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THE RISE OF THE QA'IM

By Bilal Muhammad

A compilation of narrations on the Mahdi from the most ancient and most reliable Twelver Shī'ī sources. Learn about the birth of the Twelfth Imam, his occultation, his ambassadors, his inevitable return, Islamic eschatology, and much more.



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ISBN 9781790653829

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قيام القائم

The Rise of the Qa'im

ظهورالمهدي في روايات معتبرة

The Appearance of the Mahdi in Established Narrations

بلال محمد

Compiled By: Bilal Muhammad

١٥ شوال ١٤٣٨

15th of Shawwal 1438

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Preliminaries

بسم الله الرحمن الرحيم

Praise be to Allah, the Unique, the Besought of All: He does not beget, and He was not begotten. He has no partners: all things are unlike Him and He is unlike all things. Vision does not perceive Him, and He perceives all vision. The people cannot grasp Him with their imagination and we are incapable of describing Him. He is the Originator of all that exists, and His creation is wholly contingent upon Him. He is eternal: the First who is beyond beginnings, the Last who is beyond endings, and the everlasting who is beyond the likeness of all created things. Mankind cannot comprehend even one of His blessings while His blessings are many. So, may His blessings be upon the foremost of His prophets, the Righteous and Truthful *(as-Sadiq al-Amin)*, His slave *('Abdullah)*, the Liberator *(al-Fateh)*, the Seal of Prophethood *(al-Khatim an-Nubuwwa)*, the Sufficient *(al-Kafi)*, the prophesied Prophet, Abu'l Qasem Muhammad b. 'Abdillah b. 'Abd al-Muttalib صلى الله عليه وآله, the Messenger of Allah and His mercy to the worlds. May Allah likewise bless his progeny, who have been purified from uncleanliness; the ones who inherited the Message and the divinely-appointed Caliphate to protect Allah's religion from corruption. May the peace of Allah be upon His worshipers, who have held onto the Qur'an and Ahl al-Bayt عليهم السلام and lived their life according to the submission to Allah *(Islam)*.

Islam is the straight path and our Umma is the intermediate nation. Our religion was established to satisfy our needs in this world and the next. Out of His infinite majesty and mercy, Allah revealed His religion to His creatures to give us a perfected means of organizing our lives and societies. As humans, we require systems in the spheres of politics and legislation, health and sanitation, social and familial relationships, and philosophical and spiritual fulfillment – and Islam has delivered all of that. Throughout the continual development of human civilizations, Allah has steadily built Islam through His communication with the nations.

He has communicated to us through His angels, His books, and His representatives عليهم السلام. Allah's prophets and their deputies are the models of emulation for any

society: they eat as men should eat, they sleep as men should sleep, they marry as men should marry, and they are the elite of the elites, set to guide us through all matters. The final Messenger صلى الله عليه وآله came with the finality of Allah's religion, and through Him, Allah revealed the Noble Book and the Sunna by which all people should abide.

The death of Muhammad صلى الله عليه وآله marked the end of divine revelation *(wahi)*, and thus, the religion of Islam was brought to its final form. But, the representatives of Allah have not left us, as the Prophet صلى الله عليه وآله left the Qur'an and his Household عليهم السلام to remain as two testaments for us to hold onto in his absence. The first is the Book of Allah, which are His verbatim words and Law. The second are the immaculate Imams عليهم السلام, who became teachers of the pure interpretations, the protectors of the divinely-inspired exegesis, the failsafe leaders and judges, the legatees, the warriors, and the retainers of the Divine's secrets. Just as the stars in the sky are a safeguard to the inhabitants of the heavens, Ahl al-Bayt عليهم السلام are the safeguard for the inhabitants of the Earth.

The first Imam was 'Ali b. Abi Talib عليه السلام, the Commander of the Faithful *(Amir al-Mu'mineen)*, who was divinely appointed by the Messenger of Allah صلى الله عليه وآله at Ghadir Khumm. The Imams were appointed successively by the predecessors, and were leaders in the midst of the people. They were experts in theology, jurisprudence, exegesis, history, eschatology, and the sayings of the Prophet صلى الله عليه وآله. Their Shi'a were aware that the final Imam would soon be born, and would be the awaited one prophesied by the Messenger صلى الله عليه وآله. That Imam is the Qa'im, the Mahdi, the Proof from the Household, and the Master of this Order عليه السلام. The Prophet صلى الله عليه وآله said, "Even if there were only one day left in this life, Allah will lengthen that day so a man from my progeny may appear and establish justice and equity on Earth, as it would be fraught with injustice and oppression".

As the Imams passed away and new Imams were appointed, narrations about the awaited Qa'im were orally and textually distributed within the Muslim community. It became widely narrated *(mutawater)* that the final Imam would be the Qa'im عليه السلام, who would go into occultation, and then emerge to establish justice. However, the identity of the Qa'im was in question, as many liars claimed to be the awaited one, and many Islamic sects mistakenly attributed this position to earlier personalities. As a result, many of our narrations regarding the Hidden Imam عليه السلام have reached us via the disbelieving extremists *(ghulat)*, the liars who intended to further their worldly agendas, and members of other Shi'i sects. Many narrations have also come to us through unknown *(majhool)* transmitters.

The twelfth Imam عليه السلام has fulfilled the prophecies regarding his birth and occultation, and successfully guided his community through his representatives for decades.. But, his state in the minor and major occultation did not allow him to prevent the distribution of inauthentic or fabricated material. Hence, we must return to scholarly tools of *ijtihad* to determine which of these narrations come from reliable sources and which do not.

To initiate this task, I have resorted to the use of *'ilm ad-diraya* to separate

stronger narrations from weaker ones. First, I collected a sample of hundreds of narrations about the Qa'im عليه السلام from various classical books of *hadith*. Then, using both modern and classical Imami books of *rijal*, these narrations were graded based on a strict standard. This way, we could guarantee that the final group of narrations in this collection would be the most reliable.

That being said, one must consider the following. Firstly, the science of grading chains of narrators is somewhat subjective. Not all transmitters labelled as weak are necessarily always lying, and not all transmitters labelled as reliable are necessarily always accurate. Some scholars disagreed with each other on the status of transmitters and how they were to be graded. Moreover, it seems that a major focus of our *rijal* books is the combatting of *ghulat* transmitters; and not all those associated with extremist beliefs or extremist individuals were necessarily inaccurate. It must also be considered that although our standards were strict, those who worked on this project are fallible people, and therefore some defects may exist in the research. Anything true is from Allah, and anything false is from us, and we pray that Allah forgives us for our shortcomings. Lastly, it must be known that only a sample of the existing *hadith* corpus was graded, and therefore, it is probable that much reliable material on this subject exists outside of this book.

For this collection, we used a variety of classical sources, including al-Kulayni's *al-Kafi*, Saduq's *Kamal ad-Deen*, *Amali*, *Khisal*, and *'Uyoon Akhbar ar-Rida*, Nu'mani's *Ghayba*, Tusi's *Ghayba* and *Tahdheeb*, Saffar's *Basa'ir ad-Darajat*, Himyari's *Qurb al-Isnad*, al-Barqi's *Kitab al-Mahasin*, Kashi's *Rijal*, and Muslim's *Sahih*. Gradings of *ahadith* from *al-Kafi* sometimes coincide with those given by 'Allama al-Majlisi in his *Mir'at al-'Uqool*. Sayyid al-Khoei's *Mu'jam ar-Rijal* was used to collect biographical evaluations for this collection. We did not accept the *tawtheeq* of narrators present in *Kamil az-Ziyarat* as a sufficient proof for their reliability. We accepted the narrators present in *Tafsir al-Qummi* as *mamdooh* as opposed to *thiqa* if they do not receive *tawtheeq* outside of the book. The *taraddi* and *tarahhum* of Saduq's shaykhs were partially accepted *(but explicitly noted)* in chains where a technically *majhool* shaykh is the only defect. Ibrahim b. Hashim was accepted as *thiqa* as opposed to *mamdooh* or *majhool*, because he was relied upon by Ibn al-Walid, Ibn Tawus, and other Shi'i scholars. Many narrations from Tusi's *Ghayba*, Basa'ir *ad-Darajat*, *al-Mahasin* and *Qurb al-Isnad* survive through technically unreliable *turuq*, and hence, most gradings from these three collections are based solely on the examination of the *isnad*. These are highly esteemed and classical books, and many have argued for their historical reliability. Their established *(mu'tabar)* contents are valuable in understanding the scholarly discourse on Islamic eschatology. The two narrations from Muslim's *Sahih* were included for polemical reasons.

May Allah forgive us our sins, send our salutations to the Hidden Imam عليه السلام, hasten his triumphant appearance, include us from among his followers, increase our knowledge and good deeds, accept our dead and our martyrs into Paradise, and have mercy on us in this world and the next.

حسبناالله ونعم الوكيل

Allah is Sufficient for us, for He is the Best Trustee.

لا تنسونا في دعائكم

Do not forget us in your du'a',

Bilal Muhammad

Chapter 1

Recognition of the Imam

الإعتراف بالإمام

The Twelver Shi'a expression of *wilaya* necessitates the perpetual presence of an Imam. The Imam is a divinely-appointed leader, teacher, guide, and role model for the creation. The Imam is Allah's vicegerent and steward over the world, without whom the Earth would perish. He is the primary vessel of divine guidance, and his presence on the Earth ensures the delivery of divine bounties, including the respite of those who have not yet accepted him in faith. An Imam is bestowed with this lofty station due to his utmost servitude to Allah, and his dedication is an example to believers. The perfection of the Imam's characteristics is considered the foremost sign of Allah in the creation, because the wisdom, beauty, mercy, and justice of the Imam are but a reflection of Allah's divine attributes. Thus, a believer must recognize the Imams, and form a relationship with them, because they are the chief bearers of Allah's light. A believer who sincerely recognizes the Imams defers to their leadership, emulates their goodness, and develops a strong affinity for them. The Mahdi is the inheritor of the qualities and the relics of every preceding guide, and therefore, rejection of him is akin to the rejection of all of his precedessors. In his seclusion, the believers pray for his success, yearn for his return, and consider him to be their true leader.

1.1 The Caliphate

وحدثنا أحمد بن عبد الله بن يونس حدثنا عاصم بن محمد بن زيد عن أبيه قال: قال عبد الله قال رسول الله : لا يزال هذا الأمر في قريش ما بقي من الناس اثنان

Ahmad b. 'Abdillah b. Yunus from 'Asem b. Muhammad b. Zayd from his father from 'Abdillah. He said: The Messenger of Allah said: This Order (i.e. the Caliphate) will remain among the Quraysh even if only two people were left.[1] *(Sahih Muslim, Book 33, Book of Government, hadith #4)*

حدثنا قتيبة بن سعيد حدثنا جرير عن حصين عن جابر بن سمرة قال: سمعت النبي يقول: إن هذا الأمر لا ينقضي حتى يمضي فيهم اثنا عشر خليفة قال ثم تكلم بكلام خفي علي قال: فقلت لأبي ما قال: قال كلهم من قريش

Qutayba b. Sa'eed from Jareer from Hussayn from Jabir b. Samura. He said: I heard the Prophet say: Surely, this Order (i.e. the Caliphate) will not cease until there have been twelve Caliphs among them [2] he narrator said: The Prophet then said something I could not follow. I said to my father: What did he say? He said: All of them will be from Quraysh. [3] *(Sahih Muslim, Book 33, Book of Government, hadith #5)*

---

[1]There must always be a Caliph (interchangeable with the terms *'alim* or *hujja* – see Shi'i versions) until Judgment Day. With the de-institutionalization of the Ottoman Caliphate in 1342 AH, Muslims must reflect on this *hadith* and recognize the Imam of their time.

[2]These are the twelve Imams. The Sunnis have had far more than a dozen Caliphs, which means that their criteria for what defines a "Caliph" is faulty. They cannot agree upon a list of twelve Caliphs without any certainty, nor can they disassociate from those leaders who would fall outside of the hypothetical list.

[3]This is not a statement of tribalism, as the Quraysh are not inherently superior to other ethnic groups. Rather, the *hadith* is implying that the twelve appointed Caliphs will be from the Ahl al-Bayt. The Prophet advised the Muslims in *Sahih Muslim* to follow the man in position of authority, even if he were a black maimed slave.

1.2 Imams of Guidance and Imams of Disbelief

محمد بن يحيى، عن أحمد بن محمد، عن الحسن بن محبوب، عن عبد الله بن غالب، عن جابر، عن أبي جعفر عليه السلام قال: قال: لما نزلت هذه الآية: " يوم ندعو كل اناس بإمامهم " قال المسلمون: يا رسول الله ألست إمام الناس كلهم أجمعين؟ قال: فقال رسول الله صلى الله عليه وآله: أنا رسول الله إلى الناس أجمعين ولكن سيكون من بعدي أئمة على الناس من الله من أهل بيتي، يقومون في الناس فيكذبون، ويظلمهم أئمة الكفر والضلال وأشياعهم، فمن والاهم، واتبعهم وصدقهم فهو مني ومعي وسيلقاني، ألا ومن ظلمهم وكذبهم فليس مني ولا معي وأنا منه برئ.

Muhammad b. Yahya from Ahmad b. Muhammad from al-Hasan b. Mahbub from 'Abdillah b. Ghalib from Jabir from Abu Ja'far عليه السلام. He said: He said: When this verse was revealed, "The day we will call every person with their Imam" (17:71) the Muslims said: O Messenger of Allah, are you not the Imam of all of the people altogether? He said: So the Messenger of Allah صلى الله عليه وآله said: I am the Messenger of Allah to the people altogether, but there shall be Imams over the people after me from Allah from my Ahl al-Bayt, rising amongst the people. So the Imams of *kufr* and misguidance and their partisans will bely them and oppress them. Surely, whoever is loyal to them and follows them and believes in them is from me. Surely, whoever oppresses them and assists upon their oppression and belies them is not from me and not with me, and I dissociate from him. *(al-Kafi, Volume 1, Book 4, Chapter on the two Imams in the Qur'an: An Imam that calls to Allah, and an Imam that calls to the Fire, hadith #1) (sahih)*(صحيح)

وبهذا الاسناد ، عن علي بن مهزيار ، عن فضالة ، عن أبان بن عثمان ، عن ابن أبي عمير ، عن **الحسين بن أبي العلاء** ، عن أبي عبد الله عليه السلام قال : قلت له : تكون الأرض بغير إمام قال : لا ، قلت : أفيكون إمامان في وقت واحد ؟ قال : لا إلا وأحدهما صامت ، قلت : فالامام يعرف الامام الذي من بعده ؟ قال : نعم ، قال : قلت : القائم إمام قال : نعم إمام بن إمام قد أوتم به قبل ذلك .

And by this *isnad* [4] from 'Ali b. Mehzayar from Fadala from Aban b. 'Uthman from

[4]Shaykh as-Saduq's father from Sa'd b. 'Abdillah and 'Abdullah b. Ja'far al-Himyari from Ibrahim b. Mehzayar.

Ibn Abi 'Umayr from **al-Husayn b. Abu'l 'Alaa'** [5] from Abu 'Abdillah عليه السلام. He said: I said to him: Can the Earth remain without an Imam? He said: No. I said: Can there be two Imams at the same time? He said: No, unless one of them were silent. I said: So the Imam knows who the Imam will be after him? He said: Yes. He said: I said: Is the Qa'im an Imam? He said: Yes, he is an Imam and the son of an Imam – and that which came before him (i.e. Imamate) will be completed through him. *(Kamal ad-Deen, Volume 1, Continuation of Successorship from Prophet Adam, hadith #17) (hasan)*(حسن)

محمد بن يعقوب، عن محمد بن يحيي، عن احمد بن محمد، عن البرقي، عن خلف بن حماد، عن ابان بن تغلب، قال: قال ابو عبد الله عليه السلام: الحجة قبل الخلق وبعد الخلق ومع الخلق.

Muhammad b. Ya'qub from Muhammad b. Yahya from Ahmad b. Muhammad from al-Barqi from Khalaf b. Hamad from Aban b. Taghlub. He said: Abu 'Abdillah عليه السلام said: The Proof *(hujja)* is before the creation, after the creation, and with the creation.[6] *(al-Kafi, Volume 1, Book 4, The Proof is not Established for Allah except with an Imam, hadith #4)(sahih)*(صحيح)

[5]al-Husayn b. Abu'l 'Alaa' was a companion of Imam Muhammad al-Baqir and Imam Ja'far as-Sadiq. According to Najashi, he had also met Imam Musa al-Kadhim and Imam 'Ali ar-Rida. He narrates in *Tafsir al-Qummi*.

[6]References to the "Proof", or the *hujja* , in the ahadith are usually references to a divinely-appointed guide. These include messengers, prophets, and Imams. Allah does not leave His creatures without a Proof, who overtly and covertly leads the people to Allah. This narration implies that the station of the vicegerent precedes the creation and even outlives it. This may be a reference to the primordial and metaphysical forms of guidance – and Allah knows best.

1.3 Those who recognize their Imam will be rewarded

علي بن ابراهيم، عن أبيه، عن حماد بن عيسى، عن حريز، عن زرارة قال: قال أبو عبدالله عليه السلام: اعرف إمامك فإنك إذا عرفت لم يضرك، تقدم هذا الامر أو تأخر

'Ali b. Ibrahim has narrated from his father from Hamad b. 'Isa from Hariz from Zurara. He said: Abu 'Abdillah عليه السلام said: Recognize your Imam,[7] for when you have recognized him, the advancement or delay of this Order[8] will not harm you.[9] *(al-Kafi, Volume 1, Book 4, Whoever Recognizes This Order Will Not Be Harmed By Its Hastening or its Delay, hadith #1) (**sahih**)*(صحيح)

عنه، عن **ابن فضال**، عن ثعلبة بن ميمون قال: أعرف إمامك [فإنك] إذا عرفته لم يضرك تقدم هذا الامر أو تأخر، ومن عرف إمامه ثم مات قبل أن يرى هذا الامر ثم خرج القائم عليه السلام كان له من الاجر كمن كان مع القائم في فسطاطه .

From him[10] from **Ibn Faddal**[11] from Tha'laba b. Maymun.[12] He said: Recognize your Imam, for surely when you have recognized him, the advancement or delay of this Order will not harm you. And whoever recognizes his Imam then dies prior to seeing this Order, then the Qa'im عليه السلام comes forth, there would be for him the same reward as those who will be with the Qa'im in his pavilion. *(Tusi's Ghayba, Signs Preceding His Appearance, hadith #472)(**muwathaq**)*(موثق)

[7]Recognition of the Imam is not just knowing his name and his historical biography, but understanding his status, his rights, and his qualities. The more one recognizes his Imam, the more he understands his Lord, because the Imam is the ultimate sign of Allah.

[8]The appearance of the Mahdi.

[9]One who recognizes the Imam of the Age and works to fulfill his rights will be saved, regardless of when his Parousia will take place.

[10]Fadl b. Shadhan.

[11]al-Hasan b. 'Ali b. Faddal was a Fat'hi companion of Imam ar-Rida. On his deathbed, he became an Imami. He was reliable *(thiqa)*. His narrations will be considered *muwathaq* in this compilation.

[12]While this report is not attributed to an Imam, Tha'laba b. Maymun was a student of Imam Ja'far as-Sadiq and Imam Musa al-Kadhim, and was considered one of the *as'hab al-ijma'*.

1.4 Recognition of the Imam is obligatory

عنه (3)، عن **أبي الجارود** قال: قلت لابي جعفر (عليه السلام): يا ابن رسول الله هل تعرف مودتي لكم وانقطاعي إليكم وموالاتي إياكم؟ قال: فقال: نعم، قال: فقلت: فإني أسألك مسألة تجيبني فيها فإني مكفوف البصر قليل المشي ولا أستطيع زيارتكم كل حين قال: هات حاجتك، قلت: أخبرني بدينك الذي تدين الله عز و جل به أنت وأهل بيتك لادين الله عز وجل به قال: إن كنت أقصرت الخطبة (1) فقد أعظمت المسألة والله لاعطينك ديني ودين آبائي الذي ندين الله عز وجل به، شهادة أن لا إله إلا الله وأن محمدا رسول الله (صلى الله عليه وآله) والاقرار بما جاء به من عند الله والولاية لولينا والبراءة من عدونا والتسليم لامرنا وانتظار قائمنا والاجتهاد والورع.

From him[13] from **Abu'l Jarud.**[14] He said: I said to Abu Ja'far عليه السلام: O son of the Messenger of Allah, do you recognize my love for you, my dedication to you, and my allegiance to you? He said: So he said: Yes. He said: So I said: So I will ask you a question that you must answer for me, for I am blind, I walk little, and I cannot visit you often. He said: What is your need? I said: Inform me of your religion, which you and your Ahl al-Bayt practice for Allah عز وجل. He said: I will summarize the speech for you, for the question is important. By Allah, I will give you my religion and the religion of my forefathers, which we practice for Allah عز وجل: the testimony that there is no god except Allah, and that Muhammad is the Messenger of Allah صلى الله عليه وآله, and the belief in that which he came with from Allah, and the *walaya* for our *wali* and dissociation from our enemy, and submitting to our Order, and awaiting our Qa'im, and diligence and piety. *(al-Kafi, Volume 2, The Essentials of Islam, hadith #10)* ***(muwathaq)*****(موثق)**

وحدثنا محمد بن الحسن بن أحمد بن الوليد رضي الله عنه قال حدثنا محمد بن الحسن الصفار والحسن بن متيل الدقاق وعبد الله بن جعفر الحميري جميعا قالوا حدثنا محمد بن الحسين بن أبي الخطاب ويعقوب بن يزيد وإبراهيم بن هاشم جميعا عن محمد بن أبي عمير وصفوان بن يحيى جميعا عن عبد الله بن مسكان عن أبي عبد الله عليه السلام قال من أنكر واحدا من الأحياء فقد أنكر الأموات.

[13] Ali b. Ibrahim from Muhammad b. 'Isa from Yunus from Hamad b. 'Uthman from 'Isa b. as-Siri.

[14] Abu'l Jarud was a close companion of the fifth and sixth Imams. His narrations and teachings became central to the Jarudi Zaydi sect. Sayyid al-Khoei considers him to be reliable *(thiqa)*.

1.4. Recognition of the Imam is obligatory

Muhammad b. al-Hasan b. Ahmad b. al-Walid رضي الله عنه narrated. He said: Muhammad b. al-Hasan as-Saffar, Hasan b. Matheel ad-Daqqaq, and 'Abdillah b. Ja'far al-Himyari narrated from Muhammad b. al-Husayn b. Abu'l Khattab, Ya'qub b. Yazid, and Ibrahim b. Hashim from Muhammad b. Abi 'Umayr and Safwan b. Yahya from 'Abdillah b. Muskan from Abi 'Abdillah عليه السلام. He said: One who denies the one who is alive is like one who has denied those who are dead.[15] *(Kamal ad-Deen, Volume 2, Those Who Denied that the Qa'im was the Twelfth Imam, hadith #2)(sahih)*(صحيح)

حدثنا أحمد بن زياد بن جعفر الهمداني رضي الله عنه قال حدثنا علي بن إبراهيم بن هاشم عن أبيه عن محمد بن أبي عمير عن غياث بن إبراهيم عن الصادق جعفر بن محمد عن أبيه عن آبائه عليهم السلام قال قال رسول الله صلى الله عليه وآله وسلم من أنكر القائم من ولدي فقد أنكرني.

Ahmad b. Ziyad b. Ja'far al-Hamadani رضي الله عنه narrated. He said: 'Ali b. Ibrahim b. Hashim narrated from his father from Muhammad b. Abi 'Umayr from Ghiyath b. Ibrahim[16] from as-Sadiq Ja'far b. Muhammad from his father from his forefathers عليهم السلام. They said: The Messenger of Allah صلى الله عليه وآله وسلم said: Whoever denies the Qa'im from my offspring will have denied me.[17] *(Kamal ad-Deen, Volume 2, Those Who Denied that the Qa'im was the Twelfth Imam, hadith #8)(sahih)*(صحيح)

وعنه، عن عبد الله بن ميمون القداح، عن جعفر، عن أبيه قال: " قال علي بن ابي طالب عليه السلام: منا سبعة خلقهم الله عزوجل لم يخلق في الارض مثلهم: منا رسول الله صلى الله عليه وآله سيد الاولين والآخرين وخاتم النبيين، ووصيه خير الوصيين، وسبطاه خير الاسباط حسنا وحسينا، وسيد الشهداء حمزة عمه، ومن قد طار مع الملائكة جعفر، والقائم "

And from him[18] from 'Abdillah b. Maymun al-Qadah from Ja'far from his father. He said: 'Ali b. Abi Talib عليه السلام said: From us there are seven that Allah عز وجل has created that He did not create in their likeness in the world: from us is the Messenger of

[15]Those who have denied the living hujja are like those who have denied the deceased hujaj of the past.

[16]In the opinion of Sayyid al-Khoei, this Ghiyath b. Ibraim is an Imami and he is not the Zaydi that shares the same name. Both narrators are reliable *(thiqa)*.

[17]The Qa'im will be the executor of the Prophet's *sunna*, and therefore those who reject him will have rejected Islam.

[18]Muhammad b. 'Isa.

Allah صلى الله عليه وآله, the master of the firsts and the lasts and the Seal of Prophets, and his deputy[19] is the best of deputies, and his tribe is the best of tribes – Hasan, Husayn, his uncle Hamza [who is] the master of martyrs,[20] Ja'far [who is] the one who soared with the angels, and the Qa'im. *(Qurb al-Isnad, hadith #84)(sahih)*(صحيح)

الحسن بن ظريف، عن أبيه ظريف بن ناصح قال: كنت مع الحسين بن زيد ومعه ابنه علي، إذ مر بنا أبو الحسن موسى بن جعفر صلى الله عليه فسلم عليه ثم جاز فقلت: جعلت فداك، يعرف موسى قائم آل محمد؟ قال: فقال لي: إن يكن أحد يعرفه فهو. ثم قال: وكيف لا يعرفه وعنده خط علي بن أبي طالب صلى الله عليه وإملاء رسول الله صلى الله عليه وآله. فقال: علي ابنه: يا أبه كيف لم يكن ذاك عند أبي زيد بن علي؟ فقال: يا بني، إن علي بن الحسين ومحمد بن علي سيدا الناس وإمامهم، فلزم يا بني اباك زيد أخاه فتأدب بأدبه وتفقه بفقهه. قال: فقلت: فاربه يا أبه إن حدث بموسى حدث يوصى إلى أحد من أخوته؟ قال: لا والله ما يوصي إلا إلى ابنه، أما ترى - أي بني - هؤلاء الخلفاء لا يجعلون الخلافة إلا في أولادهم

al-Hasan b. Thareef from his father Thareef b. Nasih. He said: I was with al-Husayn b. Zayd and with him was his son 'Ali when Abu'l Hasan Musa b. Ja'far صلى الله عليه passed by us, so he greeted him and carried on. So I said: May I be your ransom, does Musa recognize the Qa'im of the Family of Muhammad? He said: So he said to me: If anyone were to recognize him, it would be him. He then said: And how is it that he would not recognize him when he has the writing of 'Ali b. Abi Talib صلى الله عليه and the dictations of the Prophet صلى الله عليه وآله?[21] So his son 'Ali said: O my father, why was that not with my forefather Zayd b. 'Ali? So he said: O my son, surely 'Ali b. al-Husayn and Muhammad b. 'Ali are the masters of the people and their Imams, so, my son, your forefather Zayd adhered to his brother, and was mannered by his etiquette and was trained by his *fiqh*. He said: So I said: So, my father, if something were to happen to Musa, would he depute one from his brothers? He said: No, by Allah, he will not depute anyone except his son. Have you not seen – O my son – that these successors *(al-khulafa')* do not make their succession *(al-khilafa)* go to other than their children?[22] *(Qurb al-Isnad, hadith #1227)(sahih)*(صحيح)

[19]'Ali b. Abi Talib.

[20]Hamza b. 'Abd al-Muttalib was the master of martyrs of his era, and Husayn b. 'Ali is the master of martyrs of all eras.

[21]This is a reference to Kitab 'Ali and other books in the possession of an Imam during his Imamate.

[22]The Imams have taught that after Imam al-Husayn, only a son of an Imam can succeed his father.

الطالقاني، عن أبي علي بن همام قال: سمعت محمد بن عثمان العمري قدس الله روحه يقول: سمعت أبي يقول: سئل أبو محمد الحسن بن علي (ع) وأنا عنده عن الخبر الذي روي عن آبائه (ع) أن الارض لا تخلو من حجة الله على خلقه إلى يوم القيامة وأن من مات ولم يعرف إمام زمانه مات ميتة جاهلية (فقال (ع): إن هذا حق كما أن النهار حق. فقيل له: يابن رسول الله فمن الحجة والامام بعدك؟ فقال: ابني محمد وهو الامام والحجة بعدي، من مات ولم يعرفه مات ميتة جاهلية) . أما إن له غيبة يحار فيها الجاهلون، ويهلك فيها المبطلون، ويكذب فيها الوقاتون ثم يخرج فكأني أنظر إلى الاعلام البيض تخفق فوق رأسه بنجف الكوفة.

at-Talaqani from Abu 'Ali b. Hammam. He said: I heard Muhammad b. 'Uthman al-'Amri قدس الله روحه say: I heard my father[23] say: Abu Muhammad al-Hasan b. 'Ali عليه السلام was asked, while I was with him, about a tradition that was narrated from his forefathers عليهم السلام that the Earth does not remain without Allah's Proof over His creation until the Day of Resurrection, and if one were to die without recognizing the Imam of his time, he would die the death of *jahiliyya.* He عليه السلام said: Surely, this is true just as daytime is true. It was said to him: O son of the Messenger of Allah, who then is the Proof and the Imam after you? So he said: My son MHMD[24], he is the Imam and Proof after me, whoever dies without recognizing him dies the death of *jahiliyya.* Behold, he will certainly have an occultation regarding which the ignorant *(jahiloon)* will be perplexed, the invalidators will be destroyed, and the time-assigners will lie. Then, he will appear. It is as if I am looking at the white banners waving over his head in the Najaf of Kufa. *(Kamal ad-Deen, Volume 2, Abu Muhammad Hasan al-'Askari's Designation of His Son al-Qa'im, hadith #9)* ***(majhool kal-sahih – Teacher of Saduq)*** **(من مشايخ الصدوق - مجهول كالصحيح)**

محمد بن إسماعيل، عن الفضل بن شاذان، عن حماد بن عيسى، عن إبراهيم ابن عمر اليماني، عن أبي عبد الله عليه السلام قال: إذا قلنا في رجل قولا، فلم يكن فيه وكان في ولده أو ولد ولده فلا تنكروا ذلك، فإن الله تعالى يفعل ما يشاء.

Muhammad b. Isma'il[25] from al-Fadl b. Shadhan from Hamad b. 'Isa from Ibrahim b. 'Umar al-Yamani from Abu 'Abdillah عليه السلام. He said: When we say

[23] 'Uthman al-'Amri was the first ambassador of the Mahdi in his minor occultation, and Muhammad b. 'Uthman al-'Amri was his second ambassador.

[24] It was (or still is) forbidden to say the first name of the twelfth Imam, which is the same name as the final prophet. Shaykh as-Saduq and Shaykh al-Kulayni preferred to write the four Arabic letters that constituted the name separately and unconnected.

[25] Muhammad b. Isma'il was a *majhool* contemporary of Shaykh al-Kulayni, but his narrations from Fadl b. Shadhan are considered acceptable.

something about a man from us, and that is found in his sons or grandsons, then you must not deny it – for Allah تعالى does what He wishes.[26] *(al-Kafi, Volume 1, Book 4, If a Man is Promised to Find Something with His Son but it is Found in His Sons or Grandsons then it is still the Same Promise, hadith #2)(majhool kal-sahih)*(مجهول كالصحيح)

1.5 Emulation of the Imams

حدثنا محمد بن الحسن بن أحمد بن الوليد رضي الله عنه قال حدثنا محمد بن الحسن الصفار قال حدثنا أحمد بن محمد بن عيسى ومحمد بن الحسين بن أبي الخطاب والهيثم بن أبي مسروق النهدي عن الحسن بن محبوب السراد عن علي بن رئاب عن أبي حمزة الثمالي عن أبي جعفر عليه السلام قال سمعته يقول إن أقرب الناس إلى الله عز وجل وأعلمهم به وأرأفهم بالناس محمد صلى الله عليه وآله وسلم والائمة عليهم السلام فادخلوا أين دخلوا وفارقوا من فارقوا عنى بذلك حسينا وولده عليه السلام فإن الحق فيهم وهم الأوصياء ومنهم الأئمة فأينما رأيتموهم فاتبعوهم وإن أصبحتم يوما لا ترون منهم أحدا فاستغيثوا بالله عز وجل وانظروا السنة التي كنتم عليها واتبعوها وأحبوا من كنتم تحبون وأبغضوا من كنتم تبغضون فما أسرع ما يأتيكم الفرج.

Muhammad b. al-Hasan b. Ahmad b. al-Walid رضي الله عنه narrated. He said: Muhammad b. al-Hasan as-Saffar narrated. He said: Ahmad b. Muhammad b. 'Isa, Muhammad b. Husayn b. Abu'l Khattab, and Haytham b. Abi Masruq an-Nahdi narrated from al-Hasan b. Mahbub as-Sarrad from 'Ali b. Ri'aab from Abu Hamza ath-Thumali. He said: I heard Abu Ja'far عليه السلام say: The closest of people to Allah عز وجل, the most knowledgeable about Him and the most kind to the people are Muhammad صلى الله عليه وآله وسلم and the Imams عليهم السلام, so enter where they enter and dissociate from whom they dissociate from. This denotes Husayn and his descendants, as the truth is with them and they are the successors; the Imams عليهم السلام are from them. So wherever you see them follow them, and when the day comes when you no longer see one from them, beseech Allah عز وجل and remain on the *sunna* you are upon. Love those whom you love and hate those whom you hate; and how quickly will the relief come to you. *(Kamal ad-Deen, Volume 2, Statements of al-Baqir Regarding the Occultation, hadith #8)(sahih)*(صحيح)

[26] Allah can delay the relief until whenever He pleases.

1.6 One who awaits this Order dies the death of a martyr

عنه، عن أبيه، عن **العلاء بن سيابة** قال: قال أبو عبد الله عليه السلام: من مات منكم على أمرنا هذا فهو بمنزلة من ضرب فسطاطه إلى رواق القائم (عليه السلام) بل بمنزلة من يضرب معه بسيفه، بل بمنزلة من استشهد معه، بل بمنزلة من استشهد مع رسول الله (صلى الله عليه وآله)

From him from his father from **al-'Alaa' b. Siyaba.**[27] He said: Abu 'Abdillah عليه السلام said: Whoever from you dies upon this Order of ours, then he is of the status of one who sets his pavillion alongside the Qa'im عليه السلام – rather, the status of one who fights alongside him with his sword – rather, the status of one who is martyred alongside him – rather, the status of one who was martyred alongside the Messenger of Allah صلى الله عليه وآله. *(al-Mahasin, Volume 1, Whomever Dies Upon This Order is Like Those Who Die With the Messenger of Allah, hadith #145)(**hasan**)*(حسن)

عنه، عن **ابن فضال**، عن علي بن عقبة، عن موسى النميري، عن **علاء بن سيابة** قال: قال أبو عبد الله عليه السلام: من مات منكم على هذا الامر منتظرا له كان كمن كان في فسطاط القائم (ع)

From him from **Ibn Faddal** from 'Ali b. 'Uqba from Musa an-Numayri from **'Alaa' b. Siyaba.** He said: Abu 'Abdillah عليه السلام said: Whoever from you dies upon this Order, awaiting it, will be like one who is in the pavilion of the Qa'im عليه السلام. *(al-Mahasin, Volume 1, Whomever Dies Upon This Order is Like Those Who Die With the Messenger of Allah, hadith #147)(**hasan**)*(حسن)

عنه، عن **ابن فضال**، على علي بن شجرة، عن أبيه، عن أبي عبد الله عليه السلام أو عن رجل، عن أبي عبد الله عليه السلام، قال: من مات على هذا الامر كان بمنزلة من حضر مع القائم وشهد مع القائم عليه السلام

From him from **Ibn Faddal** from 'Ali b. Shajara from his father from Abu 'Abdillah عليه السلام or from a man from Abu 'Abdillah عليه السلام. He said: Whoever dies upon this

[27] al-'Alaa' b. Siyaba was a companion of Imam Muhammad al-Baqir and Imam Ja'far as-Sadiq, and he narrates in *Tafsir al-Qummi.*

Order is of the status of one who is present with the Qa'im and is martyred alongside the Qa'im عليه السلام. *(al-Mahasin, Volume 1, Whomever Dies Upon This Order is Like Those Who Die With the Messenger of Allah, hadith #149)(**muwathaq or mursal**)*(موثق أو مرسل)

عنه، عن علي بن النعمان، قال: حدثني إسحاق بن عمار وغيره، عن الفيض بن مختار قال: سمعت أبا عبد الله عليه السلام يقول: من مات منكم وهو منتظر لهذا الامر كمن هو مع القائم في فسطاطه، (قال:) ثم مكث هنيئة ثم قال: لا بل كمن قارع معه بسيفه، ثم قال: لا والله إلا كمن استشهد مع رسول الله (صلى الله عليه وآله)

From him from 'Ali b. an-Nu'man. He said: Is'haq b. 'Ammar and someone else narrated to me from al-Fayd b. Mukhtar. He said: I heard Abu 'Abdillah عليه السلام say: Whoever dies from you whilst awaiting this Order is like one who is with the Qa'im in his pavilion. [He said:] Then he remained silent for a moment, then he said: No, rather, like one who clamored alongside him with his sword. Then he said: No, by Allah, like one who was martyred alongside the Messenger of Allah عليهم السلام. *(al-Mahasin, Volume 1, Whomever Dies Upon This Order is Like Those Who Die With the Messenger of Allah, hadith #151)(**sahih**)*(صحيح)

Chapter 2

The Birth of the Imam

ولادة الإمام

The Mahdi is the last of the twelve Imams, Caliphs, and guides prophesied in many Islamic sources. A plethora of narrations indicate that his birth would be hidden from the masses, and thus news of his birth was kept discrete during the Imamate of Hasan al-'Askari. Sources on the identity of his mother, and the exact year of his birth (255-256 AH) differ. Nonetheless, there were many witnesses to his birth and childhood, as well as accounts of his designation by previous Imams.

2.1 There are twelve Imams

حدثنا محمد بن زياد بن جعفر الهمداني رضي الله عنه قال حدثنا علي بن إبراهيم بن هاشم عن أبيه عن محمد بن أبي عمير عن غياث بن إبراهيم عن الصادق جعفر بن محمد عن أبيه محمد بن علي عن أبيه علي بن الحسين عن أبيه الحسين بن علي ع قال سئل أمير المؤمنين ص عن معنى قول رسول الله ص إني مخلف فيكم الثقلين كتاب الله و عترتي من العترة فقال أنا و الحسن و الحسين و الأئمة التسعة من ولد الحسين تاسعهم مهديهم و قائمهم لا يفارقون كتاب الله و لا يفارقهم حتى يردوا على رسول الله ص حوضه

Muhammad b. Ziyad b. Ja'far al-Hamadani رضي الله عنه from him from 'Ali b. Ibrahim b.

Hashim from his father from Muhammad b. Abi 'Umayr from Ghiyath b. Ibrahim from al-Sadiq Ja'far b. Muhammad from his father Muhammad b. 'Ali from his father 'Ali b. al-Husayn from his father al-Husayn b. 'Ali عليه السلام. He said: Amir al-Mu'mineen صلوات الله عليه was asked about the meaning of the Messenger of Allah's صلى الله عليه وآله words, "I am leaving among you two weighty things, the Book of Allah and my progeny".[28] Who, then, are the progeny? So he said: I, Hasan, Husayn and the nine Imams from the children of Husayn and the ninth from them is the Qa'im and the Mahdi, and they will not separate from the Book of Allah until they reach the Messenger of Allah صلى الله عليه وآله at the Pond. *(Kamal ad-Deen, Volume 1, Continuation of Successorship from Prophet Adam, hadith #64)(**sahih**)*(صحيح)

وبهذا الاسناد عن محمد بن عبد الله بن جعفر، عن أبيه، عن (3) محمد بن أحمد بن يحيى [عن محمد بن الحسين، عن **أبي سعيد العصفري**] (1) عن عمرو بن ثابت (2)، عن **أبي الجارود** عن أبي جعفر عليه السلام، قال: قال رسول الله صلى الله عليه وآله وسلم: إني وأحد عشر من ولدي وأنت يا علي زر الارض - أعني أوتادها وجبالها - بنا أوتد الله الارض أن تسيخ بأهلها، فإذا ذهب الاثنا عشر من ولدي ساخت الارض بأهلها ولم ينظروا (3).

And by this *isnad*[29] from Muhammad b. 'Abdillah b. Ja'far from his father from Muhammad b. Ahmad b. Yahya from Muhammad b. al-Husayn from **Abu Sa'eed al-'Asfuri**[30] from 'Amr b. Thabit from **Abu'l Jarud** from Abu Ja'far عليه السلام. He said: The Messenger of Allah صلى الله عليه وآله وسلم said: Me, eleven from my loins, and you O 'Ali are the pegs of the Earth – I mean its pillars and its mountains. By us, Allah steadies the Earth from swallowing its inhabitants. When the twelfth from my loins goes, the Earth will swallow its inhabitants unexpectedly.[31] *(Tusi's Ghayba, Shi'a Reports On the Number of Imams, hadith #102)(**majhool**)*(مجهول)

[28]This is a reference to the famous hadith *ath-thaqalayn*

[29]Shaykh at-Tusi's companions.

[30]Abu Sa'eed al-'Asfuri was a Jarudi Zaydi scholar who died in 250 AH, ten years before the minor occultation. He is one of the authors of the Sixteen Usul, and this report was recorded in his usl during the life of the 10th Imam. He does not receive explicit *tawtheeq* in Shi'i books, but he was included in Bukhari's *Sahih*, and the timing of his report is valuable.

[31]Many traditions indicate that the presence of an Imam keeps the world from plunging into chastisement. This report suggests that the Earth will be destroyed upon the passing of the Twelfth Imam.

حدثنا أبي رضي الله عنه قال: حدثنا علي بن إبراهيم بن هاشم، عن أبيه، عن محمد بن أبي عمير. عن **سعيد بن غزوان**، عن أبي بصير، عن أبي جعفر عليه السلام قال: يكون تسعة أئمة بعد الحسين بن علي تاسعهم قائمهم عليهم السلام.

My father رضي الله عنه narrated. 'Ali b. Ibrahim b. Hashim narrated from his father from Muhammad b. Abi 'Umayr from **Sa'eed b. Ghazwan**[32] from Abu Baseer from Abu Ja'far عليه السلام. He said: There will be nine Imams after Husayn b. 'Ali, and the ninth of them will be their Qa'im عليهم السلام. *(al-Khisal, On Twelve-Numbered Characteristics, hadith #51)(**majhool kal-sahih**)*(مجهول كالصحيح)

حَدَّثَنا **أَحْمَدُ بْنُ مُحَمَّدِ بْنِ يَحْيَى العَطَّار** قالَ: حَدَّثَنا أَبي، عَنْ مُحَمَّدِ بْنِ عَبْدِ الجَبَّارِ، عَنْ أَبي أَحْمَدَ مُحَمَّدِ بْنِ زِيادٍ الأَزْدِيِّ، عَنْ أَبانِ بْنِ عُثْمانَ، عَنْ ثابِتِ بْنِ دِينارٍ، عَنْ سَيِّدِ العابِدِينَ عَلِيِّ بْنِ الحُسَيْنِ، عَنْ سَيِّدِ الشُّهَداءِ الحُسَيْنِ بْنِ عَلِيٍّ، عَنْ سَيِّدِ الأَوْصِياءِ أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبي طالِب عَلَيْهِمُ السَّلامُ قالَ: قالَ لي رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: الأَئِمَّةُ مِنْ بَعْدي اثْنا عَشَرَ أَوَّلُهُم أَنْتَ يا عَلِيُّ، وَآخِرُهُمُ القائِمُ الَّذِي يَفْتَحُ اللَّه – تَبارَكَ وَتَعالى ذِكْرُهُ – عَلَى يَدَيْهِ مَشارِقَ الأَرْضِ وَمَغارِبَها.

Ahmad b. Muhammad b. Yahya al-'Attar narrated. He said: My father narrated from Muhammad b. 'Abd al-Jabbar from Abu Ahmad Muhammad b. Ziyad al-Azidi from Aban b. 'Uthman from Thabit b. Dinar from the Master of Worshipers 'Ali b. al-Husayn from the Master of Martyrs al-Husayn b. 'Ali from the Master of Deputies Amir al-Mu'mineen 'Ali b. Abi Talib عليهم السلام. He said: The Messenger of Allah صلى الله عليه وآله said to me: There are twelve Imams after me. The first of them is you, O 'Ali; and the last of them is the Qa'im with whose hands Allah تبارك وتعالى ذكره will conquer the Easts and Wests of the Earth. *('Uyoon Akhbar ar-Rida, The Designation of Twelve Imams from ar-Rida, hadith #34)(**majhool kal-sahih – Teacher of Saduq**)*(من مشايخ الصدوق - مجهول كالصحيح)

[32]Our present-day copy of Najashi's work considers Sa'eed b. Ghazwan to be *thiqa*, but 'Allamah al-Hilli considered him to be *majhool*. al-Hilli was presumably basing his grading off of an earlier manuscript of Najashi's work. Muhammad b. Abi 'Umayr was a scholar of the Shi'a and he would try to only narrate from reliable individuals – this may add to the credibility of Sa'eed b. Ghazwan's narrations.

حدثنا **علي بن عبد الله الوراق الرازي** قال: حدثنا سعد بن - عبد الله قال: حدثنا الهيثم بن أبي مسروق النهدي، عن **الحسين بن علوان**، عن عمر ابن خالد، عن سعد بن طريف، عن الأصبغ بن نباته، عن عبد الله بن عباس قال: سمعت رسول الله صلى الله عليه وآله يقول: أنا وعلي والحسن والحسين وتسعة من ولد الحسين مطهرون معصومون

'Ali b. 'Abdillah al-Warraq ar-Razi narrated. He said: Sa'd b. 'Abdillah narrated. He said: al-Haytham b. Abi Masruq an-Nahdi narrated from **al-Husayn b. 'Ulwan**[33] from 'Umar b. Khalid from Sa'd b. Turayf from al-Asbagh b. Nubata from 'Abdillah b. 'Abbas. He said: I heard the Messenger of Allah صلى الله عليه وآله say: I, 'Ali, al-Hasan, al-Husayn and nine from the loins of al-Husayn are purified and immaculate. *(Kamal ad-Deen, Volume 1, The Prophet's designation that the Qa'im is the Twelfth Imam, hadith #28)(**majhool kal-muwathaq – Teacher of Saduq**)*(**مجهول كالموثق - من مشايخ الصدوق**)

حدثنا **أحمد بن هارون الفامي** (رضي الله عنه)، قال: حدثنا محمد بن عبد الله بن جعفر، عن أبيه، عن يعقوب بن يزيد الأنباري، قال: حدثنا **الحسن بن علي ابن فضال**، عن إسماعيل بن الفضل الهاشمي، عن الصادق جعفر بن محمد، عن أبيه محمد بن علي، عن أبيه علي بن الحسين، عن أبيه الحسين بن علي، عن أبيه أمير المؤمنين علي بن أبي طالب (عليهم السلام)، قال: قلت لرسول الله (صلى الله عليه وآله): أخبرني بعدد الأئمة بعدك. فقال: يا علي، هم اثنا عشر، أولهم أنت، وآخرهم القائم.

Ahmad b. Harun al-Fami[34] رضي الله عنه narrated. He said: Muhammad b. 'Abdillah b. Ja'far narrated from his father from Ya'qub b. Yazid al-Anbari. He said: **al-Hasan b. 'Ali b. Faddal** narrated from Isma'il b. al-Fadl al-Hashimi from as-Sadiq Ja'far b. Muhammad from his father Muhammad b. 'Ali from his father 'Ali b. al-Husayn from his father al-Husayn b. 'Ali from his father Amir al-Mu'mineen 'Ali b. Abi Talib عليه السلام. He said: I said to the Messenger of Allah صلى الله عليه وآله: Inform me of the numbers of Imams after you. So he said: O 'Ali, they are twelve, the first of them is you, and the last of them is the Qa'im. *(Amali of Shaykh as-Saduq, Majlis 91, hadith #10)(**majhool kal-muwathaq – Teacher of Saduq**)*(**مجهول كالموثق - من مشايخ الصدوق**)

[33]al-Husayn b. 'Ulwan is a reliable *(thiqa)* Sunni or Batri.

[34]Ahmad b. Harun al-Fami is known by several other titles, such as al-Qadi, al-Qami, at-Ta'i, and al-'Ami.

محمد بن يحيى ، عن محمد بن الحسين ، عن ابن محبوب ، عن **أبي الجارود** ، عن أبي جعفر عليه السلام عن جابر بن عبد الله الأنصاري قال : دخلت على فاطمة عليها السلام وبين يديها لوح فيه أسماء الأوصياء من ولدها ، فعددت اثني عشر آخرهم القائم عليه السلام ، ثلاثة منهم محمد وثلاثة منهم علي

Muhammad b. Yahya from Muhammad b. al-Husayn from Ibn Mahbub from Abu'l Jarud from Abu Ja'far عليه السلام from Jabir b. 'Abdullah al-Ansari. He said: I entered upon Fatima عليها السلام and in her hands was a tablet with the names of the deputies *(awsiya')* from her descendants. I counted twelve [in total], the last of whom was the Qa'im عليه السلام. Three of them [from her children] were Muhammad, and three[35] of them were 'Ali. *(al-Kafi, Volume 1, Book 4, What has Come Regarding the Twelve and their Designation, hadith #9)(**muwathaq**)(**موثق**)*

حدثنا محمد بن موسى بن المتوكل رضي الله عنه قال : حدثني محمد بن يحيى العطار ، وعبد الله بن جعفر الحميري ، عن محمد بن الحسين بن أبي الخطاب ، عن ابن محبوب عن **أبي الجارود** ، عن أبي جعفر عليه السلام ، عن جابر بن عبد الله الأنصاري قال : دخلت على فاطمة عليها السلام وبين يديها لوح فيه أسماء الأوصياء من ولدها فعددت اثني عشر آخرهم القائم ثلاثة منهم محمد ، وأربعة منهم علي صلوات الله عليهم أجمعين .

Muhammad b. Musa b. al-Mutawakkil رضي الله عنه narrated. He said: Muhammad b. Yahya al-'Attar and 'Abdillah b. Jafar al-Himyari narrated from Muhammad b. al-Husayn b. Abu'l Khattab from Ibn Mahbub from **Abu'l Jarud** from Abu Ja'far عليه السلام from Jabir b. 'Abdullah al-Ansari. He said: I entered upon Fatima عليها السلام and in front of her was a tablet with the names of the deputies *(awsiya')* from her descendants. I counted twelve [in total], the last of whom was the Qa'im عليه السلام. Three of them were Muhammad, and four of them were 'Ali. *(Kamal ad-Deen, Volume 1, The Prophet's Designation that the Qa'im is the Twelfth Imam, hadith #13)(**muwathaq**)(**موثق**)*

[35]The number of 'Alis differs in other versions of this narration depending on whether or not 'Ali b. Abi Talib is being considered in the count.

حدثنا **الحسين بن أحمد بن إدريس** رضي الله عنه قال : حدثنا أبي ، عن أحمد ابن محمد بن عيسى ، وإبراهيم بن هاشم جميعا ، عن الحسن بن محبوب ، عن **أبي الجارود** ، عن أبي جعفر عليه السلام ، عن جابر بن عبد الله الأنصاري قال : دخلت على فاطمة عليها السلام و بين يديها لوح فيه أسماء الأوصياء ، فعددت اثني عشر اسما آخرهم القائم ، ثلاثة منهم محمد ، وأربعة منهم علي صلوات الله عليهم (أجمعين) .

al-Husayn b. Ahmad b. Idris رضي الله عنه narrated. He said: My father narrated from Ahmad b. Muhammad b. 'Isa and Ibrahim b. Hashim together from al-Hasan b. Mahbub from **Abu'l Jarud** from Abu Ja'far عليه السلام from Jabir b. 'Abdillah al-Ansari. He said: I entered upon Fatima عليها السلام and in front of her was a tablet with the names of the deputies *(awsiya')*. I counted twelve names [in total], the last of whom was al-Qa'im. Three of them were Muhammad, and four of them were 'Ali صلوات الله عليهم أجمعين. *(Kamal ad-Deen, Volume 1, Designation of the Qa'im in the Tablet that Allah Gave to His Messenger, hadith #6)(majhool kal-muwathaq – Teacher of Saduq)*(مجهول كالموثق - من مشايخ الصدوق)

وأخبرنا **أحمد بن محمد بن سعيد ابن عقدة الكوفي**، قال: حدثنا يحيى بن زكريا ابن شيبان من كتابه سنة ثلاث وسبعين ومائتين، قال: حدثنا علي بن سيف بن عميرة، قال: حدثنا أبان بن عثمان، عن زرارة، عن أبي جعفر الباقر(عليه السلام) عن آبائه (عليهم السلام) قال: قال رسول الله (صلى الله عليه وآله): إن من أهل بيتي اثنى عشر محدثا، فقال له رجل يقال له عبدالله بن زيد وكان أخا علي بن الحسين(عليهما السلام) من الرضاعة: سبحان الله محدثا؟ - كالمنكر لذلك – قال: فأقبل عليه أبوجعفر (عليه السلام) فقال له: أما والله إن ابن امك كان كذلك – يعني علي بن الحسين(عليهما السلام(

And **Ahmad b. Muhammad b. Sa'eed b. 'Uqda al-Kufi**[36] narrated. He said: Yahya b. Zakariyya b. Shayban narrated in his book in the year 273 AH. He said: 'Ali b. Sayf b. 'Umayra narrated. He said: Aban b. 'Uthman narrated from Zurara from Abu Ja'far al-Baqir عليه السلام from his forefathers عليهم السلام. He said: The Messenger of Allah صلى الله عليه وآله said: Surely, from my Ahl al-Bayt are twelve *muhaddaths*.[37] So a man named 'Abdillah b. Zayd, who was the milk brother of 'Ali b. al-Husayn عليهما السلام, said to him (i.e. Imam al-Baqir): May Allah be glorified, *muhaddaths*? – [he spoke]

[36] Ahmad b. Muhammad b. Sa'eed b. 'Uqda was a reliable *(thiqa)* Zaydi scholar.

[37] A *muhaddath* is one who receives inspiration *(ilham)*. This type of inspiration differs from the revelations of the prophets.

as if denying it. He said: So Abu Ja'far عليه السلام addressed him and said to him: By Allah, surely the son of your mother was like that – meaning 'Ali b. al-Husayn عليهما السلام [was a *muhaddath*]. *(Nu'mani's Ghayba, What Has Been Narrated of the Twelve Imams and that they are Chosen by Allah, hadith #6)(**muwathaq**)*(موثق)

حدثنا غير واحد من أصحابنا قالوا : حدثنا أبو علي محمد بن همام قال :حدثنا عبد الله بن جعفر ، عن **أحمد بن هلال** ، عن محمد بن أبي عمير ، عن **سعيد بن غزوان** عن أبي بصير ، عن أبي عبد الله عليه السلام عن آبائه صلوات الله عليهم قال : قال رسول الله صلى الله عليه وآله : إن الله عز وجل اختار من الأيام الجمعة ، ومن الشهور شهر رمضان ، ومن الليالي ليلة القدر ، واختارني على جميع الأنبياء ، واختار مني عليا وفضله على جميع الأوصياء ، واختار من علي الحسن والحسين ، واختار من الحسين الأوصياء من ولده ، ينفون عن التنزيل تحريف الغالين وانتحال المبطلين وتأويل المضلين ، تاسعهم قائمهم و (هو) ظاهرهم وهو باطنهم .

More than one of our companions narrated. They said: Abu 'Ali Muhammad b. Hammam narrated. He said: 'Abdillah b. Ja'far narrated from **Ahmad b. Hilal**[38] from Muhammad b. Abi 'Umayr from **Sa'eed b. Ghazwan** from Abu Baseer from Abu 'Abdillah عليه السلام from his forefathers صلوات الله عليهم. He said: The Messenger of Allah صلى الله عليه وآله said: Allah عز وجل has chosen Friday from the days, and the month of Ramadan from the months, and the Night of Decree from the nights, and He has chosen me above all of the prophets, and from me He has chosen 'Ali and preferred him over all of the deputies, and from 'Ali He has chosen Hasan and Husayn, and from al-Husayn He has chosen the deputies from his loins who will negate the interpolations of the extremists, the fraudulence of the wrongdoers, and the interpretations of the deviant. The ninth of them is their Qa'im and he is their manifest one, and he is their hidden one.[39] *(Kamal ad-Deen, Volume 1, The Prophet's Designation that the Qa'im is the Twelfth Imam, hadith #32)(**majhool kal-sahih**)*(مجهول كالصحيح)

[38]Ahmad b. Hilal al-'Abr Ta'i was a Shi'i narrator who deviated, and associated himself with the Alawites. Sayyid al-Khoei considers his narrations to be reliable because he was truthful. The narrations of his in our books were presumably transmitted before his deviation.

[39]The Qa'im is manifest in his reappearance and hidden in his occultation.

حدثنا **محمد بن علي ماجيلويه** ، ومحمد بن موسى بن المتوكل رضي الله عنهما قالا : حدثنا محمد بن يحيى العطار ، عن محمد بن الحسن الصفار ، عن أبي طالب عبد الله ابن الصلت القمي ، عن **عثمان بن عيسى** ، عن سماعة بن مهران قال : كنت أنا وأبو بصير ومحمد بن عمران مولى أبي جعفر عليه السلام في منزل بمكة ، فقال محمد بن عمران : سمعت أبا عبد الله عليه السلام يقول : نحن اثنا عشر مهديا فقال له أبو بصير : تالله لقد سمعت ذلك من أبي عبد الله عليه السلام ؟ فحلف مرة أو مرتين أنه سمع ذلك منه . فقال أبو بصير : لكني سمعته من أبي جعفر عليه السلام .

Muhammad b. 'Ali Majiluwayh and Muhammad b. Musa b. al-Mutawakkil رضي الله عنهما narrated. They said: Muhammad b. Yahya al-'Attar narrated from Muhammad b. al-Hasan as-Saffar from Abu Talib 'Abdillah b. as-Salt al-Qummi from **'Uthman b. 'Isa**[40] from Sama'a b. Mehran. He said: I, Abu Baseer, and Muhammad b. 'Imran the slave of Abu Ja'far عليه السلام were in a residence in Mecca, so Muhammad b. 'Imran said: I heard Abu 'Abdillah عليه السلام say: We are twelve Mahdis. So Abu Baseer told him: By Allah, did you hear this from Abu 'Abdillah عليه السلام? So he swore once or twice that he had heard it from him. So Abu Baseer said: But I have heard it from Abu Ja'far عليه السلام. *(Kamal ad-Deen, Volume 2, Statements of as-Sadiq Regarding the Occultation, hadith #6)(**majhool kal-muwathaq – Teacher of Saduq**)*(**مجهول كالموثق - من مشايخ الصدوق**)

حدثنا **محمد بن إبراهيم بن إسحاق الطالقاني** رضي الله عنه قال : حدثنا **أحمد بن محمد الهمداني** قال : حدثنا أبو عبد الله العاصمي ، عن الحسين بن القاسم بن أيوب ، عن **الحسن بن محمد بن سماعة** ، عن ثابت الصائغ عن أبي بصير ، عن أبي عبد الله عليه السلام قال : سمعته يقول : منا اثنا عشر مهديا مضى ستة وبقى ستة ، يصنع الله بالسادس ما أحب

Muhammad b. Ibrahim b. Is'haq at-Talaqani رضي الله عنه narrated. He said: **Ahmad b. Muhammad al-Hamadani**[41] narrated. He said: Abu 'Abdillah al-'Asimi narrated from al-Husayn b. al-Qasim b. Ayyub from **al-Hasan b. Muhammad b. Sama'a**[42] from Thabit as-Sa'igh from Abu Baseer from Abu 'Abdillah عليه السلام. He said: I heard him say: From us there are twelve Mahdis – six have passed, and

[40] 'Uthman b. 'Isa was a reliable *(thiqa)* narrator and a Waqifi. Nasr b. Sabbah argues that 'Uthman b. 'Isa later returned to the Imamiyya.

[41] This is Ibn 'Uqda

[42] al-Hasan b. Muhammad b. Sama'a was a reliable *(thiqa)* narrator and a Waqifi.

six remain.[43] Allah will do with the sixth whatever He likes.[44] *(Kamal ad-Deen, Volume 2, Statements of as-Sadiq Regarding the Occultation, hadith #13)(majhool kal-muwathaq – Teacher of Saduq)*(مجهول كالموثق - من مشايخ الصدوق)

حدثنا **محمد بن إبراهيم بن إسحاق** رضي الله عنه قال : حدثنا **أحمد بن محمد الهمداني** قال : حدثنا أبو عبد الله العاصمي ، عن الحسين بن القاسم بن أيوب ، عن **الحسن بن محمد بن سماعة** ، عن وهيب ، عن ذريح ، عن أبي حمزة ، عن أبي عبد الله عليه السلام أنه قال : منا اثنا عشر مهديا .

Muhammad b. Idris b. Is'haq رضي الله عنه narrated. He said: **Ahmad b. Muhammad al-Hamadani** narrated. He said: Abu 'Abdillah al-'Asimi narrated from al-Husayn b. al-Qasim b. Ayyub from **al-Hasan b. Muhammad b. Sama'a** from Wuhayb from Dhurayh from Abu Hamza from Abu 'Abdillah صلى الله عليه وآله. He said: From us there are twelve Mahdis. *(Kamal ad-Deen, Volume 2, Statements of as-Sadiq Regarding the Occultation, hadith #14)(majhool kal-muwathaq – Teacher of Saduq)*(مجهول كالموثق - من مشايخ الصدوق)

حدثنا **محمد بن إبراهيم بن إسحاق** رضي الله عنه قال : حدثنا **أحمد بن محمد الهمداني** قال : حدثنا جعفر بن عبد الله قال : حدثني عثمان بن عيسى ، عن سماعة ابن مهران قال : كنت أنا وأبو بصير ومحمد بن عمران مولى أبي جعفر في منزل بمكة فقال محمد بن عمران : سمعت أبا عبد الله عليه السلام يقول : نحن اثنا عشر محدثون (1) فقال أبو بصير : والله لقد سمعت ذلك من أبي عبد الله عليه السلام فحلف مرتين أنه سمعه منه .

Muhammad b. Ibrahim b. Is'haq رضي الله عنه narrated. He said: **Ahmad b. Muhammad al-Hamadani** narrated. He said: Ja'far b. 'Abdillah narrated. He said: **'Uthman b. 'Isa** narrated from Sama'a b. Mehran. He said: I, Abu Baseer, Muhammad b. 'Imran the slave of Abu Ja'far were in a residence in Mecca, so

[43] All of the Imams are Mahdis (guided ones). There are many versions of the "twelve Mahdis" narrative. Some have argued, in light of weaker traditions, that the twelve Mahdis are twelve eschatological rulers that would succeed the Qa'im. The followers of Ahmad al-Hasan further argued that their Yamani-claimant was the first of the twelve Mahdis and an Imam. However, the strongest narrations on this topic indicate that the twelve Mahdis are the twelve Imams of Ahl al-Bayt. The notion that there would be a total of twenty-four Imams is unfounded. It is possible that the twelve rulers eschatological rulers are the twelve Imams upon their *maj'a*. And Allah knows best.

[44] This is probably a reference to the occultation of the twelfth Imam.

Muhammad b. 'Imran said: I heard Abu 'Abdillah عليه السلام say: We are twelve muhaddaths. So Abu Baseer said: By Allah, did you hear this from Abu 'Abdillah عليه السلام? So he swore twice that he had heard it from him. *(Kamal ad-Deen, Volume 2, Statements of as-Sadiq Regarding the Occultation, hadith #15)(**majhool kal-muwathaq – Teacher of Saduq**)*(مجهول كالموثق - من مشايخ الصدوق)

الحسين بن محمد، عن **معلى بن محمد**، عن الوشاء، عن أبان، عن زرارة قال: سمعت أبا جعفر عليه السلام يقول: نحن اثنا عشر إماما منهم حسن وحسين ثم الائمة من ولد الحسين عليه السلام.

al-Husayn b. Muhammad from al-Mu'alla b. **Muhammad al-Basri** from al-Hasan b. 'Ali al-Washsha' from Aban b. 'Uthman from Zurara b. A'yan. He said: I heard Abu Ja'far عليه السلام say: We are twelve Imams, from them are al-Hasan and al-Husayn, then the Imams from the loins of al-Husayn عليه السلام. *(al-Kafi, Volume 1, Book 4, What Has Come Regarding the Twelve and Their Designation, hadith #16)(**hasan**)*(حسن)

2.2 The mother of the Mahdi

أخبرنا **أحمد بن محمد بن سعيد ابن عقدة** قال حدثنا محمد بن المفضل بن قيس بن رمانة الأشعري و سعدان بن إسحاق بن سعيد و أحمد بن الحسين بن عبد الملك و محمد بن الحسن القطواني قالوا جميعا حدثنا الحسن بن محبوب الزراد عن هشام بن سالم عن يزيد الكناسي قال سمعت أبا جعفر محمد بن علي الباقر ع يقول إن صاحب هذا الأمر فيه شبه من يوسف ابن أمة سوداء يصلح الله عز و جل له أمره في ليلة واحدة

Ahmad b. Muhmmad b. Sa'eed b. 'Uqda said: Muhammad b. al-Fadl b. Qays b. Ramanih al-Ash'ari and Sa'dan b. Is'haq b. Sa'eed and Ahmad b. al-Husayn b. 'Abd al-Malik and Muhammad b. al-Hasan al-Qatwani who said: al-Hasan b. Mahbub az-Zarad from Hisham b. Salim from Yazid al-Kunasi who said: I heard Abu Ja'far Muhammad b. 'Ali al-Baqir عليه السلام say: Surely, in the Master of this Order is a resemblance to Yusuf.[45] He is the son of a black woman,[46] and Allah عز وجل will reform his Order in one night.[47] *(Nu'mani's Ghayba, What Has Been Narrated About His Characteristics, Biography, and Actions; and What Was Revealed Regarding Him in the Qur'an, hadith #8)(**muwathaq**)*(موثق)

2.3 His discrete birth

أبي، عن سعد، عن الخشاب، عن العباس بن عامر قال: سمعت أبا الحسن موسى (ع) يقول صاحب هذا الامر يقول الناس لم يولد بعد.

My father from Sa'd from al-Khashab from al-'Abbas b. 'Amer. He said: I heard Abu'l Hasan Musa عليه السلام say: People will say, "the Master of this Order has not been born yet".[48] *(Kamal ad-Deen, Volume 2, Statements of al-Kadhim Regarding the Occultation, hadith #2)(**sahih**)*(صحيح)

[45]Most reports say that the Mahdi's main parallel to Yusuf is his disappearance.

[46]This statement is in opposition to the story of the Byzantine princess found in Kamal ad-Deen. There are no reliable narrations indicating that the mother of the Mahdi was a princess. This *hadith* is perhaps the most reliable narration that discusses the mother in detail.

[47]All of the preparations necessary for his coming will be made hastily and unexpectedly.

[48]This is the saying of those who have not yet recognized the birth of the Mahdi.

عدة من أصحابنا، عن سعد بن عبدالله، عن أيوب بن نوح قال: قلت لابي الحسن الرضا (عليه السلام): إني أرجو أن تكون صاحب هذا الامر، وأن يسوقه الله إليك بغير سيف، فقد بويع لك وضربت الدراهم باسمك، فقال: ما منا أحد اختلفت إليه الكتب، واشير إليه بالاصابع، وسئل عن المسائل، وحملت إليه الاموال، إلا اغتيل أو مات على فراشه، حتى يبعث الله لهذا الامر غلاما منا، خفي الولادة والمنشأ، غير خفي في نسبه.

A number of our companions from Sa'd b. Abdillah from Ayyub b. Nuh. He said: I said to Abu'l Hasan ar-Rida عليه السلام: I hope that you are the Master of this Order and that Allah makes it easy for you without [the need of] a sword, as the allegiance has been pledged to you and the *dirhams* have been put in your name. He said: There is not one from us whom the books have been passed to, and whom the fingers have pointed to, and whom has been questioned on the issues, and whom the wealth has been carried to, except that he has been assassinated or has died upon his bed; until Allah sends for this Order a young man from us, secretly given birth to and raised discretely, but not unknown in his lineage. *(al-Kafi, Volume 1, Book 4, Chapter on the Occultation, hadith #25)(**mursal kal-sahih**)*(مرسل كالصحيح)

وعنه، عن الحسن بن محبوب، عن أبي حمزة الثمالي قال: قلت لابي جعفر عليه السلام: إن عليا عليه السلام كان يقول: " إلى السبعين بلاء " وكان يقول: " بعد البلاء رخاء " وقد مضت السبعون ولم نر رخاء !. فقال أبو جعفر عليه السلام: يا ثابت إن الله تعالى كان وقت هذا الامر في السبعين، فلما قتل الحسين عليه السلام إشتد غضب الله على أهل الارض، فأخره إلى أربعين ومائة سنة، فحدثناكم فأذعتم الحديث، وكشفتم قناع السر، فأخره الله ولم يجعل له بعد ذلك عندنا وقتا، و * (يمحو الله ما يشاء ويثبت وعنده أم الكتاب) *. قال أبو حمزة: وقلت ذلك لابي عبد الله عليه السلام فقال: قد كان ذاك.

And from him[49] from al-Hasan b. Mahbub from Abu Hamza ath-Thumali.[50] He said: I said to Abu Ja'far عليه السلام: 'Ali عليه السلام used to say, "Tribulations till 70 AH", and he used to say, "after the tribulations is prosperity", and yet 70 AH has passed and we have not seen prosperity! So Abu Ja'far عليه السلام said: O Thabit, Allah تعالى had set a time for this Order[51] in 70 AH, but when al-Husayn عليه السلام was killed, Allah's anger with the people of the Earth intensified. So He delayed it till 140 AH, and we narrated to you [regarding it] and you publicized the narration, so the secret was

[49] Fadl b. Shadhan.

[50] It is unclear if al-Hasan b. Mahbub was able to narrate from Abu Hamza ath-Thumali.

[51] Divine government.

disclosed. Allah thereafter has not set any time for it that we know of. And, "Allah erases what He wills and establishes [what He wills]; and with Him is the Original Book" (13:39). Abu Hamza said: I narrated this to Abu 'Abdillah عليه السلام and he said: It is like this. *(Tusi's Ghayba, What Has Been Reported in Apparent Contrast, hadith #417)(mursal kal-sahih)*(مرسل كالصحيح)

علي بن محمد ومحمد بن الحسن، عن سهل بن زياد، ومحمد بن يحيى، عن أحمد بن محمد بن عيسى جميعا، عن الحسن بن محبوب، عن أبي حمزة الثمالي قال: سمعت أبا جعفر عليه السلام يقول: يا ثابت إن الله تبارك وتعالى قد كان وقت هذا الامر في السبعين، فلما أن قتل الحسين صلوات الله عليه اشتد غضب الله تعالى على أهل الارض، فأخره إلى أربعين و مائة، فحدثناكم فأذعتم الحديث فكشفتم قناع الستر ولم يجعل الله له بعد ذلك وقتا عندنا ويمحو الله ما يشاء ويثبت وعنده أم الكتاب. قال أبو حمزة: فحدثت بذلك أبا عبد الله عليه السلام فقال: قد كان كذلك.

'Ali b. Muhammad and Muhammad b. al-Hasan from Sahl b. Ziyad and Muhammad b. Yahya together from Ahmad b. Muhammad b. 'Isa from al-Hasan b. Mahbub from Abu Hamza ath-Thumali. He said: I heard Abu Ja'far عليه السلام say: O Thabit, Allah تبارك وتعالى had set a time for this Order in 70 AH, but when al-Husayn صلوات الله عليه was killed, Allah's تعالى anger with the people of the Earth intensified. So He delayed it till 140 AH, and we narrated to you [regarding it] and you publicized the narration, so the secret was disclosed. Allah thereafter has not set any time for it that we know of. And, "Allah erases what He wills and establishes [what He wills]; and with Him is the Original Book" (13:39). Abu Hamza said: I narrated this to Abu 'Abdillah عليه السلام and he said: It is like this. *(al-Kafi, Volume 1, Book 4, The Dislike of Assigning a Time, hadith #1)(mursal kal-sahih)*(مرسل كالصحيح)

حدثنا محمد بن موسى بن المتوكل رضي الله عنه قال : حدثنا محمد بن يحيى العطار ، عن محمد بن عيسى بن عبيد ، عن محمد بن أبي عمير ، عن **سعيد بن غزوان** ، عن أبي بصير ، عن أبي عبد الله عليه السلام قال : صاحب هذا الامر تعمى ولادته على (هذا) الخلق لئلا يكون لاحد في عنقه بيعة إذا خرج

Muhammad b. Musa al-Mutawakkil رضي الله عنه narrated. He said: Muhamad b. Yahya al-'Attar narrated from Muhammad b. 'Isa b. 'Ubayd from Muhammad b. Abi 'Umayr from **Sa'eed b. Ghazwan** from Abu Baseer from Abu 'Abdillah عليه السلام. He

said: The birth of the Master of this Order will be hidden from the creation so that no one's allegiance may be on his neck when he appears. *(Kamal ad-Deen, Volume 2, Reasons for Occultation, hadith #1)(**mursal kal-sahih**)*(مرسل كالصحيح)

2.4 Hasan al-'Askari's successor

وروى سعد بن عبد الله، عن أبي هاشم الجعفري قال: كنت محبوسا مع أبي محمد عليه السلام في حبس المهتدي بن الواثق فقال لي: يا با هاشم إن هذا الطاغي أراد أن يعبث (2) بالله في هذه الليلة وقد بتر الله عمره وجعله للقائم من بعده، ولم يكن لي (3) ولد، وسأرزق ولدا. قال أبو هاشم: فلما أصبحنا شغب الاتراك على المهتدي فقتلوه وولي المعتمد مكانه، وسلمنا الله تعالى (4).

And Sa'd b. 'Abdilah narrated from Abu Hashim al-Ja'fari. He said: I was in prison with Abu Muhammad عليه السلام in the prison of al-Muhtadi b. al-Wathiq, so he said to me: O Abu Hashim, this tyrant wishes to play with Allah's decree, and so Allah has cut his life and given it (i.e. the monarchy) to the one rising after him. I do not have a son, but I will be granted a son.[52] Abu Hashim said: In the following morning, the Turks had attacked al-Muhtadi and killed him, and al-Mu'tamid had taken his place. Allah تعالى had saved us [from him]. *(Tusi's Ghayba, Miracles That Indicate His Imamate, hadith #173)(**sahih**)*(صحيح)

علي بن محمد، عن محمد بن علي بن بلال قال: خرج إلي من أبي محمد قبل مضيه بسنتين يخبرني بالخلف من بعده، ثم خرج إلى من قبل مضيه بثلاثة أيام يخبرني بالخلف من بعده.

'Ali b. Muhammad from Muhammad b. 'Ali b. Bilal. He said: Two years before his passing, Abu Muhammad informed me of his successor. Then, three days before his passing, he informed me of his successor. *(al-Kafi, Volume 1, Book 4, Indication to and Designation of the Patron of the House, hadith #1)(**sahih**)*(صحيح)

[52] The Caliph al-Muhtadi was killed in 256 AH, which suggests that the Mahdi was conceived after al-Muhtadi's death and before al-Mu'tamid imprisoned the Imam.

محمد بن يحيى، عن أحمد بن إسحاق، عن أبي هاشم الجعفري قال: قلت لابي محمد عليه السلام: جلالتك تمنعني من مسألتك، فتأذن لي أن أسألك؟ فقال: سل، قلت: يا سيدي هل لك ولد؟ فقال: نعم، فقلت: فإن بك حدث فأين أسأل عنه؟ فقال: بالمدينة.

Muhammad b. Yahya has narrated from Ahmad b. Is'haq from Abu Hashim al-Ja'fari. He said: I said to Abu Muhammad عليه السلام: Your majesty prevents me from asking you questions, so allow me to ask you a question. So he said: Ask. I said: My master, do you have a son? He said: Yes. I then said: If anything were to happen to you, where would I ask about him? He replied: In Medina. *(al-Kafi, Volume 1, Book 4, Indication to and Designation of the Patron of the House, hadith #2)(sahih)*(صحيح)

الحسين بن محمد الاشعري، عن **معلى بن محمد، عن أحمد بن محمد بن عبدالله** قال: خرج عن أبي محمد عليه السلام حين قتل الزبيري لعنه الله هذا جزاء من اجترأ على الله في أوليائه، يزعم أنه يقتلني وليس لي عقب، فكيف رأى قدرة الله فيه، وولد له ولد سماه " م ح م د " في سنه ست وخمسين ومائتين.

al-Husayn b. Muhammad al-Ash'ari from **Mu'alla b. Muhammad**[53] from **Ahmad b. Muhammad b. 'Abdillah**[54]. He said: [A letter] came out from Abu Muhammad عليه السلام when az-Zubayri لعنه الله was killed[55] [which said]: "This is a recompense for those daring against Allah regarding His *awliyya'*. He thought he could kill me when I had no successor. So, how did he find the power of Allah in this?" And a boy was born to him and he named him MHMD in the year 256 AH.[56] *(al-Kafi, Volume 1, Book 4, Indication to and Designation of the Patron of the House, hadith #5)(majhool)*(مجهول)

[53]Mu'alla b. Muhammad is considered to be reliable *(thiqa)* according to Sayyid al-Khoei's standard solely because he narrates in *Tafsir al-Qummi*.

[54]The reliability of this narrator cannot be ascertained.

[55]az-Zubayri was a man who plotted to kill Imam Hasan al-'Askari before he could have a son. az-Zubayri was killed upon the order of al-'Askari.

[56]Another narration notes that the Mahdi was born in 255 AH. It appears as a statement in al-Kafi with no chain, and it appears in Kamal ad-Deen on the authority of Muhammad b. Muhammad b. 'Isam from al-Kulayni (the author of al-Kafi) from 'Ali b. Muhammad.

علي بن محمد، عن **محمد بن إسماعيل بن موسى بن جعفر** وكان أسن شيخ من ولد رسول الله صلى الله عليه وآله بالعراق فقال: رأيته بين المسجدين وهو غلام عليه السلام.

'Ali b. Muhammad from **Muhammad b. Ismail b. Musa b. Ja'far** – who was the oldest Shaykh of the progeny of Muhammad صلوات الله عليهم in Iraq – he said: I saw him (i.e. the son of Hasan al-'Askari) between the two Mosques[57] while he was a youth عليه السلام. *(al-Kafi, Volume 1, Book 4, The Testimony of Those Who Witnessed Him, hadith #2)(**majhool**)*(مجهول)

2.5 His title

حدثنا محمد بن الحسن رضي الله عنه قال حدثنا سعد بن عبد الله قال **حدثنا أبو جعفر محمد بن أحمد العلوي** عن أبي هاشم داود بن القاسم الجعفري قال سمعت أبا الحسن صاحب العسكر ع يقول الخلف من بعدي ابني الحسن فكيف لكم بالخلف من بعد الخلف فقلت و لم جعلني الله فداك فقال لأنكم لا ترون شخصه و لا يحل لكم ذكره باسمه قلت فكيف نذكره قال قولوا الحجة من آل محمد ص

Muhammad b. al-Hasan رضي الله عنه from Sa'd b. 'Abdillah from **Abu Ja'far Muhammad b. Ahmad al-'Alawi**[58] from Abi Hashim Dawud b. al-Qasim al-Ja'fari. He said: I heard Abu'l-Hasan Sahib al-'Askar عليهم السلام say: The successor after me is my son al-Hasan, and what will you do with the successor of my successor? I said: May Allah make me your ransom, why? So he said: Because you will not see him physically, and it is not permissible to mention him by his name. So I said: How should we mention him? He said: Say, "The Proof from the Family of Muhammad" صلوات الله عليهم (al-Hujjah min Aali Muhammad) *(Kamal ad-Deen, Volume 2, Statements of al-Hadi Regarding the Occultation, hadith #5)(**hasan**)*(حسن)

[57]This *majhool* narrator was a Musawi shaykh who claimed to have seen the Mahdi during his childhood somewhere between Mecca and Medina.

[58]This Hashimi narrator was considered *hasan* by Sayyid al-Khoei because he was relied upon by Ibn al-Walid and strengthened by Shaykh as-Saduq.

Chapter 3

The Imam in the Qur'an

الإمام فالقرآن

Most references to the Mahdi in the Qur'an are esoteric. The Imam is described as the awaited sign of 6:158, the hidden favour of 31:20, the glad tiding of the patient in 2:155, the disappearing and gushing water of 67:30, the blessed town of 13:18, and the righteous inheritor of the Earth in 7:128. These verses emphasize his importance even during his occultation. Since the Mahdi is to come at the End Times, many exegetical narrations on the verses pertaining to the apocalypse and the Judgment cite his role. The Mahdi will also elucidate the true principles espoused in the Qur'an upon his return.

3.1 The Mahdi is the awaited sign

أبي، عن سعد، عن ابن أبي الخطاب، عن ابن محبوب، عن ابن رئاب، عن أبي عبد الله (ع) أنه قال: في قول الله(عزوجل) "هَلْ يَنظُرُونَ إِلَّا أَنْ تَأْتِيَهُمُ الْمَلَائِكَةُ أَوْ يَأْتِيَ رَبُّكَ أَوْ يَأْتِيَ بَعْضُ آيَاتِ رَبِّكَ يَوْمَ يَأْتِي بَعْضُ آيَاتِ رَبِّكَ لَا يَنفَعُ نَفْسًا إِيمَانُهَا لَمْ تَكُنْ آمَنَتْ مِنْ قَبْلُ" فقال: الآيات هم الائمة والآية المنتظر هو القائم (ع) فيومئذ لا ينفع نفسا إيمانها لم تكن آمنت من قبل قيامه بالسيف وإن آمنت بمن تقدمه من آبائه (ع).

My father from Sa'd from Ibn Abu'l Khattab from Ibn Mahbub from Ibn Ri'aab from Abu 'Abdillah عليه السلام. He spoke regarding the saying of Allah عز وجل: "Are they waiting to see if the angels come to them, or your Lord [Himself], or certain of the signs of thy Lord?! The day that certain of the signs of your Lord do come, no good will it do to a soul to believe in them then if it believed not before nor" (6:158). He said: The signs *(ayaat)* are the Imams, and the awaited sign is the Qa'im عليه السلام. For on that day a person's faith will not avail him if he had not already believed prior to his uprising with the sword, even if he believed in those that preceded him from his forefathers (i.e. the previous Imams). *(Kamal ad-Deen, Volume 2, Statements of as-Sadiq Regarding the Occultation, hadith #8)(**sahih**)*(صحيح)

أخبرني علي بن حاتم فيما كتب إلي قال: حدثنا **حميد بن زياد**، عن **الحسن بن علي بن سماعة**، عن أحمد بن الحسن الميثمي، عن سماعة وغيره، عن أبي عبد الله عليه السلام قال: نزلت هذه الآية في القائم عليه السلام: " ولا يكونوا كالذين أوتوا الكتاب من قبل فطال عليهم الأمد فقست قلوبهم وكثير منهم فاسقون " (3).

'Ali b. Hatim narrated to me in what he wrote to me. He said: **Hamid b. Ziyad**[59] narrated from **al-Hasan b. 'Ali b. Sama'a**[60] from Ahmad b. al-Hasan al-Maythami from Sama'a and other than him from Abu 'Abdillah عليه السلام. He said: This verse was revealed with regards to the Qa'im عليه السلام, "... And they should not be like those who were given the Scripture before; but the term was prolonged for them,[61] and so their hearts have hardened, and most of them are transgressors" (57:16). *(Kamal ad-Deen, Volume 2, Miscellaneous, hadith #3)(**muwathaq**)*(موثق)

[59]Hamid b. Ziyad was a reliable *(thiqa)* Waqifi.
[60]This is probably al-Hasan b. Muhammad b. Sama'a, who was a reliable *(thiqa)* Waqifi.
[61]The prolonged occultation has hardened the hearts of the disbelievers.

3.2 The Mahdi is a hidden favour in his occultation and an apparent favour in his appearance

حَدَّثَنَا أَحْمَدُ بْنُ زِيَادِ بْنِ جَعْفَرٍ الْهَمَدَانِيُّ رَضِيَ اللَّهُ عَنْهُ قَالَ حَدَّثَنَا عَلِيُّ بْنُ إِبْرَاهِيمَ بْنِ هَاشِمٍ عَنْ أَبِيهِ عَنْ أَبِي أَحْمَدَ مُحَمَّدِ بْنِ زِيَادٍ الْأَزْدِيِّ قَالَ: سَأَلْتُ سَيِّدِي مُوسَى بْنَ جَعْفَرٍ ع عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَ وَ أَسْبَغَ عَلَيْكُمْ نِعَمَهُ ظاهِرَةً وَ باطِنَةً فَقَالَ ع النِّعْمَةُ الظَّاهِرَةُ الْإِمَامُ الظَّاهِرُ وَ الْبَاطِنَةُ الْإِمَامُ الْغَائِبُ فَقُلْتُ لَهُ وَ يَكُونُ فِي الْأَئِمَّةِ مَنْ يَغِيبُ قَالَ نَعَمْ يَغِيبُ عَنْ أَبْصَارِ النَّاسِ شَخْصُهُ وَ لَا يَغِيبُ عَن قُلُوبِ الْمُؤْمِنِينَ ذِكْرُهُ وَ هُوَ الثَّانِي عَشَرَ مِنَّا يُسَهِّلُ اللَّهُ لَهُ كُلَّ عَسِيرٍ وَ يُذَلِّلُ لَهُ كُلَّ صَعْبٍ وَ يُظْهِرُ لَهُ كُنُوزَ الْأَرْضِ وَ يُقَرِّبُ لَهُ كُلَّ بَعِيدٍ وَ يُبِيرُ بِهِ كُلَّ جَبَّارٍ عَنِيدٍ وَ يُهْلِكُ عَلَى يَدِهِ كُلَّ شَيْطَانٍ مَرِيدٍ ذَلِكَ ابْنُ سَيِّدَةِ الْإِمَاءِ الَّذِي تَخْفَى عَلَى النَّاسِ وِلَادَتُهُ وَ لَا يَحِلُّ لَهُمْ تَسْمِيَتُهُ حَتَّى يُظْهِرَهُ اللَّهُ عَزَّ وَ جَلَّ فَيَمْلَأَ الْأَرْضَ قِسْطاً وَ عَدْلًا كَمَا مُلِئَتْ جَوْراً وَ ظُلْما

Ahmad b. Ziyad b. Ja'far al-Hamadani رضي الله عنه narrated. He said: 'Ali b. Ibrahim b. Hashim narrated from his father from Abu Ahmad Muhammad b. Ziyad al-Azidi. He said: I asked my master Musa b. Ja'far عليهم السلام about the saying of Allah عز وجل "...and He lavished upon you His favours, both apparent *(thahir)* and hidden *(batin)*..." (31:20). He عليه السلام said: The apparent favour is an apparent Imam, and the hidden favour is an occulted Imam. So I said to him: And will there be any [Imam] who is occulted from amongst the Imams? He said: Yes, his person will be occulted from the people's sight, but his remembrance will not be occulted from the believers' hearts. And he is the twelfth from us. Allah eases all difficulties for him, helps him overcome all adversities, makes apparent to him the treasures of the Earth, brings close to him all that is remote, eradicates the immensely arrogant through him, and with his hand destroys every disciple of Satan. He is the child of the master of slave women; he is whose birth will be concealed from the people, and whose name is not permissible to be named until Allah عز وجل makes him apparent and fills the Earth with equity and justice as it would have been fraught with injustice and oppression. *(Kamal ad-Deen, Volume 2, Debate of Hisham b. al-Hakam About Occultation, hadith #2)(sahih)*(صحيح)

3.3 Sorrow before his appearance

حدثنا محمد بن همام قال: حدثنا عبدالله بن جعفر الحميري، قال: حدثنا الحسن بن محبوب، عن علي بن رئاب، عن محمد بن مسلم، عن أبي عبدالله جعفر بن محمد(عليهما السلام) أنه قال: إن قدام قيام القائم علامات: بلوى من الله تعالى لعباده المؤمنين، قلت: وما هي؟ قال: ذلك قول الله عزوجل: ولنبلونكم بشئ من الخوف والجوع ونقص من الاموال والانفس والثمرات وبشر الصابرين قال لنبلونكم يعني المؤمنين بشئ من الخوف من ملوك بني فلان في آخر سلطانهم، والجوع بغلاء أسعارهم، و نقص من الاموال فساد التجارات وقلة الفضل فيها، والانفس قال: موت ذريع والثمرات قلة ريع ما يزرع وقلة بركة الثمار، وبشر الصابرين عند ذلك بخروج القائم (عليه السلام(ثم قال لي: يا محمد هذا تأويله، إن الله عزوجل يقول: وما يعلم تأويله إلا الله والراسخون في العلم.

Muhammad b. Hammam narrated. He said: 'Abdillah b. Ja'far al-Himyari narrated. He said: al-Hasan b. Mahbub narrated from 'Ali b. Ri'aab from Muhammad b. Muslim from Abu 'Abdillah Ja'far b. Muhammad عليهما السلام. He said: Prior to the rise of the Qa'im there are signs: [including] a sorrow from Allah تعالى for His believing slaves. I said to him: And what is it? He said: It is the saying of Allah عز وجل "And We shall try you with something of fear and hunger, and loss of wealth and lives and crops; and give glad tidings to the patient" (2:155). He said: "We shall try you" refers to the believers, "something of fear" from the kings of Banu *fulan*[62] at the end of their rule *(sultan)*, "and hunger" by the foods' high expenses, and "loss of wealth" is the corruption of trades and the insufficiency of gain *(fadl)* in them, "and lives" – He said: Catastrophic death, "and crops" is the lack of proceeds from what you sow and the lack of merit *(baraka)* in the crops, "and give glad tidings to the patient" at that, by the appearance of the Qa'im عليه السلام. He then said to me: O Muhammad, this is its interpretation *(ta'wil)*. Surely, Allah عز وجل says, "And none know its interpretation *(ta'wil)* save Allah and those deeply rooted in knowledge"[63] (3:7). *(Nu'mani's Ghayba, What Has Come Regarding the Signs That Will Precede the Rise of the Qa'im, hadith #5)(sahih)*(صحيح)

[62] *Fulan* means "someone", and it is usually used as a way to censor the names of individuals with sensitive reputations. Shi'i narrations indicate that Banu 'Abbas will be the ruling dynasty in the End Times. If this is the case, then the return of the rule of Banu 'Abbas will be a sign that precedes the coming of the Mahdi. Another possibility is that Banu *fulan* are a different tribe that we do not know.

[63] According to the narrations, those "deeply rooted in knowledge" *(ar-rasikhuna fil 'ilm)* are the Prophet and the twelve Imams.

حدثنا أبي رضي الله عنه قال: حدثنا عبد الله بن جعفر الحميري، عن **أحمد بن هلال**، عن الحسن بن محبوب، عن أبي أيوب الخزاز، والعلاء بن رزين، عن محمد بن مسلم قال: سمعت أبا عبد الله عليه السلام يقول: إن قدام القائم علامات تكون من الله عز وجل للمؤمنين، قلت: وما هي جعلني الله فداك؟ قال: ذلك قول الله عز وجل " ولنبلونكم " يعني المؤمنين قبل خروج القائم عليه السلام " بشئ من الخوف والجوع ونقص من الأموال والأنفس والثمرات وبشر الصابرين " (1) قال: يبلوهم بشئ من الخوف من ملوك بني فلان في آخر سلطانهم، والجوع بغلاء أسعارهم " ونقص من الأموال " قال: كساد التجارات وقلة الفضل. ونقص من الأنفس قال: موت ذريع (2).

My father رضي الله عنه narrated. He said: 'Abdillah b. Ja'far al-Himyari narrated from **Ahmad b. Hilal** from al-Hasan b. Mahbub from Abi Ayyub al-Khazaz and al-'Alaa' b. Ruzayn from Muhammad b. Muslim. He said: I heard Abu 'Abdillah عليه السلام said: Prior to the Qa'im there are signs of Allah عز وجل to the believers. I said: And what are they, may Allah make me your ransom? He said: That is the saying of Allah عز وجل, "We shall try you" refers to the believers prior to the appearance of the Qa'im عليه السلام, "something of fear, hunger, loss of wealth, lives, and crops, and give glad tidings to the patient" (2:155). He said: They shall be tried with "something of fear" from the kings of Banu fulan at the end of their rule *(sultan)*, and "hunger" by the foods' high expenses, "and loss of wealth" – He said: The corruption of trades and the insufficiency of gain *(fadl)*. "And the loss of lives" – He said: Catastrophic death. *(Kamal ad-Deen, Volume 2, Signs of the Reappearance of the Qa'im, hadith #3)(sahih)*(صحيح)

3.4 The Imam is the disappearing water in his occultation and the gushing water in his appearance

حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبدالله قال: حدثنا أحمد ابن محمد بن عيسى، عن موسى بن القاسم، عن معاوية بن وهب البجلي، وأبي قتادة علي ابن محمد بن حفص، عن علي بن جعفر، عن أخيه موسى بن جعفر عليهما السلام قال: قلت: ما تأويل قول الله عزوجل: "قل أرأيتم إن أصبح ماؤكم غورا فمن يأتيكم بماء معين "فقال: إذا فقدتم إمامتكم فلم تروه فماذا تصنعون.

My father narrated رضي الله عنه. He said: Sa'd b. 'Abdillah narrated. He said: Ahmad b. Muhammad b. 'Isa narrated from Musa b. al-Qasim from Mu'awiya b. Wahab al-Bajali and Abu Qutada 'Ali b. Muhammad b. Hafs from 'Ali b. Ja'far from his brother Musa b. Ja'far عليهما السلام. He said: I said to him: What is the interpretation *(ta'wil)* of the saying of Allah عز وجل, "If your water were to disappear into the earth, who then can bring you gushing water?" (67:30). So he said: If your Imam had vanished and you do not see him, what then will you do?[64] *(Kamal ad-Deen, Volume 2, Statements of al-Kadhim Regarding the Occultation, hadith #3)(**sahih**)*(صحيح)

وباسناده إلى ابى بصير عن ابى جعفر (عليه السلام) في قول الله عزوجل: " قل ارايتم ان اصبح ماؤكم غورا فمن يأتيكم بماء معين " فقال: هذه نزلت في الامام القائم يقول: ان اصبح امامكم غائبا عنكم لاتدرون اين هو؟ فمن يأتيكم بامام ظاهر يأتيكم باخبار السماوات والارض وحلال الله وحرامه، ثم قال (عليه السلام): والله ما جاء تاويل هذه الاية ولابد ان يجيئ تأويلها.

And by this *isnad*[65] to Abi Baseer from Abu Ja'far عليه السلام regarding the saying of Allah: "Say: Have you considered: If your water were to disappear into the earth, who then can bring you gushing water?" (67:30). He said: This was revealed regarding Imam al-Qa'im, and it says: If your Imam became occulted from you, will you not know where he is? Who, then, will bring you a visible Imam, and news regarding the heavens and the Earth, and that which was made lawful and forbidden by Allah? Then he عليه السلام said: By Allah, what was interpreted regarding this verse is a guaranteed matter to come. *(Kamal ad-Deen, Volume 2, Statements of al-Baqir Regarding the Occultation, hadith #3)(**muwathaq**)*(موثق)

3.5 The Imams are the blessed towns and their caretakers are the manifest towns

حدثنا أبي ؛ ومحمد بن الحسن بن أحمد بن الوليد رضي الله عنهما قالا : حدثنا عبد الله بن جعفر الحميري قال : حدثني **محمد بن صالح الهمداني** قال : كتبت إلى صاحب الزمان عليه السلام : إن أهل بيتي يؤذونني ويقرعونني بالحديث الذي روي عن أبائك عليهم

[64] Just as water is essential to life on Earth, the *hujja* is also essential.

[65] Shaykh as-Soduq's father and Muhammad b. al-Hasan from Sa'd b. 'Abdillah from Musa b. 'Umar b. Yazid as-Sayqal from 'Ali b. Asbat from 'Ali b. Abi Hamza.

السلام أنهم قالوا : قوامنا وخدامنا شرار خلق الله ، فكتب عليه السلام : « ويحكم أما تقرؤون ما قال عزوجل : « وجعلنا بينهم وبين القرى التي باركنا فيها قرى ظاهرة » ونحن والله القرى التي بارك الله فيها وأنتم القرى الظاهرة » .
قال عبد الله بن جعفر : وحدثنا بهذا الحديث علي بن محمد الكليني ، عن محمد ابن صالح ، عن صاحب الزمان عليه السلام .

My father and Muhammad b. al-Hasan b. Ahmad b. al-Walid رضي الله عنهما narrated to us. They said: 'Abdullah b. Ja'far al-Himyari narrated to us. He said: **Muhammad b. Salih al-Hamadani**[66] narrated to me. He said: I wrote to the Master of the Age عليه السلام: My household causes me trouble and rebuke me with the *hadith* narrated from your fathers عليهم السلام that they said, "Our caretakers and our servants are the worst of Allah's creation". So he عليه السلام wrote: And He commands that you should recite what He عز وجل says: "And We put apparent towns between them and the towns that We have blessed" (34:18). And by Allah, we are the towns Allah has blessed therein, and you are the apparent towns.[67] *(Kamal ad-Deen, Volume 2, Epistles, hadith #2)(**hasan kal-sahih**)*(حسن كالصحيح)

3.6 The Imams are the side of Allah

محمد بن يحيى، عن محمد بن الحسين، عن محمد بن إسماعيل بن بزيع، عن عمه **حمزة بن بزيع**، عن علي بن سويد، عن أبي الحسن موسى بن جعفر عليهما السلام في قول الله عزوجل: " يا حسرتي على ما فرطت في جنب الله " قال: جنب الله: أمير المؤمنين عليه السلام وكذلك ما كان بعده من الاوصياء بالمكان الرفيع إلى أن ينتهي الامر إلى آخرهم

Muhammad b. Yahya from Muhammad b. al-Husayn from Muhammad b. Isma'il b. Bazee' from his uncle **Hamza b. Bazee'**[68] from 'Ali b. Suwayd from Abu'l Hasan Musa b. Ja'far عليهما السلام about the words of Allah عز وجل, "Woe to me because of my

[66]Muhammad b. Salih al-Hamadani was a companion of Imam Hasan al-'Askari and a trustee of the Mahdi in his minor occultation. Sayyid al-Khoei considers him to be *majhool*, but Majlisi accepted some of his narrations in *Mir'at al-'Uqool* as reliable. Because of his closeness to the twelfth Imam, his narrations have been accepted in this collection.

[67]The trustees of the Hidden Imam are his outward representatives to the people.

[68]Hamza b. Bazee' was accepted by Majlisi in his *Mir'at al-'Uqool*, but Sayyid al-Khoei considers him to be *majhool*. We could not find explicit support from the classical sources for his reliability, but his narration was put into this collection regardless.

failure to fulfill my duties from the side of Allah..." (39:56). The Imam عليه السلام said that the side of Allah is Amir al-Mu'mineen عليه السلام and so are the successors of the high position until the Order reaches the last one among them. *(al-Kafi, Volume 1, Book 3, Miscellaneous, hadith #9)(majhool)*(مجهول)

3.7 The Umma must observe the rights of Ahl al-Bayt

محمد بن يحيى، عن أحمد بن محمد، عن ابن محبوب، عن الحسين بن نعيم الصحاف قال: سألت أبا عبدالله عليه السلام عن قوله: " فمنكم كافر ومنكم مؤمن " فقال: عرف الله عزوجل إيمانهم بموالاتنا وكفرهم بها يوم أخذ عليهم الميثاق وهم ذر في صلب آدم وسألته عن قوله عزوجل: " أطيعوا الله وأطيعوا الرسول فإن توليتم فإنما على رسولنا البلاغ المبين " فقال: أما والله ما هلك من كان قبلكم وما هلك من هلك حتى يقوم قائمنا عليه السلام إلا في ترك ولايتنا وجحود حقنا وما خرج رسول الله صلى الله عليه وآله من الدنيا حتى الزم رقاب هذه الامة حقنا، والله يهدي من يشاء إلى صراط مستقيم

Muhammad b. Yahya from Ahmad b. Muhammad from Ibn Mahbub from al-Husayn b. Nu'aym al-Sahhaf. He said: I asked Abu 'Abdillah عليه السلام about His words, "... some of you have accepted the faith and some of you have not..." (64:2). So he said: Allah عزوجل has defined their faith through their subservience to us, and defined their disbelief likewise. This took place on the day that He asked all the offspring of Adam to make a covenant. I then asked him about the words of Allah, "Obey Allah and the Messenger, but if you turn away, know that the only duty of Our Messenger is to clearly preach." (64:12). He said: By Allah, not one of those who were destroyed before nor those who will be destroyed up to the time of the rise of the Qa'im [incurred their fate] but because of their disregard of our authority *(wilaya)*. The Messenger of Allah صلى الله عليه وآله did not leave this world before establishing the great responsibility on this Umma to observe our rights. Allah guides to the Straight Path whomever He wishes. *(al-Kafi, Volume 1, Book 4, Miscellaneous, hadith #74)(sahih)*(صحيح)

عدة من أصحابنا. عن أحمد بن محمد بن أبي نصر، عن حماد بن عثمان عن ابي عبيدة الحذاء قال: سألت أبا جعفر عليه السلام عن الاستطاعة وقول الناس، فقال: وتلا هذه الآية " ولا يزالون مختلفين إلا من رحم ربك ولذلك خلقهم " يا أبا عبيدة الناس مختلفون في إصابة

3.7. The Umma must observe the rights of Ahl al-Bayt

القول وكلهم هالك، قال: قلت: قوله: " إلا من رحم ربك "؟ قال: هم شيعتنا ولرحمته خلقهم وهو قوله: " ولذلك خلقهم " يقول: لطاعة الامام، الرحمة التي يقول: " ورحمتي وسعت كل شئ " يقول: علم الامام ووسع علمه الذي هو من علمه كل شئ هم شيعتنا، ثم قال: " فسأكتبها للذين يتقون " يعني ولاية غير الامام وطاعته، ثم قال: " يجدونه مكتوبا عندهم في التوراة والانجيل يعني النبي صلى الله عليه وآله والوصي والقائم " يأمرهم بالمعروف (إذا قام(وينهاهم عن المنكر " والمنكر من أنكر فضل الامام وجحده " ويحل لهم الطيبات " أخذ العلم من أهله " ويحرم عليهم الخبائث " والخبائث قول من خالف " ويضع عنهم إصرهم " وهي الذنوب التي كانوا فيها قبل معرفتهم فضل الامام " والاغلال التي كانت عليهم " والاغلال ما كانوا يقولون مما لم يكونوا امروا به من ترك فضل الامام، فلما عرفوا فضل الامام وضع عنهم إصرهم والاصر الذنب وهي الآصار، ثم نسبهم فقال: " الذين آمنوا به (يعني الامام) وعزروه ونصروه واتبعوا النور الذي انزل معه اولئك هم المفلحون " يعني الذين اجتنبوا الجبت والطاغوت أن يعبدوها والجبت والطاغوت فلان وفلان والعبادة طاعة الناس لهم، ثم قال: " انيبوا إلى ربكم وأسلموا له " ثم جزاهم فقال: " لهم البشرى في الحياة الدنيا وفي الآخرة " والامام يبشرهم بقيام القائم وبظهوره وبقتل أعدائهم وبالنجاة في الآخرة والورود على محمد صلى الله على محمد وآله الصادقين - على الحوض.

Several of our companions from Ahmad b. Muhammad b. Abi Nasr from Hamad b. 'Uthman from Abi 'Ubayda al-Hadha'. He said: I asked Abu Ja'far عليه السلام about the ability and the saying of the people, so he said – and he recited this verse, "... yet they cease not differing, except those upon whom Allah has granted His mercy; and for that He did create them..." (11:118-119). O Abu 'Ubayda, the people have differed in the search for the [correct] doctrine, and all of them are destroyed. He said: I said: [What about] His saying, "...except those upon whom Allah has granted mercy"? He said: They are our Shi'a, whom He has created from His mercy, and it is His saying, "and for that He did create them" – He is saying: For the obedience of the Imam. The 'mercy' which He says, "... and My mercy has encompassed all things..." (7:156) – He is saying: The knowledge of the Imam and the encompassing of this knowledge is that which is from His knowledge; 'all things' are our Shi'a. Then he said: "...We have ordained it for the pious..." (7:156) – meaning, [those who do not recognize] the *wilaya* and obedience of other than their Imam. Then he said: "they find him described with them in the Torah and the Gospel" – meaning, the Prophet صلى الله عليه وآله وسلم, the *wasiyya*, and the Qa'im – "He will enjoin on them that which is right" – when he rises – "and forbid them that which is wrong" – and the 'wrong' is one who doubts the Imam and denies him – "He will make lawful for them all good things" – he takes the knowledge from his family – "and prohibit for them the foul" – and the 'foul' is the saying of those who differ – "and he will relieve them of their

burden" – and that is the sins they were committing before their recognition of the excellency of the Imam – "and the fetters that they used to wear" – and 'the fetters' are what they were not commanded to say, from the abandonment of the excellency of the Imam. When they recognize the excellency of the Imam, He removes their burden; and the burden is the sin. Then He explained about them: "Those who believe in him" – meaning the Imam – "and honour him and help him, and follow the light which is sent down with him: they are the successful" (7:157) – meaning, those who abstained from the worship of *jibt* and *taghut*; and the *'jibt'* and *'taghut'* are *fulan*, *fulan* and *fulan*,[69] and 'worship' is the people's obedience to them. Then he said: "Turn to your Lord in repentance and submit to Him..." (39:54), then He rewarded them and said: "...for them are the glad tidings in the worldly life and the Hereafter..." (10:64) – and the Imam gives them the glad tidings of the rise of the Qa'im, his appearance, his killing of their enemies, their salvation in the Hereafter and their meeting of Muhammad صلى الله على محمد وآله الصادقين at the Pond. *(al-Kafi, Volume 1, Book 4, Miscellaneous, hadith #83)(sahih)*(صحيح)

3.8 Ahl al-Bayt are the inheritors of the Earth and the Righteous

محمد بن يحيى، عن أحمد بن محمد، عن ابن محبوب، عن هشام بن سالم، عن أبي خالد الكابلي، عن أبي جعفر (عليه السلام) قال: وجدنا في كتاب علي (عليه السلام): ان الارض لله يورثها من يشاء من عباده والعاقبة للمتقين، أنا وأهل بيتي الذين أورثنا الارض ونحن المتقون و الارض كلها لنا فمن أحيا أرضا من المسلمين فيعمرها وليؤد خراجها إلى الامام من أهل بيتي وله ما أكل منها فإن تركها أو أخربها فأخذها رجل من المسلمين من بعده فعمرها و أحياها فهو أحق بها من الذي تركها فليؤد خراجها إلى الامام من أهل بيتي وله ما أكل حتى يظهر القائم (عليه السلام) من أهل بيتي بالسيف فيحويها ويمنعها ويخرجهم منها كما حواها رسول الله (صلى الله عليه وآله) ومنعها إلا ما كان في أيدي شيعتنا فإنه يقاطعهم على ما في أيديهم ويترك الارض في أيديهم

Muhammad b. Yahya from Ahmad b. Muhammad from Ibn Mahbub from Hisham

[69] *Jibt* and *Taghut* are two idols of Quraysh. *Jibt* means "sorcery, magic", and *Taghut* means "arrogant". The word *fulan* in Arabic means "someone". The three *fulan* refer to the first three Rashidun Caliphs. This *hadith* compares the Quraysh's worship of these idols to the people's obedience to these three individuals.

b. Salim from **Abu Khalid al-Kabuli**[70] from Abu Ja'far عليه السلام. He said: We looked in Kitab 'Ali[71]: "Indeed, the Earth belongs to Allah. He causes to inherit it whom He wills of His servants. And the [best] outcome is for the righteous." (7:128)[72] I and my Ahl al-Bayt are the ones that inherited the Earth and we are the righteous, and the entire Earth is for us, so a Muslim that enlivens the land must build upon it and give what comes out of it to the Imam from my Ahl al-Bayt, and to him belongs that which is eaten from it. So if he (i.e. the Muslim) abandons it or harms it, and then a Muslim takes it and builds upon it and enlivens it, then he has more right to it than the one who abandoned it. So he gives what comes out of it to the Imam from my Ahl al-Bayt, and to him belongs that which is eaten from it, until the Qa'im عليه السلام appears from my Ahl al-Bayt with his sword. So he surrounds it, forbids others from it, and evicts them from it, just as the Messenger of Allah صلى الله عليه وآله had surrounded and forbidden lands, except what is in the hands of our Shi'a, for he will divide between them what is in their hands, and leave the land in their hands. *(al-Kafi, Volume 1, Book 4, The Whole Earth Belongs to the Imam, hadith #1)(hasan)*(حسن)

3.9 Signs preceding the appearance of the Mahdi

محمد بن يحيى، عن أحمد بن محمد بن عيسى، عن علي بن الحكم، عن أبي أيوب الخزاز، عن **عمر بن حنظلة** قال: سمعت أبا عبدالله (ع) يقول: خمس علامات قبل قيام القائم: الصيحة والسفياني والخسف وقتل النفس الزكية واليماني، فقلت: جعلت فداك إن خرج أحد من أهل بيتك قبل هذه العلامات أنخرج معه؟ قال: لا، فلما كان من الغد تلوت هذه الآية " إن نشأ ننزل عليهم من السماء آية فظلت أعناقهم لها خاضعين " فقلت له: أهي الصيحة؟ فقال: أما لو كانت خضعت أعناق أعداء الله عزوجل

Muhammad b. Yahya from Ahmad b. Muhammad b. 'Isa from 'Ali b. al-Hakam from Abi Ayyub al-Khazaz from **'Umar b. Hanthalah**[73] who said: I heard Abu

[70] Abu Khalid al-Kabuli was virtuous *(faadil)*, and he narrated in *Tafsir al-Qummi*.

[71] The Book of 'Ali b. Abi Talib *(Kitab 'Ali)* was a work authored by Imam 'Ali b. Abi Talib. It was dedicated to *fiqh*, *tafsir*, and the sayings of the Prophet. The existence of the book is affirmed in both Sunni and Shi'i sources. It was passed down to each Imam and it is presently with the Hidden Imam.

[72] This verse is similar to 21:105, which references a passage that is found in the Psalms and in the Gospel of Matthew. The Ahl al-Bayt are the meek and righteous servants to whom the Earth belongs.

[73] 'Umar b. Hanthalah was a companion of Imam Muhammad al-Baqir, and Sayyid al-Khoei

'Abdillah عليه السلام say: Five signs will occur before the rising of the Qa'im: the cry, the Sufyani, the swallowing up [of an army into the desert], the killing of Nafs az-Zakiyya, and the Yamani. And I said: May I be your ransom, if someone from the Ahl al-Bayt arose before these signs, should we rise with him? He said: No. The next day, I read out this verse, "We will descend upon them from the sky a sign..." (26:4), and I said to him: Is this the cry? He said: If that were so, [you would see] the necks of the enemies of Allah عز وجل bow down. *(al-Kafi, Volume 8, hadith #483)(majhool)*(مجهول)

أخبرنا **أحمد بن محمد بن سعيد**، قال: حدثنا محمد بن المفضل بن إبراهيم ابن قيس، قال: حدثنا **الحسن بن علي بن فضال**، قال: حدثنا ثعلبة بن ميمون عن معمر بن يحيى، عن **داود الدجاجي**، عن أبي جعفر محمد بن علي (عليهما السلام)، قال: سئل أمير المؤمنين (عليه السلام) عن قوله تعالى: فاختلف الاحزاب من بينهم فقال: أنتظروا الفرج من ثلاث، فقيل: يا أميرالمؤمنين وما هن؟ فقال: اختلاف أهل الشام بينهم، والرايات السود من خراسان، والفزعة في شهر رمضان. فقيل: وما الفزعة في شهر رمضان؟ فقال: أو ما سمعتم قول الله عزوجل في القرآن: إن نشأ ننزل عليهم من السماء آية فظلت أعناقهم لها خاضعين هي آية تخرج الفتاة من خدرها، وتوقظ النائم، وتفزع اليقظان.

Ahmad b. Muhammad b. Sa'eed narrated. He said: Muhammad b. al-Mufaddal b. Ibrahim b. Qays narrated. He said: **al-Hasan b. 'Ali b. Faddal** narrated. He said: Tha'laba b. Maymun narrated from Mu'ammar b. Yahya from **Dawud ad-Dajaaji**[74] from Abu Ja'far Muhammad b. 'Ali عليهما السلام. He said: Amir al-Mu'mineen عليه السلام was asked about His verse, "But the factions among them differed" (43:65). So he said: So wait for the relief from three [things]. So it was said: O Amir al-Mu'mineen, what are they? So he said: The schism of the people of Sham[75] between themselves, the black standards from Khurasan, and the terror in the month of Ramadan. So it was said: And what is the terror of the month of Ramadan? So he said: Have you not heard the saying of Allah عز وجل in the Qur'an: "If We will, We can send down on them from the sky a sign so that their necks would remain bowed before it" (26:4) – it is the sign that will take the women out from their boudoirs, awaken the sleeper, and terrify the awake. *(Nu'mani's Ghayba, What Has Come Regarding the Signs That Will Precede the Rise of the Qa'im, hadith #8)(majhool)*(مجهول)

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considered him to be *majhool*. Others have disagreed with this grading, and this narration is *hasan* according to *Mir'at al-'Uqool*.

[74]Dawud ad-Dajaaji is majhool, but this narration was accepted into this collection because it is reliable up to Tha'laba b. Maymun, one of the as'hab al-ijma'.

[75]Sham is the Levant, which is the region that includes Syria, Lebanon, Palestine, and Jordan.

حدثنا **أحمد بن محمد بن سعيد**، قال: حدثنا **علي بن الحسن التيملي**، عن علي بن مهزيار، عن حماد بن عيسى، عن الحسين بن المختار، عن أبي بصير، قال: " قلت لابي عبدالله (عليه السلام) قول الله عزوجل " عذاب الخزي في الحيوة الدنيا وفي الآخرة " ما هو عذاب خزي الدنيا؟ فقال: وأي خزي أخزى يا أبا بصير من أن يكون الرجل في بيته وحجاله وعلى إخوانه وسط عياله إذ شق أهله الجيوب عليه وصرخوا، فيقول الناس: ما هذا؟ فيقال " مسخ فلان الساعة، فقلت: قبل قيام القائم(عليه السلام) أو بعده؟ قال: لا، بل قبله ".

Ahmad b. **Muhammad b. Sa'eed** narrated. He said: **'Ali b. al-Hasan at-Taymali**[76] narrated from 'Ali b. Mehzayar from Hamad b. 'Isa from al-Husayn b. al-Mukhtar from Abu Baseer. He said: I said to Abu 'Abdillah عليه السلام the saying of Allah عزوجل "The degrading punishment in the life of this world, and in the Hereafter..." (5:33) – what is the degrading punishment of this world? So he said: What disgrace is more degrading, O Abu Baseer, than a man who is in his house and his surrounding, with his brethren and in between his children, when his woman rips her clothes and screams [out of shock] in front of him? Then the people will say, "What is this?" and they are answered, "*Fulan* has been transfigured at this hour". So I said: Before the rise of the Qa'im عليه السلام or after it? He said: No, rather, before it. *(Nu'mani's Ghayba, What Has Come Regarding the Signs That Will Precede the Rise of the Qa'im, hadith #41)(muwathaq)*(موثق)

[76]This is the famous al-Hasan b. 'Ali b. Faddal.

3.10 The timing of his relief

الهمداني، عن علي، عن أبيه، عن **الهروي**، قال سمعت **دعبل بن علي الخزاعي** يقول أنشدت مولاي علي بن موسى الرضا (ع) قصيدتي التي أولها:

مَدَارِسُ آيَاتٍ خَلَتْ مِنْ تِلَاوَةٍ
وَ مَنْزِلُ وَحْيٍ مُقْفِرُ الْعَرَصَاتِ

فلما انتهيت إلى قولي:

خُرُوجُ إِمَامٍ لَا مَحَالَةَ خَارِجٌ
يَقُومُ عَلَى اسْمِ اللَّهِ وَ الْبَرَكَاتِ
يُمَيِّزُ فِينَا كُلَّ حَقٍّ وَ بَاطِلٍ
وَ يُجْزِي عَلَى النَّعْمَاءِ وَ النَّفِمَاتِ

بكى الرضا (ع) بكاء شديداً ثم رفع رأسه إلي فقال لي: يا خزاعي نطق روح القدس على لسانك بهذين البيتين فهل تدري من هذا الامام؟ ومتى يقوم؟ فقلت: لا يا مولاي إلا أني سمعت بخروج إمام منكم يطهر الارض من الفساد ويملأها عدلاً كما ملئت جوراً. فقال: يا دعبل، الامام بعدي محمد ابني وبعد محمد ابنه علي وبعد علي ابنه الحسن وبعد الحسن ابنه الحجة القائم المنتظر في غيبته المطاع في ظهوره لو لم يبق من الدنيا إلا يوم واحد لطول الله ذلك اليوم حتى يخرج فيملأها عدلا كما ملئت جورا وأما متى؟ فاخبار عن الوقت ولقد حدثني أبي، عن أبيه عن آبائه، عن علي (ع) أن النبي (ص) قيل له: يارسول الله متى يخرج القائم من ذريتك؟ فقال: مثله مثل الساعة لا يجلبها لوقتها إلا هو ثقلت في السموات والارض لا يأتيكم إلا بغتة.

Ahmad b. Ziyad b. Ja'far al-Hamadani رضي الله عنه narrated. He said: 'Ali b. Ibrahim narrated from his father from **'Abd as-Salam b. Salih al-Harawi.**[77] He said: I heard **De'bel b. 'Ali al-Khuza'i**[78] say: I recited my poem to my Master, 'Ali b. Musa ar-Rida عليه السلام, the beginning of which is:

[77] 'Abd as-Salam b. Salih al-Harawi was a reliable companion of Imam 'Ali ar-Rida. It is unclear if he was a Sunni or an Imami. It is also unclear if he was the primary narrator of this particular *hadith* or simply a transmitter of it. For these reasons, the *hadith* was graded *majhool kal-muwathaq*.

[78] De'bel b. 'Ali al-Khuza'i was a great poet of the Shi'a and a contemporary of Imam 'Ali ar-Rida, and he receives the *taraddi* of Shaykh as-Saduq in *Kamal ad-Deen*.

3.10. The timing of his relief

Schools of verses empty of recitations
And the House of Revelation horrendously empty

So when I reached the end of these words,

The appearance of an Imam who will definitely appear
And stand by the name of Allah and His blessings
He will make distinction between all rights and wrongs
And will proffer requital for charities and malevolence

[Imam] ar-Rida عليه السلام cried a rigid cry, then he lifted his head and said to me: O Khuza'i, the Holy Spirit has placed these two verses on your tongue.[79] Do you know who this Imam is? And when he will rise? So I said: No, my Master, I have only heard that an Imam will appear from you (i.e. the Ahl al-Bayt) who will purify the Earth from corruption and fill it with justice as it would be fraught with injustice. So he said: O De'bel, the Imam after me is my son Muhammad, and after Muhammad is his son 'Ali and after 'Ali is his son al-Hasan and after al-Hasan is his son, the Proof *(hujja)*, the Qa'im, awaited in his occultation and obeyed in his appearance. If there remains in this world but one day, Allah would lengthen that day until he appears and fills the Earth with justice as it would be fraught with injustice. But when? The report regarding the timing has been narrated from my father from his father from their forefathers from 'Ali عليه السلام that the Prophet صلى الله عليه وآله was asked: O Messenger of Allah, when will the Qa'im appear from your offspring? So he said: Its [time is] like the similitude of the Hour, about which is said, "He alone will manifest it at its proper time. It is heavy in the heavens and the Earth. It shall not come upon you except unexpectedly." (7:187) *(Kamal ad-Deen, Volume 2, Statements of ar-Rida on the Occultation, hadith #6)(**majhool kal-muwathaq**)*(مجهول كالموثق)

[79]There are narrations that say that the Holy Spirit *(ar-Ruh al-Quds)* inspires a poet who writes about the Ahl al-Bayt.

حدثنا **أحمد بن علي بن إبراهيم بن هاشم** رضي الله عنه ، عن أبيه ، عن جده إبراهيم بن هاشم ، عن **عبد السلام بن صالح الهروي** قال : دخل دعبل بن علي الخزاعي رضي الله عنه على أبي الحسن علي بن موسى الرضا عليهما السلام بمرو فقال له : يا ابن رسول الله إني قد قلت فيكم قصيدة وآليت على نفسي (3) أن لا أنشدها أحدا قبلك ، فقال عليه السلام هاتها ، فأنشدها : مدارس آيات خلت من تلاوة * ومنزل وحي مقفر العرصات فلما بلغ إلى قوله :أرى فيئهم في غيرهم متقسما * وأيديهم من فيئهم صفرات بكى أبو الحسن الرضا عليه السلام وقال : صدقت يا خزاعي فلما بلغ إلى قوله : إذا وتروا مدوا إلى واتريهم * أكفا عن الأوتار منقبضات جعل أبو الحسن عليه السلام يقلب كفيه وهو يقول : أجل والله منقبضات ، فلما بلغ إلى قوله : لقد خفت في الدنيا وأيام سعيها * وإني لأرجو الامن بعد وفاتي قال له الرضا عليه السلام : آمنك الله يوم الفزع الأكبر . فلما انتهى إلى قوله : وقبر ببغداد لنفس زكية * تضمنه الرحمن في الغرفات قال له الرضا عليه السلام : أفلا الحق لك بهذا الموضع بيتين ، بهما تمام قصيدتك ؟ فقال : بلى يا ابن رسول الله ، فقال عليه السلام :وقبر بطوس يا لها من مصيبة * توقد في الأحشاء بالحرقات (1) إلى الحشر حتى يبعث الله قائما يفرج عنا الهم والكربات فقال دعبل : يا ابن رسول الله هذا القبر الذي بطوس قبر من هو ؟ فقال الرضا عليه السلام : قبري ، ولا تنقضي الأيام والليالي حتى تصير طوس مختلف شيعتي وزواري في غربتي ، ألا فمن زارني في غربتي بطوس كان معي في درجتي يوم القيامة مغفورا له ثم نهض الرضا عليه السلام بعد فراغ دعبل من إنشاده القصيدة وأمره أن لا يبرح من موضعه فدخل الدار فلما كان بعد ساعة خرج الخادم إليه بمائة دينار رضوية ، فقال له : يقول لك مولاي : إجعلها في نفقتك ، فقال دعبل : والله ما لهذا جئت ، ولا قلت هذه القصيدة طمعا في شئ يصل إلي ورد الصرة وسأل ثوبا من ثياب الرضا عليه السلام ليتبرك به ويتشرف ، فأنفذ إليه الرضا عليه السلام جبة خز مع الصرة وقال الخادم : قل له : يقول لك [مولاي] : خذ هذه الصرة فإنك ستحتاج إليها ولا تراجعني فيها ، فأخذ دعبل الصرة والجبة وانصرف ، وسار من مرو في قافلة ، فلما بلغ ميان – قوهان (2) وقع عليهم اللصوص ، وأخذوا القافلة بأسرها وكتفوا أهلها ، و كان دعبل فيمن كتف ، وملك اللصوص القافلة ، وجعلوا يقسمونها بينهم ، فقال رجل من القوم متمثلا بقول دعبل من قصيدته : أرى فيئهم في غيرهم متقسما * وأيديهم من فيئهم صفرات فسمعه دعبل فقال له : لمن هذا البيت ؟ فقال له : لرجل من خزاعة يقال له : دعبل بن علي ، فقال له دعبل : فأنا دعبل بن علي قائل هذه القصيدة التي منها هذا البيت ، فوثب الرجل إلى رئيسهم وكان يصلي على رأس تل وكان من الشيعة فأخبره فجاء بنفسه حتى وقف على دعبل قال له : أنت دعبل ؟ فقال : نعم ، فقال له : أنشد

3.10. The timing of his relief

القصيدة ، فأنشدها فحل كتافه وكتاف جميع أهل القافلة (1) ، ورد إليهم جميع ما اخذ منهم لكرامة دعبل وسار دعبل حتى وصل إلى قم فسأله أهل قم أن ينشدهم القصيدة فأمرهم أن يجتمعوا في مسجد الجامع ، فلما اجتمعوا صعد دعبل المنبر فأنشدهم القصيدة ، فوصله الناس من المال والخلع بشئ كثير ، واتصل بهم خبر الجبة ، فسألوه أن يبيعها منهم بألف دينار ، فامتنع من ذلك ، فقالوا له : فبعنا شيئا منها بألف دينار ، فأبى عليهم ، وسار عن قم ، فلما خرج من رستاق البلد لحق به قوم من أحداث العرب فأخذوا الجبة منه ، فرجع دعبل إلى قم فسألهم رد الجبة عليه ، فامتنع الاحداث من ذلك ، وعصوا المشايخ في أمرها وقالوا لدعبل : لا سبيل لك إلى الجبة ، فخذ ثمنها ألف دينار ، فأبى عليهم ، فلما يئس من رد الجبة عليه سألهم أن يدفعوا إليه شيئا منها فأجابوه إلى ذلك فأعطوه بعضها ودفعوا إليه ثمن باقيها ألف دينار وانصرف دعبل إلى وطنه فوجد اللصوص قد أخذوا جميع ما كان له في منزله ، فباع المائة دينار التي كان الرضا عليه السلام وصله بها من الشبعة كل دينار بمائة درهم فحصل في يده عشرة آلاف درهم ، فتذكر قول الرضا عليه السلام : " إنك ستحتاج إليها " ، وكانت له جارية لها من قلبه محل فرمدت رمدا عظيما فأدخل أهل الطب عليها ، فنظروا إليها فقالوا : أما العين اليمني فليس لنا فيها حيلة وقد ذهبت ، أما اليسري فنحن نعالجها ونجتهد ونرجو أن تسلم ، فاغتم دعبل لذلك غما شديدا ، وجزع عليها جزعا عظيما ثم إنه ذكر ما معه من فضلة الجبة فمسحها على عيني الجارية و عصبها بعصابة منها من أول الليل ، فأصبحت وعيناها أصح مما كانتا [و كأنه ليس لها أثر مرض قط] ببركة [مولانا] أبي الحسن الرضا عليه السلام (1)

Ahmad b. 'Ali b. Ibrahim b. Hashim رضي الله عنه narrated from his father from his grandfather Ibrahim b. Hashim from **'Abd as-Salam b. Salih al-Harawi**. He said: De'bel b. 'Ali al-Khuza'i رضي الله عنه entered upon Abu'l Hasan 'Ali b. Musa ar-Rida عليهما السلام in Marw and said to him: O son of the Messenger of Allah, I have written a poem for you, and I had promised myself not to recite it to anyone before you. So he عليه السلام said: Give it to me. So he performed:

Schools of verses empty of recitations
And the House of Revelation horrendously empty

So when he had reached his saying,

Their property has been distributed to others
Their hands are empty of their own wealth

Abu'l Hasan ar-Rida عليه السلام cried and said: You have spoken the truth, O Khuza'i. So when he had reached his saying,

When they are being oppressed they stretch to the enemies
Their hands which cannot hold the bow

Abu'l Hasan عليه السلام flipped his hands and said: By Allah, my hands are bound. So when he had reached his saying,

Indeed I am fearful of the world and the changing times
Thus I hope for peace and security after my death

ar-Rida عليه السلام said to him: May Allah protect you on the Day of the Great Dismay. So when he had finished with his saying,

There is a grave of a purified personality in Baghdad
Whom Allah has given place in the gardens of Paradise

ar-Rida عليه السلام said: Is it not your right to add [the following] two [passages] to the end of your poem? So he said: Of course, O son of the Messenger of Allah. So he عليه السلام said:

And a grave shall be made in Tus by whose tragedy
The inner portion of the body will be scorched
And this will continue till the resurrection till Allah raises a Qa'im
Who will remove our worries and our calamities from us

So De'bel said: O son of the Messenger of Allah – this grave that will be in Tus – who does the grave belong to? So ar-Rida عليه السلام said: It is my grave, and the days and the nights will not pass until Tus becomes a place for my Shi'a and my visitors in my absence. Whoever visits me in my absence in Tus will be with me in my rank on the Day of Judgment, and salvation shall be his. After a while, ar-Rida عليه السلام returned after De'bel's performance of the poem, and he ordered him not to depart from his position. So he entered the residence, and after an hour a servant came out with one hundred minted *dinars* for him (i.e. De'bel). So he (i.e. the servant) said to him: My master says to you, "Take this for yourself". So De'bel said: By Allah, this is not what I had come for, nor had I spoken this poem for anything to come to me. Return this package, and ask for a robe from the clothes of ar-Rida عليه السلام so that I may be blessed and honoured by it. So ar-Rida عليه السلام sent a small container along with the package for him and said to the servant: Say to him, "He (my master) says to you, 'Take this package, for you will need it, and do not return anything in it to me'". So De'bel took the package and the cloak, and departed with a caravan of Marw. So when the caravan reached Qawhan, it came across highway robbers who looted the belongings, captured the people, and distributed the booty [among themselves]. A man from the robbers hummed a passage from De'bel's poem,

Their property has been distributed to others
Their hands are empty of their own wealth

De'bel heard it, so he said to him: To whom does this verse belong to? So he said to him: To a man from Khuza'a who is called "De'bel b. 'Ali". So he said to him: I am De'bel b. 'Ali, the author of the poem that this verse is from. So the man went to their leader, who was praying on top of a mound; and he was from the Shi'a. He informed him, then he came in person until he stood by De'bel and said to him: Are you De'bel? So he said: Yes. So he said to him: Recite the poem. So he recited it, and they freed the hostages and returned their belongings to them due to De'bel's dignity. So De'bel travelled until he reached Qum, then the people of Qum asked him to recite the poem. He ordered them to gather at the congregational mosque. So when they gathered, De'bel ascended the pulpit and recited the poem. The people sent a lot of money and gifts to him. When they had heard about the cloak, they had asked him to sell it to them for one thousand *dinars*, but he refused. So they said to him: Give us a piece of it for one thousand *dinars*, but he refused and departed from Qum. So when he departed from the city, an Arabian group followed him and took the cloak from him. So De'bel returned to Qum and demanded that they return the cloak to him, but they refused to do that and said to De'bel: You have no means to attaining the cloak, so take eight thousand *dinars*. He refused. Alas, when he felt helpless about the matter, he asked them to return a part of it to him. They complied with that and gave him a part of it along with eight thousand *dinars*. So De'bel left to go to his nation, but [on the way] he encountered highway robbers, who took everything that he had except the one hundred *dinars* that ar-Rida عليه السلام had sent to him. He converted every dinar into one hundred *dirhams*, and ended up with ten thousand *dirhams* in his hands. Then, he remembered the saying of ar-Rida عليه السلام, "You will need it". He had a bondwoman with a serious optical illness. So the physicians examined her and said: Her right eye has a defect and it is gone. As for her left eye, we can treat it, and so we urge you to submit. De'bel became anxious and cried a rigid cry. Then, he remembered that he had a part of the cloak, so he rubbed it upon the eyes of the bondwoman at the beginning of the night. In the next morning, her eyes were healthier than they were [and it was as if she did not have a trace of the illness at all] by the blessing [of our master] Abu'l Hasan ar-Rida عليه السلام. *(Kamal ad-Deen, Volume 2, Statements of ar-Rida on the Occultation, hadith #)(majhool kal-muwathaq – Teacher of Saduq)*(مجهول كالموثق - من مشايخ الصدوق)

حَدَّثَنَا مُحَمَّدُ بْنُ الْحَسَنِ بْنِ أَحْمَدَ بْنِ الْوَلِيدِ رَضِيَ اللَّهُ عَنْهُ قَالَ حَدَّثَنَا مُحَمَّدُ بْنُ الْحَسَنِ الصَّفَّارُ عَنْ يَعْقُوبَ بْنِ يَزِيدَ عَنْ مُحَمَّدِ بْنِ أَبِي عُمَيْرٍ عَنْ أَبَانِ بْنِ عُثْمَانَ عَنْ أَبَانِ بْنِ تَغْلِبَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع أَوَّلُ مَنْ يُبَايِعُ الْقَائِمَ ع جَبْرَئِيلُ يَنْزِلُ فِي صُورَةِ طَيْرٍ أَبْيَضَ فَيُبَايِعُهُ ثُمَّ يَضَعُ رِجْلًا عَلَى بَيْتِ اللَّهِ الْحَرَامِ وَ رِجْلًا عَلَى بَيْتِ الْمَقْدِسِ ثُمَّ يُنَادِي بِصَوْتٍ طَلِقٍ تَسْمَعُهُ الْخَلَائِقُ أَتَى أَمْرُ اللَّهِ فَلا تَسْتَعْجِلُوهُ

Muhammad b. al-Hasan b. Ahmad b. al-Walid رضي الله عنه narrated. He said: Muhammad b. al-Hasan as-Saffar narrated from Ya'qub b. Yazid from Muhammad b. Abi 'Umayr from Aban b. 'Uthman from Aban b. Taghlub. He said: Abu 'Abdillah عليه السلام said: The first to give allegiance to the Qa'im عليه السلام will be Jibra'il, who will descend in the form of a white bird and pay allegiance to him. Then he will place one foot upon the Sacred House of Allah (i.e. the Ka'ba) and one foot upon the Bayt al-Maqdus.[80] Then, he will call with a distinct voice, "Allah's commandment has come, therefore do not desire to hasten it" (16:1). *(Kamal ad-Deen, Volume 2, Miscellaneous, hadith #9)(sahih)*(صحيح)

[80]The famous masjid in Jerusalem

Chapter 4

Fiqh Regarding the Imam

الفقه عن الإمام

One of the functions of the Imam is to provide clear answers to questions asked by his followers. The minor occultation was a period in which the scholars were recording, compiling, and collecting the traditions of the Ahl al-Bayt. The twelfth Imam, represented by his ambassadors and trustees, communicated to the masses through epistles, answering questions sent to him. These epistles dealt mainly with jurisprudence, taxation, and the security interests of his followers. With the assassinations and incarcerations of the previous Imams and their Shi'a, dissimulation became a vital key to the survival of the school of Ahl al-Bayt.

4.1 Stoning adulterers and punishing *zakat* withholders can be done only by the Mahdi

وبهذا الاسناد، عن أبان بن تغلب قال: قال أبو عبد الله عليه السلام: دمان في الاسلام حلال من الله عزوجل لا يقضي فيهما أحد بحكم الله حتى يبعث الله عز وجل القائم من أهل البيت عليهم السلام، فيحكم فيهما بحكم الله عزوجل لا يريد على ذلك بينة: الزاني المحصن يرجمه، ومانع الزكاة يضرب رقبته.

And by this *isnad*[81] from Aban b. Taghlub. He said: Abu 'Abdillah عليه السلام said: There are two bloods which in Islam are lawful [to shed] from Allah that no one shall give judgement in by the ruling of Allah, until Allah عز وجل sends the Qa'im from the Ahl al-Bayt عليهم السلام; so he shall rule in regards to them by the ruling Allah عز وجل without wanting evidence upon that: the *muhsan*[82] fornicator he will stone and the preventer (i.e. withholder) of *zakat* he will strike his neck.[83] *(Kamal ad-Deen. Volume 2, Miscellaneous, hadith #12)(**sahih**)(صحيح)*

4.2 Dissimulation and its importance

محمد بن يحيى، عن أحمد بن محمد، عن **ابن فضال**، عن **ابن بكير**، عن محمد ابن مسلم، عن أبي عبدالله عليه السلام قال: كلما تقارب هذا الامر كان أشد للتقية

Muhammad b. Yahya from Ahmad b. Muhammad from **Ibn Faddal** from **Ibn Bukayr**[84] from Muhammad b. Muslim from Abu 'Abdillah عليه السلام. He said: As this affair draws closer, dissimulation *(taqiyya)* will be more intensely needed.[85] *(al-Kafi, Volume 2, Book 1, Chapter on Taqiyya, hadith #17)(**muwathaq**)(موثق)*

محمد بن يحيى، عن أحمد بن محمد، عن أحمد بن محمد بن أبي نصر قال: سألت أبا الحسن الرضا عن مسألته فأبي وأمسك، ثم قال: لو أعطيناكم كلما تريدون كان شر الكم واخذ برقبة صاحب هذا الامر، قال أبوجعفر عليه السلام: ولاية الله أسرها إلى جبرئيل عليه السلام وأسرها جبرئيل إلى محمد صلى الله عليه وآله وأسرها محمد إلى علي وأسرها علي إلى من شاء الله، ثم أنتم تذيعون ذلك، من ألذي أمسك حرفا سمعه؟ قال أبوجعفر عليه السلام: في حكمة آل داود ينبغي للمسلم أن يكون مالكا لنفسه مقبلا على شأنه عارفا بأهل زمانه فاتقوا الله ولا تذيعوا حديثنا، فلو لا أن الله يدافع عن أوليائه وينتقم لاوليائه من أعدائه، أما

[81] Muhammad b. al-Hasan b. Ahmad b. al-Walid from Muhammad b. al-Hasan as-Saffar from Ya'qub b. Yazid from Muhammad b. Abi 'Umayr.

[82] A *muhsan* is a sane adult.

[83] This is the only narration that explicitly makes these punishments exclusive to the Mahdi (or an immaculate *hujja* in general). The idea of not "wanting evidence" refers to the fact that the Imam is inspired, and he will punish whomever he needs to without requiring witnesses.

[84] 'Abdullah b. Bukayr was a reliable companion of Imam Ja'far as-Sadiq. He was a Fat'hi narrator and the nephew of the famous Zurara b. A'yan.

[85] The need for the usage of *taqiyya* will intensify until the appearance of the Mahdi.

رأيت ماصنع الله بآل برمك ومالنتقم الله لابي الحسن عليه السلام وقد كان بنو الاشعث على خطرعظيم فدفع الله عنهم بولايتهم لابي الحسن وأنتم بالعراق ترون أعمال هؤلاء الفراعنة وما أمهل الله لهم فعليكم بتقوى الله، ولا تغرنكم] الحياة] الدنيا، ولا تغتروابمن قد امهل له، فكأن الامر قد وصل إليكم.

Muhammad b. Yahya from Ahmad b. Muhammad from Ahmad b. Muhammad b. Abi Nasr. He said: I asked Abu'l Hasan ar-Rida a question, so he refrained silently. Then, he said: If I were to give you all that you want, it would be evil for you and it would take the Master of this Order by his neck. Abu Ja'far عليه السلام said: The *wilaya* of Allah was discretely told to Jibra'il عليه السلام, Jibra'il discretely told it to Muhammad صلى الله عليه وآله , Muhammad discretely told it to 'Ali, and 'Ali discretely told it to whoever Allah willed. Then, you publicize it! Who is he that has withheld a letter of that which he had heard? Abu Ja'far عليه السلام said: It is in the wisdom of the Family of Dawud. It is necessary for a Muslim to have control over his self, to be attentive to what concerns him, and to have knowledge of the people of his time; so fear Allah and do not publicize our *hadith* (i.e. to the point of endangering Ahl al-Bayt and their message). Surely, Allah defends His *awliyya*' and exacts recompense for His *awliyya*' upon His enemies. Have you not seen how Allah dealt with the Family of Barmak, and how He recompensed for Abu'l Hasan [al-Kadhim] عليه السلام when the Banu al-Ash'ath faced the great danger and Allah defended them for their support of Abu'l Hasan عليه السلام? And in Iraq you are aware of the actions of these Pharaohs and the respite that Allah has given to them. So, you must fear Allah, and do not allow the worldly life to deceive you. And do not be confused about those who have been given respite. It is as if the affair[86] has [almost] arrived to you. *(al-Kafi, Volume 2, Book 1, Chapter on Secrecy, hadith #10)(sahih)*(صحيح)

عنه عن يعقوب عن **الحسن بن علي بن فضال** عن شعيب العقرقوفي عن ابي حمزة الثمالي قال: قال ابوعبدالله (ع): لن تبقى الارض إلا وفيها منا عالم يعرف الحق من الباطل قال: انما جعلت التقية ليحقن بها الدم، فاذا بلغت التقية الدم فلا تقية، وايم الله لو دعيتم لتنصرونا لقلتم لا نفعل انما نتقى، ولكانت التقية احب اليكم من آبائكم وامهاتكم، ولو قد قام القائم (ع (ما احتاج إلى مسائلتكم عن ذلك ولاقام في كثير منكم من اهل النفاق حد الله

From him[87] from Ya'qub from **al-Hasan b. 'Ali b. Faddal** from Shu'ayb al-'Aqraqufi from Abu Hamza ath-Thumali. He said: Abu 'Abdillah عليه السلام said: The

[86]The coming of the Mahdi.
[87]Muhammad b. al-Hasan as-Safar.

Earth will not remain except that there would be a sage *('alim)* therein who knows the truth from the falsehood. He said: *Taqiyya* was only made so that blood could thereby be protected. When *taqiyya* has reached bloodshed, then there is no *taqiyya*. And betake to Allah: if you called for our support, you would say, "We will not act, because we are in *taqiyya*", and it would be that *taqiyya* is more beloved to you than your own fathers and mothers, and if the Qa'im were to rise he would not need to question you regarding that. And he would establish the *hadd* of Allah amongst many of you from the people of hypocrisy *(Ahl an-Nifaq). (Tahdheeb al-Ahkam, Volume 6, Miscellaneous, hadith #13)(muwathaq)*(موثق)

4.3 An epistle of the Mahdi addressing various issues

حدثنا محمد بن أحمد الشيباني، وعلي بن أحمد بن محمد الدقاق، والحسين ابن إبراهيم بن أحمد بن هشام المؤدب، وعلي بن عبد الله الوراق رضي الله عنهم قالوا: حدثنا أبو الحسين محمد بن جعفر الأسدي رضي الله عنه قال: كان فيما ورد علي من الشيخ أبي جعفر محمد بن عثمان - قدس الله روحه - في جواب مسائلي إلى صاحب الزمان عليه السلام: " أما ما سألت عنه من الصلاة عند طلوع الشمس وعند غروبها فلئن كان كما يقولون إن الشمس تطلع بين قرني الشيطان وتغرب بين قرني الشيطان فما أرغم أنف الشيطان أفضل من الصلاة، فصلها وأرغم أنف الشيطان (2). وأما ما سألت عنه من أمر الوقف على ناحيتنا وما يجعل لنا ثم يحتاج إليه صاحبه، فكل ما لم يسلم فصاحبه فيه بالخيار، وكل ما سلم فلا خيار فيه لصاحبه، احتاج إليه صاحبه أو لم يحتج، افتقر إليه أو استغنى عنه. وأما ما سألت عنه من أمر من يستحل ما في يده من أموالنا ويتصرف فيه تصرفه في ماله من غير أمرنا، فمن فعل ذلك فهو ملعون ونحن خصماؤه يوم القيامة، فقد قال النبي صلى الله عليه وآله: " المستحل من عترتي ما حرم الله ملعون على لساني ولسان كل نبي " فمن ظلمنا كان من جملة الظالمين، وكان لعنة الله عليه لقوله تعالى: " ألا لعنة الله على الظالمين ". وأما ما سألت عنه من أمر المولود الذي تنبت غلفته بعد ما يختن هل يختن مرة أخرى؟ فإنه يجب أن يقطع غلفته فإن الأرض تضج إلى الله عز وجل من بول الأغلف أربعين صباحا (1). وأما ما سألت عنه من أمر المصلي والنار والصورة والسراج بين يديه هل تجوز صلاته فإن الناس اختلفوا في ذلك قبلك، فإنه جائز لمن لم يكن من أولاد عبدة الأصنام أو عبدة النيران أن يصلي والنار والصورة والسراج بين يديه، ولا يجوز ذلك لمن كان من أولاد عبدة الأصنام والنيران. وأما ما سألت عنه من أمر

4.3. An epistle of the Mahdi addressing various issues

الضياع التي لنا حيتنا هل يجوز القيام بعمارتها و أداء الخراج منها وصرف ما يفضل من دخلها إلى الناحية احتسابا للاجر وتقربا إلينا (2) فلا يحل لأحد أن يتصرف من مال غيره بغير إذنه فكيف يحل ذلك في ما لنا، من فعل شيئا من ذلك من غير أمرنا فقد استحل منا ما حرم عليه، ومن أكل من أموالنا شيئا فإنما يأكل في بطنه نارا وسيصلى سعيرا. وأما ما سألت عنه من أمر الرجل الذي يجعل لنا حيتنا ضيعة ويسلمها من قيم يقوم بها ويعمرها ويؤدي من دخلها خراجها ومؤونتها ويجعل ما يبقى من الدخل لنا حيتنا، فإن ذلك جائز لمن جعله صاحب الضيعة قيما عليها، إنما لا يجوز ذلك لغيره. وأما ما سألت عنه من أمر الثمار من أموالنا يمر بها المار فيتناول منه ويأكله هل يجوز ذلك له؟ فإنه يحل له أكله ويحرم عليه حمله.

Muhammad b. Ahmad al-Shaybani and 'Ali b. Ahmad b. Muhammad ad-Daqqaq and al-Husayn b. Ibrahim b. Ahmad b. Hisham al-Mu'addab and 'Ali b. 'Abdillah al-Warraq رضي الله عنهما narrated. They said: Abu'l Husayn Muhammad b. Ja'far al-Asadi رضي الله عنه narrated. He said: This was the reply to us from Shaykh Abu Ja'far Muhammad b. 'Uthman قدس الله روحه answering my questions to the Master of the Age عليه السلام: "As for what you have asked regarding prayer when the Sun rises and sets: surely, it is as they say, that the Sun rises between the horns of Satan *(qarnay ash-Shaytan)* and sets between the horns of Satan. So, that which rubs the nose of Satan (i.e. humiliates Satan) is better than prayer, so pray [at these times] and rub the nose of Satan.[88]

And as for what you have asked regarding those who have been orded to stop at our Headquarters[89] to pay their endowment to us, but then need of it: the owner has a choice if he has not paid it, but if he has paid it, then the owner has no choice – whether he needs it or not, whether he is in poverty or he can do without it.

And as for what you have asked regarding one who permits himself to spend our money while it is in his hands without our permission: whoever does this is cursed, and we will oppose him on the Day of Resurrection. And the Prophet صلى الله عليه وآله said: 'One who permits himself to a prohibited thing belonging to my progeny is cursed upon my tongue and the tongue of every prophet'. One who oppresses us is from the oppressors, and the curse of Allah will be upon him, as He تعالى says, 'Surely, the curse of Allah is upon the oppressors' (7:44).

[88]In both Shi'i and Sunni collections, there are narrations that advise us against praying while the Sun rises through the horizon or sets into it. It is said that Iblees has a throne between the heavens and the Earth; when one performs *ruku'* and *sujud* during sunrise and sunset, Iblees tells his devils that the people are worshiping him. The scholars have disagreed as to whether praying at these times is permissible or disliked, and as to whether other narrations on this topic were spoken in dissimulation. This is the only narration that seemingly approves prayer at these times. During the minor occultation, the Imam did not speak in *taqiyya*, which perhaps gives more credence to this narration than the narrations of his forefathers. The *hadith* may be emphasizing that the act is permissible and not forbidden in the *shari'a*. And Allah knows best.

[89]The headquarters of the ambassadors and trustees of the Mahdi.

And as for what you have asked regarding a newborn that grows a foreskin after he has been circumcised; shall he be circumcised again? It is obligatory that his foreskin is cut off, for the Earth complains to Allah عز وجل for forty mornings when an uncircumcised person urinates upon it.

And as for what you have asked regarding whether it is allowed to pray with a fire, a picture, and a lamp in front of him: the people before you have disagreed regarding that. It is allowed for those who are not the children of idol worshipers or fire worshipers to pray with a fire, a picture, and a lamp in front of him, but it is not allowed for those who are the children of idol worshipers and fire worshipers. And as for what you have asked regarding the estates that belong to us; is it permissible to remain in their buildings, to make payments from its produce, and to spend on one who enters the Headquarters to gain a reward and gain our proximity? It is not lawful for one to spend from the money of someone without his permission – so how would that be lawful for what is belongs to us? Whoever does a thing from that without our order has made lawful that which we have forbade him from; and whoever eats a thing from our wealth has surely filled his stomach with fire, and he will be cast into the Blaze.

And as for what you have asked regarding a man who creates an estate for us and appoints a caretaker for it and builds upon it and gives [away] from its produce's income and gives us what remains from its income: the caretaker is allowed to take a sum from the estate, but no one else is allowed.

And as for what you have asked regarding the fruits from our property; can they be given to a passerby who eats from them? It is lawful for them to eat from them, but it is forbidden for them to carry them [away]". *(Kamal ad-Deen, Volume 2, Epistles, hadith #51)(sahih)*(صحيح)

4.4 The clay of the grave of al-Husayn

وعنه عن أبيه عن محمد بن عبد الله بن جعفر الحميري قال: كتبت إلى الفقيه (عليه السلام) اسأله هل يجوز ان يسبح الرجل بطين قبر الحسين (عليه السلام) وهل فيه فضل ؟ فأجاب وقرأت التوقيع ومنه نسخت يسبح به فما في شئ من التسبيح أفضل منه ومن فضله ان المسبح ينسى التسبيح ويدير السبحة فيكتب له ذلك التسبيح. (149)

Muhammad b. al-Hasan by his isnad from Muhammad b. Ahmad b. Dawud from his father from Muhammad b. 'Abdillah b. Ja'far al-Himyari. He said: I wrote to the Scholar[90] عليه السلام asking him: "Is it permissible for a man to supplicate with [a

[90]"The Scholar" *(al-faqih)* was one of the aliases of the Mahdi during his minor occultation.

rosary made from] the clay of the grave of al-Husayn? Is thre any merit in it?" So he responded, and I read his handwriting and I copied it. "Supplicate with it, for there is no thing in supplication better than it. Among its virtues is that if one forgets the supplication, but still rotates it, that supplication will still be recorded for him." *(Tahdheeb al-Ahkam, Volume 6, The Sanctity of al-Husayn and the Virtue of Karbala and the Virtue of Prayer at His Grave, hadith #17).(sahih)*(صحيح)

4.5 Recite only from the accepted *qira'at* until the Mahdi brings the codex of 'Ali b. Abi Talib

محمّد بن يعقوب ، عن محمّد بن يحيى ، عن محمّد بن الحسين ، عن عبد الرحمن بن أبي هاشم ، عن **سالم أبي سلمة** قال : قرأ رجل على أبي عبد الله (عليه السلام) وأنا أستمع حروفاً من القرآن ليس على ما يقرأها الناس ، فقال أبو عبد الله (عليه السلام) : كفّ عن هذه القراءة ، اقرأ كما يقرأ الناس حتّى يقوم القائم ، فاذا قام القائم قرأ كتاب الله على حدّه وأخرج المصحف الذي كتبه علي (عليه السلام) ، الحديث.

Muhammad b. Ya'qub from Muhammad b. Yahya from Muhammad b. al-Husayn from 'Abd ar-Rahman b. Abi Hashim from **Salim b. Abi Salama.**[91] He said: A man recited to Abu 'Abdillah عليه السلام – and I was listening – some expressions (huruf) from the Qur'an that were not as what the people recite. So Abu 'Abdillah عليه السلام said: Desist from this recitation, recite it as the people recite it until the Qa'im rises. So when the Qa'im rises he will recite the Book of Allah upon its extent and take out the mus'haf which 'Ali عليه السلام wrote.[92] *(al-Kafi, Volume 2, Book 3, Miscellaneous, hadith #23)(apparently sahih)*(صحيح على ظاهر)

[91] Najashi, Ibn Faddal, and Tusi have all considered Salim b. Abi Salama to be reliable, but Tusi also weakens someone of the same name. Sayyid al-Khoei argues that the narrator Tusi weakened is a different person.

[92] An Imami can only recite from the accepted *qira'at* of the Qur'an. Imam 'Ali b. Abi Talib collected his own *mus'haf*, which was passed down to each respective Imam. This *hadith* does not necessitate *tahreef*, as the *mus'haf* may only be a *qira'a* that we do not yet have access to.

4.6 Forbiddance from saying his name

أبي، عن سعد، عن ابن يزيد، عن ابن محبوب، عن ابن رئاب عن أبي عبد الله (ع): قال صاحب هذا الامر رجل لا يسميه باسمه إلا كافر.

My father from Sa'd from Ibn Yazid from Ibn Mahbub from Ibn Ri'aab from Abu 'Abdillah عليه السلام. He said: The Master of this Order is a man whom none names by his name except a *kafir. (Kamal ad-Deen, Volume 2, Forbiddance From Saying the Name of the Qa'im, hadith #1)(sahih)*(صحيح)

وعن محمد بن عبدالله ومحمد بن يحيى جميعا ، عن عبدالله بن جعفر الحميري ، عن محمد بن عثمان العمري ـ في حديث ـ أنه قال له : أنت رأيت الخلف ؟ قال : اي والله ـ إلى أن قال : ـ قلت : فالاسم ، قال : محرم عليكم أن تسألوا عن ذلك ، ولا أقول هذا من عندي ، فليس لي أن احلل ولا أحرم ، ولكن عنه (عليه السلام) فإن الامر عند السلطان ، ان أبا محمد مضى ولم يخلف ولدا ـ الى أن قال : ـ وإذا وقع الاسم وقع الطلب ، فاتقوا الله وامسكوا عن ذلك.

Muhammad b. 'Abdillah and Muhammad b. Yahya together from 'Abdillah b. Ja'far al-Himyari from Muhammad b. 'Uthman al-'Amri – in a *hadith*[93] – it was said to him: Have you seen the successor? He said: Yes, by Allah – until he said: - I said: And what is his name? He said: It is forbidden from you to ask about this, and do not say this is from me, for I do not have the ability to permit and forbid,[94] rather, that is for him عليه السلام. The sultan's impression is that Abu Muhammad passed away and did not leave behind a son – until he said: And if the name is revealed, then the search for him will be on. So, fear Allah and hold back from that. *(al-Kafi, Volume 1, Book 4, The Testimony of Those Who Witnessed Him, hadith #2)(sahih)*(صحيح)

[93]This is a shortened version of the original *hadith* in al-Kafi.

[94]The ambassador of the Mahdi did not have the authority to permit or forbid things, as he was not a *hujja*.

4.7 Dealings of the Mahdi in his minor occultation

وعن **القاسم بن العلاء** قال: ولد لي عدة بنين فكنت أكتب وأسأل الدعاء فلا يكتب إلي لهم بشيء فماتوا كلهم , فلما ولد لي الحسن ابني كتبت أسأل الدعاء فأجبت: يبقى والحمد لله.

And from **al-Qasim b. al-'Alaa'**.[95] He said: Several boys were born to me, so [each time] I would write [to the Qa'im] and request supplications. He did not write anything regarding them to me, and they all died. When my son al-Hasan was born to me, I wrote [to the Qa'im] and requested supplications. So he answered: He lives, and praise be to Allah. *(al-Kafi, Volume 1, Book 4, The Birth of the Patron, hadith #9)(majhool kal-sahih)*(مجهول كالصحيح)

الحسين بن محمد الاشعري قال: كان يرد كتاب أبي محمد عليه السلام في الاجراء على الجنيد قاتل فارس وأبي الحسن وآخر، فلما مضى أبو محمد عليه السلام ورد استيناف من الصاحب لاجراء أبي الحسن وصاحبه ولم يرد في أمر الجنيد بشئ قال: فاغتممت لذلك فورد نعي الجنيد بعد ذلك.

al-Husayn b. Muhammad al-Ash'ari said: The letters of Abu Muhammad عليه السلام would come regarding the matters related to al-Junayd – who killed Faris[96] – and Abu'l Hasan and others. So when Abu Muhammad عليه السلام passed away, a letter from the Master[97] came to Abu'l Hasan and his companion to be handled, but there was nothing mentioned concerning the matters of al-Junayd. He (i.e. the narrator) said: I was sorrowful regarding that. Thereafter, the obituary of al-Junayd came. *(al-Kafi, Volume 1, Book 4, The Birth of the Patron, hadith #24)(sahih)*(صحيح)

[95]al-Qasim b. al-'Alaa' is a contemporary of Shaykh al-Kulayni and he receives his praise. He is also one of the few people to have met the Mahdi in his minor occultation.

[96]Faris b. Hatim was a tax collector of Imam al-Hadi. He had split off from the Imam, but continued to receive funds, and formed his own splinter group. Al-Kashi reports that Imam al-Hadi assured Paradise to the killer of Faris. Junayd, a follower of the Imam, killed Faris with a cleaver, and then threw the cleaver before him. The people caught him, but when they could not find a weapon with him, nor a weapon in the alleyways or homes nearby, they let him go.

[97]The Mahdi

علي بن محمد، عن **محمد بن صالح** قال: كانت لي جارية كنت معجبا بها فكتبت أستأمر في استيلادها، فورد استولدها، ويفعل الله ما يشاء، فوطئتها فحبلت ثم أسقطت فماتت.

'Ali b. Muhammad from **Muhammad b. Salih**. He said: I had a female slave that I was fond of. I wrote to him (i.e. the Qa'im) asking if I could impregnate her. The answer came, "You may impregnate her, but Allah does whatever He wants." I had intercourse with her and she became pregnant. She had a miscarriage and she died. *(al-Kafi, Volume 1, Book 4, The Birth of the Patron, hadith #25)(hasan kal-sahih)*(حسن كالصحيح)

علي بن محمد قال: باع جعفر فيمن باع صبية جعفرية كانت في الدار يربونها، فبعث بعض العلويين وأعلم المشتري خبرها فقال المشتري: قد طابت نفسي بردها وأن لا أرزأ من ثمنها شيئا، فخذها، فذهب العلوي فأعلم أهل الناحية الخبر فبعثوا إلى المشتري بأحد وأربعين دينارا وأمروه بدفعها إلى صاحبها.

'Ali b. Muhammad said: Ja'far [the Liar][98] was vending, and of that which he sold was a young Ja'fari girl[99] who was raised in the house [of Hasan al-'Askari عليه السلام]. An Alid[100] appeared and informed the buyer of her. The buyer said: I would be content in returning her without taking her expense back, so take her. The Alid went and informed the people of the Headquarters of the news, so they sent forty-one dinars to the buyer and ordered him to return her to her owner. *(al-Kafi, Volume 1, Book 4, The Birth of the Patron, hadith #29)(sahih)*(صحيح)

أخبرني محمد بن محمد بن النعمان والحسين بن عبيدالله، عن محمد بن أحمد الصفواني رحمه الله قال: رأيت القاسم بن العلاء (4) وقد عمر مائة سنة وسبع عشرة سنة منها ثمانون سنة صحيح العينين، لقي مولانا أبا الحسن وأبا محمد العسكريين عليهما السلام. وحجب (5) بعد الثمانين، وردت عليه عيناه قبل وفاته بسبعة أيام. وذلك أني كنت مقيما عنده بمدينة الران من أرض آذربايجان، وكان لا تنقطع توقيعات مولانا صاحب الزمان عليه السلام على يد

[98] Ja'far b. 'Ali al-Kadhab was the brother of Imam Hasan al-'Askari, and he attained his title after claiming that Imam al-'Askari did not leave behind a successor. According to Shaykh as-Saduq's *Tawqee'at al-Imam as-'Asr*, Ja'far b. 'Ali repented and his status is like that of the brothers of the prophet Yusuf. And Allah knows best.

[99] A descendant of Ja'far b. Abi Talib.

[100] A descendant of Imam 'Ali b. Abi Talib.

أبي جعفر محمد بن عثمان العمري وبعده على [يد] (6) أبي القاسم [الحسين] (7) بن روح قدس الله روحهما، فانقطعت عنه المكاتبة نحوا من شهرين، فقلق رحمه الله لذلك.
فبينا نحن عنده نأكل إذ دخل البواب مستبشرا، فقال له: فيج العراق لا يسمى بغيره (8) - فاستبشر القاسم وحول وجهه إلى القبلة، فسجد ودخل كهل قصير يرى أثر الفيوج عليه، وعليه جبة مصرية، وفي رجله نعل محاملي، وعلى كتفه مخلاة. فقام القاسم فعانقه ووضع المخلاة عن عنقه، ودعا بطشت وماء فغسل يده وأجلسه إلى جانبه، فأكلنا وغسلنا أيدينا، فقام الرجل فأخرج كتابا أفضل (1) من النصف المدرج (2)، فناوله القاسم، فأخذه وقبله ودفعه إلى كاتب له يقال له ابن أبي سلمة، فأخذه أبو عبد الله ففضه وقرأه حتى أحس القاسم بنكاية (3).
فقال: يا أبا عبد الله خير، فقال: خير، فقال: ويحك خرج في شئ فقال أبو عبد الله: ما تكره فلا، قال القاسم: فما هو ؟ قال: نعي الشيخ إلى نفسه بعد ورود هذا الكتاب بأربعين يوما، وقد حمل إليه سبعة أثواب فقال القاسم: في سلامة من ديني ؟ فقال: في سلامة من دينك، فضحك رحمه الله فقال: ما أؤمل بعد هذا العمر. فقال (4) الرجل الوارد (5): فأخرج من مخلاته ثلاثة أزر (6) وحبرة يمانية حمراء (7) وعمامة وثوبين ومنديلا فأخذه القاسم، وكان عنده قميص خلعه عليه مولانا الرضا أبو الحسن عليه السلام، وكان له صديق يقال له عبد الرحمن بن محمد البدري (8)، وكان شديد النصب، وكان بينه وبين القاسم نضر الله وجهه مودة في أمور الدنيا شديدة، وكان القاسم يوده، و (قد) (9) كان عبد الرحمن وافى إلى الدار لاصلاح بين أبي جعفر بن حمدون الهمداني وبين ختنة ابن القاسم. فقال القاسم لشيخين من مشايخنا المقيمين معه أحدهما يقال له أبو حامد عمران بن المفلس والآخر أبو علي بن جحدر: أن اقرئا هذا الكتاب عبد الرحمن بن محمد فإني أحب هدايته وأرجو [أن] (1) يهديه الله بقراءة هذا الكتاب، فقالا له: الله الله فإن هذا الكتاب لا يحتمل ما فيه خلق من الشيعة فكيف عبد الرحمن بن محمد. فقال: أنا أعلم أني مفش لسر لا يجوز لي إعلانه، لكن من محبتي لعبد الرحمن بن محمد وشهوتي أن يهديه الله عزوجل لهذا (2) الامر هوذا، إقرأه الكتاب. فلما مر [في] (3) ذلك اليوم - وكان يوم الخميس لثلاث عشرة خلت من رجب - دخل عبد الرحمن بن محمد وسلم عليه، فأخرج القاسم الكتاب فقال له: إقرأ هذا الكتاب وانظر لنفسك، فقرأ عبد الرحمن الكتاب فلما بلغ إلى موضع النعي رمى الكتاب عن يده وقال للقاسم: يا با محمد اتق الله فإنك رجل فاضل في دينك، متمكن من عقلك، والله عزوجل يقول: (وما تدري نفس ماذا تكسب غدا وما تدري نفس بأي أرض تموت) (4).
وقال: (عالم الغيب فلا يظهر على غيبه أحدا) (5). فضحك القاسم وقال له: أتم الآية (إلا من ارتضى من رسول) (6) ومولاي عليه السلام هو الرضا (1) من الرسول، وقال: قد علمت أنك تقول هذا ولكن أرخ اليوم، فإن أنا عشت بعد هذا اليوم المؤرخ في هذا الكتاب فاعلم

أني لست على شئ، وإن أنا مت فانظر لنفسك، فورخ عبد الرحمن اليوم وافترقوا. وحم القاسم يوم السابع من ورود الكتاب، واشتدت به في ذلك اليوم العلة، واستند في فراشه إلى الحائط، وكان إبنه الحسن بن القاسم مدمنا على شرب الخمر، وكان متزوجا إلى أبي عبد الله بن حمدون الهمداني، وكان جالسا ورداؤه مستور على وجهه في ناحية من الدار، وأبو حامد في ناحية، وأبو علي بن جحدر وأنا وجماعة من أهل البلد نبكي، إذ اتكى (2) القاسم على يديه إلى خلف وجعل يقول: يا محمد يا علي يا حسن يا حسين يا موالي كونوا شفعائي إلى الله عز وجل وقالها الثانية، وقالها الثالثة. فلما بلغ في الثالثة: يا موسى يا علي تفرقعت أجفان عينيه كما يفرقع الصبيان شقائق النعمان، وانتفخت (3) حدقته، وجعل يمسح بكمه عينيه (4)، وخرج من عينيه (5) شبيه بماء اللحم مد طرفه إلى إبنه، فقال: يا حسن إلي يا با حامد [إلي] (6) يا با علي (إلي) (7)، فاجتمعنا حوله ونظرنا إلى الحدقتين صحيحتين، فقال له أبو حامد: تراني وجعل يده على كل واحد منا، وشاع الخبر في الناس والعامة، و (انتابه) (8) الناس من العوام ينظرون إليه. وركب القاضي إليه وهو أبو السائب عتبة بن عبيدالله (9) المسعودي وهو قاضي القضاة ببغداد (1)، فدخل عليه فقال له: يا با محمد ما هذا الذي بيدي وأراه خاتما فصه فيروزج، فقربه منه فقال: عليه ثلاثة أسطر فتناوله القاسم رحمه الله فلم يمكنه قراءته وخرج الناس متعجبين يتحدثون بخبره، والتفت القاسم إلى ابنه الحسن فقال له: إن الله منزلك منزلة ومرتبك (2) مرتبة فاقبلها بشكر، فقال له الحسن: يا أبه قد قبلتها، قال القاسم: على ماذا ؟ قال: على ما تأمرني به يا أبه، قال: على أن ترجع عما أنت عليه من شرب الخمر، قال الحسن: يا أبه وحق من أنت في ذكره لارجعن عن شرب الخمر، ومع الخمر أشياء لا تعرفها، فرفع القاسم يده إلى السماء وقال: اللهم ألهم الحسن طاعتك، وجنبه معصيتك ثلاث مرات، ثم دعا بدرج فكتب وصيته بيده رحمه الله وكانت الضياع التي في يده لمولانا وقف وقفه (أبوه) (3). وكان (4) فيما أوصى الحسن أن قال: يا بني إن أهلت (5) لهذا الامر يعني الوكالة لمولانا فيكون قوتك من نصف ضيعتي المعروفة بفرجيذه (6)، وسائرها ملك لمولاي، وإن لم تؤهل له فاطلب خيرك من حيث يتقبل الله، وقبل الحسن وصيته على ذلك. فلما كان في يوم الاربعين وقد طلع الفجر مات القاسم رحمه الله، فوافاه = عبد الرحمن يعدو في الاسواق حافيا حاسرا وهو يصيح: واسيداه، فاستعظم الناس ذلك منه وجعل الناس يقولون: ما الذي تفعل بنفسك (1)، فقال: اسكنوا فقد رأيت ما لم تروه (2)، وتشيع ورجع عما كان عليه، ووقف الكثير من ضياعه. وتولى أبو علي بن جحدر غسل القاسم وأبو حامد يصب عليه الماء، وكفن في ثمانية أثواب على بدنه قميص مولاه (3) أبي الحسن وما يليه السبعة الاثواب التي جاءته من العراق. فلما كان بعد مدة يسيرة ورد كتاب تعزية على الحسن من مولانا عليه السلام في آخره دعاء " ألهمك الله طاعته وجنبك (4) معصيته " وهو

الدعاء الذي كان دعا به أبوه، وكان آخره " قد جعلنا أباك إماما لك وفعاله لك مثالا " (5).

Muhammad b. Muhammad b. an-Nu'man [al-Mufid] and al-Husayn b. 'Ubaydallah narrated from Muhammad b. Ahmad as-Safwani رحمه الله. He said: I saw al-Qasim b. al-'Alaa', who had lived one hundred and seventeen years, of which he had good eyesight for eighty years. He had met our Master Abu'l Hasan and Abu Muhammad, the two 'Askaris عليهما السلام. He became blind after [the age of] eighty, and his eyesight returned to him seven days before his death. This happened while I was staying with him in the city of Ran in the land of Azerbaijan. Letters would not stop coming from our Master, the Master of Time عليه السلام, upon the hand of Abu Ja'far Muhammad b. 'Uthman al-'Amri, and after him, upon the hand of Abu'l Qasim [al-Husayn] b. Ruh قدس الله روحهما. Then, for two months, the letters stopped, so he رحمه الله became angry at that. We were eating with him when the doorman came and said to him: The Iraqi emissary [has come] – and he was not called anything else. So al-Qasim became happy, and he faced the *qibla* and prostrated. A short, old man showing the signs of being an emissary entered. He was wearing an Egyptian gown and travel shoes, and there was a sack over his shoulder. al-Qasim stood and embraced him, and he moved the sack away from his neck. He asked for a basin and water; so he washed his hand, and he sat him down by his side. So we ate and we washed our hands. He (i.e. the emissary) brought out [a letter that was] more than half a page long and gave it to al-Qasim, so he took it, kissed it, and gave it to his scribe, whose name was Ibn Abi Salama. So Abu 'Abdillah took it, opened it, and read it until al-Qasim sensed something wrong. So he said: O Abu 'Abdillah, [is everything] alright? So he said: [Everything is] alright. So he said: Woe to you, is there anything? So Abu 'Abdillah said: Not something that you would dislike. al-Qasim said: Then what is it? The *shaykh* announced: You will die forty days after this letter was sent. He also brought seven garments to him. So al-Qasim said: Will I be at peace with my religion? So he said: You will be at peace with your religion. So he رحمه الله laughed and said: What else can I hope for after this age? He (i.e. the emissary) took out three undergarments, a red Yemeni cloak, a turban, two garments, and a handkerchief, so al-Qasim took them. And he also had a shirt that our Master Abu'l Hasan ar-Rida عليه السلام had given to him. He had a friend who was called 'Abd ar-Rahman b. Muhammad al-Badri, and he was severe in his *nasb*, but he and al-Qasim had a strong affinity for one another in worldly affairs. al-Qasim loved him, and 'Abd ar-Rahman had reconciled the relationship between Abu Ja'far b. Hamdun al-Hamadani and his son-in-law the son of al-Qasim. So al-Qasim asked two *shaykhs* from our resident *shaykhs* with him – one was called Abu Hamdan 'Imran b. al-Muflis and the other was called Abu 'Ali b. Jahdar – to read this letter to 'Abd ar-Rahman b. Muhammad, [he said]: Because I would love for him to be guided, and I plead that Allah guides Him through reading this letter. So they said to him: Allah, Allah, Allah, surely even the Shi'a cannot handle what is in this letter, so how would 'Abd ar-Rahman b. Muhammad? So he said: I know that I am disclosing a secret that I should not,

but because of my love for 'Abd ar-Rahman b. Muhammmad and my desire to see him guided to this affair by Allah عز وجل, read the letter to him. When that day passed – and it was a Thursday, and thirteen days were left in Rajab – 'Abd ar-Rahman b. Muslim entered and greeted him. So al-Qasim took out the letter and said to him: Read this letter and see for yourself. So 'Abd ar-Rahman read the letter, and when he reached the part announcing his death, he threw the letter and said to al-Qasim: O Abu Muhammad, fear Allah, for you are a man who is virtuous in his religion and intellectually capable; Allah عز وجل says, "And no one knows what he shall earn tomorrow, and no one knows in what land he shall die" (31:34), and He says, "The Knower of the unseen! He does not reveal His secrets to anyone..." (72:26). So al-Qasim laughed and said to him: Finish the verse, "... except he whom he selects as a messenger" (72:27), and my Master عليه السلام is the one acceped from the Messenger *(ar-rida min ar-rasul)*. And he said: I know that you are saying this, but mark the date. If I live after the day designated in this letter, then know that I am not upon anything [true], but if I die, then look to yourself. So 'Abdul Rahman noted the day and left. al-Qasim got a fever seven days after receiving the letter, and on that day, the malady worsened and he set his mattress against the wall. His son al-Hasan b. al-Qasim was sitting; and he was addicted to drinking wine, and he was married [to the daughter of] Abu 'Abdillah b. Hamdun al-Hamadani. His sheet was covering his face on a side of the house. Abu Hamed was on a side, and Abu 'Ali b. Jahdar, I, and group from the people of the city were weeping. Then, al-Qasim sat up with his hands behind him and said: O Muhammad, O 'Ali, O Hasan, O Husayn, O my Masters, be my intercessors to Allah عز وجل. He said this a second time and a third time. When he reached the third time, he said: O Musa, O 'Ali. His eyelids opened like boys crack windflowers. His eyes opened and he wiped them with his sleeves. Something that looked like broth came out of his eyes, and then he looked to his son and said: O Hasan. Then, he looked to each of us and said: O Abu Hamed, O Abu 'Ali. We surrounded him and looked to his healthy eyeballs. Abu Hamed said: Can you see me? And he stretched his hand to each one of us. The news spread to the people and the commoners, and people from the commoners came to observe him. The judge rode to him – and he was Abu as-Sa'ib 'Utba b. 'Ubaydallah al-Mas'udi, the judge of judges in Baghdad – so he entered upon him and said to him: O Abu Muhammad, what is this in my hands? He showed him a ring with a turquoise gem and brought it near to him. So he said: Upon it there are three lines. So he handed it to al-Qasim رحمه الله, but he could not read them. The people went out amazed, and they were talking about his news. And al-Qasim turned to his son al-Hasan and said to him: Allah will grant you a respected position, so accept it with gratitude. So al-Hasan said to him: O my father, I accept it. al-Qasim said: Upon what? He said: Upon whatever you command me, O my father. He said: Abandon the drinking wine. al-Hasan said: O my father, it is your right to mention it; I will abandon drinking wine, along with other things you do not know about. So al-Qasim raised his hand to the sky and said three times: O Allah, incline al-Hasan towards your obedience, and prevent him from sinning against You. Then, he asked for a paper, and he wrote

his رحمه الله will by hand. The orchards that he owned were given to our Master as his *waqf.* And from what he delegated to al-Hasan, he said: O my son, if you qualify for this affair – meaning, representation *(al-wukala)* of our Master – your livelihood should be from the half of my bequeathals in Farjida, and the rest shall go to my Master. And if you are not eligible for this, seek your goodness in a way that Allah accepts. So al-Hasan accepted his will at that. On the fortieth day after sunrise, al-Qasim رحمه الله died. His death caused 'Abd ar-Rahman to run through the markets barefoot and uncovered, screaming: O my master! The people made a great deal out of it, and the people began saying: What are you doing with yourself? He said: Be quiet, for I have seen something that you have not. So he became Shi'i and he abandoned what he was upon, and he gave his orchards as *waqf.* Abu 'Ali b. Jahdar washed al-Qasim's body as Abu Hamed poured water. al-Qasim was shrouded in eight garments, with the shirt of his Master Abu'l Hasan [ar-Rida] and the eight garments that he received from Iraq. A while after that, a letter of consolation came to al-Hasan from our Master عليه السلام. At the end of it was a supplication, "May Allah incline you towards obedience to Him, and prevent you from sinning against Him", and that was the supplication that his father supplicated with. At the end it said, "We have made your father an imam for you, and his actions are an example for you". *(Tusi's Ghayba, Epistles, hadith #262)(sahih)*(صحيح)

4.8 Payment of religious dues during the minor occultation

علي بن محمد، عن سعد بن عبد الله قال: إن الحسن بن النضر وأبا صدام وجماعة تكلموا بعد مضي أبي محمد عليه السلام فيما في أيدي الوكلاء وأرادوا الفحص فجاء الحسن بن النضر إلى أبي الصدام فقال: إني اريد الحج فقال له: أبو صدام أخره هذه السنة، فقال له الحسن [ابن النضر]: إني أفزع في المنام ولابد من الخروج وأوصى إلى أحمد بن يعلى بن حماد وأوصى للناحية بمال وأمره أن لا يخرج شيئا إلا من يده إلى يده بعد ظهور، قال: فقال الحسن: لما وافيت بغداد اكتريت دارا فنزلتها فجاء ني بعض الوكلاء بثياب ودنانير وخلفها عندي، فقلت له ما هذا؟ قال هو ما ترى، ثم جاء ني آخر بمثلها وآخر حتى كبسوا الدار، ثم جاء ني أحمد بن إسحاق بجميع ما كان معه فتعجبت وبقيت متفكرا فوردت علي رقعة الرجل عليه السلام إذا مضى من النهار كذا و كذا فاحمل ما معك، فرحلت وحملت ما معي وفي الطريق صعلوك يقطع الطريق في ستين رجلا فاجتزت عليه وسلمني الله منه فوافيت العسكر ونزلت، فوردت علي رقعة أن احمل ما معك فعبيته في صنان الحمالين، فلما بلغت الدهليز إذا فيه أسود قائم فقال: أنت الحسن ابن النضر؟ قلت: نعم، قال: ادخل، فدخلت الدار ودخلت بيتا وفرغت صنان الحمالين وإذا في زاوية البيت خبز كثير فأعطى كل واحد من الحمالين رغيفين واخرجوا وإذا بيت عليه ستر فنوديت منه: يا حسن بن النضر احمد الله على ما من به عليك ولا تشكن، فود الشيطان أنك شككت، وأخرج إلي ثوبين وقيل: خذها فستحتاج إليهما فأخذتهما وخرجت، قال سعد: فانصرف الحسن بن النضر ومات في شهر رمضان وكفن في الثوبين.

'Ali b. Muhammad from Sa'd b. 'Abdillah. He said: al-Hasan b. an-Nadr, Abu Sidam, and a group of people spoke after the passing of Abu Muhammad عليه السلام regarding that which was in the hands of the trustees and they wanted to examine [who it should be given to]. So al-Hasan b. an-Nadr went to Abu Sidam and said: I want to perform Hajj. So Abu Sidam said to him: Postpone it this year. Al-Hasan b. an-Nadr said to him: I am having nightmares in my dreams and I must leave. He deputed Ahmad b. Ya'li b. Hamad and allotted money to the Headquarters, and he ordered that nothing is removed from it except from the hand [of the trustee] to the hand [of the Imam] after the appearance. He said: So al-Hasan said: When I arrived at Baghdad, I rented a house. So one of the trustees came to me with clothes and *dinars* and left them with me. So I said to him: What is this? He said: It is what you see. Others later came to me with other similar things to it, and others; until

the house was filled. Then Ahmad b. Is'haq came with all that was with him. I was astonished and remained thinking. Then a letter came to me from the man عليه السلام [that said], "When such and such [hours] pass from the day, take what is with you". I then went and carried what was with me, and on the road was a highway robber with sixty men. I passed him and Allah protected me from him, so I arrived at the garrison and stopped there. A letter came to me [that instructed me] to "carry what is with you". So I loaded everything into the carriages of the porters. When I reached the corridor, a black man was standing there, and he said: Are you al-Hasan b. an-Nadr? I said: Yes. He said: Enter. So I entered the house, and I entered a room, and I unloaded the goods from the carriages of the porters. There was a large quantity of bread at the corner of the room, and he gave two loaves of bread to each of the porters and told them to leave. And I found that there was a room behind the curtain, and someone called me therefrom [saying]: O Hasan b. an-Nadr, praise Allah for the favour that He has done for you and do not complain. Satan loves that you doubt. He then gave me two sheets and said: Take these, for you will need them. So I took them and left. Sa'd said: al-Hasan b. Nadr came back and died in the month of Ramadan. He was shrouded in the two sheets. *(al-Kafi, Volume 1, Book 4, The Birth of the Patron, hadith #4)(sahih)*(صحيح)

علي بن محمد قال: أوصل رجل من أهل السواد مالا فرد عليه وقيل له: أخرج حق ولد عمك منه وهو أربعمائة درهم وكان الرجل في يده ضيعة لولد عمه، فيها شركة قد حبسها عليهم، فنظر فإذا الذي لولد عمه من ذلك المال أربعمائة درهم فأخرجها وأنفذ الباقي فقبل.

'Ali b. Muhammad said: A man from Bedouins sent a certain quantity of commodity (i.e. as religious dues) but it was returned to him and he was told, "Pay first the rights of the children of your uncle. It is four hundred *dirhams*." The property of the children of his uncle was in his possession in sharing manner and he had withheld their property. When he did the accounting, their rights in that shared property was four hundred *dirhams*. He paid that amount and sent the rest [to the Qa'im] and it was accepted. *(al-Kafi, Volume 1, Book 4, The Birth of the Patron, hadith #8)(sahih)*(صحيح)

علي بن محمد، عن **محمد بن صالح** قال: لما مات أبي وصار الامر لي، كان لابي على الناس سفاتج من مال الغريم، فكتبت إليه اعلمه فكتب: طالبهم واستقض عليهم، فقضاني الناس إلا رجل واحد كانت عليه سفتجة بأربعمائة دينار فجئت إليه اطالبه فماطلني واستخف بي ابنه وسفه علي، فشكوت إلى أبيه فقال: وكان ماذا؟ فقبضت على لحيته وأخذت برجله

وسحبته إلى وسط الدار وركلته ركلا كثيرا، فخرج بانه يستغيث بأهل بغداد ويقول: قمي رافضي قد قتل والدي، فاجتمع علي منهم الخلق فركبت دابتي وقلت أحسنتم يا أهل بغداد تميلون مع الظالم على الغريب المظلوم، أنا رجل من أهل همدان من أهل السنة وهذا ينسبني إلى أهل قم والرفض ليذهب بحقي ومالي، قال: فمالوا عليه وأرادوا أن يدخلوا على حانوته حتى سكنتهم وطلب إلي صاحب السفتجة وحلف بالطلاق أن يوفيني مالي حتى أخرجتهم عنه.

'Ali b. Muhammad from **Muhammad b. Salih**. He said: When my father died and the affair (i.e. the task of representing the Imam) became mine, my father was in possession of promissory notes from those who owed their dues. So I wrote to him (i.e. the Qa'im) regarding it, and he wrote: "Demand from them [their dues] and take it from them". So the people gave me what they had owed except for one man, upon whom was a promissory note owing four hundred *dinars*. So I went to demand from him, but his son procrastinated, took it lightly, and behaved foolishly regarding it. I complained to his father and he said: And so what? I then held him by his beard and took him by his leg, and pulled him to the centre of his house and kicked him many times. His son went out to seek help from the people of Baghdad. saying: A Qummi rejectionist *(rafidi)*[101] has killed my father! The beings gathered around me, so I mounted my beast (i.e. a riding animal) and I said: Bravo, O people of Baghdad, you have sided with the oppressor against the oppressed stranger - I am a Sunni man from the people of Hamadan, and he attributes me to the people of Qum and rejectionism *(rafd)* so that he can take away my rights and my money. He said: So they sided against him and they wanted to enter his store until I calmed them down. The owner of the promissory note called me and swore that he would divorce [his wife] if he does not pay me his dues in order for me to get them out of it (i.e. ask the people to leave his store). *(al-Kafi, Volume 1, Book 4, The Birth of the Patron, hadith #15)(hasan kal-sahih)*(حسن كالصحيح)

علي بن محمد قال: حمل رجل من أهل آبة شيئا يوصله ونسي بآبة فأنفذ ما كان معه فكتب إليه ما خبر السيف الذي نسيته

'Ali b. Muhammad said: A man from the people of Abah was carrying items to give [as religious dues] and he forgot a sword in Abah. So he delivered what was with him and it was written to him [by the Qa'im]: "What about the sword that you forgot?" *(al-Kafi, Volume 1, Book 4, The Birth of the Patron, hadith #20)(sahih)*(صحيح)

[101] A Rafidi is an Imami who opposes the Caliphs.

4.8. Payment of religious dues during the minor occultation

علي بن محمد قال: كان ابن العجمي جعل ثلثه للناحية وكتب بذلك وقد كان قبل إخراجه الثلث دفع مالا لابنه أبي المقدام، لم يطلع عليه أحد فكتب إليه فأين المال الذي عزلته لابي المقدام؟

'Ali b. Muhammad said: Ibn al-'Ajami set one third [of his property] for the Headquarters and he had written about it. Before he took out the one third [from his property], he gave money to his son Abu'l Miqdam – no one saw him [do this]. So he (i.e. the Qa'im) wrote to him: "Where is the money that you took out for Abu'l Miqdam?" *(al-Kafi, Volume 1, Book 4, The Birth of the Patron, hadith #26)(sahih)*(صحيح)

وحدثنا أبو جعفر محمد بن علي الأسود رضي الله عنه قال : دفعت إلي امرأة سنة من السنين ثوبا وقالت : أحمله إلى العمري رضي الله عنه ، فحملته مع ثياب كثيرة ، فلما وافيت بغداد أمرني بتسليم ذلك كله إلى محمد بن العباس القمي ، فسلمته ذلك كله ما خلا ثوب المرأة . فوجه إلي العمري رضي الله عنه وقال : ثوب المرأة سلمه إليه ، فذكرت بعد ذلك أن امرأة سلمت إلي ثوبا وطلبته فلم أجده ، فقال لي : لا تغتم فإنك ستجده فوجدته بعد ذلك ، ولم يكن مع العمري رضي الله عنه نسخة ما كان معي .

And Abu Ja'far Muhammad b. 'Ali al-Aswad رضي الله عنه narrated. He said: A woman gave me a cloak one year from the years, and she said: Carry this to al-'Amri رضي الله عنه. So I carried it along with a lot of clothing, and when I reached Baghdad, he told me to give all of it do Muhammad b. al-'Abbas al-'Qummi. So he received all of it except the cloak of the woman. al-'Amri رضي الله عنه sent for me and said: The woman's cloak – give it to him. After that, I remembered that the woman gave me the cloak; I sought it but I did not find it. So he said to me: Do not grieve, for surely, you will find it. After that, I found it. And [all the while] al-'Amri رضي الله عنه did not have a list of what was with me. *(Kamal ad-Deen, Volume 2, Epistles, hadith #31)(sahih)*(صحيح)

4.9 The Mahdi protected his followers during the minor occultation

علي بن محمد قال: خرج نهي عن زيارة مقابر قريش والحير، فلما كان بعد أشهر دعا الوزير الباقطائي فقال له: الق بني الفرات والبرسيين وقل لهم: لا يزوروا مقابر قريش فقد أمر الخليفة أن يتفقد كل من زار فيقبض.

'Ali b. Muhammad said: A prohibition from visiting the Quraysh cemetery and al-Hayri (i.e. Karbala') came out [from the Qa'im]. After a few months, the vizier (i.e. Abu'l Fat'h Ja'far b. Furat) summoned al-Baqata'iyya and said to him: Meet the Banu Furat and the Bursiyyeen and tell them not to visit the Quraysh cemetery, as the Caliph ordered the investigation of all those who visit so they may be seized. *(al-Kafi, Volume 1, Book 4, The Birth of the Patron, hadith #31)(sahih)*(صحيح)

حدثنا أبي رضي الله عنه ، عن سعد بن عبد الله ، عن **علي بن محمد الشمشاطي** رسول جعفر بن إبراهيم اليماني قال : كنت مقيما ببغداد ، وتهيأت قافلة اليمانيين للخروج فكتبت أستأذن في الخروج معها فخرج " لا تخرج معها فمالك في الخروج خيرة وأقم بالكوفة " فخرجت القافلة وخرجت عليها بنو حنظلة فاجتاحوها . قال : وكتبت أستأذن في ركوب الماء ، فخرج " لا تفعل " فما خرجت سفينة في تلك السنة إلا خرجت عليها البوارج فقطعوا عليها .قال : وخرجت زائرا إلى العسكر فأنا في المسجد [الجامع] مع المغرب إذ دخل علي غلام فقال لي : قم ، فقلت : من أنا وإلى أين أقوم ؟ فقال لي : أنت علي بن محمد رسول جعفر بن إبراهيم اليماني ، قم إلى المنزل ، قال : وما كان علم أحد من أصحابنا بموافاتي ، قال : فقمت إلى منزله واستأذنت في أن أزور من داخل فأذن لي .

My father رضي الله عنه narrated from Sa'd b. 'Abdillah from **'Ali b. Muhammad ash-Shamshati**[102] the messenger of Ja'far b. Ibrahim al-Yamani. He said: I was residing in Baghdad, and a caravan of the Yemenis prepared to leave. I wrote [to the Qa'im] to seek permission to leave with them, and [the answer] came out, "Do not leave with it, for there is no benefit for you in leaving. Remain in Kufa." So the caravan left, and the Banu Hanthala went to it and raided it.

[102] Ali b. Muhammad ash-Shamshati was a *shaykh* and he was considered virtuous *(faadil)* by Najashi.

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He said: And I wrote to seek permission to sail the sea, and [the answer] came out, "Do not do that". No ship sailed in that sea that year except that it was raided by pirates.

He said: And I went to visit al-'Askar. I was in the [congregational] mosque at sunset when a boy entered upon me and said to me: Stand. So I said: Who am I, and to where shall I go? So he said to me: You are 'Ali b. Muhammad, the messenger of Ja'far b. Ibrahim al-Yamani; come to the dwelling. And no one from my companions knew about my arrival there.

He said: So I went to his dwelling, and I sought permission to visit from the inside. I was granted permission. *(Kamal ad-Deen, Volume 2, Epistles, hadith #14)(hasan)*(حسن)

حدثنا **أبو محمد عمار بن الحسين بن إسحاق الأسروشني** رضي الله عنه قال: حدثنا **أبو العباس أحمد بن الخضر بن أبي صالح الخجندي** (3) رضي الله عنه أنه خرج إليه من صاحب الزمان عليه السلام توقيع بعد أن كان أغري بالفحص والطلب وسار عن وطنه ليتبين له ما يعمل عليه وكان نسخة التوقيع " من بحث فقد طلب، ومن طلب فقد دل، ومن دل فقد أشاط، ومن أشاط فقد أشرك " قال: فكف عن الطلب ورجع. وحكي عن أبي القاسم بن روح - قدس الله روحه - أنه قال في الحديث الذي روي في أبي طالب أنه أسلم بحساب الجمل وعقد بيده ثلاثة وستين أن معناه إله أحد جواد (1).

Abu Muhammad 'Ammar b. al-Husayn b. Is'haq al-Urushini رضي الله عنه narrated. He said: **Abu'l 'Abbas Ahmad b. al-Khidr b. Abu Salih al-Khujandi** رضي الله عنه narrated that a letter had gone out to him from the Master of the Age عليه السلام after he was drawn into examination and investigation, and he had left his nation to find out what to do. And the letter [said], "Whoever searches, he seeks: and whoever seeks, he leads on; and whoever leads on, he destroys; and whoever destroys has committed polytheism". He said: So he stopped investigating and he returned.[103] And it is said that Abu'l Qasim b. Ruh قدس الله روحه spoke regarding the tradition that Abu Talib had become Muslim. *(Kamal ad-Deen, Volume 2, Epistles, hadith #41)(majhool kal-sahih – Teacher of Saduq)*(من مشايخ الصدوق - مجهول كالصحيح)

[103]The man was perplexed by the occultation, and his doubt and confusion was leading him to disbelief. Thus, the Imam wrote this letter to him.

وأخبرني بهذه الحكاية جماعة عن أبي غالب أحمد بن محمد بن سليمان الزراري رحمه الله إجازة وكتب عنه ببغداد أبو الفرج محمد بن المظفر في منزله بسويقة غالب في يوم الاحد لخمس خلون من ذي القعدة سنة ست وخمسين وثلاثمائة قال: كنت تزوجت بأم ولدي وهي أول امرأة تزوجتها، وأنا حينئذ حدث السن وسني إذ ذاك دون العشرين سنة، فدخلت بها في منزل أبيها، فأقامت في منزل أبيها سنين وأنا أجتهد بهم في أن يحولوها إلى منزلي وهم لا يجيبوني إلى ذلك، فحملت مني في هذه المدة وولدت بنتا فعاشت مدة ثم ماتت ولم أحضر في ولادتها ولا في موتها ولم أرها منذ ولدت إلى أن توفيت للشرور التي كانت بيني وبينهم. ثم اصطلحنا على أنهم يحملونها إلى منزلي، فدخلت إليهم في منزلهم ودافعوني في نقل المرأة إلي وقدر (1) أن حملت المرأة مع هذه الحال، ثم طالبتهم بنقلها إلى منزلي على ما اتفقنا عليه، فامتنعوا من ذلك، فعاد الشر بيننا وانتقلت عنهم، وولدت وأنا غائب عنها بنتا وبقينا على حال الشر (2) والمضارمة (3) سنين لا آخذها. ثم دخلت بغداد وكان الصاحب (4) بالكوفة في ذلك الوقت أبو جعفر محمد بن أحمد الزجوزجي رحمه الله، وكان لي كالعم أو الوالد، فنزلت عنده ببغداد وشكوت إليه ما أنا فيه من الشرور الواقعة بيني وبين الزوجة وبين الاحماء، فقال لي: تكتب رقعة وتسأل الدعاء فيها. فكتبت رقعة (و) (5) ذكرت فيها حالي وما أنا فيه من خصومة القوم لي وامتناعهم من حمل المرأة إلى منزلي، ومضيت بها أنا وأبو جعفر رحمه الله إلى محمد بن علي، وكان في ذلك الواسطة بيننا وبين الحسين بن روح رضي الله عنه وهو إذ ذاك الوكيل، فدفعناها إليه وسألناه إنفاذها، فأخذها مني وتأخر الجواب عني أياما، فلقيته فقلت له: قد ساءني (6) تأخر الجواب عني، فقال (لي) (7) لا يسؤوك (هذا) (1) فإنه أحب (لي ولك، وأوما) (2) إلي أن الجواب إن قرب كان من جهة الحسين بن روح رضي الله عنه، وإن تأخر كان من جهة الصاحب عليه السلام، فانصرفت. فلما كان بعد ذلك - ولا أحفظ المدة إلا أنها كانت قريبة - فوجه إلي أبو جعفر الزجوزجي رحمه الله يوما من الايام، فصرت إليه، فأخرج لي (3) فصلا من رقعة وقال لي: هذا جواب رقعتك فإن شئت أن تنسخه فانسخه ورده فقرأته فإذا فيه والزوج والزوجة فأصلح الله ذات بينهما، ونسخت اللفظ ورددت عليه الفصل، ودخلنا الكوفة فسهل الله لي نقل المرأة بأيسر كلفة، وأقامت معي سنين كثيرة ورزقت مني أولادا وأسأت إليها إساءات واستعملت معها كل ما لا تصبر النساء عليه، فما وقعت بيني وبينها لفظة شر ولا بين أحد من أهلها إلى أن فرق الزمان بيننا. قالوا: قال أبو غالب رحمه الله: وكنت قديما قبل هذه الحال قد كتبت رقعة أسأل فيها أن يقبل (4) ضيعتي، ولم يكن اعتقادي في ذلك الوقت التقرب إلى الله عزوجل بهذه الحال، وإنما كان شهوة مني للاختلاط بالنوبختيين والدخول معهم فيما كانوا (فيه) (5) من الدنيا، فلم أجب

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إلى ذلك وألححت في ذلك، فكتب إلي أن اختر من تثق به فاكتب الضيعة باسمه فإنك تحتاج إليها، فكتبتها باسم أبي القاسم موسى بن الحسن الزجوزجي ابن أخي أبي جعفر رحمه الله لثقتي به وموضعه من الديانة والنعمة. فلم تمض الايام حتى أسروني الاعراب ونهبوا الضيعة التي كنت أملكها، وذهب مني فيها من غلاتي ودوابي وآلتي نحو من ألف دينار، وأقمت في أسرهم مدة إلى أن اشتريت نفسي بمائة دينار وألف وخمسمائة درهم، (و) (1) لزمني في أجرة الرسل نحو من خمسمائة درهم، فخرجت واحتجت إلى الضيعة فبعتها (2).

And this story was narrated by a group from Abu Ghalib Ahmad b. Muhammad b. Sulayman ar-Razi رحمه الله with permission. Abu'l Faraj Muhammad b. al-Muthaffar recorded it from him in Baghdad in his house, in Ghalib's market, on Sunday, when five days were left from Dhul Qa'da in the year 356 AH.

He said: I was married to the mother of my son, and she was the first woman I had married. I was young in age, at that time I was less than twenty years old. I had intercourse with her in her father's house, and she remained in her father's house for years. I was trying to convince them to have her moved into my house, but they were not accepting that. So she became pregnant from me during this time, and she gave birth to a girl, who lived for a while and then died. I was neither present at her birth nor at her death, and I had never seen her from her birth until her passing because of the situation between me and them. Then, we agreed to have her moved into my house, so I entered upon them at their house and they refused to move the woman to me. The woman became pregnant again upon this [same] condition, then I demanded that they have her move into my house as we had agreed, but they prevented her from doing that, and for years I did not take her. Our relationship worsened and I moved away from them. She gave birth to a girl while I was away from her, while our relationship was sour.

I entered Baghdad, and my friend Abu Ja'far Muhammad b. Ahmad az-Zajuzaji رحمه الله was in Kufa at that time; and he was like an uncle or a father to me. I disembarked at his house in Baghdad, and complained to him about the poor situation between me and the wife and the inlaws. So he said to me: Write a letter and ask for a supplication in it. So I wrote a letter, and I mentioned my condition and the sour relationship with the family, and their prohibition from moving the woman to my house. Abu Ja'far and I took the letter to Muhamamd b. 'Ali, who at that time was our connection to al-Husayn b. Ruh رضي الله عنه, who was the representative *(wakeel)* then. So we gave it to him and we asked him to send it, so he took it from me. The reply did not come for [many] days, so I met him and said to him: I am hurt by the tardiness of the reply to me. So he said: Do not be hurt, for it is better [for me and for you. And he gestured] to me that if the reply came quickly, it would be from al-Husayn b. Ruh's رضي الله عنه end, and if it is tardy, it would be from the Master عليه السلام; so I left. Sometime after that – and I did not memorize how long afterwards,

except that it was soon – Abu Ja'far az-Zajuzaji رحمه الله [called for me] one day, so I went to him, and he brought a portion of the letter out out and said to me: This is the reply to your letter, so if you would like to copy it, then copy it, then return it to me. So I read it, and therein it said, "May Allah resolve the relationship between the husband and the wife". I copied this pronouncement, returned the portion to him, and we entered Kufa. So Allah then made it easy for me to move the woman, and He softened her heart toward me. She remained with me for many years, and she brought forth many children from me. I offended her at times, and dealt with her in ways that no woman would bear, but our relationship did not worsen, nor the relationship between me and anyone from her family, until time separated us from one another.

They said: Abu Ghalib رحمه الله said: Long before this situation, I would write letters [to the Qa'im عليه السلام] asking him to accept my orchard. This was not out of my inclination to get nearer to Allah عز وجل at that time, but rather, it was out of my desire to mix with the Nawbakhtis and to enjoy what they had from this world. No reply came, so I insisted upon it, and a reply came to me saying, "Choose someone you trust and register the orchard under his name, for you will need it". So I registered it under the name of Abu'l Qasim Musa b. al-Hasan az-Zajuzaji, the nephew of Abu Ja'far رحمه الله because of his trustworthiness to me, and his religiosity and his blessing. Not many days passed and the Bedouins had kidnapped me and looted an orchard that I owned. I had lost my instruments and my livestock, which had been worth a thousand *dinars*. I remained in their captivity for some time, until I had bought my freedom for a hundred *dinars* and one thousand five hundred *dirhams*. I became indebted to the couriers by five hundred *dirhams*, so I came out [from captivity], needed the orchard [for this money] and sold it. *(Tusi's Ghayba, Epistles, hadith #257)(sahih)*(صحيح)

4.10 Fasting until his appearance

علي بن إبراهيم، عن أبيه، عن ابن أبي عمير، عن كرام قال: قلت لابي عبد الله (عليه السلام): إني جعلت على نفسي أن أصوم حتى يقوم القائم (عليه السلام) فقال: صم ولا تصم في السفر العيدين ولا أيام التشريق ولا اليوم الذي يشك فيه من شهر رمضان

'Ali b. Ibrahim from his father from Ibn Abi 'Umayr from **Karram.**[104] He said: I said to Abu 'Abdillah عليه السلام: I have set upon myself fasting until the rise of the Qa'im عليه السلام. So he said: Fast, and do not fast during the two Eids, nor the days of tashreeq, nor the Day of Doubt in the month of Ramadan. *(al-Kafi, Volume 4, Book 1, He Who Intends to Fast in Gratitute, hadith #1)(muwathaq)*(موثق)

4.11 The Imam will dress ascetically

أحمد بن محمد، عن محمد بن يحيى، عن حماد بن عثمان قال: كنت حاضرا عند أبي عبد الله عليه السلام إذ قال له رجل: أصلحك الله ذكرت أن علي بن أبي طالب عليه السلام كان يلبس الخشن، يلبس القميص بأربعة دراهم وما أشبه ذلك ونرى عليك اللباس الجيد؟ قال: فقال له: إن علي بن أبي طالب عليه السلام كان يلبس ذلك في زمان لا ينكر ولو لبس مثل ذلك اليوم لشهر به فخير لباس كل زمان لباس أهله غير أن قائمنا إذا قام لبس لباس علي عليه السلام وساربسيرته

[Muhammad b. Yahya from] Ahmad b. Muhammad from Muhammad b. Yahya from Hamad b. 'Uthman. He said: I was attending to Abu 'Abdillah عليه السلام and a man said to him: May Allah keep you, you have mentioned that 'Ali b. Abi Talib عليه السلام used to dress ascetically, he wore a shirt worth four *dirhams* and close to that [in price], but we see that you dress in perfect attire? He said to him: Surely 'Ali b. Abi Talib عليه السلام used to wear that in an age when that [type of dress] was not frowned upon, and if you were to dress like that in our days you would become infamous for it, so the best clothing of every period is the clothing of the people [of that period]. However, when our Qa'im rises, he will dress in similar clothes to 'Ali عليه السلام, and he

[104]Karram b. 'Amr was a reliable Waqifi narrator and a companion of Imam Ja'far as-Sadiq and Imam Musa al-Kadhim.

will walk in his path (i.e. follow his way). *(al-Kafi, Volume 1, Conduct of the Imam in His Food and Clothes, hadith #4)(sahih)*(صحيح)

4.12 Payment of religious dues

محمد بن علي بن محبوب عن محمد بن الحسين عن الحسن ابن محبوب عن عمر بن يزيد قال: سمعت رجلا من أهل الجبل يسال ابا عبدالله عليه السلام عن رجل اخذ أرضا مواتا تركها أهلها فعمرها واكرى انهارها وبنى فيها بيوتا وغرس فيها نخلا وشجرا قال: فقال ابوعبدالله عليه السلام: كان أمير المؤمنين عليه السلام يقول: من احيا ارضا من المؤمنين فهي له وعليه طسقها يؤديه إلى الامام في حال الهدنة، فاذا ظهر القائم عليه السلام فليوطن نفسه على أن تؤخذ منه.

Muhammad b. 'Ali b. Mahbub from Muhammad b. al-Husayn from al-Hasan b. Mahbub from 'Umar b. Yazid. He said: I heard a man from the inhabitants of the mountain ask Abu 'Abdillah عليه السلام about a man who took hold of a lifeless [piece of] land whose people had forsaken it. He cultivated it and let out its rivers, constructed houses on it and planted date-palms and trees therein. So he said: Abu 'Abdillah عليه السلام said: Amir al-Mu'mineen عليه السلام used to say: Whoever of the believers enlivens the earth, it is for him and its land tax is upon him. He is to convey it to the Imam during the truce *(al-hudna)*.[105] So when the Qa'im عليه السلام appears, he will undertake it himself that it (i.e. the tax) had been taken from him. *(Tahdheeb al-Ahkam, Volume 4, Chapter on Excess, hadith #26)(sahih)*(صحيح)

محمد بن يحيى، عن أحمد بن محمد، عن ابن محبوب، عن عمر بن يزيد قال رأيت مسمعا بالمدينة وقد كان حمل إلى أبي عبدالله (عليه السلام) تلك السنة مالا فرده أبوعبدالله (عليه السلام) فقلت له: لم رد عليك أبي عبدالله المال الذي حملته إليه؟ قال: فقال لي: إني قلت له حين حملت إليه المال: إني كنت وليت البحرين الغوص فأصبت أربعمائة ألف درهم وقد جئتك بخمسها بثمانين ألف درهم وكرهت أن أحبسها عنك وأن أعرض لها وهي حقك الذي جعله الله تبارك وتعالى في أموالنا، فقال: أو ما لنا من الارض وما أخرج الله منها إلا الخمس يا أبا سيار؟ إن الارض كلها لنا فما أخرج الله منها من شئ فهو لنا، فقلت له: وأنا

[105]This word can also mean "intermission" or "cessation", and it may refer to the occultation. The religious dues are to be paid to the representatives of the Hidden Imam in this time.

أحمل إليك المال: كله؟ فقال: يا أبا سيار قد طيبناه لك وأحللناك منه فضم إليك مالك، وكل ما في أيدي شيعتنا من الارض فهم فيه محللون حتى يقوم قائمنا فيجبيهم طسق ما كان في أيديهم ويترك الارض في أيديهم وأما ما كان في أيدي غيرهم فإن كسبهم من الارض حرام عليهم حتى يقوم قائمنا، فيأخذ الارض من أيديهم ويخرجهم صغرة. قال عمر بن يزيد: فقال لي أبوسيار: ما أرى أحدا من أصحاب الضياع ولا ممن يلي الاعمال يأكل حلالا غيري إلا من طيبوا له ذلك.

Muhammad b. Yahya from Ahmad b. Muhammad from Ibn Mahbub from 'Umar b. Yazid. He said: I saw Abu Sayyar Masma' b. 'Abd al-Malik in Medina, and he was carrying money to Abu 'Abdillah عليه السلام during that year. Then, he (i.e. the Imam) returned it to him; so I asked him: Why did Abu 'Abdillah عليه السلام return the money that you carried to him? He said: When I carried the money to him, I said to him: While I was diving, I discovered four hundred thousand *dirhams*, so I came with its *khums* – eighty thousand *dirhams* – and I hated to keep it from you or take from it while it is your right that Allah تبارك وتعالى has given you from our wealth. So he said: Is there nothing for us of the Earth and of what Allah brings forth from it other than the *khums*?! The Earth wholly is for us, so whatever Allah brings from it, it is ours. He said: I said to him: Should I bring all of the wealth to you? So he said to me: O Abu Sayyar, we have allowed it for you and made [a share] from it *halal* for you, so take your money for yourself.[106] And [as for] all of that which is in the hands of our Shi'a from the Earth, they are at liberty with respect to it. That is *halal* for them until the rise of our Qa'im; so he will collect the tax of what is in their hands and he will leave the Earth in their hands)i.e. he will let them have possession of the land(. And as for what is in the hands of the others (i.e. non-Shi'a), their earning from the Earth is *haram* upon them until our Qa'im rises. Then he will take the land from their hands and leave them in a state of subjugation (or, humiliation).

'Umar b. Yazid said: So Abu Sayyar said to me: I did not know of anyone from the owners of the estates, nor of those who did labour, who would eat of *halal* other than myself– save whom that had been allowed for (i.e. the Shi'a). *(al-Kafi, Volume 1, Book 4, The Whole Earth Belongs to the Imam, hadith #3)(sahih)*(صحيح)

وعنه، عن **مسعدة بن زياد**، عن جعفر، عن أبيه: أن رسول الله صلى الله عليه وآله أمر بالنزول على أهل الذمة ثلاثة أيام وقال: " إذا قام قائمنا اضمحلت القطائع فلا قطائع

[106]In this *hadith*, the Imam demonstrates that although he has rights to the entire Earth, Allah has only obligated his followers to give a portion of their wealth to the Imam.

And from him from Mas'ada b. Ziyad[107] from Ja'far from his father. The Messenger of Allah صلى الله عليه وآله ordered the descent upon the Protected People *(Ahl adh-Dhimma)* for three days[108] and said: When our Qa'im rises, appropriations [of property] will lessen until there are no appropriations.[109] *(Qurb al-Isnad, hadith #260)(muwathaq)*(موثق)

عنه، عن أحمد بن محمد، عن ابن محبوب، عن الاحول، عن **سلام بن المستنير** قال: سمعت أبا جعفر (عليه السلام) يحدث إذا قام القائم عرض الايمان على كل ناصب فإن دخل فيه بحقيقة وإلا ضرب عنقه أو يؤدي الجزية (3) كما يؤديها اليوم أهل الذمة ويشد على وسطه الهميان ويخرجهم من الامصار إلى السواد (4).

From him[110] from Ahmad b. Muhammad from Ibn Mahbub from al-Ahwal from **Salam b. al-Mustaneer.**[111] He said: I heard Abu Ja'far عليه السلام narrate: When the Qa'im rises, he will present the faith to every nasib, and they will either accept it in truth, or their neck will be struck, or they will pay the *jizya* just as the Protected People pay it today. He will pressure them until he drives them out of the cities and into the outskirts. *(al-Kafi, Volume 8, hadith #288)(hasan)*(حسن)

4.13 The Mahdi will expose two men

علي بن ابراهيم، عن أبيه، عن حنان بن سدير، ومحمد بن يحيى، عن أحمد بن محمد عن محمد بن إسماعيل، عن حنان بن سدير، عن **أبيه** قال: سألت أبا جعفر (ع) عنهما فقال: يا أبا الفضل ما تسألني عنهما فوالله ما مات منا ميت قط إلا ساخطا عليهما وما منا اليوم إلا ساخطا عليهما يوصي بذلك البير منا الصغير، إنهما ظلمانا حقنا ومنعانا فيئنا وكانا أول من ركب أعناقنا وبثقا علينا بثقا في الاسلام لا يسكر ابدا حتى يقوم قائمنا أو يتكلم متكلمنا ثم قال: أما والله لو قد قام قائمنا [أ] وتكلم متكلمنا لابدى من امورهما ما كان يكتم ولكتم من

[107]Mas'ada b. Ziyad is a reliable Sunni companion of Imam Ja'far as-Sadiq.

[108]"Descent upon the Protected People" refers to the attacking of or disembarking upon the Christians and Jews of the Arabian Peninsula with the purpose of collecting the *jizya*.

[109]The appropriations were a set percentage that the Prophet or a Caliph would annex from a property in return for the people's safety. This *hadith* implies that the *jizya* – or at least this particular form of it – would disappear under the rule of the Mahdi.

[110]Several of Shaykh al-Kulayni's companions.

[111]Salam b. al-Mustaneer was a companion of as-Sajjad, al-Baqir, and as-Sadiq, and he narrates in Tafsir al-Qummi.

4.13. The Mahdi will expose two men

امورهما ما كان يظهر والله ما أسست من بلية ولا قضية تجري علينا أهل البيت إلا هما أسسا أولها فعليهما لعنة الله والملائكة والناس أجمعين

'Ali b. Ibrahim from his father from Hannan b. Sadeer. And Muhammad b. Yahya from Ahmad b. Muhammad from Muhammad b. Isma'il from Hannan b. Sadeer from his father.[112] He said: I asked Abu Ja'far عليه السلام about the two,[113] so he said: O Abu'l Fadl, do not ask me about those two because, by Allah, none among us ever dies without being discontented with them, and till this day there is none among us but that he is discontented with them. The elder from among us bequeaths this tradition to the younger. Surely, they suppressed our right and prohibited us from it, and they were the first to mount our necks and transgress upon us. Transgression in Islam will never cease until our Qa'im rises or our Speaker speaks. He then said: But by Allah, if our Qa'im arose and our Speaker spoke, the hidden affairs of the two would be revealed, and their apparent issues would be hidden.[114] By Allah, no affliction or trouble harms us, the Ahl al-Bayt, except that those two are its root cause, so may the curse of Allah, the angels, and all the people be upon them. *(al-Kafi, Volume 8, hadith #340)(hasan)*(حسن)

[112]Sadeer as-Sayrafi was a companion of Imam Muhammad al-Baqir and Imam Ja'far as-Sadiq. He narrates in *Tafsir al-Qummi* and his narrations were considered reliable in *Mir'at al-'Uqool*.

[113]The first two Rashidun Caliphs.

[114]Their reputations will be destroyed and what is unknown about them will be exposed.

Chapter 5

Ambassadors of the Imam

سفراء الإمام

The later Imams established an underground network that consisted of their inner circle, scholars, tax collectors, and representatives. Upon the passing of the eleventh Imam, this network became the intermediary consulate by which the Hidden Imam would communicate with his followers. During the minor occultation, the Mahdi appointed four successive individuals to be his ambassadors and oversee the network. The first two ambassadors, Shaykh 'Uthman al-'Amri and his son Shaykh Muhammad b. 'Uthman, received the praise of the later Imams. The third ambassador, Shaykh Husayn b. Ruh, was a renowned scholar from the prominent Nawbakhti family, and his appointment was declared by his predecessor. Not much is known about the final ambassador, Shaykh 'Ali b. Muhammad as-Simuri, except that he was ordered by the Mahdi to terminate the office of ambassadorship upon his deathbed, marking the beginning of the major occultation. Many miracles were also produced through the ambassadors.

5.1 'Uthman al-'Amri and his son Muhammad

و قد أخبرنا أحمد بن إسحاق أبو علي عن أبي الحسن ع قال سألته فقلت له لمن أعامل و عمن آخذ و قول من أقبل فقال له العمري ثقتي فما أدى إليك فعني يؤدي و ما قال لك فعني يقول فاسمع له و أطع فإنه الثقة

Abu 'Ali Ahmad b. Is'haq has narrated to me from Abu'l Hassan عليه السلام. He said: I said to him: From whom should I deal with, from whom should I take, and whose saying should I accept [after you]? He said to him: al-'Amri is trustworthy to me. Whatever he will deliver to you is from me. Whatever he would say is from me, from me he says it. Listen to him and obey him because he is reliable and trustworthy. *(Tusi's Ghayba, The Mentioning of Abu Ja'far Muhammad b. 'Uthman b. Sa'eed al-'Amri and Discussion, hadith #322)(sahih)*(صحيح)

و أخبرني أبو علي أنه سأل أبا محمد الحسن بن علي عن مثل ذلك فقال له العمري و ابنه ثقتان فما أديا إليك فعني يؤديان و ما قالا لك فعني يقولان فاسمع لهما و أطعهما فإنهما الثقتان المأمونان فهذا قول إمامين قد مضيا فيك

Abu 'Ali has said to me that he asked Abu Muhammad عليه السلام a similar question and he said to him: al-'Amri and his son are trustworthy people. Whatever they deliver to you is from me. Whatever they say to you is from me. Listen to them and obey them because they are trustworthy and reliable people. This is the word of two Imams that have given you approval. *(Tusi's Ghayba, The Mentioning of Abu Ja'far Muhammad b. 'Uthman b. Sa'eed al-'Amri and Discussion, hadith #322)(sahih)*(صحيح)

وأخبرنا جماعة، عن أبي القاسم جعفر بن محمد بن قولويه، وأبي غالب الزراري وأبي محمد التلعكبري، كلهم عن محمد بن يعقوب الكليني رحمه الله تعالى، عن محمد بن عبد الله ومحمد بن يحيى، عن عبد الله بن جعفر الحميري قال: إجتمعت أنا والشيخ أبو عمرو عند أحمد بن إسحاق بن سعد الاشعري القمي، فغمزني أحمد [بن إسحاق] (3) أن أسأله عن الخلف. فقلت له: يا با عمرو إني أريد [أن] (4) أسألك وما أنا بشاك فيما أريد أن أسألك عنه، فإن اعتقادي وديني أن الارض لا تخلو من حجة إلا إذا كان قبل (يوم) (1) القيامة بأربعين يوما، فإذا كان ذلك وقعت (2) الحجة وغلق باب التوبة (فلم يكن ينفع نفسا إيمانها لم تكن آمنت من قبل أو كسبت في إيمانها خيرا) (3) فأولئك أشرار من خلق الله عزوجل، وهم الذين تقوم عليهم القيامة ولكن (4) أحببت أن أزداد يقينا، فإن إبراهيم عليه السلام سأل ربه (أن يريه كيف يحيي الموتى فقال: أو لم تؤمن قال بلى ولكن ليطمئن قلبي) (5) وقد أخبرنا أحمد بن إسحاق أبو علي عن أبي الحسن عليه السلام قال: سألته فقلت له: لمن أعامل وعمن آخذ وقول من أقبل ؟ فقال له: العمري ثقتي فما أدى إليك فعني يؤدي، وما قال لك فعني يقول فاسمع له وأطع، فإنه الثقة المأمون. قال: وأخبرني أبو علي أنه سأل أبا محمد

الحسن بن علي عن مثل ذلك فقال له: العمري وابنه ثقتان، فما أديا إليك فعني يؤديان، وما قالا لك فعني يقولان، فاسمع لهما وأطعهما فإنهما الثقتان المأمونان فهذا قول إمامين قد مضيا فيك. قال: فخر أبو عمرو ساجدا وبكى، ثم قال: سل فقلت له: أنت رأيت الخلف من أبي محمد عليه السلام ؟ فقال: أي والله ورقبته مثل ذا وأومأ بيديه، فقلت له: فبقيت واحدة فقال لي: هات قلت: فالاسم قال: محرم عليكم أن تسألوا عن ذلك، ولا أقول هذا من عندي وليس لي أن أحلل وأحرم ولكن عنه عليه السلام. فإن الامر عند السلطان أن أبا محمد عليه السلام مضى ولم يخلف ولدا وقسم ميراثه، وأخذه من لا حق له، وصبر على ذلك، وهو ذا عياله يجولون وليس (6) أحد يجسر أن يتعرف إليهم أو ينيلهم (1) شيئا، وإذا وقع الاسم وقع الطلب، فاتقوا الله وأمسكوا عن ذلك.وأخبرنا جماعة، عن أبي القاسم جعفر بن محمد بن قولويه، وأبي غالب الزراري وأبي محمد التلعكبري، كلهم عن محمد بن يعقوب الكليني رحمه الله تعالى، عن محمد بن عبد الله ومحمد بن يحيى، عن عبد الله بن جعفر الحميري قال: إجتمعت أنا والشيخ أبو عمرو عند أحمد بن إسحاق بن سعد الاشعري القمي، فغمزني أحمد [بن إسحاق] (3) أن أسأله عن الخلف. فقلت له: يا با عمرو إني أريد [أن] (4) أسألك وما أنا بشاك فيما أريد أن أسألك عنه، فإن اعتقادي وديني أن الارض لا تخلو من حجة إلا إذا كان قبل (يوم) (1) القيامة بأربعين يوما، فإذا كان ذلك وقعت (2) الحجة وغلق باب التوبة (فلم يكن ينفع نفسا إيمانها لم تكن آمنت من قبل أو كسبت في إيمانها خيرا) (3) فأولئك أشرار من خلق الله عزوجل، وهم الذين تقوم عليهم القيامة ولكن (4) أحببت أن أزداد يقينا، فإن إبراهيم عليه السلام سأل ربه (أن يريه كيف يحيي الموتى فقال: أو لم تؤمن قال بلى ولكن ليطمئن قلبي) (5) وقد أخبرنا أحمد بن إسحاق أبو علي عن أبي الحسن عليه السلام قال: سألته فقلت له: لمن أعامل وعمن آخذ وقول من أقبل ؟ فقال له: العمري ثقتي فما أدى إليك فعني يؤدي، وما قال لك فعني يقول فاسمع له وأطع، فإنه الثقة المأمون. قال: وأخبرني أبو علي أنه سأل أبا محمد الحسن بن علي عن مثل ذلك فقال له: العمري وابنه ثقتان، فما أديا إليك فعني يؤديان، وما قالا لك فعني يقولان، فاسمع لهما وأطعهما فإنهما الثقتان المأمونان فهذا قول إمامين قد مضيا فيك. قال: فخر أبو عمرو ساجدا وبكى، ثم قال: سل فقلت له: أنت رأيت الخلف من أبي محمد عليه السلام ؟ فقال: أي والله ورقبته مثل ذا وأومأ بيديه، فقلت له: فبقيت واحدة فقال لي: هات قلت: فالاسم قال: محرم عليكم أن تسألوا عن ذلك، ولا أقول هذا من عندي وليس لي أن أحلل وأحرم ولكن عنه عليه السلام. فإن الامر عند السلطان أن أبا محمد عليه السلام مضى ولم يخلف ولدا وقسم ميراثه، وأخذه من لا حق له، وصبر على ذلك، وهو ذا عياله يجولون وليس (6) أحد يجسر أن يتعرف إليهم

أو ينيلهم (1) شيئا، وإذا وقع الاسم وقع الطلب، فاتقوا الله وأمسكوا عن ذلك.

A group narrated from Abu'l Qasim Ja'far b. Muhammad b. Quluwayh and Abu Ghalib az-Zurari and Abu Muhammad al-Tal'akbari together from Muhammad b. Ya'qub al-Kulayni رحمه الله تعالى from Muhammad b. 'Abdillah and Muhammad b. Yahya from 'Abdillah b. Ja'far al-Himyari. I and Shaykh Abu 'Amr[115] were gathered in presence of Ahmad b. Is'haq b. Sa'd al-Ash'ari al-Qummi. Ahmad gestured that I should ask him about the successor. So I said to him: O Abu 'Amr, I wish to ask you [questions], and I am not in doubt about that which I would like to ask about, for my belief and my religion is that the Earth does not remain without a Proof unless there only remains forty days till the [Day of] Resurrection. When that happens, the Proof will cease, and the door of repentence will close [and it will not benefit anyone that has not already believed and has earned goodness in their belief], for those are the most evil of Allah's creation, and they are the ones upon whom the Hour will rise. However, I wanted to increase my certainty, for Ibrahim عليه السلام asked his Lord to show him how He brings life to the dead. "He said: 'Then do you not believe?', and he said, 'Yea, but [let me see it] so that my heart may be at ease'" (2:260).

And Ahmad b. Is'haq Abu 'Ali narrated from Abu'l Hasan عليه السلام. He said: I asked him and I said: From whom should I deal with, from whom should I take, and whose saying should I accept [after you]? He said to him: al-'Amri is trustworthy to me. Whatever he will deliver to you is from me. Whatever he would say is from me, from me he says it. Listen to him and obey him because he is reliable and trustworthy.

He said: And Abu 'Ali narrated that he asked Abu Muhammad al-Hasan b. 'Ali a similar question, so he said to him: al-'Amri and his son are trustworthy people. Whatever they deliver to you is from me. Whatever they say to you is from me. Listen to them and obey them because they are trustworthy and reliable people. This is the word of two Imams that have given you approval.

So Abu 'Amr fell into prostration and wept. Then, he said: Ask. So I said to him: Have you seen the successor of Abu Muhammad عليه السلام? So he said: Yes, by Allah, and his neck is like this – and he gestured with his hands.[116] So I said to him: So one [question] remains. So he said to me: What is it? I said: What is the name? He said: It is forbidden from you to ask about this, and do not say this is from me, for I do not have the ability to permit and forbid, rather, that is for him عليه السلام. The sultan's impression is that Abu Muhammad عليه السلام has passed away, and that he did not leave behind a son, and that his inheritance has been divided. It has been taken by he who has no right to it, but he (i.e. the Qa'im) was patient over that, and they are of his family wandering about, and there is no one who has the courage to recognize them or attribute them to a thing. And if the name is revealed, then the

[115] Abu 'Amr is Shaykh 'Uthman al-'Amri, the first ambassador *(safir)*.

[116] 'Uthman al-'Amri was signifying the length of the Mahdi's neck with his hands. This gesture is an Arabic expression that alludes to one's healthiness.

search for him will be on. So, fear Allah and hold back from that. *(Tusi's Ghayba, Ambassadors During the Occultation, hadith #322)(sahih)*(صحيح)

وأخبرنا جماعة، عن أبي محمد هارون، عن محمد بن همام، عن عبد الله بن جعفر قال: حججنا في بعض السنين بعد مضي أبي محمد عليه السلام فدخلت على أحمد بن إسحاق بمدينة السلام فرأيت أبا عمرو عنده، فقلت إن هذا الشيخ وأشرت إلى أحمد بن إسحاق، وهو عندنا الثقة المرضي، حدثنا فيك بكيت وكيت، واقتصصت عليه ما تقدم يعني ما ذكرناه عنه من فضل أبي عمرو ومحله، وقلت: أنت الآن ممن (3) لا يشك في قوله وصدقه فأسألك بحق الله وبحق الامامين اللذين وثقاك هل رأيت ابن أبي محمد الذي هو صاحب الزمان عليه السلام ؟ فبكى ثم قال: على أن لا تخبر بذلك أحدا وأنا حي قلت: نعم. قال: قد رأيته عليه السلام وعنقه هكذا - يريد أنها أغلظ الرقاب حسنا وتماما - قلت: فالاسم ؟ قال: نهيتم عن هذا (4).

And a group narrated from Abu Muhammad Harun from Muhammad b. Hammam from 'Abdillah b. Ja'far. He said: We performed Hajj in one of the years after Abu Muhammad عليه السلام passed away, so I entered upon Ahmad b. Is'haq in the City of Peace. I saw Abu 'Amr with him, so I said: This *shaykh* – and I pointed at Ahmad b. Is'haq – is trustworthy and admirable to us, and he narrated such and such to us. I described to him what had occurred previously – meaning, what we have mentioned regarding the virtue and status of Abu 'Amr. And I said: You are now someone whose words and sincerity are not doubted. So I ask you, by the right of Allah and by the right of the two Imams who have certified you: have you seen the son of Abu Muhammad, the Master of the Age عليه السلام? So he wept; then said: [I will answer] as long as you do not inform this to anyone while I am alive. I said: Yes. He said: I saw him عليه السلام and his neck is like this – he meant that he had the stiffest of necks in goodness and independence. I said: And the name? He said: You have been forbidden from that. *(Tusi's Ghayba, Ambassadors During the Occultation, hadith #316)(sahih)*(صحيح)

أبي، وابن الوليد معا، عن الحميري، قال: كنت مع أحمد بن إسحاق عند العمري(رضي الله عنه) فقلت للعمري: إني أسئلك عن مسألة كما قال الله(عزوجل) في قصة إبراهيم " أو لم تؤمن قال بلى ولكن ليطمئن قلبي " هل رأيت صاحبي؟ قال: نعم، وله عنق مثل ذي وأشار بيديه جميعا إلى عنقه قال: قلت: فالاسم قال: إياك أن تبحث عن هذا فان عند القوم أن هذا النسل قد انقطع.

My father and Ibn al-Walid together from al-Himyari. He said: I was with Ahmad b. Is'haq with al-'Amri رضي الله عنه and I said to al-'Amri: I will ask you regarding a matter like Allah عز وجل said in the story of Ibrahim, "[Allah said] 'Then do you not believe?', and he said, 'Yea, but [let me see it] so that my heart may be at ease'" (2:260) – so then, have you seen my Master? He said: Yes, and he has a neck like this. And with both of his hands he pointed to his neck. He said: So I said: And what is his name? He said: Beware of investigating into this for surely, near the people, it is [understood] that this progeny has been severed. *(Kamal ad-Deen, Volume 2, Statements of al-Hadi Regarding the Occultation, hadith #14)(sahih)*(صحيح)

أخبرني جماعة، عن أبي محمد هارون، عن أبي علي محمد بن همام، قال أبو علي: وعلى خاتم أبي جعفر السمان رضي الله عنه لا إله إلا الله الملك الحق المبين، فسألته عنه فقال: حدثني أبو محمد يعني صاحب العسكر عليه السلام، عن آبائه عليهم السلام (أنهم) (4) قالوا: كان لفاطمة عليها السلام خاتم فصه عقيق، فلما حضرتها الوفاة دفعته إلى الحسن عليه السلام، فلما حضرته الوفاة دفعه إلى الحسين عليه السلام. قال الحسين عليه السلام فاشتهيت أن أنقش عليه شيئا، فرأيت في النوم المسيح عيسى بن مريم على نبينا وآله وعليه السلام، فقلت له: يا روح الله ما أنقش على خاتمي هذا ؟ قال: انقش عليه لا إله إلا الله الملك الحق المبين، فإنه أول التوراة وآخر الانجيل (5).

A group narrated from Abu Muhammad Harun from Abu 'Ali Muhammad b. Hammam. He said: On the ring of Abu Ja'far al-Samman رضي الله عنه it said, "There is no god except Allah, the True and Manifest King", so I asked him about it and he said: Abu Muhammad Sahib al-'Askar عليه السلام [narrated] from his his forefathers عليهم السلام that they said: Fatima عليها السلام had a ring with an agate gem. When she passed away, she gave it to al-Hasan عليه السلام, and when he passed away, he gave it to al-Husayn عليه السلام. al-Husayn عليه السلام said: I wanted to engrave something on it, so I saw the Messiah 'Isa b. Maryam على نبينا وآله وعليه السلام in my sleep, so I said to him, "O Spirit of Allah, what shall I engrave on this ring?" He said, "Engrave 'There is no god except Allah, the True and Manifest King' upon it, for that is [at] the beginning of the Torah and the end of the Gospel." *(Tusi's Ghayba, Epistles, hadith #252)(sahih)*(صحيح)

قال عبد الله بن جعفر الحميري: وخرج التوقيع إلى الشيخ أبي جعفر محمد ابن عثمان العمري في التعزية بأبيه رضي الله عنهما في فصل من الكتاب " إنا لله وإنا إليه راجعون تسليما لامره ورضاء بقضائه، عاش أبوك سعيدا ومات حميدا فرحمه الله وألحقه بأوليائه وموالیه عليهم السلام، فلم يزل مجتهدا في أمرهم، ساعيا فيما يقر به إلى الله عز وجل وإليهم، نضر الله وجهه وأقاله عثرته " وفي فصل آخر: " أجزل الله لك الثواب وأحسن لك العزاء، رزئت ورزئنا و أو حشك فراقه وأوحشنا، فسره الله في منقلبه، وكان من كمال سعادته أن رزقه الله عز وجل ولدا مثلك يخلفه من بعده، ويقوم مقامه بأمره، ويترحم عليه، وأقول: الحمد لله، فإن الأنفس طيبة بمكانك وما جعله الله عز وجل فيك وعندك، أعانك الله و قواك وعضدك ووفقك، وكان الله لك وليا وحافظا وراعيا وكافيا ومعينا ". توقيع من صاحب الزمان عليه السلام كان خرج إلى العمري وابنه رضي الله عنهما رواه سعد بن عبد الله

'Abdillah b. Ja'far al-Himyari said: And a letter came to Shaykh Abu Ja'far Muhammad b. 'Uthman al-'Amri in the wake of his father's رضي الله عنهما death. One part of the epistle was:

"We are for Allah, and to Him will we return. We are at peace with His command, and we are satisfied with His decree. Your father lived happily and died with dignity, so Allah had mercy on him and He has joined him with his *awliya'* and his Masters عليهم السلام. Your father was always striving by their command and that which would bring him closer to Allah عز وجل and them. May Allah illuminate his face and pardon his shortcomings.

And in another part:

"May Allah give you more reward and the best solace. I was aggrieved and we were aggrieved, and I was lonely and we were lonely, so Allah made him pleased with that which remained. And from the completedness of his happiness is that Allah عز وجل granted him a son like you who may succeed him after him, and take his place by his accord, and to invoke mercy for him. And I say: Praise be to Allah, for the souls are satisfied with your place and that which Allah عز وجل has put in you and placed for you. May Allah aid you, strengthen you, reinforce you, and make you successful. And Allah is your Master, your Protector, your Guardian, the Sufficient and the Certain.

A letter from the Master of the Age عليه السلام that went out to al-'Amri and his son رضي الله عنهما narrated by Sa'd b. 'Abdillah. *(Kamal ad-Deen, Volume 2, Epistles, hadith #43)(sahih)*(صحيح)

وحدثنا أبو جعفر محمد بن علي الأسود رضي الله عنه أن أبا جعفر العمري حفر لنفسه قبرا وسواه بالساج ، فسألته عن ذلك ، فقال : للناس أسباب ، ثم سألته بعد ذلك فقال : قد أمرت أن أجمع أمري . فمات بعد ذلك بشهرين رضي الله عنه .

And Abu Ja'far Muhammad b. 'Ali al-Aswad رضي الله عنه narrated that Abu Ja'far a-'Amri dug a grave for himself and filled it. So he رضي الله عنه asked him (i.e. the Qa'im) about it. So he said: For people there are purposes. Then, he asked him about it after that. So he said: I order you to gather my affair. In two months thereafter, he رضي الله عنه died. *(Kamal ad-Deen, Volume 2, Epistles, hadith #30)(sahih)*(صحيح)

5.2 Husayn b. Ruh an-Nawbakhti

وحدثنا أبو جعفر محمد بن علي الأسود رضي الله عنه قال : كنت أحمل الأموال التي تجعل في باب الوقف إلى أبي جعفر محمد بن عثمان العمري رضي الله عنه فيقبضها مني ، فحملت إليه يوما شيئا من الأموال في آخر أيامه قبل موته بسنتين أو ثلاث سنين فأمرني بتسليمه إلى أبي القاسم الروحي رضي الله عنه وكنت أطالبه بالقبوض فشكا ذلك إلى أبي جعفر العمري رضي الله عنه فأمرني أن لا أطالبه بالقبض (1) ، وقال : كلما وصل إلى أبي القاسم وصل إلي ، قال : فكنت أحمل بعد ذلك الأموال إليه ولا أطالبه بالقبوض .

Abu Ja'far Muhammad b. 'Ali as-Aswad رضي الله عنه narrated. He said: I used to carry the money that would be gathered at the *bab al-waqf* to Abu Ja'far Muhammad b. 'Uthman al-'Amri رضي الله عنه and he would accept it from me. So one day, I carried something from the money to him in the last of his days two or three years prior to his death. Then he ordered me to bring it to Abu'l Qasim ar-Ruhi رضي الله عنه. I requested to be relieved [of my duties], and I complained about it to Abu Ja'far al-'Amri رضي الله عنه, but he ordered me not to request to be relieved. And he said: All that reaches Abu'l Qasim has reached me. He said: Thereafter, I would carry that money to him and I would not request to be relieved. *(Kamal ad-Deen, Volume 2, Epistles, hadith #29)(sahih)*(صحيح)

وأخبرنا (جماعة) (3) عن أبي محمد هارون بن موسى، قال: أخبرني أبو علي محمد بن همام رضي الله عنه وأرضاه أن أبا جعفر محمد بن عثمان العمري قدس الله روحه جمعنا قبل موته وكنا وجوه الشيعة وشيوخها. فقال لنا: إن حدث علي حدث الموت فالامر إلى أبي القاسم الحسين بن روح النوبختي فقد أمرت أن أجعله في موضعي بعدي فارجعوا إليه وعولوا في أموركم عليه (4).

And a group narrated from Abu Muhammad Harun b. Musa. He said: Abu 'Ali Muhammad b. Hammam رضي الله عنه narrated to me that Abu Ja'far Muhammad b. 'Uthman al-'Amri قدس الله روحه gathered us before his death. We were the elite and the *shaykhs* of the Shi'a. So he said to us: Death has come to me, so the affair will go to Abu'l Qasim al-Husayn b. Ruh an-Nawbakhti. So, I order you to place him in my position after me. Refer to him and rely on him in your affairs. *(Tusi's Ghayba, Excellence of Husayn b. Ruh, hadith #341)(sahih)*(صحيح)

وأخبرني جماعة، عن أبي العباس بن نوح قال: وجدت بخط محمد بن نفيس فيما كتبه بالاهواز أول كتاب ورد من أبي القاسم رضي الله عنه: نعرفه (5) عرفه الله الخير كله ورضوانه وأسعده بالتوفيق، وقفنا على كتابه وثقتنا بما هو عليه وأنه عندنا بالمنزلة والمحل اللذين يسرانه، زاد الله في إحسانه إليه إنه ولي قدير، والحمد لله لا شريك له، وصلى الله على رسوله محمد وآله وسلم تسليما كثيرا. وردت هذه الرقعة يوم الاحد لست ليال خلون من شوال سنة خمس وثلاثمائة (1).

And a group narrated from Abu'l 'Abbas b. Nuh. He said: I saw the first letter that came from Abu'l Qasim رضي الله عنه with the handwriting of Muhammad b. Nafees. [It said,] "We recognize him. May Allah allow him to recognize all goodness and His pleasure, and make him happy with success. We came across his book and we have confidence in what he is upon. To us, he is of a rank and position that would delight him. May Allah increase His favours to him, for surely, He is the All-Powerful Guardian. And May the many blessings and peace of Allah be upon His Messenger Muhammad and his Family". This letter arrived on Sunday when six nights remained from Shawwal in the year 305 AH. *(Tusi's Ghayba, Excellence of Husayn b. Ruh, hadith #344)(sahih)*(صحيح)

وسأله بعض المتكلمين وهو المعروف بترك الهروي فقال له: كم بنات رسول الله صلى الله عليه وآله وسلم ؟. فقال: أربع، قال: فأيهن أفضل ؟ فقال: فاطمة فقال: ولم صارت أفضل، وكانت أصغرهن سنا وأقلهن صحبة لرسول الله صلى الله عليه وآله وسلم ؟ !. قال: لخصلتين خصها الله بهما تطولا عليها وتشريفا وإكراما لها. إحداهما أنها ورثت رسول الله صلى الله عليه وآله وسلم ولم يرث غيرها من ولده. والاخرى أن الله تعالى أبقى نسل رسول الله صلى الله عليه وآله وسلم منها ولم يبقه من غيرها، ولم يخصصها بذلك إلا لفضل إخلاص عرفه من نيتها. قال الهروي: فما رأيت أحدا تكلم وأجاب في هذا الباب بأحسن ولا أوجز من جوابه.

And one of the theologians asked him (i.e. Shaykh al-Hasan b. Ruh رضي الله عنه) – and he is known by Turk al-Harawi – so he said to him: How many daughters did the Messenger of Allah صلى الله عليه وآله وسلم have? So he said: Four.[117] He said: So which of them is preferred? So he said: Fatima. So he said: And why did she become preferred while she was the youngest of them in age and the one from them to spend the least amount of time in the company of the Messenger of Allah صلى الله عليه وآله وسلم?! He said: For having two special traits, which Allah characterized her by, favouring her and conferring her honour and respect. One of them is that she inherited from the Messenger of Allah صلى الله عليه وآله وسلم and none other than her inherited from his children; and the other is that Allah maintained the progeny of the Messenger of Allah صلى الله عليه وآله وسلم from her and it did not remain from other than her. And He did not qualify her with that except due to the virtue of sincerity which He had distinguished of her intention. al-Harawi said: And I have not seen a person speak and answer regarding this subject by [anything] better nor more concise than his answer. *(Tusi's Ghayba, Excellence of Husayn b. Ruh, hadith #353)(sahih)*(صحيح)

حدثنا **محمد بن إبراهيم بن إسحاق الطالقاني** رضي الله عنه قال : كنت عند الشيخ أبي القاسم الحسين بن روح قدس الله روحه مع جماعة فيهم علي بن عيسى القصري فقام إليه رجل فقال له : إني أريد أن أسألك عن شئ ، فقال له : سل عما بدا لك ، فقال الرجل ، أخبرني عن الحسين بن علي عليهما السلام أهو ولي الله ؟ قال : نعم ، قال : أخبرني ، عن قاتله أهو عدو الله ؟ قال : نعم ، قال الرجل : فهل يجوز أن يسلط الله عز وجل عدوه على وليه ؟ فقال له أبو القاسم الحسين بن روح قدس الله روحه : افهم عني ما أقول لك إعلم أن الله عز وجل لا يخاطب الناس بمشاهدة العيان ولا يشافههم بالكلام ، ولكنه جل جلاله يبعث

[117]The Prophet had four daughters, and these were Fatima, Zaynab, Ruqayya, and Umm Kulthoom. This is in opposition to the position of many laymen. Many scholars, including this ambassador of the Hidden Imam, have argued that the Prophet indeed had four daughters. Shaykh al-Mufid said that the belief in only one daughter is strange *(shadh)*.

إليهم رسلا من أجناسهم وأصنافهم بشرا مثلهم ، ولو بعث إليهم رسلا من غير صنفهم وصورهم لنفروا عنهم ولم يقبلوا منهم ، فلما جاؤوهم وكانوا من جنسهم يأكلون الطعام ويمشون في الأسواق قالوا لهم : أنتم بشر مثلنا ولا نقبل منكم حتى تأتوننا بشئ نعجز أن نأتي بمثله فنعلم أنكم مخصوصون دوننا بما لا نقدر عليه فجعل الله عز وجل لهم المعجزات التي يعجز الخلق عنها ، فمنهم من جاء بالطوفان بعد الانذار والاعذار ، فغرق جميع من طغى وتمرد ، ومنهم من ألقي في النار فكانت بردا وسلاما ، ومنهم من أخرج من الحجر الصلد ناقة وأجرى من ضرعها لبنا ، ومنهم من فلق له البحر ، وفجر له من الحجر العيون ، وجعل له العصا اليابسة ثعبانا تلقف ما يأفكون ، ومنهم من أبرا الأكمه والأبرص وأحيى الموتى بإذن الله ، وأنبأهم بما يأكلون وما يدخرون في بيوتهم ، ومنهم من انشق له القمر ، وكلمته البهائم مثل البعير والذئب وغير ذلك . فلما أتوا بمثل ذلك وعجز الخلق عن أمرهم وعن أن يأتوا بمثله (1) كان من تقدير الله عز وجل ولطفه بعباده وحكمته أن جعل أنبياءه عليهم السلام مع هذه القدرة و المعجزات في حالة غالبين وفي أخرى مغلوبين ، وفي حال قاهرين وفي أخرى مقهورين ولو جعلهم الله عز وجل في جميع أحوالهم غالبين وقاهرين ولم يبتلهم ولم يمتحنهم لاتخذهم الناس آلهة من دون الله عز وجل ولما عرف فضل صبرهم على البلاء والمحن والاختبار ولكنه عز وجل جعل أحوالهم في ذلك كأحوال غيرهم ليكونوا في حال المحنة والبلوى صابرين ، وفي حال العافية والظهور على الأعداء شاكرين ، ويكونوا في جميع أحوالهم متواضعين غير شامخين ولا متجبرين ، وليعلم العباد أن لهم عليهم السلام إلها هو خالقهم ومدبرهم فيعبدوه ويطيعوا رسله ، وتكون حجة الله ثابتة على من تجاوز الحد فيهم وادعى لهم الربوبية ، أو عاند أو خالف وعصى وجحد بما أتت به الرسل والأنبياء عليهم السلام " ليهلك من هلك عن بينة ويحيى من حي عن بينة " . قال محمد بن إبراهيم بن إسحاق رضي الله عنه فعدت إلى الشيخ أبي القاسم بن - روح قدس الله روحه من الغد وأنا أقول في نفسي : أتراه ذكر ما لنا يوم أمس من عند نفسه ، فابتدأني فقال لي : يا محمد بن إبراهيم لان أخر من السماء فتخطفني الطير أو تهوى بي الريح في مكان سحيق أحب إلي من أن أقول في دين الله عز وجل برأيي أو من عند نفسي ، بل ذلك عن الأصل ومسموع عن الحجة صلوات الله عليه وسلامه .

Muhammad b. Ibrahim b. Is'haq at-Talaqani رضي الله عنه narrated. He said: I was with Shaykh Abu'l Qasim al-Husayn b. Ruh قدس الله روحه with a group, among whom was 'Ali b. 'Isa al-Qasri, when a man stood to him and said to him: I want to ask you about something. So he said to him: Ask about whatever you wish. So the man said: Inform me of al-Husayn b. 'Ali عليهما السلام – is he the friend *(wali)* of Allah? He said: Yes. He said: Inform me of his killer – is he the enemy of Allah? He said: Yes. So

an said: How then would Allah عز وجل allow His enemy to overpower His friend?

So Abu'l Qasim al-Husayn b. Ruh قدس الله روحه said to him: Understand what I am saying to you – know that Allah عز وجل does not address the people while they witness with their eyes, nor does He mouth the words to them. Rather, He جل جلاله sends a messenger to them from their ethnicity and their characteristics – a human like them. If He had sent a messenger with different characteristics and a different form from them, they would scatter from him and not accept him. So when they (i.e. the messengers) had come to them and they were from their ethnicities, eating food and walking in the markets, the people had said to them, "You are humans like us, and will not accept anything from you until you show us a miracle. If you show us a miracle, we will know that you are special among us". So Allah عز وجل produced the miracles that would amaze the creatures. From them was one who came with the flood after the warnings and pleas, and all those who were arrogant and rebellious were drowned. And from them was one who was thrown in a fire which was cool and peaceful. And from them was one who brought a she-camel out of solid rock and brought milk from its udders. And from them was one whom He had parted the sea for, and brought springs out of rock, and turned his dry staff into a snake.

And from them was one who healed the blind and the lepers, gave life to the dead by Allah's permission, and informed them of what they had eaten and what they had stored in their houses. From them is one whom He had split the moon for; and gave speech to the beasts, like the camels and the wolves, and other than that. It was by the decree of Allah عز وجل, and by His kindness to His servants, and by His wisdom that He gave the prophets عليهم السلام these abilities and miracles when they were at advantage and when they were at disadvantage; and when they were dominant and when they were oppressed. If Allah عز وجل had caused them to be at advantage and dominant in all circumstances, and never tested them, the people would have taken them as gods besides Allah عز وجل, and they would not have known their patience during the calamities, difficulties, and tests. However, He made their circumstances in this like the others (i.e. ordinary people), and so they are patient during the calamities and difficulties, and they are grateful when they are in good health and when they achieve victory over the enemy. And they are humble in every circumstance, and they are not haughty or arrogant. [All of this was] so that the worshipers would know that they عليهم السلام have a God who has created them and prepared them, so that they may worship Him and obey His messengers, and so that the Proof of Allah is proven upon those who go beyond their limits and call to their lordship, or those who reject, oppose, disobey, or disbelieve in that which the prophets and messengers came with; "so that he who would perish may perish by clear proof, and he who would live may live by clear proof" (8:42).

Muhammad b. Ibrahim b. Is'haq رضي الله عنه said: So I went back to Shaykh Abu'l Qasim b. Ruh قدس الله روحه the next day, saying to myself, "Did what he mentioned yesterday come from himself [or the Qa'im]?" So he preceded me and said to me: O Muhammad b. Ibrahim, were I to have taken it from the sky, the bird would have disappeared, or the breeze would have wanted to put me into a dreadful place. I

would love for myself to speak by the religion of Allah عز وجل by my opinion or from myself. But, the origin of that [argument] is from what was heard from the Proof صلوات الله عليه وسلامه. *(Kamal ad-Deen, Volume 2, Epistles, hadith #39)(majhool kal-sahih - Teacher of Saduq)*(من مشايخ الصدوق - مجهول كالصحيح)

وأخبرني جماعة، عن أبي عبد الله محمد بن أحمد الصفواني، قال: حدثني الشيخ الحسين بن روح رضي الله عنه أن يحيى بن خالد سم موسى بن جعفر عليهما السلام في إحدى وعشرين رطبة وبها مات، وأن النبي والائمة عليهم السلام ما ماتوا إلا بالسيف أو السم، وقد ذكر عن الرضا عليه السلام أنه سم، وكذلك ولده وولد ولده.

And a group narrated to me from Abu 'Abdillah Muhammad b. Ahmad as-Safwani. He said: Shaykh al-Hasan b. Ruh رضي الله عنه narrated to me that Yahya b. Khalid poisoned Musa b. Ja'far عليهما السلام with twenty-one unripe dates, by which he died. And [he also narrated] that the Prophet and the Imams عليهم السلام did not die except by the sword or by poison.[118] And he mentioned that ar-Rida عليه السلام was poisoned, as well as his son and his grandson. *(Tusi's Ghayba, Excellence of Husayn b. Ruh, hadith #352)(sahih)*(صحيح)

روى الشيخ الطوسي في كتاب (الغيبة) قَالَ أَبُو نَصْرٍ هِبَةُ اللَّهِ بْنُ مُحَمَّدٍ حَدَّثَنَا أَبُو الْحَسَنِ بْنُ كِبْرِيَا النَّوْبَخْتِيُّ قَالَ بَلَغَ الشَّيْخَ أَبَا القاسم - رَضِيَ اللَّهُ عَنْهُ - أَنَّ بَوَّاباً كَانَ لَهُ عَلَى الْبَابِ الْأَوَّلِ قَدْ لَعَنَ مُعَاوِيَةَ وَشَتَمَهُ ؛ فَأَمَرَ بِطَرْدِهِ وَصَرَفَهُ عَنْ خِدْمَتِهِ فَبَقِيَ مُدَّةً طَوِيلَةً يَسْأَلُ فِي أَمْرِهِ ؛ فَلَا وَاللَّهِ مَا رَدَّهُ إِلَى خِدْمَتِهِ ، وَأَخَذَهُ بَعْضُ الْآهِلَةِ فَشَغَلَهُ مَعَهُ). ثم قال الراوي أو الشيخ الطوسي : (كُلُّ ذَلِكَ لِلتَّقِيَّةِ).

Abu Nasr Hibatullah b. Muhammad said: Abu'l Hasan b. Kibriyya narrated to us. He said: Shaykh Abu'l Qasim رضي الله عنه was informed that a gatekeeper who was stationed at the first (or primary) gate had cursed Mu'awiya and insulted him. So he ordered his dismissal from his task. He remained a long time requesting that the order [be reversed], but by Allah, he did not return him to his task. And he was taken by another person and he employed him.

[118]This narration elevates the position that the Prophet and the first eleven Imams were murdered. It does not identify who may have killed the Prophet. Certainty cannot be established based on this narration alone, despite the ambassador's high status, because his words are not *hujja*. However, they can be considered a strong *daleel*.

Then the one relating [this narration] or Shaykh at-Tusi said: All of that was for *taqiyya*.[119] *(Tusi's Ghayba, Excellence of Husayn b. Ruh, hadith #348)(sahih)*(صحيح)

وبهذا الاسناد، عن الصفواني قال: وافى الحسن بن علي الوجناء النصيبي (6) سنة سبع وثلاثمائة ومعه محمد بن الفضل الموصلي، وكان رجلا شيعيا غير أنه ينكر وكالة أبي القاسم بن روح رضي الله عنه ويقول: إن هذه الاموال تخرج في غير حقوقها. فقال الحسن بن علي الوجناء لمحمد بن الفضل: يا ذا الرجل اتق الله فإن صحة وكالة أبي القاسم كصحة وكالة أبي جعفر محمد بن عثمان العمري، وقد كانا نزلا ببغداد على الزاهر (1)، وكنا حضرنا للسلام عليهما، وكان قد حضر هناك شيخ لنا يقال له أبو الحسن بن ظفر وأبو القاسم بن الازهر، فطال الخطاب بين محمد بن الفضل وبين الحسن (بن علي، فقال محمد بن الفضل للحسن (2)): من لي بصحة ما تقول وتثبت وكالة الحسين بن روح ؟. فقال الحسن بن علي الوجناء: أبين لك ذلك بدليل يثبت في نفسك، وكان مع محمد بن الفضل دفتر كبير فيه ورق طلحي مجلد بأسود فيه حسباناته (3)، فتناول الدفتر الحسن وقطع منه نصف ورقة كان فيه بياض، وقال لمحمد بن الفضل: أيروا (4) لي قلما فبرى قلما واتفقا على شئ بينهما لم أقف أنا عليه واطلع (5) عليه أبا الحسن بن ظفر وتناول الحسن بن علي الوجناء القلم، وجعل يكتب ما اتفقا عليه في تلك الورقة بذلك القلم المبري بلا مداد، ولا يؤثر فيه حتى ملا الورقة. ثم ختمه وأعطاه لشيخ كان مع محمد بن الفضل أسود يخدمه، وأنفذ بها إلى أبي القاسم الحسين بن روح ومعنا إبن الوجناء لم يبرح، وحضرت صلاة الظهر فصلينا هناك، ورجع الرسول فقال: قال لي: إمض فإن الجواب يجئ، وقدمت المائدة فنحن في الاكل إذ ورد الجواب (6) في تلك الورقة (7) مكتوب بمداد عن فصل فصل، فلطم محمد بن الفضل وجهه ولم يتهنأ بطعامه، وقال لابن الوجناء: قم معي، فقام معه حتى دخل على أبي القاسم بن روح رضي الله عنه وبقي يبكي ويقول: يا سيدي أقلني أقالك الله، فقال أبو القاسم يغفر الله لنا ولك إن شاء الله (1).

And by this *isnad*[120] from as-Safwani. He said: al-Hasan b. 'Ali al-Wajna' an-Naseebi arrived in the year 307 AH, and with him was Muhammad b. al-Fadl al-Musali, who was a Shi'i man who doubted the representation of Abu'l Qasim b. Ruh رضي الله عنه. He would say: These monies are not going to their rightful place. So al-Hasan b. 'Ali al-Wajna' said to Muhammad b. Fadl: O man, fear Allah, for the validity of the

[119]It was too dangerous to employ a doorman who would publicly insult Mu'awiya b. Abi Sufyan at the Headquarters.

[120]Muhammad b. Muhammad b. an-Nu'man and al-Husayn b. 'Ubaydallah.

representation of Abu'l Qasim is like the validity of the representation of Abu Ja'far Muhammad b. 'Uthman al-'Amri. And they were both staying in Baghdad with az-Zahir, and we attended to greet them. A *shaykh* of ours, who was called Abu'l Hasan b. Thafar and Abu'l Qasim b. al-Azhar, was present. An argument arose between Muhammad b. al-Fadl and al-Hasan b. 'Ali, so Muhammad b. al-Fadl said to al-Hasan: How can I verify what you say supporting the representation of al-Husayn b. Ruh? So al-Hasan b. 'Ali al-Wajna' said: I will elucidate it to you with a proof that will convince you. Muhammad b. al-Fadl had a large folder with a black cover and green pages where he recorded his accounting. So al-Hasan took the folder and ripped half of a page with whiteness in it, and he said to Muhammad b. al-Fadl: Sharpen a pen for me. So he sharpened a pen for him, and the two had decided on a thing together – I do not know what it was, but they relayed it to Abu'l Hasan b. Thafar. Then, al-Hasan b. 'Ali took the pen and began writing what they agreed upon on the paper with that sharpened pen, but to no avail and no writing until the paper was filled (i.e. they pretended to write on the paper). Then, he sealed it, gave it to the elderly black servant that was with Muhammad b. al-Fadl, and sent to to Abu'l Husayn b. Ruh while Ibn al-Wajna' remained with us. Then, Thuhr prayer came and we prayed there. The messenger returned and he said: He said to me: Go, for the reply will come. Food was served and we were eating when the reply arrived [written] on that paper. It was written item by item [addressing the issues the two had decided on]. So Muhammad b. al-Fadl flogged his face and lost appetite in his food. He said to Ibn al-Wajna': Come with me. So he went with him until he entered upon Abu'l Qasim b. Ruh رضي الله عنه and began to weep while saying: O my master, forgive me, may Allah forgive you. So Abu'l Qasim said: May Allah forgive us and you, God-willingly. *(Tusi's Ghayba, Epistles, hadith #264)(sahih)*(صحيح)

5.3 Ali b. Muhammad as-Simuri

حدثنا **أبو محمد الحسن بن أحمد المكتب** قال: كنت بمدينة السلام في السنة التي توفي فيها الشيخ علي بن محمد السمري - قدس الله روحه - فحضرته قبل وفاته بأيام فأخرج إلى الناس توقيعا نسخته: " بسم الله الرحمن الرحيم يا علي بن محمد السمري أعظم الله أجر إخوانك فيك فإنك ميت ما بينك وبين ستة أيام فاجمع أمرك ولا توص إلى أحد يقوم مقامك بعد وفاتك، فقد وقعت الغيبة الثانية (1) فلا ظهور إلا بعد إذن الله عز وجل وذلك بعد طول الأمد وقسوة القلوب، وامتلاء الأرض جورا، وسيأتي شيعتي من يدعي المشاهدة، ألا فمن ادعى المشاهدة قبل خروج السفياني والصيحة فهو كاذب مفتر، ولا حول ولا قوة إلا بالله العلي العظيم. قال: فنسخنا هذا التوقيع وخرجنا من عنده، فلما كان اليوم السادس عدنا إليه

وهو يجود بنفسه، فقيل له: من وصيك من بعدك؟ فقال: لله أمر هو بالغه. ومضى رضي الله عنه، فهذا آخر كلام سمع منه.

.bu Muhammad al-Hasan b. Ahmad al-Mukattib narrated. He said: I was in the City of Peace (i.e. Baghdad) in the year that Shaykh 'Ali b. Muhammad as-Saymuri قدس الله روحه passed away. I was with him a few days before his death, and he sent out a letter saying:

"In the name of Allah, the Beneficient, the Merciful. O 'Ali b. Muhammad as-Simuri, may Allah make the reward of your brethren great concerning you, for there are only six days between you and death. So, gather your affair and do not appoint anyone to take your place after your death, for the second occultation has come. There will not be an appearance except after Allah عز وجل has permitted one, and that is after a long time, once the hearts are hardened and the Earth is fraught with injustice. My Shi'a will meet those who claim to see [me] *(al-mashahada)*. However, anyone who claims to see [me] prior to the coming out of the Sufyani and the cry is a lying imposter. And there is neither strength nor power except by Allah, the High, and the Great". He said: So we copied this letter and left him. On the sixth day, we were with him and he was in his final throes. So it was said to him: Who is your deputy after you? So he said: The affair belongs to Allah, He will fulfill it. And he رضي الله عنه passed away, so these were the last words heard from him. *(Kamal ad-Deen, Volume 2, Epistles, hadith #46)*(***majhool kal-sahih – Teacher of Saduq***(من مشايخ الصدوق - مجهول كالصحيح)

أخبرني محمد بن محمد بن النعمان والحسين بن عبيدالله، عن أبي عبد الله محمد بن أحمد الصفواني (2). قال: أوصى الشيخ أبو القاسم رضي الله عنه إلى أبي الحسن علي بن محمد السمري رضي الله عنه فقام بما كان إلى أبي القاسم. فلما حضرته الوفاة حضرت الشيعة عنده وسألته عن الموكل بعده ولمن يقوم مقامه، فلم يظهر شيئا من ذلك، وذكر أنه لم يؤمر بأن يوصي إلى أحد بعده في هذا الشأن (3).

Muhammad b. Muhammad b. Nu'man and al-Husayn b. 'Ubaydallah narrated from Abu 'Abdillah Muhammad b. Ahmad as-Safwani. He said: Shaykh Abu'l Qasim رضي الله عنه deputed Abu'l Hasan 'Ali b. Muhammad as-Simuri رضي الله عنه, so he took to Abu'l Qasim's position. When death came to him, the Shi'a attended to him and asked him about the representative after him, and [they asked] who would take his place after him. He did not allude to anything regarding that, and he mentioned that he was not commanded to depute anyone to this position after him. *(Tusi's Ghayba,*

What Has Been Mentioned Regarding Abu'l Hasan 'Ali b. Muhammad as-Simuri, hadith #363)(sahih)(صحيح)

5.4 The false prophet of the Alawites

وقال سعد بن عبد الله: كان محمد بن نصير النميري يدعي أنه رسول نبي وأن علي بن محمد عليه السلام أرسله، وكان يقول بالتناسخ ويغلو في أبي الحسن عليه السلام ويقول فيه بالربوبية، ويقول بالاباحة للمحارم، وتحليل نكاح الرجال بعضهم بعضا في أدبارهم، ويزعم أن ذلك من التواضع والاخبات والتذلل في المفعول به، وأنه من الفاعل إحدى الشهوات والطيبات، وأن الله عز وجل لا يحرم شيئا من ذلك. وكان محمد بن موسى بن الحسن بن الفرات يقوي أسبابه ويعضده.

And Sa'd b. 'Abdillah said: Muhammad b. Nusayr an-Numayri would declare that he was a messenger prophet and that 'Ali b. Muhammad عليه السلام had sent him. And he would profess [the belief in] reincarnation and *ghulw* in regards to Abu'l Hasan عليه السلام, and he professed Lordship in regards to him.[121] And he professed the legalization of relatives *(maharim)*, and allowed for men to have sexual intercourse, one with another, in their posteriors (i.e. anal intercourse).[122] And he would allege that the receptive partner is one of modesty, humbleness, and humility, and the active partner is one with desires and good things, and that Allah عز وجل forbade nothing of that. And Muhammad b. Musa b. al-Hasan b. al-Furat would strengthen his reasons and assist him. *(Tusi's Ghayba, False Claimants to the Deputyship of the Imam, hadith #371)(sahih)*(صحيح)

قال سعد فلما اعتل محمد بن نصير العلة التي توفي فيها، قيل له وهو مثقل اللسان: لمن هذا الامر من بعدك ؟ فقال بلسان ضعيف ملجلج: أحمد، فلم يدروا من هو فافترقوا بعده ثلاث فرق، قالت فرقة: إنه أحمد ابنه، وفرقة قالت: هو أحمد بن محمد بن موسى بن الفرات،

[121]Till today, the Nusayris continue to uphold their beliefs in anthropomorphism, reincarnation, and the prophethood of Muhammad b. Nusayr.

[122]The narrator may be confusing rectal intercourse with a practice that would occur in *ghulat* circles. Alawite teachers would conduct a "marriage ceremony" with their male students, symbolizing a close mentor-apprentice bond. However, because many *ghulat* did not accept the *shari'a*, intercourse between men may have been taking place between them.

وفرقة قالت: إنه أحمد بن أبي الحسين بن بشر بن يزيد، فتفرقوا فلا يرجعون إلى شئ. ومنهم أحمد بن هلال الكرخي.

Sa'd said: When Muhammad b. Nusayr became ill with the illness that he would die from, it was said to him whilst his speech was heavy: To whom will this affair go to after you? So he said with a weak, trembling tongue: Ahmad. They did not know who that was, so after him they had split into three sects. One sect said, "he is his son Ahmad", and another sect said, "he is Ahmad b. Muhammad b. Musa b. al-Furat", and another sect said, "he is Ahmad b. Abu'l Husayn b. Bishr b. Yazid". They had differed and did not return (i.e. agree) upon a thing. And from them is Ahmad b. Hilal al-Karkhi. *(Tusi's Ghayba, False Claimants to the Deputyship of the Imam, hadith #373)(sahih)*(صحيح)

5.5 The false representatives

أخبرنا جماعة، عن أبي محمد هارون بن موسى قال: حدثنا محمد بن همام قال: خرج على يد الشيخ أبي القاسم الحسين بن روح رضي الله عنه في ذي الحجة سنة اثنتي عشرة وثلاثمائة في [لعن] (1) ابن أبي العزاقر والمداد رطب لم يجف :أن محمد بن علي المعروف بالشلمغاني قد ارتد عن الاسلام وفارقه - اتفقوا - وألحد في دين الله وادعى ما كفر معه فيه بالخالق جل وتعالى، وافترى كذبا وزورا، وقال بهتانا وأمرا عظيما - كذب العادلون بالله وضلوا ضلالا بعيدا، وخسروا خسرانا مبينا، وإننا قد برئنا إلى الله تعالى وإلى رسوله وآله صلوات الله وسلامه ورحمته وبركاته عليهم بمنه (3)، ولعناه عليه لعائن الله في الظاهر منا والباطن، في السر والجهر، وفي كل وقت وعلى كل حال، وعلى من شايعه وتابعه أو بلغه هذا القول منا وأقام على توليه بعده وأعلمهم أننا في التوقي المحاذرة منه على مثل (ما كان) (6) من تقدمنا لنظرائه من الشريعي والنميري والهلالي والبلالي وغيرهم وعادة الله جل ثناؤه مع ذلك قبله وبعده عندنا جميلة، وبه نثق، وإياه نستعين، وهو حسبنا في كل أمورنا ونعم الوكيل. قال هارون: وأخذ أبو علي هذا التوقيع ولم يدع أحدا من الشيوخ إلا وأقرأه إياه، وكوتب من بعد منهم بنسخته في ساير الامصار، فاشتهر ذلك في الطائفة فاجتمعت (1) على لعنه والبراءة منه (2). وقتل محمد بن علي الشلمغاني في سنة ثلاث وعشرين وثلاثمائة.

A group narrated from Abu Muhammad Harun b. Musa. He said: Muhammad

b. Hammam narrated. He said: A letter came out upon the hand of Shaykh Abu'l Qasim al-Husayn b. Ruh رضي الله عنه in the month of Dhul Hijja in the year 312 AH cursing Ibn Abu'l 'Azaqir.[123] The ink was still wet and had not yet dried. "Muhammad b. 'Ali, known as ash-Shalmaghani, has apostatized from Islam and has separated from it. He has committed sacrelidge in the religion of Allah and has disbelieved in the Creator جل وتعالى through his claims. He has invented falsehood, and he has spoken grandiosely and slanderously. Those who attribute equals with Allah have deviated a distant deviation, and have been defeated with a clear defeat. We have dissociated from him to Allah تعالى and to His Messenger and his Family صلوات الله وسلامه ورحمته وبركاته عليهم. We have cursed him with the curse of Allah outwardly and inwardly, secretly and openly, in every time and upon every condition; and [we have cursed] those who follow him, and those who have been informed of our saying yet remain devoted to him thereafter. Inform them that we shun him like we have shunned those of his ilk before him, such as ash-Shari'i, an-Numayri, al-Hilali, al-Bilali, and the custom of Allah تجل ثناؤه with those before him and after him is beautiful to us. In Him we have trust, and from Him we seek help, and He is the Sufficient for us in all of our matters, and He is the best Trustee". Harun said: Abu 'Ali took this letter and did not leave a single *shaykh* except that he read it to him. He made copies of his manuscript and sent them to the towns, so it became prominent among the sect and it had consensus in cursing and disassociating from him. And Muhammad b. 'Ali al-Shalmaghani was killed in 323 AH. *(Tusi's Ghayba, False Claimaints of Ambassadorship, hadith #384)(sahih)*(صحيح)

أخبرنا جماعة، عن أبي الحسن محمد بن أحمد بن داود القمي قال: وجدت بخط أحمد بن إبراهيم النوبختي وإملاء أبي القاسم الحسين بن روح رضي الله عنه على ظهر كتاب فيه جوابات ومسائل أنفذت من قم يسأل عنها هل هي جوابات الفقيه عليه السلام أو جوابات محمد بن علي الشلمغاني، لانه حكي عنه أنه قال: هذه المسائل أنا أجبت عنها، فكتب إليهم على ظهر كتابهم: " بسم الله الرحمن الرحيم قد وقفنا على هذه الرقعة وما تضمنته، فجميعه جوابنا [عن المسائل] (2) ولا مدخل للمخذول الضال المضل المعروف بالعزاقري لعنه الله في حرف منه وقد كانت أشياء خرجت إليكم على يدي (3) أحمد بن بلال (4) وغيره من نظرائه، وكان (5) من ارتدادهم عن الاسلام مثل ما كان من هذا، عليهم لعنة الله وغضبه ". فاستثبت (6) قديما في ذلك. فخرج الجواب: ألا (7) من استثبت فإنه (8) لا ضرر في خروج ما خرج على أيديهم وأن ذلك صحيح.

[123]Ibn Abu'l 'Azaqir is better known as ash-Shalmaghani, a companion of Imam Hasan al-'Askari. He worked in the Headquarters, but eventually split off during the tenure of Shaykh Husayn b. Ruh an-Nawbakhti. Ash-Shalmaghani claimed to be the true representative of the Hidden Imam, and began professing *ghulu*, pantheism, and the belief that the true Imam was from the House of Chosroes. He said that the Hidden Imam of Banu Hashim was instead the devil.

A group narrated from Abu'l Hasan Muhammad b. Ahmad b. Dawud al-Qummi. He said: I saw [an answer] in the handwriting of Ahmad b. Ibrahim an-Nawbakthi dictated by Abu'l Qasim al-Husayn b. Ruh رضي الله عنه on the back of a book of answers to questions sent from Qum. It was asked if these were the answers of the Scholar عليه السلام or the answers of Muhammad b. 'Ali ash-Shalmaghani, because it is said that he claimed: I have answered these questions. So he wrote to them at the back of their book, "In the name of Allah, the Beneficent, the Merciful. We have come across this letter and what it entails, so all of its answers are ours. Not one letter of it belongs to the deviated and deviating one known as al-'Azraqiri لعنه الله. And some things came to you upon the hand of Ahmad b. Hilal and others from his ilk, and their apostasy from Islam is like that of this one. May the curse and anger of Allah be upon them". I have verified this before, and the answer was, "All that has come by their hand that has been verified [by us] has no harm and is correct". *(Tusi's Ghayba, Excellence of Husayn b. Ruh, hadith #345)(sahih)*(صحيح)

وأخبرنا جماعة، عن أبي محمد هارون بن موسى، عن أبي علي محمد بن همام أن محمد بن علي الشلمغاني لم يكن قط بابا إلى أبي القاسم ولا طريقا له، ولا نصبه أبو القاسم لشئ (4) من ذلك على وجه ولا سبب، ومن قال بذلك فقد أبطل، وإنما كان فقيها من فقهائنا وخلط (5) وظهر عنه ما ظهر، وانتشر الكفر والالحاد عنه. فخرج فيه التوقيع على يد أبي القاسم بلعنه والبراءة [منه] (6) ممن تابعه وشايعه وقال بقوله (7).

A group narrated from Abu Muhammad Harun b. Musa from Abu 'Ali Muhammad b. Hammam that Muhammad b. 'Ali ash-Shalmaghani was never a delegate *(bab)* of Abu'l Qasim, nor a link to him. Abu'l Qasim had not appointed him for any reason. Whoever says that is mistaken. Rather, he was a jurist from our jurists, then he became confused, and what appeared from him had appeared, and disbelief and sacrilege spread out from him. A letter regarding him came out upon the hand of Abu'l Qasim cursing him and disassociating from him and anyone who follows him, shares in his gossip, and speaks by his words. *(Tusi's Ghayba, False Claimaints of Ambassadorship, hadith #381)(sahih)*(صحيح)

وذكر أبو محمد هارون بن موسى قال: قال لي أبو علي بن الجنيد (7): قال لي أبو جعفر محمد بن علي الشلمغاني: ما دخلنا مع أبي القاسم الحسين بن روح رضي الله عنه في هذا الامر إلا ونحن نعلم فيما دخلنا فيه، لقد كنا نتهارش على هذا الامر كما تتهارش الكلاب على الجيف (1). قال أبو محمد: فلم تلتفت الشيعة إلى هذا القول وأقامت على لعنه والبراءة منه.

And Abu Muhammad Harun b. Musa mentioned. He said: Abu 'Ali b. Junayd said to me: Abu Ja'far Muhammad b. 'Ali al-Shalmaghani said to me: We did not enter [the struggle] for this affair with Abu'l Husayn b. Ruh رضي الله عنه without knowing what we entered into. We would fight over this affair like dogs fighting over a corpse. Abu Muhammad said: The Shi'a did not pay attention to these words, and they would curse him and dissociate from him. *(Tusi's Ghayba, Excellence of Husayn b. Ruh, hadith #361)(sahih)*(صحيح)

وأخبرني الحسين بن عبيدالله، عن أبي الحسن محمد بن أحمد بن داود القمي رحمه الله، عن أبي علي بن همام قال: أنفذ محمد بن علي الشلمغاني العزاقري (3) إلى الشيخ الحسين بن روح يسأله أن يباهله وقال: أنا صاحب الرجل وقد أمرت بإظهار العلم، وقد أظهرته باطنا وظاهرا، فباهلني فأنفذ إليه الشيخ رضي الله عنه في جواب ذلك أينا تقدم صاحبه فهو المخصوم، فتقدم العزاقري فقتل وصلب وأخذ معه ابن أبي عون، وذلك في سنة ثلاث وعشرين وثلاثمائة (4).

al-Hasan b. 'Ubaydallah narrated from Abu'l Hasan Muhammad b. Ahmad b. Dawud al-Qummi رحمه الله from Abu 'Ali b. Hammam. He said: Muhammad b. 'Ali ash-Shalmaghani al-'Azraqi challenged Shaykh al-Husayn b. Ruh to a *mubahila*, and he said: I am the companion of the man, and I have been ordered to make the knowledge apparent, and I have made it apparent implicitly and explicitly, so have a *mubahila* with me. The Shaykh رضي الله عنه replied to him: Whomoever of us passes away first is discredited [as the representative of the Imam]. So al-'Azaqiri passed away first – he was killed and crucified, and Ibn Abi 'Awn was taken with him – and that was in the year 313 AH. *(Tusi's Ghayba, Epistles, hadith #258)(sahih)*(صحيح)

وأخبرني جماعة، عن أبي الحسن محمد بن أحمد بن داود وأبي عبد الله الحسين بن علي بن الحسين بن موسى بن بابويه أنهما قالا: مما أخطأ محمد بن علي في المذهب في باب الشهادة، أنه روى عن العالم عليه السلام أنه قال: إذا كان لاخيك المؤمن على رجل حق فدفعه (عنه) ولم يكن له من البينة عليه إلا شاهد واحد، وكان الشاهد ثقة رجعت إلى الشاهد فسألته عن شهادته، فإذا أقامها عندك شهدت معه عند الحاكم على مثل ما يشهده عنده لئلا يتوى حق امرئ مسلم. واللفظ لابن بابويه وقال، هذا كذب منه ولسنا نعرف ذلك. وقال: في موضع آخر كذب فيه. نسخة التوقيع الخارج في لعنه

And a group narrated to me from Abu'l Hasan Muhammad b. Ahmad b. Dawud and

Abdillah al-Husayn b. 'Ali b. al-Husayn b. Musa b. Babuwayh. They said: That which Muhammad b. 'Ali [ash-Shalmaghani] was mistaken about, regarding the topic of bearing witness – that he related from the Sage عليه السلام that he said: When your believing brother has a right over a man and he (i.e. the man) refutes it, and there is no proof against him except one witness and the witness is trustworthy, you should return to the witness and ask him about his testimony. When he has made it for you, you testify along with him near the ruler *(al-hakem)*, similar to what he testifies to in his presence so that the right of the Muslim man may not be lost. And from the wording of Ibn Babuwayh, he said: This is a lie from him, and we do not know of this. And he said, in a different place: He lied in it. *(Tusi's Ghayba, False Claimants to the Deputyship of the Imam, hadith #383)(sahih)*(صحيح)

أخبرنا جماعة، عن أبي محمد التلعكبري، عن أبي علي محمد بن همام قال: كان الشريعي يكنى بأبي محمد قال هارون: وأظن اسمه كان الحسن، وكان من أصحاب أبي الحسن علي بن محمد ثم الحسن بن علي بعده عليهم السلام، وهو أول من ادعى مقاما لم يجعله الله فيه، ولم يكن أهلا له، وكذب على الله وعلى حججه عليهم السلام، ونسب إليهم ما لا يليق بهم وما هم منه براء، فلعنته الشيعة وتبرأت منه، وخرج توقيع الامام عليه السلام بلعنه والبراءة منه. قال هارون: ثم ظهر منه القول بالكفر والالحاد. قال: وكل هؤلاء المدعين إنما يكون كذبهم أولا على الامام وأنهم وكلاؤه، فيدعون الضعفة بهذا القول إلى موالاتهم، ثم يترقى (الامر) (3) بهم إلى قول الحلاجية، كما اشتهر من أبي جعفر الشلمغاني (4) ونظرائه عليهم جميعا لعائن الله تترى. (1) ومنهم محمد بن نصير النميري.

A group narrated from Abu Muhammad al-Tal'akbari from Abu 'Ali Muhammad b. Hammam. He said: al-Shari'i's *kunya* was Abu Muhammad. Harun said: I think his name was al-Hasan, and he was from the companions of Abu'l Hasan 'Ali b. Muhammad, then al-Hasan b. 'Ali عليهم السلام after him. He was the first who called to a position that Allah had not put him in, nor was he qualified for it. He lied upon Allah and His Proofs عليهم السلام, and he attributed to them that which they are unworthy of and dissociate from, so the Shi'a cursed him and dissociated from him. A letter from the Imam عليه السلام came out cursing him and disassociating from him.

Harun said: Then, words of heresy and sacrilege came out from him.

He said: And all of these who call [to themselves] first lie upon the Imam and claim to be his representatives. They call to the weak and to their clients with this saying. Then, they promote their own [position] to the claim of al-Hallaj,[124] just as Abu Ja'far al-Shalmaghani and his ilk became famous for. May the endless curse of

[124]Despite his contemporary popularity, al-Hallaj was criticized in the books of Shaykh at-Tusi and Shaykh al-Mufid.

Allah be upon them all. *(Tusi's Ghayba, False Claimaints of Ambassadorship, hadith #368)(sahih)(صحيح)*

Chapter 6

The Qa'im, the Prophets, and the Righteous

القائم والأنبياء والصالحين

The Mahdi is the inheritor of the characteristics and the relics of the prophets, as his coming is the culmination of their work. He is principally similar to the Prophet Muhammad: he shares his name, his agnomen, his appearance, and his lineage. The narrations also note that his occultation would be like that of Yusuf, and his rule will be like that of Dawud.

6.1 The Mahdi is alive, vigilant, restrained, and awaiting his uprising

أبي وابن الوليد معا، عن الحميري، عن محمد بن عيسى، عن **سليمان بن** داود، عن أبي بصير قال: سمعت أبا جعفر (ع) يقول: في صاحب هذا الأمر أربع سنين من أربعة أنبياء: سنة من موسى وسنة من عيسى وسنة من يوسف وسنة من محمد صلوات الله عليهم فأما من موسى فخائف يترقب وأما من يوسف فالسجن وأما من عيسى فيقال: إنه مات ولم يمت، وأما من محمد(ص) فالسيف.

...ner and Ibn al-Walid together from al-Himyari from Muhammad b. 'Isa from **Sulayman b. Dawud** [from 'Ali b. Abi Hamza] from Abi Baseer.[125] He said: I heard Abu Ja'far عليه السلام say: In the Master of this Order are four traditions from four prophets: a tradition from Musa, a tradition from 'Isa, a tradition from Yusuf, and a tradition from Muhammad – صلوات الله عليهم – and from Musa is the fearfulness and vigilance, and from Yusuf is the imprisonment, and from 'Isa is that it will be said: "He died", but he did not die, and from Muhammad صلى الله عليه وآله is the sword. *(Kamal ad-Deen, Volume 2, Statements of al-Baqir on the Occultation, hadith #6)(apparently muwathaq)*(موثق على ظاهر)

أحمد بن إدريس، عن محمد بن عبد الجبار، عن صفوان بن يحيى، عن **أبي جرير القمي** قال: قلت لابي الحسن عليه السلام: جعلت فداك قد عرفت انقطاعي إلى أبيك ثم إليك، ثم حلفت له: وحق رسول الله صلى الله عليه وآله وحق فلان وفلان حتى انتهيت إليه بأنه لا يخرج مني ما تخبرني به إلى أحد من الناس، وسألته عن أبيه أحي هو أو ميت؟ فقال قد والله مات، فقلت: جعلت فداك إن شيعتك يروون: أن فيه سنة أربعة أنبياء، قال: قد والله الذي لا إله إلا هو هلك، قلت: هلاك غيبة أو هلاك موت؟ قال: هلاك موت، فقلت: لعلك مني في تقية؟ فقال سبحان الله، قلت: فأوصى إليك؟ قال: نعم، قلت: فأشرك معك فيها أحدا؟ قال: لا، قلت: فعليك من إخوتك إمام؟ قال: لا، قلت: فأنت الامام؟ قال: نعم.

Ahmad b. Idris from Muhammad b. 'Abd al-Jabbar from Safwan b. Yahya from **Abi Jareer al-Qummi**. He said: I said to Abu'l Hasan عليه السلام: May I be your ransom, you know my devotion to your father and then to you. Then I swore before him: And by the truth of the Messenger of Allah صلى الله عليه وآله, and the truth of *fulan*, and *fulan* (i.e. the Imams) until I reached him, to assure him that what he may tell me would not leave me and go to one from the people. And I asked him about his father – is he alive or dead? So he said: By Allah, he died. So I said: May I be your ransom, your Shi'a narrate that in him were traditions from four prophets.[126] He said: By

[125]Sulayman b. Dawud is most likely a Sunni. There is a possibility of *irsal* between Sulayman b. Dawud and Abi Baseer. Another version of this same *hadith* mentioned in Tusi's *Ghayba* has 'Ali b. Abi Hamza transmitting from Abu Baseer. 'Ali b. Abi Hamza was the founder of the Waqifa sect, which claimed that Imam Musa al-Kadhim was the Qa'im in occultation. Despite his deviation, many of his narrations have been included in our books due to their value. The key part of this narration that is used to support this conclusion is the parallel to the "imprisonment" of the prophet Yusuf. Tusi explains that the imprisonment is a metaphor for the occultation (making the word *sajn* rather than *sijn*). Imprisonment is not a structure, but a state. Other narrations that are similar to this one that do not pass through 'Ali b. Abi Hamza do not mention imprisonment, which would mean that this part of the narration may be unique to his report. The noted similarity between the Mahdi and Yusuf in other reports is occultation.

[126]This is probably a reference to the previous *hadith* in this chapter.

Allah, whom there is no god but He, he died. I said: A passing of occultation, or a passing of death? He said: A passing of death. So I said: Are you dealing with me in *taqiyya*? So he said: May Allah be glorified. I said: So did he depute you? He said: Yes. I said: And does anyone share that with you? He said: No. I said: Do you have an Imam over you from your brothers? He said: No. I said: So you are the Imam? He said: Yes. *(al-Kafi, Volume 1, Book 4, When an Imam Knows That the Affair Has Reached Him, hadith #1)(**majhool kal-hasan**)*(مجهول كالحسن)

6.2 He is the most similar man to the Prophet

أبي وابن الوليد وابن المتوكل جميعاً، عن سعد والحميري ومحمد العطار جميعا، عن ابن عيسى وابن هاشم والبرقي وابن أبي الخطاب جميعا، عن ابن محبوب، عن **داود بن الحصين**، عن أبي بصير، عن الصادق، عن آبائه (ع) قال: قال رسول الله (ص (المهدي من ولدي اسمه اسمي وكنيته كنيتي أشبه الناس بي خلقا وخلقا تكونه له غيبة وحيرة حتى يضل الخلق عن أديانهم فعند ذلك يقبل كالشهاب الثاقب فيملاها عدلا وقسطا كما ملئت ظلماً وجوراً.

My father and Ibn al-Walid and Ibn al-Mutawakkil together narrated from Sa'd and al-Himyari and Muhamad al-'Attar together from Ibn 'Isa and Ibn Hashim and al-Barqi and Ibn Abu'l Khattab together from Ibn Mahbub from **Dawud b. al-Hussayn**[127] from Abu Baseer from as-Sadiq from his forefathers عليهم السلام. He said: The Messenger of Allah صلى الله عليه وآله وسلم said: The Mahdi is from my sons, his name is my name and his *kunya* is my *kunya*. He is, of all people, the most similar to me in his form and his character. There will be an occultation and a perplexity regarding him until the people go astray from their religions. At that time, he will then appear like a shooting star and fill the Earth with equity and justice as it would be fraught with injustice and oppression. *(Kamal ad-Deen, Volume 1, Statements of the Prophet on the Occultation, hadith #1)(**muwathaq**)*(موثق)

حدثنا إبراهيم بن هاشم عن أبي عبد الله البرقي عن أحمد بن محمد بن أبي نصرو غيره عن أبي أيوب الحذاء عن أبي بصير عن أبي عبد الله ع قال قلت له جعلت فداك إني أريد أن

[127]Dawud b. al-Hussayn was a reliable *(thiqa)* companion of Imam Ja'far as-Sadiq and Imam Musa al-Kadhim, and he was a Waqifi.

ألمس صدرك فقال افعل فمسست صدره و مناكبه فقال و لم يا أبا محمد فقلت جعلت فداك إني سمعت أباك و هو يقول إن القائم واسع الصدر مسترسل المنكبين عريض ما بينهما فقال يا محمد إن أبي لبس درع رسول الله ص و كانت تستخب على الأرض و أنا لبستها فكانت و كانت و إنها تكون من القائم كما كانت من رسول الله ص مشمرة كأنه ترفع نطاقها بحلقتين و ليس هذا الأمر من جاز أربعين.

Ibrahim b. Hashim narrated from Abu 'Abdillah al-Barqi from Ahmad b. Muhammad b. Abi Nasr and other than him from Abu Ayyub al-Hadha'[128] from Abu Baseer from Abu 'Abdillah عليه السلام. He said: I said to him: May I be your ransom, I would like to touch your chest.[129] So he said: Do so. So I touched his chest and his shoulders. So he said: And for what, O Abu Muhammad? So I said: May I be your ransom, I have heard your father saying, "The Qa'im has a broad chest, upright shoulders, and what is in between is wide". So he said: O [Abu] Muhammad, my father wore the shield of the Messenger of Allah صلى الله عليه وآله and it would drag upon the ground, and I wore it and it was [the same], and it will be upon the Qa'im as it was upon the Messenger of Allah صلى الله عليه وآله – spread as if its belt is held with two rings. And this affair is not for one who has surpassed [the age of] forty.[130] *(Basa'ir ad-Darajat, What the Imams Have From the Weapons of the Messenger of Allah and the Miracles of the Prophets, hadith #56)(sahih)*(صحيح)

[128]This is either Abu Ayyub al-Khazzaz or Abu 'Ubayda al-Hadha' – both narrators are reliable *(thiqa)*

[129]Abu Baseer, the primary narrator, was blind.

[130]When the Mahdi returns after occultation, he will return as a young man.

6.3 His occultation is like that of the prophet Yusuf

علي بن إبراهيم، عن محمد بن الحسين، عن ابن أبي نجران، عن فضالة بن أيوب، عن **سدير الصيرفي** قال: سمعت أبا عبدالله (عليه السلام) يقول: إن في صاحب هذا الامر شبها من يوسف (عليه السلام)، قال قلت له: كأنك تذكره حياته أو غيبته؟ قال: فقال لي: وما تنكر من ذلك، هذه الامة أشباه الخنازير، إن إخوة يوسف (عليه السلام) كانوا أسباطا أولاد الانبياء تاجروا يوسف، وبايعوه وخاطبوه، وهم إخوته، وهو أخوهم، فلم يعرفوه حتى قال: أنا يوسف وهذا أخي، فما تنكر هذه الامة المعلونة أن يفعل الله عزوجل بحجته في وقت من الاوقات كما فعل بيوسف، إن يوسف (عليه السلام) كان إليه ملك مصر وكان بينه وبين والده مسيرة ثمانية عشر يوما، فلو أراد ان يعلمه لقدر على ذلك، لقد سار يعقوب (عليه السلام) وولده عند البشارة تسعة أيام من بدوهم إلى مصر، فما تنكر هذه الامة أن يفعل الله عزوجل بحجته كما فعل بيوسف، أن يمشي في أسواقهم ويطأ بسطهم حتى يأذن الله في ذلك له كما أذن ليوسف، قالوا: " أئنك لانت يوسف؟ قال: أنا يوسف ".

'Ali b. Ibrahim from Muhammad b. al-Husayn from Ibn Abi Najran from Fadala b. Ayyub from **Sadeer al-Sayrafi** who said: I heard Abu 'Abdillah عليه السلام say: Surely, there is in the Master of this Order a resemblance to Yusuf عليه السلام. He said: I said to him: Are you referring to his life or his occultation? He said: So he said to me: Do not be surprised by this [nation]; this Umma has the resemblance of pigs. The brothers of Yusuf عليه السلام were from the tribes of the descendants of the prophets, and yet they made business with Yusuf – they sold him; and had [later] spoken to him. They were his brothers and he was their brother, and yet they did not recognize him until he said: "I am Yusuf and this is my brother" (12:90).[131] So, do not be surprised by this cursed Umma when Allah عز وجل stipulates His Proof in a time from the timings, as they would do the same as that which was done to Yusuf. Surely Yusuf عليه السلام had ruled Egypt when there was between him and his father the walking [distance] of eighty days. If he wanted to inform him, he could have done it. Surely, when Ya'qub عليه السلام heard the news, he marched with his son for nine days, from their starting location to Egypt.[132] So, do not be surprised by this Umma, as Allah عز وجل will do with His Proof as He did with Yusuf, and he will be walking in their market and treading between them until Allah permits him, just as He allowed Yusuf – they

[131] Just as Yusuf was not recognized by his brothers, the Mahdi will be seen but not recognized during his occultation.

[132] Just as Ya'qub was hastened to Yusuf, the sincere lovers of the Mahdi will be hastened to him upon his reappearance.

...u surely are Yusuf? He said: I am Yusuf. *(al-Kafi, Volume 1, Book 4, The Occultation, hadith #4)(**hasan**)*(حسن)

وروى أبو بصير، عن أبي جعفر عليه السلام قال: في القائم شبه من يوسف قلت: وما هو ؟ قال: الحيرة والغيبة

And Abu Baseer narrated from Abu Ja'far عليه السلام. He said: In the Qa'im there is a likeness to Yusuf. I said: And what is it? He said: The confusion and the occultation. *(Tusi's Ghayba, Traditions of the Imams on the Occultation, hadith #125)(**hasan**)*(حسن)

6.4 He will rule like Dawud and Sulayman

علي بن إبراهيم، عن أبيه، عن ابن أبي عمير، عن **منصور**، عن فضل الاعور، عن أبي عبيدة الحذاء قال: كنا زمان أبي جعفر عليه السلام حين قبض نتردد كالغنم لا راعي لها، فلقينا سالم بن أبي حفصة، فقال لي: يا أبا عبيدة من إمامك؟ فقلت أئمتي آل محمد فقال: هلكت وأهلكت أما سمعت أنا وأنت أبا جعفر عليه السلام يقول: من مات وليس عليه إمام مات ميتة جاهلية؟ فقلت: بلى لعمري، ولقد كان قبل ذلك بثلاث أو نحوها دخلت على أبي عبد الله عليه السلام فرزق الله المعرفة، فقلت لابي عبد الله عليه السلام: إن سالما قال لي كذا وكذا، قال: فقال: يا أبا عبيدة إنه لا يموت منا ميت حتى يخلف من بعده من يعمل بمثل عمله ويسير بسيرته ويدعو إلى ما دعا إليه، يا ابا عبيدة إنه لم يمنع ما اعطي داود أن اعطي سليمان، ثم قال: يا أبا عبيدة إذا قام قائم آل محمد عليه السلام حكم بحكم داود وسليمان لا يسأل بينة.

'Ali b. Ibrahim from his father from Ibn Abi 'Umayr from **Mansoor**[133] from Faddal al-A'oor from Abi 'Ubayda al-Hadha' He said: We lived during the time of Abu Ja'far عليه السلام when he passed away. We were left like sheep without a shepherd for them. So we met Salim b. Abu Hafsa, and he said to me: O Abu 'Ubayda, who is your Imam? So I said to him: My Imams are the Family of Muhammad. So he said: You are destroyed and have destroyed. Have you and I not heard Abu Ja'far عليه السلام

[133] A Waqifi.

say, "Whoever dies without an Imam over him has died the death of *jahiliyya*"? So I said: Of course, I swear by my age. That [conversation] was only three days before I entered upon Abu 'Abdillah عليه السلام, in which Allah granted me the recognition of him [as my Imam]. So I said to Abu 'Abdillah عليه السلام: Surely, Salim told me such and such. He said: So he said: O Abu 'Ubayda, one from us does not die until he is succeeded by one who acts and conducts as he did; and calls to what he called to. O Abu 'Ubayda, He did not prevent what He gave to Dawud from going to Sulayman. Then he said: O Abu 'Ubayda, when the Qa'im of the Family of Muhammad عليه السلام rises, he will judge by the judgment of Dawud and Sulayman, and will not ask for evidence.[134] *(al-Kafi, Volume 1, Book 4, When the Rule of the Imams Becomes Foremost They Will Judge By the Judgment of the Family of Dawud, hadith #1)(**hasan or muwathaq**)*(حسن أو موثق)

وبهذا الاسناد، عن أبان بن تغلب قال: قال أبو عبد الله عليه السلام: إذا قام القائم عليه السلام لم يقم بين يديه أحد من خلق الرحمن إلا عرفه صالح هو أم طالح؟ لان فيه آية للمتوسمين وهي بسبيل مقيم.

And by this *isnad*[135] from Aban b. Taghlub. He said: Abu 'Abdillah عليه السلام said: When the Qa'im عليه السلام rises, not one of the Merciful's creatures will be in front of him except that he will recognize whether he is righteous or wicked. In this there is a sign for the anticipative, and it is of an upright path. *(Kamal ad-Deen, Volume 2, Miscellaneous, hadith #11)(**sahih**)*(صحيح)

[134]The Mahdi will judge by the Qur'an and the Sunna, though like some of the divine authorities before him, he will be given special knowledge regarding the guilt and innocence of some individuals.
[135]Muhammad b. al-Hasan b. Ahmad b. al-Walid from Muhammad b. al-Hasan as-Saffar from Ya'qub b. Yazid from Muhammad b. Abi 'Umayr.

6.5 al-Khidr and the Mahdi

عدة من أصحابنا، عن أحمد بن محمد البرقي، عن أبي هاشم داود بن القاسم الجعفري، عن أبي جعفر الثاني عليه السلام قال أقبل أمير المؤمنين عليه السلام ومعه الحسن بن علي عليه السلام وهو متكئ على يد سليمان فدخل المسجد الحرام فجلس إذ أقبل رجل حسن الهيئة واللباس فسلم على أمير المؤمنين، فرد عليه السلام فجلس، ثم قال: يا أمير المؤمنين أسألك عن ثلاث مسائل إن أخبرتني بهن علمت أن القوم ركبوا من أمرك ما قضى عليهم وأن ليسوا بمأمونين في دنياهم وآخرتهم وإن تكن الاخرى علمت أنك وهم شرع سواء. فقال له أمير المؤمنين عليه السلام سلني عما بدالك، قال: أخبرني عن الرجل إذا نام أين تذهب روحه وعن الرجل كيف يذكر وينسى؟ وعن الرجل كيف يشبه ولده الاعمام والاخوال؟ فالتفت أمير المؤمنين عليه السلام إلى الحسن فقال: يا أبا محمد أجبه، قال: فأجابه الحسن عليه السلام فقال الرجل أشهد أن لا إله إلا الله ولم أزل أشهد بها وأشهد أن محمدا رسول الله ولم أزل أشهد بذلك وأشهد أنك وصي رسول الله صلى الله عليه وآله والقائم بحجته - وأشار إلى أمير المؤمنين - ولم أزل أشهد بها وأشهد أنك وصيه والقائم بحجته - وأشار إلى الحسن عليه السلام - وأشهد أن الحسين بن علي وصي أخيه والقائم بحجته بعده وأشهد على علي بن الحسين أنه القائم بأمر الحسين بعده وأشهد على محمد بن علي أنه القائم بأمر علي بن الحسين وأشهد على جعفر بن محمد بأنه القائم بأمر محمد وأشهد على موسى أنه القائم بأمر جعفر بن محمد وأشهد على علي بن موسى أنه القائم بأمر موسى بن جعفر وأشهد على محمد بن علي أنه القائم بأمر علي ابن موسى وأشهد على علي بن محمد بأنه القائم بأمر محمد بن علي وأشهد على الحسن بن علي بأنه القائم بأمر علي بن محمد وأشهد على رجل من ولد الحسن لا يكنى ولا يسمى حتى يظهر أمره فيملاها عدلا كما ملئت جورا والسلام عليك يا أمير المؤمنين ورحمة الله وبركاته، ثم قام فمضى، فقال أمير المؤمنين: يا أبا محمد اتبعه فانظر أين يقصد فخرج الحسن بن علي عليهما السلام فقال: ما كان إلا أن وضع رجله خارجا من المسجد فما دريت أين أخذ من أرض الله، فرجعت إلى أمير المؤمنين عليه السلام فأعلمته، فقال: يا أبا محمد أتعرفه؟ قلت: الله ورسوله وأمير المؤمنين أعلم، قال: هو الخضر عليه السلام.

Several of our companions from Ahmad b. Muhammad al-Barqi from Abi Hisham Dawud b. al-Qasim al-Ja'fari from Abu Ja'far the Second عليه السلام. He said: Amir al-Mu'mineen عليه السلام came with al-Hasan b. 'Ali عليه السلام and he was leaning on the hand

of Salman [for support]. So he entered the Sacred Mosque and sat down, when a good-looking and well-dressed man met him. He gave *salaam* to Amir al-Mu'mineen, and he عليه السلام answered him, so he sat. He then said: O Amir al-Mu'mineen, I will ask you three questions. If you inform me of their answers, I will acknowledge that the community that mounted your affair have acted against their own selves. Their actions have taken peace away from them in the world and in the hereafter. If it would be otherwise, then you and they will be the same. So Amir al-Mu'mineen عليه السلام said to him: Ask me whatever you wish. He said: Inform me of the man who sleeps – where does his soul go? Inform me of the man – how does he remember and forget? Inform me of the man – how do his children become similar to the aunts and uncles? So Amir al-Mu'mineen عليه السلام turned to al-Hasan and said: O Abu Muhammad, answer him. He said: So al-Hasan عليه السلام answered him.

The man then said: I bear witness that there is no god except Allah, and I persist in this testimony. I bear witness that Muhammad is the Messenger of Allah, and I persist in this testimony. I bear witness that you are the deputy of the Messenger of Allah صلى الله عليه وآله and the one presiding by his authority – and he pointed to Amir al-Mu'mineen – and I persist in this testimony. And I bear witness that you are his deputy and the riser to his authority – and he pointed to al-Hasan عليه السلام – and I bear witness that al-Husayn b. 'Ali is a deputy and the riser to his authority after him. And I bear witness that 'Ali b. al-Husayn is the riser to his authority after him. And I bear witness that Muhammad b. 'Ali is the riser to authority of 'Ali b. al-Husayn. And I bear witness that Ja'far b. Muhammad is the riser to the authority of Muhammad [b. 'Ali]. And I bear witness that Musa [b. Ja'far] is the riser to the authority of Ja'far b. Muhammad. And I bear witness that 'Ali b. Musa is the riser to the authority of Musa b. Ja'far. And I bear witness that Muhammad b. 'Ali is the riser to the authority of 'Ali b. Musa. And I bear witness that 'Ali b. Muhammad is the riser to the authority of Muhammad b. 'Ali. And I bear witness that al-Hasan b. 'Ali is the riser to the authority of 'Ali b. Muhammad. And I bear witness that a man from the loins of al-Hasan [will succeed him]; he is not mentioned by *kunya* or by name until he appears and fills the world with equity and justice as it would be fraught with injustice. And may His peace be upon you, O Amir al-Mu'mineen, and His mercy and His blessings. He then stood up and left. Amir al-Mu'mineen said: O Abu Muhammad, follow him and find where he went.

So al-Hasan b. 'Ali عليهما السلام left and said: As soon as the man left the mosque, I could not see what direction of the Earth of Allah he had gone. So he went to Amir al-Mu'mineen عليه السلام and informed him, so he said: O Abu Muhammad, do you know who he is? I said: Allah, His Messenger, and Amir al-Mu'mineen are more knowledgeable. He said: He is al-Khidr عليه السلام. *(al-Kafi, Volume 1, Book 4, What Has Come About the Twelve and the Indication to Them From Allah, hadith #1)(sahih)*(صحيح)

وحدثني محمد بن يحيى، عن محمد بن الحسن الصفار، عن أحمد بن أبي عبد الله أبي هاشم مثله سواء. قال محمد بن يحيى: فقلت لمحمد بن الحسن: يا أبا جعفر وددت أن هذا الخبر جاء من غير جهة أحمد بن أبي عبد الله قال: فقال: لقد حدثني قبل الحيرة بعشر سنين.

And Muhammad b. Yahya narrated the same *hadith* to us from Muhammad b. al-Hasan as-Saffar from Ahmad b. Abu 'Abdillah from Abu Hashim. Muhammad b. Yahya said: So I said to Muhammad b. al-Hasan: O Abu Ja'far, I wish this information came from other than Ahmad b. Abu 'Abdillah's end.[136] He said: So he said: He narrated this to me ten years before the confusion (*hayra* – i.e. the occultation).[137] *(al-Kafi, Volume 1, Book 4, What Has Come About the Twelve and the Indication to Them From Allah, hadith #2)(sahih)*(صحيح)

حدثنا **المظفر بن جعفر بن المظفر العلوي العمري السمرقندي** رضي الله عنه قال : حدثنا **جعفر بن محمد بن مسعود** ، عن أبيه محمد بن مسعود ، عن جعفر بن أحمد ، عن **الحسن بن علي بن فضال** قال : سمعت ؟ أبا الحسن علي بن موسى الرضا عليهما السلام يقول : إن الخضر عليه السلام شرب من ماء الحياة فهو حي لا يموت حتى ينفخ في الصور ، وأنه ليأتينا (ليلقانا) فيسلم فنسمع صوته ولا نرى شخصه ، وإنه ليحضر حيث ما ذكر ، فمن ذكره منكم فليسلم عليه ، وإنه ليحضر الموسم كل سنة فيقضي جميع المناسك ، ويقف بعرفة فيؤمن على دعاء المؤمنين ، وسيؤنس الله به وحشة قائمنا في غيبته ويصل به وحدته

al-Muthaffar b. Ja'far b. al-Muthaffar al-'Alawi al-'Amri as-Samarqandi رضي الله عنه narrated. He said: **Ja'far b. Muhammad b. Mas'ud**[138] narrated from his father Muhammad b. Mas'ud from Ja'far b. Ahmad from **al-Hasan b. 'Ali b. Faddal**. He said: I heard Abu'l Hasan 'Ali b. Musa ar-Rida عليهما السلام say: Surely, al-Khidr عليه السلام drank from the water of life, so he is alive and does not die until the Trumpet is blown. He meets us and he greets us (i.e. *salaam*), and we hear his voice and do not see his person. He is present wherever he is mentioned, so whoever mentions him from you should greet him. He attends the [Hajj] season every year and performs all of the rituals. He stops in 'Arafat and says "amen" to the prayers

[136]This statement is made not because Ahmad b. Abu 'Abdillah was a liar, but because he was known to have narrated *mursal* traditions. In this case, however, there is no *irsal*.

[137]The transmission of this *hadith* prior to the occultation is further proof that there was an expectation for twelve Imams, the last of whom would be the Mahdi.

[138]Ja'far b. Muhammad b. Mas'ud was the son of al-'Ayyashi and he was virtuous *(faadil)*.

of the believers. Allah changes the loneliness of the Qa'im during his occultation into his companionship and removes his loneliness through him. *(Kamal ad-Deen, Volume 2, Narration of al-Khidr, hadith #4)(majhool kal-hasan – Teacher of Saduq)*(مجهول كالحسن - من مشايخ الصدوق)

6.6 The occultation of the prophet Salih

ابن الوليد عن الصفار عن سعد والحميري معا عن ابن أبي الخطاب عن **ابن أسباط** عن ابن عميرة عن زيد الشحام عن أبي عبد الله (ع) قال إن صالحا (ع) غاب عن قومه زمانا وكان يوم غاب عنهم كهلا مبدح البطن حسن الجسم وافر اللحية خميص البطن خفيف العارضين مجتمعا ربعة من الرجال فلما رجع إلى قومه لم يعرفوه بصورته فرجع إليهم وهم على ثلاث طبقات—طبقة جاحدة لا ترجع أبدا وأخرى شاكة فيه وأخرى على يقين فبدأ (ع) حيث رجع بطبقة الشكاك. فقال لهم أنا صالح فكذبوه وشتموه وزجروه وقالوا برئ الله منك إن صالحاً كان في غير صورتك قال فأتى الجحاد فلم يسمعوا منه القول ونفروا منه أشد النفور ثم انطلق إلى الطبقة الثالثة وهم أهل اليقين. فقال لهم: أنا صالح فقالوا: أخبرنا خبرا لا نشك فيك معه أنك صالح فانا لانمتري أن الله تبارك وتعالى الخالق ينقل ويحول في أي الصور شاء وقد اخبرنا وتدارسنا فيما بيننا بعلامات القائم إذا جاء، وإنما صح عندنا إذا أتى الخبر من السماء. فقال لهم صالح: أنا صالح الذي أتيتكم بالناقة فقالوا صدقت وهي التي نتدارس فما علاماتها فقال: لها شرب ولكم شرب يوم معلوم قالوا: آمنا بالله وبما جئتنا به فعند ذلك. قال الله تبارك وتعالى: إن صالحا مرسل من ربه، قال أهل اليقين: إنا بما ارسل به مؤمنون. وقال الذين استكبروا وهم الشكاك والجحاد إنا بالذي آمنتم به كافرون. قلت: هل كان فيهم ذلك اليوم عالم؟ قال: الله تعالى أعدل من أن يترك الأرض بغير عالم يدل على الله تبارك وتعالى ولقد مكث القوم بعد خروج صالح سبعة أيام على فترة لا يعرفون إماما غير أنهم على ما في أيديهم من دين الله(عز و جل) كلمتهم واحدة، فلما ظهر صالح (ع) اجتمعوا عليه، وإنما مثل (علي و) القائم مثل صالح (ع).

Ibn al-Walid from as-Saffar from Sa'd and al-Himyari together from Ibn Abu'l Khattab from **Ibn Asbat**[139] from Ibn 'Umayra from Zayd ash-Shahham from Abu 'Abdillah عليه السلام. He said: Salih عليه السلام disappeared from his community for a long period,

[139] Ali b. al-Asbat is a reliable *(thiqa)* companion of Imam 'Ali ar-Rida, and he was a Fat'hi.

and the day he disappeared from them he was an elderly man of an exceptional interior, a handsome physique, a dense beard, a delicate abdomen, and small cheeks. Altogether, he was of an average build amongst men. When he returned to his people, they did not recognize him with the appearance he had. When he returned, they were of three groups: One group rejected him, saying, "Do not ever come back". One group had doubted him. And the last group was upon certainty *(yaqeen)*. When he عليه السلام returned, he began with the doubting group and said to them: I am Salih. They belied, cursed, and snubbed him; and said to him: Allah is dissociated from you! Salih was in a figure other than yours. He (i.e. the Imam) said: He then went to the rejecters, but they did not listen to his word and they dispersed from him in a very cruel manner. Then he went to the third group, who were the people of certainty *(Ahl al-Yaqeen)*. So he said to them: I am Salih. So they said: Inform us of something so that we may not doubt that you are Salih, for we do not doubt that Allah تبارك وتعالى is the Creator, and He transfers and transforms His servants into any figure He wills; Salih had informed us and taught us when he was amongst us the signs of the coming of the Qa'im; that a word is true when it comes before us from the heavens. So Salih said to them: I am the Salih that brought you the she-camel. They said: You have spoken the truth; this is what we have been studying. So, what are its signs? He said: There is a drink for it (i.e. the she-camel) and a drink for you on a specified day. They said: We have believed in Allah and in what you have brought to us.

[Then] Allah تبارك وتعالى said: Surely, Salih is a messenger from his Lord. The people of certainty *(Ahl al-Yaqeen)* said: We believe in what he has been sent with. And those who were arrogant, who were the doubters and the rejecters, said: We are disbelievers in that which you have believed. So I (i.e. the narrator) said: Was there in that period *(yawm)* a sage amongst them? He said: Allah تبارك وتعالى is more just than to leave the Earth without a sage who would guide to Allah تبارك وتعالى. The community remained seven days after the exit of Salih, a period in which they did not know any Imam, except the religion of Allah عز وجل they had in their hands, and their word was one. When Salih عليه السلام appeared, they united around him. Surely, the example of ['Ali and] the Qa'im is like Salih's عليه السلام. *(Kamal ad-Deen, Volume 1, Regarind the Occultation of Salih, hadith #1)(mursal kal-sahih)*(مرسل كالصحيح)

6.7 Dhul Qarnayn was an Imam

سعد بن عبد الله ، عن أحمد بن محمد بن عيسى ، عن علي بن النعمان ، عن هارون بن خارجة ، عن أبي بصير ، عن أبي جعفر عليه السلام قال : إن ذا القرنين لم يكن نبيا ، ولكنه كان عبدا صالحا أحب الله فأحبه الله ، وناصح لله فناصحه الله ، أمر قومه بتقوى الله ، فضربوه على قرنه ، فغاب عنهم زمانا ، ثم رجع إليهم ، فضربوه على قرنه الآخر ، وفيكم من هو على سنته

Sa'd b. 'Abdillah from Ahmad b. Muhammad b. 'Isa from 'Ali b. al-Nu'man from Harun b. Kharija from Abu Baseer from Abu Ja'far عليه السلام. He said: Dhul Qarnayn was not a prophet, but he was a righteous slave. He loved Allah and Allah loved him. He was an advisor of Allah and Allah advised him. He commanded his community to fear Allah, so they hit him on the side of his head (his *qarn*). He was occulted from them for a period of time, then he returned to them and they hit the other side of his head. And there is from among you one upon his tradition *(sunna). (Kamal ad-Deen, Volume 2, Narrations Regarding Dhul Qarnayn, hadith #1)(sahih)*(صحيح)

6.8 An occultation after 'Isa b. Maryam

حدثنا محمد بن الحسن بن أحمد بن الوليد رضي الله عنه قال : حدثنا محمد ابن الحسن الصفار ، وسعد بن عبد الله جميعا ، عن أيوب بن نوح ، عن عبد الله بن المغيرة ، عن سعد بن أبي خلف ، عن معاوية بن عمار قال : قال أبو عبد الله عليه السلام : بقي الناس بعد عيسى بن مريم عليه السلام خمسين ومائتي سنة بلا حجة ظاهرة .

Muhammad b. al-Hasan b. Ahmad b. al-Walid رضي الله عنه narrated. He said: Muhammad b. al-Hasan as-Saffar and Sa'd b. 'Abdillah together narrated from Ayyub b. Nuh from 'Abdillah b. al-Mughira from Sa'd b. Abi Khalaf from Mu'awiya b. 'Ammar. He said: Abu 'Abdillah عليه السلام said: After 'Isa b. Maryam عليه السلام, the people remained two hundred and fifty years without an apparent Proof.[140] *(Kamal ad-*

[140]This could have taken place anytime between the ascension of 'Isa and the time of the Prophet, and not necessarily directly after 'Isa. There are narrations that indicate that 'Isa had a direct and apparent successor.

*...deen, Volume 2, Prophecies Made By 'Isa About the Advent of Prophet Muhammad al-Mustafa, hadith #2)(**sahih**)*(صحيح)

حدثنا أبي رحمه الله قال : حدثنا محمد بن يحيى العطار ، عن يعقوب ابن يزيد ، عن محمد بن أبي عمير ، عن سعد بن أبي خلف ، عن يعقوب بن شعيب ، عن أبي عبد الله عليه السلام قال : كان بين عيسى وبين محمد عليهما السلام خمسمائة عام منها مائتان وخمسون عاما ليس فيها نبي ولا عالم ظاهر ، قلت : فما كانوا ؟ قال : كانوا متمسكين بدين عيسى عليه السلام ، قلت : فما كانوا ؟ قال : كانوا مؤمنين ، ثم قال عليه السلام : ولا يكون الارض إلا وفيها عالم.

My father رحمه الله narrated. He said: Muhammad b. Yahya al-'Attar narrated from Ya'qub b. Yazid from Muhammad b. Abi 'Umayr from Sa'd b. Abu Khalaf from Ya'qub b. Shu'ayb from Abu 'Abdillah عليه السلام. He said: Between 'Isa and Muhammad عليهما السلام there was [a period of] five hundred years,[141] from them were two hundred and fifty years in which there was no apparent prophet or sage. I said: So how were they? He said: They were grasping the religion of 'Isa عليه السلام. I said: So how were they? He said: They were believers. Then, he عليه السلام said: And the Earth does not remain except with a sage therein. *(Kamal ad-Deen, Volume 2, Prophecies Made By 'Isa About the Advent of Prophet Muhammad al-Mustafa, hadith #2)(**sahih**)*(صحيح)

حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله قال: حدثنا أحمد ابن محمد بن عيسى، ومحمد بن الحسين بن أبي الخطاب، ويعقوب بن يزيد الكاتب، وأحمد بن الحسن بن علي بن فضال، بن **عبد الله بن بكير**، عن أبي عبد الله عليه السلام قال: الذي تناهت إليه وصية عيسى بن مريم عليه السلام رجل يقال له: " آبي ".

My father رضي الله عنه narrated. He said: Sa'd b. 'Abdillah narrated. He said: Ahmad b. Muhammad b. 'Isa and Muhammad b. al-Husayn b. Abu'l Khattab and Ya'qub b. Yazid al-Katib and Ahmad b. al-Hasan b. 'Ali b. Faddal from **'Abdillah b. Bukayr** from Abu 'Abdillah عليه السلام. He said: The one whom the deputyship of 'Isa b. Maryam عليه السلام ended with was a man who was called "Abi".[142] *(Kamal ad-Deen, Volume 2, Miscellaneous, hadith #4)(**muwathaq**)*(موثق)

[141]This means five centuries, and not necessarily exactly five hundred years.

[142]Some have interpreted "Abi" to mean "my father" – meaning, Abu Talib. However, in the opinion of Shaykh as-Saduq in Kamal ad-Deen, Abi was the literal name of the final representative of 'Isa b. Maryam.

6.9 The occultation of the Prophet and Amir al-Mu'mineen

حدثنا إسحاق بن عيسى ، ومحمد بن الحسن رضي الله عنهما قالا : حدثنا سعد بن عبد الله قال : حدثنا أحمد بن محمد عيسى ، عن علي بن الحكم ، عن سيف بن -عميرة ، عن داود بن فرقد ، عن أبي عبد الله عليه السلام قال : كان علي بن أبي طالب عليه السلام مع رسول الله صلى الله عليه وآله في غيبته لم يعلم بها أحد

Is'haq b. 'Isa and Muhammad b. al-Hasan رضي الله عنهما narrated. They said: Sa'd b. 'Abdillah narrated. He said: Ahmad b. Muhammad b. 'Isa narrated from 'Ali b. al-Hakam from Sayf b. 'Umayra from Dawud b. Farqad from Abu 'Abdillah عليه السلام. He said: 'Ali b. Abi Talib عليه السلام was with the Messenger of Allah صلى الله عليه وآله in his occultation. No one knew about it. *(Kamal ad-Deen, Volume 2, Statements of as-Sadiq on the Occultation, hadith #26)(sahih)*(صحيح)

6.10 Allah's promises remain in the descendants of the Imams

محمد بن يحيى، عن أحمد بن محمد، وعلي بن إبراهيم، عن أبيه جميعا، عن ابن محبوب عن ابن رئاب، عن أبي بصير، عن أبي عبد الله عليه السلام قال: إن الله تعالى أوحى إلى عمران أني واهب لك ذكرا سويا، مباركا، يبرئ الاكمه والابرص ويحيي الموتى بإذن الله، وجاعله رسولا إلى بني إسرائيل، فحدث عمران امرأته حنة بذلك وهي ام مريم، فلما حملت كان حملها بها عند نفسها غلام، فلما وضعتها قالت: رب إني وضعتها انثى وليس الذكر كالانثى، أي لا يكون البنت رسولا يقول الله عزوجل والله أعلم بما وضعت، فلما وهب الله تعالى لمريم عيسى كان هو الذي بشر به عمران ووعده إياه، فإذا قلنا في الرجل منا شيئا وكان في ولده أو ولد ولده فلا تنكروا ذلك.

Muhammad b. Yahya from Ahmad b. Muhammad and 'Ali b. Ibrahim together from his father from Ibn Mahbub from Ibn Ri'aab from Abu Baseer from Abu 'Abdillah عليه السلام. He said: Allah تعالى inspired to 'Imran: I will grant you a perfect and blessed boy,

who will cure the lepers and the blind, and give life to the dead by Allah's permission; and I will make him a messenger to the Bani Israel. So 'Imran narrated this to his wife Hannah, who is the mother of Maryam. So when she became pregnant, she believed she was carrying a boy. When she gave birth to her, she said: Lord, I have given birth to a girl, and boys are not like girls. A girl cannot be a messenger. Allah عز وجل said: By Allah, I am more knowledge in who you have given birth to. So when Allah تعالى granted 'Isa to Maryam, he was the one whose glad tidings were given to 'Imran, and He promised him to him. Thus, when we say something about a man from us, and that is found in his sons or grandsons, then you must not deny it.[143] *(al-Kafi, Volume 1, Book 4, If a Man is Promised to Find Something With His Son But it is Found in His Sons or Grandsons Then it Still is the Same Promise, hadith #1)(sahih)*(صحيح)

6.11 Parallels between the prophets and the Mahdi

الهمداني، عن علي بن إبراهيم، عن محمد بن عيسى، عن **سليمان بن داود**، عن ابي بصير، وحدثنا **ابن عصام**، عن الكليني، عن **القاسم بن العلا**، عن إسماعيل بن علي، عن علي بن إسماعيل، عن عاصم بن حميد، عن محمد بن مسلم قال: دخلت على أبي جعفر (ع) وأنا اريد أن أسأله عن القائم من آل محمد(ص) فقال لي مبتدئا: يا محمد بن مسلم إن في القائم من آل محمد(ص) شبها من خمسة من الرسل: يونس بن متى، ويوسف بن يعقوب، وموسى، وعيسى، ومحمد صلوات الله عليهم، فأما شبهه من يونس فرجوعه من غيبته وهو شاب بعد كبر السن وأما شبهه من يوسف بن يعقوب فالغيبة من خاصته وعامته، واختفاؤه من إخوته وإشكال أمره على أبيه يعقوب)ع) مع قرب المسافة بينه وبين أبيه وأهله وشيعته. وأما شبهه من موسى فدوام خوفه وطول غيبته وخفاء ولادته وتعب شيعته من بعده بما لقوا من الاذى والهوان إلى أن أذن الله(عز و جل) في ظهوره ونصره وأيده على عدوه وأما شبهه من عيسى فاختلاف من اختلف فيه حتى قالت طائفة منهم ما ولد وقالت طائفة مات وقالت طائفة قتل وصلب. وأما شبهه من جده المصطفى (ص) فخروجه بالسيف وقتله أعداء الله وأعداء رسوله (ص) والجبارين والطواغيت وأنه ينصر بالسيف والرعب وأنه لاترد له رأية وأن من علامات خروجه خروج السفياني من الشام وخروج اليماني وصيحة من السماء في شهر

[143]Allah promised 'Imran that He would give him the blessed boy that would become 'Isa b. Maryam. Although the promise was not fulfilled through Maryam, it stayed within his offspring. Likewise, the promise of a Mahdi remained in the descendants of the Prophet until the coming of the twelfth Imam.

رمضان ومناد ينادي باسمه واسم أبيه.

al-Hamadani from 'Ali b. Ibrahim from Muhammad b. 'Isa from **Sulayman b. Dawud** from Abu Baseer.[144] And **Ibn 'Asam** narrated from al-Kulayni from **al-Qasim b. al-'Alaa'** from Isma'il b. 'Ali from 'Ali b. Isma'il from 'Asim b. Humayd from Muhammad b. Muslim. He said: I entered upon Abu Ja'far عليه السلام while I had the intention of asking him about the Qa'im from the Family of Muhammad صلوات الله عليهم. So he began [the conversation first] by telling me: O Muhammad b. Muslim, surely in the Qa'im from the Family of Muhammad صلوات الله عليهم are similarities to five messengers: Yunus b. Matta, Yusuf b. Ya'qub, Musa, 'Isa, and Muhammad صلوات الله عليهم. As for his similarity to Yunus, it is his return from occultation as a youth after being of old age. As for his similarity to Yusuf b. Ya'qub, it is occultation from his special and common [associates] (i.e. occultation from his people), his disappearance from his brothers, and his father Ya'qub's عليه السلام confusion regarding his affair despite the close proximity between him and his father, his family, and his followers (i.e. his *Shi'a*).

As for his similarity to Musa, it is the continuity of his fear, the length of his occultation, the secrecy of his birth, and the weariness of his followers from the pains and disregard they saw after him until Allah عز وجل allowed him to appear. He then supported him, and He reinforced him over his enemies. As for his similarity to 'Isa, it is the schisms of the disputers about him until one sect from them said, "he was not born", another sect said, "he is dead", and another sect said, "he was killed and crucified". As for his similarity to our grandfather al-Mustafa صلى الله عليه وآله وسلم, it is his appearance with the sword, the killing of the enemies of Allah, the enemies of His Messenger صلى الله عليه وآله وسلم, the arrogant, and the tyrants; and that he will succeed through the sword and fear; no standard of his will return in defeat. From the signs of his appearance is the appearance of the Sufyani in Sham, the appearance of the Yamani, the cry from the sky in the month of Ramadan, and a Caller will call his and his father's names. *(Kamal ad-Deen, Volume 2, Statements of al-Baqir Regarding the Occultation, hadith #7)(apparently muwathaq)*(موثّق على ظاهر) *(majhool)*(مجهول)

[144]This is the same chain given to another *hadith* in this chapter. It is unclear if the content of ... chain can be traced back to this report, or if Kulayni was simply noting the similarity of content in both narations.

6.12 He will take the example of the Prophet

محمد بن الحسن الصفار عن محمد بن الحسين بن ابي الخطاب عن جعفر بن بشير ومحمد بن عبدالله بن هلال عن العلا بن رزين القلا عن محمد بن مسلم قال: سألت ابا جعفر (ع) عن القائم عجل الله فرجه إذا قام باي سيرة يسير في الناس؟ فقال: بسيرة ما سار به رسول الله صلى الله عليه وآله حتى يظهر الاسلام، قلت: وما كانت سيرة رسول الله صلى الله عليه وآله؟ قال: ابطل ما كان في الجاهلية واستقبل الناس بالعدل، وكذلك القائم (ع) إذا قام يبطل ما كان في الهدنة مما كان في ايدي الناس ويستقبل بهم العدل.

Muhammad b. al-Hasan as-Saffar from Muhammad b. al-Husayn b. Abu'l Khattab from Ja'far b. Basheer and Muhammad b. 'Abdillah b. Hilal from al-'Alaa' b. Ruzayn al-Qala' from Muhammad b. Muslim. He said: I asked Abu Ja'far عليه السلام about the Qa'im, may Allah hasten his relief: When he rises, which example will he employ when dealing with the people? He said: He will take the example of the Messenger of Allah صلى الله عليه وآله until Islam is made foremost. I said: And what was the example of the Messenger of Allah صلى الله عليه وآله? He said: He annulled that which was in *jahiliyya* and he dealt with the people justly, and the Qa'im عليه السلام will do the same. When he rises, he will annul the existing truce that is in front of the people and deal with them justly.[145] *(Tahdheeb al-Ahkam, Volume 6, Chapter on the Manner of the Imam, hadith #1)(sahih)*(صحيح)

[145]The dissimulation and political passiveness of the Shi'a will be concluded with the rise of the Mahdi, and he will establish an Islamic state that will deal justly with the people.

Chapter 7

The Occultation of the Imam

غيبة الإمام

Many traditions indicate that the final Imam would go into seclusion upon the death of his predecessor. After all of the Imams were neglected and murdered by the Muslims, it was most befitting for the Mahdi to be concealed, so that he may preserve the teachings of his forefathers, and guide the believers covertly. This occultation is a period of fear and confusion for the believers, because their Mahdi will be veiled from their eyes. It is a test of their faith; a sifting tribulation in which sedition will erupt and the social order will be reversed. Infighting will take place between the Muslims, and imposters will claim leadership for themselves.

In this perplexing period, we have been instructed to establish a sincere connection with the Hidden Imam, cling to the teachings of his predecessors, love the Ahl al-Bayt and dissociate from their enemies, and pray that our faith is maintained.

7.1 Minor and major occultations

محمد بن يحيى، عن محمد بن الحسين، عن ابن محبوب، عن **إسحاق بن عمار** قال: قال أبوعبدالله (عليه السلام): للقائم غيبتان: إحداهما قصيرة والاخرى طويلة، الغيبة الاولى لا يعلم بمكانه فيها إلا خاصة شيعته، والاخرى لا يعلم بمكانه فيها إلا خاصة مواليه.

Muhammad b. Yahya from Muhammad b. al-Husayn from Ibn Mahbub from **Is'haq**

Ammar.[146] He said: I heard Abu 'Abdillah عليه السلام say: The Qa'im has two occultations *(ghaybataan)*: the first will be short, and the second will be long. In the first occultation, no one will know his whereabouts except his devoted Shi'a, and in the other [occultation] no one will know his whereabouts except his special supporters *(khasat mawali)*.[147] *(al-Kafi, Volume 1, Book 4, The Occultation, hadith #19)(muwathaq)*(موثق)

أحمد بن إدريس، عن **علي بن محمد**، عن الفضل بن شاذان، عن عبد الله بن جبلة، عن **عبد الله بن المستنير** (3)، عن المفضل بن عمر قال: سمعت أبا عبد الله عليه السلام يقول: إن لصاحب هذا الامر غيبتين إحداهما تطول حتى يقول بعضهم: مات، ويقول بعضهم: قتل، ويقول بعضهم: ذهب، حتى لا يبقى على أمره من أصحابه إلا نفر يسير لا يطلع على موضعه أحد من ولده ولا غيره إلا المولى الذي يلي أمره (1).

Ahmad b. Idris from **'Ali b. Muhammad** from al-Fadl b. Shadhan from 'Abdillah b. Jabla from **'Abdullah b. al-Mustaneer**[148] from al-Mufaddal b. 'Umar. He said: I heard Abu 'Abdillah عليه السلام say: For the Master of this Order there are two occultations, one of which will be prolonged until some will say, "he died", some will say, "he was killed", and some will say, "he went"; till no one remains upon his affair from his companions except a small band. No one from his loins nor anyone else will know his place except for the servant who will look after his affair. *(Tusi's Ghayba, Traditions of the Imams on the Occultation, hadith #120)(hasan)*(حسن)

قال: وروى **إبراهيم بن المستنير**، عن المفضل قال: سمعت أبا عبد الله عليه السلام يقول: إن لصاحب هذا الامر غيبتين إحداهما أطول [من الاخرى] (3) حتى يقال: مات، وبعض يقول: قتل، فلا يبقى على أمره إلا نفر يسير من أصحابه، ولا يطلع أحد على موضعه وأمره، ولا غيره إلى المولى الذي يلي أمره (4).

He[149] said: And **Ibrahim b. al-Mustaneer** narrated from al-Mufaddal. He said: I heard Abu 'Abdillah عليه السلام say: For the Master of this Order there are two occul-

[146] Is'haq b. 'Ammar was a reliable *(thiqa)* companion of Imam Ja'far as-Sadiq and Imam Musa al-Kadhim, and he was a Fat'hi.

[147] The devoted Shi'a were the trustees and the companions of the Mahdi during his minor occultation. The identity of his special supporters during the major occultation is unknown. al-Majlisi puts forward three possibilities: they are either a family, a security force, or the three hundred and thirteen companions that he will rise with.

[148] This is Ibrahim b.al- Mustaneer and he narrates in *Tafsir al-Qummi.*

[149] 'Ali b. Ahmad al-'Alawi al-Musawi was a Waqifi descendant of Imam Musa al-Kadhim, and

tations, one of them is longer [than the other]; until it is said, "he died", and others will say, "he was killed". So none will remain upon his affair except a small group from his companions, and none will be informed of his location and his affair, and no one will be with him except (?) for the slave that will look after his affair. *(Tusi's Ghayba, Fii Nusrat al-Waqifa Commentary, hadith #60)(majhool)*(مجهول)

7.2 Confusion after Hasan al-'Askari

حدثنا أبي رضي الله عنه قال : حدثنا عبد الله بن جعفر الحميري ، عن **أحمد ابن هلال العبر تائي** ، عن الحسن بن محبوب ، عن أبي الحسن علي بن موسى الرضا عليهما السلام قال : قال لي : لا بد من فتنة صماء صيلم يسقط فيها كل بطانة ووليجة وذلك عند فقدان الشيعة الثالث من ولدي ، يبكي عليه أهل السماء وأهل الارض وكل جرى وحران ، وكل حزين ولهفان . ثم قال عليه السلام : بأبي وأمي سمي جدي صلى الله عليه وآله وشبيهي وشبيه موسى بن عمران عليه السلام ، عليه جيوب النور ، يتوقد من شعاع ضياء القدس يحزن لموته أهل الارض والسماء ، كم من حرى مؤمنة ، وكم من مؤمن متأسف حران حزين عند فقدان الماء المعين ، كأني بهم آيس ما كانوا قد نودوا نداء يسمع من بعد كما يسمع من قرب ، يكون رحمة على المؤمنين وعذابا على الكافرين

My father رضي الله عنه narrated. He said: 'Abdillah b. Ja'far al-Himyari narrated from **Ahmad b. Hilal al-'Abr Ta'i** from al-Hasan b. Mahbub from Abu'l Hasan 'Ali b. Musa ar-Rida عليهما السلام. He said: He said to me: Definitely, there will be severe and distressing schism *(fitna)* in which every secret and close relation will be dropped, and that will occur when the Shi'a lose my third descendent.[150] The people of the heavens and the Earth, and every worthy and merited [person], and every contrite and sorrowful [person] will weep for him. Then he عليه السلام said: May my father and mother be sacrificed for the namesake of my grandfather صلى الله عليه وآله and the one in my likeness and the likeness of Musa b. 'Imran عليه السلام – he is dressed in garments of light, shining with the illuminating rays of sanctity. The people of the Earth and the heavens will be sorrowful upon his death; how abundant of believers and how abundant of sorrowful believers will be perplexed and grievous at the loss of the gushing water (i.e. the Imam). It is as if I see them in their despair, being called by a call that is heard from far away as it is heard from near – a call that is a mercy for

he was an author of the only surviving Waqifi text. The text was preserved by Shaykh at-Tusi alongside a refutation to it. Otherwise, nothing is known about this narrator.

[150]Meaning: Imam Hasan al-'Askari.

...believers and a punishment upon the disbelievers.[151] *(Kamal ad-Deen, Volume 2, Statements of ar-Rida on the Occultation, hadith #3)(apparently sahih)*(صحيح على ظاهر)

الطالقاني، عن ابن عقدة، عن علي بن الحسن بن فضال، عن أبيه، عن الرضا (ع) أنه قال: كأني بالشيعة عند فقدهم الثالث من ولدي يطلبون المرعى فلا يجدونه قلت له: ولم ذلك يا ابن رسول الله؟ قال: لان إمامهم يغيب عنهم فقلت: ولم؟ قال لئلا يكون في عنقه لاحد بيعة إذا قام بالسيف.

at-Talaqani from Ibn 'Uqda from 'Ali b. al-Hasan b. Faddal from his father from ar-Rida عليه السلام. He said: It is as if I am with the Shi'a as they lose my third descendent. They will be seeking the pasture and they will not find it. I said to him: And why is that, O son of the Messenger of Allah? He said: Because their Imam will be occulted from them. So I said: Why? He said: So that there may not be anyone's allegiance upon his neck when he rises with the sword. *('Uyoon Akhbar ar-Rida, Reports From 'Al b. Musa on Various Matters, hadith #6)(majhool kal-muwathaq – Teacher of Saduq)*(مجهول كالموثق - من مشايخ الصدوق)

قال الشيخ أبو عبد الله جعفر رضي الله عنه: وجدته مثبتا عنه رحمه الله " وفقكما الله لطاعته، وثبتكما على دينه، وأسعدكما بمرضاته، إنتهى إلينا ما ذكرتما أن الميثمي (1) أخبركما عن المختار ومناظراته من لقى واحتجاجه بأنه لا خلف غير جعفر بن علي وتصديقه إياه وفهمت جميع ما كتبتما به مما قال أصحابكما عنه وأنا أعوذ بالله من العمى بعد الجلاء، ومن الضلالة بعد الهدى، ومن موبقات الأعمال ومرديات الفتن (2)، فإنه عز وجل يقول " ألم أحسب الناس أن يتركوا أن يقولوا آمنا وهم لا يفتنون (3) "، كيف يتساقطون في الفتنة، ويترددون في الحيرة، ويأخذون يمينا وشمالا، فارقوا دينهم، وأم ارتابوا، أم عاندوا الحق، أم جهلوا ما جاءت به الروايات الصادقة والأخبار الصحيحة، أو علموا ذلك فتناسوا ما يعلمون إن الأرض لا تخلو من حجة إما ظاهرا وإما مغمورا. أو لم يعلموا انتظام أئمتهم بعد نبيهم صلى الله عليه وآله واحدا بعد واحد إلى أن أفضى الامر بأمر الله عز وجل إلى الماضي - يعني الحسن بن علي عليهما السلام - فقام مقام آبائه عليهم السلام يهدي إلى الحق وإلى طريق مستقيم، كانوا نورا ساطعا، وشهابا لامعا، و قمرا زاهرا، ثم اختار الله عز وجل له ما عنده فمضى على منهاج آبائه عليهم السلام حذو النعل بالنعل على عهد عهده، ووصية أوصى بها

[151] This is a reference to the cry that will announce the Mahdi's appearance.

إلى وصي ستره الله عز وجل بأمره إلى غاية وأخفى مكانه بمشيئة القضاء السابق والقدر النافذ، وفينا موضعه، ولنا فضله، ولو قد أذن الله عز وجل فيما قد منعه عنه وأزال عنه ما قد جرى به من حكمه لأراهم الحق ظاهرا بأحسن حلية، وأبين دلالة، وأوضع علامة، ولا بان عن نفسه وقام بحجته ولكن أقدار الله عز وجل لا تغالب وإرادته لا ترد وتوفيقه لا يسبق، فليدعوا عنهم اتباع الهوى وليقيموا على أصلهم الذي كانوا عليه، ولا يبحثوا عما ستر عنهم فيأثموا، ولا يكشفوا ستر الله عز وجل فيندموا، وليعلموا أن الحق معنا وفينا، لا يقول ذلك سوانا إلا كذاب مفتر، ولا يدعيه غيرنا إلا ضال غوي، فليقتصروا منا على هذه الجملة دون التفسير، ويقنعوا من ذلك بالتعريض دون التصريح إن شاء الله.

Shaykh Abu 'Abdillah Ja'far رضي الله عنه said: I saw this[152] with him رحمه الله: May Allah make you successful in His obedience, and make you steadfast upon His religion, and make you happy by His pleasure. I have learnt of what you have mentioned regarding al-Maythami and what he has said about al-Mukhtar. And the one who met al-Mukhtar and spoke to him and concluded that there was no successor [to Hasan al-'Askari] except Ja'far b. 'Ali and his confirmation of that. And I have understood all that which you have written about it from what our companions have said about it. And I seek the refuge of Allah from blindness after clarity, and from misguidance after guidance, and from mortal sins and treacherous trials, for He عز وجل says, "Do you think that they will be left alone upon saying 'We believe' and not be tried?" (29:2). How is it that they fall in deviation and falter into perplexity, and are taken right and taken up, and separate from their religion? Are they doubtful of it? Are they hostile to truth? Are they ignorant of that which came to them from the truthful narrations and the authentic reports? Or are they aware of it, and have made themselves forget that the Earth is never devoid of a Proof, whether he is apparent of hidden? Do they not know of the continuity of their Imams after their Prophet صلى الله عليه وآله, one after the other, until it led to the affair by the command of Allah عز وجل in the past – meaning, al-Hasan b. 'Ali [al-'Askari] عليهما السلام – for he stood in the place of his forefathers عليهم السلام, guiding to the truth and to a straight path. They were a brilliant light, a shining meteor, and a radiant moon. Then, Allah عز وجل decided that which was his, so he passed away upon the way of his forefathers عليهم السلام. He followed in their footsteps, and he made a bequest and entrusted his wasiyya with his deputy. Allah عز وجل has concealed his location and elevated him by His command and His predetermined will. His position is with us, and His virtue is for us. If Allah عز وجل had permitted me to do that which He prevented me from (i.e. coming out of occultation), and remove that which He has placed out of His wisdom, I would show them the apparent truth in the best fashion, and with the clearest indicator and a forward sign. But, the decisions of Allah are not overcome, His will is unrivalled, and

[152]This is a letter from the Hidden Imam that addressed the confusion that arose after the passing of Imam al-'Askari

His success is unsurpassed. So, the followers of their desires should call to and rise to the foundation that they were upon. They should not seek that which has been concealed from them, for they would sin, nor should they unveil the concealment of Allah عز وجل, for they would regret. They should know that the truth is with us and in us – no one would claim what we have claimed unless he were a lying imposter, and no one would call to what we have called to except a misguided deceiver. Suffice yourself with this avowal without [the need for] an interpretation, and be certain in this elucidation without [the need for] inquiry, God-willingly. *(Kamal ad-Deen, Volume 2, Epistles, hadith #44)(sahih)*(صحيح)

7.3 A reason for his occultation

وبهذا الاسناد، عن أحمد بن محمد، عن أبيه محمد بن عيسى، عن ابن بكير، عن زرر قال: سمعت أبا عبد الله عليه السلام يقول: إن للقائم غيبة قبل أن يقوم، إنه يخاف – وأومأ بيده إلى بطنه – يعني القتل.

And by this *isnad*[153] from Ahmad b. Muhammad from his father Muhammad b. 'Isa from **Ibn Bukayr** from Zurara. He said: I heard Abu 'Abdillah عليه السلام say: Surely the Qa'im will be occulted prior to his rising; he will be afraid – and he pointed with his hand to his stomach – meaning, [afraid of] being killed. *(al-Kafi, Volume 1, Book 4, The Occultation, hadith #18)(muwathaq kal-sahih)*(موثق كالصحيح)

حَدَّثَنِي عَبْدُ الْوَاحِدِ بْنُ مُحَمَّدِ بْنِ عُبْدُوسٍ الْعَطَّارُ رَضِيَ اللَّهُ عَنْهُ قَالَ حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدِ بْنِ قُتَيْبَةَ عَنْ حَمْدَانَ بْنِ سُلَيْمَانَ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنِ ابْنِ مَحْبُوبٍ عَنْ عَلِيِّ بْنِ رِئَابٍ عَنْ زُرَارَةَ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ ع يَقُولُ إِنَّ لِلْقَائِمِ غَيْبَةً قَبْلَ ظُهُورِهِ قُلْتُ وَ لِمَ قَالَ يَخَافُ وَ أَوْمَأَ بِيَدِهِ إِلَى بَطْنِهِ قَالَ زُرَارَةُ يَعْنِي الْقَتْلَ

'Abd al-Wahid b. Muhammad b. 'Abdus al-'Attar رضي الله عنه narrated. He said: **'Ali b. Muhammad b. Qutayba**[154] narrated from Hamdan b. Sulayman from Muhammad b. al-Husayn from Ibn Mahbub from 'Ali b. Ri'aab from Zurara. He said: I

[153]Several of Shaykh al-Kulayni's companions.

[154]'Ali b. Muhammad b. Qutayba is not considered reliable by Sayyid al-Khoei, but he was relied upon extensively by Najashi and Kashi. Tusi says he was virtious *(faadil)*.

heard Abu Ja'far عليه السلام say: Surely the Qa'im will be occulted before his appearance. I said: Why? He said: He is afraid. And he pointed to his stomach with his hand. Zurara said: Meaning, [afraid of] being killed. *(Kamal ad-Deen, Volume 2. Reasons For Occultation, hadith #9)(**hasan**)*(حسن)

حدثنا **محمد بن علي ماجيلويه** رضي الله عنه قال : حدثني عمي محمد بن -أبي القاسم ، عن أحمد بن أبي عبد الله البرقي ، عن أيوب بن نوح ، عن صفوان بن يحيى عن **ابن بكير** ، عن زرارة ، عن أبي عبد الله عليه السلام قال : للقائم غيبة قبل قيامه ، قلت : ولم ؟ قال : يخاف على نفسه الذبح .

Muhammad b. 'Ali Majiluwayh رضي الله عنه narrated. He said: My uncle Muhammad b. Abu'l Qasim narrated from Ahmad b. Abi 'Abdillah al-Barqi from Ayyub b. Nuh from Safwan b. Yahya from **Ibn Bukayr** from Zurara from Abu 'Abdillah عليه السلام. He said: For the Qa'im is an occultation before his rising. I said: And why? He said: He fears for himself from slaughter. *(Kamal ad-Deen, Volume 2, Reasons For Occultation, hadith #10)(**majhool kal-muwathaq – Teacher of Saduq**)*(مجهول كالموثق - من مشايخ الصدوق)

7.4 The occultation is a test of faith

بن المتوكل، عن علي، عن أبيه، عن **الهروي**، عن الرضا عن آبائه (ع) قال: قال النبي (ص) والذي بعثني بالحق بشيرا ليغيبن القائم من ولدي بعهد معهود إليه مني حتى يقول أكثر الناس مالله في آل محمد حاجة، ويشك آخرون في ولادته فمن أدرك زمانه فليتمسك بدينه، ولا يجعل للشيطان إليه سبيلا بشكه، فيزيله عن ملتي ويخرجه من ديني فقد أخرج أبويكم من الجنة من قبل وإن الله(عزوجل) جعل الشياطين أولياء للذين لا يؤمنون.

Muhammad b. Musa b. al-Mutawakkil رضي الله عنه from 'Ali b. Ibrahim from his father from **'Abd as-Salam b. Salih al-Harawi** from ar-Rida from his forefathers عليهم السلام. He said: The Prophet صلى الله عليه وآله said: By the One who sent me with the truth as a herald, the Qa'im from my offspring will go into occultation with a covenant from me confided in him until the majority of people say: What remains for Allah in the family of Muhammad? And the remainders will doubt his birth. Whoever sees this era must grasp his religion, and he must not give Satan a way to him, as he will only

take him off my path and away from my religion, just as he brought out your father and mother from Paradise before. Surely, Allah عز وجل has made devils the masters of the disbelievers. *(Kamal ad-Deen, Volume 1, Reply to the Second Objection)(sahih or muwathaq)*(صحيح أو موثق)

7.5 Narrations on his occultation

عدة من أصحابنا، عن **جعفر بن محمد**، عن **ابن فضال**، عن الريان بن الصلت قال: سمعت أبا الحسن الرضا (عليه السلام) يقول – وسئل عن القائم – فقال: لا يرى جسمه، ولا يسمى اسمه.

A number of our companions have narrated from **Ja'far b. Muhammad** from **Ibn Faddal** from ar-Rayyan b. as-Salt. He said: I heard Abu'l Hasan ar-Rida عليه السلام say – when asked about the Qa'im – he said: His body will not be seen, and his name will not be named. *(al-Kafi, Volume 1, Book 4, Prohibition From the Name, hadith #3)(majhool)*(مجهول)

علي بن إبراهيم، عن أبيه، عن ابن أبي عمير، عن أبي أيوب الخزاز، عن محمد بن مسلم قال: سمعت أبا عبدالله (عليه السلام) يقول: إن بلغكم عن صاحب هذا الامر غيبة فلا تنكروها.

'Ali b. Ibrahim from his father from Ibn Abi 'Umayr from Abi Ayyub al-Khazaz from Muhammad b. Muslim. He said: I heard Abu 'Abdillah عليه السلام say: If you hear that the Master of this Order has occulted, then do not deny it. *(al-Kafi, Volume 1, Book 4, The Occultation, hadith #10)(sahih)*(صحيح)

حدثنا محمد بن موسى بن المتوكل رضي الله عنه قال : حدثنا علي بن إبراهيم عن أبيه إبراهيم بن هاشم ، عن **عبد الله بن حماد الأنصاري** ، ومحمد بن سنان جميعا ، عن **أبي الجارود زياد بن المنذر** ، عن أبي جعفر محمد بن علي الباقر عليهما السلام قال : قال لي : يا أبا الجارود إذا دارت الفلك ، وقال الناس : مات القائم أو هلك ، بأي واد سلك ، وقال الطالب : أنى يكون ذلك وقد بليت عظامه فعند ذلك فارجوه ، فإذا سمعتم به فأتوه ولو حبوا على الثلج

7.5. Narrations on his occultation

Muhammad b. Musa b. al-Mutawakkil رضي الله عنه narrated. He said: 'Ali b. Ibrahim narrated from his father Ibrahim b. Hashim from **'Abdullah b. Hamad al-Ansari**[155] and Muhammad b. Sinan together from **Abu'l Jarud Ziyad b. al-Mundhir** from Abu Ja'far Muhammad b. 'Ali al-Baqir عليهما السلام. He said: He said to me: O Abu'l Jarud, if the heavens were to turn, and the people say "the Qa'im has died, or was destroyed; [nay] which valley has he travelled to?" and the demander says, "is he this one, while his bones have decayed?", at that point will be his appearance. If you hear of it, join him, even if you must crawl on ice. *(Kamal ad-Deen, Volume 1, Statements of al-Baqir on the Occultation, hadith #5)(**hasan muwathaq**)*(حسن موثق)

وروى الفضل بن شاذان، عن **أحمد بن عيسى العلوي**، عن **أبيه**، عن جده قال: قال أمير المؤمنين عليه السلام: صاحب هذا الامر من ولدي الذي يقال: مات قتل لا بل هلك لا بل بأي واد سلك. وأما وقت خروجه عليه السلام فليس بمعلوم لنا على وجه التفصيل، بل هو مغيب عنا إلى أن يأذن الله بالفرج.

And Fadl b. Shadhan narrated from **Ahmad b. 'Isa al-'Alawi** from his **father** from his grandfather (Zayd b. 'Ali رضي الله عنه).[156] He said: Amir al-Mu'mineen عليه السلام said: The Master of this Order is from my children about who will be said, "He is dead, he was killed nay destroyed, nay which valley has he travelled to?" And the exact time of his عليه السلام appearance is not known by us, rather he is occulted from us until Allah permits the relief *(al-faraj)*. *(Tusi's Ghayba, Narrations That Mention That the Patron of the Age Would Die or Be Killed and Come Back to Life, hadith #409)(**majhool**)*(مجهول)

حدثنا أبي، ومحمد بن الحسن رضي الله عنهما قالا: حدثنا سعد بن عبد الله، وعبد الله بن جعفر الحميري، ومحمد بن يحيى العطار، وأحمد بن إدريس جميعا، عن محمد ابن الحسين بن أبي الخطاب، وأحمد بن محمد بن عيسى، وأحمد بن محمد بن خالد البرقي وإبراهيم بن هاشم جميعا، عن **الحسن بن علي بن فضال**، عن ثعلبة بن ميمون، عن **مالك الجهني**، وحدثنا محمد بن الحسن بن أحمد بن الوليد رضي الله عنه قال: حدثنا محمد بن الحسن الصفار، وسعد بن عبد الله، عن عبد الله بن محمد الطيالسي، عن منذر بن –

[155] 'Abdullah b. Hamad al-Ansari is a good *(mamdooh)* companion of Imam Musa al-Kadhim and Imam 'Ali ar-Rida.

[156] Although this chain is unreliable, it passes through notable individuals. Ahmad b. 'Isa al-'Alawi was a famous Zaydi narrator who transmits this *hadith* from his grandfather Zayd b. 'Ali b. al-Husayn.

محمد بن قابوس، عن النصر بن أبي السري، عن أبي داود سليمان بن سفيان المسترق، عن ثعلبة بن ميمون، عن **مالك الجهني**، عن الحارث بن المغيرة النصري، عن **الأصبغ ابن نباتة** قال: أتيت أمير المؤمنين علي بن أبي طالب عليه السلام فوجدته متفكرا ينكت في الأرض، فقلت: يا أمير المؤمنين مالي أراك متفكرا تنكت في الأرض أرغبت فيها؟ فقال: لا والله ما رغبت فيها ولا في الدنيا يوما قط ولكن فكرت في مولود يكون من ظهري الحادي عشر من ولدي، هو المهدي يملأها عدلا كما ملئت جورا وظلما، تكون له حيرة وغيبة، يضل فيها أقوام ويهتدي فيها آخرون، فقلت: يا أمير المؤمنين وإن هذا لكائن؟ فقال: نعم كما أنه مخلوق وأنى لك بالعلم بهذا الامر يا أصبغ أولئك خيار هذه الأمة مع إبرار هذه العترة، قلت: وما يكون بعد ذلك؟ قال: ثم يفعل الله ما يشاء فإن له إرادات وغايات ونهايات.

My father and Muhammad b. al-Hasan رضي الله عنهما narrated. They said: Sa'd b. 'Abdillah, 'Abdillah b. Ja'far al-Himyari, Muhammad b. Yahya al-'Attar, and Ahmad b. Idris together narrated from Muhammad b. al-Husayn b. Abu'l Khattab from Ahmad b. Muhammad b. 'Isa, Ahmad b. Muhammad b. Khalid al-Barqi, and Ibrahim b. Hashim together from **al-Hasan b. 'Ali b. Faddal** from Tha'laba b. Maymun from **Maalik al-Juhni**.[157] And Muhammad b. al-Hasan b. Ahmad b. al-Walid رضي الله عنه narrated. He said: Muhamad b. al-Hasan as-Saffar and Sa'd b. 'Abdillah narrated from 'Abdillah b. Muhammad al-Tayalasi from Mundhir b. Muhammad b. Qabus from an-Nasr b. Abi as-Sari from Abu Dawud Sulayman b. Sufyan al-Mustariq from Tha'laba b. Maymun from **Maalik al-Juhni** from al-Harith b. al-Mughira an-Nasri from **al-Asbagh b. Nubata**.[158]

He said: I came to Amir al-Mu'mineen 'Ali b. Abi Talib عليه السلام and I saw him contemplating and drawing lines in the earth. So I said to him: O Amir al-Mu'mineen, why do I see you contemplating and drawing lines in the earth? Is it out of desire for the earth? He said: No, by Allah, I have never desired anything in it, nor in the world for even one day. Rather, I was thinking about one who will be born from my offspring – the eleventh from my sons. He is the Mahdi, who will fill the Earth with equity as it will have been fraught with injustice and oppression. There will be a perplexity and occultation related to him, through which some communities will go astray and others will be guided. So I said to him: O Amir al-Mu'mineen, is this to happen? He said: Yes, it is as though he were created already, and I have knowledge of this affair for you (?). O Asbagh, those are the best of this Umma with the pious of this progeny. I said to him: And what will happen after that? He said: Allah will do what He wishes, for He has wills, objectives, and outcomes.[159] *(Kamal*

[157]Maalik al-Juhni was a companion of Imam Muhammad al-Baqir and Imam Ja'far as-Sadiq, but his reliability cannot be ascertained.

[158]al-Asbagh b. Nubata was a prominent companion of Imam 'Ali b. Abi Talib and narrator of his *ahadith*. He narrates in *Tafsir al-Qummi*.

[159]Despite any weaknesses the chain may have, this narration was accepted into this collection

ad-Deen, Volume 1, Statements of Amir al-Mu'mineen on the Occultation, hadith #1)(majhool)(مجهول)

7.6 Books are referred to during the occultation

محمد بن يحيى، عن أحمد بن محمد بن عيسى، عن **الحسن بن علي بن فضال** عن **ابن بكير**، عن عبيد بن زرارة قال: قال أبو عبد الله عليه السلام: احتفظوا بكتبكم فإنكم سوف تحتاجون إليها

Muhammad b. Yahya has narrated from Ahmad b. Muhammad b. 'Isa from **al-Hassan b. 'Ali b. Faddal** from **Ibn Bukayr** from 'Ubayd b. Zurara. He said: Abu 'Abdillah عليه السلام said: You must preserve your books because you will soon need them.[160] *(al-Kafi, Volume 1, Book 2, Narrations on Books and Hadith and the Excellence of Writing and Grasping Books, hadith #10)(muwathaq)*(موثق)

7.7 Perplexity and dismay during the occultation

حدثنا محمد بن يعقوب قال: حدثنا علي بن إبراهيم، عن أبيه، عن ابن محبوب، عن يعقوب السراج ; وعن علي بن رئاب، عن أبي عبدالله (عليه السلام) أنه قال: لما بويع لامير المؤمنين(عليه السلام) بعد مقتل عثمان صعد المنبر وخطب خطبة ذكرها بقول فيها: ألا إن بليتكم قد عادت كهيئتها يوم بعث الله نبيه (صلى الله عليه وآله وسلم) والذي بعثه بالحق لتبلبلن بلبلة ولتغربلن غربلة حتى يعود أسلفكم أعلاكم وأعلاكم أسفلكم، وليسبقن سابقون كانوا قصروا، وليقصرن سباقون كانوا سبقوا، والله ما كتمت وسمة ولا كذبت كذبة، ولقد نبئت بهذا المقام وهذا اليوم.

Muhammad b. Ya'qub narrated. He said: 'Ali b. Ibrahim narrated from his father from Ibn Mahbub from Ya'qub as-Sarraj and from 'Ali b. Ri'aab from Abu 'Abdillah

because of its *tawatur*. It was narrated by many prominent individuals long before the occultation of the twelfth Imam.

[160]The importance of writing down the narrations was emphasized by the Imams because they knew these books would be necessary when the Imam can no longer be accessed. During the occultation, we are to refer to the scholars, the books, and the narrators of *hadith*.

at he said: When Amir al-Mu'mineen عليه السلام was pledged allegiance to after the killing of 'Uthman, he went to the pulpit and gave a sermon in which he said: Surely your trials will return to the form they were in on the day Allah sent His Prophet صلى الله عليه وآله وسلم. By the One who sent him with the truth: you will be perplexed with a perplexity and sieved with a sieving until the lowest of you becomes the highest of you and the highest of you becomes the lowest of you. And the foremost ones who precede [others] would be those who used to fall short, and the foremost ones who used to be those who would precede [others] would fall short. By Allah, I have not hidden a sign, nor have I told you a lie, and I have informed you of it at this place and on this day.[161] *(Nu'mani's Ghayba, What Befalls the Shi'a From Scrutiny and Dispersial During the Occultation Until None Remain Upon the Reality of the Affair Except a Few Described by the Imams, hadith #1)(sahih)*(صحيح)

حدثنا أبي، محمد بن الحسن بن أحمد بن الوليد رضي الله عنهما قالا: حدثنا محم دبن الحسن الصفار، عن العباس بن معروف، عن علي بن مهزيار، عن الحسن بن محبوب، عن حماد بن عيسى، عن **إسحاق بن جرير**، عن عبدالله بن سنان قال: دخلت أنا وأبي على أبي عبدالله عليه السلام فقال: فكيف أنتم إذا صرتم في حال لاترون فيها إمام هدى، ولا علما يري، ولاينجو منها إلا من دعا دعاء الغريق، فقال له أبي: إذا وقع هذا ليلا فكف نصنع؟ فقال: أما أنت فلا تدركه، فإذا كان ذلك فتمسكوا بمافي أيديكم حتى يتضح لكم الامر.

My father narrated with Muhammad b. al-Hasan b. Ahmad b. al-Walid رضي الله عنهما. They said: Muhammad b. al-Hasan as-Saffar narrated from al-'Abbas b. Ma'ruf from 'Ali b. Mehzayar from al-Hasan b. Mahbub from Ahmad b. 'Isa from **Is'haq b. Jareer**[162] from 'Abdillah b. Sinan. He said: My father and I came to Abu 'Abdillah عليه السلام and he said: How will you be when you will not be able to see your Imam or know where he is? And none will attain salvation from it except those who recite Du'a' al-Ghareeq.[163] My father said to him: If this occurred at night, what shall we do? He said: As for you, you shall not see this. And when this occurs, hold onto that which is in your hands[164] until the affair becomes clear to you. *(Kamal ad-Deen, Volume 2, Statements of as-Sadiq on the Occultation, hadith #40)(muwathaq)*(موثق)

[161]Or: I have been informed at this place and on this day.

[162]Is'haq b. Jareer was a reliable *(thiqa)* companion of Imam Ja'far as-Sadiq and Imam Musa al-Kadhim.

[163]The supplication is: *ya Allah, ya Rahman, ya Raheem, ya muqallib al-quloob, thabbit qalbi 'ala deenek.* O Allah, O Gracious, O Merciful, O changer of the hearts, give me steadfastness upon your religion.

[164]The books of *hadith*, or the religion in general.

حدثنا أبي رضي الله عنه قال : حدثنا عبد الله بن جعفر الحميري ، عن أيوب بن نوح ، عن محمد بن أبي عمير ، عن جميل بن دراج ، عن زرارة قال : قال أبو عبد الله عليه السلام : يأتي على الناس زمان يغيب عنهم إمامهم ، فقلت له : ما يصنع الناس في ذلك الزمان ؟ قال : يتمسكون بالامر الذي هم عليه حتى يتبين لهم .

My father رضي الله عنه narrated. He said: 'Abdillah b. Ja'far al-Himyari narrated from Ayyub b. Nuh from Muhammad b. Abi 'Umayr from Jameel b. Darraj from Zurara. He said: Abu 'Abdillah عليه السلام said: An era will come upon the people where their Imam will be occulted from them. So I said to him: What should the people do in this era? He said: Stick to the affair that they are upon until it becomes clear to them. *(Kamal ad-Deen, Volume 2, Statements of as-Sadiq on the Occultation, hadith #44)(sahih)*(صحيح)

وحدثنا محمد بن الحسن رضي الله عنه قال : حدثنا عبد الله بن جعفر الحميري ، عن علي بن محمد الحجال ، عن **الحسن بن علي بن فضال** ، عن **عبد الله بن بكير** ، عن زرارة بن أعين ، عن الصادق جعفر بن محمد عليهما السلام أنه قال : إن للقائم غيبة قبل أن يقوم ، قلت له : ولم ؟ قال : يخاف ـ وأومأ بيده إلى بطنه ـ . ثم قال : يا زرارة وهو المنتظر ، وهو الذي يشك الناس في ولادته ، منهم من يقول : هو حمل ، ومنهم من يقول : هو غائب ، ومنهم من يقول : ما ولد ، ومنهم من يقول : ولد قبل وفاة أبيه بسنتين . غير أن الله تبارك وتعالى يحب أن يمتحن الشيعة فعند ذلك يرتاب المبطلون قال زرارة : فقلت : جعلت فداك فإن أدركت ذلك الزمان فأي شيء أعمل قال : يا زرارة إن أدركت ذلك الزمان فأدم هذا الدعآ: « اللهم عرفني نفسك ، فإنك إن لم تعرفني نفسك لم أعرف نبيك ، اللهم عرفني رسولك فانك إن لم تعرفني رسولك لم أعرف حجتك ، اللهم عرفني حجتك فإنك إن لم تعرفني حجتك ضللت عن ديني » ثم قال : يا زرارة لا بد من قتل غلام بالمدينة ، قلت : جعلت فداك أليس يقتله جيش السفياني ؟ قال : لا ، ولكن يقتله جيش بني فلان ، يخرج حتى يدخل المدينة فلا يدري الناس في أي شيء دخل ، فيأخذ الغلام فيقتله، فإذا قتله بغيا وعدوانا وظلما لم يمهلهم الله عزوجل فعند ذلك فتوقعوا الفرج

Muhammad b. al-Hasan رضي الله عنه narrated. He said: 'Abdullah b. Ja'far al-Himyari narrated from 'Ali b. Muhammad al-Hajjal from **al-Hasan b. 'Ali b. Faddal** from **'Abdullah b. Bukayr** from Zurara b. A'yan from as-Sadiq Ja'far b. Muhammad عليهما السلام He said: Surely the Qa'im will be occulted prior to his rising. I said to him:

ﷺ said: He is afraid – and he pointed with his hand to his stomach – then he said: O Zurara, he is the awaited one, and he is the one whose birth will be doubted by the people. Some of them will say, "he is in the womb", some of them will say, "he is occulted", some of them will say, "he has not been born", and some of them will say, "he was born two years before the death of his father". Allah تبارك وتعالى loves to test the Shi'a, and upon this the wrongdoers will be deluded. So Zurara said: So I said: May I be your ransom, if I were to see this era, what should I do? He said: O Zurara, if you are to see this era, recite this *du'a'*:

O Allah,
Let me recognize You,
For if You do not let me recognize You I will not recognize Your Prophet
O Allah,
Let me recognize Your Messenger,
For if You do not let me recognize Your Messenger I will not recognize Your Proof
O Allah,
Let me recognize Your Proof,
For if You do not let me recognize Your Proof, I will deviate from my religion

He then said: O Zurara, there is no doubt that a young man will be killed in Medina.[165] I said: May I be your ransom, will he be killed by the army of the Sufyani? He said: No, rather, he killed by the army of Banu *fulan*.[166] They will come out until they enter Medina, and the people will not know in what thing they entered(?). They will take the young man and kill him. When they kill him in rebellion, enmity, and oppression, Allah عز وجل will not give them respite, for at that point the relief will be expected. *(Kamal ad-Deen, Volume 2, Statements of as-Sadiq on the Occultation, hadith #24)(muwathaq)*(موثق)

حدثنا جعفر بن علي بن الحسن بن علي بن عبدالله بن المغيرة الكوفي رضي الله عنه قال: حدثني جدي الحسن بن على، عن العباس بن عامر القصباني، عن عمر بن أبان الكلبي، عن أبان بن تغلب قال: قال لي أبوعبدالله عليه السلام: يأتي على الناس زمان يصيبهم فيه سبطة يأرز العلم فيها بين المسجدين كما تأرز الحية في جحرها، يعني بين مكة والمدينة، فبيناهم كذلك إذا أطلع الله عزوجل لهم نجمهم، قال: قلت: وما السبطة؟ قال: الفترة والغيبة لامامكم، قال: قلت: فكيف نصنع فيما بين ذلك؟ فقال: كونوا على ما أنتم عليه حتى يطلع الله لكم نجمكم.

[165]This is a different young man than the Nafs az-Zakiyya that will be killed in Mecca fifteen days before the appearance of the Mahdi.
[166]This likely refers to Banu 'Abbas, and Allah knows best.

7.7. Perplexity and dismay during the occultation

Ja'far b. 'Ali b. al-Hasan b. 'Ali b. 'Abdillah b. al-Mughira al-Kufi رضي الله عنه narrated. He said: My grandfather al-Hasan b. 'Ali narrated from al-'Abbas b. 'Amer al-Qasbani from 'Umar b. Aban al-Kalbi from Aban b. Taghlub. He said: Abu 'Abdillah عليه السلام said to me: There will come a time where an absence will cause the people to suffer. At that time, knowledge will recede between the Two Mosques just as a snake enters its hole – meaning, Mecca and Medina. At that time, Allah عز وجل will bring out their star for their guidance. I asked: And what is the absence? He said: It is the period *(fetra)* and the occultation of your Imam. He said: I said to him: What shall we do in such circumstances? He replied: Remain steadfast on what you are upon until Allah brings out your star. *(Kamal ad-Deen, Volume 2, Statements of as-Sadiq on the Occultation, hadith #41)(majhool kal-sahih – Teacher of Saduq)*(من مشايخ الصدوق - مجهول كالصحيح)

بهذا الاسناد ، عن الوشاء ، عن علي بن الحسن عن أبان بن تغلب قال : قال أبوعبد الله عليه السلام : كيف أنت إذا وقعت البطشة بين المسجدين ، فيأرز العلم كما تأرز الحية في جحرها، واختلفت الشيعة وسمى بعضه بعضا كذابين ، وتفل بعضهم في وجوه بعض ؟ قلت : جعلت فداك ما عند ذلك من خير، فقال لي: الخير كله عند ذلك ، ثلاثا.

By this *isnad*[167] from al-Washsha' from 'Ali b. al-Hasan from Aban b. Taghlub. He said: Abu 'Abdillah عليه السلام said: How will you be when carnage occurs between the two Mosques?[168] For knowledge will recede just as a snake recedes into its hole; and the Shi'a will differ [from one another] – some will call the others liars, and some will spit in the faces of the others. I said: May I be your ransom, there is nothing good from that. So he said to me: All the good is in that. He said that three times. *(al-Kafi, Volume 1, Book 4, The Occultation, hadith #17)(apparently sahih)*(صحيح على ظاهر)

وعنه، عن عبد الله بن جبلة، عن أبي عمار، عن **علي بن أبي المغيرة**، عن عبد الله بن شريك العامري عن **عميرة بنت نفيل**، قالت: سمعت الحسن بن علي عليهما السلام يقول: لا يكون هذا الامر الذي تنتظرون حتى يبرأ بعضكم من بعض، ويلعن بعضكم بعضا، ويتفل بعضكم في وجه بعض، وحتى يشهد بعضكم بالكفر على بعض. قلت: ما في ذلك خير ؟. قال: الخير كله في ذلك، عند ذلك يقوم قائمنا، فيرفع ذلك كله.

[167]Several of Shaykh al-Kulayni's companions from Ahmad b. Muhammad.
[168]The Two Mosques are the Ka'ba and the Prophet's Mosque in Medina.

And from him[169] from 'Abdullah b. Jabla from Abu 'Ammar from **'Ali b. Abi'l Mughira**[170] from 'Abdullah b. Sharik al-'Amiri from **'Amira bint Nufayl.**[171] She said: I heard al-Hasan b. 'Ali عليهما السلام saying: The affair will not be what you are waiting for until some of you exculpate (i.e. do *bara'at*) from one another, and some of you curse one another, and some of you spit in the face of one another, and some of you will testify to *kufr* against one another. I said: Is there good in that? He said: The good, all of it, is in that. With that shall rise our Qa'im, so he will lift that up, all of it. *(Tusi's Ghayba, Signs Before His Appearance, hadith #429)(majhool)*(مجهول)

علي بن إبراهيم، عن أبيه، عن حنان بن سدير، عن معروف بن خربوذ، عن أبي جعفر)عليه السلام(قال إنما نحن كنجوم السماء كلما غاب نجم طلع نجم، حتى إذا أشرتم بأصابعكم وملتم بأعناقكم، غيب الله عنكم نجمكم، فاستوت بنو عبدالمطلب، فلم يعرف أي من أي، فإذا طلع نجمكم فاحمدوا ربكم

'Ali b. Ibrahim from his father from Hanaan b. Sadeer from Ma'ruf b. Kharboodh from Abu Ja'far عليه السلام. He said: Surely, we are like the stars in the sky. Whenever a star is absent, another star appears; until you start pointing with your fingers and turning with your necks when Allah makes your star absent. It is within the descendants of 'Abd al-Muttalib, then it is not known who it is. When this happens, and your star then appears, praise your Lord. *(al-Kafi, Volume 1, Book 4, The Occultation, hadith #8)(sahih)*(صحيح)

[169] Fadl b. Shadhan.

[170] 'Ali b. Abi'l Mughira is a companion of Imam Muhammad al-Baqir and Imam Ja'far as-Sadiq, and his reliability cannot be ascertained.

[171] 'Amira bint Nufayl was a companion of Imam 'Ali b. Abi Talib and Imam Hasan b. 'Ali. She is the only female narrator in this collection. Her reliability cannot be ascertained.

7.8 The Mahdi visits the Ka'ba and performs Hajj every year

حدثنا محمد بن موسى بن المتوكل رضي الله عنه قال حدثنا عبد الله بن جعفر الحميري عن محمد بن عثمان العمري رضي الله عنه قال سمعته يقول والله إن صاحب هذا الأمر ليحضر الموسم كل سنة فيرى الناس ويعرفهم ويرونه ولا يعرفونه.

Muhammad b. Musa b. al-Mutawakkil رضي الله عنه narrated to us. He said: 'Abdullah b. Ja'far al-Himyari narrated to us from Muhammad b. 'Uthman al-'Amri رضي الله عنه. He said: I heard him say: By Allah, the Master of this Order shall perform the Hajj rituals every year, so he will see the people and recognize them, and they shall see him but not recognize him. *(Kamal ad-Deen, Volume 2, Those Who Saw Imam al-Qa'im, hadith #8)(**sahih**)*(صحيح)

حدثنا محمد بن موسى بن المتوكل رضي الله عنه قال حدثنا عبد الله بن جعفر الحميري قال سألت محمد بن عثمان العمري رضي الله عنه فقلت له أ رأيت صاحب هذا الأمر فقال نعم وآخر عهدي به عند بيت الله الحرام وهو يقول اللهم أنجز لي ما وعدتني.

Muhammad b. Musa b. al-Mutawakkil رضي الله عنه narrated to us. He said: 'Abdullah b. Ja'far al-Himyari said: I asked Muhammad b. 'Uthman al-'Amri رضي الله عنه: Have you seen the Master of this Order? He said: Yes, and I saw him last at the Holy House of Allah, and he was saying, "O Allah, fulfill the promise You made to me". *(Kamal ad-Deen, Volume 2, Those Who Saw Imam al-Qa'im, hadith #9)(**sahih**)*(صحيح)

حدثنا محمد بن موسى بن المتوكل رضي الله عنه قال حدثنا عبد الله بن جعفر الحميري قال سمعت محمد بن عثمان العمري رضي الله عنه يقول رأيته صلى الله عليه وآله وسلم متعلقا بأستار الكعبة في المستجار وهو يقول اللهم انتقم لي من أعدائي.

Muhammad b. Musa b. al-Mutawakkil رضي الله عنه narrated to us. He said: 'Abdillah b. Ja'far al-Himyari said: I heard Muhammad b. 'Uthman al-'Amri رضي الله عنه say: I saw him صلى الله عليه وآله وسلم holding the curtain of the Ka'ba below the spout, and he was saying, "O Allah, take revenge from my enemies". *(Kamal ad-Deen, Volume 2, Those Who Saw Imam al-Qa'im, hadith #10)(**sahih**)*(صحيح)

7.9 The merits of Shaykh as-Saduq

محمد بن علي الاسود رحمه الله قال: سألني علي بن الحسين بن موسى بن بابويه (ره) بعد موت محمد بن عثمان العمري أن أسأل أبا القاسم الروحي (ره) أن يسأل مولانا صاحب الزمان (ع) أن يدعو الله أن يرزقه ولدا ذكرا قال: فسألته فأنهى ذلك ثم أخبرني بعد ذلك بثلاثة أيام أنه قد دعا لعلي بن الحسين وأنه سيولد له ولد مبارك ينفع الله به وبعده أولاده. قال أبو جعفر محمد بن علي الاسود: وسألته في أمر نفسي أن يدعو الله لي أن ارزق ولدا ذكراً فلم يجبني إليه وقال: ليس إلى هذا سبيل قال فولد لعلي بن الحسين (ره) تلك السنة ابنه محمد وبعده أولاد ولم يولد لي. قال الصدوق (ره): كان أبو جعفر محمد بن علي الاسود (ع) كثيرا ما يقول لي إذا رآني أختلف إلى مجلس شيخنا محمد بن الحسن بن أحمد بن الوليد (ع) وأرغب في كتب العلم وحفظه: ليس بعجب أن تكون لك هذه الرغبة في العلم وأنت ولدت بدعاء الامام (ع). وقال: قال أبو عبد الله بن بابويه عقدت المجلس ولي دون العشرين سنة فربما كان يحضر مجلسي أبو جعفر محمد بن علي الاسود فإذا نظر إلى إسراعي في الاجوبة في الحلال والحرام يكثر التعجب لصغر سني ثم يقول: لا عجب لانك ولدت بدعاء الامام (ع).

Muhammad b. 'Ali al-Aswad رحمه الله said: 'Ali b, al-Husayn b. Musa b. Babawayh رضي الله عنه asked me after the death of Muhammad b. 'Uthman al-'Amri to ask Abu'l Qasim al-Ruhi رضي الله عنه to ask our Master, the Patron of the Age عليه السلام to pray that Allah gives him a son. I asked him that and he delivered the request. Then he informed me after three days that the Imam had prayed for 'Ali b. al-Husayn رضي الله عنه and [foretold] that he would sire a blessed son that Allah will benefit him through, and other sons after him.

Abu Ja'far Muhammad b. 'Ali al-Aswad said: I requested him for myself to pray that Allah gives me a son. He did not give me a reply and said: This cannot happen. 'Ali b. al-Husayn رضي الله عنه had his son Muhammad [as-Saduq] that year and after him other sons and no son was born for me.

as-Saduq رضي الله عنه said: Abu Ja'far Muhammad b. 'Ali al-Aswad عليه السلام would often say to me when he saw me coming to the sessions of our shaykh Muhammad b. al-Hasan b. Ahmad b. al-Walid عليه السلام and my love for books of knowledge and learning, "It is not surprising that you are fond of knowledge, since you are born through the *du'a'* of the Imam عليه السلام".

Abu 'Abdillah b. Babawayh said: I started teaching when I was less than twenty years of age. Many a time, Abu Ja'far Muhammad b. 'Ali al-Aswad would attend my sessions and when he would see my promptness in answering questions regarding

fiqh. He would be very astonished by my young age and then he would say, "It is not surprising, you were born through the *du'a'* of the Imam عليه السلام". *(Kamal ad-Deen, Volume 2, Epistles, hadith #32)(sahih)*(صحيح)

7.10 Imposters before the Mahdi's appearance

الفضل بن شاذان، عن الحسن بن علي الوشاء، عن أحمد بن عائذ، عن أبي خديجة قال: قال أبو عبد الله عليه السلام: لا يخرج القائم حتى يخرج اثنا عشر من بني هاشم كلهم يدعو إلى نفسه.

al-Fadl b. Shadhan from al-Hasan b. 'Ali al-Washsha' from Ahmad b. 'Aa'idh from Abu Khadija. He said: Abu 'Abdillah عليه السلام said: The Qa'im will not come out until twelve from the Banu Hashim come out, each of them calling to himself.[172] *(Tusi's Ghayba, Signs Before His Appearance, hadith #428)(sahih)*(صحيح)

عنه، عن أحمد بن محمد، عن الحسين بن سعيد. عن حماد بن عيسى. عن **الحسين بن المختار**، عن أبي بصير، عن أبي عبد الله (عليه السلام) قال: كل راية ترفع قبل قيام القائم فصاحبها طاغوت يعبد من دون الله عز وجل.

Muhammad b. Yahya from Ahmad b. Muhammad from al-Husayn b. Sa'eed from Hamad b. 'Isa from **al-Husayn b. al-Mukhtar** from Abu Baseer from Abu 'Abdillah عليه السلام. He said: Every banner that is raised before the rise of the Qa'im is raised by a tyrant *(taghut)* being worshiped besides Allah عز وجل.[173] *(al-Kafi. Volume 8, hadith #452)(muwathaq)*(موثق)

[172]This narration appears to refer to twelve imposters from the progeny of the Prop

[173]All claims to the Caliphate or Imamate prior to the rise of the Mahdi are illegitimate. D... the occultation, the Shi'a must refrain from giving their total allegiance to a state at the expense of their Imam. Dissimulation is not to be abandoned during the occultation. Only wars of self-defense can be fought during this era. And Allah knows best.

..11 Those who do not recognize the Imam's message will be forgiven

ابن أبي عمير، عن جميل بن دراج، عن زرارة، عن جعفر بن محمد عليهما السلام أنه قال: حقيق على الله أن يدخل الضلال الجنة. فقال زرارة: كيف ذلك جعلت فداك ؟. قال: يموت الناطق ولا ينطق الصامت، فيموت المرء بينهما فيدخله الله الجنة.

Ibn Abi 'Umayr from Jameel b. Darraj from Zurara from Ja'far b. Muhammad عليهما السلام that he said: It is the right upon Allah that He admits the misguided into Paradise. So Zurara said: How is it that, may I be your ransom? He said: The Speaker will die, and the Silent will not speak, and the person between them will die, so Allah will admit him into Paradise.[174] *(Tusi's Ghayba, Signs Before His Appearance, hadith #475)(sahih)*(صحيح)

[174]Those who do not know the message will not be held accountable for it on the Day of Judgment due to the mercy and justice of Allah.

Chapter 8

The Sufyani

السفياني

The Sufyani, who is also called the Shami, is a tyrant who will appear in the End Times, prior to the reappearance of the Mahdi. The tradition describes his inevitable reign in the Levant in a time of great division. He will fight against other eschatological figures, such as the Yamani, the Khurasani, and Nafs az-Zakiyya. The Sufyani and his army will be swallowed up in the desert shortly after the appearance of the Mahdi.

8.1 Revolt only for the Imam and his followers

محمد بن يعقوب، عن على بن إبراهيم، عن أبيه، عن صفوان بن يحيى، عن عيص بن القاسم قال سمعت أبا عبد الله عليه السلام يقول: عليكم بتقوى الله وحده لا شريك له وانظروا لانفسكم، فوالله إن الرجل ليكون له الغنم فيها الراعى، فإذا وجد رجلا هو أعلم بغنيمه من الذى هو فيها يخرجه ويجئ بذلك الرجل الذي هو أعلم بغنمه من الذي كان فيها، والله لو كانت لاحدكم نفسان يقاتل بواحدة يجرب بها ثم كانت الاخرى باقية يعمل على ما قد استبان لها، ولكن له نفس واحدة إذا ذهبت فقد والله ذهبت التوبة فأنتم أحق أن تختاروا لانفسكم، إن أتاكم آت منا فانظروا على اي شئ تخرجون، ولا تقولوا خرج زيد، فان زيدا كان

عالما وكان صدوقا ولم يدعكم إلى نفسه، وإنما دعاكم إلى الرضا من آل محمد صلى عليه وآله ولو ظهر لوفى بما دعاكم إليه إنما خرج إلى سلطان مجتمع لينقضه، فالخارج منا اليوم إلى اي شئ يدعوكم إلى الرضا من آل محمد صلى الله عليه وآله وسلم فنحن نشهدكم انا لسنا نرضى به وهو يعصينا اليوم وليس معه أحد، وهو إذا كانت الرايات والالوية أجدر أن لا يسمع منا إلا من اجتمعت بنو فاطمة معه، فوالله ما صاحبكم إلا من اجتمعوا عليه إذا كان رجب فاقبلوا على اسم الله، وإن أحببتم أن تتأخروا إلى شعبان فلا ضير، وإن أحببتم أن تصوموا في أهاليكم فلعل ذلك يكون أقوى لكم، وكفاكم بالسفياني علامة

Muhammad b. Ya'qub from 'Ali b. Ibrahim from his father from Safwan b. Yahya from 'Ays b. al-Qasim. He said: I heard Abu 'Abdillah عليه السلام saying: The *taqwa* (fear of) Allah is upon you, the One and without any partners, and watch over yourselves. By Allah, if someone has chosen a shepherd to care for his sheep, but afterward finds someone else who is wiser than the first one for the task, he will leave the first one and employ the services of the wiser one. By Allah, if you had two life-times, and you experimented with the first one, and were left with the second lifetime, then there would be no difficulty in utilizing the experience of the first lifetime. But the reality is other than this. Every person has no more than one self, for which, if it falls into peril, there is no possibility for repentance or return. Therefore, it is necessary for you to carefully evaluate and select the best way for your selves. Hence, if one among us came to you and called upon you to revolt, think carefully and find out for what purpose he has revolted. Do not simply say [to justify his revolt by saying something like:] "Well, Zayd b. 'Ali also had arisen before!" The reason is that Zayd was a learned and truthful person and had not called upon you to acknowledge his own leadership; rather, he was calling towards a person who would be accepted from Muhammad's Household *(Rida min Aal Muhammad)* صلى الله عليه وآله. Had he succeeded, he would have acted upon his promise and would have handed over the power to its owner. Zayd revolted against the government so that he could overthrow it.[175] But what is the one who has emerged today calling you? Is he calling you towards a person who is accepted from Muhammad's Household صلى الله عليه وآله وسلم? I am calling you to bear witness that we are not pleased with this person's revolt. This man has not even reached power and he has already started opposing us. And when he does seize power and raises his flag, he would certainly not submit to us in obedience. Hence, accept the call of the one about whom all the descendants of Fatima are in agreement. That person is your Imam and your leader. When the month of Rajab dawns, come to the help of Allah. There is no problem if you wish to delay it until the month of

[175] According to this narration, the revolution of Zayd was a legitimate fight against the Umayyad dynasty that would allow the Imam to assume power over the Umma. Not all revolutions against oppressors are legitimate, even if the rebels are the lesser of the two evils. Revolutions may lead to chaos, and so the Imams after al-Husayn refrained from partaking in these fights so that they may work to preserve the religion of Islam.

Sha'ban. And, it is even better for you, if you wished to keep the fast of Ramadan with your family. If you need any signs, it is sufficient to remind yourselves about the rise of Sufyani. *(al-Kafi, Volume 8, hadith #381)(sahih)*(صحيح)

8.2 The Sufyani's advent is inevitable

حدثنا محمد بن موسى بن المتوكل رضي الله عنه قال حدثنا عبد الله بن جعفر الحميري عن أحمد بن محمد بن عيسى عن الحسن بن محبوب عن أبي حمزة الثمالي قال قلت لأبي عبد الله عليه السلام إن أبا جعفر عليه السلام كان يقول إن خروج السفياني من الأمر المحتوم قال لي نعم واختلاف ولد العباس من المحتوم وقتل النفس الزكية من المحتوم وخروج القائم عليه السلام من المحتوم فقلت له كيف يكون ذلك النداء قال ينادي مناد من السماء أول النهار ألا إن الحق في علي وشيعته ثم ينادي إبليس لعنه الله في آخر النهار ألا إن الحق في السفياني وشيعته فيرتاب عند ذلك المبطلون

Muhammad b. Musa b. al-Mutawakkil رضي الله عنه narrated. He said: 'Abdullah b. Ja'far al-Himyari from Ahmad b. Muhammad b. 'Isa from al-Hasan b. Mahbub from Abu Hamza ath-Thumali. He said: I said to Abu 'Abdillah عليه السلام: Abu Ja'far عليه السلام used to say: The advent of the Sufyani is inevitable. He said: Yes, and the schism of the children of 'Abbas is from the inevitable, the killing of Nafs az-Zakiyya is from the inevitable, and the appearance of the Qa'im عليه السلام is from the inevitable. So I said to him: How would the call be? He said: The Caller will call from the heavens at the beginning of the day: Is not the truth with 'Ali and his Shi'a? Then Iblees لعنه الله will call at the end of the day: Is not the truth with the Sufyani and his followers? And upon this, the wrongdoers will be deluded. *(Kamal ad-Deen, Volume 2. Signs of the Reappearance of the Qa'im, hadith #14)(mursal kal-sahih)*(مرسل كالصحيح)

علي بن إبراهيم، عن أبيه، عن ابن محبوب عن **إسحاق بن عمار**، عن أبي عبد الله (عليه السلام) قال: لا ترون ما تحبون حتى يختلف بنو فلان (4) فيما بينهم فإذا اختلفوا طمع الناس وتفرقت الكلمة وخرج السفياني.

'Ali b. Ibrahim from his father from Ibn Mahbub from **Is'haq b. 'Ammar** from Abu 'Abdillah عليه السلام. He said: You will not see what you love until Banu *fulan* differ

... what is between them. So when they differ, the people will become greedy, and the word will not be kept, and the Sufyani will appear. *(al-Kafi, Volume 8, hadith #254)(muwathaq)*(موثق)

أخبرنا **أحمد بن محمد بن سعيد** قال: حدثنا **علي بن الحسن**، عن العباس ابن عامر، عن **عبدالله بن بكير**، عن زرارة بن أعين، عن **عبدالملك بن أعين**، قال: كنت عند أبي جعفر (عليه السلام) فجرى ذكر القائم (عليه السلام)، فقلت له: أرجو أن يكون عاجلا ولا يكون سفياني، فقال: لا والله إنه لمن المحتوم الذى لابد منه.

Ahmad b. Muhammad b. Sa'eed narrated. He said: **'Ali b. al-Hasan** narrated from al-'Abbas b. 'Amer from **'Abdillah b. Bukayr** from Zurara b. A'yan from **'Abd al-Malik b. A'yan.**[176] He said: I was with Abu Ja'far عليه السلام and the Qa'im عليه السلام was mentioned, so I said to him: I plead that it (i.e. his appearance) is soon and that the Sufyani['s appearance] does not occur. So he said: No, by Allah, it is a guaranteed matter that must occur. *(Nu'mani's Ghayba, What Has Come Mentioning the Sufyani and That His Affair is From the Inevitable and That He is Before the Rise of the Qa'im, hadith #4)(hasan muwathaq)*(حسن موثق)

8.3 The Yamani's appearance

وعنه ، عن سيف بن عميرة، عن بكر بن محمد الازدي ، عن أبي عبد الله عليه السلام قال: خروج الثلاثة: الخراساني والسفياني واليماني في سنة واحدة في شهر واحد في يوم واحد، وليس فيها راية بأهدى من راية اليماني يهدي إلى الحق .

And from him[177] from Sayf b. 'Umayra from Bakr b. Muhammad al-Azdi from Abu 'Abdillah عليه السلام. He said: The going forth of three: The Khurasani and the Sufyani and the Yamani in a single year, in a single month, in a single day, and there is no standard in it [that day] that is more guided than the standard of the Yamani, guiding to the truth. *(Tusi's Ghayba, Signs Before His Appearance, hadith #443)(apparently sahih)*(صحيح على ظاهر)

[176] 'Abd al-Malik b. A'yan was a good *(hasan)* companion of Imam Muhammad al-Baqir and Imam Ja'far as-Sadiq. He was the brother of the famous Zurara b. A'yan.
[177] Fadl b. Shadhan.

عنه، عن **ابن فضال**، عن **ابن بكير**، عن محمد بن مسلم قال: يخرج قبل السفياني مصري ويماني .

From him[178] from **Ibn Faddal** from **Ibn Bukayr** from Muhammad b. Muslim. He said: Prior to the Sufyani, an Egyptian *(Misri)* and a Yamani will appear.[179] *(Tusi's Ghayba, Signs Before His Appearance, hadith #444)(muwathaq)*(موثق)

وبهذا الاسناد، عن **ابن فضال**، عن حماد، عن إبراهيم بن عمر، عن **عمر بن حنظلة** ، عن أبي عبد الله عليه السلام قال: خمس قبل قيام القائم من العلامات: الصيحة والسفياني، والخسف بالبيداء، وخروج اليماني، وقتل النفس الزكية .

And by this *isnad*[180] from **Ibn Faddal** from Hamad from Ibrahim b. 'Umar from **'Umar b. Hanthalah** from Abu 'Abdillah عليه السلام. He said: Five of the signs shall be prior to the rising of the Qa'im: the cry, the Sufyani, the swallowing by the desert, the coming out of the Yamani, and the killing of Nafs az-Zakiyya. *(Tusi's Ghayba, Signs Before His Appearance, hadith #427)(hasan muwathaq)*(حسن موثق)

8.4 The Sufyani's rise and reign

وعنه، عن ابن أبي عمير، عن عمر بن أذينة، عن محمد بن مسلم قال: سمعت أبا عبد الله عليه السلام يقول: إن السفياني يملك بعد ظهوره على الكور الخمس حمل امرأة. ثم قال: أستغفر الله حمل جمل، وهو من الامر المحتوم الذي لابد منه .

And from him[181] from Ibn Abi 'Umayr from 'Umar b. Udhayna from Muhammad b. Muslim. He said: I heard Abu 'Abdillah عليه السلام say: After his appearance, the Sufyani will rule over five places[182] in the same timespan as a woman's pregnancy.

[178] Fadl b. Shadhan.

[179] Although the previous *hadith* noted that the Yamani and the Sufyani would appear on the same day, the two narrations can be reconciled. The Yamani may appear earlier in the day; or perhaps the "day" refers to a lengthened period of time. And Allah knows best.

[180] Fadl b. Shadhan.

[181] Fadl b. Shadhan.

[182] According to another narration, these five places are: Damascus, Homs, Aleppo, Jordan, and Palestine.

He said: I seek forgiveness from Allah, the pregnancy of a camel.[183] And this is from the guaranteed matters that must occur. *(Tusi's Ghayba, Signs Before His Appearance, hadith #452)(sahih)*(صحيح)

حدثنا أحمد بن زياد بن جعفر الهمداني رضي الله عنه قال: حدثنا علي بن - إبراهيم بن هاشم، عن أبيه إبراهيم بن هاشم، عن محمد بن أبي عمير، عن حماد بن عثمان عن عمر بن يزيد قال: قال لي أبو عبد الله الصادق عليه السلام: إنك لو رأيت السفياني لرأيت أخبث الناس، أشقر أحمر أزرق، يقول: يا رب ثاري ثاري ثم النار (4)، وقد بلغ من خبثه أنه يدفن أم ولد له وهي حية مخافة أن تدل عليه.

Ahmad b. Ziyad b. Ja'far al-Hamadani رضي الله عنه narrated. He said: 'Ali b. Ibrahim b. Hisham narrated from his father Ibrahim b. Hashim from Muhammad b. Abi 'Umayr from Hamad b. 'Uthman from 'Umar b. Yazid. He said: Abu 'Abdillah as-Sadiq عليه السلام said to me: If you were to see the Sufyani, you would have seen the foulest person: [he is] blonde, red, and blue, and he will say, "O Lord, my reprisal, my reprisal, my reprisal, then the Fire". His evil will become apparent when he buries the mother that gave birth to him alive so that she may not be an indicator to him.[184] *(Kamal ad-Deen, Volume 2, Signs of the Reappearance of the Qa'im, hadith #10)(sahih)*(صحيح)

الفضل، عن الحسن بن محبوب، عن عمرو بن أبي المقدام، عن جابر الجعفي، عن أبي جعفر عليه السلام قال: الزم الارض ولا تحرك يدا ولا رجلا حتى ترى علامات أذكرها لك وما أراك تدرك: إختلاف بني فلان، ومناد ينادي من السماء، ويجيئكم الصوت من ناحية دمشق بالفتح، وخسف قرية من قرى الشام تسمى الجابية. وستقبل إخوان الترك حتى ينزلوا الجزيرة، وستقبل مارقة الروم حتى ينزلوا الرملة، فتلك السنة فيها اختلاف كثير في كل أرض من ناحية المغرب. فأول أرض تخرب الشام، يختلفون عند ذلك على ثلاث رايات: راية الاصهب، وراية الابقع، وراية السفياني.

al-Fadl from al-Hasan b. Mahbub from 'Amr b. Abi'l Miqdam from Jabir al-Ju'fi from Abu Ja'far عليه السلام. He said: Remain on the ground and do not mobilize a hand

[183]It is unclear if this was a mistake made by the Imam or the narrator, as the "peace be upon him" stamp is sometimes present depending on the copy. Either way, the mistake was corrected later in the narration.

[184]He would presumably murder his mother in an effort to hide his lineage. And Allah knows best.

or a leg until you see the signs that I mention to you. I do not perceive that you [O Jabir] will see them: A schism between Banu *fulan*,[185] a Caller who will call from the sky, a liberating sound that will come to you from the direction of Damascus, the swallowing-up of a village from the villages of Sham called al-Jabiyya[186], the advance of the Turkish brothers until they descend to the peninsula *(jazira)*,[187] the advance of the rebels of Rome until they descend to ar-Ramla.[188] In that year there will be many schisms in the whole Earth from the direction of the West *(al-maghrib)*. The first land that will be destroyed is Sham, and they will schism at that point upon three banners: the red banner, the spotted banner, and the banner of the Sufyani. *(Tusi's Ghayba, Signs Before His Appearance, hadith #434)(sahih)*(صحيح)

8.5 The Dajjal

الحسين بن سعيد عن صفوان وابن فضال عن ابن بكير عن أبي عبد الله)عليه السلام)
قال: ذكر الدجال قال: فلم يبق منه إلا وطئه الا مكة والمدينة فان على كل نقب من أنقابها ملكا يحفظها من الطاعون والدجال.

al-Husayn b. Sa'eed from Safwan and **Ibn Faddal** from **Ibn Bukayr** from Abu 'Abdillah عليه السلام. He said: Dajjal was mentioned, so he said: Nothing will remain except that he has tread upon it, except Mecca and Medina, for at every barrier from their barriers there are angels protecting them from the plague and the Dajjal. *(Tahdheeb, Volume 6, The Sanctity of Medina, hadith #1)(muwathaq)*(موثق)

[185]This may refer to Banu 'Abbas. And Allah knows best.
[186]Al-Jabiyya is at the western gate of the city of Damascus.
[187]This may refer to the Arabian Peninsula.
[188]ar-Ramla is a place in Palestine.

Chapter 9

The Uprising of the Imam

قيام الإمام

The Mahdi is the man from the descendants of Fatima who will establish justice and equity in a world fraught with injustice and oppression. He will bear the arms and the relics of the prophets, and he will be accompanied by angelic support. No one knows when the Mahdi will appear, and we have been prohibited from allotting a time in which we expect him to return. The traditions indicate that he will rise in a time when the ruling family will be divided, which will spark further anarchy and rebellion, and engender the rise of the Sufyani. Near the end of the Sufyani's reign, a loud voice will call from the heavens, announcing the appearance of the Mahdi in Mecca. While the Mahdi will enjoy the loyalty of some, he will be rejected by the Sufyani, the polytheists, and the liars from the Shi'a. He will then fight against his opponents, and meet his followers in Kufa. One of the functions of the Mahdi is to avenge the murder of Husayn, which is understood to mean the killing of those pleased with his murder, and the completion of his revolution. Furthermore, the Mahdi has inherited the knowledge and the books of his predecessors, and will teach the true principles of Islam at a time when the Umma will be divided and led astray.

The Mahdi will fill the Earth with equity and justice

حدثنا أحمد بن محمد بن يحيى العطار رضي الله عنه قال: حدثنا أبي، عن إبراهيم بن هاشم، عن محمد بن أبي عمير، عن صفوان بن مهران الجمال قال: قال الصادق جعفربن محمد عليهما السلام: أما والله ليغيبن عنكم مهديكم حتى يقول الجاهل منكم: مالله في آل محمد، ثم يقبل كالشهاب الثاقب فيملا ها عدلا وقسطا كما ملئت جورا وظلما.

Ahmad b. Muhammad b. Yahya al-'Attar رضي الله عنه narrated. He said: My father narrated from Ibrahim b. Hashim from Muhammad b. Abi 'Umayr from Safwan b. Mehran al-Jamal. He said: as-Sadiq Ja'far b. Muhammad عليهما السلام said: By Allah, your Mahdi will certainly be occulted from you until the ignorant from amongst you say: What remains for Allah in the family of Muhammad? Then he would appear like a shooting star and fill the Earth with equity and justice as it would be fraught with injustice and oppression. *(Kamal ad-Deen, Volume 2, Statements of as-Sadiq Regarding the Occultation, hadith #22)(majhool kal-sahih – Teacher of Saduq)*(من مشايخ الصدوق - مجهول كالصحيح)

عنه، عن أحمد بن محمد، عن عبد العزيز بن المهتدي، عن يونس بن عبد الرحمن، عن داود بن زربي قال: مرضت بالمدينة مرضا شديدا فبلغ ذلك أبا عبد الله (عليه السلام) فكتب إلي: قد بلغني علتك فاشتر صاعا من بر ثم استلق على قفاك (4) وانثره على صدرك كيفما انتثر وقل: " اللهم إني أسألك باسمك الذي إذا سألك به المضطر كشفت ما به من ضر ومكنت له في الارض وجعلته خليفتك على خلقك أن تصلي على محمد وعلى أهل بيته (5) وأن تعافيني من علتي " ثم استو جالسا واجمع البر من حولك وقل مثل ذلك وأقسمه مدا مدا لكل مسكين وقل مثل ذلك، قال داود: ففعلت مثل ذلك فكأنما نشطت من عقال (1) وقد فعله غير واحد فانتفع به.

[Muhammad b. Yahya] from Ahmad b. Muhammad from 'Abd al-'Azeez al-Muhtadi from Yunus b. 'Abd ar-Rahman from Dawud b. Zurbi. He said: I became sick with a severe illness in Medina, so news of that reached Abu 'Abdillah عليه السلام. He wrote to me, "I have been informed of your illness, so buy one *sa'a*[189] of wheat, then lay down on your back, and spread it upon your chest and say, 'O Allah, I ask You by Your

[189]One *sa'a* is approximately three kilograms, and one *mudd* is one fourth of a *sa'a*.

name which if the Distressed[190] calls you by it, You remove the adversities from him, and strengthen him in the Earth, and establish him as Your vicegerent *(khalifatak)* upon Your creation, to bless Muhammad and his Ahl al-Bayt, and that you cure me from my defect'. Then, sit up straight and gather the wheat around you, and say that [supplication again]. Then, distribute it *mudd* by *mudd* to every poor person and say that [supplication a third time].

Dawud said: So I did the like of that, and it was as if I had been disentagled from a knot. And more than one person did that, and they benefited from it. *(al-Kafi, Volume 2, Book 2, Supplications for Illnesses, hadith #2)(sahih)*(صحيح)

9.2 The Imam will rise amidst anarchy

محمد بن يحيى، عن أحمد بن محمد، عن الحسين بن سعيد، عن ابن أبي عمير عن هشام بن سالم، عن أبي عبدالله (عليه السلام) قال: يقوم القائم وليس لاحد في عنقه عهد ولا عقد ولا بيعة.

Muhammad b. Yahya from Ahmad b. Muhammad from al-Husayn b. Sa'eed from Ibn Abi 'Umayr from Hisham b. Salim from Abi Abdillah عليه السلام. He said: The Qa'im will rise when there will be no covenant on anyone's neck, nor a contract, nor allegiance. *(al-Kafi, Volume 1, Book 4, Chapter on the Occultation, hadith #27)(sahih)*(صحيح)

حدثنا أبي رحمه الله قال : حدثنا سعد بن عبد الله ، عن يعقوب بن يزيد ، والحسن بن ظريف جميعا ، عن محمد بن أبي عمير ، عن هشام بن سالم ، عن أبي عبد الله عليه السلام قال : يقوم القائم عليه السلام وليس لأحد في عنقه بيعة .

My father رحمه الله narrated. He said: Sa'd b. 'Abdillah narrated from Ya'qub b. Yazid and al-Hasan b. Thareef narrated together from Muhammad b. Abi 'Umayr from Hisham b. Salim from Abu 'Abdillah عليه السلام. He said: The Qa'im عليه السلام will rise when there will be no covenant on anyone's neck. *(Kamal ad-Deen, Volume 2, Reasons for Occultation, hadith #3)(sahih)*(صحيح)

[190]The Distressed (al-Mudtar) is one of the titles of the Mahdi.

حدثنا أبي ومحمد بن الحسن رضي الله عنهما قالا حدثنا سعد بن عبد الله عن محمد بن عبيد ومحمد بن الحسين بن أبي الخطاب عن محمد بن أبي عمير عن جميل بن صالح عن أبي عبد الله عليه السلام قال يبعث القائم وليس في عنقه بيعة لأحد.

My father and Muhammad b. al-Hasan رضي الله عنهما narrated. They said: Sa'd b. 'Abdillah narrated from Muhammad b. 'Ubayd and Muhammad b. al-Husayn b. Abu'l Khattab from Muhammad b. Abi 'Umayr from Jameel b. Salih from Abu 'Abdillah عليه السلام. He said: The Qa'im will arise without having anyone's allegiance on his neck. *(Kamal ad-Deen, Volume 2, Reasons for Occultation, hadith #2)* **(sahih)**(صحيح)

الفضل، عن **الحسن بن علي بن فضال**، عن ثعلبة، عن شعيب الحداد، عن **صالح** قال: سمعت أبا عبد الله عليه السلام يقول: ليس بين قيام القائم وبين قتل النفس الزكية إلا خمس عشره ليلة.

al-Fadl from **al-Hasan b. 'Ali b. Faddal** from Tha'laba from Shu'ayb al-Haddad from **Salih**. He said: I heard Abu 'Abdillah عليه السلام say: There is not between the rise of the Qa'im and the killing of Nafs az-Zakiyya but fifteen nights. *(Tusi's Ghayba, Signs Before His Appearance, hadith #440)* **(hasan muwathaq)**(حسن موثق)

حدثنا محمد بن الحسن بن أحمد بن الوليد رضي الله عنه قال: حدثنا محمد ابن الحسن الصفار، عن العباس بن معروف، عن علي بن مهزيار، عن عبد الله بن - محمد الحجال، عن ثعلبة بن ميمون، عن شعيب الحذاء، عن **صالح مولى بني العذراء** قال: سمعت أبا عبد الله الصادق عليه السلام يقول: ليس بين قيام قائم آل محمد وبين قتل النفس الزكية إلا خمسة عشر ليلة.

Muhammad b. al-Hasan b. Ahmad b. al-Walid رضي الله عنه narrated. He said: Muhammad b. al-Hasan as-Saffar narrated from al-'Abbas b. Ma'ruf from 'Ali b. Mehzayar from 'Abdillah b. Muhammad al-Hajjal from Tha'laba b. Maymun from Shu'ayb al-Hadha' from **Salih the slave of Bani al-'Adhra'**. He said: I heard Abu 'Abdillah as-Sadiq عليه السلام said: There is not between the rise of the Qa'im of the Family of Muhammad and the killing of Nafs az-Zakiyya but fifteen nights. *(Kamal ad-Deen, Volume 2, Signs of the Reappearance of the Qa'im, hadith #2)* **(hasan)**(حسن)

9.3 A call from the sky and a call from the Earth

وعنه، عن ابن محبوب، عن أبي أيوب، عن محمد بن مسلم قال: ينادي مناد من السماء باسم القائم عليه السلام، فيسمع ما بين المشرق إلى المغرب، فلا يبقى راقد إلا قام، ولا قائم إلا قعد، ولا قاعد إلا قام على رجليه من ذلك الصوت، وهو صوت جبرئيل الروح الامين .

And from him[191] from Ibn Mahbub from Abi Ayyub from Muhammad b. Muslim. He said: A Caller will call the name of the Qa'im عليه السلام from the sky, and all those between the East and the West will hear it, causing the sleepers to wake *(qam)*, the standing to sit, and the sitting to stand on his feet because of that sound. And it is the sound of Jibra'il, the Truthful Spirit. *(Tusi's Ghayba, Signs Before His Appearance, hadith #462)* ***(sahih)***(صحيح)

أخبرنا **أحمد بن محمد بن سعيد** قال: حدثنا محمد بن المفضل بن إبراهيم ; وسعدان بن إسحاق بن سعيد ; وأحمد بن الحسين بن عبدالملك ; ومحمد بن أحمد بن الحسن القطواني قالوا جميعا: حدثنا الحسن بن محبوب الزراد، قال: حدثنا عبدالله بن سنان، قال: سمعت أبا عبدالله(عليه السلام) يقول: يشمل الناس موت وقتل حتى يلجأ الناس عند ذلك إلى الحرم فينادي مناد صادق من شدة القتال فيم القتل والقتال؟ صاحبكم فلان.

Ahmad b. Muhammad b. Sa'eed narrated. He said: Muhammad b. al-Mufaddal b. Ibrahim, Sa'dan b. Is'haq b. Sa'eed, Ahmad b. al-Husayn b. 'Abd al-Malik and Muhammad b. Ahmad b. al-Hasan al-Qatwani altogether narrated from al-Hasan b. Mahbub al-Zarad. He said: 'Abdillah b. Sinan narrated. He said: I heard Abu 'Abdillah عليه السلام say: The people will embrace death and killing until the people resort to that at the Sanctuary. Then, a righteous Caller will call from the intensity of the fighting: Why the killing and fighting? Your Master is *fulan*.[192] *(Nu'mani's Ghayba, What Has Come Regarding the Signs That Will Precede the Rise of the Qa'im, hadith #35)* ***(muwathaq)***(موثق)

أخبرنا **أحمد بن محمد بن سعيد** قال: حدثنا **علي بن الحسن**، عن العباس ابن عامر بن رباح الثقفي، عن **عبدالله بن بكير**، عن زرارة بن أعين، قال: سمعت أبا عبدالله(عليه

[191] Fadl b. Shadhan.

[192] *Fulan* is a placeholder for the name of the Mahid, which is MHMD.

السلام) يقول: ينادي مناد من السماء: إن فلاناهو الامير وينادي مناد: إن عليا وشيعته هم الفائزون. قلت: فمن يقاتل المهدي بعد هذا؟ فقال: إن الشيطان ينادي: إن فلانا وشيعته هم الفائزون – لرجل من بني امية. قلت: فمن يعرف الصادق من الكاذب؟ قال: يعرفه الذين كانوا يروون حديثنا ويقولون إنه يكون قبل أن يكون، ويعلمون أنهم هم المحقون الصادقون.

Ahmad b. Muhammad b. Sa'eed narrated. He said: **'Ali b. al-Hasan** narrated from al-'Abbas b. 'Amer b. Rabbah ath-Thaqafi from **'Abdillah b. Bukayr** from Zurara b. A'yan. He said: I heard Abu 'Abdillah عليه السلام say: A Caller will call from the sky: "Surely, *fulan* is the ruler *(amir)*", and a Caller will call: "Surely, 'Ali and his Shi'a are the victorious". I said: So who would fight the Mahdi after this? So he said: Satan will certainly call: "Surely, *fulan* and his Shi'a are the victorious" – a man from Banu Umayya.[193] I said: So who will distinguish the truthful from the liar? He said: Those who relate our narrations and say it will happen prior to its occurrence will know; and know that they are rightly and righteous. *(Nu'mani's Ghayba, What Has Come Regarding the Signs That Will Precede the Rise of the Qa'im, hadith #28)(muwathaq)*(موثق)

أخبرنا **أحمد بن محمد بن سعيد** بهذا الاسناد عن هشام بن سالم، قال: سمعت أبا عبدالله(عليه السلام(يقول: هما صيحتان صيحة في أول الليل، وصيحة في آخر الليلة الثانية، قال: فقلت: كيف ذلك؟ قال: فقال: واحدة من السماء، وواحدة من إبليس، فقلت: وكيف تعرف هذه من هذه؟ فقال: يعرفها من كان سمع بها قبل أن تكون.

Ahmad b. Muhammad b. Sa'eed narrated by this *isnad* from Hisham b. Salim. He said: I heard Abu 'Abdillah عليه السلام say: There are two cries: a cry at the beginning of the night, and a second cry at the end of the night. He said: So I said: How is that? So he said: One is from the sky and one is from Iblees. So I said: And how will we know one from the other? He said: Those who hear of them prior to their occurrence will recognize them. *(Nu'mani's Ghayba, What Has Come Regarding the Signs That Will Precede the Rise of the Qa'im, hadith #31)(muwathaq)*(موثق)

حدثنا أبي رضي الله عنه قال حدثنا سعد بن عبد الله قال حدثنا محمد بن الحسين بن أبي الخطاب عن جعفر بن بشير عن هشام بن سالم عن زرارة عن أبي عبد الله عليه السلام قال ينادي مناد باسم القائم عليه السلام قلت خاص أو عام قال عام يسمع كل قوم بلسانهم قلت

[193]This is either 'Uthman b. 'Affan or the Sufyani.

9.3. A call from the sky and a call from the Earth

فمن يخالف القائم عليه السلام وقد نودي باسمه قال لا يدعهم إبليس حتى ينادي في آخر الليل ويشكك الناس.

My father رضي الله عنه narrated to us. He said: Sa'd b. 'Abdillah narrated to us. He said: Muhammad b. al-Husayn b. Abu'l Khattab from Ja'far b. Basheer from Hisham b. Salim from Zurara from Abu 'Abdillah عليه السلام. He said: A Caller will call out the name of the Qa'im عليه السلام. I asked: To a special group or to the masses? He said: The masses. Every community will hear it in its own language. I asked: And for those who oppose the Qa'im عليه السلام, will his name be called to them? He said: No. Iblees will call out to them at the end of the night and put suspicion in the hearts of the people. *(Kamal ad-Deen, Volume 2, Signs of the Reappearance of the Qa'im, hadith #8)(sahih)*(صحيح)

أحمد بن إدريس، عن **علي بن محمد بن قتيبة**، عن الفضل بن شاذان، عن الحسن بن محبوب، عن أبي حمزة الثمالي قال: قلت لابي عبد الله عليه السلام: إن أبا جعفر عليه السلام كان يقول: خروج السفياني من المحتوم، والنداء من المحتوم، وطلوع الشمس من المغرب من المحتوم، وأشياء كان يقولها من المحتوم. فقال أبو عبد الله عليه السلام: واختلاف بني فلان من المحتوم، وقتل النفس الزكية من المحتوم وخروج القائم من المحتوم. قلت: وكيف يكون النداء ؟. قال: ينادي مناد من السماء أول النهار يسمعه كل قوم بألسنتهم: ألا إن الحق في علي وشيعته. ثم ينادي إبليس في آخر النهار من الارض: ألا إن الحق في عثمان وشيعته فعند ذلك يرتاب المبطلون.

Ahmad b. Idris from **'Ali b. Muhammad b. Qutayba** from Fadl b. Shadhan from al-Hasan b. Mahbub from Abi Hamza ath-Thumali. He said: I said to Abu 'Abdillah عليه السلام: Surely Abu Ja'far عليه السلام used to say: The coming of the Sufyani is from the inevitable [events to come], the call is from the inevitable, the Sun rising from the West is from the inevitable, and things he would say were among the inevitable. So Abu 'Abdillah عليه السلام said: The schism of the *fulan* tribe is from the inevitable, the killing of Nafs al-Zakiyya is from the inevitable, and the appearance of the Qa'im is from the inevitable. I said: What will the call be like? He said: The Caller will call from the sky at the beginning of the day, and all communities will hear it in their own language [and the Caller will say]: Surely, the truth is in 'Ali and his Shi'a. Then Iblees will call at the end of the day from the Earth: Surely, the truth is in 'Uthman and his Shi'a. And upon this, the wrongdoers will be deluded. *(Tusi's Ghayba. Signs Before His Appearance, hadith #425)(mursal kal-hasan)*(مرسل كالحسن)

سعد بن عبد الله، عن الحسن بن علي الزيتوني و عبد الله بن جعفر الحميري [معا] عن **أحمد بن هلال** العبرتائي، عن الحسن بن محبوب، عن أبي الحسن الرضا عليه السلام – في حديث له طويل اختصرنا منه موضع الحاجة ... فقلت: واي نداء هو؟ قال: ينادون في رجب ثلاثة اصوات من السماء صوتاً منها ((ألا لعنة الله على الظالمين)). والصوت الثاني ((ازفت الأزفة)) يا معشر المؤمنين والصوت الثالث - يرون بدنا بارزاً نحو عين الشمس: هذا أمير المؤمنين قد كر في هلاك الظالمين.

Sa'd b. 'Abdillah from al-Hasan b. 'Ali az-Zaytuni and 'Abdillah b. Ja'far al-Himyari together from **Ahmad b. Hilal al-'Abr Ta'i** from al-Hasan b. Mahbub from Abu'l Hasan ar-Rida عليه السلام – in a long narration of his from which we have abridged the needed part. I said: And what call is that? He said: They will call three voices from the sky in Rajab. One voice from it [will say], "Surely, the curse of Allah is upon the oppressors," and the second voice [will say], "The hurried thing has been hurried, O believers," and [at] the third voice, they will see a body rise toward the eye of the Sun [and the voice will say], "This is the commander of the faithful who will rush to the destruction of the oppressors". *(Tusi's Ghayba, Signs Before His Appearance, hadith #431)(apparently sahih)*(صحيح على ظاهر)

9.4 All of the Imams are risers to Allah's command, Mahdis, owners of the sword, and patrons of divine authority

عدة من أصحابنا، عن احمد بن محمد بن عيسى، عن علي بن الحكم، عن **زيد أبي الحسن**، عن الحكم بن أبى نعيم قال: أتيت أبا جعفر عليه السلام وهو بالمدينة، فقلت له: علي نذر بين الركن والمقام إن أنا لقيتك أن لا أخرج من المدينة حتى أعلم أنك قائم آل محمد أم لا، فلم يجبني بشئ، فأقمت ثلاثين يوما، ثم أستقبلني في طريق فقال: يا حكم وإنك لههنا بعد، فقلت: نعم إني أخبرتك بما جعلت لله علي، فلم تأمرني ولم تنهني عن شئ ولم تجبني بشئ؟ فقال: بكر علي غدوة المنزل، فغدوت عليه فقال عليه السلام: سل عن حاجتك، فقلت: إني جعلت لله علي نذرا وصياما وصدقة بين الركن والمقام إن أنا لقيتك أن لا أخرج من المدينة حتى أعلم أنك قائم آل محمد أم لا، فإن كنت أنت رابطتك وإن لم تكن أنت، سرت في الارض فطلبت المعاش، فقال: يا حكم كلنا قائم بأمر الله، قلت:

9.4. All of the Imams are risers to Allah's command, Mahdis, owners of the sword, and patrons of divine authority

فأنت المهدي؟ قال: كلنا نهدي إلى الله، قلت: فأنت صاحب السيف؟ قال: كلنا صاحب السيف ووارث السيف، قلت: فأنت الذي تقتل أعداء الله ويعز بك اولياء الله ويظهر بك دين الله؟ فقال: يا حكم كيف أكون أنا وقد بلغت خمسا وأربعين سنة ؟ وإن صاحب هذا الامر أقرب عهدا باللبن مني وأخف على ظهر الدابة.

A number of our companions from Ahmad b. Muhammad b. 'Isa from 'Ali b. al-Hakam from **Zayd Abu'l Hasan**[194] from al-Hakam b. Abu Nu'aym. He said: I went to see Abu Ja'far عليه السلام when he was in Medina, so I said to him: Upon me is a vow [that I made] between the *rukn* and *maqam* that I would meet you and that I would not leave Medina until I knew that you were the Qa'im of the Family of Muhammad or not. He did not reply with anything. So I remained [in Medina] for thirty days. Then, he met me on the road and said: O Hakam, are you still here? So I said: Yes – I informed you of what I set for Allah upon myself, and you did not command nor prohibit anything, nor did you answer me in anything. So he said: Visit me early tomorrow. So I visited him the next morning, and he عليه السلام said: Ask what you need. I said: I set upon myself for Allah a vow, fasting, and charity between the *rukn* and *maqam* so that I may meet you and not leave Medina until I knew that you were the Qa'im of the Family of Muhammad or not. If you are he I will cling to you, and if not I will go into the land to seek a living. So he said: O Hakam, we are all Risers in the Command of Allah *(Qa'im bi Amrillah)*. I said: Then are you the Mahdi? He said: We are all guides to Allah. I said: Then are you the owner of the sword? He said: We are all owners of the sword and heirs of the sword. I said: Then are you the one who will kill the enemies of Allah, through whom the *awliyya'* of Allah are glorified and with whom the religion of Allah becomes foremost? So he said: O Hakam, how can I be he when I have already become forty-five years of age, while the Master of this Order will be much younger than I[195] and lighter for the back of a creature? *(al-Kafi, Volume 1, Book 4, The Imams Are All Risers in the Command, hadith #1)(majhool)*(مجهول)

محمد بن يحيى، عن أحمد بن محمد، عن ابن محبوب، عن هشام بن سالم، عن جابر بن يزيد الجعفي، عن أبي جعفر عليه السلام قال: سئل عن القائم عليه السلام فضرب بيده على أبي عبد الله عليه السلام فقال: هذا والله قائم آل محمد صلى الله عليه وآله، قال عنبسة: فلما قبض أبو جعفر عليه السلام دخلت على أبي عبد الله عليه السلام فأخبرته بذلك، فقال صدق جابر، ثم قال: لعلكم ترون أن ليس كل إمام هو القائم بعد الامام الذي كان قبله.

[194]It is unclear who this narrator is, but al-Majlisi accepted this *hadith* as *mu'tabar* in his *Mir'at al-'Uqool*.

[195]The Mahdi will appear in the form of a young man.

Muhammad b. Yahya from Ahmad b. Muhammad from Ibn Mahbub from Hisham b. Salim from Jabir b. Yazid al-Ju'fi from Abu Ja'far عليه السلام. He said: A question was asked about the Qa'im عليه السلام, so he tapped Abu 'Abdillah عليه السلام with his hand. Then, he said: This, by Allah, is a Qa'im of the Family of Muhammad صلى الله عليه وآله. 'Anbasa[196] said: So when Abu Ja'far عليه السلام had passed away, I entered upon Abu 'Abdillah عليه السلام and I informed him of that. So he said: Jabir told the truth. He then said: Lest you think that every Imam [that comes] after the preceding Imam is not the Qa'im. *(al-Kafi, Volume 1, Book 4, Indication to and Designation of Abu Ja'far, hadith #7)(sahih)*(صحيح)

حدثنا أحمد بن زياد بن جعفر الهمداني رضي الله عنه قال حدثنا علي بن إبراهيم عن أبيه عن الريان بن الصلت قال قلت للرضا عليه السلام أنت صاحب هذا الأمر فقال أنا صاحب هذا الأمر ولكني لست بالذي أملأها عدلا كما ملئت جورا وكيف أكون ذلك على ما ترى من ضعف بدني وإن القائم هو الذي إذا خرج كان في سن الشيوخ ومنظر الشبان قويا في بدنه حتى لو مد يده إلى أعظم شجرة على وجه الأرض لقلعها ولو صاح بين الجبال لتدكدكت صخورها يكون معه عصا موسى وخاتم سليمان عليه السلام ذاك الرابع من ولدي يغيبه الله في ستره ما شاء ثم يظهره فيملأ به الأرض قسطا وعدلا كما ملئت جورا وظلما.

Ahmad b. Ziyad b. Ja'far al-Hamadani رضي الله عنه narrated. He said: 'Ali b. Ibrahim narrated from his father from Rayyan b. as-Salt. He said: I said to ar-Rida عليه السلام: Are you the Master of this Order? He said: I am the Master of this Order, however I am not the one who will fill the Earth with justice as it would have been fraught with tyranny and oppression. And how can I be that person when you can see that I am physically weak? Whereas the Qa'im is the one who at the time of his appearance will be a senior in his age but have the form of a youth; he will have a body so strong, that if he were to take hold of the greatest tree on the face of the Earth, he would uproot it, and if he were to shout between the mountains, their stones would tumble. He will have the staff of Musa and the ring of Sulayman.[197] He is my fourth descendent, and Allah will keep him in occultation as long as He dictates; then He will reveal him so that he may fill the Earth with justice equity as it would be fraught with injustice and oppression. *(Kamal ad-Deen, Volume 2, Statements of ar-Rida on the Occultation, hadith #8)(sahih)*(صحيح)

[196] 'Anbasa was a reliable *(thiqa)* Nawusi companion of Imam Ja'far as-Sadiq. He probably narrated this *hadith* to establish that Imam as-Sadiq was the Mahdi. However, the *hadith* does not say that the Imam was *the* Qa'im, but *a* Qa'im, and all of the Imams were Qa'ims.

[197] In Sunni sources, the staff of Musa and ring of Sulayman would be with the eschatological Beast of the Earth *(ad-Dabbat al-Ard)*, a mysterious figure the Sunnis expect to appear in the end times. It is possible that the Beast and the Mahdi are one and the same. And Allah knows best.

حدثنا يعقوب بن يزيد عن الحسن بن محبوب عن عمر بن يزيد قلت لأبي عبد الله ع إذا مضى الإمام يفضي من علمه في الليلة التي يمضي فيها إلى الإمام القائم من بعده مثل ما كان يعلم الماضي قال و ما شاء الله من ذلك يورث كتبا و لا يوكل إلى نفسه و يزاد في ليله و نهاره.

Ya'qub b. Yazid from al-Hasan b. Mahbub from 'Umar b. Yazid. I said to Abu 'Abdillah عليه السلام: If an Imam dies, his knowledge passes in the night that he dies in to the rising Imam after him *(al-Imam al-Qa'im min ba'dihi)* [and his knowledge will be] just like the knowledge of the one that has died. He said: Whatever Allah wills from that – he inherits books and it is not entrusted to himself. And he will be increased [in knowledge] in his night and his day.[198] *(Basa'ir ad-Darajat, The Imam Knows What Hour He Will Pass Away In, hadith #1)(sahih)*(صحيح)

9.5 The idolaters will reject him

عنه، عن علي بن الحكم، عن المثنى، عن أبي بصير قال: قال أبو عبد الله عليه السلام: لينصرن الله هذا الامر بمن لا خلاق له ولو قد جاء أمرنا لقد خرج منه من هو اليوم مقيم على عبادة الاوثان.

From him[199] from 'Ali b. al-Hakam from al-Muthanna from Abi Baseer. He said: 'Abu Abdillah عليه السلام said: Allah will give support to this Order over those who have no omen, and if our affair comes surely those who live on the worship of idols today will disbelieve. *(Tusi's Ghayba, Signs Before His Appearance, hadith #454)(apparently sahih)*(صحيح على ظاهر)

[198] Each Imam inherits the knowledge of his predecessor and gains knowledge during his life.
[199] Fadl b. Shadhan.

9.6 He will appear in Mecca when he sees what he loves

ابن عقدة، عن حميد بن زياد، عن الحسن بن محمد الحضرمي عن جعفر بن محمد(ع)، وعن يونس بن يعقوب، عن سالم المكي، عن أبي الطفيل عامر بن واثلة أن الذي تطلبون وترجون إنما يخرج من مكة وما يخرج من مكة حتى يرى الذي يحب ولو صار أن يأكل الاعضاء أعضاء الشجرة .

Ibn 'Uqda from **Hamid b. Ziyad** from al-Hasan b. Muhammad al-Hadrami from Ja'far b. Muhammad عليه السلام. And from Yunus b. Ya'qub from **Salim al-Makki** from **Abu't Tufayl 'Amer b. Wathila**. They (i.e. Imam as-Sadiq and Abu't Tufayl) said: The one you seek and have hopes for will surely rise from Mecca. And he will not rise from Mecca until he sees what he loves, even if it happens that parts of a tree eats [its other] parts.[200] *(Bihar al-Anwar, Volume 51, Chapter 4, hadith #12)*[201] *(muwathaq)*(موثق)*(majhool)*(مجهول)

9.7 He will fight the liars of the Shi'a

حمدويه، قال حدثنا محمد بن عيسى، عن يونس بن عبد الرحمن، عن يحيى الحلبي، عن المفضل بن عمر، قال : سمعت أبا عبد الله (عليه السلام) يقول لو قام قائمنا بدأ بكذابي الشيعة فقتلهم.

Hamdawayh said: Muhammad b. 'Isa narrated from Yunus b. 'Abd ar-Rahman from Yahya al-Halabi from al-Mufaddal b. 'Umar. He said: I heard Abu 'Abdillah عليه السلام say: If our Qa'im were to rise, he would begin with the liars of the Shi'a and kill them. *(al-Kashi, Page 299, hadith #533)(sahih)*(صحيح)

[200] The Mahdi will rise when he sees what he loves, even if what he loves seems to be impossible. The example of a tree eating itself can be a metaphor for the unlikely. And Allah knows best.

[201] According to 'Allamah al-Majlisi, this narration was taken from Nu'mani's book. However, I was not able to find it in my copies.

9.8 He will destroy innovations in religion

وروى سعد بن عبد الله، عن داود بن قاسم الجعفري قال: كنت عند أبي محمد عليه السلام فقال: إذا قام القائم يهدم المنار (2) والمقاصير التي في المساجد. فقلت في نفسي لاي معنى هذا ؟. فأقبل علي فقال: معنى هذا أنها محدثة مبتدعة لم يبنها نبي ولا حجة (1).

And Sa'd b. 'Abdillah narrated from Dawud b. Qasim al-Ja'fari. He said: I was in the presence of Abu Muhammad عليه السلام and he said: When the Qa'im rises, he will demolish the minarets and the *maqaseer* that are in the mosques. So I said to myself: What does this mean? So he turned to me and said: This means that these are innovations that were not sanctioned by a prophet nor a Proof. *(Tusi's Ghayba, Excellence of Husayn b. Ruh, hadith #175)(sahih)*(صحيح)

9.9 A summary of the Mahdi's appearance and uprising

وعنه، عن أحمد بن محمد، عن ابن محبوب، عن يعقوب السراج قال: قلت لابي عبد الله (عليه السلام): متى فرج شيعتكم؟ قال: فقال إذا اختلف ولد العباس ووهى سلطانهم وطمع فيهم من لم يكن يطمع فيهم وخلعت العرب أعنتها (1) ورفع كل ذي صيصية صيصيته (2) وظهر الشامي وأقبل اليماني وتحرك الحسني وخرج صاحب هذا الامر من المدينة إلى مكة بتراث رسول الله (صلى الله عليه وآله). فقلت: ما تراث رسول الله (صلى الله عليه وآله) قال: سيف رسول الله ودرعه وعمامته وبرده و قضيبه ورايته ولامته (3) وسرجه حتى ينزل مكة فيخرج السيف من غمده ويلبس الدرع وينشر الراية والبردة والعمامة ويتناول القضيب بيده ويستأذن الله في ظهوره فيطلع على ذلك بعض مواليه فيأتي الحسني فيخبره الخبر فيبتدر الحسني إلى الخروج، فيثب عليه أهل مكة فيقتلونه ويبعثون برأسه إلى الشامي فيظهر عند ذلك صاحب هذا الامر فيبايعه الناس ويتبعونه. ويبعث الشامي عند ذلك جيشا إلى المدينة فيهلكهم الله عز وجل دونها (4) و يهرب يومئذ من كان بالمدينة من ولد علي (عليه السلام) إلى مكة فيلحقون بصاحب هذا الامر. ويقبل صاحب هذا الامر نحو العراق ويبعث جيشا إلى المدينة فيأمن أهلها ويرجعون إليها (5).

And from him[202] from Ahmad b. Muhammad from Ibn Mahbub from Ya'qub as-Sarraj. He said: I said to Abu 'Abdillah عليه السلام: When will your Shi'a attain the relief *(al-faraj)*? So he said: When there will be disagreement *(ikhtilaf)* with the children of 'Abbas about their authority and greed among them. And those who did not show interest in them will show [interest]. The Arabs will leave their reign loose, and whoever has a claw will raise it. When the appearance of the Shami[203], the drawing near of the Yamani, the movement of the Hasani, and the rise of the Master of this Order from Medina to Mecca with the legacy of the Messenger of Allah صلى الله عليه وآله. So I said: What is the legacy of the Messenger of Allah صلى الله عليه وآله? He said: The Messenger of Allah's sword, his armour, his turban, his garment, his staff, his banner, his helmet and his saddle. He reaches Mecca, then he takes the sword from its sheath, and he wears the armour and hoists the banner. He [dresses] in the gown and turban, and he takes the staff with his hand, and seeks Allah's permission regarding his appearance. And he becomes acquainted with a few of his supporters, and the Hasani[204] comes and informs him of the news. So the Hasani rushes to come out, but he is ambushed by the people of Mecca, who kill him and send his head to the Shami. That is when the Master of this Order appears; the people will pledge allegiance *(bay'a)* to him, and they will follow him. The Shami at that time will send an army to Medina, and Allah عز وجل will destroy them before they reach it. On that day, the children of 'Ali will flee from Medina to Mecca and stick with the Master of this Order. The Master of this Order will approach near Iraq, and he will send an army to Medina, whose people will believe in him, and return to it. *(al-Kafi, Volume 8, hadith #285)(sahih)*(صحيح)

[202]Muhammad b. Yahya.

[203]The Shami is another name for the Sufyani.

[204]The Hasani is another name for Nafs az-Zakiyya.

9.10 His clothing, armaments, and angelic support

أخبرنا **أحمد بن محمد بن سعيد** قال: حدثنا **علي بن الحسن التيملي**، قال حدثنا الحسن ومحمد ابنا علي بن يوسف، عن سعدان بن مسلم، عن عمر بن أبان الكلبي عن أبان بن تغلب، قال: سمعت أبا عبدالله (عليه السلام) يقول: كأني أنظر إلى القائم على نجف الكوفة، عليه خوخة من استبرق، ويلبس درع رسول الله (صلى الله عليه وآله وسلم) فإذا لبسها انتفضت به حتى تستدير عليه، ثم يركب فرسا له أدهم أبلق، بين عينيه شمراخ بين معه راية رسول الله (صلى الله عليه وآله) قلت: مخبوة أو يؤتى بها؟ قال: بل يأتيه بها جبرئيل عمودها من عمد عرش الله، وسايرها من نصر الله، لا يهوي بها إلى شئ إلا أهلكه الله يهبط بها تسعة آلاف ملك، وثلاثمائة وثلاثة عشر ملكا، فقلت له: جعلت فداك كل هؤلاء معه؟ قال: نعم هم الذين كانوا مع نوح في السفينة، والذين كانوا مع إبراهيم حيث القي في النار، وهم الذين كانوا مع موسى لما فلق له البحر، والذين كانوا مع عيسى لما رفعه الله إليه، وأربعة آلاف مسومين كانوامع رسول الله(صلى الله عليه وآله)، وثلاثمائة وثلاثة عشرملكا كانوا معه يوم بدر، ومعهم أربعة آلاف صعدوا إلى السماء يستأذنون في القتال مع الحسين (عليه السلام) فهبطوا ألى الارض وقد قتل، فهم عند قبره شعث غبر يبكونه إلى يوم القيامة، وهم ينتظرون خروج القائم (عليه السلام)

Ahmad b. Muhammad b. Sa'eed narrated. He said: **'Ali b. al-Hasan a Taymali** narrated. He said: al-Hasan b. 'Ali b. Yusuf and Muhammad b. 'Ali b Yusuf narrated from Sa'dan b. Muslim from 'Umar b. Aban al-Kalbi from Aban b. Taghlub. He said: I heard Abu 'Abdillah عليه السلام say: It is as if I am looking at the Qa'im at the Najaf of Kufa – a green garment of brocade over him, wearing the armour of the Messenger of Allah صلى الله عليه وآله وسلم – when he wears it, he will give it a shake until it spins around him. Then he would mount a jet-black piebald horse between whose eyes is a blaze. With him is the standard of the Messenger of Allah صلى الله عليه وآله وسلم. I said: In a cache, or given to him? He said: Nay, Jibra'il will bring it to him – its column being from the columns of the Throne of Allah. And whoever Allah helps, he will walk along with it. He will not make it fall over a thing except that Allah will destroy it, and ninety thousand angels will descend with it, and [another] three hundred and thirty angels. So I said: May I be your ransom, all of them will be with him? He said: Yes, they were the ones with Nuh in his Ark, the ones with Ibrahim when he was thrown into the fire. And they were the ones who were with Musa when the sea was split for him, the ones who were with 'Isa when Allah raised him to Himself. And four thousand of the havoc-wreaking angels who were with the Messenger of Allah صلى الله عليه وآله and three thousand and thirty angels who were with him

on the day of Badr, and there were four thousand who ascended toward the heaven, seeking permission to fight along with Husayn ع. They descended towards the Earth and he had been killed. So they are near his grave dishevelled, dusty, and lamenting, until the Day of Resurrection, as they await the appearance of the Qa'im ع. *(Ma'mun's Groups, What Has Come Regarding the Flag of the Messenger of Allah, hadith #4)(Connecting)*(صحيح)

وبهذا الاسناد، عن أبان بن تغلب قال: قال أبو عبد الله عليه السلام: كأني أنظر إلى القائم عليه السلام على ظهر النجف.. فإذا استوى على ظهر النجف ركب فرسا أدهم أبلق بين عينيه شمراخ (1) ثم ينتفض به فرسه فلا يبقى من بعد إلا وهم يظنون أنه معهم في بلادهم، فإذا نشر راية رسول الله صلى الله عليه وآله انحط إليه ثلاثة عشر ألف ملك و ثلاثة عشر ملكا كلهم ينتظر القائم عليه السلام، وهم الذين كانوا مع نوح عليه السلام في السفينة والذين كانوا مع إبراهيم الخليل عليه السلام حيث ألقي في النار، وكانوا مع عيسى عليه السلام حيث رفع، وأربعة آلاف مسومين ومردفين، وثلاثمائة وثلاثة عشر ملكا (2) يوم بدر، وأربعة آلاف ملك الذين هبطوا ليبذلوا القتال مع الحسين بن علي عليهما السلام فلم يؤذن لهم فصعدوا في الاستيذان وهبطوا وقد قتل الحسين عليه السلام فهم شعث غبر يبكون عند قبر الحسين عليه السلام إلى يوم القيامة، وما بين قبر الحسين عليه السلام إلى السماء مختلف الملائكة.

And by this *isnad*[205] from Aban b. Taghlub. He said: Abu 'Abdillah ع said: It is as if I am looking at the Qa'im ع at the back of Najaf. When he rises upon the back of Najaf, he would mount a jet-black piebald horse between whose eyes is a blaze. When his horse moves, no one from the people of the town will remain except that they think that he is with him in their town. When he waves the flag of the Messenger of Allah ص, thirteen thousand angels will descend to him, and [another] thirteen angels – all of whom were awaiting the Qa'im ع – and they were the ones with Nuh ع in his Ark, the ones with Ibrahim the friend of Allah] ع when he was thrown into the fire, and the ones with 'Isa ع when he ascended; plus four thousand havoc-wreaking [angel] followers; plus three hundred and thirteen angels from the Day of Badr; plus the four thousand angels who descended wanting to fight alongside al-Husayn b. 'Ali ع, but they were not authorized to, so they ascended to seek permission and descended, but al-Husayn ع had been killed. So they are dishevelled, dusty, and lamenting near the grave of al-Husayn ع until the Day of Resurrection; and between the grave of al-Husayn ع and the sky there is a flow of angels. *(Kamal ad-Deen, Volume 2, Miscellaneous, hadith #14)(sahih)*(صحيح)

[205] Muhammad b. al Hasan b. Ahmad b. al Walid from Muhammad b. al-Hasan as-Saffar from Ya'qub b. Yazid from Muhammad b. Abi 'Umayr.

وبهذا الاسناد، عن أبان بن تغلب قال: حدثني أبو حمزة الثمالي قال: قال أبو جعفر عليه السلام: كأني أنظر إلى القائم عليه السلام قد ظهر على نجف الكوفة فإذا ظهر على النجف نشر راية رسول الله صلى الله عليه وآله، (و) عمودها من عمد عرش الله تعالى، وسائرها من نصر الله عز وجل، ولا تهوى بها إلى أحد إلا أهلكه الله تعالى، قال: قلت: أو تكون معه أو يؤتى بها؟ قال: بلي يؤتى بها، يأتيه بها جبرئيل عليه السلام.

And by this *isnad*[206] from Aban b. Taghlub. He said: Abu Hamza ath-Thumali narrated. He said: Abu Ja'far عليه السلام said: It is as if I am looking at the Qa'im عليه السلام appearing at the Najaf of Kufa, for if he appears upon Najaf, he will unfurl the flag of the Messenger of Allah صلى الله عليه وآله. Its pole will be from the poles of the Throne of Allah تعالى. And whoever Allah عز وجل helps, he will walk along with it. He will not make it fall over a thing except that Allah تعالى will destroy it. He said: I said: Will it be with him, or will it be given to him? He said: Nay, it will be given to him, and Jibra'il عليه السلام will give it to him. *(Kamal ad-Deen, Volume 2, Miscellaneous, hadith #14)(sahih)*(صحيح)

عدة من أصحابنا، عن أحمد بن محمد، عن علي بن الحكم، عن **الحسين ابن أبي لعلاء** قال: سمعت أبا عبد الله عليه السلام يقول: إن عندي الجفر الابيض، قال: قلت: أي شئ فيه؟ قال: زبور داود، وتوراة موسى، وإنجيل عيسى، وصحف ابراهيم عليهم السلام والحلال والحرام، ومصحف فاطمة، ما أزعم أن فيه قرآنا، وفيه ما يحتاج الناس إلينا ولا نحتاج إلى أحد حتى فيه الجلدة، ونصف الجلدة، وربع الجلدة وأرش الخدش. وعندي الجفر الاحمر، قال: قلت: وأي شئ في الجفر الاحمر؟ قال: السلاح وذلك إنما يفتح للدم يفتحه صاحب السيف للقتل، فقال له عبد الله ابن أبي يعفور: أصلحك الله أيعرف هذا بنو الحسن؟ فقال: إي والله كما يعرفون الليل أنه ليل والنهار أنه نهار ولكنهم يحملهم الحسد وطلب الدنيا على الجحود والانكار، ولو طلبوا الحق بالحق لكان خيرا لهم.

From several of our companions from Ahmad b. Muhammad from 'Ali b. al-Hakam from **al-Husayn b. Abu'l 'Alaa'**. He said: I heard Abu 'Abdillah عليه السلام say: Surely, with me is the white Jafr.[207] He said: I said: What is in it? He said: The Psalms of Dawud, the Torah of Musa, the Gospel of 'Isa, the scrolls of Ibrahim عليهم السلام, [information regarding] the lawful and the forbidden, and the *mus'haf* of Fatima

[206] Ibid.

[207] A Jafr is a parchment.

– which, I assert, there is nothing in it from the Qur'an.[208] In it is all that the people need from us, and we do not need anyone. In it there is even [information regarding] the lash, half the lash, one quarter of a lash, and the law of compensation for [even] a scratch. I also have the red Jafr. He said: I said: And what is in the red Jafr? He said: The armaments: and it is only opened for bloodshed. It will be opened by the Master of the Sword[209] for killing. So 'Abdillah b. Abu Ya'foor said to him: May Allah preserve you, do the descendants of al-Hasan know this?[210] So he said: Yes, by Allah, just as they know that night is night and day is day, but it is as if they are carried by envy and worldly wishes to be faithless and denying. Had they sought the truth by the truth it would have been better for them. *(al-Kafi, Volume 1, Book 4, The Weapons of the Messenger of Allah are like the Ark of the Children of Israel, hadith #3)(hasan)*(حسن)

9.11 Those who allot a time for his appearance have lied

الفضل بن شاذان، عن ابن أبي نجران، عن صفوان بن يحيى، عن أبي أيوب الخزاز، عن محمد بن مسلم، عن أبي عبد الله عليه السلام قال: من وقت لك من الناس شيئا فلا تهابن أن تكذبه، فلسنا نوقت لاحد وقتا.

al-Fadl b. Shadhan fom Ibn Abi Najran from Safwan b. Yahya from Abu Ayyub al-Khazaz from Muhammad b. Muslim from 'Abu Abdillah عليه السلام. He said: Whoever specified to you a time, among people, something [in regards to the appearance] do not fear to claim he is a liar, as we do not specify to anyone a time. *(Tusi's Ghayba, Signs Before His Appearance, hadith #414)(sahih)*(صحيح)

[208]The *mus'haf* of Fatima is a book that was written by Imam 'Ali b. Abi Talib. After the death of the Prophet, the angels would bring solace to Fatima and inform her of her father's place in paradise and the future of her progeny. Imam 'Ali recorded these experiences in this book. The book is not another Qur'an and it is unrelated to the Qur'an. It was passed down to each succeeding Imam and it is currently with the Mahdi. The specific contents of this *mus'haf* were rarely discussed by the Imams.

[209]The Master of the Sword is the awaited Mahdi.

[210]Many of the descendents of Imam al-Hasan did not recognize the Imamates of the Husayni Imams.

حدثنا محمد بن **إبراهيم بن إسحاق الطالقاني** رضي الله عنه قال : سمعت أبا علي محمد بن همام يقول : سمعت محمد بن عثمان العمري قدس الله روحه يقول : خرج توقيع بخط أعرفه « من سماني في مجمع من الناس باسمي فعليه لعنة الله » قال أبو علي محمد بن همام : وكتبت أسأله عن الفرج متى يكون ؟ فخرج إلي « كذب الوقاتون » .

Muhammad b. Ibrahim b. Ishaq at-Talaqani رضي الله عنه narrated to us. He said: I heard Abu 'Ali Muhammad b. Hammam say: I heard Muhammad b. 'Uthman al-'Amri قدس الله روحه say: An epistle in a handwriting which I recognized emerged: Whoever names me in a gathering of people by my name, then upon him is the curse of Allah. Abu 'Ali Muhammad b. Hammam said: And I wrote asking him about the relief *(al-faraj)* – when is it? So it was elucidated for me: Those who appoint a time (i.e. for the reappearance) have lied. *(Kamal ad-Deen, Volume 2, Epistles, hadith #3)(majhool kal-sahih – Teacher of Saduq)*(من مشايخ الصدوق - مجهول كالصحيح)

9.12 His followers will pass through Kufa

وعنه، عن **ابن فضال** وابن أبي نجران، عن حماد بن عيسى، عن إبراهيم بن عمر اليماني، ن أبي بصير، عن أبي عبد الله عليه السلام قال: لا يذهب ملك هؤلاء حتى يستعرضوا اس بالكوفة يوم الجمعة، لكأني أنظر إلى رؤس تندر فيما بين المسجد وأصحاب الصابون .

From him[211] from **Ibn Faddal** and Ibn Abi Najran from Hamad b. 'Isa from Ibrahim b. 'Umar al-Yamani from Abu Baseer from Abu 'Abdillah عليه السلام. He said: The king of this will not leave until the people go through Kufa on a Friday. It is as if I see the rare heads therein between the Mosque and *As'hab as-Sabun.*[212] *(Tusi's Ghayba, Signs Before His Appearance, hadith #447)(muwathaq)*(موثق)

أحمد بن إدريس، عن **علي بن محمد**، عن الفضل بن شاذان، عن محمد بن أبي عمير، عن **الحسين بن أبي العلاء** ، عن أبي بصير، عن أبي عبد الله عليه السلام قال: لما دخل سلمان (رضي الله عنه) الكوفة، ونظر إليها ذكر ما يكون من بلائها، حتى ذكر ملك بني أمية

[211] Fadl b. Shadhan.

[212] It is unclear who the *As'hab as-Sabun* are. It may refer to the marketplace, and Allah knows best.

والذين من بعدهم. ثم قال: فإذا كان ذلك فالزموا أحلاس بيوتكم حتى يظهر الطاهر ابن الطاهر المطهر ذو الغيبة الشريد الطريد .

Ahmad b. Idris from **'Ali b. Muhammad** from al-Fadl b. Shadhan from Muhammad b. Abi 'Umayr from **al-Husayn b. Abu'l 'Alaa'** from Abu Baseer from Abu 'Abdillah عليه السلام. He said: When Salman رضي الله عنه entered Kufa and looked at it, he mentioned what would be of its affliction until he mentioned the kingdom of the Banu Umayya and those who are after them. Then he said: So when it is that, then hold in your houses until the appearance of the pure, son of the pure, the one in occultation, the one without a home, the fugitive.[213] *(Tusi's Ghayba, Traditions of the Imams on the Occultation, hadith #124)(**hasan**)*(حسن)

عنه، عن ابن أبي عمير وابن بزيع ، عن **منصور بن يونس** ، عن إسماعيل بن جابر، عن **أبي خالد الكابلي**، عن أبي جعفر عليه السلام قال: إذا دخل القائم الكوفة لم يبق مؤمن إلا وهو بها أو يجئ إليها، وهو قول أمير المؤمنين عليه السلام ويقول لاصحابه: سيروا بنا إلى هذه الطاغية فيسير إليه

From him[214] from Ibn Abi 'Umayr and Ibn Bazee' from **Mansoor b. Yunus** from Isma'il b. Jabir from **Abi Khalid al-Kabuli** from Abi Ja'far عليه السلام. He said: When the Qa'im enters Kufa, there will not be a believer but he is therein or coming to it, and it is the saying of Amir al-Mu'mineen عليه السلام. He will say to his companions: Let us march to this tyrant *(taghiya)*; and he'd march towards him. *(Tusi's Ghayba, Signs Before His Appearance, hadith #464)(**hasan**)*(حسن)

[213]The Shi'a will observe dissimulation until the appearance of the Mahdi.
[214]Fadl b. Shadhan.

9.13 He will abandon the dissimulation of his predecessors

عنه، عن عبد الرحمان بن أبي هاشم والحسن بن علي، عن أبي خديجة عن أبي عبد الله عليه السلام قال: إذا قام القائم عليه السلام جاء بأمر غير الذي كان.

From him[215] from 'Abd ar-Rahman b. Abi Hashim and al-Hasan b. 'Ali from Abu Khadija from Abu 'Abdillah عليه السلام. He said: When our Qa'im عليه السلام rises, he will come with a command (or, affair) other than that which was.[216] *(Tusi's Ghayba, Some of His Characteristics and Manners, hadith #494)(sahih)*(صحيح)

9.14 He will avenge the killing of Husayn

أحمد بن محمد، عن محمد بن الحسن، عن محمد بن عيسى بن عبيد، عن **علي بن أسباط**، عن سيف بن عميرة، عن محمد بن حمران قال: قال أبو عبد الله عليه السلام: لما 'ن من أمر الحسين عليه السلام ما كان، ضجت الملائكة إلى الله بالبكاء وقالت: يفعل ـا بالحسين صفيك وابن نبيك؟ قال: فاقام الله لهم ظل القائم عليه السلام وقال: بهذا ينتقم لهذا.

Ahmad b. Muhammad from Muhammad b. al-Hasan from Muhammad b. 'Isa b. 'Ubayd from **'Ali b. Asbat** from Sayf b. 'Umayra from Muhammad b. Humran. He said: Abu 'Abdillah عليه السلام said: When what happened to al-Husayn عليه السلام had happened,[217] the angels echoed in their cries to Allah, and said: How could this happen to al-Husayn, your elite and the son of your Prophet? He said: So Allah raised the shadow of the Qa'im عليه السلام for them and said: By him I will seek vengeance for this. *(al-Kafi, Volume 1, Book 4, The Birth of al-Husayn b. 'Ali, hadith #6)(muwathaq kal-sahih)*(موثق كالصحيح)

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[215] Fadl b. Shadhan.

[216] One new command that the Mahdi will bring is the abandonment of dissimulation. Another interpretation is that the Mahdi will bring a new understanding of the religion, as the faith of most Muslims in the End Times will be deformed and superficial

[217] His martyrdom in Karbala' on 'Ashura'.

حدثنا **محمد بن علي ماجيلويه** (رحمه الله)، قال: حدثنا علي بن إبراهيم، عن أبيه، عن الريان بن شبيب، قال: دخلت على الرضا (عليه السلام) في أول يوم من المحرم، فقال لي: يا بن شبيب، أصائم أنت؟ فقلت: لا. فقال: إن هذا اليوم هو اليوم الذي دعا فيه زكريا (عليه السلام) ربه عز وجل، فقال: (رب هب لي من لدنك ذرية طيبة إنك سميع الدعاء) فاستجاب به، وأمر الملائكة فنادت زكريا وهو قائم يصلي في المحراب: (أن الله يبشرك بيحيى) فمن صام هذا اليوم ثم دعا الله عز وجل استجاب الله له، كما استجاب لزكريا (عليه السلام). ثم قال: يا بن شبيب، إن المحرم هو الشهر الذي كان أهل الجاهلية فيما مضى يحرمون فيه الظلم والقتال لحرمته، فما عرفت هذه الامة حرمة شهرها ولا حرمة نبيها (صلى الله عليه وآله)، لقد قتلوا في هذا الشهر ذريته، وسبوا نساءه، وانتهبوا ثقله، فلا غفر الله لهم ذلك أبدا. يا بن شبيب، إن كنت باكيا لشئ، فابك للحسين بن علي بن أبي طالب (عليه السلام)، فإنه ذبح كما يذبح الكبش، وقتل معه من أهل بيته ثمانية عشر رجلا ما لهم في الارض شبيه، ولقد بكت السماوات السبع والارضون لقتله، ولقد نزل إلى الارض من الملائكة أربعة آلاف لنصره فوجدوه قد قتل، فهم عند قبره شعث قبر إلى أن يقوم القائم، فيكونون من أنصاره، وشعارهم: يا لثارات الحسين. يا بن شبيب، لقد حدثني أبي، عن أبيه، عن جده (عليه السلام): أنه لما قتل جدي الحسين (صلوات الله عليه)، مطرت السماء دما وترابا أحمر. يا بن شبيب، إن بكيت على الحسين (عليه السلام) حتى تصير دموعك على خديك غفر الله لك كل ذنب أذنبته، صغيرا كان أو كبيرا، قليلا كان أو كثيرا. يا بن شبيب، إن سرك أن تلقى الله عز وجل ولا ذنب عليك، فزر الحسين (عليه السلام). يا بن شبيب، إن سرك أن تسكن الغرف المبنية في الجنة مع النبي وآله (صلوات الله عليهم)، فالعن قتلة الحسين. يا بن شبيب، إن سرك أن يكون لك من الثواب مثل ما لمن استشهد مع الحسين (عليه السلام) فقل متى ما ذكرته: يا ليتني كنت معهم فأفوز فوزا عظيما. يا بن شبيب، إن سرك أن تكون معنا في الدرجاب العلى من الجنان، فاحزن لحزننا وافرح لفرحنا، وعليك بولايتنا، فلو أن رجلا تولى حجرا لحشره الله معه يوم القيامة .

Muhammad b. 'Ali Majiluwayh رحمه الله said: 'Ali b. Ibrahim narrated to us from his father from ar-Rayyan b. Shabib. He said: I came into the presence of ar-Rida عليه السلام on the first day of Muharram. He said to me: O son of Shabib! Are you fasting? I said: No. So he said: Surely this day is the day on which Zakariyya عليه السلام called upon his Lord. He said, "My Lord! Grant me good offspring from You; surely You are the Hearer of prayer" (3:38). So Allah answered him and ordered the angels to call out to Zakariyya while he was standing in the *mihrab* (the prayer-niche), that. "Surely Allah gives you the glad-tidings of Yahya" (3:39). Whoever fasts this day and then calls out to Allah, Allah will respond to him like He responded to Zakariyya عليه

السلام.

Then he said: O son of Shabib! Muharram is the month in which the people of the *jahiliyya* from the past would prohibit oppression and fighting due to its sanctity, but this Umma did not recognize the sanctity of its month nor the sanctity of its Prophet صلى الله عليه وآله. They killed his offspring in this month and captured his women and plundered his burdens (provisions). So Allah will not forgive them of that, ever.

O son of Shabib! If you were to cry over anything, then cry over Husayn b. 'Ali b. Abi Talib عليه السلام, for he was slaughtered like the ram is slaughtered. And eighteen men from the people of his house, the like of whom are not to be found on the Earth, were murdered with him. The seven heavens and the Earths wailed over his killing. Four thousand of the angels descended toward the Earth but they found that he had been murdered. So they shall remain dishevelled, dusty till the Qa'im rises; then they will be from his helpers. And their slogan is: Vengeance for the blood of Husayn!

O son of Shabib! My father narrated to me from his father from his grandfather عليهم السلام: Surely when my grandfather, Husayn صلوات الله عليه was killed, the sky rained down blood and red dust.

O son of Shabib! If you wept over Husayn عليه السلام to the extent that your tears came onto your cheeks, Allah will forgive all of your sins which you have committed, minor or major, little or excessive.

O son of Shabib! If you take pleasure in meeting Allah while there is no sin over you, then visit Husayn عليه السلام.

O son of Shabib! If you take pleasure in residing in the erected chamber in Paradise along with the Prophet and his progeny صلوات الله عليهم, then curse the murderer of Husayn.

O son of Shabib! If you take pleasure in having a like of the reward of the one who was martyred with Husayn عليه السلام, then whenever you mention him, say: How I wish I was with them! I would have attained a great victory!

O son of Shabib! If you take pleasure in being with us in the highest levels of Paradise, then grieve over our sorrow and be happy in our happiness. And you must keep to our *wilaya*, for surely, were a man to befriend a stone, Allah will raise him with it on the Day of Resurrection. *(Amali of Shaykh as-Saduq, The Twenty Seventh Majlis on Friday in Muharram in 368 AH, hadith #5)(majhool kal-sahih – Teacher of Saduq)*(من مشايخ الصدوق - مجهول كالصحيح)

حدثنا أحمد بن زياد بن جعفر الهمداني رضي الله عنه قال: حدثنا علي بن إبراهيم بن هاشم عن أبيه عن **عبد السلام بن صالح الهروي** قال: قلت لأبي الحسن الرضا عليه السلام: يا بن رسول الله ما تقول في حديث روى عن الصادق عليه السلام: أنه قال: إذا خرج القائم عليه السلام قتل ذراري قتلة الحسين عليه السلام بفعال آبائهم؟ فقال عليه السلام: هو كذلك فقلت: وقول الله عز وجل: (ولا تزر وازرة وزر أخرى) ما معناه؟ قال: صدق الله في جميع

أقواله ولكن ذراري قتله الحسين عليه السلام يرضون بأفعال آبائهم ويفتخرون بها ومن رضى شيئا كان كمن اتاه ولو أن رجلا قتل بالمشرق فرضى بقتله رجل في المغرب لكان الراضي عند الله عز وجل شريك القاتل وإنما يقتلهم القائم عليه السلام إذا خرج لرضاهم بفعل آبائهم قال: فقلت له: بأي شئ يبدأ القائم عليه السلام منكم إذا قام؟ قال: يبدأ ببني شيبه فيقاطع أيديهم لأنهم سراق بيت الله عز وجل.

Ahmad b. Ziyad b. Ja'far al-Hamadani رضي الله عنه narrated. He said: 'Ali b. Ibrahim b. Hashim narrates from his father from 'Abd as-Salam b. Salih al-Harawi. He said: I said to Abu'l Hasan ar-Rida عليه السلام: O son of the Messenger of Allah, what do you say regarding the hadith narrated on the authority of as-Sadiq عليه السلام that says: When the Qa'im عليه السلام appears, he will kill the offspring of the murderers of Husayn عليه السلام for the actions of their forefathers. So he عليه السلام said: That is correct. Then I said: And [what about] the saying of Allah عز وجل "...no bearer of burdens will bear the burden of another..." (6:164), what is its meaning? He said: Allah is Truthful in all that He says. However, the offspring of those who killed Husayn عليه السلام are pleased with the action of their forefathers and are proud of it. Whoever is pleased with something is like the one who had performed that deed. If a man is killed in the East and someone in the West is pleased that he was killed, then he will be considered a partner in that crime in the sight of Allah عز وجل. When he appears, the Qa'im عليه السلام will kill them for being pleased with the actions of their forefathers. He said: I said to him: What will your Qa'im عليه السلام do first when he rises? He said: He will begin by cutting the hands of the children of Shayba, for they are the thieves of the House of Allah عز وجل.[218] *('Uyoon Akhbar ar-Rida, Reports From 'Al b. Musa on Various Matters, hadith #5)(sahih or muwathaq)*(صحيح أو موثق)

[218]Banu Shayba was the tribe that the Prophet entrusted with looking after the Ka'ba, and the keys to the Ka'ba are still in their hands today.

9.15 People will mobilize in Khurasan and Egypt

وعنه، عن **علي بن أسباط**، عن الحسن بن الجهم قال: سأل الرجل أبا الحسن عليه السلام عن الفرج، فقال: ما تريد، الاكثار أو أجمل لك ؟. فقال : أريد تجمله لي. فقال: إذا تحركت رايات قيس بمصر ورايات كندة بخراسان. أو ذكر غير كندة .

From him[219] from **'Ali b. Asbat** from al-Hasan b. al-Jahm. He said: A man asked Abu'l Hasan عليه السلام about the relief, so he said: Do you want that I elaborate or summarize it for you? So he said: I would like you to summarize it for me. So he said: When the banners of Qays from Egypt and the banners of Kandah from Khurasan mobilize. *[The narrator said] or he mentioned other than Kandah. (Tusi's Ghayba, Signs Before His Appearance, hadith #449)(**muwathaq kal-sahih**)*(موثق كالصحيح)

9.16 Waiting for his appearance is meritful

عنه، عن **ابن أسباط**، عن الحسن بن الجهم قال: سألت أبا الحسن عليه السلام عن شئ من الفرج. فقال: أو لست تعلم أن انتظار الفرج من الفرج ؟. قلت: لا أدري إلا أن تعلمني. فقال: نعم، إنتظار الفرج من الفرج.

From him[220] from **Ibn Asbat** from al-Hasan b. al-Jahm. He said: I asked Abu'l Hasan عليه السلام about something from the relief *(al-faraj)*. So he said: Have you not known that waiting for the relief is from the relief? I said: I do not know but what you teach me. So he said: Yes, waiting for the relief is from the relief. *(Tusi's Ghayba, Signs Before His Appearance, hadith #471)(**muwathaq kal-sahih**)*(موثق كالصحيح)

[219] Fadl b. Shadhan.
[220] Fadl b. Shadhan.

Chapter 10

The Imam's Companions

أصحاب الإمام

The companions of the Mahdi will be some of the most faithful people to ever live. The followers of the Family of Muhammad will go through trials and tribulations in the End Times, which will sift and sieve the truest adherents from the disaffected masses. Like gold, they will be refined in a furnace of affliction. Their loyalty to the Imam will allow them to endure their suffering, which will only bring them closer to Allah and further from His enemies. The army of the Mahdi will even attain supernatural qualities: they will have immense physical strength, and they will receive visions. Those who develop a close relationship with the Hidden Imam during his occultation will be given a reward like those who will fight alongside him.

10.1 Their patience and loyalty

عنه، عن الحسن بن محبوب، عن عبد الله بن سنان، عن أبي عبد الله عليه السلام قال: قال رسول الله صلى الله عليه وآله: سيأتي قوم من بعدكم الرجل الواحد منهم له أجر خمسين منكم. قالوا: يا رسول الله نحن كنا معك ببدر وأحد وحنين ونزل فينا القرآن. فقال: إنكم لو تحملون لما حملوا لم تصبروا صبرهم .

From [illegible] from al-Hasan b. Mahbub from 'Abdillah b. Sinan from Abi 'Abdillah عليه السلام he said: The Messenger of Allah صلى الله عليه وآله said: A nation will come after you, from which one man will have a reward equal to fifty of you. They (i.e. the companions) said: O Messenger of Allah, we were with you at Badr, Uhud, and Hunayn, and the Qur'an was revealed in our presence. So he said: If you were to hear what they endured you would not have taken up their patience. *(Tusi's Ghayba, Signs Before His Appearance, hadith #467)(sahih)*(صحيح)

عدة من أصحابنا، عن احمد بن محمد، عن معمر بن خلاد قال: سمعت أبا الحسن عليه السلام يقول: " الم أحسب الناس أن يتركوا أن يقولوا آمنا وهم لا يفتنون " ثم قال لي: ما الفتنة؟ قلت: جعلت فداك الذي عندنا الفتنة في الدين، فقال: يفتنون كما يفتن الذهب. ثم قال: يخلصون كما يخلص الذهب.

Several of our companions from Ahmad b. Muhammad from Mu'ammar b. Khallad. He said: I heard Abu'l Hasan عليه السلام say: "Do men imagine that they will be left because they say 'We believe' and will not be tested with schism *(yuftanun)*?" (29:2). Then he said to me: Do you know what the schism *(fitna)* is? I said: May I be your ransom, those who are with us [say it is] schism in religion. So he said: They will be refined as gold is refined. Then he said: They will be purified as gold is purified. *(al-Kafi, Volume 1, Book 4, Refinement and Trial, hadith #4)(sahih)*(صحيح)

أحمد بن إدريس، عن **علي بن محمد بن قتيبة**، عن الفضل بن شاذان، عن أحمد بن محمد بن أبي نصر قال: قال أبو الحسن عليه السلام: أما والله لا يكون الذي تمدون إليه أعينكم حتى تميزوا أو تمحصوا، حتى لا يبقى منكم إلا الاندر، ثم تلا (أم حسبتم أن تتركوا ولما يعلم الله الذين جاهدوا منكم) ويعلم الصابرين

Ahmad b. Idris from **'Ali b. Muhammad b. Qutayba** from al-Fadl b. Shadhan from Ahmad b. Muhammad b. Abi Nasr. He said: Abu'l Hasan عليه السلام said: By Allah, what your eyes are set upon will not occur until you become distinguished or refine, until none of you remain except the most select. He then recited, "Do you think that you will be left [as you are] while Allah has not yet made evident those among you who strive..." (9:16) and He knows the patient ones. *(Tusi's Ghayba, Trials of the Shi'a During the Occultation, hadith #283)(hasan)*(حسن)

[221] Fadl b. Shadhan.

وعنه، عن أبيه، عن أيوب بن نوح، عن العباس بن عامر، عن **الربيع بن محمد المسلي** (2) قال: قال (لي) (3) أبو عبد الله عليه السلام: والله لتكسرن كسر الزجاج وإن الزجاج يعاد فيعود كما كان، والله لتكسرن كسر الفخار، وإن الفخار لا يعود كما كان، (والله لتميزن) (4) والله لتمحصن والله لتغربلن كما يغربل الزؤان (5) من القمح (6).

And from him from his father[222] from Ayyub b. Nuh from al-'Abbas b. 'Amer from **ar-Rabi b. Muhammad al-Musalli**. He said: Abu 'Abdillah عليه السلام said to me: By Allah, [some of] you will be shattered like the shattering of glass, but glass can be restored, so you will be restored as you were. By Allah, [some of] you will be shattered like the shattering of pottery, but pottery cannot be restored as it was. By Allah, you will be sifted; by Allah, you will be sieved just as wheat is sieved from the chaff. *(Tusi's Ghayba, Trials of the Shi'a During the Occultation, hadith #288)(hasan)*(حسن)

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

My father narrated and Muhammad b. al-Hasan رضي الله عنهما narrated. They said: Sa'd b. 'Abdillah and 'Abdillah b. Ja'far al-Himyari narrated together from Ahmad b. Muhammad b. 'Isa from al-Hasan b. Mahbub from Muhammad b. an-Nu'man. He said: Abu 'Abdillah عليه السلام said to me: The closest slaves to Allah and those whom He is pleased with are those who – when the Proof of Allah disappears and he is not apparent to them, and when he is veiled from them and they do not know his location – continue to have faith that the Proof of Allah can never be negated. Day and night, they continue to await the relief. And surely, the harshest wrath [of Allah] is upon those of His enemies who, when His Proof disappears and he is not apparent to them, [they doubt]. Allah knows that His friends do not doubt. If they were to doubt, He would not have taken away His Proof for one moment. *(Kamal ad-Deen, Volume 2, Statements of as-Sadiq Regarding the Occultation, hadith #17)(sahih)*(صحيح)

[222]Muhammad b. 'Abdillah b. Ja'far al-Himyari from 'Abdillah b. Ja'far al-Himyari.

عنه، عن علي بن الحكم، عن **الربيع بن محمد المسلي**، عن سعد بن ظريف، عن **الاصبغ بن نباتة** قال: قال أمير المؤمنين عليه السلام في حديث له حتى انتهى إلى مسجد الكوفة، وكان مبنيا بخزف ودنان وطين، فقال: ويل لمن هدمك، وويل لمن سهل هدمك، وويل لبانيك بالمطبوخ المغير قبلة نوح، طوبى لمن شهد هدمك مع قائم أهل بيتي، أولئك خيار الامة مع أبرار العترة .

From him[223] from 'Ali b. al-Hakam from **ar-Rabi' b. Muhammad al-Musalli**[224] from Sa'd b. Thareef from **al-Asbagh b. Nubata**. He said: Amir al-Mu'mineen عليه السلام said in a *hadith* of his until he ended up to the Mosque of Kufa, and it was built with earthenware and casks and clay, so he said: Woe be to whoever tears you down. And woe be to whoever expedites your tearing down. And woe be to your builder with that which is baked, changing the *qibla* of Nuh. *Tuba*[225] is for whoever witnesses your tearing down alongside the Qa'im of my Ahl al-Bayt. Those are the best of the Umma alongside the righteous ones of the progeny. *(Tusi's Ghayba, Some of His Characteristics and Manners, hadith #495)* ***(majhool kal-hasan)***(مجهول كالحسن)

عن الفضل بن شاذان، عن إسماعيل بن مهران، عن **أيمن بن محرز**، عن رفاعة بن موسى ومعاوية بن وهب، عن أبي عبد الله عليه السلام قال: قال رسول الله صلى الله عليه وآله وسلم: طوبى لمن أدرك قائم أهل بيتي وهو مقتد به قبل قيامه، يتولى وليه ويتبرأ من عدوه، ويتولى الائمة الهادية من قبله، أولئك رفقائي وذوو ودي ومودتي، وأكرم أمتي علي. قال رفاعة: وأكرم خلق الله علي.

Fadl b. Shadhan from Isma'il b. Mehran from **Ayman b. Mahraz**[226] from Rafa'a b. Musa and Mu'awiya b. Wahab from Abu 'Abdillah عليه السلام. He said: The Messenger of Allah صلى الله عليه وآله وسلم said: *Tuba* is for he who reaches the Qa'im of my Ahl al-Bayt; he who will be his devotee before his rise, follow his master and turn away from his enemies, and follow the Imams of Guidance before him. Such a person is of my friends and lovers, and he is the most honourable of my Umma to me.

Rafa'a said: And the most honourable of the creation of Allah to me. *(Tusi's Ghayba, Signs Before His Appearance, hadith #466)* ***(hasan)***(حسن)

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[223] Fadl b. Shadhan.

[224] ar-Rabi' al-Musalli was a companion of Imam Ja'far as-Sadiq, and he narrates in *Tafsir al-Qummi*.

[225] *Tuba* is the blessed tree of Paradise.

[226] Ayman b. Mahraz is a companion of Imam Ja'far as-Sadiq and Imam Musa al-Kadhim, and he narrates in *Tafsir al-Qummi*.

حدثنا **المظفر بن جعفر بن المظفر العلوي السمرقندي** رضي الله عنه قال : حدثنا **جعفر بن محمد بن مسعود** ، عن أبيه محمد بن مسعود العياشي ، عن جعفرابن أحمد ، عن العمركي بن علي البوفكي ، عن **الحسن بن علي بن فضال** ، عن مروان بن مسلم ، عن أبي بصير قال : قال الصادق جعفر بن محمد عليهما السلام : طوبي لمن تمسك بأمرنا في غيبة قائمنا فلم يزغ قلبه بعد الهداية ، فقلت له جعلت فداك وما طوبى ؟ قال : شجرة في الجنة أصلها في دار علي بن أبي طالب عليه السلام وليس من مؤمن إلا وفي داره غصن من أغصانها ، وذلك قول الله عز وجل ، " طوبى لهم وحسن مآب "

al-Muthaffar b. Ja'far b. al-Muthaffar al-'Alawi as-Samarqandi رضي الله عنه narrated. He said: **Ja'far b. Muhammad b. Mas'ud** narrated from his father Muhammad b. Mas'ud al-'Ayyashi from Ja'far b. Ahmad from al-'Amraki b. 'Ali al-Bufaki from **al-Hasan b. 'Ali b. Faddal** from Marwan b. Muslim from Abu Baseer. He said: as-Sadiq Ja'far b. Muhammad عليهما السلام said: *Tuba* is for whoever grasps our affair during the occultation of our Qa'im, for his heart will not deviate after guidance. So I said to him: May I be your ransom, what is *Tuba*? He said: A tree in Paradise, its foundation is in the house of 'Ali b. Abi Talib عليه السلام, and there will not be a believer except that a branch from the branches reaches into his house. And that is the saying of Allah عز وجل, "*Tuba* is for them, and a goodly return" (13:29). *(Kamal ad-Deen, Volume 2, Statements of as-Sadiq Regarding the Occultation, hadith #55)(majhool kal-hasan – Teacher of Saduq)*(مجهول كالحسن - من مشايخ الصدوق)

10.2 Their number

علي بن إبراهيم، عن أبيه، عن ابن أبي عمير، عن **منصور بن يونس**، عن إسماعيل بن جابر، عن **أبي خالد**، عن أبي جعفر (عليه السلام) في قول الله عز وجل: " فاستبقوا الخيرات أينما تكونوا يأت بكم الله جميعا (1) " قال: الخيرات الولاية وقوله تبارك وتعالى: " أينما تكونوا يأت بكم الله جميعا " يعني أصحاب القائم الثلاثمائة والبضعة عشر رجلا، قال: وهم والله الامة المعدودة قال: يجتمعون والله في ساعة واحدة قزع كقزع الخريف (2).

'Ali b. Ibrahim from his father from Ibn Abi 'Umayr from **Mansoor b. Yunus** from Isma'il b. Jabir from **Abi Khalid** from Abi Ja'far عليه السلام regarding the words of Allah عز وجل "Hasten to the good, wherever you are, Allah will bring you together" (2:148). He said: "The good" refers to the authority *(wilaya)*. And His saying, "Wherever you

are, Allah will bring you together" refers to the companions of the Qa'im who will be a few [over] three hundred and ten men.[227] He said: By Allah they are the nation of an insignificant amount. He said: By Allah, He will gather them in one hour like the cirrus clouds of autumn. *(al-Kafi, Volume 8, hadith #487)(**hasan muwathaq**)*(حسن موثق)

وبهذا الاسناد، عن أبان بن تغلب قال: قال أبو عبد الله عليه السلام: سيأتي في مسجدكم ثلاثمائة وثلاثة عشر رجلا - يعني مسجد مكة - يعلم أهل مكة أنه لم يلدهم آباؤهم ولا أجدادهم، عليهم السيوف مكتوب على كل سيف (2) كلمة تفتح ألف كلمة، فيبعث الله تبارك وتعالى ريحا فتنادي بكل واد؟ هذا المهدي، يقضي بقضاء داود وسليمان عليهما السلام، [و] لا يريد عليه بينة.

And by this *isnad*[228] from Aban b. Taghlub. He said: Abu 'Abdillah عليه السلام said: Three hundred and thirteen men will meet in your Mosque – meaning, the Mosque of Mecca – and the people of Mecca will know that they are neither the descendants of their fathers nor their grandfathers. They will carry swords, and upon every sword, a word *(kalima)*[229] that opens one thousand words is written. Then Allah تبارك وتعالى will send a breeze that shall call out in every valley, "This is the Mahdi who will judge by the judgment of Dawud and Sulayman عليهما السلام, and he will not ask for evidence". *(Kamal ad-Deen, Volume 2, Miscellaneous, hadith #19)(**sahih**)*(صحيح)

وبهذا الاسناد، عن الحسين بن سعيد، عن ابن أبي عمير، عن أبي أيوب، عن أبي بصير قال: سأل رجل من أهل الكوفة أبا عبد الله عليه السلام: كم يخرج مع القائم عليه السلام؟ فإنهم يقولون: إنه يخرج معه مثل عدة أهل بدر ثلاثمائة وثلاثة عشر رجلا، قال: وما يخرج إلا في أولي قوة، وما تكون أولوا القوة أقل من عشرة آلاف.

And by this *isnad*[230] from al-Husayn b. Sa'eed from Ibn Abi 'Umayr from Abi Ayyub from Abu Baseer: He said: A man from the people of Kufa asked Abu 'Abdillah عليه السلام: How many people will appear with the Qa'im عليه السلام? For it is said that he will appear with an amount equal to the number of people at Badr – three hundred and thirteen

[227] In other narrations: three hundred and thirteen.
[228] Muhammad b. al-Hasan b. Ahmad b. al-Walid from Muhammad b. al-Hasan as-Saffar from Ya'qub b. Yazid from Muhammad b. Abi 'Umayr.
[229] This could be the *shahada*. And Allah knows best.
[230] al-Husayn b. Ahmad b. Idris from Ahmad b. Idris from Ahmad b. Muhammad b. 'Isa.

men. He said: He will not appear except with utmost strength, and they will not be endued with strength if they were less than ten thousand [in number].[231] *(Kamal ad-Deen, Volume 2, Signs of the Reappearance of the Qa'im, hadith #20)(majhool kal-sahih – Teacher of Saduq)*(من مشايخ الصدوق - مجهول كالصحيح)

10.3 Their qualities

أبو علي الاشعري، عن الحسن بن علي الكوفي، عن العباس بن عامر، عن **الربيع بن محمد المسلي**، عن **أبي الربيع الشامي** قال: سمعت أبا عبد الله (عليه السلام) يقول: إن قائمنا إذا قام مد الله عز وجل لشيعتنا في أسماعهم وأبصارهم حتى [لا] يكون بينهم وبين القائم بريد (1) يكلمهم فيسمعون وينظرون إليه وهو في مكانه.

Abu 'Ali al-Ash'ari from al-Hasan b. 'Ali al-Kufi from al-'Abbas b. 'Amer from **ar-Rabi' b. Muhammad al-Musalli** from **Abu ar-Rabi' ash-Shami.**[232] He said: I heard Abu 'Abdillah عليه السلام say: When our Qa'im rises, Allah عز وجل will extend the hearing and the seeing of our Shi'a until there is no middleman between them and the Qa'im. He will speak to them and they will hear, and they will look to him while he is in his place. *(al-Kafi, Volume 8, hadith #329)(hasan)*(حسن)

علي بن إبراهيم، عن أبيه، عن ابن أبي عمير، عن هشام بن سالم، عن أبي عبدالله (ع) قال: سمعته يقول: رأى المؤمن ورؤياه في آخر الزمان على سبعين جزءا من أجزاء النبوة.

'Ali b. Ibrahim from his father from Ibn Abi 'Umayr from Hisham b. Salim from Abu 'Abdillah عليه السلام. He said: The discernment and the dreaming of the believer in the End Times will encompass seventy components from the components of prophethood.[233] *(al-Kafi, Volume 8, hadith #58)(sahih)*(صحيح)

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[231] The three hundred and thirteen may be special companions among the ten thousand soldiers.

[232] Abu ar-Rabi' ash-Shami was a companion of Imam Muhammad al-Baqir and Imam Ja'far as-Sadiq, and he narrates in *Tafsir al-Qummi.*

[233] Prophethood consists of seventy parts altogether. This report suggests that the true believer in the latter days will be at the status of the prophets of the former days.

محمد بن يحيى، عن أحمد بن محمد بن عيسى، عن الحسين بن سعيد، عن فضالة بن أيوب. عن سيف بن عميرة عن **أبي بكر الحضرمي**، عن **عبد الملك بن أعين** قال: قمت من عند أبي جعفر (عليه السلام) فاعتمدت على يدي فبكيت، فقال: ما لك؟ فقلت: كنت أرجو أن أدرك هذا الامر وبي قوة، فقال: أما ترضون أن عدوكم يقتل بعضهم بعضا وأنتم آمنون في بيوتكم. إنه لو قد كان ذلك أعطى الرجل منكم قوة أربعين رجلا وجعلت قلوبكم كزبر الحديد (1)، لو قذف بها الجبال لقلعتها وكنتم قوام الارض وخزانها (2).

Muhammad b. Yahya from Ahmad b. Muhammad b. 'Isa from al-Hasan b. Sa'eed from Fadala b. Ayyub from Sayf b. 'Umayra from **Abu Bakr al-Hadrami**[234] from **'Abd al-Malik b. Ay'an**. He said: I stood up in the presence of Abu Ja'far عليه السلام. I supported myself with my hands, so I cried. So he said: What is the matter with you? So I said: I used to hope that I would see this affair whilst having strength. So he said: Are you not pleased that your enemies are killing one another while you are safe in your homes? If that [affair] were to take place, each man from among you will be given the strength of forty men, and your hearts will become like iron. If thrown against the mountains, they would be uprooted; and you would be the strength of the Earth and its treasures. *(al-Kafi, Volume 8, hadith #449)(**hasan**)*(حسن)

عدة من أصحابنا، عن احمد بن محمد، عن معمر بن خلاد قال: سمعت أبا الحسن عليه السلام يقول: " الم أحسب الناس أن يتركوا أن يقولوا آمنا وهم لا يفتنون " ثم قال لي: ما الفتنة؟ قلت: جعلت فداك الذي عندنا الفتنة في الدين، فقال: يفتنون كما يفتن الذهب، ثم قال: يخلصون كما يخلص الذهب. حدثنا **جعفر بن محمد بن مسرور** رضي الله عنه قال: حدثنا الحسين بن محمد ابن عامر، عن عمه عبد الله بن عامر، عن محمد بن أبي عمير، عن ابن أبي حمزة، عن أبي بصير قال: قال أبو عبد الله عليه السلام: ما كان قول لوط عليه السلام لقومه " لو أن لي بكم قوة أو آوي إلى ركن شديد (1) " إلا تمنيا لقوة القائم عليه السلام ولا ذكر إلا شدة أصحابه وإن الرجل منهم ليعطى قوة أربعين رجلا، وإن قلبه لأشد من زبر الحديد، ولو مروا بجبال الحديد لقلعوها، ولا يكفون سيوفهم حتى يرضى الله عز وجل.

Ja'far b. Muhammad b. Masroor رضي الله عنه narrated. He said: al-Husayn b. Muhammad b. 'Amer narrated from his uncle 'Abdillah b. 'Amer from Muhammad b. Abi 'Umayr from Ibn Abi Hamza from Abu Baseer. He said: Abu 'Abdillah عليه السلام said: When Lut عليه السلام said to his community, "If only I had the strength to resist

[234] Abu Bakr al-Hadrami was a companion of Imam Muhammad al-Baqir and Imam Ja'far as-Sadiq, and he narrates in *Tafsir al-Qummi*.

you, or had firm support" (11:80) he had only desired the strength of al-Qa'im عليه السلام and he did not mention anything except the firmness of his companions. Surely, one man from them will be given the strength of forty men, and his heart will be more firm than iron. If they were to move a mountain of iron, they would uproot it. They will not put away their swords until Allah عز وجل is satisfied. *(Kamal ad-Deen, Volume 2, Miscellaneous, hadith #18)* ***(majhool kal-sahih – Teacher of Saduq)*** **(من مشايخ الصدوق - مجهول كالصحيح)**

10.4 Our supplication to Allah for the Qa'im

مُحَمَّدُ بْنُ يَعْقُوبَ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ مَحْبُوبٍ عَنْ عَلِيِّ بْنِ رِئَابٍ عَنْ عَبْدٍ صَالِحٍ ع. قال:اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ عَبْدِكَ وَ رَسُولِكَ وَ أَمِينِكَ وَ صَفِيِّكَ وَ حَبِيبِكَ وَ خِيَرَتِكَ مِنْ خَلْقِكَ وَ حَافِظِ سِرِّكَ وَ مُبَلِّغِ رِسَالاتِكَ أَفْضَلَ وَ أَحْسَنَ وَ أَكْمَلَ وَ أَجْمَلَ وَ أَزْكَى وَ أَنْمَى وَ أَطْيَبَ وَ أَطْهَرَ وَ أَسْنَى وَ أَكْثَرَ مَا صَلَّيْتَ وَ بَارَكْتَ وَ تَرَحَّمْتَ وَ تَحَنَّنْتَ وَ سَلَّمْتَ عَلَى أَحَدٍ مِنْ عِبَادِكَ وَ أَنْبِيَائِكَ وَ رُسُلِكَ وَ صَفْوَتِكَ وَ أَهْلِ الْكَرَامَةِ عَلَيْكَ مِنْ خَلْقِكَ اللَّهُمَّ صَلِّ عَلَى عَلِيٍّ أَمِيرِ الْمُؤْمِنِينَ وَ وَصِيِّ رَسُولِ رَبِّ الْعَالَمِينَ وَ عَلَى الصِّدِّيقَةِ الطَّاهِرَةِ فَاطِمَةَ سَيِّدَةِ نِسَاءِ الْعَالَمِينَ وَ صَلِّ عَلَى سِبْطَيِ الرَّحْمَةِ وَ إِمَامَيِ الْهُدَى الْحَسَنِ وَ الْحُسَيْنِ سَيِّدَيْ شَبَابِ أَهْلِ الْجَنَّةِ مِنَ الْخَلْقِ أَجْمَعِينَ وَ صَلِّ عَلَى أَئِمَّةِ الْمُسْلِمِينَ حُجَجِكَ عَلَى عِبَادِكَ وَ أُمَنَائِكَ فِي بِلَادِكَ صَلَاةً كَثِيرَةً دَائِمَةً اللَّهُمَّ وَ صَلِّ عَلَى وَلِيِّ أَمْرِكَ الْقَائِمِ الْمُؤَمَّلِ وَ الْعَدْلِ الْمُنْتَظَرِ احْفُفْهُ بِمَلَائِكَتِكَ الْمُقَرَّبِينَ وَ أَيِّدْهُ بِرُوحِ الْقُدُسِ يَا رَبَّ الْعَالَمِينَ اللَّهُمَّ اجْعَلْهُ الدَّاعِيَ إِلَى كِتَابِكَ وَ الْقَائِمَ بِدِينِكَ اسْتَخْلِفْهُ فِي الْأَرْضِ كَمَا اسْتَخْلَفْتَ الَّذِينَ مِنْ قَبْلِهِ مَكِّنْ لَهُ دِينَهُ الَّذِي ارْتَضَيْتَهُ لَهُ أَبْدِلْهُ مِنْ بَعْدِ خَوْفِهِ أَمْناً يَعْبُدُكَ لَا يُشْرِكُ بِكَ شَيْئاً اللَّهُمَّ أَعِزَّهُ وَ أَعْزِزْ بِهِ وَ انْصُرْهُ وَ انْتَصِرْ بِهِ وَ انْصُرْهُ نَصْراً عَزِيزاً وَ افْتَحْ لَهُ فَتْحاً عَظِيماً اللَّهُمَّ أَظْهِرْ بِهِ دِينَكَ وَ مِلَّةَ نَبِيِّكَ حَتَّى لَا يَسْتَخْفِيَ بِشَيْءٍ مِنَ الْحَقِّ مَخَافَةَ أَحَدٍ مِنَ الْخَلْقِ اللَّهُمَّ إِنَّا نَرْغَبُ إِلَيْكَ فِي دَوْلَةٍ كَرِيمَةٍ تُعِزُّ بِهَا الْإِسْلَامَ وَ أَهْلَهُ وَ تُذِلُّ بِهَا النِّفَاقَ وَ أَهْلَهُ وَ تَجْعَلُنَا فِيهَا مِنَ الدُّعَاةِ إِلَى طَاعَتِكَ وَ الْقَادَةِ إِلَى سَبِيلِكَ وَ تَرْزُقُنَا بِهَا كَرَامَةَ الدُّنْيَا وَ الْآخِرَةِ اللَّهُمَّ مَا عَرَّفْتَنَا مِنَ الْحَقِّ فَحَمِّلْنَاهُ وَ مَا قَصُرْنَا عَنْهُ فَبَلِّغْنَاهُ اللَّهُمَّ الْمُمْ بِهِ شَعْثَنَا وَ اشْعَبْ بِهِ صَدْعَنَا وَ ارْتُقْ بِهِ فَتْقَنَا وَ كَثِّرْ بِهِ قِلَّتَنَا وَ أَعِزَّ بِهِ ذِلَّتَنَا وَ أَغْنِ بِهِ عَائِلَنَا

وَ اقْضِ بِهِ عَنْ مَغْرَمِنَا وَ اجْبُرْ بِهِ فَقْرَنَا وَ سُدَّ بِهِ خَلَّتَنَا وَ يَسِّرْ بِهِ عُسْرَنَا وَ بَيِّضْ بِهِ وُجُوهَنَا وَ فُكَّ بِهِ أَسْرَنَا وَ أَنْجِحْ بِهِ طَلِبَتَنَا وَ أَنْجِزْ بِهِ مَوَاعِيدَنَا وَ اسْتَجِبْ بِهِ دَعْوَتَنَا وَ أَعْطِنَا بِهِ فَوْقَ رَغْبَتِنَا يَا خَيْرَ الْمَسْئُولِينَ وَ أَوْسَعَ الْمُعْطِينَ اشْفِ بِهِ صُدُورَنَا وَ أَذْهِبْ بِهِ غَيْظَ قُلُوبِنَا وَ اهْدِنَا بِهِ لِمَا اخْتُلِفَ فِيهِ مِنَ الْحَقِّ بِإِذْنِكَ إِنَّكَ تَهْدِي مَنْ تَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ وَ انْصُرْنَا عَلَى عَدُوِّكَ وَ عَدُوِّنَا إِلَهَ الْحَقِّ آمِينَ اللَّهُمَّ إِنَّا نَشْكُو إِلَيْكَ فَقْدَ نَبِيِّنَا وَ غَيْبَةَ إِمَامِنَا وَ كَثْرَةَ عَدُوِّنَا وَ شِدَّةَ الْفِتَنِ بِنَا وَ تَظَاهُرَ الزَّمَانِ عَلَيْنَا فَصَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَعِنَّا عَلَى ذَلِكَ بِفَتْحٍ مِنْكَ تُعَجِّلُهُ وَ بِضُرٍّ تَكْشِفُهُ وَ نَصْرٍ تُعِزُّهُ وَ سُلْطَانِ حَقٍّ تُظْهِرُهُ وَ رَحْمَةٍ مِنْكَ تُجَلِّلُنَاهَا وَ عَافِيَةٍ مِنْكَ تُلْبِسُنَاهَا بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ

An excerpt from the original Du'a' al-Iftitah. Muhammad b. Ya'qub from 'Ali b. Ibrahim from his father from Ibn Mahbub from 'Ali b. Ri'aab from the Righteous Servant عليه السلام.

O Allah, send benedictions upon Muhammad, Your servant, Your messenger, Your trusted one, Your beloved, Your elite one of Your creation, Your guardian of Your secret, and the informer of Your message, with the best, most good, most perfect, most beautiful, most pure, most plentiful, most good, most pure, most radiant, and most abundant of what You have sent of benedictions and blessed and sent mercy and had pity and sent peace upon any one of Your servants, Your prophets, Your messengers, Your elite ones and the people of Your honour upon You from Your creation.

O Allah, send benedictions upon the Commander of the Believers and the deputy of the Messenger of the Lord of the worlds; and upon the truthful one and the pure one, Fatima, the mistress of the women of the worlds; and send benedictions upon the grandchildren of mercy and the two Imams of guidance, al-Hasan and al-Husayn, the masters of the youths of the people of Paradise from all of Your creation; and send benedictions upon the Imams of the Muslims, Your Proofs upon Your servants and Your trusted ones in Your cities, abundantly, eternally.

O Allah, send benedictions upon the Master of Your Affair, the anticipated Qa'im. Surround him with Your angels of proximity and help him by the Holy Spirit. O Lord of the worlds, make him the caller to Your book, and the Qa'im before You. Make him a successor *(khalifa)* in the Earth as You made those before him successors. Strengthen his religion for him which You have been content with for him. Exchange for him security after his fear. He worships You, he does not associate anything with You. O Allah, strengthen him and strengthen by him, and give him triumph and triumph by him, and give him triumph with a mighty triumph, and give salvation for him with a great salvation. O Allah, make Your religion manifest by him and the creed of Your Prophet so that nothing of the truth may be hidden with a hiding

from [any] one of Your creation.

O Allah, we desire of You a noble state *(dawla)* by which Islam and its people will be strengthened, and by which hypocrisy and its people will be humiliated. And make us in it to be from the callers to Your obedience and the leaders to Your path. And by it provide for us the honour of the world and the hereafter. O Allah, whatever You have made known to us of the truth, then make us carry it, and whatever we have been deficient in of it, then make us reach it. O Allah, by him, rectify our disorder, and by him repair our split, and by him mend our tear, and by him make abundant our paucity, and by him strengthen our abjectness, and by him enrich our poor, and by him carry out our debt, and by him amend our poverty, and by him close up our gap, and by him make easy our distress, and by him whiten our faces, and by him release our captivity, and by him make our request succeed, and by him carry out our appointments, and by him answer our supplication, and by him give us above our desire, O best of those who are asked and most capacious of givers, by him heal our hearts, and by him remove the anger of our hearts, and by him guide us for what is differed in of the truth by Your permission, You guide whoever You will to a straight path, and make us triumph over Your enemy and our enemy, O god of truth, amen.

O Allah, we complain to You of the loss of our Prophet, and the occultation of our Imam, and the abundance of our enemy, and the intensity of strife with us, and the affectation of the time upon us; so send benedictions upon Muhammad and the Family of Muhammad, and support us on that with a victory from You which you hasten, and by a harm which you uncover, and triumph which you strengthen, and a true dominion *(sultan)* which You make manifest, and a mercy which You cover us with, and a wellness from You which You clothe us with, by Your mercy O most merciful of the merciful. *(Tahdheeb, Volume 3, Page 106, hadith #38)(sahih)*(صحيح)