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Kitab
AI-GHAYBA

The Book of Occultation



SHEIKH ABU ABDULLAH MUHAMMAD
BIN IBRAHEEM BIN JA'AFAR AL-KATIB AN-NUMANI

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Kitab al-Ghayba The Book of Occultation

:Writer

Sheikh Abu Abdullah Muhammad bin
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Contents

Δ	Contents
λ	Kitab al-Ghayba The Book of Occultation
λ	BOOK ID
٩	point
٩	Dedication
١٠	Preface by the Verifier
١٠	About the Author
١٠	His Name
١٠	His Offspring
١٠	Praising Him
١٠	His Travels
١١	(His Teachers (Sheikhs
١٢	His Students
١٣	His Works
١٣	His Death
١٤	About the Book
١٤	point
١٤	What Has Been Said About The Book
١٤	Some Of Its Editions
١٥	The Editions On Which Verification Depended
١٦	The Method Of Verification
١٧	The Author's Introduction
٤٥	Chapter ١: Preserving the secret of the Prophet's Family
٥٥	Chapter ٢: Keeping to the "Rope" Of Allah

٧٩	Chapter ٣: The Imamate and the Will
٩٠	Chapter ٤: Twelve imams determined by Allah
٩٠	point
١٧٩	Traditions narrated by the Sunnis
١٩٠	Chapter ٥: Pretenders of being imams
٢٠٣	Chapter ٦: The traditions narrated by the Sunni
٢٠٣	The Traditions Of Abdullah Bin Mas'ood
٢٠٧	The Tradition Of Anass Bin Malik
٢٠٧	The Tradition Of Jabir Bin Samra As-Sawwa'iy
٢٢٣	The Tradition Of Abu Juhayfa
٢٢٣	The Tradition Of Samra Bin Jundub
٢٢٣	The Tradition Narrated By Abdullah Bin Amr Bin Al-Aass
٢٢٤	Chapter ٧: Doubting any of the twelve imams
٢٤٤	(Chapter ٨: Allah does not leave the world with no authority (Hujjah
٢٥٤	Chapter ٩: Al-Hujjah must appear
٢٥٧	Chapter ١٠: Disappearance of the expected Imam
٢٥٧	point
٢٩٠	Other Traditions
٣٠٠	Other Traditions
٣٢٣	Al-Qa'im Disappears Twice
٣٤٩	Imam Ali Confirms The Disappearance
٣٧٤	Chapter ١١: Being patient in waiting for deliverance
٣٨٩	Chapter ١٢: Disagreement among the Shia during the disappearance
٤١١	Chapter ١٣: Al-Qa'im's aspects and deeds
٤١١	point
٤٣٩	A Son Of The Best Of Bondmaids

۴۴۵	His conduct
۴۵۹	His rule
۴۶۱	His signs and actions
۴۶۵	His virtue
۴۶۶	The Qur'anic verses concerning him
۴۷۱	How He Is Recognized
۴۷۵	His Shirt
۴۷۷	His Soldiers And Knights
۴۸۱	Chapter ۱۴: The signs preceding the appearance
۵۶۸	Chapter ۱۵: The distresses before the appearance of al-Qa'im
۵۸۰	Chapter ۱۶: Forbidding timing and naming al-Qa'im
۵۹۶	Chapter ۱۷: The distresses al-Qa'im meets from people
۶۰۳	Chapter ۱۸: The rising of as-Sufyani
۶۲۳	Chapter ۱۹: The Prophet's banner
۶۳۳	Chapter ۲۰: The army of anger
۶۴۵	Chapter ۲۱: The Shia when al-Qa'im appears
۶۵۴	Chapter ۲۲: Islam began strange and returns strange
۶۵۹	Chapter ۲۳: The age of al-Qa'im
۶۶۳	Chapter ۲۴: Issma'eel, the son of Imam as-Sadiq
۶۸۰	Chapter ۲۵: Knowing one's imam
۶۸۶	Chapter ۲۶: The period of al-Qa'im's rule
۶۹۲	About center

Kitab al-Ghayba The Book of Occultation

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point

Sheikh Muhammad bin Ibraheem bin Jafar al-Numani authored this important work entitled Kitab al-Ghayba following the Major Occultation of the Twelfth Imam. The work tried to prove the necessity of the Twelfth Imam's occultation by relating traditions on the authority of the Prophet and the Imams predicting its occurrence

Dedication

As long as the powers of corruption, evil and deviation try the best to raise stumbling blocks to close the path of the mission with obstacles; therefore the Divine Will has determined the necessity of al-Hujjah,⁽¹⁾ who will fix the truth and spread justice all over the world to achieve the aims of the prophets and the messengers of Allah and to realize the hopes of persecuted and oppressed people

Yes! It is the long-sought hope. It is the expected Mahdi; the natural extract of all the

p: 1

.(It means proof or authority. It refers to Imam al-Mahdi (aj -1

successive Divine Missions and the fruit of all the efforts of the prophets and their guardians. May our souls be the sacrifice for his coming

This little work before the great blessing of Him is not but as evidence of belongingness. We pray Allah the Almighty to light our eyes with seeing him and to gift us with the great grace by virtue of him

FarisFarisFarisFarisFarisFarisFarisFaris

Preface by the Verifier

About the Author

His Name

His full name is Abu(١) Abdullah Muhammad bin Ibraheem bin Ja'far al-Katib al-(Nu'mani al-Baghdadi. He is known as Ibn Abu Zaynab.(٢)

His Offspring

An-Najashi said: “The vizier Abul Qassim al-Husayn bin Ali bin al-Husayn bin Ali bin Muhammad bin Yousuf al-Maghribi was the son of his (the author’s) daughter
”.Fatima

Praising Him

An-Najashi said about him: “He is a sheikh (teacher) from among our companions. He
”.is great in position, noble in rank, loyal in faith and he has narrated many traditions

Al-Mahoozi said: “He is praiseworthy, lofty and one of the sheikhs, who give
”.(permission (who evidence others’ knowledge or works

”.Kahhala said: “He is an interpreter, a good speaker and a good theologist

His Travels

He traveled to Shiraz in ٣١٣ AH. Then he traveled to Baghdad. After that he traveled to Sham(٣) and taught in Tabariya in Jordan then he entered Damascus. At the end of his

age he traveled to Halab (in Syria), in which he narrated his book al-Ghayba (the Sacred Disappearance).^(۴)

(His Teachers (Sheikhs

.Abul Abbas Ahmad bin Sa'eed bin Oqda al-Kufi, in Baghdad ۳۲۷AH •

.Abu Sulayman Ahmad bin Nasr bin Hawthā al-Bahili •

.Abu Ali Ahmad bin Muhammad bin Ya'qoob bin Ammar al-Kufi •

p: ۲

.Abu: means the father of, bin or ibn: means the son of, bint: means the daughter of –۱
In some books it is mentioned as Ibn Zaynab. Refer to Rijal an-Najashi, Rijal ibn –۲
Dawood, Majma'ul Rijal, Manhajul Maqal, Jami'ul Ruwat, Muntahal Maqal, Kashful
Hujub wel Astar, Mustadrakul Wassa'il, A'yan ash-Shia, ath-Thare'a, Tanqeehul
.Maqal, Hadiyyatul Aarifeen, Qamoos ar-Rijal and Mu'jam Rijalul Hadith
Nowadays Damascus. But then, Sham encompassed the present Syria, Jordan, –۳
.Lebanon and Palestine
The disappearance of Imam al-Mahdi; in Islamic eschatology, Imam al-Mahdi (aj) –۴
is the expected deliverer who will fill the Earth with justice and equity, restore true
religion, and usher in a short golden age lasting some years before the end of the
.world

.in Baghdad ۳۲۷AH

.Abul Qassim al-Husayn bin Muhammad al-Bawari •

.Salama bin Muhammad bin Isma'eel al-Arzaniy in Baghdad •

.Abul Harith Abdullah bin Abdul Melik bin Sahl at-Tabarani, in Tabariya •

.Abdul Aziz bin Abdullah bin Younus al-Mossiliy •

.Abdul Wahid bin Abdullah bin Younus al-Mossiliy •

.Ali bin Ahmad al-Bandaneeki •

.Ali bin al-Husayn al-Mass'oodi, apparently in Qum •

.Muhammad bin al-Husayn bin Muhammad bin Jumhoor al-Ammiy •

.Muhammad bin Abdullah bin Ja'far al-Himyari •

.Muhammad bin Abdullah bin al-Mo'ammal at-Tabarani, in Tabariya ۳۳۳AH •

.Muhammad bin Uthman bin Allan ad-Duhni al-Baghdadi, in Damascus •

Abu Ali Muhammad bin Hammam bin Suhayl bin Bayzan al-Katib al-Iskafi, in •
.Baghdad ۳۲۷AH

Muhammad bin Ya'qoob bin Iss'haq al-Kulayni, from whom he took the most of his •
.knowledge and for whom he worked as clerk

Abul Qassim Musa bin Muhammad al-Ash'ari al-Qummi-the son of Sa'd bin •
.Abdullah's daughter-in Shiraz ۳۱۳Ah

His Students

An-Najashi said: "I have seen Abul Husayn Muhammad bin Ali ash-Shuja'iy the clerk learning the book al-Ghayba written by Muhammad bin Ibraheem an-Nu'mani in Mashhadul Ateeqa. He recommended his son Abu Abdullah al-Husayn to give me this

”book and the rest of his books. The copy of the book, which he read, is now with me

His Works

At-Tassalli; about the punishment of Allah that afflicted those, who participated in
.killing Imam Husayn (as), in this life

At-Tafseer; one tradition narrated from Imam Ali (as), in which he has classified the
.Qur’an into sixty kinds and has given each kind a certain example

Jami’ul Akhbar •

[Ar-Radd ala \(answering\) al-Isma’eeliyya.](#) (1) •

(Al-Ghayba (this book •

[Al-Fara’idh.](#) (2) •

Nathrul La’ali’; about the Hadith •

His Death

He died

p: ۳

.Ath-Thare’a, vol.1۰ p.۱۸۳-۱

.Ibid. vol.۱۶ p.۱۴۷-۲

.in Damascus about ۳۶۰ AH/۹۷۱ AD

About the Book

point

It is a valuable work, whose author has limited it to the expected Imam al-Mahdi (may Allah hasten his coming.) The author begins the book with some prophetic traditions (confirming the imamate of al-Mahdi (aj

Then he mentions the traditions showing that Allah doesn't leave the world without a "Hujjah". After that he mentions traditions talking about the disappearance of Imam al-Mahdi, his aspects, biography, rule, charismata and virtues and he mentions the signs that precede the appearance of Imam al-Mahdi (aj) besides other subjects concerning him

Sheikh al-Mufeed, after mentioning the traditions that confirm the imamate of al-Mahdi, says: "The traditions on that are numerous. The scholars of Hadith have written them down and classified them in their books. Among those, who have mentioned them with full details and explanation, is Abu Abdullah Muhammad bin [Ibraheem an-Nu'mani in his book al-Ghayba...](#)" [\(۱\)](#)

.The author has finished the book in Thil-Hijja ۳۶۲ AH

Sheikh Agha Buzurg at-Tehrani in his book "ath-Tharee'a" says: "It appears, according to some references, that the book was called or known as Mala' al-Ayba [\(fee Tool al-Ghayba."](#) [\(۲\)](#)

What Has Been Said About The Book

"Al-Hurr al-Aamily said: "It is good and sufficient

"Al-Mahoozi said: "It has many benefits and unheard traditions

Some Of Its Editions

.Tehran, ۱۳۱۸ AH

.Tabriz, ۱۳۸۲AH., as-Sabiri Library

.Beirut, ۱۴۰۳AH., al-A'lami Publications

.Tehran, ۱۳۹۶Ah., verified by Ali Akbar al-Ghifari, as-Sadooq Library

The Editions On Which Verification Depended

.The edition of Beirut, ۱۴۰۳Ah. It has many mistakes

The edition of Tehran, ۱۳۹۷AH., verified by Ali Akbar al-Ghifari (may Allah reward him with good). We depended on this edition so much that it was compared with some handwritten copies as the verifier himself

p: ۴

.Al-Irshad, vol.۲ p.۳۵۰ –۱
vol.۱۶ p.۷۹ and vol.۲۲ p.۱۸۳. So was mentioned by Prof. Abdul Jabbar ar-Rifa'iy in his –۲
.Mo'jam vol.۹ p.۲۱۷,۲۶۱

.mentioned

:The handwritten copies are the following

a. The complete handwritten copy kept in the Melik Library in Tehran no.۳۶۱۷. It has been written in ۲۲۶ pages. Each page is ۱۰x۱۵ cm. with ۶۱ lines. It has been written by Muhammad Mo'min al-Gulbaygani. He has finished writing it on ۲۱ Ramadan ۱۰۷۷AH

Another copy with no.۲۶۷۱ kept in the Melik Library in Tehran too. It lacks a page in the beginning, a page in the middle and a page in the end. It is a very precious old copy. It has been written in ۳۱۲ pages. Each page is ۱۴x۲۱ cm. with ۱۵ lines. It seemed that it had been written before the tenth century of hijra or about it

b. A printed copy compared with the copy kept in Imam Redha Library in Mashhad having the number ۱۸۷ and had been written in ۵۷۷AH

Some chapters of the book have been compared with the copy kept in the library of Tehran University having the number ۵۷۸. It is a precious copy in ۵۷ pages. Each page is ۱۰x۲۵ cm. with ۳۲ lines. It has annotations, which means that it has been compared with other copies. It has the handwriting of Mirza Husayn an-Noori- the author of Mustadrak al-Wassa'il-that he has written it for himself in ۱۲۹۸AH

The Method Of Verification

We compared the two printed copies with each other and we found as possible as we could that there was a perfectly fabricated text. We referred to the important differences between the handwritten or the printed copies. As for

:our other action, it was as the following

۱. Correcting the Qur’anic verses according to the Holy Qur'an .

۲. Referring the prophetic traditions to the reliable books of Hadith .

۳. Checking the names of the narrators according to the books of Rijal(۱) and .
۴. mentioning biographies of some of them when necessary

۴. Explaining some of vague linguistic expressions .

Finally we thank Allah that He has made us succeed in verifying this book and we pray
(Him to assist us in verifying much more of the traditions of Ahlul Bayt (as)).(۲)

Faris Hassoon Kareem

.Holy Qum ۱-۱۱-۱۴۲۱AH

On the anniversary of the birth of the daughter of Ahlul Bayt Fatima al-Ma’ssooma
(sa

The Author’s Introduction

In the name of Allah, the Beneficent, the Merciful

Sheikh Abul Faraj Muhammad bin Ali bin Ya’qoob bin Abu Qurra al-Qanani (may Allah have mercy upon him) narrated from Abul Husayn Muhammad bin Ali al-Bajali the clerk that Abu Abdullah Muhammad bin Ibraheem an-Nu’mani had said

Praise be to Allah, the Lord of the worlds, Who guides whomsoever He wills to the right path, Who deserves gratefulness from His people in return for deriving them out of nonexistence into existence, forming them into the best of images, granting them :with innumerable blessings apparent and hidden as he has said

وَأَتَاكُمْ مِنْ كُلِّ مَا سَأَلْتُمُوهُ □ وَإِنْ تَعُدُّوا نِعْمَتَ اللَّهِ لَا تَحْصُوهَا □ إِنَّ الْإِنْسَانَ لَظَلُومٌ كَفَّارٌ

“And if you count Allah's favors, you will not be able to number them.”(۳)

He has guided them to know His Divinity and to acknowledge His Oneness with pure minds, excellent wisdom, perfect creation, pure

p: ٤

The science of “Rijal: men” means to prove that the narrators of a certain tradition – ١
are reliable or not
.(Ahlul Bayt means the Prophet's progeny (as – ٢
.Qur'an, ١٤:٣٤ – ٣

nature, good tincture, marvelous signs and clear proofs. Then He sent for them the best of His people as prophets supported with the Holy Spirit armed with evidences; preaching, warning, guiding, reminding, informing with knowledge, defeating the oppressors with the divine signs and astonishing the intelligent with miracles. He preferred them to the rest of His people with the high excellences He granted them with, let them know His unseen and gifted them with some of His power as He said

عَالِمُ الْغَيْبِ فَلَا يُظْهِرُ عَلَىٰ غَيْبِهِ أَحَدًا إِلَّا مَنِ ارْتَضَىٰ مِنْ رَسُولٍ فَإِنَّهُ يَسْلُكُ مِنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ رَصَدًا

The Knower of the unseen! so He does not reveal His secrets to any except to him“ whom He chooses as a messenger; for surely He makes a guard to march before him (and after him.”

To glorify them and to raise their positions highly so that people would have no excuse before Allah after sending His messengers and that the proofs of Allah would be perfect before His people

Praise be to Allah when He bestowed upon us His sending Muhammad; the last of His messengers, the most beloved one to Him, the most glorious prophet near Him and the closest one to him. He gifted him with all what He had gifted the other prophets and added to him doubles than what He had given them. He put him in the high position to prefer him to the all. He made him imam for them when he led them in offering the

p: ٧

prayer in the Heaven. He made him the most honorable among the all and granted him alone with intercession from among the all. He raised him to the highest Heaven until He talked with him near His Throne when he passed the positions of the close angels and the standings of the Archangels

He revealed to him a Book surpassing all the previous Books and including all the :knowledge they had as He said

وَيَوْمَ نَبْعَثُ فِي كُلِّ أُمَّةٍ شَهِيدًا عَلَيْهِمْ مِنْ أَنْفُسِهِمْ ۖ وَجِئْنَا بِكَ شَهِيدًا عَلٰى هٰؤُلَاءِ ۚ وَنَزَّلْنَا عَلَيْكَ الْكِتَابَ بَيِّنَاتٍ لِكُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً وَبُشْرَىٰ لِلْمُسْلِمِينَ

“[\(1\)](#) We have revealed the Book to you explaining clearly everything.”[\(1\)](#)”

.He did not neglect a bit

Allah the Almighty has guided us by Muhammad (as) from deviation and obscurity and saved us from ignorance and perishment. He has sufficed us with Muhammad (as), the holy Book and the perfect religion and guided us to the guardianship of the pure guiding imams to be safe from personal opinions and interpretations (due to fancies) .and He has guided us by Muhammad and the imams of his progeny to the right path

Blessing and peace be upon Muhammad and his brother Amirul Mo'mineen[\(2\)](#) (Imam Ali), his next in virtue, his supporter in distresses and ordeals, the sword of Allah .against the unbelievers and His open hand with beneficence and justice

It was Ali, who followed his brother's path in any case, who turned with the truth wherever it turned, the keeper of his brother's (Muhammad's) knowledge, the depositee of his

Blessing and peace be upon the pure imams; the means of mercy, the object of blessing, the full moons in darkness, the light for people, the oceans of knowledge and the gate of peace, which Allah had asked His people to enter from and warned them :not to deviate from when He said

يَا أَيُّهَا الَّذِينَ آمَنُوا ادْخُلُوا فِي السَّلَامِ كَافَّةً وَلَا تَتَّبِعُوا خُطُواتِ الشَّيْطَانِ □ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ

O you who believe! Enter into submission one and all and do not follow the footsteps“
(of Shaitan; surely he is your open enemy.” (1)

:Then

We found that some of the groups ascribed to Shiism, who believed in the imamate, which Allah had made as mercy of His right religion, adopted different opinions and ramified thoughts, became indifferent to the obligations of Allah, hastened towards the prohibitions and they all, except a few, doubted the imam of their time, the guardian of their affairs and the proof, which Allah had chosen according to His :exalted knowledge as he said

وَرَبُّكَ يَخْلُقُ مَا يَشَاءُ وَيَخْتَارُ □ مَا كَانَ لَهُمُ الْخِيَرَةُ □ سُبْحَانَ اللَّهِ وَتَعَالَى عَمَّا يُشْرِكُونَ

Thy Lord does create and choose as He pleases: no choice have they (in the“
(matter)” (2)

the matter of their ordeal during the absence of the expected Imam, of which the... Prophet (S) had informed and Imam Ali (as) had mentioned and warned of its sedition in his traditions and speeches. The scholars narrated from the infallible imams, one after the other, the traditions talking about this matter and confirming it and

that Allah would try His people by it. The doubt about it was still inside their hearts as
:Imam Ali (as) showed in his saying to Kumayl bin Ziyad

... أو مُنْقَاداً لِأَهْلِ الْحَقِّ لَا بَصِيرَةَ لَهُ، يَنْقَدِحُ الشَّكُّ فِي قَلْبِهِ لِأَوَّلِ عَارِضٍ مِنْ شُبْهَةٍ – حَتَّى أَدَاهُمْ ذَلِكَ إِلَى التَّيِّهِ وَالْحَيْرَةِ وَالْعَمَى وَالضَّلَالَةِ، وَلَمْ يَبْقَ مِنْهُمْ إِلَّا الْقَلِيلُ التُّرُّ الَّذِينَ ثَبَتُوا عَلَى دِينِ اللَّهِ، وَتَمَسَّكُوا بِحَبْلِ اللَّهِ، وَلَمْ يَحِيدُوا عَنِ صِرَاطِ اللَّهِ الْمُسْتَقِيمِ.

or is led towards the people of truth unthinkingly, doubt comes into his heart since...“
the first suspicion he faces, and that leads them to stray, confusion, obscurity and
deviation. None of them will remain (on the right path) except a very few, who
maintains on the religion of Allah, holds fast by the (rope) of Allah and do not deviate
”...from the right path of Allah

This few was the group that would keep to the truth, that would not be shaken by
wind, nor be affected by seditions, nor be cheated by the shine of mirage and would
not have come into the religion of Allah imitating some people so that they would give
!up when those people gave up

:Imam Abu Abdullah Ja'far bin Muhammad as-Sadiq(ؑ) (as) said

مَنْ دَخَلَ فِي هَذَا الدِّينِ بِالرِّجَالِ أَخْرَجَهُ مِنْهُ الرِّجَالُ كَمَا أَدْخَلُوهُ فِيهِ. وَمَنْ دَخَلَ فِيهِ بِالْكِتَابِ وَالسُّنَّةِ زَالَتِ الْجِبَالُ قَبْلَ أَنْ يَزُولَ.

He, who comes into this religion imitating the men, will be taken out from it by those“
men, who has taken him in, and he, who comes to it

by the Book and the Sunna, mountains vanish before he gives up (his religion).” (1)

By Allah, no one goes astray, becomes confused, is seduced and deviates from the truth to cling to one of the deviant sects except if he does not pay any attention to knowledge, research and analysis. These people are the wretched, who never care for knowledge nor attempt to get it from its pure sources and if they narrate some of that knowledge without perceiving it, they will be as those, who do not narrate

:Imam Ja’far bin Muhammad as-Sadiq (as) said

إِعْرِفُوا مَنَازِلَ شِيعَتِنَا عِنْدَنَا عَلَى قَدْرِ رِوَايَتِهِمْ عَنَّا وَفَهْمِهِمْ مِنَّا.

You know the positions of our followers near us according to the traditions they “narrate from us and according to what extent they perceive from us.” (2)

Narrating a tradition requires perceiving it. One tradition you perceive is better than a thousand you narrate (without perceiving)

:Most of those, who joined the different sects, were as the following

Some joined them without thinking or being aware and when they faced a bit of doubt they went astray

Some looked forward to this worldly life and its transient pleasures. When they were seduced by the seducers and the worldly-minded people, they gave up their faith and followed the deception of the devils, whom Allah had described in his Book when saying

□ وَكَذَلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوًّا شَيَاطِينَ الْإِنْسِ وَالْجِنِّ يُوحِي بَعْضُهُمْ إِلَىٰ بَعْضٍ زُخْرُفَ الْقَوْلِ غُرُورًا □ وَلَوْ شَاءَ رَبُّكَ مَا فَعَلُوهُ □ فَذَرَّهُمْ وَمَا يُفْتَرُونَ

the Shaitans from among men and jinn, some of them...”

.Biharul Anwar, vol. ۲ p.۱۴۸, Awalim al-Uloom, vol. ۳ p.۴۶۴ -۲

(suggesting to others varnished falsehood to deceive (them)).” (1)

He, who is deceived by the Satan, is like (those who disbelieve, their deeds are like the mirage in a desert, which the thirsty man deems to be water; until when he comes to (it he finds it to be naught). (2)

Some adopted this matter hypocritically looking forward to authority without believing in the truth nor being loyal to it and then Allah deprived them of their ease, changed their conditions and promised to reward them (on the Day of Resurrection) with the .worst of punishment

Some adopted it with weak faith and weak soul, so when they try (the disappearance of Imam al-Mahdi), of which the infallible imams (as) had informed some hundreds of :years ago, occurred, they became confused and did not know what to do. Allah said

مَثَلُهُمْ كَمَثَلِ الَّذِي اسْتَوْقَدَ نَارًا فَلَمَّا أَضَاءَتْ مَا حَوْلَهُ ذَهَبَ اللَّهُ بِنُورِهِمْ وَتَرَكَهُمْ فِي ظُلُمَاتٍ لَا يُبْصِرُونَ

Their parable is like the parable of one who kindled a fire but when it had illumined all“ around him, Allah took away their light, and left them in utter darkness-- they do not (see.” (3)

:And He said

يَكَادُ الْبُرْقُ يُخْطِفُ أَبْصَارَهُمْ □ كَلَّمَا أَضَاءَ لَهُمْ مَشَوْا فِيهِ وَإِذَا أَظْلَمَ عَلَيْهِمْ قَامُوا □ وَلَوْ شَاءَ اللَّهُ لَمَذَهَبَ بِسَبِّ مُعِيهِمْ وَأَبْصَارِهِمْ □ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

Whenever it shines on them they walk in it, and when it becomes dark to them they“ (stand still.” (4)

We found many traditions narrated by the infallible imams talking about those, whom Allah had granted with acumen that

.Qur'an, ٢:١٧ -٣

.Qur'an, ٢:٢٠ -٤

led them to the truth, which was vague for the others, got them to the right path during that confusion and took them out of doubt to certainty

I looked forward to be close to Allah by collecting the traditions narrated by the infallible imams of the Prophet's progeny (as) talking about the disappearance of Imam al-Mahdi to show the truth, which had been confirmed by all of the Prophet's progeny and which had been neglected by those, who had been deprived of knowledge and guidance

If he, whom Allah has granted with acumen, illuminated his heart, gifted with good genius and ability of distinguishing, ponders on the traditions of the imams (as) mentioned in this book one by one and thinks deeply over them, he will be certain that Allah has confirmed the sayings of the infallible imams (as) (about the disappearance —al-Ghayba) age after age, has bound the Shia to believe in it and to keep to it and has strengthened the certainty in their hearts about the validity of what they have narrated from their imams

The imams (as) had warned their Shia to be affected by the fancies and to be deviated by the seditions. They had cleared for their followers that Allah would try His people with seditions when the disappearance would occur and would try them with its long period. Allah said

إِذْ أَنْتُمْ بِالْعُدُوِّ الدُّنْيَا وَهُمْ بِالْعُدُوِّ الْقُصْوَى وَالرَّكْبُ أَسْفَلَ مِنْكُمْ □ وَلَوْ تَوَاعَدْتُمْ لَأَخْتَلَفْتُمْ فِي الْمِيعَادِ □ وَلَكِنْ لِيَقْضِيَ اللَّهُ أَمْرًا كَانَ مَفْعُولًا لِيَهْلِكَ مَنْ هَلَكَ عَنْ

بَيْنَهُ وَيُحْيِي مَنْ حَيَّ عَنْ بَيْنِهِ □ وَإِنَّ اللَّهَ لَسَمِيعٌ عَلِيمٌ

that he who would perish might perish by clear proof, and he who would live might...“
(live by clear proof.” (1)

Muhammad bin Hammam narrated a tradition from Hameed bin Ziyad al-Kufi from al-Hasan bin Muhammad bin Suma'a from Ahmad bin al-Hasan al-Maythami from one of Imam as-Sadiq's companions that Imam as-Sadiq had said

نَزَلَتْ هَذِهِ الْآيَةُ الَّتِي فِي سُورَةِ الْحَدِيدِ

أَلَمْ يَأْنِ لِلَّذِينَ آمَنُوا أَنْ تَخْشَعَ قُلُوبُهُمْ لِذِكْرِ اللَّهِ وَمِمَّا نَزَلَ مِنَ الْحَقِّ وَلَمَا يَكُونُوا كَالَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلُ فَطَالَ عَلَيْهِمُ الْأَمَدُ فَقَسَتْ قُلُوبُهُمْ □ وَكَثِيرٌ مِنْهُمْ فَاسِقُونَ

في أهل زمان الغيبة. ثم قال عز وجل:

اعلموا أن الله يحيي الأرض بعد موتها □ قد بينا لكم الآيات لعلكم تعقلون

وقال: إنما الأمد أمد الغيبة.

This Qur'anic verse "...and that they should not be like those who were given the Book before, but the time became prolonged to them, so their hearts hardened, and most of them are transgressors" (2) has been revealed about the people of the time of al-Ghayba.

Then Allah has said: "Allah gives life to the earth after its death; indeed, We have made the communications clear to you that you may understand." (3) The time is the time of al-Ghayba.

Allah has meant: O nation of Muhammad, or O people of Shia, do not be like those people, who were given the Book but the time became prolonged to them! The interpretation of this verse shows that it concerns the people of the time of al-Ghayba and not the other times. Allah

.Qur'an, ۸:۴۲ -۱

.Qur'an, ۵۷:۱۶ -۲

.Qur'an, ۵۷:۱۷ -۳

has prohibited the Shia from doubting His Hujjah (Imam al-Mahdi) or thinking that Allah may leave the world without a Hujjah for a while as Imam Ali has showed through his saying to Kumayl bin Ziyad

لا تَحُلُو الْأَرْضَ مِنْ حُجَّتِهِ لِلَّهِ إِذَا ظَاهِرٍ مَعْلُومٍ أَوْ خَائِفٍ مَغْمُورٍ لِئَلَّا تَبْطُلَ حُجُجُ اللَّهِ وَبَيِّنَاتُهُ.

The earth does never remain without a Hujjah; either apparent and known or afraid“ and unknown lest Your proofs and signs will be invalid”.

He warned the people of suspecting and doubting in order that the time would not become prolonged to them and then their hearts would become hard. Do you not see that Allah has said

اعْلَمُوا أَنَّ اللَّهَ يُحْيِي الْأَرْضَ بَعْدَ مَوْتِهَا □ قَدْ بَيَّنَّا لَكُمُ الْآيَاتِ لَعَلَّكُمْ تَعْقِلُونَ

Know that Allah gives life to the earth after its death; indeed, We have made the“ [communications clear to you that you may understand.](#)”⁽¹⁾

It means that Allah gives life to the Earth with the justice of al-Hujjah (Imam al-Mahdi) after its death because of the injustice of the deviant oppressors.”⁽²⁾

Interpreting each verse confirms the other and the sayings of the imams (as) are definitely true when talking about the sedition that will occur and that some of the Shia will apostatize and separate after being tried and tested through seditions and ordeals.

Here we mention a tradition or two lest someone denies the existence of such different sects, which goes after fancies and pleasures of this worldly life

Ahmad bin Muhammad bin Sa'eed bin Oqda al-Kufi, who was trusted, reliable and certain

about the ones he narrated from, narrated from Ali bin al-Hasan al-Taymaly from his brothers Ahmad and Muhammad from their father from Tha'laba bin Maymoon from Abu Kahmas from Imran bin Maytham from Malik bin Dhamra that Amirul Mo'mineen (Imam Ali) had said to his Shia

كُونُوا فِي النَّاسِ كَالنَّحْلِ فِي الطَّيْرِ؛ لَيْسَ شَيْءٌ مِنَ الطَّيْرِ إِلَّا - وَهُوَ يَسْتَضَعِفُهَا، وَلَوْ يَعْلَمُ مَا فِي أَجْوَاهِهَا لَمْ يَفْعَلِ بِهَا كَمَا يَفْعَلُ. خَالَطُوا النَّاسَ بِأَبْدَانِكُمْ وَزَايَلُوهُمْ بِقُلُوبِكُمْ وَأَعْمَالِكُمْ، فَإِنَّ لِكُلِّ امْرِئٍ مَا اكْتَسَبَ، وَهُوَ يَوْمَ الْقِيَامَةِ مَعَ مَنْ أَحَبَّ. أَمَا إِنَّكُمْ لَنْ تَرَوْا مَا تَحِبُّونَ وَمَا تَأْمَلُونَ يَا مَعْشَرَ الشَّيْعَةِ حَتَّى يَتْفَلَ بَعْضُكُمْ فِي وُجُوهِ بَعْضٍ، وَحَتَّى يُسَمَّى بَعْضُكُمْ كَذَابِينَ وَحَتَّى لَا يَبْقَى مِنْكُمْ عَلَى هَذَا الْأَمْرِ إِلَّا كَالْكُحْلِ فِي الْعَيْنِ وَالْمِلْحِ فِي الطَّعَامِ، وَهُوَ أَقَلُّ الزَّادِ.

Be among the people like the bees among the birds. All the birds deem them weak“ but if they know what there is in their interiors, they will not treat them so. Mix with people with your bodies and be away from them with your hearts and doings because every one (on the day of Resurrection) will be rewarded according to his doings and will be gathered with the ones, whom he loves. O people of Shia, you will not see whom you love and what you hope until you spit at the face of each other, until you call each other as liars and until no one of you will keep on this matter (the true faith in the reappearance of Imam al-Mahdi) except like the

﴿kohl in an eye or like the salt in food and what little it is!﴾^(١)

I give you an example. A man had some wheat. He winnowed, sifted, purified, put it in a store and closed the door until some period. Then he opened the door. He found that some of the wheat was worm-eaten. He took out the wheat, winnowed, sifted, purified, put it in the store and closed the door. After sometime he opened the store and found that some of the wheat was worm-eaten. He took it out, winnowed, sifted, purified, put it in the store and closed the door. He repeated that many times until nothing remained from the wheat except a very little, which would not be harmed by the worms. So are you! You will be tried and tested by the seditions until a very few of you will remain, who will not be affected by the seditions.”^(٢)

:It was mentioned that Imam as-Sadiq (as) had said

وَاللّٰهُ لَتَمَحَّصَنَّ! وَاللّٰهُ لَتَطَيَّرَنَّ يَمِيْنًا وَشِمَالًا حَتّٰى لَا يَبْقٰى مِنْكُمْ اِلَّا كُلُّ اَمْرِيْ اَخَذَ اللّٰهُ مِيْثَاقَهٗ وَكَتَبَ الْاِيْمَانَ فِى قَلْبِهٖ وَاَيْدِهٖ بِرُوْحٍ مِنْهٗ.

By Allah, you will be tested. By Allah, you will be flown right and left until no one of you“ will remain except he, whom Allah has promised, fixed faith into his heart and assisted with a power of His

:In another tradition narrated from them (the infallible imams) it was said

...حَتّٰى لَا يَبْقٰى مِنْكُمْ عَلٰى هٰذَا الْاَمْرِ اِلَّا الْاَنْدَرُ فَالْاَنْدَرُ.

until no one of you will keep on this...”

p: ١٧

.Biharul Anwar, vol.٢ p.٧٩, Awalim al-Uloom, vol.٣ p.٣٠٤-١

.Biharul Anwar, vol.٥٢ p.١١٥-٢

matter except the fewer and the fewest.” (1)

These people, who keep on the faith and cling to the truth, have been ordered to be patient during the absence of the Hujjah

Ali bin Ahmad al-Bandaneji narrated from Obaydillah bin Musa al-Alawi al-Abbasi from Haroon bin Muslim from al-Qassim bin Orwa from Burayd bin Mo’awiya al-Ijli that Imam Muhammad al-Baqir (2) (as) had said when interpreting the Qur’anic verse

يَا أَيُّهَا الَّذِينَ آمَنُوا اصْبِرُوا وَصَابِرُوا وَرَابِطُوا وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ

O you who believe! Be patient and excel in patience and remain steadfast, and be “careful of (your duty to) Allah, that you may be successful” (3)

إصْبِرُوا عَلَىٰ آدَاءِ الْفَرَائِضِ وَصَابِرُوا عَدُوَّكُمْ وَرَابِطُوا إِمَامَكُمْ الْمُنتَظَرِ.

Be patient in offering the obligations, be patient before your enemy and station yourselves in waiting for your expected imam! (4)

It is this few people, whom Imam Ali (as) has addressed when saying

لا تَسْتَوْحِشُوا فِي طَرِيقِ الْهُدَىٰ لِقَلَّتِهَا.

Do not feel desolate in the way of guidance when there are very few people walking “in it

Abul Abbas Ahmad bin Muhammad bin Sa’eed bin Oqda al-Kufi narrated from Abu Abdullah Ja’far bin Abdullah al-Muhammadi from his book in Muharram 268AH. He said that Yazeed bin Iss’haq al-Arhabi had told them from Mukhawwal from Furat bin Ahnaf that al-Asbugh bin Nabata had said: I heard Amirul Mo’mineen from above the minbar of Kufa saying

أَيُّهَا النَّاسُ! أَنَا أَنْفُ الْإِيمَانِ، أَنَا أَنْفُ الْهُدَىٰ وَعَيْنَاهُ. أَيُّهَا النَّاسُ! لَا تَسْتَوْحِشُوا فِي طَرِيقِ الْهُدَىٰ لِقَلَّتِهَا مَنْ يَسْلُكُهُ. إِنَّ النَّاسَ اجْتَمَعُوا عَلَىٰ مَائِدَةٍ قَلِيلٍ شَبَعُهَا كَثِيرٌ جَوْعُهَا، وَاللَّهُ الْمُسْتَعَانُ، وَإِنَّمَا يَجْمَعُ النَّاسَ الرِّضَا

.Biharul Anwar, vol.۵۲ p.۱۱۵ -۱

.He is the fifth imam of the Shia -۲

.Qur'an, ۳:۲۰۰ -۳

.Biharul Anwar, vol.۲۴ p.۲۱۹ -۴

والغضب. أَيُّهَا النَّاسُ! إِنَّمَا عَقَرَ نَاقَةَ صَالِحٍ وَاحِدٌ فَأَصَابَهُمُ اللَّهُ بِعَذَابِهِ بِالرِّضَا لِفَعْلِهِ. وَآيَةُ ذَلِكَ قَوْلُهُ عَزَّ وَجَلَّ:

فَنَادُوا صَاحِبَهُمْ فَتَعَاطَى فَعَقَرَ

فَكَيْفَ كَانَ عَذَابِي وَنُذُرٍ

فَكَذَّبُوهُ فَعَقَرُوهَا فَدَمْدَمَ عَلَيْهِمْ رَبُّهُمْ بِذُنُوبِهِمْ فَسَوَّاهَا

وَلَا يَخَافُ عُقْبَاهَا

أَلَا وَمَنْ سُئِلَ عَنِ قَاتِلِ مُحَمَّدٍ فَرَعَمَ أَنَّهُ مُؤْمِنٌ فَقَدْ قَتَلَنِي. أَيُّهَا النَّاسُ! مَنْ سَلَكَ الطَّرِيقَ وَرَدَّ الْمَاءَ، وَمَنْ حَادَّ عَنْهُ وَقَعَ فِي التَّيِّهِ.

O people, I am the nose of faith. I am the nose and the eyes of guidance. O people, do not feel desolate in the way of guidance when there are very few people walking in it. People have gathered at a table, whose satiety is little and whose hunger is much. Allah is the helper! That, which gathers people, is either contentment or anger

O people, who killed the she-camel of Prophet Salih was one person but Allah afflicted all the people with torment because they became pleased with that person's doing. Allah said: "But they called their companion, so he took (the sword) and slew (her). How (great) was then My punishment and My warning." (١) And He said: "...and (they) slaughtered her, therefore their Lord crushed them for their sin and leveled them (with the ground) and He fears not its consequence." (٢) He, who is asked about my .killer and alleged that he (the killer) is faithful, (as if he) has killed me

O people, he, who walks in the (right) way, will get to the water (source) and he, who .deviates from it, will get lost

".Then he descended from the minbar

The same was narrated by Muhammad

bin Hammam and Muhammad bin al-Hasan bin Muhammad bin Jumhoor from Ahmad
[\(bin Noah from ibn Olaym from somebody from Furat bin Ahnaf.](#) (1)

In the saying of Imam Ali (as) “He, who walks in the (right) way, will get to the water (source) and he, who deviates from it, will get lost” there is a clear meaning and a sufficient evidence leading to keeping to the path of the infallible imams (as) and a warning of getting lost when deviating from their path or straying left or right and listening to the raving of the fabricators, whose sayings are like scattered dust or
:vanishing mirage as Allah says

أَحْسِبَ النَّاسَ أَنْ يُتْرَكُوا أَنْ يَقُولُوا آمَنَّا وَهُمْ لَا يُفْتَنُونَ

وَلَقَدْ فَتَنَّا الَّذِينَ مِنْ قَبْلِهِمْ ۖ فَلَيَعْلَمَنَّ اللَّهُ الَّذِينَ صَدَقُوا وَلَيَعْلَمَنَّ الْكَاذِبِينَ

Do men think that they will be left alone on saying, We believe, and not be tried. And“
certainly We tried those before them, so Allah will certainly know those who are true
[\(and He will certainly know the liars.”](#) (2)

Abdul Wahid bin Abdullah bin Younus narrated from Muhammad bin Ja'far al-Qarashi from Muhammad bin al-Husayn bin Abul Khattab from Muhammad bin Sinan from Abu Muhammad al-Ghifari from Imam as-Sadiq from his fathers (as) that the Prophet
:(S) had said

إِيَّاكُمْ وَجِدَالَ كُلِّ مَفْتُونٍ فَإِنَّهُ مَلَقَنَ حُجَّتَهُ إِلَى انْقِضَاءِ مُدَّتِهِ، فَإِذَا انْقَضَتْ مُدَّتُهُ أَلْهَبَتْهُ خَطِيئَتُهُ وَأَحْرَقَتْهُ.

Beware of arguing with any infatuated one because he is prompted (by the Satan) to“
[\(a certain period and when his period passes, his sin will burn him.”](#) (3)

I have collected in

p: ٢٠

.Biharul Anwar, vol.٧٠ p.١٠٨, vol.١٠٠ p.٩٥ –١

.Qur'an, ٢٩:٢-٣ –٢

.Biharul Anwar, vol.٢ p.١٣١,١٣٥, vol.٧١ p.٢٨٩, Awalim al-Uloom, vol. ٣ p.٤٣٥ –٣

this book the traditions narrated by the liable narrators from Imam Ali and the other pure imams (peace be upon them all) talking about al-Ghayba (the disappearance of Imam al-Mahdi) and other subjects. I may have not mentioned all the traditions talking about the subject and what people have of such traditions is much more than .what I have mentioned in this book

I divided the book into chapters beginning with talking about keeping the secret of the Prophet's progeny, imitating their manners and keeping secret what they had been ordered to keep secret from the enemies of the religion and from their enemies and opponents of the different sects of heretics, suspectors and Mu'tazilites,^(١) who denied the virtue of Imam Ali (as) and permitted to prefer the ma'moom^(٢) to the imam and the imperfect one to the perfect one. By doing that they opposed Allah :where He said

قُلْ هَيْلٌ مِنْ شُرَكَائِكُمْ مَنْ يَهْدِي إِلَى الْحَقِّ □ قُلِ اللَّهُ يَهْدِي لِلْحَقِّ □ أَفَمَنْ يَهْدِي إِلَى الْحَقِّ أَحَقُّ أَنْ يُسَبَّحَ أَمَّنْ لَا يَهْدِي إِلَّا أَنْ يُهْدَى □ فَمَا لَكُمْ كَيْفَ تَحْكُمُونَ

Is He then Who guides to the truth more worthy to be followed, or he who himself“ does not go aright unless he is guided? What then is the matter with you; how do you [\(judge.”](#)^(٣)

:They were conceited of their own opinions and blind hearts as Allah said

أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ فَتَكُونَ لَهُمْ قُلُوبٌ يَعْقِلُونَ بِهَا أَوْ آذَانٌ يَسْمَعُونَ بِهَا □ فَإِنَّهَا لَا تَعْمَى الْأَبْصَارُ وَلَكِنْ تَعْمَى الْقُلُوبُ الَّتِي فِي الصُّدُورِ

For surely“

p: ٢١

The followers of an Islamic school of speculative theology that flourished in Basra – ١
(and Baghdad (٨th–١٠th centuries AD

Ma'moom is one, who offers prayer behind an imam or is led by the imam in other – ٢
.affairs

(it is not the eyes that are blind, but blind are the hearts which are in the breasts.)” (١)

:Also, He said

قُلْ هَلْ نُنَبِّئُكُمْ بِالْأَخْسَرِينَ أَعْمَالًا الَّذِينَ ضَلَّ سَعِيَّهُمْ فِي الْحَيَاةِ الدُّنْيَا وَهُمْ يَحْسَبُونَ أَنَّهُمْ يُحْسِنُونَ صُنْعًا

Say: Shall We inform you of the greatest losers in (their) deeds? (These are) they“ whose labor is lost in this world’s life and they think that they are well versed in skill of (the work of hands.)” (٢)

They denied the virtues and the imamate of the infallible imams (as) after Allah had :bound them with the clear proof when saying

وَاعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا ۗ وَاذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ كُنْتُمْ أَعْيَادًا فَآلَفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُمْ بِنِعْمَتِهِ إِخْوَانًا وَكُنْتُمْ عَلَىٰ شَفَا حُفْرِهِ مِنَ النَّارِ فَأَنْقَذَكُمْ مِنْهَا ۗ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَهْتَدُونَ

(And hold fast by the covenant of Allah all together and be not disunited.)” (٣)

And after the Prophet (S) had confirmed that his progeny were the guides and the ship of safety and that they were one of the two weighty things he had left for us to keep :to them when saying

إِنِّي مُخَلِّفٌ فِيكُمْ الثَّقَلَيْنِ كِتَابَ اللَّهِ وَعِترتى أهل بيتى: حبلٌ ممدودٌ بينكم وبين الله، طرفٌ بيد الله وطرفٌ بأيديكم. ما إن تمسكتم به لن تضلوا.

I have left to you the two weighty things; the Book of Allah and my progeny. They are“ (as) an extended rope between you and Allah. One end of it is in the hand of Allah and the other is in your hands. If you keep to them

p: ٢٢

.Qur'an, ٢٢:٤٦ –١

.Qur'an, ١٨:١٠٣–١٠٤ –٢

.Qur'an, ٣:١٠٣ –٣

”the Qur'an and the progeny), you will never go astray at all)

But when they became indifferent and preferred blindness to guidance, Allah
:rewarded them with disgrace. Allah said

وَأَمَّا ثَمُودُ فَهَدَيْنَاهُمْ فَاسْتَحَبُّوا الْعَمَىٰ عَلَى الْهُدَىٰ فَأَخَذَتْهُمُ صَاعِقَةُ الْعَذَابِ الْهُونِ بِمَا كَانُوا يَكْسِبُونَ

And as to Thamood, We showed them the right way, but they chose error above“
(guidance.” (1)

:And He said

أَفْرَأَيْتَ مَنِ اتَّخَذَ إِلَهَهُ هَوَاهُ وَأَضَلَّهُ اللَّهُ عَلَىٰ عِلْمٍ وَخَتَمَ عَلَىٰ سَمْعِهِ وَقَلْبِهِ وَجَعَلَ عَلَىٰ بَصِيرِهِ غِشَاوَةً فَمَنْ يَهْدِيهِ مِنْ بَعْدِ اللَّهِ أَفَلَا تَذَكَّرُونَ

Have you then considered him who takes his low desire for his god, and Allah has“
(made him err having knowledge.” (2)

They opposed the truth intendedly and kept on doing wrongs and became pleased with that; therefore Allah afflicted them with torment “Surely Allah does not do any
(injustice to men, but men are unjust to themselves.” (3)

They themselves were the opponent of the true Shia, who loved the pure and truthful progeny of the Prophet (S), and they themselves denied what the reliable believers narrated from the Prophet’s progeny. They criticized the infallible Prophet’s progeny and spread their opponents’ traditions. They made their fancies, idiotic minds and
:deviant opinions as their imams whereas Allah had said

وَلَقَدْ اخْتَرْنَاَهُمْ عَلَىٰ عِلْمٍ عَلَى الْعَالَمِينَ

(And certainly We chose them, having knowledge, above the nations.” (4)

Then we talked about the “rope” of Allah that He ordered us to keep to and not to
:separate when He said

وَاعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا ۚ وَاذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ كُنْتُمْ أَعْدَاءً فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُمْ بِنِعْمَتِهِ إِخْوَانًا

.Qur'an, ۴۱:۱۷ -۱

.Qur'an, ۴۵:۲۳ -۲

.Qur'an, ۱۰:۴۴ -۳

.Qur'an, ۴۴:۳۲ -۴

وَكُنْتُمْ عَلَيَّ شَفَا حُفْرِهِ مِنَ النَّارِ فَأَنْقَذَكُمْ مِنْهَا ۖ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَهْتَدُونَ

”And hold fast by the covenant of Allah all together and be not disunited“

And we mentioned the traditions evidencing this matter. Then we discussed the matter of imamate by mentioning the traditions confirming that it had been determined by Allah. Allah said

وَرَبُّكَ يَخْلُقُ مَا يَشَاءُ وَيَخْتَارُ ۗ مَا كَانَ لَهُمُ الْخِيَرَةُ ۗ سُبْحَانَ اللَّهِ وَتَعَالَىٰ عَمَّا يُشْرِكُونَ

“(And your Lord creates and chooses whom He pleases; to choose is not theirs.”) (a)

So imamate was a covenant by Allah and a deposit that an imam was to deliver to the next imam

Then we mentioned the traditions confirming that the imams were twelve and the evidences on that were derived from the holy Qur'an, the Torah and the Bible. Then we mentioned the news talking about those, who pretended that they were imams but they were not and that every banner raised before the banner of Imam al-Mahdi (aj), would be of a tyrant

Then we specified individual chapters with various subjects concerning different sides of the matter of the Expected Imam evidenced by Qur'anic verses and true prophetic traditions

We pray Allah the Almighty to bless the best choice of His creation, the purest of His people, His perfect covenant, the firmest handle, which shall not break off; Muhammad and his pure progeny. We pray Him to assist us in keeping to the truth in this life and in the afterlife, to make our life, death and resurrection on His

pure religion and on the loyalty to the choice, whom He has favored with the highest of excellences, whom He has made as mediators between Him and His people and whom He has made the argument over the humanity, to make us succeed in submitting to them by doing what they have ordered to do and refraining from what they have prohibited to do and not to make us among those, who doubt anything of their sayings or suspect their truthfulness

We pray to Allah to make us among the assistants of His religion, who fight with His guardian against His enemy in order to be with the pure choice; the Prophet and his progeny (peace be upon them), and not to separate between them and us in the twinkle of an eye, no more no less...He is the Most Generous, the Most Compassionate. We pray to Allah to make us among the assistants of His religion, who fight with His guardian against His enemy in order to be with the pure choice; the Prophet and his progeny (peace be upon them), and not to separate between them and us in the twinkle of an eye, no more no less...He is the Most Generous, the Most Compassionate. We pray to Allah to make us among the assistants of His religion, who fight with His guardian against His enemy in order to be with the pure choice; the Prophet and his progeny (peace be upon them), and not to separate between them

and

us in the twinkle of an eye, no more no less...He is the Most Generous, the Most Compassionate.We pray to Allah to make us among the assistants of His religion, who fight with His guardian against His enemy in order to be with the pure choice; the Prophet and his progeny (peace be upon them), and not to separate between them and us in the twinkle of an eye, no more no less...He is the Most Generous, the Most Compassionate.We pray to Allah to make us among the assistants of His religion, who fight with His guardian against His enemy in order to be with the pure choice; the Prophet and his progeny (peace be upon them), and not to separate between them and us in the twinkle of an eye, no more no less...He is the Most Generous, the Most Compassionate.We pray to Allah to make us among the assistants of His religion, who fight with His guardian against His enemy in order to be with the pure choice; the Prophet and his progeny (peace be upon them), and not to separate between them and us in the twinkle of an eye, no more no less...He is the Most Generous, the Most Compassionate.

Chapter ١: Preserving the secret of the Prophet's Family

١ - أخبرنا أبو العباس أحمد بن محمد بن سعيد ابن عقده الكوفى قال: حدثنا القاسم بن محمد بن الحسن بن حازم، قال حدثنا عبيس بن هشام الناشرى، قال: حدثنا عبد الله بن جبله، عن سلام بن أبى عمره، عن معروف بن خربوذ، عن أبى الطفيل

عامر بن وائله قال: قال أمير المؤمنين:

أَتَجِبُونَ أَنْ يُكَذَّبَ اللَّهُ وَرَسُولُهُ؟ حَدَّثُوا النَّاسَ بِمَا يَعْرِفُونَ، وَأَمْسِكُوا عَمَّا يُنْكِرُونَ.

Abul Abbas Ahmad bin Muhammad bin Sa'eed bin Oqda al-Kufi narrated from al- (١) Qassim bin Muhammad bin al-Hasan bin Hazim from Obayss bin Hisham an-Nashiri from Abdullah bin Jibilla from Salam bin Abu Omayra from Ma'roof bin Kharrabooth :from Abut-Tufayl Aamir bin Wathila that Amirul Mo'mineen (as) had said

Do you like Allah and His messenger to be considered as liars? Talk to people with “[\(١\)](#) what they know and do not tell them what they deny.”

٢ - وحدثني أبو القاسم الحسين بن محمد الباوري قال: حدثنا يوسف بن يعقوب المقرئ السقطي بواسط، قال: حدثني خلف البزار، عن يزيد بن هارون، عن حميد الطويل قال: سمعت أنس بن مالك قال: سمعت رسول الله يقول:

لا تَحَدِّثُوا النَّاسَ بِمَا لَا يَعْرِفُونَ، أَتَجِبُونَ أَنْ يُكَذَّبَ اللَّهُ وَرَسُولُهُ؟

Abul Qassim al-Husayn bin Muhammad al-Bawari narrated from Yousuf bin (٢) Ya'qoob al-Muqri' as-Saqti from Khalaf al-Bazzaz from Yazeed bin Haroon from :Hameed at-Taweel that Anass bin Malik had said: “I heard the Prophet (S) saying

Do not tell people of what they do not know. Do you like Allah and His messenger to “[\(٢\)](#) be considered as liars?”

٣ - وحدثنا أحمد بن محمد بن سعيد ابن عقده قال: حدثنا أحمد بن يوسف بن يعقوب الجعفي أبو الحسن قال: حدثنا إسماعيل بن مهران قال: حدثنا الحسن بن علي بن أبي حمزه، عن عبد الأعلى بن أعين قال: قال لي أبو عبد الله جعفر بن محمد:

يَا عَبْدَ الْأَعْلَى، إِنَّ احْتِمَالَ أَمْرِنَا لَيْسَ مَعْرِفَتَهُ وَقَبُولَهُ.

p: ٢٧

١- Awalim al-Uloom, vol.٣ p.٣١٢

٢- Awalim al-Uloom, vol.٣ p.٣١٢

إِنْ اِحْتِمَالٌ أَمْرِنَا هُوَ صَوْنُهُ وَسِتْرُهُ عَمَّنْ لَيْسَ مِنْ أَهْلِهِ، فَأَقْرَبُهُمُ السَّلَامُ وَرَحْمَةُ اللَّهِ - يَعْنِي الشَّيْعَةَ - وَقُلْ: قَالَ لَكُمْ: رَحِمَ اللَّهُ عَبْدًا اسْتَجَرَ مَوَدَّةَ النَّاسِ إِلَى نَفْسِهِ وَإِلَيْنَا بَأْنٌ يُظْهِرُ لَهُمْ مَا يَعْرِفُونَ وَيُكْفُّ عَنْهُمْ مَا يُنْكِرُونَ. (ثُمَّ قَالَ) مَا النَّاصِبُ لَنَا حَرْبًا بِأَشَدِّ مَوُونَةٍ مِنَ النَّاطِقِ عَلَيْنَا بِمَا نَكْرَهُهُ.

Ahmad bin Muhammad bin Sa'eed bin Oqda narrated from Ahmad bin Younus bin (۳) Ya'qoob al-Ju'fi Abul Hasan from Isma'eel bin Mihran from al-Hasan bin Ali bin Abu Hamza that Abdul A'la bin A'yun had said: "Abu Abdullah Ja'far bin Muhammad (Imam as-Sadiq) said to me

O Abdul A'la, undertaking our matter (۱) is not by knowing and accepting it. It is by preserving and keeping it secret from those, who are not reliable. Deliver to them (the Shia) my greeting and tell them that he (Imam as-Sadiq) says to you: May Allah have mercy upon one, who brings himself and us people's love by showing them what they know and refrain from telling them what they deny. He, who makes war against us, is (not worse than one, who fabricates against us what we hate." (۲)

۴ - وحدثنا أحمد بن محمد بن سعيد، قال: حدثنا أبو عبد الله جعفر بن عبد الله من كتابه في رجب سنة ثمان ومائتين قال: حدثنا الحسن بن علي بن فضال قال: حدثني صفوان بن يحيى، عن إسحاق بن عمار الصيرفي، عن عبد الأعلى بن أعين عن أبي عبد الله جعفر بن محمد أنه قال:

لَيْسَ هَذَا الْأَمْرُ مَعْرِفَتُهُ وَوَلَايَتُهُ فَقَطَّ حَتَّى تَسْتُرَهُ عَمَّنْ لَيْسَ

p: ۲۸

۱- (It is the matter of the disappearance and the reappearance of Imam al-Mahdi (aj

۲- ۳۱۵ p. ۳. Awalim al-Uloom,

مِنَ أَهْلِهِ، وَبِحَسْبِكُمْ أَنْ تَقُولُوا مَا قُلْنَا وَتَصْمِتُوا عَمَّا صَيَّمْنَا، فَإِنَّكُمْ إِذَا قُلْتُمْ مَا نَقُولُ وَسَلَّمْتُمْ لَنَا فِيمَا سَكَّتْنَا عَنْهُ فَقَدْ آمَنْتُمْ بِمِثْلِ مَا آمَنَّا بِهِ. قَالَ اللَّهُ تَعَالَى:

فَإِنْ آمَنُوا بِمِثْلِ مَا آمَنْتُمْ بِهِ فَقَدْ اهْتَدَوْا □ وَإِنْ تَوَلَّوْا فَإِنَّمَا هُمْ فِي شِقَاقٍ □ فَسَيَكْفِيكَهُمُ اللَّهُ □ وَهُوَ السَّمِيعُ الْعَلِيمُ

قَالَ عَلِيُّ بْنُ الْحُسَيْنِ: حَدَّثُوا النَّاسَ بِمَا يَعْرِفُونَ، وَلَا تُحْمَلُوهُمْ مَا لَا يُطِيقُونَ فُتُغْرُونَهُمْ بِنَا.

Ahmad bin Muhammad bin Sa'eed narrated from Abu Abdullah Ja'far bin Abdullah (۴) from al-Hasan bin Ali bin Fadhdhal from Safwan bin Yahya from Iss'haq bin Ammar as-Sayrafi from Abdul A'la that Imam Abu Abdullah Ja'far bin Muhammad as-Sadiq (as) had said

Knowing this matter is not enough to prove your loyalty unless you keep it secret“ from those, who are not reliable. It suffices you to say what we have said and to be silent on what we have been silent on. If you tell of what we have said and submit to what we have kept silent, then you have believed in what we have believed in. Allah says: (And if they believe in the like of that which ye believe, then they are rightly guided).^(۱) Ali bin al-Husayn has said: “Tell people of what they know and do not ^(۲)burden them with that they cannot bear then you will lead them to avoid us.”

۵ - وأخبرنا عبد الواحد بن عبد الله بن يونس الموصلي قال: حدثنا محمد بن جعفر القرشي قال: حدثني محمد بن الحسين بن أبي الخطاب قال: حدثنا محمد بن غياث عن

عبد الأعلى بن أعين قال: قال أبو عبد الله جعفر بن محمد:

إِنَّ احْتِمَالَ أَمْرِنَا لَيْسَ هُوَ التَّصَدِيقُ بِهِ وَالْقَبُولَ لَهُ فَقَطْ، إِنَّ مِنْ احْتِمَالِ أَمْرِنَا سِتْرَهُ وَصِيَانَتَهُ عَنِ غَيْرِ أَهْلِهِ، فَأَقْرَبُهُمُ السَّلَامَ وَرَحْمَةَ اللَّهِ - يعنى الشيعة - وَقُلْ لَهُمْ: يَقُولُ لَكُمْ: رَحِمَ اللَّهُ عَبْدًا اجْتَرَّ مِرْوَدَةَ النَّاسِ إِلَيَّ وَإِلَى نَفْسِهِ، يُحَدِّثُهُمْ بِمَا يَعْرِفُونَ وَيَسْتُرُّ عَنْهُمْ مَا يُنْكِرُونَ. ثم قال لى: والله ما النَّاصِبُ لَنَا حَرَبًا أَشَدَّ مَوْؤَنَةً عَلَيْنَا مِنَ النَّاطِقِ عَلَيْنَا بِمَا نَكْرَهُهُ - وذكر الحديث بطوله -.

Abdul Wahid bin Abdullah bin Younus al-Moossily narrated from Muhammad bin (٥) Ja'far al-Qarashi from Muhammad bin al-Husayn bin Abul Khattab from Muhammad bin Ghiyath from Abdul A'la that Imam as-Sadiq (as) had said to him

Undertaking our matter is not by believing and accepting it only. Undertaking our matter is by preserving and keeping it secret from those, who are not qualified for it. Deliver my greeting to them (the Shia) and tell them that he (Imam as-Sadiq) says to you: May Allah have mercy upon one, who brings me and himself people's love by telling them of what they know and concealing what they deny. By Allah, he, who makes war against us, is not more harmful to us than one, who accuses us of what we (hate." (١)

٦ - وأخبرنا عبد الواحد بن عبد الله قال: أخبرنا أحمد بن محمد بن رباح الزهرى عن محمد بن العباس الحسنى عن الحسن بن على بن أبى حمزه البطانى عن محمد الخزاز قال: قال أبو عبد الله:

مَنْ أذَاعَ عَلَيْنَا حَدِيثَنَا هُوَ بِمَنْزِلِهِ مَنْ

p: ٣٠

Abdul Wahid bin Abdullah narrated from Ahmad bin Muhammad bin Rabah az- (٦) Zuhri from Muhammad bin al-Abbas al-Hasani from al-Hasan bin Ali bin Abu Hamza :al-Bata'ini from Muhammad al-Kharraz that Abu Abdullah (Imam as-Sadiq) had said

“He, who spreads our (secret) traditions, is like one, who denies our right.” (١)

٧- وبهذا الإسناد، عن الحسن بن علي بن أبي حمزه، عن الحسن بن السري قال: قال أبو عبد الله:

إِنِّي لأُحَدِّثُ الرَّجُلَ الْحَدِيثَ فَيَنْطَلِقُ فَيُحَدِّثُ بِهِ عَنِّي كَمَا سَمِعَهُ فَأَسْتَحِلُّ بِهِ لَعْنَهُ وَالْبِرَاءَةَ مِنْهُ.

The same previous series of narrators from al-Hasan bin Ali bin Abu Hamza from (٧) :al-Hasan as-Sariy that Abu Abdullah as-Sadiq (as) had said

When I tell someone a tradition and he spreads it as he hears it from me, he will“
“deserve to be cursed and repudiated.” (٢)

He meant that if that someone would spread the tradition among those who were not reliable or qualified. Imam as-Sadiq's saying showed that he wanted some of the traditions to be kept secret and not to be spread

٨- وبه عن الحسن بن علي بن أبي حمزه، عن القاسم الصيرفي، ابن مسكان قال: سمعت أبا عبد الله يقول:

قَوْمٌ يَزْعُمُونَ إِنِّي إِمَامُهُمْ. وَاللَّهِ مَا أَنَا لَهُمْ بِإِمَامٍ! لَعْنُهُمُ اللَّهُ كُلَّمَا سَتَرْتُ سِتْرًا هَتَكَوْهُ. أَقُولُ كَذَا وَكَذَا، فَيَقُولُونَ إِنَّمَا يَعْنِي كَذَا وَكَذَا. إِنَّمَا أَنَا إِمَامٌ مِّنْ أَطَاعَنِي.

The previous series of narrators from al-Hasan bin Ali bin Abu Hamza from al- (٨) Qassim as-Sayrafi that ibn Miskan had said: I heard Abu Abdullah as-Sadiq (as) :saying

Some people pretend that I am their imam. By

Allah, I am not their imam. May Allah curse them. Whenever I put a curtain they tore it! I say so and so and they say: he means so and so. Definitely I am the imam of [\(1\)](#) “whoever obeys me.”

٩ - وبه عن الحسن، عن كرام الخثعمي قال: قال أبو عبد الله:

أما والله لو كانت على أفواهكم أوكية لحدثت كل امرئ منكم بما له، والله لو وجدت أتقياء لتكلمت، والله المستعان.

The previous series from al-Hasan from Karram al-Khath’ami that Abu Abdullah (٩) [\(as\)](#) had said

By Allah, if your mouths were bound with bands, I would tell every one of you“ something. By Allah, if I found [\(2\)](#) (atqiya’) among you, I would talk. Allah is the [\(3\)](#) “Assistant!”

١٠ - وبه عن الحسن، عن أبيه، عن أبي بصير قال: سمعت أبا جعفر يقول:

سِرُّ أَسِيرَةِ اللَّهِ إِلَى جِبْرِئِيلَ وَأَسِيرَةُ جِبْرِئِيلَ إِلَى مُحَمَّدٍ وَأَسِيرَةُ مُحَمَّدٍ إِلَى عَلِيٍّ وَأَسِيرَةُ عَلِيٍّ إِلَى مَنْ شَاءَ اللَّهُ وَاحِدًا بَعْدَ وَاحِدٍ، وَأَنْتُمْ تَتَكَلَّمُونَ بِهِ فِي الطَّرِيقِ!

The previous series from al-Hasan from his father that Abu Baseer had said: I (١٠) [heard](#) Abu Ja'far (Imam al-Baqir) saying

It is a secret that Allah has revealed to Gabriel, Gabriel revealed to Muhammad,“ Muhammad revealed to Ali and Ali revealed to those, whom Allah willed, one after the [\(4\)](#) “other but you are spreading it in the streets!”

١١ - وحدثنا محمد بن همام بن سهيل قال حدثنا عبد الله بن العلاء المذارى قال حدثنا إدريس بن زياد الكوفى قال: حدثنا بعض شيوخنا قال: قال المفضل: أخذت بيدك كما أخذ أبو عبد الله بيدي

p: ٣٢

١ - Awalim al-Uloom, vol.٣ p.٣١١

٢ - Atqiya’: those who use Taqiyya, which means “self-protection”, the practice of concealing one's belief and forgoing ordinary religious duties when under threat of death or injury to oneself or one's fellow Muslims

.Awalim al-Uloom, vol.۳ p.۵۳۱ -۳

.Awalim al-Uloom, vol.۳ p.۵۳۱ -۴

وقال لى:

يا مُفَضَّلُ! إِنَّ هَذَا الْأَمْرَ لَيْسَ بِالْقَوْلِ فَقَطْ، لَا وَاللَّهِ حَتَّى يَصُونَهُ كَمَا صَانَهُ اللَّهُ وَيُشَرِّفَهُ كَمَا شَرَّفَهُ اللَّهُ وَيُؤَدِّي حَقَّهُ كَمَا أَمَرَ اللَّهُ.

Muhammad bin Hammam bin Suhayl narrated from Abdullah bin al-Ala' al- (١١) Mathari from Idrees bin Ziyad al-Kufi from one of his sheikhs that al-Mufadhhal had said to him: "I hold your hand as Abu Abdullah (as) has held my hand and said to me

O Mufadhhal, this matter is not achieved by saying only. No, by Allah, it is not so until" (our companions) preserve it as Allah has preserved it, honor it as Allah has honored it (and care for it deservedly as Allah has ordered.)^(١)

١٢ - وأخبرنا عبد الواحد بإسناده، عن الحسن، عن حفص بن نسيب فرعان قال: دخلتُ على أبي عبد الله أيام قتلِ المعلّى بن خُنيس مولاة فقال لى:

يا حَفْصُ! حَدَّثْتُ الْمُعَلَّى بِأَشْيَاءَ فَأَذَاعَهَا فابْتُلِيَ بِالْحَدِيدِ. إِنِّي قُلْتُ لَهُ: إِنَّ لَنَا حَدِيثًا مَن حَفِظَهُ عَلَيْنَا حَفِظَهُ اللَّهُ وَحَفِظَ عَلَيْهِ دِينَهُ وَدُنْيَاهُ، وَمَن أذَاعَهُ عَلَيْنَا سَلَبَهُ اللَّهُ دِينَهُ وَدُنْيَاهُ. يَا مُعَلَّى! إِنَّهُ مَن كَتَمَ الصَّعْبَ مِن حَدِيثِنَا جَعَلَهُ اللَّهُ نُورًا بَيْنَ عَيْنَيْهِ وَرَزَقَهُ الْعِزَّ فِي النَّاسِ، وَمَن أذَاعَ الصَّعْبَ مِن حَدِيثِنَا لَمْ يَمُتْ حَتَّى يَعْضَهُ السَّلَاحُ أَوْ يَمُوتَ مَتَحَيَّرًا.

Abdul Wahid narrated from al-Hasan that Hafs bin Naseeb Far'an had said: "I (١٢) came to Abu Abdullah (as) when his mawla^(٢) al-Mu'alla bin Khunays was killed. He said to me

O Hafs, I have told al-Mu'alla of some things but he spread them then he was" afflicted with (iron).^(٣) I have said to him: We

p: ٣٣

١- Awalim al-Uloom, vol.٣ p.٥٣١

٢- Freed slave

٣- "Afflicted with iron" means that he was killed by a sword

have some traditions, which if someone keeps secret Allah will save his religion and life and if he spreads, Allah will deprive him of his religion and life. O Mu’alla, if one hides the serious traditions of ours, Allah will make that as light between his eyes and grant him with glory among people and if one spreads the serious traditions of ours, (he will not die until he is bitten by weapon or he dies confusedly.)^(۱)

Chapter ۲: Keeping to the “Rope” Of Allah

۱ - حدثنا محمد بن عبد الله بن المعمر الطبراني بطبريه سنه ثلاث و ثلاثين و ثلاثمائه - وكان هذا الرجل من موالى يزيد بن معاويه ومن النصاب - قال: حدثني أبي، قال: حدثني علي بن هاشم والحسين بن السكن معا قالوا: حدثنا عبد الرزاق بن همام قال: أخبرني أبي، عن مينا مولى عبد الرحمن بن عوف، عن جابر بن عبد الله الأنصاري قال: وفد على رسول الله أهل اليمن فقال النبي:

جاءكم أهل اليمن يُسَوِّنَ بَسِيئاً.

Muhammad bin Abdullah bin al-Mu’ammara at-Tabarani, who was a freed slave of (۱) Yazeed bin Mo’awiya and was one of the opponents of Ahlul Bayt,^(۲) narrated in Tabariya in ۳۳۳ AH. from his father from Ali bin Hashim and al-Husayn bin as-Sakan together from Abdur-Razak bin Hammam from his father from Meena, the freed slave of Abdurrahman bin Ouff, that Jabir bin Abdullah al-Ansari had said: “Once, some people of Yemen came to Medina. The Prophet (S) said

”.They come to you gently“

فلما دخلوا على رسول الله قال: قوم رقيقه قلوبهم، راسخ إيمانهم. ومنهم المنصور؛ يخرج في سبعين

p: ۳۴

۱- Awalim al-Uloom, vol.۳ p.۳۱۱

۲- The Prophet’s progeny

أَلْفًا يَنْصُرُ خَلْفِي وَخَلْفَ وَصِيِّي. حَمَائِلُ سُيُوفِهِمُ الْمِسْكُ. فقالوا: يا رسول الله ومن وصيك؟

فقال: هُوَ الَّذِي أَمَرَكَمُ اللَّهُ بِالْإِعْتِصَامِ بِهِ فَقَالَ: وَاعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا □

فقالوا: يا رسول الله بين لنا ما هذا الحبل.

:When they came to the Prophet (S), he said

They are people of gentle hearts and deep-rooted faith. From among them there will be al-Mansoor. He will come with seventy thousand soldiers. He will support my descendant and my guardian's descendant. The sheaths of their swords are from .musk

:They said: “O messenger of Allah, who is your guardian?” The Prophet (S) said

It is he, whom Allah has ordered you to keep to when He has said: (And hold fast by “ (the covenant (rope) of Allah all together and be not disunited

”?They said: “O messenger of Allah, will you declare to us what this rope is

فقال: هُوَ قَوْلُ اللَّهِ: ضَرَبْتُ عَلَيْهِمُ الدَّلَّةَ أَيَّنَ مَا تُقْفُوا إِلَّا بِحَبْلِ اللَّهِ وَحَبْلِ مِنَ النَّاسِ وَيَأْتُوا بِغَضَبٍ مِنَ اللَّهِ وَضَرَبْتُ عَلَيْهِمُ الْمَسْكَنَةَ □ ذَلِكَ بِأَنَّهُمْ كَانُوا يَكْفُرُونَ بِآيَاتِ اللَّهِ وَيَقْتُلُونَ الْأَنْبِيَاءَ بِغَيْرِ حَقٍّ □ ذَلِكَ بِمَا عَصَوْا وَكَانُوا يَعْتَدُونَ فَالْحَبْلُ مِنَ اللَّهِ كِتَابُهُ، وَالْحَبْلُ مِنَ النَّاسِ وَصِيِّي.

فقالوا: يا رسول الله من وصيك؟

فقال: هُوَ الَّذِي أَنْزَلَ اللَّهُ فِيهِ: أَنْ تَقُولَ نَفْسٌ يَا حَسْرَتًا عَلَى مَا فَرَّطْتُ فِي جَنْبِ اللَّهِ وَإِنْ كُنْتُ لَمِنَ السَّاخِرِينَ فقالوا: يا رسول الله وما جنب الله هذا؟

He said: “It is the saying of Allah, ‘save (where they grasp) a rope from Allah and a rope from men.’(1) The rope from Allah is His Book and the rope

”from people is my guardian

:They asked: “O messenger of Allah, who is your guardian?” He said

It is he about whom Allah has revealed, ‘Lest a soul should say: O woe to me! For“
”[\(١\)](#) what I fell short of my duty to Allah.’

”?They asked: “O messenger of Allah, what is this duty to Allah

فقال: هُوَ الَّذِي يَقُولُ اللَّهُ فِيهِ: (وَيَوْمَ يَعِضُ الظَّالِمُ عَلَى يَدَيْهِ يَقُولُ يَا لَيْتَنِي اتَّخَذْتُ مَعَ الرَّسُولِ سَبِيلًا) هُوَ وَصِيَّتِي وَالسَّبِيلُ إِلَيَّ مِنْ بَعْدِي.

فقالوا: يا رسول الله بالذي بعثك بالحق نبياً أرناهُ فقد اشتقنا إليه.

فقال: هُوَ الَّذِي جَعَلَهُ اللَّهُ آيَةً لِلْمُؤْمِنِينَ الْمُتَوَسِّمِينَ، فَإِنْ نَظَرْتُمْ إِلَيْهِ نَظَرْتُمْ مِنْ كَانَ لَهُ قَلْبٌ أَوْ أَلْقَى السَّمْعَ وَهُوَ شَهِيدٌ عَرَفْتُمْ أَنَّهُ وَصِيَّتِي كَمَا عَرَفْتُمْ أَنِّي نَبِيُّكُمْ، فَتَخَلَّلُوا الصِّفَوفَ وَتَصَيَّفُوا الوجوهَ فَمَنْ أَهْوَتْ إِلَيْهِ قُلُوبُكُمْ فَإِنَّهُ هُوَ، لِأَنَّ اللَّهَ يَقُولُ فِي كِتَابِهِ: رَبَّنَا إِنِّي أَسِيءْتُكَ مِنْ ذُرِّيَّتِي بِوَادٍ غَيْرِ ذِي زَرْعٍ عِنْدَ بَيْتِكَ الْمُحَرَّمِ رَبَّنَا لِيُقِيمُوا الصَّلَاةَ فَاجْعَلْ أَفْئِدَةً مِنَ النَّاسِ تَهْوِي إِلَيْهِمْ وَارْزُقْهُمْ مِنَ الثَّمَرَاتِ لَعَلَّهُمْ يَشْكُرُونَ أَي إِلَيْهِ وَإِلَى ذُرِّيَّتِهِ.

He said: “It is what Allah has said about, ‘And the day when the unjust one shall bite his hands saying: O! would that I had taken a way with the Messenger.’” [\(٢\)](#) It is my guardian and the way that leads to me

They said: “O messenger of Allah! By Him, Who has sent you with the truth, declare :him to us. We are so eager to know who he is.” He said

It is he, whom Allah has made as a sign for the true believers. If you look at him with“

a look of (him who has a heart, or gives ear with full intelligence), you will know that he is my guardian as you have known that I am your prophet. Go through the rows and stare at the faces then see towards whom your hearts incline. It will be him because Allah has said: (therefore make the hearts of some people yearn towards them).^(١) It means towards him and his progeny (as

ثم قال: فقام أبو عامر الأشعري في الأشعريين، وأبو غره الخولاني في الخولانيين، وظبيان، وعثمان بن قيس في بني قيس، وعرنه الدوسي في الدوسيين، ولاحق بن علاقته، فتخللوا الصفوف وتصفحوا الوجوه وأخذوا بيد الأنزع الأصلع البطين وقالوا: إلى هذا أهوت أفئدتنا يا رسول الله.

فقال النبي: أنتم نجبه الله حين عرفتم وصي رسول الله قبل أن تعرفوه، فبم عرفتم أنه هو؟

Then Abu Aamir al-Ash'ari, Abu Ghurra al-Khawlani, Dhabyan, Uthman bin Qays, Arana ad-Dousi and Lahiq Bin Alaqa from among their tribes went through the rows, stared at the faces and held the hand of (the bald, potbellied man)^(٢) and said: "O messenger of Allah, towards this man our hearts yearned." The Prophet (S) said

You are the elite of Allah where you recognized the Prophet's guardian before you "have been told about him. How did you know that he was him

فرفعوا أصواتهم يبكون ويقولون: يا رسول الله نظرنا إلى القوم فلم تحن لهم قلوبنا ولما رأينا رجفت قلوبنا ثم اطمأنت نفوسنا، وانجاشت أكبادنا، وهملت أعيننا، وانثلجت صدورنا حتى كأنه لنا أب ونحن له بنون.

فقال النبي: (هُوَ الَّذِي أُنزِلَ عَلَيْكَ الْكِتَابَ

مِنْهُ آيَاتٌ مُّحْكَمَاتٌ هُنَّ أُمُّ الْكِتَابِ وَأُخْرُ مُتَشَابِهَاتٌ ۚ فَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا تَشَابَهَ مِنْهُ ابْتِغَاءَ الْفِتْنَةِ وَابْتِغَاءَ تَأْوِيلِهِ ۚ وَمَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ ۚ وَالرَّاسِخُونَ فِي الْعِلْمِ يَقُولُونَ آمَنَّا بِهِ كُلٌّ مِنْ عِنْدِ رَبِّنَا ۚ وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ (أَنْتُمْ مِنْهُمْ بِالْمَنْزِلَةِ الَّتِي سَبَقَتْ لَكُمْ بِهَا الْحُسْنَى، وَأَنْتُمْ عَنِ النَّارِ مُبْعَدُونَ.

They began crying and said: “O messenger of Allah, we looked at the people but our hearts did not incline to any of them. When we saw this man our hearts trembled and then our souls felt assured, our eyes shed tears and our chests became pleased as if :he was our father and we were his children.” The Prophet (S) recited

But none knows its interpretation except Allah and those who are firmly rooted in“ knowledge.”(۱) You are near them in your good position and you are far away from .Hell

قال: فبقى هؤلاء القوم المسمون حتى شهدوا مع أمير المؤمنين الجمل وصفين فقتلوا بصفين رحمهم الله، وكان النبي بشرهم بالجنة وأخبرهم أنهم يستشهدون مع علي بن أبي طالب .

These men remained loyal until they fought with Imam Ali (as) in the battles of al-Jamal (the camel) and Siffeen, in which they were martyred. May Allah have mercy upon them. The Prophet (S) had brought them good news to be in Paradise and had predicted that they would have been martyred with Imam Ali (as).”(۲)

۲ - أخبرنا محمد بن همام بن سهيل قال: حدثنا أبو عبد الله جعفر بن محمد الحسنی قال: حدثنا

أبو إسحاق إبراهيم بن إسحاق الحميري، قال: حدثنا محمد بن يزيد بن عبد الرحمن التيمي، عن الحسن بن الحسين الأنصاري، عن محمد بن الحسين، عن أبيه، عن جده قال: قال علي بن الحسين: كَانَ رَسُولُ اللَّهِ ذَاتَ يَوْمٍ جَالِسًا وَمَعَهُ أَصْحَابُهُ فِي الْمَسْجِدِ فَقَالَ:

يَطْلُعُ عَلَيْكُمْ مِنْ هَذَا الْبَابِ رَجُلٌ مِنْ أَهْلِ الْجَنَّةِ يَسْأَلُ عَمَّا يَعْينِهِ.

Muhammad bin Hammam bin Suhayl narrated from Abu Abdullah Ja'far bin (٢) Muhammad al-Hasani from Abu Iss'haq Ibraheem bin Iss'haq al-Khaybari(١) from Muhammad bin Yazeed bin Abdurrahman at-Taymi from al-Hasan bin al-Husayn al-Ansari from Muhammad bin al-Husayn al-Ansari from his father from his grandfather that Ali bin al-Husayn (Imam as-Sajjad(٢) (as)) had said: “One day the Prophet (S) was sitting with his companions in the mosque. He said

A man will come to you from this gate. He will be one of the people of Paradise. He“ ”.asks about what concerns him

فَطَلَعَ رَجُلٌ طَوِيلٌ يُشْبِهُ بِرِجَالِ مُضَرَ. فَتَقَدَّمَ فَسَأَلَ عَلَى رَسُولِ اللَّهِ وَجَلَسَ، فَقَالَ: يَا رَسُولَ اللَّهِ إِنِّي سَمِعْتُ اللَّهَ يَقُولُ فِيمَا أَنْزَلَ: (وَاعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا) فَمَا هَذَا الْحَبْلُ الَّذِي أَمَرْنَا اللَّهَ بِالْإِعْتِصَامِ بِهِ وَالْأَلَّا نَتَفَرَّقَ عَنْهُ؟ فَأَطْرَقَ رَسُولُ اللَّهِ مَلِينًا، ثُمَّ رَفَعَ رَأْسَهُ وَأَشَارَ بِيَدِهِ إِلَى عَلِيِّ بْنِ أَبِي طَالِبٍ وَقَالَ:

هَذَا حَبْلُ اللَّهِ الَّذِي مَنْ تَمَسَّكَ بِهِ عَصِمَ بِهِ فِي دُنْيَاهُ وَلَمْ يَضِلَّ بِهِ فِي آخِرَتِهِ.

Then a tall man looking like the people of Mudhar(٣) came in. He advanced, greeted the Prophet (S) and sat down. He said: “O messenger of Allah, I have heard Allah

١- or al-Himyari but the most correct is al-Ahmary

٢- He is the fourth imam of the Shia

٣- Mudhar was one of the great tribes in Arabia

saying in His Book: (And hold fast by the covenant (rope) of Allah all together and be not disunited). Then what is this “rope” that Allah has ordered us to keep to and not to separate from?” The Prophet (S) pondered long and then raised his head and pointed with his hand to Ali bin Abu Talib (as) saying

This is the “rope” of Allah. He, who keeps to him, will be saved in his life and will not be “deviant in his afterlife

فَوَثَبَ الرَّجُلُ إِلَى عَلِيٍّ فَاحْتَضَهُ مِنْ وَرَاءِ ظَهْرِهِ وَهُوَ يَقُولُ: اِعْتَصِمْتُ بِحَبْلِ اللَّهِ وَحَبْلِ رَسُولِهِ، ثُمَّ قَامَ فَوَلَّى وَخَرَجَ، فَقَامَ رَجُلٌ مِنَ النَّاسِ فَقَالَ: يَا رَسُولَ اللَّهِ، أَلْحَقُّهُ فَأَسْأَلُهُ أَنْ يَسْتَغْفِرَ لِي؟ فَقَالَ رَسُولُ اللَّهِ: إِذَا تَجِدُهُ مُوَفَّقًا. فَقَالَ: فَلِحَقِّهِ الرَّجُلُ فَسَأَلَهُ أَنْ يَسْتَغْفِرَ اللَّهُ لَهُ.

The man jumped and embraced Imam Ali (as). He said: “I have kept to the rope of Allah and the rope of His messenger.” Then he left. A man from among the people got up and said: “O messenger of Allah, do I follow after him and ask him to pray Allah to forgive me?” The Prophet (S) said

“.Then you find him pleased“

.He followed him and asked him to pray Allah for him

فَقَالَ لَهُ: أَفْهَمْتَ مَا قَالَ لِي رَسُولُ اللَّهِ وَمَا قُلْتُ لَهُ؟ قَالَ: نَعَمْ. قَالَ:

فَإِنْ كُنْتَ مُتَمَسِّكًا بِذَلِكَ الْحَبْلِ يَغْفِرُ اللَّهُ لَكَ وَإِلَّا فَلَا يَغْفِرُ اللَّهُ لَكَ.

He said to him: “Did you understand what the Prophet (S) said to me and what I said to him?”

”.He said: “Yes, I did

:He said

If you keep to that rope, then Allah will forgive you; otherwise He will not forgive“
(1) [\(you.”](#)

If the Prophet (S) had not declared for us the rope of Allah that He had ordered us in His Book to keep to and not to separate from, then the opponents would have interpreted it according to their fancies and turned it away to other than what Allah and his messenger had meant. But the Prophet (S) had said in his speech he made in
:(the mosque of al-Khayf during the last hajj (farewell hajj

إِنِّي فَرَطُكُمْ وَإِنَّكُمْ وَارِدُونَ عَلَيَّ الْحَوْضَ، حَوْضاً عَرْضُهُ مَا بَيْنَ بَصْرَى إِلَى صَنْعَاءَ، فِيهِ قِدْحَانِ عَدَدَ نَجُومِ السَّمَاءِ. أَلَا وَإِنِّي مُخَلَّفٌ
فِيكُمْ الثَّقَلَيْنِ، الثَّقَلُ الْأَكْبَرُ الْقُرْآنُ، وَالثَّقَلُ الْأَصْغَرُ عِزَّتِي أَهْلَ بَيْتِي، هُمَا حَبْلُ اللَّهِ مَمْدُودٌ بَيْنَكُمْ وَبَيْنَ اللَّهِ، مَا إِنْ تَمَسَّيْتُمْ بِهِ لَنْ
تَضِلُّوا، سَبَبٌ مِنْهُ بِيَدِ اللَّهِ وَسَبَبٌ بِأَيْدِيكُمْ.

I shall precede you (to Paradise) and you will come to me at the pond, whose width is“
as between Busra and San’aa.(2) It has cups as much as the stars of the sky. I have
left to you the two weighty things; the great one is the Qur'an and the minor one is my
family. They both are the rope of Allah. It is extended between you and Almighty Allah.
If you keep to it, you will never go astray at all. One of its ends is in the hand of Allah
”and the other is in your hands

:It has this addition according to another tradition

إِنَّ اللَّطِيفَ

p: ٤١

.Biharul Anwar, vol.٣٦ p.١٦ –١

.Busra is a town in Syria and San’aa is the capital of Yemen –٢

الخَيْرِ قَدْ تَبَأْنِي أَنْهَمَا لَنْ يَفْتَرِقَا حَتَّى يَرِدَا عَلَيَّ الْحَوْضَ كِإِصْبَعَيْ هَاتَيْنِ - وَجَمَعَ بَيْنَ سَبَابَتَيْهِ - وَلَا أَقُولُ كَهَاتَيْنِ - وَجَمَعَ بَيْنَ سَبَابَتَيْهِ
وَالْوَسْطَى - فَتَفْضُلَ هَذِهِ عَلَيَّ هَذِهِ.

The Most Kind has told me that they will not separate until they come to me at the“ pond (of Paradise) together like these two forefingers. (He gathered his two (fingers).”⁽¹⁾

The same was narrated by Abdul Wahid bin Abdullah bin Yunus al-Moossili from Muhammad bin Ali bin Ibraheem bin Hashim from his father from his grandfather from Muhammad bin Abu Omayr from Hammad bin Eessa from Hurayz from Abu Abdullah Ja'far bin Muhammad bin Ali (as-Sadiq) from his father from his forefathers (from Imam Ali (as

Also it was narrated by Abdul Wahid bin Abdullah from Muhammad bin Ali from his father from his grandfather from al-Hasan bin Mahboob and al-Hasan bin Ali bin (Fadhhal from Ali bin Aqaba from Abu Abdullah (Imam as-Sadiq

And the same was narrated by Abdul Wahid bin Muhammad bin Ali from his father from his grandfather from al-Hasan bin Mahboob from Ali bin Ri'ab from Abu Hamza (ath-Thimali from Abu Ja'far Muhammad bin Ali al-Baqir (as

The holy Qur'an always has been with Ahlul Bayt and they always have been with the holy Qur'an. They both are the rope of Allah. They never separate as the Prophet (S) has told. This is an evidence for any one, whom Allah has guided to His true religion, showing that whoever resorts to other than the holy Qur'an and Ahlul Bayt, whom Allah has

made the guardians after the Prophet (S) and made obeying them as one of the necessary obligations of religion, in looking for knowledge and orders of the Qur'an and all the religious affairs, definitely will go astray and perish and cause others to perish.

Ahlul Bayt were those, whom the Prophet (S) had offered as the highest examples to his umma. He said:

مَثَلُ أَهْلِ بَيْتِي فِيكُمْ كَمَثَلِ سَفِينَةِ نُوحٍ مَنْ رَكِبَهَا نَجَا وَمَنْ تَخَلَّفَ عَنْهَا غَرِقَ.

My family to you is like the Ark of Noah. Whoever rides on it will be safe and whoever lags behind it will drown.

:He also said

مَثَلُ أَهْلِ بَيْتِي فِيكُمْ كَمَثَلِ بَابِ حِطَّةٍ فِي بَنِي إِسْرَائِيلَ الَّذِي مَنْ دَخَلَهُ غُفِرَتْ ذُنُوبُهُ وَاسْتَحَقَّ الرَّحْمَةَ وَالزِّيَادَةَ مِنْ خَالِقِهِ.

The example of my family to you is like the Gate of Forgiveness of the Israelites. Whoever enters it his sins will be forgiven and will deserve mercy and blessing of Allah.

:Allah has said

وَإِذْ قُلْنَا ادْخُلُوا هَذِهِ الْقَرْيَةَ فَكُلُوا مِنْهَا حَيْثُ شِئْتُمْ رَغَدًا وَادْخُلُوا الْبَابَ سُجَّدًا وَقُولُوا حِطَّةً نَغْفِرْ لَكُمْ خَطَايَاكُمْ ۖ وَسَنَزِيدُ الْمُحْسِنِينَ

And enter the gate making obeisance, and say, forgiveness. We will forgive you...“
(your wrongs and give more to those who do good (to others)).”

:Imam Ali (as) said in one of his speeches

ألا- إن العلم الذي هبط به آدم من السماء إلى الأرض وجميع ما فضلت به النبيون إلى خاتم النبيين في عتره خاتم النبيين. فأين يتأه بكم؟ بل أين تذهبون؟ يا من نسخ من أصلاب أصحاب السفينة هذا مثلها فيكم. فكما نجا في هاتيك من نجا فكذلك

p: ٤٣

يَنْجُو مِنْ هَذِهِ مَنْ يَنْجُو. وَيَلُ لِمَنْ تَخَلَّفَ عَنْهُمْ.

The knowledge that Adam has brought from the Heaven to the earth and all the virtues of the prophets until the last of them, Prophet Muhammad, have been granted to Ahlul Bayt. So whereto do you go astray? Where do you go, O you, who have been derived from the people of the Ark? As some only had been saved there, here also
".(some only will be saved. Woe to one, who opposes them (the infallible imams

:He also said

إِنَّ مَثَلَنَا فِيكُمْ كَمَثَلِ الْكَهْفِ لِأَصْحَابِ الْكَهْفِ، وَكِبَابِ حِطَّةٍ وَهُوَ بَابُ السَّلَامِ، فَادْخُلُوا فِي السَّلَامِ كَافَّةً.

We, to you, are like the cave to the People of the Cave and like the Gate of“
”.Forgiveness, which is the gate of peace. So be in peace all of you

:He also said through his speech

وَلَقَدْ عَلِمَ الْمُسْتَحْفَظُونَ مِنْ أَصْحَابِ مُحَمَّدٍ أَنَّهُ قَالَ: إِنِّي وَأَهْلُ بَيْتِي مُطَهَّرُونَ؛ فَلَا تَسْبِقُوهُمْ فَتَضِلُّوا، وَلَا تَتَخَلَّفُوا عَنْهُمْ فَتَرْتَلُوا، وَلَا تُخَالِفُوهُمْ فَتَجْهَلُوا، وَلَا - تُعَلِّمُوهُمْ فَإِنَّهُمْ أَعْلَمُ مِنْكُمْ. هُمْ أَعْلَمُ النَّاسِ صِغَارًا، وَأَعْلَمُ النَّاسِ كِبَارًا، فَاتَّبِعُوا الْحَقَّ وَأَهْلَهُ حَيْثُمَا كَانَ، وَزَابِلُوا الْبَاطِلَ وَأَهْلَهُ حَيْثُمَا كَانَ.

The loyal companions of Muhammad are certain that he has said: “I and my family“ are infallible. Do not precede them in order not to go astray, do not lag behind them in order not to fall in mistakes, do not object to them in order not to be ignorant and do not teach them because they are much more aware than you. They are the most aware when young

and the most aware when old. Follow the truth and its people wherever they are and
”be far away from the untruth and its people wherever they are

But unfortunately people brushed all that aside. They considered the orders of the Prophet (S) as ridiculous and raving. They refused to follow those, whom Allah and His messengers had ordered to be obeyed. Allah said

وَمَا أَرْسَلْنَا قَبْلَكَ إِلَّا رِجَالًا نُوْحِي إِلَيْهِمْ ۖ فَاسْأَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ

“So, ask the followers of the reminder if you do not know.”

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ ۖ فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ۖ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا

“Obey Allah and obey the Messenger and those in authority from among you.”

The Prophet (S) confirmed many times that safety was bound by keeping to Ahlul Bayt, doing according to their sayings, submitting to their orders, learning from them and walking in their path; nevertheless people resorted to others than them and ascribed their virtues to those others. They became pleased with those others and so Allah deprived them from the true knowledge. They began to interpret according to their fancies and analogies and they became satisfied with their own minds away from the guidance of Allah, His messenger and the infallible imams, whom Allah had appointed to be the guides for His people. When they brushed all that aside and depended on their own opinions, Allah left them to stray in confusion

p: ٤٥

.Qur'an, ٢١:٧ –١

.Qur'an, ٤:٥٩ –٢

:and deviation and consequently they perished and caused others to perish. Allah said

قُلْ هَلْ تَتَّبِعُونَ أَهْلًا خَيْرِينَ أَعْمَالًا الَّذِينَ ضَلَّ سَعْيُهُمْ فِي الْحَيَاةِ الدُّنْيَا وَهُمْ يَحْسَبُونَ أَنَّهُمْ يُحْسِنُونَ صُنْعًا

Say: Shall We inform you of the greatest losers in (their) deeds. (These are) they“ whose labor is lost in this world's life and they think that they are well versed in skill of [\(1\)](#)the work of hands.”

:As if people had not heard the saying of Allah

وَيَوْمَ يَعَضُّ الظَّالِمُ عَلَى يَدَيْهِ يَقُولُ يَا لَيْتَنِي اتَّخَذْتُ مَعَ الرَّسُولِ سَبِيلًا يَا وَيْلَتَى لَئِنِّي لَمَّ أَتَّخِذُ فَلَانًا خَلِيلًا

And the day when the unjust one shall bite his hands saying: O! would that I had“ taken a way with the Messenger. O woe is me! would that I had not taken such a one [\(2\)](#)for a friend.”

So was that “messenger” but Muhammad (as)? And who was that “one” mentioned in :the verse? Immediately after that Allah said

لَقَدْ أَضَلَّنِي عَنِ الذِّكْرِ بَعْدَ إِذْ جَاءَنِي ۚ وَكَانَ الشَّيْطَانُ لِلْإِنْسَانِ خَذُولًا

[\(3\)](#)“Certainly he led me astray from the reminder after it had come to me.”

It meant after acknowledging Islam and becoming a Muslim. Then what was that “reminder” which that one’s friend had led him astray from? Was it not the holy Qur'an :and Ahlul Bayt? Allah had called the Prophet (S) as “reminder” when He said

أَعِدَّ اللَّهُ لَهُمْ عَذَابًا شَدِيدًا ۚ فَاتَّقُوا اللَّهَ يَا أُولِي الْأَلْبَابِ الَّذِينَ آمَنُوا ۚ قَدْ أَنزَلَ اللَّهُ إِلَيْكُمْ ذِكْرًا رَسُولًا يَتْلُو عَلَيْكُمْ آيَاتِ اللَّهِ مَبِينَاتٍ لِيُخْرِجَ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ مِنَ الظُّلُمَاتِ إِلَى النُّورِ ۚ وَمَنْ يُؤْمِنْ

p: ٤٤

1- Qur'an, ١٨:١٠٣-١٠٤

2- Qur'an, ٢٥:٢٧-٢٨

3- Qur'an, ٢٥:٢٩

بِاللَّهِ وَيَعْمَلُ صَالِحًا يُدْخِلْهُ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا □ فَذَٰ أَحْسَنَ اللَّهُ لَهُ رِزْقًا

“Allah has indeed revealed to you a reminder; a messenger.” (١)

:And when He said

وَمَا أَرْسَلْنَا قَبْلَكَ إِلَّا رِجَالًا نُوْحِي إِلَيْهِمْ □ فَاسْأَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ إِلَّا رِجَالًا نُوْحِي إِلَيْهِمْ □ فَاسْأَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ

“So, ask the followers of the reminder if you do not know.” (٢)

Was the “reminder” mentioned in the verse but the Prophet (S)? And who were the
?“followers of the reminder” save the Prophet’s family

:Then Allah said

لَقَدْ أَضَلَّنِي عَنِ الذِّكْرِ بَعْدَ إِذْ جَاءَنِي □ وَكَانَ الشَّيْطَانُ لِلْإِنْسَانِ خَذُولًا

“And the Satan fails to aid man.” (٣)...

Definitely the Satan would lead his followers away from the “reminder” and then they
:would lose in this life and the afterlife. Allah said expressing the Prophet’s situation

وَقَالَ الرَّسُولُ يَا رَبِّ إِنَّ قَوْمِي اتَّخَذُوا هَٰذَا الْقُرْآنَ مَهْجُورًا □

And the Messenger cried out: O my Lord! surely my people have treated this Qur’an
“(as a forsaken thing.” (٤)

They became indifferent to the Qur’an, to which and to Ahlul Bayt Allah had ordered
.them to keep

Did this blame not concern the people, to whom the Qur'an had been revealed? Did it
not concern the people of this umma, who had wronged their Prophet’s family and left
the Qur'an aside? It was they, whom the Prophet (S) would witness against on the
Day of Resurrection for they had preferred the pleasures of this life to their religion
out of doubting Muhammad (as) and envying his

.Qur'an, ۶۵:۱۰-۱۱ -۱

.Qur'an, ۲۱:۷, ۱۶:۴۳ -۲

.Qur'an, ۲۵:۲۹ -۳

.Qur'an, ۲۵:۳۰ -۴

.family because Allah had favored them with great excellences

:The Prophet (S) said

إِنَّ قَوْمًا مِنْ أَصْحَابِي يَخْتَلِجُونَ دُونِي يَوْمَ الْقِيَامَةِ مِنْ ذَاتِ الْيَمِينِ إِلَى ذَاتِ الشَّامِلِ فَأَقُولُ: يَا رَبُّ أَصْحَابِي أَصْحَابِي أَصْحَابِي - وَفِي بَعْضِ الْحَدِيثِ أَصْحَابِي أَصْحَابِي - فَيُقَالُ: يَا مُحَمَّدُ إِنَّكَ لَا تَدْرِي مَا أَحْدَثُوا بَعْدَكَ. فَأَقُولُ: بُعْدًا بُعْدًا، سُحْقًا سُحْقًا.

On the Day of Resurrection, some of my companions will quiver right and left. I will“ say: O my God, they are my companions. It will be said: O Muhammad, you do not know what they have committed after you. Then I will say: Away with them! Away ”!with them

:Allah confirmed this by saying

وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ □ أَفَأَنْ مَيَاتٍ أَوْ قُتِلَ انْقَلَبْتُمْ عَلَىٰ أَعْقَابِكُمْ □ وَمَنْ يَنْقَلِبْ عَلَىٰ عَقْبَيْهِ فَلَنْ يَضُرَّ اللَّهَ شَيْئًا □ وَسَيَجْزِي اللَّهُ الشَّاكِرِينَ {١٤٤}

And Muhammad is no more than a messenger; the messengers have already passed“ away before him; if then he dies or is killed will you turn back upon your heels? And whoever turns back upon his heels will by no means do harm to Allah in the least and [\(Allah will reward the grateful.\)](#) (1)

This verse had a certain evidence that there would be some people, who would turn back on their heels after the death of the Prophet (S) and who would deny the orders :of Allah and His messenger . Allah said

لَا تَجْعَلُوا دُعَاءَ الرُّسُولِ بَيْنَكُمْ كَدُعَاءِ بَعْضِكُمْ بَعْضًا □ قَدْ يَعْلَمُ اللَّهُ الَّذِينَ يَتَسَلَّلُونَ مِنْكُمْ لِوَاذًا □ فَلْيَحْذَرِ الَّذِينَ يُخَالِفُونَ عَنْ أَمْرِهِ أَنْ تُصِيبَهُمْ فِتْنَةٌ أَوْ يُصِيبَهُمْ

p: ٤٨

.Qur'an, ٣:١٤٤-١

Then let those beware who withstand the Messenger's order, lest some trial befall...“
 (them, or a grievous penalty be inflicted on them.” (١)

Allah would double torment and disgrace for those, who wronged the Prophet's family and deprived them of their rights and who changed the orders of Allah when He ordered that they (the Prophet's family) were to be obeyed, loved and taken as guides. Allah said

ذٰلِكَ الَّذِي يُبَشِّرُ اللّٰهَ عِبَادَهُ الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ ۗ قُلْ لَا اَسْأَلُكُمْ عَلَيْهِ اَجْرًا اِلَّا الْمَوَدَّةَ فِي الْقُرْبٰى ۗ وَمَنْ يَقْتَرِفْ حَسِيْنَةً نّٰزِدْ لَهُ فِيْهَا حُسْنًا ۗ اِنَّ اللّٰهَ غَفُوْرٌ شَكُوْرٌ

(Say: No reward do I ask of you for this except the love of those near of kin.” (٢)

قُلْ هَيَلٌ مِّنْ شُرَكَائِكُمْ مَنْ يَهْدِيْ اِلَى الْحَقِّ ۗ قُلِ اللّٰهُ يَهْدِيْ لِلْحَقِّ ۗ اَفَمَنْ يَهْدِيْ اِلَى الْحَقِّ اَحَقُّ اَنْ يُتَّبَعَ اَمَّنْ لَا يَهْدِيْ اِلَّا اَنْ يُّهْدٰى ۗ فَمَا لَكُمْ كَيْفَ تَحْكُمُوْنَ

Is then He Who gives guidance to truth more worthy to be followed, or he who ...“
 finds not guidance (himself) unless he is guided? What then is the matter with you?
 (How judge ye?” (٣)

The true believers of the umma had agreed upon that Imam Ali (as) was the guardian of the Prophet (S). He guided the companions to the truth often and always and none of them ever guided him. They all were in need of him but he was not in need of any of them. He knew and taught all kinds of knowledge but none of them ever taught him

١- Qur'an, ٢٤:٦٣

٢- Qur'an, ٤٢:٢٣

٣- Qur'an, ١٠:٣٥

They did wrong to Fatima, the infallible Prophet's daughter, to a degree that she (as) recommended in her will to be buried secretly at night and that none of her father's umma was to offer the prayer (prayer for the dead) for her except those few ones she had mentioned

If there was no calamity in the history of Islam bringing shame and disgrace other than the calamity of Fatima (as) until she left to the better world angry with her father's umma leaving her bitter will that no one was to attend her burial except very few loyal companions, it would be sufficient evidence for the ignorant and for those, whose hearts were sealed, to see what a great sin they had committed when they wronged Fatima, her husband and her sons (peace be upon them) and when they preferred the oppressors to the Prophet's family, who were the elite of Allah. Allah said:

أَفَلَمْ يَسْتَيِّرُوا فِي الْمَأْرُضِ فَتَكُونَ لَهُمْ قُلُوبٌ يَعْقِلُونَ بِهَا أَوْ آذَانٌ يَسْمَعُونَ بِهَا □ فَإِنَّهَا لَا تَعْمَى الْأَبْصَارُ وَلَكِنْ تَعْمَى الْقُلُوبُ الَّتِي فِي الصُّدُورِ □

For surely it is not the eyes that are blind, but blind are the hearts which are in the“ (breasts.”(۱)

This blindness will cling to the enemies of the Prophet's family until the Day of Resurrection. Allah said:

لَقَدْ كُنْتُمْ فِي غَفْلَةٍ مِنْ هَذَا فَكَشَفْنَا عَنْكَ غِطَاءَكَ فَبَصَرُكَ الْيَوْمَ حَدِيدٌ {۲۲}

Certainly you were heedless of it, but now We have removed from you your veil, so“ (your sight today is sharp.”(۲)

يَوْمَ لَا يَنْفَعُ الظَّالِمِينَ مَعَذِرَتُهُمْ

The day on which their excuse shall not benefit the unjust, and for them is curse and“
 (for them is the evil abode.”(١)

Then how odd it was when those blind and deaf people pretended that the holy Qur'an had not had all things about the obligations and the laws needed by people; therefore when they did not find all things, they used their analogies in deriving the laws and they fabricated lies and ascribed them to the Prophet (S) that he had permitted them to do according to their own derivations whereas Allah had said in His
 :Book

وَيَوْمَ نَبْعَثُ فِي كُلِّ أُمَّةٍ شَهِيدًا عَلَيْهِمْ مِنْ أَنْفُسِهِمْ □ وَجِئْنَا بِكَ شَهِيدًا عَلَيَّ □ هَؤُلَاءِ □ وَنَزَّلْنَا عَلَيْكَ الْكِتَابَ تِبْيَانًا لِكُلِّ شَيْءٍ وَهُدًى
 وَرَحْمَةً وَبُشْرَى لِلْمُسْلِمِينَ □

“... (٢) (And We have revealed the Book to you explaining clearly everything.”

وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ وَلَا طَائِرٍ يَطِيرُ بِجَنَاحَيْهِ إِلَّا أُمَمٌ أَمْثَالُكُمْ □ مَا فَرَطْنَا فِي الْكِتَابِ مِنْ شَيْءٍ □ ثُمَّ إِلَيْنَا رُبُّهُمْ يُحْشَرُونَ

“(٣) (We have not neglected anything in the Book.”

إِنَّا نَحْنُ نُحْيِي الْمَوْتَى □ وَنَكْتُبُ مَا قَدَّمُوا وَآثَارَهُمْ □ وَكُلَّ شَيْءٍ أَحْصَيْنَاهُ فِي إِمَامٍ مُبِينٍ

“(٤) (And We have recorded everything in a clear writing.”

وَكُلَّ شَيْءٍ أَحْصَيْنَاهُ كِتَابًا

“(٥) (And We have recorded everything in a book.”

قُلْ لَا أَقُولُ لَكُمْ عِنْدِي خَزَائِنُ اللَّهِ وَلَا أَعْلَمُ الْغَيْبَ وَلَا أَقُولُ لَكُمْ إِنِّي مَلَكٌ □ إِنْ أَتَّبِعْ إِلَّا مَا يُوحَى إِلَيَّ □ قُلْ هَلْ يَسْتَوِي الْأَعْمَى
 وَالْبَصِيرُ □ أَفَلَا تَتَفَكَّرُونَ

“(٦) (I do not follow aught save that which is revealed to me.”

وَأَنْ أَحْكُمْ بَيْنَهُمْ بِمَا أَنْزَلَ اللَّهُ وَلَا تَتَّبِعْ

.Qur'an, ٤٠:٥٢ -١

.Qur'an, ١٤:٨٩ -٢

.Qur'an, ٤:٣٨ -٣

.Qur'an, ٣٤:١٢ -٤

.Qur'an, ٧٨:٢٩ -٥

.Qur'an, ٤:٥٠ -٦

أَهْوَاءَهُمْ وَاحْتِزَّوْهُمْ أَنْ يَفْتِنُوكَ عَنْ بَعْضِ مَا أَنْزَلَ اللَّهُ إِلَيْكَ ۖ فَإِنْ تَوَلَّوْا فَاعْلَمُوا أَنَّمَا يُرِيدُ اللَّهُ أَنْ يُصِيبَهُمْ بِبَعْضِ ذُنُوبِهِمْ ۗ وَإِنَّ كَثِيرًا مِنَ النَّاسِ لَفَاسِقُونَ

“And that you should judge between them by what Allah has revealed.”

One, who says that something of the affairs of this life and the afterlife, the laws of religion, the obligations and everything that people need is not available in the Qur'an, about which Allah has said, “... and We have revealed the Book to you explaining clearly everything,” refutes the saying of Allah, ascribes lying to Allah and does not believe in His Book

By Allah, they showed the reality of themselves and of the imams, whom they imitated, when they said that they had not found everything in the Qur'an because they were not among the people of the Qur'an nor among those, who had been given the knowledge of the Qur'an nor had Allah and His messenger given them a share of that because Allah had granted all the knowledge of the Qur'an to the Prophet's family, who were the trustees, the heirs and the interpreters of the Qur'an

:If they submitted to the order of Allah when saying

وَإِذَا حَيَّاهُمْ أَمْرٌ مِنَ الْأَمْنِ أَوْ الْخَوْفِ أَذَاعُوا بِهِ ۖ وَلَوْ رَدُّوهُ إِلَى الرَّسُولِ وَإِلَى أُولِي الْأَمْرِ مِنْهُمْ لَعَلِمَهُ الَّذِينَ يَسْتَنْبِطُونَهُ مِنْهُمْ ۗ وَلَوْ لَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ لَاتَّبَعْتُمُ الشَّيْطَانَ إِلَّا قَلِيلًا

And if they had referred it to the Messenger and to those in authority among them,...“ those among them who can search out the

﴿knowledge of it would have known it.﴾ (١)

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ إِلَّا رِجَالًا نُوحِيَ إِلَيْهِمْ ۖ فَاسْأَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ

وَمَا أَرْسَلْنَا قَبْلَكَ إِلَّا رِجَالًا نُوحِيَ إِلَيْهِمْ ۖ فَاسْأَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ

﴿So ask the followers of the reminder if you do not know.﴾ (٢)

Allah would get them to the light of guidance, would teach them what they had not known and would make them not need analogy or derivation according to their own opinions and then the differences between the laws of religion would disappear and they would not need to ascribe fabricated traditions to the Prophet (S) claiming that the Prophet (S) had permitted it (deciding according to one's analogy) whereas the Qur'an had prohibited it when saying

أَفَلَا يَتَذَكَّرُونَ الْقُرْآنَ ۚ وَلَوْ كَانَ مِنْ عِنْدِ غَيْرِ اللَّهِ لَوَجَدُوا فِيهِ اخْتِلَافًا كَثِيرًا

And if it were from any other than Allah, they would have found in it many a
﴿discrepancy.﴾ (٣)

وَلَا تَكُونُوا كَالَّذِينَ تَفَرَّقُوا وَاخْتَلَفُوا مِنْ بَعْدِ مَا جَاءَهُمُ الْبَيِّنَاتُ ۚ وَأُولَئِكَ لَهُمْ عَذَابٌ عَظِيمٌ

And be not like those who separated and disputed after clear arguments had come
﴿to them.﴾ (٤)

وَاعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا ۚ وَاذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ كُنْتُمْ أَعْدَاءً فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُمْ بِنِعْمَتِهِ إِخْوَانًا
وَكُنْتُمْ عَلَى شَفَا حُفْرِهِ مِنَ النَّارِ فَأَنْقَذَكُمْ مِنْهَا ۚ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَهْتَدُونَ

﴿And hold fast by the covenant (rope) of Allah all together and be not disunited.﴾ (٥)

The Qur'anic verses talking about disagreement and separation are innumerable. Disagreement and separation in religion lead to deviation. Nevertheless they permitted

.Qur'an, ۴:۸۳ -۱

.Qur'an, ۱۶:۴۳, ۲۱:۷ -۲

.Qur'an, ۴:۸۲ -۳

.Qur'an, ۳:۱۰۵ -۴

.Qur'an, ۳:۱۰۳ -۵

that and claimed that the Prophet (S) had permitted it whereas Allah had prohibited it
:by saying

وَلَا تَكُونُوا كَالَّذِينَ تَفَرَّقُوا وَاخْتَلَفُوا مِنْ بَعْدِ مَا جَاءَهُمُ الْبَيِّنَاتُ ۚ وَأُولَٰئِكَ لَهُمْ عَذَابٌ عَظِيمٌ

And be not like those who separated and disputed after clear arguments had come“
(to them.”[1](#))

Is there something clearer than this? Do people have any excuse before Allah after
?that

We pray Allah not to let us go astray and not to let us submit to our minds and fancies
in deciding the matters of our religion. We pray Him to firm our guidance and faith, to
keep to His guardians, to do according to what they have ordered and to refrain from
what they have prohibited in order to meet Him with our faith and loyalty. We pray
Him not to let us precede His guardians nor lag behind them for he, who precedes
them, will apostatize, who lags behind them will drown, who opposes them will perish
and who keeps to them will succeed as the Prophet (S) has said

Chapter ٣: The Imamate and the Will

١ - أخبرنا أبو العباس أحمد بن محمد بن سعيد بن عقده الكوفى، قال: حدثنا أبو محمد عبد الله بن أحمد بن مستورد الأشجعي
من كتابه فى صفر سنة ست وستين ومائتين، قال: حدثنا أبو جعفر محمد بن عبيد الله الحلبي، قال: حدثنا عبد الله بن بكير، عن
عمرو بن الأشعث قال: سمعت أبا عبد الله جعفر بن محمد يقول - ونحن عنده فى البيت نحواً من عشرين رجلاً - فأقبل علينا
وقال:

لَعَلَّكُمْ تَرَوْنَ أَنَّ هَذَا الْأَمْرَ

p: ٥٤

فى الإمامه إلى الرجل مَنَّا يضعه حيثُ يشاء؛ والله إنه لعهدٌ من الله نزلَ على رسولِ الله إلى رجالٍ مُسَدِّمِينَ رجلٌ فرَجُلٌ حتى تنتهى إلى صاحبها.

Abul Abbas Ahmad bin Muhammad bin Sa'eed bin Oqda al-Kufi narrated from Abu (١) Muhammad Abdullah bin Ahmad bin Mastoor al-Ashja'iy from Abu Ja'far Muhammad bin Obaydillah al-Halabi from Abdullah bin Bukayr that Amr bin al-Ash'ath had said: We were about twenty persons in the house of Abu Abdullah Ja'far bin Muhammad :as-Sadiq (as) when he came to us and said

You may think that we determine the matter of the imamate as we like! By Allah, it is “a covenant from Allah revealed to His messenger (as) and then to certain men one (١) after the other until it reaches its keeper.”

٢ - وأخبرنى أبو العباس أحمد بن محمد بن سعيد، قال: حدثنى أحمد بن يوسف بن يعقوب الجعفى من كتابه، قال: حدثنا إسماعيل بن مهران، قال: حدثنا الحسن بن على بن أبى حمزه، عن أبىه ووهيب بن حفص جميعاً، عن أبى بصير، عن أبى عبد الله فى قول الله:

إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا وَإِذَا حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ تَحْكُمُوا بِالْعَدْلِ □ إِنَّ اللَّهَ نِعِمَّا يَعِظُكُمْ بِهِ □ إِنَّ اللَّهَ كَانَ سَمِيعًا بَصِيرًا

قال:

هِيَ الْوَصِيَّةُ يَدْفَعُهَا الرَّجُلُ مَنَّا إِلَى الرَّجُلِ.

Abul Abbas Ahmad bin Muhammad bin Sa'eed narrated from Ahmad bin Yousuf bin (٢) Ya'qoob al-Ju'fi from Isma'eel bin Mihran from al-Hasan bin Ali bin Abu Hamza from his father and Wuhayb bin Hafs from Abu Baseer that Abu Abdullah (as) had

p: ٥٥

said when talking about this Qur’anic verse: “Surely Allah commands you to make over trusts to their owners and that when you judge between people you judge with justice; surely Allah admonishes you with what is excellent.” (1)

“(It is the will that each one of us delivers to the other.” (2)

٣ - وأخبرنا علي بن أحمد البندنجي، عن عبيد الله بن موسى العلوي قال: حدثنا علي بن الحسن عن اسماعيل بن مهران، عن المفضل بن صالح، عن معاذ بن كثير، عن أبي عبد الله جعفر بن محمد أنه قال:

الوصية نزلت من السماء على رسول الله كتاباً مختوماً، ولم ينزل على رسول الله كتابٌ مختومٌ إلا الوصية، فقال جبرئيل: يا مُحَمَّدُ هذه وصيتك في أممتك إلى أهل بيتك. فقال رسول الله: أي أهل بيتي يا جبرئيل؟ فقال: نجيب الله منهم وذريته ليورثك علم النبوة قبل إبراهيم.

Ali bin Ahmad al-Bandaneji narrated from Abu Obaydillah bin Musa al-Alawi from (3) Ali bin al-Hasan from Isma’eel bin Mihran from al-Mufadhdhal bin Salih from Ma’ath bin Katheer that Abu Abdullah Ja’far bin Muhammad (as) had said

The will had been revealed from the Heaven to the Prophet (S). It was a sealed book.“ No other sealed book had been revealed to the Prophet (S) except the will. Gabriel said: O Muhammad, this is your will to your family among your umma

”?The Prophet (S) said: “O Gabriel, which of my family

Gabriel said: “The one, whom Allah has chosen, and his progeny. He is to inherit you ”.with the knowledge of prophethood before Abraham

وكان عليها خواتيم، ففتح

p: ٥٦

.Qur'an, ٤:٥٨ -١

Biharul Anwar, vol.٢٣ p.٢٧٨, Tafseer al-Burhan, vol.١ p.٣٨٠, al-Yateema wed Durra - ٢ .ath-Thameena p.١٧٥

علئى الخاتم الأؤل ومضى لىما أمر فىه، ثم فتح الحسن الخاتم الثانى ومضى لىما أمر به، ثم فتح الحسين الخاتم الثالث فوجد فىه أن قاتل وأقتل وتقتل وأخرج بقوم للشهادة؛ لا شهادة لهم إلا معك، ففعل، ولىم دفعها إلى على بن الحسين ومضى، ففتح على بن الحسين الخاتم الرابع فوجد فىه أن أطرق واصمى لىما حجب العلم، ثم دفعها إلى محمد بن على ففتح الخاتم الخامس فوجد فىه أن فسّر كتاب الله تعالى وصدق أباك وورث ابنك العلم واصطنع الأمة وقل الحق فى الخوف والأمن ولا تخش إلا الله، ففعل، ثم دفعها إلى الذى لىله.

فقال معاذ بن كثر: فقلت له: وأنت هو؟ فقال:

ما بك فى هذا إلا أن تذهب، يا معاذ، فترويه عنى. نعم، أنا هو...

حتى عدد على إثنى عشر اسماً ثم سكت، فقلت: ثم من؟ فقال: حسبك.

The will had seals. Ali (as) opened the first seal and went whereto (to the better world) he had been ordered. Then al-Hasan (as) opened the second seal and went whereto he had been ordered. Then al-Husayn (as) opened the third seal and found in it: "Fight, kill and you are to be killed. Set out with some people towards martyrdom. They will not be martyred except with you." He gave the will to Ali bin al-Husayn (as) and went. Ali bin al-Husayn (as) opened the fourth seal and found in it: "Ponder long and be silent for knowledge is veiled." Then he gave it to Muhammad bin Ali (as), who opened the fifth seal and found in

it: “Interpret the Book of Allah, confirm your father’s knowledge, bequeath knowledge to your son, humor the umma and announce the truth in fright and safety and do not .fear except Allah!” He did and gave the will to the next one

”?Ma’ath said: “Is it you

Imam as-Sadiq (as) said: “O Ma’ath, you are not but to go and narrate this from me. .Yes, it is me.” He mentioned twelve names and then became silent

”?I (Ma’ath) said: “Then who

(He said: “It is just so!”)

٤ - أخبرنا علي بن أحمد البندنجي، عن عبيد الله بن موسى، قال: حدثنا محمد بن أحمد القلانسي قال: حدثنا محمد بن الوليد عن يونس بن يعقوب عن أبي عبد الله قال:

دفع رسول الله إلى علي صحيفه مختومه باثني عشر خاتماً، وقال: فَضَّ الأوَّلَ واعمل به وادفعها إلى الحسن يَفُضُّ الثاني ويعمل به ويدفعها إلى الحسين يَفُضُّ الثالث ويعمل بما فيه، ثم إلى واحدٍ واحدٍ من ولد الحسين

Ali bin Ahmad al-Bandaneji narrated from Obaydillah bin Musa from Muhammad (٤) bin Ahmad al-Qalanisi from Muhammad bin al-Waleed from Yunus bin Ya’qoob that :Abu Abdullah as-Sadiq (as) had said

The Prophet (S) had given Ali (as) a book sealed with twelve seals and said to him:“ “Open the first seal and do according to it and then give it to al-Hasan (as) to open the second and to do according to it. Then al-Hasan (as) is to give it to al-Husayn (as) to open the third and to do according to it and then from one

p: ٥٨

(1) (to another of the progeny of al-Husayn (as)).”

٥ - وأخبرنا علي بن أحمد، عن عبيد الله بن موسى، عن علي بن إبراهيم بن هاشم، عن أبيه، عن حماد بن عيسى، عن حريز، عن زراره، عن أبي جعفر محمد بن علي قال: سألته عن قول الله: إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا وَإِذَا حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ تَحْكُمُوا بِالْعَدْلِ □ إِنَّ اللَّهَ نِعِمَّا يَعِظُكُمْ بِهِ □ إِنَّ اللَّهَ كَانَ سَمِيعًا بَصِيرًا قال:

أمر الله الإمام منّا أن يؤدّي الإمامة إلى الإمام بعده، ليس له أن يزويها عنه. ألا تسمع إلى قوله هم الحُكّام. أولا ترى أنه خاطب بها الحكّام؟

Ali bin Ahmad narrated from Obaydillah bin Musa from Ali bin Ibraheem bin Hashim (٥) from his father from Hammad bin Eessa from Hurayz from Zurara that he had asked Imam Abu Ja'far Muhammad bin Ali al-Baqir (as) about the saying of Allah, “Surely Allah commands you to make over trusts to their owners and that when you judge between people you judge with justice; surely Allah admonishes you with what is excellent,” (٢) and Abu Ja'far al-Baqir said

The order of Allah in this verse concerns the imamate. Each imam of us has to deliver“ the imamate to the next imam coming after him. He does not have to hide it from him. Do you not hear Allah saying: (and that when you judge between people you judge with justice; surely Allah admonishes you with what is excellent)? It is the rulers. Do you not see that Allah has addressed the rulers with

p: ٥٩

.Biharul Anwar, vol.٣٦ p.٢١٠, Awalim al-Uloom, vol.١٥/٣ p.٥٨ -١

.Qur'an, ٤:٥٨ -٢

٦- وأخبرنا أحمد بن محمد بن سعيد بن عقده الكوفي قال: حدثني أحمد بن يوسف بن يعقوب، قال: حدثنا إسماعيل بن مهران، قال: حدثنا الحسن بن علي بن أبي حمزه، عن أبيه، عن يعقوب بن شعيب قال: سمعت أبا عبد الله يقول:

لا والله! لا يدع الله هذا الأمر إلا وله من يقوم به إلى يوم تقوم الساعة.

Ahmad bin Muhammad bin Sa'eed bin Oqda narrated from Ahmad bin Yousuf bin (٦) Ya'qoob from Isma'eel bin Mihran from al-Husayn bin Ali bin Abu Hamza from his father that Ya'qoob bin Shu'ayb had said

I heard Abu Abdullah as-Sadiq (as) saying: No, by Allah! Allah does not leave this“ matter(٢) aside unless He specifies ones, who will undertake it until the Day of (Resurrection.”(٣)

٧- وأخبرنا علي بن أحمد، عن عبيد الله بن موسى العلوي، عن علي بن إبراهيم، عن أحمد بن محمد بن خالد البرقي، عن إسماعيل بن مهران، قال: حدثني المفضل بن صالح أبو جميله عن أبي عبد الله عبد الرحمن، عن أبي عبد الله قال:

إِنَّ اللَّهَ جَلَّ اسْمُهُ أَنْزَلَ مِنَ السَّمَاءِ إِلَى كُلِّ إِمَامٍ عَهْدَهُ وَمَا يَعْمَلُ بِهِ، وَعَلَيْهِ خَاتَمٌ فَيُفَضُّهُ وَيَعْمَلُ بِمَا فِيهِ.

Ali bin Ahmad narrated from Obaydillah bin Musa al-Alawi from Ali bin Ibraheem (٧) from Ahmad bin Muhammad bin Khalid al-Barqi from Isma'eel bin Mihran from al-Mufadhdhal bin Salih Abu Jameela from Abu Abdullah Abdurrahman that Imam Abu Abdullah as-Sadiq (as) had said

Allah the Almighty has revealed from the Heaved to every imam his covenant and“ what he will do. Each imam is to

﴿open the seal and to do according to what there is in his covenant.﴾ (١)

O people of Shia, this shows clearly that whomsoever Allah wishes good to, will make him among those who believe in the infallible imams (as), whom Allah has granted with dignity, made His choice and preferred to all of His people by making them His :deputies on the earth. He has made obeying them as obeying Him when saying

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ ﴿ فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ﴿ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا

O you who believe! obey Allah and obey the Messenger and those in authority from“
﴿among you.﴾ (٢)

:And

مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ ﴿ وَمَنْ تَوَلَّىٰ ﴿ فَمَا أَرْسَلْنَاكَ عَلَيْهِمْ حَفِيظًا ﴿ ٨٠ ﴾

﴿Whoever obeys the Messenger, he indeed obeys Allah.﴾ (٣)

The Prophet (S) has ordered the people to follow the infallible imams of his progeny, whom Allah has imposed obeying them upon all the people. The Prophet (S) has :showed that clearly by saying

إِنِّي مُخَلَّفٌ فِيكُمْ الثَّقَلَيْنِ كِتَابَ اللَّهِ وَعِترتي أهل بيتي: حبلٌ ممدودٌ بينكم وبين الله. ما إن تمسكتُم به لَن تَضَلُّوا.

I have left among you the two weighty things; the Book of Allah and my family. They“
are an extended “rope” between you and Allah. If you keep to them, you will never go
”astray at all

:Allah has said

لَا تَجْعَلُوا دُعَاءَ الرَّسُولِ بَيْنَكُمْ كَدُعَاءِ بَعْضِكُمْ بَعْضًا ﴿ قَدْ يَعْلَمُ اللَّهُ الَّذِينَ يَتَسَلَّلُونَ مِنْكُمْ لِوَاذًا ﴿ فَلْيَحْذَرِ الَّذِينَ يُخَالِفُونَ عَنْ أَمْرِهِ أَنْ تُصِيبَهُمْ

.Biharul Anwar, vol.۳۶ p.۲۱۰, Awalim al-Uloom, vol.۱۵/۳ p.۵۸ -۱

.Qur'an, ۴:۵۹ -۲

.Qur'an, ۴:۸۰ -۳

Therefore let those beware who go against his order lest a trial afflict them or...“
(there befall them a painful chastisement.” (1)

When the Prophet (S) had been opposed, his sayings had been denied, his ordered had been disobeyed and when his progeny had been deprived of their inheritance and rights and had been wronged then the torment of Allah afflicted the oppressors, their followers and whoever was pleased with their deeds. Allah hastened for them the sedition in their religion. They went astray far away from the right path. They separated and became in different sects with confused opinions besides that Allah :has prepared for them the bitterest of torment on the Day of Resurrection. Allah said

فَأَعْتَبَهُمْ نِفَاقًا فِي قُلُوبِهِمْ إِلَى يَوْمِ يَلْقَوْنَهُ بِمَا أَخْلَفُوا اللَّهَ مَا وَعَدُوهُ وَبِمَا كَانُوا يَكْذِبُونَ

So He made hypocrisy to follow as a consequence into their hearts till the day when“
they shall meet Him because they failed to perform towards Allah what they had
promised with Him and because they told lies.” (2)

Allah has made hypocrisy as punishment for ones, who have broken their promise
:and He has called them as hypocrites. He said

إِنَّ الْمُنَافِقِينَ فِي الدَّرَكِ الْأَسْفَلِ مِنَ النَّارِ وَلَنْ تَجِدَ لَهُمْ نَصِيرًا

Surely the hypocrites are in the lowest stage of the fire and you shall not find a helper“
for them.” (3)

If this was the case of one, who broke his promise, that his punishment would lead
him to the lowest bottom of Hell so what about those, who declared

openly their disobedience to the orders of Allah and His messenger (as) and their oppression towards those, whom Allah had ordered people to obey, to keep to and to be with when He said

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَكُونُوا مَعَ الصَّادِقِينَ

“(O you who believe! Be careful of (your duty to) Allah and be with the true ones.” (1)

It is they who were loyal to their covenant they made with Allah in jihad and in sacrifice for the sake of Him and supporting the Prophet (S) and assisting his mission where Allah said

مِنَ الْمُؤْمِنِينَ رِجَالٌ صَدَقُوا مَا عَاهَدُوا اللَّهَ عَلَيْهِ فَمِنْهُمْ مَّنْ قَضَىٰ نَحْبَهُ وَمِنْهُمْ مَّنْ يَنْتَظِرُ ۚ وَمَا بَدَّلُوا تَبْدِيلًا

Of the believers are men who are true to the covenant which they made with Allah:“ so of them is he who accomplished his vow, and of them is he who yet waits, and they (have not changed in the least.” (2)

What a great difference is between those, who are sincere to Allah, who sacrifice themselves for the sake of Allah and who strive to support the Prophet (S) and his mission and between those, who disobey Allah and His messenger, who wrong the family of the Prophet (S) and whose deeds will lead them to the lowest bottom of Hell

This is the end of every one deviating from any of the infallible imams, whom Allah has chosen to be the guides for His people. This is the end of every one denying the imamate of any of them, following else

p: ٤٣

.Qur'an, ٩:١١٩ – ١

.Qur'an, ٣٣:٢٣ – ٢

than them and claiming that the right is of else than them because the order of the will and the imamate has been determined by Allah the Almighty and not by anyone of His people; therefore he, who disobeys the order of Allah, will definitely be in the abyss of Hell where the oppressors and the hypocrites will be

Chapter ٤: Twelve imams determined by Allah

point

١ - أخبرنا أبو سليمان أحمد بن هوذة أبي هراسه الباهلي، قال: حدثنا إبراهيم بن إسحاق النهاوندي سنة ثلاث وسبعين ومائتين، قال: حدثنا أبو محمد عبد الله بن حماد الأنصاري سنة تسع وعشرين ومائتين، قال: حدثنا عمرو بن شمر، عن المبارك بن فضاله، عن الحسن بن أبي الحسن البصري يرفعه قال:

أتى جبرئيلُ النبيَّ فقال: يا محمدُ إن الله يأمرُك أن تزوجَ فاطمةَ من عليٍّ أخيكَ. فأرسلَ رسولُ الله إلى عليٍّ فقال له: يا عليُّ، إنِّي مُزَوِّجُكَ فاطمةَ ابنتي سيِّدةِ نساءِ العالمين وأحبَّهنَّ إلى بعدك، وكائنُ منكما سيِّدا شبابِ أهلِ الجنة والشَّهداءِ المضرَّجونَ المقهورون في الأرض من بعدى والنجباءِ الزَّهْرُ الذين يطفئُ اللهُ بهم الظلمَ ويحيي بهم الحقَّ ويُميتُ بهم الباطلَ؛ عَدَّتْهُمُ عدَّةُ أشهرِ السنَّةِ، آخَرُهُمُ يصلِّي عيسى بن مريمَ خلفه.

(١) - Abu Sulayman bin Hawtha al-Bahili narrated from Ibraheem bin Iss'haq an-Nahawandi from Abu Muhammad Abdullah bin Hammad al-Ansari from Amr bin Shimr :from al-Mubarak bin Fudhala that al-Hasan bin Abul Hasan al-Basri had said

Gabriel came to the Prophet (S) and said: "O Muhammad! Allah orders you to marry" ,Fatima to your brother Ali." The Prophet (S) sent for Ali and said to him: "O Ali

I will marry my daughter Fatima, the head lady of the women of the world and the most beloved one to me, to you and there will be from you (your offspring) the two masters of the martyrs of Paradise, the oppressed bloodstained martyrs on the earth after me and the highborn progeny, with whom Allah will defeat injustice, revive the truth and finish off the untruth. Their number is like the number of the months of a year. Behind the last one of them Prophet Jesus the son of Blessed Virgin Mary (as) (will offer the prayer.” (1)

٢ - أخبرنا عبد الواحد بن عبد الله بن يونس الموصلي قال: حدثنا محمد بن جعفر قال: حدثنا أحمد بن محمد بن خالد، قال: حدثنا أبو هاشم داود بن القاسم الجعفرى، عن أبي جعفر محمد بن علي عن آباءه قال:

أقبل أمير المؤمنين ذات يوم ومعه الحسن بن علي وسلمان الفارسي، وأمير المؤمنين متكئ على يد سلمان فدخل المسجد الحرام فجلس، إذ أقبل رجلٌ حسن الهيئة واللباس فسلم علي أمير المؤمنين وجلس بين يديه وقال: يا أمير المؤمنين أسألك عن ثلاث مسائل.

قال أمير المؤمنين: سلني عما بدا لك.

فقال الرجل: أخبرني عن الإنسان إذا نام أين تذهب روحه؟ عن الرجل كيف يذكر وينسى؟ وعن الرجل كيف يشبه ولده الأعمام والأخوال؟

فالتفت أمير المؤمنين إلى الحسن وقال: أجبه يا أبا محمد.

فقال أبو محمد للرجل:

Abdul Wahid bin Abdullah bin Yunus al-Moossili narrated from Muhammad bin (٢) Ja'far from Ahmad bin Muhammad bin Khalid from Abu Hashim Dawood bin al-Qassim al-Ja'fari that Imam

p: ٤٥

Biharul Anwar, vol.٣٦ p.٢٧٢, Ithbat al-Hudat, vol.١٠ p.٤١٩, Awalim al-Uloom, vol.١٥/٣ - ١ p.١٣٥

: (Abu Ja'far Muhammad bin Ali al-Baqir (as) had narrated from his fathers (as

One day Amirul Mo'mineen came with his son al-Hasan and Salman al-Farisi where " Amirul Mo'mineen was leaning on Salman's hand. They came into the mosque and sat down. A handsome and neat man came, greeted Amirul Mo'mineen and sat before him. He said: "O Amirul Mo'mineen, I want to ask you three questions

" Amirul Mo'mineen said: "Ask whatever you like

The man said: "Would you tell me if man sleeps where his soul goes to? How does man remember and forget? How do man's children look like their uncles; their father's brothers and mother's brothers

Amirul Mo'mineen (as) turned to his son al-Hasan (as) and said to him: "O Abu Muhammad, answer him

: Imam al-Hasan (as) said to the man

أَمَّا مَا سَأَلْتَ عَنْهُ عَنْ أَمْرِ الرَّجُلِ إِذَا نَامَ أَيْنَ تَذْهَبُ رُوحُهُ، فَإِنَّ رُوحَهُ مَعْلُوقَةٌ بِالرِّيحِ، وَالرِّيحُ بِالْهَوَاءِ مَعْلُوقَةٌ إِلَى وَقْتِ مَا يَتَحَرَّكُ صَاحِبُهَا بِالْيَقْظَةِ، فَإِنَّ أَذْنَ اللَّهِ تَعَالَى بَرْدٌ تَلْكَ الرُّوحَ عَلَى ذَلِكَ الْبَدَنِ جَذِبَتْ تَلْكَ الرُّوحَ الرِّيحُ، وَجَذِبَتْ الرِّيحُ الْهَوَاءَ فَاسْتَكْنَتْ فِي بَدَنِ صَاحِبِهَا، وَإِنْ لَمْ يَأْذَنْ اللَّهُ بَرْدٌ تَلْكَ الرُّوحَ عَلَى ذَلِكَ الْبَدَنِ جَذِبَ الْهَوَاءُ الرِّيحَ، وَجَذِبَتْ الرِّيحُ الرُّوحَ فَلَا تَرُدُّ عَلَى صَاحِبِهَا إِلَى وَقْتِ مَا يَبْعَثُ.

As for your question that when man sleeps whereto his soul goes, his soul is hanging" in the air until he moves during his wake, so when Allah permits that that soul is to go back to the body, the soul attracts the air to settle in its body but if Allah does not

permit that soul to get back to that body, the air will attract the soul away from the
.body until the Day of Resurrection

وأما ما ذكرت من أمر الذّكر والنسيان، فإن قلب الانسان في حُوق وعلى الحق طبق، فإذا هو صلّى على محمّد وآل محمد صلاةً تامّة انكشف ذلك الطبق عن ذلك الحق فأضاء القلب وذكر الرجل ما نسي، وإن هو لم يصلّ على محمد وآل محمد أو انتقص من الصلاة عليهم وأغضى عن بعضها انطبق ذلك الطبق على الحق فأظلم القلب وسهى الرجل ونسى ما كان يذكره.

But as for what you asked about remembering and forgetting, the heart of man has been created to comply with the truth and there is a cover on the truth. If he prays Allah to have blessing upon Muhammad and his family in a perfect way, that cover will be removed from upon the truth and the heart will shine then one will remember what he has forgotten but if he does not pray Allah to have blessing upon Muhammad and his family or his prayer is imperfect, the cover will get closed on the truth and the
.heart will be dark and then he will forget what he has remembered

وأما ما ذكرت من أمر المولود يشبه الأعمام والأخوال، فإن الرجل إذا أتى أهله فجامعها بقلب ساكن وعروق هادئة وبدن غير مضطرب استكنت تلك النطفة في جوف الرحم فخرج المولود يشبه أباه وامه، وإن هو أتى زوجته بقلب غير ساكن وعروق غير هادئة وبدن مضطرب اضطربت تلك النطفة فوُقت في حال اضطرابها على

بعض العروق؛ فإن وقعت على عرقٍ من عروق الأعمام أشبه المولودُ أعمامه، وإن وقعت على عرق من عروق الأخوال أشبه الولدُ أخواله.

As about a newborn baby that looks like the uncles, if a man goes to bed with his wife with calm heart, tranquil nerves and undisturbed body, his sperm will settle inside the womb and the baby will look like either its father or its mother. If a man goes to bed with his wife with upset heart, unquiet nerves and disturbed body, the sperm also will be upset and fall on some veins. If it falls on a vein of the father's brothers, the baby will look like the father's brothers and if it falls on a vein of the mother's brothers, the baby will look like the mother's brothers.

فقال الرجل: أشهد أن لا إله إلا الله، ولم أزل أشهد بها، وأشهد أن محمداً رسول الله، ولم أزل أشهد بها وأقولها، وأشهد أنك وصي رسول الله والقائم بحجته، ولم أزل أشهد بها وأقولها. وأشار بيده إلى أمير المؤمنين وقال: أشهد أنك وصي والقائم بحجته ولم أزل أقولها. وأشار بيده إلى الحسن وقال: وأشهد على الحسين بن علي أنه وصي والقائم بحجته ولم أزل أقولها. وأشهد على علي بن الحسين أنه القائم بأمر الحسين، وأشهد على محمد بن علي أنه القائم بأمر علي، وأشهد على جعفر أنه القائم بأمر محمد، وأشهد على موسى أنه القائم بأمر جعفر، وأشهد على علي أنه ولي موسى، وأشهد على محمد أنه القائم بأمر علي، وأشهد على علي أنه القائم بأمر

محمد، وأشهد على الحسن أنه القائم بأمر عليّ، وأشهد على رجلٍ من ولد الحسين لا يُسَمَّى ولا يُكنى حتى يُظهر الله أمره، يملأ الأرض عدلاً وقسطاً كما ملئت جوراً وظلماً، والسلام عليك يا أمير المؤمنين ورحمه الله وبركاته.

The man said: “I witness that there is no god but Allah and I will keep on that. I witness that Muhammad is the messenger of Allah and I will keep on that. (He pointed to Imam Ali (as) with his hand and said) I witness that you are the guardian of the messenger of Allah and the successor of his authority and I will keep on it. (He pointed to Imam al-Hasan (as) and said) I witness that you are his guardian and the successor of his authority and I will keep on it. I witness that al-Husayn bin Ali is his (al-Hasan’s) guardian and the successor of his authority and I will keep on that. I witness that Ali bin al-Husayn is the guardian of al-Husayn. I witness that Muhammad bin Ali is the guardian of Ali bin al-Husayn. I witness that Ja'far is the guardian of Muhammad (bin Ali). I witness that Musa is the guardian of Ja'far. I witness that Ali (bin Musa) is the guardian of Musa. I witness that Muhammad (bin Ali bin Musa) is the guardian of Ali (bin Musa). I witness that Ali (bin Muhammad) is the guardian of Muhammad. I witness that al-Hasan is the guardian of Ali and I witness that a man

from among the offspring of al-Husayn, who is not named or surnamed until he appears by the will of Allah to spread justice allover the earth after it has been filled with injustice and oppression, is the guardian of al-Hasan bin Ali. Peace, mercy and
”blessing of Allah be upon you, O Amirul Mo'mineen

ثم قام فمضى. فقال أمير المؤمنين للحسين: يا أبا محمد، اتبعه فانظر أين يقصد، قال: فخرجتُ في أثره فما كان إلا أن وضع رجله خارج المسجد حتى ما دريت أين أخذ من الأرض، فرجعت إلى أمير المؤمنين فأعلمته، فقال: يا أبا محمد تعرفه؟ قلت: لا، والله ورسوله وأمير المؤمنين أعلم، فقال: هو الخضر .

Then he left. Then Amirul Mo'mineen said to Imam al-Hasan: “O Abu Muhammad, follow after him and see where he goes to!” Imam al-Hasan said: “I followed after him, but since he put his leg out of the gate of the mosque I could not know where he disappeared. I came back and told Amirul Mo'mineen (as). He said to me: “O Abu Muhammad, do you know who he is?” I said: “No, Allah, His messenger and Amirul Mo'mineen are more aware.” He said: “He is al-Khidr (as

٣ - وأخبرنا محمد بن يعقوب الكليني، عن عمه من رجاله، عن أحمد بن أبي - عبد الله محمد بن خالد البرقي، عن الحسن بن العباس بن الحرّيش، عن أبي جعفر محمد ابن علي ، عن آباءه أن أمير المؤمنين قال لابن عباس:

إِنَّ لَيْلَةَ الْقَدْرِ فِي كُلِّ سَنَةٍ وَإِنَّهُ يَنْزِلُ فِي تِلْكَ اللَّيْلَةِ أَمْرٌ

السنة وما قُضى فيها، ولذلك الأمرِ ولاءٌ بعدَ رسول الله .

فقال ابن عباس: مَنْ هم يا أمير المؤمنين؟ فقال:

أنا وأحدَ عشرَ من صلبى أئمةٍ محدّثون.

Muhammad bin Ya'qoob al-Kulayni narrated from some of his companions from (٣) Ahmad bin Abdullah bin Muhammad bin Khalid al-Barqi from al-Hasan bin al-Abbas bin al-Huraysh from Abu Ja'far Muhammad bin Ali al-Baqir (as) from his fathers (as) :that Amirul Mo'mineen (as) had said to ibn Abbas

The Night of Predestination comes every year. In this night all that concerns the year“
”.(and that will occur is revealed. This matter has guardians after the Prophet (S

:Ibn Abbas asked, “O Amirul Mo'mineen, who are they?” He said

“[\(I and eleven ones of my progeny; divinely inspired imams.\)](#)”

٤ - وأخبرنا محمد بن يعقوب، قال: حدثنا علي بن محمد، عن عبد الله بن محمد بن خالد قال: حدثني نصر بن محمد بن قابوس، عن منصور بن السندی، عن أبي داود المسترق، عن ثعلبة بن ميمون، عن مالك الجهني، عن الحارث بن المغيرة، عن الأصبغ بن نباته، قال: أتيت أمير المؤمنين علياً ذات يوم فوجدته مفكراً ينكت في الأرض، فقلت: يا أمير المؤمنين تنكت في الأرض أرغبه منك فيها؟ فقال:

لا والله، ما رغبتُ فيها ولا في الدنيا ساعة قط، ولكنّ فكرى في مولودٍ يكون من ظهري هو المهدي الذي يملأها قسطاً وعدلاً كما ملئتُ ظلماً وجوراً، تكون له خيرةٌ وغيبه، يضلّ فيها أقوامٌ ويهتدى فيها آخرون.

Muhammad bin Ya'qoob narrated from Ali bin Muhammad from Abdullah bin (٤) Muhammad bin Khalid from Nasr bin Muhammad bin Qaboos from Mansoor bin as-Sindi from

p: ٧١

١ - ، ٢٢٠ p. Kifayatul Athar ، ٣٠٤ p. Kamal ad-Deen ، ٥٣٢ ، ٢٤٧ p. ١ ، A-Kafi ، ١٤١ p. al-Ghayba by at-Toossi ، ١٣-١٤ p. al-Istinsar .

Abu Dawood al-Mustarraaq from Tha'labah bin Maymoon from Malik al-Juhani from al-Harith bin al-Mugheera that al-Asbugh bin Nabata had said: "One day I came to Imam Ali (as) and I found him pondering and scratching up the ground. I said: "O Amirul Mo'mineen, you are scratching up the ground. Do you like it (the ground)?" He said

No, by Allah. I have not liked it nor have I liked this worldly life a moment. But I am "pondering on someone that will be born from my progeny. He will be the eleventh son of mine (descendant-eleventh successor in the imamate). He will be al-Mahdi, who will spread justice and equity allover the world after it has been filled with injustice and oppression. There will be confusion and disappearance for him. Some people will go astray and others will be guided

فقلت: يا أمير المؤمنين فكم تكون تلك الحيره والغيبه؟ فقال:

سببٌ من الدهر.

فقلت: إن هذا لكائنٌ فقال:

نعم! كما أنه مخلوق.

قلت: أدرك ذلك الزمان؟ فقال:

أنتى لك يا أصبغ بهذا الأمر؟ أولئك خيارٌ هذه الأمه مع أبرارٍ هذه العتره.

فقلت: ثم ما ذا يكون بعد ذلك؟ قال:

يفعلُ الله ما يشاء، فإنَّ له إراداتٍ وغاياتٍ ونهايات.

I said: "O Amirul Mo'mineen, how long will that confusion and that disappearance last?"

He said: "A period of time

"?I said: "Will that really occur

He said: "Yes, it will. It has already been determined

?I said: "Shall I be alive until that time

He said: "How far it is to you, O Asbugh! Those (the companions of al-Mahdi) are the
best of this umma

p: ۷۲

”with the pure ones of the Prophet’s progeny

”?I said: “Then what will happen after that

(He said: “Then Allah will do what He wills. He has wills, wishes and ends.”)

٥ - وحدثني موسى بن محمد القمي أبو القاسم بشيراز سنة ثلاث عشرة وثلاثمائة، قال: حدثنا سعد بن عبد الله الأشعري، عن بكر بن صالح، عن عبد الرحمن بن سالم، عن أبي بصير، عن أبي عبد الله جعفر بن محمد قال: قال أبي لجابر بن عبد الله الأنصاري إن لي إليك حاجة فمتي يخف عليك أن أخلو بك فيها فأسألك عنها. قال جابر: في أي الأوقات أحببت. فخلا به أبي يوماً فقال له:

يا جابر أخبرني عن اللوح الذي رأيته بيد فاطمة بنت رسول الله وعمّا أخبرتك أمي فاطمة به ممّا في ذلك اللوح مكتوبٌ.

Musa bin Muhammad al-Qummi Abul Qassim told me in Shiraz in ٣١٣ AH., from Sa’d (٥) bin Abdullah al-Ash’ari from Bakr bin Salih from Abdurrahman bin Salim from Abu Baseer that Abu Abdullah Ja'far bin Muhammad as-Sadiq (as) had said: “My father said to Jabir bin Abdullah al-Ansari: “I need you for something. Whenever you are not busy, let me be alone with you to ask you about something.” Jabir said: “Whenever you like!” One day he was alone with him. He said to him: “O Jabir, tell me about the tablet you have seen in the hand of Fatima, the Prophet’s daughter (as). What has my mother Fatima (as) told you about that has been written in that tablet

فقال جابر: أشهد الله الذي لا شريك له

p: ٧٣

Al-Kafi, vol.١ p.٣٣٨, al-Hidaya al-Kubra p.٨٨, Ithbat al-Wassiyya p.٢٢٥, ٢٢٩, Kamal ad-Deen p.٢٢٨, Kifayatul Athar p.٢١٩, Dala’il al-Imama p.٢٨٩, al-Ikhtisas p.٢٠٩, al-Ghayba by at-Toossi p.١٦٤, Biharul Anwar, vol.٥١ p.١١٧

إني دخلت على أمك فاطمة في حياه رسول الله فهنيئتها بولاده الحسين ورأيت في يدها لوحاً أخضر ظننت أنه من زمرد، ورأيت فيه كتابه بيضاء شبيهة بنور الشمس، فقلت لها: بأبي أنت وأمي ما هذا اللوح؟ فقالت: هذا لوح أهداه الله إلى رسوله فيه اسم أبي واسم بعلی واسم ولدي واسم الأوصياء من ولدي، أعطانيه أبي ليبشرنى بذلك. قال جابر: فدفعته إلي أمك فاطمة فقرأته ونسخته. فقال له أبي: يا جابر فهل لك أن تعرضه علي؟ قال: نعم. فمشى معه أبي إلى منزله فأخرج أبي صحيفة من رق فقال: يا جابر انظر في كتابك حتى أقرأ أنا عليك، فقرأه أبي عليه فما خالف حرفاً حرفاً. فقال جابر: فأشهد الله أني هكذا رأيته في اللوح مكتوباً:

Jabir said: “I swear by Allah, Whom there is no god other than, that I had come to your mother Fatima (as) when the Prophet (S) was alive to congratulate her for the birth of al-Husayn (as) and I found a green tablet in her hand. I thought it was of emerald. It had a white writing like the light of the sun. I said to her: “My father and mother may be sacrificed for you! What is this tablet?” She said: “This tablet has been gifted by Allah the Almighty to His messenger (as). It has the names of my father, my husband, my two sons and the names of the guardians of my grandsons. My father has given it to me to make me delighted with it.” Jabir

said: “Your mother Fatima (as) gave it to me. I read it and copied it.” My father (as) said to him: “O Jabir, would you show it to me?” Jabir replied: “Yes.” My father (as) went with Jabir to his house. My father took out a tablet of leather and said to Jabir: “Look at the book with you until I read to you from my tablet.” My father read to him and there was no even one letter different from Jabir’s book. Jabir said: “I swear by Allah that I have seen the following written in the tablet

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ، هَذَا كِتَابٌ مِنْ اللَّهِ الْعَزِيزِ الْحَكِيمِ لِمُحَمَّدٍ نَبِيِّهِ وَنُورِهِ وَحُجَابِهِ وَسَفِيرِهِ وَدَلِيلِهِ، نَزَلَ بِهِ الرُّوحُ الْأَمِينُ مِنْ عِنْدِ رَبِّ الْعَالَمِينَ، يَا مُحَمَّدَ عَظْمِ أَسْمَائِي، وَاشْكُرْ نِعْمَائِي، وَلَا تَجْهَدْ آيَاتِي، إِنِّي أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا، قَاصِمُ الْجَبَّارِينَ، وَمُدِيلُ الْمَظْلُومِينَ، وَدِيَانُ يَوْمِ الدِّينِ، وَإِنِّي أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا، فَمَنْ رَجَا غَيْرَ فَضْلِي أَوْ خَافَ غَيْرَ عَدْلِي عَذَابًا لَا أَعْذِبُهُ أَحَدًا مِنَ الْعَالَمِينَ، فَيَأْتِي فَاعْبُدْ، وَعَلَيَّ فَتَوَكَّلْ.

In the name of Allah, the Beneficent, the Merciful. This is a book from Allah, the Mighty, the Wise to His messenger, His light, His screen, His deputy and His guide Muhammad. The Archangel Gabriel has revealed it from the Lord of the worlds. O Muhammad, glorify My attributes, be grateful to My blessings and do not deny them. I am Allah. There is no god but Me. I am the Destroyer of the arrogant, the Supporter of the oppressed

the Master of the Day of Judgement and I am Allah; there is no god but Me. Whoever expects for other than My favor or fears other than My justice, I will subject him to such a torment that I will never torture any one of people with; therefore worship Me .and rely on Me

إني لم أبعث نبياً فأكملت أيامه وأنقضت مدته إلا جعلت له وصياً، وإني فضلتك على الأنبياء، وفضلت وصيك على الأوصياء، وأكرمتك بشبليك وسبطيك الحسن والحسين، فجعلت الحسن معدن علمي بعد انقضاء مده أبيه، وجعلت حسيناً معدن وحيي فأكرمته بالشهادة وختمت له بالسعادة، فهو أفضل من استشهد فيّ، وأرفع الشهداء درجه عندي، جعلت كلمتي التامة معه وحجتي البالغة عنده، بعترته أثيب وأعاقب.

I have never sent a messenger unless I have appointed his guardian when his days were about to end. I have preferred you to all of the prophets. I have preferred your guardian to all of the guardians. I have granted you with your two grandsons; al-Hasan and al-Husayn. I have made al-Hasan the vessel of My knowledge after the end of his father's time and made al-Husayn the essence of My revelation and so I have honored him with martyrdom and concluded his life with happiness. He is the best of those, who are martyred for the sake of Me. He has the highest rank among the martyrs near Me. I have put My perfect Word with him and My irrefutable proof .near him. By the means of his progeny I reward and punish

أولهم عليّ

سید العابدین وزین أولیائی الماضین وابنه سمی جده المحمود محمد الباقر لعلمی والمعدن لحکمتی، سیهک المرتابون فی جعفر، الرادُّ علیه کالراد علیّ، حقَّ القولُ منی لأکرمنَّ مثوی جعفر ولأسرئنه فی أشیاعه وأنصاره وأولیائه، أتاحت بعده فتته عمیاء حنّس لأنّ خیط فرضی لا ینقطع وحجتی لا تخفی وأن أولیائی بالكأس الأوفی یُسقون، أبدال الأرض، ألا ومن جحد واحداً منهم فقد جحدنی نعمتی، ومن عیّر آیه من کتابی فقد افتری علیّ.

The first of them is Ali, the master of the worshippers and the best of My previous saints. His son has the same name of his praiseworthy grandfather; Muhammad al-Baqir, who gets deep through My knowledge and wisdom. Those, who doubt Ja'far, will perish. One, who denies him, as if denies Me. It is a promise of Me that I will honor the abode of Ja'far. I will make him pleased with his followers and assistants. After him there will be a dark sedition. Definitely the thread of My guidance will never be cut and My proof will never disappear. My saints will drink with the full cup. They are My deputies on the earth. Whoever denies any one of them, denies My favors and .whoever changes a verse of My Book fabricates lies against Me

ویل للمفترین الجاحدین عند انقضاء مده عبدي موسى وحیبي وخیرتی، إن المكذب به کالمکذب بكل أولیائی، وهو ولیی وناصری ومن أضع علیه أعباء النبوه وأمتحنه بالاضطلاع بها، وبعده خلیفتی علی بن موسى الرضا یقتله عفریت مستکبر، یدفن فی المدینه التي بناها العبد الصالح ذو القرنین، خیر خلقی

يُدفن إلى جنب شَرِّ خَلْقِي، حَقَّ الْقَوْلُ مِنِّي لِأَقْرَبِّ عَيْنِهِ بِابْنِهِ مُحَمَّدٍ وَخَلِيفَتِهِ مِنْ بَعْدِهِ وَوَرَاثِ عِلْمِهِ وَهُوَ مَعْدِنُ عِلْمِي وَمَوْضِعُ سِرِّي وَحِجَّتِي عَلَي خَلْقِي.

Woe unto the fabricators and deniers when the time of My slave, beloved and choice Musa has elapsed. He, who mistrusts him, as if he has mistrusted all My loyal saints. He is My guardian and supporter and it is he, whom I try with the burdens of prophethood. After him is My deputy Ali bin Musa ar-Redha. He will be killed by an arrogant devil. He will be buried in the city, which has been built by My benevolent slave (Alexander the Great) Thul Qarnayn. The best of My people is buried beside the worst of My people. (1) It is My promise that I will delight his eyes with his son Muhammad; the caliph after him and the heir of his knowledge. He is the vessel of My knowledge, the trustee of My secret and My proof and authority before My people

جَعَلْتُ الْجَنَّةَ مِثْوَاهَ وَشَفَعْتُهُ فِي سَبْعِينَ أَلْفًا مِنْ أَهْلِ بَيْتِهِ؛ كُلُّهُمْ قَدْ اسْتَوْجَبُوا النَّارَ، وَأَخْتَمْتُ بِالسَّعَادَةِ لِابْنِهِ عَلِيٍّ وَلِيِّي وَنَاصِرِي وَالشَّاهِدِ فِي خَلْقِي وَأَمِينِي عَلَي وَحْيِي، أُخْرِجُ مِنْهُ الدَّاعِيَ إِلَى سَبِيلِي وَالخَازِنَ لِعِلْمِي الْحَسَنَ، ثُمَّ أَكْمِلُ ذَلِكَ بِابْنِهِ رَحْمَةً لِلْعَالَمِينَ، عَلَيْهِ كَمَالُ مُوسَى وَبِهَاءُ عِيسَى وَصَبْرُ أَيُّوبَ، تُسْتَدَلُّ أَوْلِيَائِي فِي زَمَانِهِ، وَتَتَهَادَى رُؤُوسُهُمْ كَمَا تَتَهَادَى رُؤُوسُ التُّرُكِ وَالِدَيْلِمِ فَيُقْتَلُونَ وَيَحْرَقُونَ، وَيَكُونُونَ خَائِفِينَ وَجَلِينَ مَرْعُوبِينَ، تُصْبِغُ الْأَرْضُ مِنْ دِمَائِهِمْ وَيَفْشُو الْوَيْلُ وَالرَّنَّةُ فِي نَسَائِهِمْ، أَوْلِيَائِكَ أَوْلِيَائِي حَقًّا وَحَقَّ عَلَيَّ أَنْ أَرْفَعَ عَنْهُمْ كُلَّ عَمِيَاءَ

p: ٧٨

Imam ar-Redha (as) was buried in Tooss, a city in Iran, and then Haroon ar- - ١
.Rasheed, the Abbasid caliph was buried beside him

حنّس وبهم أكشفُ الزلازل وأرفع عنهم الآصار والأغلال، اولئك عليهم صلواتٌ من ربهم ورحمةٌ، واولئك هم المهتدون.

قال أبو بصير: لو لم تسمع في دهرك إلا هذا الحديث الواحد لكفاك، فضنه إلا عن أهله.

I have made Paradise as his abode and have accepted his intercession for seventy thousand ones of his relatives, who all deserve to be in Hell. I will end the life of his son Ali with contentment. He is My guardian and supporter. He is My witness among My people and the trustee, to whom My revelation is entrusted. I will make his son al-Hasan a propagandist for My mission and a keeper of My knowledge. Then I will complete that with his son; My mercy to My peoples. He has the perfection of Moses, the beauty of Jesus Christ and the patience of Ayyoob (Job). In his time my saints are despised and their heads fall like the heads of the Turks and the Daylams. (١) They are killed and burned. They are always afraid. The ground is dyed with their bloods. Grief and wail spread among their women. Those are my real saints and I have to rid them of every dark sedition and all loads and restrictions. (Those are they on whom are blessings and mercy from their Lord, and those are the followers of the right (course). (٢)

Abu Baseer said: "If you have not heard along your age except of this tradition, it will ,have sufficed you. You are to keep it secret except for those

p: ٧٩

.A dynasty in Iran –١

.Qur'an, ٢:١٥٧ –٢

٦ - وأخبرنا أحمد بن محمد بن سعيد بن عقده الكوفي، قال: حدثنا يحيى بن زكريا بن شيبان من كتابه سنة ثلاث وسبعين ومائتين، قال: حدثنا علي بن سيف بن عميره، قال: حدثنا أبان بن عثمان، عن زراره، عن أبي جعفر الباقر عن آبائه □ قال: قال رسول الله:

إِنَّ مِنْ أَهْلِ بَيْتِي اثْنَا عَشَرَ مُحَدَّثًا.

فقال له رجل يقال له عبد الله بن زيد وكان أخا علي بن الحسين من الرضاة: سبحان الله محدثاً؟ - كالمكرر لذلك - قال: فأقبل عليه أبو جعفر فقال له: أما والله إن ابن أمك كان كذلك - يعني علي بن الحسين -.

Ahmad bin Muhammad bin Sa'eed bin Oqda al-Kufi narrated from Yahya bin (٦) Zakariyya bin Shayban from Ali bin Sayf bin Omayra from Abban bin Uthman from Zurara from Imam Abu Ja'far al-Baqir (as) from his fathers (as) that the Prophet (S) :had said

"From among my progeny there will be twelve inspired men"

A man called Abdullah bin Zayd, who was the foster-brother of Ali bin al-Husayn as-Sajjad (٢) (as), said to him (to Imam al-Baqir): "Glory be to Allah! Inspired!" as if he .denied that

Imam Abu Ja'far al-Baqir (as) said to him: "By Allah, the son of your mother -he meant (٣) Ali bin al-Husayn (as)- was indeed inspired."

٧ - أخبرنا محمد بن همام، قال: حدثنا أبي وعبد الله بن جعفر الحميري، قال: حدثنا أحمد بن هلال، قال حدثني محمد بن أبي عمير سنة أربع ومائتين، قال: حدثني سعيد بن غزوان، عن أبي بصير، عن أبي عبد الله،

عن آباءه قال: قال رسول الله:

إن الله إختارَ مِن كلِّ شىء شَيْئاً؛ إختارَ من الأرض مكَّةَ، وإختارَ من مكَّةَ المسجدَ، وإختارَ من المسجدِ الموضعَ الذى فيه الكعبَةُ وإختارَ من الأنعامِ إناثَها ومن الغنمِ الضأنَّ وإختارَ من الأيامِ يومَ الجمعةِ، وإختارَ من الشهورِ شهرَ رمضانَ، ومن الليالى ليلةَ القدرِ، وإختارَ من الناسِ بنى هاشمٍ، وإختارنى وعلياً من بنى هاشمٍ، وإختار منى ومن علىَّ الحسنَ والحسينَ ويكمله اثنى عشر إماماً من ولد الحسينِ، تاسعهم باطنهم وهو ظاهرهم وهو أفضلهم وهو قائمهم.

Muhammad bin Hammam narrated from Abu Abdullah bin Ja'far al-Himyari from (v) Ahmad bin Hilal from Muhammad bin Abu Omayr from Sa'eed bin Ghazwan from Abu Baseer from Abu Abdullah as-Sadiq (as) from his fathers (as) that the Prophet (S) had said:

Allah the Almighty has chosen a thing from every thing. He has chosen Mecca from“ the earth, the mosque from Mecca and the place, in which the Kaaba is, from the mosque. He has chosen the females from among the cattle and the ewe from among the sheep. He has chosen Friday from among the days, Ramadan from among the months and the Night of Predestination from among the nights. He has chosen the Hashimites⁽¹⁾ from among the peoples, has chosen me and Ali from among the Hashimites, has chosen al-Hasan and al-Husayn from me and Ali and then He completed the twelve imams from the progeny of al-Husayn. The ninth of them (of al-Husayn's progeny) is the hidden and the apparent and the best of them. He is the

p: ٨١

(1) Hashim is the grandfather of the Prophet (S)

The same was narrated by Muhammad bin Hammam and Muhammad bin al-Hasan bin Muhammad bin Jumhoor from al-Hasan bin Muhammad bin Jumhoor from Ahmad bin Hilal from Muhammad bin Abu Omayr from Sa'eed bin Ghazwan from Imam Abu (1). (Abdullah as-Sadiq (as)).

٨ - ومن كتاب سليم بن قيس الهلالي ما رواه أحمد بن محمد بن سعيد بن عقده، ومحمد بن همام بن سهيل، و عبد العزيز وعبد الواحد ابنا عبد الله بن يونس الموصلي - عن رجالهم - عن عبد الرزاق بن همام، عن معمر بن راشد: عن أبان بن أبي عياش، عن سليم بن قيس.

From the book of Sulaym bin Qayss al-Hilali (2) there was a tradition narrated by (8) Ahmad bin Muhammad bin Sa'eed bin Oqda, Muhammad bin Hammam bin Suhayl and Abdul Aziz and Abdul Wahid the sons of Abdullah bin Yunus al-Moossili from their companions; Abdurrazak bin Hammam, Ma'mar bin Rashid, Abban bin Abu Ayyash and Sulaym bin Qayss

وأخبرنا به من غير هذه الطرق هارون بن محمد قال: حدثني أحمد بن عبيد الله بن جعفر بن المعلى الهمداني، قال: حدثني أبو الحسن عمرو بن جامع بن عمرو بن حرب الكندي، قال: حدثنا عبد الله بن المبارك شيخ لنا كوفي ثقة، قال: حدثنا عبد الرزاق بن همام شيخنا، عن معمر، عن أبان بن أبي عياش، عن سليم بن قيس الهلالي. وذكر أبان أنه سمعه أيضا عن عمر بن أبي سلمه. قال معمر: وذكر أبو هارون العبدى أنه سمعه أيضا عن عمر بن أبي سلمه، عن سليم:

From another way the tradition was narrated by Haroon bin Muhammad from Ahmad

١ - Ithbat al-Wassiyah p.٢٢٥, ٢٢٧, Kamal ad-Deen p.٢٨١, Dala'il al-Imama p.٢٤٠, - Muqtadhab al-Athar p.٩-١٠, al-Ghayba by at-Toossi p.١٤٢, al-Istinsar p.٨, al-Mukhtasar p.١٥٩.

٢ - Sulaym bin Qayss was one of Imam Ali's companions. Al-Hajjaj bin Yousuf ordered to kill him. He fled and resorted to Abban bin Abu Ayyash. He remained hidden there until he was about to die where he said to Abban: "I am about to die and you have done me a great favor. O my nephew, after the Prophet (S) so and so had occurred..." He gave him a book. No one had ever narrated this from Sulaym except Abban

bin Obaydillah bin Ja'far bin al-Mu'alla al-Hamadani from Abul Hasan Amr bin Jami' bin Amr bin Harb al-Kindi from Abdullah bin al-Mubarak from Abdurrazak bin Hammam from Ma'mar from Abban bin Abu Ayyash from Sulaym bin Qayss al-Hilali. Abban said that he also had heard it from Umar bin Abu Salama. Ma'mar said that Abu :Haroon al-Abdi had also heard it from Umar bin Abu Salama that Sulaym had said

أن معاوية لما دعا أبا الدرداء وأبا هريره ونحن مع أمير المؤمنين علي بصفين فحملهما الرسالة إلى أمير المؤمنين علي وأدياه إليه، قال: قد بلغتني ما أرسلكم به معاوية فاستمعنا مني وأبلغاه عنى كما بلغتني، قالوا: نعم فأجابه على الجواب بطوله حتى إذا انتهى إلى ذكر نصب رسول الله إياه بغدير خم بأمر الله تعالى قال:

When Mo'awiya sent for Abud Darda' and Abu Hurayra, while we were with Amirul Mo'mineen (as) in (the battle of) Siffeen, and gave them a letter to be given to Amirul Mo'mineen Ali (as), Imam Ali said to the two messengers after receiving the letter: "You informed me of what Mo'awiya have sent with you. Then listen to me and inform him of what I shall say to you

".They said: "Yes, we do

Imam Ali (as) replied with a long answer until he mentioned the matter when the Prophet (S) had appointed him (Imam Ali) in Ghadeer Khum as the guardian and the :caliph after him (after the Prophet) according to the order of Allah. He said

لما نزلَ عليه

إِنَّمَا وَرِثُكُمْ اللَّهُ وَرَسُولُهُ

وَالَّذِينَ آمَنُوا الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ رَاكِعُونَ

قال الناس: يا رسول الله، أخاصة لبعض المؤمنين أم عامه لجميعهم؟ فأمر الله تعالى نبيه أن يعلمهم ولايته من أمرهم الله بولايته، وأن يفسر لهم من الولاية ما فسر لهم من صلاتهم وزكاتهم وصومهم وحجهم. قال على فنصبنى رسول الله بغدير خم وقال:

إن الله أرسلني برسالة ضاق بها صدري وظننت أن الناس مكذبوني، فأوعدني لأبلغنّها أو ليعذبني، قم يا عليّ.

When this verse “Only Allah is your guardian and His Messenger and those who believe, those who keep up prayers and pay the poor-rate while they bow,”(1) was revealed to the Prophet (S), the people asked him: “O messenger of Allah, does it concern some of the believers particularly or the all in general?” Then Allah ordered His messenger to declare for them the guardian, whom Allah had chosen, and to explain for them the matter of guardianship as he had explained the matters of prayer, zakat, fasting and hajj. Imam Ali (as) said: “The Prophet (S) appointed me (as guardian) in Khum(2) and said

Allah the Almighty has revealed to me something, which my chest became unable to bear and I thought that people would not believe me if I announced, then Allah threatened me either to announce it or He would punish me

ثم نادى بأعلى صوته بعد أن أمر أن يُنادى بالصلاة جامعه، فصلى بهم الظهر، ثم قال:

يا أيها الناس إنّ الله مولاي، وأنا مولى المؤمنين، وأنا أولى بهم منهم بأنفسهم، من كنت مولاه فعليّ مولاه، اللهم وال من

p: ٨٤

١- Qur'an, ٥:٥٥

٢- Khum is a place between Mecca and Medina

والاه وعادٍ من عاداه.

فقام إليه سلمان الفارسي فقال: يا رسول الله ولأء ماذا؟ فقال:

من كنت أولى به من نفسه فعلى أولى به من نفسه.

فأنزل الله

الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيَتْ لَكُمْ الْإِسْلَامَ دِينًا □ فَمَنْ اضْطُرَّ فِي مَخْمَصِهِ غَيْرَ مُتَجَانِفٍ لِإِثْمٍ □ فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ

He ordered his companions to call for the prayer. He led them in offering the Dhuhr(1) prayer and then he asked Ali to get up. He said to the people very loudly: “O people, Allah is my guardian and I am the guardian of the believers. I am worthier of them than themselves. Whoever I am his guardian, Ali is to be his guardian. O Allah, support ”!whomsoever supports him and be the enemy of whoever opposes him

”?Salman al-Farisi got up and said: “O messenger of Allah, what guardianship is it

The Prophet (S) said: “Whoever that I am worthier of than himself, has to consider Ali ”.as worthier of him than himself

Then Allah revealed, “This day have I perfected your religion for you, completed My (2) favour upon you, and have chosen for you Islam as your religion.”

فقال له سلمان: يا رسول الله، أنزلت هذه الآيات في علي خاصة؟ قال:

بل فيه وفي أوصيائي إلى يوم القيامة.

فقال: يا رسول الله، بينهم لي. قال:

علي أخي ووصيي ووارثي وخليفتي في أميتي وولي كل مؤمن بعدى، وأحد عشر إماماً من ولده، أولهم ابني حسن ثم ابني حسين، ثم تسعة من ولد الحسين واحداً بعد واحد؛ هم مع القرآن والقرآن معهم لا يفارقونه ولا يفارقهم حتى يردوا

p: ٨٥

”?Salman said: “O messenger of Allah, have these verses been revealed about Ali

The Prophet (S) said: “About him and about my guardians until the Day of
”.Resurrection

”?Salman asked: “O messenger of Allah, would you please tell me about them

The Prophet (S) said: “They are my brother, guardian, son-in-law, heir, the caliph of my umma and the guardian of every believer after me, Ali and eleven imams of my progeny; the first of them is my son Hasan then my son Husayn and then nine imams from al-Husayn’s progeny one after the other. They are with the Qur'an and the Qur'an is with them. They will never part with it nor will it part with them until they will
”.come to me at the pond in Paradise

فقام اثنا عشر رجلاً من البدریین فقالوا: نشهد أنا سمعنا ذلك من رسول الله كما قلت يا أمير المؤمنين، سواء لم تزد ولم تنقص، وقال بقیه البدریین الذین شهدوا مع علیّ صفتین: قد حفظنا جُلَّ ما قلت، ولم نحفظ كله، وهؤلاء الإثنا عشر خيارنا وأفاضلنا. فقال علیّ: صدقتم لیس کل الناس یحفظ، وبعضهم أفضل من بعض. وقام من الاثنی عشر أربعة: أبو الهيثم بن التيهان، وأبو أيوب، وعمار، وخزيمه بن ثابت ذو الشهادتین فقالوا: نشهد أنا قد حفظنا قولَ رسول الله يومئذ، والله إنه لقائمٌ وعلیّ قائمٌ إلى جانبه وهو یقول:

Twelve men from among those, who had fought with the Prophet (S) in the battle of Badr, got up and said: “O Amirul Mo'mineen, we witness that we have heard this

”.from the Prophet (S) exactly as you say no word more no word less

The rest of companions (of Badr) said: “We have memorized the most of what you
”.said but not all of it. These twelve men are the best of us

Imam Ali (as) said: “You are right. Not all of the people can memorize everything.
”.(Some are better than the others (in memorizing

From among those twelve men four men; Abul Haytham bin at-Tayhan, Abu Ayyoob, Ammar and Khuzayma bin Thabit got up and said: “We witness that we have memorized the saying of the Prophet (S) then. He said while he was standing up and
:Ali was standing beside him

يا أَيُّهَا النَّاسُ، إِنَّ اللَّهَ أَمَرَنِي أَنْ أُنْصِبَ لَكُمْ إِمَامًا يَكُونُ وَصِيِّي فِيكُمْ وَخَلِيفَتِي فِي أَهْلِ بَيْتِي وَفِي أُمَّتِي مِنْ بَعْدِي، وَاللَّذِي فَرَضَ
اللَّهُ طَاعَتَهُ عَلَى الْمُؤْمِنِينَ فِي كِتَابِهِ وَأَمَرَكُمْ فِيهِ بِالْوَلَايَةِ، فَقُلْتُ: يَا رَبِّ خَشِيتُ طَعْنَ أَهْلِ النِّفَاقِ وَتَكْذِيبَهُمْ، فَأَوْعَيْدَنِي لِأَبْلَغْنَهَا أَوْ
لِيَعَاقِبَنِي. أَيُّهَا النَّاسُ إِنَّ اللَّهَ أَمَرَكُمْ فِي كِتَابِهِ بِالْوَلَايَةِ، وَقَدْ بَيَّنَّتْهَا لَكُمْ وَسَنَّنَتْهَا لَكُمْ، وَالزَّكَاةَ وَالصُّومَ، فَبَيَّنَّتْهُمَا لَكُمْ وَفَسَّرَتْهُمَا، وَقَدْ
أَمَرَكُمْ اللَّهُ فِي كِتَابِهِ بِالْوَلَايَةِ، وَإِنِّي أُشْهِدُكُمْ أَيُّهَا النَّاسُ إِنَّهَا خَاصَّةٌ لِهَذَا وَأَوْصِيائِي مِنْ وَلَدِي وَوَلَدِهِ، أَوْلَهُمْ ابْنِي الْحَسَنُ ثُمَّ
الْحُسَيْنُ ثُمَّ تَسَعَهُ مِنْ وَلَدِ الْحُسَيْنِ، لَا يَفَارِقُونَ الْكِتَابَ حَتَّى يَرُدُّوا عَلَيَّ الْحَوْضَ.

O people! Allah has ordered me to appoint for you an imam, who will be my guardian“
among you and the successor in my family and my umma after me. Allah has imposed
upon the believers, In His Book, to obey him and ordered

them to submit to him. I said: O my God! I fear that the hypocrites may not believe me.

.Then He threatened me either to inform of it or He would punish me

O people, Allah has ordered you in His Book to offer prayers, which I have explained to you. He has ordered you of zakat and fasting, which also I have explained to you. He has ordered you, in His Book, of the guardianship and I call you, O people, to witness that this concerns particularly this (Ali) and the guardians of my progeny and his progeny. The first of them is my son al-Hasan then al-Husayn and nine of al-Husayn's progeny. They will never part with the Book until they come to me at the pond (in Paradise

يا أيها الناس إني قد أعلمتكم مفزعكم بعدى، وإمامكم ووليكم وهاديكم وهو علي بن أبي طالب أخي، وهو فيكم بمنزلي، فقلادوه دينكم وأطيعوه في جميع أموركم، فإنَّ عنده جميع ما علمني الله، أمرني الله أن أعلمه إياه وأن أعلمكم أنه عنده، فسئلوه وتعلموا منه ومن أوصيائه، ولا تعلموهم ولا تتقدموا عليهم، ولا تتخلفوا عنهم فإنهم مع الحق والحق معهم، لا يُزايِلهم ولا يُزايِلونه.

O people, I have informed you of your resort, your imam, guardian and guide after me. He is Ali bin Abu Talib. He is my brother and he is among you as I have been among you. Entrust him with your religion and obey him in all of your affairs. He has all what Allah has taught

me. Allah has ordered me to teach it to him and to inform you that he has learned it. Ask him and learn from him and from his guardians. Do not try to teach them. Do not precede them and do not lag behind them because they are with the truth and the truth is with them. They never part with the truth nor will it part with them

ثم قال عليّ صلوات الله عليه لأبي الدرداء وأبي هريره ومَن حوله:

يا أيها الناس، أتعلمون أنّ الله تبارك وتعالى أنزل في كتابه

وَقَرَنَ فِي بُيُوتِكُمْ وَلَمَّا تَبَرَّجْنَ تَبَرُّجَ الْحَيَاهِلِيَّةِ الْأُولَى □ وَأَقَمْنَ الصَّلَاةَ وَآتَيْنَ الزَّكَاةَ وَأَطَعْنَ اللَّهَ وَرَسُولَهُ □ إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا

فجمعني رسول الله و فاطمه والحسن والحسين في كساء ثم قال: اللهم هؤلاء أحبتي وعترتي وثقلتي وخاصتي وأهل بيتي فأذهب عنهم الرجس وطهرهم تطهيراً. فقالت أم سلمة: وأنا، فقال لها: وأنتِ إلي خير، إنّما أنزلت فيّ وفي أخي عليّ وفي ابنتي فاطمه وفي ابنتي الحسن والحسين وفي تسعه من ولد الحسين خاصة، ليس فيها معنا أحد غيرنا.

:Then Imam Ali (as) said to Abud Darda', Abu Hurayra and those around him

O people, do you know that when Allah revealed in His Book, “Allah only desires to keep away the uncleanness from you, O people of the House! and to purify you a (thorough) purifying,”⁽¹⁾ the Prophet (S) gathered me, Fatima, Hasan and Husayn with him under one garment and said: “O Allah, these are my beloved family, my weighty thing I have left and the people

”of my house. O Allah, keep away the uncleanness from them and purify them

”!Umm Salama(ؓ) said: “And Me

The Prophet (S) said: “You will be of a pleasant fate. This verse has been revealed concerning me, my brother Ali, my daughter Fatima, my sons al-Hasan and al-Husayn
”.and nine ones of al-Husayn’s progeny and no one else

فقام جلُّ الناس فقالوا: نشهد أن أم سلمة حدثتنا بذلك، فسألنا رسول الله فحدثنا كما حدثتنا أم سلمة. فقال علي:

أستم تعلمون أن الله أنزل في سورة الحج

يَا أَيُّهَا الَّذِينَ آمَنُوا ارْكَعُوا وَاسْجُدُوا وَاعْبُدُوا رَبَّكُمْ وَافْعَلُوا الْخَيْرَ لَعَلَّكُمْ تُفْلِحُونَ

وَجَاهِدُوا فِي اللَّهِ حَقَّ جِهَادِهِ □ هُوَ اجْتَبَاكُمْ وَمَا جَعَلَ عَلَيْكُمْ فِي الدِّينِ مِنْ حَرَجٍ □ مِلَّةَ أَبِيكُمْ إِبْرَاهِيمَ □ هُوَ سَيَمَّاكُمْ الْمُسْلِمِينَ مِنْ قَبْلِ وَفِي هَذَا لِيَكُونَ الرَّسُولُ شَهِيدًا عَلَيْكُمْ وَتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ □ فَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَاعْتَصِمُوا بِاللَّهِ هُوَ مَوْلَاكُمْ □ فَنِعْمَ الْمَوْلَىٰ وَنِعْمَ النَّصِيرُ

Most of people available there got up and said: “We witness that Umm Salama has narrated this for us. We asked the Prophet (S) and he confirmed what Umm Salama
”.had narrated

Imam Ali (as) said: “Do you not know that Allah has revealed in the sura of al-Hajj these verses, “O you who believe! bow down and prostrate yourselves and serve your Lord, and do good that you may succeed. And strive hard in (the way of) Allah, (such) a striving a is due to Him; He has chosen you and has not laid upon you any hardship in religion; the faith of your father Ibraheem; He

named you Muslims before and in this, that the Messenger may be a bearer of
witness to you, and you may be bearers of witness to the people.” (1)

فقام سلمان ؓ عند نزولها فقال: يا رسول الله، من هؤلاء الذين أنت شهيد عليهم وهم شهداء على الناس الذين اجتباهم الله ولم يجعل عليهم في الدين من حرج ملّة أبيهم إبراهيم؟ فقال رسول الله:

عنى الله تعالى بذلك ثلاثة عشر إنساناً: أنا وأخى عليّاً وأحد عشر من ولده؟

فقالوا: اللهم نعم! قد سمعنا ذلك من رسول الله .

فقال عليّ: أنشدكم بالله تعلمون أن رسول الله قام خطيباً ثم لم يخطب بعد ذلك، فقال:

أيها الناس إنى قد تركت فيكم أمرين لن تضلّوا ما إن تمسّكتم بهما؛ كتاب الله وأهل بيتى، فإنّ اللطيف الخبير قد أخبرنى وعهد إلىّ أنهما لن يفترقا حتى يردا عليّ الحوض؟

And then Salman asked the Prophet (S): “O messenger of Allah, who are these people, whom you are the witness on and who are the witnesses on people and whom Allah has chosen and has not laid upon them any hardship in religion; the faith of their
”?father Ibraheem

The Prophet (S) said: “Allah has meant by that thirteen persons; me, my brother Ali
”.and eleven ones of his progeny

”.(They said: “Yes, by Allah, we have heard that from the Prophet (S

Imam Ali (as) said: “I adjure you before Allah! Have you known that the Prophet (S) has made a speech that he has not made other speech after it when he said: “O
people, I have left among you

two things; the book of Allah and my family. If you keep to them, you will never go astray at all. The Archangel Gabriel has informed me and promised me that they will
?”(never separate until they come to me at the pond (in Paradise

فقالوا: نعم اللهم، قد شهدنا ذلك كله من رسول الله ، فقام اثنا عشر رجلاً من الجماعة فقالوا: نشهد أن رسول الله حين خطب في اليوم الذي قبض فيه قام عمر بن الخطاب شبه المغضب فقال: يا رسول الله، لكل أهل بيتك؟ فقال: لا، ولكن لأوصيائي منهم: عليّ أخي ووزيرى ووارثى وخليفتى فى أمتى وولئى كل مؤمن بعدى، وهو أولهم وخيرهم، ثم وصيّه بعده ابنى هذا -وأشار إلى الحسن- ثم وصيّه ابنى هذا -وأشار إلى الحسين-، ثم وصيه ابنى بعده سمىّ أخى، ثم وصيّه بعده سمىّ، ثم سبعة من ولده واحد بعد واحد حتى يردوا عليّ الحوض، شهداء الله فى أرضه وحججه على خلقه، من أطاعهم أطاع الله، ومن عصاهم عصى الله.

”(They said: “Yes, by Allah, we have witnessed all that from the Prophet (S

Then twelve men got up and said: “We witness that when the Prophet (S) made a speech in the last day of his life, Umar bin al-Khattab got up angrily and said: “O
”?messenger of Allah, all the people of your house

The Prophet (S) said: “No, only my guardians; Ali, my brother, vizier, heir, the caliph of my umma and the guardian of every believer after me, who is the first of them and
the best of them, and then his guardian

after him; my son–he pointed to al-Hasan– then his guardian; my son–he pointed to al-Husayn– then his guardian, whose name is like the name of my brother (Ali) then his guardian after him, whose name is like mine then seven ones; his (Muhammad bin Ali’s) son and (six) grandsons one after the other until they come to me at the pond. They are the witnesses of Allah on His earth and the authorities over His people. He, ”.who obeys them, obeys Allah and he, who disobeys them, disobeys Allah

فقام السبعون البدريون ونحوهم من المهاجرين فقالوا: ذكّرتمونا ما كنّا نسيّناه! نشهد أنّا قد كنا سمعنا ذلك من رسول الله . فانطلق أبو الدرداء وأبو هريره فحدّثا معاويه بكل ما قال عليّ وما استشهد عليه وما ردّ عليه الناس وشهدوا به.

Seventy men, who had fought with the Prophet (S) in the battle of Badr, and nearly the same number of al-Muhajireen(١) got up and said: “You reminded us of what we have ”.(forgotten. We witness that we have heard that from the Prophet (S

Abud Darda’ and Abu Hurayra left and told Mo’awiya of all that Imam Ali (as) had said (٢)“and that the people had witnessed of.”

٩ – وبهذا الإسناد عن عبد الرزاق بن همام قال: حدثنا معمر بن راشد، عن أبان بن أبي عياش، عن سليم بن قيس الهلالي قال:

لما أقبلنا من صفين مع أمير المؤمنين نزل قريبا من دير نصرانيّ إذ خرج علينا شيخ من الدير جميل الوجه حسن الهيئة والسمت معه كتاب، حتى أتى أمير المؤمنين فسلم

p: ٩٣

١- Muhajireen: the first Muslims, who had emigrated from Mecca to Medina

٢ – The book of Sulaym bin Qayss p.١٤٨, Kamal ad-Deen p.٢٧٤, Biharul Anwar, vol.٣٣ – p.١٥٩, al-Yateema wed Durra ath-Thameena p.٥٧

عليه ثم قال: إني من نسل حوارى عيسى بن مريم وكان أفضل حوارى عيسى - الإثنى عشر - وأحبهم إليه وآثرهم عنده، وأن عيسى أوصى إليه ودفع إليه كتبه وعلمه حكمته، فلم يزل أهل هذا البيت على دينه متمسكين بملته لم يكفروا ولم يرتدوا ولم يغيروا.

The same previous series of narrators from Abdurrazak bin Hammam from (٩) Ma'mar bin Rashid from Abban bin Abu Ayyash that Sulaym bin Qayss al-Hilali had said:

When we were coming back with Amirul Mo'mineen (as) from (the battle of) Siffeen,“ we stopped for a time to rest near a monastery. A handsome and neat old man came out of the monastery. He had a book in his hand. He came to Amirul Mo'mineen, greeted him and said: “I am from the progeny of one of the disciples of Jesus Christ (as). He was the best of the twelve disciples of Jesus Christ and the most beloved one to him. Jesus Christ (as) had entrusted him with his wills, given him his books and taught him his knowledge and wisdom. The progeny of this disciple had been still keeping to the faith of Jesus Christ. They had never disbelieved or apostatized from his religion.

وتلك الكتب عندى إملاء عيسى بن مريم وخط أبينا بيده، فيها كلُّ شيء يفعل الناس من بعده، واسم ملك ملك من بعده منهم، وأن الله تبارك وتعالى يبعث رجلاً من العرب من ولد إسماعيل بن إبراهيم خليل الله من أرض يقال لها: تهامة، من قريه يقال لها: مكّه، يقال له: أحمد، له اثنا

عشر اسماً، وذَكَرَ مبعثه ومولده ومهاجرته ومَن يقاتله ومَن ينصّره ومَن يعاديه، وما يعيش، وما تلقى أمته بعده إلى أن ينزل عيسى بنُ مريم من السماء.

The books are still with me. They had been written by the hand of our forefather according to the dictation of Jesus Christ (as) himself. Every thing that would happen after him had been mentioned in these books and the names of all the kings, who would rule after him, one after the other. It had been mentioned that Allah the Almighty would send a man from among the Arabs as a prophet. He would be from the progeny of Ishmael the son of Abraham. He would be from a land called Tehama and a village called Mecca. His name would be Ahmad. He would have twelve names. His advent, birth, emigration, who would fight him, who would support him, who would be his enemies, how long he would live and what his umma would face after him until Jesus Christ (as) would descend from the Heaven had been mentioned in these books

وفى ذلك الكتب ثلاثة عشر رجلاً من ولد إسماعيل بن إبراهيم خليل الله من خير خلق الله ومن أحب خلق الله إليه، والله ولي لمن والاهم وعدو لمن عاداهم، من أطاعهم اهتدى ومن عصاهم ضلّ، طاعتهم لله طاعة ومعصيتهم لله معصية، مكتوبة أسماؤهم وأنسابهم ونعوتهم وكم يعيش كل رجل منهم واحد بعد واحد وكم رجل منهم يستتر بدينه ويكتمه من قومه، ومن الذى يظهر منهم وينقاد له الناس حتى ينزل عيسى بن مريم

على آخرهم فيصلي عيسى خلفه ويقول: إنكم لأئمة لا ينبغي لأحد أن يتقدمكم، فيتقدم فيصلي بالناس وعيسى خلفه في الصف.

The names of thirteen men of the progeny of Ishmael the son of Abraham had been mentioned in the book and that they were the best of all of the peoples and the most beloved ones to Allah. Allah would be the guardian of whoever believed in them and would be the enemy of whoever opposed them. Whoever obeyed them would be guided and whoever disobeyed them would go astray. Obeying them would mean .obeying Allah and disobeying them would mean disobeying Allah

Everything about them had been mentioned such as their names, lineage, aspects, how long each one of them would live, how many ones of them would conceal their faith before their people and which one of them would appear and then all the peoples would submit to him until Jesus Christ (as) would descend from the Heaven and then he (Jesus Christ) would offer prayers behind him and would say: “You are the imams and no one is to precede you.” Then he would advance to lead the people in .offering the prayer and Jesus Christ (as) would stand behind him in the first row

أولهم وخيرهم وأفضلهم - وله مثل أجورهم وأجور من أطاعهم واهتدى بهم - رسول الله: اسمه محمد وعبد الله ويس والفتح والخاتم والحاشر والعاقب والماحي والقائد ونبي الله وصفى الله وحبيب الله، وأنه يُذكر إذا ذكر، من أكرم خلق الله على الله وأحبهم

إلى الله، لم يخلق الله ملكاً مكرماً ولا نبياً مرسلًا من آدم فمن سواه خيراً عند الله ولا أحبّ إلى الله منه، يُقَعده يوم القيامة على عرشه، ويشفّعه في كلّ من يشفع فيه. باسمه جرى القلم في اللوح المحفوظ: محمّد رسول الله، وبصاحب اللواء يوم الحشر الأكبر أخيه ووصيه ووزيره وخليفته في أمته.

The first of them and the best of them is the messenger of Allah. His names are Muhammad, Abdullah, Yasseen, al-Fattah (the conqueror), al-Khatam (the last), al-Hashir (the resurrector), al-Aaqib (the successor), al-Mahi (the eraser), al-Qa'id (the leader), the prophet of Allah, the best friend of Allah and the beloved of Allah. He is the most honored of all the people before Allah and the most beloved to Him. Allah has never created an honored angel or a prophet since Adam better than him near Allah or more beloved to Allah than him

Allah will seat him on His Throne on the Day of Resurrection and will accept his intercession for everyone he intercedes for. With his name; Muhammad is the Messenger of Allah, the Pen writes on the Divine Tablet and with the keeper of the banner on the Day of the Great Resurrection, his guardian, vizier and successor for his umma

ومن أحب خلق الله إلى الله بعده عليّ ابن عمّه لأمه وأبيه، ووليّ كل مؤمن بعده، ثم أحد عشر رجلاً من ولد محمّد وولده، أوّلهم يسمّى باسم ابني هارون؛ شبر وشبير، وتسعه من ولد أصغرهما واحد بعد واحد، آخرهم الذي يصلّي عيسى بن مريم خلفه...

وذكر باقى

The most beloved one to Allah after him, Ali; his cousin and the guardian of every believer after him and then eleven men of Muhammad and Ali's progeny, the first two of them are named as the names of the two sons of Aaron; Shubbar and Shubayr, and nine of the progeny of the youngest of them one after the other, behind the last of whom Jesus Christ will offer the prayers

(1) Then he mentioned the rest of the tradition.

١٠ - وبهذا الإسناد عن عبد الرزاق، عن معمر، عن أبان، عن سليمان بن قيس الهلالي قال: قلت لعلي: إني سمعتُ من سلمان ومن المقداد ومن أبي ذرّ أشياء من تفسير القرآن ومن الرواية عن رسول الله غير ما في أيدي الناس ثم سمعتُ منك تصديقاً لما سمعت منهم، ورأيتُ في أيدي الناس أشياء كثيرة من تفسير القرآن ومن الأحاديث عن رسول الله يخالفونهم فيها ويزعمون أن ذلك كان كله باطلاً، أفترى أنّهم يُكذّبون على رسول الله متعمدين ويفسّرون القرآن بآرائهم؟

The previous series of narrators from Abdurrazak from Ma'mar from Abban that (10) Sulaym bin Qayss al-Hilali had said

I said to Ali (as): "I have heard from Salman, al-Miqdad and Abu Tharr some interpretations of the Qur'an and some traditions of the Prophet (S) different from what the people have had with them and I heard from you what confirmed that I have heard from those men. In the meanwhile I found among the people some interpretations of the Qur'an and some prophetic traditions, in which they denied

those interpretations and traditions (narrated by those three men) and claimed that they were false. Do you think that they (the people) ascribed false things to the Prophet (S) and interpreted the Qur'an according to their own opinions

قال: فأقبل عليّ وقال: قد سألت فافهم الجواب: إنّ في أيدي الناس حقاً وباطلاً وصدقاً وكذباً وناسخاً ومنسوخاً وخاصاً وعمماً ومُحكماً ومُشابهاً وحفظاً ووهماً، وقد كُذّب على رسول الله على عهده حتى قام خطيباً فقال: أيها الناس، قد كثرت عليّ الكذابة، فمن كذب عليّ متعمداً فليتبوء مقعده من النار. ثم كُذّب عليه من بعده.

Ali (as) said: "With people there are truth and falsehood, abrogating and abrogated verdicts, special and general verdicts, allegorical and clear Qur'anic verses, memorization and illusion. False things were ascribed to the Prophet (S) when he was still alive until he made a speech saying: "O people, the fabricators, who ascribed false things to me, became so many. Let him, who ascribes false things to me intendedly, take his seat in Hell." Nevertheless many people ascribed false things to him after his death.

وإنما أتاك بالحديث أربعة ليس لهم خامس: رجلٌ منافق مظهر للإيمان متصنع للإسلام باللسان، لا يتأثم ولا يتحرج أن يكذب على رسول الله متعمداً، فلو علم الناس أنه منافق كاذب ما قبلوا منه ولم يصدقوه، ولكنهم قالوا: هذا قد صحب رسول الله وقد رآه وسمع منه، وأخذوا عنه وهم لا يعرفون حاله وقد أخبرك الله عن المنافقين بما أخبرك ووصفهم بما وصفهم، فقال:

وَإِذَا رَأَيْتَهُمْ تُعْجِبُكَ أَجْسَامُهُمْ □ وَإِنْ يَقُولُوا تَسْمَعُ لِقَوْلِهِمْ □ كَانَتْهُمْ

خُشِبَ مُسْنَدُهُ ۖ يَحْسَبُونَ كُلَّ صَيْحَةٍ عَلَيْهِمْ ۚ هُمُ الْعَدُوُّ فَاحْذَرْهُمْ ۚ قَاتِلْهُمْ اللَّهُ ۚ أَنَّى يُؤْفَكُونَ

(ثم بقوا بعد رسول الله وتقربوا إلى أئمة الضلال والدعاه إلى النار بالزور والكذب والبهتان حتى ولّوهم الأعمال وحملوهم على رقاب الناس وأكلوا بهم الدنيا، وإنما الناس مع الملوكة والدنيا إلا من عصم الله ، فهذا أحد الأربعة.

The narrators of traditions are of four kinds; one is a hypocrite showing faith with his tongue only. He does not refrain from ascribing false things to the Prophet (S) intendedly. If people know that he is a hypocrite and a liar, they will never believe him or accept anything from him but they see that he has accompanied the Prophet (S), has seen him and heard from him; therefore they trusted in him without knowing his reality. Allah has told us about the hypocrites and described them to us when saying

And when you see them, their persons will please you, and If they speak, you will“ listen to their speech; (they are) as if they were big pieces of wood clad with garments; they think every cry to be against them. They are the enemy, therefore [beware of them; may Allah destroy them, whence are they turned back.”](#)

They kept on that after the Prophet (S) and approached to the deviant rulers, who invited people towards Hell via lies and fabrications. They entrusted them with positions and authorities and imposed them on people by force. They hastened towards the pleasures of this worldly

p: ١٠٠

.Qur'an, ٤:٦٣ -١

life. In fact most of people follow the kings and look forward to the pleasures of this life except a few, whom Allah has guided

ورجلٌ سمع من رسول الله شيئاً ولم يحفظه على وجهه فتوهم فيه ولم يتعمّد كذباً فهو في يديه ويقول به ويعمل به ويرويهِ ويقول: أنا سمعته من رسول الله . فلو علم المسلمون أنّه وهم فيه لم يقبلوا منه، ولو علم هو أنه وهم لرفضه.

ورجل ثالث سمع من رسول الله شيئاً أمر به ثم نهى عنه وهو لا- يعلم أو سمعه ينهى عن شيء ثم أمر به وهو لا- يعلم، فحفظ المنسوخ ولم يحفظ الناسخ، ولو علم أنه منسوخ لرفضه، ولو علم الناس إذا سمعوا منه أنه منسوخ لرفضوه.

The other kind is a man, who heard something from the Prophet (S) and could not memorize it correctly. He mistook when narrating it without intending to fabricate it. If the Muslims knew that he had mistaken, they would not accept a tradition from him and if he himself knew that his tradition was incorrect, he would deny it

The third is a man, who heard the Prophet (S) ordering of something and then the Prophet (S) prohibited it but the man did not know or he heard the Prophet (S) prohibiting something and then he permitted it but the man did not know; therefore he memorized the abrogated verdict and ignored the abrogating verdict. If he knew that it had been abrogated, he would deny it and if people, when hearing it, knew that it had

.been abrogated, they would deny it

ورجل رابع لم يكذب على الله ولا على رسوله بُغضاً للكذب وخوفاً من الله وتعظيماً لرسول الله ولم يشه، بل حفظ الحديث على وجهه فجاء به كما سمعه لم يزد فيه ولم يُنقص منه، وحفظ الناسخ والمنسوخ، فعمل بالناسخ ورفض المنسوخ، وإن أمر رسول الله ونهيه مثل القرآن ناسخ ومنسوخ وعام وخاص ومحكم ومتشابه، قد كان يكون من رسول الله الكلام له وجهان: كلام عام وكلام خاص مثل القرآن، قال الله في كتابه

مَا آفَاءَ اللَّهِ عَلَىٰ رَسُولِهِ مِنْ أَهْلِ الْقُرَىٰ فَلِلَّهِ وَلِلرَّسُولِ وَلِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينِ وَابْنِ السَّبِيلِ كَيْ لَا يَكُونَ دُولَةً بَيْنَ الْأَغْنِيَاءِ مِنْكُمْ ۚ وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا ۚ وَاتَّقُوا اللَّهَ ۚ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ

يسمعه من لا يعرف ولم يدر ما عنى الله ولا ما عنى به رسول الله .

The fourth one is he, who never fabricates the sayings of Allah or the sayings of His messenger because he hates lying, fears Allah and glorifies the Prophet (S). He does not forget but he keeps the tradition as he hears it. He narrates it with no word more and no word less. He knows the abrogating and the abrogated verdicts. He acts according to the abrogating verdicts and refuses the abrogated ones. The orders and prohibitions of the Prophet (S) are like those of the holy Qur'an; among them there are abrogating and abrogated verdicts, particular and general, allegorical and clear sayings. Allah says, “Whatever the Messenger gives you, accept it, and

from whatever he forbids you, keep back.”(١) Many people hear the allegorical sayings
.and do not know what Allah and His messenger mean

وليس كل أصحاب رسول الله كان يسأله عن الشيء فيفهم، وكان منهم من يسأله ولا يستفهم حتى أنهم كانوا ليحبون أن يجيء الأعرابي أو الطاري فيسأل رسول الله حتى يسمعوا، وقد كنت أنا أدخل على رسول الله كل يوم دخله وكل ليله دخله فيخيلني فيها خلوة أدور معه حيث دارَ وقد علم أصحاب رسول الله أنه لم يكن يصنع ذلك بأحد من الناس غيري، فربما كان ذلك في بيتي، يأتي رسول الله أكثر من ذلك في بيتي، وكنت إذا دخلت عليه بعض منازل أخلاقي وأقام عني نساءه، فلا يبقى عنده غيري.

Not all of the Prophet's companions used to ask about many things to understand them well. They often liked that a nomad or a passerby might ask the Prophet (S) so that they would hear the answer. I used to come to the Prophet (S) once in the day and once in the night. He let me alone with him. The Prophet's companions knew well that the Prophet (S) did not do that with anyone else than me. The Prophet (S) often came to my house and when I came to him in one of his houses, he asked his wives to
.leave us alone

وإذا أتاني للخلوة معي في منزلي لم تقم عني فاطمة ولا أحد من ابني وكنت إذا ابتدأت أجابني وإذا سكنت عنه وفيت مسائلني ابتدأني ودعا الله أن يحفظني ويفهمني،

p: ١٠٣

فما نسيْتُ شيئاً قط مذ دعا لي، وإني قلتُ لرسول الله: يا نبيَّ الله إنك منذ دعوتَ الله لي بما دعوتَ لم أنسَ ممَّا علمتني شيئاً وما تُمليه عليّ فلم تأمرني بكتبه أتتخوف عليّ النسيان؟ فقال: يا أخي لست أتخوف عليك النسيان ولا الجهل، وقد أخبرني الله أنه قد استجاب لي فيك وفي شركائك الذين يكونون من بعدك، وإنما تكتبه لهم.

But when he (as) came to my house, Fatima would stay with us and would not leave nor would any of my sons. If I began asking, he would answer me and if I finished my questions and became silent, he would begin talking to me and praying Allah to make me perceive and memorize. Since he has prayed Allah for me, I have never forgotten anything at all. Once I said to the Prophet (S): “O messenger of Allah, since you have prayed Allah for me, I have never forgotten anything of what you have taught me and dictated to me. But you have not ordered me to write it down. Do you not fear that I may forget?” He said: “O my brother, I do not fear that you may forget or ignore any thing. Allah has revealed to me that He has responded to my praying for you and your partners coming after you. But you are to write it down for them

قلتُ: يا رسول الله ومن شركائي؟ قال: الذين قرنهم الله بنفسه وبى، فقال:

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولَى الْأَمْرِ مِنْكُمْ

﴿ فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ﴾ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا {٥٩}

فإن خفتم تنازعا في شيء فأرجعوه إلى الله وإلى الرسول وإلى أولى الأمر منكم، فقلت: يا نبي الله ومن هم؟ قال: الأوصياء إلى أن يردوا عليّ حوضي، كلهم هادٍ مهتدٍ، لا يضرُّهم خذلانٌ من خذلهم، هم مع القرآن والقرآن معهم لا يفارقونه ولا يفارقهم، بهم تُنصر أمتي ويُمطرون، ويُدفع عنهم بعضائم دعواتهم. قلتُ: يا رسول الله سمَّهم لي، فقال: ابني هذا - ووضع يده على رأس الحسن - ثم ابني هذا - ووضع يده على رأس الحسين -، ثم ابنٌ له على اسمِكَ يا عليّ، ثم ابنٌ له محمَّد بن عليّ.

”?I asked: “O messenger of Allah, who are my partners

He said: “They are those, whom Allah has connected with Himself and me when He said: (O you who believe! Obey Allah and obey the Messenger and those in authority from among you).^(١) If you fear that you may quarrel about something, then refer it to Allah, the Messenger and those of authority among you

”?I said: “O messenger of Allah, who are they

He said: “They are the guardians, one after the other, until they come to me at the pond (in Paradise). Every one of them is guided and he is a guide for people. They will not be affected by disappointment of anyone, who will disappoint them. They are with the Qur'an and the Qur'an is with them. They will not part with the Qur'an nor will it part with them

p: ١٠٥

.Qur'an, ٤:٥٩ - ١

By them my umma will win and by their praying the heaven will rain for people and
".calamities will be away from them

"?I said: "O messenger of Allah, would you tell me their names

He said: "My son; this—and he put his hand on al-Hasan—then my son; this—he put his
hand on al-Husayn—then his son, whose name will be like your name, O Ali, then
".Muhammad the son of Ali

ثم أقبل على الحسين وقال: سيولد محمّد بن علي في حياتك فأقرئه مني السلام، ثم تكمله اثني عشر إماماً. قلت: يا نبيّ الله
سمّهم لي، فسّمّاهم رجلاً رجلاً. منهم، والله يا أخا بني هلال، مهديّ هذه الأمّة الذي يملأ الأرض قسطاً وعدلاً كما ملئت ظلماً
وجوراً.

Then he turned towards al-Husayn (as) and said: "Muhammad bin Ali will be born
".during your life. Give him my regards! Then will be the rest of the twelve imams

"?I said: "O messenger of Allah, would you tell me their names

He mentioned their names one after the other. O Sulaym, by Allah, from them is al-
Mahdi of this umma. He will spread justice and equity allover the world after it has
(been filled with injustice and oppression.)"⁽¹⁾

١١ - وبإسناده، عن عبد الرزاق، قال: حدثنا معمر بن راشد، عن أبان بن أبي عياش، عن سليم بن قيس:

أنّ علياً قال لطلحه في حديث طويل عند ذكر تفاخر المهاجرين والأنصار بمنابهم وفضائلهم:

يا طلحه، أليس قد شهدت رسول الله حين دعانا بالكتف ليكتبَ فيها ما لا تضرُّ الأمّة بعده ولا تختلف، فقال صاحبك ما قال
"إنّ رسول الله يهجُرُ"

p: ١٠٦

The book of Sulaym bin Qayss p.١٠٣-١٠٨, al-Ayyash's Tafseer, vol.١ p.١٤, Al-Kafi, vl.١ -١
p.٦٢, al-Mustarshid p.٢٩-٣١, Kamal ad-Deen, vol.١ p.٢٨٤, al-Khissal p.٢٥٥, Tuhaf al-Oqool
.p.١٩٣-١٩٦, Nahjol Balagha p.٣٢٥

قال: بلى قد شهدته.

قال: فإنكم لما خرجتم أخبرني رسول الله بالذي أراد أن يكتب فيها ويشهد عليه العامه، وأن جبرئيل أخبره بأن الله تعالى قد علم أن الأمة ستختلف وتفترق، ثم دعا بصحيفه فأملى علي ما أراد أن يكتب في الكتف، وأشهد على ذلك ثلاثة رهط: سلمان الفارسي وأبا ذر والمقداد، وسمى من يكون من أئمه الهدى الذين أمر المؤمنين بطاعتهم إلى يوم القيامة فسماي أولهم، ثم ابني هذا حسن، ثم ابني هذا حسين، ثم تسعه من ولد ابني هذا حسين، كذلك يا أبا ذر وأنت يا مقداد؟

Abdurrazak narrated from Ma'mar bin Rashid from Abban bin Abu Ayyash that (١١) Sulaym bin Qayss had said: "Ali (as) said to Talha in a long tradition when mentioning the pride of al-Muhajireen and al-Ansar(١) about their virtues

O Talha, have you not witnessed the Prophet (S) when he asked for a tablet to write a decree, by which the umma would not go astray nor would it disagree after him, and then your friend(٢) said: "The Prophet (S) is raving" then the Prophet (S) became angry "and gave it up

".Talha said: "Yes, I have witnessed that

Imam Ali (as) said: "When you (all) went out, the Prophet (S) told me about the decree he wanted to write before the public to witness it. He said to me that Gabriel had told him that Allah had known that the umma would disagree and separate after him (the Prophet). He asked for a sheet of paper and dictated to me what

p: ١٠٧

Al-Ansar: the people of Medina, who believed in the Prophet (S) and assisted him – ١
and his companions when emigrated from Mecca
Umar bin al-Khattab – ٢

he wanted to write in the tablet before people. He let three persons witness that. They were Salman al-Farisi, Abu Tharr and al-Miqdad. He mentioned the names of the imams of guidance, whom he ordered the believers to obey until the Day of Resurrection. He mentioned my name as the first of them then my son Hasan and then my son Husayn and then nine ones from the progeny of my son Husayn. Was it
”?not so, O you Abu Tharr and you al-Miqdad

قالا: نشهد بذلك على رسول الله .

فقال طلحه: والله لقد سمعتُ من رسول الله يقول لأبي ذر: ما أقلتِ الغبراء ولا أظلتِ الخضراءُ ذا لهجه أصدق ولا أبرَّ من أبي ذرٍ. أشهد أنهما لم يشهدا إلا بالحق، وأنت أصدق وأبرُّ عندي منهما.

”.They said: “We witness that the Prophet (S) has done so

Talha said: “By Allah I have heard the Prophet (S) saying to Abu Tharr: “By Allah, the earth has not carried nor has the sky shaded one more truthful or more pious than Abu Tharr.” I witness that they (Abu Tharr and al-Miqdad) have not said but the truth
[\(and you are more truthful and more pious to me than them both.”\(1\)](#)

١٢ - وبإسناده، عن عبد الرزاق بن همام، عن معمر بن راشد، عن أبان ابن أبي عيش، عن سليم بن قيس قال: قال علي بن أبي طالب: مررتُ يوماً برجل - سمّاه لي - فقال: ما مثلُ محمّدٍ إلا كمثلِ نخلهٍ نبتتُ في كباه. فأتيْتُ رسولَ الله فذكرتُ ذلكَ له، فغضب رسول الله

p: ١٠٨

وخرج مغضباً وأتى المنبر ففرغت الأنصارُ إلى السلاح لما رأوا من غضبِ رسول الله ، قال:

Abdurrazak bin Hammam narrated from Ma'mar bin Rashid from Abban bin Abu (١٢)
:Ayyash from Sulaym bin Qayss that Imam Ali (as) had said

One day I passed by a man, who said: "The example of Muhammad is like the example of a date-palm growing in a dunghill." I came to the Prophet (S) and told him of that. He became very angry. He went to the minbar. Al-Ansar took up their arms when they saw the Prophet (S) so angry. He said

فما بال أقوام يعيرونى بقرابتي وقد سمعوني أقول فيهم ما أقول من تفضيل الله تعالى إياهم وما اختصهم به من إذهاب الرجس عنهم وتطهير الله إياهم؟ وقد سمعوا ما قلته في فضل أهل بيتي ووصيي وما أكرمه الله به وخصه وفضله من سبقه إلى الإسلام وبلائه فيه وقرابته مني وأنه منى بمنزله هارون من موسى، ثم يمر به فزعم أن مثلي في أهل بيتي كمثل نخله نبتت في أصل حُشٍّ؟

Why do some people criticize my close relatives after they have heard me mentioning that Allah has preferred them to all of the people and has favored them by purifying them and taking uncleanness away from them? They have heard me mentioning the virtues of my family and the virtues of my guardian, whom Allah has honored and preferred because of his precedence in being a Muslim, his defending Islam, his kinship to me and that he is to me as has Aaron been

to Moses. After all, someone of you claims that I am, among my family, like a date-
palm growing in a dunghill

ألا إن الله خلق خلقه وفرّقهم فرقتين فجعلنى فى خير الفرقتين، وفرّق الفرقة ثلاث شعب، فجعلنى فى خيرها شعباً وخيرها قبيله، ثم جعلهم بيوتاً، فجعلنى فى خيرها بيتاً حتى خلصت فى أهل بيتى وعترتى وبنى أبى أنا وأخى على بن أبى طالب، نظر الله سبحانه إلى أهل الأرض نظرةً واختارنى منهم، ثم نظر نظره فاختر علياً أخى ووزيرى ووارثى ووصيى وخليفتى فى أمتى وولئى كلّ مؤمن بعدى، من والاه فقد والى الله ومن عاداه فقد عادى الله ومن أحبّه أحبّه الله ومن أبغضه أبغضه الله، لا يحبه إلا كل مؤمن ولا يبغضه إلا كلّ كافر، هو زرّ الأرض بعدى وسكنها وهو كلمه التقوى وعروه الله الوثقى،

يُرِيدُونَ أَنْ يُطْفِئُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ وَيَأْبَى اللَّهُ إِلَّا أَنْ يُتَمَّ نوره. {٣٢}

يريد أعداء الله أن يطفئوا نور أخى ويأبى الله إلا أن يتم نوره.

Allah has created his creation and divided them into two parties. He has made me in the best of them. Then He has divided this party into three groups and made me in the best of them and in the best tribe. Then He divided them into families and made me in the best of them until I have been purified with my brother Ali bin Abu Talib from among the family. Allah the Almighty looked at the people of the earth and chose me ,from among them and then He looked again and chose Ali; my brother, vizier

.heir, my caliph for my umma and the guardian of every believer after me

Whoever obeys him, obeys Allah and whoever opposes him, opposes Allah. Whoever loves him will be loved by Allah and whoever hates him will be hated by Allah. No one loves him except the believers and no one hates him except the unbelievers. He is the basis of the earth and its ease after me. He is the word of piety and the firmest handhold of Allah. “They desire to put out the light of Allah with their mouths, and Allah will not consent save to perfect His light.”⁽¹⁾ The enemies of Allah want to put out the light of my brother but Allah will not consent save to perfect his light

أيها الناس ليبلغ مقالتي شاهدكم غائبكم، اللهم أشهد عليهم، ثم إن الله نظر نظره ثلثه فاختر أهل بيتي من بعدى، وهم خيار أمتي: أحد عشر إماماً بعد أخى واحداً بعد واحد، كلما هلك واحد قام واحد، مثلهم في أمتي كمثل نجوم السماء، كلما غاب نجم طلع نجم، إنهم أئمة هداة مهديون لا يضرهم كيد من كادهم ولا خذلان من خذلهم، بل يضر الله بذلك من كادهم وخذلهم، هم حجج الله في أرضه وشهداؤه على خلقه، من أطاعهم أطاع الله، ومن عصاهم عصى الله، هم مع القرآن والقرآن معهم لا يفارقهم ولا يفارقونه حتى يردوا على حوضي، وأول الأئمة أخى على خيرهم ثم ابني حسن، ثم ابني حسين، ثم تسعه من ولد الحسين - وذكر الحديث بطوله.

O people, let the present inform the absent of my

p: ١١١

١- ٩:٣٢، Qur'an.

speech! Then Allah looked thirdly and chose some ones from among my family after me. They are the best of my umma; eleven imams after my brother (Ali) one after the other. Whenever one of them leaves to the better world another one will replace him. Their example is like the stars of the sky; whenever a star sets another will shine. They are guided and guiding imams. They will never be affected by the disappointment of their opponents nor by the plotting of their enemies. They are the authorities of Allah on the earth and His witnesses over His people. Whoever obeys them, obeys Allah and whoever disobeys them disobeys Allah. They are with the Qur'an and the Qur'an is with them. They will never part with the Qur'an nor will it part with them until they come to me at the pond (in Paradise). The first of the imams is my brother Ali, who is the best of them, then my son Hasan, then my son Husayn and then nine ones from the progeny of Husayn." He mentioned all the tradition. (1)

١٣ - أخبرنا عبد الواحد بن عبد الله بن يونس الموصلي، قال: حدثنا أحمد بن محمد بن رباح الزهري، قال: حدثنا أحمد بن علي الحميري، قال: حدثنا الحسن بن أيوب، عن عبد الكريم بن عمرو الخثعمي، عن المفضل بن عمر، قال: قلت لأبي عبد الله: ما معنى قول الله:

بَلْ كَذَّبُوا بِالسَّاعَةِ □ وَأَعْتَدْنَا لِمَنْ كَذَّبَ بِالسَّاعَةِ سَعِيرًا {١١}

قال لي:

إن الله خلق السنه اثني عشر شهراً وجعل الليل اثنتي عشره

p: ١١٢

ساعه وجعل النهار اثنتي عشره ساعه، ومنا اثنا عشر محدثاً، وكان أمير المؤمنين من تلك الساعات.

Abdul Wahid bin Abdullah bin Younus al-Moossili narrated from Ahmad bin (١٣) Muhammad bin Rabah al-az-Zuhri from Ahmad bin Ali al-Himyari from al-Hasan bin Ayyoob from Abdul Kareem bin Amr al-Khath'ami that al-Mufadhdhal bin Umar had :said

I asked Abu Abdullah as-Sadiq (as) about the saying of Allah (But they reject the“ hour, and We have prepared a burning fire for him who rejects the hour).^(١) He said: “Allah has divided the year into twelve months, the night into twelve hours, the day into twelve hours and He has chosen from us twelve inspired imams. Imam Ali (as) ^(٢)was an hour from among those hours.”

١٤ - وبه عن عبد الكريم بن عمرو، عن ثابت بن شريح، عن أبي بصير، قال: سمعت أبا جعفر محمد بن علي الباقر يقول:
منا اثنا عشر محدثاً.

Abdul Kareem bin Amr narrated from Thabit bin Shurayh that Abu Baseer had (١٤) :said: I have heard Abu Ja'far Muhammad bin Ali al-Baqir (as) saying
^(٣)From among us there are twelve inspired ones.

١٥ - أخبرنا عبد الواحد بن عبد الله، قال: حدثنا محمد بن جعفر القرشي، قال: حدثنا محمد بن الحسين بن أبي الخطاب، عن عمر بن أبان الكلبي عن ابن - سنان، عن أبي السائب قال: قال أبو عبد الله جعفر بن محمد:
الليل اثنتا عشره ساعه، والنهار اثنتا عشره ساعه، والشهور اثنا عشر شهراً، والأئمه اثنا عشر إماماً، والنقباء اثنا عشر نقيباً، وإن علياً ساعه من اثنتي عشره ساعه، وهو قول الله:

بَلْ كَذَّبُوا

p: ١١٣

١ - Qur'an, ٢٥:١١

٢ - Tafseer al-Burhan, vol.٣ p.١٧٥, al-Mahajja p.١٥٣, Biharul Anwar, vol. ٣٦ p.٢٩٨, Awalim .al-Uloom, vol.١٥/٣ p.٢٧٢

٣ - Biharul Anwar, vol.٣٦ p.٣٩٩, Awalim al-Uloom, vol. ١٥/٣ p.٢٧٢

Abdul Wahid bin Abdullah narrated from Muhammad bin Ja'far al-Qarashi from (١٥) Muhammad bin al-Husayn bin Abul Khattab from Amr bin Abban al-Kalbi from ibn Sinan from Abus-Sa'ib that Imam Abu Abdullah Ja'far bin Muhammad as-Sadiq (as) had said

A night is twelve hours, a day is twelve hours, a year is twelve months, the imams are twelve and the disciples are twelve. Imam Ali (as) is an hour of the twelve hours as Allah has said, "But they reject the hour, and We have prepared a burning fire for him (who rejects the hour.)"

١٦ - أخبرنا علي بن الحسين قال: حدثنا محمد بن يحيى العطار بقم، قال: حدثنا محمد بن حسان الرازي، قال: حدثنا محمد بن علي الكوفي، قال: حدثنا إبراهيم بن محمد بن يوسف، قال: حدثنا محمد بن عيسى، عن عبد الرزاق، عن زيد الشحام، عن أبي عبد الله، وقال محمد بن حسان الرازي: وحدثنا به محمد بن علي الكوفي، عن محمد بن سنان، عن زيد الشحام قال: قلت لأبي عبد الله: أيهما أفضل الحسن أو الحسين؟ قال:

إِنَّ فَضْلَ أَوْلَانَا يَلْحَقُ فَضْلَ آخِرِنَا، وَفَضْلُ آخِرِنَا يَلْحَقُ فَضْلَ أَوْلَانَا فَكُلُّهُ لَهْ فَضْلٌ.

قال: قلت له: جعلت فداك وسع علي في الجواب، فإني والله ما أسألك إلا مرتاداً، فقال:

Ali bin al-Husayn narrated from Muhammad bin Yahya al-Attar from Muhammad (١٦) bin Hassaan ar-Razi from Muhammad bin Ali al-Kufi from Ibraheem bin Muhammad bin Yousuf from Muhammad bin Eessa from Abdurrazak from Zayd ash-Shahham that Abu Abdullah (as) had said (the same, which had been also

narrated) by Muhammad bin Hassaan ar-Razi from Muhammad bin Ali al-Kufi from Muhammad bin Sinan that Zayd ash-Shahham had said: I asked Abu Abdullah (as):
:“Who is better; al-Hasan or al-Husayn?” He said

The virtue of the previous one of us joins the next one of us and the virtue of the next“
”.one of us joins the previous one. Each one of us has his virtue

I said: “May my soul be sacrificed for you! Would you explain the answer more to me
:because I look for the truth?” He said

نحن من شجره برأنا الله من طينه واحده، فضلنا من الله وعلّمنا من عند الله، ونحن أمناء الله على خلقه والدعاة إلى دينه والحجاب
فيما بينه وبين خلقه، أزيدك يا زيد؟

قلت: نعم، فقال:

خلقنا واحد وعلّمنا واحد وفضلنا واحد، وكلنا واحد عند الله .

فقلت: أخبرني بعدّتكم، فقال:

نحن اثنا عشر - هكذا - حول عرش ربنا جلّ وعزّ في مبدء خلقنا، أولنا محمد، وأوسطنا محمد، وآخرنا محمد.

We are from one tree. Allah has created us from one clay. Our virtue and knowledge“
are from Allah. We are the deputies of Allah over His people, the propagandists for His
”?religion and the means between Allah and His people. Do I say more to you O Zayd

:I said: “Yes!” He said

Our creation is the same. Our knowledge is the same. Our virtue is the same and we“
”.all are the same before Allah

:I asked: “Would you tell me how many you are?” He said

We are twelve ones. So has been determined around the Throne at“

the beginning of the Creation. The first of us is Muhammad. The middle is Muhammad
(and the last of us is Muhammad.”^(۱)

۱۷ - أخبرنا علي بن الحسين، قال: حدثنا محمد بن يحيى العطار قال: حدثنا محمد بن حسان الرازي، عن محمد بن علي الكوفي، عن إبراهيم بن محمد بن يوسف، عن محمد بن عيسى، عن عبد الرزاق، عن محمد بن سنان، عن فضيل الرسان، عن أبي حمزة الشمالي قال:

كنت عند أبي جعفر محمد بن علي الباقر ذات يوم فلما تفرق من كان عنده قال لي: يا أبا حمزة، مَنْ المحتوم الذي لا تبديل له عند الله قيام قائمنا، فَمَنْ شكَّ فيما أقول لقي الله سبحانه وهو به كافر وله جاحد. ثم قال: بأبي وأمي المُسمّى باسمي والمكّنّي بكنيتي، السابُع من بعدى، بأبي مَنْ يملأ الأرض عدلاً وقسطاً كما مُلئت ظلماً وجوراً. ثم قال: يا أبا حمزة، مَنْ أدركه فلم يسلم له فما سلم لمحمد وعليّ، وقد حرّم الله عليه الجنة ومأواه النار وبئس مثنوى الظالمين.

Ali bin al-Husayn narrated from Muhammad bin Yahya al-Attar from Muhammad (۱۷) bin Hassaan ar-Razi from Muhammad bin Ali al-Kufi from Ibraheem bin Muhammad bin Yousuf from Muhammad bin Eessa from Abdurrazak from Muhammad bin Sinan :from Fudhayl ar-Rassan that Abu Hamza ath-Thimali had said

One day I was with Imam Abu Ja'far Muhammad bin Ali al-Baqir (as). When the all“ left, he said to me: “O Abu Hamza, what is inevitable and that Allah will not change is the advent of the last imam of ours; al-Mahdi. Whoever doubts this matter, will be unbeliever

p: ۱۱۶

before Allah. I swear that his name will be like mine and his surname will be like mine. He will be the seventh after me. He will fill the world with justice and equity after it has been filled with injustice and oppression. O Abu Hamza, he, who will attend his (Imam al-Mahdi's) appearance and will not submit to him, has not submitted to Muhammad and Ali (peace be upon them) and then he will be forbidden from being in Paradise, his (abode will be the fire, and evil is the abode of the unjust!" (1)

:Clearer than this is the saying of Allah

إِنَّ عِدَّةَ الشُّهُورِ عِنْدَ اللَّهِ اثْنَا عَشَرَ شَهْرًا فِي كِتَابِ اللَّهِ يَوْمَ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ مِنْهَا أَرْبَعَةٌ حُرْمٌ □ ذَلِكَ الدِّينُ الْقَيِّمُ □ فَلَا تَظْلِمُوا فِيهِنَّ أَنْفُسَكُمْ □ وَقَاتِلُوا الْمُشْرِكِينَ كَافَّةً كَمَا يُقَاتِلُونَكُمْ كَافَّةً □ وَاعْلَمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ

Surely the number of months with Allah is twelve months in Allah's ordinance since“ the day when He created the heavens and the earth, of these four being sacred; that (is the right religion; therefore be not unjust to yourselves regarding them.” (2)

Knowing the months is not to be considered as the right religion because the Jews, the Christians, the Magi and all peoples know the number and the names of the months. They are but the twelve imams, who are the guardians of the religion. Among the four sacred ones is Imam Ali (as), whose name Allah has derived from His name as He has derived the name of the

p: ۱۱۷

.Biharul Anwar, vol.۲۴ p.۲۴۱, vol.۳۶ p.۳۹۳, vol.۵۱ p.۱۳۹, Awalim al-Uloom, vol.۱۵/۳ p.۲۶۷ –۱
 .Qur'an, ۹:۳۶ –۲

Prophet (S). Three other imams have the name Ali. They are Ali bin al-Husayn, Ali bin Musa and Ali bin Muhammad. So this name (Ali), which has been derived from one of the attributes of Allah, has deserved to be sacred. Peace and blessing be upon Muhammad and his progeny, the pure, the sacred

١٨ - أخبرنا سلامه بن محمد قال: حدثنا أبو الحسن علي بن عمر المعروف بالحاجي، قال: حدثنا حمزه بن القاسم العلوي العباسي الرازي، قال: حدثنا جعفر بن محمد الحسنی، قال: حدثنا عبيد بن كثير، قال: حدثنا أبو أحمد بن موسى الأسدي، عن داود بن كثير الرقي، قال:

دخلتُ علي أبي عبد الله جعفر بن محمد بالمدينة، فقال لي: ما الذي أبطأ بك يا داود عنّا؟
فقلت: حاجه عرضت بالكوفه.

فقال: مَنْ خلفت بها؟

Salama bin Muhammad narrated from Abul Hasan Ali bin Umar al-Haji from (١٨) Hamza bin al-Qassim al-Alawi al-Abbasi ar-Razi from Ja'far bin Muhammad al-Hasani from Obayd bin Katheer from Abu Ahmad bin Musa al-Assadi that Dawood bin :Katheer ar-Riqqi had said

I came to Abu Abdullah Ja'far bin Muhammad as-Sadiq (as) in Medina and he said to
”?me: “Why have you not visited us since so long, O Dawood

”.I said: “I had something to do in Kufa

”?He said: “Whom did you leave in Kufa

فقلت: جُعلتُ فداك، خلفتُ بها عمّك زيداً تركته ركباً على فرس متقلّداً سيفاً ينادى بأعلى صوته: سلوني سلوني قبل أن
تفقدوني، فبين جوانحي علمٌ جمٌّ قد عرفتُ الناسخَ من المنسوخ والمثنى والقرآنَ العظيم، وإنّي العلم بين الله وبينكم.

فقال لي: يا داود، لقد ذهب بك المذاهبُ.

ثم نادى يا سماعه بن مهران ايتنى بسله الرطب، فأتاه بسله فيها رطب، فتناول منها رطبه فأكلها، واستخرج النواه من فيه فغرسها فى الأرض، ففلقت وأنبتت وأطلعت وأغدقت، فضرب بيده إلى بسره من عذق فشققها واستخرج منها رقاً أبيض ففضّه ودفعه إلى، وقال: اقرأه.

I said: "May my soul be sacrificed for you! I have left your uncle Zayd. I left him riding on a horse with his sword and calling loudly: "Ask me before you will miss me. I have great knowledge. I have known the abrogating and abrogated verdicts, the oft-repeated verses and the great Qur'an. Knowledge is between Allah and you

!"He said to me: "O Dawood, things have affected you

!"Then he called: "O Suma'a bin Mihran, bring me a basket of ripe dates

He brought him a basket of ripe dates. He took one, ate it, took the kernel out of his mouth and stuck it into the ground. It grew and fruited. He picked an unripe date from one of the bunches. He split it and took a piece of parchment out of it. He spread it, gave it to me and said to me: "Read it

فقرأته وإذا فيه سطران؛ السطر الأول "لا إله إلا الله، محمد رسول الله" والثانى

أمير المؤمنين عليّ بن أبى طالب، الحسن بن على، الحسين بن على، على بن الحسين، محمد بن على، جعفر بن محمد، موسى بن جعفر، على بن موسى، محمد بن على، على بن محمد، الحسن بن على، الخلف الحجّه.

ثم قال: يا داود أتدرى متى كُتب هذا فى هذا؟

قلت: الله أعلم

فقال: قبل أن يخلق الله آدم بألفى عام.

It had two lines. The first line was (There is no god but Allah and Muhammad is the messenger of Allah). The second line was (Surely the number of months with Allah is twelve months in Allah's ordinance since the day when He created the heavens and the earth, of these four being sacred; that is the right religion); Amirul Mo'mineen Ali bin Abu Talib, al-Hasan bin Ali, al-Husayn bin Ali, Ali bin al-Husayn, Muhammad bin Ali, Ja'far bin Muhammad, Musa bin Ja'far, Ali bin Musa, Muhammad bin Ali, Ali bin Muhammad, al-Hasan bin Ali, al-Khalaf al-Hujjah (al-Mahdi).

Then he said: "O Dawood, do you know when this has been written in this piece of parchment?"

"I said: "Allah, His messenger and you are more aware

(1) He said: "Two thousand years before Allah had created Adam."

١٩ - أخبرنا سلامه بن محمد قال: أخبرنا الحسن بن علي بن مهزيار، قال: حدثنا أحمد بن محمد السيارى، عن أحمد بن هلال قال: وحدثنا علي بن محمد بن عبيد الله الخبائى، عن أحمد بن هلال، عن أميه بن ميمون الشعيرى عن زياد القندى قال: سمعت أبا إبراهيم موسى بن جعفر بن محمد يقول:

إن الله خلق بيتاً من نور جعل قوائمه أربعة أركان كتب عليها أربعة أسماء: "تبارك وسبحان والحمد والله" ثم خلق من الأربعة أربعة، ومن الأربعة أربعة. ثم قال:

إِنَّ عِدَّةَ الشُّهُورِ عِنْدَ اللَّهِ اثْنَا عَشَرَ شَهْرًا فِي كِتَابِ اللَّهِ

Salama bin Muhammad narrated from al-Hasan bin Ali bin Mihziyar from Ahmad (١٩) bin Muhammad as-Sayyari from Ahmad

bin Hilal, also from Ali bin Muhammad bin Obaydillah al-Khaba'iy from Ahmad bin Hilal from Umayya bint Maymoon ash-Shu'ayri that Ziyad al-Qandi had said: I heard Abu Ibraheem Musa bin Ja'far bin Muhammad (Imam al-Kadhim) (ع) (as) saying

Allah has created a house of light. He has made four pillars for it. Four names has been written on them; Tabarak, Subhan, al-Hamd and Allah. Then he has created four ones from those four and then four from these four then He has said: (Surely the number of months with Allah is twelve months

٢٠ - أخبرنا علي بن الحسين، عن محمد بن يحيى، عن محمد بن حسان الرازي، عن محمد بن علي، عن محمد بن سنان، عن داود بن كثير الرقي قال: قلت لأبي عبد الله جعفر بن محمد: جعلت فداك أخبرني عن قول الله

وَالسَّابِقُونَ السَّابِقُونَ أُولَئِكَ الْمُقَرَّبُونَ

قال:

نطق الله بها يوم ذرأ الخلق في الميثاق قبل أن يخلق الخلق بألفى عام.

فقلت: فسّر لي ذلك، قال:

إن الله لما أراد أن يخلق الخلق خلقهم من طين، ورفع لهم ناراً فقال: ادخلوها، فكان أول من دخلها محمد رسول الله وأمير المؤمنين والحسن والحسين وتسعة من الأئمة إمام بعد إمام، ثم أتبعهم بشيعتهم، فهم والله السابقون.

Ali bin al-Husayn narrated from Muhammad bin Yahya from Muhammad bin (٢٠) Hassaan ar-Razi from Muhammad bin Ali from Muhammad bin Sinan that Dawood bin Katheer ar-Riqqi had said: I said to Abu Abdullah Ja'far bin Muhammad as-Sadiq (as): "May I die for you! Would you tell me about (the meaning of) the saying of Allah, "And those Foremost (in

p: ١٢١

١ - He is the seventh imam of the Shia

Faith) will be Foremost (in the Hereafter). These are they who are drawn nigh (to Allah)?” (١) He said

Allah has said that on the day when He has determined the creation in the Covenant“
”.(two thousand years before creating the creatures (people

:I said: “Would you explain this for me?” He said

When Allah had willed to create people, He made them of clay and made a fire for“
them. He ordered them to enter into fire. The first ones, who had entered into it, were
Muhammad, Ali, al-Hasan, al-Husayn and nine imams one after the other and then
their followers followed them. By Allah they are the foremost.” (٢)

٢١ - حدثنا أبو علي أحمد بن محمد بن يعقوب بن عمار الكوفي قال: حدثني أبي، قال: حدثنا القاسم بن هشام اللؤلؤي، عن الحسن بن محبوب، عن إبراهيم الكرخي قال: دخلت على أبي عبد الله جعفر بن محمد فإني عنده جالس إذ دخل أبو الحسن موسى وهو غلام فقمّت إليه فقبلته وجلست، فقال لي أبو عبد الله:

يا إبراهيم أما إنه صاحبك من بعدى، أما ليهلكنّ فيه أقوام ويسعد آخرون، فلعن الله قاتله وضاعف على روحه العذاب، أما ليخرجن الله من صلبه خير أهل الأرض في زمانه، سمى جدّه ووارث علمه وأحكامه وقضاياه ومعدن الإمامه ورأس الحكمه، يقتله جبار بنى فلان بعد عجائب طريفه حسداً له، ولكنّ الله بالغ أمره ولو كره المشركون، يُخرج الله من صلبه تكمله اثني عشر إماماً مهدياً اختصهم الله بكرامته وأحلهم دار قدسه، المنتظر للثاني عشر الشاهر سيفه بين يديه كان كالشاهر سيفه بين يدي رسول الله

p: ١٢٢

١ - Qur'an, ٥٦:١٠-١١

٢ - Mukhtassar Bassa'ir ad-Darajat p.١٧٥, Ta'weel al-Aayat, vol.٢ p.٦٤٢, Tafseer al-
Burhan, vol.٤ p.٢٧٥, Biharul Anwar, vol.٣٥ p.٣٣٣, vol.٣٦ p.٤٠١

Abu Ali Ahmad bin Muhammad bin Ya'qoob bin Ammar al-Kufi narrated from his (٢١) father from al-Qassim bin Hisham al-Lu'lu'iy from al-Hasan bin Mahboob that Ibraheem al-Karkhi had said: Once I came to Abu Abdullah Ja'far bin Muhammad (as). While I was sitting with him, (his son) Abul Hasan Musa (al-Kadhim) came in. He was a young boy. I got up and kissed him and then I sat down. Abu Abdullah (as) said to me

O Ibraheem, he will be your companion after me. Because of him many people will“ perish and others will be pleased. May Allah damn his killer and double the torment for his soul! Allah will derive from him the best of the people on the earth in his time. His name will be like the name of his grandfather. He will be the heir of his grandfather’s knowledge, wisdom and judgements. He will be the essence of the imamate and the top of wisdom. He will be killed by the arrogant of so-and-so family after some wonders because of envy. But Allah will carry out His order even the polytheists are averse. Allah will derive from his progeny the rest of the twelve inspired imams, whom He will honor with dignity of His and will place in the sanctuary of His. He, who waits for the twelfth imam and fights with him, is as if he has fought with the Prophet (S) and defended him”.

ودخل رجل من موالى بنى أميه فانقطع الكلام، فعدت إلى

أبى عبد الله إحدى عشره مره أريد أن يستتم الكلام فما قدرت على ذلك، فلما كان قابل السنه الثانيه دخلت عليه وهو جالس، فقال:

يا إبراهيم، هو المفرج للكرب عن شيعته بعد ضنك شديد وبلاء طويل وجور وخوف، فطوبى لمن أدرك ذلك الزمان. حسبك يا إبراهيم.

قال: فما رجعت بشيء أسرّ إليّ من هذا لقلبي ولا أقرّ لعيني.

Then a man of the freed slaves of the Umayyads came in and Imam as-Sadiq (as) stopped talking. I visited him eleven times wishing that he might complete his speech but I failed. In the next year I came to him. He said

O Ibraheem, he will relieve his Shia from their grief after long strait, affliction,“ oppression and fright. Blessed is he, who will attend at that time! O Ibraheem, this suffices you

I have never come back with something more pleasant to my heart and more [\(1\)](#)“delightful to my eye than this thing.”

٢٢ - أخبرنا أحمد بن محمد بن يعقوب قال: حدثنا أبو عبد الله الحسين بن محمد قراءه عليه، قال: حدثنا محمد بن أبي قيس، عن جعفر الرمانى، عن محمد بن أبي القاسم - ابن أخت خالد بن مخلد القطوانى - قال: حدثنا عبد الوهاب الثقفى، عن جعفر بن محمد عن أبيه محمد بن على أنه نظر إلى حمران فبكى، ثم قال:

يا حمران، عجباً للناس كيف غفلوا أم نسوا أم تناسوا، فنسوا قول رسول الله حين مرض، فأتاه الناس يعودونه ويسلمون عليه حتى إذا غصّ بأهله البيت جاء علىّ فسلم ولم يستطع أن يتخطأهم إليه ولم يوسعوا له، فلما رأى

p: ١٢٤

رسول الله ذلك رفع مخذّته وقال: إلىّ يا عليّ. فلما رأى الناس ذلك زحم بعضهم بعضاً وأفرجوا حتى تخطاهم وأجلسه رسول الله إلى جانبه، ثم قال: يا أيها الناس هذا أنتم تفعلون بأهل بيتي في حياتي ما أرى، فكيف بعد وفاتي؟

Ahmad bin Muhammad bin Ya'qoob narrated from Abu Abdullah al-Husayn bin (۲۲) Muhammad from Muhammad bin Abu Qayss from Ja'far ar-Rummani from Muhammad bin Abul Qassim, the son of Khalid bin Mukhallad al-Qatawani's sister, from Abdul Wahab ath-Thaqafi from Imam Ja'far bin Muhammad as-Sadiq (as) that :his father Imam Muhammad bin Ali al-Baqir (as) had looked at Hamran, cried and said

O Hamran, how odd of people it is! How have they ignored or forgotten the saying of“ the Prophet (S) on the last day of his life? When he fell ill, people came to visit him until the house became so crowded. Then Ali (as) came and offered greeting but he could not overstep the people to reach the Prophet (S) and the people did not let him pass. When the Prophet (S) saw that, he raised his pillow and said: “O Ali, come to me!” Then people pressed closed to let Ali pass. The Prophet (S) seated Ali (as) beside him and said: “O people, you do so to my family while I am still alive! Then what will you do to ?them after my death

والله لا تقربو من أهل بيتي قربه إلا قربتم من الله منزله، ولا تباعدون عنهم خطوه وتعرضون عنهم إلا أعرض الله عنكم.

ثم قال: أيها الناس اسمعوا ما أقول لكم، ألا إن الرضا والرضوان والجنه لمن أحب علياً وتولاه وائتم به ويفضله وبأوصيائه بعده، وحق علي ربي أن يستجيب لي فيهم، إنهم اثنا عشر وصياً، ومن تبعه فانه مني، إني من إبراهيم، وإبراهيم مني، وديني دينه ودينه ديني، ونسبته نسبي، ونسبتي نسبه وفضلي فضله، وأنا أفضل منه، ولا فخر، يصدق قولي قول ربي

ذُرِّيَّةَ بَعْضُهَا مِنْ بَعْضٍ ۖ وَاللَّهُ سَمِيعٌ عَلِيمٌ

By Allah, whatever closer you approach to my family, you will be closer to Allah and whatever far you become and turn away from them, Allah will turn away from you. O people, listen to what I say to you! Contentment and love of Allah will be to whoever loves Ali, obeyed him and followed him and his guardians after him. Allah has promised to respond to me regarding them. They are twelve imams. Whoever follows them is from me. I am from Abraham and Abraham is from me. His religion is my religion and my religion is his. His lineage is mine and mine is his. My virtue is his and I am better than him without pride. Allah has confirmed my speech when saying, [\(1\)](#) [\(2\)](#) “Offspring one of the other; and Allah is Hearing, Knowing.”

٢٣ - أخبرنا محمد بن همام، قال: حدثنا أبو علي الحسن بن علي بن عيسى القوهستاني قال: حدثنا بدر بن إسحاق بن بدر الأنماطي في سوق الليل بمكة - وكان شيخاً نفيساً من إخواننا الفاضلين، وكان من أهل قزوين - في سنة خمس وستين ومائتين قال: حدثني أبي

p: ١٢٦

١ - Qur'an, ٣:٣٤

٢ - Biharul Anwar, vol.٣٦ p.٢٧٩, Awalim al-Uloom, vol.١٥/٣ p.٢٤٣

إسحاق بن بدر، قال حدثني جدي بدر بن عيسى، قال سألت أبي عيسى بن موسى - وكان رجلاً مهيباً - فقلت له: من أدركت من التابعين؟ فقال: ما أدري ما تقول لي ولكنني كنت بالكوفة، فسمعت شيخاً في جامعها يتحدث عن عبد خير، قال: سمعت أمير المؤمنين علي بن أبي طالب صلوات الله عليه يقول: قال لي رسول الله:

يا علي، الأئمة الراشدون المهتدون المعصومون من ولدك أحد عشر إماماً وأنت أولهم، وآخرهم اسمه اسمي، يخرج فيملاً الأرض عدلاً كما ملئت جوراً وظلماً، يأتيه الرجل والمال كدس، فيقول: يا مهدي أعطني، فيقول: خذ.

Muhammad bin Hammam narrated from Abu Ali al-Hasan bin Ali bin Eessa al- (۲۳) Qoohistani from Badr bin Iss'haq bin Badr al-Anmati from his father that his grandfather Badr bin Eessa had said: Once I asked my father, who was a very respectable man: "Whom have you met of the successors of the Prophet's companions?" He said: "I do not know what you say but once I was in Kufa and heard an old man in the mosque talking about a good man. He said: "I have heard Amirul Mo'mineen Ali bin Abu Talib (as) saying: The Prophet (S) has said to me

O Ali, the infallible guided imams of your progeny are eleven ones and you are the first of them. The name of the last of them is like my name. He will appear to fill the world with justice and equity after it has been filled with injustice and oppression. People will ,come to him asking for money

(which will be accumulated. He will say to them: “Take (as you like)!” (1)

٢٤ - حدثنا أبو الحارث عبد الله بن عبد المك بن سهل الطبراني، قال: حدثنا محمد بن المثنى البغدادي، قال: حدثنا محمد بن إسماعيل الرقي، قال: حدثنا موسى بن عيسى بن عبد الرحمن، قال: حدثنا هشام بن عبد الله الدستوائي، قال: حدثنا علي بن محمد، عن عمرو بن شمر، عن جابر بن يزيد الجعفي، عن محمد بن علي الباقر، عن سالم بن عبد الله بن عمر، عن أبيه عبد الله بن عمر بن الخطاب، قال: قال رسول الله:

إِنَّ اللَّهَ أَوْحَى إِلَيَّ لَيْلَةَ أُسْرِي بِي: يَا مُحَمَّدُ، مَنْ خَلَفْتَ فِي الْأَرْضِ فِي أُمَّتِكَ؟ - وَهُوَ أَعْلَمُ بِذَلِكَ - قُلْتُ: يَا رَبِّ أَخِي. قَالَ: يَا مُحَمَّدُ، عَلِيُّ بْنُ أَبِي طَالِبٍ؟ قُلْتُ: نَعَمْ يَا رَبِّ. قَالَ: يَا مُحَمَّدُ، إِنِّي أَطَّلَعْتُ إِلَى الْأَرْضِ إِذَا أُطِّلِعْتُ عَلَيْهَا فَخَافْتُكَ مِنْهَا فَلَا أُذَكِّرُ حَتَّى تُذَكِّرَ مِنِّي؛ فَأَنَا الْمُحْمُودُ وَأَنْتَ مُحَمَّدٌ، ثُمَّ إِنِّي أَطَّلَعْتُ إِلَى الْأَرْضِ إِذَا أُطِّلِعْتُ عَلَيْهَا فَخَافْتُكَ مِنْهَا فَلَا أُذَكِّرُ حَتَّى تُذَكِّرَ مِنِّي؛ فَأَنْتَ سَيِّدُ الْأَنْبِيَاءِ، وَعَلِيُّ بْنُ أَبِي طَالِبٍ سَيِّدُ الْأَوْصِيَاءِ ثُمَّ شَقَّقْتُ لَكَ اسْمًا مِنْ أَسْمَائِي، فَأَنَا الْأَعْلَى وَهُوَ عَلِيٌّ.

Abul Harith Abdullah bin Abdul Melik bin Sahl at-Tabarani narrated from (٢٤) Muhammad bin al-Muthanna al-Baghdadi from Muhammad bin Issma'eel ar-Riqqi from Musa bin Eessa bin Abdurrahman from Hisham bin Abdullah ad-Dastuwa'iy from Ali bin Muhammad from Amr bin Shimr from Jabir bin Yazeed al-Ju'fi from Muhammad bin Ali al-Baqir (as) from Salim bin Abdullah bin Umar from his father that the Prophet (S) had said

Allah has revealed to me in the night of the“

p: ١٢٨

Al-Ghayba by at-Toossi p.١٣٥, Ithbat al-Hudat, vol. ١ p.٥٤٧, ٦٢٣, ٦٧٦, Biharul Anwar, - ١
.vol.٣٦ p.٢٥٩, ٢٨١

Ascension: “O Muhammad, whom have you entrusted with your umma on the earth-
”?((and He is aware

”I said: “O my God, I have entrusted my brother

”?He the Almighty said: “O Muhammad, is he Ali bin Abu Talib

”!I said: “Yes, he is. O my God

He said: “O Muhammad, I had a look at the earth and chose you from among its people. Whatever I mention, you are to mention with me. I am Mahmood and you are Muhammad.(1) Then I had another look at the earth. I chose Ali bin Abu Talib and made him your guardian. You are the master of the prophets and Ali is the master of the guardians. Then I derived for him a name from my name; I am al-A’la (the (highest) and he is Ali (high

يا محمد إني خلقتُ علياً وفاطمةَ والحسنَ والحسينَ والأئمةَ من نور واحد، ثم عرضتُ ولايتهم على الملائكة، فمن قبلها كان من المقربين، ومن جحدها كان من الكافرين. يا محمد، لو أن عبداً من عبادي عبدني حتى ينقطع، ثم لقيني جاحداً لولايتهم أدخلته نارى. ثم قال: يا محمّد، أتحبُّ أن تراهم؟ فقلت: نعم. فقال: تقدّم أمامك، فتقدمت أمامي فإذا عليّ بن أبي طالب، والحسن، والحسين، وعلي بن الحسين، ومحمد بن علي، وجعفر بن محمد، وموسى بن جعفر، وعلي بن موسى، ومحمد بن علي، وعلي بن محمد، والحسن بن علي، والحجة القائم كأنه الكوكب الدرّي في وسطهم. فقلت: يا رب من هؤلاء؟ قال: هؤلاء الأئمة، وهذا القائم، محلّل حلالى ومحرم حرامى، وينتقم من أعدائى، يا محمد، أحببه فإنى أحبه وأحب من يحبه.

,O Muhammad

p: ١٢٩

I have created Ali, Fatima, al-Hasan, al-Husayn and the rest of the imams from one light and then I offered their guardianship before the angels. Whoever of them accepted it became close to me and whoever denied it became among the unbelievers. O Muhammad, if one of My people worships me devotedly and then he meets Me denying their guardianship, I will throw him into Hell.” Then He said: “O Muhammad, do you like to see them?” I said: “Yes, O my Lord.” He said: “Go ahead!” I went ahead and I saw Ali bin Abu Talib, al-Hasan, al-Husayn, Ali bin al-Husayn, Muhammad bin Ali, Ja'far bin Muhammad, Musa bin Ja'far, Ali bin Musa, Muhammad bin Ali, Ali bin Muhammad, al-Hasan bin Ali and al-Hujjah al-Mahdi, who was like a shining star in the middle of them. I said: “O my God, who are they?” He said: “These are the imams and this is al-Qa'im.^(۱) He will permit what I have permitted, prohibit what I have prohibited and will revenge on My enemies. O Muhammad, love him because I love him and love whoever loves him.”^(۲)

۲۵ - وأخبرنا محمد بن يعقوب الكليني، قال: حدثنا علي بن إبراهيم، عن أبيه، عن ابن أبي عمير، عن سعيد بن غزوان، عن أبي بصير، عن أبي جعفر الباقر قال:

يكون تسعهُ أئمه بعد الحسين بن علي، تاسعُهُم قائمُهُم.

Muhammad bin Ya'qoob al-Kulayni narrated from Ali bin Ibraheem bin Hashim (۲۵) from his father from ibn Abu Omayr from Sa'eed bin Ghazwan from Abu Baseer that

p: ۱۳۰

۱- Al-Qa'im is one of Imam al-Mahdi's surnames

۲- Biharul Anwar, vol.۳۶ p.۲۸۰, Awalim al-Uloom, vol.۱۵/۳ p.۳۵, ۴۴

:Imam Abu Ja'far al-Baqir (as) had said

“[\(1\)](#) Nine imams are after al-Husayn bin Ali. The ninth one is al-Qa'im.”

٢٦ - أخبرنا محمد بن يعقوب، عن علي بن محمد، عن سهل بن زياد، عن محمد بن الحسين بن شمون، عن عبد الله بن عبد الرحمن الأصبم، عن كرام قال: حلفت فيما بيني وبين نفسي ألا أكل طعاماً بنهار أبداً حتى يقوم قائم آل محمد، فدخلت على أبي عبد الله فقلت له: رجل من شيعتك جعل لله عليه ألا يأكل طعاماً بنهار أبداً حتى يقوم قائم آل محمد. فقال:

صم يا كرام، ولا تصم العيدين ولا ثلاثة أيام التشريق، ولا إذا كنت مسافراً، فإن الحسين لما قُتل عجت السماوات والأرض ومن عليهما والملائكة، فقالوا: يا ربنا أتأذن لنا في هلاك الخلق حتى نجدهم من جديد الأرض بما استحلوها حرمتك وقتلوا صفوتك؟ فأوحى الله إليهم: يا ملائكتي ويا سمائي ويا أرضي اسكنوا. ثم كشف حجاباً من الحجب فإذا خلفه محمدٌ واثنان عشر وصياً له فأخذ بيد فلان من بينهم فقال: يا ملائكتي ويا سماواتي ويا أرضي بهذا أنتصر منهم لهذا - قالها ثلاث مرات -.

وجاء في غير روايه محمد بن يعقوب الكليني: بهذا أنتصر منهم ولو بعد حين.

Muhammad bin Ya'qoob narrated from Ali bin Muhammad from Sahl bin Ziyad (٢٦) from Muhammad bin al-Hasan bin Shammooon from Abdullah bin Abdurrahman al-Assamm that Karam had said: I have promised myself not to eat any kind of food during the day at all until al-Qa'im of Muhammad's family appears. I came to Abu Abdullah as-Sadiq (as) and said to him: "I am one of

p: ١٣١

Al-Khissal p.٤١٩, ٤٨٠, al-Ghayba by at-Toossi p.١٤٠, Manaqib by ibn Shahrashoob, - ١
.vol.١ p.٢٩٦, Biharul Anwar, vol.٣٦ p.٣٩٢, ٣٩٥

your Shia. I have promised Allah not to eat any kind of food at all during the day until al-Qa'im appears." He said to me

O Karram, fast! But do not fast on the days of the two Eids (١) nor the three days of al-Tashreeq (٢) or when you are on travel. When al-Husayn (as) was killed there was a clamor in the Heaven and on the earth. The angels said: "O our Lord, do You permit us to perish the human beings and to terminate them from on the earth for what they have committed when trespassing Your sanctity by killing the choice of Yours?" Allah revealed to the angels: "O My angels, My Heaven and My earth, be quiet!" Then He uncovered one of the covers. Behind it were Muhammad and twelve guardians of his. Allah held one from among them by the hand and said: "O My angels, My Heavens and My earth, with this one I will avenge this killed one upon his killers." He repeated it (three times)." (٣)

٢٧ - أخبرنا محمد بن يعقوب، قال: حدثنا علي بن إبراهيم بن هاشم، عن أبيه، عن ابن أبي عمير، عن ابن أذينة، عن أبان بن أبي عياش، عن سليم بن قيس الهلالي قال: سمعت عبد الله بن جعفر الطيار يقول: كنا عند معاوية أنا والحسن والحسين وعبد الله بن عباس وعمر بن أم سلمة واسامه بن زيد، فجرى بيني وبين معاوية كلام، فقلت لمعاوية: سمعت رسول الله يقول:

أنا أولى بالمؤمنين من أنفسهم، ثم أخى علي بن أبي طالب أولى

p: ١٣٢

١- Eid al-Adha and eid al-Fitr

٢- Three days spent In Mina during the performance of hajj after the Day of Immolation

٣- Al-Kafi, vol.١ p.٥٣٤, vol.٤ p.١٤١, Men la Yahdhuru al-Faqeeh, vol.٢ p.١٢٧, al-Istibsar, vol.٢ p.١٨٣, Tahtheeb al-Ahkam, vol.٤ p.١٨٣

بالمؤمنين من أنفسهم، فإذا استشهد عليٌّ فالحسن بن علي أولى بالمؤمنين من أنفسهم، ثم ابني الحسين من بعده أولى بالمؤمنين من أنفسهم، فإذا استشهد فابنه علي بن الحسين أولى بالمؤمنين من أنفسهم وستدرکه يا علي ثم ابنه محمّد بن علي أولى بالمؤمنين من أنفسهم، وستدرکه يا حسين، ثم تكمله اثني عشر إماماً تسعه من ولد الحسين.

قال عبد الله بن جعفر: فاستشهدت الحسن والحسين وعبد الله بن عباس وعمر بن ام سلمه وأسامة بن زيد فشهدوا. قال سليم: وقد سمعت ذلك من سلمان الفارسي والمقداد وأبي ذر وذكروا أنهم سمعوا ذلك من رسول الله .

Muhammad bin Ya'qoob narrated from Ali bin Ibraheem bin Hashim from his (٢٧) father from ibn Abu Omayr from Abban bin Ayyash that Sulaym bin Qayss al-Hilali had said: I have heard Abdullah bin Ja'far at-Tayyar saying: One day Al-Hasan, al-Husayn, Abdullah bin Abbas, Umar bin Umm Salama, Ussama bin Zayd and I were with :Mo'awiya. I said to him: "I have heard the Prophet (S) saying

I am worthier of the believers than themselves then my brother Ali bin Abu Talib will " be worthier of the believers than themselves. If he is martyred then his son al-Hasan will be worthier of the believers than themselves then after him al-Husayn will be worthier of the believers than themselves. If he is martyred, his son Ali bin al-Husayn will be worthier of the believers than themselves then his son Muhammad bin Ali will be worthier of the believers than themselves then the rest of the twelve imams, nine of

”.whom are from the progeny of al-Husayn

I asked al-Hasan, al-Husayn, Abdullah bin Abbas, Umar bin Umm Salama and Ussama bin Zayd to witness of that (the Prophet (S) had said so) and they witnessed.” Sulaym said: “I have heard that from Salman al-Farisi, al-Miqdad and Abu Tharr that they (have heard it from the Prophet (S)).” (1)

٢٨ - محمد بن عبد الله بن جعفر الحميري، عن أبيه، قال: حدثنا محمد بن عيسى بن عبيد بن يقطين، عن النضر بن سويد، عن يحيى الحلبي، عن علي بن أبي حمزة قال: كنت مع أبي بصير، ومعنا مولى لأبي جعفر الباقر، فقال: سمعت أبا جعفر يقول: منا اثنا عشر محدثاً، السابع من بعدى ولدى القائم.

فقام إليه أبو بصير فقال: أشهد أني سمعت أبا جعفر يقوله منذ أربعين سنة.

وقال أبو الحسن الشجاعى - رحمه الله -: هذان الحديثان مما استدرکہما أبو عبد الله - رحمه الله - بعد فراغه، ونسخى الكتاب.

Muhammad bin Abdullah bin Ja'far al-Himyari narrated from his father from (٢٨) Muhammad bin Eessa bin Obayd bin Yaqteen from an-Nadhr bin Suwayd from Yahya al-Halabi that Ali bin Abu Hamza had said: Once I, Abu Baseer and a freed slave (mawla) of Imam al-Baqir (as) were together. The mawla said: I have heard Imam al-Baqir (as) saying

From us there are twelve inspired (imams). The seventh of my descendants is al-“
”.Qa'im

Abu Baseer said: “I witness that I have heard Abu Ja'far (as-Sadiq (as)) saying this (forty years ago.” (2)

٢٩ - أخبرنا أبو العباس أحمد بن محمد بن سعيد بن عقده الكوفي، قال: حدثنا محمد

p: ١٣٤

١- ١٠١، vol. ١٥/٣، Awalim al-Uloom، vol. ٣٦، Biharul Anwar،

٢- ٢٦٨، vol. ١٥/٣، Awalim al-Uloom، vol. ٣٦، Biharul Anwar،

بن المفضل بن إبراهيم بن قيس بن رمانه الأشعري من كتابه، قال: حدثنا إبراهيم بن مهزم، قال: حدثنا خاقان بن سليمان الخزاز، عن إبراهيم بن أبي يحيى المدني، عن أبي هارون العبدى، عن عمر بن أبي سلمه ربيب رسول الله وعن أبي الطفيل عامر بن واثله قال: قال:

شهدنا الصلاة على أبي بكر حين مات فبينما نحن قعود حول عمر وقد بويع إذ جاءه فتى يهودي من يهود المدينة كان أبوه عالم اليهود بالمدينة، يزعمون أنه من ولد هارون، فسلم على عمر، وقال:

يا أمير المؤمنين، أيكم أعلم بكتابكم وسنة نبيكم؟

فقال عمر: هذا، وأشار إلى علي بن أبي طالب وقال: هذا أعلمنا بكتابنا وسنة نبينا.

Abul Abbas Ahmad bin Muhammad bin Sa'eed bin Oqda narrated from (٢٩) Muhammad bin al-Mufadhhal bin Ibraheem bin Qayss bin Rummana al-Ash'ari from Ibraheem bin Muhzim from Khaqan bin Sulayman al-Kharraz from Ibraheem bin Abu Yahya al-Madani from Abu Haroon al-Abdi that Umar bin Abu Salama, the Prophet's foster-son, and Abut-Tufayl Aamir bin Wathila had said

We attended the prayer (for the dead) when Abu Bakr died. While we were sitting around Umar, who had been paid homage to be the caliph, a young Jew from the Jews of Medina, whose father was the jurisprudent of the Jews in Medina and the Jews claimed that he was one of Aaron's descendants, came to Umar. He greeted him and said

O Amirul Mo'mineen,⁽¹⁾ who is the most aware of your Book and the Sunna of your prophet among you

Umar said: "It is this one. (He pointed to Ali bin

”Abu Talib.) This is the most aware of our Book and our Prophet’s Sunna

فقال الفتى أخبرنى أنت كذا؟

قال: نعم سلنى عن حاجتك.

فقال: إنى أسألك عن ثلاث وثلاث وواحد.

قال على: أفلا تقول: أسألك عن سبع؟

فقال الفتى: لا! ولكن أسألك عن الثلاث، فإن أصبت فيهن سألتك عن الثلاث الأخر، فإن أصبت فيهن سألتك عن الواحد، فإن لم تُصِبْ فى الثلاث الأول سكتُ ولم أسألك عن شىء.

”The young Jew said (to Ali): “Would you answer my questions

”Imam Ali (as) said: “Yes, I would. Ask me as you like

”.The young boy said: “I ask you about three things and three things and one thing

”?Imam Ali (as) said: “Why do you not say: I ask you about seven things

The young boy said: “No, but I ask you about the first three and if you give the right answers then I will ask you about the other three and if you give the right answers then I will ask you about the last one. If you fail to answer the first three ones, I will
”.keep silent and not ask you about anything

قال له على: يا يهودى، فإن أخبرتك بالصواب وبالحق تعلم أنى أخطأت أو أصبت؟

قال: نعم.

قال على: فبالله لئن أصبت فيما تسألنى عنه لتسلمن ولتدعن اليهوديه؟

قال: نعم، لك الله على لئن أصبت لأسلمن ولأدعن اليهوديه.

قال: فأسال عن حاجتك.

قال: أخبرنى عن أول حجرٍ وُضع على وجه الأرض وأول شجره نبتت فى الأرض وأول عين أنبتت فى الأرض؟

Imam Ali (as) said: "If I give you the right answer, will you know that my answer is right or

p: ۱۳۶

”?not

”.He said: “Yes, I will

Imam Ali (as) said: “I adjure you before Allah that if I give you right answers, you are
”.to be a Muslim and to give up Judaism

”.He said: “I agree. I promise you to be a Muslim and to give up Judaism

”.Imam Ali (as) said: “Then ask me as you like

The young Jew said: “Would you tell me about the first stone that has been put on the
surface of the earth, the first tree that has grown on the earth and the first fountain
”?that has flowed on the earth

قال عليّ: يا يهودي، أما أول حجر وضع على وجه الأرض فإن اليهود يقولون الصخره التي في بيت المقدس، وكذبوا ولكنه
الحجر الأسود، نزل به آدم من الجنة فوضعه في الركن، والمؤمنون يستلمونه ليجددوا العهد والميثاق لله بالوفاء. وأما قولك أول
شجره نبتت في الأرض فإن اليهود يقولون: الزيتون، وكذبوا ولكنها النخلة العجوه، نزل بها آدم من الجنة وبالفحل، فأصل الثمره
كلها العجوه. وأما العين فإن اليهود يقولون بأنها العين تحت الصخره، وكذبوا ولكنها عين الحياه التي لا يغمس فيها ميت إلا حيّ
وهي عين موسى التي نسى عندها السمكه المملوحه فلما مسها الماء عاشت وانسربت في البحر فأتبعها موسى وفتاه حين لقاها
الخضر.

Imam Ali (as) said: “O Jew, as for the first stone that has been put on the surface of
the earth, the Jews has claimed that it is the rock, which is in Jerusalem, but they have
told a false thing. It is the Black Stone that Adam (as) has brought from

p: ١٣٧

Paradise and put in the corner (of the Kaaba). The believers kiss it to renew the covenant of being loyal to Allah. As for the first tree, the Jews have claimed that it is the olive tree but they have told a lie. It is the date-palm, which Adam (as) has brought with him from Paradise. And as for the first fountain, the Jews have claimed that it is the one under the rock (in Jerusalem) but they have told a lie. It is the fountain of life, in which a dead is dipped to be alive again. It is the fountain of Moses (as), beside which he has left the salted fish and when water touched it, it revived and slipped into the sea and then Moses (as) and his servant followed it when they met with al-Khidhr (as).

فقال الفتى: أشهد أنك قد صدقتَ وقلتَ الحق، وهذا كتاب ورثته عن آبائي إماماء موسى وخط هارون بيده وفيه هذا الخصال السبع، والله لئن أصبت في بقيه السبع لأدعنّ ديني وأتبعنّ دينك.

فقال علي: سل.

فقال: أخبرني كم لهذه الأئمة بعد نبيها من إمام هدى لا يضُرُّهم خذلانٌ من خذلهم؟ وأخبرني عن موضع محمد في الجنة أي موضع هو؟ وكم مع محمد في منزلته؟

فقال علي: يا يهودي، لهذه الأئمة اثنا عشر إماماً مهدياً كلهم هادٍ مهدي لا يضرهم خذلان من خذلهم، وموضع محمد في أفضل منازل جنة عدن وأقربها من الله وأشرفها، وأما الذي مع محمد في منزلته فالإثنا عشر الأئمة المهديون.

The young Jew said: "I swear that you have

said the truth. This is a book that I have inherited from my ancestors. It has been dictated by Moses (as) and written by Aaron (as). It has these seven things. By Allah, if you give right answers to the rest of the seven questions, I will give up my religion and
".believe in yours

"!Imam Ali (as) said: "Ask

The Jew said: "Would you tell me how many imams of guidance, who will not be harmed by the disappointment of the plotters, this umma will have after its prophet? In which position Muhammad will be in Paradise? How many ones will be with
"?Muhammad in his position

Imam Ali (as) said: "This umma has twelve imams. All of them are guided and guiding imams and they will never be harmed by the disappointment of the plotters. The position of Muhammad (as) is in the best position of the Garden of Eden, the most honored and the closest to Allah. As for those, who will be with Muhammad in his
".position, they are twelve imams

قال اليهودى: وأشهد أنك قد صدقت وقلت الحق، لئن أصبت في الواحد كما أصبت في الستة والله لأسلمن الساعة على يدك
ولأدعن اليهوديه.

قال له: اسأل.

قال: أخبرني عن خليفه محمد كم يعيش بعده ويموت موتاً أو يقتل قتلاً؟

قال: يعيش بعده ثلاثين سنه ويخضب هذه من هذه - وأخذ بلحيته وأوماً إلى رأسه -.

فقال الفتى: أشهد أن لا إله إلا الله وأن محمداً رسول الله وأنك خليفه رسول الله على الأمة، ومن تقدم كان مفترياً. ثم خرج.

The Jew said: "I

swear that you have said the truth. If you answer the last one as you have done with
”these six, by Allah I will be a Muslim before you and give up Judaism

”!Imam Ali (as) said: “Ask

He said: “Would you tell me how long the successor of Muhammad will live after
”?Muhammad? Will he die or be killed

Imam Ali (as) said: “He will live for thirty years and then this will be dyed (of blood)
”(from this. (He grasped his beard and made a sign with his head

The young Jew said: “I witness that there is no god but Allah, Muhammad is the
messenger of Allah and you are the caliph of the umma after the Prophet (S).

Whoever precedes you, will be oppressive.” Then he left.

٣٠ - وأخبرنا أبو العباس أحمد بن محمد بن سعيد، قال: حدثنا حميد بن زياد من كتابه وقرأته عليه، قال: حدثني جعفر بن
إسماعيل المنقري، عن عبد الرحمن بن أبي نجران، عن إسماعيل بن علي البصري عن أبي أيوب المؤدب، عن أبيه - وكان
مؤدباً لبعض ولد جعفر بن محمد - قال قال:

لما توفي رسول الله دخل المدينة رجلٌ من ولد داود على دين اليهوديه، فرأى السكك خاليه فقال لبعض أهل المدينة: ما
حالكُم؟

Abul Abbas Ahmad bin Muhammad bin Sa'eed narrated from Hameed bin Ziyad (٣٠)
from Ja'far bin Issma'eel al-Minqari from Abdurrahman bin Abu Najran from
Issma'eel bin Ali al-Basri from Abu Ayyoob al-Mu'addib that his father, who was a
,teacher (mu'addib) of some of Imam Ja'far bin Muhammad as-Sadiq's children

p: ١٤٠

Al-Kafi, vol.١ p.٥٢٩, ٥٣١, Ithbat al-Wassiyah p.٢٢٨, Kamal ad-Deen p.٢٩٤, ٢٩٧, ٢٩٩, ٣٠٠, -١
.al-Khissal p.٤٧٤, Oyoon Akhbar ar-Redha, vol.١ p.٥٢

:had said

When the Prophet (S) died, a Jew man of the descendants of Dawood (Prophet“
.David) came to Medina and saw the streets empty. He asked what the matter was

فقيل: توفي رسول الله .

فقال الداودي: أما إنه توفي في اليوم الذي هو في كتابنا، ثم قال: فأين الناس؟

فقيل له: في المسجد.

فأتى المسجد، فإذا أبو بكر وعمر وعثمان وعبد الرحمن بن عوف وأبو عبيده بن الجراح والناس، قد غصّ المسجد بهم، فقال:
أوسعوا حتى أدخل وأرشدوني إلى الذي خلفه نبيكم، فأرشدوه إلى أبي بكر، فقال له: إنني من ولد داود على دين اليهوديه،
وقد جئتُ لأسأل عن أربعه أحرف، فإن خبرت بها أسلمتُ.

فقالوا له: انتظر قليلاً.

.It was said to him that the Prophet (S) had died

”.He said: “Indeed he has died on the same day mentioned in our Book

Then he asked where people were. It was said to him that they had been in the
.mosque

He came to the mosque where there were Abu Bakr, Umar, Uthman, Abdurrahman
bin Ouff, Abu Obayda bin al-Jarrah and a great crowd of people. He said: “Make way
to let me come in and lead me to the one, whom your prophet has entrusted with his
”!umma

.They led him to Abu Bakr

He said to Abu Bakr: “I am a Jew and I am from the descendants of Prophet David
”.(as). I have come to ask about four things. If you answer me, I become a Muslim

.He was asked to wait a little

وأقبل أمير المؤمنين على بن أبي طالب من بعض أبواب المسجد، فقالوا له:

عليك بالفتى.

فقام إليه، فلما دنا منه قال له: أنت على بن أبى طالب؟

فقال له على: أنت فلان بن فلان بن داود؟

قال: نعم.

فأخذ على يده وجاء به إلى أبى بكر، فقال له اليهودى: إني سألت هؤلاء عن أربعة أحرف فأرشدوني إليك لأسألك.

قال: أسأل.

Then Amirul Mo'mineen Ali (as) came in from one of the gates of the mosque. People
said to the Jew: "Go to this young man

When he came near to him, he asked: "Are you Ali bin Abu Talib

Imam Ali (as) said to him: "Are you so-and-so the son of David (as

He said: "Yes, I am

Imam Ali (as) took the Jew's hand and came with him to Abu Bakr

The Jew said to Imam Ali (as): "I asked these people about four things but they sent
me to you

Imam Ali (as) said: "Please ask

قال: ما أول حرف كلم الله به نبيكم لَمَّا أسرى به ورجع من عند ربه؟ وخبرنى عن الملك الذى زحم نبيكم ولم يسلم عليه،
وخبرنى عن الأربعة الذين كشف عنهم مالک طبقاً من النار وكلموا نبيكم؟ وخبرنى عن منبر نبيكم أى موضع هو من الجنة؟

قال على: أول ما كلم الله به نبينا قول الله تعالى

آمَنَ الرَّسُولُ بِمَا أُنزِلَ إِلَيْهِ مِنْ رَبِّهِ وَالْمُؤْمِنُونَ □ كُلٌّ آمَنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ لَا نَفَرَقُ بَيْنَ أَحَدٍ مِنْ رُسُلِهِ □ وَقَالُوا سَمِعْنَا
وَأَطَعْنَا □ غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ

قال: ليس هذا أردت.

قال: فقولُ رسول الله

آمَنَ الرَّسُولُ بِمَا أُنزِلَ إِلَيْهِ مِنْ رَبِّهِ وَالْمُؤْمِنُونَ □ كُلُّ آمَنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْ رُسُلِهِ □ وَقَالُوا سَمِعْنَا وَأَطَعْنَا □ غُفْرَانَكَ رَبَّنَا

p: ١٤٢

قال: ليس هذا أردتُ.

The Jew asked: “What was the first thing that was revealed to your prophet when he came back from his Lord after his Ascension? Who was the angel that pushed your prophet away and did not greet him? Who were the four men, from above whom Angel Malik had removed a cover of Fire and who had talked with your prophet? In
”?which position of Paradise will the minbar of your prophet be

Imam Ali (as) said: “The first thing that Allah has revealed to our prophet after the Ascension is: (The messenger believes in what has been revealed to him from his
”(Lord).[\(1\)](#)

”.The Jew said: “It is not this that I mean

”(Imam Ali (as) said: “Then it is (and (so do) the believers; they all believe in Allah).[\(2\)](#)

”.He said: “It is not this that I mean

قال: اترك الأمر مستوراً.

قال: لتخبرني أو لست أنت هو.

فقال: أما إذ أبيت فإن رسول الله لما رجع من عند ربه والحجبت ترفع له قبل أن يصير إلى موضع جبرئيل ناداه ملك: أحمد، قال: إن الله يقرء عليك السلام ويقول لك: أقرأ على السيد الولي منّا السلام، فقال رسول الله: من السيد الولي؟ فقال الملك: علي بن أبي طالب.

قال اليهودي: صدقت والله إنني لأجد ذلك في كتاب أبي.

”.Imam Ali (as) said: “Then let the matter be hidden

”?The Jew said: “You are to tell me the truth. Are you not the one, whom I mean

(Imam Ali (as) said: “As you insist on that, I shall tell the truth. When the Prophet (S

.Qur'an, ٢:٢٨٥ -١

.Qur'an, ٢:٢٨٥ -٢

came back from his Lord, where the screens were opened before him, and before he
got to the place of Gabriel, an angel had called: “O Ahmad!” (1)

”.The Prophet (S) said: “Here I am

The angel said: “Allah sends you His greeting and says to you: “Deliver Our greeting to
”.the master of guardians

”?The Prophet (S) asked: “Who is the master of guardians

”.The angel replied: “He is Ali bin Abu Talib

”.The Jew said to Imam Ali (as): “You are right. I have found that in my father’s book

فقال على: أما الملك الذى زحم رسول الله فملك الموت جاء به من عند جبارٍ من أهل الدنيا قد تكلم بكلام عظيم فغضب الله، فزحم رسول الله ولم يعرفه، فقال جبرئيل: يا ملك الموت، هذا رسولُ الله أحمد حبيب الله، فرجع إليه فلصق به واعتذر وقال: يا رسول الله إنى أتيت ملكاً جباراً قد تكلم بكلام عظيم فغضبتُ ولم أعرفك، فعذره. وأما الأربعة الذين كشف عنهم مالك طبقاً من النار فإن رسول الله مرّ بمالك ولم يضحك منذ خلق قط، فقال له جبرئيل: يا مالك، هذا نبيُّ الرحمة محمد، فتبسم فى وجهه ولم يتبسم لأحدٍ غيره، فقال رسول الله: مُره أن يكشف طبقاً من النار، فكشف فإذا قابيل ونمرود وفرعون وهامان، فقالوا: يا محمد اسأل ربك أن يرُدنا إلى دار الدنيا حتى نعمل صالحاً، فغضب جبرئيلُ فقال بريشه من ريش جناحه فردّ عليهم طبق النار.

Imam Ali (as) said: “As for the angel, who had pushed the Prophet (S) away, he was
the Angel of Death. He had come from an arrogant of

the people of the earth, who had uttered something that made Allah angry. Then Gabriel said to the Angel of Death: "This is Ahmad, the beloved messenger of Allah." The Angel of Death came back, embraced the Prophet (S), apologized and said to him: "O messenger of Allah, I went to a tyrant king, who uttered bad things that made me very angry so that I did not know you." The Prophet (S) accepted his apology. As for the four men, from above whom Angel Malik had removed a cover of Fire, that when the Prophet (S) passed by Angel Malik, who had never smiled since he had been created at all, Gabriel said: "O Malik, this is Muhammad, the prophet of mercy." Then Malik smiled to the Prophet (S) and he did never smile to anyone else than Muhammad (as). The Prophet (S) said to Gabriel: "Order him to uncover a layer of Fire!" He uncovered a layer of Fire and there appeared Qabeel (Cain), Nimrod, Pharaoh and Haman. They said: "O Muhammad, ask your god to send us back to the worldly life in order to do good!" Gabriel became angry and with a feather of his wing he returned the layer of Fire upon them

وأما منبر رسول الله فإن مسكن رسول الله جنه عدن وهي جنه خلقها الله بيده ومعه فيها اثنا عشر وصياً، وفوقها قبه يقال لها: قبه الرضوان، وفوق قبه الرضوان منزل يقال له: الوسيله، وليس في الجنه منزل يشبهه وهو منبر رسول

قال اليهودى: صدقت والله إنه لفي كتاب أبي داود يتوارثونه واحد بعد واحد حتى صار إلي.

ثم أخرج كتاباً فيه ما ذكره مسطوراً بخط داود، ثم قال: مدّ يدك، فأنا أشهد أن لا إله إلا الله وأن محمداً رسول الله، وأنه الذي بشر به موسى، وأشهد أنك عالم هذه الأمة ووصي رسول الله. قال: فعلمه أمير المؤمنين شرايع الدين.

As for the minbar of the Prophet (S), the abode of the Prophet (S) is the Garden of Eden, which Allah has created with His (hand). There are twelve guardians will be with the Prophet (S) in this Garden. Above this abode there is a dome called the dome of ar-Radhwan (contentment). Above the dome there is a house called al-Wasseela (the .(means), which no house in Paradise looks like it. It is the minbar of the Prophet (S

The Jew said: “By Allah, you are right. This has been mentioned in the book of my father David (as). The book has been inherited by one after the other until it has reached me.” Then he took out a book written by Prophet David (as) and said to Imam Ali (as): “Give me your hand! I witness that there is no god but Allah and Muhammad is the messenger of Allah. It is he, of whom Prophet Moses (as) has informed. And I witness that you are the jurisprudent of this umma and the guardian of the .messenger of Allah

﴿Then Imam Ali (as) began to teach him the laws of Islam.﴾⁽¹⁾

The Book

p: ١٤٦

of Allah, the traditions of the Prophet (S), Imam Ali (as) and all the imams one after the other had confirmed that the number of the imams is twelve

No one among the Shia denies that the book of Sulaym bin Qayss al-Hilali is considered as one of the important books of the doctrine of the Shia. All that is mentioned in the book has been narrated from the Prophet (S), imam Ali (as), al-Miqdad, Salman al-Farisi Abu Tharr and their likes, who have accompanied the Prophet (S) and Amirul Mo'mineen (as). It is one of the sources that the Shia have depended on and referred to

Traditions narrated by the Sunnis

٣١ - ما رواه محمد بن عثمان بن علان الدهنى البغدادي بدمشق، قال: حدثنا أبو بكر بن أبي خيثمه قال: حدثنا علي بن الجعد، قال: حدثنا زهير بن معاوية، عن زياد بن خيثمه، عن الأسود بن سعيد الهمداني، قال: سمعت جابر بن سمره يقول: سمعت رسول الله يقول:

يكون بعدى اثنا عشر خليفه كلهم من قريش.

قال: فلما رجع إلى منزله أتته قريش فقالوا له: ثم يكون ماذا؟

قال: ثم يكون الهرج.

Muhammad bin Uthman bin Allan ad-Duhni al-Baghdadi narrated from Abu Bakr (٣١) bin Khaythama from Ali bin al-Ja'd from Zuhayr bin Mo'awiya from Ziyad bin Khuthayma from al-Aswad bin Sa'eed al-Hamadani from Jabir bin Samra that the Prophet (S) had said

There will be twelve caliphs after me; all of them are from Quraysh." When the Prophet (S) went home, the people of Quraysh came to him asking: "Then what will happen?" He said: "Commotion will be

٣٢ - أخبرنا محمد بن عثمان قال: حدثنا ابن أبي خيثمه، قال: حدثني علي بن الجعد، قال: حدثنا زهير بن معاوية، عن زياد بن علاقة وسماك بن حرب وحصين بن عبد الرحمن كلهم عن جابر بن سمره أن رسول الله قال: يكون بعدى اثنا عشر خليفة.

ثم تكلم بشيء لم أفهمه فقال بعضهم: سألت القوم فقالوا قال: كلهم من قريش.

Muhammad bin Uthman narrated from ibn Abu Olaqa, Sammak bin Harb and (٣٢) Hussayn bin Khaythama from Ali bin al-Ja'd from Zuhayr bin Mo'awiya from Ziyad bin Abdurrahman from Jabir bin Samra that the Prophet (S) had said

There will be twelve caliphs after me." Then he (the Prophet (S)) said something that I could not understand. Some people said that the Prophet (S) had said: "All of them are (from Quraysh.)"

٣٣ - أخبرنا محمد بن عثمان قال: حدثنا أحمد قال: حدثنا عبيد الله بن عمر قال: حدثنا سليمان الأعمش، قال: حدثنا ابن عون، عن الشعبي، عن جابر بن سمره قال: ذكر أن النبي قال: لا يزال أهل هذا الدين ينصرون على من ناوهم إلى اثني عشر خليفة.

- فجعل الناس يقومون ويقعدون - وتكلم بكلمه لم أفهمها، فقلت لأبي أو آخر: أى شيء قال؟ قال: فقال: كلهم من قريش.

Muhammad bin Uthman narrated from Ahmad from Obaydillah bin Umar from (٣٣) Sulayman al-A'mash from ibn Oun from ash-Shi'bi that Jabir bin Samra had said: "It was mentioned that the Prophet (S) had said

"The people of the religion will still defeat their enemies until twelve imams (come"

People began to stand up and sit down. He (the Prophet

Al-Istinsar p.۲۵, al-Ghayba by at-Toossi p.۱۲۷, Taqreeb al-Ma'arif p.۱۷۴, Qissass al-
Anbiya' by ar-Rawandi p.۳۶۹, Awalim al-Uloom, vol. ۱۵/۳ p.۱۱۱, Mo'jam Ahadeeth al-
Imam al-Mahdi, vol.۲ p.۲۵۸
Al-Ghayba by at-Toossi p.۱۲۸, Ithbat al-Hudat, vol.۱ p.۵۴۵, Biharul Anwar, vol.۳۶ p.۲۳۶, -۲
Ghayatul Maram p.۲۰۰

S)) said something that I could not understand. I asked my father or someone else) what the Prophet (S) had said. He replied that the Prophet (S) had said: “All of them are (from Quraysh.”⁽¹⁾

٣٤ - أخبرنا محمد بن عثمان قال: حدثنا أحمد بن أبي خيثمه، قال: حدثني يحيى بن معين، قال: حدثنا عبد الله بن صالح، قال: حدثنا الليث بن سعد، عن خالد بن يزيد، عن سعيد بن أبي هلال، عن ربيعة بن سيف، قال، كنا عند شفي الاصبحي قال: سمعت عبد الله بن عمرو يقول: سمعت رسول الله يقول:

يكون خلفي اثنا عشر خليفه.

Muhammad bin Uthman narrated from Ahmad bin Abu Khaythama from Yahya (٣٤) bin Mo’een from Abdullah bin Salih from al-Layth bin Sa’d from Khalid bin Yazeed from :Sa'eed bin Abu Hilal that Rabee’a bin Sayf had said

Once we were with Shufiy al-Assbahi. He said that he had heard Abdullah bin Umar“ saying: I heard the Prophet (S) saying: “After me there will be twelve caliphs.”⁽²⁾

٣٥ - أخبرنا محمد بن عثمان قال: حدثنا أحمد، قال: حدثنا عفان ويحيى بن إسحاق السالحي قالوا: حدثنا حماد بن سلمه، قال: حدثنا عبد الله بن عثمان عن أبي الطفيل قال: قال لي عبد الله بن عمرو: يا أبا الطفيل إعدد اثني عشر من بني كعب بن لؤى ثم يكون النقف والنقاف.

Muhammad bin Uthman narrated from Ahmad from Affan and Yahya bin Iss’haq (٣٥) as-Saleheeni from Hammad bin Salama from Abdullah bin Uthman from Abut-Tufayl :that Abdullah bin Umar had said to him

O Abut-Tufayl, Count twelve ones of bani⁽³⁾ Ka’b bin“

p: ١٤٩

١- Al-Ghayba by at-Toossi p.١٢٨, Biharul Anwar, vol.٣٦ p.٢٣٧, Ithbat al-Hudat, vol.١ p.٥٤٦

٢- Biharul Anwar, vol.٣٦ p.٢٣٧, Awalim al-Uloom, vol.١٥/٣ p.١٠٨

٣- Bani means the family of or the tribe of

[\(1\)](#) “Lu’ay and then fighting and killing occur.”

٣٦ - أخبرنا محمد بن عثمان قال: حدثنا المقدمي عن عاصم بن عمر بن علي بن مقدم قال: حدثنا أبي، عن فطر بن خليفة، عن أبي خالد الوالبي، قال: حدثنا جابر بن سمره قال: سمعت رسول الله يقول: لا يزال هذا الأمر ظاهراً لا يضره من ناواه حتى يكون اثنا عشر خليفه كلهم من قريش.

Muhammad bin Uthman narrated from al-Muqaddami from Aasim bin Umar bin Ali (٣٦) bin Miqdam from his father from Fitr bin Khaleefa from Abu Khalid al-Walibi that Jabir bin Samra had heard the Prophet (S) saying

This matter (the religion) will still prevail without being harmed by the enemies until“
[\(2\)](#) (there will be twelve caliphs; all of them are from Quraysh.”

٣٧ - أخبرنا محمد بن عثمان قال: حدثنا عبد الله بن جعفر الرقي، قال: حدثنا عيسى بن يونس، عن مجالد بن سعيد، عن الشعبي، عن مسروق قال: كنا عند ابن مسعود فقال له رجل: أحدتكم نبيكم كم يكون بعده من الخلفاء؟ فقال: نعم وما سألتني عنها أحد قبلك، فإنك للأحدث القوم سنأ، سمعته يقول:

يكون بعدى عده نقيباً موسى عليه السلام.

Muhammad bin Uthman narrated from Abdullah bin Ja'far ar-Riqqi from Eessa bin (٣٧) Younus from Mujalid bin Sa'eed from ash-Shi'bi that Massrooq had said: Once we were with ibn Mass'ood in his house. Someone asked him: “Have your prophet told you how many caliphs will be after him?” Ibn Mass'ood said: “Yes, He has. But no one has asked me about this matter before you. You are the youngest of these

p: ١٥٠

Al-Ghayba by at-Toossi p.١٣١, Biharul Anwar, vol.٣٦ p.٢٣٧, Awalim al-Uloom, vol.١٥/٣ -١
p.١٠٩

.Taqreeb al-Ma'arif p.١٧٥, Biharul Anwar, vol.٣٦ p.٢٣٨, Awalim al-Uloom, vol.١٥/٣ p.١١٠ -٢

:people. I have heard the Prophet (S) saying

After me there will be (caliphs) as the number of the chieftains of Prophet Moses“
[\(1\).”\(as\)](#)

٣٨ - أخبرنا محمد بن عثمان قال: حدثنا أحمد بن أبي خيثمه، قال: حدثنا الفضل بن دكين، قال: حدثنا فطر، قال: حدثنا أبو خالد الوالبي، قال: سمعت جابر بن سمره السوائي يقول: قال رسول الله: لا يضر هذا الدين من ناواه حتى يمضي اثنا عشر خليفة كلهم من قريش.

Muhammad bin Uthman narrated from Ahmad bin Abu Khaythama from al-Fadhli (٣٨) bin Dukayn from Fitr from Abu Khalid al-Walibi from Jabir bin Samra as-Sawwa'iy that
:the Prophet (S) had said

This religion will not be harmed by its enemies until twelve caliphs, who all are from“
[\(2\).”\(Quraysh, pass away\)](#)

The traditions narrated by the Sunnis concerning this subject are so many.[\(3\)](#) The traditions show clearly that the Prophet (S) has meant by the twelve caliphs the twelve imams of his descendants. The tradition, saying that commotion will take place, refers to the commotion that will happen after the end of the rule of Imam al-Mahdi (al-Qa'im), the commotion that will last for fifty years

Several twelve rulers have ruled after the Prophet (S) or after Imam Ali (as), who has been the only true caliph. Definitely the Prophet (S) has referred by his sayings to the twelve infallible imams of his progeny, who are with the Qur'an and the Qur'an is with them and who will never part with the Qur'an until they come to the Prophet (S) at his pond in Paradise

Furthermore

p: ١٥١

١- ٢٣٣ p. ٣٦, Biharul Anwar, vol. ١٧٣, Taqreeb al-Ma'arif

٢- ١١٠ p. ١٥/٣, Awalim al-Uloom, vol. ١٥

Refer to Sahih of Muslim, Sahih of al-Bukhari, Sunan of at-Tarmithi, Musnad of – ۳
Ahmad bin Hanbal, vol.۱ p.۳۹۸, ۴۰۶, vol.۵ p.۸۶-۱۰۷

.there are other evidences mentioned in the Torah confirming our subject

It has been mentioned in the first book of the Old Testament when talking about the story of Ishmael and after the end of the story of Sara. Allah has addressed Prophet Abraham (as), concerning the matter of his wife and her child, by saying: (I have responded to your prayer regarding Ishmael. I have blessed him and I will do more (and more. He will beget twelve great men. I will make them imams as a great nation

Abdul Haleem bin al-Husayn as-Samriy read to me what a Jew man called al-Husayn bin Sulayman, who was one of the Jewish jurisprudents, had dictated to him in Arrajan.⁽¹⁾ The names and the number of the imams (as) had been mentioned in Hebrew. From among what he had read to me was this passage: “One of the descendants of Ishmael will be delegated (as a prophet). He is called Mabad or Mamad that it means Muhammad. He will be a master over people. From his progeny there will be twelve men. They will be imams and masters, whom people will imitate. Their names are: Taqobeet, Feethwa, Thabeera, Mafssora, Massmoo’a, Domoh, Thabo, Hathar, Yathmo, Bator, Nouqass and Qeedmuwa

The Jew had been asked about these names and he said that they had been mentioned in the story of Prophet Solomon (as). He had mentioned another passage of the story: (From the progeny of Ishmael a blessed boy is born. My blessing and mercy be

p: ۱۵۲

.A big city in Persia. Refer to Marasid al-Ittila’, vol.۱ p.۵۲ –۱

upon him. Twelve men of his progeny are honored and glorified. The name of this man
(is elevated and glorified and his mention is exalted

This speech was read to Musa bin Imran bin Zakariyya the Jew and he confirmed it.
Iss'haq bin Ibraheem bin Bakhtwayh Bahsoon al-Fasawi and Sulayman bin Dawood
an-Noubenjani, who were Jews, confirmed it too

The Qur'an, the traditions narrated by the Shia from the Prophet (S) and the infallible
imams, the traditions narrated by the Sunnis, the previous divine Books and their
followers has confirmed that the imams are twelve ones. After all, is there any excuse
?for the deniers and the resisters

These are sufficient evidences for those, whom Allah has guided to His pure religion
and straight path. Surely those, who deny the infallible imams, will lose. Allah has said
:addressing His prophet

وَيَقُولُ الَّذِينَ كَفَرُوا لَوْلَا نُزِّلَ عَلَيْهِ آيَةٌ مِنْ رَبِّهِ □ إِنَّمَا أَنْتَ مُنذِرٌ □ وَلِكُلِّ قَوْمٍ هَادٍ

[\(1\)](#) You are only a warner and (there is) a guide for every people.

In every age there is an imam, by whom Allah guides those who follow him and
believe in him and He leaves those who deny him (the imam) and turn away from him
.to their own opinions and analogies

٣٩ - أخبرنا أحمد بن محمد بن سعيد بن عبد الرحمن بن عقده قال: حدثنا محمد بن سالم بن عبد الرحمن الأزدي في شوال
سنه إحدى وثمانين ومائتين، قال: حدثنا عثمان بن سعيد الطويل، عن أحمد بن سير، عن موسى بن بكر الواسطي، عن الفضيل
عن أبي عبد

p: ١٥٣

وَيَقُولُ الَّذِينَ كَفَرُوا لَوْلَا نُزِّلَ عَلَيْهِ آيَةٌ مِنْ رَبِّهِ □ إِنَّمَا أَنْتَ مُنذِرٌ □ وَلِكُلِّ قَوْمٍ هَادٍ

قال:

كلُّ إمامٍ هادٍ للقرن الذي هو فيهم.

Ahmad bin Muhammad bin Sa'eed bin Abdurrahman bin Oqda narrated from (٣٩) Muhammad bin Salim bin Abdurrahman al-Azdi from Uthman bin Sa'eed at-Taweel from Ahmad bin Sayr from Musa bin Bakr al-Wasiti from al-Fudhayl that Abu Abdullah as-Sadiq (as) had said when talking about the Qur'anic verse (You are only a warner and (there is) a guide for every people

“[\(1\)](#) Each imam is a guide to the people of his age.”

٤٠ - أخبرنا أحمد بن محمد بن سعيد بن عبد الرحمن بن عقده قال: حدثنا محمد بن سالم بن عبد الرحمن الأزدي في شوال سنة إحدى وستين ومائتين، قال: حدثنا علي بن الحسن بن رباط، عن منصور بن حازم، عن عبد الرحيم القصير، عن أبي جعفر الباقر في قول الله تعالى

وَيَقُولُ الَّذِينَ كَفَرُوا لَوْلَا نُزِّلَ عَلَيْهِ آيَةٌ مِنْ رَبِّهِ □ إِنَّمَا أَنْتَ مُنذِرٌ □ وَلِكُلِّ قَوْمٍ هَادٍ

قال:

رسولُ الله المنذرُ، وعلِيُّ الهادي. أما والله ما ذهب منا وما زالت فينا إلى الساعة.

Ahmad bin Muhammad bin Sa'eed bin Abdurrahman bin Oqda narrated from (٤٠) Muhammad bin Salim bin Abdurrahman al-Azdi from Ali bin al-Husayn bin Rabat from Mansoor bin Hazim from Abdurrahman al-Qasseer that Imam Abu Ja'far al-Baqir (as) had said when talking about the verse (You are only a warner and (there is) a guide for every people

The Prophet (S) is the warner and Ali is the guide. By Allah, it (the mission) has never“

Basa'ir ad-Darajat p.٣٠, Al-Kafi, vol.١ p.١٩١, Ithbat al-Hudat, vol. ١ p.٨١, Biharul – ١
Anwar, vol.٢٣ p.٥٤

been away from us and it will still among us until the Day of Resurrection. May Allah
”make us do what pleases Him

Chapter ۵: Pretenders of being imams

۱ - أخبرنا أحمد بن محمد بن سعيد بن عقده قال: حدثنا حميد بن زياد، قال: حدثنا جعفر بن إسماعيل المنقري، قال: أخبرني شيخ بمصر يقال له: الحسين بن أحمد المقرئ، عن يونس بن ظبيان قال: قال أبو عبد الله في قول الله

وَيَوْمَ الْقِيَامَةِ تَرَى الَّذِينَ كَذَبُوا عَلَى اللَّهِ وُجُوهُهُم مُّسْوَدَّةٌ ۖ أَلَيْسَ فِي جَهَنَّمَ مَثْوًى لِّلْمُتَكَبِّرِينَ

قال:

مَنْ زَعَمَ أَنَّهُ إِمَامٌ وَلَيْسَ بِإِمَامٍ.

Ahmad bin Muhammad bin Sa'eed bin Oqda narrated from Hameed bin Ziyad from (۱) Ja'far bin Issma'eel al-Minqari from al-Husayn bin Ahmad al-Muqri' from Yunus bin Dhabyan that Imam Abu Abdullah as-Sadiq (as) had said when talking about the Qur'anic verse, “And on the day of resurrection you shall see those who lied against Allah; their faces shall be blackened. Is there not in hell an abode for the proud?” (۱)

“It talks about those, who pretend to be imams but they are not.” (۲)

۲ - وأخبرنا أحمد بن محمد بن سعيد قال: حدثنا محمد بن المفضل بن إبراهيم الأشعري، قال: حدثني محمد بن عبد الله بن زرار، عن مرزبان القمي، عن عمران الأشعري، عن جعفر بن محمد أنه قال:

ثلاثة لا ينظر الله إليهم يوم القيامة ولا يزكيهم ولهم عذاب أليم: مَنْ زَعَمَ أَنَّهُ إِمَامٌ وَلَيْسَ بِإِمَامٍ، وَمَنْ زَعَمَ فِي أَمَامٍ حَقٌّ أَنَّهُ لَيْسَ بِإِمَامٍ وَهُوَ إِمَامٌ، وَمَنْ زَعَمَ أَنَّ لَهَا فِي الْإِسْلَامِ نَصِيْبًا.

Ahmad bin Muhammad bin Sa'eed narrated from Muhammad bin al-Mufadhhal (۲)

p: ۱۵۵

۱ - Qur'an, ۳۹:۶۰

۲ - Biharul Anwar, vol.۲۵ p.۱۱۳

bin Ibraheem al-Ash'ari from Muhammad bin Abdullah bin Zurara from Marzban al-Qummi from Imran al-Ash'ari that Imam Ja'far as-Sadiq (as) had said

There are three persons, whom Allah will not speak to on the Day of Resurrection,“ nor will He look upon nor will He purify and shall have a painful chastisement; one, who pretends that he is an imam but he is not, the other one is he, who claims that the real imam is not an imam and the third one is he, who claims that these two persons [\(are faithful Muslims.”](#)⁽¹⁾

٣ - وحدثنا محمد بن يعقوب، عن الحسين بن محمد، عن معلى بن محمد، عن أبي داود المسترق، عن علي بن ميمون الصائغ، عن ابن أبي يعفور قال: سمعت أبا عبد الله يقول:

ثلاثة لا يكلمهم الله يوم القيامة ولا يزكيهم ولهم عذاب أليم: من ادعى من الله إماماً ليست له، ومن جحد إماماً من الله، ومن زعم أن لهما في الإسلام نصيباً.

Muhammad bin Ya'qoob narrated from al-Husayn bin Muhammad from Mu'alla bin (٣) Muhammad from Abu Dawood al-Mustaraq from Ali bin Maymoon as-Sa'igh from Abu Ya'foor that Abu Abdullah as-Sadiq (as) had said

There are three persons, whom Allah will not speak to on the Day of Resurrection nor“ will He purify and shall have a painful chastisement; one, who pretends the divine imamate while he is not an imam, one, who denies an imam appointed by Allah and [\(the third one is he, who claims that these two ones are faithful Muslims.”](#)⁽²⁾

٤ - وأخبرنا أحمد بن محمد

p: ١٥٦

.Biharul Anwar, vol.٢٥ p.١١٣-١

.Biharul Anwar, vol.٢٥ p.١١٣-٢

بن سعيد قال: حدثنا أبو محمد القاسم بن محمد بن الحسن بن حازم، قال: حدثنا عبيس بن هشام، قال: حدثنا عبد الله بن جيله، عن الحكم بن أيمن، عن محمد بن تمام قال:

قلت لأبي عبد الله: إن فلاناً يقرئك السلام ويقول لك: اضمن لي الشفاعة.

فقال: أمن موالينا؟

قلت: نعم.

قال: أمره أرفع من ذلك.

قال: قلت: إنه رجل يوالى علياً ولم يعرف من بعده من الأوصياء.

قال: ضالٌّ.

قلت: أقرّ بالأئمة جميعاً وجحد الآخر.

قال: هو كمن أقرّ بعيسى وجحد بمحمد أو أقرّ بمحمد وجحد بعيسى، نعوذ بالله من جحد حجه من حججه.

Ahmad bin Muhammad bin Sa'eed narrated from Abu Muhammad al-Qassim bin (٤) Muhammad bin al-Hasan bin Hazim from Obayss bin Hisham from Abdullah bin Jibilla :form al-Hakam bin Aymen that Muhammad bin Tamam had said

I said to Imam Abu Abdullah as-Sadiq (as): “Someone has sent you his regards and“ ”.(requested you to intercede for him (on the Day of Resurrection

”?Imam as-Sadiq (as) said: “Is he from our followers

”.I said: “Yes, he is

”.He said: “His matter is more important than that

”.I said: “He has believed in Ali but he does not know of the guardians after him

”.He said: “He is astray

”.I said: “He has believed in the imams but he has denied the last one of them

He said: “He is like that who believes in Jesus Christ and denies Muhammad or believes in Muhammad and denies Jesus Christ. We pray Allah to protect us from [denying any of His authorities.](#)”[\(1\)](#)

Let one, who reads this tradition, be careful not to deny any one of

p: ۱۵۷

.Biharul Anwar, vol.۲۳ p.۹۷ –۱

the imams lest he will perish as if he has denied Muhammad or Jesus Christ (peace be upon them).

٥ - أخبرنا أحمد بن محمد بن سعيد بن عقده قال: حدثنا علي بن الحسن بن فضال من كتابه، قال: حدثنا العباس بن عامر بن رباح الثقفي، عن أبي المغرا عن أبي سلام، عن سوره بن كليب، عن أبي جعفر محمد بن علي الباقر أنه قال: قول الله

وَيَوْمَ الْقِيَامَةِ تَرَى الَّذِينَ كَذَبُوا عَلَى اللَّهِ وُجُوهُهُم مُّسْوَدَّةٌ ۚ أَلَيْسَ فِي جَهَنَّمَ مَثْوًى لِّلْمُتَكَبِّرِينَ

قال:

مَنْ زَعَمَ أَنَّهُ إِمَامٌ وَلَيْسَ بِإِمَامٍ.

قلت: وإن كان علويًا فاطمياً؟

قال: وإن كان علويًا فاطمياً.

Ahmad bin Muhammad bin Sa'eed bin Oqda narrated from Ali bin al-Hasan bin (٥) Fadhdhal from al-Abbas bin Aamir bin Rabah ath-Thaqafi from Abul-Mughra from Abu Salam from Sawra bin Kilab that Imam al-Baqir (as) had said when talking about the Qur'anic verse (And on the day of resurrection you shall see those who lied against Allah; their faces shall be blackened. Is there not in hell an abode for the proud

”It is he, who pretends that he is an imam but he is not“

(١) Sawra said: “Even if he is an Alawite and Fatimite?”

(٢) Imam al-Baqir said: “Yes, even if he is an Alawite and Fatimite.”

٦ - وأخبرنا أحمد بن محمد بن سعيد قال: حدثنا القاسم بن محمد بن الحسن بن حازم، قال: حدثنا عبيس بن هشام الناشرى، قال: حدثنا عبد الله بن جبلة، عن عمران بن قطر، عن زيد الشحام قال: سألت أبا عبد الله هل كان رسول الله يعرف الأئمة؟ قال:

قد كان نوح

يعرفهم؛ الشاهد على ذلك قول الله

شَرَعَ لَكُمْ مِنَ الدِّينِ مَا وَصَّى بِهِ نُوحًا وَالَّذِي أَوْحَيْنَا إِلَيْكَ وَمَا وَصَّيْنَا بِهِ إِبْرَاهِيمَ وَمُوسَى وَعِيسَى أَنْ أَقِيمُوا الدِّينَ وَلَا تَتَفَرَّقُوا فِيهِ
كَبُرَ عَلَى الْمُشْرِكِينَ مَا تَدْعُوهُمْ إِلَيْهِ ۗ اللَّهُ يَجْتَبِي إِلَيْهِ مَنْ يَشَاءُ وَيَهْدِي إِلَيْهِ مَنْ يُنِيبُ

قال:

شَرَعَ لَكُمْ مِنَ الدِّينِ مَا وَصَّى بِهِ نُوحًا.

Ahmad bin Muhammad bin Sa'eed narrated from al-Qassim bin Muhammad bin al- (٦)
Hasan bin Hazim from Obayss bin Hashim an-Nashiri from Abdullah bin Jibilla from
Imran bin Fitr that Zayd ash-Shahham had said

I asked Abu Abdullah as-Sadiq (as) if the Prophet (S) had known the imams (as). He said: "Prophet Noah (as) has known them. The evidence is the saying of Allah, "He has made plain to you of the religion what He enjoined upon Noah and that which We have revealed to you and that which We enjoined upon Abraham, Moses and [Jesus.](#)" (١) He has made plain to you-O people of Shia-what He enjoined upon Noah." (٢)

٧ - أخبرنا أحمد بن محمد بن سعيد بن عقده قال: حدثنا القاسم بن محمد بن الحسن بن حازم، قال: حدثنا عبيس بن هشام، عن عبد الله بن جبلة، عن أبي خالد المكفوف عن بعض أصحابه قال: قال أبو عبد الله:

ينبغي لمن ادعى هذا الأمر في السر أن يأتي عليه برهان في العلانية.

قلت: وما هذا البرهان الذي يأتي في العلانية؟

قال: يحلّ حلال الله ويحرم حرام الله، ويكون له ظاهرٌ يصدق باطنه.

Ahmad bin Muhammad bin Sa'eed bin Oqda narrated from al-Qassim bin (٧)
Muhammad bin al-Hasan bin Hazim

p: ١٥٩

Qur'an, ١٣:٤٢-١

.Biharul Anwar, vol.٢٦ p.٢٩١-٢

from Obayss bin Hisham(١) from Abu Khalid al-Makfoof from some of his companions
:that Imam as-Sadiq (as) had said

He, who pretends this thing (being an imam) secretly, has to show the evidence“
”.openly

”?The narrator asked: “What evidence that is to be shown openly

He said: “To permit what Allah has permitted, to prohibit what Allah has prohibited and
(to be truthful apparently and internally.”(٢)

٨ - وأخبرنا عبد الواحد بن عبد الله بن يونس الموصلي قال: حدثني محمد بن جعفر القرشي المعروف بالرزاز الكوفي قال:
حدثني محمد بن الحسين بن أبي الخطاب، عن محمد بن سنان، عن أبي سلام، عن سوره بن كليب، عن أبي جعفر الباقر في
قوله

وَيَوْمَ الْقِيَامَةِ تَرَى الَّذِينَ كَذَبُوا عَلَى اللَّهِ وُجُوهُهُم مُّسْوَدَّةٌ ۖ أَلَيْسَ فِي جَهَنَّمَ مَثْوًى لِّلْمُتَكَبِّرِينَ

قال:

مَنْ قَالَ إِنِّي إِمَامٌ وَلَيْسَ بِإِمَامٍ.

قلت: وإن كان علويًا فاطمياً؟

قال: وإن كان علويًا فاطمياً.

قلت: وإن كان من ولد علي بن أبي طالب؟

قال: وإن كان من ولد علي بن أبي طالب.

وحدثنا محمد بن يعقوب، عن محمد بن يحيى، عن أحمد بن محمد، عن محمد بن سنان، عن أبي سلام، عن سوره بن كليب،
عن أبي جعفر مثله سواء.

Abdul Wahid bin Abdullah bin Yunus al-Moossili narrated from Muhammad bin (٨)
Ja'far al-Qarashi ar-Razzaz al-Kufi from Muhammad bin al-Husayn bin Abul Khattab
from Muhammad bin Sinan from Abu Salam from Sawra bin Kulayb that Imam Abu
Ja'far al-Baqir had said when talking about the verse (And on the day of resurrection
you shall see those who lied against Allah; their faces shall be blackened. Is there not

in hell an

p: ۱۶۰

!May be Hashim -۱

.Biharul Anwar, vol.۶۸ p.۱۶۴ -۲

:(abode for the proud

”It is he, who pretends that he is an imam but he is not

”?The narrator asked: “Even if he is an Alawite and Fatimite

”.Imam al-Baqir (as) said: “Yes, even if he is an Alawite and Fatimite

(The narrator asked: “Even if he is one of Ali bin Abu Talib’s sons?”(1)

(Imam al-Baqir said: “Yes, even if he is one of Ali bin Abu Talib’s sons.”(2)

The same tradition had been narrated by Muhammad bin Ya'qoob from Muhammad bin Yahya from Ahmad bin Muhammad from Muhammad bin Sinan from Abu Salam (from Sawra bin Kulayb from Imam Abu Ja'far al-Baqir (as

٩ - وأخبرنا عبد الواحد بن عبد الله قال: حدثنا أحمد بن محمد بن رباح الزهري، قال: حدثنا محمد بن العباس بن عيسى الحسيني، عن الحسن بن علي بن أبي حمزه، عن أبيه، عن مالك بن أعين الجهني، عن أبي جعفر الباقر أنه قال: كلُّ رايه تُرفع قبل رايه القائم صاحبها طاغوتٌ.

Abdul Wahid bin Abdullah narrated from Ahmad bin Muhammad bin Rabah az- (٩) Zuhri from Muhammad bin al-Abbas bin Eessa al-Husayni from al-Hasan bin Ali bin Abu Hamza from his father from Malik bin A'yun al-Juhani that Imam Abu Ja'far al-Baqir (as) had said

Every banner that is raised before the banner of al-Qa'im will be of an oppressive“ (arrogant.”(3)

١٠ - وأخبرنا عبد الواحد، عن ابن رباح قال: حدثنا أحمد بن علي الحميري، قال: حدثني الحسن بن أيوب، عن عبد الكريم بن عمرو الخثعمي، عن أبان، عن الفضيل قال: قال أبو عبد الله جعفر:

مَنْ ادَّعى مقامنا - يعني الإمامة - فهو

.(one of the Shia or the followers of Ali (as

.Biharul Anwar, vol.۲۵ p.۱۱۳-۲

.Biharul Anwar, vol.۲۵ p.۱۱۴-۳

Abdul Wahid narrated from ibn Rabah from Ahmad bin Ali al-Himyari from al- (١٠) Hasan bin Ayyoob from Abdul-Kareem bin Amr al-Khath'ami from Abban from al-Fadhli that Imam Ja'far as-Sadiq (as) had said

He, who pretends our position (the imamate), is an unbeliever-or he said: a“
(polytheist.” (١)

١١ - وأخبرنا علي بن الحسين، قال: حدثنا محمد بن يحيى العطار بقم، قال: حدثنا محمد بن حسان الرازي، قال: حدثنا محمد بن علي الكوفي، عن علي بن الحسين، عن ابن مسكان، عن مالك بن أعين الجهني، قال: سمعت أبا جعفر الباقر يقول: كلُّ رايه تُرفع قبل قيام القائم صاحبها طاغوت.

Ali bin al-Husayn narrated from Muhammad bin Yahya al-Attar from Muhammad (١١) bin Hassaan ar-Razi from Muhammad bin Ali al-Kufi from Ali bin al-Husayn from ibn Miskan from Malik bin A'yun al-Juhani that Imam Abu Ja'far al-Baqir (as) had said

Every banner that is raised before the appearance of al-Qa'im will be of an“
(oppressive arrogant.” (٢)

١٢ - وأخبرنا علي بن أحمد البندنجي، عن عبيد الله بن موسى العلوي، عن علي بن إبراهيم بن هاشم، عن أبيه، عن عبد الله بن المغيرة، عن عبد الله بن مسكان، عن مالك بن أعين الجهني قال: سمعت أبا جعفر الباقر يقول: كل رايه ترفع - أو قال: تخرج - قبل قيام القائم صاحبها طاغوت.

Ali bin Ahmad al-Bandaneji narrated from Obaydillah bin Musa al-Alawi from Ali (١٢) bin Ibraheem bin Hisham from his father from Abdullah bin al-Mugheera from Abdullah bin Miskan that Malik bin A'yun al-Juhani had said: “I heard Abu Ja'far al-Baqir (as) saying

Every banner

that is raised–or comes out–before the appearance of al-Qa'im (as) will be of an
﴿oppressive arrogant.﴾^(۱)

۱۳ – وأخبرنا علي بن أحمد، عن عبيد الله بن موسى، عن أحمد بن محمد بن خالد، عن علي بن الحكم، عن أبان بن عثمان،
عن الفضيل بن يسار قال: سمعت أبا عبد الله جعفر بن محمد يقول:

مَنْ خَرَجَ يَدْعُو النَّاسَ وَفِيهِمْ مَنْ هُوَ أَفْضَلُ مِنْهُ فَهُوَ ضَالٌّ مُبْتَدِعٌ. وَمَنْ ادَّعَى الْإِمَامَةَ مِنَ اللَّهِ وَلَيْسَ بِإِمَامٍ فَهُوَ كَافِرٌ.

Ali bin Ahmad narrated from Obaydillah bin Musa from Ahmad bin Muhammad bin (۱۳)
Khalid from Ali bin al-Hakam from Abban bin Uthman from al-Fudhayl bin Yasar that
:Abu Abdullah Ja'far bin Muhammad as-Sadiq (as) had said

Whoever invites people to follow him and there is someone better than him among“
people, is a deviate and heretic and whoever pretends that he is an imam inspired by
﴿Allah, is an unbeliever.﴾^(۲)

After all, what about those, who have pretended to be imams whereas, in fact, they
are not, who have denied one of the inspired imams and who have claimed that they,
who have done so, are still faithful Muslims? Have they not been among those, whom
Allah will never speak to, will never look on and will prepare the painful torment for on
the Day of Resurrection? Have they not been among the unbelievers and the
?polytheists

Chapter ۶: The traditions narrated by the Sunni

The Traditions Of Abdullah Bin Mas'ood

۱ – أخبرنا محمد بن عثمان الدهني قال: حدثنا عبد الله بن جعفر الرقي، قال: حدثنا عيسى بن يونس، عن مجالد بن سعيد، عن
الشعبي، عن مسروق قال: كنا عند

p: ۱۶۳

۱- Biharul Anwar, vol. ۲۵ p. ۱۱۴

۲- Biharul Anwar, vol. ۲۵ p. ۱۱۵

ابن مسعود فقال له رجل: أحدتكم نبيكم كم يكون بعده من الخلفاء؟ فقال: نعم، وما سألتني أحد قبلك، وإنك لأحدث القوم سناً، سمعته يقول:

يكون بعدى عدّه نقيباً موسى .

Muhammad bin Uthman ad-Duhni narrated from Abdullah bin Ja'far ar-Riqqi from (١) Eessa bin Yunus from Mujalid bin Sa'eed from ash-Shi'bi that Massrooq had said: Once we were with Ibn Mass'ood in his house when someone asked him: "Had your prophet told you how many caliphs would be after him?" Ibn Mass'ood said: "Yes, he had. But no one has asked me such a question before you. You are the youngest of these people. I have heard the Prophet (S) saying

After me there will be (caliphs) as the number of the chieftains of Prophet Moses"
(١).”(as).”

٢ - ورواه جماعه عن عثمان بن أبي شيبة، وعبد الله بن عمر بن سعيد الأشج وأبي كريب ومحمود بن غيلان وعلي بن محمد وإبراهيم بن سعيد قالوا جميعاً حدثنا أبو أسامة، عن مجالد، عن الشعبي، عن مسروق، قال: جاء رجل إلى عبد الله بن مسعود فقال: أحدتكم نبيكم عليه وآله السلام كم يكون بعده من الخلفاء؟ قال: نعم وما سألتني عنها أحد قبلك، وإنك لأحدث القوم سناً، قال:

يكون بعدى عدّه نقيباً موسى .

Some ones narrated from Uthman bin Abu Shayba, Abdullah bin Umar bin Sa'eed (٢) al-Ashajj, Abu Kurayb, Mahmood bin Ghaylan, Ali bin Muhammad and Ibraheem bin Sa'eed all from Abu Ussama from Mujalid from ash-Shi'bi that Massrooq had said: "A man came to Abdullah bin Mass'ood and asked him: "Had your prophet told

p: ١٦٤

Biharul Anwar, vol.٣٦ p.٢٣٣, ٢٩٨, Awalim al-Uloom, vol.١٥/٣ p.١٠١, Mo'jam Ahadeeth al- -١
Imam al-Mahdi, vol.٢ p.٢٦٢.

you how many caliphs would be after him?" Ibn Mass'ood said: "Yes, he had. But no one has asked me about this matter before you whereas you are too young. The Prophet (S) said

“(1) There will be as the number of the chieftains of Moses (as).”

٣ - أبو كريب وأبو سعيد قالوا: حدثنا أبو أسامة، قال: حدثنا الأشعث عن عامر، عن عمه، عن مسروق، قال: كنا جلوساً عند عبد الله بن مسعود يقرئنا القرآن، فقال رجل: يا أبا عبد الرحمن هل سألتم رسول الله كم يملك هذه الأمة من خليفه بعده؟ فقال: ما سألتني عنها أحد منذ قدمت العراق! نعم سألتنا رسول الله فقال:

إثنا عشر عدّه نقباء بني إسرائيل.

Abu Kurayb and Abu Sa'eed narrated from Abu Ussama from al-Ash'ath from (٣) Aamir from his uncle that Massrooq had said: One day we were sitting with Abdullah bin Mass'ood in his house. He was reciting Qur'an for us. A man asked him: "O Abu Abdurrahman,(2) have you asked the messenger of Allah (as) about how many caliphs will rule this umma after him?" Ibn Mass'ood said: "No one has asked about this since I have come from Iraq. Yes, we have asked him and he said

“(2) They are twelve as the number of the chieftains of the Israelites.”

٤ - وعن عثمان بن أبي شيبة وأبي أحمد، ويوسف بن موسى القطان وسفيان بن وكيع قالوا: حدثنا جرير عن الأشعث بن سوار، عن عامر الشعبي، عن عمه قيس بن عبد قال: جاء أعرابي فأتى عبد الله بن مسعود، وأصحابه عنده، فقال: فيكم عبد

p: ١٦٥

Biharul Anwar, vol.٣٦ p.٢٣٣, ٢٩٩, Awalim al-Uloom, vol. ١٥/٣ p.١٠١, Mo'jam Ahadeeth - ١
al-Imam al-Mahdi, vol.٢ p.٢٦٢

٢ - The surname of ibn Mass'ood

٣ - Biharul Anwar, vol.٣٦ p.٢٣٣, ٢٩٩, Mo'jam Ahadeeth al-Imam al-Mahdi, vol.٢ p.٢٦٢

الله بن مسعود؟ فأشاروا إليه، قال له عبد الله: قد وجدته فما حاجتك؟ قال: إني أريد أن أسألك عن شيء إن كنت سمعته من رسول الله فنبئنا به، أحدّثكم نبيكم كم يكون بعده من خليفه؟ قال: وما سألتني عن هذا أحد منذ قدمت العراق! نعم قال:

الخلفاء بعدى اثنا عشر خليفه كعده نقيباء بنى إسرائيل.

Uthman bin Abu Shayba, Abu Ahmad, Yousuf bin Musa al-Qattan and Sufyan bin (٤) Wakee' narrated from Jareer from al-Ash'ath bin Sawwar from Aamir ash-Shi'bi that his uncle Qayss bin Abd had said: "One day a nomad came when Abdullah bin Mass'ood was among his companions. The nomad asked: "Is Abdullah bin Mass'ood among you?" Bin Mass'ood said: "Here I am. What do you want?" The nomad said: "I want to ask you if you have heard the Prophet (S) talking about how many caliphs will be after him." Bin Mass'ood said: "No one asked me about this since I had come from :Iraq. Yes, he (the Prophet (S)) said

“The caliphs are twelve like the number of the chieftains of the Israelites.” (٤)

٥ - وعن مسدد بن مستورد قال: حدثني حماد بن زيد، عن مجالد، عن مسروق قال: كنا جلوساً إلى ابن مسعود بعد المغرب وهو يعلم القرآن، فسأله رجل فقال: يا أبا عبد الرحمن أسألت النبي كم يكون لهذه الأمة من خليفه؟ فقال: ما سألتني عنها أحد منذ قدمت العراق، نعم وقال:

خلفاؤكم اثنا عشر عدّه نقيباء بنى إسرائيل.

Musaddad bin Mustawrid narrated from Hammad bin Zayd from Mujalid that (٥) Massrooq had said: "While we were

p: ١٦٦

Biharul Anwar, vol.٣٦ p.٢٣٣, Awalim al-Uloom, vol.١٥/٣ p.١٠٢, Mo'jam Ahadeeth al- – ١ Imam al-Mahdi, vol.٢ p.٢٦٢

sitting with ibn Mass'ood after the sunset and he was teaching us the Qur'an, a man asked him: "O Abu Abdurrahman, have you asked the Prophet (S) how many caliphs this umma will have?" Ibn Mass'ood said: "No one asked me about this since I had :come from Iraq. Yes, he (the Prophet (S)) said

“(Your caliphs are twelve as the number of the chieftains of the Israelites.”^(١)

The Tradition Of Anass Bin Malik

٦ - ما رواه عبد السلام بن هاشم البزار قال: حدثنا عبد الله بن أبي أمية مولى بنى مجاشع، عن يزيد الرقاشي، عن أنس بن مالك قال: قال رسول الله:

لن يزال هذا الأمر قائماً إلى اثني عشر قتيماً من قريش.

ثم ساق الحديث إلى آخره.

Abdus-Salam bin Hashim al-Bazzar narrated from Abdullah bin Abu Umayya, the (٦) freed slave of bani Mujashi', from Yazeed ar-Raqashi from Anass bin Malik that the :Prophet (S) had said

This matter (the religion) is still prevailing until twelve guardians of Quraysh (pass“ (away).” Then he mentioned the rest of the tradition. ^(٢)

The Tradition Of Jabir Bin Samra As-Sawwa'iy

٧ - عمرو بن خالد بن فروخ الحراني قال: حدثنا زهير بن معاوية، قال: حدثنا زياد بن خيثمه، عن الأسود بن سعيد الهمداني، عن جابر بن سمره قال: قال رسول الله:

لا تزال هذه الأمة مستقيماً أمرها ظاهرة على عدوها حتى يمضي اثنا عشر خليفه كلهم من قريش.

فلما رجع إلى منزله أتته وفود قريش فقالوا له: ثم يكون ماذا؟ قال: يكون الهرج.

وقال: حدثنا زهير بن معاوية قال: حدثنا زياد بن خيثمه، عن ابن جريج، عن الأسود بن سعيد الهمداني، عن جابر بن سمره قال: قال رسول الله و ذكر مثله.

Biharul Anwar, vol.٣٦ p.٢٣٣, ٢٩٩, Awalim al-Uloom, vol. ١٥/٣ p.١٠٢, Mo'jam Ahadeeth – ١
al-Imam al-Mahdi, vol.٢ p.٢٦٢
.Biharul Anwar, vol.٣٦ p.٢٨١, Awalim al-Uloom, vol.١٥/٣ p.١٣٦ –٢

Amr bin Khalid bin Farrookh al-Harrani narrated from Zuhayr bin Mo'awiya from Ziyad bin Khaythama from al-Aswad bin Sa'eed al-Hamadani from Jabir bin Samra that the Prophet (S) had said

This umma will still prevail over its enemies until twelve caliphs, all of whom are from Quraysh, will pass away." When the Prophet (S) went back home, some people of Quraysh came to him asking: "Then what will happen?" He said: "Then commotion will happen".

The same was narrated by Zuhayr bin Mo'awiya from Ziyad bin Khaythama from ibn Jurayj from al-Aswad bin Sa'eed al-Hamadani from Jabir bin Samra. (1)

٨ - عثمان بن أبي شيبة قال حدثني جرير، عن حصين بن عبد الرحمن، عن جابر بن سمرة قال: سمعت رسول الله يقول: يقوم من بعدى اثنا عشر أميراً.

قال: ثم تكلم بشيء لم أسمعه، فسألت القوم وسألت أبي وكان أقرب إليه مني، فقال قال: كلهم من قريش.

Uthman bin Abu Shayba narrated from Jareer from Hussayn bin Abdurrahman that (٨) Jabir bin Samra had said

I heard the Prophet (S) saying: "After me twelve emirs will rule." Then he said something that I could not understand. I asked some people and asked my father, who was nearer to the Prophet (S) than me. My father said that the Prophet (S) had said: "All of them are from Quraysh".

٩ - عثمان بن أبي شيبة قال: حدثنا حاتم بن إسماعيل، عن مهاجر بن مسمار، عن عامر بن سعد قال: كتبت مع غلامي نافع إلى جابر بن سمرة: أخبرني بشيء سمعته من رسول الله قال فكتب إلي: سمعت رسول

p: ١٤٨

الله يقول عشيه جمعه رجم الأسلمى:

لا يزال هذا الدين قائماً حتى تقوم الساعة أو يكون على الناس اثنا عشر خليفة كلهم من قريش.

وذكر الحديث إلى آخره.

وعن عباد بن يعقوب قال: حدثنا حاتم بن إسماعيل بإسناده مثله. وعن محمد بن عبد الله بن عبد الحكم قال: حدثنا ابن أبي فديك، عن ابن أبي - ذئب، عن مهاجر بن مسمار بإسناده مثله.

Uthman bin Abu Shayba narrated from Hatam bin Issma'eel from Muhajir bin (٩) Missmar that Aamir bin Sa'd had said: I sent a letter with my servant Nafi' to Jabir bin Samra asking him to tell me of something he had heard from the Prophet (S). He wrote to me: "I have heard the Prophet (S) saying on the eve of the Friday, in which al-Aslami has been stoned

This religion is still prevailing until the Day of Resurrection or until twelve caliphs, who "are all from Quraysh, will rule over the people

The same was narrated by Abbad bin Ya'qoob from Hatam bin Issma'eel. Another one was narrated by Muhammad bin Abdullah bin al-Hakam from ibn Abu Fudayk from ibn (١) Abu Thi'b from Muhajir bin Missmar.

١٠ - وعن غندر عن شعبه قال: حدثنا أبو عوانه، عن عبد الملك بن عمير، عن جابر بن سمره قال: سمعت رسول الله يقول:

لا يزال هذا الدين مستقيماً حتى يقوم اثنا عشر خليفة.

ثم قال كلمه لم أفهمها، فسألت أبي فقال قال:

كلهم من قريش.

Ghundur narrated from Shu'ba from Abu Owana from Abdul Melik bin Omayr from (١٠) Jabir bin Samra that the Prophet (S) had said

This“

p: ١٦٩

Sahih of Muslim, vol.۳ p.۱۴۵۳, al-Khissal p.۴۷۳, al-Omda p.۴۲۰, Biharul Anwar, vol.۳۶ – ۱
.p.۲۳۹, Awalim al-Uloom, vol.۱۵/۳ p.۱۱۳

”.religion is still prevailing until twelve caliphs will have ruled

Then he said something that I could not understand. I asked my father and he said
”.that the Prophet (S) had said: “All of them are from Quraysh

١١ - وعن إبراهيم بن محمد بن مالك بن زيد قال: حدثنا زياد بن علاق قال: حدثنا جابر بن سمره السوائي قال: كنت مع أبي
عند رسول الله فقال:

يكون بعدى اثنا عشر أميراً.

ثم أخفى صوته، فسألت أبي، فقال: قال:

كلهم من قريش.

Ibraheem bin Malik bin Zayd narrated from Ziyad bin Olaqa that Jabir bin Samra (١١)
:as-Sawwa’iy had said: “Once I was with my father near the Prophet (S). He said

”.There will be twelve emirs after me“

:Then he lowered his voice and said

“(All of them are from Quraysh.”(١)

١٢ - وعن خلف بن الوليد اللؤلؤي عن إسرائيل، عن سماك، قال: سمعت جابر بن سمره يقول: سمعت رسول الله قال: يقوم
بعده - أو من بعده - اثنا عشر أميراً.

ثم تكلم بكلمه لم أفهمها فسألت القوم ما قال؟ فقالوا: قال:

كلهم من قريش.

Khalaf bin al-Waleed al-Lu’lu’iy narrated from Sammak that Jabir bin Samra had (١٢)
:said

I heard the Prophet (S) saying that there would be twelve emirs after him. Then he“
said something that I could not understand. I asked some people what he had said.

“(They told me that he had said: “All of them are from Quraysh.”(٢)

١٣ - ومن حديث خلف بن هشام البزار قال: حدثنا حماد بن زيد، عن مجالد بن سعيد، عن الشعبي، عن جابر بن سمره السوائي

.Awalim al-Uloom, vol.١٥/٣ p.١٠٧-١

Al-Mo'jam al-Kabeer, vol.٢ p.٢٤٨, Biharul Anwar, vol.٣٦ p.٢٤١, Awalim al-Uloom, - ٢
.vol.١٥/٣ p.١١٦

الله بعرفه فقال:

لا يزال هذا الدين قوياً عزيزاً ظاهراً على من ناواه لا يضره من فارقه أو خالفه حتى يملك اثنا عشر.

قال: وتكلم الناس فلم أفهم، فقلت لأبي: يا أبت أرأيت قول رسول الله "كلهم" ما هو؟ قال:

كلهم من قريش.

Khalaf bin Hisham al-Bazzar narrated from Hammad bin Zayd from Mujalid bin (١٣) Sa'eed from ash-Shi'bi that Jabir bin Samra as-Sawwa'iy had said: "The Prophet (S) made a speech in Arafa(١) and said

This religion will still be strong and prevailing over its opponents. It will not be harmed" .by the apostates or the opponents until twelve (emirs) will have ruled

The people began to talk and I could not understand what the Prophet (S) had said. I asked my father: "O father, the Prophet (S) said: all of them...what then?" My father said

"(٢) (He said: all of them are from Quraysh."

١٣- ومن حديث النفيلى الحرانى قال حدثنا زهير بن معاوية قال حدثنا زياد بن خيثمه قال: حدثنا الأسود بن سعيد الهمدانى عن جابر بن سمره قال: قال رسول الله:

لا تزال هذه الأمة مستقيماً أمرها ظاهره على عدوها حتى يمضى اثنا عشر خليفه، كلهم من قريش.

فلما رجع إلى منزله أته وفود قريش فقالوا له: ثم يكون ماذا؟ قال: يكون الهرج.

An-Nufayly al-Harrani narrated from Zuhayr bin Mo'awiya from Ziyad bin (١٤) Khaythama from al-Aswad bin Sa'eed al-Hamadani from Jabir bin Samra that the Prophet (S) had said

This umma will still be strong and prevailing over its enemies until twelve caliphs, who" .all are from Quraysh, will have passed away

,When he went back home

.A place near Mecca –١

.Awalim al-Uloom, vol.١٥/٣ p.١١٦–٢

some people of Quraysh came to him asking: “And then what will happen?” He said:

﴿Commotion will happen then.﴾^(١)

١٥ - ومن حديث علي بن الجعد قال: حدثنا زهير، عن زياد بن علاق، وسماك وحصين كلهم، عن جابر بن سمره أن رسول الله قال:

يكون بعدى اثنا عشر أميراً.

غير أن حصين قال: اثنا عشر خليفه، ثم تكلم بشيء لم أفهمه - وقال بعضهم في حديثه: فسألت أبي. وقال بعضهم: فسألت القوم، فقالوا: قال:

كلهم من قريش.

Ali bin al-Ja'd narrated from Zuhayr from Ziyad bin Olaqa, Sammak and Hussayn (١٥) :and all from Jabir bin Samra that the Prophet (S) had said

There will be twelve emirs after me.” But Hussayn said: “There will be twelve“ caliphs...” Then the Prophet (S) said something that I could not understand. I asked some people and asked my father. He said that the Prophet (S) had said: “All of them ﴾are from Quraysh.﴾^(٢)

١٦ - وعن عمرو بن خالد الحرائي قال: حدثنا زهير بن معاوية، قال: حدثنا زياد بن خيثمه، عن الأسود بن سعيد الهمداني، عن جابر بن سمره قال: قال رسول الله:

لا تزال هذه الأمة مستقيماً أمرها ظاهرة على عدوها حتى يمضي منها اثنا عشر خليفه.

Amr bin Khalid al-Harrani narrated from Zuhayr bin Mo'awiya from Ziyad bin (١٦) Khaythama from al-Aswad bin Sa'eed al-Hamadani from Jabir bin Samra that the :Prophet (S) had said

This umma will still be strong and prevailing over its enemy until twelve caliphs will“ ”.have passed away

١٧ - ومن حديث معمر بن سليمان قال: سمعت إسماعيل بن أبي خالد، يروى عن مجالد، عن

.Awalim al-Uloom, vol.15/3 p.106-1

.Awalim al-Uloom, vol.15/3 p.107-2

الشعبي، عن جابر بن سمره عن النبي قال:

لا يزال هذا لدين ظاهراً لا يضره من ناواه حتى يمضي اثنا عشر خليفه.

ثم قال كلمه لم أفهمها، فقلت لأبي: ما قال؟ قال: قال:

كلهم من قريش.

Ma'mar bin Sulayman narrated from Issma'eel bin Abu Khalid from Mujalid from (١٧) ash-Shi'bi from Jabir bin Samra that the Prophet (S) had said

This religion will still be strong and prevailing without being harmed by its opponents“
”.until twelve caliphs will have passed away

Then the Prophet (S) said something that I could not understand. I asked my father what the Prophet (S) had said. My father said that the Prophet (S) had said: “All of [\(1\)](#) them are from Quraysh.”

١٨ - وعن يزيد بن سنان وعثمان بن أبي شيبة قالوا: حدثنا موسى بن إسماعيل، قال: حدثنا حماد بن سلمه، عن سماك بن حرب، عن جابر بن سمره قال: سمعت النبي يقول:

لا يزال هذا الإسلام عزيزاً إلى اثني عشر خليفه.

ثم قال كلمه لم أفهمها، فقلت لأبي: ما قال؟ فقال: قال:

كلهم من قريش.

Yazeed bin Sinan and Uthman bin Abu Shayba narrated from Musa bin Issma'eel (١٨) from Hammad bin Salama from Sammak bin Harb that Jabir bin Samra had said: I :heard the Prophet (S) saying

“.Islam will still be strong until twelve caliphs (pass away“

Then he said something that I could not understand. I asked my father what the :Prophet (S) had said. He said to me: “He said

[\(2\)](#) All of them are from Quraysh.”

١٩ - ومن حديث يزيد بن سنان قال: حدثنا أبو الربيع الزهراني قال: حدثنا حماد بن

p: ١٧٣

Ahmad's Musnad, vol.٥ p.٨٧, ٨٨, ٩٠, ٩٤, ٩٧ -١

.Biharul Anwar, vol.٣٤ p.٢٤٤, Awalim al-Uloom, vol. ١٥/٣ p.٢٤٤ -٢

زيد، قال: حدثنا مجالد بن سعيد، عن الشعبي، عن جابر بن سمره قال: خطب بنا رسول الله فسمعته يقول:

لا يزال هذا الأمر عزيزاً منيعاً ظاهراً على من ناواه حتى يملك اثنا عشر كلهم...

- ثم لفظ القوم وتكلموا، فلم أفهم قوله بعد "كلهم"، فقلت لأبي يا أبتاه ما قال بعد "كلهم"؟ قال: قال:

كلهم من قريش.

Yazeed bin Sinan narrated from Abur-Rabee' az-Zahrani from Hammad bin Zayd (١٩) from Mujalid bin Sa'eed from ash-Shi'bi that Jabir bin Samra had said: Once the Prophet (S) made a speech before us and I heard him saying

This matter (the religion) will remain strong and prevailing over its opponents until " ...twelve (caliphs) will have ruled. All of them

Then people began talking and I could not understand what the Prophet (S) had said after "all of them". I asked my father what the Prophet (S) had said after that and he [\(١\)](#) told me that he had said: "All of them are from Quraysh."

٢٠ - ومن حديث يزيد بن سنان قال: حدثنا عبد الحميد بن موسى قال: حدثنا عبيد الله بن عمرو، عن عبد الملك بن عمير، عن جابر بن سمره قال: دخلت مع أبي على النبي فسمعته يقول:

لن تزال الأمة على هذا متمسكين حتى يقوم اثنا عشر أميراً أو اثنا عشر خليفة.

قال: وخافت بكلمه وكان أبي أدنى مني، فلما خرجت قلت: ما الذي خافت به؟ قال: قال:

كلهم من قريش.

Yazeed bin Sinan narrated from Abdul-Hameed bin Musa from Obaydillah bin (٢٠) Umar from Abdul-Melik bin Omayr that Jabir bin Samra had said: My father and I

p: ١٧٤

:went to the Prophet (S). I heard him saying

This umma will still keep to this (religion) until twelve emirs (or twelve caliphs) will“
”.have ruled

Then he lowered his voice and I could not understand what he had said after that. My father was nearer to him than me. When we went out, I asked my father what the
:Prophet (S) had said after that. He told me that the Prophet (S) had said

“(All of them are from Quraysh.”)

٢١ - ومن حديث يزيد بن سنان قال: حدثنا الحسن بن عمر بن شقيق قال: حدثنا جرير بن عبد الحميد، عن حصين بن عبد الرحمن، عن جابر بن سمره قال: سمعت رسول الله يقول:

يقوم في أمتي بعدى اثنا عشر أميراً.

قال: ثم تكلم بشيء لم أسمعه، قال: فسألت القوم وسألت أبي وكان أقرب مني، فقال: قال:

كلهم من قريش.

Yazeed bin Sinan narrated from al-Hasan bin Umar bin Shaqeeq from Jareer bin (٢١) Abdul-Hameed from Hussayn bin Abdurrahman that Jabir Bin Samra had said: I heard
:the Prophet (S) saying

”.After me, there will be twelve emirs ruling my umma“

Then he said something that I could not hear. I asked some people and asked my father, who was nearer to the Prophet (S) than me. My father said that the Prophet (S)
:had said

“(All of them are from Quraysh.”)

٢٢ - وعن ابن أبي فديك، قال: حدثني ابن أبي ذئب، عن مهاجر بن مسمار، عن عامر بن سعد أنه أرسل إلى ابن سمره حدثنا ما سمعت من رسول الله؟ قال: سمعت رسول الله يقول:

لا يزال

.Biharul Anwar, vol.۳۶ p.۲۳۰, Awalim al-Uloom, vol.۱۵/۳ p.۹۵-۱
.Biharul Anwar, vol.۳۶ p.۲۳۶, Awalim al-Uloom, vol. ۱۵/۳ p.۱۰۷-۲

هذا الدين قائماً حتى يكون اثنا عشر خليفه من قريش.

وساق الحديث إلى آخره.

Ibn Abu Fudayk narrated from ibn Abu Thi'b from Muhajir bin Missmar that Aamir (٢٢) bin Sa'eed had sent a letter to Jabir bin Samra asking to tell him of what he had heard from the Prophet (S). Jabir bin Samra said: I have heard the Prophet (S) saying "This religion will remain firm until there will be twelve caliphs from Quraysh"

(And he mentioned the rest of the tradition.)

The Tradition Of Abu Juhayfa

٢٣ - وعن عثمان بن أبي شيبة قال: حدثنا سهل بن حماد أبو عتاب الدلال قال: حدثنا يونس بن أبي يعفور قال: حدثنا عون بن أبي جحيفة، عن أبيه قال: كنت عند رسول الله وهو يخطب وعمي جالس بين يديه، فقال رسول الله: لا يزال أمر أمتي صالحاً حتى يمضي اثنا عشر خليفه كلهم من قريش.

Uthman bin Abu Shayba narrated from Sahl bin Hammad Abu Attaab ad-Dallal (٢٣) from Yunus bin Abu Ya'foor from Abu Juhayfa that his father had said: Once I was with the Prophet (S) while he was making a speech. My uncle was sitting near the Prophet (S). The Prophet (S) said

"The religion of my umma will remain firm until twelve caliphs, who all are from Quraysh, will have passed away."

The Tradition Of Samra Bin Jundub

Abdul Wahab bin Abdul Majeed narrated tradition from Dawood from his father (٢٤) from ash-Shi'bi from Samra bin Jundub from the Prophet (S). (The same tradition narrated by Anass bin Malik that we have mentioned at the beginning of this chapter; tradition no.٦.)

The Tradition Narrated By Abdullah Bin Amr Bin Al-Aass

.Biharul Anwar, vol.۳۶ p.۲۹۷, Awalim al-Uloom, vol.۱۵/۳ p.۱۵۰ -۱

.Biharul Anwar, vol.۳۶ p.۲۹۹, Awalim al-Uloom, vol.۱۵/۳ p.۱۵۲ -۲

بن سعيد قال: حدثنا معتمر بن سليمان، عن هشام، عن ابن سيرين، عن أبي الخير، عن عبد الله بن عمرو:

لا جرم مكتوب في كتاب الله ، اثنا عشر يملكون الناس.

Suwayd bin Sa'eed narrated from Mu'tamir bin Sulayman from Hisham from ibn (٢٥)
:Seereen from Abul Khayr from Abdullah bin Amr

There is no doubt that it has been mentioned in the Book of Allah that twelve (caliphs)“
”.will rule over people

٢٦ - محمد بن عثمان الدهني قال: حدثنا ابن أبي خيثمه، قال: حدثنا يحيى بن معين، قال: حدثنا عبد الله بن صالح، قال: حدثنا
الليث بن سعد، عن خالد بن يزيد، عن سعيد بن أبي هلال، عن ربيعة بن سيف، قال: كنا عند شفي الأصبجي فقال: سمعت عبد
الله بن عمرو يقول: سمعت رسول الله يقول:

يكون خلفي اثنا عشر خليفه.

Muhammad bin Uthman ad-Duhni narrated from ibn Abu Khaythama from Yahya (٢٦)
bin Mo'een from Abdullah bin Salih from al-Layth bin Sa'd from Khalid bin Yazeed from
:Sa'eed bin Abu Hilal that Rabee'a bin Sayf had said

We were with Shufiy al-Asbahi when he said that he had heard Abdullah bin Amr“
(saying: “I heard the Prophet (S) saying: “There will be twelve caliphs after me.”)

٢٧ - وعن ابن أبي خيثمه قال: حدثنا عفان، ويحيى بن إسحاق السيلحيني، قال: حدثنا حماد بن سلمه، قال: حدثنا عبد الله بن
عثمان، عن أبي الطفيل، قال: قال عبد الله بن عمرو:

يا أبا الطفيل اعدد اثني عشر من بني كعب بن لؤي ثم يكون النقف والنقاف.

والروايات في هذا المعنى من طرق العامه كثيره تدل على أن

p: ١٧٧

Al-Ghayba by at-Toossi p. ١٣٠, I'lam al-Wara p.٣٦٥, Biharul Anwar, vol.٣٦ p.٢٣٧, ٣٠٠, -١
.٣٧١, Ghayatul Maram p.٢٠١

Ibn Abu Khaythama narrated from Affan and Yahya bin Iss'haq as-Saylaheeni (٢٧) from Hammad bin Salama from Abdullah bin Uthman from Abut-Tufayl that Abdullah bin Amr had said to him

O Abut-Tufayl, count twelve ones from bani Ka'b bin Lu'ay and then fighting and “(killing occur.” (١)

The traditions narrated by the Sunni concerning this subject are so many. They confirm that the Prophet (S) has mentioned twelve men to be the caliphs after him

Chapter ٧: Doubting any of the twelve imams

١ - حدثنا أحمد بن نصر بن هوذة الباهلي، قال: حدثنا إبراهيم بن إسحاق النهاوندي بنهاوند سنه ثلاث وسبعين ومائتين قال: حدثنا عبد الله بن حماد الأنصاري سنه تسع وعشرين ومائتين قال: حدثنا يحيى بن عبد الله قال: قال لي أبو عبد الله جعفر بن محمد:

يا يحيى بن عبد الله، من بات ليله لا يعرف فيها إمامه مات ميتة جاهليه.

Ahmad bin Nasr bin Hawthah al-Bahili narrated from Ibraheem bin Iss'haq an- (١) Nahawandi from Abdullah bin Hammad al-Ansari that Yahya bin Abdullah had said: :Abu Abdullah Ja'far bin Muhammad as-Sadiq (as) said to me

O Yahya bin Abdullah, he, who spent a night without knowing his imam, will die as an “(unbeliever.” (٢)

٢ - حدثنا أبو العباس أحمد بن محمد بن سعيد بن عقده قال: حدثنا محمد بن المفضل بن إبراهيم الأشعري وسعدان بن إسحاق بن سعيد وأحمد بن الحسين بن عبد الملك ومحمد بن أحمد بن الحسن القطوانى قالوا جميعاً: حدثنا الحسن بن محبوب الزراد، عن علي بن رئاب، عن محمد بن مسلم الثقفي قال: سمعت أبا جعفر محمد بن علي الباقر

يقول:

كُلٌّ مَنْ دَانَ اللَّهَ بِعِبَادِهِ يَجْهَدُ فِيهَا نَفْسَهُ وَلَا- إِمَامَ لَهُ مِنَ اللَّهِ تَعَالَى فَسَعِيَّهُ غَيْرَ مَقْبُولٍ وَهُوَ ضَالٌّ مُتَحِيرٌ، وَاللَّهُ شَانِيٌّ لِأَعْمَالِهِ، وَمِثْلُهُ كَمِثْلِ شَاهٍ مِنَ الْأَنْعَامِ ضَلَّتْ عَنْ رَاعِيهَا أَوْ قَطِيعِهَا، فَتَاهَتْ ذَاهِبَةً وَجَائِيَةً، وَحَارَتْ يَوْمَهَا، فَلَمَّا جَنَّهَا اللَّيْلُ بَصُرَتْ بِقَطِيعِ غَنَمٍ مَعَ رَاعِيهَا فَحَنَّتْ إِلَيْهَا وَاعْتَرَّتْ بِهَا، فَبَاتَتْ مَعَهَا فِي رِبْضَتِهَا.

Abul Abbas Ahmad bin Muhammad bin Sa'eed bin Oqda narrated from al- (٢) Mufadhdhal bin Ibraheem al-Ash'ary, Sa'dan bin Iss'haq bin Sa'eed, Ahmad bin al-Husayn bin Abdul Melik and Muhammad bin Ahmad bin al-Hasan al-Qatawani all from al-Hasan bin Mahboob az-Zarrad from Ali bin Ri'ab that Muhammad bin Muslim ath-Thaqafi had said: I have heard Abu Ja'far Muhammad bin Ali al-Baqir (as) saying

Whoever tries his best in worshipping Allah without following an imam inspired by“ Allah, his worshipping will not be accepted (by Allah) and he is astray and confused besides that Allah hates his deeds. His example is like a sheep that has lost the shepherd or the flock. It goes and comes astray. It becomes confused at day and when night comes, it sees a flock with a shepherd. It is deceived to spend the night .with them in their fold

فلما أصبحت وساق الراعى قطيعه أنكرت راعيها وقطيعها، فهجمت متحيره تطلب راعيها وقطيعها فبصرت بسرح غنم آخر مع راعيها فحنت إليها واعترت بها، فصاح بها راعي القطيع: أيتها الشاه الضالّ المتحيره الحقى براعيك وقطيعك فإنك تائه متحيره قد ضللت عن راعيك وقطيعك، فهجمت ذعره متحيره تائه لا راعى لها يرشدها إلى مرعاها أو يردها إلى

مربضها، فبينما هي كذلك إذا اغتتم الذئب ضيعتها فأكلها.

When morning comes and the shepherd drives his flock, it denies the shepherd and the flock and goes confusedly looking for its flock and shepherd. Then it sees another flock with a shepherd. It is deceived to join them. The shepherd cries: "O you lost sheep, go to join your shepherd and flock. You are astray and confused. You have lost your shepherd and flock." Then it hastens confusedly without a shepherd guiding it to its pasture or to its fold. While it is so, a wolf seizes the opportunity and eats it

وهكذا والله يا ابن مسلم! من أصبح من هذه الأمة لا إمام له من الله أصبح تائهاً متحيراً ضالاً، إن مات على هذه الحال مات ميتة كفر ونفاق. واعلم يا محمد أن أئمة الحق وأتباعهم هم الذين على دين الله، وإن أئمة الجور لمعزولون عن دين الله وعن الحق، فقد ضلوا وأضلوا. فأعمالهم التي يعملونها كرمادٍ اشتدت به الريح في يوم عاصف لا يقدر أن يمسوا على شيء وذلك هو الضلال البعيد.

O bin Muslim, by Allah it is the same with you. Whoever of this umma becomes without an imam, definitely will be confused, astray and deviant. If he remains so, he will die as an unbeliever and polytheist. O Muhammad bin Muslim, know that the real imams and their followers are on the true religion of Allah and the imams of injustice and oppression are away from the religion of Allah and away from the truth. They go

astray and lead people astray. Their actions are (like ashes on which the wind blows hard on a stormy day; they shall not have power over any thing out of what they have earned; this is the great error).” (1)

The same was narrated by Ali bin Ahmad from Obaydillah bin Musa from Muhammad bin Ahmad al-Qalanisi from Issma'eel bin Mihran from Ahmad bin Muhammad from Abdullah bin Bukayr and Jameel bin Darraj from Muhammad bin Muslim from Imam (Abu Ja'far as-Sadiq (as)). (2)

٣ - وبالإسناد الأول عن ابن محبوب، عن أبي أيوب الخزاز، عن محمد بن مسلم عن أبي جعفر قال: قلت له: أرايت من جحد إماماً منكم ما حاله؟ فقال:

من جحد إماماً من الله وبرئ منه ومن دينه فهو كافر مرتد عن الإسلام، لأنَّ الإمام من الله ودينه من دين الله، ومن برئ من دين الله فدَّمه مباح في تلك الحال إلا أن يرجع أو يتوب إلى الله تعالى ممّا قال.

Ibn Mahboob narrated from Abu Ayyoob al-Khazzaz that Muhammad bin Muslim (3) had said: I asked Abu Ja'far as-Sadiq (as): What about one, who denies an imam of :you? He said

He, who denies an imam appointed by Allah and exempt himself from him and his“ faith, is apostate and unbeliever because the imam is appointed by Allah and his religion is the religion of Allah; therefore whoever denies the religion of Allah, is to be killed except if he turns to Allah in repentance of what he has said or done.” (3)

٤ - أخبرنا أحمد بن محمد بن سعيد قال: حدثنا

p: ١٨١

Biharul Anwar, vol. ٢٣ p. ٨٦ - ١

.Biharul Anwar, vol. ٢٣ p. ٨٧ - ٢

.Biharul Anwar, vol. ٢٣ p. ٨٩ - ٣

يحيى بن زكريا بن شيبان سنة ثلاث وسبعين ومائتين قال: حدثنا علي بن سيف بن عميره، قال: حدثنا أبان بن عثمان، عن حمران بن أعين قال: سألت أبا عبد الله عن الأئمة، فقال:

مَنْ أَنْكَرَ وَاحِدًا مِنَ الْأَحْيَاءِ فَقَدْ أَنْكَرَ الْأَمْوَاتِ.

Ahmad bin Muhammad bin Sa'eed narrated from Yahya bin Zakariyya bin Shayban (٤) from Ali bin Sayf bin Omayra from Abban bin Uthman that Hamran bin A'yun had said: I asked Abu Abdullah as-Sadiq (as) about the imams and he said

“(He, who denies one of the alive imams, has denied the dead (imams)).”

٥ - حدثنا محمد بن يعقوب، عن الحسين بن محمد، عن المعلى، عن ابن جمهور عن صفوان، عن ابن مسكان قال: سألت أبا عبد الله عن الأئمة، فقال:

مَنْ أَنْكَرَ وَاحِدًا مِنَ الْأَحْيَاءِ فَقَدْ أَنْكَرَ الْأَمْوَاتِ.

Muhammad bin Ya'qoob narrated from al-Husayn bin Muhammad from al-Mu'alla (٥) from ibn Jumhoor from Safwan that ibn Miskan had said: I asked Abu Abdullah as-Sadiq (as) about the imams and he said

“(Whoever denies one of the alive imams, has denied the dead ones.”

٦ - أخبرنا أحمد بن محمد بن سعيد قال: حدثنا علي بن الحسن من كتابه قال: حدثنا العباس بن عامر، عن عبد الملك بن عتبة، عن معاوية بن وهب قال: سمعت أبا عبد الله يقول: قال رسول الله:

مَنْ مَاتَ لَا يَعْرِفُ إِمَامَهُ مَاتَ مِثَّةَ جَاهِلِيَّةٍ.

Ahmad bin Muhammad bin Sa'eed narrated from Ali bin al-Hasan from al-Abbas (٦) bin Aamir from Abdul Melik bin Otba that Mo'awiya bin Wahab had said: I have heard Abu Abdullah as-Sadiq (as) saying: “The

:Prophet (S) has said

”Whoever dies without knowing his imam, dies as an unbeliever“

٧ - حدثنا محمد بن يعقوب قال: حدثني عدة من أصحابنا، عن أحمد بن محمد، عن ابن أبي نصر، عن أبي الحسن في قوله تعالى

فَإِنْ لَمْ يَسْتَجِيبُوا لَكَ فَاعْلَمْ أَنَّمَا يَتَّبِعُونَ أَهْوَاءَهُمْ □ وَمَنْ أَضَلُّ مِمَّنِ اتَّبَعَ هَوَاهُ بِغَيْرِ هُدًى مِنَ اللَّهِ □ إِنَّ اللَّهَ لَمَّا يَهْدِي الْقَوْمَ الظَّالِمِينَ

قال:

يعنى مَنْ اتَّخَذَ دِينَهُ رَأْيَهُ بِغَيْرِ إِمَامٍ مِنْ أئِمَّةِ الْهُدَى.

Muhammad bin Ya'qoob narrated from some of his companions from Ahmad bin (٧) Muhammad from ibn Abu Nasr that Imam Abul Hasan (ar-Redha)(١) had said when talking about the Qur'anic verse, “...And who is more erring than he who follows his (low desires without any guidance from Allah?”(٢)

It means one, who depends upon his own opinion in the affairs of religion without“ (following an imam of the imams of guidance.”(٣)

٨ - حدثنا محمد بن يعقوب قال: حدثنا محمد بن يحيى، عن محمد بن الحسين، عن محمد بن سنان، عن بعض رجاله، عن أبي عبد الله قال:

مَنْ أَشْرَكَ مَعَ إِمَامٍ إِمَامَتُهُ مِنْ عِنْدِ اللَّهِ مَنِ لَيْسَتْ إِمَامَتُهُ مِنَ اللَّهِ كَانَ مُشْرِكًا.

Muhammad bin Ya'qoob narrated from Muhammad bin Yahya from Muhammad (٨) bin al-Husayn from Muhammad bin Sinan from some of his companions that Abu Abdullah as-Sadiq (as) had said

He, who joins to an imam, whose imamate is from Allah, another imam, whose“ (imamate is not from Allah, is a polytheist.”(٤)

٩ - حدثنا محمد بن يعقوب، عن محمد بن يحيى، عن أحمد بن محمد، عن محمد بن إسماعيل، عن منصور بن

.He is the eighth imam of the Shia –۱

.Qur'an, ۲۸:۵۰ –۲

.Biharul Anwar, vol.۲۳ p.۷۸ –۳

.Biharul Anwar, vol.۲۳ p.۷۸ –۴

يونس، عن محمد بن مسلم قال: قلت لأبي عبد الله: رجل قال لي: إعرف الآخر من الأئمة ولا يضرك ألا تعرف الأول، (قال) فقال:

لعن الله هذا، فإنني أبغضه ولا أعرفه، وهل عُرف الآخر إلا بالأول.

Muhammad bin Ya'qoob narrated from Muhammad bin Yahya from Ahmad bin (٩) Muhammad from Muhammad bin Issma'eel from Mansoor bin Younus that Muhammad bin Muslim had said: I said to Abu Abdullah as-Sadiq (as) that someone had said to me: "Know the last one of the imams and it does not harm you if you have :not known the first one of them." Imam as-Sadiq (as) said

May Allah damn him! I hate him although I do not know him. Has the last one of them“
(١)“been known except by knowing the first one?”

١٠ - حدثنا محمد بن يعقوب قال: حدثنا عدة من أصحابنا، عن أحمد بن محمد، عن الحسين بن سعيد، عن أبي وهب، عن محمد بن منصور قال: سألته - يعني أبا عبد الله - عن قول الله

وَإِذَا فَعَلُوا فَاحِشَةً قَالُوا وَجَدْنَا عَلَيْهَا آبَاءَنَا وَاللَّهُ أَمَرَنَا بِهَا □ قُلْ إِنَّ اللَّهَ لَا يَأْمُرُ بِالْفَحْشَاءِ □ اتَّقُوا اللَّهَ عَلَى اللَّهِ مَا لَا تَعْلَمُونَ

(قال) فقال:

هل رأيت أحداً زعم أنّ الله أمره بالزنا وشرب الخمر أو شيء من هذه المحارم؟

فقلت: لا. قال:

فما هذه الفاحشة التي يدعون أن الله أمرهم بها؟

قلت: الله أعلم ووليه، قال:

فإن هذا في أولياء أئمة الجور ادّعوا أنّ الله أمرهم بالائتمام بقومٍ لم يأمرهم الله بالائتمام بهم، فردّ الله ذلك عليهم وأخبر أنهم قد قالوا عليه الكذب وسمّى ذلك منهم فاحشه.

Muhammad bin Ya'qoob (١٠)

p: ١٨٤

narrated from some of his companions from Ahmad bin Muhammad from al-Husayn bin Sa'eed from Abu Wahab that Muhammad bin Mansoor had said: I asked Abu Abdullah as-Sadiq (as) about the saying of Allah, "And when they commit an indecency they say: We found our fathers doing this, and Allah has enjoined it on us. Say: Surely Allah does not enjoin indecency; do you say against Allah what you do not know?"(۱) :and he said

Have you seen anyone claiming that Allah has ordered him to commit adultery, to "drink wine or to do any other sin"?do
I said: "No, I have not

He said: "Then what is this indecency that they claim that Allah has ordered them to do"?do
I said: "Allah and His guardian are more aware

He said: "This is among the followers of the imams of injustice and oppression. They claim that Allah has ordered them to follow some people, whom Allah has never ordered them to follow. So Allah has denied their saying and has informed them that they have fabricated lies; therefore He has called that as indecency."(۲)

۱۱ - حدثنا محمد بن يعقوب قال: حدثنا عده من أصحابنا، عن أحمد بن محمد، عن الحسين بن سعيد، عن أبي وهب، عن محمد بن منصور قال: سألت عبداً صالحاً سلام الله عليه عن قول الله:

قُلْ إِنَّمَا حَرَّمَ رَبِّي الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَّنَ وَالْإِثْمَ وَالْبَغْيَ بِغَيْرِ الْحَقِّ وَأَنْ تُشْرِكُوا بِاللَّهِ مَا لَمْ يُنَزَّلْ بِهِ سُلْطَانًا وَأَنْ تَقُولُوا عَلَى اللَّهِ مَا لَا تَعْلَمُونَ

(قال) فقال:

إِنَّ الْقُرْآنَ لَهُ ظَاهِرٌ وَبَاطِنٌ، فَجَمِيعٌ مَا حَرَّمَ

p: ۱۸۵

الله في القرآن فهو حرام على ظاهره كما هو في الظاهر، والباطن من ذلك أئمة الجور. وجميع ما أحل الله تعالى في الكتاب فهو حلال وهو الظاهر، والباطن من ذلك أئمة الحق.

Muhammad bin Ya'qoob narrated from some of his companions from Ahmad bin (١١) Muhammad from al-Husayn bin Sa'eed from Abu Wahab that Muhammad bin Mansoor had said: "I have asked a virtuous slave (١) (of Allah), peace be upon him, about the saying of Allah, "My Lord has only prohibited indecencies, those of them :that are apparent as well as those that are concealed," (٢) and he said

The Qur'an has apparent meanings and hidden meanings. All of those that Allah has prohibited in the Qur'an are impermissible as they have been mentioned apparently whereas the hidden thing in that is the imams of injustice and all of those that Allah has permitted are permissible as they are apparent whereas the hidden thing among (٣) them is the imams of guidance."

١٢ - حدثنا محمد بن يعقوب، عن محمد بن يحيى، عن أحمد بن محمد بن عيسى، عن ابن محبوب عن عمرو بن ثابت، عن جابر قال: سألت أبا جعفر عن قول الله

وَمِنَ النَّاسِ مَن يَتَّخِذُ مِن دُونِ اللَّهِ أَنْدَادًا يُحِبُّونَهُمْ كَحُبِّ اللَّهِ □ وَالَّذِينَ آمَنُوا أَشَدُّ حُبًّا لِلَّهِ □ وَلَوْ يَرَى الَّذِينَ ظَلَمُوا إِذْ يَرُونَ الْعَذَابَ أَنَّ الْقُوَّةَ لِلَّهِ جَمِيعًا وَأَنَّ اللَّهَ شَدِيدُ الْعَذَابِ

قال:

هُم وَاللَّهُ أَوْلِيَاءُ فَلَانَ وَفَلَانَ؛ اتَّخَذُوهُمْ أَيْمَةً دُونَ الْإِمَامِ الَّذِي جَعَلَهُ اللَّهُ لِلنَّاسِ إِمَامًا، وَلِذَلِكَ قَالَ

وَمِنَ النَّاسِ مَن يَتَّخِذُ مِن دُونِ اللَّهِ أَنْدَادًا يُحِبُّونَهُمْ كَحُبِّ اللَّهِ □ وَالَّذِينَ آمَنُوا

p: ١٨٤

١- (He means Imam Musa bin Ja'far al-Kadhim (as

٢- Qur'an, ٧:٣٣

٣- Biharul Anwar, vol.٢٤ p.١٨٩

أَشَدُّ حُبًّا لِلَّهِ □ وَلَوْ يَرَى الَّذِينَ ظَلَمُوا إِذْ يَرُونَ الْعَذَابَ أَنَّ الْقُوَّةَ لِلَّهِ جَمِيعًا وَأَنَّ اللَّهَ شَدِيدُ الْعَذَابِ

إِذْ تَبَرَّأَ الَّذِينَ اتَّبَعُوا مِنَ الَّذِينَ اتَّبَعُوا وَرَأَوْا الْعَذَابَ وَتَقَطَّعَتْ بِهِمُ الْأَسْبَابُ

□
وَقَالَ الَّذِينَ اتَّبَعُوا لَوْ أَنَّ لَنَا كَرَّةً فَنَتَبَرَّأَ مِنْهُمْ كَمَا تَبَرَّءُوا مِنَّا □ كَذَلِكَ يُرِيهِمُ اللَّهُ أَعْمَالَهُمْ حَسِيرَاتٍ عَلَيْهِمْ □ وَمَا هُمْ بِخَارِجِينَ مِنَ النَّارِ

ثم قال أبو جعفر:

هُم وَاللَّهِ يَا جَابِرُ أَنْتُمْ الظَّالِمُونَ وَأَشْيَاعُهُمْ.

Muhammad bin Ya'qoob narrated from Muhammad bin Yahya from Ahmad bin (١٢) Muhammad bin Eessa from ibn Mahboob from Amr bin Thabit that Jabir had said: I asked Abu Ja'far as-Sadiq (as) about (the meaning of) the Qur'anic verse, "And there are some among men who take for themselves objects of worship besides Allah, :whom they love as they love Allah." (١) He said

By Allah they are the followers of so and so. They have taken them as their imams instead of the imam, whom Allah has determined for people. Therefore Allah has said, "...that those who are unjust had seen, when they see the chastisement, that the power is wholly Allah's and that Allah is severe in requiting (evil). When those who were followed shall renounce those who followed (them), and they see the chastisement and their ties are cut asunder. And those who followed shall say: Had there been for us a return, then we would renounce them as they have renounced us. Thus will Allah show them their deeds to be intense regret to them, and they shall not ,come forth from the fire." (٢) O Jabir

p: ١٨٧

.Qur'an, ٢:١٦٥-١

.Qur'an, ٢:١٦٥-١٦٧-٢

[\(1\) by Allah it is the imams of injustice and their followers.](#)

١٣ - وبه عن ابن محبوب، عن هشام بن سالم، عن حبيب السجستاني، عن أبي جعفر قال: قال الله:

لأعدِّبَنَّ كلَّ رعيه في الإسلام دانت بولايه كلِّ إمام جائر ليس من الله وإن كانت الرعيه في أعمالها بره تقيه، ولأعفونَّ عن كلِّ رعيه في الإسلام دانت بولايه كلِّ إمام عادل من الله وإن كانت الرعيه في أعمالها ظالمه مسيئه.

Ibn Mahboob narrated from Hisham bin Salim from Habeeb as-Sajistani that (١٣)
:Imam Abu Ja'far as-Sadiq (as) had said: Allah the Almighty has said

I will torture every group of Muslims that has believed in the guardianship of every imam of injustice even those Muslims are pious and God-fearing and I will forgive every group of Muslims that has believed in the guardianship of every just imam, whose imamate has been determined by Allah, even if these Muslims are guilty and [\(2\) "sinful."](#)

١٤ - وبه عن ابن محبوب، عن عبد العزيز العبدى، عن عبد الله بن أبي يعفور قال: قلت لأبي عبد الله:

إني أخالط الناس فيكثر عجبى من أقوام لا- يتولونكم ويتولون فلاناً وفلاناً، لهم أمانه وصدق ووفاء، وأقوام يتولونكم ليس لهم تلك الأمانه ولا الوفاء ولا الصدق؟ قال: فاستوى أبو عبد الله جالساً وأقبل عليّ كالمغضب ثم قال:

لا دين لمن دان بولايه إمام جائر ليس من الله، ولا عتب علي من دان بولايه إمام عادل من الله.

قلت: لا دين لأولئك، ولا عتب علي هؤلاء؟

قال: نعم لا دين لأولئك، ولا عتب علي هؤلاء.

Ibn Mahboob narrated from Abdul Aziz al-Abdi that Abdullah bin (١٤)

p: ١٨٨

١- Biharul Anwar, vol.٢٣ p.٣٥٩

٢- Biharul Anwar, vol.٢٧ p.١٩٣

I said to Abu Abdullah as-Sadiq (as): “I mix with people so much. I wonder at some people, who are truthful, trusted and faithful but they do not believe in your guardianship and I wonder at others, who believe in your guardianship but they are ”.neither truthful nor trusted

He straightened his sitting, looked at me angrily and said: “There is no faith for whoever believes in the guardianship of an unjust imam, who has not been appointed by Allah, and no blame on whoever believes in the guardianship of a just imam, whose ”.imamate has been determined by Allah

”!I said: “No faith for those and no blame on these

.He said: “Yes, no faith for those and no blame on these

ثم قال: أما تسمع لقول الله

اللَّهُ وَلِيُّ الَّذِينَ آمَنُوا يُخْرِجُهُمْ مِنَ الظُّلُمَاتِ إِلَى النُّورِ □ وَالَّذِينَ كَفَرُوا أَوْلِيَاؤُهُمُ الطَّاغُوتُ يُخْرِجُونَهُمْ مِنَ النُّورِ إِلَى الظُّلُمَاتِ □
أُولَئِكَ أَصْحَابُ النَّارِ □ هُمْ فِيهَا خَالِدُونَ

يعنى من ظلمات الذنوب إلى نور التوبه والمغفره لولايتهم كل إمام عادل من الله. ثم قال

اللَّهُ وَلِيُّ الَّذِينَ آمَنُوا يُخْرِجُهُمْ مِنَ الظُّلُمَاتِ إِلَى النُّورِ □ وَالَّذِينَ كَفَرُوا أَوْلِيَاؤُهُمُ الطَّاغُوتُ يُخْرِجُونَهُمْ مِنَ النُّورِ إِلَى الظُّلُمَاتِ □
أُولَئِكَ أَصْحَابُ النَّارِ □ هُمْ فِيهَا خَالِدُونَ

فأى نور يكون للكافر فيخرج منه؟ إنما عنى بهذا أنهم كانوا على نور الإسلام، فلمّا تولّوا كل إمام جائر ليس من الله خرجوا بولايتهم إياهم من نور الإسلام إلى ظلمات الكفر، فأوجب الله لهم النار مع الكفار، فقال

اللَّهُ وَلِيُّ الَّذِينَ آمَنُوا يُخْرِجُهُمْ مِنَ الظُّلُمَاتِ إِلَى النُّورِ □ وَالَّذِينَ كَفَرُوا أَوْلِيَاؤُهُمُ الطَّاغُوتُ يُخْرِجُونَهُمْ مِنَ

النُّورِ إِلَى الظُّلُمَاتِ □ أَوْلِيكَ أَصْحَابُ النَّارِ □ هُمْ فِيهَا خَالِدُونَ

Have you not heard the saying of Allah (Allah is the guardian of those who believe. He brings them out of the darkness into the light)?^(١) It means that Allah will bring them out of the darkness of sins into the light of repentance and forgiveness because of their submitting to the just imams appointed by Allah. Then Allah has said, "...And (as to) those who disbelieve, their guardians are Shaitans who take them out of the light into the darkness."^(٢) So which light that the unbeliever will be out of? Certainly it is the light of Islam. When those people follow the unjust imams, they come out of the light of Islam into the darkness of disbelief; therefore Allah has rewarded them with being in Fire with the unbelievers. He said, "They are the inmates of the fire, in it they shall abide"^(٣)^(٤)

١٥ - حدثنا محمد بن يعقوب، عن علي بن محمد، عن ابن جمهور، عن أبيه، عن صفوان، عن ابن مسكان، عن عبد الله بن سنان، عن أبي عبد الله أنه قال:

إن الله لا يستحي أن يعذب أمه دانت بإمام ليس من الله، وإن كانت في أعمالها برّه تقيه، وإن الله يستحي أن يعذب أمه دانت بإمام من الله، وإن كانت في أعمالها ظالمه مسيئه.

Muhammad bin Ya'qoob narrated from Ali bin Muhammad from ibn Jumhoor from (١٥) his father from Safwan from ibn Miskan from Abdullah bin Sinan that Abu Abdullah as-Sadiq (as) had said

Allah is not“

p: ١٩٠

١- Qur'an, ٢:٢٥٧

٢- Qur'an, ٢:٢٥٧

٣- Qur'an, ٢:٢٥٧

٤- Biharul Anwar, vol.٢٣ p.٣٢٢ , vol.٦٨ p.١٠٤

ashamed to torture a nation believing in an imam, who is not from Allah, even if it is pious and God-fearing and He is ashamed to torture a nation believing in an imam, (who is from Allah, even if it is guilty and sinful.” (1)

١٦ - أخبرنا عبد الواحد بن عبد الله قال: حدثنا أحمد بن محمد بن رباح، قال: حدثنا أحمد بن علي الحميري، قال: حدثني الحسن بن أيوب، عن عبد الكريم بن عمرو الخثعمي، عن عبد الله بن أبي يعفور قال: قلت لأبي عبد الله: رجل يتولاكم ويبرء من عدوكم ويحلل حلالكم ويحرم حرامكم ويزعم أن الأمر فيكم لم يخرج منكم إلى غيركم، إلا أنه يقول: إنهم قد اختلفوا فيما بينهم وهم الأئمة القادة، فإذا اجتمعوا على رجل فقالوا هذا، قلنا هذا. فقال:

إن مات علي هذا فقد مات ميتة جاهلية.

Abdul Wahid bin Abdullah narrated from Ahmad bin Muhammad bin Rabah from (١٦) Ahmad bin Ali al-Himyari from al-Hasan bin Ayyoob from Abdul Kareem bin Amr al-Khath'ami that Abdullah bin Abu Ya'foor had said: I said to Abu Abdullah as-Sadiq (as

Someone believes in your guardianship, exempts himself from your enemy, permits“ what you have permitted, refrains from what you have prohibited and thinks that the imamate is still among you and will never go to other than you but he says: They (the infallible imams) have disagreed among themselves while they are the leading imams. If they agree upon a man and say that it is he (the imam), we will say that it is he.” Abu (Abdullah as-Sadiq (as

p: ١٩١

.Biharul Anwar, vol.٤٨ p.١١٣-١

(If this someone remains with this opinion, he will die as an unbeliever.)

١٧ - أخبرنا عبد الواحد بن عبد الله قال: حدثنا محمد بن جعفر القرشي، قال: حدثنا أبو جعفر الهمداني، قال: حدثني موسى بن سعدان، عن محمد بن سنان عن عمار بن مروان عن سماعة بن مهران قال: قلت لأبي عبد الله: رجلٌ يتولّى علياً ويتبرأ من عدوه ويقول كل شيء يقول، إلا أنه يقول: إنهم قد اختلفوا بينهم وهم الأئمة القادة، فلست أدري أيهم الإمام، فإذا اجتمعوا على رجل أخذت بقوله، وقد عرفت أن الأمر فيهم. قال:

إن مات هذا على ذلك مات ميتة جاهلية. ثم قال: للقرآن تأويلٌ يجري كما يجري الليل والنهار وكما تجرى الشمس والقمر، فإذا جاء تأويل شيء منه وقع، فمنه ما قد جاء، ومنه ما لم يجيء.

Abdul Wahid bin Abdullah narrated from Muhammad bin Ja'far al-Qarashi from (١٧) Abu Ja'far al-Hamadani from Musa bin Sa'dan from Muhammad bin Sinan from Ammar bin Marwan that Suma'a bin Mihran had said: I said to Abu Abdullah as-Sadiq ((as

Someone believes in the guardianship of Ali (as) and exempts himself from Ali's enemy. He believes in everything that Ali (as) has said but he says: They have disagreed among themselves whereas they are the leading imams. I do not know which of them is the imam. If they agree upon a certain one, I will submit to him. I .have believed that the imamate is among them

Abu Abdullah as-Sadiq (as) said: "If this someone still thinks so, he will die as an unbeliever. The Qur'an has interpretations that

occur as the day and the night and they run as the sun and the moon. If an interpretation of something comes, it will occur. Some interpretations have come and [\(some have not come yet.\)](#)^(۱)

۱۸ - وأخبرنا سلامه بن محمد قال: حدثنا أحمد بن داود، قال: حدثنا علي بن الحسين بن بابويه، قال حدثنا سعد بن عبد الله، عن محمد بن الحسين بن أبي الخطاب، عن المفضل بن زائده، عن المفضل بن عمر قال: قال أبو عبد الله:

من دان الله بغير سماع من عالم صادق ألزمه الله التية إلى العناء، ومن ادعى سماعاً من غير الباب الذي فتحه الله لخلقه فهو مشرك به، وذلك الباب هو الأمين المأمون على سر الله المكنون.

Salama bin Muhammad narrated from Ahmad bin Dawood from Ali bin al-Husayn (۱۸) bin Babawayh from Sa'd bin Abdullah from Muhammad bin al-Husayn bin Abul Khattab from al-Mufadhhdhal bin Za'ida from al-Mufadhhdhal bin Umar that Abu :Abdullah as-Sadiq (as) had said

Whoever worships Allah without learning (the principles of worship) from a truthful“ jurisprudent, Allah will let him be confused and astray and whoever claims that he has heard from other than the gate (source) that Allah has opened to His people, is considered as a polytheist. That gate is the trusted one, who has been entrusted (by ”Allah) with the hidden secret of Allah

The same thing was narrated by Muhammad bin Ya'qoob al-Kulayni from some of his companions from Abdul Adheem bin Abdullah al-Hasani from Malik bin Aamir from al-Mufadhhdhal bin Za'ida from al-Mufadhhdhal bin Umar from Imam as-Sadiq

١٩ - أخبرنا أحمد بن محمد بن سعيد قال: حدثنا يحيى بن زكريا بن شيبان في شعبان سنة ثلاث وسبعين ومائتين قال: حدثنا علي بن سيف بن عميره، عن أبيه، عن حمران بن أعين أنه قال: وصفت لأبي عبد الله رجلاً يتوالى أمير المؤمنين ويتبرأ من عدوه، ويقول كل شيء يقول، إلا- أنه يقول: إنهم اختلفوا فيما بينهم وهم الأئمة القادة، ولست أدري أيهم الإمام، وإذا اجتمعوا على رجل واحد أخذنا بقوله، وقد عرفت أن الأمر فيهم - رحمهم الله جميعاً - . فقال:

إن مات هذا مات ميتة جاهلية.

Ahmad bin Muhammad bin Sa'eed narrated from Yahya bin Zakariyya bin (١٩) :Shayban from Ali bin Sayf bin Omayra from his father that Hamran bin A'yun had said

I have told Abu Abdullah as-Sadiq (as) about a man, who believes in Amirul Mo'mineen (as) as the guardian, exempts himself from his (Ali's) opponents and believes in all that Amirul Mo'mineen (as) has said but he says: They have disagreed among themselves whereas they are the leading imams and I do not know which of them is the imam. If they have agreed upon one man, we will submit to his orders. I have believed that the .imamate is among them. May Allah have mercy upon them all

”.Abu Abdullah as-Sadiq (as) said: “He will die as an unbeliever

The same was narrated by Ali bin Sayf from his brother al-Husayn from Mu'ath bin (Muslim from Imam as-Sadiq (as)).(2)

Let those of understanding, who believe in the guardianship of the infallible imams of Ahlul Bayt,(3) ponder

on the traditions narrated from the Prophet (S), Imam Abu Ja'far al-Baqir (as) and Imam Abu Abdullah as-Sadiq (as) talking about those, who have doubted anyone of the twelve imams or have spent a night without knowing their imam. These traditions have considered such people as unbelievers, hypocrites and polytheists. Let them also ponder on the traditions that have said: “Whoever denies one of the alive imams .is as if he has denied the dead ones

Let men of understanding look well for the one, whom they will follow, without being deceived by fancies and falsehood in order no to deviate from the path of the truth. Let them know well who will be the means between them and their Creator, Who is :One and Only, whereas the devils are so many. Allah has said

وَكَذَلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوًّا شَيَاطِينَ الْإِنْسِ وَالْجِنِّ يُوحِي بَعْضُهُمْ إِلَىٰ بَعْضٍ زُخْرُفَ الْقَوْلِ غُرُورًا ۗ وَإِن لَّآ شَاءَ رَبُّكَ مَا فَعَلُوهُ ۗ فَذَرُهُمْ وَمَا يَفْتَرُونَ

The Shaitans from among men and jinn, some of them suggesting to others...“
(varnished falsehood to deceive (them)).”

We pray Allah to save us and our brothers in faith from deviating from the truth and guidance and not to let us welter in the abysses of confusion and perishment. We look forward to His mercy; He is merciful to the believers

(Chapter ٨: Allah does not leave the world with no authority (Hujjah

:Some of the famous speech of Imam Ali (as) to Kumayl bin Ziyad an-Nakh'iy (١)

Kumayl said: “Amirul Mo'mineen (as) held my hand and took me with him towards the graveyard. When we

reached the desert (went out of the country), he sighed deeply and said (after a long speech):

ولا تخلو الأرض من حجّه قائم لله بحجته إما ظاهر معلوم، وإما خائف مغمور، لئلا تبطل حجج الله وبياناته.

The earth does never remain without a Hujjah; either apparent and known or afraid“
(and unknown lest Allah’s proofs and signs will be invalid.”⁽¹⁾

Does the statement of Imam Ali (as) “apparent and known” not refer to the known person and the known place and does his statement “afraid and hidden” not refer to the disappearing person and the unknown place

٢ - وأخبرنا أحمد بن محمد بن سعيد بن عقده قال: حدثنا محمد بن المفضل وسعدان بن إسحاق وأحمد بن الحسين بن عبد الملك ومحمد بن أحمد القطواني قالوا: حدثنا الحسن بن محبوب، عن هشام بن سلام، عن أبي حمزه الثمالي، عن أبي إسحاق السبيعي قال: سمعت من يوثق به من أصحاب أمير المؤمنين يقول: قال أمير المؤمنين في خطبه خطبها بالكوفة طويله ذكرها:

اللهم فلا بدّ لك من حجج في أرضك حجه بعد حجه على خلقك، يهدونهم إلى دينك، ويعلمونهم علمك لكيلا يتفرّق أتباع أوليائك، ظاهر غير مطاع، أو مكتتم خائف يترقب، إن غاب عن الناس شخصيهم في حال هدنتهم في دوله الباطل فلن يغيب عنهم ميثوث علمهم، وآدابهم في قلوب المؤمنين مثبته، وهم بها عاملون، يأنسون بما يستوحش منه المكذبون ويأباه المسرفون بالله. كلام يكال بلا ثمن لو كان من يسمعه بعقله فيعرفه ويؤمن به ويتبعه، وينهج نهجه فيفلح به؟ ثم يقول: فمن هذا؟ ولهذا يآرز العلم إذ لم يوجد حملاً يحفظونه ويؤدونه كما

p: ١٩٦

Ahmad bin Muhammad bin Sa'eed bin Oqda narrated from Muhammad bin al- (٢) Mufadhdhal, Sa'dan bin Iss'haq, Ahmad bin al-Husayn bin Abdul Melik and Muhammad bin Ahmad al-Qatawani all narrated from al-Hasan bin Mahboob from Hisham bin Salim from Abu Hamza ath-Thimali that Abu Iss'haq as-Subay'iy had said: I have heard one of the trusted companions of Imam Ali (as) saying that Imam Ali (as) :has said in a long speech he made in Kufa

O Allah, it must be that You have authorities on Your earth one after the other over “ Your people to guide them to Your religion and to teach them Your knowledge lest the followers of Your guardians separate. They (the authorities) are either apparent without being obeyed or afraid, hidden and awaiting. If their persons are absent from people during their truce in the state of untruth, their knowledge will never be absent from them (from people). Their principles are fixed in the hearts of the believers, who act according to these principles. They become pleasant with what the liars become unpleasant and with what those, who are indifferent to the obligations of Allah, deny. Speech that is measured without any price; but is there any one hearing it with his mind, perceiving it, believing in it and following it as an ideal to succeed with it? And who is he? Therefore knowledge is lost because there is no one to bear it, to preserve it and to teach it as it is heard from

:Then he said after a long speech

اللهم وإني لأعلم أن العلم لا يأرز كله ولا ينقطع مواده فإنك لا تُخلى أرضك من حجه على خلقك إما ظاهر يطاع أو خائف مغمور ليس بمطاع لكيلا تبطل حجتك ويضل أولياؤك بعد إذ هديتهم.

O Allah, I know well that knowledge is not lost totally nor its means disappear“ because You do not leave the earth without an authority over Your people; either apparent and obeyed or afraid, absent and disobeyed lest Your proofs will be vain and ”.Your faithfuls will go astray after You have guided them

The same was narrated by Muhammad bin Ya'qoob al-Kulayni from Ali bin Muhammad from Sahl bin Ziyad from Muhammad bin Yahya and others from Ahmad bin Muhammad from Ali bin Ibraheem from his father from al-Hasan bin Mahboob from Hisham bin Salim from Abu Hamza ath-Thimali from Abu Iss'haq as-Subay'iy [\(1\)](#) from one of Imam Ali's trusted companions.

٣ - حدثنا محمد بن يعقوب الكليني قال: حدثنا علي بن إبراهيم بن هاشم، عن أبيه، عن ابن أبي عمير، عن منصور بن يونس وسعدان بن مسلم، عن إسحاق بن عمار، عن أبي عبد الله قال: سمعته يقول:

إن الأرض لا تخلو إلا وفيها عالم كيما إن زاد المؤمنون شيئاً ردهم، وإن نقصوا شيئاً أتمه لهم.

Muhammad bin Ya'qoob al-Kulayni narrated from Ali bin Ibraheem bin Hashim (٣) from his father from ibn Abu Omayr from Mansoor bin Younus and Sa'dan bin Muslim :from Iss'haq bin Ammar that Abu Abdullah as-Sadiq (as) had said

The world will not be empty of a“

jurisprudent (imam). Whenever the believers add something (a heresy) to the religion, he prevents them from that and whenever they omit something of it, he completes it (for them.)”^(١)

٤ - حدثنا محمد بن يعقوب، عن محمد بن يحيى، عن أحمد بن محمد، عن علي بن الحكم، عن الربيع بن محمد المسلي، عن عبد الله بن سليمان العامري، عن أبي عبد الله أنه قال:

ما زالت الأرض إلا والله فيها حجه يعرف الحلال والحرام ويدعو الناس إلى سبيل الله.

Muhammad bin Ya'qoob narrated from Muhammad bin Yahya from Ahmad bin (٤) Muhammad from Ali bin al-Hakam from ar-Rabee' bin Muhammad bin al-Mussalli :from Abdullah bin Sulayman al-Aamiri that Abu Abdullah as-Sadiq (as) had said

The world will still have an authority from Allah knowing the permissible and“ (impermissible things and inviting people to the way of Allah.)”^(٢)

٥ - حدثنا محمد بن يعقوب، عن بعض رجاله، عن أحمد بن مهران، عن محمد بن علي، عن الحسين بن أبي العلاء، عن أبي عبد الله قال: قلت له: تبقى الأرض بغير إمام؟ قال: لا.

Muhammad bin Ya'qoob narrated from some of his companions from Ahmad bin (٥) Mihran from Muhammad bin Ali that al-Husayn bin Abul Ala' had asked Abu Abdullah :as-Sadiq (as)

”?Is the world left without an imam“

(He replied: “No, it is not.”)^(٣)

٦ - حدثنا محمد بن يعقوب، عن علي بن إبراهيم، عن محمد بن عيسى، عن يونس، عن ابن مسكان، عن أبي بصير، عن أبي عبد الله أنه قال:

إن الله لم يدع الأرض بغير عالم، ولولا ذلك لم يُعرف الحق من الباطل.

Muhammad (٦)

Basa'ir ad-Darajat p.٣٣٢, Al-Kafi, vol.١ p.١٧٨, Kamal ad-Deen p.٢٢١, Ilal ash-Shara'i' - ١
p.٢٢٠

.Al-Mahassin p.٢٣٤, Bassa'ir ad-Darajat p.٤٨٤, Al-Kafi, vol.١ p.١٧٨ -٢

Bassa'ir ad-Darajat p.٤٨٥, Al-Kafi, vol.١ p.١٧٨, al-Imama wet-Tabsira p.٢٧, Kamal ad- -٣
.Deen p.٢٢٣

bin Ya'qoob narrated from Ali bin Ibraheem from Muhammad bin Eessa from Younus
:from ibn Miskan from Abu Baseer that Abu Abdullah as-Sadiq (as) had said

Allah does not leave the world without a jurisprudent (imam); otherwise the truth is“
[\(1\)](#) (not distinguished from the untruth.”

٧ - وعن علي بن إبراهيم، عن محمد بن عيسى، عن محمد بن الفضيل، عن أبي حمزة الثمالي، عن أبي جعفر الباقر أنه قال:

والله، ما ترك الله أرضه منذ قبض الله آدمَ إلا - وفيها إمامٌ يُهتدى به إلى الله، وهو حجته على عباده، ولا تبقى الأرض بغير إمام
حجه لله على عباده.

Ali bin Ibraheem narrated from Muhammad bin Eessa from Muhammad bin al- (٧)
:Fudhayl from Abu Hamza ath-Thimali that Abu Ja'far al-Baqir (as) had said

By Allah, He has not left the world, since Adam had left to the better world, without an“
imam guiding people to the way of Allah and being the authority of Allah over His
people. The world will never be left without an authority (from Allah) over the
[\(2\)](#) (people.”

٨ - وبه عن أبي حمزة قال: قلت لأبي عبد الله: أتبقى الأرض بغير إمام؟ فقال:

لو بقيت الأرض بغير إمام لساخت.

The previous series of narrators narrated that Abu Hamza ath-Thimali had said: I (٨)
:asked Abu Abdullah as-Sadiq (as): “Is the world left without an imam?” He said

[\(3\)](#) “If the world remains without an imam, it will sink.”

٩ - وبه عن محمد بن الفضيل، عن الرضا قال:

قلت له: أتبقى الأرض بغير إمام؟

قال: لا.

قلت: فإننا نروى عن أبي عبد الله أنها لا تبقى بغير

.Al-Kafi, vol.1 p.178, Biharul Anwar, vol.23 p.36 –1

Bassa'ir ad-Darajat p.485, Al-Kafi, vol.1 p.178, al-Imama wet-Tabsira p.29, Ilal ash- –2

.Sharayi' p.197, Mukhtasar Bassa'ir ad-Darajat p.8, Biharul Anwar, vol.23 p.22

Bassa'ir ad-Darajat p.488, Al-Kafi, vol.1 p.179, al-Imama wet-Tabsira p.30, Kamal ad- –3

.Deen p.201, Ilal ash-Sharayi' p.198

إمام إلا أن يسخط الله على أهل الأرض (أو قال: على العباد).

فقال: لا تبقى الأرض بغير إمام، ولو بقيت إذاً لساخت.

:The previous narrators narrated from Muhammad bin al-Fudhayl that he had said (٩)

”?I asked Imam ar-Redha (as): “Is the world left without an imam

”.He said: “No, it is not

I said: “We narrate from Abu Abdullah as-Sadiq (as) that it is not left without an imam

”.except if Allah becomes angry with the people

He said: “The world is not left without an imam. If it is left without an imam, it will

[\(sink.”](#) (١)

١٠ - محمد بن يعقوب الكليني، عن علي بن إبراهيم، عن محمد بن عيسى، عن أبي عبد الله المؤمن، عن أبي هراسه، عن أبي جعفر الباقر أنه قال:

لو أن الإمام رُفِعَ من الأرض ساعةً لساخت بأهلها وماجَتْ كما يُموجُ البحرُ بأهله.

Muhammad bin Ya'qoob al-Kulayni narrated from Ali bin Ibraheem from (١٠)

Muhammad bin Eessa from Abu Abdullah al-Mo'min from Abu Hurasah that Abu Ja'far al-Baqir (as) had said

If the imam is removed from on the earth for an hour, it will sink with its people and“

[\(will surge like the sea.”](#) (٢)

١١ - محمد بن يعقوب، عن الحسين بن محمد، عن معلى بن محمد، عن الوشاء قال:

سألت الرضا: هل تبقى الأرض بغير إمام؟

قال: لا.

قلت: إنا نروى أنها لا تبقى إلا أن يسخط الله على العباد.

قال: لا تبقى، إذاً لساخت.

Muhammad bin Ya'qoob narrated from al-Husayn bin Muhammad from Mu'alla (۱۱)
:bin Muhammad that al-Washsha' had said

:I asked Imam ar-Redha (as): "Is the world left without an imam?" He said

p: ۲۰۱

.Biharul Anwar, vol.۲۳ p.۳۳, Mo'jam Ahadeeth al-Imam al-Mahdi, vol. ۴ p.۱۷۷ –۱
Bassa'ir ad-Darajat p.۴۸۸, Al-Kafi, vol.۱ p.۱۷۹, Kamal ad-Deen p.۲۰۳, Dala'il al-Imama –۲
.p.۲۳۰

”No, it is not“

I said: “We narrate traditions saying that it does not remain without an imam except if Allah becomes angry with the people.” He said: “It does not remain without an imam, [\(1\)](#) otherwise it sinks.”

Chapter ٩: Al-Hujjah must appear

١ - حدثنا عبد الواحد بن عبد الله قال: حدثنا محمد بن جعفر القرشي، قال: حدثنا محمد بن الحسين بن أبي الخطاب، قال: حدثنا محمد بن سنان، عن أبي عماره حمزه بن الطيار قال: سمعت أبا عبد الله يقول: لو لم يبقَ في الأرض إلا اثنانِ لكانَ الثاني منهما الحجَّه.

Abdul Wahid bin Abdullah narrated from Muhammad bin Ja'far al-Qarashi from (١) Muhammad bin al-Hasan bin Abul-Khattab from Muhammad bin Sinan that Abu Imara Hamza at-Tayyar had heard Abu Abdullah as-Sadiq (as) saying

If there are no people on the earth except two men, one of them must be al-Hujjah“ [\(2\)](#) (Imam al-Mahdi).”

٢ - حدثنا محمد بن يعقوب الكليني، عن عده من رجاله وأحمد بن إدريس ومحمد بن يحيى جميعاً، عن أحمد بن محمد، عن محمد بن عيسى بن عبيد، عن محمد بن سنان، عن أبي عماره حمزه بن الطيار، عن أبي عبد الله قال: لو بقى في الأرض اثنان لكان أحدهما الحجَّه على صاحبه.

Muhammad bin Ya'qoob al-Kulayni narrated from some of his companions from (٢) Ahmad bin Idreess and Muhammad bin Yahya from Ahmad bin Muhammad from Muhammad bin Eessa bin Obayd from Muhammad bin Sinan from Abu Imara Hamza bin at-Tayyar that Abu Abdullah as-Sadiq (as) had said

If only two men remain on the earth, one of them will be the Hujjah over“

p: ٢٠٢

”the other

The same was narrated by Muhammad bin Ya'qoob from Muhammad bin al-Hasan
(1) from Sahl bin Ziyad from Muhammad bin Eessa.

٣ - وأخبرنا محمد بن يعقوب، عن محمد بن يحيى، عن ذكره، عن الحسن بن موسى الخشاب، عن جعفر بن محمد، عن كرام
قال: قال أبو عبد الله:

لو كان الناس رجُلين لكان أحدهما الإمام.

وقال: إنَّ آخرَ من يموت الإمام لثلاثاً يحتجُّ أحدٌ على الله أنه تركه بغير حجه لله عليه.

Muhammad bin Ya'qoob narrated from Muhammad bin Yahya from someone from (3)
al-Hasan bin Musa al-Khashshab from Ja'far bin Muhammad from Karram that Abu
:Abdullah as-Sadiq (as) had said

If people are just two men, one of them will be the imam. The last one to die is the“
imam lest someone protests against Allah that He has left him without an authority
(2) from Him.”

٤ - محمد بن يعقوب، عن عده من رجاله، عن أحمد بن محمد بن خالد البرقي، عن علي بن إسماعيل، عن محمد بن سنان، عن
حمزه بن الطيار، قال: سمعت أبا عبد الله يقول:

لو لم يبقَ في الأرض إلا اثنان لكان أحدهما الحجة (أو الثاني الحجة).

Muhammad bin Ya'qoob narrated from some of his companions from Ahmad bin (4)
Muhammad bin Khalid al-Barqi from Ali bin Issma'eel from Muhammad bin Sinan that
:Hamza bin at-Tayyar had heard Abu Abdullah as-Sadiq (as) saying

“If there are no people on the earth except two, one of them will be al-Hujjah.” (3)

٥ - محمد بن يعقوب، عن أحمد بن محمد، عن محمد بن الحسن، عن النهدي، عن أبيه، عن يونس بن يعقوب،

p: ٢٠٣

.Al-Kafi, vol.1 p.180, Ilal ash-Sharayi' p.196, Biharul Anwar, vol.23 p.21, vol.53 p.114-2

.Al-Kafi, vol.1 p.180 -3

عن أبي عبد الله أنه سمعه يقول:

لو لم يكن في الأرض إلا اثنان لكان أحدهما الإمام.

Muhammad bin Ya'qoob narrated from Ahmad bin Muhammad from Muhammad (٥) bin al-Hasan from an-Nahdi from his father that Younus bin Ya'qoob had heard Abu Abdullah as-Sadiq (as) saying

“If there are no people on the earth except two, one of them will be the imam.” (١)

Chapter ١٠: Disappearance of the expected Imam

point

١ - حدثنا محمد بن همام قال: حدثنا جعفر بن محمد بن مالك قال: حدثنا إسحاق بن سنان، قال: حدثنا عبيد بن خارجه، عن علي بن عثمان، عن فرات بن أحنف، عن أبي عبد الله جعفر بن محمد، عن آبائه، قال:

زاد الفراتُ علي عهد أمير المؤمنين فركب هو وابناه الحسن والحسين فمَرَّ بثقيف، فقالوا قد جاء عليُّ يرد الماء. فقال عليُّ:

أما والله لأقتلنَّ أنا وابنائي هذان وليبعثنَّ الله رجلاً من ولدي في آخر الزمان يطالب بدمائنا، وليغيبنَّ عنهم، تمييزاً لأهل الضلالة حتى يقول الجاهل: ما لله في آل محمد من حاجة.

Muhammad bin Hammam narrated from Ja'far bin Muhammad bin Malik from (١) Iss'haq bin Sinan from Obayd bin Kharija from Ali bin Uthman from Furat bin Ahnaf :that Abu Abdullah as-Sadiq (as) had narrated from his fathers

Once the Euphrates had overflowed during the age of Imam Ali (as). He, with his sons“ al-Hasan and al-Husayn, made a travel. On their way, they passed by (the tribe of) :Thaqeef, who said: “Ali has come to drive water back!” Imam Ali (as) said

By Allah, I and both of my sons will be killed but Allah will send a“

p: ٢٠٤

man from among my descendants at the end of the time revenging our bloods. He will disappear (for a long time) so that the deviate people are to be tried until the ignorant (will say: Allah has nothing to do with Muhammad's progeny.)” (1)

٢ - أخبرنا محمد بن همام ومحمد بن الحسن بن محمد بن جمهور جميعاً، عن الحسن بن محمد بن جمهور، قال: حدثنا أبي، عن بعض رجاله، عن المفضل بن عمر قال: قال أبو عبد الله:

خيرٌ تدريه خيرٌ من عشرٍ ترويه. إنَّ لكلِّ حقٍّ حقيقةً، ولكلِّ صوابٍ نوراً.

ثم قال: إنا والله لا نعدُّ الرجلَ من شيعتنا فقيهاً حتى يلحن له فيعرف اللحن. إنَّ أمير المؤمنين قال على منبر الكوفة: إنَّ من ورائكم فتناً مظلمةً عمياءَ منكسفة لا ينجو منها إلا النومة. قيل: يا أمير المؤمنين وما النومه؟ قال: الذي يعرفُ الناس ولا يعرفونه. واعلموا أنَّ الأرض لا تخلو من حجةٍ لله ولكن الله سيُعمى خلقه عنها بظلمهم وجورهم وإسرافهم على أنفسهم. ولو خلت الأرضُ ساعه واحده من حجة الله لساخت بأهلها، ولكنَّ الحجة يعرف الناس ولا يعرفونه كما كان يوسف يعرف الناس وهم له منكرون. ثم تلا

يَا حَشْرَةَ عَلَى الْعِبَادِ □ مَا يَأْتِيهِمْ مِنْ رَسُولٍ إِلَّا كَانُوا بِهِ يَسْتَهْزِئُونَ

Muhammad bin Hammam and Muhammad bin al-Hasan bin Muhammad bin (٢) Jumhoor narrated from al-Hasan bin Muhammad bin Jumhoor from his father from some of his companions from al-Mufadhhal bin Umar that Abu Abdullah as-Sadiq (as) had said

A tradition that you perceive is better than ten that you narrate (without perceiving them). Every truth has a fact and

p: ٢٠٥

Ithbat al-Hudat, vol. ٢٢٤, Kamal ad-Deen p.٣٠٢-٣٠٣, Dala'il al'Imama p.٢٩٢, I'lam al- ١ - Wara p.٤٠٠, Biharul Anwar, vol.٥١ p.١١٢, ١١٩

every rightness has a light. By Allah we do not consider a Shiite as a jurisprudent until it is mistaken before him and he notices the mistake. Amirul Mo'mineen (as) has said from upon the minbar of Kufa: "There will be dark, blind and dim seditions awaiting (you), from which no one will be saved except the (nooma

?"(People asked: "What is the (nooma

".He said: "It is one, who knows people but people do not know him

Then he added: "Know well that the world will not be empty of an authority (Hujjah) from Allah but Allah will make His people not see His authority because of their injustice, oppression and excessiveness in disobedience. If the world remains without an authority (from Allah) for an hour, it will sink with its people. The authority knows people but they do not know him. It is like Prophet Joseph (as), who knew people but they denied him. "Alas for (My) servants! There comes not to them a messenger but (they mock at him.)"^(١) ^(٢)

٣ - أخبرنا أحمد بن محمد بن سعيد بن عقده الكوفي، قال: حدثنا أحمد بن محمد الدينوري، قال: حدثنا علي بن الحسن الكوفي، عن عميره بنت أوس قالت: حدثني جدي الحصين بن عبد الرحمن، عن أبيه، عن جده عمرو بن سعد، عن أمير المؤمنين علي بن أبي طالب أنه قال يوماً لحذيفه بن اليمان:

يا حذيفه، لا تُحدِّث الناس بما لا يعلمون فيطغوا ويكفروا. إنّ من العلم صعباً شديداً محمّله لو حملته الجبال عجزت عن حمله. إنّ علمنا أهل البيت سينكر ويبطل

p: ٢٠٦

١ - Qur'an, ٣٦:٣٠

٢ - Biharul Anwar, vol.٥١, p.١١٢, Ithbat al-Hudat, vol.٣ p.٥٣٢, Awalim al-Uloom, vol.٣ p.٥٢٦,

.Mo'jam Ahadeeth al-Imam al-Mahdi, vol.٥ p.٣٦٦

وتقتل رواثه ويُسَاء إلى من يتلوه بغياً وحسداً لما فضّل الله به عترة الوصي وصيّ النبي .

Ahmad bin Muhammad bin Sa'eed bin Oqda al-Kufi narrated from Ahmad bin (٣) Muhammad ad-Daynawari from Ali bin al-Hasan al-Kufi from Omayra bint Ouss from her grandfather al-Hussayn bin Abdurrahman from his father from his grandfather Amr bin Sa'd that Amirul Mo'mineen Ali (as) one day had said to Huthayfa bin al-Yaman

O Huthayfa, do not tell people of what they do not know (understand) lest they“ become unbelievers. Some of knowledge is difficult and unbearable. Mountains will fail to bear it. Our knowledge (principles), we Ahlul Bayt, will be denied and annulled, the narrators will be killed and whoever mentions something of it, will be harmed (offensively). All that is because of envy at the progeny of the Prophet's guardian (as

يا بن اليمان، إن النبي تفلّ في فمي وأمّر يده على صدري وقال: اللهم أعط خليفتي ووصيي وقاضي ديني ومنجز وعدي وأمانتي ووليي وناصري على عدوك وعدوي ومفرّج الكرب عن وجهي ما أعطيت آدم من العلم، وما أعطيت نوحاً من الحلم وإبراهيم من العترة الطيبة والسماحة، وما أعطيت أيوب من الصبر عند البلاء، وما أعطيت داود من الشده عند منازل الأقران، وما أعطيت سليمان من الفهم.

O bin al-Yaman, the Prophet (S) has spit in my mouth, passed his hand over my chest and prayed Allah to me by saying: “O Allah, give my caliph, my guardian, the payer of my debts, the executor of my promises and deposits, my assistant and supporter against

Your enemy and my enemy and the reliever of my distresses the knowledge that You have given to Adam, the discernment that You have given to Noah, the magnanimity and good offspring that You have given to Abraham, the patience before calamities that You have given to Ayyoob (Job), the strength that You have given to David when confronting heroes and the understanding that You have given to Solomon

اللهم لا تخف عن عليّ شيئاً من الدنيا حتى تجعلها كلّها بين عينيه مثل المائدة الصغيره بين يديه. اللهم أعطه جلاده موسى، واجعل في نسله شبيهة عيسى. اللهم إنك خليفتي عليه وعلى عترته وذريته الطيبه المطهره التي أذهبّت عنها الرجس والنجس وصرفت عنها ملامسه الشياطين. اللهم إن بعث قريش عليه وقدمت غيره عليه فاجعله بمنزله هارون من موسى إذ غاب عنه موسى.

O Allah, do not hide any thing of this life from Ali until You make it (life) as a small table before him. O Allah, give him the endurance of Moses and make in his progeny a like of Jesus. O Allah, I pray You to be the trustee after me for him and his pure progeny, whom You have kept uncleanness away from and whom You have turned the influence of the Satan away from. O Allah, if Quraysh extorts his right and prefers others to him, then make him as was Aaron to Moses when Moses left him alone

ثم قال لى: يا عليّ، كم فى ولدك من ولد فاضل يُقتل والناس قيام ينظرون لا يغيرون! فقُبّحت أمّه ترى أولاد

نبيها يُقتلون ظلماً وهم لا يغيرون. إن القاتل والآمر والشاهد الذي لا يغير كلهم في الإثم واللّعان سواء مشتركون.

Then he said to me: “O Ali, many great men of your descendants will be killed before the eyes of people whereas the people will not try to do anything!! Fie on a nation looking at the progeny of its prophet being killed unjustly without trying to change anything. The one, who has ordered of killing, the killer and the one, who sees the killing without trying to change the situation all participate in committing the sin and all .are the same in being damned

يا ابن اليمان، إن قريشاً لا- تنشرح صدورُها ولا- ترضى قلوبها ولا- تجرى ألسنتُها ببيعهِ عليّ وموالاة-ته إلاّ على الكُره والعمى والصغار. يا ابن اليمان، ستبايع قريشٌ علياً ثم تنكث عليه وتحاربه وتناضله وترميه بالعظائم، وبعد عليّ يلي الحسن وسينكث عليه، ثم يلي الحسينُ فتقتله أمُّه جده، فلعنت أمه تقتل ابنَ بنت نبيّها ولا تعز من أمه، ولعن القائد لها والمرتب لفاسقها، فوالذي نفسُ عليّ بيده لا تزال هذه الأمّة بعد قتل الحسين ابني في ضلال وظلم وعسف وجور واختلافٍ في الدين وتغيير وتبديل لما أنزل الله في كتابه وإظهار البدع وإبطال السنن واختلال وقياسٍ مشتبهات وتركِ محكمات حتى تنسلخ من الإسلام و تدخل في العمى والتلدد والتكسع.

O ibn al-Yaman, people of Quraysh will not be pleasant nor will their hearts be contented nor will their tongues be able to pay homage to Ali except unwillingly and lowly. O ibn al-Yaman, Quraysh will pay homage to Ali and

then will break the homage, will fight him and will fabricate great lies against him. Then after Ali al-Hasan comes and the same will be done to him then comes al-Husayn, who will be killed by the nation of his grandfather. Damned is a nation that kills the son of its prophet's daughter, damned is the leader and damned is the planner of its offenders. By Him, in Whose hand the soul of Ali is, this umma, after killing my son al-Husayn, will remain in deviation, darkness, tyranny, oppression, disagreement on the religion, changing what Allah has revealed in His Book, spreading heresies, annulling the Sunna, disorder, personal analogies and leaving the clear laws of Allah until this umma becomes detached from Islam and immerses in .confusion and loitering

مالك يا بني أميه! لا هُيديت يا بني أميه! ومالك يا بني العباس! لك الأتعاس، فما في بني أميه إلا ظالم، ولا في بني العباس إلا معتدٍ متمرد على الله بالمعاصي، قتيال لولدي، هتياك لستري وحُرمتي، فلا تزال هذه الأمم جبارين يتكالبون على حرام الدنيا منغمسين في بحار الهلكات وفي أوديه الدماء، حتى إذا غاب المتغيّب من ولدي عن عيون الناس وماج الناس بفقده أو بقتله أو بموته، أطلعت الفتنة ونزلت البليه والتحمت العصبية وغلا الناس في دينهم وأجمعوا على أن الحجّه ذاهبه والإمامه باطله.

O Umayyads! May you be not guided! O Abbasids! May calamities afflict you! Everyone among the Umayyads is unjust and everyone among the Abbasids is offensive, sinful and mutinous against Allah. They will kill my descendants and trespass

my honor. The people of this umma will remain arrogants rushing madly upon the impermissible pleasures of this life and immersing in seas of destruction and in valleys of bloods until my son (Imam al-Mahdi) disappears (by the will of Allah) from the sights of people and the people become so confused whether he is lost, killed or is dead. Then sedition will come upon, calamities befall, party spirit appears, people exaggerate in their religion and agree upon that the authority (al-Hujjah) has been gone and the imamate has been annulled

ويحج حجيج الناس في تلك السنه من شيعه عليّ ونواصبه للتحسس والتجسس عن خلف الخلف، فلا يرى له أثر ولا يعرف له خبر ولا خلف، فعند ذلك سبّ شيعه عليّ، سبّها أعداؤها وظهرت عليها الأشرار والفساق باحتجاجها حتى إذا بقيت الأمه حيارى وتدلّته وأكثر في قولها إن الحجه هالكه والإمامه باطله، فوربّ عليّ إن حجتها عليها قائمه ماشيه في طرقها داخله في دورها وقصورها جواله في شرق هذه الارض وغربها، تسمع الكلام وتسلم على الجماعه، ترى ولا ترى إلى الوقت والوعد ونداء المنادى من السماء ألا ذلك يوم فيه سرور ولد عليّ وشيعته.

In that year the pilgrims, whether the followers or the enemies of Ali, will go to hajj just to spy on the existence of the guardian (al-Hujjah) and to seek any information about him but with no use nor will any news be known about him. There will be no guardian and then the Shia of Ali will be abused by their enemies and will be overcome by

the evil and bad people with their protest until the umma becomes so confused and begins to say that al-Hujjah has perished and the imamate has been annulled. By the god of Ali, their authority (al-Hujjah) will remain over the umma walking in its roads, entering into its houses and palaces, roving in the east and in the west, hearing the speech, greeting groups of people and seeing without being seen until the promised time and determined appointment come and then comes the call from the heaven:

(This is the day that brings forth joy to the descendants of Ali and to the Shia of Ali.”(1)

This tradition has many evidences confirming the beliefs of the Shia. This saying of Imam Ali (as): “...until my son (Imam al-Mahdi) disappears (by the will of Allah) from the sights of people” is a sufficient evidence that confirms the disappearance of the last imam and confirms the thought of those, who acknowledge this disappearance
and believe in the disappeared imam

Then Imam Ali (as) says: “...and the people become so confused whether he is lost, killed or is dead... and agree upon that the authority (al-Hujjah) has been gone and the imamate has been annulled.” Does this not comply with the opinion of most of the people now, who think that the belief of the Shia concerning the disappearance is
?unreal and nonsense

Then he says: “In that year the pilgrims will go to hajj just to spy on...” and they really
have done so but

p: ۲۱۲

Biharul Anwar, vol.۲۸ p.۷۰, Awalim al-Uloom, vol.۳ p.۳۰۴, Mo’jam Ahadeeth al-Imam – ۱
al-Mahdi, vol.۳ p.۷۳

.without any use

And he says: "...and then the Shia of Ali will be abused by their enemies and will be overcome by the evil and bad people with their protest". He means that they protest against the Shia by saying: Where is your imam? Can you show him to us? They abuse the Shia by ascribing contradiction, weakness and ignorance to them for they say that their imam is existent but cannot be seen. The saying of Imam Ali (as) confirms the truthfulness of the Shia and describes their opponents of being ignorant and opponents to the truth. He swears by his god when saying: "By the god of Ali, their authority (al-Hujjah) will remain over the umma walking in its roads, entering into its houses and palaces, roving in the east and in the west, hearing the speech, greeting . "groups of people and seeing without being seen

Does this not refute any doubt about the subject? Does it not confirm the matter and confirm the previous tradition saying: "Know well that the world will not be empty of an authority (Hujjah) from Allah but Allah will make His people not see His authority because of their injustice, oppression and excessiveness in disobedience"? Then he gives an example by mentioning Prophet Joseph (as). Imam al-Mahdi (aj) is existent in substance and person but at his time he sees and he is not seen until-as Amirul Mo'mineen (as) says: "the promised time and determined appointment" when the call comes from the

heaven: “This is the day that brings forth joy to the descendants of Ali and to the Shia
”.of Ali

٤ - أخبرنا أحمد بن محمد بن سعيد قال: حدثنا أحمد بن محمد الدينورى، قال: حدثنا علي بن الحسن الكوفى قال: حدثنا عميره بنت أوس، قالت: حدثنى جدى الحصين بن عبد الرحمن، عن عبد الله بن ضميره، عن كعب الأخبار أنه قال:

إذا كان يوم القيامة حُشر الخلق على أربعة أصناف: صنف ركبان، وصنف على أقدامهم يمشون، وصنف مكبون، وصنف على وجوههم صمّ بكم عمى فهم لا- يعقلون ولا- يُكلمون ولا- يؤذن لهم فيعتذرون، أولئك الذين تلفح وجوههم النار وهم فيها كالحون.

Ahmad bin Muhammad bin Sa'eed narrated from Ahmad bin Muhammad ad-(٤)
Daynawari from Ali bin al-Hasan al-Kufi from Omayra bint Ouss from her grandfather
:al-Hussayn bin Abdurrahman from Abdullah bin Dhamra that Ka'bul Ahbar had said

On the Day of Resurrection the human beings will be resurrected in four categories;“
riders, walking people, groveling people and deaf, dumb and blind people, who do not
understand, are not spoken to and not permitted to apologize. These are whom (the
”.(fire shall scorch their faces, and they therein shall be in severe affliction

فَقِيلَ لَهُ: يَا كَعْبُ، مَنْ هَؤُلَاءِ الَّذِينَ يَحْشَرُونَ عَلَىٰ وَجُوهِهِمْ وَهَذِهِ الْحَالُ حَالِهِمْ؟

فَقَالَ كَعْبُ: أُولَئِكَ كَانُوا عَلَى الضَّلَالِ وَالْإِرْتِدَادِ وَالنَّكَثِ، فَبُئِسَ مَا قَدِمْتَ لَهُمْ أَنْفُسَهُمْ إِذَا لَقُوا اللَّهَ بِحَرْبِ خَلِيفَتِهِمْ وَوَصِيِّ نَبِيِّهِمْ
وَعَالَمِهِمْ وَسَيِّدِهِمْ وَفَاضِلِهِمْ وَحَامِلِ اللِّوَاءِ وَوَلِيِّ الْحَوْضِ وَالْمَرْتَجَى وَالرَّجَا دُونَ هَذَا الْعَالَمِ. وَهُوَ الْعَلَمُ الَّذِي لَا يَجْهَلُ وَالْمَحْجَهُ
الَّتِي مَنْ زَالَ عَنْهَا عَطِبَ وَفِي النَّارِ هَوَى، ذَاكَ عَلِيٌّ وَرَبُّ كَعْبِ،

أعلمهم علماً وأقدمهم سلماً وأوفرهم حلماً. عجب كعبٌ ممّن قدم على عليّ غيره.

”It was said to him: “O Ka’b, who are these people, whose condition will be so

He said: “It is those, who have kept on deviation, apostasy and breaking the homage. Evil is that which their souls have sent before for them when they will meet Allah with the sin of fighting the caliph and the guardian of their prophet, their most aware jurisprudent, their most virtuous master, the bearer of the banner, the guard of the pond, the hope and the hoped one out of all this world, the knowledge that is never ignored, the straight path, from which whoever deviates will perish and fall in Fire. It is Ali, by the god of Ka’b, who is the most aware of them, the senior in peace (Islam) and the most discerned of all of them. I wonder at those, who prefer others to Ali

ومن نسلِ عليّ القائم المهدى الذى يبدل الأرض غير الأرض، وبه يحتج عيسى بن مريم على نصارى الروم والصين، إن القائم المهدى من نسل عليّ أشبه الناس بعيسى بن مريم خلقاً وخلقاً وسمتاً وهيبة، يعطيه الله جلّ وعزّ ما أعطى الأنبياء ويزيده ويفضله. إنّ القائم من ولد عليّ له غيبه كغيبه يوسف، ورجعه كرجعه عيسى بن مريم، ثم يظهر بعد غيبته مع طلوع النجم الأحمر وخراب الزوراء، وهى الرى، وخسف المزوره وهى بغداد، وخروج السفينانى، وحرب ولد العباس مع فتیان أرمينيه وآذربيجان، تلك حرب يقتل فيها ألاف وألاف، كل يقبض على سيف محلى،

تخفق عليه رايات سود، تلك حرب يشوبها الموت الأحمر والطاعون الأغبر.

From among the descendants of Ali is al-Qa'im al-Mahdi, who will change the world into another one and by whom Jesus Christ (as) will argue against the Christians of Rome and China. Al-Qa'im al-Mahdi is the most similar one to Jesus Christ (as) in form, character, nobility and dignity. Allah will give him all what He has given to the prophets and more than that and He will prefer him to the all. Al-Qa'im, the descendant of Ali (as), will disappear like the disappearance of Prophet Joseph (as) and will reappear like the reappearance of Jesus the son of Mary (as). He will reappear, after his disappearance, with the appearance of the red star, the destruction of az-Zawra' (ar-Riy),^(١) the sinking of al-Muzawarra (Baghdad), the rising of as-Sufyani,^(٢) the war of the progeny of al-Abbas^(٣) against the people of Armenia and Azerbaijan, in which thousands and thousands will be killed. Each one of the warriors will seize on an adorned sword, over which black banners will flutter. It will be a war full of red death and terrible plague.^(٤)

٥ - وبه عن الحصين بن عبد الرحمن، عن أبيه عن جده عمرو بن سعد قال: قال أمير المؤمنين:

لا- تقوم القيامة حتى تفقأ عين الدنيا وتظهر الحمرة في السماء، وتلك دموع حمله العرش على أهل الأرض حتى يظهر فيهم عصابه لا خلاق لهم يدعون لولدي وهم برآء من ولدي، تلك عصابه رديته لا خلاق لهم، على الأشرار مسلطه، وللجباريه مفتته، وللملوك مبيره،

p: ٢١٦

١ - In Persia

٢ - (From Sham-Syria).

٣ - Al-Abbas was the Prophet's uncle. His progeny ruled in Baghdad

٤ - Biharul Anwar, vol.٥٢ p.٢٢٥, Ithbat al-Hudat, vol.٣ p.٥٣٢, Muntakhab al-Athar p.٣٠٠.

The verifier: Perhaps this is the only tradition saying that Imam al-Mahdi is like Jesus Christ (as) in his form whereas the traditions narrated by the Sunni and the Shia say (that he looks like his grandfather Muhammad (as

تظهر فى سواد الكوفه، يقدمهم رجل أسود اللون والقلب، رثّ الدين، لا خلاق له مهجن زنيم عتل، تداولته أيدي العواهر من الأمهات من شرّ نسل لا سقاها الله المطر، فى سنه إظهار غيبه المتغيّب من ولدى صاحب الرايه الحمراء والعلم الأخضر.

The previous series of narrators narrated from al-Hussayn bin Abdurrahman from (٥) his father from his grandfather Amr bin Sa'd that Amirul Mo'mineen (as) had said

The Day of Resurrection will not come until the eye of the world is gouged out and“ redness appears in the sky, and this redness is the tears of the bearers of the Throne weeping for the people of the earth, and until a bad gang appears propagandizing for my progeny whereas in fact they are free from my progeny. It is a gang with no morals, prevailing over the evils, deceiving the tyrants and destroying the kings (rulers). It is a gang that appears in Kufa headed by a black-faced and black-hearted man, who is weak in faith, with no morals, hybrid, mean and rude. He is circulated among prostitute mothers from the worst progenies. May Allah have no a bit of mercy upon them. They will appear in the same year, in which my disappearing son with the .red banner and the green flag will reappear

أى يوم للمخيبين بين الأنبار وهيت، ذلك يوم فيه صيلم الأكراد والشراره وخراب دار الفراعنه ومسكن الجبابره، ومأوى الولاه الظلمه، وأم البلاد وأخت العاد، تلك وربّ علىّ، يا عمرو بن سعد، بغداد، ألا لعنه الله على العصاه من

بنى أميه وبنى العباس الخونه الذين يقتلون الطيبين من ولدى ولا- يراقبون فيهم ذمتى ولا- يخافون الله فيما يفعلونه بحرمتى. إن لبني العباس يوماً كيوم الطموح ولهم فيه صرخه كصرخه الحُبلى. الويل لشيعة ولد العباس من الحرب التى سنح بين نهاوند والدينور، تلك حرب صعاليك شيعة على يقدمهم رجل من همدان اسمه على اسم النبى .

What a terrible day for the deviants between Anbar and Heet^(١) it will be! A day, on which a great misfortune will occur to the Kurds and the (Kharijites), on which there will be the destruction of the house (city) of the Pharaohs (tyrants), the abode of the arrogants, the shelter of the unjust rulers, the mother of calamities and the sister of shame! O Amr bin Sa'd, by the god of Ali, it is Baghdad! May Allah damn the mutineers of the Umayyads and the Abbasids; the traitors, who will kill my virtuous descendants, who will never regard my sanctity when killing them and who will not fear Allah when doing anything to my progeny. Woe unto the followers of the Abbasids from a war that will break out between Nahawand and ad-Daynour. It will be the war of the paupers of Ali's Shia headed by a man from Hamadan,^(٢) whose name will be like the (name of the Prophet (S)).^(٣)

منعوت موصوف باعتدال الخلق وحسن الخلق ونضاره اللون، له فى صوته ضجاج وفى أشفاره وطف وفى عنقه سطح، أفرق الشعر مفلج الثنايا، على فرسه كيدر تمام إذا تجلّى عند الظلام، يسير بعصابه خير عصابه

p: ٢١٨

١- Anbar and Heet are two cities in Iraq

٢- Nahawand, ad-Daynour and Hamadan are cities in Persia

٣- Biharul Anwar, vol.٥٢ p.٢٢٦

آوت وتقربت ودانت لله بدين تلك الأبطال من العرب الذين يلحقون حرب الكريهه، والدبره يومئذ على الاعداء، إنَّ للعدو يوم ذاك الصليم والاستئصال.

٦ - أخبرنا سلامه بن محمد قال: حدثنا علي بن داود، قال: حدثنا أحمد بن الحسن، عن عمران بن الحجاج، عن عبد الرحمن بن أبي نجران، عن محمد بن أبي عمير، عن محمد بن إسحاق، عن أسيد بن ثعلبه، عن أم هانئ، قالت: قلت لأبي جعفر محمد بن علي الباقر: ما معنى قول الله

فَلَا أُقْسِمُ بِالْخُنَّسِ

فقال:

يا أم هانئ، إمامٌ يخنس نفسه حتى ينقطع عن الناس علمه سنه ستين ومائتين ثم يبدو كالشهاب الواقد في الليله الظلماء، فإن أدركت ذلك الزمان قرّت عينك.

Salama bin Muhammad narrated from Ali bin Dawood from Ahmad bin al-Hasan (٦) from Imran bin al-Hajjaj from Abdurrahman bin Abu Najran from Muhammad bin Abu Omayr from Muhammad bin Iss'haq from Ossayd bin Tha'laba that Umm Hani' had asked Abu Ja'far Muhammad bin Ali al-Baqir (as): "What is the meaning of the Qur'anic :verse, "But nay! I swear by the stars that recede?"(١) He said

O Umm Hani', it is an imam receding until his news will be ignored by people in the "year two hundred and sixty and then immediately he will appear like a burning meteor "in a dark night. If you remain alive until that time, then your eyes will be delighted

The same was narrated by Muhammad bin Ya'qoob from Ali bin Muhammad from Ja'far bin Muhammad from Musa bin Ja'far al-Baghdadi from Wahab bin Shathan from al-Hasan bin Abur-Rabee' al-Hamadani from Muhammad bin

p: ٢١٩

١-١٥:٨١, Qur'an.

١. Iss'haq from Ossayd bin Tha'laba from Umm Hani'

٧ - محمد بن يعقوب، عن عده من رجاله، عن سعد بن عبد الله، عن أحمد بن الحسن، عن عمر بن يزيد، عن الحسن بن أبي الربيع الهمداني، قال: حدثنا محمد ابن إسحاق، عن أسيد بن ثعلبه، عن أم هانئ قالت: لقيت أبا جعفر محمد بن علي الباقر فسألته عن هذه الآيه

فَلَا أُفْسِمُ بِالْخُنَّسِ {١٥}

الْجَوَارِ الْكُنَّسِ {١٦}

فقال:

الْخُنَّسُ إِمَامٌ يَخْنَسُ نَفْسَهُ فِي زَمَانِهِ عِنْدَ انْقِطَاعِ مِنْ عِلْمِهِ عِنْدَ النَّاسِ سَنَةً وَسِتِينَ وَمِائَتَيْنِ، ثُمَّ يَبْدُو كَالشَّهَابِ الْوَاقِدِ فِي ظِلْمِهِ اللَّيْلِ، فَإِذَا أُدْرِكَتْ ذَلِكَ قُوَّةٌ عَيْنِكَ.

Muhammad bin Ya'qoob narrated from some of his companions from Sa'd bin (٧) Abdullah from Ahmad bin al-Hasan from Umar bin Yazeed from al-Hasan bin Abur-Rabee' al-Hamadani from Muhammad bin Iss'haq from Ossayd bin Tha'laba that Umm Hani' had said: Once I met Abu Ja'far bin Muhammad al-Baqir (as) and asked him about (the meaning of) these verses, "But nay! I swear by the stars that recede, that run their course (and) hide themselves." (٢) He said

The stars) that recede is an imam receding until his news is ignored by people in the) "year two hundred and sixty then he appears like a burning meteor in the darkness of (night. If you live till that time, then your eyes will be delighted!" (٣)

٨ - محمد بن همام قال: حدثنا أحمد بن مابنداذ قال: حدثنا محمد بن مالك، قال: حدثنا محمد بن سنان، عن الكاهلي عن أبي عبد الله أنه قال:

تواصلوا وتباروا وتراحموا، فوالذي فلق الحبه وبرأ السمه ليأتين عليكم وقت لا يجد

p: ٢٢٠

١ - Biharul Anwar, vol.٥١ p.١٣٧, Tafseer al-Burhan, vol.٤ p.٤٣٣, al-Mahajja feema nazala -١ fil Hujjah p.٢٤٤-٢٤٥, Mo'jam Ahadeeth al-Imam al-Mahdi, vol.٥ p.٤٨٠

٢ - Qur'an, ٨١:١٥-١٦

Al-Kafi, vol.1 p.341, al-Hidaya al-Kubra p.88, Kamal ad-Deen p.2 p.324, Mo'jam - 3
.Ahadeeth al-Imam al-Mahdi, vol.5 p.48.

أحدكم لديناره ودرهمه موضعاً.

فقلت: وأنى يكون ذلك؟

فقال: عند فقدكم إمامكم، فلا تزالون كذلك حتى يطلع عليكم كما تطلع الشمس آيس ما تكونون، فإياكم والشك والإرتياب، وانفوا عن أنفسكم الشكوك وقد حذرتكم فاحذروا، أسأل الله توفيقكم وإرشادكم.

Muhammad bin Hammam narrated from Ahmad bin Mabindath from Muhammad (a) bin Malik from Muhammad bin Sinan from al-Kahili that Abu Abdullah as-Sadiq (as) had said

O people, interconnect and be pious and kind to each other! By Him, Who has split the seed and created man, that a time will come to you that none of you will find a place [\(for his dinar and dirham.\)](#)⁽¹⁾

”?Al-Kahili asked him: “And when will that be

He said: “When you miss your imam and you remain so for a time until he appears to you like the sun while you are so desperate. Beware to doubt and suspect. Drive doubts away from yourselves. I have warned you, so be careful! I pray Allah to guide [\(you and to make you succeed.\)](#)⁽²⁾

٩ - أخبرنا عبد الواحد بن عبد الله بن يونس قال: حدثنا أحمد بن محمد بن رباح الزهرى، عن أحمد بن على الحميرى، عن الحسن بن أيوب، عن عبد الكريم بن عمرو الخثعمى، عن محمد بن عصام، قال: حدثنى المفضل بن عمر قال:

كنت عند أبى عبد الله فى مجلسه ومعى غيرى، فقال لنا: إياكم والتنويه.

و كنت أراه يريد غيرى، فقال لى: يا أبا عبد الله، إياكم والتنويه، والله ليغيبن سبتاً من الدهر، وليخملن حتى يقال: مات أو هلك؟ بأى واد سلك؟ ولتفيضن عليه أعين المؤمنين وليكفأن كتكفى السفينه فى

p: ٢٢١

He means that no one will find a place to spend his money when al-Qa'im (as) will appear because people will not be in need of anything by the mercy of Allah and the virtue of His guardian

٢ - ١٤٦، p.٥١، Biharul Anwar، vol. ٣ p.٥٣٣، Ithbat al-Hudat، vol. ١٧١، Iqd ad-Durar

.Bisharatul Islam p.١٤٧, Mo'jam Ahadeeth al-Imam al-Mahdi, vol.٤ p.٥٨

أمواج البحر حتى لا ينجو إلا من أخذ الله ميثاقه وكتب الإيمان في قلبه وأيده بروح منه. ولترفعن اثنتا عشره رايه مشتبهه لا يعرف
أى من أى.

قال المفضل: فبكيت، فقال لى: ما يبكيك؟

قلت: جعلت فداك، كيف لا أبكى وأنت تقول: ترفع اثنتا عشره رايه مشتبهه لا يعرف أى من أى؟

(قال) فنظر إلى كوه في البيت التي تطلع فيها الشمس في مجلسه فقال: أهذه الشمس مضيئه؟

قلت: نعم؟

فقال: والله لأمرنا أضوء منها.

Abdul Wahid bin Abdullah bin Yunus narrated from Ahmad bin Muhammad bin (٩)
Rabah az-Zuhri from Ahmad bin Ali al-Himyari from al-Hasan bin Ayyoob from Abdul-
Kareem bin Amr al-Khath'ami from Muhammad bin Issam that al-Mufadhdhal bin
Umar had said: Once I was with Abu Abdullah as-Sadiq (as) in his meeting and there
:were others. He said to us

.Beware of allusion!" He meant with the name of al-Qa'im"

:I noticed that he had intended other than me. He said to me

O Abu Abdullah, beware of allusion! By Allah, he (al-Qa'im) will be hidden (by the will"
of Allah) for a period of time and he will be ignored until it will be said that he has died
or perished or (it is unknown that) which valley he has followed. The believers will
weep bitterly for him. There will be turning-over as a ship among the waves of the sea
until no one will be saved except those, who has promised Allah sincerely, whom Allah
has assisted with a mercy of Him and in whose hearts Allah has fixed faith. Twelve
suspicious banners will

”be raised, none of which will be distinguished from the other

”?Al-Mufadhdhal said) I began to cry. He said to me: “What for are you crying)

I said: “May I die for you! How do I not cry whereas you say that twelve suspicious
”?banners will be raised that none of them will be distinguished from the other

He looked at an aperture in the house, from which the sun shined into the place of his
”?meeting, and said: “Is this the sun that is shining

”.I said: “Yes, it is

(He said: “By Allah, our matter (the imamate of al-Mahdi) is brighter than the sun.”)

١٠ - محمد بن همام قال: حدثنا جعفر بن محمد بن مالك وعبد الله بن جعفر الحميري جميعاً قالوا: حدثنا محمد بن الحسين بن
أبي الخطاب ومحمد بن عيسى وعبد الله بن عامر القصباني جميعاً، عن عبد الرحمن بن أبي نجران، عن محمد بن مساور، عن
المفضل بن عمر الجعفي قال: سمعت الشيخ - يعني أبا عبد الله - يقول:

إياكم والتنويه، أما والله ليغيبن سبتاً من دهركم، وليخملن حتى يقال: مات، هلك، بأيّ وادٍ سلك؟ ولتدمعنّ عليه عيون المؤمنين
وليكفأن تكفأ السفينه في أمواج البحر فلا ينجو إلا من أخذ الله ميثاقه وكتب في قلبه الإيمان وأيده بروح منه، ولترفعنّ اثنتا عشره
رايةً مشتبهه لا يدرى أيّ من أيّ.

(قال) فبكيت ثم قلت له: كيف نصنع؟

فقال: يا أبا عبد الله، - ثم نظر إلى شمس داخله في الصّفه - أترى هذه الشمس؟

فقلت: نعم.

فقال: لأمرنا أئين من هذه الشمس.

Muhammad bin Hammam narrated from Ja'far bin Muhammad bin Malik and (١٠)
Abdullah

p: ٢٢٣

bin Ja'far al-Himyari from Muhammad bin al-Husayn bin Abul-Khattab, Muhammad bin Eessa and Abdullah bin Aamir al-Qasabani from Abdurrahman bin Abu Najran from Muhammad bin Musawir that al-Mufadhdhal bin Umar al-Ju'fi had said: I heard :the sheikh—he meant Abu Abdullah as-Sadiq (as) – saying

Beware of allusion! By Allah he (Imam al-Mahdi) will be hidden (by the will of Allah) for“ a period of time and he will be ignored until it will be said that he has died, perished or be lost in an unknown valley. The eyes of the believers will shed a lot of tears for him. Turning over will occur as a ship in a rough sea. No one will be saved except those, whom Allah has promised, fixed faith in their hearts and assisted with His mercy. Twelve suspicious banners will be raised, none of which will be distinguished from ”.each other

”?I began to cry and then I asked him: “What will we do then

He looked at a ray of the sun shining into the shed and said to me: “O Abu Abdullah (al- ”?Mufadhdhal), do you see this sun

”.I said: “Yes, I do

”.He said: “By Allah, our matter is clearer than this sun

The same was narrated by Muhammad bin Ya'qoob al-Kulayni from Muhammad bin Yahya from Ahmad bin Muhammad from Abdul-Kareem from Abdurrahman bin Abu (Najran from Muhammad bin al-Musawir from al-Mufadhdhal bin Umar. (1)

Imam Abu Abdullah as-Sadiq (as) intended by his saying to refer to the serious troubles that the Shia would face such as the

p: ۲۲۴

terrible deviating seditions, the invalid and confused doctrines, the suspicious banners pretending to have inherited the imamate from the progeny of Ali bin Abu Talib (as) and the many mutinous people, who looked forward to the rule and leadership in every age.

Whoever tries to deprive Ahlul Bayt of their rights—and how many they are—will perish no doubt and just a few, who have believed in the infallible imams and whom Allah has fixed faith in their hearts and assisted with His mercy, will be saved from that rough sea of seditions.

Definitely Allah will fix the true believers on the straight path of His guardians in spite of the seditions, the different doctrines, the contradicted opinions and the betraying of the apostates, who have deviated from the right path of the divine imamate and will reward them with the best of His favors by joining them to His honored guardians.

١١ - حدثنا محمد بن يعقوب الكليني - رحمه الله - عن علي بن محمد، عن الحسن بن عيسى بن محمد بن علي بن جعفر، عن أبيه، عن جده، عن علي بن جعفر، عن أخيه موسى بن جعفر أنه قال:

إذا فقد الخامس من ولد السابع فالله الله في أديانكم؛ لا يُزِيلَنَّكُمْ عنها، فإنه لا بُدَّ لصاحب هذا الأمر من غيبه حتى يرجع عن هذا الأمر من كان يقول به، إنما هي محنة من الله يمتحن الله بها خلقه، ولو علم آباؤكم وأجدادكم ديناً أصح من هذا الدين لأتبعوه.

(قال) قلت: يا سيدي، من الخامس من ولد السابع؟

فقال: يا بني، عقولكم تصغر عن

هذا وأحلامكم تضيق عن حملته، ولكن إنْ تعيشوا فسوف تدرّكونه.

Muhammad bin Ya'qoob al-Kulayni narrated from Ali bin Muhammad from al- (١١) Hasan bin Eessa bin Muhammad bin Ali bin Ja'far from his father from his grandfather :from Ali bin Ja'far that his brother Imam Musa bin Ja'far (al-Kadhim) (as) had said

If the fifth one of the descendants of the seventh(١) one is missed then you are to“ keep fast to your religion and let nothing turn you aside from it because the executor (al-Qa'im) of this task (reviving the religion) must disappear until many of those, who have believed in him, will apostate. It will be a test, by which Allah will try His people. If your fathers and grandfathers had found a religion better than this, they would have ”.followed it

”?I said: “O my master, who is the fifth of the seventh’s descendants

He said: “O my son, your minds are smaller than to perceive this matter and your patience is weaker than to bear it. If you live until then, you will know who he is.”(٢)

١٢ - أخبرنا أبو سليمان أحمد بن هوذة الباهلي قال: حدثنا إبراهيم بن إسحاق النهاوندي سنة ثلاث وسبعين ومائتين قال: حدثنا عبد الله بن حماد الأنصاري سنة تسع وعشرين ومائتين، عن أبي الجارود، عن أبي جعفر قال: قال لي:

يا أبا الجارود، إذا دار الفلك وقالوا: مات أو هلك، وبأى واد سلكت، وقال الطالب له: إني يكون ذلك وقد بُليت عظامه فعند ذلك فارتجوه، وإذا سمعتم به فأتوه ولو حبواً على الثلج.

Abu Sulayman Ahmad (١٢)

p: ٢٢٤

١- (He means the twelfth imam (al-Mahdi).

٢- Kamal ad-Deen p.٢٢٤, ٢٢٩, al-Hidaya la-Kubra p.٣٦١, Al-Kafi, vol.١ p.٣٣٦, Ilal ash-Sharayi' p.٢٤٤, Kifayatul Athar p.٢٦٤, Dala'il al-Imama p.٢٩٢, I'lam al-Wara p.٤٠٦, Mo'jam Ahadeeth al-Imam al-Mahdi, vol.٤ p.١٣٨

bin Hawthā al-Bahili narrated from Ibraheem bin Iss'haq an-Nahawandi from Abdullah bin Hammad al-Ansari from Abul-Jarood that Abu Ja'far al-Baqir (as) had said to him

O Abul-Jarood, if the orbit turns and people say that he (al-Mahdi) has died, perished“ or followed an unknown valley and the opponents say that how he will be back whereas his bones have been perished, then you are to expect him and if you hear of [his appearance, you are to join him even if crawling on the ice.”\(۱\)](#)

۱۳ - أخبرنا محمد بن همام - رحمه الله - قال: حدثنا حميد بن زياد، عن الحسن بن محمد بن سماعه، عن أحمد بن الحسن الميثمي، عن زائده بن قدامه، عن بعض رجاله عن أبي عبد الله قال:

إِنَّ الْقَائِمَ إِذَا قَامَ يَقُولُ النَّاسُ: أَنَّى ذَلِكَ وَقَدْ بُلِّيتْ عِظَامُهُ؟

Muhammad bin Hammam narrated from Hameed bin Ziyad from al-Hasan bin (۱۳) Muhammad bin Suma'a from Ahmad bin al-Hasan al-Maythami from Za'ida bin Qudama from some of his companions that Abu Abdullah as-Sadiq (as) had said

When al-Qa'im reappears, people will say: How can that be whereas his bones have“ [been perished?”\(۲\)](#)

۱۴ - حدثنا عبد الواحد بن عبد الله بن يونس قال: حدثنا أحمد بن محمد بن رباح الزهري، عن أحمد بن علي الحميري، عن الحسن بن أيوب، عن عبد الكريم بن عمرو، عن محمد بن الفضيل عن حماد بن عبد الكريم الجلاب قال: ذكر القائم عند أبي عبد الله فقال:

أَمَا إِنَّهُ لَوْ قَدَ قَامَ لَقَالَ النَّاسُ: أَنَّى يَكُونُ هَذَا وَقَدْ بُلِّيتْ عِظَامُهُ مُذْ كَذَا وَكَذَا؟

Abdul Wahid bin (۱۴)

p: ۲۲۷

Kamal ad-Deen p.۳۲۶, I'lam al-Wara p.۴۰۲, Ithbat al-Hudat, vol.۳ p.۴۶۸, Biharul - ۱ Anwar, vol.۵۱ p.۱۳۶, Mo'jam Ahadeeth al-Imam al-Mahdi, vol.۳ p.۲۳۲ Al-Ghayba by at-Toossi p.۵۹, ۴۲۳, Ithbat al-Hudat, vol.۳ p.۴۹۹, ۵۱۳, Biharul Anwar, - ۲ vol.۵۱ p.۱۴۸, ۲۲۵, vol.۵۲ p.۲۹۱, Muntakhab al-Athar p.۲۷۶, Mo'jam Ahadeeth al-Imam al-

Abdullah bin Yunus narrated from Ahmad bin Muhammad bin Rabah az-Zuhri from Ahmad bin Ali al-Himyari from al-Hasan bin Ayyoob from Abdul Kareem bin Amr from Muhammad bin al-Fudhayl that Hammad bin Abdul Kareem al-Jallab had said: Once al-Qa'im (as) was mentioned before Abu Abdullah as-Sadiq (as). He said

If he appears people will say: How can that be whereas his bones have been“
(perished since so and so?)” (1)

١٥ - حدثنا علي بن أحمد البندنيجي قال: حدثنا عبيد الله بن موسى العلوي العباسي، عن موسى بن سلام، عن أحمد بن محمد بن أبي نصر، عن عبد الرحمن، عن الخشاب، عن أبي عبد الله عن آباءه قال: قال رسول الله:

مَثَلُ أَهْلِ بَيْتِي مَثَلُ نَجُومِ السَّمَاءِ؛ كَلِمَا غَابَ نَجْمٌ طَلَعَ نَجْمٌ حَتَّى إِذَا نَجْمٌ مِنْهَا طَلَعَ فَرَمَقْتُمُوهُ بِالْأَعْيُنِ وَأَشْرْتُمْ إِلَيْهِ بِالْأَصَابِعِ أَتَاهُ مَلَكُ الْمَوْتِ فَذَهَبَ بِهِ، ثُمَّ لَبِثْتُمْ فِي ذَلِكَ سَبْتًا مِنْ دَهْرِكُمْ وَاسْتَوْتُمْ بَنُو عَبْدِ الْمَطْلَبِ وَلَمْ يُدْرَأْ أَيْ مِنْ أَيِّ، فَعِنْدَ ذَلِكَ يَبْدُو نَجْمُكُمْ فَاحْمَدُوا اللَّهَ وَاقْبَلُوهُ.

Ali bin Ahmad al-Bandaneji narrated from Obaydillah bin Musa al-Alawi al-Abbasi (١٥) from Musa bin Sallam from Ahmad bin Muhammad bin Abu Nasr from Abdurrahman from al-Khashshab from Abu Abdullah as-Sadiq (as) from his fathers (as) that the Prophet (S) had said

The example of my family is like the stars of the sky. Whenever a star sets another“ shines until a certain star shines and you glance at it and point at it with your fingers then the Angel of Death comes to take it (him) with him. After that you remain a

p: ٢٢٨

Al-Ghayba by at-Toossi p.٥٩, ٤٢٣, Ithbat al-Hudat, vol.٣ p.٤٩٩, ٥١٣, Biharul Anwar, - ١ vol.٥١ p.١٤٨, ٢٢٥, vol.٥٢ p.٢٩١, Muntakhab al-Athar p.٢٧٦, Mo'jam Ahadeeth al-Imam al-Mahdi, vol.٣ p.٣٦٩

period of time. The progeny of Abdul Muttalib(١) become the same in this regard(٢) and none will be distinguished from the other then your star will reappear. Praise Allah (and accept it!"(٣)

١٦ - وأخبرنا محمد بن همام بن قال: حدثني جعفر بن محمد بن مالك وعبد الله بن جعفر الحميري قالوا: حدثنا محمد بن الحسين بن أبي الخطاب ومحمد بن عيسى وعبد الله بن عامر القصباني جميعاً، عن عبد الرحمن بن أبي نجران، عن الخشاب عن معروف بن خربوذ، عن أبي جعفر قال: سمعته يقول: قال رسول الله:

إنما مثل أهل بيتي في هذه الأمة كمثل نجوم السماء كلما غاب نجمٌ طلع نجمٌ حتى إذا مددتم إليه حواجبكم وأشرتُم إليه بالأصابع أتاه ملك الموت فذهب به، ثم بقيتم سبباً من دهركم لا تدرون أيّاً من أيّ، فاستوى في ذلك بنو عبد المطلب، فبينما أنتم كذلك إذ أطلع الله عليكم نجمكم فاحمدوه واقبلوه.

Muhammad bin Hammam narrated from Ja'far bin Muhammad bin Malik and (١٦) Abdullah bin Ja'far al-Himyari from Muhammad bin al-Husayn bin Abul-Khattab, Muhammad bin Eessa and Abdullah bin Aamir al-Qasabani from Abdurrahman bin Abu Najran from al-Khashshab from Ma'roof bin Kharrabooth from Abu Ja'far al-Baqir (as) that the Prophet (S) had said

The example of my family among this umma is like the stars of the sky. Whenever a star sets another shines until when you stretch your eyebrows towards (a shining star) and point with your fingers at it, the Angel of Death comes to take it with him. Then you remain a period of time unknowing which one it

p: ٢٢٩

١- The prophet's grandfather

٢- That no one knows who the imam is from among the progeny of Abdul Muttalib

٣- Mo'jam Ahadeeth al-Ithbat al-Hudat, vol.٣ p.٥٤٧, Biharul Anwar, vol. ٥١ p.٢٢, ٧٦, Mo'jam Ahadeeth al-

١. Imam al-Mahdi, vol.١ p.٢٤٧

is and so the progeny of Abdul Muttalib become the same in this regard. While you are so, Allah will make your star shine again. Then you are to praise Allah and to accept [\(1\) your star.](#)

١٧ - حدثنا محمد بن يعقوب الكليني قال: حدثنا علي بن إبراهيم بن هاشم، عن أبيه، عن حنان بن سدير، عن معروف بن خربوذ، عن أبي جعفر أنه قال:

إنما نحن كنجوم السماء؛ كلما غاب نجمٌ طلع نجمٌ حتى إذا أشرتم بأصابعكم وملثتم بحواجبكم غيب الله عنكم نجمكم، فاستوت بنو عبد المطلب فلم يُعرف أيٌّ من أيّ، فإذا طلع نجمكم فاحمدوا ربكم.

Muhammad bin Ya'qoob al-Kulayni narrated from Ali bin Ibraheem bin Hashim (١٧) from his father from Hannan bin Sadeer from Ma'roof bin Kharrabooth that Abu Ja'far al-Baqir had said

We are like the stars of the sky. Whenever a star sets another shines until when you“ point with your fingers at a shining star and turn your eyebrows towards it, Allah takes your star away from you. Then the progeny of Abdul Muttalib become the same that no one is distinguished from the other. If your star reappears, then praise your [\(2\) God!](#)

١٨ - حدثنا علي بن الحسين قال: حدثنا محمد بن يحيى، قال: حدثنا محمد بن حسان الرازي، عن محمد بن علي الكوفي قال: حدثنا عيسى بن عبد الله بن محمد بن عمر بن علي بن أبي طالب، عن أبيه، عن جده، عن أبيه أمير المؤمنين أنه قال:

صاحبُ هذا الأمر من ولدي هو الذي يقال: مات أو هلك، لا بل في أيّ وادٍ سلك.

(١٨)

p: ٢٣٠

Ithbat al-Hudat, vol.٣ p.٥٤٧, Biharul Anwar, vol. ٥١ p.٢٢, ٧٦, Mo'jam Ahadeeth al- - ١ Imam al-Mahdi, vol.١ p.٢٤٧.
Al-Kafi, vol.١ p.٣٣٨, Biharul Anwar, vol.٥١ p.١٣٨ - ٢

Ali bin al-Husayn narrated from Muhammad bin Yahya from Muhammad bin Hassaan ar-Razi from Muhammad bin Ali al-Kufi from Eessa bin Abdullah bin Muhammad bin Umar bin Ali bin Abu Talib from his father from his grandfather that his father Amirul :Mo'mineen Ali bin Abu Talib (as) had said

The master of this matter (deliverance) will be from my progeny. It is he, about“
(1)whom it will be said: Has he died or perished? Or which valley has he followed?”

١٩ - وبه عن محمد بن علي الكوفي قال: حدثنا يونس بن يعقوب، عن المفضل بن عمر قال: قلت لأبي عبد الله: ما علامه القائم؟ قال:

إذا استدار الفلكُ فقليل: مات أو هلك، في أيّ وادٍ سلك؟

قلت: جعلت فداك ثم يكون ماذا؟

قال: لا يظهر إلا بالسيف.

Muhammad bin Ali al-Kufi narrated from Yunus bin Ya'qoob that al-Mufadhhal (١٩) bin Umar had said: “I asked Abu Abdullah as-Sadiq (as): “What will the sign of al-Qa’im :be?” He said

When the orbit will turn and it will be said: Has he died, perished or which valley has“
”?he followed

”?I said: “May I die for you! Then what will happen

(2)He said: “He will appear with the sword.”

٢٠ - حدثنا محمد بن همام قال: حدثنا حميد بن زياد الكوفي، قال: حدثنا الحسن بن محمد بن سماعه، عن أحمد بن الحسن الميثمي، عن زائده بن قدامه، عن عبد الكريم قال: ذُكر عند أبي عبد الله القائم، فقال:

أني يكون ذلك ولم يستدر الفلكُ حتى يقال: مات أو هلك، في أيّ وادٍ سلك؟

فقلت: وما استداره الفلك؟

فقال: اختلافُ الشيعة بينهم.

Al-Ghayba by at-Toossi p.۴۲۵, Ithbat al-Hudat, vol.۳ p.۵۱۴, ۵۳۳, Biharul Anwar, vol.۵۱ -۱
p.۱۱۴, Muntakhab al-Athar p.۲۶۲, Mo'jam Ahadeeth al-Imam al-Mahdi, vol.۳ p.۶۶
.Biharul Anwar, vol.۵۱ p.۱۴۸, Mo'jam Ahadeeth al-Imam al-Mahdi, vol.۴ p.۴۵ -۲

Hammam narrated from Hameed bin Ziyad al-Kufi from al-Hasan bin Muhammad bin Suma'a from Ahmad bin al-Hasan al-Maythami from Za'ida bin Qudama that Abdul Kareem had said: Once al-Qa'im was mentioned before Abu Abdullah as-Sadiq (as).
:He said

How will that be and yet the orbit has not turned nor has it been said: Has he died,“
”?perished or which valley has he followed

”?I (Abdul Kareem) asked him: “What is the turning of the orbit

(He said: “It is the disagreement of the Shia among themselves.”) (1)

These traditions refer to the conditions of the different groups that are ascribed to Shiism. They have deviated from the real Shia, who believe in the imamate of the
(twelfth imam Muhammad bin al-Hasan bin Ali al-Mahdi (aj

The Sunni say when talking about the expected imam: Where is he? How can his disappearance and reappearance be? Until when will he disappear? How long will he live and eighty(2) years have passed since he has disappeared till now? Some of them say that he is dead. Others deny his being born and deny his existence at all. They scorn those, who believe in him. Some think that the period is too long and that Allah is
unable to make His guardian live so long in concealment and then reappear again

We have seen many people of our time outliving for more than a hundred years. They have been sane and healthy until the last moment of their lives. Then how do they deny
the ability of Allah to make

p: ۲۳۲

Biharul Anwar, vol.۵۲ p.۲۲۷, Ilzam an-Nassib, vol.۲ p.۱۶۱, Mo'jam Ahadeeth al-Imam – ۱
al-Mahdi, vol.۳ p.۴۲۱

.It was mentioned so when the author had composed his book –۲

His authority outlive for more than that and to make that as one of His great signs among His people? Have they not read the story of Moses (as) mentioned in the Qur'an?

When Moses (as) was born, a great number of women and children were killed in order to prevent the will of Allah from being realized but in spite of all what the Pharaoh had done; Allah had carried out His will. The great sign of Allah was that the Pharaoh, who had killed the great number of women and children in order to perish the chance of bringing life to the expected prophet, himself had brought Moses up and in his own palace since being a baby until becoming a young man. "Such has been the course of Allah that has indeed run before, and you shall not find a change in (Allah's course)." (1)

O people of understanding, learn a lesson and you, the Shia, keep to what Allah has guided you to and praise Him for the great favor He has distinguished you with

Other Traditions

١ - أخبرنا أحمد بن محمد بن سعيد قال: حدثنا القاسم بن محمد بن الحسن بن حازم، قال: حدثنا عيسى بن هشام الناشرى، عن عبد الله بن جبلة، عن فضيل الصائغ، عن محمد بن مسلم الثقفى، عن أبى عبد الله أنه قال: إذا فقد الناس الإمام مكثوا سنين لا يدرون أيا من أئى، ثم يُظهر الله لهم صاحبهم.

Ahmad bin Muhammad bin Sa'eed narrated from al-Qassim bin Muhammad bin al- (1) Hasan bin Hazim from Obayss

p: ٢٣٣

.Qur'an, ٤٨:٢٣ -١

bin Hisham an-Nashiri from Abdullah bin Jibilla from Fudhayl as-Sa'igh from
:Muhammad bin Muslim ath-Thaqafi that Abu Abdullah as-Sadiq (as) had said

If people miss the imam, they will stay many years unknowing which one he is and“
(1) then Allah will make him appear to them.”

٢ - وبه، عن عبد الله بن جبله، عن علي بن الحارث بن المغيرة، عن أبيه قال: قلت لأبي عبد الله: يكون فترة لا يعرف المسلمون
فيها إمامهم؟

فقال: يقال ذلك.

قلت: فكيف نصنع؟

قال: إذا كان ذلك فتمسكوا بالأمر الأول حتى يبين لكم الآخر.

Abdullah bin Jibilla narrated from Ali bin al-Harith bin al-Mugheera that his father (٢)
had said: I asked Abu Abdullah as-Sadiq (as): “Will there be a time, in which the
”?Muslims will not know who their imam is

”.He said: “It is said so

”?I said: “what will we do then

He said: “If that occurs, then keep to the previous one until the next one becomes
(2) clear to you.”

٣ - وبه، عن عبد الله بن جبله، عن محمد بن منصور الصيقل، عن أبيه منصور قال: قال أبو عبد الله:

إذا أصبحت وأمسيت يوماً لا ترى فيه إماماً من آل محمد فأحب من كنت تحب وأبغض من كنت تبغض ووال من كنت توالى
وانتظر الفرج صباحاً ومساءً.

Abdullah bin Jibilla narrated from Muhammad bin Mansoor as-Sayqal from his (٣)
:father that Abu Abdullah as-Sadiq (as) had said

If you spend a day and a night without finding an imam of Muhammad’s progeny,“
then still love whom you have loved before, hate whom you have hated before, follow
whom you have followed

Ithbat al-Hudat, vol. ۳ p.۵۳۳, Biharul Anwar, vol.۵۱ p.۱۴۸, Mo'jam Ahadeeth al-Imam –۱
al-Mahdi, vol.۳ p.۳۶۹
Biharul Anwar, vol.۵۲ p.۱۳۲ –۲

”and wait for the deliverance day and night

The same was narrated by Muhammad bin Ya'qoob al-Kulayni from Muhammad bin Yahya from Ahmad bin Muhammad from ibn Fadhdhal from al-Hasan bin Ali al-Attar from Ja'far bin Muhammad from Mansoor from someone from Abu Abdullah as-Sadiq

(1). (as)

٤ - حدثنا محمد بن همام قال: حدثنا عبد الله بن جعفر الحميري، عن محمد بن عيسى والحسن بن ظريف جميعاً، عن حماد بن عيسى، عن عبد الله بن سنان قال: دخلت أنا وأبي على أبي عبد الله فقال:

كيف أنتم إذا صرتم في حال لا ترون فيها إمام هدى ولا علماً يُرى؟ فلا ينجو من تلك الحيرة إلا من دعا بدعاء الغريق.

فقال أبي: هذا والله البلاء، فكيف نصنع، جعلتُ فداك، حينئذ؟

قال: إذا كان ذلك - ولن تدركه - فتمسكوا بما في أيديكم حتى يتضح لكم الأمر.

Muhammad bin Hammam narrated from Abdullah bin Ja'far al-Himyari from bin (٤) Eessa and al-Husayn bin Dhareef from Hammad bin Eessa that Abdullah bin Sinan :had said: My father and I went to Abu Abdullah as-Sadiq (as). He said

What will you do if you become in a time that you do not find an imam of guidance nor“ any banner and then no one will be saved from that confusion except one, who will ”?pray Allah with the prayer of drowner

My father said: “By Allah, this is a great calamity. May I die for you! What will we do ”?then

He said: “If that occurs-and you will not attain it-then keep to that you have had until (the matter becomes clear.” (2)

- وبه، عن محمد بن عيسى والحسن بن ظريف، عن الحارث بن المغيرة النصري، عن أبي عبد الله قال: قلت له: إنا نرؤى بأن صاحب هذا الأمر يُفقد زماناً، فكيف نصنع عند ذلك؟

قال: تمسكوا بالأمر الأول الذي أنتم عليه حتى يبين لكم.

Muhammad bin Eessa and al-Hasan bin Ddhareef narrated that al-Harith bin al- (٥) Mugheera an-Nasri had said: I said to Abu Abdullah as-Sadiq (as): “We have tradition ”?saying that the imam will be missed in some period of time. What will we do then

He said: “Keep to the previous one that you have kept to until the matter becomes [\(1\)](#).” (clear.)

٦ - محمد بن همام بإسناده يرفعه إلى أبان بن تغلب، عن أبي عبد الله أنه قال:

يأتي على الناس زمانٌ يصيبهم فيها سبطه يأرز العلم فيها كما تأرز الحية في جحرها، فبينما هم كذلك إذ طلع عليهم نجم.

قلت: فما السبطه؟

قال: الفتره.

قلت: فكيف نصنع فيما بين ذلك؟

فقال: كونوا على ما أنتم عليه حتى يطلع الله لكم نجمكم.

Muhammad bin Hammam narrated from some narrators that Abban bin Taghlab (٦) :had said: Abu Abdullah as-Sadiq (as) said

A time will come to people, in which knowledge will be bound as a snake bound in its“ ”.hole. While they are in such a condition, a star will shine to them

”?I said: “What do we do during that time

[\(2\)](#).” (He said: “Keep to what you have kept to until Allah makes your star shine to you.”)

٧ - وبه، عن أبان بن تغلب، عن أبي عبد الله أنه قال:

كيف أنتم إذا وقعت السبطه بين المسجدين فيأرز

.Biharul Anwar, vol.۵۲ p.۱۳۳ –۱
Kamal ad-Deen p.۳۴۹, Ithbat al-Hudat, vol.۳ p.۵۳۴, Biharul Anwar, vol.۵۲ p.۱۳۴, – ۲
.Bisharatul Islam p.۱۴۹, Mo'jam Ahadeeth al-Imam al-Mahdi, vol.۳ p.۳۹۸

العلم فيها كما تآرز الحيه في جحرها واختلفت الشيعة بينهم وسمى بعضهم بعضاً كذابين، ويتفل بعضهم في وجوه بعض.

فقلت: ما عند ذلك من خير؟

قال: الخير كله عند ذلك - يقوله ثلاثا - يريد قرب الفرج.

:Abban bin Taghlab narrated that Abu Abdullah as-Sadiq (as) had said (٧)

What will you do if a time comes to you between the two mosques, (١) at which“ knowledge will be bound as a snake bound in its hole and the Shia will disagree among themselves, will call each other as liars and will spit at the face of each other

”?Abban said: “What goodness will be in that

He said: “All the goodness will be in that.” He said it three times and he meant that “.deliverance would be near

The same was narrated by Muhammad bin Ya'qoob al-Kulayni from some of his companions from Ahmad bin Muhammad from al-Hasan bin Ali al-Washsha' from Ali (٢) bin al-Husayn from Abban bin Taghlab from Abu Abdullah as-Sadiq (as).

٨ - حدثنا أحمد بن هوزة الباهلي أبو سليمان، قال: حدثنا إبراهيم بن إسحاق النهاوندي، قال: حدثنا عبد الله بن حماد الأنصاري، عن أبان بن تغلب، عن أبي عبد الله أنه قال:

يا أبان، يصيب العلم سبطه، يآرز العلم بين المسجدين كما تآرز الحيه في جحرها.

قلت: فما السبطه؟

قال: دون الفتره، فيبئما هم كذلك إذ طلع لهم نجمهم.

فقلت: جعلت فداك، فكيف نضع وكيف يكون ما بين ذلك؟

فقال لي: ما أنتم عليه حتى يأتيكم الله بصاحبها.

Ahmad bin Hawthā al-Bahili narrated from Ibraheem bin Iss'haq an-Nahawandi (٨) from Abdullah bin Hammad al-Ansari from Abban bin Taghlab that

(He might mean the Kaaba and the mosque of the Prophet (S –۱
Kamal ad-Deen p.۱ p.۳۴۰, Biharul Anwar, vol.۵۲ p.۱۳۴, Mo'jam Ahadeeth al-Imam al- –۲
Mahdi, vol.۳ p.۴۴۴

:Abu Abdullah as-Sadiq (as) had said

O Abban, a period of time will come to people, at which knowledge will be bound“ between the two mosques as a snake bound in its hole. As they are in such a ”.condition, their star will shine to them

”?Abban said: “May I die for you! What will we do and what will happen then

He said: “Keep to what you have kept to until Allah brings the master (of the (matter).” (1)

These traditions confirm the truth of the disappearance (of Imam al-Mahdi) and of the limitation of knowledge, which refers to the authority. Throughout these traditions, the infallible imams have ordered the Shia to keep on what they have believed in and to wait for that they have been promised of. They are excused when .not seeing their authority and imam during the period of the disappearance

The ignorant, who are not aware of what the infallible imams have said through their traditions about the disappearance of al-Qa’im (as), ask to be led to the person and the place of al-Qa’im (as). They ask to see him with their eyes and they deny his disappearance because they are far away from knowledge and jurisprudence. They deny the sayings of the infallible imams whereas they have been ordered to obey Allah, His messenger and His guardians and have been warned of disobeying them.

:Allah has said

لَا تَجْعَلُوا دُعَاءَ الرَّسُولِ بَيْنَكُمْ كَدُعَاءِ بَعْضِكُمْ بَعْضًا □ قَدْ يَعْلَمُ اللَّهُ الَّذِينَ يَتَسَلَّلُونَ مِنْكُمْ لِوَاذًا □ فَلْيَحْذَرِ الَّذِينَ يُخَالِفُونَ عَنْ أَمْرِهِ أَنْ

p: ٢٣٨

Kamal ad-Deen p.٣٤٩, Ithbat al-Hudat, vol.٣ p.٥٣٤, Biharul Anwar, vol.٥٢ p.١٣٤, - ١
.Bisharatul Islam p.١٤٩, Mo’jam Ahadeeth al-Imam al-Mahdi, vol.٣ p.٣٩٨

تُصِيبُهُمْ فِتْنَةٌ أَوْ يُصِيبُهُمْ عَذَابٌ أَلِيمٌ

Therefore let those beware who go against his order lest a trial afflict them or...“
(there befall them a painful chastisement.” (١)

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ □ فَإِن تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِن كُنتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ □ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا

O you who believe! obey Allah and obey the Messenger and those in authority from“
(among you.” (٢)

وَأَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَاحذَرُوا □ فَإِن تَوَلَّيْتُمْ فَأَعْلَمُوا أَنَّما عَلَيَّ رِسُولنا الْبَلَاغُ الْمُبِينُ

And obey Allah and obey the messenger and be cautious; but if you turn back, then“
know that only a clear deliverance of the message is (incumbent) on Our
(messenger.” (٣)

In the fourth tradition it was said “...that you do not find an imam of guidance nor any banner”. This referred to what had really happened and confirmed the matter of the deputies, who had been between the imam and his Shia but their job stopped after some time. The deputy between the imam, during his disappearance, and the Shia was like the banner. When people were afflicted with the ordeal, the banners disappeared and would not reappear until the expected imam would reappear. Also the confusion that the infallible imams had told of occurred. The second disappearance of al-Qa’im (as) also took place. It will be discussed in a next chapter

Other Traditions

١ - أخبرنا محمد بن همام، عن بعض رجاله، عن أحمد بن محمد بن خالد، عن أبيه عن رجل، عن المفضل بن عمر، عن أبي عبد

p: ٢٣٩

.Qur'an, ٢٤:٦٣ -١

.Qur'an, ٤:٥٩ -٢

أقرب ما يكون هذه العصابة من الله وأرضى ما يكون عنهم إذا افتقدوا حجة الله، فحُجِب عنهم ولم يظهر لهم ولم يعلموا بمكانه وهم في ذلك يعلمون ويوقنون أنه لم تبطل حجة الله ولا ميثاقه، فعندها توقّعوا الفرج صباحاً ومساءً فإنّ أشد ما يكون غضبُ الله على أعدائه إذا افتقدوا حجته فلم يظهر لهم. وقد علم الله أنّ أوليائه لا يرتابون، ولو علم أنهم يرتابون ما غيَّب حجته طرفه عين عنهم، ولا يكون ذلك إلا على رأس شرار الناس.

Muhammad bin Hammam narrated from some of his companions from Ahmad bin (١) Muhammad bin Khalid from his father from someone from al-Mufadhhal bin Umar :that Abu Abdullah as-Sadiq (as) had said

This group (the Shia) will be closer to Allah and Allah will be more pleasant with them“ when they miss the authority of Allah by being hidden from them whereas they are certain that the authority of Allah and His promise will not be annulled. Then you are to wait for the deliverance day and night. The bitterest wrath of Allah upon His enemies will be when they miss the authority of Allah forever. Allah knows that the true believers will not doubt; otherwise He will never hide His authority for a while. [\(١\) That will not be except with the evil people.”](#)

٢ - حدثنا محمد بن يعقوب الكليني، قال: حدثنا علي بن إبراهيم بن هاشم، عن أبيه عن محمد بن خالد، عن حدثه، عن المفضل بن عمر. قال الكليني: وحدثنا محمد بن يحيى، عن عبد الله بن

محمد بن عيسى، عن أبيه، عن بعض رجاله، عن المفضل بن عمر، عن أبي عبد الله أنه قال:

أقرب ما يكون العباد من الله وأرضى ما يكون عنهم إذا افتقدوا حجه الله ولم يظهر لهم، ولم يعلموا بمكانه، وهم في ذلك يعلمون أنه لم تبطل حجه الله جلّ ذكره ولا ميثاقه، فعندما فتوقّعوا الفرج صباحاً ومساءً، فإنّ أشد ما يكون غضبُ الله على أعدائه إذا افتقدوا حجه الله فلم يظهر لهم، وقد علم الله أنّ أولياءه لا يرتابون ولو علم أنهم يرتابون ما غيَّب حجه عنهم طرفه عين، ولا يكون ذلك إلا على رأس شرار الناس.

Muhammad bin Ya'qoob al-Kulayni narrated from Ali bin Ibraheem bin Hashim (٢) from his father from Muhammad bin Khalid from someone from al-Mufadhdhal bin Umar, also narrated by Muhammad bin Ya'qoob al-Kulayni from Muhammad bin Yahya from Abdullah bin Muhammad bin Eessa from his father from some of his companions from al-Mufadhdhal bin Umar that Abu Abdullah as-Sadiq (as) had said

People will be closer to Allah and He will be more pleasant with them when they miss“ His authority and he (the authority) does not appear to them nor they know his place although they know that the authority of Allah will never be annulled. Then you wait for the deliverance day and night because the bitterest wrath of Allah will be upon His enemies when they miss His authority forever. Allah has known that His true believers will never doubt; otherwise He will never hide His authority from them for a

while. That will not be except with the evilest people.” (1)

Imam Abu Abdullah as-Sadiq (as) has praised his followers by saying that Allah will be more pleasant with them when they will miss the authority by being hidden from them and in spite of that they know well that the authority of Allah will never be annulled. He has described his followers by saying that they will never doubt because if Allah knows that they will doubt, He will never hide His authority from them for a while

Praise be to Allah, Who has made us from among those, who do not doubt, suspect or deviate from the straight way into the way leading to blindness and perishment

٣ - أخبرنا أحمد بن محمد بن سعيد قال: حدثنا محمد بن المفضل وسعدان بن إسحاق بن سعيد وأحمد بن الحسين ومحمد بن أحمد بن الحسن القطواني جميعاً، عن الحسن بن محبوب، عن هشام بن سالم الجواليقي، عن يزيد الكناسي قال: سمعت أبا جعفر الباقر يقول:

إنَّ صاحب هذا الأمر فيه شبهة من يوسف، ابن أمة سوداء، يصلح الله له أمره في ليله.

Ahmad bin Muhammad bin Sa'eed narrated from Muhammad bin al-Mufadhhal, (3) Sa'dan bin Iss'haq bin Sa'eed, Ahmad bin al-Husayn and Muhammad bin Ahmad bin al-Hasan al-Qatawani all from al-Hasan bin Mahboob from Hisham bin Salim al-Jawaleeqi that Yazeed al-Kinasi had heard Abu Ja'far al-Baqir (as) saying

The master of this matter (al-Qa'im) has a likeness to Prophet Joseph and his mother“ (is a black bondmaid. (2) Allah will make him succeed within a night.” (3)

- ٤

p: ٢٤٢

Al-Kafi, vol.p.١ p.٣٣٣, Kamal ad-Deen p.٣٣٧, ٣٣٩, Taqreeb al-Ma'arif p.١٨٨, al-Ghayba -١
by at-Toossi p.٤٥٧, I'lam al-Wara p.٤٠٤, Biharul Anwar, vol.٥٢ p.٩٤

The traditions have agreed upon that the mother of Imam al-Mahdi (aj) is either a -٢
.Roman or from Morocco and not a black woman

Biharul Anwar, vol.٥١ p.٤١, Muntakhab al-Athar p.٣٠٠, Mo'jam Ahadeeth al-Imam al- -٣
.Mahdi, vol.٣ p.٢٣٩

حدثنا علي بن أحمد قال: حدثنا عبيد الله بن موسى العلوي، عن أحمد بن الحسين، عن أحمد بن هلال، عن عبد الرحمن بن أبي نجران، عن فضاله بن أيوب، عن سدير الصيرفي قال: سمعت أبا عبد الله الصادق يقول:

إِنَّ فِي صَاحِبِ هَذَا الْأَمْرِ لَشَبْهًا مِنْ يَوْسُفَ.

فقلت: فكأنك تخبرنا بغيبه أو حيره.

فقال: ما ينكر هذا الخلق الملعون أشباه الخنازير من ذلك؟ إِنَّ إِخْوَةَ يَوْسُفَ كَانُوا عَقْلَاءَ أَلْبَاءِ أَسْبَاطًا أَوْلَادِ أَنْبِيَاءِ، دَخَلُوا عَلَيْهِ فَكَلَّمُوهُ وَخَاطَبُوهُ وَتَاجَرُوهُ وَرَاوَدُوهُ وَكَانُوا إِخْوَتَهُ وَهُوَ أَخُوهُمْ لَمْ يَعْرِفُوهُ حَتَّى عَرَفَهُمْ نَفْسَهُ وَقَالَ لَهُمْ: أَنَا يَوْسُفُ، فَعَرَفُوهُ حِينَئِذٍ.

Ali bin Ahmad narrated from Obaydillah bin Musa al-Alawi from Ahmad bin al- (٤) Husayn from Ahmad bin Hilal from Abdurrahman bin Abu Najran from Fudhala bin Ayyoob that Sadeer as-Sayrafi had said: I heard Abu Abdullah as-Sadiq (as) saying

“(The master of this matter has a likeness to Prophet Joseph (as)“

”!I said: “As if you want to tell us about a disappearance or confusion

He said: “Why do this damned people, who are like the pigs, deny this matter (the disappearance of imam al-Mahdi)? The brothers of Prophet Joseph (as) were skilled, intelligent and sons of prophets. When they came to him, they talked and dealt with him and although they were his brothers they could not know him until he himself told them that he was their brother Joseph

فَمَا تُنْكِرُ هَذِهِ الْأُمَّةَ الْمُتَحِيرَةَ أَنْ يَكُونَ اللَّهُ يَرِيدُ فِي وَقْتٍ مِنَ الْأَوْقَاتِ أَنْ يَسْتَرْحِجْتَهُ عَنْهُمْ؟ لَقَدْ كَانَ يَوْسُفُ إِلَى مَلِكِ مِصْرَ، وَكَانَ بَيْنَهُ وَبَيْنَ أَبِيهِ مَسِيرُهُ ثَمَانِيَةَ عَشَرَ يَوْمًا، فَلَوْ

أراد أن يعلمه بمكانه لقدر على ذلك، والله لقد سار يعقوب وولده عند البشاره تسعه أيام من بدوهم إلى مصر. فما تنكر هذه الأمة أن يكون الله يفعل بحجته ما فعل بيوسف؟

Then why do this umma deny that Allah may want to hide His authority from people for a certain time? Prophet Joseph (as) was the king of Egypt and there was between him and his father a distance of eighteen days-travel. If he wanted to inform his father of his place, he could do that. By Allah, Jacob (as) and his sons, after having heard the news of Joseph, traveled from their village to Egypt within nine days. So why do this umma deny that Allah may do for his authority (al-Mahdi) as He has done (for Prophet Joseph (as

وأن يكون صاحبكم المظلوم المجحود حقه صاحب هذا الأمر يتردد بينهم ويمشى فى أسواقهم ويطأ فرشهم ولا يعرفونه حتى يأذن الله له أن يعرفهم نفسه كما أذن ليوسف حين قال له إخوته

قَالُوا أَإِنَّكَ لَأَنْتَ يُوسُفُ □ قَالَ أَنَا يُوسُفُ وَهَذَا أَخِي □ قَدْ مَنَّ اللَّهُ عَلَيْنَا □ إِنَّهُ مَنْ يَتَّقِ وَيَصْبِرْ فَإِنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُحْسِنِينَ

Perhaps the master of this matter (al-Qa'im), who has been wronged and whose right has been denied, goes and comes among people frequently, walks in their markets and sits on their mats but they do not know him until the will of Allah permits him to introduce himself to them as Allah has permitted Prophet Joseph (as) to introduce himself to his brothers by

(١). (saying: (They said: Are you indeed Yousuf? He said: I am Yousuf).

The same was narrated by Muhammad bin Ya'qoob al-Kulayni from Ali bin Ibraheem bin Hashim from Muhammad bin al-Husayn from ibn Abu Najran from Fudhala bin Ayyoob from Sadeer as-Sayrafi from Abu Abdullah as-Sadiq (as). (٢).

٥ - وحدثنا علي بن أحمد، عن عبيد الله بن موسى، عن عبد الله بن جبله، عن الحسن بن علي بن أبي حمزه، عن أبي بصير قال: سمعت أبا جعفر الباقر يقول:

في صاحب هذا الأمر سنن من أربعه أنبياء؛ سنن من موسى وسنن من عيسى وسنن من يوسف وسنن من محمد صلوات الله عليهم أجمعين.

فقلت: ما سنن موسى؟

قال: خائف يترقب.

قلت: وما سنن عيسى؟

فقال: يقال فيه ما قيل في عيسى.

قلت: فما سنن يوسف؟

قال: السجن والغيبه.

قلت: وما سنن محمد؟

قال: إذا قام سار بسيره رسول الله إلا أنه يبين آثار محمد ويضع السيف على عاتقه ثمانية أشهر هرجاً هرجاً حتى يرضى الله.

قلت: فكيف يعلم رضا الله؟

قال: يُلقى الله في قلبه الرحمة.

(٥) Ali bin Ahmad narrated from Obaydillah bin Musa from Abdullah bin Jibilla from al-Hasan bin Abu Hamza that Abu Baseer had said: I heard Abu Ja'far al-Baqir (as) saying:

The master of this matter has aspects like those that four of the prophets have had; an aspect of Moses, one of Jesus Christ, one of Joseph and one of Muhammad (peace

”(be upon them

”?(I said: “Which aspect of Moses (as

”.He said: “Afraid and lying in wait

”?(I said: “Which one of Jesus Christ (as

He said: “It will be said about him (Imam al-Mahdi) as that has

p: ۲۴۵

.Qur’an, ۱۲:۹۰ –۱

Al-Kafi, vol.۱ p.۳۳۶, Kamal ad-Deen p.۱۴۴, Ilal ash-Sharayi’ p.۲۴۴, Dala’il al-Imama – ۲
p.۲۹۰, Taqreeb al-Ma’arif p.۱۸۹, I’lam al-Wara p.۴۰۵, al-Khara’ij wel Jara’ih, vol.۱ p.۹۳۴,
.Ithbat al-Hudat, vol.۳ p.۴۴۲

”.(been said about Jesus Christ (as

”?I said: “Which of Joseph

”.He said: “Prison and disappearance

”?(I said: “Which of Muhammad (as

He said: “If he (Imam al-Mahdi) appears, he will imitate his grandfather Muhammad (as) but he will unsheathe his sword for eight months, during which there will be
”.commotion, until Allah becomes pleased

”?I said: “How will it be known that Allah becomes pleased

(He said: “Allah will put mercy into his (the imam’s) heart.”)(1

Look, O you people of understanding, attentively at these sayings of Imam al-Baqir (as) and Imam as-Sadiq (as) concerning the disappearance of Imam al-Mahdi and the aspects of the prophets he has and that Allah will make him succeed and prevail within a night. Definitely he will remove all the heresies created by the heretics, whom Allah has not let taste the sweetness of faith and knowledge. Then the little group, whom Allah has favored with faith and belief in the imamate and let not deviate as much many groups have deviated and followed the Satan wherever he goes; left or right, is to thank and praise Allah for this great blessing in not being among those, whom the Satan has made hate faith and truth and like deviation. Let this little group be so grateful to Allah for making them obey His guardians, whom He has ordered to
:be obeyed. Allah says when talking about Iblis

قَالَ فَبِعِزَّتِكَ لَأُغْوِيَنَّهُمْ أَجْمَعِينَ إِلَّا عِبَادَكَ مِنْهُمْ الْمُخْلِصِينَ

He (Iblis) said: Then by Thy Might I will surely make them live an evil life, all“

p: ٢٤٦

(except Thy servants from among them, the purified ones.” (1)

وَلَأَضِلَّنَّهُمْ وَلَأُمَنِّيَنَّهُمْ وَلَا مَرْئِيَنَّهُمْ فَلْيَتَّكِنَنَّ آذَانَ الْأَنْعَامِ وَلَا مَرْئِيَنَّهُمْ فَلْيَعْيِرَنَّ خَلْقَ اللَّهِ □ وَمَنْ يَتَّخِذِ الشَّيْطَانَ وَلِيًّا مِنْ دُونِ اللَّهِ فَقَدْ خَسِرَ خُسْرَانًا مُبِينًا

(And most certainly I will lead them astray and excite in them vain desires.” (2)

قَالَ فِيمَا أَغْوَيْتَنِي لَأَقْعُدَنَّ لَهُمْ صِرَاطَكَ الْمُسْتَقِيمَ

(I will certainly lie in wait for them in Thy straight path.” (3)

:Imam Ali says (as) in one of his speeches

أنا حبلُ الله المتين، وأنا الصراط المستقيم، وأنا الحجة لله على خلقه أجمعين بعد رسوله الصادق الأمين.

I am the firm ‘rope’ of Allah. I am the straight path. I am the authority of Allah over“
”...(His people after His messenger Muhammad (as

:Then Allah says when talking about Iblis

وَلَقَدْ صَدَّقَ عَلَيْهِمْ إِبْلِيسُ ظَنَّهُ فَاتَّبَعُوهُ إِلَّا فَرِيقًا مِنَ الْمُؤْمِنِينَ

And certainly the Satan found true his conjecture concerning them, so they follow“
(him, except a party of the believers.” (4)

Be awake from the doze of advertence and fancy. Do not let what the infallible imams (as) have said go in vain! Care for it with attentive hearts and reflecting minds! Be guided that Allah may keep the Satan away from you in order not to be among his
:(Satan’s) submissive followers where Allah says

إِنَّ عِبَادِي لَيْسَ لَكَ عَلَيْهِمْ سُلْطَانٌ إِلَّا مَنْ اتَّبَعَكَ مِنَ الْغَاوِينَ

Surely, as regards My servants, you have no authority over them except those who“
(follow you of the deviators.” (5)

٦ - حدثنا محمد بن همام - رحمه الله - قال: حدثنا جعفر بن محمد بن مالك، قال: حدثنا عباد بن يعقوب، عن يحيى بن يعلى،

.Qur'an, ٣٨:٨٢-٨٣ -١

.Qur'an, ٤:١١٩ -٢

.Qur'an, ٧:١٦ -٣

.Qur'an, ٣٤:٢٠ -٤

.Qur'an, ١٥:٤٢ -٥

عن زراره قال: سمعت أبا عبد الله يقول:

إِنَّ للقاءم غيبه قبل أن يقوم.

فقلت: ولم؟

قال: يخاف. -وأوماً بيده إلى بطنه. -

ثم قال: يا زراره، وهو المنتظر وهو الذى يُشكَّ فى ولادته، فمنهم من يقول: مات أبوه بلا خلفٍ، ومنهم من يقول: حُمِل، ومنهم من يقول: غائبٌ، ومنهم من يقول وُلِد قبل وفاه أبيه بسنين وهو المنتظر غير أن الله يحب أن يمتحن قلوبَ الشيعة، فعند ذلك يرتاب المبطلون يا زراره.

Muhammad bin Hammam narrated from Ja'far bin Muhammad bin Malik from (٦) Abbad bin Ya'qoob from Yahya bin Ya'la that Zurara had said: I heard Abu Abdullah :as-Sadiq (as) saying

”Al-Qa’im (as) will disappear before his rising“

”?I asked: “Why

He said: “He fears (people) although he is the expected one. O Zurara, his birth is suspected. Some say that his father has died without leaving offspring, some say that he has disappeared and others say that he has born some years before his father’s death. He is the expected imam but Allah will try the hearts of the Shia and then might
”.those have doubted, who follow falsehood

قال زراره: قلت: جعلتُ فداك، إن أدركتُ ذلك الزمان أى شىء أعمل؟

قال: يا زراره، متى أدركت ذلك الزمان فادع بهذا الدعاء: اللهم عرّفنى نفسك فإنك إن لم تُعرّفنى نفسك لم أعرف نبيك، اللهم عرّفنى رسولك فإنك إن لم تُعرّفنى رسولك لم أعرف حجّتك، اللهم عرّفنى حجّتك فإنك إن لم تُعرّفنى حجّتك ضللتُ عن دينى.

”?I said: “May I die for you! If I live until that time, what shall I do then

He said: “O Zurarra, when you

live until then, pray with this prayer: (O Allah, let me know You because if You do not let me know You, I can never know Your prophet. O Allah, let me know Your prophet because if You do not let me know Your prophet, I can never know Your authority. O Allah, let me know Your authority because if You do not let me know Your authority, I shall deviate from my religion

ثم قال: يا زرارہ، لا بُدَّ من قتلِ غلامٍ بالمدينه.

قلت: جعلت فداك، أوليس الذي يقتله جيشُ السفيناني؟

قال: لا، ولكن يقتله جيشُ بني فلان يخرج حتى يدخل المدينه، ولا يدري الناسُ في أي شيء دخل، فيأخذ الغلامَ فيقتله فإذا قتله بغياً وعدواناً وظلماً لم يُمهلهم الله، فعند ذلك يتوقع الفرج.

”.Then he said: “O Zurara, a young boy will be killed in Medina then

”?I said: “Is he not the one, who will be killed by the army of as-Sufyani

He said: “No, but he will be killed by the army of bani(بني) so and so. This army will enter into Medina and people will not know why the army has come. Then the young boy will be taken and killed unjustly and offensively. When the boy is killed, Allah will not respire them and then the deliverance will be expected soon

The same was narrated by Muhammad bin Ya'qoob al-Kulayni from Ali bin Ibraheem bin Hashim from al-Hasan bin Musa al-Khashshab from Abdullah bin Musa from (Abdullah bin Bukayr from Zurara from Abu Abdullah as-Sadiq (as

Also it was narrated by Muhammad

bin Ya'qoob from al-Husayn bin Ahmad from Ahmad bin Hilal from Uthman bin Eessa
(from Khalid bin Nujayh from Zurara from Abu Abdullah as-Sadiq (as)).(1)

٧ - حدثنا محمد بن همام بإسناد له عن عبد الله بن عطاء المكي قال:

قلت لأبي جعفر: إن شيعتك بالعراق كثيره ووالله ما في أهل بيتك مثلك، فكيف لا تخرج؟

فقال: يا عبد الله بن عطاء، قد أخذت تفرش أذنيك للنوكي! إي والله ما أنا بصاحبكم.

قلت: فمن صاحبنا؟

فقال: انظروا من غيبت عن الناس ولادته، فذلك صاحبكم، إنه ليس منا أحد يُشار إليه بالأصابع ويمضغ بالألسن إلا مات غيظاً أو حتف أنفه.

Muhammad bin Hammam narrated that Abdullah bin Atta' al-Mekki had said: I said (٧) to Abu Ja'far al-Baqir (as): “Your Shia in Iraq are so many and there is no one like you :from among your family. Why do you not rise?” He said

O Abdullah bin Atta', you have given your ears to the fools. By Allah, I am not your“
”.(man (the one, whom you think to be al-Qa'im

”?I said: “Then who is he

He said: “See whose birth will be vague to people, it will be him. No one of us, who is
”.pointed at with fingers or circulated by tongues, unless he will be killed or will die

The same was narrated by Muhammad bin Ya'qoob al-Kulayni from al-Husayn bin Muhammad and others from Ja'far bin Muhammad from Ali bin al-Abbas bin Aamir from Musa bin Hilal al-Kindi from Abdullah bin Atta' al-Mekki from Abu Ja'far al-Baqir
(as)).(2)

٨ - حدثنا علي بن أحمد، عن عبيد الله

p: ٢٥٠

Taqreeb al-Ma'arif p.١٨٨, Kanzul Fawa'id, vol.١ p.٣٧٤, al-Ghayba by at-Toossi p.٣٣٣,
.I'lam al-Wara p.٤٠٥, Mo'jam Ahadeeth al-Imam al-Mahdi, vol.٣ p.٤٤٤
Al-Kafi, vol.١ p.٣٤٢, Kamal ad-Deen p.٣٢٥, Rassa'il al-Mufeed p.٤٠٠, Taqreeb al- – ٢
Ma'arif p.١٩١, I'lam al-Wara p.٤٠٢, Kashful Ghumma, vol.٣ p.٣١٢, Ithbat al-Hudat, vol.٣
p.٤٤٤, ٤٤٧, Biharul Anwar, vol.٥١ p.٣٤, ٣٤, Mo'jam Ahadeeth al-Imam al-Mahdi, vol.٣
.p.٢٢٤

بن موسى العلوى قال: حدثني محمد بن أحمد القلانسي بمكة سنة سبع وستين ومائتين قال: حدثنا علي بن الحسن، عن العباس بن عامر، عن موسى بن هلال، عن عبد الله بن عطاء المكي قال:

خرجت حاجاً من واسط فدخلتُ علي أبي جعفر محمد بن علي فسألني عن الناس والأسعار، فقلت: تركت الناس ما دِينَ أعناقهم إليك لو خرجت لا تَبْعَكَ الخلقُ.

Ali bin Ahmad narrated from Obaydillah bin Musa al-Alawi from Muhammad bin (٨) Ahmad al-Qalanisi from Ali bin al-Hasan from al-Abbas bin Aamir from Musa bin Hilal :that Abdullah bin Atta' al-Mekki had said

I came from Wassit(١) to perform the hajj. I visited Abu Ja'far Muhammad bin Ali (al-“Baqir) (as). He asked me about the people and the markets there. I said: the people ”.have looked forward to you. If you rise, a great number of people will follow you

فقال: يا بن عطاء، قد أخذتَ تفرش أذنيك للنوكي! لا والله ما أنا بصاحبكم ولا يُشار إلى رجل منّا بالأصابع ويمطّ إليه بالحواجب إلا مات قتيلاً أو حتف أنفه.

قلت: وما حتفُ أنفه؟

قال: يموت بغيظه على فراشه، حتى يبعث الله من لا يؤبه لولادته.

قلت: ومن لا يؤبه لولادته؟

فقال: انظر من لا يدري الناس أنه وُلد أم لا، فذاك صاحبكم.

He said: “O bin Atta’, you have spread your ears to the fools. By Allah, I am not your man. None of us, who is pointed at with fingers or towards whom eyebrows are stretched, unless he is killed or he dies because of anger until Allah will send one, ”.whose birth will be vague

:I said

p: ٢٥١

”?And who is he, whose birth will be vague“

He said: “See who that people do not know whether he is born or not. That will be your (1) (man.”

٩ - حدثنا محمد بن يعقوب قال: حدثنا عده من أصحابنا، عن سعد بن عبد الله عن أيوب بن نوح قال:

قلت لأبي الحسن الرضا: إنا نرجو أن تكون صاحب هذا الأمر وأن يسوقه الله إليك عفواً بغير سيف، فقد بويع لك، وقد ضربت الدراهم باسمك.

فقال: ما منّا أحدٌ اختلفت الكتب إليه وأشير إليه بالأصابع وسئل عن المسائل وحملت إليه الأموال إلا اغتيل أو مات على فراشه حتى يبعث الله لهذا الأمر غلاماً منّا خفي المولد والمنشأ، غير خفي في نسبه.

Muhammad bin Ya'qoob narrated from some of his companions from Sa'd bin (٩) (Abdullah that Ayyoob bin Noah had said: “I said to Abul Hasan ar-Redha (2) (as

We hope that you are the man of the matter and that Allah may pave the way to you“ peacefully and without fighting. Homage has been paid to you and money is coined with your name

He said: “None of us that letters has been sent to, has been pointed at with fingers, has been asked about religious matters and monies (legal religious rights) have been sent to, unless he is killed or he dies in his bed until Allah will send for this matter a boy from our progeny, whose birth and early life will be unknown but his lineage will be not (3) (unknown.”

١٠ - وحدثنا محمد بن همام قال: حدثنا جعفر بن محمد بن مالك، قال: حدثنا عباد

p: ٢٥٢

Al-Kafi, vol.١ p.٣٤٢, Kamal ad-Deen p.٣٢٥, Rassa'il al-Mufeed p.٤٠٠, Taqreeb al- - ١ Ma'arif p.١٩١, I'lam al-Wara p.٤٠٢, Kashful Ghumma, vol.٣ p.٣١٢, Ithbat al-Hudat, vol.٣ p.٤٤٤, ٤٤٧, Biharul Anwar, vol.٥١ p.٣٤, ٣٦, Mo'jam Ahadeeth al-Imam al-Mahdi, vol.٣ p.٢٢٤

٢- The eighth imam of the Shia

Al-Kafi, vol.1 p.341, Kamal ad-Deen p.370, I'lam al-Wara p.407, Kashful Ghumma, vol.3 -3
p.314, Ithbat al-Hudat, vol.3 p.446, 477, Biharul Anwar, vol.51 p.37, Mo'jam Ahadeeth al-
Imam al-Mahdi, vol.4 p.155

بن يعقوب، عن يحيى بن يعلى، عن أبي مريم الأنصاري، عن عبد الله بن عطاء قال: قلت لأبي جعفر الباقر:

أخبرني عن القائم .

فقال: والله ما هو أنا ولا الذي تمدون إليه أعناقكم، ولا يُعرف ولادته.

قلت: بما يسير.

قال: بما سار به رسول الله ، هدر ما قبله واستقبل.

Muhammad bin Hammam narrated from Ja'far bin Muhammad bin Malik from (١٠) Abbad bin Ya'qoob from Yahya bin Ya'la from Abu Maryam al-Ansari that Abdullah bin Atta' had said: I said to Abu Ja'far al-Baqir (as): “Would you tell me about al-Qa'im?”
:He said

By Allah, it is not me and it is not one, whom you stretch your necks towards. It is the“
”one, whose birth will be unknown

”?I said: “What will he do

He said: “He will do as the Prophet (S) has done. He will annul all heresies that have
([been established before him and he will establish new principles.”](#))

١١ - حدثنا محمد بن همام قال: حدثنا عبد الله بن جعفر الحميري، عن محمد بن عيسى، عن صالح بن محمد، عن يمان التمار
قال: قال أبو عبد الله:

إنَّ لصاحب هذا الأمر غيبه، المتمسكُ فيها بدينه كالخارط لشوك القتاد بيده.

ثم أطرق ملياً، ثم قال: إنَّ لصاحب هذا الأمر غيبه فليتيق الله عبداً وليتمسك بدينه.

Muhammad bin Hammam narrated from Abdullah bin Ja'far al-Himyari from (١١) Muhammad bin Eessa from Salih bin Muhammad from Yaman at-Tammar that Abu
:Abdullah as-Sadiq (as) had said

The man of this matter will disappear for a period of time, during which one, who still“
,keeps to his religion, is like one

Iqd ad-Durar p.۲۲۶, Ithbat al-Hudat, vol.۳ p.۵۳۴, Biharul Anwar, vol.۵۱ p.۱۳۸, Mo'jam – ۱
.Ahadeeth al-Imam al-Mahdi, vol.۳ p.۳۲.

who lathes thorns of al-Qatad(۱) with his bare hand. Which of you can grasp at the
”?thorns of al-Qatad

Then he pondered for a while and said: “The man of this matter will disappear for a
”.time so people are to fear Allah and to keep to their faith

The same was narrated by Muhammad bin Ya'qoob al-Kulayni from Muhammad bin
Yahya and al-Hasan bin Muhammad from Ja'far bin Muhammad al-Kufi from al-
(۲) Hasan bin Muhammad as-Sayrafi from Salih bin Khalid from Yaman at-Tammar.

Who is this one, who will disappear, but the expected Imam? Who is this one, whose
birth and early life most of people will doubt? Who is this one, whom people will be
indifferent to and will not believe in his rising nor in his existence even? It is he, whom
the infallibles imam (as) have mentioned and described his loyal believers during his
disappearance as ones, who grasp at the thorns of al-Qatad with bare hands. It is this
little sincere group that is distinguished from the great masses of people, whose
fancies have taken them too far away and whose hearts have become too narrow to
bear the truth and its bitterness. They find themselves unable to believe in the
existence of the Imam while his person is absent and his disappearance has lasted
long. Only the little group has believed and kept on believing in the expected Imam
:(as) following, by that, the saying of Amirul Mo'mineen (as

لا تستوحشوا في طريق الهدى لقله من يسلكه.

Do not feel“

p: ۲۵۴

–۱ A kind of thorny trees, whose thorns are like needles
– ۲ Al-Kafi, vol.۱ p.۳۳۵, Ithbat al-Wassiyah p.۲۲۶, Kamal ad-Deen p.۳۴۳, Taqreeb al-
Ma'arif p.۱۹۱, al-Ghayba by at-Toossi p.۴۵۵, Ithbat al-Hudat, vol.۳ p.۴۴۲, ۴۷۲, Biharul
Anwar, vol.۵۱ p.۱۴۵, vol.۲۵ p.۱۱۱, Bisharatul Islam p.۱۲۱, Mo'jam Ahadeeth al-Imam al-
.Mahdi, vol.۳ p.۳۵۹

”!desolate in the way of guidance when its followers are very few

Al-Qa'im Disappears Twice

١ - حدثنا أحمد بن محمد بن سعيد بن عقده قال: حدثنا علي بن الحسن التيملي، عن عمر بن عثمان، عن الحسن بن محبوب، عن إسحاق بن عمار الصيرفي قال: سمعت أبا عبد الله يقول:

للقائم غيبتان إحداهما طويله، والأخرى قصيره. فالأولى يعلم بمكانه فيها خاصة من شيعته، والأخرى لا يعلم بمكانه فيها إلا خاصة مواليه في دينه.

Ahmad bin Muhammad bin Sa'eed bin Oqda narrated from Ali bin al-Hasan at- (١) Taymali from Umar bin Uthman from al-Hasan bin Mahboob from Iss'haq bin Ammar :as-Sayrafi that Abu Abdullah Ja'far bin Muhammad as-Sadiq (as) had said

Al-Qa'im disappears twice; one is a short disappearance and the other is long. In the“ first disappearance some of his close Shia knows his place and in the other one no one [\(١\)](#) knows his place except the guardians of his religion.”

٢ - حدثنا محمد بن يعقوب، عن محمد بن يحيى، عن محمد بن الحسين، عن الحسن بن محبوب، عن إسحاق بن عمار قال: قال أبو عبد الله:

للقائم غيبتان إحداهما قصيره، والأخرى طويله، الغيبه الأولى لا يعلم بمكانه فيها إلا خاصة شيعته، والأخرى لا يعلم بمكانه فيها إلا خاصة مواليه في دينه.

Muhammad bin Ya'qoob narrated from Muhammad bin Yahya from Muhammad (٢) bin al-Husayn from al-Hasan bin Mahboob from Iss'haq bin Ammar that Abu Abdullah :as-Sadiq (as) had said

Al-Qa'im disappears twice; one is a short disappearance and the other is long. In the“ first disappearance some of his close Shia knows his place and in the other

p: ٢٥٥

Al-Kafi, vol.١ p.٣٤٠, Taqreeb al-Ma'arif p.١٩٠, Ithbat al-Hudat, vol.٣ p.٤٤٥, Biharul - ١ Anwar, vol.٥٢ p.١٥٥, Muntakhab al-Athar p.٢٥١, Mo'jam Ahadeeth al-Imam al-Mahdi, vol.٣ p.٣٦٤.

[\(1\)](#) "one no one knows his place except his guardians of his religion."

٣ - حدثنا أحمد بن محمد بن سعيد قال: حدثنا علي بن الحسن، قال: حدثنا عبد الرحمن بن أبي نجران، عن علي بن مهزيار، عن حماد بن عيسى، عن إبراهيم بن عمر اليماني قال: سمعت أبا جعفر يقول:

إنَّ لصاحب هذا الأمر غيبتين.

وسمعه يقول: لا يقوم القائم ولا أحد في عنقه بيعه.

Ahmad bin Muhammad bin Sa'eed narrated from Ali bin al-Hasan from (٣) Abdurrahman bin Abu Najran from Ali bin Mahziyar from Hammad bin Eessa from Ibraheem bin Umar al-Yamani that Abu Ja'far al-Baqir (as) had said

"The man of this matter disappears twice"

Also he had said: "Al-Qa'im will rise and he has never paid any homage to anyone on [\(2\)](#) the earth."

٤ - حدثنا محمد بن يعقوب قال: حدثنا محمد بن يحيى، عن أحمد بن محمد، عن الحسين بن سعيد، عن ابن أبي عمير، عن هشام بن سالم، عن أبي عبد الله قال:

يقوم القائم وليس لأحد في عنقه عقد ولا عهد ولا بيعه.

Muhammad bin Ya'qoob narrated from Muhammad bin Yahya from Ahmad bin (٤) Muhammad from al-Husayn bin Sa'eed from ibn Abu Omayr from Hisham bin Salim that Abu Abdullah as-Sadiq (as) had said

Al-Qa'im will rise and he has never paid any homage to anyone nor has he had a [\(3\)](#) covenant or a bond with anyone."

٥ - وأخبرنا أحمد بن محمد بن سعيد قال: حدثنا القاسم بن محمد بن الحسن بن حازم من كتابه قال: حدثنا عبيس بن هشام، عن عبد الله بن جبلة، عن إبراهيم بن المستنير عن

Hilyatul Abrar, vol.۲ p.۵۹۲, Biharul Anwar, vol.۵۲ p.۱۵۵, Muntakhab al-Athar p.۲۵۱, – ۲
.Mo'jam Ahadeeth al-Imam al-Mahdi, vol.۳ p.۲۳۳
Al-Kafi, vol.۱ p.۳۴۲, Kamal ad-Deen p.۴۷۹, ۴۸۰, Ithbat al-Hudat, vol.۳ p.۴۴۶, ۴۸۶, Hilyatul –۳
Abrar, vol.۲ p.۵۹۱, ۵۹۲, Biharul Anwar, vol.۵۱ p.۳۹, vol.۵۲ p.۹۵, Mo'jam Ahadeeth al-Imam
.al-Mahdi, vol.۳ p.۳۷۳

المفضل بن عمر الجعفي، عن أبي عبد الله الصادق قال:

إنَّ لصاحب هذا الأمر غيبتين إحداهما تطول حتى يقول بعضهم: مات، وبعضهم يقول: قُتل، وبعضهم يقول: ذهب، فلا يبقى على أمره من أصحابه إلا نفر يسير، لا يطلع على موضعه أحدٌ من ولي ولا غيره إلا المولى الذي يلي أمره.

Ahmad bin Muhammad bin Sa'eed narrated from al-Qassim bin Muhammad bin al- (٥) Hasan bin Hazim from Obayss bin Hisham from Abdullah bin Jibilla from Ibraheem bin al-Mustaneer from al-Mufadhhal bin Umar al-Ju'fi that Abu Abdullah as-Sadiq (as) :had said

The man of this matter disappears twice. The first one lasts long until some people“ say that he has died, some say that he has been killed and others say that he has gone. None of his companions will still believe in him except a very few people. No one [knows his place except the guardian, who manages his affairs.”](#)(١)

If there is no any other tradition narrated about the disappearance except this one, it .will be sufficient for whoever ponders on it

٦ - وبه، عن عبد الله بن جبلة، عن سلمه بن جناح، عن حازم بن حبيب قال:

دخلت على أبي عبد الله فقلت له: أصلحك الله، إن أبوي هلكا ولم يحجَّ وإن الله قد رزق وأحسن فما تقول في الحج عنهما؟

فقال: افعل فإنه يبرد لهما. ثم قال لي: يا حازم، إنَّ لصاحب هذا الأمر غيبتين يظهر في الثانية، فمن جاءك يقول إنه نفصَّ يده من تراب قبره فلا تصدِّقه.

Abdullah bin Jibilla narrated from Salama bin Janah that Hazim bin Habeeb had (٦)

p: ٢٥٧

Al-Ghayba by at-Toossi p.٦١, ١٦١, Iqd ad-Durar p.١٣٤, Muntakhab al-Anwar al- – ١ Mudhee'a p.٨١, Burhan al-Muttaqi p.١٧١, Ithbat al-Hudat, vol.٣ p.٤٩٩, ٥٠٠, Biharul Anwar, .vol.٥٢ p.١٥٢, Mo'jam Ahadeeth al-Imam al-Mahdi, vol.٣ p.٣٦٥

said: I came to Abu Abdullah as-Sadiq (as) and said to him: “My parents died without performing the hajj. Allah has granted to me good livelihood. May I offer the hajj on
”?behalf of them

”.He said: “Yes, you may because that will benefit them

Then he said to me: “O Hazim, the man of this matter disappears twice and he reappears after the second disappearance. Do not believe whoever comes to you
”.saying that he (al-Qa'im) has died

Abdul Wahid bin Abdullah narrated from Ahmad bin Muhammad bin Rabah az-Zuhri from Ahmad bin Ali al-Himyari from al-Hasan bin Ayyoob from Abdul Kareem bin Amr from Abu Haneefa as-Sayiq that Hazim bin Habeeb had said: “I said to Abu Abdullah
:(as-Sadiq (as

My father, who was a foreigner man, died and I wanted to offer the hajj and give“
”?charities in favor of him. What do you say about it

”.He said to me: “Do that because he will be rewarded by it

Then he said: “O Hazim, the man of this matter will disappear twice...” He mentioned
([1](#))the rest of the tradition as the one above.

٧ - أحمد بن محمد بن سعيد بن عقده قال: حدثنا محمد بن المفضل بن إبراهيم بن قيس وسعدان بن إسحاق بن سعيد: وأحمد بن الحسين بن عبد الملك ومحمد بن أحمد بن الحسن القطواني قالوا جميعاً: حدثنا الحسن بن محبوب، عن إبراهيم بن زياد الخارقي، عن أبي بصير قال:

قلت لأبي عبد الله: كان أبو جعفر يقول: لقائم آل محمد غيبتان إحداهما أطول من الأخرى.

فقال: نعم، ولا يكون ذلك

p: ٢٥٨

حتى يختلف سيفُ بنى فلانٍ وتضيق الحلقة ويظهر السفيناني ويشتد البلاء ويشمل الناس موت وقتل يلجأون فيه إلى حرم الله وحرَم رسوله .

Ahmad bin Muhammad bin Sa'eed bin Oqda narrated from Muhammad bin al- (٧) Mufadhdhal bin Ibraheem bin Qayss, Sa'dan bin Iss'haq bin Sa'eed, Ahmad bin al-Husayn bin Abdul Melik and Muhammad bin Ahmad bin al-Husayn al-Qatawani all from al-Hasan bin Mahboob from Ibraheem bin Ziyad al-Khariqi that Abu Baseer had said: I said to Abu Abdullah as-Sadiq (as) that Abu Ja'far al-Baqir (as) often said

Al-Qa'im of Muhammad's progeny will disappear twice; one will be longer than the "other".

He said: "Yes, but that will not be until the army of the tribe of so and so disagrees, life becomes so difficult, as-Sufyani rises, distresses and calamities increase and death and killing spread among people until they resort to the sanctum of Allah (the Kaaba) (and the sanctum of the Prophet (S) (the Prophet's mosque))."

٨ - عبد الواحد بن عبد الله قال: حدثنا أحمد بن محمد بن رباح، قال: حدثنا أحمد بن علي الحميري قال: حدثنا الحسن بن أيوب، عن عبد الكريم بن عمرو، عن العلاء بن رزين، عن محمد بن مسلم الثقفي، عن الباقر أبي جعفر أنه سمعه يقول: إنَّ للقائم غيبتين يقال له في إحداهما: هلك ولا يُدرى في أيِّ وادٍ سلك.

Abdul Wahid bin Abdullah narrated from Ahmad bin Muhammad bin Rabah from (٨) Ahmad bin Ali al-Himyari from al-Hasan bin Ayyoob from Abdul Kareem bin Amr from al-Ala' bin Razeen from Muhammad bin Muslim ath-Thaqafi that Abu Ja'far

p: ٢٥٩

Dala'il al-Imama p.٢٩٠, ٢٩٣, Taqreeb al-Ma'arif p.١٨٧, I'lam al-Wara p.٤١٦, Kashful - ١ Ghumma, vol.٣ p.٣١٩, Mukhtasar Basa'ir ad-Darajat p.١٩٥, Mo'jam Ahadeeth al-Imam al-Mahdi, vol.٣ p.٢٣٤, ٤٤٣

:al-Baqir (as) had said

Al-Qa'im disappears twice. In one of them it will be said: He has perished or it is“
(unknown which valley he has followed.”(1)

٩ - محمد بن يعقوب قال: حدثنا محمد بن يحيى وأحمد بن إدريس، عن الحسن بن علي الكوفي، عن علي بن حسان، عن عبد الرحمن بن كثير، عن المفضل بن عمر قال: سمعت أبا عبد الله يقول:

إن لصاحب هذا الأمر غيبتين، يرجع في إحداهما إلى أهله والأخرى يقال: هلك، في أيّ وادٍ سلك.

قلت: كيف نصنع إذا كان ذلك؟

قال: إن ادّعى مدّع فاسألوه عن تلك العظام التي يجيب فيها مثله.

Muhammad bin Ya'qoob narrated from Muhammad bin Yahya and Ahmad bin (٩) Idreess from al-Hasan bin Ali al-Kufi from Ali bin Hassaan from Abdurrahman bin Katheer that al-Mufadhdhal bin Umar had said: I heard Abu Abdullah as-Sadiq (as) :saying

The man of this matter disappears twice. After one of his disappearances, he comes“ back to his family and in the other one it is said that he has perished or (it is unknown ”.that) which valley he has followed

”?I said: “If that takes place, then what will we do

He said: “If someone pretends that (he is al-Qa'im), you are to ask him about the great (matters, which no one will answer except him (al-Qa'im).”(2)

These traditions mention that al-Qa'im (as) disappears twice. Allah has confirmed the (sayings of the infallible imams (as

The first disappearance was the one, during which the deputies between Imam al-Mahdi (aj) and the people were apparent in persons and positions. By them the obscure

Biharul Anwar, vol.52 p.156, Muntakhab al-Athar p.252, Mo'jam Ahadeeth al-Imam – 1
al-Mahdi, vol.3 p.234

Al-Kafi, vol.1 p.340, Ithbat al-Hudat, vol.3 p.445, Biharul Anwar, vol.52 p.157, Mo'jam – 2
Ahadeeth al-Imam al-Mahdi, vol.3 p.264

matters of knowledge and vague judgments were cleared. The answers to all questions and problems, which were asked about, were given by these deputies. This .was the short disappearance, whose period had elapsed

In the second disappearance there were no deputies or mediators. It was the will of Allah to try His people and to sift them after letting confusion spread among them. :Allah said

مَا كَانَ اللَّهُ لِيَذَرَ الْمُؤْمِنِينَ عَلَىٰ مَا أَنْتُمْ عَلَيْهِ حَتَّىٰ يَمِيزَ الْخَبِيثَ مِنَ الطَّيِّبِ ۚ وَمَا كَانَ اللَّهُ لِيُطْلِعَكُمْ عَلَى الْغَيْبِ وَلَكِنَّ اللَّهَ يَجْتَبِي
مَنْ رُسُلِهِ مَنْ يَشَاءُ ۚ فَأَمِنُوا بِاللَّهِ وَرُسُلِهِ ۚ وَإِنْ تُؤْمِنُوا وَتَتَّقُوا فَلَكُمْ أَجْرٌ عَظِيمٌ

On no account will Allah leave the believers in the condition which you are in until He“ separates the evil from the good; nor is Allah going to make you acquainted with the (unseen.” (1)

The second disappearance has taken place. We pray Allah to make us from among those, who keep to the truth and not among those, who slip away after the sifting of seditions. It is this that has been meant by “two disappearances” or “disappears .”twice

١٠ - أخبرنا أحمد بن محمد بن سعيد قال: حدثنا القاسم بن محمد بن الحسن بن حازم قال: حدثنا عبيس بن هشام، عن عبد الله بن جبلة، عن أحمد بن الحارث، عن المفضل بن عمر، عن أبي عبد الله أنه قال:

إِنَّ لِصَاحِبِ هَذَا الْأَمْرِ غَيْبَةً يَقُولُ فِيهَا

فَفَرَرْتُ مِنْكُمْ لَمَّا خِفْتُكُمْ فَوَهَبَ لِي رَبِّي حُكْمًا وَجَعَلَنِي مِنَ الْمُرْسَلِينَ

Ahmad bin Muhammad bin Sa'eed narrated from al-Qassim bin Muhammad bin (١٠)
al-Hasan bin

p: ٢٤١

Hazim from Obayss bin Hisham from Abdullah bin Jibilla from Ahmad bin al-Harith
:from al-Mufadhdhal bin Umar that Abu Abdullah as-Sadiq (as) had said

The man of this matter will recite in one of his (two) disappearances, “So I fled from“
you when I feared you, then my Lord granted me wisdom and made me of the
[\(۱\) \(۲\) messengers.](#)

۱۱ - حدثنا محمد بن همام قال: حدثني جعفر بن محمد بن مالك، قال: حدثني الحسن بن محمد بن سماعه، قال: حدثني
أحمد بن الحارث الأنماطي، عن المفضل بن عمر، عن أبي عبد الله أنه قال:

إذا قام القائم تلا هذه الآية

فَفَرَرْتُ مِنْكُمْ لَمَّا خِفْتُكُمْ فَوَهَبَ لِي رَبِّي حُكْمًا وَجَعَلَنِي مِنَ الْمُرْسَلِينَ

Muhammad bin Hammam narrated from Ja'far bin Muhammad bin Malik from al- (۱۱)
Hasan bin Muhammad bin Suma'a from Ahmad bin al-Harith al-Anmati from al-
:Mufadhdhal bin Umar that Abu Abdullah as-Sadiq (as) had said

When al-Qa'im (as) rises, he will recite this Qur'anic verse, “So I fled from you when I“
[\(۳\) feared you.”](#)

۱۲ - حدثنا عبد الواحد بن عبد الله بن يونس، قال: حدثنا أحمد بن محمد بن رباح، قال: حدثني أحمد بن علي الحميري، عن
الحسن بن أيوب، عن عبد الكريم بن عمرو الخثعمي، عن أحمد بن الحارث، عن المفضل بن عمر قال: سمعته يقول - يعني أبا
عبد الله -: قال أبو جعفر محمد بن علي الباقر:

إذا قام القائم قال

فَفَرَرْتُ مِنْكُمْ لَمَّا خِفْتُكُمْ فَوَهَبَ لِي رَبِّي حُكْمًا وَجَعَلَنِي مِنَ الْمُرْسَلِينَ

Abdul Wahid bin Abdullah bin Yunus narrated from Ahmad bin Muhammad bin (۱۲)
Rabah from Ahmad bin Ali al-Himyari from al-Hasan

p: ۲۶۲

۱ - Qur'an, ۲۶:۲۱

۲ - Ithbat al-Hudat, vol.۳ p.۵۳۵, Hilyatul Abrar, vol.۲ p.۵۹۴, Biharul Anwar, vol.۵۲ p.۱۵۷, ۲۹۲,

.Mo'jam Ahadeeth al-Imam al-Mahdi, vol.5 p.304

Ta'weel al-Aayat, vol.1 p.388, Ithbat al-Hudat, vol.3 p.562, Hilyatul Abrar, vol.2 p.594, -3

Tafseer al-Burhan, vol.3 p.183, Biharul Anwar, vol.52 p.292, Mo'jam Ahadeeth al-Imam

.al-Mahdi, vol.5 p.303

bin Ayyoob from Abdul Kareem bin Amr al-Khath'ami from Ahmad bin al-Harith from
:Abu Abdullah as-Sadiq (as) that Abu Ja'far Muhammad bin Ali al-Baqir (as) had said

When al-Qa'im (as) rises, he will recite, "So I fled from you when I feared you, then"
(1) "my Lord granted me wisdom and made me of the messengers."

These traditions confirm the traditions saying: "...he has an aspect of Prophet
".Moses...he is afraid and lying in wait

١٣ - حدثنا محمد بن همام قال: حدثنا جعفر بن محمد بن مالك، قال: حدثني الحسن بن محمد الصيرفي قال: حدثني يحيى بن
المثنى العطار، عن عبد الله بن بكير، عن عبيد بن زرار، عن أبي عبد الله أنه قال:
يفتقد الناس إماماً يشهد المواسم يراهم ولا يرونه.

Muhammad bin Hammam narrated from Ja'far bin Muhammad bin Malik from al- (١٣)
Hasan bin Muhammad as-Sayrafi from Yahya bin al-Muthanna al-Attar from Abdullah
:bin Bukayr from Obayd bin Zurara that Abu Abdullah as-Sadiq (as) had said

People will miss an imam. He attends the seasons (of hajj). He sees the people but"
(2) "they do not see him."

١٤ - حدثنا محمد بن يعقوب، عن محمد بن يحيى، عن جعفر بن محمد، عن إسحاق ابن محمد، عن يحيى بن المثنى، عن عبد
الله بن بكير، عن عبيد بن زرار، قال: سمعت أبا عبد الله يقول:
يفقد الناس إمامهم، يشهد المواسم فيراهم ولا يرونه.

Muhammad bin Ya'qoob narrated from Muhammad bin Yahya from Ja'far bin (١٤)
Muhammad from Iss'haq bin Muhammad from Yahya bin al-Muthanna from Abdullah
bin Bukayr that Obayd bin Zurara had heard Abu Abdullah

p: ٢٤٣

Kamal ad-Deen p.٣٢٨, Ithbat al-Hudat, vol.٣ p.٤٦٨, ٥٨٣, Hilyatul Abrar, vol.٢ p.٥٩٤, - ١
Biharul Anwar, vol.٥٢ p.٢٨١, ٢٩٢, ٣٨٥, Noor ath-Thaqalayn, vol.٤ p.٤٩, Mo'jam Ahadeeth
.al-Imam al-Mahdi, vol.٥ p.٣٠٢

Al-Kafi, vol.١ p.٣٣٧, ٣٣٩, Kamal ad-Deen p.٣٤٦, ٣٥١, ٤٤٠, Dala'il al-Imama p.٢٠٩, ٢٩٠, - ٢

Taqreeb al-Ma'arif p.١٩١, al-Ghayba by at-Toossi p.١٤١, as-Sirat al-Mustaqeem, vol.٢
p.٢٨٨, Ithbat al-Hudat, vol.٣ p.٤٤٣, ٤٤٤, ٤٨٥, Wassa'iI ash-Shia, vol.٨ p.٩٤, Mo'jam
.Ahadeeth al-Imam al-Mahdi, vol.٣ p.٣٧٤

People will miss their imam. He attends the seasons of hajj. He sees the people but“
(1) they do not see him.”

١٥ - حدثنا عبد الواحد بن عبد الله قال: حدثنا أحمد بن محمد بن رباح، قال: حدثنا أحمد بن علي الحميري، عن الحسن، عن عبد الكريم بن عمرو، عن ابن بكير ويحيى بن المثنى، عن زراره قال: سمعت أبا عبد الله يقول:
إن للقائم غيبتين يرجع في إحداهما، وفي الأخرى لا يُدرى أين هو، يشهد المواسم يرى الناس ولا يرونه.

Abdul Wahid bin Abdullah narrated from Ahmad bin Muhammad bin Rabah from (١٥)
Ahmad bin Ali al-Himyari from al-Hasan from Abdul Kareem bin Amr from ibn Bukayr
:and Yahya bin al-Muthanna that Zurara had heard Abu Abdullah as-Sadiq (as) saying

Al-Qa'im (as) disappears twice. He comes back after one of them but in the second“
disappearance, no one knows where he is. He attends the seasons of hajj. He sees
(2) the people but they do not see him.”

١٦ - حدثنا محمد بن يعقوب الكليني، عن الحسين بن محمد، عن جعفر بن محمد، عن القاسم بن إسماعيل، عن يحيى بن
المثنى، عن عبد الله بن بكير، عن عبيد بن زراره، عن أبي عبد الله أنه قال:
للقائم غيبتان، يشهد في إحداهما المواسم يرى الناس ولا يرونه فيه.

Muhammad bin Ya'qoob al-Kulayni narrated from al-Husayn bin Muhammad from (١٦)
Ja'far bin Muhammad from al-Qassim bin Issma'eel from Yahya bin al-Muthanna
from Abdullah bin Bukayr from Obayd bin Zurara that Abu Abdullah as-Sadiq (as) had
:said

Al-Qa'im (as) disappears twice. During one of his disappearances“

﴿he attends the seasons of hajj. He sees the people but they do not see him.﴾^(١)

١٧ - حدثنا محمد بن همام - رحمه الله - قال: حدثنا أحمد بن مابنداذ، قال: حدثنا أحمد بن هلال، عن موسى بن القاسم بن معاوية البجلي، عن علي بن جعفر، عن أخيه موسى بن جعفر قال: قلت له: ما تأويل هذه الآية

قُلْ أَرَأَيْتُمْ إِنْ أَصْبَحَ مَاؤُكُمْ غَوْرًا فَمَنْ يَأْتِيكُمْ بِمَاءٍ مَعِينٍ

قال:

إذا فقدتم إمامكم فمن يأتيكم بإمام جديد؟

Muhammad bin Hammam narrated from Ahmad bin Mabindath from Ahmad bin (١٧) Hilal from Musa bin al-Qassim from Mo'awiya al-Bajali that Ali bin Ja'far had asked his brother Musa bin Ja'far al-Kadhim^(٢) (as) about the interpretation of the Qur'anic verse, "Say: Have you considered if your water should go down, who is it then that will :bring you flowing water."^(٣) Imam al-Kadhim (as) said

"?It means: if you lose your imam, then who will bring you another imam"

The same was narrated by Muhammad bin Ya'qoob al-Kulayni from Ali bin Muhammad from Sahl bin Ziyad al-Aadami from Musa bin al-Qassim bin Mo'awiya al-Bajali from Ali bin Ja'far from his brother Musa bin Ja'far al-Kadhim (as).^(٤)

١٨ - حدثنا علي بن أحمد البندنيجي، عن عبيد الله بن موسى العلوي العباسي عن محمد بن أحمد القلانسي، عن أيوب بن نوح، عن صفوان بن يحيى، عن عبد الله بن بكير، عن زراره قال:

سمعت أبا جعفر يقول: إن للقائم غيبه، ويجحده أهله.

قلت: ولم ذلك؟

قال: يخاف - وأوماً بيده إلى بطنه - .

Ali bin Ahmad al-Bandaneji narrated from Abdullah bin Musa al-Alawi (١٨)

p: ٢٤٥

Taqreeb al-Ma'arif p.١٩١, al-Ghayba by at-Toossi p.١٤١, as-Sirat al-Mustaqeem, vol.٢
p.٢٨٨, Ithbat al-Hudat, vol.٣ p.٤٤٣, ٤٤٤, ٤٨٥, Wassa'iI ash-Shia, vol.٨ p.٩٤, Mo'jam
.Ahadeeth al-Imam al-Mahdi, vol.٣ p.٣٧٤
.The seventh imam of the Shia -٢
.Qur'an, ٤٧:٣٠ -٣

Al-Kafi, vol.١ p.٣٣٩, Ta'weel al-Aayat, vol.٢ p.٧٠٨, Ithbat al-Hudat, vol.٣ p.٤٤, Tafseer -٤
al-Burhan, vol.٤ p.٣٤٤, ٣٤٧, al-Mahajja p.٢٣١, Biharul Anwar, vol.٢٤ p.١٠٠, Mo'jam
.Ahadeeth al-Imam al-Mahdi, vol.٥ p.٤٥٥

al-Abbasi from Muhammad bin Ahmad al-Qalanisi from Ayyoob bin Noah from Safwan bin Yahya from Abdullah bin Bukayr that Zurara had said: I heard Abu Ja'far al-Baqir (as) saying

”Al-Qa'im (as) disappears and his kin (companions) deny him“

”?I said: “Why is that

He said: “He fears.” And he pointed with his hand at his abdomen showing that he fears to be killed.” (1)

١٩ - حدثنا علي بن أحمد، عن عبيد الله بن موسى العلوي، عن أحمد بن الحسن، عن أبيه، عن ابن بكير، عن زرارة، عن عبد الملك بن أعين قال: سمعت أبا جعفر يقول:

إنَّ للقائم غيبه قبل أن يقوم.

قلت: ولم؟

قال: يخاف - وأوماً بيده إلى بطنه - يعنى القتل.

Ali bin Ahmad narrated from Obaydillah bin Musa al-Alawi from Ahmad bin al- (١٩) Hasan from his father from ibn Abu Bukayr from Zurara that Abdul Melik bin A'yun had said: I heard Abu Ja'far al-Baqir (as) saying

”Al-Qa'im (as) disappears before his rising“

”?I asked: “Why

(He said: “He fears” and he pointed with his hand at his abdomen. He meant “killing” (2)

٢٠ - وأخبرنا أحمد بن محمد بن سعيد قال: حدثنا علي بن الحسن التيملي، عن العباس بن عامر بن رباح، عن ابن بكير، عن زرارة قال: سمعت أبا جعفر الباقر يقول:

إنَّ للغلام غيبه قبل أن يقوم، وهو المطلوب ترائه.

قلت: ولم ذلك؟

قال: يخاف - وأوماً بيده إلى بطنه - يعنى القتل.

Ahmad bin Muhammad bin Sa'eed narrated from Ali bin al-Hasan at-Taymali from (۲۰) al-Abbas bin Aamir bin Rabah from ibn Bukayr that Zurara had said: I heard Abu Ja'far :al- Baqir (as) saying

Al-Qa'im disappears“

p: ۲۶۶

Ilal ash-Sharayi' p.۱ p.۲۴۶, Kamal ad-Deen p.۴۸۱, al-Ghayba by at-Toossi p.۳۳۲, - ۱
Ithbat al-Hudat, vol.۳ p.۴۸۷, Hilyatul Abrar, vol.۲۰ p.۵۸۹, ۵۹۲, ۵۹۳, Biharul Anwar, vol.۵۲
.p.۹۱, ۹۷, Mo'jam Ahadeeth al-Imam al-Mahdi, vol.۳ p.۲۳۲

Ilal ash-Sharayi' p.۱ p.۲۴۶, Kamal ad-Deen p.۴۸۱, al-Ghayba by at-Toossi p.۳۳۲, - ۲
Ithbat al-Hudat, vol.۳ p.۴۸۷, Hilyatul Abrar, vol.۲۰ p.۵۸۹, ۵۹۲, ۵۹۳, Biharul Anwar, vol.۵۲
.p.۹۱, ۹۷, Mo'jam Ahadeeth al-Imam al-Mahdi, vol.۳ p.۲۳۲

”before his rising

”?I asked: “Why

(1) He said: “He fears” and he pointed with his hand at his abdomen. He meant “killing”.

٢١ - وحدثنا أحمد بن محمد بن سعيد قال: حدثنا أبو محمد عبد الله بن أحمد بن المستورد الأشجعي قال: حدثنا محمد بن عبيد الله أبو جعفر الحلبي، قال: حدثنا عبد الله بن بكير، عن زراره، قال: سمعت أبا عبد الله جعفرًا يقول:

إن للقائم غيبه قبل أن يقوم.

قلت: ولم ذلك؟

قال: إنه يخاف - وأوما بيده إلى بطنه - يعني القتل.

Ahmad bin Muhammad bin Sa'eed narrated from Abu Muhammad Abdullah bin (٢١) Ahmad bin al-Mustawrid al-Ashja'iy from Muhammad bin Obaydillah Abu Ja'far al-Halabi from Abdullah bin Bukayr that Zurara had said: I heard Abu Abdullah Ja'far as-Sadiq (as) saying

”Al-Qa'im disappears before his rising“

”?I asked: “Why

.”He said: “He fears” and he pointed with his hand at his abdomen. He meant “killing

The same was narrated by Muhammad bin Ya'qoob al-Kulayni from Muhammad bin Yahya from Ja'far bin Muhammad from al-Hasan bin Mo'awiya from Abdullah bin (2) Jibilla from Abdullah bin Bukayr from Zurara from Abu Abdullah as-Sadiq (as).

٢٢ - حدثنا محمد بن همام، عن جعفر بن محمد بن مالك، قال: حدثني أحمد بن ميثم، عن عبيد الله بن موسى عن عبد الأعلى بن حصين الثعلبي، عن أبيه قال:

لقيت أبا جعفر محمد بن علي في حج أو عمره فقلت له: كبرت سنّي ودقّ عظمي فلست أدري يُقضى لي لقاءك أم لا، فاعهد إليّ عهداً وأخبرني متى الفرج؟

فقال: إنّ الشريد الطريد الفريد الوحيد المفرد من أهله الموتور بوالده، المُكَنّى بعمّه هو صاحبُ الرايات، واسمه

.Ibid –١

Al-Kafi, vol.١ p.٣٣٧, ٣٣٨, ٣٤٠, ٣٤٢, Kamal ad-Deen p.٣٤٢, ٣٤٦, ٤٨١, Dala'il al-Imama p.٢٩٣, –٢
Taqreeb al-Ma'arif p.١٨٨, Kanzul Fawa'id, vol.١ p.٣٧٤, al-Ghayba by at-Toossi p.٣٣٢,
I'lam al-Wara p.٤٠٥, al-Khara'ij wel Jara'ih, vol.٢ p.٩٥٦, Jamal al-Ussboo' p.٥٢٠, Mo'jam
.Ahadeeth al-Imam al-Mahdi, vol.٣ p.٤٤٦

Muhammad bin Hammam narrated from Ja'far bin Muhammad bin Malik from (٢٢) Ahmad bin Maytham from Obaydillah bin Musa from Abdul A'la bin Hussayn ath-Tha'labi that his father had said

Once I met Abu Ja'far Muhammad bin Ali (al-Baqir) (as) in a season of hajj or a minor hajj. I said to him: I became so old and weak and I do not know whether I meet you again or not. Please promise me and tell me when deliverance will be

He said: "The homeless, fugitive and alone man, who will be separated from his family, who will lose his father, who will be surnamed with his uncle's name and whose name will be like a prophet's name, will the man of the banners

”?I said: "Would you please repeat that to me

(He asked for a piece of leather or a tablet and wrote that down to me.)^(١)

Ahmad bin Muhammad bin Sa'eed narrated from Abu Abdullah Yahya bin (٢٣) Zakariyya bin Shayban from Yunus bin Kulayb from Mo'awiya bin Hisham from Sabah from Salim al-Ashall that Hussayn at-Taghlabi^(٢) had said: "Once I met Abu Ja'far Muhammad bin Ali (al-Baqir) (as) in a season of hajj or a minor hajj. I said to him: I became so old and weak and I do not know whether I meet you again or not. Please promise me and tell me when deliverance will be." He said: "The homeless, fugitive and alone man, who will be separated

from his family, who will lose his father, who will be surnamed with his uncle's name and whose name will be like a prophet's name, will be the man of the banners." When he finished his talk, he looked at me and said: "Did you memorize it or shall I write it down to you?" I said: "If you like!" He asked for a piece of leather or a tablet. He wrote down what he said to me and gave me the book." Salim said: "Hussayn showed us the book. He read what there was in it before us and then said: This is the book of Abu [Ja'far \(al-Baqir\) \(as\).](#)"⁽¹⁾

٢٤ - وحدثنا محمد بن همام قال: حدثني جعفر بن محمد بن مالك، قال: حدثني عباد بن يعقوب، قال: حدثني الحسن بن حماد الطائي، عن أبي الجارود عن أبي جعفر محمد بن علي أنه قال:
صاحبُ هذا الأمر هو الطريدُ الشريدُ الموتورُ بأبيه، المكنى بعمه، المفردُ من أهله، اسمه اسم نبي.

Muhammad bin Hammam narrated from Ja'far bin Muhammad bin Malik from (٢٤) Abbad bin Ya'qoob from al-Hasan bin Hammad at-Ta'iy from Abul Jarood that Abu Ja'far Muhammad bin Ali al-Baqir (as) had said

The man of this matter is the homeless, fugitive man, who loses his father, who is "surnamed with his uncle's name, who is separated from his family and whose name is [like a prophet's name.](#)"⁽²⁾

٢٥ - حدثنا أحمد بن محمد بن سعيد قال: حدثنا حميد بن زياد قراءه عليه من كتابه قال: حدثنا الحسن بن محمد الحضرمي، قال:

p: ٢٤٩

Dala'il al-Imama p.٢٤١, Ithbat al-Hudat, vol.٣ p.٥٣٥, Biharul Anwar, vol.٥١ p.٣٧, - ١
.Mo'jam Ahadeeth al-Imam al-Mahdi, vol.٣ p.٢٣٥

Dala'il al-Imama p.٢٤١, Ithbat al-Hudat, vol.٣ p.٥٣٥, Biharul Anwar, vol.٥١ p.٣٧, - ٢
.Mo'jam Ahadeeth al-Imam al-Mahdi, vol.٣ p.٢٣٥

حدثنا جعفر بن محمد . وعن يونس بن يعقوب عن سالم المكي، عن أبي الطفيل قال: قال لي عامر بن وائله:

إنّ الذي تطلبون وترجون إنما يخرج من مكه، وما يخرج من مكه حتى يرى الذي يحب، ولو صار أن يأكل الأغصان أغصان الشجره.

Ahmad bin Muhammad bin Sa'eed narrated from Hameed bin Ziyad from al- (٢٥) Hasan bin Muhammad al-Hadhrami and also it was narrated by Yunus bin Ya'qoob from Salim al-Mekki from Abut-Tufayl Amir bin Wathila that Abu Ja'far bin :Muhammad as-Sadiq (as) had said

The one, whom you want and expect, will rise (and set out) from Mecca. He will not“ rise until he sees what pleases him even if he is obliged to eat the leaves of the (1) trees.”

Is there another way clearer than the way, with which the infallible imams (as) have declared and explained the matter of the disappearance to their Shia? Will one doubt the disappearance and the reappearance of al-Qa'im (as) after all these clear ?traditions

٢٦ - حدثنا به محمد بن همام قال: حدثنا أحمد بن مابنداذ قال: حدثنا أحمد بن هلال، قال: حدثنا أحمد بن علي القيسي، عن أبي الهيثم الميثمي عن أبي عبد الله جعفر بن محمد أنه قال:

إذا توالى ثلاثه أسماء محمد وعلي والحسن كان رابعهم قائمهم.

Muhammad bin Hammam narrated from Ahmad bin Mabindath from Ahmad bin (٢٦) Hilal from Ahmad bin Ali al-Qayssi from Abul Haytham al-Maythami that Abu Abdullah :as-Sadiq (as) had said

If three names (of the infallible imams); Muhammad, Ali and al-Hasan succeed, then“ (2) the fourth will be al-Qa'im.”

Ithbat al-Wassiyah p.227, Kamal ad-Deen p.333, 334, Kifayatul Athar p.280, al-Ghayba -2
by at-Toossi p.233, I'lam al-Wara p.403, Ithbat al-Hudat, vol.3 p.470, Biharul Anwar,
.vol.51 p.38, 143, Mo'jam Ahadeeth al-Imam al-Mahdi, vol.3 p.349

- محمد بن همام قال: حدثنا عبد الله بن جعفر الحميري، قال: حدثنا محمد بن عيسى بن عبيد، عن محمد بن أبي يعقوب البلخي قال: سمعت أبا الحسن الرضا يقول:

إنكم ستبتلون بما هو أشد وأكبر، تُبتلون بالجنين في بطن أمه والرضيع حتى يقال: غاب ومات، ويقولون: لا إمام، وقد غاب رسول الله وغاب وغاب وها أنا ذا أموت حتف أنفي.

Muhammad bin Hammam narrated from Abdullah bin Ja'far al-Himyari from (٢٧) Muhammad bin Eessa bin Obayd that Muhammad bin Abu Ya'qoob al-Balkhi had :heard Abul Hasan ar-Redha (as) saying

You are going to be tried with a great test. You are going to be tried with the fetus “ while still in its mother’s womb and with the suckling(١) until it is said: he has disappeared and he has died. They say: “There is no Imam.” The Prophet (S) has (٢)disappeared and disappeared and I am going to die as well.”

٢٨ - وحدثنا محمد بن همام قال: حدثنا أحمد بن مابنداذ وعبد الله بن جعفر الحميري قالوا: حدثنا أحمد بن هلال، قال: حدثنا الحسن بن محبوب الزرادي قال: قال لي الرضا:

إنه يا حسنٌ سيكون فتنة صماء صيلم يذهب فيها كلٌ وليجه وبطانه. (وفي روايه: يسقط فيها كل وليجه وبطانه) وذلك عند فقدان الشيعة الثالث من ولدي، يحزن لفقده أهل الأرض والسماء. كم من مؤمن ومؤمنة متأسف متلهف حيران حزين لفقده.

Muhammad bin Hammam narrated from Ahmad bin Mabindath and Abdullah bin (٢٨) Ja'far al-Himari from Ahmad bin Hilal that al-Hasan bin Mahboob al-Zarrad had said: :Imam ar-Redha (as) said

O Hasan, There will“

p: ٢٧١

١- (Concerning the vague birth of Imam al-Mahdi (aj

٢- ١٥٩ p. ٤, Mo'jam Ahadeeth al-Imam al-Mahdi, vol. ٥١ p. ١٥٥, Biharul Anwar,

be a dark sedition, in which close friends and near relatives will perish. That will occur when the Shia miss the fourth descendant of mine. The people of the earth and the inhabitants of the Heaven will be sad for missing him. Many faithful men and faithful women will be regretful, confused and sorrowful because of missing him

ثم أطرق، ثم رفع رأسه، وقال: بأبي وأمي سمى جدى وشيبي وشبيه موسى بن عمران، عليه جيوب النور يتوقد من شعاع ضياء القدس، كأنى به آيس ما كانوا، قد نودوا نداء يسمعه من البعد كما يسمعه من القرب، يكون رحمه على المؤمنين، وعذاباً على الكافرين.

He pondered for a while and then he raised his head and said: “He is the namesake of my grandfather (Prophet Muhammad). He looks like me and looks like Prophet Moses (as). Upon him there are rays of light emitting from the light of the Divine holiness. As if I see that people despair of him so much but they will be called with a call heard by the all whether far or near they are. He will be as mercy upon the believers and as torment upon the unbelievers

فقلت: بأبي وأمي أنت، وما ذلك النداء؟

قال: ثلاثه أصوات فى رجب، أولها: ألا لعنه الله على الظالمين. والثانى: أذفت الآزفة يا معشر المؤمنين. والثالث يرون يداً بارزاً مع قرن الشمس ينادى: ألا- إن الله قد بعث فلاناً على هلاك الظالمين. فعند ذلك يأتى المؤمنين الفرج، ويشفى الله صدورهم، ويذهب غيظ قلوبهم.

!I said: “May my father and mother die for you

”?What will that call be

He said: “There will be three sayings in the month of Rajab; the first is “Now surely the curse of Allah is on the unjust,”^(١) the second is “The threatened Hour is nigh, O believers!” and the third is that people will see a protruding hand with the disk of the sun calling: “Allah has sent so-and-so to destroy the unjust”. Then deliverance comes to the believers and Allah relieves their hearts and takes distresses away from them.”^(٢)

٢٩ - محمد بن همام قال: حدثنا جعفر بن محمد بن مالك، قال: حدثنا محمد بن أحمد المديني، قال: حدثنا علي بن أسباط، عن محمد بن سنان، عن داود بن كثير الرقي قال:

قلت لأبي عبد الله: جعلت فداك، قد طال هذا الأمر علينا حتى ضاقت قلوبنا وامتنا كمدًا.

فقال: إن هذا الأمر آيس ما يكون منه وأشدّه غمًّا ينادى منادٍ من السماء باسم القائم واسم أبيه.

فقلت له: جعلت فداك ما اسمه؟

فقال: إسمه اسم نبيّ، واسم أبيه اسم وصي.

Muhammad bin Hammam narrated from Ja'far bin Muhammad bin Malik from (٢٩) Muhammad bin Ahmad al-Madeeni from Ali bin Asbat from Muhammad bin Sinan that
:(Dawood bin Katheer ar-Riqqi had said: I said to Abu Abdullah as-Sadiq (as

May I die for you! Deliverance has not come. Our hearts are depressed and we are“
”.about to die of sadness

He said: “Deliverance comes when people become desperate and distressed to the full and then a caller will call out from the Heaven with the name of al-Qa'im and the
”.name of his father

I said: “May

p: ٢٧٣

Dala'il al-Imama p.۲۴۵, Mukhtasar Basa'ir ad-Darajat p.۲۱۴, ar-Raj'a by al- – ۲
Astarabadi p.۱۵۹, Muntakhab al-Athar p.۴۴۲, Mo'jam Ahadeeth al-Imam al-Mahdi, vol.۵
.p.۱۷۰

”?I die for you! What is his name

He said: “His name is like the name of one of the prophets and his father’s name is like
(1) [the name of one of the guardians.”](#)

٣٠ - وحدثنا أحمد بن محمد بن سعيد قال: حدثني محمد بن علي التيملي، عن محمد بن إسماعيل بن بزيع وحدثني غير واحد،
عن منصور بن يونس بزرج، عن إسماعيل بن جابر، عن أبي جعفر محمد بن علي أنه قال:

يكون لصاحب هذا الأمر غيبه في بعض هذه الشعاب - وأوماً بيده إلى ناحية ذي طوى - حتى إذا كان قبل خروجه أتى المولى
الذي كان معه حتى يلقى بعض أصحابه، فيقول: كم أنتم ههنا؟ فيقولون: نحو من أربعين رجلاً فيقول: كيف أنتم لو رأيتم
صاحبكم؟ فيقولون: والله لو ناوى بنا الجبال لناويناها معه. ثم يأتيهم من القابلة ويقول: أشيروا إلى رؤسائكم أو خياركم عشره،
فيشيرون له إليهم، فينطلق بهم حتى يلقوا صاحبهم، ويعددهم الليلة التي تليها.

Ahmad bin Muhammad bin Sa'eed narrated from Muhammad bin Ali at-Taymali (٣٠)
from Muhammad bin Issma'eel bin Buzay' and also it was narrated from some ones
from Mansoor bin Younus bin Bazraj from Issma'eel bin Jabir that Abu Ja'far
:Muhammad bin Ali al-Baqir (as) had said

The man of this matter will disappear in one of these mountain passes—he pointed“
with his hand towards Thi Tuwa. (2) [Before his rising, the guardian, who has been with
him, comes to meet some of his companions. He asks them: How many persons are
”?you](#)

”.They say: “We are about forty men

He says: “What will you do if

p: ٢٧٤

Ithbat al-Hudat, vol.٣ p.٥٣٥, Biharul Anwar, vol.٥١ p.٣٨, Mo'jam Ahadeeth al-Imam al- ١- ١

.Mahdi, vol.٣ p.٤٥٣

.Thi Tuwa is a place near Mecca -٢

”?you see your man

”.They say: “By Allah, if he wants us to move the mountains for him, we will do

”!Then he says to them: “Choose ten of your chiefs or the best of you

They do and he sets out with them to meet their man. He promises to meet them in
”.the next night

ثم قال أبو جعفر: والله لكأني أنظر إليه وقد أسند ظهره إلى الحجر فينشد الله حقه ثم يقول: يا أيها الناس من يحاجني في الله فأنا أولى الناس بالله، أيها الناس من يحاجني في آدم فأنا أولى الناس بآدم، أيها الناس من يحاجني في نوح فأنا أولى الناس بنوح، أيها الناس من يحاجني في إبراهيم فأنا أولى الناس بإبراهيم، أيها الناس من يحاجني في موسى فأنا أولى الناس بموسى، أيها الناس من يحاجني في عيسى فأنا أولى الناس بعيسى، أيها الناس من يحاجني في محمد فأنا أولى الناس بمحمد، أيها الناس من يحاجني في كتاب الله فأنا أولى الناس بكتاب الله. ثم ينتهي إلى المقام فيصلى عنده ركعتين وينشد الله حقه.

ثم قال أبو جعفر: وهو والله المضطر الذي يقول الله فيه

أَمَّنْ يُجِيبُ الْمُضْطَرَّ إِذَا دَعَاهُ وَيَكْشِفُ السُّوءَ وَيَجْعَلُكُمْ خُلَفَاءَ الْأَرْضِ □ أَلَيْهَ مَعِ اللَّهُ □ قَلِيلًا مَا تَذَكَّرُونَ

فيه نزلت وله.

Then Abu Ja'far al-Baqir (as) added: “By Allah, as if I see him leaning against the Rock (of the Kaaba) and saying: “O people, whoever argues with me about Allah, I am worthier of Allah than all of the people. O people, whoever argues with me about Adam, I am worthier of Adam than all the people

Whoever argues with me about Noah, I am worthier of Noah. Whoever argues with me about Abraham, I am worthier of Abraham. Whoever argues with me about Moses, I am worthier of Moses. Whoever argues with me about Jesus Christ, I am worthier of Jesus Christ. O people, whoever argues with me about Muhammad, I am worthier of Muhammad. Whoever argues with me about the Book of Allah, I am worthier of the Book of Allah.” Then he comes to the temple (of Abraham) and offers two rak’as–prayer before it. By Allah, he is the distressed one, about whom Allah has said, ‘Or, Who answers the distressed one when he calls upon Him and removes the evil, and He will make you successors in the earth...?’^(١) This verse has been revealed about him and for him.”^(٢)

٣١ - حدثنا علي بن أحمد، عن عبيد الله بن موسى العلوي، قال: حدثنا محمد بن الحسين بن أبي الخطاب، عن محمد بن سنان، عن أبي الجارود، قال: سمعت أبا جعفر يقول:

لا يزالون ولا تزال حتى يبعث الله لهذا الأمر من لا يدرون خلق أم لم يخلق.

Ali bin Ahmad narrated from Obaydillah bin Musa al-Alawi from Muhammad bin al- (٣١) Husayn bin Abul Khattab from Muhammad bin Sinan from Abul Jarood that Abu Ja'far al-Baqir (as) had said

People are still (confused and distressed) expecting until Allah sends for this matter“ (deliverance) one that people have not known whether he has been created yet or (not.”^(٣)

٣٢ - حدثنا محمد بن همام قال: حدثني جعفر بن محمد

p: ٢٧٦

١- Qur'an, ٢٧:٦٢ -١

٢- Tafseer al-Ayyashi, vol.٢ p.٥٦, ١٤٠, Tafseer al-Qummi, vol.٢ p.٢٠٥, Al-Kafi, vol.٨ p.٣١٣, Majma'ul Bayan, vol.٥ p.١٤٤, Iqd ad-Durar p.١٣٣, Ta'weel al-Aayat, vol.١ p.٢٢٣, Burhan al-Muttaqi p.١٧١, Manhaj as-Sadiqeen, vol.٤ p.٤٥٤, Mo'jam Ahadeeth al-Imam al-Mahdi, vol.٥ p.٢٦

٣- Ithbat al-Hudat, vol.٣ p.٥٣٥, Biharul Anwar, vol.٥١ p.١٣٩, Mo'jam Ahadeeth al-Imam

بن مالك، عن محمد بن الحسين بن أبي الخطاب وقد حدثني عبد الله بن جعفر الحميري، عن أحمد بن محمد بن عيسى قالاً جميعاً: حدثنا محمد بن سنان، عن أبي الجارود عن أبي جعفر الباقر قال:

لا تزالون تمدون أعناقكم إلى الرجل منا تقولون: هو هذا فيذهب الله به حتى يبعث الله لهذا الأمر من لا تدرون وُلد أم لم يولد، خُلق أم لم يخلق.

Muhammad bin Hammam narrated from Ja'far bin Muhammad bin Malik from (٣٢) Muhammad bin al-Husayn bin Abul Khattab, and Abdullah bin Ja'far al-Himyari narrated from Ahmad bin Muhammad bin Eessa all from Muhammad bin Sinan from :Abul Jarood that Abu Ja'far al-Baqir (as) had said

You stretch your heads towards any one of us and say: It is he (our man). And Allah“ makes them (the imams) die one after the other until He sends for this matter one, whom you do not know whether he is born or not or whether he is created yet or (not.”(١)

٣٣ - حدثنا علي بن أحمد، عن عبيد الله بن موسى، عن محمد بن أحمد القلانسي، عن محمد بن علي، عن محمد بن سنان، عن أبي الجارود قال: سمعت أبا جعفر يقول:

لا يزال ولا تزالون تمدون أعينكم إلى رجل تقولون: هو هذا إلا ذهب حتى يبعث الله من لا تدرون خلق بعد أم لم يخلق.

Ali bin Ahmad narrated from Obaydillah bin Musa from Muhammad bin Ahmad al- (٣٣) Qalanisi from Muhammad bin Ali from Muhammad bin Sinan from Abul Jarood that :Abu Ja'far al-Baqir (as) had said

Whenever you turn your“

eyes toward a man and say that it is he (the man of this matter), he goes to the better world until Allah sends one, whom you do not know whether he has been created yet (or not.”⁽¹⁾

٣٤ - حدثنا علي بن الحسين قال: حدثنا محمد بن يحيى العطار، قال: حدثنا محمد بن حسان الرازي قال: حدثنا محمد بن علي، عن محمد بن سنان، عن رجل، عن ابي جعفر أنه قال:

لا تزالون ولا تزال حتى يبعث الله لهذا الأمر من لا تدرون خلق أم لم يخلق.

Ali bin al-Husayn narrated from Muhammad bin Yahya al-Attar from Muhammad (٣٤) bin Hassaan ar-Razi from Muhammad bin Ali from Muhammad bin Sinan from :someone that Abu Ja'far al-Baqir (as) had said

You still expect (deliverance) until Allah sends for this matter one, whom you do not“ (know whether he is created or not.”⁽²⁾

These traditions are clear in referring to the twelfth imam (al-Mahdi) because there has not been any disagreement about the birth of any one of the other eleven imams or about their existence or inexistence besides that none of people has said that any of these eleven imams has disappeared or that seditions have occurred in religion during their periods or confusion has spread among people about the condition of (those imams except this imam (al-Qa'im

Imam Abu Abdullah as-Sadiq (as) has declared that when saying: “If three names (of the imams); Muhammad, Ali and al-Hasan succeed, the fourth (imam) will be al-Qa'im”.

The will of Allah has determined to make this imam disappear

p: ٢٧٨

.Ibid -١

.Ibid -٢

in order to try the people during this disappearance of the authority of Allah and to sift the pure ones, who submit to Allah by believing in His authority even if the authority is not among them and who believe that Allah will never leave the world without an authority even if the person of that authority is absent

٣٥ - أخبرنا محمد بن همام قال: حدثنا جعفر بن محمد بن مالك، قال: حدثنا عباد بن يعقوب، قال: حدثنا يحيى بن سالم، عن أبي جعفر الباقر أنه قال:

صاحب هذا الأمر أصغرنا سنّاً وأخملنا شخصاً.

قلت: متى يكون ذاك؟

قال: إذا سارت الركبان ببيعه الغلام، فعند ذلك يرفع كل ذي صيصيه لواء، فانتظروا الفرج.

Muhammad bin Hammam narrated from Ja'far bin Muhammad bin Malik from (٣٥) :Abbad bin Ya'qoob from Yahya bin Salim that Abu Ja'far al-Baqir (as) had said

”.The man of this matter is the youngest and obscurest one of us“

”?Yahya asked him: “When will that (deliverance) be

He said: “When delegations go to pay homage to a young boy and every fort ((powerful chief) raises a flag (becomes independent) then you expect deliverance.” (١)

No one of the infallible imams has become imam while he is yet too young except this imam (al-Mahdi), whom Allah has granted the imamate and wisdom while he is yet a child as Jesus Christ and Yahya bin Zachariah, whom Allah has granted the Book, prophethood, knowledge and wisdom while yet children

The evidence for that is the saying of Abu Abdullah as-Sadiq (as) “He (al-Qa'im) has (...aspects of four prophets

p: ٢٧٩

One of them is Jesus the son of Marry (as), who has been granted wisdom, knowledge and prophethood while yet a child

٣٦ - حدثنا محمد بن همام قال: حدثنا أحمد بن ما بنداذ قال: حدثنا أحمد بن هلال، عن أميه بن علي القيسي قال:

قلت لأبي جعفر محمد بن علي الرضا: مَنْ الخلف بعدك؟

فقال: ابني عليّ وابنا عليّ. ثم أطرق ملياً ثم رفع رأسه ثم قال: إنها ستكون حيره.

قلت: فإذا كان ذلك فإلى أين؟

فسكت ثم قال: لا أين - حتى قالها ثلاثاً.

فأعدتُ عليه، فقال: إلى المدينة.

فقلت: أي المدن؟ فقال: مدينتنا هذه، وهل مدينه غيرها؟

Muhammad bin Hammam narrated from Ahmad bin Mabindath from Ahmad bin (٣٦) Hilal that Umayya bin Ali al-Qayssi had said: I said to Abu Ja'far Muhammad bin Ali al-Jawad(ﷺ) (as): Who is the successor after you

”.He said: “My son Ali and Ali’s two sons

”.He pondered for a while and then raised his head and said: “Confusion will occur then

”?I said: “If that occurs, where will we go then

.He kept silent and then said: “Nowhere!” He repeated it three times

.I repeated my question

”.He said: “To Medina

”?I said: “Which Medina

”?He said: “This Medina. Is there another one than ours

The same was narrated by Ali bin Ahmad from Obaydillah bin Musa from Ahmad bin

[\(2\) al-Husayn from Ahmad bin Hilal from Umayya bin Ali al-Qayssi.](#)

٣٧ - حدثنا محمد بن همام قال: حدثني أبو عبد الله محمد بن عصام قال: حدثنا أبو سعيد سهل بن زياد الأدمي، قال: حدثنا عبد العظيم بن عبد الله الحسنی، عن أبي جعفر محمد بن علي الرضا

p: ٢٨٠

١ - He is the ninth imam of the Shia

٢ - Ithbat al-Wassiyah p.١٩٣, Kifayatul Athar p.٢٨٠, Ithbat al-Hudat, vol.٣ p.٣٥٦, Hilyatul Abrar, vol.٢ p.٤٧٨, Biharul Anwar, vol.٥١ p.١٥٦, ١٥٨, Bisharatul Islam p.١٥٩, Mo'jam Ahadeeth al-Imam al-Mahdi, vol.٤ p.١٨٤

أنه سمعه يقول:

إذا مات ابني عليّ بدا سراج بعده ثم خفي، فويل للمرتاب وطوبى للغريب الفارّ بدينه، ثم يكون بعد ذلك أحداث تشيب فيها النواصي ويسير الصم الصلاب.

Muhammad bin Hammam narrated from Abu Abdullah Muhammad bin Issam (٣٧) from Abu Sa'eed Sahl bin Ziyad al-Aadami from Abdul Adheem bin Abdullah al-Hasani :that Abu Ja'far Muhammad bin Ali al-Jawad (as) had said

When my son Ali dies another lamp will shine after him and then disappearance will“ be there. Woe unto the doubter and blessed is he, the stranger and the fleer with his religion. After that there will be terrible events that make the young old and make (mountains move from their places.”

Which confusion is greater than this one, which has made masses of people deviate from the straight path because of doubting, weak faith and impatience before sufferings? Only the sincere believers, and how few they are, has succeeded in this .(test and has kept to the path of Muhammad (as) and the progeny of Muhammad (as

٣٨ - حدثنا محمد بن يعقوب الكليني قال: حدثنا محمد بن يحيى، عن أحمد بن إدريس، عن محمد بن أحمد، عن جعفر بن القاسم، عن محمد بن الوليد الخزاز، عن الوليد بن عقبه، عن الحارث بن زياد، عن شعيب، عن أبي حمزة قال:

دخلت على أبي عبد الله فقلت له: أنت صاحب هذا الأمر؟

فقال: لا.

فقلت: فولدك؟

فقال: لا.

فقلت: فولد ولدك؟

فقال: لا.

قلت: فولد ولد ولدك؟

قال: لا.

قلت: فمن هو؟

قال: الذي يملأها عدلاً كما مُلئت ظلماً وجوراً، لعلّى فتره من الأئمة يأتي كما أن النبي بعث على

p: ٢٨١

Ithbat al-Hudat, vol.٣ p.٥٣٥, Biharul Anwar, vol.٥١ p.١٥٧, Bisharatul Islam p.١٥٨, - ١
.Mo'jam Ahadeeth al-Imam al-Mahdi, vol.٤ p.١٨٤

Muhammad bin Ya'qoob al-Kulayni narrated from Muhammad bin Yahya from (٣٨) Ahmad bin Idreess from Muhammad bin Ahmad from Ja'far bin al-Qassim from Muhammad bin al-Waleed al-Khazzaz from al-Waleed bin Aqaba from al-Harith bin Ziyad that Shu'ayb bin Abu Hamza had said

Once I came to Abu Abdullah as-Sadiq (as) and said to him: Are you the man of this“
”?matter

”.He said: “No

”?I said: “Is he your son

”.He said: “No

”?I said: “Is he your grandson

”.He said: “No

”?I said: “Is he your grandson’s son

”.He said: “No

”?I said: “Who is he then

He said: “It is he, who will fill the world with justice after it has been filled with injustice and oppression. He will come after a cessation of imams as Prophet Muhammad (as) (١) has been sent after a cessation of prophets.”

٣٩ - حدثنا محمد بن يعقوب قال: حدثنا علي بن محمد، عن بعض رجاله، عن أيوب بن نوح، عن أبي الحسن الثالث أنه قال:

إذا رفع علمكم من بين أظهركم فتوقعوا الفرج من تحت أقدامكم.

Muhammad bin Ya'qoob narrated from Ali bin Muhammad from some of his (٣٩) companions from Ayyoob bin Noah that Abul Hasan ar-Redha (as) had said

If your knowledge has been removed from among you, then expect deliverance to“

٤٠ - محمد بن يعقوب قال: حدثنا أبو علي الأشعري، عن محمد بن حسان، عن محمد بن علي، عن عبد الله بن القاسم، عن المفضل بن عمر، عن أبي عبد الله أنه سئل عن قول الله

فَإِذَا نُقِرَ فِي النَّاقُورِ

قال:

إِنَّ مَنَا إِمَامًا مُسْتَرًّا، فَإِذَا أَرَادَ اللَّهُ عَزَّ

p: ٢٨٢

Al-Kafi, vol.١ p.٣٤١, Iqd ad-Durar p.١٥٨, Ithbat al-Hudat, vol.٣ p.٤٤٥, Biharul Anwar, - ١
.vol.٥١ p.٣٩, Muntakhab al-Athar p.٢٤٩, Mo'jam Ahadeeth al-Imam al-Mahdi, vol.٣ p.٣٥٢
Al-Kafi, vol.١ p.٣٤١, Ithbat al-Wassiyah p.٢٢٦, Kamal ad-Deen p.٣٨١, Ithbat al-Hudat, - ٢
vol.٣ p.٤٤٦, Biharul Anwar, vol.٥١ p.١٥٥, ١٥٩, Mir'at al-Oqool, vol.٤ p.٥٦, Mo'jam Ahadeeth
al-Imam al-Mahdi, vol.٤ p.٢٠٧

ذِكْرَهُ إِظْهَارَ أَمْرِهِ نَكَتَ فِي قَلْبِهِ نَكْتَةً فَظَهَرَ فَقَامَ بِأَمْرِ اللَّهِ .

Muhammad bin Ya'qoob narrated from Abu Ali al-Ash'ari from Muhammad bin (٤٠) Hassaan from Muhammad bin Ali from Abdullah bin al-Qassim from al-Mufadhdhal bin Umar that Abu Abdullah as-Sadiq (as) had been asked about this Qur'anic verse, :“For when the trumpet is sounded,”(١) and he had said

From among us there will be a hidden imam. When Allah wants him to rise, He will“ (٢)prick him in the heart and he will appear to execute the order of Allah.”

٤١ - حدثنا محمد بن يعقوب قال: حدثنا عدة من أصحابنا، عن أحمد بن محمد عن الحسن بن علي الوشاء، عن علي بن أبي حمزة، عن أبي بصير عن أبي عبد الله أنه قال:

لَا بُدَّ لَصَاحِبِ هَذَا الْأَمْرِ مِنْ غَيْبِهِ وَلَا بَدَّ لَهُ فِي غَيْبَتِهِ مِنْ عَزْلِهِ، وَنَعْمَ الْمَنْزِلَ طَيِّبِهِ، وَمَا بَثَلَاثِينَ مِنْ وَحْشِهِ.

Muhammad bin Ya'qoob narrated from some of his companions from Ahmad bin (٤١) Muhammad from al-Hasan bin Ali al-Washsha' from Ali bin Abu Hamza from Abu Baseer that Abu Abdullah as-Sadiq (as) had said

The man of this matter must disappear and he is to be in isolation during his“ (٣)disappearance. How good abode Tayba(٣) is! No loneliness is among thirty!”(٤)

٤٢ - وأخبرنا محمد بن يعقوب، عن عدة من رجاله، عن أحمد بن محمد، عن علي بن الحكم، عن أبي أيوب الخزاز، عن محمد بن مسلم قال: سمعت أبا عبد الله يقول:

إِنْ بَلَغَكُمْ عَنْ صَاحِبِكُمْ غَيْبُهُ فَلَا تَنْكُرُوهَا.

Muhammad bin Ya'qoob narrated from some of his companions from Ahmad (٤٢)

p: ٢٨٣

١- Qur'an, ٧٤:٨

٢- Al-Kafi, vol.١ p.٣٤٣, Ithbat al-Wassiyah p.٢٢٨, Kamal ad-Deen p.٣٤٩, al-Ghayba by at-Toossi p.١٦٤, Rijal al-Kashshi p.١٩٢

٣- Tayba is one of the names of Medina

٤- Al-Kafi, vol.١ p.٣٤٠, Taqreeb al-Ma'arif p.١٩٠, Ithbat al-Hudat, vol.٣ p.٤٤٥, Biharul

bin Muhammad from Ali bin al-Hakam from Abu Ayyoob al-Khazzaz from Muhammad bin Muslim that Abu Abdullah as-Sadiq (as) had said

”If you are informed that your man has disappeared, do not deny that“

The same was narrated by Muhammad bin Ya'qoob from Ali bin Ibraheem bin Hashim from Muhammad bin Abu Omayr from Abu Ayyoob al-Khazzaz from Muhammad bin [\(Muslim.1\)](#)

٤٣ - حدثنا علي بن الحسين المسعودي قال: حدثنا محمد بن يحيى العطار، قال: حدثنا محمد بن حسان الرازي، عن محمد بن علي الكوفي، عن الحسن بن محبوب، عن عبد الله بن جبلة، عن علي بن أبي حمزة، عن أبي عبد الله أنه قال: لو قد قام القائم لأنكره الناس لأنه يرجع إليهم شاباً موفقاً، لا يثبت عليه إلا من قد أخذ الله ميثاقه في الدرّ الأول.

Ali bin al-Husayn al-Mass'oodi narrated from Muhammad bin Yahya al-Attar from (٤٣) Muhammad bin Hassaan ar-Razi from Muhammad bin Ali al-Kufi from al-Hasan bin Mahboob from Abdullah bin Jibilla from Ali bin Abu Hamza that Abu Abdullah as-Sadiq (as) had said

When al-Qa'im (as) rises, people will deny him because he will come back to them as“ a young man. No one will remain believing in him except those, with whom Allah has made a covenant since the first creation”

:In another tradition he had said

وإن من أعظم البليه أن يخرج إليهم صاحبهم شاباً وهم يحسبونه شيخاً كبيراً.

It is a great affliction that when their man (al-Qa'im) appears to them young while“ [\(they think that he is an old man.\)”\(2\)](#)

٤٤ - محمد بن همام قال: حدثنا جعفر بن

p: ٢٨٤

Al-Ghayba by at-Toossi p.٤٢٠, Iqd ad-Durar p.٤١, Muntakhab al-Anwar al-Mudhee'a -٢
p.١٨٨, Ithbat al-Hudat, vol.٣ p.٥١٢, ٥٣٦, ٥٨٣, ٦٠٨, Hilyatul Abrar, vol.٢ p.٥٨٣

محمد بن مالك، قال: حدثني عمر بن طرخان، قال: حدثنا محمد بن إسماعيل، عن علي بن عمر بن علي بن الحسين عن أبي عبد الله جعفر بن محمد أنه قال:

القائم من ولدي يعمر عمر الخليل عشرين ومائة سنة يدري به، ثم يغيب غيبه في الدهر ويظهر في صورته شاب موفق ابن اثنتين وثلاثين سنة، حتى ترجع عنه طائفه من الناس، يملأ الأرض قسطاً وعدلاً كما ملئت ظلماً وجوراً.

Muhammad bin Hammam narrated from Ja'far bin Muhammad bin Malik from (٤٤) Umar bin Tarkhan from Muhammad bin Issma'eel from Ali bin Umar bin Ali bin al-Husayn (as) that Abu Abdullah Ja'far bin Muhammad as-Sadiq (as) had said

Al-Qa'im is one of my descendants. His old is like Abraham's old; one hundred and twenty years. He is recognized and then he disappears for a period of time and then he reappears as a young man of thirty-two years old. Some groups of people deviate from him. He fills the world with justice after it has been filled with injustice and [\(oppression.\)](#)^(١)

٤٥ - حدثنا علي بن الحسين قال: حدثنا محمد بن يحيى العطار، قال: حدثنا محمد بن حسان الرازي، قال: حدثنا محمد بن علي الكوفي، عن إبراهيم بن هاشم، عن حماد بن عيسى، عن إبراهيم بن عمر اليماني، عن أبي عبد الله أنه قال: يقوم القائم وليس في عنقه بيعه لأحد.

Ali bin al-Husayn narrated from Muhammad bin Yahya al-Attar from Muhammad (٤٥) bin Hassaan ar-Razi from Muhammad bin Ali al-Kufi from Ibraheem bin Hashim from Hammad bin Eessa from Ibraheem bin Umar al-Yamani

p: ٢٨٥

Dala'il al-Imama p.٢٥٨, al-Ghayba by at-Toossi p.٤٢٠, Ithbat al-Hudat, vol.٣ p.٥١١, - ١
Hilyatul Abrar, vol.٢ p.٥٨٤, Biharul Anwar, vol.٥٢ p.٢٨٧

:that Abu Abdullah as-Sadiq (as) had said

“(Al-Qa'im will rise and he has not paid homage to anyone at all.”(۱)

۴۶ - حدثنا محمد بن يعقوب قال: حدثنا محمد بن يحيى، عن أحمد بن محمد، عن الحسين بن سعيد، عن ابن أبي عمير، عن هشام بن سالم، عن أبي عبد الله أنه قال:

يقوم القائم وليس لأحد في عنقه عقد ولا عهد ولا بيعه.

Muhammad bin Ya'qoob narrated from Muhammad bin Yahya from Ahmad bin (۴۷) Muhammad from al-Husayn bin Sa'eed from ibn Abu Omayr from Hisham bin Salim :that Abu Abdullah as-Sadiq (as) had said

Al-Qa'im will rise and he has not paid homage to any one nor has he had a bond or a “(covenant with anyone at all.”(۲)

Imam Ali Confirms The Disappearance

There are some traditions narrated from Imam Ali (as) confirming the occurrence of the disappearance of Imam al-Mahdi (aj). The traditions talk about confusion and seditions (that occur during the absence of al-Qa'im) that no one will be saved from .except those, who will be patient before sufferings and distresses

۱ - حدثنا به علي بن الحسين قال: حدثنا محمد بن يحيى العطار، قال: حدثنا محمد بن حسان الرازي، عن محمد بن علي الكوفي، عن محمد بن سنان، عن أبي الجارود، عن مزاحم العبدى، عن عكرمة بن صعصعه، عن أبيه قال: كان علي يقول:

لا تنفك هذه الشيعة حتى تكون بمنزلة المعز لا يدري الخابس على أيها يضع يده فليس لهم شرف يشرفونه، ولا سناد يستندون إليه في أمورهم.

Ali bin al-Husayn narrated from Muhammad bin Yahya al-Attar from Muhammad (۱) bin Hassaan ar-Razi from Muhammad

p: ۲۸۶

Refer to the references of the previous tradition and Mo'jam Ahadeeth al-Imam al- – ۱ .Mahdi, vol.۳ p.۳۷۳

bin Ali al-Kufi from Muhammad bin Sinan from Abul Jarood from Muzahim al-Abdi
:from Akrima bin Sa'sa'a that his father had said: Ali (as) often said

The Shia come to a day that they become like the goats. The lion does not know“
which of them to catch. They will have no honor nor will they have a supporter to
depend upon in their affairs.”⁽¹⁾

٢ - وأخبرنا علي بن الحسين بإسناده، عن محمد بن سنان، عن أبي الجارود، قال: حدثنا أبو بدر، عن علي بن سلمان الفارسي أنه قال:

لا ينفك المؤمنون حتى يكونوا كمواه المعز، لا يدرى الخابس على أيها يضع يده، ليس فيهم شرف يشرفونه ولا سناد يسندون إليه أمرهم.

Ali bin al-Husayn narrated from Muhammad bin Sinan from Abul Jarood from Abu (٢)
:Badr from Olaym that Salman al-Farisi had said

The believers come to a day that they become like the goats. The lion does not know“
which of them to catch. They will be with no honor nor will they have an assistant, to
whom they refer their affairs

٣ - وبه عن أبي الجارود، عن عبد الله الشاعر - يعني ابن عقبة - قال: سمعت علياً يقول:

كأنى بكم تجولون جولان الإبل تبتغون مرعى، ولا تجدونها يا معشر الشيعة.

Abul Jarood narrated that Abdullah (bin Aqaba) al-Sha'ir (the poet) had said: I (٣)
:heard Ali (as) saying

O people of Shia, as if I see you wandering about like the camels looking for a“
pasture but without finding any.”⁽²⁾

٤ - وبه عن ابن سنان، عن يحيى بن المثنى العطار، عن عبد

الله بن بكير؛ ورواه الحكم عن أبي جعفر أنه قال:

كيف بكم إذا صعديتم فلم تجدوا أحداً، ورجعتم فلم تجدوا أحداً!

Bin Sinan narrated from Yahya bin al-Muthanna al-Attar, also it was narrated by al- (٤)
:Hakam that Abu Ja'far al-Baqir (as) had said

How about you if you go and you do not find anyone (to resort to) and you come back“
”١“and you do not find anyone?”١

٥ - حدثنا عبد الواحد بن عبد الله قال: حدثنا محمد بن جعفر القرشي، قال: حدثني محمد بن الحسين بن أبي الخطاب قال:
حدثني محمد بن سنان، عن أبي الجارود، عن أبي جعفر أنه سمعه يقول:

لا- تزالون تنتظرون حتى تكونوا كالمعز المهوله التي لا- يبالي الجازر أين يضع يده منها، ليس لكم شرف تشرفونه، ولا سند
تسندون إليه أموركم.

Abdul Wahid bin Abdullah narrated from Muhammad bin Ja'far al-Qarashi from (٥)
Muhammad bin al-Husayn bin Abul Khattab from Muhammad bin Sinan that Abul
:Jarood had heard Abu Ja'far al-Baqir (as) saying

You still wait until you become like frightened goats that the butcher does not care on“
which of he puts his hand. You will be of no honor and no supporter, to whom you
”٢“refer your affairs.”٢

Have these traditions referred save to the disappearance of the imam of deliverance,
who is the honor, with which the Shia are honored, and to the disappearance of the
means (the deputies) between him and his Shia? Are the deputies not the supporters,
whom the Shia refer their affairs to during the disappearance of their imam (as) to be

p: ٢٨٨

١- ٢٣١ p. ٣، Mo'jam Ahadeeth al-Imam al-Mahdi، vol. ٥١ p. ١٣٩، Biharul Anwar،

٢- ١١٠ p. ٥٢، Biharul Anwar،

?delivered to the imam

By losing the imam and the means between them and their imam, the Shia become like the goats subjected to the test to be tried that which of them is to perish and .which of them is to be saved

These are what I have in my mind of traditions concerning the disappearance of Imam al-Mahdi (aj), whereas there are so much many other traditions talking about .the subject

Chapter 11: Being patient in waiting for deliverance

١ - حدثنا أحمد بن محمد بن سعيد بن عقده الكوفي قال: حدثنا أحمد بن يوسف بن يعقوب الجعفي أبو الحسن، قال: حدثنا إسماعيل بن مهران قال: حدثنا الحسن بن علي بن أبي حمزه، عن أبيه ووهيب بن حفص، عن أبي بصير، عن أبي عبد الله قال: إنه قال لي أبي:

لا بدّ لنا من آذربيجان، لا يقوم لها شيء، وإذا كان ذلك فكونوا أحلاس بيوتكم وألبدوا ما ألبدنا، فإذا تحرك متحركنا فاسعوا إليه ولو حبواً، والله لكأنى أنظر إليه بين الركن والمقام يبيع الناس على كتاب جديد، على العرب شديد. وقال: ويل لظغاه العرب من شرّ قد اقترب.

Ahmad bin Muhammad bin Sa'eed bin Oqda al-Kufi narrated from Ahmad bin (١) Yousuf bin Ya'qoob al-Ju'fi Abul Hasan from Issma'eel bin Mihran from al-Hasan bin Ali bin Abu Hamza from his father and Wuhayb bin Hafs from Abu Baseer that Abu :Abdullah as-Sadiq (as) had said: My father (as) has said to me

There must be a fire (war) from Azerbaijan that leaves nothing. If it occurs, then you .are to stay at homes and remain as we have remained

If our revolter (al-Qa'im) rises, you are to hasten to join him even crawling. By Allah, as if I see him between the temple (of Abraham) and the corner (of the Kaaba) being paid homage on a new covenant. He will be severe with the Arabs. Woe unto the [arrogants of the Arabs from an evil that is about to come.](#)"(1)

٢ - حدثنا أحمد بن محمد بن سعيد، عن بعض رجاله، عن علي بن عماره الكناني، قال: حدثنا محمد بن سنان، عن أبي الجارود، عن أبي جعفر قال: قلت له: أو صني، فقال:

أوصيك بتقوى الله، وأن تلزم بيتك وتقع في دهماء هؤلاء الناس، وإياك والخوارج منّا فإنهم ليسوا على شيء ولا إلى شيء، واعلم أن لبي أميه ملكاً لا يستطيع الناس أن تردعه، وأن لأهل الحق دوله إذا جاءت ولأها الله لمن يشاء منا أهل البيت، فمن أدركها منكم كان عندنا في السنام الأعلى، وإن قبضه الله قبل ذلك خار له، واعلم أنه لا تقوم عصابه تدفع ضيماً أو تُعزّ ديناً إلا صرعتهم المتيه والبلية حتى تقوم عصابه شهدوا بدرّاً مع رسول الله لا يوارى قتلهم ولا يرفع صريعهم ولا يُداوى جريحهم.

قلت: من هم؟

قال: الملائكة.

Ahmad bin Muhammad bin Sa'eed narrated from some of his companions from Ali (٢) bin Imara al-Kinani from Muhammad bin Sinan that Abul Jarood had said: I said to Abu Ja'far al-Baqir (as): Please, advise me!" He said

I advise you to fear Allah, to stay at home and to be away from these masses of" people. Beware of the Kharijites(٢) because they are not

p: ٢٩٠

.Biharul Anwar, vol.٥٢ p.١٣٥ -١

A sect of the Muslims that had seceded from Imam Ali (as) and had not believed in -٢ the infallible imams of Ahlul Bayt

on the straight path nor will they get to a pleasant end. Know that the Umayyads have a strong rule that people can not stand against. Know that the faithful people will have a state. If that happens, Allah will entrust one of us with it. If anyone of you lives until that time, he will be with us in the highest position (of Paradise) and if he dies before that, Allah will choose to him as He wills. Know that no group rising to resist oppression or to defend faith unless death is the end until a group, that has fought with the Prophet (S) in the battle of Badr and whose killed ones are not buried, whose felled ones are not lifted and whose wounded ones are not cured, rises

”?I asked: “Who are they

(He said: “The angels.”)

٣ - وأخبرنا أحمد بن محمد بن سعيد قال: حدثني علي بن الحسن التيملي قال: حدثنا الحسن ومحمد ابنا علي بن يوسف، عن أبيهما، عن أحمد بن علي الحلبي، عن صالح بن أبي الأسود، عن أبي الجارود قال: سمعت أبا جعفر يقول:

ليس منّا أهل البيت أحد يدفع ضيماً ولا يدعو إلى حق إلا صرعه البليّة حتى تقوم عصابه شهدت بدرًا، لا يُؤارى قتلها ولا يُداوى جريحها.

قلت: من عنى أبو جعفر بذلك؟

قال: الملائكة.

Ahmad bin Muhammad bin Sa'eed narrated from Ali bin al-Hasan at-Taymali from (٣) al-Hasan and Muhammad the sons of Ali bin Yousuf from their father from Ahmad bin Ali al-Halabi from Salih bin Abul Aswad that Abul Jarood had

p: ٢٩١

Ithbat al-Hudat, vol.٣ p.٥٣٦, Biharul Anwar, vol.٥٢ p.١٣٦, Mustadrak al-Wassa'il, vol.١١ -١ p.٣٥, Mo'jam Ahadeeth al-Imam al-Mahdi, vol.٣ p.٢٦٧

:said: I heard Abu Ja'far al-Baqir (as) saying

None of us, Ahlul Bayt, resisting an oppression or inviting for a truth, unless death is“ his end until a group, that has fought in the battle of Badr and whose killed ones are ”.not buried and whose wounded ones are not cured, rises

”?I said: “Whom do you mean

(1) He said: “The angels.”

٤ - حدثنا محمد بن همام ومحمد بن الحسن بن محمد بن جمهور جميعاً، عن الحسن بن محمد بن جمهور، عن أبيه، عن سماعه بن مهران، عن أبي الجارود، عن القاسم بن الوليد الهمداني، عن الحارث الأعور الهمداني قال: قال أمير المؤمنين علي المنبر:

إذا هلك الخاطب وزاغ صاحب العصر وبقيت قلوب تتقلب فمِنْ مخصب ومجدب، هلك المتمنون واضمحل المضمحلون، وبقي المؤمنون، وقليل ما يكونون ثلاثمائة أو يزيدون، تُجاهد معهم عصابةٌ جاهدت مع رسول الله يوم بدر، لم تُقتل ولم تُمت.

Muhammad bin Hammam and Muhammad bin al-Hasan bin Muhammad bin (٤) Jumhoor narrated from al-Hasan bin Muhammad bin Jumhoor from his father from Suma'a bin Mihran from Abul Jarood from al-Qassim bin al-Waleed al-Hamadani from al-Harith al-A'war al-Hamadani that Amirul Mo'mineen (as) had said from above the :minbar

If al-Khattab is perished, the imam of the age disappears and the hearts begin to“ turn here and there; some fertile and some barren, then the ill-wishers will perish, the vanishers will vanish and the believers will remain and how few they will be; three hundred or a little more! A group that has fought with the Prophet (S) in the battle of ,Badr

p: ٢٩٢

that none of them has been killed or has died, will fight with them (with the imam and his followers).” (1)

Imam Ali (as) means that when the imam of the age (al-Mahdi) disappears from the sight of people, the Shia becomes confused and they disagree among themselves. Some of them still keep to the truth (fertile hearts) and others deviate from the truth (barren hearts). Then he says that the ill-wishers will be perished because they do not submit to Allah and they want Him to hasten His order. They see that the period become too long and so they perish before the coming of deliverance. Allah saves the patient and submissive believers and rewards them with what they deserve

They are the few true believers as Imam Ali has said that they are three hundred ones or a little more, whom Allah qualifies to support His guardian and to fight His enemy. They are the rulers, the viziers and the assistants of al-Qa'im (as) over the world after the war comes to an end and the world enjoys peace. Then Imam Ali (as) says that “A group that has fought with the Prophet (S) in the battle of Badr and that none of them has been killed or has died will fight with them.” He means that Allah will assist al-Qa'im (as) with the three hundred or more of the angels, who have assisted the Prophet (S) and his companions in the battle of Badr

٥ - أخبرنا أحمد بن محمد

p: ٢٩٣

بن سعيد قال: حدثنا حميد بن زياد الكوفي، قال: حدثنا علي بن الصباح بن الضحاك، عن جعفر بن محمد بن سماعه، عن سيف التمار، عن أبي المرهف قال: قال أبو عبد الله:

هلكت المحاضير. قال: قلت: وما المحاضير؟ قال: المستعجلون، ونجا المقربون، وثبت الحصن على أوتادها. كونوا أحلاس بيوتكم، فإن الغبرة على من أثارها، وإنهم لا يريدونكم بجائحه إلا أتاهم الله بشاغل إلا من تعرض لهم.

Ahmad bin Muhammad bin Sa'eed narrated from Hameed bin Ziyad al-Kufi from Ali (5) bin as-Sabah bin ad-Dhahhak from Ja'far bin Muhammad bin Suma'a from Sayf at-Tammar from Abul Murhaf that Abu Abdullah as-Sadiq (as) had said

The hasteners will perish and those nearest to Allah will be saved! Keep to your“ homes because seditions will be against those, who cause them! Whenever they wish you a distress, Allah afflicts them with what makes them busy away from you except [\(those, who follow them.”](#) (1)

٦ - حدثنا أحمد بن محمد بن سعيد قال: حدثني يحيى بن زكريا بن شيبان، قال: حدثنا يوسف بن كليب المسعودي، قال: حدثنا الحكم بن سليمان، عن محمد بن كثير، عن أبي بكر الحضرمي قال: دخلت أنا وأبان على أبي عبد الله وذلك حين ظهرت الرايات السود بخراسان، فقلنا: ما ترى؟ فقال:

إجلسوا في بيوتكم، فإذا رأيتمونا قد اجتمعنا على رجل فانهدوا إلينا بالسلاح.

Ahmad bin Muhammad bin Sa'eed narrated from Yahya bin Zakariyya bin Shayban (6) from Yousuf bin Kulayb al-Mass'oodi from al-Hakam bin Sulayman from Muhammad bin Kuthayr that Abu Bakr al-Hadhrami had said: Once Abban and I came to Abu Abdullah as-Sadiq

p: ٢٩٤

as) when the black banners (revolts) had been raised in Khurasan (Persia). We asked)him: “What do you think about that?” He said

Stay at home and when you see us agree unanimously upon a man, then hurry to us“
(with your weapons.”(١)

٧ - وحدثنا محمد بن همام قال: حدثني جعفر بن محمد بن مالك الفزاري، قال: حدثني محمد بن أحمد، عن علي بن أسباط، عن بعض أصحابه، عن أبي عبد الله أنه قال:

كفوا ألسنتكم والزموا بيوتكم، فإنه لا يصيبكم أمرٌ تُخصّون به أبداً ويصيب العامة ولا تزال الزيدية وقاء لكم أبداً.

Muhammad bin Hammam narrated from Ja'far bin Muhammad bin Malik al-Fazari (٨) from Muhammad bin Ahmad from Ali bin Asbat from some of his companions that Abu :Abdullah as-Sadiq (as) had said

Keep silent and remain in your houses because no bad will afflict you especially,“ which will afflict the rest of people, and as long as the (revolutionary) Zaydites(٢) will ”.be as a frontstead between you and the governments

٨ - وحدثنا علي بن أحمد قال: حدثنا عبيد الله بن موسى العلوي، عن محمد بن موسى، عن أحمد بن أبي أحمد، عن محمد بن علي، عن علي بن حسان، عن عبد الرحمن بن كثير قال: كنت عند أبي عبد الله يوماً وعنده مهزم الأسدي، فقال: جعلني الله فداك، متى هذا الأمر الذي تنتظرونه؟ فقد طال علينا. فقال:

يا مهزم، كذب المتمنون، وهلك المستعجلون، ونجا المسلمون، وإلينا يصيرون.

Ali bin Ahmad narrated from Obaydillah bin Musa al-Alawi from Muhammad bin (٨) Musa from Ahmad bin Abu Ahmad from Muhammad bin Ali from

p: ٢٩٥

Hilyatul Abrar, vol.٢ p.٦٤٤, Biharul Anwar, vol.٥٢ p.١٣٨, Mustadrak al-Wassa'il, vol.١١ - ١
p.٣٦, Mo'jam Ahadeeth al-Imam al-Mahdi, vol.٣ p.٤٦٥

A sect of Shi'ite Muslims owing allegiance to Zayd ibn 'Ali, grandson of Husayn ibn ٢ - 'Ali. Doctrinally the Zaydiyyah are closer to the majority Sunnites than are the other .Shi'ites

Ali bin Hassaan that Abdurrahman bin Kuthayr had said: One day I was with Abu Abdullah as-Sadiq (as) and Muhzim al-Asadi was there too. Muhzim said to Abu Abdullah as-Sadiq (as), “May Allah make me die for you! When will this matter, which you are waiting for, take place? It has been delayed too much.” Abu Abdullah (as) said

O Muhzim, the ill-wishers have told lies, the hasteners will perish and the believers“
(1) will be saved and will be with us.”

٩ - علي بن أحمد، عن عبيد الله بن موسى العلوي، قال: حدثنا علي بن الحسن، عن علي بن حسان، عن عبد الرحمن بن كثير، عن أبي عبد الله في قول الله

أَتَى أَمْرُ اللَّهِ فَلَا تَسْتَعْجِلُوهُ ۖ سُبْحَانَهُ وَتَعَالَىٰ عَمَّا يُشْرِكُونَ

قال:

هو أمرنا، أمر الله أن لا تستعجل به حتى يؤيده الله بثلاثة أجناد: الملائكة، والمؤمنين، والرعب. وخروجه كخروج رسول الله، وذلك قوله تعالى

كَمَا أَخْرَجَكَ رَبُّكَ مِنْ بَيْتِكَ بِالْحَقِّ وَإِنَّ فَرِيقًا مِنَ الْمُؤْمِنِينَ لَكَارِهُونَ

Ali bin Ahmad narrated from Obaydillah bin Musa al-Alawi from Ali bin al-Hasan (٩) from Ali bin Hassaan from Abdurrahman bin Kuthayr that Abu Abdullah as-Sadiq (as) had said when talking about the Qur’anic verse, “Allah's commandment has come, (12) therefore do not desire to hasten it”

It is our matter. Allah the Almighty has ordered not to hasten it until He assists it with“ three armies; the angels, the believers and fright. His (al-Qa'im’s) advent will be like the advent of the Prophet (S) as Allah has said, “Even as your Lord caused you

p: ٢٩٦

Al-Kafi, vol.١ p.٣٤٨, al-Imama wet Tabsira p.٩٥, al-Ghayba by at-Toossi p.٢٤٢, Biharul

Anwar, vol.٥٢ p.١٠٣, Mo’jam Ahadeeth al-Imam al-Mahdi, vol.٣ p.٣٧٩

.Qur'an, ١٦:١ -٢

(۲) (۱) to go forth from your house with the truth.

۱۰ - أخبرنا محمد بن همام ومحمد بن الحسن بن محمد بن جمهور جميعاً، عن الحسن بن محمد بن جمهور، عن أبيه، عن سماعة بن مهران، عن صالح بن ميثم ويحيى بن سابق جميعاً عن أبي جعفر الباقر أنه قال:

هلك أصحاب المحاضير، ونجا المقربون، وثبت الحصن على أوتادها. إنَّ بعد الغمّ فتحاً عجبياً.

(۱۰) Muhammad bin Hammam and Muhammad bin al-Hasan bin Muhammad bin Jumhoor narrated from al-Hasan bin Muhammad bin Jumhoor from his father from Suma'a bin Mihran from Salih bin Maytham and Yahya bin Sabiq that Abu Ja'far al-Baqir (as) had said

The hasteners will perish and those nearest to Allah will be saved! After distress“
(۳) there will be a wonderful deliverance!

۱۱ - وحدثننا أحمد بن محمد بن سعيد بن عقده قال: حدثنا أحمد بن يوسف بن يعقوب الجعفي قال: حدثنا إسماعيل بن مهران، قال: حدثنا الحسن بن علي بن أبي حمزه، عن الحكم بن أيمن، عن ضريس الكناسي، عن أبي خالد الكابلي، قال: قال علي بن الحسين:

لَوَدِدْتُ إِنِّي تَرَكْتُ فَكَلَّمْتُ النَّاسَ ثَلَاثًا، ثُمَّ قَضَى اللَّهُ فَيِّ مَا أَحَبَّ، وَلَكِنْ عَزَمَهُ مِنَ اللَّهِ أَنْ نَصْبِرَ.

ثم تلا هذه الآية

وَلَتَعْلَمَنَّ نَبَأَهُ بَعْدَ حِينٍ

ثم تلا أيضا قوله تعالى

لَتَبْلُوَنَّ فِي أَمْوَالِكُمْ وَأَنْفُسِكُمْ وَلَتَسْأَلَنَّ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلِكُمْ وَمِنَ الَّذِينَ أَشْرَكُوا أَذَى كَثِيرًا ۖ وَإِنْ تَصْبِرُوا وَتَتَّقُوا فَإِنَّ ذَلِكَ مِنْ عَزْمِ الْأُمُورِ

Ahmad bin Muhammad bin Sa'eed bin Oqda narrated from Ahmad bin Yousuf bin (۱۱) Ya'qoob al-Ju'fi from Issma'eel bin Mihran from al-Hasan bin Ali bin Abu Hamza from al-Hakam bin Ayman from

.Qur'an, ٨:٥ -١

Ta'weel al-Aayat, vol.١ p.٢٥٢, Ithbat al-Hudat, vol.٣ p.٥٤٢, Hilyatul Abrar, vol.٢ p.٤٢٤, -٢

Tafseer al-Burhan, vol.٢ p.٣٥٩, al-Mahajja p.١١٤, Biharul Anwar, vol.٥٢ p.٣٥٤, Mo'jam

.Ahadeeth al-Imam al-Mahdi, vol.٥ p.٢٠٩

.Biharul Anwar, vol.٥٢ p.١٣٩, Mo'jam Ahadeeth al-Imam al-Mahdi, vol.٣ p.٢٢٤ -٣

Dhurays al-Kinasi from Abu Khalid al-Kabuli that Ali bin al-Husayn as-Sajjad (١) (as) had said:

I wish I was permitted to talk to people three times (about three things) and then Allah might do to me whatever He liked. But it is the will of Allah that we are to be patient and to wait”.

Then he recited this Qur’anic verse: “And most certainly you will come to know about it after a time” (٢) and then he recited, “And you shall certainly hear from those who have been given the Book before you and from those who are polytheists much annoying talk; and if you are patient and guard (against evil), surely this is one of the affairs (which should be) determined upon.” (٣) (٤)

١٢ - علي بن أحمد قال: حدثنا عبيد الله بن موسى العلوي، عن علي بن إبراهيم بن هاشم، عن علي بن إسماعيل، عن حماد بن عيسى، عن إبراهيم بن عمر اليماني، عن أبي الطفيل، عن أبي جعفر محمد بن علي، عن أبيه علي بن الحسين □: أن ابن عباس بعث إليه من يسأله عن هذه الآية

يَا أَيُّهَا الَّذِينَ آمَنُوا اصْبِرُوا وَصَابِرُوا وَرَابِطُوا وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ

فغضب علي بن الحسين وقال للسائل: وددت أن الذي أمرك بهذا واجهني به. ثم قال:

نزلت في أبي وفينا ولم يكن الرباط الذي أمرنا به بعد وسيكون ذلك ذريه من نسلنا المرابط.

ثم قال: أما إن في صلبه (يعني ابن عباس) وديعة ذرئت لنا جهنم، سيخرجون أقواماً من دين الله أفواجاً وستصبغ الأرض بدماء فراخ من فراخ آل محمد تنهض تلك الفراخ في غير وقت،

p: ٢٩٨

١ - He is the fourth imam of the Shia

٢ - Qur'an, ٣٨:٨٨

٣ - Qur'an, ٣:١٨٦

٤ - Tafseer al-Ayyashi, vol.١ p.٢١١, Biharul Anwar, vol.٦٨ p.٢٢٣, vol.٧١ p.٤٢٣

وتطلب غير مدرک، ويرابط الذين آمنو ويصبرون ويصابرون حتى يحكم الله، وهو خير الحاكمين.

Ali bin Ahmad narrated from Obaydillah bin Musa al-Alawi from Ali bin Ibraheem (۱۲) bin Hashim from Ali bin Issma'eel from Hammad bin Eessa from Ibraheem bin Umar al-Yamani from Abut-Tufayl that Abu Ja'far Muhammad bin Ali al-Baqir (as) had said

Once ibn Abbas sent a messenger to Ali bin al-Husayn as-Sajjad (as) asking him about this Qur'anic verse, "O you who believe! Be patient and excel in patience and remain steadfast." (۱) Ali bin al-Husayn (as) became angry and said to the messenger: "I wish that he, who has sent you with this, faced me with it." Then he said: "This verse has been revealed about my father and us. Perseverance that we have been ordered of has not occurred yet. It will be for some of our descendants." Then he added: "From his (ibn Abbas's) progeny there are some descendants created to be in Hell. They will deviate great masses of people from the religion of Allah. The earth will be dyed with the blood of the descendants of Muhammad's progeny. Those descendants will rise in unsuitable times and ask for unattainable things. The believers will remain steadfast (and persevere until Allah determines and He is the best of judges)." (۲)

۱۳ - حدثنا علي بن أحمد، عن عبيد الله بن موسى، عن هارون بن مسلم، عن القاسم بن عروه، عن بريد بن معاوية العجلي، عن أبي جعفر محمد بن علي الباقر في قوله

يَا أَيُّهَا الَّذِينَ آمَنُوا اصْبِرُوا

p: ۲۹۹

۱ - Qur'an, ۳:۲۰۰

۲ - Biharul Anwar, vol.۲۴ p.۲۱۹

فقال:

اصبروا على أداء الفرائض، وصابروا عدوكم، ورابطوا إمامكم المنتظر.

Ali bin Ahmad narrated from Obaydillah bin Musa from Haroon bin Muslim from al- (۱۳) Qassim bin Orwa from Burayd bin Mo'awiya al-Ijli that Abu Ja'far al-Baqir (as) had said when talking about the Qur'anic verse, "Be patient and excel in patience and remain steadfast".

Be patient in offering the obligations, persevere before your enemies and wait for "your expected imam." (۱)

۱۴ - حدثنا محمد بن همام قال: حدثنا جعفر بن محمد بن مالك قال: حدثني أحمد بن علي الجعفي، عن محمد بن المشي الحضرمي، عن أبيه، عن عثمان بن زيد عن جابر، عن أبي جعفر محمد بن علي الباقر قال:

مثلُ خروج القوائم من أهل البيت كخروج رسول الله، ومثل من خرج من أهل البيت قبل قيام القائم مثل فرخ طار فوق من وكره فتلاعبت به الصبيان.

Muhammad bin Hammam narrated from Ja'far bin Muhammad bin Malik from (۱۴) Ahmad bin Ali al-Ju'fi from Muhammad bin al-Muthanna al-Hadhrami from his father :from Uthman bin Zayd from Jabir that Abu Ja'far al-Baqir (as) had said

The advent of al-Qa'im (as) is like the advent of the messenger of Allah (as). If any of "us, Ahlul Bayt, rises before the advent of al-Qa'im (as), he will be like a young bird that flies and falls down and then children play with it." (۲)

۱۵ - حدثنا علي بن أحمد، عن عبيد الله بن موسى، عن أحمد بن الحسين، عن علي بن عقبه، عن موسى بن أكيل النميري، عن العلاء بن سيابه، عن أبي عبد

p: ۳۰۰

الله جعفر بن محمد أنه قال:

من مات منكم على هذا الأمر منتظراً كان كمن هو في الفسطاط الذي للقائم .

Ali bin Ahmad narrated from Obaydillah bin Musa from Ahmad bin al-Husayn from (١٥) Ali bin Aqaba from Musa bin Akeel an-Nimyari from al-Ala' bin Sayaba that Abu Abdullah as-Sadiq (as) had said

Whoever of you dies while still believing in this matter and waiting (for the expected“ (١) imam) is like one, who will be in the camp of al-Qa'im (as).”

١٦ - حدثنا أحمد بن محمد بن سعيد بن عقده قال: حدثنا أحمد بن يوسف بن يعقوب الجعفي أبو الحسن، قال: حدثنا إسماعيل بن مهران، قال: حدثنا الحسن بن علي بن أبي حمزه، عن أبيه ووهيب بن حفص، عن أبي بصير، عن أبي عبد الله أنه قال ذات يوم:

ألا أخيركم بما لا يقبل الله من العباد عملاً إلا به؟ فقلت: بلى، فقال:

شهادته أن لا إله إلا الله، وأن محمداً عبده ورسوله والإقرار بما أمر الله، والولاية لنا، والبراءة من أعدائنا (يعنى الأئمة خاصة) والتسليم لهم، والورع والاجتهاد والطمأنينة، والانتظار للقائم . ثم قال: إن لنا دونه يجيء الله بها إذا شاء. ثم قال: من سره أن يكون من أصحاب القائم فلينتظر وليعمل بالورع ومحاسن الأخلاق وهو منتظر، فإن مات وقام القائم بعده كان له من الأجر مثل أجر من أدركه، فجدوا وانتظروا هنيئاً لكم أيتها العصابة المرحومه.

Ahmad bin Muhammad bin Sa'eed bin Oqda narrated from Ahmad bin Yousuf bin (١٦) Ya'qoob al-Ju'fi Abul Hasan from Issma'eel bin Mihran from al-Hasan bin Ali bin Abu Hamza from his father and

p: ٣٠١

:Wuhayb bin Hafs from Abu Baseer that Abu Abdullah as-Sadiq (as) had said one day

Do I tell you of that which Allah does not accept any doing from His people except“
”?with

”!The narrator said: “Yes, please

He said: “Witnessing that there is no god but Allah and Muhammad is the messenger of Allah, submitting to the orders of Allah, believing in the guardianship of the infallible imams, submitting to them and disavowing their enemies, piety, sincerity of faith and waiting for al-Qa'im (as). There will be a state for us, Ahlul Bayt. Allah achieves that when He wills. Whoever likes to be one of al-Qa'im's companions has to wait while being pious and acting morally. If that one dies before the advent of al-Qa'im (as), he will be rewarded as if he has accompanied al-Qa'im (as). Try your best (in being pious) (and wait. How lucky you are, O you the mercified group!” (1)

١٧ - علي بن أحمد، عن عبيد الله بن موسى العلوي، عن محمد بن الحسين، عن محمد بن سنان، عن عمار بن مروان، عن منخل بن جميل، عن جابر بن يزيد، عن أبي جعفر الباقر أنه قال:

اسكنوا ما سكنت السماوات والأرض (أى لا تخرجوا على أحد) فَإِنَّ أَمْرَكُمْ لَيْسَ بِهِ خِفَاءٌ، أَلَا إِنَّهَا آيَةٌ مِنْ اللَّهِ لَيْسَتْ مِنَ النَّاسِ إِلَّا إِنَّهَا أَضْوَاءٌ مِنَ الشَّمْسِ لَا تَخْفَى عَلَى بَرٍّ وَلَا فَاجِرٍ، أَتَعْرِفُونَ الصَّبْحَ؟ فَإِنَّهَا كَالصَّبْحِ لَيْسَ بِهِ خِفَاءٌ.

Ali bin Ahmad narrated from Obaydillah bin Musa al-Alawi from Muhammad bin al- (١٧)
Husayn from Muhammad bin Sinan from Ammar bin

p: ٣٠٢

Ithbat al-Hudat, vol.٣ p.٥٣٦, Biharul Anwar, vol.٥٢ p.١٤٠, Mo'jam Ahadeeth al-Imam - ١
al-Mahdi, vol.٣ p.٤١٧

Marwan from Munakhkhal bin Jameel from Jabir bin Yazeed that Abu Ja'far al-Baqir (as) had said

Be quiet as long as the Heaven and the earth are quiet! Do not rebel against any one.“ Your matter is clear and not vague but it is a sign from Allah and not from people. It is brighter than the sun. It is neither ignored by a pious nor by a dissolute. Do you see (morning? It is like morning, which is clear to everyone.”(۱)

Chapter ۱۲: Disagreement among the Shia during the disappearance

۱ - حدثنا محمد بن يعقوب قال: حدثنا علي بن إبراهيم، عن أبيه، عن بن محبوب، عن يعقوب السراج وعن علي بن رثاب، عن أبي عبد الله أنه قال: لما بويع لأُمير المؤمنين بعد مقتل عثمان صعد المنبر وخطب خطبه ذكرها يقول فيها:

ألا- إنَّ بليتكم قد عادت كهيتها يوم بعث الله نبيه . والذي بعثه بالحق لتبلبلنَّ بلبلةً وتغربلنَّ غربله حتى يعود أسفلكم أعلاكم وأعلاكم أسفلكم، وليسبقنَّ سابقون كانوا قَصِيروا، وليقصرنَّ سَباقون كانوا سبقوا، والله ما كتمت وسمه ولا كذبت كذبه، ولقد نُبئت بهذا المقام وهذا اليوم.

Muhammad bin Ya'qoob narrated from Ali bin Ibraheem from his father from bin (۱) Mahboob from Ya'qoob as-Sarraj and Ali bin Ri'ab that Abu Abdullah as-Sadiq (as) had said: When Amirul Mo'mineen (as) was paid homage as the caliph after Uthman had been killed, he ascended the minbar and made a speech. He said

Your affliction became as it had been when Allah had sent His messenger“ ,Muhammad (as). I swear by Him, Who has sent His messenger with the truth

p: ۳۰۳

that you will be confused and will be sifted until your notables become low and your lows become notable. Some of you, who have been indecent, will be virtuous and some, who have been virtuous, will be indecent. By Allah I have not hidden a truth nor [\(1\)](#) have I told a lie. I have been inspired with this position and this day.”

٢ - حدثنا محمد بن يعقوب الكليني قال: حدثني عده من أصحابنا، عن أحمد بن محمد، عن معمر بن خلاد، قال: سمعت أبا الحسن يقول

الم

أَحْسِبَ النَّاسُ أَنْ يُتْرَكُوا أَنْ يَقُولُوا آمَنَّا وَهُمْ لَا يُفْتَنُونَ

ثم قال لي: ما الفتنة؟

فقلت: جعلت فداك، الذي عندنا أن الفتنة في الدين.

فقال: يفتنون كما يفتن الذهب. ثم قال: يخلصون كما يخلص الذهب.

Muhammad bin Ya'qoob al-Kulayni narrated from some of his companions from (٢) Ahmad bin Muhammad that Ma'mar bin Khallad had said: I heard Abul Hasan (Imam Ali) (as) reciting, “Alif Lam Mim. Do men think that they will be left alone on saying, We “?believe, and not be tried (with sedition)?[\(٢\)](#)” and then he asked: What is sedition

”.I said: “May I die for you! We think that sedition is in religion

[\(٣\)](#)He said: “People are tried as gold is tried. They are purified as gold is purified.”

٣ - حدثنا محمد بن يعقوب قال: حدثنا علي بن إبراهيم، عن محمد بن عيسى، عن يونس، عن سليمان بن صالح رفعه إلى أبي جعفر محمد بن علي الباقر قال: قال:

إِنَّ حَدِيثَكُمْ هَذَا لَتَشْمَتُ مِنْهُ قُلُوبُ الرِّجَالِ فَانْبَذُوهُ إِلَيْهِمْ نَبْذًا فَمَنْ أَقْرَبَ بِهِ فزِيدُوهُ، وَمَنْ أَنْكَرَ فَذَرُوهُ،

p: ٣٠٤

إنه لا بدّ من أن تكون فتنه يسقط فيها كلّ بطانه ووليجه حتى يسقط فيها من يشق الشعره بشعرتين حتى لا يبقى إلا نحن وشيعتنا.

Muhammad bin Ya'qoob narrated from Ali bin Ibraheem from Muhammad bin (٣)
:Eessa from Younus from Sulayman bin Salih that Abu Ja'far al-Baqir (as) had said

Your talk (about al-Qa'im) disgusts the hearts of men. Say it to them forcefully. Say“ more to whoever accepts it and leave aside whoever denies it. There must be a sedition, by which companions, kin and even those, who split a hair into two (who are so strict and accurate), fall until no one remains save us and our sincere Shia (followers).” (١)

٤ - حدثنا أبو سليمان أحمد بن هوذة الباهلي، قال: حدثنا أبو إسحاق إبراهيم بن إسحاق النهاوندي سنة ثلاث وسبعين ومائتين قال: حدثنا عبد الله بن حماد الأنصاري سنة تسع وعشرين ومائتين، عن رجل، عن أبي عبد الله: أنه دخل عليه بعض أصحابه فقال له: جعلت فداك، إني والله أحبك وأحب من يحبك، يا سيدي ما أكثر شيعتكم، فقال له: أذكرهم، فقال: كثير، فقال: تحصيلهم؟ فقال: هم أكثر من ذلك. فقال أبو عبد الله:

أما لو كُملت العده الموصوفه ثلاثمائه وبضعه عشر كان الذي تريدون، ولكنّ شيعتنا من لا يعدو صوته سمعه ولا شحناؤه بدنه ولا يمدح بنا معلناً ولا يخاصم بنا قالياً ولا يجالس لنا عايياً ولا يحدث لنا ثالباً ولا يحب لنا مبغضاً ولا يبغض لنا محباً.

Abu Sulayman Ahmad bin Hawthah al-Bahili narrated from Abu Iss'haq Ibraheem (٤)
bin Iss'haq an-Nahawandi from Abdullah bin Hammad al-Ansari from someone that

:one of the companions had come to Abu Abdullah as-Sadiq (as) and said to him

May I die for you! By Allah, I love you and love whoever loves you. O my master, how“
”!many your Shia are

”?Abu Abdullah as-Sadiq (as) said: “Would you please mention them

”.The man said: “They are too many

”?He said: “Could you count them

”.The man said: “They are much more than to be counted

Abu Abdullah as-Sadiq (as) said: “If the number becomes three hundred and a little more then what you want will happen. Our Shia are those, whose voice dose not pass beyond their ears, nor does their zeal go beyond their body, nor do they praise us openly, nor quarrel with anyone because of us, nor sit with anyone criticizing us, nor talk with anyone abusing us, nor love whoever hates us and do not hate whoever
”.loves us

فقلت: فكيف أصنع بهذه الشيعة المختلفه الذين يقولون إنهم يتشيعون؟

فقال: فيهم التمييز وفيهم التمحيص وفيهم التبديل، يأتي عليهم سنون تفنيهم، وسيف يقتلهم، واختلافٌ يبددهم. إنما شيعتنا من لا يهزّ هزير الكلب ولا يطمع طمع الغراب، ولا يسأل الناس بكفّه وإن مات جوعاً.

قلت: جعلت فداك، فأين أطلب هؤلاء الموصوفين بهذه الصفه؟

فقال: أطلبهم في أطراف الأرض، أولئك الخفيض عيشهم، المنتقله دارهم، الذين إن شهدوا لم يعرفوا، وإن غابوا لم يفتقدوا، وإن مرضوا لم يعادوا، وإن خطبوا لم يزوّجوا، وإن ماتوا لم يشهدوا، أولئك الذين في أموالهم يتواسون، وفي قبورهم يتزاورون، ولا تختلف أهواؤهم وإن اختلفت بهم البلدان.

The man said: “Then how do we deal with these different groups, who

”?pretend that they are Shia

He said: “They will be tried, purified and distinguished. Years come that will perish them, a sword that will kill them and disagreement that will scatter them. Our real Shia are those, who do not growl like a dog, do not covet like a crow and do not ask people for alms even if they die of hunger”.

”?The man said: “May I die for you! Where can I find such a kind of people

He said: “You can find them in the far sides of the world. They are those, whose lives are so simple, whose abodes move from place to another, who if are seen, will not be known, if absent, will not be missed, if become ill, will not be visited, if propose to a woman, will not be married and if die, their funerals will not be attended. It is they, who divide their monies among them, who visit each other in their graves and who [\(never disagree even if their countries are different.”](#)

The same was narrated by Muhammad bin Hammam from Hameed bin Ziyad al-Kufi from al-Hasan bin Muhammad bin Suma’a from Ahmad bin al-Hasan al-Maythami from Ali bin Mansoor from Ibraheem bin Muhzim al-Asadi from his father from Abu Abdullah as-Sadiq (as) but with an addition

وإن رأوا مؤمناً أكرموه، وإن رأوا منافقاً هجروه، وعند الموت لا يجزعون، وفي قبورهم يتراورون...

If they see a believer, they will honor him and if they see a hypocrite, they will leave him aside. They do not

p: ٣٠٧

[\(1\) "worry when about to die and they visit each other in their graves..."](#)

٦ - أخبرنا أحمد بن محمد بن سعيد قال: حدثني أحمد بن يوسف الجعفي، أبو الحسن من كتابه، قال: حدثنا إسماعيل بن مهران، عن الحسن بن علي بن أبي حمزه، عن أبيه ووهيب بن حفص عن أبي بصير، عن أبي عبد الله أنه قال:
مع القائم من العرب شيء يسير.

فقل له: إن من يصف هذا الأمر منهم لكثيراً.

قال: لا بد للناس من أن يمحصوا ويميزوا، ويغربلوا، وسيخرج من الغربال خلقٌ كثير.

Ahmad bin Muhammad bin Sa'eed narrated from Ahmad bin Yousuf al-Ju'fi Abul (٦) Hasan from Issma'eel bin Mihran from al-Hasan bin Ali bin Abu Hamza from his father :and Wuhayb bin Hafis from Abu Baseer that Abu Abdullah as-Sadiq (as) had said

"(There will be a very few Arabs with al-Qa'im (as"

It is said to him: "But those, who talk about this matter among the Arabs, are so much
".many

He said: "People must be tried, sifted and purified. Much many people will be thrown
[\(2\) away from the sieve."](#)

٧ - وأخبرنا علي بن الحسين قال: حدثنا محمد بن يحيى العطار، قال: حدثنا محمد بن حسان الرازي، قال: حدثنا محمد بن علي الكوفي، عن الحسن بن محبوب الزرادي، عن أبي المغراء، عن عبد الله بن أبي يعفور، عن أبي عبد الله أنه سمعه يقول:
ويلٌ لطفاه العرب من شرِّ قد اقترب.

قلت: جعلت فداك، كم مع القائم من العرب؟

قال: شيء يسير.

فقلت: والله إن من يصف هذا الأمر منهم لكثير.

فقال: لا بد للناس من أن يمحصوا ويميزوا ويغربلوا ويخرج من الغربال خلق

.Ibid –١

Al-Kafi, vol.١ p.٣٧٠, Dala'il al-Imama p.٢٤٢, al-Idad al-Qawiyya p.٧٤, Ithbat al-Hudat, –٢
vol.٣ p.٥٣٧, Biharul Anwar, vol.٥ p.٢١٩, vol.٥٢ p.١١٤, ٣٤٨, Bisharatul Islam, vol.٢ p.١٩٧,
.Mo'jam Ahadeeth al-Imam al-Mahdi, vol.٤ p.٤٤

Ali bin al-Husayn narrated from Muhammad bin Yahya al-Attar from Muhammad (v) bin Hassaan ar-Razi from Muhammad bin Ali al-Kufi from al-Hasan bin Mahboob az-Zarrad from Abul Mughra that Abdullah bin Abu Ya'foor had said: I heard Abu Abdullah :as-Sadiq (as) saying

”.Woe unto the arrogant of the Arabs from a soon evil“

”?I said: “May I die for you! How many of the Arabs will be with al-Qa'im (as

”.He said: “Very few

”!I said: “By Allah, those, who talk about this matter among the Arabs, are too many

He said: “People must be tried, sifted and purified. Much many people will be thrown away from the sieve

The same was narrated by Muhammad bin Ya'qoob al-Kulayni from Muhammad bin Yahya and al-Hasan bin Muhammad from Ja'far bin Muhammad from al-Qassim bin Issma'eel al-Anbari from al-Hasan bin Ali from Abul Mughra from Abu Ya'foor. (1)

٨ - وأخبرنا علي بن أحمد، قال: حدثنا عبيد الله بن موسى العلوي العباسي، عن أحمد بن محمد عن الحسن بن علي بن زياد، عن علي بن أبي حمزه، عن أبي بصير قال: سمعت أبا جعفر محمد بن علي يقول:

والله لتميِّزَنَّ، والله لتمحِّصَنَّ، والله لتغربلَنَّ كما يغربل الزَّوَان من القمح.

Ali bin Ahmad narrated from Obaydillah bin Musa al-Alawi al-Abbasi from Ahmad (٨) bin Muhammad from al-Hasan bin Ali bin Ziyad from Ali bin Abu Hamza that Abu Baseer had said

I heard Abu Ja'far al-Baqir (as) saying: “By Allah, you are going to be tested, clarified“ (2) (and sifted like sifting out the Zu'an (2) from wheat.” (3)

٩ - أخبرنا أحمد بن محمد بن سعيد

.Ibid –١

.Unwanted weed that often grows among wheat –٢

.Biharul Anwar, vol.٥٢ p.١١٤, Mo'jam Ahadeeth al-Imam al-Mahdi, vol.٣ p.٢١٥ –٣

قال: حدثنا القاسم بن محمد بن الحسن بن حازم، قال: حدثنا عبيس بن هشام، عن عبد الله بن جيله، عن مسكين الرحال عن علي بن أبي المغيرة، عن عميره بنت نفيل قالت: سمعت الحسين بن علي يقول:

لا- يكون الأمر الذى تنتظرونه حتى يبرأ بعضكم من بعض ويتفل بعضكم فى وجوه بعض ويشهد بعضكم على بعض بالكفر، ويلعن بعضكم بعضاً.

فقلت له: ما فى ذلك الزمان من خير.

فقال الحسين: الخير كله فى ذلك الزمان، يقوم قائمنا، ويدفع ذلك كله.

(٩) Ahmad bin Muhammad bin Sa'eed narrated from al-Qassim bin Muhammad bin al-Hasan bin Hazim from Obayss bin Hisham from Abdullah bin Jibilla from Miskeen ar-Rahhal from Ali bin Abul Mugheera that Omayra bint Nufayl had said

I heard al-Husayn bin Ali (as) saying: "The matter that you are expecting will not occur until a time comes that you disavow each other, spit at the face of each other, declare unbelief against each other and curse each other

"!I said to him: "There will be no goodness in that time

He said: "All the goodness will be in that time. Our Qa'im will rise and do away with all (of that.)"(١)

١٠ - أخبرنا علي بن أحمد قال: أخبرنا عبيد الله بن موسى العلوى، عن الحسن بن علي، عن عبد الله بن جيله، عن بعض رجاله، عن أبي عبد الله أنه قال:

لا يكون ذلك الأمر حتى يتفل بعضكم فى وجوه بعض، وحتى يلعن بعضكم بعضاً، وحتى يسمي بعضكم بعضاً كذابين.

(١٠) Ali bin Ahmad narrated from Obaydillah bin Musa al-Alawi from al-Hasan bin Ali from Abdullah bin

:Jibilla from some of his companions that Abu Abdullah as-Sadiq (as) had said

That matter (the appearance of al-Qa'im) will not occur until a time comes that you“
spit at the face of each other, curse each other and call each other as liars.”(۱)

۱۱ - وأخبرنا أحمد بن محمد بن سعيد قال: حدثنا علي بن الحسن التيملي، قال: حدثنا محمد وأحمد بنا الحسن عن أبيهما، عن ثعلبه بن ميمون، عن أبي كهمس، عن عمران بن ميثم، عن مالك بن ضميره قال:

قال أمير المؤمنين: يا مالك بن ضميره، كيف أنت إذا اختلفت الشيعة هكذا؟ (وشبك أصابعه وأدخل بعضها في بعض)

فقلت: يا أمير المؤمنين ما عند ذلك من خير.

قال: الخير كله عند ذلك، يا مالك، عند ذلك يقوم قائمنا فيقدم سبعين رجلاً يكذبون على الله وعلى رسوله، فيقتلهم، ثم يجمعهم الله على أمر واحد.

Ahmad bin Muhammad bin Sa'eed narrated from Ali bin al-Hasan at-Taymali from (۱۱) Muhammad and Ahmad, the sons of al-Hasan from their father from Tha'laba bin Maymoon from Abu Kahmas from Imran bin Maytham that Malik bin Dhamra had said

Amirul Mo'mineen (as) said to me: “O Malik bin Dhamra, how about you when the Shia“ disagree like this?” He interlaced the fingers of his two hands

”.I said: “O Amirul Mo'mineen, there will be no any goodness then

He said: “O Malik, all the goodness will be then! At that time our Qa'im will appear. He will present seventy men as liars fabricating lies against Allah and His messenger (as) and he will kill them. Then Allah will make people agree

p: ۳۱۱

(1) "unanimously upon one thing."

١٢ - وأخبرنا علي بن أحمد، قال: أخبرنا عبيد الله بن موسى العلوي، عن علي بن إسماعيل الأشعري، عن حماد بن عيسى، عن إبراهيم بن عمر اليماني، عن رجل، عن أبي جعفر أنه قال:

لتمحصنَّ يا شيعه آل محمد تمحيصَ الكحل في العين، وإنَّ صاحب العين يدرى متى يقع الكحل في عينه ولا يعلم متى يخرج منها، وكذلك يصبح الرجل على شريعته من أمرنا ويمسى وقد خرج منها، ويمسى على شريعته من أمرنا ويصبح وقد خرج منها.

Ali bin Ahmad narrated from Obaydillah bin Musa al-Alawi from Ali bin Issma'eel (١٢) al-Ash'ari from Hammad bin Eessa from Ibraheem bin Umar al-Yamani from someone that Abu Ja'far al-Baqir (as) had said

O Shia of Muhammad's progeny, you are going to be tested like the kohl in the eye." One knows when the kohl is put into his eye but he does not know when it gets out of it. Just in the same way that one believes in our matter in the morning and recants it in the evening or he believes in it in the evening and when morning comes he recants (it.)"

١٣ - وأخبرنا علي بن أحمد قال: أخبرنا عبيد الله بن موسى، عن رجل، عن العباس بن عامر، عن الربيع بن محمد المسلي من بني مسليه عن مهزم بن أبي بردة الأسدي وغيره، عن أبي عبد الله أنه قال:

والله لتكسرنَّ تكسير الزجاج، وإن الزجاج ليعاد فيعود كما كان، والله لتكسرنَّ تكسير الفخار، فإن الفخار ليتكسر فلا يعود كما كان، والله لتغربلنَّ ووالله لتميزنَّ ووالله لتمحصنَّ حتى

p: ٣١٢

Ithbat al-Hudat, vol.٣ p.٥٣٧, Biharul Anwar, vol.٥٢ p.١١٥, Mo'jam Ahadeeth al-Imam - ١
al-Mahdi, vol.٣ p.٣٠
Biharul Anwar, vol.٥٢ p.١٠١ - ٢

Ali bin Ahmad narrated from Obaydillah bin Musa from someone^(١) from al-Abbas (١٣) bin Aamir from ar-Rabee' bin Muhammad al-Musli from Muhzim bin Abu Burda al-Asadi and others that Abu Abdullah as-Sadiq (as) had said

By Allah, you are going to be broken like glass but glass is remade and it returns as before. By Allah, you are going to be broken like the breaking of pottery but pottery is never remade as before. By Allah you are going to be sifted, to be clarified and to be (purified until none of you remain save the least. (He shrank his hand.))”^(٢)

O people of Shia, pay much attention to these traditions narrated from Amirul Mo'mineen (as) and the infallible imams (as) after him. Ponder on them too much. They warn strongly of turning away from their Sharia by saying: “one believes in our matter in the morning and recants it in the evening or he believes in it in the evening and when morning comes he recants it.” It is a clear evidence showing neglecting the system of the imamate with all its concerns that lead to the straight path

Then Amirul Mo'mineen (as) gives an example when saying: “By Allah, you are going to be broken like glass but glass is remade and it returns as before. By Allah, you are going to be broken like the breaking of pottery but pottery is never remade as before.” Those, who believe in the doctrine of the infallible

p: ٣١٣

١- He may be Ayyoob bin Noah bin Darraj

٢- Al-Ghayba by at-Toossi p.٣٤٠, Biharul Anwar, vol.٥٢ p.١٠١, Bisharatul Islam p.١٢٤, -
Muntakhab al-Athar p.٣١٥, Mo'jam Ahadeeth al-Imam al-Mahdi, vol.٣ p.٤٢١

imams and then recant it and then they repent and return to the true belief when the mercy of Allah declares to them the purity of what they deny and the darkness of what they enter into, are like broken glass that it can be remade as before but those, who recant the true belief and remain in their confusion without repenting until death, are like broken pottery that cannot be remade as before because there is no repent after death

١٤ - أخبرنا علي بن أحمد قال: حدثنا عبيد الله بن موسى، قال: حدثنا محمد بن موسى، عن أحمد بن أبي أحمد، عن إبراهيم بن هلال قال:

قلت لأبي الحسن: جعلت فداك، مات أبي علي هذا الأمر، وقد بلغت من السنين ما قد ترى أموت ولا تخبرني بشيء.

فقال: يا أبا إسحاق، أنت تعجل؟

فقلت: إي والله أعجل وما لي لا أعجل وقد كبر سني وبلغت أنا من السن ما قد ترى.

فقال: أما والله يا أبا إسحاق، ما يكون ذلك حتى تميزوا وتمحصوا، وحتى لا يبقى منكم إلا الأقل، ثم صعر كفه.

Ali bin Ahmad narrated from Obaydillah bin Musa from Muhammad bin Musa from (١٤) Ahmad bin Abu Ahmad that Ibraheem bin Hilal had said

I said to Abul Hasan (Imam Ali) (as): May I die for you! My father died while still“ believing in this matter (the imamate) and I became so old. Shall I die and you do not “?tell me of anything

”.(He said: “O Abu Iss’haq, you hasten (to hasten the will of Allah

I said: “Yes, by Allah, I hasten. Why

”?do I not hasten where I became so old as you see

He said: “O Abu Iss’haq, by Allah that does not occur until you are tried and clarified
(until none of you remains save the least. (And he shrank his hand.))” (١)

١٥ - وأخبرنا علي بن أحمد قال: حدثنا عبيد الله بن موسى، قال: حدثنا محمد بن الحسين، عن صفوان بن يحيى قال: قال أبو الحسن الرضا:

والله لا يكون ما تمدون إليه أعينكم حتى تمحصوا وتميزوا، وحتى لا يبقى منكم إلا الأندر فالأندر.

Ali bin Ahmad narrated from Obaydillah bin Musa from Muhammad bin al-Husayn (١٥)
:from Safwan bin Yahya that Abul Hasan ar-Redha (as) had said

By Allah, That, which you look forward to, will not be until you are tested and clarified“
(and until none of you remains save the least and the least.” (٢)

١٦ - وأخبرنا أحمد بن محمد بن سعيد قال: حدثنا أبو عبد الله جعفر بن عبد الله المحمدي من كتابه في سنة ثمان وستين ومائتين، قال: حدثنا محمد بن منصور الصيقل، عن أبيه، قال: دخلت على أبي جعفر الباقر وعنده جماعه فبينما نحن نتحدث وهو على بعض أصحابه مقبل إذ التفت إلينا وقال:

في أي شيء أنتم؟ هيهات هيهات! لا يكون الذي تمدون إليه أعناقكم حتى تمحصوا. هيهات! ولا يكون الذي تمدون إليه أعناقكم حتى تميزوا، ولا يكون الذي تمدون إليه أعناقكم حتى تغربلوا، ولا يكون الذي تمدون إليه أعناقكم إلا بعد إياس، ولا يكون الذي تمدون إليه أعناقكم حتى يشقى من شقى ويسعد من سعد.

Ahmad bin Muhammad bin Sa'eed narrated from Abu Abdullah Ja'far bin Abdullah (١٦)

p: ٣١٥

.Biharul Anwar, vol.٥٢ p.١١٣, Mo'jam Ahadeeth al-Imam al-Mahdi, vol.٤ p.١٣٢ -١

.Biharul Anwar, vol.٥٢ p.١١٤ -٢

:al-Muhammadi from Muhammad bin Mansoor as-Sayqal that his father had said

Once I came to Abu Ja'far al-Baqir (as) and there were some people with him. While“ we were talking with each other, he turned to us and said: “What are you talking about? How far! How far! That, which you look forward to, will not be until you are tested. How far! That, which you look forward to, will not be until you are clarified. How far! That, which you look forward to, will not be until you are sifted. That, which you look forward to, will not be except after despair. That, which you look forward to, will not be until he, who is to be wretched, becomes wretched and he, who is to be .happy, becomes happy”.

The same was narrated by Muhammad bin Ya'qoob from Muhammad bin al-Hasan and Ali bin Muhammad from Sahl bin Ziyad from Muhammad bin Sinan from [\(Muhammad bin Mansoor as-Sayqal from his father but with a little difference.](#)

١٧ - أخبرنا أبو سليمان أحمد بن هوذة بن أبي هراسه الباهلي قال: حدثنا إبراهيم بن إسحاق النهاوندي، قال: حدثنا عبد الله بن حماد الأنصاري، عن صباح المزني، عن الحارث بن حصيره، عن الأصبع بن نباته، عن أمير المؤمنين أنه قال:

كونوا كالنحل في الطير، ليس شيء من الطير إلا وهو يستضعفها، ولو علمت الطير ما في أجوافها من البركة لم تفعل بها ذلك. خالطوا الناس بألسنتكم وأبدانكم وزايلوهم بقلوبكم وأعمالكم، فوالذي نفسي بيده ما ترون ما تحبون حتى يتفل بعضكم في وجوه بعض وحتى يسمي

p: ٣١٦

Al-Kafi, vol.١ p.٣٧٠, Kamal ad-Deen p.٣٤٦, al-Ghayba by at-Toossi p.٣٣٥, Ithbat al- ١ - Hudat, vol.٣ p.١٠, Biharul Anwar, vol.٥٢ p.١١١, ١١٢, Bisharatul Islam p.٩٦, Muntakhab al-Athar p.٣١٤, Mo'jam Ahadeeth al-Imam al-Mahdi, vol.٣ p.٢١٦

بعضكم بعضاً كذابين، وحتى لا يبقى منكم (أوقال من شيعتي) إلا كالكلح في العين، والملح في الطعام وسأضرب لكم مثلاً، وهو مثل رجل كان له طعام فنقاه وطيبه، ثم أدخله بيتاً وتركه فيه ما شاء الله، ثم عاد إليه فإذا هو قد أصابه السوس، فأخرجه ونقاه وطيبه، ثم أعاده إلى البيت فتركه ما شاء الله، ثم عاد إليه فإذا هو قد أصابته طائفه من السوس فأخرجه ونقاه وطيبه وأعاده، ولم يزل كذلك حتى بقيت منه رزومه كرزمه الأندر لا- يضره السوس شيئاً، وكذلك أنتم تميزون حتى لا يبقى منكم إلا عصابه لا تضرها الفتنة شيئاً.

Abu Sulayman Ahmad bin Hawthah bin Abu Hurasa al-Bahili narrated from (١٧) Ibraheem bin Iss'haq an-Nahawandi from Abdullah bin Hammad al-Ansari from Sabah al-Muzni from al-Harith bin Haseera from al-Asbugh bin Nabata that Amirul Mo'mineen (as) had said

Be like the bees among the birds. All the birds deem them weak but if they know what blessing there is inside their (the bees') interiors, they will not do that to them. Mix with people with your tongues and persons and be far away from them with your hearts and deeds. I swear by Him, in Whose hand my soul is, you will not meet what you like until a time comes that you spit at the face of each other, call each other as liars and until none of you remains except like the kohl in an eye and like the salt in food. I give you an example. It is like a man having some

food (grains). He sifts and purifies it and then he keeps it in a store for some time. Then he comes back to find that his food has been worm-eaten. He takes it out, purifies it and puts it back into the store for some time. After a time he comes to find that his food has been worm-eaten again. He takes it out, purifies it and puts it back into the store. He does so again and again until nothing of his food remains except the least, which will never be harmed by the worms. So are you! You are going to be clarified until none of you remains save a very few ones, who will never be affected by seditions.

The same was narrated by Ahmad bin Muhammad bin Sa'eed from Ali bin al-Hasan at-Taymali from Muhammad and Ahmad the sons of al-Hasan from their father from Tha'laba bin Maymoon from Abu Kahmas and others from Amirul Mo'mineen (as).^(۱)

.This tradition has been mentioned at the beginning of this book

۱۸ - حدثنا عبد الواحد بن عبد الله بن يونس قال: حدثنا أحمد بن محمد بن رباح الزهري الكوفي، قال: حدثنا محمد بن العباس بن عيسى الحسنى، عن الحسن بن علي البطائنى، عن أبيه، عن أبي بصير قال: قال أبو جعفر محمد بن علي الباقر: إنمّا مثل شيعتنا مثل أندر (يعنى بيدراً فيه طعام) فأصابه آكلٌ فنقى ثم أصابه آكلٌ فنقى حتى بقى منه ما لا يضرّه الأكل، وكذلك شيعتنا يميزون ويمحصون حتى تبقى منهم عصابة لا تضرّها الفتنة.

Abdul Wahid (۱۸)

p: ۳۱۸

Biharul Anwar, vol.۵۲ p.۱۱۵, Bisharatul Islam p.۵۰, Mo'jam Ahadeeth al-Imam al- ۱ - Mahdi, vol.۳ p.۳۰.

bin Abdullah bin Yunus narrated from Ahmad bin Muhammad bin Rabah az-Zuhri al-Kufi from Muhammad bin al-Abbas bin Eessa al-Hasani from al-Hasan bin Ali al-Bata'ini from his father from Abu Baseer that Abu Ja'far al-Baqir (as) had said

Our Shia (followers) are like a threshing-floor having some grains. The grains are afflicted with worms. They are purified and then are afflicted with worms until very little remains that will never be harmed by the worms. So are our Shia. They are clarified and purified until a very few of them remain, who will never be affected by [\(seditions.\)](#)^(۱)

۱۹ - حدثنا أحمد بن محمد بن سعيد بن عقده قال: حدثنا جعفر بن عبد الله المحمدي، قال: حدثني شريف بن سابق التفليسي، عن الفضل بن أبي قره التفليسي عن جعفر بن محمد، عن أبيه أنه قال:

المؤمنون يُبتلون ثم يميّزهم الله عنده. إنّ الله لم يؤمن المؤمنين من بلاء الدنيا ومرائرها ولكن آمنهم فيها من العمى والشقاء في الآخرة. ثم قال: كان علي بن الحسين بن علي يضع قتلاه بعضهم إلى بعض ثم يقول: قتلانا قتلى النبيين.

Ahmad bin Muhammad bin Sa'eed bin Oqda narrated from Ja'far bin Abdullah al- (۱۹) Muhammadi from Shareef bin Sabiq at-Tafleesi from al-Fadhil bin Abu Qurra at-Tafleesi from Ja'far bin Muhammad as-Sadiq (as) that his father Abu Ja'far al-Baqir (as) had said

The believers are tested and purified by Allah. Allah has not assured the believers“ from calamities and distresses of this life but He has assured them from being [\(wretched in the afterlife.\)](#)^(۲)

۲۰ - حدثنا علي بن الحسين

p: ۳۱۹

.Biharul Anwar, vol.۵۲ p.۱۱۶-۱

.Biharul Anwar, vol.۴۵ p.۸۰, vol.۵۲ p.۱۱۷-۲

قال: حدثنا محمد بن يحيى العطار، قال: حدثنا محمد بن حسان الرازي، عن محمد بن علي الكوفي، عن الحسن بن محبوب، قال: حدثنا عبد الله بن جبلة، عن علي بن أبي حمزة، عن أبي عبد الله أنه قال:

لو قد قام القائم لأنكره الناس لأنه يرجع إليهم شاباً موفقاً لا يثبت عليه إلا مؤمن قد أخذ الله ميثاقه في الذر الأول.

Ali bin al-Husayn narrated from Muhammad bin Yahya al-Attar from Muhammad (۲۰) bin Hassaan ar-Razi from Muhammad bin Ali al-Kufi from al-Hasan bin Mahboob from :Abdullah bin Jibilla from Ali bin Abu Hamza that Abu Abdullah as-Sadiq (as) had said

When al-Qa'im (as) rises, people will deny him because he comes as a young man. No one will still keep to him save the true believers, whom Allah has covenanted since the [\(first Creation.\)](#)

During the disappearance of al-Qa'im (as), people separate, disagree with each other, become desperate and their faith becomes weak for they find that the period of the disappearance of the imam has become too long. Therefore when Imam al-Mahdi (aj) reappears as a young man, they deny him. The infallible Imams (as) have declared that when saying: "They (people) separate into different sects, walk in various ways of .seditions and are deceived by the mirage of the infatuates' speech

So when he (al-Qa'im) appears to them after these many years, which definitely make one too old, too weak and with curved back, as a young man, those, whose hearts are full of diseases, will deny him but

p: ۳۲۰

.This tradition was mentioned in chap.۱۰ -۱

the true believers, whom Allah has favored with His kindness, will still believe in him and keep to him.” They, who believe in all that the infallible imams (as) have said and wait for the expected imam faithfully and with no a bit of doubt or confusion and who are not deceived by the fabrications of the Satan and his followers, definitely will win .in the afterlife

Chapter ۱۳: Al-Qa'im's aspects and deeds

point

۱ - حدثنا علي بن أحمد قال: حدثني عبيد الله بن موسى العلوي، عن أبي محمد موسى بن هارون بن عيسى المعبدى قال: حدثنا عبد الله بن مسلمة بن قعنب قال حدثنا سليمان بن بلال قال: حدثنا جعفر بن محمد، عن أبيه، عن جده عن الحسين بن علي قال:

جاء رجل إلى أمير المؤمنين، فقال له: يا أمير المؤمنين تبئنا بمهديكم هذا؟

فقال: إذا درج الدارجون وقلّ المؤمنين وذهب المجلبون فهناك هناك.

فقال: يا أمير المؤمنين ممّن الرجل؟

فقال: من بنى هاشم، من ذروه طود العرب وبحر مغيضها إذا وردت، ومخفر أهلها إذا أتيت، ومعدن صفوتها إذا اكتدرت، لا يجبن إذا المنايا هكعت، ولا- يخور إذا المنون اكتتعت، ولا- ينكل إذا الكماه اصطرعت، مشمّر مغلوب ظفر ضرغامه حصد مخدش ذكر، سيفٌ من سيوف الله، رأس، قثم، نشؤ رأسه في باذخ السؤدد وعارز مجده في أكرم المحتد. فلا يصرفنك عن بيعته صارف عارض ينوص إلى الفتنة كل مناص؛ إن قال فشرّ قائل، وإن سكت فذو دعاير.

Ali bin Ahmad narrated from Obaydillah bin Musa al-Alawi from Abu Muhammad (۱) Musa bin Haroon bin Eessa al-Ma'badi from Abdullah bin Maslama bin Qu'nub from Sulayman bin Bilal

from Ja'far bin Muhammad as-Sadiq (as) from his father (as) from his grandfather (as)
:that al-Husayn bin Ali (as) had said

Once a man came to Amirul Mo'mineen (as) and said to him: “O Amirul Mo'mineen“
”?(as), would you tell us about your Mahdi

Amirul Mo'mineen (as) said: “If most of you pass away, the believers become rare and
”!the clamorers perish, then he will appear

”?(The man said: “Where from is the man (al-Mahdi

Imam Ali (as) said: “He is from the Hashemites; the top of the mountain of the Arabs
(the best of the Arabs), the sea, to which everyone comes ladling, the safe resort and
the pure spring when others become turbid. He is from the people, who do not cower
when death hastens, do not weaken when the end approaches and do not recede
when the heroes clash. He is always a winner like a lion. He will do away with the
oppressors and the arrogants. He is a sword of Allah’s. He arises from loftiness. His
glory emits from a great glorious family. Let none of those, who hasten towards
seditions and who when saying, the vilest of sayers and when keeping silent, fishing
”.in the troubled water , prevents you from paying homage to him

ثم رجع إلى صفه المهدي فقال: أوسعكم كهفاً، وأكثركم علماً، وأوصلكم رحماً. اللهم فاجعل بعثه خروجاً من الغمه، واجمع به
شمل الأمة. فإن خار الله لك فاعزم ولا تنش عنه إن وفقت له، ولا تجوزن عنه إن هديت إليه، هاه - وأوماً بيده إلى

Then he talked again about the aspects of al-Mahdi (aj) by saying: “He is the most generous, the most aware and the kindest of you to his kin. O Allah, make his advent as deliverance from distresses and make the umma unite by him! O you man, if Allah chooses (that) to you, be determined and do not deviate from him (al-Mahdi) when you are guided to him.” He sighed and pointed at his chest with his hand showing his (eagerness to see him.)^(١)

٢ - أخبرنا علي بن أحمد قال: حدثنا عبيد الله بن موسى العلوي، عن بعض رجاله، عن إبراهيم بن الحكم بن ظهير، عن إسماعيل بن عياش، عن الأعمش عن أبي وائل، قال: نظر أمير المؤمنين علي إلى الحسين فقال:

إن ابني هذا سيد كما سماه رسول الله سيداً، وسيُخرج الله من صلبه رجلاً باسم نبيكم، يشبهه في الخلق والخلق، يخرج علي حين غفله من الناس وإماته للحق وإظهار للجور. والله لو لم يخرج لضربت عنقه، يفرح بخروجه أهل السماوات وسكانها، وهو رجل أجلى الجبين، أقنى الأنف، ضخم البطن، أزيل الفخذين، بفخذه اليمنى شامه، أفلج الثنايا ويملاً الأرض عدلاً كما ملئت ظلماً وجوراً.

Ali bin Ahmad narrated from Obaydillah bin Musa al-Alawi from some of his (٢) companions from Ibraheem bin al-Hakam bin Dhaheer from Issma'eel bin Ayyash from al-A'mash that Abu Wa'il had said: Once Amirul Mo'mineen (as) looked at his son al-Husayn (as) and said

“My son is a master as the Prophet (S) has called him a master. Allah will make“

one of his (al-Husayn's) descendants, whose name will be like the Prophet's name and who will be like the Prophet (S) in form and morals, appear while people are in advertence, the truth is suspended and oppression is spread everywhere. The inhabitants of the heaven and the people of the earth will be happy with his advent. He is a man with bright forehead, hooked nose, big abdomen, wide thighs with a mole on the right thigh and with separated front teeth. He will fill the world with justice after [\(it has been filled with injustice and oppression.\)](#)⁽¹⁾

٣ - حدثنا أبو سليمان أحمد بن هوذة قال: حدثنا إبراهيم بن إسحاق النهاوندي قال: حدثنا عبد الله بن حماد الأنصاري، قال: حدثنا عبد الله بن بكير، عن حمران بن أعين قال:

قلت لأبي جعفر الباقر: جعلت فداك، إني قد دخلت المدينة وفي حقوى هميان فيه ألف دينار، وقد أعطيت الله عهداً أني أنفقها ببابك ديناراً ديناراً أو تجيني فيما أسألك عنه.
فقال: يا حمران سل تُجِب، ولا تنفقن دنائرك.

فقلت: سألتك بقرابتك من رسول الله ؛ أنت صاحب هذا الأمر والقائم به؟

قال: لا.

قلت: فمن هو بأبي أنت وأمي.

فقال: ذاك المشرب حمرة، الغائر العينين، المشرف الحاجبين، العريض ما بين المنكبين، برأسه حزاز، بوجهه أثر، رحم الله موسى!

Abu Sulayman Ahmad bin Hawthah narrated from Ibraheem bin Iss'haq an- (٣) Nahawandi from Abdullah bin Hammad al-Ansari from Abdullah bin Bukayr that Hamran bin A'yun had said

I said to Abu Ja'far al-Baqir (as): I have come to Medina and I have one thousand“ dinars in my purse. I have promised

p: ٣٢٤

al-Masabeeh, vol.3 p.26, Muqaddima of Ibn Khaldoon p.248, Asna al-Matalib p.130, Orf
as-Sayooti, vol2 p.59, ad-Durr al-Manthoor, vol.6 p.58, Jam' al-Jawami', vol.2 p.35,
Kanzul Ommal, vol.13 p.647, al-Ghayba by at-Toossi p.188, 189, Omda of ibn Batreeq
p.434, at-Tara'if, vol.1 p.177, al-Malahim wel Fitan by Ibn Tawoos p.144

Allah either to spend the money a dinar after another at your door or you answer me
".to what I am going to ask you about

".He said: "O Hamran, ask and I will answer and do not spend your money

I said: "I ask you by your kinship to the Prophet (S); are you the man of the matter
"?((deliverance

".He said: "No, I am not

"?I said: "May my father and mother die for you! Who is he then

He said: "It is he, who has a red face, hollow eyes, high eyebrows, wide shoulders,
dandruff in his head and a mark in his face. May Allah have mercy upon Moses."(1)

٤ - حدثنا عبد الواحد بن عبد الله قال: حدثنا أحمد بن محمد بن رباح الزهري قال: حدثنا أحمد بن علي الحميري، قال: حدثني
الحسن بن أيوب، عن عبد الكريم بن عمرو الخثعمي، عن إسحاق بن جرير، عن حجر بن زائدة عن حمران بن أعين، قال:

سألت أبا جعفر فقلت له: أنت القائم؟

فقال: قد ولدني رسول الله وإني المطالب بالدم، ويفعل الله ما يشاء.

ثم أعدت عليه، فقال: قد عرفت حيث تذهب، صاحبك المبدح البطن، ثم الحزاز برأسه، ابن الأرواح، رحم الله فلانا.

Abdul Wahid bin Abdullah narrated from Ahmad bin Muhammad bin Rabah az- (٤)
Zuhri from Ahmad bin Ali al-Himyari from al-Hasan bin Ayyoob from Abdul Kareem bin
Amr al-Khath'ami from Iss'haq bin Jareer from Hijr bin Za'ida that Hamran bin A'yun
:had said

"?I asked Abu Ja'far al-Baqir (as): Are you al-Qa'im"

He said: "The messenger of Allah has begotten me. I am the

p: ٣٢٥

”one, who avenge the blood. Allah does whatever He wills

.I repeated my question

He said: “You have known where to go. Your man is the one with the big abdomen and with dandruff in his head. He is the son of the imams. May Allah have mercy upon so–
(1) [\(and-so!](#)

٥ - حدثنا عبد الواحد بن عبد الله قال: حدثنا أحمد بن محمد بن رباح الزهري قال: حدثنا أحمد بن علي الحميري، قال: حدثنا الحسن بن أيوب، عن عبد الكريم بن عمرو الخثعمي، قال: حدثني محمد بن عصام، قال: حدثني وهيب بن حفص، عن أبي بصير، قال: قال أبو جعفر (أو أبو عبد الله - الشك من ابن عصام)

يا أبا محمد، بالقائم علامتان: شامة في رأسه وداء الحزاز برأسه، وشامة بين كتفيه، من جانبه الأيسر تحت كتفه الأيسر ورقه مثل ورقه الآس.

(٥) Abdul Wahid bin Abdullah narrated from Ahmad bin Muhammad bin Rabah az-Zuhri from Ahmad bin Ali al-Himyari from al-Hasan bin Ayyoob from Abdul Kareem bin Amr al-Khath’ami from Muhammad bin Issam from Wuhayb bin Hafs that Abu Ja'far al-Baqir (as) (or Abu Abdullah as-Sadiq (as)) had said

Al-Qa'im (as) has two marks; dandruff in his head and a mole between his two“ shoulders on the left side. Under the left shoulder there is a mole like the leaf of
(2) [\(myrtle.”](#)

٦ - أخبرنا محمد بن يعقوب قال: حدثنا أبو القاسم بن العلاء الهمداني رفعه عن عبد العزيز بن مسلم قال: كنا مع مولانا الرضا بمرور، فاجتمعنا وأصحابنا في الجامع يوم الجمعة في بدء مقدمنا، فأداروا أمر الإمامه، وذكروا كثره الاختلاف

p: ٣٢٦

.Ibid –١

٢- ٢٣٨ p.٣، Mo’jam Ahadeeth al-Imam al-Mahdi, vol.٥١ p.٤١، Biharul Anwar, vol.٥١

فيها فدخلت على سيدى الرضا فأعلمته خوض الناس فى ذلك فتبسم ، ثم قال:

يا عبد العزيز، جهل القوم وخذعوا عن آرائهم، إن الله تبارك أسمه لم يقبض رسوله حتى أكمل له الدين فأنزل عليه القرآن فيه تفصيل كل شىء، بين فيه الحلال والحرام، والحدود والأحكام وجميع ما يحتاج الناس إليه كمالاً فقال

وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ وَلَا طَائِرٍ يَطِيرُ بِجَنَاحَيْهِ إِلَّا أُمَمٌ أَمْثَلُكُمْ □ مَا فَرَطْنَا فِي الْكِتَابِ مِنْ شَيْءٍ □ ثُمَّ إِلَىٰ رَبِّهِمْ يُحْشَرُونَ

وأنزل عليه فى حجه الوداع وهى آخر عمره

حُرِّمَتْ عَلَيْكُمُ الْمَيْتَةُ وَالِدَمُّ وَلَحْمُ الْخِنْزِيرِ وَمِمَّا أَهْلَ لَعْنِ اللَّهِ بِهِ وَالْمُنْخَنِقَةُ وَالْمَوْفُوذَةُ وَالْمُتَرَدِّيَةُ وَالنَّطِيحَةُ وَمِمَّا أَكَلَ السَّبُعُ إِلَّا مَا ذَكَّيْتُمْ وَمِمَّا ذُبِحَ عَلَى النُّصُبِ وَأَنْ تَسْتَفْسِمُوا بِالْأَزْلَامِ □ ذَلِكُمْ فِسْقٌ □ الْيَوْمَ يَنْسُ الَّذِينَ كَفَرُوا مِنْ دِينِكُمْ فَلَا تَحْشَوْهُمْ وَاخْشَوْنِ □ الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيَتْ لَكُمْ الْإِسْلَامَ دِينًا □ فَمَنْ اضْطُرَّ فِي مَخْمَصِهِ غَيْرَ مُتَجَانِفٍ لِإِثْمٍ □ فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ

Muhammad bin Ya'qoob narrated from Abul Qassim bin al-Ala' al-Hamadani that (٤) Abdul Aziz bin Muslim had said: We were with Imam ar-Redha (as) in Marw. We met with our companions in the mosque on Friday. They discussed the matter of the imamate. They mentioned how much disagreement there was about this subject. I came to my master Imam ar-Redha (as) and told him of what people had discussed. :He smiled and said

O Abdul Aziz, the people have ignored and have been deceived by their opinions.“ Allah has not make His messenger (as) die until He has perfected the

religion and revealed the Qur'an to detail everything; permissible and impermissible things, judgements and penalties and every thing that people might need in their lives. Allah has said, “We have not neglected anything in the Book,”^(١) and He has revealed to His messenger in the last (farewell) hajj this verse, “This day have I perfected for you your religion and completed My favor on you and chosen for you Islam as a religion.”^(٢)

وأمر الإمامه من تمام الدين، لم يمض حتى بين لأُمَّته معالم دينهم، وأوضح لهم سبيلهم، وتركهم على قول الحق وأقام لهم علياً علماً وإماماً، وما ترك شيئاً يحتاج إليه الأُمة إلاّ بينه، فمن زعم أن الله لكم يكمل دينه فقد ردّ كتاب الله، وهو كافر به. هل يعرفون قدر الإمامه ومحلّها من الأُمة فيجوز فيها اختيارهم؟ إنّ الإمامه أجل قدراً وأعظم شأنًا وأعلى مكاناً وأمنع جانباً وأبعد غوراً من أن يبلغها الناس بعقولهم أو ينالوها بأرائهم أو يقيموا إماماً باختيارهم.

Definitely the matter of the imamate is from the religion and that religion is not perfected without it. The Prophet (S), before leaving to the better world, has declared to his umma the principles of their religion and has showed them the straight path and the clear truth. He has appointed to them Ali as the imam. He has not left anything that the umma need unless he has declared it to them. Then whoever claims that Allah has not perfected His religion denies the Book of Allah and so he becomes unbeliever. Do they know the

١- Qur'an, ٤:٣٨

٢- Qur'an, ٥:٣

importance of the imamate and its position to the umma so that they determine as they like? The imamate is much more important, greater in position, higher in rank, more impervious and profounder than to be perceived by their own minds or to be refuted by their own opinions or that they themselves appoint the imam according to their fancies.

إن الإمامه منزله خصّ الله بها إبراهيم الخليل بعد النبوه والخله مرتبه ثالثه وفضيله شرفه بها وأشاد بها ذكره فقال

وَإِذِ ابْتَلَىٰ إِبْرَاهِيمَ رَبُّهُ بِكَلِمَاتٍ فَأَتَمَّهُنَّ ۖ قَالَ إِنِّي جَاعِلُكَ لِلنَّاسِ إِمَامًا ۖ قَالَ وَمِنْ ذُرِّيَّتِي ۖ قَالَ لَا يَنَالُ عَهْدِي الظَّالِمِينَ

فقال الخليل سروراً بها

قَالَ وَمِنْ ذُرِّيَّتِي

قال الله تعالى

لَا يَنَالُ عَهْدِي الظَّالِمِينَ

، فأبطلت هذه الآيه إمامه كلّ ظالم إلى يوم القيامة وصارت في الصفوه.

The imamate is a divine position that Allah has favored Abraham (as) with after prophethood then He has honored him with companionship thirdly. Allah has said, “Surely I will make you an Imam of men.” (1) Abraham said delightfully, “And of my offspring?” (2) Then Allah has said, “My covenant does not include the unjust.” (3) So this verse has annulled every imamate of every unjust one until the Day of Resurrection and it limited the imamate to the choice that Allah has chosen.

ثم أكرمه الله بأن جعلها في ذريته أهل الصفوه والطهاره فقال

وَوَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ نَافِلَةً ۖ وَكُلًّا جَعَلْنَا صَالِحِينَ

وَجَعَلْنَاهُمْ أئِمَّةً يَهْدُونَ بِأَمْرِنَا وَأَوْحَيْنَا إِلَيْهِمْ فِعْلَ الْخَيْرَاتِ وَإِقَامَ الصَّلَاةِ وَإِيتَاءَ الزَّكَاةِ ۖ وَكَانُوا لَنَا عَابِدِينَ

فلم تزل في ذريته يرثها بعض عن بعض قرناً فقرناً حتى ورثها

.Qur'an, ٢:١٢٤-١

.Ibid -٢

.Ibid -٣

إِنَّ أَوْلَى النَّاسِ بِإِبْرَاهِيمَ لَلَّذِينَ اتَّبَعُوهُ وَهَذَا النَّبِيُّ وَالَّذِينَ آمَنُوا وَاللَّهُ وَلِيُّ الْمُؤْمِنِينَ

The choice is the progeny of Abraham (as) that Allah has honored and preferred to all of the human beings. Allah has said, “And We gave him Issaq and Yaqoub (Jacob), a son's son, and We made (them) all good and We made them Imams who guided (people) by Our command, and We revealed to them the doing of good and the keeping up of prayer and the giving of the alms, and Us (alone) did they serve.”^(١) It has been still in Abraham’s progeny inherited by one after the other and age after age until it has been inherited by Prophet Muhammad (as). Allah has said, “Most surely the nearest of people to Ibrahim are those who followed him and this Prophet and those who believe and Allah is the guardian of the believers.”^(٢)

فكانت له خاصه، فقلدها علياً بأمر الله عز اسمه على رسم ما فرضه الله، فصارت في ذريته الأصفياء الذين آتاهم الله العلم والإيمان بقوله

وَقَالَ الَّذِينَ أُوتُوا الْعِلْمَ وَالْإِيمَانَ لَقَدْ لَبِئْتُمْ فِي كِتَابِ اللَّهِ إِلَى يَوْمِ الْبُعْثِ □ فَهَذَا يَوْمُ الْبُعْثِ وَلَكِن كُنْتُمْ لَا تَعْلَمُونَ

فهى فى ولد على خاصه إلى يوم القيامة إذ لا نبى بعد محمد ، فمن أين يختار هؤلاء الجهال الإمام. إن الإمامه هى منزله الأنبياء وإرث الأوصياء. إن الإمامه خلافه الله وخلافه الرسول ومقام أمير المؤمنين وميراث الحسن والحسين

Then the Prophet (S) has entrusted Ali (as) with it (the imamate) according

to the order of Allah and then it has been inherited by Ali's pure progeny, whom Allah has granted faith, knowledge and wisdom as He has said, "And those who are given knowledge and faith will say: Certainly you tarried according to the ordinance of Allah till the Day of Resurrection."⁽¹⁾ The imamate has been limited to the progeny of Ali (as) until the Day of Resurrection because there is no prophet after Muhammad (as). Then how can these ignorants choose the imam? Imamate is the rank of the prophets and the inheritance of their guardians. Imamate is the caliphate of Allah and His messenger and it is the position of Amirul Mo'mineen Ali (as) and the inheritance of al-Hasan and al-Husayn (as).

إن الإمامه زمام الدين ونظام أمور المسلمين وصلاح الدنيا وعزّ المؤمنين. إن الإمامه هي أس الإسلام النامي وفرعه السامي. بالإمام تمام الصلاة والزكاه والصيام والحج والجهاد، وتوفير الفىء والصدقات وإمضاء الحدود والاحكام ومنع الثغور والأطراف. الإمام يحل حلال الله ويحرم حرام الله ويقيم حدود الله ويذب عن دين الله ويدعو إلى سبيل ربه بالحكمه والموعظه الحسنه والحججه البالغه. الإمام الشمس الطالعه المجلله بنورها للعالم وهي فى الأفق بحيث لا تنالها الأيدى والأبصار.

Imamate is the reins of religion, the system that runs the Muslims' affairs, the goodness of life and the honor of the believers. Imamate is the progressive basis of Islam. With the imam prayers, zakat, fasting, hajj, jihad, finance, charities, judgements, penalties and protecting the boundaries become perfect. The imam permits what Allah has permitted and prohibits

what Allah has prohibited. He defends the religion of Allah, carries out His penalties and invites to the way of his Lord with wisdom, fair exhortation and with inevitable evidence. An imam is the shining sun that spreads its light allover the world while it is .in the sky where neither hands nor eyes can harm it

الإمام البدر المنير والسراج الزاهر والنور الساطع والنجم الهادى فى غياهب الدجى وأجواز البلدان والقفار ولجج البحار. الإمام الماء العذب على الظماء والنور الدالّ على الهدى والمنجى من الردى. الإمام النار على اليفاع الحار لمن اصطفى به والدليل فى المهالك، مَنْ فارقه فهالكٌ. الإمام السحاب الماطر والغيث الهاطل والشمس المضيئه والسماء الظليله والأرض البسيطة والعين الغزيره والغدير والروضه.

An imam is a luminous moon, a bright lamp, shining light and a guiding star in the dark nights, in the deserts and in the high seas. An imam is like pure water to the thirsty. He is the light leading to guidance and he is the saver, who saves from perishment. An imam is like a fire on a hill. It is warm to those, who want to warm themselves and it is a sign of guidance to the lost. Who turns away from it will perish. An imam is like raining clouds, like the shining sun, like the shady sky, like plain ground, like a flowing fountain, like a brook and a garden

الإمام الأنيس الرفيق والوالد الشفيق والأخ الشقيق والأم البره بالوالد الصغير ومفزع العباد فى الداهيه الناد. الإمام أمين الله فى خلقه وحقته على

عباده وخليفته فى بلاده والداعى إلى الله والذابّ عن حرم الله. الإمام المطهر من الذنوب والمبرء عن العيوب المخصوص بالعلم الموسوم بالحلم، نظام الدين وعزّ المسلمين وغيظ المنافقين وبور الكافرين.

An imam is like a close companion, a kind father, a good brother and a merciful mother to her child. He is a safe resort to people during disasters. An imam is the trustee of Allah among His people, His authority over them, His caliph on His earth, the advocate of His mission and the defender of His sanctuaries. An imam is purified from sins, free from defects, inspired with knowledge and endowed with discernment. He is the order of religion, the dignity of the Muslims, the rage of the hypocrites and the ruin of the unbelievers.

الإمام واحد دهره لا يدانيه أحدٌ ولا يعادله عالم ولا يوجد منه بدل ولا له مثل ولا نظير، مخصص بالفضل كله من غير طلب منه له ولا اكتساب، بل اختصاص من المفضل الوهاب. فَمَنْ ذا الذى يبلغ معرفه الإمام أو يمكنه اختياره؟ هيهات هيهات! ضلّت العقول وتاهت الحلوم وحارت الألباب وخسئت العيون وتصاغرت العظماء وتحيرت الحكماء وتقاصرت الحلماء وحصرت الخطباء وجهلت الأتباء وكَلَّت الشعراء وعجزت الأدباء وعييت البلغاء عن وصف شأنٍ من شأنه أو فضيله من فضائله، فأقرت بالعجز والتقصير.

An imam is the only one of his age. He is incomparable and with no like or substitute. He is endowed with all virtues by the Exalted Giver. Who, then, can know what an imam is to choose him? How far! Minds become confused, wise men

go astray, discerning people abstain, speechers fail, intelligents ignore, poets become tired, men of letters flop and eloquent people falter to describe one aspect of an imam's aspects or one virtue of his virtues

وكيف يوصف بكله أو ينعت بكنهه أو يفهم شيء من أمره أو يوجد من يقوم مقامه ويغنى غناه؟ لا- كيف وأنى وهو بحيث النجم من يد المتناولين ووصف الواصفين، فأين الاختيار من هذا؟ وأين العقول عن هذا، وأين يوجد مثل هذا؟ أتظنون أن ذلك يوجد في غير آل الرسول محمد؟ كذبتهم والله أنفسهم وممتهم الأباطيل فارتقوا مرتقاً صعباً دحضاً تزلّ عنه إلى الحضيض أقدامهم.

How can he be described as all? How can his essence be recognized? Can anything of his affairs be understood? Can anyone replace him? Certainly not! He is like a star to the hands of the catchers! So how can they choose the imam with their fancies or how can minds determine that? Is there another like? Do you think that that is available among other than the Prophet's progeny? By Allah their minds have cheated them and their false fancies have deluded them and so they put themselves in a very high position, from which their feet will slip to the lowest bottom

راموا إقامة الإمام بعقول حائره بائره ناقصه وآراء مضله فلم يزدادوا منه إلا بعداً، لقد رامو صعباً وقالوا إفاً وضلوا ضلالاً بعيداً ووقعوا في الحيره إذ تركوا الإمام عن بصيره، وزين لهم الشيطان أعمالهم فصدهم عن السبيل وكانوا مستبصرين. رغبوا عن اختيار الله واختيار رسول الله وأهل بيته إلى

اختيارهم، والقرآن يناديهم

وَرَبُّكَ يَخْلُقُ مَا يَشَاءُ وَيَخْتَارُ □ مَا كَانَ لَهُمُ الْخِيَرَةُ □ سُبْحَانَ اللَّهِ وَتَعَالَى عَمَّا يُشْرِكُونَ

They want to appoint the imam with confused or inactive minds and deviating thoughts; therefore they become too far away from him (the imam). They look forward to unattainable thing, say false thing and go astray too far and then they fall into confusion when they turn away from the imam knowingly and when the Satan has encrusted their bad deeds to them to take them away from the straight path. They turn away from the choice of Allah, His messenger and Ahlul Bayt and cling to their own choice whereas Allah has said, “And your Lord creates and chooses whom He pleases; to choose is not theirs; glory be to Allah, and exalted be He above what [\(1\)](#) they associate with Him.”

ويقول

وَمَا كَانَ لِمُؤْمِنٍ وَلَا لِمُؤْمِنَةٍ إِذَا قَضَى اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ □ وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ فَقَدْ ضَلَّ ضَلَالًا مُبِينًا {٣٦}

وقال

أَمْ لَكُمْ كِتَابٌ فِيهِ تَدْرُسُونَ {٣٧}

إِنَّ لَكُمْ فِيهِ لَمَا تَخَيَّرُونَ {٣٨}

أَمْ لَكُمْ أَيْمَانٌ عَلَيْنَا بِالْغَةِ إِلَى يَوْمِ الْقِيَامَةِ □ إِنَّ لَكُمْ لَمَا تَحْكُمُونَ {٣٩}

□
سَلِّمُوا إِلَيْهِمْ بِذَلِكَ زَعِيمٌ {٤٠}

أَمْ لَهُمْ شُرَكَاءُ فَلْيَأْتُوا بِشُرَكَائِهِمْ إِنْ كَانُوا صَادِقِينَ {٤١}

And it behooves not a believing man and a believing woman that they should have any choice in their matter when Allah and His Messenger have decided a matter.” [\(2\)](#) And, “What has happened to you? How do you judge? Or have you a book wherein you read? That you have surely therein what you choose. Or have

.Qur'an, ۲۸:۶۸ -۱

.Qur'an, ۳۳:۳۶ -۲

you received from Us an agreement confirmed by an oath extending to the Day of Resurrection that you shall surely have what you demand? Ask them which of them will vouch for that. Or have they other gods? Then let them bring their other gods if [\(١\)](#) they are truthful.”

وقال

أَفَلَا يَتَذَكَّرُونَ الْقُرْآنَ أَمْ عَلَيَّ قُلُوبٌ أَقْفَالُهَا {٢٤}

أم

رَضُوا بِأَنْ يَكُونُوا مَعَ الْخَوَالِفِ وَطُبِعَ عَلَيَّ قُلُوبِهِمْ فَهُمْ لَا يَفْقَهُونَ {٨٧}

أم

وَلَا تَكُونُوا كَالَّذِينَ قَالُوا سَمِعْنَا وَهُمْ لَا يَسْمَعُونَ {٢١}

إِنَّ شَرَّ الدَّوَابِّ عِنْدَ اللَّهِ الصُّمُّ الْبُكْمُ الَّذِينَ لَا يَعْقِلُونَ {٢٢}

وَلَوْ عَلِمَ اللَّهُ فِيهِمْ خَيْرًا لَأَسْمَعَهُمْ □ وَلَوْ أَسْمَعَهُمْ لَتَوَلَّوْا وَهُمْ مُعْرِضُونَ {٢٣}

أم

وَإِذْ أَخَذْنَا مِيثَاقَكُمْ وَرَفَعْنَا فَوْقَكُمُ الطُّورَ خُذُوا مَا آتَيْنَاكُمْ بِقُوَّةٍ وَاسْمِعُوا □ قَالُوا سَمِعْنَا وَعَصَيْنَا وَأَشْرَبُوا فِي قُلُوبِهِمُ الْعِجْلَ بِكُفْرِهِمْ □ قُلْ بِئْسَمَا يَأْمُرُكُمْ بِهِ إِيمَانُكُمْ إِنْ كُنْتُمْ مُؤْمِنِينَ {٩٣}

بل هو

سَيَابِقُوا إِلَىٰ مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا كَعَرْضِ السَّمَاءِ وَالْأَرْضِ أُعِدَّتْ لِلَّذِينَ آمَنُوا بِاللَّهِ وَرُسُلِهِ □ ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَن يَشَاءُ □ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ {٢١}

And, “Do they not then reflect on the Qur’an? Nay, on the hearts there are locks,” [\(٢\)](#) or, “a seal is set on their hearts so they do not understand,” [\(٣\)](#) or “They said, We hear, and they did not obey. Surely the vilest of animals, in Allah's sight, are the deaf, the dumb, who do not understand. And if Allah had known any good in them He would have made them hear, and if He makes them hear they would turn back while they withdraw,” [\(٤\)](#) or, “They said: We hear and disobey,” [\(٥\)](#) but it is “The grace of Allah: He

gives it to whom

p: ۳۳۶

.Qur'an, ۶۸:۳۶-۴۱ -۱

.Qur'an, ۴۷:۲۴ -۲

.Qur'an, ۹:۸۷ -۳

.Qur'an, ۸:۲۱-۲۳ -۴

.Qur'an, ۲:۹۳ -۵

فكيف لهم باختيار الإمام؟ والإمام عالم لا- يجهل وراع لا- ينكل، معدن القدس والطهاره والنسك والزهاده والعلم والعباده، مخصوصٌ بدعوه الرسول ونسل المطهره البتول، لا مغمز فيه في نسب ولا يدانيه ذو حسب، فالبيت من قريش، والذروه من هاشم، والعترة من الرسول والرضى من الله، شرف الأشراف، والفرع عن عبد مناف، نامى العلم، كامل الحلم، مضطلع بالإمامه، عالم بالسياسه، مفروض الطاعه، قائم بأمر الله، ناصح لعباد الله، حافظ لدين الله.

How can they choose the imam? An imam is a savant that does not ignore and a guardian that does not wrong. He is the essence of holiness, purity, asceticism, knowledge and worship. He is appointed by the Prophet (S) via revelation. He is from the progeny of the pure Batool (٢) (as). There is no defect in his lineage and no one is comparable to him from among all of Quraysh. He is the summit of the Hashimites, the successor of the Prophet (S) and the pleasing of Allah. He is the most honorable of the all. He is with perfect knowledge and discernment. He undertakes the imamate devotedly. He is aware of politics. He is obeyed. He carries out the orders of Allah, directs people to their welfare and guards the religion of Allah

إِنَّ الْأَنْبِيَاءَ وَالْأَئِمَّةَ صَلَوَاتُ اللَّهِ عَلَيْهِمْ يُوقَفُهُمُ اللَّهُ وَيُؤْتِيهِمُ اللَّهُ مِنْ مَخزُونِ عِلْمِهِ وَحِكْمِهِ مَا لَا يَأْتِيهِمْ غَيْرُهُمْ، فَيَكُونُ عِلْمُهُمْ فَوْقَ عِلْمِ أَهْلِ الزَّمَانِ فِي قَوْلِهِ تَعَالَى

قُلْ هَلْ مِنْ شُرَكَائِكُمْ مَنْ يَهْدِي إِلَى الْحَقِّ □ قُلِ اللَّهُ يَهْدِي لِلْحَقِّ □ أَفَمَنْ يَهْدِي إِلَى

الْحَقُّ أَحَقُّ أَنْ يُتَّبَعَ أَمَّنْ لَا يَهْدِي إِلَّا أَنْ يُهْدَىٰ ۖ فَمَا لَكُمْ كَيْفَ تَحْكُمُونَ {٣٥}

يُؤْتِي الْحِكْمَةَ مَنْ يَشَاءُ ۖ وَمَنْ يُؤْتَ الْحِكْمَةَ فَقَدْ أُوتِيَ خَيْرًا كَثِيرًا ۚ وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ {٢٦٩}

وقوله في طالوت

وَقَالَ لَهُمْ نَبِيُّهُمْ إِنَّ اللَّهَ قَدْ بَعَثَ لَكُمْ طَالُوتَ مَلِكًا ۚ قَالُوا أَنَّىٰ يَكُونُ لَهُ الْمُلْكُ عَلَيْنَا وَنَحْنُ أَحَقُّ بِالْمُلْكِ مِنْهُ وَلَمْ يُؤْتَ سَعَةً مِنَ الْمَالِ ۚ قَالَ إِنَّ اللَّهَ اصْطَفَاهُ عَلَيْكُمْ وَزَادَهُ بَسْطَةً فِي الْعِلْمِ وَالْجِسْمِ ۚ وَاللَّهُ يُؤْتِي مَلِكَهُ مَنْ يَشَاءُ ۚ وَاللَّهُ وَاسِعٌ عَلِيمٌ {٢٤٧}

Allah grants the prophets and imams (peace be upon them) with His knowledge and wisdom, which He does not grant anyone else than them with. Hence their knowledge is above the knowledge of the people of every age. Allah says, “Is He then Who guides to the truth more worthy to be followed, or he who himself does not go aright unless he is guided? What then is the matter with you; how do you judge,”^(١) and, “...and whoever is granted wisdom, he indeed is given a great good.”^(٢) And He says about Talut, “Surely Allah has chosen him in preference to you, and He has increased him abundantly in knowledge and physique, and Allah grants His kingdom to whom He pleases, and Allah is Ample-giving, Knowing.”^(٣)

وقال لنبيه

وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكَ وَرَحْمَتُهُ لَهَمَّتْ طَائِفَةٌ مِنْهُمْ أَنْ يُضَمُّوكَ وَمَا يُضَمُّونَ إِلَّا أَنْفُسُهُمْ ۚ وَمَا يَضُرُّونَكَ مِنْ شَيْءٍ ۚ وَأَنْزَلَ اللَّهُ عَلَيْكَ الْكِتَابَ وَالْحِكْمَةَ وَعَلَّمَكَ مَا لَمْ تَكُن تَعْلَمُ ۚ وَكَانَ فَضْلُ اللَّهِ عَلَيْكَ عَظِيمًا {١١٣}

وقال في الأئمة من أهل بيت نبيه وعترته

p: ٣٣٨

.Qur'an, ١٠:٣٥ – ١

.Qur'an, ٢:٢٦٩ – ٢

.Qur'an, ٢:٢٤٧ – ٣

أَمْ يَحْسُدُونَ النَّاسَ عَلَىٰ مَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ ۖ فَقَدْ آتَيْنَا آلَ إِبْرَاهِيمَ الْكِتَابَ وَالْحِكْمَةَ وَآتَيْنَاهُمْ مُلْكًا عَظِيمًا {٥٤}

فَمِنْهُمْ مَنْ آمَنَ بِهِ وَمِنْهُمْ مَنْ صَدَّ عَنْهُ ۖ وَكَفَىٰ بِجَهَنَّمَ سَعِيرًا {٥٥}

And He says to His messenger Muhammad (as), "...and Allah has revealed to you the Book and the wisdom, and He has taught you what you did not know, and Allah's grace on you is very great." (١) Allah says about the infallible imams of His prophet's progeny, "Or do they envy the people for what Allah has given them of His grace? But indeed We have given to Ibraheem's children the Book and the wisdom, and We have given them a grand kingdom. So of them is he who believes in him and of them is he (٢) who turns away from him, and hell is sufficient to burn." (٢)

وإنَّ العبد إذا اختاره الله لأمر عبادته شرح صدره لذلك وأودع قلبه ينابيع الحكمة وألهمه العلم إلهاماً، فلم يع بعده بجواب ولا يحير فيه عن صواب، فهو معصوم مؤيد، موفق مسدد، قد آمن من الخطايا والزلل والعتار، يخصه الله بذلك ليكون حجته على عباده وشاهده على خلقه

سَيَأْتُوا إِلَىٰ مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا كَعَرْضِ السَّمَاءِ وَالْأَرْضِ أُعِدَّتْ لِلَّذِينَ آمَنُوا بِاللَّهِ وَرُسُلِهِ ۖ ذَٰلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَن يَشَاءُ ۖ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ {٢١}

If Allah chooses someone to run the affairs of His people, He will delight his heart to be ready to that, grant him with wisdom and inspire him with knowledge that he will never fail to answer

any question. Allah assists him and makes him infallible that he does never fall into error, fault or mistake. Allah grants him with all of that to be His authority over His people. "... that is the grace of Allah: He gives it to whom He pleases, and Allah is the [Lord of mighty grace.](#)" (1)

فهل يقدرّون على مثل هذا فيختارونه؟ أو يكون مختارهم بهذه الصفة فيقدمونه؟ تعدّوا وبيت الله الحقّ، ونبذوا كتاب الله وراء ظهورهم كأنهم لا يعلمون، وفي كتاب الله الهدى والشفاء، فنبذوه واتبعوا أهواءهم، فذمّهم الله تعالى ومقتّهم وأنعسهم فقال
فَإِنْ لَمْ يَسْتَجِيبُوا لِمَكَ فَاعْلَمْ أَنَّمَا يَتَّبِعُونَ أَهْوَاءَهُمْ □ وَمَنْ أَضَلُّ مِمَّنِ اتَّبَعَ هَوَاهُ بِغَيْرِ هُدًى مِنَ اللَّهِ □ إِنَّ اللَّهَ لَمَّا يَهْدِي الْقَوْمَ الظَّالِمِينَ {٥٠}

وقال

وَالَّذِينَ كَفَرُوا فَتَعَسَا لَهُمْ وَأَضَلَّ أَعْمَالَهُمْ {٨}

وقال

الَّذِينَ يُجَادِلُونَ فِي آيَاتِ اللَّهِ بِغَيْرِ سُلْطَانٍ أَتَاهُمْ □ كَبُرَ مَقْتًا عِنْدَ اللَّهِ وَعِنْدَ الَّذِينَ آمَنُوا □ كَذَلِكَ يَطْبَعُ اللَّهُ عَلَى كُلِّ قَلْبٍ مُتَكَبِّرٍ جَبَّارٍ

After all, can they be fit to choose such an imam? Can their chosen imam be with all these virtues that Allah has granted to the imams, whom He has chosen? By the House of Allah, they have trespassed the truth and turned their backs to the holy Book of Allah indifferently. The Book of Allah has the remedy and the guidance but they have neglected it and followed their fancies; therefore Allah has dispraised them, detested them and has made them wretched. Allah has said, "...and who is more erring than he who follows his low desires without any guidance from Allah?

Surely Allah

p: ٣٤٠

does not guide the unjust people,”(١) and “...for them is destruction and He has made their deeds ineffective,”(٢) and “...greatly hated is it by Allah and by those who believe. Thus does Allah set a seal over the heart of every proud, haughty one.”(٣) (٤)

٧- وعن محمد بن يحيى، عن أحمد بن محمد بن عيسى، عن الحسن بن محبوب عن إسحاق بن غالب، عن أبي عبد الله جعفر بن محمد في خطبه له يذكر فيها حال الأئمة وصفاتهم فقال:

إن الله تعالى أوضح بأئمة الهدى من أهل بيت نبيه عن دينه، وأبلغ بهم عن سبيل منهاجه، وفتح لهم عن باطن ينابيع علمه، فمن عرف من أمه محمد واجب حق إمامه وجد طعم حلاوه وإيمانه وعلم فضل طلاوه وإسلامه لأن الله تعالى نصب الإمام علماً لخلقه، وجعله حجة على أهل طاعته، ألبسه الله تاج الوقار وغشاؤه من نور الجبار، يمد بسبب إلى السماء، لا ينقطع عنه مواده، ولا ينال ما عند الله إلا بجهه أسبابه، ولا يقبل الله الأعمال للعباد إلا بمعرفته.

Muhammad bin Yahya narrated from Ahmad bin Muhammad bin Eessa from al- (٧) Hasan bin Mahboob from Iss'haq bin Ghalib that Abu Abdullah as-Sadiq (as) had said :in one of his speeches when describing the imams

Allah the Almighty has declared his religion with the guiding imams of the Prophet's family (as). He has shone His divine method with them and has uncovered to them the hidden springs of His knowledge. Whoever of Muhammad's nation knows the right of his imam will taste the sweetness of his faith and find

p: ٣٤١

١- Qur'an, ٢٨:٥٠

٢- Qur'an, ٤٧:٨

٣- Qur'an, ٤٠:٣٥

٤- Kamal ad-Deen p.٦٧٥, Ma'ani al-Akhbar p.٩٦, Oyoon Akhbar ar-Redha p.٢١٦, al-

.Amaly by as-Sadooq p.٥٣٦, Yanabee'ul Ma'ajiz ٣٢٩

the virtue of the comeliness of his religion. Allah has appointed the imam as a sign to His people and has made him the authority over the believers. Allah has put on the imam's head the crown of gravity and has shed upon him some of His light. He is the means between the Heaven and people. Nothing of the blessings of Allah is gained except by the means of the imam. Allah does not accept the deeds of His people .without regarding (the right of) their imam

فهو عالم بما يرد عليه من مشكلات الدجى ومعميات السنن ومشتبهات الفتن، فلم يزل الله تعالى يختارهم لخلقه من ولد الحسين ، من عقب كل إمام، فيصطفاهم كذلك ويجتبيهم ويرضى بهم لخلقه ويرتضيهم لنفسه، كلما مضى منهم إماماً علماً بيناً وهادياً منيراً وإماماً قتيماً وحججه عالماً.

The imam is able to answer all the vague problems and is aware of all the ambiguous issues of the Sharia and the confusing questions of religion. Allah has chosen for His people the infallible imams from the descendants of al-Husayn (as) one after the other. He has been pleased with them and He has accepted them for His people. Whenever an imam goes to the better world, Allah appoints another as a guiding .imam and a knowing authority to guide the people to the straight path of the truth

أئمه من الله يهدون بالحق وبه يعدلون، حجج الله ودعواته ورعاته على خلقه، يدين بهديهم العباد وتستهل بنورهم البلاد وينمو ببركتهم التلاد، جعلهم الله حياه

للأنام ومصاييح للظلام ومفاتيح للكلام ودعائم للاسلام، جرت بذلك فيهم مقادير الله على محتومها.

The imams are the authorities of Allah, His preachers and guardians, by whom people are guided and nations are refreshed. Allah has made them as the means of life for His people, as the light in darkness and as the pillars of Islam. All that has been determined by the will of Allah

فالإمام هو المنتجب المرتضى والهادى المجتبي والقائم المرتجى، اصطفاه الله بذلك واصطنعه على عينه فى الذر حين ذراه، وفى البريه حين برأه ظلاً- قبل خلقه نسمة عن يمين عرشه، محبوباً بالحكمه فى علم الغيب عنده، اختاره بعلمه وانتجبه لظهره بقيه من آدم، وخيره من ذريه نوح، ومصطفى من آل إبراهيم، وسلاله من إسماعيل، وصفوه من عتره محمد .

The imams are the preferred choice of Allah, the chosen guides and expected deliverances. Allah has chosen them since the first creation. He has created them as shadows before making them as beings at the right side of His Throne with His care. He has endowed them with wisdom while in the unseen world near Him. He has created them as the pure remainder of Adam, the best of Noah's progeny, the choice of Abraham's family, the offspring of Ishmael and the purest progeny of Muhammad .(as

لم يزل مرعياً بعين الله يحفظه بملائكته، مدفوعاً عنه وقوب الغواسق، ونفوث كل فاسق، مصروفاً عنه قوارف السوء، مبرءاً من العاهات محجوباً عن الآفات معصوماً من الزلايت مصوناً من الفواحش كلها، معروف بالحللم والبر فى يفاعه منسوباً إلى العفاف والعلم والفضل عند

انتهائه، مسنداً إليه أمر والده، صامتاً عن المنطق في حياته.

They are still under the care of Allah and they are protected by His angels. They are protected from the evil darkness and the evil of every devil. They are freed from handicaps and diseases. They are infallible before all kinds of obscenities. They are endowed with piety and patience. They are granted with abstinence, knowledge and virtue. An imam is entrusted with the position of his father. He keeps silent during the lifetime of his father

فإذا انقضت مدة والده وانتهت به مقادير الله إلى مشيته، وجاءت الإرادة من عند الله فيه إلى محبته وبلغ منتهى مده والده فمضى، صار أمر الله إليه من بعده وقلمده الله دينه، وجعله الحجة على عباده وقيمه في بلاده وأيده بروحه وأعطاه علمه واستودعه سره وانتدبه لعظيم أمره وأنبأه فصل بيان علمه ونصبه علماً لخلقه وجعله حجة على أهل عالمه وضيئاً لأهل دينه والقيم على عباده.

But when the will of Allah determines to bring the father to the better world, the son becomes ready to receive the order of Allah. Allah will entrust the son after the death of the father with His religion and make him the authority over His people and the guardian on His earth. He assists him with His angels, grants him His knowledge, entrusts him with His secret, deposes him to undertake the great task, appoints him as the authority over His people, makes him as a light for the believers of His religion and entrusts him with their

رضى الله به إماماً لهم؛ استحفظه علمه واستخبأه حكمته واسترعاه لدينه وأحيا به مناهج سبيله وفرائضه وحدوده، فقام بالعدل عند تحيّر أهل الجهل وتحيير أهل الجدل بالنور الساطع والشفاء البالغ بالحق الأبلج والبيان اللائح من كل مخرج على طريق المنهج الذى مضى عليه الصادقون من آبائه □ فليس يجهل حق هذا العالم إلا شقى ولا يجحده إلا غوى ولا يدعه إلا جرى على الله.

Allah is pleased with him as His guardian over His people. He entrusts him with His knowledge, wisdom and religion. He makes him revive His path, obligations and penalties. In his turn, the imam spreads justice when the ignorant become confused, confutes the arguers with the clear proofs and the bright truth of his truthful fathers (as). No one ignores this truth save the wretched, no one denies it save the deviate (and no one leaves it aside save the opponents of Allah.”⁽¹⁾

A Son Of The Best Of Bondmaids

٨ - أخبرنا أحمد بن محمد بن سعيد بن عقده قال: حدثنا محمد بن المفضل بن قيس بن رمانه الأشعري وسعدان بن إسحاق بن سعيد وأحمد بن الحسين بن عبد الملك ومحمد بن الحسن القطواني قالوا جميعاً: حدثنا الحسن بن محبوب الزرادي عن هشام بن سالم، عن يزيد الكناسي قال: سمعت أبا جعفر محمد بن علي الباقر يقول:

إنّ صاحب هذا الأمر فيه شبه من يوسف؛ ابن أمه سوداء، يصلح الله له أمره في ليله واحده.

Ahmad bin Muhammad bin Sa'eed bin Oqda narrated from Muhammad bin al- (٨)
Mufadhdhal bin Qayss bin Rummana al-Ash'ari, Sa'dan bin Iss'haq bin Sa'eed, Ahmad
bin al-Husayn bin Abdul Melik

and Muhammad bin al-Hasan al-Qatawani all from al-Hasan bin Mahboob az-Zarrad :from Hisham bin Salim from Yazeed al-Kinasi that Abu Ja'far al-Baqir (as) had said

The man of this matter has a likeness to Prophet Joseph (as). He is a son of a “(black)(1) bondmaid. Allah will make him succeed within a night

(2) The likeness to Prophet Joseph (as) concerns the disappearance.

٩ - أخبرنا عبد الواحد بن عبد الله بن يونس قال: حدثنا أحمد بن محمد بن رباح الزهري، قال: حدثنا أحمد بن علي الحميري، قال: حدثنا الحكم أخو مشمعل الأسدي قال: حدثني عبد الرحيم القصير قال: قلت لأبي جعفر: قول أمير المؤمنين "بأبي ابن خيره الإمام" أهي فاطمه؟ فقال:

إن فاطمه خيره الحرائر. ذاك المبدح بطنه، المشرب حمرة، رحم الله فلاناً.

Abdul Wahid bin Abdullah bin Yunus narrated from Ahmad bin Muhammad bin (٩) Rabah az-Zuhri from Ahmad bin Ali al-Himyari from al-Hakam, the brother of Mushma'all al-Asadi, that Abdur Raheem al-Qaseer had said: I said to Abu Ja'far al-Baqir (as): Does the saying of Amirul Mo'mineen (as) “May my father die for him! The :son of the best of bondmaids,” refer to Fatima (as)?” He said

Fatima (as) is the best of free ladies. He (al-Mahdi) is the one with a big abdomen and “(a red face. May Allah have mercy upon so-and-so!” (3)

١٠ - أخبرنا أحمد بن محمد بن سعيد قال: حدثنا القاسم بن محمد بن الحسن بن حازم، قال: حدثنا عيسى بن هشام، عن عبد الله بن جبله، عن علي بن أبي المغيرة، عن أبي الصباح قال: دخلت على

p: ٣٤٦

.It has not been proved that the mother of Imam al-Mahdi (aj) was a black woman –١
The tradition is mentioned in chap.١٠ no.٣ –٢
Ithbat al-Hudat, vol.٣ p.٥٣٨, Biharul Anwar, vol.٥١ p.٤٢, Muntakhab al-Athar p.٢٤٠, – ٣
.Mo'jam Ahadeeth al-Imam al-Mahdi, vol.٣ p.٢٣٦

أبى عبد الله فقال لى: ما وراءك؟

فقلت: سرور من عمك زيد؛ خرج يزعم أنه ابن سبيته وهو قائم هذه الأمة وأنه ابن خيره الإمام.

فقال: كذب ليس هو كما قال، إن خرج قتل.

Ahmad bin Muhammad bin Sa'eed narrated from al-Qassim bin Muhammad bin (١٠) al-Hasan bin Hazim from Obayss bin Hisham from Abdullah bin Jibilla from Ali bin Abul Mugheera that Abus-Sabah had said: Once I came to Abu Abdullah as-Sadiq (as). He "said to me: What (news) do you have

I said: "Good news about your uncle Zayd! He claims that he is a son of a bondmaid. He claims that he is al-Qa'im of this umma and that he is a son of the best of the .bondmaids

He said: "He has told a lie. He is not as what he has said. If he rises, he will be [\(١\)](#) [\(٢\)](#) killed.

١١ - حدثنا محمد بن همام ومحمد بن الحسن بن جمهور جميعاً، عن الحسن بن محمد بن جمهور، عن أبيه، عن سليمان بن سماعه، عن أبي الجارود، عن القاسم بن الوليد الهمداني، عن الحارث الاعور الهمداني قال: قال أمير المؤمنين:

بأبى ابن خيره الإمام (يعنى القائم من ولده) يسومهم خسفاً، ويسقيهم بكأس مصبره، ولا يعطيهم إلا السيف هرجاً فعند ذلك تتمنى فجره قريش لو أن لها مفاداه من الدنيا وما فيها ليغفر لها، لا نكف عنهم حتى يرضى الله.

Muhammad bin Hammam and Muhammad bin al-Hasan bin Jumhoor narrated (١١) from al-Hasan bin Muhammad bin Jumhoor from his father from Sulayman bin Suma'a from Abul Jarood from al-Qassim bin al-Waleed al-Hamadani from

p: ٣٤٧

It has been proved by the true traditions that the martyr Zayd (may Allah be - ١ pleased with him) has been praised for his high position and his great situation against oppression and for his invitation to apply the real laws of Islam besides inviting people to acknowledge the imamate of Imam ar-Redha (as). So this tradition is either to be .denied or to be interpreted anyway

Rijal al-Kashshi p.٣٥٠, Ithbat al-Hudat, vol.٣ p.١٢٥, Biharul Anwar, vol.٤٦ p.١٩٤, vol.٥١ –٢
p.٤٢

:al-Harith al-A'war al-Hamadani that Amirul Mo'mineen (as) had said

Blessed is the son of the best of the bondmaids! (He means al-Qa'im) He will“
humiliate the arrogants and water them a bitter nauseous drink. His sword will kill
them terribly. Then the arrogants of Quraysh wish if they could redeem themselves
with the world and all that it has just to be forgiven. He will not stop until he pleases
(Allah.)”

١٢ - أخبرنا أحمد بن محمد بن سعيد قال: حدثنا علي بن الحسن التيملي قال: حدثنا محمد وأحمد ابنا الحسن عن أبيهما، عن
ثعلبه بن ميمون، عن يزيد بن أبي حازم قال:

خرجت من الكوفة، فلما قدمت المدينة دخلت على أبي عبد الله فسلمت عليه، فسألني هل صاحبك أحد؟

فقلت: نعم.

فقال: أكنتم تتكلمون؟

قلت: نعم، صحبتني رجل من المغيريه.

قال: فما كان يقول؟

قلت: كان يزعم أن محمد بن عبد الله بن الحسن هو القائم، والدليل على ذلك أن اسمه اسم النبي واسم أبيه اسم أبي النبي،
فقلت له في الجواب: إن كنت تأخذ بالأسماء فهو ذا في ولد الحسين محمد بن عبد الله بن علي. فقال لي: إن هذا ابن أمه -
(يعني محمد بن عبد الله بن علي) وهذا ابن مهيरे (يعني محمد بن عبد الله بن الحسن بن الحسن).

فقال أبو عبد الله: فما رددت عليه؟

فقلت: ما كان عندي شيء أرد عليه.

فقال: أولم تعلموا أنه ابن سبيه (يعني القائم)؟

Ahmad bin Muhammad bin Sa'eed narrated from Ali bin al-Hasan at-Taymali from (١٢)
Muhammad and Ahmad the sons of al-Hasan from their father from Tha'laba bin
:Maymoon that Yazeed bin Abu Hazim had said

Al-Fitan by ibn Hammad, vol.۱ p.۳۵۰, Urf by as-Sayooti, vol.۲ p.۷۳, Kanzul Ommal, – ۱
vol.۱۴ p.۵۸۹, al-Malahim wel Fitan by ibn Tawoos p.۶۶, Ithbat al-Hudat, vol.۳ p.۵۳۹,
.Mo'jam Ahadeeth al-Imam al-Mahdi, vol.۳ p.۱۱۷

day I traveled from Kufa and when I reached Medina, I came to Abu Abdullah as-
”?Sadiq (as). I greeted him. He asked me: “Did anyone accompany you in your travel

(I said: “Yes, a man from al-Mugheeriyya.”) (1)

”?Abu Abdullah as-Sadiq (as) said: “What did he say

I said: “He claimed that Muhammad bin Abdullah bin al-Hasan was al-Qa'im. His evidence was that his name was like the name of the Prophet (S) and his father's name was like the Prophet's father's name. I said to him: If you depend upon the names, there is one of the descendants of al-Husayn (as) named as Muhammad bin Abdullah bin Ali. He said to me: This is a son of a bondmaid (he means Muhammad bin Abdullah bin Ali) and that is a son of a free woman. (he means Muhammad bin Abdullah bin al-Hasan

”?Abu Abdullah as-Sadiq (as) said to me: “What did you say to him

”. I said: “I could not answer him

(He said: “Do you not know that he (al-Qa'im (as)) is a son of a bondmaid?”) (2)

His conduct

١٣- أخبرنا عبد الواحد بن عبد الله بن يونس قال: حدثنا أحمد بن محمد بن رباح، قال: حدثنا أحمد بن علي الحميري قال: حدثني الحسن بن أيوب، عن عبد الكريم بن عمرو قال: حدثنا أحمد بن الحسن بن أبان قال: حدثنا عبد الله بن عطاء المكي، عن شيخ من الفقهاء (يعني أبا عبد الله) قال: سألته عن سيره المهدي كيف سيرته؟

فقال: يصنع كما صنع رسول الله، يهدم ما كان قبله كما هدم رسول الله أمر الجاهليه،

p: ٣٤٩

Al-Mugheeriyya: the companions of al-Mugheera bin Sa'd the liar, who used to - ١
(ascribe fabrications to Imam Abu Ja'far al-Baqir (as

Ithbat al-Hudat, vol.٣ p.٥٣٩, Biharul Anwar, vol.٥١ p.٤٢, Mo'jam Ahadeeth al-Imam al- - ٢
.Mahdi, vol.٣ p.٤٣٥

Abdul Wahid bin Abdullah bin Yunus narrated from Ahmad bin Muhammad bin (١٤) Rabah from Ahmad bin Ali al-Himyari from al-Hasan bin Ayyoob from Abdul Kareem bin Amr from Ahmad bin al-Hasan bin Abban that Abdullah bin Atta' al-Mekki had asked Abu Abdullah as-Sadiq (as) about the conduct of Imam al-Mahdi (aj) when he .would appear

Abu Abdullah as-Sadiq (as) said: "He will act as the Prophet (S) has acted. He will annul all what has been established before him as the Prophet (S) has annulled all that has (been established in the pre-Islamic age. He will resume Islam anew.)"

١٤ - أخبرنا علي بن الحسين قال: حدثني محمد بن يحيى العطار، عن محمد بن حسان الرازي، عن محمد بن علي الكوفي، عن أحمد بن محمد بن أبي نصر، عن عبد الله بن بكير، عن أبيه، عن زراره، عن أبي جعفر قال:

قلت له: صالح من الصالحين سمّه لي (أريد القائم)

فقال: اسمه اسمي.

قلت: أيسير بسيره محمد؟

قال: هيهات هيهات يا زراره، ما يسير بسيرته.

قلت: جعلت فداك لِمَ؟

قال: إنّ رسول الله سار في أمته بالمنّ؛ كان يتألف الناس، والقائم يسير بالقتل؛ بذاك أمر في الكتاب الذي معه أن يسير بالقتل ولا يستتبع أحداً. ويل لمن ناواه.

Ali bin al-Husayn narrated from Muhammad bin Yahya al-Attar from Muhammad (١٤) bin Hassaan ar-Razi from Muhammad bin Ali al-Kufi from Ahmad bin Muhammad bin Abu Nasr from Abdullah bin Bukayr from his father that Zurara had said to Abu Ja'far (Muhammad bin Ali al-Baqir (as):

I want you to mention to me the name“

Ithbat al-Hudat, vol.۳ p.۵۳۹, Hilyatul Abrar, vol.۲ p.۶۲۷, Biharul Anwar, vol.۵۲ p.۳۵۲, – ۱
.Muntakhab al-Athar p.۳۰۵, Mo'jam Ahadeeth al-Imam al-Mahdi, vol.۴ p.۵۱

”(of one of the virtuous men–I meant al-Qa'im (as

”.He said: “His name is like mine

”?I said: “Will he act like Muhammad (as

”.He said: “O Zurara, how far! He will not act as the Prophet (S) has acted

”?I asked: “May I die for you! Why not

He said: “The Prophet (S) has acted leniently towards his umma. He has entreated people kindly whereas al-Qa'im (as) will use his sword with them. He has been ordered by the book, which is with him, to do so. He will kill (bad) people without [\(forgiving anyone. Woe unto whoever opposes him then.”](#)⁽¹⁾

١٥ - أخبرنا علي بن الحسين بهذا الإسناد، عن محمد بن علي الكوفي، عن عبد الرحمن بن أبي هاشم، عن أبي خديجه، عن أبي عبد الله أنه قال: إن علياً قال:

كان لي أن أقتل المولى وأجهز على الجريح ولكني تركت ذلك للعاقبه من أصحابي؛ إن جرحوا لم يقتلوا، والقائم له أن يقتل المولى ويجهز على الجريح.

Ali bin al-Husayn narrated from Muhammad bin Ali al-Kufi from Abdurrahman bin (١٥) Abu Hashim from Abu Khadeeja from Abu Abdullah as-Sadiq (as) that Amirul Mo'mineen (as) had said

I could have killed the fleers and finished off the wounded (warriors) but I did not do“ fearing for the end of my companions that if they might be wounded, they would not be killed. But al-Qa'im (as) is permitted to kill the fleers and to finish off the [\(wounded.”](#)⁽²⁾

١٦ - أخبرنا أحمد بن محمد بن سعيد بن عقده قال: حدثنا علي بن الحسن، عن محمد بن خالد، عن

.vol.۳ p.۳۰۳

Biharul Anwar, vol.۵۲ p.۳۵۳, Mustadrak al-Wassail, vol.۱۱ p.۵۴, Mo'jam Ahadeeth al- –۲
Imam al-Mahdi, vol.۳ p.۱۱۷

ثعلبه بن ميمون، عن الحسن بن هارون بياع الانماط قال:

كنت عند أبي عبد الله جالسا، فسأله المعلى بن خنيس: أيسير القائم إذا قام بخلاف سيره على؟

فقال: نعم، وذاك أن علياً سار باليمن والكف لأنه علم أن شيعته سيظهر عليهم من بعده، وأن القائم إذا قام سار فيهم بالسيف والسبي، وذلك أنه يعلم أن شيعته لم يظهر عليهم من بعده أبداً.

Ahmad bin Muhammad bin Sa'eed bin Oqda narrated from Ali bin al-Hasan from (١٦) Muhammad bin Khalid from Tha'laba bin Maymoon that al-Hasan bin Haroon had said:

Once I was sitting with Abu Abdullah as-Sadiq (as) when al-Mu'alla bin Khunays asked him: "Will al-Qa'im (as), when he appears, act unlike the way, in which Ali (as) has acted?"

He said: "Yes, he will. Ali has acted with leniency and forgiving because he has known that his Shia are going to be controlled after him. But al-Qa'im (as), when appears, will kill and capture because he knows that his Shia will not be defeated after him (forever)." (١)

١٧ - أخبرنا أحمد بن محمد بن سعيد قال: حدثنا علي بن الحسن، عن أبيه، عن رفاعه بن موسى، عن عبد الله بن عطاء قال: سألت أبا جعفر الباقر فقلت: إذا قام القائم بأى سيره يسير فى الناس؟ فقال:

يهدم ما قبله، كما صنع رسول الله، ويستأنف الإسلام جديداً.

Ahmad bin Muhammad bin Sa'eed narrated from Ali bin al-Hasan from his father (١٧) from Rifa'a bin Musa that Abdullah bin Atta' had said:

I asked Abu Ja'far al-Baqir (as): "When al-Qa'im (as) rises, what will he"

p: ٣٥٢

He said: “He will annul all that has been established before him as the Prophet (S) has done and he will resume Islam anew.”^(١)

١٨ - أخبرنا علي بن الحسين قال: حدثنا محمد بن يحيى العطار، عن محمد بن حسان الرازي، عن محمد بن علي الكوفي، عن أحمد بن محمد بن أبي نصر، عن العلاء عن محمد بن مسلم قال: سمعت أبا جعفر يقول:

لو يعلم الناس ما يصنع القائم إذا خرج لأحبّ أكثرهم إلا يروه مما يقتل من الناس، أما إنه لا يبدأ إلا بقريش فلا يأخذ منها إلاّ السيف، ولا يعطيها إلاّ السيف حتى يقول كثير من الناس: ليس هذا من آل محمد، ولو كان من آل محمد لرحم.

Ali bin al-Husayn narrated from Muhammad bin Yahya al-Attar from Muhammad (١٨) bin Hassaan ar-Razi from Muhammad bin Ali al-Kufi from Ahmad bin Muhammad bin Abu Nasr from al-Ala' fro Muhammad bin Muslim that Abu Ja'far al-Baqir (as) had said

If people know what al-Qa'im (as) will do when he appears, most of them will wish he“ would not appear. He kills great numbers of people. He begins with the people of Quraysh. He kills much many of them until many people say: He is not from Muhammad’s progeny. If he is from Muhammad’s progeny, he will be merciful!”^(٢)

١٩ - وأخبرنا علي بن الحسين بإسناده عن أحمد بن محمد بن أبي نصر، عن عاصم ابن حميد الحناط، عن أبي بصير قال: قال أبو جعفر:

يقوم القائم بأمر جديد، وكتاب جديد، وقضاء جديد، على العرب شديد، ليس شأنه إلاّ السيف، لا يستتيب أحداً،

p: ٣٥٣

Iqd ad-Durar p.٢٢٧, Hilyatul Abrar, vol.٢ p.٦٢٩, Biharul Anwar, vol.٥٢ p.٣٥٤, Muntakhab –١ al-Athar p.٣٠٥, Mo’jam Ahadeeth al-Imam al-Mahdi, vol.٣ p.٣١٩

Iqd ad-Durar p.٢٢٧, Ithbat al-Hudat, vol.٣ p.٥٣٩, Hilyatul Abrar, vol.٢ p.٦٢٩, Biharul –٢ Anwar, vol.٥٢ p.٣٥٤, Bisharatul Islam p.٢٦٣, Mo’jam Ahadeeth al-Imam al-Mahdi, vol.٣ p.٣٠٤

Ali bin al-Husayn narrated from Ahmad bin Muhammad bin Abu Nasr from Aasim (١٩) :bin Hameed al-Hannat from Abu Baseer that Abu Ja'far al-Baqir (as) had said

Al-Qa'im will rise with a new task, new principles and new judgements. He will be“ severe with the Arabs. He will do not but killing. He will not forgive anyone and he will (not care for any blame because he acts for the sake of Allah.”(١)

٢٠ - أخبرنا علي بن الحسين بإسناده عن محمد بن علي الكوفي، عن الحسن بن محبوب، عن علي بن أبي حمزه، عن أبي بصير، عن أبي عبد الله أنه قال:

ما تستعجلون بخروج القائم؟ فوالله ما لباسه إلا الغليظ، ولا طعامه إلا الجشب، وما هو إلا السيف، والموت تحت ظل السيف.

Ali bin al-Husayn narrated from Muhammad bin Ali al-Kufi from al-Hasan bin (٢٠) Mahboob from Ali bin Abu Hamza from Abu Baseer that Abu Abdullah as-Sadiq (as) :had said

Why do you urge on the appearance of al-Qa'im? By Allah, he wears rough cloths and“ eats coarse food. There will be nothing but the sword and killing under the shadow of (the sword.”(٢)

٢١ - أخبرنا أحمد بن محمد بن سعيد بن عقده قال: حدثنا أحمد بن يوسف بن يعقوب أبو الحسن الجعفي، قال: حدثنا إسماعيل بن مهران، قال: حدثنا الحسن بن علي بن أبي حمزه، عن أبيه ووهيب، عن أبي بصير، عن أبي عبد الله أنه قال:

إذا خرج القائم لم يكن بينه وبين العرب وقريش إلا السيف، ما يأخذ منها إلا السيف، وما يستعجلون

p: ٣٥٤

Ithbat al-Hudat, vol.٣ p.٥٤٠, Biharul Anwar, vol.٥٢ p.٣٥٤, Mo'jam Ahadeeth al-Imam - ١ al-Mahdi, vol.٣ p.٢٥٣

Al-Ghayba by at-Toossi p.٤٥٩, al-Khara'ij wel Jara'ih, vol.٣ p.١١٥٥, Iqd ad-Durar p.٢٢٨, -٢ Muntakhab al-Anwar al-Mudhee'a p.٣٢, Ithbat al-Hudat, vol.٣ p.٥١٥, ٥٤٠, ٥٨٦, Hilyatul Abrar, vol.٢ p.٦٢٩, Mo'jam Ahadeeth al-Imam al-Mahdi, vol.٤ p.٣٧

بـخـرـوج القـائـم؟ وـاللـه ما لبـاسـه إلا الغـليـظ، ما طـعـامـه إلا الشـعـير الجـشـب، وما هو إلا السـيـف، والمـوت تـحـت ظـل السـيـف.

Ahmad bin Muhammad bin Sa'eed bin Oqda narrated from Ahmad bin Yousuf bin (٢١) Ya'qoob Abul Hasan al-Ju'fi from Issma'eel bin Mihran from al-Hasan bin Ali bin Abu Hamza from his father and Wuhayb from Abu Baseer that Abu Abdullah as-Sadiq (as) had said

When al-Qa'im appears, there will be nothing between him and between the Arabs and Quraysh except the sword. There will be nothing save killing. So why do they urge on his appearance? By Allah, he wears rough cloths and eats coarse barley. It will be [\(1\)](#) "just the sword and killing under the shadow of the sword."

٢٢ - أخبرنا أحمد بن محمد بن سعيد قال: حدثنا يحيى بن زكريا بن شيان قال: حدثنا يوسف بن كليب، قال: حدثنا الحسن بن علي بن حمزه، عن عاصم ابن حميد الحنات، عن أبي حمزه الثمالي قال: سمعت أبا جعفر محمد بن علي يقول:

لو قد خرج قائم آل محمد ﷺ لنصره الله بالملائكة المسومين والمردفين والمنـزلين والكروبين، يكون جبرئيل أمامه، وميكائيل عن يمينه، وإسرافيل عن يساره، والرعب يسير مسيره شهرا أمامه وخلفه وعن يمينه وعن شماله، والملائكة المقربون حذاه. أول من يتبعه محمد وعلي الثاني، ومعه سيف مخترط، يفتح الله له الروم والديلم والسند والهند وكابل شاه والخزر.

Ahmad bin Muhammad bin Sa'eed narrated from Yahya bin Zakariyya bin (٢٢) Shayban from Yousuf bin Kulayb from al-Hasan bin Ali bin Abu Hamza from Aasim bin Hameed al-Hannat that Abu Hamza

p: ٣٥٥

Refer to the previous references and Mo'jam Ahadeeth al-Imam al-Mahdi, vol.٣ - ١ p.٢٥٣, ar-Raj'a by al-Astarabadi p.١٥٧

:ath-Thimali had heard Abu Ja'far al-Baqir (as) saying

When al-Qa'im of Muhammad's family appears, Allah will support him with His“ angels. Gabriel will be in front of him, Michael on the right and Israfil on the left. Terror will precede him about a month-travel before him, behind him, on the right side and on the left side. The close angels will be beside him. The first one to follow him will be Muhammad (as) and the second one will be Ali (as). With his sword he will conquer .Rome, Daylam,⁽¹⁾ Sind, India, Kabul and the area of the Caspian

يا أبا حمزه، لا يقوم القائم إلا على خوف شديد وزلازل وفتنه وبلاء يصيب الناس وطاعون قبل ذلك، وسيف قاطع بين العرب، واختلاف شديد بين الناس، وتشتت في دينهم، وتغير من حالهم حتى يتمنى الممتنى الموت صباحاً ومساءً من عظم ما يرى من كلب الناس، وأكل بعضهم بعضاً، وخروجه إذا خرج عند الأياس والقنوط. فيا طوبى لمن أدركه وكان من أنصاره، والويل كل الويل لمن خالفه وخالف أمره وكان من أعدائه.

Al-Qa'im (as) will not appear unless his appearance is preceded by great terror, earthquakes, seditions, calamities, spread of plague, killing among the Arabs, great disagreements among people, separation in religion and bad conditions until one wishes to die day and night because of what madness he sees among people and their trying to eat each other. Al-Qa'im (as) will appear after people reach a very high extent of despair. Blessed is he, who sees al-Qa'im (as) and becomes one of his ,supporters

p: ٣٥٦

١- Daylam is in Iran and Sind is in Pakistan

.and woe unto whoever opposes him, disobeys his orders and becomes his enemy

ثم قال: يقوم بأمر جديد، وسنه جديده، وقضاء جديد على العرب شديد، ليس شأنه إلا القتل ولا يستتیب أحدا، ولا تأخذه في الله لومه لأئمة.

He appears with a new method, new principles and new judgements. He will be severe with the Arabs. He will just kill without forgiving anyone and without caring for (any blame because he will act according to the will of Allah.”)

٢٣ - حدثنا أحمد بن محمد بن سعيد قال: حدثنا القاسم بن محمد بن الحسن بن حازم، قال: حدثنا عبيس بن هشام، عن عبد الله بن جبلة، عن علي بن أبي المغيرة، قال: حدثنا عبد الله بن شريك العامري، عن بشر بن غالب الأسدي قال: قال لي الحسين بن علي:

يا بشر، ما بقاء قريش إذا قدم القائم المهدي منهم خمسمائة رجل فضرب أعناقهم صبراً، ثم قدم خمسمائة فضرب أعناقهم صبراً، ثم خمسمائة فضرب أعناقهم صبراً.

(قال) فقلت له: أصلحك الله، أيلغون ذلك؟

فقال الحسين بن علي: إن مولى القوم منهم.

(قال) فقال لي بشير بن غالب أخو بشر بن غالب: أشهد أن الحسين بن علي عدّ علي أخى ست عداة - أو قال ست عداة - علي اختلاف الرواية.

Ahmad bin Muhammad bin Sa'eed narrated from al-Qassim bin Muhammad bin (٢٣) al-Hasan bin Hazim from Obayss bin Hisham from Abdullah bin Jibilla from Ali bin Abul Mugheera from Abdullah bin Shareek al-Aamiri that Bishr bin Ghalib al-Asadi had said:
:Once al-Husayn bin Ali (as) said to me

O Bishr, when al-Qa'im al-Mahdi appears, he will bring five hundred“

p: ٣٥٧

Ithbat al-Hudat, vol.٣ p.٥٤٠, Biharul Anwar, vol.٥٢, ٣٤٩, Mo'jam Ahadeeth al-Imam al- -١
.Mahdi, vol.٣ p.١٨٣

men of those, who have remained of Quraysh (the Arabs), and kill them. Then he brings other five hundred men and kills them. Then he brings other five hundred and kills them.”

Basheer bin Ghalib, the brother of Bishr, said: “I witness that al-Husayn bin Ali (as) has mentioned to my brother six times five hundreds.”^(١)

٢٤ - أخبرنا أحمد بن محمد بن سعيد قال: حدثنا محمد بن المفضل بن إبراهيم قال: حدثني محمد بن عبد الله بن زرارة، عن الحارث بن المغيرة وذريح المحاربي قالاً: قال أبو عبد الله: ما بقى بيننا وبين العرب إلا الذبح - وأوماً بيده إلى حلقه.

Ahmad bin Muhammad bin Sa'eed narrated from Muhammad bin al-Mufadhdhal (٢٤) bin Ibraheem from Muhammad bin Abdullah bin Zurara from al-Harith bin al-Mugheera and Thurayh al-Muharibi that Abu Abdullah as-Sadiq (as) had said

Nothing remains between us and the Arabs except slaughter. (He pointed with his “hand at his mouth.”^(٢)

٢٥ - أخبرنا علي بن الحسين قال: حدثنا محمد بن يحيى العطار، قال: حدثنا محمد بن حسان الرازي، عن محمد بن علي الصيرفي، عن محمد بن سنان، عن محمد بن علي الحلبي، عن سدير الصيرفي، عن رجل من أهل الجزيرة كان قد جعل على نفسه نذراً في جاريه وجاء بها إلى مكة، قال:

فلقيت الحجة فأخبرتهم بخبرها وجعلت لا أذكر لأحد منهم أمرها إلا قال لي: جئني بها وقد وفى الله نذرك فدخلني من ذلك وحشه شديده، فذكرت ذلك لرجل من أصحابنا من أهل مكة، فقال لي: تأخذ عني؟ فقلت: نعم، فقال: انظر الرجل الذي يجلس بحذاء الحجر الأسود وحوله الناس وهو أبو جعفر محمد

p: ٣٥٨

Ithbat al-Hudat, vol.٣ p.٥٤٠, Biharul Anwar, vol.٥٢ p.٣٤٩, Mo'jam Ahadeeth al-Imam - ١
al-Mahdi, vol.٣ p.١٨٣
Biharul Anwar, vol.٥٢ p.٣٤٩ - ٢

بن علي بن الحسين □ فأتته فأخبره بهذا الأمر فانظر ما يقول لك فاعمل به.

Ali bin al-Husayn narrated a tradition from Muhammad bin Yahya al-Attar from (٢٥) Muhammad bin Hassaan ar-Razi from Muhammad bin Ali as-Sayrafi from Muhammad bin Sinan from Muhammad bin Ali al-Halabi from Sadeer as-Sayrafi from a man of the Arabia, who had vowed to offer his bondmaid and had come with her to Mecca.

The man said: “I met the door keepers (of the Kaaba). I told them about my vow and my bondmaid. Every one of them said to me: “Bring her to me and Allah will accept your vow.” I felt afraid of that. I told one of our companions of Mecca about that and he said to me: “Would you listen to me?” I said: “Yes, I would.” He said: “Look at that man, who is sitting beside the Black Rock surrounded by people. He is Abu Ja'far Muhammad bin Ali bin al-Husayn (al-Baqir) (as). Go to him. Tell him of your story and see what he will say to you and act according to it”.

قال: فأتيته فقلت: رحمك الله إني رجل من أهل الجزيرة ومعى جاريه جعلتها عليّ نذراً لبيت الله في يمين كانت عليّ وقد أتيت بها، وذكرت ذلك للحجبه، وأقبلت لا ألقى منهم أحداً إلا قال جئني بها وقد وفي الله نذرك، فدخلني من ذلك وحشه شديده. فقال: يا عبد الله، إن البيت لا يأكل ولا يشرب، فبع جاريته واستقص وانظر أهل بلادك ممن حج هذا البيت فمن عجز منهم عن

نفقته فأعطه حتى يقوى على العود إلى بلادهم. ففعلت ذلك.

I went to him and said: “May Allah have mercy upon you! I am a man from the Arabia. There is a bondmaid with me. I have vowed to offer her to the House of Allah (the Kaaba). I told the doorkeepers of that and each of them asked me to give him the bondmaid and that Allah would accept my vow. I felt too afraid of that.” Abu Ja'far al-Baqir (as) said: “O you slave of Allah, the House neither eats nor drinks. Sell your bondmaid and look for someone from among the people of your country who has come to offer the hajj and now has no money to go back home. Give him the money .so that he can return to his home.” I did as he had said to me

ثم أقبلت لا ألقى أحداً من الحجبه إلا قال ما فعلتَ بالجارية؟ فأخبرتهم بالذي قال أبو جعفر فيقولون: هو كذابٌ جاهل لا يدري ما يقول. فذكرت مقالتهم لأبي جعفر، فقال: قد بلغتني، تبلغ عني؟ فقلت: نعم. فقال: قل لهم: قال لكم أبو جعفر: كيف بكم لو قد قطعت أيديكم وأرجلكم وعلقت في الكعبه، ثم يقال لكم: نادوا نحن سراق الكعبه. فلما ذهبت لأقوم قال: إنني لست أنا أفعل ذلك، وإنما يفعله رجل مني.

I met the doorkeepers again. They asked me about the bondmaid and I told them what Abu Ja'far al-Baqir (as) had asked me to do. They said: “He is a liar and ignorant.

He

does not know what he says.” I mentioned that to Abu Ja'far al-Baqir (as). He said to me: “Would you inform of what I tell you?” I said: “Yes, I would.” He said: “Tell them that Abu Ja'far says to you: How about you when your hands and legs are cut and hung on the Kaaba and then you are asked to announce loudly: we are the thieves of the Kaaba?” When I wanted to get up, he said: “It is not me, who will do that, but it is a (man from me.” (1)

His rule

٢٦ - أخبرنا علي بن الحسين قال: حدثنا محمد بن يحيى، قال: حدثنا محمد بن حسان الرازي قال: حدثنا محمد بن علي الصيرفي، عن الحسن بن محبوب، عن عمرو بن شمر، عن جابر قال:

دخل رجل علي أبي جعفر الباقر فقال له: عافاك الله، اقبض مني هذه الخمسمائة درهم فإنها زكاه مالي.

فقال له أبو جعفر: خذها أنت فضعها في جيرانك من أهل الإسلام والمساكين من إخوانك المؤمنين.

ثم قال: إذا قام قائم أهل البيت قسم بالسوية وعدل في الرعيه، فمن أطاعه فقد أطاع الله ومن عصاه فقد عصى الله، وإنما سمي المهدي مهدياً لأنه يهدي إلى أمر خفي، ويستخرج التوراه وسائر كتب الله من غار بأنطاكية ويحكم بين أهل التوراه بالتوراه وبين أهل الإنجيل بالإنجيل، وبين أهل الزبور بالزبور، وبين أهل القرآن بالقرآن وتجمع إليه أموال الدنيا من بطن الأرض وظهرها، فيقول للناس: تعالوا إلى ما قطعتم فيه الأرحام وسفكتم فيه الدماء الحرام وركبتم فيه ما حرم الله، فيعطى شيئاً لم يعطه أحد كان قبله، ويملاً

p: ٣٤١

Ali bin al-Husayn narrated from Muhammad bin Yahya from Muhammad bin (٢٤) Hassaan ar-Razi from Muhammad bin Ali as-Sayrafi from al-Hasan bin Mahboob from Amr bin Shimr that Jabir had said

A man came to Abu Ja'far al-Baqir (as) and said: "May Allah bless you! Please take" these five hundred dirhams from me. They are the zakat of my wealth

Abu Ja'far al-Baqir (as) said: "You take them and divide them among the poor Muslims of your neighbors and brothers." Then he said: "When al-Qa'im of Ahlul Bayt rises, he will divide the wealth equally and rule justly over the people. Whoever obeys him certainly obeys Allah and whoever disobeys him disobeys Allah. He is named as Mahdi(١) because he guides to a hidden matter. He takes the Torah and the rest of the divine Books of Allah from the cave of Antakya (Antioch). He will judge among the people of the Torah with the Torah, among the people of the Bible with the Bible, among the people of Psalms (of Prophet David) with the Psalms and among the people of the Qur'an with the Qur'an

The wealth of the world is gathered to him from above the ground and from under the ground. He says to people: Come on to the wrong you have done to your kin! Come on to the bloods you have shed wrongfully! Come on to the sins you have committed! He will offer something that no one has

ever offered before him. He will fill the world with justice, equity and light after it has (been filled with injustice, oppression and evil.)^(۱)

۲۷ – أخبرنا أحمد بن محمد بن سعيد بن عقده قال: حدثنا محمد بن المفضل بن إبراهيم وسعدان بن إسحاق بن سعيد وأحمد بن الحسين بن عبد الملك ومحمد بن أحمد بن الحسن القطواني قالوا جميعاً: حدثنا الحسن بن محبوب، عن عبد الله بن سنان قال: سمعت أبا عبد الله يقول:

عصا موسى قضيب آس من غرس الجنة أتاه بها جبرئيل لما توجه تلقاء مدين، وهي وتابوت آدم في بحيره طبريه، ولن يبليا ولن يتغيرا حتى يخرجهما القائم إذا قام.

Ahmad bin Muhammad bin Sa'eed bin Oqda narrated from Muhammad bin al- (۲۷) Mufadhdhal bin Ibraheem, Sa'dan bin Iss'haq bin Sa'eed, Ahmad bin al-Husayn bin Abdul Melik and Muhammad bin Ahmad bin al-Hasan al-Qatawani all from al-Hasan bin Mahboob from Abdullah bin Sinan that Abu Abdullah as-Sadiq (as) had said

The staff of Prophet Moses (as) was a branch of a myrtle tree planted in Paradise.“ Gabriel brought it to him when he set out towards Madyan.^(۲) The staff of Prophet Moses (as) and the coffin of Adam (as) are in the lake of Tabariya. They neither decay (nor change until they will be taken out by al-Qa'im (as) when he will rise.)^(۳)

His signs and actions

۲۸ – أخبرنا أبو سليمان أحمد بن هوذه قال: حدثنا إبراهيم بن إسحاق النهاوندي قال: حدثنا عبد الله بن حماد الأنصاري، قال: حدثنا أبو الجارود زياد بن المنذر، قال: قال أبو جعفر محمد بن علي:

إذا ظهر

p: ۳۶۳

Ilal ash-Sharayi' p.۱۶۱, Iqd ad-Durar p.۳۹, Ithbat al-Hudat, vol.۳ p.۴۹۷, ۵۴۰, Hilyatul – ۱ Abrar, vol.۲ p.۵۵۶, Biharul Anwar, vol.۵۱ p.۲۹, vol.۵۲ p.۳۵۰, Mo'jam Ahadeeth al-Imam al-Mahdi, vol.۳ p.۳۲۲.

۲ – (Madyan was the village of Prophet Shu'ayb (Jethro)

– ۳, Ithbat al-Hudat, vol.۳ p.۵۴۰, Hilyatul Abrar, vol.۲ p.۵۷۹, Biharul Anwar, vol.۵۲ p.۳۵۱, Mo'jam Ahadeeth al-Imam al-Mahdi, vol.۳ p.۳۹۲.

القائم ظهر يرايه رسول الله ، وخاتم سليمان، وحجر موسى وعصاه، ثم يأمر مناديه فينادى إلا لا يحملن رجل منكم طعاماً ولا شراباً ولا علفاً، فيقول أصحابه: إنه يريد أن يقتلنا ويقتل دوابنا من الجوع والعطش، فيسير ويسرون معه، فأول من زل ين زله يضرب الحجر فينبع منه طعام وشراب وعلف، فيأكلون ويشربون، ودوابهم حتى ينزلوا النجف بظهر الكوفة.

Abu Sulayman Ahmad bin Hawthah narrated from Ibraheem bin Iss'haq an- (٢٨) Nahawandi from Abdullah bin Hammad al-Ansari from Abul Jarood Ziyad bin al-Munthir that Abu Ja'far al-Baqir (as) had said

When al-Qa'im (as) appears, he will appear with the banner of Prophet Muhammad (as), the ring of Solomon (as) and the rock and the staff of Moses (as). Then he will order his caller to announce that no one is to carry food, drink or hay. His companions will say: "He wants to make us and our cattle die of hunger and thirst." He and his companions will move until the first house they reach. He will strike a rock and then food, drink and hay will come out of it. They will eat and drink and feed their cattle. (٢) (١) Then they will reach Najaf, which is near Kufa.

٢٩ - أخبرنا محمد بن همام ومحمد بن الحسن بن محمد بن الجمهور العمى، عن الحسن بن محمد بن الجمهور، عن أبيه، عن سليمان بن سماعه، عن أبي الجارود، عن أبي جعفر محمد بن علي أنه قال:

إذا خرج القائم من مكة ينادى مناديه إلا لا يحملن أحد طعاماً ولا شراباً، ويحمل معه حجر موسى بن

p: ٣٤٤

١ - Najaf and Kufa are two cities in Iraq

٢ - Basa'ir ad-Darajat p.١٨٨, Al-Kafi, vol.١ p.٢٣١, Kamal ad-Deen p.٦٧٠, al-Khara'ij wal Jara'ih, vol.٢ p.٦٩٠, Muntakhab al-Anwar al-Mudhee'a p.١٩٩, Ithbat al-Hudat, vol.٣ p.٤٤٠, Hilyatul Abrar, vol.٢ p.٥٧٩, ٥٨٠, Biharul Anwar, vol.١٣ p.١٨٥, vol.٥٢ p.٣٢٤, ٣٢٥, ٣٣٥.

عمران، وهو وقر بعير، فلا ينزل من زلاً إلا نبتت منه عيون، فمن كان جائعاً شبع، ومن كان ظمأنا روى، ورويت دوابهم حتى ينزلوا النجف من ظهر الكوفه.

Muhammad bin Hammam and Muhammad bin al-Hasan bin Muhammad bin (٢٩) Jumhoor narrated from al-Hasan bin Muhammad bin Jumhoor from his father from Sulayman bin Suma'a from Abul Jarood that Abu Ja'far al-Baqir (as) had said

When al-Qa'im appears in Mecca, his caller will announce that no one is to carry with him food or drink. He (al-Qa'im) will carry with him the rock of Prophet Moses, which is as a burden of a camel. Whenever they stop to rest, the rock will well. Hungry and thirsty ones will eat and drink and feed their cattle until they will reach Najaf, which is (near Kufa.” (١)

٣٠ - أخبرنا أحمد بن هوزة الباهلي قال: حدثنا إبراهيم بن إسحاق النهاوندي قال: حدثنا عبد الله بن حماد الأنصاري، عن عبد الله بن بكير، عن حمران بن أعين عن أبي جعفر أنه قال:

كأنتي بدينكم هذا لا- يزال متخضخضاً يفحص بدمه ثم لا- يرده عليكم إلا- رجل منا أهل البيت، فيعطيك في السنه عطاءين ويرزقكم في الشهر رزقين، وتؤتون الحكمة في زمانه حتى أن المرأه لتقضى في بيتها بكتاب الله تعالى وسنه رسول الله .

Ahmad bin Hawthah al-Bahili narrated from Ibraheem bin Iss'haq an-Nahawandi (٣٠) from Abdullah bin Hammad al-Ansari from Abdullah bin Bukayr from Hamran bin A'yun that Abu Ja'far al-Baqir (as) had said

As if I see your religion agitating in its blood and then no one will restore“

p: ٣٦٥

.Ibid -١

it as it has been before except a man from us Ahlul Bayt. He will give you two gifts a year and two livelihoods a month. You will be granted with wisdom at his time until a woman can judge with the Book of Allah and the Sunna of the Prophet (S) in her [house.”](#)^(١)

٣١ - أخبرنا عبد الواحد بن عبد الله، قال: حدثنا أحمد بن محمد بن رباح، قال: حدثنا محمد بن العباس بن عيسى، قال: حدثنا الحسن بن علي البطائني، عن أبيه عن المفضل، قال: سمعت أبا عبد الله يقول:

إن لصاحب هذا الأمر بيتاً يقال له: بيت الحمد، فيه سراج يزهر منذ يوم ولد إلى يوم يقوم بالسيف لا يطفأ.

Abdul Wahid bin Abdullah narrated from Ahmad bin Muhammad bin Rabah from (٣١) Muhammad bin al-Abbas bin Eessa from al-Hasan bin Ali al-Bata'ini from his father :from al-Mufadhhal that Abu Abdullah as-Sadiq (as) had said

The man of this matter will have a house called the house of al-Hamd (the praise). It will have a lamp shining and without being put out since his birthday until the day [when he will rise with the sword.”](#)^(٢)

٣٢ - حدثنا أحمد بن محمد بن سعيد قال: حدثنا علي بن الحسن التيملي، عن أبيه، عن الحسن بن علي بن يوسف ومحمد بن علي الكوفي عن سعدان بن مسلم عن بعض رجاله، عن أبي عبد الله أنه قال:

بينما الرجل على رأس القائم يأمره وينهاه إذ قال: أديروه، فيديرونه إلى قدامه، فيأمر بضرب عنقه، فلا يبقى في الخافقين شيء إلا خافه.

Ahmad bin (٣٢)

p: ٣٦٦

Hilyatul Abrar, vol.٢ p.٦٤٢, Biharul Anwar, vol.٥٢ p.٣٥٢, Mo'jam Ahadeeth al-Imam al- ١ -
Mahdi, vol.٣ p.٣٢٤

Hilyatul Abrar, vol.٢ p.٦٨٤, Biharul Anwar, vol.٥٢ p.١٥٨, Mo'jam Ahadeeth al-Imam al- ٢ -
Mahdi, vol.٣ p.٣٨٠

Muhammad bin Sa'eed narrated from Ali bin al-Hasan at-Taymali from his father (١) from al-Hasan bin Ali bin Yousuf and Muhammad bin Ali al-Kufi from Sa'dan bin Muslim from some of his companions that Abu Abdullah as-Sadiq (as) had said

While a man is behind al-Qa'im (as) ordering and forbidding, he (al-Qa'im) will say:“ Turn him! They turn him to be before al-Qa'im (as), who will order to kill him. Then (everything in the world will fear him.)” (٢)

٣٣ - حدثنا علي بن أحمد البندنيجي، عن عبيد الله بن موسى العلوي، عن أحمد بن محمد بن خالد، عن أبيه، عن سعدان بن مسلم، عن هشام بن سالم، عن أبي عبد الله أنه قال:

بينما الرجل على رأس القائم يأمر وينهى إذا أمر بضرب عنقه، فلا يبقى بين الخافقين شيء إلا خافه.

Ali bin Ahmad al-Bandaneji narrated from Obaydillah bin Musa al-Alawi from (٣٣) Ahmad bin Muhammad bin Khalid from his father from Sa'dan bin Muslim from Hisham bin Salim that Abu Abdullah as-Sadiq (as) had said

As a man is behind al-Qa'im ordering and forbidding, he (al-Qa'im) will order that he“ (is to be killed. Then everything in the world will fear him.)” (٣)

His virtue

٣٤ - حدثنا أحمد بن محمد بن سعيد بن عقده قال: حدثنا علي بن الحسن التيملي في صفر سنة أربع وسبعين ومائتين قال: حدثني محمد بن علي، عن محمد بن إسماعيل بن بزيع، عن منصور بن يونس بزرج، عن حمزة بن حران، عن سالم الأشل قال: سمعت أبا جعفر محمد بن علي الباقر يقول:

نظر موسى بن عمران في السفر الأول إلى ما

p: ٣٤٧

١- The phrase “from his father” might be additional
٢- Mo'jam Ahadeeth al-Imam al-Mahdi, vol.٤ p.٤١
٣- Ibid

Ithbat al-Hudat, vol.٣ p.٥٤١, Biharul Anwar, vol.٥٢ p.٣٥٥,

يعطى قائم آل محمد من التمكين والفضل، فقال موسى: رب اجعلنى قائم آل محمد، فقيل له: إن ذاك من ذريه أحمد، ثم نظر فى السفر الثانى فوجد فيه مثل ذلك، فقال مثله، فقيل له مثل ذلك، ثم نظر فى السفر الثالث فرأى مثله، فقال مثله، فقيل له مثله.

Ahmad bin Muhammad bin Sa'eed bin Oqda narrated from Ali bin al-Hasan at- (٣٤) Taymali from Muhammad bin Ali from Muhammad bin Issma'eel bin Buzay' from Mansoor bin Younus bin Bazraj from Hamza bin Hamran from Salim al-Ashall that Abu Ja'far al-Baqir (as) had said

Prophet Moses (as) looked up in the first Pentateuch what abilities and virtues would be given to al-Qa'im of Muhammad's family and then he said: "O my Lord, make me al-Qa'im of Muhammad's family!" It was said to him: "He is from Muhammad's progeny." He looked up in the second Pentateuch and he found the same things. He prayed Allah for the same thing and he was answered with the same answer. Then he opened the third Pentateuch and found the same thing. He asked his Lord for the (same thing and the same was said to him.)

The Qur'anic verses concerning him

٣٥ - حدثنا أحمد بن محمد بن سعيد بن عقده قال: حدثنا أحمد بن يوسف بن يعقوب الجعفى أبو الحسن من كتابه قال: حدثنا إسماعيل بن مهران، قال: حدثنا الحسن بن على بن أبى حمزه، عن أبيه ووهيب، عن أبى بصير، عن أبى عبد الله فى معنى قوله

وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِنْ قَبْلِهِمْ

p: ٣٤٨

Iqd ad-Durar p.٢٤, as-Sirat al-Mustaqeem, vol.٢ p.٢٥٧, Ithbat al-Hudat, vol.٣ p.٥٤١, -١
.٦١٤, Biharul Anwar, vol.٥١ p.٧٧, Mo'jam Ahadeeth al-Imam al-Mahdi, vol.٣ p.٢٤٤

وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَىٰ لَهُمْ وَلَيُبَدِّلَنَّهُمْ مِنْ بَعِيدٍ خَوْفِهِمْ أَمْنًا ۖ يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا ۗ وَمَنْ كَفَرَ بَعْدَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ

قال:

نزلت في القائم وأصحابه.

Ahmad bin Muhammad bin Sa'eed bin Oqda narrated from Ahmad bin Yousuf bin (٣٥) Ya'qoob al-Ju'fi Abul Hasan from Issma'eel bin Mihran from al-Hasan bin Ali bin Abu Hamza from his father and Wuhayb from Abu Baseer that Abu Abdullah as-Sadiq (as) had said when talking about this Qur'anic verse, "Allah has promised to those of you who believe and do good that He will most certainly make them rulers in the earth as He made rulers those before them, and that He will most certainly establish for them their religion which He has chosen for them, and that He will most certainly, after their fear, give them security in exchange; they shall serve Me, not associating aught with (Me)." (١)

(٢) "It has been revealed about al-Qa'im and his companions."

٣٦ - حدثنا أحمد بن محمد بن سعيد قال: حدثنا حميد بن زياد، قال: حدثنا علي بن الصباح قال: حدثنا أبو علي الحسن بن محمد الحضرمي قال حدثنا جعفر بن محمد عن إبراهيم بن عبد الحميد، عن إسحاق بن عبد العزيز، عن أبي عبد الله في قوله تعالى

وَلَكِنْ أَخْرَجْنَا عَنْهُمْ الْعَذَابَ إِلَىٰ أُمَّةٍ مَعْدُودَةٍ لَيَقُولُنَّ مَا يَحْبِسُهُ ۗ أَلَّا يَوْمَ يَأْتِيهِمْ لَيْسَ مَصْرُوفًا عَنْهُمْ وَحَاقَ بِهِمْ مَا كَانُوا بِهِ يَسْتَهْزِئُونَ

قال:

العذاب خروج القائم ، والأمة المعدودة عده أهل بدر وأصحابه.

Ahmad bin Muhammad bin Sa'eed narrated from Hameed bin Ziyad from Ali bin (٣٦) as-Sabah from Abu

p: ٣٦٩

١ - ٥٥: ٢٤، Qur'an.

٢ - Yanabee'ul ، ٥٨، p. ٥٨، al-Mahajja p. ١٤٨، Hilyatul Abrar, vol. ٢ p. ٥٩٥.

Mawadda p.۴۲۵, Muntakhab al-Athar p.۱۶۱, ۲۹۴, Mo'jam Ahadeeth al-Imam al-Mahdi,
.vol.۵ p.۲۸۲

Ali al-Hasan bin Muhammad al-Hadhrami from Ja'far bin Muhammad from Ibraheem bin Abdul Hameed from Iss'haq bin Abdul Aziz that Abu Abdullah as-Sadiq (as) had said when talking about the Qur'anic verse, "And if We hold back from them the (punishment until a stated period of time:)" (١)

Punishment is the rising of al-Qa'im (as) and the stated period of time is as the number of the companions, who has fought in the battle of Badr, and as the number (of the companions of al-Qa'im (as)." (٢)

٣٧ - حدثنا أحمد بن محمد بن سعيد قال: حدثنا أحمد بن يوسف، قال: حدثنا إسماعيل بن مهران، عن الحسن بن علي، عن أبيه ووهيب، عن أبي بصير، عن أبي عبد الله في قوله

وَلِكُلِّ وِجْهَهُ هُوَ مُوَلِّيُّهَا ۖ فَاسْتَبِقُوا الْخَيْرَاتِ ۚ أَيْنَ مَا تَكُونُوا يَأْتِ بِكُمْ اللَّهُ جَمِيعًا ۗ إِنَّ اللَّهَ عَلِيمٌ كُلِّ شَيْءٍ قَدِيرٌ

قال:

نزلت في القائم وأصحابه، يجتمعون على غير ميعاد.

Ahmad bin Muhammad bin Sa'eed narrated from Ahmad bin Yousuf from (٣٧) Issma'eel bin Mihran from al-Hasan bin Ali from his father and Wuhayb from Abu Baseer that Abu Abdullah as-Sadiq (as) had said about this verse, "...therefore hasten (to (do) good works; wherever you are, Allah will bring you all together:" (٣)

It has been revealed about al-Qa'im (as) and his companions. They will meet (together without an appointment." (٤)

٣٨ - أخبرنا علي بن الحسين المسعودي، قال: حدثنا محمد بن يحيى العطار القمي، قال: حدثنا محمد بن حسان الرازي، قال: حدثنا محمد بن علي الكوفي قال: حدثنا عبد الرحمن بن أبي نجران، عن القاسم، عن

p: ٣٧٠

.Qur'an, ١١:٨-١

Ta'weel al-Aayat, vol.١ p.٢٢٣, Ithbat al-Hudat, vol.٣ p.٥٤١, al-Mahajja p.١٠٢, Tafseer -٢ al-Burhan, vol٢ p.٢٠٨, ٢٠٩, Biharul Anwar, vol.٥١ p.٥٨, Mo'jam Ahadeeth al-Imam al-Mahdi, vol.٥ p.١٤٨

.Qur'an, ٢:١٤٨ -٣

Ithbat al-Hudat, vol.٣ p.٥٤١, Tafseer al-Burhan, vol.١ p.١٤٢, al-Mahajja p.٢٠, Hilyatul -٤

Abrar, vol.٢ p.٤٢٢, Biharul Anwar, vol.٥١ p.٥٨, Mo'jam Ahadeeth al-Imam al-Mahdi, vol.٥

.p.٣٢

أبي بصير، عن أبي عبد الله في قول الله

أُذِنَ لِلَّذِينَ يُقَاتِلُونَ بِأَنَّهُمْ ظَلَمُوا ۖ وَإِنَّ اللَّهَ عَلِيمٌ نَصْرِهِمْ لَقَدِيرٌ

قال:

هي في القائم وأصحابه.

Ali bin al-Husayn al-Mass'oodi narrated from Muhammad bin Yahya al-Attar al- (٣٨) Qummi from Muhammad bin Hassaan ar-Razi from Muhammad bin Ali al-Kufi from Abdurrahman bin Abu Najran from al-Qassim(١) from Abu Baseer that Abu Abdullah as-Sadiq (as) had said about the verse, "Permission (to fight) is given to those upon whom war is made because they are oppressed, and most surely Allah is well able to (assist them:)"(٢)

(It concerns al-Qa'im (as) and his companions."(٣)

٣٩ - حدثنا علي بن أحمد قال: حدثنا عبيد الله بن موسى، عن أحمد بن محمد بن محمد بن خالد، عن أبيه، عن محمد بن سليمان الديلمي، عن أبي بصير، عن أبي عبد الله في قوله تعالى

يُعْرِفُ الْمُجْرِمُونَ بِسِيمَاهُمْ فَيُؤْخَذُ بِالنَّوَاصِي وَالْأَقْدَامِ

قال:

الله يعرفهم، ولكن نزلت في القائم يعرفهم بسيماهم فيخطبهم بالسيف هو وأصحابه خبطاً.

Ali bin Ahmad narrated from Obaydillah bin Musa from Ahmad bin Muhammad bin (٣٩) Khalid from his father from Muhammad bin Sulayman ad-Daylami from Abu Baseer that Abu Abdullah as-Sadiq (as) had said about the verse, "The guilty shall be (recognized by their marks:)"(٤)

Allah recognizes them. But the verse has been revealed about al-Qa'im. He will recognize them by their marks and then he and his companions will strike them with (their swords."(٥)

How He Is Recognized

٤٠ - حدثنا علي بن أحمد، عن عبيد الله بن موسى العلوي، عن محمد بن عبد الجبار عن صفوان بن يحيى، عن أبي سعيد
المكاري، عن الحارث بن المغيرة

p: ٣٧١

.He might be Aasim -١

.Qur'an, ٢٢:٣٩ -٢

Biharul Anwar, vol.٥١ p.٥٨, Muntakhab al-Athar p.١٧٠, Mo'jam Ahadeeth al-Imam al- -٣

.Mahdi, vol.٥ p.٢٦٤

.Qur'an, ٥٥:٤١ -٤

Ta'weel al-Aayat, vol.٢ p.٦٣٩, Ithbat al-Hudat, vol.٣ p.٥٤٢, Tafseer al-Burhan, vol.٤ -٥

.p.٢٦٨, ٢٦٩, Mo'jam Ahadeeth al-Imam al-Mahdi, vol.٥ p.٤٣٦

النصرى، قال:

قلت لأبى عبد الله بأى شىء يعرف الإمام؟

قال: بالسكينة والوقار.

قلت: وبأى شىء؟

قال: وتعرفه بالحلال والحرام، وبحاجه الناس إليه، ولا يحتاج إلى أحد، ويكون عنده سلاح رسول الله .

قلت: أكون إلا وصياً ابن وصى؟

قال: لا يكون إلا وصياً وابن وصى.

Ali bin Ahmad narrated from Obaydillah bin Musa al-Alawi from Muhammad bin (٤٠) Abdul Jabbar from Safwan bin Yahya from Abu Sa'eed al-Mukari that al-Harith bin al-Mugheera an-Nasri had said: I said to Abu Abdullah as-Sadiq (as): "With what will the "imam (al-Mahdi) be recognized

".He said: "With calmness and gravity

"?I said: "What else

He said: "You will know him by (executing) halal and haram (permissibility and impermissibility), by the need of people to him whereas he will never need any one ".and that the weapon of the Prophet (S) will be with him

"?I said: "Is he a guardian and a son of a guardian

(He said: "He is not but a guardian and a son of a guardian."

٤١ - حدثنا محمد بن همام ومحمد بن الحسن بن محمد بن جمهور، جميعاً عن الحسن بن محمد بن جمهور، عن أبيه، عن سليمان بن سماعه، عن أبي الجارود قال:

قالت لأبى جعفر: إذا مضى الإمام القائم من أهل البيت فبأى شىء يعرف من يجىء بعده؟

قال: بالهدى والإطراق، وإقرار آل محمد له بالفضل، ولا يسأل عن شىء بين صدفها إلا أجاب.

Muhammad bin Hammam and Muhammad bin al-Hasan bin Muhammad bin (۴۱)
Jumhoor narrated from al-Hasan bin Muhammad bin Jumhoor from his father from
:Sulayman bin Suma'a that Abul Jarood had said

I said to Abu Ja'far al-Baqir“

p: ۳۷۲

.Biharul Anwar, vol.۵۲ p.۱۵۶-۱

as): If the present imam of Ahlul Bayt leaves to the better world, with what will the
”?next one be recognized

He said: “With guidance, calmness, gravity, acknowledging his virtue by Muhammad’s
progeny and that he will not be asked about anything in the east or in the west unless
(he will give the right answer.”)

His Shirt

٤٢ - حدثنا محمد بن همام، قال: حدثنا حميد بن زياد الكوفي، قال: حدثنا الحسن بن محمد بن سماعه، قال: حدثنا أحمد بن
الحسن الميثمي، عن عمه الحسين بن إسماعيل، عن يعقوب بن شعيب، عن أبي عبد الله أنه قال:

ألا أريك قميص القائم الذي يقوم عليه؟

فقلت: بلى. قال: فدعا بقمطر ففتحه، وأخرج منه قميص كرابيس فنشره فإذا في كفه الأيسر دم، فقال:

هذا قميص رسول الله الذي عليه يوم ضربت ربايعته، وفيه يقوم القائم.

فقبلت الدم ووضعتة على وجهي، ثم طواه أبو عبد الله ورفعته.

Muhammad bin Hammam narrated from Hameed bin Ziyad al-Kufi from al-Hasan (٤٢)
bin Muhammad bin Suma’a from Ahmad bin al-Hasan al-Maythami from his uncle al-
:Husayn bin Issma'eel that Ya'qoob bin Shu'ayb had said

Abu Abdullah as-Sadiq (as) said to me: Would I show you the shirt that al-Qa'im will“
”?put on when he rises

”I said: “Yes, please

He opened a case and took a shirt out of it. He spread the shirt. There was some blood
on its left sleeve. He said: “This is the shirt of the Prophet (S). This blood dropped on it
”.from the Prophet’s mouth on the day when his front teeth had been struck

I kissed the spots of

blood and put them on my face. Then Abu Abdullah (as) folded the shirt and put it back [\(in its place.\)](#)^(١)

His Soldiers And Knights

٤٣ - حدثنا علي بن أحمد، عن عبيد الله بن موسى العلوي، عن علي بن الحسن عن علي بن حسان، عن عبد الرحمن بن كثير، عن أبي عبد الله في قول الله

أَتَى أَمْرُ اللَّهِ فَلَا تَسْتَعْجِلُوهُ ۖ سُبْحَانَهُ وَتَعَالَى عَمَّا يُشْرِكُونَ

قال:

هو أمرنا، أمر الله أن لا- تستعجل به حتى يؤيده الله بثلاثة أجناس: الملائكة، والمؤمنين، والرعب. وخروجه كخروج رسول الله، وذلك قوله تعالى

كَمَا أَخْرَجَكَ رَبُّكَ مِنْ بَيْتِكَ بِالْحَقِّ وَإِنَّ فَرِيقًا مِنَ الْمُؤْمِنِينَ لَكَارِهُونَ

Ali bin Ahmad narrated from Obaydillah bin Musa al-Alawi from Ali bin al-Hasan (٤٣) from Ali bin Hassaan from Abdurrahman bin Katheer that Abu Abdullah as-Sadiq (as) had said about this Qur’anic verse, “Allah’s commandment has come, therefore do not [\(desire to hasten it:\)](#)^(٢)

It is our matter (the appearance of al-Qa'im). Allah has ordered not to hasten it until it^(٣) is assisted with three armies; the angels, the believers and terror. His (al-Qa'im’s) advent will be like the advent of the Prophet (S). Allah has said, “Even as your Lord caused you to go forth from your house with the truth, though a party of the believers [\(were surely averse.\)](#)^(٤)

٤٤ - حدثنا أبو سليمان أحمد بن هوذة قال: حدثنا إبراهيم بن إسحاق النهاوندي قال: حدثنا عبد الله بن حماد الأنصاري، عن علي بن أبي حمزه، قال: قال أبو عبد الله:

إذا قام القائم صلوات الله عليه نزلت ملائكة بدر وهم خمسة آلاف ثلث على خيول

p: ٣٧٤

.Mo'jam Ahadeeth al-Imam al-Mahdi, vol.۳ p.۳۹.

.Qur'an, ۱۶:۱ -۲

.Qur'an, ۸:۵ -۳

.It is mentioned in chap.۱۱. no.۹ -۴

شهب، وثلت على خيول بلق، وثلت على خيول حو.

قلت: وما الحو؟

قال: هي الحمر.

Abu Sulayman Ahmad bin Hawthā narrated from Ibraheem bin Iss'haq an- (٤٤) Nahawandi from Abdullah bin Hammad al-Ansari from Ali bin Abu Hamza that Abu :Abdullah as-Sadiq (as) had said

When al-Qa'im (as) rises, the angels of Badr(١) will descend. They are five thousand“ angels.(٢) A third of them will be on gray horses, a third on piebald horses and a third (on red horses.”(٣)

٤٥ - وبه عن عبد الله بن حماد، عن ابن أبي حمزة، عن أبي عبد الله قال:

إذا قام القائم نزلت سيوف القتال، على كل سيف اسم الرجل واسم أبيه.

Abdullah bin Hammad narrated from bin Abu Hamza that Abu Abdullah as-Sadiq (٤٥) : (as) had said

When al-Qa'im rises, the swords will be brought down. On each sword there will be“ (the name of the man, who will use it in fighting, and the name of his father.”(٤)

O people of understanding! Would you please ponder a little on these traditions that talk about al-Qa'im (as), his conduct, his virtue, the angels, who will support him, his rough cloths and coarse food, his strife to obey Allah, his jihad for the sake of Allah to do away with injustice, oppression and tyranny, and to spread justice, fairness and kindness, the aspects of his companions, who will be three hundred and thirteen men, who will be the rulers of the world and by whom, with the support of the angels, the east and the west will be conquered

It is clear

.The angels who have assisted the believers in the battle of Badr –۱

.In other traditions it is mentioned that they are three hundred and thirteen angels –۲

I'lam al-Wara p.۴۳۱, Ithbat al-Hudat, vol.۳ p.۵۲۷, ۵۴۲, Hilyatul Abrar, vol.۲ p.۶۲۶, – ۳

.Biharul Anwar, vol.۵۲ p.۳۵۶, Mo'jam Ahadeeth al-Imam al-Mahdi, vol.۴ p.۱۹

Ithbat al-Hudat, vol.۳ p.۵۴۲, Biharul Anwar, vol.۵۲ p.۳۵۶, Bisharatul Islam p.۲۱۵, – ۴

.Mo'jam Ahadeeth al-Imam al-Mahdi, vol.۴ p.۷

that the high position and honored rank that Allah has granted to Imam al-Mahdi, have not been granted to any of the previous imams (as). Allah has made Imam al-Mahdi (aj) the means that will carry out His promise, which He has promised the Prophet (S) of; to perfect the religion and make it prevail over all religions

٤٦ - علي بن أحمد البندنجي، عن عبيد الله بن موسى العلوي، عن الحسن بن معاوية عن الحسن بن محبوب، عن خلاد بن الصفار، قال:

سئل أبو عبد الله: هل ولد القائم؟

فقال: لا، ولو أدركته لخدمته أيام حياتي.

Ali bin Ahmad al-Bandaneji narrated from Obaydillah bin Musa al-Alawi from al- (٤٦) Hasan bin Mo'awiya from al-Hasan bin Mahboob that Khallad bin as-Saffar had said

”?Once Abu Abdullah as-Sadiq (as) was asked: Is al-Qa'im born“

(He said: “No, he is not. If I live until he is born, I shall serve him as long as I live.”) [1](#)

Chapter ١٤: The signs preceding the appearance

١ - حدثنا أبو سليمان أحمد بن هوذة الباهلي، قال: حدثنا أبو إسحاق إبراهيم بن إسحاق النهاوندي بنهاوند سنة ثلاث وتسعين ومائتين، قال: حدثنا عبد الله بن حماد الأنصاري في شهر رمضان سنة تسع وعشرين ومائتين، عن أبان بن عثمان قال:

قال أبو عبد الله جعفر بن محمد: بينا رسول الله ذات يوم في البقيع حتى أقبل علي فسأل عن رسول الله فقيل إنه بالبقيع، فأتاه علي فسلم عليه فقال رسول الله: اجلس، فأجلسه عن يمينه، ثم جاء جعفر بن أبي طالب فسأل عن رسول الله فقيل له: هو بالبقيع فأتاه فسلم عليه فأجلسه عن يساره،

p: ٣٧٦

Iqd ad-Durar p.١٦٠, Biharul Anwar, vol.٥١ p.١٤٨, Mo'jam Ahadeeth al-Imam al-Mahdi, -١
vol.٣ p.٣٨٥

ثم جاء العباس فسأل عن رسول الله فقبل له: هو بالبقيع فأتاه فسلم عليه فأجلسه أمامه.

Abu Sulayman Ahmad bin Hawthah al-Bahili narrated from Abu Iss'haq Ibraheem (١) bin Iss'haq an-Nahawandi from Abdullah bin Hammad al-Ansari from Abban bin Uthman that Abu Abdullah as-Sadiq (as) had said

One day while the Prophet (S) was in al-Baqee', Ali (as) came and asked where the Prophet (S) was. It was said to him that he had been in al-Baqee'. Ali (as) went to al-Baqee'. He greeted the Prophet (S) and the Prophet (S) asked him to sit down on his right hand. Then Ja'far bin Abu Talib (Ali's brother) came and greeted the Prophet (S). The Prophet (S) asked him to sit down on his left. Then al-Abbas (the Prophet's uncle) came, greeted the Prophet (S) and the Prophet (S) seated him before him

ثم التفت رسول الله إلى علي فقال: ألا- أبشرك؟ ألا- أخبرك يا علي؟ فقال: بلى يا رسول الله. فقال: كان جبرئيل عندي آنفاً وأخبرني أن القائم الذي يخرج في آخر الزمان فيملا الأرض عدلاً كما ملئت ظلماً وجوراً من ذريتك من ولد الحسين. فقال علي: يا رسول الله، ما أصابنا خير قط من الله إلا علي يدريك.

The Prophet (S) turned to Ali (as) and said: "O Ali, shall I tell you of good news?" Ali (as) said: "Yes please, O messenger of Allah." The Prophet (S) said: "Gabriel has just been with me a moment ago. He has told me that al-Qa'im, who will appear at the

p: ٣٧٧

١- Al-Baqee' is the graveyard of the Muslims in Medina

end of time and fill the world with justice after it will have been filled with injustice and oppression, will be from your progeny and from the descendants of al-Husayn.” Ali said: “O messenger of Allah, whatever goodness we have gotten from Allah is by
”.means of you

ثم التفت رسول الله إلى جعفر بن أبي طالب فقال: يا جعفر ألا أبشرك؟ ألا أخبرك؟ قال: بلى يا رسول الله. فقال: كان جبرئيل عندي آنفاً فأخبرني أن الذي يدفعها إلى القائم هو من ذريتك، أتدرى من هو؟ قال: لا. قال: ذاك الذي وجهه كالدينار، وأسنانه كالمنشار، وسيفه كحريق النار، يدخل الجند ذليلاً، ويخرج منه عزيزاً، يكتفه جبرئيل وميكائيل.

Then the Prophet (S) turned to Ja'far bin Abu Talib and said: “O Ja'far, shall I tell you of good news?” Ja'far said: “Yes please, O messenger of Allah.” The Prophet (S) said to Ja'far: “Gabriel has just been with me and told me that the one, who will deliver the banner to al-Qa'im, will be from your progeny. Do you know who he is?” Ja'far said: “No, I do not.” The Prophet (S) said: “It is he, whose face will be like a dinar, whose teeth will be like a saw and whose sword will be like a flame of fire. He will enter into
”.the mountain lowly and will come out of it nobly surrounded by Gabriel and Michael

ثم التفت إلى العباس فقال: يا عمّ النبي، ألا أخبرك بما أخبرني به جبرئيل؟ فقال: بلى يا رسول الله قال: قال لي جبرئيل:

ويلٌ لذريتك من ولد العباس. فقال: يا رسول الله أفلا أجتنب النساء؟ فقال له: قد فرغ الله مما هو كائن.

Then the Prophet (S) turned to al-Abbas and said to him: “O the uncle of the Prophet, shall I tell you of what Gabriel has told me?” Al-Abbas said: “Yes please, O messenger of Allah.” The Prophet (S) said: “Gabriel said to me: How much distresses your progeny will receive from the progeny of al-Abbas!” Al-Abbas said: “O messenger of Allah, do I avoid sleeping with women?” The Prophet (S) said: “Allah has already determined (what will happen.”^(١)

٢ - أخبرنا علي بن أحمد البندنيجي، عن عبيد الله بن موسى العلوي، عن أحمد بن محمد بن خالد، عن إبراهيم بن محمد بن المستنير، عن عبد الرحمن بن القاسم، عن أبيه عن عبد الله بن عباس قال:

قال رسول الله لأبي: يا عباس، ويل لذريتي من ولدك، وويل لولدك من ولدي.

فقال: يا رسول الله أفلا أجتنب النساء؟ (أو قال: أفلا أجب نفسي؟)

قال: إن علم الله قد مضى والأمور بيده، وإن الأمر سيكون في ولدي.

Ali bin Ahmad al-Bandaneji narrated from Obaydillah bin Musa al-Alawi from (٢) Ahmad bin Muhammad bin Khalid from Ibraheem bin Muhammad bin al-Mustaneer :from Abdurrahman bin al-Qassim from his father that Abdullah bin Abbas had said

The Prophet (S) said to my father: “O Abbas, how much misfortunes my progeny will“ get from your progeny and then how much woes will come upon your progeny from ”!my progeny

”?Al-Abbas said: “Do I avoid sleeping with women

The Prophet (S) said: “The will

p: ٣٧٩

Biharul Anwar, vol.٥١ p.٧٤, Muntakhab al-Athar p.٢٠٠, Mo’jam Ahadeeth al-Imam al- –١

.Mahdi, vol.١ p.١٩٥

of Allah has already been determined and the decision is in His hand. But the end will
(be in the control of my progeny.” (۱)

۳ - أخبرنا أحمد بن محمد بن سعيد بن عقده، قال: حدثنا حميد بن زياد الكوفي قال: حدثني علي بن الصباح المعروف بابن الضحاك، قال: حدثنا أبو علي الحسن بن محمد الحضرمي، قال: حدثنا جعفر بن محمد، عن إبراهيم بن عبد الحميد، عن سعد بن طريف، عن الاصبع بن نباته، عن علي أنه قال:

يأتيكم بعد الخمسين والمائة أمراء كفره، وأمناء خونه، وعرفاء فسقه، فتكثر التجار وتقل الأرباح، ويفشو الربا، وتكثر أولاد الزنا، وتغمر السفاح، وتتناكر المعارف، وتعظم الأهله، وتكتفى النساء بالنساء، والرجال بالرجال.

Ahmad bin Muhammad bin Sa'eed bin Oqda narrated from Hameed bin Ziyad al- (۳)
Kufi from Ali bin as-Sabah from Abu Ali bin al-Hasan bin Muhammad al-Hadhrami
from Ja'far bin Muhammad from Ibraheem bin Abdul Hameed from Sa'd bin Tareef
:from al-Asbugh bin Nabata that Imam Ali (as) had said

After one hundred and fifty years unbeliever rulers, untrusted treasurers and“
dissolute officials will control the rule. Then the merchants increase but the profits
decrease. Usury spreads, illegitimate sons will be everywhere, adultery increase,
relatives deny each other, the crescent is regarded as greater than it is, a woman is
”satisfied with a woman (in lesbianism) and a man is satisfied with a man

فحدث رجل عن علي بن أبي طالب أنه قام إليه رجل حين تحدث بهذا الحديث فقال له: يا أمير المؤمنين وكيف نصنع في ذلك الزمان؟

فقال: الهرب الهرب، فإنه لا يزال عدل الله

p: ۳۸۰

Men la Yahdhuru al-Faqeeh, vol.۱ p.۲۵۲, Ilal ash-Sharayi' p.۳۴۸, Biharul Anwar, - ۱
vol.۲۲ p.۲۹۱, vol.۲۸ p.۴۸.

مبسوطاً على هذه الأمة ما لم يميل قراؤهم إلى أمرائهم وما لم يزل أبرارهم ينهى فجارهم، فإن لم يفعلوا ثم استنفروا فقالوا: لا إله إلا الله، قال الله في عرشه: كذبتم لستم بها صادقين.

”A man said to him: “What will we do when such a time comes

Imam Ali said: “Escape! Escape! The justice of Allah will still spread among this umma as long as the ulama do not incline to the rulers and as long as the pious still forbid the dissolute from committing sins. If they do not do so and then they are alerted and say: There is no god but Allah, Allah will say from on His Throne: You say it falsely. You are (not truthful.)”

٤ - حدثنا محمد بن همام في من زله ببغداد في شهر رمضان سنة سبع وعشرين وثلاثمائة قال: حدثني أحمد بن مابنداذ سنة سبع وثمانين ومائتين، قال: حدثنا أحمد بن هلال، قال: حدثني الحسن بن علي بن فضال، قال: حدثنا سفيان بن إبراهيم الجريري، عن أبيه، عن أبي صادق، عن أمير المؤمنين أنه قال:

ملكك بنى العباس يسر لا عسر فيه، لو أجمع عليهم الترك والديلم والسند والهند والبربر والطيلسان لن يزيلوه، ولا يزالون في غضاره من ملكهم حتى يشذ عنهم مواليتهم وأصحاب دولتهم ويسلط الله عليهم علجاً يخرج من حيث بدأ ملكهم، لا يمر بمدينه إلا فتحها، ولا ترفع له رايه إلا هدها، ولا نعمه إلا أزالها، الويل لمن ناواه، فلا يزال كذلك حتى يظفر ويدفع بظفره إلى رجل من عترتي، يقول بالحق ويعمل به.

Muhammad bin Hammam narrated from Ahmad bin (٤)

p: ٣٨١

.Biharul Anwar, vol.٥٢ p.٢٢٨ -١

Mabindath from Ahmad bin Hilal from al-Hasan bin Ali bin Fadhdhal from Sufyan bin Ibraheem al-Jareeri from his father from Abu Sadiq that Amirul Mo'mineen (as) had said:

During the rule of the Abbasids there will be ease and wealth. Their state will be so strong that even if the Turks, the Daylams, the Sindese, the Indians, the Berbers and the Taylasanese (1) unite together, they will not shake it. They will still live at ease until their followers and commanders deviate from them and until Allah empowers a severe man, who will rise from the place, in which their rule has been established. He will conquer every town he passes by. He will defeat every army standing against him. He will remove every ease and wealth. Woe will be upon whoever resists him. He will still do so until he triumphs. Then he will deliver his victory to a man from my progeny, (2) who will say the truth and will act according to the truth.”

٥ - حدثنا محمد بن همام قال: حدثنا عبد الله بن جعفر الحميري، قال: حدثنا الحسن بن محبوب، عن علي بن رئاب، عن محمد بن مسلم، عن أبي عبد الله جعفر بن محمد أنه قال:

إِنَّ قَدَامَ قِيَامِ الْقَائِمِ عِلَامَاتٌ: بَلْوَى مِنَ اللَّهِ تَعَالَى لِعِبَادِهِ الْمُؤْمِنِينَ.

قلت: وما هي؟

قال: ذَلِكَ قَوْلُ اللَّهِ

وَلَتَبْلُوَنَّكُمْ بِشَيْءٍ مِنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِنَ الْأَمْوَالِ وَالْأَنْفُسِ وَالثَّمَرَاتِ □ وَبَشِّرِ الصَّابِرِينَ

قال: (لتبلونكم) يعنى المؤمنين، (بشيء من الخوف) من ملوك بنى فلان فى آخر سلطانهم، (والجوع) بغلاء أسعارهم، (ونقص من الأموال) فساد التجارات وقله الفضل فيها،

p: ٣٨٢

١- Taylasan is a region in Persia

٢- Biharul Anwar, vol.٨ p.٣٥٩, Bisharatul Islam p.٤٥, Mo'jam Ahadeeth al-Imam al-Mahdi, vol.٣ p.٨٠

(والأنفس) موت ذريع (والثمرات) قله ريع ما يزرع وقله بركه الثمار، (وبشر الصابرين) عند ذلك بخروج القائم .

ثم قال لي: يا محمد، هذا تأويله. إن الله يقول

هُوَ الَّذِي أَنْزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٌ مُحْكَمَاتٌ هُنَّ أُمُّ الْكِتَابِ وَأُخَرُ مُتَشَابِهَاتٌ □ فَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا تَشَابَهَ مِنْهُ ابْتِغَاءَ الْفِتْنَةِ وَابْتِغَاءَ تَأْوِيلِهِ □ وَمَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ □ وَالرَّاسِخُونَ فِي الْعِلْمِ يَقُولُونَ آمَنَّا بِهِ كُلٌّ مِنْ عِنْدِ رَبِّنَا □ وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ

Muhammad bin Hammam narrated from Abdullah bin Ja'far al-Himyari from al- (٥)

:Hasan bin Mahboob from Ali bin Ri'ab that Muhammad bin Muslim had said

Abu Abdullah as-Sadiq (as) had said: “Before the rising of al-Qa'im there will be some“
”signs, with which Allah tries His faithful people

”?I said: “What are they

He said: “It is the saying of Allah, “And We will most certainly try you with somewhat of fear and hunger and loss of property and lives and fruits; and give good news to the patient.”(١) When Allah says (We will try you) He means the believers, when He says (with somewhat of fear), He refers to the fright that is caused at the end of the rule of the family of so-and-so, (hunger) is because of expensive prices, (loss of property) is corruption of trade and littleness of profits, (lives) is quick deaths, (fruits) is little production of plants and little blessing of fruits and (give good news to the patient)
”.when al-Qa'im appears

Then he said to me: “O Muhammad, this is the

interpretation of the verse. Allah says, “But none knows its interpretation except Allah
(۲) (۱) and those who are firmly rooted in knowledge.”

۶ - أخبرنا أحمد بن محمد بن سعيد بن عقده قال: حدثني أحمد بن يوسف بن يعقوب أبو الحسن الجعفي من كتابه، قال: حدثنا إسماعيل بن مهرا عن الحسن بن علي بن أبي حمزه، عن أبيه، عن أبي بصير قال: قال أبو عبد الله:

لا- بدّ أن يكون قدام القائم سنه يجوع فيها الناس ويصيبهم خوف شديد من القتل ونقص من الأموال والأنفس والثمرات، فإن ذلك في كتاب الله ليّن. ثم تلا هذه الآية

وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِّنَ الْأَمْوَالِ وَالْأَنْفُسِ وَالثَّمَرَاتِ □ وَبَشِّرِ الصَّابِرِينَ

Ahmad bin Muhammad bin Sa'eed bin Oqda narrated from Ahmad bin Yousuf bin (۶) Ya'qoob from Abul Hasan al-Ju'fi from Issma'eel bin Mihran from al-Hasan bin Ali bin :Abu Hamza from Abu Baseer that Abu Abdullah as-Sadiq (as) had said

There must be a sedition before the appearance of al-Qa'im, during which people“ become hungry, terrified by killing and they lose their properties and lives. This has been clarified by the Book of Allah. Allah has said, “And We will most certainly try you with somewhat of fear and hunger and loss of property and lives and fruits; and give
(۳) good news to the patient.”

۷ - أخبرنا علي بن أحمد، عن عبيد الله بن موسى العلوي، عن علي بن إبراهيم بن هاشم، عن أبيه، عن محمد بن حفص، عن عمرو بن شمر، عن جابر الجعفي قال: سألت أبا جعفر محمد بن علي عن قول الله تعالى

p: ۳۸۴

۱ - Qur'an, ۳:۷

۲ - Kamal ad-Deen p.۶۴۹, Dala'il al-Imama p.۲۵۹, Al-Irshad p.۳۶۱, I'lam al-Wara p.۴۲۷, al-Khara'ij wel Jara'ih, vol.۳ p.۱۱۵۳, Kashul Ghumma, vol.۳ p.۵۲, Mo'jam Ahadeeth al-Imam al-Mahdi, vol.۵ p.۴۲

۳ - Ithbat al-Hudat, vol.۳ p.۷۳۴, Tafseer al-Burhan, vol.۱ p.۱۶۷, Hilyatul Abrar, vol.۲ p.۶۰۸, al-Mahajja p.۴۷, ۴۸, Biharul Anwar, vol.۵۲ p.۲۲۸, Mo'jam Ahadeeth al-Imam al-Mahdi, vol.۵ p.۴۳

وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِّنَ الْأَمْوَالِ وَالْأَنْفُسِ وَالثَّمَرَاتِ ۗ وَبَشِّرِ الصَّابِرِينَ

فقال:

يا جابر، ذلك خاص وعام، فأما الخاص من الجوع فبالكوفه، ويخص الله به أعداء آل محمد فيهلكهم، وأما العام فبالشام يصيبهم خوف وجوع ما أصابهم مثله قط، وأما الجوع فقبل قيام القائم، وأما الخوف فبعد قيام القائم.

Ali bin Ahmad narrated from Obaydillah bin Musa al-Alawi from Ali bin Ibraheem (v) bin Hashim from his father from Muhammad bin Hafs from Amr bin Shimr that Jabir al-Ju'fi had said

Once I asked Abu Ja'far al-Baqir (as) about the meaning of this saying of Allah, "We" will most certainly try you with somewhat of fear and hunger...", and he said: "O Jabir, it has a general meaning and a special meaning. The special meaning is that hunger will afflict Kufa and especially the opponents of Muhammad's progeny and will perish them. As for the general meaning, there will be terror and hunger in Sham⁽¹⁾ that have never been faced before. Hunger will be before the rising of al-Qa'im (as) but ⁽²⁾terror will be after his rising."

٨ - أخبرنا أحمد بن محمد بن سعيد، قال: حدثنا محمد بن المفضل بن إبراهيم ابن قيس، قال: حدثنا الحسن بن علي بن فضال، قال: حدثنا ثعلبه بن ميمون عن معمر بن يحيى، عن داود الدجاجي، عن أبي جعفر محمد بن علي، قال:

سئل أمير المؤمنين عن قوله تعالى

فَاخْتَلَفَ الْأَحْزَابُ مِنْ بَيْنِهِمْ ۖ فَوَيْلٌ لِلَّذِينَ كَفَرُوا مِنْ مَّشْهَدِ يَوْمٍ عَظِيمٍ

فقال:

إنتظروا الفرج من ثلاث.

فقيل: يا أمير المؤمنين وما هن؟

فقال: اختلاف أهل الشام بينهم،

Nowadays Damascus. But then Sham encompassed Syria, Jordan, Lebanon and – ۱
.Palestine

Tafseer al-Ayyashi, vol.۱ p.۶۸, Ithbat al-Hudat, vol.۳ p.۷۳۴, ۷۴۰, Hilyatul Abrar, vol.۲ – ۲
.p.۶۱۰, Biharul Anwar, vol.۵۲ p.۲۲۹, Mo'jam Ahadeeth al-Imam al-Mahdi, vol.۵ p.۴۱

والرايات السود من خراسان، والفرعه في شهر رمضان.

ف قيل: وما الفرعه في شهر رمضان؟

فقال: أو ما سمعتم قول الله في القرآن

إِنْ نَشَأْ نُنَزِّلْ عَلَيْهِمْ مِنَ السَّمَاءِ آيَةً فَظَلَّتْ أَعْنَاقُهُمْ لَهَا خَاضِعِينَ

هي آية تُخرج الفتاة من خدرها، وتوقظ النائم، وتفزع اليقظان.

Ahmad bin Muhammad bin Sa'eed narrated from Muhammad bin al-Mufadhdhal (٨) bin Ibraheem bin Qays from al-Hasan bin Ali bin Fadhdhal from Tha'laba bin Maymoon from Ma'mar bin Yahya from Dawood ad-Dajaji that Abu Ja'far al-Baqir (as) had said

Once Amirul Mo'mineen (as) was asked about (the meaning of) this Qur'anic verse, "١ ("The sects among them disagreed."

".He said: "Expect deliverance when three signs appear

"?He was asked: "What are they

He said: "Disagreement among the people of Sham, the black banners coming from .Khurasan and terror in the month of Ramadan

"?He was asked: "What terror is in Ramadan

He said: "Have you not heard the saying of Allah in the Qur'an, "If We please, We should send down upon them a sign from the heaven so that their necks should stoop to it?"٢ It is a sign that will bring the girls out of their veils, awaken the sleepers and ٣ ("terrify the awake."

٩ - أخبرنا محمد بن همام قال: حدثنا جعفر بن محمد بن مالك الفزاري، قال: حدثني عبد الله بن خالد التميمي، قال: حدثني بعض أصحابنا، عن محمد بن أبي عمير، عن أبي أيوب الخزاز، عن عمر بن حنظله، عن أبي عبد الله أنه قال:

للقائم خمس علامات: ظهور السفيناني، واليماني، والصيحه من السماء، وقتل النفس الزكية، والخسف بالبيداء.

.Qur'an, ١٩:٣٧ -١

.Qur'an, ٢٤:٤ -٢

Iqd ad-Durar p.١٠٤, Ta'weel al-Aayat, vol.١ p.٣٨٧, Ithbat al-Hudat, vol.٣ p.٧٣٤, Tafseer -٣
al-Burhan, vol.٣ p.١٧٩, ١٨٠, Biharul Anwar, vol.٥٢ p.٢٢٩, Mo'jam Ahadeeth al-Imam al-
.Mahdi, vol.٥ p.٢٣٨, ٢٩١

Ja'far bin Muhammad bin Malik al-Fazari from Abdullah bin Khalid at-Tameemi from some of his companions from Muhammad bin Abu Omayr from Abu Ayyoob al-Khazzaz from Umar bin Handhala that Abu Abdullah as-Sadiq (as) had said

Before the appearance of al-Qa'im there will be five signs; the rising of as-Sufyani,“ the rising of al-Yamani,^(١) a cry from the Heaven, killing the pure innocent man and ^(٢)sinking in the desert.”

١٠ - أخبرنا محمد بن همام قال: حدثني جعفر بن محمد بن مالك الفزاري، قال: حدثني موسى بن جعفر بن وهب، قال: حدثني الحسن بن علي الوشاء، عن عباس بن عبد الله، عن داود بن سرحان، عن أبي عبد الله أنه قال:

العام الذي فيه الصيحة قبله الآيه في رجب.

قلت: وما هي؟

قال: وجه يطلع في القمر، ويد بارزه.

Muhammad bin Hammam narrated from Ja'far bin Muhammad bin Malik al-Fazari (١٠) from Musa bin Ja'far bin Wahab from al-Hasan bin Ali al-Washsha' from Abbas bin Abdullah^(٣) from Dawood bin Sarhan that Abu Abdullah as-Sadiq (as) had said

Before the year of the cry (from the Heaven), there will be a sign in the month of“
”Rajab

”?He was asked: “What is it

^(٤)(He said: “A face will appear on the moon and a protruding hand.”

١١ - أخبرنا علي بن أحمد البندنجي قال: حدثنا عبيد الله بن موسى العلوي، عن يعقوب بن يزيد، عن زياد بن مروان، عن عبد الله بن سنان، عن أبي عبد الله أنه قال:

النداء من المحتوم، والسفياي من المحتوم، واليماي من المحتوم، وقتل النفس الزكية من المحتوم، وكف يطلع من السماء من المحتوم، (قال)

.Coming from Yemen –١

Iqd ad-Durar p.١١١, Ithbat al-Hudat, vol.٣ p.٧٣٥, Biharul Anwar, vol.٥٢ p.٢٠٤, Mo'jam –٢

.Ahadeeth al-Imam al-Mahdi, vol.٥ p.٢٩٩

.He might be Abbas bin Otba –٣

Ithbat al-Hudat, vol.٣ p.٧٣٥, Biharul Anwar, vol.٥٢ p.٢٣٣, Mo'jam Ahadeeth al-Imam –٤

.al-Mahdi, vol.٣ p.٤٨٨

وفزعه في شهر رمضان توقظ النائم، وتفزع اليقظان، وتخرج الفتاه من خدرها.

Ali bin Ahmad al-Bandaneji narrated from Obaydillah bin Musa al-Alawi from (١١) Ya'qoob bin Zayd from Ziyad bin Marwan from Abdullah bin Sinan that Abu Abdullah :as-Sadiq (as) had said

The cry (from the Heaven), the rising of as-Sufyani, the rising of al-Yamani, killing the “ pure innocent man and a hand appearing in the sky will be inevitable. There will be also a fright in Ramadan, which will awaken the sleepers, terrify the awake and bring [\(١\)](#) (the girls out of their veils.”

١٢ - أخبرنا محمد بن همام قال: حدثني جعفر بن محمد بن مالك، قال: حدثني علي بن عاصم، عن أحمد بن محمد بن أبي نصر، عن أبي الحسن الرضا أنه قال:

قبل هذا الأمر السفيناني، واليماني، والمرواني، وشعيب بن صالح، فكيف يقول هذا هذا؟

Muhammad bin Hammam narrated from Ja'far bin Muhammad bin Malik from Ali (١٢) bin Aasim from Ahmad bin Muhammad bin Abu Nasr that Imam Abul Hasan ar-Redha : (as) had said

Before the appearance of al-Qa'im, there will be the risings of as-Sufyani, al-“ Marwani, al-Yamani and Shu'ayb bin Salih. Then how does this one (Muhammad bin Ibraheem bin Issma'eel known as ibn Tabataba) claim such a thing (to be al- [\(٢\)](#) (Qa'im)?”

١٣ - أخبرنا أحمد بن محمد بن سعيد بن عقده قال: حدثني أحمد بن يوسف بن يعقوب أبو الحسن الجعفي من كتابه، قال: حدثنا إسماعيل بن مهران، قال: حدثنا الحسن بن علي بن أبي حمزه، عن أبيه ووهيب بن حفص، عن أبي بصير، عن أبي جعفر محمد بن علي

p: ٣٨٨

Ithbat al-Hudat, vol.٣ p.٧٣٥, Biharul Anwar, vol.٥٢ p.٢٣٣, Mo'jam Ahadeeth al-Imam - ١
al-Mahdi, vol.٣ p.٤٤٤

Ithbat al-Hudat, vol.٣ p.٧٣٥, Biharul Anwar, vol.٥٢ p.٢٣٣, Mo'jam Ahadeeth al-Imam - ٢
al-Mahdi, vol.٤ p.١٤٤

أنه قال:

إذا رأيتم ناراً من قبل المشرق شبه الهُردى العظيم تطلع ثلاثه أيام أو سبعة فتوقعوا فرج آل محمد ﷺ إن شاء الله ، إن الله عزيز حكيم.

Ahmad bin Muhammad bin Sa'eed bin Oqda narrated from Ahmad bin Yousuf bin (١٣) Ya'qoob Abul Hasan al-Ju'fi from Issma'eel bin Mihran from al-Hasan bin Ali bin Abu Hamza from his father and Wuhayb bin Hafs from Abu Baseer that Abu Ja'far al-Baqir (as) had said

If you see a great fire burning in the east for three days or seven days, then wait for“
”!the deliverance of Muhammad’s progeny inshallah. Allah is Mighty, Wise

ثم قال: الصيحه لا تكون إلا في شهر رمضان لأن شهر رمضان شهر الله، والصيحه فيه هي صيحه جبرئيل إلى هذا الخلق.

Then he said: “The cry will not occur except in the month of Ramadan because
”.Ramadan is the month of Allah and the cry is the cry of Gabriel to the people

ثم قال: ينادى منادٍ من السماء باسم القائم فيسمع من بالمشرق ومن بالمغرب، لا يبقى راقداً إلا إستيقظ، ولا قائم إلا قعد، ولا قاعد إلا قام على رجليه فزعاً من ذلك الصوت، فرحم الله من اعتبر بذلك الصوت فأجاب، فإن الصوت الأول هو صوت جبرئيل الروح الامين .

Then he added: “A call will come from the Heaven with the name of al-Qa'im. It will be heard by everyone in the east and everyone in the west. The cry will make every sleeper awake, every stander sit and every sitter stand because of fright. Allah will

have mercy upon whoever submits to the cry and obeys the caller because the first
”cry will be the cry of Gabriel (as

ثم قال: يكون الصوت في شهر رمضان في ليلة جمعه ليلة ثلاث وعشرين، فلا تشكوا في ذلك، واسمعوا وأطيعوا، وفي آخر النهار صوت الملعون إبليس ينادى إلا- إن فلاناً قتل مظلوماً، ليشكك الناس ويفتنهم، فكم في ذلك اليوم من شاك متحير قد هوى في النار، فإذا سمعتم الصوت في شهر رمضان فلا تشكوا فيه إنه صوت جبرئيل، وعلامه ذلك أنه ينادى باسم القائم واسم أبيه حتى تسمعه العذراء في خدرها فتحرض أباه وأخاها على الخروج.

Then he said: “The cry will be in the month of Ramadan, in a night of a Friday, which will be the twenty-third of the month. Do never doubt that. Listen and obey! At the end of the day there will be the voice of Iblis the cursed calling out: “So-and-so (Uthman) is killed unjustly” just to make people doubt and become confused. On that day much many people will doubt and become confused and then go to Hell. If you hear the call in Ramadan, do not doubt it. It will be the voice of Gabriel. The evidence is that he will call out the name of al-Qa'im and the name of his father. The call will be heard by everyone until the virgins in their veils instigate their fathers and brothers to rise (to join al-Qa'im).

وقال: لا بد من هذين الصوتين قبل خروج القائم: صوت من السماء وهو صوت جبرئيل باسم صاحب

هذا الأمر واسم أبيه، والصوت الثاني من الأرض وهو صوت إبليس اللعين ينادى باسم فلان أنه قتل مظلوماً يريد بذلك الفتنة، فاتبعوا الصوت الأول، وإياكم والأخير أن تفتنوا به.

These two calls must occur before the appearance of al-Qa'im. One will be from the Heaven calling out the name of al-Qa'im and the name of his father. It will be the call of Gabriel. The other will be from the earth and it will be the call of Iblis calling out the name of someone claiming that he has been killed unjustly just to create sedition among people. Obey the first call and beware of being deceived by the second one

وقال: لا- يقوم القائم إلا- على خوف شديد من الناس، زلازل وفتنه وبلاء يصيب الناس، وطاعون قبل ذلك، وسيف قاطع بين العرب، واختلاف شديد في الناس، وتششت في دينهم وتغير من حالهم حتى يتمنى الممتنى الموت صباحاً ومساءً من عظم ما يرى من كلب الناس وأكل بعضهم بعضاً، فخروجه إذا خرج عند اليأس والقنوط من أن يروا فرجاً، فيا طوبى لمن أدركه وكان من أنصاره، والويل كل الويل لمن ناواه وخالفه، وخالف أمره، وكان من أعدائه.

He also said: "Al-Qa'im will not appear except after a great terror among people, earthquakes, seditions, calamities, plague, terrible killing among the Arabs, great disagreements among people, separation in the religion and bad living until one will wish to die in the morning or in the evening because of the oppression of people and their striving to eat each other. Al-Qa'im will disappear after the

people will have become so desperate and hopeless to get any deliverance. How blessed is he, who lives until the appearance of al-Qa'im and becomes one of his assistants and woe unto whoever opposes him, objects to his orders and become one
”.of his opponents

وقال: إذا خرج يقوم بأمر جديد، وكتاب جديد، وسنه جديده وقضاء جديد، على العرب شديد، وليس شأنه إلا القتل، لا يستبقى أحدا، ولا تأخذه في الله لومه لائم.

He said: “When he (al-Qa'im) rises, he will rule with a new method, new principles, new Sunna and new judgements. He will be severe with the Arabs. He will kill great numbers of people without forgiving anyone and without caring for any blame
”.because he will act according to the will of Allah

ثم قال: إذا اختلفت بنو فلان فيما بينهم، فعند ذلك فانتظروا الفرج، وليس فرجكم إلا في اختلاف بني فلان، فإذا اختلفوا فتوقعوا الصيحه في شهر رمضان وخروج القائم، إن الله يفعل ما يشاء، ولن يخرج القائم ولا ترون ما تحبون حتى يختلف بنو فلان فيما بينهم، فإذا كان كذلك طمع الناس فيهم واختلفت الكلمه، وخرج السفيانى.

He said: “If the people of the family of so-and-so disagree among themselves, then you wait for deliverance to come soon because your deliverance will not come except after their disagreement. If they disagree, then expect the cry in Ramadan and the appearance of al-Qa'im. Allah does what he wills! Al-Qa'im will not appear and you will not get what you look forward to unless those people disagree among themselves. If

that occurs, people will seize the opportunity against them, separation will occur and
”then as-Sufyani will rise

وقال: لا بُدَّ لبني فلان من أن يملكوا، فإذا ملكوا ثم اختلفوا تفرق ملكهم وتششت أمرهم حتى يخرج عليهم الخراساني والسفياي
هذا من المشرق، وهذا من المغرب يستبقان إلى الكوفة كفرسى رهان، هذا من هنا، وهذا من هنا حتى يكون هلاك بني فلان
على أيديهما، أما إنهم لا يبقون منهم أحداً.

He said: “The family of so-and-so must rule. When they rule and disagree among
themselves, their state will be separated and lost. Al-Khurasani(1) and as-Syfyani will
rise against them; this from the east and that from the west. They will compete
”towards Kufa as two racehorses until that family will be perished by them

ثم قال: خروج السفياي واليمني والخراساني في سنة واحده، في شهر واحد، في يوم واحد، نظام كنظام الخرز يتبع بعضه بعضاً
فيكون البأس من كل وجه، ويل لمن ناواهم، وليس في الرايات رايه أهدي من رايه اليمني، هي رايه هدى لأنه يدعو إلى
صاحبكم فإذا خرج اليمني حرم بيع السلاح على الناس وكل مسلم، وإذا خرج اليمني فانهض إليه، فإن رايته رايه هدى، ولا
يحل لمسلم أن يلتوى عليه، فمن فعل ذلك فهو من أهل النار، لأنه يدعو إلى الحق وإلى طريق مستقيم.

He said: “The risings of as-Sufyani, al-Yamani and al-Khurasani will be in the same
year, in the same month and on the same day. They will be like the beads of a rosary;
one following the other. Sufferings will be from every side. Miserable will be whoever
.resists them

From among the three banners, only the banner of al-Yamani will be a banner of guidance because he will invite to the mission of your man (al-Qa'im). When al-Yamani rises, he will forbid selling weapons for all of the people and for the Muslims as well. When al-Yamani rises, you are to join him because his banner will be a banner of guidance. It is not permissible for any Muslim to turn away from him and whoever does so, will be in Hell, because al-Yamani will invite to the truth and to the straight path.

ثم قال لى: إن ذهاب ملك بنى فلان كقصع الفخار، وكرجل كانت فى يده فخاره وهو يمشى إذ سقطت من يده وهو ساه عنها فانكسرت، فقال حين سقطت: هاه! (شبه الفزع) فذهاب ملكهم هكذا أغفل ما كانوا عن ذهابه.

He said: "The loss of the rule of the family of so-and-so will be like the breaking of pottery or like a man, who has a piece of pottery in his hand while he is walking. It falls from his hand while he is inattentive but immediately he becomes attentive to find that it is broken. So is the loss of their rule. They will be so inattentive when their state will be lost.

وقال أمير المؤمنين على منبر الكوفة: إن الله قدر فيما قدر وقضى وحتم بأنه كائن لا بد منه أنه يأخذ بنى أميه بالسيف جهره، وأنه يأخذ بنى فلان بغيته.

One day Amirul Mo'mineen (as) said from on the minbar of Kufa: "Allah has determined

that it is inevitable for the Umayyads to be killed by the sword openly and for the
”family of so-and-so to be defeated unexpectedly

وقال: لا بدّ من رحي تطحن، فإذا قامت على قطبها وثبتت على ساقها بعث الله عليها عبداً عنيفاً خاملاً أصله، يكون النصر معه، أصحابه الطويله شعورهم، أصحاب السبال، سود ثيابهم، أصحاب رايات سود، ويل لمن ناواهم، يقتلونهم هرجاً، والله لكأنى أنظر إليهم وإلى أفعالهم وما يلقى الفجار منهم والأعراب الجفاه يسلبهم الله عليهم بلا رحمه، فيقتلونهم هرجاً على مدينتهم بشاطئ الفرات البريه والبحريه، جزاء بما عملوا، وما ربك بظلام للعبيد.

He said: “There must be grinding querns. When they (the querns) begin to turn around their axis, Allah will send a severe man, whose mention is obscure, against them. Victory will be always with him. His companions will be longhair and with long moustaches. Their cloths will be black and their banners will be black too. Woe unto whoever opposes them. They will kill their opponents excitedly. By Allah, as if I see them, their actions and what distresses the dissolute and the rude nomads will get from them! Allah will make them defeat those rude people with no mercy. They will kill them in their city at the shore of the Euphrates as a reward to what they have [\(committed...and Allah is not in the least unjust to the servants!\)”](#)

١٤ - أخبرنا أحمد بن محمد بن سعيد قال: حدثنا أحمد بن يوسف بن يعقوب، قال: حدثنا إسماعيل بن مهران، قال: حدثنا الحسن بن علي بن أبي حمزه،

p: ٣٩٥

Refer to chap.١٣ no.١٩, ٢٢ and refer to ar-Raj’a by al-Astrabady p.١٥٧ and Mo’jam - ١
.Ahadeeth al-Imam al-Mahdi, vol.٣ p.٢٥٣

عن أبيه، عن شرحبيل قال: قال أبو جعفر (وقد سألته عن القائم) فقال:

إنه لا يكون حتى ينادى مناد من السماء يسمع أهل المشرق والمغرب حتى تسمعه الفتاه فى خدرها.

Ahmad bin Muhammad bin Sa'eed narrated from Ahmad bin Yousuf bin Ya'qoob (١٤) from Issma'eel bin Mihran from al-Hasan bin Ali bin Abu Hamza from his father from Shurahbeel that Abu Ja'far al-Baqir (as) had said when he had been asked about al-Qa'im:

Al-Qa'im does not appear until a caller from the Heaven will call out that everyone in “the east and in the west will hear the call even the girls in their veils.” (١)

١٥ - أخبرنا أحمد بن محمد بن سعيد قال: حدثنا علي بن الحسن، عن يعقوب بن يزيد، عن زياد القندي، عن غير واحد من أصحابه، عن أبي عبد الله أنه قال:

قلنا له: السفينى من المحتوم؟

فقال: نعم، وقتل النفس الزكية من المحتوم، والقائم من المحتوم، وخسف البيداء من المحتوم، وكف تطلع من السماء من المحتوم، والنداء من السماء من المحتوم.

فقلت: وأى شىء يكون النداء؟

فقال: منادٍ ينادى باسم القائم واسم أبيه .

Ahmad bin Muhammad bin Sa'eed narrated from Ali bin al-Hasan from Ya'qoob (١٥) bin Zayd from Ziyad al-Qandi from some of his companions that it was said to Abu (Abdullah as-Sadiq (as

”?Is the rising of as-Sufyani inevitable“

He said: “Yes, it is. Killing the pure innocent man, the sinking of the desert, the appearance of a hand in the sky, the call that comes from the Heaven and the appearance of al-Qa'im are also inevitable”.

It was said to

Ithbat al-Hudat, vol.۳ p.۷۳۶, Muntakhab al-Athar p.۲۵۰, Mo'jam Ahadeeth al-Imam – ۱
al-Mahdi, vol.۳ p.۲۸۲

”?him: “What is the call

(He said: “A caller calling out the name of al-Qa'im and the name of his father (as).”^(۱)

۱۶ - أخبرنا أحمد بن محمد بن سعيد قال: حدثني علي بن الحسن، عن علي بن مهزيار، عن حماد بن عيسى، عن الحسين بن المختار، قال: حدثني ابن أبي يعفور، قال:

قال لي أبو عبد الله: أمسك بيدك هلاك الفلاني (اسم رجل من بنى العباس) وخروج السفيناني، وقتل النفس، وجيش الخسف، والصوت.

قلت: وما الصوت؟ أهو المنادي؟

فقال: نعم، وبه يعرف صاحب هذا الأمر. ثم قال: الفرج كله هلاك الفلاني من بنى العباس.

Ahmad bin Muhammad bin Sa'eed narrated from Ali bin al-Hasan from Ali bin (۱۶) Mahziyar from Hammad bin Eessa from al-Husayn bin Mukhtar from bin Abu Ya'foor :that Abu Abdullah as-Sadiq (as) had said to him

Keep in mind the perishment of so-and-so (he mentioned a name of a man from the“ Abbasids), the rising of as-Sufyani, killing the pure innocent man, the sinking and the call, by which the man of this matter (al-Qa'im) will be known. The entire deliverance (will be after the perishment of that man of the Abbasids.”^(۲)

۱۷ - أخبرنا أحمد بن محمد بن سعيد قال: حدثني علي بن الحسن، عن علي بن مهزيار، عن حماد بن عيسى، عن الحسين بن المختار، عن عبد الرحمن بن سيابة عن عمران بن ميثم، عن عبايه بن ربعي الأسدي قال:

دخلت على أمير المؤمنين علي وأنا خامس خمسه وأصغر القوم سنأ، فسمعتة يقول: حدثني أخى رسول الله أنه قال: إني خاتم ألف نبى وإنك خاتم ألف وصى وكلفت ما لم

p: ۳۹۷

Ithbat al-Hudat, vol.۳ p.۷۳۶, Muntakhab al-Athar p.۴۵۵, Mo'jam Ahadeeth al-Imam - ۱ .al-Mahdi, vol.۳ p.۴۵۰

Ithbat al-Hudat, vol.۳ p.۷۳۶, Biharul Anwar, vol.۵۲ p.۲۳۴, Bisharatul Islam p.۱۱۶, - ۲ .Mo'jam Ahadeeth al-Imam al-Mahdi, vol.۳ p.۴۶۷

يكلفوا.

فقلت: ما أنصفك القوم يا أمير المؤمنين.

فقال: ليس حيث تذهب بك المذاهب يا ابن أخي، والله إنى لأعلم ألف كلمة لا يعلمها غيرى وغير محمد وإنهم ليقرؤون منها آية في كتاب الله، وهي

وَإِذَا وَقَعَ الْقَوْلُ عَلَيْهِمْ أَخْرَجْنَا لَهُمْ دَابَّةً مِّنَ الْأَرْضِ تُكَلِّمُهُمْ أَنَّ النَّاسَ كَانُوا بِآيَاتِنَا لَا يُوقِنُونَ

وما يتدبرونها حق تدبرها. ألا أخبركم بأخر ملك بنى فلان؟

Ahmad bin Muhammad bin Sa'eed narrated from Ali bin al-Hasan from Ali bin (١٧) Mahziyar from Hammad bin Eessa from al-Husayn bin Mukhtar from Abdurrahman bin Siyaba from Imran bin Maytham that Abaya bin Rib'iy al-Asadi had said

Once we came to Amirul Mo'mineen (as). We were five persons and I was the“ youngest of them. I heard him saying: “My brother, the messenger of Allah, has said to me: “I am the last of a thousand prophets and you are the last of a thousand ”.guardians. I have been entrusted with what they have not entrusted with

”.I said: “People were not just to you

He said: “It is not as you think, O my nephew.(١) By Allah, I know a thousand words (facts, data, information...etc.) that no one other than me and other than Muhammad (as) knows. People recite a verse from the Qur'an, which is (And when the word shall come to pass against them, We shall bring forth for them a creature from the earth that shall speak unto them, because people did not believe in Our communications)(٢) but they do not ponder on it deeply. Do I tell you about

p: ٣٩٨

The Arabs often use this word “my nephew” although the addressed one is not the –١
talker’s nephew

.Qur'an, ٢٧:٨٢ –٢

”?the end of the rule of the family of so-and-so

قلنا: بلى يا أمير المؤمنين.

قال: قتل نفس حرام فى يوم حرام فى بلد حرام عن قوم من قريش. والذى فلق الحبه وبرأ النسمه ما لهم ملكك بعده غير خمس عشره ليله.

قلنا: هل قبل هذا أو بعده من شىء؟

فقال: صيحه فى شهر رمضان تفزع اليقظان، وتوقظ النائم، وتخرج الفتاه من خدرها.

”!We said: “Yes please, O Amirul Mo'mineen

He said: “(when) killing an innocent sacred man on a sacred day and in a sacred place. I swear by Him, Who has split the seed and created man, they will not rule after that ”.except for fifteen nights

”?We said: “will something occur before or after that

He said: “A cry in Ramadan, that will terrify the awake, awaken the sleepers and bring [\(the girls out of their veils.”](#)

١٨ - أخبرنا أحمد بن محمد بن سعيد قال: حدثنا أبو عبد الله يحيى بن زكريا بن شيبان قال: حدثنا أبو سليمان يوسف بن كليب، قال: حدثنا الحسن بن علي بن أبي حمزه، عن سيف بن عميره، عن أبي بكر الحضرمي، عن أبي جعفر الباقر أنه سمعه يقول:

لا- بد أن يملك بنو العباس، فإذا ملكوا واختلفوا وتشتت أمرهم خرج عليهم الخراساني والسفياي هذا من المشرق، وهذا من المغرب يستبقان إلى الكوفه كفرسى رهان، هذا من ههنا وهذا من ههنا حتى يكون هلاكهم على أيديهما، أما إنهما لا يقون منهم أحداً أبداً.

Ahmad bin Muhammad bin Sa'eed narrated from Abu Abdullah Yahya bin (١٨) Zakariyya bin Shayban from Abu Sulayman Yousuf bin Kulayb from al-Hasan bin Ali bin Abu Hamza

p: ٣٩٩

from Sayf bin Omayra from Abu Bakr al-Hadhrami that Abu Ja'far al-Baqir (as) had said:

The Abbasids must rule. When they rule, they will disagree and their state will separate. Al-Khurasani and al-Sufyani will rise against them. One will come from the east and the other from the west. They will hurry towards Kufa as tow racehorses. The decline of the Abbasids will be caused by these two leaders. None of them (the Abbasids) will remain alive.”^(١)

١٩ - أخبرنا أحمد بن محمد بن سعيد قال: حدثنا علي بن الحسن التيملي، قال: حدثنا عمرو بن عثمان عن الحسن بن محبوب، عن عبد الله بن سنان قال:

كنت عند أبي عبد الله فسمعت رجلاً من همدان يقول له: إن هؤلاء العامه يعيروننا ويقولون لنا: إنكم تزعمون أن منادياً ينادى من السماء باسم صاحب هذا الأمر. وكان متكئاً فغضب وجلس ثم قال:

لا ترووه عني وارووه عن أبي ولا حرج عليكم في ذلك. أشهد أني قد سمعت أبي يقول: والله إن ذلك في كتاب الله ليبيّن حيث يقول

إِنْ نَشَأْ نُتَزَّلْ عَلَيْهِمْ مِنَ السَّمَاءِ آيَةٌ فَظَلَّتْ أَعْنَاقُهُمْ لَهَا خَاضِعِينَ

فلا يبقى في الأرض يومئذ أحد إلا خضع وذلت رقبته لها، فيؤمن أهل الأرض إذا سمعوا الصوت من السماء ألا إن الحق في علي بن أبي طالب وشيعته. قال: فإذا كان من الغد صعد إبليس في الهواء حتى يتوارى عن أهل الأرض، ثم ينادى ألا إن الحق في عثمان بن عفان وشيعته فإنه قتل مظلوماً فاطلبوا بدمه. قال: فيثبت الله الذين آمنوا بالقول الثابت على الحق وهو النداء الأول، ويرتاب يومئذ الذين في قلوبهم مرض. والمرض

p: ٤٠٠

Ar-Raj'a by al-Astarabadi p.١٥٤, Biharul Anwar, vol.٥٢ p.٢٣٤, Madeenatul Ma'ajiz, - ١
vol.٣ p.٨٩

والله عداوتنا، فعند ذلك يتبرؤون منا ويتناولونا فيقولون: إن المنادى الأول سحر من سحر أهل هذا البيت.

وَإِنْ يَرَوْا آيَةً يُعْرِضُوا وَيَقُولُوا سِحْرٌ مُّسْتَمِرٌّ

Ahmad bin Muhammad bin Sa'eed narrated from Ali bin al-Hasan al-Taymali from (١٩) :Amr bin Uthman from al-Hasan bin Mahboob that Abdullah bin Sinan had said

Once when I was with Abu Abdullah as-Sadiq (as), a man from Hamadan said to him: “People criticize us and say to us that we claim that a caller from the Heaven will call ”.out the name of the man of deliverance

Abu Abdullah as-Sadiq (as) became so angry. He changed his sitting and said: “Do not narrate this from me but narrate it from my father and you are not to be blamed for that. I have heard my father saying: “By Allah, it has been mentioned in the Qur'an. Allah has said, ‘If We please, We should send down upon them a sign from the heaven so that their necks should stoop to it.’^(١) Everyone on the earth then will submit to that (the call coming from the Heaven) and his neck will stoop when a call is heard from the Heaven announcing that: ‘The right is with Ali bin Abu Talib and his followers.’ The next day Iblis will rise in the space until he disappears from the people of the earth and calls out: ‘The right is with Uthman bin Affan and his followers. He has been killed unjustly so you are to avenge his blood.’ Allah will confirm the

p: ٤٠١

.Qur'an, ٢٦:٤-١

believers, who believe in the first call and then those, whose hearts are full of diseases, will doubt and become confused. By Allah, the disease of the heart is the enmity towards us. Then they will turn away from us and begin to criticize us. They will say that the first call is a piece of magic of the people of this house (Ahlul Bayt

Then Abu Abdullah as-Sadiq (as) recited this Qur'anic verse, 'And if they see a miracle they turn aside and say: Transient magic.'⁽¹⁾

The same was narrated by Ahmad bin Muhammad bin Sa'eed from Muhammad bin al-Mufadhhal bin Ibraheem, Sa'dan bin Iss'haq bin Sa'eed, Ahmad bin al-Husayn bin Abdul Melik and Muhammad bin Ahmad bin al-Hasan al-Qatawani from al-Hasan bin Mahboob from Abdullah bin Sinan.⁽²⁾

٢٠ - قال: وحدثنا أحمد بن محمد بن سعيد قال: حدثنا القاسم بن محمد بن الحسن بن حازم، قال: حدثنا عيسى بن هشام الناشري، عن عبد الله بن جبهه، عن عبد الصمد بن بشير، عن أبي عبد الله جعفر بن محمد وقد سأله عماره الهمداني فقال له: أصلحك الله إن ناساً يعيروننا ويقولون إنكم تزعمون أنه سيكون صوت من السماء.

فقال له: لا ترو عني واروه عن أبي. كان أبي يقول: هو في كتاب الله

إِنْ نَسَأُ نُنَزِّلُ عَلَيْهِمْ مِنَ السَّمَاءِ آيَةً فَظَلَّتْ أَعْنَاقُهُمْ لَهَا خَاضِعِينَ {٤}

فيؤمن أهل الأرض جميعاً للصوت الأول، فإذا كان من الغد صعد إبليس اللعين حتى يتواري من الأرض في جو السماء، ثم ينادى "ألا إن عثمان قتل مظلوما فاطلبوا بدمه" فيرجع من أراد الله به سوءاً، ويقولون: هذا سحر

p: ٤٠٢

1 - Qur'an, ٥٤:٢

2 - Tafseer al-Burhan, vol.٣ p.١٧٩-١٨٠, al-Mahajja p.١٥٧-١٥٨, Hilyatul Abrar, vol.٢ p.٦١١-٦١٢, Biharul Anwar, vol.٥٢ p.٢٩٢, Mo'jam Ahadeeth al-Imam al-Mahdi, vol.٥ p.٢٩٤

الشيعة، وحتى يتناولونا ويقولون: هو من سحرهم، وهو قول الله

وَإِنْ يَرَوْا آيَةً يُعْرِضُوا وَيَقُولُوا سِحْرٌ مُّسْتَمِرٌّ {٢}

Ahmad bin Muhammad bin Sa'eed narrated from al-Qassim bin Muhammad bin (٢٠) al-Hasan bin Hazim from Obayss bin Hisham an-Nashiry from Abdullah bin Jibilla from Abdus-Samad bin Basheer that Imara al-Hamadani had said to Abu Abdullah as-Sadiq (as):

May Allah make you succeed! Some people criticize us and say that we claim that“ there will be a voice calling out from the Heaven

Abu Abdullah as-Sadiq (as) said: “My father often said: “It has been mentioned in the Book of Allah: (If We please, We should send down upon them a sign from the heaven so that their necks should stoop to it). All the people of the earth will believe in the first call. The next day Iblis will rise high in the sky until he disappears and then he will call out: “Uthman has been killed unjustly. You are to avenge his blood.” Some people will apostate and say that it is the magic of the Shia. Therefore Allah has said: (And if they [\(see a miracle they turn aside and say: Transient magic\).](#)”^(١)

٢١ - أخبرنا أحمد بن محمد بن سعيد قال: حدثنا القاسم بن محمد قال: حدثنا عبيس بن هشام، قال: حدثنا عبد الله بن جبهه، عن أبيه، عن محمد بن الصامت، عن أبي عبد الله قال:

قلت له: ما من علامه بين يدي هذا الأمر؟

فقال: بلى.

قلت: وما هي؟

قال: هلاك العباسي، وخروج السفيناني، وقتل النفس الزكية، والخسف بالبيداء، والصوت من السماء.

فقلت: جعلت

p: ٤٠٣

.Anwar, vol.۵۲ p.۲۹۳, Mo'jam Ahadeeth al-Imam al-Mahdi, vol.۵ p.۲۹۵

فداك، أخاف أن يطول هذا الأمر؟

فقال: لا إنما هو كنظام الخرز يتبع بعضه بعضاً.

Ahmad bin Muhammad bin Sa'eed narrated from al-Qassim bin Muhammad from (٢١) Obayss bin Hisham from Abdullah bin Jibilla from his father that Muhammad bin as-Samit had said

I asked Abu Abdullah as-Sadiq (as): “Will there be certain signs before this matter“
”?(the appearance of al-Qa'im

”.He said: “Yes, there will

”?I asked: “What are they

He said: “The perishment of the Abbasids, the rising of al-Sufyani, killing the pure
”.innocent man, the sinking of the desert and the call from the Heaven

”!I said: “May I die for you! I am afraid that these things may take a long time

(He said: “No. They will be like the beads of a rosary; one coming after the other.”)

٢٢ - حدثنا أحمد بن محمد بن سعيد قال: حدثني أحمد بن يوسف بن يعقوب أبو الحسن الجعفي، قال: حدثني إسماعيل بن
مهران، قال: حدثنا الحسن بن علي بن أبي حمزه، عن أبيه ووهيب، عن أبي بصير، عن أبي جعفر قال:

يقوم القائم في وتر من السنين: تسع، واحده، ثلاث، خمس.

وقال: إذا اختلفت بنو أميه وذهب ملكهم، ثم يملك بنو العباس، فلا يزالون في عنفوان من الملك وغضاره من العيش حتى
يختلفوا فيما بينهم، فإذا اختلفوا ذهب ملكهم، واختلف أهل المشرق وأهل المغرب، نعم وأهل القبله ويلقى الناس جهد شديد
مما يمر بهم من الخوف، فلا يزالون بتلك الحال حتى ينادى مناد من السماء، فإذا نادى فالنفير النفير، فوالله لكانى أنظر إليه بين
الركن والمقام يبايع الناس بأمر جديد، وكتاب جديد، وسلطان جديد من السماء،

p: ٤٠٤

Iqd ad-Durar p.٤٩, Burhan by al-Muttaqi al-Hindi p.١١٤, Fara'id Fawa'id al-Fikr p.١١٤, -١
Biharul Anwar, vol.٥٢ p.٢٣٥, Lawa'ih by as-Safareeni, vol.٢ p.٨, ٩, Mo'jam Ahadeeth al-

أما إنه لا يرد له رايه أبداً حتى يموت.

Ahmad bin Muhammad bin Sa'eed narrated from Ahmad bin Yousuf bin Ya'qoob (٢٢) Abul Hasan al-Ju'fi from Issma'eel bin Mihran from al-Hasan bin Ali bin Abu Hamza :from his father and Wuhayb from Abu Baseer that Abu Ja'far al-Baqir (as) had said

.Al-Qa'im (as) will rise in an odd year; one, three, five, seven or nine“

When the Umayyads rule and disagree among themselves, their state will decline and then the Abbasids will rule. Their state remains strong and they live at ease and wealth until they disagree among themselves. Then their state will decline and the people of the east and of the west will disagree. People will face difficult times full of terror. They will remain so until a caller calling out from the Heaven. When you here the call, you are to hurry up (to join al-Qa'im). By Allah, as if I see him (al-Qa'im) between the corner (of the Kaaba) and the temple (of Abraham). He will be paid homage to rule over the people with a new method, new principles and a new rule (determined by the Heaven. None of his armies will be defeated until he dies.)^(١)

٢٣ - أخبرنا أحمد بن محمد بن سعيد قال: حدثنا علي بن الحسن، عن أبيه، عن أحمد بن عمر الحلبي، عن الحسين بن موسى، عن فضيل بن محمد مولى محمد بن راشد البجلي، عن أبي عبد الله أنه قال:

أما إن النداء من السماء باسم القائم في كتاب الله ليّين.

فقلت: فأين هو

p: ٤٠٥

Tajul Mawaleed p.١٥٠, Biharul Anwar, vol.٥٢ p.٢٣٥, Bisharatul Islam p.٩١, Mo'jam - ١
.Ahadeeth al-Imam al-Mahdi, vol.٣ p.٢١٤

فقال: في

إِنْ نَشَأْ نُنَزِّلْ عَلَيْهِمْ مِنَ السَّمَاءِ آيَةً فَظَلَّتْ أَعْنَاقُهُمْ لَهَا خَاضِعِينَ {٤}

قال: إذا سمعوا الصوت أصبحوا وكأنما على رؤوسهم الطير.

Ahmad bin Muhammad bin Sa'eed narrated from Ali bin al-Hasan from his father (٢٣) from Ahmad bin Umar al-Halabi from al-Husayn bin Musa from Fudhayl bin Muhammad, the freed slave of Muhammad bin Rashid al-Bajali that Abu Abdullah as-Sadiq (as) had said

The call coming from the Heaven and calling out the name of al-Qa'im is clear in the“
”.Book of Allah

”?He was asked: “Where is it in the Book of Allah

He said: “Allah has said, ‘If We please, We should send down upon them a sign from the heaven so that their necks should stoop to it.’ When people hear the call, they will become as if there are birds on their heads (because of astonishment and (confusion).”(١)

٢٤ - أخبرنا أحمد بن محمد بن سعيد قال: حدثنا أحمد بن يوسف بن يعقوب الجعفي قال: حدثنا إسماعيل بن مهران، قال: حدثنا الحسن بن علي بن أبي حمزه، عن أبيه، عن أبي بصير، عن أبي عبد الله أنه قال:

إذا صعد العباسي أعواد منبر مروان أدرج ملكك بنى العباس.

وقال: قال لي أبي (يعني الباقر) لا بدّ لنا من آذريجان لا يقوم لها شيء، فإذا كان ذلك فكونوا أحلاس بيوتكم، وألبدوا ما ألبدنا، فإذا تحرك متحركنا فاسعوا إليه ولو حبواً، والله لكأنى أنظر إليه بين الركن والمقام يبايع الناس على كتاب جديد على العرب شديد.

قال: وويل للعرب من شر قد اقترب.

Ahmad bin Muhammad bin Sa'eed narrated from Ahmad bin Yousuf bin (٢٤)

Al-Mahajja p.156, 157, Tafseer al-Buran, vol.3 p.180, Hilyatul Abrar, vol.2 p.614, Biharul –1
Anwar, vol.52 p.293, Mo'jam Ahadeeth al-Imam al-Mahdi, vol.5 p.297

Ya'qoob al-Ju'fi from Issma'eel bin Mihran from al-Hasan bin Ali bin Abu Hamza from
:his father from Abu Baseer that Abu Abdullah as-Sadiq (as) had said

If the Abbasid ruler ascends the minbar of Marwan,^(١) the state of the Abbasids will“
begin to decline gradually. My father has said to me: “There must be a fire coming
from Azerbaijan that will destroy everything. When that occurs, you are to stay at
homes as long as we have stayed. When our man (al-Qa'im) rises, then hurry up to
him even crawling. By Allah, as if I see him between the corner and the temple being
paid homage to rule over the people with a new method. He will be severe with the
Arabs. Woe unto the Arabs from a soon evil!”^(٢)

٢٥ - أخبرنا أحمد بن محمد بن سعيد قال: حدثني علي بن الحسن التيملي، قال: حدثنا محمد وأحمد بن الحسن، عن علي بن
يعقوب الهاشمي، عن هارون بن مسلم، عن عبيد بن زرارة، عن أبي عبد الله أنه قال:

ينادي باسم القائم، فيؤتى وهو خلف المقام فيقال له: قد نودى باسمك فما تنتظر؟ ثم يؤخذ بيده فيبائع.

(قال) قال لي زرارة: الحمد لله قد كنا نسمع أن القائم يباع مستكراً فلم نكن نعلم وجه استكراهه، فعلمنا أنه استكراه لا إثم فيه.

Ahmad bin Muhammad bin Sa'eed narrated from Ali bin al-Husayn at-Taymali (٢٥)
from Muhammad and Ahmad, the sons of al-Hasan, from Ali bin Ya'qoob al-Hashimi
from Haroon bin Muslim from Obayd bin Zurara that Abu Abdullah as-Sadiq (as) had
:said

The name of“

p: ٤٠٧

The Abbasid ruler may refer to the rulers of Iraq and the Minbar of Marwan may – ١
.(refer to Sham (Syria

.Biharul Anwar, vol.٥٢ p.٢٩٣ –٢

al-Qa'im will be called out (from the Heaven). It will be said to him while he is behind the temple (of Abraham): "Your name has been called out. What are you waiting for?"
".Then his hand will be taken to be paid homage

Zurara said: "Praise be to Allah! We often heard that al-Qa'im would be paid homage unwillingly and we did not know the reason behind that. Then we knew that the [\(unwillingness of the homage was not guilt.\)](#)"

٢٦ - أخبرنا أحمد بن محمد بن سعيد بإسناده عن هارون بن مسلم، عن أبي خالد القمط، عن حمران بن أعين، عن أبي عبد الله أنه قال:

من المحتوم الذي لا بد أن يكون من قبل قيام القائم خروج السفيناني، وخسف بالبيداء، وقتل النفس الزكية، والمنادى من السماء.

Ahmad bin Muhammad bin Sa'eed narrated from Haroon bin Muslim from Abu (٢٦)
:Khalid al-Qammat from Hamran bin A'yun that Abu Abdullah as-Sadiq (as) had said

The inevitable things that must occur before the appearance of al-Qa'im are the "rising of as-Sufyani, the sinking of the desert, killing the pure innocent man and the [\(call that will come from the Heaven.\)](#)"

٢٧ - حدثنا أحمد بن محمد بن سعيد قال: حدثني أحمد بن يوسف بن يعقوب، قال: حدثنا إسماعيل بن مهران، قال: حدثنا الحسن بن علي، عن أبيه ووهيب ابن حفص، عن ناجيه القطان أنه سمع أبا جعفر يقول:

إن المنادى ينادى: إن المهدي من آل محمد؛ فلان بن فلان (باسمه واسم أبيه)، فينادى الشيطان: إن فلاناً وشيعته على الحق. (يعني رجلاً من بني أميه)

Ahmad bin (٢٧)

p: ٤٠٨

Hilyatul Abrar, vol.٢ p.٦١٥, Biharul Anwar, vol.٥٢ p.٢٩٤, Kashful Astar by Mirza an- ١
.Noori p.٢٢٣, Muntakhab al-Athar p.٤٦٧, Mo'jam Ahadeeth al-Imam al-Mahdi, vol.٣ p.٤٥٤
Biharul Anwar, vol.٥٢ p.٢٩٤, Muntakhab al-Athar p.٤٥٥, Mo'jam Ahadeeth al-Imam - ٢
al-Mahdi, vol.٣ p.٤٥٠

Muhammad bin Sa'eed narrated from Ahmad bin Yousuf bin Ya'qoob from Issma'eel bin Mihran from al-Hasan bin Ali from his father and Wuhayb bin Hafs from Najiya al-Qattan that Abu Ja'far al-Baqir (as) had said

The caller will call out that al-Mahdi is from Muhammad's progeny. He will call out the name of al-Mahdi (١) and the name of his father. Then the Satan will call out that the (truth is with so-and-so (Uthman) and his followers." (٢)

٢٨ - أخبرنا أحمد بن محمد بن سعيد قال: حدثنا علي بن الحسن، عن العباس ابن عامر بن رباح الثقفي، عن عبد الله بن بكير، عن زراره بن أعين، قال:

سمعت أبا عبد الله يقول: ينادى من السماء: إن فلاناً هو الأمير. وينادى منادٍ: إن علياً وشيعته هم الفائزون.

قلت: فمن يقاتل المهدي بعد هذا؟

فقال: إن الشيطان ينادى: إن فلاناً وشيعته هم الفائزون. (لرجل من بنى أميه)

قلت: فمن يعرف الصادق من الكاذب؟

قال: يعرفه الذين كانوا يروون حديثنا ويقولون إنه يكون قبل أن يكون، ويعلمون أنهم هم المحقون الصادقون.

Ahmad bin Muhammad bin Sa'eed narrated from Ali bin al-Hasan from al-Abbas (٢٨) bin Aamir bin Rabah ath-Thaqafi from Abdullah bin Bukayr that Zurara bin A'yun had said

I heard Abu Abdullah as-Sadiq (as) saying: "A caller will call out from the Heaven that "so-and-so is the emir and that Ali and his followers are the triumphant

"?I said: "Then who will fight al-Mahdi after that

He said: "The Satan will call out that so-and-so and his followers are the triumphant- (a man of the Umayyads (Uthman

I said: "Then who will know which

Al-Mahdi” is a surname of the twelfth imam, whose name is Muhammad and“ –۱
.whose father’s name is al-Hasan

.Biharul Anwar, vol.۵۲ p.۲۹۴, Mo’jam Ahadeeth al-Imam al-Mahdi, vol.۳ p.۲۸۱ –۲

”?the truthful is and which the liar is

He said: “Those, who used to narrate our traditions, will know that and will know that
(they are with the truth.)” (1)

٢٩ - حدثنا أحمد بن محمد بن سعيد قال: حدثنا علي بن الحسن التيملي، عن الحسن بن علي بن يوسف، عن المثني، عن زراره بن أعين قال: قال:

قلت لأبي عبد الله: عجبت، أصلحك الله، وإني لأعجب من القائم؛ كيف يقاتل مع ما يرون من العجائب من خسف البيداء بالجيش، ومن النداء الذي يكون من السماء؟

فقال: إن الشيطان لا يدعهم حتى ينادى كما نادى برسول الله يوم العقبة.

Ahmad bin Muhammad bin Sa'eed narrated from Ali bin al-Hasan at-Taymali from (29)
:al-Hasan bin Ali bin Yousuf from al-Muthanna that Zurara bin A'yun had said

I said to Abu Abdullah as-Sadiq (as): “May Allah make you succeed! I wonder how“
people will fight against al-Qa'im in spite of all the miracles they will see; like the
sinking of the desert with the army and the divine call that will come from the
”!Heaven

He said: “The Satan will not let them free until he calls out as he has called out against
(the Prophet (S) on the day of al-Aqaba.” (2)

٣٠ - أخبرنا أحمد بن محمد بن سعيد قال: حدثنا علي بن الحسن، قال: حدثنا محمد بن عبد الله، عن محمد بن أبي عمير، عن هشام بن سالم قال: قلت لأبي عبد الله إن الجريري أخا إسحاق يقول لنا: إنكم تقولون: هما نداءان فأيهما الصادق من الكاذب؟ فقال أبو عبد الله: قولوا له: إن الذي أخبرنا بذلك،

p: ٤١٠

Ithbat al-Hudat, vol.٣ p.٧٣٦, Biharul Anwar, vol.٥٢ p.٢٩٤, Mo'jam Ahadeeth al-Imam - ١
al-Mahdi, vol.٣ p.٤٥٧

Biharul Anwar, vol.٥٢ p.٢٩٥, Mo'jam Ahadeeth al-Imam al-Mahdi, vol.٣ p.٤٥٦ - ٢

وأنت تنكر أن هذا يكون، هو الصادق.

Ahmad bin Muhammad bin Sa'eed narrated from Ali bin al-Hasan from (٣٠)
Muhammad bin Abdullah from Muhammad bin Abu Omayr that Hisham bin Salim had
:(said to Abu Abdullah as-Sadiq (as

Al-Jareeri says to us that you have said that there will be two calls coming from the“
”?Heaven then which of them is truthful and which is false

Abu Abdullah as-Sadiq (as) said: “Say to him: He, who has told us of that, is the truthful
(although you deny it!” (١)

٣١ - أخبرنا أحمد بن محمد بن سعيد بهذا الإسناد عن هشام بن سالم، قال: سمعت أبا عبد الله يقول:

هما صيحتان صيحه في أول الليل، وصيحه في آخر الليل الثانيه.

قال: فقلت: كيف ذلك؟

فقال: واحده من السماء، وواحده من إبليس.

فقلت: وكيف تعرف هذه من هذه؟

فقال: يعرفها من كان سمع بها قبل أن تكون.

Ahmad bin Muhammad bin Sa'eed narrated that Hisham bin Salim had said: I (٣١)
:heard Abu Abdullah as-Sadiq (as) saying

There will be two cries; one at the beginning of night and the other will be at the end“
”.of the second night

”?I asked: “How will that be

”.He said: “One will be from the Heaven and the other will be from Iblis

”?I said: “How one will be distinguished from the other

He said: “He, who has known about them before they occur, will know which of them
(is from the Heaven.” (٢)

٣٢ - حدثنا أحمد بن محمد بن سعيد قال: حدثنا علي بن الحسن التيملي، عن أبيه، عن محمد بن خالد، عن ثعلبه بن ميمون،

عن عبد

p: ٤١١

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- ١- ٤٥٧. vol.٣. Mo'jam Ahadeeth al-Imam al-Mahdi, vol.٥٢ p.٢٩٥, Biharul Anwar,
- ٢- ٤٥٦. vol.٣. Mo'jam Ahadeeth al-Imam al-Mahdi, vol.٥٢ p.٢٩٥, Biharul Anwar.

الرحمن بن مسلمه الجريرى قال:

قلت لأبى عبد الله: إن الناس يوبخونا ويقولون: من أين يعرف المحق من المبطل إذا كانتا؟

فقال: ما تردون عليهم؟

قلت: فما نرد عليهم شيئاً.

فقال: قولوا لهم يصدّق بها إذا كانت من كان مؤمناً يؤمن بها قبل أن تكون. (قال) إن الله يقول

قُلْ هَيْلٌ مِنْ شُرَكَائِكُمْ مَنْ يَهْدِي إِلَى الْحَقِّ □ قُلِ اللَّهُ يَهْدِي لِلْحَقِّ □ أَفَمَنْ يَهْدِي إِلَى الْحَقِّ أَحَقُّ أَنْ يُتَّبَعَ أَمْ مَنْ لَا يَهْدِي إِلَّا أَنْ يَهْدَى □ فَمَا لَكُمْ كَيْفَ تَحْكُمُونَ

Ahmad bin Muhammad bin Sa'eed narrated from Ali bin al-Hasan at-Taymali from (۳۲) his father from Muhammad bin Khalid from Tha'lba bin Maymoon that Abdurrahman bin Maslama al-Jareeri had said

I said to Abu Abdullah as-Sadiq (as): “Some people blame us and say that how the“ truthful call is distinguished from the false one when they both occur

”?He said: “With what do you answer them

”.I said: “With nothing

He said: “Say to them: He, who has believed in them before they occur, will know which of them is true and which is false. Allah has said, ‘Is He then Who guides to the truth more worthy to be followed, or he who himself does not go aright unless he is [\(۱\)](#)’ [\(۲\)](#) guided? What then is the matter with you; how do you judge?”

۳۳ - حدثنا أحمد قال: حدثنا على بن الحسن التيملى من كتابه فى رجب سنة سبع وسبعين ومائتين، قال: حدثنا محمد بن عمر بن يزيد بياع السابرى ومحمد بن الوليد بن خالد الخزاز جميعاً، عن حماد بن عثمان عن عبد الله بن سنان قال: سمعت

p: ۴۱۲

.Qur'an, ۱۰:۳۵-۱

Al-Kafi, vol.۸ p.۲۰۸, al-Mahajja p.۹۹, Tafseer al-Burhan, vol.۲ p.۱۸۵, Biharul Anwar, - ۲

.vol.۵۲ p.۲۹۶, ۲۹۹, Mo'jam Ahadeeth al-Imam al-Mahdi, vol.۵ p.۱۶۱

إنه ينادى باسم صاحب هذا الأمر مناد من السماء: ألا إن الأمر لفلان بن فلان، ففيم القتال؟

Ahmad narrated from Ali bin al-Hasan at-Taymali from Muhammad bin Umar bin (٣٣) Yazeed and Muhammad bin al-Waleed bin Khalid al-Khazzaz from Hammad bin :Uthman from Abdullah bin Sinan that Abu Abdullah as-Sadiq (as) had said

A caller from the Heaven will call out: “So-and-so the son of so-and-so is the man of (١) this matter. Then what is the fight for?”

٣٤ - أخبرنا أحمد بن محمد بن سعيد قال: حدثنا أبو سليمان أحمد بن هوزة الباهلي، قال: حدثنا إبراهيم بن إسحاق النهاوندي بنهاوند سنة ثلاث وسبعين ومائتين، قال: حدثنا عبد الله بن حماد الأنصاري في شهر رمضان سنة تسع وعشرين ومائتين، عن عبد الله بن سنان، قال: سمعت أبا عبد الله يقول:

لا يكون هذا الأمر الذي تمدون إليه أعناقكم حتى ينادى مناد من السماء: ألا إن فلاناً صاحب الأمر، فعلى م القتال؟

Ahmad bin Muhammad bin Sa'eed narrated from Abu Sulayman Ahmad bin (٤٣) Hawthah al-Bahili from Ibraheem bin Iss'haq an-Nahawandi from Abdullah bin Hammad :al-Ansari from Abdulla bin Sinan that Abu Abdulla as-Sadiq (as) had said

This matter, which you stretch your necks to, will not be until a caller from the“ ”?Heaven calls: “So and so is the man of this matter so what is this fighting for

٣٥ - أخبرنا أحمد بن محمد بن سعيد قال: حدثنا محمد بن المفضل بن إبراهيم وسعدان بن إسحاق بن سعيد وأحمد بن الحسين بن عبد الملك ومحمد بن أحمد بن الحسن القطواني

قالوا جميعاً: حدثنا الحسن بن محبوب الزرادي، قال: حدثنا عبد الله بن سنان، قال: سمعت أبا عبد الله يقول:

يشمل الناس موت وقتل حتى يلجأ الناس عند ذلك إلى الحرم فينادى مناد صادق من شدة القتال: فيم القتال والقتال؟ صاحبكم فلان.

Ahmad bin Muhammad bin Sa'eed narrated from Muhammad bin al-Mufadhhal (٣٥) bin Ibraheem, Sa'dan bin Iss'haq bin Sa'eed, Ahmad bin al-Husayn bin Abdul Melik and Muhammad bin Ahmad bin al-Hasan al-Qatawani from al-Hasan bin Mahboob az-Zarrad from Abdullah bin Sinan that Abu Abdullah as-Sadiq (as) had said

Death and killing will spread among people until they resort to the Kaaba. Then a caller (from the heaven) will call out when fighting and killing become so violent: (What are all these fights and killings for? Your man is so-and-so.)^(١)

٣٦ - حدثنا أحمد بن محمد بن سعيد قال: حدثنا القاسم بن محمد بن الحسن بن حازم، قال: حدثنا عيسى بن هشام، عن عبد الله بن جبلة، عن محمد بن سليمان، عن العلاء، عن محمد بن مسلم، عن أبي جعفر محمد بن علي أنه قال:

السفياني والقائم في سنة واحده.

Ahmad bin Muhammad bin Sa'eed narrated from al-Qassim bin Muhammad bin (٣٦) al-Hasan bin Hazim from Obayss bin Hisham from Abdullah bin Jibilla from Muhammad bin Sulayman from al-Ala' from Muhammad bin Muslim that Abu Ja'far al-Baqir (as) had said

(The rising of as-Sufyani and the rising of al-Qa'im will be in the same year.)^(٢)

٣٧ - حدثنا أحمد بن محمد بن سعيد قال: حدثنا أحمد بن يوسف بن يعقوب الجعفي أبو الحسن، قال: حدثنا إسماعيل بن

p: ٤١٤

Biharul Anwar, vol.٥٢ p.٢٩٦, Bisharatul Islam p.١٣٩, Mo'jam Ahadeeth al-Imam al-Mahdi, vol.٣ p.٤٤٥

Iqd ad-Durar p.٨٧, Ithbat al-Hudat, vol.٣ p.٧٣٧, Biharul Anwar, vol.٥٢ p.٢٣٩, - ٢ Muntakhab al-Athar p.٤٥٨, Mo'jam Ahadeeth al-Imam al-Mahdi, vol.٣ p.٢٧٣

مهران، قال: حدثنا الحسن بن علي بن أبي حمزه، عن أبيه ووهيب بن حفص، عن أبي بصير، عن أبي عبد الله قال:

بينما الناس وقوف بعرفات إذا أتاهم راكب على ناقه ذعبله يخبرهم بموت خليفه يكون عند موته فرج آل محمد وفرج الناس جميعاً.

وقال: إذا رأيتم علامه في السماء ناراً عظيمة من قبل المشرق تطلع ليالي، فعندها فرج الناس وهي قدام القائم بقليل.

Ahmad bin Muhammad bin Sa'eed narrated from Ahmad bin Yousuf bin Ya'qoob (٣٧) from Issma'eel bin Mihran from al-Hasan bin Ali bin Abu Hamza from his father and :Wuhayb bin Hafs from Abu Baseer that Abu Abdullah as-Sadiq (as) had said

While people are standing on Arafat,^(١) a rider on a quick she-camel will come to “inform them of the death of a caliph, after whose death the deliverance of Muhammad’s progeny and the deliverance of all the people will come.” He also said: “When you see a sign in the sky; a great fire burning for some nights in the east, then deliverance will come. It will occur a little before the appearance of al-Qa'im (as).”^(٢)

٣٨ - حدثنا علي بن أحمد البندنيجي، عن عبيد الله بن موسى العلوي، قال: حدثنا محمد بن موسى، عن أحمد بن أبي أحمد الوراق الجرجاني، عن محمد بن علي، عن علي بن الحكم، عن عمرو بن شمر، عن جابر، عن أبي الطفيل، قال: سأل ابن الكواء أمير المؤمنين علي بن أبي طالب عن الغضب، فقال:

هيهات الغضب هيهات! موتات بينهن موتات! وراكب الذعبله، وما راكب الذعبله؟ مختلط جوفها بوضينها، يخبرهم بخبر

p: ٤١٥

١ - Arafat is a mountain near Mecca. Standing on Arafat is one of the rituals when performing the hajj

٢ - Iqd ad-Durar p.١٠٦, Burhan by al-Muttaqi al-Hindi p.١٠٩, Ithbat al-Hudat, vol.٣ p.٧٣٧, Biharul Anwar, vol.٥٢ p.٢٤٠, Mo'jam Ahadeeth al-Imam al-Mahdi, vol.٣ p.٤٨٥

فيقتلونه، ثم الغضب عند ذلك.

Ali bin Ahmad al-Bandaneji narrated from Obaydillah bin Musa al-Alawi from (٣٨) Muhammad bin Musa from Ahmad bin Abu Ahmad al-Warraaq al-Jurjani from Muhammad bin Ali from Ali bin al-Hakam from Amr bin Shimr from Jabir that Abut-Tufayl had said

Once ibn al-Kawwa' asked Amirul Mo'mineen (as) about anger. Amirul Mo'mineen“ (as) said: “How far anger is! A death after a death! The rider of the quick she-camel and what the rider of the quick she-camel is! He will inform people of something and (they will kill him. Then anger comes!” (١)

٣٩ - حدثنا أبو سليمان أحمد بن هوزة الباهلي قال: حدثنا إبراهيم بن إسحاق النهاوندي، قال: حدثنا عبد الله بن حماد الأنصاري، عن أبي مالك الحضرمي، عن محمد بن أبي الحكم، عن عبد الله بن عثمان، عن أسلم المكي، عن أبي الطفيل، عن حذيفة بن اليمان، قال:

يقتل خليفه ما له في السماء عاذر، ولا في الأرض ناصر، ويخلع خليفه حتى يمشى على وجه الأرض ليس له من الأرض شيء، ويستخلف ابن السبيه.

قال: فقال أبو الطفيل: يا ابن أختي، ليتني أنا وأنت من كوره.

قال: قلت: ولم تتمنى يا خال ذلك؟

قال: لأن حذيفة حدثني أن الملك يرجع في أهل النبوه.

Abu Sulayman Ahmad bin Hawthah al-Bahili narrated from Ibraheem bin Iss'haq (٣٩) an-Nahawandi from Abdullah bin Hammad al-Ansari from Abu Malik al-Hadhrani from Muhammad bin Abul Hakam from Abdullah bin Uthman from Aslam al-Mekki :from Abut-Tufayl that Huthayfa bin al-Yaman had said

A caliph, whom no one in the Heaven will forgive nor will he have any supporter on“ ,the earth

p: ٤١٦

will be killed and another caliph, who will have no chance of getting forgiveness in the
”afterlife, will be deposed and then the son of the bondmaid will become the caliph

”!Abut-Tufayl said (to Aslam): “O my nephew, I wish we would live in his time

”?Aslam said: “O uncle, why do you wish so

Abut-Tufayl said: “Because Huthayfa has told me that the rule will return to the
(Prophet’s family.” (1)

٤٠ - حدثنا أحمد بن محمد بن سعيد قال: حدثنا أحمد بن يوسف بن يعقوب من كتابه، قال: حدثنا إسماعيل بن مهران، قال:
حدثنا الحسن بن علي بن أبي حمزه، عن أبيه ووهيب، عن أبي بصير قال: سئل أبو جعفر الباقر عن تفسير قول الله

سُنْرِيهِمْ آيَاتِنَا فِي الْأَفَاقِ وَفِي أَنْفُسِهِمْ حَتَّىٰ يَبَيِّنَ لَهُمْ أَنَّهُ الْحَقُّ □ أَوْلَمْ يَكْفِ بِرَبِّكَ أَنَّهُ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ {٥٣}

فقال: يريهم في أنفسهم المسخ، ويريهم في الآفاق انتقاص الآفاق عليهم، فيرون قدره الله في أنفسهم وفي الآفاق. وقوله:

سُنْرِيهِمْ آيَاتِنَا فِي الْأَفَاقِ وَفِي أَنْفُسِهِمْ حَتَّىٰ يَبَيِّنَ لَهُمْ أَنَّهُ الْحَقُّ □ أَوْلَمْ يَكْفِ بِرَبِّكَ أَنَّهُ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ {٥٣}

يعنى بذلك خروج القائم. هو الحق من الله يراه هذا الخلق، لا بد منه.

Ahmad bin Muhammad bin Sa'eed narrated from Ahmad bin Yousuf bin Ya'qoob (٤٠)
from Issma'eel bin Mihran from al-Hasan bin Ali bin Abu Hamza from his father and
Wuhayb that Abu Baseer had said: Once Abu Ja'far al-Baqir (as) was asked about the
interpretation of the Qur'anic verse, ‘We will soon show them Our signs in the
Universe and in their own souls, until it will become

p: ٤١٧

:quite clear to them that it is the truth,'(۱) and he said

Allah will show them His signs in the skies and in their selves. The saying, 'until it will' become quite clear to them that it is the truth,' means the appearance of al-Qa'im, who is the truth that Allah will make His people see inevitably.'(۲)

۴۱ - حدثنا أحمد بن محمد بن سعيد، قال: حدثنا علي بن الحسن التيملي، عن علي بن مهزيار، عن حماد بن عيسى، عن الحسين بن المختار، عن أبي بصير، قال: قلت لأبي عبد الله قول الله

فَلَوْلَمَا كَانَتْ قَرْيَةٌ آمَنَتْ فَنَفَعَهَا إِيمَانُهَا إِلَّا قَوْمٌ يُونُسَ لَمَّا آمَنُوا كَشَفْنَا عَنْهُمْ غِيَابَ الْخِزْيِ فِي الْحَيَاةِ الدُّنْيَا وَمَتَّعْنَاهُمْ إِلَىٰ حِينٍ {۹۸}

ما هو عذاب خزي الدنيا؟

فقال: وأى خزي أخزى، يا أبا بصير، من أن يكون الرجل في بيته وحجالة وعلى إخوانه وسط عياله إذ شق أهله الجيوب عليه وصرخوا، فيقول الناس: ما هذا؟ فيقال مُسَخ فلان الساعة!

فقلت: قبل قيام القائم أو بعده؟

قال: لا، بل قبله.

Ahmad bin Muhammad bin Sa'eed narrated from Ali bin al-Hasan at-Taymali from (۴۱) Ali bin Mahziyar from Hammad bin Eessa from al-Husayn bin al-Mukhtar that Abu Baseer had said: I said to Abu Abdullah as-Sadiq (as): Allah has said, 'The chastisement of disgrace in this world's life.'(۳) What is the chastisement of disgrace in "this life

He said: "O Abu Baseer, is there a disgrace worse than that when a man is in his house and among his family and then his family begins to cry and weep and people ask what the matter

p: ۴۱۸

۱- Qur'an, ۴۱:۵۳

۲- Ithbat al-Hudat, vol.۳ p.۳۳۷, al-Mahajja p.۱۸۸, Tafseer al-Burhan, vol.۴ p.۱۱۴, Biharul Anwar, vol.۵۲ p.۲۴۱, Yanabee'ul Mawadda p.۴۲۷, Mo'jam Ahadeeth al-Imam al-Mahdi,

.vol.۵ p.۳۹۰

.Qur'an, ۱۰:۹۸, ۴۱:۱۶-۳

”?is to be said to them that that man is metamorphosed

”?I said: “Will that happen before or after the appearance of al-Qa'im (as

(He said: “It will happen before the appearance of al-Qa'im (as).” (1)

٤٢ - أخبرنا علي بن أحمد البندنيجي، عن عبيد الله بن موسى العلوي، عن محمد بن موسى، عن أحمد بن أبي أحمد الوراق،
عن يعقوب بن السراج، قال:

قلت لأبي عبد الله: متى فرج شيعتكم؟

قال: إذا اختلف ولد العباس ووهى سلطانهم، وطمع فيهم من لم يكن يطمع وخلعت العرب أعتتها، ورفع كل ذي صيصيه
صيصيته، وظهر السفيناني، وأقبل اليماني، وتحرك الحسني، خرج صاحب هذا الأمر من المدينة (إى مكة) بتراث رسول الله .

قلت: وما تراث رسول الله؟

فقال: سيفه، ودرعه، وعمامته، وبرده، ورايته، وقضيبه، وفرسه، ولامته وسرجه.

Ali bin Ahmad al-Bandaneji narrated from Obaydillah bin Musa al-Alawi from (٤٢)
:Ahmad bin Abu Ahmad al-Warraaq that Ya'qoob bin as-Sarraaj had said

”?I asked Abu Abdullah as-Sadiq (as): “When will the deliverance of your Shia come

He said: “When the Abbasids disagree, their rule will become weak, those, who have never thought of the rule, will seize the opportunity to gain their (the Abbasids’) rule, the Arabs will become uncontrolled, as-Sufyani will rise, al-Yamani will come with his army, al-Hasani will move with his troops and then al-Qa'im will appear in Medina and
”.(move towards Mecca with the heritage of the Prophet (S

”?I said: “What is the heritage of the Prophet (S

He said: “The heritage of the Prophet (S) is his sword, armor, turban, garment, banner,
(stick, horse and saddle.” (2)

٤٣ - حدثنا أحمد بن

Ithbat al-Hudat, vol.۳ p.۷۳۷, Tafseer al-Burhan, vol.۴ p.۱۰۷, Biharul Anwar, vol.۵۲ – ۱
p.۲۴۱, Mo'jam Ahadeeth al-Imam al-Mahdi, vol.۵ p.۱۶۶, ۳۸۷
Al-Kafi, vol.۸ p.۲۲۴, Biharul Anwar, vol.۵۲ p.۲۴۲, ۳۰۱, Bisharatul Islam p.۱۳۳, Mo'jam – ۲
.Ahadeeth al-Imam al-Mahdi, vol.۳ p.۴۹۷

محمد بن سعيد قال: حدثنا محمد بن المفضل وسعدان بن إسحاق بن سعيد وأحمد بن الحسين بن عبد الملك، ومحمد بن أحمد بن الحسن القطواني قالوا جميعاً: حدثنا الحسن بن محبوب، عن يعقوب السراج، قال:

قلت لأبي عبد الله: متى فرج شيعتكم؟

فقال: إذا اختلف ولد العباس، ووهى سلطانهم... (فذكر الحديث بعينه حتى انتهى إلى ذكر اللامه والسرج وزاد فيه) حتى ينزل بأعلى مكة فيخرج السيف من غمده، ويلبس الدرع، وينشر الراية والبرده، ويعتم بالعمامة، ويتناول القضيب بيده، ويستأذن الله في ظهوره، فيطلع على ذلك بعض مواليه، فيأتي الحسنى فيخبره الخبر، فيبتدره الحسنى إلى الخروج فيشب عليه أهل مكة فيقتلونه ويبعثون برأسه إلى الشامى فيظهر عند ذلك صاحب هذا الأمر فيبايعه الناس ويتبعونه، ويبعث عند ذلك الشامى جيشاً إلى المدينة فيهلكهم الله دونها، ويهرب من المدينة يومئذ من كان بالمدينة من ولد على إلى مكة فيلحقون بصاحب الأمر، ويقبل صاحب الأمر نحو العراق، ويبعث جيشاً إلى المدينة، فيأمر أهلها فيرجعون إليها.

Ahmad bin Muhammad bin Sa'eed narrated from Muhammad bin al-Mufadhhal, (٤٣) Sa'dan bin Iss'haq bin Sa'eed, Ahmad bin al-Husayn bin Abdul Melik and Muhammad bin Ahmad bin al-Hasan al-Qatawani from al-Hasan bin Mahboob that Ya'qoob as-Sarraj had said

”I asked Abu Abdullah as-Sadiq (as): “When will the deliverance of your Shia be“

He said: “If the Abbasids disagree, their rule will become weak...until the end of the previous tradition. Then he added...until he (al-Qa'im) stops at the outskirts of Mecca. He will take the sword out of its sheath, put on the armor, spread the banner and the garment, put on the turban

hold the stick with his hand and will ask Allah permission to appear. He will inform some of his guardians of that. He will go to inform al-Hasani. Immediately al-Hasani will rise but the people of Mecca will kill him and send his head to Sham. Then al-Qa'im will appear. People will pay homage to him and follow him. The ruler of Sham then will send an army to Medina but the will of Allah will make them perish before reaching Medina. Then all of Ali's progeny in Medina will flee to Mecca and join al-Qa'im. Al-Qa'im will move towards Iraq and send an army towards Medina ordering its people [\(to go back to it.\)](#)^(۱)

۴۴ - حدثنا محمد بن همام قال: حدثنا جعفر بن محمد بن مالك، قال: حدثنا معاوية بن حكيم، قال: حدثنا أحمد بن محمد بن أبي نصر، قال:

سمعت الرضا يقول: قبل هذا الأمر بيوح.

فلم أدْرِ ما البيوح، فحججت فسمعت أعرابياً يقول: هذا يوم بيوح، فقلت له: ما البيوح، فقال: الشديد الحر.

Muhammad bin Hammam narrated from Ja'far bin Muhammad bin Malik from (۴۴)
:Mo'awiya bin Hakeem that Ahmad bin Muhammad bin Abu Nasr had said

I heard Imam ar-Redha (as) saying: "Before this matter (the appearance of al-Mahdi)"
".(there will be (bayooh

I did not know the meaning of (bayooh). When I went to offer the hajj, I heard a
".nomad saying: "This is a (bayooh) day

"?I asked him: "What does (bayooh) mean

[\(He said: "It means very hot."\)](#)^(۲)

۴۵ - أخبرني أحمد بن محمد بن سعيد قال: حدثنا علي بن

p: ۴۲۱

Al-Kafi, vol.۸ p.۲۲۴, Biharul Anwar, vol.۵۲ p.۲۴۲, ۳۰۱, Bisharatul Islam p.۱۳۳, Mo'jam - ۱
.Ahadeeth al-Imam al-Mahdi, vol.۳ p.۴۹۷

Qurb al-Isnad p.۱۷۰, Biharul Anwar, vol.۵۲ p.۲۴۲, Bisharatul Islam p.۱۵۶, Mo'jam - ۲

الحسن التيملى، عن أحمد ومحمد بنى الحسن، عن أبيهما، عن ثعلبه بن ميمون، عن بدر بن الخليل الأسدى قال:

كنت عند أبى جعفر محمد بن على الباقر فذكر آيتين تكونان قبل قيام القائم لم تكونا منذ أهبط الله آدم صلوات الله عليه أبداً، وذلك أن الشمس تنكسف فى النصف من شهر رمضان والقمر فى آخره.

فقال له رجل: يا بن رسول الله، لا بل الشمس فى آخر الشهر والقمر فى النصف.

فقال له أبو جعفر: إنى لأعلم بالذى أقول. إنهما آيتان لم تكونا منذ هبط آدم.

Ahmad bin Muhammad bin Sa'eed narrated from Ali bin al-Hasan at-Taymali from (٤٥) Ahmad and Muhammad, the sons of al-Hasan, from their father from Tha'laba bin :Maymoon that Badr bin al-Khaleel al-Asadi had said

Once I was with Abu Ja'far al-Baqir (as) and he said that two signs would appear“ before the appearance of al-Qa'im that had never appeared since Allah had sent Adam down to the earth. He said that the sun would be eclipsed in the middle of .Ramadan and the moon would be eclipsed in the end of Ramadan

A man said: “O son of the messenger of Allah, it is the moon that will be eclipsed in the [\(middle of Ramadan and the sun will be eclipsed in the end of it.\)](#)”

Abu Ja'far al-Baqir (as) said: “I do know what I say. They are two signs that have [\(never occurred since Adam \(as\) has descended to the earth.\)](#)”

٤٦ - حدثنا أحمد بن محمد بن سعيد قال: حدثنا القاسم بن محمد بن الحسن بن حازم،

p: ٤٢٢

According to the astrologers the eclipse of the sun often occurs in the middle of a –١ month and the eclipse of the moon often occurs in the end of a month Al-Kafi, vol.٨ p.٢١٢, Irshad al-Mufeed p.٣٥٩, al-Ghayba by at-Toossi p.٤٤٤, I'lām al- –٢ Wara p.٤٢٩, al-Khara'ij wel Jara'ih, vol.٣ p.١١٥٨, Kashful Ghumma, vol.٣ p.٢٥٠, Mo'jam .Ahadeeth al-Imam al-Mahdi, vol.٣ p.٢٥١

قال: حدثنا عيسى بن هشام الناشرى، عن عبد الله بن جيله، عن الحكم بن أيمن، عن ورد (أخى الكميت)، عن أبى جعفر محمد بن على أنه قال:

إن بين يدى هذا الأمر انكساف القمر لخمس تبقى، والشمس لخمس عشره وذلك فى شهر رمضان، وعنده يسقط حساب المنجمين.

Ahmad bin Muhammad bin Sa'eed narrated from al-Qassim bin Muhammad bin (٤٦) al-Hasan bin Hazim from Obayss bin Hisham an-Nashiri from Abdullah bin Jibilla from al-Hakam bin Ayman from Ward, al-Kumayt's brother, that Abu Ja'far al-Baqir (as) :had said

Before the appearance of al-Qa'im, the moon will be eclipsed five days before the“ end of the month and the sun will be eclipsed in the middle of the month. That will [\(١\)](#) occur in Ramadan and then the calculations of the astrologers will fail.”

٤٧ - وعن على بن أبى حمزه، عن أبى بصير، عن أبى عبد الله أنه قال:

علامه خروج المهدي كسوف الشمس فى شهر رمضان فى ثلاث عشره وأربع عشره منه.

Ali bin Abu Hamza narrated from Abu Baseer that Abu Abdullah as-Sadiq (as) had (٤٧) :said

One of the signs that precedes the appearance of al-Mahdi will be the eclipse of the“ [\(٢\)](#) sun in the middle of Ramadan.”

٤٨ - حدثنا محمد بن همام قال: حدثنا جعفر بن محمد بن مالك، قال: حدثنا محمد بن الحسين بن أبى الخطاب، عن الحسن بن على، عن صالح بن سهل، عن أبى عبد الله جعفر بن محمد فى قوله تعالى

إِنَّا أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ أَنْ أَنْذِرْ قَوْمَكَ مِن قَبْلِ أَنْ يَأْتِيَهُمْ عَذَابٌ أَلِيمٌ {١}

قال:

تأويلها فيما يأتى فى عذاب

Kamal ad-Deen p.٤٥٥, al-Odad al-Qawiyya p.٤٤, Ithbat al-Hudat, vol.٣ p.٧٢٣, Biharul – ١
.Anwar, vol.٥٢ p.٢٠٧, Mo'jam Ahadeeth al-Imam al-Mahdi, vol.٣ p.٢٥١
Biharul Anwar, vol.٥٢ p.٢٤٢, Bisharatul Islam p.١٢٥, Mo'jam Ahadeeth al-Imam al- – ٢
.Mahdi, vol.٣ p.٤٤٠

يقع فى الشويه (يعنى نار) حتى ينتهى إلى الكناسه، كناسه بنى أسد حتى تمر بثقيف، لا تدع وتراً لآل محمد إلا أحرقتة، وذلك قبل خروج القائم .

Muhammad bin Hammam narrated from Ja'far bin Muhammad bin Malik from (٤٨) Muhammad bin al-Husayn bin Abul Khattab from al-Hasan bin Ali from Salih bin Sahl that Abu Abdullah as-Sadiq (as) had said when talking about the verse, 'A questioner asked about a Penalty to befall:'

It is not a questioner asked...it is a flowing that flowed and it is a fire that will flame“ in ath-Thawiyya and then it will move to the tribe of Asad and then to the tribe of Thaqeef. It will burn the enemies of Muhammad's progeny. This will be before the (appearance of al-Qa'im (as))."

٤٩ - حدثنا أبو سليمان أحمد بن هوذة قال: حدثنا إبراهيم بن إسحاق النهاوندى، عن عبد الله بن حماد الأنصارى، عن عمرو بن شمر، عن جابر قال:

قال أبو جعفر: كيف تقرأون هذه السورة؟

قلت: وأيه سورة؟

قال: سورة

إِنَّا أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ أَنْ أَنْذِرْ قَوْمَكَ مِن قَبْلِ أَنْ يَأْتِيَهُمْ عَذَابٌ أَلِيمٌ {١}

فقال: ليس هو "سأل سائل بعذاب واقع"، إنما هو سال سائل، وهى نار تقع فى الشويه، ثم تمضى إلى كناسه بنى أسد، ثم تمضى إلى ثقيف، فلا تدع وتراً لآل محمد إلا أحرقتة.

Abu Sulayman Ahmad bin Hawthah narrated from Ibraheem bin Iss'haq an- (٤٩) Nahawandi from Abdullah bin Hammad al-Ansari from Amr bin Shimr that Jabir had said:

"Abu Ja'far al-Baqir (as) said: "How do you recite this verse"

?I said: "Which verse

He said: "A questioner asked about a

.Qur'an, ۷۰:۱ –۱

.In Arabic: “sa’ala sa’ilun”–a questioner asked– and “sala saylun”–a flowing flowed –۲

.It is a place in Kufa –۳

Al-Mahajja p.۲۳۳, Tafseer al-Burhan, vol.۴ p.۳۸۲, Biharul Anwar, vol.۵۲ p.۲۴۳, Mo’jam –۴

.Ahadeeth al-Imam al-Mahdi, vol.۵ p.۴۵۹

Penalty to befall.” Then he said: “It is not a questioner asked...it is a flowing that flowed and it is a fire that will flame in ath-Thawiyya and then it will move to the tribe of Asad and then to the tribe of Thaqeef. It will burn the enemies of Muhammad’s progeny. This will be before the appearance of al-Qa'im (as).” (1)

٥٠ - حدثنا أحمد بن محمد بن سعيد قال: حدثني علي بن الحسن، عن أخيه محمد بن الحسن، عن أبيه، عن أحمد بن عمر الحلبي، عن الحسين بن موسى، عن معمر بن يحيى بن سام، عن أبي خالد الكابلي، عن أبي جعفر أنه قال:

كأني بقوم قد خرجوا بالمشرق يطلبون الحق فلا يعطونه، ثم يطلبونه فلا يعطونه، فإذا رأوا ذلك وضعوا سيوفهم على عواتقهم فيعطون ما سألوه فلا يقبلونه حتى يقوموا، ولا يدفعونها إلا إلى صاحبكم، قتلاهم شهداء، أما إنني لو أدركت ذلك لاستبقيت نفسي لصاحب هذا الأمر.

Ahmad bin Muhammad bin Sa'eed narrated from Ali bin al-Hasan from his brother (٥٠) Muhammad bin al-Hasan from his father from Ahmad bin Umar al-Halabi from al-Husayn bin Musa from Ma'mar bin Yahya bin Sam from Abu Khalid al-Kabuli that Abu Ja'far al-Baqir (as) had said

As if I see some people rising in the east. They will ask for the truth but they will not be given it. They will ask for it again and they will not be given it. Then they will unsheathe their swords and they will be given what they will ask for but they will not accept it

p: ٤٢٥

Al-Mahajja p.٢٣٣, Tafseer al-Burhan, vol.٤ p.٣٨٢, Biharul Anwar, vol.٥٢ p.٢٤٣, Mo'jam – ١
.Ahadeeth al-Imam al-Mahdi, vol.٥ p.٤٥٨

They will revolt and deliver their victory to your man (al-Mahdi). Their killed ones will [\(be martyrs. If I live until that time, I will sacrifice myself to the man of this matter.\)](#)^(١)

٥١ - حدثنا أحمد بن محمد بن سعيد قال: حدثنا علي بن الحسن، عن يعقوب بن يزيد، عن زياد القندي، عن ابن اذينة، عن معروف بن خربوذ، قال:

ما دخلنا على أبي جعفر الباقر قط إلا قال: خراسان خراسان، سجستان سجستان، كأنه يبشرنا بذلك.

Ahmad bin Muhammad bin Sa'eed narrated from Ali bin al-Hasan from Ya'qoob (٥١) bin Yazeed from Ziyad al-Qandi from ibn Othayna that Ma'roof bin Kharrabooth had said:

Whenever we go to Abu Ja'far al-Baqir (as), he says: "Khurasan! Khurasan! Sajistan!"
[\(Sajistan!\)](#)^(٢) As if he wants to tell us good news (about deliverance).^(٣)

٥٢ - حدثنا أحمد بن محمد بن سعيد قال: حدثنا علي بن الحسن، قال: حدثنا الحسن ومحمد بنا علي بن يوسف، عن أبيهما، عن أحمد بن عمر الحلبي، عن صالح بن أبي الأسود عن أبي الجارود قال: سمعت أبا جعفر يقول:

إذا ظهرت بيعه الصبي قام كل ذي صيصيه بصيصيته.

Ahmad bin Muhammad bin Sa'eed narrated from Ali bin al-Hasan from al-Hasan (٥٢) and Muhammad, the sons of Ali bin Yousuf, from their father from Ahmad bin Umar al-Halabi from Salih bin Abul Aswad from Abul Jarood that Abu Ja'far al-Baqir (as) had said:

[\(When people pay homage to the young boy, every young boy will try to rise.\)](#)^(٤)

٥٣ - حدثنا أحمد بن محمد بن سعيد قال: حدثنا علي بن الحسن، قال: حدثنا محمد بن عبد الله،

p: ٤٢٦

١ - Biharul Anwar, vol.٥٢ p.٢٤٣, Mo'jam Ahadeeth al-Imam al-Mahdi, vol.٣ p.٢٦٩

٢ - Khurasan and Sajistan are provinces in Persia

٣ - Biharul Anwar, vol.٥٢ p.٢٤٣

٤ - Biharul Anwar, vol.٥٢ p.٢٤٤

عن محمد بن أبي عمير، عن هشام بن سالم، عن أبي عبد الله أنه قال:

ما يكون هذا الأمر حتى لا يبقى صنف من الناس إلا وقد ولوا على الناس حتى لا يقول قائل "إنا لو ولينا لعدلنا" ثم يقوم القائم بالحق والعدل.

Ahmad bin Muhammad bin Sa'eed narrated from Ali bin al-Hasan from (٥٣) Muhammad bin Abdullah from Muhammad bin Abu Omayr from Hisham bin Salim that :Abu Abdullah as-Sadiq (as) had said

Al-Qa'im will not appear except after that every class of people will have ruled over“ people so that no one may say: “If we have ruled, we will have spread justice” then al-
[Qa'im will rise to rule with truth and justice.” \(١\)](#)

٥٤ - أخبرنا أحمد بن محمد بن سعيد بهذا الإسناد، عن هشام بن سالم، عن زراره قال:

قلت لأبي عبد الله النداء حق؟

قال: إي والله حتى يسمعه كل قوم بلسانهم.

وقال: لا يكون هذا الأمر حتى يذهب تسعة أعشار الناس.

Ahmad bin Muhammad bin Sa'eed narrated from the same previous narrators (٥٤) :from Hisham bin Salim that Zurara had said

.Once I asked Abu Abdullah as-Sadiq (as) if the call (from the Heaven) would be true“

He said: “Yes, by Allah, until every nation will hear it with its own language.” He also
[said: “Al-Qa'im will not appear unless nine tenths of people perish.” \(٢\)](#)

٥٥ - أخبرنا علي بن أحمد قال: حدثنا عبيد الله بن موسى العلوي، قال: حدثنا عبد الله بن حماد الأنصاري، قال: حدثنا إبراهيم بن

عبيد الله بن العلاء، قال: حدثني أبي، عن أبي عبد الله جعفر بن محمد: أن

p: ٤٢٧

Hilyatul Abrar, vol.۲ p.۶۸۲, Biharul Anwar, vol.۵۲ p.۲۴۴, Mo'jam Ahadeeth al-Imam al- –۲
.Mahdi, vol.۳ p.۴۴۱

أمير المؤمنين حدث عن أشياء تكون بعده إلى قيام القائم.

فقال الحسين: يا أمير المؤمنين، متى يطهر الله الأرض من الظالمين؟

فقال أمير المؤمنين: لا يطهر الله الأرض من الظالمين حتى يسفك الدم الحرام.

(ثم ذكر أمر بني أمية وبني العباس في حديث طويل)

ثم قال: إذا قام القائم بخراسان وغلب على أرض كوفان وملتان، وجاز جزيره بني كاوان، وقام منا قائم بجيلان وأجابته الأبر والديلمان، وظهرت لولدى رايات الترك متفرقات في الأقطار والجنبات، وكانوا بين هنات وهنات إذا خربت البصره، وقام أمير الأمره بمصر (فحكى حكاية طويله) ثم قال: إذا جهزت الألوف، وصفت الصفوف، وقتل الكبش الخروف، هناك يقوم الآخر ويثور الثائر، ويهلك الكافر، ثم يقوم القائم المأمول، والإمام المجهول، له الشرف والفضل وهو من ولدك يا حسين، لا ابن مثله يظهر بين الركنين، في دريسين باليين يظهر على الثقلين، ولا يترك في الأرض دمين، طوبى لمن أدرك زمانه، لحق أوانه، وشهد أيامه.

Ali bin Ahmad narrated from Obaydillah bin Musa al-Alawi from Abdullah bin (٥٥) Hammad al-Ansari from Ibraheem bin Obaydillah bin al-Ala' from his father that Abu Abdullah as-Sadiq (as) had said

Amirul Mo'mineen (as) informed of some things that would happen after him until the“ appearance of al-Qa'im

Al-Husayn (as) asked him: “O Amirul Mo'mineen, when does Allah clear the world from “?the unjust people

Amirul Mo'mineen (as) said: “Allah does not clear the world from the unjust until the sacred blood is shed.” He mentioned the story of the Umayyads and the Abbasids in a long tradition then he said: “When al-Qa'im rises in Khurasan, defeats Kufa and the ,two nations

passes the island of Bani Kawan,^(١) and another revolter from us rises in Jeelan, who will be supported by the people of Aabir and Daylaman,^(٢) then the banners of the Turks will rise in different countries to support my son (al-Qa'im). Then some things will happen here and there. Basra will be destroyed and the emir of the emirs will rule ”.in Egypt

He told a long story and then said: “When armies get ready, different leaders rise, revolters rebel and unbelievers perish then the expected Qa'im and the unknown imam will appear with honor and virtue. O Husayn, he is your descendant, who has no like at all. He will appear between the two corners (of the Kaaba) in ragged cloths. He will rule over all the peoples and will clear the world of every evil. Blessed is he, who (lives until his (al-Qa'im's) age and enjoys his rule.”^(٣)

٥٦ - محمد بن همام قال: حدثنا جعفر بن محمد بن مالك الفزاري الكوفي، قال: حدثني محمد بن أحمد، عن محمد بن سنان، عن يونس بن ظبيان، عن أبي عبد الله قال:

إذا كان ليله الجمعة أهبط الرب تعالى ملكاً إلى السماء الدنيا، فإذا طلع الفجر جلس ذلك الملك على العرش فوق البيت المعمور، ونصب لمحمد وعلي والحسن والحسين □ منابر من نور، فيصعدون عليها وتجمع لهم الملائكة والنيون والمؤمنون، وتفتح أبواب السماء، فإذا زالت الشمس قال رسول الله: يا رب ميعادك الذي وعدت به في كتابك. هو هذه الآية

وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ

p: ٤٢٩

١- A big island in the Persian Gulf between Oman and Bahrain

٢- Jeelan, Aabir and Daylaman are cities in Iran

٣- Biharul Anwar, vol.٥٢, p.٢٣٥, Mo'jam Ahadeeth al-Imam al-Mahdi, vol.٣ p.١٦

الَّذِينَ مِنْ قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَىٰ لَهُمْ وَلَيُبَدِّلَنَّهُمْ مِنْ بَعْدِ خَوْفِهِمْ أَمْنًا ۚ يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا ۚ وَمَنْ كَفَرَ بَعْدَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ {٥٥}

ثم يقول الملائكة والنبيون مثل ذلك، ثم يخر محمد وعلى والحسن والحسين سجداً، ثم يقولون: يا رب أغضب فإنه قد هتك حريمك وقتل أصفياؤك وأذل عبادك الصالحون، فيفعل الله ما يشاء، وذلك يوم معلوم.

Muhammad bin Hammam narrated from Ja'far bin Muhammad bin Malik from (٥٦) Muhammad bin Ahmad from Muhammad bin Sinan from Yunus bin Dhabyan that :Abu Abdullah as-Sadiq (as) had said

When the night of Friday comes, Allah sends down an angel to the lower heaven.“ When dawn comes, the angel sits on a throne on the House (the Kaaba) and sets minbars of light for Muhammad, Ali, al-Hasan and al-Husayn (peace be upon them). They ascend the minbars. The angels, the prophets and the believers are invited to gather before them. The gates of the heavens are opened. When the sun declines, the Prophet (S) says: “O my Lord, carry out Your promise that You have promised of in Your Book by this verse, ‘Allah has promised to those of you who believe and do good that He will most certainly make them rulers in the earth as He made rulers those before them, and that He will most certainly establish for them their religion which He has chosen for them, and that He will most certainly, after their fear, give them [\(security in exchange.\)’\(١\)](#)

The angels and the prophets say the

p: ٤٣٠

.Qur'an, ٢٤:٥٥ –١

same thing. Then Muhammad, Ali, al-Hasan and al-Husayn prostrate themselves and pray Allah: “O our Lord, avenge! Your sanctum has been dishonored, Your choice have been killed and Your faithful slaves have been degraded.” Then Allah does as He wills [\(1\)](#) and that will be a great day.”

٥٧ - حدثنا عبد الواحد بن عبد الله بن يونس قال: حدثنا محمد بن جعفر القرشي، قال: حدثني محمد بن الحسين بن أبي الخطاب، قال: حدثنا محمد بن سنان، عن الحسين بن المختار، عن خالد القلانسي، عن أبي عبد الله أنه قال:

إذا هدم حائط مسجد الكوفة من مؤخره مما يلي دار ابن مسعود، فعند ذلك زوال ملك بني فلان، أما إن هادمه لا يبينه.

Abdul Wahid bin Abdullah bin Younus narrated from Muhammad bin Ja'far al- (٥٧) Qarashi from Muhammad bin al-Husayn bin Abul Khattab from Muhammad bin Sinan from al-Husayn bin Mukhtar from Khalid al-Qalanisi that Abu Abdullah as-Sadiq (as) :had said

When the wall of the mosque of Kufa is destroyed from the back next to the house of“ ibn Mass’ood, then the rule of the family of so-and-so will decline. He, who destroys [\(2\)](#) the wall, will not restore it (he perishes before that).”

٥٨ - حدثنا عبد الواحد بن عبد الله قال: حدثنا أحمد بن محمد بن رباح الزهري، قال: حدثنا أحمد بن علي الحميري، عن الحسن بن أيوب، عن عبد الكريم بن عمرو الخثعمي، عن رجل، عن أبي عبد الله أنه قال:

لا يقوم القائم حتى يقوم اثنا عشر رجلاً كلهم يجمع على قول أنهم قد رأوه فيكذبهم.

Abdul Wahid bin Abdullah narrated (٥٨)

p: ٤٣١

Tafseer al-Burhan, vol.٣ p.١٤٦, Biharul Anwar, vol.٥٢ p.٢٩٧, Mo’jam Ahadeeth al- – ١ Imam al-Mahdi, vol.٥ p.٢٨٣

Irshad al-Mufeed p.٣٦٠, al-Ghayba by at-Toossi p.٤٤٦, al-Khara'ij wel Jara'ih, vol.٣ – ٢ p.١١٦٣, Kashful Ghumma, vol.٣ p.٢٥٠, Iqd ad-Durar p.٥١, al-Odad al-Qawiyya p.٧٧, Mo’jam Ahadeeth al-Imam al-Mahdi, vol.٣ p.٤٨١

from Ahmad bin Muhammad bin Rabah from Ahmad bin Ali al-Himyari from al-Hasan bin Ayyoob from Abdul Kareem bin Amr al-Khath'ami from someone that Abu Abdullah as-Sadiq (as) had said

Al-Qa'im will appear after when twelve men will have agreed upon that they have“
(seen him but they will be considered as liars.”(۱)

۵۹ - أخبرنا محمد بن همام قال: حدثنا حميد بن زياد، قال: حدثنا الحسن بن محمد بن سماعه، قال: حدثنا أحمد بن الحسن الميثمي، عن أبي الحسن علي بن محمد، عن معاذ بن مطر، عن رجل (قال: ولا أعلمه إلا مسمعا أبا سيار) قال: قال أبو عبد الله: قبل قيام القائم تحرك حرب قيس.

Muhammad bin Hammam narrated from Hameed bin Ziyad from al-Hasan bin (۵۹) Muhammad bin Suma'a from Ahmad bin al-Hasan al-Maythami from Abul Hasan Ali bin Muhammad from Ma'ath bin Matar from someone (Abu Sayyar) that Abu Abdullah as-Sadiq (as) had said

(Before the appearance of al-Qa'im, the war of (tribe of) Qays will break out.”(۲)

۶۰ - حدثنا علي بن الحسين قال: حدثنا محمد بن يحيى العطار، قال: حدثنا محمد بن حسان الرازي، عن محمد بن علي الكوفي، قال: حدثنا محمد بن سنان، عن عبيد بن زرارة، قال: ذكر عند أبي عبد الله السفيناني فقال: أنى يخرج ذلك؟ ولما يخرج كاسر عينيه بصنعاء.

Ali bin al-Husayn narrated from Muhammad bin Yahya al-Attar from Muhammad (۶۰) bin Hassaan ar-Razi from Muhammad bin Ali al-Kufi from Muhammad bin Sinan that Obayd bin Zurara had said

Once as-Sufyani was mentioned before Abu Abdullah as-Sadiq (as). He said: “He (as-Sufyani) will not rise except after

p: ۴۳۲

Ithbat al-Hudat, vol.۳ p.۷۳۸, Biharul Anwar, vol.۵۲ p.۲۴۴, Bisharatul Islam p.۱۲۲, - ۱
.Mo'jam Ahadeeth al-Imam al-Mahdi, vol.۳ p.۴۸۸

Ithbat al-Hudat, vol.۳ p.۷۳۸, Biharul Anwar, vol.۵۲ p.۲۴۴, Bisharatul Islam p.۱۲۳, - ۲

(1) "the rising of the one in Sana'a."

٦١ - أخبرنا علي بن الحسين قال: أخبرنا محمد بن يحيى، عن محمد بن حسان الرازى، عن محمد بن علي الكوفى، عن إبراهيم بن أبي البلاد، عن علي بن محمد بن الاعلم الازدى، عن أبيه، عن جده قال:

قال أمير المؤمنين: بين يدي القائم موت أحمر، وموت أبيض، وجراد في حينه، وجراد في غير حينه أحمر كالدم، فأما الموت الأحمر فبالسيف، وأما الموت الأبيض فالطاعون.

(٦١) Ali bin al-Husayn narrated from Muhammad bin Yahya from Muhammad bin Hassaan ar-Razi from Muhammad bin Ali al-Kufi from Ibraheem bin Abul Bilad from Ali bin Muhammad bin al-A'lam al-Azdi from his father from his grandfather that
:Amirul Mo'mineen (as) had said

Before the appearance of al-Qa'im, there will be red death, white death and attacks“ of locusts in time and out of time. Red death is the killing by the sword and white death
(is by plague."

٦٢ - أخبرنا أحمد بن محمد بن سعيد قال: حدثنا علي بن الحسن التيملى من كتابه فى رجب سنة سبع وسبعين ومائتين قال: حدثنا محمد بن عمر بن يزيد بياع السابري ومحمد بن الوليد بن خالد الخزاز جميعاً قالوا: حدثنا حماد بن عثمان، عن عبد الله بن سنان قال: حدثنى محمد بن إبراهيم بن أبى البلاد وقال: حدثنا أبى، عن أبيه، عن الاصبع بن نباته قال:

سمعت علياً يقول: إن بين يدي القائم سنين خداعه، يكذب فيها الصادق، ويصدق فيها الكاذب، ويقرب فيها الماحل (وفى حديث: وينطق فيها الروبيضة).

فقلت: وما الروبيضة وما الماحل؟

قال: أو ما تقرؤون القرآن، قوله

قال: يريد المكر.

فقلت: وما الماحل؟

قال: يريد المكّار.

Ahmad bin (٢٦)

Biharul Anwar, vol.52 p.245, Bisharatul Islam p.123, Mo'jam Ahadeeth al-Imam al- – 1
Mahdi, vol.3 p.478
Irshad al-Mufeed p.359, al-Ghayba by at-Toossi p.438, I'lam al-Wara p.427, al- – 2
Khara'ij wel Jara'ih, vol.3 p.1152, Iqd ad-Durar p.65, Kashful Ghumma, vol.3 p.249,
.Mo'jam Ahadeeth al-Imam al-Mahdi, vol.3 p.20

Muhammad bin Sa'eed narrated from Ali bin al-Hasan at-Taymali from Muhammad bin Umar bin Yazeed and Muhammad bin al-Waleed bin Khalid al-Khazzaz from Hammad bin Uthman from Abdullah bin Sinan from Muhammad bin Ibraheem bin Abul Bilad from his father from his grandfather that al-Asbugh bin Nabata had heard Imam Ali (as) saying

Before the appearance of al-Qa'im there will be deceitful years, in which a truthful one will be considered as a liar, a liar will be considered as truthful and a cheater will (be respected.)^(۱)

۶۳ - حدثنا عبد الواحد بن عبد الله قال: حدثنا محمد بن جعفر القرشي، قال: حدثنا محمد بن الحسين بن أبي الخطاب، قال: حدثني محمد بن سنان، عن حذيفة بن المنصور، عن أبي عبد الله أنه قال:

إن لله مائده (وفى غير هذه الرواية: مآدبه) بقرقيسياء يطلع مطلع من السماء فينادى يا طير السماء ويا سباع الأرض هلموا إلى الشبع من لحوم الجبارين.

Abdul Wahid bin Abdullah narrated from Muhammad bin Ja'far al-Qarashi from (۶۳) Muhammad bin al-Husayn bin Abul Khattab from Muhammad bin Sinan from Huthayfa bin al-Mansoor that Abu Abdullah as-Sadiq (as) had said

Allah will have a banquet. A caller from the Heaven will call out: O birds of the sky and (beasts of the earth, come to eat and be satiate of the flesh of the tyrants.)^(۲)

۶۴ - حدثنا أبو سليمان أحمد بن هوذة الباهلي، قال: حدثنا إبراهيم بن إسحاق، قال: حدثنا عبد الله بن حماد الأنصاري، عن أبي بصير، قال: حدثنا أبو عبد الله وقال:

ينادى باسم القائم يا فلان بن فلان

p: ۴۳۴

Ithbat al-Hudat, vol.۳ p.۷۳۸, Biharul Anwar, vol.۵۲ p.۲۴۵, Mo'jam Ahadeeth al-Imam - ۱ al-Mahdi, vol.۵ p.۱۸۷

Iqd ad-Durar p.۸۷, Ithbat al-Hudat, vol.۳ p.۷۳۹, Biharul Anwar, vol.۵۲ p.۲۴۶, Mo'jam - ۲ Ahadeeth al-Imam al-Mahdi, vol.۳ p.۴۷۱

Abu Sulayman Muhammad bin Hawthah al-Bahili narrated from Ibraheem bin (٦٤) Iss'haq from Abdullah bin Hammad al-Ansari from Abu Baseer that Abu Abdullah as-Sadiq (as) had said

A caller (from the Heaven) will call out the name of al-Qa'im: O you the son of so-and-“
(1) (so, get up!”

٦٥ - أخبرنا أحمد بن محمد بن سعيد قال: حدثنا محمد بن المفضل وسعدان بن إسحاق بن سعيد وأحمد بن الحسين بن عبد الملك ومحمد بن أحمد بن الحسن جميعاً، عن الحسن بن محبوب، عن يعقوب السراج، عن جابر، عن أبي جعفر أنه قال: يا جابر، لا يظهر القائم حتى يشمل الناس بالشام فتنه يطلبون المخرج منها فلا يجدونه، ويكون قتل بين الكوفة والحيرة، قتلاهم على سواء، وينادي مناد من السماء.

Ahmad bin Muhammad bin Sa'eed narrated from Muhammad bin al-Mufadhhal, (٦٥) Sa'dan bin Iss'haq bin Sa'eed, Ahmad bin al-Husayn bin Abdul Melik and Muhammad bin Ahmad bin al-Hasan from al-Hasan bin Mahboob from Ya'qoob as-Sarraj from Jabir that Abu Ja'far al-Baqir (as) had said

O Jabir, al-Qa'im will not appear until the people of Sham will be afflicted with a“
sedition, from which they try their best to be free but they cannot, terrible killing will
(2) (occur between Kufa and Heera) and a call that will come from the Heaven.” (3)

٦٦ - أخبرنا أحمد بن محمد بن سعيد، عن هؤلاء الرجال الأربعة، عن الحسن بن محبوب، عن العلاء بن رزين، عن محمد بن مسلم، عن أبي جعفر أنه قال:

توقعوا الصوت يأتيكم بغته من قبل دمشق، فيه لكم فرج عظيم.

Ahmad bin Muhammad bin Sa'eed narrated from (٦٦)

Iqd ad-Durar p.51, Fara'id Fawa'id al-Fikr p.14, Ithbat al-Hudat, vol.3 p.582, 739, – 3
.Biharul Anwar, vol.52 p.271, 297, Mo'jam Ahadeeth al-Imam al-Mahdi, vol.3 p.213

the previous four narrators from al-Hasan bin Mahboob from al-Ala' bin Razeen from
:Muhammad bin Muslim that Abu Ja'far al-Baqir (as) had said

Expect the cry to come to you surprisingly from the direction of Damascus. Then“
great deliverance will come to you.”^(١)

٦٧ - أخبرنا أحمد بن محمد بن سعيد، عن هؤلاء الرجال الأربعة عن بن محبوب. وأخبرنا محمد بن يعقوب الكليني أبو جعفر
قال: حدثني علي بن إبراهيم بن هاشم، عن أبيه قال: وحدثني محمد بن عمران قال: حدثنا أحمد بن محمد بن عيسى، قال:
وحدثني علي بن محمد وغيره، عن سهل بن زياد جميعاً، عن الحسن بن محبوب قال وحدثنا عبد الواحد بن عبد الله الموصلي،
عن أبي علي أحمد بن محمد بن أبي ناشر عن أحمد بن هلال، عن الحسن بن محبوب، عن عمرو بن أبي المقدم، عن جابر بن
يزيد الجعفي قال: قال أبو جعفر محمد بن علي الباقر:

يا جابر، إلزم الأرض ولا- تحرك يداً ولا- رجلاً- حتى ترى علامات أذكرها لك إن أدركتها: أولها اختلاف بني العباس، وما
أراك تدرك ذلك، ولكن حدث به من بعدى عنى، ومناد ينادى من السماء، ويجيئك الصوت من ناحية دمشق بالفتح،
وتخسف قريه من قرى الشام تسمى الجابيه، وتسقط طائفه من مسجد دمشق الأيمن، ومارقه تمرق من ناحية الترك، ويعقبها هرج
الروم. وسيقبل إخوان الترك حتى ينزلوا الجزيره، وسيقبل مارقه الروم حتى ينزلوا الرمله.

Ahmad bin Muhammad bin Sa'eed narrated from the four men from al-Hasan bin (٦٧)
Mahboob, Muhammad bin Ya'qoob al-Kulayni narrated from Ali bin Ibraheem bin
Hashim from his father, Muhammad bin Imran narrated from Ahmad bin Muhammad

p: ٤٣٦

Ithbat al-Hudat, vol.٣ p.٧٣٩, Biharul Anwar, vol.٥٢ p.٢٩٨, Bisharatul Islam p.٩٧, Mo'jam -١
.Ahadeeth al-Imam al-Mahdi, vol.٣ p.٢٨١

bin Eessa from Ali bin Muhammad and others from Sahl bin Ziyad from al-Hasan bin Mahboob and Abdul Wahid bin Abdullah narrated from Abu Ali Ahmad bin Muhammad bin Abu Nashir from Ahmad bin Hilal from al-Hasan bin Mahboob from Amr bin Abul :Miqdam from Jabir bin Yazeed al-Ju'fi that Abu Ja'far al-Baqir (as) had said

O Jabir, keep quiet until you see some signs that I will mention to you-if you remain“ alive until then: The first is the disagreement of the Abbasids. I do not think that you live until then but narrate this from me after my death. Other signs are a call from the Heaven, a cry comes from the direction of Damascus, one of the villages of Sham called al-Jabiya sinks, a part of the mosque of Damascus falls down, a group of the Turks apostates and then commotion in Rome. The Turks come and occupy the island .whereas the Romans come to settle in ar-Ramla

فتلك السنه يا جابر فيها اختلاف كثير فى كل أرض من ناحيه المغرب، فأول أرض تخرب أرض الشام، ثم يختلفون عند ذلك على ثلاث رايات: رايه الأصهب، ورايه الأبقع، ورايه السفينى، فيلتقى السفينى بالأبقع فيقتلون، فيقتله السفينى ومن تبعه، ثم يقتل الأصهب.

O Jabir, that year will be full of events everywhere from the direction of the west. The first country that will be ruined is Sham. Then people will disagree and divide into three armies; the army of the reddish one, the army of the spotted one and the army of

as-Sufyani. As-Sufyani will fight the spotted one and he will kill him with his followers
.and then he will fight the reddish one and he will kill him

ثم لا يكون له همه إلا الإقبال نحو العراق، ويمر جيشه بقرقيسياء، فيقتلون بها، فيقتل بها من الجبارين مائه ألف، ويبعث السفيناني جيشاً إلى الكوفة، وعدتهم سبعون ألفاً، فيصيبون من أهل الكوفة قتلاً وصلباً وسيياً، فبيناهم كذلك إذ أقبلت رايات من قبل خراسان وتطوى المنازل طياً حثيثاً، ومعهم نفر من أصحاب القائم.

Then he will move towards Iraq. He will pass by Qarqeesiya'.⁽¹⁾ A fight will break out. As-Sufyani will kill about one hundred thousands of the arrogant. Then he will send an army of seventy thousand warriors towards Kufa. They will kill, crucify and capture many of the people of Kufa. While they are doing so, an army will come from the direction of Khurasan. With this army there will be some companions of al-Qa'im

ثم يخرج رجل من موالي أهل الكوفة في ضعفاء فيقتله أمير جيش السفيناني بين الحيره والكوفة، ويبعث السفيناني بعثاً إلى المدينة فينفر المهدي منها إلى مكة، فيبلغ أمير جيش السفيناني أن المهدي قد خرج إلى مكة، فيبعث جيشاً على أثره فلا يدركه حتى يدخل مكة خائفاً يترقب على سنة موسى بن عمران .

A faithful man from Kufa with weak followers will revolt but he will be killed by the leader of as-Sufyani's army between Kufa and Heera. As-Sufyani will send a troop to Medina. Al-Mahdi will flee from Medina to Mecca. The leader of the army will be informed

p: ٤٣٨

١ - a village near the Euphrates

that al-Mahdi has gone to Mecca so he will send a troop to follow after him but with no
(use. Al-Mahdi will enter Mecca frightfully and cautiously like Prophet Moses (as

قال: فينزل أمير جيش السفيناني البيداء، فينادى مناد من السماء "يا بيدااء أبيدي القوم" فيخسف بهم فلا يفلت منهم إلا ثلاثة
نفر يحول الله وجوههم إلى أقفيتهم وهم من كلب، وفيهم نزلت هذه الآية

يَا أَيُّهَا الَّذِينَ أُوتُوا الْكِتَابَ آمِنُوا بِنِزْلِنَا مُؤَدِّقًا لِمَا مَعَكُمْ مِنْ قَبْلِ أَنْ نَطْمِسَ وُجُوهًا فَنَرُدَّهَا عَلَيَّ أَذْبَارَهَا أَوْ نَلْعَنَهُمْ كَمَا لَعَنَّا
أَصْحَابَ السَّبْتِ ؕ وَكَانَ أَمْرُ اللَّهِ مَفْعُولًا {٤٧}

The army of as-Sufyani will stop in the desert. A caller from the Heaven will call out: "O
desert, destroy these people!" The desert will sink with the army and none of them will
escape death except three persons, whom Allah will turn their faces towards their
backs. It is about them that this verse has been revealed, 'O you who have been given
the Book! believe that which We have revealed, verifying what you have, before We
(alter faces then turn them on their backs.'

قال: والقائم يومئذ بمكة، قد أسند ظهره إلى البيت الحرام مستجيرا به، فينادى: يا أيها الناس إنا نستنصر الله، فمن أجابنا من
الناس؟ فإننا أهل بيت نبيكم محمد، ونحن أولى الناس بالله وبمحمد، فمن حاجني في آدم فأنا أولى الناس بآدم، ومن حاجني
في نوح فأنا أولى الناس بنوح، ومن حاجني في إبراهيم فأنا أولى الناس بإبراهيم، ومن حاجني في محمد فأنا أولى الناس بمحمد
، ومن حاجني في النبيين

p: ٤٣٩

On that day al-Qa'im will be in Mecca leaning his back against the Kaaba. He will announce: "O people, we resort to Allah to make us succeed. Whoever of you wants to support us, let him join us. We are the progeny of your Prophet Muhammad (as). We are worthier of Allah and Muhammad than other people. Whoever argues with me about Adam, I am the worthiest of Adam. Whoever argues with me about Noah, I am the worthiest of Noah. Whoever argues with me about Abraham, I am the worthiest of Abraham. Whoever argues with me about Muhammad (as), I am the worthiest of Muhammad (as). Whoever argues with me about the prophets, I am the worthiest of the prophets.

أليس الله يقول في محكم كتابه

إِنَّ اللَّهَ اصْطَفَىٰ آدَمَ وَنُوحًا وَآلَ إِبْرَاهِيمَ وَآلَ عِمْرَانَ عَلَى الْعَالَمِينَ {٣٣}

ذُرِّيَّةً بَعْضُهَا مِنْ بَعْضٍ وَاللَّهُ سَمِيعٌ عَلِيمٌ {٣٤}

فأنا بقيه من آدم وذخيره من نوح، ومصطفى من إبراهيم، وصفوه من محمد صلى الله عليهم أجمعين. ألا فمن حاجنى فى كتاب الله فأنا أولى الناس بكتاب الله، ألا ومن حاجنى فى سنه رسول الله فأنا أولى الناس بسنه رسول الله .

Has Allah not said in his Book, 'Surely Allah chose Adam and Noah and the descendants of Abraham and the descendants of Imran above the nations; offspring one of the other; and Allah is Hearing, Knowing?'^(١) I am a remainder of Adam, a relic of Noah, elite of Abraham and a choice of Muhammad, peace be upon them all.

Whoever argues with me about

the Book of Allah, I am the worthiest of the book of Allah. Whoever argues with me about the Sunna of the messenger of Allah, I am the worthiest of the Sunna of the messenger of Allah.

فأنشد الله من سمع كلامي اليوم لما أبلغ الشاهد منكم الغائب، وأسألكم بحق الله، وحق رسوله وبحقي، فإن لي عليكم حق القربى من رسول الله إلا أعتموننا ومنعتمونا ممن يظلمنا، فقد أخفنا وظلمنا، وطررنا من ديارنا أبنائنا، وبُغى علينا، ودفعنا عن حقنا، وافترى أهل الباطل علينا، فالله الله فينا، لا تخذلونا، وانصرونا ينصركم الله تعالى.

I adjure everyone, who hears my speech today, to inform the absent of it. I ask you with the right of Allah, the right of His messenger and with my right, for I have a right of kinship to the messenger of Allah, to support us and to protect us from those, who have wronged us. We have been wronged, offended, expelled from our homes, separated from our families, deprived of our rights and our honor and virtues have been distorted by the evil people. For the sake of Allah, do not fail us. Support us that may Allah supports you

قال: فيجمع الله عليه أصحابه ثلاثمائة وثلاثة عشر رجلاً، ويجمعهم الله له على غير ميعاد قزعا كقزع الخريف، وهي يا جابر الآيه التي ذكرها الله في كتابه

وَلِكُلِّ وِجْهَةٍ هُوَ مُوَلِّيُّهَا ۖ فَاسْتَبِقُوا الْخَيْرَاتِ ۚ أَيْنَ مَا تَكُونُوا يَأْتِ بِكُمْ اللَّهُ جَمِيعًا ۗ إِنَّ اللَّهَ عَلِيمٌ بِكُلِّ شَيْءٍ قَدِيرٌ {١٤٨}

فيبايعونه بين الركن والمقام، ومعه عهد من رسول الله قد توارثته

Allah will make his (al-Mahdi's) three hundred and thirteen companions join him without any previous appointment. O Jabir, it is the verse that Allah has revealed in His Book, 'Wherever you are, Allah will bring you all together; surely Allah has power over all things.'⁽¹⁾ People will pay homage to him between the corner (of the Kaaba) and the temple (of Abraham). With him there will be a covenant from the Prophet (S) .that has been inherited by the descendants; one after the other

والقائم، يا جابر، رجل من ولد الحسين يصلح الله له أمره في ليله، فما أشكل على الناس من ذلك، يا جابر، فلا يشكلن عليهم ولادته من رسول الله ووراثته العلماء عالماً بعد عالم، فإن أشكل هذا كله عليهم، فإن الصوت من السماء لا يشكل عليهم إذا نودي باسمه واسم أبيه وأمه.

O Jabir, al-Qa'im is one of al-Husayn's descendants. Allah will make him succeed .within a night

O Jabir, if people doubt all that, let them not doubt his descending from the Prophet (S) and his inheriting knowledge from the ulama (the infallible imams) one after the other. If all these things become confusing to them, then the call that will come from the Heaven and will call out his name and his parents' names certainly will not be (confusing to them at all.)⁽²⁾

٦٨ - حدثنا أبو سليمان أحمد بن هوذة الباهلي قال: حدثنا إبراهيم بن إسحاق النهاوندي قال: حدثنا عبد الله بن حماد الأنصاري، عن أبي بصير، عن أبي عبد الله أنه قال:

يقوم القائم

p: ٤٤٢

١- ٢:١٤٨، Qur'an.

٢ - al- Ghayba by at-Toossi p.٤٤١، I'lam al-Wara p.٤٢٧، al- Irshad al-Mufeed p.٣٥٩، Khara'ij wel Jara'ih, vol.٣ p.١١٥٦، Iqd ad-Durar p.٤٩، Kashful Ghumma, vol.٣ p.٢٤٩، al-Fusool al-Muhimma p.٣٠١، Tafseer al-Burhan, vol.١ p.١٦٢، Biharul Anwar, vol.٥٢ p.٢٣٧، Mo'jam Ahadeeth al-Imam al-Mahdi, vol.٥ p.٢٠.

Abu Sulayman Ahmad bin Hawthā al-Bahili narrated from Ibraheem bin Iss'haq (٤٨) an-Nahawandi from Abdullah bin Hammad al-Ansari from Abu Baseer that Abu :Abdullah as-Sadiq (as) had said

“(٢) (١) Al-Qa'im will appear on the day of Ashura.”

All these signs that have been mentioned by the infallible imams (as) throughout the current true traditions, which are so numerous, must occur before the appearance of al-Qa'im (as) because the infallible imams (as) have said that they are inevitable and surely their sayings are the most truthful. It has been said to them: “We hope that al-Qa'im (as) appears without being preceded by the rising of as-Sufyani.” They said: “By .Allah it is inevitable and it must occur

They have confirmed that the five signs will be the greatest evidences, after which al-Qa'im (as) will appear. They have denied timing (٣) and said: “Whoever narrates from us traditions talking about timing, do not hesitate in considering him as a liar whoever .he is because we do not time

This is clear evidence showing the falseness of whoever claims that he is al-Qa'im .before the occurrence of these signs

Chapter ١٥: The distresses before the appearance of al-Qa'im

١ - أخبرنا أحمد بن محمد بن سعيد بن عقده قال: حدثنا علي بن الحسن التيملي من كتابه في صفر سنة أربع وسبعين ومائتين، قال: حدثنا العباس بن عامر بن رباح الثقفي، عن موسى بن بكر، عن بشير النبال وأخبرنا علي بن أحمد البندنيجي، عن عبيد الله بن موسى العلوي، عن أيوب بن نوح، عن صفوان بن يحيى، عن بشير بن أبي أراكه النبال (ولفظ الحديث على روايه

p: ٤٤٣

Ashura' is the tenth day of Muharram, when Imam al-Husayn (as) and his - ١ .companions have been martyred

Irshad al-Mufeed p.٣٤١, al-Ghayba by at-Toossi p. ٤٥٢, Rawdhatul Wa'idheen p.٢٤٣, -٢ I'lam al-Wara p.٤٣٠, al-Malahim by ibn Tawoos p.١٩٤, Kashful Ghumma, vol.٣ p.٢٥٢, al-

.Fusool al-Muhimma p.٣٠٢, Mo'jam Ahadeeth al-Imam al-Mahdi, vol.٣ p.٤٨٩

.Timing is to put a fixed time for the events that happen in the future -٣

ابن عقده) قال:

لما قدمتُ المدينة انتهيت إلى من زل أبي جعفر الباقر فإذا أنا ببغلته مسرجه بالباب، فجلست حيال الدار، فخرج فسلمتُ عليه فنزل عن البغله وأقبل نحوي فقال: ممن الرجل؟

فقلت: من أهل العراق.

قال: من أيها؟

قلت: من أهل الكوفة.

فقال: من صحبك في هذا الطريق؟

قلت: قوم من المحدثه.

فقال: وما المحدثه؟

قلت: المرجئه.

فقال: ويح هذه المرجئه، إلى من يلجؤون غداً إذا قام قائمنا؟

قلت: إنهم يقولون: لو قد كان ذلك كنا وأنتم في العدل سواء.

فقال: من تاب تاب الله عليه، ومن أسرّ نفاقاً فلا يبعد الله غيره، ومن أظهر شيئاً أهرق الله دمه، ثم قال: يذبحهم، والذي نفسي بيده، كما يذبح القصاب شاته - وأو ما بيده إلى حلقه -.

قلت: إنهم يقولون: إنه إذا كان ذلك استقامت له الأمور فلا يهريق محجمه دم.

فقال: كلا والذي نفسي بيده حتى نمسح وأنتم العرق والعلق - وأو ما بيده إلى جبهته -.

Ahmad bin Muhammad bin Sa'eed narrated from Ali bin al-Husayn at-Taymali from (١) al-Abbas bin Aamir bin Rabah ath-Thaqafi from Musa bin Bakr from Basheer an-Nabbal, Ali bin Ahmad al-Bandaneeki narrated from Obaydillah bin Musa al-Alawi from Ayyoob bin Noah from Safwan bin Yahya that Basheer an-Nabbal had said

When I came to Medina I went to the house of Abu Ja'far al-Baqir (as). I found that his mule was saddled at the door. I sat in front of the house. He came out. I greeted him.
.He got down of his mule and came towards me

”?He asked me: “Where are you from

”.I said: “I am from Iraq

”?He said: “Which part of Iraq

”.I said: “From Kufa

:He said

p: ۴۴۴

”?Who has accompanied you in your way“

”I said: “Some people of al-Muhadditha

”?He said: “What is al-Muhadditha

(I said: “Al-Murji’a (the Murjites).” (1)

He said: “Woe unto these Murjites! To whom will they resort tomorrow when our
”?Qa’im appears

”I said: “They say: If that occurs, we and you will be the same before justice

He said: “Whoever repents, Allah accepts his repentance, whoever conceals
hypocrisy, Allah damns him and whoever announces something of hypocrisy, his
”.blood is to be shed

Then he said: “By Allah, he (al-Qa'im) will slaughter them as a butcher slaughtering a
.sheep.” He pointed to his throat with his hand

I said: “They say: If he appears and controls the affairs, he will not shed even a drop of
”.blood

He said: “It is not as they say. I swear by Him, in Whose hand my soul is! It will be so
terrible until we and you wipe blood and sweat together.” (2)

The same was narrated by Ahmad bin Muhammad bin Sa'eed from Muhammad bin (2)
Salim bin Abdurrahman al-Azdi from Uthman bin Sa'eed at-Taweel from Ahmad bin
(Sulayman from Musa bin Bakr al-Wasiti from Basheer an-Nabbal. (3)

٣ - أخبرنا علي بن أحمد البندنجي، عن عبيد الله بن موسى العلوي العباسي، عن الحسن بن معاوية، عن الحسن بن محبوب، عن
عيسى بن سليمان، عن المفضل بن عمر، قال: سمعت أبا عبد الله وقد ذكر القائم، فقلت: إني لأرجو أن يكون أمره في سهوله.

فقال: لا يكون ذلك حتى تمسحوا العلق والعرق.

Ali bin Ahmad al-Bandaneji narrated from Obaydillah bin Musa al-Alawi from al- (3)
Hasan bin Mo'awiya

one of the earliest Islamic sects to believe in the postponement of judgment on – ۱
committees of serious sins, recognizing God alone as being able to decide whether or
.not a Muslim had lost his faith

Ithbat al-Hudat, vol.۳ p.۵۴۳, Biharul Anwar, vol.۵۲ p.۳۵۶, Mo'jam Ahadeeth al-Imam – ۲
al-Mahdi, vol.۳ p.۳۰۵

.Biharul Anwar, vol.۵۲ p.۳۵۸ and refer to the previous references – ۳

from al-Hasan bin Mahboob from Eessa bin Sulayman that al-Mufadhdhal bin Umar
(had said: I heard Abu Abdullah as-Sadiq (as) mentioning al-Qa'im (as

”I said: “I hope that his matter (rising) will be so easy

﴿He said: “It will be not so until you wipe blood and sweat together.”﴾

٤ - أخبرنا عبد الواحد بن عبد الله يونس قال: حدثنا محمد بن جعفر القرشي، قال: حدثنا محمد بن الحسين بن أبي الخطاب،
عن محمد بن سنان، عن يونس بن رباط، قال: سمعت أبا عبد الله يقول:

إن أهل الحق لم يزالوا منذ كانوا في شدة، أما إن ذاك إلى مده قريبه وعافيه طويله.

Abdul Wahid bin Abdullah bin Yunus narrated from Muhammad bin Ja'far al- (٤)
Qarashi from Muhammad bin al-Husayn bin Abul Khattab from Muhammad bin Sinan
:from Yunus bin Ribat that Abu Abdullah as-Sadiq (as) had said

The followers of the truth have always been in distress, but their distress lasts for a“
”short time and their good end will last forever

The same was narrated by Ahmad bin Muhammad bin Sa'eed from some of his
companions from Ali bin Iss'haq al-Kindi from Muhammad bin Sinan from Yunus bin

﴿Ribat﴾

٥ - أخبرنا علي بن الحسين قال: حدثنا محمد بن يحيى العطار بقم قال: حدثنا محمد بن حسان الرازي، قال: حدثنا محمد بن
علي الكوفي، عن معمر بن خلاد قال:

ذكر القائم عند أبي الحسن الرضا فقال: أتم اليوم أرخى بالأ منكم يومئذ.

قالوا: وكيف؟

قال: لو قد خرج قائمنا لم يكن إلا العلق والعرق والنوم على السروج، وما لباس القائم إلا الغليظ، وما طعامه إلا

p: ٤٤٦

Ithbat al-Hudat, vol.٣ p.٥٤٣, Biharul Anwar, vol.٥٢ p.٣٥٨, Mo'jam Ahadeeth al-Imam - ١

.al-Mahdi, vol.٤ p.٣٦

.Ithbat al-Hudat, vol.۳ p.۵۴۳, Biharul Anwar, vol.۵۲ p.۳۵۸ -۲

Ali bin al-Husayn narrated from Muhammad bin Yahya al-Attar from Muhammad (٥) :bin Hassaan ar-Razi from Muhammad bin Ali al-Kufi that Ma'mar bin Khallad had said

Once al-Qa'im was mentioned before Abul Hasan ar-Redha (as); he said: "Today you
".(are at ease more than that day (when al-Qa'im will appear

"?They said: "How is that

He said: "When our Qa'im (as) appears, there will be nothing save blood, sweat and
(sleeping on the saddles. His cloths are not but rough and his food is not but coarse."(١)

٦ - أخبرنا سلامه بن محمد قال: أخبرنا أحمد بن علي بن داود القمي، قال: حدثنا محمد بن الحسن الصفار، عن أحمد بن محمد بن عيسى، عن بعض رجاله، عن أبي عبد الله قال:

سأل نوح ربه أن ينزل على قومه العذاب، فأوحى الله إليه أن يغرس نواه من النخل فإذا بلغت فأثمرت وأكل منها، أهلك قومه وأنزل عليهم العذاب. فغرس نوح النواه وأخبر أصحابه بذلك، فلما بلغت النخلة وأثمرت واجتني نوح منها وأكل وأطعم أصحابه، قالوا له: يا نبي الله، الوعد الذي وعدتنا. فدعا نوح ربه وسأل الوعد الذي وعده، فأوحى إليه أن يعيد الغرس ثانية حتى إذا بلغ النخل وأثمر وأكل منه أنزل عليهم العذاب.

Salama bin Muhammad narrated from Ahmad bin Ali bin Dawood al-Qummi from (٦) Muhammad bin al-Hasan as-Saffar from Ahmad bin Muhammad bin Eessa from some :of his companions that Abu Abdullah as-Sadiq (as) had said

Prophet Noah (as) asked Allah to torment his nation. Allah revealed to him to plant a
stone of a date. If it grew and he ate

from its fruit, Allah would torment his (Noah's) people and perish them. Prophet Noah (as) planted the stone and told his companions of that. The palm grew and fruited. He ate from its fruit and made his companions eat from it. His companions said to him: "O prophet of Allah, what about the promise that you have promised us of?" Prophet Noah (as) prayed Allah to carry out the promise that He had made. Allah revealed to him to plant another stone and when it grew and fruited, Allah would torment them

فأخبر نوح أصحابه بذلك، فصاروا ثلاث فرق: فرقه ارتدت، وفرقه نافقت، وفرقه ثبتت مع نوح، ففعل نوح ذلك حتى إذا بلغت النخلة وأثمرت وأكل منها نوح وأطعم أصحابه، قالوا: يا نبي الله، الوعد الذي وعدتنا، فدعا نوح ربه، فأوحى إليه أن يغرس الغرس الثالث فإذا بلغ وأثمر أهلك قومه، فأخبر أصحابه فافترقا الفرقان ثلاث فرق: فرقه ارتدت، وفرقه نافقت، وفرقه ثبتت معه.

Noah (as) told his companions about that. They divided into three groups. One group apostatized, the other dissembled and the third one still kept to Noah (as). Prophet Noah (as) planted a stone again. It grew and fruited. He ate from its fruit and fed his companions. They said: "O prophet of Allah, what about the promise that you have made?" He prayed Allah. Allah revealed to him to plant a third stone and if it grew, fruited and he ate from its fruit, then Allah would perish his people. Noah (as) told his companions of that

The two groups (the hypocrites and the believers) divided into three groups; one (apostatized, one dissembled and the third still kept to Noah (as

حتى فعل نوح ذلك عشر مرات، وفعل الله ذلك بأصحابه الذين يبقون معه فيفترون كل فرقه ثلاث فرق على ذلك، فلما كان في العاشره جاء إليه رجال من أصحابه الخاصه المؤمنين، فقالوا: يا نبى الله، فعلت بنا ما وعدت أو لم تفعل فأنت صادق نبى مرسل لا- نشكك فيك ولو فعلت ذلك بنا، قال: فعند ذلك من قولهم أهلكتهم الله لقول نوح، وأدخل الخاص معه فى السفينه، فنجاهم الله تعالى، ونجى نوحا معهم بعد ما صفوا وهذبوا وذهب الكدر منهم.

Prophet Noah (as) did that ten times and his companions divided every time into three groups. In the tenth time some of his sincere companions came to him and said: “O prophet of Allah, whether you do what you have promised or you do not do, you are truthful. You are a prophet sent by Allah and we never doubt you whatever you do to us.” In this way Allah perished the people of Noah (as) except the loyal companions, who kept to Noah (as). Noah and his sincere followers rode on the Ark and so Allah [\(saved them after they had been tried, sifted and cleared.\)](#)

٧ - حدثنا عبد الواحد بن عبد الله بن يونس قال: حدثنا أبو سليمان أحمد بن هوذاه الباهلى، قال: حدثنا إبراهيم بن إسحاق النهاوندى، قال: حدثنا عبد الله ابن حماد الأنصارى، عن المفضل بن عمر، قال:

كنت عند أبى عبد الله يالطواف

p: ٤٤٩

فنظر إليّ وقال لي: يا مفضل، ما لي أراك مهموماً متغير اللون؟

(قال) فقلت له: جعلت فداك، نظرى إلى بنى العباس وما فى أيديهم من هذا الملك والسلطان والجبروت، فلو كان ذلك لكم لكننا فيه معكم.

فقال: يا مفضل، أما لو كان ذلك لم يكن إلاّ سياسه الليل وسباحه النهار وأكل الجشب ولبس الخشن شبه أمير المؤمنين وإلاّ فالنار، فزوى ذلك عنا، فصرنا نأكل ونشرب، وهل رأيت ظلامه جعلها الله نعمه مثل هذا؟

Abdul Wahid bin Abdullah bin Yunus narrated from Abu Sulayman Ahmad bin (v) Hawthah al-Bahili from Ibraheem bin Iss'haq an-Nahawandi from Abdullah bin Hammad al-Ansari that al-Mufadhdhal bin Umar had said

Once I was with Abu Abdullah as-Sadiq (as) during the circumambulation (around the Kaaba). He looked at me and said: "O Mufadhdhal, you seem distressed and easy! "What is the matter

I said: "May I die for you! I think of the Abbasids and their prevailing rule and tyranny. "If it (the rule) is in your hands, then we will be with you

He said: "O Mufadhdhal, if it is so, it will be politics in the night, achieving people's affairs in the day, eating coarse food and wearing rough cloths like Amirul Mo'mineen (as); otherwise it will be (going to) Hell. It has gone away from us. We eat and drink.

(Have you ever seen an oppression that Allah has made as a blessing like this?)!

٨ - أخبرنا أبو سليمان قال: حدثنا إبراهيم بن إسحاق، قال: حدثنا عبد الله بن حماد، عن عمرو بن شمر قال:

كنت عند أبي عبد

p: ٤٥٠

الله فى بيته والبيت غاص بأهله، فأقبل الناس يسألونه، فلا يسأل عن شىء إلا أجاب فيه، فبكيت من ناحيه البيت، فقال: ما يبكيك يا عمرو!

قلت: جعلت فداك، وكيف لا أبكى! وهل فى هذه الأمه متلك والباب مغلق عليك والستر مرخى عليك.

فقال: لا- تبكى يا عمرو، نأكل أكثر الطيب ونلبس اللين، ولو كان الذى تقول لم يكن إلا أكل الجشب ولبس الخشن مثل أمير المؤمنين على بن أبى طالب، وإلا فمعالجه الأغلال فى النار.

Abu Sulayman narrated from Ibraheem bin Iss'haq from Abdullah bin Hammad (٨) :that Amr bin Shimr had said

Once I was with Abu Abdullah as-Sadiq (as) in his house. The house was crowded of people. They began to ask about different things. Whatever he was asked about something, he gave the sufficient answer. I began to cry. He asked: "O Amr, why are you crying?"

I said: "May I die for you! How do I not cry? Is there any other one like you in this umma? You are imprisoned here, the door is closed and the curtain is lowered before you!"

He said: "O Amr, do not cry! We eat good foods and wear soft cloths. If what you say occurs, we will eat coarse foods and wear rough cloths like Amirul Mo'mineen Ali bin (Abu Talib (as); otherwise putting on ties in Hell."

Chapter ١٦: Forbidding timing and naming al-Qa'im

١ - أخبرنا أحمد بن محمد بن سعيد قال: حدثنا على بن الحسن، قال: حدثنا الحسن بن على بن يوسف ومحمد بن على، عن سعدان بن مسلم، عن أبى بصير، عن أبى عبد

p: ٤٥١

الله قال:

قلت له: ما لهذا الأمر أمد ينتهي إليه ويريح أبداننا؟

قال: بلى، ولكنكم أذعتم، فأخره الله.

Ahmad bin Muhammad bin Sa'eed narrated from Ali bin al-Hasan from al-Hasan (١) bin Ali bin Yousuf from Muhammad bin Ali from Sa'dan bin Muslim that Abu Baseer :had said

I said to Abu Abdullah as-Sadiq (as): “Does this matter (the appearance of al-Mahdi) ”?not have an end so that we relieve ourselves

(١) (He said: “Yes, it does. But you (people) announced it; therefore Allah put it off.”)

٢ - أخبرنا عبد الواحد بن عبد الله بن يونس قال: حدثنا محمد بن جعفر القرشي قال: حدثني محمد بن الحسين بن أبي الخطاب، عن محمد بن سنان، عن محمد بن يحيى الخثعمي، قال: حدثني الضريس، عن أبي خالد الكابلي، قال:

لما مضى علي بن الحسين دخلت علي محمد بن علي الباقر، فقلت له: جعلت فداك، قد عرفت انقطاعي إلى أبيك وأنسى به، ووحشتي من الناس.

قال: صدقت يا أبا خالد، فتريد ماذا؟

قلت: جعلت فداك، لقد وصف لي أبوك صاحب هذا الأمر بصفه لو رأيته في بعض الطريق لأخذت بيده.

قال: فتريد ماذا يا أبا خالد؟

قلت: أريد أن تسميه لي حتى أعرفه باسمه.

فقال: سألتني، والله، يا أبا خالد، عن سؤال مجهد، ولقد سألتني عن أمر ما كنت محدثاً به أحداً، و لو كنت محدثاً به أحداً لحدتتك، ولقد سألتني عن أمر لو أن بني فاطمه عرفوه حرصوا على أن يقطعوه بضعه بضعه.

Abdul Wahid bin Abdullah bin Yunus narrated from Muhammad bin Ja'far al- (٢) Qarashi from Muhammad bin al-Husayn bin Abul Khattab from Muhammad bin Sinan from Muhammad bin Yahya al-Khath'ami

:from ad-Dhurays that Abu Khalid al-Kabuli had said

After the death of Ali bin al-Husayn (Imam as-Sajjad) (as), I went to Abu Ja'far al-Baqir (as). I said to him: "May I die for you! You know that I have kept to your father, ".felt so happy when being with him and left people aside

"?He said: "O Abu Khalid, that is right. What do you want then

I said: "May I die for you! Your father has described to me the man of this matter (al-Qa'im) in a way that if I see him anywhere, I shall catch his hand

"?He said: "Then what do you want

".I said: "I want you to name him so that I shall know him by the name

He said: "O Abu Khalid, by Allah you asked a so difficult question. You asked me about something that I have never told anyone of. If I have told someone of that, I shall have told you. You asked about something that if the Prophet's progeny themselves (have known it, they will have tried their best to hide it." (1)

٣ - أخبرنا علي بن أحمد، عن عبيد الله بن موسى العباسي، عن يعقوب بن يزيد، عن محمد بن أبي عمير، عن عبد الله بن بكير، عن محمد بن مسلم قال: قال أبو عبد الله:

يا محمد! من أخبرك عنا توقيتاً فلا تهابن أن تكذبه، فإننا لا نوقت لأحد وقتاً.

Ali bin Ahmad narrated from Obaydillah bin Musa al-Alawi from Ya'qoob bin Yazeed (٣) from Muhammad bin Abu Omayr from Abdullah bin Bukayr from Muhammad bin

p: ٤٥٣

Al-Ghayba by at-Toossi p.٣٣٣, Ithbat al-Hudat, vol.٣ p.٥٠٩, Biharul Anwar, vol.٥١ p.٣١, -١ .vol.٥٢ p.٩٨, Mo'jam Ahadeeth al-Imam al-Mahdi, vol.٣ p.٢٢٩

:Muslim that Abu Abdullah as-Sadiq (as) had said

O Muhammad, whoever narrates to you a tradition from us talking about timing, do“
(1) not hesitate to consider him as a liar because we do not time to anyone.”

٤ - أخبرنا أبو سليمان أحمد بن هوزة قال: حدثنا إبراهيم بن إسحاق النهاوندي بنهاوند سنه ثلاث وسبعين ومائتين، قال: حدثنا عبد الله بن حماد الأنصاري في شهر رمضان سنه تسع وعشرين ومائتين، قال: حدثنا عبد الله بن سنان، عن أبي عبد الله جعفر بن محمد أنه قال:

أبي الله إلا أن يخلف وقت الموقتين.

Abu Sulayman Ahmad bin Hawthah narrated from Ibraheem bin Iss'haq an- (٤)
Nahawandi from Abdullah bin Hammad al-Ansari from Abdullah bin Sinan that Abu
:Abdullah as-Sadiq (as) had said

(2) Allah does not consent save to reverse the timing of the diviners.”

٥ - حدثنا علي بن أحمد، عن عبيد الله بن موسى العلوي، عن محمد بن أحمد القلانسي، عن محمد بن علي، عن أبي جميله،
عن أبي بكر الحضرمي، قال: سمعت أبا عبد الله يقول:
إنا لا نوقت هذا الأمر.

Ali bin Ahmad narrated from Obaydillah bin Musa al-Alawi from Muhammad bin (٥)
Ahmad al-Qalanisi from Muhammad bin Ali from Abu Jameela from Abu Bakr al-
:Hadhrami that Abu Abdullah as-Sadiq (as) had said

(3) We (the prophet's progeny) do not time this matter (the appearance of al-Qa'im).”

٦ - أخبرنا علي بن الحسين، قال: حدثنا محمد بن يحيى العطار، قال: حدثنا محمد بن حسان الرازي، قال: حدثنا محمد بن علي
الكوفي، قال: حدثنا عبد الله بن جبلة، عن علي بن أبي حمزه، عن أبي بصير، عن أبي عبد

p: ٤٥٤

Al-Ghayba by at-Toossi p.٤٢٦, Biharul Anwar, vol.٥٢ p.١٠٣, ١٠٤, ١١٧, Bisharatul Islam - ١
p.٢٨٢, Mo'jam Ahadeeth al-Imam al-Mahdi, vol.٣ p.٣٧٧

Al-Kafi, vol.١ p.٣٦٨, Biharul Anwar, vol.٥٢ p.٣٦٠, Mo'jam Ahadeeth al-Imam al-Mahdi, - ٢

.vol.۳ p.۳۷۸

.Biharul Anwar, vol.۵۲ p.۱۱۸-۳

الله قال:

قلت له: جعلت فداك، متى خروج القائم؟

فقال: يا أبا محمد، إننا أهل بيت لا نوقت، وقد قال محمد: "كذب الوقاتون." يا أبا محمد، إن قدام هذا الأمر خمس علامات: أولاهن النداء في شهر رمضان، وخروج السفيناني، وخروج الخراساني، وقتل النفس الزكية، وخسف بالبيداء.

ثم قال: يا أبا محمد، إنه لا بد أن يكون قدام ذلك الطاعونان: الطاعون الأبيض والطاعون الأحمر.

Ali bin al-Husayn narrated from Muhammad bin Yahya al-Attar from Muhammad (ع) bin Hassaan ar-Razi from Muhammad bin Ali al-Kufi from Abdullah bin Jibilla from Ali bin Abu Hamza that Abu Baseer had said

"?I said to Abu Abdullah as-Sadiq (as): "May I die for you! When will al-Qa'im appear"

He said: "O Abu Muhammad (Abu Baseer), we, Ahlul Bayt, do not time. Prophet Muhammad (as) has said: "May Allah damn the diviners!" O Abu Muhammad, before this matter there will be five signs; a call (from the Heaven) in Ramadan, the rising of as-Sufyani, the rising of al-Khurasani, killing the pure innocent man, and a sinking in the desert

Before the appearance of al-Qa'im there must be two plagues; the white plague and the red plague

قلت: جعلت فداك، وأى شيء هما؟

فقال: أما الطاعون الأبيض فالموت الجارف، وأما الطاعون الأحمر فالسيف، ولا يخرج القائم حتى ينادى باسمه من جوف السماء في ليلة ثلاث وعشرين في شهر رمضان ليلة جمعه.

قلت: بم ينادى؟

قال: باسمه واسم أبيه: ألا- إن فلان بن فلان قائم آل محمد فاسمعوا له وأطيعوه، فلا يبقى شيء خلق الله فيه الروح إلا يسمع الصيحة، فتوقظ النائم ويخرج إلى صحن داره، وتخرج

العدراء من خدرها، ويخرج القائم مما يسمع، وهي صيحه جبرئيل .

”?I said: “What are they

He said: “The white plague is a torrential death and the red plague is killing by the sword. Al-Qa'im does not appear until his name will be called out from the Heaven in
”.the twenty-third night of Ramadan, which will be a night of Friday

”?I said: “What will be called out

He said: “The caller will call out the name of al-Qa'im and the name of his father and will say: “So-and-so the son of so-and-so is al-Qa'im of Muhammad's progeny. You are to listen to him and to obey him.” Every alive thing of the creatures will hear the call. The sleepers will awake and get out to courtyards and the virgins will get out of their veils. Then al-Qa'im will appear after hearing the call. It will be the call of Gabriel
(1).”(as).

٧ - أخبرنا علي بن أحمد، عن عبيد الله بن موسى، عن عبد الرحمن بن القاسم قال: حدثني محمد بن عمرو بن يونس الحنفي، قال: حدثني إبراهيم بن هراسه قال: حدثنا علي بن الحزور عن محمد بن بشر، قال:

سمعت محمد بن الحنفية □ يقول: إن قبل راياتنا رايه لآل جعفر وأخرى لآل مرداس. فأما رايه آل جعفر فليست بشيء ولا إلى شيء.

Ali bin Ahmad narrated from Obaydillah bin Musa from Abdurrahman bin al-Qassim (٧) from Muhammad bin Amr bin Yousuf from Ibraheem bin Harasa from Ali bin al-Jazwar that Muhammad bin Bishr had said

I heard Muhammad bin al-Hanafiyya (٢) (may Allah be pleased with“

p: ٤٥٦

Biharul Anwar, vol.٥٢ p.١١٩, Bisharatul Islam p.١٥٠, Muntakhab al-Athar p.٤٢٥, Mo'jam -١
.Ahadeeth al-Imam al-Mahdi, vol.٣ p.٤٧٢
.He is Imam Ali's son -٢

him) saying: “Before our banner (the banner of al-Qa'im) there will be a banner (rule or state) of the family of Ja'far and another one of the family of Mardas.^(١) As for the banner of aal^(٢) Ja'far, it will begin with nothing (important) and will end to nothing

فغضبتُ - و كنت أقرب الناس إليه - فقلت: جعلت فداك، إن قبل راياتكم رايات؟

قال: إى والله، إن لبني مرداس ملكاً موطداً لا يعرفون فى سلطانهم شيئاً من الخير، سلطانهم عسر ليس فيه يسر، يدنون فيه البعيد ويقصون فيه القريب، حتى إذا أمنوا مكر الله وعقابه صيح بهم صيحة لم يبق لهم راعٍ يجمعهم، ولا- داع يسمعهم، ولا- جماعه يجتمعون إليها، وقد ضربهم الله مثلاً فى كتابه

إِنَّمَا مَثَلُ الْحَيَاةِ الدُّنْيَا كَمَاءٍ أَنْزَلْنَاهُ مِنَ السَّمَاءِ فَاخْتَلَطَ بِهِ نَبَاتُ الْأَرْضِ مِمَّا يَأْكُلُ النَّاسُ وَالْأَنْعَامُ حَتَّىٰ إِذَا أَخَذَتِ الْأَرْضُ زُخْرُفَهَا وَازَّيَّنَتْ وَظَنَّ أَهْلُهَا أَنَّهُمْ قَادِرُونَ عَلَيْهَا أَتَاهَا أَمْرُنَا لَيْلًا أَوْ نَهَارًا فَجَعَلْنَاهَا حَصِيدًا كَأَن لَّمْ تَغْن بِالْأَمْسِ □ كَذَلِكَ نُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَتَفَكَّرُونَ

I became angry on hearing that. I said to him: “May I die for you! Will there be banners before yours?”

He said: “Yes, there will. By Allah, aal Mardas will have a strong rule but with no goodness. Their state will be full of difficulties but with no easiness. They will bring the foreigners closer and will remove the near. When they feel that they are safe from the punishment of Allah and that their state does never decline, a cry will come upon them and then no ruler will remain to gather them, no

p: ٤٥٧

١- The Abbasids

٢- Aal means the family of

one to listen to them and no people to support them. Allah has given an example in His Book when saying, ‘Until when the earth puts on its golden raiment and it becomes garnished, and its people think that they have power over it, Our command comes to it, by night or by day.’

ثم حلف محمد بن الحنفية بالله إن هذه الآية نزلت فيهم.

فقلت: جعلت فداك، لقد حدثني عن هؤلاء بأمر عظيم، فمتى يهلكون؟

فقال: ويحك يا محمد، إن الله خالف علمه وقت الموقتين، إن موسى وعد قومه ثلاثين يوماً وكان في علم الله زياده عشره أيام لم يخبر بها موسى، فكفر قومه واتخذوا العجل من بعده لئما جاز عنهم الوقت، وإن يونس وعد قومه العذاب وكان في علم الله أن يعفو عنهم، وكان من أمره ما قد علمت، ولكن إذا رأيت الحاجه قد ظهرت، وقال الرجل: بُتُّ الليله بغير عشاء، وحتى يلقاك الرجل بوجه ثم يلقاك بوجه آخر...

قلت: هذه الحاجه قد عرفتها فما الأخرى وأى شيء هي؟

قال: يلقاك بوجه طلق، فإذا جئت تستقرضه قرضاً لقيك بغير ذلك الوجه، فعند ذلك تقع الصيحه من قريب.

Then Muhammad bin al-Hanafiyya swore by Allah that this verse had been revealed concerning those people

I said to him: “May I die for you! You have told about a great thing concerning those people, then when will they perish?”

He said: “O Muhammad (bin Bishr), Allah reverses the timing of the diviners. Prophet Moses (as) promised his people (that Allah would do away with their enemy) after thirty days but Allah had determined further ten days

and He had not told Prophet Moses (as) of that. When the appointment of the promise passed, the people of Moses disbelieved and began to worship the calf. Prophet Yunus (Jonah) (as) warned his people that they would be tortured but Allah had willed to forgive them but without informing Prophet Yunus (as) of that and then .happened what had happened to them

When you see neediness spread and one says that he has spent his night without eating anything and when one receives you in a manner and the other day he "receives you in a different manner then you expect it

"?I said: "I know what neediness is. What is the other thing

He said: "It is when one meets you smilingly but when you go to borrow something from him, he will meet you in a different manner. Then the cry (from the Heaven) will (occur somehow soon.)"

٨ - أخبرنا أحمد بن محمد بن سعيد بن عقده قال: حدثنا محمد بن المفضل بن إبراهيم بن قيس بن رمانه الأشعري وسعدان بن إسحاق بن سعيد وأحمد بن الحسين ابن عبد الملك ومحمد بن أحمد بن الحسن القطواني، قالوا جميعاً: حدثنا الحسن بن محبوب الزرادي، عن إسحاق بن عمار الصيرفي، قال: سمعت أبا عبد الله يقول:

قد كان لهذا الأمر وقت، وكان في سنة أربعين ومائه، فحدثتم به وأذعتموه فأخره الله .

Ahmad bin Muhammad bin Sa'eed bin Oqda narrated from Muhammad bin al- (٨) Mufadhdhal bin Ibraheem bin Qays, Sa'dan bin Iss'haq bin Sa'eed, Ahmad bin al-Husayn bin Abdul Melik and Muhammad bin

p: ٤٥٩

Ahmad bin al-Hasan al-Qatawani from al-Hasan bin Mahboob az-Zarrad from Iss'haq bin Ammar as-Sayrafi that Abu Abdullah as-Sadiq (as) had said

There has been an appointment for this matter (deliverance). It has been determined“ (by the Heaven) that it will occur in the year one hundred and forty (١) (A.H.) but when (٢)“you announced the matter, Allah has put it off.”

٩ - أخبرنا أحمد بن محمد بن سعيد بهذا الإسناد، عن الحسن بن محبوب، عن إسحاق بن عمار قال: قال لي أبو عبد الله: يا أبا إسحاق، إن هذا الأمر قد أُخِرَ مرتين.

Ahmad bin Muhammad bin Sa'eed narrated from the previous narrators from al- (٩) Hasan bin Mahboob from Iss'haq bin Ammar that Abu Abdullah as-Sadiq (as) had said

“(This matter has been put off twice.” (٣)“

١٠ - حدثنا محمد بن يعقوب الكليني قال: حدثنا علي بن محمد ومحمد بن الحسن بن سهل بن زياد ومحمد بن يحيى، عن أحمد بن محمد جميعاً، عن الحسن بن محبوب، عن أبي حمزة الثمالي، قال: سمعت أبا جعفر الباقر يقول:

يا ثابت، إن الله تعالى قد كان وقت هذا الأمر في سنة السبعين، فلما قتل الحسين اشتد غضب الله فأخره إلى أربعين ومائه، فحدثناكم بذلك فأدعتم وكشفتم قناع الستر فلم يجعل الله لهذا الأمر بعد ذلك وقتاً عندنا، ويمحو الله ما يشاء ويثبت وعنده أم الكتاب.

قال أبو حمزة: فحدثت بذلك أبا عبد الله الصادق عليه السلام، فقال: قد كان ذلك.

Muhammad bin Ya'qoob al-Kulayni narrated from Ali bin Muhammad and (١٠) Muhammad bin al-Hasan from Sahl bin Ziyad and Muhammad bin Yahya from Ahmad bin Muhammad from al-Hasan bin

p: ٤٦٠

It was the time of the imamate of al-Qa'im (as) because his father Imam al-Hasan -١ al-Askari (as) died in ١١٤ A.H. and he disappeared in ١٤٨ A.H

.Biharul Anwar, vol.٥٢ p.١١٧-٢

.Ibid -٣

:Mahboob that Abu Hamza ath-Thimali had heard Abu Ja'far al-Baqir (as) saying

Allah had timed this matter to occur in the year seventy (A.H.) but when al-Husayn (as) was killed, He became so angry and put it off until the year one hundred and forty. We told you of that and you announced it and uncovered the secret, so after that Allah did not reveal any timing to us concerning this matter. Allah said: (Allah makes to [pass away and establishes what He pleases, and with Him is the basis of the Book](#)).[\(1\)](#)

Abu Hamza said: "I told Abu Abdullah as-Sadiq (as) of that and he said: "Yes, it was [\(SO.\)](#)"[\(2\)](#)

١١ - وأخبرنا محمد بن يعقوب، عن محمد بن يحيى، عن سلمه بن الخطاب، عن علي بن حسان، عن عبد الرحمن بن كثير، قال:

كنت عند أبي عبد الله إذ دخل عليه مهزم، فقال له: جعلت فداك أخبرني عن هذا الأمر الذي ننتظره، متى هو؟

فقال: يا مهزم، كذب الوقيتون، وهلك المستعجلون، ونجا المسلمون.

Muhammad bin Ya'qoob narrated from Muhammad bin Yahya from Salama bin al- (١١) :Khattab from Ali bin Hassaan that Abdurrahman bin Katheer had said

Once I was with Abu Abdullah as-Sadiq (as) when Muhzim came to him. Muhzim said "to Abu Abdullah as-Sadiq (as): "May I die for you! Please tell me when this matter, which we are waiting for, occurs

Abu Abdullah as-Sadiq (as) said: "O Muhzim, the diviners often tell false things, the [hasteners perish and only the submissive believers are saved.](#)"[\(3\)](#)

١٢ - وأخبرنا محمد بن يعقوب، عن عده من شيوخه،

p: ٤٦١

.Qur'an, ١٣:٣٩ -١

Al-Kafi, vol.١ p.٣٦٨, Tafseer of al-Ayyashi, vol.٢ p.٢١٨, Ithbat al-Wassiyah p.١٣١, al- -٢ Ghayba by at-Toossi p., ٤٢٨, al-Khara'ij wel Jara'ih, vol.١ p.١٧٨, Mo'jam Ahadeeth al- Imam al-Mahdi, vol.٣ p.٢٦١

.Refer to chap.١١ no.٨ and refer to Mo'jam Ahadeeth al-Imam al-Mahdi, vol.٣ p.٣٧٩ -٣

عن أحمد بن محمد بن خالد عن أبيه، عن القاسم بن محمد، عن علي بن أبي حمزه، عن أبي بصير، عن أبي عبد الله قال: سألته عن القائم، فقال:

كذب الوقيتون، إنا أهل بيت لا نوقت. ثم قال: أبا الله إلا أن يخلف وقت الموقتين.

Muhammad bin Ya'qoob narrated from some of his teachers from Ahmad bin (١٢) Muhammad bin Khalid from his father from Ali Abu Hamza that Abu Baseer had asked :Abu Abdullah as-Sadiq (as) about al-Qa'im (as) and he said

The diviners tell lies. We, Ahlul Bayt, do not time. Allah dose not consent save to“
(١) [reverse the timing of the diviners.](#)”

١٣ - أخبرنا محمد بن يعقوب، عن الحسين بن محمد، عن معلى بن محمد، عن الحسن بن علي الخزاز، عن عبد الكريم بن عمرو الخثعمي، عن الفضيل بن يسار، عن أبي جعفر قال:

قلت له: لهذا الأمر وقت؟

فقال: كذب الوقيتون، كذب الوقيتون، إن موسى لما خرج وافداً إلى ربه واعدتهم ثلاثين يوماً، فلما زاده الله على الثلاثين عشرًا قال قومه: قد أخلفنا موسى، فصنعوا ما صنعوا. فإذا حدثناكم بحديث فجاء على ما حدثناكم به، فقولوا: صدق الله، وإذا حدثناكم بحديث فجاء على خلاف ما حدثناكم به، فقولوا: صدق الله؛ تؤجروا مرتين.

Muhammad bin Ya'qoob narrated from al-Husayn bin Muhammad from Mu'alla (١٣) bin Muhammad from al-Hasan bin Ali al-Khazzaz from Abdul Kareem bin Amr al-Khath'ami that al-Fudhayl bin Yasar had said

I asked Abu Abdullah as-Sadiq (as) if that matter (the appearance of al-Qa'im) had a“
:certain appointment and he said

!The diviners tell lies! The diviners tell lies“

p: ٤٦٢

When Prophet Moses (as) devoted himself to his Lord, he promised his people that after thirty days Allah would do away with their enemy. When Allah added ten days to the thirty, the people said that Moses had broken his promise and then they disbelieved and made a metallic calf as their god. When we tell you of something and Allah does as we have told you, you are to say that Allah has fulfilled His promise and when we tell you of something but a different thing occurs, also you are to say that (Allah has fulfilled his promise. Then you will be rewarded twice.)^(۱)

۱۴ - وأخبرنا محمد بن يعقوب، عن محمد بن يحيى وأحمد بن إدريس، عن محمد بن أحمد، عن السيارى، عن الحسن بن علي بن يقطين، عن أخيه الحسين، عن أبيه علي بن يقطين قال: قال لى أبو الحسن موسى بن جعفر: يا علي، الشيعة تربى بالأمانى منذ مائتى سنة.

(قال) وقال يقطين لابنه علي بن يقطين: ما بالنا قيل لنا فكان، وقيل لكم فلم يكن؟ (يعنى أمر بنى العباس)

فقال له علي: إن الذى قيل لكم ولنا كان من مخرج واحد، غير أن أمركم حضر وقته فأعطيتم محضه فكان كما قيل لكم وإن أمرنا لم يحضر فعللنا بالأمانى، فلو قيل لنا: إن هذا الأمر لا يكون إلا إلى مائتى سنة أو ثلاثمائة سنة لقسست القلوب ولرجع عامه الناس عن الإيمان إلى الإسلام، ولكن قالوا: ما أسرع وما أقرب، تألفاً لقلوب الناس وتقريباً للفرج.

Muhammad bin Ya'qoob narrated from Muhammad bin Yahya and Ahmad bin (۱۴)
Idreess from Muhammad bin

p: ۴۶۳

Al-Kafi, vol.۱ p.۳۶۸, al-Ghayba by at-Toossi p.۴۲۵, Biharul Anwar, vol.۴ p.۱۳۲, vol.۵۲ - ۱
p.۱۰۳, ۱۱۸, Mo'jam Ahadeeth al-Imam al-Mahdi, vol.۳ p.۲۶۰

Ahmad from as-Sayyari from al-Hasan bin Ali bin Yaqteen from his brother al-Husayn
:that his father Ali bin Yaqteen had said

Abul Hasan Musa bin Ja'far al-Kadhim (as) said to me: "O Ali, the Shia have been"
".brought up with hopes since two hundred years

Yaqteen said to his son Ali: "What is the matter?! What had been said (by the infallible
imams) to us occurred but what had been said to you did not occur—he meant the fate
".of the Abbasids

Ali said: "What had been said to you and what had been said to us were from the same
source but the time of your matter came and it occurred as it had been said to you
whereas the time of our matter did not come yet so we justified that by hopes and
wishes. If it was said to us that this matter would occur after two hundred or three
hundred years, our hearts would be hard and then most of people would apostatize
but they said to us that it would be so near in order to attract the hearts of people and
(to make them feel that deliverance was about to come.)"

١٥ - أخبرنا محمد بن يعقوب قال: حدثني الحسين بن محمد، عن جعفر بن محمد، عن القاسم بن إسماعيل الأنباري، عن
الحسن بن علي، عن إبراهيم بن مهزم، عن أبيه، عن أبي عبد الله قال:

ذكرنا عنده ملوك آل فلان، فقال: إنما هلك الناس من استعجالهم لهذا الأمر، إن الله لا يعجل لعجله العباد، إن لهذا الأمر

p: ٤٦٤

Al-Kafi, vol.١ p.٣٦٩, al-Ghayba by at-Toossi p.٣٤١, Biharul Anwar, vol.٥٢ p.١٠٢, Mo'jam -١
.Ahadeeth al-Imam al-Mahdi, vol.٤ p.١٣٦

غايه ينتهى إليها، فلو قد بلغوها لم يستقدموا ساعه ولم يستأخروا.

Muhammad bin Ya'qoob narrated from al-Husayn bin Muhammad from Ja'far bin (١٥) Muhammad from al-Qassim bin Issma'eel al-Anbari from al-Hasan bin Ali from Ibraheem bin Muhzim from his father that Abu Abdullah as-Sadiq (as) had said when the (Abbasid) rulers had been mentioned before him

People (١٦) perished because they hastened this matter (deliverance). Allah does not become hasty just because that people urge on their matters to be achieved. This matter (the appearance of al-Qa'im) has a precise time that it must reach. If it reaches its time, it will occur neither an hour sooner nor an hour later.” (١٧)

Chapter ١٧: The distresses al-Qa'im meets from people

١ - أخبرنا أبو العباس أحمد بن محمد بن سعيد بن عقده قال: حدثنا محمد بن المفضل بن إبراهيم، قال: حدثني محمد بن عبد الله بن زرارته، عن محمد بن مروان، عن الفضيل بن يسار، قال: سمعت أبا عبد الله يقول: إن قائمنا إذا قام استقبل من جهل الناس أشد مما استقبله رسول الله من جهال الجاهلييه. قلت: وكيف ذاك؟

قال: إن رسول الله أتى الناس وهم يعبدون الحجارة والصخور والعيدان والخشب المنحوتة، وإن قائمنا إذا قام أتى الناس وكلهم يتأول عليه كتاب الله، يحتج عليه به. ثم قال: أما والله ليدخلن عليهم عدله جوف بيوتهم كما يدخل الحر والقر.

Ahmad bin Muhammad bin Sa'eed bin Oqda narrated from Muhammad bin al- (١) Mufadhhal bin Ibraheem from Muhammad bin Abdullah bin Zurara from Muhammad bin Marwan that al-Fudhayl bin Yasar had said: I heard Abu Abdullah as-Sadiq (as) saying

When our Qa'im appears, he will“

p: ٤٤٥

Al-Kafi, vol.1 p.369, Biharul Anwar, vol.52 p.118, Mo'jam Ahadeeth al-Imam al-Mahdi, -2
vol.3 p.418

receive harms from the ignorant people more and bitterer than that the Prophet (S) had received from the ignorant people of the pre-Islamic age

”?I said: “How is that

He said: “The Prophet (S) came to people while they used to worship sculptured stone and wood whereas when al-Qa'im comes to people, they will protest against him by interpreting the Book of Allah according to their fancies. By Allah, he (al-Qa'im) will insert his justice into their houses like the entering of hot and cold.”⁽¹⁾

٢ - أخبرنا عبد الواحد بن عبد الله بن يونس قال: حدثنا محمد بن جعفر القرشي، قال: حدثنا محمد بن الحسين بن أبي الخطاب، عن محمد بن سنان، عن الحسين بن المختار عن أبي حمزه الثمالي قال: سمعت أبا جعفر يقول:

إن صاحب هذا الأمر لو قد ظهر لقي من الناس مثل ما لقي رسول الله وأكثر.

Abdul Wahid bin Abdullah bin Yunus narrated from Muhammad bin Ja'far al- (٢) Qarashi from Muhammad bin al-Husayn bin Abul Khattab from Muhammad bin Sinan from al-Husayn bin Mukhtar from Abu Hamza ath-Thimali that Abu Ja'far al-Baqir (as) had said

When the man of this matter (al-Qa'im) appears, he will receive (harm) from people“ worse than what the Prophet (S) has received.”⁽²⁾

٣ - أخبرنا محمد بن همام قال: حدثنا حميد بن زياد الكوفي، قال: حدثنا الحسن بن محمد بن سماعه، قال: حدثنا أحمد بن الحسن الميثمي، عن محمد بن أبي حمزه عن بعض أصحابه، عن أبي عبد الله، قال: سمعته يقول:

القائم يلقي في حربه ما لم يلق رسول الله . إن

p: ٤٦٦

Ithbat al-Hudat, vol.٣ p.٥٤٤, Hilyatul Abrar, vol.٢ p.٦٣٠, Biharul Anwar, vol.٥٢ p.٣٦٢, - ١

.Mo'jam Ahadeeth al-Imam al-Mahdi, vol.٣ p.٥٠١

Hilyatul Abrar, vol.٢ p.٦٣١, Biharul Anwar, vol.٥٢ p.٣٦٢, Mo'jam Ahadeeth al-Imam al- - ٢

.Mahdi, vol.٣ p.٢٩٧

رسول الله أتاهم وهم يعبدون حجاره منقوره وخشباً منحوته، وإن القائم يخرجون عليه فيتأولون عليه كتاب الله، ويقاثلونه عليه.

Muhammad bin Hammam narrated from Hameed bin Ziyad al-Kufi from al-Hasan (٣) bin Muhammad bin Suma'a from Ahmad bin al-Hasan al-Maythami from Muhammad bin Abu Hamza from some of his companions that Abu Abdullah as-Sadiq (as) had said:

Al-Qa'im will face (difficulties) in his wars more than what the Prophet (S) has faced.“ The Prophet (S) came to people while they used to worship stone and wood whereas the people of al-Qa'im will protest against him by the means of the Book of Allah and [\(١\) will fight him by the means of the Book of Allah.”](#)

٤ - أخبرنا علي بن أحمد قال: أخبرنا عبيد الله بن موسى العلوي، عن محمد بن الحسين، عن محمد بن سنان، عن قتيبة الأعشى، عن أبان بن تغلب، قال: سمعت أبا عبد الله جعفر بن محمد يقول:

إذا ظهرت رايه الحق لعنها أهل المشرق وأهل المغرب، أتدرى لم ذاك؟

قلت: لا.

قال: للذي يلقى الناس من أهل بيته قبل خروجه.

Ali bin Ahmad narrated from Obaydillah bin Musa al-Alawi from Muhammad bin al- (٤) Husayn from Muhammad bin Sinan from Qutayba al-A'sha that Abban bin Taghlab had said:

Abu Abdullah as-Sadiq (as) said: “When the banner of the truth (al-Mahdi) appears,“ ”?the people of the east and the west will curse it. Do you know why

”.I said: “No, I do not

He said: “That is because of what harms the people receive from his (al-Mahdi's) [\(٢\) family before his appearance.”](#)

٥ - أخبرنا عبد الواحد

Hilyatul Abrar, vol.2 p.631, Biharul Anwar, vol.52 p.362, Ithbat al-Hudat, vol.3 p.544, – 1
.Mo'jam Ahadeeth al-Imam al-Mahdi, vol.3 p.501
Hilyatul Abrar, vol.2 p.631, Biharul Anwar, vol.52 p.363, Mo'jam Ahadeeth al-Imam al- – 2
.Mahdi, vol.3 p.501

بن عبد الله قال: حدثنا محمد بن جعفر القرشي، قال: حدثني محمد بن الحسين، عن محمد بن سنان، عن قتيبة الأعشى، عن منصور بن حازم عن أبي عبد الله أنه قال:

إذا رفعت رايه الحق لعنها أهل المشرق والمغرب.

قلت له: مم ذلك؟

قال: مما يلقون من بني هاشم.

Abdul Wahid bin Abdullah narrated from Muhammad bin Ja'far al-Qarashi from (٥) Muhammad bin al-Husayn from Muhammad bin Sinan from Qutayba al-A'sha that Mansoor bin Hazim had said

Abu Abdullah as-Sadiq (as) said: "When the banner of the truth is raised, it will be" ".cursed by the people of the east and the west

"?I said: "What for

He said: "That is because of what people receive from the Hashemites (before the (١) appearance of al-Qa'im)." (١)

٦ - أخبرنا علي بن أحمد، عن عبيد الله بن موسى وأحمد بن علي الأعمى قالوا: حدثنا محمد بن علي الصيرفي، عن محمد بن صدقه وابن اذينة العبدى ومحمد بن سنان جميعاً، عن يعقوب السراج، قال: سمعت أبا عبد الله يقول:

ثلاث عشره مدينه وطائفه يحارب القائم أهلها ويحاربونه: أهل مكه، وأهل المدينه، وأهل الشام، وبنو أميه، وأهل البصره، وأهل دست ميسان، والأكراد، والأعراب وضبه، وغنى، وباهله، وأزد، وأهل الرى.

Ali bin Ahmad bin Obaydillah bin Musa and Ahmad bin Ali al-A'lam narrated from (٦) Muhammad bin Ali as-Sayrafi from Muhammad bin Sadaqa, ibn Othayna al-Abdi and Muhammad bin Sinan from Ya'qoob as-Sarraj that Abu Abdullah as-Sadiq (as) had said:

Al-Qa'im will fight the people of thirteen cities and nations and they will fight him;" ,Mecca, Medina, Basra, Dast Maysan, (٢) Sham, the Umayyads, the Kurds

.Hilyatul Abrar, vol.۲ p.۶۳۱, Biharul Anwar, vol.۵۲ p.۳۶۳ –۱

.A town between Basra and Ahwaz –۲

the Arab nomads, the people of the tribes of Dhabba, Ghaniy, Bahila, Azd and the
(١) "people of ar-Riy (a town in Iran)."

Chapter ١٨: The rising of as-Sufyani

١ - أخبرنا أحمد بن محمد بن سعيد بن عقده قال: حدثني محمد بن المفضل بن إبراهيم بن قيس بن رمانه من كتابه في رجب سنة خمس وستين ومائتين، قال: حدثنا الحسن بن علي بن فضال، قال: حدثنا ثعلبه بن ميمون أبو إسحاق، عن عيسى بن أعين، عن أبي عبد الله أنه قال:

السفياني من المحتوم، وخروجه في رجب، ومن أول خروجه إلى آخره خمسة عشر شهراً، ستة أشهر يقاتل فيها، فإذا ملك الكور الخمس ملك تسعة أشهر، ولم يزد عليها يوماً.

(١) Ahmad bin Muhammad bin Sa'eed bin Oqda narrated from Muhammad bin al-Mufadhdhal bin Ibraheem bin Qays from al-Hasan bin Ali bin Fadhdhal from Tha'laba bin Maymoon Abu Iss'haq from Eessa bin A'yun that Abu Abdullah as-Sadiq (as) had said:

The rising of as-Sufyani is an inevitable matter. He will rise in the month of Rajab. It will take, since his rising until his end, fifteen months. He will fight for six months.

(٢) "When he conquers the five districts, he will rule for nine months no more no less."

٢ - أخبرنا أحمد بن محمد بن سعيد قال: حدثنا القاسم بن محمد بن الحسن بن حازم من كتابه، قال: حدثنا عيسى بن هشام، عن محمد بن بشر الأحول، عن عبد الله بن جبلة، عن عيسى بن أعين، عن معلى بن خنيس، قال: سمعت أبا عبد الله يقول:

من الأمر محتوم ومنه ما ليس بمحتوم، ومن المحتوم خروج السفياني

p: ٤٦٩

١ - Ithbat al-Hudat, vol.٣ p.٥٤٤, Hilyatul Abrar, vol.٢ p.٦٣٢, Biharul Anwar, vol.٥٢ p.٣٦٣
٢ - Ithbat al-Hudat, vol.٣ p.٧٣٩, Biharul Anwar, vol.٥٢ p.٢٤٨, Mo'jam Ahadeeth al-Imam
al-Mahdi, vol.٣ p.٤٦٢

Ahmad bin Muhammad bin Sa'eed narrated from al-Qassim bin Muhammad bin al- (٢) Hasan bin Hazim from Obayss bin Hisham from Muhammad bin Bishr al-Ahwal from Abdullah bin Jibilla from Eessa bin A'yun from Mu'alla bin Khunays that Abu Abdullah :as-Sadiq (as) had said

Some things are inevitable and others are not. From among the inevitable things is“
(١) (the rising of as-Sufyani in Rajab.”

٣ - حدثنا أحمد بن محمد بن سعيد بن عقده قال: حدثنا علي بن الحسن التيملى فى صفر سنة أربع وسبعين ومائتين، قال: حدثنا الحسن بن محبوب، عن أبى أيوب الخزاز، عن محمد بن مسلم قال: سمعت أبا جعفر الباقر يقول:

اتقوا الله واستعينوا على ما أنتم عليه بالورع والاجتهاد فى طاعه الله، فإن أشد ما يكون أحدكم أغتباطاً بما هو فيه من الدين لو قد صار فى حد الآخرة وانقطعت الدنيا عنه، فإذا صار فى ذلك الحدّ عرف أنه قد استقبل النعيم والكرامه من الله والبشرى بالجنه وأمن ممّا كان يخاف وأيقن أن الذى كان عليه هو الحق، وأن من خالف دينه على باطل، وأنه هالك.

Ahmad bin Muhammad bin Sa'eed narrated from Ali bin al-Hasan at-Taymali from (٣) al-Hasan bin Mahboob from Abu Ayyoob al-Khazzaz from Muhammad bin Muslim that :Abu Ja'far al-Baqir (as) had said

Fear Allah, be pious and patient before the distresses of life and try your best to obey“
Allah. The utmost happiness of a faithful is when he thinks of the afterlife and turns his back to this life and its transient pleasures. If one reaches this degree of faith, he will
know

that he will get bliss, honor and the reward of being in Paradise. He will feel safe from what he has feared and will be certain that he has been with the truth and those, who oppose his beliefs, are certainly on the wrong path and surely will perish

فأبشروا، ثم أبشروا بالذى تريدون، أستم ترون أعداءكم يقتتلون فى معاصى الله، ويقتل بعضهم بعضاً على الدنيا دونكم وأنتم فى بيوتكم آمنون فى عزله عنهم، وكفى بالسفيانى نومه لكم من عدوكم، وهو من العلامات لكم، مع أن الفاسق لو قد خرج لمكتهم شهراً أو شهرين بعد خروجه لم يكن عليكم بأس حتى يقتل خلقاً كثيراً دونكم.

Be delighted that you will get what you look forward to. Do you not see that your enemies hurry towards sins and kill each other just for the pleasures of this life while you are safe in your houses and away from them? It suffices you that as-Sufyani will avenge you on your enemies. It is one of the signs to you. Although he is sinful but you will be safe for a month or two after his rising until he kills much many people other than you

فقال له بعض أصحابه: فكيف نضع بالعيال إذا كان ذلك؟

قال: يتغيب الرجال منكم عنه، فإن حنقه وشهره إنما هى على شيعتنا، وأما النساء فليس عليهن بأس إن شاء الله تعالى.

قيل: فإلى أين يخرج الرجال ويهربون منه؟

فقال: من أراد منهم أن يخرج يخرج إلى المدينة أو إلى مكة أو إلى بعض البلدان.

ثم قال: ما تصنعون بالمدينة وإنما يقصد جيش الفاسق إليها،

ولكن عليكم بمكة، فأنها مجمعكم، وإنما فتنته حمل أمراه: تسعه أشهر، ولا يجوزها إن شاء الله.

”Some of his companions said: “What about our families if that occurs

He said: “Men are to hide from him (as-Sufyani). His rage is against our followers and
”.women will be safe inshallah

”?It was said to him: “Whereto do men escape from him

”.He said: “Whoever wants to get away is to go to Medina or Mecca or other countries

Then he said: “But what do you do in Medina?! His army will attack Medina. You are to
go to Mecca. It will be the place of your meeting. It will be a sedition that will not last
(more than nine months inshallah.”^(١)

٤ - أخبرنا أحمد بن محمد بن سعيد قال: حدثنا علي بن الحسن، عن العباس بن عامر، عن عبد الله بن بكير، عن زرارة بن أعين،
عن عبد الملك بن أعين، قال:

كنت عند أبي جعفر فجري ذكر القائم، فقلت له: أرجو أن يكون عاجلاً ولا يكون سفياًني.

فقال: لا والله، إنه لمن المحتوم الذي لا بد منه.

Ahmad bin Muhammad bin Sa'eed narrated from Ali bin al-Hasan from al-Abbas (٤)
bin Aamir from Abdullah bin Bukayr from Zurara bin A'yun that Abdul Melik bin A'yun
:had said

Once I was with Abu Ja'far al-Baqir (as) when al-Qa'im (as) was mentioned before“
him. I said to him: “I hope that he (al-Qa'im) appears sooner without being preceded
”.by the rising of as-Sufyani

(He said: “By Allah, that will not be! It is an inevitable thing.”^(٢)

٥ - حدثنا أحمد بن

p: ٤٧٢

محمد بن سعيد قال: حدثنا علي بن الحسن، عن محمد بن خالد الأصم، عن عبد الله بن بكير، عن ثعلبه بن ميمون، عن زراره، عن حمران بن أعين، عن أبي جعفر محمد بن علي في قوله تعالى

هُوَ الَّذِي خَلَقَكُمْ مِنْ طِينٍ ثُمَّ قَضَىٰ أَجَلًا ۖ وَأَجَلٌ مُّسَمًّىٰ عِنْدَهُ ۖ ثُمَّ أَنْتُمْ تَمْتَرُونَ {٢}

فقال:

إنهما أجلان: أجل محتوم، وأجل موقوف.

فقال له حمران: ما المحتوم؟

قال: الذي لله فيه المشيئة.

قال حمران: إنني لأرجو أن يكون أجل السفيناني من الموقوف.

فقال أبو جعفر: لا والله، إنه لمن المحتوم.

Ahmad bin Muhammad bin Sa'eed narrated from Ali bin al-Hasan from Muhammad (5) bin Khalid al-Assamm from Abdullah bin Bukayr from Tha'laba bin Maymoon from Zurara from Hamran bin A'yun that Abu Ja'far al-Baqir (as) had said when talking [\(1\)](#) about this verse, "Then He decreed a term; and there is a term named with Him:"

"They are two terms; one is inevitable and one is pending"

"?Hamran asked him: "What is the inevitable one

".He said: "It is a thing that has been determined by the will of Allah

".Hamran said: "I hope that the term of as-Sufyani is of the pending ones

[\(2\)](#) Abu Ja'far al-Baqir (as) said: "No, it is not. By Allah, it is of the inevitable ones."

٦ - حدثنا أحمد بن محمد بن سعيد قال: حدثنا محمد بن سالم بن عبد الرحمن الأزدي من كتابه في شوال سنة إحدى وسبعين ومائتين، قال: حدثني عثمان بن سعيد الطويل عن أحمد بن سليم، عن موسى بن بكر، عن الفضيل بن يسار، عن أبي جعفر قال:

إن من الأمور أموراً موقوفة، وأموراً محتومه، وإن

.Qur'an, ٤:٢ – ١

Tafseer al-Burhan, vol.١ p.٥١٧, Biharul Anwar, vol.٥٢ p.٢٤٩, Mo'jam Ahadeeth al- – ٢
Imam al-Mahdi, vol.٥ p.٩٤

Ahmad bin Muhammad bin Sa'eed narrated from Muhammad bin Salim bin (٦) Abdurrahman al-Azdi from Uthman bin Sa'eed at-Taweel from Ahmad bin Sulaym :from Musa bin Bakr from al-Fudhayl bin Yasar that Abu Ja'far al-Baqir (as) had said

Matters are of two kinds; pending and inevitable. The rising of as-Sufyani is“
[\(١\)](#)inevitable that must occur.”

٧ - حدثنا محمد بن همام قال: حدثني جعفر بن محمد بن مالك، قال: حدثني عباد بن يعقوب، قال: حدثنا خلاد الصائغ، عن أبي عبد الله أنه قال:

السفياني لا بد منه، ولا يخرج إلا في رجب.

فقال له رجل: يا أبا عبد الله، إذا خرج فما حالنا؟

قال: إذا كان ذلك فإلينا.

Muhammad bin Hammam narrated from Ja'far bin Muhammad bin Malik from (٧) Abbad bin Ya'qoob from Khallad as-Sa'igh that Abu Abdullah as-Sadiq (as) had said

”.The rising of as-Sufyani is inevitable. He will rise in Rajab“

”?A man asked: “O Abu Abdullah, when he rises, what shall we do

[\(٢\)](#).”(He said: “When he rises, you are to keep to us (Ahlul Bayt).”

٨ - حدثنا أبو سليمان أحمد بن هود الباهلي قال: حدثنا إبراهيم بن إسحاق النهاوندي بنهاوند سنة ثلاث وسبعين ومائتين، قال: حدثنا أبو محمد عبد الله بن حماد الأنصاري سنة تسع وعشرين ومائتين، عن عمرو بن شمر، عن جابر الجعفي قال: سألت أبا جعفر الباقر عن السفياني، فقال:

وأني لكم بالسفياني حتى يخرج قبله الشيصباني، يخرج من أرض كوفان ينبع كما ينبع الماء، فيقتل وفدكم، فتوقعوا بعد ذلك السفياني، وخروج القائم .

Abu Sulayman Ahmad bin Hawthah narrated from Ibraheem bin Iss'haq (٨)

.Ithbat al-Hudat, vol.۳ p.۷۳۹, Biharul Anwar, vol.۵۲ p.۲۴۹ –۱
.Biharul Anwar, vol.۵۲ p.۲۴۹, Mo'jam Ahadeeth al-Imam al-Mahdi, vol.۳ p.۳ p.۴۶۳ –۲

an-Nahawandi from Abu Muhammad Abdullah bin Hammad al-Ansari from Amr bin Shimr that Jabir al-Ju'fi had said

Once I asked Abu Ja'far al-Baqir (as) about as-Sufyani and he said: "As-Sufyani does not rise until ash-Shaysabani rises before him. He (ash-Shaysabani) will rise from Kufa. He will flow like water. He will kill your delegation. After that you expect the (rising of as-Sufyani and then al-Qa'im (as))."

٩ - أخبرنا محمد بن همام قال: حدثنا جعفر بن محمد بن مالك، قال: حدثنا الحسن بن علي بن يسار الثوري، قال: حدثنا الخليل بن راشد، عن علي بن أبي حمزة قال:

زاملتُ أبا الحسن موسى بن جعفر بين مكة والمدينه، فقال لي يوماً: يا علي، لو أن أهل السماوات والأرض خرجوا على بني العباس لسقيت الأرض بدمائهم حتى يخرج السفيناني.

قلت له: يا سيدي، أمره من المحتوم؟

قال: نعم. ثم أطرق هنيهة، ثم رفع رأسه وقال: ملك بني العباس مكر وخدع، يذهب حتى يقال: لم يبق منه شيء، ثم يتجدد حتى يقال: ما مر به شيء.

Muhammad bin Hammam narrated from Ja'far bin Muhammad bin Malik from al- (٩) Hasan bin Ali bin Yasar ath-Thawri from al-Khaleel bin Rashid that Ali bin Abu Hamza had said

One day I accompanied Abul Hasan Musa bin Ja'far al-Kadhim (as) from Mecca to medina. He said to me: "O Ali, if the inhabitants of the heavens and the earth revolt against the Abbasids, the earth will be watered with their bloods (without defeating the Abbasids) until as-Sufyani rises

"?I said to him: "O my master, is his rising inevitable

".He said: "Yes, it is

He pondered

.Biharul Anwar, vol.۵۲ p.۲۵۰, Mo'jam Ahadeeth al-Imam al-Mahdi, vol.۳ p.۲۶۸ -۱

for a while then he raised his head and said: “The rule of the Abbasids is based on cunning and deceit. It will go until it will be said that nothing of it has remained and [\(1\)](#) then it will return as if nothing has happened.”

١٠ - أخبرنا محمد بن همام قال: حدثنا محمد بن أحمد بن عبد الله الخالنجي قال: حدثنا أبو هاشم داود بن القاسم الجعفرى قال:

كنا عند أبي جعفر محمد بن علي الرضا فجرى ذكر السفيناني وما جاء في الروايه من أن أمره من المحتوم فقلت لأبي جعفر: هل يبدو لله في المحتوم؟

قال: نعم.

قلنا له: فنخاف أن يبدو لله في القائم.

فقال: إن القائم من الميعاد، والله لا يخلف الميعاد.

Muhammad bin Hammam narrated from Muhammad bin Ahmad bin Abdullah al- (١٠) :Khalanji that Abu Hashim Dawood bin al-Qassim al-Ja'fari had said

Once we were with Abu Ja'far Muhammad bin Ali al-Jawad [\(2\)](#) (as) when as-Sufyani“ was mentioned and that his matter was inevitable. I said to Abu Ja'far al-Jawad (as):

”?“Does Allah change His determination concerning the inevitable matters

”.He said: “Yes, He does

We said to him: “We fear that He may change his determination concerning the matter of al-Qa'im”!

He said: “The matter of al-Qa'im is a part of the promise of Allah and Allah dose not fail [\(3\)](#) to perform His promise.”

١١ - أخبرنا علي بن أحمد البندنيجي، عن عبيد الله بن موسى العلوي، عن محمد بن موسى، عن أحمد بن أبي أحمد، عن محمد بن علي القرشي، عن الحسن بن الجهم، قال:

قلت للرضا: أصلحك الله إنهم يتحدثون أن السفيناني يقوم وقد

Ithbat al-Hudat, vol.3 p.740, Biharul Anwar, vol.52 p.250, Mo'jam Ahadeeth al-Imam – 1
al-Mahdi, vol.4 p.132

Al-Jawad (as) is the ninth imam of the Shia – 2

Ithbat al-Hudat, vol.3 p.544, 740, Biharul Anwar, vol.52 p.250, Bisharatul Islam p.160, – 3
Mo'jam Ahadeeth al-Imam al-Mahdi, vol.4 p.183

ذهب سلطان بنى العباس.

فقال: كذبوا، إنه ليقوم وإن سلطانهم لقائم.

Ali bin Ahmad al-Bandaneji narrated from Obaydillah bin Musa al-Alawi from (١١) Muhammad bin Musa from Ahmad bin Abu Ahmad from Muhammad bin Ali al-Qarashi :that al-Hasan bin al-Jahm had said

Once I said to Imam ar-Redha (as): “May Allah make you succeed! People narrate“
”that as-Sufyani will rise after the rule of the Abbasids declines

He said: “They tell but falseness! As-Sufyani will rise while the rule of the Abbasids is
(still prevailing.”(١)

١٢ - أخبرنا أحمد بن هوزة الباهلي قال: حدثنا إبراهيم بن إسحاق النهاوندي عن عبد الله بن حماد الأنصاري، عن الحسين بن أبي العلاء، عن عبد الله بن أبي يعفور قال: قال لي أبو جعفر الباقر:

إن لولد العباس والمرواني لوقعه بقرقيسياء يشيب فيها الغلام الحزور، ويرفع الله عنهم النصر، ويوحى إلى طير السماء وسباع الأرض: اشبعي من لحوم الجبارين، ثم يخرج السفيناني.

Ahmad bin Hawthah al-Bahili narrated from Ibraheem bin Iss’haq an-Nahawandi (١٢) from Abdullah bin Hammad al-Ansari from al-Husayn bin al-Ala’ from Abdullah bin :Abu Ya’foor that Abu Ja’far al-Baqir (as) had said

The Abbasids and al-Marwani(٢) will meet in Qarqeessiya’ in a terrible battle that“
causes a young boy to age. Allah will preclude them from gaining victory and will
reveal to the birds in the sky and the beasts on the ground to satiate themselves with
(the flesh of the tyrants. After that as-Sufyani will rise.”(٣)

١٣ - أخبرنا أحمد بن محمد بن سعيد قال: حدثنا علي بن الحسن التيملي من كتابه في صفر سنة أربع وسبعين ومائتين، قال:
حدثنا

p: ٤٧٧

.(From Syria) –۲

Biharul Anwar, vol.۵۲ p.۲۵۱, Bisharatul Islam p.۱۰۲, Mo'jam Ahadeeth al-Imam al- –۳

.Mahdi, vol.۳ p.۲۷۲

العباس بن عامر بن رباح الثقفي قال: حدثني محمد بن الربيع الأقرع، عن هشام بن سالم، عن أبي عبد الله جعفر بن محمد أنه قال:

إذا استولى السفيناني على الكور الخمس فعِدّوا له تسعة أشهر.

وزعم هشام أن الكور الخمس: دمشق، وفلسطين، والأردن، وحمص وحلب.

Ahmad bin Muhammad bin Sa'eed narrated from Ali bin al-Hasan at-Taymali from (١٣) al-Abbas bin Aamir bin Rabah ath-Thaqafi from Muhammad bin ar-Rabee' al-Aqra' :from Hisham bin Salim that Abu Abdullah as-Sadiq (as) had said

When as-Sufyani conquers the five districts, then you count to him nine months (the“ ”(period of his rule

Hisham claimed that the five districts were Damascus, Palestine, Jordan, Hims(١) and (٢).Halab.

١٤ - أخبرنا علي بن أحمد، عن عبيد الله بن موسى العلوي، عن عبد الله بن محمد، قال: حدثنا محمد بن خالد، عن الحسن بن المبارك، عن أبي إسحاق الهمداني عن الحارث الهمداني، عن أمير المؤمنين أنه قال:

المهدي أقبل، جعد، بخده خال، يكون مبدؤه من قبل المشرق، وإذا كان ذلك خرج السفيناني، فيملك قدر حمل أمراه تسعة أشهر، يخرج بالشام فينقاد له أهل الشام إلا طوائف من المقيمين على الحق، يعصمهم الله من الخروج معه، ويأتي المدينة بجيش جرار حتى إذا انتهى إلى بيداء المدينة خسف الله به، وذلك قول الله في كتابه

﴿ وَلَوْ تَرَىٰ إِذْ فَرَغُوا فَلَا قُوَّةَ وَأُخِذُوا مِنْ مَكَانٍ قَرِيبٍ ﴾ {٥١}

Ali bin Ahmad narrated from Obaydillah bin Musa al-Alawi from Abdullah bin (١٤) Muhammad from Muhammad bin Khalid from al-Hasan bin al-Mubarak from Abu Iss'haq al-Hamadani from al-Harith al-Hamadani that Amirul Mo'mineen (as) had said

Al-Mahdi (aj) will come from the“

p: ٤٧٨

.Biharul Anwar, vol.۵۲ p.۲۵۲ and refer to references of the first tradition –۲

east but before that as-Sufyani will rise in Sham. He (as-Sufyani) will rule for nine months only. All the people of Sham will submit to him except a very few believers, who will still keep to the truth and whom Allah preserves from following him. He will move towards Medina with a great army but when they reach the desert of Medina, Allah will make the desert sink with them. It is the saying of Allah in His holy Book, ‘And could you see when they shall become terrified, but (then) there shall be no escape (and they shall be seized upon from a near place.’ (١) (٢)

١٥ - أخبرنا علي بن أحمد قال: حدثنا عبيد الله بن موسى، عن إبراهيم بن هاشم، عن محمد بن أبي عمير، عن هشام بن سالم، عن أبي عبد الله أنه قال:

اليمنى والسفياى كقرسى رهان.

Ali bin Ahmad narrated from Obaydillah bin Musa from Ibraheem bin Hashim from (١٥) Muhammad bin Abu Omayr from Hisham bin Salim that Abu Abdullah as-Sadiq (as) :had said

“(Al-Yamani and as-Sufyani will rise like two racehorses.” (٣)

١٦ - أخبرنا علي بن أحمد، عن عبيد الله بن موسى، عن محمد بن موسى، قال أخبرني أحمد بن أبي أحمد المعروف بأبي جعفر الوراق، عن إسماعيل بن عياش، عن مهاجر بن حكيم، عن المغيرة بن سعيد، عن أبي جعفر الباقر أنه قال: قال أمير المؤمنين:

إذا اختلف الرمحان بالشام لم تنجل إلا عن آية من آيات الله.

قيل: وما هي يا أمير المؤمنين؟

قال: رجفه تكون بالشام يهلك فيها أكثر من مائه ألف، يجعلها الله رحمه للمؤمنين

p: ٤٧٩

١ - Qur'an, ٣٤:٥١

٢ - Tafseer al-Burhan, vol.٣ p.٣٥٤, al-Mahajja p.١٧٧, Biharul Anwar, vol.٥٢ p.٢٥٢،

Yanabee'ul Mawadda p.٤٢٧, Mo'jam Ahadeeth al-Imam al-Mahdi, vol.٥ p.٣٥٧

٣ - Al-Amali by at-Toossi, vol.٢ p.٢٧٥, Biharul Anwar, vol.٥٢ p.٢٥٣، ٢٧٥، Mo'jam Ahadeeth

al-Imam al-Mahdi, vol.٣ p.٤٧٨

وعذاباً على الكافرين، فإذا كان ذلك فانظروا إلى أصحاب البراذين الشهب المحذوفه والرايات الصفرة، تقبل من المغرب حتى تحل بالشام، وذلك عند الجزع الأكبر والموت الأحمر، فإذا كان ذلك فانظروا خسف قريه من دمشق يقال لها حرستا، فإذا كان ذلك خرج ابن آكله الأكباد من الوادي اليابس حتى يستوى على منبر دمشق فإذا كان ذلك فانتظروا خروج المهدي .

Ali bin Ahmad narrated from Obaydillah bin Musa from Muhammad bin Musa from (١٤) Ahmad bin Abu Ahmad, who was known as Abu Ja'far al-Warraaq, from Issma'eel bin Ayyash from Muhajir bin Hakeem from al-Mugheera bin Sa'eed that Abu Ja'far al-Baqir (as) had said

Amirul Mo'mineen (as) said: "When the two spears (two armies) disagree in Sham, it".will not come to an end except with a sign of Allah

"?(He was asked: "What is it, O Amirul Mo'mineen (as

He said: "It is an earthquake in Sham, by which more than one hundred thousands of people will perish. Allah will make it as mercy to the believers and torment upon the disbelievers. When that occurs, you will see the riders of the gray horses with the yellow banners coming from the west until they stop at Sham. There will be great terror and red death. Then you will see a sinking of one of the villages of Damascus called Harasta.(١) Then the son of the livers-eater(٢) will come out of the dry valley to sit on the minbar of Damascus. After that you expect the appearance of al-Mahdi (٣)."(aj).

١٧ - حدثنا محمد بن همام

p: ٤٨٠

١ - A village near Damascus on the way to Hims

٢ - The livers-eater was Hind, the wife of Abu Sufyan and the mother of Mo'awiya. This (refers to the Umayyads or the people of Sham (Syria

٣ - Al-Ghayba by at-Toossi p.٤٤١, al-Khara'ij wel Jara'ih, vol.٣ p.١١٥١, al-Odad al-Qawiyya p.٧٤, Fara'id Fawa'id al-Fikr p.١٤, Mo'jam Ahadeeth al-Imam al-Mahdi, vol.٣

p.٨٤

قال: حدثني جعفر بن محمد بن مالك، قال: حدثني الحسن بن وهب، قال: حدثني إسماعيل بن أبان، عن يونس بن أبي يعفور، قال: سمعت أبا عبد الله يقول:

إذا خرج السفيناني يبعث جيشاً إلينا وجيشاً إليكم، فإذا كان كذلك فأتونا على كل صعب وذلول.

Muhammad bin Hammam narrated from Ja'far bin Muhammad bin Malik from al- (١٧) Hasan bin Wahab from Issma'eel bin Abban from Younus bin Abu Ya'foor that Abu :Abdullah as-Sadiq (as) had said

When as-Sufyani rises, he will send an army to fight us (the Hashemites) and an“ (army to fight you (the Shia). If that takes place, hurry to us by any means!” (١)

١٨ - أخبرنا أحمد بن محمد بن سعيد قال: حدثنا حميد بن زياد، قال حدثني علي بن الصباح بن الضحاك، قال: حدثنا أبو علي الحسن بن محمد الحضرمي، قال: حدثنا جعفر بن محمد، عن إبراهيم بن عبد الحميد، عن أبي أيوب الخزاز، عن محمد بن مسلم، عن أبي جعفر الباقر قال:

السفيناني أحمر أشقر أزرق، لم يعبد الله قط، ولم ير مكة ولا المدينة قط، يقول: يا رب ثارى والنار، يا رب ثارى والنار.

Ahmad bin Muhammad bin Sa'eed narrated from Hameed bin Ziyad from Ali bin (١٨) as-Sabah bin ad-Dhahak from Abu Ali al-Hasan bin Muhammad al-Hadhrami from Ja'far bin Muhammad from Ibraheem bin Abdul Hameed from Abu Ayyoob al-Khazzaz :from Muhammad bin Muslim that Abu Ja'far al-Baqir (as) had said

As-Sufyani is red, blond and blue. He has never worshipped Allah at all. He has seen“ neither Mecca nor Medina. He says: O my God, I take

p: ٤٨١

Dala'il al-Imama p.٢٦١, Biharul Anwar, vol.٥٢ p.٢٥٣, Mo'jam Ahadeeth al-Imam al- - ١ .Mahdi, vol.٣ p.٤٧٠

﴿revenge even if I go to hell! O my God, I take revenge even if I go to Hell!﴾ (١)

Chapter ١٩: The Prophet's banner

١ - حدثنا محمد بن همام قال: حدثنا أحمد بن مابنداذ، قال: حدثنا أحمد بن هلال، عن محمد بن أبي عمير، عن أبي المغرا، عن أبي بصير قال: قال أبو عبد الله:

لما التقى أمير المؤمنين وأهل البصره نشر الرايه؛ رايه رسول الله، فزلزلت أقدامهم فما أصفرت الشمس حتى قالوا: آمنا يا بن أبي طالب، فعند ذلك قال: لا- تقتلوا الأسرى ولا تجهزوا الجرحى ولا تتبعوا مولياً، ومن ألقى سلاحه فهو آمن ومن أغلق بابه فهو آمن. ولما كان يوم صفين سألوه نشر الرايه فأبى عليهم، فتحملوا عليه بالحسن والحسين وعمار بن ياسر، فقال للحسن:

يا بنى، إن للقوم مده يبلغونها، وإن هذه رايه لا ينشرها بعدى إلا القائم صلوات الله عليه.

Muhammad bin Hammam narrated from Ahmad bin Mabindath from Ahmad bin (١) Hilal from Muhammad bin Abu Omayr from Abul Maghra from Abu Baseer that Abu :Abdullah as-Sadiq (as) had said

When Imam Ali (as) met with the people of Basra (in the battle of al-Jamal-the“ camel), he raised the banner of the Prophet (S) and their (people of Basra's) legs began to shake. They were so until before the sunset when they said: “O ibn Abu Talib, safeguard!” Then Imam Ali (as) said to his army: “Do not kill the captives. Do not finish off the wounded. Do not follow after the fleers. Whoever lays down his arms is to be safe and whoever closes his door

p: ٤٨٢

stays at home) is to be safe.” When the battle of Siffeen broke out, Imam Ali’s) companions insisted on him to raise the banner of the Prophet (S) but he refused. They sent to him his two sons al-Hasan and al-Husayn (as) and his close companion Ammar bin Yassir as mediators. He said to al-Hasan: “O my son, the people have a term that they must reach. No one is to raise this banner after me except al-Qa'im (as).” (1)

٢ - أخبرنا أحمد بن محمد بن سعيد قال: حدثنا أبو عبد الله يحيى بن زكريا بن شيان، عن يونس بن كليب، عن الحسن بن علي بن أبي حمزه، عن أبيه، عن أبي بصير قال:

قال أبو عبد الله: لا يخرج القائم حتى يكون تكمله الحلقة.

قلت: وكم تكمله الحلقة؟

قال: عشره آلاف، جبرئيل عن يمينه، وميكائيل عن يساره. ثم يهز الراية ويسير بها، فلا يبقى أحد في المشرق ولا في المغرب إلا لعنها وهي راية رسول الله، نزل بها جبرئيل يوم بدر.

ثم قال: يا أبا محمد، ما هي والله قطن ولا كتان ولا قر ولا حرير.

Ahmad bin Muhammad bin Sa'eed narrated from Abu Abdullah Yahya bin (٢) Zakariyya bin Shayban from Yunus bin Kulayb from al-Hasan bin Ali bin Abu Hamza :from his father that Abu Baseer had said

Abu Abdullah as-Sadiq (as) said: “Al-Qa'im will not appear until the chain is“ ”.completed

”?I said: “How is the chain completed

He said: “With ten thousand (fighters), Gabriel will be on his (al-Qa'im’s) right hand and Michael will be on his left hand. Then he will

p: ٤٨٣

shake the banner and move. Every one in the east and in the west will curse the banner. It is the banner of the Prophet (S) that Gabriel has brought (from the Heaven) ".on the day (battle) of Badr. It is not of cotton, flax or silk

قلت: فمن أى شىء هى؟

قال: من ورق الجنة، نشرها رسول الله يوم بدر، ثم لفها ودفعها إلى على، فلم تزل عند على حتى إذا كان يوم البصره نشرها أمير المؤمنين ففتح الله عليه، ثم لفها وهى عندنا هناك، لا ينشرها أحد حتى يقوم القائم، فإذا هو قام نشرها فلم يبق أحد فى المشرق والمغرب إلا لعنها، ويسير الرعب قدامها شهراً ووراءها شهراً وعن يمينها شهراً وعن يسارها شهراً.

”?I said: “Then what is it of

He said: “It is of the leaves of Paradise. The Prophet (S) has spread it on the day of Badr and then he has folded it and given it to Imam Ali (as). It has been still with Imam Ali (as) until when he has spread it on the day of the battle of al-Jamal against the people of Basra and has gained victory. Then he has folded and kept it safe. It has been with us and no one is to spread it until al-Qa'im (as) appears. When he appears, he will spread it and then every one in the east and the west will curse it. Terror will move a month before it, a month behind it, a month on its right side and a

”month on its left side

ثم قال: يا أبا محمد، إنه يخرج موتوراً غضبان أسفاً لغضب الله على هذا الخلق، يكون عليه قميص رسول الله الذي عليه يوم احد، وعمامته السحاب، ودرعه درع رسول الله السابغه وسيفه سيف رسول الله ذو الفقار، يجرده السيف على عاتقه ثمانيه أشهر يقتل هرجاً.

Then he said: “O Abu Muhammad, he (al-Qa'im) will appear depressed and angry because of the anger of Allah with the human beings. He will appear wearing the Prophet's shirt, which the Prophet has put on in the battle of Badr, turban, armor and holding the Prophet's sword Thulfaqr. He will unsheathe the sword for eight months.
.He will kill hurly-burly

فأول ما يبده بنى شيبه فيقطع أيديهم ويعلقها في الكعبه وينادي مناديه: هؤلاء سراق الله، ثم يتناول قريشاً، فلا يأخذ منها إلاّ السيف، ولا يعطيها إلاّ السيف، ولا يخرج القائم حتى يقرء كتابان كتاب بالبصره، وكتاب بالكوفه بالبراه من على .

He will begin with Bani(1) Shayba. He will cut their hands and will hang them on the Kaaba. Then his caller will call out: “These are the thieves of the Kaaba.” Then he will move to kill the people of Quraysh. He will not leave any one of them safe from his sword

Al-Qa'im (as) will not appear except after that two books will have been read openly; one in Basra and the other in Kufa. By these books people will declare their (2)acquittance of (believing in) Ali (as).”

٣ - أخبرنا عبد الواحد بن عبد الله بن يونس قال:

p: ٤٨٥

1 - Bani means the family of. Bani Shayba were the doorkeepers of the Kaaba in the pre-Islamic age and during the Islamic age and the keys of the Kaaba were with them

2 - Ithbat al-Hudat, vol.٣ p.٥٤٥, Hilyatul Abrar, vol.٢ p.٦٣٣, Biharul Anwar, vol.٥٢ p.٣٦٧, - Bisharatul Islam p.١٩٠, Mo'jam Ahadeeth al-Imam al-Mahdi, vol.٣ p.٣٨٧

حدثنا محمد بن جعفر القرشى قال: حدثنا محمد بن الحسين بن أبي الخطاب، قال: حدثنا محمد بن سنان، عن حماد بن أبي طلحة، عن أبي حمزة الثمالي، قال:

قال لى أبو جعفر: يا ثابت، كأنى بقائم أهل بيتى قد أشرف على نجفكم هذا، (وأوماً بيده إلى ناحية الكوفة) فإذا هو أشرف على نجفكم نشر رايه رسول الله، فإذا هو نشرها أنحطت عليه ملائكه بدر.

قلت: وما رايه رسول الله؟

قال: عمودها من عمد عرش الله ورحمته وسائرهما من نصر الله، لا يهوى بها إلى شيء إلا أهلكه الله.

قلت: فمخبوه عندكم حتى يقوم القائم أم يؤتى بها؟

قال: لا بل يؤتى بها.

قلت: من يأتيه بها؟

قال: جبرئيل .

Abdul Wahid bin Abdullah bin Yunus narrated from Muhammad bin Ja'far al- (٣) Qarashi from Muhammad bin al-Husayn bin Abul Khattab from Muhammad bin Sinan :from Hammad bin Abu Talha that Abu Hamza ath-Thimali had said

Once Abu Ja'far al-Baqir (as) said to me: “O Thabit,^(١) as if I see al-Qa'im of my family“
”^(٢)coming near to your Najaf.

He pointed with his hand towards Kufa and then added: “When he comes to your Najaf, he will spread the banner of the Prophet (S) and then the angels of Badr^(٣) will
”.descend to him

”(I asked him: “What is the banner of the Prophet (S

He said: “Its pole is from the pole of the Throne of Allah and from His mercy. The rest of it is from the assistance of Allah. Everything that he swoops on with this banner
”.Allah will make it perish

I said: “Is it kept with you

.Thabit is the name of Abu Hamza –۱

.Najaf is a city in Iraq –۲

.The angels who have supported the Muslims in the battle of Badr –۳

”?until al-Qa'im (as) appears or it is brought then

”.He said: “No. It is brought then

”?I said: “Who brings it

”(He said: “Gabriel (as).” (1)

٤ - أخبرنا أحمد بن محمد بن سعيد قال: حدثنا علي بن الحسن التيملي، قال حدثنا الحسن ومحمد ابنا علي بن يوسف، عن سعدان بن مسلم، عن عمر بن أبان الكلبي عن أبان بن تغلب، قال:

سمعت أبا عبد الله يقول: كأنى أنظر إلى القائم على نجف الكوفة، عليه خوذه من استبرق، ويلبس درع رسول الله فإذا لبسها انتفضت به حتى تستدير عليه، ثم يركب فرساً له أدهم أبلق، بين عينيه شمراخ بين، معه رايه رسول الله .

قلت: مخبوه أو يؤتى بها؟

قال: بل يأتيه بها جبرئيل، عمودها من عمد عرش الله، وسائرها من نصر الله، لا يهوى بها إلى شيء إلا أهلكه الله، يهبط بها تسعه آلاف ملك وثلثمائة وثلثه عشر ملكاً.

Ahmad bin Muhammad bin Sa'eed narrated from Ali bin al-Hasan at-Taymali from (٤) al-Hasan and Muhammad, the sons of Ali bin Yousuf, from Sa'dan bin Muslim from Umar bin Abban al-Kalbi that Abban bin Taghlab had said

I heard Abu Abdullah as-Sadiq (as) saying: “As if I see al-Qa'im on the hill of Kufa” wearing a dress of brocade and the armor of the Prophet (S), riding a black horse and (S) (holding the banner of the Prophet (S).

”?I said: “Has the banner been kept somewhere or it will be brought then

He said: “Gabriel will bring it. Its pole is from the poles of the Throne of Allah and the .rest of it is from the assistance of Allah

p: ٤٨٧

Everything that he swoops on with this banner Allah will make it perish. Nine thousand
”and three hundred and thirteen angels will come down with the banner

فقلت له: جعلت فداك، كل هؤلاء معه؟

قال: نعم، هم الذين كانوا مع نوح في السفينه، والذين كانوا مع إبراهيم حيث ألقى في النار، وهم الذين كانوا مع موسى لما فلق له البحر، والذين كانوا مع عيسى لما رفعه الله إليه، وأربعة آلاف مسومين كانوا مع رسول الله ، وثلاثمائة وثلاثة عشر ملكاً كانوا معه يوم بدر، ومعهم أربعة آلاف صعدوا إلى السماء يستأذنون في القتال مع الحسين فهبطوا إلى الأرض وقد قتل، فهم عند قبره شعث غير يبكونه إلى يوم القيامة، وهم ينتظرون خروج القائم .

”?I said: “May I die for you! Will all these angels be with him

He said: “Yes, they will. It is they, who have been with Prophet Noah (as) in the Ark, with Abraham (as) when he has been thrown into the fire, with Moses (as) when the sea has been cleft to him, with Jesus Christ (as) when he has been raised to the Heaven and four thousand angels, who have been with Prophet Muhammad (as) and three hundred and thirteen angels, who have fought with him in the battle of Badr besides four thousands that have ascended to the Heaven asking permission to fight with al-Husayn (as) but when they have descended they find that al-Husayn (as) has been martyred. They have remained near his tomb weeping for him until the Day of Resurrection. They are waiting

٥ - أخبرنا عبد الواحد بن عبد الله بن يونس قال: حدثنا محمد بن جعفر القرشي قال: حدثنا أبو جعفر الهمداني، قال: حدثنا موسى بن سعدان، عن عبد الله القاسم الحضرمي، عن عمر بن أبان الكلبي، عن أبان بن تغلب، قال:

قال أبو عبد الله: كأني بالقائم، فإذا استوى على ظهر النجف لبس درع رسول الله الأبيض فينتفض هو بها فيستديرها عليه فيغشاها بخداعه من استبرق، ويركب فرسا له أدهم أبلق، بين عينيه شمراخ، فينتفض به أنتفاضه لا يبقى أهل بلد إلا وهم يرون أنه معهم في بلدهم، وينشر رايه رسول الله، عمودها من عمد عرش الله وسائرهما من نصر الله، ما يهوى بها إلى شيء إلا أهلكه الله.

(٥) Abdul Wahid bin Abdullah bin Yunus narrated from Muhammad bin Ja'far al-Qarashi from Abu Ja'far al-Hamadani from Musa bin Sa'dan from Abdullah bin al-Qassim al-Hadhrami from Umar bin Abban al-Kalbi that Abban bin Taghlab had said

Abu Abdullah as-Sadiq (as) said: “As if I see al-Qa'im standing on the hill of Najaf,“ wearing a dress of brocade and the armor of the Prophet (S) and riding a black horse. He will spread the Prophet's banner, whose pole is from the poles of the Throne of Allah and whose rest is from the assistance of Allah. Whatever he swoops on with the banner Allah will make it perish

قلت: أمخبوه هي أم يؤتى بها؟

قال: بل يأتي بها جبرئيل، فإذا هزها لم يبق مؤمن إلا صار قلبه أشد من زبر الحديد، وأعطى قوه أربعين رجلاً، ولا يبقى مؤمن

ميت إلا دخلت عليه تلك الفرحة في قبره وذلك حيث يتزاورون في قبورهم ويتباشرون بقيام القائم ، وينحط عليه ثلاثة عشر ألفاً وثلاثمائة وثلاثة عشر ملكاً.

”?I said: “Has the banner been hidden somewhere or it will be brought then

He said: “Gabriel (as) will bring it. When he shakes it, every believer’s heart will become like iron. He will be given a power of forty men. Then every dead believer will feel happy in his grave. The dead will begin to visit each other in their graves and they bring the good news of the appearance of al-Qa'im to each other. Thirteen thousand .and three hundred and thirteen angels will descend with al-Qa'im then

(قال) فقلت: كل هؤلاء كانوا مع أحد قبله من الأنبياء؟

قال: نعم، وهم الذين كانوا مع نوح في السفينه، والذين كانوا مع إبراهيم حيث ألقى في النار، والذين كانوا مع موسى حين فلق البحر، والذين كانوا مع عيسى حين رفعه الله إليه، وأربعة آلاف كانوا مع النبي مردفين، وثلاثمائة وثلاثة عشر ملكاً كانوا يوم بدر، وأربعة آلاف هبطوا يريدون القتال مع الحسين ، فلم يؤذن لهم فرجعوا في الاستيمار فهبطوا وقد قتل الحسين ، فهم عند قبره شعث غبر يبكونه إلى يوم القيامة، ورئيسهم ملك يقال له: منصور، فلا يزوره زائر إلا استقبلوه، ولا يودعه مودع إلا شيعوه، ولا مريض إلا عادوه ولا يموت ميت إلا صلوا عليه واستغفروا له بعد موته، فكل هؤلاء ينتظرون قيام القائم .

”?I asked: “Have these angels been with any of the prophets before him (al-Qa'im

He said: “Yes, they have been with Prophet

Noah (as) in the Ark, with Abraham (as) when he has been thrown into the fire, with Moses (as) when the sea has been cleft to him, with Jesus Christ (as) when he has been raised to the Heaven besides four thousands, who have been with Prophet Muhammad (as), three hundred and thirteen angels, who have supported the Prophet (S) on the day of Badr and four thousands, who have asked permission to fight with al-Husayn (as) but they have not been permitted. They have descended to find that al-Husayn (as) has been Martyred. They have remained near his tomb weeping for him until the Day of Resurrection. Their chief is an angel called Mansoor. They receive every visitor coming to visit al-Husayn (as), escort everyone farewelling him, visit every sick person and no one dies unless they offer the prayer for him and ask Allah to forgive him after his death. All these angels are waiting for the appearance of al-Qa'im (as).”⁽¹⁾

Chapter ۲۰: The army of anger

۱- حدثنا محمد بن همام قال: حدثنا حميد بن زياد الكوفي، قال: حدثنا محمد بن علي بن غالب، عن يحيى بن عليم، عن أبي جميله المفضل بن صالح، عن جابر قال: حدثني من رأى المسيب بن نجبه، قال:

وقد جاء رجل إلى أمير المؤمنين ومعه رجل يقال له: ابن السوداء، فقال له: يا أمير المؤمنين إن هذا يكذب على الله وعلى رسوله ويستشهدك.

فقال أمير المؤمنين: لقد أعرض وأطول، يقول ماذا؟

فقال: يذكر جيش الغضب.

فقال: خلّ سبيل الرجل، أولئك قوم يأتون في آخر الزمان، قزع كقزع الخريف، والرجل

والرجالان والثلاثة من كل قبيله حتى يبلغ تسعه، أما والله إني لأعرف أميرهم واسمه، ومناخ ركابهم.

ثم نهض وهو يقول: باقراً باقراً باقراً، ثم قال: ذلك رجل من ذريتي يقرر الحديث بقراً.

Muhammad bin Hammam narrated from Hameed bin Ziyad al-Kufi from (١) Muhammad bin Ali bin Ghalib from Yahya bin Olaym from Abu Jameela al-Mufadhhal bin Salih from Jabir from someone that al-Musayyab bin Nujba had said

One day a man came to Amirul Mo'mineen (as) with another man called ibn as-“Sawda’ and said: “O Amirul Mo'mineen, this man ascribes lies to Allah and His messenger and he mentions you to be the source of that

”?Amirul Mo'mineen (as) said: “What he says

”.The man said: “He mentions an army of anger

Amirul Mo'mineen (as) said: “Set the man free! The army of anger will come at the end of time. They will gather like the cloudlets of autumn. A man, two or three will come from every tribe until they become nine (from each tribe). By Allah, I know their emir and his name and I know the place where their sumpters stay at

Then he got up saying: “Baqir! Baqir! Baqir!(١) He is a man of my descendants. He will cut open traditions so extensively.”(٢)

٢ – أخبرنا علي بن الحسين المسعودي قال: حدثنا محمد بن يحيى العطار بقم قال حدثنا محمد بن حسان الرازي، قال: حدثنا محمد بن علي الكوفي، عن عبد الرحمن بن أبي حماد، عن يعقوب بن عبد الله الأشعري، عن عتيبه بن سعدان بن يزيد، عن الأحنف بن قيس، قال:

دخلت على

p: ٤٩٢

١ – Baqir is one, who cuts open knowledge and science widely

٢ – Biharul Anwar, vol.٥٢ p.٢٤٧

علي في حاجه لى فجاء ابن الكواء وشبث بن ربعى فاستاذنا عليه، فقال لى على: إن شئت فأذن لهما فإنك أنت بدأت بالحاجه.

(قال) قلت: يا أمير المؤمنين، فأذن لهما. فلما دخلا قال: ما حملكما على أن خرجتما عليّ بحروراء؟

قالا: أحببنا أن نكون من جيش الغضب.

قال: ويحكما، وهل فى ولايتى غضب؟ أويكون الغضب حتى يكون من البلاء كذا وكذا؟ ثم يجتمعون قرعاً كقرع الخريف من القبائل ما بين الواحد والإثنين والثلاثة والأربعة والخمسه والسته والسبعه والثمانيه والتسعه والعشره.

Ali bin al-Husayn al-Mass'oodi narrated from Muhammad bin Yahya al-Attar from (٢) Muhammad bin Hassaan ar-Razi from Muhammad bin Ali al-Kufi from Abdurrahman bin Abu Hammad from Ya'qoob bin Abdullah al-Ash'ari from Otayba bin Sa'dan bin Yazeed that al-Ahnaf bin Qays had said

Once I went to Imam Ali (as) for some business. Then Ibnul Kawwa' and Shibth bin Rib'iy came and asked permission to meet him. Imam Ali (as) said to me: "If you like to permit them, you can do that because you are the first to have your business ".achieved

.I said: "O Amirul Mo'mineen (as), permit them to come in

When they came in, he said to them: "What made you secede from me in (Haroora'?)?"

.They said: "We wanted to be with the army of anger

He said: "Woe unto you! Is there any kind of anger in my guardianship? Anger comes after when many kinds of calamities and distresses occur. Then they (the army) gather like cloudlets of autumn; one, two, three, four, five, six, seven, eight, nine or ten from every

p: ٤٩٣

٣ - أخبرنا أحمد بن محمد بن سعيد بن عقده قال: حدثنا علي بن الحسين التيملي قال: حدثنا الحسن ومحمد بنا علي بن يوسف، عن سعدان بن مسلم، عن رجل، عن المفضل بن عمر، قال:

قال أبو عبد الله: إذا أذن الإمام دعا الله بأسمه العبراني فأتيت له صحابته الثلاثمائة وثلاثة عشر قرع كقرع الخريف. فهم أصحاب الألويه منهم من يُفقد من فراشه ليلاً فيصبح بمكه، ومنهم من يُرى يسير في السحاب نهاراً يعرف بأسمه واسم أبيه وحليته ونسبه.

قلت: جعلت فداك، أيهم أعظم إيماناً.

قال: الذي يسير في السحاب نهاراً، وهم المفقودون، وفيهم نزلت هذه الآية

وَلِكُلِّ وِجْهَةٍ هُوَ مُوَلِّيهَا ۖ فَاسْتَبِقُوا الْخَيْرَاتِ ۚ أَيْنَ مَا تَكُونُوا يَأْتِ بِكُمْ اللَّهُ جَمِيعًا ۖ إِنَّ اللَّهَ عَلِيمٌ كُلِّ شَيْءٍ قَدِيرٌ

Ahmad bin Muhammad bin Sa'eed bin Oqda narrated from Ali bin al-Hasan at- (٣) Taymali from al-Hasan and Muhammad, the sons of Ali bin Yousuf, from Sa'dan bin Muslim from a man that al-Mufadhhal bin Umar had said

Abu Abdullah as-Sadiq (as) said: "When the imam (al-Mahdi) calls out the azan, he will" pray Allah with His Hebrew name and then his companions, who will be three hundred and thirteen men, will be permitted to join him. They will gather like the cloudlets of autumn. They will be the bearers of the banners. Some of them will be missed in their beds in the night and in the morning they will find themselves in Mecca. Some of them will be seen walking on the clouds during the day. They will be known by their names, their fathers' names

”.and their lineages

”?I said: “May I die for you! Which of them is greater in faith

He said: “It is those, who walk on the clouds during the day. They are the missed ones. About these companions Allah has revealed this verse, ‘Wherever you are, Allah will [\(bring you all together.’](#) [\(۱\)](#)” [\(۲\)](#)

۴ - أخبرنا عبد الواحد بن عبد الله بن يونس قال: حدثنا محمد بن جعفر القرشي قال: حدثنا محمد بن الحسين بن أبي الخطاب، عن محمد بن سنان، عن ضريس، عن أبي خالد الكابلي، عن علي بن الحسين أو عن محمد بن علي أنه قال:

الفقهاء قوم يفقدون من فرشهم فيصبحون بمكة، وهو قول الله

وَلِكُلِّ وِجْهَةٍ هُوَ مُؤَلِّيهَا ۖ فَاسْتَبِقُوا الْخَيْرَاتِ ۚ أَيْنَ مَا تَكُونُوا يَأْتِ بِكُمْ اللَّهُ جَمِيعًا ۖ إِنَّ اللَّهَ عَلِيمٌ كُلِّ شَيْءٍ قَدِيرٌ

وهم أصحاب القائم .

Abdul Wahid bin Abdullah bin Yunus narrated from Muhammad bin Ja'far al- (۴) Qarashi from Muhammad bin al-Husayn bin Abul Khattab from Muhammad bin Sinan from Dhurays from Abu Khalid al-Kabuli that Ali bin al-Husayn or Muhammad bin Ali (as) had said

Al-Fuqada’ [\(۳\)](#) are persons, who will be missed in their beds and in the morning they“ will be found in Mecca. It is they, who are concerned by this Qur’anic verse, ‘Wherever [\(you are, Allah will bring you all together.’](#) They are al-Qa'im’s companions.” [\(۴\)](#)

۵ - حدثنا أبو سليمان أحمد بن هوذة الباهلي قال: حدثنا إبراهيم بن إسحاق النهاوندي بنهاوند سنه ثلاث وسبعين ومائتين، قال: حدثنا عبد الله بن حماد الأنصاري سنه تسع وعشرين ومائتين، عن عبد الله بن بكير، عن أبان بن تغلب، قال:

p: ۴۹۵

۱- Qur'an, ۲:۱۴۸

۲ - Tafseer of al-Ayyashi, vol.۱ p.۶۷, Ithbat al-Hudat, vol.۳ p.۵۴۸, al-Mahajja p.۲۰،

Tafseer al-Burhan, vol.۱ p.۱۶۲، ۱۶۴، Biharul Anwar, vol.۵۲ p.۳۶۸، Mo'jam Ahadeeth al-

Imam al-Mahdi, vol.۵ p.۳۲

۳- Missing or absent persons

Ithbat al-Hudat, vol.۳ p.۵۴۶, al-Mahajja p.۱۹, Hilyatul Abrar, vol.۲ p.۶۲۱, Tafseer al- –۴
Burhan, vol.۱ p.۱۶۵۲, Biharul Anwar, vol.۵۲ p.۳۶۸, Mo'jam Ahadeeth al-Imam al-Mahdi,
.vol.۵ p.۱۸

كنت مع جعفر بن محمد في مسجد بمكة، وهو آخذ بيدي، فقال:

يا أبان، سيأتي الله بثلاثمائة وثلاثة عشر رجلاً في مسجدكم هذا، يعلم أهل مكة أنه لم يخلق آباؤهم ولا أجدادهم بعد، عليهم السيوف، مكتوب على كل سيف اسم الرجل واسم أبيه وحليته ونسبه، ثم يأمر منادياً فينادي: هذا المهدي يقضى بقضاء داود وسليمان، لا يسأل على ذلك بينه.

Abu Sulayman Ahmad bin Hawthā al-Bahili narrated from Ibraheem bin Iss'haq (٥) an-Nahawandi from Abdullah bin Hammad al-Ansari from Abdullah bin Bukayr that :Abban bin Taghlab had said

One day I was with Ja'far bin Muhammad as-Sadiq (as) in a mosque in Mecca. He said to me: "O Abban, Allah will bring three hundred and thirteen men in this mosque. The people of Mecca know that neither their (those men's) fathers nor grandfathers have been created yet. They will come with their swords on their shoulders. On each sword the name of its keeper, his father's name, his aspect and lineage are written. Then a caller will call out: "This is al-Mahdi. He judges with the judgments of Prophet David (as) and Prophet Solomon (as). He is not asked to show evidence for his (judgements." (١)

٦ - أخبرنا علي بن أحمد، عن عبيد الله بن موسى العلوي، عن هارون بن مسلم الكاتب الذي كان يحدث بسر من رأى عن مسعدة بن صدقة، عن عبد الحميد الطائي، عن محمد بن مسلم، عن أبي جعفر في قوله تعالى

أَمَّنْ يُجِيبُ الْمُضْطَرَّ إِذَا دَعَاهُ وَيَكْشِفُ السُّوءَ وَيَجْعَلُكُمْ خُلَفَاءَ الْأَرْضِ □ أَلَيْهَ مَعَ اللَّهِ □ قَلِيلًا

p: ٤٩٦

قال:

نزلت في القائم ، وكان جبرئيل على الميزاب في صورته طير أبيض فيكون أول خلق الله مبايعه له (أعنى جبرئيل) ويبايعه الناس الثلاثمائة وثلاثه عشر، فمن كان ابتلى بالمسير وافى في تلك الساعه، ومن لم يبتل بالمسير فقد من فراشه، وهو قول أمير المؤمنين على: "المفقودون من فرشهم" وهو قول الله

وَلِكُلِّ وِجْهَةٍ هُوَ مَوْلِيهَا ۖ فَاسْتَبِقُوا الْخَيْرَاتِ ۚ أَيْنَ مَا تَكُونُوا يَأْتِ بِكُمْ اللَّهُ جَمِيعًا ۗ إِنَّ اللَّهَ عَلِيمٌ كُلِّ شَيْءٍ قَدِيرٌ {١٤٨}

قال: الخيرات الولايه لنا أهل البيت.

Ali bin Ahmad narrated from Obaydillah bin Musa al-Alawi from Haroon bin Muslim (٤) from Mas'ada bin Sadaqa from Abdul Hameed at-Ta'iy from Muhammad bin Muslim that Abu Ja'far al-Baqir (as) had said when talking about this verse, 'Or, Who answers the distressed one when he calls upon Him and removes the evil, and He will make [\(you successors in the earth: ١\)](#)

This verse has been revealed about al-Qa'im (as) where Gabriel has sat on a drain in "a shape of a bird. Gabriel will be the first one, who pays homage to al-Qa'im and then the three hundred and thirteen companions will pay homage. Those (of al-Qa'im's companions), who are to walk, will arrive in time and those, who are not to walk, will disappear from their beds. It is the saying of Allah, 'Therefore hasten to (do) good works; wherever you are, Allah will bring you all together.' [\(٢\)](#) The good work is the [\(belief in the guardianship of Ahlul Bayt.\)](#) [\(٣\)](#)

٧ - أخبرنا على بن الحسين قال: حدثنا محمد بن

p: ٤٩٧

.Qur'an, ٢٧:٤٢ -١

.Qur'an, ٢:١٤٨ -٢

Ithbat al-Hudat, vol.٣ p.٥٤٤, Biharul Anwar, vol.٥٢ p.٣٤٩, Mo'jam Ahadeeth al-Imam -٣
al-Mahdi, vol.٥ p.٣٠٨

يحيى العطار، قال: حدثنا محمد بن حسان الرازي، عن محمد بن علي الكوفي، عن إسماعيل بن مهران، عن محمد بن أبي حمزه، عن أبان بن تغلب، عن أبي عبد الله أنه قال:

سبعث الله ثلاثمائة وثلاثة عشر رجلاً إلى مسجد بمكة، يعلم أهل مكة أنهم لم يولدوا من آبائهم ولا أجدادهم، عليهم سيوف مكتوب عليها ألف كلمة، كل كلمة مفتاح ألف كلمة، ويبعث الله الريح من كل وادٍ تقول: هذا المهدي يحكم بحكم داود، ولا يريد بينه.

Ali bin al-Husayn narrated from Muhammad bin Yahya al-Attar from Muhammad (ؑ) bin Hassaan ar-Razi from Muhammad bin Ali al-Kufi from Issma'eel bin Mihran from Muhammad bin Abu Hamza from Abban bin Taghlab that Abu Abdullah as-Sadiq (as) :had said

Allah will send three hundred and thirteen men to a mosque in Mecca. The people of Mecca know that those men's fathers and grandfathers have not created yet. They will have swords, on which one thousand words are written. Each word is a clue for one thousand words. Then Allah will send the wind from every valley to say: "This is al-Mahdi. He rules like the rule of Prophet David (as). He does not need any evidence." (1)

٨ - أخبرنا أحمد بن هوزة أبو سليمان قال: حدثني إبراهيم بن إسحاق النهاوندي عن عبد الله بن حماد الأنصاري، عن أبي الجارود، عن أبي جعفر الباقر قال:

أصحاب القائم ثلاثمائة وثلاثة عشر رجلاً أولاد العجم، بعضهم يحمل في السحاب نهاراً، يعرف باسمه واسم أبيه ونسبه وحليته، وبعضهم نائم على فراشه فيوافيه في مكة على غير ميعاد.

Abu Sulayman (ؑ)

p: ٤٩٨

Ithbat al-Hudat, vol.٣ p.٥٤٦, Biharul Anwar, vol.٥٢ p.٢٨٦, ٣٦٩, Mo'jam Ahadeeth al- – ١
Imam al-Mahdi, vol.٤ p.١١

Ahmad bin Hawthah narrated from Ibraheem bin Iss'haq an-Nahawandi from Abdullah bin Hammad al-Ansari from Abul Jarood that Abu Ja'far al-Baqir (as) had said

The companions of al-Qa'im will be three hundred and thirteen men. They will be foreigners. Some of them will be carried on the clouds during the day. They will be known by their names, their fathers' names, their qualities and lineages. Some of them will be taken from their beds to be in Mecca in the morning without any (appointment.)⁽¹⁾

٩ - حدثنا علي بن الحسين قال: حدثنا محمد بن يحيى، عن محمد بن حسان الرازي عن محمد بن علي الكوفي، عن علي بن الحكم، عن علي بن أبي حمزه، عن أبي بصير، عن أبي جعفر الباقر:

أن القائم يهبط من ثنيه ذي طوى في عده أهل بدر - ثلاثمائة وثلاثة عشر رجلاً - حتى يسند ظهره إلى الحجر الأسود، ويهز الراية الغالبة.

قال علي بن أبي حمزه: فذكرت ذلك لأبي الحسن موسى بن جعفر، فقال: كتاب منشور.

Ali bin al-Husayn narrated from Muhammad bin Yahya from Muhammad bin (٩) Hassaan ar-Razi from Muhammad bin Ali al-Kufi from Ali bin al-Hakam from Ali bin Abu Hamza from Abu Baseer that Abu Ja'far al-Baqir (as) had said

Al-Qa'im will come from the defile of Mountain Thi Tuwa with three hundred and thirteen men as the number of the Muslims, who have fought in the battle of Badr. He will lean his back against the Black Rock (in the Kaaba) and will shake his victorious banner.

Ali bin Abu Hamza said: "I mentioned that

p: ٤٩٩

Ithbat al-Hudat, vol.٣ p.٥٤٧, Biharul Anwar, vol.٥٢ p.٣٦٩, Mo'jam Ahadeeth al-Imam - ١ al-Mahdi, vol.٣ p.٢٨٣

(to Abul Hasan Musa bin Ja'far al-Kadhim (as) and he said: "It is an evidenced book."^(۱)

۱۰ - أخبرنا علي بن الحسين قال: حدثنا محمد بن يحيى العطار، عن محمد بن حسان الرازي، عن محمد بن علي الصيرفي، عن عبد الرحمن بن أبي هاشم، عن عمرو بن أبي المقدام، عن عمران بن ظبيان، عن أبي يحيى حكيم بن سعد، قال: سمعت علياً يقول:

إن أصحاب القائم شباب لا كهول فيهم إلا كالكحل في العين، أو كالملح في الزاد، وأقل الزاد الملح.

Ali bin al-Husayn narrated from Muhammad bin Yahya al-Attar from Muhammad (۱۰) bin Hassaan ar-Razi from Muhammad bin Ali as-Sayrafi from Abdurrahman bin Abu Hashim from Amr bin Abul Miqdam from Imran bin Dhabyan from Abu Yahya Hakeem bin Sa'd that Imam Ali (as) had said

The companions of al-Qa'im will be young men. There will be no old men among them except like the kohl in an eye or like the salt in the food and the least part of food (is the salt."^(۲)

۱۱ - أخبرنا أبو سليمان أحمد بن هوذة قال: حدثنا إبراهيم بن إسحاق النهاوندي قال: حدثنا عبد الله بن حماد الأنصاري، عن علي بن أبي حمزه، قال: قال أبو عبد الله جعفر بن محمد:

بيننا شباب الشيعة على ظهور سطوحهم نيام إذ توافوا إلى صاحبهم في ليله واحده على غير معياد، فيصبحون بمكة.

Abu Sulayman Ahmad bin Hawthha narrated from Ibraheem bin Iss'haq an- (۱۱) Nahawandi from Abdullah bin Hammad al-Ansari from Ali bin Abu Hamza that Abu Abdullah as-Sadiq (as) had said

While the young men of the Shia are sleeping“

p: ۵۰۰

Ithbat al-Hudat, vol.۳ p.۵۴۷, Biharul Anwar, vol.۵۲, ۳۷۰, Mo'jam Ahadeeth al-Imam al- -۱ Mahdi, vol.۳ p.۲۴۳

Al-Ghayba by at-Toossi p.۴۷۶, al-Malahim by ibn Tawooss p.۱۴۴, Ithbat al-Hudat, - ۲ vol.۳ p.۵۱۷, Biharul Anwar, vol.۵۲ p.۳۳۳, Mo'jam Ahadeeth al-Imam al-Mahdi, vol.۳ p.۱۰۲

on the roofs of their houses, they will be taken to their companion (al-Qa'im) within the same night without any appointment. In the morning they will find themselves in [\(Mecca.\)](#)

١٢ - أخبرنا أحمد بن محمد بن سعيد بن عقده قال: حدثنا علي بن الحسن بن فضال، قال: حدثنا محمد بن حمزه ومحمد بن سعيد قالوا: حدثنا حماد بن عثمان، عن سليمان ابن هارون العجلي قال: قال: سمعت أبا عبد الله يقول:

إن صاحب هذا الأمر محفوظه له أصحابه، لو ذهب الناس جميعاً أتى الله له بأصحابه، وهم الذين قال الله فيهم
أُولَئِكَ الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ وَالْحُكْمَ وَالنُّبُوَّةَ □ فَإِنْ يَكْفُرْ بِهَا هَؤُلَاءِ فَقَدْ وَكَلْنَا بِهَا قَوْمًا لَيَسُوا بِهَا بِكَافِرِينَ {٨٩}
وهم الذين قال الله فيهم

يَا أَيُّهَا الَّذِينَ آمَنُوا مِنْ يَزَوَدَ مِنْكُمْ عَنْ دِينِهِ فَسَوْفَ يَأْتِي اللَّهُ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُ أَذِلَّةٍ عَلَى الْمُؤْمِنِينَ أَعِزَّةٍ عَلَى الْكَافِرِينَ
يُجَاهِدُونَ فِي سَبِيلِ اللَّهِ وَلَا يَخَافُونَ لَوْمَةَ لَائِمٍ □ ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ □ وَاللَّهُ وَاسِعٌ عَلِيمٌ {٥٤}

Ahmad bin Muhammad bin Sa'eed narrated from Ali bin al-Hasan bin Fadhdhal (١٢) from Muhammad bin Hamza and Muhammad bin Sa'eed from Uthman bin Hammad bin Uthman from Sulayman bin Haroon al-Bajali that Abu Abdullah as-Sadiq (as) had said:

The companions of al-Qa'im are reserved for him. Even if all the peoples will have gone, Allah will bring him his companions. It is they, about whom Allah has said, 'Therefore if these people disbelieve in it We have already entrusted with it a people ,who are not disbelievers in it,' [\(٢\)](#) and has said, 'Then Allah will bring a people

p: ٥٠١

Biharul Anwar, vol.٥٢ p.٣٧٠, Bisharatul Islam p.١٩٨, Mo'jam Ahadeeth al-Imam al- - ١
Mahdi, vol.٤ p.٦
Qur'an, ٦:٨٩ - ٢

He shall love them and they shall love Him, lowly before the believers, mighty against the unbelievers, they shall strive hard in Allah's way and shall not fear the censure of [\(۱\) \(۲\)](#) "any censurer."

۱۳ - حدثنا علي بن الحسين قال: حدثنا محمد بن يحيى العطار، عن محمد بن حسان الرازي، عن محمد بن علي الكوفي، قال: حدثنا عبد الرحمن بن أبي هاشم، عن علي بن أبي حمزة، عن أبي بصير، عن أبي عبد الله قال: إن أصحاب طالوت ابتلوا بالنهر الذي قال الله تعالى سنبتليكم بنهر، وإن أصحاب القائم يبتلون بمثل ذلك.

Ali bin al-Husayn narrated from Muhammad bin Yahya al-Attar from Muhammad (۱۳) bin Hassaan ar-Razi from Muhammad bin Ali al-Kufi from Abdurrahman bin Abu Hashim from Ali bin Abu Hamza from Abu Baseer that Abu Abdullah as-Sadiq (as) had said:

The companions of Talut have been tried by the river. Allah has said, 'Allah will try you by a river.' [\(۳\) \(۴\)](#) The companions of al-Qa'im also will be tried like that."

Chapter ۲۱: The Shia when al-Qa'im appears

۱ - حدثنا أحمد بن محمد بن سعيد بن عقده قال: حدثنا حميد بن زياد، عن علي بن الصباح، قال: حدثنا أبو علي الحسن بن محمد الحضرمي، قال: حدثني جعفر بن محمد، عن إبراهيم بن عبد الحميد، قال: أخبرني من سمع أبا عبد الله يقول: إذا خرج القائم خرج من هذا الأمر من كان يرى أنه من أهله ودخل فيه شبه عبده الشمس والقمر.

Ahmad bin Muhammad bin Sa'eed bin Oqda narrated from Hameed bin Ziyad from (۱) Ali bin as-Sabah from Abu Ali al-Hasan bin Muhammad al-Hadhrami from

p: ۵۰۲

۱ - Qur'an, ۵:۵۴

۲ - Tafseer al-Burhan, vol.۱ p.۴۷۸, al-Mahajja p.۶۴, Biharul Anwar, vol.۵۲ p.۳۷۰, Yanabee'ul Mawadda p.۴۲۲, Mo'jam Ahadeeth al-Imam al-Mahdi, vol.۵ p.۹۳, ۱۰۰

۳ - Qur'an, ۲:۲۴۹

۴ - Al-Ghayba by at-Toossi p.۴۷۲, Ithbat al-Hudat, vol.۳ p.۵۱۶, Biharul Anwar, vol.۵۲ p.۳۳۲, Mo'jam Ahadeeth al-Imam al-Mahdi, vol.۵ p.۴۸

Ja'far bin Muhammad from Ibraheem bin Abdul Hameed from someone that Abu
:Abdullah as-Sadiq (as) had said

When al-Qa'im (as) appears, those, who have thought themselves as his followers,“
will apostatize and those, who are somehow like the worshippers of the sun and the
moon, will believe in him.”(۱)

۲ - حدثنا أحمد بن محمد بن سعيد قال: حدثنا أحمد بن يوسف بن يعقوب أبو الحسن الجعفي، قال: حدثنا إسماعيل بن
مهران، عن الحسن بن علي بن أبي حمزه، عن المفضل بن محمد الأشعري عن حريز عن أبي عبد الله، عن أبيه، عن علي بن
الحسين أنه قال:

إذا قام القائم أذهب الله عن كل مؤمن العاهه ورد إليه قوته.

Ahmad bin Muhammad bin Sa'eed narrated from Ahmad bin Yousuf bin Ya'qoob al- (۲)
Ju'fi from Issma'eel bin Mihran from al-Hasan bin Ali bin Abu Hamza from al-
Mufadhdhal bin Muhammad al-Ash'ari from Hurayz from Abu Abdullah as-Sadiq (as)
:from his father (as) that Ali bin al-Husayn as-Sajjad (as) had said

When al-Qa'im appears, Allah will cure every sick believer and restore to him his“
power.”(۲)

۳ - أخبرنا أحمد بن محمد بن سعيد قال: حدثنا علي بن الحسن التيملي، قال: حدثنا الحسن ومحمد ابنا علي بن يوسف، عن
سعدان بن مسلم، عن صباح المزني، عن الحارث بن حصيره، عن حبه العرنى، قال: قال أمير المؤمنين:

كأنى أنظر إلى شيعتنا بمسجد الكوفه، قد ضربوا الفساطيط يعلمون الناس القرآن كما أنزل، أما إن قائمنا إذا قام كسرته، وسوى
قبلته.

Ahmad bin Muhammad bin Sa'eed narrated from Ali bin al-Hasan at-Taymali from (۳)
al-Hasan and Muhammad, the sons of Ali

p: ۵۰۳

Biharul Anwar, vol.۵۲ p.۳۶۳, Bisharatul Islam p.۲۲۲, Mo'jam Ahadeeth al-Imam al- – ۱
Mahdi, vol.۳ p.۵۰۱

Al-Khissal p.۵۴۱, Rawdhatul Wa'idheen, vol.۲ p.۲۹۵, as-Sirat al-Mustaqeem, vol.۲ – ۲

p.۲۶۱, Ithbat al-Hudat, vol.۳ p.۴۹۶, Biharul Anwar, vol.۵۲ p.۳۱۶, Mo'jam Ahadeeth al-
Imam al-Mahdi, vol.۳ p.۱۹۲

bin Yousuf, from Sa'dan bin Muslim from Sabah al-Muzni from al-Harith bin Haseera
:from Habba al-Orani that Amirul Mo'mineen (as) had said

As if I see our Shia in the mosque of Kufa setting up pavilions to teach the people the“
Qur'an as it has been revealed but when our Qa'im appears, he will destroy it (the
[mosque](#)) and level its mihrab to the ground.”[\(1\)](#)

٤ - أخبرنا علي بن الحسن قال: حدثنا محمد بن يحيى العطار، قال: حدثنا محمد بن حسان الرازي، قال: حدثنا محمد بن علي الكوفي، قال: حدثنا عبد الله بن محمد الحجال، عن علي بن عقبة بن خالد، عن أبي عبد الله أنه قال: كأنى بشيعة علي في أيديهم المثاني يعلمون الناس المستأنف.

Ali bin al-Husayn narrated from Muhammad bin Yahya al-Attar from Muhammad (٤)
bin Hassaan ar-Razi from Muhammad bin Ali from Abdullah bin Muhammad al-Hajjaal
:from Ali bin Aqaba bin Khalid that Abu Abdullah as-Sadiq (as) had said

As if I see the Shia of Ali with the Qur'an in their hands teaching people the divine“
[principles.](#)”[\(2\)](#)

٥ - حدثنا أبو سليمان أحمد بن هوذة قال: حدثنا إبراهيم بن إسحاق النهاوندي، قال: حدثنا عبد الله بن حماد الأنصاري، عن صباح المزني، عن الحارث بن حصيره، عن الأصبع بن نباته، قال: سمعت علياً يقول: كأنى بالعجم فساطيطهم في مسجد الكوفة يعلمون الناس القرآن كما أنزل.

قلت: يا أمير المؤمنين، أو ليس هو كما أنزل؟

فقال: لا، محى منه سبعون من قریش بأسمائهم وأسماء آبائهم، وما ترك أبو لهب إلا إزراء علي رسول الله لأنه عمه.

Abu Sulayman Ahmad bin Hawtah narrated from (٥)

p: ٥٠٤

١- Biharul Anwar, vol.٥٢ p.٣٦٤, Mo'jam Ahadeeth al-Imam al-Mahdi, vol.٣ p.١٢٦

٢- Biharul Anwar, vol.٥٢ p.٣٦٤

Ibraheem bin Iss'haq an-Nahawandi from Abdullah bin Hammad al-Ansari from Sabah al-Muzni from al-Harith bin Haseera that al-Asbugh bin Nabata had said

I heard Ali (as) saying: "As if I see the Persians setting up their pavilions in the mosque of Kufa and teaching people the Qur'an as it has been revealed

"?I said: "O Amirul Mo'mineen, is the Qur'an not as it has been revealed

He said: "No, it is not. The names of seventy ones of Quraysh have been removed from it.^(١) The name of Abu Lahab has been left (in the Qur'an) just to remind the Prophet (S) of something because he is the Prophet's uncle."^(٢)

٦ - أخبرنا علي بن أحمد البندنجي، عن عبيد الله بن موسى العلوي، عن رواه، عن جعفر بن يحيى، عن أبيه، عن أبي عبد الله جعفر بن محمد أنه قال:

كيف أنتم لو ضرب أصحاب القوائم الفساطيط في مسجد كوفان، ثم يخرج إليهم المثل المستأنف، أمر جديد، على العرب شديد.

Ali bin Ahmad al-Bandaneji narrated from Obaydillah bin Musa al-Alawi from (٦) someone from Ja'far bin Yahya from his father that Abu Abdullah as-Sadiq (as) had said

How about you when the companions of al-Qa'im (as) set up their pavilions in the mosque of Kufa and then he (al-Qa'im) appears with new ideals and a new rule? He will be severe with the Arabs."^(٣)

٧ - أخبرنا محمد بن همام قال: حدثني جعفر بن محمد بن مالك، قال: حدثنا أبو طاهر الوراق، قال: حدثني عثمان بن عيسى، عن أبي الصباح الكناني، قال:

كنت عند أبي عبد الله

p: ٥٠٥

The apparent meaning of this saying shows that the Qur'an is distorted but the real opinion of the Shia concerning the Qur'an is not so

.Biharul Anwar, vol.٥٢ p.٣٦٤-٢

Biharul Anwar, vol.۵۲ p.۳۶۵, Bisharatul Islam p.۲۲۳, Mo'jam Ahadeeth al-Imam al- – ۳
.Mahdi, vol.۴ p.۴۷

فدخل عليه شيخ وقال: قد عَقْنِي وُلْدِي وجفاني إخواني.

فقال أبو عبد الله: أوما علمت أن للحق دولة وللباطل دولة كلاهما ذليل في دولة صاحبه، فمن أصابته رفاهيه الباطل اقتص منه في دولة الحق.

Muhammad bin Hammam narrated from Ja'far bin Muhammad bin Malik from Abu (٧)
:Tahir al-Warraaq from Uthman bin Eessa that Abus-Sabah al-Kinani had said

Once I was with Abu Abdullah as-Sadiq (as) when an old man came to him and said:“
”.“My sons became undutiful to me and my brothers turned away from me

Abu Abdullah as-Sadiq (as) said: “Do you not know that the truth has a government
and the untruth also has a government? Each of them is low in the state of the other.

Whoever enjoys the ease of the untruth will be punished in the state of the truth.”(١)

٨ - حدثنا أبو سليمان أحمد بن هوذه، قال: حدثنا أبو إسحاق إبراهيم بن إسحاق النهاوندي، قال: حدثني عبد الله بن حماد
الأنصاري، عن محمد بن جعفر بن محمد عن أبيه قال:

إذا قام القائم بعث في أقاليم الأرض، في كل إقليم رجلاً يقول: عهدك في كفك فإذا ورد عليك أمر لا تفهمه ولا تعرف
القضاء فيه فانظر إلى كفك واعمل بما فيها، قال: ويبعث جنداً إلى القسطنطينيه، فإذا بلغوا الخليج كتبوا على أقدامهم شيئاً ومشوا
على الماء، فإذا نظر إليهم الروم يمشون على الماء، قالوا: هؤلاء أصحابه يمشون على الماء، فكيف هو؟ فعند ذلك يفتحون لهم
أبواب المدينة، فيدخلونها، فيحكمون فيها ما يشاؤون.

Abu Sulayman Ahmad bin Hawthah narrated from Ibraheem bin Iss'haq an- (٨)
Nahawandi from Abdullah

p: ٥٠٦

bin Hammad al-Ansari from Muhammad bin Ja'far bin Muhammad that his father (Abu Abdullah as-Sadiq) (as) had said

When al-Qa'im appears, he will send a man to every country of the world. He will say to him: "Your covenant is in your hand. Whenever a matter faces you that you do not understand or do not know how to judge on it, you are to look at (the covenant in) your hand and act according to it

Then he will send an army to Constantinople. When the army reaches the sea, the soldiers will write on their feet something and will walk on the surface of the water. When the Romans see them walk on the water, they will say: "These are his companions walking on the water so how about him?" Then they will open to them the gates of the city. They enter the city and rule as they like."

٩ - أخبرنا عبد الواحد بن عبد الله بن يونس قال: حدثنا محمد بن جعفر القرشي، قال: حدثني محمد بن الحسين بن أبي الخطاب، عن محمد بن سنان، عن حريز، عن أبان بن تغلب، قال:

سمعت أبا عبد الله جعفر بن محمد يقول: لا تذهب الدنيا حتى ينادى مناد من السماء: يا أهل الحق اجتمعوا. فيصيرون في صعيد واحد، ثم ينادى مره أخرى: يا أهل الباطل اجتمعوا. فيصيرون في صعيد واحد.

قلت: فيستطيع هؤلاء أن يدخلوا في هؤلاء؟

قال: لا والله، وذلك قول الله

مَا كَانَ اللَّهُ لِيَذَرَ الْمُؤْمِنِينَ عَلَىٰ مَا أَنْتُمْ عَلَيْهِ حَتَّىٰ يَمِيزَ الْخَبِيثَ مِنَ الطَّيِّبِ ۚ وَمَا كَانَ اللَّهُ لِيُطْلِعَكُمْ عَلَىٰ

p: ٥٠٧

Dala'il al-Imama p.٢٤٩, Ithbat al-Hudat, vol.٣ p.٥٧٣, Biharul Anwar, vol.٥٢ p.٣٦٥, - ١
.Mo'jam Ahadeeth al-Imam al-Mahdi, vol.٣ p.٣١٧

الْغَيْبِ وَلَكِنَّ اللَّهَ يَجْتَبِي مِنْ رُسُلِهِ مَنْ يَشَاءُ ۚ فَأَمِنُوا بِاللَّهِ وَرُسُلِهِ ۚ وَإِنْ تُؤْمِنُوا وَتَتَّقُوا فَلَكُمْ أَجْرٌ عَظِيمٌ

Abdul Wahid bin Abdullah bin Yunus narrated from Muhammad bin Ja'far al- (٩) Qarashi from Muhammad bin al-Husayn bin Abul Khattab from Muhammad bin Sinan :from Hurayz that Abban bin Taghlab had said

Abu Abdullah as-Sadiq (as) said: “This life does not end until a caller from the Heaven“ will call out: “O people of the truth, come together!” They will crowd in one place. Then the caller will call out again: “O people of falsehood, come together!” They will crowd in .one place

”?I said: “Can these people mix with those people

He said: “No, by Allah, they cannot. Allah has said, ‘On no account will Allah leave the believers in the condition which you are in until He separates the evil from the (٢) (١)’. (good.)

١٠ - حدثنا أحمد بن محمد بن سعيد قال: حدثنا أحمد بن يوسف بن يعقوب أبو الحسن الجعفي، قال: حدثنا إسماعيل بن مهران، قال: حدثنا الحسن بن علي بن أبي حمزه، عن أبيه ووهيب عن أبي بصير، قال: قال أبو عبد الله:

لِيُعَدْنَ أَحَدَكُمْ لَخُرُوجِ الْقَائِمِ وَلَوْ سَهْمًا، فَإِنَّ اللَّهَ تَعَالَى إِذَا عَلِمَ ذَلِكَ مِنْ نِيَّتِهِ رَجُوتَ لِأَنْ يَنْسِيَ فِي عَمْرِهِ حَتَّى يَدْرِكَهُ فَيَكُونَ مِنْ أَعْوَانِهِ وَأَنْصَارِهِ.

Ahmad bin Muhammad bin Sa'eed narrated from Ahmad bin Yousuf bin Ya'qoob (١٠) al-Ju'fi from Issma'eel bin Mihran from al-Hasan bin Ali bin Abu Hamza from his father :and Wuhayb from Abu Baseer that Abu Abdullah as-Sadiq (as) had said

Every one of you is to prepare“

p: ٥٠٨

.Qur'an, ٣:١٧٩ -١

.Biharul Anwar, vol.٥٢ p.٣٦٥ -٢

himself for the appearance of al-Qa'im even with one arrow because if Allah knows that one intends that sincerely, He may prolong his life that he may live until the appearance of al-Qa'im and then he becomes one of his assistants and [\(۱\)](#) supporters.”

Chapter ۲۲: Islam began strange and returns strange

۱ - حدثنا أحمد بن محمد بن سعيد بن عقده قال: حدثني علي بن الحسن التيملي، قال: حدثني أخوای محمد وأحمد بنا الحسن، عن أبيهما، عن ثعلبه بن ميمون، وعن جميع الكناسي جميعاً عن أبي بصير، عن كامل، عن أبي جعفر أنه قال: إن قائمنا إذا قام دعا الناس إلى أمر جديد كما دعا إليه رسول الله، وإن الإسلام بدا غريباً وسيعود غريباً كما بدا، فطوبى للغرباء.

Ahmad bin Muhammad bin Sa'eed narrated from Ali bin al-Hasan at-Taymali from (۱) his brothers Muhammad and Ahmad from their father from Tha'laba bin Maymoon and Jamee' al-Kinasi from Abu Baseer from Kamil that Abu Ja'far al-Baqir (as) had said:

When al-Qa'im appears, he will invite the people to a new mission as the Prophet (S)“ has invited the people to a new mission. Islam has begun strange and it will return [\(۲\)](#)“strange as it has begun. Blessed are the strangers!”

۲ - أخبرنا عبد الواحد بن عبد الله بن يونس قال: حدثنا محمد بن جعفر القرشي، قال: حدثنا محمد بن الحسين بن أبي الخطاب، قال: حدثنا محمد بن سنان، عن ابن مسكان، عن أبي بصير، عن أبي عبد الله أنه قال: الإسلام بدا غريباً وسيعود غريباً كما بدا، فطوبى للغرباء.

فقلت: اشرح لي هذا، أصلحك الله.

فقال: مما يستأنف الداعي منا دعاء

p: ۵۰۹

۱ - Biharul Anwar, vol.۵۲ p.۳۶۶, Mo'jam Ahadeeth al-Imam al-Mahdi, vol.۴ p.۶

۲ - Biharul Anwar, vol.۵۲ p.۳۶۶, Mo'jam Ahadeeth al-Imam al-Mahdi, vol.۳ p.۳۱۹

Abdul Wahid bin Abdullah bin Yunus narrated from Muhammad bin Ja'far al- (٢) Qarashi from Muhammad bin al-Husayn bin Abul Khattab from Muhammad bin Sinan :from ibn Miskan from Abu Baseer that Abu Abdullah as-Sadiq (as) had said
Islam has begun strange and it will return strange as it has begun. Blessed are the“
”!strangers

”!Abu Baseer said to him: “Please, explain to me what this means

”.He said: “Al-Qa'im will invite to a new mission as the Prophet (S) has done

The same was narrated by Abdul Wahid bin Abdullah from the previous narrators from Muhammad bin Sinan from al-Husayn bin al-Mukhtar from Abu Baseer from Abu
[\(Abdullah as-Sadiq \(as\)\).\(١\)](#)

٣ - وبهذا الإسناد عن ابن سنان، عن عبد الله بن مسكان، عن مالك الجهني قال:

قلت لأبي جعفر: إنا نَصِفُ صاحب هذا الأمر بالصفة التي ليس بها أحد من الناس.

فقال: لا والله، لا يكون ذلك أبداً حتى يكون هو الذي يحتج عليكم بذلك ويدعوكم إليه.

The previous narrators narrated from Muhammad bin Sinan from Abdullah bin (٣) Miskan that Malik al-Juhani had said

I said to Abu Ja'far al-Baqir (as): “We describe the man of this matter (al-Qa'im) with“
”.the aspects that no one of the people has ever had

He said: “No, By Allah, it is not so. It is he himself, who will argue with you about that
[\(and will invite you to it.”\(٢\)](#)

٤ - أخبرنا أحمد بن محمد بن سعيد قال: حدثنا محمد بن المفضل بن ابراهيم، قال: حدثنا محمد بن عبد الله بن زرار، عن سعد بن أبي عمر

.Biharul Anwar, vol.۵۲ p.۳۶۶ -۱

.Biharul Anwar, vol.۵۲ p.۳۶۶ -۲

و الجلاب، عن جعفر بن محمد أنه قال:

إن الإسلام بدأ غريباً وسيعود غريباً كما بدأ فطوبى للغرباء.

Ahmad bin Muhammad bin Sa'eed narrated from Muhammad bin al-Mufadhdhal (٤) bin Ibraheem from Muhammad bin Abdullah bin Zurara from Sa'd bin Abu Amr al-Jallab that Abu Abdullah as-Sadiq (as) had said

Islam has begun strange and it will return strange as it has begun. Blessed are the“
(strangers!” (١)

٥ - حدثنا عبد الواحد بن عبد الله بن يونس، قال: حدثنا أحمد بن محمد بن علي بن رباح الزهري، قال: حدثنا محمد بن العباس بن عيسى الحسنى، عن الحسن بن علي البطائنى، عن شعيب الحداد، عن أبي بصير، قال:

قلت لأبي عبد الله: أخبرني عن قول أمير المؤمنين: إن الإسلام بدأ غريباً وسيعود كما بدأ فطوبى للغرباء.

فقال: يا أبا محمد، إذا قام القائم استأنف دعاء جديداً كما دعا رسول الله .

(قال) فقمتم إليه وقبلت رأسه وقلت: أشهد أنك إمامى فى الدنيا والآخرة أوالى وليك وأعداى عدوك، وأنتك ولى الله.

فقال: رحمك الله.

Abdul Wahid bin Abdullah bin Younus narrated from Ahmad bin Muhammad bin Ali (٥) bin Rabah az-Zuhri from Muhammad bin al-Abbas bin Eessa al-Hasani from al-Hasan bin Ali al-Bata'ini from Shu'ayb al-Haddad that Abu Baseer had said

I asked Abu Abdullah as-Sadiq (as) to explain to me the saying of Amirul Mo'mineen“
(as) “Islam has begun strange and it will return strange as it has begun. Blessed are
”the strangers

He said to me: “O Abu Muhammad, when al-Qa'im (as) appears, he will invite to a new
”mission as the Prophet (S) has done

I got up, kissed

his head and said to him: “I witness that you are my imam in this life and in the afterlife. I support your guardians and resist your enemies. I witness that you are the guardian of Allah”.

(١) “He said: “May Allah have mercy upon you!”

Chapter ٢٣: The age of al-Qa'im

١ - أخبرنا علي بن أحمد، عن عبيد الله بن موسى، قال: حدثني محمد بن الحسين بن أبي الخطاب، عن محمد بن سنان، عن أبي الجارود، عن أبي جعفر الباقر أنه سمعه يقول:
الأمر في أصغرنا سنّاً وأخملنا ذكراً.

Ali bin Ahmad narrated from Obaydillah bin Musa from Muhammad bin al-Husayn (١) (from) ibn Abul Khattab from Muhammad bin Sinan from Abul Jarood that Abu Ja'far al-Baqir (as) had said

This matter (deliverance) will be carried out by the youngest and obscurest one of“
”.

The same was narrated by Ali bin al-Husayn from Muhammad bin Yahya al-Attar from Muhammad bin Hassaan ar-Razi from Muhammad bin Ali as-Sayrafi from (٢) Muhammad bin Sinan from Abul Jarood from Abu Ja'far al-Baqir (as).

٢ - حدثنا محمد بن همام قال: حدثنا أحمد بن مابنداذ، قال: حدثنا أحمد بن هلال، عن أبي مالك الحضرمي، عن أبي السفاتج، عن أبي بصير،

قال: قلت لهما (لأبي عبد الله أو لأبي جعفر): أيكون أن يفضى هذا الأمر إلى من لم يبلغ؟
قال: سيكون ذلك.

قلت: فما يصنع؟

قال: يورثه علماً وكتباً ولا يكله إلى نفسه.

Muhammad bin Hammam narrated from Ahmad bin Mabindath from Ahmad bin (٢) Hilal from Abu Malik al-Hadhrami from Abu as-Safatij that Abu Baseer had said

I said to one of them–Abu Abdullah as–Sadiq (as) or Abu“

p: ۵۱۲

.Biharul Anwar, vol.۵۲ p.۳۶۷, Mo'jam Ahadeeth al–Imam al–Mahdi, vol.۴ p.۵۲ –۱

.Biharul Anwar, vol.۵۱ p.۴۲ –۲

Ja'far al-Baqir (as): “Can this matter (imamate) be entrusted to one, who is not adult
”?yet

”.He said: “It will be so

”?I said: “How does he (the young imam) act

He said: “Allah grants him with knowledge and wisdom and does not make him follow
(his fancies.” (1)

٣ - حدثنا عبد الواحد بن عبد الله بن يونس قال: حدثنا محمد بن جعفر القرشي قال: حدثنا محمد بن الحسين بن أبي الخطاب،
عن محمد بن سنان، عن أبي الجارود قال: قال لي أبو جعفر:
لا يكون هذا الأمر إلا في أخملنا ذكراً وأحدثنا سناً.

Abdul Wahid bin Abdullah bin Yunus narrated from Muhammad bin Ja'far al- (٣)
Qarashi from Muhammad bin al-Husayn bin Abul Khattab from Muhammad bin Sinan
:from Abul Jarood that Abu Ja'far al-Baqir (as) had said

This matter (deliverance) is not carried out except by the obscurest and youngest“
(one of us.” (2)

٤ - أخبرنا محمد بن همام قال: حدثنا أحمد بن مابنداذ، قال: حدثنا أحمد بن هلال، عن إسحاق بن صباح، عن أبي الحسن
الرضا أنه قال:

إن هذا سيفضى إلى من يكون له الحمل.

Muhammad bin Hammam narrated from Ahmad bin Mabindath from Ahmad bin (٤)
:Hilal from Iss'haq bin Sabah that Imam Abul Hasan ar-Redha (as) had said

(The imamate will be entrusted to one, who is so young and obscure.” (3)

The infallible imams (as) have confirmed that al-Qa'im (as) will be entrusted with the
imamate while he is too young yet and that his mention is so obscure to the most of
people. None of the other imams has been entrusted with the imamate when

.Biharul Anwar, vol.۵۱ p.۴۳ -۱

.Biharul Anwar, vol.۵۱ p.۴۳ -۲

.Biharul Anwar, vol.۵۱ p.۴۳ -۳

(he is as young as al-Mahdi (aj

When they mention that he is the obscurest one among them, they refer to his disappearance and that his news will be unknown by people. The traditions about this concern are too many, true and current. Doubting this matter must be away from the minds of the believers, whom Allah has guided and lit their hearts

Chapter ٢٤: Issma'eel, the son of Imam as-Sadiq

١ - حدثنا أبو العباس أحمد بن محمد بن سعيد بن عقده قال: حدثنا أبو عبد الله جعفر بن عبد الله المحمدي من كتابه في رجب سنة ثمان وستين ومائتين، قال: حدثني الحسن بن علي بن فضال، قال: حدثنا صفوان بن يحيى، عن إسحاق بن عمار الصيرفي قال:

وصف إسماعيل بن عمار أخى لأبى عبد الله دينه واعتقاده، فقال: إني أشهد أن لا إله إلا الله، وأن محمداً رسول الله وأنكم (ووصفهم - يعنى الأئمة - واحداً واحداً) حتى انتهى إلى أبى عبد الله ، ثم قال: وإسماعيل من بعدك.

قال: أما إسماعيل فلا.

Ahmad bin Muhammad bin Sa'eed narrated from Abu Abdullah Ja'far bin Abdullah (١) al-Muhammadi from al-Hasan bin Ali bin Fadhdhal from Safwan bin Yahya that Iss'haq bin Ammar as-Sayrafi had said

Once my brother Issma'eel bin Ammar described his faith and beliefs to Abu Abdullah“ as-Sadiq (as) by saying: “I witness that there is no god but Allah and that Muhammad is the messenger of Allah...” Then he declared his faith in the imams, one after the other until he reached Imam Abu Abdullah as-Sadiq (as) and then he said: “...and I witness that Issma'eel (Imam

”as-Sadiq’s son) is the imam after you

(1) Abu Abdullah as-Sadiq (as) said: “No, Issma'eel is not the imam after me.”

٢ - حدثنا محمد بن همام قال: حدثنا حميد بن زياد، قال: حدثني الحسن بن محمد بن سماعه، عن أحمد بن الحسن الميثمي، قال: حدثنا أبو نجیح المسمعی، عن الفيض بن المختار، قال:

قلت لأبي عبد الله: جعلت فداك، ما تقول في أرض أتقبلها من السلطان ثم أؤجرها من أكرتني على أن ما أخرج الله منها من شيء كان لي من ذلك النصف أو الثلث وأقل من ذلك أو أكثر، هل يصلح ذلك؟

قال: لا بأس به.

فقال له إسماعيل ابنه: يا أبتاه لم تحفظ.

قال: أوليس كذلك أعامل أكرتني يا بني؟ أليس من أجل ذلك كثيراً ما أقول لك إلزمني فلا تفعل!

Muhammad bin Hammam narrated from Hameed bin Ziyad from al-Hasan bin (٢) Muhammad bin Suma'a from Ahmad bin al-Hasan al-Maythami from Abu Nujayh al-Masma'iy that al-Faydh bin al-Mukhtar had said

I said to Abu Abdullah as-Sadiq (as): “What do you say about a piece of land that I take from the ruler and then I hire it and take a half or a third or less or more than that”?from its products? Is that permissible

”.He said: “Yes, it is

”.His son Issma'eel said: “O father, you have not memorized well

Abu Abdullah as-Sadiq (as) said to his son: “Have I dealt with such a matter differently? O my son, it is for this that I often say to you to keep to me but you do not”do

فقام إسماعيل وخرج، فقلت: جعلت فداك، فما على إسماعيل

أن لا يلزمك إذ كنت متى مضيت أفضيت الأشياء إليه من بعدك كما أفضيت الأشياء إليك من بعد أبيك؟

فقال: يا فيض، إن إسماعيل ليس منى كأنا من أبي.

قلت: جعلت فداك، فقد كنت لا أشك في أن الرحال تُحط إليه من بعدك، فإن كان ما نخاف، وإنا نسأل الله من ذلك العافية، فإلى من؟

فأمسك عنى، فقبلت ركبته وقلت: ارحم شيتي، فإنما هي النار، إنى والله لو طمعت أن أموت قبلك ما باليت ولكنى أخاف أن أبقى بعدك.

Issma'eel got up and left. I said: "May I die for you! No blame is on Issma'eel if you are going to inform him of every thing before your death (to be the imam after you) as "you have been informed of every thing by your father

He said: "O Faydh, Issma'eel to me is not as I have been to my father (concerning the (imamate).

I said: "May I die for you! I have never doubted that he will be the imam after you. If "what we fear (your death) occurs, then to whom we resort

He kept silent and turned aside from me. I kissed his knee and said to him: "Be merciful to my old age! It is Hell that I fear. By Allah, if I know that I die before you, I .will never mind but I fear that I live after you

فقال لى: مكانك، ثم قام إلى ستر فى البيت فرفعه ودخل فمكث قليلاً، ثم صاح بى: يا فيض، أدخل. فدخلت فإذا هو بمسجده قد صلى وانحرف عن القبلة، فجلست بين يديه، فدخل

عليه أبو الحسن موسى وهو يومئذ غلام في يده دره، فأقعه علي فخذة وقال له: بأبي أنت وأمي، ما هذه المخفقة التي بيدك؟ فقال: مررت بعلي أخي وهي في يده وهو يضرب بها بهيمه، فانتزعتها من يده.

He said to me: "Stay here!" He went behind a curtain in some place in the house. He stayed for a while and then called: "O Faydh, come in!" I went in. I found him in his place of praying. He had offered prayer and then turned away from the qibla. I sat before him. His son Abul Hasan Musa (as), who was a young boy then, came in. He had a stick in his hand. His father seated him on his thigh and said to him: "May I die for you! What is this stick in your hand?" He said: "I passed by my brother Ali and found him beating an animal with this stick. I took it out of his hand

فقال لي أبو عبد الله: يا فيض، إن رسول الله أفضيت إليه صحف إبراهيم وموسى فائتمن عليها علياً، ثم ائتمن عليها عليّ الحسن، ثم ائتمن عليها الحسنُ الحسينَ أخاه، وائتمن الحسين عليها عليّ بن الحسين، ثم ائتمن عليها علي بن الحسين محمد بن علي، وائتمنى عليها أبي، فكانت عندي وقد ائتمنت ابني هذا عليها علي حدثته وهي عنده.

Then Abu Abdullah as-Sadiq (as) said to me: "O Faydh, Prophet Muhammad (as) has been entrusted with the scriptures of Abraham and Moses (as) and he has entrusted Ali with them. Then Ali

has entrusted al-Hasan with them, al-Hasan has entrusted al-Husayn with them, al-Husayn has entrusted his son Ali with them, Ali bin al-Husayn has entrusted his son Muhammad with them and then my father (Muhammad bin Ali al-Baqir) has entrusted me with them. They have been with me and I have entrusted my son, this, with them
”even though he is still too young. They are with him now

فَعَرَفْتُ مَا أَرَادَ فَقُلْتُ: جَعَلْتَ فِدَاكَ، زِدْنِي.

فَقَالَ: يَا فَيْضُ، إِنْ كَانَ إِذَا أَرَادَ أَنْ لَا تَرُدَّ لَهُ دَعْوُهُ أَجْلَسَنِي عَنْ يَمِينِهِ وَدَعَا، فَأَمَّنْتُ، فَلَا تَرُدَّ لَهُ دَعْوُهُ، وَكَذَلِكَ أَصْنَعُ بَابْنِي هَذَا، وَقَدْ ذَكَرْتُ أَمْسَ بِالْمَوْقِفِ فَذَكَرْتُكَ بِخَيْرٍ.

(قَالَ فَيْضُ) فَبَكَيْتُ سُرُورًا، ثُمَّ قُلْتُ لَهُ: يَا سَيِّدِي زِدْنِي.

فَقَالَ: إِنْ أَبِي كَانَ إِذَا أَرَادَ سَفْرًا وَأَنَا مَعَهُ فَتَعَسَّ وَكَانَ هُوَ عَلَيَّ رَاحِلَتَهُ أُدْنَيْتُ رَاحِلَتِي مِنْ رَاحِلَتِهِ فَوَسَّيْتُهُ ذِرَاعِي الْمَيْلِ وَالْمَيْلِينَ حَتَّى يَقْضِي وَطْرَهُ مِنَ النَّوْمِ، وَكَذَلِكَ يَصْنَعُ بِي وَلَدِي هَذَا.

I understood what he wanted to say. I said to him: “May I die for you! Tell me more
”please

He said: “O Faydh, whenever my father wanted Allah to respond to his praying, he seated me beside him on his right hand. He prayed Allah and I said: “Amen!” Now I do
”the same with my son

”I cried because of delight and said to him: “O my master, tell me more please

He said: “When my father traveled and I was with him, I approached my sumpter near
to his if he felt sleepy to put my arm under his head for a mile or two until

”he somehow took his need of sleep. Now my son, this, does the same to me

فقلت له: زدنى جعلت فداك.

فقال: يا فيض، إنى لأجد بابنى هذا ما كان يعقوب يجده بيوسف.

فقلت: سيدى زدنى.

فقال: هو صاحبك الذى سألت عنه، قم فأقرّ له بحقه.

فقممت حتى قبلت يده ورأسه ودعوت الله له. فقال أبو عبد الله: أما إنه لم يؤذن لى فى المره الأولى منك.

”I said: “Tell me more please! May I die for you

He said: “O Faydh, I see in this son as Prophet Jacob (as) has seen in his son Joseph
”.(as

”I said: “Tell me more please, O my master

He said: “He is your man (the imam after me), whom you have asked about. Get up
”!and confess his right

.I got up and kissed his hand and head. I prayed Allah to protect him

”Abu Abdullah as-Sadiq (as) said: “In the first time I was not permitted to inform you

فقلت: جعلت فداك، أخبر به عنك؟

قال: نعم، أهلك وولدك ورفقاءك.

وكان معى أهلى وولدى، وكان معى يونس بن ظبيان من رفقائى، فلما أخبرتهم حمدوا الله على ذلك، وقال يونس: لا والله،
حتى أسمع ذلك منه، وكانت به عجله، فخرج فأتبعته فلما انتهيت إلى الباب سمعتُ أبا عبد الله يقول – وقد سبقنا -: يونس! الأمر
كما قال لك فيض. اسكت واقبل.

فقال: سمعت وأطعت.

ثم دخلت، فقال لى أبو عبد الله حين دخلت: يا فيض زرقه زرقه.

قلت: قد فعلت.

”I said: “May I narrate this from you

”.He said: “Yes, you may narrate it to your wife and children and to your companions

My wife and children

p: ٥١٩

were with me and of my companions was Younus bin Dhabyan. When I told them of
.that, they praised Allah too much

”.Younus said: “By Allah, I shall not be satisfied until I hear this from him himself

He left hastily. I followed after him. When I arrived at the door, I heard Abu Abdullah
as-Sadiq (as) saying to Younus: “It is as Faydh has told you. Keep silent and accept
”!that from him

”.Younus said: “I listen and obey

I came in. Abu Abdullah as-Sadiq (as) said to me: “O Faydh, make him your
”!companion

(I said: “I have done.”)

٣ - أخبرنا أحمد بن محمد بن سعيد بن عقده قال: حدثنا القاسم بن محمد بن الحسن بن حازم من كتابه قال: حدثنا عيسى بن
هشام، عن درست بن أبي منصور، عن الوليد بن صبيح، قال:

كان بيني وبين رجل يقال له عبد الجليل كلام في قدم فقال لي: إن أبا عبد الله أوصى إلى إسماعيل.

(قال) فقلت لأبي عبد الله إن عبد الجليل حدثني بأنك أوصيت إلى إسماعيل في حياته قبل موته بثلاث سنين.

فقال: يا وليد، لا والله! فإن كنتُ فعلتُ فإلى فلان (يعني أبا الحسن موسى) وسماه.

Ahmad bin Muhammad bin Sa'eed narrated from al-Qassim bin Muhammad bin al- (٣)
Hasan bin Hazim from Obayss bin Hisham from Durust bin Abu Mansoor that al-
:Waleed bin Subayh had said

There was an argument between me and a man called Abdul Jaleel. He said that Abu“
Abdullah as-Sadiq (as) had appointed his son Issma'eel as the imam after him. I told
.Abu Abdullah as-Sadiq (as) of that

p: ٥٢٠

He said: “O Waleed, by Allah, it is not so. If I have done, I should have appointed the proper one.” He mentioned the name of Abul Hasan Musa (al-Kadhim) (as).” (١)

٤ - أخبرنا عبد الواحد بن عبد الله بن يونس قال: حدثنا أحمد بن محمد بن رباح الزهري الكوفي قال: حدثنا أحمد بن علي الحميري قال: حدثني الحسن بن أيوب، عن عبد الكريم بن عمرو الخثعمي، عن جماعة الصائغ قال:

سمعت المفضل بن عمر يسأل أبا عبد الله: هل يفرض الله طاعه عبد ثم يكتمه خبر السماء؟

فقال له أبو عبد الله: الله أجل وأكرم وأرأف بعباده وأرحم من أن يفرض طاعه عبد ثم يكتمه خبر السماء صباحاً ومساءً.

Abdul Wahid bin Abdullah bin Yunus narrated from Ahmad bin Muhammad bin (٤) Rabah az-Zuhri from Ahmad bin Ali al-Himyari from al-Hasan bin Ayyoob from Abdul Kareem bin Amr al-Khath’ami that Jama’a as-Sa’igh had said

I heard al-Mufadhdhal bin Umar asking Abu Abdullah as-Sadiq (as): “Does Allah impose (upon people) to obey someone and then the divine revelation keeps that ”?secret

Abu Abdullah as-Sadiq (as) said: “Allah is more glorified, merciful and kinder to His people than to impose upon them obeying someone but the divine revelation keeps ”.that secret day and night

(قال) ثم طلع أبو الحسن موسى ، فقال له أبو عبد الله: أيسرك أن تنظر إلى صاحب كتاب علي؟

فقال له المفضل: وأى شيء يسرنى إذا أعظم من ذلك.

فقال: هو هذا صاحب كتاب علي؛ الكتاب المكنون الذي قال الله

لَا يَمْسُهُ إِلَّا الْمُطَهَّرُونَ

Then his son Abul Hasan Musa (as) appeared. Abu Abdullah as-Sadiq (as) said

p: ٥٢١

”to al-Mufadhdhal: “Would you like to look at the keeper of Imam Ali’s book

Al-Mufadhdhal said: “And is there anything else that makes me more delighted than
”!?”this

Abu Abdullah as-Sadiq (as) said: “This is the keeper of Ali’s hidden book, about which
(Allah has said, ‘None shall touch it save the purified ones.’) (۱) (۲)

۵ - حدثنا محمد بن همام قال: حدثنا حميد بن زياد، قال: حدثنا الحسن بن محمد بن سماعه، قال: حدثنا أحمد بن الحسن
الميثمي، عن محمد بن إسحاق، عن أبيه قال:

دخلت على أبي عبد الله فسألته عن صاحب الأمر من بعده فقال لي: هو صاحب البهمة. وكان موسى في ناحية الدار صبياً ومعه
عناق مكيه وهو يقول لها: اسجدي لله الذي خلقك.

Muhammad bin Hammam narrated from Hameed bin Ziyad from al-Hasan bin (۵)
Muhammad bin Suma’a from Ahmad bin al-Hasan bin Muhammad al-Maythami from
:Muhammad bin Iss’haq that his father had said

I came to Abu Abdullah as-Sadiq (as) and asked him who the imam would be after“
him

”.He said to me: “He is the keeper of the lamb

His son Musa (al-Kadhim), who was a little boy then, was in a corner of the house with
(a lamb. He said to the lamb: “Prostrate yourself before Allah, Who has created you!” (۳)

۶ - حدثنا أبو سليمان أحمد بن هوذة الباهلي قال: حدثنا إبراهيم بن إسحاق النهاوندي، عن عبد الله بن حماد الأنصاري، عن
معاوية بن وهب قال:

دخلت على أبي عبد الله، فرأيت أبا الحسن موسى وله يومئذ ثلاث سنين ومعه عناق من هذه المكيه وهو آخذ بخظام

p: ۵۲۲

۱- Qur'an, ۵۶:۷۹

۲- Biharul Anwar, vol.۴۸ p.۲۲

۳- Biharul Anwar, vol.۴۸ p.۲۳, Hilyatul Abrar, vol.۲ p.۲۹۱, Awalim al-Uloom, vol.۲۱ p.۳۷

عليها وهو يقول لها: اسجدى لله الذى خلقك، ففعل ذلك ثلاث مرات، فقال له غلام صغير: يا سيدى، قل لها تموت. فقال له موسى: ويحك! أنا أحيى وأميت؟ الله يحيى ويميت.

Abu Sulayman Ahmad bin Hawthah narrated from Ibraheem bin Iss'haq an- (٦) :Nahawandi from Abdullah bin Hammad al-Ansari that Mo'awiya bin Wahab had said

Once I went to Abu Abdullah as-Sadiq (as) and I saw his son Abul Hasan Musa, who“ was then three years old. There was a lamb with him. He said to the lamb: “Prostrate yourself before Allah, Who has created you.” He repeated that three times. A little boy” said to him: “O my master, ask it to die

Musa (as) said: “Woe unto you! Do I give life (to creatures) and make them die? It is Allah, Who gives life (to His creatures) and makes (them) die.” (١)

٧ - ومن مشهور كلام أبى عبد الله عند وقوفه على قبر إسماعيل: غلبنى الحزن لك على الحزن عليك، اللهم إني وهبت لإسماعيل جميع ما قصر عنه مما افترضت عليه من حقى، فهب لى جميع ما قصر عنه فيما افترضت عليه من حقك.

From among the famous speech of Abu Abdullah as-Sadiq (as) is this saying that he (٧) :has said when visiting the grave of his son Issma'eel

My pity for you is more than my grief on you. O Allah, I have forgiven Issma'eel all“ that he has failed to achieve due to my right upon him. O Allah, forgive him all that he has failed to achieve due to Your

p: ٥٢٣

٨ - وروى عن زراره بن أعين أنه قال:

دخلت على أبي عبد الله وعن يمينه سيد ولده موسى وقدامه مرقد مغطى، فقال لى: يا زراره، جئنى بدادود بن كثير الرقى وحمران وأبى بصير، ودخل عليه المفضل بن عمر، فخرجت فأحضرتة من أمرنى باحضاره، ولم يزل الناس يدخلون واحداً إثر واحد حتى صرنا فى البيت ثلاثين رجلاً. فلما حشد المجلس قال: يا داود، إكشف لى عن وجه إسماعيل. فكشف عن وجهه فقال أبو عبد الله: يا داود، أحيى هو أم ميت؟

قال داود: يا مولاي، هو ميت.

(٨) It was narrated that Zurara bin A'yun had said

One day I visited Abu Abdullah as-Sadiq (as). On his right side there was the master“ of his sons Musa (al-Kadhim) (as) and before him there was a covered coffin. He said ”to me: “O Zurara, send for Dawood bin Katheer, Hamran and Abu Baseer to come

Then al-Mufadhdhal bin Umar came in. I left to bring those persons. People began to .come one after the other until we became about thirty men inside the house

When the house became crowded, Abu Abdullah as-Sadiq (as) said: “O Dawood, .uncover the face of Issma'eel!” Dawood uncovered Issma'eel's face

”?Abu Abdullah as-Sadiq (as) said: “O Dawood, is he alive or dead

”.Dawood said: “O my master, he is dead

فجعل يعرض ذلك على رجل رجل حتى أتى على آخر من فى المجلس وانتهى عليهم بأسرهم، كلُّ يقول: هو ميت يا مولاي.

فقال: اللهم اشهد.

ثم أمر بغسله وحنوطه وإدراجه فى أثوابه. فلما فرغ منه قال للمفضل: يا مفضل، أحسر عن وجهه.

فحسر عن

وجهه فقال: أحيى هو أم ميت؟

فقال: ميت.

Abu Abdullah as-Sadiq (as) asked everyone in the house the same question after showing them the dead body of his son and all of them answered that he was dead

Then he said: "O Allah, witness!" He ordered to wash the dead (according to the Islamic rituals) and to put him into his last clothing

When everything was finished, Abu Abdullah as-Sadiq (as) said to al-Mufadhdhal: "O Mufadhdhal, uncover his face

Al-Mufadhdhal did

"?Abu Abdullah as-Sadiq (as) said to him: "Is he alive or dead

".He said: "He is dead

قال: اللهم اشهد عليهم. ثم حمل إلى قبره فلما وضع في لحدّه قال: يا مفضل، إكشف عن وجهه، وقال للجماعه: أحيى هو أم ميت؟

قلنا له: ميت.

فقال: اللهم اشهدوا فإنه سيرتاب المبطلون، يريدون إطفاء نور الله بأفواههم، - ثم أوماً إلى موسى - والله متمّ نوره ولو كره المشركون.

"!Abu Abdullah as-Sadiq (as) said: "O Allah, be the witness over them

Then Issma'eel was carried to his grave. When he was put into the grave, Abu

"!Abdullah as-Sadiq (as) said: "O Mufadhdhal, uncover his face

"?He asked the all: "Is he alive or dead

".We said: "He is dead

He said: "O Allah, witness and you, O people witness because those, who follow falsehood, will doubt. They want to put out the light of Allah with their mouths-he

”pointed to his son Musa–and Allah will not consent save to perfect His light

ثم حثونا عليه التراب، ثم أعاد علينا القول فقال: الميت المحنط المكفن المدفون في هذا اللحد من هو؟

قلنا: إسماعيل.

قال: اللهم اشهد.

ثم أخذ بيد

p: ٥٢٥

موسى وقال: هو حق والحق منه إلى أن يرث الله الأرض ومن عليها.

Then we began to pour soil over the dead. He asked us again: “Who is the dead buried
”?inside this grave

”.We said: “He is Issma'eel

”!He said: “O Allah, witness

Then he held the hand of his son Musa and said: “He (al-Qa'im) is a truth and the truth
is from him until Allah inherits the earth and all there is on it.” (1)

I have found this tradition with someone of our companions, who said that he had
written it from Abul Murajja bin Muhammad al-Ghamr at-Taghlubi and he mentioned
that Abu Sahl had narrated it to him from Abul Faraj the clerk of Bundar al-Qommi
.from Bundar from Muhammad bin Sadaqa and Muhammad bin Amr from Zurara

Abu al-Murajja mentioned that he had shown this tradition to some of his
companions, who had said that al-Hasan bin al-Munthir had narrated it to him from
:Zurara and added that Abu Abdullah as-Sadiq (as) had said

والله ليظهرن عليكم صاحبكم وليس في عنقه لأحد بيعه.

By Allah, your man will appear to you and he will not have had any homage to anyone“
”.at all

:And he said

فلا يظهر صاحبكم حتى يشك فيه أهل اليقين.

قُلْ هُوَ نَبَأٌ عَظِيمٌ {٦٧}

أَنْتُمْ عَنْهُ مُعْرِضُونَ {٦٨}

Your man will not appear until the people of truth will suspect him. “Say: It is a
message of importance. (And) you are turning aside from it.” (2)

٩ - حدثنا أبو سليمان أحمد بن هوذة الباهلي قال: حدثنا إبراهيم بن إسحاق النهاوندي قال: حدثنا عبد الله بن

p: ٥٢٦

١ - Biharul Anwar, vol.٤٨ p.٢١, Awalim al-Uloom, vol.٢١ p.٤٨ -١

٢ - Qur'an, ٣٨:٦٧-٦٨ -٢

حماد الأنصاري، عن صفوان بن مهران الجمال، قال:

سأل منصور بن حازم وأبو أيوب الخزاز أبا عبد الله وأنا حاضر معهما، فقالا: جعلنا الله فداك، إن الأنفس يغدي عليها ويراح، فمن لنا بعدك؟

فقال: إذا كان ذلك فهذا - فضرب يده إلى العبد الصالح موسى وهو غلام خماسي بثوبين أبيضين - وقال: هذا، وكان عبد الله بن جعفر حاضرًا يومئذ البيت.

Abu Sulayman Ahmad bin Hawthah narrated from Ibraheem bin Iss'haq an- (٩) Nahawandi from Abdullah bin Hammad al-Ansari that Safwan bin Mihran al-Jammal :had said

Mansoor bin Hazim and Abu Ayyoob al-Khazzaz said to Abu Abdullah as-Sadiq (as)“ :while I was present with them

May Allah make us die for you! One does not know when death comes. Who is our“ ”?imam after you

He said: “If death comes, your man will be this.” He patted his son Musa, who was then [\(١\)](#) five years old. Abdullah bin Ja'far was also present in the house on that day.”

Chapter ٢٥: Knowing one's imam

١ - أخبرنا محمد بن يعقوب □ قال: حدثنا علي بن إبراهيم، عن أبيه، عن حماد بن عيسى، عن حريز، عن زراره، قال: قال أبو عبد الله:

إعرف إمامك فإنك إذا عرفته لم يضرك تقدم هذا الأمر أو تأخر.

Muhammad bin Ya'qoob narrated from Ali bin Ibraheem from his father from (١) Hammad bin Eessa from Hurayz from Zurara that Abu Abdullah as-Sadiq (as) had :said

Know your imam because if you know him, it does not harm you whether deliverance“ [\(٢\)](#) comes soon or late.”

٢ - أخبرنا محمد بن يعقوب قال: حدثني الحسين بن محمد بن عامر، عن معلى

.Hilyatul Abrar, vol.۲ p.۲۸۹ –۱
Al-Kafi, vol.۱ p.۳۷۱, ۳۷۲, al-Ghayba by at-Toossi p.۴۵۹, Ithbat al-Hudat, vol.۳ p.۵۱۵, –۲
Ghayatul Maram p.۲۷۳, Tafseer al-Burhan, vol.۲ p.۴۲۹, Biharul Anwar, vol.۵۲ p.۱۳۱, ۱۴۱,
.۱۴۲, Mo'jam Ahadeeth al-Imam al-Mahdi, vol.۵ p.۲۳۱

بن محمد، عن محمد بن جمهور، عن صفوان بن يحيى، عن محمد بن مروان، عن الفضيل بن يسار، قال:

سألت أبا عبد الله عن قول الله

يَوْمَ نَدْعُو كُلَّ أُنَاسٍ بِإِمَامِهِمْ □ فَمَنْ أُوْتِيَ كِتَابَهُ بِيَمِينِهِ فَأُولَئِكَ يَقْرَءُونَ كِتَابَهُمْ وَلَا يُظَلَمُونَ فِتْنًا

قال:

يا فضيل، إعرف إمامك، فإنك إذا عرفت إمامك لم يضرك تقدم هذا الأمر أو تأخر، ومن عرف إمامه ثم مات قبل أن يقوم صاحب هذا الأمر كان بمنزله من كان قاعداً في عسكره، لا بل بمنزله من قعد تحت لوائه.

(قال) ورواه بعض أصحابنا "بمنزله من استشهد مع رسول الله ."

Muhammad bin Ya'qoob narrated from al-Husayn bin Muhammad bin Aamir from (٢) Mu'alla bin Muhammad from Muhammad bin Jumhoor from Safwan bin Yahya from :Muhammad bin Marwan that al-Fudhayl bin Yasar had said

I asked Abu Abdullah as-Sadiq (as) about the Qur'anic verse ((Remember) the day“ :when We will call every people with their Imam(١) and he said

O Fudhayl, know your imam because if you know your imam, it does not harm you“ whether this matter (the appearance of al-Qa'im) comes soon or late. He, who knows his imam and dies before the appearance of al-Qa'im, is like one, who will be in the ”.camp of al-Qa'im or like one, who will be under the banner of al-Qa'im

Some of our companions narrated the tradition with this addition “...like one, who has (been martyred (while fighting) with the Prophet (S)).”(٢)

٣ - أخبرنا محمد بن يعقوب، عن علي بن محمد رفعه إلى علي بن أبي حمزة، عن أبي بصير، قال:

قلت لأبي عبد الله:

p: ٥٢٨

١- Qur'an, ١٧:٧١

٢- Refer to the same references of the previous tradition

جعلت فداك، متى الفرج؟

فقال: يا أبا بصير، وأنت ممن يريد الدنيا؟ من عرف هذا الأمر فقد فرج عنه بانتظاره.

Muhammad bin Ya'qoob narrated from Ali bin Muhammad from Ali bin Abu Hamza (٣) :that Abu Baseer had said

I said to Abu Abdullah as-Sadiq (as): May I die for you! When does deliverance“
”?come

He said: “O Abu Baseer, are you from those, who love this life? Whoever believes in
(١) this matter is delivered for his waiting for it.”

٤ - أخبرنا محمد بن يعقوب، عن علي بن إبراهيم، عن صالح بن السندي، عن جعفر بن بشير، عن إسماعيل بن محمد الخزاعي،
قال:

سأل أبو بصير أبا عبد الله وأنا أسمع، فقال: ترانى أدرك القائم؟

فقال: يا أبا بصير، ألسنت تعرف إمامك؟

فقال: إي والله وأنت هو - وتناول يده - .

فقال: والله ما تبالي يا أبا بصير إلا تكون محتياً بسيفك في ظل رواق القائم .

Muhammad bin Ya'qoob narrated from Ali bin Ibraheem from Salih as-Sindi from (٤) :Ja'far bin Basheer that Issma'eel bin Muhammad al-Khuza'iy had said

Once I heard Abu Baseer asking Abu Abdullah as-Sadiq (as): “Do you think that I live“
”?until al-Qa'im appears

”?Abu Abdullah as-Sadiq (as) said to him: “O Abu Baseer, Do you not know your imam

”. Abu Baseer said: “I know him. By Allah, it is you

Abu Abdullah (as) took Abu Baseer’s hand and said: “O Abu Baseer, by Allah, never
(٢) mind if you are not under the shadow of al-Qa'im’s tent with your sword!”

٥ - أخبرنا محمد بن يعقوب قال: حدثنا عده من أصحابنا، عن أحمد بن محمد، عن علي

Al-Kafi, vol.۱ p.۳۷۱, Biharul Anwar, vol.۵۲ p.۱۴۲, Mo'jam Ahadeeth al-Imam al-Mahdi, -۱
vol.۳ p.۴۱۶

Al-Kafi, vol.۱ p.۳۷۱, Biharul Anwar, vol.۵۲ p.۱۴۲, Mo'jam Ahadeeth al-Imam al-Mahdi, -۲
vol.۳ p.۴۰۵

بن النعمان، عن محمد بن مروان، عن الفضيل بن يسار، قال: سمعت أبا جعفر يقول:

من مات وليس له إمام فميتته ميتة جاهيله، ومن مات وهو عارف لإمامه لم يضره تقدم هذا الأمر أو تأخر، ومن مات وهو عارف لإمامه كان كمن هو قائم مع القائم في فسطاطه.

Muhammad bin Ya'qoob narrated from some of his companions from Ahmad bin (٥) Muhammad from Ali bin an-Nu'man from Muhammad bin Marwan from al-Fudhayl bin Yasar that Abu Abdullah as-Sadiq (as) had said

Whoever dies and has not had an imam he dies as unbeliever and whoever dies while“ believing in his imam, it does not harm him whether the appearance of al-Qa'im occurs soon or late. He, who dies while believing in his imam, is like one, who will be (١) with al-Qa'im in his pavilion.”

٦ - أخبرنا محمد بن يعقوب، عن علي بن محمد، عن سهل بن زياد، عن الحسن بن سعيد، عن فضالة بن أيوب، عن عمر بن أبان قال: سمعت أبا عبد الله يقول:

إعرف العلامة، فإذا عرفته لم يضرك تقدم هذا الأمر أو تأخر. إن الله تعالى يقول

يَوْمَ نَدْعُو كُلَّ أُنَاسٍ بِإِئْمَانِهِمْ □ فَمَنْ أُوتِيَ كِتَابَهُ بِيَمِينِهِ فَأُولَئِكَ يَقْرَءُونَ كِتَابَهُمْ وَلَا يُظَلَّمُونَ فِتْنًا

فمن عرف إمامه كان كمن هو في فسطاط المنتظر .

Muhammad bin Ya'qoob narrated from Ali bin Muhammad from Sahl bin Ziyad from (٦) al-Hasan bin Sa'eed from Fudhala bin Ayyoob from Umar bin Abban that Abu Abdullah as-Sadiq (as) had said

Know (the sign of your) imam. If you know him, it does not harm you whether this“

p: ٥٣٠

Al-Mahassin by al-Barqi p.١٥٥, Al-Kafi, vol.١ p.٣٧١, Ithbat al-Hudat, vol.١ p.٨٦, Biharul –١ Anwar, vol.٢٣ p.٧٧, vol.٥٢ p.١٤٢, Muntakhab al-Athar p.٥١٦, Mo'jam Ahadeeth al-Imam al-Mahdi, vol.٣ p.٣٤٤

matter comes soon or late. Allah has said, ‘Remember the day when We will call every people with their Imam.’ He, who knows his imam, is like one, who will be with al-
(Mahdi (aj) in his pavilion.” (1)

٧ - حدثنا أحمد بن محمد بن سعيد قال: حدثني يحيى بن زكريا بن شيبان قال: حدثنا علي بن سيف بن عميره، عن أبيه، عن حمran بن أعين، عن أبي عبد الله أنه قال:

إعرف إمامك فإذا عرفته لم يضرك تقدم هذا الأمر أم تأخر فإن الله يقول

يَوْمَ نَدْعُو كُلَّ أُنَاسٍ بِإِمَامِهِمْ □ فَمَنْ أُوْتِيَ كِتَابَهُ بِيَمِينِهِ فَأُولَئِكَ يَقْرَءُونَ كِتَابَهُمْ وَلَا يُظَلَمُونَ فَتِيلًا

فمن عرف إمامه كان كمن هو في فسطاط القائم .

Ahmad bin Muhammad bin Sa'eed narrated from Yahya bin Zakariyya bin Shayban (٧) from Ali bin Sayf bin Omayra from his father from Hamran bin A'yun that Abu Abdullah :as-Sadiq (as) had said

Know your imam. If you know him, it does not harm you whether this matter comes“ soon or late because Allah has said, ‘Remember the day when We will call every people with their Imam.’ Whoever knows his imam is as if he is with al-Qa'im (as) in
(his pavilion.” (2)

Chapter ٢٦: The period of al-Qa'im's rule

١ - أخبرنا أحمد بن محمد بن سعيد بن عقده الكوفي قال: حدثني علي بن الحسن التيملي، عن الحسن بن علي بن يوسف، عن أبيه ومحمد بن علي، عن أبيه، عن أحمد بن عمر الحلبي، عن حمزه بن حمran، عن عبد الله بن أبي يعفور، عن أبي عبد الله أنه قال:

يملك القائم تسع عشره سنه وأشهرًا.

Ahmad (١)

p: ٥٣١

1- Refer to references of the first tradition

2- Ibid

bin Muhammad bin Sa'eed bin Oqda narrated from Ali bin al-Hasan at-Taymali from al-Hasan bin Ali bin Yousuf from his father and Muhammad bin Ali from his father from Ahmad bin Umar al-Halabi from Hamza bin Hamran from Abdullah bin Abu Ya'foor that Abu Abdullah as-Sadiq (as) had said

“(1) Al-Qa'im (as) will rule for nineteen years and some months.”

٢ - أخبرنا أبو سليمان أحمد بن هوذة الباهلي قال: حدثنا إبراهيم بن إسحاق النهاوندي سنة ثلاث وسبعين ومائتين، قال: حدثنا أبو محمد عبد الله بن حماد الأنصاري سنة تسع وعشرين ومائتين، قال: حدثني عبد الله بن أبي يعفور، قال: قال أبو عبد الله: ملك القائم منا تسع عشره سنة وأشهرًا.

Abu Sulayman Ahmad bin Hawthha narrated from Ibraheem bin Iss'haq an- (٢) Nahawandi from Abu Muhammad Abdullah bin Hammad al-Ansari from Abdullah bin Abu Ya'foor (٢) that Abu Abdullah as-Sadiq (as) had said

“(3) The rule of al-Qa'im will last for nineteen years and some months.”

٣ - أخبرنا أحمد بن محمد بن سعيد بن عقده قال: حدثنا محمد بن المفضل بن إبراهيم بن قيس بن رمانه الأشعري وسعدان بن إسحاق بن سعيد وأحمد بن الحسين بن عبدالمك الزيات ومحمد بن أحمد بن الحسن القطواني، عن الحسن بن محبوب، عن عمرو بن ثابت، عن جابر بن يزيد الجعفي، قال: سمعت أبا جعفر محمد بن علي يقول: والله ليملكنَّ رجلٌ منَّا أهل البيت ثلاثمائه سنة وثلاث عشره سنة ويزداد تسعًا.

قال: فقلت له: ومتى يكون ذلك؟

قال: بعد موت القائم .

قلت له: وكم يقوم القائم في عالمه حتى يموت؟

فقال: تسع عشره سنة من يوم قيامه إلى يوم موته.

Ahmad bin Muhammad (٣)

p: ٥٣٢

.Raj'a p.۱۳۳, Bisharatul Islam p.۱۸۷, ۱۸۸, Mo'jam Ahadeeth al-Imam al-Mahdi, vol.۴ p.۷۶

The name of one of the narrators has been omitted accidentally; either Hamza bin -۲

.Hamran or al-Husayn bin Abul Ala

.The same references of the previous tradition -۳

bin Sa'eed narrated from Muhammad bin al-Mufadhdhal bin Ibraheem bin Qays from Sa'dan bin Iss'haq bin Sa'eed, Ahmad bin al-Husayn bin Abdul Melik az-Zayyat and Muhammad bin Ahmad bin al-Hasan al-Qatawani from al-Hasan bin Mahboob from Amr bin Thabit that Jabir bin Yazeed al-Ju'fi had said

I heard Abu Ja'far al-Baqir (as) saying: "By Allah, a man from us, Ahlul Bayt, will rule" for three hundred and thirteen years and then for other nine years

"?I asked him: "When will that be

".(He said: "After the death of al-Qa'im (as

"?I said: "How long will al-Qa'im rule until he dies

(He said: "It will be nineteen years since his rising until the day of his death."⁽¹⁾

٤ - أخبرنا علي بن أحمد البندنجي، عن عبيد الله بن موسى العلوي، عن بعض رجاله، عن أحمد بن الحسن، عن إسحاق، عن أحمد بن عمر بن أبي شعبه الحلبي، عن حمزه بن حرمان، عن عبد الله بن أبي يعفور، عن أبي عبد الله قال:

إن القائم يملك تسع عشره سنه وأشهرًا.

Ali bin Ahmad al-Bandaneji narrated from Obaydillah bin Musa al-Alawi from (٤) some of his companions from Ahmad bin al-Hasan from Iss'haq from Ahmad bin Umar bin Abu Shu'ba al-Halabi from Hamza bin Hamran from Abdullah bin Abu Ya'foor that Abu Abdullah as-Sadiq (as) had said

(Al-Qa'im (as) will rule for nineteen years and some months."⁽²⁾

As we have achieved the aim that we have tried to achieve and as we have reached what we have wished to reach with all these sufficient evidences as a message for one, who

p: ٥٣٣

Tafseer of al-Ayyashi, vol.٢ p.٣٢٤, al-khtisas p.٢٥٧, al-Ghayba by at-Toossi p.٤٧٨, - ١ Mukhtasar Basa'ir ad-Darajat p.٣٨, ٤٩, ٢١٣, Muntakhab al-Anwar al-Mudhee'a p.٢٠٢, al-

Eeqadh min al-Haj'a p.۳۳۷, Ithbat al-Hudat, vol.۳ p.۵۵۷, Hilyatul Abrar, vol.۲ p.۶۴۰,
Tafseer al-Burhan, vol.۲ p.۴۶۵, Biharul Anwar, vol.۵۲ p.۲۹۸, vol.۵۳ p.۱۰۰, ۱۰۳, ۱۴۶, ar-Raj'a
.p.۷۱, Mo'jam Ahadeeth al-Imam al-Mahdi, vol.۳ p.۳۲۹

.The same references of the first tradition -۲

has a heart or gives ear with full intelligence, so we thank Allah as He deserves for all His blessings and favors upon us and we pray Him to bless Muhammad and his pure progeny and to guide us to the path of the truth in this life and the afterlife and to
.grant us with knowledge, wisdom and perceivance

Our Lord, make not our hearts deviate after Thou hast guided us aright, and grant us
.from Thee mercy; surely Thou art the most liberal Giver

Praise be to Allah, the Lord of the worlds and blessings and peace be upon
.Muhammad and his pure progeny

About center

In the name of Allah

هَلِيسْتَوِيَالَّذِيَتَعْلَمُونَوَالَّذِيَلَايَعْلَمُونَ

?Are those who know equal to those who do not know

al-Zumar: ٩

:Introduction

Ghaemiyeh Computer Research Institute of Isfahan, from ٢٠٠٧, under the authority of Ayatollah Haj SayyedHasanFaqihImami (God blesses his soul), by sincere and daily efforts of university and seminary elites and sophisticated groups began its activities .in religious, cultural and scientific fields

:Manifesto

Ghaemiyeh Computer Research Institute of Isfahan in order to facilitate and accelerate the accessibility of researchers to the books and tools of research, in the field of Islamic science, and regarding the multiplicity and dispersion of active centers in this field and numerous and inaccessible sources by a mere scientific intention and far from any kind of social, political, tribal and personal prejudices and currents, based on performing a project in the shape of (management of produced and published works from all Shia centers) tries to provide a rich and free collection of books and research papers for the experts, and helpful contents and discussions for the educated generation and all classes of people interested in reading, with various formats in the .cyberspace

:Our Goals are

(propagating the culture and teachings of Thaqalayn (Quran and Ahlulbayt p.b.u.t- encouraging the populace particularly the youth in investigating the religious issues- replacing useful contents with useless ones in the cellphones, tablets and computers- providing services for seminary and university researchers- spreading culture study in the public-

paving the way for the publications and authors to digitize their works–

:Policies

acting according to the legal licenses–

relationship with similar centers–

avoiding parallel working–

merely presenting scientific contents–

mentioning the sources–

.It's obvious that all the responsibilities are due to the author

:Other activities of the institute

Publication of books, booklets and other editions–

Holding book reading competitions–

Producing virtual, three dimensional exhibitions, panoramas of religious and tourism–
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.Producing animations, computer games and etc–

Launching the website with this address: www.ghaemiyeh.com–

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Launching the system of answering religious, ethical and doctrinal questions–

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Producing thousands of research software in three languages (Persian, Arabic and–
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Also producing four markets named “Ghaemiyeh Book Market” with Android, IOS,–
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:Appreciation

We would appreciate the centers, institutes, publications, authors and all honorable
.friends who contributed their help and data to us to reach the holy goal we follow

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