Abdullah. People would swear allegiance to him between Rukn and Maqaam...[[288]](#footnote-288)

In section two, chapter four of the afore-said book, its Author narrates from Abu Dawood (from his book of Sonan), Tirmizi (from his book of Jama’e), Ahmad (from his book of Musnad), Ibn Maaja (from his book of Sonan), Baihaqi (from Be’sath wa-Nushoor) and some others who narrates from Umme Salma that the Messenger of Allah (s.a.w.a.) said:

At the time of a Caliph’s death discord will arise and a man from a Medina will flee towards Mecca. Some of the inhabitants of Mecca will approach him and will swear allegiance to him between Rukn and Maqaam...

Author says: The context of the tradition refers to Mahdi.

In chapter five of the afore-said book, the Author narrates from Abu Abdullah Noaim ibn Hammaad (from the book Fetan) who narrates from Abdullah ibn Masood a lengthy tradition mentioning therein Sufyani’s uprising and Imam Mahdi (a.t.f.s.)’s reappearance from Medina towards Mecca and his allegiance until he reaches to the point where he says:

“Mahdi will sit between Rukn and Maqaam and will stretch out his hand. People will give allegiance to him and Allah will reserve love for him in the people’s heart.”

The Author of Iqdud Dorar (in chapter seven) narrates from Noaim ibn Hammaad (from the book Fetan) who narrates from Abu Huraira that people would pay allegiance to Imam Mahdi (a.t.f.s.) between Rukn and Maqaam. Imam Mahdi (a.t.f.s.) will not awaken anyone who is asleep nor will he shed any blood.

Author says: It refers to repose at the time of priority of allegiance and not when he would wish to dominate and rectify the world.

Ibn Asaaker narrates from Ali (a.s.) the tradition about Imam Mahdi (a.t.f.s.) fleeing from Medina towards Mecca and added: Some of the inhabitants of Mecca will approach Imam Mahdi (a.t.f.s.) and will send him out (while not being satisfied) and will swear allegiance to him between Rukn and Maqaam...[[289]](#footnote-289)

Jaabir ibn Yazeed Jo’fi narrates from Imam Mohammad Baqir (a.s.) about Imam Mahdi (a.t.f.s.)’s flight from Medina to Mecca and says:

People will swear allegiance to him between Rukn and Maqaam. ‘O Jaabir! Mahdi is from the Progeny of Husain’.[[290]](#footnote-290)

## Rudiments of Imam Mahdi (a.t.f.s.)’s Triumph

Ahmad in Musnad, Ibn Maaja in Sonan, Baihaqi Abu Omar Mada’ein, Noaim ibn Hammaad, Abul Qasim Tabarani and Abu Na’eem Isfahani narrates from Ameer al-Momineen Ali ibn Abi Talib that the Messenger of Allah (s.a.w.a.) said:

Mahdi is from us – the Ahle Bait. Allah will set right his affairs in one night.[[291]](#footnote-291)

Ibn Maaja says: “A group of people will rise from the East and they will make preparations from Imam Mahdi’s rule.”[[292]](#footnote-292)

The Author of Iqdud Dorar (in chapter five) has narrated the same tradition from Ibn Maaja and Baihaqi.

Abu-Noaim (in Sefaat al-Mahdi) narrates from Sauban that the Messenger of Allah (s.a.w.a.) said:

When you see black flags coming from the direction of East, hasten towards them even if you have to crawl over ice because Mahdi who is Allah’s representative will be amongst them.[[293]](#footnote-293)

Narrator says: Hakim Abu Abdullah in Mustadrak, Imam Abu Omar in Sonan and Hafiz Noaim ibn Hammaad in Fetan has narrated the contents of this tradition. Perhaps the saying: ‘Mahdi who is Allah’s representative will be amongst them means that the rudiments of Imam Mahdi’s rule would be in their hands just as the same was mentioned in the tradition of Abdullah ibn Haaris.

Sa’eed ibn Musayyab relates that the Messenger of Allah (s.a.w.a.) said:

A man from Bani Abbas will rise from the East and will remain on the land until Allah wishes. Thereafter a group with small black flags will emerge and will battle with the people from the Progeny of Abu Sufyan and his followers and will prepare the ground for Mahdi’s obedience and submission.[[294]](#footnote-294)

Author says: Some of the traditions which speak about the appearance of black flags from the East refer to the invitation of Abbasid and uprising of Abu Muslim Khorasani. Yet, some other traditions indicate the uprising of a group from the East who would invite (the people) towards Imam Mahdi (a.t.f.s.) and the tradition of Sa’eed ibn Musayyab which was mentioned before, refers to this account. The possibility which we mentioned previously about the traditions (in this regard) being fabricated refers to the first type of interpretation. So do not be heedless about them.

Hafiz Abu Noaim quotes on the authority of Imam Mohammad Baqir (a.s.) that: Allah has set fear in the hearts of our friends and followers. When our ‘Qa’em’ who is Mahdi will reappear, one person from our followers will be braver than a fierce lion and sharper than a spear.

Author says: Undoubtedly, a group which loses its leader also loses its will power and aim and concedes defeat against a group possessing a leader with will­power, earnest aim and firm power. This is because such a state eventually leaves an impression on the conduct and morale of that group. It seems that the afore-mentioned tradition too refers to this very matter and the reason why Allah (s.w.t.) has set fear in their hearts is to protect them.

## Incidents which will occur in The Near Future

Often this thought passes through some minds and many times it is said that if fear from enemies is the cause of Imam Mahdi (a.t.f.s.)’s occultation then how would this fear be obviated later considering that each day world powers are becoming stronger and arms are on the rise? How would it be possible for Imam Mahdi (a.t.f.s.) to face these powers dominating the land and sea and how can he control the earth on his Reappearance without having access to modern weapons and because of lack of adequate supporters and ample means?

In reply we say: It’s possible that the incidents which are about to take place in this world and the probable events that may occur could be amongst the strongest means of Imam Mahdi (a.t.f.s.)’s reappearance and a medium for doing away with his occultation. In number he may become like one of the ruling powers and thereafter he would strive in strengthening and increasing his power and weapons.

Firstly, amongst the events which is not improbable is that the moral and spiritual reforms, perfection of training and literary and material sciences will prevail in a special class. Thus when Imam Mahdi (a.t.f.s.) reappears, proclaims his plans and announces the Islamic teachings for which he would rise and that special class witnesses his truthfulness, trustworthiness and resoluteness they would become submissive towards Hazrat. They will assist him in the holy war, become obedient to him and will give him the reins of the government. A large number of people would obey him and become submissive to him such that one cannot treat them with contempt. The same happened for his illustrious ancestor, the Holy Prophet (s.a.w.a.) since a large number of people had brought faith in him due to his virtuous aim and objective just as the incident of ‘Najashi’ (Negus) bears witness to this fact.

Secondly, Before Imam Mahdi (a.t.f.s.)’s reappearance, multitude of people will gather and call the others towards Imam Mahdi (a.t.f.s.). They will take pledge (from them) for the victory on the day of his Reappearance. It is likely that the Reappearance of preachers in common gatherings and the distribution of those things for which Imam Mahdi (a.t.f.s.) will uprise namely exercising of worldly, spiritual, social and individual reforms are amongst the strongest means for, the preparation of multitude of people for Imam Mahdi (a.t.f.s.)’s reappearance.

As mentioned before, the main motive of awaiting Imam Mahdi (a.t.f.s.)’s reappearance is preparing and making ready the rudiments and necessities of Hazrat’s reappearance. I can say that Imam Mahdi (a.t.f.s.) strives and such an endeavour is the responsibility of every reformist. Previously it was said that Imam Mahdi (a.t.f.s.)’s occultation does not hinder him from uprising for such kind of affairs.

Thirdly, the present world will break up and every city of the world will be divided into smaller states and the rulers of those states will possess independent powers until Imam Mahdi (a.t.f.s.) reappears. Cities and governments will disperse to such extent that Imam Mahdi (a.t.f.s.) too would be like one of them in power and preparedness. He will rise for that which Almighty Allah has appointed him and will strive for increasing and perfecting his own power.

Fourthly, the ruling powers will render the people completely submissive and every society and humans, animals and vegetation will groan day and night for the state of affair. However he will become restless due to the cruel and oppressive system while none would be able to see him. He will beseech and complain but only to his Lord. Thus when the caller will call out between the heaven and the earth that Almighty Allah has obviated oppression from you, has made you successful, has set your freedom and deliverance in Imam Mahdi (a.t.f.s.)’s hands and Mahdi has reappeared in Mecca then multitude of people will hasten towards Mahdi for the purpose of reform and their own goodness. In all probability, the meaning of the tradition saying: Mahdi will not reappear but after earth has become filled with cruelty and oppression is the same as what we have just said. In short, Imam Mahdi (a.t.f.s.) will reappear at the time when people and society will be in due need of a reformist.

Fifthly, Global wars will destroy the cities and weaken the powers. Thereafter, Imam Mahdi (a.t.f.s.) will reappear while from the view-point of number and group, he will be similar to one of those (group of) people. Then, very soon he will swiftly strive to increase and perfect his own powers in addition to those powers and faculties which he would avail for himself from the war-booty.

Sixthly, some of the Islamic sects will accept Hazrat (a.t.f.s.)’s call on the day of his Reappearance and will join the forces of his companions and helpers. They will fight for Imam Mahdi (a.t.f.s.) in the battle-field and will swear allegiance to him. In all respects, they will find confidence in him. Moreover Almighty Allah will assist him through the Angels just as He helped his great grand-father i.e. the Holy Prophet (s.a.w.a.). He will assist Hazrat (a.t.f.s.) by Isa ibn Maryam’s (a.s.) dissension the details of which we shall God-willing mention later.

These are incidents whose occurrence cannot be denied and history too guides us to them and bears testimony to this fact that reformists have made use of similar means. Man is not aware of what might occur tomorrow. Verily the events occurring in the 14th century A.H. and 19th century A.D. bear witness to the possibility of what has occurred and what is going to take place in the future.

## Imam Mahdi (a.t.f.s.)’s Helpers

Ibn Asaker relates that Ali (a.s.) has said:

When the ‘Qaem’ from the Progeny of Mohammad (s.a.w.a.) will reappear, Allah will gather together the inhabitants of the East and West. His companions will be from Kufa and the brave ones who would assist him would be from Syria...[[295]](#footnote-295)

Jaabir ibn Yazeed Jo’fi narrates from Imam Mohammad Baqir (a.s.) a lengthy tradition where he has mentioned some of the signs of Imam Mahdi (a.t.f.s.)’s reappearance: the revolt of Sufyani, Imam Mahdi’s escape from Medina to Mecca until he says:

Allah will gather for Imam Mahdi 313 of his companions...[[296]](#footnote-296)

Hakim Abu Abdullah (in his book Mustadrak) relates that Mohammad ibn Hanafia said: ‘We were in the presence of Ali (a.s.). A person enquired from him about Imam Mahdi (a.t.f.s.). He (a.s.) replied:

Alas! (Repeating the word seven times) and then said: Mahdi will reappear in the last era when those who will take the name of Allah will be killed.

Thereafter Allah (s.w.t.) will gather together a group whose sagacity and ability will be like a cloud and He will make their hearts intimate towards each other. They will neither fear anyone nor will they flee. Their number will be equal to the number of the companion’s of’Badr’. Neither the people of the past took precedent over them nor will the people of the future surpass them. Their number will be equal to the number of the companions who crossed the river with Saul...

Narrator says: In Hakim’s view: The tradition would be authentic had Bukhaari and Muslim narrated it. However they have not done so.[[297]](#footnote-297)

Abu Amr Osman ibn Sa’eed Muqarri (from his Sonan) narrates from Huzaifa ibn Yaman that the Messenger of Allah (s.a.w.a.) while narrating about Imam Mahdi (a.t.f.s.) and his Reappearance has said:

Courageous men from Syria will hasten towards Imam Mahdi (a.t.f.s.) along with their followers while sober men from Egypt too will join him. Yet another group will proceed from the East until they reach Mecca and swear allegiance to him...[[298]](#footnote-298)

Hafiz Ganji Shaafaee narrates from Ibn Aasim Kufi that Ali (a.s.) had said:

Congratulations to the people of Thaleqan for Allah have hidden treasures amongst them which are neither gold nor silver. Rather they are those people who have recognised Allah in the true sense and they will be Imam Mahdi’s helpers in the last era.[[299]](#footnote-299)

It is true the Holy Prophet (s.a.w.a.) said:

Discord will arise at the time of a Caliph’s death. Thereafter he mentioned about Mahdi’s reappearance at Mecca, the allegiance of people to him at Mecca, the sinking of Sufyanis army at ‘Baida’ and then said: When people will witness this miracle from Imam Mahdi, the brave men from Syria and groups of people from Iraq will approach Hazrat and pay allegiance to him...[[300]](#footnote-300)

## The Angels will Assist Imam Mahdi (a.t.f.s.)

Abu Amr Osman ibn Sa’eed Muqarri (from his Sunari) narrates from Huzaifa ibn Yaman that the Holy Prophet (s.a.w.a.) said:

Allegiance will be paid to Mahdi between Rukn and Maqaam. He will proceed towards Syria with Jibraeel in front of him and Micha’eel on his right...[[301]](#footnote-301)

Imam Mohammad Baqir (a.s.) mentions about Imam Mahdi (a.t.f.s.)’s reappearance, his allegiance between Rukn and Maqaam and then says:

Jibraeel would be on his right and Micha’eel on his left.[[302]](#footnote-302)

Again Abu Amr Osman ibn Sa’eed Muqarri (from his Sonan) narrates from Huzaifa ibn Yaman that the Messenger of Allah (s.a.w.a.) while mentioning about Imam Mahdi (a.t.f.s.)’s reappearance and his allegiance between Rukn and Maqam says:

Imam Mahdi’s attention will be directed towards Syria while Jibraeel would be in front of him and Michaeel on his left.[[303]](#footnote-303)

## Descension of Isa ibn Maryam (a.s.):

Abu Huraira narrates from the Messenger of Allah (s.a.w.a.) that:

How is it at the time when ibne Maryam will descend amongst you and your Imam will be from you.[[304]](#footnote-304)

Muslim too has narrated the same in his Saheeh.

Abu Na’eem (in the book of Manaaqeb-e-Mahdi) narrates from Abu Sa’eed Khudri that the Messenger of Allah (s.a.w.a.) said: ‘The one behind whom Isa, the son of Maryam will pray is from my Progeny.’ Also, in the same chapter of the same book, he has narrated a similar tradition from Noaim ibn Hammaad (from the book Fetan).

Author says: Traditions in this regard are abundant and authentic, believed by all. Sunni scholars too subscribe to it. The saying contrary to it that Mahdi will follow Isa bin Maryam which can be seen in some of the traditions or books are few in number and are unworthy of attention.

Shaikh Mohyiddin Arabi writes in his book of al-Fotohaat that : The Almighty Allah will make Isa bin Maryam (a.s.) descend over the white Minaret which is on the East of Damascus along with two Angels where one would be on his right side and the other on his left. People at that time would be engaged in their evening prayers. When Isa (a.s.) will descend, Imam (a.t.f.s.) will offer his place to Isa (a.s.) who in turn would go ahead and recite (the congregation) prayers with the people.

After narrating this tradition the Author of Fotohaat says: This saying that Isa (a.s.) will recite prayers with the people at the time of his descension, is inconsistent with the past traditions saying: ‘The one who will recite prayers with the people is Mahdi’. Thereafter he says: The saying that people would be engaged in evening prayers at the time of Isa’s descension is inconsistent with the belief that, People would be engaged in morning prayers at the time of Isa’s descension.[[305]](#footnote-305)

Ibn Hajar says: What is apparent is this that Mahdi (a.t.f.s.)’s reappearance will take place before Isa’s descension, while it is said that it would occur after Isa’s descension.[[306]](#footnote-306)

Abul Hasan Aabari says: Abundant traditions with successive transmission have come at hand from Hazrat Mustafa (s.a.w.a.) that:

Mahdi will reappear; that Mahdi is from the Progeny of the Holy Prophet (s.a.w.a.); that Mahdi will rule for seven years; that Mahdi will fill the earth with justice: that Mahdi will reappear along with Isa (a.s.) that Isa will assist Imam Mahdi (a.t.f.s.) in killing Dajjaal at the Gate of Lud in Palestine; that Mahdi will lead this nation and Isa will pray behind Hazrat.

Ibn Hajar says: Abul Hasan’s statement that Mahdi would lead the prayers and Isa would stand behind him is substantiated by traditions as mentioned before. However Taftazani’s statement that Isa would lead Mahdi because of the former being superior to the latter and so Isa is more preferable and worthy is baseless. This is because Imam Mahdi (a.t.f.s.)’s Imamate (leadership) for Isa means that Isa will descend from the heavens so that he remains as a follower of our Holy Prophet and remains governed by his ‘Shariat’ (religious laws) and does not possess any independence for his own ‘Shariat’. Moreover the matter that Isa will follow someone from this nation (i.e. Mahdi) even though Isa may be more superior that the Imam whom he follows, is so explicit and clear that nothing remains ambiguous about it.

Besides, we can gather together these two sayings and say: Isa will first of all follow Mahdi in order that he manifests his motive and after that Mahdi will follow Isa so that he has had acted upon the essence of the principle.

Author says: Ibn Hajar’s objection and reply to Taftazani’s views should be reflected upon as the same is not concealed from our respected readers.

In the book of Kashf Suyuti has narrated in various ways that after descending, Isa would live for a period of forty years. Again Suyuti in his book E’alam says: ‘As explicitly mentioned by the scholars Isa will judge as per the Shariat of our Holy Prophet (s.a.w.a.). Traditions have come down in this regard and a consensus too prevails.[[307]](#footnote-307)

Author says: Traditions in this regard are numerous. In the third chapter of this book traditions have already been mentioned from Hafiz Ganji Shafaee which is compatible with this belief.

## Blessings of Imam Mahdi (a.t.f.s.)’s reappearance

Hakim Abu Abdullah (in his Mustadrak) relates that Abdullah ibn Abbas said: ‘During Imam Mahdi (a.t.f.s.)’s time the wild animals will live in peace and the earth would throw out its buried treasures.’

I asked: What are the earths buried treasures?

He replied: Pillars of gold and silver.

Hakim says: This is a tradition whose claim of transmission is correct but which has not been narrated by Muslim and Bukhaari.

Author says: The earth’s buried treasure refers to its mines.[[308]](#footnote-308)

Again, Hakim (in his Mustadrak) narrates from Osman ibn Sa’eed Muqarri (from his Sonan) who narrates from Huzaifa ibn Yaman that the Messenger of Allah (s.a.w.a.) said:

The inhabitants of the Sky, the birds, the beasts and the fish in the sea will be delighted by Imam Mahdi’s existence. During the period of Imam Mahdi’s rule water will be found abundantly, springs will flourish everywhere, the earth’s minerals will multiply, and the earth will throw out its treasure...[[309]](#footnote-309)

Yet again, Hakim (in his Mustadrak) narrates from Abu Sa’eed Khudri that the Messenger of Allah (s.a.w.a.) said:

A severe calamity whose severity has never been heard before will befall my nation so much so that things will turn miserable for my nation and the earth will become fraught with cruelty and oppression. The believers will fail to find any shelter for themselves, it will be then that Allah will raise a man from my Progeny who will fill the earth with justice and equity just as it was filled with tyranny and oppression. The residents of the heavens and earth will be satisfied with Imam Mahdi. The earth will not store its grain but emit it out and the sky too would not conserve its rain but would pour it. Mahdi would rule over the people for seven, eight or nine years. Allah would destine welfare and blessing to such an extent that those living would wish the dead to become alive.

Hakim says: This is a tradition whose claim of transmission is correct but has not been narrated by Muslim and Bukhaari.[[310]](#footnote-310)

Abu Noaim (from the book Manaaqeb of Mahdi) and Tabarani (from the book Mo’jam) narrates from Abu Sa’eed Khudri that the Messenger of Allah (s.a.w.a.) said:

During Imam Mahdi’s era my Nation will enjoy bounties which they had never enjoyed before. The sky will rain upon them while the earth too would not release anything from its vegetation but that it would throw them up.[[311]](#footnote-311)

Again, Abu Sa’eed Khudri says that the Messenger of Allah (s.a.w.a.) said:

Mahdi will reappear form my nation. Allah will resolve him as the saviour of the people. My nation will live in pleasure due to Imam Mahdi’s existence. Due to him, the animals too will live a laudable life. The earth will throw up its vegetation. Imam Mahdi will distribute wealth in a just manner.[[312]](#footnote-312)

Tabarani (in his Mua'jam) and Noaim ibn Hammaad (in book Fetan) narrate from Abu Sa’eed Khudri that the Messenger of Allah (s.a.w.a.) said:

During Mahdi’s era, my nation will enjoy such bounties whose like had never enjoyed before. The sky would descend rain upon them while the earth would not neglect anything from its vegetation but that it would throw them up. Wealth at that time would not have any value, so much so that a man will rise and say: O Mahdi grants me wealth’. Hazrat will reply: Take...[[313]](#footnote-313)

Abu Noaim Isfahaani (from the book Sefaat al-Mahdi) narrates from Abu Sa’eed Khudri that the Holy Prophet (s.a.w.a.) said:

The one who will act upon my ‘Sunnah’ (ways) will be the one who will reappear. The sky will send down its bounties and the earth too would throw up its blessings. The earth will be filled with justice just as it was filled with oppression[[314]](#footnote-314) Ibn Hajar narrates from Hakim (in his Saheeh) that the Messenger of Allah (s.a.w.a.) said: The inhabitants of the heaven and the earth love Mahdi. The earth will throw up its vegetation and will not keep it in store... Allah will favour the inhabitants of the earth with so much blessings and bounties that those alive would wish the dead ones to be alive[[315]](#footnote-315)

## Imam Mahdi (a.t.f.s.)’s Actions and Invitation

Noaim ibn Hammaad (in Fetan) narrates from Imam Mohammed Baqir (a.s.) that:

When corruption will be strife, Imam Mahdi will reappear in Mecca. At the moment he will have with him the Holy Prophet’s banner, sword, shirt and certain other signs. As soon as he finishes reciting the night prayers he will call out in a loud voice: O people! I remind you of that moment when you will be standing before your Lord while He will have completed the arguments: He has sent the Prophets, revealed the Books and commanded you not to set partners for Allah. Safeguard the obedience and submission of Allah and His Prophet. Whatever the Holy Quran brings to life, you too strive to bring them to life and whatever the Holy Quran dooms to death, you too strive for the same. Be my companion and Minster in virtuosity because the world is near annihilation and has bid farewell. I call you towards Allah and His Messenger that you act upon His Book, keep away falsehood and enliven the Holy Prophet’s ‘Sunnah’.

Mahdi will re-appear swiftly and suddenly like that autumn cloud along with three hundred and thirteen men equal to the number of the companions of ‘Badr’. At night he will be busy in worship and at day he will be like a roaring lion. Thus Allah will bring triumph for Imam Mahdi in the land of ‘Hejaz’. He (Mahdi) will set free those from Bani Hashim who would be in prison at that time. People with black flags will enter Kufa and will approach Mahdi for paying allegiance to him. Mahdi himself would send his armies to different corners of the world for the purpose of receiving allegiance. The oppressors will be vanquished and the inhabitants of the cities will surrender to Mahdi...[[316]](#footnote-316)

Abu Noaim (in Sefaat al-Mahdi) narrates from Abu Sa’eed Khudri that the Messenger of Allah (s.a.w.a.) said:

Someone from my Progeny will reappear who will be acting upon my ‘Sunnah’. Blessings will descend from the sky and the earth too would throw up its bounties. The earth will be filled with justice and equity just as it was filled with tyranny and oppression.[[317]](#footnote-317)

Abdullah ibn Athaa says: I told Imam Mohammad Baqir (a.s.): Inform me about the Qa’em (a.t.f.s.).

He replied:

I am not the Qa’em and the one whom you refer to is not the Qa’em.

I asked: How will be Imam Mahdi (a.t.f.s.)’s ways and policies?

He replied:

Like the Holy Prophet (s.a.w.a.)’s.[[318]](#footnote-318)

Noaim ibn Hammaad narrates from Ayesha that the Messenger of Allah (s.a.w.a.) said:

Mahdi is from my Progeny. He will fight for my Sunnah just as I strove (to prevent) revelation.[[319]](#footnote-319)

Ibn Hajar in his Sawaaeq (page 98) and the Author of Yanaabee’ al-Mawaddah (page 433) have narrated a tradition with almost the same contents.

Mohyiddin Arabi in al-Fotohaat al-Makkiyyah says: ‘Mahdi will act by virtue of Divine inspiration since the Holy Prophet (s.a.w.a.)’s canons will be revealed to Mahdi (a.t.f.s.) by inspiration just as the tradition:

المهدي يقفو علي اثري و لا يخطي

refers to this very matter.

Thus the Holy Prophet (s.a.w.a.) had made us realize that Imam Mahdi (a.t.f.s.) is the follower of the Holy Prophet (s.a.w.a.) and not a heretic. Besides he makes us realise that Imam Mahdi (a.t.f.s.) is an infallible. Such analogy is needed Inspite of being infallible and inspite of receiving inspiration from Almighty Allah. As a matter of fact, some of the researchers reckon analogy to be forbidden for all the divine men since the Holy Prophet (s.a.w.a.) can be witnessed for them. When the divine men doubt in any tradition or command they refer to the Holy Prophet (s.a.w.a.) and he in turn directly acquaints them with the truth. The Master of the affairs is needless of following any of the Imams, other than the Holy Prophet (s.a.w.a.).[[320]](#footnote-320)

## Imam Mahdi (a.t.f.s.)’s Virtuous Way

Abu Amr Osman ibn Sa’eed Muqarri (in his book Sonan) narrates from[[321]](#footnote-321) Huzaifa ibn Yamam that the Messenger of Allah (s.a.w.a.) said: ‘The inhabitants of the sky, the inhabitants of the earth, the birds, the beasts and the fish will become delighted by Imam Mahdi (a.t.f.s.)’s existence.[[322]](#footnote-322)

Abu Noaim (in Sefaat al-Mahdi) and Imam Ahmad (in Musnad) narrates from Abu Saeed Khudri that Messenger of Allah (s.a.w.a.) said:

I give you glad tidings about Mahdi... the inhabitants of the earth and the heavens will be satisfied with him.[[323]](#footnote-323)

Noaim ibn Hammaad (in Fetan) relates that Jaabir ibn Abdullah said: A person approached Imam Mohammad Baqir (a.s.) and said: Accept these five hundred dirhams as ‘Zakat’ on my wealth.

Imam Mohammad Baqir (a.s.) replied:

You may give those five hundred dirhams to your Muslim neighbours and to your Muslim brethren’s who are in distress. Thereafter Imam (a.s.) said: “When Mahdi, the ‘Qa’em; from my Progeny will reappear, he will distribute wealth equally and will treat the farmers with justice”.[[324]](#footnote-324)

Abu Amr Muqarri (in his Sonan) and Hafiz Na’eem ibn Hammaad (in Fetan) narrate that Kaab al-Abar said: His rule is neither unjust nor oppressive.[[325]](#footnote-325)

Ibn Hajar narrates from Ruyani, Tabarani and others that the Messenger of Allah (s.a.w.a.) said:

The inhabitants of the earth and sky and the birds are satisfied with Mahdi’s caliphate...[[326]](#footnote-326)

On page 99 of the same book, he has narrated from Ahmad and Mawardi a tradition with similar contents.

## Imam Mahdi (a.t.f.s.)’s Praiseworthy Morals

Haaris ibn Mughaira Nazri says: I asked Imam Husain ibn Ali (a.s.): By what signs should we recognise Imam Mahdi?

He replied: “By his calmness and dignity.”[[327]](#footnote-327) Hafiz Abu Mohammad Husain (in Masaabeeh) narrates that Ka’b al-Ahbaar said: “Like an Eagle with its wings folded, Imam Mahdi (a.t.f.s.) will be humble in front of Almighty Allah”.[[328]](#footnote-328)

Noaim ibn Hammaad (in Fetan) narrates from Taaoos that: Amongst the signs of Imam Mahdi (a.t.f.s.) is that he would be strict with his officials and generous and kind with the indigent.[[329]](#footnote-329)

Noaim ibn Hammaad (in Fetan) narrates that Abu Rumiyah said: Imam Mahdi (a.t.f.s.) will show kindness to the poor and will care for them.[[330]](#footnote-330)

Imam Husain ibn Ali (a.s.) says:

When Mahdi reappears nothing will judge between him and the Arab and the Quraish except the sword. For what reason do they make haste in Hazrat’s reappearance!? I swear by Allah that Mahdi will not wear but coarse and rough clothes and will eat but bread made of barley and death will be hidden beneath his sword.[[331]](#footnote-331)

## Religion will terminate in Imam Mahdi (a.t.f.s.)

The Author of Iqdud Dorar (chapter one) narrates from a group well versed in traditions namely Abul Qasim Tabarani, Abu Noaim Isfahaani, Abu Abdur Rahman ibn Abu Hatim and Abu Abdullah Noaim ibn Hammaad and others that Ameer al-Momineen Ali ibn Abi-Talib (a.s.) said: I asked the Holy Prophet (s.a.w.a.): ‘O Messenger of Allah! Is Mahdi from our Progeny or others?’

He (s.a.w.a.) replied:

“Certainly, he will be from us, Allah will terminate the Religion through Mahdi just as He Commenced it through us.

In the seventh chapter of the afore-said book, he narrates from the previous narrators that Ali ibn Abi Talib (a.s.) said: I asked the Holy Prophet (s.a.w.a.): “Is Mahdi from us, Progeny of Mohammad (s.a.w.a.) or from others?”

He (s.a.w.a.) replied:

Indeed, he will be from us, Allah will terminate the Religion through Mahdi just as He commenced it through us.

Hafiz Abu Bakr Baihaqi narrates from Ameerul Momeneen Ali ibn Abi Talib (a.s.) that the Messenger of Allah (s.a.w.a.) said:

“Mahdi is from our Progeny, Religion will end through him just as it commenced through us”.[[332]](#footnote-332)

Ibn Hajar has narrated from Abul Qasim Tabarani that the Messenger of Allah (s.a.w.a.) has said:

Mahdi is from us. Religion will end through him just as it commenced through us.[[333]](#footnote-333)

Tabarani says that the messenger of Allah (s.a.w.a.) said:

Mahdi is from our Progeny. Religion will end through him just as it commenced through us.[[334]](#footnote-334)

## The Jews and the Christians

Noaim ibn Hammaad (in Fetan) writes that Sulaiman ibn Isa said: ‘It has come down to me that the Ark of the Covenant will be taken out from the late Tabariah. The Ark will be carried and placed in from of Baitul Muqaddas when a group of Jews will witness it, they will surrender.[[335]](#footnote-335)

In the third chapter of the same book, the Author says: In some of the traditions it is stated; the reason why Imam Mahdi (a.t.f.s.) is called as Mahdi is because he will be directed towards the books of Torah and he would take them out from the mountains of Syria. He would invite the Jews towards the books and a congregation will submit themselves before the books of Torah.

The Author of Iqdud Dorar says: Abu Amr Madaaeni in his Sonan has said: ‘The reason why Imam Mahdi has been called as Mahdi is because he will be directed towards the mountain of Syria and will take out the books of Torah from it. He will argue and rationalise with the Jews by means of Torah and a congregation of Jews will surrender to him.’

The Author of Isaafur Raaghebeen says: ‘Mahdi will take out the Ark of the Covenant and the books of Torah from the cave of Anthakia and mountain of Syria respectively. He will argue with the Jews by means of Torah and a large number of the Jews will surrender to him.[[336]](#footnote-336)

The Author of Mishkaat al-Masaabeeh narrates from Abu Huraira that the Messenger of Allah (s.a.w.a.) said: Isa ibn Maryam (a.s.) will descend and will judge with justice. He will destroy the cross and will wipe out pork. He will nullify the ‘Jazia’ (tax), set free the young camels and will not ride upon them. He will eradicate enmity and will destroy grudge, hatred and jealousy.[[337]](#footnote-337)

Author says: That he will nullify the ‘Jazia’ perhaps refers to this point that all the people at that time would be following Religion of Islam just as destruction of the cross too is a metaphoric remark in this regard. Eradication of enmity, grudge, hatred and jealousy too may mean that these will be obviated between the Jews and Christian by the Blessings of Isa ibn Maryam’s descension.

## Manifestation of the Religion of Islam

Abul Hasan Rab’ee Maleki narrates from Huzaifa ibn Yaman that the Messenger of Allah (s.a.w.a.) while mentioning about Imam Mahdi (a.t.f.s.), his agnomen and place of allegiance says:

Allah will restore the Religion by means of Mahdi and will produce victories for him. Then none shall survive on the earth except those who says, لَا اِلٰهَ اِلَّا الله There is no god except Allah[[338]](#footnote-338)

Shaikh Mohyiddin Arabi writes about Mahdi and his ministers thus: Imam Mahdi (a.t.f.s.) will reappear when Religion would be on the decline. The one who would not accept will be killed and the one who would engage in debate with him will be defeated. He will so reveal the realities of Religion that the Holy Prophet (s.a.w.a.) been alive, he too would have judged in the same manner. He will eradicate the (false) Religions from the face of the earth. Then, except for the pure Religion, no other Religion would remain over the earth.[[339]](#footnote-339)

## Imam Mahdi (a.t.f.s.)’s reforms

Hazrat Ali ibn Moosa ar-Reza (a.s.) narrates from his father that

The Messenger of Allah (s.a.w.a.) while mentioning about the virtues of his Household and his ‘Meraj’ (ascension to Heaven) said: ‘I asked: O my Lord, who are my legatees?’ I heard a call saying, ‘O Mohammad! Your legatees are those whose names have been written on the enclosure of My throne.’ I looked and saw twelve lights. A green cover spread over each light and the Names of my legatees were transcribed on each of them, the first of them was Ali and the last, Mahdi.

I asked: ‘O Lord, Are they the legatees after me?’

I heard a call saying: ‘After you, they are My friends, chosen ones and proofs upon My creatures. They are your legatees. I swear by My Glory and Majesty that I will cleanse the earth from its tyranny by the hands of the last of the one who is Mahdi. I will make him conquer the East and West. I will make the wind submissive to him and the clouds under his subjugation. I will grant him power through some means and will help him by means of his own army. I will assist him through the Angels until he gains power over My Government and gathers the people towards My Tauheed (Monotheism). Thereafter, I will expand his kingdom and extend the days for my friends until the Day of Judgement.”[[340]](#footnote-340)

Abul Mu’aiyyed Muwaafiq ibn Ahmad Khwarazmi relates that Abu Sulaiman has said: I heard the Holy Prophet (s.a.w.a.) say:

‘The night when I was made to ascend to the heavens... (Hazrat mentioned partly about his ascension and its characteristics and about the virtues of his Progeny and his twelve legatees)... I heard a cry: ‘O Mohammad! Would you like to see your legatee?’

I said: ‘Yes’.

I was addressed: ‘Look towards the right of the ‘Arsh’ (Throne).’

The moment I cast my glance, I saw Ali, Fatemah, Hasan, Husain, Ali ibn Husain, Mohammad ibn Ali, Ja’far ibn Mohammad, Moosa ibn Ja’far, Ali ibn Moosa, Mohammad ibn Ali, Ali ibn Mohammad, Hasan ibn Ali and Mohammad ibn Hasan who appeared amongst them like sparkling star.

Later I was addressed:

O Mohammad! They are My Proofs upon My servants. They are your legatees and Mahdi who is the avenger of your Progeny is amongst them. I swear by My Glory and Majesty that Mahdi will take revenge from My enemies and will assist My friends.[[341]](#footnote-341)

Abu Noaim (in Sefaat al-Mahdi's narrates from Huzaifa ibn Yaman that the Messenger of Allah (s.a.w.a.) said:

“Woe to this nation because of its oppressive rulers. How they kill the believers and create fear in them leaving aside those who obey them. A believer is one who withholds himself from those who are good to him by tongue but weary of him by heart. Whenever Allah wills to hold Islam in high esteem, He will destroy the oppressor. Allah has Power over all things and He is able to rectify a nation gone corrupt.”

Thereafter the Holy Prophet (s.a.w.a.) said:

O Huzaifa! If there remains not more than a day from the life of this world, Allah will prolong that day to such an extent that a man from my Progeny will appear and rule. He will conduct important affairs and will manifest the Religion of Islam. Allah does not break His Promise and is quick in reckoning.[[342]](#footnote-342)

Ameerul Momeneen Ali ibn Abi Talib (a.s.) describing Imam Mahdi (a.t.f.s.) and his reforms, says:

There is no heresy but that Mahdi will uproot it and there is no ‘Sunnah’ (practice) but that he will enliven it.[[343]](#footnote-343)

Abu Noaim Isfahaani, Abul Qasim Tabarani, Abu Abdur Rahman ibn Abu Hatim, Abu Abdullah Noaim ibn Hammaad narrates from Ali ibn Abi Talib (a.s.) that the Messenger of Allah (s.a.w.a.) while mentioning about Imam Mahdi (a.t.f.s.) and the fact that Almighty Allah would peak the Religion at his hands said:

People will be delivered from the troubles due to Mahdi just as they found deliverance from polytheism through us. Due to him, Allah will make them intimate with each other after having been hostile (hostility of troubles) just as He make them intimate towards each other though after hostility and blasphemy.[[344]](#footnote-344)

Abdullah ibn Atha says: ‘I asked Imam Mohammad Baqir (a.s.) ‘When Imam Mahdi (a.t.f.s.) reappears what will be his modus operandi?’

He (a.s.) replied:

He will destroy the heresies which have been made customary before him, just as the Holy Prophet (s.a.w.a.) had done. Mahdi will present Islam in a new and fresh manner.[[345]](#footnote-345)

Ali ibn Abi Talib (a.s.) prophesies:

There is no heresy but that Mahdi will eradicate it and there is no ‘Sunnah’ (practice) too but that Mahdi will establish it...[[346]](#footnote-346)

Abu Bakr Baihaqi (in Ba’s wa Noshur), Ahmad ibn Hammaad (in Mustadrak) and Abu Noaim (in Sefaat al-Mahdi) all narrate from Abu Sa’eed Khudri that the Messenger of Allah (s.a.w.a.) said:

I give you glad tidings about Mahdi. He will reappear amongst my nation at the time when they will be in discord and war with each other. Then, Hazrat will fill the earth with equity and justice just as it was fraught with tyranny and oppression... Mahdi will fill the hearts of Mohammad’s nation with riches and make them free from want. His justice would embrace all of them...[[347]](#footnote-347)

Ameer-ul-Momenin Ali (a.s.) declares,

Mahdi will despatch his representative to various cities for establishing justice amongst the people. The wolves and sheep shall graze together. Children will play with the snakes and scorpions without being harmed. Evil will vanish and goodness will remain. People will cultivate about 750 grams and will reap about 525 kilograms as mentioned in the Holy Quran. Adultery, wine-drinking and usury will be uprooted. People will relish worship, divine laws, faith and socialising. Human life-span will lengthen, properties held in trust would be returned, trees will bear fruits, blessings will double, the wicked will be destroyed, the virtuous ones will remain and those having grudge against the Ahle Bait will be annihilated.[[348]](#footnote-348)

Noaim ibn Hammaad (in Fetan) narrates from Ja’far ibn Bishr Shami that (during Imam Mahdi’s era) injustice would be destroyed to such an extent that if something belonging to someone in hidden under a person’s tooth, we would extricate it and return it to its owners.[[349]](#footnote-349)

## Victories and Developments in Imam Mahdi (a.t.f.s.)’s Rule

Abul Hasan Maleki narrates from Huzaifa ibn Yaman that the Messenger of Allah (s.a.w.a.) said:

If there remains not more than a day from the life of this world, Allah will raise a man from my Progeny whose name will be the same as my name and his character will be the same as my character. Allah will revive the Religion through him and will establish victories for him. Except for those who say: There is no god but Allah لا اله الا الله nobody else would survive on the earth.[[350]](#footnote-350)

Abu Abdullah ibn Jauzi (in his Tareekh) narrates from Abdullah ibn Abbas that the Messenger of Allah (s.a.w.a.) said:

Four persons ruled over the entire earth – two of them from the believers and two from the unbelievers. The two believers were Zul-Qarnain and Hazrat Sulaiman (a.s.) and the two disbelievers were Bakht-un-Nasr and Namrood. Soon, a man from my Progeny will become the owner of the entire land.[[351]](#footnote-351)

It has come down in traditions that Imam Mahdi (a.t.f.s.) will become the owner of the East and the West.[[352]](#footnote-352)

Sa’eed ibn Jubair narrates from Ibn Abbas that the Messenger of Allah (s.a.w.a.) said:

There will be twelve Caliphs and successors after me who will be the Proofs of Allah upon His creatures. The first of them is Ali and the last is my son, Mahdi. Then Isa ibn Maryam will descend and will pray behind him. The earth will be resplendent by means of the Divine light and Mahdi’s rule will extend from East to West.[[353]](#footnote-353)

Abu Imamah Baheli narrates that the Holy Prophet (s.a.w.a.) said:

Mahdi will extract the treasures and will conquer the cities of the polytheists and infidels.[[354]](#footnote-354)

Again, Sa’eed ibn Jubair narrates from Ibn Abbas that the Messenger of Allah (s.a.w.a.) said:

If not more than a day remains from the life of this world, Allah will prolong that day until Mahdi who is from my offspring will reappear... The earth will illuminate by means of the Divine Light and Mahdi’s rule will spread over the East and West.[[355]](#footnote-355)

## The Period of Imam Mahdi (a.t.f.s.)’s Caliphate and Rule

Regarding the period of Imam Mahdi (a.t.f.s.)’s Caliphate and rule and the extent of his life numerous and diverse traditions are found, especially those which have come down from our Sunni brethren.

Abu Dawood has narrated that Imam Mahdi (a.t.f.s.) shall rule for a period of seven years. Tirmizi has narrated that this rule will be for five, seven or nine years. Ibn Maaja too has narrated the same. Haakim has narrated in Isaafur Raaghebeen that Imam Mahdi (a.t.f.s.) will rule for seven or nine years. However Ibn Hahar has mentioned only seven years (and not nine).

It has been narrated that Tabaraani and Bazzaaz that Imam Mahdi (a.t.f.s.) shall live for seven, eight or maximum nine years. It is narrated for Maawardi and Ahmad that Hazrat shall live for five, seven, eight or nine years and after him there will be no goodness left. Some of the traditions mention Imam Mahdi (a.t.f.s.)’s rule to extent for twenty years just as the Author of Iqdud Dorar has narrated the same from Abu Noaim and Tabaraani. Moreover the Author of Iqdud Dorar has narrated form Noaim ibn Hammaad that Imam Mahdi (a.t.f.s.) would survive for forty years. However, traditions which mention Imam Mahdi’s life to last for seven years are plenty and exceed others. Some traditions mention that Imam Mahdi (a.t.f.s.) will rule for seven years where each year would be equal to twenty years of our reckoning. That is to say, in each year, Imam Mahdi (a.t.f.s.) will perform his rectification task and Islamic teaching for a period of twenty years. Some traditions mention that he would rule for ten years. The sayings of ‘Ulema’ (learned scholars) in this regard are diverse. Some have said: Doubts have arisen from the narrator and the proof of this view is Tirmizi’s statement that: ‘It is due to the narrator’s doubt’

The Author of Isaafur Raaghebeen says: Most of the traditions mention Imam Mahdi (a.t.f.s.)’s rule to last for seven years and with regards to seven to nine years it is doubtful.[[356]](#footnote-356)

One tradition mentions Hazrat’s rule to last for six years. Ibn Hajar says: ‘The matter on which traditions are in agreement with each other is that Imam Mahdi (a.t.f.s.) will undoubtedly rule for seven years. He has also narrated from Abul Hasan Aabori that abandoned and authentic traditions indicate that Imam Mahdi (a.t.f.s.) will rule for seven years.

The Author’s view is that Abul Hasan Aabori’s statement is more clear and acceptable. In his opinion, there exists a great virtue for Mahdi and that is within this short period, he will rise for the Religions and worldly reforms just as his great grandfather, the Holy Prophet (s.a.w.a.) revolted within a period of eight years i.e. in the second year of Hijrat.

One tradition mentions the period of Imam Mahdi (a.t.f.s.)’s rule to be more than what was mentioned. Another tradition states that Imam Mahdi (a.t.f.s.) would rule for forty years. Yet another tradition mentions twenty-one years and still other states fourteen years.[[357]](#footnote-357)

Ibn Hajar Asqalaani in Alaamaat Mahdi Muntazar says: Traditions mentioning the seven-year period of Imam Mahdi’s rule are more in number and more famous. Assuming the correctness of all the traditions we can conclude from all of them that: Traditions which mention forty years refer to the period of his rule. Traditions which mention seven, eight or nine years refer to the last degree of manifestation of his rule and power. Moreover, traditions which mention twenty of fourteen years refer to the average limit of the rule.

The Author says; The reason for the differences in traditions in this regard may be that the reality of this matter and the duration of Imam Mahdi (a.t.f.s.)’s rule should not be known (like the time of his Reappearance) i.e. to draw one’s attention towards all sides and he longs for Imam Mahdi (a.t.f.s.)’s victory and rule for a maximum period of time although the seven-year period is preferable.

## Conclusion - The number and place of Imam Mahdi (a.t.f.s.)’s Helpers

Asbagh ibn Nobatah says: Ameer-ul-Momenin Ali (a.s.) recited a Sermon and mentioned therein something about the Reappearance of Imam Mahdi (a.t.f.s.) and his helpers. Abu Khalid Halabi or Kabuli said: ‘O Ali, inform us about some of his qualities.’

He replied:

In character and appearance he resembles the Holy Prophet (s.a.w.a.) the most. Should I inform you about the helpers? They said: Yes, O Amir-al-Momenin.

He replied: I heard the Messenger of Allah (s.a.w.a.) say: “The first of them would be from Basra and the last of them from Yamamah.” Thereafter Hazrat began to count Imam Mahdi (a.t.f.s.)’s companions (people were crying while Ali (a.s.) was saying): “Two from Basra, one from Ahwaz, one from Mina, one from Shushtar, one from Ahwas, one from Duraq, four persons namely Ali, Ahmed, Abdullah and Ja’far from Baastan, two by the names of Muhammad and Hasan from Amman, two -Shaddad and Shadid from Siraf, three persons – Hafs, Yaqub and Ali from Shiraz, four persons – Moosa, Ali, Abdullah and Ghalafan from Esfahan, one by the name of Yahya from Abdah, one by the name of Dawood from Maraj or A’raj, one by the name of Abdullah from Karaj, one by the name of Qadeem from Burujerd, one by the name of Abdur Razzak from Nahawand, two persons -Abdullah and Abdus-Samad from Dainul, three people -Ja’far, Ishaq and Moosa from Hamadan, two persons –whose names are similar to the names of Holy Prophet’s Ahle Bait – from Qum, one by the name of Darid and five others whose names are similar to the names of Ashab-e-Kahf from Khurasan, one from Aamol, one person from Jorjan, one from Herat, one from Balk, one from Qarah, one from A’ane, one person from Damghan, one from Sarkhas, three from Saiyar, one from Savah, one person from Samarkand, twenty-four persons from Taaleqan – They are the same ones about whom the Holy Prophet (s.a.w.a.) said: In Khurasan, treasures can be found which are not gold or silver. But they are men whom Almighty Allah and His Prophet (s.a.w.a.) will gather together – two from Qazvin, one from Fars, one from Abhar, one from Birjan, one from Shakh, one from Sareeh, one from Ardabil, one from Morad, one from Tadammor, one from Armani, three from Maragha, one from Khuee, one from Salmas, one from Badlees, one from Nasur, one from Barkari, one from Sarkhis, one from Munarjerd, one from Qaliqala, three form Waseth, ten persons from Baghdad, four from Waseth, ten from Qaadsiyah, one from Suran, one from Serat, one from Nael, one from Saidah, one person from Jurjan, one from Qusur, one from Anbaar, one from Akbarah, one from Hananeh, one from Tabuk one from Jaamedah, three from Abadan, six from Hadisah Musel, one from Mosul, one from Maqlasaya, one from Naasebeen, one from Arwan one from Faraqeen, one from Aamed, one from Raa’s-ul-Ain, one from Reqqaah, one from Haran, one from Bales, one from Qabeeh, one from Tartus, one from Qasr, one from Adneh, one from Hamari, one from Arar, one from Quires, one from Anthakia, three from Halab, two persons from Hams, four from Damascus, one from Syria, one from Qaswan, one from Qaimut, one from Sur, one from Karaj, one from Dakar, one from Aamer, one from Azrah, two from Baitul Muqaddas, one from Ramallah, one from Bales, two from Acca, one from Arafat, one from Asqalan, one from Gazah, four from Fasath, one from Qaramis, one from Damyath, one from Mahaleh, one from Askanderiyeh, one from Barqah, one from Tanjah, one from Afranjah, one from Qirwan, five from Sus Aqsa, two from Qirus, three from Jamim, one from Qus, one from Aden, one from Alali, ten from Medina, four from Mecca, one from Ta’if, one from Dair, one from Shirwan, one from Zubaid, ten from Saru, one from Ahsah, one from Qateef, one from Hajar and one from Yamameh.

Imam Ali (a.s.) said:

The Holy Prophet (s.a.w.a.) counted them to me until they became 313 in number, equal to the companions of ‘Badr’. Allah will gather them from the East and West and place them near the Holy Ka’aba by the wink of an eye. When the people of Mecca will witness this, they will say: ‘Sufyani has gathered us around himself. After coming in contact with the people of Mecca they will see a group gathered around the ‘Holy Kaaba’ and the darkness and gloom will have departed from them and the dawn of hope ascended and they will tell each other: Salvation (perhaps meaning to say that we have found salvation). The noble people will watch and their rulers will go in deep thought.

Ameer-ul-Momenin (a.s.) said:

As if I am seeing them – their appearance, height, physique, face, beauty and clothes are all one and the same. As though they are in search of something which they have lost and are now thoughtful and perplexed over this matter until a person who resembles the Prophet the most in appearance, appears before them from behind the curtain of the Holy Kaaba. They will ask him: ‘Are you the Mahdi? He will reply: Yes, I am the Promised Mahdi. ‘Thereafter Hazrat will address them as such: ‘Pay allegiance to me with regards to forty qualities and enter into a covenant with me with regards to ten qualities.

Annaf said: ‘O Ali what are those qualities?’ he replied:

“They will swear allegiance that they will not steal, commit adultery, kill someone unjustly, defame the honour of a respectable person, abuse a Muslim, swarm a house, mount on a thin and weak animal, decorate themselves falsely (wear gold), wear fur, silk, clogs, obstruct the path for anyone, commit injustice to the orphans, play tricks and deceit anyone, using the wealth of the orphans, homosexuality, drink wine, commit treason in trust, breach the promises, hoard wheat and barley, kill someone who seeks refuge in him, pursue the defeated, shed blood unjustly and embark on killing the injured one. Moreover one should wear coarse garments, consider the ground as one’s pillow, eat bread made out of barley, be satisfied with whatever he receives (even if meagre), participate in ‘Jihad’ (Holy war) the way it should be done, smell musk and other good fragrances, avoid impurity...”

## Second Conclusion – References

Amongst the things to be necessarily mentioned are the names of books and authors – the sources from which we have narrated the traditions in the book ‘Al-Mahdi’. This is to enable us give the authors their due and that the respected readers may gain self-satisfaction.

The following are the references of the book ‘Al-Mahdi’.

1. Isaafur Raaghebeen is about the virtues of the Holy Prophet (s.a.w.a.) and his Ahle Bait (a.s.). It’s written by Shaikh Mohammad Saban who died in the year 1206.

2. Jaameul Lalif is about the excellence of Mecca and the construction of the Holy Mosque. Its Author is Allama Shaikh Jamaluddin Mohammad Jaarullah ibn Mohammed ibn Nuruddin ibn Abu Bakr ibn Ali Zahiray Qureshi Makhzumi. This book was written in the year 950 Hijri and was printed in the year 1276 in the printing-house of Dar Ehyail Ketaabil Arabiyya.

3. Commentary (Sharh) on Nahjul Balagha written by a leading personality in literacy and history by the name of Shaikh Izzuddin Abu Hamed Abdul Hamid ibn Hebatullah Madaaeni famous as Ibne Abil Hadeed who died in the year 655 Hijri. This book has been printed in four volumes in Daarul Ketaabil Arabiyya in Egypt.

4. Saheeh Bukhaari, written by a leading traditionalist Abu Abdullah Mohammad ibn Ismail ibn Ibrahim ibn Moghaira who died in the year 256 Hijri. This book has been printed in the year 1312 A.H. in the publishing house of Maimaniya in Egypt.

5. Saheeh Sonan Mustafa, written by a leading traditionalist Abu Dawood Sulaiman ibn Asha’r Sajastaani who dies in the year 357 Hijri.

6. Saheeh Tirmizi – written by Abu Isa Mohammad ibn Surah who died in the year 278 Hijri. This book was printed in the year 1310 at Lucknow in India.

7. As-Sawaaeq al-Mohreqa – written by Shaikh Shahabuddin Ahmad ibn Hajar Haisami Makki against Shiaism. He died in the year 974 Hijri in Mecca. This book was printed in Egypt in the year 1933.

8. Iqdud Dorar – written about the Awaited Imam by the great scholar Abu Bakr Shaikh Jamaluddin Yusuf ibn Yahya ibn Ali ibn Abdul Aziz ibn Ali Moqaddasi, Shafa’ee, Salmi, Damashqi who finished writing this book in the year 658 A.H. This book is the best and the most comprehensive book written by a Sunni in this regard. I have not come across the printed script of this book and perhaps it may not have been printed at all.

Verily, two copies are present in the library of Hazrat Ali ibn Moosa ar-Reza (a.s.) where one of them had been written in the year 953 A.H.

Another copy of this book is present in the library of the leader of traditionalist’s viz. Mirza Mohammad Husain Noori Tabarsi (died in 1320 A.H.) just as can be known from his book Kashful-Astaar.

Yet another copy can be found in the Library of our leader Sayed Shahabuddin Mar’ashi Najafi as he himself informed me about the same.

Another copy is present in the library of our Master Abul Majeed Mohammad Reza Isfahaani. This is the same copy on which we have relied and narrated from but was not devoid of errors. In the book Dorarul Musawweyah, (as indicated in the preface of this book) he ascribes the book Iqdud Dorar to Sayed Ali ibn Shahaab Hamadani. However this is apparently a mistake because I have never come across anyone ascribing this book to the afore-said Sayed. Verily, the book Mawaddatul Qurbaa belongs to the afore­mentioned Sayyed.

From the last portion of the book Yanaabee’ al-Mawaddah and the book Ghaayatul Maraam it appears that Abu Abdullah Ganji in his book ‘Al-Bayaan Fee Akhbar Saahebaz Zamaan’ and the ‘Kefaayatut Taalib fee Fazaaele’ Ali ibn Abi Talib (a.s) narrates some of his collections from the book ‘Iqdud Dorar’.

9. The book ‘al-Fotohaat al-Islamiyyah’ after ‘al-Fotohat al-Nabawiyya’ – written by the scholar Sayed Ahmad Zaini Dehlan a ‘Mujtahid’ (expert in Islamic jurisprudence) of Mecca who died in the year 1304 A.H. This book has been published in two parts in the publishing house of Mustafa Mohammad in Egypt.

10. The book ‘al-Fotohaat al-Makkiyyah’ written by the mystic scholar and researcher Shaikh Abu Abdullah Mohyiddin Mohammad ibn Ali famous as Ibn Arabi Haatemi Taaee. Truly, this book is a useful book in its own field and I don’t think there exits another of its kind. This book has been printed in Egypt in Daarul Ketaab al-Arabiyya al-Kubra publishing house.

11. The book ‘Kashfuz Zononan Asami al-Kutub wal-Funoon’. As it can be judged from its name, this book is majestic in its own field. It has been written by the scholar Mulla ketaab chalabi who died in the year 1067 A.H. This book was printed in Daarul Sa’adeh in two volumes.

12. The book ‘Mafaatihul Ghaib’ is a famous exegesis written by the research scholar Mohammad Fakhruddin Razi who died in the year 606 A.H. This book was printed in eight volumes in the publishing house of ‘Aamera’ in the year 1308 A.H. The exegesis of Abu Saud too has been printed in the margin of this exegesis.

13. Mufradaat al-Quran – written by the research scholar Abul Qasim Husain ibn Mohammad ibn Mufazzal famous as Raagheb Isfahaani who died in the year 502 A.H. This book has been printed in the margin of Nihaya of Ibn Athir in Egypt.

14. Noor al-Absaar written about the virtues of Ahle Bait of the Holy Prophet (s.a.w.a.). It has been written by the scholar Sayyed Mo’min ibn Hasan Shablanji who died in the year 1208 A.H. This book was printed in the year 1304 A.H. in Egypt in the Usmaani printing house.

15. The book Nehaayaa which is on the subject of explanation of words used in traditions and Quran and is written by the research scholar and lexicographic Abus Saadaat Mubarak ibn Mohammad ibn Mohammad Jauzi well-known as ibn Athir who died in the year 606 A.H. This book has been printed in four volumes in the publishing house of ‘Khairiyah’ in Egypt. 16 Nahjul Balagha – compiled by Allama Sharif Razi Mohammad ibn Abu Ahmad Musavi who was the chief of the learned in Baghdad. In this book, he has collected the sermons, letters and aphorisms of Ameerul Momeneen Ali ibn Abi Talib (a.s.) This book has been printed into three parts in one volume in the printing house of ‘Esteqamah’ in Egypt. Shaikh Mohammad Abdoh who was the ‘Mufti’ (Judge) of Egypt, Shaikh Mohyiddin and Mohammad Abdul Hameed who was the professor of Al-Azhar has written a commentary on this book.

17. The Magazine Hodal Islam which is printed weekly in Egypt under the guidance of Mohammad Ahmad Sairafi and a number of scholars of Egypt have given their share of contribution to this magazine. Undoubtedly this magazine is a religious magazine and is rarity in its field. It is being published since 1354 A.H. and still continues.

18. The book Yanaabee’ al-Mawaddah fee Mawaddat zul Qurba – written by the mystic scholar Shaikh Sulaiman ibn Khwaja Kalan Husiani Balkhi Qunduzi who died in the year 1294 A.H. This Book was printed in the publishing house of Akhtar.

1. A Motawaatir tradition is a tradition where all classes of its narrators – right from the time of the Holy Prophet (s.a.w.a.) till the last – are in such great number that one is bound to accept its authenticity. On the other hand a ‘Mustafeza’ tradition is a tradition which even though does not possess the level of certainty and authenticity of a ‘Motawaatir’ tradition, yet enjoys a high level of credibility. [↑](#footnote-ref-1)
2. As-Sawaaeq al-Mohreqah, p. 99 [↑](#footnote-ref-2)
3. Noorul Absaar, p. 231 [↑](#footnote-ref-3)
4. Al-Fotuhaat al-Islaamiyah, vol. 2, p. 322 [↑](#footnote-ref-4)
5. Ibid. [↑](#footnote-ref-5)
6. Suyuti writes: According to Bukhaari and Muslim a tradition can be considered to be a true tradition if its transmission leads to one of the famous companions where two people narrate from him. Thereafter he says: “This is the first measure of correctness and such kind of traditions does not exceed even one thousand. (Al-Haavi-l-Fatavi, p. 114) [↑](#footnote-ref-6)
7. Nahjul Balagha, Maxims, No. 205. [↑](#footnote-ref-7)
8. Surah Qasas, Ayat 5. [↑](#footnote-ref-8)
9. Sharh-e-Nahjul Balagha, vol. 4, p. 329. [↑](#footnote-ref-9)
10. As-Sawaaeq al-Mohreqah, p. 16 [↑](#footnote-ref-10)
11. Tafseer-e-Ruh-al-Ma’ani, vol. 25, p. 95 interprets the afore­said verse as follows: What is famous is that Isa (a.s.) will descend in Damascus with people busy in their morning prayers. The Imam will stand behind and he is the Mahdi. Thereafter Isa will give preference to him and will pray while standing behind him. He will then say – People have not stood up but only for thee. Tafseer-e-Seraj-ul-Munir, Vol.3, p. 462 too has interpreted the verse in the same manner without specifying the name of Imam Mahdi. Noor al-Absaar too (on, p. 146) has narrated from the book of Ganji the same as Ibn Hajar [↑](#footnote-ref-11)
12. Surah Tauba (9), verse 33 [↑](#footnote-ref-12)
13. Noorul Absaar, p. 228 [↑](#footnote-ref-13)
14. Hammuee in Faraaedus Simtain Chapter 31 has mentioned in this regard a tradition narrated by Ibn Abbas from the Holy Prophet (s.a.w.a.). Nasaye-al-Kaafiya, p. 24 [↑](#footnote-ref-14)
15. Surah Baqarah (2), verse 2 [↑](#footnote-ref-15)
16. Surah Mujadelah (58), verse 22. Yanaabaul Mawaddah, p. 443 [↑](#footnote-ref-16)
17. Surah Shoa’raa (26), verse no-4, Ibid p. 448 [↑](#footnote-ref-17)
18. Surah Noor (24), verse 55 [↑](#footnote-ref-18)
19. In Tafseer Raazi, vol. 1, p. 166 too, the verse of (الَّذِیۡنَ یُؤْمِنُوۡنَ بِالْغَیۡبِ) has been interpreted in a similar manner. [↑](#footnote-ref-19)
20. It is narrated in Arful Wardi, p. 57 from the Tafseer of Ibn Jurair from Sadi that in interpreting the verse

    وَمَنْ اَظْلَمُ مِمَّنۡ مَّنَعَ مَسٰجِدَ اللہِ اَنۡ یُّذْکَرَ فِیۡہَا اسْمُہٗ وَسَعٰی فِیۡ خَرَابِہَا ؕ اُولٰٓئِکَ مَا کَانَ لَہُمْ اَنۡ یَّدْخُلُوۡہَاۤ اِلَّا خَآئِفِیۡنَ ۬ؕ لَہُمْ فِی الدُّنْیَا خِزْیٌ...

    he says: By unjust people and debarers who disallowed the taking the name of Allah (s.w.t.) in the Mosques and the exerters who strived to ruin them is meant the Romans. And by decree of the verse, they are those who would not enter Baitul Muqaddas (Jerusalem) but with fear and anxiety from being killed or paving the “Jazia” (tax). Thereafter he says however their ‘خزي’ (despite) which is referred to in this verse will be at that time when Imam Mahdi (a.t.f.s.) shall reappear and gain victory over Constantinople. Then they will kill him and this very act shall be their despise: [↑](#footnote-ref-20)
21. Sonan Abi Dawood, vol. 4, p. 87 [↑](#footnote-ref-21)
22. The same has been narrated in Arful Wardi p. 58 from Ahmad (Ibn Hanbal), Abu Dawood and Tirmizi. [↑](#footnote-ref-22)
23. Ibid. [↑](#footnote-ref-23)
24. Sonan-e-Tirmizi, vol. 2, p. 270 [↑](#footnote-ref-24)
25. Suyuti in Arful Wardi, p. 64 and Jaame’ Sagheer, vol. 2, p. 277 tradition No. 7491 too have narrated the same and add that this person (i.e. Imam Mahdi) shall become a Master of the hills of Deylam and Constantinople. The same can be found in Noor al-Absaar, p. 148. Thereafter he writes: “These are the words of Hafiz Abu Noaim and he says that the person mentioned in the tradition is none other than ‘Mahdi’. [↑](#footnote-ref-25)
26. As-Sawaaeq, p. 97. [↑](#footnote-ref-26)
27. Arful Wardi, p. 59 – narrated from Ibn Abu-Shaiba and the aforesaid names and Jaame’ Sagheer, vol. 2, p. 377, Tradition No. 1489. [↑](#footnote-ref-27)
28. Ibid. [↑](#footnote-ref-28)
29. The same has been narrated in Arful Wardi, p. 59. Also on p. 62 it is narrated from Tabarani and Abu Noaim Esfahaani and they from Abu Saeed Khudri who said: ‘I heard the Holy Prophet (s.a.w.a.) saying: “There shall come a man from my Progeny who will speak in accordance with my ‘Sunnah’. Allah Almighty shall send rain for him and the earth will throw out its bounties. He will fill the earth with equity and justice just as it had been filled with cruelty and oppression.’ Also, on, p. 63 it is narrated from Ahmad Ibn Hanbal and Abu Noaim who narrates from Abu Saeed Khudri that the Holy Prophet (s.a.w.a.) has said: ‘The world shall not cease to exist until a person from my progeny shall come and rule and he will fill the earth with equity and justice just as it would be fraught with cruelty and oppression.’ [↑](#footnote-ref-29)
30. Noorul Absaar, p. 229 [↑](#footnote-ref-30)
31. Arful Wardi, p. 62 [↑](#footnote-ref-31)
32. Es’aafur Raaghebeen, p. 151, Noorul Absaar, p. 151 [↑](#footnote-ref-32)
33. Noorul Absaar, p. 151 [↑](#footnote-ref-33)
34. Yanaabiul Mawaddah, p. 432. Arful Wardi, p. 74 [↑](#footnote-ref-34)
35. Yanaabiul Mawaddah, p. 432. [↑](#footnote-ref-35)
36. Yanaabiul Mawaddah, p. 432. On, p. 65 of Arful Wardi it is narrated from Haakem who narrates from Abu Saeed that the Holy Prophet (s.a.w.a.) has said: “A severe calamity shall befall my nation at the end of the ‘appointed time’, by the hands of the rulers of their time such that life shall become difficult for them. Then Allah the Almighty shall manifest a person from my progeny who shall fill the earth with equity and justice just as it had been filled with cruelty and oppression.’ [↑](#footnote-ref-36)
37. Yanaabiul Mawaddah, p. 440. Ibn Abi Shaiba, Noaim ibn Hammaad, Ibn Maaja and Abu Noaim have narrated from Ibn Masood who said: I was in the presence of the Holy Prophet (s.a.w.a.) when a group of youngsters from Bam-Has him appeared before us. When the Holy Prophet (s.a.w.a.) saw them, his eyes filled with tears and his face paled. I said: “O Prophet, I see that you are sad.” He replied: We are a family for whom Allah has preferred the next world over this world. After me, my Ahle Bait (a.s.) shall be subjected to persecution by the people until a group from the East will appear with black flags. Then, they shall wish to reign but others will stand in their way. Later, they will fight and win and will receive what they desired. But they will refuse to accept and entrust it to a person from my progeny who shall fill the earth with justice just as it would be filled with oppression.

    So anyone who perceives the situation of that time will join them even if he has to crawl on ice. [↑](#footnote-ref-37)
38. Yanaabiul Mawaddah, p. 447. In Arful Wardi (page 83) a narration has come from Fawaa’ed-ul-Akhbar of Abu Bakr Es’aaf that the Holy Prophet (s.a.w.a.) has said: “The one who reckons Dajjaal to be false has surely become a disbeliever and the one who thinks Imam Mahdi to be false has surely become a disbeliever.” [↑](#footnote-ref-38)
39. Nahjul Balagha, Sermon 91

    The author of Arful Wardi on, p. 73 has also narrated almost the same contents. [↑](#footnote-ref-39)
40. Sharh-e-Nahjul Balagha, vol. 2, p. 178 [↑](#footnote-ref-40)
41. Nahjul Balagha, Sermon 148 [↑](#footnote-ref-41)
42. Sharh-e-Nahjul Balagha, vol. 2, p. 436 [↑](#footnote-ref-42)
43. Nahjul Balagha, Sermon 180 [↑](#footnote-ref-43)
44. Sharh-e-Nahjul Balagha, vol. 2, p. 535 [↑](#footnote-ref-44)
45. Yanabeeul Mawaddah, p. 467 Ibn Abil Hadeed in the first volume on, p. 93 writes: (And Hazrat at the end of his sermon says: ‘It shall end in us, not you.’ – reference is made to Imam Mahdi, the Awaited one who shall appear in the last era and most of the scholars of hadees are of the opinion that he is from the offspring of Fatemah (a.s.). Mu’tazalites do not deny his existence. They have mentioned him in their books and their Sheikhs too have acknowledged him. Then, after a few more words he says – Qazi-ul-Quza’at (Supreme Judge) narrates from Kafi-ul-Kafa’at Abul Qaasim Isma’il ibn Eba’ad whose reference is connected to Ali that Hazrat himself said: He is from me offspring of Husain (a.s.). He shall possess a broad forehead, a protracted nose, a broad stomach and broad thighs. His front teeth will be separated from each other and on his right cheek will appear a spot. Ibn Abil Hadeed continues: This tradition has also been narrated by Abdullah ibn Qutiba in his book Al-Gharib. [↑](#footnote-ref-45)
46. Al-Futoohat-al-Makkiyyah, vol. 3, p. 366 [↑](#footnote-ref-46)
47. Yanaabeeul Mawaddah, p. 410 [↑](#footnote-ref-47)
48. Ibid., p. 432 [↑](#footnote-ref-48)
49. al-Nehaya, vol. 4, p. 359. Also Taj-al-Urus, vol. 10, p. 408 and Lesaan-ul-Arab, vol. 20, p. 229 have narrated the same. Abu Ummraani has narrated in his Sonan from Ibn Shudab that: The reason that he has been named as ‘Imam Mahdi’ is that he is being guided. He shall bring out the, Pages of Torah from the hills of Syria and shall argue with the Jews through them. Then a few amongst them become Muslims. Arful Wardi, p. 81. [↑](#footnote-ref-49)
50. vol. 2, p. 322. [↑](#footnote-ref-50)
51. Sharh-e-Nahjul Balagha, vol. 1, p. 535. [↑](#footnote-ref-51)
52. Yanaabeeul Mawaddah, p. 438 [↑](#footnote-ref-52)
53. Ibid., p. 439 [↑](#footnote-ref-53)
54. Ibid., p. 454 [↑](#footnote-ref-54)
55. vol. 3, p. 366. [↑](#footnote-ref-55)
56. p. 416 [↑](#footnote-ref-56)
57. Yanaabeeul Mawaddah, p. 466. [↑](#footnote-ref-57)
58. Ibid; p. 461 [↑](#footnote-ref-58)
59. Ibid. [↑](#footnote-ref-59)
60. Ibid. p. 468 [↑](#footnote-ref-60)
61. Ibid. p. 474 [↑](#footnote-ref-61)
62. Mataalib-us-S’ol, chap. 12 [↑](#footnote-ref-62)
63. Iqdud Dorar, Sec. 4, Chap. 1 [↑](#footnote-ref-63)
64. Sonan-e-Tirmizi, p. 270 [↑](#footnote-ref-64)
65. Iqdud Dorar, Chap. 1 [↑](#footnote-ref-65)
66. Ibid, Chap. 3, narrating from the book Sefaat al-Mahdi of Haafiz Abu Noaim [↑](#footnote-ref-66)
67. Fusoolul Mohimma, Ibn Sabbagh al-Maleki. [↑](#footnote-ref-67)
68. Yanaabiul Mawaddah, p. 433 narrating from Jawaaherul Aqdain. [↑](#footnote-ref-68)
69. A similar tradition to this effect has come in Arful Wardi, p. 65 narrated from Ibn Sireen. [↑](#footnote-ref-69)
70. The author of Arful Wardi too has narrated the views of Qurtubi on, p. 86 of his afore-said book. Thereafter he has mentioned the identical views of Ibn Kathir in the explanation of the afore-mentioned tradition. Later he writes: Qurtabi says – The chain of transmitters of this tradition is weak and the traditions which have come from the Holy Prophet (s.a.w.a.) about Imam Mahdi (a.t.f.s.) and (the fact) that he is from the progeny of the Holy Prophet (s.a.w.a.) and Fatemah (s.a.) are more firm and sound than this tradition. Thus one has to judge in accordance with them and not others. He further writes: Abul Hasan Muhammad ibn Husain ibn Ibrahim ibn Aasim Sehri says – With respect to the overwhelming number of transmitters with regard to the tradition of the Holy Prophet (s.a.w.a.) we have to admit that it is on a wide scale. The tradition is as follows: Imam Mahdi (a.t.f.s.) shall come and he is from my progeny.... He is someone other than Isa ibn Maryam. Rather Isa will pray along with him and assist him in the killing of Dajjaal. [↑](#footnote-ref-70)
71. “For the one who is a neighbour to the Mosque there is no Salat except in the Mosque”. Its esoteric interpretation will be as such: If a person does not perform his Salat in Mosque his Salat will not be perfect one, and not that there is no Salat for him at all. [↑](#footnote-ref-71)
72. Yanaabeeul Mawaddah, p. 434 [↑](#footnote-ref-72)
73. Iqdud Dorar, Ch. 1 [↑](#footnote-ref-73)
74. Iqdud Dorar, Ch. 1. [↑](#footnote-ref-74)
75. A tradition similar to this has been narrated in Arful Wardi on, p. 78 but in this version – Omar entered the Public Treasury and said: I swear by Allah that I do not know whether I should leave aside the public treasury and all the arms and wealth that it contains or that I should distribute them in the way of God... And on, p. 73 it is mentioned that Ali (a.s.) said: Mahdi is from me, from the Quraish. [↑](#footnote-ref-75)
76. In Kanzul Ummaal vol. 7, p. 186 and Arful Wardi, p. 58 the same has been narrated from Ahmad, Maawardi and Abu Noaim. Also, Suyuti in Arful Wardi, p. 79 writes: ‘Ka’ab says – Imam Mahdi is not but from the tribe of Quraish and Caliphate is not but in them.’ [↑](#footnote-ref-76)
77. We were the residents of Mecca from Quraish and it was due to us that the tribe of Quraish was called by this name. [↑](#footnote-ref-77)
78. O speaker who investigates us in front of Amr; is there any way for us to be faithful to you? [↑](#footnote-ref-78)
79. Iqdud Dorar, Ch. 1. [↑](#footnote-ref-79)
80. Your father قصي was named as مجمع (gatherer) because Almighty Allah gathered the tribe of ‘Fehr’ through him. [↑](#footnote-ref-80)
81. Iqdud Dorar, Ch. 7 [↑](#footnote-ref-81)
82. Iqdud Dorar, Ch.4 Sec. 3 [↑](#footnote-ref-82)
83. Sabaaek al-Zahab [↑](#footnote-ref-83)
84. Tabaqatof Muhammad Ibn Saad [↑](#footnote-ref-84)
85. Ibid. [↑](#footnote-ref-85)
86. Sonan-e-Abi Dawood, vol. 4, p. 87 [↑](#footnote-ref-86)
87. Ibid. p. 81 [↑](#footnote-ref-87)
88. Noorul Absaar, p. 230 narrating from Tirmizi [↑](#footnote-ref-88)
89. Sawaaeq-e-Moharreka, p. 98 [↑](#footnote-ref-89)
90. The author of Kanzul Ummaal (Vol 7, p. 186) and Arful Wardi (page 66) apart from mentioning two other traditions from Ruyani and Abu Noaim have mentioned the afore-said tradition from Noaim ibn Hammaad and Ibn Asaaker. [↑](#footnote-ref-90)
91. Noorul Absaar, p. 231. Arful Wardi, p. 61 – narrated from Tabarani, Noaim ibn Hammaad and Abu Noaim. [↑](#footnote-ref-91)
92. ‘Tasgheer’ (تصغير) in dictionary means ‘to reduce the meaning of the word by adding the signs of ‘Tasgheer’. [↑](#footnote-ref-92)
93. Surah Hijr (15), verse 59 [↑](#footnote-ref-93)
94. Sonan Abi Dawood, vol. 4, p. 87 [↑](#footnote-ref-94)
95. Asaafur Raaghebin, p. 147. Kanzul Ummaal vol. 7, p. 186. Jaame’ Sagheer, vol. 2, p. 579, Tradition No. 9241 [↑](#footnote-ref-95)
96. Sawaaeq al-Mohreqa, p. 98, Es’aafur Raaghebeen, p. 149, the author of Kanzul Ummaal (vol. 2, p. 188) narrates a tradition from the Holy Prophet (s.a.w.a.) where in the end, Hazrat says: ... until Imam Mahdi (a.t.f.s.) appears from my progeny. He also writes that the Holy Prophet (s.a.w.a.) said: “The hour shall not be established until the earth is filled with cruelty and oppression. Then, Mahdi (a.t.f.s.) shall emerge from my progeny and he shall fill the earth with equity and Justice just as it had been filled with cruelty and oppression.” [↑](#footnote-ref-96)
97. Sawaaeq al-Mohreqa, p. 97 [↑](#footnote-ref-97)
98. The author of Arful Wardi on, p. 74 narrates from Ali (a.s.) who in turn narrates from the Holy Prophet (s.a.w.a.) as saying: “Mahdi (a.t.f.s.) is from my progeny. He shall fight for my Sunnah’ just as I fought in the path of Revelation.” [↑](#footnote-ref-98)
99. Surah An’aam (6), verses 84-85 [↑](#footnote-ref-99)
100. Sonan-e-Abi Dawood, vol. 4, p. 17. The same has come in Kanzul Ummaal, vol 7, p. 187 and Jaame’ Sagheer, vol 2, p. 377 traditions No. 7489. The afore-said books also mention that the tradition is an acceptable one. [↑](#footnote-ref-100)
101. Sanane Tirmizi, vol. 2, p. 270. [↑](#footnote-ref-101)
102. Kanzul Ummaal, vol. 7 p. 186 narrated from Ibn Masood. [↑](#footnote-ref-102)
103. Vol. 2, No. 25 and Kanzul Ummaal, Vol. 7 p. 186 [↑](#footnote-ref-103)
104. Es’aafur Raaghebeen, p. 148, Sawaaeq al-Mohreqa, p. 99 and Arf-ul- Wardi, p. 64. [↑](#footnote-ref-104)
105. Es’aafur Raaghebeen, p. 148, Sawaaeq al-Mohreqa, p. 97 and Arful Wardi p. 63 – Narrated from Ahmad and Abu Noaim who in turn have narrated from Abu Saeed. Kanzul Ummaal, p. 186. [↑](#footnote-ref-105)
106. Noorul Absaar, p. 231. The same has come in Arful Wardi p. 58 – Narrated from Ahmad, Abu Dawood and Tirmizi who in turn have narrated from Ibn Masood, who has narrated from the Holy Prophet (s.a.w.a.). Tirmizi reckons this tradition to be good and authentic. [↑](#footnote-ref-106)
107. Noorul Absaar, p. 229 and Arful Wardi, p. 59 – Narrated from Ahmad, Abu Dawood and Ibn Abu Shuiba. [↑](#footnote-ref-107)
108. Mataalebus So’l, Chapter Asking for one’s wish from the Ahlul Bait (a.s.) [↑](#footnote-ref-108)
109. Apart from what has been written, Suyuti on, p. 58 of Arf-ul- Ward! has narrated two traditions from Ali (a.s.) and Abu Saeed; on, p. 59 he has narrated two traditions from Ibn Masood; on, p. 62 he has narrated two traditions from Abu Saeed Khudri and Abu Huraira; on, p. 63 he has narrated two traditions from Abu Saeed and Ibn Masood and on, p. 64 he has narrated one tradition from Huzaifa where the Holy Prophet (s.a.w.a.) has said: “Mahdi (a.t.f.s.) is a man from my family and his name is the same as mine. He shall fill the earth with justice and equity just as it would be replete with cruelty and oppression.” [↑](#footnote-ref-109)
110. Yanaabeul Mawaddah, p. 106 narrating from Bukhaari and Muslim. [↑](#footnote-ref-110)
111. Surah Anfaal (8), verse 72 [↑](#footnote-ref-111)
112. Surah An’aam (6), verses 84-85 [↑](#footnote-ref-112)
113. Surah Aale-Imran (3), verse 42 [↑](#footnote-ref-113)
114. Yanaabiul Mawaddah, p. 494. [↑](#footnote-ref-114)
115. Iqdud Dorar, Ch. 1 narrating from Sonan-e-Abi Dawood, Jaame Tirmizi and Sonan-e-Nisaaee, the same has come in Arful Wardi (page 54) narrated from Abu Dawood and Noaim ibn Hammaad. [↑](#footnote-ref-115)
116. The author of Arful Wardi on, p. 62 writes: “Tabarani in Ausath narrates from Ibn Omar that the Holy Prophet caught hold of Ali’s hand and said: Soon a youth shall reappear from the posterity of this man. He shall fill the earth with justice and equity. When you shall witness this, it is upon you to support the Tamimi youth. Verily, he shall come from the East and he will be the standard-bearer of Imam Mahdi (a.t.f.s.). [↑](#footnote-ref-116)
117. Sonan-e-Abi Dawood, vol. 4, p. 87. Kanzul Ummaal, vol. 7, p. 186; Art- ul- Wardi, p. 58 – Narrated from Abu Dawood, Ibn Maaja, Tabrani and Hakem. [↑](#footnote-ref-117)
118. Yanaabiul Mawaddah, p. 430. [↑](#footnote-ref-118)
119. Ibid. p. 223 [↑](#footnote-ref-119)
120. Ibid. p. 434 [↑](#footnote-ref-120)
121. The author of Arful Wardi on, p. 66 narrates from Abu Noaim who narrates from Husain who narrates from the Holy Prophet (s.a.w.a.) as such: ‘O Fatemah, Mahdi is from your children.’ The author of Maqaatel al-Taalebeen (vol.1, pg.143) has narrated the same from Zuhri who has narrated from Ali ibn Husain who has narrated from his father who in turn has narrated from Fatemah. Moreover, Suyuti in Arful Wardi has narrated from Ibn Asaaker who has narrated from Husain (a.s.) who in turn has narrated from the Holy Prophet (s.a.w.a.) that: “Glad-tiding to you ‘O Fatemah, Mahdi is from you.” Also, on, p. 71 he reluctantly writes; Zuhri says – Imam Mahdi from the sons of Fatemah shall emerge from Mecca. Then he shall be given allegiance. On, p. 74, he writes: Qatada says – I asked Saeed ibn Musayyab whether Imam Mahdi was on truth and he replied in the affirmative. I asked: ‘Who shall he be from? He replied: ‘From the children of Fatemah.’ On, p. 78, he writes: It has come from Zuhri that Mahdi is from the children of Fatemah. On the same, Page, he writes that it has come from Ali who said: Mahdi is from our family, from the children of Fatemah. The author of Seerah-Halabi in vol. 1 p. 185 writes: Indeed, it has come in traditions that Mahdi is from the progeny of the Holy Prophet and from the children of Fatemah. [↑](#footnote-ref-121)
122. The author of Arful Wardi too has narrated the same on, p. 66 from Abu Noaim and Tabarani. [↑](#footnote-ref-122)
123. The author of Arful Wardi too has narrated the same on, Page 66 from Abu Noaim and Tabarani. [↑](#footnote-ref-123)
124. Yanaabiul Mawaddah, p. 49. The author of Yanaabiul Mawaddah on page 372 narrates from Ali who narrates from the Holy Prophet (s.a.w.a.) that: ‘The world shall not cease to exist until a person from the progeny of Husain shall reappear in my ‘Ummah’. He shall fill the earth with Justice just as it had been filled with oppression.’ [↑](#footnote-ref-124)
125. Sonan-e-Abi Dawood, vol. 4, p. 89 [↑](#footnote-ref-125)
126. Sawaaeq al-Mohreqa, p. 99 [↑](#footnote-ref-126)
127. Yanaabiul Mawaddah, p. 493. [↑](#footnote-ref-127)
128. Ibid, p. 258, narrating from Mawaddatul Qurba [↑](#footnote-ref-128)
129. Yanaabiul Mawaddah, p. 499 [↑](#footnote-ref-129)
130. Yanaabiul Mawaddah, p. 448, narrating from Faraaedus Simtain [↑](#footnote-ref-130)
131. Ibid. p. 489 [↑](#footnote-ref-131)
132. Translation: The reappearance of Imam and his leadership is a certainty. He shall rise in the name of Allah with blessings. He shall separate the truth from falsehood among us (in human societies) and recompense as per good and evil actions. [↑](#footnote-ref-132)
133. Al-Athaaf Shabrawi, p. 165 [↑](#footnote-ref-133)
134. Sawaaeq al-Mohreqa, p. 122 [↑](#footnote-ref-134)
135. Yanaabiul Mawaddah, p. 491, narrating from Arbaeen of Hafez Abu Noaim [↑](#footnote-ref-135)
136. Es’aafur Raaghebeen, p. 157 [↑](#footnote-ref-136)
137. Yanaabiul Mawaddah, p. 451 narrating from Faslul Khetaab. [↑](#footnote-ref-137)
138. Apart from those which the author has mentioned, the following personalities too have reckoned Hazrat Mahdi (a.t.f.s.) to be the son of Hazrat Imam Hasan Askari (a.s.) Ibn Khallakan in Wafayaatul A’yaan vol. 1, p. 451; Muhammad Amin S. in Saba’ekuz Zahab p. 451; Muhammad Amin S in Saba’ek uz-Zahab p. 78; Shabrawi in Al-Ithaaf, p. 179 Muhammad ibn S in Rauzat-ul-Munazera (in the footnotes of Muruj-uz-Zahab) vol. 1 p. 294; Ahmad ibn Yusuf Qarmani in Akhbaarad Dowal, p. 117; Muhammad ibn Khawand Shah in Rauzatus Safaa, vol. 3, p. 18; Isma’eel Abil-Fida in Al-Mukhtaar Tareekh, vol. 2, p. 45; Abul Fallah Hanbali in Shazrat Az-Zahab, vol. 2, p. 141 and 150; Shablanji in Noorul Absaar, p. 146 and Ibn Wardi in his Tareekh. [↑](#footnote-ref-138)
139. Sonan-e-Abi Dawood, vol. 4, p. 88. Kanzul Ummaal, vol. 7, p. 186; Arful Wardi p. 58, narrated from Abu Noaim; Jaame’ Sagheer, vol. 2, tradition no. 9244 and adds that the Holy Prophet (s.a.w.a.) said: ‘His face is like a twinkling star’ and in tradition No. 9245 the Holy Prophet (s.a.w.a.) says, ‘Mahdi is from me. His face is like a twinkling star.’ After mentioning these two traditions, Suyuti confirms their authenticity. [↑](#footnote-ref-139)
140. As-Sawaaeq, p. 98 [↑](#footnote-ref-140)
141. Ibid. p. 98 [↑](#footnote-ref-141)
142. Noorul Absaar, p. 229. [↑](#footnote-ref-142)
143. Arful Wardi, p. 66 – narrating from Rauyani and Abu Noaim adds that the Holy Prophet (s.a.w.a.) said: ‘On his right cheek is a mole.’ [↑](#footnote-ref-143)
144. Commentary of Nahjul Balagha Ibn Abil Hadeed Vol. 1, Pg.-93 narrating from ‘Qaaziul Quzzaat’ and Ibn Qotaiba [↑](#footnote-ref-144)
145. Author of Arful Wardi on, p. 63 narrates from Abu Noaim a tradition from the Holy Prophet (s.a.w.a.) who said: Allah (s.w.t.) shall appoint from my progeny a person who shall have gaping teeth, sparkling forehead...

     Also, in Arful Wardipage 63 and Kanzul Ummaal, vol. 7, p. 187 it is narrated from Abu Noaim that the Holy Prophet (s.a.w.a.), in sequel of a tradition about Imam Mahdi (a.t.f.s.) said: ‘He is from my offspring. He is a youth of forty with a face like a full moon. On his right cheek is a mole and on him are two Qathwani cloaks. He shall look as if he is someone from the Bani-Israel.

     Author of Kanzul Ummaal in vol. 7, p. 188 narrates from the Holy Prophet (s.a.w.a.) as such: ‘The hour shall not be established until a person from my household becomes the master of the earth. His forehead will be sparkling and his nose a protracted one.’

     In Seera Halabi vol. 1, p. 186 we read as such: Imam Mahdi (a.t.f.s.)’s face is like a luminous star and on his right cheek is one mole.

     In Saba’ek-uz-Zahab chapter 6, p. 78 it is written that Imam Mahdi (a.t.f.s.) possesses a tall figure with good appearance and hair, protracted nose and handsome face. [↑](#footnote-ref-145)
146. The author of Arful Wardi too has narrated on, p. 65 the same tradition of the Holy Prophet (s.a.w.a.) from Haakem. Moreover, on, p. 82 he has brought the same contents in a lengthy tradition narrated from Daani from Shar ibn Hushab from the Holy Prophet (s.a.w.a.). [↑](#footnote-ref-146)
147. Arful Wardi, p. 66 – narrating from Rauyani and Abu Noaim [↑](#footnote-ref-147)
148. Asaafur Raaghebin, p. 151. [↑](#footnote-ref-148)
149. The author of Arful Wardi has narrated (on, p. 78) from Hafez Abu Noaim that Taaoos has said: ‘If at any time Imam Mahdi shall come, he will donate wealth, will be firm with the government officials and will take care of the indigent. [↑](#footnote-ref-149)
150. Noorul Absaar, p. 230 narrating from Musnade Ahmad Ibn Hanbal. The author of Arful Wardi has narrated the same Bawardi and Abu Noaim. [↑](#footnote-ref-150)
151. Yanaabiul Mawaddah, p. 493 narrating from Manaqeb of Khaarazmi. The author of Arful Wardi on, p. 63 narrates from Mo’jam of Tabarani and Abu Noaim that the Holy Prophet (s.a.w.a.) said, “There shall emerge from my progeny a person whose name shall be the same as mine and his morals will be the same as mine.” [↑](#footnote-ref-151)
152. Sonan-e-Abi Dawood, p. 88. [↑](#footnote-ref-152)
153. Yanaabiul Mawaddah, p. 437. [↑](#footnote-ref-153)
154. As-Sawaaeq, p. 98. [↑](#footnote-ref-154)
155. Yanaabiul Mawaddah, p. 445. Arful Wardi, p. 74 narrating from Ali (a.s.) who in turn narrates from the Holy Prophet (s.a.w.a.). [↑](#footnote-ref-155)
156. The author of Arful Wardi brings a tradition on, p. 62 from Abu Noaim from the Holy Prophet (s.a.w.a.) that: “There shall re-appear a person from my progeny who will speak not but my ‘Sunnah’. Allah (s.w.t.) will send rain from him from the heavens and the earth shall throw out its bounties for him. He shall fill the earth with equity and justice just as it would be filled with cruelty and oppression...” On, p. 64, he narrates from Abu Noaim that the Holy Prophet (s.a.w.a.) while mentioning about the injustices and seditions of despotic rulers says: “If there remains not more than a day from the life of the earth, Allah will set the day so long until a person from my progeny comes and rules. Then great events shall take place through his hands and Islam shall manifest itself...” [↑](#footnote-ref-156)
157. P. 401; on page 75 of Arful Wardi it is written that Ka’bul Ahbaar says: ‘Imam Mahdi shall bring out the Ark of Covenant’ from the cave of Anthakia. Also it is written: The reason he has been called as Mahdi is that he shall be a guide to the secret affairs. Then, he shall bring out the Ark of Covenent from the Cave of Antakia. [↑](#footnote-ref-157)
158. Arful Wardi, p. 77 [↑](#footnote-ref-158)
159. As-Sawaaeq, p. 98 [↑](#footnote-ref-159)
160. Ibid. [↑](#footnote-ref-160)
161. Tareekh Ibn Asaaker (Vol. 1, p. 186), Kanzul Ummaal (Vol. 7, p. 186) narrating from Jaabir and on, p. 187 from Abu Saeed and Arful Wardi (p. 60 & 61) narrating from Jaabir and Abu Saeed have brought the same and instead of ‘end of time’ the word of ‘Ummah’ has been used.

     Also, the authors of Kanzul Ummaal, (Vol. 7, p. 189) and Arful Wardi (on, p. 62) have narrated from Abu Huraira and Abu Saeed that, “The Holy Prophet (s.a.w.a.) said, “Mahdi is from my ‘Ummah’. If he endures short, it will be seven, eight or nine years. At the time, my Ummah shall enjoy such bounties which the good or evil amongst them had never enjoyed before. The heavens shall pour for them and the earth shall throw out its wealth without keeping anything in store. At that time, there will be no esteem for wealth such that a person will rise and say, ‘O Mahdi! Bestow me something’ and he will say: ‘Take’.” Moreover, the authors of Arful Wardiand Kanzul Ummaal have narrated on, p. 58 and vol. 7 p. 186, respectively, a tradition from the Holy Prophet (s.a.w.a.) that, ‘A caller shall cry out on behalf of Imam Mahdi: ‘Is there anyone having some wish? If so, then come forward.’ Then none shall come except for one person who will ask something from him. He will say: ‘Bring the vessel.’ When it is brought he will bestow him so much so that he will be unable to carry. Then he shall take away the amount which he is capable of carrying but afterwards will repentantly come back to return the wealth. Hazrat will say: ‘We shall not accept the thing which we have already bestowed...’ The author of Arful Wardi on, p. 63 narrates from Abu Noaim and on, p. 64 from Ibn Abu Shaiba and all three from Abu Saeed that the Holy Prophet (s.a.w.a.) said: ‘At the time seditions shall occur, Allah (s.w.t.) will send at the end of time a person from my progeny whose munificence will be at ease.’

     In some copies the words ‘will be swift’ is written. [↑](#footnote-ref-161)
162. Arful Wardi, p. 81 [↑](#footnote-ref-162)
163. P. 152 [↑](#footnote-ref-163)
164. Sonan-e-Abi Dawood, vol. 4, p. 87. The author of Jaameus Sagheer, vol. 2, p. 277 as well as Suyuti in Arful Wardi, p. 63 has narrated from Haakem and Abu Noaim that the Holy Prophet (s.a.w.a.) said: ‘Mahdi shall reappear from my Ummah. Allah shall send and inspire him for the rescue of the people such that the nations will enjoy the bounties and the four-legged will live in freedom...’ [↑](#footnote-ref-164)
165. Noorul Absaar, p. 231 [↑](#footnote-ref-165)
166. Iqdud Dorar, Chap. 1, Sec. 4. A tradition, almost similar to the above has been mentioned in Qannani (page 118) narrating from Abu Baseer from Hazrat Sadiq. Thereafter it says: A person will stand in front of him and shout - Covenant! Covenant! Then, his followers will hasten towards him from all sides and pay allegiance to him. [↑](#footnote-ref-166)
167. Ibid. Chap. 2, Sec. 4. [↑](#footnote-ref-167)
168. Ibid. Sec. 7. [↑](#footnote-ref-168)
169. Ibid. Chap. 366. [↑](#footnote-ref-169)
170. The author of Yanaabee’ al-Mawaddah on p. 185 has narrated from Zakhaaerul Uqbaa which in turn has narrated from Arbaeen of Hafez Abul Aalaa Hamdaani. [↑](#footnote-ref-170)
171. Saheeh Bukhaari, vol. 2, p. 158 [↑](#footnote-ref-171)
172. Kanzul Ummaal, vol. 7, p. 187. Also, Suyuti narrates in Arful Wardi, p. 65 Ibn Abu-Shuaiba that the Holy Prophet (s.a.w.a.) said: ‘Mahdi is from the ‘Ummah’ and he is the same one behind who shall pray Isa ibn Maryam.’ On the same page he has narrated a tradition with similar contents from Ibn Maajaa, Rauyeni, Ibn Khuzaima, Abu Awaane, Hakim and Abu Noaim from the Holy Prophet (s.a.w.a.). Also, he narrates on, p. 81 from Huzaifa and on, p. 83 from Jaabir and the author of al-Hawaat-Fatawaa, p. 167 narrates from Osman ibn Abil Aas, Abu Imamah Baaheli, Ibn Sireen and each in turn from the Holy Prophet (s.a.w.a.) a tradition stating that Isa will follow Imam Mahdi (a.t.f.s.) in prayers. [↑](#footnote-ref-172)
173. Surah Tawba (9), verse 111 [↑](#footnote-ref-173)
174. Surah Baqarah (2), verse 143. [↑](#footnote-ref-174)
175. Surah Aale Imran (3), verse 110. [↑](#footnote-ref-175)
176. Surah Baqarah (2), verse 143. [↑](#footnote-ref-176)
177. Surah Hajj (22), verse 78. [↑](#footnote-ref-177)
178. The authors of Arful Wardi (p. 58) and Yanaabee’ al-Mawaddah (p. 223) has narrated the same from Ibn Seeri, Deylami and Ibn Maajaa. [↑](#footnote-ref-178)
179. NurulAbsaar, p. 229 [↑](#footnote-ref-179)
180. Arful Wardi, p. 83 [↑](#footnote-ref-180)
181. Kanzul Ummaal, vol. 7, p. 189, Arful Wardi, p. 76 [↑](#footnote-ref-181)
182. Kanzul Ummaal, vol. 7, p. 185, Arful Wardi, p. 68 [↑](#footnote-ref-182)
183. Arful Wardi, p. 61 [↑](#footnote-ref-183)
184. Yanaabi-uI-Mawaddah, p. 447, narrating from Faraaedus Simtain

     A similar tradition has been narrated in Arful Wardi narrating from Abu Noaim.

     Also, on, p. 76 he writes: Ammar says – ‘A caller shall cry out from the heavens: Verily, your chief is so and so and he is Imam Mahdi (a.t.f.s.). He shall make the earth to flourish and fill it with justice. He further adds: At the time when Sufyani shall engage in a battle with Imam Mahdi a caller shall cry out from the Heaven saying, Know that the friend of Allah (s.w.t.) are the Companion of Imam Mahdi (a.t.f.s.). [↑](#footnote-ref-184)
185. The author of Arful Wardi has narrated the same (on, p. 85) from ibn Sireen. [↑](#footnote-ref-185)
186. The author of Arful Wardi has narrated the same tradition (on, p. 83) and instead of the phrase ‘on his right’ the phrase ‘will follow him’ has been written. [↑](#footnote-ref-186)
187. Arful Wardi, p. 73 [↑](#footnote-ref-187)
188. Iqdud Dorar, 7th Chapter [↑](#footnote-ref-188)
189. Surah Kahf (50), verse 9. [↑](#footnote-ref-189)
190. The author of Seera-e-Halabi in vol. l, p. 18 says: Some of the exegesists have mentioned that People of the cave are all non-Arabs and they shall not speak but in Arabic and they are the ministers of Imam Mahdi (a.t.f.s.). [↑](#footnote-ref-190)
191. Yanaabi-uI-Mawaddah, p. 448 narrating from Faraaedus Simtain [↑](#footnote-ref-191)
192. As-Sawaaeq, p. 97 [↑](#footnote-ref-192)
193. NurulAbsaar, p. 231.

     The author of Arful Wardi has narrated (on, p. 61) the same tradition from Noaim ibn Hammaad and Abu Noaim and on the aforesaid page, narrated a tradition with similar contents from Tabarani. The author of Murujuz Zahab in vol. 1, p. 51 narrates a lengthy tradition from Ameerul Momeneen (a.s.) that: The Proofs (Hujjats) of Allah shall terminate in our Imam Mahdi (a.t.f.s.), the one who is the last Imam and the saviour of the Ummah...” [↑](#footnote-ref-193)
194. Yanaabee’ al-Mawaddah, p. 447, narrating from Faraaedus Simtain [↑](#footnote-ref-194)
195. Yanaabeeul Mawaddah, p. 486. [↑](#footnote-ref-195)
196. Ibid. [↑](#footnote-ref-196)
197. Yanaabee’ al-Mawaddah, p. 487 [↑](#footnote-ref-197)
198. Ibid. [↑](#footnote-ref-198)
199. Ibid. p. 492, narrating from Manaaqib of Khwarazmi [↑](#footnote-ref-199)
200. Ibid. p. 493 [↑](#footnote-ref-200)
201. Nahjul Balagha [↑](#footnote-ref-201)
202. Yanaabee’ al-Mawaddah, p. 488 [↑](#footnote-ref-202)
203. Ibid., narrating from Manaaqeb-e-Khwarazmi [↑](#footnote-ref-203)
204. Ibid., p. 494

     Hamavi Shaafaee in Faraaedus Simtain (Chapter 32) while narrating from Jaabir ibn Abdullah Ansari with regards to a Tablet (Allah’s saying about Imams and their number) which he had seen in the possession of Hazrat Zahra (s.a.) writes that after mentioning the name of Imam Hasan (a.s.), He said: So he perfected it with his son Mohammad who is the Mercy of this Universe and he possess the beauty of Moosa, worth of Isa and patience of Ayub. (Nasaahehul Kaafeyah, p. 22)

     He further writes: Hazrat Baqir (a.s.) told Jaabir that: Narrate from us what you have seen from the ‘Sahifa’ (scroll). Thereafter, Jaabir described the incident of ‘Sahifa’ of Hazrat Zahra (s.a.) and all that it contained such as the names of each of the Imams in order and the names of their fathers and mothers till the name of Hazrat Imam Askari (a.s.). Thereafter he said: Abul Qasim Mohammed ibn Hasan is someone who is the ‘Hujjat’ (Proof) of Allah upon His servants and surely he shall be the ‘Qaem’ and his mother is a lady by the name of Narjis. (Ibid., p. 23) Ibn Abbas says that the Holy Prophet (s.a.w.a.) mentioned to one Jew the names of each of the imams in order until he reached to the name of Hazrat Imam Hasan Askari (a.s.) and then said: When Hasan will pass away, his son Hujjat ibn Hasan Mohammed Mahdi shall become the Imam and they are Mohammed Mahdi shall become the Imam and they are altogether twelve in number. (Ibid., p. 24) This tradition has also been narrated by Shaikh Saduq in Kamaaluddin (chapter 28), Shaikh Tusi in Ghaibat, Tabarsi in Ehtejaj, Shaikh Mufid in Ikhtesaas, Mohammed ibn Yaqub in Ka’b and Nomaani in his Ghaibat. [↑](#footnote-ref-204)
205. Surah Maryam (19), verse 12 [↑](#footnote-ref-205)
206. Surah Ahkaaf (46), verse 15 [↑](#footnote-ref-206)
207. Surah Maryam (19), verse 12 [↑](#footnote-ref-207)
208. Ibid. verses 29-30 [↑](#footnote-ref-208)
209. Sawaaeq, p. 114 [↑](#footnote-ref-209)
210. A detailed tradition with almost similar contents has also been narrated in Rauzatus Safaa, vol. 3, p. 18-19. [↑](#footnote-ref-210)
211. Surah Najm (53), verses 3-4 [↑](#footnote-ref-211)
212. Abul Fida in his ‘Tareekh’ vol. 2, p. 45, Abdullah Shabrawi in Al-Athaf, p. 179, Muhammad ibn Shehna in Rauzasul Manaazer (in the margin of Murujuz Zahab) vol. 1. p. 294, Abul Fallah Hanbali in ‘Shazaratuz Zahab’, vol. 1, p. 150, Muhammad ibn Khawand Shah in ‘Rauzatus Safah, vol. 3, p. 19, Abul Abbas Ahmad Qarmani in ‘Akhbaarud Dawal, p. 117, Shaikh Sa’duddin Hamwini (as per what has come in ‘Yanaabee’ al-Mawaddah’, p. 395), Shaikh Salauddin Safandi (as per what has come in the same book on, p. 393) and Shaikh Abdur Rahman Basthami (as per what has come in. the same book on, p. 337). Besides these names, those which have been mentioned by Noori in his ‘Kashful Astaar’ are Sayed Jamaaluddin author of ‘Rauzatul Ahbaab’, Ahmad Baihaqi Khusrojerdi Naishabouri, Hafez Abul Fath Muhammad ibn Abul Fawares, Shaikh Aamer ibn Aamer Basri, Abdul Haq Dahawi, Shaikh Abdul Rahman Jaami, Qazi Shahabuddin Malekul Ulema, Ibne Kheshab Hafiz Abu Muhammad Ahmad Belazari, Abdullah Mateeri author of ‘Riyaazuz Zaahera’, Mulla Husain Kashaci, Nazr ibn Ali Jahzami Nasri (just as it has come in Najmus Saaqeb), Qazi Jawad Sabati, Mulla Ali Qaari, Shaikh Sadruddin Qunawi, An-Nasre Le Deena Allah Ahmad Khalifa Abbasi, Mufez ibn Ahmad famous as ‘Akhtabul Khotaba’ Khwarazmi and others whom Qunduzi and Noori have mentioned in their books Yanaabee’ al-Mawaddah and Najmus Saaqeb. [↑](#footnote-ref-212)
213. Arful Wardi, p. 59. Sonan-e-Tirmizi, vol. 2, p. 270. [↑](#footnote-ref-213)
214. Arful Wardi, p. 59. [↑](#footnote-ref-214)
215. As-Sawaaeq, p. 98 narrating Musnad of Ahmad, Sonan-e-Abi Dawood and Sonan-e-Tirmizi [↑](#footnote-ref-215)
216. The author of Arful Wardi (page 58) too has narrated the same. Thereafter he writes: Tirmizi says: This is an acceptable and authentic tradition. [↑](#footnote-ref-216)
217. The author of Rauzatus Safaa, vol. 3, p. 18 narrates from Ibn Masoud that Holy Prophet (s.a.w.a.) said: ‘If there remains not more than a day from the life of the earth, Allah the Exalted will prolong this day, until a person from my progeny the earth with equity and Justice just as it had been filled with cruelty and oppression.’ [↑](#footnote-ref-217)
218. Author of Rauzatus Safaa (Vol. 3, p. 18) writes: ‘Abul Qasim is his agnomen and the Imamiyahs call him as ‘Hujjat’, ‘Qa’em’, ‘Mahdi’ and ‘Saahebuz Zamaan’. In the same place, he mentions his name and agnomen to be the same as that of the Holy Prophet (s.a.w.a.). Abul Fida in his Tareekh (vol. 2, p. 45) and Shabrawi in Al-Ittehaaf [page 179) have also narrated the same. [↑](#footnote-ref-218)
219. Tareekh-e-Abul Fida, vol. 2, p. 45, Tareekh-e-Farmani, p. 117, Al-Ettehaaf of Shabraawi p. 179, Rauzatul Munazer (in the margin of Murujuz Zahab) vol. 1, p. 294, Sabaaekuz Zahab of Sowaidi, p. 78, Shazratuz Zahab, vol. 2, p. 150 and Wilaayatul A’ayaan of Ibn Khallakan, vol. 1, p. 451 [↑](#footnote-ref-219)
220. Sonan-e-Abi Dawood, vol. 4, p. 78 [↑](#footnote-ref-220)
221. Surah Hajj, Ayat 78. [↑](#footnote-ref-221)
222. Surah Yusuf, Ayat 38 [↑](#footnote-ref-222)
223. Author of Qarmani writes (on, p. 44): Mas’oudi says, Khizr is Zul Qarnain’s cousin and the vanguard of his army living during Hazrat Ibrahim’s time. He drank from the spring of life due to which he has remained alive till today and, will continue to live till the sounding of the trumpets. [↑](#footnote-ref-223)
224. Qarmani, p. 50 [↑](#footnote-ref-224)
225. Qarmani, p. 348 [↑](#footnote-ref-225)
226. Author of Qarmani (on, p. 20) has quoted Wahab as saying that Adam (a.s.) lived for 1000 years and as per Torah has mentioned his life to have lasted for 900 years. On page 22 he has mentioned Nuh (a.s.)’s life to have lasted for 1000 years and that of Shees (a.s.) for 912 years. [↑](#footnote-ref-226)
227. Torah (verse 14 – Journey of Genesis) has mentioned 910 years. [↑](#footnote-ref-227)
228. The author of Qarmani (page 20) mentions his age to have lasted for 965 years and Torah (verse 17 – Journey of Genesis) has mentioned 895 years. [↑](#footnote-ref-228)
229. Ibn Hajar in Esabeh, vol. 5, p. 285 has written the same. [↑](#footnote-ref-229)
230. About death the Holy Quran (Verse 2, Chapter 6) says:

     ہُوَ الَّذِیۡ خَلَقَكُمۡ مِّنۡ طِیۡنٍ ثُمَّ قَضٰۤی اَجَلًا ؕ وَ اَجَلٌ مُّسَمًّی عِنۡدَہٗ

     He it is Who created you from clay, then He decreed (i.e. a certain) term; and there is a term (i.e. an uncertain one) named with Him.’

     Thus man’s term (i.e. death) is of two types. One is certain and cannot be changed or postponed under any circumstances. The other is uncertain which by some means or the other like strengthening of blood-kinship; breaking off ties of relationship etc. is subject to change. In this regard Hazrat Ali ibn Moosa Reza (a.s.) says: Strengthening blood-kinship prolongs the (decreed) short-life and breaking off ties of relationship shortens the (decreed) long-life. On this basis, a person can live for hundreds or thousands of years only if his term (of death) is an uncertain one and those who have lived for three thousand years and below are those whose term had been an uncertain one and secondly all the means of a sound health had been prepared for them. [↑](#footnote-ref-230)
231. Surah Saaffaat (37), verses 143-144 [↑](#footnote-ref-231)
232. The Magazine Al-Helal (part 2, p. 196) has published an article from Doctor Jauki under the title ‘Long Life’ and says: Death does not come because life has become exhausted and reached its natural level. Infact, most of the deaths are caused by poison. Thereafter he says: Majority of us get poisoned and it is not that we die. Verily life welcomes eternity and what has been worn out can become afresh provided these fresh faculties too do not get poisoned. However, we strive to poison ourselves because whatever we eat and drink are all contaminated with poison. Most of the people reaching the age of fifty tend to commit suicide gradually. They dig their own graves with their teeth because they tend to eat whatever they like and their food contains poison which weakens and destroys the arteries. Soon the signs of senility become visible. Tantawi Jauhari in vol. 17, p. 224 of his exegesis under the verse ‘وَمَنْ نُّعَمِّرْہُ نُنَکِّسْہُ فِی الْخَلْقِ’ has written the following article taken from the afore-said magazine.

     “Everything indicates the possibility of long-life and making anew the strength of old people. Professor and Doctor Fured Nuf whose name is well-known amongst all is not a physician but like a Prophet who gives glad-tidings. He believes in the possibility of long-life exceeding hundred years and the possibility of regaining the youth. His belief is based on the results of experiments conducted on animals and till now he has conducted six hundreds of them. He further says: Today, we are happy from this fact that the 20th Century shall not elapse until the possibility of youthful force is restored and the signs of senility removed from the faces.

     Again, in the vol. 17, p. 226 he (i.e. Jauhari) has written the following article under the title ‘For how many years we must live?’ taken from the afore-said magazine: ‘Hoffland’ in his book “The art of living a long-life” says: Truly man is born while (from the view-point of structural form and physical powers) being ready and capable of remaining alive for two centuries.

     Thereafter he writes: Hoffland is not the only one to have expressed this view. Rather all those who have been teaching the subject of ‘Nature’ have believed in the afore­said view. Moreover the discussion of ‘possibility of long-life’ is the most sparkling discussion amongst them. [↑](#footnote-ref-232)
233. Yanaabee’ al-Mawaddah, p. 447 sourced from Faraaedus Simtain. [↑](#footnote-ref-233)
234. Ibid, p. 448 [↑](#footnote-ref-234)
235. Amongst the houses I pass over the house of Laila

     I kiss this wall and that wall

     Love of the house has not captivated my heart

     But love of the one who was residing in it has captivated my heart [↑](#footnote-ref-235)
236. Surah Taubah (9), verse 4 [↑](#footnote-ref-236)
237. Surah Baqarah (2), verse 286 [↑](#footnote-ref-237)
238. Surah Ankabut (29), verse 2 [↑](#footnote-ref-238)
239. Surah Bani Israel (17), verse 13 [↑](#footnote-ref-239)
240. Sura Nisa (4), verse 157 [↑](#footnote-ref-240)
241. The author of Isbaat al-Wasiyya mentions the number of true believers to have been only eight. [↑](#footnote-ref-241)
242. Surah Nur (24), verse 55 [↑](#footnote-ref-242)
243. Surah Yusuf (12), verse 110. [↑](#footnote-ref-243)
244. Surah Sho’ara (26), verse 21 [↑](#footnote-ref-244)
245. Surah Qasas (28), verse 20 [↑](#footnote-ref-245)
246. Surah Jinn (72), verse 16 [↑](#footnote-ref-246)
247. The four books consist of: al-Kaafi, Man la Yahzorohul Faqih, Tahzib and Estibsar.

     The three books consist of: Waafi, Wasaael-ush-Shia and Mustadrakul Wasaael. [↑](#footnote-ref-247)
248. Iqdud Dorar, Section 3, Ch.4 [↑](#footnote-ref-248)
249. Yanabeul Mawaddah p. 414 narrating from Durrul Manzoom [↑](#footnote-ref-249)
250. Iqdud Dorar, Sec.3, Ch.4 [↑](#footnote-ref-250)
251. Ibid. [↑](#footnote-ref-251)
252. Iqdud Dorar, Sec. 1, Chap. 4 [↑](#footnote-ref-252)
253. Yanaabiul Mawaddah, p. 491 from al-Arbaeen of Hafez Abu Noaim Isfahani [↑](#footnote-ref-253)
254. Isaafur Raghebeen, p. 151 [↑](#footnote-ref-254)
255. As-Sawaaeq, p. 99 [↑](#footnote-ref-255)
256. Iqdud Dorar, Sec.3, Ch.9 [↑](#footnote-ref-256)
257. Ibid., Sec. 1,Ch.4 [↑](#footnote-ref-257)
258. Ibid. [↑](#footnote-ref-258)
259. Iqdud Dorar, Sec. 1, Ch.4 [↑](#footnote-ref-259)
260. As-Sawaaeq, p. 97 [↑](#footnote-ref-260)
261. Iqdud Dorar, Sec3’ Ch.4 [↑](#footnote-ref-261)
262. Ibid. [↑](#footnote-ref-262)
263. Iqdud Dorar, Ch.5 [↑](#footnote-ref-263)
264. Ibid., Sec. 3, Ch. 9 [↑](#footnote-ref-264)
265. Ibid. [↑](#footnote-ref-265)
266. Ibid. [↑](#footnote-ref-266)
267. As-Sawaaeq, p. 99. [↑](#footnote-ref-267)
268. Iqdud Dorar, Sec. 2, Ch. 4. [↑](#footnote-ref-268)
269. Ibid [↑](#footnote-ref-269)
270. Ibid. Sec. 3, Ch. 4. [↑](#footnote-ref-270)
271. Ibid. Sec. 2, Ch. 4. [↑](#footnote-ref-271)
272. Ibid. [↑](#footnote-ref-272)
273. Ibid. [↑](#footnote-ref-273)
274. Page: 414. [↑](#footnote-ref-274)
275. Sharh-e-Nahjul Balagah, p. 211 [↑](#footnote-ref-275)
276. Fusoolul Mohimmah, chap. 12 [↑](#footnote-ref-276)
277. Surah Hud (10), verse 86. [↑](#footnote-ref-277)
278. Yanaabee’ al-Mawaddah, p. 493 taken from Manaqeb of Khwarazmi [↑](#footnote-ref-278)
279. A تائبة ode is an ode which ends with تاء (t) [↑](#footnote-ref-279)
280. Yanaabee’ al-Mawaddah, p. 456 taken from Faraaedus Simtain [↑](#footnote-ref-280)
281. Es’aafur Raaghebin, p. 148. [↑](#footnote-ref-281)
282. As-Sawaaeq, p. 98. [↑](#footnote-ref-282)
283. Yanaabee’ al-Mawaddah, p. 430 from Mishkaatul Masaabeeh. [↑](#footnote-ref-283)
284. Ibid. [↑](#footnote-ref-284)
285. Iqdud Dorar, Ch. 2. [↑](#footnote-ref-285)
286. Esafur Raaghebeen, p. 150. [↑](#footnote-ref-286)
287. Yanaabiul Mawaddah, p. 448 from Faraaedus Simtain. [↑](#footnote-ref-287)
288. Iqdud Dorar, chap. 2. [↑](#footnote-ref-288)
289. As-Sawaaeq, p. 98. [↑](#footnote-ref-289)
290. Iqdud Dorar, Sec. 2, Ch. 5. [↑](#footnote-ref-290)
291. Ibid., Ch. 5. [↑](#footnote-ref-291)
292. Sawaaeq, p. 98. [↑](#footnote-ref-292)
293. Iqdud Dorar, Ch. 5. [↑](#footnote-ref-293)
294. Ibid. [↑](#footnote-ref-294)
295. As-Sawaaeq, p. 98 [↑](#footnote-ref-295)
296. Iqdud Dorar, sec. 2, chap. 4 [↑](#footnote-ref-296)
297. Ibid. sec. 1, chap. 4 [↑](#footnote-ref-297)
298. Ibid. chap. 7 [↑](#footnote-ref-298)
299. Yanaabiul Mawaddah, p. 449. [↑](#footnote-ref-299)
300. Isaafur Raaghebeen, p. 150. [↑](#footnote-ref-300)
301. Iqdud Dorar, chap. 5. [↑](#footnote-ref-301)
302. Ibid. Sec. 1, chap. 4. [↑](#footnote-ref-302)
303. Ibid., Ch. 7. [↑](#footnote-ref-303)
304. Sahihe Bukhaari, vol. 2, p. 158 [↑](#footnote-ref-304)
305. Isaafur Raaghebeen, p. 159 [↑](#footnote-ref-305)
306. As-Sawaaeq, p. 99 [↑](#footnote-ref-306)
307. Isaafur Raaghebin, p. 163 [↑](#footnote-ref-307)
308. Iqdud Dorar, chap. 5 [↑](#footnote-ref-308)
309. Ibid., chap. 7 [↑](#footnote-ref-309)
310. Ibid. [↑](#footnote-ref-310)
311. Ibid. [↑](#footnote-ref-311)
312. Ibid. [↑](#footnote-ref-312)
313. Ibid. [↑](#footnote-ref-313)
314. Ibid. [↑](#footnote-ref-314)
315. As-Sawaaeq, p. 97 [↑](#footnote-ref-315)
316. Iqdud Dorar, chap. 7 [↑](#footnote-ref-316)
317. Ibid. [↑](#footnote-ref-317)
318. Ibid. [↑](#footnote-ref-318)
319. Ibid. [↑](#footnote-ref-319)
320. Isaafur Raaghebeen, p. 161. [↑](#footnote-ref-320)
321. Mahdi will follow me and he shall not do any wrong. [↑](#footnote-ref-321)
322. Iqdud Dorar, chap. 5 [↑](#footnote-ref-322)
323. Ibid. chap. 7 [↑](#footnote-ref-323)
324. Ibid. chap. 3 [↑](#footnote-ref-324)
325. Ibid. [↑](#footnote-ref-325)
326. As-Sawaaeq, p. 98 [↑](#footnote-ref-326)
327. Iqdud Dorar, chap. 3 [↑](#footnote-ref-327)
328. Ibid. [↑](#footnote-ref-328)
329. Ibid. chap. 8 [↑](#footnote-ref-329)
330. Ibid. sec. 3, chap. 9 [↑](#footnote-ref-330)
331. Ibid. [↑](#footnote-ref-331)
332. Ibid. [↑](#footnote-ref-332)
333. Sawaaeq, p. 97 [↑](#footnote-ref-333)
334. Isaafur Raaghebin, p. 148 [↑](#footnote-ref-334)
335. Iqdud Dorar, chap. 7 [↑](#footnote-ref-335)
336. p. 153 [↑](#footnote-ref-336)
337. Yanaabiul Mawaddah, p. 476 [↑](#footnote-ref-337)
338. Iqdud Dorar, chap. 2. [↑](#footnote-ref-338)
339. Al-Futuhaat al-Makkiyyah, chap. 366, Yanaabiul Mawaddah, p. 476 [↑](#footnote-ref-339)
340. Yanaabiul Mawaddah, p. 486 narrating from Manaaqib. [↑](#footnote-ref-340)
341. Ibid. [↑](#footnote-ref-341)
342. Iqdud Dorar, sec - I, chap. 4 [↑](#footnote-ref-342)
343. Ibid., sec. 3, chap. 9 [↑](#footnote-ref-343)
344. Ibid. chap. 7 [↑](#footnote-ref-344)
345. Ibid. sec. 3, chap. 9 [↑](#footnote-ref-345)
346. Ibid. [↑](#footnote-ref-346)
347. Ibid. chap. 3 [↑](#footnote-ref-347)
348. Ibid. chap. 7 [↑](#footnote-ref-348)
349. Ibid. chap. 3 [↑](#footnote-ref-349)
350. Ibid. [↑](#footnote-ref-350)
351. Ibid. ch-1 [↑](#footnote-ref-351)
352. Isaafur Raghebeen, p. 150 [↑](#footnote-ref-352)
353. Yanaabiul Mawaddah, p. 447 narrating from Faraaedus Simtain [↑](#footnote-ref-353)
354. Ibid. [↑](#footnote-ref-354)
355. Ibid. p. 487 [↑](#footnote-ref-355)
356. Ibid. p. 155 [↑](#footnote-ref-356)
357. Isaafur Raaghebeen, p. 156. [↑](#footnote-ref-357)