

# **Imam Mahdi al-Muntazar (a)**

**(Muhammad Ibne Hasan al-Askari)**

**In the view of Ahle Sunnat scholars**

**Compilation:**

***Khusraw Qasim***

**English Translation:**

**Syed Athar Husain S.H. Rizvi**

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## Foreword

In the name of Allah, the Beneficent and the Merciful

The Messenger of Allah (s) reportedly said: “There would be twelve caliphs in my community (*Ummah*)”. This is famous as ‘the tradition (*Hadith*) of the twelve caliphs’. This Hadith is accepted as authentic by all the Muslim sects and is present in numerous Hadith collections. They also have consensus that of these twelve caliphs, the twelfth one would be His Eminence Imam Mahdi (a). No one has denied the existence of Imam Mahdi (a), except some individuals like Ibne Khaldun etc. The controversy definitely is regarding who this individual is? Whether he has already taken birth or would be born sometime in future?

It is a fact that the majority of Ahle Sunnat scholars believes that Imam Mahdi (a) would be born before Judgment Day and would be a descendant of Imam Husain (a), but the Sufis, Gnostics and some scholars also believe that Imam Mahdi (a) has already taken birth and that he is the son of Imam Hasan Askari (a). Allah has bestowed a long lifespan to him and he would reappear sometime before Judgment Day. This group also includes many great scholars and Gnostics, like His Eminence Maulana Jami (r), the great Shaykh, Muhyuddin Ibne Arabi (r), Allamah Abdul Wahab Sherani (r) and Allamah Ibne Jauzi (r) etc.

There is a group of scholars, who have confessed to the excellence of the twelve Imams, who have written books on them, they have deemed Imam Mahdi (a) as the twelfth Imam, but did not issue any clear cut statement. In this group are included great scholars and traditionists, like Shaykh Abdul Haqq Muhaddith Dehlavi (r), author of *Ahwaal Aaimma Ithna*

*Ashar*, Nawab Siddiq Hasan Khan Bhopali, who has written *Tashriful Bashar Bi Fadhail Aimma Ithna Ashar*; Allamah Shablanji, author of *Nurul Absaar*, Shaykh Mujaddid Alf Thani, who has mentioned the excellence of the twelve Imams in his writings; Hafiz Ibne Hajar, who has mentioned detailed accounts of the twelve Imams in his *Sawaiqul Mohriqa*; and Shah Waliullah Muhaddith Dehlavi (r), who in his *An-Nawadir fee Ahadith Sayyid Awwal wal Aakhir*, has narrated a hadith on the authority of the twelve Imams and has used the term of veiled (*Mahjoob*) for Imam Mahdi, whose meaning is absolutely clear.

This issue is also like the excellence of Ali (r) in which many great scholars believed, but did not issue any clear statement due to the fear of the rulers or accusation of being Rafidhi.

In the beginning of this book, I have collected traditions (*Ahadith*) regarding Imam Mahdi (a) and also listed those respected Sahaba and scholars, who have written about Imam Mahdi (a). For this chapter, I have relied on the book of my honorable and affectionate teacher, Maulana Sayyid Tilmiz Hasnain Sahab on Imam Mahdi (a). In Part Two, I have collected the writings of scholars, who believe Imam Mahdi (a) to be the son of Imam Hasan Askari (a). I have mentioned all the traditional reports in this book from Ahle Sunnat books and given reference from Shia books only if it has quoted from Ahle Sunnat sources, and either I was unable to access that book or it is not found now. All the credit of this book goes to my friend, Daniyal and Ms. Sadiqa, on whose insistence I compiled this book. May God reward them in excess. I would also like to thank for the co-operation of Dr. Aftab Sahab.

May the Almighty Allah accept this effort from me and on Judgment Day and include me among the loyalists of the purified Ahle Bayt. (Amen by the right of the chief of the messengers may Allah bless him and his progeny).

Seeker of Dua

*Khusraw Qasim*

## **Chapter One: Statement of the Messenger of Allah (s) regarding the Twelve Imams**

Traditions of the Holy Prophet (s) regarding the Imams being twelve in number are widely narrated (*Mutawatir*) and they are narrated in such a way that it would not be exaggeration to say that their number is not less than traditions recorded about the Ritual prayer (*Salaat/Namaaz*) and Islamic fasting (*Saum/Roza*). These traditions do not match with anyone other than the Twelve Imams from the holy Ahle Bayt (a). This is the second heavy thing, which Messenger of Allah (s) has left behind in the Ummah. Due to the wide narration of this tradition, excessive number of traditional reports and due to the conclusion derived by scholars, no one has dared to deny this tradition or to deem its chains of narrators weak.

Shaykh Sulaiman Qanduzi has said that some research scholars have stated: Traditions, which prove that caliphs after the Messenger of Allah (s) are twelve in number, have become famous through a number of ways. It is known through the explanation of the times and definition of place that the implication of the Holy Prophet (s) from this tradition are the twelve Imams, who are from his descendants and from Ahle Bayt. To interpret the caliphs after him to be the companions (*As-haab*) is not possible, because their number is less than twelve. And it is also not possible to interpret them as the Bani Umayyah rulers as well, because their number is more than twelve and also their tyranny (except of Umar Ibne Abdul Aziz) is known to all.

In addition to that, they were not from Bani Hashim, as narrated by Abdul Malik from Jabir. And the Prophet remaining quiet on the statement makes this traditional report likely that he disliked the rulership of Bani Umayyah. It is not possible to interpret it as the Abbaside rulers also, because they were more than the captioned number and also because they are not related to the verse of Mawaddah [Holy Quran 42:23] and the tradition of the cloak [Hadith Kisa]. So it is necessary to apply this tradition to the Twelve Imams from Ahle Bayt and progeny of the Prophet. It is so because, during their respective times they were the most learned of the people; they were owners of greatness and piety more than anyone else. From the aspects of lineage as well as excellence they are not exceeded by anyone from their contemporaries; and they are the most honorable before the Almighty Allah. The knowledge they possessed has come to them through their forefathers and was divinely bestowed (*Ilm-e-Ladunni*). Folks of knowledge and research and folks of mysticism and miracle acts regard them as such and support the point that the implication of the Holy Prophet (s) by ‘twelve Imams’ is his Ahle Bayt (a) and its emphatic proof is the tradition of the two heavy things [*Hadith Thaqlayn*]; and traditions are recorded in excess in this book and other books; especially the statement of the Prophet: ‘there would be consensus of the Ummah on each of them’

كلهم تجمع عليه الامة

...which is mentioned in the report of Jabir bin Samura; by this the Holy Prophet (s) implies that when the Qaim of Aale Muhammad, Imam Mahdi (r) would reappear, at that time the Ummah would have consensus on the Imamate of all the Imams. And the traditional reports that are recorded concerning the Twelve Imams are clear cut declaration on the Imamate of Imam



Mahdi (a) that only he is the Twelfth Imam and he the one, who would revive the Quran and the Sunnah.<sup>1</sup>

1- It is narrated from Jabir bin Samura that he said: I heard the Holy Prophet (s) say:

يكون اثنا عشراميراً

‘There shall be twelve chiefs’. He (Jabir) says: I wasn’t able to hear some words, so I asked my father and he said that the Prophet further said:

كلهم من قريش

‘All of them would be from Quraish.’<sup>2</sup>

2- It is narrated from Jabir bin Samura that he said: I heard the Holy Prophet (s) say:

لا يزال امر الناس ماضيا ما وليهم اثنا عشر رجلاً

The affairs of the people will continue to be conducted (well) as long as they are governed by twelve men. Then the Holy Prophet (s) said words, which were obscure to me. I asked my father: What did the Messenger of Allah (s) say? He said: All of the (twelve men) will be from the Quraish.<sup>3</sup>

3- It is narrated from Jabir bin Samura that he said: I heard the Holy Prophet (s) say:

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<sup>1</sup> *Yanabiul Mawaddah*, Pg. 446.

<sup>2</sup> *Sahih Bukhari*, Vol. 4, Pg. 175.

<sup>3</sup> *Sahih Muslim*, Vol. 2, Pg. 191.

## لا يزال هذا الدين عزيزاً الى اثني عشر خليفة

This religion would continue to be powerful till there are twelve caliphs in it. People chanted Allah is the greatest (*Takbir*) and voices arose. Then the Holy Prophet (s) issued a statement, which I could not make out. I asked my father: I father, what did the Prophet say? He replied:

كلهم من قريش

‘All of them would be from Quraish.’<sup>1</sup>

4- It is narrated from Jabir bin Samura that he said: The Messenger of Allah (s) said:

يكون بعدى اثنا عشر اميراً

‘There would be twelve chiefs after me.’

After that His Eminence added something, which I wasn’t able to understand. I asked a person besides me and he replied that the Holy Prophet (s) said:

كلهم من قريش

‘All of them would be from Quraish.’<sup>2</sup>

5- Aun bin Jahifa has narrated from his father that he said that I had gone with my uncle to see the Holy Prophet (s), when the Prophet said:

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<sup>1</sup> *Sahih Abu Dawood*, Vol. 2, Pg. 208.

<sup>2</sup> *Sahih Tirmidhi*, Vol. 2, Pg. 45.

## لا يزال امر امتي صالحاً حتى يمضي اثنا عشر خليفة

The conditions of my Ummah would continue to be good as long as twelve caliphs pass among them. Then His Eminence mentioned some words softly and I asked my uncle, who was seated before me: Uncle, what did the Prophet say? He replied: Son, His Eminence said:

### كلهم من قريش

‘All of them would be from Quraish.’<sup>1</sup>

6- Dawood bin Hind has narrated from Shobi, who has narrated from Jabir bin Samura that he said: I heard the Holy Prophet (s) say:

### ويكون لهذه لأمة اثنا عشر خليفة

‘There would be twelve caliphs for this Ummah.’<sup>2</sup>

7- The Holy Prophet (s) said:

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<sup>1</sup> *Al-Mustadrak Alas Sahihain*, Vol. 3, Pg. 618.

<sup>2</sup> *Musnad Ahmad*, Vol. 5, Pg. 106.

In his Musnad, Ahmad Ibne Hanbal has mentioned the statement of Jabir regarding the twelve caliphs through 34 channels. Vol. 5, Pg. 86, 1 tradition, Pg. 87, 2 traditions; Pg. 89, 1 tradition; Pg. 90, 3 traditions; Pg. 92, 2 traditions; Pg. 93, 3 traditions; Pg. 94, 1 tradition; Pg. 95, 1 tradition; Pg. 96, 2 traditions; Pg. 97, 1 tradition; Pg. 98, 4 traditions; Pg. 99, 3 traditions; Pg. 100, 1 tradition; Pg. 101, 2 traditions; Pg. 106, 2 traditions; Pg. 107, 2 traditions; Pg. 108, 1 tradition.

يكون لهذه لأمة اثنا عشر قيما لا يضرهم من خذلهم كلهم  
من قريش

‘There would be twelve Qayyim (rulers/guardians) for this Ummah. Whosoever abandons them would not be able to cause harm to them. All of them shall be from Quraish.’<sup>1</sup>

8- The Messenger of Allah (s) said:

لا يزال هذا الدين عزيزاً منيعاً الى اثنا عشر خليفة كلهم من  
قريش

‘This religion would continue to be powerful and dominant as long as there are twelve Caliphs in it; all of them being from the Quraish.’

It was asked: ‘What would happen after that?’

The Prophet (s) replied: ‘Mischief and corruption.’<sup>2</sup>

9- It is narrated from Jabir bin Samura that that he said: I was in the presence of the Holy Prophet (s) with my father. I heard him say:

بعدي اثنا عشر خليفة

‘There would be twelve Caliphs after me.’ After that the Prophet said softly:

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<sup>1</sup> *Muntakhab Kanzul Ummal*, Vol. 5, Pg. 312; he has quoted this tradition from *Mojamul Kabir* of Tibrani.

<sup>2</sup> *Taisar al-Wasul Ilaa Jamiul Usul*, Vol. 2, Pg. 34; it is quoted from the five books of Sihah Sitta, except Nasai.

## كلهم من بني هاشم

‘All of them would be from Bani Hashim clan.’<sup>1</sup>

10- The Holy Prophet (s) said: This Islam would continue to be dominant. They would help whoever refers to them. There would be twelve caliphs; all of them would be from the Quraish tribe.<sup>2</sup>

11- It is narrated from Jabir bin Samura that he said: I heard the Holy Prophet (s) say: There would be twelve chiefs (*Amir*):

## يكون اثنا عشر اميراً

‘There would be twelve chiefs.’ After that His Eminence mentioned something softly, which I was unable to catch. Then the Prophet said:

## كلهم من قريش

‘All of them being from the Quraish.’<sup>3</sup>

12- Shobi has narrated from Masruq that he said: When we were presenting our copies of Quran to Ibne Masud, a youth inquired from him: Did the Holy Prophet (s) made any bequest to you; that how many Caliphs would be there after him? He

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<sup>1</sup> *Yanabiul Mawaddah*, Pg. 445, he said: In his *Umdah*, Yahya bin Hasan has narrated a traditional report through twenty channels that: The Caliphs after the Prophet would be twelve Caliphs, all of them being from Quraish. It is narrated in *Sahih Bukhari* through three channels; in *Sahih Muslim*, it is mentioned through 9 channels; through 3 channels in *Abu Dawood*; through 1 channel in *Sahih Tirmidhi*, and through three channels in Hamidi.

<sup>2</sup> *Tarikhul Khulafa*, Pg. 7.

<sup>3</sup> *Tarikh Baghdad*, Vol. 14, Pg. 353.

replied: You are a young boy and before you, no one has posed this question to me. Yes, the Holy Prophet (s) made a bequest to us:

يكون من بعده اثنا عشر خليفة بعدد نقباء بني اسرائيل

“There would be twelve Caliphs after the Prophet; just like the number of the chiefs of Bani Israel.”<sup>1</sup>

13- It is narrated from Sammak bin Harb that he said: I heard Jabir bin Samura say: I heard Messenger of Allah (s) say in a sermon:

الا ان الاسلام لا يزال عزيزاً الى اثنا عشر خليفة

‘Islam would continue to be dominant till the twelve Caliphs are complete.’ After that His Eminence mentioned some words, which I was not able to grasp. I asked my father and he said: The Holy Prophet (s) said:

كلهم من قریش

‘All of them being from the Quraish.’<sup>2</sup>

14- Shobi has narrated from Jabir bin Samura that he heard Messenger of Allah (s) say:

لا يزال هذا الدين عزيزاً منيعاً الى اثني عشر خليفة ينصرون

على من ناوهم

<sup>1</sup> *Kamaluddin*, Vol. 1, Pg. 387; quoted through various channels.

<sup>2</sup> *Sahih Abu Dawood*, Vol. 2, Pg. 180.

This religion would continue to be dominant and strong till there are twelve Caliphs; who would assist whoever refers to them. Regarding this His Eminence mentioned a statement softly, which people could not hear. I inquired about it from my father and he said: The Holy Prophet (s) said:

كلهم من قريش

‘All of them would be from the Quraish.’<sup>1</sup>

15- It is narrated from Jabir bin Samura that he heard Messenger of Allah (s) say:

لا يزال الاسلام عزيزاً الى اثنا عشر خليفة

“Islam would continue to be dominant till the twelve Caliphs pass; all of whom shall be from Quraish.” And it is mentioned in a traditional report that:

لا يزال امر الناس ماضياً وليهم اثنا عشر رجلاً كلهم من قريش

“This matter would continue in the same way as long as the twelve persons rule; all of whom shall be from Quraish.”

It is mentioned in another traditional report that:

لا يزال الدين قائماً حتى تقوم الساعة و يكون عليهم اثنا عشر خليفة كلهم من قريش

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<sup>1</sup> *Al-Malahim wal Fitan*, Pg. 132.

This religion would continue to be established till the arrival of Judgment Day and twelve Caliphs would rule over them; all of them being from Quraish.<sup>1</sup>

16- Jabir bin Samura narrates that when he went with his father to meet the Holy Prophet (s), he heard him state:

هذا الامر لا ينقضى حتى يمضى فيهم اثنا عشر خليفة

This matter (Islam) would not end till the twelve Caliphs do not pass in it. After that His Eminence stated something else, which I could not understand; so I inquired from my father what the Prophet had said, and he told me:

كلهم من قريش

‘All of them would be from Quraish.’<sup>2</sup>

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<sup>1</sup> *Mishkatul Masabih*, Khatib Tabrizi, Pg. 162, Part 2.

<sup>2</sup> *Sahih Muslim*, Vol. 2, Pg. 201. He has reported this statement through different channels and in various wordings.



## **Chapter Two: The Messenger of Allah (s) gives glad tidings of the advent of Imam Mahdi (a)**

Widely narrated (*Mutawatir*) traditions are narrated from the Holy Prophet (s) regarding Imam Mahdi (a) that his name is same as the name of the Prophet, and that his agnomen (*Kunniyat*) is same as the agnomen of the Prophet and he would fill up the earth with justice and equity like it would have been fraught with injustice and oppression.

In such large numbers do these traditions exist that it is not possible to calculate them and they are recorded so widely that their authenticity is definite. No book of traditions is devoid of those reports, every compilation of biography and life history includes this *Hadith*. If we try to collect those traditions as much as possible a heavy encyclopedia can be compiled. In this brief book, we have selected fifty traditions, which are different from each other from the aspect of wording and meaning. We have selected these traditions from fifty books and by omitting the chains of narrators, have only mentioned the texts.

These traditions prove that reports about Imam Mahdi (a) are widely narrated; and that Messenger of Allah (s) has continued to give glad tidings to the Muslim nation regarding the advent of the Imam in every gathering, every assembly and in every congregation. The traditions are as follows:

1) His Eminence (s) said: (Night and day) that is: the world would not end till the Almighty Allah raises an individual from my Ahle Bayt (a), whose name would be same as mine, and who would fill up the world with justice and equity like it would have been fraught with injustice and oppression.

2) Ahmad and Tirmidhi, Abu Dawood and Ibne Majah have recorded the Hadith that the Holy Prophet (s) said: Even if a single day remains for the end of the world, Almighty Allah would send a person from my Ahle Bayt, who would fill it up with justice and equity like it would have been fraught with injustice and oppression.<sup>1</sup>

3) Mualla bin Ziyad has narrated from Alaa that he said that Messenger of Allah (s) remarked: I give you the good news of the Mahdi (a); he would rise up from my Ummah. When discord would appear among the people and earthquakes would occur. So, he would fill up the earth with justice and equity just as it would have been fraught with injustice and tyranny. The folks of the heavens and the earth would be pleased with him; he would distribute the wealth equitably. Someone inquired: What does ‘Sahaah’ imply? His Eminence said: With equality among all the people and the Almighty Allah would fill up the hearts of the Ummah of Muhammad with self-sufficiency and their justice would make the people needless till they would order the caller to call out: Does anyone require money? No one would respond, except for one person, who would say: I need it. Imam would say: Go to the treasurer and tell him that the Imam orders him to grant funds to you. The treasurer would say: Pick up the money. When he would try to pick it up, he would be unable to do so and he would be ashamed of it. He would say: I was the greediest fellow in the Ummah of Muhammad, but they made me so needless that I cannot even lift the wealth. He said: Then he would try to return the monies, but it would not be accepted from him. The Imam would say: We don’t take back what we have given away. In this manner seven, eight or nine years would pass; after that there is no pleasure in life. Or he said: There is no goodness in life after that.<sup>2</sup>

4) Salman Muhammadi said that when he went to see the Holy Prophet (s), he saw Husain (a) seated on his (Prophet’s)

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<sup>1</sup> *Isafur Raghibeem*, marginal notes on *Nurul Absaar*, 134.

<sup>2</sup> *Al-Bayan fee Akhbaar Sahibuz Zaman*, Pg. 85.

knees and His Eminence (s) was kissing his eyes and lips while remarking: You are the chief, son of a chief, father of chiefs; you are the Imam, son of Imam, father of Imams; you are the divine proof, son of the divine proof, you are the father of nine divine proofs, who would be born through your loins, the ninth of whom would be the Qaim.<sup>1</sup>

5) The Holy Prophet (s) said: A person from my descendants would appear in the last period of time, whose name would be same as mine and his agnomen would be same as mine; he would fill up the earth with justice and equity like it would have been fraught with injustice and oppression; he would be the Mahdi (a).<sup>2</sup>

6) The Holy Prophet (s) said: Nights and day would not end (the world would not end) till a person from my Ahle Bayt (a) rules. He would fill up the earth with justice and equity like it would have been fraught with injustice and oppression.<sup>3</sup>

7) The Holy Prophet (s) said to Lady Fatima Zahra (s): The Mahdi would be from your progeny.<sup>4</sup>

8) The Holy Prophet (s) said: The Mahdi is from us, Ahle Bayt (a). Almighty Allah would improve his circumstances overnight.<sup>5</sup>

9) It is narrated from Abu Huraira that he said: Messenger of Allah (s) said: What would be your condition when the son of Maryam descends among you and your Imam would be from you?<sup>6</sup>

10) Abul Hasan Ali bin Musa ar-Reza (a) narrates from his holy forefathers that Messenger of Allah (s) said: By the one,

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<sup>1</sup> *Maqatal al-Husain*, Khwarizmi, Vol. 1, Pg. 146.

<sup>2</sup> *Tadkiratul Khwaas*, Pg. 204.

<sup>3</sup> *Al-Malahim wal Fitan*, Pg. 101.

<sup>4</sup> *Al-Hadiith ar-Rabe min Arbaeen*, Hafiz Abu Nuaim; Ref: *Kashful Ghumma*, Pg. 321.

<sup>5</sup> *Ikmaluddin*, Vol. 1, Pg. 256.

<sup>6</sup> *Sahih Bukhari*, Vol. 2, Pg. 178.

who sent me as the giver of glad tidings with the truth that the Qaim is from my descendants for a stipulated time period which is promised to me. He would disappear for a long time so much so that most people would start saying: Now God does not need Aale Muhammad (a) anymore; and some would doubt his birth. Whoever happens to live at time should remain firmly attached to his religion and not allow the Shaitan access to him, otherwise he would be expelled from my community and would go out of the pale of my religion. This very Shaitan had got your father (ancestor) expelled from Paradise before and Allah has made Satans the friends (*Wali*) of those who do not believe.<sup>1</sup>

11) The Messenger of Allah (s) held the hand of Ali (a) and said: A youth from the progeny of this one would appear and fill up the earth with justice and equity. When you see this Tamini, you should look out for the one, who arrives from the East, and he would be the standard bearer of the Mahdi.

12) It is narrated from Zar bin Abdullah that he said: Messenger of Allah (s) said: The world would not end till the rulership of the Arabs does not come to a person from my Ahle Bayt (a), his name would be same as mine.<sup>2</sup>

13) Anas bin Malik (r) narrates that the Holy Prophet (s) said: We, the sons of Abdul Muttalib, are the chiefs of the folks of Paradise. I, Hamza, Ali, Ja'far bin Abu Talib, Hasan, Husain and Mahdi (a).<sup>3</sup>

14) It is narrated from Abu Saeed Khudri that heard Messenger of Allah (s) say: There would be twelve Imams after me, nine of whom shall be from the progeny of Husain and the Mahdi would be from them.

15) It is narrated from Abu Ayyub Ansari that Messenger of Allah (s) told Lady Fatima Zahra (s): Among us is the best of the

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<sup>1</sup> *Safinatul Bihar*, Vol. 2, Pg. 702.

<sup>2</sup> *Nurul Absaar*, Shablanji, Pg. 155.

<sup>3</sup> *Zakhairul Uqbah*, Allamah Hafiz Muhibuddin Ahmad bin Abdullah Tahri, Pg. 15.

prophets, who is your father; the best of the successors is among us, and he is your husband; the best of the martyrs is from us, who is Hamza, the uncle of your father; among us is one, whom the Almighty Allah has bestowed with a pair of wings, who flies in Paradise wherever he likes, and he is your cousin, Ja'far; and among us are Hasan and Husain the two chiefs of Paradise from this Ummah, who are your sons. And among us is the Mahdi (a), who would be from your progeny.<sup>1</sup>

16) The Messenger of Allah (s) said: In the last period of time a calamity would befall my Ummah from their ruler, a calamity more terrible would be unheard of. So much so that earth would become constricted for them in spite of its vastness and would be filled up with injustice and tyranny. The believer would have no refuge from injustice. So the Almighty Allah would raise a person from my descendants, who would fill up the earth with justice and equity like it would have been fraught with injustice and tyranny. The folks of the earth and the sky would be pleased with him; the earth would expose the food grains that it stores and there would be copious rainfall. He would rule among them for seven, eight or nine years. Due to the goodness that the Almighty Allah would bestow on the folks of the earth, even the dead would wish to have been alive.<sup>2</sup>

17) The Messenger of Allah (s) said: The earth would have been fraught with injustice and oppression. Then a person from my progeny would appear, who would rule for seven or nine years and would fill up the earth with justice and equity.<sup>3</sup>

18) It is narrated from Abdullah that he was present in the company of the Messenger of Allah (s) when some Bani Hashim youths were seen approaching. When the Holy Prophet (s) saw them, his eyes were brimming with tears and his complexion was changed. I said: We never witnessed you so aggrieved. The Holy Prophet (s) said: Instead of the world, Almighty Allah has

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<sup>1</sup> *Muntakhabul Athar*, Lutfullah Golpaygani, Pg. 191.

<sup>2</sup> *Al-Mustadrak Alas Sahihain*, Vol. 4, Pg. 465.

<sup>3</sup> *Musnad Ahmad*, Vol. 3, Pg. 28.

chosen the hereafter for us, Ahle Bayt (a), and my Ahle Bayt (a) would face calamities, opposition and denial; till the time a people would arrive from the East holding black standards. They would be seeking goodness, but people would not accord goodness to them. They would fight the people and emerge victorious. After that they would be offered what they had demanded, but they would not accept till they give it to a person from my Ahle Bayt (a), who would fill up the earth with justice and equity like it would have been fraught with injustice and tyranny. Whoever lives during his period should come to him even if he has to crawl on snow.<sup>1</sup>

19) The Messenger of Allah (s) said: Whoever denies the advent of Mahdi (a) has in fact denied all that was revealed to Muhammad (s) and whoever denies the advent of Dajjal, is a disbeliever.<sup>2</sup>

20) Jabir Ibne Yazid has narrated from Jabir Ibne Abdullah Ansari that he said: Messenger of Allah (s) said: Mahdi (a) is from my lineage (my descendant); his name is same as mine and his agnomen is same as mine. He resembles me in appearance, behavior, habits and character. There would be occultation for him and amazing incidents in which nations would get deviated. Then he would reappear like a comet and fill up the earth with justice and equity like it would have been fraught with injustice and tyranny.<sup>3</sup>

21) Huzaifa bin Yaman has narrated from the Holy Prophet (s) that he said: The Mahdi is my descendant. His face is like an illuminated moon, his complexion is Arabian, body Israelite. He would fill up the earth with justice and equity, like it would have been fraught with injustice and tyranny. All the creatures of the heavens and the earth and even the birds of the sky would be pleased with his Caliphate. He would rule for ten years.<sup>4</sup>

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<sup>1</sup> *Sunan Ibne Majah*, Vol. 2, Pg. 629.

<sup>2</sup> *Faraidus Simtain*, Shafei.

<sup>3</sup> *Yanabiul Mawaddah*, Pg. 493.

<sup>4</sup> *Al-Fusulul Muhimma*, Pg. 276.

22) Ummul Momineen Umme Salma (r) said that the Holy Prophet (s) said: Mahdi would be from my progeny, from the descendants of Fatima.<sup>1</sup>

23) The Holy Prophet (s) said: When Isa Ibne Maryam (a) descends to the earth, it would seem as if water is dripping from his hair. Hazrat Mahdi (a) would tell him: Please come forward and lead the people in prayers. Isa (a) would say: The prayer is established for you. Thus he [Isa (a)] would pray behind a person from my descendants.<sup>2</sup>

24) Saeed bin Jubair narrates from Abdullah Ibne Abbas that he said: Messenger of Allah (s) said: My caliphs and successors, who would be the divine proofs on the creatures after me, would be twelve in number; the first of them being my brother and the last being my (grand) son. It was asked: O Messenger of Allah (s), who is your brother? ‘Ali Ibne Abi Talib (a),’ he replied. So it was asked: Who is your (grand) son? He replied: Mahdi (a), who would fill up the earth with justice and equity just as it would have been fraught with injustice and tyranny. By the one, who sent me with the truth, even if a single day remains for the tenure of the world, the Almighty Allah would prolong that day till my son, Mahdi reappears; then Prophet Isa Ibne Maryam (a), the spirit of Allah would descend and recite the ritual prayer behind him and God would illuminate the earth with the light of its Lord and his rule shall stretch from the east to the west.<sup>3</sup>

25) The Holy Prophet (s) said: ‘There will be a dispute following the death of a Khalifa, and a man from Medina will go out, fleeing to Mecca. Some of the people of Mecca will come to him and will bring him out against his will, and they will pledge allegiance to him between the Rukn and the Maqaam. An army will be sent against him from Shaam, which will be swallowed up by the earth in Baidha, between Mecca and Medina. When

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<sup>1</sup> *Matalibus So-ool*, Vol. 2, Pg. 80.

<sup>2</sup> *Sawaiqul Mohriqa*, Pg. 98.

<sup>3</sup> *Ghayatul Maraam*, Pg. 693.

people see that, the devoted worshipers from Sham and the best people from Iraq will come to him and pledge allegiance to him. Then there will rise up a man from the Quraish whose maternal uncles are from Kalb, who will send an army against him and he will prevail over them. That (defeated army) will be the force of Kalb. The real loser will be the one who is not present when the wealth of Kalb is divided. He (the Mahdi) will divide the wealth and rule the people in accordance with the Sunnah of their Prophet. Islam will become established on earth and he will remain for seven years, then he will die and the Muslims will offer the funeral prayer for him.”<sup>1</sup>

26) It is narrated from Tauban that the Messenger of Allah (s) said: When you see black standards approaching from Khorasan, you should come to it as it would have the Mahdi, the Caliph of God.<sup>2</sup>

27) Abdullah bin Qabit said that Harith bin Abi Rabia and Abdullah bin Safwan came to see Ummul Momineen Hazrat Umme Salma (r) and I was accompanying them. They inquired from her about that army, which would be swallowed into the earth. And this was during the reign of Ibne Zubair. She said: Messenger of Allah (s) said: When a refuge-seeker seeks refuge in the House of Allah, an army would be sent against him. When it enters a plain ground, it would be made to sink. I said: Allah’s Messenger, what about him who would be made to accompany this army willy nilly? Thereupon he said: He would be made to sink along with them, but would be raised on Day of Resurrection on the basis of his intention.<sup>3</sup>

In *Sahih Muslim*, it is narrated from Messenger of Allah (s) that he said: There would be in the last phase of the time, a caliph who would distribute wealth, but would not count.<sup>4</sup>

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<sup>1</sup> *Sahih Abu Dawood*, Kitabul Mahdi, Vol. 4, Pg. 153.

<sup>2</sup> *Mishkatul Masabih*, Khatib Tabrizi, Part two, Pg. 133.

<sup>3</sup> *Sahih Muslim*, Vol. 18, Pg. 5, he has recorded it through various channels.

<sup>4</sup> *Sahih Muslim*, Vol. 18, Pg. 39 is recorded in various versions.



28) Abu Saeed Khudri has narrated that Lady Fatima Zahra (s) came to her father when he was ailing; she said weeping: We are terrified of being destroyed after you. Messenger of Allah (s) said: O Fatima, when the Almighty Allah glanced at the folks of the earth, He chose your father and appointed him as the Prophet. When He glanced the second time He chose your husband from them and commanded me to give your hand in marriage to him and I did that. He is greater than all Muslims from the aspect of forbearance, he possesses the most knowledge and he was the first to embrace Islam. We Ahle Bayt (a) are bestowed seven such traits, which neither anyone was given from the formers nor would be given to anyone from the latter. Our Prophet is the best of all the prophets and that is your father; and our successors of the best of the successors, and he is your husband; and our martyr is the best of the martyrs and that is the uncle of your father; and from us is one having two wings by which he flies about in Paradise wherever he likes and that is Ja'far. And from us are the grandsons of this Ummah and they are your sons; and from among us is the Mahdi of the Ummah.<sup>1</sup>

29) The Messenger of Allah (s) said: How that community can perish at whose beginning I am and at whose end is Isa (a) and in whose middle is the Mahdi?<sup>2</sup>

30) Ali Ibne Ali al-Hilali narrates from his father that he said: I went to see Messenger of Allah (s) in his terminal illness. (I saw that) Fatima was seated at his head. He says: Fatima Zahra (s) cried till her wails arose. The Messenger of Allah (s) glanced at her and said: Why are you crying dear? Fatima replied, "I fear destruction after your passing away. His Eminence said: Dear, do you not know that Almighty God glanced at the earth once and selected your father from it and made him the messenger and sent him; then He again glanced at the earth and selected your husband and revealed to me that I should give hand in marriage to him. O Fatima, the Almighty

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<sup>1</sup> *Fadailus Sahaba*, Abu Muzaffar Samani, *Yanabiul Mawaddah*, Pg. 490.

<sup>2</sup> *Tarikh Ibne Asakir*, Vol. 2, Pg. 62.

Allah has bestowed seven such merits to us, which were not given to anyone before us nor would be given to anyone else after us. I am the seal of the prophets and the most superior in the view of God, and dearest and most excellent of all the creatures; and I am your father. And my successor is the best of the successors and he is the dearest to the Almighty Allah, and he is your husband. And our martyr is the best of the martyrs and dearer in the view of God, and he is the uncle of your father and husband. And from us is one, who is having two emerald wings and he flies with the angels in Paradise and he is the cousin of your father and the brother of your husband. And from among us are the two grandsons of this Ummah and they are your sons: Hasan and Husain (a) and the two of them are the chiefs of the youths of Paradise. By the one, who sent me with truth, their parents are superior to them.

O Fatima, by the one, who sent me with truth, from these two only would descend the Mahdi of this Ummah. When corruption and lawlessness would spread in the earth, and mischief appears, the paths would be cut off, and some people would attack some others; neither the elders would have mercy for the young nor the young would have respect for elders, so the Almighty Allah would at that time send from the progeny of these two (Hasan and Husain), one, who would conquer the forts of misguidance, like I had strengthened it in the beginning. He would fill up the earth with justice like it would have been fraught with injustice.

O Fatima, do not be aggrieved, and do not cry; because the Almighty Allah is very kind upon you due to the rank that is present for you in my heart; and Almighty Allah bestowed such a husband to you, who is the most excellent in Ahle Bayt (a) from the aspect of lineage and the most superior from the aspect of position; he is extremely kind and he distributes equitably; he issues the best judgments. I beseeched Almighty to make you the first person from Ahle Bayt (a) to join me.<sup>1</sup>

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<sup>1</sup> *Majmauz Zawaid*, Haithami, Vol. 9, Pg. 165.

## **Chapter Three: Sahaba that have reported traditions of Prophet regarding Imam Mahdi (a)**

Whoever sifts through of books and collections of traditions would be able to see the name of Imam Mahdi (a) prominently in the beginning as well as the end. A large number of companions have narrated traditions from the Messenger of Allah (s).

Before you is a table containing the names of fifty companions, who have narrated traditions from the Prophet regarding Imam Mahdi (a) and before the name of each companion, we have limited ourselves to only mention the source, which has reported the tradition of Imam Mahdi (a) through the reference of this companion. If we intended to compile all the traditional reports of every companion about Imam Mahdi (a) we would require a large encyclopedia of Ahadith. Yes, we have mentioned some traditions that are recorded through the channels of Abu Saeed Khudri, companion of the Prophet, so that it might become clear for you how companions of Prophet narrated traditions in such large numbers about Imam Mahdi (a). And in their view, it is from such confirmed facts, regarding which there was no dispute between two reporters and nothing contradicting it is narrated from any companion or ‘companion of companions’ (*Tabiin*). Now, we are quoting those traditions that are recorded through the channels of Abu Saeed Khudri, companion of the Prophet and after that we would narrate traditional reports quoted by other companions.

1- Abu Siddiq an-Naji narrates from Abu Saeed Khudri that he said: I heard the Messenger of Allah (s) say: There would be twelve Imams after me of which nine would be from the loins of Imam Husain (a) and the Mahdi would be from them.<sup>1</sup>

2- Abu Nazra has narrated from Abu Saeed Khudri that he said: The Messenger of Allah (s) said: The Mahdi is (descended) from me; he has a high forehead and a prominent nose. He would fill up the world with fairness and justice as it was filled with wrongdoing and injustice, and he will rule for seven years.<sup>2</sup>

3- Abu Siddiq an-Naji narrates from Abu Saeed Khudri that he said: The Messenger of Allah (s) said: I give you glad tidings of the Mahdi, who would appear in my Ummah at the time of dispute between people and when earthquakes would occur; he would fill up the earth with justice and equity like it would have been filled with injustice and oppression. Folks of the earth and the heavens would be pleased with him. He would distribute wealth with 'sahah'. A person asked: What is 'sahah'? He replied: To distribute equitably. And he said: Almighty Allah would make the Ummah of Muhammad needless (wealthy).<sup>3</sup>

4- Abu Saeed Khudri has narrated that the Messenger of Allah (s) said: Mahdi would be from us, Ahle Bayt (a); he would have a prominent nose; he would fill up the earth with justice and equity like it would have been filled with injustice and oppression.<sup>4</sup>

5- Abu Nazra narrates from Abu Saeed Khudri that: The Messenger of Allah (s) said: After me there would come a Caliph, who would distribute uncountable wealth and would not calculate it.<sup>5</sup>

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<sup>1</sup> *Muntakhabul Athar*, Pg. 66.

<sup>2</sup> *Musnad Abu Dawood*.

<sup>3</sup> *Musnad Ahmad*, Vol. 3, Pg. 37.

<sup>4</sup> *Yanabiul Mawaddah*, Pg. 488.

<sup>5</sup> *Musnad Ahmad*, Vol. 3, Pg. 48.

6- Amash has narrated from Atiyya and he has narrated from Abu Saeed Khudri that: The Messenger of Allah (s) said: A person would arrive at the end of time and the time of the appearance of mischief; whose name would be Mahdi, and whose bestowals would be in excess.<sup>1</sup>

7- Abu Saeed Khudri says that Lady Fatima Zahra (s) visited her respected father when he was in his terminal illness. When she looked at him she burst into tears and said: O father, I fear destruction after your passing away. The Messenger of Allah (s) said: O Fatima, Almighty Allah glanced at the folks of the earth, He chose your father and appointed him as the Prophet. When He glanced the second time He chose your husband and commanded me to give your hand in marriage to him and I did that. He is greater than all Muslims from the aspect of forbearance; he possesses the most knowledge and was the first to embrace Islam. We, Ahle Bayt (a) are bestowed seven such traits, which neither anyone was given from the formers nor would be given to anyone from the latter.

Our Prophet is the best of all the prophets and that is your father; and our successors are the best of successors, and he is your husband; and our martyr is the best of the martyrs and that is the uncle of your father; and from us is one having two wings by which he flies about in Paradise wherever he likes and that is Ja'far. And from us are the grandsons of this Ummah and they are your sons; and from among us is the Mahdi of the Ummah.<sup>2</sup>

It is narrated from Habr bin Nawf that he said to Abu Saeed Khudri: By God, each coming year is worse than the preceding year and every ruler and monarch is worse than his predecessor. Abu Saeed Khudri said: I heard the Messenger of Allah (s) say what you mentioned, but I also heard the Messenger of Allah (s) say that this matter would continue in the same manner till mischief and corruption appear, which would take the whole earth in its ambit and no one would be able to utter the name of

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<sup>1</sup> *Al-Bayan fee Akhbaar Sahibuz Zaman*, Pg. 85.

<sup>2</sup> *Yanabiul Mawaddah*, Pg. 49.

God. After that Almighty Allah would send a person from me and my progeny, who would fill up the earth with justice and equity like it would have been filled with injustice and oppression; and the earth would expose its treasures; he would distribute excess of wealth to everyone and not even count it; at that time Islam would become absolutely dominant.<sup>1</sup>

8- Juwain Abdi has narrated from Abu Saeed Khudri that he said: I heard Messenger of Allah (s) say from the pulpit: Mahdi would be from my Ahle Bayt (a); he would reappear in the last period of time; the sky would drop rain for him and the earth would produce crop for him; he would fill up the earth with justice and equity like people would have made it fraught with injustice and oppression.<sup>2</sup>

9- Abu Siddiq an-Naji has narrated from Abu Saeed Khudri that he said: the Messenger of Allah (s) said: Glad tidings of the Mahdi, who would come in the last period of time at the time of hardship and earthquake. Almighty Allah would expand the earth for him with justice and equity.<sup>3</sup>

10- Abu Saeed Khudri has narrated from the Messenger of Allah (s) that he said: The name of Mahdi is Muhammad.<sup>4</sup>

11- It is narrated from Abu Saeed Khudri that he said: The Messenger of Allah (s) said: A person from my Ahle Bayt (a) would reappear and would act on my practice (*Sunnah*). Almighty Allah would send down bountifulness for him from the heavens and the earth would expose its blessings for him. Through him would Almighty Allah fill up the earth with justice and equity like it would have been fraught with injustice and oppression. He would rule on this Ummah for seven years. He would arrive at the Baitul Muqaddas.<sup>5</sup>

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<sup>1</sup> *Muntakhabul Athar*, Pg. 168.

<sup>2</sup> *Muntakhabul Athar*, Pg. 169.

<sup>3</sup> *Dalailul Imamah*.

<sup>4</sup> *Muntakhabul Athar*, Pg. 183; from *Al-Burhan fee Alamat Mahdi Akhiruz Zaman*.

<sup>5</sup> *Kashful Ghumma*, Vol. 2, Pg. 262.

12- It is narrated from Abu Harun Abdi that he said: I came to Abu Saeed Khudri and asked: Did you participate in the Battle of Badr. He replied: Yes. So I asked him to narrate something he heard from the Messenger of Allah (s) regarding the excellence and precedence of Hazrat Ali. Abu Saeed Khudri said: Yes, I would tell you. When the Messenger of Allah (s) became weak due to illness, Lady Fatima Zahra (s) came to see him when I was seated to the right side of the Messenger of Allah (s). When she saw the weakness of the Prophet she burst out crying and tears flowed on her cheeks. The Messenger of Allah (s) said: O Fatima, why are you crying? Do you not know that the Almighty Allah glanced at the earth and chose your father and appointed him as a prophet; till he (s) said: The Mahdi of this Ummah would be from us behind whom Prophet Isa (a) would pray the Namaz. Then he (s) tapped the shoulders of Imam Husain (a) and said: The Mahdi of this Ummah would be through his generations.<sup>1</sup>

13- Abu Saeed Khudri has narrated from the Messenger of Allah (s) that he said: A person would rise up in my Ummah from my Ahle Bayt (a). He would have a prominent nose and a broad forehead. He would promote justice in the earth like it would have been fraught with injustice. The duration of his rule shall be seven years.<sup>2</sup>

14- Abu Siddiq an-Naji narrates from Abu Saeed Khudri that: The Messenger of Allah (s) said: Judgment Day would not arrive till the earth is filled with injustice and oppression. After that a person would appear from my progeny; or he said: from my Ahle Bayt (a), who would fill up the earth with justice and equity like it would have been filled with injustice and aggression.<sup>3</sup>

15- Abu Saeed Khudri narrates from the Messenger of Allah (s) that His Eminence said: A person would come and say:

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<sup>1</sup> *Al-Bayan fee Akhbaar Sahibuz Zaman.*

<sup>2</sup> *Musnad Ahmad, Vol. 3, Pg. 17.*

<sup>3</sup> *Dalailul Imamah.*

O Mahdi, give me something. The Mahdi would give so much that he would not be able to lift the burden.<sup>1</sup>

16- It is narrated from Abu Saeed Khudri that he said: The Messenger of Allah (s) said: There would be mischief after me. No escape is possible from them. There would be flight and battle in that mischief. After that a mischief would occur, more severe than that. When they would be about to end they would intensify again; till they enter every house among the Arabs and reach to every Muslim till a person from my progeny would appear.<sup>2</sup>

17- Abu Saeed Khudri narrates from the Messenger of Allah (s) that he said: From us is one, behind whom Prophet Isa (a) would pray.<sup>3</sup>

18- Abu Siddiq an-Naji narrates from Abu Saeed Khudri that he said: The Messenger of Allah (s) said: In the last period of my Ummah would the Mahdi reappear. The Almighty Allah would provide copious rain and the earth would sprout its vegetation. He would distribute wealth equitably. There would be quadrupeds in excess and there would be greatness of the Ummah. He would live for seven or eight years.<sup>4</sup>

19- Abu Siddiq an-Naji narrates from Abu Saeed Khudri that: The Messenger of Allah (s) said: There would be the Mahdi in my Ummah. If he remains for the least period of time, he would be there for seven years; otherwise he would stay for nine years. During his tenure, my Ummah would get such blessings as they would not have received before. The earth would disgorge its treasures and would not retain anything. The piles of food grains during that period would be like piles of sand. A person would rise up and say: Take.<sup>5</sup>

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<sup>1</sup> *Muntakhabul Athar*, Pg. 311; quoted from *Masabih as-Sunnah*.

<sup>2</sup> *Muntakhabul Athar*, Pg. 311; quoted from *Kitabul Mahdi*.

<sup>3</sup> *Al-Bayan fee Akhbaar Sahibuz Zaman*, Pg. 79.

<sup>4</sup> *Al-Mustadrak Alas Sahihain*, Vol. 4, Pg. 557.

<sup>5</sup> *Al-Mustadrak Alas Sahihain*, Vol. 4, Pg. 558.



20- Abu Saeed Khudri has narrated that the Messenger of Allah (s) said: My Ummah would take refuge in him (Mahdi) like honeybees take refuge with the queen bee. He would fill up the earth with justice and equity like it would have been fraught with injustice; till the people return to their previous conditions. Neither any sleeping one would be awakened nor the blood of any innocent be shed.<sup>1</sup>

21- Abu Saeed Khudri has narrated that the Messenger of Allah (s) said: The Mahdi would take up the control of the affairs of the people (he would rule); people of Kufa would be more fortunate for seven or ten years.

22- Abu Saeed Khudri has narrated that he heard the Messenger of Allah (s) say: Members of my Ahle Bayt are security for the folks of the earth just as stars are means of security for the folks of the heavens. It was asked: O Messenger of Allah (s), would the Imams after you be from your Ahle Bayt? He replied: Without any doubt, there would be twelve Imams after me; nine of them would be from the loins of Husain (a). All of them would be trustworthy and infallible and only from among us would be the Mahdi of this Ummah. Know that my Ahle Bayt and my progeny are from my flesh and blood. What is wrong with the people that they cause me distress regarding them? My intercession for them shall not reach till God.<sup>2</sup>

23- Abu Saeed Khudri has narrated that the Messenger of Allah (s) said: During the last period of time a severe calamity would befall my Ummah from the side of their rulers. So severe that no one would have heard about any calamity more severe than that. Till the wideness of the earth would shrink and the world would be filled with injustice and oppression. The believer would not find any refuge from oppression. So the Almighty Allah would raise a person from my progeny, who would fill up the earth with justice and equity like it would have

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<sup>1</sup> *Al-Malahim wal Fitān*, Pg. 148.

<sup>2</sup> *Muntakhabul Athar*.

been fraught with injustice and oppression. The inhabitants of the heavens and the earth would be satisfied with him. The earth would not treasure even a single food grain, but that it would expose it and the sky would send down every drop of rain. He would remain among them for seven, eight or nine years. Whatever good turns the Almighty Allah did to everyone, living people would wish the same for those who have died.<sup>1</sup>

24- Atiyya Aufi has narrated from Abu Saeed Khudri that he said that he heard the Messenger of Allah (s) say: The Imams after me would be twelve; nine from the loins of Husain. The ninth of them would be the Qaim. Glad tidings be for those having affection for them.<sup>2</sup>

25- It is narrated from Abu Saeed Khudri that: I heard the Messenger of Allah (s) say to Imam Husain (a): O Husain, you are an Imam, son of Imam, brother of Imam and nine Imams would come through your progeny all of whom would be righteous and ninth of them would be the Qaim. It was asked: O Messenger of Allah (s), what would be the number of Imams after you? His Eminence replied: They are twelve from which nine would be descendants of Husain.

26- It is narrated from Abu Saeed Khudri that he said: We were fearful of the creation of new dogmas after the Prophet so we asked the Prophet regarding that. He said: The Mahdi would be from my Ummah, who would reappear and after that would live for five, seven or nine years. Abu Saeed Khudri said: We asked the Messenger of Allah (s): What else would happen? He replied: A man would come and say: O Mahdi, please give me charity, please give me charity. So the Mahdi would give so much money that he would not be able to lift it.<sup>3</sup>

27- Abu Siddiq an-Naji narrates from Abu Saeed Khudri that he said: The Messenger of Allah (s) said: I give you glad tidings of the Mahdi, who would rise up from my Ummah at the

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<sup>1</sup> *Kifayatul Athar*.

<sup>2</sup> *Muntakhabul Athar*, Pg. 82.

<sup>3</sup> *Sahih Tirmidhi*, Vol. 2, Pg. 46.

time of dispute among people and occurrence of earthquakes. He would fill up the earth with justice and equity like it would have been fraught with injustice and oppression. The folks of the heavens and the earth would be satisfied with him. He would distribute wealth equitably (*Sahah*). Someone asked the Holy Prophet (s): What is *Sahah*? He replied: To distribute equitably. And he said: Almighty Allah would enrich the hearts of the Muhammadan Ummah with the wealth of needlessness and so wide would his (Mahdi's) justice be that he would order the caller to announce that if anyone needs anything he may ask.

From all the people only one would arise and the Imam would tell him to contact Saddan (the treasurer) and tell him that the Mahdi has commanded him to issue funds to him. The treasurer would tell him: Take all you want, lift it. When he takes the money and puts it in his bag, he would regret his excessive greed. Imam (a) said: He would try to return the money, but it would not be taken back. He would say: I was the most valiant person from the Muslim Ummah, but such is their generosity that I am helpless before it. He would be told: We don't take back what we have given. This would continue for seven, eight or nine years. After that there would not be pleasure in staying alive (there is no good in life).<sup>1</sup>

28- Abu Saeed Khudri has narrated from the Messenger of Allah (s) that he said: There would be a Caliph in the last period of time, who would distribute wealth without counting.<sup>2</sup>

29- Abu Saeed Khudri has narrated from the Messenger of Allah (s) that he said: The Judgment Day would not arrive until the earth is full of injustice, oppression and enmity. After that would arise from my Ahle Bayt one, who would fill it up with justice and equity, like it would have been fraught with tyranny and oppression.<sup>3</sup>

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<sup>1</sup> *Musnad Ahmad*, Vol. 3, Pg. 37.

<sup>2</sup> *Al-Bayan fee Akhbaar Sahibuz Zaman*, Pg. 84.

<sup>3</sup> *Al-Mustadrak Alas Sahihain*, Vol. 4, Pg. 557.

30- Abu Saeed Khudri has narrated from the Messenger of Allah (s) that he said: There would be twelve Caliphs after me. Nine of them would be from the descendants of Husain and the ninth of them would be the Qaim. Glad tidings be to their fans and woe be unto their foes.<sup>1</sup>

31- Abu Saeed Khudri has narrated from the Messenger of Allah (s) that he said: The Judgment Day would not arrive until the earth is not filled with injustice, oppression and enmity. After that would appear from my Ahle Bayt (a), one, who would fill it up with justice and equity, like it were fraught with injustice and oppression.<sup>2</sup>

32- Abu Saeed Khudri has narrated from the Messenger of Allah (s) that: There would be twelve Imams after me; nine from the loins of Husain (a) and the ninth of them would be the Qaim.<sup>3</sup>

33- Abu Saeed Khudri has narrated from the Messenger of Allah (s) that: Indeed, the earth would be filled with injustice and oppression. After that a person from my Ahle Bayt (a) would appear, who would fill it up with justice and equity like it would have been fraught with injustice and oppression.<sup>4</sup>

34- Abu Saeed Khudri has narrated from the Messenger of Allah (s) that he described the calamities that would befall his Ummah till there would be no refuge for them. Almighty Allah would then send a person from my Ahle Bayt (a) and through him would fill up the earth with justice and equity like it would be fraught with injustice and tyranny. The creatures of the heavens and the earth would be satisfied with him. The sky would send every drop of rain and the earth would expose all its vegetation; so much so that the living ones would wish the same for their deceased ones. He would live for seven or eight years.<sup>5</sup>

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<sup>1</sup> *Kifayatul Athar*.

<sup>2</sup> *Al-Mustadrak Alas Sahihain*, Hakim, Vol. 4, Pg. 557.

<sup>3</sup> *Kifayatul Athar*.

<sup>4</sup> *Yanabiul Mawaddah*, Pg. 431.

<sup>5</sup> *Al-Jamiul Usul*, Vol. 5, Pg. 363.

35- Abu Saeed Khudri has narrated from the Messenger of Allah (s) that among his Caliphs would be one, who would distribute wealth generously and without calculating it.<sup>1</sup>

36- Abu Saeed Khudri has narrated from the Messenger of Allah (s) that: The Mahdi would be an individual from us, Ahle Bayt (a). He would have a prominent nose. He would fill up the earth with justice and equity like it would have been fraught with injustice and tyranny.<sup>2</sup>

37- Abu Saeed Khudri has narrated from the Messenger of Allah (s) that: The Mahdi would stay in the Ummah for seven or nine years. During that period my Ummah would be so much enriched with bounties that no one would have heard about such a blessing. The earth would bring out its treasures and not keep it stored any more. Wealth during that time would be present in excess. A man would approach and say: O Mahdi, give me (money). Mahdi would say: Take.<sup>3</sup>

38- Abu Saeed Khudri has narrated from the Messenger of Allah (s) that: I give you glad tidings of the Mahdi. He would rise up at the time of conflict among people and during times of earthquakes. He would fill up the earth with justice and equity like it would have been fraught with injustice and tyranny. Folks of the heavens and the earth would be pleased with him. He would distribute wealth equitably.<sup>4</sup>

39- Abu Saeed Khudri has narrated from the Messenger of Allah (s) that: When the earth would be full of injustice and oppression a person from my progeny would appear, who would rule the earth for seven or nine years and fill up the earth with justice and equity.<sup>5</sup>

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<sup>1</sup> *Kashful Ghumma*, Vol. 3, Pg. 260.

<sup>2</sup> *Yanabiul Mawaddah*, Pg. 434.

<sup>3</sup> *Yanabiul Mawaddah*, Pg. 48; *Faraidus Simtain*.

<sup>4</sup> *Yanabiul Mawaddah*, Pg. 488.

<sup>5</sup> *Muntakhabul Athar*, Pg. 187.

40- Abu Saeed Khudri has narrated from the Messenger of Allah (s) that: The Judgment Day would not arrive till a person from my Ahle Bayt (a) does not become its master. He would have a broad forehead and a prominent nose. He would fill up the earth with justice like it would have been fraught with tyranny. And he would remain for seven years.<sup>1</sup>

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<sup>1</sup> *Muntakhabul Athar*, Pg. 187.

## Chapter Four: Names of companions and books of reference

We presented more than forty traditions to you, which are reported by Abu Saeed Khudri, a prominent companion of the Messenger of Allah (s).

Now, we shall present the names of fifty companions, who have narrated traditions regarding Imam Mahdi (a).

S.No.	Name of Sahabi	Book
1	Abu Amama Bahili	<i>Al-Bayan fee Akhbaar Sahibuz Zaman</i> , Pg. 95.
2	Abu Ayyub Ansari	<i>Yanabiul Mawaddha</i> , Pg. 521, Najaf Ashraf.
3	Abul Jahaf	<i>Al-Ghaibah</i> , Shaykh Tusi, Pg. 111, Najaf Ashraf.
4	Abu Zar Ghiffari	<i>Kifayatul Athar</i>
5	Abu Saeed Khudri	In this book 431 traditions are mentioned with reference of the books.
6	Abu Salma	<i>Al-Ghaibah</i> , Shaykh Tusi, Pg. 96.
7	Abu Laila	<i>Yanabiul Mawaddha</i> , Pg. 528.
8	Abu Huraira	<i>Sahih Bukhari</i> , Vol. 2, Pg. 178.
9	Umme Salma	<i>Musnad Abu Dawood</i> , Vol. 4, Pg. 151.

S.No.	Name of Sahabi	Book
10	Anas bin Malik	<i>Sunan al-Mustafa</i> , Ibne Majah, Vol. 2, Pg. 519.
11	Tamim Darimi	<i>Yanabiul Mawaddha</i> , Pg. 590. From Arais Thalabi
12	Thauban	<i>Ibne Majah</i> , Vol. 2, Pg. 519.
13	Jabir Ibne Abdullah Ansari	<i>Yanabiul Mawaddha</i> , Pg. 536.
14	Jarud bin Mundhir Abdi	<i>Muntakhabul Athar</i> , Pg. 112.
15	Huzaifa bin Usaid	<i>Muntakhabul Athar</i> , Pg. 50.
16	Huzaifa bin Yaman	<i>Yanabiul Mawaddha</i> , Pg. 588.
17	Abu Qatada Harth bin Rabi	<i>Muntakhabul Athar</i> , Pg. 50.
18	Imam Hasan (a)	<i>Kifayatul Athar</i>
19	Imam Husain (a)	<i>Kashful Ghumma</i> , Vol. 3, Pg. 301.
20	Zar bin Abdullah	<i>Kashful Ghumma</i> , Vol. 3, Pg. 261.
21	Zurarah bin Abdullah	<i>Ghayatul Maraam</i> , Pg. 200.
22	Zaid bin Arqam	<i>Muntakhabul Athar</i> , Pg. 48.
23	Zaid bin Thabit	<i>Muntakhabul Athar</i> , Pg. 203.
24	Saad bin Malik	<i>Kifayatul Athar</i>
25	Salman Farsi	<i>Maqtal al-Husain</i> , Khwarizmi, Vol. 1, Pg. 146.



S.No.	Name of Sahabi	Book
26	Talha bin Ubaidullah	<i>Muntakhabul Athar</i> , Pg. 451; from <i>Al-Burhan fee Alaamati Aakhiruz Zaman</i> .
27	Ummul Momineen Ayesha binte Abu Bakr	<i>Yanabiul Mawaddha</i> , Pg. 520.
28	Abdullah bin Abdul Muttalib	<i>Ghayatul Maraam</i> , Pg. 704.
29	Abdur Rahman bin Samura	<i>Ghayatul Maraam</i> , Pg. 707.
30	Abdur Rahman bin Auf	<i>Al-Bayan fee Akhbaar Sahibuz Zaman</i> , 96, Pg. 46.
31	Abdullah bin Abi Aafi	<i>Ghaibat Nomani</i> , Pg. 46.
32	Abdullah bin Ja'far Tayyar	<i>Muntakhabul Athar</i> , Pg. 116; from <i>Biharul Anwar</i> .
33	Abdullah bin Harth bin Haza Zubaidi	<i>Sunan al-Mustafa</i> , from <i>Ibne Majah</i> , Vol. 2, Pg. 519.
34	Abdullah bin Abbas	<i>Al-Fusul al-Muhimma</i> , Pg. 277.
35	Abdullah bin Umar	<i>Al-Fusul al-Muhimma</i> , Pg. 277.
36	Abdullah bin Umar and Ibne Aas	<i>Al-Bayan fee Akhbaar Sahibuz Zaman</i> , 92.
37	Abdullah bin Masud	<i>Al-Fusul al-Muhimma</i> , Pg. 279.
38	Uthman bin Affan	<i>Kifayatul Athar</i>
39	Al-Alaa	<i>Al-Bayan fee Akhbaar Sahibuz Zaman</i> , 85.
40	Al-Qama bin Abdullah	<i>Al-Fusul al-Muhimma</i> , Pg. 279.

S.No.	Name of Sahabi	Book
41	Imam Ali Ibne Abi Talib (a)	<i>Musnad Abu Dawood</i> , Vol. 4, Pg. 151.
42	Ali al-Hilali	<i>Majmauz Zawaid</i> , Haithami, Vol. 9, Pg. 165.
43	Ammar bin Yasir	<i>Muntakhabul Athar</i> , Pg. 50.
44	Imran bin Husain	<i>Muntakhabul Athar</i> , Pg. 205.
45	Umar bin Khattab	<i>Muntakhabul Athar</i>
46	Lady Fatima Zahra (s)	<i>Kifayatul Athar</i>
47	Qatadah	<i>Al-Malahim wal Fitana</i> , Pg. 51.
48	Qurra al-Mazani	<i>Yanabiul Mawaddha</i> , Pg. 220.
49	Kaab	<i>Al-Malahim wal Fitana</i> , Pg. 137.
50	Maaz bin Jabal	<i>Al-Mahdi</i> , Sadr, Pg. 191.

## **Chapter Five: Reports of Prophet regarding Imam Mahdi (a) narrated through companions of companions (*Tabi-in*)**

Tens of companions have heard from the Messenger of Allah (s) traditions regarding Imam Mahdi (a) and hundreds of Tabi-in have narrated those traditions from the very companions. We mention below names of those fifty Tabi-in, who have narrated traditions of the Messenger of Allah (s) regarding Imam Mahdi (a). For the sake of brevity, we shall mention the name of each Tabi-i with only a single source:

S.No.	Name of Tabi-i	Book
1	Ibrahim bin Al-Qama	<i>Al-Malahim wal Fitan</i> , Pg. 52.
2	Ibrahim bin Muhammad Hanafiyya	<i>Ibne Majah</i> , 2/519.
3	Abu Asma Rahbi	<i>Sunan Ibne Majah</i> , 2/519.
4	Abu Salma bin Abdur Rahman bin Auf	<i>Al-Bayan fee Akhbaar Sahibuz Zaman</i> , 96.
5	Abu Siddiq Naji	<i>Ibne Majah</i> , 2/518.
6	Abu Amr al-Muqri	<i>Muntakhabul Athar</i> , Pg. 449.
7	Abu Nazra	<i>Musnad Abu Dawood</i> , 4/152.

S.No.	Name of Tabi-i	Book
8	Abu Harun Abdi	<i>Al-Ghaibah</i> , Shaykh Tusi, 116, Najaf.
9	Ishaq bin Abdullah bin Abi Talha	<i>Ibne Majah</i> , 2/519.
10	Asbagh bin Nubatah	<i>Ghayatul Maraam</i> , Pg. 693.
11	Ayaz bin Salma bin Akwa	<i>Kifayatul Athar</i>
12	Thabit bin Dinar	<i>Yanabiul Mawaddha</i> , Pg. 592, Najaf.
13	Thabit bin Dinar	<i>Al-Bayan fee Akhbaar Sahibuz Zaman</i> , 99.
14	Jabir bin Yazid Jofi	<i>Yanabiul Mawaddha</i> , Pg. 593.
15	Harith bin Saeed bin Qays	<i>Muntakhabul Athar</i> , Pg. 118, from <i>Manaqib</i> .
16	Hanash bin Motamir	<i>Muntakhabul Athar</i> , Pg. 46.
17	Zazan	<i>Dalail al-Imamah</i>
18	Zar bin Hubaish	<i>Al-Bayan fee Akhbaar Sahibuz Zaman</i> , 90.
19	Zuhri	<i>Al-Malahim wal Fitan</i> , Pg. 68.
20	Saib Thaqafi	<i>Kifayatul Athar</i>
21	Salim bin Abdullah bin Umar	<i>Ghaibat Nomani</i> , Pg. 45.
22	Saeed bin Jubair	<i>Ghayatul Maraam</i> , Pg. 292.
23	Saeed bin Musayyab	<i>Musnad Abu Dawood</i> , 4/191.

S.No.	Name of Tabi-i	Book
24	Salama	<i>Maqtal al-Husain</i> , Khwarizmi, 1/96.
25	Sulaym Ibne Qays Hilali	<i>Yanabiul Mawaddha</i> , Pg. 534.
26	Sulaiman bin Abi Habib	<i>Ghayatul Maraam</i> , Pg. 293.
27	Shahr bin Haushab	<i>Muntakhabul Athar</i> , Pg. 96, from <i>Nafs ar-Rahman</i> .
28	Tawus Yamani	<i>Kifayatul Athar</i>
29	Abaya bin Rabi	<i>Yanabiul Mawaddha</i> , Pg. 521.
30	Abdur Rahman bin Abi Laila	<i>Yanabiul Mawaddha</i> , Pg. 521.
31	Atiyya Aafi	<i>Al-Bayan fee Akhbaar Sahibuz Zaman</i> , 85.
32	Ali bin al-Husain (a)	<i>Yanabiul Mawaddha</i> , Pg. 537.
33	Ali bin Abdullah bin Abbas	<i>Al-Bayan fee Akhbaar Sahibuz Zaman</i> , 88.
34	Ali bin Ali Hilali	<i>Majma az-Zawaid</i> , Haithami, 9/165.
35	Ammara bin Juwain Abdi	<i>Al-Ghaibah</i> , Shaykh Tusi, 111.
36	Abu Zara Amr bin Jabir Hadhrami	<i>Sunan Mustafa</i> , from Ibne Majah, 2/519.
37	Amr bin Uthman bin Affan	<i>Kifayatul Athar</i>
38	Isa bin Abdullah bin Malik	<i>Ash-Shia war Rajaa</i> , 1/46.

S.No.	Name of Tabi-i	Book
39	Kathir bin Murra	<i>Al-Bayan fee Akhbaar Sahibuz Zaman, 91.</i>
40	Mujahid	<i>Yanabiul Mawaddha, Pg. 529.</i>
41	Muhammad al-Baqir (a)	<i>Yanabiul Mawaddha, Pg. 537.</i>
42	Muhammad bin Jarud Abdi	<i>Ghayatul Maraam, Pg. 708.</i>
43	Muhammad bin Hanafiyya	<i>Ibne Majah, 2/219.</i>
44	Muhammad Ibne Mundhir	<i>Ghayatul Maraam, Pg. 292.</i>
45	Mahmud bin Lubaid	<i>Kifayatul Athar</i>
46	Mutraf bin Abdullah	<i>Muntakhabul Athar, Pg. 50.</i>
47	Moalla bin Ziyad	<i>Al-Bayan fee Akhbaar Sahibuz Zaman.</i>
48	Makhul	<i>Al-Bayan fee Akhbaar Sahibuz Zaman.</i>
49	Nafe, Maula Abu Qatada	<i>Sahih Bukhari, 2/178.</i>
50	Wahab bin Munabbah	<i>Al-Bayan fee Akhbaar Sahibuz Zaman.</i>

## **Chapter Six: Ahle Sunnat books containing detailed reports about Imam Mahdi (a)**

Traditions of the Messenger of Allah (s) are full of the mention of Imam Mahdi (a), his occultation, signs of his reappearance, his rule and power, and the tenure of his rule. That is why we see that the collections of traditions, books of prophetic biography (*Seerah*) and books comprising of life accounts, all of them contain the mention of Imam Mahdi (a) and majority of the scholars have reserved complete sections in their respective books for the account of Imam Mahdi (a) and they have compiled all the traditions that are regarding the Imam.

We mention below some of those books:

S.No.	Book	Author
1	<i>Al-Aaimma al-Ithna Ashar</i>	Shamsuddin Muhammad bin Tulun
2	<i>Al-Idha Lima Kana wa Yakun Baina Yadi as-Saa-a</i>	Abul Tayyib bin Ahmad Bukhari
3	<i>Al-Ishaa</i>	Al-Barzanji
4	<i>Akhbarud Daul</i>	Al-Qirmani
5	<i>Isaafur Raghibeem</i>	As-Sabyaan
6	<i>At-Taajul Jami Lil Usul</i>	Mansur Ali Nasif

S.No.	Book	Author
7	<i>Tadkiratul Khwaasul Ummah</i>	Sibte Ibne Jauzi
8	<i>Tawareekh Mawaaleedul Aaimma</i>	Ibne Khashshaab
9	<i>Hujajul Karaama fee Aathaarul Qiyaama</i>	Abul Tayyib bin Ahmad Bukhari
10	<i>Jawahirul Iqdain</i>	Samhoodi Shafei
11	<i>Kharida Ajaaeb</i>	Ibnul Wurdi
12	<i>Ad-Durr al-Munazzim</i>	Muhammad bin Talha Shafei
13	<i>Rauzatul Ahbaab</i>	Sayyid Jamaluddin
14	<i>Ar-Riyazuz Zaahira</i>	Abdullah Mateeri
15	<i>Simtun Nujoom Awaali</i>	Abdul Malik Asaami
16	<i>Shawahid Nujbuwwah</i>	Al-Jami
17	<i>Ghayatul Maamool</i>	Mansur Ali Nasif
18	<i>Al-Fatadi al-Haditha</i>	Ibne Hajar
19	<i>Al-Futoohaat al-Makkiya</i>	Muhiuddin Ibne Arabi
20	<i>Faraidus Simtain</i>	Al-Hamawaini ash-Shafei
21	<i>Al-Fareeda al-Jauhariya Aaimmatul Ashariya</i>	Abul Siyaada Abdullah bin Ibrahim



S.No.	Book	Author
22	<i>Faslul Khitab</i>	Muhammad bin Muhammad al-Bukhari
23	<i>Al-Fusool al-Muhimma</i>	Ali bin Sabbagh Maliki
24	<i>Al-Muhakima fee Tareekh Muhammad</i>	Qadi Buhlol Bahjat
25	<i>Miraatul Asraar</i>	Abdur Rahman
26	<i>Risala Manaqibul Aaimma</i>	Abdul Haqq Dehlavi
27	<i>Mashariq Anwaar</i>	Hasan Adawi
28	<i>Mataalibus Soo-ol</i>	Muhammad bin Talha Shafei
29	<i>Meraaj al-Wusul</i>	Shamsuddin Zarandi
30	<i>Nurul Absaar</i>	Shablanji
31	<i>Yanabiul Mawaddah</i>	Al-Qunduzi al-Hanafi
32	<i>Al-Yuwaqeeet Jawahir</i>	Ash-Sherani

## Chapter Seven: Books of Ahle Sunnat that mention Imam Mahdi (a)

Most books of Ahle Sunnat mention Imam Mahdi (a). In every book the mention of his ancestors is regarded necessary and following is a brief account of collections of traditions in which are recorded traditions of the Messenger of Allah (s) regarding Imam Mahdi (a).

All books of exegesis present interpretation of those Quranic verses, which are regarding the reappearance of Imam Mahdi (a). Since it is not possible for us to even list all the concerned books, we are content only to present the following:

S.No.	Book	Author	Pg.
1	<i>Ibtalul Batil</i>	Ibne Ruzbahan under the point of the Awaited Imam	p. 11
2	<i>Al-Ittehaaf bi Hubbil Ashraaf</i>	Shubrawi	p. 68
3	<i>Al-Arbaeen Hadith</i>	Ibne Abi Fawaris; refer <i>Muntakhabul Athar.</i>	p. 332
4	<i>Al-Istiab, Numairi</i>	Ibne Abde Barr	Vol. 1, p. 85
5	<i>Al-Isabah</i>	Al-Asqalani	Vol. 7, p. 30

S.No.	Book	Author	Pg.
6	<i>Al-Elaam</i>	Az-Zarkali	Vol. 6, p. 310
7	<i>Al-Anwaarul Qudsiya</i>	Ash-Sherani, See <i>Yanabiul Mawaddah</i>	p. 470
8	<i>Irshaad as-Saari</i>	Al-Qastalani	Vol. 5, p. 419
9	<i>Usud al-Ghaaba</i>	Ibne Athir	Vol. 1, p. 260
10	<i>Adhaabul Mawaarid</i>	Al-Yamaani, see <i>Jama al-Fawaaid</i>	Vol. 2, p. 733
11	<i>Anwaarut Tanzeel</i>	Al-Baidhawi	Vol. 4, p. 132
12	<i>Al-Baraaheen as-Sabatiya</i>	As-Sabati, see <i>Kashful Astaar</i>	p.53
13	<i>Bahjatul Nufoos</i>	Ash-Sherani, see <i>Mashariqul Anwaar</i>	p. 115
14	<i>Taaaj al-Uroos</i>	Al-Wasti	V. 10, p. 408
15	<i>At-Tareekh</i>	Al-Bukhari, see <i>Sunan Ibne Majah</i>	V. 2, p. 519
16	<i>At-Tareekh al-Kabeer</i>	Ibne Asakir	V. 2, p. 62
17	<i>Tareekh Baghdad</i>	Al-Khateeb Baghdadi	V. 4, p. 388

S.No.	Book	Author	Pg.
18	<i>At- Tareekh</i>	Dhahabi, see <i>Al-Imam al-Muntazar</i>	p. 11
19	<i>Taweel Mukhtaliful Hadith</i>	Ibne Qutaibah	p. 236
20	<i>Idhaal Taafatul Maqaal</i>	Dehlavi, see <i>Al-Imam ath-Thani Ashar</i>	p. 29
21	<i>Tarikh al-Khamis</i>	Dayar Bakri	V. 2, P. 382
22	<i>At-Tadhkira</i>	Al-Qurtubi, see <i>Ilzaamun Nasib</i>	Vol. 4, P. 305
23	<i>Tafsir Quran al-Kareem</i>	Thalabi, see <i>Kashful Astaar</i>	p. 146
24	<i>Tatimmatul Mukhtasar</i>	Ibnul Wurdi	Vol. 2, p. 232
25	<i>Talkhis al-Mustadrak</i>	Dhahabi	Vol. 4, p. 464
26	<i>Taisar al-Wusul</i>	Shaibani	Vol. 4, p. 18.
27	<i>Thimar al-Quloob</i>	Thalabi, see <i>Al-Imam al-Muntazar</i>	p. 10
28	<i>Al-Jamiul Ahkaamul Quran</i>	Qurtubi	V. 16, p. 106

S.No.	Book	Author	Pg.
29	<i>Al-Jamius Sagheer</i>	As-Suyuti	V. 2, p. 131
30	<i>Al-Jafr</i>	Al-Bistami, see <i>Lawamiul Uqool</i>	V. 3, p. 696
31	<i>Al-Jama Baines Sihah Sitta</i>	Al-Abdari, see <i>Al-Musleh al-Muntazar</i>	p. 109
32	<i>Al-Jama Baines Sahihain</i>	see <i>Li-Musleh al-Muntazar</i>	p. 39
33	<i>Jauharul Kalaam</i>	Al-Baghdadi	157
34	<i>Majmaul Fawaid</i>	Muhammad bin Muhammad	2/733
35	<i>Al-Hashiya Alaa Sharh al-Aqaid</i>	An-Nafassiya al-Asfaraini	p. 296
36	<i>Al-Hashiya Alaa Sahih Ibne Majah</i>	As-Sandi	V. 2, p. 519
37	<i>Al-Husain</i>	Ali Jalaal	V. 2, p. 207
38	<i>Hilyatul Awliya</i>	Al-Isfahani	V. 3, p. 184
39	<i>Dairatul Marif</i>	Wajadi	V. 10, p. 477
40	<i>Ad-Durr al-Manthur</i>	As-Suyuti	V. 6, p. 56

S.No.	Book	Author	Pg.
41	<i>Durratul Marif</i>	Al-Bistami, see <i>Yanabiul Mawaddah</i>	p. 401
42	<i>Durratul Asdaf</i>	See <i>Jauharul Kalaam</i>	p. 160
43	<i>Zakhairul Uqbah</i>	Tabari	p. 15
44	<i>Ar-Riyatul Ahlul Rawaya</i>	Al-Farani, see <i>Li-Musleh al-Muntazar</i>	p. 39
45	<i>Ruhul Bayaan</i>	Haqqi	V. 8, p. 385
46	<i>Ruhul Maani</i>	Al-Alusi	V. 25, p. 96
47	<i>Rauzatul Manaazir</i>	Al-Hanafi, Gloss on Ibne Athir	V. 11, p. 180
48	<i>Rauzatus Safa</i>	Khawind, see <i>Muntakhabul Athar</i>	p. 337
49	<i>Ar-Riyazuz Zaahira</i>	Ash-Shafei, see <i>Muntakhabul Athar</i>	p. 336
50	<i>Riyazus Saaliheen</i>	An-Noori	p. 464
51	<i>As-Siraaj al-Muneer</i>	Al-Azeezi	V. 3, p. 221
52	<i>Simtun Nujoom al-Awaali</i>	Al-Asaami	V. 4, p. 138
53	<i>Ar-Riyaazun Nazara</i>	Mohib Tabari	V. 2, p. 237
54	<i>Az-Zawaid</i>	See <i>Sunan Ibne Majah</i>	V. 2, p. 519

S.No.	Book	Author	Pg.
55	<i>Sabaik az-Zahab</i>	As-Suwaidi	p. 78
56	<i>As-Sunan al-Kubra</i>	Al-Baihaqi	V. 9, p. 180
57	<i>Seeratul Imamul Aashir</i>	Al-Badri	p. 122
58	<i>Seeratul Halabiya</i>	Al-Halabi	V. 1, p. 226
59	<i>Sharh ad-Daira</i>	As-Safadi, see <i>Al-Burhan feema fee Saahibuz Zamaan</i>	p. 80
60	<i>Sharh Diwan Amirul Momineen (a)</i>	Al-Mabdi, see <i>Muntakhabul Athar</i>	p. 332
61	<i>Sharh Sahih Tirmidhi</i>	Ibne Arabi	V. 9, p. 77
62	<i>Shazaratuz Zahab</i>	Al-Hanbali	V. 2, p. 141
63	<i>Sharh as-Sayr</i>	Al-Sahli, see <i>Al-Isha-a</i>	p. 170
64	<i>Sharh Sharqawi</i>	See <i>Mashariqul Anwaar</i>	p. 115
65	<i>Sharh Sahih Tirmidhi</i>	Ibne Arabi	V. 9, p. 78
66	<i>Sharh Nahj</i>	Ibne Abil Hadid	V. 2, p. 436
67	<i>Shabul Eimaan Baihaqi</i>	See <i>Kashful Astaar</i>	p. 63
68	<i>Ash-Shafa</i>	See <i>Yanabiul Mawaddah</i>	p. 439

S.No.	Book	Author	Pg.
69	<i>Sahah al-Akhbaar</i>	Ar-Rufai, see <i>Muntakhabul Athar</i>	p. 337
70	<i>As-Sahih</i>	Ibne Habban, see <i>As-Sawaiq al-Mohriqa</i>	p. 163
71	<i>As-Sawaiq al-Mohriqa</i>	Ibne Hajar	p. 163
72	<i>At-Tabaqaat al-Kubra</i>	Ibne Saad, see <i>Al-Khamsa minas Sihah Sitta</i>	V. 3, p. 340
73	<i>Al-Abqari al-Hasaan</i>	See <i>Muntakhabul Athar</i>	p. 341
74	<i>Al-Araais</i>	Thalabi, see <i>Ghayatul Maraam</i>	p. 704
75	<i>Al-Aqaid</i>	An-Nasafi, see <i>Seeratul Imamul Aashir</i>	p.124
76	<i>Unqa al-Maghrib</i>	Ibne Arabi, see <i>Yanabiul Mawaddah</i>	p. 467
77	<i>Gharaib al-Quran</i>	Nishapuri, Gloss on <i>Tafsir Tabari</i>	p. 133
78	<i>Gharibul Hadith</i>	Ibne Qutaiba, see <i>Li Muslah al-Muntazar</i>	p. 39
79	<i>Fathul Bari</i>	Al-Asqalani	V. 6, p. 385
80	<i>Al-Fitan</i>	Ibne Hammad, see <i>Al-Malahim wal Fitan</i>	p. 42
81	<i>Al-Futuhaat al-Islamiya</i>	Dahlan	V. 2, p. 322
82	<i>Al-Futuh</i>	Ibne Athim, see <i>Ghayatul Maraam</i>	p. 701



S.No.	Book	Author	Pg.
83	<i>Fadhail as-Sahaba</i>	As-Samani, see <i>Ghayatul Maraam</i>	p. 699
84	<i>Fawa'id al-Akhbaar</i>	Iskafi, see <i>Al-Ashaya</i>	p. 170
85	<i>Al-Fawa'id</i>	Abu Nuaim, see <i>Nurul Absaar</i>	p. 247
86	<i>Fehris al-Fawaris</i>	See <i>Mahdi Muntazar</i>	p. 15
87	<i>Faiz al-Qadeer</i>	Al-Manawi	V. 6, p. 17
88	<i>Al-Qoot al-Muqtadar</i>	See <i>Al-Imam al-Muntazar</i>	p. 9
89	<i>Kitab al-Imaan</i>	Ibne Mundah, see <i>Fath al-Bari</i>	V. 6, p. 385
90	<i>Kitab al-Firdos</i>	Ibne Shiruyah	Bab Alif Laam
91	<i>Kitab al-Musalsalaat</i>	Dehlavi, see <i>Kashf al-Astaar</i>	p. 34
92	<i>Kanz al-Ummal</i>	Ali Muttaqi	V. 7, p. 188
93	<i>Al-Kashaf</i>	Zamakhshari	V. 2, p. 355
94	<i>Kashf az-Zunoon</i>	Khalifa	V. 1, p. 894
95	<i>Kifayatut Talib</i>	Al-Kanji	p. 312
96	<i>Kunooz al-Haqaiq</i>	Al-Manawi, see <i>Mashariq al-Anwaar</i>	p. 111

S.No.	Book	Author	Pg.
97	<i>Lisan al-Arab</i>	Ibne Manzur	V. 20, p. 229
98	<i>Lisan al-Mizan</i>	Ibne Hajar	V. 2, p. 119
99	<i>Al-Lumaat</i>	Abdul Haqq, <i>Muntakhabul Athar</i>	see p. 3
100	<i>Lawami al-Uqul</i>	Al-Kashmakhawi	V. 3, p. 696
101	<i>Al-Mubtida</i>	Al-Kasai, <i>Li Muslah al-Muntazar</i>	p. 39
102	<i>Majma az-Zawaid</i>	Haithami	V. 9, p. 165
103	<i>Al-Mukhtasar fee Akhbaar al-Bashar</i>	Abul Fida	V. 3, p. 57
104	<i>Al-Mukhtasar</i>	Ash-Sherani, see <i>Mashariq al-Anwaar</i>	p. 111
105	<i>Al-Mirqaat fee Sharh al-Mishkat</i>	Al-Muttaqi, see <i>Kashf al-Astaar</i>	p. 40
106	<i>Ash-Shamail al-Zareefa</i>	Al-Majduli, see <i>Isaafur Raghibeen</i>	p. 138
107	<i>Al-Mustadrak Alas Sahihain</i>	Al-Hakim	V. 4, p. 465
108	<i>Al-Musnad</i>	Ahmad bin Hanbal	V. 3, p. 48
109	<i>Musnad Amirul Momineen (a)</i>	Ad-Darqutni, see <i>Li Muslah al-Muntazar</i>	p. 39

S.No.	Book	Author	Pg.
110	<i>Al-Musnad</i>	Al-Hasan bin Sufyan, see <i>Sunan Ibne Majah</i>	V. 2, p. 519
111	<i>Musnad Fatima</i>	Ad-Darqutni, see <i>Li Muslah al-Muntazar</i>	p. 39
112	<i>Mashariq Al-Anwaar</i>	Al-Adawi	p. 114
113	<i>Mishkat al-Masabih</i>	Tabrizi	V. 2, p. 122
114	<i>Masabih as-Sunnah</i>	Al-Baghawi	V. 2, p. 193
115	<i>Mazhar as-Sifaat</i>	Shaykh Attar, see <i>Kashful Astaar</i>	p. 59
116	<i>Al-Mojam</i>	Ibne Arabi, see <i>Fath al-Bari</i>	V. 6, p. 385
117	<i>Al-Mojam al-Asghar</i>	Tibrani, see <i>Al-Bayan</i>	p. 63
118	<i>Al-Mojam al-Akbar</i>	Tibrani, see <i>Al-Bayan</i>	p. 99
119	<i>Al-Mojam al-Awsat</i>	Tibrani, see <i>Nurul Absaar</i>	p. 247
120	<i>Mojam al-Buldan</i>	Al-Hamawi	V. 6, p. 175
121	<i>Mojam al-Moallifeen</i>	Kahala	V. 21, p. 134
122	<i>Miftah Kunus Sunnah</i>	Muhammad Fawad	p. 484
123	<i>Maqatil at-Talibiyin</i>	Abul Faraj	p. 55

S.No.	Book	Author	Pg.
124	<i>Maqatal al-Husain</i>	Khwarizmi	V. 1, p. 96
125	<i>Al-Muqaddima</i>	Ibne Khaldun	p. 357
126	<i>Al-Maqsad al-Aqsa</i>	See <i>Al-Majalis as-Sina</i>	V. 5, p. 572
127	<i>Al-Makateeb</i>	Naqshbandi, see <i>Muntakhabul Athar</i>	p. 341
128	<i>Al-Mukashifaat</i>	Al-Maoodi, see <i>Al-Burhan</i>	p. 72
129	<i>Al-Malahim</i>	Al-Manawi, see <i>Li Muslah al-Muntazar</i>	p. 39
130	<i>Al-Manaqib</i>	Al-Jahzami, see <i>Muntakhabul Athar</i>	p. 337
131	<i>Al-Manaqib</i>	Al-Khwarizmi, see <i>Ghayatul Maraam</i>	p. 705
132	<i>Manaqib ash-Shafei</i>	Al-Abri, see <i>Fathul Bari</i>	V. 6, p. 385
133	<i>Manaqib ash-Shafei</i>	Al-Asnawi, see <i>Al-Isha-a</i>	p. 170
134	<i>Al-Mawaddata fil Qurba</i>	Al-Hamadani, see <i>Kashful Astaar</i>	p. 61
135	<i>Mizanul Etedal</i>	Dhahabi, see <i>Al-Khamsa Minas Sihah Sitta</i>	V. 3, p. 331
136	<i>Nadeem al-Fareed</i>	Ibne Miskuya, see <i>Yanabiul Mawaddah</i>	p. 485
137	<i>An-Nuzha</i>	Dehlavi, see <i>Kashful Astaar</i>	p. 34
138	<i>Nuzhatul Majaalis</i>	See <i>Al-Elaam</i>	V. 6, p. 310

S.No.	Book	Author	Pg.
139	<i>An-Nihaya</i>	Ibne Athir	V. 4, p. 249
140	<i>An-Nawadir</i>	Dehlavi, see <i>Kashful Astaar</i>	p. 35
141	<i>Wafayat al-Ayaan</i>	Ibne Khallikan	V. 3, p. 316
142	<i>Hashiya Musnad Ahmad bin Hanbal</i>	Ahmad Muhammad Shakir, see <i>Li Muslah al-Muntazar</i>	
143	<i>Ilzaamun Nasib</i>	Husain bin Hamadan	V. 1, p. 340
144	<i>Hadiyatus Soada</i>	Malik al-Ulama, see <i>Al-Burhan</i>	p. 73

## **Chapter Eight: Imam Mahdi (a) in view of prominent Ahle Sunnat scholars**

In this chapter, we present the statements of scholars of the community and famous intellectuals. All of them have unequivocally acknowledged the existence of Imam Mahdi (a) and also confessed that he would be the Holy Imam (a) only, who would fill up the world with justice and equity like it would have been fraught with injustice and tyranny.

Like in the previous chapters, in this chapter also consensus of Ahle Sunnat scholars is found and except for some, all have testified to the existence of the Imam and that he is the same one regarding whom the Holy Prophet (s) had given glad tidings that he would reappear and would assume power and his power would be established.

Here, we shall mention only about some of them:

1- In one report, Ibne Jauzi has mentioned that Prophet Isa (a) would pray behind Imam Mahdi (a). If Prophet Isa (a) is ahead in the capacity of Imam there would be a problem that he was given precedence as he is the representative of the prophet or has come with a new Shariat. That is why he would pray in the capacity of a follower so that no scope remains for objection and the doubt would be cleared.<sup>1</sup>

2- Ibne Kathir, while narrating that tradition in which it is mentioned that black standards would arrive from the west, has said that these are not the standards which Abu Muslim Khorasani had moved forward with and had seized power from

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<sup>1</sup> *Irshaadus Sari*, Vol. 5, Pg. 419.

Bani Umayyah; on the contrary they are other black standards, which would arrive with Imam Mahdi (a).

3- Abul Husain Aabari says that the excessive traditional reports narrated from the Holy Prophet (s) regarding Imam Mahdi (a) are widely narrated (*Mutawatir*) and reputable that he would reappear and that he would be from Ahle Bayt and that his rule would continue for seven years and that he would fill up the earth with justice and that he would stage uprising with Prophet Isa (a) and would cooperate with him in eliminating the Dajjal at Ladd, the entrance to the land of Palestine. And only he would lead the Ummah and Prophet Isa (a) would pray behind him.<sup>1</sup>

4- Abul Tayyib bin Abi Ahmad Husaini Bukhari Qanauji says that among the traditions regarding Imam Mahdi (a) some are authentic, some good and some weak; but inspite of the passage of centuries his matter is well known among all the Muslims. And the reappearance of a person from Ahle Bayt of the Prophet in the last period of time is inevitable and necessary, who would support the religion and make justice apparent. All the Muslims would follow him. Traditions are widely narrated that say that he would gain power over the Islamic countries and his name would be Mahdi. And that the advent of Dajjal, which is from the conditions of Qiyamat and which is proved from authentic books, would be after Imam Mahdi (a); and after him Prophet Isa (a) would descend and slay Dajjal or would descend with him and cooperate in the slaying of Dajjal. Prophet Isa (a) would pray behind the lead of Imam Mahdi (a) and the traditions of Dajjal and Isa also reach the limits of being widely narrated.<sup>2</sup>

5- Well known Gnostic, Shaykhul Islam Ahmad Jami says in his Farsi verses that: "Mahdi is the leader and the chief of the whole world."<sup>3</sup>

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<sup>1</sup> *Sawaiqul Mohriqa*, Pg. 99.

<sup>2</sup> *Al-Idhaa Laha Kana wa Yakun Baina Yadi as-Saa-a*, Pg. 53.

<sup>3</sup> *Kashful Astaar*, Pg. 45.

6- Shahabuddin Ahmad bin Hajar Haithami said: Abul Qasim Muhammad, who is the divine proof (*Hujjah*), was five years old at the time of the passing away of his father. Almighty Allah bestowed the kingdom to him at that very age and only he is said to be the Qaim al-Hujjah.<sup>1</sup>

7- Abu Bakr Ahmad bin Husain bin Ali bin Abdullah bin Musa Baihaqi, Shafei, Faqih, who is famous as Hafiz Kabeer, said that people have differed regarding the issue of the Mahdi. One group has stopped and left the knowledge to its knower and they believe that he would be a descendant of Fatima, daughter of the Messenger of Allah (s). Allah would make him take birth whenever He wants and send him for the help of His religion. And one group of people says that the birth of the promised Mahdi took place on the 15<sup>th</sup> of Shaban, 255 A.H. and only he is the Mahdi, who is having the titles of Hujjat, Al-Qaim and Al-Muntazar. His name is Muhammad and he is the son of Hasan Askari. He entered the cellar of Surr-man-raai (Samarrah) and he is usually unrecognizable. He is waiting for his advent. He would reappear in the near future and fill up the earth with justice and equity like it would have been fraught with injustice and tyranny. His longevity and passage of such a long time is not an impossible matter, because Prophet Isa (a) and Prophet Khizr (a) have received such a long life. And this is the belief of the Shia and especially the Imamiyah; and a group of the Gnostics has also supported their stance.<sup>2</sup>

8- Qadi Ahmad, who is famous by the name of Ibne Khallikan, says that Abul Qasim Muhammad bin al-Hasan al-Askari bin Ali al-Hadi bin Muhammad al-Jawaad, who was mentioned previously, according to the belief of the Imamiyah, is the twelfth of the twelve Imams, who is famous by the title of Hujjah. He said that he was born on Friday, 15 Shaban, 255 A.H. and he was five years old when his father (who was mentioned before) passed away.

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<sup>1</sup> *Sawaiqul Mohriqa*, Pg. 124.

<sup>2</sup> *Al-Burhan Alaa Wujood Sahibuz Zamaan*, Pg. 79.



And he said: Ibnul Azraq has said in *Tarikh Miya Farqeen* that the Hujjah that we have mentioned was born on the 9<sup>th</sup> Rabiul Awwal 258 A.H.<sup>1</sup>

9- Sayyid Ahmad Zaini Dahlan, Mufti of Mecca says that traditions recorded about Imam Mahdi (a) are in excess and widely narrated (*Mutawatir*). Some of them are authentic, some are good and some are weak, and their number is more; but due to the excess of traditional reports, large number of reporters and majority of those, who have quoted from them, some reports strengthen others, till they grant certainty and conviction; although it is definite that the reappearance of Imam Mahdi (a) is inevitable and that he would be a descendant of Lady Fatima Zahra (s) and he would fill up the earth with justice and equity. Allamah Sayyid Muhammad bin Rasool Barzanji has mentioned caution regarding this point at the end of his book of *Al-Ashaa-a* that specifying the year and the time of his reappearance and restricting it is not correct, because it is a matter of the unseen. Its knowledge is only with Almighty Allah and no tradition is narrated from Messenger of Allah (s) specifying the (exact) time of reappearance.<sup>2</sup>

10- Shaykh Alauddin Ahmad bin Muhammad Samani has mentioned in the discussion about *Abdaal* and *Aqtaab* that Muhammad Mahdi bin Hasan al-Askari has reached the rank of Qutub and when he went into concealment, he graduated gradually each level from the circle of *Abdaal* to *Sayyidul Abdaal*.<sup>3</sup>

11- Ismail Haqqi has said: when both Prophet Isa (a) and the Mahdi gather, Prophet Isa (a) would have the Shariah and Imamate and the Mahdi would have the sword and Caliphate; Prophet Isa (a) is the seal of absolute Wilayat and Hazrat Mahdi is the seal of the absolute Caliphate.<sup>4</sup>

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<sup>1</sup> *Al-Ayaan*, Vol. 3, Pg. 316.

<sup>2</sup> *Al-Futuhaat Islamiya*, Vol. 2, Pg. 322.

<sup>3</sup> *Simtun Nujoom al-Awali*, Vol. 4, Pg. 138.

<sup>4</sup> *Ruhul Bayaan*, Vol. 8, Pg. 385.

12- Qadi Bahlool Bahjat has said: Imam Abul Qasim Muhammad al-Mahdi was born in 255 A.H. on the 15<sup>th</sup> of Shaban. The name of his mother was Umme Walad (slave girl) Narjis Khatun. When he was five years old, his father passed away. He had two occultations: the first is called Ghaibat Sughra (lesser occultation) and second, Ghaibat Kubra (greater occultation). The Imam is still living and shall reappear to fill the earth with justice and equity like it would have been filled with injustice and oppression.<sup>1</sup>

13- Imam Abu Ishaq Thalabi has mentioned under the discussion of the people of the cave in his Tafsir that they returned to their place of sleep and would continue to sleep till the last period of time. When it would be the time of the advent of Imam Mahdi (a), the Imam would salute them. So the Almighty Allah would revive them for the sake of Imam Mahdi (a). After that they would go back to sleep and would not wake up till the Judgment Day.<sup>2</sup>

14- Ja'far bin Sayyar Shami has said that such would be the support of Mahdi for the victimized people that he would even confiscate what a tyrant has seized and concealed under his molar teeth and restore it to the victim.<sup>3</sup>

15- Qadi Jawad Sabati has said that the text (*Nass*) that has come down with the clear statement of the Messenger of Allah (s) is that the Mahdi would not judge any case only after listening and seeing the testimony, on the contrary he would also examine the inner (concealed aspects) which was not seen from any of the prophets or successors. And he said that there is dispute among Muslims regarding Imam Mahdi (a). Our Ahle Sunnat scholars have said that he is a descendant of Lady Fatima Zahra (s), whose name would be Muhammad and the name of his mother would be Amina. And the Imamiyah (Shia) say that only he is Muhammad bin Hasan al-Askari (r). He was born in

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<sup>1</sup> *Tarikh Tabari Aale Muhammad (a)*, Pg. 270.

<sup>2</sup> *Kashful Astar*, Pg. 164.

<sup>3</sup> *Al-Malahim wal Fitani*, Pg. 54.

255 A.H. from Lady Narjis Khatun, wife of Imam Hasan Askari in Samarra (sar-man-raa), during the reign of the Abbaside ruler, Motamid. He remained concealed for a year. Then he appeared. Then again disappeared and this is the major occultation. After that when the Almighty Allah wills, he would return and since his statement is close to textual declaration (*Nass*) I have overlooked sectarian prejudice with the aim of support and defense of the Muhammadan Ummah, and mentioned the claim of the Imamiyah to be in accordance to this *Nass*.<sup>1</sup>

16- Husain bin Moinuddin Mibdi has said that it is desired from God, who is the bestower of blessings to enrich our eyes with the treasure of the presence of Imam Mahdi and the rays of the sun of his reality would fall on the wall and roofs of our houses and this is not at all difficult for the Almighty Allah.<sup>2</sup>

17- Husain bin Hamadan Hazeeni has said in his book of *Al-Hidaya*: the eleventh (Imam) Abu Muhammad Hasan bin Ali passed away at the age of twenty-seven years on Friday, 8<sup>th</sup> Rabiul Awwal, 260 A.H. His son, Mahdi (twelfth Imam), the master of the age (*Sahibuz Zamaan*) was born at dawn on Friday, 8<sup>th</sup> Shaban 255 A.H.<sup>3</sup>

18- Khairuddin Zarkali said: Muhammad bin Hasan Askari al-Khalis bin Ali al-Hadi Abul Qasim is the last Imam of the Imamiyah (Shia Ithna Ashariya). And according to them he would become the Mahdi. His titles are the master of the age (*Sahibuz Zamaan*), Awaited one (*Muntazar*), divine proof (*Hujjat*) and the person of the cellar (*Sahib Sardaab*). He was born in Samarra. He was aged five years when his father passed away.<sup>4</sup>

19- Qadi Shahabuddin bin Shikasuddin bin Umar al-Hindi, who is famous as Malikul Ulama, in his book of *Hidayatus*

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<sup>1</sup> *Kashful Astaar*, Pg. 53.

<sup>2</sup> *Muntakhabul Athar*, Pg. 332.

<sup>3</sup> *Ilzaamun Naasib*, Vol. 1, Pg. 349.

<sup>4</sup> *Al-Elaam*, Vol. 6, Pg. 310.

*Saada*, said: It is the opinion of Ahle Sunnat that the Caliphate of the four Caliphs is proved through textual declaration (*Nass*). It is the very belief of Hafiziya. The Holy Prophet (s) said: The Caliphate after me would be for thirty years; and it ended with Hazrat Ali. In the same way is the Caliphate of the twelve Imams, the first of which is Hazrat Ali Karram Allahu Wajhu and regarding his Caliphate it is mentioned in traditions that the Caliphate shall continue for thirty years. Second Imam was Shah Hasan (r). The Holy Prophet (s) said: This son of mine is a chief; through him would peace be established among the Muslims. The third Imam was Shah Husain (r). The Holy Prophet (s) said: There would be nine Imams after Husain bin Ali, the last of them being the Qaim (a).

Jabir bin Abdullah Ansari said that I went to meet Fatima, daughter of the Messenger of Allah (s) and noticed some tablets before her containing the names of the Imams who were going to come from her progeny. I counted eleven names, the last of whom was Qaim (a).<sup>1</sup>

20- Perfect Gnostic, Shaykh Salauddin Safadi has mentioned in his book of *Sharh Daira* that the Mahdi is the twelfth of the promised Imams; the first of them is Sayyidna Ali and the last of them is Hazrat Mahdi (r). The Almighty Allah has given us the opportunity to gain from him.<sup>2</sup>

21- Gnostic, tradition scholar and jurist, Abul Majd Abdul Haqq Dehlavi Bukhari says in his treatise regarding the Manaqib of the Holy Imams (a): The son of Abu Muhammad al-Hasan al-Askari is Muhammad (r), information about whom is with his special companions and confidants. After that he has mentioned the birth of Imam Mahdi (a).<sup>3</sup>

22- Shaykh Abdul Haqq has said in *Lum-aat* that the traditions are widely narrated and they confirm each other that

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<sup>1</sup> *Al-Burhan Alaa Wujood Sahibuz Zamaan*, Pg. 73.

<sup>2</sup> *Yanabiul Mawaddah*, Pg. 471.

<sup>3</sup> *Al-Burhan Alaa Wujood Sahibuz Zamaan*, Pg. 75.

the Mahdi is from the Ahle Bayt and the descendants of Lady Fatima Zahra (s).<sup>1</sup>

23- Izzuddin Abu Haamid Abdul Hameed bin Hibtuddin al-Madaini, who is famous by the name of Ibne Abil Hadid explains the statement of Ali Amirul Momineen (a) regarding Imam Mahdi (a) saying: Amirul Momineen (a) has mentioned Mahdi of Aale Muhammad (a) and he is the same whom Amirul Momineen (a) has implied in his following statement: Whoever lives till that time would walk with a lighted lamp in the darkness of mischief and he is the same Mahdi.<sup>2</sup>

24- Gnostic, Abdur Rahman has mentioned in *Miraatul Israar* that regarding his mention, who is the sun of the religion and community and who is the guide and the leader for the whole Ummah; that one is established on the purified and clean Ahmadi position, he is the rightful Imam. His name is Abul Qasim Muhammad bin Hasan al-Mahdi (r) and he is the twelfth Imam from Ahle Bayt. His mother was Umme Walad (slave girl), whose name was Narjis. His birth took place on the 15<sup>th</sup> of Shaban, 255 A.H. And according to the report of *Shawahidun Nubuwwah*, he was born on 23 Ramadhan 285 A.H. in Sar-man-rai (Samarrah); and he is the twelfth Imam and he is having same name and agnomen as refuge of the Shariah, the Holy Prophet (s). His blessed titles are: Mahdi, Al-Hujjat, Al-Qaim, Al-Muntazar, Saahibuz Zamaan and Khatimul Ithna Ashar. At the time of the passing away of his respected father, Imam Hasan Askari (a), his age was five years and he assumed the position of Imamate like Allah, the mighty and sublime had granted wisdom and miracles to Yahya bin Zakariya in his childhood. Prophet Isa (a) had also scaled the lofty rank of prophethood during his infancy. In this way the Almighty Allah appointed him the Imam at a young age. The number of extraordinary miracles shown by him are many, to mention which is not possible in this book. And he said: The author of

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<sup>1</sup> *Muntakhabul Athar*, Pg. 3; on the margins of *Sahih Tirmidhi*, Vol. 2, Pg. 46.

<sup>2</sup> *Sharh Nahjul Balagha*, Vol. 2, Pg. 346.

*Maqsadul Aqsa* has mentioned that the Caliph of Hazrat Shaykh Saaduddin Hamawi Najmuddin has explained many points in connection with Imam Mahdi (a) and it is not possible to bring statements and discretions like it. And said that when the Mahdi would reappear, he would make the absolute Wilayat apparent and it would not remain concealed. He would remove the controversies between schools and completely eradicate negative morals as his praiseworthy morals and manners are mentioned in the prophetic traditions.

He would completely reappear in the last period of time and clean up the four corners of the world from injustice and tyranny. Only one religion would remain dominant. It can be said in brief that Dajjal, a doer of evil acts is present and he would appear and he is concealed so far and is alive and in the same way Prophet Isa (a) is present and is in concealment. So what is the problem if the son of the Messenger of Allah (s) remains in concealment and would appear in accordance to divine will like Prophet Isa (a) and Dajjal? This issue is proved through the statements of senior companions and Ahle Bayt of Prophet. So to deny this is nothing, but extreme prejudice; and there is nothing, but loss in denying it.<sup>1</sup>

25- Abdur Rauf Manawi has interpreted and explained the traditions of Prophet: 'From among is one, behind whom Isa would pray' as follows: From us means from us Ahle Bayt; is that person behind whom Prophet Isa Ruhullah (a) would pray in the last period of time when Dajjal would appear and Isa (a) would descend from the heavens; at that time Isa (a) would pray behind Imam Mahdi (a), because he would descend at the time of the dawn prayer in the East of Damascus on the white minaret. Imam Mahdi (a) would realize that Isa (a) intends to pray, so he would step back to enable Isa (a) to move forward, but Isa (a) would urge Imam Mahdi (a) to go ahead and lead the

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<sup>1</sup> *Al-Majalis as-Sunniya*, 5/585; *Al-Burhan Alaa Wujood Sahibuz Zamaan*, Pg. 71.

prayer and he would pray behind him. How great would be the nobility and greatness of this Ummah due to this!<sup>1</sup>

26- Abu Muhammad Abdullah bin Muhammad bin Kashshab has mentioned in his book of *Tawareekh Mawaleedul Aaimma wa wafiyathum*: He has two names: Al-Khalaf and Muhammad. He would appear in the last period of time. A cloud would be shading him from the sun. The cloud would accompany him wherever he goes and would announce in a very clear voice:

“He is that same Mahdi.”<sup>2</sup>

27- Perfect and excellent, Shaykh Abdullah bin Muhammad Matiri Shafei says in his book of *Ar-Riyaz Zahira fee Fazl Aale Baytun Nabi wa Itratut Taahira*: The twelfth is his son, Muhammad al-Qaim al-Mahdi (r) and the text of his appointment has come from Prophet Muhammad (s), his noble grandfather, Hazrat Ali (a) and his remaining ancestors, who are themselves owners of nobility and ranks. He is the Mahdi, owner of the sword, the awaited Qaim as is mentioned in authentic traditions. He would have two occultations before his advent.<sup>3</sup>

28- The historian, Abdul Malik al-Isaami has said that he is Imam Muhammad Mahdi bin Imam Hasan Askari bin Ali an-Naqi bin Muhammad Jawad bin Ali Reza bin Musa Kazim bin Ja'far Sadiq bin Muhammad Baqir bin Ali Zainul Aabideen bin Husain bin Ali bin Ali Ibne Abi Talib (r) was born on Friday, 15 Shaban, 255 A.H. and it is said that he was born in 256 A.H. and this is correct. His mother was Umme Walad (slave girl), whose name was Saiqal or Susan or Narjis and his agnomen is Abul Qasim and his titles are: Al-Hujjah, Al-Khalaf, Al-Salih, Al-Qaim, Al-Muntazar, Sahibuz Zamaan and Mahdi. Mahdi is his most famous epithet. His appearance is as follows: Medium height, youthful, handsome face and hair, raised nose, broad

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<sup>1</sup> *Faizul Qadeer*, Vol. 6, Pg. 17.

<sup>2</sup> *Al-Majalisus Sunnah*, Vol. 5, Pg. 586.

<sup>3</sup> *Muntakhabul Athar*, Pg. 336.

forehead. He was aged five years when his respected father passed away.<sup>1</sup>

29- My lord, Abdul Wahhab Sherani has said: Mahdi is the son of Imam Hasan Askari (a) and he was born on the 15<sup>th</sup> of Shaban, 255 A.H. and he is alive till he joins with Prophet Isa (a).<sup>2</sup>

30- Sayyid Jamaluddin Ataullah says in *Rauzatul Ahbaab* regarding the twelfth Imam, Imam Muhammad bin Hasan (a) that this blessed personality, who is a pristine pearl of the shell of Wilayat and is the clear gem of the mine of guidance, was born on the 15<sup>th</sup> of Shaban, 255 A.H. in Samarra and according to one view, on 23<sup>rd</sup> Ramadhan al-Mubarak 258 A.H. The respected mother of this lofty person was Saiqal or Susan; and it is said that she was named Narjis. According to one view she was named Hakima. He is an Imam commanding respect whose name and agnomen, both are same as those of the Holy Prophet (upon whom be millions of blessing and salutations). His titles are: Mahdi Muntazar, Khalaf Salih and Sahibuz Zaman. He was five years old at the time of the passing away of his respected father, and according to another version he was just two years old and the Almighty Allah bestowed him wisdom and miracles in the childhood like in case of Prophet Yahya bin Zakariya (a) and appointed him on the lofty rank of Imamate. He entered the cellar in 265 or 266 A.H. during the reign of Caliph Motamid the Abbaside. After that Sayyid Jamaluddin ended his discourse on those couplets in which he addressed Imam Mahdi (a) and has expressed desire for his reappearance.<sup>3</sup>

31- Maulavi Ali Akbar bin Asadullah al-Maududi, who is from the Indian scholars of the last period, says in his book of *Al-Mukashifaat*: The command of Imam Mahdi (a) is present and he is the Imam after his father and this series reaches up to

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<sup>1</sup> *Simtun Nujoom al-Awali*, Vol. 4, Pg. 138.

<sup>2</sup> *Al-Yuwaqeat wal Jawahir*, Vol. 2, Pg. 143.

<sup>3</sup> *Al-Majalis as-Sunniya*, Vol. 5, Pg. 758; *Al-Burhan Alaa Wujood Sahibuz Zamaan*, Pg. 64.



Ali Ibne Abi Talib (Karram Allahu Wajho) and it proves correct the levels of existence of those personalities like his holy grandfather, Ali Ibne Abi Talib (a) possessed mystical rank, in the same way, it end at the personality of Imam Mahdi (a) and not before that.<sup>1</sup>

32- Allamah Ali bin Burhanuddin Halabi Shafei says regarding the descent of Prophet Isa (a) that when Hazrat Isa (a) descends from the heavens at the time of the dawn prayer, he would pray behind the Mahdi, while the Mahdi would say: O Ruhullah, please step forward and lead the prayer. But Ruhullah would reply: No, you come forward as it is established for you. And it is mentioned in one traditional report that when the prayer commences, the Mahdi would step back to let Isa (a) lead, but the latter would place his hand on the shoulders of Mahdi and say: Mahdi, you move ahead. After that prayer he would take the weapons and set out in pursuit of Dajjal and slay him near the eastern gate of Ladd. And he said that it has come in traditions that the Mahdi would rise up with Prophet Isa (a) and help him in slaying Dajjal and it is also mentioned that the Mahdi is from the progeny of the Holy Prophet (s) and is a descendant of Fatima. And he said: I have included the life account of Imam Mahdi Muntazar in a separate writing, which is a whole book. The author has entitled it: *Al-Fawasim Anil Fitan al-Qawasim*.<sup>2</sup>

33- The tradition scholar, Ali Muttaqi bin Hisamuddin, in his book of *Mirqaat*, which is a gloss on *Mishkaat*, has mentioned the traditions regarding the Holy Imams (a) and says: The first of them is Ali, and after him, Hasan and Husain; then Zainul Aabideen, Muhammad Baqir, Ja'far Sadiq, Musa Kazim, Ali Reza, Muhammad Taqi, Ali Naqi, Hasan Askari and after him, Muhammad Mahdi (May Allah be pleased with all of them).<sup>3</sup>

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<sup>1</sup> *Al-Burhan Alaa Wujood Sahibuz Zamaan*, Pg. 72.

<sup>2</sup> *As-Seeratul Halabiyya*, Vol. 1, Pg. 226-227.

<sup>3</sup> *Kashful Astaar*, Pg. 40.

34- Shaykh Allamah Ali bin Muhammad bin Ahmad Maliki, who is famous as Ibne Sabbagh, says that the twelfth chapter is regarding Abul Qasim Muhammad Hujjat, Khalaf Salih Ibne Abi Muhammad al-Hasan al-Khalis and that he is the twelfth Imam; date of his birth, proofs of his Imamate, some aspects of his life, his occultation, duration of his kingdom, his agnomen and lineage etc whatever is related to that. After that he mentioned in a separate chapter the statements issued by Imam Mahdi (a) and regarding that he has mentioned many traditions.<sup>1</sup>

35- Qurtubi has mentioned in the book of *Tadhkirah* that only four Kings have passed in the whole world from whom two were believers and two disbelievers. The believer kings were Sulaiman bin Dawood (a) and Zulqarnain; and the disbeliever kings were Namrud and Bakhtenassar. Very soon a fifth ruler would gain power over the world and he is Hazrat Mahdi (atfs).<sup>2</sup>

36- Shaykh Allamah Majduddin Abul Sadaat Mubarak bin Muhammad Jazari, who is famous as Ibne Athir, says: Due to the fact that he is one, who is guided by Allah, the Imam is named as the Mahdi, regarding whom the Messenger of Allah (s) had given glad tidings that he would appear in the last period of time.<sup>3</sup>

37- Abul Fazl Shahabuddin Sayyid Mahmud Aalalusi Baghdadi said regarding the descent of Isa (a): It is famous that Isa (a) would ask him to step forward and pray behind him. And say: This prayer is established only for you; and it is said that Prophet Isa (a) would step forward and lead the people in prayer, but the majority has consensus that in this prayer, Prophet Isa (a) would follow the lead of Mahdi (a) so that people may know that his Shariat is abrogated and that he has not come to abrogate this Shariat.<sup>4</sup>

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<sup>1</sup> *Al-Fusool al-Muhimma*, Pg. 273.

<sup>2</sup> *Ilzaamun Naasib*, Vol. 2, Pg. 305.

<sup>3</sup> *Al-Nihaya*, Vol. 4, Pg. 249.

<sup>4</sup> *Ruhul Maani*, Vol. 25, Pg. 96.

38- Mahmud bin Wahab Qaraghuli Baghdadi Hanafi says: Majlis no. 30: Regarding the excellence of Muhammad Mahdi (a): He is Muhammad bin al-Hasan al-Khalis bin Ali al-Hadi bin Muhammad al-Jawad bin Ali ar-Reza bin Musa Kazim bin Ja'far Sadiq bin Muhammad Baqir bin Ali Zainul Aabideen bin al-Husain bin Ali Ibne Abi Talib (r). His mother was Umme Walad (slave girl) called Narjis and according to one view her name was Saiqal or some other name. His agnomen is Abul Qasim and his titles are al-Mahdi al-Qaim, al-Muntazar, Sahibuz Zaman and Hujjat in the view of the Imamiyah. His appearance is that he is an elegant youth of medium height and elegant bearing. He is the last of the twelve Imams. According to the Imamiyah that Mahdi was born in Sar-man-rai (Samarrah) in 255 A.H.<sup>1</sup>

39- Shaykh Muhyuddin Ibne Arabi says in *Futuhaat Makkiya*: Know that the advent of the Mahdi is imminent, but he would not stage an uprising till the earth is not full of injustice and tyranny so that he may fill it with justice and equity. He is from the progeny of the Holy Prophet (s) and is a descendant of Lady Fatima Zahra (s). His grandfather is Imam Husain Ibne Ali Ibne Abi Talib and his father is Imam Hasan Askari Ibne Imam Ali Naqi Ibne Imam Muhammad Taqi Ibne Imam Ali Reza Ibne Imam Musa Kazim Ibne Imam Ja'far Sadiq Ibne Imam Muhammad Baqir Ibne Imam Zainul Aabideen Ibne Imam Husain Ibne Imam Ali Ibne Abi Talib (r). His name is same as the name of the Messenger of Allah (s). Muslims would pay allegiance to him between Rukn and Maqaam. He would be like the Prophet in appearance and manners and the conduct of the Prophet would be present in him. No one has been able to be like the Prophet in manners. The natives of Kufa would be most fortunate in his view. He would distribute wealth equitably and establish justice among the masses. Prophet Khizr would walk in front of him. He would rule for five, seven or nine years. He would tread in the footsteps of the Messenger of Allah (s) and would not forget that path. An angel, he would not be able to see, would assist him in treading the straight path. He would

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<sup>1</sup> *Jauhar al-Kalaam*, Pg. 157.

conquer Rumia through the call of Allaahu Akbar (*Takbir*) along with seventy thousand Muslims. They would suffer a terrible carnage, which the Almighty Allah would have prepared in Marj Akka. Through this would the Almighty Allah bring out Islam from humiliation into honor and after death, he would revive it once more. He would annul the Jizya and invite from the side of Almighty Allah with the sword; and slay whoever refuses; whoever disputes would remain isolated. He would keep testimony aside and issue judgments based on pure religion. And in most of the laws he would oppose the view of scholars. Due to this those people would keep away from the Mahdi, while knowing that Almighty Allah does not speak to any Mujtahid after their Imams. Then he said: Know that when the Mahdi stages the uprising, all the Muslims, whether elites or common folk, would be pleased with him. And there would be some individuals or creatures with him, who would make his call established and help him; and they are his ministers, who would lighten for him the burden of rulership and administration and would help them in removing from their necks the iron collar that Almighty Allah has put. Prophet Isa (a) would descend on him at the white minaret which is at the east of Damascus and he would be leaning on two angels, one on each side. There would a gathering of people and it would be the time of Asr Prayer. Imam Mahdi (a) would move aside and Prophet Isa (a) would pray with the people. He would perform the Imamate of people in accordance to the Sunnah of our master, His Eminence Muhammad (s). He would break the cross and slay the pig, and Almighty Allah would bring the Mahdi to him, pure and purifying. During his period, the Sufyani would be killed near the tree of green valley (Gauta) and he would sink into the desert along with his army. Whoever had joined this army under compulsion and against his will would be raised according to his intention.

He says in another point in his book of *Futuhaat* that the Almighty Allah has selected a group to make them vicegerents of the Mahdi, whom Allah has hidden in the position of His concealment and informed of the realities through mystic

experience (*Kashf*) and intuition (*Shahood*) and has also informed them about Allah's command for the people. Mahdi does not do anything without their advice and those people are in the footsteps of those companions who fulfilled the covenant they had made with their Lord and they are Persians, none of them being Arabs. But they speak in Arabic and they have a protector, who is not like them and he has never disobeyed. He is from the special ministers; and the number of ministers is not more than nine and not less than five. That is why the Messenger of Allah (s) has mentioned doubt in the duration of his rule that whether his rule would be for nine years. Due to this doubt that has occurred regarding the ministers: that every minister would remain with him for a year if they would be five ministers the rule of Imam Mahdi (a) would be for five years and if there are nine ministers Imam (a) would live for nine years and the conditions of every year would be different. And every minister would be having a specific knowledge. All of them would be slain, except for one in Marj Akka upon this divine invitation whom the Almighty Allah had made the dinner table for the birds, beasts and insects and worms. And the last surviving person is the same whom the Almighty Allah has mentioned as exception in His statement:

وَنُفِخَ فِي الصُّورِ فَصَعِقَ مَنْ فِي السَّمَاوَاتِ وَمَنْ فِي الْأَرْضِ  
إِلَّا مَنْ شَاءَ اللَّهُ

***“And the trumpet shall be blown, so all those that are in the heavens and all those that are in the earth shall swoon, except such as Allah please...” (Surah Zumar 39:68)***

Shaykh Muhyuddin says that I doubted regarding Mahdi's duration of stay that for how long he would stay in the world as Imam, because I did not seek the investigation of this matter from Almighty Allah due to respect and reverence. When I accorded this respect to Almighty Allah, He appointed a divine

person, who came and informed me about the number of those ministers and said that they would be nine; therefore the Mahdi would definitely remain for nine years. Then he has prolonged this discourse and mentioned at another point in *Futuhaat*:

He would issue judgments regarding the Shariah through that divine inspiration, which the angel would bring to him. Its detail is that the beginning of revelation on Muhammad was with divine inspiration as is hinted at in traditions. So we came to know that he is one, who follows and he is not the one to create heresies; and he is infallible in his issuance of command. So it is learnt that Almighty Allah has bestowed to him the presence of angel who inspires him directly and it is unlawful for him to resort to analogy; on the contrary Allah has deemed analogy unlawful for all divine folks, because they can see the Messenger of Allah (s). So if they have doubt regarding the veracity or command of any tradition they refer to the Holy Prophet (s) and he informs them about that point in the condition of wakefulness and one, who has this audience with the Prophet, does not have to follow anyone else.<sup>1</sup>

40- Shaykh Muhammad Amin Baghdadi Suwaidi says that the issue on which scholars have consensus is that only Mahdi is that Qaim, who would appear in the last period of time and would fill up the earth with justice and equity. There are numerous traditional reports regarding, but this is not an occasion to mention them, because this book cannot absorb them in itself.<sup>2</sup>

41- Shaykhul Islam Abul Maali Muhammad Sirajuddin Rufai in his book of *Sihahul Akhbaar fee Nasabus Saadatul Fatimatul Akhyaar* says in the biography of Imam Abul Hasan al-Hadi (a): Imam Ali al-Hadi is the son of Imam Muhammad al-Jawad (a) and his title is Naqi; he is the Alimum Faqih (knowledgeable jurist), al-Amirud Dalil (chief of argument), al-Askari (one of the cantonment) and an-Najib. He was born in

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<sup>1</sup> *Isaafur Raghibeem, Nurul Absaar*, on the margins on pg. 145.

<sup>2</sup> *Sabaikudh Dhabab*, Pg. 78.

holy Medina in the year 212 A.H. and was martyred through poison during the Caliphate of Motaz Abbaside on Monday, 3 Rajab 245 A.H. He left five children: Imam Hasan Askari (a), Husain, Muhammad, Ja'far and Ayasha. The son of Imam Hasan Askari (a) is the person of the cellar the Hujjat al-Muntazar Waliullah Imam Mahdi (a).<sup>1</sup>

42- Maulavi Muhammad Hasan Sambhali has said that all have consensus regarding the existence of the true Caliph, Imam Mahdi (a). It is proved through widely narrated traditions that it is the conclusion of Ahmad and other five tradition scholars: Hakim Nasr bin Hammad, Abu Nuaim, Ruyani, Tibrani, Ibne Habban etc from a group of companions and many channels.<sup>2</sup>

43- Allamah Abul Walid Muhammad bin Shahna said: A son was born to that Hasan, who was the awaited one. He is their twelfth. He is called as Mahdi, Qaim, Hujjat and Muhammad. He was born in 255 A.H.<sup>3</sup>

44- Allamah Zamana Ustad Shaykh Muhammad Sabban said that it is mentioned in one traditional report that Mahdi is superior to Abu Bakr and Umar; on the contrary he is having excellence even on some prophets. It is mentioned in *Urful Wurdi fee Akhbaarul Mahdi* that the interpretation of this tradition is like interpretation of: After you would come a period of patience; so in this period whoever remains attached would get reward equal to a martyr. Its conclusion is that due to excellence at the time of severity of mischief one is more patient and is bearing more calamities at the time of the unity of Rome against him and due to the siege of Dajjal and not due to the fact that he earned more reward and that he was bestowed a lofty rank before the Almighty Allah.

45- Shaykh Allamah Muhammad Talha Shafei said:

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<sup>1</sup> *Muntakhabul Athar*, Pg. 337.

<sup>2</sup> *Nazmul Faraid fee Hashiya Sharh Aqaid Nasafiya*, Pg. 231.

<sup>3</sup> *Rauzatul Manazir fee Hamishul Kalaam li Ibne Athir*, Vol. 11, Pg. 180.

He became fully satiated by the sides of the factors of prophethood and fed with the most milk of prophethood from among the relatives arriving after that and filled his vessel to the brim before the bucket of contemporaries and gained precedence over all in attributes of nobility and adopted it completely. Therefore, he regarded necessary good fortune of nobility at the time of making apparent the nobility of lineage and exceeded all and chose the fruit of guidance from its source and causes; so he is the descendant of the chaste and pure Batool and there is no doubt in her being a part of the Prophet. Prophethood is his origin and that he is from the most noble family and elements.<sup>1</sup>

46- Shamsuddin Muhammad bin Tulun said: The twelfth of them is his son, whose name is Muhammad bin al-Hasan and he is Abul Qasim Muhammad bin al-Hasan bin Ali al-Hadi bin Muhammad al-Jawad bin Ali ar-Reza bin Musa al-Kazim bin Ja'far as-Sadiq bin Muhammad al-Baqir bin Zainul Aabideen bin al-Husain bin Ali Ibne Abi Talib (a).<sup>2</sup>

47- Muhammad bin Abdur Rahman bin Abi Laila said: By God, Mahdi would not be, but a descendant of Imam Husain (a).<sup>3</sup>

48- Shaykh Arif Muhammad, famous as Shaykh Attar, has said in his book of *Mazhar as-Sifaat*: Thousands of divine saints on the face of the earth are wishing for the reappearance of the Mahdi; O our Lord, bring out our Mahdi out of occultation so that the world of justice becomes clear.

*Hundreds and thousands of saints on the face of the earth  
Are praying to Allah for certainty of Mahdi  
O my Lord bring out the Mahdi from occultation  
So that the world of justice becomes clear.*

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<sup>1</sup> *Matalibus So-ool*, Vol. 2, Pg. 79.

<sup>2</sup> *Al-Aaimmatul Ithna Ashar*, Pg. 117.

<sup>3</sup> *Muntakhabul Athar*, Pg. 201.



Our Mahdi, who is the guide and the crown of the pious, is the best creation of the dome of the saints. O that being, who is specialized for Wilayat and whose effulgence is imprinted on the hearts and souls; O that being in this period is the last of the saints and who is concealed from every aspect like the souls remain concealed.

O one, who is concealed and apparent; your slave Attar is coming into your presence.<sup>1</sup>

49- Muhammad Ali Shaukani has said in his *At-Tauzeeh fee Tawatur Maa Jaa fil Muntazar wad Dajjal wal Masih*: 129 traditions have been recorded regarding the descent of Hazrat Isa (a). Then he has mentioned those traditions and said: And all the traditions that we have received reach to the limits of widely narrated and this is not concealed from one, who is having knowledge, excellence and awareness. This proves that the traditions regarding the awaited Mahdi are widely narrated and only this is sufficient for whoever is having an iota of faith and little bit of justice and God is Almighty and all-knowing.<sup>2</sup>

50- Hafiz Muhammad bin Mahmud Bukhari, who is famous as Khwaja Parsa, writes in his *Faslul Khitab*: When Abu Abdullah Ja'far bin Abul Hasan al-Hadi (r) thought that Abu Muhammad Hasan al-Askari (r) does not have any child and claimed that his brother, Hasan Askari (a) has entrusted the position of Imamate to him, he became known as the Liar (*Kazzaab*) and he is known by this very appellation. And Muhammad is the name of the son of Abu Muhammad Hasan Askari, which is in the knowledge of his special companions and his trustworthy relatives are aware of this. After that Khwaja Parsa has narrated the report of the birth of Imam Mahdi (a) from Hakima Khatun binte Imam Jawad (a) and has described the signs of the Imam. After that he said that there are innumerable traditional reports regarding this point and the merits of Mahdi, master of the age, who is concealed from

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<sup>1</sup> *Kashful Astaar*, Pg. 59.

<sup>2</sup> *Muntakhabul Athar*, Pg. 5.

general view, and who is present in every age, are too many. Traditions inform about his reappearance that he would arrive and revive the Muhammadan Shariah and perform Jihad in the path of God as would be the right of Jihad and he would purge the four corners of the world from evil and immorality. His time would be the time of the pious. And his companions would be immune from doubt and misgivings and would be secure from defects; and they would have adopted his guidance and conduct and they would have obtained guidance from truth to reality. Caliphate and Imamate would end on Imam Mahdi (a) and only he would be the Imam from the time his respected father passed away till Qiyamat. Prophet Isa (a) would pray behind him and would certify his claim and he would call people to the beliefs followed by Imam Mahdi (a) and the Holy Prophet (s) is the owner of the community.<sup>1</sup>

51- Sayyid Muhammad Murtaza Husaini Wasti Hanafi has said that Imam Mahdi (a) is one, whom the Almighty Allah has guided to the truth and this name is one of his most used names and that is why he is named as Mahdi, regarding whom glad tidings are given that he would appear in the last period of time; may God include us among his helpers.<sup>2</sup>

52- Allamah Abul Fazl Jamaluddin Muhammad bin Mukarram, who is known as Ibne Manzoom, says: Mahdi is one, whom the Almighty Allah has guided to the truth and Mahdi is one of his names, which is predominant over all the names and that is why he is known as the Mahdi, regarding whom the Holy Prophet (s) has given glad tidings that he would appear in the last period of time.<sup>3</sup>

53- Shaykh Shamsuddin Muhammad bin Yusuf Zarandi has said in *Merajal Wasul Ilaa Marifat Fazilat Aali Rasool*: The twelfth Imam is the owner of well known nobilities, whose

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<sup>1</sup> *Al-Majalis as-Sunniya*, Vol. 5, Pg. 57; *Al-Burhan Alaa Wujood Sahibuz Zamaan*, Pg. 67.

<sup>2</sup> *Taaajul Uroos*, Vol. 10, Pg. 408.

<sup>3</sup> *Lisanul Arab*, 20/229.

status and rank is great due to his knowledge and following of truth and his signs are established with the truth; he is the caller to the path of truth; he is Imam Abul Qasim Muhammad bin al-Hasan.

After that he has mentioned the date of birth of His Eminence Mahdi (a).<sup>1</sup>

54 Allamah Faqih al-Harmain Abu Abdullah Muhammad bin Yusuf Qarshi Kanji Shafei says that chapter 25 is regarding the fact that Imam Mahdi (a) is alive and present since the time of his occultation and his existence is not impossible. He still survives like Prophet Isa (a) and Hazrat Khizr, who are from the devotees of Allah and who are alive. And the survival of the enemies of God, like Dajjal and Iblees is proved through Quran and Sunnah and all have consensus on this point.

In spite of that they deny the existence of the Mahdi and now I am explaining the existence of each of them. Therefore after that no sane person would have any justification to deny the existence of the Mahdi. After that he begins to explain this topic in full detail.

55- Abu Ja'far Mansur, the Abbaside Caliph said to Saif Ibne Umair: O Saif bin Umaira it would definitely happen that a caller would call out from the heavens the name of a person from the progeny of Abu Talib. Saif asked: O chief of believers, may I be sacrificed on you, do you narrate this?

Mansur said: Yes, by the one, in whose hands my life is, my ears heard this. Saif said: I said to Mansur: O chief of believers, I never heard this tradition before. Mansur said: O Saif, it is definite; when that happens, I would be the first to harken (say labbaik) to that call. The call would be for a person from the descendants of our uncle. Saif said: I asked: That individual, who is a descendant of Lady Fatima (s)? Yes, replied Mansur, O Saif, I would not have accepted even if all the people of the

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<sup>1</sup> *Itzaamun Naasib*, Vol. 1, Pg. 339.

world had said so if Abu Ja'far Muhammad bin Ali had not informed me about it.<sup>1</sup>

56- Shaykh Mansur Ali Nasif said: It is well known among the scholars of the previous age and the present time that in the last period of time the advent of a person from Ahle Bayt is inevitable, whose name would be Mahdi and who would get power over the Islamic countries. Muslims would follow him and he would establish justice and equity among them and assist the religion. After that Dajjal would appear and Prophet Isa (a) would descend from the heavens and slay him or would cooperate with the Mahdi in slaying him. A select group of companions have narrated regarding Mahdi and great tradition scholars have compiled those traditions; like Abu Dawood, Tirmidhi, Ibne Majah, Tibrani, Abi Yaala, Bazzaz, Imam Ahmad bin Hanbal and Hakim (r). Whoever has deemed all the traditions of Mahdi to be weak is in error; like Ibne Khaldun etc. and the report that 'there is no Mahdi, except Isa bin Maryam,' is a weak report as Baihaqi and Hakim and other tradition scholars have stated.<sup>2</sup>

57- Prominent scholar, Momin Shablanji has said: One chapter comprising the excellence of Muhammad bin Hasan Khalis bin Ali al-Hadi bin Muhammad al-Jawad bin Ali ar-Reza bin Musa al-Kazim bin Ja'far Sadiq bin Muhammad Baqir bin Ali Zainul Aabideen bin al-Husain bin Ali Ibne Abi Talib (r) and the traditions that are recorded from the Messenger of Allah (s) regarding him.<sup>3</sup>

58- Harun Rashid, the Abbaside Caliph said when Mahdi and his justice were mentioned in his gathering: I think that by the Mahdi you imply my father. My father narrated to me from his ancestors from Ibne Abbas from Abbas bin Abdul Muttalib that the Holy Prophet (s) said to him: Uncle, 12 Caliphs would rule from my descendants; after that untoward circumstances

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<sup>1</sup> *Al-Irshaad*, Pg. 385; *Al-Bihar*, Vol. 13, Pg. 181.

<sup>2</sup> As mentioned in *Ghayatul Mawal*, 5/362.

<sup>3</sup> *Nurul Absaar*, Pg. 154.

would occur and severe hardships would happen. After that would be the appearance of the Mahdi from my descendants. Almighty Allah would improve his circumstances overnight. He would fill up the earth with justice like it would have been filled with injustice. He would stay in the world as long as Allah wants then would Dajjal arrive.<sup>1</sup>

59- Allamah Shahabuddin Rabe Abdullah Yaqut bin Abdullah al-Hamawi said: Among them is Ali bin Muhammad bin Ali bin Musa bin Ja'far bin Muhammad bin Husain bin Ali Ibne Abi Talib (r). His agnomen is Abul Hasan al-Hadi. He was born in Medina Munawwara and after that was moved to Samarra. The name of his son is Hasan bin Ali. He was also born in Medina Munawwara and he was also taken to Samarra. That is why these two were named as Askariain. Ali passed away in Rajab 254 A.H. and he remained in Samarra for 20 years. As far as Hasan is concerned, he passed away in 260 A.H. in Samarra and both were buried in Samarra only. A mausoleum is very famous over there and the visitation place of his son, al-Muntazar is well known.<sup>2</sup>

60- Allamah Shamsuddin Yusuf bin Qazaghili Hanafi Sibte Ibne Jauzi said: He is Muhammad bin al-Hasan bin Ali bin Muhammad bin Ali bin Musa bin Ja'far bin Muhammad bin Ali bin al-Husain bin Ali Ibne Abi Talib (a) and his agnomen is Abu Abdullah and Abul Qasim and he is Khalaful Hujja, Sahibuz Zamaan, Qaim al-Muntazar and one, who would come afterwards and in the end.<sup>3</sup>

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<sup>1</sup> *Ghayatul Maraam*, Pg. 704,

<sup>2</sup> *Mojamul Buldan*, Vol. 6, Pg. 175.

<sup>3</sup> *Tadkiratul Khwaas*, Pg. 204.

## Chapter Nine (essence of this book): Imam Mahdi al-Muntazar al-Qaim in Ahle Sunnat books

[Ahle Sunnat sources that mention the birth and the longevity of Imam Mahdi (a)]

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

اعلم هداك الله سبيل الرشاد: انه قد تواتر عن النبي صلى الله عليه  
وآله وسلم من طرق اهل السنة والامامية انه قال ما معناه:  
"انه يخرج من ولده في آخر الزمان رجل يقال له المهدي عليه  
السلام، يبدأ الارض عدلاً وقسطاً كما ملئت ظلماً وجوراً." -  
وهذا البقدا رقد استقرت عليه البذاهب الخمسة، والقول بانه من  
ولد العباس، وانه علوي غير فاطمي شاذ نادر قد تبين فسادها في  
محلها والظاهر انقراض من قال باحدها -  
نعم، بين أهل السنة والامامية خلاف معروف في موضعين:  
(الاول): انه حسني أو حسيني عليه السلام

ذهب الى الاول جمع من أهل السنة وجماعة أخرى منهم، وكافة  
الامامية ذهبوا الى الثاني وأوضحوا فساد القول الاول بما لا مزيد  
عليه ، وبسط القول فيه الحافظ الكنجي الشافعي في  
كتاب "البيان" من أراداه راجعه-

(والثاني): انه ولد وغاب ثم يظهر في وقت اراد الله تعالى انفاذاً أمره  
أوانه ما ولد وسيولد من بعد ويظهر ويبدأ بوجوده

ذهب الى الاول كافة الامامية وعينوا شخصه وأنه الحجة بن الحسن  
بن علي بن محمد بن علي بن موسى بن جعفر بن محمد بن علي بن  
الحسين بن علي بن أبي طالب عليهم السلام، وأنه هو المهدي  
البعود ولد ثم غاب بأمر الله تعالى مدة كان يصل اليه نوابه وبعض  
خواصه، ثم غاب غيبته الكبرى فلا يظهر الا في وقت يؤمر بالخروج  
وتطهير تمام الأرض عن أرجاس الكافرين والبلحدين حيث كانوا في  
مشارك الأرض ومغاربها، وأثبتوا ذلك بالنصوص عن جده النبي  
صلى الله عليه وآله وعن كل واحد من آباءه الذين أقوالهم عندهم

حجة، خصوصاً في مثل هذا البقام المقتزنة أقوالهم فيه بالأخبار  
عبايأتي، فكان الأمر كما قالوا وبالبعجزات-

وقد وافقهم على هذا القول جماعة من أعيان علماء البذاهب  
الأربعة، بل رووا نصوصاً ومعاجز وتصدوا لدفء الشبهات ربا  
تورد في البقام:

الأول

أبوسالم كمال الدين محمد بن طلحة بن محمد بن الحسن القرشي  
النصيبي الذي صرح تقي الدين أبوبكر أحمد بن قاضي شهبة  
المعروف بابن جماعة الدمشقي الاسدي في (طبقات فقهاء  
الشافعية) بأنه كان أحد الصدور والرؤساء المعظمين-

ولد سنة ٥٧٧ هـ وتفقه وشارك في العلوم، وكان فقيهاً بارعاً بالمذهب  
والاصول والخلاف، ترسل عن الهلك وساد وتقدم وسبع  
الحديث--

ومدحه بها يقرب منه أبو عبد الله بن أسعد اليبني المعروف  
باليافعي في (مرآة الجنان) في حوادث سنة ٦٥٠ هـ-



وقال عبدالغفار بن ابراهيم العكي الشافعي: انه أحد العلماء  
البشهورين،

وكذا ذكره وبالغ في مدحه جمال الدين عبدالرحيم حسن بن علي  
الاسنوي الشافعي في (طبقات فقهاء الشافعية)۔

فقال ابن طلحة في كتابه (مطالب السؤل الباب الثاني عشر) في أبي  
القاسم محمد ابن الحسن الخالص بن علي البتوكل بن محمد  
القانع بن علي الرضا بن موسى الكاظم بن جعفر الصادق ابن محمد  
الباقر بن علي زين العابدين ابن الحسين الزكي بن علي المرتضى  
أمير المؤمنين بن أبي طالب، البهدي الحجة الخلف الصالح المنتظر  
عليهم السلام ورحمته وبركاته۔

فهذا الخلف الحجة قد أيداه الله

هدانا منهج الحق واتاه سجاياه

واعلى في ذرى العلياً بالتأييد مرقاه

وآتاه حلًى فضل عظيم فتحللاه

وقد قال رسول الله قولاً قد روينااه

وذو العلم بها قال اذا أدرك معناه  
يرى الأخبار في البهدي جاءت بسببها  
وقد أبدأ بالنسبة والوصف وسببها  
ويكفي قوله منى لاشراق محياها  
ومن بضعت الزهراء مجراة ومرساة  
ولن يبدغ ما أوتيه أمثال وأشباها  
فان قالوا هو البهدي ما ماتوا بها فاهوا  
قد رتغ من النبوة في أكناف عناصرها، ووضع من الرسالة أخلاف  
أواصرها وترغ من القرابة بسجال معاصرها، وبرغ في صفات الشرف  
فعدت عليه بخناصرها، فاقتنى ما الانساب شرف نصابها،  
واعتلى عند الاتسباب على شرف أحسابها، واجتنى جنا الهداية من  
معادنها وأسبابها، فهو من ولد الطهر البتول البجزم بكونها بضعة  
من الرسول، فالرسالة أصلها وانها لاشرف العناصر والاصول الى أن  
قال فأمأ مولدة فبسر من رأى في ثالث وعشرين سنة ٢٥٨، وأمأ

نسبه أباً وأماً فأبوه الحسن الخالص -- الى آخر ماتقدم، ثم  
أخرج بعض الاخبار وأورد بعض الشبهات وأجاب عنها-  
وأما كون الكتاب المذكور من مؤلفاته فهو من الوضوح بهكان لم  
يقدر ابن تيمية على انكاره مع انكاره جملة من الأحاديث  
المستفيضة المشهورة، فصرح في كتابه (منهاج السنة) بأنه له-

## الثاني

ابوعبدالله محمد بن يوسف بن محمد الكنجي الشافعي الذي يعبر  
عنه ابن الصباغ بالكي في كتابه (الفصول البهية) بقوله: الامام  
الحافظ - واحتج برواية ابن حجر العسقلاني في فتح الباري في شرح  
البخاري فانه صنف كتاباً سباه (البيان في أخبار صاحب الزمان  
عليه السلام) وهو كتاب مشهور قال هو في آخر كتابه  
المعروف (بكفاية الطالب في مناقب أمير المؤمنين علي بن أبي طالب  
عليه السلام) ما لفظه: ثبت مناقب سيدنا ومولانا أمير المؤمنين  
علي بن أبي طالب عليه السلام ويتلوه ذكر الامام البهدي في كتاب

مفرد وسببته بالبيان في بيان أخبار صاحب الزمان صلوات الله عليه وعلى آبائه الطاهرين صلاة دائمة الى يوم الدين-

وقال البارع الخبير الكاتب الجليلي في (كشف الظنون): البيان في أخبار صاحب الزمان للشيخ أبي عبدالله محمد بن يوسف الكنجي المتوفى سنة ١١٣٥ هـ ثمان وخمسين وثمانمائة-

وقال أيضاً: "كفاية الطالب في مناقب علي بن أبي طالب للشيخ الحافظ أبي عبدالله محمد بن يوسف بن محمد الكنجي الشافعي--"

قال أبو الوهاب عبد الوهاب الشعرائي في (الوقائع) في ترجمة السيوطي: وكان الحافظ ابن حجر يقول: "الشروط التي اذا اجتمعت في الانسان سمي حافظاً: الشهرة بالطلب، والاخذ من أفواه الرجال، والمعرفة بالجرح والتعديل لطبقات الرواة ومراتبهم، وتبيز الصحيح من السقيم حتى يكون ما يستحضره من ذلك اكثر مما لا يستحضره، مع استحفاظ الكثير من المتون- فهذه الشروط من جمعها فهو حافظ- انتهى- "ومنه يعلم جلاله قدر الكنجي-

وأول هذا- الكتاب- أي البيان: أما بعد حمد الله الذي هوفاتحة كل كتاب وخاتمة كل خطاب والصلاة على رسوله التي هي جالبة كل ثواب ودافعة كل عقاب- - إلى آخره-

وقال في الباب الثامن من الابواب التي ألحقها بأبواب الفضائل من كتابه (الكفاية) بعد ذكر الأئمة من ولد أمير المؤمنين عليه السلام ما لفظه: "وخلف يعنى على الهادى عليه السلام من الولد أباً محمداً الحسن ابنه" - ثم ذكر تاريخ ولادته ووفاته وقال: "ابنه وهو الامام المنتظر ونختم الكتاب بذكره مفرداً- انتهى -"

وكتابه (البيان) مشتمل على أربعة وعشرين باباً والباب الرابع والعشرون منه في الدلالة على جواز بقاء المهدي منذ غيبته وذكر فيه مطالب شريفة من أرادها راجعه-

الثالث:

الشيخ: نور الدين على بن محمد بن الصباغ المالكي الذي ذكره في التراجم بكل وصف جميل:

فقال شمس الدين محمد بن عبدالرحمن السخاوى البصرى تلميذ  
الحافظ ابن حجر العسقلانى فى كتابه (الضوء اللامع فى احوال القرن  
التاسع):

على بن محمد بن احمد بن عبد الله نور الدين الاسفائقى الغزى الاصل  
المكى المالكى ويعرف بابن الصباغ، ولد فى العشر الاول من ذى  
الحجة سنة اربع وثمانين وسبع مائة ببكة ونشأ بها فحفظ القرآن  
والرسالة فى الفقه وألفية ابن مالك وعرضها على الشريف  
عبدالرحمن الفارسى وعبدالوهاب بن عفيف اليافعى والجمال بن  
ظهيرة وقرينه ابى السعود وسعد النورى وعلى بن محمد بن ابى  
بكر الشيبى ومحمد بن ابى بكر بن سليمان البكر واجازوا له وأخذ  
الفقه عن أولهم والنحو عن الجلال عبدالواحد البرشدى وسبع على  
الزين البراغى سداسيات الرازى وله مؤلفات منها الفصول المهمة  
لبعرفة الأئمة وهم اثنا عشر، والعبرى من سغه النظر، أجازلى ومات فى  
سابع ذى القعدة سنة خمس وخمسين وثمان مائة ودفن بالبعلاة  
سامحه الله وايانا-

وذكره أيضاً معظماً أحمد بن عبد القادر العجيلي الشافعي في (ذخيرة  
البال) في مسألة الخنثى-

ونقل عن كتابه المذكور معتمداً عليه جماعة من الأعلام مثل  
عبدالله بن محمد البطيري البدني الشافعي من النقشبندية في  
كتابه (الرياض الزاهرة) ونور الدين علي السهودي في (جواهر  
العقدين) وبرهان الدين علي الحلبي الشافعي في (سيرته  
المعروفة) وعبد الرحمن الصفوري في (زينة المجالس) وغيرهم-

فقال في (فصول المهمة): الفصل الثاني عشر في ذكر أبي القاسم الحجة  
الخلف الصالح ابن أبي محمد الحسن الخالص وهو الامام الثاني  
عشر وتاريخ ولادته ودلائل امامته وذكر طرف من أخباره وغيبته  
ومدة قيام دولته وذكر نسبه وكنيته ولقبه وغير ذلك-

ثم ذكر تاريخ ولادته والنص عليه من آبائه وطرف يسير مجاء  
من النصوص الدالة على الامام الثاني عشر، عن الأئمة الثقات  
والروايات في ذلك كثيرة والاخبار شهيرة أضربنا عن ذكرها وقد  
دونها أصحاب الحديث في كتبهم واعتنوا بجمعها-

الى أن قال: قال الشيخ ابو سعيد محمد بن يوسف بن محمد الكنجي الشافعي في كتابه (البيان في أخبار صاحب الزمان) من الدلالة على كون المهدي حياً باقياً منذ غيبته الى الآن الى آخر ما في الفصل الرابع والعشرين من البيان-

وقال في ذيل ترجمة والده: وخلف ابو محمد الحسن رضى الله عنه من الولد ابنه الحجة القائم المنتظر لدولة الحق، وكان قد أخفى مولده وستر أمره لصعوبة الوقت وخوف السلطان وتطلبه للشيعنة وحبسهم والقبض عليهم-

الرابع:

الفقيه الواعظ شمس الدين ابوالبظرف يوسف بن قزاعلى بن عبد الله البغدادي الحنفي سبط العالم الواعظ ابى الفرج عبدالرحمن ابن الجوزى الذى قال في ترجمته في ضمن أحوال جده ابى الفرج ابن خلكان: "وكان سبطه شمس الدين ابوالبظرف يوسف بن قزاعلى الواعظ المشهور الحنفي البهذب وله صيت وسبعة في مجالس وعظه وقبوله عند الملوك وغيرهم - - -"



وقال محمود بن سليمان الكفوي في (أعلام الأخيار) بعد ذكر نسبه وولادته: "وتفقه وبرع وسبع من جده الأمه وكان حنبلياً فتحنبل في صغره لتربية جده ثم دخل الى الموصل ثم دخل الى دمشق وهو ابن نيف وعشرين سنة وسبع بها وتفقه بها على جمال الدين الحصري وتحول حنفيّاً لها بلغه ان قزاعلي بن عبدالله كان على مذهب الحنفيه وكان اماماً عالماً فقيهاً جيداً نبياً يلتقط الدرر من كلبه ويتناثر الجوهر من حكمه - "وبالغ في مدائحه وفضائله في كلام طويل -

وذكره اليافعي في (البراقة) وابن شحنة في (روضه المناظر) وتاج الدين في (كفاية المتطدع) وغيرهم -

فقال: في آخر كتابه الموسوم بتذكرة خواص الأمة بعد ترجمة العسكري عليه السلام: "ذكر أولاده: منهم محمد الامام، فصل هو محمد بن الحسن ابن علي بن محمد بن علي الرضا بن موسى بن جعفر بن محمد بن علي بن الحسين بن ابن علي بن أبي طالب عليه السلام وكنيته ابو عبدالله و ابو القاسم وهو الخلف الحجة صاحب

الزمان القائم والمنتظر والتالي، وهو آخر الأئمة عليهم السلام - أنبأنا  
عبد العزيز بن محمود بن البزاز، عن ابن عمر قال قال رسول الله صلى  
الله عليه وآله يخرج في آخر الزمان رجل من ولدي اسمه كاسى  
وكنيته ككيتى يبلأ الأرض عدلاً كما ملئت جوراً فذلك  
هو البهدى - وهذا حديث مشهور وقد أخرج أبو داود والنزهى عن علي  
عليه السلام ببعناة وفيه لولم يبق من الدهر الا يوم واحد لبعث الله  
من أهل بيتى من يبلأ الأرض عدلاً - وذكره في رواية كثيرة ويقال  
له ذو الاسبين قالوا امه ام ولد يقال لها صقييل - "

الخامس:

الشيخ الاكبر محى الدين رأس اجلاء العارفين ابو عبد الله محمد بن  
علي ابن محمد بن عربي الحاتم الطائى الأندلسى، الذى كفى في علو  
مقامه ما قاله الشعرا في (لواقح الأخبار) ما لفظه: "هو الشيخ  
الامام المحقق رأس اجلاء العارفين والبقرين صاحب الاشارات  
الملكوتية والنفحات القدسية والأنفاس الروحانية والفتح الموق  
والكشف المشرق والبصائر الخارقة والحقائق الزاهرة له المقام

الأرفع من مقام القرب في منازل الانس والبورد العذب من  
مناهل الوصل والطول الاعلى من مدارج الدنو والقدم الراسخ في  
التبكين من أحوال النهاية والباع الطويل في التعرف في أحكام الولاية  
، وهو أحد أركان هذه الطائفة -- ”

فقال في الباب السادس والستين وثلاث مائة من  
كتابه (الفتوحات) ما يأتي ذكره -  
السادس:

الشيخ العارف الخبير ابوالبواهب عبدالوهاب بن احمد بن علي  
الشعراني فقال في كتابه المسمى (باليواقيت) وهو بمنزلة الشرح  
لبغلقات الفتوحات وهذا كتابه تلقاه العلباء بالقبول وبالغوا في  
مدحه وثنائه ووجوب الاعتقاد بها فيه ففي نسخته المطبوعة  
بالمطبعة الازهرية المصرية في سنة ١٣٠٥هـ -

ومن جملة ما كتبه شيخ الاسلام الفتوحى الحنبلى رضى الله  
عنه: لا يقدر في معاني هذا الكتاب الامعان مرتاب أو جاحد كذاب  
كما لا يسعى في تخطئه مؤلفه الا كل عار عن علم الكتاب حائد عن طريق

الصواب وكما لا ينكر فضل مؤلفه الاكل غبى حسود أوجاهل معاند  
جحود أوزاء غم عن السنة مارق ولا جباع أثبتها خارق-

ومن جملة ماقاله شيخنا الشيخ شهاب الدين الرملى الشافعى  
رضى الله عنه بعد كلام طويل: وبالجملة فهو كتاب لا ينكر فضله ولا  
يختلف اثنان بأنه ما صنف مثله-

ومن جملة ماقاله الشيخ شهاب الدين عبيدة الشافعى رضى الله  
عنه بعد مدح الكتاب: "وما كن نظن ان الله تعالى يبرز فى هذا  
الزمان مثل هذا المؤلف العظيم الشأن--"

وكان من جملة ماقاله الشيخ محمد البرهتوشى وبعد: فقد وقف  
العبد الفقير الى الله تعالى محمد بن محمد البرهتوشى الحنفى على  
اليواقيت والجواهر فى عقائد الأكابر لسيدنا ومولانا الامام العامل  
المحقق البدقق الفهامة خاتمة المحققين ووارث علوم الأنبياء  
والمرسلين شيخ الحقيقة والشريعة معدن السلوك والطريقة من  
توجه الله تاج العرفان ورفعته على أهل هذه الزمان مولانا الشيخ  
عبد الوهاب ادام الله النفع به للأنام وأبقاه الله تعالى لنفع العباد

مدى الأيام، فاذا هو كتاب جل مقداره ولبعت اسرارها وسحت من  
سحب الفضل امطاره وفاحت في رياض التحقيق أزهاره ولاحت في  
سبأ التدقيق شوسه وأقباره وتناغت في غياض الارشاد بلغات  
الحق اطيارة فأشرقت على صفحات القلوب باليقين أنواره- - الى  
آخره- - - - -"

فقال في البحث الخامس والستين من الجزء الثاني من كتاب  
اليواقيت:

البحث الخامس والستون في بيان أن جميع أشراط الساعة التي  
أخبرنا بها الشارع حق لا بد أن تقع كلها قبل قيام الساعة وذلك  
كخروج المهدي ثم الدجال ثم نزول عيسى وخروج الدابة وطلوع  
الشمس من مغربها ورفع القرآن وفتح سدأجوج وماجوج حتى لولم  
يبق من الدنيا الا مقدار يوم واحد لوقع ذلك كله-

قال الشيخ تقي الدين بن أبي منصور في عقيدته: " وكل هذه الآيات  
تقع في المائة الأخيرة من اليوم الذي وعد به رسول الله صلى الله  
عليه وآله امته بقوله: ان صلحت أمتي فلها يوم وان فسدت فلها

نصف يوم يعنى من ايام الرب البشار اليها بقوله تعالى: "وان يوماً عند ربك كألف سنة مما تعدون- "قال بعض العارفين: وأول ألف محسوب من وفاة على بن أبي طالب رضى الله عنه-

آخر الخلفاء فان تلك المدة كانت من جملة ايام نبوة رسول الله صلى الله عليه وآله ورسالته فبهذا الله تعالى بالخلفاء الأربعة البلاد ومرادة صلى الله عليه وآله انشاء الله بالالف قوة سلطان شريعته الى انتهاء الالف ثم تأخذ في ابتداء الاضحلال الى أن يصير الدين غريباً كما بدأ وذلك الاضحلال يكون بدايته من مضى ثلاثين سنة من القرن الحادى عشر فهناك يترقب خروج المهدي عليه السلام، وهو من أولاد الامام الحسن العسكري عليه السلام، ومولده عليه السلام ليلة النصف من شعبان سنة خمس وخمسين ومائتين وهو باق الى أن يجتمع بعيسى بن مريم عليه السلام فيكون عبرة الى وقتنا هذا وهو سنة ثمان وخمسين وسبع مائة، تسع مائة سنة وست سنين- هكذا أخبرنى الشيخ حسن العراقى الهدفون فوق

كوم الريش البطل على بركة رطلى بصر المحروسة عن الامام  
البهدى عليه السلام حين اجتمع به، ووقفه على ذلك شيخنا  
سيدى على الخواص رحبها الله تعالى-

وعبارة الشيخ محى الدين رضى الله عنه فى الباب السادس والستين  
وثلاث مائة من الفتوحات هكذا: "واعلموا انه لا يد من خروج  
البهدى عليه السلام لكن لا يخرج حتى تبتلىء الأرض جوراً وظلماً  
فبئلاًها قسطاً وعدلاً ولولم يبق من الدنيا الا يوم واحد طول الله  
تعالى ذلك اليوم حتى يلى ذلك الخليفة، وهو من عترة رسول الله  
صلى الله عليه وآله من ولد فاطمة رضى الله عنها، جدة الحسين ابن  
على بن أبى طالب عليها السلام، ووالدة الحسن العسكرى ابن  
الامام على النقى بالنون ابن الامام محمد تقى بالتاء ابن الامام  
على الرضا ابن الامام موسى الكاظم ابن الامام جعفر الصادق ابن  
الامام محمد الباقر ابن الامام زين العابدين على بن الامام  
الحسين ابن الامام على بن أبى طالب رضى الله عنه يواظب على اسبه اسم  
رسول الله صلى الله عليه وآله، يبايعه المسلمون ما بين الركن

والبقار، يشبه رسول الله صلى الله عليه وآله في الخلق (بفتح الخاء) وينزل عنه في الخلق (بضمها) إذ لا يكون أحد مثل رسول الله صلى الله عليه وآله في أخلاقه والله تعالى يقول: "وانك لعلی خلق عظیم۔"

هو أجلى الجبهة أقتى الأنف أسعد الناس به أهل الكوفة، يقسم المال بالسوية ويعدل في الرعية يأتيه الرجل فيقول: يا مهدي أعطني وبين يديه المال فيحشى له في ثوبه ما استطاع أن يحمله، يخرج على فترة من الدين يزع الله به ما لا يزع بالقرآن، يسي الرجل جاهلاً وجناناً وبخيلاً فيصبح عالماً شجاعاً كريماً، يشى النصر بين يديه، يعيش خسباً أو سبغاً أو تسعاً يقفو أثر رسول الله صلى الله عليه وآله لا يخطيء له ملك يسدده من حيث لا يراه، يحبل الكل ويعين الضعيف ويساعد على نوائب الحق، يفعل يايقول ويقول مايفعل ويعلم مايشهد۔

يصلحه الله في ليلة يفتح المدينة الرومية بالتكبير مع سبعين ألف من المسلمين من ولد اسحاق، يشهد البلحة العظي مأدبة الله بمرج عكا، يبيد الظلم وأهله ويقوم الدين وأهله وينفخ الروح في



الاسلام، يعز الله الاسلام بعد ذله ويحييه بعد موته، يضع الجزية  
ويدعو الى الله بالسيف، فمن أبى قتل ومن نازعه خذل -

يظهر من الدين ما هو عليه في نفسه حتى لو كان رسول الله صلى الله  
عليه وآله حياً لحكم به، فلا يبقى في زمانه الا الدين الخالص عن الرأي  
يخالف في غالب أحكامه مذاهب العلماء فينقبضون منه لذلك  
لظنهم أن الله تعالى لا يحدث بعد أئمتهم مجتهداً -

وأطال في ذكر وقايعه معهم وسيرته وحالاته الى أن قال: واعلم أنه لم  
يبلغنا أن النبي صلى الله عليه وآله نص على أحد من الأئمة أن يقفو  
أثره لا يخطيء الا الامام المهدي خاصة، فقد شهد له بعصته في  
خلافته وأحكامه كما شهد الدليل العقلي بعصبة رسول الله صلى  
الله عليه وآله فيما يبلغه عن ربه من الحكم البشروع له في عبادة -

السابع:

الشيخ حسن العراقي البذكور -

قال الشيخ عبد الوهاب الشعراني المتقدم ذكره في الطبقات الكبرى  
السبابة (بلواحق الأنوار في طبقات الاخير) في الجزء الثاني من  
النسخة المطبوعة ببصرى سنة ألف وثلاث مائة وخمس -

ومنهم: الشيخ العارف بالله تعالى سيدى حسن العراقى رحمة الله  
تعالى المدفون بالكوم خارج باب الشعيرة رضى الله عنه بالقرب من  
بركة الرطلى وجامع البشرى -

وفي بعض نسخه العتيقة:

ومنهم: الشيخ الصالح العابد الزاهد ذوالكشف الصحيح والحال  
العظيم الشيخ حسن العراقى المدفون فوق الكوم البطل على بركة  
الرطلى ، كان رضى الله عنه قد عبر مائة سنة وثلاثين سنة - وفي  
النسخة المطبوعة "ترددت اليه مع سيدى ابى العباس الحريشى  
وقال: أريد أن أحكى لك حكايتى من مبتدأ أمرى الى وقتى هذا كأنك  
كنت رفيقى من الصغر فقلت له نعم فقال: كنت شاباً من دمشق  
وكنت صانعاً وكنا نجتبع يوماً فى الجمعة على اللهو واللعب والخبر  
فجاء لى التنبيه من الله تعالى يوماً ألهدا خلقت فتركت ما هم فيه

وهربت منهم فتبعوا ورائي فلم يدركوني فدخلت جامع بني امية  
فوجدت شخصاً يتكلم على الكرسي في شأن البهدي عليه السلام  
فاشتقت الى لقاءه فصرت لا أسجد سجدة الاوسألت الله تعالى أن  
يجعني عليه فبينما أنا ليلة بعد صلاة المغرب أصلي صلاة السنة زاً  
بشخص جلس خلفي وحس على كتفي وقال لي قد استجاب الله دعاء  
ك يا ودي مالك أنا البهدي فقلت تذهب معي الى  
الدار فقال: نعم وذهب معي فقال لي أدخل لي مكاناً انفراد فيه  
فأخليت له مكاناً فأقام عندي سبعة أيام بلياليها ولقني الذكر  
وقال أعلبك وودي تدوم عليه ان شاء الله تعالى تصوم يوماً وتفطر  
يوماً وتصل كل ليلة خمس مائة ركعة فقلت نعم، فكنت أصلي  
خلفه كل ليلة خمس مائة ركعة وكنت شاباً أمرداً حسن الصورة  
فكان يقول: لا تجلس قط الا ورائي فكنت أفعل وكانت عمامته  
كعبامة العجم وعليه جبة من وبر الجبال فلما انقضت السبعة أيام  
خرج فودعته وقال لي: يا حسن ما وقع لي قط مع أحد ما وقع معك  
فدم على وردك حتى تعجز فانك ستعبر عبراً طويلاً - وفي النسخة

الاخرى العتيقة بعد قوله: خمس مائة ركعة في كل ليلة وأنا لا أضع  
جنى على الأرض للنوم الا غلبته ثم طلب الخروج وقال لى: يا حسن  
لا تجتمع بأحد بعدى وكيفيك ما حصل لك منى فبا ثم الادون  
ما وصل اليك منى فلا تتحمل منة أحد بلا فائدة- فقلت سبعاً  
وطاعة وخارجت أودعه فأوقفنى عند عتبة باب الدار وقال من هنا  
فأقبت على ذلك سنين- الى أن قال الشعرانى بعد ذكر حكاية سياحة  
حسن العراقى - وسألت البهدى عن عبرة فقال: يا ولدى عبرى الآن  
ستبائة سنة وعشرون سنة ولى عنه الآن مائة سنة ، فقلت ذلك  
لسيذى على الخواص فوافقته على عبر البهدى رضى الله عنهما-

الثامن:

الشيخ العارف على الخواص قال: الشعرانى فى طبقاته البسابة  
(باللواقم):

” ومنهم شيخى وأستاذى سيذى على الخواص البراسى رضى الله  
تعالى عنه ورحمه كان امياً لا يكتب ولا يقرأ وكان رضى الله عنه يتكلم  
على معانى القرآن العظيم والسنة المشرفة كلاماً نفيساً تحير فيه

العلماء وكان محل كشفه اللوح المحفوظ عن البحووالاثبات فكان  
إذا قال قولاً لا بد أن يقع على الصفة التي قال، وكنت أرسل له  
الناس يشاورونه عن أحوالهم فما كان قط يحوجهم الى كلام بل كان  
يخبر الشخص بواقعه التي أتى لاجلها قبل أن يتكلم فيقول: طلق  
مثلاً أو: شارك أو فارق أو: سافر أو: لاتسافر فيتحير الشخص  
فيقول من أعلم هذا بأمرى، وكان له طب غريب يداوى به أهل  
الاستسقاء والجذام والفالج والأمراض المزمنة فكل شيء أشار  
باستعماله يكون الشفاء فيه-

وسبعت سيدي محمد بن عفان رضى الله عنه يقول: الشيخ على  
البراسى أعطى التصريف في ثلاثة أرباع مصر وقراها وسبعته مرة  
أخرى يقول: لا يقدر أحد من أرباب الاحوال أن يدخل مصر  
الاباذن الشيخ على الخواص رضى الله عنه، وكان يعرف أصحاب  
النوبة في سائر أقطار الارض ويعرف من تولي منهم ساعة ولايته ومن  
غول ساعة غوله ولم أر هذا القدم لأحد غيره من مشائخ مصر الى  
وقتي هذا - "ثم ذكر شرحاً طويلاً في كراماته ومقاماته وحالاته

،وقد عرفت تصريح الشعراني في اليواقيت وفي الطبقات بأنه صدق  
الحسن العراقي فيما أخبره به من عبر البهدي عليه السلام على  
مانقله عنه-

التاسع:

نور الدين عبدالرحمن بن احمد بن قوام الدين الدشتي الجامي  
الحنفي الشاعر المعروف صاحب شرح الكافية الدائر في أيدي  
المشتغلين-

قال محمود بن سليمان الكفوي في (اعلام الاخبار من فقهاء مذهب  
النعمان المختار) الشيخ عارف بالله والمتوجه بالكلية الى الله  
دليل الطريقة ترجبان الحقيقة البنسرخ عن الهياكل الناسوتية  
والتوسل الى السبحات اللاهوتية شمس سباء التحقيق بدر فلك  
التدقيق معدن عوارف المعارف مستجمع الفضائل جامع  
اللطائف البولي جامي نور الدين عبدالرحمن الى آخره "

وله من المؤلفات كتاب (شواهد النبوة) وهو كتاب جليل معروف  
معتبد-

قال الحلبي في (كشف الظنون): شواهد النبوة فارسي لبولانا نور الدين عبدالرحمن بن احمد الجامي اوله: الحمد لله الذي أرسل رسلاً مبشرين ومنذرين الى آخره، وهو على مقدمة وسبعة اركان وترجمه محمود بن عثمان البتخلص بلامعى البتوفى في سنة ثمان وثلاثين وتسائة ثم ترجمه ايضاً البولى عبدالحليم بن محمد الشهير بأخى زادة من صدور الروم البتوفى في سنة ثلاثة عشر وألف وهو أحسن من ترجمة اللامعى عبارة وأداء-“

وقال العالم العلامة القاضى حسين الديار البكرى في أول كتابه الموسوم ب(تاريخ الخبيس): هذه مجموعة من سيرة سيد المرسلين وشئائل خاتم النبيين صلى الله عليه وآله وأصحابه أجمعين اتتختتها من الكتب المعتبرة وهى التفسير الكبير والكشاف- الى أن قال- وشواهد النبوة- الى آخره-

وفى هذا الكتاب - جعل الحجة بن الحسن عليها السلام الامام الثانى عشر، وذكر غرائب حالات ولادته وبعض معاجزة وانه الذى يملأ الارض عدلاً وقسطاً وروى من حكيمة عبة ابى محمد الزكى عليه

السلام ماملخص ترجمته انها قالت: كنت يوماً عند أبي محمد عليه السلام فقال: يا عبة بيتي الديلة عندنا فان الله تعالى يعطينا خلفاً- فقلت: يا ولدي ممن فاني لأرى نرجس أترحمه ابداً رحمه فقال: يا عبة مثل نرجس مثل أم موسى لا يظهر حملها الا في وقت الولادة فبت الليلة عنده فلما انتصف الليل قمت فتهجدت وقامت نرجس وتهجدت وقلت في نفسي: قرب الفجر ولم يظهر ما قاله ابو محمد عليه السلام فناداني ابو محمد عليه السلام من مقامه لاتعجلي يا عبة فرجعت الى بيت كانت فيها نرجس فرأيتها وهي ترتعد فضبتها الى صدرى وقرأت عليها قل هو الله أحد، وانا أنزلناه، وآية الكرسي، فسبعت صوتاً من بطنها يقرأ ما قرأت، ثم أضاء البيت فرأيت الولد على الأرض ساجداً، فأخذته فناداني ابو محمد عليه السلام من حجرته يا عبة ايتيني بولدي فأتيته به فأجلسه في حجرة ووضع لسانه في فيه وقال: تكلم يا ولدي باذن الله تعالى- فقال: "بسم الله الرحمن الرحيم ونريد أن نمن على الذين استضعفوا في الأرض ونجعلهم الوارثين -" ثم رأيت طيوراً خضراء



أحاطت به، فدعا أبو محمد عليه السلام واحداً منها وقال: خذها  
واحفظه حتى يأذن الله تعالى فيه فان الله بالغ أمره، فسألت أبا  
محمد عليه السلام: ما هذا الطير وما هذه الطيور عليه السلام فقال: هذا  
جبريل وهؤلاء ملائكة الرحمة - ثم قال: يا عمة رديه الى أمه كي تقر  
عينها ولا تحزن ولتعلم ان وعد الله حق ولكن أكثرهم  
لا يعلمون - فردته الى أمه - ولما ولد كان مقطوع السرة مختوناً  
مكتوباً على ذراعه الأيمن: جاء الحق وذهق الباطل ان الباطل كان  
زهوقاً -

وروى غيرها انه لها ولد جثى على ركبتيه ورفع سيابته الى السماء  
وعطس فقال: الحمد لله رب العالمين -

وروى عن آخر قال: دخلت على أبي محمد عليه السلام فقلت: يا بن  
رسول الله من الخلف والامام بعدك عليه السلام فدخل الدار ثم خرج وقد  
حمل طفلاً كأنه البدر في ليلة تمامه في سن ثلاث سنين فقال: يا فلان  
لولا كرامتك على الله لها أريتك هذا الولد اسمه اسم رسول

الله "ص" وكنيته كنيته هو الذي يبلى الأرض عدلاً وقسطاً  
كبا ملئت جوراً وظلماً-

وروى عن آخر قال: دخلت يوماً على أبي محمد عليه السلام ورأيت  
على طرفه اليمين بيتاً اسبل عليه ستراً فقلت يا سيدي من صاحب  
هذا الأمر بعد هذا فقال: ارفع الستر فخرج صبي في غاية من الطهارة  
والنظافة على خدة الأيمن خال وله ذوائب فجلس في حجر أبي محمد  
عليه السلام: فقال أبو محمد عليه السلام هذا صاحبكم ثم قام من  
حجرة فقال أبو محمد عليه السلام: يا بني أدخل إلى الوقت  
المعلوم، فدخل البيت وكنت أنظر إليه ثم قال لي أبو محمد عليه  
السلام: قم وانظر من في هذا البيت فدخلت البيت فلم أرفيه أحداً-

وروى عن آخر قال: بعثني المعتضد مع رجلين وقال: إن الحسن  
بن علي عليهما السلام توفي في سر من رأى فأسرعوا في المسير  
وتهجوا في دارة فكل من رأيتم فيها فأتوني برأسه، فذهبنا ودخلنا  
دارة فرأينا داراً نضرة طيبة كأن البناء فرغ من عبارتها الساعة  
ورأينا ستراً فيها فرعنا فرأينا سر داباً فدخلنا فيه فرأينا بحرأني

أقصاه حصير مفروش على وجه الباء ورجلاً في أحسن صورة عليه وهو يصرخ ولم يلتفت اليه، فسبقني أحد الرجلين فدخل الباء فغرق واضطرب فأخذت بيده وأخلصته فأراد الآخر أن يقدم إليه فغرق فأخلصته فتحيرت فقلت: يا صاحب البيت العذرة إلى الله واليك والله ما عدت الحال وإلى أين جئنا وتبت إلى الله فيما فعلت، فلم يلتفت اليه أبداً فرجعنا إلى المعتضد وقصصنا عليه القصة فقال اكتبوا هذا السمر والآن أمرت بضرب أعناقكم - انتهى -

وهذه الكرامات ليست مما يستغرب ويتعجب منها فإنها بالنسبة إلى إقدار الله تعالى أولياءه عليها أمرهين وبالنسبة إلى الأولياء أمر غير عزيز - وكتب مشائخ الصوفية مشحونة بذكر أضعاف أمثالها وفوقها ودونها في تراجم أعيانهم وأقطابهم -

هذا الشيخ الأكبر محي الدين قال في الفتوحات كما نقله عنه الشعرائي في (مختصرها) وبرهان الدين الحلبي في (إنسان العيون) قلت لابنتي زينب مرة وهي في سن الرضاعة قريباً عبرها من سنة ما تقولين في الرجل يجامع حليلته ولم ينزل فقالت: يجب عليه

الغسل فتعجب الحاضرون من ذلك ثم انى فارقت تلك البنت وغبت عنها سنة فى مكة وكنت اذنت لوالدها فى الحج فجاءت مع الحج الشامى فلما خرجت لملاقاتها رأتنى من فوق الجبل وهى ترضع فقالت بصوت فصيح قبل أن ترانى أمها: هذا أبى وضحكت ورمت نفسها الى قال: وقد رأيت أى علبت من أجاب أمه بالتسبيت وهو فى بطنها حين عطست وسبع الحاضرون كلهم صوته من جوفها شهد عندى الثقات بذلك- انتهى- وهذا القدر يكفى للمثال-

#### العاشر

الحافظ محمد بن محمد بن محبود البخارى المعروف بخواجه پارسا من أعيان علماء الحنفية وأكابر مشايخ النقشبندية- قال الكفوى فى (أعلام الأخيار) قرأ العلوم على علماء عصره، وكان مقدماً على أقرانه فى دهره وحصل الفروع والاصول وبرع فى العقول والبنقول وكان شاباً، قد أخذ الفقه عن قدوة بقية أعلام الهدى الشيخ الامام العارف الربانى أبى طاهر محمد بن على بن الحسن الطاهرى- ثم ذكر سلسلة مشايخه فى الفقه وانه أخذ من صدر

الشريعة وأنهاها الى الامام الاعظم ابى حنيفة، قال: وهو أعز خلفاء  
الشيخ الكبير خواجه بهاء الدين نقشبند-

ومن مؤلفات عبدالرحمن الجامى شرح كليات خواجه پارسا- فقال  
فى كتابه (فصل الخطاب) وهو كتاب معروف قال فى (كشف  
الظنون) فصل الخطاب فى المحاضرات للمحافظ الزاهد محمد بن  
محمد الحافظى من أولاد عبيدالله نقشبندى المتوفى بالمدينة  
المنورة سنة اثنين وعشرين وثمانائة ودفن بها- أوله: الحمد لله  
الذال لخلقه على وحدانيته- وترجمته لابى الفضل موسى بن الحاج  
حسين الازنيقى باشارة رموز بيك ابن تيمور تاش پاشا وتعريب  
فصل الخطاب لاميرپادشاه محمد البخارى نزيل مكة فرغ منه فى  
رجب سنة سبع وثمانين وتسبائة-

فقال مالفظه: ولها زعم أبوعبدالله جعفر بن أبى الحسن على الهادى  
رضى الله عنه انه لا ولد لأخيه أبى محمد الحسن العسكرى رضى الله  
عنه وادعى أن أخاه الحسن العسكرى رضى الله عنه جعل الامامة  
فيه سى الكذاب وهو معروف بذلك، والعقب من ولد جعفر بن على

هذا في علي بن جعفر وعقب علي هذا في ثلاثة عبد الله وجعفر  
واسماعيل-

وأبو محمد الحسن العسكري ولده محمد رضي الله عنها معلوم  
عند خاصة خواص أصحابه وثقات أهله-

ويروى ان حكيمه بنت أبي جعفر محمد الجواد رضي الله عنه عبة أبي  
محمد الحسن العسكري كانت تحبه وتدعوله وتتضرع أن ترى له  
ولداً وكان أبو محمد الحسن العسكري اصطفى جارياً يقال لها  
نرجس، فلما كان ليلة النصف من شعبان سنة خمس وخمسين  
ومائتين دخلت حكيمه فدعت لأبي محمد الحسن العسكري عليه  
السلام فقال لها: يا عبة كوني الليلة عندنا لأمر فأقامت كما  
رسم، فلما كان وقت الفجر اضطربت نرجس فقامت اليها  
حكيمه، فلما رأت البولود أتت به أبا محمد الحسن العسكري رضي  
الله عنه وهو مختون مفروغ منه فأخذة وأمر يده على ظهره وعينيه  
وأدخل لسانه في فيه وأذن في أذنه اليمنى وأقام في الأخرى- ثم قال:  
يا عبة اذهبي به الى امه، فذهبت به ورددته الى أمه-

قالت حكيمة: فجئت الى أبي محمد الحسن العسكري رضى الله عنه  
 فاذا البولود بين يديه في ثياب صفراء وعليه من البهاء والنور ما أخذ  
 بهجامع قلبى فقلت: سيدى هل عندك من علم فى هذا البولود  
 المبارك فتلقيه الى- فقال أى عبة هذا المنتظر هذا الذى  
 بشرنا، فقالت حكيمة: فخررت لله ساجدة شكراً على  
 ذلك- قالت: ثم كنت أتردد الى أبي محمد الحسن العسكري رضى الله  
 عنه فلما لم آره فقلت له يوماً: يا مولاي ما فعلت بسيدنا  
 ومنتظرنا؟ قال: استودعناه الذى استودعته ام موسى ابنها-  
 وذكر فى حاشية الكتاب كلاماً طويلاً فى تضعيف ما نقله فى المتن من  
 حديث ابن مسعود من أن النبى ﷺ قال فى حق البهدى يواطء  
 اسمه اسى واسم أبيه اسم أبى بكلام أو فى-

وحكاية البعتضد العباسى الذى نقله الجامى فى شواهد النبوة  
 وبعض علامات قيام البهدى، الى أن قال: والاخبار فى ذلك أكثر  
 من أن تحصي ومناقب البهدى رضى الله عنه صاحب الزمان الغائب  
 عن الأعيان الوجود فى كل زمان كثيرة وقد تظاهرت الاخبار عن

ظهوره واشراق نوره، يجدد الشريعة المحمدية ويجاهد في الله حق جهادة ويظهر من الادناس أقطار البلاد، زمانه زمان المتقين وأصحابه خلصوا من الريب وسلخوا من العيب وأخذوا بهديه وطريقه واهتدوا من الحق الى تحقيقه، به ختبت الخلافة والامامة وهو الامام من لدن مات أبوه الى يوم القيامة وعيسى عليه السلام يصلى خلفه ويصدقه على دعواه ويدعوا الى ملته التي هو عليها والنبي ﷺ صاحب البلدة -

## الحادي عشر

الحافظ ابو الفتح محمد بن أبي الفوارس -

قال في أول (أربعينه): "أخرج الرجال الثقات من قول النبي: من حفظ من أمتي أربعين حديثاً كنت له شقيقاً - (الى أن قال) فان قال لنا السائل: ما هذه الأربعون حديثاً الذي (التي) اذا حفظها الانسان كان له هذا الأجر والشواب والفضل العظيم رحمته

قلنا: الجواب: اعلم ان هذا السؤال وقع في مجلس السيد محمد بن ادريس الشافعي فقال: هي مناقب أمير المؤمنين علي بن أبي طالب



عليه السلام مما أخبرنا به السيد جلال الدين محمد بن يحيى بن أبي بكر العباسي قال: حدثنا محي الدين محمد بن غنا قال حدثنا الفقيه يوسف بن ابراهيم الهروي قال أخبرنا سبعان بن محمد الجوهري الغزنوي عن الشيخ شيبان البقريء ابن عمر الفرداوى (الفرداني) قال: حدثنا يحيى بن بكريا بن احمد البلخي قاضى الشام قال: حدثنا أبو جعفر الترمذى قال: حدثنا محمد بن الليث قال: سمعت أحمد بن حنبل يقول:

ما أعلم أحداً أعظم منة على الاسلام في زمن الشافعى من الشافعى واني لأدعو الى الله في عقيب الصلاة فأقول: اللهم اغفر لوالدى ولمحمد بن ادريس الشافعى منذ يوم سمعت منه ان الأحاديث الأربعين أراد بها النبى ﷺ مناقب أمير المؤمنين على بن أبى طالب وأهل بيته عليهم السلام-

قال أحمد بن حنبل: فخطر ببالى من أين صح عند الشافعى لغير أيت النبى في النوم وهو يقول: شككت في قول محمد بن ادريس الشافعى

عن قولى من حفظ من أمتى أربعين حديثاً فى فضائل أهل بيتى كنت  
له شفيعاً يوم القيامة أما علمت ان فضائل أهل بيتى لا تحصى -  
الى أن قال: (الحديث الرابع)

أخبرنا محمود بن محمد الهروى بقريية فى جامعها فى سدخ ذى  
الحجة قال: أخبرنا ابو عبد الله محمد بن احمد بن عبد الله عن سعد  
بن عبد الله عن عبد الله بن جعفر الحبيرى قال: حدثنا محمد بن  
عيسى الاشقرى عن أبي حفص احمد بن نافع البصرى قال: حدثنى أبى  
وكان خادماً للامام أبى الحسن على بن موسى الرضا عليها السلام  
قال: حدثنى أبى العبد الصالح موسى بن جعفر قال حدثنى أبى جعفر  
الصادق قال حدثنى أبى باقر علم الأنبياء محمد بن على قال حدثنى  
أبى سيد العابدين على بن الحسين قال حدثنى أبى سيد الشهداء  
الحسين ابن على قال حدثنى أبى سيد الأوصياء على بن أبى طالب  
عليهم السلام انه قال: قال لى أخى رسول الله ﷺ من أحب أن  
يلقى الله عز وجل وهو مقبل عليه غير معرض عنه فليوال علياً عليه  
السلام ومن سراه أن يلقى الله عز وجل وهو راض عنه فليوال ابنك

الحسن عليه السلام، ومن أحب أن يلتقى الله ولاخوف عليه فليوال  
ابنك الحسين، ومن أحب أن يلتقى الله وهو تمحص عنه ذنوبه فليوال  
على بن الحسين عليهما السلام فإنه كما قال الله تعالى: { سيأهم في  
وجوههم من أثر السجود }، ومن أحب أن يلتقى الله عز وجل وهو تقيير  
العين فليوال محمد ابن علي عليهما السلام، ومن أحب أن يلتقى الله  
عز وجل فيؤطيه كتابه يبينه فليوال جعفر بن محمد عليهما  
السلام، ومن أحب أن يلتقى الله عز وجل طاهراً مطهراً فليوال موسى  
ابن جعفر النور الكاظم عليهما السلام، ومن أحب أن يلتقى الله عز  
وجل وهو ضاحك فليوال علي بن موسى الرضا عليهما السلام، ومن  
أحب أن يلتقى الله عز وجل وقد رفعت درجاته وبدلت سيئاته  
حسنات فليوال ابنه محمد، ومن أحب أن يلتقى الله عز وجل  
فيحاسبه حساباً يسيراً ويدخله جنة عرضها السموات والأرض  
فليوال ابنه علي، ومن أحب أن يلتقى الله عز وجل وهو من الفائزين  
فليوال ابنه الحسن العسكري، ومن أحب أن يلتقى الله عز وجل وقد  
كمل أيبانه وحسن اسلامه فليوال ابنه صاحب الزمان

البهدى، فهو لاء مصاييح الدجى وأئمة الهدى وأعلام التقى فمن  
أحبهم وولاهم كنت ضامناً له على الجنة - انتهى -  
ولاريب للعاقل انه معتقد بصحة الخبر وببضونه والالبا أودعه في  
أربعينه وقد قال في أوله ما نقلناه وقال في آخر كلامه: وانما ملت  
الى تفضيلهم يعنى أهل البيت عليهم السلام، بعد أن تقدمت  
مذاهب فعرفتھا وبان لى الحقيقة فعرفتھا وتبينت الطريقة  
فسلكتھا بالشواهد اللاحقة والاخبار الصحيحة الواضحة ونبات  
بها من الثقات وأهل الورع والديانات وكذلك أدیناه حسب ما  
رویناها، قال رسول الله ﷺ من كذب على متعبداً فليتبؤ  
مقعدة من النار وعن الذهبى فى (دول الاسلام) سنة عشرة  
واربعائة وفيها مات الحافظ ابو الفتح محمد بن احمد بن أبى  
الفوارس، وكذا رأيت فى (كامل ابن الاثير) فى حوادث السنة المذكورة  
وقد وصفه السيد نعبان آلوسى زادة فى بعض مكاتيبه المطبوع مع  
كتابه الموسوم (بجلاء العينين) بقوله: عالم البلوك وملك العلباء  
ومرجع الغنى والصعلوك ومستند الفضلاء وارث علوم السلف

الصالح وناشر لواء الحق الحق من كل قول راجح كشاف غوامض  
التأويل وسالك جادة التفويض في معالم التنزيل البحر العذب  
للواردين والدر المنثور للقاصدين الهوى الافخم والامير المكرم  
والنواب البفخم حسن القول وصديق الفعل والاسم وطود الوقار  
والصلاح والعلم- الى آخره-

### الثاني عشر

ابوالبجد عبدالحق الدهلوى البخارى العارف بالحدث الفقيه  
صاحب التصانيف الشايعة الكثيرة، وقد ذكره احواله ومؤلفاته  
جباة كثيرة في فهارسهم-

قال العالم المعاصر الصديق حسن خان الهندى فى كتابه  
البوسومر (بأبجد العلوم) المطبوع سنة ١٢٩٥: الشيخ عبدالحق  
الدهلوى وهو المتضدع من الكمال الصورى والبعنوى رنق من  
الشهرة قسطاً جزيلاً وأثبت المؤرخون ذكره اجبالاً وتفصيلاً، حفظ  
القرآن وجلس على مسند الافادة وهو ابن اثنتين وعشرين سنة  
ورحل الى الحرمين الشريفين وصحب الشيخ عبد الوهاب البتقى

خليفة الشيخ على المتقى واكتسب علم الحديث وعاد الى الوطن واستقر به اثنتين وخمسين سنة بجمعية الظاهر والباطن ونشر العلوم وترجمة كتاب المشكوة بالفارسي وكتب شرحاً على سفر السعادة وبلغت تصانيفه مائة مجلد - ولد في محرم سنة ٩٥١ هـ وتوفي سنة ١٠٣٧ هـ وأخذ الخريفة القادرة من الشيخ موسى القادري من نسل الشيخ عبدالقادر الجيلاني وكان له اليد الطولى في الفقه الحنفي - الى آخره -

وذكر الشيخ عبدالقادر البدايوني المعاصر له في (منتخب التواريخ) وبالغ في مدحه وذكر فضائله -

وكذا مؤلف (منتخب الباب) المطبوع في كلكته -

وكذا السد المهجد حسان الهند الهولي غلام على آزاد البلكرامي في (مآثر الكرام) في كلام طويل - وبالغ في الاطراء عليه أيضاً في (سبحة البرجان) -

قال الصديق حسن خان في (أبجد العلوم): السد غلام على آزاد بن السيد نوح الحسيني نسباً والواسطي حسباً البلكرامي مولداً ومنشأ

والحنفى مذهباً الجشى طريقة البلقب بحسان الهند- وذكر شرحاً  
طويلاً فى ترجمته الى أن قال: وله مصنفات جليدة مبتعة مقبولة  
منها: ضوء الدرارى شرح صحيح البخارى، وعد منها سبعة  
المرجان وهو فى آثار هندوستان ومآثر الكرام تاريخ بلكرام - الى  
آخره-

وبالجملة: فجلالة قدره وعلو مقامه غير خفية على أهل هذا  
الفن- ومن مؤلفاته: جذب القلوب الى ديار المحبوب وهوتاريخ  
المدينة الطيبة قد طبع مرات-

فقال فى رسالة له فى المناقب وأحوال الأئمة الأطهار عليهم السلام  
وهى مذكرة فى فهرست مؤلفاته وأشار اليها فى كتاب: "تحصيل  
الكمال" على ما نقله عنه بعض الثقات الاعلام المعاصرين رحبه  
الله فقال فيه بعد ذكر أمير المؤمنين والحسين والسجاد والباقر  
والصادق عليهم السلام: وهؤلاء من أئمة أهل البيت وقع لهم ذكر  
فى الكتاب- الى أن قال: ولقد تشرفنا بذكرهم جميعاً فى رسالة  
منفردة- الى آخره، فقال فى الرسالة:

”وأبو محمد الحسن العسكري ولد له ممد رضى الله عنهما معلوم  
عند خواص أصحابه وثقاته ”، ثم نقل قصة الولادة بالفارسية على  
طبق ما مر عن فصل الخطاب للخواجه محمد پارسا-

### الثالث عشر

السيد جمال الدين عطاء الله بن السيد غياث الدين فضل الله بن  
السيد عبدالرحمن البحدث المعروف صاحب كتاب (روضه  
الاحباب) الدائريين اولى الالباب الذى عدة القاضى حسين الديار  
بكرى فى أول تاريخ الخبيس من الكتب المعتبرة، وفى كشف  
الظنون: ” روضة الاحباب فى سيرة النبى والآل والأصحاب، فارسى  
لجلال الدين عطاء الله بن فضل الله الشيرازى النيسابورى المتوفى  
سنة ألف فى مجلدين بالتماس الوزير ميرى على شير بعد  
الاستشارة مع استاذة وابن عمه السيد اصيل الدين عبد الله وهو  
على ثلاثه مقاصد- الى آخره ”- ولبلاغته وعذوبته كلامه ننقل عين  
عبارته: قال:



"کلام در بیان امام دوازدهم مرحوم ابن الحسن علیهما السلام  
 تولد هبایون آن در درج ولایت و جوهر معدن هدایت بقول اکثر اهل  
 روایت در منتصف شعبان سنة دویست و پنجاه و هشت و مادر آن  
 علی گهرام ولد بود و مسماة بصیقل یا سوسن و قیل: نرجس و قیل  
 حکیمه- و آن امام ذوی الاحترام در کنیت و نام باحضرت خیر الانام  
 علیه و آله تحف الصلاة والسلام موافقت دارد و مهدی منتظر  
 والخلف الصالح و صاحب الزمان در القاب او منتظم است، در وقت  
 پدر بزرگوار خود بروایت که بصحت اُقر بست پنج ساله بود و بقول  
 ثانی دو ساله و حضرت و اهب العطایا آن شگوفه گلزار را مانند یحی  
 زکریا سلام الله علیهما در حالت طفولت حکمت کرامت فرموده و در  
 وقت صبا بمرتبه بلند امامت رسانیده و صاحب الزمان یعنی  
 مهدی دوران در زمان معتد خلیفه در سنه دویست و شصت  
 و پنج یا شصت و پنج یا شصت و شش علی اختلاف القولین در  
 سر دابه سر من رأی از نظر فرق برابرا غایب شد- و بعد ذکر کلماتی  
 چند در اختلاف در باب آنجناب و نقل بعضی روایات صریحه در آنکه

مهدی موعود هبان حجة ابن الحسن العسكري عليها السلام  
است گفته راقم حروف گوید که چون سخن بدینجا رسید جواد  
خوش خرام خامه طی بساط انبساط واجد دید رجاء واثق ووثوق  
صادق که لیالی مهاجرت محبان خاندان مصطفوی وایام مضابرت  
مخلصان دودمان مرتضوی بنهایت رسید و آفتاب طلعت بابهجت  
صاحب الزمان علی أسرع الحال از مطدع نصرت و اقبال طلوع نباید  
تاریت هدایت اینان مظهر انوار فضل و احسان از مشرق مراد  
برآمده غمام حجاب از چهره عالم تاب بگشاید بهمین اهتمام آن  
سرور عالی مقام ارکان مبانی ملت بیضا مانند ایوان سپهر خضراء  
سبت ارتفاع و استحکام گیرد و بحسن اجتهاد آن سید ذوی  
الاحترام قواعد بنیان ظلم ظلام نشان در بسیط غبرا صفت  
انخفاض و انعدام پذیرد و اهل اسلام در ظلال اعلام ظفر اعلامش  
از تاب آفتاب حوادث امان و خوارج شقاوت فرجام از ایت حسام  
خون آشامش جزای افعال خویش یافته بقعر جهنم شتابند و الله در  
من قال الأبیات:

بیا ای امام هدایت شعار  
که بگذشت حدغم از انتظار  
زروی هبایون بیفکن نقاب  
عیان ساز رخسار چون آفتاب  
برون آی از منزل اختفا  
نبایان کن آثار مهرو وفا

هذه الكلمات من الصراحة في أن معتقدة في الهدى البوعود معتقد  
الامامية بكان لا يحتاج الى البيان-

الرابع عشر

الحافظ ابو محمد احمد بن ابراهيم بن هاشم الطوسي البلاذري  
(بفتح الباء الموحدة وبعدها الالف وضم الدال وفي آخرها الراء هذه

النسبة الى البلاذري)

قال السعاني في (الانساب الكبيين): "والشهور بهذا الانتساب  
ابو محمد احمد بن ابراهيم بن هاشم المذكور الطوسي البلاذري  
الحافظ من أهل طوس كان حافظاً فهماً عارفاً بالحديث سبع بطوس

ابراهيم بن اسماعيل العنبري وتليم ابن محمد الطوسي وبنيسابور  
عبدالله بن شيرويه وجعفر بن احمد الحافظ وبالري محمد بن ايوب  
والحسن بن احمد بن الليث وبيغداد يوسف بن يعقوب القاضي  
وبالكوفة محمد بن عبدالله بن سليمان الحضرمي واقرانهم سبع منه  
الحاكم ابو عبدالله الحافظ-

وابومحمد البلاذري الواعظ الطوسي كان واحد عصره في الحفظ  
والوعظ ومن أحسن الناس عشرة وأكثرهم فائدة وكان يكثر البقام  
بنيسابور يكون له في كل اسبوع مجلسان عند شيخى البلد ابى  
الحسين المحي وابى نصر العبدى - وكان ابو على الحافظ ومشايخنا  
يحضرون مجالسه ويفرحون بما يذكره على البلا من الاسانيد ولم  
أرهم غمزوة في اسناد أو اسم أو حديث، وكتب ببكة عن امام أهل  
البيت عليهم السلام ابى محمد الحسن بن على بن محمد بن على بن  
موسى الرضا عليهم السلام-

وذكر ابو الوليد الفقيه قال: كان ابو محمد البلاذري يسبع كتاب  
الجهاد من محمد بن اسحاق وأمه عليدة بطوس (الى ان قال) قال  
الحاكم استشهد بالطهران سنة ٣٣٩ -

فقال علامة عصره الشاه ولي الله الدهلوي والد عبد العزيز المعروف  
بشاه صاحب صاحب التحفة الاثنا عشرية في الرد على الامامية  
، الذي وصفه ولده بقوله: "خاتم العارفين، وقاصم المخالفين  
، سيد البحدثين وسند المتكلمين حجة الله على العالمين الى  
آخره" ، في كتاب (النزهة) ان الوالد روى في كتاب المسلسلات  
المشهور بالفضل البين: "قلت شافهني ابن عقلة باجازة جيع ما  
يجوز له روايته ووجدت في مسلسلاته حديثاً بانفراد كل راو من  
رواته بصفة عظيمة تفرد بها -

قال رحمه الله: أخبرني فريد عصره الشيخ حسن بن علي العجبي، أنا  
حافظ عصره جمال الدين الباهلي، أنا مسند وقته محمد الحجازي  
الواعظ، أنا صوفي زمانه الشيخ عبد الوهاب الشعرائي، أنا مجتهد  
عصره الجلال السيوطي، أنا حافظ عصره ابونعيم رضوان العقبي، أنا

مقرىء زمانه الشمس محمد بن الجزرى ،أنا الامام جبال الدين  
محمد بن محمد الجبال زاهد عصره ،أنا الامام محمد بن مسعود  
محدث بلاد فارس فى زمانه ،أنا شيخنا اسماعيل بن مظفر  
الشيرازى عالم وقته ،أنا عبد السلام بن ابى الريح الحنفى محدث  
زمانه ،أنا ابوبكر عبدالله بن محمد بن شاپور القلانسى شيخ عصره  
،أنا عبد العزيز حدثنا محمد الادمى امام اوانه ،أنا سليمان بن ابراهيم  
بن محمد بن سليمان نادره عصره ،ثنا احمد بن محمد بن هاشم  
البلاذرى حافظ زمانه ،چنا محمد بن الحسن بن على البحبوب  
امام عصره ،ثنا الحسن بن على ،عن أبيه ،عن جداه ،عن أبى جداه  
على بن موسى الرضا عليهم السلام ،ثنا موسى الكاظم ،قال ثنا أبى  
جعفر الصادق ،ثنا محمد الباقر بن على ،ثنا أبى على بن الحسين زين  
العابدين السجاد ،ثنا أبى الحسين سيد الشهداء ،ثنا أبى على بن أبى  
طالب عليهم السلام سيد الأولياء ،قال أخبرنا سيد الأنبياء محمد  
بن عبدالله ﷺ قال :أخبرنى سيد البلاء كة جبرئيل - قال قال

الله تعالى سيد السادات :أنا الله لا اله الا أنا من أقر لي بالتوحيد  
دخل حصني ومن دخل حصني أمن من عذابي-

قال الشمس ابن الجزري: كذا وقع الحديث من المسلسلات  
السعيدة والعهدفة فيه على البلاذري-

وقال الشاه ولي الله المذكور ايضاً في رسالة النوادر من حديث سيد  
الاولئ والواخر) مالفظه: حديث مرح م د بن الحسن الذي يعتقد  
الشيعة انه المهدي عن آباءه الكرام وجدت في مسلسلات الشيخ  
محمد بن عقلة البكي عن الحسن العجيبى (ح) أخبرنا ابو طاهر أقوى  
اهل عصره سنداً اجازة لجييع ما تصح له روايته قال: أخبرنا فريد  
عصره الشيخ حسن بن على العجيبى الى آخر ما تقدم باختلاف جزئى  
في تقديم بعض اللقب وتأخيرها على الاسامى-

وعن السيوطى في (رسالة التدريب) قال: وذكر في شرح النخبة أن  
المسلسل بالحفاظ مبايفيد العلم القطعى- الخ- وقد عرفت  
ما ذكره السبعاني في حق البلاذري فلا موقع لها ذكره الجزري-

الخامس عشر:

الشيخ العالم الأديب الأوحى حجة الاسلام ابو محمد عبدالله بن احمد بن محمد بن الخشاب المذكور في (تاريخ ابن خلدان) بقوله بعد الترجمة: المعروف بابن الخشاب البغدادي العالم المشهور في الادب والنحو والتفسير والحديث والنسب والفرائض والحساب وحفظ القرآن العزيز بالقراءات الكثيرة وكان متضلعا من العلوم وله فيها اليد الطولى - الى آخر ما ذكره هو - وكذا السيوطي في (طبقات النحاة) فقد بالغ في الثناء عليه -

فقال في كتابه في تواريخ مواليد الأئمة ووفياتهم عليهم السلام (وهو كتاب صغير معروف ينقل عنه ابن الصباغ المالكي في الفصول المهمة وعلى بن عيسى الاربلي البوثق المعتد عند أهل السنة في كتابه البوسوم: (بكشف الغبة) فقال فيه باسناد عن أبي بكر احمد بن نصر بن عبدالله بن الفتح الدراع النهرواني حدثنا صدقة بن موسى، حدثنا أبي، عن الرضا عليه السلام قال: الخلف الصالح من ولد أبي محمد الحسن بن علي وهو صاحب الزمان وهو البهدي -



وحدثني الجراح بن سفيان قال حدثني ابوالقاسم طاهر بن هارون بن موسى العلوي عن أبيه موسى قال قال سيدي جعفر بن محمد عليهما السلام: الخلف الصالح من ولدي هو البهدي اسمه مرح مرد وكنيته ابوالقاسم يخرج في آخر الزمان يقال لأمه صيقل -

قال لنا ابوبكر الدراع: وفي رواية اخرى بل أمه حكيمة وفي رواية اخرى ثلاثة يقال لها نرجس ويقال بل سوسن والله اعلم بذلك يكنى بأبي القاسم وهو ذو الاسمين خلف و مرح مرد يظهر في آخر الزمان على رأسه غمامة تظله من الشمس تدور معه حيث ما دار تنادي بصوت فصيح هذا هو البهدي -

حدثني محمد الطوسي قال حدثنا ابوالسكين عن بعض أصحاب التاريخ ان أمر البنتظريقال لها: حكيمة -

حدثني محمد بن موسى الطوسي، حدثني عبيدالله بن محمد عن الهشيم ابن عدي قال: يقال: كنيته الخلف الصالح ابوالقاسم وهو ذو الاسمين هذا آخر الكتاب -

السادس عشر:

شهاب الدين بن شمس الدين بن عمر الهندي المعروف بملك  
العلباء صاحب التفسير الموسوم: (بالبحر البواج) قال في (سبحة  
البرجان) "مولانا القاضي شهاب الدين ابن شمس الدين بن عمر  
الزوالى الدولة آبادى ، ولد القاضي بدولة آباد دهلى و تلبذ على  
القاضى عبد المقتدر الدهلوى ومولانا خواجى الدهلوى ففاق  
أقرانه وسبق اخوانه وكان القاضى عبد المقتدر يقول فى حقه: يأتينى  
من الطلبة من جلدة علم ولحبه علم وعظه علم- الى أن ذكر هجرته  
الى جونفور ولقبه سلطانه بملك العلباء فزين القاضى مسند الافادة  
وفاق البرجيس فى افاضة السعادة وألف كتباً سارت بها ركبان  
العرب والعجم وأزكى مسجاً اهدى من النار الموقدة على العلم  
منها: البحر البواج تفسير القرآن العظيم بالفارسية- الى أن قال:  
ومناقب السادات بتلك العبارة أى بالفارسية قال: وتوفى سنة  
٨٣٩- انتهى-

وكتابه: البناقب موسوم بهداية السعداء فقال فيه : ويقول أهل السنة ان خلافة الخلفاء الاربعة ثابت بالنص كذا في عقيدة الحافظة-

قال النبي ﷺ: خلافتي ثلاثون سنة ،وقد تبت بعلى،وكذلك خلافة الائمة الاثنى عشر، أولهم: الامام على كرم الله وجهه وفي خلافته ورد حديث الخلافة ثلاثون سنة-والثاني الامام الشاه حسن رضى الله عنه قال ﷺ: هذا ابني سيد سيصلح بين المسلمين، الثالث: الشاه حسين رضى الله عنه قال ﷺ: هذا ابني سيد ستقتله الباغية، وتسعة من ولد الشاه حسين رضى الله عنه قال ﷺ: بعد الحسين بن على كانوا من ابنائه تسعة أئمة آخرهم القائم عليهم السلام-

قال جابر بن عبد الله الانصارى: دخلت على فاطمة بنت رسول الله ﷺ وبين يديها الواح وفيها أسماء أئمة من ولدها فاعتددت أحد عشر اسماً آخرهم القائم عليهم السلام-

ثم أورد على نفسه سؤالا انه لم يدع زين العابدين  
الخلافة فاجاب عنه بكلام طويل حاصله: انه رأى ما فعل بجده  
اميرالمومنين وأبيه عليهم السلام من الخروج والقتل والظلم  
وسبع ان النبي ﷺ رأى في منامه ان اجرية الكلاب تصعد على  
منبره وتعوى فحزن فنزل عليه جبريل بالآية: "ليلة القدر خير من  
الف شهر" ،وهى مدة ملك بنى أمية وتسلطهم على عبادالله فخاف  
وسكت الى أن يظهر المهدي من ولده فيرفع الوية ويخرج السيف  
فيبلا الأرض عدلاً وقسطاً- الى ان قال:

واولهم الامام زين العابدين والثاني محمد الباقر والثالث الامام  
جعفر الصادق ابنه والرابع الامام موسى الكاظم ابنه والخامس  
الامام على الرضا ابنه والسادس الامام محمد التقي ابنه والسابع  
الامام على النقي ابنه والثامن الامام الحسن العسكري ابنه  
والتاسع الامام حجة الله القائم الامام المهدي ابنه وهو غائب وله  
عمر طويل كما بين المؤمنيين عيسى والياس وخضر وني الكافرين  
الدجال والسامري- انتهى المقصود من كلامه وفيه الكفاية-

## السابع عشر

الشيخ العالم المحدث على البتقى بن حسام الدين بن القاضي  
عبد الملك ابن قاضي خان القرشي من كبار العلماء وقد مدحوه في  
التراجم ووصفوه بكل جميل-

قال الشيخ عبد القادر بن الشيخ عبد الله في (النور السافر عن أخبار  
القرن العاشر) في ليلة الثلاثاء وقت السحر توفي العالم الصالح الولي  
الشهير العارف بالله تعالى على البتقى (الى ان قال) وكان من العلماء  
العامدين وعباد الله الصالحين على جانب عظيم من الورع والتقوى  
والاجتهاد في العبادة ورفض السوى- وله مصنفات عديدة-

وذكر شراً في رياضته في الاكل والنوم وعزلته عن الناس (الى ان  
قال) ومؤلفاته كثيرة نحو مائة مؤلف ما بين صغير وكبير، ومحاسنه  
جبة ومناقبه ضخمة وقد أفردها العلامة عبد القادر بن أحمد  
الفاكهي في تاليف لطيف سباه (القول النقي في مناقب البتقى) ونقل  
عنه قال: ما اجتمع به أحد من العارفين أو العلماء العامدين  
الاثنوا عليه ثناء بليغاً، كشيخنا تاج العارفين ابى الحسن البكرى

وشيخنا الفقيه العارف الزاهد الوجيه العبودى وشيخنا امام  
الحرمين الشهاب ابن حجر الشافعى وصاحبنا فقيه مصر شمس  
الدين الرملى الانصارى وشيخنا فصيح علماء عصره شمس البكرى  
ولكل من هؤلاء الجلة عندى ما دل على كمال مدحه شيخنا المتقى  
بحسن استقامته- الى آخر ما قال-

وذكره الشعرانى فى (لواقح الاخير) قال : ومنهم الشيخ الصالح  
الورع الزاهد سيدى على المهتدى رضى الله عنه ، اجتمعت به فى  
سنة سبع وأربعين بككة المشرفة مدة اقامتى بالحج وانتفعت برؤ  
يته ولحظه- الخ- وبالغ فى مدحه محمدا طاهر الكجراتى فى خطبة  
كتابه (مجمع البحار)

وذكره حسان الهندى غلام على آزادنى (سبحة البرجان) وأطلال  
الكلام فيه قال: وكان الشيخ ابن حجر صاحب الصواعق المحرقة  
استاذ المتقى وفى الاخر تلمذ على المتقى ولبس الخرفة منه الخ-  
وذكره أيضاً الشيخ عبدالحق ابن سيف الدين الدهلوى البخارى  
واثنى عليه ثناء بليغا- ومن مؤلفاته المعروفة كنز العمال وتبويب

جامع الصغير للسيوطي على أبواب الفقه ، ورتب جمع الجوامع له  
أيضاً واستحسنه أهل عصره حتى قال أبو الحسن البكري : للسيوطي  
منة على العالمين وللمتقى منة عليه توفي سنة ٩٤٥هـ -

فقال في (البرقاة شرح المشكاة) بعد ذكر حديث اثني عشرية الخلفاء  
قلت: وقد حبل الشيعة الاثني عشرية على انهم من أهل النبوة  
متوالية اعم من أن لهم خلافة حقيقة يعنى ظاهراً او استحقاقاً  
فأولهم على ثم الحسن والحسين فزين العابدين فمحمد الباقر  
فجعفر الصادق فموسى الكاظم فعلى الرضا فمحمد التقي فعلى النقي  
فحسن العسكري فمحمد المهدي رضوان الله تعالى عليهم أجمعين  
على ما ذكرهم زبدة الاولياء خواجه محمد پارسا في كتاب فصل  
الخطاب مفصلة وتبعه مولانا نور الدين عبدالرحمن الجامي في أواخر  
شواهد

النبوة وذكر فضائلهم ومناقبتهم وكراماتهم مجلدة وفيه رد على  
الروافض حيث يظنون بأهل السنة أنهم يبغضون أهل البيت

باعقادهم الفاسد ووهبهم الكاسد انتهى - وأول كلامه وان كان  
نقلالذهب الشيعة إلا أن آخره صريح في التصديق بما قالوا -  
وقال: أيضاً في كتابه (البرهان في علامات مهدي آخر الزمان): عن  
أبي عبد الله الحسين بن علي عليها السلام قال: لصاحب هذا الامر -  
يعنى المهدي - غيبتان احداهما تطول حتى يقول بعضهم مات  
وبعضهم ذهب لا يطلع على موضعه أحد من ولي ولا غيره إلا البولي  
الذي يلي أمره -

وعن أبي جعفر محمد بن علي عليها السلام قال: يكون لصاحب هذا  
الامر - يعنى المهدي - غيبة في بعض هذه الشعاب، واولى بيده الى  
ناحية ذي طوى، حتى اذا كان قبل خروجه الى البولي الذي يكون معه  
حتى يلتقى بعض أصحابه فيقول: كم أتمم بوجه فيقولون: نحواً من  
أربعين رجلاً - فيقول: كيف أتمم لورأيتكم صاحبكم بوجه فيقولون:  
والله لو يأوى الجبال لناوأها، ثم يأتيهم من المقابلة فيقول:  
استبروا من رؤسكم عشرة، فيستبرون له فينطلق بهم حتى يلتقوا  
صاحبكم ويعدهم الليلة التي يليها -



الثامن عشر:

العالم المعروف فضل بن روزبهان شارح الشبائل للترمذى - قال  
في أوله: "يقول الفقير الى الله تعالى مؤلف هذا الشرح ابو الخير فضل  
الله ابن أبي محمد روزبهان بن محمد بن فضل الله بن محمد بن  
اسماعيل بن على الانصارى اصلاً وتباراً الخنجى محتدماً الشيرازى  
مولدماً الاصبهاني داراً البدنى موتاً واقباراً انشاء الله تعالى، أخبرنا  
بكتاب الشبائل - الخ" -

وهو الذى تصدى لرد كتاب "نهج الحق" للعلامة الحلى حسن بن  
يوسف ابن البطهر وسماه "ابطال الباطل" وهو مع شدة تعصبه  
وانكاره لجبلته من الاخبار الصحيحة الصريحة بل بعض ما هو  
كالمحسوس وافق الامامية فى هذا المطلب ، فقال فى شرح قول  
العلامة : المطلب الثانى فى زوجته وأولاده عليه السلام : كانت  
فاطمة سيده نساء العالمين عليها السلام زوجته وساق بعض  
فضائلها وفضائل الائمة من ولدها -

قال الفضل أقول : ما ذكر من فضائل فاطمة صلوات الله على ابيها  
وعليها وعلى سائر آل محمد والسلام أمر لا ينكر ، فان الانكار على  
البحر برحمته وعلى البر بسعته وعلى الشمس بنورها وعلى الانوار  
بظهورها وعلى السحاب بجوده وعلى الملك بسجوده انكار لا يزيد  
البنكر الا الاستهزاء به ، ومن هو قادر على أن ينكر على جماعة هم  
أهل السداد وخزان معدن النبوة وحفاظ آداب الفتوة صلوات الله  
وسلامه عليهم ، ونعم ما قلت فيهم منظوماً :

سلام على البصطفى البجتي

سلام على السيد المرتضى

سلام على ستنا فاطمة

من اختارها الله خير النساء

سلام من البسك أنفاسه

على الحسن الالبعي الرضا

سلام على الاورعي الحسين

شهيد برى جسبه كربلا

سلام على سيد العابدين  
على بن الحسين المجتبي  
سلام على الباقر المهتدى  
سلام على الصادق البقته  
سلام على الكاظم المستن  
رضى السجاي امام التقي  
سلام على الثامن المؤتمن  
على الرضا سيد الاصغيا  
سلام على البتقي التقي  
محمد الطيب البرتجي  
سلام على الاريحي النقي  
على البكر مهادي الوري  
سلام على السيد العسكري  
امام يجهز جيش الصفا  
سلام على القائم المنتظر

ابى القاسم القمر نور الهدى  
سيطدع كالشمس فى غاسق  
ينجيه من سيفه المنتقى  
ترى يبلاء الارض من عدله  
كبا ملئت جور أهل الهوى  
سلام عليه وآبائه  
وانصاره ماتدوم السبا

فمن غير تردد أن البهدى البوعود القائم المنتظر هو الثانى عشر  
من هؤلاء الائمة الغر البيامين الدرر عليهم السلام والحمد لله -  
التاسع عشر:

الناصر لدين الله أحمد بن المستضى بنور الله من خلفاء العباسية  
، وهو الذى أمر بعبارة السرداب الشريف وجعل على الصفة التى فيه  
شباكاً من خشب ساج منقوش عليه: " بسم الله الرحمن الرحيم: قل  
لا أسئلكم عليه أجرأ الا البودة فى القربى ومن يقترف حسنة نزدله فيها  
حسناً ان الله غفور شكور ، هذا ما أمر بعبده سيدنا ومولانا الامام

المفترض الطاعة على جميع الانام أبو العباس احمد الناصر لدين الله  
أمير المؤمنين وخليفة رب العالمين الذي طبق البلاد احسانه  
وعدله وعم البلاد رأفته وفضله قرب الله أو امره الشريفه باستمرار  
النجاح والنشر وناطها بالتأييد والنصر وجعل لايامه البخلدة حدأ  
لا يكبو احواده ولا رائه البجدة سعداً لا يخبو ناره في عز تخضع له  
الاقدار فيطيعه عواميها وملك خشع له الملك فيملكه نواصيها  
بتولى المهلوك معد بن الحسين بن معد موسى الذي يرجو الحياة  
في أيامه البخلدة ويتبنى انفاق عبرة في الدعاء لدولته الوؤبدة  
استجاب الله أديعته وبلغه في أيامه الشريفه امنيته من سنة ست  
وستبائة الهلالية وحسبنا الله ونعم الوكيل وصلى الله على سيدنا  
خاتم النبيين وعلى آله الطاهرين وعترته وسلم تسليماً-

ونقش أيضاً في الخشب الساج داخل الصفة في دابر الحائط "بسم الله  
الرحمن الرحيم: محمد رسول الله امير المؤمنين على ولي الله،  
فاطمة، الحسن بن على، الحسين بن على، على بن الحسين، محمد  
بن على، جعفر بن محمد، موسى بن جعفر، على بن موسى، محمد

بن علي ،علي بن محمد، الحسن بن علي القائم بالحق عليهم  
السلام هذا عمل علي بن محمد ولي آل محمد رحمه الله -"

ولولا اعتقاد الناصر بانتساب السرداب الى البهدي عليه السلام  
بكونه محل ولادته أو موضع غيبته أو مقام بروز كرامته لا مكان  
اقامته في طول غيبته كبا نسبه بعض من لا خبرة له الى الامامية  
وليس في كتبهم قديماً وحديثاً منه اثر أصلاً، لبا أمر بعبارته  
وتزيينه، ولو كانت كليات علماء عصره متفقتة على نفيه وعدم ولادته  
لكان اقدامه عليه بحسب العادة صعباً أو مبتنعاً، فلا محالة فيهم  
من واقفه في معتقده الموافق لمعتقد جملة ممن سبقت اليهم  
الاشارة وهو المطلوب، وانبا أدخلنا الناصر في سلك هؤلاء لامتياز  
عن أقرانه بالفضل والعلم وعدادة من المحدثين فقد روى عنه ابن  
سكينة وابن الاخضر وابن النجار وابن الدامغاني -

العشرون:

العالم العابد العارف الورع البارع الالبعي الشيخ سليمان ابن  
خواجة كلان الحسين القندوزي البلخي صاحب كتاب رينايع

المودة) ، فقد بالغ فيه في اثبات كون المهدي الموعود هو الحجة بن الحسن العسكري عليهما السلام وعقد لذلك أبواباً، ولشيوعه وتبين معتقده فيه أعرضنا عن نقل كلماته التي تزيد على كراس ، من أرادة راجعه ، وكان حنفي المذهب صوفي المذهب جامعاً للشريعة والطريقة مدرساً مرشداً في المدرسة والخانقاه حشر الله مع من يتولاها-

الحادي والعشرون:

العارف المشهور شيخ الاسلام الشيخ أحمد الجامي ، قال عبد الرحمن الجامي في كتابه (النفحات) كما في الينابيع وغيره: انه دخل في غار جبل قرب بلد جام بجذب قوى من الله جل شأنه، وكان امياً لا يعرف الحروف ولا الكتاب وسنه كان اثنين وعشرين ، واستقام في الغار ثمان عشرة سنة من غير طعام ويأكل أوراق الاشجار وعروقها وعبد الله فيه الى أن بلغ سنه أربعين سنة ، ثم أمره الله بارشاد الناس وصنف كتاباً قدره ألف ورقة تحريفه العلماء والحكباء من غبوض معانيه ، وهو عجيب في هذه الامة ،

وبدغ عدد من دخل في طريقته من البريدين ستبائة ألف - قال في  
الينابيع : ومن كلماته قدس الله أسراراً ووهب لنا من فيوضاته  
وبركاته بالفارسية :

من زمهر حيدر مهر لحظه اندر دل صفاست  
ازي حيدر حسن مارا امام ورهنا است  
الى أن قال :

عسكري نور دو چشم عالمست و آدمست  
هېچويك مهدي سپهسالار در عالم كجا است  
الثاني والعشرون :

صلاح الدين الصفدي قال في (ينابيع البوذة) : قال الشيخ الكبير  
العارف بأسرار الحروف صلاح الدين الصفدي في شرح الدائرة : ان  
المهدي البوعود هو الامام الثاني عشر من الائمة اولهم سيدنا على  
وآخرهم المهدي رضى الله عنهم ونفعنا الله بهم -  
الثالث والعشرون :



بعض المصريين من مشايخ الشيخ العارف الشيخ ابراهيم  
القادري الحلبي قال في (ينايع البودة): قال لي الشيخ عبداللطيف  
الحلبي سنة ألف ومائتين وثلاث وسبعين ان ابي الشيخ ابراهيم  
رحمه الله قال: سبعت بعض مشايخي من مشايخ مصر يقول بايعنا  
الامام البهدي عليه السلام - انتهى -

وكان الشيخ ابراهيم في طريقة القادرية ومن كبار مشايخ حلب  
الشهباء البحرية، نفعنا الله من فيضه -

الرابع والعشرون:

الشيخ عبدالرحمن البسطامي، قال في (الينايع): قال الشيخ الكبير  
عبدالرحمن البسطامي صاحب كتاب "درة المعارف" قدس الله  
سراة وأفاض علينا فتوحه وغوامض علومه:

ويظهر ميم البجد من آل محمد

ويظهر عدل الله في الناس أولا

كما قد روينا عن علي الرضا

وفي كنز علم الحرف اضحى محصلا

وأشار بقوله: رويانا الى مارواه الشيخ البحدث الفقيه محمد بن  
ابراهيم الجويني الشافعي في كتابه "فرائد السطيين" باسنادة عن  
احمد بن زياد عن دعبل بن علي الخزاعي قال: أنشدت قصيدتي  
لبولاي الامام على الرضا رضى الله عنه اولها:

مدارس آيات خلت من تلاوة

منزل وحى مقفر العرصات

أرى فيئهم في غيرهم متقسماً

وأيديهم من فيئهم صفرات

وقبر بعداد لنفس زكية

تضمنها الحسن في الغرفات

قال الرضا: أفلا ألق البيتين بقصيدتك عليه السلام قلت: بلى يا بن رسول

الله - فقال:

وقبر بطوس يالها من مصيبة

توقد في الاحشاء بالحرقات

الى الحشر حتى يبعث الله قائماً

يفرح عنا الهم والكربات

قال دعبيل: ثم قرأت بواق القصيدة عندة فلما انتهيت الى قول:

خروج امام لامحالة واقع يقوم على اسم الله والبركات

يبيز فينا كل حق وباطل ويجزي على النعباء والنقبات

بكي الرضا بكاء شديداً ثم قال: يا دعبيل نطق روح القدس بلسانك،

أتعرف من هذا الامام عليه السلام قلت: لا الا اني سمعت خروج امام منكم

يبدأ الارض قسطاً وعدلاً - فقال: ان الامام بعدى ابني محمد

وبعد محمد ابنه على وبعد على ابنه الحسن وبعد الحسن ابنه

الحجة القائم وهو المنتظر في غيبته البطاع في ظهوره فيبدأ الارض

قسطاً وعدلاً كما ملئت جوراً وظلماً، وأمامتي يقوم فاخبار عن

الوقت لقد حدثني ابي عن آبائه عن رسول الله صلى الله عليه وآله

قال: مثله كمثل الساعة لا تأتيكم الا بغتة -

الخامس والعشرون:

البولوى على اكبرين أسد المؤدى من متأخرى علماء الهند، قال

في كتاب (الكاشفات) الذي جعله كالحواشى على كتاب النفحات

لسبولى عبدالرحمن الجامى قال فى حاشية ترجمة على بن سهل بن  
الازهر الاصبهانى ولقد قالوا ان عدم الخطأ فى الحكم مخصوص  
بالانبياء أكد الخصوصية، والشيخ رضى الله عنه يخالفهم فى ذلك  
لحديث ورد فى شأن الامام البهدى الموعود على جده وعليه الصلاة  
والسلام كما ذكر ذلك صاحب اليواقيت عنه حيث قال: صرح الشيخ  
رضى الله عنه فى الفتوحات بأن الامام البهدى يحكم بما ألقى عليه  
ملك الالهام من الشريعة ، وذلك انه يلهمه الشرع المحدثى  
فيحكم به كما أشار اليه حديث البهدى عليه السلام انه يقفو أثرى  
لا يخطى ، فعرفنا صلى الله عليه وآله انه متبع لا مبتدع وانه معصوم  
فى حكمه ، اذلا معنى للمعصوم فى الحكم الا انه لا يخطى وحكم رسول  
الله صلى الله عليه وآله لا يخطى ، فانه لا ينطق عن الهوى ان هو الا وحى  
يوحى ، وقد أخبر عن البهدى أنه لا يخطى وجعله ملحقاً بالانبياء فى  
ذلك الحكم - وأطال صاحب اليواقيت فى ذلك نقلاً عن الشيخ رضى  
الله عنه وعن غيره من العلماء والفضلاء من أهل السنة والجماعة -

وقال رحمة الله عليه في البحث الحادى والثلاثين في بيان عصبة الانبياء من كل حركة وسكون وقول وفعل ينقص مقامهم الاكل ، وذلك لدوام عكوفهم في حضرة الله تعالى الخاصة ، فتارة يشهدونه سبحانه وتارة يشهدون أنه يراهم ولا يرونه ولا يخرجون أبداً عن شهود هذين الامرين ، ومن كان مقامه كذلك لا يتصور في حقه مخالفة قط ، صورية كما سيأتى بيانه وتسمى هذه حضرة الاحسان ومنها عصم الانبياء وحفظ الاولياء فالأوليا يخرجون ويدخلون والانبياء مقيون ، ومن أقام فيها من الاولياء كسهل بن عبد الله التستري وسيدي ابراهيم البتولى فانبأ ذلك بحكم الارث والتبعية للانبياء استمداداً من مقامهم لبحكم الاستقلال فافهم-

ثم قال في البحث الخامس والاربعين : قد ذكر الشيخ ابو الحسن الشاذلى رضى الله عنه : ان للقطب خمسة عشر علامة : أن يمدد ببدد العصبة والرحمة والخلافة والنيابة ومدد حلة العرش ويكشف له عن حقيقة الذات واحاطة الصفات - الى آخره-

فبهذا صح مذهب الى كون غير النبي صلى الله عليه وآله وسلم معصوماً، ومن قيد العصبة في زمرة معدودة ونفاها عن غير تلك الزمرة فقد سلك مسلكاً آخر، وله أيضاً وجه يعلمه من علمه، فان الحكم بكون المهدي البوعود رضى الله عنه موجوداً وهو كان قطباً بعد أبيه الحسن العسكري عليها السلام كما كان هو قطباً بعد أبيه الى الامام علي بن

ابن طالب كرمنا الله بوجوههم يشير الى صحة حصر تلك الرتبة في وجوداتهم من حين كام القطيعة في وجود جده علي بن ابى طالب عليه السلام الى أن تتم فيه لا قبل ذلك ، فكل قطب فرديكون على تلك الرتبة نيابة عنه لغيبوبته من أعين العوام والخواص لا عن أعين أخص الخواص- وقد ذكر ذلك عن الشيخ صاحب اليواقيت وعن غيره ايضاً رضى الله عنه وعنهم فلا بد أن يكون لكل امام من الائمة الاثنى عشر عصبة - خذ هذه الفائدة-

قال الشيخ عبدالوهاب الشعراني في البحث الخامس والستين:  
قال الشيخ تقي الدين بن ابي المنصور في عقيدته بعد ذكر تعيين  
السنين للقيامة:

فهناك يترقب خروج المهدي عليه السلام وهو من اولاد الامام  
الحسن العسكري عليه السلام- وساق كما مر الى قوله: يواطى اسمه  
اسم رسول الله صلى الله عليه وآله، وقال: ثم عد رضى الله عنه نبذة  
من شيم المهدي وأخلاقه النبوية التي تكون فيه ونحن نذكره في  
أحوال عارف الجندی ان شاء الله تعالى-

السادس والعشرون:

العارف عبدالرحمن من مشايخ الصوفية صاحب كتاب (مرآة  
الاسرار) الذي ينقل عنه الشاه ولي الله الدهلوي والد الشاه صاحب  
عبدالعزيز صاحب التحفة الاثنا عشرية في كتاب الانتباه في سلاسل  
أولياء الله وأسانيد وارثي رسول الله صلى الله عليه وآله ، قال في  
الكتاب المذكور:

ذکر آن آفتاب دین و دولت آن هادی جمیع ملت و دولت آن قائم  
مقام پیاک احمدی امام برحق ابوالقاسم مرحوم بن الحسن البهدی  
رضی الله عنه وی امام دوازدهم است از ائمه اهل بیت مادرش ام  
ولد بود نرجس نام داشت ولادتش شب جمعه پانزدهم ماه رمضان  
سنة خمس و خسین و مائتین و بروایة شواهد النبوة بتاریخ ثلاث  
وعشرین شهر رمضان سنة ثمان و خسین در سرمن رأی عرف  
سامره واقع شد و امام دوازدهم در کنیت و نام حضرت رسالت  
پناهی علیه السلام موافقت دارد ألقاب شریفش مهدی و حجت  
وقائم و منتظر و صاحب الزمان و خاتم اثنی عشر، و صاحب الزمان  
علیه السلام در وقت وفات پدر خود امام حسن عسکری علیه  
السلام پنجساله بود که بر مسند امامت نشست چنانچه حق  
تعالی حضرت یحیی بن زکریا علیهما السلام را در حالت طفولیت  
حکمت کرامت فرمود و عیسی بن مریم علیه السلام را وقت صبا  
بهرتبه بلند رسانید و هچنین او را در این صغر سن امام گردانید  
و خوراق عادات اونه چند انست که در این مختصر گنجایش دارد



ملا عبدالرحمن جامی از حکیبه خواهر امام علی النقی که عبه امام حسن عسکری علیهما السلام باشد روایت میکند تا آخر آنچه گذشت-

وقال أيضاً: وحضرت شیخ محی الدین بن عربی در باب سیصد و شصت و هشتم از کتاب فتوحات مکی میفرماید که بدانید ای مسلمانان که چاره نیست از خروج مهدی که والد او حسن عسکریست ابن امام علی نقی ابن امام محمد تقی الی آخره پس سعادت مندترین مردم به او اهل کوفه خواهند بود او دعوت میکند مردم را بسوی حق تعالی بشمشیر پس هر که ابا میکند میکشد او را و کسیکه منازعت میکند با او مخدول میشود چنانچه در این محل تمام احوال امام مهدی علیه السلام در کتاب مذکور مفصل بیان نبوده است هر که خواهد در آنجا مطالعه نماید-  
حضرت مولانا عبدالرحمن جامی مردی صوفی کارها دیده و شافعی مذهب بوده تمام احوال و کمالات و حقیقت متولد شدن و مخفی گشتن امام محمد بن حسن عسکری علیهما السلام مفصل

در کتاب شواهد النبوة تصنیف خود بوجه أحسن از ائمه أهل بیت  
عترت و ارباب سیرت روایت کرده است و صاحب کتاب مقصد  
اقصى مینویسد که حضرت شیخ سعد الدین حموی خلیفه حضرت  
نجم الدین در حق امام مهدی يك کتاب تصنیف کرده است و دیگر  
چیزها بسیا رهراه او نبوده است که دیگر هیچ آفریده را آن اقوال  
و تصرفات ممکن نیست چون او ظاهر شود ولایت مطلقه آشکارا  
گردد و اختلاف مذاهب و ظلم و بد خوئی برخیزد چنانکه اوصاف  
حمیده او در احادیث نبوی وارد شده است که مهدی در آخر زمانه  
آشکارا گردد و تمام ربع مسکون را از جور و ظلم پاک سازد و يك  
مذهب پدید آید مجبلا هر گاه دجال بد کردار بیدار شده بود و  
زنده و مخفی هست و حضرت عیسی علیه السلام که بوجود آمده بود  
و مخفی از خلق است پس اگر فرزند رسول خدا صلی الله علیه و آله  
امام محمد مهدی ابن حسن عسکری علیهما السلام هم از نظر عوام  
پوشیده شد و بوقت خود مثل عیسی علیه السلام و دجال موافق  
تقدیر الهی آشکارا گردد جای تعجب نیست از اقوال چندین

بزرگان و از فرموده ائمه اهل بیت رسول خدا صلی الله علیه و آله  
انکار نبودن از راه تعصب چندان ضرور نیست -

السابع والعشرون:

القطب المدار الذی کتب عبدالرحمن الصوفی کتاب "مرآة الاسرار  
" لاجله فقال فيه أحوال مدار: بعد از صفای باطنی اورا  
حضور تمام بروحانیت حضرت رسالت پناه میسر گشت آن حضرت  
از کمال مهربانی و کرم بخشی دست قطب المدار بدست حق پرست  
خود گرفت و تلقین اسلام حقیقی فرمود و در آن وقت روحانیت  
حضرت مرتضی علی کرم الله وجهه حاضر بود پس ویرا بحضرت علی  
مرتضی سپرد و فرمود که این جوان طالب حق است این را بجای  
فرزندان خود تربیت نموده بطلوب برسان که این جوان نزدیک حق  
تعالی بغایت عزیز است قطب مدار وقت خواهد شد پس شاه مدار  
حسب الحکم آن حضرت تولا بحضرت مرتضی علی کرم الله وجهه نمود  
و بر سر مرقد وی بنجف اشرف رفت و در آستانه مبارکه ریاضت  
میکشید انواع تربیت از روحانیت پاک حضرت مرتضی علی کرم الله

وجهه بطریق صراط المستقیم می یافت و از سبب و سیله دین محمد صلی الله علیه وآله بشاهدۀ حق الحق بهره مند گردید و جمیع مقامات صوفیه صافیه طی نمود عرفان حقیقی حاصل کرد آن زمان اسد الله الغالب اورا بفرزند رشید خود که وارث ولایت مطلق محمد مهدی بن حسن العسکری نام داشت در عالم ظاهر با وی آشنا گردانید و از کمال مهربانی فرمود که قطب البدار بدیع الدین باشارت حجت رسالت پناه تربیت نموده بقامات عالیه رسانیده بفرزندی قبول کرده ام شما نیز متوجه شده جمیع کتب آسمانی از راه شفقت باین جوان شایسته روزگار تعلیم بکنید پس صاحب زمان مهدی از کمال الطاف شاه مدارا در چند مدت دوازده کتاب و صحف آسمانی تعلیم نمود۔ الخ۔

الثامن والعشرون:

الفاضل القاضي جواد الساباطی وكان نصرانياً فأسلم وهو من أهل السنة والجماعة وألف كتاباً في اثبات حقيقة الاسلام سباه (البراهين الساباطية) وهو رد على النصارى ، ونقل فيه من كتاب

شعياً انذير شل كم فورت ارادوت آن ذى ستم آت جيسى اندا برنج  
شل كرادوت آن هر زوقس اندزى سيرت آف وزدم انداندر  
ستيدنك اندژى سبيرت اف كوسل اندسبت ذى سبيرت آن نالچ  
اندا آن ذى فيراب ذى لارداند شل سيك هم اكوك اندر ستيدان ذى  
فبراب لارداند شل مات حج افتردى سبت ان هزاييس نيززد بروف  
افتردى بيرنك آن هزيريس-

وترجته بالعربية: وستخرج من قنس الاسى يثبت من عروقه  
غصن وستستقر عليه روح الرب اعنى روح الحكمة والمعرفة وروح  
الشورى والعدل وروح العلم وخشية الله ويجعله ذا فكرة وقادة  
مستقيماً فى خشية الرب فلا يقضى كذا بلجامات الوجوه ولا يدين  
بالسبع-

ثم ذكر تأويل اليهود والنصارى هذا الكلام وردة وقال: فيكون  
المنصوص عليه هو البهدى رضى الله عنه بعينه بصريح قوله ولا  
يدين بمجرد السبع، لان المسلمين أجمعوا على أنه رضى الله عنه لا

يحكم بمجرد السبع والحاضر بل لا يلاحظ الا الباطن ، ولم يتفق ذلك  
لاحد من الانبياء والاوصياء-

الى أن قال : وقد اختلف المسلمون في البهدى رضى الله عنه ، فقال  
أصحابنا من أهل السنة والجماعة انه رجل من أولاد فاطمة يكون  
اسمه محمداً واسم أبيه عبد الله وامه آمنة ، وقال الاماميون بل أنه  
هو محمد بن الحسن العسكرى رضى الله عنه وكان قد تولد ٢٥٥ من  
فتاة للحسن العسكرى رضى الله عنه اسبها نرجس في سر من رأى  
بزم من المعتد ثم غاب سنة ثم ظهر ثم غاب وهى الغيبة الكبرى ولا  
يؤب بعدها الا اذا شاء الله ، ولما كان قولهم أقرب لتناول هذا النص  
وكان غرضى الذب عن ملة محمد صلى الله عليه وآله مع قطع النظر  
عن التعصب فى المذهب ذكرت لك مطابقة ما يدعيه الاماميون  
مع هذا النص - انتهى -

وهذا الكتاب قد طبع قبل هذا بأزيد من ثلاثين سنة-

التاسع والعشرون :

الشيخ العارف سعد الدين محمد بن المؤيد بن أبي الحسين بن محمد بن حويه المعروف بالشيخ سعد الدين الحموي خليفة نجم الدين الكبرى ، وقد ألف كتاباً مفرداً في حالاته وصفاته عليه السلام ووافق فيه الامامية كما نقله عنه عبد الرحمن الصوفي في "مرآة الاسرار" -

وقال البولي عزيز الدين عمر بن محمد بن احمد النسفي المعروف صاحب كتاب العقائد المعروف "بالعقائد النسفية" في رسالته في تحقيق النبوة والولاية قال الشيخ سعد الدين الحموي : انه لم يكن الولي قبل محمد صلى الله عليه وآله في الاديان السابقة ولا اسم الولي وان كان في كل دين صاحب شريعة ، والذين كانوا يدعون الناس الى دينه كانوا يسمون بالنبي ، فكان في دين آدم انبياء يدعون الخلائق الى دينه ، وكذا في دين موسى وفي

دين عيسى وفي دين ابراهيم عليهم السلام ، ولها بلغت النبوة الى نبينا صلى الله عليه وآله قال : لا نبى يدعو الناس الى ديني والذين يأتون بعدى ويتبعوننى يسمون بالاولياء وهؤلاء الاولياء يدعون

الخلق الى ديني ، واسم الولي ظهر في ديني والله تعالى جعل اثني عشر  
نفساً في دين محمد صلى الله عليه وآله نوابه والعلماء ورثه الانبياء  
قاله في حقهم-

وكذا قوله: علماء امتي كأنيباء بني اسرائيل ، قاله في حقهم - وعند  
الشيخ الولي في امة محمد صلى الله عليه وآله ليس أريد من هؤلاء  
الاثنا عشر ، وآخر الاولياء الثاني عشر هو المهدي صاحب الزمان  
عليه السلام - انتهى -

وفي (ينابيع البوذة) وفي كتاب الشيخ عزيزين محمد النسفي شيخ  
الشيوخ سعد الدين الحوي ميفر مايد (وساق مثله وفي آخره) وأما  
الولي الاخر وهو النائب الاخر والي الثاني عشر والنائب الثاني خاتم  
الاولياء واسمه المهدي صاحب الزمان-

وقال الشيخ: الاولياء في العالم ليسوا أزيد من اثني عشر ، وأما  
ثلاثمائة وست وخسين الذين هم رجال الغيب لا يقال لهم الاولياء  
ويقال لهم "الابدال"



قال السيد على الهداني الصوفي في شرح القصيدة البيبية لابن  
فارض الصوفي المعروف : ان الشيخ سعد الدين الحموي والشيخ  
سيف الدين الباخرزي والشيخ شهاب الدين السهروردي والشيخ  
نجم الدين الرازي المعروف بداية والشيخ محي الدين العربي وابن  
فارض المذكور كلهم معاً كانوا معاصرين ومن أكابر سادة علماء  
الصوفية - انتهى -

وكان ولده صدر الدين ابراهيم من أجلة العلماء وهو الذي صرح فخر  
الدين الناكتي في تاريخه : انه أسلم السلطان غازان محمود خان اخي  
السلطان محمد والجائتوخان بسعي الامير نوروز الذي كان من  
أمراءه على يده في رابع شعبان سنة أربع وتسعين وستائة عند  
باب قصر ذلك السلطان الذي فيه مقر سير سلطنة السلطان ارغان  
خان بيقام لار دماوند وعقد مجلساً عظيماً غسل في ذلك اليوم ثم  
تلبس بلباس الشيخ سعد الدين الحموي ولد الشيخ صدر الدين  
المذكور وأسلم باسلامه خلق كثير من الاتراك ولذلك سمي تلك  
الطائفة بتركمان -

الثلاثون:

الشيخ العارف البتال عامر بن عامر البصرى المتوطن في سواين  
الروم صاحب القصيدة التائية الطويلة البسطة بذات الانوار التي  
بارى بها ابا حفص عمر بن الفارض البغرى الاندلسى في قصيدته  
التائية، ولذا يقول في آخرها بعد ذكر شطر من فضائلها:

أتت تتهادى كالبها ببلاحة

عراقية بصرية عامرية

لهازى مسكين لضعف معينها

على انها سلطان كل قصيدة

وبكر أتت لافارض بدر عليها

اذا ما بدا اخفى سها الفارزنية

وهى: في المعارف والسمار والحكم والاداب، مشتبهة على اثنى عشر

نوراً، فقال: النور التاسع في معرفة صاحب الوقت ذاته وقت ظهوره:

امام البهدى حتى متى أنت غائب

فبن علينا يا ابانا بأوبة

تراعت لنا رايات جيشك قادمًا  
ففاحت لنا منها روايح مسكرة  
وبشرت الدنيا بذلك فاغتندت  
مبا سبها مغفرة عن مسرة  
مدلنا و طال الانتظار فجدلنا  
بريك يا قطب الوجود بلقية  
الى أن قال:

فعجل لنا حتى نراك فلذة  
الحب لقا محبوبه بعد غيبة  
زرعت بذور العلم في مريرة  
فجاءت كما تهوى بأينع خضرة  
وريع منها كلما كان زاكياً  
فقد عطشت فامدد قواها بسقية  
ولم يروها الا لقاك فجدبه  
ولو شربت ماء الفرات ودجلة

الحادى والثلاثون :

الشيخ الفاضل العارف المشهور ابو المعالى صدر الدين القونوى  
المستغنى عن نقل مناقبه وفضائله بما فى الترجمة، نسب اليه  
أصحابنا هذا القول ولم نقف له على عبارة غير ما نقله صاحب  
(الينابيع) عنه قال: قال الشيخ صدر الدين القونوى قدس الله سره  
وأفاض علينا فيوضه وعلومه فى شأن المهدي الموعود عليه السلام  
شعراً:

يقوم بأمر الله فى الارض ظاهراً  
على رغم شيطانين يحق للكفر  
يؤيد شرع المصطفى وهو ختبه  
ويتم من ميم بأحكامها يدري  
ومدته ميقات موسى وجنده  
خيار الورى فى الوقت يخلو عن الحصر  
على يده محق اللئام جبيعهم  
بسيف قوى البتن علك ان تدري

حقيقة ذاك السيف والقائم الذي  
تعين للدين القويم على الامر  
لعبرى هو الفرد الذي بان سره  
بكل زمان في مظاء له يسرى  
تسى بأساء البراتب --- كلها  
خفاء واعلاناً كذاك الى الحشر  
أليس هو النور الاتم حقيقة  
ونقطة ميم منه امدادها يجرى  
يفيض على الاكوان ما قد افاضه  
عليه اله العرش في أزل الدهر  
فما ثم الا البيم لاشيء غير  
وذا العين من نوابه مفرد العصر  
هو الروح فاعلمه وخذ عهداً اذا  
بلغت الى مد مديد من العبر  
كأنك بالهذ كور تصعد راقياً

الى ذروة البجد الاثيل على القدر  
وماقدرة الالوف بحكمة  
على حد مرسوم الشريعة بالامر  
بذاقال اهل الحل والعقد فاكتنفى  
بنصهم المبعوث في صحف الزبير  
فان تبغ ميقات الظهور فانه  
يكون بدور جامع مطدع الفجر  
بشس تبد الكل من ضوء نورها  
وجمع درارى الاوج فيها مع البدر  
وصل على المختار من آل هاشم  
محدد المبعوث بالنهى والامر  
عليه صلاة الله ملاح بارق  
وما أشرفت شمس الغزاة في الظهر  
وآل وأصحاب اولى الجود والتقى  
صلاة وتسليماً يدومان للحشر

وقد قال الشيخ صدر الدين لتلاميذه في وصاياه : ان الكتب التي كانت لي من كتب الطب وكتب الحكماء وكتب الفلاسفة يبعوها وتصدقوا ثمنها للفقراء وأما كتب التفاسير والاحاديث والتصوف فأحفظوها في دار الكتب وقرأوا كلبه التوحيد " لا اله الا الله " سبعين ألف مرة ليلة الاولى بحضور القلب وبلغوا منى سلاماً الى البهدي عليه السلام - انتهى -

ويؤيد ما نقله عنه ما قاله العارف المتأله السيد حيدر بن علي الاملي وعصره قريب من عصر الشيخ صدر الدين من : ان الشيخ عرض جملة من كتبه ورسائله على البهدي صاحب الزمان عليه السلام - انتهى -

ويعضده انه كان على طريقة الشيخ محي الدين ومتبعاً آثاره : وفي النفحات لعبد الرحمن الجامي في ترجمته انه كان نقاد كلام الشيخ ، وفي كشف الظنون عن الشعراني في مختصر الفتوحات بعد كلام له في اختلاف نسخها قال : وقد اطلعني الاخ الصالح السيد شريف البدني على صورة ما رآه مكتوباً بخط محي الدين وغيره على النسخة

التي وقفها الشيخ في قونية، وهو هذا: وقف محمد بن علي عربي الطائي هذا الكتاب على جميع المسلمين وفي آخره وقد تم هذا على يد منشئه وهو النسخة الثانية منه بخط يدي، وكان الفراغ منه بكرة يوم الأربعاء الرابع والعشرين من شهر ربيع الأول سنة ست وثلاثين وست مائة وكتبه منشئه-

قال السيد: وهذه النسخة في سبعة وثلاثين مجلداً، وفيها زيادات على النسخة الأولى التي دس الملحدون فيها العقائد الشنيعة قال: وفي ظهره ترجمة اسم الكتاب بخطه وتحتة بخط الشيخ صدر الدين القونوي انشاء مولانا شيخ الاسلام وصفوة الانام محي الدين بن عربي وتحتة: ملك هذه المجلدة لمحمد بن اسحاق القونوي وتحتة أيضاً بخط الشيخ صدر الدين رواية محمد بن أبي بكر بن مبدار التبريزي سباعاً منه- فباكان ليخالف هذا الشيخ في معتقده في شأن البهدي عليه السلام-

الثاني والثلاثون:



شيخ مشايخ الصوفية البولي جلال الدين الرومي صاحب البثنوى  
البعروف فقال في ديوانه الكبير في قصيدة أولها:  
اي سرور مردان على مستان سلامت ميكنند  
وعد الائمة من اولادة عليهم السلام الى أن قال:  
باميردين هادي بگوبا عسكري مهدي بگو  
باآن ولي مهدي بگو مستان سلامت ميکنند  
الثالث والثلاثون:

الشيخ العارف محمد الشهير بشيخ عطار صاحب الدواوين  
البعروفة ، فقال في كتابه " مظهر الصفات " على ما نقله عنه في  
كتاب (ينابيع البودة):

مصطفى ختم رسول شد در جهان

مرتضى ختم ولايت در عيان

جمله فرزندان حيدر اوليا

جمله يك نور ند حق كرداين ندا

وبعد تعداد الاحد عشر قال:

صد هزاران اولیا روی زمین  
از خدا خواهند مهدی را یقین  
یا الهی مهدیم از غیب آر  
تاج جهان عدل گردد آشکار  
مهدی هادیست تاج اتقیا  
بهترین خلق برج اولیا  
ای ولای تو معین آمده  
بردل و جانها همه روشن شده  
ای تو ختم اولیای این زمان  
وازهبه معنی نهانی جان جان  
ای توهم پیدا و پنهان آمده  
بنده عطارت ثنا خوان آمده

وقد صرح البولوی عبدالعزیز الدهلوی المعروف بشاه صاحب فی  
الباب الحادی عشر من کتابه الموسوم (بالتحفة الاثنی عشریة) ان  
الشیخ العطار من الاکابر المقبولین عند أهل السنة ومن الاعاظم

الذين بناء عملهم في الشريعة والطريقة على مذهب اهل السنة من  
القرن الى القدم ، وفي (نفحات الجامى) من مناقبه شىء كثير-

الرابع والثلاثون:

شس الدين التبيزى شيخ البولوى جلال الدين الرومى ، نسب  
اليه هذا القول صاحب (الينابيع) وقال " ذكره فى أشعاره " ولم  
يذكر شيئاً منها -

الخامس والثلاثون:

السيد نعمة الله الولى نسبه اليه فى (الينابيع) -

السادس والثلاثون:

السيد النسيبى ، قال فى (الينابيع) بعد ذكر هؤلاء وغيرهم قدس الله  
أرواحهم ووهب لنا عرفانهم وبركاتهم : ذكر وانى أشعارهم فى مدائح  
أئمة أهل البيت الطيبين رضى الله عنهم مدح البهدى فى آخرهم  
متصلاً بهم ، فهذه أدلة على أن البهدى عليه السلام ولد اولاً رضى  
الله عنه ، ومن تتبع آثار هؤلاء الكاملين العارفين يجد الامر  
واضحاً عيناً -

السابع والثلاثون:

العالم العارف الكامل السيد على بن شهاب الدين الهمداني الذي ذكره في ترجمته انه وصل الى خدمة أربع مائة من الاولياء وبالغ في مدحه عبد الرحمن الجامي في (نفحات الانس) ومحمد بن سليمان الكفوي في (اعلام الاخير) وحسين بن معين الدين البيهقي في (الفواتح) وغيرهم ، صرح بذلك في البوذة العاشرة من كتابه الموسوم (بالبوذة في القربى) -

الثامن والثلاثون:

الفاضل البارع عبدالله بن محمد البطيري شهرة البدني حالا في كتابه الموسوم ( بالرياض الزاهرة في فضل آل بيت النبي وعترته الطاهرة صلوات الله عليهم) صدر كتابه بذكر تمام رسالة: احياء البيت بفضائل أهل البيت عليهم السلام للامام جلال الدين السيوطي ، وهي تشتتل على ستين حديثاً فتبها وأنهاها الى مائة وواحد وخمسين ، وروى في الحديث الاخير: ان من ذرية الحسين بن علي رضي الله عنه المهدي المبعوث في آخر الزمان -

الى أن قال: وجميع نسل الحسين وذريته يعودون الى امام الائمة  
المحقق المجمع على جلالته وغازاة عليه وزهده وورعه وكبالة  
سلالة الانبياء والبرسدين وسلالة خير المخلوقين زين العابدين  
على بن الحسين رضى الله عنه وأرضاه-

ثم ذكر بعض فضائله وجباة من ذريته وجبلته من المنامات في  
فضليتهم الى ان قال : فالامام الاول على بن أبى طالب رضى الله  
عنه-

وساق أسامى الائمة ثم قال : الحادى عشر ابنه الحسن العسكرى  
رضى الله عنه، الثانى عشر ابنه محمد القائم بهدى رضى الله عنه،  
وقد سبق النص عليه في ملة الاسلام

من النبى محمد صلى الله عليه وسلم وكذا من جده على بن أبى  
طالب رضى الله عنه ومن بقية آبائه أهل الشرف والبراتب ، وهو  
صاحب السيف القائم المنتظر كما ورد ذلك في صحيح الخبر، وله  
قبل قيامه غيبتان - الى آخر ما قال-

والنسخة التي عثرت عليها عتيقة، وكانت لمؤلفها وبخطه وعلى  
ظهرها: " كتاب الرياض الزاهرة في فضل آل بيت النبي وعترته  
الطاهرة تأليف الفقير الى الله تعالى عبدالله محمد البطيري شهرة  
المدني حالا الشافعي مذهب الاشعري اعتقاداً والنقشبندی طريقة  
نفعنا الله من بركاتهم آمين-

التاسع والثلاثون:

شيخ الاسلام والبحر الطام ومرجع الاولياء الكرام أبو المعالي  
محمد سراج الدين الرفاعي ثم المخزومي الشريف الكبير فقد ذكر في  
كتابه الموسوم (بصاح الاخبار في نسب السادة الفاطمية الاخيار)  
في ترجمة ابي الحسن الهادي عليه السلام ما لفظه:

وأما الامام علي الهادي ابن الامام محمد الجواد عليهما السلام  
ولقبه النقي والعالم والفقير والامير والدليل والعسكري والنقيب،  
ولد في المدينة سنة اثني عشر ومائتين من الهجرة، وتوفي شهيداً  
بالسم في خلافة المعتز العباسي يوم الاثنين لثلاث ليال خلون من

رجب سنة أربع وخمسين و مائتين ، وكان له خمسة أولاد الامام  
الحسن العسكري والحسين ومحمد وجعفر وعائشة -  
فأما الحسن العسكري فأعقب صاحب السرداب الحجة المنتظر ولي  
الله الامام محمد المهدي عليه السلام ، فأما محمد فلم يذكر له  
ذيل - الى آخر ما قال -

وقال في موضع آخر في بحث له في الامامة : وردى العارفون من  
سلف أهل البيت ان الامام الحسين عليه السلام لها أنكشف له في  
سراة ان الخلافة الرواحية هي الغوثية والامامة الجامعة فيه وفي بينه  
على الغالب استبشر بذلك وباغ في الله نفسه لنيل هذه  
النعمة المقدسة فمن الله عليه بأن جعل في بيته ككبلة الامامة  
وختم ببنية هذا الشأن على أن الحجة المنتظر الامام المهدي عليه  
السلام من ذريته الطاهرة وعصابته الزاهرة - انتهى وهذا سراج  
الدين جد عارف عصره وعزيز مصره ووحيد دهره البارع الكامل  
ابوالهند الجليل المعاصر الذي اليه تنتهي السلسلة الرفاعية وعنه  
تؤخذ آداب هذه الطريقة -

الاربعون:

علامة زمانه وفريد أوانه الشيخ محمد الصبان البصرى كذا وصفه  
في (الينابيع) صرح في (اسعاف الراغبين) المطبوع في مصر -

قلت: ونسب بعض أصحابنا البارعين هذا القول الى صاحب كتاب  
أنساب الطالبية وعباد الدين الحنفى وضياء الدين صدر الائمة  
موفق بن احمد ابى المؤيد الخطيب البكى ثم الخوارزمى أخطب خطباء  
خوارزم والمبوني حسين الكاشفى صاحب جواهر التفسير- ولم اعثر  
على كتاباتهم ولذا لم نذكر: ساميهم في عداد الذين نصوا عليه -

نعم، لا بأس بذكر صدر الائمة الخوارزمى في عدادهم ، فانه ذكر في  
مناقبه من الاحاديث ما هو صريح في الدلالة على هذا القول ومجرد  
ذكر في الكتاب وان لم يكن دالا على كون مؤلفه معتقداً بضمونه الا  
أن يشهد بعض القرائن عليه كطابقته لعنوان الباب الذى هو فيه  
، فان العلباء لازال يستنبطون مذاهب صاحب الكتاب مما ذكره  
في عناوين الابواب أوبنى على جمع ما هو معتبر عنده مبارواة الائمة  
الثقات وغير ذلك -



فتقول: أخرج أخطب الخطباء في "البناتق" فقال: حدثني فخر  
القضاة نجم الدين بن أبي منصور محمد بن الحسين بن محمد  
البغدادي فيما كتب الي من همدان ، قال أنبأنا الامام الامام  
الشريف نور الهدى ابوطالب الحسن بن محمد الزينبي ، قال أخبرنا  
امام الائمة محمد بن احمد بن شاذان، قال حدثنا ابو محمد  
الحسن بن علي العلوي الطبري ، عن احمد بن محمد بن عبدالله ،  
قال حدثني جدى احمد بن محمد ، عب أبيه ، عن حماد بن عيسى ،  
عن عمر بن اذينة ، قال حدثنا أبان بن ابي عياش ، عن سليم بن  
قيس الهلالي ، عن سليمان البجلي قال : دخلت على النبي صلى الله  
عليه وآله واذاً الحسين على فخذه وهو يقبل عينيه ويلثم فاه وهو  
يقول: أنت سيد ابن سيد وأخو سيد أبو السادات ، أنت امام ابن  
الامام أخو الامام ابو الائمة ، أنت حجة ابن أخو حجة ابو حجة تسعة  
من صلبك تاسعهم قائمهم -

وبالاسناد عن ابن شاذان، قال حدثنا أحمد بن محمد بن عبدالله  
الحافظ ، قال حدثنا علي بن سنان البوصلي ، عن احمد بن محمد

بن صالح ، عن سليمان ابن محمد، عن زياد بن مسلم ، عن  
عبدالرحمن بن زيد، عن زيد بن جابر، عن سلامة ، عن ابي سليمان  
راعى رسول الله صلى الله عليه وآله قال: سمعت رسول الله صلى الله  
عليه وآله يقول: ليلة أسرى بي الى السماء قال لى الجليل جل جلاله:  
آمن الرسول بما أنزل اليه من زبه: فقلت: خيرها - قال: على بن  
ابى طالب عليه السلام- قال: نعم يارب-

قال: يا محمد انى اطلعت الى الارض اطلاعة فاخترتك منها فشقتت  
لك اسماً من اسبائى فلا أذكر فى موضع الاذكرت معى فأنا البحود  
وأنت محمد، ثم اطلعت الثانية فاخترت منها عدياً وشقتت له اسماً  
من اسبائى فأنا الاعلى وهو على: يا محمد انى خلقتك وخلقنت عدياً  
وفاطمة والحسن والحسين والائمة من ولده من نورى وعرضت  
ولايتكم على أهل السماوات والارض ، فمن قبلها كان عندى من  
المؤمنين ومن جدها كان عندى من الكافرين-

يا محمد لو أن عبداً من عبيدى عبدنى حتى ينقطع أو يصير جلداه  
كالشن البالى ثم اتانى جاحداً لولايتكم ماغفرت له حتى يقر بولايتكم

، يا محمد تحب أن تراهم عليه السلام قلت: نعم يارب - فقال: التفتت عن  
يبين العرش - فالتفت فاذأ بعلى وفاطمة والحسن والحسين وعلى  
بن الحسين ومحمد بن على وجعفر ابن محمد وموسى بن جعفر  
وعلى بن موسى و محمد بن على وعلى بن محمد والحسن بن على  
والبهدى فى ضحاح من نور قيام يصلون ، وهو فى وسطهم - يعنى  
البهدى - كأنه كوكب درى وقال: يا محمد هؤلاء الحجج وهو الشائر  
من عاترك ، وعزى وجلالى انه الحجة الواجبة لاوليائى والمنتقم من  
اعدائى -

وبناء على هذا المسلك يمكن عد جماعة أخرى كشيخ الاسلام  
ابراهيم ابن سعد الدين محمد بن ابى بكر بن ابى الحسن بن شيخ  
الاسلام جبال السنة ابى عبد الله محمد بن حويه الحموى الحوينى  
الامام الاجل المعروف بالحموى وبابن حويه أيضاً صاحب كتاب  
دفرائد السبطين فى فضائل البرتضى والبتول والسبطين عليهم  
السلام وهو كتاب معروف يوجد فيه مثل هذه الاخبار شىء كثير،  
ولكننا فى غنى عن تكلف ادخال هؤلاء فى زمرة أرباب هذا القول بعد

تنصيص هؤلاء الاعاظم من الفقهاء والباحثين والبشايخ الكامدين  
مبن عثرنا عليه مع قلة أسباب استخراج القائلين عندي وكثرة  
كتب علماء اهل السنة وتفرقتها وسعة بلادها، ولعل من وقف على  
جلها يجد أضعاف ما جمعناه-

وقد قال الامام أبوبكر احمد بن الحسين بن على البيهقي الشافعي  
البعروف بالامام ابى بكر البيهقي في كتابه (شعب الايمان): اختلف  
الناس في أمر المهدي، فتوقف جماعته وأحالوا العلم الى عالمه  
واعتقدوا أنه واحد من أولاد فاطمة بنت رسول الله صلى الله عليه  
يخلقه الله متى شاء يبعثه نصرته لدينه، وطائفة يقولون ان المهدي  
البعود ولديوم الجمعة منتصف شعباد سنة حس وحسين  
ومائتين وهو الملقب بالحجة القائم المنتظر محمد بن الحسن  
العسكري، وانه دخل السداد بس من رأى وهو حي مختف عن  
أعين الناس منتظر خروجه وسيظهر ويبدأ الارض عدلا وقسطاً كما  
مثلت وظلماً - ولا امتناع في طول عبرة وامتداد ايامه كعيسى بن

مريم والخضر عليهما السلام ، وهؤلاء الشيعة خصوصاً الامامية ووافقهم عليه جماعة من أهل الكشف - انتهى -

وهو من أعظم علماء الشافعية وكبار أصحاب الحاكم أبي عبد الله بن البيهقي ، في (تاريخ ابن خلدان) قال امام الحرمين: ما من شافعي المذهب الا وللشافعي عليه منة الأحد البيهقي فان له على الشافعي منة - قال وتوفي سنة ثمان وخمسين وأربع مائة - انتهى -

فمراة من جماعة من أهل الكشف غير الشيخ محي الدين وغيره ممن تقدم لتقدمهم عليهم بسنين كثيرة ، والبعضون منهم في هذه الطبقة الحلاج والجنييد وأبو الحسن الوراق وأبو بكر الشبلي وأبو علي الرودباري وسهل بن عبد الله التستري وأضرابهم ، وظاهر البيهقي كالمعتاد عن جماعة عدم الجزم بعدم الولادة -

وهو أيضاً ظاهر الشيخ المتبحر عبد الملك العصامي في (تاريخه) فانه ساق ولادة الحجة بن الحسن العسكري عليهما السلام وقال: وألقابه الحجة والخلف الصالح والقائم والمنتظر وصاحب الزمان والبهدي وهو أشهرها ، صفته شاب مربع القامة حسن الوجه

والشعر ألقى الانف أجلي الجبهة ، ولما توفى ابوه كان عبره خمس سنين ، والشيعه يقولون انه دخل السرداب سنة خمس وسبعين ومائتين وعبره سبع عشرة سنة ، وهم ينتظرون خروجه في آخر الزمان من السرداب ، وأقاييلهم فيه كثيرة والله أعلم اين ذلك يكون - انتهى -

وظاهرة البييل أو التوقف لا الانكار

ومثله البولي الفاضل المتبحر البولي حسين الكاشفي صاحب جواهر التفسير المعروف ، فقال في آخر كتابه ( روضة الشهداء ) : فضل هشتم ، در ذكر امام محمد ابن الحسن العسكري عليها السلام ، وي امام دوازدهم است از ائمه اثنا عشر كنيت وي ابو القاسم ، ولقب وي بقول اماميه -

الى أن قال : ودر شواهد آورده چون متولد بر ذراع آيين او نوشته بود "قل جاء الحق وزهق الباطل ان الباطل كان زهوقاً" وبروايتي چون آز مادر بزائيد بزانو در آمد وانگشت سبابه بر آسمان برداشت پس عطسه زد وگفت "الحمد لله رب العالمين" -

و بزرگی نقل کرده که نزد امام حسن عسکری علیه السلام شدم و  
گفتم: یا بن رسول الله خلیفه بعد از تو که خواهد بود، بخانه در آمد  
پس بیرون آمد و کودکی بردوش گرفته گوشتیا ماه شب چهارده است  
در سن سه سالگی، پس فرمود که ای فلان اگر نه تو پیش خدای  
گرامی بودی من این فرزند خود بتو ننمودم نام این نام رسول است  
صلی الله علیه و آله و کنیت او کنیت می و این جهانرا پراز عدل و داد  
کند هیچنانکه پراز ظلم و جور شده باشد۔

و بقول: بعضی از علمائی که او را زنده میدانند میگویند که در  
اقصای مغرب شهرها در دست اوست و او را فرزندادن اثبات  
میکنند و حق سبحانه بدین داننا تراست انه یعلم السر و اُخفی۔

هر نکته که ان زمانهاست

بر علم خدای ما عیانست

انتهی۔

## English Translation

### In the name of Allah, the Beneficent and the Merciful

May the Almighty Allah guide you to the right path. Remember that a tradition is narrated from the Messenger of Allah (s) through the widely narrated chains of both the Ahle Sunnat as well as the Imamiyah, whose gist is that in the last period of time a person would appear from the Prophet's descendants, who would be called as the Mahdi; he would fill up the earth with justice and equity like it would have been filled with injustice and corruption.

There is consensus of the five schools of Islam on the above points. The point that he would be a descendant of Abbas and would be an Alawite, who is non-Fatimi, is a rare view and its invalidity would be explained on its proper occasion. Now, apparently it seems that the authors of such kinds of statements do not exist in the world anymore.

Yes, there is difference of opinion between the Ahle Sunnat and Imamiyah in two issues:

First: Whether he would be a descendant of Imam Hasan (*Hasani*) or a descendant of Imam Husain (*Husaini*).

The majority of Ahle Sunnat wal Jama-at holds that Imam Mahdi would be a descendant of Imam Hasan (*Hasani*); whereas all Imamiyah regard him to be a descendant of Imam Husain (*Husaini*). There is no need to write anything more on this point. Hafiz Ganji Shafei, in his book of *Al-Bayan*, has mentioned this discussion in detail. Those who wish know the details may refer to it.



Second: Whether Imam Mahdi has already taken birth and then disappeared; and that he would reappear once again when Almighty Allah intends and establish the divine law or Imam Mahdi is not yet born, and that he would be born in future, and then he would appear and he would fill up the earth with justice and equity.

All the Imamiyah believe in the first view and they have also specified the personality of Imam Mahdi and that he is: Hujjat Ibne Hasan bin Ali bin Muhammad bin Ali bin Musa bin Ja'far bin Muhammad bin Ali bin Husain bin Ali Ibne Abi Talib (a). He is that same Imam Mahdi (a) whose advent has been promised. He was born; then he went into occultation by the order of Allah. For a period of time communications continued between him and his some deputies. Then he went into the major occultation. Now he would only appear when it would be the time of his reappearance; and he would purify the east and the west of the earth from the impurities of infidels and apostates. The Imamiyah have concluded these points from the traditions of his maternal grandfather, Prophet Muhammad (s) and from the statements of their ancestors, which are evident proofs in their sect. Especially those events are mentioned, which are relevant to this incident. Only the claim of the Imamiyah is true and the miracles also support this.

A large group of the scholars of the four schools of jurisprudence have also supported the Imamiyah view. On the contrary, they have quoted texts regarding this and clarified the doubt raised in this regard. Here below we explain the scholarly rank of the scholars and their statements.

## (1)

Abu Saalim Kamaaluddin Muhammad bin Talha bin Muhammad bin Hasan Qarashi Nasibi, regarding whom Taqiuddin Abu Bakr Ahmad bin Qadi Shahba, alias Ibne Jama-a Damishqi Asadi has clarified in *Tabaqaat Fuqaha ash-Shafiya* that he was from the chiefs and leaders, who command respect.

He was born in 852 A.H. He gained insight in religion, partnered in the Islamic sciences; he had great command in sectarian, fundamental and jurisprudential differences. He used to receive invitation from the ruler and he was having religious leadership. He also used to hold audience of hadith.

In the same way, Abu Abdullah bin Asad Yamani, alias Yafai has praised him in his book of *Miraatul Jinaan* under the incidents of the year 650 A.H. Abdul Ghaffar bin Ibrahim Ali Shafei says that he was from the famous scholars.

In the same way, Jamaluddin Abdul Rahim Hasan bin Ali al-Asnawi Shafei has mentioned him in good terms in his book of *Tabaqaat Fuqaha ash-Shafiya* and has extolled him in excess.

Ibne Talha in chapter two of his book of *Matalibus So-ool*, says regarding Abul Qasim Muhammad Ibne Hasan al-Khalis bin Ali Mutawakkil bin Muhammad Qane bin Ali Reza bin Musa Kazim bin Ja'far Sadiq bin Muhammad Baqir bin Ali Zainul Aabideen bin Husain Zaki bin Ali Murtaza Amirul Momineen Ibne Abi Talib, Mahdi al-Hujjah Khalaf as-Salih Muntazar, alaihis Salaam wa rahmatullahi wa barakatoh:

“Imam Mahdi is the heir of Aale Muhammad, he is the divine proof, the Almighty Allah has supported him, Allah has guided us to the path of truth and has bestowed him with diverse attributes and qualities.”

“With His support Allah has granted him a lofty rank among God’s creatures; has ornamented him with the ornaments of virtues and has embellished him with God-given merits.”

“Such statements the Messenger of Allah (s) has issued about him, which I and other scholars have narrated, but its reality would be known at the time, when their interpretation would be understood.”

“Whoever ponders over the traditional reports recorded about Imam Mahdi gets knowledge regarding his praiseworthy attributes.”

“Only this statement of Holy Prophet (s) is sufficient to illuminate his life that Lady Fatima Zahra (s) is a part of his.”

“No one can reach it or go near the lofty rank that he holds; if he says that only this is the Mahdi, his statement would not be wrong.”

He has derived inspiration from the elements of prophethood, gained from the effects of messengership, created beautiful attributes through the stable relation of proximity and obtained a lofty rank in nobility and greatness. He held it firmly, gained from ancestral nobility, obtained guidance through its sources and secured its means. He is a descendant of that Zahra Batool, who was the beloved daughter of the Messenger, messengership is his root, and he has the best elements and origin. He further writes: Imam Mahdi was born in Sarmanrai on 23<sup>rd</sup> Ramadhan, 258 A.H. As far as his father and mother are concerned, his father is Hasan Khalis... after that he has narrated some incidents and clarified the doubts regarding him.

As for the question whether the book is written by him, it is absolutely clear, Ibne Taymiyyah, who does not accept many well known traditional reports, has also in his book of *Minhajus Sunnah* admitted that it is written by him only.

## (2)

Abu Abdullah Muhammad bin Yusuf bin Muhammad Kanji Shafei, whom Ibne Sabbagh Maliki has mentioned as the Imam and Hafiz in his book of *Al-Fusool al-Muhimma*, and has based his assertion on the basis of the traditional report of Ibne Hajar Asqalani's *Fathul Bari fee Sharh Sahih Bukhari* – he has written a book entitled: *Al-Bayaan fee Akhbaar Saahibuz Zamaan alaihis salaam*; it is a famous book. He writes in the last part of this book called as: *Kifayatut Talib fee Manaqib Amirul Momineen Ali Ibne Abi Talib (a)*:

This is the end of the merits of Sayyidna Maulana Amirul Momineen Ali Ibne Abi Talib (a). After that is the account of

Imam Mahdi (a) in a separate book, which he has entitled as: *Al-Bayaan fee Akhbaar Saahibuz Zamaan*. Divine mercies and blessings be on him till Judgment Day and on his ancestors.

Owner of encyclopedic knowledge, Katib Chalpi writes in his book of *Kashfuz Zunoon* that *Al-Bayaan fee Akhbaar Saahibuz Zamaan* is the work of Shaykh Abi Abdullah Muhammad bin Yusuf Kanji (died 858 A.H.).

He has also mentioned that *Kifayatut Talib fee Manaqib Amirul Momineen Ali Ibne Abi Talib (a)* is the work of Shaykh Hafiz Abi Abdullah Muhammad bin Yusuf bin Muhammad Kanji Shafei.

Abul Mawahib Abdul Wahab Sherani writes in the biography of Imam Suyuti in his book of *Al-Lawaqih*: Hafiz Ibne Hajar Asqalani has mentioned that: A person is called as Hafiz when the following conditions are found in him: He should command fame in seeking traditions, he should derive traditions from tradition narrators, he should know the science of *jarh* (criticizing) and *ta'deel* (praising), he should be aware of the categories of narrators of traditions and their ranks. He should be able to distinguish between the weak and the authentic traditions. The things that he remembers should be more than what he does not remember and he should perfectly know the texts of traditions. When all these qualities combine in a person, he is known as Hafiz. From this statement of Ibne Hajar it is possible to estimate the academic prowess of Kanji. The initial words of this book are: So to say: "Praise be to God, who is the opening of all the books and the final word of all discourses; and blessings be on His Messenger, which brings all rewards and deflects all chastisement."

The chapters that the author has added in his book of *Al-Kifaya*, in the eighth chapter, he has mentioned the account of the children of Amirul Momineen (a) and then stated:

Ali al-Hadi (a) left behind a son, whose name is Abu Muhammad Hasan. After that he has mentioned the date of his birth and passing away and also said that his son is the awaited

Imam. We shall end the book with a separate account of this personality.

His book of *Al-Bayan* comprises of twenty-four chapters. He has reserved its twenty-fourth chapter for those reasonings, which show that Imam Mahdi is alive after he went into occultation. Apart from that he has written many other useful points. Those interested may refer to it.

### (3)

Biography of Shaykh Nuruddin Ali bin Muhammad bin Sabbagh Maliki is mentioned in a beautiful manner.

Shamsuddin Muhammad bin Abdur Rahman Sakhawi Misri, student of Hafiz Ibne Hajar Asqalani, writes in his book of *Az-Zau al-lama fee Ahwaal al-Qarn at-Taase*:

Ali bin Muhammad bin Ahmad bin Abdullah Nuruddin Asqalani Ghazzi Makki Maliki, alias Ibne Sabbagh was born in Mecca in the first ten days of Zilhajj 784 A.H. and earned fame over there only. He memorized the holy Quran and after that memorized the *Risala* and *Al-Fatiya* of Ibne Malik and presented both the books to Shareef Abdur Rahman Farsi, Abdul Wahab bin Afif Yafai, Jamal bin Zaheera and his classmates Abu Masud, Saad Noori, Ali bin Muhammad bin Abu Bakr Shaibi and Muhammad bin Abu Bakr bin Sulaiman Bakr and they granted him the certificate of narration (*Ijaaza*). Ibne Sabbagh learnt Islamic jurisprudence under Shareef Abdur Rahman Farsi and Arabic syntax under Jalal Abdul Wahid Murshidi; he heard Raazi's *Sadasiyat* from Zain Muraghi. He has many writings to his credit, among them *Al-Fusul al-Muhimma Li Maarifatul Aaimma* and *Al-Abdur Rahman fee man Safahu Nazar* command special importance. He passed away on 7<sup>th</sup> Zilqad 855 A.H. and was buried in Moalla. May Allah overlook his and our mistakes.

Ahmad bin Abdul Qadir Ajali Shafei has mentioned his detailed account in his book of *Zakhiratul Maal*.

Many important authors have quoted from his books like Abdullah bin Muhammad Matiri Madani Shafei Naqshbandi in his book of *Ar-Riyaz az-Zahira*, Nuruddin Ali Samhoodi in his *Jawahirul Iqdain* and Abdur Rahman Safoori in his *Zeenatul Majalis*.

He writes in *Al-Fusul al-Muhimma*: The twelfth chapter is regarding the account of Abul Qasim Hujjatul Khalaf as-Salih Ibne Abi Muhammad al-Hasan al-Khalis, his being the twelfth Imam, his date of birth, proofs of his Imamate, some of his incidents, his occultation, period of his rule, his lineage, his agnomen and titles etc.

After that he has mentioned the date of his birth and traditional reports of his ancestors on it. He has mentioned the reports of the trustworthy scholars on his being the twelfth Imam. There are numerous traditional reports in this connection and his events are well known. We have omitted to mention them. Scholars of traditions have compiled those reports and incidents and have especially collected them.

He further writes: Shaykh Abu Saeed Muhammad bin Yusuf bin Muhammad Kanji Shafei in his book of *Al-Bayaan fee Akhbaar Saahibuz Zamaan* has mentioned such reasonings, which show that Imam Mahdi is alive from the time of his occultation till date. He mentioned those points till the end of the twenty-fourth chapter of his book of *Al-Bayaan*.

He writes in the biography of his respected father: Abu Muhammad al-Hasan was survived by his son, Al-Hujjatul Qaim al-Muntazar Li Daulatul Haqq. His birth was kept concealed, his dealings were kept confidential, because at that time the circumstances were very difficult and there was danger from the ruler of that time. He was in pursuit of the Shia of Ali (a), he was throwing them into the prison and they were being arrested.

(4)

Jurist and orator, Shamsuddin Abu Muzaffar Yusuf bin Qazaghili bin Abdullah Baghdadi Hanafi Sibt Aalim Waez Abul Faraj Abdur Rahman Ibne Jauzi. Ibne Khallikan writes in the account of his maternal grandfather, Ibne Jauzi: Maternal grandson of Ibne Jauzi, Shamsuddin Abu Muzaffar Yusuf bin Qazaghili was a famous orator and he followed the Hanafi School of jurisprudence. His gatherings of oratory were famous far and wide and he was very popular among the rulers etc.

Mahmud bin Sulaiman Kafawi writes in his book of *Elaamul Akhbaar* after stating his name, lineage and children:

“He studied Islamic jurisprudence under his maternal grandfather, Ibne Jauzi. He gained expertise in the sciences of the Shariah and also heard the traditions from him only. Since Ibne Jauzi was Hanbali, he also became Hanbali due to the training of his maternal grandfather, but later he came to Mosul and entered Damascus. At that time he was aged more than twenty years. There he listened to the readings of traditions and learned Islamic jurisprudence from Jamaluddin Haseeri. When he came to know that Qazaghili bin Abdullah was a follower of Hanafi School, he also adopted the Hanafi School. He was an imam, a scholar, a good jurist, he had received felicity in inheritance, his words were like pearls strewn about and gems of wisdom were selected. In this way, he mentioned much in his praise.

Yafai has mentioned him in his book of *Al-Miraat*, Ibne Shanha in his *Rauzatul Manazir*, Tajuddin in his *Kifayatul Muttale* and some other writers have also illuminated some dimensions of his life.

At the end of his book of *Tadkiratul Khwaas*, the author writes the account of Imam Hasan Askari (a) and says: Account of the children of Imam Hasan Askari (a), among whom one is Muhammad, who is an Imam. He has written a separate chapter and mentioned the name and lineage of the Imam as follows:

Muhammad bin Hasan Ibne Ali bin Muhammad bin Ali Reza bin Musa bin Ja'far bin Muhammad bin Ali bin Husain bin Ali Ibne Abi Talib (a). His agnomen is Abu Abdullah and Abul Qasim. And only he is the Khalaf al-Hujjah, Saahibuz Zamaan, Al-Qaim and Al-Muntazar and he would come in the end. He is the last Imam. Informed us Abdul Aziz bin Mahmud bin al-Bazzar, who narrates from Umar, who says that the Messenger of Allah (s) said:

“A person from my descendants would appear in the last period of time; his name would be same as my name and his agnomen would be as my agnomen. He would fill up the earth with justice and equity like it would have been filled with injustice.”

This is a famous tradition. A similar kind of tradition is narrated by Abu Dawood and Imam Zuhri from Sayyidna Ali (a). The following addition is also found in it:

“Even if a single day remains from the occurrence of Qiyamat, even then the Almighty Allah would send a person from my Ahle Bayt, who would fill up the earth with justice and equity.”

Imam Mahdi is mentioned in numerous traditional reports. He is called as the owner of two names (*Zul Ismain*). People have mentioned that his respected mother was slave mother called Saiqal.

## (5)

It is sufficient for the greatness of great Shaykh Muhiuddin, chief of Gnostics, Abu Abdullah Muhammad bin Ali bin Muhammad bin Arabi Hatim Tai Andulasi that Sherani has mentioned in his book of *Lawqihul Akhbaar*:

He is a Shaykh, Imam, researcher, chief of the Gnostics and mystics, having angelic hints, divine fragrance and spiritual aroma. He was the owner of mystic intuition and miracles, has



achieved a special rank in the court of Allah, holder of a lofty position and status and truly aware of the commands of mastership (*Wilayat*). He is among main pillars of this community.

A quotation of Ibne Arabi in the 366<sup>th</sup> chapter of his *Futuhaat Makkiya* will be mentioned in the coming pages.

## (6)

Mystic Shaykh and knowledgeable scholar, Abul Muwahib Abdul Wahab bin Ahmad Ali Sherani, whose book of *Al-Yuwaqeet* is a fine explanation of the difficult portions of Ibne Arabi's *Futuhaat Makkiya*, writes: It is a book, which has received approval among Islamic scholars and people have praised it much and have deemed it necessary to believe in the points mentioned in it. The following details are mentioned in the copy, which was published from Matba Azhariya, Egypt in 1305 A.H.:

Where Shaykhul Islam Futuhi Hanbali (r) has written many things regarding this book. He has also written that only that one can criticize the points of this book, who harbors doubts in the religion of Islam, who is a liar and a denier. In the same way, only that one would call its author mistaken, who is ignorant of the knowledge of the divine book or who has deviated from the right path. In the same way, only that one can be a denier of the excellence of its author, who is stupid, greedy, ignorant, inimical, denier of truth, deviated from the Sunnah and who denies the consensus of the Sunnah of the Imams.

In the same way, our Shaykh Shahabuddin Armili Shafei (r) after a long discourse, has mentioned regarding this book that the gist of the matter is that the excellence of this book cannot be denied and not even two people can be found, who differ regarding the fact that no book like this was written.

Extolling this book Shaykh Shahabuddin Umair Shafei says: I couldn't even imagine that the Almighty Allah would create such a magnificent writer in this period of time.

Shaykh Muhammad Barhamtosi says regarding this book: This humble slave, Muhammad bin Muhammad Barhamtosi Hanafi was informed about the book of *Al-Yuwaqeet wal Jawahir fee Aqaidul Akabir*, which is the work of our leader, Maulana, Imam, divine, researcher, investigator, owner of understanding and insight, best of the researchers, inheritor of the knowledge of the prophets and messengers, Shaykh of the reality and Shariah, treasurer of wayfaring and Gnosticism, crown of mysticism and most excellent of his contemporaries, Shaykh Abdul Wahab. May God make his benefit general for all the people and grant him a long life in the world so that others may benefit from him. His book is having a great value and position, its secrets are illuminated. Its light shower is refreshing. Its flowers give out fragrance in the flower beds of research. Its sun and moon shine in the sky of investigation. Its lyrics echo in gatherings and the rays of its light are shining on the hearts.

He writes in the 65<sup>th</sup> discussion of the second volume of *Al-Yuwaqeet*:

The sixty-fifth discussion is regarding the explanation that whatever the Holy Prophet (s) has informed about the Judgment Day is all true. Before the Qiyamat, all of them would inevitably occur one by one like the reappearance of Imam Mahdi, advent of Dajjal, descent of Prophet Isa (a), appearance of Dabba, sunrise from the west, raising up of the Quran and setting free of Yajuj and Majuj etc, so much so that even if only a single day remains from the tenure of the world, these would inevitably occur.

Shaykh Taqiuddin bin Abi Mansur, writes in his book of *Aqida*: All these signs would appear in the last century, which are promised by the Messenger of Allah (s) in the following statement: If my Ummah remains in wellness it would have one

day and if it degenerates it would only get only half a day. In this tradition is a hint at the day mentioned in the following verse of Quran:

﴿٤٧﴾ وَإِنَّ يَوْمًا عِنْدَ رَبِّكَ كَأَلْفِ سَنَةٍ مِّمَّا تَعُدُّونَ

*“...and surely a day with your Lord is as a thousand years of what you number.” (Surah Hajj 22:47)*

Some Gnostics say that the first of the thousand days would be counted as the day of the martyrdom of Sayyidna Ali Ibne Abi Talib (r). Sayyidna Ali (r) was the last Caliph. This whole duration of the Rashideen Caliphs is regarded as the period of prophethood and period of messengership. Through these four Caliphs, Almighty Allah populated the towns and made them thriving. From the first millennium the Holy Prophet (s) implied the domination of the Shariah that he had brought and this domination continued till the end of the first millennium. After that weakness started; till the religion reached that same period of strangeness from where it had began. The beginning of this weakness was 30 years after 11 A.H. after that is awaited the reappearance of Imam Mahdi (a). Imam Mahdi (a) is the son of Imam Hasan Askari (a). He was born on the 15<sup>th</sup> of Shaban 255 A.H. and he would continue to live till he meets our chief (*Sayyidna*) Isa (a). In this way his age till our present time is 758 years or 906 years. This was what Shaykh Hasan Iraqi told me regarding Imam Mahdi (a), who is buried in Egypt at Barkata Ratli in Kumraees Mutal. He had met Imam Mahdi (a) and its good fortune fell to our Shaykh Sayyid Ali Khawaas as well.

Shaykh Muhyuddin (r) writes in chapter 366 of his *Futuhaat*:

“Know that Mahdi must appear. But he will not appear till the world becomes full of tyranny and injustice, then he will fill it with justice and equality; and if there is no more than one day remaining from the (age of the) world. Allah will make that long

enough to enable this Caliph to rule. And he (Imam Mahdi) is from the progeny of the Messenger of Allah (s) from the children of Fatima (r); his forefather is Husain, son of Ali bin Abi Talib. His father is Hasan Al-Askari (son of Imam Ali Al-Naqi, son of Imam Muhammad Al-Taqi, son of Imam Ali Ar-Reza, son of Imam Musa Al-Kazim, son of Imam Ja'far Al-Sadiq son of Imam Muhammad Al-Baqir, son of Imam Zainul Aabideen Ali, son of Imam Husain, son of Imam Ali bin Abi Talib; his name is the name of the Messenger of Allah (i.e. Muhammad); the Muslims will do his 'Bayat' (will declare their allegiance to him) between Rukn (i.e. Yamani) and Maqaam (-e-Ibrahim) (i.e., in Kaaba). He will be like the Messenger of Allah (s) in appearance, and below him in character, because nobody can be like the Messenger of Allah (s) in character as Allah says:

وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ

***“You are of an exalted standard of character.” (68:4)***

He would have a wide forehead and a prominent nose and people Kufa would be more fortunate than all the people as they would get to remain in his company. He will distribute wealth equally and will do justice to the public. A person would come and say: O Mahdi, give me something. The Mahdi would give so much that he would not be able to lift the burden. He would appear after a gap of time when corruption would be created in religion. Through him would the Almighty Allah create such conditions like such conditions were not created even by Quran. A person would be ignorant, cowardly and miser, but through his auspiciousness would become learned, valiant and generous. (Help from Allah) will precede him: he will follow the footsteps of the Messenger of Allah. No ruler would be able to create an obstacle in his way. He would carry the burden of others; he would assist the weak and help in the impediments in the path of truth. He would do what he says and would say only what he does; and will teach what he sees.

Almighty Allah would improve his circumstances overnight. He would conquer Byzantine with such Takbir in cooperation with seventy thousand Muslims, who would be descendants of Prophet Ishaq (a). He would participate in a great battle. He would lay the dinner spread of God in Akka. Oppression and oppressors would be annihilated. Religion and folks of religion would be all right. He would inspire a new spirit in religion. After degradation, the Almighty Allah would grant honor to Islam. He would bestow a new life to it after its death. He will revoke Jizya and call people to Allah by the sword. He would slay anyone who denies and would humiliate whoever opposes him.

He will manifest the religion in its true form, so that if the Messenger of Allah (s) were alive he would have confirmed it. Thus, in his time there will not remain but the (true) religion purified from the (people's) views. His views would be opposed to the schools of Muslim scholars from whom he would feel suffocated. They would be of the view that Almighty Allah would not create any Islamic jurist (*Mujtahid*) after their imams.

In other words, he has mentioned the incidents of Imam Mahdi, his biography and circumstances in detail and after that written: Know that we do not get any proof through the reference of the Holy Prophet (s) in which it is mentioned that any imam would perfectly follow in the footsteps of the Holy Prophet (s). This precedence is only and only for Imam Mahdi (a) regarding whom the Holy Prophet (s) has said that he would walk in the footsteps of Prophet (s). Testimony is given for the Caliphate of Imam Mahdi and infallibility of the laws issued by him is logical proof like infallibility of the Holy Prophet (s) in whatever he conveyed from Allah to the people.

## (7)

Shaykh Hasan Iraqi, who was mentioned previously.

Allamah Abdul Wahhab Sherani writes in the second part of his book of *Tabaqatul Kubra*, which is famous as *Lawaqihul Anwar fee Tabaqaatil Akhbar* and which was printed in Egypt in 1304 A.H.:

One of them is Shaykh Aarif billah Sayyidi Hasan Iraqi (r), whose tomb is near Barkatul Ratli and Jami Bashari outside the Baab Sheriya in Kom.

The following words are found in some ancient copies: One of them is Shaykh, righteous, pious, abstemious, owner of correct intuition, and having great circumstances, Shaykh Hasan Iraqi, who is buried in Barkata Ratli in Kumraees Mutal. He lived for a hundred and thirty years.

It is mentioned in the published edition of the book: Once I visited him along with Abul Abbas Harithi. He said, "I will narrate such an incident that you would learn about my condition from my youth till this time." We requested him to tell us about it.

He said, "At that time, I was a youth with a clean-shaven face. I used to weave cloaks in Syria and was extravagant over myself (i.e. I did not refrain from sins). Once I entered the Jame Masjid of Bani Umayyah and saw a preacher speaking about Imam Mahdi (a.t.f.s.) and his reappearance. The love of Imam Mahdi (a.t.f.s.) developed in my heart. I began to implore Allah to makes me to meet him. I prayed like this for about a year. One day I was in Jame Masjid after the Evening Prayer (Maghrib) when a stately gentleman wearing his turban in a non-Arab manner and wearing a camel-fur robe approached me. He tapped my shoulders and asked, 'Why do you want to meet me?' 'Who are you?' I inquired. 'I am Mahdi,' he replied. I kissed his hands and requested him to come with me to my house and he accepted my offer. He lived with me for seven days and taught me various supplications. He advised me to fast alternate days and pray five hundred units of prayers every night. He asked me not to lie down for sleep unless it completely overpowers me. He was about to leave and said, 'O Hasan! Do not go to anyone after me.

Whatever you have got from me is enough for you. People have less than this. Hence do not unnecessarily take other people's favors.' I promised him to do as commanded and tried to come out of the house to bid farewell to him. He stopped me at the door and said, "Go back from here." I remained steadfast on what he had taught me... I inquired from him (Imam Mahdi) about his age and he replied, 'My son! At present, I am six hundred years old'." Shaykh Hasan Iraqi says that this incident occurred a hundred years ago (i.e. now it is seven hundred and twenty years). Allamah Abdul Wahhab Sherani says that when he discussed this issue with Ali al-Khawas, the latter agreed with Shaykh Hasan Iraqi regarding the age of Imam Mahdi (a.t.f.s.).

## (8)

Shaykh, Arif Ali Khwaas

Sherani writes in his book of *Tabaqatul Kubra*, which is famous as *Lawaqihul Anwar fee Tabaqaatil Akhbar*: One of them is my Shaykh, my teacher, my Lord, Ali Khwaas Barasi, may God be pleased with him and divine mercy be on him. He was absolutely unlettered. He did not know reading and writing, but he used to talk so eloquently on the meaning and interpretation of the holy Quran and traditions that scholars used to be amazed by listening to him. He used to have intuition about whatever was written or erased from the Protected Tablet (Lauh Mahfooz) and when he mentioned something it used to appear in accordance to what he said. I used to send people to him to seek advice regarding their circumstances. Before a person could mention his problem, he used to inform about the purpose of his visit. For example, he used to say: Give divorce, adopt partnership, separate, travel or do not travel. That person was shocked! And he says: He knows my circumstances better than me. He had extraordinary expertise in the science of medicine as well and he used to treat maladies like Istisqa (a disease in which stomach gets bloated and one feels extremely thirsty), leprosy

and paralysis. He used to inform about the method to treat each disease and then that malady used to be cured.

I heard from my teacher, Muhammad bin Affan (r) that he said: Shaykh Ali Barasi was the ruler over one-third Egypt and its localities. At another time I heard him say that even the officers could not enter Egypt without the permission of Shaykh Ali Khwaas (r). He was aware about who is having the Wilayat on the face of the earth and whose turn it is; he also knew who became the Wali and when. I have not seen this rank of anyone else in Egypt. After that he mentioned his miracle acts, his ranks and circumstances in detail. You have come to know that Allamah Sherani has clarified in *Yuwaqeet* and *Tabaqaat* that when he mentioned the age of Imam Mahdi (a), Hasan Iraqi testified to it.

## (9)

Nuruddin Abdur Rahman bin Ahmad bin Qiawamuddin Dashti Jami Hanafi, a poet, is famous as the author of *Sharh Kafiya*, which is well known among people concerned with this art.

Mahmud bin Sulaiman Kafawi says in his book of *Elaamul Akhbaar min Fuqaha Madhabun Noman al-Mukhtar*: Shaykh Aarif billah, who focuses his attention to Almighty Allah, who is an expert of mysticism, an interpreter of reality, who is connected to the structure of the universe, who is attached to divine valor, who is the sun of the sky of research, moon of firmament of scrutiny, mine of mystic thought and practice, combination of virtues, master of graces, Maula Jami Nuruddin Abdur Rahman... and so on.

Among his numerous books, the book of *Shawahidun Nubuwwah* is well known. It is a glorious book. Scholars rely upon it. Halabi says in *Kashfuz Zunoon: Shawahidun Nubuwwah* is in Farsi language. It is the work of Maulana Nuruddin Abdur Rahman bin Ahmad Jami. It begins as follows: Praise be to the



one, who sent messengers, who were givers of glad tidings and warners... and so on. This book comprises of an introduction and seven chapters. Mahmud bin Uthman (non de plume: Lamai) died 938 A.H. has written about the circumstances of the life of Jami. Biography of Maulana Jami is also written by Maula Abdul Halim, alias Akhizadeh min Sudoor Rum, died 1013 A.H. His biography is better than the biography of Lamai in text and style of rendering.

The scholar, Allamah Qadi Husain Dayarbakri writes in the beginning of his book of *Tarikhul Khamis*: This is a collection of the biographies of the chief of the messengers and all his companions, which I have compiled from reliable books like *Tafsir Kabir, Kashaf...* and *Shawahidun Nubuwwah*.

In this book, Maulana Jami has presented Hujjat Ibne Hasan (a) as the twelfth Imam and mentioned astonishing incidents of his birth, some miracles and has said that he would fill up the earth with justice and equity. He has mentioned an incident of the aunt (father's sister) of Abu Muhammad Zaki (a). A translation of its selected portion is as follows:

She said: Imam Hasan Askari (a) sent for me and said: "O aunt, have your Iftar tonight with us. This is the night of mid-Shaban and Allah, the High, will bring forth the Divine Proof on this night. He will be His Proof on His earth." Lady Hakima says, I asked him, "And who is his mother?" "Narjis," he said to me. "May Allah make me your ransom," I said to him, "there is no sign in her." "It is as I tell you," he said.

Lady Hakima says: I came and when I greeted and sat, she came to take off my shoes and said: "My lady, how are you this evening?" "Rather, you are my lady," said I, "and the lady of my household." She turned my word down and said: "What is this, dear aunt?" "My dear daughter, Allah, the Exalted, will grant you in this night of yours a boy, a master in this world and in the hereafter." She sat and felt shy.

After I finished the Isha prayers and had Iftar, I went to bed and slept. When it was in the middle of the night, I got up to

perform prayers. I finished my prayers and she was sleeping and there was no sign of any kind in her. I sat reciting the post-prayer recitations, then I went to bed, and then I woke up suddenly. She was still asleep. She then woke up and arose and performed prayers.

Lady Hakima says: As doubts came to me, Imam Hasan Askari (a) called out, “Don’t make haste, aunt, the affair has come near.” I recited Surah Sajdah and Surah Yasin. And as I was doing that, she woke up suddenly; I rushed to her and read the name of Allah on her and then asked, “Do you feel anything?” “Yes aunt,” she said. “Pull yourself together and gather your heart,” I told her. “It will be as I told you.”

Lady Hakima said: “and then faintness overwhelmed me as parturition seized her. I woke up by sensing my Master, (a); I removed the sheet from him, and there he was in prostration, touching the earth with his forehead and palms and knees and toes; I pulled him to myself and there he was, pure and clean.

Imam Hasan Askari (a) called on me, “Bring my son to me, Aunt.” I took his son to him. He put his hands under his thighs and back and put the infant’s feet on his chest. He then put his tongue in his mouth and touched his eyes, ears, and joints with his hands. “My son, talk,” he said then. The baby said: “I testify that there is no god, except Allah, the One without a partner; and I bear witness that Muhammad is Allah’s Messenger.” He then invoked blessings for Amirul Momineen (a) and the Imams until he reached his father and then respectfully stopped.

Imam Hasan Askari (a) said: “Aunt, take him to his mother, so he may give her greetings and then bring him to me.” I took her to his mother and he greeted her. Then I brought him back and put him in the sitting room. He then said: “Aunt, come to us on the seventh day.”

Lady Hakima says: In the morning, I came to offer my greetings to Imam Hasan Askari (a). I removed the curtain looking for my Master. Not seeing him, I asked his father, “May

I be your ransom, where is my Master?” He said: “We entrusted him to the one that mother of Musa had entrusted Musa to.”

When it was the seventh day, I came and greeted and sat. He said: “Bring to me my son.” I brought my Master in a wrap. He acted towards his son in the same way he had acted the first time. Then he put his tongue into his mouth; as if feeding milk or honey. Then he said: “Talk, my son.” The blessed infant said: “I testify that there is no god, except Allah.” He then praised and invoked blessings on Muhammad and Ali, Amirul Momineen (a), and every one of the Imams, blessings of Allah be upon all of them, until his father. He then recited this verse:

وَنُرِيدُ أَنْ نَمُنَّ عَلَى الَّذِينَ اسْتُضِعُوا فِي الْأَرْضِ وَنَجْعَلَهُمْ  
أئِمَّةً وَنَجْعَلَهُمُ الْوَارِثِينَ

*“And We desired to bestow a favor upon those who were deemed weak in the land, and to make them the Imams, and to make them the heirs...” (Surah Qasas 28:5)*

Then I saw green birds that had surrounded the child. Abu Muhammad (a) called one of those birds and said: Look at him, protect him till a command is revealed from the Almighty Allah. Only Allah does what He likes. I asked Abu Muhammad: ‘What is this bird?’ He said: This is Jibraeel and these are angels of mercy. Then he said: Then Imam Hasan Askari (a) gave him to me and said: “O Aunt, return him to his mother so her heart may rejoice and may she grieve not and so she may know that the promise of Allah is true, but the majority of the people do not know. So I returned him to his mother. At the time of delivery the navel was detached and the infant was circumcised and on his right arm was inscribed:

جَاءَ الْحَقُّ وَزَهَقَ الْبَاطِلُ إِنَّ الْبَاطِلَ كَانَ زَهُوقًا

***“The truth has come and the falsehood has vanished; surely falsehood is a vanishing (thing).”(Surah Isra 17:81)***

Apart from Maulana Jami other people have narrated that when the Master of the Age fell from the abdomen of his mother, he fell hobbling on his knees, while raising his two forefingers towards the heavens. He then sneezed and said: ‘Praise belongs to Allah, the Lord of the Worlds.

It is narrated from someone that he asked: “Who is the Imam and Caliph after you?” Imam Hasan Askari (a) arose and hurried inside his house and returned after a short while, carrying on his shoulders a boy, whose face seemed to be like the full moon and he looked three years old. After that, His Eminence, Imam Hasan Askari (a) said: “O Ahmad! If you were not having a special and exalted position before Allah and the Proof of Allah, I would not have shown this son of mine to you. His name and patronymic is the same as that of the Messenger of Allah (s). He would fill the earth with justice and equity, as it would be fraught with injustice and oppression.

Another person has reported that I went to Abi Muhammad Hasan bin Ali (a) to find him sitting at his usual place in his house. There was a room to his right with a curtain at its entrance. I asked the Imam: Who is the master of this affair? He replied: Lift that curtain. When I lifted the curtain, I saw a boy aged eight or ten years, having a broad forehead, fair complexion, pearl-like upper lip. Soft and clear palms, broad shoulders, long knees, a mole on the right cheek, hair reaching to the forehead, who came out and went on to sit in the Imam’s lap. The Imam said: This is your master. Then he said to the child: Son, go back till the appointed Hour. So the child arose and went into the room. I was looking at him continuously. Then the Imam said to me: Yaqub, go and look in the room. When I entered that room, there was no one there.” Another person has reported: Motazid sent a messenger to the three of us and ordered us to mount on our horses and not to take anything with us except the prayer mat and reach so and so house and such and such locality of Samarrah. “There you will find a black servant.

You should besiege that house and apprehend anyone you see there and bring him to me.” Thus we reached Samarra and made way to the house Motazid had specified. On the doorstep was a black servant spinning threads. We asked him who was present in the house. He replied: The owner. And by Allah, he did not stop us in any way. We entered the house as we had been ordered. The house was absolutely clean and there was a curtain in the front; so beautiful as we had never seen before. As if it was just made at that moment. There was no one in the house and we pulled the curtain aside. We saw a huge room with a stream of water and at the end of which was a mat which seemed to be floating on the water. Upon the mat stood the most handsome man engrossed in prayers. He neither paid attention to us nor the means we had. At that moment Ahmad bin Abdullah, a person among us stepped into the water in order to enter the room but he began to drown. He struggled with all his might to prevent himself from drowning till we stretched out our hands and pulled him out. He fell down unconscious for some time. The second time another member of our group repeated this. He also tried to step in the water to enter the room and he also fell down in the same condition. I was shocked and awed. Then I addressed the owner of the house: I seek forgiveness for you in the court of Allah, by Allah I don’t know what the matter is and to whom we have come and indeed I beg Allah for forgiveness. However he did not give any response to what I had said and he did not come out of his condition. Due to this a terrible awe struck us and we came out of there. Motazid was waiting for us and he had instructed the sentry that as soon as we returned, we should be taken to him immediately. We reached him in the middle of the night. He asked us about what had passed. We related to him everything in detail. He cried: Woe be unto you, did anyone see you before me? And did anyone else hear this from you? We said: No. He said: I am not the grandson of my grandfather – and he took a great oath – if I ever hear it, I shall cut off your heads. We also did not dare to relate this matter to anyone as long as Motazid was alive.

There is nothing improbable in these miracles and neither they are astonishing. In whatever way the Almighty Allah honors His friends seeing this it is easy for Him and they are not worth much in the view of the Allah's friends. Books of the teachers of mysticism are full of such miracles and astonishing incidents. Especially biographies of mystic saints are full of such incidents.

This is the Great Shaykh Muhyuddin, who mentions in his book of *Futuhaat*, on whose authority Allamah Sherani has mentioned in his *Mukhtasar* and Burhanuddin Halabi in *Insaan al-Uyoon*. He says: I asked my daughter when she was one year old and was still in the suckling age: What is your view regarding a man who has intercourse, but who does not ejaculate? She replied: Ritual bath is obligatory on him. People present there were amazed at her reply. Then I went away and lived in Mecca for a year away from her. I allowed her mother to come for Hajj with the pilgrims from Shaam. When I went to meet her she saw me from the camel's back, while she was suckling. She saw me before her mother and called out aloud: That is my father. And she started smiling and lunged at me. He has mentioned more regarding this child that he knows who responded to the sneeze of her mother when she was in the womb and her mother had sneezed. At that time all the people present there had heard a voice from inside the belly. Many trustworthy people testified to this before me. This incident is sufficient for example.

## (10)

Hafiz Muhammad bin Muhammad bin Mahmud Bukhari, alias Khwaja Parsa was an excellent Hanafi scholar and among the prominent Naqshbandi mystics.

Kafawi has mentioned in his book of *Elaamul Akhyaar*: He obtained knowledge of religious sciences from the contemporary scholars. He was many steps ahead of his contemporaries. He acquired all that in youth: training in jurisprudence was

exemplar of the senior scholars, he obtained expert guidance from the Shaykh and Imam, Abu Tahir Muhammad bin Ali bin Hasan Tahiri. After that he has mentioned his teachers in jurisprudence. He specially studied Islamic jurisprudence from the Sadr as-Shariah, whose chain reaches upto Abu Hanifah. He was the most proximate Caliphs of Khwaja Bahauddin.

Among the writings of Abdur Rahman Jami is the book of Sharh Kalimaat Khwaja Parsa: He writes in his *Faslul Khitaab*: It is a famous book. It is mentioned in *Kashfuz Zunoon: Faslul Khitaab fil Mahaziraat* is the work of Hafiz Zahid Muhammad bin Muhammad Hafizi, a descendant of Ubaidullah Naqshbandi. Ubaidullah Naqshbandi passed away in Medina Munawwara in 822 A.H. and was buried there only. His book begins as follows: Praise be to Allah, who is the proof for His creatures regarding His oneness. It was translated by Abul Fazl Musa bin al-Haaj Husain al-Azniqi as *Ramooz ba ek Ibne Taimur Taash Pasha ki Eima* and *Faslul Khitaab* and was translated into Arabic by Amir Padsha Muhammad Bukhari, who lived in Mecca and he completed it in Rajab 987 A.H.

He writes in that book: Abu Abdullah Ja'far bin Abul Hasan Ali Hadi (r) perceived that his brother Abu Muhammad Hasan Askari (r) did not have any issue and he claimed that Abu Muhammad Hasan Askari (r) had given Imamate to him. So he became known as the liar (*Kazzab*) and he was well known regarding this. Ja'far bin Ali was the son of Ali bin Ja'far and the three sons of Ali were Abdullah, Ja'far and Ismail, whereas the son of Abu Muhammad Hasan Askari (r) was Muhammad (r). This was known to all the trustworthy persons of his family.

It is said that Imam Abu Muhammad Hasan Askari's aunt (father's sister), Hakima binte Abu Ja'far Muhammad Jawad (r) used to love him much; she used to pray for him and beseech the Almighty Allah to grant him a child. Abu Muhammad Hasan Askari chose a slave girl, named Narjis for himself. It was the eve of the 15<sup>th</sup> Shaban in 255 A.H. that Hakima arrived and called Abu Muhammad Hasan Askari. Imam (a) said: Aunt, stay with us tonight. So she stayed there for the night. When it was

dawn, Narjis became restless. Hakima arose and went to her. When she saw the newborn, she took him to Abu Muhammad Hasan Askari (r). The child was born circumcised. Abu Muhammad Hasan Askari took the child and passed his hand over his back and eyes, inserted his tongue into his mouth, recited the Adhaan in his right ear and the Iqamah in his left ear. Then he said: Aunt, take him to his mother. So she brought him and handed the child to his mother.

Hakima narrates that when I reached the home of Abu Muhammad Hasan Askari (r) I saw a newborn infant wrapped in a yellow cloth before him. So illuminated and attractive was his face that I became inclined to him. I said: My Lord, do you have some special knowledge about this newborn? Please tell me if you have. He said: Aunt, this is the awaited one, whose glad tidings we have been given. Hakima says that as soon she heard this, she fell down in prostration of thanks to Allah. Hakima says: After that I continued to visit the home of Abu Muhammad Hasan Askari (a) regularly. One day, I did not find the child in the house; so I inquired about him from Abu Muhammad Hasan Askari (a): O my master, where did you send my lord, the awaited one? He replied: I have entrusted him to that same being to whom the mother of Prophet Musa (a) entrusted her child.

In the margins of the book, the author has mentioned a detailed discussion regarding the weakness of the tradition of Abdullah bin Masud, which is mentioned in the text of the book that the Holy Prophet (s) said regarding Imam Mahdi: His name is same as mine and his father's name would be same as the name of my father. This discussion of the author is sufficient and conclusive.

In the book of *Shawahidun Nubuwwah*, Maulana Jami has quoted an incident of Caliph Motazid and mentioned some signs of the reappearance of Imam Mahdi. Thus, he writes: There are uncountable statements regarding this and Imam Mahdi (r), who is the Master of the Age, is away from public sight and he is present in every period of time. His virtues are numerous. And there are considerable proofs of the incidents of his reappearance



and the gleam of his effulgence. He would revive the Muhammadan Shariah, and perform Jihad in the way of Allah as it is worth to be performed; he would remove filth from the countries and cities; his period would be the period of the folks of piety; his companions would be purified of defects; they would be above doubt and misgivings; they would adopt his guidance and method; guidance of truth would fall into his lot; the series of Caliphate and Imamate would end on him. He is the Imam from the time his father passed away, and he would remain Imam till Judgment Day. Sayyidna Isa (a) would pray behind his lead, he would testify for his call and invite people to his and the Prophet's creed.

## (11)

Hafiz Abul Fath Muhammad bin Abil Fawaris

He writes in the beginning of his book of *Arbaeen*: Trustworthy tradition narrators have quoted the following statement of the Holy Prophet (s): "I would intercede for anyone from my Ummah, who memorizes forty traditions." If anyone asks us: Which are those forty traditions, which if a person learns by heart he earns this reward and excellence?

We would reply: When this same question was posed in the gathering of Sayyid Muhammad bin Idris Shafei (r) he replied: Those are the traditions regarding the excellence of Sayyidna Ali Ibne Abi Talib (a). As informed us Sayyid Jalaluddin Muhammad bin Yahya bin Abi Bakr Abbasi. He says: Informed us Muhyuddin Muhammad bin Ghina. He says: Narrated to us the Faqih of the time, Yusuf bin Ibrahim Harawi. He says: Informed us Samana bin Muhammad Jauhari Ghaznavi. He narrates from Shaykh Shaiban Muqri Ibne Umar Fardawi (Fardani). He says: Narrated to us the Qadi of Shaam, Yahya bin Bakr Yabna Ahmad Balkhi. He says: Narrated to us Abu Ja'far Tirmidhi. He says: Narrated to us Muhammad bin Laith. He says: I heard Ahmad bin Hanbal say: During the period of Imam Shafei I did not know anyone greater than him, who has done

such a great favor on Islam. After every prayer I supplicate to Allah to forgive me, my parents and Muhammad bin Idris Shafei. And I recite this supplication since I heard from Imam Shafei that the tradition regarding the excellence of forty traditions from the Holy Prophet (s) is about the excellence of Amirul Momineen Sayyidna Ali Ibne Abi Talib and his Ahle Bayt (a).

Imam Ahmad bin Hanbal says: It came to my mind: How this report can be correct from Imam Shafei? In reply I saw that the Holy Prophet (s) is telling me: Do you have doubt about the report of Muhammad bin Idris Shafei that I said: I would intercede on Judgment Day for anyone from my Ummah who memorizes forty traditions regarding the excellence of my Ahle Bayt. Do you not know that the virtues of my Ahle Bayt are incalculable?

He further writes that the fourth tradition of *Arbaeen* is:

Informed us Mahmud Harawi in the month of Zilhajj in Jame Masjid of Salakh: He says: Informed us Abu Abdullah Muhammad bin Ahmad bin Abdullah from Saad bin Abdullah from Abdullah bin Ja'far Himyari. He says: Narrated to us Muhammad bin Isa Ashqari. He narrates from Abu Hafs Ahmad bin Nafe Basari. He narrates from his father, who was the servant of Imam Abil Hasan Ali Ibne Musa Reza (a). He says: Narrated to me Abul Abbas Salih Musa bin Ja'far. He says: Narrated to me my father, Ja'far Sadiq. He says: Narrated to me, my father, Baqir al-Ilmul Anbiya Muhammad Ibne Ali. He says: Narrated to me my father Sayyidul Aabideen Ali Ibne Husain. He says: Narrated to me my father, Sayyidush Shohada Husain Ibne Ali. He says: Narrated to me my father Sayyidul Awsaiya Ali Ibne Abi Talib (a). He said: Said to me, my brother, the Messenger of Allah (s) that whoever wants to meet Allah in the condition that He becomes attentive to him and does not shun him, he should have affection for Ali (a). Whoever wants to meet Almighty Allah when He is pleased with him, he should have affection for him son, Hasan (a). Whoever wants to meet Allah in the condition that he has no fear, he should have

affection for his son, Husain (a). Whoever wants to meet Allah in the condition that Allah overlooks his sins, he should have affection for his son, Ali Ibne Husain (a) as the Almighty Allah has mentioned:

سِيمَاهُمْ فِي وُجُوهِهِمْ مِنْ أَثَرِ السُّجُودِ

**“...their marks are in their faces because of the effect of prostration...” (Surah Fath 48:29)**

Whoever wants to meet Allah in the condition that his eyes are cool, he should have affection for Muhammad bin Ali (a). Whoever wants to meet Allah in the condition that his scroll of deeds is given in his right hand, he should have affection for Ja'far bin Muhammad (a). Whoever wants to meet Allah in the condition that he is pure and purifying, he should have affection for Musa bin Ja'far Noor Kazim (a). Whoever wants to meet Allah in the condition that his face is smiling, he should have affection for Ali bin Musa Reza (a). Whoever wants to meet Allah in the condition that his ranks are elevated and that his bad deeds are changed into good, he should have affection for his son, Muhammad. Whoever wants to meet Allah in the condition that his accounting is easy, that he is accommodated in a garden as broad as the distance between the heaven and the earth, he should have affection for his son, Ali. Whoever wants to meet Allah in the condition that he is counted among the successful servants of God, he should have affection for his son, Hasan Askari. Whoever wants to meet Allah in the condition that his faith is perfect and his Islam is beautiful, he should have affection for his son, the Master of the Age, Imam Mahdi. They are the lamps of darkness, Imams of guidance and standards of piety. I guarantee Paradise for whoever loves and supports them.

It cannot remain concealed from any wise person that the author believed in the veracity of this tradition otherwise why he would have included it in his *Arbaeen*? We mentioned above whatever he has stated in the beginning of his book. He writes at

the end of the book: I am inclined to the superiority of Ahle Bayt (a). Before this I have mentioned different points of view, but the reality is exposed for me. It is known from various testimonies and authentic traditions, statements and inclinations of trustworthy persons and schools of pious folks that whatever I have quoted is correct. The Messenger of Allah (s) has said: “Whoever knowingly attributes a false thing to me has prepared his abode in the fire (of Hell).”

In *Daulul Islam*, Allamah Dhahabi says while mentioning the events of the year 410 A.H.: Hafiz Abul Fath Muhammad bin Ahmad bin Abil Fawaris passed away that same year. I saw this same point mentioned in *Al-Kaamil* of Ibne Athir under the incidents of the captioned year. Sayyid Noman Alusi Zadeh has, while describing his attributes in the letters included in his book of *Jilaul Ainain*: He was the scholar of kings, king of scholars, point of reference for the rich and the poor, trustworthy one for the nobles, heir of the knowledge of the pious ancestors, hoister of the standard of truth, speaker of truth, one, who adopted the standard view in every issue, who exposed the secrets of Quran, who trod the straight path regarding the holy Quran, a sweet spring for one, who approaches, an invaluable door for the arriving, lord, respected, noble chief, nobleman worthy of respect, true in word and deed, his acts were true to his name, and he was a mountain of righteousness, piety and knowledge.

## (12)

Abu Muhammad Abdul Haqq Dehlavi Bukhari, Gnostic, tradition scholar, jurist, famous author of numerous books, numerous people have included his biography in their bibliographies and have mentioned his writings.

Contemporary Islamic scholar Siddiq Hasan Khan Hindi writes in his book of *Abjadul Uloom*, published 1295 A.H.: Shaykh Abdul Haqq Muhaddith Dehlavi was decorated with formal and spiritual perfections. Almighty Allah had bestowed him with fame and recognition. Historians have mentioned his

brief and detailed accounts. First he memorized the holy Quran. He became a teacher at the age of twenty-two years, travelled to Mecca and Medina. There he adopted the companionship of Shaykh Abdul Wahab Caliph of Shaykh Ali Muttaqi, obtained knowledge of traditions and then returned to his homeland. There he lived for another 52 years and continued to spread the sciences that he had learnt. He translated *Mishkaat* into Farsi, wrote a gloss on *Safarus Saadaat*. His books have reached the total of a hundred volumes. He was born in Mohurram, 958 A.H. and passed away in 1052 A.H. He had received initiation from the Qadiriya Shaykh Musa Qadri, who was a descendant of Shaykh Abdul Qadir Jilani. He was an expert in Hanafite jurisprudence.

In the same way, another of his contemporary, Shaykh Abdul Qadir Badayuni has mentioned him in his book of *Muntakhabut Tawareekh*. He has extolled him in excess and has described his excellence. Similarly, the author of *Muntakhabul Lubaab* has also mentioned his biography. Also, Sayyid Mumajjid Hasaan al-Hind Maulavi Ghulam Ali Azad Bilgrami in his book of *Maathirul Ikraam*, has mentioned his account in detail and has also praised him in his another book, *Sabhatul Marjaan*.

In his book of *Abjadul Uloom*, Siddiq Hasan Khan writes about Azad Bilgrami: Sayyid Ghulamali Azad bin Sayyid Nuh was a Husaini from the aspect of lineage and Wasti by pedigree. He was born and bred in Bilgram. He followed the Hanafi School of Islamic jurisprudence and was a follower of the Chishtiya Sufi Tariqa. His title was Hasaan al-Hind. After that Siddiq Hasan has mentioned his biography in detail and then writes that his writings are illustrious, beneficial and universally accepted; one of them being *Zau ad-Durari Sharh Sahih Bukhari*. Among his books he has mentioned *Sabhatul Marjaan* on Indian heritage and *Maa Athara Ikraam* on the history of Bilgram. In other words, the academic prominence of Shaykh Abdul Haqq Muhaddith Dehlavi and his lofty position was not concealed from the experts of the art. Among his writings there

is a book, *Jazbal Quloob Ilaa Dayaral Mahboob*, which is the history of the holy Medina and which has been published a number of times.

Shaykh Abdul Haqq, in one of his treatises, which comprises of the biographies and accounts of the Holy Imams (a) and which is also mentioned in his writings, he has hinted about this book in his other work, *Tahseelul Kamaal* as well as some of his contemporary trusted scholars have quoted statements from this book. In this treatise after the mention of Amirul Momineen, Hasnain Kareemain, Sajjad, Baqir and Sadiq (a), he writes: These are the Imams of Ahle Bayt (a), who are mentioned in the book. He further writes: By compiling the accounts of all of them in a separate treatise I have achieved great nobility and good fortune. He mentions in the same treatise: His special companions and trusted confidants are having knowledge about Muhammad, the son of Abu Muhammad Hasan Askari (r). After that he mentioned the account of his birth, which Khwaja Muhammad Parsa had reported in his *Faslul Khitab*.

### (13)

Sayyid Jamaluddin Ataullah bin Sayyid Ghiyasuddin Fazlullah bin Sayyid Abdur Rahman Muhaddith is famous as the author of *Rauzatul Ahbaab*, which is popular among scholars, and which Qadi Husain Dayarbakri has mentioned among the reliable books at the beginning of his *Tarikhul Khamees*. Regarding the same work, it is mentioned in *Kashfuz Zunoon* that *Rauzatul Ahbaab fee Seeratun Nabi wal Aal wal Ashaab* is in the Persian language. Its author is Jalaluddin Ataullah bin Fazlullah Shirazi Nisaburi (died 1000 A.H.). The book is in two volumes. This book was written at the request of the Vizier Mir Ali Sher after the advice of his teacher and cousin, Sayyid Aseeluddin Abdullah. The book comprises of three objectives. Due to the eloquence of the text of the book and its inimitable style we present a sample paragraph below: He writes:

Account of the twelfth Imam, Muhammad Ibne Hasan (a): The great Imam and the precious pearl of the treasure trove of guidance was according to the majority of scholars, born on the 15<sup>th</sup> of Shaban 255 A.H. The mother of this invaluable pearl was the slave wife, named Saiqal, Susan, Narjis or Hakima. The name and agnomen of the highly respected Imam is same as that of the Holy Prophet (s). His titles are the awaited Mahdi, Khalaf Salih, Sahibuz Zaman. He is the organizer. According to the most authentic traditional reports at the time of the passing away of his father his age was five years. There is another view that he was aged only two. Like in case of Prophet Yahya (a) the Almighty Allah bestowed him with wisdom and miracles during the childhood itself and he attained the rank of Imamate during infancy. According to general consensus this Master of the Age and the Mahdi of the time disappeared in a cellar during the Caliphate of Motamid in 265/266 A.H. in Sarmanraa. After stating some controversies of scholars regarding Imam Mahdi (a), the author has quoted traditional reports, which prove that only Hujjat Ibnul Hasan Askari is the promised Mahdi. After that he writes: The author says that when the discussion has reached this point the pen has achieved fluency and the heart is jumping in excitement and it is ardently hoped that the dark nights of the homelessness of the family of Mustafa, the hardships and problems of the progeny of Murtaza are about to end and the bright sun of the Master of the Age is about to rise up. And the system of victory and help is about to commence. Black clouds would be dispelled from the world. The Muslim community would dominate the world. Due to this respectable personality, the foundations of injustice and oppression would be weakened and all its traces would be destroyed. People would get the recompense of their deeds and would be liberated from Hell. May God have mercy on one, who composed the following verse appropriate for this occasion:

“Please show up, O Imam of guidance; we have waited long enough. Please lift the veil from your illuminated face, and show yourself like the Sun. Please come from wherever you are

concealed and make the effects of kindness and loyalty apparent.”

The above statements of the author clarify that his belief regarding Imam Mahdi is same as the belief of the Imamiyah and there is no need of further clarification.

## (14)

Hafiz Abu Muhammad Ahmad bin Ibrahim bin Hashim Tusi Balazari

Samani writes in his *Al-Ansabul Kabeer*: Abu Muhammad Ahmad bin Ibrahim bin Hashim Tusi Balazari is famous through this lineage. He was a resident of Tus. He was Hafiz of traditions. He was an intelligent person and was learned about the Ahadith. He studied traditions in Tus under Ibrahim bin Ismail Anbari and Taleem bin Muhammad Tusi; from Abdullah bin Shiruwayh and Hafiz Ja'far bin Ahmad in Nishapur; from Muhammad bin Ayyub and Hasan bin Ahmad bin Laith in Rayy; from Yusuf bin Yaqub in Baghdad; from Muhammad bin Abdullah bin Sulaiman Hadhrami and contemporaries in Kufa. Hafiz bin Abdullah Hakim heard traditions from him.

Abu Muhammad Balazari Waez Tusi was exceptional in memorization of Quran (*Hifz*) and oratory (*Waez*) during his time. He was also prominent in the art of socializing. People used to benefit from him a great deal. He mostly lived in Nisapur. Every week he used to address two gatherings of knowledge at the place of Shaykh Abul Husain Muhimmi and Abu Nasr Abdi. Hafiz Abu Ali and our Mashayakh used to attend his gatherings. People used to be elated on listening to the chains of narrators that he mentioned in public gatherings. No one ever criticized the chains of narrators and the names of reporters that he mentioned. He had taken dictation of traditions from the Imam of Ahle Bayt in Holy Mecca, Abu Muhammad Hasan bin Ali bin Muhammad bin Ali bin Musa Reza (a).



Abul Walid Faqih has mentioned that Abu Muhammad Balazari was taking dictation of *Kitabul Jihad* from Muhammad bin Ishaq even when his mother was ailing in Tus. Imam Hakim reports that he was martyred in Tahiran in 339 A.H.

Allamah of the age, Shah Waliullah Muhaddith Dehlavi, who is the father of the author of *Tohfa Ithna Asharia*, Shah Abdul Aziz Dehlavi, has written refutation of the Imamiyah. Shah Abdul Aziz has mentioned about his father that he was the seal of the Gnostics, destroyer of the opponents, chief of the traditionists, the proof of the scholasticians and the proof of God on the two worlds. He writes in the book of *Nuzhat* that my respected father has mentioned in the book of *Kitab Musalsilaat*, which is famous as *Fazlul Mubeen* that: I say: Ibne Aqla has given me permission to narrate all those traditional reports, which are lawful to be narrated. In these *Musalsilaat* (series), I have even seen a report whose every narrator is prominent in his lofty traits. Thus he says:

Informed me singular one of the time, Shaykh Hasan bin Ali Ajami; he says: Informed us Hafiz of the time, Jamaluddin al-Bahili. He says: Informed us the support of the time, Muhammad Hijazi Waez. He says: Informed us the Sufi of the time, Shaykh Abdul Wahab Sherani. He says: Informed us Mujtahid of the time, Jalal Suyuti. He says: Informed us Hafiz of the age, Abu Nuaim Rizwan Uqbi. He says: Informed us reciter of the time, Shams Muhammad bin Jazari. He says: Informed us pious one of the time, Imam Jamaluddin Muhammad bin Muhammad Jamal. He says: Informed us the great tradition scholar of Fars of the time, Imam Muhammad bin Masud. He says: Informed us our Shaykh, the great scholar of his time, Ismail bin Muzaffar Shirazi. He says: Informed us tradition scholar of the time, Abdus Salaam bin Abi Rabe Hanafi. He says: Informed us Shaykh of the time, Abu Bakr Abdullah bin Muhammad bin Shabur Qalansi. He says: Informed us Abdul Aziz. He says: Informed us rare one of the time, Sulaiman bin Ibrahim bin Muhammad bin Sulaiman. He says: Informed us Hafiz of the time, Ahmad bin Muhammad bin Hashim Balazari.

He says: Informed us Imam of the time, Muhammad bin Hasan bin Ali Mahjub. He says: Informed us Hasan bin Ali from his father, and he from his grandfather, he from the grandfather of his father, Ali bin Musa Reza (a) that he said: Narrated a tradition to us Musa Kazim. He says: Narrated tradition to us my father, Ja'far Sadiq. He says: Muhammad Baqir bin Ali narrated a tradition to us. He says: My father, Ali bin Husain Zainul Aabideen narrated a tradition to us. He says: My father, the chief of the martyrs, Husain narrated a tradition to us. He says: My father, chief of the successors, Ali Ibne Abi Talib (a) narrated a tradition to us. He says: chief of the prophets, Muhammad bin Abdullah (s) says: Jibraeel, chief of the angels informed me the chief of the chiefs, the Almighty Allah says:

“I am Allah; there is no god, except Me. Whoever confesses to My oneness has entered My fort and whoever has entered My fort is safe from My chastisement.”

Imam Shamsuddin Jazari says that this tradition with its fine chain of narrators is recorded in this way only and its responsibility lies with Balazari.

The mentioned Shah Waliullah Muhaddith Dehlavi writes in his treatise *An-Nawadir min Hadith Sayyidul Awail wal Awakhir*: The tradition of Muhammad bin Hasan, regarding whom the Shia believe that only he is the Mahdi, I have found his ancestors in the chains of Shaykh Muhammad bin Aqla Makki, which is narrated by Ajeemi. Informed us one with the most authentic chain, Abu Tahir. He granted me permission to quote his chains for all traditional reports narrated from him with correct chains of narrators. He says: Informed us the singular one of the age, Hasan bin Ali Ajeemi and then with some partial differences present in some titles, and with some differences in sequence of names he has narrated the same tradition with the above-mentioned chains.

It is narrated from Allamah Suyuti in *Risala Tadreeb*: It is mentioned in *Sharh Nakhba* that the traditions narrated by the Huffaz of hadith in *Musalsilaat* (series) give the conclusion of

definite knowledge. Whatever Samani has mentioned about Balazari has come before you. Therefore, there is no need to mention here whatever Jazari has mentioned about it.

## (15)

Shaykh, scholar, litterateur, outstanding one, Hujjatul Islam Abu Muhammad Abdullah bin Ahmad bin Muhammad bin Khashshab regarding whom it is mentioned in *Tarikh Ibne Khallikan* after his biography: He is famous as Ibne Khashshab Baghdadi. He was a famous scholar of literature, grammar, exegesis, traditions, genealogy, duties and mathematics. He had learnt the holy Quran by heart. He was an expert in its various recitations. He was eager for different sciences and had expertise in a number of them. In the same way, Allamah Suyuti has mentioned about him in his book of *Tabaqat Najah* and praised him in excess.

In his book of *Tarikh Mawalid al-Aimma wa Wafiyathum Alaihis Salaam*, which is a famous small book, and from which Ibne Sabbagh Maliki in *Al-Fusul al-Muhimma* and Ali Ibne Isa Irbili, who is famous and reliable among the Ahle Sunnat, in his book of *Kashful Ghumma* has benefited from him and have quoted statements from it. He narrates through the chains of Abu Bakr Ahmad bin Nasr bin Abdullah bin Fath Daraa Naharwani that narrated Sadaqah bin Musa a tradition to us, saying: Narrated to us my father through the reference of Imam Reza. Imam Reza says: The righteous successor (*Khalaf Salih*) is the son of Abu Muhammad Hasan bin Ali. Only he is the Master of the Age and only he is Imam Mahdi (a).

Narrated to me Jarah bin Sufyan that: Narrated to me Abul Qasim Tahir bin Harun bin Musa Alawi from his father Musa: My master, Ja'far bin Muhammad (a) said: The righteous successor (*Khalaf Salih*) would be from my descendants. Only he is Imam Mahdi. His name is Muhammad; his agnomen is Abul Qasim. He would appear in the last period of time. His mother was named Saiqal.

Abu Bakr Daraa has told us that in another traditional report the name of his mother is mentioned as Hakima; in the third version, it is mentioned as Narjis; and in yet another report as Susan. Only Allah knows what her correct name is. His agnomen is Abul Qasim. He has two names: Khalaf and Muhammad. He would reappear in the last period of time. A cloud would be shading him from the Sun and follow him wherever he goes. It would be announced that he is the very same Imam Mahdi (a).

Narrated to me Muhammad Tusi that: Narrated to me Abu Sikkin from some historians that the name of the mother of the awaited Imam was Hakima.

Muhammad bin Musa Tusi narrated to Muhammad. He says: Narrated to me Ubaidullah bin Muhammad from Hashim Ibne Adi. He said that his agnomen is righteous successor (*Khalaf Salih*) Abul Qasim and that he is the owner of two names. This very report is mentioned in the last part of the book.

## (16)

Shahabuddin Shamsuddin bin Umar Hindi, alias Malikul Ulama is the author of the Tafsir entitled *Al-Bahrul Mawaaj*. It is mentioned in *Sabhatul Marjaan* that he is Maulana Qadi Shahabuddin Ibne Shamsuddin bin Umar Zawali Daulatabadi. The Qadi was born in Daulatabad, Delhi and he studied under Qadi Abdul Muqatadir Dehlvi and Maulana Khwajgi Dehlvi. He exceeded all his contemporaries in intelligence and capability. Qadi Abdul Muqatadir says regarding him that such students come to me, whose skin, flesh and bone consist of knowledge. After that he has mentioned his relocation to Jaunpur. In Jaunpur the ruler awarded him the title of Malikul Ulama. The Qadi bestowed honor to the seat and in this field took precedence from the contemporaries. He wrote books which received fame among the Arabs and non-Arabs, which were luminous like a lamp and which were saviors from Hell. One of them is commentary of Quran entitled *Al-Bahrul Mawaaj*, which is in

Farsi. Apart from that is the book of *Manaqibus Saadaat* also in Persian. The author passed away in 849 A.H.

His book of *Manaqib* is famous as *Hidayatus Sa-ada*. He writes in it that it is the belief of Ahle Sunnat that the Caliphate of the first four Caliphs is sanctioned by appointment as is mentioned in *Aqa'id Hafiziya*.

The Holy Prophet (s) said: My Caliphate would continue for 30 years and this Caliphate completed with Sayyidna Ali (r). A similar type of Caliphate is that of the twelve Imams. The first of those Imams is Sayyidna Ali Karam Allahu Wajhu himself. Regarding his Caliphate those traditions are recorded which say that Caliphate would be there for 30 years. The second Imam is Shah Hasan (r). Regarding him the Holy Prophet (s) said: This, my grandson is a chief. He would work out reconciliation between Muslims. The third Caliph is Shah Husain (r). Regarding him the Holy Prophet (s) said that he would be slain by a rebellious group. The other nine Caliphs would be descendants of Shah Husain (r). Regarding them the Holy Prophet (s) has said that there would be nine Imams after Shah Husain bin Ali from his descendants and the last would be Imam Qaim (a).

Jabir Ibne Abdullah (r) narrates that: I went to see Lady Fatima Zahra (s). Some tablets were lying before her in which the names of her descendants were inscribed. When I counted them I found that there were eleven names and the last was Qaim (a).

After that he has himself posed the question that why Imam Zainul Aabideen (a) did not stage an uprising and claim Imamate? The gist of the reply is: He had seen with his own eyes uprising, slaying and oppression which were done to his grandfather and the Prophet in his dream had seen dogs mounted on his pulpit and occupying it. This made him extremely aggrieved. After that Jibraeel (a) revealed the following verse: 'The night of Qadr is better than a thousand months,' which hinted that Bani Umayyah would rule for a thousand months and

continue to rule over people. So he was terrified and became silent till reappearance of Imam Mahdi (a) from his descendants takes place and he announces Imamate, would unsheathe the sword and fill up the earth with justice and equity.

He further writes: The first of them is Imam Zainul Aabideen. Second is Muhammad Baqir. Third is his son, Ja'far Sadiq. The fourth is his son, Imam Musa Kazim. The fifth is his son, Imam Ali Reza. The sixth is his son, Imam Muhammad Taqi. The seventh is his son, Imam Ali Naqi. The eighth is his son, Imam Hasan Askari. And the ninth is his son, Imam Hujjatullah, Qaim, Imam Mahdi. This last Imam is in occultation and his age is prolonged just as among the believers it is prolonged for Sayyidna Isa, Ilyas and Khizr; and among the disbelievers it is prolonged for Dajjal and Samiri. The statement of the author ends and its aim is complete.

## (17)

Shaykh, scholar, traditionist, Ali Muttaqi bin Husamuddin bin Qadi Abdul Malik Ibne Qadi Khan Qarashi was among the great scholars. Books of biography have mentioned his praise and excellence and their authors have mentioned all his outstanding qualities.

Shaykh Abdul Qadir bin Shaykh Abdullah writes in his book of *An-Nurus Saafir An Akhbaarul Quranul Aashir*: The famous scholar, righteous, Wali, divine Gnostic and the pious one passed away at dawn on Tuesday. He was among the most learned of the scholars and a pious individual. He was prominent in abstemiousness, piety, worship and religiosity. He has numerous writings to his credit.

Further on he has mentioned his abstemiousness, aloofness from company and mystical penance. Then he says that he has written a hundred small and big books. His virtues and good qualities are numerous. Allamah Abdul Qadir bin Ahmad Fakihi has written a fine book, entitled: *Al-Qaulun Naqi fee Manaqib*

*al-Muttaqi*, which is his biography, in which it is mentioned that whenever someone from the divine mystics or Gnostics arrived, he praised and extolled him and mentioned his perfections. Like such statements of our Shaykh Tajul Aarifeen Abul Hasan Bakri, our Shaykh, Arifbillah, pious, embellished with elegance and beauty, our Shaykh Imam Harmain Shahab Ibne Hajar Shafei, our companion, Faqih Misr, Shamsuddin Ramali Ansari and our Shaykh Fasih Ulama Asr Shams Bakri etc. are present with me which clearly prove the excellence of the Shaykh.

Sherani writes in *Al-Lawaqihul Akhyaar*: One of them was Shaykh, righteous, pious, religious, Sayyid Ali Muhtadi (r). I was in his service in Mecca Mukarrama during the stay for Hajj in the year 740 A.H. I was granted audience with him and had the honor to gain from his knowledge. In the same way, Muhammad Tahir Gujarati has praised him a great extent in the preface in his book of *Majmaul Bihaar*.

Hasaan Hind Ghulam Ali Azad Bilgrami has mentioned his account in *Sabhatul Marjaan* and while discussing about him at length, has mentioned that Shaykh Ibne Hajar, author of *As-Sawaiq al-Mohriqa* was the teacher of Muttaqi, but in the end he adopted his studentship and wore the robe of mysticism from him. In the same way, Shaykh Abdul Haqq bin Yusufuddin Dehlavi Bukhari has also written about him and praised him in excess. Among his writings is *Kanzul Ummal* and an appraisal of the *Jami Saghir* of Suyuti on the jurisprudential issues. He also arranged the *Jamiul Jawame* of Suyuti.

Contemporary scholars have extolled him much. Abul Hasan Bakri says that there is Imam Suyuti's favor on the world, but there is favor of Imam Muttaqi on Suyuti. He passed away in 975 A.H.

In *Al-Mirqaat Sharh Mishkaat*, after quoting the tradition of the twelve Caliphs, writes: I say that the twelver Shia have interpreted this tradition to mean that they would be from the family of prophethood and that they would be continuous, whether their Caliphate is actual or apparent; or it is on the basis

of their eligibility. The first of them is Ali, then Hasan, after him Husain, then Zainul Aabideen, after him Muhammad Baqir, then Ja'far Sadiq, after him Musa Kazim, then Ali Reza, then Muhammad Taqi, after him Ali Naqi, then Hasan Askari and then Imam Muhammad Mahdi, may Allah be pleased with all of them, would be the Caliphs as is mentioned in detail by the best of the saints, Khwaja Parsa in his *Faslul Khitaab*. He is followed by Maulana Nuruddin Abdur Rahman Jami at the end of *Shawahidun Nubuwwah*. Both of them have mentioned the excellence of the twelve Caliphs, and their virtues and miracles in brief. There is refutation of the Rafidhis in it, who due to their corrupted beliefs and meaningless doubts think that Ahle Sunnat bear malice to Ahle Bayt. Although Shia creed is explained at the beginning of his discourse, but in the end their views are refuted.

In another one of his books, *Al-Burhan fee Alaamati Aakhiruz Zaman*, narrates through the reference of Abu Abdullah Husain bin Ali (a) that this Master of the Affair, that is: Imam Mahdi would have two occultations. One of them would be so long that some people would start saying that he is dead. Some are of the view that no one is aware of his location. Neither any saint nor any other person. Only his servant, who is aware of his circumstances, is aware of his location.

Abu Ja'far Muhammad bin Ali (a) narrates that this Master of the Affair; that is Imam Mahdi disappeared in some defiles. Then he has hinted to a corner of Zee Tuwa. Before his reappearance, he would be with his servant, who was proximate to him. Then that servant would meet some of his companions and ask how many they are in number. They would reply that they are forty. He would ask: What would be your conduct if you see your master? They would reply: If he takes refuge on the mountain, we would also stay with him on the mountain. Then he would approach them from the front and say: Select ten from your leaders. And they would do that. Then he would take them along to meet their Lord and to promise with him the coming night.



## (18)

Commentator of Imam Tirmidhi's *Ash-Shamail*, the famous scholar Fazl bin Ruzbahan writes at the beginning of his book: The humble author of this book, Abul Khair Fazlullah Ibne Abi Muhammad Ruzbahan bin Muhammad bin Fazlullah bin Muhammad bin Ismail bin Ali Ansari Khanji Shirazi Asbani and Insha Allah Madani says: informed us about the book of *Shamail*...and so on.

This is the same person, who wrote the refutation of Allamah Hilli Hasan bin Yusuf Ibne Mutahhar's *Nahjul Haqq* and entitled it *Ibtaalul Baatil*. In spite of severe bigotry and refutation of a considerable number of authentic traditions, he has supported the Imamiyah points of view in this regard and has expressed belief in support of it. He writes in the explanation of the following statement of the Allamah: Second point: "Regarding his wife and children, peace be on him," that: Fatima is the chief of all the ladies of the world. In the same way is her husband. After that he has mentioned some excellent points of Sayyida Fatima and the Imams from her progeny.

Fazl says: I say: Sayyida Fatima (divine blessing and peace be on her father, on her and the whole Aale Muhammad) the virtues, which are mentioned cannot be denied, because denial of the mercy of the sea, vastness of the dry land, brilliance of the Sun, appearance of the lights, generosity of the cloud, prostrations of the angels does not increase the evil; on the contrary, it is a joke; and does anyone have the capacity to deny the excellence of people, who are the folks of rightfulness, treasures of the mine of prophethood and protectors of the rules of chivalry. May the mercy and blessings be on them. I have composed a poem in their praise as follows:

*Peace be on Mustafa the chosen one; peace be on Sayyid Murtaza.*

*Peace be on Sayyida Fatima whom Allah made superior to all women.*

*Peace of Allah be on Hasan, the obedient one of God, whose breath was fragrant.*

*Peace of Allah be on Husain, who was an embodiment of piety. Who was martyred and whose body was smeared in dust in Kerbala.*

*Peace of Allah be on the chief of the worshippers, Ali bin Husain, who was a sincere servant of God.*

*Peace of Allah be on the guided Sayyidna Imam Baqir and peace of Allah be on Sayyidna Sadiq, who was a leader and guide.*

*Peace of Allah be on Imam Kazim, who was put to trials, who was the owner of praiseworthy qualities and was the Imam of pious.*

*Peace of Allah be on the eighth Imam, Ali Reza, who was trustworthy and the leader of the chosen ones.*

*Peace of Allah be on Imam Muhammad Taqi, who was a symbol of piety, the purified and the centre of hopes.*

*Peace of Allah be on Imam Ali Naqi, who is pure, honorable and the guide for the creatures.*

*Peace of Allah be on the Imam Sayyid Askari, who is the Imam, who is the commander of the purified army.*

*Peace of Allah be on the Awaited Qaim, whose agnomen is Abul Qasim and who is the effulgence of guidance.*

*He would appear like the Sun rises from the darkness of the night.*

*You would see that the earth is filled with his justice and equity like it was fraught with tyranny and oppression due to the slaves of lust.*

*Peace of Allah be on Imam Mahdi, on his ancestors and on his companions and helpers as long as the world lasts.*

He has unequivocally declared that Imam Mahdi, who is the promised Qaim and who is awaited, is the twelfth Imam. May Allah send His blessings and peace on all the holy Imams, who are righteous and like pearls.

## (19)

Nasiru Lidinallah Ahmad bin Mustadhi bi noorillaah was a Bani Abbas Caliph. He is the ruler who had ordered the construction of the holy cellar (*Sardab*) and had teak wood installed on the window; and who had the following engraved on it: ***In the name of Allah, the Beneficent and the Merciful. Say: I do not ask of you any reward for it but love for my near relatives; and whoever earns good, We give him more of good therein; surely Allah is Forgiving, Grateful.*** This was ordered by the Caliph, who was our leader, our master, a Caliph, whose obedience was obligatory on all people. His name was Abul Abbas Ahmad Nasir Li deenillah, who was the chief of the believers and the Caliph of the lord of the worlds, by whose justice and favor the whole country benefitted. His mercy and grace was general in all the places. His noble laws led to divine proximity and he was the recipient of success, Allah's help and support. The period of his Caliphate seemed permanent. The river of his generosity continued to flow. Religious values were dominating all the aspects of life. The ruler was obedient to him. Maad bin Husain bin Musa, who was desiring to live during his Caliphate, used to pray that his Caliphate continues forever, the Almighty Allah accepted his supplication and his Caliphate continued till 606 A.H. **Allah is sufficient for us and the best of the executors. And may Allah bless our chief, the seal of the prophets and his purified progeny and descendants; and peace be on them.**

He also had the following engraved inside the surface on teak wood: **In the name of Allah, the Beneficent and the Merciful. Muhammad is the messenger of Allah. Amirul Momineen Ali is the Wali of Allah. Fatima, al-Hasan Ibne**

**Ali, al-Husain Ibne Ali, Ali Ibne Husain, Muhammad Ibne Ali, Ja'far Ibne Muhammad, Musa Ibne Ja'far, Ali Ibne Musa, Muhammad Ibne Ali, Ali Ibne Muhammad, Hasan Ibne Ali, Al-Qaim bil Haqq, peace be on them all. This is the act of Ali Ibne Muhammad Wali of the progeny of Muhammad may Allah have mercy on him.**

If it had not been the belief of Nasir that the attribution of the cellar is to Imam Mahdi (a) and that it is the place of his birth, place of occultation, or the location of his miracle acts, as some people had forgotten this, and there was no mention of that in their ancient and modern books then why he ordered its reconstruction and decoration? If the scholars of his time had consensus that it is not the place of his birth this step of his would have been difficult and people would have opposed him. But he was supported and his beliefs were regarded as valid; and only this is intended here. We have included Nasir among those, who accepted Imam Mahdi, because he was prominent in knowledge and excellence among his contemporaries. He was included among the experts of traditions. Ibne Sukaina, Ibne Akhzar, Ibne Najjar and Ibne Damghani have narrated traditional reports from him.

## (20)

Learned, pious, Gnostic, abstemious, religious and worshipper, Shaykh Sulaiman Ibne Khwaja Kalan Husain Qanduzi Balkhi is the author of *Yanabiul Mawaddah*. This author has emphatically proved that only Hujjat Ibne Hasan Askari (a) is the Promised Mahdi. He has constructed a number of chapters for this, because his belief is known and famous that is why we did not think it necessary to quote statements from his book on this topic. It would have only increased the number of pages. Whoever wants to know may refer to that book. He followed the Hanafite School of jurisprudence and believed in the Sufi doctrine. He was a compendium of Shariat and Tariqat (mysticism). He used to serve in the Madressa and hospice in the

capacity of a teacher and a disciple. May God raise him with people to whom he was affectionate.

## (21)

Gnostic, well known Shaykhul Islam, Shaykh Ahmad, Jami – Abdur Rahman Jami in his book of *An-Nafhaat*, as is mentioned in *Yanabi* etc.: He entered a mountain cave near the Jaam town due to pull towards Allah, mighty and sublime. He was unlettered and did not at know how to read or write. At that time he was aged 22 years. He resided in the cave for 18 years and his food was only leaves and plant roots. He used to be engrossed in the worship of God. When he was forty years old, the Almighty Allah commanded him to guide the people. He wrote a thousand-page book at whose depth and subtlety of meaning scholars and intelligentsia are amazed. He was an astonishing individual in the community. Six hundred thousand disciples pledged fealty to his *Silsila*. It is mentioned in *Yanabi* that the holy man has to his credit some very profound lines that would enchant anyone inclined to divine favors. Like the following:

“Due to Haider I feel confident and secure all the time. What can be said about our Haider; only he is our Imam and guide.

Imam Askari is the effulgence of the eyes of the world and human beings; in the same way, where in the world is a leader like Imam Mahdi?”

## (22)

Salahuddin Safadi: It is mentioned in *Yanabiul Mawaddah* that the great Shaykh, knower of the secrets of letters, Salahuddin Safadi writes in *Sharh Daira*: The promised Imam Mahdi is the twelfth Imam and he is the link of that chain, whose

first is Imam Sayyidna Ali and the last, Imam Mahdi (r). May God make his being beneficial for us.

### (23)

Some Egyptian teachers of Gnostic Shaykh, Shaykh Ibrahim Qadri Halabi: Regarding them it is mentioned in *Yanabiul Mawaddah* that said to me Shaykh Abdul Latif Halabi in 1273 A.H. that his father, Shaykh Ibrahim Rehmatullah said: I heard some of my teachers of Egypt say: I have pledged allegiance at the hands of Imam Mahdi. Shaykh Ibrahim used to follow the Qadiriya Silsila and was among the great teachers of Halab; may God benefit us from his favor.

### (24)

Shaykh Abdur Rahman Bistami – it is mentioned in *Yanabiul Mawaddah* that the great Shaykh Abdur Rahman Bistami, author of *Darra Marif*, may God exalt his status and may He benefit us through his mystical insights and profound knowledge, says:

“From the Arabic ‘M’ is becoming apparent the greatness and nobility of Aale Muhammad. For the first time divine justice and equity would be established only through him, as a report from Imam Ali Reza has mentioned and the searcher of knowledge from the treasure of letters achieves peace.”

‘We have received a report from Imam Ali Reza which hints at the report that Shaykh Muhaddith Faqih Muhammad bin Ibrahim Juwaini Shafei has mentioned in his book of *Faraidus Simtain* through his authorities from the chains of Ahmad bin Ziyad from Dibil bin Ali Khuzai that Dibil bin Ali Khuzai said: I recited my panegyric for my master, Imam Ali Reza whose initial lines were:

*Schools of verses empty of recitations*

*And the House of revelation horrendously empty.  
Their property has been distributed to others  
Their hands are empty of their own wealth.  
There is a tomb of a purified personality in Baghdad  
Which is comprised of a few rooms.*

Imam Ali Reza (a) said: O Dibil, would it not be better if you add the following two verses at the end of your panegyric? Dibil said: Indeed, O son of Allah's Messenger. The Imam recited:

*And a tomb shall be made in Tus by whose tragedy  
The inner portion of the body will be scorched.  
And this will continue till resurrection; till Allah sends a  
Qaim  
Through him would He remove the calamities from us.*

Dibil says: After that I recited the remaining panegyric, but when I reached the lines:

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

Imam Reza (a) cried very profusely and then raised his head and said to me, "O Khuzai, the Blessed Spirit has spoken on your tongue in these two verses. Do you know who this Imam is and when he will rise?" I said, "No, my master, except I have heard that an Imam of yours will rise and clean the earth from mischief and would fill up the earth with equity as it will be full of oppression."

He said, "O Dibil, the Imam after me is my son, Muhammad; after Muhammad his son, Ali; after Ali his son Hasan; and after Hasan his son, al-Hujja al-Qaim, the Awaited

one during his occultation, the one obeyed in his time of appearance. Even if not more than one day should remain from the world, Allah will prolong that day so much that he will rise and fill the world with equity just as it will be full of injustice.

As for when it will happen, that is to describe its time, and my father has narrated to me through his forefathers through Amirul Momineen (a) that the Messenger of Allah (s) was asked, ‘O Messenger of Allah (s), when is the Qaim from your progeny going to rise?’ He said, ‘His example is like the example of the Hour:

لَا يُجَلِّيهَا لَوَقْتِهَا إِلَّا هُوَ ۚ ثَقُلَتْ فِي السَّمَاوَاتِ وَالْأَرْضِ ۚ  
لَا تَأْتِيكُمْ إِلَّا بَغْتَةً

“...none but He shall manifest it at its time; it will be momentous in the heavens and the earth; it will not come on you but of a sudden...” (Surah Araaf 7:187)

(25)

Maulavi Ali Akbar bin Asad Maududi is among the modern scholars of India. He has written a gloss on Abdur Rahman Jami’s *An-Nafhaat*, which is famous as *Al-Mukashifaat*. In this book, he says in the biography of Ali bin Sahl bin Azhar Isbahani that people think that not occurrence of mistake in issuing order is only for the prophets and this specialty is emphasized. But Shaykh (r) has opposed him and in proof mentioned the tradition, which is recorded in praise of Imam Mahdi (a) as the author of *Al-Yuwaqeeet* has mentioned about him that Shaykh (r) has clarified in *Al-Futuhaat* that Imam Mahdi would issue the same commands in the matter of Shariah, which the Emperor of inspiration would reveal on him. He would be inspired the Shariah law of Muhammad and judge according to that only as the Holy Prophet (s) has mentioned in



the tradition regarding the Mahdi that: He would follow my traditions and would not make any mistake. In the same way, the Messenger of Allah (s) has told us that Imam Mahdi (a) would be a follower and not innovator. And he would be infallible in his laws and decisions. Because being infallible would be meaningless if he were to commit a mistake. And it is the order of the Messenger of Allah (s) that he would not commit a mistake. And we know that the Messenger of Allah (s) never said anything of his own accord. Whatever he said was based on divine revelation. And he informed that Imam Mahdi would not be prone to err. In this way he had joined him to the holy prophets with regard to the laws. Regarding this there is detailed discussion by the author of *Al-Yuwaqeet* and Shaykh (r) and has clarified about the stance of other Ahle Sunnat wal Jamaat scholars.

The author states in the 31<sup>st</sup> discussion of the book: All those movements and stillness, words and actions explanation of the infallibility of the prophets, which are applied for the perfection of their rank, is there, because they especially remain in the presence of God. Sometimes he even has the vision of God. Sometimes the witnessing is visual and sometimes it seems that God is beholding them. They never remain outside of these two kinds of witnessing and one, who has this position, regarding him, it cannot be imagined that he can commit a mistake, whether that opposition is formal like it is compared to divine favors. This includes the infallibility of the prophets and the security of the saints as well. The difference is that the divine saints continue to enter and exit and the prophets stay in one place. Although the saints, who are residing like Sahl bin Abdullah Tustari and Sayyidi Ibrahim Mubtauli, their command would be there in the inheritance and following of prophets, taking the help of their position and not from the independent capacity, which should be understood.

He writes in the 45<sup>th</sup> discussion of the book: Shaykh Abul Hasan Shazili (r) has written that there are fifteen signs of the

Qutb:<sup>1</sup> It is that he secures help through infallibility, through mercy, through Caliphate, through representation, through the assistance of the bearers of the Arsh, the reality of the divine being is revealed before him and he encompasses the divine attributes. It is known from these details that the non-prophet is also infallible. And whoever has restricted infallibility to a limited few individuals and negates infallibility for all others, had invented a new school of Islamic thought. This also has a cause which is known to one, whom the Almighty Allah has given good sense (*Taufeeq*). The command that the Promised Imam Mahdi (r) is present and only he is the Qutb after his father, Imam Hasan Askari (a) just as Imam Hasan Askari (a) was the Qutb after his father and above them all Imams till Sayyidna Ali Ibne Abi Talib (a) had remained Qutb. Restriction of a lofty rank among these holy persons was due to the fact that the position of Qutb was present in their ancestor Ali Ibne Abi Talib (a); no one was endowed by this position before him. Every individual of this family was the Qutb due to the occultation of Imam Mahdi, but it should be remembered that Imam Mahdi was absent only from the sight of the common and special people, and not missing from the sight of the special of the special ones. This point is mentioned on the authority of the author of *Al-Yuwaqeat* etc. Therefore, it is necessary that each of those twelve Imams should be infallible.

Shaykh Abdul Wahab Sherani writes in the 65<sup>th</sup> discussion that Shaykh Taqiuddin Abu Mansur in the explanation of his belief has after mentioning the month and year of Qiyamat, written that the reappearance of Imam Mahdi (a) is being awaited, who is the son of Imam Hasan Askari (a). He further writes that his name would be same as the name of the Holy Prophet (s). After that he has mentioned some praiseworthy attributes of Imam Mahdi and prophetic attributes. Some of them we would mention if Allah wills, in the account of Arif Jundi.

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<sup>1</sup> The highest-ranking saint, the focal point of all spiritual energy.

## (26)

Divine Gnostic, Abdur Rahman, who is a Sufi master, is also the author of *Miraatul Asraar*. Shah Waliullah Dehlavi, father of Shah Abdul Aziz, author of *Tohfa Ithna Ashariya*, has mentioned many points from the book of *Miraatul Asraar* in his *Al-Intiba fee Salasil Awliya Allah wa Asaneed Warithi Rasool Allah (s)*. The author has mentioned in his *Miraatul Asraar*:

Discussion of the sun of religion, who is the guide of the whole Islamic community and is its invaluable capital; who is the vicegerent of the Holy Prophet (s) and who is the rightful Imam. His name is Abul Qasim Muhammad bin Hasan Mahdi (r). He is from the Imams of Ahle Bayt and he is the twelfth Imam. His mother was slave wife named Narjis. He was born in 255 A.H. on the 15<sup>th</sup> of Ramadhan. While according to the report of *Shawahidun Nubuwwah* his date of birth is on 23 Ramadhan, 258 A.H. and the place of his birth is Sarmanraa. This twelfth Imam, from the aspect of his name and agnomen, is like the Prophet (s). His titles are Mahdi, Hujjat, Muntazar, Sahibuz Zamaan and Khatim Ithna Ashar. The age of the Master of the time (*Sahibuz Zamaan*) at the time of the passing away of his father was five years and at the time he became the Imam, like the Almighty Allah bestowed Yahya bin Zakariya (a) with wisdom and miracle during childhood and granted a lofty rank to Prophet Isa (a) in infancy. In the same way, the Almighty Allah appointed Imam Mahdi as the Imam during his childhood. So numerous are his miracles and extraordinary incidents that they can neither be counted over here nor there is scope. Mulla Abdur Rahman Jami has narrated from the sister of Imam Ali Naqi, who was the aunt of Imam Hasan Askari. After that he has mentioned detailed report, which was mentioned before.

He further writes: Hazrat Shaykh Muhyuddin bin Arabi, says in the 368<sup>th</sup> chapter of his *Futuhāt Makkiya*: Muslims should know that there is no solution without the reappearance of Imam Mahdi. His father was Imam Hasan Askari (a), who was the son of Imam Ali Naqi. After that he has mentioned all

the past Imams one by one in reverse sequence. Of all the people, the people of Kufa are the most fortunate on account of him. Imam Mahdi would invite people to God through the sword. He would execute whoever that refuses to believe and would humiliate and expose whoever that argues with him. At this point all the circumstances of Imam Mahdi are mentioned in detail. Whoever wants to study in detail may refer to it. Hazrat Maulana Abdur Rahman Jami was a Sufi. His services are various. He was a follower of the Shafei School. The whole account of Imam Mahdi Muhammad bin Hasan Askari (a), his miracles, story of his birth and then the circumstances of his occultation etc are mentioned in detail through the traditional reports of the Imams of Ahle Bayt and writers of biographers.

The author of *Maqсад Aqsa* writes that Hazrat Shaykh Saaduddin Hamawi Caliph of Hazrat Najmuddin has written a book about Imam Mahdi and in that clarified many things, which no one else can mention, because he would not have those discretions and intuitions, which he had. When Imam Mahdi would reappear, absolute Wilayat would be unveiled. Sectarian and factional differences would end. Injustice and immorality would be eradicated from the world. His praised qualities are mentioned in such a way in the traditions of the Prophet that Imam Mahdi would reappear in the last period of time. The whole earth would be purified of injustice and corruption and only one religion would prevail. He would eliminate Dajjal, who would appear everywhere. Imam Mahdi is alive and is in occultation. Like Prophet Isa (a) would descend and at present he cannot be seen. Therefore if the son of the Messenger, Imam Mahdi Muhammad bin Imam Hasan Askari (a) is concealed from the sight of people and would reappear like Sayyidna Isa (a) at his time and Dajjal would appear in accordance to the will of God, there is nothing surprising in that. To reject the statements of the elders, sayings of the Imams of Ahle Bayt of the Prophet (s) due to prejudice is not at all necessary.

## (27)

Pivot and orbit (*Qutb-Madaar*) for whom Abdur Rahman Sufi wrote his book of *Miraatul Asraar*. In that while describing the circumstances of the Madaar, he writes: After internal purity, it was presented in the presence of the spirituality of the Holy Prophet (s). His Eminence took the hand of the Qutb Madaar in his hand kindly, inspired the true Islam to him. At that time spirituality of Hazrat Murtaza Ali Karam Allahu Wajhu was present. He was presented to Hazrat Ali (r) and the Holy Prophet (s) said that this youth is a seeker of truth, train him like your son. Then he entrusted him to Hazrat Ali (a), because he is very dear in the view of God and only he would become the Qutb Madaar. Then Shah Madaaran, in accordance to the command of His Eminence, entered the presence of Hazrat Murtaza Ali Karam Allahu Wajhu. He reached his tomb, which is in Najaf Ashraf and obtained in his blessed courtyard various kinds of training from the spirituality of Hazrat Murtaza Ali Karam Allahu Wajhu and succeeded in achieving the Straight Path. Through the mediation of the religion of the Holy Prophet (s) he also had the fortune of the vision of the Truth and attained all Sufi and mystic ranks. He is the lion of the time and is the heir of the absolute Wilayat. His name is Muhammad Mahdi bin Hasan Askari. He would appear in the world and the people would recognize him. He would be trained by the Prophet (s) and would bear all the lofty ranks. He would have the knowledge of all the heavenly books and he would teach them to the people. So, only he is Imam Mahdi of the time, who is having the knowledge of heavenly scriptures.

## (28)

The learned Qadi Jawad Sabati was initially Christian; then he embraced Islam. He was among Ahle Sunnat. He wrote a book in order to clarify the reality about Islam, which is called

*Al-Baraheen Thabita*. He has refuted Christianity in this book and quoted the following from the book of *Shaya*:

“He would appear from Qansasi. A branch would emerge from his veins on which spirit of the Lord of the two worlds would arise. That is: He would be having wisdom, recognition, valor, justice, knowledge and humility. Due to humility before the Almighty Allah his thinking and leadership would be straightforward. He would not judge by looking at the faces; nor would he adopt religion just on hearsay.”

After that he has refuted the Christian and Jewish interpretation of these statements and mentioned that the implication of these statements is Imam Mahdi (r), because it has clarification that he would not adopt religion on hearsay. Muslims have consensus that Imam Mahdi (r) would not adjudicate merely on hearsay or by seeing. On the contrary his judgments would be intuitive and this was not the trait of the prophets and successors.

He further writes: There is controversy among the Muslims regarding Imam Mahdi (r). Our Ahle Sunnat wal Jamaat scholars say that he would be a descendant of Sayyida Fatima. His name would be Muhammad, father’s name, Abdullah and mother, Amina. Whereas the Imamiyah say that Imam Mahdi implies Muhammad bin Hasan Askari (r), who was born in 255 A.H. through Narjis, a slave girl of Imam Hasan Askari (a) during the reign of the Abbaside Caliph, Motamid in Sarmanrai. After that he disappeared. He reappeared and then went into Major occultation. Now he would reappear when the Almighty Allah wills. Since the view of the Imamiyah is close to this textual declaration, it is not necessary to reject it. My objective was only defense of the Muhammadan Ummah. I am not involved in any sectarian prejudice; that is why I have mentioned the compatibility that is apparent in the textual declaration. This book was published thirty years ago.

## (29)

Shaykh Arifbillah (who had recognition of God) Saaduddin Muhammad bin Moyyad bin Abil Husain bin Muhammad bin Hamuya, alias Shaykh Saaduddin Hamawi was the Caliph of Najmuddin Kubra. He has written a book on the biography and attributes of Imam Mahdi in which he has expressed approval of the Imamiyah belief as Abdur Rahman Sufi has quoted from him in his book of *Miraatul Asraar*.

Agha Azizuddin Umar bin Muhammad bin Ahmad Nasafi, who is famous due to his book of *Al-Aqaidun Nasafiya*, writes in his *Tahqeequn Nabuwwah wal Wilayah*: Shaykh Saaduddin Hamawi says that there was no Wali in the previous religions before Muhammad (s) nor was there any mention of Wali, although the proponents of Shariah were present in every religion, who used to invite people to their religion. They are known as prophets.

There were prophets in the religion of Sayyidna Adam, who used to call people to God's religion. Same was the condition in the religions of Musa, Isa and Ibrahim (a) and when the series of prophethood reached to our Prophet, he said: No prophet would call towards my religion; on the contrary, whoever arrives after me, and who follow me, would be called as Awliya and only these Awliya would call the people to my religion. The name of Wali has become apparent in my religion and the Almighty Allah has appointed twelve individuals as successors in the religion of Muhammad as there is a tradition that scholars are the heirs of the prophets. He (s) has mentioned this regarding them only. In the same way, he also mentioned regarding them: The scholars of my Ummah are like the prophets of Bani Israel. In the view of the Shaykh, Walis in the Ummah of Muhammad (s) imply these very twelve individuals. The last Wali is Imam Mahdi (a).

It is mentioned in *Yanabiul Mawaddah* and in the book of Shaykh Aziz bin Muhammad Nasafi that Shaykh of Shaykhs,

Saaduddin Hamawi says... after that are mentioned statements like the ones stated above and it is mentioned in the end: Only the last Wali would be the last representative and the twelfth Wali would be the twelfth representative, who is the seal of the Awliya and his name is Mahdi Sahibuz Zamaan.

The Shaykh further says: The number of Awliya in the world is not more than twelve. The figure of three hundred thirty-six that is mentioned is in fact the unseen men. They are not Awliya; they are substitutes (*Abdaal*).

Sayyid Ali Hamadani, the famous Sufi, writes in the commentary on the Qasida Meemiya of Ibne Fariz: Sayyid Saaduddin Hamawi, Shaykh Saifuddin Bakharzi, Shaykh Shahabuddin Suharwardi, Shaykh Najmuddin Raazi, Shaykh Muhyuddin Arabi and the mentioned Ibne Fariz were all contemporaries and were among the prominent Sufi scholars

His son, Sadruddin Ibrahim is counted among the great scholars and this is the same personality regarding whom Fakhruddin Nakiti has mentioned in detail in his history that on his hand Sultan Ghazan Mahmud Khan, brother of Sultan Muhammad and Jaitu Khan embraced Islam. This incident occurred in Laradmawand in the capital of Sultan Arghan Khan, near the palace of that Sultan on the 4<sup>th</sup> of Shaban 694 A.H. He held a very large gathering; performed the Ghusl and then Shaykh Sadruddin wore the garments of Shaykh Saaduddin Hamawi. By the conversion of this Sultan to Islam many Turks embraced the Islamic faith. That is why this group is known as the Turkoman.

### (30)

Shaykh Arifbillah (who had recognition of God), was an ardent worshipper named Aamir bin Aamir Basri, who lived in Sawainur Rum and who was the creator of the Qasida Taiya, which is famous as Dhaatul Anwaar, which Abu Hafs Umar bin



Fariz Maghribi Andulasi kept before himself and composed his Qasida Taiya. After mentioning his positive attributes, he says:

“This Qasida is full of awe, but appeared in a style filled with grace, which is related to Iraq, Basra and Aamiriya. Though the Qasida is in poor shape, because the means of its sustenance are weak, but every couplet of the Qasida is a Sultan. There is no blemish on the moon of their knowledge. When it rises up, it conceals thousands of darkness.”

This Qasida in divine recognition, secrets, wisdom and etiquette comprises of twelve ‘noor’. He says in the ninth noor that it is regarding the need of the recognition of the master of the time and the time of his reappearance:

“O Imam Mahdi, as long as you are in occultation, please do us a favor and return to us. When we see your army approaching, we would get musk like fragrance from it. The world be pleased with this glad tiding and its joys would exceed all limits. We are fed up and the wait is being prolonged too much. By your Lord, O Qutb, please reappear now!”

Further on, he says:

“Hurry up, O Imam Mahdi, so that we can behold you and gain pleasure of seeing you so; that after a prolonged occultation, an ardent lover can meet his beloved. You have made knowledge mature in the hearts and they are in full bloom. During intense thirst no matter how much a person may have water the thirst is not quenched. You help us in quenching this thirst. The thirst would not be quenched till we meet you even though we might drink all the water of the Tigris and the Euphrates.”

### (31)

There is no need to mention the virtues and excellence of the accomplished Shaykh, Arifbillah (who had recognition of God), Abul Maali Sadruddin Qunuwi. He is needless of it as is

mentioned in his biography. We are only aware of his following statement that the author of *Yanabi* has quoted. He says that Shaykh Sadruddin Qunuwi (q) composed the following poem in the honor of the Promised Mahdi (a):

“Imam Mahdi would appear on the earth by the command of Almighty Allah, even though Shaitan might detest that to any length. He would certainly eradicate injustice.”

“He would support the Shariah of Mustafa (s), who is though the seal of messengership, but through M<sup>1</sup> would the recognition of his laws be obtained.”

“His tenure is like the term (*Miqaat*) of Sayyidna Musa and his army would be the best among all the creatures. Its virtues cannot be counted.”

“All the vicious evil ones would be destroyed at his hands. His sword is powerful and sharp. You cannot estimate its sharpness.”

“No one is aware of the reality of his sword and the Imam Qaim would be the helper of the upright religion.”

“I swear by my life he is one and his secrets are universal and for the whole world; and his mention is found everywhere.”

“He is known through a number of ranks: all the ranks are concealed as well as apparent and this would continue till Judgment Day.”

“Is he not in fact that very complete effulgence and is he not the point of M, whose chain is been more and more prolonged?”

“His favor and blessings surround the whole universe, because at the beginning of creation the Lord of the Arsh showered blessings on him.”

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<sup>1</sup> Mahdi.

“Only M is present over there and nothing other than M; those who can see are his vicegerents and are unique in their period.”

“He is the spirit: know that well. Take the pledge from him when you reach the end of your life.”

“It seems as if you are climbing the ladder of progress with the mentioned one and preparing your place on the peak of greatness.”

“How can we estimate his value and worth? Thousands of wisdoms of the laws of the Shariah are present with him.”

“This is what the folks of the say mentioned. Be content at what they say as that is mentioned in books.”

“If you are seeking the time of his reappearance; you should understand that he is the full moon of the rising dawn.”

“He is like the sun by whom the light would be dispersed all around and along with that moonlight would also be at the peak.”

“Invoke blessing on Muhammad (s), the exquisite and chosen personality of the progeny of Hashim, who is sent with a law discerning good from bad.”

“Peace of God and His mercy be on him as long as the star shines and as long as the sun stays at its Zenith at noon.”

“Progeny of the Holy Prophet (s) and his companions are embodiments of generosity and charity, salutations and peace be on them till the Judgment Day.”

In his bequest, Shaykh Sadruddin told his disciples: (After I am no more) sell off my books on medicine, thinkers and philosophers, and distribute the proceeds among the poor. But keep the books of Tafsir, traditions and Sufism secure in the libraries and recite the formula of faith: there is no god, except Allah, seventy thousand times in one night; and convey my greetings to Imam Mahdi (a).

This statement of Shaykh Sadruddin is also supported by the contemporary scholar the pious Sayyid Haider bin Ali Amili. He said: The Shaykh gifted all his books and treatises to Imam Mahdi, the master of the age.

This is further supported by the fact that Shaykh Sadruddin followed the path of Shaykh Muhyuddin and was in compliance of his writings and lines. It is mentioned in his biography in Abdur Rahman Jami's *An-Nafahaat* that he was among the critics of the discourse of the Shaykh. It is mentioned in *Kashfuz Zunoon* that Allamah Sherani in *Mukhtasar Futuhaat* has mentioned the difference between some copies and then stated that my righteous brother, Sayyid Shareef Madani told me that he saw it written in the copy inscribed by Muhyuddin etc endowed in Quniya: "This book is completed by the hand of his secretary and this is another copy in my hand." This writing was completed on Wednesday 24 Rabiul Awwal 636 A.H. and this was written by his secretary. Sayyid says that this copy was in 37 volumes. As compared to the first version it had a number of additions. Some apostates had distorted the first version and inserted evil beliefs in it. The title of the book was written in his hand on the back and below it in the hand of Shaykh Sadruddin Qunawi was mentioned the name of Maulana Shaykhul Islam Sifwatul Anaam Muhyuddin Ibne Arabi and below it was mentioned that this copy is the property of Muhammad bin Ishaq Qunuwi. Also, below it was mentioned in the handwriting of Shaykh Sadruddin that it was read out to Muhammad bin Abi Bakr bin Mibzar Tabrizi. It is clear from all these reasonings that the Shaykh was not having any different belief with regard to Imam Mahdi (a).

### (32)

The famous Sufi divine, Shaykh Jalaluddin Rumi, author of the *Mathnawi*, the voluminous Diwan of his verses says in one Qasida, which begins with the words:

“O fortunate folks, Ali (a) is the reason of the security of the world.”

After that he enumerated the Imams from his descendants and said:

“Say that Amirul Momineen is having a religion that guides and say that Imam Askari is having Imam Mahdi. Then say: May Allah grant us all well being and security with Imam Mahdi, who is the Wali.”

### (33)

A poet having to his credit a well known collection (*Diwaan*) is our Shaykh Arif Muhammad, who is famous by the shortened name of Shaykh Attar. He writes in his book of *Mazharus Sifaat* as quoted by the author of *Yanabiul Mawaddah*:

“Mustafa is the seal of the messengers in the world and Murtaza being the seal of Wilayat is clear. All the sons of Haider are Awliya and all of them are created from effulgence, and this is the voice of truth.” After enumerating eleven Imams, he says:

“There are hundreds of thousands saints on the face of the earth, who have certainty in the arrival of the Mahdi from the side of Allah. O Allah, make our Mahdi apparent from occultation so that that earth may be filled with justice and equity. Imam Mahdi is the guide, he is the crown of the pious; he is the best among the creatures and is the constellation of the Awliya. O my master, please come; only you are the helper and savior; so that everybody may be elated. You are the seal of the Awliya of this age and you are embellished with all the meanings. O master, you were born and went into occultation. Please come now. Your slave Attar is reciting your praises. Please come.”

Maulavi Abdul Aziz Dehlavi, who is famous as Shah Sahab, has clarified in the eleventh chapter of his book of *Tohfa*

*Ithna Ashariya* that in the view of Ahle Sunnat, Shaykh Attar is a reliable and a great scholar. He is from those stalwarts, whose acts are according to the ancient and the modern Ahle Sunnat. In his book of *Nafhaat al-Jami* Maulana Jami has mentioned many of his virtues.

**(34)**

Shamsuddin Tabrizi & Shaykh Maulavi Jalaluddin Rumi: The author of *Yanabi* has attributed this view to them and has mentioned that they have mentioned it in their couplets, but he has not quoted any of their couplets or statements.

**(35)**

Sayyid Nimatullah Wali: The author of *Yanabi* has also attributed this view to him.

**(36)**

Sayyid Nasimi: After stating the names of the above-mentioned persons and some others, the author of *Yanabi* writes that in his couplets he has mentioned the praise of the purified Ahle Bayt (r) and at the end adjacent to it, has praised Imam Mahdi, which is the proof that the birth of Imam Mahdi has already taken place and it would be clear for whoever that follows the writings and sayings of those perfect and divine beings.

**(37)**

Scholar, Gnostic, perfect human being, Sayyid Ali bin Shahabuddin Hamadani, in whose account people have mentioned that he had served 400 Awliya. He is exceedingly praised by Abdur Rahman Jami in his *Nafhatul Uns*. In the same

way, in *Elaamul Akhyaar*, Muhammad bin Sulaiman Kafawi has praised Husain bin Moinuddin Mibdi in his book, and some other people have also praised him. He has clarified this in the tenth 'Mawaddat' of his *Mawaddatul Qurba*.

### (38)

Most learned and brilliant, Abdullah bin Muhammad Matiri Madani in his book of *Ar-Riyaz az-Zaahira fee fadhl Aale Baytun Nabi wa Itratuhut Taahira salawaatullaahi alaihim* writes: He has started his book with the conclusion of Allamah Suyuti's book of *Ahya-il Mayyit bi Fadhail Ahle Bayt*. The book of Imam Suyuti comprises of sixty traditions. He has added to them and reached till 151. It is narrated in the last tradition that Imam Mahdi is in the progeny of Husain bin Ali and that he would reappear in the last period of time.

He further writes: The progeny of Imam Husain and all his descendants are descended from the Imam of the Imams, Zainul Aabideen Ali Ibne Husain (r), whose majesty and splendor is definite, whose abundance of knowledge, piety and abstemiousness and whose perfections are well-known; who is the gist of the prophets and messengers and a descendant of the Prophet, who is the most superior among God's creatures.

After that he has mentioned some of his merits. He has mentioned a group of people from his descendants and mentioned a number of dreams in connection with their merits and then stated that the first one of this series is Imam Ali Ibne Abi Talib (r).

After that he mentions the names of all the Imams and then writes that the eleventh Imam is his son, Hasan Askari (r). The twelfth Imam is his son, Muhammad, who is the Qaim and the Mahdi (r). Before this, a tradition of the Prophet (s) was presented and in the same way, he has also mentioned the statement of his grandfather, Ali Ibne Abi Talib (r) and the sayings of the remaining Imams. Imam Mahdi would be the

owner of the sword. His titles are Qaim and Muntazar as mentioned in authentic traditions; he would have two occultations before his reappearance.

The copy that I encountered was very ancient. The following lines were printed on the cover: “This is the book of *Ar-Riyaz az-Zaahira fee fadhl Aale Baytun Nabi wa Itratuhut Taahira* by: The humble servant of the Almighty Allah Abdullah Muhammad al-Matiri of Medina, follower of Shafei jurisprudence, Ashari belief and Naqshbandi Tariqa, may Allah benefit us by their auspiciousness.”

### (39)

Shaykhul Islam, Bahrut Taam Maraja Awliya, Al-Karaam Abul Maali Muhammad Sirajuddin ar-Rufai al-Makhzumi ash-Shareef al-Kabeer. In his book of *Sihahul Akhbaar fee Nasabus Saadatul Fatimiyatul Akhyaar*, the respected author has mentioned in the account of Abul Hasan Hadi (a): The title of Imam Ali Hadi bin Imam Muhammad Jawad (a) is Naqi. He was a learned person, a Faqih, chief, guide, folk of cantonment and noble. He was born in Medina in 212 A.H. and was martyred by poisoning during the reign of Abbaside Caliph, Motaz. It was Monday and the year was 212 A.H.

He has five children: Imam Hasan Askari, Husain, Muhammad, Ja'far and Ayesha. Imam Hasan Askari (a) left behind Sahib Sardab, Hujjat, Muntazar, Waliullah, Imam Muhammad Mahdi (a). But there is no mention of any children of Imam Muhammad.

He writes at another place in the discussion about Imamate: Accomplished seniors of mysticism have narrated the traditional report of Ahle Bayt that when it was secretly revealed to Imam Husain that only the spiritual Caliphate is the 'Ghauthiya Caliphate' (giving refuge) and that Imamate is in his being and most Imams would be his descendants, he was pleased to know that and he sacrificed himself in the path of God in order to



achieve this blessing. Allah bestowed on him the favor that He made his house the star of Imamate and would end Imamate on his descendant only. And that is Hujjat Muntazar, Imam Mahdi (a), who is from his progeny only and related to his sacred community. This Sirajuddin is the grandfather of our contemporary Abul Hind and Abul Hind was the mystic master of his town and a popular personality. He was an outstanding person of his time. He possessed great intellectual expertise. The Faiya Silsila reaches upto him. The etiquette of this Silsila are learnt only from him.

### (40)

Allamah of the time, an outstanding personality of the period, Shaykh Muhammad Sabban Misri – in the same way, he is described in *Yanabi* and it is clarified in *Isafur Raghibeem*, which was published in Egypt.

I say that some of our accomplished scholars have attributed this statement to the author of *Ansaabut Talibiyya*, Imaduddin Hanafi, Sadrul Aimmah Ziyauddin Maufaq bin Ahmad Abul Moyyad Khatib Makki Khwarizmi, who was the greatest orator of Khwarizm and Maula Husain Kashifi, author of *Jawahirut Tafsir*. But I was not able to become familiar with their statements; so I would not include their names in this list of who all mentioned something regarding Imam Mahdi.

But it won't be problematic to mention Sadrul Aimmah Khwarizmi, because he has narrated some traditions in his *Manaqib*, which clearly proves this point. Only mention in the book and the author not believing in it is not sufficient, except that some contexts should also prove that the title of chapters are in consonance with it, because scholars always derive someone's beliefs from chapters and topics of book or he should have mentioned textual declarations or narrated from trustworthy Imams.

On this basis we say that the greatest orator in his book of *Al-Manaqib* has mentioned this traditional report. It is said that Fakhru'l Quzaat Najmuddin bin Abi Mansur Muhammad bin Husain bin Muhammad Baghdadi narrated a tradition to me in a letter from Hamadan. He says: Informed us Imam Sharif Nurul Huda Abu Talib Hasan bin Muhammad Zainabi. He says: Informed us Imamul A'imma Muhammad bin Ahmad Shazan. He says: Abu Muhammad Hasan bin Ali Alawi Tabari narrated a tradition to us. He narrates from Ahmad bin Muhammad bin Abdullah. He says: My grandfather Ahmad bin Muhammad Neem. He narrates from his father; he narrates from Hammad bin Isa. He narrates from Imran bin Uzina. He said: Aban bin Ayyash narrated a tradition to us. He narrates from Sulaym Ibne Qays Hilali. He narrates from Salman Muhammadi. He says: I went to meet the Holy Prophet (s). At that time Sayyidna Husain was perched on the blessed knee of the Prophet. The Prophet was kissing Husain's eyes and mouth while saying: You are a chief, son of a chief, brother of a chief. You are an Imam son of an Imam, brother of Imam and father of Imams. You are a divine proof, son of a divine proof, brother of a divine proof and the father of nine divine proofs from your loins, the ninth of whom would be the Qaim.

He narrates through the chains of Ibne Shazan that: Ahmad bin Muhammad bin Abdullah hafiz narrated a tradition to us. He says: Ali bin Sinan Mosuli narrated a tradition to us. He narrates from Ahmad bin Muhammad bin Salih. He narrates from Sulaiman Ibne Muhammad. He narrates from Ziyab Ibne Muslim. He narrates from Abdur Rahman bin Zaid. He narrates from Zaid bin Jabir. He narrates from Salama. He narrates from Abu Sulaiman, shepherd of the Messenger of Allah (s) that: I heard the Messenger of Allah (s) say: When I was taken up in Meraj and to the heavens, the Almighty Allah said to me:

آَمَنَ الرَّسُولُ بِمَا أُنزِلَ إِلَيْهِ مِنْ رَبِّهِ

**“The apostle believed what was sent him from his Lord.”<sup>1</sup>**

I answered:

وَالْمُؤْمِنُونَ

**“...and (so do) the believers ...”<sup>2</sup>**

Allah said: You are right. Allah asked: Did you appoint anyone as your successor in your Ummah? Yes, I replied. A youth, who is the best of all. Allah asked: Ali Ibne Abi Talib (a)? I replied: Yes, my Lord.

Allah said: O Muhammad, I glanced at the earth and selected you from among all those present. I derived your name from My name. Wherever I am being mentioned, you would also be mentioned with Me. I am Mahmud and you are Muhammad. After that when I glanced at the earth again, I selected Ali and derived his name from one of My names. So I am the most high (*Aala*) and he is Ali (lofty). O Muhammad, I created you from My effulgence; I created Ali, Fatima, Hasan, Husain and the Imams from his descendants. I presented your Wilayat to the folks of the heavens and the earth; whoever accepted is a believer in My view and whoever denied is a disbeliever in My view. O Muhammad, if anyone from My servants worships so much that he is consumed like a dried skin, but if he comes to Me being a denier in your Wilayat, I would not forgive him till he does not confess to your Wilayat. Allah asked: O Muhammad, do you want to see them? Yes, my Lord, he replied. Allah would say: Look at the right of the Arsh. He would turn to the Arsh and see the lights of Ali, Fatima, Hasan, Husain, Ali Ibne Husain, Muhammad Ibne Ali, Ja'far Ibne Muhammad, Musa Ibne Ja'far, Ali Ibne Musa, Muhammad Ibne Ali, Ali Ibne Muhammad, Hasan Ibne Ali and Imam Mahdi gleaming in the tents of effulgence and they would be in prayers. Imam Mahdi

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<sup>1</sup> Surah Baqarah 2:285

<sup>2</sup> Surah Baqarah 2:285

would be in the center like a brilliant star. Allah would say: O Muhammad, all of them are divine proofs. All of them are your progeny and by My might and glory, this is the proof, which is obligatory on My Awliya and which would get My enemies punished.

On the basis of this school, other individuals can also be included in this circle, like Shaykhul Islam Ibrahim Ibne Saaduddin Muhammad bin Abi Bakr bin Abil Hasan bin Shaykhul Islam Jamalus Sunnah Abi Abdullah Muhammad bin Hamuya Hamawi Hamawaini al-Imam al-Ajal alias Hamawi and Ibne Hamuya, author of *Faraidus Simtain fee Fadhail al-Murtaza wal Batool was Sibtain (a)*. It is a famous book. There are numerous such traditional reports in this book. But we are needless of such kind of formality. In order to attain our purpose only those jurists, tradition scholars and the perfect individuals are sufficient of whose books and writings we are familiar, which were presented in the previous pages, whereas Ahle Sunnat scholars have written a number of books on this subject, which are scattered in different places. If someone becomes familiar with them, he would find much more matter than what I have compiled.

Imam Abu Bakr Ahmad bin Husain bin Ali Baihaqi Shafei alias Imam Abi Bakr Baihaqi writes in his book of *Shaabul Eimaan*: There is difference of opinion among people regarding the issue of Imam Mahdi. Some have restrained their views and left the matter to scholars; though it is their belief that he would be a descendant of Fatima, daughter of the Messenger of Allah (s). He would be born whenever the Almighty Allah wants him to and He would make him assist His religion. Another group says that the Promised Mahdi is already born on 15 Shaban A.H. His title is Hujjat, Qaim, Muntazar, whereas his name is Muhammad bin Hasan Askari. He entered a cellar of Sarmanrai. He is alive even today, but is concealed from the view of people. His reappearance is being awaited. He would reappear in the near future and fill up the earth with justice and equity like it would have been fraught with injustice and corruption. There is

no doubt with regard to his longevity and the prolongation of the months and years like Isa Ibne Maryam and Hazrat Khizr (a). Some experts of mysticism have supported the stance of this Shia, especially the Imamiyah in this regard.

Imam Baihaqi is counted among the great Shafei scholars and is a great student of Imam Hakim Abu Abdullah bin al-Bai. It is mentioned in *Tarikh Ibne Khallikan* that Imam Harmain says that there is favor of Imam Shafei on every person, who follows the Shafei School.

But there is favor of Ahmad Baihaqi on Imam Shafei. He passed away in 458 A.H. Some experts of Gnosis believe that he implies Shaykh Muhyuddin etc because they lived years before him. The well known individuals of this class are: Hallaj, Junaid, Abul Hasan Warraf, Abu Bakr Shibli, Abu Ali Rudbari, Sahl bin Abdullah Tustari and folks like them. It can be estimated from this statement of Imam Baihaqi that in the view of one of his group absence of the birth of Imam Mahdi is uncertain.

The same point is mentioned in the *Tarikh* of the great Shaykh Abdul Malik Asami. He says after mentioning the birth of Hujjat bin Hasan Askari (a): The titles of Imam Mahdi are: Hujjat, Khalaf Salih, Qaim, Muntazar, Sahibuz Zamaan and Mahdi. The title of Mahdi is more famous. His physical traits are somewhat like this: He is a young man of medium height, elegant face, beautiful hair, pointed nose and broad forehead. He was five years old when his father passed away. Shias say that he entered a cellar in 275 A.H. when he was seventeen years old. They are waiting for him to emerge from the cellar in the last period of time. They have many views regarding this. Only Allah knows how all this would come about. It shows that they are inclined to the presence of Imam Mahdi or they have reserved their judgment regarding this. Denial is not seen from any aspect.

In the same way is the view of the prominent scholar, Agha Husain Kashifi, who is the author of *Jawahirut Tafsir*. He writes at the end of his another book, *Rauzatush Shohada*: Eighth Part:

Account of Imam Muhammad bin Hasan Askari (a). He is the twelfth Imam and one of the twelve Imams. His agnomen is Abul Qasim. Following are his titles according to the Imamiyah... further on, he writes: It is mentioned in *Shawahid* that when he was born, it was inscribed on his right arm:

وَقُلْ جَاءَ الْحَقُّ وَرَهَقَ الْبَاطِلُ ۗ إِنَّ الْبَاطِلَ كَانَ زَهُوقًا



**“And say: The truth has come and the falsehood has vanished; surely falsehood is a vanishing (thing).” (Surah Isra 17:81)**

According to one traditional report, at the time of his birth, he hobbled on his knees and raised his index finger to the sky. He sneezed and then said:

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿٢﴾

**“All praise is due to Allah, the Lord of the Worlds.” (Surah Fatiha 1:2)**

A senior scholar states that he went to see Imam Hasan Askari (a) and said: “O Son of Messenger of Allah, whom do you designate as your Caliph after you? Imam arose and hurried inside his house and returned after a short while, carrying on his shoulders, a boy, whose face seemed to be like the full moon and he looked three years old. After that Imam said: “If you were not having a special and exalted position before Allah and the Proof of Allah, I would not have shown this son of mine to you. His name and patronymic is the same as that of the Messenger of Allah (s). He would fill the earth with justice and equity, as it would be fraught with injustice and oppression.” Some scholars, who believe that Imam Mahdi is alive, are of the view that the

lands of the far west are under the dominion of Imam Mahdi. They also believe that the Imam has children. But the Almighty Allah is more cognizant of these things than us. He is well aware of everything, whether apparent or concealed.

A poet has well said:

“Every dot that is concealed in this world is apparent and clear before the Almighty Allah.”

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