

**Hazrat Imam Mahdi
(a.t.f.s.) in the
traditions of Ahle
Sunnah**

Name of the Book : Hazrat Imam Mahdi (a.t.f.s.) in the traditions of Ahle Sunnah
Date of Publication : Shabaan 1438 A.H. / May 2017
Edition : Second
Published by : Association of Imam Mahdi (a.t.f.s.)

Index

| | |
|---|-----------|
| Foreword | 14 |
| The Belief in Imam Mahdi (a.t.f.s.) | 15 |
| Part I | 21 |
| The Reality of the belief of Mahadaviyat | 21 |
| (i) Quran and Traditions relating to Imam Mahdi (a.t.f.s.) | 21 |
| (ii) Imam Mahdi (a.t.f.s.) and ‘Hadees-e-Qudsi’ | 23 |
| (iii) Reappearance (of Imam Mahdi (a.t.f.s.) is definite | 25 |
| (iv) Reappearance of Imam (a.t.f.s.) is among the harbingers of the Day of Judgement | 26 |
| (v) Reappearance of Imam (a.t.f.s.) is a necessary condition for the Day of Reckoning | 27 |
| (vi) Imam Mahdi (a.t.f.s.) is the one promised even to the earlier nations | 28 |
| (vii) Prophecies relating to Imam Mahdi (a.t.f.s.)..... | 29 |
| (viii) Traditions pertaining to Imam Mahdi (a.t.f.s.) are most reliable | 30 |
| (ix) Imam Mahdi (a.t.f.s.) and consensus of the Muslim society .. | 32 |
| (x) Imam Mahdi (a.t.f.s.) is Truth..... | 34 |
| (xi) Incertitude about Imam Mahdi (a.t.f.s.) is deviation..... | 35 |
| (xii) To dispute about Imam’s (a.t.f.s.) existence is prohibited | 36 |
| (xiii) Belief in Imam Mahdi (a.t.f.s.) is the belief in the unseen | 37 |
| (xiv) Belief in Imam Mahdi (a.t.f.s.) is a criterion for acceptance of worship | 38 |

| | |
|---|-----------|
| (xv) Imam Mahdi (a.t.f.s.) is Imam of pious people from whom Allah has taken Pledge..... | 40 |
| (xvi) Faith in Imam Mahdi (a.t.f.s.) is an attestation of perfect belief. | 41 |
| (xvii) Repudiation of Imam Mahdi’s (a.t.f.s.) rising is apostasy (Kufr). | 43 |
| (xviii) Belief after reappearance of Imam Mahdi (a.t.f.s.) is of no benefit..... | 44 |
| PART II | 45 |
| Imam Mahdi’s (a.t.f.s.) descent and geneology | 45 |
| Part II | 47 |
| Imam Mahdi’s (a.t.f.s.) descent and geneology | 47 |
| (i) Imam Mahdi (a.t.f.s.) is from the Quraish | 47 |
| (ii) Imam Mahdi (a.t.f.s.) is from Bani Hashim | 48 |
| (iii) Imam Mahdi (a.t.f.s.) is the son of the Messenger of Allah (s.a.w.a.)..... | 49 |
| (iv) Imam Mahdi (a.t.f.s.) is from the progeny of the Prophet (s.a.w.a.)..... | 50 |
| (v) Imam Mahdi (a.t.f.s.) is from among the sons of Imam Ali b. Abi Talib (a.s.)..... | 51 |
| (vi) Imam Mahdi (a.t.f.s.) is from the sons of Hazrat Fatema (s.a.)..... | 52 |
| (vii) Imam Mahdi (a.t.f.s.) is from the offsprings of Imam Hasan (a.s.) and Imam Husain (a.s.)..... | 53 |
| (viii) Imam Mahdi (a.t.f.s.) is from the progeny of Imam Husain (a.s.).. .. | 55 |
| (ix) Imam Mahdi (a.t.f.s.) is the ninth descendant of Imam Husain (a.s.).. .. | 57 |
| (x) Imam Mahdi (a.t.f.s.) is from the genealogy of Imam Sajjaad (a.s.).. .. | 57 |

(xi) Imam Mahdi (a.t.f.s.) is the seventh descendant of Imam Muhammad Baqir (a.s.) 60

(xii) Imam Mahdi (a.t.f.s.) is the sixth son of Imam Sadiq (a.s.) 61

(xiii) Imam Mahdi (a.t.f.s.) is the fifth son of Imam Moosa Kazim (a.s.).. 62

(xiv) Imam Mahdi (a.t.f.s.) is the fourth descendant of Imam Reza (a.s.).. 64

(xv) Imam Mahdi (a.t.f.s.) is from the third lineage of Imam Muhammad Taqi (a.s.)..... 65

(xvi) Imam Mahdi (a.t.f.s.) is the grandson of Imam Ali Naqi (a.s.)66

(xvii) Imam Mahdi (a.t.f.s.) is the son of Imam Hasan Askari (a.s.)67

(xviii) Imam Mahdi (a.t.f.s.) is the twelfth Imam 68

(xix) Imam Mahdi (a.t.f.s.) is Allah’s final proof..... 69

(xx) Every era necessitates a divine proof 71

(xxi) Imam Mahdi’s (a.t.f.s.) respected mother..... 73

(xxii) Imam Mahdi’s (a.t.f.s.) name 75

(xxiii) Titles of Imam Mahdi (a.t.f.s.) 77

(xxiv) Imam Mahdi’s (a.t.f.s.) agnomen (Kuniyyah) 78

(xxv) Why Imam’s (a.t.f.s.) title is Mahdi 79

Part III 83

Imam Mahdi’s (a.t.f.s.) physical appearance 83

(i) Imam’s (a.t.f.s.) visage and appearance 83

(ii) Imam’s (a.t.f.s.) forehead and nose 84

(iii) Imam’s (a.t.f.s.) teeth 84

(iv) Imam Mahdi (a.t.f.s.) shall have a mole on his cheek 85

(v) Imam’s (a.t.f.s.) eyes, eyebrows and eyelashes 86

(vi) Imam’s (a.t.f.s.) radiant countenance and hair 86

| | |
|---|------------|
| (vii) Imam Mahdi (a.t.f.s.) shall resemble a handsome youth | 87 |
| (viii) Imam (a.t.f.s.) will bear a striking resemblance to the Prophet (s.a.w.a.)..... | 88 |
| (ix) Imam Mahdi (a.t.f.s.) will have a mark on his shoulder, just like the Prophet (s.a.w.a.) | 89 |
| Part IV | 93 |
| Various stages in Imam’s (a.t.f.s.) life | 93 |
| (i) Birth of Mahdi (a.t.f.s.)..... | 93 |
| (ii) Imam’s (a.t.f.s.) concealed birth..... | 95 |
| (iii) Imam at a very tender age | 97 |
| (iv) Imam’s (a.t.f.s.) long life | 98 |
| (v) Imam’s (a.t.f.s.) occultation | 99 |
| (vi) Commencement of occultation | 100 |
| (vii) The minor and major occultations..... | 101 |
| (viii) Imam’s (a.t.f.s.) Occultation and ‘Zee Towa’ | 102 |
| (ix) Imam Mahdi (a.t.f.s.) is a stranger and in solitude | 103 |
| (x) Rationale behind occultation | 104 |
| (xi) Another rationale behind occultation..... | 106 |
| (xii) Disputes in the last epoch | 108 |
| (xiii) Adversities in occultation..... | 109 |
| (xiv) Imam’s (a.t.f.s.) approach in occultation..... | 110 |
| (xv) Benefit during occultation | 110 |
| (xvi) Imam (a.t.f.s.) is still alive | 112 |
| (xvii) Imam Mahdi (a.t.f.s.) is the Imam of our age | 112 |
| (xviii) Tryst with Imam Mahdi (a.t.f.s.) | 114 |
| (xix) Imam’s (a.t.f.s.) assertion | 116 |
| Part – V | 121 |

Merits and virtues of Imam (a.t.f.s.) 121

(i) Imam Mahdi (a.t.f.s.) is infallible 121

(ii) Imam Mahdi (a.t.f.s.) excels the companions of the Prophet (s.a.w.a.)..... 123

(iii) Imam Mahdi (a.t.f.s.) will embody the excellence of the past Prophets (a.s.) 124

(iv) Imam Mahdi (a.t.f.s.) surpasses the Prophets (a.s.) in excellence..... 125

(v) Imam Mahdi’s (a.t.f.s.) merits exceed the others 126

(vi) Imam Mahdi (a.t.f.s.) is Allah’s best creation..... 126

(vii) Imam Mahdi (a.t.f.s.) is Allah’s caliph on earth 127

(viii) Imam Mahdi (a.t.f.s.) is the Prophet’s (s.a.w.a.) caliph..... 128

(ix) Imam Mahdi (a.t.f.s.) exceeds the angels in merit 129

(x) Obedience to Imam Mahdi (a.t.f.s.) is tantamount to Allah’s obedience..... 130

(xi) Imam Mahdi (a.t.f.s.) is the master of the residents of Paradise..... 131

(xii) Imam Mahdi (a.t.f.s.) will intercede on the Day of Judgement... 132

(xiii) Imam Mahdi (a.t.f.s.) is a source of immense pride for the Holy Prophet (s.a.w.a.) 133

(xiv) Hazrat Ibrahim’s (a.s.) faith in Imam Mahdi (a.t.f.s.) 134

(xv) Prophet Moosa (a.s.) will covet Imam Mahdi’s (a.t.f.s.) exalted station 136

(xvi) Hazrat Esa (a.s.) shall pray behind Imam Mahdi (a.t.f.s.)... 137

(xvii) Imam Mahdi (a.t.f.s.) and Shab-e-Qadr 138

Part - VI 140

Perfections of Hazrat Mahdi (a. t.f.s.) 140

(i) Imam Mahdi’s (a.t.f.s.) magnificent government 140

(ii) Miracles of Imam (a.t.f.s.) 141

(iii) Imam Mahdi (a.t.f.s.) will have a cloud shelter 142

(iv) Imam Mahdi (a.t.f.s.) shall not have a shadow 143

(v) Imam Mahdi’s (a.t.f.s.) immense knowledge..... 144

(vi) Imam Mahdi (a.t.f.s.) and the legacy of the Prophets (a.s.) . 145

(vii) Imam Mahdi (a.t.f.s.) and the legacy of Prophet Muhammad (s.a.w.a.)..... 146

(viii) Imam Mahdi (a.t.f.s.) and the distinguished angels..... 147

(ix) Imam Mahdi (a.t.f.s.) and the book of truth 148

(x) Imam Mahdi’s (a.t.f.s.) exalted rank..... 149

(xi) Imam’s (a.t.f.s.) distribution of the treasures of the Holy Ka’bah 149

(xii) Imam’s (a.t.f.s.) humility..... 151

(xii) Imam’s (a.t.f.s.) might 151

Part - VII 153

The condition of the world prior to the advent of Imam Mahdi (a.t.f.s.)..... 153

(i) Condition prior to the advent of Imam (a.t.f.s.)..... 153

(ii) The condition of Islam and Muslims before the Imam’s (a.t.f.s.) advent 155

(iii) The raging disputes among the Muslims of the final epoch . 157

(iv) Signs heralding the advent of Imam (a.t.f.s.) 158

(v) Reappearance of Imam (a.t.f.s.) and the signs from the sky . 159

(vi) Emanation of the piercing meteorite 160

(vii) Manifestation of a hand in the sky 160

(VIII) Raging inferno from the east 160

| | |
|--|------------|
| (ix) Cry from the sky signaling the reappearance | 161 |
| (x) Hoisting of black flags before the reappearance | 163 |
| (xi) Advent of Sufyani before the reappearance | 164 |
| (xii) Annihilation of Sufyani's forces before the reappearance... | 165 |
| (xiii) Advent of Dajjal before the reappearance | 166 |
| (xiv) Murder of a devout person (Nafs-e-Zakiyyah) before the reappearance of Imam (a.t.f.s.)..... | 167 |
| (xv) Light of faith in the fountainhead of disbelief | 168 |
| (xiv) Imposters before the reappearance | 169 |
| (xvii) Red and white deaths prior to the reappearance..... | 170 |
| (xviii) Those who prepare ground for the reign of Imam (a.t.f.s.) | 171 |
| Part – VIII..... | 173 |
| Reappearance of Imam Mahdi (a.t.f.s.) | 173 |
| Part - VIII | 175 |
| Reappearance of Imam Mahdi (a.t.f.s.) | 175 |
| (i) Time of Imam's (a.t.f.s.) reappearance is not established | 175 |
| (ii) The time of reappearance will be determined overnight..... | 177 |
| (iii) Year of reappearance | 178 |
| (iv) Day of reappearance..... | 178 |
| (v) Reappearance after desperation..... | 179 |
| (vi) Mode of intimation of reappearance | 180 |
| (vii) Place of the reappearance..... | 181 |
| (viii) Spectacle of reappearance | 182 |
| (ix) Location of paying of allegiance | 183 |
| (x) Manner of paying fealty..... | 184 |
| (xi) Imam's (a.t.f.s.) first sermon | 185 |

| | |
|--|-----|
| (xii) Day of reappearance is the ‘Day of Allah’ | 186 |
| (xiii) Reappearance shall grant respite from tribulations | 187 |
| (xiv) Imam (a.t.f.s.) shall address the people’s complaints..... | 188 |
| (xv) Kufa shall be the seat of Imam’s (a.t.f.s.) government | 188 |
| (xvi) Imam Mahdi (a.t.f.s.) and return of the dead (Raj’at) | 189 |
| (xvii) Imam’s (a.t.f.s.) reappearance has not occurred as yet..... | 190 |
| (xviii) Place of Imam Mahdi’s (a.t.f.s.) reappearance | 191 |
| (xix) The Year of Reappearance | 191 |
| (xx) The Day of Reappearance | 191 |

Part - IX **195**

Helpers and companions of Imam Mahdi (a.t.f.s.) **195**

| | |
|---|-----|
| (i) Number of Imam’s (a.t.f.s.) companions | 195 |
| (ii) Characteristics of Imam’s (a.t.f.s.) companions | 196 |
| (iii) Valour of Imam Mahdi’s (a.t.f.s.) companions | 197 |
| (iv) Stature of Imam Mahdi’s (a.t.f.s.) companions..... | 198 |
| (v) Companions of Taaleqaan..... | 199 |
| (vi) Congregation of Imam’s (a.t.f.s.) companions | 200 |
| (vii) People of the Cave (Ashaabe Kahf) and Imam Mahdi (a.t.f.s.).... | 201 |
| (viii) Hazrat Esa’s (a.s.) assistance to Imam Mahdi (a.t.f.s.) | 202 |
| (ix) Angels shall aid Imam Mahdi (a.t.f.s.)..... | 203 |
| (x) Battles of Imam Mahdi (a.t.f.s.)..... | 203 |
| (xi) Imam Mahdi’s (a.t.f.s.) awe..... | 204 |
| (xii) Heavens and the earth shall come together | 205 |
| (xiii) Imam (a.t.f.s.) will always be victorious in battle..... | 206 |

Part - X **210**

Imam Mahdi’s (a.t.f.s.) reign..... **210**

| | |
|---|------------|
| (i) Imam’s (a.t.f.s.) reign shall encompass the world..... | 210 |
| (ii) Imam Mahdi (a.t.f.s.) and excessive bounties..... | 211 |
| (iii) Economic condition during Imam’s (a.t.f.s.) reign..... | 211 |
| (iv) Religious and moral fibre of society | 212 |
| (v) Spirit of brotherhood and fraternity on reappearance | 213 |
| (vi) Abundant wealth and riches | 214 |
| (vii) Everyone shall be self-sufficient | 214 |
| (viii) Imam Mahdi (a.t.f.s.) shall secure co-operation of the world..... | 216 |
| (ix) The world shall be populated | 217 |
| (x) Earth shall be enlivened with Imam’s (a.t.f.s.) justice | 217 |
| (xi) The world shall become a safe haven..... | 218 |
| (xii) True reformation is at the hands of Imam Mahdi (a.t.f.s.) alone. | 219 |
| (xiii) Satan’s annihilation | 220 |
| (xiv) Aspirations of the people | 221 |
| (xv) Imam’s (a.t.f.s.) rousing reception..... | 221 |
| (xvi) People’s Yearning..... | 222 |
| (xvii) Duration of Imam’s (a.t.f.s.) reign | 222 |
| (xviii) Imam’s (a.t.f.s.) standard | 224 |
| (xix) Imam Mahdi (a.t.f.s.) and the residents of Kufa | 225 |
| (xx) No goodness after Imam Mahdi (a.t.f.s.)..... | 225 |
| (xxi) People shall exult under Imam’s (a.t.f.s.) reign | 226 |
| (xxii) Deadliest of enemies shall make peace..... | 226 |
| (xxiii) Post-Imam Mahdi (a.t.f.s.) era..... | 227 |
| Part - XI | 231 |
| Imam Mahdi’s (a.t.f.s.) government | 231 |

| | |
|---|------------|
| (i) Imam Mahdi (a.t.f.s.) shall enliven the Prophet's (s.a.w.a.) Sunnah | 231 |
| (ii) Islam shall become universal..... | 232 |
| (iii) Imam's (a.t.f.s.) communication | 233 |
| (iv) Imam's (a.t.f.s.) confrontation of falsehood | 234 |
| (v) Imam's (a.t.f.s.) crusade against Innovation (بدعت) | 234 |
| (vi) Imam Mahdi (a.t.f.s.) and the annihilation of enemies of Ahle Bait (a.s.) | 235 |
| (vii) Imam's (a.t.f.s.) confrontation with the antagonists of Ahle Bait (a.s.) | 236 |
| (viii) Imam's Mahdi (a.t.f.s.) shall avenge Imam Husain's (a.s.) blood. | 237 |
| (ix) Imam Mahdi's (a.t.f.s.) retribution of the oppressors | 239 |
| (x) Imam Mahdi (a.t.f.s.) and the revival of Islam | 240 |
| (xi) Imam's (a.t.f.s.) verdict | 241 |
| (xii) Distinction between the politics of Holy Prophet (s.a.w.a.) and Imam Mahdi (a.t.f.s.) | 242 |
| (xiii) Absolute justice and fairness | 243 |
| (xiv) Prerequisites imposed by Imam Mahdi (a.t.f.s.) on his companions | 243 |
| (xv) Imam's (a.t.f.s.) generosity..... | 246 |
| (xvi) Imam Mahdi (a.t.f.s.) and the destitute | 247 |
| (xvii) Tyranny and oppression shall be completely eradicated ... | 247 |
| (xviii) Disbelief and apostasy shall be decimated | 248 |
| (xix) Destitution shall be eradicated | 250 |
| (xx) Imam's (a.t.f.s.) disposition | 251 |
| (xxi) Imam's (a.t.f.s.) sense of renunciation | 252 |
| Part - XII | 254 |

Responsibilities of the Shias..... 254

(i) Recognition of Imam Mahdi (a.t.f.s.) is obligatory 254

(ii) To pay fealty to Imam Mahdi (a.t.f.s.) is obligatory 255

(iii) Awaiting the reappearance of Imam Mahdi (a.t.f.s.) 256

(iv) Intense grief and anguish in Imam’s (a.t.f.s.) absence 257

(v) Exalted stature of the one who awaits for Imam Mahdi (a.t.f.s.)..... 259

(vi) Fierce attachment from the core of one’s existence 260

(vii) Strong affinity towards Imam Mahdi (a.t.f.s.) 261

(viii) Obedience to Imam’s (a.t.f.s.) commands 262

(ix) Service of Imam Mahdi (a.t.f.s.)..... 263

(x) Dissuasion of all rising before the advent of Imam Mahdi (a.t.f.s.)..... 264

(xi) Believers of the last era and their stature..... 265

(xii) To remain steadfast on religion – A difficult affair 266

(xiii) Prohibition from mentioning Imam’s (a.t.f.s.) name before birth..... 267

(xiv) Salutation upon Imam Mahdi (a.t.f.s.) 268

(xv) Dissimulation is obligatory before reappearance..... 269

(xvi) Affection and devotion towards Imam (a.t.f.s.) is obligatory..... 270

(xvii) Affection for the friends of Imam Mahdi (a.t.f.s.) and antagonism towards his enemies..... 272

(xviii) Damnation of Imam’s (a.t.f.s.) enemies 272

Bibliography..... 273

Foreword

There is a well known tradition narrated by the Messenger of Allah (s.a.w.a.), which has been recorded by eminent Shia and Ahle Sunnah scholars in their compilations thus: 'One who dies without recognising the Imam of his age, has died the death of ignorance.' In other words his death shall be like that of an infidel. Even the Quran declares in the 71st verse of Surah Bani Israel, '***On the day when every man shall be summoned along with their Imam***'.

The Quranic verse and Prophetic tradition outlined above highlight the fact that every age has been particularised with the existence of an Imam for the people. Some people have claimed that the Imam here alludes to the Quran. But the Quran was present in all ages, and was never particularised with a specific age, while the tradition uses the phrase 'their Imam'. Similarly, the word 'their Imam' has been used in the Quranic verse. Therefore it is evident that in every age is an individual, known as the Imam, whose recognition is not just important, but obligatory, with whose name we shall be summoned in Qiyamat.

Then who is the Imam of this age, whose recognition has been made binding upon us, so as to avoid a death of ignorance and infidelity? As per numerous traditions of the Messenger of Allah (s.a.w.a.), Imam Mahdi (a.t.f.s.) has been specified as the Imam of this era, and the final link in the chain of Imamatus, which commenced with the nomination of Ameerul Momineen, Ali b. Abi Talib (a.s.). The Holy Prophet (s.a.w.a.) time and again prophesied, 'After me, my nation shall have twelve Caliphs, all

from the Quraysh.’ These twelve Caliphs are none other than the twelve Imams (a.s.), the first being Imam Ali b. Abi Talib (a.s.) and the last being Imam Mahdi (a.t.f.s.).

The Belief in Imam Mahdi (a.t.f.s.)

Some people are of the opinion that the belief in Imam Mahdi (a.t.f.s.) is restricted to the Shias, who after undergoing years of tribulations and oppressions at the hands of tyrants, conjured the doctrine of Mahdaviyyat, for psychological contentment.

But even a cursory glance at the books of different Islamic sects, particularly those compiled by renowned Ahle Sunnah scholars, explodes the myth that Imam Mahdi (a.t.f.s.) is a figment of Shiite imagination. The Ahle Sunnah books have not just mentioned about Imam Mahdi (a.t.f.s.), but have enumerated his characteristics in astonishing detail. Moreover, so many reputed Ahle Sunnah scholars have devoted entire books to this topic, and are doing so even in this age. When a person inquired from the international Islamic Centre based in Saudi Arabia, regarding the belief in Imam Mahdi (a.t.f.s.), he was told, ‘It is a well acknowledged Islamic belief, and to subscribe to it is obligatory.’ Moreover, Professor Shaikh Abdul Mohsin b. Ibaad in the presence of Shaikh Abdullah b. Baaz and Islamic scholars read a thesis titled, “عقيدة اهل السنة و الأثر في المهدي المنتظر” (“The Belief of Ahle Sunnah and the effect of Al-Mahdi, Al-Muntazar”). This thesis delves on the topic of reappearance of Imam Mahdi (a.t.f.s.) and pronounces it as an established Islamic tenet. This tenet has been verified through acclaimed and successively transmitted traditions that are beyond reproach. There is no way one can ignore this Islamic belief (and which is not purely a Shiite one) in the face of such irrefutable traditions.

The book in your hands at present, comprises of only those traditions that have been narrated by the scholars of the Ahle Sunnah in their books. It is possible that these scholars did not believe in the immediate succession after the Holy Prophet (s.a.w.a.) of our infallible Imams (a.s.). But, they certainly had faith in their (Imams) majesty, truthfulness and profound knowledge. And hence, have proceeded to narrate these traditions in their books.

While browsing through its contents, you will realise as to how these scholars have related each and every minute detail of Imam Mahdi (a.t.f.s.). This underlines the importance and significance of this subject narrated by the Holy Prophet (s.a.w.a.) and his companions. These traditions only serve to underline the emphasis that was laid down on each and every aspect of Imam Mahdi (a.t.f.s.), no matter how seemingly insignificant, so that people could identify him, and no one would dare claim that position for himself, and if he did, then the people could discern the falsehood of his claims.

Then we must repeatedly ask ourselves, now that we have identified the Imam of our age, what more needs to be done to hasten his reappearance. How can we prepare others and ourselves for his reappearance? Indeed our conscience summons us to rise, discard our laxity and laziness, and make elaborate preparations for Imam's (a.t.f.s.) return, so that when Imam (a.t.f.s.) reappears we are not caught unawares, and do not have to offer excuses, but instead offer our efforts and endeavours.

We hope that this book will prove to be an exercise in enlightenment and elucidation. Researchers are requested to read this book, and write to us about its shortcomings, if any, so that the same can be rectified in the future editions.

In the end we beseech the Almighty Allah thus: O Allah! Hasten the reappearance of our Imam and our Guardian. Include

us among his companions and helpers. Make the earth receptive for his reappearance, eliminate the hurdles in his return and give us the *taufeeq* in preparing the groundwork for his successful advent. Illumine our hearts and minds with his love and recognition. Grace us with the good fortune of his attachment till the final moments of our life.

Part I

The Reality of the belief of Mahadaviyat

- ◆ Quran and traditions relating to Mahdi
- ◆ Imam Mahdi (a.t.f.s.) and 'Hadith al-Qudsi'
- ◆ Reappearance (of Imam Mahdi a.t.f.s.) is definite
- ◆ Reappearance of Imam Mahdi (a.t.f.s.) is among the harbingers of the Day of Judgement
- ◆ Reappearance of Imam Mahdi (a.t.f.s.) is a necessary condition for the Day of Reckoning
- ◆ Imam Mahdi (a.t.f.s.) is the one promised even to the earlier nations
- ◆ Prophecies relating to Imam Mahdi (a.t.f.s.)
- ◆ Traditions pertaining to Mahdi are most reliable
- ◆ Imam Mahdi (a.t.f.s.) and consensus of the Muslim society
- ◆ Imam Mahdi (a.t.f.s.) is Truth
- ◆ Incertitude about Imam Mahdi (a.t.f.s.) is deviation
- ◆ To dispute about Imam's (a.s.) existence is prohibited
- ◆ Belief in Imam Mahdi (a.t.f.s.) is the belief in the unseen
- ◆ Belief in Imam Mahdi (a.t.f.s.) is a criterion for acceptance of worship
- ◆ Allah Has Taken Pledge
- ◆ Faith in Imam Mahdi (a.t.f.s.) is an attestation of perfect belief
- ◆ Repudiation of Imam Mahdi's (a.t.f.s.) rising is apostasy (Kufr)
- ◆ Belief after reappearance of Imam Mahdi (a.t.f.s.) is of no benefit

Part I

The Reality of the belief of Mahadaviyat

(i) Quran and Traditions relating to Imam Mahdi (a.t.f.s.)

Tradition 1

Regarding the 33rd verse of Surah Taubah:

لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَلَوْ كَرِهَ الْمُشْرِكُونَ.

‘That He might cause it to prevail over all religions, though the polytheists maybe averse to it.’

Saeed b. Jubair (r.a.) asserts that the above verse alludes to Imam Mahdi (a.t.f.s.) from the progeny of Hazrat Zahra (s.a.).¹

Note:-

1. There are several other traditions, wherein the Holy Prophet (s.a.w.a.) has alluded to the reappearance of Imam Mahdi (a.t.f.s.), while elucidating many other Quranic verses. Certain traditions from this book are particularly noteworthy viz., traditions 4, 6, 10, 11, 165 and 183.
2. Shaikh Sulaiman Qundoozi Hanafi (exp. 1293 A.H.) has devoted the 71st chapter of his illustrious compilation ‘Yanaabi al-Mawaddah’, to Quranic verses that expound the belief in Mahadaviyat.

¹ Al-Bayaan fi Akhbaare Saaheb al-Zamaan, chapter 25/155. Noor al-Absaar, 186

3. There is another tradition by Imam Jafar Sadiq (a.s.) expounding the above-mentioned Quranic verse. Refer tradition 156.
4. Refer to tradition 56, for a detailed exegesis of this Quranic verse and the opinion of the learned in this regard.

(II) Imam Mahdi (a.t.f.s.) and ‘Hadees-e-Qudsi’

Tradition 2

Imam Jafar Sadiq (a.s.) recounts, “My father asked Jabir b. Abdullah Ansari regarding the tablet of Hazrat Zahra (s.a.) which he had seen with her.”

Jabir narrates, ‘I take Allah as a witness that on the occasion of the birth of Imam Husain (a.s.) I went to your mother’s (Hazrat Zahra (s.a.)) house so as to felicitate her on this joyous occasion. I saw a green tablet resembling emeralds in her hand. The writing on the tablet reminded me of the brilliance of the sun. Amazed, I said. ‘O Daughter of the Prophet! May my parents be sacrificed for you! What is the significance of the tablet (in your hand)?

She said, ‘This tablet was presented by Allah to His Messenger (s.a.w.a.). It bears my father’s name, as well as the names of my two sons and their successors. This tablet was then presented to me by my father, to commemorate the momentousness of this birth.’

Then Jabir continues, ‘I swear by Allah that I saw the following inscribed on the tablet,

‘In the Name of Allah, the most Beneficent the most Merciful. This is a communique from the most Venerable and the most Wise to His light, His Messenger, His Proof, Muhammad. Jibraeel (a.s.) conveys this tablet from Allah’s side. I have not raised a Prophet and caused him to die, except that I have chosen for him a successor. I have given you preeminence over all other prophets and I have given your successor precedence over all other successors. And after him, I have elevated you through your beloved grandsons, Hasan and Husain. I shall reward the people and chastise them based on their love for the progeny of Hasan and Husain. The first among them is Ali, the doyen of worshippers

and the adornment of all my friends. After him is his son, Muhammad, the semblance of his ancestor Muhammad (s.a.w.a.). He shall disseminate (My) knowledge, and is indeed the mine of My wisdom. Those who deny (his son) Jafar shall meet a most unpleasant end. I shall elevate Jafar to a lofty station. I shall gratify him through his followers, his helpers and his friends. After him I selected (his son) Moosa. Then the one who denies even one of them, has indeed repudiated (all) my bounties. And one who disowns the eighth one (Raza) has indeed denied all my (previous) successors. Surely Ali is my successor and helper. And I have made it binding upon myself to soothe him through his son Muhammad, who shall succeed him. He is the inheritor of my knowledge and the mine of wisdom. After him is (his son) Ali who is my friend and helper. I shall complete my leadership through him. (Soon) through him I shall manifest Hasan, who will call towards my path and be the treasurer of my knowledge. Then I shall complete this chain through his son ح م د , the mercy for the universe.

Indeed these are my true successors. I shall repel all discord and strife through them. I shall reform all errors through them. Through them, I shall grant reprieve to the imprisoned. Their religion is incessantly sending salutations and mercy upon them. Verily they are beacons of guidance (for mankind).¹

Note: -

1. This tradition is invaluable. Numerous critical points are highlighted in it, among which, the successors of the Prophet (s.a.w.a.) have been introduced along with their names and characteristics. These are those twelve caliphs mentioned by Jabir in his narration, which is deemed authentic, and is even chronicled in the 'Sihah al-Sittah'.

¹ Faraaed al-Simtain, chapter 2/137-139, tradition 432

(III) Reappearance (of Imam Mahdi (a.t.f.s.) is definite

Tradition 3

Imam Ali (a.s.) recounts on the authority of the Holy Prophet (s.a.w.a.), who said, 'Even if there remains a single day in (the life of this) earth, Allah will manifest a person from my progeny, who shall fill the earth with justice as it would have been wrecked with injustice and despotism.'¹

Note: -

1. All those traditions that proclaim and give glad tidings of Imam Mahdi's (a.t.f.s.) reappearance, acknowledge it as an irrefutable and undeniable fact. Traditions under topic nos. 4, 5 and 8 have elaborated on this subject.
2. The same topic has also been discussed in some detail in traditions 10, 22, 26, 36, 40 & 96 (footnotes), 184, 192 and 208.
3. Traditions on similar lines have also been recorded on the authority of Abu Huraira (Iqd al-Durar, vol. 1 page 18-20), as well as Abdullah b. Masood (Al-Mo'jam al-Kabeer vol. 10, page 161, tradition 10208) and Huzaifa b. Yamani (Iqd al-Durar, chapter 1, page 24). All these companions have related the traditions directly from the Holy Prophet (s.a.w.a.).

¹ Al-Musannaf, 15/198, tradition 19494, Musnad Ahmad, 99, Sunan Abi Dawood, 4/107, tradition 4283

(iv) Reappearance of Imam (a.t.f.s.) is among the harbingers of the Day of Judgement

Tradition 4

Moqaatil b. Sulaiman and other proponents with similar views have interpreted the following Quranic verse

وَأَنَّهُ لَعَلَّمِ لِّلسَّاعَةِ.

‘And most surely it is a knowledge of the hour.’¹

It is for Imam Mahdi (a.t.f.s.) who will appear in the last era. They opine that this reappearance will coincide with the last era, and shall be the prelude for the other signs and harbingers of the Day of Judgement.²

Note: -

1. In addition to the above interpretation, several other traditions too propound that the reappearance of Imam Mahdi (a.t.f.s.) will serve as a prelude to the Day of Reckoning. In this regard, refer tradition 102.
2. Another pertinent point highlighted by the above interpretation is that reappearance of Imam Mahdi (a.t.f.s.) will precede the Day of Judgement. In other words, without it, the Day of Judgement will never dawn. For further illustration, refer traditions 5, 15 and 40.

¹ Surah Zukhruf (43): 61

² Al-Bayaan fi Akhbaare Saaheb al-Zamaan, chapter 25/155, Al-Fusool al-Muhimmah, part 12/345

(v) Reappearance of Imam (a.t.f.s.) is a necessary condition for the Day of Reckoning

Tradition 5

Abdullah b. Masood has reported a tradition on the authority of the Holy Prophet (s.a.w.a.) who prophesied, 'The Day of Reckoning shall not dawn, until a person from my progeny, who will bear my name, rises.'¹

Note: -

1. Also refer traditions 3, 4, 22, 40 and 192.
2. Traditions with similar implications have also been recorded on the authority of Abu Saeed Khudri² and Abu Huraira.³
3. The Day of Reckoning is from among the covenants of Allah and hence a foregone event. Reappearance of Imam Mahdi (a.t.f.s.) is a necessary condition for the Day of Judgement and hence as inevitable as the latter.

¹ Musnad Ahmad, 1/376, Sunan Tirmizi, vol. 4, part 34, chapter 52, tradition 2231, page 505

² Musnad, vol. 3, page 170, 367

³ Majma' al-Zavaaid vol. 7, page 315

(vi) Imam Mahdi (a.t.f.s.) is the one promised even to the earlier nations

Tradition 6

In the exegesis of the 105th verse of Surah Anbiya

وَلَقَدْ كَتَبْنَا فِي الزُّبُورِ مِنْ بَعْدِ الذِّكْرِ أَنَّ الْأَرْضَ يَرِثُهَا عِبَادِيَ الصَّالِحُونَ.

‘And certainly We wrote in the Psalms after the reminder (Old Testament) that (as for) the land, My righteous servants shall inherit it.’

Imam Baqir (a.s.) and Imam Sadiq (a.s.) assert that it implies the Qaim and his companions.¹

Note: -

1. According to the above mentioned Quranic verse and tradition, Imam Mahdi’s (a.t.f.s.) reign over the entire world has been prophesied in the Gospel of Dawood (a.s.) and in the Torah of Moosa (a.s.) which preceded it. Ka’b Ahbaar asserts, ‘I have seen the proclamation of Mahdi’s (a.t.f.s.) advent in the divine scriptures of the past Prophets (a.s.). And the scriptures are unanimous in their purport that Mahdi’s (a.t.f.s.) reign will be peaceful, without any injustice and tyranny.’ This narration is explained in the 186th tradition.
2. Imam Mahdi’s (a.t.f.s.) prophecy in the Torah is illustrated in the 86th tradition.

¹ Yanaabi al-Mawaddah, chapter 71/425, Istanbul edition, vol. 3, p. 80

(VII) Prophecies relating to Imam Mahdi (a.t.f.s.)

Tradition 7

Zohri relates on the authority of Imam Sajjad (a.s.), who in turn reports on the authority of his father Imam Husain (a.s.), while the latter relates from his mother Hazrat Zahra (s.a.) that the Holy Prophet (s.a.w.a.) proclaimed, 'O Fatema! I give you glad tidings of Mahdi, who shall be from your progeny.'¹

Note: -

1. There are innumerable traditions that assert Imam's (a.s.) reappearance. Refer traditions 89 and 158.
2. These auguries by the Holy Prophet (s.a.w.a.) explain the bounties of Mahdi's (a.t.f.s.) presence as well as the former has mentioned it as a source of loftiness and elevation for Hazrat Zahra (s.a.) (that Mahdi will rise from her progeny). For further illustration, refer chapter of 'Merits and Virtues of Imam Mahdi (a.t.f.s.)'.

¹ Al-Arf al-Wardi fi Akhbaar al-Mahdi, 2/66, Jam' al-Jawaame', 1/5

(VIII) Traditions pertaining to Imam Mahdi (a.t.f.s.) are most reliable

Tradition 8

Abul Husain Aabori opines that traditions relating to Imam Mahdi (a.t.f.s.) are authentic and plenty of narrators have reported on the authority of the Holy Prophet (s.a.w.a.). His advent is indisputable. He will be from the progeny of the Prophet (s.a.w.a.) and will establish a just government, obliterating tyranny and inequity. His era will mark the return of Hazrat Esa (a.s.), who will pray namaz behind him.¹

Note: -

1. Abul Husain Aabori is a leading scholar of the Ahle Sunnah. His name is Muhammad b. Husain b. Ibrahim Aabori Sajistani (exp. 363 A.H.). 'Manaageb Shafe'i' is his most renowned work.
2. Various scholars of Ahle Sunnah have recorded numerous traditions relating to Mahdi and have deliberated on this topic in great detail. For instance, their great scholar Allamah Muhammad b. Ali Shukani has written a book on this topic viz, 'Al-Tawzih fi Tawaator ma jaa'a fi al-Muntazar wa al-Dajjal wa al-Masih.' Muhammad b. Jafar Kuttani Maleki (1274 A.H.-1345 A.H.) has also written a book in this regard viz. 'Nazm al-Mutanaasir an al-Hadith al-Mutawaatir'. He has discussed this topic under 289 heads in his book.
3. Abdullah b. Muhammad b. Sadeeq, an illustrious Ahle Sunnah scholar in his book, 'Al-Mahdi al-Muntazar' has compiled all traditions relating to Imam Mahdi (a.t.f.s) from purely Ahle Sunnah sources. He writes that 38 persons

¹ Al-Sawaaeq al-Muhriqah, chapter 11, part 1/254

(including 33 companions and 5 tabe'een) have reported such traditions – all on the authority of the Prophet (s.a.w.a.). Such a large number of traditions on Imam Mahdi (a.t.f.s.), have put the issue of his veracity beyond any shred of doubt and the Prophet's (s.a.w.a.) authority has cast a stamp of authenticity and reliability on such narrations.

(ix) Imam Mahdi (a.t.f.s.) and consensus of the Muslim society

Tradition 9

Ibn Khaldun narrates, 'It is well acknowledged by Muslims of all eras, that the last epoch will be marked with the rising of a person from the progeny of the Prophet (s.a.w.a.). He will be a pillar of support for religion. He will establish justice and equity and will command the respect and reverence of Muslims. His domination will extend to all Muslim nations; and his name will be Mahdi.'¹

Note: -

1. Shamsudin Muhammad Sefareni, (1114 A.H.-1188 A.H.) a jurist of the Hanbali sect, has compiled a book viz. 'Al-Durat al-Muziyyah fi Aqeedah Firqah al-Marziyyah'. In this book he writes regarding the belief in Mahdi and his reappearance thus

وما اتي في النص من اشراط
فكله حسن بلا شطاط
منها الامام الخاتم الفصيح
محمد المهدي والمسيح

'All the signs of the Day of Judgement, mentioned in the Quran and traditions are truth. These signs are beyond reproach. Among the signs is the (advent of) Mahdi and Hazrat Esa.'

Then he expounds the above mentioned verses thus, 'The topic of Mahdaviyat has been broached by traditions so extensively, that its reliability is beyond censure. And this concept (of Mahdaviyat) is affirmed by scholars of the Ahle Sunnah. And on this basis, to believe in Imam Mahdi (a.t.f.s.) is obligatory. This fact is testified by scholars. This belief (in

¹ Muqaddamah, p. 367.

Mahdi) is an integral tenet from among the tenets of Ahle Sunnah. The same is the case with the Shias.¹

2. The noted Hanafi scholar, Alaa'uddin Ali b. Hisaamuddin Muttaqi (885 A.H.-975 A.H.) in the 13th chapter of his acclaimed book, 'Al-Burhaan fi Alaamaate Mahdi Aakhir al-Zamaan' has compiled the verdicts of the four leading jurists of the Ahle Sunnah sects, regarding Mahdi. The four jurists in question are Allamah Hajare Shafe'i, Abu al-Saroor Ahmad b. Ziyah Hanafi, Muhammad b. Muhammad Khetabi Maliki and Yahya b. Muhammad Hanbali. These four jurists had issued a verdict castigating Syed Muhammad Jaunpuri (expired 910 A.H.) for his false pretensions of Mahdaviyat. These verdicts by themselves amount to an acknowledgement of Mahdi in Islam.
3. Allamah Shaikh Mansur Ali Nasif (expired 1371 A.H.), has expounded the belief in Mahdi at length in his compilation, 'Sharh al-Taaj al-Jaame' al-Usool'.²

¹ Sawaaneho Anwaar al-Bahiyyah, vol. 2

² Refer 'Ghaayat al-Maamool', vol. 5, pp. 360-361, Beirut edition.

(x) Imam Mahdi (a.t.f.s.) is Truth

Tradition 10

Regarding the Quranic verse:

فَوَرَبِّ السَّمَاوَاتِ وَالْأَرْضِ إِنَّهُ لَحَقُّ مِثْلَ مَا أَنْتُمْ تَنْطِقُونَ

‘And by the Lord of the heavens and the earth! It is most surely the truth, just as you do speak.’¹

Ishaq b. Abdullah narrates from Imam Sajjaad (a.s.), ‘Indeed the rising of our Qaim is as certain as you converse.’²

Note: -

1. Regarding the reappearance of Imam Mahdi (a.t.f.s.), refer tradition 3, 22, 26, 36 and 40.

¹ Surah Zaariyat (51): 23

² Yanaabi al-Mawaddah, 165

(xi) Incertitude about Imam Mahdi (a.t.f.s.) is deviation

Tradition 11

Mufazzal inquired from Imam Sadiq (a.s.), regarding the Quranic verse

أَلَا إِنَّ الَّذِينَ يُعَارِضُونَ فِي السَّاعَةِ لَفِي ضَلَالٍ بَعِيدٍ

‘Now most surely those who dispute obstinately concerning the hour are in great error.’¹

Imam (a.s.) replied,

‘The skeptics will ask, when will his birth occur? Has anyone seen him? Where is he now? When will he reappear? Actually, this skepticism is tantamount to disbelief in Allah’s decree and destiny. These are those individuals who shall find themselves in loss and deprivation in the world and hereafter.’²

Note: -

1. Traditions 12, 39, 59 and 202 also reiterate this concept.
2. In another tradition, Ibn Abbas narrates from the Prophet (s.a.w.a.), who cautioned, ‘Beware! Never doubt this (Mahdi), for uncertainty in Allah’s affairs is disbelief (kufr).’ Refer tradition 62.
3. This and such other traditions imply that denial of Imam Mahdi (a.t.f.s.) is akin to apostasy (refer tradition 17). According to the exposition of Surah Shura, verse 18, even the denial of Mahdi’s rising is disbelief.

¹ Surah Shura (42): 18

² Yanaabi al-Mawaddah, chapter 71/428, Istanbul edition.

(xii) To dispute about Imam's (a.t.f.s.) existence is prohibited

Tradition 12

Sudair Sairafi narrates from Imam Sadiq (a.s.), who informed, 'His occultation will be identical to Hazrat Esa's (a.s.). The Jews and Christians colluded to kill him, but Allah denied them this and as He proclaims

وَمَا قَتَلُوهُ وَمَا صَلَبُوهُ وَلَكِنْ شُبِّهَ لَهُمْ

'And they did not kill him nor did they crucify him, but it appeared to them so...'¹

His prolonged disappearance will give rise to doubt and cynicism. People will cast all kinds of aspersions, and claim that he is not born as yet. Some others will declare that he was born but is not alive anymore. Some will say, the eleventh Imam was without any issue. Some claim that there are three entities. Some others make even more ridiculous claims and assert that Qaim's soul resides in a different body, distinct from his own! All these disputes and aspersions on Mahdi are prohibited. Abdullah b. Masood has narrated this from the Prophet of Islam (s.a.w.a.).²

Note: -

1. Imam Jafar Sadiq's (a.s.) prophecies regarding the aspersions on Imam Mahdi's (a.t.f.s.) existence have been validated to the letter, as we observe today. May Allah protect us from the pitfalls of doubts and skepticism in the occultation of Imam Mahdi (a.t.f.s.).

¹ Surah Nisa (4): 157

² Yanaabi al-Mawaddah, chapter 80, vol. 3, page 116, from 'Al-Manaaqeb'

(XIII) Belief in Imam Mahdi (a.t.f.s.) is the belief in the unseen

Tradition 13

Regarding the Quranic verse

وَيَقُولُونَ لَوْلَا أُنزِلَ عَلَيْنَا آيَةٌ مِنْ رَبِّهِمْ فَقُلْ إِنَّمَا الْغَيْبُ لِلَّهِ فَانْتَظِرُوا إِنِّي مَعَكُمْ مِنَ الْمُنْتَظِرِينَ

“And they say, ‘Why is not a sign sent to him from his Lord? Say, ‘The unseen is only for Allah, therefore wait; surely I too am with those who await.’¹

Imam Sadiq (a.s.) declares that ‘unseen’ in this verse alludes to Qaim.²

Note: -

1. Unseen is anything that cannot be perceived by the five senses. It has several illustrations. For instance, belief in the Day of Judgement, belief in the angels and celestial beings, faith on Allah’s proof in the last epoch, etc. According to the third verse of Surah Baqarah, faith on the unseen is among the characteristics of the pious.

¹ Surah Yunus (10): 20

² Yanaabi al-Mawaddah, chapter 71

(xiv) Belief in Imam Mahdi (a.t.f.s.) is a criterion for acceptance of worship

Tradition 14

The custodian of the Prophet's (s.a.w.a.) camel, Abi Salma, narrates from the former (s.a.w.a.),

"The night I was made to ascend the heavens, Allah the Almighty declared, 'O Muhammad! I created you, Ali, Fatema, Hasan and Husain, and other Imams from your progeny. All of you were created from My light. I presented your wilayat (mastership) to the heavens and the earth. Then the one who has accepted it is a believer, while the one who repudiated it became a disbeliever. O Muhammad, would you like to see them?' I said, 'Yes, O my Lord'. Allah ordered, 'Look at the right side of my throne (Arsh).' When I cast a glance there as commanded by Allah, I was surprised to find Ali, Fatema, Hasan, Husain, Ali b. Husain, Muhammad b. Ali, Jafar b. Muhammad, Moosa b. Jafar, Ali b. Moosa, Muhammad b. Ali, Ali b. Muhammad, Hasan b. Ali and Mahdi, who seemed the most resplendent. They were engaged in worship of Allah, exuding a strange brilliance. Mahdi in particular, was like a dazzling star."

"Allah proclaimed, 'These are My proofs and He (Mahdi) shall avenge the injustices heaped upon your progeny. I swear by My might and splendour, that these alone are the proofs for My friends and shall chastise My enemies.'"¹

Note: -

1. This tradition makes it amply clear that Imam Mahdi (a.t.f.s.) has been created from the same light as the Holy Prophet (s.a.w.a.) and his Ahle Bait (a.s.).

¹ Maqtal al-Husain, 1/96, Faraaed al-Simtain, 2/233, tradition 571

2. This tradition also echoes the same sentiment (as other traditions in this regard), i.e. belief in Imam Mahdi (a.t.f.s.) is a prerequisite for perfection of faith, and acceptance of our worship by Allah.

(xv) Imam Mahdi (a.t.f.s.) is Imam of pious people from whom Allah has taken Pledge

Tradition 15

Ali b. Aasim narrates from Muhammad b. Ali b. Moosa (a.s.) who, in turn, narrates from his father who relates from his ancestor Husain b. Ali (a.s.) who recounts thus, "I approached the Prophet of Allah (s.a.w.a.) while he was with Ubayy b. Ka'b. The Holy Prophet (s.a.w.a.) turned towards me and declared, 'Allah has placed a pure, blessed, immaculate and undefiled clot in Hasan Askari's (a.s.) groin. Only that believer will believe in him whom Allah has tested through his mastership (ولاية) Allah will test the people through him, and the believer alone will endorse his wilayat, while the disbeliever will renounce him. He is a pious, virtuous and an immaculate Imam for the people. He is a guide, as also the guided one. He shall issue verdicts based on the canons of justice and equity and shall command the people to act justly.'"¹

Note: -

1. A similar concept is also espoused by some other traditions. For instance in a similar narration, the Prophet (s.a.w.a.) has enumerated his twelve successors to Jabir. Regarding Imam Mahdi (a.t.f.s.), the Prophet (s.a.w.a.) stressed that, '...only the one whose heart has been examined by Allah for faith and certitude, will be steadfast on his Imamat.'

¹ Faraaed al-Simtain, 2, chapter 35, page 158, tradition 447

(xvi) Faith in Imam Mahdi (a.t.f.s.) is an attestation of perfect belief

Tradition 16

Abu Hafs b. Ahmad b. Naf'e Basri narrates from his father, who was an attendant of Imam Reza (a.s.) thus, "Imam Reza (a.s.) quotes his father Aba Saleh, Moosa b. Jafar (a.s.), who quotes his father Jafar Sadiq (a.s.). The latter relates from his father Muhammad Baqir (a.s.) who narrates from his father Imam Sajjaad (a.s.). Imam Sajjaad (a.s.) quotes his father Chief of Marytrs, Husain b. Ali (a.s.), while the latter recounts from his father Chief of successors, Ali b. Abi Talib (a.s.). Ali b. Abi Talib (a.s.) quotes from his brother Muhammad (s.a.w.a.) who pronounced – One who wishes that Allah should turn towards him and never forsake him, should necessarily acknowledge Ali as his master and Imam. One who desires to meet Allah, while He is satisfied with him, should necessarily affirm Hasan as his master and Imam. One who aspires to meet Allah, while he is free from fear and grief, should necessarily give his assent to Husain as his master and Imam. One who craves to meet Allah, while he is absolved of his sins, should necessarily subscribe to Ali b. Husain as his master and Imam, as Allah declares

سَيِّمَاهُمْ فِي وُجُوهِهِمْ مِّنْ أَثَرِ الشُّجُودِ

'Their faces are illumined from the impressions of constant prostration.'¹

One who loves to meet Allah while he is Allah's beloved then he should turn towards Muhammd b. Ali al-Baqir. One who longs to meet Allah, while his scroll of deeds have been conferred to him in his right hand, should necessarily accede to Jafar b.

¹ Surah Fath (48): 29

Muhammad as his master and Imam. One who yearns to meet Allah, while he is in a pure state, should necessarily maintain Moosa b. Jafar to be his master and Imam. One who hopes to meet Allah, while he is happy and cheerful, should necessarily hold Ali b. Moosa as his master and Imam. One who wants to meet Allah, while his stature is elevated, and his evil deeds are transformed into good ones, should necessarily give consent to Muhammad b. Ali as his master and Imam. One who expects Allah to be lenient in his accounting, and wishes to gain access to that heaven, the breadth of which is equal to the earth and skies should necessarily advocate Ali b. Muhammad as his master and Imam. One who aspires to meet Allah, while he is from among the successful ones, should necessarily endorse Hasan Askari as his master and Imam. Then one who desires to meet Allah, while his faith is flawless and his religion is perfect, should necessarily uphold Mahdi as his master and Imam.’

‘Indeed these individuals are beacons (of guidance) in the darkness. Certainly Mahdi is guidance. Then I vouch Paradise for the one who loves him, and accepts him as his master.’¹

Note: -

1. In this book itself, there is another Hadith al-Qudsi, which commands the Muslims to acknowledge Imam Mahdi (a.t.f.s.) and his ancestors (a.s.) as Imams. The Hadith al-Qudsi declares, ‘One who accepts him, is a believer near Me, while one who renounces him is a disbeliever near Me.’
2. Also refer traditions 11, 12, 15, 17 and 18.

¹ Al-Arbaoun, Muhammad b. Abi al-Fawaaris, tradition 4

(xvii) Repudiation of Imam Mahdi's (a.t.f.s.) rising is apostasy (Kufr)

Tradition 17

Jabir b. Abdullah Ansari relates from the Holy Prophet (s.a.w.a.) who proclaimed, 'One who denies the rising of Mahdi, has in effect denied all things that were revealed upon Muhammad (s.a.w.a.).'¹

Note: -

1. The reason why Mahdi's (a.t.f.s.) denial is made tantamount to disbelief, is because his rising is from among the established tenets of Islam, a view endorsed by a number of traditions and Quranic verses. Despite these forewarnings, if one rejects him, then he has indeed crossed from the realm of belief into that of disbelief.
2. Refer traditions 18, 62 and 114.

¹ Lisaan al-Mizaan, 5/130. Faraaed al-Simtain, 2/334, tradition 585. Iqd al-Durar, chapter 7/157. Al-Burhaan fi Alaamaate Mahdi Aakhir al-Zamaan, chapter 12 pg 170 tradition 2.

(xviii) Belief after reappearance of Imam Mahdi (a.t.f.s.) is of no benefit

Tradition 18

Regarding the 159th verse of Surah An'aam,

يَوْمَ يَأْتِي بَعْضُ آيَاتِ رَبِّكَ لَا يَنْفَعُ نَفْسًا إِيْمَانُهَا لَمْ تَكُنْ آمَنَتْ مِنْ قَبْلُ أَوْ كَسَبَتْ فِي إِيْمَانِهَا خَيْرًا قُلِ انْتظِرُوا إِنَّا مُنْتَظِرُونَ

‘On the day when some of the signs of your Lord shall come, its faith shall not profit a soul, which did not believe before, or earn good through its faith. Say: Wait; we too are waiting.’

Ali b. Rabaab narrates from Imam Sadiq (a.s.) who observed, ‘The signs allude to the Imams, while ‘some of the signs’ refer to Qaim, Muntazar. Then the one who has not affirmed Mahdi’s (a.t.f.s.) Imamate before his reappearance, will reap no benefit in doing so later, when the sword confronts his neck. This shall be his fate, regardless of whether he has acknowledged the other Imams (before Mahdi (a.t.f.s.)).’¹

Note: -

1. There is another tradition of Imam Sadiq (a.s.) with a similar purport. It is narrated by Ibn Daraaj with reference to Surah Sajdah: (32) 29.²
2. This tradition indicates that even if a person believes in all the Prophets (a.s.) and Imams (a.s.) preceding Imam Mahdi (a.t.f.s.), but refuses to acknowledge the latter, will be ranked among the disbelievers.

¹ Yanaabi al-Mawaddah, chapter 71/422.

² Ibid. 426.

PART II

Imam Mahdi's (a.t.f.s.) descent and geneology

- ◆ Imam Mahdi (a.t.f.s.) is from the Quraish
- ◆ Imam Mahdi (a.t.f.s.) is from Bani Hashim
- ◆ Imam Mahdi (a.t.f.s.) is the son of the Messenger of Allah (s.a.w.a.)
- ◆ Imam Mahdi (a.t.f.s.) is from the progeny of the Prophet (s.a.w.a.)
- ◆ Imam Mahdi (a.t.f.s.) is from among the sons of Imame Ali b. Abi Talib (a.s.)
- ◆ Imam Mahdi (a.t.f.s.) is from the sons of Hazrat Fatema (s.a.)
- ◆ Imam Mahdi (a.t.f.s.) is from the offsprings of Imam Hasan (a.s.) and Imam Husain (a.s.)
- ◆ Imam Mahdi (a.t.f.s.) is from the progeny of Imam Husain (a.s.)
- ◆ Imam Mahdi (a.t.f.s.) is the ninth descendant of Imam Husain (a.s.)
- ◆ Imam Mahdi (a.t.f.s.) is from the genealogy of Imam Sajjaad (a.s.)
- ◆ Imam Mahdi (a.t.f.s.) is the seventh descendant of Imam Muhammad Baqir (a.s.)
- ◆ Imam Mahdi (a.t.f.s.) is the sixth son of Imam Sadiq (a.s.)
- ◆ Imam Mahdi (a.t.f.s.) is the fifth son of Imam Moosa Kazim (a.s.)
- ◆ Imam Mahdi (a.t.f.s.) is from the descendants of Imam Reza (a.s.)
- ◆ Imam Mahdi (a.t.f.s.) is from the lineage of Imam Muhammad Taqi (a.s.)

- ◆ Imam Mahdi (a.t.f.s.) is the grandson of Imam Ali Naqi (a.s.)
- ◆ Imam Mahdi's (a.t.f.s.) respected father
- ◆ Imam Mahdi (a.t.f.s.) is the twelfth Imam
- ◆ Imam Mahdi (a.t.f.s.) is Allah's final proof
- ◆ Every era necessitates a divine proof
- ◆ Imam Mahdi's (a.t.f.s.) respected mother
- ◆ Imam Mahdi's (a.t.f.s.) name
- ◆ Titles of Imam Mahdi (a.t.f.s.)
- ◆ Imam Mahdi's (a.t.f.s.) agnomen (Kuniyyah)
- ◆ Why Imam's (a.s.) title is Mahdi

Part II

Imam Mahdi's (a.t.f.s.) descent and geneology

(i) Imam Mahdi (a.t.f.s.) is from the Quraish

Tradition 19

Abu Saeed Khudri recounts from the Prophet (s.a.w.a.) who prophesied, 'I give you glad tidings of Mahdi. He shall be from the Quraish and rise from my progeny. He shall reappear at a time when confusion and sedition shall wreak havoc. He shall fill the earth with justice and equity, as it would have been inundated with tyranny and injustice.'¹

Note: -

Refer tradition 20.

¹ Al-Sawaaeq al-Muhriqah, part 1, p. 254, Musnad Ahmad, vol. 3, p. 35, 52 with slight difference.

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

Tradition 20

Qataadah inquired from Saeed b. Moosayyab

‘Is Mahdi’s advent certain?’

Saeed replied, ‘Yes.’

Qataadah: ‘Which tribe will he belong to?’

Saeed: ‘Quraish.’

Qataadah: ‘Which clan of Quraish?’

Saeed: ‘Bani Hashim.’

Qataadah: ‘Within Bani Hashim, whose lineage will he belong to?’

Saeed: ‘Abdul Muttalib.’

Qataadah: ‘Which branch of Abdul Muttalib shall he belong to?’

Saeed: ‘Fatema.’

Qataadah: ‘Which son of Fatema shall he belong to?’

Saeed: ‘For the time being this much should suffice you (as guidance).’¹

Note: -

1. In this regard, also refer traditions 19, 21, 22, 32 and 82. All these traditions have similar implications.

¹ Al-Malaahim wa al-Fitan, Ibn Manaavi, 41. Al-Fitan Noaim b. Hammaad, 101. Iqd al-Durar, chapter 1/23. Faraaedo Favaaed al-Fikar fi al-Mahdi al-Muntazar, 2.

(III) Imam Mahdi (a.t.f.s.) is the son of the Messenger of Allah (s.a.w.a.)

Tradition 21

Abdullah b. Umar narrates from the Prophet (s.a.w.a.) who augured, 'During the last days, a person from my progeny shall be manifested, who shall share my name and agnomen. He shall overwhelm the earth with justice and lawfulness, as it would have been submerged in tyranny and oppression.'¹

Note: -

1. Refer tradition 19, 20, 22 and 82.

¹ Tazkereto Khawaas al-Ummah, 363. Minhaaj al-Sunnah, 4/211. Iqd al-Durar, chapter 2/32.

(iv) Imam Mahdi (a.t.f.s.) is from the progeny of the Prophet (s.a.w.a.)

Tradition 22

Hazrat Ali b. Abi Talib (a.s.) recounts from the Prophet (s.a.w.a.) who foretold, 'Even if a single day remains for the end of this world, Allah shall prolong it so that He may manifest a person from my progeny, who shall fill the earth with peace and justice, as it would have been replete with persecution and inequity.'¹

Note: -

1. As per the Quranic verses of Mubahelah and Tatheer, the Prophet's (s.a.w.a.) progeny basically constitutes Imam Ali (a.s.), Hazrat Fatema (s.a.), Imam Hasan (a.s.) and Imam Husain (a.s.). In its broader sense, it includes all immaculate Imams (a.s.), who were his (s.a.w.a.) successors. Hence, Imam Mahdi (a.t.f.s.) is from the Prophet's (s.a.w.a.) progeny.
2. There are many such traditions wherein Imam Mahdi (a.t.f.s.) has been proclaimed to be a member of the Prophet's (s.a.w.a.) progeny. Note traditions 3, 5, 8, 9, 40, 64, 81, 96, 103, 111, 121, 157, 184, and 192.

¹ Sunan (Abu Dawood), 'Kitab al-Mahdi' tradition 4283. Musnad Ahmad, 1/199, Al-Musannaf, 15/198, tradition 19494.

(v) Imam Mahdi (a.t.f.s.) is from among the sons of Imam Ali b. Abi Talib (a.s.)

Tradition 23

Ibn Umar relates from the Holy Prophet (s.a.w.a.) while he (s.a.w.a.) held Ali's (a.s.) hand and declared, 'A youth shall emerge from his offsprings, who shall fill the earth with justice.'¹

Note: -

1. Reliable traditions from the Ahle Sunnah sources attest that Imam Mahdi (a.t.f.s.) is from the progeny of Hazrat Zahra (s.a.). Now the above mentioned tradition testifies to the fact that Hazrat Mahdi (a.s.) is from the sons of Imam Ali (a.s.). Note tradition 24.
2. There are many other traditions that concur with this implication. Refer traditions 14, 25, 26 and 27.

¹ Al-Fataawa al-Hadithah, 37; Majma' al-Zavaaid, 7/317.

(vi) Imam Mahdi (a.t.f.s.) is from the sons of Hazrat Fatema (s.a.)

Tradition 24

Hazrat Umme Salma (s.a.), wife of the Prophet (s.a.w.a.), narrates on his (s.a.w.a.) authority thus, 'Mahdi is truth, and he shall be from the lineage of Fatema.'¹

Note: -

1. The fact that Imam Mahdi (a.t.f.s.) is from the progeny of Hazrat Zahra (s.a.), is established from traditions, and is a well acknowledged tenet from the tenets of Islam. There is absolutely no scope for doubt and skepticism here.
2. Shahabuddin Ahmad b. Hajare Haithami Makki (exp. 974 A.H.) mentions about the marriage of Imam Ali (a.s.) to Hazrat Fatema (s.a.), and the Prophet's (s.a.w.a.) invocation for them, and the acceptance of this invocation (by Allah) in the form of blessings for their progeny. After narrating this, Ibn Hajar remarks, 'Even if there was only Mahdi in the progeny of Ali (a.s.) and Fatema (s.a.), it would have sufficed for the prosperity of their progeny.'²
3. Also refer traditions 1, 7, 20, 25 and 61, which advocate the same concept.

¹ Sunan (Abu Dawood), 'Kitab al-Mahdi', tradition 8284, Sunan (Ibn Maajah), 2/1398, chapter 34, tradition 4086, Tareekh al-Kabeer, Bukhari, 3/346, part 1/316.

² Al-Sawaaeq al-Muhriqah, 161 Cairo edition.

(vii) Imam Mahdi (a.t.f.s.) is from the offsprings of Imam Hasan (a.s.) and Imam Husain (a.s.)

Tradition 25

Hilali narrates that the Prophet (s.a.w.a.) declared to Hazrat Zahra (s.a.), *'O Fatema! I swear by the one who has raised me with the truth, that the Mahdi of this nation will be from the descendants of these two (i.e. Hasnain).'*

Hilali narrates I visited the Prophet (s.a.w.a.) in the last days of his (s.a.w.a.) sickness. Hazrat Zahra (s.a.) was seated besides the Prophet (s.a.w.a.) and was wailing loudly. The Prophet (s.a.w.a.) asked her, *'Why are you lamenting?'* Hazrat Zahra (s.a.) replied, *'For our condition after your demise.'*

In an attempt to console her, the Prophet (s.a.w.a.) observed,

'Are you not aware that Allah cast a glance at the residents of this earth and preferred your father, raising him as a Prophet. Then He cast another glance at the earth's residents and selected Ali as a husband for you. O Fatema, Allah has favoured us, the Ahle Bait, with seven characteristics that He has not conferred on anyone before us, nor will He bestow it on anyone after us, viz.,

I am the seal of the Prophets. I am the most respected in front of Allah and the most loved by Him, as compared to His other creatures. And I am your father.

My successor is more elevated than all other successors. He is the beloved of Allah, more than all other successors. And he is your husband.

Our martyrs enjoy a distinction higher than the other

martyrs. For this reason, Allah loves them more than the other martyrs of this nation. It is Hamza b. Abdul Muttalib, your maternal uncle, and the maternal uncle of your father and husband.

Among us is the one who is granted a pair of wings by Allah, so that he can soar along with the angels in Paradise. He is paternal cousin of your father, and brother of your husband.

And among us, are the two grandsons, Hasan and Husain. They are the chiefs of the youths of Paradise. And I swear sincerely by the One, Who has raised me with the truth, their father (Ali) is superior to both of them.

And O Fatema! I swear by the one who has sent me with the truth, the Mahdi of this nation is from both these grandsons.¹

Note: -

1. Imam Mahdi (a.t.f.s.) is from the lineage of Imam Hasan (a.s.) and Imam Husain (a.s.). This is because Imam Baqir's (a.s.) mother is the daughter of Imam Hasan (a.s.). Based on this relation, all Imams (a.s.) from Imam Baqir (a.s.) to Imam Mahdi (a.t.f.s.) are 'Husaini' from their father's side and 'Hasani' from their mother's side. This falsifies the claims advanced by the Ahle Sunnah, that Imam Mahdi (a.t.f.s.) is 'Hasani', but not 'Husaini'. He has got the privilege of being the offspring of both the grandsons of Allah's Prophet (s.a.w.a.).

¹ Zakhaaer al-Uqbah, 4 and 135, Al-Mo'jam al-Kabeer, 3/52, tradition 2675; Tarikhe Madinate Damishq, 1/239, first edition, 1/260, second edition.

(VIII) Imam Mahdi (a.t.f.s.) is from the progeny of Imam Husain (a.s.)

Tradition 26

Janab Huzaifa (r.a.) narrates on the authority of the Holy Prophet (s.a.w.a.), who asserted, 'If there is only one day left for the world to end, Allah will extend it to such an extent, that a person from my progeny will rise, whose name shall be the same as mine.' On hearing this, Salman rose and asked the Prophet (s.a.w.a.), 'This person will rise from which son from your progeny?' The Prophet (s.a.w.a.) placed his hand on Imam Husain's (a.s.) back and remarked, 'From this son.'¹

Note: -

1. There is a debate among the Ahle Sunnah scholars regarding Imam Mahdi's (a.t.f.s.) lineage. Some claim that he is from Imam Hasan (a.s.), while some others maintain that he is from Imam Husain (a.s.).
2. Traditions 14, 27, 30, 32, 35, 72, 83, 91 and 193 reiterate that Imam Mahdi (a.t.f.s.) is from the lineage of Imam Husain (a.s.).² In this regard, the noted Shafe'i scholar, Shamsuddeen Muhammad Jazari (751 A.H. - 833 A.H.) remarks, 'That Imam Mahdi is from the lineage of Husain b. Ali (r.a.) is the most correct and accurate account of his lineage as per the tradition of Ameerul Momineen (a.s).'

Shuaib b. Abi Khalid relates from Abu Ishaq that Ameerul Momineen Ali (a.s.) looked at Imam Husain (a.s.) and

¹ Zakhaaer al-Uqbah, 136-137. Mizaan al-E'tedaal, 2/18, tradition 575 Cairo edition; Iqd al-Durar, chapter 1/24.

² Also, it is correct that Imam Mahdi (a.s.) is from the progeny of Imam Hasan (a.s.) and Imam Husain (a.s.). Refer footnote of tradition 25.

observed, 'This son of mine is a chief, as per the Prophet's (s.a.w.a.) assertion. A person will rise from him, who shall share the same name as the Prophet (s.a.w.a.) and bear a striking resemblance to him (s.a.w.a).'

(ix) Imam Mahdi (a.t.f.s.) is the ninth descendant of Imam Husain (a.s.)

Tradition 27

Janab Salman Muhammadi narrates that once when he visited the Prophet (s.a.w.a.), he saw Imam Husain (a.s.) seated on his (s.a.w.a.) lap. The Prophet (s.a.w.a.) was kissing Imam Husain's (a.s.) eyes and lips, while asserting, 'You are a chief (Syed), son of a chief, father of chiefs. You are an Imam, son of an Imam, father of Imams. You are the proof (Hujjat), the son of Allah's proof, and the father of nine proofs, whose ninth descendant is 'Qaem'.¹

Note: -

1. This tradition supports the contention that Imam Mahdi (a.t.f.s.) is from the progeny of Imam Husain (a.s.). Refer to the note in traditions 20 and 26.
2. Also refer to traditions 14 and 30. These traditions too, echo the same sentiment.
3. Moreover, this tradition rebuts the contention of those people who claim that Imam Mahdi (a.t.f.s.) will be born in the last epoch. Rather, he is already born, and is the ninth son of Imam Husain (a.s.).

(x) Imam Mahdi (a.t.f.s.) is from the genealogy of Imam Sajjaad (a.s.)

Tradition 28

Janab Jabir b. Abdullah Ansari narrates about a Jew, Jandal

¹ Maqtal al-Husain, part 7/146. Mawaddat al-Qurbah, 10/95, Lahore edition; Arjah al-Mataalib, 448.

b. Janaadah b. Jabeer, who approached the Prophet (s.a.w.a.) and said, 'Tell me about your descendants after you, so that I may establish proximity with them.' The Prophet (s.a.w.a.) declared, '*I shall have twelve successors.*' Jandal remarked, 'This is in harmony with the Torah's claims. O Prophet of God. Please name them for me.' The Prophet (s.a.w.a.) proclaimed, '*The first among them is the chief of all successors, Abul Hasan, Ali b. Abi Talib (a.s.). He shall be succeeded by his sons viz., Hasan (a.s.) and Husain (a.s.). Always hold fast unto them and do not be deceived by the ignorant.*' Jandal endorsed, 'Indeed we have witnessed these names in the Torah and other divine scriptures brought by the Prophets (a.s.). These names appear as Eliyya, Shabbar and Shabbir, corresponding to Ali, Hasan and Husain.'

Then Jandal inquired further, 'Who shall succeed Husain?' The Prophet (s.a.w.a.) replied, '*When Husain's term of life expires, he will be succeeded by his son Ali, who shall become renowned by his title 'Zain al-Aabideen.'* The latter shall be succeeded by his son Muhammad, and he by his son Jafar, who shall be known by his title, Sadiq. The latter in turn will be followed by his son Moosa, famous as Kazim, while his son Ali, famous as Reza, shall succeed him. He shall be succeeded by his son Muhammad, renowned as Taqi and Zaki, and he by his son, Ali, prominent by his titles of Naqi and Hadi. He will be followed by his son Hasan, titled Askari, while the latter shall be succeeded by his son Muhammad, renowned as Mahdi, Qaem and Hujjat. Mahdi shall initially be in occultation. His advent shall be marked with justice and harmony, while until then, the world would have been wrecked with injustice and tyranny. Then I give glad tidings to the Shias who act with patience and steadfastness, in his occultation, and are firm in their belief and devotion regarding Mahdi. Allah has mentioned them in the Quran thus,

هُدًى لِّلْمُتَّقِينَ الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ

“(Quran is) a guidance for the pious those who believe in the Unseen.”¹

then the Quran declares, in Surah Maidah(5) : 56

فَلَا حِزْبَ لِلَّهِ هُمُ الْغَالِبُونَ

Surely Allah’s party, they are the victorious ones.”²

¹ Surah Baqarah (2): 2

² Yanaabi al-Mawaddah, vol. 3, chapter 76/100-101.

(xi) Imam Mahdi (a.t.f.s.) is the seventh descendant of Imam Muhammad Baqir (a.s.)

Tradition 29

Janab Jabir b. Abdullah Ansari, narrates from the Prophet (s.a.w.a.) regarding the following verse.

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولَى الْأَمْرِ مِنْكُمْ

‘O you who believe! Obey Allah and obey the Apostle and those in authority from among you.’¹

Jabir b. Abdullah Ansari asked the Prophet (s.a.w.a.), ‘We acknowledge Allah and His Prophet (s.a.w.a.), but who are the Ulul Amr (espoused in the Quranic verse), whose obedience is tantamount to your and Allah’s obedience?’

The Prophet (s.a.w.a.) replied, ‘O Jabir, indeed they are my successors. After me, they shall be a guide for the people. The first among them is Ali b. Talib, followed by Hasan, Husain, Ali b. Husain, Muhammad b. Ali, who is acclaimed in the Torah as the splitter (Baqir). O Jabir, you shall witness his era, and when you see him, convey my salaam to him. He shall be followed by Sadiq, Jafar b. Muhammad, Moosa b. Jafar, Ali b. Moosa. The latter shall be succeeded by Muhammad b. Ali, and he by Ali b. Muhammad. Then he shall be followed by Hasan b. Ali. His son shall share my name and agnomen, who shall be Allah’s emissary on the earth, and His concluding proof upon His creatures. He is the one through whom Allah shall subdue the east and the west. He is the one who shall remain concealed from his friends and Shias. Only the ones whose hearts have been examined by Allah, shall acknowledge his Imamate.’²

¹ Surah Nisa (4): 59.

² Rauzah al-Ahbaab (Syed Jamaaluddin Ata’ullah Shirazi), vol. 3; Yanaabi al-Mawaddah, vol. 3, chapter 94/170.

(xii) Imam Mahdi (a.t.f.s.) is the sixth son of Imam Sadiq (a.s.)

Tradition 30

Mujahid relates from Ibn Abbas thus, “Na’thal, a Jew, approached the Prophet (s.a.w.a.), and remarked, ‘O Prophet of Allah, I have certain questions to ask you. Tell me about your successor, as no Prophet has passed, but he has appointed someone to succeed him. For instance, our Prophet (a.s.), Moosa b. Imran, appointed Yusha b. Noon as his successor.’

The Prophet (s.a.w.a.) replied, ‘My successor and vicegerent after me shall be Ali b. Abi Talib. He in turn shall be followed by his sons, Hasan and Husain. Then from Husain, shall spring forth nine pious, immaculate Imams.’

His thirst not quenched, the Jew questioned further, ‘O Muhammad! Name these individuals.’

The Prophet (s.a.w.a.) replied, ‘Husain shall be succeeded by his son Ali and he in turn by his son Muhammad. The latter shall be followed by Jafar, and he by Moosa, and he by Ali. Ali shall be succeeded by Muhammad, and he by Ali. Then he shall be followed by Hasan, and the latter will be succeeded by Hujjat, his son. These then, are the twelve Imams, who are equal in number to the twelve chiefs of Bani Israel.’¹

Note: -

Refer traditions 14, 15, 39, 83 and 120.

¹ Faraaed al-Simtain, vol. 2, chapter 31, page 134, tradition 431. Yanaabi al-Mawaddah, chapter 76/99-100.

(XIII) Imam Mahdi (a.t.f.s.) is the fifth son of Imam Moosa Kazim (a.s.)

Tradition 31

Abdullah b. Abi Awfaa (Waqqaas) narrates on the authority of the Holy Prophet (s.a.w.a.) thus, "Allah created Hazrat Ibrahim (a.s.), and caused him to open his eyes. When Ibrahim (a.s.) glanced towards the Throne (Arsh), he saw a strange light emitting from it. Mystified, he asked Allah, 'O Lord, what is this light?' Allah replied, 'O Ibrahim, this is the light of my chosen one, Muhammad.' Ibrahim (a.s.) continued, 'But Allah I see another brightness next to that of Muhammad!' Allah replied, 'That is Ali, helper and confidante of Muhammad.' Ibrahim (a.s.) asked further, 'O Allah, I see next to these, a third ray of brilliance!' Allah replied, 'That is the brilliance of Fatema, daughter of Muhammad and wife of Ali. Her friends will gain amnesty from the fire, with her intercession.' Ibrahim (a.s.) persisted, 'But I see a twin radiance, along with these three!' Allah replied, 'Those are Hasan and Husain, and are in the company of their father, mother and grandfather.' Ibrahim (a.s.) continued, 'But there are nine more illuminations, that are encircled by these five!' Allah replied, 'These nine are the descendants from Husain's progeny.' Ibrahim (a.s.) asked Allah, 'O Lord, by what names are these individuals addressed and remembered?' Allah replied, 'O Ibrahim, the first among them is Ali b. Husain, and then Muhammad b. Ali, and Jafar b. Muhammad, and Moosa b. Jafar, and Ali b. Moosa, and Muhammad b. Ali, and Ali b. Muhammad, and Hasan b. Ali, and Mahdi, the son of Hasan, who shall be the Master of the age.'

Ibrahim (a.s.) continued, 'But Allah, in addition to these, I see a sea of illuminations, that are beyond numeration! Allah replied, 'Yes, these are the friends and lovers of these fourteen individuals. These lovers recite fifty-one units of prayers daily and wear the ring in the right hand. They recite aloud, 'Bismillah',

recite qunoot before their ruku and prostration, and never forsake the prostration of gratitude (سجدة الشكر).

On hearing this Ibrahim (a.s.) beseeches, 'O Allah, include me among these friends (of the fourteen infallibles).' It is due to this that Allah has revealed in the Quran

وَأَنَّ مِنْ شَيْعَتِهِ لِبَرَاهِيمَ إِذْ جَاءَهُ رَبُّهُ بِقَلْبٍ سَلِيمٍ

'And most surely Ibrahim followed his way. When he came to his Lord with a secure heart.'¹

¹ Surah Saffaat (37): 83-84; Al-Arbaoun (Muhammad b. Abil Fawaris), 38.

(xiv) Imam Mahdi (a.t.f.s.) is the fourth descendant of Imam Reza (a.s.)

Tradition 32

Hasan b. Khalid recounts from Imam Ali Reza (a.s.) who asserted, 'My fourth descendant is the son of the chief of the maids. Allah shall cleanse the earth of all injustice and tyranny through him. The people will be engulfed in doubt and skepticism about his birth. He shall be in occultation before Allah finally manifests him. But when he reappears, the earth shall be resplendent with his brilliance. He shall establish equity and justice among the people, leaving no scope for injustice and tyranny.'¹

Note: -

Note traditions 14, 30 and 83.

¹ Faraaed al-Simtain, 2/337, tradition 590.

(xv) Imam Mahdi (a.t.f.s.) is from the third lineage of Imam Muhammad Taqi (a.s.)

Tradition 33

Jabir al-Jo'fi narrates, "I asked Imam Baqir (a.s.), 'O son of the Prophet, some people claim that Allah has continued the chain of Imamah through the lineage of Imam Hasan b. Ali (a.s.).'

Imam Baqir (a.s.) replied, 'O Jabir, indeed an Imam is the one who has been specified as such by the Prophet (s.a.w.a.). These Imams are twelve in number. The Holy Prophet (s.a.w.a.) has narrated that when he ascended the heavens (me'raj), he saw inscribed on the pillars of the Throne (Arsh), the names of these twelve Imams. This inscription on the Arsh was in light. The first among these Imams is Ali and then his two sons, Hasan and Husain, and then Ali, Muhammad, Jafar, Moosa, Ali, Muhammad, Ali, Hasan and finally Muhammad, Mahdi, the Qaim and the Proof.'¹

¹ Al-Futuhaat al-Makkiyyah, page 367, Egyptian edition (old).

(xvi) Imam Mahdi (a.t.f.s.) is the grandson of Imam Ali Naqi (a.s.)

Tradition 34

Mohiuddeen al-Arabi records in his compilation, 'Al-Futuhaat Al-Makkiyyah'

'Know that Imam Mahdi's (a.t.f.s.) reappearance is imminent. But he will rise only when the earth is filled with tyranny and oppression. He shall then establish peace and equity on earth. If there is but one day left for the end of the world, Allah will prolong it to such an extent, that His last caliph and vicegerent is manifested.'

'He is from the progeny of the Messenger of Allah (s.a.w.a.). and he is the son of Janab Fatima Zahra (s.a.). Imam Husain b. Ali b. Abi Talib (a.s.) is his ancestor. His father is Imam Hasan Askari (a.s.), son of Imam Ali Naqi (a.s.), son of Imam Muhammad Taqi (a.s.), son of Imam Ali Reza (a.s.), son of Imam Moosa Kazim (a.s.), son of Imam Jafar Sadiq (a.s.), son of Imam Muhammad Baqir (a.s.), son of Imam Zain al-Aabideen (a.s.), son of Imam Husain (a.s.), son of Ali b. Abi Talib (a.s.).¹

¹ Al-Futuhaat al-Makkiyyah, page 367, Egyptian edition (old).

(xvii) Imam Mahdi (a.t.f.s.) is the son of Imam Hasan Askari (a.s.)

Tradition 35

Sadaqah b. Moosa relates from his father, who in turn recounts from Imam Reza (a.s.), who asserted, 'Mahdi is the son of the rightly guided caliph, Abu Muhammad Hasan b. Ali. Indeed, Mahdi shall be the Master of the final epoch.'

Note: -

1. Traditions 14, 15, 39, 53 and 120 also emphasise the above assertion. Imam Mahdi (a.t.f.s.) is the son of Imam Askari (a.s.). The latter was martyred in 260 A.H. Abu Dawood's narration (His father shall have the same name as my father's) is in reality a fabrication made by Aasim. And since this narration is against the established traditions, it should be justified and explained.
 - a. According to some traditions, among the names of Imam Askari (a.s.), was Abdullah.
 - b. In reality, the narration was, 'His father shall have the same name as my son, Hasan Mujtaba'.
إِسْمُ أَبِيهِ إِسْمُ ابْنِي
While recording it, became
إِسْمُ ابْنِي إِسْمُ أَبِي
 - c. It is also possible that in this narration name was used instead of agnomen. This is so because the agnomen of the Prophet's (s.a.w.a.) father was Abu Muhammad, the same as that of Imam Hasan Askari (a.s.). Regardless of everything else, the biggest impediment in the acceptance of this tradition is its weak chain of

transmitters.¹

(xviii) Imam Mahdi (a.t.f.s.) is the twelfth Imam

Tradition 36

Abdullah b. Abbas narrates from the Prophet (s.a.w.a.) who proclaimed, "After me, my successors and vicegerents on the earth shall be twelve in number. The first among them is my brother, while the last is my son. It was asked to the Prophet (s.a.w.a.), 'Who is your brother?' He (s.a.w.a.) replied, 'Ali b. Abi Talib.' Then he (s.a.w.a.) was asked, 'Who is your son?' The Prophet (s.a.w.a.) replied, 'Mahdi, who shall fill the earth with justice and equity as it would have been ridden with injustice and tyranny. I swear by the One who has raised me as a messenger, even if a solitary day remains before the world ends, Allah will extend that day to such an extent that my son Mahdi will reappear, and Ruhullah Esa (a.s.) will descend and pray namaaz behind him. The earth shall radiate due to their brilliance. Mahdi's dominion shall be unchallenged, and will encompass the east and the west.'"

Note: -

1. Faraaed al-Simtain, 2/312, tradition 562. Also refer traditions 29, 30, 35, 39, 86 and 92.

¹ Al-Bayaan fi Akhbaare Saaheb al-Zamaan, chapter 1/93-96. Mataalib al-So'l fi Manaaqeb Ale Rasool, 2/130-131. Also refer note of tradition 40.

(xix) Imam Mahdi (a.t.f.s.) is Allah's final proof

Tradition 37

Imam Jafar Sadiq (a.s.) recounts from his father, Imam Muhammad Baqir (a.s.), and he from his father Imam Ali b. Husain (a.s.), and the latter in turn relates from Ameerul Momineen (a.s.) thus,

When Allah wished to appoint caliphs, and to initiate creation, He gave a shape to all creation and assembled them in one place. Before establishing this earth and skies, Allah was Alone in His kingdom. Then Allah created a light from His Own light. This light created by Him, began glowing and emitting a strange radiance. Then this light dissipated amongst the shapes created by Allah. This light fused into the face of the Prophet (s.a.w.a.). Then Allah selected the Prophet (s.a.w.a.) and declared, 'You alone are the chosen and preferred one. You have been entrusted with My light, and are the treasure of My guidance. It is only for your sake that I will establish the earth, send the rains and elevate the skies. It is only for your sake that I will reward and punish, and grant Paradise and Hell. I will appoint your progeny as beacons of guidance and entrust them with the secrets of My knowledge. And after this, no dilemma shall be too arduous for them. Nothing, no matter how insignificant, shall remain veiled from their knowledge. I shall appoint them as My emissaries on the earth. They shall invite the people towards My unity (Tauheed).'"

“Then Allah extracted a covenant for His Godhood and Pure Monotheism. After He took the covenant, the station of

Muhammad and his progeny in front of the people increased manifold. Allah then revealed to them that guidance was with them, that the light was for them and Imamah was exclusively for their progeny. Allah did all this so as to firmly establish the principles of justice and exhaust all proofs.¹ Then the one who has acknowledged them, was enriched with their light, and was guided towards their secrets. But the one who ignored them will warrant the Fire.”

“Then this light was transferred in bodies and began glowing inside us. That is why the light of the heavens and the earth is manifested in us. We are a criterion for deliverance and we have been entrusted with the esoteric sciences. Its ultimate destination is towards us. It is only through our Mahdi, that Allah’s proof (upon the people) will be exhausted. Indeed he is the seal of Imams and a respite for the nation. He is the fountainhead of light and the master of all affairs. We have surpassed all other creations in excellence, and are superior to all monotheists. We are the proofs of Allah. One who accepts our mastership (Wilayah) and holds fast to our rope, shall find himself overwhelmed with bounties in Paradise.”

Note: -

1. Fazl b. Ruzbahaan Shafe’i (exp. 927 A.H.) has mentioned in his acclaimed work, ‘Waseelah al-Khaadim ila al-Makhdoom’ (page 263 –265) that, ‘Imam Mahdi (a.t.f.s.) is Allah’s last proof upon the earth. Our comparison with Imam Mahdi (a.t.f.s.) is akin to the Prophet (s.a.w.a.) when compared to the previous prophets. Since Mahdi (a.s.) is the seal of all divine proofs, one finds in him the qualities of the previous successors.’

¹ Muruj al-Zahab, 1/32-33. Tazkerato Khawaas al-Ummah, 128-130

(xx) Every era necessitates a divine proof

Tradition 38

Janab Kumayl b. Ziyaad (r.a.) narrates, that once Imam Ali (a.s.) caught hold of his hand and took him atop a mountain. On scaling it, he took a deep breath and proclaimed, 'Yes by Allah! This world is never devoid of Allah's emissary. His presence is mandatory, be it apparent or concealed, so that Allah's signs and proofs may not be falsified. Where are these emissaries? By Allah, they are few in number, but majestic in esteem, in the eyes of Allah. It is through them that Allah has safeguarded His signs. When their time lapses, they hand over this legacy to others like themselves. Verily they have been bestowed with foresight and knowledge of all sciences, and have perfect certitude. The proofs of Allah are dauntless of what the ignorant consider as imposing. And they are fearful of what the ignorant deem as easy. While they are with their bodies on this earth, their souls interact with the celestial world. Indeed these are Allah's proofs on the earth, and they incessantly invite the people towards His religion with zeal and ardour. By Allah, I fervently desire to meet them.'¹

Note: -

1. In this regard there is a very famous tradition narrated by Sulaiman b. Mahraan al-A'mash from Imam Sadiq (a.s.), who has narrated it from his grandfather Imam Sajjaad (a.s.).²
2. Refer traditions 68 & 271.
3. As per this tradition of Imam Ali b. Abi Talib (a.s.), in every age there is a divine representative, be it apparent or

¹ Sharh Nahj al-Balaaghah by Ibn Abil Hadeed, 4/310-311, 18/351 under Kalimah-e-Hikmat 143

² Faraaed al-Simtain, vol. 1, p. 49, Tradition 11

hidden. The earth is never deficient of Allah's proof. Likewise, even in this age there is a divine proof, who is the Imam and guardian of the world's inhabitants. All traditions are unanimous that there will be only twelve Imams. The eleventh Imam, Imam Hasan Askari (a.s.), was martyred in 260 A.H. Then Allah granted a long life to his son and protected him with occultation. It is through his reappearance that Allah will fulfill His promise of justice and equity on the earth.

4. In this context there are traditions narrated by Imam Sajjaad (a.s.) (Yanaabi al-Mawaddah, 3/120), and by Imam Hasan Askari (a.s.) (Yanaabi al-Mawaddah 3/127), as also by Imam Mahdi (a.t.f.s.) himself.
5. Fazl b. Ruzbahaan has made a very interesting observation. He says, 'Through Imamat Allah has concluded His proofs upon the people. Therefore this proof should necessarily dwell in all ages. Allah will not give the disbeliever any opportunity to allege that there was no divine proof in his age. And to avert possibilities of such allegations, Allah has established His emissaries on the earth, right up to the Day of Judgement. As Allah mentions about the disbelievers in Surah Maidah (5): 19 thus,

أَنْ تَقُولُوا مَا جَاءَنَا مِنْ بَشِيرٍ وَلَا نَذِيرٍ فَقَدْ جَاءَكُمْ بَشِيرٌ وَ نَذِيرٌ

'Lest you say: there came not to us a giver of good news or warner, so indeed there has come to you a giver of good news and a warner;'

(xxi) Imam Mahdi's (a.t.f.s.) respected mother

Tradition 39

Abi Nadhr relates that when Imam Muhammad Baqir (a.s.) approached his death, he called for his son Imam Jafar Sadiq (a.s.) so that he could make his will and bequeath the rank of Imamat to him. At that moment Imam Baqir's (a.s.) brother claimed, 'You would have been right even if you had followed the precedent set by Hasan and Husain.' To this Imam Baqir (a.s.) asserted, 'Precedents do not decide the issue of Imamat. Imamat is by no means a trade or barter. It is already pre-destined by Allah.' Then Imam (a.s.) summons Jabir and says, 'O Jabir, narrate for us that which you saw in the book.'

Jabir recounts, "O Aba Jafar! On the occasion of the birth of Imam Husain (a.s.), I visited the daughter of the Prophet (s.a.w.a.), Hazrat Zahra (s.a.), so as to felicitate her. There I was surprised to find a white plaque in her hand. I inquired, 'O daughter of the Prophet, what is in your hand?' She replied, 'This tablet contains the names of my sons who will be blessed with Imamat.' I requested, 'Do I have your permission to see the tablet?'"

"Jabir continues, 'I found inscribed on the tablet, Abul Qasim Muhammad b. Abdullah, son of Aamina. Abul Hasan Ali Murtaza, son of Fatema binte Asad b. Hashim b. Abdul Manaf. Abu Muhammad b. Ali b. Abi Talib and Abu Abdillah sons of Fatema binte Muhammad. Ab Muhammad Ali b. Husain, son of Shahrbanoo binte Yazdjard b. Shahenshah. Abu Jafar Muhammad b. Ali, Baqir, son of Umme Abdullah binte Hasan b. Ali b. Abi Talib. Abu Abdillah Jafar b. Muhammad, Sadiq, son of Umme Farwah binte Qasim b. Muhammad b. Abi Bakr. Abu Ibrahim Moosa b. Jafar, the reliable, son of Hamida. Abul Hasan Ali b. Moosa, Reza, son of Najma. Abu Jafar Muhammad b. Ali, son of Khizran. Abul

Hasan Ali b. Muhammad, son of Susan. Abu Muhammad Hasan b. Ali, Rafiq, son of Samanah and Abul Qasim Muhammad b. Hasan, proof of Allah upon His creatures, son of Narjis, may Allah's blessings extend to all of them.'¹

Note: -

1. Traditions 53 & 91 also allude to this.
2. Imam Mahdi's (a.t.f.s.) mother is also known by other names such as Susan, Sayqal and Maleka.
3. Hazrat Narjis Khatoon binte Yusha (the king of Rome), was a princess. Her mother belonged to the progeny of Shamoon al-Safaa (Simon, the chaste), the successor of Hazrat Esa (a.s.). She was taken captive during the battle between the Muslims and Romans. She was finally purchased by Bishr b. Sulaiman (descendant of Abu Ayyub Ansari) on the explicit instructions of Imam Ali Naqi (a.s.). She was later married to Imam Hasan Askari (a.s.), and was preferred by Allah as the mother of Imam Mahdi (a.t.f.s.).²
4. Thus, Imam Mahdi (a.t.f.s.) has among his ancestors some illustrious personalities, both on the paternal side as well as the maternal side. On one hand, Imam (a.s.) is the son of the Prophet (s.a.w.a.), Ali Murtaza (a.s.) and Fatema Zahra (s.a.). He is from the progeny of Imam Husain (a.s.), as well as from Imam Hasan (a.s.), through the latter's granddaughter who was married to Imam Baqir (a.s.). He also boasts of blue blood from the Iranian and Roman empires. Moreover, Imam (a.s.) has links right up to the successor of Prophet Esa (a.s.), viz., Shamoon al-Safaa. History would be hard pressed to produce another individual of such noble, exalted and blue-blooded ancestry.

¹ Faraaed al-Simtain 2/chapter 32, page 140-141, tradition 435.

² Shawaahid al-Nubuwwah, Jame Fasl al-Khitaab.

(xxii) Imam Mahdi's (a.t.f.s.) name

Tradition 40

The Holy Prophet (s.a.w.a.) prophesied to Ibn Masood, 'The world shall not terminate, until an Arab from my progeny does not acquire dominion over the entire world. His name shall be Mahdi.'¹

Note: -

1. That Imam Mahdi's (a.t.f.s.) name shall coincide with that of the Prophet (s.a.w.a.), is reiterated by a large number of traditions. Such traditions have been recorded based on the narrations of Imam Ali (a.s.), Abu Saeed Khudri, Umme Salma and Abu Huraira, who in turn have reported it on the authority of the Prophet (s.a.w.a.). Refer traditions 15, 37 and 42.
2. This tradition has been recorded in Al-Mahdi of Abu Dawood (Tradition No. 4282) thus,

إِسْمُهُ إِسْمِي، وَإِسْمُ أَبِيهِ إِسْمُ أَبِي

(His name shall be the same as mine, and his father's name shall coincide with my father's name). Traditionists, however, have not placed any reliance on this part of the narration due to the following reasons;

- a. Traditionists who have reported this narration before Abu Dawood, like Ahmad b. Hanbal (expired 241 A.H.) has noted this tradition in several places in his acclaimed 'Musnad', but has not once recorded this portion of the tradition i.e. **إِسْمُ أَبِيهِ إِسْمُ أَبِي**. This seems to suggest that either this addition was fabricated after

¹ Sunan Tirmizi, vol. 4, chapter 52, tradition 2230, 'Maa Ja'a fi al-Mahdi'.

Ahmad b. Hanbal, or that Ahmad b. Hanbal was aware of it, but did not record it as he deemed it unreliable.

- b. Abu Noaim Isfahani (expired 430 A.H.), a noted Shafe'i traditionist, has recorded this tradition in several versions – 31 to be precise. One significant feature of his numerous versions is that not even one of them has this addition i.e. **إِسْمُ أَبِيهِ إِسْمُ أَبِي**. This portion of the tradition is attributed only to Zaida's chain of transmission.
 - c. Zaida has not been considered very reliable by traditionists. He has been accused of fabricating traditions and tampering with authentic ones. That is why traditions recorded with his transmission come under the cloud of suspicion and dubiousness. Hence the addition, **إِسْمُ أَبِيهِ إِسْمُ أَبِي**, since it is attributed only to him, can not be relied upon. Moreover, it is suspected that this addition was fabricated by the supporters of the two fallacious pseudo-Mahdis viz., Muhammad b. Abdullah b. Hasan and Muhammad b. Abdullah al-Mansoor in order to muster support for their masters.
3. The weak and unreliable transmission of this tradition dispels the need for any explanation or clarification in its support. However, some scholars have deemed it necessary to provide some rationale for it. In this regard refer the note of tradition 35.

(XXIII) Titles of Imam Mahdi (a.t.f.s.)

Tradition 41

Ibn Abbas relates from the Prophet (s.a.w.a.), who declared, 'Surely Ali b. Abi Talib is my successor and the Imam of this nation after me. The Qaim, the Awaited One, is from his progeny. He will fill the earth with justice and equity as it would be overwhelmed with injustice and insecurity. I swear by the One who has raised me with the truth, as a giver of glad tidings, those who believe in him during his occultation are more precious than red phosphorus.¹

Note: -

1. Imam's most widely acknowledged title is 'Mahdi', and most traditions refer to him as such.
2. We have however, discussed several other titles as well in this book. Refer traditions 28, 31 and 33.
3. Fazl b. Ruzbahaan Shafe'i in his 'Waseelah al-Khaadim ila al-Makhdoom' has recorded a few titles viz., Mahdi, Abde Saleh, Imame Zaman, Hujjat, Qaim, Muntazar, etc. Then he has elaborated each title in detail which is worth reading.

¹ Faraaed al-Simtain 2/335-336, tradition 589; Yanaabi al-Mawaddah chapter 94/488.

(xxiv) Imam Mahdi's (a.t.f.s.) agnomen (Kuniyyah)

Tradition 42

Ibn Umar recounts from the Holy Prophet (s.a.w.a.) who prophesied, 'There will rise a person from my progeny, who will share my name and my kuniyyah. He will establish justice and equity on the earth, obliterating injustice and instability. He is none other than Mahdi.'¹

Note: -

1. Kuniyyah is that title which has a 'father of' in men and 'mother of' in women, and this is a prefix to the name of the son, for instance Abu Abdillah, Umme Laila, etc. The son does not have a kuniyyah, unless he has an issue.
2. According to tradition 39, Imam Mahdi's (a.t.f.s.) kuniyyah is Abul Qasim, same as that of the Prophet (s.a.w.a.).
3. According to one of Huzafa's narration, Imam Mahdi's (a.t.f.s.) kuniyyah is 'Abu Abdillah'.²
4. This is also discussed in tradition 59.

¹ Tazkerah al-Khawaas, 204. Minhaaj al-Sunnah, Ibn Taymiyyah, 41/211.

² Faraaed Favaaed al-Fikar fi al-Mahdi al-Muntazar, chapter 2/3.

(xxv) Why Imam's (a.t.f.s.) title is Mahdi

Tradition 43

Shahr b. Khushab narrates, 'He is called as Mahdi, because he shall go towards one of the mountains of Shaam (Syria) so that he may acquire from there the pages of the Torah. He shall then debate with the Jews. He shall overwhelm them, and a party from among the Jews shall then accept Islam.'¹

Note: -

1. In one of his narrations, Ka'ab asserts, 'Imam Mahdi (a.t.f.s.) shall remove Taurah and Injeel from a cave in Intaaqiyya. He shall deal with the Jews as per the Torah and with the Christians as per the Bible.'²
2. Ka'ab in his other narration claims, 'He is called as Mahdi as he will guide the people towards the concealed reality.'³
3. Fazl b. Ruzbahaan cites the reason for the title of Mahdi thus, 'He is referred to as Mahdi, because he has been enlightened with the secrets and realities (by Allah)'.⁴

¹ Al-Burhaan fi Alaamaate Mahdi Aakhir al-Zamaan, chapter 8/157, tradition 7.

² Al-Arf al-Wardi fi Akhbaar al-Mahdi, 2/75.

³ Musannaf 11/372, tradition 20772, Iqd al-Durar 3/40.

⁴ Waseelah al-Khaadim ila al-Makhdoom, 371.

Part III

Imam Mahdi's (a.t.f.s.) physical appearance

- ◆ Imam's (a.t.f.s.) visage and appearance
- ◆ Imam's (a.t.f.s.) forehead and nose
- ◆ Imam's (a.t.f.s.) teeth
- ◆ Imam Mahdi (a.t.f.s.) shall have a mole on his cheek
- ◆ Imam's (a. t.f.s.) eyes, eyebrows and eyelashes
- ◆ Imam's (a. t.f.s.) radiant countenance and hair
- ◆ Imam Mahdi (a.t.f.s.) shall resemble a handsome youth
- ◆ Imam (a. t.f. s.) will bear a striking resemblance to the Prophet (s.a.w.a.)
- ◆ Imam Mahdi (a.t.f.s.) will have a mark on his shoulder, just like the Prophet (s.a.w.a.)

Part III

Imam Mahdi's (a.t.f.s.) physical appearance

(i) Imam's (a.t.f.s.) visage and appearance

Tradition 44

The Holy Prophet (s.a.w.a.) declares, 'Mahdi is from my progeny. His face resembles a dazzling star, his complexion is like that of an Arab, while his physique resembles an Israeli. He shall fill the earth with justice and equity as it would have been ravished with tyranny. His reign will delight the inmates of the heavens and the earth. The birds in the sky will be ecstatic with his regime. He will rule for a period of twenty years.'¹

Note: -

1. Certain traditions declare that his face will resemble كالقمر الترى i.e. an illuminated moon. Traditions 14, 49 and 91 allude to this.²
2. Traditions assert that Imam's (a.s.) body will be strong and powerful, like the sons of Hazrat Yaaqub (a.s.). Refer tradition 51.

¹ Al-Sawaaeq al-Muhriqah, 98. Al-Bayaan fi Akhbaare Saaheb al-Zamaan, chapter 8/118. Lisaan al-Mizaan, 5/23. Mizaanul E'tadaal, 3/449.

² Zakhaaer al-Uqbah, 136.

(II) Imam's (a.t.f.s.) forehead and nose

Tradition 45

Abu Saeed Khudri narrates from the Prophet (s.a.w.a.) thus, 'Mahdi will have a broad forehead and high nose. He will establish peace and justice on the earth at a time when it would have been filled with tyranny and injustice.'¹

Note: -

1. Tradition 46 also conclude about the broad forehead of Imam Mahdi (a.t.f.s.).
2. Regarding the visage of Imam Mahdi (a.t.f.s.) refer traditions 44, 46, 47 and 48.

(III) Imam's (a.t.f.s.) teeth

Tradition 46

Abdul Rahman b. Awf relates from his father, who heard the Prophet (s.a.w.a.) proclaim, 'Allah will raise a son from my progeny with a broad forehead and a gap between his teeth. He will fill the earth with justice and lawfulness, and distribute wealth among the people by employing principles of fairness and equity.'²

Note: -

1. As per tradition 52, Imam's (a.s.) teeth are said to sparkle akin to snow.

¹ Iqd al-Durar 3/33; Mustradak ala al-Sahihain 4/557; Al iza'ah ma kaana wa ma yakuno bayna yadai al-saa'h, page 138.

² Al-Bayaan fi Akhbaar Saaheb al-Zamaan 19/139; Iqd al-Durar chapter 1/16, chapter 3/34 and chapter 8/170.

(iv) Imam Mahdi (a.t.f.s.) shall have a mole on his cheek

Tradition 47

Abu Amamah Bahili narrates from the Holy Prophet (s.a.w.a.), 'Mahdi is from my progeny. He will appear as if he is 40 years old. His face will resemble a dazzling star. His right cheek will have a black mole. He will don two Qatwaanee cloaks on his shoulders. He will appear like an Israelite. He shall reign supreme for 20 years. He shall extract the treasures hidden in the earth and conquer the cities of the polytheists.¹

Note: -

1. Traditions report that Imam Mahdi (a.t.f.s.) shall be blessed with a long life, similar to that of Hazrat Nuh (a.s.) and Hazrat Khizr (a.s.). But despite his long age, Imam Mahdi (a.t.f.s.) shall appear like a man who is only 40 years old. Hence, the reference to forty years. (By no means does this indicate that he will be only forty years of age at the time of reappearance.)
2. Regarding Imam's (a.s.) reign, refer to tradition 183.

¹ Al-Bayaan fi Akhbaar Saaheb al-Zamaan, 18/137-138, Osod al-Ghaabah, 4/353, Majma' al-Zavaaid, 7/318.

(v) Imam's (a.t.f.s.) eyes, eyebrows and eyelashes

Tradition 48

Sha'r b. Rustom recounts from his father, 'Hazrat Mahdi's (a.t.f.s.) eyelashes will be very fine and long, while his eyebrows will be joined. His eyes will be dark and piercing. He will rise from Hejaz and will sit on the pulpit of Damascus.'¹

Note: -

1. In tradition 52, Imam's (a.s.) eyes have been described as *أكحل العينين* i.e. the most collorial (black) pair of eyes.

(vi) Imam's (a.t.f.s.) radiant countenance and hair

Tradition 49

Imam Muhammad Baqir (a.s.) narrates from Ameerul Momineen (a.s.), who when asked to specify Mahdi's (a.t.f.s.) physical features declared, 'He will resemble a handsome youth of average height. His hair will be long and drape over his shoulders. Amidst the dark hair will be his glowing face.'²

Note: -

1. The traditions mentioned earlier have depicted Imam's (a.s.) illumined countenance. Refer tradition 44.
2. Tradition 52 describes Imam's (a.s.) beard as *كث اللحية* i.e. dense beard.

¹ Iqd al-Durar 3/37 and Al-Qaul al-Mukhtasar fi al-Mahdi al-Muntazar, chapter 3/23, tradition 30.

² Ghaaleyah al-Mawaa'iz wa Misbaah al-Mutta'iz wa al-Waa'iz (No'man Afandi) 1/83.

(vii) Imam Mahdi (a.t.f.s.) shall resemble a handsome youth

Tradition 50

Ali b. Abi Hamzah narrates from Imam Sadiq (a.s.), 'When Mahdi reappears, the people will fail to recognise him. This is because he will appear as a youth. The people will be baffled to find him with such a youthful countenance, while they expected him to look much older.'¹

Note: -

1. Among the peculiarities of Imam Mahdi (a.t.f.s.) will be, that despite a long age, he will look like a man of only forty years on his reappearance. The years that have passed will have no effect whatsoever on his youth. Perhaps, his occultation is the cause of this youthful visage.
2. With regards to Imam's (a.s.) long life, refer tradition 56.
3. With regards to his youthful appearance, refer traditions 23 and 49.

¹ Iqd al-Durar, chapter 3/41-42.

(VIII) Imam (a.t.f.s.) will bear a striking resemblance to the Prophet (s.a.w.a.)

Tradition 51

Tamim al-Daaromi recounts from the Prophet (s.a.w.a.) who prophesied, 'Mahdi's conduct shall resemble mine. Even his visage and appearance shall bear an unmistakable resemblance to mine. He shall fill the earth with justice and amity just as it was filled with despotism and oppression.'¹

Note: -

1. Imam Mahdi (a.t.f.s.) bears a remarkable resemblance to the Prophet (s.a.w.a.) in terms of his conduct, face and appearance. Imam Sadiq (a.s.) relates from his forefathers (a.s.), 'Imam Mahdi (a.t.f.s.) resembles the Prophet (s.a.w.a.) in his character, conduct and appearance, more than anyone else.' Refer tradition 57.

¹ Tareekh Baghdad, 9/471, tradition 1501. Iqd al-Durar, chapter 9, part 3/218.

(ix) Imam Mahdi (a.t.f.s.) will have a mark on his shoulder, just like the Prophet (s.a.w.a.)

Tradition 52

Imam Ali b. Abi Talib (a.s.) while enumerating Imam's (a.s.) advent declared, 'Mahdi will have a dense beard, sparkling eyes, teeth white as snow, a mole on his cheek and a distinguishing mark on his shoulder just like the Prophet (s.a.w.a.). He will rise with the silken standard of the Prophet (s.a.w.a.). The flag has a black and square mark on it. There is a stone in it. The flag has not been opened since the Prophet's (s.a.w.a.) demise, and will now only be raised on Mahdi's advent.'¹

Note: -

1. Abu Ruman narrates from Imam Ali (a.s.) who prophesied, 'Mahdi will bear a mole on his left shoulder.'²
2. Regarding the standard of Imam Mahdi (a.t.f.s.), refer tradition 170.

¹ Al-Arf al-Wardi fi Akhbaar al-Mahdi, 2/147. Al-Bayaan fi Akhbaare Saaheb al-Zamaan, chapter 19/139-140.

² Kitaab al-Fitan by Ibn Hammad, 85.

Part – IV

Various stages in Imam's (a.t.f.s.) life

- ◆ Birth of Mahdi (a.t.f.s.)
- ◆ Imam's (a.t.f.s.) concealed birth
- ◆ Imamat at a very tender age
- ◆ Imam's (a.t.f.s.) long life
- ◆ Imam's (a.t.f.s.) occultation
- ◆ Commencement of occultation
- ◆ The minor and major occultations
- ◆ Imam's (a.t.f.s.) Occultation and 'Zee Towa'
- ◆ Imam Mahdi (a.t.f.s.) is a stranger and in solitude
- ◆ Rationale behind occultation
- ◆ Another rationale behind occultation
- ◆ Disputes in the last epoch
- ◆ Adversities in occultation
- ◆ Imam's (a.t.f.s.) approach in occultation
- ◆ benefit during occultation
- ◆ Imam (a.t.f.s.) is still alive
- ◆ Mahdi (a.t.f.s.) is the Imam of our age
- ◆ Tryst with Imam (a.t.f.s.)
- ◆ Imam's (a.t.f.s.) assertion

Part IV

Various stages in Imam's (a.t.f.s.) life

(i) Birth of Mahdi (a.t.f.s.)

Tradition 53

Imam Muhammad Taqi's (a.s.) daughter, Hakima Khatoon, was intensely attached to her nephew, Imam Hasan Askari (a.s.). She used to constantly entreat and beseech Allah for his son. On the eve of 15th Shabaan 255 A.H., Hakima Khatoon was at Imam Hasan Askari's (a.s.) house. Imam (a.s.) requested his paternal aunt, 'Please stay back tonight as I anticipate an important event.' Hakima Khatoon complied with Imam's (a.s.) request and stayed over at her nephew's residence. At the break of dawn, Narjis Khatoon began experiencing some discomfort. When Hakima Khatoon went by her side, she found a beautiful infant near her. The infant was already circumcised. She took this newborn in her arms and showed it to Imam (a.s.). Imam (a.s.) took the infant in his arms, ran his hand over his back and eyes and placed his tongue in the latter's mouth. He recited 'Azaan' in the infant's right ear, and 'Iqamah' in his left ear. Then Imam (a.s.) told his aunt, 'Take him back to his mother.' Hakima Khatoon did as she was told. She then returned to Imam (a.s.). There, she was surprised to see the newborn, clad in yellow attire. He looked as beautiful and resplendent as ever. Looking at him, she was overwhelmed with love and affection for him. She asked Imam (a.s.), 'What do you have to say about this infant?' Imam (a.s.) declared, 'O my aunt, he is the awaited one, whose advent has

been prophesied.’ When Hakima Khatoon heard this, she immediately prostrated in gratitude.¹

Note: -

1. Most scholars and historians of the Ahle Sunnah have recorded Imam’s (a.s.) birth on 15th Shabaan 255 A.H. For instance, (i) Nuruddin Abdul Rahman Jaami in his ‘Shawaahid al-Nubuwwah’, Baghdad edition; (ii) Maulvi Muhammad Mobeen in his ‘Waseelah al-Najaat’, Lucknow edition.
2. Three days after Imam’s (a.s.) birth, Imam Hasan Askari (a.s.) (or as per one narration his Indian slave, Abu Ghaanim), revealed Imam Mahdi (a.t.f.s.) to his close companions and declared,

هَذَا إِمَامُكُمْ مِنْ بَعْدِي وَخَلِيفَتِي عَلَيْكُمْ

*‘This is your Imam after me and my caliph upon you.’
People will await his reappearance when the earth will be filled with despotism and injustice. He will then reappear, and fill the earth with equity and justice.’²*

3. One person asked Imam Askari (a.s.) about his successor. Imam (a.s.) entered his house, took the child and stepped out. The infant’s visage was radiant, like the full moon. Imam (a.s.) asserted,

إِنَّ إِسْمَهُ إِسْمُ رَسُولِ اللَّهِ وَكُنْيَتُهُ كُنْيَتُهُ وَهُوَ الَّذِي يَمْلَأُ الْأَرْضَ قِسْطًا وَعَدْلًا كَمَا مَلَأَتْ ظُلْمًا
وَجَوْرًا

‘His name, is the name of the Prophet (s.a.w.a.), while his kuniyyah, is the kuniyyah of the Prophet (s.a.w.a.). He is the one who has been prophesied to fill the earth

¹ Yanaabi al-Mawaddah, vol. 3, chapter 65/36, Beirut edition narrated from Fasl al-Khitaab Khwaja Mohammed Parsa Naqshbandi.

² Yanaabi al-Mawaddah, vol. 3, chapter 82/123.

*with justice and equity, like it would have been filled with injustice and oppression.*¹

(II) Imam's (a.t.f.s.) concealed birth

Tradition 54

Sudair Sairafi narrates from Imam Sadiq (a.s.), who on referring to the book of Jafr asserted, 'It was destined by Allah that his birth would be akin to Prophet Moosa (a.s.). When Firaun, learnt of the prophecy that destined his end at the hands of a person from Bani Israel, he ordained the murder of all infants in Bani Israel. This infanticide spree took approximately twenty thousand newborns in its wake. But despite this, Allah protected Hazrat Moosa (a.s.) from the clutches of the tyrant. Similarly, when the tyrants of Bani Umayyah and Bani Abbas learnt of the divination that marked their decline at the hands of Mahdi, they launched a systematic onslaught to kill him. But Allah did not will that the tyrant learn of Mahdi's whereabouts, and protected him from their dominion. Verily Allah wills to realise His intention through Mahdi.'²

Note: -

1. Shaikh Abdullah b. Muhammad Shabraavi, the illustrious Egyptian Shafe'i scholar narrates, 'Imam Hasan Askari's (may Allah be satisfied with him) son was born on the eve of 15th Shabaan 255 A.H. This was five years before the demise of his father. Imam Hasan (a.s.) kept news of his birth concealed and ordered his companions to do the same. This

¹ Waseelah al-Najaat, 418.

² Yanaabi al-Mawaddah, vol. 3, chapter 80/116, Beirut edition, narrated from Al-Manaaqeb.

was in view of the explosive situation prevalent at that time, and due to the fear of the Bani Abbas caliphs, who had launched a manhunt for the youths of Bani Hashim, so as to imprison them or kill them. The caliphs wished to crucify these youths.’¹

2. Nuruddin Ali b. Muhammad (renowned as Ibn Sabbagh), the acclaimed Maliki scholar (expired 855 A.H.) asserts, ‘Abu Muhammad Hasan, appointed his son, Hujjat Al-Qaim, Al-Muntzar, as his successor. However, Mahdi’s birth was shrouded in secrecy in view of the insecurity prevalent at that time and the animosity of the caliphs. The Bani Abbas caliphs had targeted the Shias for persecution and subjugation.
3. In view of the clandestine nature of Imam’s (a.t.f.s.) birth, many people deny his birth.² Refer traditions 11, 12 & 39.

¹ Al-At’haaf be Hubb al-Ashraaf, 68.

² Al-Fusool al-Muhimmah part 12

(III) Imam at a very tender age

Tradition 55

Imam Muhammad Baqir (a.s.) narrates, 'This (Imamat) will prevail in that person whose age (at the time of Imamat) will be the least and whose discussion will be the most exalted. Allah will make him the inheritor of His knowledge and will never forsake him.'¹

Note: -

1. Imam Mahdi (a.t.f.s.) became the Imam at the age of five years. Allah gave Imamat to him at such a tender age so that all may realise that Imamat is with Allah and He alone bestows it providing the necessary capabilities and knowledge.
2. Imam Hasan Askari (a.s.) declares, 'Allah bestowed him with Imamat at a young age by providing wisdom and the faculty of speech, so that he could be a sign for the people. As Allah commands Hazrat Yahya (a.s.) in the Quran,
"O Yahya! Hold the Book firmly and We gave him prophethood in his very childhood."²

¹ Iqd al-Durar, chapter 7/160, chapter 11/238-239. Fasl al-Khitaab. Yanaabi al-Mawaddah, vol. 3, chapter 79/113. Miraat al-Asraar, (Abdul Rahman Soofi) page 31. Akhbaar al-Daul wa Aasaar al-Awwal, p. 117. Al-Fusool al-Muhimmah, part 12

² Surah Maryam (19): 12

(IV) Imam's (a.t.f.s.) long life

Tradition 56

Sudair Sairafi narrates from Imam Sadiq (a.s.) who declares, 'Allah did not grant a long life to Hazrat Khizr (a.s.) because he is a Prophet or because Allah wishes to reveal a book upon him, or because Allah wishes to abrogate some previous Shariat through his Shariat, or that He wishes to grant him leadership of some nation, or that his obedience is obligatory upon the people. No! It is for neither of these reasons. The sole objective behind granting a long life to Hazrat Khizr (a.s.), was to justify the long life of the Qaim, and to put a permanent seal on the mouths of the skeptics and deniers.'¹

Note: -

1. In this regard there is another tradition by Imam Hasan Askari (a.s.).²
2. The noted Islamic historian Ali b. Husain Masoodi writes that, now (i.e. Rabiul Awwal 322 A.H.) Imam-e-Zamana (a.t.f.s.) is 67 years, eleven and a half months old.³
3. The renowned scholar, Allamah Abdul Rahman Baalawi writes, now (i.e. 1301 A.H.) Imam Mahdi (a.t.f.s.) is 1046 years old. When Hasan Iraqi met Imam (a.t.f.s.) and asked him (a.t.f.s.) his age, Imam (a.t.f.s.) replied that he was 620 years old.⁴
4. Regarding long life refer to the notes of traditions 38, 50 and 71.

¹ Yanaabi al-Mawaddah, chapter 80/454, narrated from Manaaqeb.

² Yanaabi al-Mawaddah 81/120

³ Aakhir Kitaab Isbaat al-Wasiyyah

⁴ Baghyah al-Mustarshedeem 296

(v) Imam's (a.t.f.s.) occultation

Tradition 57

Janab Jabir b. Abdullah Ansari recounts from the Prophet (s.a.w.a.), who proclaimed, 'Mahdi is from my progeny. His name and kuniyyah shall coincide with mine. His resemblance to me in my visage, appearance and conduct shall be more striking than that of anyone else. There will be an occultation for him, that will be most perplexing, and will deviate the nations. Eventually he will reappear like a shooting star and fill the earth with justice and equity like it would have been filled with despotism and repression.¹

Note: -

1. Refer traditions 12, 59, 61, 62, 94 & 184.
2. For elaboration on the meaning of occultation, refer to the note of tradition 61.

¹ Yanaabi al-Mawaddah, chapter 94/488-493. Faraaed al-Simtain, 2/334-335, tradition 586

(vi) Commencement of occultation

Tradition 58

Janab Umme Haani narrates that, "I asked Imam Muhammad Baqir (a.s.) about the verses:

فَلَا أَقْسِمُ بِالْخُنَّسِ. الْجَوَارِ الْكُنَّسِ

'But nay! I swear by the stars that run their course and hide themselves.'¹

Imam Baqir (a.s.) replied,

*'It refers to Imam Mahdi (a.t.f.s.), who will go in occultation from 260 A.H. and will return eventually like a shooting star.'*²

Note: -

1. It is particularly noteworthy that Imam Muhammad Baqir (a.s.) made this assertion 150 years before the actual occultation of Imam Mahdi (a.t.f.s.), since Imam Baqir (a.s.) was martyred in 114 A.H. Thus, this tradition is just like the other pearls from the school of Ahle Bait (a.s.), which is Allah's favour upon them.

¹ Surah Takvir (81): 15, 16

² Yanaabi al-Mawaddah, chapter 71/430

(vii) The minor and major occultations

Tradition 59

Mufazzal b. Umar relates from Imam Jafar Sadiq (a.s.) who proclaimed, 'The Master of the affair, Mahdi, will have two occultations. One of these occultations will last longer than the other, so much so that some skeptics will claim that he has died, while some others will allege that he has come and gone. And none from his friends and enemies will be aware of his halts and places of stay, except his attendants, who serve him.'¹

Note: -

1. As per this tradition, during the major occultation, only Imam's (a.s.) trusted attendants will be aware of his whereabouts, nobody else.
2. According to one tradition of Imam Muhammad Baqir (a.s.), Meccan suburb called 'Zee Towa' will be among the places of residence of Imam-e-Zamana (a.s.).²

¹ Al-Eshaa'ah Le-Ashraat al-Saa'ah, 93. Al-Burhaan fi Alaamaate Mahdi Aakhir al-Zamaan, chapter 12/171-172, tradition 2

² Iqd al-Durar, chapter 5/133.

(VIII) Imam's (a.t.f.s.) Occultation and 'Zee Towa'

Tradition 60

Imam Muhammad Baqir (a.s.) proclaims, 'The Master of the affair shall abide in the suburbs (of Mecca) in his occultation. Then Imam (a.s.) beckoned towards 'Zee Towa'.¹

Note: -

1. 'Zee Towa' is a suburb of Mecca.
2. According to this narration, 'Zee Towa' is a place frequented by Imam Mahdi (a.t.f.s.) during his occultation. According to another tradition, this is also the place where a lot of Imam's (a.s.) lovers and companions have met him.
3. Some people reject such traditions citing that the Qaisaniyyah (those who believe Muhammad b. Hanafiyya as the Mahdi) believe that Muhammad b. Hanafiyya went into occultation from this place and will also reappear from there. Therefore they assert that such traditions are the handiwork of this sect. However, a tradition can not be deemed weak simply because it is being misinterpreted, since many sects misconstrue a tradition to suit their designs.

¹ Al-Burhaan fi Alaamaate Mahdi Aakhir al-Zamaan, chapter 12/171, tradition 3; Iqd al-Durar 5/133.

(ix) Imam Mahdi (a.t.f.s.) is a stranger and in solitude

Tradition 61

The Prophet (s.a.w.a.) proclaimed, 'Mahdi is from the progeny of Fatema.' The people inquired, 'O Prophet of Allah when will this happen?' The Prophet (s.a.w.a.) declared, 'When the judges start accepting bribes and the people are steeped in sins and Mahdi becomes a stranger, all alone, disengaged from the others.' The people inquired again, 'O Prophet, how is that?' The Prophet (s.a.w.a.) explained, 'He is separated from his family members, an alien driven from his nation.'¹

Note: -

1. Some renowned Ahle Sunnah scholars like Hafiz Ganji Shafe'i (expired 658 A.H.) in his *Al-Bayaan fi Akhbaar Saaheb al-Zamaan*, part 25, mentions that Imam Mahdi (a.t.f.s.) during his occultation abides in the cellar. This belief is completely fallacious and without any basis. Shia and Ahle Sunnah scholars alike, have strongly objected to this misconception. Solitude and estrangement by no means implies that Imam Mahdi (a.t.f.s.) is residing in the cellar. Imam (a.t.f.s.) walks among the people. Every year, he participates in the Hajj rituals along with the other Muslims. Some fortunate ones are even blessed with the grace of meeting Imam Mahdi (a.t.f.s.).
2. A life in occultation connotes that, Imam Mahdi (a.t.f.s.) is leading a life whereby none can recognise him. This is so

¹ Al-Manaaqeb wa al-Mathaalib (Qaazi No'maan), narrated from Ehqaaq al-Haqq, 9, 19/679

that he remains protected from the enemies and Allah's decree regarding him is realised.

(x) Rationale behind occultation

Tradition 62

Ibn Abbas relates that Jabir b. Abdullah Ansari asked the Prophet (s.a.w.a.), 'O Prophet! Will there be an occultation for your son, the Qaim?' The Prophet (s.a.w.a.) replied, 'Yes! So that Allah may purify the faithful and destroy the infidels. O Jabir, this (reason for occultation) is an affair from the affairs of Allah, a secret from one of his secrets that he has not disclosed to His servants. Beware! Never doubt it! For to be afflicted with doubt in Allah's affairs is apostasy.'¹

Note: -

1. In this regard, the tradition of Imam Sadiq (a.s.), narrated by Sudair Sairafi, is worth noting. Imam (a.s.) elucidates that Imam Mahdi's (a.t.f.s.) long occultation is compared to the devastating deluge that was inflicted upon the nation of Nuh (a.s.), wherein the believers were redeemed, while the skeptics were destroyed.²
2. Refer note of tradition 70.
3. In this regard, Fazl b. Ruzbahaan writes, 'The chain has to terminate in the last Imam, so that perfection of religion can be consummated. God's wisdom demands that he remains in occultation. For, if he becomes apparent in every age, then the tyrants out of fear will never oppress the people. The nation will not be afflicted with repression and despotism, and consequently will be deprived of their

¹ Faraaed al-Simtain, 2/335-336, tradition 589

² Yanaabi al-Mawaddah chapter 80, vol. 3/116-117.

reward in the hereafter. Therefore Allah has hidden Imam (a.s.) from the people, so that the virtuous can be distinguished from the infidels and the believer can be separated from hypocrite. Such an examination of the people is possible only during the reign of despots and tyrants. That is why Imam Mahdi (a.t.f.s.) has remained in occultation all this time.¹

¹ Waseelah al-Khaadim ila al-Makhdoom, 265.

(xi) Another rationale behind occultation

Tradition 63

Abu Saeed Aqeesa narrates, 'When Imam Hasan Mujtaba (a.s.) had concluded a peace treaty with Mu'awiya, he was strongly criticised by many of his companions. Imam (a.s.) remarked, 'Woe be upon you! What do you follow by what I have done? By Allah! I have taken recourse to an action that is more beneficial for my Shias than everything upon which the sun rises and sets. Aren't you aware that I am your Imam, and obedience to my commands is obligatory upon you? Have you forgotten the Prophet's assertion, wherein he hailed me as one of the chiefs of the youths of Paradise?' All the companions replied in the affirmative.

Then Imam (a.s.) observed, 'Are you not aware that Hazrat Khizr drilled a hole in the boat, rebuilt the wall, and killed the youth much to the displeasure and bewilderment of Prophet Moosa (a.s.), since the latter was not cognizant of the wisdom behind the actions of the former, while near Allah, these actions were not only legitimate, but laudable?'

'Do you not know, that each (Imam) among us will be subservient to the tyrant of his time, save the Qaim, behind whom Esa (a.s.) will pray namaz? He is the one whose birth will be veiled in secrecy, and will remain hidden from the people for a long duration. He will be from the progeny of my brother Husain, and will be the son of the mistress of the maidservants. When he shall reappear, he will not be under the dominion of any despot. Allah will give him a long life in occultation and by His power will manifest him as a forty-year-old. This is so that the people will conceive that He has might and strength over everything.'¹

¹ Faraaed al-Simtain vol. 2, chapter 7/27.

Note: -

1. As per Ahle Sunnah narration, the reasons for occultation have been expounded, as mentioned below:
 - a. Examination of the people. To distinguish the believers from the rest. Refer tradition 62.
 - b. Preservation of Imam's life (a.s.) from the looming threat of the enemies. Refer tradition 54.
 - c. Protection of Imam Mahdi (a.t.f.s.) from the domination of tyrants and despots. Refer the above mentioned tradition.
 - d. Manifestation of God's trust from the groins of the disbelievers. Refer tradition 116.

(xii) Disputes in the last epoch

Tradition 64

Abdullah b. Zarir (Zareen) Ghaafaqi narrates from Imam Ali (a.s.) who foretold, 'In the future, there shall be such disputes that those who shall be delivered from them unscathed, will be like gold from the mines. Then Allah shall manifest a person from the Prophet's progeny, whose companions will number 12000 and they shall not exceed 15000 at any time.'¹

Note: -

1. Tabraani has narrated this tradition from Imam Ali (a.s.) who in turn relates from the Prophet (s.a.w.a.).²
2. Mentioned below are some traditions relating to the disputes of the last era, which will examine (the faith of) the believers and deviate most people. 'It will be such a long occultation that the nations will stumble and totter (with uncertainty).' Note tradition 94.

'The severity of the test will be such, that a person steeped in faith (imaan) in the evening, will enter the realm of disbelief (kufr) in the morning.' Note tradition 208.

¹ Mustadrak ala al-Sahihain, 4/553. Majma' al-Zavaaid 7/317. Kanz al-Ummaal, 7/263.

² Al-Mo'jam al-Awsat 1/203 tradition 293.

(XIII) Adversities in occultation

Tradition 65

Muhammad b. Muslim recounts from Imam Jafar Sadiq (a.s.) thus, "Allah will examine the believers through the signs of Qaim's reappearance." I asked, "How is that?" Imam (a.s.) replied, "*The Quranic verse, وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِنَ الْخَوْفِ* '...**We shall definitely try them with fear**' means 'Allah will try them with diseases and sickness, 'and with hunger' means through starvation, 'through poverty' means through inflation, 'through loss of life' means through death, 'through dimunition of fruits' means scarcity of rains, 'then give glad tidings to the patient.'¹

Imam (a.s.) continues,

*'O Muhammad! This was the interpretation of this verse. None but Allah and (those firmly rooted in knowledge) are aware of it.² And we are the ones firmly rooted in knowledge.'*³

Note: -

1. The trials and tribulations associated with occultation have been discussed in detail under the chapter of 'Signs of reappearance'.
2. This tradition reveals that Allah has given only the Imams (a.s.) the authority and knowledge to interpret the Quran. This is because Allah has granted Imams (a.s.) knowledge of even the obscure aspects of Quran, which He has not conferred upon anyone else.

¹ Surah Baqarah (2): 155.

² Surah Ale Imran(3) : 7.

³ Yanaabi al-Mawaddah, chapter 71/421.

(xiv) Imam's (a.t.f.s.) approach in occultation

Tradition 66

Imam Ali (a.s.) proclaims, 'Verily Mahdi is from us. He shall walk with a radiant beacon. His approach will be like the virtuous. He shall unshackle the captives. He shall liberate the enslaved. He shall estrange the united ones. He shall fortify the estranged ones. He will be concealed from the people. The one stalking him shall find no traces of his trail, no matter how resolutely he explores.'¹

Note: -

1. This tradition only endorses other traditions that are to follow in the subsequent pages, i.e. while Imam Mahdi (a.t.f.s.) is in occultation, hidden from the people, he is cognizant of his responsibilities, and always tries to fulfill them. Indeed, the people, even in his occultation benefit from his Imamatus, like they draw benefit from the sun, while it is veiled by the clouds.'

(xv) Benefit during occultation

Tradition 67

Sulaiman b. Mehran narrates, "I inquired from Imam Sadiq (a.s.), 'How will the people benefit from the concealed Imam?' Imam (a.s.) replied, '*Just like they benefit from the sun, while it is concealed by the clouds.*'²

Note: -

1. Regarding the Quranic verse in Surah Nisa (4): 59,

أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولَى الْأَمْرِ مِنْكُمْ

¹ Yanaabi al-Mawaddah, chapter 74/437; Nahj al-Balaaghah, sermon 15

² Faraaed al-Simtain, 1/45-46, tradition 11

‘Obey Allah and obey the Apostle and those in authority from among you’,

Janab Jabir asked the Prophet (s.a.w.a.), while the latter (s.a.w.a.) was discussing Mahdi’s occultation, ‘How will the Shias benefit from him in his occultation?’ The Prophet (s.a.w.a.) proclaimed,

‘I swear by the One who has raised me with prophethood, the people will draw enlightenment by his brilliance. In his occultation, they will benefit from his Imamat, like they benefit from the sun, while it is masked by the clouds. O Jabir! This is from among Allah’s secrets and His exceptional knowledge, therefore do not disclose this to anyone, save a few individuals.’¹

The sun even while concealed by the clouds, provides the inhabitants of the earth with life-preserving light and warmth, thereby linking its own existence with the existence of mankind. On the same lines, Imam Mahdi (a.t.f.s.) provides the inhabitants of the earth with benefits linking his existence, to the existence of the world. Note tradition 70.

¹ Rauzah al-Ahbaab by Sayyed Jamaluddin Ataullah Shirazi, vol. 2, chapter 12; Yanaabi al-Mawaddah, chapter 94/494

(xvi) Imam (a.t.f.s.) is still alive

Tradition 68

Hafiz Abu Abdillah Muhammad b. Yusuf Ganji Shafe'i (expired 658 A.H.) writes in his celebrated compilation, 'Al-Bayaan fi Akhbaare Saaheb al-Zamaan', 'Mahdi is very much alive in his occultation, till date. The greatest evidence of his existence (and long life) from the friends of Allah is Hazrat Esa (a.s.), Hazrat Ilyas (a.s.) and Hazrat Khizr (a.s.), and from the enemies of Allah is Dajjal and Satan (may the curse of Allah be upon both).'¹

Note: -

1. Traditions 38, 56, 70 & 71 also reiterate this concept. Also refer the note of these traditions.
2. Even Ahle Sunnah scholars uphold this view, as Khwaja Muhammad Parsa declares in Fasl al-Khitaab,

بِهِ حَتَمَتِ الْخِلَافَةَ وَالْإِمَامَةَ وَهُوَ الْإِمَامُ مِنْ لَدُنَّ مَاتَ أَبْنُوهُ إِلَى يَوْمِ الْقِيَامَةِ

'In him Imamate and Caliphate have terminated. He is the Imam after his father's demise, till the Day of Judgement.' Similarly, Abdul Wahab b. Ahmad Sha'raani claims, 'Mahdi (a.s.) is the son of Imam Hasan Askari (a.s.). He was born on 15th Shabaan 255 A.H. He is alive and shall remain alive till the time Hazrat Esa (a.s.) does not descend from the heavens. Right now (i.e. 906 A.H.) he is 651 years old.'²

(xvii) Imam Mahdi (a.t.f.s.) is the Imam of our age

Tradition 69

Sulaiman b. Mehran al-Amash relates from Imam Sadiq (a.s.)

¹ Al-Bayaan fi Akhbaare Saaheb al-Zamaan, part 25. Noor al-Absaar, 45. Al-Fusool al-Muhimmah, p. 334. Arjah al-Mataalib, p. 472.

² Al-Yawaaqit wa al-Jawaahir – chapter 65

who recounts from his father, Imam Baqir (a.s.) and he from his father, Imam Sajjaad (a.s.),

'We are Imams of the Muslims, the proofs of Allah on the earth, masters of the believers, leaders of those with illumined foreheads, and the guardians of all Muslims. We have been raised for the (preservation of the) inhabitants of the earth. To that extent, we are means of security for the inhabitants of the earth, like the stars are a means of safety for the inhabitants of the skies.

وَيُمْسِكُ السَّمَاءَ أَنْ تَقَعَ عَلَى الْأَرْضِ إِلَّا بِإِذْنِهِ

'And He withholds the heavens from falling on the earth except with His permission.'¹

It is only because of us, that the earth subsists. It is only due to us, that heavens open up to shower rains, and it is only due to us, that the mercy (of Allah) is diffused among the people. It is only due to us, that the earth manifests its bounties. If one among us is not constantly present on the earth at all times, this world along with its inhabitants will be decimated.'

Imam (a.s.) continued,

'Since the time Allah has created Adam (a.s.), the earth has never been devoid of Allah's proof (Hujjat) - be it apparent or hidden, manifested or concealed. Till the Day of Judgement, the earth can never subsist without Allah's proof. Surely, if there exists no proof on the earth, Allah shall cease to be worshipped.'

Sulaiman relates, "I asked Imam Sadiq (a.s.), 'How will the

¹

Surah Hajj (22) : 65

people benefit from a hidden Imam?" Imam (a.s.) responded,

*'Just like they benefit from the sun, even while it is veiled by the clouds.'*¹

(xviii) Tryst with Imam Mahdi (a.t.f.s.)

Tradition 70

The illustrious, Shafe'i scholar, Abdul Wahab Sha'rani (expired 973 A.H.) narrates, "Shaikh Hasan Iraqi was a devout Muslim, virtuous, abstinent and steeped in Allah's worship. He once recounted an incident from his life to his teacher, Shaikh Ali Khawaas thus, 'I used to live in Damascus. I was employed in a workshop. On Fridays, I used to be engrossed in all kinds of recreation and amusements, like drinking alcohol, etc. One day, when I woke up, I decided to evade my corrupt friends. I went to the Jaam'e Masjid in Damascus. There I found a person discussing about Mahdi (a.s.). Listening to him, I was overwhelmed by a stirring desire to see Mahdi (a.s.). After that day, every time I prostrated in front of Allah, I used to beseech Him for an opportunity to meet Mahdi. One day after the Maghrib prayers, I felt a hand on my shoulder. The person said, 'O my son.... Allah has accepted your invocations. Who are you waiting for? I am Mahdi.' I invited him to my house. Imam (a.s.) sought a lonely niche in my house for his prayers. He lived there for a week. I asked Imam (a.s.) about his age. He replied, '620 years.'"²

Note: -

1. Shaikh Hasan Iraqi, expired in 925 A.H., while he was 100 years old. He was the teacher of Abdul Wahab Sha'rani (expired 973 A.H.). The incident of Imam Mahdi's (a.t.f.s.)

¹ Faraaed al-Simtain. 1/45, tradition 11; Yanaabi al-Mawaddah 89/477-478

² Lawaaqeh al-Anwaar fi Tabaqaat al-Akhyaar, 2/193

tryst with Shaikh Hasan, gained prominence among the Ahle Sunnah scholars. This incident had occurred in (approximately) 875 A.H.

2. In his occultation, Imam Mahdi (a.t.f.s.) lives a lonesome and desolate life, concealed from the people. However, he still meets the people, and not a single scholar has denied this. In fact, there are plenty of other incidents (like that of Shaikh Hasan), that have been recorded in Ahle Sunnah books. In this regard,
 - a. Refer tradition 71 - Ali b. Ahmad Kufi Azdi's meeting with Imam (a.s.) and Imam's (a.s.) proclamation to him.
 - b. Refer the note of tradition 71 - Hafiz Abu Muhammad Balaazari and the tradition of 'Silsilah al-Zahab'.
 - c. Abdul Rahman Soofi, the writer of 'Miraat al-Omaraa' declares that his Sufi master, Badiuddin Qutb Madaar, was trained by Imam Mahdi (a.t.f.s.).
 - d. An Egyptian Sufi from the Qaadriyah sect is known to have paid allegiance to Imam Mahdi (a.t.f.s.) in person.¹

¹ Yanaabi al-Mawaddah, p. 470

(xix) Imam's (a.t.f.s.) assertion**Tradition 71**

Ali b. Ahmad Kufi Azdi narrates, "While circumambulating the holy Kaaba, I chanced upon a very handsome and elegant youth. He began conversing with me. I inquired, 'What is your name?' He replied, 'I am Mahdi. I am the Master of the age and I am the Qaim. I will fill the earth with justice, as it will be filled with oppression. Verily the earth cannot exist without Allah's proof, and the people can not survive without the Imam.'¹

Note: -

1. Allama Shaikh Sulaiman b. Ibrahim Balkhi Hanafi Naqshbandi (expired 1293 A.H.), in his acclaimed compilation, 'Yanaabi al-Mawaddah', has recorded several quotations from Imam Mahdi (a.t.f.s.) in 83rd chapter of his book. These quotations also serve to establish Imam's (a.s.) birth and existence.
2. Hafiz Abu Muhammad Balaazari Tusi (expired 339 A.H.) relates a tradition from Imam Mahdi (a.t.f.s.). This tradition is better known as 'Silsilah al-Zahab'. Hafiz narrates,

حَدَّثَنَا مُحَمَّدُ بْنُ الْحَسَنِ بْنِ عَلِيٍّ الْمَحْجُوبِ إِمَامٍ عَصَرَ حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ عَنْ أَبِيهِ عَنْ جَدِّهِ عَنْ أَبِي جَدِّهِ عَلِيِّ بْنِ مُوسَى الرِّضَا عَلَيْهِمُ السَّلَامُ - حَدَّثَنَا مُوسَى الْكَاطِمُ قَالَ حَدَّثَنَا أَبِي جَعْفَرُ الصَّادِقُ حَدَّثَنَا مُحَمَّدُ الْبَاقِرُ بْنُ عَلِيٍّ حَدَّثَنَا أَبِي عَلِيُّ بْنُ الْحُسَيْنِ زَيْنُ الْعَابِدِينَ حَدَّثَنَا أَبِي حُسَيْنُ بْنُ عَلِيٍّ بْنِ أَبِي طَالِبٍ عَلَيْهِمُ السَّلَامُ سَيِّدُ الْأَوْلِيَاءِ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ قَالَ أَخْبَرَنِي سَيِّدُ الْمَلَائِكَةِ جِبْرِئِيلُ قَالَ اللَّهُ تَعَالَى سَيِّدُ السَّادَاتِ.....

'.....I am Allah. There is no creator other than Me. Then the one who subscribes to My unity (Tauheed) has entered My fortress. And the one who is granted asylum in My fortress, will gain immunity from the

¹ Al-Nuzhah, (Abdul Aziz Dehelvi) on the authority of Shah Waliyyullah Dahelvi's "Al-Musalsalaat".

Fire.'

Part – V

Merits and virtues of Imam Mahdi (a.t.f.s.)

- ◆ Imam Mahdi (a.t.f.s.) is infallible
- ◆ Imam Mahdi (a.t.f.s.) excels the companions of the Prophet (s.a.w.a.)
- ◆ Imam Mahdi (a.t.f.s.) will embody the excellence of the past Prophets (a.s.)
- ◆ Imam Mahdi (a.t.f.s.) surpasses the Prophets (a.s.) in excellence
- ◆ Imam Mahdi's (a.t.f.s.) merits exceed the others
- ◆ Imam Mahdi (a.t.f.s.) is Allah's best creation
- ◆ Imam Mahdi (a.t.f.s.) is Allah's caliph on earth
- ◆ Imam Mahdi (a.t.f.s.) is the Prophet's (s.a.w.a.) caliph
- ◆ Imam Mahdi (a.t.f.s.) exceeds the angels in merit
- ◆ Obedience to Imam Mahdi (a.t.f.s.) is tantamount to Allah's obedience
- ◆ Imam Mahdi (a.t.f.s.) is the master of the residents of Paradise
- ◆ Imam Mahdi (a.t.f.s.) will intercede on the Day of Judgement
- ◆ Imam Mahdi (a.t.f.s.) is a source of immense pride for the Holy Prophet (s.a.w.a.)
- ◆ Hazrat Ibrahim's (a.s.) faith in Imam Mahdi (a.t.f.s.)
- ◆ Prophet Moosa (a.s.) will covet Imam Mahdi's (a.t.f.s.) exalted station
- ◆ Hazrat Esa (a.s.) shall pray behind Imam Mahdi (a.t.f.s.)
- ◆ Imam Mahdi (a.t.f.s.) and Shab-e-Qadr

Part – V

Merits and virtues of Imam (a.t.f.s.)

(i) Imam Mahdi (a.t.f.s.) is infallible

Tradition 72

Abdullah b. Abbas relates, “I heard the Prophet (s.a.w.a.) declare, ‘I, Ali, Hasan, Husain and the nine sons from Husain’s progeny, are pure and infallible.’”¹

Note: -

1. The scholars of Ahle Sunnah have widely acknowledged the infallibility of Imam (a.s.). For instance, Shaikh Mohiuddeen al-Arabi (expired 627 A.H.) in ‘Al-Futuhaat al-Makkiyyah’ 3/335. The renowned jurist Ibn Jauzi (expired 654 A.H.) in his ‘Tazkerah al-Khawaas al-Ummah p. 383, 384; Jalaaluddin Muhammad Dawaani (exp. 908 A.H.), Shaikh Abdul Wahhaab Sha’raani (exp. 973 A.H.) in ‘Al-Yawaaqeet wa al-Jawaahir’ and Hafiz Ganji Shafe’i (expired 658 A.H.) in ‘Al-Bayaan fi Akhbaar Saaheb al-Zamaan’ chapter 7/114.
2. Imam Mahdi (a.t.f.s.) is that glorious personality who will cleanse the earth just by his presence (tradition 192). He surpasses the Prophets (a.s.) and the companions in distinction (tradition 75). He is Allah’s rightful caliph on the earth (tradition 78 and 98). Obedience to Imam Mahdi (a.t.f.s.), is tantamount to obeying Allah (tradition 81). He is

¹

Mawaddat al-Qurbaha, 10; Faraaed al-Simtain, 2/313, tradition 563.

with the truth, and truth is with him (tradition 92). He is in direct contact with the celestial world (tradition 88 and 96). Hazrat Esa (a.s.), one among the Ulul Azm (the five chosen messengers), will pray namaz behind him (tradition 87). Obviously then, Imam Mahdi (a.t.f.s.) has to be pure and immaculate, above all kinds of defects and blemishes.

3. The notes of traditions 11, 54 & 186 also advocate this point.

(II) Imam Mahdi (a.t.f.s.) excels the companions of the Prophet (s.a.w.a.)

Tradition 73

Muhammad b. Seereen was asked, 'Is Mahdi superior to Abu Bakr and Umar?' He replied, 'Indeed, he is superior to them both. He shall manifest truth and justice.'¹

Note: -

1. The great Hanafi scholar Nuruddin Mulla Ali Qaari Mahravi (exp. 1014 AH) in his book 'Al-Mashrab al-Wardi fi Mazhab al-Mahdi' while discussing the superiority of Hazrat Mahdi (a.s.) writes:

The proof of superiority of Hazrat Mahdi (a.s.) is that Holy Prophet (s.a.w.a.) called Imam Mahdi (a.t.f.s.) 'Caliph of Allah' while Abu Bakr is called as 'Caliph of Prophet' Refer to tradition 197.

2. Imam Mahdi (a.t.f.s.) is superior to everyone (tradition 76), successor of the Prophet (s.a.w.a.) (tradition 79) and infallible (tradition 72). Then it should come as no surprise to anyone that he is superior to the companions of the Prophet (s.a.w.a.).

¹ Iqd al-Durar, chapter 7/148.

(III) Imam Mahdi (a.t.f.s.) will embody the excellence of the past Prophets (a.s.)

Tradition 74

Imam Jafar Sadiq (a.s.) relates that my father asked Jabir b. Abdullah Ansari, 'O Jabir, tell me about the tablet that you saw with Hazrat Zahra (s.a.), daughter of the Prophet (s.a.w.a.). Inform me about what was inscribed on the tablet.'

Jabir relates, "I take Allah as a witness that I found the following engraved on the tablet, 'In the name of Allah, the most Beneficent, the most Merciful. This is a communication from Allah, the most Honoured and the most Wise, to His light, His Apostle, His Proof, Muhammad. Jibraeel, the trustworthy, has delivered this writing to Muhammad, from Allah, the Lord of the universe....then I shall complete this sequence through his son, who is mercy for universe. Verily he will embody the excellence of Moosa, the splendour of Esa and the patience of Ayyub.'"¹

Note: -

Jabir b. Abdullah Ansari had gone to felicitate Hazrat Zahra (s.a.) on the occasion of Imam Husain's (a.s.) birth. There he saw a strange, green, plaque in the hands of Hazrat Zahra (s.a.), wherein these statements were engraved, emitting light and radiance. Hazrat Zahra (s.a.) told Jabir, 'Allah has bestowed this tablet to my father, who in turn presented it to me. This tablet contains the names of my father, my husband and the successors from my progeny.' Jabir then sought permission to note down the contents of the plaque. This tradition has been mentioned in some detail in the previous pages. Refer tradition 2.

¹ Faraaed al-Simtain chapter 33, pp. 137-139, tradition 432.

(iv) Imam Mahdi (a.t.f.s.) surpasses the Prophets (a.s.) in excellence

Tradition 75

Muhammad b. Seereen declares, 'Not only does Mahdi enjoy a distinction over Abu Bakr and Umar, but even over the Prophets (a.s.).'¹

Note: -

1. In the light of the previous tradition and tradition 86 (wherein Hazrat Moosa (a.s.) envies the stature of Imam Mahdi (a.t.f.s.)), tradition 87 (wherein Hazrat Esa is vizier of Imam Mahdi (a.t.f.s.)) and tradition 147 (Hazrat Esa's descent from the heavens), the above-mentioned assertion seems credible.
2. Hafiz Ganji Shafe'i (expired 658 A.H.) writes about Esa (a.s.)

فَدُتَّحَقَّقَ عَيْسَىٰ أَنَّ الْإِمَامَ أَعْلَمُ مِنْهُ فَلَمَّا لَكَ قَدَمَهُ وَصَلَىٰ حَلْفَهُ وَأَلُو لَا ذَالِكَ لَمْ يَصِحَّ
الْإِفْتِدَاءُ بِالْإِمَامِ

'Hazrat Esa (a.s.) is convinced that Imam Mahdi (a.t.f.s.) is more knowledgeable than him. That is why the former will advance Imam Mahdi (a.t.f.s.) to lead the namaz, and will himself occupy a position behind him. If this was not the case, then such a move on the part of Hazrat Esa (a.s.) would have been inappropriate.'²

¹ Al-Qaul al-Mukhtasar fi al-Mahdi al-Muntazar, p. 27. Iqd al-Durar, chapter 7, pp. 148-149

² Al-Bayaan fi Akhbaare Saaheb al-Zamaan, Ch. 115.

(v) Imam Mahdi's (a.t.f.s.) merits exceed the others

Tradition 76

Imam Reza (a.s.) asserts, 'Hazrat Mahdi (a.s.) is more knowledgeable than the others. He is more forbearing, more pious and devout, more generous, more valiant, and exceeds the rest in Allah's worship. He was born circumcised, in a state of purity.'¹

Note: -

According to another narration Imam (a.s.) has been proclaimed as, 'the best of men' – refer tradition 163.

(vi) Imam Mahdi (a.t.f.s.) is Allah's best creation

Tradition 77

Shahr b. Jaushab narrates from the Holy Prophet (s.a.w.a.), "In the month of Muharram, a caller cries from the skies, 'Be warned! Mahdi is Allah's chosen creation! Heed him, and submit to him.'"²

Note: -

According to the above mentioned narration, and other traditions in this book, Imam Mahdi (a.t.f.s.) and his ancestors are the preferred ones among Allah's creation. Note traditions 76, 89 and 163.

¹ Waseelah al-Najaat (Maulvi Muhammad Mobeen), p. 416, Lucknow edition

² Al-Arf al-Wardi fi Akhbaar al-Mahdi, 2/151. Iqd al-Durar, chapter 7/156

(vii) Imam Mahdi (a.t.f.s.) is Allah's caliph on earth

Tradition 78

Abu Saeed Khudri recounts from the Prophet (s.a.w.a.), 'Verily Allah shall raise a caliph for this nation. He shall distribute all wealth freely without any account.'¹

Note: -

1. Traditions 135, 198 & 204 also reiterate the fact that Imam Mahdi (a.t.f.s.) is Allah's caliph.
2. Indeed, caliphate of Allah is an esteemed rank, that Allah has granted to Hazrat Adam (a.s.) and Hazrat Dawood (a.s.), among others, as He asserts in the Quran about Hazrat Adam (a.s.),

وَأَذَّ قَالَ رَبِّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً

'And when your Lord said to the angels, 'Certainly I am going to place in the earth a caliph.'²

Then He proclaims to Hazrat Dawood (a.s.),

يَا دَاوُدُ إِنَّا جَعَلْنَاكَ خَلِيفَةً فِي الْأَرْضِ

'O Dawood! Surely We have made you a ruler in the land.'³

3. The renowned Hanafi scholar, Nuruddin Mulla Ali Qaari Mehravi (expired 1014 A.H.) writes in his book, 'Al-Mashrab al-Wardi fi Mazhab al-Mahdi' that, 'Mahdi (a.s.) surpasses Abu Bakr in merit, because while the latter is alluded to as 'the caliph of the Prophet (s.a.w.a.)', the former is 'the caliph

¹ Musnad Ahmad, vol. 3, page 99. Iqd al-Durar, part 8, pp. 167-168, Al-Eshaa'ah le Ashraat al-Saa'ah, p. 113

² Surah Baqarah (2) : 30

³ Surah Suad (38) : 26

of Allah’.

4. Tradition 89 asserts Imam Mahdi (a.t.f.s.) as ‘the successor of Allah and the preferred one of Allah’. This is akin to the title of ‘the caliph of Allah’. Traditions 27, 92 & 127 proclaim Imam (a.s.) as ‘the proof (Hujjat) of Allah’.

(viii) Imam Mahdi (a.t.f.s.) is the Prophet’s (s.a.w.a.) caliph

Tradition 79

Abu Huraira relates from the Prophet (s.a.w.a.), ‘There shall be no Prophet after Hazrat Esa b. Maryam (a.s.) except me. However, I shall be succeeded by my caliph who will slay Dajjal, shatter the cross, (the belief of the Christians), determine the ‘Jizyah’ (tax) and put an end to war and bloodshed. Verily one who meets him, should convey my salaam to him.’¹

Note: -

1. There is another narration wherein Imam Mahdi (a.t.f.s.) has been acknowledged as the Prophet’s (s.a.w.a.) caliph.
2. As per traditions 37 and 89, Imam Mahdi (a.t.f.s.) has been proclaimed as the Prophet’s (s.a.w.a.) successor and vicegerent.

¹ Al-Mo’jam al-Sagheer, 150, Delhi edition

(ix) Imam Mahdi (a.t.f.s.) exceeds the angels in merit

Tradition 80

Imam Ali Reza (a.s.) recounts from his father, who in turn relates from his ancestors who report from Ali b. Abi Talib (a.s.), that the Prophet (s.a.w.a.) declared, 'Allah has not created anyone more meritorious and more esteemed than me in the eyes of Allah.' Ali (a.s.) asked, 'O Prophet of Allah, who is more commendable, you or Jibraeel?' The Prophet (s.a.w.a.) observed, 'O Ali, Allah has accorded higher merit to the Prophets. And among the Prophets, he has accorded me the highest merit. After me, this merit will be bestowed upon you, and the Imams from your progeny. The angels are our attendants, and the attendants of our lovers.'¹

Note: -

The remaining half of this tradition enumerates the names of the twelve Imams (a.s.).

¹ Yanaabi al-Mawaddah, chapter 93, vol. 3/159 and 160

(x) Obedience to Imam Mahdi (a.t.f.s.) is tantamount to Allah's obedience

Tradition 81

Janab Jabir b. Abdullah Ansari narrates from Imam Muhammad Baqir (a.s.), 'When our Mahdi rises, he shall deal with justice, and apportion (the bounties) evenly. He shall establish his government based on principles of equity. Then one who obeys him has obeyed Allah, and one who disregards him, has disregarded Allah.'¹

Note: -

1. When obedience to one, amounts to Allah's and His Prophet's (s.a.w.a.) obedience, then that individual has to necessarily fulfill the condition of infallibility. Refer tradition 72.
2. Also note traditions 77, 92 and 204.

¹ Iqd al-Durar, chapter 3/39-40

(xi) Imam Mahdi (a.t.f.s.) is the master of the residents of Paradise

Tradition 82

Anas b. Malik relates from the Prophet (s.a.w.a.) thus, 'We, the children of Abdul Muttalib, are the masters of the dwellers of Paradise – I, Hamza, Ali, Jafar (Ibn Abi Talib), Hasan, Husain and Mahdi.'¹

Note: -

1. Imam Mahdi (a.t.f.s.) has been conferred such pre-eminence over the inhabitants of Paradise, that Ibn Abbas relates from the Prophet (s.a.w.a.) that

الْمَهْدِيُّ طَاوُؤُسُ أَهْلِ الْجَنَّةِ

'Mahdi is peacock² of the residents of Paradise.'³

¹ Sunan (Ibn Maajah), chapter 34, 'The rising of Mahdi', tradition 4087; Mustadrak ala al-Sahihain 3/211.

² Implying the most beautiful person.

³ Noor al-Absaar, 299; Al-Burhaan fi Alaamaate Mahdi Aakhir al-Zamaan, chapter 12, tradition 2, page 171

(xii) Imam Mahdi (a.t.f.s.) will intercede on the Day of Judgement

Tradition 83

Imam Ali b. Abi Talib (a.s.), recounts from the Prophet (s.a.w.a.) who declared, 'I shall meet you at the pond of Kausar.

O Ali! You shall be the custodian of the pond. Hasan will lead the way. Husain shall command the people. Ali b. Husain shall bestow abundance. Muhammad b. Ali shall disseminate it among the people. Jafar b. Muhammad shall beckon the people to move ahead. Moosa b. Jafar shall separate the friends from the enemies, and slay the hypocrites. Ali b. Moosa shall acquaint the people with the Hoors (fairies), and get the believers married to them. Muhammad b. Ali shall assign ranks to the residents of Paradise. Ali b. Muhammad shall confer beauty and splendour to the inhabitants of Paradise. Hasan b. Ali will be the beacon of Paradise, by which the residents shall get illumination. And Mahdi on the Day of Judgement, shall intercede at that stage, wherein Allah does not grant permission, save to those who He loves and cherishes.'^a

Note: -

The latter part of the tradition alludes to the 26th verse of Surah Najm (53),

وَمِمَّنْ مَّلَكٌ فِي السَّمَوَاتِ لَا تُغْنِي شَفَاعَتُهُمْ شَيْئًا إِلَّا مِنْ بَعْدِ أَنْ يَأْذَنَ اللَّهُ لِمَنْ يَشَاءُ
وَيَرْضَى

'And how many an angel is there in the heavens whose intercession does not avail at all except after Allah has given permission to whom He pleases and chooses.'

^a Maqatal al-Husain, 1/94; Faraaed al-Simtain, 2/321, tradition 572

(xiii) Imam Mahdi (a.t.f.s.) is a source of immense pride for the Holy Prophet (s.a.w.a.)

Tradition 84

Abu Ayyub Ansari narrates, "Once the Prophet (s.a.w.a.) fell sick. Hazrat Zahra (s.a.) went to visit him. At that moment, the intensity of the Prophet's (s.a.w.a.) affliction was at its peak. When Hazrat Zahra (s.a.) witnessed the Prophet's (s.a.w.a.) discomfort, she was moved to tears. On seeing this, the Prophet (s.a.w.a.) tried to console her and declared, 'O Fatema, Allah cast a glance on the residents of the earth and preferred me as your father and raised me as a prophet. Then He cast another glance on the earth, and favoured your husband (Ali), and revealed to me that I give him your hand in marriage and choose him as my successor. O Fatema, do you fully comprehend Allah's grace upon you? Surely you have been married to the one who is most forbearing, precedes the rest in religion, and superlative in knowledge.' On hearing this Hazrat Zahra (s.a.) was pleased."

"Then the Prophet (s.a.w.a.) continued, 'O Fatema, Allah has vested in Ali seven virtues in which he is without parallel, viz., faith on Allah and His Prophet, belief in His wisdom, marriage with you, sons like Hasan and Husain, exhorting towards goodness, forbidding evil and arbitration based on Allah's book.'"

"O Fatema, Allah has bestowed the Ahle Bait (a.s.) with seven virtues that He has not conferred on anyone before us, nor will He do so in the future, viz., our Prophet excels all other Prophets and he is your father. Our successor surpasses all other successors and he is your husband. Our martyr exceeds all other martyrs, and he is your father's paternal uncle (Hamza). Amongst us is the one who has been bestowed with a pair of wings, and now soars freely in Paradise amidst the angels; he is your cousin

(Jafar). And to us belong the two grandsons, your sons (Hasan and Husain). And I swear by the One in whose hand lies my life, the Mahdi of this nation is also from us.”¹

Note: -

Refer tradition 87.

(xiv) Hazrat Ibrahim’s (a.s.) faith in Imam Mahdi (a.t.f.s.)

Tradition 85

Janab Mufazzal b. Umar narrates that, ‘I asked Imam Sadiq (a.s.) regarding the Quranic verse

وَإِذَا بَتَلَىٰ إِبْرَاهِيمَ رَبَّهُ بِكَلِمَاتٍ فَاتَمَّهُنَّ

‘And when his Lord tried Ibrahim with certain words, he fulfilled them.’²

Imam Sadiq (a.s.) clarified, *“These are the words that Hazrat Adam (a.s.) sought from Allah, in recompense of which Allah forgave him. And those words were,*

يَا رَبِّ أَسْأَلُكَ بِحَقِّ مُحَمَّدٍ وَعَلِيِّ وَقَاطِمَةَ وَالْحَسَنِ وَالْحُسَيْنِ أَنْ تُبْتَّ عَلَيَّ .

فَتَابَ عَلَيَّ إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ.

**‘O Allah! I beseech You in the names of Muhammad, Ali, Fatema, Hasan and Husain, accept my penitence.’
‘So He turned to him mercifully; surely He is the Oft-turning, the all-Merciful.’³**

Mufazzal continued, “I asked Imam Sadiq (a.s.), what **أَتَمَّهُنَّ** means?” Imam (a.s.) explained,

¹ Manaagebo Ameer al-Momineen, ‘Ibn Maghaazali’, 101-102, tradition 144; Al-Mo’jam al-Sagheer, Tabaraani, 1/37

² Surah Baqarah (2) : 124

³ Surah Baqarah (2) : 37

أَتَمَّهُنَّ إِلَى الْقَائِمِ الْمُهْدِيِّ اثْنَيْ عَشَرَ إِمَامًا - تِسْعَةٌ مِنْ وُلْدِ الْحُسَيْنِ عَلَيْهِمُ السَّلَامُ

*'It means he testified to the twelve Imams ending in Imam Mahdi (a.t.f.s.) nine of them from the progeny of Imam Husain (a.s.).'*¹

¹ Yanaabi al-Mawaddah, chapter 24/97

(xv) Prophet Moosa (a.s.) will covet Imam Mahdi's (a.t.f.s.) exalted station

Tradition 86

Saalim al-Ashal relates from Imam Muhammad Baqir (a.s.), 'On his first sojourn to the mountain, when Hazrat Moosa (a.s.) witnessed everything that Allah conferred upon Imam Mahdi (a.t.f.s.), he entreated Allah to create him (Moosa (a.s.)) as Mahdi. It was told to him that Mahdi was from the progeny of Muhammad. On his second visitation, Hazrat Moosa (a.s.) was confronted with a similar spectacle and implored Allah with the same request. He was given the same reply as before. On his third visit, he beheld the same demonstration of bestowal of bounties on Mahdi and implored Allah as he had done twice earlier. But again he was given the same reply.'¹

Note: -

1. This tradition reveals that in one of the journeys to the mountain of Tur, Allah while revealing the Torah, gave glad tidings to Hazrat Moosa (a.s.) of Mahdi's (a.t.f.s.) reappearance. See note of tradition No. 6.
2. Hazrat Moosa's (a.s.) desire for Imam Mahdi's (a.t.f.s.) station bears eloquent testimony of Imam's (a.s.) majestic kingdom and his unparalleled virtues.

¹ Iqd al-Durar, chapter 7/160

(xvi) Hazrat Esa (a.s.) shall pray behind Imam Mahdi (a.t.f.s.)

Tradition 87

Abu Saeed Khudri narrates from the Prophet (s.a.w.a.), 'Amongst us is the one behind whom Hazrat Esa (a.s.) shall pray namaz.'¹

Note: -

1. Allamah Muttaqi Hindi in his renowned compilation, 'Al-Burhaan fi Alaamaate Mahdi Aakhir al-Zamaan' has assorted twelve traditions in this regard, devoting the entire ninth chapter of his book to this topic.
2. Refer traditions 8, 36 & 147 and the note of tradition 75.
3. Some scholars have interpreted that Imam Mahdi (a.t.f.s.) will not be able to gain ascendancy over Hazrat Esa (a.s.). Obviously such interpreters are not totally cognizant of Imam's (a.s.) magnificent stature. Apparently, they have not heard of Imam's (a.s.) exceptional virtues viz., Imam (a.s.) is Allah's caliph (tradition 72), exceeds the others in merit (tradition 76), the angels descend upon him (tradition 96 and 148), he is infallible (tradition 72) and will intercede on the Day of Judgement (tradition 83). For if they had heard of these traditions and such other narrations, they would never have made such an absurd exposition of something that is so evident. For not only will Imam Mahdi (a.t.f.s.) lead the prayers but also will be his (Hazrat Esa a.s.) Imam, and (Hazrat Esa (a.s.)) will actually be the Imam's vizier.

¹ Al-Munaar al-Muneef, part 50, tradition 337, page 147. Kanz al-Ummaal, Chapter, 'Emergence of Mahdi' tradition 38673.

(xvii) Imam Mahdi (a.t.f.s.) and Shab-e-Qadr

Tradition 88

Abdullah b. Sikaan narrates from Imam Muhammad Baqir (a.s.), Imam Jafar Sadiq (a.s.) and Imam Moosa Kazim (a.s.):

‘Allah pre-destines everything – truth as well as falsehood, that is to occur during the year. And alteration (badaa) is for Him alone. Then he advances what He wishes, and defers what He wishes. He determines everything in the year – age, sustenance, safety, security, well being, etc. The Holy Prophet (s.a.w.a.) conveys Allah’s decree to Ameerul Momineen (a.s.), who in turn communicates the same to other Imams (a.s.), and this chain of narration terminates in Imam Mahdi (a.t.f.s.).¹

Note:

Whatever has been decreed by Allah is conveyed to Imam Mahdi (a.t.f.s.), since he (a.t.f.s.) is Allah’s proof upon the earth. Allah’s decree is imparted to Imam Mahdi (a.t.f.s.) via the Messenger of Allah (s.a.w.a.) and the holy Imams (a.s.).

¹ Yanaabi al-Mawaddah, chapter 71, vol. 3, page 83 Beirut edition

Part – VI

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

- ◆ Imam Mahdi's (a.t.f.s.) magnificent government
- ◆ Miracles of Imam Mahdi (a.t.f.s.)
- ◆ Imam Mahdi (a.t.f.s.) will have a cloud shelter
- ◆ Imam Mahdi (a.t.f.s.) shall not have a shadow
- ◆ Imam Mahdi's (a.t.f.s.) immense knowledge
- ◆ Imam Mahdi (a.t.f.s.) and the legacy of the Prophets (a.s.)
- ◆ Imam Mahdi (a.t.f.s.) and the legacy of Prophet Muhammad (s.a.w.a.)
- ◆ Imam Mahdi (a.t.f.s.) and the distinguished angels
- ◆ Imam Mahdi (a.t.f.s.) and the book of truth
- ◆ Imam Mahdi's (a.t.f.s.) exalted rank
- ◆ Imam's (a.t.f.s.) distribution apportioning of the treasures of the Holy Ka'bah
- ◆ Imam's (a.t.f.s.) humility
- ◆ Imam's (a.t.f.s.) might

Part - VI

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

(i) Imam Mahdi's (a.t.f.s.) magnificent government

Tradition 89

Imam Ali Reza (a.s.) relates this from his ancestors (a.s.), who in turn quote the Prophet (s.a.w.a.) on his ascension (Me'raj). The Prophet (s.a.w.a.) recounts, "I asked Allah, 'O Lord, who are my successors?' I was informed, 'O Muhammad, these are My slaves, My friends and My chosen ones. After you, they shall be My proof over the creation. They are your successors. I swear by My honour and majesty, I shall rid the world of tyranny and oppression through the last among them. I shall make the east and west subservient to his reign. I shall make the winds submissive to him and the clouds servile to his commands. I shall grant him success in amassing means. I shall assist him with My army. I shall strengthen him with My angels, to the extent that My dominion is unchallenged, and the people are unanimous in the belief of My unity (Tauheed). Then I shall grant perpetuity to his kingdom, and till the Day of Judgement, I shall preserve these attributes amongst My friends.'¹

Note: -

1. Tradition 92 also explains the negotiating of the entire length of the earth by Imam (a.t.f.s.).

¹ Yanaabi al-Mawaddah, 486

2. Tradition 90 explains other extraordinary feats of Imam (a.t.f.s.).

(II) Miracles of Imam (a.t.f.s.)

Tradition 90

Ameerul Momineen (a.s.) prophesied, 'Imam Mahdi (a.t.f.s.) shall beckon towards a bird and it shall descend and perch atop Imam's (a.t.f.s.) hand. Then Imam (a.t.f.s.) shall plant a dry branch in the earth, and it shall bloom into a beautiful tree with plenty of leaves.'¹

Note: -

1. The compiler of 'Iqd al-Durar' has devoted the sixth chapter of his book to the miracles and wonders of Imam (a.t.f.s.). Some of these miracles include splitting of the sea, destruction of the forts of Qustuntuniyyah through proclaiming 'Allaho Akbar', etc.
2. Traditions reveal many of Imam's (a.t.f.s.) marvelous wonders. In this book itself, we have mentioned a few viz., a youthful appearance despite a long life (tradition 50), Imam at a tender age (tradition 55), negotiating the length of the earth (Tahiul Arz) (traditions 92 and 150), subservience of the winds and clouds (tradition 89), the perpetual cloud shelter over Imam (a.t.f.s.) (traditions 91 and 204), Imam (a.t.f.s.) will have no shadow (tradition 92), his reappearance will be proclaimed by a voice from the sky (tradition 110), the army that wishes to harm him shall be swallowed by the earth (notes of tradition 113), his sword and standard shall speak (tradition 125) and the earth shall

¹ Iqd al-Durar, chapter 6/139.

converse with his companions (tradition 151).

3. Even prejudiced writers like Fazl b. Ruzbahaan Shafe'i in his 'Waseelah al-Khaadim ila al-Makhdoom' (pages 272 and 276) has chronicled in detail the incident of Ismail Herqali and how he was cured by Imam (a.t.f.s.). This and such other miracles only serve to establish the fact that miracles are possible even during the occultation of Imam Mahdi (a.t.f.s.).

(iii) Imam Mahdi (a.t.f.s.) will have a cloud shelter

Tradition 91

Haroon b. Moosa Alawi narrates from his father, who in turn relates from Imam Sadiq (a.s.), 'The virtuous caliph is from my progeny and he is Mahdi. His name is Mohammed His agnomen is Abul Qasim. His mother's name is Narjis. He shall rise in the final era. The clouds shall form a canopy over him and move along with him. They shall declare in a most eloquent manner:

هَذَا الْمَهْدِيُّ فَاتَّبِعُوهُ

'This is Mahdi, then follow him.'¹

Note: -

1. Imam Mahdi (a.t.f.s.) is from the sixth generation of Imam Sadiq's (a.s.) progeny.
2. Traditions 14, 30 and 83 reiterate the same concept.

¹ Yanaabi al-Mawaddah, 94/166 – narration from Ibn Khashshab; Tareekh Mawaaleed al-Aimmah wa Wafaayaatehem, p. 200.

(iv) Imam Mahdi (a.t.f.s.) shall not have a shadow

Tradition 92

Husain b. Khalid narrates from Imam Ali b. Moosa Ar-Raza (a.s.), 'Mahdi(a.t.f.s) is the one for whom the earth shall straiten. He will not possess a shadow. It is his advent that shall be declared by the voice from the sky, and which will be heard by all the inhabitants of the earth. Beware! He has risen from the holy Ka'aba. Then obey him, for certainly the truth is in him and with him. And this is the exposition of Allah's proclamation in the Quran

لَنْ نَنْسَأَ نُنَزِّلَ عَلَيْهِمْ مِنَ السَّمَاءِ آيَةً. فَظَلَّتْ أَعْنَاقُهُمْ لَهَا خَاضِعِينَ.

'If We please, We should send down upon them a sign from the heaven so that their necks should stoop to it.'^{1 2}

Note: -

1. Like Imam (a.t.f.s.), even the Prophet (s.a.w.a.) did not possess a shadow.
2. One of the reasons for the non-existence of a shadow can be attributed to the fact that Imam (a.t.f.s.) has been created from light.

¹ Surah Sho'ara (26) : 4.

² Faraaed al-Simtain, 2/337, tradition 59

(v) Imam Mahdi's (a.t.f.s.) immense knowledge

Tradition 93

Harith b. Mugirah Nazari narrates, "I asked Imam Sadiq (a.s.), 'By what will Mahdi be identified?' Imam (a.s.) replied, 'Through his serene and dignified disposition.' I continued, 'And by what else?' Imam (a.s.) replied, 'By his recognition of the lawful and prohibited. And by the fact that whereas he will have no need for the people, the people shall be in need of him.'"¹

Note: -

1. Tradition 76 describes Imam (a.t.f.s.) as 'the most knowledgeable among the people'.
2. In tradition 38, Ameerul Momineen (a.t.f.s.) while enumerating about the last proof, observes thus, 'Knowledge with its true essence has descended upon him.'
3. Refer tradition 55

¹ Iqd al-Durar, 3/41

(vi) Imam Mahdi (a.t.f.s.) and the legacy of the Prophets (a.s.)

Tradition 94

Imam Baqir (a.s.) narrates from his father Imam Zain al-Aabideen (a.s.) and the latter in turn relates from his father Imam Husain (a.s.), the chief of martyrs, and he from Ameerul Momineen (a.s.), the chief of successors, who recounts from the Prophet (s.a.w.a.) that, 'Mahdi is from my progeny. For him is an occultation, during which nations shall be deviated. He shall rise with the legacies of past prophets (a.s.) and fill the earth with justice and equity, as it had been overwhelmed with oppression and despotism.'¹

Note: -

1. All the effects of the past prophets (a.s.) shall be manifested with the reappearance of Imam Mahdi (a.t.f.s.). Some of these include, the staff of Hazrat Moosa (a.s.) (which turned into a serpent), the stone of Hazrat Moosa (a.s.), with which twelve springs had sprung forth, the large wooden box of Bani Israel, etc.
2. Refer tradition 95.

¹ Faraaed al-Simtain, 2/335, tradition 587.

(vii) Imam Mahdi (a.t.f.s.) and the legacy of Prophet Muhammad (s.a.w.a.)

Tradition 95

Imam Sadiq (a.s.) relates, 'Imam Mahdi shall rise from Mecca at the time of night prayers. He shall have with him, the Prophet's (s.a.w.a.) standard, his robe, his sword, his signs, his radiance and his eloquence.'¹

Note: -

1. Tradition 52 reveals that even the Prophet's (s.a.w.a.) standard will be with Hazrat Mahdi (a.t.f.s.).
2. For further elucidation of this narration, refer tradition 130.

¹ Al-Arf al-Wardi fi Akhbaar al-Mahdi, 2/144

(VIII) Imam Mahdi (a.t.f.s.) and the distinguished angels

Tradition 96

Ameerul Momineen (a.s.) prophesies, 'Imam Mahdi (a.t.f.s.) shall set forth with his companions. There shall be no untoward incidents in the cities. Every nook and corner of the world shall be safe and secure. Jibraeel (a.s.) will be stationed on his right, and Mikaeel (a.s.) on his left. People from all parts of the world will rush to meet him.'¹

Note: -

1. A lot of traditions reveal that Imam Mahdi (a.t.f.s.) shall always be accompanied by angels, in Mecca, in his journey to Syria, in Damascus, during his attack on Qustuntuniyyah.²
2. Janab Huzaifa recounts from the Prophet (s.a.w.a.) that, 'Even if a solitary day remains for the termination of the world, Allah will prolong that day to such an extent, that a person from my progeny will rise. He will have a convoy of angels preceding him. He will spread Islam among the people.'³
3. Refer traditions 126, 148, 163 and 173.

¹ Iqd al-Durar, chapter 4, part 2/98

² Iqd al-Durar, 246, under Mikaeel.

³ Al-Tazkerah fi Ahwaal al-Maula wa Omoor al-Aakherah, pp. 615-616.

(ix) Imam Mahdi (a.t.f.s.) and the book of truth

Tradition 97

Ali b. Asim, relates from Imam Muhammad Taqi (a.s.), who in turn relates from his father, and the latter from his ancestor, Imam Husain b. Ali. Imam Husain (a.s.) relates from the Holy Prophet (s.a.w.a.), 'God has revealed upon me twelve seals and the scriptures of twelve nations. The seal and characteristics of every Imam is recorded in the book.'¹

Note: -

1. This book was initially sent by Allah to the Prophet (s.a.w.a.). The book has found its way to Imam Mahdi (a.t.f.s.) through the preceding Imams (a.s.). Imam (a.t.f.s.) will act as per the commands of the book. That is why there is no injustice and inequity in his actions.
2. Refer tradition 186.

¹ Faraaed al-Simtain, 2/159.

(x) Imam Mahdi's (a.t.f.s.) exalted rank

Tradition 98

Bakr b. Abdullah Al Mazani has interpreted the first verse of Surah Shura (حَمَّ عَسَق) as follows:-

ح = حَزْب

i.e. fight of Quraish against their slaves and the Quraish will be victorious.

م = مُلْك

i.e. Kingdom of Bani Umayyah

ع = عَزُوج

i.e. Elevation of Bani Abbas

س = سَنَا الْمَهْدِي

i.e. the exalted rank of Hazrat Mahdi (a.s.)

ق = قُوَّةُ عِيسَى حِينَ يَنْزِلُ فَيَقْتُلُ النَّصَارَى وَيَحْزُبُ الْبَيْع

i.e. the strength of Hazrat Isa (a.s.) when he will descend, kill the Christians and destroy the churches.¹

Note: -

For more details on Imam's exalted stature, refer traditions 79-94.

(xi) Imam's (a.t.f.s.) distribution of the treasures of the Holy Ka'bah

Tradition 99

Ishaaq b. Yahya b. Talha relates from Syed Ibn Tawoos, "While leaving the Ka'aba, Umar b. Khattab exclaimed, 'By Allah!

¹ Iqd al-Durar, 7/143..Tafseere Imam Sa'labi.

Should I simply abandon the weapons and treasures amassed in the Ka'aba, and not distribute it in Allah's way?!' On hearing this, Imam Ali b. Abi Talib (a.s.) remarked, 'That is not your responsibility, but it is the obligation of a youth from the Quraish, who shall rise in the final era and diffuse these treasures in Allah's way.'¹

Note: -

1. There is a narration wherein the Prophet (s.a.w.a.) had dug a well in the precincts of the Ka'aba. He (s.a.w.a.) unearthed 70,000 golden vessels from the well, and gifted it to the Ka'aba.

¹ Iqd al-Durar, 7/154, Kitaab al-Fitan by Noaim b. Hammaad; Kanz al-Ummaal, 14/108, tradition 28082; Jam al-Jawaame' 2/104, Akhbaar Makkah, 1/146, Ibrahim ibn Maysara has narrated from a person who has narratd from Imam Husain b. Ali (a.s.) with different words.

(xii) Imam's (a.t.f.s.) humility

Tradition 100

Ka'b Ahbaar narrates, 'Imam Mahdi (a.t.f.s.) will be humble and meek in front of his Lord, like a falcon expresses its humility by lowering its wings.'¹

Note: -

Several other traditions in this book proclaim Imam (a.t.f.s.) as unrivalled in piety and worship of Allah. Refer tradition 76.

(xii) Imam's (a.t.f.s.) might

Tradition 101

Abdullah b. Amr relates, 'Mahdi, who shall be from the progeny of Imam Husain (a.s.), shall rise from the east. Even if he is confronted by mountains, he shall shatter them, and forge his way through them.'²

Note: -

1. This tradition like the ones before it, espouses the fact that Imam Mahdi (a.t.f.s.) will rise from the progeny of Imam Husain (a.s.). Refer tradition 26.
2. Traditions attribute even the companions of Imam (a.t.f.s.) with such might and valour. Refer tradition 140.

¹ Iqd al-Durar, 7/158. Al-Burhaan fi Alaamaate Mahdi Aakhir al-Zamaan, chapter 3/101, tradition 10

² Iqd al-Durar, chapter 9, part 3/223; Al-Bayaan fi Akhbaare Saaheb al-Zamaan, chapter 16/134.

Part – VII

The condition of the world prior to the advent of Imam Mahdi (a.t.f.s.)

- ◆ Condition prior to the advent of Imam (a.t.f.s.)
- ◆ The condition of Islam and Muslims before the Imam's (a.t.f.s.) advent
- ◆ The raging disputes among the Muslims of the final epoch
- ◆ Signs heralding the advent of Imam (a.t.f.s.)
- ◆ Reappearance of Imam (a.t.f.s.) and the signs from the sky
- ◆ Emanation of the piercing meteorite
- ◆ Manifestation of a hand in the sky
- ◆ Raging inferno from the east
- ◆ Cry from the sky signaling the reappearance
- ◆ Hoisting of black flags before the reappearance
- ◆ Advent of Sufyani before the reappearance
- ◆ Annihilation of Sufyani's forces before the reappearance
- ◆ Advent of Dajjal before the reappearance
- ◆ Murder of a devout person (Nafs-e-Zakiyyah) before the reappearance of Imam (a.t.f.s.)
- ◆ Light of faith in the fountainhead of disbelief
- ◆ Imposters before the reappearance
- ◆ Red and white deaths prior to the reappearance
- ◆ Those who prepare ground for the reign of Imam (a.t.f.s.)

Part - VII

The condition of the world prior to the advent of Imam Mahdi (a.t.f.s.)

(I) Condition prior to the advent of Imam (a.t.f.s.)

Tradition 102

The narrator inquired from Imam Muhammad Baqir (a.s.), 'When shall your Qaim rise?' Imam (a.s.) declared,

'When the women shall ride horses and the (importance of) prayer (namaz) among the people declines. When the people shall fall prey to their base desires. When interest based dealings shall gain prominence and murder will be common and elementary. When fornication shall become customary and the edifices of the world are rock solid. When deceit gains acceptance, and the hereafter is forsaken for this world. When the people shall sever relations, tyranny will be lauded and transgressors will abound in the earth. When the counselors lie, and false testimony is acknowledged. Trustworthy will swallow others' property. Helpers will become tyrannical. Recitors of Quran will be transgressors. Oppression and lawlessness will be common. Divorce will become fashion. People will be afraid of the tongues of the evil-doers. When alcohol shall be the staple consumption, and men will prefer men, and women shall be inclined

to those of their own gender. Religious taxes shall be treated as war booty. When charity is treated as debt. People will be afraid of evil doers because of their tongue. Sufyani's advent from Syria and Yamani's appearance from Yemen. When the land of 'Baidaa' between Mecca and Medina caves in. When a man from the Ahle Bait (a.s.) shall be killed between Hajare Aswad and Maqame Ibrahim (a.s.). When a virtuous believer proclaims from the sky that goodness and virtue are with his companions. Our Qaim shall rise on the occurrence of all this.¹

Note: -

1. Many other traditions foretell the events that will precede the advent of Imam (a.t.f.s.). For instance, traditions reveal that oppression and despotism shall rise, war and bloodshed shall become the order of the day. Disputes and wrangling shall abound in society, and the tyrant and despot shall gain supremacy. Particularly, women shall indulge in intense disputes, Muslims shall be oppressed and religion shall be a forgotten thing.
2. Imam Ali (a.s.) prophesies, 'A man from my progeny shall rise in the last epoch and this will serve as a prelude to the Day of Judgement. Before his arrival, the believers' hearts shall be wrenched due to untold miseries, afflictions, hunger, murder and incessant disputes. Allah's religion shall be snubbed, while evil vices shall be embraced. The people will neglect their responsibility of exhortation towards goodness and prohibition from evil. With the reappearance of Mahdi, Allah will revive his religion that had been

¹ Kanz al-Ummaal, 7/261; Al-Burhaan fi Alaamaate Mahdi Aakhir al-Zamaan, part 2/131, tradition 41; Al-Fusool al-Muhimmah part 12/285.

disregarded all these years.'

3. For the events signaling the advent of Imam Mahdi (a.t.f.s.) note traditions 19, 61, 103, 104, 118, 124, 143 and 168.

(ii) The condition of Islam and Muslims before the Imam's (a.t.f.s.) advent

Tradition 103

Auf b. Malik recounts from the Prophet (s.a.w.a.) who said, 'O Auf, what shall be your condition then, when this nation is splintered into 73 sects. Only one of these sects shall gain access to Paradise, while the others shall dwell in the Fire.' I asked the Prophet (s.a.w.a.), 'O Prophet! When will all this happen?'

The Prophet (s.a.w.a.) replied, 'When surveillance will be intensified. When the maidservants shall govern the people. Sinners shall mount the pulpits. Recitation of Quran shall resemble singing. Mosques shall be decorated and elevated pulpits shall be constructed. When Islamic taxes will be hoarded. Zakaat shall be treated as penalty. The trust left behind shall be usurped as war booty. Religious knowledge shall be imparted to others, but not for Allah's sake. Men shall resort to women for counsel. The mother shall be disregarded and the father shall be disdained. One nation shall condemn the other. Tyrants shall be elected chiefs of their clans. The disgraced shall assume leadership of the nation. People shall be respected out of fear and intimidation, rather than reverence and veneration. At such a time, Allah shall manifest a person from my progeny, named Mahdi. If you are fortunate enough to witness his reappearance, then obey him, so that you may be guided.'¹

¹ Majma' al-Zavaaid, 7/323. Kanz al-Ummaal 11/183. Al-Mo'jam al-

Note: -

1. There are numerous such traditions that lament Islam's distressed condition in the last era. Some of these have been narrated by Sa'ad b. Abi Waqqas, Abdullah b. Masood, Abdullah b. Umar, Abu Huraira and Abdul Rahman b. Auf, wherein the Prophet (s.a.w.a.) observes, 'Islam has originated from poverty and it shall return to poverty. Then glad tidings to the poor'¹
2. Note traditions 104 and 124.

Kabeer, 18/15

¹

Musnad of Ahmad b. Hanbal, 1/184 and 398, 2/177, 222 and 389, 4/73.

(III) The raging disputes among the Muslims of the final epoch

Tradition 104

Imam Jafar Sadiq (a.s.) foretold, 'The affair you await (i.e. reappearance) will not come to pass until some among you don't reproach others, and some do not testify to the disbelief of some others, and a group does not curse and condemn another.' Surprised, the Imam's (a.s.) companion asked, 'Shall there be no goodness at all in that era?' Imam (a.s.) responded. 'All the goodness and virtue shall be in the reappearance of Mahdi. On his reappearance, he shall raise that goodness to its peak.'¹

Note: -

1. Imam Ali (a.s.) mentions this point in a slightly different manner thus, 'Imam Mahdi (a.t.f.s.) shall reappear at a time when one man shall spit on another, out of malice and contempt.'²
2. Note traditions 118, 124, 158 and 159.

¹ Iqd al-Durar, chapter 4/63-64

² Al-Arf al-Wardi fi Akhbaar al-Mahdi, 139, narrated by Noaim b. Hammaad; Muntakhab al-Kanz, 6/33; Kanz al-Ummaal 7/27

(iv) Signs heralding the advent of Imam (a.t.f.s.)

Tradition 105

Imam Jafar Sadiq (a.s.) relates, 'There are five signs that will serve as a prelude to the reappearance of Mahdi, viz., (the rise of) Sufyani, (the rise of) Yamani, the proclamation from the sky, Baid'aa (the land between Mecca and Medina) shall cave in and a pious man (Nafse Zakiyyah) shall be killed in cold blood.'¹

Note: -

There are several other traditions that connote the same point viz.,

- ◆ Sufyani's advent – tradition 112.
- ◆ Announcement from the sky – tradition 102 and 110
- ◆ Disintegration of the land of Baid'aa – tradition 102
- ◆ The cold blooded murder of a pious man – tradition 115

¹ Iqd al-Durar, chapter 4, part 3/111. Al-Burhaan fi Alaamaate Mahdi Aakhir al-Zamaan, chapter 2/114, tradition 10

(v) Reappearance of Imam (a.t.f.s.) and the signs from the sky

Tradition 106

Jabir b. Abdullah Ansari relates from Imam Muhammad Baqir (a.s.), 'As for our Mahdi, there are two signs (for his rising), that have not been manifested till now, since the creation of heaven and earth. There shall be a lunar eclipse on the first day of the holy month of Ramazan, and a solar eclipse on the 15th of that same month. Indeed, this twin occurrence is without any precedent since the origination of creation.'¹

Note: -

1. Apart from the solar and lunar eclipses mentioned above, the rising of a shooting star from the east is another sign signaling reappearance of Imam (a.t.f.s.).²
2. Another narration discloses that the manifestation of a hand in the sky is from the signs of Imam's (a.t.f.s.) advent.³ Refer tradition 107 and 108.
3. The rising of the sun from the west is another sign that will be a prelude to reappearance.⁴

¹ Sunan of Daarqutni, 2/65. Al-Tazkerah fi Ahwaal al-Maula wa Omoor al-Aakherah of Qurtubbi p. 619.

² Iqd al-Durar, chapter 4, part 3/111

³ Iqd al-Durar, chapter 4, part 3/106

⁴ Iqd al-Durar, chapter 12, part 7

(vi) Emanation of the piercing meteorite

Tradition 107

Ka'b narrates, 'Before the advent of Mahdi, a star with a radiant tail shall emanate from the east.'¹

(vii) Manifestation of a hand in the sky

Tradition 108

Zohri recounts from Asma binte Umayy who relates, 'One of the signs of that age is that a hand shall be manifested in the sky, and this shall be witnessed by the people.'²

(VIII) Raging inferno from the east

Tradition 109

Imam Muhammad Baqir (a.s.) foretells, 'When you see a fire blazing from the east for three days or seven days, then await the reappearance of Mahdi.'³

Note: -

1. There is another version of this tradition from Imam Sadiq (a.s.), wherein Imam (a.s.) relates, 'When you witness a raging fire in the sky, from the east, in the nights people shall experience relief. This shall herald the advent of Mahdi.'⁴

¹ Iqd al-Durar, chapter 4, part 3/111

² Iqd al-Durar, chapter 3, part 3/106

³ Al-Burhaan fi Alaamaate Mahdi Aakhir al-Zamaan, chapter 4, part 1/109, tradition 21; Iqd al-Durar, chapter 4, part 3/106

⁴ Iqd al-Durar, chapter 4, part 3/106; Al-Burhaan fi Alaamaate Mahdi Aakhir al-Zamaan, 109, tradition 20

(ix) Cry from the sky signaling the reappearance

Tradition 110

Imam Muhammad Baqir (a.s.) relates, ‘When you witness a fiery inferno from the east, for three days or seven days, then await the advent of Mahdi. An announcer will call out Mahdi’s name from the sky, which will be heard by all the people of the east as well as the west. To the extent that the sleeping man will be shaken off his slumber, the standing man will sit down, the seated man will rise to his feet out of sheer joy. May Allah have mercy on the one who heeds the first proclamation, for the first proclamation will be that of Jibraeel.’¹

Note: -

1. Some other traditions illustrate the proclamation from the sky thus, (i) “An announcer shall call out from the sky, ‘Surely the truth is with the progeny of Muhammad!’” (refer tradition 168) (ii) “A proclaimer shall cry out from the sky, and his cry will be heard by all the residents of the earth, ‘Surely, the proof of Allah has reappeared from the Ka’bah! Then obey him, for the truth is with him!’” (refer tradition 92) (iii) “In the month of Muharram, a caller will proclaim from the sky, ‘He is Allah’s chosen one from His creation! Then listen to him and heed him!’” (refer tradition 77)
2. As per some narration, this announcement will be made in Muharram, while some other traditions indicate that it will be in the month of Ramazan. This announcement will be made at the time when Imam Mahdi’s (a.t.f.s.) army prepares to confront Sufyani’s army.

¹ Al-Burhaan fi Alaamaate Mahdi Aakhir al-Zamaan, chapter 4/109, tradition 21. Iqd al-Durar, chapter 4, part 3/106-107

3. According to some traditions, the proclamation will be made by Jibraeel (a.s.), and in the evening of that same day, Satan will invite the people towards others (like himself), so as to embroil the people in doubt and perplexity. However, traditions unanimously claim that the first announcement will be the invitation towards truth.
4. The compiler of Iqd al-Durar has devoted the entire third part of the fourth chapter, to the announcement from the sky.¹

¹ Iqd al-Durar, chapter 4/105

(x) Hoisting of black flags before the reappearance

Tradition 111

Abdullah b. Masood relates, “We were with the Prophet (s.a.w.a.), when a youth from Bani Hashim approached us. When the Prophet (s.a.w.a.) saw him, tears welled up in his (s.a.w.a.) eyes and his (s.a.w.a.) face assumed a strange colour. Taken aback by this, we asked the Prophet (s.a.w.a.), ‘We see distress written over your face.’

The Prophet (s.a.w.a.) explained, *‘Where we, the Ahle Bait are concerned, Allah has given preference to the hereafter over this world. Surely, after me, the Ahle Bait will be made to suffer untold miseries and afflictions. They will be killed in cold blood. Till the extent, that a nation shall rise from the east, hoisting black flags. They shall demand their rights but will not receive them. (The Prophet (s.a.w.a.) reiterated this statement 2-3 times) Then they shall wage a battle and triumph. Only those who ask for their rights will get them but don’t accept them. They shall surrender everything to a person from my progeny, who will fill the earth with justice and equity, as it had been devastated with oppression and despotism. Then one who is fortunate to get that era, should hasten towards him, even if he has to crawl on ice; for that person is Mahdi.’*¹

Note: -

1. The black flags that will serve as prelude to the reappearance of Imam (a.t.f.s.) are totally distinct from the flags of Abu Muslim Khorasani and Bani Abbas. These people have interpreted a different meaning of this prophecy to suit

¹ Al-Musannaf (Ibn Abi Shaibah) 15/235, tradition 19573. Sunan (Ibn Maajah) chapter 34, ‘The rising of Mahdi’, tradition 4082

their selfish motives.¹

2. As opposed to other traditions (tradition 198), this narration appears more tenable, that Imam Mahdi's (a.t.f.s.) standard shall not be black, but the standard of those who prepare the ground for his reappearance, shall be black. They shall secure might and authority, and then willfully surrender everything to Imam (a.t.f.s.). As per some traditions, (tradition 132) the chief of this army shall be Shuaib b. Tamimi.²

(xi) Advent of Sufyani before the reappearance

Tradition 112

Muhammad b. Muslim narrates from Imam Baqir (a.s.), 'Sufyani and Mahdi shall rise in the same year.'³

Note: -

1. Sufyani will be from the progeny of Yazid b. Mu'waiya b. Abi Sufyan. He shall rise from Shaam (Syria) and will massacre Muslims in Syria, Iraq, Hudaibia and Khorasan. He shall advance to challenge Imam Mahdi's (a.t.f.s.) army. His entire army, should be swallowed by the land between Mecca and Medina. Sufyani himself shall meet his end at the hands of Imam (a.s.).
2. There are several accounts of Sufyani. Refer Iqd al-Durar, chapter 4, part 2.

¹ Al-Burhaan fi Alaamaate Mahdi Aakhir al-Zamaan, chapter 7/149, tradition 11, chapter 7/151, tradition 17; Al-Ishaa'ah le Ashraat al-Saa'ah, chapter 13/114.

² Al-Burhaan fi Alaamaate Mahdi Aakhir al-Zamaan, chapter 7/151, tradition 11.

³ Iqd al-Durar, chapter 4, part 2/87.

(xii) Annihilation of Sufyani's forces before the reappearance

Tradition 113

Abu Nawaas relates from Abdullah b. Umar, 'When the army on the land of Baid'aa is annihilated, it shall herald the reappearance.'¹

Note: -

1. This is the army that Sufyani shall issue forth to repel Imam Mahdi (a.t.f.s.). When Sufyani's army shall reach Baid'aa, (name of a region between Mecca and Medina) it shall be engulfed by the earth by Allah's command and Jibraeel's proclamation. Only two from the army will survive the destruction, in order to communicate the news of the disaster to Sufyani. Refer tradition 152.²
2. The compiler of Iqd al-Durar, Hafiz Muhammad b. Yusuf Qudsi Shafe'i (expired 687 A.H.), has devoted the entire second part of the fourth chapter of his book to this subject.

¹ Al-Tazkerah fi Ahwaal al-Maula wa Omoor al-Aakherah (Qurtubbi) page 692

² Refer tradition 102

(XIII) Advent of Dajjal before the reappearance

Tradition 114

Jabir b. Abdullah Ansari narrates from the Prophet (s.a.w.a.), 'One who rejects Dajjal is an apostate, just like one who denies Mahdi is a disbeliever.'¹

Note: -

1. Generally, Ahle Sunnah books have narrated traditions on Dajjal at great length. Some Ahle Sunnah scholars have even gone to the extent of devoting the entire chapter of their compilations, to this topic. For instance the second, third, and fourth parts of the twelfth chapter in Iqd al-Duraronly discuss Dajjal.
2. Allamah Shaukaani in his 'Al-Tawzih fi Tawaatur ma jaa'a fi al-Mahdi wa al-Dajjal wa al-Maseeh' and Abu Abdillah Muhammad b. Jafar Kinaani Maaliki (expired 1345 A.H.) in his 'Nazm al-Mustansir min al-Hadith al-Mutawaatir' have upheld the veracity of traditions relating to Dajjal.
3. Dajjal's deception and falsehood can be gauged from the Prophet's (s.a.w.a.) declaration, as per the tradition recorded by Anas bin Malik, Abu Hurairah, Ibn-e-Umar, Jabir bin Abdullah Ansari, Ibn-e-Nazir and Ibn-e-Jarah, 'No Prophet has passed, but Dajjal has terrorised and intimidated his nation.'²
4. Abu Imamah Baaheli relates from the Prophet (s.a.w.a.), 'There is no deception on earth greater than that of Dajjal.'³

¹ Iqd al-Durar, chapter 7/157. Al-Burhaan fi Alaamaate Mahdi Aakhir al-Zamaan, chapter 12/170, tradition 2

² Al-Musannaf of Abdul Razzaq, 11/309, tradition 20820; Musnad of Ahmad b. Hanbal, 5/221.

³ Sahih Muslim chapter 20, tradition 2937; Sunan Ibn Maajah, chapter 33,

5. Dajjal shall perform some very unusual actions, and will assemble a large number of supporters. He shall claim Godhood and will eventually meet his end at the hands of Imam Mahdi (a.t.f.s.).

(xiv) Murder of a devout person (Nafs-e-Zakiyyah) before the reappearance of Imam (a.t.f.s.)

Tradition 115

Mujahid narrates that a companion of the Prophet (s.a.) says, 'Mahdi shall reappear when a devout person (Nafs-e-Zakiyyah) shall be killed. His murder shall distress the residents of the earth and heavens.' Then he continued, 'The people shall await him (Mahdi), like the newlywed bride anticipates her wedding night. He shall establish justice and equity on the earth. The earth shall express its delight by springing forth vegetation and herbage. The heavens shall manifest their joy by sending down rains. My nation shall experience prosperity under his reign, the similtude of which does not exist in the history of mankind.'¹

Note: -

1. The pious and devout individual (Nafs-e-Zakiyyah) mentioned in traditions shall be a godfearing and virtuous person from the progeny of the Prophet (s.a.w.a.). He shall be from the lovers of Imam Mahdi (a.t.f.s.) and shall be killed between Hajare Aswad and Maqame Ibrahim. (Tradition 102)
2. The imposters of Mahdi have twisted the connotation of this

tradition 4075.

¹ Al-Durr al-Mansoor, 6/158. Al-Musannaf (Ibn Abi Shaibah) 15/199, tradition 19499

tradition to serve their perverse interests. They have attributed the murder of Muhammad b. Abdullah b. Hasan (at the time of Mansoor Abbasi), as the killing of the devout person proclaimed by traditions. In this regard, Muhammad b. Abdul Rasool Bazranji Shafe'i (expired 1103 A.H.) opines, 'The pious person (Nafs-e-Zakiyyah) forecasted in traditions is not the same as the one who was murdered during the reign of Mansoor Abbasi.'¹

(xv) Light of faith in the fountainhead of disbelief

Tradition 116

Imam Jafar Sadiq (a.s.) stated:

*'Allah has placed his trust (i.e. believers) in the groins of disbelievers and hypocrites. Our Qaim shall not reappear, until all these believers are born from their apostate fathers. This is because, once Mahdi reappears, all disbelievers and hypocrites shall be decimated.'*²

Note: -

1. Here Allah's trust implies those believer offsprings that shall be born from the progeny of apostates. Hence Imam (a.t.f.s.) shall not reappear until all these believer infants are born. For subsequent to the advent of Imam (a.t.f.s.), all apostates shall get their dues for their disbelief and skepticism. Therefore before Imam (a.t.f.s.) deals with these disbelievers, it is imperative that their believer issues are born.

¹ Al-Ishaa'ah le Ashraat al-Saa'ah, p. 114

² Yanaabi al-Mawaddah, chapter 71/428, Istanbul edition

(xiv) Imposters before the reappearance

Tradition 117

Abdullah b. Umar relates from the Prophet (s.a.w.a.) who foretold, 'Mahdi shall reappear when there will have passed seventy imposters, each claiming to be a Prophet.'¹

Note: -

1. Indeed right from the era of the Prophet (s.a.w.a.) till today, there have been numerous imposters who have made preposterous claims. Some of these pretenders include Musailamah, Sajjaah (during the Prophet's (s.a.w.a.) time), and from this era - Ghulam Ahmad Qadiani and Mirza Husain Ali Noori, founders of the Qadiani and Bahai sects respectively.

¹ Iqd al-Durar, chapter 1/18, chapter 4, part1/64.

(xvii) Red and white deaths prior to the reappearance

Tradition 118

Ali b.Yazid Azdi narrates from his forfathers that Ameerul Momineen (a.s.) prophesied, 'Before the Qaim's reign, there shall red and white deaths. It shall rain blood at regular intervals. The red death shall be by the sword, while the white death shall be from plague.'¹

Note: -

1. Numerous traditions stress on the fact that the pre-reappearance era shall be characterised by extraordinary disputes and deception, with innumerable incidents of gore, murder and bloodshed. To the extent, out of every nine persons seven shall be killed.²
2. Imam Ali (a.s.) prophesies, 'Mahdi shall reappear, when a third of mankind has been wiped off by killing and bloodshed, a third have fallen victim to natural death and only a third shall survive.'³

¹ Al-Fusool al-Muhimmah, part 12/282, Najaf edition

² Al-Burhaan fi Alaamaate Mahdi Aakhir al-Zamaan, chapter 4, part 2/112, tradition 5.

³ Iqd al-Durar, chapter 4, part 1/63.

(XVIII) Those who prepare ground for the reign of Imam (a.t.f.s.)

Tradition 119

Abdullah b. Harith b. Jazr Zubaidi relates from the Prophet (s.a.w.a.), ‘The people from the east shall arrive and establish the groundwork for Mahdi’s government.’¹

Note: -

1. Hafiz Mohammad bin Yusuf Shafe’i has devoted the fifth chapter of his book, ‘Iqd al-Durar fi Akhbaar al-Muntazar’ to this particular topic.
2. The group of companions alluded to by the above tradition, could possibly be the army that shall rise from Khorasan, with black flags. Refer note of tradition 111.

¹ Sunan (Ibn Maajah) chapter 34, ‘The Rising of Mahdi’, tradition 4088. Majmaul Zavaid, vol. 7, page 318

Part – VIII

Reappearance of Imam Mahdi (a.t.f.s.)

- ◆ Time of Imam's (a.t.f.s.) reappearance is not established
- ◆ The time of reappearance will be determined overnight
- ◆ Year of reappearance
- ◆ Day of reappearance
- ◆ Reappearance after desperation
- ◆ Mode of intimation of reappearance
- ◆ Place of the reappearance
- ◆ Spectacle of reappearance
- ◆ Location of paying of allegiance
- ◆ Manner of paying fealty
- ◆ Imam's (a.t.f.s.) first sermon
- ◆ Day of reappearance is the 'Day of Allah'
- ◆ Reappearance shall grant respite from tribulations
- ◆ Imam (a.t.f.s.) shall address the people's complaints
- ◆ Kufa shall be the seat of Imam's (a.t.f.s.) government
- ◆ Imam Mahdi (a.t.f.s.) and return of the dead (Raj'at)
- ◆ Imam's (a.t.f.s.) reappearance has not occurred as yet
- ◆ Place of Imam Mahdi's (a.t.f.s.) reappearance
- ◆ The year of reappearance
- ◆ The day of reappearance

Part - VIII

Reappearance of Imam Mahdi (a.t.f.s.)

(i) Time of Imam's (a.t.f.s.) reappearance is not established

Tradition 120

De'bal b. Ali al Khuzaai narrates, "I recited some eulogies in front of Imam Reza (a.s.). And when I reached the stanza, "There is one Imam, whose reappearance is necessary and foreordained. He shall rise with Allah's Name and His bounties. He shall judge our affairs and discern the truth from falsehood. He shall account (for goodness) with bounties and (for evil) with chastisement."

When Imam Reza (a.s.) heard these verses, he began weeping profusely. Then Imam (a.s.) turned towards me and remarked, 'O Khuzaai! Roohul Qudus has recited these verses through your tongue. Do you know anything about this Imam?' I replied, 'No. I have only heard that he will rise from your progeny and will cleanse the earth of deception and tyranny.' Imam observed, 'O De'bal, I shall be succeeded by my son Muhammad, and he by his son Ali, and he by his son Hasan. Hasan shall be succeeded by his son, the divine proof of Allah on earth, Mahdi, the awaited one. His reappearance will be awaited with intense anticipation. On his reappearance, his word will be law, acceded to by all. Even if a single day is left before the world terminates, Allah will extend that day to such an extent so as to accommodate his advent, whereupon he shall fill the earth with justice and

equity as it had been ravaged with oppression and despotism.’

Sadaqah b. Moosa narrates that my father inquired from Imam Reza (a.s.), ‘But when is this reappearance ordained?’ Imam (a.s.) responded, ‘I have heard from my father, and he from his father, and the latter from his forefathers that when it was asked to the Prophet (s.a.w.a.), ‘When shall your Qaim reappear?’, the Prophet (s.a.w.a.) replied, ‘The similtude of this affair (i.e. reappearance) is like that of the Day of Judgement. Only Allah knows about its advent. It is very difficult even for the skies and the earth (to bear).

لَا تَأْتِيكُمْ إِلَّا بَغْتًا

‘It shall not come to you but all of a sudden.’^{1 2}

Note: -

1. The tradition likens the reappearance of the Qaim (a.t.f.s.) to the Day of Raising, i.e. it shall dawn upon the people when they least expect it to.
2. After learning about the uncertainty of the time of reappearance, all those who have prophesied the time of its occurrence are outright liars, and their foretellings are baseless.
3. In this regard, Imam Ali (a.s.) prophesies, ‘He shall reappear at a time when the people will be neglectful and unmindful.’³

¹ Surah A’raaf (7) : 187

² Faraaed al-Simtain, 2/8, 337, tradition 591; Al-Fusool al-Muhimmah part 12/7, 336; Al-It’haaf be Hubb al-Ashraaf, p. 61.

³ Iqd al-Durar, chapter 3/138.

(ii) The time of reappearance will be determined overnight

Tradition 121

Imam Ali (a.s.) narrates from the Prophet (s.a.w.a.), 'The Mahdi is from us. Allah will reform all his affairs in one night.'¹

Note: -

1. This tradition implies that Allah will enact His plan through Imam's (a.t.f.s.) reappearance in the duration of a single night. Or, to put it differently, the decision regarding the reappearance will be taken in one night.
2. Nuruddin Mulla Ali Qaari Hanafi (expired 1014 A.H.) has written a commentary on 'Mishkaat al-Masaabeeh' by Khateeb Tabrizi. Regarding this tradition he writes, 'Allah will reform all His affairs in the matter of one night – means Allah will reform His affair, and will raise Imam's (a.t.f.s.) rank manifold. All this will occur in a single night or in the duration of an hour, in that night.'²
3. The uncertainty about the time of reappearance connotes that it will be dispelled in the matter of one night. Refer tradition 127.

¹ Sunan (Ibn Maajah), chapter 34, 'The Rising of Mahdi', tradition 4085. Musnad of Ahmad b. Hanbal, 1/84

² Mirqaat al-Mafateeh, 5/180.

(III) Year of reappearance

Tradition 122

Abu Baseer narrates from Imam Sadiq (a.s.) that, ‘Mahdi’s reappearance will be in an odd year.’¹ (Like 1, 3, 5, 7, 9,...)

(IV) Day of reappearance

Tradition 123

Imam Baqir (a.s.) relates, ‘Imam Mahdi (a.t.f.s.) shall reappear on the Day of Ashoora – the day of Imam Husain’s (a.s.) martyrdom. It is as if I am present with him. The Day of Ashoora falls on a Saturday. He is standing between Hajare Aswad and Maqame Ibrahim. Jibraeel is stationed on his right and Mikaeel on his left. Shias are converging on him from all parts of the world and finally pay allegiance to him. The earth is straitening for him to the extent of paying allegiance to him. Through him, the earth shall be filled with justice and equity, like it had been ravaged with injustice and tyranny.’²

Note: -

Ibn Sabbagh Maaliki’s narration has this in the beginning viz., ‘Qaim’s name shall be announced on the 23rd night (of Ramazan – the Night of Power). He shall finally reappear on the Day of Ashoora.’³

¹ Al-Fusool al-Muhimmah, chapter 12, 302. Al-Arf al-Wardi, 15. Akhbaar al-Tawaal, chapter 3, part 11/118.

² Iqd al-Durar, chapter 7, part 1/145; Al-Arf al-Wardi fi Akhbaar al-Mahdi 2/71; Sawaaneho Anwaar al-Bahiyyah, 2/11.

³ Al-Fusool al-Muhimmah, chapter 12/302

(v) Reappearance after desperation

Tradition 124

Imam Baqir (a.s.) relates, 'Imam Mahdi (a.t.f.s.) shall reappear at a time when the people will be gripped by intense fear and anxiety. All around them will abound deception, afflictions, tribulations, murder and bloodshed. The Arabs will be involved in intense infighting. The people will be afflicted with vicious disputes and controversies. Religion will be plagued with dissension. Everyone's condition shall be so pitiable, that they will desire death, morning and night. The people will pity their own plight, and shall witness everyone around them frantically pursuing worldly allurements. Imam (a.t.f.s.) shall reappear at a time, when the people shall despair of his reappearance and will be overwhelmed with desperation and despondency.'

'Then fortunate is the one who witnesses his reappearance and finds a place among his companions and lovers. May woe betide, nay, absolute woe betide, those who oppose him and repudiate his commands.'¹

Note: -

1. According to this tradition, Imam (a.t.f.s.) shall reappear when the people will be in clutches of despair and disillusionment, with their hopes and expectations shattered.
2. There is a similar narration reported by Abu Saeed Khudri and Abu Hurairah on the authority of the Prophet (s.a.w.a.) thus, 'My people of the last epoch shall have to endure untold trials and tribulations at the hands of the tyrants.'

¹ Iqd al-Durar, chapter 4, part 1/64.

Their afflictions shall be without any precedent. Man shall find no asylum or sanctuary. At that time, Allah shall raise a man from my progeny who will fill the earth with justice and lawfulness, as it had been ravaged with tyranny and oppression.¹

(vi) Mode of intimation of reappearance

Tradition 125

Imam Husain (a.s.) recounts from the Prophet (s.a.w.a.), “When he (s.a.w.a.) was asked, ‘O Prophet of Allah, what are the signs of Mahdi’s reappearance?’ The Prophet (s.a.w.a.) replied, ‘He has a standard with him. When the time of reappearance draws nearer, the standard shall unfurl on its own and announce, ‘O Allah’s successor, rise and destroy Allah’s enemies!’ He also has a sword that is in its sheath. When the time of reappearance draws closer, the sword shall unsheath on its own and proclaim, ‘O Allah’s successor, reappear. Now it is not desirable to show restraint in confronting Allah’s enemies!’”²

Note: -

Regarding the intimation of Imam’s (a.t.f.s.) advent, Imam Jafar Sadiq (a.s.) relates, ‘It shall be whispered in Qaim’s (a.t.f.s.) ears that the moment has arrived for him to rise. Then in accordance with this command, he shall rise. Indeed the day of his reappearance shall spell absolute disaster for the apostates.’³

¹ Mustadrak ala al-Sahihain, 4/465, Al-Sawaaeq al-Muhriqah chapter 11, part 1/163

² Faraaed al-Simtain, 2/159, tradition 447

³ Yanaabi al-Mawaddah, chapter 71, 429

(VII) Place of the reappearance

Tradition 126

Imam Muhammad Baqir (a.s.) prophesies, 'When Mahdi reappears, he will be positioned between Hajare Aswad and Maqame Ibrahim. Jibrael shall safeguard his right, while Mikaeel shall shield him from the left. The Shias shall converge on Mahdi from different parts of the world. The earth will roll for him till it pays fealty at his hands. Then he shall fill the earth with justice and equity, as it had been ravished with despotism and oppression.'¹

Note: -

1. A large number of traditions assert that Imam's (a.t.f.s.) place of reappearance shall be in Masjidul Haram, near the Ka'aba, between Hajare Aswad and Maqame Ibrahim.
2. In this regard, refer traditions 91, 123, 127, 129, 130, 141, 173 and 193.

¹ Al-Burhaan fi Alaamaate Mahdi Aakhir al-Zamaan, chapter 6/145, tradition 14.

(VIII) Spectacle of reappearance

Tradition 127

Hazrat Imam Muhammad Baqir (a.s.) prophesies, ‘...when our Qaem shall reappear, he shall lean against the Ka’aba, while his companions, 313 in number, shall assemble around him. Then Mahdi shall commence by reciting this Quranic verse,

بَقِيَّةُ اللَّهِ حَيْرَتَكُمْ إِن كُنْتُمْ مُؤْمِنِينَ

“The Preserved one of Allah is good for you if you are believers.”¹

Then he shall declare,

‘I am the ‘Preserved one of Allah’ (Baqiyatullah), and His proof and emissary upon you.’²

Note: -

1. Imam Mahdi (a.t.f.s.) is referred to as ‘Baqiyatullah’, since he is the final link in the chain of Allah’s emissaries and proofs on the earth.

¹ Surah Hud (11) : 86

² Al-Fusool al-Muhimmah, part 12/302. Noor al-Absaar, 189

(ix) Location of paying of allegiance

Tradition 128

Jabir b. Yazid Jo'fi recounts from Imam Muhammad Baqir (a.s.), 'O Jabir! Sit steadfastly, and do not move your limbs until you witness the spectacle that I am about to narrate for you, - first, the dispute between Bani Abbas caliphs, announcement from the sky, this announcement shall be followed by another from the direction of Damascus. O Jabir! In that year, there shall appear intense disputes and raging controversies among the people. Then Sufyani shall issue forth an army towards Kufa. Then a group shall rise from Khorasan, hoisting black flags. They shall advance with great alacrity and enthusiasm. Among this group shall be the companions of Mahdi. Then Allah shall assemble 313 companions for Mahdi; just as the leaves of the autumn assemble in one place. These companions shall then pay their allegiance to Mahdi, between Hajare Aswad and Maqame Ibrahim.'

Then Imam (a.s.) declared, 'O Jabir! Mahdi is from the progeny of Imam Husain (a.s.). Allah shall decree his affair in the matter of one night.'¹

¹ Iqd al-Durar, chapter 4/2/88-89.

(x) Manner of paying fealty

Tradition 129

Abu Hurairah narrates, 'The people will pay their fealty to Mahdi between Hajare Aswad and Maqame Ibrahim. No sleeping man will be awakened during this period, nor will any blood be shed.'¹

Note: -

1. Contrary to the tyrants before him, Imam Mahdi (a.t.f.s.) shall not compel the people to pay allegiance, but the people will do so willingly.
2. Tradition 167 clearly explains that this process of paying fealty shall be effected with complete satisfaction and felicity on the part of the people.

¹ Iqd al-Durar, chapter 7/156, chapter 9, part 3/226.

(xi) Imam's (a.t.f.s.) first sermon

Tradition 130

Janab Jabir (r.) relates from Imam Muhammad Baqir (a.s.), "Imam Mahdi shall reappear in Mecca at the time of night (Esha) prayers. He shall have with him the standard of the Prophet (s.a.w.a.), his robe, and his sword. He shall have with him all the signs that have been prophesied. He shall have the radiance and the narration. He shall pray the 'Esha' prayers and then address the people thus, 'O people, I remind you about Allah and your stature in front of Him. Surely He has appointed proofs, raised Prophets (a.s.), revealed scriptures, commanded you to associate naught with Him and ordered you to obey Him and His Prophets (a.s.). Then enliven that which has been enlivened by the Quran and abolish that which has been abolished by the Quran. Aid and support, in the matter of guidance, and assist in matters of piety and goodness. The time for the world's decline and diminution has arrived. It has already announced its departure. I invite you towards compliance with the Quran, destruction of evil and falsehood, and enlivening the Sunnah of the Prophet (s.a.w.a.)."¹

Note: -

Imam Mahdi (a.t.f.s.) will take allegiance from his companions on 30 conditions. Refer tradition 189.

¹ Iqd al-Durar, chapter 7/145. Al-Arf al-Wardi fi Akhbaar al-Mahdi, 2/71. Lawaaeho Anwaar al-Bahiyyah 2/11.

(xii) Day of reappearance is the ‘Day of Allah’

Tradition 131

Moosa al-Henaat recounts from Imam Sadiq (a.s.), ‘There are three ‘Days of Allah’ viz.

1. Day of reappearance of our Qaim,
2. Day of return (raj’at) and
3. The Day of Judgement’¹

Note: -

1. The above mentioned tradition alludes to the fifth verse of Surah Ibrahim.

وَلَقَدْ أَرْسَلْنَا مُوسَىٰ بِآيَاتِنَا أَنْ أَخْرِجْ قَوْمَكَ مِنَ الظُّلُمَاتِ إِلَى النُّورِ وَذَكِّرْهُمْ بِأَيَّامِ اللَّهِ

‘And certainly We sent Moosa with Our communications, saying: Bring forth your people from utter darkness into light and remind them of the days of Allah.’²

¹ Yanaabi al-Mawaddah, chapter 71/428.

² Surah Ibrahim (14): 5.

(XIII) Reappearance shall grant respite from tribulations

Tradition 132

Abu Amaamah Baahili relates from the Prophet (s.a.w.a.), who in a sermon, while mentioning about Dajjal proclaimed, 'Grief and anguish shall disappear from Medina, like the rust that disappears from iron, and that shall be the 'Day of Succour' for the people.'¹

Note: -

1. This has been referred to as the 'Day of Succour', since after the advent of Imam (a.s.), man shall get respite from tyranny and oppression, apostasy, sins, disputes, deception, transgression and the mischief of Satan.'
2. May Allah have mercy upon us, and hasten the 'Day of Succour'.

¹ Sunan (Ibn Maajah), tradition 4077. Musnad of Ahmad, 6/462. Sahih Muslim, chapter 20, tradition 2945. Sunan (Abu Dawood), tradition 4321

(xiv) Imam (a.t.f.s.) shall address the people's complaints

Tradition 133

Imam Ali b. Abi Talib (a.s.) prophesies, "Allah shall command Jibraeel (a.s.) to proclaim from atop the mosque of Damascus, 'O Muhammad's nation! Your Saviour has reappeared! O Muhammad's nation! Your Saviour has reappeared! Ease and comfort have appeared for you with (the appearance of) Mahdi! He has reappeared in Mecca, then harken his invitation!'"¹

(XV) Kufa shall be the seat of Imam's (a.t.f.s.) government

Tradition 134

Abdul A'laa Tha'labi narrates from Muhammad b. Hanafiyya, 'Kufa has twice been the abode (of the faithful).' I asked, 'How is that?' He replied, 'On the first occasion it was inhabited by the lovers and companions of Ameerul Momineen (a.s.) and on the second occasion, inshallah, the lovers and companions of Imam Mahdi (a.t.f.s.) shall dwell in it.'²

Note: -

1. Allamah Nabhani writes in his Jawaaher al-Behaar 4/168, 'Kufa was the capital of Ameerul Momineen (a.s.) and, inshallah, it shall be the capital of Imam Mahdi (a.t.f.s.). Consequently, it shall be populated by the Vizier and companions of Mahdi.
2. Abu Saeed Khudri relates from the Prophet (s.a.w.a.), 'Imam Mahdi (a.t.f.s.) shall reign for nineteen years. The residents

¹ Iqd al-Durar, chapter 4, part 2/94

² Fazaail al-Kufa, 5/57.

of Kufa shall be the most fortunate people in this period.’
Refer tradition 171.

(XVI) Imam Mahdi (a.t.f.s.) and return of the dead (Raj’at)

Tradition 135

Imam Ali (a.s.) declared in a sermon, ‘In my progeny shall rise one of my successors and caliph. Amazement, and excessive amazement between the months of Jamadi and Rajab. When the scattered will recongregate, the dead shall rise and the people shall be afflicted by unprecedented calamities. Death shall raise it’s tail among them and invite them. The river Dajlah and it’s beaches will be announcing their views.’¹

Note: -

1. Tradition 146, which refers to the Ashaabe Kahf, also alludes to the return of the dead.
2. This clearly indicates that contrary to popular perception, the belief in the return of the dead (Raj’at) is by no means peculiar to the Shias, but is also endorsed by the scholars of the Ahle Sunnah.
3. Tradition 176 – the Prophet’s (s.a.w.a.) narration, also implies return of the dead.

¹ Kanz al-Ummaal, 7/261, Hyderabad edition. Muntakhab al-Kanz, 6/35.

(xvii) Imam's (a.t.f.s.) reappearance has not occurred as yet

Tradition 136

Ibrahim b. Maisarah inquired from the esteemed Tabe'e, Tawoos, 'Is Umar b. Abdul Aziz the Mahdi?' He responded, 'No. Because complete justice has not been established as yet.'¹

Note: -

1. Traditions mention Imam (a.t.f.s.) and complete justice in the same breath. Saeed b. Abi Hamza asked Imam Sadiq (a.s.), 'Are you the Master of the Affairs?' Imam (a.s.) replied, 'No.' He persisted, 'Then is your son?' Imam reiterated, 'No.' He continued, 'Then is your grandson?' Imam (a.s.) repeated, 'No.' The narrator asked, 'Then who?' Imam (a.s.) elucidated, 'Mahdi is the one, who shall establish justice and equity on the earth, like it had been ravaged with oppression and tyranny.'
2. In the light of such traditions, the most conclusive evidence to disprove claims of imposters, is the fact that inequity and tyranny has never declined, if anything, it has only increased.
3. Imposters like Syed Muhammad Jaunpuri, Mirza Ghulam Ahmad Qadiani, Mirza Ali Muhammad Shirazi, etc., have never been successful in establishing justice in their own cities, let alone their country or the world!!

¹ Iqd al-Durar, chapter 3/34, chapter 7,158-159. Al-Bad'o wa al-Tareekh, 1/182. Al-Arf al-Wardi fi Akhbaar al-Mahdi, 2/80.

(xviii) Place of Imam Mahdi's (a.t.f.s.) reappearance

Tradition 137

Muhammad b. Abdullah b. Fazeel, Abu Uruwiyya and others have narrated that Abdul Wahab b. Zahak recounted to us:

'Hazrat Mahdi (a.t.f.s.) shall reappear from a village in Yemen called 'Qirista'. There shall be cloud hovering over him, while an announcer shall declare: 'Certainly this is the Mahdi! Then obey him!'¹

Note: -

This very tradition has also been narrated by Abdullah b. Umar and Aamir.

(xix) The Year of Reappearance

Tradition 138

Abu Basir relates from Imam Jafar Sadiq (a.s.): 'Imam Mahdi (a.t.f.s.) shall reappear in an odd year, like 1 or 3 or 5 or 7 or 9. He shall rise on the day of Ashoora.'²

(XX) The Day of Reappearance

Tradition 139

Imam Muhammad Baqir (a.s.) reveals: 'Imam Mahdi (a.t.f.s.) shall reappear on the day of Ashoora. This is the day when Imam Husain (a.s.) was martyred.'³

¹ Mizaan al-E'tedaal, 1/161; Mo'jam al-Buldaan, 4/452

² Al-Etrah al-Wardi fi Sharh al-Qist al-Shahdi fi Awsaaf al-Mahdi, page 51

³ Iqd al-Durar chapter 1, page 65; Al-Burhaan fi Alamaate Mahdi Aakhir al-Zamaan chapter 2, tradition 14, page 145

Part – IX

Helpers and companions of Imam Mahdi (a.t.f.s.)

- ◆ Number of Imam's (a.t.f.s.) companions
- ◆ Characteristics of Imam's (a.t.f.s.) companions
- ◆ Valour of Imam Mahdi's (a.t.f.s.) companions
- ◆ Stature of Imam Mahdi's (a.t.f.s.) companions
- ◆ Companions of Taaleqaan
- ◆ Congregation of Imam's (a.t.f.s.) companions
- ◆ People of the Cave (Ashaabe Kahf) and Imam Mahdi (a.t.f.s.)
- ◆ Hazrat Esa's (a.t.f.s.) assistance of Imam (a.t.f.s.)
- ◆ Angels shall aid Imam (a.t.f.s.)
- ◆ Battles of Imam (a.t.f.s.)
- ◆ Imam Mahdi's (a.t.f.s.) awe
- ◆ Heavens and the earth shall come together
- ◆ Imam (a.t.f.s.) will always be victorious in battle

Part - IX

Helpers and companions of Imam Mahdi (a.t.f.s.)

(I) Number of Imam's (a.t.f.s.) companions

Tradition 140

Hazrat Ameerul Momineen (a.s.) prophesied:

'Allah shall assemble his companions, who shall equal the warriors of Badr and the companions of Taloot in number i.e. 313. They are like lions from marshy areas. Their hearts shall be (strong) like iron.'

'If they wish they can move mountains. They shall be similar in their behaviour and their attire. So much so that they will seem like sons of a single father.'

Then Ameerul Momineen (a.s.) asserted:

*'I recognise them and am aware of their names.'*¹

Note: -

1. Refer traditions 64, 127, 130, 141 and 143.
2. In some traditions even the domicile of the companions of Imam Mahdi (a.t.f.s.) is mentioned. Refer to 'Al-Fitan' (Abu Saleh Salili) where this tradition is narrated by Asbagh b. Nubata from Imam Ali (a.s.).

¹ Iqd al-Durar, Chapter 4, part 2/95.

(II) Characteristics of Imam's (a.t.f.s.) companions

Tradition 141

Imam Muhammad Baqir (a.s.) foretold, 'Imam Mahdi (a.t.f.s.) shall reappear in Mecca, at the time of 'Esha' (night prayers). His companions, who shall equal the number of warriors in Badr (i.e. 313), shall assemble around him in no time. At night, the companions shall be engaged in Allah's worship and during the day, they shall be akin to indomitable lions.'

In this regard, there is another tradition from Abdullah b. Masood who relates thus, 'When all transactions shall be terminated due to the mischief of those who pay bribes. When disputes and deception shall reach its peak, you shall find Mahdi seated between Hajare Aswaad and Maqame Ibrahim. He shall advance his hand. Then you should pay fealty at his hands. Allah shall instill his love in the hearts of the people. Then these people shall unite with those who shall be lions in the morning, and worshippers in the night.'¹

Note: -

1. Regarding Imam's (a.t.f.s.) companions, one finds in the traditions,

رِجَالٌ مُّؤْمِنُونَ عَرَفُوا اللَّهَ حَقَّ مَعْرِفَتِهِ

'They are believers who have acquired true Divine recognition.' Refer tradition 144.

2. As per the tradition of the Prophet (s.a.w.a.), narrated by Qatadah and Umme Salmah, groups from Iraq and Syria shall assemble with Imam (a.t.f.s.) to support him.
3. Tradition 121 – Musnad of Ahmad. 6/316, Al-Musannaf

¹ Iqd al-Durar, chapter 5/133. Al-Arf al-Wardi fi Akhbaar al-Mahdi, 2/144-145. Hilyah al-Awliyah, 3/184

(Abdul Razzaq). 11/371 tradition 20769. As per Huzaifa's narration even the nobles of Egypt shall join Imam (a.t.f.s.).¹ Refer traditions 132, 140, 142, 143, 144 and 145.

(III) Valour of Imam Mahdi's (a.t.f.s.) companions

Tradition 142

Jabir relates from Imam Muhammad Baqir (a.s.), 'Allah will grant awe to our Shias. When our Qaim rises, each among his companions shall exceed the lion in his valour, and the spear in its sharpness.'²

Note: -

1. Shaikh Sulaiman Qundoozi has mentioned Imam Sadiq's (a.s.) tradition, regarding the 80th verse of Surah Hud thus, 'Each companion of Mahdi shall have the strength of forty people. Their hearts shall be sturdier than iron. If they step on the mountains, the mountains will collapse into pieces. They shall not withdraw their swords until Allah wishes.'
2. Abu Naeem Isfahani narrates from Imam Muhammad Baqir (a.s.), 'Mahdi's companions shall surpass the lion in his courage and the spear in its sharpness.'³
3. Refer traditions 132, 140 and 143.

¹ Iqd al-Durar, chapter 7/1419.

² Hilyah al-Awliyah, 3/184. Yanaabi al-Mawaddah, 424 (Istanbul edition).

³ Hilyah al-Awliyah, 3/184.

(iv) Stature of Imam Mahdi's (a.t.f.s.) companions

Tradition 143

Muhammad b. Hanafiyya recounts, "We were along with Imam Ali (a.s.), when a person asked him (a.s.) about Mahdi. Imam Ali (a.s.) declared, 'He shall rise in the last epoch, while the people shall consider him to be dead. Allah will assemble his companions like the wind amasses the clouds. Their hearts shall be united. They shall not fear anything, nor shall they be delighted with anyone's advent. Their number shall equal the warriors of Badr. The people who have passed cannot exceed them in distinction, nor shall the people of the last era surpass them in merit. They shall be equal to the companions of Talut, who crossed the river.'¹

Note: -

1. Refer traditions 130, 141 and 144.
2. According to one tradition, the triumphant companions of Imam (a.t.f.s.) are the epitome of this Quranic verse

أُولَئِكَ حِزْبُ اللَّهِ أَلَا إِنَّ حِزْبَ اللَّهِ هُمُ الْمُفْلِحُونَ

"They are Allah's party, certainly, the party of Allah, they are the successful ones."²

3. Refer tradition 152

¹ Mustadrak ala al-Sahihain, 4/554. Al-Muqaddamah, (Ibn Khaldun), 252-253. Iqd al-Durar, chapter 4, part 1/59, chapter 5/131.

² Surah Mujadalah (58): 22

(v) Companions of Taaleqaan

Tradition 144

Ibn A'tham Kufi has recorded a tradition of Imam Ali (a.s.) in his 'Al-Fitan', 'O Taaleqaan! Indeed they are from Allah's treasures, not treasures of gold and silver. They are the believers who have been blessed with true recognition of Allah. They are the ones who shall rally round Mahdi in the last epoch.'¹

Note: -

1. Taaleqaan is a hilly region between Karaj and Qazvin. It is approximately three hours journey from Tehran.

¹ Al-Bayaan fi Akhbaare Saaheb al-Zamaan, chapter 5/106. Al-Burhaan fi Alaamaate Mahdi Aakhir al-Zamaan, chapter 7/150, tradition 14.

(vi) Congregation of Imam's (a.t.f.s.) companions

Tradition 145

Jabir recounts from Imam Muhammad Baqir (a.s.), 'He shall rise and will have with him companions equal to the fighters of Badr (i.e. 313). They shall assemble in one place like the leaves of autumn. In the nights they shall be engaged in Allah's worship and in the day they shall be like lions. Allah shall grant Mahdi victory over the region of Hejaz and Mahdi will release the Bani Hashim who are imprisoned. Black flags will be hoisted in Kufa, and the people shall throng to pay fealty to Mahdi and shall obey him thereafter. Mahdi shall then set forth his army in different parts of the world. The tyrants and oppressors will not get reprieve and will be killed. Cities shall be ready for them. Allah shall grant them victory over Qustuntuniyyah.'¹

Note: -

1. Refer traditions 126, 141 and 143.
2. Regarding the congregation of Imam's (a.t.f.s.) companions in one place, Imam Muhammad Baqir (a.s.), has mentioned about covering the distance of earth (Taheul Arz). Refer tradition 126.

¹ Sawaaneho Anwaar al-Bahiyyah, 2/11

(vii) People of the Cave (Ashaabe Kahf) and Imam Mahdi (a.t.f.s.)

Tradition 146

Ibn Abbas relates from the Prophet (s.a.w.a.), 'Ashaabe Kahf shall be among the companions of Mahdi.'¹

Note: -

1. When the Ashaabe Kahf learnt of their 309-year-long slumber, they prayed to Allah for death. Then by the command of Allah, they all died. A mosque was then constructed over their tombs (Surah Kahf (18): 21). According to the above-mentioned narration, the Ashaabe Kahf shall be raised by Allah to assist Imam Mahdi (a.t.f.s.) in his cause.
2. Refer tradition 143.

¹ Al-Durr al-Mansoor. 4/215. Al-Burhaan fi Alaamaate Mahdi Aakhir al-Zamaan, chapter 7/150, tradition 15.

(VIII) Hazrat Esa's (a.s.) assistance to Imam Mahdi (a.t.f.s.)

Tradition 147

Shoraih b. Obaid narrates from Ka'b, "Hazrat Esa (a.s.) shall rise near a tree along the eastern gates of the city of Damascus, close to the white bridge. He shall have a cloud hovering over his head. His hands shall rest on the shoulders of two angels. He shall have two cloaks - he will be wearing one, while the other one will be draped over him. Every time he lowers his head, a pearl shall fall. The Jews shall approach him and claim, 'We are your helpers.' Hazrat Esa (a.s.) shall say, 'You are liars.' The Christians shall approach him and declare, 'We are your companions.' Hazrat Esa (a.s.) shall retort, 'You are liars, for my companions are the immigrants (muhajireen).'"

"Hazrat Esa (a.s.) shall then advance towards the Muslims. He shall find them engaged in namaz, behind their caliph (Mahdi (a.t.f.s.)). Looking at this Hazrat Esa (a.s.) shall join the Muslims. On this Imam Mahdi (a.t.f.s.) shall offer, 'Why don't you lead the prayers?' Hazrat Esa (a.s.) shall decline saying, 'It is better if you lead the prayers. Certainly Allah is satisfied with you. Besides, I was sent as a vazier, not as the Amir (chief).'¹

Note: -

1. Among the first tasks that Hazrat Esa (a.s.) shall undertake on his advent, will be to cleanse Christianity of apostasy and evil vices that reared their ugly head after his ascension towards the heavens. Refer tradition 79.
2. Refer traditions 75 and 87.

¹ Kitaab al-Fitan, Noaim b. Hammaad, page 160.

(ix) Angels shall aid Imam Mahdi (a.t.f.s.)

Tradition 148

Hazrat Ali b. Abi Talib (a.s.) says, 'Three thousand angels shall rise for the assistance of Mahdi. They shall strike on the mouths and backs of his adversaries.'¹

Note: -

1. Refer traditions 126, 163 and 173.
2. Hadith al-Qudsi declares, 'I shall aid him with My army. I shall support him with My angels. To the extent that My reign gains supremacy and ascendancy, and the people unite on My unity (Tauheed). Refer tradition 89.

(x) Battles of Imam Mahdi (a.t.f.s.)

Tradition 149

Imam Ali (a.s.) proclaims, 'One of my sons shall quell disputes. He shall stamp out innovations and will put all anarchists to the sword. He shall wage a war for eight months.'²

Note: -

1. This fact is also endorsed by other traditions of Ali (a.s.).³
2. Imam Jafar Sadiq (a.s.) reveals, 'When Mahdi reappears, there shall be only sword between him and the Arabs and the Quraish.'⁴

¹ Kanz al-Ummaal, 7/261. Al-Bayaan fi Akhbaare Saaheb al-Zamaan, chapter 19/139-140.

² Al-Arf al-Wardi fi Akhbaar al-Mahdi, 2/146

³ Kanz al-Ummaal, 7/261, Hyderabad edition. Muntakhab al-Kanz, 6/23.

⁴ Refer tradition 179.

3. Swords shall flash until such a time that Allah is satisfied, i.e. until all apostates and disbelievers are decimated.¹
4. Refer traditions 110, 112, 114, 176, 179 and 184.

(xi) Imam Mahdi's (a.t.f.s.) awe

Tradition 150

Imam Muhammad Baqir (a.s.) narrates, 'Our Mahdi shall be supported by awe and he shall be strengthened by victory. The earth shall split to welcome him and the treasures shall manifest themselves to please him. His reign shall extend over the east and west. Through him Islam shall gain ascendancy over all other religions, regardless of the apostates's displeasure.'²

Note: -

1. Allah has proclaimed in the Quran and the Prophet (s.a.w.a.) has narrated in several places that Imam (a.t.f.s.) shall be assisted with awe.³
2. The disbelievers and heretics despite their enormous strength and superior firepower shall be awestruck by the Muslims. The apostates despite their large numbers, shall surrender their arms and submit to the Muslims, who although few in number, will possess immense might and awe.
3. Imam's (a.t.f.s.) awe and respect shall also rub off on his companions, and even they shall be helped with awe and veneration. The mightiest of foes, out of fear, shall be compelled to lay down their arms and will succumb to the power of Imam Mahdi (a.t.f.s.) and his companions.

¹ Refer tradition 148.

² Al-Fusool al-Muhimmah, chapter 12/283

³ Surah Ale Imran (3): 151; Surah Anfal (8): 12 and Surah Ahzaab (33): 26.

(xii) Heavens and the earth shall come together

Tradition 151

Abu Baseer and Samaa'ah narrate a tradition from Imam Jafar Sadiq (a.s.) regarding the Quranic verse,

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَلَوْ كَرِهَ الْمُشْرِكُونَ

'He it is who sent His Apostle with the guidance and the true religion, that He may make it overcome the religions, all of them, though the polytheists may be averse to it.'¹

Imam (a. s.) explains,

"I swear by Allah, this verse alludes to the reappearance of Mahdi, when, the declaration of Quran shall be witnessed by the people. Because reappearance of Mahdi shall be loathsome for every disbeliever, and every apostate shall be killed by him. To the extent that if an apostate takes asylum in a stone, the stone shall announce, 'O believers, an apostate is hidden inside me. Crush me at once, and kill him.'"^{2 3}

Note: -

1. This verse has been elucidated by Saeed b. Jubair's narration. Refer to tradition 1.

¹ Surah Taubah (9): 33.

² Surah Taubah (9): 33.

³ Yanaabi al-Mawaddah, 71/423. Istanbul edition.

(XIII) Imam (a.t.f.s.) will always be victorious in battle

Tradition 152

Abdullah b. Masood and other companions narrate, 'He shall reappear in the last era. He shall have a white and yellow standard. The standard shall have Allah's 'Greatest Name' (Isme A'zam) inscribed on it. None of his standards will ever face a defeat. Victory shall be a forerunner of the standard by forty miles. This standard shall be entrusted only to those who have entered into a covenant with Allah for victory and dominion. Yes, verily these are from Allah's party, and certainly only these shall be successful.'¹

Note: -

1. Imam's (a.t.f.s.) army shall never have to taste defeat in any battle or skirmish. Imam (a.t.f.s.) is a chief who is blessed with perpetuity in victory and triumph. Regarding this, Janab Salman (a.r.) relates, 'It is as if I see Mahdi, with an army of twelve thousand, waging an intense battle. All the other standards yield in submission to him, to the extent that his army conquers the city of Qustuntuniyyah.'²
2. 'Our Mahdi shall be strengthened with awe and will be triumphant at all times.' Refer tradition 150.
3. Imam (a.t.f.s.) shall resist all tyrants and oppressors successfully. This is an important yardstick by which the imposters can be discerned. And this fact is acknowledged by all. When Imam Sajjaad's (a.s.) valourous son Zaid rose against Hisham b. Abdul Malik, his revolt was stamped out and he was killed. His corpse was suspended on the

¹ Mashaariq al-Anwaar, 'Hamzavi' p. 151.

² Fazaail al-Kufa 46, Egypt edition

entrance gate of Kufa for several days. One of the king's poets Hakim b. Abbas Kalbi, who was inimical to the Ahle Bait (a.s.), recited a couplet to imply that since Zaid was vanquished, he was not the Mahdi.

صَلَبْنَا لَكُمْ زَيْدًا عَلَى جَرْعِ النَّخْلَةِ وَلَمْ أَرَ مَهْدِيًّا عَلَى الْجَرْعِ يُصَلَّبُ

'We have hanged Zaid on a date palm tree. And we have not heard that Mahdi shall be hanged.'

4. The Medinite tribunal ordered to imprison Abdullah b. Jafar for abetting Muhammad b. Abdullah b. Hasan, who had claimed to be the Mahdi. The judge asked Abdullah why he had supported the imposter, while he had such extensive knowledge of the Mahdi. Abdullah replied, 'I was certain that he was the Mahdi. However, when he was killed I realised my folly.'¹

¹ Maqaatil al-Talibeen, page 195

Part – X

Imam Mahdi's (a.t.f.s.) reign

- ◆ Imam's (a.t.f.s.) reign shall encompass the world
- ◆ Imam Mahdi (a.t.f.s.) and supremacy of Islam
- ◆ Economic condition during Imam's (a.t.f.s.) reign
- ◆ Religious and moral fibre of society
- ◆ Spirit of brotherhood and fraternity on reappearance
- ◆ Abundant wealth and riches
- ◆ Everyone shall be self-sufficient
- ◆ Imam Mahdi (a.t.f.s.) shall secure co-operation of the world
- ◆ The world shall be populated
- ◆ Earth shall be enlivened with Imam's (a.t.f.s.)
- ◆ Justice
- ◆ The world shall become a safe haven
- ◆ True reformation is at the hands of Imam Mahdi (a.t.f.s.) alone
- ◆ Satan's annihilation
- ◆ Aspirations of the people
- ◆ Imam's (a.t.f.s.) rousing reception
- ◆ People's Yearning
- ◆ Duration of Imam's (a.t.f.s.) reign
- ◆ Imam's (a.t.f.s.) standard
- ◆ Imam Mahdi (a.t.f.s.) and the residents of Kufa
- ◆ No goodness after Imam Mahdi (a.t.f.s.)
- ◆ People shall exult under Imam's (a.t.f.s.) reign
- ◆ Deadliest of enemies shall make peace
- ◆ Post- Imam Mahdi (a.t.f.s.) era

Part - X

Imam Mahdi's (a.t.f.s.) reign

(i) Imam's (a.t.f.s.) reign shall encompass the world

Tradition 153

Abdullah b. Abbas narrates from the Prophet (s.a.w.a.), 'Only on four occasions has the world been conquered comprehensively by a single ruler. Two of these were believers, and the other two were disbelievers. The virtuous kings were Zulqarnain (a.s.) and Sulaiman (a.s.). The tyrants were Namrood and Bakhtun Nasr. The fifth one shall be from my progeny.'¹

Note: -

1. Traditions 36 and 155 reveal that Imam's (a.t.f.s.) reign shall extend to the east and the west. And 'Hadees-e-Qudsi' declares that his regime shall encompass every nook and corner of this earth.' Refer tradition 150.
2. There are plenty of traditions that assert that Imam Mahdi (a.t.f.s.) shall establish justice and equity on the earth like it had been ravished with despotism and oppression. This clearly shows that Imam's (a.t.f.s.) reign shall extend to all parts of the world.
3. Certain traditions explicitly mention some of the places that Imam Mahdi (a.t.f.s.) shall conquer viz., Baytul Muqaddas,

¹ Iqd al-Durar, chapter 1/19-20. Al-Burhaan fi Alaamaate Mahdi Aakhir al-Zamaan, chapter 1/88, tradition 46.

Qustuntuniyyah, China and Hejaz.

(II) Imam Mahdi (a.t.f.s.) and excessive bounties

Tradition 154

Abu Saeed Khudri recounts from the Holy Prophet (s.a.w.a.), ‘Mahdi shall rise in my last nation. Allah shall grace the earth with excessive rains. The earth shall bring forth its vegetation. He shall distribute the wealth evenly. Four legged animals will abound. The Islamic nation shall be supreme. He shall reign for seven or eight years.’¹

(III) Economic condition during Imam’s (a.t.f.s.) reign

Tradition 155

Abu Saeed Khudri relates from the Prophet (s.a.w.a.), ‘During Mahdi’s reign, my nation shall be blessed with bounties that have not been conferred on any nation before it. The heavens shall open up to give incessant rain, while the earth shall spring forth lush vegetation and foliage.’²

Note: -

1. This very tradition has also been narrated by Abu Hurairah.³
2. Refer traditions 115, 156, 161 and 163.

¹ Mustadrak ala al-Sahihain, 4/558; Iqd al-Durar, 7/144

² Iqd al-Durar, chapter 7/169.

³ Majma’ al-Zavaaid, 7/137.

(iv) Religious and moral fibre of society

Tradition 156

Ameerul Momineen (a.s.) prophesies regarding the reappearance of Imam Mahdi (a.t.f.s.), 'Usury, immorality, alcoholism and pomposity shall end. People shall turn to Allah's worship and remain conscious of the tenets of the Shariat. They will pray namaz in congregation. They will live longer and observe one another's trusts. Trees shall reap abundant fruits and bounties shall multiply manifold. The mischief mongers shall be destroyed, while the virtuous shall survive. Those bearing hostility and malice against the Ahle Bait (a.s.) shall be annihilated.'¹

Note: -

That society, which is cleansed of disputes, wherein Satan has been killed, people are aware of their religious and moral responsibilities, Allah's command is enacted, then such a society is bound to be like this.

¹ Iqd al-Durar, chapter 7/159.

(v) Spirit of brotherhood and fraternity on reappearance

Tradition 157

Imam Ali b. Abi Talib (a.s.) inquired from the Holy Prophet (s.a.w.a.), *'Is Mahdi from the progeny of Muhammad or from some other clan?'*

The Prophet (s.a.w.a.) responded,

*'No, surely he is from us. Religion shall conclude with us, just like it began with us. Allah shall eradicate disputes through us, just like He stamped out disbelief and apostasy through us. Through us Allah shall strike harmony in the hearts, establishing fraternity, after raging disputes, just like he had established brotherhood through us earlier, after apostasy and disbelief.'*¹

Note: -

1. Islam is the last link in Allah's chain of religions and revelation and Prophethood has terminated in it. Therefore the permissible and prohibited as espoused by Islam, shall hold true till the Day of Judgement. To that effect, Imam Mahdi (a.t.f.s.) is Allah's last proof, and the twelfth and last Imam in the chain of Imamate. Therefore, religion shall conclude with him and after him shall commence the preliminaries of the Day of Judgement.

¹ Al-Bayaan fi Akhbaare Saaheb al-Zamaan, chapter 11/125. Majma' al-Zavaaid, 7/316-317. Mo'jam al-Awsat, 1/136, tradition 157.

(vi) Abundant wealth and riches

Tradition 158

Abu Saeed Khudri relates from the Holy Prophet (s.a.w.a.), “Mahdi will be from my progeny. In his regime, my nation shall be bestowed with bounties, without parallel in the history of mankind. Everything will be available and distributed freely. Wealth and riches will be in excess. A person shall implore, ‘O Mahdi, give me.’ Imam Mahdi (a.t.f.s.) will retort, ‘Take whatever you please!’¹

Note: -

1. Refer traditions 11, 155, 161 and 194.
2. A narration with similar connotation has been recounted by Abu Hurairah thus, “The earth shall manifest its hidden treasures. There shall be pillars of gold and silver. To the extent the killer shall bewail, ‘It is for this that I murdered!’ The one who severed relations shall lament, ‘It is for this that I severed all relations!’ The thief shall bemoan, ‘It is for stealing this, were my hands severed (as penalty)!’ All these shall then be invited towards the truth. But some among them shall decline.”²

(vii) Everyone shall be self-sufficient

Tradition 159

Abu Saeed Khudri recounts from the Messenger of Allah (s.a.w.a.), “I give you glad tidings of Mahdi. He shall rise at a time when there shall be excessive disputes and raging controversies in

¹ Sunan (Ibn Majah) chapter 34, ‘The Rising of Mahdi’, tradition 4083. Mustadrak ala al-Sahihain, 4/558.

² Sahih Muslim, chapter 18, tradition 1013; Sahih Tirmizi, chapter 36, tradition 2208

society. He shall fill the earth with equity and lawfulness, like it had been devastated with tyranny and oppression. He shall delight the residents of the earth and the heavens. He shall distribute wealth based on principles of equity and justice.” At this juncture, a person asked the Prophet (s.a.w.a.), “What do you mean by distribute wealth with equity and justice?” The Prophet (s.a.w.a.) replied, “He will disperse the wealth evenly, with absolute impartiality. Allah shall fill the hearts of the people of Muhammad’s nation, with needlessness. Justice shall be prevalent all across the world. Wealth will be given freely. To the extent that an announcer shall announce, ‘Is there anyone who needs wealth?’ A sole individual shall rise and say, ‘I need wealth.’ It shall be said to him, ‘Go to the treasurer, demand the wealth from him, and tell him Mahdi has commanded him to distribute the wealth.’ Then the treasurer shall say, ‘Rise!’ and then he shall place all the wealth in that man’s hands. That man shall be embarrassed and confess, ‘I used to consider myself as the most valourous of the nation. I considered myself needless of things which other valued.’ He will try to return the wealth, but he shall be told, ‘Once when we have conferred something, we don’t take it back.’ This shall be the state of the people for seven years or eight years or nine years. Then the world shall forfeit its sheen and life shall become mundane. The people shall become desolate and despondent.”¹

Note: -

Refer traditions 115, 155, 161 and 194.

¹ Musnad, 3/37-52. Iqd al-Durar, chapter 8, 164-165, chapter 7/156

(VIII) Imam Mahdi (a.t.f.s.) shall secure co-operation of the world

Tradition 160

Abu Saeed Khudri relates from the Prophet (s.a.w.a.), 'In the last era my nation shall face intense tribulations and afflictions from the tyrants reigning in that period. Their trials shall be unprecedented, to the extent that the world despite its ample breadth shall seem straitened to them. The world shall be steeped in corruption and tyranny. The believer shall be in quest of an asylum, but shall find none. Then, Allah shall raise a person from my progeny who shall root out corruption and tyranny, replacing it with justice and equity. He shall enthrall the dwellers of the heavens, as well as the earth. The earth shall not conceal even a grain in its womb, but shall manifest everything. Even the skies shall not withhold a single drop of water, but shall shower every droplet. This shall persist for seven years or eight years or nine years. The excellent treatment meted out by Allah to the people of the earth will finally result in the dead praying for life.¹

Note: -

1. Refer traditions 115, 155, 156, 157, 161 and 163.
2. As per one narration, the earth shall manifest gold and silver and the crops and vegetation shall be in abundance.

¹ Mustadrak ala al-Sahihain, 4/465; Iqd al-Durar, chapter 4, part 1/43-44, chapter 7/141.

(ix) The world shall be populated

Tradition 161

Imam Muhammad Baqir (a.s.) relates, 'Even the most obscure parts of the world will be inhabited. The earth shall manifest all its foliage and herbage. The people shall luxuriate in bounties, the likes of which have no parallel in human history.'¹

Note: -

The remaining part of this narration can be seen in tradition 155.

(x) Earth shall be enlivened with Imam's (a.t.f.s.) justice

Tradition 162

Salaam b. Mustaneer inquired from Imam Muhammad Baqir (a.s.) regarding the 17th verse of Surah Hadid (57) viz.,

اعْمَلُوا إِنَّ اللَّهَ يُحْيِي الْأَرْضَ بَعْدَ مَوْتِهَا

Know that Allah gives life to the earth after its death.

Imam (a.s.) revealed,

*'Allah shall enliven it through the Qaim. He shall establish justice on the earth. He will invigorate it with equity, after it had become dead from persistent injustice and inequity.'*²

¹ Al-Fusool al-Muhimmah, chapter 12/285-286.

² Yanaabi al-Mawaddah, chapter 71/429.

(xi) The world shall become a safe haven

Tradition 163

Ka'b Ahbaar relates from Qatadah, 'Mahdi is the best of mankind. The valourous from Kufa and Syria shall pay fealty to him and will support him. He will be escorted by Jibraeel in the front, and Mikaeel from behind. He shall be loved by the masses. Through him, Allah shall calm the raging disputes. The earth shall experience harmony and tranquility like never before. To the extent that a lady will perform Hajj with five other ladies, without any male escort or attendant. Their hearts shall perceive fear of Allah alone, and not that of His creatures. The heavens and the earth shall manifest their bounties.'¹

Note: -

1. This shall be the direct consequence of the execution of Allah's commands (refer traditions 174 and 184).
2. Refer traditions 96, 129 and 174.

¹ Iqd al-Durar, chapter 7, page 151. Al-Burhaan fi Alaamaate Mahdi Aakhir al-Zamaan, chapter 1, pp. 77-78, tradition 17.

(xii) True reformation is at the hands of Imam Mahdi (a.t.f.s.) alone

Tradition 164

Abdullah b. Abbas narrates from the Prophet (s.a.w.a.), ‘Allah has granted religion victory and success at the hands of Imam Ali (a.s.). And when he is martyred, the world will be engulfed in darkness, and shall witness unprecedented corruption. Allah will then reform society of its evil effects through Mahdi.’¹

Note: -

1. Abu Haroon Abdi has related from Wahab b. Muniyah, “When Hazrat Moosa (a.s.) had left his nation behind to converse with Allah, his nation was deviated, which pained Moosa (a.s.) when he learnt about it. In an attempt to soothe Moosa (a.s.), Allah revealed to him, ‘O Moosa! The nations of the past Prophets too behaved like this, once the Prophet had left from their midst. To the extent that, even Ahmad’s (s.a.w.a.) nation shall stray after him. Some of them shall condemn and curse some others. Then Allah shall manifest an individual from Ahmad’s (s.a.w.a.) progeny, through whom He shall reform the society, and that individual shall be Mahdi.”
2. Refer tradition 184.

¹ Yanaabi al-Mawaddah, 445, 259. Mawaddat al-Qurbah, 98. Yanaabi al-Mawaddah, chapter 94/490.

(XIII) Satan's annihilation

Tradition 165

Wahab b. Jam'a asked Imam Jafar Sadiq (a.s.) about the 'the appointed time' referred to in 36th to 38th verse of Surah Hijr (15),

قَالَ رَبِّ فَأَنْظِرْنِي إِلَى يَوْمِ يُبْعَثُونَ. قَالَ فَإِنَّكَ مِنَ الْمُنْتَضِينَ. إِلَى يَوْمِ الْوَقْتِ الْمَعْلُومِ.

“He said: My Lord. Then respite till the time when they're raised. He said: So surely you are of the respited ones, till the period of the time made known.”

Imam (a.s.) divulged, *'O Wahab these verses allude to the reappearance of Mahdi, when the Prophet (s.a.w.a.) shall vanquish Satan.*¹

Note: -

1. Another tradition (refer tradition 211) by Imam Reza (a.s.) also alludes to 'the appointed time' as the reappearance of Imam Mahdi (a.t.f.s.).
2. Another pertinent point highlighted by the tradition is that the Prophet (s.a.w.a.) shall rise once again after the reappearance of Imam Mahdi (a.t.f.s.)

¹ Yanaabi al-Mawaddah, chapter 71, 79.

(xiv) Aspirations of the people

Tradition 166

Sabaah relates, 'Imam Mahdi (a.t.f.s.) shall live for thirty-nine years, during which period, the children shall wish to advance to adulthood, while the elderly shall wish to return to their youth.'¹

Note: -

1. One narration discloses, 'Based on the goodness meted out by Allah to the residents of the earth, the alive shall desire death' Refer tradition 160.²
2. Also refer tradition 172.

(xv) Imam's (a.t.f.s.) rousing reception

Tradition 167

Abu Saeed Khudri recounts from the Prophet (s.a.w.a.), 'The people shall flock around Mahdi, like the honeybees flock around their chief. Mahdi shall fill the earth with equity and justice, like it had been overwhelmed with oppression. The people shall then revert to goodness and return to their past virtuous selves. Those in slumber shall not be awakened, nor shall any blood be spilled.'³

Note: -

1. Refer tradition 129.
2. Refer traditions 96 and 115.

¹ Al-Burhaan fi Alaamaate Mahdi Aakhir al-Zamaan, chapter 1/87, tradition 42.

² Al-Sawaaeq al-Muhriqah, 97

³ Al-Arf al-Wardi fi Akhbaar al-Mahdi, 153

(xvi) People's Yearning

Tradition 168

Abu Rumaan narrates from Imam Ali b. Abi Talib (a.s.), "When the annuouncer cries from the sky, 'Verily the truth is with Ale Muhammad'! Mahdi shall rise from among the people. The masses shall finally quench their thirst for Mahdi. They shall only be engaged in extolling his virtues."¹

Note: -

1. Refer traditions 163 and 167.

(xvii) Duration of Imam's (a.t.f.s.) reign

Tradition 169

Abdul Hamid Khath'ami asked Imam Sadiq (a.s.), 'How long will the Qaim reign among the people?' Imam (a.s.) responded, 'Seventy years. The days and nights in that era shall be so long, that a single year of that period shall be equal to ten years of today's era. The seventy years of Mahdi's regime shall be like this.'²

Note: -

1. The traditions regarding the duration of Imam Mahdi's (a.t.f.s.) reign are so varied, that it is virtually impossible to ascertain the period with absolute certainty. There are some traditions that fix Imam's (a.t.f.s.) reign at 7/9 years (tradition 122), 7 or 8 or 9 years (tradition 159), 7 years wherein every year is equal to 10 years (tradition 180), 20 years (tradition 44), 39 years (tradition 166). Apart from

¹ Al-Arf al-Wardi fi Akhbaar al-Mahdi, 153

² Al-Fusool al-Muhimmah, part 12/284

these traditions, there are other versions asserting the duration of Imam's (a.t.f.s.) regime as 19 years, 24 years, 30 years and 40 years. Anyhow, under the circumstances 7 years seem the most widely acknowledged.

2. However, there is also the possibility that the duration of Imam's (a.t.f.s.) reign is not decreed, as the Prophet (s.a.w.a.) disclosed to Abu Saeed Khudri. Imam's (a.t.f.s.) reign could extend to a minimum of 7 years and a maximum of 9 years. Refer traditions 159 and 171.
3. The 11th chapter of this book deals with the various traditions that have been narrated pertaining to the duration of Imam's (a.t.f.s.) government.¹

¹ For further details refer Iqd al-Durar, chapter 9; Al-Burhaan fi Alaamaate Mahdi Aakhir al-Zamaan, chapter 10, (The duration of Mahdi's regime.) Al-Bayaan fi Akhbaare Saaheb al-Zamaan, chapter 9, (The period of his dominion subsequent to his advent.)

(XVIII) Imam's (a.t.f.s.) standard

Tradition 170

Abu Ishaq relates from Auf, 'Inscribed on Mahdi's standard shall be

الْبَيْعَةُ لِلَّهِ

"Allegiance is only for Allah."¹

Note: -

1. As per some traditions, Imam's (a.t.f.s.) standard shall be the same as the standard of the Prophet (s.a.w.a.). Refer traditions 52 and 95.
2. This is also possible. Both these traditions espouse the same concept from different angles.
3. As per tradition 152, Imam's (a.t.f.s.) standard shall have Allah's 'Greatest Name' imprinted on it.
4. Tradition 125 enumerates other attributes of this standard.

¹ Iqd al-Durar, chapter 9, part 3/216. Al-Burhaan fi Alaamaate Mahdi Aakhir al-Zamaan, chapter 7/152, tradition 25.

(XIX) Imam Mahdi (a.t.f.s.) and the residents of Kufa

Tradition 171

Abu Saeed Khudri recounts from the Messenger of Allah (s.a.w.a.), ‘Mahdi shall reign supreme for 9 or 10 years. During his reign, the inhabitants of Kufa shall be the most fortunate.’¹

(XX) No goodness after Imam Mahdi (a.t.f.s.)

Tradition 172

Abu Saeed Khudri narrates from Prophet (s.a.w.a.):

“I give you glad tidings about Mahdi... However, after him there shall be no goodness in life.”

Or he (s.a.w.a.) said:

“Life will have no meaning after him.”²

Note: -

1. Hazrat Umme Salma (r.a.) has narrated from Holy Prophet (s.a.w.a.), “Justice will be so commonplace that people will pray for the return of their dead ones. Then he (Mahdi a.t.f.s.) shall reign for seven years. Then the earth’s depth shall be better than its surface.
2. Refer tradition 158.

¹ Fazaail al-Kufa, (Muhammad b. Ali Alawi), 25-26, tradition 3

² Musnad Ahmad ibn Hanbal, vol. 3, page 37-52; Iqd al-Durar, pp. 164-165

(XXI) People shall exult under Imam's (a.t.f.s.) reign

Tradition 173

Huzaiifa narrates, 'The masses shall pay fealty to Mahdi amidst Hajare Aswad and Maqame Ibrahim. From there, he shall advance towards Syria. Jibraeel shall precede him, while Mikaeel shall walk alongside him. The residents of the heavens and the earth, the birds, beasts and fishes shall all rejoice in his reign.'¹

Note: -

1. There is another narration with a similar implication related by Huzaiifa from the Prophet (s.a.w.a.).²
2. Refer traditions 44, 158 and 159.

(XXII) Deadliest of enemies shall make peace

Tradition 174

Abu Hurairah narrates from the Prophet (s.a.w.a.), 'There shall be perfect peace and tranquility all across the world. To the extent that, the lion and the camel, the cheetah and the cow, the wolf and the goat will live in harmony with each other. Children shall play with deadly snakes. No person shall torment another.'³

Note: -

As explained in the above tradition, the peace and serenity that shall prevail in the world during Imam's (a.t.f.s.) reign shall be total, i.e. men shall live in perfect harmony with each other, as shall the beasts.

¹ Al-Arf al-Wardi fi Akhbaar al-Mahdi, 64

² Al-Arf al-Wardi fi Akhbaar al-Mahdi, 2/160.

³ Al-Musannaf 11/104, Tr. 20845.

(XXIII) Post-Imam Mahdi (a.t.f.s.) era

Tradition 175

As per one narration, there shall be twelve kings after Imam (a.t.f.s.).¹

Note: -

1. This tradition clearly indicates that the just and equitable government established by Mahdi (a.t.f.s.) shall be continued after him, through twelve caliphs.

As per tradition, the advent of Imam Mahdi (a.t.f.s.) shall mark the return of the Prophet (s.a.w.a.), who will then slay Satan. On this basis, it is safe to assume that at least one of the twelve caliphs to succeed Mahdi (a.t.f.s.) shall be the Prophet (s.a.w.a.).

2. The above-mentioned tradition and tradition 172

لَا خَيْرَ فِي الْعَيْشِ بَعْدَ الْمَهْدِيِّ

(No goodness will remain in the world after Mahdi) can be reconciled by interpreting 'after Mahdi' as after Mahdi and the twelve caliphs, subsequent to which there shall be no goodness and virtue left in life.

¹ Al-Sawaaeq al-Muhriqah, page 164, Cairo edition.

Part – XI

Imam Mahdi's (a.t.f.s.) government

- ◆ Imam Mahdi (a.t.f.s.) shall enliven the Prophet's (s.a.w.a.) Sunnah
- ◆ Islam shall become universal
- ◆ Imam's (a.t.f.s.) communication
- ◆ Imam's (a.t.f.s.) confrontation of falsehood
- ◆ Imam's (a.t.f.s.) crusade against innovation (بدعة)
- ◆ Imam Mahdi (a.t.f.s.) and the annihilation of namesake Muslims
- ◆ Imam's (a.t.f.s.) confrontation with the antagonists of Ahle Bait (a.t.f.s.)
- ◆ Imam Mahdi (a.t.f.s.) shall avenge Imam Husain's (a.s.) blood
- ◆ Imam Mahdi's (a.t.f.s.) retribution of the oppressors
- ◆ Imam Mahdi (a.t.f.s.) and the revival of Islam
- ◆ Imam's (a.t.f.s.) verdict
- ◆ Distinction between the politics of the Prophet (s.a.w.a.) and Imam Mahdi (a.t.f.s.)
- ◆ Absolute justice and fairness
- ◆ Thirty prerequisites imposed by Imam Mahdi (a.t.f.s.) on his companions
- ◆ Imam's (a.t.f.s.) generosity
- ◆ Imam Mahdi (a.t.f.s.) and the destitute
- ◆ Tyranny and oppression shall be completely eradicated
- ◆ Disbelief and apostasy shall be decimated
- ◆ Destitution shall be eradicated
- ◆ Imam's (a.t.f.s.) disposition

- ◆ Imam's (a.t.f.s.) sense of renunciation

Part - XI

Imam Mahdi's (a.t.f.s.) government

(i) Imam Mahdi (a.t.f.s.) shall enliven the Prophet's (s.a.w.a.) Sunnah

Tradition 176

Abu Saeed Khudri (r.a.) reports on the authority of the Holy Prophet (s.a.w.a.), 'A person shall rise from my nation who shall act in accordance with my Sunnah. Allah shall shower him with His choicest blessings from the sky. The earth too shall reveal its splendours for him. He shall establish peace and equity on the earth like it would have been ravaged with injustice and oppression. He shall reign supreme for 70 years, and shall reappear from Baitul Muqaddas.'¹

Note: -

1. There are several versions of this tradition, wherein it has been narrated that Imam Mahdi (a.t.f.s.) shall enliven the Prophet's (s.a.w.a.) Sunnah. For instance, in one place the Prophet (s.a.w.a.) declares, 'He shall fight to enliven my Sunnah like I had to fight to establish revelation.'
2. Refer tradition 190 (Imam Mahdi's (a.t.f.s.) confrontation against innovation in religion), tradition 139 (Imam Mahdi's

¹ Al-Munaar al-Muneef, part 50, tradition 343, page 151. Majma' al-Zavaaid vol. 7, page 317. Minhaj al-Nubuwwah (Musnad 4/273). Iqd al-Durar pages 16-17.

(a.t.f.s.) endeavours to revive Islam). Also refer to the notes of traditions 96, 102, 130 and 189.

(ii) Islam shall become universal

Tradition 177

Imam Muhammad Baqir (a.s.) declares, 'There shall not be a single Jew, Christian or anyone else, but he shall accept Allah as his God, submit to Him and worship only Him. The entire nation shall become an Islamic community. All gods apart from Allah shall be set ablaze and they shall all perish.'¹

Note: -

1. As per traditions 150 and 151, 'Allah shall accord supremacy to His religion over all other religions, although the apostates will be displeased by it.'
2. Janab Umme Salma (a.r.) recounts from the Holy Prophet (s.a.w.a.), 'Islam shall gain currency in every nook and corner of the world.'²
3. According to this tradition, on the reappearance of Imam Mahdi (a.t.f.s.), Islam shall achieve comprehensive ascendancy and all disbelievers shall be annihilated. All other religions shall acknowledge Islam as Allah's chosen religion and submit to it.
4. Allah has mentioned in the Quran in three places about the Christianity and Judaism remaining till the Day of Judgement, viz., Surah Ale Imran (3), 55; Surah Maidah (5), 14 and 64. Tradition 79 points out that Hazrat Esa (a.s.) shall destroy the cross and impose the Jizya tax on them. All these highlight the following,

¹ Al-Fusool al-Muhimmah, part 12.

² Al-Musannaf, Ibn Abi Shaibah, 15/45, tradition 19070.

- a. Islam shall be the only legitmate religion in Imam's (a.t.f.s.) era.
- b. All other religions including those that associate with Allah (mushrikeen), shall acknowledge Allah's unity. They shall however, remain in that state, without becoming Muslims, and pay the Jizya tax. That is why, several traditions declare that Imam (a.t.f.s.) shall judge with the people of Torah, by the Torah, while he shall judge with the people of the Bible by the Bible. Refer tradition 43, point number 1.

(iii) Imam's (a.t.f.s.) communication

Tradition 178

Fazl b. Zubair relates from Zaid b. Ali that when Imam Mahdi (a.t.f.s.) shall reappear, he shall address the people, "O people! Amongst us is the one who has been promised to you by Allah in His book thus,

الَّذِينَ لِنُ مَكَّنَّهُمْ فِي الْأَرْضِ أَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ وَأَمَرُوا بِالْمَعْرُوفِ وَنَهَوْا عَنِ الْمُنْكَرِ
لِلَّهِ عَاقِبَةُ الْأُمُورِ.

'Those who, should We establish them in the land, will keep up prayer and pay the poor-rate and enjoin good and forbid evil; and Allah's is the end of all affairs.'"^{1 2}

¹ Surah Hajj (22): 41.

² Shawaahid al-Tanzeel, 1/401

(iv) Imam's (a.t.f.s.) confrontation of falsehood

Tradition 179

Muhammad b. Muslimah relates from Imam Muhammad Baqir (a.s.), 'If the people learn what Mahdi is going to perpetrate on his reappearance, many will wish never to see him. He shall decimate the renegades and heretics and in this regard he will begin with the Quraish. People shall only witness swords flashing.'¹

Note: -

1. Those who will despise Imam's (a.t.f.s.) advent shall either be apostates, tyrants, sinners or transgressors. They are the ones who oppose the truth and detest it.
2. Refer traditions 183, 187, 192 and 193.

(v) Imam's (a.t.f.s.) crusade against Innovation (بدع)

Tradition 180

Ameerul Momineen (a.s.) proclaims about Imam Mahdi (a.t.f.s.), 'He shall vanquish all forms of innovation. He shall execute the Sunnah. He shall conquer Qustuntuniyyah, China and the mountain of Dailam. He shall remain amidst the people for seven years, wherein each year will be equal to ten years by today's standards. After that Allah shall do as He pleases.'²

Note: -

Refer tradition 176.

¹ Iqd al-Durar, chapter 4/227.

² Iqd al-Durar, chapter 9, part 3/224.

(vi) Imam Mahdi (a.t.f.s.) and the annihilation of enemies of Ahle Bait (a.s.)

Tradition 181

Abu Layla narrates that on the day of Khaybar the Prophet (s.a.w.a.) assigned the standard to Imam Ali (a.s.), at whose hands Allah granted the Muslims a comprehensive victory. Then suddenly, the Prophet (s.a.w.a.) began weeping. When the Muslims asked him (s.a.w.a.) for the cause of his sorrow, he (s.a.w.a.) replied, 'Jibraeel (a.s.) has just informed me that after me, the Muslims shall violate his (Ali) rights. They shall usurp what shall rightfully be his. They shall wage battles against him. They shall massacre his children and oppress them. Jibraeel (a.s.) then informed that this shall persist until the Qaim (a.t.f.s.) rises. Once he reappears his call shall be heard and acknowledged by all. The nation shall rally round him, and unite in his love. His enemies shall diminish, while those who are displeased with him shall be humiliated. His virtues shall be extolled. The plight of the cities shall transform dramatically, from turbulence to absolute security. Before his advent, Allah's devout servants shall be weakened. They shall be steeped in despair and despondency, losing all hopes in Imam's (a.t.f.s.) reappearance. At that juncture, Mahdi (a.t.f.s.) shall rise in their midst.¹

Note: -

1. It has been mentioned before that all opponents of Ahle Bait (a.s.) shall be vanquished, and the earth shall be cleansed of them. Refer tradition 156.
2. It has also been mentioned before that once Imam Mahdi

¹ Al-Manaaqeb (Khaarazmi) part 5, 23/24, old edition.

(a.t.f.s.) conquers Hijaz, he shall liberate the Bani Hashim from the confines of prison.

(vii) Imam's (a.t.f.s.) confrontation with the antagonists of Ahle Bait (a.s.)

Tradition 182

Zar b. Hubaish relates from Imam Ali (a.s.), 'Always set your sights on the Ahle Bait (a.s.). When they are seated, you too sit down. When they seek assistance from you, rush for their help. Surely Allah shall repel all disputes through one of us. May I be sacrificed on the son of the most immaculate maid. His era shall be marked with an intense struggle to eradicate falsehood. He shall wield his sword for eight months. To the extent that the Quraish shall declare that, if he were really from the progeny of Fatema (s.a.), he would have forgiven us. Through him Allah shall avenge our torment at the hands of Bani Umayyah and annihilate them.'

May Allah curse them (Bani Umayyah) wherever they are, may they be seized and murdered, a (horrible) murdering and cut into pieces. (Such has been) the course of Allah with respect to those who have gone before; and you shall not find any change in the course of Allah.^{1 2}

Note: -

1. Bani Umayyah here refers to the remaining members, or the supporters of that clan.
2. Imam Ali (a.s.) as well Ayesha have narrated a tradition from

¹ Surah Ahzaab (33): 61-62.

² Sharh Nahj al-Balaaghah, Ibn Abil Hadeed Mo'tazali, 7/58, narrated by Harith Aawar Hamdani; Yanaabi al-Mawaddah, chapter 96, 498; Al-Arf al-Wardi fi Akhbaar al-Mahdi, 2/73, Kanz al-Ummaal, 14/589, tradition 39670.

the Prophet (s.a.w.a.) viz., ‘Mahdi is from my progeny. He shall fight to establish my Sunnah, just like I had struggled to establish ‘Wahy’ (revelation).’¹

(VIII) Imam’s Mahdi (a.t.f.s.) shall avenge Imam Husain’s (a.s.) blood

Tradition 183

Jabir al Jo’fi and Salaam b. Mustaneer narrate from Imam Muhammad Baqir (a.s.) regarding the Quranic verse,

وَمَنْ قُتِلَ مَظْلُومًا فَقَدْ جَعَلْنَا لَوْلِيهِ سُلْطٰنًا

‘And whoever is slain unjustly, We have indeed given to his heir authority...’²

Imam (a.s.) clarifies,

‘Imam Husain’s (a.s.) blood was spilled unjustly, and we are his successors. Our Qaim (a.t.f.s.) shall avenge the unfair killing of Imam Husain (a.s.). He shall not only decimate those who had a direct role to play in Imam Husain’s (a.s.) murder, but shall also destroy those who were even inclined towards it. To the extent that some people will opine that Qaim has acted with immoderation (i.e. killed excessively).’³

Note: -

1. There is a famous tradition to the effect that one who is satisfied with the actions of a nation becomes its member. If he evinces satisfaction in the deeds of that nation, it is as if

¹ Iqd al-Durar, chapter 1/16-17; Al-Sawaaeq al-Muhriqah, chapter 11, part 1/164; Al-Arf al-Wardi fi Akhbaar al-Mahdi, 2/4.

² Surah Israa (17): 33.

³ Yanaabi al-Mawaddah, chapter 171/4252 (Istanbul edition).

he is a party to the perpetration of those deeds.

2. Those who opine that Imam (a.t.f.s.) has killed inordinately are obviously not aware of the significance of Imam's (a.t.f.s.) mission. They have overlooked the fact that Imam (a.t.f.s.) is infallible and has been entrusted with some critical responsibilities. His command shall be equitable, without any immoderation and excess. Refer tradition 96.
3. According to one tradition Allah declares about Imam (a.t.f.s.), 'He is My irrefutable proof (*Hujjate Wajibah*) upon My friends. He shall settle scores with my enemies.' Refer tradition 14.

(ix) Imam Mahdi's (a.t.f.s.) retribution of the oppressors

Tradition 184

Huzaifa relates from the Prophet (s.a.w.a.), 'Woe be upon the tyrants of that nation! Surely he will obliterate them all. Only those obedient to his commands shall survive.'

'Their endorsement of his command shall only be verbal. Their hearts shall contend with him. When Allah shall decree to restore Islam to its zenith, all these tyrants shall be annihilated, for surely He has power over everything. He has the power to guide the nation after deviation and astrayal.' Then the Prophet (s.a.w.a.) declared, 'O Huzaifa! Even if a single day remains for the world to terminate, Allah will prolong that day to such an extent, that a person will rise from my progeny who shall be the undisputed ruler of the world. He shall wage a war to establish truth and justice. Islam shall be acknowledged as the religion of Allah by everyone. Promises shall not be broken. Surely Allah is quick in taking account.'¹

Note: -

Refer traditions 14, 179, 183 and 192.

¹ Iqd al-Durar, chapter 4, part 1/62. Al-Burhaan fi Alaamaate Mahdi Aakhir al-Zamaan, chapter 2/92, tradition 12.

(x) Imam Mahdi (a.t.f.s.) and the revival of Islam

Tradition 185

Abdullah b. Ataa inquired from Imam Muhammad Baqir (a.s.), 'When Mahdi reappears, upon whose path shall he tread?' Imam (a.s.) responded, 'He shall tread the path of the Prophet (s.a.w.a.). Like the Prophet (s.a.w.a.), he shall destroy all things that prevailed before the advent of Islam. He shall revive the religion of Islam and rejuvenate its reality.'¹

Note: -

1. Imam Mahdi (a.t.f.s.) shall revive the religion back to its pure and untainted form, which will then resemble the religion that was revealed by Allah on the Prophet (s.a.w.a.).
2. Refer traditions 174, 177, 179 and 184.

¹ Iqd al-Durar page 227.

(xi) Imam's (a.t.f.s.) verdict

Tradition 186

Ka'b Ahbaar narrates, 'We find Mahdi mentioned in the scriptures of the past prophets (a.s.). His verdict will be based on canons of justice and equity.'¹

Note: -

1. The renowned Sufi of the Ahle Sunnah, Abu Bakr b. Ali, famous as Mohiyuddin b. Arabi (expired 645 A.H.) remarks about Imam Mahdi's (a.t.f.s.) verdict, 'Mahdi shall only decree what the angels shall communicate to him, from Allah's side. And this shall be the true Islamic Shariat. In other words, if the Prophet (s.a.w.a.) had been present, he (s.a.w.a.) would have issued the same edict in that matter.'
2. The Prophet (s.a.w.a.) asserted, 'Mahdi shall tread on my path and shall follow my precedent.' Thus Imam (a.t.f.s.) shall subscribe to the Prophet's (s.a.w.a.) Sunnah, and will not innovate his own. For surely he is an infallible, and an infallible is above all prejudice and bias in his verdicts.²
3. Refer tradition 15.

¹ Al-Burhaan fi Alaamaate Mahdi Aakhir al-Zamaan, chapter 1/87, tradition 18. Iqd al-Durar, chapter 7/155.

² Al-Futuhaat al-Makkiyyah, chapter 366, vol. 3/335.

(xii) Distinction between the politics of Holy Prophet (s.a.w.a.) and Imam Mahdi (a.t.f.s.)

Tradition 187

Zoraarah asked Imam Muhammad Baqir (a.s.), 'Illustrate one individual among the virtuous and devout. I am referring to the Mahdi.' Imam (a.s.) replied, 'His name shall be the same as mine.' Zoraarah asked, 'Will he tread the Prophet's (s.a.w.a.) Sunnah?' Imam (a.s.) elucidated, 'He shall wage a war and not depute anyone in his place. The one who opposes him, shall find his fate in Hell.'¹

Note: -

1. There is yet another tradition that asserts that Imam (a.t.f.s.) shall subscribe to the Sunnah of Ali (a.s.).
2. One reason for the difference between the diplomacy of the Prophet (s.a.w.a.) and Imam (a.s.), is that the reality of Islam was not apparent for everyone at the time of the Prophet (s.a.w.a.). However, at the time of Imam (a.t.f.s.), this reality shall become evident for the people, as all proofs would have been exhausted upon them.
3. Refer traditions 149 and 188.

¹ Iqd al-Durar, chapter 9, part 3/226.

(xiii) Absolute justice and fairness

Tradition 188

Jafar b.Yasaar Shaami says, ‘Mahdi shall be so intense in his sense of justice and fairness, that even if something is concealed under a person’s jaw, he shall pry it out.’¹

Note: -

Refer traditions 35, 81, 158, 192 and 195.

(xiv) Prerequisites imposed by Imam Mahdi (a.t.f.s.) on his companions

Tradition 189

Ameerul Momineen (a.s.) narrates that Mahdi shall declare to his 313 companions, ‘I will not take any firm decision until you pay allegiance to me and resolve to adhere to 30 conditions, and never deviate from them. I on the other hand, have 8 responsibilities vis-à-vis you.’ The companions shall declare in unison, ‘We accept all your conditions, O son of the Prophet!’

Then Imam (a.t.f.s.) shall accompany them to the mountain of Safaa and proclaim,

‘The prerequisites are,

(1) You shall not flee

(2) You shall not steal

(3) You shall not resort to immoral acts

(4) You shall not kill unjustly

¹ Al-Arf al-Wardi fi Akhbaar al-Mahdi, 2/83. Al-Qaul al-Mukhtasar fi al-Mahdi al-Muntazar, chapter 3/25, tradition 47.

- (5) *You shall not indulge in evil actions*
- (6) *You shall not kill anyone without justification*
- (7) *You shall not hoard gold or silver*
- (8) *You shall not hoard wheat and barley*
- (9) *You shall not usurp the wealth of the orphans*
- (10) *You shall not testify falsely*
- (11) *You shall not desecrate the mosque*
- (12) *You shall not malign a Muslim*
- (13) *You shall not curse any labourer*
- (14) *You shall not consume intoxicants*
- (15) *You shall not resort to usury*
- (16) *You shall not spill blood inequitably*
- (17) *You shall not surrender the one who has sought asylum with you*
- (18) *You shall not spare any hypocrite or disbeliever*
- (19) *You shall wear coarse clothes*
- (20) *You shall rest your head on the earth*
- (21) *You shall place your cheeks upon it*
- (22) *You shall wage a holy war in compliance with Allah's commands*
- (23) *You shall not abuse*
- (24) *You shall distance yourself from impurity*
- (25) *You shall exhort towards goodness*
- (26) *You shall restrain from evil.*

If you observe all these criteria, then I will allow you direct access to me, and wear what you wear, mount what you mount, be satisfied with you with whatever little you offer and fill the earth with justice and equity as it had been ravaged with injustice and oppression

*and worship Allah as He ought to be worshipped.
Indeed I shall fulfill my promises, then you fulfill yours.'*

All the companions shall cry out in unison, 'We consent to your demands and shall follow you.' Then he shall shake hands with each of them.¹

Note: -

Refer traditions 12, 156 and 195.

¹ Iqd al-Durar, chapter 4, part 2/96-97.

(xv) Imam's (a.t.f.s.) generosity

Tradition 190

Abu Saeed Khudri mentions that we were all afraid of what may transpire after the demise of the Prophet (s.a.w.a.), so we disclosed to him (s.a.w.a.) our fears. Then the Prophet (s.a.w.a.) remarked, "Surely the Mahdi is from this nation and he shall reappear in the final era. A person shall approach him and implore him, 'O Mahdi, grant me all this (i.e. wealth).' Imam (a.t.f.s.) shall permit him to take everything. Then that man shall get a piece of cloth, and carry whatever he can inside it."¹

Note: -

1. The renowned Shafe'i scholar, Yusuf b. Yahya Muqaddas Salami (expired 658 A.H.), has devoted the entire eighth chapter of his famous compilation 'Iqd al-Durar' to the nobility of Imam (a.s.).
2. There are numerous traditions extolling Imam's (a.t.f.s.) generosity and munificence. For instance, traditions assert, 'He shall keep on bestowing without accounting' - 'His wealth shall be boundless' - 'Shall be excessive in his generosity' - 'Shall be without any parallel in munificence'. Refer traditions 99, 158, 159 and 195.
3. Imam's (a.t.f.s.) munificence shall serve as evidence of his claims. A person asked Abu Rajaa Mutahhar b. Tahmaan Warraaq, 'Is Umar b. Abdul Aziz the Mahdi?' Abu Rajaa responded, 'We find something about the Mahdi that has not been fulfilled by Umar b. Abdul Aziz. There shall be boundless wealth and riches at the time of Mahdi. To the extent, that a person shall approach Mahdi for some wealth, the latter will permit him to take with him whatever wealth

¹ Sunan (Tirmizi), Kitaab al-Fitan, chapter 53, tradition 2232.

he can.'¹

(xvi) Imam Mahdi (a.t.f.s.) and the destitute

Tradition 191

Abu Yunus relates from Abu Zaubah, 'Mahdi shall feed butter to the indigent.'²

(xvii) Tyranny and oppression shall be completely eradicated

Tradition 192

Abu Saeed Khudri recounts from the Prophet (s.a.w.a.), 'The Day of Judgement shall not dawn until the world is ravished with oppression. Then Allah shall raise an individual from my progeny, who shall eradicate despotism and tyranny, replacing it with justice and equity.'³

Note: -

1. Narrations such as the one above, abound in the books of traditions. These traditions are reliable and beyond reproach. In fact, Imam (a.t.f.s.) is synonymous with the abolition of oppression, and the establishment of justice. Refer traditions 3, 8, 19, 22, 23, 32, 42, 44, 51, 57, 89, 94, 111, 115, 126, 159, 167 and 176.

¹ Iqd al-Durar, chapter 8/168.

² Iqd al-Durar, chapter 9, part 3/227.

³ Musnad Ahmad, 3/36. Mustadrak ala al-Sahihain, 4/557.

(xviii) Disbelief and apostasy shall be decimated

Tradition 193

Huzaiifa relates from the Prophet (s.a.w.a.) regarding Imam Mahdi (a.t.f.s.), ‘The people shall pay allegiance to him (Mahdi) between Maqame Ibrahim and Hajare Aswad. Allah shall revive religion through him, and grant Islam victory and success. None shall remain on the earth but he shall confess,

لَا إِلَهَ إِلَّا اللَّهُ

At this point Salman asked, ‘From which son shall Mahdi rise?’ The Prophet (s.a.w.a.), disclosed, ‘This son’ and placed his hand on Imam Husain’s (a.s.) head.¹

Note: -

1. The traditions mentioned before reveal that, ‘Every single disbeliever shall be annihilated’ (tradition 151) - ‘Fire shall descend on all deities that contend with Allah and they shall be set ablaze’ (tradition 177), - ‘Every hypocrite and apostate shall be killed’ (tradition 121), ‘He will kill the tyrants’ (tradition 184), – ‘All will unite in the belief of one god (Tauheed)’ (tradition 92).

2. Regarding the 39th verse of Surah Anfaal

وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةً وَيَكُونَ الدِّينُ كُلُّهُ لِلَّهِ

‘And fight with them until there is no more persecution and religion should be only for Allah.’

Tradition explains, ‘The prophesy underlined in this verse has not been realised as yet. When the time of its fulfillment dawns, all apostates shall be demolished, until they acknowledge Allah’s unity. Disbelief and apostasy shall be

¹ Faraaedo Fawaaid al-Fikar fi al-Mahdi al-Muntazar, 4/9. Yanaabi al-Mawaddah, 71/423.

routed from the face of this earth. This shall happen on the Qaim's reappearance.'

3. Regarding the 83rd of Surah Ale Imran

وَلَهُ اسْلَمَ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ طَوْعًا وَكَرْهًا

And to Him submit whoever is in the heavens and the earth, willingly or unwillingly.¹

Rafa'ah b. Moosa narrates from Imam Sadiq (a.s.), "When the Qaim shall reappear, every niche and recess of the world shall be heard testifying,

لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ

There is a tradition with similar purport that has been narrated by Ibatyia b. Rab'ee from Ali (a.s.).²

¹ Yanaabi al-Mawaddah, 71/421.

² Ibid., pg. 423

(xix) Destitution shall be eradicated

Tradition 194

Imam Husain (a.s.) exhorts, 'Maintain relations with your near ones and conduct yourself with uprightness and virtue. For I swear by the One who split the seed and gave life to His creation, there shall dawn a time when there will be no place to accumulate dinar and dirham.'

The compiler interprets that in Mahdi's (a.t.f.s.) era, people shall not make any purchases. This is because by the grace of Allah and by the grace of His successor, people shall possess everything and will not feel the need to purchase anything.¹

Note: -

1. Two more traditions dealing with the same topic are narrated by Haaritha b. Wahab from the Prophet (s.a.w.a.).²
2. Refer traditions 155, 157, and 158.

¹ Iqd al-Durar, chapter 8/171.

² Musnad Ahmad, 4/306.

(xx) Imam's (a.t.f.s.) disposition

Tradition 195

Sayed Ibn Tawoos narrates, 'Imam Mahdi (a.t.f.s.) shall adopt a strict and uncompromising stance with his helpers and companions, shall be magnanimous with those who are hopeful (of his assistance) and shall be benevolent upon the poor.'¹

Note: -

1. Imam Mahdi (a.t.f.s.) shall be firm with his companions so that they may adopt a mild and considerate stand with the people and never overlook their responsibilities.
2. This is another version of the above-mentioned tradition I wish I would be alive at the time of Imam Mahdi (a.t.f.s.). (In his era) the good deeds of the virtuos world multiply, while the transgressor would be punished for his sin. He will be strict with his companions and he will be kind with poor. He will bestow abundant wealth.
3. There is another version of the above-mentioned tradition thus, 'I wish I would be alive at the time of Mahdi (a.t.f.s.). (In his era) the good deeds of the virtuous would multiply, while the transgressor would be punished for his sin. Mahdi shall bestow abundant wealth, he shall be severe with his helpers, and charitable with the indigent.'²

¹ Iqd al-Durar, chapter 8/167 narrated by Noaim b. Hammaad

² Iqd al-Durar, chapter 7/143.

(xxi) Imam's (a.t.f.s.) sense of renunciation

Tradition 196

Imam Jafar Sadiq (a.s.) prophesies, 'When Mahdi shall reappear, swords shall flash between him on the one hand, and the Arabs and the Quraish on the other hand. The latter shall desperately hope that Mahdi's reappearance is delayed. Mahdi's clothes shall be thick and coarse, his food shall be restricted to barley and they shall live by the sword and die by it.'¹

Note: -

1. Despite all the bounties and comforts at his disposal, Imam (a.t.f.s.) shall assume the lifestyle of his grandfather, Imam Ali b. Abi Talib (a.s.). He shall ignore the allurements of the world, wear coarse attire and eat stale food.

¹ Iqd al-Durar, chapter 9/228.

Part – XII

Responsibilities of the Shias

- ◆ Recognition of Imam (a.t.f.s.) is obligatory
- ◆ To pay fealty to Imam Mahdi (a.t.f.s.) is obligatory
- ◆ Awaiting the reappearance of Imam Mahdi (a.t.f.s.)
- ◆ Intense grief and anguish in Imam's (a.t.f.s.) absence
- ◆ Exalted stature of the one who awaits for Imam Mahdi (a.t.f.s.)
- ◆ Fierce attachment from the core of one's existence
- ◆ Strong affinity towards Imam Mahdi (a.t.f.s.)
- ◆ Obedience to Imam's (a.t.f.s.) commands
- ◆ Service of Imam Mahdi (a.t.f.s.)
- ◆ Dissuasion of all rising before the advent of Imam Mahdi (a.t.f.s.)
- ◆ Believers of the last era and their stature
- ◆ To remain steadfast on religion – A difficult affair
- ◆ Prohibition from mentioning Imam's (a.t.f.s.) name before birth
- ◆ Salutation upon Imam Mahdi (a.t.f.s.)
- ◆ Dissimulation is obligatory before reappearance
- ◆ Affection and devotion towards Imam Mahdi (a.t.f.s.) is obligatory
- ◆ Affection for the friends of Imam Mahdi (a.t.f.s.) and antagonism towards his enemies
- ◆ Damnation of Imam's (a.t.f.s.) enemies

Part - XII

Responsibilities of the Shias

(i) Recognition of Imam Mahdi (a.t.f.s.) is obligatory

Tradition 197

The Prophet (s.a.w.a.) warns,

مَنْ مَاتَ وَلَمْ يَعْرِفْ إِمَامَ زَمَانِهِ مَاتَ مِيتَةَ جَاهِلِيَّةٍ

*'One who dies without recognising the Imam of his age, has secured the death of an ignorant.'*¹

Note: -

1. As explained earlier, Imam Mahdi (a.t.f.s.) is the Master of this age. Then as per the Prophet's (s.a.w.a.) narration, one who dies without having recognised him, has met his end in ignorance.
2. This tradition with a slight variation in words has also been related by Ibn Abbas, Abu Hurairah, Abdullah b. Umar, Mu'awiya, Aamir b. Rabee'ah from the Prophet (s.a.w.a.).
3. When Abdul Malik b. Marwan became the caliph, Abdullah b. Umar rushed to Hajjaj b. Yusuf's house in the middle of the night, so as to pay him fealty, and through him to Abdul Malik. This was because Abdullah b. Umar did not want even one night to pass without paying allegiance to the caliph of

¹ Sahih Hafiz Nishapuri, 8/107.

the time.^c

Of course, it is a different issue altogether, that Abdul Malik and Hajjaj were not the rightful caliphs of their era and the Prophet's (s.a.w.a.) tradition does not refer to them (or others like them).

(II) To pay fealty to Imam Mahdi (a.t.f.s.) is obligatory

Tradition 198

Thaubaan relates from the Prophet (s.a.w.a.), 'Three persons shall be killed near the dome. They shall be sons of caliphs. None shall go near them. Then black flags shall be raised from the east, which will then be followed by an intense skirmish, unmatched in human history.' Then Thaubaan says, "After this, the Prophet (s.a.w.a.) related something else that I cannot recall. Then the Prophet (s.a.w.a.) continued, 'If you are fortunate enough to secure his reappearance, hasten to pay fealty to him, even if you have to crawl on ice, for surely Mahdi is Allah's emissary on earth.'^a

Note: -

The tradition implies that even if it is snowing heavily, and all roads have been blocked, one should hasten in paying allegiance to Imam (a.t.f.s.), even if he has to crawl on ice or snow. He should ignore the snow and pay allegiance to Imam Mahdi (a.t.f.s.) because he is Allah's caliph. (Refer traditions 111 and 202)

^c Sharh Nahj al-Balaaghah, 13/242.

^a Sunan (Ibn Maajah), chapter 34 (The Rising of Mahdi), tradition 4084. Mustadrak ala al-Sahihain 4/463.

(III) Awaiting the reappearance of Imam Mahdi (a.t.f.s.)

Tradition 199

Abdullah recounts from the Prophet (s.a.w.a.), 'Beseech Allah by His mercy and nobility, for surely Allah likes to be beseeched. And the highest worship is to await the reappearance (of Qaim).'¹

Note: -

1. One who anxiously awaits Imam's (a.t.f.s.) reappearance, has true recognition of Imam Mahdi (a.t.f.s.), and holds Imam's (a.s.) vision very close to his heart, shall anticipate the reappearance at all times. He shall implore Allah for the earliest reappearance of Imam Mahdi (a.t.f.s.). He shall, at all times, be prepared for Imam's (a.t.f.s.) advent. Therefore awaiting the reappearance has five prerequisites, recognition of Imam (a.t.f.s.), intense attachment towards Imam (a.t.f.s.), fervent anticipation, excessive supplications and continuous preparation.
2. Refer traditions 201, 202 and 205.

¹ Sunan (Tirmizi), chapter 116, tradition 3571. Al-Mo'jam al-Kabeer, 10/134-135, tradition 10088. Tareekh Baghdad, 2/154-155.

(iv) Intense grief and anguish in Imam's (a.t.f.s.) absence

Tradition 200

Sudair Sairafi relates, "Abu Baseer, Mufazzal b. Umar, Abaan b. Taghlib and I approached Imam Jafar Sadiq (a.s.). We were surprised to find Imam (a.s.) seated on the floor, lamenting and groaning thus, 'O my chief, your absence has robbed me of my sleep, and bereaved me of my tranquility.'" Sudair continues, "By witnessing Imam's (a.s.) condition, even our hearts were wrenched with anguish. Then we consoled Imam (a.s.), 'O the son of Allah's most exalted creation! May Allah resolve that which causes you anguish.' Imam (a.s.) in his distress stretched his hands. Then Imam (a.s.) remarked, 'Today I referred to the Jafrul Jam'e. (This is a book that chronicles all the events of the past, as well as the future, till the Day of Judgement. Allah has bestowed this book to the Prophet (s.a.w.a.) and his progeny (a.s.)) I read about Qaim's (a.t.f.s.) concealed birth. I learnt about his prolonged occultation and his long life. I learnt about the intense examination of the believers in his occultation, the skepticism in the hearts as a result of the protracted absence and about the people straying from the realms of Islam. I reflected on these prophesies with amazement. Allah declares, We have suspended man's scroll of deeds around his neck (guardianship of the Imam). While musing over these findings, I was overwhelmed with amazing grief and distress.'"¹

Note: -

In the last part of his book, Waseelah al-Khaadim ila al-

¹ Waseelah al-Khaadim ila al-Makhdoom (Persian), page 294.

Makhdoom, (page 276-277) Fazl b. Ruzbahaan Shafe'i, has written some heart-rending elegies on the prolonged occultation of Imam (a.t.f.s.). These couplets evoke intense anguish and grief.

در رهی دیدم مهی حیران آن ما هم هنوز عمر رفت و من مقیم آن سر راهم هنوز

*Since the time I saw a moon on the street I am still bewildered
I have spent my life but I still stand at the same place*

چون نسیم صبح گاهی بر من بی دل گشتت من نسیم وصل آن مه را هوا خواهم هنوز

*When the fragrant morning passes by a heartless person like me
I am still desirous of that moon and its fragrant company*

میفزاید مهر او هر روز در خاطر مرا گرچه من کاهیده ام از درد می کاهم هنوز

*Everyday, love for him increases in my heart
Even though the pain of separation has completely shattered me*

گرچه آه آتشینم خرمن جان سوخته می رود تا اوج گردون آتش آهم هنوز

*Although the flames of my sighs have charred me
But those flames have still reached the peak of the Arsh*

شوق آن دیدار غافل کرده از عالم مرا تو نینداری که من از خویش آگاهم هنوز

*My passion for that glance has made me negligent of the world
Do not think that I am in my senses*

انتظار شاه مهدی می کشد عمری امین رفت عمر و در امید طلعت شاهم هنوز

*I have awaited my Master Mahdi for my entire life
Life has passed but I am still deprived of my luminous master*

(v) Exalted stature of the one who awaits for Imam Mahdi (a.t.f.s.)

Tradition 201

Abu Baseer relates from Imam Jafar Sadiq (a.s.), 'O Abu Baseer, I give glad tidings of Paradise to the lovers of our Qaim (a.t.f.s.), and to those who await his reappearance and to those who obey him after his reappearance. Surely his friends, are Allah's friends, who will face neither grief nor anguish.'¹

Note: -

1. Tradition 199 provides some insight into the illustrious station of the one who anxiously awaits the reappearance of Imam (a.t.f.s.).

¹ Yanaabi al-Mawaddah, chapter 71, vol. 3/77 (Beirut edition), pages 477 (Istanbul edition).

(vi) Fierce attachment from the core of one's existence

Tradition 202

Buraid b. Mu'awiya asked Imam Muhammad Baqir (a.s.) regarding the 200th verse of Surah Ale Imran (3)

يَا أَيُّهَا الَّذِينَ آمَنُوا اصْبِرُوا وَصَابِرُوا وَرَابِطُوا

'O you who believe! Be patient and excel in patience and remain steadfast'

Imam (a.s.) elucidated, *'Be steadfast on what has been made obligatory upon you. Exhort each other to counter your adversary's torments with patience. Be persistently in contact with Imam Mahdi, the Awaited.'*¹

Note: -

The 'contact' alluded to in the tradition denotes spiritual contact from the depths of one's heart. In other words, a Shia must never overlook communicating with Imam (a.t.f.s.) and always beseech Allah for his safety and early reappearance. These are critical criteria to nurture the spirit of anticipation in oneself.

¹ Yanaabi al-Mawaddah, chapter 71/421 (Istanbul edition).

(VII) Strong affinity towards Imam Mahdi (a.t.f.s.)

Tradition 203

Huzaifa narrates from the Prophet (s.a.w.a.), ‘...the people shall invite others towards skepticism and deviation. At that juncture, if you see Allah’s caliph (Mahdi), rush to join him, even if you have to undergo physical torment or loss of wealth. If you do not find him, seek him in the land, and if you die in your quest for him, then it is as if you have caught hold of the main trunk of the tree.¹

Note: -

1. This tradition highlights the momentousness of Imam’s (a.t.f.s.) reappearance and how we can benefit from it. When Imam (a.t.f.s.) reappears with Allah’s assent, we must evince urgency in reaching him. We must pay allegiance to him, and stand prepared to serve him. We must do this even if the path towards Imam (a.t.f.s.) is long and winding and the journey is arduous and there is a looming fear of being looted. For all these tribulations pale in comparison to the bliss and satisfaction one experiences on meeting Imam (a.t.f.s.).
2. Refer tradition 198 and 205.

¹ Muntakhab al-Kanz, 6/31.

(VIII) Obedience to Imam's (a.t.f.s.) commands

Tradition 204

Abdullah b. Umar relates from the Prophet (s.a.w.a.), "When Mahdi shall rise, he shall have a cloud-shelter above him. An announcer shall cry, 'This is Mahdi, Allah's caliph on earth, therefore obey him!'"¹

Note: -

1. Traditions reiterating Imam's obedience declare, 'Obedience to Mahdi is akin to Allah's obedience and contravention of his commands is tantamount to repudiating Allah's commands, therefore listen to him and carefully heed his instructions.'
2. Refer note of tradition 91.

¹ Tareekh al-Khamees, 2/288. Al-Bayaan fi Akhbaare Saaheb al-Zamaan, chapter 15/133

(ix) Service of Imam Mahdi (a.t.f.s.)

Tradition 205

When Imam Sadiq (a.s.) was asked about whether Imam Mahdi was already born, Imam (a.s.) responded, 'No, not as yet. Surely, if I had got his era, I would have engaged my entire life in his service.'¹

Note: -

1. Excessive significance has been attached to Imam's (a.t.f.s.) service due to his esteemed status, and his elaborate plans. Hence, to serve Imam (a.t.f.s.) is to serve Allah's emissary, the intercessor of the day of Judgement, the leader of Hazrat Esa (a.s.) and the peacock of the inhabitants of paradise. Moreover, assisting him is tantamount to helping him in Divine plans and co-operating in filling the earth with justice and equity.

¹ Iqd al-Durar, chapter 7/160.

(x) Dissuasion of all rising before the advent of Imam Mahdi (a.t.f.s.)

Tradition 206

When Zaid b. Ali sought counsel from his brother, Imam Muhammad Baqir (a.s.), regarding his rising, Imam (a.t.f.s.) dissuaded him, and remarked, 'I fear that you will be killed and crucified on a post behind Kufa. Don't you know, that all those who rise to avenge the blood of Fatema's (s.a.) children before the advent of Sufyani, shall be killed? Surely our Qaim shall rise only after that (Sufyani's advent).'¹

Note: -

1. This tradition warns of the impending failure of all revolts prior to the advent of Imam (a.t.f.s.). However, it does not explicitly prohibit such risings.
2. In certain other traditions, believers of the last epoch have been advised thus, '...acquire piety and do not venture out of the house.'
3. Refer tradition 208.

¹ Yanaabi al-Mawaddah chapter 5, vol. 3/97.

(xi) Believers of the last era and their stature

Tradition 207

Hammaad b. Amr relates from Imam Jafar Sadiq (a.s.), who relates from his father (a.s.), who heard his grandfather (a.s.), who narrated from Imam Ali b. Abi Talib (a.s.), who heard the Holy Prophet (s.a.w.a.), 'O Ali, know, that the most amazing from the aspect of faith and the most astonishing from the aspect of certitude, shall be the people of the last era. They will not have seen their Prophet, and their Imam shall be concealed from them. Yet they shall believe only based on what they have read.'¹

Note: -

1. It implies that they shall acquire certitude, based on books. They shall refer to the Quran and traditions and acquire faith and certitude based on them.
2. Refer tradition 201.

¹ Yanaabi al-Mawaddah, chapter 94, 494.

(xii) To remain steadfast on religion – A difficult affair

Tradition 208

Hakam b. Utbah inquired from Imam Muhammad Baqir (a.s.), ‘We have heard that a person from your progeny shall rise and establish justice in the last era.’ Imam (a.s.) observed, ‘We are hopeful of it, just like the people. Even if a solitary day remains for the end of the world, it shall be prolonged, to the extent that all hopes are fulfilled. But this shall be preceded by intense, raging disputes. A person shall be a believer in the evening, but embrace disbelief in the morning. Likewise he will be believer (momin) in the morning and will embrace disbelief by the evening. Then one who gets this era should fear Allah, acquire piety and remain inside the house.’¹

Note: -

1. Abu Amamah relates a similar tradition from the Holy Prophet (s.a.w.a.).²
2. Refer traditions 64, 102 and 104.

¹ Iqd al-Durar, chapter 4, part 1/61.

² Kanz al-Ummaal, 11/125, tradition 30883. Sunan (Ibn Majaah), tradition 3954. Al-Mo’jam al-Kabeer, 8/27, tradition 4910.

(XIII) Prohibition from mentioning Imam's (a.t.f.s.) name before birth

Tradition 209

A person inquired from Imam Ali Reza (a.s.), 'What is your Qaim's name?' Imam Reza (a.s.) replied, 'It is prohibited to take his name, before he is born.'¹

Note: -

- 1 Prohibition from taking Imam's (a.t.f.s.) name was restricted to the initial days of his occultation. This is because the tense situation prevailing at that time made it dangerous to take Imam's (a.t.f.s.) name openly. Whereas the situation today is positively safer, as a measure of precaution, we should refrain from taking Imam's (a.t.f.s.) name even now and refer to him by his numerous titles. Imam's (a.t.f.s.) name is the same as the name of the Messenger of Allah (s.a.w.a.).

¹ Waseelah al-Najaat, (Maulvi Muhammad Mobeen), 416, Lucknow edition

(xiv) Salutation upon Imam Mahdi (a.t.f.s.)

Tradition 210

Imam Muhammad Baqir (a.s.) discloses, 'One should salute Mahdi like this,

السَّلَامُ عَلَيْكَ يَا بَقِيَّةَ اللَّهِ فِي الْأَرْضِ

'Peace be upon you, O preserved one of Allah on the earth!'¹

Note: -

According to Ka'b's narration, the inhabitants of the heavens and the earth and the birds soaring in the sky, send salutations to Imam (a.s.). Therefore, it is important that we too as a measure of our love for the son of the Prophet (s.a.w.a.), send our greetings to him morning and evening and implore Allah for his early reappearance.

¹ Al-Fusool al-Muhimmah, part 12/284. Iqd al-Durar, chapter 7/149.

(xv) Dissimulation is obligatory before reappearance

Tradition 211

Husain b. Khalid recounts from Imam Ali Reza (a.s.), ‘One who does not exercise abstinence and restraint has no religion. One who does not exercise dissimulation (taqaiyya) has no faith. The most honourable among you near Allah, is the one who is most intense in exercising dissimulation.’ Then Imam (a.s.) was asked, ‘O son of the Prophet, till when should we adopt dissimulation in our affairs?’ Imam (a.s.) replied, ‘Till the appointed day (refer Surah Hijr (15) verse 38). Then one who forsakes dissimulation before the reappearance of Qaim is not from us.’¹

Note: -

We have mentioned earlier that, all those who rise from the progeny of Hazrat Zahra (s.a.), before the advent of Sufyani, shall be killed. Refer tradition 206.

¹ Faraaed al-Simtain, 2/336, tradition 590.

(xvi) Affection and devotion towards Imam (a.t.f.s.) is obligatory

Tradition 212

Sa'eed b. Jubair relates from Ibn Abbas regarding 23rd verse of Surah Shura (42),

قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَىٰ

Ibn Abbas narrates, 'No compensation or reward is being sought from you, except the affinity and attachment towards my kin. Love me, as well as my progeny and my nearest kin.'¹

Note: -

1. Imam Mahdi (a.t.f.s.) is from the sons of the Prophet (s.a.w.a.), and amongst his dearest kin. Therefore, to love him is the responsibility of every Muslim.
2. Love of the Ahlebait (a.s.) is Allah's most significant bounty, with which He has graced the believers alone. Others are deprived of it. Abu Baseer relates from Imam Jafar Sadiq (a.s.), 'Allah bestows what He wills for the sake of the Ahle Bait. One who loves the Ahle Bait shall be recompensed in full on the Day of Judgement. But one whose existence in this world is devoid of the Ahle Bait's love, shall find himself bereft of deliverance at the time of the Qaim's reappearance.'²
3. Jabir b. Abdullah asked the Prophet (s.a.w.a.) about his successors. The Prophet (s.a.w.a.) enumerated each one by name and finally asserted, "The last one shall be Muhammad, who shall be renowned by his titles of Mahdi,

¹ Shawaahid al-Tanzeel, 2/201-202, tradition 836; Al-Sawaaeq al-Muhriqah, 102.

² Yanaabi al-Mawaddah, chapter 71, page 427

Qaim and Hujjat. He shall assume a concealed existence. Finally he shall reappear. On his reappearance, he shall establish justice and equity on the earth, like it had been overwhelmed with oppression and despotism. I give glad tidings to those who act with forbearance in his occultation. I give glad tidings to those who are steadfast in his love and devotion. Indeed these are the people alluded to, by Allah, in the Quran, 'This is the Quran, a book for those who have believed in the unseen.' And also, 'This is Allah's party, and surely Allah's party alone shall be delivered.'"¹

4. Fazl b. Ruzbahaan Shafe'i has mentioned a couplet in his 'Waseelah al-Khaadim ila al-Makhdoom' that advocates the aforementioned point.

آنکس که از مهر چهارده محروم است محرومی او به نزد حق معلوم است

The one who is deprived of the love of the fourteen infallible ones

He is certainly deprived near Allah

در نزد خدا وسیله روز جزا ما را صلوات بر چهارده معصوم است

On the Day of Reckoning, the intercessor near Allah

Will be our salutations to the fourteen infallible ones ²

¹ Yanaabi al-Mawaddah, 443, from Al-Manaaqeb by Khwarazmi

² Waseelah al-Khaadim ila al-Makhdoom, p. 56; Chahaardah Ma'soom, p. 72

(xvii) Affection for the friends of Imam Mahdi (a.t.f.s.) and antagonism towards his enemies

Tradition 213

Abu Hamza recounts from Imam Muhammad Baqir (a.s.), who in turn quotes the Prophet (s.a.w.a.), 'I give glad tidings to the one who secures our Qaim's era. The one who attests to the Qaim's Imamat, in his occultation, before his advent. The one who loves his friends and distances himself from his enemies. Such a person is my friend and worthy of my love and affection.'¹

(xviii) Damnation of Imam's (a.t.f.s.) enemies

Tradition 214

Ameerul Momineen Ali (a.s.) relates from the Prophet (s.a.w.a.), 'O Ali, surely you are my successor. Then the one who wages a war against you, has in fact waged a war against me. And the one who is at peace with you is also at peace with me. Surely you are an Imam and the father of eleven Imams (a.s.), all of whom are pure and immaculate. One of them shall be Mahdi, who shall fill the earth with justice. Then the curse and the fire be upon the one who bears malice towards him.'²

¹ Yanaabi al-Mawaddah, vol. 3, chapter 16, page 83

² Yanaabi al-Mawaddah

Bibliography

| | |
|---|---|
| Al-Darrah al-Muziyyah fi Aqeedah al-Firqah al-Marziyyah | Shamsuddin Muhammad Safaarini Hanbali (exp. 1188 A.H.) |
| Akhbaar al-Duwal wa Aasaar al-Uwal | Ahmad b. Yusuf al-Dimishqi al-Qarmaani (exp. 1008 A.H.) |
| Al Arbaoon | Muhammad b. Abil Fawaaris (exp. 412 A.H.) |
| Al-Arf al-Wardi fi Akhbaar al-Mahdi | Jalaluddin Suyooti Shafe'i (exp. 911 A.H.) |
| Al-At'haaf be Hubb al-Ashraaf | Shaikh Abdullah al-Shabraawi Shafe'i (exp. 1173 A.H.) |
| Al-Bayaan fi Akhbaare Saaheb al-Zamaan | Hafiz Muhammad b. Yusuf Shaf'ei (exp. 658 A.H.) |
| Al-Burhaan fi alaamaate Mahdi Akhir al-Zamaan | Ali b. Hisaamuddin Muttaqi Hindi Hanafi (exp. 975 A.H.) |
| Al-Etr al-Wardi fi Sharh al-Qatr al-Shahdi fi Awsaaf al-Mahdi | Mohammad Balbaleesi Shafei (exp. 1308 A.H.) |
| Al Ezaato be ma kana wa ma yakuno baina bad'is saa'at | Syed Mohammad Siddiq Hasan Qunuji (exp. 1307 A.H.) |
| Al-Fataawa al-Hadithiyyah | Shahabuddin b. Hajar Haithami (exp. 973 A.H.) |

| | |
|--|--|
| Al-Futuhaat al-Makkiyyah | Mohiyyuddin Arabi (exp. 638 A.H.) |
| Al-Ishaa't le Ashraat al-Saa'at | Mohammad b. Rasool al-Barzanji (exp. 1103 A.H.) |
| Al-Lawaatih al-Anwaar fi Tabaqaat al-Akhyaar | Shaikh Abdul Wahaab Sha'raani (exp. 973 A.H.) |
| Al-Mahdi al-Muntazar | Abdullah b. Muhammad Siddiq Ghamaari (exp. 1380 A.H.) |
| Al-Mashrab al-Wardi fi Mazhab al-Mahdi | Nuruddin Mulla Ali Qaari Hirvi Hanafi (exp. 1014 A.H.) |
| Al-Mo'jam al-Awsat | Hafiz Sulaiman Tabaraani (exp. 360 A.H.) |
| Al-Mo'jam al-Kabeer | Hafiz Sulaiman Tabaraani (exp. 360 A.H.) |
| Al-Mo'jam al-Sagheer | Hafiz Sulaiman Tabaraani (exp. 360 A.H.) |
| Al-Munaar al-Muneef | Al Qayyem Jawziyyah Hanbali (exp. 751 A.H.) |
| Al-Muqaddamah | Ibn Khaldun (exp. 808 A.H.) |
| Al-Musannaf | Abdul Razzaq b. Hammaam (exp. 211 A.H.) |
| Al-Musnad | Ahmad b. Hanbal (exp. 241 A.H.) |
| Al-Qaul al-Mukhtasar fi al-Mahdi al-Muntazar | Shahabuddin b. Hajar Haithami (exp. 973 A.H.) |
| Al-Yawaaqit wa al-Jawaahir | Shaikh Abdul Wahaab Sha'raani (exp. 973 A.H.) |
| Al-Bad'o wa al-Tareekh | Mutahhar b. Taahir |

| | |
|---|---|
| | Muqaddasi (exp. 355 A.H.) |
| Al-Manaaqib | Khwarazmi Hanafi (exp. 567A.H.) |
| Al-Musnad | Abu Dawood Tayaalesi (exp. 204 A.H.) |
| Al-Nuzhah | Abdul Aziz Dehalvi (exp. 1239 A.H.) |
| Arjah al-Mataalib | Ubaydullah Amritsari (exp. 1367 A.H.) |
| Al-Sawaaeq al-Muhriqah | Ibn Hajar-e-Asqalaani (exp. 852 A.H.) |
| Al-Sunan | Tirmizee (exp. 297 A.H.) |
| Al-Sunan | Abu Dawood Sajistaani (exp. 1275 A.H.) |
| Al-Sunan | Ibn Majaah Kazwini (exp. 273 A.H.) |
| Al-Tareekh al-Kabeer | Bukhari (exp. 256 A.H.) |
| Al-Tazkerah fi Ahwaal al-Mautaa wa al-Aakherah | Mohammad b. Abi Bakr Qurtubbi Maliki (971 A.H.) |
| Bagyah al-Mustarshedeem | Abdul Rahman Baelawi (exp. 250 A.H.) |
| Faraaed al-Simtain | Shaikhul Islam Hammuee (exp. 732 A.H.) |
| Faraaedo Fawaaed al-Fekar Fi al-Mahdi al-Muntazar | Mar'ee b. Yusuf Karami Muqaddisi Hanbali (exp. 1033 A.H.) |
| Fasl al-Khitaab | Khwaja Muhammad Paarsa Naqshbandi (exp. 822 A.H.) |

| | |
|---|---|
| Fusool al-Muhimmah fi Ma'rafate Ahwaal al-Aimmah | Nuruddin Ali b. Muhammad (Ibn Sabbagh) Maliki (exp. 855 A.H.) |
| Ghaaleyah al-Mawaa'iz wa Misbaah al-Mutta'iz wa al-Waa'iz | Khairuddin Aaloosi Hanafi (exp. 1317 A.H.) |
| Ghaayat al-Maamool | Shaikh Mansoor Ali Nasif (exp. 1371 A.H.) |
| Hilyah al-Awliyah | Abu Noaim Isfehaani (exp. 430 A.H.) |
| Iqd al-Durar | Hafiz Muhammad b. Yusuf Shaf'ei (exp. 658 A.H.) |
| Ithbaat al-Wasiyyah | Ali b. Husain Mas'oodi (exp. 346 A.H.) |
| Jam' al-Jawaame' | Jalaluddin Suyooti Shafe'i (exp. 911 A.H.) |
| Kanz al-Ummal | Ali b. Hisaamuddin Muttaqi Hindi Hanafi (exp. 975 A.H.) |
| Kitaab al-Fitan | Ibn Munaadi Ahmad b. Ja'far (exp. 336 A.H.) |
| Kitaab al-Fitan | Noaim b. Hammaad (exp. 228 A.H.) |
| Kitaab al-Fitan | Abu Saleh Salili (exp. 307 A.H.) |
| LawaaeHo Anwaar al-Bahiyyah | Shamsuddin Muhammad Safaarini Hanbali (exp. 1188 A.H.) |
| Majma al-Zavaaid | Nooruddin Al-Haithami Shafe'i (exp. 807 A.H.) |
| Manaagebo Ameer al- | Ibn Maghaazali Shafe'i (exp. |

| | |
|---|---|
| Momineen | 483 A.H.) |
| Maqaatil al-Taalibeen | Abul Faraj Isfahaani (exp. 356 A.H.) |
| Maqtal al-Husain | Khwarazmi Hanafi (exp. 567A.H.) |
| Mashaariq al-Anwaar | Shaikh Hasan-e-Hamzaavi (exp. 1303 A.H.) |
| Mataalib al-So'l fi Manaaiqib Aal al-Rasool | Kamaluddin Abi Saalim Muhammad b. Talha Shafe'i (exp. 652 A.H.) |
| Mawaddat al-Qurba | Sayed Ali Hamdaani (exp. 876 A.H.) |
| Miraat al-Asraar | Abdul Rahman Sufi (exp. in 8 th century) |
| Mirqaat al-Mafaatih | Nuruddin Mulla Ali Qaari Hirvi Hanafi (exp. 1014 A.H.) |
| Mizaan al-E'tedaal | Shamshuddin Mohammad b. Ahmad Zahabi (exp. 748 A.H.) |
| Mo'jam al-Buldaan | Yaaqut Hamavi (exp. 626 A.H.) |
| Muntakhab Kanz al-Ummal | Ali b. Hisaamuddin Muttaqi Hindi Hanafi (exp. 975 A.H.) |
| Muruj al-Zahab | Ali b. Husain Mas'oodi (exp. 346 A.H.) |
| Mustadrak Sharh Nahj al-Balaaghah ala al-Sahihain | Haakim-e-Neshapouri (exp. 405 A.H.) |
| Nazm al-Mutanaathir min al-Hadith al-Mutawatir | Muhammad b. Jafar Kuttaani Maliki (exp. 1345 A.H.) |

| | |
|--|---|
| Noor al-Absaar | Syed Mo'min-e-Shablanji (exp. 1290 A.H.) |
| Noor al-Hidaayah | Jalaaluddin Muhammad Davaani (exp. 908 A.H.) |
| Rauzah al-Ahbaab | Syed Jamaluddin Ata'ullah Shirazi (exp. 1000 A.H.) |
| Sahih Muslim | Muslim Ibn Al-Hujjaj Nishapuri (exp. 261 A.H.) |
| Sawaaneho Al-Anwaar al- Bahiyah | Ibn Abil Hadeed Mo'atazali (exp. 655 A.H.) |
| Sharh Nahj al-Balaaghah | Haakim Haskaani Nishapuri Hanafi (exp. in 5 th century) |
| Shawaahid al-Tanzeel | Nuruddin Jaami Hanafi (exp. 898 A.H.) |
| Shawaahid al-Nubuwwah | Shaikh Husain b. Mohammad Diyaarbakri Maaliki (exp. 966 A.H.) |
| Tareekh al-Khamees | Shamshuddin Mohammad b. Ahmad Zahabi (exp. 748 A.H.) |
| Talkhees al-Mustadrak | Ibn Khashshaab Baghdadi (exp. 567 A.H.) |
| Tareekho Mawaalid al- Aimmah wa Wafaayaatehim | Sh. Mohammad Sabrini Istanboli |
| Tareekho Baghdad | Khateeb-e-Baghdadi (exp. 463 A.H.) |
| Tareekho Damishq | Ibn Asakir (exp. 571 A.H.) |
| Tazkerah al-Khawaas al- Umma | Sibt Ibn Jauzi Hanafi (exp. 654 A.H.) |
| Waseelah al-Khaadim ila al- | Fazl b. Ruzbahaan Shafe'li |

| | |
|---------------------|--|
| Makhdoom | (exp. 927 A.H.) |
| Yanaabi al-Mawaddah | Shaikh Sulaiman Balkhi Hanafi (exp. 1293 A.H.) |
| Zakhaaer al-Uqbah | Mohibuddin Tabari Shafe'i (exp. 694 A.H.) |