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The Promised Mahdi

Allamah Muhammad Baqir al-Majlisi

English Translation of Biharul Anwar, Volume 13 (Old Edition)/Volumes 51-52-53 (New Edition)

Kitabul Ghaibah - Book of Occultation

Imam Mahdi (a.t.f.s.) - the twelfth Imam of the Twelver Shia

Part II

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Table of Contents

26 5
Chapter Twenty-Six: Test of the Shia during Occultation of Imam Zamana (a.s.) and prohibition of fixing the time of reappearance 5
27 17
Chapter Twenty-Seven: Excellence of waiting for reappearance, merits of Shia during Occultation and the best deeds of that time..... 17
Report of Ammar Sabati 21
Report of Ibrahim Kufi 23
Duties of Shia during Occultation 30
Firm faith of the Shia 30
Report of Zurarah bin Ayyan 35
Remain steadfast on your faith 37
28 38
Chapter Twenty-Eight: Those who falsely claim meeting the Imam (a.s.) during Major occultation and that the Imam comes visits the people but no one recognizes him 38
29 43
Chapter Twenty-Nine: Those who have met the Imam (a.s.) during the Major Occultation and near to the time of the Author 43
Incidents of the Green Island and the White Sea..... 43
Treatise of the Green Island and the White Sea - Report of Mazandarani 43
1- Maulana Ahmad Ardibeli meets Imam (a.s.)..... 52
2- Amir Ishaq Astarabadi 53
3- Mirza Muhammad Astarabadi 53
4- Incident of a man from Qashan..... 53
5- The deceptive pomegranate..... 54
30 56
Chapter Thirty: Signs of Reappearance 56
Remoteness of Islam..... 63
Effect of the Uprising of Imam Zamana (a.s.) and its Signs 63
Sermon of Amirul Momineen (a.s.) and the conditions in the last period of time..... 64
Who is Dajjal? 65
Would Dajjal be a Jew?..... 67
Opinion of Ahle Sunnat scholars about Dajjal 68
Shaykh Saduq's Statements about Dajjal 68
Objections..... 69
Signs of the Uprising of the Qaim of Aale Muhammad (a.s.) 71
Sufyani 73
Amirul Momineen (a.s.) and Umar Ibne Saad 87
Report of Abu Basir about other signs of reappearance 90
Report of Abaya Rabi..... 92
Report of Jabir Jofi and General Conditions in the Last period of time . 94
Rise of the Sufyani is inevitable.....102
Advent of Sufyani 104
Sufyani will cut them off like grass 115

31 123
Chapter Thirty-One: Reappearance of Imam Zamana (a.s.), its signs and what all will occur after that 123
32 145
Chapter Thirty-Two: Companions of Imam Zamana (a.s.) 145
When Imam Zamana (a.s.) stages an uprising in Najaf 156
Flag of the Qaim is same as the flag of the Prophet 180
Reply to the objection of opponents 196
Supplication of Hazrat Hujjat (a.t.f.s.) 203
END OF VOLUME 52 ..... **205**
33 206
Chapter Thirty-Three: What will happen at the time of the Reappearance of Imam Zamana (a.s.) according to the report of Mufaddal bin Umar 206
34 231
Chapter Thirty-four: Rajat (The Return) 231
Dua Ahad 281
35 322
Chapter Thirty-five: Successors of Imam Qaim (a.s.) 322
36 325
Chapter Thirty-six: Epistles issued by Imam Mahdi (a.s.) 325
Ziyarat Aale Yasin 335
Dua to be recited after Ziyarat 336
END OF VOLUME 53 ..... **353**
Notes 354

26

Chapter Twenty-Six: Test of the Shia during Occultation of Imam Zamana (a.s.) and prohibition of fixing the time of reappearance

جَعْفَرُ بْنُ مُحَمَّدٍ عَنْ إِسْحَاقَ بْنِ مُحَمَّدٍ عَنْ أَبِي هَاشِمٍ عَنْ فُرَاتِ بْنِ أَحْنَفَ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع وَ ذَكَرَ الْقَائِمَ فَقَالَ لَيَغِيبَنَّ عَنْهُمْ حَتَّى يَقُولَ الْجَاهِلُ مَا لِلَّهِ فِي آلِ مُحَمَّدٍ حَاجَةٌ

1- *Ghaibat Tusi:* It is narrated from Ja'far bin Muhammad from Ishaq bin Muhammad from Abi Hashim from Furat bin Ahnaf that he said: Amirul Momineen (a.s.) said about the Qaim:

"Imam Mahdi (a.s.) will remain in occultation till an ignorant person says: What does Allah have to do with Aale Muhammad (a.s.)?"

2- *Ghaibat Tusi:* It is narrated from Muhammad bin Himyari from his father from Ibne Yazid from Hammad bin Isa from Ibrahim bin Umar Yamani from a man from Imam Muhammad Baqir (a.s.) that he 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…

3- *Ghaibat Tusi:* It is narrated from Muhammad Himyari from his father from Ayyub bin Nuh from Abbas bin Aamir from Rabi bin Muhammad Musalli that he said: Imam Ja'far Sadiq (a.s.) said to me:

"By Allah, people will be broken up like glass, however glass can be joined together again. By Allah, people will be broken up like earthen pots; which if once broken cannot be joined again. By Allah, you people shall be crushed; by Allah, you shall be sieved like wheat is sieved from the chaff."

4- *Ghaibat Tusi:* It is narrated from Ali Ibne Yaqtin that he said: Imam Musa Kazim (a.s.) said to me:

"O Ali, the Shia have been brought up with hopes since two hundred years."

Yaqtin 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."

5- *Ghaibat Tusi:* It is narrated from Ghazairi from Bazufari from Ali bin Muhammad from Fadhl bin Shazan from Ahmad bin Muhammad and Ubais bin Hisham from Karaam from Fudhail that he said:

I asked Imam Muhammad Baqir (a.s.) if a time has been fixed for reappearance of Imam Zamana (a.s.) and he replied: “Those who fix a time for it are liars. Those who fix a time for it are liars. Those who fix a time for it are liars.”

6- *Ghaibat Tusi:* It is narrated from Fadhl bin Shazan from Husain bin Yazid Sahhaf from Mudhir Jawwaz from Imam Ja’far Sadiq (a.s.) that he said:

“Those who fix a time for it are liars. We have not timed what has passed and we will not time what is to come.”

7- *Ghaibat Tusi:* It is narrated from the same chains from Abdur Rahman bin Kathir that he said:

I was with Imam Ja’far Sadiq (a.s.) when Muhzim Asadi entered and asked: May I be sacrificed on you, please tell me when the reappearance is? It has been delayed too much.” Abu Abdullah (a.s.) said: “O Muhzim, the ill-wishers have told lies, the hasteners will perish and the believers will be saved and will be with us.”

In *Ghaibat Nomani* also this report is mentioned through two other chains from the same Imam. Ali Babawayh has also quoted it in ***Imamate wa Tabsira*** through another chain of reporters.

8- *Ghaibat Tusi:* It is narrated from Fadhl bin Shazan from Ibne Abi Najran from Safwan bin Yahya from Abu Ayyub Kharraz from Muhammad bin Muslim from Imam Ja’far Sadiq (a.s.) that he said:

“One who fixes the time of reappearance for you, do not pay attention to his falsification, because we have not specified its time for anyone.”

9- *Ghaibat Tusi:* It is narrated from Fadhl bin Shazan from Umar bin Aslam Bajali from Muhammad bin Sinan from Abul Jarud from Muhammad bin Bashar Hamadani from Muhammad bin Hanafiyah in a tradition condensed as follows that he said:

“The rule of Bani so-and-so will continue till a fixed time. When they get peace and security they will think that their kingdom will never decline. Meanwhile suddenly a divine command will arrive and no king will be able to remain in power. Thus the Almighty Allah says:

حَتَّىٰ إِذَا أَخَذَتِ الْأَرْضُ زُخْرُفَهَا وَازَّيَّنَتْ وَظَنَّ أَهْلُهَا أَنَّهُمْ قَادِرُونَ عَلَيْهَا أَتَاهَا أَمْرُنَا لَيْلاً أَوْ نَهَارًا فَجَعَلْنَاهَا حَصِيدًا كَأَن لَّمْ تَغْنَ بِالْأَمْسِ كَذَٰلِكَ نُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَتَفَكَّرُونَ

“…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, so We render it as reaped seed-produce, as though it had not been in existence yesterday; thus do We make clear the communications for a people who reflect.” (Surah Yunus 10:24)

The narrator says: I said: May I be your ransom, is some time fixed for the arrival of divine command?

He replied: No, because the knowledge of Allah dominates the knowledge of those who fix the time. The Almighty Allah promised thirty nights to Prophet Musa (a.s.) and then increased ten nights; but neither Prophet Musa (a.s.) was aware of it nor Bani Israel. Thus when the time

expired, they said that Prophet Musa (a.s.) has deceived us. And they began to worship the calf.

Hence when famine and deprivation increases and people begin to deny each other, you should expect the arrival of divine command day and night."

10- *Ghaibat Tusi:* It is narrated from Fadhl bin Shazan from Muhammad bin Ali from Sadan bin Muslim from Abu Basir that he asked the Imam (a.s.):

"Is there a fixed time for reappearance; so that we can sit quietly till that time?"

He replied: "It was fixed; but you people publicized it and it was postponed."

11- *Ghaibat Tusi:* It is narrated from Fadhl from Hasan bin Mahbub from Abu Hamza Thumali that he said:

"I asked Imam Muhammad Baqir (a.s.): O son of Allah's Messenger, Amirul Momineen (a.s.) used to say: There will be sedition till 70 A.H. and after that there will be peace and prosperity; but 70 A.H. has passed and we are still in problems?"

Imam Muhammad Baqir (a.s.) said: "O Thabit, it was initially fixed as 70 A.H. but meanwhile Imam Husain (a.s.) was martyred and the Almighty Allah postponed it to 140 A.H. When we informed you about it, you publicized it and the Almighty Allah postponed it further and even we don't know about the definite time."

يَمْحُو اللّهُ مَا يَشَاء وَيُثْبِتُ وَعِندَهُ أُمُّ الْكِتَابِ

"Allah makes to pass away and establishes what He pleases, and with Him is the basis of the Book." (Surah Raad 13:39)

Abu Hamza Thumali says that when he asked Imam Ja'far Sadiq (a.s.) about it he also verified that it was true.

The same tradition is reported in *Al-Kafi* from Ibne Mahbub from Abu Hamza Thumali from Imam Muhammad Baqir (a.s.).

12- *Ghaibat Tusi:* It is narrated from Fadhl from Muhammad bin Ismail from Muhammad bin Sinan from Abu Yahya Tamtaam Salmi from Uthman Nawa that he said: I heard Imam Ja'far Sadiq (a.s.) say:

"Initially this task was entrusted to me; but later on the Almighty Allah postponed it and kept it in my progeny."

13- *Tafsir Ayyashi:* It is narrated from Abu Lubaid Makhzumi that he said: Imam Muhammad Baqir (a.s.) said:

"O Abu Lubaid, there will be twelve rulers in the Abbaside dynasty; the last four will be assassinated. They will have very short life spans and their rule will also be brief. They will be of a very evil character. Among them will be the transgressor having the titles of Hadi, Natiq and Ghawi (guide, talking one and fraudster).

O Abu Lubaid, great treasure is there in the code letters of the Holy Quran (*Muqattiaat*)."

14- *Tafsir Ayyashi:* It is narrated from Hisham bin Salim from some of his associates from Imam Ja'far Sadiq (a.s.) that he said in the interpretation of the verse:

أَتَى أَمْرُ اللّهِ فَلاَ تَسْتَعْجِلُوهُ

"Allah's commandment has come, therefore do not desire to hasten it…" (Surah Nahl 16:1)

"When the Almighty Allah informed His Messenger (s.a.w.s.) that this would occur at such and such time, He also stressed that he must make haste in it and that he should know that once the Almighty Allah has said that something is about to occur, it is as if it has occurred."

15- *Ghaibat Nomani*: It is narrated from Abdul Wahid bin Abdullah from Muhammad bin Ja'far from Ibne Abil Khattab from Muhammad bin Sinan from Abul Jarud that Imam Muhammad Baqir (a.s.) said:

"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 refer your affairs."

16- *Qurbul Asnad:* It is narrated from Ibne Abil Khattab from Bazanti that he said:

I asked Imam Ali Reza (a.s.) about a dream, he said after being silent for a while:

"Indeed if you are told about what you are asking, it is harmful for you and also the master of the affair will be responsible for it. You have seen the Firons of Iraq and how they were given respite. Therefore it is obligatory on you to continue to fear the Almighty Allah and do not be deceived by the world and neither should you be deceived by those who have got respite and you should think as if the master of the affair has reached you."

17- *Qurbul Asnad:* From the same chains of narrators it is narrated from Bazanti that I said to Imam Ali Reza (a.s.):

"Maula, may I be your ransom, our associates have narrated from Shahab who has in turn narrated from your respected grandfather that he said:

The Almighty Allah did not want to confer rule to the one whom the Messenger of Allah (s.a.w.s.) had appointed as his successor.

If Imam Ja'far Sadiq (a.s.) had said this, it is very much true.

I said: May I be your ransom, you also comment on it.

He said: Patience and anticipation of Faraj is the best. Have you not heard the statement of the righteous servant of Allah?

وَارْتَقِبُواْ إِنِّي مَعَكُمْ رَقِيبٌ

"…and watch, surely I too am watching with you." (Surah Hud 11:93)

فَانتَظِرُواْ إِنِّي مَعَكُم مِّنَ الْمُنتَظِرِينَ

"Wait then, I too with you will be of those who wait." (Surah Araaf 7:71)

Thus you should adopt patience, because after disappointment a prosperous time is sure to come and those who have preceded you were more patient than you.

Imam Muhammad Baqir (a.s.) said: By Allah, the practices of nations correspond to each other. Thus it is necessary that you also have corresponding happenings as the past nations. Thus if you all had consensus on anything, it would have opposed the practice of the past nations.

If scholars (Imams) had managed to get followers capable of maintaining secrets, they would bestowed them treasures of wisdom, but the problem is that the Almighty Allah has made you infected with the malady of divulging

confidential matters. You are a nation that is devoted to us sincerely, but your action is opposed to us. What has happened to you that you can't control yourself and wait for the Almighty Allah to bring what you want. See this matter will not be advanced by public demand. It is a divine matter, which depends on His intention and He is not hasty. Only one who fears the expiration of a matter makes haste."

18- *Ilalush Sharai:* Shaykh Saduq (r.a.) has narrated from his father from Himyari from his chains of narrators directly from Ali bin Yaqtin that he said:

I asked Imam Musa Kazim (a.s.): "How come the predictions about you are never fulfilled whereas all the predictions about your opponents are fulfilled?"

He said: "The predictions about our enemies, since they are true they are fulfilled. And with regard to us it is not predictions; on the contrary they are your aspirations and hopes. Thus their result is obvious."

19- *Ihtijaaj:* It is narrated from Kulaini from Ishaq bin Yaqub that it was told to Muhammad Ibne Uthman Amari:

"As for the reappearance of Imam Mahdi (a.s.), it is subject to the will of Allah and one who predicts a time for it, is a liar."

20- *Ikmaaluddin:* Shaykh Saduq (r.a.) has narrated from his father from Ali from his father Muhammad bin Fadhl from his father from Mansur bin Saiqal that Imam Ja'far Sadiq (a.s.) said:

"That time (of reappearance) shall not come to pass but after you have become despondent and hopeless. No, I swear by Allah, till you are separated from each other. No I swear by Allah, till you are severely tested. No I swear by Allah, till the time that the unfortunate ones become unfortunate, while the fortunate ones become fortunate."

21- *Ikmaaluddin:* Shaykh Saduq has narrated from his father and Ibne Walid together from Himyari from Yaqtini from Salih bin Muhammad from Hani Tammar that Imam Ja'far Sadiq (a.s.) said:

"There will be occultation for the master of this affair. During this those who remain attached to their religion will be like those who rub their hands on a thorny branch. Then he gestured and said: There is occultation for the master of this affair and every person is duty-bound to fear Allah and remain attached to his religion."

This report is also mentioned in the *Ghaibat* of Shaykh through another chain of reporters.

22- *Ikmaaluddin:* Shaykh Saduq (r.a.) has narrated from his father from Saad from Ibne Abil Khattab from Ibne Yazi from Abdullah Asim from Husain bin Mukhtar Qalanasi from Abdur Rahman bin Siyabah that Imam Ja'far Sadiq (a.s.) said:

"What will be your condition at that time when you shall be without an Imam or guide and you will be disgusted with each other? At that time you shall be severely examined and you shall be differentiated and sieved. There will be famines. A person will become a ruler in the morning and put to death in the evening."

23- *Ghaibat Tusi:* It is narrated from Ghazairi from Bazufari from Ahmad bin Idris from Ibne Qutaibah from Ibne Shazan from Ibne Abu Najran from Muhammad bin Mansur from his father that he said:

"Once I came to Imam Ja'far Sadiq (a.s.) 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 sieved. 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."

In *Ghaibat Nomani*, this report is also narrated from Ahmad bin Muhammad bin Saeed that he saw it in the book of Abu Abdullah Ja'far bin Muhammad Muhammadi from Mansur bin Saiqal from Imam Muhammad Baqir (a.s.) in 268 A.H.

Also Nomani has narrated from Muhammad bin Mansur from his father that he said: "I and Harth bin Mughira with a group of Shia scholars were present in the assembly of Imam Muhammad Baqir (a.s.). The Imam heard our conversation and then he narrates the previous tradition with the addition that every time the Imam said: No, by Allah, that which you look forward to is not to your right. No by Allah, that which you look forward to will not be revealed except that you are distinguished among yourself."

24- *Ghaibat Nomani:* It is narrated from Ahmad bin Idris from Ibne Qutaibah from Ibne Shazan from Ahmad bin Abi Nasr Bazanti that he said: Imam Musa Kazim (a.s.) said:

"By Allah, that to which you look forward to, will not come about except after you are distinguished and you are subjected to a test till except for a few, none of you Shia will remain… then he recited the following verses:

أَمْ حَسِبْتُمْ أَن تُتْرَكُواْ وَلَمَّا يَعْلَمِ اللّهُ الَّذِينَ جَاهَدُواْ مِنكُمْ وَلَمْ يَتَّخِذُواْ مِن دُونِ اللّهِ وَلاَ رَسُولِهِ وَلاَ الْمُؤْمِنِينَ

"What! do you think that you will be left alone while Allah has not yet known those of you who have struggled hard and have not taken anyone as an adherent besides Allah and His Apostle and the believers…" (Surah Taubah 9:16)

25- *Qurbul Asnad:* The same is narrated from Ibne Isa from Bazanti with the following addition:

"…till you are subjected to a test, and from every ten persons some persons go out of the pale of faith and will not remain on their original faith."

26- *Ghaibat Tusi:* It is narrated from Saad bin Abdullah from Husain bin Isa Alawi from his father from his grandfather from Ali bin Ja'far from his brother, Musa bin Ja'far that he said:

"You must continue to protect your religion for the sake of Allah till the fifth descendant of the seventh Imam does not go into occultation. You must lose it in any case. Occultation is definite for the master of this affair and it

will be such an occultation that even those who have faith in it will recant it. It will be a time of a tough examination from the Almighty Allah."

27- *Ghaibat Tusi:* It is narrated from Asadi from Sahal from Muhammad bin Husain from Ibne Abi Umair from Abu Ayyub from Muhammad bin Muslim and Abu Basir that they said: We heard Imam Ja'far Sadiq (a.s.) say:

"This will not occur till two-third population of the world is not destroyed."

I asked: "Then what would be left of the human population?"

He replied: "Are you not pleased to be of the survivors?"

28- *Ghaibat Tusi:* It is narrated from Jabir Jofi that he said:

I asked Imam Muhammad Baqir (a.s.): "When will you come to power?"

He replied: "It's a pity that it will not be so till you are all sieved like grain is sieved to separate it from chaff. And then you are sieved again and again till there does not remain any impurity and only the clean grain is left."

29- *Ghaibat Nomani:* It is narrated from Ali bin Ahmad from Ubaidullah bin Musa from Musa bin Muhammad from Ahmad bin Abi Ahmad from Ibrahim bin Halil that he said:

"I said to Abul Hasan Imam Musa Kazim (a.s.): May I be sacrificed on 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 Ishaq, 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 Ishaq, 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.)"

30- *Ghaibat Nomani:* It is narrated from Ali bin Ahmad from Ubaidullah bin Musa from Muhammad bin Husain from Safwan bin Yahya that Imam Ali Reza (a.s.) 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."

31- *Ghaibat Nomani:* It is narrated from Ali bin Husain from Muhammad Attar from Muhammad bin Hasan Raazi from Muhammad bin Ali Kufi from Ibne Mahbub from Abil Mughra from Ibne Abi Yafur from Imam Ja'far Sadiq (a.s.) that he said:

"Woe unto the arrogants of the Arabs from a soon evil."

I said: "May I be your ransom! How many of the Arabs will be with the Qaim (a.s.)?"

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."

In that book this report is mentioned through another chain from Ibne Abi Yafur from the same Imam. And through another chains it is mentioned in *Dalail Imamah* of Tabari Shii.

32- *Ghaibat Nomani:* It is narrated from Ali bin Ahmad from Ubaidullah bin Musa from Ahmad bin Muhammad from Husain bin Ali bin Ziyad from Bataini from Abu Basir that he heard Imam Muhammad Baqir (a.s.) say:

"By Allah, you are going to be tested, clarified and sifted like sifting out the bitter grain from wheat."

33- *Ghaibat Nomani:* It is narrated from Ibne Uqdah from Qasim bin Muhammad bin Husain from Ubais bin Hashim from Ibne Jabla from Miskeen Rahhal from Ali bin Mughira from Umair bin binte Nufail that she said: Imam Hasan Mujtaba (a.s.) said:

"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."

34- *Ghaibat Nomani:* It is narrated from Muhammad and Ahmad, sons of Hasan from their father from Thalaba from Abi Khamas from Imran bin Mitham from Malik bin Zumra that Amirul Momineen (a.s.) said:

"O Malik, how about you when the Shia disagree like this?" He interlaced the fingers of his two hands.

I said: "O Amirul Momineen, there will be no any goodness then."

He said: "O Malik, all the goodness will be then! At that time our Qaim will appear. He will be presented seventy men as liars, fabricating lies against Allah and His Messenger (a.s.) and he will kill them. Then Allah will make people agree unanimously upon one thing."

35- *Ghaibat Nomani:* It is narrated from Kulaini from some of our associates from Ahmad bin Muhammad from Moammar bin Khallad that he said: I heard Imam Musa Kazim (a.s.) reciting:

الم {1} أَحَسِبَ النَّاسُ أَن يُتْرَكُوا أَن يَقُولُوا آمَنَّا وَهُمْ لَا يُفْتَنُونَ

"Alif Lam Mim. Do men think that they will be left alone on saying, We believe, and not be tried?" (Surah Ankabut 29:1)

…and then he asked: What is sedition?"

I said: "May I be your ransom! We think that sedition is in religion."

He said: "People are tested as gold is tested. They are purified as gold is purified."

36- *Ghaibat Nomani:* It is narrated from Kulaini from Ali bin Ibrahim from Muhammad bin Isa from Yunus from Sulaiman bin Salih directly from Imam Muhammad Baqir (a.s.) that he said:

"Your talk (about Qaim) 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)."

37- *Ghaibat Nomani:* It is narrated from Ahmad bin Hawza from Abi Hirasa Bahili from Ibrahim bin Ishaq Nahawandi from Abdullah bin Hammad Ansari from Sabah Mazani from Harith bin Haseer from Asbagh bin Nubatah that Amirul Momineen (a.s.) 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 author says: The saying of the Imam to act like a bee among the birds is to follow Taqayyah. That is you must not reveal your true faith to the enemies, that they may eliminate you. Like the honey bee does not reveal to the birds what it contains in its belly to they would have destroyed it.

38- *Ghaibat Nomani:* It is narrated from Abdul Wahid bin Abdullah from Ahmad bin Rabbah from Muhammad bin Abbas Ibne Isa from Bataini from Abu Basir that he said: Imam Muhammad Baqir (a.s.) 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.

39- *Ghaibat Nomani:* It is narrated from Ibne Uqdah from Ja'far bin Abdullah Muhammadi from Taflisi from Samandi from Imam Ja'far Sadiq (a.s.) from his respected father that he 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. Then he said: Husain bin Ali (a.s.) on the Ashura Day, placed his dead facing each other and said: They have killed us like the prophets and their descendants."

40- *Ghaibat Nomani:* It is narrated from Ibne Uqdah from Ali bin Husain from Hasan bin Ali bin Yusuf and Muhammad Ibne Ali from Sadan bin Muslim from Abu Basir that he said:

I said to Imam Ja'far Sadiq (a.s.): "The reappearance of the master of affair does not have a fixed time that we might rest assured." He said: "Yes, it was fixed, but you people divulged it and the Almighty Allah postponed it."

41- *Ghaibat Nomani:* It is narrated from Ali bin Ahmad from Ubaidullah bin Musa Abbasi from Yaqub bin Yazid from Ibne Abi Umair from Ibne Bukair from Muhammad bin Muslim that Imam Ja'far Sadiq (a.s.) said to him:

"O Muhammad, whoever narrates to you a tradition from us talking about timing, do not hesitate to consider him as a liar, because we do not time to anyone.

42- *Ghaibat Nomani:* It is narrated from Ibne Uqdah from Muhammad bin Fadhl bin Ibrahim and Sadan bin Ishaq bin Saeed from Ahmad bin Hasan bin Abdul Malik [and Muhammad bin Husain Qitwani] together from Ibne Mahbub from Ishaq bin Ammar that he said: I heard Imam Ja'far Sadiq (a.s.) say:

"There has been an appointment for this matter (deliverance). It has been determined (by the heavens) that it will occur in the year one hundred and forty (A.H.), but when you announced the matter, Allah has put it off.

43- *Ghaibat Nomani:* It is narrated from the same chains from Ibne Mahbub from Ishaq bin Ammar that he said:

"This matter has been put off twice."

44- *Ghaibat Nomani:* It is narrated from Kulaini from some of his teachers from Barqi from his father from Qasim Ibne Muhammad from Bataini from Abu Basir that he said:

"The diviners tell lies. We, Ahlul Bayt, do not time. Allah does not consent save to reverse the timing of the diviners."

45- *Ghaibat Nomani:* It is narrated from Kulaini from Husain bin Muhammad from Mualla bin Muhammad from Hasan bin Ali Khazzaz from Abdul Karim Khathami from Fadhl bin Yasar that he said:

"I asked Abu Abdullah Imam Sadiq (a.s.) if that matter (the appearance of Qaim) had a certain appointment and he said: "The diviners tell lies! The diviners tell lies! When Prophet Musa (a.s.) 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 Musa 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."

46- *Ghaibat Nomani:* It is narrated from Kulaini from Husain bin Muhammad from Ja'far bin Muhammad from Qasim bin Ismail from Hasan bin Ali from Ibrahim bin Muzhim from Imam Ja'far Sadiq (a.s.) that when we mentioned the Bani Abbas regime, he said:

"People perished, because they hastened this matter (deliverance). Allah does not become hasty just because people urge for their matters to be achieved. This matter (the appearance of Qaim) has a precise time that it must reach. If it reaches its time, it will occur neither an hour sooner nor an hour later."

47- *Ghaibat Nomani:* It is narrated from Ali bin Ahmad from Ubaidullah bin Musa from Muhammad bin Ahmad Qalanasi from Muhammad bin Ali from Abi Jamila from Hadhrami that he said: Imam Ja'far Sadiq (a.s.) said:

"We (the prophet's progeny) do not time this matter (the appearance of Qaim)."

48- *Ghaibat Nomani:* It is narrated from Ali bin Husain from Muhammad Attar from Muhammad bin Hasan Raazi from Muhammad bin Ali from Ibne Jabla from Ali bin Abi Hazim from Abu Basir that he said:

I asked Imam Ja'far Sadiq (a.s.): "May I be your ransom! When will Qaim appear?"

He said: "O Abu Muhammad (Abu Basir), we, Ahlul Bayt, do not time. Prophet Muhammad (s.a.w.s.) has said: "May Allah damn the diviners!" O Abu Muhammad, before this matter, there will be five signs; a call (from the heavens) on Ramadan, the rising of Sufyani, the rising of Khurasani, killing the pure innocent man, and a sinking in the desert.

Before the appearance of Qaim there must be two plagues; the white plague and the red plague."

I said: "What are they?"

He said: "The white plague is a sudden death and the red plague is killing by the sword. Qaim does not appear until his name will be called out from the heavens 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 Qaim and the name of his father and will say: "So-and-so the son of so-and-so is Qaim of Muhammad's progeny. You are to listen to him, and to obey him." Every living creature will hear the call. The sleepers will wake up and get out to courtyards and the virgins will get out of their veils. Then Qaim will appear after hearing the call. It will be the call of Jibraeel (a.s.)."

49- *Al-Kafi:* It is narrated from Muhammad bin Yahya from Ahmad bin Muhammad from Ali bin Ibrahim from his father together from Ibne Mahbub from Ibne Raab from Abu Basir from Imam Ja'far Sadiq (a.s.) that he said:

"The Almighty Allah revealed to Imran: I will bestow you with a son, who will restore sight to the blind and cure the lepers; and who will revive the dead by the order of Allah and I will send him as a prophet to Bani Israel."

Imran mentioned this to Hannah, his wife and Lady Maryam's (s.a.) mother.

When Lady Hannah was pregnant she was thinking that she was carrying a son but upon her delivery she remarked: My Lord, I have given birth to a daughter and how can a daughter be equal to a son?" That is a girl cannot be a prophet and the Almighty Allah Himself was aware what she has given birth to. But when Lady Maryam (s.a.) gave birth to Prophet Isa (a.s.), he was the same whose glad tidings were given to His Eminence, Imran previously.

So know that if we Ahle Bayt (a.s.) mention something about a person and it does appear in him, you should know that it would appear in his children or grandchildren. You should not think that it was wrong."

50- *Kitabul Motazar:* It is quoted from Hasan bin Sulaiman, student of Shaheed Awwal (r.a.) that he saw in a writing of Imam Hasan Askari (a.s.) as follows:

"Walking in the footsteps of prophethood and Wilayat, we have reached the high peaks of realities." Then further on it said:

"A spring of the water of life will burst forth for them at a time when they would have burnt in the flames of calamities and years equal to the numerical values of *Alif Laam Meem, Taa Haa* and *Taa Seen* will have passed."

27

Chapter Twenty-Seven: Excellence of waiting for reappearance, merits of Shia during Occultation and the best deeds of that time

فِي خَبَرِ الْأَعْمَشِ قَالَ الصَّادِقُ ع مِنْ دِينِ الْأَئِمَّةِ الْوَرَعُ وَ الْعِفَّةُ وَ الصَّلَاحُ إِلَى قَوْلِهِ وَ انْتِظَارُ الْفَرَجِ بِالصَّبْرِ

1- *Al-Khisaal:* It is reported by Amash that Imam Ja'far Sadiq (a.s.) said:

"The religion of the Imams consists of piety, chastity reform of conditions…" till he said "…awaiting patiently for the reappearance."

2- *Uyun Akhbar Reza:* It is narrated through three chains of narrators from Imam Ali Reza (a.s.) that he narrated from his forefathers that the Messenger of Allah (s.a.w.s.) said:

"The best deed of my Ummah is waiting for the reappearance."

3- *Amali Tusi:* Ibne Hamawayh has narrated from Muhammad bin Muhammad bin Bakr from Ibne Muqbil from Abdullah Ibne Shabib from Ishaq bin Muhammad Qarwi from Saeed bin Muslim from Ali bin Husain from his father from Imam Ali (a.s.) that he said: The Messenger of Allah (s.a.w.s.) said:

"Allah is satisfied with the scanty deeds of one who is satisfied with little sustenance from Him and waiting for the reappearance is a worship act."

4- *Ihtijaaj:* It is narrated from Abu Hamza Thumali from Abu Khalid Kabuli from Ali bin Husain (a.s.) that he said:

"O Abu Khalid, the twelfth successor of the Messenger of Allah (s.a.w.s.) will have a long occultation. O Abu Khalid, those who live in his Imamate during his occultation would be waiting from his reappearance. They will be superior to the people of every age. Because the Almighty Allah will bestow them with such understanding and recognition that for them the occultation will be like presence. The Almighty Allah will accord them the status of fighting Jihad in the company of the Messenger of Allah (s.a.w.s.). They will be sincere people and our true Shia. They will be propagating the religion of Allah, openly and discreetly."

Then he said, "Waiting for Faraj (victory) is itself a great Faraj."

5- *Amali Tusi:* It is narrated from Shaykh Mufeed from Ibne Quluwayh from Kulaini from Ali from his father from Yaqtini from Yunus from Amr bin Shimr from Jabir that he said:

I came to Imam Muhammad Baqir (a.s.) and requested him to render some advices to us. Imam (a.s.) said:

"The strong among you should help the weak.

The rich among you should care for the poor.

You should like for others what you like for yourself.

You should continue to maintain our secrets and must not lead people to subjugate you.

You should await for the reappearance of our Qaim and if you come across some of our reports that are compatible to Quran, you must accept

them; and if they are opposed to Quran, you must reject them. If you encounter reports which are ambiguous, you must wait till we explain them to you.

If you continue to act on our advices, all of you who die before the reappearance of our Qaim will be considered martyrs. And one who survives till the time of Imam Qaim (a.s.) and dies fighting on his side will earn the status of two martyrs and one who fights on his side and kills even one of our opponents, will earn the reward of twenty martyrs."

6- ***Ikmaaluddin* & *Maniul Akhbar:*** It is narrated from Muzaffar Alawi from Ibne Ayyashi from his father from Ja'far bin Ahmad from Amriki Bufikki from Hasan bin Ali bin Fadhdhal from Marwan bin Muslim from Abu Basir that Imam Ja'far Sadiq (a.s.) said:

"Tooba (Glad tidings) for the one who is attached to our Wilayat during the occultation of our Qaim and his heart does not deviate after guidance. He was asked: May I be sacrificed on you, what is Tooba? He replied: A tree in Paradise growing from the house of Ali Ibne Abi Talib (a.s.) and there will not be any believer who does not have one of its branches reaching into his house and that is the meaning of the saying of Allah, the Mighty and Sublime:

طُوبَىٰ لَهُمْ وَحُسْنُ مَآبٍ

"Tooba (a good final state) shall be theirs and a goodly return." (Surah Raad 13:29)

7- ***Al-Khisaal:*** The Chapter of Four hundred: Amirul Momineen (a.s.) said:

"Await for the reappearance of the master of affair and do not despair of divine mercy, because in the view of the Almighty Allah the most excellent deed is awaiting the reappearance of the master of affair."

Then he said, "Digging up the mountains is easier than trying to establish a rule for which a time is fixed. Seek help from the Almighty Allah and be patient, since this earth belongs to Allah and He would make any of His servants inherit it and the end is for those who are pious. Do not make haste for the reappearance of the master of affair before his reappearance or you will regret it and do not consider the period of occultation to be long or your hearts will harden."

Then he said, "One who believes in the master of our affair will be with us in Paradise with us tomorrow. And one who waits for our kingdom, is like one who is smeared in blood fighting on the way of Allah."

8- ***Basairud Darajaat:*** It is narrated from Ibne Maruf from Hammad bin Isa from Abul Jarud from Abu Basir from Abu Ja'far Imam Baqir (a.s.) that he said:

One day the Messenger of Allah (s.a.w.s.) said twice in the presence of his companions: "O Allah, show my brothers to me. Companions who were around him asked: Are we not your brothers, O Messenger of Allah (s.a.w.s.)? He replied: No, you all are my companions, and my brothers would be those people at the end of the time, who would believe in me without having seen me, the Almighty Allah has informed me about their and their fathers' names before they will emerge from the loins of their

fathers and the wombs of their mothers. For each of them, it would be more difficult to guard their religion than walking on thorns in the darkness of the night or holding embers; they would be lamps in darkness, the Almighty Allah would save them from every mischief and evil."

9- *Ikmaaluddin:* Shaykh Saduq (r.a.) has narrated from Ibne Mutawakkil from Muhammad Attar from Ibne Isa from Umar bin Abdul Aziz from more than one person from Dawood bin Kathir from Imam Ja'far Sadiq (a.s.) that:

He said with regard to the interpretation of the following verse:

الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ

"Those who believe in the unseen." (Surah Baqarah 2:3)

"That is regarding those who believe that the uprising of the Qaim is truth."

10- *Ikmaaluddin:* It is narrated from Daqqaq from Asadi from Nakhai from Naufili from Ali bin Abi Hamza from Yahya bin Abul Qasim that he said: I asked the meaning of the following verses from Imam Ja'far Sadiq (a.s.) and he said:

الم . ذَلِكَ الْكِتَابُ لاَ رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ

"Alif Lam Mim. This Book, there is no doubt in it, is a guide to those who guard (against evil). Those who believe in the unseen…" (Surah Baqarah 2:1-3)

The Imam said: Here the pious means the Shia of Ali and the unseen implies the hidden proof of Allah. It is proved by the verse:

وَيَقُولُونَ لَوْلاَ أُنزِلَ عَلَيْهِ آيَةٌ مِّن رَّبِّهِ فَقُلْ إِنَّمَا الْغَيْبُ لِلّهِ فَانْتَظِرُواْ إِنِّي مَعَكُم مِّنَ الْمُنتَظِرِينَ

"And they say: Why is not a sign sent to him from his Lord? Say: The unseen is only for Allah; therefore wait- surely I too, with you am of those who wait." (Surah Yunus 10:20)

Thus the Almighty Allah has informed that unseen is His sign and Proof. It is proved by the verse:

وَجَعَلْنَا ابْنَ مَرْيَمَ وَأُمَّهُ آيَةً

"And We made the son of Maryam and his mother a sign." (Surah Mominoon 23:50)

11- *Ikmaaluddin:* It is narrated from Ibne Abdus from Ibne Quraibah from Hamadan bin Sulaiman from Ibne Yazi from Salih bin Uqbah from his father from Imam Muhammad Baqir (a.s.) from his holy forefathers that the Messenger of Allah (s.a.w.s.) said:

"The best worship act is waiting for the reappearance."

12- *Ikmaaluddin:* It is narrated from Muhammad bin Ali bin Shah from Ahmad bin Hasan from Ahmad bin Khalid Khalidi from Muhammad bin Ahmad bin Salih Tamimi Muhammad bin Hatim Qattan from Hammad bin Amr from Imam Ja'far Sadiq (a.s.) from his holy forefathers that the Messenger of Allah (s.a.w.s.) said to Amirul Momineen (a.s.):

"O Ali, know that, the faith is astonishing and certainty great of those who shall be there in the last period of time. There will be no prophet among them and Divine Proof will be hidden from them inspite of that they will believe in black upon white (writings/books)."

13- *Ikmaaluddin:* It is narrated from Hamadani from Ali from his father from Bistam bin Murra from Amr Thabit from Imam Zainul Abideen (a.s.) that he said:

"To one who remains firm on our guardianship (Wilayat) during the occultation of our Qaim, Allah, the Mighty and Sublime will give the reward of a thousand martyrs of Badr and Uhad."

This report is also mentioned in *Dawat* of Rawandi in the same way except that it says: "One who dies on our friendship."

14- *Al-Mahasin:* It is narrated from Sandi from his grandfather that he said:

"I asked Imam Ja'far Sadiq (a.s.): What do you say about the one who dies waiting for the reappearance? He replied: He is like those who are in the tent of the Qaim (a.s.). Then he fell silent for a moment, then he spoke up again: He is like one who is with the Messenger of Allah (s.a.w.s.)."

15- *Al-Mahasin:* It is narrated from Ibne Faddal for Ali bin Uqbah from Musa Numairi from Alaa bin Siyabah that he said: Imam Ja'far Sadiq (a.s.) said:

"Those of you who die (with belief) on this matter (of reappearance), awaiting it; are like those who are in the tent of the Qaim (a.s.)."

16- *Al-Mahasin:* It is narrated from Ibne Faddal from Ali bin Uqbah from Umar bin Aban Kalbi from Abdul Hamid Wasiti that he said to Imam Muhammad Baqir (a.s.):

"May God bless you, we have stopped going to the markets in anticipation of the reappearance. The Imam said: O Abdul Hamid do you think that Allah will not open the way for one who controls his self for His sake? No, by Allah, Allah will indeed open a way for him. May Allah have mercy on one who controls his self for our sake. May Allah have mercy on one who keeps our matter alive. I asked: What if I die before the time of Imam Qaim? He replied: If one of you makes an intention that he is present in the time of Qaim of Aale Muhammad, he will render help to him, he is like the one who fights in his company; and is martyred."

17- *Al-Mahasin:* It is narrated from Ibne Mahbub from Amr bin Abil Miqdam from Malik bin Ayyan that he said: Imam Ja'far Sadiq (a.s.) said:

"Those of you who die (with belief) on this matter (of reappearance), awaiting it; are like those who fight in the way of the Messenger of Allah (s.a.w.s.)."

18- *Al-Mahasin:* It is narrated from Ali bin Noman from Ishaq bin Ammar etc. from Faiz bin Mukhtar that he said: I heard Imam Ja'far Sadiq (a.s.) say:

"Those of you who die awaiting for reappearance are like those who are in the tent of the Qaim (a.s.). Then he fell silent for a moment, then he spoke up again: No he is like one who has fought at his side. Then he said: Rather like he is martyred before the Messenger of Allah (s.a.w.s.)."

19- *Ghaibat Tusi:* It is narrated from Ahmad bin Idris from Ali bin Muhammad from Fadhl bin Shazan from Ibne Abi Umair from Husain bin Abu Alaa from Abu Basir from Imam Ja'far Sadiq (a.s.) that he said:

"When His Eminence, Salman Farsi entered Kufa he glanced at it and mentioned all the troubles and events that were to occur in it till he also

mentioned about the Bani Umayyah rulers and the period after them. After that he said:

'When all this is over, you must remain confined to your houses till the reappearance of the master of the affair, the pure one, son of the pure and purifying. The one who has an occultation and who is the '*Tareed*' and '*Shareed*'[1]

Report of Ammar Sabati

20- *Ikmaaluddin:* It is narrated from Muzaffar Alawi from Ibne Ayyashi from Haider bin Muhammad together from Ayyashi from Qasim bin Hisham Laulawi from Ibne Mahbub from Hisham bin Saalim from Ammar Sabati that he said:

Report of Ammar Sabati

"I asked Imam Ja'far Sadiq (a.s.): 'Which is better, worship in secret with a hidden Imam from among you during government by an illegal ruler, or worship during the manifestation of the Truth and its government with the manifest Imam from among you?' He said: O Ammar, giving Sadaqah in secret is better, by Allah, than giving it openly; similarly, by Allah, your worship in secret with your hidden Imam during government by an illegal ruler, and your fear of your enemy during government by an illegal ruler and in a state of truce with your enemy, is better than that you should worship Allah, may remembrance of Him be made Mighty and Majestic, during the manifestation of the Truth with the Imam of Truth, which is manifest during the government of Truth. Worship while you fear during government by an illegal ruler is not the same as worship and security during the government of Truth. Know that whoever of you now prays a prescribed prayer at its hour in congregation, thereby concealing himself from his enemy, and completes it correctly, Allah will register rewards for having completed fifty prescribed prayers in congregation; and that whoever of you prays a prescribed prayers at its hour by himself, thereby concealing himself from his enemy, and completes it correctly, Allah to Whom belong Might and Majesty, will register thereby reward for having completed twenty-five prescribed prayers recited alone; and that whoever of you prays a supererogatory prayers at its hour and completes it correctly, Allah will register thereby reward for having completed ten supererogatory prayers; and that whoever of you performs a good deed, Allah to Whom belong Might and Majesty, will register reward for having performed twenty good deeds; and Allah, to Whom belong Might and Majesty, will handsomely double [the reward] of the good deeds of the believer among you when he does good deeds and practices Taqayyah with regard to his religion, his Imam and himself, and keeps his tongue in check; for Allah, to Whom belong Might and Majesty, is Generous.'

"I said: 'May I be made your ransom, by Allah you have encouraged me to do good deeds, and spurred me on to them, but I should like to know how we shall be better in [our] deeds at this time than the companions of the manifest Imam from among you during the government of Truth, since we are of a single religion?' He said: "Indeed, you outstrip them in involvement in the religion of Allah, to Whom belong Might and Majesty, and in prayers,

fasting, Hajj and in every good deed and knowledge, and in worshipping Allah, may remembrance of Him be made Mighty and Majestic, secretly from your enemy, while concealing the truth about your Imam, being obedient to him and being patient with him, awaiting the government of the Truth, apprehensive about your Imam and yourselves before oppressive sovereigns. You see the rights of your Imam and your own rights in the hands of the oppressors: they take them away from you and force you to work hard on the land and struggle to make a livelihood, and be patient about your religion, your worship, obedience to your Imam and fear of your enemy. For this, Allah, to whom belong Might and Majesty, will double the reward for your actions for you, may it be pleasing to you.'

"I said: 'May I be your ransom, what do you think? That we should be companions of Qaim and [see] the Truth manifest itself, or that today, in your Imamate, obedient to you, we are better in [our] deeds than the contemporaries of the government of Truth and Justice?' He said: "Glory be to Allah! Do you not wish that Allah the blessed, the sublime, should make the Truth and Justice appear in the lands? That Allah should cause people's speech to harmonize, and that Allah should unite the diverse hearts of people? That they should not rebel against Allah, to whom belong Might and Majesty, in His land? That His restriction should apply among His creatures, and that Allah should return the rights to His people so that it may become manifest, so that nothing of the Truth might be concealed through fear of any one of His creatures? By Allah, O Ammar, indeed no one among you will die in the condition you are in, but he will be more perfect before Allah than many of the martyrs of Badr and Uhad. May you rejoice!'"

21- ***Ikmaaluddin:*** It is narrated from Muzaffar Alawi from Ibne Ayyashi from his father from Ja'far bin Maruf from Muhammad bin Husain from Ja'far bin Bashir from Musa bin Bakr from Muhammad Wasiti from Imam Musa Kazim (a.s.) from his forefathers that the Messenger of Allah (s.a.w.s.) said:

"The best deed of my Ummah is to await for deliverance from Allah."

22- ***Ikmaaluddin:*** It is narrated from the same chains of narrators from Ayyashi from Imran from Muhammad bin Abdul Hamid from Muhammad bin Fudail that he asked Imam Ali Reza (a.s.):

When will reappearance occur? And he said: "Allah, the Mighty and Sublime says:

فَانتَظِرُواْ إِنِّي مَعَكُم مِّنَ الْمُنتَظِرِينَ

"Wait then, I too with you will be of those who wait." (Surah Araaf 7:71)

(That is waiting for the reappearance with reference to the command of Allah, in this verse, is itself a type of waiting). This traditional report is also mentioned in *Tafsir Ayyashi*.

23- ***Ikmaaluddin:*** It is narrated from the same chains of narrators from Ayyashi from Khalaf bin Hamid from Sahl bin Ziyad from Muhammad bin Husain from Bazanti from Imam Ali Reza (a.s.) that he said:

"How good is patience and awaiting for the reappearance! Have you not heard Allah, the Mighty and Sublime say?

وَارْتَقِبُواْ إِنِّي مَعَكُمْ رَقِيبٌ

"And watch, surely I too am watching with you." (Surah Hud 11:93)

فَانتَظِرُواْ إِنِّي مَعَكُم مِّنَ الْمُنتَظِرِينَ

"Wait then, I too with you will be of those who wait." (Surah Araaf 7:71)

Thus you must be patient, because there is deliverance after despair and those before you were more patient than you."

Report of Ibrahim Kufi

24- *Ikmaaluddin:* Saduq has narrated from Ali bin Ahmad from Asadi from Nakhai from Naufili from Abu Ibrahim Kufi that he said:

"I went to Imam Ja'far Sadiq (a.s.) and was sitting in his presence when Abul Hasan Musa Ibne Ja'far (a.s.) entered while he was a boy. I stood up, kissed him and sat down with him. Then Abu Abdullah (a.s.) remarked, 'O Ibrahim! Know that, he is your master after me. Know that, concerning him one group will be destroyed while another will be saved. Then may Allah curse his killer and multiply His chastisement for the one who fights against him.

Know that, certainly Allah will bring out from his progeny the best of the inhabitants of the earth in his time. He will be named after his grandfather, he will be the inheritor of this knowledge and his laws in his judgments, the treasure-chest of Imamate and the fountainhead of wisdom. The tyrant king of Bani (Abbas) will kill him after his amazing acts, due to envy. But Allah (Mighty and Glorified be He) will convey His affairs even if the polytheists dislike it. And Allah will bring forth from his progeny the completion of twelve Mahdi (guided leaders). Allah has chosen them for His nobility, permitted for them the abode of His Holiness and the twelfth awaited one is from them, as if with an open sword standing in front of the Messenger of Allah (s.a.w.s.) in his defense.'

Then a person from the friends of Bani Umayyah entered due to which Imam had to cut short his speech. I returned to Abu Abdullah (a.s.) eleven times that he may complete his talk, but was unable to do so.

In the coming year, which was the second year, I went to him while he was sitting. He said: 'O Ibrahim! He is the one who will provide salvation to his Shia after intense straitening, lengthy calamities, grief and fear. Then congratulations to him who finds his time. This is enough for you, O Ibrahim.' Ibrahim said: 'Then nothing was dearer to my heart or soothed my eyes more than this talk.'"

25- *Ghaibat Tusi:* It is narrated from Fadhl from Ismail bin Mahran from Aiman bin Mohraz from Rufaa bin Musa and Muawiyah bin Wahab from His Eminence, Abu Abdullah Sadiq (a.s.) that he said: The Messenger of Allah (s.a.w.s.) said:

"Blessed be those who are fortunate to live in the time of Qaim of my Ahle Bayt. Those who would believe in him during his occultation and before his advent, who would love his friends and remain aloof from his enemies. Such people would be my closest ones and my friends on the Day

of Judgment." (According to the tradition of Rufaa:) "And the most respected creatures of Allah in my view."

26- *Ghaibat Tusi:* It is narrated from Fadhl from Ibne Mahbub from Abdullah bin Sinan from Imam Ja'far Sadiq (a.s.) that he said: The Messenger of Allah (s.a.w.s.) said:

"Very soon will come a people after you, each of whom will be eligible for fifty times your reward. They said: O Messenger of Allah (s.a.w.s.), we lived in your company, fought the Badr, Uhad and Hunain battles with you and the Holy Quran came down among us? The Prophet said: Indeed if you were to face what they faced, you will not be as patient as them."

27- *Al-Mahasin:* It is narrated from Uthman bin Isa from Abul Jarud from Qinwata Ibne Rashid Hijri that she said:

I said to my father: "Why are you laboring so much?"

He replied: "Daughter, after us will arrive a people whose religious insight will be superior to the struggle of the past people."

28- *Ghaibat Tusi:* It is narrated from Fadhl from Ibne Abi Najran from Muhammad bin Sinan from Khalid Aquli from Imam Ja'far Sadiq (a.s.) that he said:

"Why are you waiting so eagerly? Why are you so hasty? Are you not in peace and security? Does not one of you who leaves his house for some need return safely? Whereas in the past whenever one of your co-religionist left his house he was immediately apprehended and his limbs were amputed and he was impaled on a date palm; he was sawn into half without being told what his fault was." After that he recited the following verse:

أَمْ حَسِبْتُمْ أَن تَدْخُلُواْ الْجَنَّةَ وَلَمَّا يَأْتِكُم مَّثَلُ الَّذِينَ خَلَوْاْ مِن قَبْلِكُم مَّسَّتْهُمُ الْبَأْسَاء وَالضَّرَّاء وَزُلْزِلُواْ حَتَّى يَقُولَ الرَّسُولُ وَالَّذِينَ آمَنُواْ مَعَهُ مَتَى نَصْرُ اللّهِ أَلا إِنَّ نَصْرَ اللّهِ قَرِيبٌ

"Or do you think that you would enter the garden while yet the state of those who have passed away before you has not come upon you; distress and affliction befell them and they were shaken violently, so that the Apostle and those who believed with him said: When will the help of Allah come? Now surely the help of Allah is nigh!" (Surah Baqarah 2:214)

29- *Ghaibat Tusi:* It is narrated from Fadhl from Ibne Asbat from Hasan bin Jaham that he said:

"I asked His Eminence, Abul Hasan Musa bin Ja'far (a.s.) regarding Faraj. He replied: Don't you know that waiting for the Faraj is Faraj? I asked: I don't know anything except what you have taught. He replied: Yes, waiting for the Faraj is (also) a kind of Faraj."

30- *Ghaibat Tusi:* It is narrated from Fadhl from Ibne Faddal from Thalaba from Maimoon that he said:

"Obtain recognition of your Imam. If you are able to gain their recognition, it will not make any difference whether the period of their rule comes earlier or later. If one is able to gain the cognition of his Imam and he dies before the time of his rule, and the reappearance of the Imam comes afterwards, he will also be given the reward of one who is present in the Imam's army."

31- *Ghaibat Tusi:* It is narrated from Fadhl from Ibne Faddal from Muthanna Hannat from Abdullah bin Ajlan from Imam Ja'far Sadiq (a.s.) that he said:

"One who believes in occultation and reappearance, but dies before the advent of Imam Mahdi (a.s.) it is as if he has died fighting alongside the Imam."

32- *Al-Mahasin:* It is narrated from Muhammad bin Hasan bin Shamun from Abdullah bin Amr bin Ashath from Abdullah bin Hammad Ansari from Sabbah Mazni from Harith bin Hasir from Hakam bin Uyyina that he said:

"On the day Amirul Momineen (a.s.) routed the Kharijites of Nahrawan, a man stood up and inquired: We are fortunate to be present in this battle with you and to defeat the Khawarij.

Amirul Momineen (a.s.) said: "By the one Who split the seed and created all living things, we have seen such people participating in this battle whose ancestors the Almighty Allah has not yet created."

The man asked: "How can those who are not yet created participate in the battle?"

He replied: "Yes, it is a community that will come in the last period of time and participate in this battle of ours; which will accept our stance and it will really participate in what we are doing."

33- *Al-Mahasin:* It is narrated from Naufili from Sukuni from Imam Ja'far Sadiq (a.s.) from his forefathers from Amirul Momineen (a.s.) that he said:

"The best worship act of a believer is to wait for the reappearance."

34- *Tafsir Ayyashi:* It is narrated from Fadhl bin Abi Qurra that he said: I heard Imam Ja'far Sadiq (a.s.) say:

"The Almighty Allah sent revelation to Ibrahim that a son would be born to him soon. He (Ibrahim) conveyed this to Lady Sarah. Sarah said: Would I give birth to a child, while I have become an old woman? Then the Almighty Allah revealed to Ibrahim that: She (Sarah) would give birth to a child and her children would be subject to divine punishment due to her doubt in My statement."

Imam Sadiq (a.s.) said: "When chastisement and calamities increased on Bani Israel, they lamented and supplicated in the court of the Almighty for forty days, then the Almighty Allah sent revelation to Musa and Harun to deliver Bani Israel and He advanced this by 170 years."

His Eminence, Sadiq (a.s.) added: "You case is also such that if you do this, the Almighty Allah would deliver you through us; but if not, the matter will reach its destined end."

35- *Tafsir Ayyashi:* It is narrated from Muhammad bin Muslim from Imam Muhammad Baqir (a.s.) that he said regarding the verse:

The Almighty Allah has said:

أَلَمْ تَرَ إِلَى الَّذِينَ قِيلَ لَهُمْ كُفُّواْ أَيْدِيَكُمْ وَأَقِيمُواْ الصَّلاَةَ وَآتُواْ الزَّكَاةَ

"Have you not seen those to whom it was said: Withhold your hands, and keep up prayer and pay the poor-rate…" (Surah Nisa 4:77)

In it lies the obedience of the Imam. Thus they asked the Imam to allow them to fight a holy war; but when Jihad was made obligatory for them in the company of Imam Husain (a.s.), they said:

رَبَّنَا أَخِّرْنَا إِلَى أَجَلٍ قَرِيبٍ نُّجِبْ دَعْوَتَكَ وَنَتَّبِعِ الرُّسُلَ

"O our Lord! respite us to a near term, (so) we shall respond to Thy call and follow the apostles." (Surah Ibrahim 14:44)

Imam (a.s.) said: "They meant to ask for its postponement till the time of Imam Qaim (a.s.)."

36- ***Majalisul Mufeed:*** It is narrated from Umar bin Muhammad from Ja'far bin Muhammad from Isa bin Mahran from Abu Yashkar Balkhi from Musa bin Ubaidah from Muhammad bin Kaab Qarzi from Auf bin Malik that he said:

One day the Messenger of Allah (s.a.w.s.) said: "If only I could see my brothers." Abu Bakr and Umar said: "Are we not your brothers even though we brought faith on you and migrated with you?" He replied: "You brought faith and migrated. If only I could see my brothers." Again they repeated their words. So the Messenger of Allah (s.a.w.s.) said: "You are my companions; and my brothers would be those who come after you; who would believe in me and have affection for me, they would help me and testify to me without having seen me, thus if only I could see my brothers."

37- ***Ghaibat Nomani:*** It is narrated from Ali bin Harith bin Mughira that his father said:

I asked Imam Ja'far Sadiq (a.s.): "Will there be a time, in which the Muslims will not know who their Imam is?"

He said: "It is said so."

I asked: "What will we do then?"

He said: "If that occurs, then keep to the previous one (religion of Islam) until the next one becomes clear to you."

It is narrated from Abdullah bin Sinan in the same book that I and my father went to Imam Ja'far Sadiq (a.s.) and the Imam said: "What will you do if you reach 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 to Allah with the prayer of drowner (Dua Ghareeq)?"

My father said: "By Allah, this is a great calamity. May I be your ransom! What will we do then?"

He said: "If that occurs - and you will not attain it - then keep your previous faith intact until the matter becomes clear."

It is narrated from Harith bin Mughira Basri in the same book that he said: I said to Abu Abdullah Imam Sadiq (a.s.): "We have a tradition saying that the Imam will be missed in some periods of time. What will we do then?"

He said: "Keep to the previous one (Shia faith) that you have kept to until the matter becomes clear."

The author says: These reports imply that Shia during the time of the occultation of Imam Zamana (a.s.) should not be confused with regard to the religious commands and Islamic laws. In simpler terms it means that they

should continue to act on the principles and secondary laws with steadfastness and not to leave them till the Imam reappears.

It is possible that the meaning of the report is that you must not believe in the claim of anyone who claims to be the Qaim of Aale Muhammad (a.s.) till he does not prove his claims through miracles. We have mentioned this in the argumentation of Shaykh Tusi in which he has quoted the statements of Saad bin Abdullah.

38- *Ghaibat Nomani:* It is narrated from Muhammad bin Hamam from Aban bin Taghlib from Imam Ja'far Sadiq (a.s.) that he said:

"What will you do if a time comes to you between the two mosques, 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?"

Aban 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 Yaqub Kulaini from some of his companions from Ahmad bin Muhammad from Hasan bin Ali Washsha from Ali bin Husain from Aban bin Taghlib from Abu Abdullah Imam Sadiq (a.s.).

Also in the same book it is narrated from Aban bin Taghlib that the Imam said: "O Aban, 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,"

Aban said: "May I be your ransom! 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)."

The author says: In *Al-Kafi*, instead of Batsha between the two mosques it is mentioned as Batsha. It is an implication to the army of Sufyani and their domination between Mecca and Medina (Batsha is in the meaning of sudden attack). It is an allusion to the events that will take place between Mecca and Medina and the knowledge will go into hiding. Or that due to the oppressions of unjust most of it will be concealed.

Ibne Athir Jazari says: The report means that Islam will be in concealment in Medina just as a snake hides in a hole. That is it gathers itself and goes into hiding.

39- *Ghaibat Nomani:* It is narrated from Muhammad bin Hamam from Himyari from Muhammad bin Isa from Salih bin Muhammad from Yaman Tamma from Imam Ja'far Sadiq (a.s.) that he 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, who lathes thorns of Qatad with his bare hand. Which of you can grasp at the thorns of 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."

Also in *Ghaibat Nomani* it is narrated from Salih bin Khalid that he said: I was sitting in the gathering of Imam Ja'far Sadiq (a.s.) when the Imam said: The master of this affair has an occultation during which it is necessary

to seek the refuge of Allah and to remain attached to ones religion. In that book, the same report is quoted through another chain as well.

40- *Ghaibat Nomani:* It is narrated from Ibne Uqdah from Ahmad bin Yusuf from Ibne Mahran from Ibne Bataini from his father from Wahab bin Hafas from Abu Basir from Imam Ja'far Sadiq (a.s.) that he said:

My father (a.s.) 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 (the Qaim) rises, you are to hasten to join him even crawling. By Allah, as if I see him between the Rukn and Maqam being paid allegiance on a new covenant. He will be severe with the Arabs.

Then he said: Woe unto the arrogants of the Arabs from an evil that is about to come."

41- *Ghaibat Nomani:* It is narrated from Ibne Uqdah from a person from Ali bin Ammarah from Muhammad bin Sinan from Abul Jarud that he said:

I said to Imam Baqir (a.s.): Please, advise me!" He said: "I advise you to fear Allah, to stay at home and to be away from the masses. Beware of the rebels (like Zaid bin Ali and descendants of Imam Hasan who rose against Bani Umayyah without the permission of the Imam and as a result of it they were eliminated), because they are not on the straight path nor will they get to a pleasant end.

Know that the Umayyads have a strong awe that people cannot 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 for 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.a.w.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."

42- *Ghaibat Nomani:* It is narrated from Muhammad bin Hamam from Muhammad bin Hasan bin Jamhur together from Hasan bin Muhammad bin Jamhur from his father from Samaa from Abul Jarud from Qasim bin Walid from Hamadani from Harith Awar Hamadani that he said: Amirul Momineen (a.s.) said from the pulpit:

"If Khatib (Khateeb) 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 (of angels) that has fought with the Prophet (s.a.w.s.) in the battle of Badr, that none of them has been killed or has died, will fight with them (with the Imam and his followers)."

43- *Ghaibat Nomani:* It is narrated from Ibne Uqdah from Ahmad bin Ziyad from Ali bin Sabbah Ibne Zahhak from Ja'far bin Muhammad bin Samaa from Saif Tammar from Abul Marhaf from Imam Ja'far Sadiq (a.s.) that he 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."

The author says: *Mahazeer* is the plural of *Mahzir* and it is in the meaning of a refractory horse. Perhaps it implies the group, which is making haste for the Imam to rise up soon. The nearest to Allah are those who say that the deliverance is near.

If it is taken with the vowel A on it would imply those who are patient and forbearing in the awaiting for Imam Zamana (a.s.). And that is why they are called as the nearest one of Allah.

44- *Ghaibat Nomani:* It is narrated from Ibne Uqdah from Yahya bin Zakariya from Yusuf bin Kalib Masudi from Hakam bin Sulaiman from Muhammad bin Kathir from Abu Bakr Hadhrami that he said:

I and Aban bin Taghlib went to Imam Ja'far Sadiq (a.s.) and it was at a time when black flags were being raised from Khorasan. We asked: "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."

45- *Ghaibat Nomani:* It is narrated from Muhammad bin Hamam from Ja'far bin Muhammad bin Malik from Muhammad bin Ahmad from Ibne Asbat from some of his associates from Imam Ja'far Sadiq (a.s.) that he said:

"Keep silent and remain in your houses, because no evil will afflict you especially, which will afflict the rest of people, and as long as the (revolutionary) Zaydites will be as a frontstead between you and the governments."

46- *Ghaibat Nomani:* It is narrated from Ali bin Ahmad from Ubaidullah bin Musa from Ali bin Hasan from Ali bin Hisan from Abdur Rahman bin Kathir from Imam Ja'far Sadiq (a.s.) that he said when talking about the Quranic verse:

أَتَى أَمْرُ اللّهِ فَلاَ تَسْتَعْجِلُوهُ

"Allah's commandment has come, therefore do not desire to hasten it…" (Surah Nahl 16:1)

"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 (the Qaim's) advent will be like the advent of the Prophet (s.a.w.s.) as Allah has said:

كَمَا أَخْرَجَكَ رَبُّكَ مِن بَيْتِكَ بِالْحَقِّ

"Even as your Lord caused you to go forth from your house with the truth." (Surah Anfal 8:5)

47- *Ghaibat Nomani:* It is narrated from Muhammad bin Hamam and Muhammad bin Hasan bin Muhammad together from Hasan bin Muhammad bin Jamhur from his father from Samaa from Salih bin Nabat and Bakr Muthanna from Imam Muhammad Baqir (a.s.) that he said:

"The hasteners will perish and those nearest to Allah will saved! After distress, there will be a wonderful deliverance!"

48- *Ghaibat Nomani:* It is narrated from Muhammad bin Hamam from Ja'far bin Muhammad Malik from Ahmad bin Naail Jofi from Muhammad bin Muthanna Hadhrami from his father from Uthman bin Zaid from Jabir from Imam Muhammad Baqir (a.s.) that he said:

"The advent of the Qaim (a.s.) is like the advent of the Messenger of Allah (a.s.). If any of us, Ahlul Bayt, rises before the advent of the Qaim (a.s.), he will be like a young bird that flies and falls down and then children play with it."

49- *Ghaibat Nomani:* It is narrated from Ali bin Ahmad from Ubaidullah bin Musa from Muhammad bin Husain from Muhammad bin Sinan from Ammar bin Marwan from Munakhal bin Jamil from Jabir bin Yazid from Imam Muhammad Baqir (a.s.) that he said:

"Be quiet as long as the heavens and the earth are quiet! Do not rebel against anyone. 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 the morning? It is like the morning, which is clear to everyone."

Duties of Shia during Occultation

50- *Ghaibat Nomani:* It is narrated from Ibne Uqdah from Ahmad bin Yusuf from Ibne Mahran from Ibne Bataini from his father from Wahab bin Hafas from Abu Basir from Imam Ja'far Sadiq (a.s.) that he said one day:

"Shall I not inform of that without which the Almighty Allah does not accept the deeds of the people? I said: Please tell me what that is? He said: It is the testimony to the oneness of Allah and prophethood of Muhammad and belief in the words of Allah and friendship towards us and aloofness from the enemies of us Imams, and submission to them and sincerity and effort in religious matters and patience and awaiting for the reappearance of our Qaim.

Then he said: We are having a kingdom, when Allah wills, He will bring it about. Then he added: One who is desirous to be among the helpers of our Qaim should be waiting for his reappearance and should observe piety and follow good morals and pass his days in this way. If he dies in this condition and the Qaim appears after his death, he will be rewarded just as he had been alive. So make efforts and keep waiting. Glad tidings to you that the Almighty Allah has surrounded you with His mercy.

Firm faith of the Shia

51- *Ghaibat Nomani:* It is narrated from Ibne Uqdah from Ali bin Hasan Taimili from Ibne Mahbub from Abu Ayyub from Muhammad Ibne Muslim from Imam Ja'far Sadiq (a.s.) that he 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 will surely perish.

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 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."

Some of his companions asked: "What about our families if that occurs?"

He said: "Men are to hide from him (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, Insha Allah."

52- *Ghaibat Nomani:* It is narrated from Kulaini from Ali bin Ibrahim from his father from Hammad from Hariz from Zurarah that Imam Ja'far Sadiq (a.s.) said:

"Know your Imam, because if you know him, it does not harm you whether deliverance comes soon or late."

53- *Ghaibat Nomani:* It is narrated from Kulaini from Husain bin Muhammad from Mualla from Muhammad bin Jamhur from Safwan from Muhammad bin Marwan from Fudail bin Yasar that he asked Imam Ja'far Sadiq (a.s.):

"I asked Abu Abdullah Imam Sadiq (a.s.) about the Quranic verse:

يَوْمَ نَدْعُو كُلَّ أُنَاسٍ بِإِمَامِهِمْ

"(Remember) the day when We will call every people with their Imam…" (Surah Isra 17:71)

…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 the Qaim) comes soon or late. He, who knows his Imam and dies before the appearance of the Qaim, is like one who will be in the camp of the Qaim or like one who will be under the banner of the Qaim." Some of our companions narrated the tradition with this addition "...like one who has been martyred (while fighting) with the Prophet (s.a.w.s.)."

54- *Ghaibat Nomani:* It is narrated from Kulaini from Ali bin Muhammad directly from Bataini from Abu Basir that he said: I said to the Imam:

"I said to Abu Abdullah Imam Sadiq (a.s.): May I be your ransom! When does deliverance come?"

He said: "O Abu Basir, are you from those who love this life? Whoever believes in this matter is delivered for his waiting for it."

55- *Ghaibat Nomani:* It is narrated from Kulaini from Ali bin Ibrahim from Salih bin Sindi from Ja'far Ibne Bashir from Ismail bin Muhammad Khuzai that he said:

"Once I heard Abu Basir asking Abu Abdullah Imam Sadiq (a.s.): "Do you think that I live until the Qaim appears?" Abu Abdullah Imam Sadiq (a.s.) said to him: "O Abu Basir, do you not know your Imam?" Abu Basir said: "I know him. By Allah, it is you." Abu Abdullah (a.s.) took Abu Basir's hand and said: "O Abu Basir, by Allah, never mind if you are not under the shadow of the Qaim's tent with your sword!"

The author says: That is you are in every way prepared to support our Qaim.

56- *Ghaibat Nomani:* It is narrated from Kulaini from some of his associates from Ahmad bin Muhammad from Ali bin Noman from Muhammad bin Marwan from Fudhayl bin Yasar that he heard Imam Muhammad Baqir (a.s.) say:

"Whoever dies and has not had an Imam, he dies an unbeliever and whoever dies while believing in his Imam, it does not harm him whether the appearance of the Qaim occurs soon or late. He, who dies while believing in his Imam, is like one, who will be with the Qaim in his pavilion."

57- *Ghaibat Nomani:* It is narrated from Kulaini from Ali bin Muhammad from Sahl bin Ziyad from Hasan bin Saeed from Faddala from Amr bin Aban that he said:

"I heard Imam Ja'far Sadiq (a.s.) say: "Know (the sign of your) Imam. If you know him, it does not harm you whether this 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 the Mahdi (a.s.) in his pavilion."

In the same book, it is narrated from Humran bin Ayyan that Abu Abdullah Imam Sadiq (a.s.) 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 the Qaim (a.s.) in his pavilion."

58- *Al-Kafi:* It is narrated from Muhammad bin Yahya from Ahmad bin Muhammad from Husain bin Saeed from Hammad bin Ibne Isa from Husain bin Mukhtar from Abu Basir from Imam Ja'far Sadiq (a.s.) that he said:

"Every standard that is waved before the reappearance of the Qaim (a.s.) is the standard of a tyrant who worships someone or something other than the Almighty Allah."

59- *The Author says:* The following is also mentioned in Hadith Lauh (the tradition of the tablet):

"After that We will complete this series through his son who has the perfection of Prophet Musa (a.s.), the elegance of Prophet Isa (a.s.) and the patience of Prophet Ayyub (a.s.). During the period of his occultation, My friends will be humiliated and their severed heads will be given away as presents, like those of the slaves of Turkey and Dailam. They will be killed, burnt alive and they will constantly be in fear. The earth will be dyed in their blood. There will be wailing and mourning among their ladies and they

will be Our true friends. It is through them alone that I will remove all the dark mischiefs and through them will I make to flow the springs of Zalazil and remove all the obstacles. They will be blessed by the mercy of their Lord and in fact only they are the guided."

60- ***Kifayatul Athar:*** Through the chains mentioned previously, it is narrated from Jabir Ansari from the Messenger of Allah (s.a.w.s.) that he said:

"The Divine Proof will hidden from them; uttering his name will be prohibited, till the Almighty Allah makes him reappear and when the Almighty Allah hastens his reappearance, he will fill up the earth with justice and equity as it would be fraught with injustice and oppression."

Then he said: "Good fortune to those who are patient during his occultation. Good fortune to the pious who are steadfast in his path. It is about them that the Almighty Allah has said in His Book:

الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ

"Those who believe in the unseen…" (Surah Baqarah 2:3)

And also said:

أُوْلَئِكَ حِزْبُ اللَّهِ أَلَا إِنَّ حِزْبَ اللَّهِ هُمُ الْمُفْلِحُونَ

"…these are Allah's party: now surely the party of Allah are the successful ones." (Surah Mujadilah 58:22)

61- ***Tafsir Nomani:*** It is narrated from Imam Ali (a.s.) that he said: The Messenger of Allah (s.a.w.s.) said:

"O Abul Hasan, it is obligatory on the Almighty Allah to admit the *Ahle Zalaal* to Paradise. They are in fact the believers who live during testing times when the location of their Imam is unknown. That is they have faith in the Imam who is concealed from them. But in spite of that they will believe in his Imamate steadfastly. They will be eager awaiting for his reappearance and be certain of it. They will not doubt about it and they will be patient in it. They will be submitting to him. They will be unaware of the location of their Imam and the recognition of his personality."

62- ***Ikhtisaas:*** It is narrated from Hasan bin Ahmad from Ahmad bin Hilal from his mother from Ibne Ali from an unidentified person that he said:

I asked Imam Ja'far Sadiq (a.s.): "Who is superior? We or the companions of the Qaim (a.s.)?"

He replied: "You are superior to the companions of the Qaim, because all the time you have to fear the loss of your life and property at the hands of unjust leaders. Even your prayer is a prayer of dissimulation and your fast is a fast of dissimulation. When you perform the Hajj, it is a Hajj in dissimulation. If you testify in a case your testimony is not accepted just because you are a Shia."

The Imam mentioned many such examples…

I asked: "If we people are superior, why do we harbor aspirations for the reappearance of Imam Zamana (a.s.)?"

He replied: "Glory be to Allah, do you not like that justice should be established in the earth and the roads should remain secure and the oppressed are dealt with justice?"

63- *Nahjul Balagha:* "Stick to the earth, keep patient in trials, do not move your hands and swords after the liking of your tongues, and do not make haste in matters in which Allah has not asked for haste, because anyone of you who dies in his bed while he had knowledge of the rights of Allah and the rights of His Prophet and members of the Prophet's house, will die as a martyr. His reward is incumbent on Allah. He is also eligible to the recompense of what good acts he has intended to do, since his intention takes the place of drawing his sword. Certainly, for everything there is a time and a limit."

64- *Amali Tusi:* It is narrated from Ahmad bin Abdun from Ali bin Muhammad bin Zubair from Ali bin Hasan bin Faddal from Abbas bin Aamir from Ahmad bin Razzaq Ghamshani from Yahya bin Alaa from Imam Muhammad Baqir (a.s.) that he said:

"Every believer is a martyr even though he may die in his bed. On the contrary he is like one who is martyred in the army of the Qaim."

Then he said: "Would he still not enter Paradise, even though he relies on Allah?"

65- *Dawaat Rawandi:* It is narrated from the Messenger of Allah (s.a.w.s.) that he said:

"Awaiting patiently for the reappearance is worship."

66- *Ikmaaluddin:* It is narrated from Ibne Walid from Saffar from Barqi from his father from Mughira from Mufaddal bin Salih from Jabir Jofi from Imam Ja'far Sadiq (a.s.) that he said:

"A time will come upon the people when their Imam shall disappear from their view. Blessed be those who remain firm upon our guardianship during such times. The least divine reward that shall reach them would be that the Almighty Allah shall call them and say: O My servants and maidservants, you brought faith in My secret and believed in My unseen. Then good news to you for My goodness and rewards as you are truly My servants and maidservants. I shall accept your deeds, disregard your faults and forgive your sins. And due to you I shall send rain to My creatures and ward off calamities from them. If you hadn't been there, I would have sent My chastisement upon them."

Jabir says: "I asked: O son of Allah's Messenger, what is the best action that a believer can perform at that time?" He replied: "Guarding his tongue and staying at home."

67- *Ikmaaluddin:* Shaykh Saduq says: Narrated to us my father and Muhammad bin Hasan - May Allah be pleased with them - they said: Narrated to us Saad bin Abdullah and Abdullah bin Ja'far Himyari, all of them from Ibrahim bin Hashim from Muhammad bin Khalid from Muhammad bin Sinan from Mufaddal bin Umar from Abi Abdullah (a.s.) that he said:

"The most proximate servants of Allah and those with whom Allah is pleased are those who when the proof of Allah disappears from sight and they don't know about his location, yet they continue to have faith that the Proof of Allah can never be invalid and day and night they continue to wait for him. And the wrath of Allah is on those of His enemies who when the proof of Allah disappears from sight, they fall into doubts and denial. He

(Allah) knew that His special servants will never fall into doubts and if it were not so, He would not have taken away His Proof from their sight even for a moment. These doubts will reign supreme over the hearts of evil ones."

68- *Ghaibat Nomani:* A similar tradition is narrated from Kulaini from Ali bin Ibrahim from Hashim from his father from Muhammad bin Sinan.

69- *Ikmaaluddin:* And through the same chain of narrators, Mufaddal bin Umar said: I heard Imam Ja'far Sadiq (a.s.) say:

"One who dies awaiting for the reappearance is like one who is with the Qaim in his tent, rather he is like one who fights the holy war under the command of the Messenger of Allah (s.a.w.s.)."

Report of Zurarah bin Ayyan

70- *Ikmaaluddin:* Shaykh Saduq says: Narrated to us Ahmad bin Muhammad bin Yahya Attar (r.a.): Narrated to us Saad bin Abdullah from Ahmad bin Muhammad bin Isa from Uthman bin Isa Kilabi from Khalid bin Najih from Zurarah bin Ayyan that he said: I heard Abi Abdullah (a.s.) say:

"There is an occultation for the Qaim before his reappearance." I asked: "Why is it so?" He replied: "He is fearful." And he pointed towards his belly, implying that the Qaim fears for his life. Then he said: "O Zurarah; and he is that awaited one and he is the one in whose birth they shall doubt. Thus some will say: His father died heirless and some will say: He was in the womb of his mother when his father died. Some others will allege that he was born two years before the passing away of his father. And he is the Awaited one; but the Almighty Allah likes to test the Shia. It is the time when people of falsehood will fall in doubts."

Zurarah says: I asked: "If I am able to live till that period, what action I should perform?"

He replied: "O Zurarah if you live till that time you must recite the following supplication:

اللهم عرفني نفسك ، فإنك إن لم تعرفني نفسك لم أعرف نبيك، اللهم عرفني نبيك فإنك إن لم تعرفني نبيك لم أعرف حجتك ، اللهم عرفني حجتك فإنك إن لم تعرفني حجتك ضللت عن ديني

'O Allah introduce Yourself to me. For if You don't introduce Yourself to me, I will not recognize Your Prophet. O Allah introduce Your Messenger to me for if You don't introduce Your Messenger to me, I will not recognize Your Proof. O Allah introduce Your proof to me for if You don't introduce Your proof to me, I will deviate in my religion.'

Then he said: O Zurarah, at that time a youth will be killed in Medina. I asked: May I be sacrificed on you, would the army of Sufyani kill this youth? He replied: No, the forces of so-and-so tribe will kill him. Those forces will enter Medina, accost this young man and kill him. This murder will be a rebellion against divine ordinances and injustice and now Allah will not give much respite. At that time the Imam will reappear."

Shaykh Saduq has mentioned this report in *Ikmaaluddin* through two other chains and also in *Ghaibat Shaykh* and *Ghaibat Nomani* it is narrated

through another channel and also Kulaini in *Kafi* has narrated from two other chains all from Zurarah and he has narrated from Imam (a.s.).

71- *Ikmaaluddin:* Shaykh Saduq says: Narrated to us my father (r.a.): Narrated to us Saad bin Abdullah from Ahmad bin Muhammad bin Isa and Yaqub bin Yazid, all of them from Hasan bin Ali bin Faddal from Ja'far bin Muhammad bin Mansur from a man - and his name was Umar bin Abdul Aziz from Abi Abdullah (a.s.) that he said:

"When days and nights pass in such a condition that you are unable to see the Imam whom you can follow, you must continue to love what you love and continue to hate what you hate till Allah, the Mighty and Sublime brings him out."

72- *Ikmaaluddin:* Shaykh Saduq says: Narrated to us my father and Muhammad bin Hasan bin Ahmad bin Walid - May Allah be pleased with them - they said: Narrated to us Muhammad bin Hasan Saffar: Narrated to us Muhammad bin Husain bin Abil Khattab and Muhammad bin Isa bin Ubaid Yaqteeni, all of them from Abdur Rahman bin Abi Najran from Isa bin Abdullah bin Muhammad bin Umar bin Ali Ibne Abi Talib (a.s.) that he said to his uncle, Imam Ja'far Sadiq (a.s.):

"If such a time comes (when we are deprived from your presence) whom shall we obey? The Imam gestured towards Imam Musa Kazim (a.s.). I asked: And after him? He replied: His son. If his son dies leaving a son who is young and a brother who is aged, whom do we follow? He replied: His son. Then he said: And always do like this only.

I asked: What if a time comes when I cannot recognize the Imam and don't know his whereabouts? He replied: At that time you must recite the following supplication: O Allah I have attached myself to Your remaining Divine Proof from the sons of the previous Imam. That would be sufficient." This tradition is also mentioned through another chain of reporters in *Ikmaaluddin*.

73- *Ikmaaluddin:* Shaykh Saduq says: And through the same chain of narrators from Muhammad bin Masud that he said: I saw in the handwriting of Jibraeel bin Ahmad: Narrated to me Ubaidi Muhammad bin Isa from Yunus bin Abdur Rahman from Abdullah bin Sinan that Abi Abdullah (a.s.) said:

"After this, a time will come when you will not be able to see the Imam of the time. In that period no one will be saved except the one who recites "Dua-e-Gareeq". The narrator inquired as to what is Dua-e-Gareeq. Imam (a.s.) replied:

يا الله يا رحمن يا رحيم يا مقلب القلوب ثبت قلبي على دينك

"O Allah! O Beneficent! O Merciful! O the One Who transforms the hearts! Make my heart steadfast upon your religion!"

The narrator repeated the Dua in this way:

يا الله يا رحمن يا رحيم يا مقلب القلوب والابصار ثبت قلبي على دينك

The narrator added "Moqallebal Quloob. Wal Absaar" Imam (a.s.) told him, "Indeed, Allah is Moqallebal Quloob Wal Absaar", but you say only "Ya Muqallebal Quloob Sabbit Qalbee Ala Deenek!"

Remain steadfast on your faith

74- *Ikmaaluddin:* Shaykh Saduq says: Narrated to us Muhammad bin Musa bin Mutawakkil (r.a.): Narrated to us Abdullah bin Ja'far Himyari from Ahmad bin Muhammad bin Isa from Muhammad bin Isa bin Ubaid from Hasan bin Mahbub from Yunus bin Yaqub from one who narrated to him from Abi Abdullah (a.s.) that he said:

"What will your condition be when a part of your life will remain and you will not be able to see your Imam? Someone asked: What shall we do in such circumstances? He replied: Keep up with the original command till the matter becomes clear to you."

75- *Ikmaaluddin:* Shaykh Saduq says: Narrated to us my father (r.a.): Narrated to us Abdullah bin Ja'far Himyari from Ayyub bin Nuh from Muhammad bin Abi Umair from Jameel bin Durraj from Zurarah that he said: Abi Abdullah (a.s.) said:

"There will come upon the people a time when the Imam will disappear from them. It was asked: What should they do in such circumstances? He replied: They should remain attached to the faith they were on before, till the matter becomes clear to them."

76- *Ikmaaluddin:* Shaykh Saduq says: Narrated to us Muzaffar bin Ja'far bin Muzaffar Alawi Amari Samarqandi (r.a.): Narrated to us Muhammad bin Ja'far bin Masud and Haider bin Muhammad bin Nuaim Samarqandi, all of them from Muhammad bin Masud Ayyashi that he said: Narrated to me Ali bin Muhammad bin Shuja from Muhammad bin Isa from Yunus Ibne Abdur Rahman from Ali bin Abi Hamza from Abi Basir that Imam Ja'far Sadiq (a.s.) said regarding the words of Allah, the Mighty and Sublime:

يَوْمَ يَأْتِي بَعْضُ آيَاتِ رَبِّكَ لاَ يَنفَعُ نَفْسًا إِيمَانُهَا لَمْ تَكُنْ آمَنَتْ مِن قَبْلُ أَوْ كَسَبَتْ فِي إِيمَانِهَا خَيْرًا

"On the day when some of the signs of your Lord shall come, its faith shall not profit a soul which did not believe before, or earn good through its faith." (Surah Anaam 6:158)

That it denotes the advent of the awaited Qaim from us. Then he said: "O Aba Basir, fortunate are the Shia of our Qaim who during the period of his occultation wait for his reappearance and who obey him during the period of his reappearance. They are *Awliya* of Allah for whom there shall be neither fear nor grief."

77- *Ikmaaluddin:* Shaykh Saduq says: Narrated to us my father (r.a.): Narrated to us Abdullah bin Ja'far Himyari from Muhammad bin Umar Katib from Ali bin Muhammad Saymoori from Ali bin Mahziyar that he said: I wrote to Abil Hasan of Askar (Imam Hadi a.s.) and asked him about the reappearance. In reply he wrote:

"When your Imam disappears from the land of the oppressors, you must await for the reappearance."

This report is also mentioned in *Imamah wa Tabsira* of Ali Ibne Babawayh, father of Shaykh Saduq, through another chain of reporters.

28

Chapter Twenty-Eight: Those who falsely claim meeting the Imam (a.s.) during Major occultation and that the Imam comes visits the people but no one recognizes him

خَرَجَ التَّوْقِيعُ إِلَى أَبِي الْحَسَنِ السَّمُرِيِّ يَا عَلِيَّ بْنَ مُحَمَّدٍ السَّمُرِيَّ اسْمَعْ أَعْظَمَ اللَّهُ أَجْرَ إِخْوَانِكَ فِيكَ فَإِنَّكَ مَيِّتٌ مَا بَيْنَكَ وَ بَيْنَ سِتَّةِ أَيَّامٍ فَاجْمَعْ أَمْرَكَ وَ لَا تُوصِ إِلَى أَحَدٍ يَقُومُ مَقَامَكَ بَعْدَ وَفَاتِكَ فَقَدْ وَقَعَتِ الْغَيْبَةُ التَّامَّةُ فَلَا ظُهُورَ إِلَّا بَعْدَ إِذْنِ اللَّهِ تَعَالَى ذِكْرُهُ وَ ذَلِكَ بَعْدَ طُولِ الْأَمَدِ وَ قَسْوَةِ الْقُلُوبِ وَ امْتِلَاءِ الْأَرْضِ جَوْراً وَ سَيَأْتِي مِنْ شِيعَتِي مَنْ يَدَّعِي الْمُشَاهَدَةَ أَلَا فَمَنِ ادَّعَى الْمُشَاهَدَةَ قَبْلَ خُرُوجِ السُّفْيَانِيِّ وَ الصَّيْحَةِ فَهُوَ كَذَّابٌ مُفْتَرٍ وَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ

1- *Ihtijaaj:* It is mentioned in a *Tawqee* addressed to Abul Hasan Saymoori:

“O Ali Ibne Muhammad Saymoori, may Allah give good rewards to your brethren concerning you (i.e. on your death), for indeed you shall die after six days. So prepare your affairs, and do not appoint anyone to take your place after your death. For the second occultation has now occurred, and there can be no appearance until after a long time when Allah gives His permission, hearts become hardened and the world is full of injustice. And someone shall come to my partisans (Shia) claiming that he has seen me; but beware of anyone claiming to have seen me before the rise of Sufyani and the outcry from the sky, for he shall be a slanderous liar. And there is no strength and might except for Allah, the High and the Mighty.”

2- *Ikmaaluddin:* Shaykh Saduq has narrated: Narrated to us my father and Muhammad bin Hasan and Muhammad bin Musa bin Mutawakkil and Muhammad bin Ali Majiluwayh and Ahmad bin Muhammad bin Yahya Attar - May Allah be pleased with them - they said: Narrated to us Muhammad bin Yahya Attar: Narrated to us Ja’far bin Muhammad bin Malik Fazari Kufi from Ishaq bin Muhammad Sairafi from Yahya bin Muthanna Attar from Abdullah bin Bukair from Ubaid bin Zurarah that he said: I heard Abi Abdullah (a.s.) say:

“The Imam will be unseen by the people. Then he will witness those who come for the Hajj pilgrimage, he will see them but they will not see him.”

In that book this report is narrated through two chains and in *Ghaibat Nomani* it is narrated through three chains and in *Ghaibat Shaykh* it is narrated through other chains.

3- *Ikmaaluddin:* Shaykh Saduq has narrated: Narrated to us Muzaffar bin Ja’far bin Muzaffar Alawi Umari Samarqandi (r.a.): Narrated to us Ja’far bin Muhammad bin Masud from his father Muhammad bin Masud from Ja’far bin Ahmad from Hasan bin Ali bin Faddal that he said: I heard Abul Hasan Ali bin Musa Reza (a.s.) say:

"Khizr (a.s.) drank from the nectar of life. Thus he is alive and will not die till the bugle is blown. Indeed he comes to us and he greets us by *Salaam*. His voice is audible but he could not be seen. And he is present wherever his name is mentioned. Thus whomsoever of you mentions him, must say *Salaam* to him. Every year he is present in the ceremonies of Hajj. He performs all the rituals and he camps at Arafat; says Amen to the prayers of believers. And the Almighty Allah changes the loneliness of our Qaim (a.s.) during his occultation into his companionship and removes his loneliness through him (Khizr)."

4- *Ikmaaluddin:* Shaykh Saduq has narrated: Narrated to us Muhammad bin Musa bin Mutawakkil (r.a.): Narrated to us Abdullah bin Ja'far Himyari from Muhammad bin Uthman Amari (r.a.) that he said:

"The master of this affair shall perform the Hajj rituals every year. Thus he shall see the people and recognize them and they shall (also) see him, but will not recognize him."

5- *Ghaibat Tusi:* It is narrated from Ahmad bin Idris from Ali bin Muhammad from Fadhl bin Shazan from Abdullah bin Jabla from Abdullah bin Mustanir from Mufaddal bin Umar from Imam Ja'far Sadiq (a.s.) that he 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."

6- *Ghaibat Tusi:* Through the same chains, it is narrated from Fadhl from Ibne Abi Najran from Ali bin Abi Hamza from Abu Basir from Imam Muhammad Baqir (a.s.) that he said:

"The man of this matter must disappear and he is to be in isolation during his disappearance There in no loneliness among the thirty and how good abode Tayba is!"

7- *Ghaibat Tusi:* It is narrated from Ibne Abi Jayyid from Ibne Walid from Saffar from Ibne Maruf from Abdullah bin Hamduya bin Baraa from Thabit from Ismail from Abdul Alaa, slave of Saam family that he said:

I once traveled with Imam Ja'far Sadiq (a.s.) and when we reached Rauha, Imam (a.s.) sighted a golden mountain and remarked:

"Can you see this mountain? It is called Mt. Rizvi and it a mountain of Fars. When it expressed love for us, the Almighty Allah transferred it here. See, every tree growing upon is fruitful and it will be a refuge to one who is in fear. It is so because the master of affair will have two occultations: one is a shorter occultation (*Ghaibat Sughra*) and the other is longer occultation (*Ghaibat Kubra*)."

8- *Ghaibat Tusi:* It is narrated from Fadhl bin Shazan from Abdullah bin Jabla from Salma bin Junah Jofi from Hazim bin Habib from Abu Abdullah Sadiq (a.s.) that he told Hazim bin Habib:

"O Hazim, for the master of this affair there will be two occultations and he would reappear in the second of the two. And if someone comes to you and says that he has touched his grave, do not testify for him (accept him)."

9- *Ghaibat Nomani:* Ali bin Ahmad narrated from Ubaidullah bin Musa Alawi from Ahmad bin Husain from Ahmad bin Hilal from Abdur Rahman bin Abu Najran from Fudhala bin Ayyub that Sudair Sairafi had said: I heard Abu Abdullah Imam Sadiq (a.s.) say:

"In the master of this affair, there is a similarity to Prophet Yusuf." I asked: "It seems as if you are informing us about occultation and bewilderment?" He replied: "These accursed people resembling pigs, why do they deny this statement? Brothers of Yusuf were wise and intelligent persons, they came to Yusuf, talked with him, had a deal with him, and he was their brother, inspite of that until he introduced himself they did not recognize him. And when he said I am Yusuf, they recognized him. On the basis of this why does the confused Ummah deny that Allah, the Mighty and Sublime from time to time conceals His proof from them. Yusuf had the rulership of Egypt and the distance between him and his father was not more than of 18 days' travel, if the Almighty Allah wanted, He could have made his location known to his father. Then how could this Ummah deny that the Almighty Allah can do with His proof what He did with Yusuf? While your oppressed master whose rights have been usurped, he comes and goes among them and he walks in their Bazaars and treads on their carpets and they cannot recognize him? Till the time that the Almighty Allah permits him to introduce himself as He allowed Yusuf. And when his brothers asked: Are you Yusuf? He replied: Yes, I am that same Yusuf."

10- *Ghaibat Nomani:* Ahmad bin Muhammad bin Saeed bin Ogda narrated from Ali bin Hasan Taymali from Umar bin Uthman from Hasan bin Mahbub from Ishaq bin Ammar Sairafi that Abu Abdullah Imam Ja'far Sadiq (a.s.) had said:

"The Qaim disappears twice; one is a short disappearance and the other is long. In the first disappearance some of his close Shia know his place and in the other one no one knows his place except the guardians of his religion."

11- *Ghaibat Nomani:* Muhammad bin Yaqub narrated from Muhammad bin Yahya from Muhammad bin Husain from Hasan bin Mahbub from Ishaq bin Ammar that Abu Abdullah Imam Sadiq (a.s.) had said:

"The Qaim 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 knows his place, except his close confidants."

12- *Ghaibat Nomani:* Ahmad bin Muhammad bin Saeed narrated from Ali bin Hasan from Abdur Rahman bin Abu Najran from Ali bin Mahziyar from Hammad bin Isa from Ibrahim bin Umar Yamani that Abu Ja'far, Baqir (a.s.) had said:

"The master of this affair has two occultations," and I also heard that he said: "The master of this affair will not rise up having anyone's allegiance."

13- *Ghaibat Nomani:* Ahmad bin Muhammad bin Saeed narrated from Qasim bin Muhammad bin Hasan bin Hazim from Obayss bin Hisham from Abdullah bin Jibilla from Salama bin Janah that Hazim bin Habib said: I came to Imam Sadiq (a.s.) and said:

"My parents died without performing Hajj. Allah has granted to me good livelihood. May I perform 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 (the Qaim) has died.”

14- *Ghaibat Nomani:* Abdul Wahid bin Abdullah narrated from Ahmad bin Muhammad bin Rabah Zuhri from Ahmad bin Ali Himyari from Hasan bin Ayyub from Abdul Karim bin Amr from Abu Hanifah Sayiq that Hazim bin Habib had said: “I said to Abu Abdullah Imam Sadiq (a.s.):

“My father, who was a foreigner man, died and I wanted to perform the Hajj and give charities on his behalf. 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 the rest of the tradition as the one above.

15- *Ghaibat Nomani:* Abdul Wahid bin Abdullah narrated from Ahmad bin Muhammad bin Rabah from Ahmad bin Ali Himyari from Hasan bin Ayyub from Abdul Karim bin Amr from Alaa bin Razeen from Muhammad bin Muslim Thaqafi that Abu Ja’far, Baqir (a.s.) had said:

“The Qaim disappears twice. In one of them it will be said: He has perished or it is unknown which valley he has followed.”

16- *Ghaibat Nomani:* Abdul Wahid bin Abdullah narrated from Ahmad bin Muhammad bin Rabah from Ahmad bin Ali Himyari from Hasan from Abdul Karim bin Amr from Ibne Bukair and Yahya bin Muthanna that Zurarah heard Abu Abdullah Imam Sadiq (a.s.) say:

“The Qaim (a.s.) 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 the people but they do not see him.”

The author says: Perhaps the return of the Imam during the minor occultation implies meeting his special friends and representatives or receipt of his news by the people.

17- *Ghaibat Nomani:* Ahmad bin Muhammad bin Saeed bin Uqda narrated from Muhammad bin Mufaddal bin Ibrahim bin Qays, Sadan bin Ishaq bin Saeed, Ahmad bin Husain bin Abdul Malik and Muhammad bin Ahmad bin Husain Qatawani all from Hasan bin Mahbub from Ibrahim bin Ziyad Khariqi that Abu Basir had said:

I said to Abu Abdullah Imam Sadiq (a.s.) that Abu Ja’far, Baqir (a.s.) often said: “The Qaim 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, 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.a.w.s.) (the Prophet’s mosque).”

18- *Ghaibat Nomani:* Muhammad bin Yaqub Kulaini has narrated from Muhammad bin Yahya and Ahmad bin Idris from Hasan bin Ali Kufi from Ali bin Hassaan from Abdur Rahman bin Kathir that Mufaddal bin Umar had said: I heard Abu Abdullah Imam Sadiq (a.s.) say:

“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) in which valley he has gone.”

I said: “If that takes place, then what will we do?”

He said: “If someone pretends that (he is the representative of the Qaim), you are to ask him about the great matters, which no one will answer except him (the Qaim).”

19- *Ghaibat Nomani:* Ahmad bin Muhammad bin Saeed narrated from Qasim bin Muhammad bin Hasan bin Hazim from Obayss bin Hisham from Abdullah bin Jibilla from Ahmad bin Harith from Mufaddal bin Umar that Abu Abdullah Imam Sadiq (a.s.) had said:

“The man of this matter will recite in one of his (two) disappearances:

فَفَرَرْتُ مِنكُمْ لَمَّا خِفْتُكُمْ فَوَهَبَ لِي رَبِّي حُكْمًا وَجَعَلَنِي مِنَ الْمُرْسَلِينَ

“So I fled from you when I feared you, then my Lord granted me wisdom and made me of the apostles…” (Surah Shoara 26:21)

20- *Ghaibat Nomani:* Muhammad bin Yaqub Kulaini has narrated from some of his companions from Ahmad bin Muhammad from Hasan bin Ali Washsha from Ali bin Abu Hamza from Abu Basir that Abu Abdullah Imam Sadiq (a.s.) had said:

“Occultation is necessary for the master of this affair and seclusion is necessary in this occultation and the best place of residence is Tayyaba (Medina) and with the thirty he will not feel lonely.”

In *Kafi* and *Ghaibat Nomani* this report is also quoted through other chains.

The author says: Tayyaba implies holy Medina. Most likely Imam Zamana (a.s.) lives in Medina and its surroundings and it also shows that the Imam is having thirty special friends in his company. If one of them passes away, another one takes his place.

21- *Ghaibat Nomani:* Abdul Wahid bin Abdullah narrated from Ahmad bin Muhammad bin Rabah from Muhammad bin Abbas bin Isa from Hasan bin Ali Bataini from his father from Mufaddal that Abu Abdullah Imam Sadiq (a.s.) had said:

“The man of this matter will have a house called Baitul Hamd (house of praise). It will have a lamp lighted since the day of his birth until the day when he will rise with the sword.”

This tradition is also mentioned in *Ghaibat Tusi* from Imam Muhammad Baqir (a.s.).

29

Chapter Twenty-Nine: Those who have met the Imam (a.s.) during the Major Occultation and near to the time of the Author

Incidents of the Green Island and the White Sea

The author of *Biharul Anwar* says: I saw a treatise about the Green Island and the White Sea, which I would like to quote here, because it is a story of one who has visited the Green Island. It contains many amazing events and **since I have not found this story in any reliable source,** I am narrating it verbatim in a separate chapter (for academic interest).

Treatise of the Green Island and the White Sea - Report of Mazandarani

In the name of Allah, the Beneficent, the Merciful

Praise be to Allah, who directed us to His recognition and thanks be to Him that He gave us the good sense (*Taufeeq*) to follow the practices of the Messenger of Allah (s.a.w.s.) and selected us to be the followers of Imam Ali (a.s.) and the Holy Imams (a.s.) from his progeny. May Allah bless all those purified beings and peace be upon them as is deserved.

So to say: I found in the treasure of Amirul Momineen Ali Ibne Abi Talib (a.s.), chief of the successors and the Imam of the pious, a treatise in the writing of Fazl bin Yahya Ali Tayyabi Kufi (q.s.) as follows:

Praise be to the Lord of the worlds and may Allah bless Muhammad and his Purified Progeny.

So to say: This humble servant, Fazl bin Yahya Ali Tayyabi Kufi says that he heard this report from Shaykh Shamsuddin Najih Hilli and Shaykh Jalaluddin bin Haraam Hilli (q.s.) in the mausoleum of Imam Husain (a.s.) on 15th Shaban 699 A.H. and the two gentlemen heard it in Samarrah from Shaykh Salih Zainuddin Ali bin Fazil Mazandarani, the caretaker of Najaf Ashraf. It is an eye-witness account of Shaykh Mazandarani. After hearing this report, I became eager to meet Shaykh Mazandarani and I prayed that I should get an opportunity to meet him so that I can get it verified from him directly. Thus I set out for Samarrah for this purpose. By chance that same year the Shaykh had come to Hilla in Shawwal, which I came to know from Sayyid Fakhruddin Hasan bin Ali Musawi Mazandarani, who was a resident of Hilla. When he came to meet me, during the conversation he also mentioned that Shaykh Zainuddin Ali bin Fazil was staying at his place in Hilla nowadays. I was extremely elated at this and I set out for Hilla in the company of Sayyid Fakhruddin. I met Shaykh Zainuddin Ali bin Fazil at the house of Sayyid Fakhruddin, greeted him and kissed his hands.

He asked Sayyid Fakhruddin about me.

Sayyid Fakhruddin introduced me to him. He arose from his place and made me sit there and accorded a warm welcome to me. He also asked me about my father and my brother, Salahuddin whom he formerly knew and during that time I was staying at Wasit for education purpose. Thus we

spoke to the Shaykh for a long time, which made us aware of his caliber and I understood that he was an expert of many sciences including jurisprudence, traditions and many other things. After that I asked him about the incident that I had heard from Shaykh Shamsuddin and Shaykh Jalaluddin. In the presence of his host, Sayyid Fakhruddin and many scholars of Hilla who had come to meet him, he narrated the whole story of 15th Shaban 699 A.H. verbatim. Perhaps on some occasions words may differ, but the implication was same.

Shaykh Zainuddin Ali bin Fazil narrates: I stayed for some years in Damascus, where I studied the principle of jurisprudence and literature under Shaykh Abdur Rahim, may Allah guide him. And from Shaykh Zainuddin Ali Maghribi, I learnt the science of recitation of Quran; he was an expert of all seven recitations and many sciences like etymology and syntax and logic etc. He was having a very kind disposition and never resorted to bias. Whenever Shia faith was mentioned, he used to say: 'This is the view of Imamiyah scholars…' as opposed to other teachers who on such occasions remarked: 'Such is the view of the Rafidi scholars.' On the same basis I cut off contacts with everyone, except Shaykh Andalusi Maliki and continued to study under him.

By chance he had to travel to Egypt. Since we had become attached to each other, I also decided to accompany him. So he took me also along with other poor students.

When we reached Cairo, we stayed in Al-Azhar University for a long time. When teachers and students learnt of the arrival of the Shaykh they met him and gained knowledge from him. This went on for nine months. Suddenly a caravan arrived from Andalusia and one of them gave to my teacher a letter from his father. It was mentioned therein: "I am seriously ill, but I would like to see you once again. So come soon and don't delay it in any case."

The Shaykh became very restless on reading the letter and prepared for the journey immediately. Some of us (students) also set out with him. When we reached the first habitations of Andalusia, I contracted a severe fever and was unable to walk or move. The Shaykh was highly distraught at my condition but said that he would have to continue the journey without me. So he gave ten dirhams to a person and left me in charge of a man there asking him to convey me to him when I recovered. He also made me promise that when I had recovered, I would come to him. Then he set out for his native place, which was at a distance of five days' travel by sea. After the Shaykh departed, I remained sick for three days, after which the temperature came down and my condition improved, I came out of my quarters to inspect the locality.

I roamed about in the lanes of that locality and came across a caravan which had arrived from the coastal mountains of the western ocean. They traded in wool and oils. I inquired about them and was told that they had come from an area near to that of the Berbers and that area was adjacent to the island of the Rafidi.

I was sort of pleased and I became eager to visit that island. I also learnt that it was at a distance of twenty-five days' travel, including two days of

total arid wilderness. But after that habitations were present there. So I hired an ass for three dirhams from a person of that group and set out with them. I was traveling on foot through the inhabited areas when I learnt that three days' journey remained from the island of Rafidis. On getting this information I set out alone and somehow managed to reach there.

I saw a city surrounded by walls having numerous strong edifices and this town stood on the sea shore. I entered the city through the gate called the Berber Gate and continued to roam its streets. I asked some people about the location of the Masjid. When I reached there, I found that it was a huge building, which stood on the sea shore. I entered the Masjid and sat down in a corner to get some rest. Meanwhile the Muezzin began the Azaan and also mentioned "Hayya Alaa khairil Amal" a distinctive feature of Shia Azaan and also mentioned a prayer for hastening the reappearance of Imam Zamana (a.s.). I was emotionally moved by this. Then people arrived in the Masjid, performed ablution at a well under a tree. I was pleased to see the manner in which they were performing the ablution; that it was in accordance with the commands of Ahle Bayt (a.s.). After that an elegant gentleman entered and moved up to the prayer niche to recite the Iqamah after which all stood behind him in prayer. Since I could not join the congregation due to fatigue, they looked at me in surprise. Then they made inquiries about me.

I said that I was an Iraqi Muslim and I followed the monotheistic faith without associating anyone with Allah.

They said: "It is of no use, except that your life will be safe."

"Why do you not recite one more testimony so that you may enter Paradise without account?"

I said: "May Allah have mercy on you, please tell me what that testimony is?"

Their Imam said: "The third testimony is that Amirul Momineen Ali Ibne Abi Talib (a.s.) and his eleven successors are caliphs of the Holy Prophet (s.a.w.s.), whose obedience is incumbent on all. They are also made as means of security for the earth, because the true Prophet has informed about them according to the command of the Almighty Allah and on the night of Meraj, he had been told about each of them by name."

I thanked the Almighty Allah and I was so happy to hear that statement that my fatigue was dispelled.

Then I said: "My religion is same."

When they came to know this, they altered their stance and made arrangements for my lodging in the Masjid itself.

As long as I stayed there, they took care of me with good cheer and the Imam of the Masjid never left my company.

One day I asked the Imam about the occupation of the natives of that town as I had not noticed any signs of agricultural activity in that area. So I was curious how they procured food grains.

He said: "We get if from the Green Island, which is an Island in the White Sea belonging to the descendants of Sahibul Amr (a.s.)."

I asked: "How many times a year do you have to import goods from there?"

He replied: “Twice, this year it has arrived only once so far.”

Then I asked: “How many days are left for the second consignment?”

He replied: “Four months.”

I was highly distressed to wait for so long. I stayed there for forty days and used to supplicate day and night that the Almighty Allah may send the provisions. On the fortieth day, I became so restless that I came to the sea shore and looked hopefully in the direction from which the goods were to arrive. All of a sudden I noticed some white objects moving in the sea. I asked: “Are there some white creatures in this sea?”

They replied: “No, have you seen something?”

I said: “Yes, look there.”

They were excited to see that these were the same boats that arrived from the descendants of Imam Zamana (a.s.) every year.

Meanwhile the ships arrived in the harbor and their arrival was before the scheduled time. First of all the big ship came into the harbor followed by others and in all there were seven boats. From the largest boat alighted a medium height, handsome gentleman and went straight to the Masjid. He performed the ablution and prayed the Noon Prayer. After that he greeted me and I responded.

He asked: “What is your name?” Then himself said: “I think it is Ali.”

I said: “You are right.”

Then he made conversation to me as if he was an old acquaintance of mine. He also asked: “What is the name of your father?” Then said: “Most probably it is Fazil.”

I said: “You are right.”

His statements led me to think that perhaps we had shared company during my journey from Shaam to Egypt. I asked him: “How do you know my and my father’s name. Were you in my caravan from Damascus to Egypt?”

He replied: “No.”

I asked: “Then you must have been present in the journey from Egypt to Andalusia.”

He replied: “By the right of Maula Sahibul Amr, that is not the case. On the contrary I was told about your name etc. from before and I am ordered to take you to the Green Island.”

I was very much excited to know that I was known by my name over there even though it was known about that gentleman that when he came there, he did not stay there for more than three days; but this time he stayed for more than a week and after distributing all the goods obtained the receipts and then set out on his return journey along with me. His name was Shaykh Muhammad.

Shaykh Zainuddin Ali bin Fazil says: I traveled in the sea for sixteen days in the company of Shaykh Muhammad and on the last day I noticed that the water was extremely white. I continued to look at it closely.

Shaykh Muhammad asked: “What are you observing?”

I replied: “I notice that the water here is different from the water of other parts of the ocean.”

He said: “This is the White Sea and the Green Island is straight ahead. This island is protected by water from all around like a strong wall of a fort. When the opponents try to enter this island, by the command of Allah and the blessings of Imam Zamana (a.s.), their ships sink in spite of being durable.”

I tasted a handful of water and found it to be exactly like the water of Euphrates.

Thus we crossed that ocean and reached the Green Island. May the Almighty Allah keep it inhabited. When we entered the city, we saw that there were seven strong forts at the sea shore, in which the people lived in security. Streams were flowing everywhere and fruit laden trees were in spring. There were many markets and a large number of public baths in the town and people were seen dressed in clean clothes. I was so elated at this scene that it seemed that my soul would fly away to the heavens. I rested for sometime at the place of Shaykh Muhammad, my companion in the journey. Then he took me to the Jame Masjid where a large crowd had gathered and a respectable gentlemen was sitting among them. He commanded a respect that is difficult to describe. I was told that he was Sayyid Shamsuddin Muhammad Aalam and that he was delivering a lecture on Quran and Islamic jurisprudence. He was explaining the laws of the school of Ahle Bayt (a.s.).

When I met him, he made me sit near him with affection and asked me about the hardships of the journey. He comforted me and said that he was informed about me beforehand and that it he who had sent Shaykh Muhammad to bring me here. After that he arranged for my lodging in a room in the Masjid, which I found to be comfortable. I rested there till the afternoon. Then a servant who was appointed to serve me said: You must not go anywhere as the Sayyid would have dinner with you along with his associates.

I said: All right, it is my pleasure.

Thus within a short while the Sayyid (may Allah keep him in health) arrived along with his companions. The dinner spread was laid and food was served. We ate together and after that we went to the Masjid for Maghrib Prayers. After the prayer, the Sayyid went home and I returned to my lodging. I stayed there for eighteen days. During this period, I prayed the Friday Prayers as well under the lead of the Sayyid. After Friday Prayers, I asked him: Did you perform the Friday Prayers with an obligatory intention?

He replied: “Yes, because all the condition were present to make it obligatory.”

I asked: “Is the Imam present?”

He replied: “No, not at this moment, but I am his special deputy appointed for this task.”

I asked: “My chief, have you seen the Imam?”

He replied: “No, but my father used to say that he heard the Imam speaking, but did not see him.”

Then the Sayyid said: “My grandfather had spoken to the Imam and also had the honor of seeing him.”

I said: “My chief, why are some granted with the honor of seeing the Imam and some are deprived of it?”

He said: “The Almighty Allah does a favor to anyone of His servants He likes. It is according to His wisdom. You can see that only some people are chosen for the honor of prophethood, messengership and Wilayat. Allah makes them as His proof and a means for all His creatures. So that the one who is destroyed is destroyed after the proof has been exhausted for him and one who remains alive should also do so with proof. That is why the Almighty Allah has done a favor to the creatures that He never leaves the earth without His proof. And every divine proof necessarily needs a successor who would continue to propagate the religion in his stead.”

After that Sayyid (may Allah keep him in health) accompanied me outside and as we walked through the place containing many orchards in which streams were flowing. Different kinds of fruits grew there like grapes, pomegranates and guava etc.

Meanwhile a handsome young man dressed in woolen garments greeted us and moved on. I liked his manners very much. I asked the Sayyid who that man was?

He replied: There is a hill in front of you on the top of which is a dome dedicated to Imam Zamana (a.s.). This man along with an associate of his are caretakers of that place. I visit it every Friday and from there I receive instructions from Imam Zamana (a.s.). I recite the Ziyarat of Imam Zamana (a.s.) and two units of prayers. You should also visit it and recite the Ziyarat of Imam Zamana (a.s.).

Thus I went on that hill and found the dome as the Sayyid had explained. From the two caretakers, one welcomed me cheerfully, but the other was averse to my visit. So his companion assured him that he had seen me in the company of Sayyid Shamsuddin Muhammad Aalam.

When he came to know this, he also became cheerful and they continued to converse with me. Then they served bread and grapes to me. They also gave me some water of that spring. After that I performed the ablution and prayed. I asked them: “Have you seen the Imam?”

They said: “It is impossible to see the Imam and we are not supposed to talk about it.”

Then I requested them to pray for me and they prayed. After that I came to the town to meet the Sayyid at his residence, but I was told that he was not at home. So I went to Shaykh Muhammad who had brought me here on the boat. I narrated to him my story of visiting the holy dome and how that caretaker was unhappy on seeing me there.

Shaykh Muhammad said: He was unhappy, because except for Sayyid Shamsuddin Muhammad Aalam, no one else is supposed to visit that place.

Then I asked him about the Sayyid. He told me that he was the fifth descendant of Imam Zamana (a.s.) and a special deputy of the Imam.

Shaykh Zainuddin Ali bin Fazil Mazandarani narrates that I asked Sayyid Shamsuddin Muhammad Aalam (may Allah give him a long life) to permit me to ask him some questions related to the Islamic law and also to recite the Holy Quran before him.

He accepted my request and told me to begin with the Quran.

So I started reciting the Quran and on points of difference of reciters, I used to say: Hamza has read it in this way, Kasai has said this and that is the view of Asim, the recitation of Abu Amr bin Kathir is such.

The Sayyid said: I have no concern with them, when the Messenger of Allah (s.a.w.s.) performed the last Hajj, Jibraeel descended and said: O Messenger of Allah (s.a.w.s.), please recite the Holy Quran to me so that you may be informed about the beginning and end of the chapters and their contexts of revelations.

Thus Amirul Momineen (a.s.) and his sons, Imam Hasan (a.s.) and Imam Husain (a.s.), Ubayy bin Kaab, Abdullah bin Masud, Huzaifah Yamani, Jabir bin Abdullah Ansari, Abu Saeed Khudri, Hissan bin Thabit and other companions gathered in the company of the Prophet and he recited the Quran from the beginning to the end. Jibraeel Amin explained the proper reading on the points where there was difference and Amirul Momineen (a.s.) wrote it on leather. Thus the whole of Quran is according to the reading of Amirul Momineen, the successor of the Messenger of the Lord of the world.

I said: “Chief, I want to know why some verses are unconnected to the preceding and succeeding verses?”

He replied: “You are right, it is so because when the Messenger of Allah (s.a.w.s.) passed away and the seat of caliphate was occupied by others, Imam Ali (a.s.) brought the Quran that he had compiled and said: This the Quran as revealed by the Almighty Allah and the Messenger of Allah (s.a.w.s.) had ordered me to get it for you so that it may exhaust the proof.”

They (Abu Bakr and Umar) said: “We are not in need of your Quran.”

Amirul Momineen (a.s.) said: “My beloved, the Prophet had informed me about this reply of yours also, but I just wanted to exhaust the proof.”

Then he brought that Quran home. But he was saying again and again: There is no god except You. You are truth. You are one without any partner. No one can reject that which has passed your knowledge. None can stop that which is the demand of Your wisdom. Thus when the day all would be present before You, You should be a witness for me.

Then Muslims were ordered: All of you who have verses or chapters of Quran should bring to the caliphs.

Abu Ubaidah bin Jarrah, Uthman, Saad bin Abi Waqqas, Muawiyah bin Abu Sufyan, Abdur Rahman bin Auf, Talha bin Abdullah. Abu Saeed Khudri, Hissan bin Thabit and others came and compiled the Quran and they removed the verses, which condemned the enemies of Ahle Bayt (a.s.) openly. That is why you find those verses unconnected. And the Quran written by Imam Ali (a.s.) is in the possession of Imam Zamana (a.s.). It contains the description and explanation of every point. It even mentions the penalty of a bruise. There is not doubt that the present Quran is the word of Allah and this has reached us from Imam Zamana (a.s.).

I asked the Sayyid questions on around ninety points of doubt which I later compiled into a book entitled: *Fawaid Shamsiya*. And I have not told anyone about it, except to some trusted Shia.

On the third Friday, which was the middle Friday of the month, when he concluded the Friday Prayer, the Sayyid took his seat to solve the problems of the people. I heard a great clamor outside.

I asked the Sayyid what it was and he said: “They are the commanders of our forces who gather in the middle Friday of every month to pray for the reappearance of Imam Zamana (a.s.).”

I took the permission of the Sayyid and came out to see a huge crowd in which people were beseeching Allah for the reappearance of Imam Mahdi (a.s.).

When I came back to the Sayyid, he asked me if I had seen the army to which I replied in the positive. He asked me if I had counted them to which I replied in the negative.

He said: “They are three hundred helpers and thirteen more are needed. The Almighty Allah would soon deliver His servants; indeed He is generous and kind.”

I said: “My chief, when that would be?”

He replied: “It is known only Allah, the Mighty and Sublime and it depends on His will. Among its signs is that the Zulfiqar will come out of the sheath and speak up in Arabic: O Wali of Allah, arise in the name of Allah and eliminate the enemies of Allah.

Along with this three calls will be issued which would be audible to all the human beings: one would be: ‘O believers, Judgment Day is near’; second: ‘Curse of Allah on the oppressors’ and the third that a face will appear from the sun and call out ‘Allah has made MHMD bin Hasan Mahdi reappear, listen and obey him.’

Question 1: Our scholars have narrated some traditions about Sahibul Amr which say that whoever claims to have seen him during the Major Occultation is a liar. In spite of that so many have seen him, even from among you?

A: It is correct, but Imam Zamana (a.s.) said this when in the beginning of the Major Occultation there were a large number of enemies from our sect as well as from outside and it was a period of the tyrannical rule of Bani Abbas and the Shia were not able to discuss about the Imam even among themselves. But that time has passed and the enemy has despaired; our territories are out of their control and we are safe from their oppression and through the auspiciousness of the Imam no one has access to this place.

Question 2: Shia scholars have narrated a tradition of Imam Mahdi (a.s.) that he has made Khums lawful for his Shia; what do you say about it?

A: Yes, the Imam has permitted Khums to the descendants of Ali (a.s.).

Question 3: Can Shia purchase the slaves of other Muslim?

A: Yes, from them as well as from the slaves of non-Muslims. Because the Imam has said that you may deal with them in that in which they themselves deal. (the last two problems are in addition to the ninety problems mentioned in *Fawaid Shamsiya*).

Shaykh Zainuddin Ali bin Fazil says: The Sayyid (may Allah keep him in health) also said that the reappearance of the Imam will occur between the Rukn and Maqam in an odd year and the believers should await for it.

I said: “My chief, l want to stay here among you all till the Almighty Allah permits Imam Zamana (a.s.) to reappear.”

He replied: “I have received orders about your return to your native place before only and it is impossible to disobey that order. You are a family man and a long time has passed since you left them and it is not allowed for you to remain away from them anymore. I was moved and I began to weep. Then I asked: Is it possible to ask the Imam about it?”

He replied: “No.”

I asked: “Am I allowed to narrate what I has seen and heard here?”

He replied: “There is no problem in it. You can narrate it to believers, so that they may remain at peace, except for such and such matter, which you must not divulge to anyone.”

I asked: “Is it possible to see the Imam?”

He replied: “No, but every sincere believer sees the Imam although he does not recognize him.”

I asked: “I am a sincere servant of the Imam but I never had the chance to see the Imam.”

He said: “You saw him twice, once when you had come to Samarrah for the first time and your co-travelers had gone ahead leaving you alone and you reached a dried up stream. There you saw a person approach on a piebald horse carrying a long spear with a Damascus blade and you were terrified at his sight. But he assured you and told you that your friends are waiting under so-and-so tree.”

I recalled the whole incident and agreed that the Sayyid was right.

Then he said: “The second time when you were traveling from Damascus to Egypt with your Andalusian teacher, and you were separated from your companions. You were very much afraid and a person had approached you on a white-headed horse with a spear. He had told you not to fear and advised you to spend the night at a particular village and also divulge to them your faith as it was one of the few villages of south Damascus, which were populated by Shia.”

Now the Sayyid asked: “O Ibne Fazil, was that right?”

I replied: “Yes, it is true. Then I came to the village and spent the night there. I was accorded hospitality and when I asked them of their faith they said: We follow the religion of Amirul Momineen, successor of the Messenger of the Lord of the worlds.

I asked them how they adopted that faith and who guided them to it.

They replied: When His Eminence, Abu Zar Ghiffari was exiled from Medina and sent to Shaam, Muawiyah exiled him to us and he came to this area. It is because of him that divine blessings came to us.

Then I also told them about my Shia faith. In the morning I requested them to convey me to my caravan. They sent two of their men to accompany me to my caravan.

I also asked the Sayyid: “Chief, does Imam Qaim (a.s.) perform the Hajj?”

He replied: “Yes, O Ibne Fazil, the whole world is a step for the believers, so what can be said about the one through whose blessings the world has come into existence?

Yes, he performs the Hajj every year, visits the graves of his forefathers in Medina, Iraq and Tus and come backs here."

After that the Sayyid said: "Now you may return to Iraq without any delay. Leave the western countries immediately. And he gave me five dirhams with the inscription: "There is no god, except Allah. Muhammad is the Messenger of Allah. Ali is the Wali of Allah and Muhammad Ibnul Hasan is the Qaim by the command of Allah."

Those coins remain in my possession even today. Then he sent me back aboard the ship I had come till we came to the Berber territory from which I had entered. On reaching there I sold the wheat and barley, which I was carrying for 140 gold dinars. And in accordance with the instructions of the Sayyid, I did not take the Andalusian route. On the contrary I reached Tripoli and joined the caravan of the Hajis with whom I performed the Hajj and then came back to Iraq. Now I wish to live in Najaf Ashraf as long as I am alive.

Shaykh Zainuddin Ali bin Fazil Mazandarani says: I had heard at the Green Island only the mention of five Shia scholars: Sayyid Murtadha Musawi, Shaykh Abu Ja'far Tusi, Muhammad Yaqub Kulaini, Ibne Babawayh Qummi, Shaykh Abul Qasim Ja'far bin Saeed Hilli.

Note: Here we quote some other incidents which people contemporary to our times have narrated to us.

1- Maulana Ahmad Ardibeli meets Imam (a.s.)

Many people have narrated from Sayyid Amir Allam that he said: One night I was in the courtyard of the shrine of Najaf Ashraf and the major part of the night had passed and I was strolling in the courtyard, when I noticed a person heading to the sepulcher. I stepped in his direction and when I came near him, I found that he was my teacher, Maulana Ahmad Ardibeli. I concealed myself and saw that when he reached the entrance, the door was locked, but it opened as soon as he reached it and he entered. I put my ears and heard that he was speaking to someone. After sometime he came out and the door closed. Then he set out for Kufa from there. I also followed him behind in such a way that he should not see me. He entered the Kufa mosque and went to the niche where Amirul Momineen (a.s.) was martyred. He stayed there for a long time and then turned to Najaf Ashraf again, I continued to follow him. He had reached Masjid Hannana when I got a fit of cough, which I could not control.

As soon as heard the sound he recognized me and asked: "Are you not Allam?"

"Yes," I replied.

"What are you doing here?" He asked.

"I am following you since you entered the holy shrine. And I adjure you in the name of Amirul Momineen (a.s.) to explain to me all that has happened in this night."

He said: "I will tell you on the condition that as long as I am alive, you will not divulge it to anyone else."

When he made me swear to it, he said: "Listen, I was perplexed by some problems and when I could not find any solution, I entered the shrine of Amirul Momineen (a.s.) who solves all the problems. The door was locked,

but it opened as soon I reached it as you might have noticed. I entered the shrine and prayed to the Almighty Allah that if my master solves my problem, I would be satisfied. Suddenly a voice came out from the shrine: Go to Kufa Masjid and seek the solution of your problems from the Imam of your time. Thus I went to Masjid Kufa and found the Imam there. I my had problems solved through him and now I am going back to my house."

2- Amir Ishaq Astarabadi

In our time was a noble and righteous personality by the name of Amir Ishaq Astarabadi. He had completed 40 Hajjs on foot. It was famous among the people that the earth used to fold up for him. One year he came to Isfahan. I went to him to ask him about the fame he had earned. He told me: "The cause of that honor is that one year when I was on my way to the Holy House of Allah, along with other pilgrims, and when we were at a distance of seven or nine stages from Mecca, I was, for some reason, left behind the caravan and soon they went out of my sight. I lost my way and overcome with thirst, I was about to die when I prayed:

"O the righteous one, O Aba Salih guide us to the path, may Allah have mercy on you."

Suddenly an apparition became visible at the end of the desert, before I could make it out, it had already reached me. I saw a handsome youth wearing clean clothes of green hue and having a noble demeanor riding a camel and carrying a water in a container. I saluted him and he replied to my *Salaam* and asked: Are you thirsty? 'Yes,' I replied. He gave me the vessel and I drank the water. Then he asked: Would you like to join your caravan? 'Yes,' said I. He made me mount behind him and moved to Mecca. I had the habit of reciting the Hirz-e-Yamaani everyday. At that time also I began to recite it, at some points he used to say: 'Recite like this.'

Not much time passed that he said to me: 'Do you recognize this place?' I looked and saw that I was at Abtah. He said: 'Alight.' I alighted, but when I turned back he had disappeared. At that moment I realized that he was Qaim (a.s.). I became regretful and sad at his separation and was affected that I had not recognized him. Thus when seven days had passed, my caravan reached Mecca and people found me there - while they had lost hopes of my survival - therefore I became famous for having the land folded for me."

3- Mirza Muhammad Astarabadi

It is narrated from Mirza Muhammad Astarabadi that he said: One night I was performing the Tawaf of the Kaaba when all of a sudden a handsome young man approached and began to do the Tawaf. When he came near to me he gave me a bouquet of red roses although it was not a season of roses at that time. I smelt it in joy and asked: "Where did you get it from, my master?"

He replied: "From ruins."

Then he disappeared and I could not see him anymore.

4- Incident of a man from Qashan

Some natives of Najaf Ashraf narrated to me that a man of Qashan set out for Hajj and when he reached Najaf Ashraf, he was struck by a severe illness and his legs developed gangrene. His co-travelers left him in charge of a nice man who lived in a room of the school in the holy shrine courtyard and they continued their journey.

The man used to lock him in the room everyday and leave in search for Durre Najaf stones in the desert. One day that Qashani said to that man: I am fed up with this room, please take me out and make me sit somewhere and then you can go on your way.

He agreed to this and carried me to the place of Qaim (a.s.), which was on the outskirts of Najaf Ashraf. He washed his shirt in a pool of water and left it to dry on a bush, while he set out towards the desert. I sat there thinking what the future held for me.

Just then I noticed a wheat complexion handsome youth enter the courtyard and he greeted me and after that he entered the building of Imam Qaim (a.s.). He prayed a few units of prayers with perfect attention and then he came back to me and asked about my well being.

I said: I am involved in such a disease that neither it is cured nor I die so that I may get rid of it.

He said: Don't worry, the Almighty Allah will give you both.

When he went away I saw that the shirt, which was put out to be dried had fallen down and was soiled. I got up with a reflex action and picked it up; then I washed it once more and again spread it out on the bush to dry. The realization suddenly struck me as to how I had managed to get up as if nothing was wrong. I realized that he was Imam Qaim (a.s.) and I ran out of the place, but could see no one there.

After sometime my host returned from the desert and was astonished to find my illness cured.

When I narrated the whole incident, he also regretted not being able to meet the Imam and after that we returned to our lodging.

People say that he remained in health till his associates returned. When they returned and he saw them, he again fell ill and passed away and he was buried in that courtyard. In this way what the Imam (a.s.) has said came to be true that he would get both the things. The incident became famous and the most trusted residents of that area have narrated it to me.

5- The deceptive pomegranate

Allamah Majlisi says: I heard from some reliable scholars that in the time of the British rule in Bahrain, they appointed a Sunni Muslim as governor despite the fact that the majority of the population was Shia. There was also a particular Sunni minister who was an enemy of the Shia.

One day he brought a pomegranate to the governor. On the pomegranate, the names of Abu Bakr, Umar, Uthman and Imam Ali (a.s.) were found, together with the inscription that these were the four Rightful Caliphs of the Muslims. [*"La Ilaaha Illa Allah, Mohammed Rasool Allah, Abu Bakr wa Omar wa Othman wa Ali Kholefa'a Allah"*] The minister claimed that this was a natural miracle and a sign from Allah that the Shia belief was incorrect. He urged that now the Shia should not be regarded as Muslims

and be asked to become “true” Sunni or be killed or made to pay the taxes of non-Muslims.

The governor was delighted at this occurrence and summoned the Shia scholars and put the three alternatives to them. The Shia were amazed when they saw the fruit and asked for three days to return with their reply. This time was granted to them and they went away wondering what to do. Finally they decided to seek help from the Holy Imam (a.s.).

Three pious scholars were selected and each one was to go out of the city into the wilderness and pray for the assistance of the Holy Imam (a.s.). On the first two nights, the first two scholars spent the whole night in prayers and supplications, but with no success. On the third night, the third scholar, saw an impressive personality approach him at dawn.

The man asked him what the problem was. He replied that if he was truly his Imam then he would surely know the problem. The Holy Imam (a.s.) then replied that he was aware of the difficulty and not to worry. He told the scholar to go with the governor to the minister’s house the next day, and insist on going to the top terrace. There he would find two moulds with the false inscription printed on them. These moulds had been fitted into the growing fruit so that, as it became larger, the words were embedded in it. He further told him to ask the minister to break open the fruit and witness the power of Allah.

The next morning matters proceeded as the Holy Imam (a.s.) had ordered. When the minister was told to take everybody on to the top terrace he went pale and began to make excuses. At the governor’s insistence, he reluctantly led them to the place, where they found the articles as described by the Holy Imam (a.s.). Eventually the governor asked the minister to break open the fruit. When he did so, black dust flew from it and smeared his eyes and beard. The minister was executed for his treachery while the Shia scholars left with honor and dignity.

30

Chapter Thirty: Signs of Reappearance

الطَّالَقَانِيُّ عَنِ الْجَلُودِيِّ عَنْ هِشَامِ بْنِ جَعْفَرٍ عَنْ حَمَّادٍ عَنْ عَبْدِ اللَّهِ بْنِ سُلَيْمَانَ وَ كَانَ قَارِئاً لِلْكُتُبِ قَالَ قَرَأْتُ فِي الْإِنْجِيلِ وَ ذَكَرَ أَوْصَافَ النَّبِيِّ ص إِلَى أَنْ قَالَ تَعَالَى لِعِيسَى أَرْفَعُكَ إِلَيَّ ثُمَّ أُهْبِطُكَ فِي آخِرِ الزَّمَانِ لِتَرَى مِنْ أُمَّةِ ذَلِكَ النَّبِيِّ الْعَجَائِبَ وَ لِتُعِينَهُمْ عَلَى اللَّعِينِ الدَّجَّالِ أُهْبِطُكَ فِي وَقْتِ الصَّلَاةِ لِتُصَلِّيَ مَعَهُمْ إِنَّهُمْ أُمَّةٌ مَرْحُومَةٌ

1- *Amali Saduq:* It is narrated from Taliqani from Jaludi from Hisham bin Ja'far from Hammad from Abdul bin Sulaiman that he said:

"I read in Injeel where the qualities of the Holy Prophet (s.a.w.s.) are mentioned; till the Almighty Allah said to Isa (a.s.): O Isa, I will raise you up and then send you down during the last period of time, so that you may witness the extraordinary things of the nation of that prophet and help him in fighting Dajjal (anti-Christ). I will send you down at the time of prayers, so that you may pray with them as they are the recipients of divine mercy."

2- *Qurbul Asnad:* It is narrated from Harun from Ibne Sadaqah from Ja'far from his father (a.s.) that the Messenger of Allah (s.a.w.s.) said to his companions:

"What will be your condition at a time when your women will be corrupted and your youth will be transgressors; and when you will neither encourage good nor forbid evil?"

They asked: "O Messenger of Allah (s.a.w.s.), would such a thing really happen?"

He replied: "Yes and worse. What will be your condition when you will order evil and forbid good?"

They asked: "O Messenger of Allah (s.a.w.s.), would such a thing really happen?"

He replied: "Yes and worse. What will be your condition when you will consider good as evil and evil as good?"

3- *Qurbul Asnad:* It is narrated from the two[2] of them from Hanan that he asked Imam Muhammad Baqir (a.s.) about the splitting of the earth at Baidha and he replied:

"(It will occur at) A valley in Sahra, between Mecca and Medina and it is at a distance of twelve miles from Zatul Jesh."

4- *Tafsir Qummi:* It is narrated from Abul Jarud from Imam Muhammad Baqir (a.s.) regarding the verse:

إِنَّ اللّهَ قَادِرٌ عَلَى أَن يُنَزِّلَ آيَةً

"Surely Allah is able to send down a sign…" (Surah Anam 6:37)

Imam (a.s.) said: "In the last period of time, the Almighty Allah will show you many of His signs, among them being the appearance of Dabbatul Ardh, the advent of Dajjal, the descent of Prophet Isa (a.s.) and the rising of the sun from the west."

And Imam Muhammad Baqir (a.s.) said with regard to the following verse:

قُلْ هُوَ الْقَادِرُ عَلَى أَن يَبْعَثَ عَلَيْكُمْ عَذَابًا مِّن فَوْقِكُمْ أَوْ مِن تَحْتِ أَرْجُلِكُمْ أَوْ يَلْبِسَكُمْ شِيَعاً وَيُذِيقَ بَعْضَكُم بَأْسَ بَعْضٍ انظُرْ كَيْفَ نُصَرِّفُ الآيَاتِ لَعَلَّهُمْ يَفْقَهُونَ

"Say: He has the power that He should send on you a chastisement from above you or from beneath your feet, or that He should throw you into confusion, (making you) of different parties; and make some of you taste the fighting of others. See how We repeat the communications that they may understand." (Surah Anam 6:65)

"'From above you' means the advent of Dajjal and the call from the sky. 'From beneath your feet' means the splitting of the earth. 'Throw you into confusion' denotes difference about religion and ridiculing each other. 'Make some of you taste the fighting of others' means that you will kill each other and all this will occur among Muslims only."

5- *Qurbul Asnad:* It is narrated from Ibne Isa from Ibne Asbat that he said: Imam Ali Reza (a.s.) said:

"Do you think that the reappearance of Imam Qaim (a.s.) will occur without the advent of Sufyani? It will not be so. The reappearance of the Qaim as well as the advent of Sufyani are inevitable. The reappearance of Imam Qaim (a.s.) will occur only after the advent of Sufyani."

6- *Qurbul Asnad:* It is narrated from Ibne Isa from Bazanti from Imam Ali Reza (a.s.) that he said:

"Before the reappearance of Imam Qaim (a.s.) there will occur the killing of 'Buyuh'."

I asked: "What is the meaning of killing of 'Buyuh'?"

He replied: "Continuous bloodshed and killings."

7- *Qurbul Asnad:* It is narrated through his chains from Imam Ali Reza (a.s.) that he said:

"In the view of Ibne Abi Hamza, Imam Ja'far Sadiq (a.s.) thought that my father (Imam Musa Kazim (a.s.)) was the Qaim. But Imam Ja'far Sadiq (a.s.) did not know what command was supposed to come from the Almighty Allah. By Allah, the Almighty Allah mentions the statement of His Prophet in the Holy Quran that he said:

وَمَا أَدْرِي مَا يُفْعَلُ بِي وَلَا بِكُمْ إِنْ أَتَّبِعُ إِلَّا مَا يُوحَى إِلَيَّ

"I do not know what will be done with me or with you: I do not follow anything but that which is revealed to me…" (Surah Ahqaf 46:9)

And Imam Muhammad Baqir (a.s.) also used to remark:

"The reappearance of the Qaim will be preceded by four events: and they will prove the truth of his reappearance. Three have occurred and only the fourth remains."

We said: "May we be sacrificed on you, what are those events that have already occurred?"

He replied: The month of Rajab when the man of Khorasan dismissed the caliphate of Mamun and removed his name from the coins and seals. After that came the Rajab in which he attacked Ibne Zubaidah and removed Amin from the throne. After that came the Rajab in which Muhammad bin

Ibrahim bin Ismail bin Ibrahim bin Hasan bin Imam Hasan (a.s.), alias Ibne Tabatabai staged an uprising in Kufa."

We asked: "Is the fourth Rajab a continuation of the same?"

He (Imam Ali Reza) replied: "Imam Muhammad Baqir (a.s.) had said only this much."

8- *Qurbul Asnad:* It is narrated through his chains from Imam Ali Reza (a.s.) that he was asked:

"How near is the reappearance of Imam Mahdi (a.s.)?

He replied: "Imam Ja'far Sadiq (a.s.) has narrated from Imam Muhammad Baqir (a.s.) that he said: The first sign of the reappearance will be seen in 195 A.H. Then in 196 A.H. the Arabs will be divested of their kingdom and there is annihilation in 197 A.H. In 198 A.H. there is exile."

Then he said: "Can you not see that the Bani Hashim clan has been uprooted completely?"

I asked: "Is there exile for them?"

He replied: "For others also and in 199 A.H. if Allah wills, all the calamities will be dispelled and in 200 A.H. will happen what the Almighty Allah wills."

We asked: "May we be your ransom, what will happen in 200 A.H.?"

He replied: "If I had informed anyone else I would have told you also. And in my view I don't think it will be proper to inform you also. But when the Almighty Allah would intend to express a matter, no one will be able to conceal it."

I asked: "May I be your ransom, you have narrated the statement of your respected father and said at the beginning of the year that the kingdom of so-and-so will end in so-and-so year."

He said: "Yes, I did say that."

I said: "May Allah, keep you in health, when the kingdom of so-and-so ends, would the kingdom of anyone from Quraish be established?"

He replied: "No."

Then I asked: "Then what would happen?"

He said: "The same which you and your associates say."

I said: "That is the advent of Sufyani?"

He replied: "No."

I asked: "Then the advent of Qaim?"

He replied: "Whatever the Almighty Allah wills will come to pass."

I asked: "Then are you that Qaim?"

He replied: "Definitely not! Some signs will become visible before the advent of the Qaim. An event will occur between the holy sanctuaries."

I asked: "Which event?"

He replied: "Bloodshed and killings and so-and-so man from so-and-so family will slay fifteen men."

9- *Tafsir Qummi:* It is narrated from his (author's) father from Muhammad bin Fudhail from his father from Imam Muhammad Baqir (a.s.) that he asked the Imam:

"May I be sacrificed on you, thus when would this happen? Imam (a.s.) replied: We have not been informed about any fixed time for this. But you should know that when we tell you something and that is fulfilled, you

should say: Allah and His Messenger told the truth. And if that is not fulfilled, you should still say: Allah and His Messenger told the truth. In this way you will be rewarded twice. Then he said: But when hunger and poverty increases and people will deny each other, at that time you should await for the reappearance day and night. The narrator asked: What does, "people will deny each other" means? The Imam said: When a person approaches other, the former will not meet him cheerfully, like he used to do previously and neither would he talk to him with the same courtesy as he used to do before."

10- ***Tafsir Qummi:*** It is narrated from Abul Jarud from Imam Muhammad Baqir (a.s.) regarding the verse:

قُلْ أَرَأَيْتُمْ إِنْ أَتَاكُمْ عَذَابُهُ بَيَاتًا أَوْ نَهَارًا مَّاذَا يَسْتَعْجِلُ مِنْهُ الْمُجْرِمُونَ

"Say: Tell me if His punishment overtakes you by night or by day! what then is there of it that the guilty would hasten on?" (Surah Yunus 10:50)

"This punishment will befall the sinful Muslims of the last period of time, when they will reject the fact that any heavenly punishment can befall them."

11- ***Tafsir Qummi:*** It is narrated from Abul Jarud from Imam Muhammad Baqir (a.s.) regarding the verse:

وَلَوْ تَرَى إِذْ فَزِعُوا فَلَا فَوْتَ

"And could you see when they shall become terrified but (then) there shall be no escape…" (Surah Saba 34:51)

Imam (a.s.) said: "This terror will be from the sky and a sound will come from the sky.

وَأُخِذُوا مِن مَّكَانٍ قَرِيبٍ

"…and they shall be seized upon from a near place…" (Surah Saba 34:51)

He said: "That is the ground below their feet will split and they would sink into the earth."

The author of *Kashaf* has narrated from Ibne Abbas that he said: "This verse was revealed about the splitting of the earth in the desert."

It is narrated from Abu Hamza Thumali that he said: "I heard from Ali bin Husain and Hasan bin Hasan bin Ali both that it denotes the army of the desert which will sink into the punishment below their feet."

Narrated to me Amr Bin Murra and Humran bin Ayyan and they from Mohajir Makki who says that he heard Lady Umme Salma (r.a.) say: the Messenger of Allah (s.a.w.s.) said: A seeker of refuge will take refuge in the Kaaba and an army will be sent to apprehend him. When that army reaches the desert of Medina, ground will split and the whole army will sink into it.

Huzaifah Yamani says that once the Holy Prophet (s.a.w.s.) was explaining the mischief that would occur between the people of the east and the west. His Eminence, said: They would have been involved in this mischief when Sufyani will arise from the valley of Yabis and reach Damascus. Then he will send an army to the east and another to Medina and they will camp in Baghdad, the unlucky city of Babel and slay more than

three hundred men and rape a hundred ladies. They will also eliminate three hundred men from Bani Abbas.

Then they will move to Kufa and plunder the surrounding areas. From there, they will turn to Shaam. At that time a standard of guidance will come out from Kufa and slay all of them, free all the prisoners and take booties in their possession. Another army will reach Medina and indulge in plunder and slaughter for three days.

After that the army will come out from there and set out for Mecca. When it reaches the desert, the Almighty Allah will send Jibraeel and order him to destroy all of them.

When Jibraeel arrives there and kicks the ground, it will split and the whole army will sink into it. Only two men from the tribe of Jahina will survive.

It is with regard to this that the Almighty Allah has said:

وَلَوْ تَرَى إِذْ فَزِعُوا فَلَا فَوْتَ

"And could you see when they shall become terrified but (then) there shall be no escape…" (Surah Saba 34:51)

Thalabi has also mentioned this report in his *Tafsir*.

And our associates have also narrated in the account of Imam Mahdi (a.s.) a similar report from Imam Ja'far Sadiq (a.s.) and Imam Muhammad Baqir (a.s.).

12- *Tafsir Qummi:* It is narrated from Husain bin Muhammad from Mualla from Muhammad bin Jamhur from Ibne Mahbub from Abul Jarud that he asked Imam Muhammad Baqir (a.s.) regarding the verse:

وَأَنَّىٰ لَهُمُ التَّنَاوُشُ مِن مَكَانٍ بَعِيدٍ

"And how shall the attaining (of Imam Mahdi) be possible to them from a distant place?" (Surah Saba 34:52)

Imam (a.s.) said: "They will seek Imam Mahdi (a.s.), but the time would have passed and it will be of no use."

13- *Kanz Jamiul Fawaid:* It is narrated from Muhammad bin Abbas from Muhammad bin Hasan bin Ali bin Sabah Madaini from Hasan bin Mahbub bin Shuaib from Musa bin Umar bin Yazid from Ibne Abi Umair from Mansur bin Yunus from Ismail bin Jabir from Abu Khalid Kabuli from Imam Muhammad Baqir (a.s.) that he said:

"Imam Qaim (a.s.) will rise up and then when he sets out from that place, on the way he would be informed that the person he had appointed as his governor has been assassinated. He will return and fight the enemies and then again set out from their calling the people. Till the time he reaches Baidha. Two armies of Sufyani will emerge from there and the Almighty Allah will order the earth to sink beneath their feet. Thus the Almighty Allah has said:

وَلَوْ تَرَى إِذْ فَزِعُوا فَلَا فَوْتَ وَأُخِذُوا مِن مَّكَانٍ قَرِيبٍ {51} وَقَالُوا آمَنَّا بِهِ وَأَنَّىٰ لَهُمُ التَّنَاوُشُ مِن مَكَانٍ بَعِيدٍ

"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. And

they shall say: We believe in it. And how shall the attaining (of faith) be possible to them from a distant place?" (Surah Saba 34:51-52)

They will say: We believe in the coming of the Mahdi. But how can they reach him from so far? Although before that they had denied it under various pretexts."

14- Tafsir Qummi:

سَأَلَ سَائِلٌ بِعَذَابٍ وَاقِعٍ

"One demanding, demanded the chastisement which must befall." (Surah Maarij 70:1)

Imam Muhammad Baqir (a.s.) was asked about the meaning of the above verse and he said: "A fire will rise up from the west and a king will be flaming it from behind till reaches the house of Saad bin Hamam near their mosque. And he will not leave any house of Bani Umayyah without burning it down. He will burn to ashes all those who have oppressed Aale Muhammad (a.s.). He will be Imam Mahdi (a.s.)."

15- *Ikmaaluddin:* It is narrated from Ibne Walid from Saffar from Ibne Maruf from Ibne Faddal from Zareef bin Nasih from Abi Husain that Imam Ja'far Sadiq (a.s.) said:

"The Messenger of Allah (s.a.w.s.) was asked about the timing of Judgment Day and he replied: When people will have faith in astrology and deny destiny and fate from Allah."

16- *Amali Tusi:* It is narrated from Shaykh Mufeed from Ahmad bin Muhammad bin Isa Alawi from Haider bin Muhammad Samarqandi from Abu Amr Kishi from Hamduyah bin Bashar from Muhammad bin Isa from Husain bin Khalid that he said:

"I said to Imam Ali Reza (a.s.): O son of Allah's Messenger, Abdullah bin Bukair has reported a tradition, which I would like to quote before you.

Imam (a.s.) asked: Which tradition is it?

I said: Abdullah bin Bukair has narrated a tradition from Ubaidah bin Zurarah that he said: I met Imam Ja'far Sadiq (a.s.) in the year of the uprising of Muhammad bin Abdullah bin Hasan[3] and a man asked him if it was allowed to support Muhammad bin Abdullah bin Hasan in his uprising? He said: "Be quiet till the sky is silent and the earth is at rest."

He said: Abdullah bin Bukair used to say: "By Allah, if we are supposed to sit quiet till the sky and the earth are at rest, it implies that there is neither any uprising nor any Qaim."

Imam Ali Reza (a.s.) said: "The tradition of Imam Ja'far Sadiq (a.s.) is right but what Ibne Bukair has concluded is wrong."

Imam Ja'far Sadiq (a.s.) means to say that till the sky and the earth is silent you must remain quiet; that is till a call does not come from the sky and till the earth does not split."

17- *Maniul Akhbar:* Shaykh Saduq (r.a.) has narrated from his father from Ahmad bin Idris from Sahl from Ali bin Rayyan from Dahqan from Husain bin Khalid from Abul Hasan Imam Ali Reza (a.s.) that I said to him:

"May I be your ransom, Abdullah bin Bukair has narrated a tradition from Ubaidah bin Zurarah that he said: I met Imam Ja'far Sadiq (a.s.) in the

year of the uprising of Ibrahim bin Abdullah bin Hasan and he said to me: "Be quiet till the sky is silent and the earth is at rest."

He said: Abdullah bin Bukair used to say: "By Allah, if Ubaidullah bin Zurarah is true, it implies that there is neither any uprising nor any Qaim."

He said: Imam Ali Reza (a.s.) said to me: "The tradition as Ubaidullah has narrated and as interpreted by Abdullah bin Bukair. Imam Ja'far Sadiq (a.s.) means to say that till the sky is silent and the name of your Qaim is not announced and till the earth remains quiet and the army of Sufyani does not sink in it."

18- *Maniul Akhbar* & *Amali Tusi:* It is narrated from Ibne Walid from Muhammad bin Attar and Ahmad bin Idris together from Ashari from Sayyari from Hakam bin Saalim from one who narrated to him from Imam Ja'far Sadiq (a.s.) that he said:

"We and the progeny of Abu Sufyan are two houses that are opposed to each other with regard to the Almighty Allah. We say that the Almighty Allah has said the truth and they say that Allah has lied. It was upon this that Abu Sufyan fought the Holy Prophet (s.a.w.s.), Muawiyah fought Ali Ibne Abi Talib (a.s.) and Yazid bin Muawiyah fought Imam Husain (a.s.) and on the same pretext will Sufyani fight Imam Qaim (a.s.)."

19- *Basairud Darajaat:* It is narrated from Muawiyah bin Hakim from Muhammad bin Shuaib from Ghazwan from a person from Imam Muhammad Baqir (a.s.) that he said:

"A man from Balkh came to Imam Muhammad Baqir (a.s.) and the Imam asked him: O Khurasani, do you know about such and such valley?"

He replied: "Yes sir, I do."

"And do also know of a cracked lowland in that valley?"

"Yes sir, I do."

"That is the point from where Dajjal will arise."

The narrator says that after that Imam (a.s.) asked a Yemenite man: "Are you familiar with this depression and mountain pass?"

"Yes sir, I do."

"Do why know about such and such tree that grows in that pass?"

"Yes sir, I do."

"Have you seen a huge rock below that tree?"

"Yes sir, I have."

"It is the point where the tablets of Prophet Musa (a.s.) are buried for Prophet Muhammad (s.a.w.s.)."

20- *Thawabul Amaal:* Shaykh Saduq has narrated from his father from Ali from his father from Naufili from Sakuni from Imam Ja'far Sadiq (a.s.) that he said: The Messenger of Allah (s.a.w.s.) said:

"A time will come when my Ummah will become impure from inside and attractive from outside in order to acquire wealth. They will do showoff instead of gaining divine rewards. They will not fear Allah. Allah will punish all of them. At that time, people will supplicate like a drowning man, but their supplications will not be accepted."

21- *Thawabul Amaal:* Through the same chains, it is narrated from the Messenger of Allah (s.a.w.s.) that he said:

"A time will come on my Ummah when only the name of the Holy Quran will remain. They will have only the title of Islam, while they will be far away from it. Their mosques will be filled apparently, but will be completely deprived of guidance. Their jurists will be worst under this sky and mischief will start from them and return to them."

Remoteness of Islam

22- *Ikmaaluddin:* Shaykh Saduq says: Narrated to us Ja'far bin Ali bin Hasan bin Ali bin Abdullah bin Mughairah Kufi (r.a.) that he said: Narrated to me my grandfather Hasan bin Ali from his grandfather Abdullah bin Mughairah from Ismail bin Muslim from Imam Ja'far Sadiq (a.s.) from his father from his ancestors from Ali (a.s.) that he said: The Messenger of Allah (s.a.w.s.) said:

"Islam certainly began strange and very soon it will revert to being strange. Thus blessed be the strange ones."

In *Ghaibat Nomani* this same tradition is narrated through another chain of narrators and it is narrated in *Ikmaaluddin* from Imam Ali Reza (a.s.) from another chain of narrators.

23- *Ikmaaluddin:* Shaykh Saduq says: Narrated to us Muzaffar bin Ja'far bin Muzaffar Alawi Amari Samarqandi (r.a.) that he said: Narrated to us Ja'far bin Muhammad bin Masud from his father Muhammad bin Masud from Ja'far bin Ahmad from Amaraki bin Ali Bufaki from Hasan bin Ali bin Faddal from Ali bin Musa Reza from his father Musa bin Ja'far from his father Ja'far bin Muhammad from his father Muhammad bin Ali from his father Ali bin Husain from his father Husain bin Ali from his father Ali Ibne Abi Talib (a.s.) that he said: The Messenger of Allah (s.a.w.s.) said:

"Islam certainly began strange and very soon it will revert to being strange as it started. Thus blessed be the strange ones."

Effect of the Uprising of Imam Zamana (a.s.) and its Signs

24- *Ikmaaluddin:* Shaykh Saduq says: Narrated to us Muhammad bin Muhammad bin Isaam (r.a.) that he said: Narrated to us Muhammad bin Yaqub Kulaini: Narrated to us Qasim bin Alaa: Narrated to me Ismail bin Ali Qazwini: Narrated to me Ali Ibne Ismail from Asim bin Humaid Hannat from Muhammad bin Muslim Thaqafi that he said: I heard Aba Ja'far Muhammad bin Ali Baqir (a.s.) say:

"The Qaim from us will be aided by awe and helped with divine assistance. The earth will fold up for him and the treasures will be exposed for him. His dominions will be in the east and the west and through him will Allah, the Mighty and Sublime make His religion dominate over all religions even though the polytheists hate this. Then no ruin will remain in the earth, but that he will restore it. And the spirit of Allah, Isa bin Maryam (a.s.) will come down and pray behind him.

I said: O son of Allah's Messenger, when will your Qaim appear? He replied: When the men will resemble women and women will resemble men. When men will satisfy their lusts with men and women with women. When women will ride horses. False testimony will be accepted and true testimony will be obstructed. Murder will be considered a minor thing. Adultery and usury will be common. People will fear the talks of the evil

people. Sufyani will arise from Shaam and Yamani will appear from Yemen. The Baidha desert will sink. A youth from Aale Muhammad will be killed between the Rukn and Maqam. He will be Muhammad bin Hasan Nafs-e-Zakiyyah. A call will come from the sky that the truth is with him and with all the Shia. At that time will arise our Qaim. When he reappears, he would lean on the Kaaba and three hundred and thirteen men would reach him, and the first words he speaks would be:

بَقِيَّةُ اللّهِ خَيْرٌ لَّكُمْ إِن كُنتُم مُّؤْمِنِينَ

"What remains with Allah is better for you if you are believers…" (Surah Hud 11:86)

Then he would say: "I am the remnant of Allah on the earth and the vicegerent of God and His Divine Proof upon you." Then no Muslim would greet him except by the words:

"Peace be on you, O the remnant of Allah on His earth."

And when the number of his supporters reaches one *Iqd*, that is 10000 men, he would set out. Then no deity except Allah, the Mighty and Sublime would remain on the earth. Idols, statutes and such other things would be destroyed, and fire would rise up among them; and this would come to pass after a prolonged occultation till the Almighty Allah knows who brings faith during the occultation and who obeys."

25- ***Al-Mahasin:*** It is narrated from Muhammad bin Ali from Mufaddal bin Salih from Asadi from Muhammad bin Marwan from Imam Ja'far Sadiq (a.s.) that he said:

The Messenger of Allah (s.a.w.s.) said: "One who harbors enmity to Ahle Bayt (a.s.) will be raised by Allah as a Jew."

He was asked: "O Messenger of Allah (s.a.w.s.), even though he has confessed to Islamic beliefs?"

"Yes, although by his confession he would have escaped death and payment of Jizya."

Then he said: "One who harbors enmity to Ahle Bayt (a.s.) will be raised by Allah as a Jew."

He was asked: "Why is it so?"

He replied: "Because if he reached to the time of Dajjal, he would bring faith in him."

Sermon of Amirul Momineen (a.s.) and the conditions in the last period of time

26- ***Ikmaaluddin:*** Shaykh Saduq says: Narrated to us Muhammad bin Ibrahim bin Ishaq (r.a.) that he said: Narrated to us Abdul Aziz bin Yahya Jaludi in Basra: Narrated to us Husain bin Maaz: Narrated to us Qais bin Hafs: Narrated to us Yunus bin Arqam from Abi Yasar Shaibani from Zahhak bin Muzahim from Nazaal bin Sabra that he said:

"Amirul Momineen Ali Ibne Abi Talib (a.s.) delivered us a sermon; he praised Allah, the Mighty and Sublime, invoked blessings on the Holy Prophet and his progeny (a.s.). Then he said thrice:

'Ask me, O people, before you lose me.'

Saasa bin Sauhan arose and asked with respect, 'O Amirul Momineen, when will Dajjal appear?' Imam (a.s.) said: 'Sit down as the Almighty Allah

has heard you and He knows your intention. By Allah, one who is asked is not more knowledgeable than the questioner. But there are some signs and aspects for it, which come one after another, like one step falls after another. If you want, I can inform you about it. “Yes, please do, O Amirul Momineen (a.s.),” said the narrator.

The Imam (a.s.) said: “Know that those signs are as follows:

When people would forget the prayers, trusts will be betrayed. Lying would be considered lawful. Usury will become common. Bribes would be rampant. Tall buildings would be constructed. Religion will be sold in exchange of worldly gains. Fools will be in power. Advice will be sought from women. Relationships will be broken off. Carnal desires will be widely followed. Bloodshed will be considered a minor matter.

Forbearance will be looked upon as weakness and oppression will be considered a matter of pride. Kings and rulers will be sinners and transgressors. Ministers shall be liars. The general public shall be dishonest. The reciters of Quran will be transgressors. False testimony will be acceptable. Sins would be committed openly. Laying false allegations will be a common thing. Sinfulness and rebellion will be rife. The Quran will be looked down upon. Mosques will be decorated. Minarets will be elevated. Evil people would be accorded honor. Rows, instead of displaying unity would present a scenario of strife.

Hearts of the people will be distant from each other. Oaths and promises will be readily broken. That which has been promised will come near. Greed for wealth will impel people to take women as partners in business. Voices of the singers will rise up high and they shall find much audience.

The lowly people shall become the leaders of the community. Male and female singers shall be procured on payment. The people of this age will curse the people of the past. Women will ride (horses). Women will resemble men and men will resemble women.

Witnesses will testify without being asked to do so and other people without recognizing the truth and in other than religion they will give deep thought and give testimony. World would be given precedence over the hereafter. Apparently they would be like wolves, but their hearts will be more rotten than carrion. They shall be stinking and more bitter than aloe. At that time all would say, ‘Hurry up, hurry up. At that time the Baitul Maqdas will be the best place to live in. And a time will come upon the people that everyone will desire to reside in the Baitul Maqdas.”

Who is Dajjal?

Asbagh bin Nubatah stood up and said: O Maula! Who would Dajjal be? He replied, ‘The name of Dajjal is Saeed bin Saeed. Thus one who supports him is unfortunate. And are fortunate who deny him. He shall emerge from Yahoodiya village of Isfahan.

He shall be blind in the right eye. The left would be on the forehead like a bloody piece, which would be glinting like the morning star. On his forehead would be inscribed: ‘*Kafir*’ (disbeliever) which would readable to the literate as well as the illiterate. He shall jump into the seas. The Sun will follow him. A mountain of smoke will precede him and a white mountain

will follow him, which in times of famine will be mistaken to be a mountain of food (bread).

He shall be mounted on a white ass. One step of that ass will be of one mile. Whichever spring or well he reaches, will dry up forever. He will call out aloud, which shall be audible to all in the east and the west from the Jinns, humans and satans. He would tell his friends: “I am the one who created then shaped. And I estimated and guided. I am your High Lord.” That enemy of Allah will be a liar. He shall be a one-eyed man having human needs, who walks about while your Lord is neither one-eyed nor in need of food. He neither walks nor is there decline for him. He is above all things.

Know that the majority of his followers will be persons of illegitimate birth and they shall be wearing green caps. The Almighty Allah will have him eliminated on a Friday after three hours would have passed in the evening on the Uqbah Afeeq at the hands of one behind whom Prophet Isa (a.s.) would pray. Know that! After this will come to pass the Great event.”

Thus we asked: O Amirul Momineen (a.s.), what would that be? He replied, “Daabbatul Ardh will emerge from Mt. Safa. He shall be having the seal ring of Prophet Sulaiman (a.s.). When that ring would be touched on the face of a believer, it would brand him to be a true believer. And when it is touched on the face of an infidel it would clearly mark that he is really a disbeliever. So much so that the believer will say to the infidel, “Hell is ordained for you, O infidel.” And the disbeliever will say to the believer, “Tooba is ordained for you, O believer. Alas! If only I were also successful and delighted with you this day!”

Thus when the Daabba raises his head he would, by the permission of Allah, the Mighty and Sublime be able to see whatever is present between the east and the west. And it would be at a time when the Sun will rise from the west. At that time the time for repentance would be over and no repentance would be accepted from anyone. Neither would any deed rise up to the heavens as mentioned:

لاَ يَنفَعُ نَفْسًا إِيمَانُهَا لَمْ تَكُنْ آمَنَتْ مِن قَبْلُ أَوْ كَسَبَتْ فِي إِيمَانِهَا

“…its faith shall not profit a soul which did not believe before, or earn good through its faith…” (Surah Anam 6:158)

Then Amirul Momineen (a.s.) said: “Do not ask me about the conditions following this. This is a covenant that I have made with my dearest one that I would not inform about this to anyone except my descendants.”

Nazaal bin Sabra says that I asked Saasa bin Sauhan what Amirul Momineen (a.s.) meant by this? He replied, “O Ibne Sabra, he is the same behind whom Prophet Isa (a.s.) would pray. He shall be the twelfth descendant and he would be the ninth descendant of Husain bin Ali (a.s.). He would be the one for whom the Sun would rise from the west and he shall reappear between the *Rukn* and *Maqam*. Then he would purify the earth and establish the scales of justice. Then no one would be able to oppress another. Thus the dearest one of Amirul Momineen (a.s.), the Messenger of Allah (s.a.w.s.) had taken an oath from the latter that he must

not inform anyone about the events after this except his purified descendants, Allah's blessings be on them all."

Saduq has narrated this traditional report from Nafe from Abdullah bin Amr and he has also narrated the same from the Holy Prophet (s.a.w.s.).

Would Dajjal be a Jew?

27- *Ikmaaluddin:* Shaykh Saduq says: Narrated to us Abu Bakr Muhammad bin Umar bin Uthman bin Fadl Uqaili Faqih through this chain of narrators from his Mashayakhs (teachers) from Abi Yala Musili from Abdul Alaa bin Hammad Narsi from Ayyub from Nafe from Ibne Umar that he said:

"One day the Messenger of Allah (s.a.w.s.) prayed the Morning Prayer with his companions. After that he arose and accompanied by his companions reached to a house in Medina and knocked the door. A lady emerged and asked: What do you want, Abul Qasim? The Messenger of Allah (s.a.w.s.) said: O Abdullah's mother allow me to go to Abdullah. She said: O Abul Qasim, what do you want from Abdullah? By Allah, he has lost his mind and he speaks to himself. He is disputing with me in a very important matter.

The Holy Prophet (s.a.w.s.) said: Let me see him. She said: Are you prepared to meet him at your own risk? He replied in the positive. She said: Come. So he entered the house to find him covered with a shawl and shivering and muttering to himself. She told him to keep quiet and to sit up. This is Muhammad. He has come to you. So he fell silent and sat up. The Messenger of Allah (s.a.w.s.) said: What is wrong with him? May Allah's curse be upon him. If he leaves me I can tell you if he is that same one."

After that the Holy Prophet (s.a.w.s.) asked: What can you see. He replied: I can see truth and falsehood and I can see a throne on the water. The Messenger of Allah (s.a.w.s.) said: Will you testify the oneness of Allah and my messengership? He replied: Rather *you* testify the oneness of Allah and *my* messengership! Because Allah has not made you worthier than me for it.

On the next day again the Messenger of Allah (s.a.w.s.) prayed the Morning Prayer with his companions. After that he arose and they came to that house and knocked the door. A lady emerged and said: Please come in. They saw that he was atop a date palm, singing a song. His mother said: Shut up! And come down. This is Muhammad and he has come to meet you. That man fell silent. The Messenger of Allah (s.a.w.s.) said: What has happened to him? Allah's curse be on him! If he leaves me I can tell that he is the same one.

On the third day again the Messenger of Allah (s.a.w.s.) prayed the Morning Prayer with his companions. After that he arose and they came to that house and saw that he was baaing with a sheep. His mother said: Keep quiet. This is Muhammad and he has come to meet you. He became quiet and sat down.

On that day some verses of Surah Dukhan had been revealed and the Prophet had recited them in the daily prayer that day. The Prophet again asked him: Do you testify that there is no god except Allah and that I am the Messenger of Allah? He said: Rather you should testify to the oneness of

Allah and that I am the messenger of Allah, because Allah has not made you more rightful than me for it. The Messenger of Allah (s.a.w.s.) said: I have concealed something from you. Tell me what it is? He replied: Smoke. Smoke.

The Holy Prophet (s.a.w.s.) said: Keep quiet, and remember that you will not proceed before your appointed period and you will not reach to your aim. And you will get only as much as is decreed for you. Then he told his companions: O people, Allah, the Mighty and Sublime did not send any prophet but that he warned his nation of Dajjal and Allah, the Mighty and Sublime has kept him alive till your time. When you fall in doubt about him you should remember that your Lord cannot be one-eyed.

Indeed Dajjal would be astride an ass and the distance between the two ears of the ass will be one mile. He will be accompanied with Paradise and Hell and a mountain of bread and a stream of water. Most of his followers will be Jews, women and ignorant ones. He will roam through the whole earth except for the Holy Kaaba in Mecca, and the Prophet's Mosque in Medina."

Opinion of Ahle Sunnat scholars about Dajjal

The same incident is quoted from Abu Saeed Khudri in *Sharh Sunnah* and it is mentioned therein that the Messenger of Allah (s.a.w.s.) asked him: What can you see?

He replied: "I can see a throne on water."

The Holy Prophet (s.a.w.s.) said: "It is the throne of Iblis."

Abu Sulaiman says: In my view that incident occurred when a treaty was signed between the Holy Prophet (s.a.w.s.) and the Jews and their successors and Ibne Sayyid was also present in this armistice. The Messenger of Allah (s.a.w.s.) had been told that he claimed to be a soothsayer; hence he tested him and found that he was a soothsayer or a sorcerer or that he controlled a jinn or a devil.

The author says: There is difference among Ahle Sunnat whether Ibne Sayyad and Dajjal are same or not. According to one view they are different and it is due to this that there is a report that Ibne Sayyad repented at a later stage and passed away in Medina. When his face was uncovered he was found dead.

Another report from Abu Saeed Khudri also shows that Ibne Sayyad was not Dajjal.

On the other hand some people believe that Ibne Sayyad was in fact Dajjal and this view is supported by the reports of Ibne Umar and Jabir bin Abdullah Ansari.

Shaykh Saduq's Statements about Dajjal

The author says: People of malice and denial accept all such reports and they consider reports about Dajjal, his occultation, long age and his advent in the last period of time as correct. But they are not prepared to accept that the Qaim is present, that he will remain in occultation for a long time and then finally reappear and fill the earth with justice and equity as it would be fraught with injustice and tyranny. This is despite the fact that we have traditions from the Prophet and the Imams regarding the Imam's name,

lineage and occultation. And there are traditional reports on prolongation of occultation. The aim of their denial is to put out the light of Allah and invalidate the matter of the Wali of Allah. But Allah will perfect His light even though polytheists may find it distasteful. Our opponents say that the reason of their denial is that the traditions regarding the Imam and his occultation that are present in our collections are not in their books of traditional reports.

This is the same argument that apostates, Hindus, Jews, Christians and Zoroastrians give for denying the prophethood of the Holy Prophet (s.a.w.s.). They also say that the reports you quote with regard to his miracles and evidences, are not found in our books. Through this we prove the falsity of those reports. If we accept the objection of our opponents to be true, what would be done with the objection of those who deny the Holy Prophet (s.a.w.s.) who are more than the deniers of the Imam?

Objections

In the same way our opponents also object that they also cannot understand how the age of a person can exceed the age of the people of his time like it is thought about our Imam.

Thus we shall tell them: You agree that it is possible for the age of Dajjal in occultation to exceed the age of other people, and in the same way you admit to the longevity of the accursed Iblis; yet you don't accept this could be possible with regard to the Qaim, inspite of the fact that there are traditional reports with regard to his occultation, long lifespan and his reappearance and advent after the divine command. Such traditions have also been presented in this book. This is further supported by the tradition of the Holy Prophet (s.a.w.s.) that says: Whatever had passed in the previous nations, the same will come to pass in this, exactly.

And it has been mentioned that many prophets and Divine Proofs had long life spans. Like Prophet Nuh (a.s.) who lived for 2500 years. And the Quran say that he lived in his nation for 950 years.

We have also presented the tradition whose chain of narrators is mentioned in this book that it says: In the Qaim there is resemblance to Prophet Nuh (a.s.) and that is having a long lifespan. Then what is the reason that you cannot understand this and that you consider it impossible? You should in fact accept it, because the existence of the Imam is proved by the traditions of the Holy Prophet (s.a.w.s.).

Accepting the existence of the Qaim is necessary just as it is necessary to accept that the People of the Cave slept in their cave for 309 years. If the latter report can be accepted then the former is also worthy of acceptance. How are the reports of Wahhab bin Munabbah and Kaab bin Ahbar accepted when there is no statement of the Messenger of Allah (s.a.w.s.) vouchsafing their truthfulness? Their traditions do not fit any logic. While people are in doubt and they deny whatever has been related by the Holy Prophet (s.a.w.s.) with regard to Qaim, about his occultation and his reappearance, even though it is about a true fact. Is it anything other than a willful denial of truth?

How can the opponents say that a person cannot exceed the age of the people of his time while the statement of the Messenger of Allah (s.a.w.s.) is

true that all the practices of the past nations will be repeated in this Ummah, especially in well known aspects. Now which aspect is more well known than that of the Qaim? Who is it that is mentioned by the people of the east and the west? Who is it that is mentioned by those who believe in him as well as those who deny him? Thus if the occultation of the Qaim has been proved invalid even though there are authentic traditions of the Holy Prophet (s.a.w.s.) it would in fact prove the invalidity of the prophethood of the Holy Prophet (s.a.w.s.), because he has informed about the occultation of the Qaim. Thus in this way the prophethood of the Prophet will be proved false.

Although the opponents accept that the Prophet said regarding Ammar Yasir that he would be killed by a rebellious group, and that the beard of Amirul Momineen (a.s.) would be dyed in the blood of his head, he said regarding Imam Hasan (a.s.) that he would be martyred through poison, and that Imam Husain (a.s.) would be martyred through the sword. Then why don't the opponents deny his sayings stating the occultation of the Qaim and his name and lineage etc?

Indeed the Prophet was true in all his statements and held particular views. No one can have perfect faith till one does not accept the decisions of the Prophet and submits to all his commands without there being the slightest doubt. This is what Islam is. Islam means submission and obedience and one who brings a religion other than Islam, it would not be accepted and such a person will be a loser in the hereafter.

The most surprising fact is that our opponents narrate that Prophet Isa (a.s.) passed through Kerbala and saw a herd of deer. When he moved closer he saw that they were weeping. Seeing this Prophet Isa (a.s.) sat down and his disciples sat around him.

Thus Isa (a.s.) cried and his disciples also cried even though they did not know why he had sat down and why he was crying. They asked: O spirit of Allah and His word, why did you cry? He asked: Do you know this land? They said: No, we don't. He said: It is the land where the son of Ahmad, the prophet of the last period of time and son of the Purified Batool (s.a.) who is an image of my respected mother, Maryam will be martyred and buried. The dust of this land is purer than musk, because it is the burial ground of this oppressed martyr. And the essence of the prophets and his progeny is such.

These deer talk me to me and they say that they graze on this land in devotion to the oppressed Imam as a result of which they feel secure over here. After that Isa (a.s.) split their droppings and smelt them and said: O Lord, preserve these dropping in this state so that the father of the martyr may smell them and obtain comfort. Thus those droppings remained till the time of Ali (a.s.). When Amirul Momineen (a.s.) passed from there he smelt those droppings, cried and informed about the impending tragedy of Kerbala.

Our opponents accept the veracity of this incident and agree that those droppings remained for more than five hundred years and there was no difference in their freshness and smell. The passage of time did not affect them in any way. But they don't accept that the Qaim of Aale Muhammad, the Imam of the Age is alive. And that he will rise with the sword, eliminate

the enemies of Allah make the religion of Allah dominant while there are authentic traditions of the Prophet and Imams in this regard, which mention his name, lineage, his long occultation and which also state that the practice of the previous nations with regard to long life spans has been decreed for this Imam. This denial is only due to malice, bigotry and obstinacy against acceptance of truth. [We seek Allah's refuge from humiliation].

Signs of the Uprising of the Qaim of Aale Muhammad (a.s.)

28- *Ikmaaluddin:* Shaykh Saduq says: Narrated to us my father: Narrated to us Abdullah bin Ja'far Himyari from Ahmad bin Hilal from Hasan bin Mahbub from Abi Ayyub Khazzaz and Alaa bin Razeen from Muhammad bin Muslim that he said: I heard Abi Abdullah (a.s.) say:

"Before the rising of the Qaim, Allah will appoint signs for the believers. I asked: What are those, may I be sacrificed on you? He replied: They are mentioned in the saying of Allah, the Mighty and Sublime:

وَلَنَبْلُوَنَّكُمْ

That is before the advent of the Qaim the believers will be tested through fear and hunger and loss of property and lives and fruits; and give good news to the patient.

بِشَيْءٍ مِّنَ الْخَوفْ وَالْجُوعِ وَنَقْصٍ مِّنَ الأَمَوَالِ وَالأنفُسِ وَالثَّمَرَاتِ وَبَشِّرِ الصَّابِرِينَ

"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…"(Surah Baqarah 2:155)

He said: The believers will be tested through the fear of the last ruler of Bani so-and-so. Hunger through rise in prices. Loss of property and lives and fruits means loss in business and agriculture. And give good news to the patient means those who await for the reappearance."

After that Imam Ja'far Sadiq (a.s.) said to Muhammad bin Muslim: O Muhammad this is the interpretation of the verse:

وَمَا يَعْلَمُ تَأْوِيلَهُ إِلاَّ اللّهُ وَالرَّاسِخُونَ فِي الْعِلْمِ

"…but none knows its interpretation except Allah, and those who are firmly rooted in knowledge…" (Surah Aale Imran 3:7)

This traditional report is also mentioned in *Ghaibat Nomani* through another chain of narrators from Muhammad bin Muslim from the Holy Imam (a.s.).

29- *Ikmaaluddin:* Shaykh Saduq has narrated from his father from Himyari from Ibrahim bin Mahziyar from his brother Ali, from Ahwazi from Safwan from Muhammad bin Hakim from Maimoon Laban that Imam Ja'far Sadiq (a.s.) said:

"Five signs will be seen before the uprising of the Qaim: Arrival of the Yemenite man, Sufyani, Call from the sky, Sinking of the ground in Baidha desert and Killing of the Pure Soul (Nafse Zakiyyah)."

30- *Ikmaaluddin:* Shaykh Saduq says: Narrated to us Muhammad bin Hasan bin Ahmad bin Walid (r.a.): Narrated to us Muhammad bin Hasan Saffar from Abbas bin Maruf from Ali bin Mahziyar from Abdullah bin

Muhammad Hajjal from Thalaba bin Maimoon from Shuaib Hadhdha from Salih, freed slave of Bani Azra that he said: I heard Imam Ja'far Sadiq (a.s.) say:

"There will be only a gap of fifteen days between the rising of the Qaim of Aale Muhammad and the killing of the Pure Soul (Nafse Zakiyyah)."

This traditional report is also mentioned in *Ghaibat Shaykh* and *Irshad Mufeed.*

31- ***Ikmaaluddin:*** Shaykh Saduq says: Narrated to us Muhammad bin Hasan bin Ahmad bin Walid (r.a.) that he said: Narrated to us Husain bin Hasan Ibne Aban from Husain bin Saeed from Nadhr bin Suwaid from Yahya Halabi from Harith bin Mughaira Basri from Maimoon Alban that he said:

"I was with Imam Muhammad Baqir (a.s.) in his tent. He lifted the opening of the tent and said: 'Our Wilayat is clearer than this sun.' Then he said: 'A caller will call out from the sky that so-and-so, son of so-and-so is Imam. And he would call out his name. While Iblis, may Allah curse him, would call out from the earth, in the same way as he had called the Holy Prophet (s.a.w.s.) on the night of Uqbah.'"

32- ***Ikmaaluddin:*** Shaykh Saduq says: Narrated to us Muhammad bin Hasan bin Ahmad bin Walid (r.a.) that he said: Narrated to us Husain bin Hasan Ibne Aban from Husain bin Saeed from Safwan bin Yahya from Isa bin Ayyan from Mualla bin Khunais from Abi Abdullah (a.s.) that he said:

"Indeed the advent of Sufyani is a certain matter and it shall take place in the month of Rajab."

33- ***Ikmaaluddin:*** And through the same chain of narrators from Husain bin Saeed from Hammad bin Isa from Ibrahim bin Umar from Abi Ayyub from Harith bin Mughaira from Abi Abdullah (a.s.) that he said:

"The call from the sky shall be raised on the 23rd eve of Friday of the month of Ramadhan."

34- ***Ikmaaluddin:*** And through the same chain of narrators from Husain bin Saeed from Muhammad bin Abi Umair from Umar bin Hanzala that he said: I heard Abi Abdullah (a.s.) say:

"Five signs will become manifest before the reappearance of the Qaim: Advent of Yamani and Sufyani, call from the sky, the killing of the Pure Soul (Nafse Zakiyyah) and the sinking of Baidha land."

35- ***Ikmaaluddin:*** Shaykh Saduq says: Narrated to us my father: Narrated to us Saad bin Abdullah: Narrated to us Muhammad bin Husain bin Abil Khattab from Ja'far bin Bashir from Hisham bin Saalim from Zurarah from Abi Abdullah (a.s.) that he said:

"A caller will call out in the name of the Qaim." I asked: "Will it be for some people or for all?" He replied: "It would be for all. And every community will hear it in its own language." I asked: "Would the opponents of Qaim be also called in his name?" "No," he said: "For them Iblis will call out at the end of the night and put suspicion in the hearts of the people."

The author says: Apparently it should be the last part of the day instead of night as will be mentioned in the coming reports. It seems to be a mistake of the calligrapher, because in some copies there is no mention of last part of the night.

Sufyani

36- *Ikmaaluddin:* Shaykh Saduq says: Narrated to us Muhammad bin Ali Majiluwayh (r.a.) that he said: Narrated to us my uncle, Muhammad bin Abil Qasim from Muhammad bin Ali Kufi from Muhammad bin Abi Umair from Umar bin Uzaina that he said: Abi Abdullah (a.s.) said to me: Amirul Momineen (a.s.) said:

"The son of Hind, the liver-eater will come out from the valley of Yabis. He shall be of medium height. His face will be horrible. He will be fat. His face will be pockmarked. He will be one-eyed. His name will be Uthman and his father's name will be Anbasa. He will be from the progeny of Abu Sufyan. He will camp in the land of stability, where he will sit on the pulpit."

The author says: The 'land of stability' has been interpreted as Kufa or Najaf in reports.

37- *Ikmaaluddin:* Shaykh Saduq says: Narrated to us Ahmad bin Ziyad bin Ja'far Hamadani: Narrated to us Ali bin Ibrahim bin Hashim from his father Ibrahim bin Hashim from Muhammad bin Abi Umair from Hammad bin Uthman from Umar Ibne Yazid that he said: Imam Ja'far Sadiq (a.s.) said to me:

"If you have seen Sufyani, you have seen the most horrible man. He is red, blond and blue. He will say: My Lord, I will take revenge even if I have to go to Hell. The extent of his evil is that he would bury alive his slave mother so that she may not reveal his true ancestry."

38- *Ikmaaluddin:* Shaykh Saduq says: Narrated to us my father and Muhammad bin Hasan - May Allah be pleased with them - they said: Narrated to us Muhammad bin Abil Qasim Majiluwayh from Muhammad bin Ali Kufi: Narrated to us Husain bin Sufyan from Qutaibah Ibne Muhammad from Abdullah bin Abi Mansur Bajali that he said:

I asked Abi Abdullah (a.s.) about the name of Sufyani. He replied: "Why do you want to know his name? When he conquers the districts of Shaam, Hams, Palestine, Jordan and Qanassireen, you wait for the reappearance." I asked: "Would he rule for nine months?" He replied: "No, only for eight months and not a day more."

39- *Ikmaaluddin:* Shaykh Saduq says: Narrated to us Muhammad bin Ali Majiluwayh (r.a.) from his uncle Muhammad bin Abil Qasim from Muhammad bin Ali Kufi from his father from Abi Maghra from Mualla bin Khunais from Abi Abdullah (a.s.) that he said:

"First the call of Jibraeel will come from the sky and the voice of Iblis will come from the earth. So you must obey the first call and do not pay attention to the second, since it would be to spread mischief."

40- *Ikmaaluddin:* Shaykh Saduq says: Narrated to us Muhammad bin Musa bin Mutawakkil: Narrated to us Abdullah bin Ja'far Himyari from Ahmad bin Muhammad bin Isa from Hasan bin Mahbub from Abu Hamza Thumali that he said: I asked His Eminence, Abu Abdullah Sadiq (a.s.):

Abu Ja'far (Imam Baqir a.s.) says: Is the advent of Sufyani inevitable? He replied: "Yes, and the conflict of Bani Abbas, the killing of the Pure Soul (Nafse Zakiyyah), the advent of Qaim (a.s.) are among the inevitable

occurrences. I asked: How would the call be? He said: On the first day, the caller will call out from the sky: Indeed, the truth is with Ali and his Shia. After that Iblis, may Allah curse him, will call at the end of the day that: Indeed, the truth is with Sufyani and his followers. Thus at that time those who are inclined to falsehood will fall into doubt."

41- *Ikmaaluddin:* Shaykh Saduq says: Narrated to us Muhammad bin Hasan (r.a.): Narrated to us Husain bin Hasan Aban from Husain bin Saeed from Nadhr bin Suwaid from Yahya Halabi from Hakam Hannat from Muhammad bin Hammam from Ward from Abi Ja'far (a.s.) that he said:

"Two signs will be seen before the reappearance: there will be a lunar eclipse for five days and there will be solar eclipse for fifteen days. Such a phenomenon has not taken place since the arrival of Adam (a.s.) on the earth. At that time the calculations of the astrologers will fail."

42- *Ikmaaluddin:* Shaykh Saduq says: And through the same chain of narrators from Husain bin Saeed from Safwan bin Yahya from Abdur Rahman Ibne Hajjaj from Sulaiman bin Khalid that he said: I heard Abi Abdullah (a.s.) say:

"The reappearance of the Qaim will be preceded by two types of death: the red death and the white death. Five out of seven people will perish through this. The red death is killing by the sword and the white death is plague."

43- *Ikmaaluddin:* Shaykh Saduq says: Narrated to us Muhammad bin Musa bin Mutawakkil: Narrated to us Ali bin Husain Sadabadi from Ahmad bin Muhammad bin Khalid from his father from Muhammad bin Abi Umair from Abi Ayyub from Abi Basir from Abi Abdullah (a.s.) that he said:

"There will be a solar eclipse on the 5th of Ramadhan preceding the reappearance of the Qaim."

44- *Ikmaaluddin:* And through the same chain of narrators from Abi Ayyub from Abi Basir and Muhammad bin Muslim that they said: We heard Abi Abdullah (a.s.) say:

"It will not take place till two-third of human population does not perish." He was asked: "If two-third perish, who will remain?" He replied: "Are you not satisfied that one-third will remain?"

45- *Ghaibat Tusi:* It is narrated from Qirqara from Nazr bin Laith Maruzi from Ibne Talha Juddari that he said: Narrated to us: Abdullah bin Lahiya from Abi Zaraa from Abdullah bin Razeen from Ammar bin Yasir that he said:

"The rule of the Ahle Bayt (a.s.) of your Prophet shall be there in the last period of time and there are some signs for it; you should sit tight and keep quiet until you see them.

When Rome and Turks attack you; when armies are prepared and that Caliph of yours who hoards wealth passes away. He is succeeded by an honest person, but within a few years of his allegiance, he is dismissed from where he was appointed (from Khorasan). Turks and Rome confront each other and battles rage everywhere. A caller will call out from the war shelters of Damascus: Perdition is near for humans. The western portion of the Masjid of Damascus caves in and its boundary walls collapse. Three groups will set out from Damascus to seize power. One would be led by a

person on a piebald horse, another on a red horse and a man from the descendants of Abu Sufyan who would bring all the people to Damascus and expel the people of the west to Egypt.

When they enter Damascus, it would be the sign for the uprising of Sufyani and before that a person would stage an uprising and call the people to Aale Muhammad (a.s.). The Turks would camp in Hira and the Romans would camp at Palestine and Abdullah would march forward till both the armies come face to face at Qurqisa river and a severe battle would ensue. When the king of the west marches, he would kill the men and captivate the women. Then he would return to Qubs till Sufyani enters the peninsula. Then Yamani would move and take over whatever the people had gathered.

Then he would come to Kufa and slay the followers and supporters of Aale Muhammad (a.s.); on the contrary, he would also slay the one who is named after them. After that Imam Mahdi (a.s.) would arise and his standard would be held by Shuaib bin Salih. When Syrians realize that their country has come under the rule of the descendant of Abu Sufyan they would go to Mecca. Nafse Zakiyyah and his brother would be killed at that time. A call would be raised from the sky: Your Amir is so-and-so (that is Imam Mahdi a.s.) who would fill up the earth with justice and equity as it would be fraught with injustice and oppression."

46- *Ghaibat Tusi:* A group has narrated from Talakbari from Ahmad bin Ali Raazi from Muhammad bin Ali from Uthman bin Ahmad Sammak from Ibrahim bin Abdullah Hashmi from Yahya bin Abi Talib from Ali bin Asim from Ataa bin Saib from his father from Abdullah Ibne Umar that he said: The Messenger of Allah (s.a.w.s.) said:

"The hour will not arise until the Mahdi from my descendants comes forth. The Mahdi will not come forth until sixty liars come forward, all of them declaring: I am a prophet."

47- *Ghaibat Tusi:* It is narrated from Fazl bin Shazan from Washa from Ahmad bin Ayez from Abu Khadija that he said: Imam Ja'far Sadiq (a.s.) said:

"The Qaim will not come forth until twelve of the Bani Hashim come forth before him, all of them summoning men to themselves."

48- *Ghaibat Tusi:* It is narrated from Ibne Faddal from Hammad from Husain bin Mukhtar from Abu Nasr from Aamir bin Wathila from Amirul Momineen (a.s.) that he said: The Messenger of Allah (s.a.w.s.) said:

"Ten things are inevitable before Judgment Day: Sufyani, Dajjal, Smoke, Daabba, advent of the Qaim, rising of the sun from the west, splitting of the earth in the east, descent of Isa (a.s.), splitting of the earth in the Arabian Gulf, rising of a fire from the sea of Adn which will herd the people towards the field of gathering (*Mahshar*)."

49- *Ghaibat Tusi:* It is narrated from Ibne Faddal from Hammad from Ibrahim bin Umar from Umar bin Hanzala from Imam Ja'far Sadiq (a.s.) that he said:

"Five signs will become visible before the reappearance of the Qaim: Call from the sky, advent of Sufyani, splitting of the earth in the desert, advent of Yamani and killing of Nafse Zakiyyah (the pure soul)."

50- *Ghaibat Tusi:* It is narrated from Fazl bin Shazan from Nasr bin Muzahim from Amr bin Shimr from Jabir that he said:

"I said to Imam Muhammad Baqir (a.s.): When will this event occur? He replied: Jabir, that will occur at a time when the killing between Hira and Kufa is considerable."

51- *Ghaibat Tusi:* It is narrated from Fazl from Ibne Abi Najran from Muhammad bin Sinan from Husain bin Mukhtar from Imam Ja'far Sadiq (a.s.) that he said:

"When the wall of the mosque of Kufa, which adjoins the house of Abdullah bin Masud is destroyed, at that time the ruler of the people will disappear. At his disappearance, the Qaim will come forth."

52- *Ghaibat Tusi:* It is narrated from Fazl from Saif bin Umaira from Bakr bin Muhammad Azdi from Imam Ja'far Sadiq (a.s.) that he said:

"There will be three appearances in one year, one month and one day - the Sufyani, the Khurasani and the Yamani. The standard of guidance will not be among them, except the standard of the Yamani, because he will summon (people) to the truth."

53- *Ghaibat Tusi:* It is narrated from Fazl from Ibne Faddal from Ibne Bukair from Muhammad bin Muslim that he said:

"Misri and Yamani will appear before Sufyani."

54- *Ghaibat Tusi:* It is narrated from Fazl from Uthman bin Isa from Darast from Ammar bin Marwan from Abu Basir that he said: I heard Imam Ja'far Sadiq (a.s.) say:

"I am prepared to guarantee Imam Qaim to one who guarantees the death of Abdullah; because after the death of Abdullah, the Muslims will not have consensus on any one person and this matter will not end except with your Imam. If Allah wills, the kingdom running into years will end and the kingdom running into days and months will begin."

I (the narrator) asked: "Would this matter be prolonged?"

He replied: "Definitely not."

55- *Ghaibat Tusi:* It is narrated from Fazl from Muhammad bin Ali from Salam bin Abdullah from Abu Basir from Bakr bin Harb from Imam Ja'far Sadiq (a.s.) that he said:

"The kingdom of Bani so-and-so cannot decline till the two swords of so-and-so do not clash. When they clash, their kingdom will begin to decline."

56- *Irshad* & *Ghaibat Tusi:* It is narrated from Fazl from Bazanti from Imam Ali Reza (a.s.) that he said:

"Among the signs of the relief is an event, which will occur between the two mosques (of Mecca and Medina). So-and-so from the descendants of so- and-so will kill fifteen leaders of the Arabs."

57- *Irshad* & *Ghaibat Tusi:* It is narrated from Fazl from Ibne Faddal and Ibne Abi Najran from Hammad bin Isa from Ibrahim bin Umar Yamani from Abu Basir from Imam Ja'far Sadiq (a.s.) that he said:

"The kingdom of these men will not disappear until they slaughter people in Kufa on Friday. It is as if I was looking at heads falling between the Gate of al-Feel and (the place of) the soap-sellers.

58- *Ghaibat Tusi:* It is narrated from Fazl from Abdullah bin Jabla from Abu Ammar from Ali bin Abu Mughira from Abdullah bin Shareek Aamiri

from Umaira binte Nufail that she said: I heard binte Hasan bin Ali (a.s.) say:

"The matter for which you are waiting for, will not occur till you do not get fed up of each other, till you don't curse each other, till you don't spit at each other's face and call each other disbelievers."

I (the narrator) said: "There is nothing positive about it!"

He said: "There is indeed, because at that time our Qaim will reappear and all that will end."

59- *Ghaibat Tusi:* It is narrated from Fazl from Ali bin Asbat from Muhammad bin Abi Bilad from Ali bin Muhammad Awdi from his father from his grandfather that Amirul Momineen (a.s.) said:

"Before the Qaim, there will be red death and white death; there will be locusts at their usual time and at their unusual time like the colors of blood. As for red death it is (from) the sword, while the white death is (from) plague."

60- *Ghaibat Tusi:* It is narrated from Fazl from Nasr bin Muzahim from Abu Lahiya from Abu Zaraa from Abdullah bin Razeen from Ammar bin Yasir (r.a.) that he said:

"The call from the Ahle Bayt (a.s.) of your Prophet will come during the last period of time. Thus till you don't see the leader of this call, hold on to the earth and keep quiet till the Turks confront the Romans; battles rage all over the world; a caller calls out from Damascus: Mischief is near, and the wall of the mosque of Damascus does not collapse."

61- *Ghaibat Tusi:* It is narrated from Fazl from Ibne Abi Najran from Muhammad bin Sinan from Abul Jarud from Muhammad bin Bashar that he asked Muhammad bin Hanafiyyah about the reappearance of Imam Mahdi (a.s.) and he said:

"How is it possible so soon? The cruel time has not yet arrived. How is it possible so soon? As yet brothers have not started oppressing brothers. How is it possible so soon? The ruler of the time has not started oppressing. How is it possible so soon? The atheists have not staged an uprising from Qazwin. That they may halt their progress; who may change their town shelters, who destroys their joys, who apprehends those who try to flee from them, who kills those who come out to fight them, those who recede to solitude become needful, one who obeys them becomes a denier; so much so that there will finally be two kinds of mourners: One who will mourn for their religion and another who will mourn for their world."

62- *Irshad* & *Ghaibat Tusi:* It is narrated from Fazl from Hasan bin Mahbub from Amr bin Abil Miqdam from Jabir Jofi from Imam Muhammad Baqir (a.s.) that he said:

"Stay close to the ground. Don't move an arm or a leg until you see the signs, which I will mention to you - I don't think that you will live until that time. The Abbasides will dispute; a voice will call from the sky; one of the villages of Syria called Jazira; the Byzantines will attack Ramla; at that time there will be much conflict throughout the land until Syria is destroyed. The cause of its destruction will be the meeting of three standards there; the standard of the Red, the standard of the Spotted and the standard of the Sufyani."

63- *Ghaibat Tusi:* It is narrated from Ahmad bin Ali Raazi from Maqani from Bukkar bin Ahmad from Hasan bin Husain from Abdullah bin Bukair from Abdul Malik bin Ismail Asadi from his father that he said: Narrated to me Saeed bin Jubair that:

"It will rain twenty-four times in the year in which Imam Mahdi (a.s.) will reappear; and its effects and bounties would be clear."

64- It is narrated from Kaabul Ahbar that he said:

"When the one whose name begins with Ain [A'] from Bani Abbas comes to the throne; that is Abdullah, then this rule will begin with a person named Abdullah and end with a person named Abdullah. He will be the key to calamities and the sword of annihilation. When his announcement will be read in the evening, that: From the slave of Allah, Abdullah, the chief of believers, to the people of Syria: Know that you will immediately come to know it is being announced from the pulpit of Egypt: From the slave of Allah, Abdullah, the chief of believers, to the people of Egypt…"

It is mentioned in another tradition that the rule of Bani Abbas will continue till you will get information that this announcement had been read out in Egypt that: From the slave of Allah, Abdullah, the chief of believers, to the people of Egypt…When this happens, it will be the time of the decline of the kingdom of Bani Abbas. When this announcement is made by Bani Abbas in the morning, in the name of Abdullah you should wait till this announcement is made in the evening, in the name of Abdur Rahman and the latter will attack Abdullah in the most cruel way."

65- *Ghaibat Tusi:* It is narrated from Hazlam bin Bashir that he said:

"I said to Ali bin Husain (a.s.): Describe to me the rise of Mahdi and tell me about his proofs and signs. He said: Before his advent, a man will appear whose name is Auf Salmi, in the land of Jazira, who will stay in Tikrit and will be killed in the Masjid of Damascus; after that will appear Shuaib bin Salih from Samarqand; at that time will appear the accursed Sufyani from the valley of Yabis, and he would be from the progeny of Utbah bin Abu Sufyan; and when Sufyani appears, the Mahdi will go into concealment, after that he will appear again."

66- *Ghaibat Tusi:* It is narrated from the Messenger of Allah (s.a.w.s.) that he said:

"A man will rise up from Qazwin, whose name will be same as the name of a Prophet. People will make haste in accepting his authority; but the mountains will be full of disbelievers and believers due to his fear."

67- *Irshad* & *Ghaibat Tusi:* It is narrated from Fazl bin Shazan from Ahmad bin Muhammad bin Abi Nasr from Thalaba from Badr bin Khalil Azdi that he said: Imam Muhammad Baqir (a.s.) said:

"Two signs will come before the Qaim (a.s.); there will be a solar eclipse in the middle of Ramadhan and a lunar eclipse at the end of it."

"Son of Allah's Messenger," I said, "usually a solar eclipse occurs at the end of the month and lunar eclipse occurs in the middle of it?"

"I know what I have said," replied Imam Muhammad Baqir (a.s.), "They are signs, which have not occurred since Adam came down."

68- *Irshad* & *Ghaibat Tusi:* It is narrated from Fazl from Ibne Asbat from Hasan bin Jaham that he said:

A man asked Imam Musa Kazim (a.s.) about the reappearance and he asked in return: “Do you want most of it or shall I give you a summary?”

“Would you give me a summary?” he said.

“(It will be) when the standards of Qays are carried in Egypt and the standards of Kinda in Khurasan,” he replied.

69- *Ghaibat Tusi:* It is narrated from Fazl from Ibne Mahbub from Bataini from Abu Basir from Imam Ja’far Sadiq (a.s.) that he said:

“The year preceding the reappearance of Imam Qaim (a.s.) will be so verdant that dates will rot on the trees and there will be no one to pick them. Have no doubt about it.”

70- *Ghaibat Tusi:* It is narrated from Fazl from Ahmad bin Umar bin Saalim from Yahya bin Ali from Rabi from Abi Lubaid that he said:

“The people of Abyssinia will demolish the Kaaba; the Black Stone will be taken away and fixed in the Kufa Masjid.”

71- *Ghaibat Tusi:* It is from Fazl from Ibne Abi Umair from Ibne Uziyana from Muhammad bin Muslim that he said: I heard His Eminence, Abu Abdullah Sadiq (a.s.) say:

“After the Sufyani gets control over five provinces he would rule equal to the duration of pregnancy of a woman.” Then he said: “I seek forgiveness of Allah, he would rule for the duration of pregnancy of a camel. And his matter is inevitable.”

72- *Ghaibat Tusi:* It is narrated from Fazl from Ismail bin Mahran from Uthman bin Jabla from Umar bin Aban Kalbi from Imam Ja’far Sadiq (a.s.) that he said:

“As if I can see the Sufyani or a representative of Sufyani camped outside Kufa and his statements are being announced to the people: Anyone who brings a severed head of a Shia of Ali (a.s.) would be rewarded a thousand Dirhams. Then a neighbor would attack his neighbor and say: ‘he is from them’, and he would cut off his head and collect a thousand Dirhams.

And indeed the rulership and kingdom at that time would not be in the control of anyone except the illegitimate born. As if I can see the veiled one. I asked: ‘Who is the veiled one?’ He replied: ‘He is a man from you who would be talking just like you. He would be veiled and he would identify each of you so that you may be captured, he is not, but a bastard.”

73- *Ghaibat Tusi:* It is narrated from a group from Abu Mufaddal Shaibani from Abu Naeem Nasr bin Isaam Ibne Mughira Amri from Abu Yusuf Yaqub bin Naeem bin Amr Qarqara Katib from Ahmad Ibne Muhammad Asadi from Muhammad bin Ahmad from Ismail bin Abbas from Muhajir bin Hakim from Muawiyah bin Saeed from Imam Muhammad Baqir (a.s.) that he said: Imam Ali Ibne Abi Talib (a.s.) said:

“After that there will be a terrible earthquake in Shaam, which will be a blessing for the believers but a punishment for disbelievers. A hundred thousand will die because of it. When this happens, you will see an army mounted on red horses coming from the west, waving a yellow flag and entering Shaam. When this happens, you will see a village of Shaam, named Kharashna sink into the earth. When this also happens, you will witness the rising of (Sufyani) the son of Hind, the liver-eater from the Yabis Valley.”

74- *Ghaibat Tusi:* It is narrated from Qarqara from Muhammad bin Halaf from Hasan bin Salih bin Aswad from Abdul Jabbar bin Abbas Hamadani from Ammar Dahni that he said: Imam Muhammad Baqir (a.s.) said:

"For how long will the rule of Sufyani last?"

I replied: "For the duration of a normal human pregnancy (nine months)."

Imam (a.s.) said: "O people of Kufa, how knowledgeable is this man among you!"

75- *Ghaibat Tusi:* It is narrated from Qarqara from Ismail bin Abdullah bin Maimoon from Muhammad bin Abdur Rahman from Ja'far bin Saad Kahili from Amash from Bashir bin Ghalib that he said:

"Sufyani will come from the Roman area in the disguise of a Christian. A cross will hang from his neck and he will be leading a group."

76- *Ghaibat Tusi:* It is narrated from Ahmad bin Ali Raazi from Muhammad bin Ishaq Muqri from Maqani from Bukkar from Ibrahim bin Muhammad from Ja'far bin Saad Asadi from his father from Imam Ja'far Sadiq (a.s.) that he said:

"In the year of the reappearance, there will be such a terrible flood in the Euphrates that even the lanes of Kufa will be inundated."

77- *Ghaibat Tusi:* It is narrated from Fazl from Muhammad bin Ali from Uthman bin Ahmad Sammak from Ibrahim bin Abdullah Hashmi from Ibrahim bin Hani from Naeem bin Hammad from Saeed from Abu Uthman from Jabir from Imam Muhammad Baqir (a.s.) that he said:

"Those black flags will emerge from Khorasan and come upto Kufa. When Imam Mahdi (a.s.) reappears, they will be sent to give allegiance to him."

78- *Ghaibat Tusi:* It is narrated from Qarqara from Muhammad bin Halaf Hammad from Ismail bin Aban Azdi from Sufyan bin Ibrahim Jurairi that he heard his father say:

"Nafse Zakiyyah (the pure soul) is a young man from the Progeny of Muhammad (s.a.w.s.), his name is Muhammad bin Hasan, who would be killed without any crime and sin and when they slay, him they shall neither have any excuse in the heavens nor would they have any friend in the earth. At that time the Almighty Allah will send the Qaim of Aale Muhammad with a group that in the view of the people would be softer than antimony. When they come out, the people will weep at their condition as they would think that they would very soon be eliminated at the hands of the enemies. However the Almighty Allah will conquer the easts and the wests of the earth for them. Know that they are the true believers. Know that the best of the Jihads shall be in the last period of time."

79- *Ghaibat Tusi:* It is narrated from Qarqara from Abbas bin Yazid Bahrani from Abdur Razzaq bin Hammam from Muammar from Ibne Tawus from Ali bin Abdullah bin Abbas that he said:

"The Mahdi will not reappear till a sign appears with the Sun."

80- *Kashful Yaqeen:* I found in the writing of Muhaddith Akhbari Muhammad bin Mashhadi through his chains from Muhammad bin Qasim from Ahmad bin Muhammad from his teachers from Sulaiman Amash from

Jabir bin Abdullah Ansari that he said: Narrated to me Anas bin Malik, servant of the Messenger of Allah (s.a.w.s.), that:

"When Amirul Momineen (a.s.) returned after routing the people of Nahrawan he camped at Barasa where Habbab, a hermit lived in his monastery. When he hard the clamor of the army outside his recluse, he looked out to see a displeasing scene. He came down immediately and asked: What army is this and who is the commander? He was told that it was commanded by Amirul Momineen (a.s.) who has returned from the Battle of Nahrawan. He came pushing against the crowd and stood before Amirul Momineen (a.s.) and said: O genuine Amirul Momineen (a.s.), peace be on you.

He asked: "How did you conclude that I am the genuine?"

He replied: "Our religious leaders have told us about it."

He said: "O Habbab."

He asked: "How did you know what my name was?"

Imam (a.s.) said: "My beloved, the Messenger of Allah (s.a.w.s.) had informed me about it."

Habbab said: "Give me your hand. I testify that there is no god except Allah; Muhammad is the Messenger of Allah, and you Ali Ibne Abi Talib, are his successor."

Amirul Momineen (a.s.) asked: "Where do you live?"

He replied: "I live in a monastery over here."

He said: "Now you should leave it. On the contrary you should construct a Masjid, which you should name on the name of its founder."

Thus a man named Barasa had a Masjid constructed over there and the Masjid was named as Masjid Barasa.

Then the Imam asked: "From where do you get drinking water?"

He said: "From the Tigris."

Imam (a.s.) asked: "Why don't you dig a well over here?"

He replied: "O Amirul Momineen (a.s.), wells are salty in this area."

Imam Ali (a.s.) said: "All right, dig a well at this spot."

When it was dug out, they came upon a huge rock, which they could not extract. So Amirul Momineen (a.s.) removed it with a gesture of his hand and the water of that well proved to me extremely sweet and delicious.

Then he said: O Habbab, you may continue to use this well, but you should know that in a short while a town would come up near this Masjid of yours. And in that place there would be many sinners and oppressors. Every Thursday they would commit seventy thousand evil deeds and horses, donkeys and camels would be tied up in your Masjid and a disbeliever would demolish it. Hajj would be prohibited for three years. Crops would be reduced to ashes. Then an evil person would get power on them. He would destroy every area that he goes to and would eliminate all the inhabitants. Then he would come to Basra and raze every pillar and make all the inhabitants of that place restless. Then those ruins would be inhabited once more and a Jame Masjid would be constructed there. After that Basra would be destroyed once again; after that the evildoer would move to Wasit, which would have been established by Hajjaj; and would deal with that town in a similar way. Then he will come to Baghdad and plunder it. People would

flee to Kufa from there. Then he and the one who had invited him to Baghdad would set out to dig up my tomb. They would confront Sufyani who would defeat them. Sufyani's army will march to Kufa and kill anyone it comes across, including children. At that time, O Habbab, it's a pity that you must expect many oppressions and mischiefs and remember what I have said."

81- ***Ikhtisaas:*** It is narrated from Saad from Ahmad bin Muhammad from Abdullah bin Aamir Saad from Muhammad bin Khalid from Abu Hamza Thumali that he said: Imam Muhammad Baqir (a.s.) said: Amirul Momineen (a.s.) said:

"One who desires to fight against the followers of Dajjal should fight those who mourn the killing of Uthman and those who mourn the people of Nahrawan. One who meets Allah with belief that Uthman was killed unjustly, Allah, the Mighty and Sublime will meet Him while He is angry with him and he will not live till the time of Dajjal."

A man asked: "O Amirul Momineen (a.s.), what if he dies before that?"

He replied: "Allah will raise him from the grave till he brings faith in him."

82- ***Irshad:*** Traditions have been reported mentioning the signs for the time of the appearance of Imam Qaim (a.s.) and the events, which will take place before his appearance, together with the indications and features of it. Among them are: The Sufyani will come out in revolt; the Hasanid will be killed; the Abbasids will dispute over worldly kingdom; there will be a solar eclipse in the middle of Ramadhan; a lunar eclipse at the end of the month in contrast to ordinary happenings; the land will be swallowed up at Baidha; it will be swallowed in the east; it will be swallowed up in the west; the sun will stay still from the time of its decline to the middle of the time from the afternoon prayer; it will rise from the west; a pure soul (Nafe Zakiyyah) will be killed on the outskirts of Kufa with seventy righteous men; a Hashemite will be slaughtered between the corner of the Kaaba and the Place of Ibrahim (a.s.); the wall of the Kufa mosque will be destroyed; black standards will advance from Khurasan; Yamani will come out in revolt; Maghribi will appear in Egypt and take possession of it from Syria; the Turk will occupy the region of Jazira; the Byzantines (Romans) will occupy Ramla; the star will appear in the east giving light just like the moon; then (the new moon) will bend until its two tips almost meet; a color will appear in the sky and spread to its horizons; a fire will appear for a long time in the east remaining in the air for three or seven days; the Arabs will throw off the reins and take possession of their land, throwing out the foreign authority; the people of Egypt will kill their ruler and destroy Syria; and three standards will dispute over it (Syria); the standards of Qays and the Arabs will come among the people of Egypt; the standards of Kinda (will go) to Khurasan; horses will come from the west until they are stabled in Hira; the black standards will advance towards them from the east; the Euphrates will flood so much that the alleys of Kufa will be inundated; sixty liars will come forward; all of them claiming prophethood, and twelve will come forward from the family of Abu Talib, all of them claiming the Imamate; a man of important rank of the supporters of the Abbasides will be burnt

between Jalula and Khaniqin; the bridge next to Karkh in the city of Baghdad will be established; a black wind will raise it at the beginning of the day and then an earthquake will occur so that much of it will be swallowed up; fear will cover the people of Iraq and Baghdad; swift death (will occur) there and there will be a loss of property, lives and harvests; locusts will appear at their usual times and at times not usual so that they attack agricultural land and crops and there will be little harvest for what the people planted; two kinds of foreigners will dispute and much blood will be shed in their dispute; slaves will rebel against obedience to their masters and kill their masters; a group of heretics will be transformed until they become monkeys and pigs; slaves will conquer the land of their masters; a cry (will come) from the sky (in such a way) that all hear it in their own languages; a face and a chest will appear in the sky before the people in the centre of the sun; the dead will arise from their graves so that they will return to the world and they will recognize one another and visit one another; that will come to an end with twenty-four continuous rain storms and the land will be revived by them after being dead and it will recognize its blessings; after that every disease will be taken away from the Shia of the Mahdi (a.s.), who believe in the truth; at that time they will know of his appearance in Mecca and they will go to him to support him.

(These signs) are as the reports have mentioned. Among the total of these events are some, which are inevitable and others which are conditional. God knows best what will take place. We have only mentioned them on the basis of what is recounted in basic sources of traditions, because of their inclusion in traditions, which have been handed down. From God we seek help and Him do we ask for success.

83- ***Irshad:*** Ali bin Abi Hamza has narrated from Imam Musa Kazim (a.s.) that he said with regard to the following verse:

سَنُرِيهِمْ آيَاتِنَا فِي الْآفَاقِ وَفِي أَنفُسِهِمْ

"We will soon show them Our signs in the Universe and in their own souls…" (Surah Fussilat 41:53)

That there will be a disturbance on the horizons and the enemies of truth will be changed in form.

84- ***Irshad:*** It is narrated from Wuhaib bin Hafas from Abu Basir that he said: I heard Imam Muhammad Baqir (a.s.) say about the following verse:

إِن نَّشَأْ نُنَزِّلْ عَلَيْهِم مِّنَ السَّمَاءِ آيَةً فَظَلَّتْ أَعْنَاقُهُمْ لَهَا خَاضِعِينَ

"If We please, We should send down upon them a sign from the heaven so that their necks should stoop to it." (Surah Shoara 26:4)

He said: "God will do that to them."

"Who are they?" I asked.

"The Umayyads and their supporters," he answered.

"What is the sign?" I asked.

"Between the decline of the sun (at noon) and the time of the afternoon prayer, the sun will remain still," he said. "The chest and face of a man will appear in the centre of the sun, who will be recognized by his standing and genealogy. That will occur during the time of the Sufyani. At that moment his destruction will occur as well as the destruction of his people."

85- *Irshad:* It is narrated from Husain bin Zaid from Mundhir Jauzi from Imam Ja'far Sadiq (a.s.) that he said:

"Before the coming of the Qaim (a.s.), the people will be chided for their acts of disobedience by a fire, which will appear in the sky and a redness, which will cover the sky. It will swallow up Baghdad, it will swallow up Kufa. There blood will be shed and houses destroyed. Death will occur amid their people and a fear will come over the people of Iraq from which they shall have no respite."

86- *Tafsir Ayyashi:* It is quoted from Ayyashi from Ajlan Abu Salih that he said: I heard His Eminence, Abu Abdullah Sadiq (a.s.) say:

"The days and the nights will not end till the caller announces from the sky: O people of truth come away, O people of falsehood come away. Thus the former would separate from the latter and the latter would separate from the former." The narrator says: I asked: "May Allah bless you, after this announcement would they again mix together?" He replied: "No, the Almighty Allah says in the Holy Quran:

مَّا كَانَ اللّهُ لِيَذَرَ الْمُؤْمِنِينَ عَلَى مَآ أَنتُمْ عَلَيْهِ حَتَّىَ يَمِيزَ الْخَبِيثَ مِنَ الطَّيِّبِ

"On no account will Allah leave the believers in the condition which you are in until He separates the evil from the good…" (Surah Aale Imran 3:179)

87- *Tafsir Ayyashi:* It is narrated from Jabir Jofi from Imam Muhammad Baqir (a.s.) that he said:

"Sit tight, and do not move your hands and feet till you don't see the signs that I tell you of. One year you will see a caller announcing in Damascus and a village of Syria will sink into the ground and a part of the Masjid will collapse. Then you will see Turks march forward and land in the peninsula and the Romans would also move forward and camp at Ramla.

That year will be full of events everywhere from the direction of the west. The first country that will be ruined is Shaam. Then people will disagree and divide into three armies; the red army, the piebald army and the army of Sufyani. Bani Kalab will accompany Sufyani as they will be related to him from the maternal side. Sufyani and his companions will subjugate Bani Zambul Himar and slay them in the most terrible manner and whoever from Bani Zambul Himar enters Damascus, will be slain along with his companions.

Thus the Almighty Allah has said in the Holy Quran:

فَاخْتَلَفَ الْأَحْزَابُ مِن بَيْنِهِمْ فَوَيْلٌ لِّلَّذِينَ كَفَرُوا مِن مَّشْهَدِ يَوْمٍ عَظِيمٍ

"But parties from among them disagreed with each other, so woe to those who disbelieve, because of presence on a great day." (Surah Maryam 19:37)

Sufyani and his men will set out from there and they will only target Aale Muhammad (a.s.) and their Shia. Thus he will send an army to Kufa, where a large number of Shia will be killed or impaled. An army will come from Khurasan, which will disembark at the banks of Tigris. He will send a battalion towards Medina where a man will be killed; then Imam Mahdi (a.s.) and Mansur will leave Medina and all the followers of Aale Muhammad (a.s.) will be arrested and imprisoned. Then the army will come

out in search for them. Imam Mahdi (a.s.) will flee from there in fear like Prophet Musa (a.s.) and set out for Mecca.

The army of Sufyani will sink in the desert and none of them will escape death except one who will convey the news. Imam Mahdi (a.s.) will pray between Rukn and Maqam and his assistant will be with him. Then he will address the crowd:

On that day the Qaim 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 (s.a.w.s.). 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 Nuh, I am the worthiest of Nuh. Whoever argues with me about Ibrahim, I am the worthiest of Ibrahim. Whoever argues with me about Muhammad (s.a.w.s.), I am the worthiest of Muhammad (s.a.w.s.). Whoever argues with me about the prophets, I am the worthiest of the prophets. Whoever argues with me about the Book of the Almighty Allah, I am the worthiest of the Book of Allah.

Indeed we all testify and all Muslims will testify that we had been oppressed and our rights were trespassed and we were betrayed. 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!”

Allah will make his (the Mahdi’s) three hundred and thirteen persons join him including fifty women and all will gather at Mecca like shreds of clouds gather in rainy season and it is with regard to this that the Almighty Allah has said in the Holy Quran:

أَيْنَ مَا تَكُونُواْ يَأْتِ بِكُمُ اللّهُ جَمِيعًا إِنَّ اللّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

“Wherever you are, Allah will bring you all together; surely Allah has power over all things.” (Surah Baqarah 2:148)

At that time a man from the family of the Holy Prophet (s.a.w.s.) would say: This is the town whose people are oppressors. Then he would leave Mecca with those who accompany him numbering three hundred and odd persons who would pledge allegiance to him between the ***Rukn*** and ***Maqam*** after seeing the pledge of the Holy Prophet (s.a.w.s.) and the flag and the weapon of His Eminence and his deputy would be accompanying him. After that the announcer will call out from the sky under his name and command in Mecca till all the people of the world would hear (his name). His name will be the name of the Prophet. If you have any doubt about it, you should not have any doubt about the relics of the Prophet and his weapons etc. and if you are still in doubt, you will not doubt when his name is called out from the sky. Beware of some particular persons of Aale Muhammad (a.s.) because the flag of Muhammad and Ali will be the same and others will have other standards. Thus it is necessary to sit tight and not to follow any of them as long as you don’t confirm that that person is from the descendants of Imam Husain (a.s.) and he has the flag, relics and weapons

of the Holy Prophet (s.a.w.s.). Because the relics of the Messenger of Allah (s.a.w.s.) will remain with Ali bin Husain (a.s.) and then pass on to Muhammad bin Ali (a.s.) and the Almighty Allah will do what He likes.

Then you should remain attached to him and keep away from those I have mentioned. And when one of them arises with three hundred and thirteen men and along with the relics of the Messenger of Allah (s.a.w.s.) and he sets out in the direction of Medina and passes through the desert and says: This is the location where an army will sink. Thus the Almighty Allah says:

أَفَأَمِنَ الَّذِينَ مَكَرُواْ السَّيِّئَاتِ أَن يَخْسِفَ اللّهُ بِهِمُ الأَرْضَ أَوْ يَأْتِيَهُمُ الْعَذَابُ مِنْ حَيْثُ لاَ يَشْعُرُونَ {45} أَوْ يَأْخُذَهُمْ فِي تَقَلُّبِهِمْ فَمَا هُم بِمُعْجِزِينَ {46}

"Do they then who plan evil (deeds) feel secure (of this) that Allah will not cause the earth to swallow them or that punishment may not overtake them from whence they do not perceive? Or that He may not seize them in the course of their journeys, then shall they not escape." (Surah Nahl 16:45-46)

When he reaches Medina, Muhammad bin Shajari will come out according the practice of Prophet Yusuf (a.s.) and that he would proceed to Kufa and stay there for a long time. After that he will set out from there and reach Azra, where Muawiyah had killed Hujr bin Adi in Damascus. A large number of people will join the Imam. Sufyani will be in the Ramla valley at that time. When the two armies meet, it would be a day of exchange. That is those Shia who are in the army of Sufyani will come out and join the forces of Imam Mahdi (a.s.) and those Sufyanis who are there in the army of Imam Mahdi (a.s.) will come out and join Sufyani. That is the day of exchange.

Amirul Momineen (a.s.) said: On that day Sufyani and all his followers will be slain and no one will survive to even convey the information of their death. That day from the booty of Bani Kalab whoever remained deprived was really deprived. After that the Qaim would return to Kufa and set his residence there.

He would not leave a single Muslim slave, but that he would purchase him and set him free and he would repay the debts of every debtor. He would also free everyone from any liability they might be having upon their necks. If any slave has been killed he would have his heirs paid his blood money. If any free man has been killed, he would repay his debts and would give much monetary help to his family members. Till the earth would be full of justice and equity as it would have been fraught with injustice and oppression. After that he and the people of his house (Ahle Bayt) would settle down in Rahba, which is a pure and clean place; it is also the place of residence of Prophet Nuh (a.s.)."

88- ***Majalis:*** It is narrated from Jaabi from Muhammad bin Musa Hadhrami from Malik bin Ubaidullah from Ali bin Mabad from Ishaq bin Abi Yahya Kaabi from Sufyan Thawri from Mansur Rabi from Kharrash from Huzaifah bin Yaman that he said: I heard the Messenger of Allah (s.a.w.s.) say:

"The Almighty Allah will separate His friends and chosen servants from the hypocrites and deviated persons and their descendants. So much so that

fifty women will approach a man and say: Sir, please purchase me. Another one will say: Please take me under your protection."

89- *Ghaibat Nomani:* It is narrated from Ibne Uqdah from Ahmad bin Muhammad Dinawari from Ali bin Hasan Kufi from Umrah binte Aws that she said: Narrated to me my grandfather, Khizr bin Abdur Rahman from Abdullah bin Hamza from Kaabul Ahbar that he 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.

تَلْفَحُ وُجُوهَهُمُ النَّارُ وَهُمْ فِيهَا كَالِحُونَ

"These are whom (the fire shall scorch their faces, and they therein shall be in severe affliction)." (Surah Mominoon 23:104)

It was said to him: "O Kaab, who are these people, whose condition will be so?"

He said: "It is those, who have kept on deviation, apostasy and breaking the allegiance. 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 Lord of the Kaaba, 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.

From among the descendants of Ali is al-Qaim al-Mahdi, who will change the world into another one and by whom Isa (a.s.) will argue against the Christians of Rome and China. Al-Qaim al-Mahdi is the most similar one to Isa (a.s.) 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 all. The Qaim, the descendant of Ali (a.s.), will disappear like the disappearance of Prophet Yusuf (a.s.) and will reappear like the reappearance of Isa the son of Maryam (a.s.). He will reappear after his disappearance, with the appearance of the red star, the destruction of az-Zawra' (Rayy), the sinking of Muzawarra (Baghdad), the rising of Sufyani, the war of Bani Abbas 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."

Amirul Momineen (a.s.) and Umar Ibne Saad

90- *Ghaibat Nomani:* It is narrated from the same chains as above from Khizr bin Abdur Rahman from his father from his grandfather that Amirul Momineen (a.s.) 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 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.

What a terrible day for the deviants between Anbar and Heet 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 Umar bin Saad, 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 Daynour. It will be the war of the paupers of Ali's Shia headed by a man from Hamadan, whose name will be like the name of the Prophet (s.a.w.s.)."

91- *Ghaibat Nomani:* It is narrated from Muhammad bin Hamam from Hamid bin Ziyad from Hasan bin Muhammad bin Samaa-a from Ahmad bin Hasan from Zaidah bin Qudamah from Abdul Karim that he said:

Imam Qaim (a.s.) was mentioned in the presence of Imam Ja'far Sadiq (a.s.) and he asked: "How will that be and yet the orbit has not turned nor has it been said: Has he died, perished or in which valley has he gone?"

I (Abdul Karim) asked him: "What is the turning of the orbit?"

He said: "It is the disagreement of the Shia among themselves."

92- *Ghaibat Nomani:* It is narrated from Ibne Uqdah from Hamid bin Ziyad from Ali bin Sabbah from Abu Ali Hasan bin Muhammad from Ja'far bin Muhammad from Ibrahim bin Abdul Hamid from Ibne Tarif from Asbagh bin Nubatah that Amirul Momineen (a.s.) said:

"After one hundred and fifty years unbeliever rulers, unreliable 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."

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 Ummah as long as the scholars 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."

93- *Ghaibat Nomani:* It is narrated from Ibne Uqdah from Ahmad bin Yusuf from Ibne Mahran from Ibne Bataini from his father from Abu Basir that Imam Ja'far Sadiq (a.s.) said:

"There must be a sedition before the appearance of the Qaim, 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:

وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوفْ وَالْجُوعِ وَنَقْصٍ مِّنَ الأَمَوَالِ وَالأنفُسِ وَالثَّمَرَاتِ وَبَشِّرِ الصَّابِرِينَ

"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." (Surah Baqarah 2:155)

94- *Ghaibat Nomani:* It is narrated from Ali bin Ahmad from Ubaidullah bin Musa Alawi from Ali bin Ibrahim Hashim from his father from Muhammad bin Hafas from Amr bin Shimr from Jabir Jofi that he said:

"Once I asked Abu Ja'far Baqir (a.s.) about the meaning of this saying of Allah:

وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوفْ وَالْجُوعِ وَنَقْصٍ مِّنَ الأَمَوَالِ وَالأنفُسِ وَالثَّمَرَاتِ وَبَشِّرِ الصَّابِرِينَ

"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." (Surah Baqarah 2:155)

…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 destroy them. As for the general meaning, there will be terror and hunger in Shaam that has never been faced before. Hunger will be before the rising of the Qaim (a.s.) but terror will be there after his rising." This report is also mentioned in *Tafsir Ayyashi* through another chain of narrators.

95- *Ghaibat Nomani:* It is narrated from Ibne Uqdah from Muhammad bin Mufaddal from Ibne Faddal from Thalaba from Muammar bin Yahya from Dawood Dajjaji from Imam Muhammad Baqir (a.s.) that he said:

"Once Amirul Momineen (a.s.) was asked about (the meaning of) this Quranic verse:

فَاخْتَلَفَ الْأَحْزَابُ مِن بَيْنِهِمْ

"But parties from among them disagreed with each other…" (Surah Maryam 19:37)

He said: "Expect deliverance when three signs appear."

He was asked: "What are they?"

He said: "Disagreement among the people of Shaam, the black banners coming from Khurasan and terror in the month of Ramadan."

He was asked: "What is terror in Ramadan?"

He said: "Have you not heard the saying of Allah in the Quran:

إِن نَّشَأْ نُنَزِّلْ عَلَيْهِم مِّن السَّمَاء آيَةً فَظَلَّتْ أَعْنَاقُهُمْ لَهَا خَاضِعِينَ

"If We please, We should send down upon them a sign from the heaven so that their necks should stoop to it." (Surah Shoara 26:4)

It is a sign that will bring the girls out of their veils, awaken the sleepers and terrify the awake."

Report of Abu Basir about other signs of reappearance

96- ***Ghaibat Nomani:*** It is narrated from Ibne Uqdah from Ahmad bin Yusuf from Ibne Mahran from Ibne Bataini from his father from Wuhaib from Abu Basir from Imam Muhammad Baqir (a.s.) that he 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!"

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 Jibraeel to the people."

Then he added: "A call will come from the heavens with the name of the Qaim. 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 Jibraeel (a.s.)"

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 Jibraeel. The evidence is that he will call out the name of the Qaim and the name of his father. The call will be heard by everyone until the virgins in their veils persuade their fathers and brothers to rise (to join the Qaim).

These two calls must occur before the appearance of the Qaim. One will be from the heavens calling out the name of the Qaim and the name of his father. It will be the call of Jibraeel. 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!"

He also said: "The Qaim 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. The Qaim 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 the Qaim and becomes one of his assistants and woe unto whoever opposes him, objects to his orders and becomes one of his opponents."

He said: "When he (the Qaim) rises, he will rule with a new method, new principles, new Sunnah and new judgments. He will be severe with the Arabs. He will kill a large number of people without forgiving anyone and without caring for any blame, because he will act according to the will of Allah."

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 the Qaim. Allah does what He wills! The Qaim 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 Sufyani will rise.”

He said: “The family of so-and-so must rule. When they rule and disagree among themselves, their state will be separated and lost. Khurasani and Sufyani 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 destroyed by them.”

He said: “The risings of Sufyani, Yamani and 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 Yamani will be a banner of guidance, because he will invite to the mission of your man (the Qaim). When Yamani rises, he will forbid selling weapons for all of the people and for the Muslims as well. When 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 Yamani will invite to the truth and to the straight path.”

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.

One day Amirul Momineen (a.s.) said from on the pulpit 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.”

He said: “There must be mill stones. When they 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 have long hair and moustaches. They would be dressed in black and their banners will also be black.

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 of what they have committed...and Allah is not in the least unjust to the servants!”

97- *Ghaibat Nomani:* It is narrated from Muhammad bin Hamam from Fazari from Musa bin Ja’far bin Wahab from Washa from Abbas bin Ubaidullah from Dawood bin Sarhan from Imam Ja’far Sadiq (a.s.) that he said:

"Before the year of the cry (from the heavens), there will be a sign in the month of Rajab."

He was asked: "What is it?"

He said: "A face will appear on the moon and a protruding hand."

98- *Ghaibat Nomani:* It is narrated from Ali bin Ahmad from Ubaidullah bin Musa from Yaqub bin Yazid from Ziyad bin Marwan from Abdullah bin Sinan from Imam Ja'far Sadiq (a.s.) that he said:

"The cry (from the heavens), the rising of Sufyani, the rising of 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 the girls out of their veils.

99- *Ghaibat Nomani:* It is narrated from Muhammad bin Hamam from Fazari from Ali bin Asim from Bazanti from Imam Ali Reza (a.s.) that he said:

"Before the appearance of the Qaim, there will be the risings of Sufyani, Marwani, Yamani and Shuaib bin Salih. Then how does this one (Muhammad bin Ibrahim bin Ismail known as Ibne Tabatabai) claim such a thing (to be the Qaim)?"

100- *Ghaibat Nomani:* It is narrated from Ibne Uqdah from Ali bin Husain from Ali bin Mahziyar from Hammad bin Isa from Husain bin Mukhtar from Abdullah bin Abi Yafur that Imam Ja'far Sadiq (a.s.) told him:

"Keep in mind the destruction of so-and-so (he mentioned a name of a man from the Abbasids), the rising of Sufyani, killing the pure innocent man, the 'sinking and the call, by which the man of this matter (the Qaim) will be known, entire deliverance will be after the destruction of that of man the Abbasids."

Report of Abaya Rabi

"Once we came to Amirul Momineen (a.s.). We were five persons and I was the youngest. I heard him say: "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 been entrusted with."

I said: "People were not just to you."

He said: "It is not as you think, my nephew. By Allah, I know a thousand words (facts, data, information...etc.) that no one other than me and other than Muhammad (s.a.w.s.) knows. People recite a verse from the Quran, which is:

وَإِذَا وَقَعَ الْقَوْلُ عَلَيْهِمْ أَخْرَجْنَا لَهُمْ دَابَّةً مِّنَ الْأَرْضِ تُكَلِّمُهُمْ أَنَّ النَّاسَ كَانُوا بِآيَاتِنَا لَا يُوقِنُونَ

"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…" (Surah Naml 27:82)

…but they do not ponder on it deeply. Should I tell you about the end of the rule of the family of so-and-so?"

We said: “Yes please, O Amirul Momineen!”

He said: “(when) killing of an innocent sacred man on a sacred day and in a sacred place will occur. I swear by Him, Who has split the seed and created man, they will not rule after that except for fifteen nights.”

We asked: “Would 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.”

101- *Ghaibat Nomani:* It is narrated from Ibne Uqdah from Yahya bin Zakariya bin Shaiban from Abu Sulaiman bin Kalib from Bataini from Ibne Amira from Hadhrami that he heard Imam Muhammad Baqir (a.s.) say:

“The Abbasids must rule. When they rule, they will disagree and their state will separate. Khurasani and Sufyani will rise against them. One will come from the east and the other from the west. They will hurry towards Kufa as two racehorses. The decline of the Abbasids will be caused by these two leaders. None of them (the Abbasids) will remain alive.”

102- *Ghaibat Nomani:* It is narrated from Ibne Uqdah from Qasim from Ubais bin Hisham from Ibne Jabla from his father from Muhammad bin Samit that Imam Abu Abdullah Imam Sadiq (a.s.) was asked:

“Will there be certain signs for his matter (the appearance of the Qaim)?”

“Yes, there will be.”

“What are they?”

“The destruction of the Abbasids, the rising of Sufyani, killing the pure innocent man, the sinking of the desert and the call from the heavens.”

“May I be your ransom! I am afraid that these things may take time! “

“No. They will be like the beads of a rosary; one following the other.”

103- *Ghaibat Nomani:* It is narrated from Ibne Uqdah from Ahmad bin Yusuf from Ismail bin Mahran from Ibne Bataini from Wuhaib from Abu Basir from Imam Muhammad Baqir (a.s.) that he said:

“The Qaim (a.s.) 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 calls out from the heavens. When you hear the call, you are to hurry up (to join the Qaim). By Allah, as if I see him (the Qaim) between the corner (of the Kaaba) and the Place of Ibrahim. He will be paid allegiance to rule over the people with a new method, new principles and a new rule determined by the heavens. None of his armies will be defeated until he dies.”

104- *Ghaibat Nomani:* It is narrated from Ali bin Ahmad from Ubaidullah bin Musa from Abdullah bin Hammad from Ibrahim bin Abdullah bin Alaa from his father from Imam Ja’far Sadiq (a.s.) that he said:

“Amirul Momineen (a.s.) informed of some things that would happen after him until the appearance of the Qaim.

Imam Husain (a.s.) asked him: “O Amirul Momineen, when does Allah clear the world from the unjust people?”

Amirul Momineen (a.s.) 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 the Qaim rises in Khurasan, defeats Kufa and the two nations, passes the island of Bani Kawan, and another revolter from us rises in Jeelan, who will be supported by the people of Aabir and Daylaman, then the banners of the Turks will rise in different countries to support my son (the Qaim). 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 Qaim and the unknown Imam will appear with honor and virtue.

O Husain, 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 (the Qaim’s) age and enjoys his rule.”

Report of Jabir Jofi and General Conditions in the Last period of time

105- ***Ghaibat Nomani:*** It is narrated from Ibne Uqdah from Muhammad bin Mufaddal and Saadan bin Ishaq and Ahmad bin Husain bin Abdul Malik and Muhammad bin Ahmad together from Ibne Mahbub that Kulaini said: Ali bin Ibrahim has narrated from his father and Muhammad bin Yahya from Ibne Isa and Ali bin Muhammad etc. from Sahl together from Ibne Mahbub that he said: Narrated to us Abdul Wahid bin Abdullah from Ahmad bin Muhammad bin Abi Yasir from Ahmad bin Halil from Amr bin Abul Miqdam from Jabir that he said: Imam Muhammad Baqir (a.s.) 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 heavens, a cry comes from the direction of Damascus, one of the villages of Shaam called Jabiya sinks, a part of the mosque of Damascus falls down, a group of Turk apostates and then there will be commotion in Rome. The Turks come and occupy the island whereas the Romans come to settle at Ramla.

O Jabir, that year will be full of events everywhere from the direction of the west. The first country that will be ruined is Shaam. Then people will disagree and divide into three armies; the army of the red one, the army of the spotted one and the army of Sufyani. Sufyani will fight the spotted one and he will kill him with his followers and then he will fight the red one and he will kill him too.

Then he will move towards Iraq. He will pass by Qarqeesiya. A fight will break out. Sufyani will kill about one hundred thousands of the arrogants. 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 the Qaim.

A faithful man from Kufa with weak followers will revolt, but he will be killed by the leader of Sufyani's army between Kufa and Heera. Sufyani will send a troop to Medina. The Mahdi will flee from Medina to Mecca. The leader of the army will be informed that the Mahdi has gone to Mecca so he will send a troop to follow him, but with no use. The Mahdi will enter Mecca frightfully and cautiously like Prophet Musa (a.s.).

The army of Sufyani will stop in the desert. A caller from the heavens 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:

يَا أَيُّهَا الَّذِينَ أُوتُواْ الْكِتَابَ آمِنُواْ بِمَا نَزَّلْنَا مُصَدِّقًا لِّمَا مَعَكُم مِّن قَبْلِ أَن نَّطْمِسَ وُجُوهًا فَنَرُدَّهَا عَلَى أَدْبَارِهَا

"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." (Surah Nisa 4:47)

On that day the Qaim will be in Mecca leaning 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 (s.a.w.s.). 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 Nuh, I am the worthiest of Nuh. Whoever argues with me about Ibrahim, I am the worthiest of Ibrahim. Whoever argues with me about Muhammad (s.a.w.s.), I am the worthiest of Muhammad (s.a.w.s.). Whoever argues with me about the prophets, I am the worthiest of the prophets.

Has Allah not said in his Book:

إِنَّ اللّهَ اصْطَفَى آدَمَ وَنُوحًا وَآلَ إِبْرَاهِيمَ وَآلَ عِمْرَانَ عَلَى الْعَالَمِينَ {33} ذُرِّيَّةً بَعْضُهَا مِن بَعْضٍ وَاللّهُ سَمِيعٌ عَلِيمٌ

"Surely Allah chose Adam and Nuh and the descendants of Ibrahim and the descendants of Imran above the nations; offspring one of the other; and Allah is Hearing, Knowing?" (Surah Aale Imran 3:33-34)

I am a remainder of Adam, a relic of Nuh, elite of Ibrahim 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 Sunnah of the Messenger of Allah, I am the worthiest of the Sunnah of the Messenger of Allah.

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 support you!"

Allah will make his (the 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:

أَيْنَ مَا تَكُونُواْ يَأْتِ بِكُمُ اللّهُ جَمِيعًا إِنَّ اللّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

"Wherever you are, Allah will bring you all together; surely Allah has power over all things." (Surah Baqarah 2:148)

People will pay allegiance to him between the corner (of the Kaaba) and the Place (of Ibrahim). With him there will be a covenant from the Prophet (s.a.w.s.) that has been inherited by the descendants; one after the other. O Jabir, the Qaim is one of Husain's descendants; Allah will reform his affair overnight. O Jabir, if people doubt all that, let them not doubt his descending from the Prophet (s.a.w.s.) and his inheriting knowledge from the Scholars (the infallible Imams) one after the other. If all these things become confusing to them, then the call that will come from the heavens and will call out his name and his parents' names certainly will not be confusing to them at all."

This report is narrated from Shaykh Mufeed in *Ikhtisaas* from another chains of narrators.

In *Tafsir Ayyashi* it is narrated from Jabir Jofi that he said: Imam Muhammad Baqir (a.s.) told me in a lengthy tradition: O Jabir, the first country to be destroyed in the west is the land of Shaam. Three groups with three different flags will clash there. This report is also like the previous detailed narration and it ends at the verse of:

يَا أَيُّهَا الَّذِينَ أُوتُواْ الْكِتَابَ آمِنُواْ بِمَا نَزَّلْنَا مُصَدِّقًا لِّمَا مَعَكُم مِّن قَبْلِ أَن نَّطْمِسَ وُجُوهًا فَنَرُدَّهَا عَلَى أَدْبَارِهَا

"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." (Surah Nisa 4:47)

106- ***Ghaibat Nomani:*** It is narrated from Ibne Uqdah from Qasim bin Muhammad from Ubais bin Hisham from Ibne Jabla from Muhammad bin Sulaiman from Alaa from Muhammad (bin Muslim) from Imam Muhammad Baqir (a.s.) that the Imam (a.s.) said:

"The advent of the Sufyani and the uprising of Qaim will occur in the same year."

107- ***Ghaibat Nomani:*** It is narrated from Ibne Uqdah from Ahmad bin Yusuf from Ismail bin Mahran from Ibne Bataini from his father and Wuhaib from Abu Basir from Imam Ja'far Sadiq (a.s.) that he said:

"While people are standing on Arafat, a rider on a swift 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 the Qaim (a.s.)."

108- ***Ghaibat Nomani:*** It is narrated from Ali bin Ahmad from Ubaidullah bin Musa bin Muhammad bin Musa from Ahmad bin Abu Ahmad from Muhammad bin Ali from Ali bin Hakam from Amr bin Shimr

from Jabir from Abu Tufayl that he said: Abdullah Kawwa asked Amirul Momineen (a.s.) about divine anger. Amirul Momineen (a.s.) 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 the Almighty Allah will send anger on the people!"

109- *Ghaibat Nomani:* It is narrated from Ahmad bin Hawza from Ibrahim bin Ishaq from Abdullah bin Hammad from Ibne Abu Malik from Muhammad bin Abil Hakam from Abdullah bin Uthman from Hasin Makki from Abu Tufayl from Huzaifah bin Yaman that he said:

"A caliph, whom no one in the heavens will forgive nor will he have any supporter on the earth, 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."

Abu Tufayl said (to Aslam): "O my nephew, I wish we would live in his time!"

Aslam said: "O uncle, why do you wish so?"

Abu Tufayl said: "Because Hudhayfa has told me that the rule will return to the Prophet's family."

110- *Ghaibat Nomani:* It is narrated from Ibne Uqdah from Ahmad bin Yusuf from Ibne Mahran from Ibne Bataini from his father and Wuhaib from Abu Basir that he said:

Once Abu Ja'far Baqir (a.s.) was asked about the interpretation of the Quranic verse:

سَنُرِيهِمْ آيَاتِنَا فِي الْآفَاقِ وَفِي أَنفُسِهِمْ حَتَّى يَتَبَيَّنَ لَهُمْ أَنَّهُ الْحَقُّ

"We will soon show them Our signs in the Universe and in their own souls, until it will become quite clear to them that it is the truth." (Surah Fussilat 41:53)

…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 the Qaim, who is the truth that Allah will make His people see inevitably."

111- *Ghaibat Nomani:* It is narrated from Ibne Uqdah from Ali bin Husain from Ali bin Mahziyar from Hammad bin Isa from Husain bin Mukhtar from Abu Basir that he said:

I asked Imam Ja'far Sadiq (a.s.) what is the implication of the saying of Allah:

عَذَابَ الخِزْيِ فِي الْحَيَاةَ الدُّنْيَا

"The chastisement of disgrace in this world's life…" (Surah Yunus 10:98)

'What is the chastisement of disgrace in this life?"

He said: "O Abu Basir, 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 is to be said to them that that man is transmogrified?"

I asked: “Will that happen before or after the appearance of the Qaim (a.s.)?”

He replied: “Before it.”

112- *Ghaibat Nomani:* It is narrated from Ali bin Ahmad from Ubaidullah bin Musa from Muhammad bin Musa from Ahmad bin Abu Ahmad from Yaqub bin Sarraj that he said:

I asked Abu Abdullah Imam Sadiq (a.s.): “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, Sufyani will rise, Yamani will come with his army, Hasani will move with his troops and then the Qaim will appear in Medina and move towards Mecca with the heritage of the Prophet (s.a.w.s.).”

I said: “What is the heritage of the Prophet (s.a.w.s.)?”

He said: “The heritage of the Prophet (s.a.w.s.) is his sword, armor, turban, garment, banner, stick, horse and saddle.”

113- *Ghaibat Nomani:* It is narrated from Muhammad bin Hammam from Fazari from Muawiyah bin Jabir from Bazanti that he said: I heard Imam Ali Reza (a.s.) say:

“Before this matter (the appearance of the Mahdi) there will be (bayooh).” I did not know the meaning of (bayooh). When I went to offer the Hajj, I heard a nomad say: “This is a (bayooh) day.” I asked him: “What does (bayooh) mean?” He said: “It means very hot.”

114- *Ghaibat Nomani:* It is narrated from Bataini from Abu Basir from Imam Ja’far Sadiq (a.s.) that he said:

“One of the signs that precede the appearance of the Mahdi will be the solar eclipse in the middle of Ramadan on the thirteen and fourteenth of the month.”

115- *Ghaibat Nomani:* It is narrated from Muhammad bin Hamam from Fazari from Ibne Abil Khattab from Husain bin Ali from Salih bin Sahl that he said that Abu Abdullah Imam Sadiq (a.s.) had said when talking about the verse:

سَأَلَ سَائِلٌ بِعَذَابٍ وَاقِعٍ

“One demanding, demanded the chastisement which must befall…” (Surah Maarij 70:1)

“It is a fire that will flame in Thawiyya and then it will move to the tribe of Asad and then to the tribe of Thaqif. It will burn the enemies of Muhammad’s progeny. This will be before the appearance of the Qaim (a.s.).”

This report is also quoted from Jabir Jofi on the authority of Imam Muhammad Baqir (a.s.) in the same book.

116- *Ghaibat Nomani:* It is narrated from Ibne Uqdah from Ali bin Husain from his father from Ahmad bin Umar from Husain bin Musa from Muammar bin Yahya bin Saam from Abu Khalid Kabuli from Imam Muhammad Baqir (a.s.) that he 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. They will revolt and deliver their victory to your man (the Mahdi). Their killed ones will be martyrs. If I live until that time, I will sacrifice myself to the man of this matter."

117- *Ghaibat Nomani:* It is narrated from Ibne Uqdah from Ali bin Husain from Yaqub from Ziyad Qandi from Ibne Uzniyah from Maruf bin Kharbudh that he said:

"Whenever we go to Abu Ja'far Baqir (a.s.), he says: "Khurasan! Khurasan! Sajistan! Sajistan!" As if he wants to tell us good news (about deliverance)."

118- *Ghaibat Nomani:* It is narrated from Ibne Uqdah from Ali from Hasan and Muhammad sons of Ali bin Yusuf from their father from Ahmad bin Umar Halabi from Salih bin Abul Aswad from Abul Jarud that he said: Abu Ja'far Baqir (a.s.) had said:

"When people pay allegiance to the young boy, every young boy will try to rise.

119- *Ghaibat Nomani:* It is narrated from Ibne Uqdah from Ali from Muhammad bin Abdullah from Ibne Abi Umair from Hisham bin Saalim from Imam Ja'far Sadiq (a.s.) that he said:

"The Qaim will not appear except after that every class of people will have ruled over people so that no one may say: 'If we had ruled, we would have spread justice;' then the Qaim will rise to rule with truth and justice."

120- *Ghaibat Nomani:* It is narrated from the same chains from Hisham from Zurarah that he said:

"Once I asked Abu Abdullah Imam Sadiq (a.s.) if the call (from the heavens) is inevitable.

He said: "Yes, by Allah, until every nation will hear it in its own language." He also said: "The Qaim will not appear unless nine tenths of people perish."

121- *Ghaibat Nomani:* It is narrated from Abdul Wahid from Ahmad bin Muhammad from Ahmad bin Ali Himyari from Hasan bin Ayyub from Abdul Karim from a man from Imam Ja'far Sadiq (a.s.) that he said:

"The Qaim will appear after twelve men will have agreed upon that they have seen him, but they will be considered as liars."

122- *Ghaibat Nomani:* It is narrated from Muhammad bin Hamam bin Hamid bin Ziyad from Hasan bin Muhammad bin Samaa from Ahmad bin Hasan Maithami from Abul Hasan Ali bin Muhammad from Maaz bin Matar from a man from Imam Ja'far Sadiq (a.s.) that he said:

"Before the appearance of the Qaim, the war of (tribe of) Qays[4] will break out."

123- *Ghaibat Nomani:* It is narrated from Ali bin Husain from Muhammad bin Yahya from Muhammad bin Hasan from Muhammad bin Ali Kufi from Muhammad bin Sinan from Ubaid bin Zurarah that he said:

"Once Sufyani was mentioned before Abu Abdullah Imam Sadiq (a.s.). He said: "He (Sufyani) will not rise except after the rising of the one in Sana'a."

124- *Ghaibat Nomani:* It is narrated from Ibne Uqdah from Ali bin Hasan Timli from Muhammad bin Umar bin Yazid from Muhammad bin Walid from Khalid together from Hammad bin Uthman from Abdullah bin Sinan from Muhammad bin Ibrahim bin Abil Balad from his father from Asbagh bin Nubatah that Amirul Momineen (a.s.) said:

"Before the appearance of the Qaim 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."

125- *Ghaibat Nomani:* It is narrated from Abdul Wahid from Muhammad bin Ja'far Qarashi from Ibne Abil Khattab from Muhammad bin Sinan from Hudhayfa bin Mansur that Abu Abdullah Imam Sadiq (a.s.) had said:

"Allah will have a banquet. A caller from the heavens will call out: O birds of the sky and beasts of the earth, come to eat and be satiated of the flesh of the tyrants."

126- *Ghaibat Nomani:* It is narrated from Ahmad bin Hawza bin Ibrahim bin Ishaq from Abdullah bin Hammad from Abu Basir that Abu Abdullah Imam Sadiq (a.s.) had said:

"A caller (from the heavens) will call out the name of the Qaim: O you, son of so-and-so, get up!"

127- *Ghaibat Nomani:* It is narrated from Ali bin Ahmad from Ubaidullah bin Musa from Abdur Rahman bin Qasim from Muhammad bin Umar bin Yunus [Ibrahim bin Harasa from his father] from Ali bin Hazawwar from Muhammad bin Bashir that he said:

"I heard Muhammad bin Hanafiyyah (may Allah be pleased with him) say: "Before our banner (the banner of the Qaim), there will be a banner (rule or state) of the family of Ja'far and another one of the family of Mardas. As for the banner of Aale Ja'far, it will begin with nothing (important) and will end to nothing."

I became angry at this and said: "May I be your ransom! Will there be banners before yours?"

He said: "Yes, there will be. By Allah, Aale Mardas will have a strong rule, but with no goodness. Their state will be full of difficulties but with no ease. They will bring the foreigners closer and will remove the near. When they feel that they are safe from the punishment of Allah and think that their state would never decline, a cry will come upon them and then no ruler will remain to gather them, no one to listen to them and no people to support them. Allah has given an example in His Book, when saying:

حَتَّىٰ إِذَا أَخَذَتِ الْأَرْضُ زُخْرُفَهَا وَازَّيَّنَتْ وَظَنَّ أَهْلُهَا أَنَّهُمْ قَادِرُونَ عَلَيْهَا أَتَاهَا أَمْرُنَا لَيْلاً أَوْ نَهَارًا

"…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…" (Surah Yunus 10:24)

Then Muhammad bin Hanafiya swore by Allah that this verse had been revealed concerning those people.

I said to him: "May I be your ransom! You have told us about a great thing concerning those people, but when will they perish?"

He said: “O Muhammad (bin Bishr), Allah reverses the timing of the diviners. Prophet Musa (a.s.) 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 Musa (a.s.) of that. When the time of the promise passed, the people of Musa disbelieved and began to worship the calf. Prophet Yunus (a.s.) warned his people that they would be tortured but Allah had willed to forgive them, but without informing Prophet Yunus (a.s.) 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 heavens) will occur somehow soon.

The author says: Bani Mardas is an allusion to Bani Abbas, because there was a man among the companions named Abbas bin Mardas.

128- *Ghaibat Nomani:* It is narrated from Muhammad bin Hamam bin Hamid bin Ziyad from Muhammad bin Ali bin Ghalib from Yahya bin Sulaym from Abu Jamila from Jabir that he said: Narrated to me the one who saw Musayab bin Najba that:

“One day a man came to Amirul Momineen (a.s.) with another man called Ibne Sawda and said: “O Amirul Momineen, this man ascribes lies to Allah and His messenger and he mentions you to be the source of that.”

Amirul Momineen (a.s.) said: “What does he say?”

The man said: “He mentions an army of anger.”

Amirul Momineen (a.s.) 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 mounts stay.”

Then he got up saying: “Baqir! Baqir! Baqir! He is from my descendants. He will split open traditions so extensively.”

129- *Ghaibat Nomani:* It is narrated from Ali bin Husain Masudi from Muhammad Attar from Muhammad bin Hasan Raazi from Muhammad bin Ali Kufi from Abdur Rahman bin Abu Hammad from Yaqub bin Abdullah Ashari from Atiba bin Saad [aan] bin Yazid from Ahnaf bin Qais that he said:

“Once I went to Imam Ali (a.s.) for some business. Then Ibnul Kawwa and Shabth bin Rabiy came and asked permission to meet him. Imam Ali (a.s.) 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 Momineen (a.s.), 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 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 tribe.

Rise of the Sufyani is inevitable

130- *Ghaibat Nomani:* It is narrated from Ibne Uqdah from Muhammad bin Mufaddal bin Ibrahim from Ibne Faddal from Thalaba from Isa bin Ayyan that Imam Ja'far Sadiq (a.s.) said:

"The rising of 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. When he conquers the five districts, he will rule for nine months; no more no less."

131- *Ghaibat Nomani:* It is narrated from Ibne Uqdah from Qasim bin Muhammad Husain from Ubais bin Hisham from Muhammad bin Bashir from Ahwal from Ibne Jabla from Isa bin Ayyan from Mualla bin Khunais that he said: I heard Imam Ja'far Sadiq (a.s.) say:

"Some things are inevitable and others are not. From among the inevitable things is the rising of Sufyani in Rajab."

132- *Ghaibat Nomani:* It is narrated from Ibne Uqdah from Ali bin Hasan from Abbas bin Aamir from Abdullah bin Bukair from Zurarah from his brother, Abdul Malik bin Ayyan that he said:

"Once I was with Abu Ja'far Baqir (a.s.) when the Qaim (a.s.) was mentioned before him. I said to him: "I hope that he (the Qaim) appears sooner without being preceded by the rising of Sufyani."

He said: "By Allah, that will not be! It is an inevitable thing."

133- *Ghaibat Nomani:* It is narrated from Ibne Uqdah from Ali bin Husain from Muhammad bin Khalid Isaam from Ibne Bukair from Ibne Thalaba from Zurarah from his brother, Humran bin Ayyan that he said: that Abu Ja'far Baqir (a.s.) had said when talking about this verse:

ثُمَّ قَضَى أَجَلاً وَأَجَلٌ مُّسمًّى عِندَهُ

"Then He decreed a term; and there is a term named with Him…" (Surah Anam 6:2)

…said: "They are two terms; one is inevitable and one is pending." Humran asked him: "What is the inevitable one?" He said: "It is a thing that has been determined by the will of Allah." Humran said: "I hope that the term of Sufyani is of the pending ones." Abu Ja'far Baqir (a.s.) said: "No, it is not. By Allah, it is of the inevitable ones.

134- *Ghaibat Nomani:* It is narrated from Ibne Uqdah from Muhammad bin Salim from Abdur Rahman Azdi from Uthman bin Saeed Tawil from Ahmad bin Muslim from Musa bin Bakr from Fudhayl bin Yasar that Abu Ja'far Baqir (a.s.) had said:

"Matters are of two kinds; pending and inevitable. The rising of Sufyani is inevitable that must occur."

135- *Ghaibat Nomani:* It is narrated from Muhammad bin Hamam from Fazari from Ibad bin Yaqub from Khallad Saigh that Abu Abdullah Imam Sadiq (a.s.) said:

"The rising of Sufyani is inevitable. He will rise in Rajab." A man asked: "O Abu Abdullah, when he rises, what shall we do?" He said: "When he rises, you are to keep to us (Ahlul Bayt)."

136- *Ghaibat Nomani:* It is narrated from Ahmad bin Hawza from Ibrahim bin Ishaq from Abdullah bin Hammad Ansari from Amr bin Shimr from Jabir Jofi that he said:

"Once I asked Abu Ja'far Baqir (a.s.) about Sufyani and he said: "Sufyani does not rise until Shaysabani rises before him. He (Shaysabani) will rise from Kufa. He will flow like water. He will kill your delegation. After that you expect the rising of Sufyani and then the Qaim (a.s.)."

137- *Ghaibat Nomani:* It is narrated from Muhammad bin Hamam from Fazari from Hasan bin Ali bin Yasar from Khalil bin Rashid from Bataini that he said:

"One day I accompanied Imam Musa Kazim (a.s.) 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 Sufyani rises." I asked: "O my master, is his rising inevitable?" He said: "Yes, it is." He pondered 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 then it will return as if nothing has happened."

138- *Ghaibat Nomani:* It is narrated from Muhammad bin Hamam from Muhammad bin Ahmad bin Abdullah Khalanji from Dawood bin Abul Qasim that he said:

"Once we were with Abu Ja'far Muhammad bin Ali Jawad (a.s.) when Sufyani was mentioned and that his matter was inevitable. I asked Abu Ja'far Jawad (a.s.): "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 the Qaim!"

He said: "The matter of the Qaim is a part of the promise of Allah and Allah does not fail to perform His promise."

139- *Ghaibat Nomani:* It is narrated from Ali bin Ahmad from Ubaidullah bin Musa from Muhammad bin Musa from Ahmad bin Abu Ahmad from Muhammad bin Ali Qarashi from Hasan bin Ibrahim that he said:

"Once I said to Imam Reza (a.s.): "May Allah make you succeed! People narrate that Sufyani will rise after the rule of the Abbasids declines."

140- *Ghaibat Nomani:* It is narrated from Ahmad bin Hawza from Ibrahim bin Ishaq from Abdullah bin Hammad from Husain bin Abul Alaa from Abdullah bin Abi Yafur that he said: Imam Muhammad Baqir (a.s.) narrated to us:

"The Abbasids and Marwanids 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 Sufyani will rise.

141- *Ghaibat Nomani:* It is narrated from Ibne Uqdah from Ali bin Hasan Taimili from Abbas bin Aamir bin Rabah from Muhammad bin Rabi Aqra from Hisham bin Abi Salim from Imam Ja'far Sadiq (a.s.) that he said:

"When 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 and Halab.

142- *Ghaibat Nomani:* It is narrated from Ali bin Ahmad from Ubaidullah bin Musa from Abdullah bin Muhammad from Muhammad bin Khalid from Hasan bin Mubarak from Abu Ishaq Hamadani from Harith that Amirul Momineen (a.s.) said:

"The Mahdi (a.s.) will have prominent eyes, curly hair and there will be a mole on his cheek. He will appear from the east, but before that Sufyani will rise in Shaam. He (Sufyani) will rule for nine months only. All the people of Shaam 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:

وَلَوْ تَرَى إِذْ فَزِعُوا فَلَا فَوْتَ وَأُخِذُوا مِن مَّكَانٍ قَرِيبٍ

"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." (Surah Saba 34:51)

Advent of Sufyani

143- *Ghaibat Nomani:* It is narrated from Ali bin Ahmad from Ubaidullah bin Musa from Ibrahim bin Hashim from Ibne Abu Umair from Hisham bin Salim from Imam Ja'far Sadiq (a.s.) that he said:

"Yamani and Sufyani will rise like two racehorses."

144- *Ghaibat Nomani:* It is narrated from Ali bin Ahmad from Ubaidullah bin Musa from Muhammad bin Musa from Ahmad bin Abu Ahmad from Ismail bin Ayyash from Mohajir bin Halim from Mughira bin Saad from Imam Muhammad Baqir (a.s.) that he said:

"Amirul Momineen (a.s.) said: "When the two spears (two armies) disagree in Shaam, it will not come to an end except with a sign of Allah." He was asked: "What is it, O Amirul Momineen (a.s.)?" He said: "It is an earthquake in Shaam, by which more than a hundred thousand 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 gray horses with yellow banners coming from the west until they stop at Shaam. There will be great terror and red death. Then you will see the sinking of one of the villages of Damascus called Harasta. Then the son of the livers-eater will come out of the Yabis valley to sit on the pulpit of Damascus. After that you expect the appearance of the Mahdi (a.s.)."

145- *Ghaibat Nomani:* It is narrated from Muhammad bin Hamam from Fazari from Hasan bin Wahab from Ismail bin Aban from Yunus bin Yaqub that Abu Abdullah Imam Sadiq (a.s.) said:

"When 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!"

146- *Ghaibat Nomani:* It is narrated from Ibne Uqdah from Hamid bin Ziyad from Ali bin Sabah from Abu Ali Hasan bin Muhammad from Ja'far

bin Muhammad from Ibrahim bin Abdul Hamid from Abu Ayyub Khazzaz from Muhammad bin Muslim from Imam Muhammad Baqir (a.s.) that he said:

"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 revenge even if I go to hell! O my God, I take revenge even if I go to Hell!"

147- *Al-Kafi:* In *Rawdha* it is narrated from Muhammad bin Yahya from Ahmad bin Muhammad from some companions and Ali bin Ibrahim from his father from Ibne Abu Umair together from Muhammad bin Abu Hamza from Humran that he said: When in the presence Imam Ja'far Sadiq (a.s.) the pitiable plight of Shia was mentioned, he explained his own condition:

"Once Abu Ja'far Mansur Dawaniqi was going somewhere with his battalion and preceded and followed by riders and he was also riding. I was astride a donkey besides him. He asked me, 'O Aba Abdullah! Indeed it is a fact that the Almighty Allah has given us kingdom and security and an honor, which He made easy for us. Be happy with it and do not say to the people you and your Ahle Bayt are more eligible than us for this rulership, because if you utter such a thing it would be as if you have instigated yourself and the people against me.'"

He says, "I said, 'Who has told you such a thing. Whoever has said it has lied.'" Mansur asked, "Can you swear that you have not said anything like it?"

He says, "I replied, 'People are magicians. They like to instigate you against me. It is upto you to keep your ears protected and not to accept all they say, because our caution regarding you is more than your caution about us.'

At that time he said to me, 'Do you remember that day when I asked you whether I would reach your throne? You said: Yes! A rule of long duration widespread and secure, which will not decline. In your kingdom, you will be given respite and comfort. And in your world would be increase and excess till the time that in the Holy month and the Holy city their hands shall be smeared in our blood.'"

The Imam says, "I understood that I remembered that incident. I said, 'Yes! I hope Allah, the Mighty and the Sublime would keep you safe and I also on that day by those words did not mean you by that person. Rather it was a tradition I had quoted for you. Although it is possible that person who would smear his hands with our blood may be a person from your family.'

When I told him this he fell silent and did not say anything else. After we reached our destination one of our supporters came to me with some people and said to me, 'May I be sacrificed on you! I saw you in the caravan of Abu Ja'far (Mansur). You were on an ass while he rode a horse. His head was bowed towards you and he was speaking to you. As if he wanted to control you. I said to myself: O flatterer! This is the proof of God on the creatures and is the real owner of this kingdom and grandeur. And he is the one whom all the rulers of the world should follow. And this other person is an oppressor, a tyrant and the slayer of the children of the prophets and a blood-shedder who spills innocent blood and whom Allah does not like. At that time he was riding a horse while you rode an ass. That thought worried

me so much and I got such a doubt that I began to doubt about my life and my religion.'

Imam (a.s.) said, "I told you that if you had seen the honor and the service of the angels who were moving ahead of me and behind me, Mansur's kingdom would have become worthless in your view."

When my follower heard this he said, "Now my heart is satiated."

And then he asked, "For how long would these people remain in power? And in which time would Islam become safe from their mischief?"

I replied to him, "But you don't know that there is a limit to everything."

He said, "Why not! (I know it)"

I said, "If you know when this would occur, before the blink of the eye. At that time your knowledge would be beneficial to you. Yes! You knew the position these people have near Allah at that time your hatred to them will increase. If you and all the people of the earth endeavor to make more severe the condition in which they are, you are not at all capable of it. Then Shaitan would not touch you. That honor is for Allah, the Messenger and the believers, but the hypocrites do not know."

Do you not know that those who are in anticipation of our affair and are patient on difficulties they face, tomorrow they shall be in our army? Thus whenever you see that truth is extinct and inhabitants of the earth are destroyed and injustice and oppression have surrounded from all sides and Quran has become old-fashioned and those things become apparent in it that are not in it and you see Quran interpreted by selfish motives and see that religion is inverted like a bowl. (Another version says: Like water is inverted). And you see people of falsehood dominating over people of truth and see mischief becoming common, but no one restraining it. Rather the mischief-makers shall be defended and you will see that transgression is openly committed. Men shall satisfy their lust with men and women shall satisfy theirs with women. You will see that the believer assumes silence as his advice will not be accepted. You will see the transgressor lying and also see that his lies are being accepted and no one is refuting and falsifying his words. You will see the young insulting the elders. You will see that dissociating with relatives has become common. You will see that when a person praises sin he would do it laughingly and one who says it will not be refuted. You will see boys will be given to those whom they give women. You will see women marrying women. You will see that praise and extolling would increase. You will see people spending their wealth on the way of other that God and there would be none to restrain them and hold back their hands. You will see that when people see a believer making effort and searching, they would seek the refuge of Allah that they may not become like him. You will see a neighbor harassing other neighbor and no one would stop him. You will see that when a disbeliever sees the poor condition of the believer, he would be elated by his own condition and when he sees corruption widespread on the earth, he would be happy. And you will see that wine is openly imbibed and people who are gathered around tables do not care about Allah, the Mighty and the Sublime. You will see that enjoining good has become extinct. You will see that the transgressor is powerful and is being defended and praised in deeds disliked by Allah. You

will see that those having the signs (Another version: Those having the relics) would also face humiliation. You will see that the path of good is closed and the path of mischief is open and full of people who walk upon it. You will see that the Holy Kaaba is rendered empty and people shall be prevented from its visitation and encouraged to leave it. You will see each one advising others what he himself hasn't done. You will see men dressing up for men and women shall dress up for women (and show off themselves as they are not). You will see men earning their living through service and women through their private parts.

You will see women arranging for themselves assemblies like men do. You will see descendants of Bani Abbas openly committing sodomy and women becoming men. That is why they dye and comb their hair like ladies make up their hair for their husbands. Men would spend their wealth for their private parts. Many people would fight for one man and each of them would try to put to shame the other.

You will see that one possessing wealth is more respected than a believer. Usury would be openly practiced and none shall be chastised about it. You will see a woman praised for her adulterous exploits. The wife would help and support her husband in committing sodomy with another man. You will see people helping their ladies in sensual deeds and they shall be considered the best family men.

You will see the believer always in sorrow, degradation and humiliation. You will see innovations and adultery common. You will see people competing with each other in testifying falsely. You will see that the prohibited has become permissible, the permissible has become prohibited. You will see people justifying their religion on the basis of their personal views and opinions and the Book of God and its commands are rendered useless.

You will see that no one is committing sins in the darkness of the night. Rather you will see them committing sins in broad daylight. You will see the believer, except by his heart, cannot refute the evils. You will see unprecedented wealth being squandered on activities hated by God. You will see wealthier people more deserving of leadership of the people. You will see relatives of prohibited degree satisfying each other and marrying each other. You will see people killed merely on allegations and doubts. You will see men dropping their shame in competing for the love of a boy. So much so, that they would sacrifice their life and wealth on this love.

You will see people denouncing men who go to women to satisfy their lusts. You will see people living off the adulterous earnings of their wives knowingly. You will see wives dominating and suppressing their husbands. They act contrary to their desires and spend money on it. You will see people hiring out their wife, daughter, and maid for sex and be satisfied to eat and drink things purchased by such money. And you will see that false oath is common, chess is played openly and wine is sold openly and no one is prohibiting it. And you will see Muslim women giving their kinswomen to disbelievers.

And you will see music and singing very open and common. Muslims would go beyond that and none shall refrain the other and none shall dare to

prevent him. You will see respectable people humiliated by those whose power they dread. You will see that the closest people to their leaders shall be those who speak ill of us, Ahle Bayt and praise those leaders. You will see that people would find it very difficult to listen to Quranic recitation while on the other hand, it would be easy and acceptable for them to listen to impermissible sounds.

You will see people respecting a neighbor for fear of his sharp tongue. You will see the most truthful people lying. You will see that mischief is open and tale telling is common. You will see that rebellion and injustice has come out in open. You will see backbiting has become a sort of good and jovial manner and people would give glad-tidings to each other through it. You will see that the aspect of other than Allah would be found in Hajj and Jihad. You will see the ruler humiliating a believer because of a disbeliever. You will see destructions dominating their lives. You will see that human life would become a saleable commodity. You will see that bloodshed would become an easy and very common matter.

You will see that someone is standing up for leadership while his sole aim will be the world and he would introduce himself to be a harsh-tongued person so that none may dare to oppose him and through it he may have his purpose solved. You will see that carelessness is exercised with the Prayer. You will see that the rich has much wealth collected with him and since he has started hoarding it, he has not paid Zakat on it. You will see that they would take out the corpse out of the grave, hurt it and sell off its shroud. You will see that there is too much of topsy-turvy. You will see that people are intoxicated in the morning and late afternoon without any care for anyone or anything. You will see them having sexual intercourse with animals. You will see animals fighting and killing each other.

You will see people going to places of worship and coming back in condition of having their garments looted. You will see that the hearts of the people have become hard and their eyes have no shame and the remembrance of Allah is hard on them and consumption of prohibited would become open and they would compete with each other in this. You will see that if a worshipper goes to the worship house, he does so with the intention of showing off. If you see a jurisprudent is contemplating something other than religious aim, it is that he intends to obtain material gains and worldly power. You will see that people are supporting only those who are powerful and those who are victorious without any thought of whether they had been on the right or wrong.

You will see that those who try to earn through lawful means are denounced and criticized and those who seek through unlawful means are respected and praised. You will see such activities in the two holy sanctuaries of Kaaba and Medina, that the Almighty Allah does not like and none would be there to stop it. Rather there would be no obstacle between them and their ignorance. You will see music being played openly in the two sanctuaries. You will see a person issuing good exhortation, but someone would stand up and say that Allah does not want him to say these things; while he would be considered a well-wisher of this man. You will

see people united in following the people of mischief. You will see that paths of good are deserted and no one walks upon them.

You will see that they shake up the dead body and no one would be disturbed by it. You will see that every year there is increase in innovations and mischief would increase. You will see that people and groups do not follow anyone except the rich. You will see that the needs of the needy are fulfilled laughingly and mockingly and their kindness shall be for ulterior motives. You will see that the heavenly signs shall become apparent, but none would be afraid of them. You will see people clinging to each other like animals and none would consider it bad. Even if they consider it bad, they would not say anything against it due to the fear of the people. You will see people spending most of their wealth in ways other than Allah's and they would be unwilling to spend even a little on the way of Allah. And you will see that hurting parents, being disowned by them or insulting the parents would be common. Parents would be considered the worst of the people in view of their children. So much so, children will be pleased when allegations are made against their parents. You will see women dominating rulership and they would be having power on everything that fulfills their sensual desires.

You will see children making allegations against their parents and criticizing them. They would be elated on hearing the news of their demise. You will see that the conditions reach to such a stage that if a day passes for a man without having committed any sin, short-selling, misappropriation, usurpation and wine-drinking he would think that a day of his life is wasted. You will see the ruler hoarding essential commodities and the property of the near kindred of the Prophet (s.a.w.s.) being distributed unjustly. And he will spend it in gambling and drinking.

You will see him seeking cure through wine, and he would praise and recommend it for those who are sick. He would say: Such and such wine is beneficial for you. He would seek cure from alcohol. You will see people united in leaving off the enjoining of good and restraining from evil. You will see that the flag of hypocrites is flying high and the flag of people of truth missing. You will see callers to Prayer and worshippers calling Azaan and performing prayers for money.

You will see the mosques full of people who do not fear God. They have gathered to backbite and consume the flesh of the people of truth. They shall discuss about wine-drinkers. You will see the prayer-leader leading prayer in a state of intoxication. Such that he would not understand what he is reciting and none would denounce him. Rather if he is intoxicated, people would respect him due to fear and leave him alone. They would not pursue him; rather they would consider him worthy of being excused. You will see people who usurp the property of orphans praised. You will see judges issuing judgments against divine commands. You will see rulers, because of greed, seeking refuge of those who misappropriate.

You will see the guardians giving off the wealth to transgressors and sinners against Allah rather than pay the inheritance according to religious law. They would accept their bribes as fees. And they shall leave him free, so that inheritors may do whatever they like. You will see people advising

good from the pulpit, but themselves not acting upon it. You will see that Prayer is not recited on time and preference will not be accorded for praying at the earliest hour. You will see charity (Sadaqah) and alms are being paid on the basis of recommendation. And in it there would be no intention of seeing Allah's pleasure, but it would be only because people are petitioning. You will see that people are free in satisfying carnal desires and they do not care what they eat and where they fulfill their lust. You will see that the world is moving towards the people.

You will see that the signs of religion have become outdated, antiquated and old. Then beware of such a day for the sake of Allah and beseech the Almighty for salvation. Know that in such days people shall be deep in divine chastisement. And if the Almighty Allah has given them respite, it is because you must wait for the time Allah has appointed for a matter. You must try to be such that you are opposed to these types of people so that if chastisement descends upon them, you may soon reach the mercy of Allah. If their chastisement is delayed and they fall into it, you may be out of their midst; you must not be the one who has dared to disobey Allah. You should know that the Almighty Allah does not waste the rewards of the good doers. And the mercy of Allah is near to the righteous ones."

148- *Jamiul Akhbar:* It is narrated from Jabir bin Abdullah Ansari that he said:

"I performed the Farewell with the Messenger of Allah (s.a.w.s.) and when he completed the rituals of Hajj, he came to the Kaaba to say farewell to it. He held the ring of the door of the Kaaba and said: O people…

Upon hearing his voice, all the people in the Masjid as well as outside gathered there. He said:

"Listen, I will tell about that which will happen after me. Thus all of you who are present here should convey it to those who are absent."

After saying this he began to weep and seeing him the whole gathering began to weep. After the weeping stopped, he said:

"May Allah have mercy on you. You should know that today you are like that plant, which has only leaves and no thorns and this will continue till 140 A.H. After that, both leaves as well as thorns will appear in it and this will continue till 200 A.H. After that this plant will get only thorns and not a single leaf will appear. That is at that time, none except tyrant rulers, stingy rich, greedy scholars, lying beggars, sinful old men, bad character boys and wantons will be visible."

After saying this he began to weep again.

Salman Farsi arose and asked: "When will this come about?"

He replied: "O Salman, it will be at a time when there will be a shortage of scholars among you, the reciters of Quran will pass away, when you stop giving Zakat, when you commit sins openly, when you make noise in the Masjids, when you honor material wealth and disregard knowledge, when your statements will be based on falsehood, when backbiting will be considered a pastime, when unlawful earning will be considered booty, when your elders will not be kind to your youngsters and when your youngsters will not respect the elders. At that time curses will fall on you.

There will be mutual conflicts among you and religion will remain only in name.

When these things appear, you should expect red storms; faces will become distorted, stones will rain down from the sky and it is mentioned by the Almighty Allah in His Book as follows:

قُلْ هُوَ الْقَادِرُ عَلَى أَن يَبْعَثَ عَلَيْكُمْ عَذَابًا مِّن فَوْقِكُمْ أَوْ مِن تَحْتِ أَرْجُلِكُمْ أَوْ يَلْبِسَكُمْ شِيَعاً وَيُذِيقَ بَعْضَكُم بَأْسَ بَعْضٍ انظُرْ كَيْفَ نُصَرِّفُ الآيَاتِ لَعَلَّهُمْ يَفْقَهُونَ

"Say: He has the power that He should send on you a chastisement from above you or from beneath your feet, or that He should throw you into confusion, (making you) of different parties; and make some of you taste the fighting of others. See how We repeat the communications that they may understand." (Surah Anam 6:65)

Some people arose and asked: O Messenger of Allah (s.a.w.s.), when will this happen?

He replied: When you start delaying prayer inordinately and follow your selfish desires, when you take to wine and you start abusing your parents.

So much so that unlawful wealth will be considered as profit and Zakat will be considered loss. The husband will be under the control of his wife. Neighbors will harass each other. Cruelty will be done to relatives. Elders will have no kindness, youngsters will lack shame and modesty. Strong edifices will be constructed. Servants will be oppressed. False testimonies will be common. Judgments will be given on the basis of injustice. The son will abuse the father. The brother will be jealous of his brother. Partners will cheat each other. Disloyalty will increase. Fornication will become common. Men will dress like women and women will become shameless. Arrogance will permeate the people like poison spreads in the body. Good deeds will decrease. There will be increase in crimes. Recognition will be purchased through wealth. Money will be spent on songs and music. Leaving the hereafter, people will be busy in the world. There will be decrease in piety. Greed will increase. The believer will be degraded and the hypocrite will be exalted. Azaan will echo in the Masjids but the hearts of the people will be without faith. The Holy Quran will be considered light and unimportant. The believer will be degraded in every way.

At that time you will see that human beings are there but their heart will be satanic; their words will be sweeter than honey, but the hearts will be more bitter than poison ivy. They will be wolves in the dress of humans. Every day the Almighty Allah will say: Are you deceiving Me or you have in fact become disrespectful to me?

أَفَحَسِبْتُمْ أَنَّمَا خَلَقْنَاكُمْ عَبَثًا وَأَنَّكُمْ إِلَيْنَا لَا تُرْجَعُونَ

"What! did you then think that We had created you in vain and that you shall not be returned to Us?" (Surah Mominoon 23:115)

I swear by My majesty and honor, if there had not been among you some of Our sincere servants who worship us with sincerity, I would not have given respite to those criminals even for a moment. If there had been no pious ones, I would not have sent a drop of rain and neither would I have grown a single leaf from the earth. Thus amazing is the case of people who

have taken wealth as their deity. Their hopes are long, but lives are short. They wish to gain the proximity of their Lord, but it is not possible through good acts and good deeds are incomplete without intellect."

149- *Al-Kafi:* It is narrated from Ali from his father from Ibne Mahbub from Ishaq bin Ammar from Imam Ja'far Sadiq (a.s.) that he said:

"That which you hope for will not happen till strife develops among Bani so-and-so. When people see their mutual discord, they would try to snatch the power away from them. And till the time there is no conflict in the word and the Sufyani does not appear."

150- *Al-Kafi:* It is narrated from some persons from Ahmad bin Muhammad from Ibne Abi Najran from Muhammad bin Sinan from Abul Jarud from Imam Muhammad Baqir (a.s.) that he said:

"That which you are awaiting for will not occur till you don't become like those lifeless goats who can be attacked by any lion who wants to attack them. Till there remains some skill and excellence through which you can progress. Till you don't have a point of reference whom you can refer."

151- *Al-Kafi:* It is narrated from some scholars from Sahal from Musa bin Umar Saiqal from Abu Shuaib Mahamili from Abdullah bin Sulaiman from Imam Ja'far Sadiq (a.s.) that he said: Amirul Momineen (a.s.) said:

"A time will come on the people when the sinners will gain respect, the shame will be loved and the equitable will be considered weak."

He was asked: "When will this happen, O Amirul Momineen (a.s.)?"

He replied: "When a trust will be considered booty, when Zakat will be seen as a loss, when worship will be considered useless, when good behavior with close relatives will be considered as a favor on them."

It was asked: "When will this happen, O Amirul Momineen (a.s.)?"

"When women and slave girls will be in power and young children will be appointed as leaders and rulers."

152- *Al-Kafi:* It is narrated from some scholars from Sahal from Ismail bin Mahran from Muhammad bin Mansur Khuzai from Ali bin Suwaid and Muhammad bin Yahya from Muhammad bin Husain from Ibne Bazi from his uncle, Hamza from Ali bin Suwaid and Hasan bin Muhammad from Muhammad bin Ahmad Nahdi from Ismail bin Mahran from Muhammad bin Mansur from Ali bin Suwaid that:

"I wrote to Imam Musa Kazim (a.s.) and asked some questions when he was in the prison; he replied to me and also wrote as follows:

When you see an ugly Bedouin in a ferocious army, you must expect victory for yourself and your Shia believers. When the sun is eclipsed, you must look on the sky to see what Allah, the Mighty and Sublime has done with the believers. I have mentioned this in a gist. May Allah bless Muhammad and his chosen progeny."

153- *Al-Kafi:* It is narrated from Hamid bin Ziyad from Ubaidullah Dahqan from Tatari from Muhammad bin Ziyad from Aban from Sabbah bin Siyabah from Ibne Khunais that he said:

"Once I came to Imam Ja'far Sadiq (a.s.) with many letters of Abdus Salam bin Naeem and Sudair etc. It was when the black clad army of Abu Muslim Khurasani had staged an uprising before the Abbaside rule. The

Imam threw away those letters in which was stated: We refer to you in this matter.

Then he said: It's a pity that I am not their Imam; do they not know that the master of this affair will eliminate Sufyani?"

154- *Kifayatul Athar:* It is narrated from the same chains from Jabir Ansari from the Messenger of Allah (s.a.w.s.) that he said:

"The Mahdi of this Ummah will be from us, Ahle Bayt (a.s.). When confusion and mischief will reign all over the world. Everywhere there will be mischief and plunder and large scale looting. Neither the elder will have mercy on the young nor the young respect the elders. Thus the Almighty Allah will send a Mahdi from us, who will be the ninth descendant of Husain. He will conquer the forts of misguidance and the unaware hearts. He will establish religion during the last period of time just as it was established at the beginning and he will fill up the earth with justice and equity just as it would have been fraught with injustice and oppression."

155- *Kifayatul Athar:* It is narrated from the same chains from Al-Qaam bin Qais that he said: Amirul Momineen (a.s.) delivered a sermon to us from the pulpit of Kufa and said:

"Know that I am about to depart and go into occultation. Now you must expect mischiefs of Bani Umayyah and a kingdom like that of Kisra. That which Allah has revived will be killed and that which Allah has killed will be revived. You must pray at your house and maintain absolute patience and remember Allah more, because the remembrance of Allah is a great thing, if you can understand.

Then he said: You will see a city being established at Zora, which is between Tigris and Euphrates.

If only you could have seen that it would have solid buildings of bricks and mortar and which would be embellished with gold, silver, lapis lazuli and marbles; it have doors of ivory, tents, domes and different types of curtains. It will have teak, cypress and pine trees. There would be many palaces in it and twenty-four kings of Bani Shethan (Shaitan) will rule over it one after another. They are as follows: Saffah, Maqlas, Jamuh, Khadu, Muzaffar, Muannas, Nizar, Kabash, Mahtur, Athaar, Mustalam, Mustasid, Allaam, Rahbani, Khali, Sayyar, Mutraf, Kadid, Aktub, Masraf, Aklab, Dasim, Seelaam and Einuq.

A grey dome will be constructed in the red desert, behind which will be the Qaim bil Haqq, whose face will be shinning like a moon amongst the stars.

And beware that there are ten signs of his reappearance. The first will be the appearance of a comet; after that strange events will unfold till ten signs will have passed; then the brilliant moon (Imam Qaim) will appear and word of the unity of the Almighty Allah will reach to perfection."

156- *At-Tahdhib:* It is narrated through his chains from Salim Abu Khadija from Imam Ja'far Sadiq (a.s.) that a person was asking some questions and the Imam was explaining to him: that man asked:

"After the Morning Prayers, I recite the obligatory devotions and then I like to go sleep before sunrise, although it not something that I should do."

"Why is that?" asked the Imam.

He replied: “Perhaps the sun might rise from another direction.”

Imam (a.s.) said: “There is no problem. The sun always rises from the same direction. Once you have recited the devotions, there is no problem if you go to sleep.”

157- *Imamah wat Tabsira:* It is narrated from Ali bin Babawayh from Muhammad bin Yahya from Muhammad bin Ahmad from one who mentioned to him from Safwan bin Yahya from Muawiyah bin Ammar from Abu Ubaidah Hazaa that he said: I asked Imam Muhammad Baqir (a.s.) about the advent of the master of the affair, that when it would occur. The Imam said:

“When you are certain that he will definitely reappear, what is the worry about?”

It is narrated from Harun bin Musa from Muhammad bin Musa from Muhammad bin Ali bin Khalaf from Musa bin Ibrahim from Imam Musa Kazim (a.s.) from his father from his forefathers from the Messenger of Allah (s.a.w.s.) that he said:

“The disease of piles, sudden deaths and leprosy will increase when the Hour is near.”

158- *Iqbalul Amaal:* I found in the book of *Malahim* by Bataini that Abu Basir has narrated from Imam Ja’far Sadiq (a.s.) that he said:

“It does not befit the Almighty Allah that He should leave the earth without a just Imam.”

I (Abu Basir) asked: “Maula, may I be your ransom, tell us something that may give us peace.”

Imam (a.s.) said: “O Abu Muhammad, the Ummah of Muhammad will not see good times till the kingdom of Bani so-and-so does not end. When their rule ends, the Almighty Allah will give to the Ummah of Muhammad a person from us, Ahle Bayt (a.s.) who will be pious, righteous and who will not take bribes.

And by Allah, I know his name and the name of his father. After that will come a person of medium height with a mole on his cheek and long hair. He will guard the heritage of all the prophets and he would fill up the earth with justice and equity like it would have been fraught with injustice and oppression.”

159- *The author says:* And it is mentioned in *Suroor Ahlal Imaan* from Sayyid Ali bin Abdul Hamid through his chains from Jabir from Imam Ja’far Sadiq (a.s.) that he said:

“Sit tight and don’t move till the signs I have mentioned do not appear. Although I cannot see it but you might live till that time: Conflict in people, call from the sky, sinking of the Syrian village, Jabia in the ground, arrival of the Turks in the peninsula, arrival of the Romans in Ramla; at that time there will discord all over the world. And the destruction of Shaam will take place as three standards will converge over there. Standard of Ashab, standard of Baqa and the standard of Sufyani.”

160- And through his chains, it is narrated from Ahmad bin Muhammad Ayyadi directly from Buraid from Imam Muhammad Baqir (a.s.) that he said:

“O Buraid, beware of the gathering of Ashab.”

"What is Ashab?"

"Abqa."

"I don't even know what Abqa is."

"Beware of Abras and Sufyani as well. Beware of the two descendants of so-and-so who have come out of their house. They will come to Mecca and distribute money to imitate Imam Qaim (a.s.). Also beware of the man who would, from Aale Muhammad (a.s.) but will be aloof from them."[5]

161- And through his chains, it is narrated from Ahmad bin Umair bin Muslim from Muhammad bin Sinan from Abul Jarud from Muhammad bin Bashr Hamadani that he said:

I said to Muhammad Ibne Hanafiyyah: May I be your ransom, I have heard that the progeny of Ja'far will also have a standard and the progeny of so-and-so will also have a standard. Do you know anything about it?

He replied: The standard of the progeny of Ja'far is not of any importance. As for the standard of the progeny so-and-so, it will gain power; in its rule, the proximate ones will be removed and the distant ones will be given proximity. They will be absolutely harsh. They will also have to face lightning and thunder but they all would disperse like clouds. And when they are comfortable in every way and they become sure that their kingdom will not decline, a voice will be raised among them, due to which no will remain among them who can unite them and one around who all gather and it is with regard to this that the Almighty Allah has said:

حَتَّىٰ إِذَا أَخَذَتِ الأَرْضُ زُخْرُفَهَا وَازَّيَّنَتْ وَظَنَّ أَهْلُهَا أَنَّهُمْ قَادِرُونَ عَلَيْهَآ أَتَاهَا أَمْرُنَا لَيْلاً أَوْ نَهَارًا فَجَعَلْنَاهَا حَصِيدًا كَأَن لَّمْ تَغْنَ بِالأَمْسِ كَذَلِكَ نُفَصِّلُ الآيَاتِ لِقَوْمٍ يَتَفَكَّرُون

"…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, so We render it as reaped seed-produce, as though it had not been in existence yesterday; thus do We make clear the communications for a people who reflect." (Surah Yunus 10:24)

I said: May I be your ransom, is there a fixed time for it?

He said: No, because the knowledge of Allah dominates the knowledge of those who fix the time. The Almighty Allah promised thirty nights to Prophet Musa (a.s.) and then increased ten nights; but neither Prophet Musa (a.s.) was aware of it nor Bani Israel. Thus when the time expired, they said that Musa has deceived us. And they began to worship the calf. Hence when famine and deprivation increases and people begin to deny each other, you should expect the arrival of the divine command day and night.

I said: May I be your ransom, I have understood famine, but what is the meaning of denying each other?

He replied: A person approaches his friend for something and the latter will not meet as he used to meet before. Now his tenor will be changed."

Sufyani will cut them off like grass

Through the same chains, it is narrated from Uthman bin Isa from Bakr bin Muhammad Azdi from Sudair that he said: Imam Ja'far Sadiq (a.s.) said:

"O Sudair, remain in your house and remain quiet like this earth and the sky are silent. And when you learn of the advent of Sufyani, you should come to us at once even if you have to come walking.

I said: May I be your ransom, would it be preceded by some event?

He replied: Yes. Then he pointed three fingers to Shaam and said: There will be three standards, Hasanide standard, Umayyad standard and the Qaisiya standard; they will be in such, when Sufyani arrives and cuts them off like grass."

162- And through his chains, it is narrated from Ibne Mahbub directly from Jabir from Imam Muhammad Baqir (a.s.) that he said:

"O Jabir, the advent of Imam Qaim (a.s.) will take place when the people of the areas between Hira and Kufa will be surrounded by calamities and would be trying to find a way out of them. Their dead would be lying by the river banks, when a call would be heard from the sky."

163- And through his chains, it is narrated from Imam Ja'far Sadiq (a.s.) in a lengthy report that he said:

"The reappearance of Imam Zamana (a.s.) will occur after a person from the progeny of Abu Sufyan will arise and rule for nine months, equal to the duration of a human pregnancy. And it will be at a time when a descendant of the Shaykh will arise and he will be killed in the center of Najaf. By Allah, as if I can see their weapons and belongings in an orchard of Najaf. It will be a Monday and he will be killed on a Wednesday."

164- And through his chains, it is narrated from Ibne Mahbub from Ibne Asim Hafiz from Abu Hamza Thumali that he said: I heard Imam Muhammad Baqir (a.s.) say:

"When you learn that mutual discord has developed among the Syrians, you should flee from there, because there will be mischief and bloodshed there.

I asked: Where do I flee to?

He replied: You should go to Mecca as it is the best place and people will take refuge there only.

I asked: And Kufa?

He replied: Do you know what would befall Kufa? All males, except the Syrians will be killed there and as for those who live in the outskirts, they will have to bear untold calamities. Men and women will be taken prisoners, but the best will be those who cross the Euphrates to the other side and do not witness what goes on there.

I asked: What is your opinion about those who inhabit the suburbs of Kufa?

He replied: It is better to leave that place.

I asked: How long would it to take for all this to happen?

He replied: Only an hour.

I asked: And what would be the fate of those who are arrested?

He replied: They will be safe, because they will be rescued by those who would be valueless in the view of Kufians at that time and they will not be taken out of Kufa."

165- And through his chains, it is narrated from Hasan bin Alaa from Abu Basir from Imam Ja'far Sadiq (a.s.) that when he was asked about Rajab he said:

"It is the month that was sacred even during the period of Jahiliyya and the Arabs referred to it as the deaf month.

I asked: And Shaban?

He replied: In it all the affairs are reformed and there is blossom during it.

I asked: And Ramadhan?

He replied: It is the month of the Almighty Allah. It is in this month that there will an announcement from the sky in the name of your Sahibul Amr (master of affair) and his father.

I asked: And Shawwal?

He replied: In this month, the affairs related to the Muslims are concluded.

I asked: And Zilqad?

He replied: In this month, the Muslims are at rest.

I asked: And Zilhajj?

He replied: It is the month of blood (sacrifice).

I asked: And Mohurrum?

He replied: In this month that which is unlawful becomes lawful and that which is lawful becomes unlawful.

I asked: And Safar, Rabiul Awwal and Rabius Thani?

He replied: In these month there is shame and troubles and a great event will occur.

I asked: And Jamadi?

He replied: There is victory in its first as well as in its second."

166- And through his chains it is narrated from Ismail bin Mahran from Ibne Amira from Hadhrami that he said: I asked Imam Ja'far Sadiq (a.s.):

"What should we do when the Sufyani appears?

He replied: Your men should go underground and no harm will come to the women and children. When he has conquered all the five areas of Shaam, you must go to the master of affair (*Sahibul Amr*)."

167- And through his chains, it is narrated from Ishaq directly from Asbagh bin Nubatah that he said: I heard Amirul Momineen (a.s.) say:

"Ask me before you are deprived of me. Because I am more knowledgeable about the paths of the heavens than about the paths of the earth. I am the leader of religion and the chief of believers and the Imam of the pious. And on Judgment Day I will take account of the people. I and the distributor of Paradise and Hell. I am the owner of the heights. And from us each Imam will know his followers. That is why the Almighty Allah has said:

إِنَّمَا أَنتَ مُنذِرٌ وَلِكُلِّ قَوْمٍ هَادٍ

"You are only a warner and (there is) a guide for every people.' (Surah Raad 13:7)

Know that you may ask me whatever you want, before you lose me, because in my heart there are hoards of knowledge. So ask me before a

mischief arises from the east and like a ferocious dog, tears up its own leg. And a fire arises from the west that will burn up large logs of wood and you may continue to yell: Alas, where is the Sahibul Amr? You will say that perhaps he is dead or has gone into some valley and at that time the following verse will actualize:

ثُمَّ رَدَدْنَا لَكُمُ الْكَرَّةَ عَلَيْهِمْ وَأَمْدَدْنَاكُم بِأَمْوَالٍ وَبَنِينَ وَجَعَلْنَاكُمْ أَكْثَرَ نَفِيرًا

"Then We gave you back the turn to prevail against them, and aided you with wealth and children and made you a numerous band." (Surah Bani Israel 17:6)

And many signs will appear before his reappearance. The first being the surrounding of Kufa with a moat. Bursting of water skins in the lanes of Kufa. The Masjids remaining inaccessible for prayers for forty day. Invention of figures and statues. Waving of different flags at the largest Masjid, in which both the killer and the victim will go to Hell. Deaths by murder and hanging will be quick. On the back of Kufa the killing of Nafse Zakiyya will occur. A man will be killed between the Rukn and Maqam. A white headed man will be confined in a temple and then he will be executed.

The arrival of Sufyani with a red flag. It would be led by a man of Bani Kalab and another army of 12000 riders will set out to Mecca and Medina and it will be in charge of a man named Hazima. He will be blind in one eye. He will have clear scar in the eye. His flag will not be halted by anyone and he will camp in a house in Medina, named Darul Abul Hasan Amawi. Then he will send a battalion in search of a man of Aale Muhammad (a.s.). A group of Shia will gather around him and force him to turn to Mecca. This group will be led by a man from Bani Ghitfan. When he reaches into the middle of the white desert, the earth will sink and all will sink into it and none except one man will survive. His face will turn to his back so that people may be shocked how the Almighty Allah has punished him and gain lesson from it. On that day will be known the interpretation of the following verse:

وَلَوْ تَرَى إِذْ فَزِعُوا فَلَا فَوْتَ وَأُخِذُوا مِن مَّكَانٍ قَرِيبٍ

"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." (Surah Saba 34:51)

And Sufyani will send a 130000 strong army to Kufa which will camp at Rauha and Faraq. Sixty thousand army men will camp near the grave of Prophet Hud (a.s.) in Nakhila. Then they will be attacked on a festive day and their chief will be a man of nasty disposition who will named soothsayer. And he will rise against them from city of Zora accompanied by 5000 soothsayers. He will slay 70000 on the bridge and the Euphrates will be dyed in blood for three days. Corpses will rot in it. 70000 girls will be arrested from Kufa and they will be loaded on camel backs and taken to Thawiya Gharra.

After that a hundred thousand will come out from Kufa including polytheists and hypocrites and they will reach Damascus and no one will stop them. This is in fact the Iram Zatul Imad. Some flags will come from the east whose banner will neither be of cotton or silk; the mark of the great

chief will be imprinted on it and it will be led by a man of Aale Muhammad (a.s.). He will appear from the east and the fragrance of that flag will reach to the west. It will be like musk. It will be preceded by awe upto a distance of a month's journey. And he will come to Kufa to take revenge for his holy ancestors.

They will be such when the group of Khurasani and Yamani will move forward and try to take precedence over each other and when one of them sees this, he will remark: After today there is no good in sitting idle. O Lord, we repent and they are the same chiefs that the Almighty Allah has mentioned in His Book:

إِنَّ اللّهَ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ

"Surely Allah loves those who turn much (to Him), and He loves those who purify themselves." (Surah Baqarah 2:222)

They will be expecting the person from Aale Muhammad (a.s.).

Then a man will come out from the people of Najran, who would hark at the call of the Imam and he will be the first to harken from among the Christians and he will demolish his chapel and break the cross and will come out with his supporters from the downtrodden. He will finally reach Nakhila and all the people of the world will gather at Farooq and they will slay each other and that day 300000 people will be killed. That day the interpretation of the following verse would be known:

فَمَا زَالَت تِّلْكَ دَعْوَاهُمْ حَتَّى جَعَلْنَاهُمْ حَصِيدًا خَامِدِينَ

"And this ceased not to be their cry till We made them cut off, extinct." (Surah Anbiya 21:15)

And a caller will call out in the month of Ramadan from the east at dawn: O people of guidance, come together: and a caller will announce from the west after the disappearance of the glow from the horizon: O people of falsehood, come together. And the next day at the time of reappearance, the color of the Sun will be changed from red to yellow, after that it will become black and dark. On the third day, the Almighty Allah will separate truth and falsehood from each other and the walker of the earth (*Dabbatul Ardh*) will emerge. And Rome will extend till the shore and reach the land where the people of the cave sleep. So the Almighty Allah will bring them out of their cave along with their dog. One of them is named Maleekha and another is named Hamlaha and they shall be the two Muslim witnesses for Qaim (a.s.)."

168- *Adad:* Salman Farsi says:

"Once I came to Amirul Momineen (a.s.) when he was all alone. I asked: O Amirul Momineen (a.s.), when will the Qaim appear from your descendants? He sighed deeply and said:

He will reappear when children will become rulers and the rights of the Almighty Allah will be trespassed; the Holy Quran will be recited like songs; when the Bani Abbas rulers will be assassinated one after the other; when Basra will be destroyed; at that time will Imam Qaim rise up from the descendants of (Imam) Husain (a.s.)."

169- *Adad*: It is mentioned in this book that:

"Most of the signs of reappearance of Imam Zamana (a.s.) have already occurred; for example the collapsing of the wall of the Kufa Mosque; killing of the Egyptian ruler at the hands of his people; the downfall of the Abbaside kingdom at the hands of one who rose up against them; death of the last Abbaside ruler; destruction of some Syrian territories; collapse of the bridge in Karkh locality of Baghdad; all this will occur within a short time and the split in Euphrates has already occurred, if Allah wills, its water will reach upto the lanes of Kufa."

170- *Amali Tusi:* It is narrated from Husain bin Ibrahim Qazwini from Muhammad bin Wahban from Ahmad bin Ibrahim from Hasan bin Ali Zafrani from Barqi from his father from Ibne Abi Umair from Hisham bin Saalim that he said: Imam Ja'far Sadiq (a.s.) said when Sufyani was mentioned in his presence:

"At that time men will go into hiding and the women will have no problem."

From the same chains of narrators it is narrated from Hisham bin Salim that when the one who demanded his rights staged an uprising, Imam Ja'far Sadiq (a.s.) was told that it was hoped that he might be the Yamani.

He said: "No, Yamani will be in favor of Imam Ali (a.s.) whereas this once is inimical to and aloof from him."

From the same chains of narrators, it is narrated from Hisham bin Salim that Imam Ja'far Sadiq (a.s.) said: "The advent of Sufyani and Yamani will be simultaneous; like the running of two race horses."

171- The Author says: Shaykh Ahmad bin Fahd has narrated in his *Muhazzab*, from Mualla bin Khunais etc. that it is narrated from Imam Ja'far Sadiq (a.s.) that he said:

"The day of Navroz is the day when the Qaim and Wali Amr of us, Ahle Bayt (a.s.) will reappear and the Almighty Allah will make him victorious over Dajjal and he will impale Dajjal at Kinasa in Kufa."

172- *Kitabul Mohtazar:* Hasan bin Sulaiman has narrated from Kitabul Meraj of Shaykh Salih Abu Muhammad Hasan through his chains from Imam Ja'far Sadiq (a.s.) from Ibne Idris from his father from Sahal from Muhammad bin Adam Nasai from his father Adam bin Abi Ayyas from Mubarak bin Faddala from Wahab bin Munabbah directly from Ibne Abbas that he said: The Messenger of Allah (s.a.w.s.) said:

"When My Lord took me up in ascension, I was called and I responded: Here I am my Lord.

The Almighty Allah revealed to me: O Muhammad, do you know what controversy had developed at the heavenly kingdom.

I replied that I was unaware of it.

Allah said: O Muhammad, have you appointed anyone as your deputy and brother from the human beings after you?

I asked: My Lord, whom should I appoint?

So He revealed: O Muhammad, I select Ali Ibne Abi Talib (a.s.) from the men for you.

I asked: Is it my cousin?

It was revealed to me: O Muhammad, indeed, after you only Ali is your successor, the successor of your knowledge and the carrier of your standard

(*Liwaul Hamd*) on Judgment Day, and the server of drinks at the Pool of Kauthar. From your Ummah whoever brings faith on you, Ali would give to him a drink from the water of Kauthar.

And it was also revealed: O Muhammad, by My self and being, your enemies, enemies of Ahle Bayt and your purified progeny would not be allowed to drink from this pool. And O Muhammad, I am true in what I say, that I would admit all your followers to Paradise, except those who refuse to enter Paradise.

I asked: O my Lord, can anyone refuse to enter Paradise?

It was revealed to me: Yes, they would refuse.

I asked: How anyone can refuse?

It was revealed to me: O Muhammad, I have selected you from all My creatures and after you appointed a successor as well and he is having the same relation to you as Harun had to Musa, except that there will be no prophet after you. And I have imbued your heart with his love. I made him the father of your sons. Thus after you he would have the same right on your Ummah as you have on them in your lifetime. Now whoever denies his rights, has in fact denied your right, and whoever has denied his Wilayat has in fact refused to enter Paradise.

I fell down in prostration of thanks to the Almighty Allah. Just then a call came asking me to raise my head and said that I would be given whatever I asked for.

I said: O my Lord, unite my whole Ummah on the Wilayat of Ali Ibne Abi Talib (a.s.) so that all may come to me on Judgment Day at Hauze Kauthar.

It was revealed to me: O Muhammad, I have decided about the people before I created them and My decision would be effected in them. That I would destroy anyone I like because of this Ali and would guide whomsoever I like through this Ali and I have given him your knowledge after you and appointed him as your legatee. After you, he is your caliph on your family and Ummah. And I have decided that whoever harbors hatred him and denies his authority would never enter Paradise.

And you should know that whoever is inimical to Ali, is inimical to you and whoever is inimical to you is in fact inimical to me and whoever loved him has loved you and whoever has loved you has in fact loved Me.

And I made it an excellence of that Ali that I would create eleven Mahdis from his loins and all would be from your descendants from the sons of Fatima. The last Mahdi would be one behind whom Isa (a.s.) would pray and he would fill the earth with justice and equity just as it would be fraught with injustice and oppression. Through him, I would save the people from destruction and bring them out from misguidance to guidance. And through him would I cure the blind and the sick.

I asked: O my Lord, when would this happen?

It was revealed to me: When knowledge would be taken away from the world, when ignorance would become common. When there would many reciters of Quran and practical deeds would increase, when killings would increase; sincere jurisprudents would decrease and dishonest scholars would increase. Poets would increase in number.

All this would happen when your Ummah would construct Masjids over graves and copies of Quran will be embellished, Masjids would be richly decorated. Oppressions would increase and sins would be committed openly and your Ummah would be ordered to commit sin and evil and they would be restrained from deeds of virtue. Homosexuality and lesbianism would become common. Rulers would be infidels, their associates would be sinners, their helpers would be oppressors and their advisors would be transgressors.

At that time the earth would sink in three places: one in the east, one in the west and third in the Arabian Peninsula. And Basra would be destroyed at the hands of one of your descendants. Negroes would follow him and a person from the descendants of Hasan would stage an uprising and Dajjal would appear; who would come out from Sajistan in the east and Sufyani would appear.

I asked: My Lord, what mischiefs would appear after me? It was revealed to me and I was told about the mischief of Bani Umayyah and Bani Abbas. I was informed about all that was to occur till Judgment Day. Thus when I returned from Meraj, I made a bequest to Ali, my cousin and I conveyed to him the message of Allah; and I praise Allah like the previous prophets have praised and like the past people have praised Him and like He would be praised by everything till Judgment Day."

173- ***Nahjul Balagha:*** Amirul Momineen (a.s.) said:

"Your society will pass through a period when cunning and crafty intriguers will be favored by status, when profligates will be considered as well-bred, well-behaved and elegant elites of the society, when just and honest persons will be considered as weaklings, when charity will be considered as a loss to wealth and property, when support and help to each other will be considered as favor and benevolence and when prayers and worship to Allah will be taken up for the sake of show off to gain popularity and higher status, at such times, regimes will be run under the advice of women and the youngsters will be the rulers and counselors of the State."

31

Chapter Thirty-One: Reappearance of Imam Zamana (a.s.), its signs and what all will occur after that

أَبِي عَنْ سَعْدٍ عَنِ ابْنِ يَزِيدَ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ غَيْرِ وَاحِدٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ يَخْرُجُ قَائِمُنَا أَهْلَ الْبَيْتِ يَوْمَ الْجُمُعَةِ الْخَبَرَ

1- *Al-Khisaal:* My father has narrated from Saad from Ibne Yazid from Ibne Umair from more than one person from Imam Ja'far Sadiq (a.s.) that he said:

"The Qaim of us, Ahle Bayt (a.s.), will reappear on a Friday."

2- *Ilalush Sharai:* My father has narrated from Muhammad Attar from Ashari from Musa bin Umar from Ibne Sinan from Abu Saeed Qammat from Bukair bin Ayyan from Imam Ja'far Sadiq (a.s.) that he said about Hajar Aswad and the pillar in which it is placed:

"From the same pillar will descend a bird upon Imam Qaim (a.s.) and he will be the first to pledge allegiance to him. I swear by Allah that the bird, in fact, is His Eminence, Jibraeel (a.s.). Imam Qaim (a.s.) will be leaning on the wall. And he is the proof for the Qaim. Anyone who goes before him will testify for Imam Qaim (a.s.) in his presence."

3- *Ihtijaaj:* It is narrated from Hannan bin Sudair from his father, Sudair bin Hakim from his father from Abu Saeed Aqisa from Hasan bin Ali (a.s.) that he said:

"None of us is without a tyrant ruler of his time dominating him, except for this Imam Qaim (a.s.) behind whom will Prophet Isa (a.s.) pray. For this very reason, Allah, the Mighty and Sublime will keep his birth and his location a secret so that he may not be forced to live under anyone's rule. He will be the ninth descendant of my brother, Husain (a.s.) and he will be born to the chief of the maids. The Almighty Allah will prolong his life during his occultation and when he appears, he would seem to be a forty-year-old young man. And it will be clear to all that the Almighty Allah is powerful over everything."

4- *Tafsir Qummi:* It is narrated from Ahmad bin Ali and Ahmad bin Idris together from Muhammad bin Ahmad Alawi from Umar Kayi from Muhammad bin Jamhur from Sulaiman bin Samaa from Abdullah bin Qasim from Yahya bin Maisira Khathami from Imam Muhammad Baqir (a.s.) that he said:

"*Haa meem Ain seen Qaaf* are the numerical equivalents of the age of Imam Qaim (a.s.) and Qaaf is a mountain of green emerald which surrounds the earth and the green hue visible on the sky is due to it. And the knowledge of everything is included in *Ain seen Qaaf*."

5- *Qurbul Asnad:* It is narrated from Ibne Saad from Azdi that he said: I and Abu Basir came to Imam Ja'far Sadiq (a.s.) and Ali bin Abdul Aziz was with us.

I asked Imam Ja'far Sadiq (a.s.): "Maula, are you the Sahibul Amr (master of affair)?"

He replied: "I am your Imam."

Then he held the skin of his arm, pulled it and said: "See I have become old (and my skin is wrinkled). Whereas your Sahibul Amr will be young."

6- *Ihtijaaj:* It is narrated from Zaid bin Wahab Jahni from Hasan bin Ali bin Abu Talib from his father (a.s.) that he said:

"In the last period of time, the Almighty Allah will raise a man among the illiterate masses whom He will support by His angels and protect his helpers, help him through His signs and he will conquer the whole world. All would enter the fold of religion willingly or unwillingly. He would fill the earth with justice, equity and proof. No disbeliever will remain without accepting faith. During his rule, even the wild beasts would become tame. And the earth will through up its vegetation. Blessings will descend from the sky. The treasures buried in the earth will be exposed and he would rule the world for forty years. Fortunate would be one who lives till that time and hears his speech."

7- *Ikmaaluddin:* Shaykh Saduq (r.a.) has narrated from Muhammad bin Ibrahim bin Ishaq from Husain bin Ibrahim bin Abdullah bin Mansur from Muhammad bin Harun Hashmi from Ahmad bin Isa from Ahmad bin Sulaiman Dahwi from Muawiyah bin Hisham from Ibrahim bin Muhammad bin Hanafiyyah from his father, Muhammad bin Hanafiyyah from his respected father, Amirul Momineen (a.s.), who has quoted from the Messenger of Allah (s.a.w.s.) that he said:

"The Mahdi is from us, Ahle Bayt. Allah will reform his affair on a single night. And in another version: Allah will bring reform for him in a single night."

8- *Ikmaaluddin:* It is narrated from Taliqani from Ibne Hamam from Ja'far bin Malik from Hasan bin Muhammad Samaa from Ahmad bin Harith from Mufaddal bin Umar from Imam Ja'far Sadiq (a.s.) from his father, Imam Muhammad Baqir (a.s.) that he said:

"When Qaim (a.s.) rises up, he would say:

فَفَرَرْتُ مِنكُمْ لَمَّا خِفْتُكُمْ فَوَهَبَ لِي رَبِّي حُكْمًا وَجَعَلَنِي مِنَ الْمُرْسَلِينَ

"So I fled from you when I feared you, then my Lord granted me wisdom and made me of the apostles." (Surah Shoara 26:21)

9- *Ikmaaluddin:* My father and Ibne Walid have together narrated from Saad and Himyari and Ahmad bin Idris together from Ibne Isa and Ibne Abil Khattab and Muhammad bin Abdul Jabbar and Abdullah bin Aamir from Ibne Abi Najran from Muhammad bin Masawir from Mufaddal bin Umar Jofi from Imam Ja'far Sadiq (a.s.) that he said:

"Do not protest! By Allah! Your Imam shall remain hidden from you for a long time. You will be tried and examined in those times. To such an extent that some people shall say: He has died or he has gone into some cave. While the believers will be shedding tears for him. The hearts of the people will be shaken up by the calamities like a ship is tossed in the waves of the stormy sea. None shall get deliverance except those from whom Allah has taken oath, on whose hearts He has inscribed faith and whom He helped

with His mercy. At that time twelve standards will arise and all of them will be alike, thus it will not be known, which the standard of truth is.

I began to weep, so the Imam asked: O Abi Abdullah why do you weep? I replied: Master, why shouldn't I weep when you say that twelve standards will arise and all of them will be alike, thus how do we know which is the standard of truth? The Imam said: Look at the sun, on which army it is shining. I said: Maula, this same sun? "Yes," he replied, "O Abi Abdullah, have you seen this sun? I said: Yes. Imam said: I swear by Allah, our matter (Wilayat) is more clear than this sun."

This traditional report is also mentioned in *Ghaibat Nomani* through two other chains of narrators.

10- *Ikmaaluddin:* Shaykh Saduq (r.a.) has narrated from Sinani from Asadi from Sahal from Abdul Azeem Hasani that he said:

"I said to His Eminence, Muhammad bin Ali bin Musa: We hope that you would be the Qaim of the Progeny of the House of Muhammad (s.a.w.s.), who would fill the earth with justice and equity just as it would be fraught with injustice and oppression. He replied: O Abal Qasim, none of us Imams are but Qaim by the command of Allah, the Mighty and Sublime, and we are the guides towards the religion of Allah. But the Qaim through whom the Almighty Allah would purify the earth from the infidels and apostates and who would fill up the earth with justice and equity is the one whose birth shall remain concealed for the people and whose person would remain unseen by the people and pronouncing whose name would be unlawful. His name and agnomen shall be the same as that of the Messenger of Allah (s.a.w.s.).

He is the one for whom the earth would wrap itself and every hardship would become easy for him. His companions numbering same as the fighters of Badr would gather around him from far off places of the earth. And that is the meaning of the verse:

أَيْنَ مَا تَكُونُواْ يَأْتِ بِكُمُ اللّهُ جَمِيعًا إِنَّ اللّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

"Wherever you are, Allah will bring you all together; surely Allah has power over all things." (Surah Baqarah 2:148)

Thus when this number gathers around him, the Almighty Allah would reveal his matter. And when the number of his helpers reach 2000, he would, by the permission of Allah set out in pursuit of the enemies of Allah in order to please the Almighty."

Abdul Azeem says: I asked His Eminence: "My master, how would he know that the Almighty Allah is pleased with him?" He replied: "Allah would instill mercy into his heart. Thus when he enters Medina, he would bring out the Laat and Uzza and burn them up." This traditional report is also mentioned in *Ihtijaaj*.

The author says: Laat and Uzza were two idols of Quraish and here they imply the first and the second caliph.

11- *Ghaibat Tusi:* A group of scholars has narrated from Abul Mufaddal from Muhammad bin Himyari from his father from Ibne Abil Khattab from Musa bin Sadan from Abdullah bin Qasim from Mufaddal bin Umar that he asked Imam Ja'far Sadiq (a.s.) about the Tafsir of Jabir and he said:

"Do not mention the Tafsir of these verses to those who have decadent thinking otherwise they will publicize it. Have you not seen the following verse in Quran?

فَإِذَا نُقِرَ فِي النَّاقُورِ

"For when the trumpet is sounded…" (Surah Muddaththir 74:8)

Indeed one of us Imams will be in occultation and when the Almighty Allah wants to show His matter, He will inspire the Imam and he will reappear and stage an uprising by the permission of Allah."

The same tradition is also mentioned in *Rijal Kishi* from another chain of reporters.

12- *Kanz Jamiul Fawaid:* It is narrated from Muhammad bin Abbas from Abdullah bin Asad from Ibrahim bin Muhammad from Muhammad bin Muammar Asadi from Muhammad bin Fudhail from Kalabi from Abu Salih from Ibne Abbas with regard to the saying of Allah:

إِن نَّشَأْ نُنَزِّلْ عَلَيْهِم مِّن السَّمَاء آيَةً فَظَلَّتْ أَعْنَاقُهُمْ لَهَا خَاضِعِينَ

"If We please, We should send down upon them a sign from the heaven so that their necks should stoop to it." (Surah Shoara 26:4)

"This verse is revealed about us and Bani Umayyah. Our family will gain power and the Bani Umayyah will be humiliated."

13- *Kanz Jamiul Fawaid:* It is narrated from Muhammad bin Abbas from Ahmad bin Hasan bin Ali from his father from his father from Muhammad bin Ismail from Hannan bin Sudair from Imam Muhammad Baqir (a.s.) that he said with regard the following verse of Quran:

إِن نَّشَأْ نُنَزِّلْ عَلَيْهِم مِّن السَّمَاء آيَةً فَظَلَّتْ أَعْنَاقُهُمْ لَهَا خَاضِعِينَ

"If We please, We should send down upon them a sign from the heaven so that their necks should stoop to it." (Surah Shoara 26:4)

"This verse is revealed about Imam Qaim (a.s.). His name will be announced from the sky."

14- *Kanz Jamiul Fawaid:* It is narrated from Muhammad bin Abbas from Husain bin Ahmad from Muhammad bin Isa from Yunus from Safwan from Abu Uthman from Mualla bin Khunais from Imam Ja'far Sadiq (a.s.) that he said: Amirul Momineen (a.s.) said:

"Expect the reappearance of Imam Qaim (a.s.) after witnessing three signs."

He was asked: "What are those signs?"

"The mutual discord of the Syrians, appearance of black flags from Khorasan and fear in the month of Ramadhan."

He was asked: "What is the fear in the month of Ramadhan?"

He replied: "Have not seen the following saying of the Almighty Allah in the Holy Quran?"

إِن نَّشَأْ نُنَزِّلْ عَلَيْهِم مِّن السَّمَاء آيَةً فَظَلَّتْ أَعْنَاقُهُمْ لَهَا خَاضِعِينَ

"If We please, We should send down upon them a sign from the heaven so that their necks should stoop to it." (Surah Shoara 26:4)

"At that time ladies will come out of their veils and those who are asleep will wake up and begin to tremble in fear."

15- *Ghaibat Tusi:* It is narrated from Husain bin Ubaidullah from Bazufari from Ahmad bin Idris from Ibne Qutaibah from Fadhl bin Shazan from Ibne Faddal from Masna Hannat from Hasan bin Ziyad Saiqal that he said: I heard Imam Muhammad Baqir (a.s.) say:

"Without any doubt, Imam Qaim (a.s.) will not reappear till there is a call from the sky which the ladies in veils and people of each corner of the world hear. It is about this point that the following verse is revealed:

إِن نَّشَأْ نُنَزِّلْ عَلَيْهِم مِّن السَّمَاء آيَةً فَظَلَّتْ أَعْنَاقُهُمْ لَهَا خَاضِعِينَ

"If We please, We should send down upon them a sign from the heaven, so that their necks should stoop to it." (Surah Shoara 26:4)

16- *Ikmaaluddin:* Shaykh Saduq (r.a.) has narrated from Taliqani from Ahmad bin Ali Ansari from Abu Sult Harawi that he said: I asked Imam Reza (a.s.):

"What would be the sign of your Qaim when he reappears?" He replied: "He will be advanced in age, but he will seem like a young man. Whoever sees him will say that he is forty or less. The rotation of days and nights does not affect him till his last."

17- *Ikmaaluddin:* It is narrated from Ibne Idris from his father from Ibne Isa from Ahwazi from Bataini from Abu Basir that Imam Muhammad Baqir (a.s.) said:

"The Qaim will reappear on a Saturday, Ashura Day, day of the martyrdom of Imam Husain (a.s.)."

18- *Ikmaaluddin:* It is narrated from Ibne Walid from Saffar from Ibne Yazid from Ibne Abu Umair from Aban bin Uthman from Aban bin Taghlib from Imam Ja'far Sadiq (a.s.) that he said:

"The first to pledge allegiance to Qaim (a.s.) is Jibraeel, who would come down in the form of a white bird and give him an oath of allegiance. Then keeping one foot on the Holy Kaaba and another on the Holy Qods issue such a loud call that when the creatures hear it, they would cry:

أَتَى أَمْرُ اللّهِ فَلاَ تَسْتَعْجِلُوهُ

"Allah's commandment has come, therefore do not desire to hasten it." (Surah Nahl 16:1)

In *Tafsir Ayyashi* it is narrated through other chains of narrators from Aban bin Taghlib from the Messenger of Allah (s.a.w.s.) and also from Imam Muhammad Baqir (a.s.).

19- *Ikmaaluddin:* It is narrated through the same chain of narrators from Aban bin Taghlib that Imam Ja'far Sadiq (a.s.) said:

"Very soon 313 persons will come to your Masjid - that is the Masjid of Mecca - the people of Mecca will know that they are not natives. All of them will be carrying swords and each of the swords will be inscribed with the Kalimah from each of which a hundred Kalimas will be coming out.

Then the Almighty Allah shall send a breeze that shall call out in every valley, 'This is Mahdi, who shall judge like Prophet Dawood and Sulaiman and he would not ask for evidence.'"

20- *Ghaibat Nomani:* It is narrated from Ali bin Husain from Muhammad bin Yahya Attar from Muhammad bin Hasan Raazi from

Muhammad bin Ali Kufi from Ismail bin Mahran from Muhammad bin Abu Hamza from Aban bin Taghlib, a similar tradition and in that he says:

"Every sword will be inscribed with a thousand words and each word will be a key to a thousand words."

21- *Ikmaaluddin:* It is narrated from Majiluwayh from his uncle from Barqi from his father from Muhammad bin Sinan from Mufaddal bin Umar that he said: Imam Ja'far Sadiq (a.s.) said:

The following verse was revealed about the companions of the Qaim:

أَيْنَ مَا تَكُونُواْ يَأْتِ بِكُمُ اللّهُ جَمِيعًا

"Wherever you are, Allah will bring you all together." (Surah Baqarah 2:148)

"They shall go to bed at night and in the morning find themselves in Mecca. Some of them will travel on clouds. The Imam will be knowing them by their names, father's names, appearance and genealogies." I asked, "May I be sacrificed on you, who will be the best in faith among them?" He replied, "One who will ride the clouds during the day."

22- *Ghaibat Tusi:* It is narrated from Muhammad bin Hamam from Ja'far bin Muhammad bin Malik from Umar bin Tarqan from Muhammad bin Ismail from Ali bin Umar bin Ali bin Husain from Imam Ja'far Sadiq (a.s.) that he said:

"Indeed the Master of the Age will be aged like Prophet Ibrahim (a.s.); (that is he lived to be a hundred and twenty years), but he will look like a thirty-year-old young man."

23- *Ghaibat Tusi:* It is narrated from Muhammad bin Hamam from Hasan bin Ali from Aquli from Hasan bin Ali bin Abu Hamza from his father from Abu Basir from Imam Ja'far Sadiq (a.s.) that he said:

"When Imam Qaim (a.s.) reappears, people will refuse to believe in him and he will approach them in the form of a young man, However the believer from whom the Almighty Allah has taken a covenant in Aalame Zar (in the initial stage of creation) will believe immediately."

24- *Ghaibat Nomani:* A similar tradition is narrated from Ali bin Husain Masudi from Muhammad Attar from Muhammad bin Hasan Raazi from Muhammad bin Ali Kufi from Ibne Mahbub from Ibne Jabla from Bataini from Imam Ja'far Sadiq (a.s.). And in reports other than this, he (a.s.) is supposed to have said:

"It is a great affliction, that their man (the Qaim) appears to them young while they think that he is an old man."

25- *Ghaibat Tusi:* It is narrated from Ghazairi from Bazufari from Ahmad bin Idris from Ibne Qutaibah from Ibne Shazan from Ismail bin Sabbah that he said:

"I heard from an elder that Saif bin Umaira narrated: Once I was in the company of Abu Ja'far Mansur Dawaniqi. I heard him say: O Saif bin Umaira, it is inevitable that the name of a man from the descendants of Abu Talib will be announced from the sky.

I asked: Has someone reported a tradition about it?

He replied: By the one in whose control my life is, I have directly heard that an announcement will be made from the sky in the name of a person.

I said: O chief of believers, but I have never heard any such report?

He replied: O Saif, when there is such an announcement, I will be the first to harken to it, except that it would be in favor of one of my cousins.

I asked: Which cousins.

Mansur said: From the descendants of Lady Fatima (s.a.).

Then he said: O Saif, if I had not heard this from Abu Ja'far Muhammad bin Ali (a.s.) I would not have believed it even if the whole world had stated thus."

A similar report is mentioned in *Irshad* from Ali bin Bilal from Muhammad bin Ja'far Muaddib from Ahmad bin Idris.

26- *Al-Kafi:* It is narrated from Ali from his father from Ibne Abu Umair from Mansur bin Yunus from Ismail bin Jabir from Abu Khalid from Imam Muhammad Baqir (a.s.) that he said with regard to the following verse of Quran:

فَاسْتَبِقُواْ الْخَيْرَاتِ أَيْنَ مَا تَكُونُواْ يَأْتِ بِكُمُ اللّهُ جَمِيعًا

"…therefore hasten to (do) good works; wherever you are, Allah will bring you all together…" (Surah Baqarah 2:148)

"Good works means Wilayat." And: wherever you are, Allah will bring you all together" denotes the three hundred and thirty companions of the Imam. And they are only the "counted nation" (*Ummate Maadooda*)

By Allah, they will come together within an hour like rain clouds gather."

27- *Ghaibat Tusi:* It is narrated from Ahmad bin Idris from Ibne Qutaibah from Ibne Shazan from Ibne Mahbub from Thumali that he said: I said to Imam Ja'far Sadiq (a.s.):

"Your respected father, Imam Muhammad Baqir (a.s.) used to state that the coming of Sufyani is inevitable, the call from the sky is inevitable, the rising of the sun from the west is inevitable and he used to mention the same about many things.

Imam Ja'far Sadiq (a.s.) said: And mutual discord in Bani so-and-so is inevitable, killing of Nafse Zakiyya is inevitable and the rising of Imam Qaim is also inevitable.

I asked: What the call from the sky be?

A caller will call out the following from the sky in the morning: Know that the truth is with Imam Ali (a.s.) and his Shia.

And then in the evening the Iblis will call out from the sky: Know that the truth is with Uthman and his followers.

This call from Iblis would make the people of falsehood fall into doubts."

A similar report is mentioned in *Irshad* from Ibne Shazan.

28- *Ghaibat Tusi:* It is narrated from Saad from Hasan bin Ali Zaituni and Himyari together from Ahmad bin Hilal from Ibne Mahbub from Imam Ali Reza (a.s.) that he said in a long tradition, which we have condensed here as follows:

"It is inevitable that a terrible mischief will arise, in which all the secrets will be exposed and it will happen at a time when the Shia will be deprived of my third descendant; that is after the passing away of Imam Hasan Askari (a.s.) on which the folks of the earth and the sky will mourn. And how many

will be aggrieved by the disappearance of the spring of sweet water. As if I can see their worried state, when there will be a call for them, which all the world would be able to hear clearly. This call will be a mercy to the believers and chastisement to the disbelievers.

I asked: What that call would be?

He replied: Three calls will be issued in the month of Rajab. The first call will say: Know that, curse of Allah is on the unjust.

The second call will say: The near event draws nigh. O group of believers.

At the time of the third call, a shape will be seen in the sun and a voice will say: This is Amirul Momineen, he will repeatedly attack the oppressors.

And in another report Himyari has said that a shape will become visible in the sun and it will say: The Almighty Allah has sent so-and-so; listen to him and obey him.

And at that time, people will get deliverance and peace and even the dead will wish to have been alive and the hearts of the believers will become free of grief."

In *Ghaibat Nomani,* Muhammad bin Hamam has narrated from Ahmad bin Mabandad and Himyari together and they have narrated from Ahmad bin Hilal a similar report.

29- *Ghaibat Tusi:* It is narrated from Fazal from Muhammad bin Ali Kufi from Wuhaib bin Hafas from Abu Basir from Imam Ja'far Sadiq (a.s.) that he said:

"The name of Imam Qaim (a.s.) will be announced on the 23rd night and he will reappear on the day of Ashura, on which Imam Husain (a.s.) was martyred."

30- *Ghaibat Tusi:* It is narrated from Fazal from Muhammad bin Ali from Muhammad bin Sinan from Hayy bin Marwan from Ali bin Mahziyar from Imam Muhammad Baqir (a.s.) that he said:

"As if I can see the Qaim (a.s.) on the day of Ashura, on Saturday standing between the ***Rukn*** and ***Maqam*** and Jibraeel is announcing before him: Allegiance is for Allah. Then he would fill the earth with justice and equity, like it would have been fraught with injustice and oppression."

31- *Ghaibat Tusi:* It is narrated from Fazal from Ibne Mahbub from Ali bin Abi Hamza from Imam Ja'far Sadiq (a.s.) that he said:

"The rising of Imam Qaim (a.s.) is an inevitable matter."

I asked: "How will it be announced?"

He replied: "A caller will call out the following from the sky in the morning: Know that the truth is with Imam Ali (a.s.) and his Shia.

And then in the evening the Iblis will call out from the sky: Know that the truth is with Uthman and his followers."

32- *Ghaibat Tusi:* It is narrated from Fazal from Ibne Mahbub from Abu Ayyub from Muhammad bin Muslim that he said:

"A caller will announce the name of Imam Qaim (a.s.) from the sky, which will be heard by all the people of the world; which will awaken the sleeping ones; those who are standing will sit up and those who sit will stand up and this voice will be that of His Eminence, Jibraeel (a.s.)."

33- *Ghaibat Tusi:* It is narrated from Fazal from Ismail bin Ayyash from Amash from Abu Wael from Huzaifah that he said: I heard the Messenger of Allah (s.a.w.s.) say when Imam Mahdi (a.s.) was mentioned in his presence:

"Indeed his allegiance will be given between Rukn and Maqam. He has three names: Ahmad, Abdullah and Mahdi."

34- *Ghaibat Tusi:* It is narrated from Fazal from Ali bin Abdullah from Abdur Rahman bin Abi Abdullah from Abul Jarud from Imam Muhammad Baqir (a.s.) that he said:

"The Qaim will rule for 309 years equal to the number of years the folks of the cave (As-haab-e-Kahaf) remained in their cave. He would fill up the earth with justice and equity just as it would be fraught with injustice and oppression. After that the Almighty Allah will conquer the east and the west of the earth for him and kill the people till no religion remains, except that of Muhammad (s.a.w.s.). He (the Qaim) will deal in the manner of Sulaiman bin Dawood. He would call out to the Sun and the Moon and they would respond to him and the earth shall be illuminated by his effulgence and divine revelation would descend for him and he would act according to divine commands and revelation."

35- *Ghaibat Tusi:* It is narrated from Fazal from Abdullah bin Qasim Hadhrami from Abdul Karim bin Amr Khathami that he said:

"I asked Imam Ja'far Sadiq (a.s.) about the duration of the rule of Imam Qaim (a.s.).

He replied: He will rule for seven years but these seven years will be equal to seventy years of your reckoning."

36- *Irshad:* It is narrated from Ibne Mahbub from Ali bin Abu Hamza from Abu Basir from Imam Ja'far Sadiq (a.s.) that he said:

"The reappearance of Imam Qaim (a.s.) will occur in one of the odd years: like one, three, five, seven or nine."

37- *Tafsir Ayyashi:* It is narrated from Abi Samina from the freed slave of Abul Hasan that he asked Abul Hasan (a.s.) about the following verse of Quran:

أَيْنَ مَا تَكُونُواْ يَأْتِ بِكُمُ اللّهُ جَمِيعًا

"Wherever you are, Allah will bring you all together…" (Surah Baqarah 2:148)

"By Allah, when our Qaim reappears, the Almighty Allah will gather with him his Shia from each corner of the world."

38- *Ghaibat Nomani:* It is narrated from Abdul Wahid bin Abdullah from Ahmad bin Muhammad bin Rubah from Ahmad bin Ahmad Ali Himyari from Ibne Mahbub from Abdul Karim bin Amr and Muhammad bin Fudhail from Hammad bin Abdul Karim Jallab that he said: Once the Qaim (a.s.) was mentioned before Abu Abdullah Imam Sadiq (a.s.). He said:

"If he appears, people will say: How can that be whereas his bones have perished since such and such time?"

39- *Ghaibat Nomani:* It is narrated from Muhammad bin Hammam from Ja'far bin Muhammad from Hasan bin Muhammad bin Samaa from Harith Anmati from Mufaddal bin Umar from Imam Ja'far Sadiq (a.s.) that he said:

“When the Qaim (a.s.) rises, he will recite this Quranic verse:

فَفَرَرْتُ مِنكُمْ لَمَّا خِفْتُكُمْ

“So I fled from you when I feared you…” (Surah Shoara 26:21)

[It is narrated from Ibne Uqdah from Qasim bin Muhammad from Ubais bin Hashim from Ibne Jabla from Ahmad bin Nadhr from Mufaddal from Imam Ja’far Sadiq (a.s.) that he said:

“There is occultation for the master of this affair, in which he will say:

فَفَرَرْتُ مِنكُمْ لَمَّا خِفْتُكُمْ فَوَهَبَ لِي رَبِّي حُكْمًا وَجَعَلَنِي مِنَ الْمُرْسَلِينَ

“So I fled from you when I feared you, then my Lord granted me wisdom and made me of the apostles” (Surah Shoara 26:21)

Ghaibat Nomani: Abdul Wahid bin Abdullah bin Yunus narrated from Ahmad bin Muhammad bin Rabah from Ahmad bin Ali Himyari from Hasan bin Ayyub from Abdul Karim bin Amr Khathami from Ahmad bin Harith from Abu Abdullah Imam Sadiq (a.s.) that Abu Ja’far Muhammad Baqir (a.s.) said:

“When the Qaim (a.s.) rises, he will recite:

فَفَرَرْتُ مِنكُمْ لَمَّا خِفْتُكُمْ فَوَهَبَ لِي رَبِّي حُكْمًا وَجَعَلَنِي مِنَ الْمُرْسَلِينَ

“So I fled from you when I feared you, then my Lord granted me wisdom and made me of the apostles” (Surah Shoara 26:21)

40- ***Ghaibat Nomani:*** It is narrated from Ibne Uqdah from Ali bin Hasan Timli from Amr bin Uthman from Ibne Mahbub from Abdullah bin Sinan said:

“Once when I was with Abu Abdullah Imam Sadiq (a.s.), a man from Hamadan said to him: “People criticize us and say to us that we claim that a caller from the heavens will call out the name of the man of deliverance.”

Abu Abdullah Imam Sadiq (a.s.) became so angry. He changed his sitting position 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 say: “By Allah, it is mentioned in the Quran. 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. Everyone on the earth then will submit to that (the call coming from the heavens) and his neck will stoop when a call is heard from the heavens 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 believers, who believe in the first call and then those, whose hearts are full of disease, 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 Imam Sadiq (a.s.) recited this Quranic verse, ‘And if they see a miracle, they turn aside and say: Transient magic.”

This report is mentioned in *Ghaibat Nomani* through two other chains from Abdullah bin Sinan.

41- *Ghaibat Nomani:* It is narrated from Ibne Uqdah from Ali bin Hasan from his father from Ahmad bin Umar Halabi from Husain bin Musa from Fudayl bin Muhammad from Imam Ja'far Sadiq (a.s.) that he said:

"The call coming from the heavens and calling out the name of the Qaim is clear in the Book of Allah."

He was asked: "Where is it in the Book of Allah?"

He said: "Allah has said:

إِن نَّشَأْ نُنَزِّلْ عَلَيْهِم مِّن السَّمَاء آيَةً فَظَلَّتْ أَعْنَاقُهُمْ لَهَا خَاضِعِينَ

"If We please, We should send down upon them a sign from the heaven so that their necks should stoop to it." (Surah Shoara 26:4)

When people hear the call, they will become as if there are birds on their heads (because of astonishment and confusion)."

42- *Ghaibat Nomani:* It is narrated from Ibne Uqdah from Ahmad bin Yusuf from Ismail bin Mahran from Ibne Bataini from his father from Wuhaib from Abu Basir from Imam Ja'far Sadiq (a.s.) that he said:

"If the Abbasid ruler ascends the pulpit of Marwan, 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 (the Qaim) rises, then hurry up to him even crawling. By Allah, as if I see him between the corner (Rukn) and the Place of Ibrahim being paid allegiance to rule over the people with a new method. He will be severe with the Arabs. Woe unto the Arabs from a near evil!

43- *Ghaibat Nomani:* It is narrated from Ibne Uqdah from Ali bin Hasan Timli from Muhammad and Ahmad sons of Hasan from Ali bin Yaqub from Harun bin Muslim from Ubaid bin Zurarah from Imam Ja'far Sadiq (a.s.) that he said:

"The name of the Qaim will be called out (from the heavens). It will be said to him while he is behind the Place (of Ibrahim): "Your name has been called out. What are you waiting for?" Then his hand will be taken to be paid allegiance." Zurarah said: "Praise be to Allah! We often heard that the Qaim would be paid allegiance unwillingly and we did not know the reason behind that. Then we knew that the unwillingness of the allegiance was not guilt."

44- *Ghaibat Nomani:* It is narrated through the same chains of narrators from Harun Muslim from Abu Khalid Qummat from Humran bin Ayyan that Imam Ja'far Sadiq (a.s.) said:

"The inevitable things that must occur before the appearance of the Qaim. They are the rising of Sufyani, the sinking of the desert, killing of Nafse Zakiyyah and the call from the sky."

45- *Ghaibat Nomani:* It is narrated from Ibne Uqdah from Ahmad bin Yusuf bin Yaqub from Ismail bin Mahran from Hasan bin Ali from his father from Wuhaib bin Hafas from Najiya Attar that Abu Ja'far Baqir (a.s.) had said:

"The caller will call out that the Mahdi is from Muhammad's progeny. He will call out the name of the Mahdi and the name of his father. Then th

Satan will call out that the truth is with so and-so (Uthman) and his followers."

46- *Ghaibat Nomani:* It is narrated from Ibne Uqdah from Ali bin Hasan from Abdullah bin Aamir from Ibne Bukair from Zurarah that he said: I heard Imam Ja'far Sadiq (a.s.) say:

"A caller will call out from the heavens that so-and-so is the emir and that Ali and his followers are the triumphant." I asked: "Then who will fight the 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 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."

47- *Ghaibat Nomani:* It is narrated from Ibne Uqdah from Ali bin Hasan from Hasan bin Ali bin Yusuf from Muthanna from Zurarah that he said:

I said to Imam Ja'far Sadiq (a.s.): "May Allah make you succeed! I wonder how people will fight against the Qaim 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 heavens!" He said: "The Satan will not let them free until he calls out as he has called out against the Prophet (s.a.w.s.) on the day of Aqaba."

48- *Ghaibat Nomani:* It is narrated from Ibne Uqdah from Ali bin Hasan from Muhammad bin Abdullah from Ibne Abu Umair from Hisham bin Salim that he said:

I said to Imam Ja'far Sadiq (a.s.): "Jareeri says to us that you have said that there will be two calls coming from the heavens then which of them is truthful and which is false?" Abu Abdullah Imam Sadiq (a.s.) said: "Say to him: He, who has told us of that, is the truthful although you deny it!"

49- *Ghaibat Nomani:* It is narrated from the same chains that Hisham bin Salim said: I heard Imam Ja'far Sadiq (a.s.) say:

"There will be two cries; one at the beginning of the 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 heavens 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 heavens."

50- *Ghaibat Nomani:* It is narrated from Ibne Uqdah from Ali bin Hasan from his father from Muhammad bin Khalid from Thalaba bin Maimoon from Abdur Rahman bin Muslima that he said:

"I said to Abu Abdullah Imam Sadiq (a.s.): "Sunni blame us and ask how the truthful call would be distinguished from the false one when they both occur?" He said: "What do you answer them?" I said: "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:

أَفَمَن يَهْدِي إِلَى الْحَقِّ أَحَقُّ أَن يُتَّبَعَ أَمَّن لاَّ يَهِدِّيَ إِلاَّ أَن 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?" (Surah Yunus 10:35)

51- *Ghaibat Nomani:* It is narrated from Ibne Uqdah from Ali bin Hasan Taimili from Muhammad bin Umar bin Yazid and Muhammad bin Walid bin Khalid Khazzaz from Hammad bin Isa from Abdullah bin Sinan that he said:

A caller from the heavens will call out: “So-and-so the son of so-and-so is the man of this matter. Then what is the fight for?”

52- *Ghaibat Nomani:* It is narrated from Abu Sulaiman Ahmad bin Hauza Bahili who in turn narrates from Ibrahim bin Ishaq in Nahawand (273 A.H.) from Abdullah bin Hammad Ansari in Ramadhan of 229 A.H. from Abdullah bin Sinan that Abu Abdullah Imam Sadiq (a.s.) had said:

“This matter, which you stretch your necks to, will not be until a caller from the heavens calls: “So-and-so is the man of this matter so what is this fighting for?”

53- *Ghaibat Nomani:* It is narrated from Ibne Uqdah from Muhammad bin Mufaddal and Sadan bin Ishaq and Ahmad bin Husain and Muhammad bin Ahmad together from Hasan bin Mahbub from Abdullah bin Sinan that he said: I heard Imam Ja’far Sadiq (a.s.) say:

“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.”

54- *Ghaibat Nomani:* It is narrated from Muhammad bin Hamam from Fazari from Ashari from Muhammad bin Sinan from Yunus bin Zabyan from Imam Ja’far Sadiq (a.s.) that he 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 pulpits of light for Muhammad, Ali, Hasan and Husain (peace be upon them). They ascend the pulpits. 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.a.w.s.) says: “O my Lord, carry out Your promise that You have promised of in Your Book by this verse:

وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُم فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِن قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَى لَهُمْ وَلَيُبَدِّلَنَّهُم مِّن بَعْدِ خَوْفِهِمْ أَمْنًا

“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…” (Surah Nur 24:55)

The angels and the prophets say the same thing. Then Muhammad, Ali, Hasan and Husain prostrate themselves and pray to 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 and that will be a great day.”

55- *Ghaibat Nomani:* It is narrated from Ahmad bin Hawza from Ibrahim bin Ishaq from Abdullah bin Hammad from Abu Basir from Imam Ja’far Sadiq (a.s.) that he said:

"A caller (from the heavens) will call out the name of the Qaim: O you the son of so-and-so, get up!"

56- *Ghaibat Nomani:* It is narrated from the same chains from Abu Basir from Imam Ja'far Sadiq (a.s.) that he said:

"The Qaim will appear on the day of Ashura."

57- *Ghaibat Nomani:* It is narrated from Ibne Uqdah from Muhammad bin Mufaddal and Sadan bin Ishaq and Ahmad bin Husain bin Abdul Malik and Muhammad bin Ahmad together from Ibne Mahbub from Yaqub Sarraj from Jabir Jofi that Imam Muhammad Baqir (a.s.) said:

"O Jabir, the Qaim will not appear until the people of Shaam will be afflicted with a sedition, from which they try their best to be free but they cannot; a terrible killing will occur between Kufa and Heera and a call that will come from the heavens."

58- *Ghaibat Nomani:* From the same chains, it is narrated from Ibne Mahbub from Alaa from Muhammad from Imam Muhammad Baqir (a.s.) that he said:

"Expect the cry to come to you surprisingly from the direction of Damascus. Then the great deliverance will come to you."

59- *Ghaibat Nomani:* It is narrated from Ibne Uqdah from Ali bin Hasan Taimili from Hasan bin Ali bin Yusuf from his father and Muhammad bin Ali from his father from Ahmad bin Umar Halabi from Hamza bin Humran from Ibne Abu Yafur that Abu Abdullah Imam Sadiq (a.s.) had said:

"The Qaim (a.s.) will rule for nineteen years and some months."

60- *Ghaibat Nomani:* It is narrated from Abu Sulaiman bin Hawza Nahawandi from Abdullah bin Hammad Ansari from Ibne Abu Yafur that he said:

"Our Qaim will rule for nineteen years and some months."

61- *Ghaibat Nomani:* It is narrated from Ibne Uqdah from Muhammad bin Mufaddal bin Ibrahim and Sadan bin Ishaq Ibne Saeed and Ahmad bin Husain bin Abdul Malik and Muhammad bin Ahmad bin Husain from Ibne Mahbub from Amr bin Thabit from Jabir bin Yazid Jofi that he said:

"I heard Abu Ja'far Baqir (a.s.) say: "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 the Qaim (a.s.)." I said: "How long will the Qaim rule until he dies?" He said: "It will be nineteen years since his rising until the day of his death."

62- *Ghaibat Nomani:* It is narrated from Ali bin Ahmad from Ubaidullah bin Musa from some of his associates from Ahmad bin Hasan from his father from Ahmad bin Umar bin Saeed from Hamza bin Humran from Ibne Abu Yafur from Imam Ja'far Sadiq (a.s.) that he said:

"Indeed the Qaim (a.s.) will rule from nineteen years and some months."

63- *Al-Kafi:* It is narrated from Muhammad bin Yahya etc. from Muhammad bin Ahmad from Musa bin Umar from Muhammad bin Sinan from Abu Saeed Qummat from Bukair bin Ayyan that he said:

"I asked Imam Ja'far Sadiq (a.s.): Why is the Hajar Aswad placed at that particular pillar of Kaaba and why it was not placed at another pillar?

He replied: The Almighty Allah has placed it there, it is in fact a stone that the Almighty Allah had sent to Adam (a.s.) in Paradise and because of

the renewal of covenant it was placed near that pillar. Because when the Almighty Allah took covenant from human beings when they were in the loins of their progenitors it was taken at this same place. And on this same spot a bird will descend for Imam Qaim (a.s.) and will be the first to pledge allegiance for him and by Allah, he will be Jibraeel and on the same spot Imam Qaim would stand resting his back. And it is a proof for Imam Qaim (a.s.)."

64- ***Al-Kafi:*** It is narrated from Abu Ali Ashari from Muhammad bin Abdul Jabbar from Ibne Faddal and Hajjal together from Thalaba from Abdur Rahman Muslima Jareeri that he said:

"I said to Abu Abdullah as-Sadiq (a.s.): "Some people blame us and ask how the truthful call is distinguished from the false one when they both occur?"

He said: "What do you answer them?" I said: "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:

أَفَمَن يَهْدِي إِلَى الْحَقِّ أَحَقُّ أَن يُتَّبَعَ أَمَّن لاَّ يَهِدِّيَ إِلاَّ أَن 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?" (Surah Yunus 10:35)

65- ***Al-Kafi:*** It is narrated from Ali from his father from Ibne Abi Najran etc. from Ismail bin Sabah that he said: I heard a person narrate that Saif bin Umaira said:

"I was with Abu Dawaniq when he began to speak of his own accord: O Saif bin Umaira, it is inevitable that the name of a man from the descendants of Abu Talib will be announced from the sky.

I asked: Has someone reported a tradition about it?

He replied: By the one in whose control my life is, I have directly heard that an announcement will be made from the sky in the name of a person.

I said: O chief of believers, but I have never heard any such report?

He replied: O Saif, when there is such an announcement, I will be the first to harken to it, except that it would be in favor of one of my cousins.

I asked: Which cousins.

Mansur said: From the descendants of Lady Fatima (s.a.).

Then he said: O Saif, if I had not heard this from Abu Ja'far Muhammad bin Ali (a.s.) I would not have believed it even if the whole world had stated thus."

66- ***Al-Kafi:*** It is narrated from Muhammad bin Yahya from Ahmad bin Muhammad from Ibne Mahbub from Yaqub Sarraj that he said to Imam Ja'far Sadiq (a.s.):

"I asked Abu Abdullah as-Sadiq (a.s.): "When will the deliverance of your Shia be?"

He said: "If 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, Sufyani will rise, Yamani will come with his army, Hasani will move with his troops and then the Qaim will appear in Medina and move towards Mecca with the heritage

of the Prophet (s.a.w.s.). I asked: “What is the heritage of the Prophet (s.a.w.s.)?” He said: “The heritage of the Prophet (s.a.w.s.) is his sword, armor, turban, garment, banner, stick, horse and saddle.” Then he added:…until he (the Qaim) stops at the outskirt 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 and will ask Allah for permission to appear. He will inform some of his guardians of that. He will go to inform Hasani. Immediately Hasani will rise but the people of Mecca will kill him and send his head to Shaam. Then the Qaim will appear. People will pay allegiance to him and follow him. The ruler of Shaam 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 the Qaim. The Qaim will move towards Iraq and send an army towards Medina ordering its people to go back to it.”

67- *Al-Kafi:* It is narrated from Ali from his father from Safwan bin Yahya from Ais bin Qasim from Imam Ja’far Sadiq (a.s.) that he said:

“Fear the Almighty Allah who has no partner and beware of your selfish desires.

By Allah, if one of you had two souls, it would have fought against another and experienced what happens after being killed and would have retained the other soul and acted according to that experience, but you have only one soul, if you lose it, you will also lose the opportunity of repentance; therefore you are most eligible to see what you choose for yourself and if one of us stages an uprising, you should consider what is the aim of your uprising and do not say: Zaid had staged an uprising, because he was a scholar and he had a clear conscience. He had not called for his own self; he had only called you to the obedience of Aale Muhammad (a.s.).

Now the one who is rising from among us[6]; tell me to what is he calling? Is he calling to the obedience of Aale Muhammad (a.s.)? Then know that, we testify that we are not pleased at this. He is not obeying us. There is no one with him and no matter with how many flags someone from us may arise, he is not eligible that he should be obeyed, except one on whom all the descendants of Fatima have consensus. By Allah, your Sahibul Amr will be the one on whom all the descendants of Fatima have consensus. Thus when it is the month of Rajab, you should march out in the name of Allah and if you want to delay it, there is no harm in delaying it till Shaban and if you want to keep fasts at home, perhaps in my view, it is better for you and the coming of Sufyani is a sufficient sign of reappearance for you.”

68- *Al-Kafi:* It is narrated from Ali from his father from Hammad bin Isa from Rabai directly from Imam Ali bin Husain (a.s.) that he said:

“By Allah, anyone who stages an uprising from among us before the reappearance of the Qaim, will be like the young one of a bird who leaves the nest before his wings are strong, who is captured by children that they may play with him.”

69- *Al-Kafi:* It is narrated from some scholars from Ahmad bin Muhammad from Ibne Isa from Bakar bin Muhammad from Sudair from Imam Ja’far Sadiq (a.s.) that he said:

"O Sudair, stay in your houses and remain quiet till these days and night are quiet. But when you learn about the advent of Sufyani, you should come to us immediately even if you have to come walking."

70- Taraif:

"It is narrated that a voice will call out from the sky in the name of Mahdi that his obedience is obligatory."

This traditional report is mentioned by Ahmad bin Manadi in *Malahim*, Hafiz Abu Naeem in *Akhbarul Mahdi*, Ibne Shiruwayh Dailami in *Firdosul Akhbar* and Hafiz Abul Alaa in *Kitabul Fitan*.

71- *Al-Kafi:* It is narrated from some scholars from Sahl from Ibne Faddal from Thalaba from Tayyar from Abu Abdullah (a.s.) regarding the words of the Almighty Allah:

سَنُرِيهِمْ آيَاتِنَا فِي الْآفَاقِ وَفِي أَنفُسِهِمْ حَتَّى يَتَبَيَّنَ لَهُمْ أَنَّهُ الْحَقُّ

"We will soon show them Our signs in the Universe and in their own souls, until it will become quite clear to them that it is the truth. Is it not sufficient as regards your Lord that He is a witness over all things?" (Surah Fussilat 41:53)

That the Imam (a.s.) said: "It means sinking of the ground, transmogrification (of a person) and raining of stones."

I asked: "What is the meaning of: until it will become quite clear to them?"

He replied: "Leave it, it is about the reappearance of Imam Qaim (a.s.)."

72- *Kifayatul Athar:* It is narrated from Abul Mufaddal Shaibani from Kulaini from Muhammad Attar from Salma Ibnul Khattab from Muhammad Tayalisi from Ibne Abi Umaira and Salih bin Uqbah together from Al-Qama bin Muhammad Hadhrami from Imam Ja'far Sadiq (a.s.) that he narrated from his forefathers from Imam Ali (a.s.): The Messenger of Allah (s.a.w.s.) said:

"O Ali, when our Qaim reappears, 313 persons will join him and when it is the time of uprising, his sword will come out of the cover automatically and call out: O Wali of Allah, arise and eliminate the enemies of Allah."

73- *Ikhtisaas:* It is narrated from Muhammad bin Maqil Qarmisini from Muhammad bin Asim from Ali bin Husain from Muhammad bin Marzuq from Aamir Sarraj from Sufyan Thawri from Qais bin Muslim from Tariq bin Shahab from Huzaifah that he said: I heard the Messenger of Allah (s.a.w.s.) say:

"When it will be the time of the reappearance of the Qaim, a caller will call out from the sky: O people, now the time of domination of the oppressors is over; now the best of the Ummah of Muhammad is your ruler; go and meet him in Mecca."

Upon hearing this voice the nobles of Egypt, the key persons of Shaam and the royals of Iraq will come out. They will be humble worshipper of the Almighty Allah at night and brave lions during the day. Their hearts will be like iron ingots and they will come to Mecca and pledge allegiance to Imam Mahdi (a.s.) between Rukn and Maqam.

Imran bin Husain asked: O Messenger of Allah (s.a.w.s.), please tell us something about that man (*Sahibul Amr*).

He said: He would be from the descendants of Imam Husain (a.s.). His name will be same as mine. After his reappearance birds will reproduce in abundance, fishes in the seas will breed in abundance, the water will surge and springs will burst forth everywhere, the earth will vegetate more than is required. When he moves, he will be preceded by Jibraeel and Israfeel will follow him and he would fill up the earth with justice and equity like it would have been fraught with injustice and oppression."

74- ***Al-Kafi:*** It is narrated from Muhammad bin Yahya from Ibne Isa from Ali bin Hakam from Abu Ayyub Khazzaz from Umar bin Hanzala that he said: I heard Imam Ja'far Sadiq (a.s.) say:

"Five signs will appear before the rising of the Qaim: Call from the sky, Sufyani, splitting of the earth, killing of Nafse Zakiyya and the advent of Yamani."

I asked: May I be your ransom, if someone from your Ahle Bayt (a.s.) stages an uprising before these signs, are we supposed to support him?

He replied: No.

Then on the next day I recited the following verse:

إِن نَّشَأْ نُنَزِّلْ عَلَيْهِم مِّن السَّمَاء آيَةً فَظَلَّتْ أَعْنَاقُهُمْ لَهَا خَاضِعِينَ

"If We please, We should send down upon them a sign from the heaven so that their necks should stoop to it." (Surah Shoara 26:4)

And asked if it denoted the call from the sky?

He replied: Yes, although it would cause the necks of the enemies of Allah to stoop."

75- ***Al-Kafi:*** It is narrated from Muhammad bin Yahya bin Ahmad bin Muhammad from Ibne Faddal from Abi Jamila from Muhammad bin Ali Halabi that he said: I heard Imam Ja'far Sadiq (a.s.) say:

"Mutual discord in Bani Abbas is inevitable, call from the sky is inevitable and the reappearance of Imam Qaim (a.s.) is inevitable."

I asked: What would that call be?

He replied: A caller will call out in the morning: Know that Ali and his Shia are successful.

And in the evening a call will say: Know that Uthman and his followers are successful."

76- Sayyid Ali bin Abdul Hamid has narrated through his chains from Ahmad bin Muhammad Ayyadi directly from Abdullah bin Ajlan that he said: We mentioned the advent of the Qaim in the presence of Imam Ja'far Sadiq (a.s.) and asked:

"How would we come to know that he has reappeared?

He replied: When you rise up in the morning, a slip of paper will come out from below your pillow on which would be written: It is best to obey him."

77- It is narrated from his chains from the book of Fazl bin Shazan that it will be written on the flag of Imam Mahdi (a.s.):

"Listen and obey."

78- It is narrated from his chains from Fazl from Ibne Mahbub directly from Imam Muhammad Baqir (a.s.) that he said about the sinking of the army of Sufyani:

“On that day, the Qaim 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 (s.a.w.s.). 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 Nuh, I am the worthiest of Nuh. Whoever argues with me about Ibrahim, I am the worthiest of Ibrahim. Whoever argues with me about Muhammad (s.a.w.s.), I am the worthiest of Muhammad (s.a.w.s.). Whoever argues with me about the prophets, I am the worthiest of the prophets.

Has Allah not said in his Book:

إِنَّ اللّهَ اصْطَفَى آدَمَ وَنُوحًا وَآلَ إِبْرَاهِيمَ وَآلَ عِمْرَانَ عَلَى الْعَالَمِينَ {33} ذُرِّيَّةً بَعْضُهَا مِن بَعْضٍ وَاللّهُ سَمِيعٌ عَلِيمٌ

“Surely Allah chose Adam and Nuh and the descendants of Ibrahim and the descendants of Imran above the nations; offspring one of the other; and Allah is Hearing, Knowing?” (Surah Aale Imran 3:33-34)

I am a remainder of Adam, a relic of Nuh, elite of Ibrahim 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 Sunnah of the Messenger of Allah, I am the worthiest of the Sunnah of the Messenger of Allah.

I adjure everyone, who hears my speech today, to inform the absent of it.

Allah will make his (the 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:

أَيْنَ مَا تَكُونُواْ يَأْتِ بِكُمُ اللّهُ جَمِيعًا

“Wherever you are, Allah will bring you all together.” (Surah Baqarah 2:148)

People will pay allegiance to him between Rukn and Maqam. With him will be relics of the Prophet (s.a.w.s.) that are inherited by the descendants; one after the other. If people doubt all that, let them not doubt his descending from the Prophet (s.a.w.s.) and his inheriting knowledge from the Scholars (the infallible Imams) one after the other. If all these things become confusing to them, then the call that will come from the heavens and will call out his name and his father’s names certainly will not be confusing to them at all.”

79- It is narrated from the same chains directly from His Eminence, Ali Ibnul Husain (a.s.) that he said regarding Imam Qaim (a.s.):

“Then they would sit under the common locust-tree; Jibraeel would come to him in the form of a man from Kalb tribe and say: O servant of Allah, why are you sitting here? He would reply: I am waiting for the night so that I may move to Mecca and I don’t like setting out in this hot weather. Then Jibraeel would smile and when he smiles, His Eminence would recognize him that he is Jibraeel. Then Jibraeel would take his hand and do *Musafeha* (handshake) with him, salute him and say: Arise, I have brought a steed for you called Buraq. So His Eminence would mount it and reach mount Razva.

At that time His Eminence, Muhammad and His Eminence, Ali (a.s.) would arrive and write for him a long proclamation that may be read out to the people. Then he would come out to Mecca where people would be gathered. Imam Sajjad (a.s.) said: Then a man would come forward to His Eminence and call out: O people this is one you were in anticipation of, He is calling to the same thing that the Holy Prophet (s.a.w.s.) was calling for. Then they would arise from their place. Then His Eminence would himself arise and say: O people, I am so-and-so son of so-and-so. I am the son of Prophet of Allah. I am calling you to that to which the Prophet of Allah called.

Then some people would get up to kill him, and three hundred or three hundred and odd persons would get up and prevent them from this. Fifty persons from Kufa and the rest from other people would not recognize each other and would have gathered there without prior decision."

80- It is narrated from the same chains directly from Abu Basir from Imam Muhammad Baqir (a.s.) that he said:

"From this day, Imam Qaim (a.s.) will wait in Zeetuwa with his three hundred and thirteen companions, then he will stand with his back to Hajar Aswad and wave his flag."

81- It is narrated from the same chains directly from Abu Basir from Imam Muhammad Baqir (a.s.) that he said in a lengthy tradition:

"Imam Qaim (a.s.) will address his men: O people, these Meccans are not willing to submit, but I will send an envoy to them to exhaust the argument on them.

Then he will call one of his men and say: Go to the Meccans and say: I am the envoy of so-and-so who says: I am the Ahle Bayt of mercy and the mine of prophethood and caliphate. I am the essence of the progeny of Muhammad and other prophets. Since our Holy Prophet (s.a.w.s.) passed away, we have been continuously oppressed. We have been suppressed and our rights were trespassed. We seek help from you, please help us.

When the envoy conveys this message, they will apprehend and slaughter him between Rukn and Maqam and he is the same Nafse Zakiyya. When this news reaches Imam Qaim (a.s.) he would tell his men: Did I not say that these Meccans will not accept us? Then he would take 313 men and descend from the Tawa pass and reach the Sacred Mosque. He will pray four units of prayers at Maqam Ibrahim and then leaning on Hajar Aswad, would praise and glorify the Almighty. He will mention the name of the Messenger of Allah (s.a.w.s.) and invoke blessings on him. Then he would deliver a sermon none has delivered before.

After this sermon, the first to pledge allegiance to him would be Jibraeel followed by Mikaeel. And along with them the Messenger of Allah (s.a.w.s.) and Amirul Momineen (a.s.) will also arise. The Holy Prophet (s.a.w.s.) would give a new book to Imam Qaim (a.s.), which would be very tough on the Arabs and it would bear a fresh seal. He will say to the Qaim: Act according to whatever is mentioned therein. Then 300 of his men and some people from Mecca will pledge allegiance to him.

When he sets out from Mecca, he would be within a circle.

I asked: What is a circle?

He replied: It would consist of ten thousand men. Jibraeel will be on the right and Mikaeel on the left. Then he would wave his majestic standard. It would be the standard of the Holy Prophet (s.a.w.s.) and which is named Sahaba. He would wear the coat of mail and tie up the Zulfiqar to his waist."

It is mentioned in another traditional report that some people from every city will accompany him except from Basra.

82- It is narrated from the same chains directly from Fudhail bin Yasar from Abu Abdullah (a.s.) that he said:

"There will be some men whose hearts will be as strong as iron and who will not have an iota of doubt and regarding their faith in Allah, they shall be as solid as rocks. They shall be so valiant that if they were to attack mountains, they could move them from their place. And to whichever area they turn they shall destroy it and for seeking blessings and to create courage in the hearts they will keep kissing the saddle of Imam Qaim (a.s.). They shall be right upto the expectations of the Imam.

They shall be men that do not sleep at night. They shall be busy all night in prayers. The sound of them reciting the Quran will seem like humming of the bees. They shall spend the night standing and in the morning mount their horses. In the night they will be like monks and ascetics and in the day they shall be like ferocious lions. They shall be more obedient to their Imam than a slave girl is to her master. Their hearts (from the aspect of faith) will be like lanterns in which the flame is lighted. They shall be fearful of Allah. They shall invite towards martyrdom. They shall be eager to be killed in the way of God. Their slogan shall be: *Yaa Tharatal Husain!* That is: "Revenge of the blood of Husain!" When they march, their awe shall precede them for a distance of one months travel (far away). It is through them that Allah will help the true Imam."

83- It is narrated from the chains of Kabuli from Imam Muhammad Baqir (a.s.) that he said:

"In Mecca, allegiance will be given to Imam Qaim (a.s.) on the Book of Allah and the Sunnah of the Messenger of Allah (s.a.w.s.). Then he would appoint a deputy in Mecca and move to Medina. On the way, he would receive information that his appointee has been assassinated. He will return to Mecca and eliminate his killers. Then on the way from Mecca to Medina he will call the people to the Book of Allah, to the Sunnah of the Messenger of Allah (s.a.w.s.), Wilayat of Amirul Momineen (a.s.) and dissociation from his enemies till he reaches Baidha. The army of Sufyani will come out to confront him and it will sink in the desert.

It is mentioned in another traditional reports that he would go to Medina and live there for some days and then move to Kufa appointing a deputy in Medina. When he reaches Shafra, the people of Medina will receive a letter from Sufyani: If you don't eliminate his deputy, we would slay you all and take your families as prisoners. So the people of Medina will murder his deputy.

When he gets this information, he would return and slaughter them and Quraish so much that they would be reduced to straw. After that he would appoint another deputy and march to Kufa and camp in Najaf Ashraf."

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84- It is narrated from Shaykh Ahmad bin Fahad in *Al-Muhazzib* and others have narrated from Mualla bin Khunais from Imam Ja'far Sadiq (a.s.) that he said:

"The day of Navroz is the day when the Qaim and Wali Amr of us, Ahle Bayt (a.s.) will reappear and the Almighty Allah will make him victorious over Dajjal and he will impale Dajjal at Kinasa in Kufa. We expect deliverance every year on Navroz, as it is our day, which the people of Fars have preserved, but you have wasted it."

32

Chapter Thirty-Two: Companions of Imam Zamana (a.s.)

هَارُونُ عَنِ ابْنِ زِيَادٍ عَنْ جَعْفَرٍ عَنْ أَبِيهِ ع قَالَ إِذَا قَامَ قَائِمُنَا اضْمَحَلَّتِ الْقَطَائِعُ فَلَا قَطَائِعَ

1- *Qurbul Asnad:* It is narrated from Harun from Ibne Ziyad from Ja'far from his father (a.s.) that he said:

"When our Qaim arises, he will completely eradicate the feudal system."

2- *Al-Khisaal:* It is narrated from Ibne Musa from Hamza bin Qasim from Muhammad bin Abdullah bin Imran from Muhammad bin Ali Hamadani from Ali bin Abu Hamza from his father from Abu Abdullah (a.s.) from Abul Hasan (a.s.) that he said:

"When the Qaim arises, he will issue three decrees which no one has issued before him. He will order the aged fornicator to be killed; order that anyone who refuses to pay Zakat should be killed; and allow inheritance between brothers in faith."

3- *Al-Khisaal:* My father has narrated from Saad from Ibne Yazid from Musab bin Yazid from Awwam Abu Zubair that he said: Imam Ja'far Sadiq (a.s.) said:

"The Qaim shall come with forty-five men who are from nine tribes. There will be one from one tribe, two from a second tribe, three from a third tribe, four from a fourth tribe, five from a fifth tribe, six from a sixth tribe, seven from a seventh tribe, eight from an eighth tribe and nine from a ninth tribe, which add up to forty-five."

4- *Uyun Akhbar Reza:* It is narrated from Ahmad bin Thabit Dawalibi from Muhammad bin Ali bin Abdus Samad from Ali bin Asim from Abu Ja'far the second, Imam Ali Naqi (a.s.), from his forefathers that the Messenger of Allah (s.a.w.s.) described the Qaim to Ubayy bin Kaab thus:

"Indeed the Almighty Allah has placed in the loins of Imam Hasan Askari (a.s.) a blessed and pure seed, which would be valued by all those from whom Allah has taken the covenant of faith. And who would be denied by every disbeliever. He would be an Imam. He will be pious and purified. He will be satisfied at divine will and he will be the guided and the guide. He would rule with justice and establish equity. He would testify to the saying of the Almighty Allah. Allah would actualize his statement.

He would rise up from Tahama[7] at a time when all the signs of his reappearance would have appeared. He would be having treasures, but not of gold and silver; he would have elegant horses and signed riders who would number 313 equal to the fighters of the Battle of Badr.

That Imam would have a sealed scroll which would have the names of his men, along with their nationalities and patronymics etc. They will be very much devoted to their Imam.

Ubayy asked: O Messenger of Allah (s.a.w.s.), what are the evidences and signs of that Imam?

The Prophet replied: He would have a standard. When it is time for his uprising, it would unfurl automatically and the Almighty Allah would grant to it the power of speech and it would say: O Wali of Allah, arise and eliminate the enemies of Allah.

These were two signs (unfurling of the standard and talking to the Imam).

Now his sword would be in the sheath, but when it is the time of his advent; it would also come out of the sheath and the Almighty Allah would give it power of speech. It will address the Imam as follows: O Wali of Allah, arise. Now it is not allowed for you to sit without confronting the enemies of Allah.

The Imam will set out with the standard and the sword and he would slay the enemies of Allah wherever he finds them. He would establish the divine limits, apply the divine laws, Jibraeel will be on his right and Mikaeel on the left. Remember what I have told you. I entrust my matter to the Almighty Allah.

O Ubayy, fortunate is the one who would meet that Imam, lucky is one who would be devoted to him and auspicious is one who would have faith in his Imamate. He would remain safe from destruction and because of his faith in Allah and His Messenger, the Almighty Allah will open the doors of Paradise for him. His example on the earth would be like that of musk whose fragrance spreads everywhere and on the heavens his example is that of a shining moon whose light never wanes or goes out.

Ubayy said: O Messenger of Allah (s.a.w.s.), please mention some qualities of those Imams.

He said: The Almighty Allah has revealed twelve scrolls to me and at the end of each of them is mentioned their respective qualities and names."

5- ***Ilalush Sharai* & *Uyun Akhbar Reza:*** It is narrated from Ibne Saeed Hashmi from Furat from Muhammad bin Ahmad Hamadani from Abbas bin Abdullah Bukhari from Muhammad bin Qasim bin Ibrahim from Harawi from Imam Ali Reza (a.s.) that he narrated from his forefathers (a.s.) that the Messenger of Allah (s.a.w.s.) said:

"When I was taken up to the heavens in Meraj, I was called. I said: "Yes, my Lord, You are blessed and high." Then I was called again: O Muhammad, You are My servant and I am your Lord. Then worship Me and rely on Me. You are My Light among My creatures, and My proof among the people. I have created Paradise for you and your followers and created Hell for those who oppose you. I have made it incumbent to honor your Trustees and have assured reward for their followers."

Then I asked: "O Lord, who are my trustees? I was told, "O Muhammad, the names of your trustees are recorded on the base of My Throne." When I was in front of my Lord - the Exalted the Magnificent - I looked at the base of the Throne and saw twelve Lights. Over each Light there was a green line on which the name of one of my Trustees was written. The first of them was Ali Ibne Abi Talib (a.s.). The last one was the Mahdi of my nation. Then I asked: "O Lord, are these the trustees after me?" I was told, "O Muhammad, they are My Trustees, loved ones, chosen ones and proofs from My creatures after you. They are your Trustees and successors and are the best

of the people after you. I swear by My honor and majesty that I will make My religion victorious by means of them. I will announce My word by them. I will cleanse the earth from My enemies by the last one of them (Imam Mahdi). I will rule the east and the west of the earth by him. I will make the winds subdued to him. I will debase tough clouds for him. I will raise him up to the heavens and assist him with My Troops. I will assist him with the angels so that he propagates My invitation and unites the people concerning My Unity. Then I will extend his rule and continue the times under the control of My friends until Judgment Day."

6- ***Ilalush Sharai* & *Uyun Akhbar Reza:*** It is narrated from Hamadani from Ali from his father from Harawi that he asked from Imam Ali Reza (a.s.) about the saying of Imam Ja'far Sadiq (a.s.) in which he said:

"O son of Allah's Messenger, what is your opinion about the following tradition narrated on the authority of Imam Ja'far Sadiq (a.s.) that: When the riser comes, he would kill the offspring of Imam Husain's murderers? The Imam said: That is right. Then I asked: Then what is the meaning of the following, which the Almighty Allah has said:

كُلُّ نَفْسٍ إِلاَّ عَلَيْهَا وَلاَ تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَى

"…and no soul earns (evil) but against itself, and no bearer of burden shall bear the burden of another…" (Surah Anam 6:164)

The Imam said: "Allah is honest in all what he says. However the offspring of the murderers of Husain will even be pleased with the deeds of their forefathers. They will be even proud of it. Whoever is pleased with something is like one who has actually performed it. If someone gets killed in the east and someone else in the west is pleased that he was killed, then he will be considered to be a partner in that crime in the sight of the Almighty Allah. The Qaim will kill them for being pleased with their forefathers' murders when he rises. I asked: "What will the Qaim who is from you do first when he rises?" The Imam said: "At first he will cut off the hands of the descendants of Shaibah since they are the thieves of the House of the Almighty Allah."

7- ***Basairud Darajaat:*** It is narrated from Hamza bin Yaala from Muhammad bin Fudail from Rabai from Rafid, the freed slave of Ibne Hubaira that he said:

"I asked Imam Ja'far Sadiq (a.s.): O son of Allah's Messenger, would Imam Qaim (a.s.) also deal with the people of Sawad like Amirul Momineen Ali Ibne Abi Talib (a.s.)?

He replied: No, O Rafid, Imam Ali (a.s.) dealt with the people of Sawad in the manner that is mentioned in the White Jafr (scroll). Imam Qaim (a.s.) will deal with the Arabs according to the treatment mentioned in the red scroll.

I asked: May I be your ransom, what is the red scroll?

In reply he gestured with his finger on his neck (implying that he will eliminate them)."

8- ***Ilalush Sharai:*** My father and Walid have together narrated from Saad from Barqi from Abu Zuhair Shabib bin Anas from some companions of Imam Ja'far Sadiq (a.s.) that:

“Once when Abu Hanifah came to the Imam, he asked: What is the meaning of the words of Allah:

سِيرُوا فِيهَا لَيَالِيَ وَأَيَّامًا آمِنِينَ

“Travel through them nights and days, secure.” (Surah Saba 34:18)

Then the Imam asked: What is the location of that place?

Abu Hanifah said: I think it is between Mecca and Medina, where people travel in safety.

Imam Ja’far Sadiq (a.s.) turned to his companions and said: You also know that people are robbed on the way between Mecca and Medina and their lives are also in danger. Some are even killed there.

Companions said: True, this happens regularly.

Abu Hanifah fell silent and then Imam Ja’far Sadiq (a.s.) asked once more: O Abu Hanifah, what is the meaning of the following verse:

وَمَن دَخَلَهُ كَانَ آمِنًا

“…and whoever enters it shall be secure…” (Surah Aale Imran 3:97)

And what place is that?

Abu Hanifah replied: Holy Kaaba.

Imam Ja’far Sadiq (a.s.) said: Do you know when Abdullah bin Zubair took refuge in Holy Kaaba, Hajjaj bin Yusuf used catapults to throw rocks to desecrate the Kaaba and eliminated Ibne Zubair. Did he get refuge there?

Abu Hanifah fell silent and when he went away from there, Abu Bakr Hadhrami asked: May I be your ransom, what is the explanation of these two problems.

Imam (a.s.) replied: O Abu Bakr, one who travels with the Qaim of us, Ahle Bayt (a.s.) would be secure. And one who pays allegiance to him and enter his circle and join his companions would be secure.”

9- ***Ilalush Sharai:*** Shaykh Sadooq has narrated from Majiluwayh from his uncle from Barqi from his father from Muhammad bin Sulaiman from Dawood bin Noman from Abdur Rahim Qasir that Imam Baqir (a.s.) said:

“When the Qaim rises, Humaira will be brought to him (after being raised from the dead), so that he may punish her with lashes to avenge for Fatima, the daughter of Muhammad (s.a.w.s.).” I asked why he would punish her with lashes? He replied, “Due to the false allegation she made against Ibrahim’s mother.” I asked: How is it that the Almighty Allah postponed this matter of (punishment by lashing) till the time of Hazrat Qaim? He said: The Almighty Allah, blessed be He, sent Muhammad (s.a.w.s.) as a mercy, but He has created Qaim (a.s.) for punishing and taking revenge.”

10- ***Tafsir Qummi:*** My father has narrated from Ibne Abu Umair from Mansur bin Yunus from Abu Khalid Kabuli that Imam Muhammad Baqir (a.s.) said:

“By Allah, as if I can see Imam Qaim leaning his back against Hajar Aswad and adjuring people in the name of Allah and saying:

“O people, Whoever argues with me about Allah, I am the worthiest for Allah. Whoever argues with me about Adam, I am the worthiest of Adam. Whoever argues with me about Nuh, I am the worthiest of Nuh. Whoever argues with me about Ibrahim, I am the worthiest of Ibrahim. Whoever

argues with me about Musa, I am the worthiest of Musa. Whoever argues with me about Isa, I am the worthiest of Isa. Whoever argues with me about Muhammad (s.a.w.s.), I am the worthiest of Muhammad (s.a.w.s.). Whoever argues with me about the Book of the Almighty Allah, I am the worthiest of the Book of Allah."

After that he will go to the Place of Ibrahim and pray two units of prayer and adjure the people in the name of Allah.

Imam Muhammad Baqir (a.s.) then said:

أَمَّن يُجِيبُ الْمُضْطَرَّ إِذَا دَعَاهُ وَيَكْشِفُ السُّوءَ وَيَجْعَلُكُمْ خُلَفَاء الْأَرْضِ

"Or, Who answers the distressed one when he calls upon Him and removes the evil, and He will make you successors in the earth." (Surah Naml 27:62)

In this verse, the word of 'distressed' denotes Imam Qaim (a.s.).

After that first of all, Jibraeel will pledge allegiance to him followed by three hundred and thirteen persons. Some would travel to him some will disappear from their beds. And it is with regard to them that Amirul Momineen (a.s.) has said: It is these who would disappear from their beds and the Almighty Allah has said:

فَاسْتَبِقُواْ الْخَيْرَاتِ أَيْنَ مَا تَكُونُواْ يَأْتِ بِكُمُ اللّهُ جَمِيعًا

"Therefore hasten to (do) good works; wherever you are, Allah will bring you all together." (Surah Baqarah 2:148)

Then he said: In this verse, 'good works' denotes Wilayat.

On another occasion the Almighty Allah says:

وَلَئِنْ أَخَّرْنَا عَنْهُمُ الْعَذَابَ إِلَى أُمَّةٍ مَّعْدُودَةٍ

"And if We hold back from them the punishment until a stated period of time (reappearance of Imam Zamana (a.s.))…"(Surah Hud 11:8)

In this verse, "stated period of time" denotes the companions of Imam Qaim (a.s.) who would join him in an hour.

When he reaches Baidha, Sufyani would launch an attack on him and at that moment the Almighty Allah would command the earth to swallow them all. And the army of Sufyani would sink in the desert.

It is with regard to this that the Almighty Allah has said:

وَلَوْ تَرَى إِذْ فَزِعُوا فَلَا فَوْتَ وَأُخِذُوا مِن مَّكَانٍ قَرِيبٍ {51} وَقَالُوا آمَنَّا بِهِ وَأَنَّى لَهُمُ التَّنَاوُشُ مِن مَكَانٍ بَعِيدٍ {52} وَقَدْ كَفَرُوا بِهِ مِن قَبْلُ وَيَقْذِفُونَ بِالْغَيْبِ مِن مَّكَانٍ بَعِيدٍ {53} وَحِيلَ بَيْنَهُمْ وَبَيْنَ مَا يَشْتَهُونَ كَمَا فُعِلَ بِأَشْيَاعِهِم مِّن قَبْلُ إِنَّهُمْ كَانُوا فِي شَكٍّ مُّرِيبٍ

"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. And they shall say: We believe in it. And how shall the attaining (of faith) be possible to them from a distant place? And they disbelieved in it before, and they utter conjectures with regard to the unseen from a distant place. And a barrier shall be placed between them and that which they desire, as

was done with the likes of them before: surely they are in a disquieting doubt." (Surah Saba 34:51-54)

11- *Al-Khisaal:* It is narrated from Amirul Momineen (a.s.) in the chapter of 400:

"Allah starts with us. Allah destroys by us what He wishes to destroy. Allah establishes everything through us. Allah will fend off hard times from you due to us. Allah will send down rain due to us. You should not be deceived and turn away from Allah due to your pride.

There has been no drops of mercy from the heavens since the Almighty Allah closed the gates of Paradise. Once our Qaim arises there will come down drops of rain from the heavens; plants will grow out of the ground; hatred will be removed from the hearts of the people; beasts and other animals will be in peace with each other such that a woman can walk from Iraq to Syria stepping on greenery all the way with her adornments on and no beast would frighten her."

12- *Al-Khisaal:* It is narrated from Ibnul Walid from Saffar from Hasan bin Ali bin Abdullah bin Mughira from Abbas bin Aamir from Rabi bin Thuwair bin Abu Faqta from his father from Ali bin Husain (a.s.) that he said:

"When our Qaim arises, Allah, the Mighty and Sublime would remove the troubles of our Shia and make their hearts like iron ingots and each of them would become as strong as forty men and they shall become the rulers and leaders of the earth."

13- *Qisasul Anbiya:* It is narrated from the chains of Saduq from Muhammad bin Ali bin Mufaddal from Ahmad bin Muhammad bin Ammar from his father from Hamadan Qalanasi from Muhammad bin Jamhur from Maryam bin Abdullah from Abu Basir from Imam Ja'far Sadiq (a.s.) that he said:

"O Abu Muhammad, as if I can see Imam Qaim (a.s.) entering Masjid Sahla with his family members.

I asked: Would it be the residence of the Imam?

He replied: Yes, it had been the residence of Prophet Idris (a.s.) as well. All the prophets sent by the Almighty Allah prayed in this Masjid. One who lives in it is like one who lives in the tent of the Messenger of Allah (s.a.w.s.). Every believer man and woman is inclined to this Masjid. Also day and night angels visit this Masjid and pray in it. O Abu Muhammad, if I had lived in your neighborhood, I would not have prayed anywhere else. Thus when the Qaim will rise up, he will take revenge from the people on behalf of Allah, the Prophet and all of us."

14- *Ilalush Sharai:* My father has narrated from Saad from Ahmad bin Muhammad from Ali bin Hasan Teemi from his brothers, Muhammad and Ahmad from Ali bin Yaqub Hashmi from Marwan bin Muslim from Saeed bin Umar Jofi from an Egyptian from Imam Ja'far Sadiq (a.s.) that he said:

"When the Qaim appears, he will cut off the hand of Bani Shaibah and hang it upon the Kaaba and on it write: These are the thieves of the Kaaba."

15- *Amali Tusi:* It is narrated from Mufeed from Ibne Quluwayh from Kulaini from Ali from his father from Yaqtini from Yunus from Amr bin Shimr from Jabir from Imam Muhammad Baqir (a.s.) that he said:

"One who lives till the time of Imam Qaim (a.s.) and dies fighting on his side will earn the status of two martyrs and one who fights on his side and kills even one of our opponents will earn the reward of twenty martyrs."

16- *Adad:* It is narrated from Imam Muhammad Baqir (a.s.) that he said:

"Indeed the Book of Allah and the Sunnah of the Prophet is so mingled in the heart of our Qaim like a nice vegetation that has taken growth. If one of you lives till that time and meets him, he should say:

"Peace be upon you, O Ahle Bayt of mercy and prophethood, repository of knowledge and the site of messengership. Peace be on you, O the remnant of Allah."

17- *Basairud Darajaat:* It is narrated from Ahmad bin Muhammad from Ja'far bin Muhammad Kufi from Hasan bin Hammad Tai from Saad from Imam Muhammad Baqir (a.s.) that he said:

"Our traditions are not difficult, they are very difficult to understand and not everyone can bear them. Only the proximate angel, a messenger prophet or one whose heart Allah has tested for faith can bear them. No one else can bear them. When our kingdom arrives and our Mahdi reappears, each of our followers will be braver than a lion and sharper than a spear; he will trample our enemies and give them a sound beating, At that time divine mercy will descend and the door of deliverance will open up for the people."

18- *Basairud Darajaat:* It is narrated from Ahmad bin Muhammad from Ibne Sinan from Rafid, the freed slave of Abu Hubaira from Imam Ja'far Sadiq (a.s.) that he said:

"O Rafid, what will be your condition when you see the companions of the Qaim having pitched their tents in Kufa Masjid, after which the Imam will set an example, which will be very hard on the Arabs?

I asked: May I be your ransom, what would that be?

He replied: Slaughter.

I asked: Would he not deal according to the practice of Imam Ali (a.s.)?

He replied: No, O Rafid, Imam Ali (a.s.) acted on what was mentioned in the White scroll and it was reconciliation, although he knew what oppressions they will wreak and his Shia after him. Imam Qaim (a.s.) will deal with them according to what is mentioned in the Red scroll and it is slaughter. Because he knows that now they would not be able to oppress his Shia anymore."

19- *Basairud Darajaat:* It is narrated from Salma bin Khattab from Abdullah bin Muhammad from Mani bin Hajjaj Basri from Majashe from Mualla from Muhammad bin Faiz from Muhammad bin Ali (a.s.) that he said:

"The staff of Prophet Musa (a.s.) initially belonged to Prophet Adam (a.s.); after whom it reached to Prophet Shuaib (a.s.). After that it came in the possession of Prophet Musa (a.s.). It is now in our possession and it is still fresh as if it is just detached from a tree. When it is spoken to, it responds. It is kept for our Qaim (a.s.). He would perform all the tasks through it that Musa (a.s.) had performed. And it would do whatever it is appointed to. When it moves forward, it devours all the deceptions. Its two lips would be so huge that when it opens its mouth, one lip touches the floor

and the other touches the ceiling. There is a distance of forty hands between the two lips. It would devour anything that comes before it."

20- *Basairud Darajaat:* It is narrated from Ibne Hashim from Barqi from Bazanti etc. from Abu Ayyub Hazza from Abu Basir that he said to Imam Ja'far Sadiq (a.s.):

"O son of Allah's Messenger, may I be your ransom it is my sincere wish to touch your holy chest.

He said: You may do so.

After being accorded the permission I happily touched his holy chest and shoulders.

He said: But, O Abu Muhammad, what was the need of it?

I said: May I be your ransom. I have heard your respected father say: Imam Qaim will have a broad chest and the shoulders will be wide.

The Imam said: O Abu Muhammad, my respected father put on the armor of the Holy Prophet (s.a.w.s.) and it dangled till the ground. After that when I put it on, it proved the same for me as well. Now it is reserved for Imam Qaim and it would fit him like it fitted the Messenger of Allah (s.a.w.s.). [Moreover, I am more than forty years of age.] Whereas Imam Qaim would not seem to be more than forty years of age."

21- *Basairud Darajaat:* It is narrated from Abdullah bin Ja'far from Muhammad bin Isa from Yunus from Huraiz that Imam Ja'far Sadiq (a.s.) said:

"The world will not end till a man from us, Ahle Bayt (a.s.) is not born and he does not arise, who will judge like Prophet Dawood (a.s.) and the progeny of Dawood (a.s.). He will not ask for evidence in any of the cases. He will judge each case on the basis of his knowledge."

22- *Basairud Darajaat:* It is narrated from Ahmad bin Muhammad from Ibne Sinan from Aban from Imam Ja'far Sadiq (a.s.) that he said:

"The world will not end till a man from us does not arise, who will rule like the progeny of Dawood (a.s.). He will not ask for evidence in any of the cases. He will judge each case on the basis of his knowledge."

23- *Basairud Darajaat:* It is narrated from Muhammad bin Husain from Safwan bin Yahya from Abu Khalid Qummat from Humran bin Ayyan that he said:

I asked Imam Ja'far Sadiq (a.s.): Are you prophets?

He replied: No. I said: But I have heard from a reliable person that you are prophets.

He said: It must be Abul Khattab who has spread this rumor.

Yes, I said.

He said: That is why you also repeated this nonsense!

I asked: Then on what basis do you judge cases?

He replied: We judge cases on the same basis that the progeny of Dawood (a.s.) used to judge."

24- *Basairud Darajaat:* It is narrated from Muhammad bin Isa from Muhammad bin Ismail from Mansur bin Yunus from Fudhail Awar from Abi Ubaidah that Imam Ja'far Sadiq (a.s.) said:

"When the Qaim of Aale Muhammad (a.s.) arises, he will also judge according to the judgment of Prophet Dawood and Prophet Sulaiman (a.s.) and he will not ask for evidence."

25- ***Dawaat Rawandi:*** It is narrated from Hasan bin Tareef that he said:

"I wrote to His Eminence, Abu Muhammad Imam Hasan Askari (a.s.) asking about the Qaim that when he rises up, on what basis would he judge among the people? I also wanted to ask His Eminence about the cure of Nubian fever, but I forgot to mention it. The reply arrived as follows: "You asked about the Imam, when he reappears he would judge among the people on the basis of his own knowledge, like Prophet Dawood (a.s.) he will not ask for proof."

26- ***Basairud Darajaat & Ikhtisaas:*** It is narrated from Ibrahim bin Hashim from Sulaiman Dailami from Muawiyah Dahni from His Eminence, Abu Abdullah Sadiq (a.s.) that he said regarding the verse:

يُعْرَفُ الْمُجْرِمُونَ بِسِيمَاهُمْ فَيُؤْخَذُ بِالنَّوَاصِي وَالْأَقْدَامِ

"The guilty shall be recognized by their marks, so they shall be seized by the forelocks and the feet." (Surah Rahman 55:41)

"O Muawiyah, what do they say about this verse? He replied: They think that the Almighty Allah would recognize the sinners by their faces in *Qiyamat*. Then it would be ordered that they be caught by their forelocks and feet and thrown into the fire. The Imam asked, "How come the Almighty Allah the most powerful would be in need of recognizing a creature, whom He Himself has created?" I said: "May I be sacrificed upon you, then what does it mean?" He replied, "When our Qaim rises up, the Almighty Allah would bestow him the power of identifying faces. Thus he would order that the infidels be caught by their forelocks and feet. Then he would put them to the sword."

27- ***Basairud Darajaat & Ikhtisaas:*** It is narrated from Ahmad bin Muhammad from Ibne Sinan from Abu Khalid and Abu Salam from Surah from Imam Muhammad Baqir (a.s.) that he said:

"Dhulqarnain was given a choice between two clouds and he chose the tame one and the hard cloud is saved for your master. The narrator says: I asked: Which is the hard one? He replied: That which is having lightning and thunder. Your master would ride on that cloud; once he will ride the cloud and reach to the 'Sevens' the seven heavens and the seven earths, five for building and two for demolishing."

28- *Basairud Darajaat* & *Ikhtisaas:* **It is narrated from Muhammad bin Harun from Sahl bin Ziyad Abu Yahya that Imam Ja'far Sadiq (a.s.) said:**

"The Almighty Allah gave Dhulqarnain the choice of two, hard and tame clouds and he chose the tame one and it is one in which there is no lightning and thunder. And if he had chosen the hard one, it would not have become available for him, because the Almighty Allah has stored it for Qaim (a.s.)."

29- ***Ikmaaluddin:*** It is narrated from Hamadani from Ali from his father from Ali bin Mabad from Husain bin Khalid that Imam Ali Reza (a.s.) said:

"One who does not have piety does not have religion and whosoever does not have dissimulation *(Taqayyah)* does not have faith and indeed the

most honored among you near Allah is the one most pious of you. His Eminence was asked: Till when does he have to observe *Taqayyah?* He replied: Till the day of the appointed hour and on that day is the reappearance of our (Ahle Bayt's) Qaim. Thus whosoever abandons *Taqayyah* before his reappearance is not from us. It was asked: O son of Allah's Messenger, from which of Ahle Bayt is the Qaim? He replied: He is my fourth descendant, the son of the best of the maidservants. The Almighty Allah would, through him, purify the earth from every kind of oppression and remove every type of injustice from it. He is the one in whose birth the people would doubt and he is the one who would have an occultation before his reappearance. And when he arises, the earth shall be lit up with his effulgence. He would establish the scales of justice among the people so that no one may oppress the other. He is the one for whom the earth would warp itself and he would not throw a shadow. And he is the one by whose name the caller would call out from the sky inviting people to the Imam which all the people of the earth would be able to hear. The caller would say: Know that the Proof of Allah has appeared near the House of Allah, so follow him as truth is with him, and that is the meaning of the statement of the Almighty Allah:

إِن نَّشَأْ نُنَزِّلْ عَلَيْهِم مِّن السَّمَاء آيَةً فَظَلَّتْ أَعْنَاقُهُمْ لَهَا خَاضِعِينَ

"If We please, We should send down upon them a sign from the heaven so that their necks should stoop to it." (Surah Shoara 26:4)

30- ***Ikmaaluddin:*** Shaykh Saduq in *Ikmaaluddin* has narrated from Hamadani from Ali from his father from Riyan bin Sult that he said to Imam Ali Reza (a.s.):

"Are you the *Sahibul Amr* (Master of Affair)? He replied: I am also *Sahibul Amr* but not the *Sahibul Amr* who will fill the earth with justice as it would have been fraught with tyranny and oppression. And how can I be that person? While you can see that I am physically weak. Whereas the Qaim is the one who at the time of his reappearance will be senior in age, but will appear as a youth. His body shall be so strong that if he catches hold of the biggest tree of the earth, he shall be able to uproot it and if he shouts between the mountains, their stones will roll down. The staff of Prophet Musa and the seal ring of Prophet Sulaiman (a.s.) are with him. He is my fourth descendant. The Almighty Allah will keep him in occultation as long as Divine wisdom dictates. Then He will reveal him so that he may fill the earth with justice and equity just as it would be fraught with injustice and oppression."

31- ***Ikmaaluddin:*** It is narrated from Muzaffar Alawi from Ibne Ayyashi from his father from Muhammad bin Naseer from Muhammad bin Isa from Hammad bin Isa from Amr bin Shimr from Jabir Jofi from Jabir Ansari that the Messenger of Allah (s.a.w.s.) said:

"Dhulqarnain was a righteous servant of Allah whom the Almighty Allah appointed as a Divine Proof on the people. So he called his people to God and piety. They slashed on one side of his head and he disappeared from them for a long time till they began to debate about him saying: He has died or he has gone into which wilderness? After that he reappeared and came

back to his community, but once again they happened to strike at his head. And there is among you (Muslims) someone who is on his practice and manner. And indeed Allah, the Mighty and Sublime settled Dhulqarnain in the earth and bestowed him with a cause of everything. He reached up to the eastern and the western limits of the earth. The Almighty Allah would repeat his Sunnah in the Qaim of my progeny till he conquers the east and the west of the earth. Till there does not remain any wet and dry place, mountain and highland, that Dhulqarnain had crossed. And the Almighty Allah would expose for him the treasures and mines and He would help him by giving him awe and through him He would fill the earth with justice and equity in the same way as it would be full of injustice and oppression."

32- *Ghaibat Tusi:* It is narrated from Saad from Abu Hashim Ja'fari that he said:

"I was with Abu Muhammad (a.s.) when he said: When the Qaim arises, he will order the demolishing of the minarets and maqsoorahs[8] of the mosques.

I (the narrator) says: I wondered what it denoted.

The Imam turned to me and said: It means that all these are innovations. Neither they were sanctioned by the Prophet nor his true successors."

33- *Ikmaaluddin:* Shaykh Saduq (r.a.) has narrated from Ibne Idris from his father from Ibne Isa from Ahwazi from Ibne Abu Umair from Abu Ayyub from Abu Basir that he said: A man from Kufa asked Abi Abdullah (a.s.):

"With how many men would the Qaim arise? It is said that he will appear with 313 persons, equal to the martyrs of Badr?" The Imam said: "He will not appear till he has the required number of people and that number is not less than 10000."

The author says: The implication of the Imam is that the companions of Qaim at the time of reappearance will not be 313. This number will be of those who gather around him in the beginning of his uprising.

34- *Ikmaaluddin:* It is narrated from Attar from his father from Ibne Abil Khattab from Muhammad bin Sinan from Abu Khalid Qummat from Zaris from Abu Khalid Kabuli from Imam Zainul Abideen (a.s.) that he said:

"Those who will be missing from their beds will be 313 persons, equal to the number of the martyrs of Badr. And they shall be in Mecca in the morning. And that is the interpretation of the verse:

أَيْنَ مَا تَكُونُواْ يَأْتِ بِكُمُ اللّهُ جَمِيعًا

"Wherever you are, Allah will bring you all together." (Surah Baqarah 2:148)

And they are the companions of the Qaim."

35- *Ikmaaluddin:* It is narrated from Ibnul Walid from Muhammad Attar from Ibne Abil Khattab from Safwan Ibne Yahya from Manzar from Bakkar bin Abu Bakr from Abdullah bin Ajlan that he said:

We were discussing the advent of the Qaim in the company of Abi Abdullah (a.s.) when I asked him: "How would we know about this?" He replied: "When you get up in the morning, a slip of paper will be found

below your head with the following written on it: Obedience with recognition."

And it is narrated that the following shall be written on the banner of Imam Mahdi (a.s.): "The Allegiance is for Allah, the Mighty and Sublime."

36- *Ikmaaluddin:* It is narrated from Ibne Mutawakkil from Sadabadi from Barqi from his father from Ibne Abu Umair from Ali bin Abu Hamza from Abu Basir from Imam Ja'far Sadiq (a.s.) that he said regarding the words of Allah, the Mighty and Sublime:

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَى وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَلَوْ كَرِهَ الْمُشْرِكُونَ

"He it is Who sent His Apostle with guidance and the religion of truth, that He might cause it to prevail over all religions, though the polytheists may be averse." (Surah Taubah 9:33)

"The interpretation of this verse has not yet been actualized and neither will it actualize till the advent of the Qaim (a.s.). Not a single denier in the Almighty Allah and polytheist will remain except that he will detest the Imam and if the disbeliever or polytheist hides in the center of a rock; that rock will say: O believer, there is a disbeliever in my center, break me up and eliminate him."

37- *Ikmaaluddin:* It is narrated from Majiluwayh from Muhammad Attar from Ibne Isa from Ibne Abil Khattab together from Muhammad bin Sinan from Abul Jarud that Imam Muhammad Baqir (a.s.) said:

"When Qaim (a.s.) sets out from Mecca, a caller of His Eminence would announce: 'None of you must carry any food and water.' His Eminence would be having with himself the stone of Musa bin Imran that weighs a camel load. Thus he does not halt at any stage, but that streams burst forth from that stone and anyone that feels hunger eats from it and any that feels thirsty drinks from it. The beasts of burden also get their feed from that till they reach Najaf at the rear of Kufa."

38- *Ikmaaluddin:* It is narrated from Ibnul Walid from Saffar from Ibne Yazid from Ibne Abu Umair from Aban bin Uthman from Aban bin Taghlib that Imam Ja'far Sadiq (a.s.) said:

"When the Qaim (a.s.) reappears, there will be a sign for every person by which he would recognize whether he is righteous or an evil-doer. And in it is the sign for those who possess reason and it is the right path."

39- *Ikmaaluddin:* It is narrated from the same chains from Aban bin Taghlib that he said: Abi Abdullah (a.s.) said:

"Two bloods are made lawful by Allah, the Mighty and Sublime and no one can issue a judgment regarding them; till the time Allah, the Mighty and Sublime will send the Qaim from Ahle Bayt (a.s.) and he will judge according to the command of Allah. Thus at that time testimony will not be needed. The married fornicator will be stoned to death and the one who refuses to pay the Zakat will be beheaded."

When Imam Zamana (a.s.) stages an uprising in Najaf

40- *Ikmaaluddin:* It is narrated from the same chains from Aban bin Taghlib that Imam Ja'far Sadiq (a.s.) said:

"As if I can see the Qaim outside Najaf, astride a black speckled horse, which has a white mark between its eyes. When his horse moves no one will remain in any town who does not think that he is in that town.

When he waves the flag of the Messenger of Allah (s.a.w.s.) 13000 angels will come down to him. Of them 13 will be awaiting for the Qaim. These angels are same who were with Prophet Nuh (a.s.) in his Ark, who were with Prophet Ibrahim (a.s.) when he was thrown into the fire and who were with Prophet Isa (a.s.) when he was taken up to the heavens.

And 4000 will be following him with flags. 313 are those angels who were present in the Battle of Badr and 4000 are those who came down to accompany Imam Husain (a.s.) in fighting against the Yazidite forces. However they were not allowed to take part in the battle. So they returned to Allah to take the permission but when they came down once more, Imam Husain (a.s.) was already martyred. Thus today they remain with disheveled hair and dust smeared condition at the grave of Imam Husain (a.s.) where they will continue to lament till Judgment Day. And there is constant coming and going of angels between the grave of Imam Husain (a.s.) and the heavens."

41- *Ikmaaluddin:* It is narrated from the same chains from Aban bin Taghlib from Thumali that Imam Muhammad Baqir (a.s.) said:

"As if I can see Qaim (a.s.) appearing in Kufa at the back of Najaf. When he arrives at Najaf, he would unfurl the standard of the Messenger of Allah (s.a.w.s.). Its pole would be a pillar of the *Arsh* and those who accompany it would be helpers of Allah, the Mighty and Sublime. He would not bring it down for anyone, but that the Almighty Allah would destroy that person."

The narrator says: I asked in a polite manner: "Is that flag with him or it would be brought for him?" He said: "It would be brought for him by Jibraeel (a.s.)."

42- *Ikmaaluddin:* It is narrated from Majiluwayh from his uncle from Kufi from his father from Muhammad bin Sinan from Mufaddal bin Umar that Imam Ja'far Sadiq (a.s.) said:

"As if I can see Qaim (a.s.) on the pulpit of Kufa surrounded by his 313 men equal to the people of Badr. They are the standard bearers and they are the divine rulers on His (Allah's) earth over His creatures.

Till he would bring out from his cloak a parchment sealed with a golden seal. A covenant from the Messenger of Allah (s.a.w.s.). Then they would go away and disperse from him like tongueless sheep and none would remain with him except the deputy and eleven chiefs - as had remained with Musa bin Imran (a.s.) - then they would wander in the earth, but will not be able to find a way except to him. Then they would come back to him. By Allah, I know what he will say to them, which they will deny."

43- *Ikmaaluddin:* My father has narrated from Saad from Ahmad bin Husain from Muhammad bin Jamhur from Ahmad bin Abi Harasa from Ibrahim bin Ishaq from Abdullah bin Hammad from Amr bin Shimr from Jabir from Imam Muhammad Baqir (a.s.) that he said:

"As if I can see the companions of the Qaim (a.s.) that have filled up the earth from the east to the west. Everything, even the wild beasts and the jungle birds will obey them, and everything will seek his

satisfaction, so much so that a piece of land will pride itself over others and say: Today a companion of the Imam passed over me."

44- *Ikmaaluddin:* **It is narrated from Ibne Masrur from Ibne Aamir from his uncle from Ibne Abu Umair from Ali bin Abu Hamza from Abu Basir from Imam Ja'far Sadiq (a.s.) that he said:**

"When Prophet Lut (a.s.) told his people:

لَوْ أَنَّ لِي بِكُمْ قُوَّةً أَوْ آوِي إِلَى رُكْنٍ شَدِيدٍ

"Ah! that I had power to suppress you, rather I shall have recourse to a strong support." (Surah Hud 11:80)

He did not mean to say anything except that he was wishing for the power of Qaim (a.s.) and 'a strong support' are his companions, each of whom would have the strength of forty men and their hearts would be more solid than a mountain of iron, such that if they wanted, they could move a mountain of iron from its place. And they shall not lay down arms till Allah, the Mighty and Sublime is satisfied."

45- ***Ikmaaluddin:*** It is narrated from Majiluwayh from Muhammad bin Yahya from Muhammad bin Husain from Muhammad bin Ismail from Abu Ismail Sarraj from Ja'far bin Bashir from Mufaddal bin Umar from Imam Ja'far Sadiq (a.s.) that he said:

"Do you know what the garment of Yusuf was? 'No,' replied I. He said: "When fire was lit for (burning) Ibrahim (a.s.) Jibraeel brought a garment of Paradise for him and dressed him in it. That garment protected him from heat and cold and when his death approached, he made it into an arm band and tied it to Ishaq; Ishaq in turn tied it to Yaqub and when Yusuf was born Yaqub tied it on him.

And it was tied to his arm till those circumstances befell him. Thus when Yusuf removed it from the arm band in Egypt, Yaqub perceived its fragrance and it is about the same that Allah quotes him saying:

لَأَجِدُ رِيحَ يُوسُفَ لَوْلاَ أَن تُفَنِّدُونِ

"Most surely I perceive the fragrance of Yusuf, unless you pronounce me to be weak in judgment." (Surah Yusuf 12:94)

It is the same garment that had come down from Paradise."

Mufaddal said: May I be sacrificed on you, whom did this garment reach after him? He replied, "To the one deserving of it. It is with our Qaim and he would have it when he reappears. Then he said: All knowledge or things inherited by every prophet have reached to [the progeny of] Muhammad (s.a.w.s.)."

46- ***Ikmaaluddin:*** It is narrated from the same chains from Mufaddal bin Umar from Abu Basir from Imam Ja'far Sadiq (a.s.) that he said:

"When the Qaim establishes his rule, Allah, the Mighty and the High will exalt all downtrodden ones and debase all exalted ones. The earth will become a palm of hand for him and who is it that has a strand of hair on his palm and he cannot see it?"

47- ***Ikmaaluddin:*** It is narrated from Ibne Masrur from Ibne Aamir from Mualla from Washa from Muthanna Hannat from Qutaibah Aashi from Ibne Abi Yafur from the freed slave of Bani Shaiban from Imam Muhammad Baqir (a.s.) that he said:

"When our Qaim arises, he will stroke the heads of the people, which will gather their intellects and perfect their understandings."

48- *Kaamiluz Ziyaraat:* It is narrated from Husain bin Muhammad bin Aamir from Ahmad bin Ishaq from Sadan bin Muslim from Umar bin Aban from Aban bin Taghlib from Imam Ja'far Sadiq (a.s.) that he said:

"As if I can see the Qaim in the elevated parts of Kufa wearing the armor of Allah's Messenger. He will shake the armor and it will wrap itself around him, after which he will cover it with a brocade robe. He will be mounted on a jet-black horse with whiteness on its forehead. He will move the horse in such a way that people in every country will see him as if he is with them in their own country. In this way he will unfold the standard of Allah's Messenger. Its pole is from pillars of Arsh, whereas the rest is from Allah's victory! If he points it to anything, Allah will destroy it. When he waves it, the heart of every believer will become like a strong iron piece and each believer will be given the strength of forty men. Every believer who has died will feel the joy (of the Qaim's rising) in his grave. They (dead believers) will begin visiting one another in their graves and give glad tidings to one another about the Qaim's uprising. Then thirteen thousand three hundred and thirteen angels will join the Imam.

I (the narrator) asked, "So many angels will join him?"

Imam (a.s.) replied: Yes, they are as follows:

A. The angels who were with Nuh (a.s.) in the ark

B. Who were with Ibrahim (a.s.) when he was cast into the inferno

C. Who were with Musa (a.s.) when he split the sea for Bani Israel

D. And who were with Isa (a.s.) when Allah raised him to the heavens.

E. Four thousand equipped angels and one thousand angels who came in unbroken succession who were with the Prophet.

F. Three hundred and thirteen angels who fought in the Battle of Badr

G. Four thousand angels who descended to fight along with Imam Husain (a.s.) but who were not permitted to fight. They remain by the grave of Imam Husain (a.s.), disheveled and covered with dust. They will cry over him until Judgment Day. Their chief is an angel named Mansur. These angels receive all who visit the grave of Imam Husain (a.s.) and accompany them when they bid farewell. They visit them if they become ill, pray on them at their funerals and seek forgiveness for them after their death. All these angels are on this earth, waiting for the Qaim's uprising."

In *Ghaibat Nomani* also a similar report is narrated from Abdul Wahid from Muhammad bin Ja'far from Abu Ja'far Hamadani from Musa bin Sadan from Abdullah bin Qasim from Umar bin Aban.

Another similar report is mentioned in *Ghaibat Nomani* from Ibne Uqdah from Ali bin Hasan from Hasan and Muhammad sons of Ali bin Yusuf from Sadan bin Muslim from Ibne Taghlib.

49- *Ghaibat Tusi:* It is narrated from Fazal from Ali bin Hakam from Muthanna from Abu Basir that he said: Imam Ja'far Sadiq (a.s.) said:

"The Almighty Allah will assist Imam Mahdi (a.s.) through people who have no religion and faith. When he reappears, there will be people who had till date been idolaters, but they will give up idolatry and join the Imam."

50- *Ghaibat Tusi:* It is narrated from Fazal from Hamani from Muhammad bin Fudhail from Ajlah from Abdullah bin Huzail that he said:

"Judgment Day will not arrive till all the believers do not gather in Kufa."

51- *Ghaibat Tusi:* It is narrated from a group of scholars from Talakbari from Ali bin Habashi from Ja'far bin Muhammad bin Malik from Ahmad bin Abi Naeem from Ibrahim bin Salih from Muhammad bin Ghazzal from Mufaddal bin Umar that Imam Muhammad Baqir (a.s.) said:

"When the Qaim (a.s.) arrives in Kufa, not a believer would remain but that he would be present there or would travel to that place. Thus according to the statement of Amirul Momineen (a.s.), he will address his companions thus: Come with me to fight this transgressor and rebel (Sufyani)."

52- *Ghaibat Tusi:* It is narrated from Mufaddal that he said: I heard His Eminence, Abu Abdullah Sadiq (a.s.) say:

"When the Qaim (a.s.) arises, the earth would light up with the luminescence of its Lord and the people would become needless of sunlight. In his rule all will have such long lifespans that each person will beget a thousand sons. Daughters will not be born to them. He will build a mosque on the outskirts of Kufa, which will have a thousand doors and the houses of Kufa will be connected to the river of Kerbala. So wide would habitation spread that if a person travels on a mule to pray the Friday Prayer, he will not be able to reach in time."

53- *Ghaibat Tusi:* It is narrated from Abu Muhammad Muhammadi from Muhammad bin Ali bin Fazal from his father from Muhammad bin Ibrahim bin Malik from Ibrahim bin Banan Khathami from Ahmad bin Yahya bin Motamar from Amr bin Thabit from his father from Imam Muhammad Baqir (a.s.) that he said in a long tradition:

"He will enter Kufa and there will be three standards, which will have become confused. They will be clear to him. He will go in until he comes to the pulpit. Then he will preach, but the people will not know what he says, because of the weeping. On the second Friday, the people will ask him to pray the Friday Prayer with them. He will order that a place of prostration be marked for him with red dye and he will pray there with them. Then he will order that a river should be dug from the back of the shrine of Imam Husain (a.s.), which would flow to the Ghariyyan so that the water would descend into Najaf. At its entrance bridges and mills will be working. It is as if I could see an old woman, on her head a basket, in which is wheat, which is brought to those mills and they grind it free of charge."

54- *Ghaibat Tusi:* It is narrated from Fazal from Uthman bin Isa from Salih bin Abul Aswad from Imam Ja'far Sadiq (a.s.) that he said when Masjid Sahla was mentioned in his presence:

"It will be the residence of our Sahibul Amr (Imam Mahdi (a.s.) when he occupies it with his family."

A similar tradition is mentioned through Muhammad bin Yahya from Ali bin Hasan from Uthman in *Al-Kafi*.

55- *Ghaibat Tusi:* It is narrated from Fazal from Ibne Mahbub from Amr bin Shimr from Jabir from Imam Muhammad Baqir (a.s.) that he said:

"When one of you meets our Qaim, he should greet him in the following words: Peace be on you, Ahle Bayt (a.s.) of prophethood, mine of knowledge and site of messengership."

56- *Ghaibat Tusi:* It is narrated from Fazal from Abdur Rahman bin Abu Hashim from Ali bin Abu Hamza from Abu Basir from Imam Ja'far Sadiq (a.s.) that he said:

"The companions of Musa (a.s.) were tested by the stream and it is that which the Almighty Allah has said:

إِنَّ اللّهَ مُبْتَلِيكُم بِنَهَرٍ

"Surely Allah will try you with a river…" (Surah Baqarah 2:249)

The companions of Qaim (a.s.) would also be tested in the same way.

57- *Ghaibat Tusi:* It is narrated from Fazal from Abdur Rahman from Ibne Abu Hamza from Abu Basir from Imam Ja'far Sadiq (a.s.) that he said:

"Qaim (a.s.) would demolish the Masjid al-Haraam till it returns to its ancient form and he would also return the Prophet's Masjid (Masjidun Nabawi) to its original construction and he would return the Holy Kaaba to its location and raise it on its own foundations. He will cut off the hand of Bani Shaibah and hang it on the Kaaba as they are the thieves of the Kaaba."

58- *Ghaibat Tusi:* It is narrated from Fazal from Ali bin Hakam from Sufyan Jurairi from Abi Sadiq from Imam Muhammad Baqir (a.s.) that he said:

"Our state is the last of the states, no House which has a state will remain, except that they ruled before us, so that they will not be able to say when they see our actions, if we ruled, we would act in the same way as these. It is the word of Allah, the Exalted:

وَالْعَاقِبَةُ لِلْمُتَّقِينَ

"…and the end is for those who guard (against evil)." (Surah Araaf 7:128)

59- *Ghaibat Tusi:* It is narrated from Fazal from Abdur Rahman bin Abu Hashim and Hasan bin Ali from Abu Khadija from Imam Ja'far Sadiq (a.s.) that he said:

"When the Qaim arises, he will come with an unprecedented system."

60- *Ghaibat Tusi:* It is narrated from Fazal from Ali bin Hakam from Rabi bin Muhammad Musli from Saad bin Tareef from Asbagh bin Nubatah that Amirul Momineen (a.s.) said in his speech regarding the Kufa Masjid that it was made from mud, bricks and clay. Then he said:

"When Qaim (a.s.) reaches Kufa Masjid, its walls would be made of solid bricks and mortar, he would look at it and say: Woe be on the one who demolished you, woe be on the one who facilitated your razing, and woe be on the one who constructed you with solid bricks and changed the *Qibla* of Nuh. And fortunate are those who would witness the razing in the company of the Qaim of us, Ahle Bayt. They are the best of the peoples."

61- *Ghaibat Tusi:* It is narrated from Fazal from Abdur Rahman bin Abu Hashim from Ali bin Abu Hamza from Abu Basir that he said in a tradition as follows:

"When the Qaim arises he would enter Kufa. Then he would order the razing of four mosques upto their foundations and they will make them like

the canopies of Musa (a.s.) and demolish the additions and additional floors till they return to the form that they were in at the time of the Holy Prophet (s.a.w.s.). He will widen the main highways to be 60 hands wide. Any Masjid that comes on the way would be demolished. He will shut down all openings, balconies and structures jutting out towards the main road. The Almighty Allah would command the heavens to reduce their rotation during the tenure of his rule, thus a day of that time would be equal to ten days of your period, one month equal to ten months of yours, and one year equal to ten years of your time.

Not much time would pass that ten thousand rebels[9] would come out of Rameela ad-Daskara and their slogan would be: O Uthman, O Uthman. His Eminence would summon one of his men and attach his sword to his waist. He would go and slay the whole crowd single-handed and not one of them would be spared. After that His Eminence would turn to Kabul Shah; it is a city that no one has ever conquered, but he would conquer it. After that he would return to Kufa and reside there after eliminating seventy Arab tribes…"

62- ***Ghaibat Tusi:*** It is narrated from Fazal from Ali bin Asbat from his father, Asbat bin Saalim from Musa Abbar from Imam Ja'far Sadiq (a.s.) that he said:

"The Arabs should be warned as it would be a very bad time for them, because not one of them will arise with the Qaim,"

63- ***Ghaibat Tusi:*** It is narrated from Fazal from Abdur Rahman bin Abu Hashim from Amr bin Abu Miqdam from Imran bin Zabyan from Hakim bin Saad from Amirul Momineen (a.s.) that he said:

"The companions of the Qaim 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."

64- *Ghaibat Tusi:* **It is narrated from Fazal from Ahmad bin Umar bin Muslim from Hasan bin Uqbah Nahmi from Abu Ishaq Banna from Jabir Jofi from Imam Muhammad Baqir (a.s.) that he said about the Qaim:**

"The allegiance of Imam Qaim (a.s.) will be given between Rukn and Maqam by three hundred and thirteen persons equal to the fighters of the Battle of Badr. Some nobles of Egypt, leaders of Syria and good persons from Iraq will also be included among them and they will set out from there when the Almighty Allah wants."

65- ***Ghaibat Tusi:*** It is narrated from Fazal from Muhammad bin Ali from Wuhaib bin Hafas from Abu Basir from Imam Ja'far Sadiq (a.s.) that he said:

"Amirul Momineen (a.s.) used to say that believers would go on decreasing so much that no one would utter the name of Allah anymore. At that time the leader of religion will rise up and the Almighty Allah will send a group from around him who would gather with him like monsoon clouds and by Allah, I even know their names, nationalities and the name of their chief; and the Almighty Allah will raise them in any way He likes. From some He will take one, from some He will take two, from some He will take three, from some He will take four, from some He will take five, from some

He will take six, from some He will take seven, from some He will take eight and from some He will take nine; in this way 313 will come together. Thus the Almighty Allah says:

أَيْنَ مَا تَكُونُواْ يَأْتِ بِكُمُ اللّهُ جَمِيعًا إِنَّ اللّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

"…wherever you are, Allah will bring you all together; surely Allah has power over all things." (Surah Baqarah 2:148)

66- ***Sahifatur Reza:*** It is narrated from Imam Ali Reza (a.s.) from his forefathers that Ali Ibne Abi Talib (a.s.) said:

"One who fights us in the last period of time will fight as if he is on the side of Dajjal.

Abul Qasim Tai says: I asked Imam Ali Reza (a.s.): Which of you will he fight in the last period of time?

He replied: Associate of Prophet Isa bin Maryam (a.s.); that is he will fight Imam Mahdi (a.s.)."

67- ***Kharaij:*** It is narrated from Abu Saeed Khurasani from Ja'far bin Muhammad from his father (a.s.) that he said:

"When Qaim (a.s.) camps in Mecca and intends to move to Kufa, an announcer would say: None of you may carry any food or water on the journey. And His Eminence would carry with himself the stone of Musa bin Imran, from which had gushed out twelve streams. Then he did not halt at any stage, but that he fixed it and streams burst forth from that stone and anyone that felt hunger, ate from it and any that felt thirsty, drank from it. Thus it would be their only source of food and water till they reach Najaf, which is before Kufa. When they arrive there, water and milk would continuously flow out of it. Anyone that feels hunger, satiates himself from it and any that feels thirsty, drinks from it."

68- *Kharaij:* **It is narrated from Muhammad bin Abdul Hamid from Abu Jamila from Abu Bakr Hadhrami from Imam Muhammad Baqir (a.s.) that he said:**

"One who lives till the time of the Qaim of my Ahle Bayt (a.s.); if he is ill, he will be cured and if he is physically weak, he will become strong."

69- ***Kharaij:*** It is narrated from Abu Bakr Hadhrami from Abdul Malik bin Ayyan that he said:

Once I arose from the assembly of Imam Muhammad Baqir (a.s.) resting my hand on the floor and moaned in weakness and old age. Then I said:

"O son of Allah's Messenger, I wish for the time of Imam Zamana (a.s.) so that I may become strong once again.

He said: Are you not pleased with the fact that your enemies fight among themselves and destroy each other whereas you sit in peace at home? And even if you have to fight, each of you would become as strong as forty men and your hearts will be like iron ingots such that if they wanted, they could shatter a mountain. Only you will become the rulers and leaders of the earth."

70- ***Kharaij:*** It is narrated from Muhammad bin Isa from Safwan from Muthanna from Amr bin Shimr from Jabir from Imam Ja'far Sadiq (a.s.) that he said:

"(After the reappearance of the Qaim) The Almighty Allah will remove fear from the heart of Shia and fill terror in the hearts of our enemies. Each of our Shia would become sharper than spear and stronger than a lion. He would attack the enemies with the spear, cut them into pieces with his sword and trample them under his feet."

71- *Kharaij:* It is narrated from Muhammad bin Isa from Safwan from Muthanna from Abu Khalid Kabuli from Imam Muhammad Baqir (a.s.) that he said:

"When our Qaim arises, he will stroke the heads of the people, which will gather their intellects and perfect their understandings."

72- *Kharaij:* **It is narrated from Ayyub bin Nuh from Abbas bin Aamir from Rabi bin Muhammad from Abu Rabi Shami that Imam Ja'far Sadiq (a.s.) said:**

"When our Qaim arises, Allah, the Mighty and Sublime would increase the hearing and sight of our Shia, so much so that there would be no need of any correspondence between them and the Qaim. His Eminence would speak and they would hear as if he were in front of them."

73- *Kharaij:* **It is narrated from Musa bin Umar from Ibne Mahbub from Salih bin Hamza from Aban from Imam Ja'far Sadiq (a.s.) that he said:**

"Knowledge consists of twenty-seven letters - all that the prophets brought is two letters and people have not received till date more than two letters. And when our Qaim arises, he would bring another twenty-five letters and spread them among the people and add them to the two letters and spread the knowledge of twenty-seven letters."

74- *Kharaij:* It is narrated from Saad from Yaqtini from Safwan from Abu Ali Khurasani from Aban bin Taghlib from Imam Ja'far Sadiq (a.s.) that he said:

"As if I can see a bird perching on Hajar Aswad and a man has appeared below it, who is judging cases like Prophet Dawood and Sulaiman (a.s.) without asking for evidence."

75- *Irshad:* It is narrated from Hajjal from Thalaba from Abu Bakr Hadhrami from Imam Muhammad Baqir (a.s.) that he said:

"It is as if I can see the Qaim (a.s.) on the sand dunes of Kufa. He came there from Mecca with five thousand angels. Jibraeel was on his right and Mikaeel on his left. The believers were standing in front of him and he was scattering the soldiers into the land."

76- *Irshad:* It is narrated in the report of Mufaddal that Imam Ja'far Sadiq (a.s.) said:

"When the Qaim Aale Muhammad (a.s.) rises, he will build a mosque on the outskirts of Kufa, which will have a thousand doors and the houses of Kufa will be connected to the river flow of Kerbala."

77- *Irshad:* It is narrated from Abdul Kareem Khathami that he said: I asked His Eminence, Abu Abdullah Sadiq (a.s.):

"How long would Qaim (a.s.) rule?" He said: He replied: "Seven years, the days and the nights would be prolonged so much that a year would be as long as ten years of yours. Thus his rule would be equal to seventy years

according to your standards. And when the time comes for his end in the month of Jumadi II ten days before Rajab, there would be such heavy rainfall as the people had not seen before. Then the Almighty Allah by that would expose the flesh and bodies of the believers in their graves. And as if I could see them coming from Jehna, shaking off dust from their hair…"

"When the time comes for his reappearance in the month of Jumadi II and ten days of Rajab, there would be such heavy rainfall as people have not seen before. Through it, the Almighty Allah would expose the flesh and bodies of the believers in their graves. As if I could see them coming from Jahina shaking off dust from their hair."

Mufaddal bin Umar has narrated that: I heard Imam Ja'far Sadiq (a.s.) say: "When our Qaim rises, the earth will shine with the light of its Lord. Men will not need a light of the sun and darkness will vanish. In his dominion a man will live long enough to have a thousand male children born to him without a single female. The earth will expose its treasures, so that the people will see them on its surface. Men will search for someone among you to receive their money and to take their alms (Zakat), but they will find no one to accept that from them. The people will not need it, because of what Allah has provided for them out of His beneficence."

78- *Irshad:* It is narrated from Mufaddal bin Umar that Imam Ja'far Sadiq (a.s.) said:

"When the Almighty Allah accords permission to the Qaim (a.t.f.s.) to reappear, His Eminence, will go on the pulpit and invite the people towards him and he would put them under the oath of the Almighty and he would invite them to his own rights. He would observe the manners and behavior of the Messenger of Allah (s.a.w.s.) among them and he would perform all his actions. Then the Almighty Allah will send Jibraeel to him, who would reach him near the *Hateem* and ask: 'Towards what are you inviting?' The Qaim will inform him about it. Then Jibraeel will say: 'I am the first to pay allegiance to you, give me your hand.' Thus he would clasp his hand while 300 odd person will be present with the Imam. Then they would all also pay allegiance to His Eminence. He would remain in Mecca till the number of his followers increase to 10000, then he would march to Medina."

79- *Irshad:* It is narrated from Abdullah bin Mughira from Imam Ja'far Sadiq (a.s.) that he said:

"When the Qaim reappears, he will pick up 500 persons from the Quraish and have them executed. Then he will in the same way pick 500 people of non-Quraishite origin and also have them executed. He will repeat this procedure six times. The narrator says: I asked: Will their number be such at that time?" He replied: "Yes, by himself and his followers."

80- *Irshad:* It is narrated from Abu Basir that Imam Sadiq (a.s.) said:

"When the Qaim (a.s.) rises up, he will demolish the Masjidul Haraam upto its original construction and restore the *Maqam-e-Ibrahim* to its prior location. And he will cut off the hand of Bani Shaibah and hang it upon the Kaaba and on it write: These are the thieves of the Kaaba."

81- *Irshad:* It is narrated from Abul Jarud from Imam Muhammad Baqir (a.s.) in a long tradition that he said:

"When the Qaim (a.s.) rises, he will go to Kufa and ten thousand persons called the Batriyya, who will be wearing arms, will come out against him. They will say: 'Go back where you came from. We have no need of the sons of Fatima.' He will put them to sword until he comes to the last of them. Then he will enter Kufa. There he will kill every doubting hypocrite and he will destroy their palaces. He will kill those who fight for them until the Almighty Allah is satisfied."

82- *Irshad:* It is narrated from Abu Khadija from Imam Ja'far Sadiq (a.s.) that he said:

"When the Qaim rises, he will come with a new commandment from Allah, just as the Messenger of Allah (s.a.w.s.) summoned men to a new set of commandments at the beginning of Islam."

83- *Irshad:* It is narrated from Ali bin Uqbah from his father from Imam Sadiq (a.s.) that he said:

"When the Qaim rises, he will rule with justice. In his time, injustice will be removed and the roads will be safe. The earth will produce its benefits and every due will be restored to its proper person. No people of any other religion will remain without being shown Islam and confessing faith in it. Have you not heard the Almighty Allah say:

وَلَهُ أَسْلَمَ مَن فِي السَّمَاوَاتِ وَالأَرْضِ طَوْعًا وَكَرْهًا وَإِلَيْهِ يُرْجَعُونَ

"…and to Him submits whoever is in the heavens and the earth, willingly or unwillingly, and to Him shall they be returned." (Surah Aale Imran 3:83)

He will judge between the people with the judgment of Prophet Dawood and the law of Muhammad (s.a.w.s.). At that time, the earth will reveal its treasures and show its blessings. Men will not find any place to give alms nor be generous, because wealth will encompass all the believers." Then he added: "Our state is the last of the states, no House which has a state will remain, except that they ruled before us, so that they will not be able to say when they see our actions, if we ruled, we would act in the same way as these. It is the word of Allah, the Exalted:

وَالْعَاقِبَةُ لِلْمُتَّقِينَ

"…and the end is for those who guard (against evil)." (Surah Araaf 7:128)

84- *Irshad:* It is narrated from Abu Basir from Imam Muhammad Baqir (a.s.) that he said in a lengthy tradition:

"When the Qaim arises, he will go to Kufa. There he will destroy four mosques. There will not remain a mosque on the face of the earth, which has a verandah, except he will destroy it and make it flat. He will expand the main street and every building that juts out along the road will be destroyed. He will destroy drain pipes that jut out on to the roads. There will no innovation left which he does not remove and no religious practice (Sunnah) which he does not establish. He will conquer Constantinople, China and mountains of Dailam. He will remain doing that for seven years. Each year being ten of your years. Then Allah will do what He wishes."

"May I be your ransom, how will He lengthen the years?" I asked.

"Allah, the exalted, will order the universe to slow down and lessen its movement and the days and the years will be longer because of that," he answered.

"It is said that if the universe changes, it will be destroyed," I said.

"Those are the words of the atheists," he replied. "There is no way for a Muslim to hold that view. Allah, the Exalted, has split the moon for His Prophet (s.a.w.s.) and He has sent the sun back to its earlier position for Yusha. He has informed us of the length of the day of Resurrection. It will be like a thousand years in your reckoning."

85- *Irshad:* It is narrated from Jabir that Imam Muhammad Baqir (a.s.) said:

"When the Qaim Aale Muhammad (a.s.) arises, he will set up encampments and he will teach the people the Quran as it was revealed by the Almighty Allah. The greatest difficulty will be for those who have learnt it as it is today, because it differs from its original composition."

86- It is narrated from Abdullah bin Ajlan from Imam Ja'far Sadiq (a.s.) that he said:

"When the Qaim of Aale Muhammad arises, he will judge between the people according to the judgment of His Eminence, Dawood. He will not need testimonies or evidence. The Almighty Allah will inspire him and then he will judge according to his knowledge. He will inform the people about what they conceal in themselves and he will distinguish his friends from the enemies. The Almighty Allah says:

إِنَّ فِي ذَلِكَ لآيَاتٍ لِّلْمُتَوَسِّمِينَ {75} وَإِنَّهَا لَبِسَبِيلٍ مُّقِيمٍ

"Surely in this are signs for those who examine. And surely it is on a road that still abides." (Surah Hijr 15:75-76)

87- *Irshad:* It is narrated that:

"The period of time of the state of the Qaim will be nineteen years, whose days and months will be lengthened as we have already described. This is a matter which is hidden from us. From it, it has been made known to us that what Allah, the Exalted, does is through the condition that He, may His name be exalted, knows the best interest. We do not positively assert any one of the two matters (whether the state will be seven or nineteen years), even though the reports about the seven years are clearer and more numerous."

88- *Dawaat Rawandi:* Mualla bin Khunais said:

"I said to Imam Ja'far Sadiq (a.s.): Alas, if you had been in power; we would have led a life of comfort.

He said: By Allah, if we had been in power, you would have to eat coarse food and wear coarse clothes."

It is narrated from Mufaddal bin Umar that the Imam said:

"If we had been in power, you would have had to lead life as the Messenger of Allah (s.a.w.s.) led and follow the practice of Amirul Momineen (a.s.)."

89- *Tafsir Ayyashi:* It is narrated from Rafa bin Musa that Imam Ja'far Sadiq (a.s.) said:

"When the Qaim (a.s.) arises there would not remain any place where the following statement does not echo: There is no god, except Allah and Muhammad is the Messenger of Allah (s.a.w.s.)."

90- *Tafsir Ayyashi:* It is narrated from Ibne Bukair that he asked Imam Musa Kazim (a.s.) about the words of Allah:

وَلَهُ أَسْلَمَ مَن فِي السَّمَاوَاتِ وَالأَرْضِ طَوْعًا وَكَرْهًا

"…and to Him submits whoever is in the heavens and the earth, willingly or unwillingly…" (Surah Aale Imran 3:83)

He said: This verse was revealed about Imam Qaim (a.s.). When he reappears, he would present Islam to all the Jews, Christians, atheists, apostates and infidels; whoever would accept it willingly, will be ordered to observe the duties incumbent on a Muslim and he would execute one who does not accept Islam. After that no one would remain in the world but that he would be a monotheist.

I asked: May I be your ransom, non-Muslims are in majority; how he would subdue them all?

He replied: When the Almighty Allah makes an intention, He would make the more less and the less, more."

91- *Tafsir Ayyashi:* It is narrated from Abdul Alaa Halabi that Imam Muhammad Baqir (a.s.) said with reference to the qualities of Imam Qaim (a.s.) and the practice of His Eminence during the period of his reappearance:

"Imam Qaim (a.s.) will go into occultation from one of these passes and he pointed out to Zeetawa. Then he said: When two days remain from his rising, one of his special servants would come to his particular companions and ask: How many of you are there? He would reply: We are forty people. Then he will ask: What will you do if you see your Sahibul Amr? They will reply: If he goes from here and takes refuge at any mountain, we would also be with him.

On the following night he would come and say: You may discuss among your friends. When they reach consensus and come with him the servant will bring them to the Imam. He would promise to them about the coming night.

Then Imam Muhammad Baqir (a.s.) said: By Allah, as if I can see the Qaim leaning on Hajar Aswad and adjuring the people in the name of Allah and saying: O people, whoever argues with me about Allah, I am the worthiest of Allah. Whoever argues with me about Adam, I am the worthiest of Adam. Whoever argues with me about Nuh, I am the worthiest of Nuh. Whoever argues with me about Ibrahim, I am the worthiest of Ibrahim. Whoever argues with me about Musa, I am the worthiest of Musa. Whoever argues with me about Isa, I am the worthiest of Isa. Whoever argues with me about Muhammad (s.a.w.s.), I am the worthiest of Muhammad (s.a.w.s.). Whoever argues with me about the Book of the Almighty Allah, I am the worthiest of the Book of Allah.

After that he will go to the Place of Ibrahim and pray two units of prayer and adjure the people in the name of Allah.

Imam Muhammad Baqir (a.s.) then said:

أَمَّن يُجِيبُ الْمُضْطَرَّ إِذَا دَعَاهُ وَيَكْشِفُ السُّوءَ وَيَجْعَلُكُمْ خُلَفَاء الْأَرْضِ

"Or, Who answers the distressed one when he calls upon Him and removes the evil, and He will make you successors in the earth." (Surah Naml 27:62)

In this verse, the word of 'distressed' denotes Imam Qaim (a.s.).

After that first of all Jibraeel will pledge allegiance to him in the form of a bird perching on the niche; followed by three hundred and some persons.

Then Imam Muhammad Baqir (a.s.) said: Thus one who is capable to travel to him will immediately come to him and one who can't will be taken away from his bed at night. And it is with regard to them that Amirul Momineen (a.s.) has said: It is these who would disappear from their beds and the Almighty Allah has said:

فَاسْتَبِقُواْ الْخَيْرَاتِ أَيْنَ مَا تَكُونُواْ يَأْتِ بِكُمُ اللّهُ جَمِيعًا

"Therefore hasten to (do) good works; wherever you are, Allah will bring you all together." (Surah Baqarah 2:148)

Then he said: In this verse, 'good works' denotes Wilayat.

On another occasion, the Almighty Allah says:

وَلَئِنْ أَخَّرْنَا عَنْهُمُ الْعَذَابَ إِلَى أُمَّةٍ مَّعْدُودَةٍ

"And if We hold back from them the punishment until a stated period of time (reappearance of Imam Zamana (a.s.))…"(Surah Hud 11:8)

In this verse, "stated period of time" denotes the 313 companions of Imam Qaim (a.s.) who would join him in an hour.

All will gather at Mecca, like shreds of clouds gather in rainy season and they will call people to follow the Book of Allah and Sunnah of the Prophet, but very few would harken to them. Then the Imam will appoint a deputy in Mecca and set out from there; but on the way he would be informed about his assassination. So he will come back to Mecca and fight the Meccans. But he will not take anyone as prisoner.

After that he will set out from there calling to the Book of Allah, Sunnah of the Prophet, Wilayat of Ali Ibne Abi Talib (a.s.) and aloofness from his enemies. But he will not mention anyone by name. In this way, he would reach Baidha and there he will be confronted by Sufyani's army. At that time the Almighty Allah would command the earth to swallow them all. And the army of Sufyani would sink in the desert.

It is with regard to this that the Almighty Allah has said:

وَلَوْ تَرَى إِذْ فَزِعُوا فَلَا فَوْتَ وَأُخِذُوا مِن مَّكَانٍ قَرِيبٍ

"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." (Surah Saba 34:51)

That is they should believe in the Qaim of Aale Muhammad (a.s.) although before that they had refused to believe in him (when the divine chastisement descended and they began to sink in the ground their acceptance of faith was of no use to them).

From that army except for two men: Watar and Watira, none will survive and their heads will also be turned to their backs and they will go and report the fate of their associates.

After that Imam Mahdi (a.s.) will enter Medina and the Quraish will say to the people to Medina: Come with us to fight this rebel. By Allah, if he had been a descendant of Muhammad, he would never have behaved in this (cruel) manner, if he had been an Alawite, he would never have behaved in this manner, if he had been a descendant of Lady Fatima, he would never have behaved in this manner. Then the Imam will fight them, take their children as prisoners and move to Shaqra, where he will receive information that his deputy has been assassinated. So he would return and initiate such a slaughter that the attack of Harra (on Medina) will be nothing in comparison.

Then he would call people to the Book of Allah, Sunnah of the Prophet, Wilayat of Ali Ibne Abi Talib (a.s.) and immunity from his enemies. When he reaches the Thalaba stage, a relative of his who would be physically strong and brave. He will ask: What are you doing? By Allah, you are herding them like animals. Do you have any authority from the Messenger of Allah (s.a.w.s.)?

The special servant of the Imam will say: Keep quiet or I will break your head. But the Imam will restrain him and say: I have the permission of the Prophet; it is kept in so-and-so bag; go and bring it here.

When he brings it there, that man will read it and say: May I be your ransom, give me your head so that I may kiss it. Then he will renew his allegiance to him.

Imam Muhammad Baqir (a.s.) said: As if I can see that the Qaim is accompanied by 313 men, whose hearts are like ingots of iron; he is flanked by Jibraeel and Mikaeel and he is on his way from Medina to Najaf and Kufa; his awe precedes him to a distance of a month’s travel all around him. And the Almighty Allah will send with him 5000 angels to assist him. When he reaches Najaf Ashraf, he would say to his companions: You may spend this night in worship. Thus they will spend the whole night in worship. In the morning, he would order them to march to Nakhila. They will reach Masjid Ibrahim in Nakhila. They will pray two units of prayer. Meanwhile some army men of Murjia and some Sufyanis will march to him and he would ask his men to remain in ambush and then he will order them to attack.

At last he will enter Kufa and fight Sufyani who would be arrested and brought to the Imam. He will slaughter him with his own hands.

Then he will send some men to Rome (where the survivors of Bani Umayyah would be taking refuge) to bring the Umayyads. When they refuse to surrender to him, he will go over there and rout them.

فَلَمَّا أَحَسُّوا بَأْسَنَا إِذَا هُم مِّنْهَا يَرْكُضُونَ {12} لَا تَرْكُضُوا وَارْجِعُوا إِلَى مَا أُتْرِفْتُمْ فِيهِ وَمَسَاكِنِكُمْ لَعَلَّكُمْ تُسْأَلُونَ {13} قَالُوا يَا وَيْلَنَا إِنَّا كُنَّا ظَالِمِينَ {14} فَمَا زَالَت تِّلْكَ دَعْوَاهُمْ حَتَّى جَعَلْنَاهُمْ حَصِيدًا خَامِدِينَ {15} وَمَا خَلَقْنَا

"So when they felt Our punishment, lo! they began to fly from it. Do not fly (now) and come back to what you were made to lead easy lives in and to your dwellings, haply you will be questioned. They said: O woe to us! surely we were unjust. And this ceased not to be their cry till We made them cut off, extinct." (Surah Anbiya 21:12-15)

Then he would return to Kufa and send those three hundred and thirteen persons to all the parts of the world. He would (also) stroke their shoulders and chests, (by which) they would not face any difficulty in any judgment and every part of the earth would echo with the call of: 'There is no god except Allah, Muhammad is the Messenger of Allah.'

And the master of this affair is not such that he would agree to accept Jizya like the Holy Prophet (s.a.w.s.). And that is the meaning of the statement of the Almighty Allah:

وَقَاتِلُوهُمْ حَتَّى لاَ تَكُونَ فِتْنَةٌ وَيَكُونَ الدِّينُ لِلّهِ

"And fight with them until there is no persecution, and religion should be only for Allah…" (Surah Baqarah 2:193)

Imam Muhammad Baqir (a.s.) said: By Allah, they will fight so much that all would submit to the oneness of the Almighty Allah and no polytheist would be left. And there will be so much security in the world that even if an unaccompanied old lady wishes to travel from the east to west, she will not face any trouble. The Almighty Allah will germinate every seed from the earth and send down rain from the sky. People will carry their taxes on their shoulders and bring it to Imam Mahdi (a.s.). At that the Almighty Allah will bestow prosperity to our Shia.

Then Imam Zamana (a.s.) would issue his commands and would be speaking about some religious practices when a clamor will arise from outside the Masjid. Some people would try to attack to him, but he would ask his men to crush them. His men would apprehend the attackers on the way and present them to Imam Qaim (a.s.); after that they would be killed; and this would be the last attack on him.

In *Ghaibat Nomani*, Ibne Uqdah has narrated from Muhammad bin Ali from Ibne Bazi from Mansur bin Yunus from Ismail bin Jabir from Imam Muhammad Baqir (a.s.) a similar report.

92- *Tafsir Ayyashi:* It is narrated from Mufaddal bin Umar from Imam Ja'far Sadiq (a.s.) that he said:

"When the Qaim Aale Muhammad (a.s.) reappears, he will enliven and bring out twenty-seven persons from the back of the Kaaba, and raise from the graves twenty-five persons from the community of Prophet Musa (a.s.) who used to judge equitably, seven people from the folks of the cave, Yusha bin Nun, legatee of Prophet Musa (a.s.), believer of the nation of Firon, Salman Farsi, Abu Dujana Ansari and Malik Ibne Ashtar."

In *Irshad* a similar report is mentioned from Mufaddal bin Umar on the topic of Rajat.

93- *Tafsir Ayyashi:* It is narrated from Abil Miqdam from Imam Muhammad Baqir (a.s.) that he said with regard to the interpretation of the following verse:

لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَلَوْ كَرِهَ الْمُشْرِكُونَ

"…that He might cause it to prevail over all religions, though the polytheists may be averse." (Surah Taubah 9:33)

No one will remain without confessing to the prophethood of the Messenger of Allah (s.a.w.s.) during the period of the reappearance of the Imam."

And in another traditional report he said: During the period of Rajat, the Almighty Allah will make Islam dominant over all the faiths of the world.

94- *Tafsir Ayyashi:* It is narrated from Samaa from Imam Ja'far Sadiq (a.s.) that he said with regard to the interpretation of the following verse:

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَى وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَلَوْ كَرِهَ الْمُشْرِكُونَ

"He it is Who sent His Apostle with guidance and the religion of truth, that He might cause it to prevail over all religions, though the polytheists may be averse." (Surah Taubah 9:33)

When Imam Qaim (a.s.) reappears, every polytheist and infidel will be compelled to come out of polytheism and infidelity."

95- *Tafsir Ayyashi:* It is narrated from Saad bin Umar that a person was saying in the assembly of Imam Ja'far Sadiq (a.s.):

The house of Salih and Isa bin Ali was safe and sound so far… that is he was talking about the period of Bani Abbas. Another man said: May Allah destroy it Himself or at our hands.

Imam (a.s.) said: Don't say like that; it is the residence of Imam Qaim (a.s.) and his men; and the words of the Almighty Allah are:

وَسَكَنتُمْ فِي مَسَاكِنِ الَّذِينَ ظَلَمُواْ أَنفُسَهُمْ

"And you dwell in the abodes of those who were unjust to themselves…" (Surah Ibrahim 14:45)

96- *Majalis:* It is narrated from Jaabi from Ibne Uqdah from Umar bin Isa bin Uthman from his father from Khalid bin Aamir bin Abbas from Muhammad bin Suwaid Ashari that he said:

"Once we and Fitar bin Khalifah came to meet Imam Ja'far Sadiq (a.s.) and he offered us some dates. Then he offered some to Fitar as well, and he asked Imam (a.s.):

O son of Allah's Messenger, please tell me about the tradition narrated by Abdul Tufayl in which it is mentioned that the day the Almighty Allah will bring together the key persons of Shaam and the royals of Iraq, would be the worst day for our enemies.

Imam (a.s.) said: May Allah have mercy on you, first we (Imams) get involved in calamities and after that you fall into difficulties. In the same way there would be happiness for us first and then for you. May Allah have mercy on one who creates among the people love for us and not enmity and hatred."

97- *Ghaibat Nomani:* It is narrated from Ali bin Ahmad from Ubaidullah bin Musa from Abdullah bin Jabla from Ibne Bataini from his father from Abu Basir that Imam Muhammad Baqir (a.s.) said:

"The master of this matter has aspects like those that four of the prophets have had; an aspect of Musa, one of Jesus Christ, one of Joseph and one of Muhammad (peace be upon them)."

I asked: “Which aspect of Musa (a.s.)?” He said: “Afraid and lying in wait.” I said: “Which one of Jesus Christ (a.s.)?” He said: “It will be said about him (Imam Mahdi) as that has been said about Jesus Christ (a.s.).” I said: “Which of Joseph?” He said: “Prison and disappearance.” I said: “Which of Muhammad (s.a.w.s.)?” He said: “If he (Imam Mahdi) appears, he will imitate his grandfather, Muhammad (s.a.w.s.) 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.”

98- *Ghaibat Nomani:* It is narrated from Ibne Uqdah from Ahmad bin Yusuf from Jofi Abul Hasan from his book from Ismail bin Mahran from Ibne Bataini from his father from Wuhaib from Abu Basir from Imam Ja’far Sadiq (a.s.) that he said:

“There will be a very few Arabs with the Qaim (a.s.).” It was 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 discarded from the sieve.”

99- *Ghaibat Nomani:* It is narrated from Ahmad bin Muhammad bin Saeed from Yahya bin Zakariya from Yusuf Ibne Kalib from Ibne Bataini from Ibne Hamid from Thumali from Imam Muhammad Baqir (a.s.) that he said:

“When the Qaim of Muhammad’s family appears, Allah will support him with His angels. Jibraeel will be in front of him, Mikaeel on the right and Israfeel on the left. Awe will precede him about a month’s 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 (s.a.w.s.) and the second one will be Ali (a.s.). He will conquer Rome, Daylam, Sind, India, Kabul and the area of the Caspian.

The Qaim (a.s.) 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. The Qaim (a.s.) will appear after people reach a very high extent of despair. Blessed is he, who sees the Qaim (a.s.) and becomes one of his supporters, and woe unto whoever opposes him, disobeys his orders and becomes his enemy.

He appears with a new method, new principles and new judgments. 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.”

100- *Ghaibat Nomani:* It is narrated from Ibne Uqdah from Qasim bin Muhammad bin Husain from Ubais bin Hisham from Ibne Jabla from Ali bin Abi Mughira from Abdullah bin Shareek from Bashar bin Ghalib Asadi that he said: Imam Husain bin Ali (a.s.) said to me:

“O Bishr, when the Qaim al-Mahdi appears, he will bring five hundred men of those, who have remained of Quraish (the Arabs), and kill them. Then he brings other five hundred men and kills them. Then he brings other five hundred and kills them.”

Bashir bin Ghalib, the brother of Bishr, said: “I witness that Husain bin Ali (a.s.) has mentioned to my brother six times five hundreds.”

101- *Ghaibat Nomani:* It is narrated from Ibne Uqdah from Muhammad bin Mufaddal bin Ibrahim from Muhammad bin Abdullah Ibne Zurarah from Harith bin Mughira and Zarih Maharibi that they said: Imam Ja’far Sadiq (a.s.) said:

“Nothing remains between us and the Arabs, except slaughter. (He pointed at his throat).”

102- *Ghaibat Nomani:* **It is narrated from Ali bin Husain from Muhammad bin Attar from Muhammad bin Hasan Raazi from Muhammad bin Ali Sairafi from Muhammad bin Sinan from Muhammad bin Ali Khathami from Sudair Sairafi from an Algerian who had vowed to offer his bondmaid and had come with her to Mecca, he said:**

“I met the door keepers (of the Kaaba). I told them about my vow and my bondmaid. Everyone 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 Hajar Aswad surrounded by people. He is Abu Ja’far Muhammad bin Ali bin Husain (Baqir) (a.s.). Go to him. Tell him of your story and see what he will say to you and act according to it.”

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 Baqir (a.s.) 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 perform 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.

I met the doorkeepers again. They asked me about the bondmaid and I told them what Abu Ja’far Baqir (a.s.) 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 Baqir (a.s.). 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 my descendants.”

103- *Ghaibat Nomani:* It is narrated from the same chains from Muhammad bin Ali Ibne Mahbub from Amr bin Shimr from Jabir that he said:

“A man came to Abu Ja’far Baqir (a.s.) and said: “May Allah bless you! Please take these five hundred dirhams from me. They are the Zakat of my wealth.”

Abu Ja’far Baqir (a.s.) said: “You take them and divide them among the poor Muslims of your neighbors and brothers.” Then he said: “When the

Qaim 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, 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 Dawood) with the Psalms and among the people of the Quran with the Quran. 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."

104- ***Ghaibat Nomani:*** It is narrated from Ibne Uqdah from Muhammad bin Mufaddal from Sadan bin Ishaq and Ahmad bin Husain and Muhammad Qatwani together from Ibne Mahbub from Abdullah bin Sinan from His Eminence, Abu Abdullah Sadiq (a.s.) that he said:

"The Staff of Musa (a.s.) was a myrtle stick from the tree of Paradise which Jibraeel (a.s.) brought to him when he wanted to move to Madayan; and that Staff with the coffer of Adam is in the hatch of Tiberia; it neither decays not changes, till the time Qaim (a.s.) brings it out during his reappearance."

105- ***Ghaibat Nomani:*** It is narrated from Ahmad bin Hawza from Nahawandi from Abdullah bin Hammad from Abul Jarud from Imam Muhammad Baqir (a.s.) that he said:

"When Qaim (a.s.) reappears, he would do so with the flag of the Messenger of Allah (s.a.w.s.), the ring of Prophet Sulaiman (a.s.) and the staff and stone of Musa (a.s.). Then he would command an announcer to say that none of his men must carry with themselves rations and fodder for their beasts. His men would comment: It seems he wants to starve us and our animals. But when they halt at the first station, he would strike at the stone and out of it will gush forth food, water and fodder. So they would all eat and drink from it and also feed their animals. In this manner they would cross each stage of the journey till they arrive at the rear of Kufa."

106- ***Ghaibat Nomani:*** It is narrated from the same chains from Abdullah from Ibne Bukair from Humran bin Ayyan that Imam Muhammad Baqir (a.s.) said:

"As if I see your religion agitating in its blood and then no one will restore it as it has been before except a man from us Ahlul Bayt. He will give you two gifts a year and two incomes a month. You will be granted wisdom at his time until a woman can judge with the Book of Allah and the Sunnah of the Prophet (s.a.w.s.) in her house."

107- ***Al-Kafi:*** It is narrated from a group of scholars from Sahl from Ibne Mahbub from some of his associates from Imam Ja'far Sadiq (a.s.) that he said:

"As if I can see the Qaim (a.s.) upon the pulpit wearing his cloak. He takes out from his cloak a sealed proclamation. Then he breaks the seal and

reads out the proclamation. The people become horrified and scatter away from him like goats and sheep and except for his close confidants none remains with him. Then he says something, hearing which those who had run away from him are compelled to return. And I know what he would say."

108- *Ghaibat Nomani:* It is narrated from Abdul Wahid bin Abdullah from Ahmad bin Muhammad bin Rabah from Ahmad bin Ali Himyari from [Hasan bin Ayyub from Abdul Karim Khathami from Ahmad bin] Hasan bin Aban from Abdullah bin Ataa that he said:

I asked Imam Ja'far Sadiq (a.s.): "When the Qaim (a.s.) rises, what will he do to people?" He said: "He will annul all that has been established before him as the Prophet (s.a.w.s.) has done and he will resume Islam anew."

109- *Ghaibat Nomani:* It is narrated from Ali bin Husain from Muhammad bin Attar from Muhammad bin Hasan Raazi from Muhammad bin Ali Kufi from Bazanti from Ibne Bukair from his father from Zurarah:

I asked Imam Muhammad Baqir (a.s.): "I want you to mention to me the name of one of the virtuous men - I meant the Qaim (a.s.)." He said: "His name is like mine." I said: "Will he act like Muhammad (s.a.w.s.)?" He said: "O Zurarah, how far! He will not act as the Prophet (s.a.w.s.) has acted." I asked: "May I be your ransom! Why not?" He said: "The Prophet (s.a.w.s.) acted leniently towards his Ummah. He entreated people kindly whereas the Qaim (a.s.) 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."

110- *Ghaibat Nomani:* It is narrated from Muhammad bin Ali Kufi from Abdur Rahman bin [Abi] Hashim from Abil Khadija from Imam Ja'far Sadiq (a.s.) that he said: Amirul Momineen (a.s.) 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 the Qaim (a.s.) is permitted to kill the fleers and to finish off the wounded."

111- *Ghaibat Nomani:* It is narrated from Ibne Uqdah from Ali bin Hasan from Muhammad bin Khalid from Thalaba Ibne Maimoon from Hasan bin Harun that he said:

"I was with Abu Abdullah Imam Sadiq (a.s.) when Mualla bin Khunais asked: 'Will the Qaim (a.s.), when he appears, act unlike the way, in which Ali (a.s.) acted?' He replied: 'Yes, he will. Ali acted with leniency and forgiveness, because he knew that his Shia were going to be oppressed after him. But when the Qaim (a.s.) appears he would kill and capture, because he knows that his Shia will never be defeated again.'"

This report is mentioned through another source in *Tahdhib Shaykh Tusi*.

112- *Ghaibat Nomani:* It is narrated from Ibne Uqdah from Ali bin Hasan from his father from Rafa from Abdullah bin Ataa that he said:

I asked His Eminence, Abu Ja'far Baqir (a.s.): When Qaim (a.s.) reappears how would he behave among the people? He replied: "He would raze the foundations preceding him just as the Messenger of Allah (s.a.w.s.) had done and he would initiate Islam anew."

113- *Ghaibat Nomani:* It is narrated from Ali bin Husain from Muhammad bin Attar from Muhammad bin Hasan from Muhammad bin Ali Kufi from Bazanti from Alaa from Muhammad from Imam Muhammad Baqir (a.s.) that he said:

"If people know what the Qaim (a.s.) will do when he appears, most of them would wish him not to appear. He would kill a large number beginning with Quraish. He would kill so many until people say: He is not from Muhammad's progeny. If he were from Muhammad's progeny, he would have been merciful!"

114- *Ghaibat Nomani:* It is narrated from the same chains from Bazanti from Asim bin Hamid Hannat from Abu Basir that he said: Imam Muhammad Baqir (a.s.) said:

"The Qaim will rise with a new task, new principles and new judgments. He will be severe with the Arabs. He will do nothing but killing. He will not forgive anyone and he will not care for any blame, because he acts for the sake of Allah."

115- *Ghaibat Nomani:* It is narrated from the same chains from Muhammad bin Ali Kufi from Ibne Mahbub from Bataini from Abu Basir that His Eminence, Abu Abdullah Sadiq (a.s.) said:

"Why are you impatient for the advent of Qaim (a.s.)? By Allah, there will be no garments except the coarse ones and no food except barley with bran. His advent is not except with the sword and death under the shade of the sword."

116- *Ghaibat Nomani:* It is narrated from Ibne Uqdah from Ahmad bin Yusuf bin Yaqub from Ismail bin Mahran from Ibne Bataini from his father from Wuhaib from Abu Basir from Imam Ja'far Sadiq (a.s.) that he said:

"When the Qaim appears, there will be nothing between him and between the Arabs and Quraish 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 just the sword and killing under the shadow of the sword."

117- *Ghaibat Nomani:* It is narrated from Ibne Uqdah from Ali bin Hasan Taimili from his father from Hasan bin Ali bin Yusuf and Muhammad bin Ali from Sadan bin Muslim from some persons from Abu Abdullah Sadiq (a.s.) that he said:

"In the same way that the person will be standing before His Eminence, Qaim (a.s.) and His Eminence, will be enjoining good and forbidding evil. Suddenly he would order that he should be brought back to him. They will bring him back to His Eminence. His Eminence will order his execution. Then there would be no one in the whole world but that he would be afraid of His Eminence."

118- *Ghaibat Nomani:* It is narrated from Muhammad bin Hamam from Hamid bin Ziyad from Hasan bin Muhammad bin Samaa from Ahmad bin Hasan from his uncle, Husain bin Ismail from Yaqub bin Shuaib from Imam Ja'far Sadiq (a.s.) that he said:

"Abu Abdullah Imam Sadiq (a.s.) said to me: Shall I show you the shirt that the Qaim 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.a.w.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 (a.s.) folded the shirt and put it back in its place.”

119- *Ghaibat Nomani:* It is narrated from Ali bin Ahmad from Ubaidullah bin Musa from Ali bin Hasan from Ali bin Hassan from Abdur Rahman bin Kathir that Abu Abdullah Imam Sadiq (a.s.) had said about this Quranic verse:

أَتَى أَمْرُ اللّهِ فَلاَ تَسْتَعْجِلُوهُ

“Allah’s commandment has come, therefore do not desire to hasten it…” (Surah Nahl 16:1)

“It is our matter (the appearance of the Qaim). Allah has ordered not to hasten it until it is assisted with three armies; the angels, the believers and terror. His (the Qaim’s) advent will be like the advent of the Prophet (s.a.w.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.

120- *Ghaibat Nomani:* It is narrated from Ahmad bin Hawza from Ibrahim bin Ishaq from Abdullah bin Hammad from Bataini that Imam (a.s.) said:

“When the Qaim (a.s.) rises, 313 angels will descend. A third of them will be on gray horses, a third on piebald horses and a third on red horses.”

121- *Ghaibat Nomani:* It is narrated from the same chains from Bataini from Imam Ja’far Sadiq (a.s.) that he said:

“When the Qaim 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.”

122- *Ghaibat Nomani:* It is narrated from Ibne Uqdah from Ali bin Hasan Taimili from Abbas bin Aamir from Musa bin Bukair from Bashir Nubal that he said: and also narrated to me Ali bin Ahmad from Abdullah bin Muslim from Ayyub bin Nuh from Safwan from Bashir in the words of the report of Ibne Uqdah that he said:

When I came to Medina I went to the house of Abu Ja’far Baqir (a.s.). I found that his mule was saddled at the door. I sat in front of the house. He came out. I greeted him. He dismounted 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: “Who has accompanied you on your way?” I said: “Some people of Muhadditha.” He said: “What is Muhadditha?” I said: “Murjia.” He said: “Woe unto these Murjias! To whom will they resort tomorrow when our Qaim 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 (the Qaim) will slaughter them as a butcher slaughters sheep,” pointing to his throat.

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.”

123- *Ghaibat Nomani:* A similar tradition is narrated from Ibne Uqdah from Muhammad bin Muslim from Uthman bin Saeed from Ahmad bin Sulaiman from Musa bin Bakr from Bashir Nubbal, except that he said:

“When I said to Imam Muhammad Baqir (a.s.): “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.”

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.” Then he touched his forehead.

124- *Ghaibat Nomani:* It is narrated from Ali bin Ahmad from Ubaidullah bin Musa from Hasan bin Muawiyah from Ibne Mahbub from Isa bin Sulaiman from Mufaddal that he said:

“I heard Abu Abdullah as-Sadiq (a.s.) mentioning the Qaim (a.s.). I said: ‘I hope that his matter (rising) will be so easy.’

He said: “It will not be so until you wipe blood and sweat together.”

125- *Ghaibat Nomani:* It is narrated from Abdul Wahid bin Abdullah from Muhammad bin Ja’far from Ibne Abil Khattab from Muhammad bin Sinan from Yunus bin Zabyan that Imam Ja’far Sadiq (a.s.) said:

“The followers of truth will always spend their days in distress. Know that the period of distress will be short and the period of Qaim’s rule will be long.”

126- *Ghaibat Nomani:* It is narrated from Ali bin Husain from Muhammad bin Yahya from Muhammad bin Hasan Raazi from Muhammad bin Ali from Mamar bin Khallad that he said:

Once the Qaim was mentioned before Abul Hasan Reza (a.s.); he said: “Today you are at ease more than that day (when the Qaim will appear).” They asked: “How is that?” He said: “When our Qaim (a.s.) 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.”

127- *Ghaibat Nomani:* It is narrated from Abdul Wahid from Ahmad bin Hawza from Nahawandi from Abdullah bin Hammad from Mufaddal that he said:

Once I was with Abu Abdullah Imam Sadiq (a.s.) during the circumambulation (around the Kaaba). He looked at me and said: “O Mufaddal, you seem distressed and uneasy! What is the matter?”

I said: “May I be your ransom! 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 Momineen (a.s.); 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?!”

128- *Ghaibat Nomani:* It is narrated from the same chains from Abdullah bin Hammad from Amr bin Shimr that he said:

Once I was with Abu Abdullah as-Sadiq (a.s.) in his house. The house was crowded and people were asking him about different things. Whenever 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 be your ransom! How do I not cry? Is there anyone other than you in this Ummah? 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 Momineen Ali bin Abi Talib (a.s.); otherwise putting on ties in Hell.”

Flag of the Qaim is same as the flag of the Prophet

129- *Ghaibat Nomani:* It is narrated from the same chains from Abdullah bin Hammad from Abdullah bin Sinan from Abi [Abdullah] Ja’far [bin Muhammad] that he said:

“The Almighty Allah has fixed the time of the reappearance of Imam Zamana (a.s.) against the time fixed by the time-fixers. The flag of the Qaim is the same flag as that of the Prophet, which Jibraeel brought from the heavens in the Battle of Badr and he waved it during the battle.

Jibraeel said: “O Muhammad, by Allah, this flag is not of cotton, flax or silk.” I said: “Then what is it of?” He said: “It is of the leaves of Paradise. The Prophet (s.a.w.s.) spread it on the day of Badr and then he has folded it and gave it to Imam Ali (a.s.). It was still with Imam Ali (a.s.) until he spread it on the day of the battle of Jamal against the people of Basra and gained victory. Then he folded and kept it safe. It is with us and no one is to spread it until the Qaim (a.s.) appears. When he appears, he will spread it and then everyone 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.”

Then he said: “O Abu Muhammad, he (the Qaim) 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 put on in the battle of Badr, turban, armor and holding the Prophet’s sword Zulfiqar. He will unsheathe the sword for eight months. He will kill excessively.

He will begin with Bani Shaibah. 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 Quraish. He will not leave anyone of them safe from his sword.

The Qaim (a.s.) 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 immunity of (believing in) Ali (a.s.).”

130- *Ghaibat Nomani:* It is narrated from Abdul Wahid bin Abdullah from Muhammad bin Ja’far from Ibne Abil Khattab from Muhammad bin Sinan from Hammad bin Abi Talha from Thumali from Imam Muhammad Baqir (a.s.) that he said:

“Once Abu Ja’far Baqir (a.s.) said to me: “O Thabit, as if I can see the Qaim of my family coming near to your Najaf.” He pointed to Kufa and

then added: “When he comes to your Najaf, he will spread the banner of the Prophet (s.a.w.s.) and then the angels of Badr will descend to him.”

I asked him: “What is the banner of the Prophet (s.a.w.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 asked: “Is it kept with you until the Qaim (a.s.) appears or it is brought then?” He said: “No. It is brought then.” I asked: “Who will bring it?” He replied: “Jibraeel (a.s.).”

131- *Ghaibat Nomani:* It is narrated from Ibne Uqdah from Muhammad bin Mufaddal from Muhammad bin Abdullah bin Zurarah from Muhammad bin Marwan from Fudhayl bin Yasar that Imam Ja’far Sadiq (a.s.) said:

“When our Qaim appears, he will receive harms from the ignorant people more and bitterer than that the Prophet (s.a.w.s.) had received from the ignorant people of the pre-Islamic age.” I said: “How is that?” He said: “The Prophet (s.a.w.s.) came to people while they used to worship idols of stone and wood whereas when the Qaim comes to people, they will protest against him by interpreting the Book of Allah according to their fancies. By Allah, he (the Qaim) will insert his justice into their houses like the entering of hot and cold. “

132- *Ghaibat Nomani:* It is narrated from Abdul Wahid from Muhammad bin Ja’far from Ibne Abil Khattab from Muhammad bin Ibne Sinan from Husain bin Mukhtar from Thumali from Imam Muhammad Baqir (a.s.) that he said:

“When the man of this matter (the Qaim) appears, he will receive (harm) from people worse than what the Prophet (s.a.w.s.) has received.”

133- *Ghaibat Nomani:* **It is narrated from Muhammad bin Hamam from Hamid bin Ziyad from Hasan bin Muhammad bin Samaa from Ahmad bin Hasan Mithami from Muhammad bin Abi Hamza from some of his associates from Imam Ja’far Sadiq (a.s.) that he said:**

“The Qaim will face (difficulties) in his wars more than what the Prophet (s.a.w.s.) faced. The Prophet (s.a.w.s.) came to the people while they used to worship stone and wood, whereas the people of the Qaim will protest against him by the means of the Book of Allah and will fight him by the means of the Book of Allah.”

134- *Ghaibat Nomani:* **It is narrated from Ali bin Ahmad from Ubaidullah bin Musa Alawi from Muhammad bin Husain from Muhammad bin Sinan from Qutaibah Aashi from Aban bin Taghlib that he heard Imam Ja’far Sadiq (a.s.) say:**

“Abu Abdullah Imam Sadiq (a.s.) said: “When the banner of the truth (the 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 (the Mahdi’s) family before his appearance.”

135- *Ghaibat Nomani:* It is narrated from Abdul Wahid from Muhammad bin Ja’far from Muhammad bin Husain from Muhammad bin Sinan from Qutaibah from Mansur bin Hazim from Imam Ja’far Sadiq (a.s.) that he 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 appearance of the Qaim)."

136- *Ghaibat Nomani:* It is narrated from Ali bin Ahmad from Ubaidullah bin Musa and Ahmad bin Ali Alam from Muhammad bin Ali Sairafi from Muhammad bin Sadaqah and Ibne Uzniya Abdi from Muhammad bin Sinan together from Yaqub Sarraj that Abu Abdullah Imam Sadiq (a.s.) said:

"The Qaim will fight the people of thirteen cities and nations and they will fight him; Mecca, Medina, Basra, Dast Maysan, Shaam, the Umayyads, the Kurds, the Arab nomads, the people of the tribes of Dhabba, Ghaniy, Bahila, Azd and the people of Rayy (a town in Iran)."

137- *Ghaibat Nomani:* It is narrated from Ibne Uqdah from Ahmad bin Ziyad from Ali bin Sabah from [Abi] Ali bin Muhammad Hadhrami from Ja'far bin Muhammad from Ibrahim bin Abdul Hamid that he said: Someone heard Imam Ja'far Sadiq (a.s.) say:

"When the Qaim (a.s.) 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."

138- *Ghaibat Nomani:* It is narrated from Ibne Uqdah from Ahmad bin Yusuf from Ismail bin Mahran from Ibne Bataini from Mufaddal bin Muhammad from Hariz from Abi Abdullah from his father from Ali bin Husain (a.s.) that he said:

"When the Qaim appears, Allah will cure every sick believer and restore to him his power."

139- *Ghaibat Nomani:* It is narrated from Ibne Uqdah from Ali bin Husain from Husain and Muhammad sons of [Ali bin] Yusuf bin Sadan bin Muslim from Sabbah Mazni from Harith bin Hasira Habbatul Arni that Amirul Momineen (a.s.) said:

"As if I see our Shia in the mosque of Kufa setting up pavilions to teach the people the Quran as it has been revealed but when our Qaim appears, he will destroy it (the mosque) and level its mihrab to the ground."

140- *Ghaibat Nomani:* It is narrated from Ali bin Husain from Muhammad bin Yahya from Muhammad bin Hasan Raazi from Muhammad bin Ali Kufi from Abdullah bin Muhammad Hajjal from Ali bin Uqbah that Imam Ja'far Sadiq (a.s.) said:

"As if I see the Shia of Ali with the Quran in their hands teaching people the divine principles."

141- *Ghaibat Nomani:* It is narrated from Ahmad bin Hawza from Nahawandi from Abdullah bin Hammad from Sabbah Mazni from Harith bin Hasira from Ibne Nubatah from Amirul Momineen (a.s.) that he said:

"I heard Ali (a.s.) say: "As if I see the Persians setting up their pavilions in the mosque of Kufa and teaching people the Quran as it has been revealed!"

I said: "O Amirul Momineen, is the Quran not as it has been revealed?"

He said: "No, it is not. The names of seventy persons of Quraish have been removed from it. The name of Abu Lahab has been left (in the Quran)

just to remind the Prophet (s.a.w.s.) of something, because he is the Prophet's uncle."

142- *Ghaibat Nomani:* It is narrated from Ali bin Ahmad from Ubaidullah bin Musa from Ja'far bin Yahya from his father from Imam Ja'far Sadiq (a.s.) that he said:

"How about you when the companions of the Qaim (a.s.) set up their pavilions in the mosque of Kufa and then he (the Qaim) appears with new ideals and a new rule? He will be severe with the Arabs."

143- *Ghaibat Nomani:* It is narrated from Muhammad bin Hamam from Fazari from Abi Tahir Warraq from Uthman bin Isa from Abi Sabbah Kanani that he said:

Once I was with Abu Abdullah Imam Sadiq (a.s.) when an old man came to him and said: "My sons became undutiful to me and my brothers turned away from me." Imam Sadiq (a.s.) 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 falsehood will be punished in the state of truth."

144- *Ghaibat Nomani:* It is narrated from Ahmad bin Hawza from Nahawandi from Abdullah bin Hammad Ansari from Muhammad bin Ja'far that Imam Sadiq (a.s.) said:

"When Qaim (a.s.) rises up, he will appoint a person in every province of the earth and tell him: If you ever be in a position when you cannot understand or you do not know that what judgment you should deliver, glance at the palm of your hand and act upon what is mentioned there. And he would dispatch an army to Constantinople. When it reaches the gulf they would write something with their feet and walk on the surface of the water. The people of Constantinople will say: They are the companions of one who walks on water, then what would be his own excellence? At that moment they would open up the gates of the city for them. They would enter the city and order whatever they desire."

145- *Ghaibat Nomani:* It is narrated from Abdul Wahid from Muhammad bin Ja'far Qarshi from Ibne Abil Khattab from Muhammad bin Sinan from Hariz from Aban bin Taghlib that he said: I heard Imam Ja'far Sadiq (a.s.) say:

"This world does not end until a caller from the heavens 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 good."

146- *Ghaibat Nomani:* It is narrated from Ibne Uqdah from Ahmad bin Yusuf from Ismail bin Mahran from Ibne Bataini from his father from Wuhaib from Abu Basir from Imam Ja'far Sadiq (a.s.) that he said:

"Everyone of you is to prepare himself for the appearance of the Qaim even if it be 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 the Qaim and then he becomes one of his assistants and supporters."

147- *Ghaibat Nomani:* It is narrated from Ibne Uqdah from Ali bin Hasan Taimili from Muhammad and Ahmad sons of Hasan from their father from Thalaba from Jomi Kunnasi from Abu Basir from Kamil from Imam Ja'far Sadiq (a.s.) that he said:

"When our Qaim will appear he will call the people to a new faith like the Messenger of Allah (s.a.w.s.) has called and indeed Islam has begun strange and it will return strange as it has begun. Blessed are the strangers!"

148- *Ghaibat Nomani:* It is narrated from Abdul Wahid from Muhammad bin Ja'far Qarshi from Ibne Abil Khattab from Muhammad bin Sinan from Ibne Muskan from Abu Basir that Imam Ja'far Sadiq (a.s.) said:

"Islam has begun strange and it will return strange as it has begun. Blessed are the strangers!" Abu Basir said: "Please, explain to me what this means!" He said: "The Qaim will invite to a new mission as the Prophet (s.a.w.s.) has done."

149- *Ghaibat Nomani:* It is narrated from the same chains from Ibne Muskan from Malik Jahni that he said: I said to Imam Muhammad Baqir (a.s.):

"We describe the man of this matter (the Qaim) 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."

150- *Ghaibat Nomani:* It is narrated from Abdul Wahid from Ahmad bin Muhammad bin Rabah from Muhammad bin Abbas Ibne Isa from Ibne Bataini from Shuaib Haddad from Abu Basir that he said:

"I asked Imam Ja'far Sadiq (a.s.) to explain to me the saying of Amirul Momineen (a.s.) "Islam has begun strange and it will return strange as it has begun. Blessed are the strangers!"

He said: "O Abu Muhammad, when the Qaim (a.s.) appears, he will invite to a new mission as the Prophet (s.a.w.s.) did."

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."

He said: "May Allah have mercy upon you!"

151- *Ghaibat Nomani:* It is narrated from Muhammad bin Hamam from Ahmad bin Mabandad from Ahmad bin Halil from Ibne Abi Umair from Abi Mughra from Abu Basir that he said: His Eminence, Imam Ja'far Sadiq (a.s.) said:

"When Amirul Momineen (a.s.) confronted the Basrans, he unfurled his standard, that is the standard of the Holy Prophet (s.a.w.s.), therefore they were routed and the sun had not yet set when they called out: O son of Abu Talib, you have destroyed us (or we bring faith).[10] At that time His Eminence ordered that the prisoners not be killed, the wounded must not be attacked, the runaways must not be pursued and whosoever drops his weapons would be secure and whosoever shuts the door, his house (and one who remains there) is safe."

In the battle of Siffeen (the companions of His Eminence) requested him to wave that flag once more but the Imam did not agree to it. They petitioned him through the mediation of Hasan, Husain (a.s.) and Ammar

Yasir (r.a.). His Eminence said to Husain (a.s.): “My son, a time period is appointed for these people and they would reach it, and it is a flag that none would wave after me, except Qaim (a.s.).”

152- *Ghaibat Nomani:* It is narrated from Ibne Uqdah from Yahya bin Zakariya bin Shaiban from Yunus bin Kalib from Ibne Bataini from his father from Abu Basir that Imam Ja’far Sadiq (a.s.) said:

“The Qaim will not appear until the chain is completed.” I said: “How is the chain completed?” He said: “With ten thousand (fighters), Jibraeel will be on his (the Qaim’s) right and Mikaeel to his left. Then he will shake the banner and move. Everyone in the east and in the west will curse the banner. After that people will gather around it one by one.”

153- *Ghaibat Nomani:* It is narrated from Ibne Uqdah from Ali bin Hasan Taimili from Hasan and Muhammad, sons of Ali bin Yusuf from Sadan bin Muslim from a person from Mufaddal bin Umar that he said: Imam Ja’far Sadiq (a.s.) said:

“When the Imam (Mahdi) calls out the Azaan, he will pray to 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 find themselves in Mecca. Some of them will be seen traveling on the clouds during the day. They will be known by their names, their fathers’ names and their lineages.”

I said: “May I be your ransom! Which of them is greater in faith?”

He said: “It is those, who travel on the clouds during the day. They are the missed ones. About these companions Allah has revealed this verse:

أَيْنَ مَا تَكُونُواْ يَأْتِ بِكُمُ اللّهُ جَمِيعًا

“…wherever you are, Allah will bring you all together…” (Surah Baqarah 2:148)

154- *Ghaibat Nomani:* It is narrated from Abdul Wahid from Muhammad bin Ja’far Qarshi from Ibne Abil Khattab from Muhammad bin Sinan from Zaris from Abu Khalid Kabuli from Ali bin Husain and Muhammad bin Ali (a.s.) that he said:

“Al-Fuqada’ are persons, who will be missed in their beds and in the morning they will be found in Mecca. It is they, who are missing or absent persons.” This is the meaning of the verse:

أَيْنَ مَا تَكُونُواْ يَأْتِ بِكُمُ اللّهُ جَمِيعًا

“…wherever you are, Allah will bring you all together…” (Surah Baqarah 2:148)

That is they are the companions of the Qaim.

155- *Ghaibat Nomani:* It is narrated from Ahmad bin Hawza from Nahawandi from Abdullah bin Hammad from Ibne Bukair from Aban bin Taghlib that he said:

I was with Imam Ja’far Sadiq (a.s.) in the Masjid of Mecca when he took my hand and said: “O Aban, Allah will send three hundred and thirteen men to this mosque of yours in Mecca. The people of Mecca know that those men’s fathers and grandfathers are not created as 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 Mahdi. He rules like Prophet Dawood and Sulaiman (a.s.). He does not ask for evidence.”

156- ***Ghaibat Nomani:*** It is narrated from Ali bin Ahmad from Ubaidullah bin Musa from Harun bin Muslim from Masadah bin Sadaqah from Abdul Hamid Tawil from Imam Muhammad Baqir (a.s.) regarding the verse:

أَمَّن يُجِيبُ الْمُضْطَرَّ إِذَا دَعَاهُ وَيَكْشِفُ السُّوءَ وَيَجْعَلُكُمْ خُلَفَاء الْأَرْضِ

“Or, Who answers the distressed one when he calls upon Him and removes the evil, and He will make you successors in the earth.” (Surah Naml 27:62)

“This verse is revealed about the Qaim (a.s.) and Jibraeel who sits on the spout in the form of a bird. Jibraeel will be the first to pay allegiance to the Qaim and then the three hundred and thirteen companions will pledge allegiance. Those (of the Qaim’s companions), who are able to travel will arrive in time and those who cannot would disappear from their beds. It is the same that is mentioned in the saying of Allah:

فَاسْتَبِقُواْ الْخَيْرَاتِ أَيْنَ مَا تَكُونُواْ يَأْتِ بِكُمُ اللّهُ جَمِيعًا

“Therefore hasten to (do) good works; wherever you are, Allah will bring you all together.” (Surah Baqarah 2:148)

The good work is the belief in the guardianship (Wilayat) of Ahlul Bayt.

157- *Ghaibat Nomani:* **It is narrated from Ahmad bin Hawza from Nahawandi from Abdullah bin Hammad from Abul Jarud from Imam Muhammad Baqir (a.s.) that he said:**

“The companions of the Qaim 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.”

158- *Ghaibat Nomani:* **It is narrated from Ali bin Husain from Muhammad bin Yahya from Muhammad bin Hasan Raazi from Muhammad bin Ali Kufi from Ali bin Hakam from Bataini from Abu Basir from Imam Muhammad Baqir (a.s.) that he said:**

“The Qaim will come from the defile of Mt. Thi Tuwa with three hundred and thirteen men equal to the number of fighters in the Battle of Badr. He will lean against Hajar Aswad and wave his victorious banner.”

Ali bin Abu Hamza said: “I mentioned that to Abul Hasan Musa bin Ja’far Kazim (a.s.) and he said: “It is a published book.”

159- *Ghaibat Nomani:* **Ahmad bin Hawza has narrated from Nahawandi from Abdullah bin Hammad from Bataini that he said: Imam Ja’far Sadiq (a.s.) said:**

“While the young men of the Shia are sleeping on the roofs of their houses, they will be taken to their companion (the Qaim) within the same night without any appointment. In the morning they will find themselves in Mecca.”

160- *Ghaibat Nomani:* **Ibne Uqdah has narrated from Ali bin Faddal from Muhammad bin Hamza from Muhammad bin Saeed from Uthman bin Hammad from Sulaiman bin Harun Ajali from Imam Ja'far Sadiq (a.s.) that he said:**

"The companions of the Qaim 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:

فَإِن يَكْفُرْ بِهَا هَؤُلاء فَقَدْ وَكَّلْنَا بِهَا قَوْمًا لَّيْسُواْ بِهَا بِكَافِرِينَ

"…therefore if these disbelieve in it We have already entrusted with it a people who are not disbelievers in it." (Surah Anam 6:89)

…and has said:

فَسَوْفَ يَأْتِي اللّهُ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُ أَذِلَّةٍ عَلَى الْمُؤْمِنِينَ أَعِزَّةٍ عَلَى الْكَافِرِينَ

"…then Allah will bring a people, He shall love them and they shall love Him, lowly before the believers, mighty against the unbelievers…" (Surah Maidah 5:54)

161- ***Kashful Ghumma:*** It is narrated from Jabir from Imam Ja'far Sadiq (a.s.) that he said:

"The Almighty Allah will put awe into the hearts of our Shia and when our Qaim arises and our Mahdi will reappear, each of his followers will become braver than a lion and sharper than a spear."

162- ***Al-Kafi:*** It is narrated from a group of scholars from Sahl from Ibne Shammun from Asamma from Malik bin Atiyyah from Ibne Taghlib that Imam Ja'far Sadiq (a.s.) said to him:

"Two bloods are made lawful by Allah, the Mighty and Sublime and no one has applied that law till now; now when the Qaim of Ahle Bayt (a.s.) arises, he will apply this law and will not ask for any testimony or proof. The married fornicator will be stoned to death and the one who refuses to pay the Zakat will be beheaded."

163- ***Al-Kafi:*** It is narrated from Muhammad bin Abu Abdullah and Muhammad bin Hasan from Sahl bin Ziyad from Muhammad bin Yahya from Ahmad bin Muhammad together from Hasan bin Abbas Harish from Abu Ja'far the second (a.s.), Imam Muhammad Taqi (a.s.) that he said: Imam Ja'far Sadiq (a.s.) said:

"Once my respected father was doing Tawaf of Kaaba when a person waited for him with his head covered with a sheet. He left the Tawaf for his sake and he took him to a house, which was at the side of mount Safa. Then he sent a person to us and we were three persons. When I reached there he said: Welcome of son of the Messenger of Allah (s.a.w.s.).

After that he placed his hand on my head and said: O trustee of Allah after your respected forefathers, may Allah bless you.

O Abu Ja'far, if you like you can narrate to me or if you like I can narrate to you. If you like you can ask me and if you like I can ask you. And if you like you can testify for me and if you like I can testify for you.

Then he said: I want all this.

The conversation continued till that person said:

Thus I desire that your eyes should be with the Mahdi of this Ummah and that the angels remain between the earth and the sky with the swords of the

progeny of Dawood and continue to chastise the souls of the infidels and continue to make the souls of the living with them.

Then he removed a sword and said: This is also one of those swords.

My respected father said: By the one who selected Muhammad from all the human beings. That person removed the sheet from his head and said: I am Ilyas (prophet of God). Whatever I asked about you was not that I was unaware of it. On the contrary it was so that this tradition should become a strong proof for your men.

The conversation continued after this as well and then the gentleman (Ilyas) arose and departed from there beyond the sight of the onlookers."

164- *Ikhtisaas:* It is narrated from Imam Ja'far Sadiq (a.s.) that he said:

"During the rule of Imam Qaim (a.s.) our Shia will hold high offices and command great respect; each of them will be given the strength of forty men."

Imam Muhammad Baqir (a.s.) said: "At this time the heart of our Shia are full of the awe of our enemies; but when our rule arrives and our Mahdi reappears, each of followers will be more daring than a lion and sharper than a spear. He would trample our enemy and cut off his head himself."

Through the same chain of narrators, Rabai has narrated from Buraid Ajali who says that once Imam Muhammad Baqir (a.s.) was told that there was a large population of Shia in Kufa. If the Imam calls them, they will obey him and act on his orders.

He said: "Is it possible for a believer to put his hand in the bag of another believer brother and take out as much money as he requires, without the latter objecting to him?"

"No, such a thing is not possible."

Imam said: "When such is case with money, what can be said about sacrificing ones life on another?"

Then he said: "Know that, this is a time to maintain status quo; during this period we would marry among each others families, inherit each other, apply penalties on them and also return their trusts; but during the reappearance of Imam Qaim (a.s.) it would be a period of true friendship and amity. At that time, a believer would be able to put his hand in the bag of another believer brother and take out as much money as he requires, without the latter objecting to him."

165- *Tafsir Furat:* It is narrated from Ja'far bin Muhammad Fazari from Imran bin Dahir that a man asked Imam Ja'far Sadiq (a.s.):

"Can we greet Imam Qaim (a.s.) as Amirul Momineen (a.s.)?"

He replied: 'No, it is the title that the Almighty Allah had reserved only for Amirul Momineen Ali (a.s.). Anyone who adopted the either before or after him was a denier.'

"Than what should we address him as?"

He replied: "You should greet him as: Peace be on you O the remnant of Allah." After that the Imam recited the following verse:

بَقِيَّةُ اللّهِ خَيْرٌ لَّكُمْ إِن كُنتُم مُّؤْمِنِينَ

"What remains with Allah is better for you if you are believers…" (Surah Hud 11:86)

166- ***Tafsir Furat:*** It is narrated from Husain bin Ali bin Bazi from Zaid bin Ali that he said:

"When the Qaim Aale Muhammad (a.s.) reappears, he would say: We are those whom the Almighty Allah has promised in His Book in the following verse:

الَّذِينَ إِن مَّكَّنَّاهُمْ فِي الْأَرْضِ أَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ وَأَمَرُوا بِالْمَعْرُوفِ وَنَهَوْا عَنِ الْمُنكَرِ وَلِلَّهِ عَاقِبَةُ الْأُمُورِ

"Those who, should We establish them in the land, will keep up prayer and pay the poor-rate and enjoin good and forbid evil; and Allah's is the end of affairs." (Surah Hajj 22:41)

167- ***Tafsir Furat:*** It is narrated from Qasim bin Ubaid from Imam Ja'far Sadiq (a.s.) that he said with regard to the following verse of the Holy Quran:

الَّذِينَ يَمْشُونَ عَلَى الْأَرْضِ هَوْنًا وَإِذَا خَاطَبَهُمُ الْجَاهِلُونَ قَالُوا سَلَامًا {63} وَالَّذِينَ يَبِيتُونَ لِرَبِّهِمْ سُجَّدًا وَقِيَامًا {64} وَالَّذِينَ يَقُولُونَ رَبَّنَا اصْرِفْ عَنَّا عَذَابَ جَهَنَّمَ إِنَّ عَذَابَهَا كَانَ غَرَامًا {65} إِنَّهَا سَاءتْ مُسْتَقَرًّا وَمُقَامًا {66} وَالَّذِينَ إِذَا أَنفَقُوا لَمْ يُسْرِفُوا وَلَمْ يَقْتُرُوا وَكَانَ بَيْنَ ذَلِكَ قَوَامًا {67} وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَهًا آخَرَ وَلَا يَقْتُلُونَ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَلَا يَزْنُونَ وَمَن يَفْعَلْ ذَلِكَ يَلْقَ أَثَامًا {68} يُضَاعَفْ لَهُ الْعَذَابُ يَوْمَ الْقِيَامَةِ وَيَخْلُدْ فِيهِ مُهَانًا {69} إِلَّا مَن تَابَ وَآمَنَ وَعَمِلَ عَمَلًا صَالِحًا فَأُوْلَئِكَ يُبَدِّلُ اللَّهُ سَيِّئَاتِهِمْ حَسَنَاتٍ وَكَانَ اللَّهُ غَفُورًا رَّحِيمًا {70} وَمَن تَابَ وَعَمِلَ صَالِحًا فَإِنَّهُ يَتُوبُ إِلَى اللَّهِ مَتَابًا {71} وَالَّذِينَ لَا يَشْهَدُونَ الزُّورَ وَإِذَا مَرُّوا بِاللَّغْوِ مَرُّوا كِرَامًا {72} وَالَّذِينَ إِذَا ذُكِّرُوا بِآيَاتِ رَبِّهِمْ لَمْ يَخِرُّوا عَلَيْهَا صُمًّا وَعُمْيَانًا {73} وَالَّذِينَ يَقُولُونَ رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّاتِنَا قُرَّةَ أَعْيُنٍ وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا {74} أُوْلَئِكَ يُجْزَوْنَ الْغُرْفَةَ بِمَا صَبَرُوا وَيُلَقَّوْنَ فِيهَا تَحِيَّةً وَسَلَامًا {75} خَالِدِينَ فِيهَا حَسُنَتْ مُسْتَقَرًّا وَمُقَامًا {76}

"Who walk on the earth in humbleness, and when the ignorant address them, they say: Peace. And they who pass the night prostrating themselves before their Lord and standing. And they who say: O our Lord! turn away from us the punishment of hell, surely the punishment thereof is a lasting evil. Surely it is an evil abode and (evil) place to stay. And they who when they spend, are neither extravagant nor parsimonious, and (keep) between these the just mean. And they who do not call upon another god with Allah and do not slay the soul, which Allah has forbidden except in the requirements of justice, and (who) do not commit fornication and he who does this shall find a requital of sin. The punishment shall be doubled to him on the day of resurrection, and he shall abide therein in abasement. Except him who repents and believes and does a good deed; so these are they of whom Allah changes the evil deeds to good ones; and Allah is Forgiving, Merciful. And whoever repents and does good, he surely turns to Allah a (goodly) turning. And they who do not bear witness to what is

false, and when they pass by what is vain, they pass by nobly. And they who, when reminded of the communications of their Lord, do not fall down thereat deaf and blind. And they who say: O our Lord! grant us in our wives and our offspring the joy of our eyes, and make us guides to those who guard (against evil). These shall be rewarded with high places because they were patient, and shall be met therein with greetings and salutations. Abiding therein; goodly the abode and the resting-place." (Surah Furqan 25:63-76)

It is talking about the successors who would adopt a very gentle stance on the earth; but when Imam Mahdi (a.s.) reappears and the Ahle Bayt-haters are presented before him, if they accept faith in Wilayat it is all right, otherwise he would have them executed or compel them to pay Jizya like disbelievers have to."

168- ***Al-Kafi:*** It is narrated from some scholars from Ahmad bin Muhammad from Ali bin Hasan Teemi from his brothers, Muhammad and Ahmad from Ali bin Yaqub Hashmi from Marwan bin Muslim from Saeed bin Umar Jofi from an Egyptian from Imam Ja'far Sadiq (a.s.) that he said:

"When the Qaim will appear he will cut off the hands of Bani Shaibah and circle the Kaaba with them saying: These are the thieves of Allah."

169- *Al-Kafi:* **It is narrated from Muhammad bin Yahya etc. from Ahmad bin Hilal from Ahmad bin Muhammad from a man from His Eminence, Abu Abdullah Sadiq (a.s.) that he said:**

"The first thing on the agenda of justice that Qaim (a.s.) would perform is that: the announcer of His Eminence would call out: Those who are performing the recommended Hajj may please leave the Black Stone and circumambulation for those who are performing obligatory Hajj."

170- ***Al-Kafi:*** It is narrated from Ali from his father from Ibne Abi Umair from Hammad from Halabi that he asked Imam Ja'far Sadiq (a.s.):

"Is it detestable (*Makruh*) to pray in covered Masjids (having roof)?

He replied: Yes, however nowadays there is no problem in it; but see what he does when the time of justice arrives."

171- ***Al-Kafi:*** It is narrated from Hasan bin Ali Alawi from Sahal bin Jamhur from Abdul Azeem Ibne Abdullah Alawi from Hasan bin Husain Arani from Amr bin Jami' that he asked Imam Muhammad Baqir (a.s.):

"What is the legal position about praying in Masjids having pictures?

He replied: I consider it detestable (*Makruh*), however at present there is no problem in it for you; but when justice is established, you see what he does about it."

172- ***At-Tahdhib:*** It is narrated from Ahmad bin Muhammad from Yaqub bin Abdullah from Ismail bin Zaid, freed slave of Kahili from Imam Ja'far Sadiq (a.s.) that he said: Amirul Momineen (a.s.) said about Masjid Kufa:

"(In it) there is a fountain of oil, a fountain of milk, a fountain of water for the believers to drink from and a fountain of water for the believers to purify themselves."

173- ***At-Tahdhib:*** It is narrated from Muhammad bin Ahmad bin Yahya from Muhammad bin Husain from Muhammad bin Ismail from Salih bin

Uqbah from Amr bin Abil Miqdam from his father from Habbatul Arani that he said: It is narrated from Amirul Momineen (a.s.) that he said in Hira:

"This place will join with that (pointing to Kufa). So much so that the land between them would be sold for a dinar per cubit. A Masjid will come up at Hira having 500 gates and the Caliph of Imam Qaim will lead prayer in it, because the Kufa Masjid would be overcrowded and twelve just Imams would be leading prayers in it.

I (the narrator) said: O Amirul Momineen (a.s.), Kufa Masjid is considered to be so spacious?

He replied: Another four Masjids would be built there and the Kufa Masjid would be the smallest. This Masjid and two Masjids would be on this side of Kufa and on the other side. Then he pointed to the Basrin and Gharrin streams."

174- ***Kitab Husain bin Saeed:*** It is narrated from Abul Hasan bin Abdullah from Ibne Abi Yafur that he said:

"I came to Imam Ja'far Sadiq (a.s.) to find him with some of his companions. He asked: O Abu Yafur, have you read the Holy Quran?

I replied: Yes, O son of the Messenger of Allah (s.a.w.s.), but this same Quran, which is current among us.

He said: Yes, I am also asking about the same.

I said: All right, but why did you ask me that?

He replied: Because, Prophet Musa (a.s.) told his people something which they could not bear; so they attacked him in Egypt and Musa (a.s.) had to fight and eliminate them. And I also asked you about it, because Isa (a.s.) had told something to his community which they could not bear and they attacked him in Tikrit. So he also had to fight his people and eliminate them. Thus regarding this is the saying of the Almighty Allah:

فَآمَنَت طَّائِفَةٌ مِّن بَنِي إِسْرَائِيلَ وَكَفَرَت طَّائِفَةٌ فَأَيَّدْنَا الَّذِينَ آمَنُوا عَلَى عَدُوِّهِمْ فَأَصْبَحُوا ظَاهِرِينَ

"So a party of the children of Israel believed and another party disbelieved; then We aided those who believed against their enemy, and they became uppermost." (Surah Saff 61:14)

Thus when from us, Ahle Bayt (a.s.), a Qaim reappears and tells you something, you will not bear it and you would rise up against him in Ramila. He would fight and eliminate you. And this would be the last attack on Imam Qaim (a.s.).

175- ***Al-Kafi:*** It is narrated from Muhammad bin Yahya from Ahmad bin Muhammad from Ibne Mahbub from Ahwal from Salam bin Mustanir from Imam Muhammad Baqir (a.s.) that he said:

"When Imam Qaim (a.s.) reappears, every Ahle Bayt-hater (Nasibi) will be offered faith; if he accepts it with sincerity it is all right; otherwise he would be beheaded or he would have to pay Jizya like today only the Zimmi Kafir has to pay. Or he would have to take up exile in Abyssinia."

176- ***Al-Kafi:*** It is narrated from Ali bin Muhammad from Salih bin Abi Hammad from Muhammad bin Abdullah bin Mahran from Abdul Malik bin Bashir from Itham bin Sulaiman from Muawiyah bin Ammar from Abi Abdullah Imam Ja'far Sadiq (a.s.) that he said:

"If one of you is desirous to see the period of Imam Qaim (a.s.) he should also pray for his deliverance, because the Almighty Allah has sent Prophet Muhammad (s.a.w.s.) as mercy and kindness and He would send Imam Qaim (a.s.) for severity."

177- It is quoted from *Mazaar Kabeer* from the author's own chain of reporters from Abu Basir from His Eminence, Abu Abdullah (a.s.) that he said:

"O Abu Muhammad, as if I can see Imam Qaim (a.s.) landing at Masjid Sahla along with his family members.

I asked: "May I be your ransom, would that be his residence?"

"Yes," he replied, "It was the residence of Prophet Idris (a.s.) as well and then residence of Prophet Ibrahim (a.s.). And all prophets sent by the Almighty Allah have prayed in it. And it is also the residence of His Eminence, Khizr (a.s.). One who stays there is as if he has stayed in the tent of the Messenger of Allah (s.a.w.s.) and every believer man and woman is inclined to it."

I said: "May I be your ransom, would Imam Qaim (a.s.) reside there forever?"

"Yes," he said.

I asked: "And after him?"

He replied: "Till the end of the world."

I asked: "What would be the fate of Kafir Zimmi during his time?"

He replied: "He would make peace with them with the condition that they should pay Jizya."

I asked: "And what will be the fate of the enemies of Ahle Bayt (a.s.)?"

He replied: "O Abu Muhammad, there would be no scope for our enemies during our rule. The Almighty Allah has made their blood lawful for us after the reappearance of Imam Qaim (a.s.), which is at present unlawful for us. None of us should be deceived. When Imam Qaim (a.s.) reappears, he would take full revenge for of us."

178- Sayyid Ali bin Abdul Hamid has quoted from the book, *Al-Anwaar al-Mudhiya* in a traditional report from Ishaq bin Ammar that he said:

"I asked His Eminence about the saying of Allah that He has given respite to the Satan till the known hour as mentioned in the following verse:

قَالَ فَإِنَّكَ مِنَ الْمُنظَرِينَ {37} إِلَى يَوْمِ الْوَقْتِ الْمَعْلُومِ

"He said: So surely you are of the respited ones, Till the period of the time made known." (Surah Hijr 15:37)

What is that hour Allah is talking about? He said: "The known hour is the time of the advent of the Qaim of Aale Muhammad. When the Almighty Allah makes him reappear in the Masjid of Kufa, Iblis will come on his knees saying: 'O woe be on these days.' At that time the Imam will catch him by his forelocks and put him to death. That time is the day of the known hour when his time would be up."

179- ***Ikhtisaas:*** It is narrated from Abul Qasim Sherani directly from Ibne Zabyan from Ibnul Hajjaj from Imam Ja'far Sadiq (a.s.) that he said:

"When Imam Qaim (a.s.) reappears, he would come to Rahba, Kufa on foot (so saying he pointed in a direction).

Then he said: He would say: Dig this place. They would dig at that spot and take out 12000 coats of mail, 12000 swords and 12000 helmets. At that time he would summon 12000 (followers or servants) retainers and non-Arabs and arm them with these items. Then he would say: Eliminate whoever does not have faith in which you believe."

180- *Al-Kafi:* It is narrated from Ali from his father from Ibne Faddal from Thalaba bin Maimoon from Badr bin Khalil Azdi from Imam Muhammad Baqir (a.s.) that he said about the verse of Quran:

فَلَمَّا أَحَسُّوا بَأْسَنَا إِذَا هُم مِّنْهَا يَرْكُضُونَ {12} لَا تَرْكُضُوا وَارْجِعُوا إِلَى مَا أُتْرِفْتُمْ فِيهِ وَمَسَاكِنِكُمْ لَعَلَّكُمْ تُسْأَلُونَ {13} قَالُوا يَا وَيْلَنَا إِنَّا كُنَّا ظَالِمِينَ {14} فَمَا زَالَت تِّلْكَ دَعْوَاهُمْ حَتَّى جَعَلْنَاهُمْ حَصِيدًا خَامِدِينَ {15}

"So when they felt Our punishment, lo! they began to fly from it. Do not fly (now) and come back to what you were made to lead easy lives in and to your dwellings, haply you will be questioned. They said: O woe to us! surely we were unjust. And this ceased not to be their cry till We made them cut off, extinct." (Surah Anbiya 21:12-15)

"When Imam Qaim (a.s.) reappears, he would send his army to eliminate them in Syria. They would flee from there to Rome, but the Romans would tell them that if they don't embrace Christianity, they cannot enter that country; so they would put crosses around their necks and enter.

But when the companions of Imam Qaim (a.s.) enter their territory, the Roman would sue for peace. However they would be told to surrender the Bani Umayyah refugees first. Thus they would be compelled to give up Bani Umayyah people to the Muslims. With regard to this, the Almighty Allah has said:

لَا تَرْكُضُوا وَارْجِعُوا إِلَى مَا أُتْرِفْتُمْ فِيهِ وَمَسَاكِنِكُمْ لَعَلَّكُمْ تُسْأَلُونَ

"Do not fly (now) and come back to what you were made to lead easy lives in and to your dwellings, haply you will be questioned." (Surah Anbiya 21:13)

That they would be asked about their treasure trove although they would be aware of it. Then they will say:

قَالُوا يَا وَيْلَنَا إِنَّا كُنَّا ظَالِمِينَ {14} فَمَا زَالَت تِّلْكَ دَعْوَاهُمْ حَتَّى جَعَلْنَاهُمْ حَصِيدًا خَامِدِينَ {15}

"They said: O woe to us! surely we were unjust. And this ceased not to be their cry till We made them cut off, extinct." (Surah Anbiya 21:14-15)

That is we cut them into pieces."

181- *Al-Kafi:* It is narrated from Ali from his father from Ibne Abi Umair from Ibne Uzniya from Muhammad bin Muslim that he asked Imam Muhammad Baqir (a.s.) about the following verse of Quran:

وَقَاتِلُوهُمْ حَتَّى لاَ تَكُونَ فِتْنَةٌ وَيَكُونَ الدِّينُ كُلُّهُ لِلّه

"And fight with them until there is no more persecution and religion should be only for Allah…" (Surah Anfal 8:39)

The interpretation of this verse has not been actualized as yet. The Messenger of Allah (s.a.w.s.) allowed them to stay due to exigencies. But when the interpretation of this verse would actualize; no excuse would be accepted from them and all of them would be eliminated so that there is no more polytheism and all start believing in One God."

182- ***Al-Kafi:*** It is narrated from Husain bin Muhammad from Mualla from Washa from Ali bin Abi Naseer that:

"A man came to Imam Muhammad Baqir (a.s.) and said: You Ahle Bayt (a.s.) are mercy personified and the Almighty Allah has made you as such.

Imam (a.s.) said: It is so by the grace of Allah. We never fall into any deviation and never leave the path of guidance. The world would not come to an end till the Almighty Allah does not send from among us a man who would act on the Book of Quran as it deserves and who would negate all the evil."

183- ***Amali Tusi:*** It is narrated from Faham from his uncle from Ahmad bin Abdullah bin Ali from Abdur Rahman bin Abdullah from Yahya bin Mughira from his brother, Muhammad from Muhammad bin Sinan from Imam Ja'far Sadiq (a.s.) from his father (a.s.) that he said:

"M-H-M-D will reappear in the last period of time. There would be a white cloud over his head, which would be shading him from the Sun. A call will be made in such a clear voice that all the Jinns and human beings in the east and the west of the earth would hear it. It will say: He is Mahdi from Aale Muhammad, he would fill the earth with justice and equity like it would have been fraught with injustice and oppression."

184- ***Ikmaaluddin, Uyun Akhbar Reza* & *Amali Saduq:*** It is narrated from Attar from his father from Ibne Abdul Jabbar from Muhammad bin Ziyad Azdi from Aban bin Uthman from Thumali from Imam Zainul Abideen (a.s.) from his father from his grandfather from the Messenger of Allah (s.a.w.s.) that he said:

"There will be twelve Imams after me. The first of them is you, O Ali and the last of them is the Qaim by whom Allah, the Mighty and Sublime will conquer the east and the west of the earth."

185- *Ikmaaluddin* & *Uyun Akhbar Reza:* **It is narrated from Taliqani from Muhammad bin Hamam from Ahmad bin Mabandad from Ahmad bin Hilal from Ibne Abi Umair from Mufaddal from Imam Ja'far Sadiq (a.s.) from his forefathers from the Messenger of Allah (s.a.w.s.) that he said:**

"When I was taken to the heavens during the ascension (*Meraj*) my Lord revealed to me: …till he said: "So I raised my head and saw the lights of Ali, Fatima, Hasan, Husain, Ali bin Husain, Muhammad bin Ali, Ja'far bin Muhammad, Musa bin Ja'far, Ali bin Musa, Muhammad bin Ali, Ali bin Muhammad, Hasan bin Ali and Muhammad bin Hasan al-Qaim. And among them one shone like a brilliant star.

I asked: 'O Lord, who is that?' He replied, 'They are the Imams, and he is the Qaim, who will ordain My lawful as lawful and My unlawful as unlawful. And through him I shall take revenge from My enemies. And he is the source of comfort for My friends. He is the one who will bestow your Shia and followers respite from the infidels. And he will

bring out Laat and Uzza fresh and burn them up. Indeed the trial and test of the people by him will be much more difficult than the mischief of the Calf and Samari.'"

186- *Ghaibat Nomani:* **It is narrated from Amirul Momineen (a.s.) that he said: The Prophet (s.a.w.s.) has said to me:**

"The name of the last of them is like my name. He will appear to fill the world with justice and equity

Ghaibat Nomani:

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 much as you like)!"

187- ***Kifayatul Athar:*** It is narrated from the same chains from the Holy Prophet (s.a.w.s.) that he said:

"The ninth of them is the Qaim of my family and the Mahdi of this nation. And in looks and speech most resembling me among all the people. Indeed, he shall reappear after a prolonged occultation and reveal the religion of God. And he shall get the support of Allah and His help, and he will be backed with divine angels. Then he would fill up the earth with equity and justice as it would have been fraught with injustice and tyranny."

188- Missing in *Biharul Anwar*

189- ***Kifayatul Athar:*** It is narrated from Imam Ali (a.s.) from the Holy Prophet (s.a.w.s.) that after enumerating the Holy Imams (a.s.), he said:

"After that the Imam from them would disappear from your view till the Almighty Allah wills. He would have two occultations; one of which is longer than the other. The narrator says: Then the Holy Prophet (s.a.w.s.) addressed us and speaking in a raised voice he said: Beware, when the seventh descendant of my fifth descendant goes into occultation. Ali (a.s.) asked: O Messenger of Allah, what will be the situation during occultation? He replied: He would remain patient till the Almighty Allah permits him to reappear. Thus he would reappear from a village called Kara with my turban over his head and wearing my coat of mail. He would be having the Zulfiqar with him and a caller would be announcing: This is Mahdi, the Caliph of God; follow him."

190- *Al-Kafi:* **It is narrated from some of our associates directly from Muhammad bin Sinan from Dawood bin Kathir Riqqi that he asked Imam Ja'far Sadiq (a.s.):**

"What is the meaning of saluting the Messenger of Allah (s.a.w.s.)?

He replied: Indeed, when the Almighty Allah created His Prophet, his successor, his daughter, their two sons, all Imams and their Shia He took a promise from them that they would all adopt patience and advise patience to each other; they would remain in contact with each and they would remain pious and continue to fear the Almighty Allah.

And promised to them that He would give them the blessed earth, the sanctuary of peace and send down the Baitul Mamoor for them and give them a high roof, rid them of their enemies and the earth which Allah has changed to security would give them whatever there is in it regarding which their enemies would not be able to fight them. And in it they would get

everything which they wish. Thus the Messenger of Allah (s.a.w.s.) took a promise from all the Imams and their Shia about this.

Now saluting the Messenger of Allah (s.a.w.s.) is a reminder of this same covenant and renewal of the divine oath so that because of this reminder it is possible that the Almighty Allah would make haste in fulfilling His promise and you get this secure earth and whatever is present in it.

191- The author says: The author of *Mazaar Kabeer* has narrated through his chains of reporters from Abu Basir from Imam Ja'far Sadiq (a.s.) that he said:

"O Abu Muhammad, as if I can see Imam Qaim (a.s.) landing at Masjid Sahla along with his family members.

I asked: May I be your ransom, would that be his residence?

Yes, he replied, It was the residence of Prophet Idris (a.s.) as well and then residence of Prophet Ibrahim (a.s.). And all prophets sent by the Almighty Allah have prayed in it. And it is also the residence of His Eminence, Khizr (a.s.). One who stays there is as if he has stayed in the tent of the Messenger of Allah (s.a.w.s.) and every believer man and woman is inclined to it.

I said: May I be your ransom, would Imam Qaim (a.s.) reside there forever?

Yes, he said.

I asked: And after him?

He replied: Till the end of the world.

I asked: What would be the fate of Kafir Zimmi during his time?

He replied: He would make peace with them with the condition that they should pay Jizya.

I asked: And what will be the fate of the enemies of Ahle Bayt (a.s.)?

He replied: O Abu Muhammad, there would be no scope for our enemies during our rule. The Almighty Allah has made their blood lawful for us after the reappearance of Imam Qaim (a.s.), which is at present unlawful for us. None of us should be deceived. When Imam Qaim (a.s.) reappears, he would take full revenge for of us.

192- *At-Tahdhib:* It is narrated from Saffar from Ibne Abil Khattab from Ja'far bin Bashir and Muhammad bin Abdullah bin Hilal from Alaa from Muhammad that he asked Imam Muhammad Baqir (a.s.):

"On whose line would Imam Mahdi (a.s.) act when he reappears?

Imam (a.s.) replied: He would adopt the same conduct that the Messenger of Allah (s.a.w.s.) had adopted till Islam becomes dominant.

I asked: What was the conduct of the Messenger of Allah (s.a.w.s.)?

He replied: He rendered as invalid all the customs of the period of Jahiliyya and made the people incline to justice. In the same way when Imam Qaim (a.s.) reappears he would invalidate all the customs followed by the people during armistice and he would call them to justice."

Reply to the objection of opponents

Our respected teacher, Allamah Tabarsi has written in his *Elaamul Wara* that if an opponent says that there is no prophet after the Messenger of Allah (s.a.w.s.). but you believe that when Imam Qaim (a.s.) reappears, he will not accept Jizya from the People of the Book and he would execute anyone who

is twenty years old but has not learnt about religion; that he would raze Masjids and tombs and deliver judgment on the lines of Prophet Dawood (a.s.). And many similar points mentioned in your traditional reports. This would lead to the invalidation of the Islamic Shariah. It means that you don't call him a prophet but imply his prophethood.

Its reply is that: The points mentioned in objection that he would not accept Jizya and that he would execute all who are twenty years old but ignorant of Muslim law, are not mentioned in any of our traditional reports and even if we suppose they are, they are not absolute and unreliable.

As for the matter of demolishing of Masjids and tombs, if their foundation is placed in opposition to piety and the command of Allah, their razing is in accordance with Islamic law. And the Messenger of Allah (s.a.w.s.) had himself practiced it.

And the traditional report in which it is mentioned that he would judge on the lines of the progeny of Prophet Dawood (a.s.), and will not ask for any proof or testimony, this report is also conditional. And even if we suppose that it is correct, it would mean that he would judge according to his unseen knowledge. And it is inevitable that if the judge is personally cognizant of the facts of a case, he would act accordingly. And why should he ask for any testimony and it cannot necessitate the abrogation of Shariah.

Moreover, not acceptance of Jizya or not taking into consideration any proof, even if it is right, how would it abrogate the Shariah, when the Messenger of Allah (s.a.w.s.) has said: Imam Qaim is from my progeny, it is obligatory to obey him. Thus if he issues any command which is against precedent, it will not abrogate the Shariah; it is acting on the command of the Holy Prophet (s.a.w.s.), which is actual Shariah."

193- The author says: Husain bin Masud has narrated in *Sharh Sunnah*, through his chains of narrators from the Messenger of Allah (s.a.w.s.) that he said:

"By the one in whose control my life is, very soon Ibne Maryam would descend among you with command and justice, he would break the cross and kill the swine, he will abrogate Jizya and would be so generous that no one would remain needful.

After that in the explanation of the above tradition, he writes: Breaking of the cross means that he would abrogate Christianity and 'command' implies that he would decide cases according to Islamic law.

Killing of the swine means that he would declare its use in food and clothing as unlawful, because it is impure in essence and Isa (a.s.) would kill it in accordance with the command of religion as it is not allowed to waste something which is pure for use.

His saying that he would abrogate Jizya means that he would convert all of them to Islam.

Thus Abu Huraira has narrated from the Messenger of Allah (s.a.w.s.) with regard to the descent of Isa (a.s.) that he said: During his time, except for Islam, all the religious groups would become extinct. Dajjal would be killed, and then Isa (a.s.) would remain alive for forty years. When he passes away, the Muslims would offer his funeral prayers.

The statement of the Prophet that Imam Qaim would abrogate Jizya means that there would be excess of wealth at that time and it would be impossible to find any way for spending Jizya money. He will offer money, but no one would accept it.

The Messenger of Allah (s.a.w.s.) also said: What would be your condition when you see Ibne Maryam descending from the sky and your Imam would be from among you?

Request: Such traditional reports are mentioned not only in our books, on the contrary authors like Husain bin Masud have mentioned it in his book of *Sharhus Sunnah* and other scholars have also reported such traditions and attributed all these statements to Prophet Isa (a.s.). But along with it they have written that your Imam would be from among you.

Therefore, regarding this whatever would be the reply of Ahle Sunnat the same is our reply and this objection is applicable to both equally.

194- The author says: Sayyid bin Tawus (q.s.) has mentioned in *Saadus Saud* that he found in the scrolls of Idris (a.s.) in the questions of Iblis and answers of Allah that Iblis said:

"O Lord, give me respite till Judgment Day.

The Almighty Allah replied: No, you are respited only till the Known Hour.

Because I have absolutely decided to purify the earth from disbelief, polytheism and disobedience. And for that time I have selected such persons, whose hearts I have tested for faith, sincerity and patience. And I have decided to appoint them as my successors on the earth and I would appoint them in charge of the religion I have chosen for them. In spite of that they would worship only Me and not attribute any partner to Me. They would establish prayer, pay Zakat, enjoin goodness and prohibit evil.

And in that time I shall bestow security to the world. Thus nothing will receive harm from anything. And no living thing shall fear any other creature. At that time the quadrupeds shall be among the humans and they shall not harm each other. I shall take away the sting of every stinging creature and make their venom ineffective. And I will send the blessings from the heavens and the earth will become green with its vegetation and all types of fruits will grow and put forth different kinds of perfumes and I will put mercy and love among the people.

And wealth would be distributed equitably to all, which would enrich the poor and no one would pride himself over others. The elders would be merciful on youngsters and the youngsters would respect the elders. All would follow the true religion and act with justice. Only they are My friends, for whom We selected one prophet named Mustafa and a trustee named Murtadha. We made him their Prophet and made them his Wali and helpers; this is the same community which We have selected for Our Prophet Mustafa and My trustee, Murtadha. I have concealed all of them in My hidden knowledge and his being is inevitable. That day I will destroy you and all your infantry and cavalry men. Go you are given respite till the Known Hour."

Now all that is mentioned in this report could not be achieved during the lifetime of the Holy Prophet (s.a.w.s.); hence it is obvious that it would be accomplished during the time of Imam Qaim (a.s.).

195- It is narrated from Sayyid Ali bin Abdul Hamid in the *Book of Ghaibah* that Imam Muhammad Baqir (a.s.) said:

"When the Qaim of us, Ahle Bayt (a.s.) reappears, he would say:

فَفَرَرْتُ مِنكُمْ لَمَّا خِفْتُكُمْ فَوَهَبَ لِي رَبِّي حُكْمًا

"So I fled from you when I feared you, then my Lord granted me wisdom…" (Surah Shoara 26:21)

I feared for my life but I reappeared when my Lord allowed me and when He reformed my conditions."

196- It is narrated through his chains from Ahmad bin Muhammad Ayadi directly from Abu Basir from Imam Ja'far Sadiq (a.s.) that he said:

"The Qaim would reappear when the majority of the people would have denied his existence. Thus he would appear in the form of a young man and only those would retain faith in him from whom the Almighty Allah has taken a covenant in *Aalame Zar* (the first point of creation)."

And through his chains, it is narrated from Samaa that Imam Ja'far Sadiq (a.s.) said:

"As if I can see Imam Qaim (a.s.) is walking at Zaatuwa, according to the practice of Prophet Musa (a.s.). When he reaches the place of Ibrahim (a.s.), he would call the people to faith."

197- It is narrated through his chains from Hadhrami from Imam Muhammad Baqir (a.s.) that he said:

"Jibraeel would be to his right and Mikaeel to his left."

And he said: "When Imam Qaim (a.s.) reappears, he would go to Kufa and at that time no believer would be left but that he or she would be present there."

198- It is narrated from the book of Fazal bin Shazan directly from Saad from Abu Muhammad Hasan bin Ali (a.s.) that he said:

"I prefer to this house in Medina, the place which would be the residence of that man (Imam Qaim)."

Saad bin Asbagh has narrated from Imam Ja'far Sadiq (a.s.) that he said:

"One who has a house in Kufa should retain it."

199- It is narrated through his chains from Imam Muhammad Baqir (a.s.) that he said:

"Imam Mahdi (a.s.) would defeat Sufyani in Hira, under a thick tree."

200- It is narrated through his chains from Bashir Nubbal from Imam Ja'far Sadiq (a.s.) that he asked:

"Do you know from where Imam Qaim (a.s.) would begin his mission?

I (the narrator) said: No, O son of Allah's Messenger.

He said: First of all he would remove the two fresh branches from their graves and burn them up. Then he would blow their ashes to the wind. After that he would demolish the Masjid.

Then he said: The Messenger of Allah (s.a.w.s.) said: An awning like that of Prophet Musa (a.s.).

Then he said: There was a mud platform in the Masjid of the Prophet on one side of which was a trunk of a dried up date tree."

201- It is narrated through his chains from Ishaq bin Ammar from Imam Ja'far Sadiq (a.s.) that he said:

"When the Qaim comes forward to demolish the surrounding walls of the room which contains the grave of the Prophet, the Almighty Allah would send a severe storm and lightning and thunder. All would say that it is because of it. Thus even his supporters would withdraw and he would be left all alone. So he would pick up the pickaxe and start the demolition and would be the first to strike the pickaxe. Gradually his men will return. That day whoever does the most work would become eligible for the most rewards. Thus the surrounding walls would be razed. Then they will dig out the two palm trees and burn them up and scatter their ashes in the winds."

202- It is narrated through his chains from Imam Ja'far Sadiq (a.s.) that he said:

"The kingdom of Imam Qaim (a.s.) would last for seven years, which would be equivalent to seventy years by your count.

It is also narrated from the same Imam that he said: As if I can see that Imam Qaim (a.s.) and his companions in Najaf Kufa and they are so quiet as if birds are perching on their heads. They have exhausted the provisions of their journey and their garments have become old. Their foreheads bear the marks of prostration. During the day they would be as brave as lions and during the nights, humble worshippers. Their heart are like ingots of iron. Each of them have the strength of forty men. They do not kill anyone, but the infidels and hypocrites; and the Almighty Allah has described them in the following words in the Holy Quran:

إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّلْمُتَوَسِّمِينَ

"Surely in this are signs for those who examine." (Surah Hijr 15:75)

203- It is narrated through his chains from the book of Fazal bin Shazan directly from Abdullah bin Sinan from Imam Ja'far Sadiq (a.s.) that he said:

"When Imam Qaim reaches the market eliminating his enemies, he will meet a relative of his (descendant of Imam Hasan Askari) who would be physically strong and brave. He will ask: What are you doing? By Allah, you are herding them like animals. Do you have any authority from the Messenger of Allah (s.a.w.s.)?

The special servant of the Imam will say: Keep quiet or I will break your head. But the Imam will restrain him and say: I do have the permission of the Prophet; it is kept in so-and-so bag; go and bring it here.

When he brings it there, that man will read it and say: May I be your ransom, let me your kiss head. Then he will renew his allegiance to him."

204- It is narrated through his chains from Kabuli from Imam Zainul Abideen (a.s.) that he said:

"When Imam Qaim eliminates the people of Medina and reach upto Ajfar, his army would encounter severe hunger. Fruit-bearing trees would grow up for them and they would feed on them and also gather provisions for them. It is with regard to this that the Almighty Allah has said:

وَآيَةٌ لَّهُمُ الْأَرْضُ الْمَيْتَةُ أَحْيَيْنَاهَا وَأَخْرَجْنَا مِنْهَا حَبًّا فَمِنْهُ يَأْكُلُونَ

"And a sign to them is the dead earth: We give life to it and bring forth from it grain so they eat of it." (Surah Yasin 36:33)

From there, he would move to Qadisiya and a large number of people would gather in Kufa and pledge allegiance to Sufyani."

205- It is narrated through his chains directly from His Eminence, Abu Abdullah Sadiq (a.s.) that he said:

"Qaim (a.s.) will move forward and accompanied by his companions and people, reach Najaf. At that time the army of Sufyani will come out against His Eminence from Kufa. That day would be Wednesday. Then he would demand them to heed his call and fulfill his rights and he would announce that he is oppressed and he would say: Whoever has an argument against me with regard to Allah, I am the person most proximate to Allah."

206- It is narrated through his chains directly from Jabir bin Yazid from Imam Muhammad Baqir (a.s.) that he said:

"When Sufyani gets the information that Imam Qaim (a.s.) has set out to confront him from Kufa, he would march to fight the Imam with his men. Imam (a.s.) would say: Send my cousin to me.

Thus Sufyani would come out of his circle and meet Imam Qaim (a.s.). Imam Qaim (a.s.) would speak to him. After that Sufyani would pledge allegiance to the Imam. When he returns to his men, they would ask him what he had done.

He would reply: I have accepted him and given him my pledge.

His companions would say: May Allah debase you, so far you were Caliph and people were under your authority, now you have submitted to someone else's authority? Step forward and fight him.

Thus they would spend the night there and initiate hostilities in the morning, which would continue all day.

Then the Almighty Allah would make Imam Qaim (a.s.) and his companions victorious on them. They would be completely routed and if one of them hides under a tree or a rock, that tree or rock would call out: O believer, an infidel is hiding here, come and get him. And he would eliminate that infidel as well. Birds of prey and wild animals would feed on their corpses.

Then Imam Qaim (a.s.) would remain there as long as he wishes, after which he would prepare three armies: one would be sent to Constantinople and the Almighty Allah would grant victory to it, another army would be sent to China and the Almighty Allah would grant victory to it also and the third battalion would be sent to the mountains of Dailam. It would also be victorious."

207- It is narrated through his chains from Abu Basir from Imam Abu Ja'far Baqir (a.s.) that he said:

"Imam Qaim (a.s.) will judge a case according to the verdict of His Eminence, Adam (a.s.) and some of his companions will oppose him. So he would summon them and strike off their necks. Then he would judge the second case according to Prophet Dawood (a.s.). Some people will oppose it and they shall also be put to death. Then he will judge the third case according to the judgment of Prophet Ibrahim (a.s.) and again some will oppose and they shall also be eliminated. After that he will decide the fourth

case according to the law of Prophet Muhammad (s.a.w.s.) and now there will not be anyone who opposes him."

208- It is narrated through his chains from Ibne Taghlib from Imam Ja'far Sadiq (a.s.) that he said:

"When Imam Qaim (a.s.) reappears, he will recognize anyone who comes before him as righteous or evil."

209- It is narrated through his chains directly from Abul Jarud that he said to Imam Muhammad Baqir (a.s.):

"O son of Allah's Messenger, tell me about the Sahibul Amr (a.s.).

He replied: His nights would be spent in the fear of Allah and his days will pass in fearlessness (of enemies). He will receive divine revelations day and night.

I asked in surprise: Would he also receive divine revelation?

He replied: O Abu Jarud, not prophetic revelation; on the contrary it would be a sort of revelation that descended on Maryam binte Imran, the mother of Musa (a.s.) and the honeybee.

O Abu Jarud, without any doubt, Imam Qaim (a.s.) is more honorable in the view of Allah than Maryam binte Imran, the mother of Musa (a.s.) and the honeybee."

210- It is narrated through his chains directly from Abdullah bin Sinan from Imam Ja'far Sadiq (a.s.) that he said:

"When Imam Qaim (a.s.) reappears there would be nothing between him and the people of Fars and Arabs, except the sword. And he would neither give them anything without it and neither take anything from them."

It is also narrated from the same Imam that he said: "The world would not come to an end till the names of all the tribes are not destroyed. And a tribe would be attributed to us and it will be said: this is the son of so-and-so and when he would be addressed such and he does not reply, he would be eliminated."

211- It is narrated through his chains directly from Abu Khalid Kabuli from Imam Muhammad Baqir (a.s.) that he said:

"I saw written in the Book of Ali (a.s.) that: Indeed the whole earth belongs to the Almighty Allah. He bestows it in inheritance to anyone of His servants that He likes. And the end is only for the pious.

Thus if someone from the Muslims acquires land and inhabits it, he is supposed to pay its tax to the appointee from us, Ahle Bayt (a.s.) and till the Qaim of Ahle Bayt (a.s.) does not reappear, he can live off that piece of land, because when Imam Qaim (a.s.) reappears, he would confiscate all the land. Only the land belonging to our Shia would remain with them on sharing basis."

212- It is narrated through his chains from Jabir directly from His Eminence, Abu Ja'far Baqir (a.s.) that he said:

"The Qaim will begin his mission from Antioch and he would take out the Torah from a cave in which the Staff of Prophet Musa (a.s.) and the seal ring of Prophet Sulaiman (a.s.) are also present. He said: And the most fortunate with regard to him are the people of Kufa.

And he said: The Qaim is named Mahdi because he guides to all the hidden matters. So much so that he would send his own man to kill such and

such person and people would not even know for what crime he is killed. One would be afraid to even speak in ones home and think that the wall might testify against him."

Imam Baqir (a.s.) said: "Qaim (a.s.) shall rule for 309 years - equal to the number of years the folks of the cave slept in their cave - he would fill up the earth with justice and equity just as it would be fraught with injustice and oppression. Then the Almighty Allah would conquer the whole earth for him. He would eliminate people till there remains nothing but the religion of Muhammad (s.a.w.s.). He would act like Sulaiman bin Dawood and he would call out to the Sun and the Moon and they shall reply to him. And the earth would be illuminated for him. He would receive divine revelation and he would act according to the command of Allah."

Imam Baqir (a.s.) said: "When His Eminence, Qaim (a.s.) reappears and enters Kufa, the Almighty Allah would send seventy thousand ***Siddiqeen*** (who have testified him) and they shall join the ranks of his companions and helpers. He would pay stipends to his followers twice a year and pay such high salaries twice every month that there would not remain anyone in need of ***Zakat***. Those who are liable to pay ***Zakat*** would search for eligible Shia to give their ***Zakat*** to; they would go to each of their houses and call out, but the people would come out and say that they are not in need of charity."

Allamah Majlisi says: The tradition continues and further on the Imam says:) "And all the wealth of the world, whether it be on the surface of it or below its surface, would come together to collect with Qaim (a.s.). He would say to the people: Come to that for which you used to break off relations, shed unlawful blood and commit sinful acts. Then he would give them so much money as none had ever paid before."

213- It is narrated through his chains directly from Ibne Muskan from Imam Ja'far Sadiq (a.s.) that he said:

"In the time of the Qaim, a believer who is in the east would be able to see his brother who is in the west and in the same way one who is in the west would be able to see his brother in the east."

214- ***Adad:*** Imam Ja'far Sadiq (a.s.) said:

"As if I can see His Eminence, Qaim (a.s.) behind Najaf dressed in the coat of mail of the Messenger of Allah (s.a.w.s.) and covering it with a satin cloth. He is astride a piebald horse having a white line on its head; through this white line a powerful beam is emerging, which all can see, and this is the special sign of his mount.

Then he would wave the flag of the Messenger of Allah (s.a.w.s.) which would illuminate the east and the west."

Supplication of Hazrat Hujjat (a.t.f.s.)

Amirul Momineen (a.s.) said: "As if I can see Imam Qaim (a.s.) astride a white-legged horse, which also has a white streak on its head. He has crossed Wadius Salam and is headed to Masjid Sahla, reciting the following supplication:

"There is no deity except the Almighty Allah; He is truth and only truth. There is no deity except the Almighty Allah, with faith and testimony. There is no deity except the Almighty Allah, from the aspect of worship and helplessness. O Allah, O bestower of honor for the believer who is alone,

and one who degrades every oppressor. When different paths have exhausted me and the earth has become narrow from me, despite its wideness, at such a time only You are my refuge.

O Allah, in fact You were not in need to create me, yet You created me. It is a great favor from Your side and if Your assistance had not come for my rescue, I would also have been of those where are destroyed. O the sender of the rain of mercy from the center of mercy and the creator of blessings from the mines of blessings. O one who has reserved loftiness only for Himself, Your friends receive honor only because of You. O one before whom the kings of the world have degraded themselves and all of them are terrified of Your power. O my Lord, I adjure you in the name of that pure name of Yours, through which You brought creation into being and through which all Your creatures are obedient to You.

I beg You that You bless Muhammad and Aale Muhammad (a.s.) and take my task to completion, hasten deliverance and victory for me. You be sufficient for me and grant me security and fulfill my need at this moment, at this moment, on this night, on this night. Indeed You are powerful over everything."

END OF VOLUME 52

33

Chapter Thirty-Three: What will happen at the time of the Reappearance of Imam Zamana (a.s.) according to the report of Mufaddal bin Umar

Some of our associates have narrated from Husain bin Hamadan from Muhammad bin Ismail and Ali bin Abdullah Hasani from Abi Shuaib from Muhammad bin Nusair from Umar bin Furat from Mufaddal bin Umar that he said: Once I asked my master, Imam Ja'far Sadiq (a.s.):

"Is any time fixed for the reappearance of the awaited Mahdi (a.s.) that can be declared?"

He said: "By Allah, there is no such fixed time that can be told to our Shia."

"Why is it so, my master?" I asked.

He replied: "It is the same Hour regarding which the Almighty Allah says:

يَسْأَلُونَكَ عَنِ السَّاعَةِ أَيَّانَ مُرْسَاهَا قُلْ إِنَّمَا عِلْمُهَا عِندَ رَبِّي لاَ يُجَلِّيهَا لِوَقْتِهَا إِلاَّ هُوَ ثَقُلَتْ فِي السَّمَاوَاتِ وَالأَرْضِ

"They ask you about the hour, when will be its taking place? Say: The knowledge of it is only with my Lord; none but He shall manifest it at its time; it will be momentous in the heavens and the earth…" (Surah Araaf 7:187)

He said: "And it is the same Hour regarding which the Almighty Allah has said:

يَسْأَلُونَكَ عَنِ السَّاعَةِ أَيَّانَ مُرْسَاهَا

"They ask you about the hour, when it will come." (Surah Naziyat 79:42)

عِندَهُ عِلْمُ السَّاعَةِ

"…with Whom is the knowledge of the hour." (Surah Luqman 31:34)

وَإِنَّهُ لَعِلْمٌ لِّلسَّاعَةِ

"And most surely it is a knowledge of the hour…" (Surah Zukhruf 43:61)

That is, He did not say that anyone had any knowledge of it.

He also said:

فَهَلْ يَنظُرُونَ إِلَّا السَّاعَةَ أَن تَأْتِيَهُم بَغْتَةً فَقَدْ جَاء أَشْرَاطُهَا

"Do they then wait for aught but the hour that it should come to them all of a sudden? Now indeed the tokens of it have (already) come…" (Surah Muhammad 47:18)

Then He said:

اِقْتَرَبَتِ السَّاعَةُ وَانشَقَّ الْقَمَرُ

"The hour drew nigh and the moon did rend asunder." (Surah Qamar 54:1)

Then He said:

وَمَا يُدْرِيكَ لَعَلَّ السَّاعَةَ تَكُونُ قَرِيبًا

"…and what will make you comprehend that the hour may be nigh." (Surah Ahzab 33:63)

And before that it is mentioned:

وَمَا يُدْرِيكَ لَعَلَّ السَّاعَةَ قَرِيبٌ

"…and what shall make you know that haply the hour be nigh?" (Surah Shura 42:17)

يَسْتَعْجِلُ بِهَا الَّذِينَ لَا يُؤْمِنُونَ بِهَا وَالَّذِينَ آمَنُوا مُشْفِقُونَ مِنْهَا وَيَعْلَمُونَ أَنَّهَا الْحَقُّ أَلَا إِنَّ الَّذِينَ يُمَارُونَ فِي السَّاعَةِ لَفِي ضَلَالٍ بَعِيدٍ

"Those who do not believe in it would hasten it on, and those who believe are in fear from it, and they know that it is the truth. Now most surely those who dispute obstinately concerning the hour are in a great error." (Surah Shura 42:18)

Mufaddal says: I asked: What is the meaning of "those who dispute"? Imam (a.s.) replied: "They say: when was he born? Who has seen him? Where does he reside? and When will he reappear? And all these things imply making haste in the command of Allah, doubting in the divine decree and interfering in the power of Allah. These are the one who will suffer loss in the world and indeed the disbelievers have an evil abode."

I asked: "So no time is fixed for his reappearance?" He replied: O Mufaddal, I don't fix any time from his reappearance and neither is any time fixed for it. And one who fixes a time for our Mahdi, considers himself to be a partner of Allah in His knowledge and he claims to dominate the secrets of the Almighty Allah and also no divine secret has been disclosed to the common people. Those who have deviated from the right path and are ignorant of the divine saints. Only these are having and the news of Allah and it is safe with them and the Almighty Allah inspires it to them so that the proof is completed for them.

Mufaddal says: I asked: My master, how will the reappearance of Imam Mahdi (a.s.) occur and how he would be accepted by the people?

He replied: "O Mufaddal, initially people will be in doubt, then gradually his remembrance will be exalted. His name, Kunniyat and lineage will be announced from the heavens and this will be talked about extensively by all: the good and the evil and the supporters and opponents; so that it may serve as the decisive proof for them. And we have mentioned his conditions, signs, name and lineage, and declared that the great grandfather of the Mahdi, the Messenger of Allah (s.a.w.s.) had named him and mentioned his Kunniyat, so that no one can say that he was unaware of his name, Kunniyat and lineage.

By Allah, his name, Kunniyat and lineage will be talked of by all and each will mention it to others. And that will be the great decisive proof on them. After that the Almighty Allah will make him appear according to the

promise of his grandfather, the Messenger of Allah (s.a.w.s.). Thus the Almighty Allah Himself says:

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَى وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَلَوْ كَرِهَ الْمُشْرِكُونَ

"He it is Who sent His Apostle with guidance and the religion of truth, that He might cause it to prevail over all religions, though the polytheists may be averse." (Surah Taubah 9:33)

Mufaddal says: I asked: My master what is the meaning of the verse: "that He might cause it to prevail over all religions, though the polytheists may be averse?" Please explain it to me.

Imam (a.s.) said: Its interpretation is present in the following statement of the Almighty Allah:

وَقَاتِلُوهُمْ حَتَّى لاَ تَكُونَ فِتْنَةٌ وَيَكُونَ الدِّينُ كُلُّهُ لِلّه

"And fight with them until there is no more persecution and religion should be only for Allah…" (Surah Anfal 8:39)

By Allah, at that time all the differences of sects and religions will be gone and all will have the same faith, as the Almighty Allah says:

إِنَّ الدِّينَ عِندَ اللّهِ الإِسْلاَمُ

"Surely the (true) religion with Allah is Islam…" (Surah Aale Imran 3:19

Also He says:

وَمَن يَبْتَغِ غَيْرَ الإِسْلاَمِ دِينًا فَلَن يُقْبَلَ مِنْهُ وَهُوَ فِي الآخِرَةِ مِنَ الْخَاسِرِينَ

"And whoever desires a religion other than Islam, it shall not be accepted from him, and in the hereafter he shall be one of the losers." (Surah Aale Imran 3:85)

Mufaddal says: I asked: My master, was the religion of your forefathers, Ibrahim, Nuh, Musa and Muhammad Islam?

He replied: Yes, O Mufaddal, it was Islam and nothing else.

Mufaddal says: I asked: My master, is there any mention of it in the Holy Quran?

He replied: Yes, from the beginning to the end; it is mentioned in the Holy Quran. First of all is the verse:

إِنَّ الدِّينَ عِندَ اللّهِ الإِسْلاَمُ

"Surely the (true) religion with Allah is Islam…" (Surah Aale Imran 3:19

Then the Almighty Allah says:

مِّلَّةَ أَبِيكُمْ إِبْرَاهِيمَ هُوَ سَمَّاكُمُ الْمُسْلِمِينَ

"…the faith of your father Ibrahim; He named you Muslims…" (Surah Hajj 22:78)

Also with regard to Prophet Ibrahim and Ismail it was said:

رَبَّنَا وَاجْعَلْنَا مُسْلِمَيْنِ لَكَ وَمِن ذُرِّيَّتِنَا أُمَّةً مُّسْلِمَةً لَّكَ

"Our Lord! and make us both submissive to Thee and (raise) from our offspring a nation submitting to Thee…" (Surah Baqarah 2:128)

And in the story of Firon it is said:

حَتَّى إِذَا أَدْرَكَهُ الْغَرَقُ قَالَ آمَنتُ أَنَّهُ لا إِلهَ إِلاَّ الَّذِي آمَنَتْ بِهِ بَنُو إِسْرَائِيلَ وَأَنَاْ مِنَ الْمُسْلِمِينَ

"…until when drowning overtook him, he said: I believe that there is no god but He in Whom the children of Israel believe and I am of those who submit." (Surah Yunus 10:90)

Also it is mentioned in the story of Prophet Sulaiman and Bilquis as follows:

قَبْلَ أَن يَأْتُونِي مُسْلِمِينَ

"…before they come to me in submission?" (Surah Naml 27:38)

And the statement of Bilquis that:

وَأَسْلَمْتُ مَعَ سُلَيْمَانَ لِلَّهِ رَبِّ الْعَالَمِينَ

"…and I submit with Sulaiman to Allah, the Lord of the worlds." (Surah Naml 27:44)

And Prophet Isa (a.s.) has said:

مَنْ أَنصَارِي إِلَى اللّهِ قَالَ الْحَوَارِيُّونَ نَحْنُ أَنصَارُ اللّهِ آمَنَّا بِاللّهِ وَاشْهَدْ بِأَنَّا مُسْلِمُونَ

"Who will be my helpers in Allah's way? The disciples said: We are helpers (in the way) of Allah: We believe in Allah and bear witness that we are submitting ones." (Surah Aale Imran 3:52)

And the Almighty Allah has said:

وَلَهُ أَسْلَمَ مَن فِي السَّمَاوَاتِ وَالأَرْضِ طَوْعًا وَكَرْهًا

"…and to Him submits whoever is in the heavens and the earth, willingly or unwillingly…" (Surah Aale Imran 3:83)

And it is mentioned in the story of Prophet Lut (a.s.) that:

فَمَا وَجَدْنَا فِيهَا غَيْرَ بَيْتٍ مِّنَ الْمُسْلِمِينَ

"But We did not find therein save a (single) house of those who submitted (the Muslims)." (Surah Zariyat 51:36)

And the statement of the Almighty Allah:

قُولُواْ آمَنَّا بِاللّهِ وَمَآ أُنزِلَ إِلَيْنَا وَمَا أُنزِلَ إِلَى إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَقَ وَيَعْقُوبَ وَالأسْبَاطِ وَمَا أُوتِيَ مُوسَى وَعِيسَى وَمَا أُوتِيَ النَّبِيُّونَ مِن رَّبِّهِمْ لاَ نُفَرِّقُ بَيْنَ أَحَدٍ مِّنْهُمْ وَنَحْنُ لَهُ مُسْلِمُونَ

"Say: We believe in Allah and (in) that which had been revealed to us, and (in) that which was revealed to Ibrahim and Ismail and Ishaq and Yaqub and the tribes, and (in) that which was given to Musa and Isa, and (in) that which was given to the prophets from their Lord, we do not make any distinction between any of them, and to Him do we submit." (Surah Baqarah 2:136)

Mufaddal says: I asked: My master, how many sects are there?

He replied: Four and the Shariat are also four.

Mufaddal says: I asked: My master, why are Majus called as Majus?

He replied: They are called as Majus in Syriac, because they attribute falsehood on Prophet Adam (a.s.) and Prophet Sheeth (a.s.) and they say that they had legalized incest.

And that they ordered them that when the sun rises, they should face it in worship. No time is fixed for prayers, even though it is a falsehood attributed to the Almighty Allah, Prophet Adam and Sheeth (a.s.).

Mufaddal says: I asked: My master, why is the community of Prophet Musa (a.s.) called Yahud?

He replied: Because the Almighty Allah has quoted them in the Holy Quran:

إِنَّا هُدْنَا إِلَيْكَ

"…for surely we turn to Thee." (Surah Araaf 7:156)

Then he asked: Why the Christians are called as Nasara?

He (a.s.) replied: Because the statement of Prophet Isa (a.s.) is quoted in the Holy Quran:

مَنْ أَنصَارِي إِلَى اللّهِ قَالَ الْحَوَارِيُّونَ نَحْنُ أَنصَارُ اللّهِ

"Who will be my helpers in Allah's way? The disciples said: We are helpers (in the way) of Allah:" (Surah Aale Imran 3:52)

Mufaddal says: I asked: Why are the Sabians known as such?

He replied: Because they are inclined to invalidate all the prophets, messengers and all religions and Shariats. And they are deniers of the monotheism of Allah, prophethood of the prophet and the successorship of the successors and neither they have any book nor prophet, they are in a state of suspension.

Mufaddal said: Subhan-Allah, how vast is the knowledge!

Imam (a.s.) said: O Mufaddal, convey this to my Shia so that they may not harbor any doubt in religion.

Mufaddal said: My master, please tell me from where will Imam Mahdi (a.s.) reappear?

He replied: At the time of the reappearance not one eye will see him but every eye will see him and if anyone else says to the contrary, he should be considered a liar.

Mufaddal said: My master, would no one see him even at the time of his birth?

He replied: Yes, from the time of his birth till the passing away of his respected father, he will be seen for two years and nine months. That is from the time of his birth, Friday dawn on 9th Shaban 257 A.H. till Friday, 8th Rabiul Awwal, 260 A.H., the date of the demise of his respected father. And he will pass away in town at the banks of Tigris River, which would have been established by an arrogant tyrant named Ja'far and having the title of Mutawakkil. But he will not be Mutawakkil, on the contrary he would be Mutakkil.

That town is named Surre man Raa, that is one who sees it will be pleased, but it would in fact be Saman Raa, that is one who sees it would be aggrieved. Till 260 A.H. only the true believers will be able to see him. The doubter will not be able to see him and till that time his commands and prohibitions will be in force.

After that he will go into occultation and then he will reappear in Qasr Sabar in the sanctuary of his respected grandfather, that is Medina and there only those will able to meet him whom the Almighty Allah bestows the

fortune. Then on the last day of 266 A.H. he will disappear in such a way that no one will be able to see him. So much so, a day will come when all would be able to see him.

Mufaddal said: My master, with whom will he interact during this period?

Imam Ja'far Sadiq (a.s.) said: "Angels and believers from the Jinns and his trustees (reliable scholars) will convey his commands and prohibitions to his governors and representatives. His sentry on the day of the occultation will be Muhammad bin Nasir Numairi in Sabar. After that he will appear in Mecca.

By Allah, O Mufaddal, as if I see with my own eyes, that he has entered Mecca with the robe of the Messenger of Allah (s.a.w.s.) on his shoulders, a yellow turban on the head and wearing sandals of the Prophet, having stitches. He will be holding the staff of the Prophet. Some weak goats will be ahead of him and he will be herding them. He will reach the Holy Kaaba in such glory, but no one will be able to recognize him and he will be youthful at the time of the reappearance.

Mufaddal said: My master, he will reappear in old age or youthfulness?

He replied: Pure is the being of Allah, would anyone be able to recognize him? When the command of Allah is issued, he will come in whichever glory he likes and will appear in whichever form he likes.

Mufaddal said: My master, where and how he would reappear?

He replied: "O Mufaddal, he will reappear alone and come upto the Holy Kaaba alone. He will enter the Kaaba alone. He will remain alone there for the night. When it is late into the night and all the people go to sleep, His Eminence, Jibraeel and Mikaeel will descend with rows of angels and Jibraeel will step forward and say: O chief and leader! Your prayer has been accepted, now the kingdom shall be yours.

The Imam will pass his hand over his face and say:

الْحَمْدُ لِلَّهِ الَّذِي صَدَقَنَا وَعْدَهُ وَأَوْرَثَنَا الْأَرْضَ نَتَبَوَّأُ مِنَ الْجَنَّةِ حَيْثُ نَشَاءُ فَنِعْمَ أَجْرُ الْعَامِلِينَ

"(All) praise is due to Allah, Who has made good to us His promise, and He has made us inherit the land; we may abide in the garden where we please; so goodly is the reward of the workers." (Surah Zumar 39:74)

Then he will stand between the *Rukn* and *Maqam* and call out loudly: O my deputies! My special helpers, whom the Almighty Allah had kept alive on the earth, since before my reappearance to help me. Come to me at once! Thus these people will hear him from the east and the west wherever they might be, whether busy in worship or sleeping on their beds. His voice will reach to everyone of them and in an instant they would all reach Mecca and join him between *Rukn* and *Maqam*. Then the Almighty Allah will command the '*Noor*' and a pillar of light will be established from the earth to the heavens through which all the believers of the earth receive light. The light of this effulgence will even enter their homes by which the believers shall be extremely happy." But they will not know that our Qaim has appeared.

After that they will stand before Imam Mahdi (a.s.) till the morning and their number will be equal to the companions of Badr, that is 313.

Mufaddal said: My master, will he be accompanied by the seventy-two, who were martyred with Imam Husain (a.s.)?

He replied: From them only Imam Husain (a.s.) will reappear, along with twelve thousand Shia of Ali (a.s.). He will be wearing a black turban.

Mufaddal said: My master, is it possible to take allegiance from Imam Qaim (a.s.) before?

Imam Ja'far Sadiq (a.s.) said: O Mufaddal every allegiance taken before the reappearance of the Qaim is heresy, hypocrisy and a deception. And curse of Allah be on one who takes allegiance on his behalf or one who demands allegiance from him.

O Mufaddal, the Qaim will lean on the Kaaba and stretch his hand. An effulgence will emit from his palm. And he will say: This is the hand of Allah, from Allah and the Almighty Allah commands you to pledge allegiance. Then he will recite the following verse:

إِنَّ الَّذِينَ يُبَايِعُونَكَ إِنَّمَا يُبَايِعُونَ اللَّهَ يَدُ اللَّهِ فَوْقَ أَيْدِيهِمْ فَمَن نَّكَثَ فَإِنَّمَا يَنكُثُ عَلَى نَفْسِهِ

"Surely those who swear allegiance to you do but swear allegiance to Allah; the hand of Allah is above their hands. Therefore whoever breaks (his faith), he breaks it only to the injury of his own soul…" (Surah Fath 48:10)

Thus the first to pledge allegiance to him will be Jibraeel; after that angels and nobles from Jinns and after that nobles will pledge allegiance for him. There will be a clamor among the people of Mecca. They will say: Who is this man at the side of the Kaaba and who are in his company? What are these signs and portents that we witnessed last night? We never saw such signs before. Then they will say to one another. It is the same shepherd.

Then they will say among themselves: Try to recognize someone from his companions. They will say: No, we don't recognize anyone except four from Mecca and four from Medina and that is so and so.

All this will occur at the time of sunrise. And when the sun would be up, a caller will call out from the horizon, which will be heard by all in the earth and the heavens: O creatures, he is the Mahdi of Aale Muhammad (a.s.), whose name is same as that of his respected grandfather, the Messenger of Allah (s.a.w.s.) and his Kunniyat, Abul Qasim is also same. His lineage reaches through his father, Imam Hasan Askari (a.s.) to Imam Husain Ibne Ali (a.s.). All of you pledge allegiance to him and you will be guided. Do not act contrary to his orders or you will be deviated.

After that announcement the first to shake hands with him will be the angels, then Jinns and then nobles and they will say: We have heard the call from the sky and we submit to him. And all the creatures will hear that call. And they will discuss among themselves, whether they be on land or at sea, in habitations or in wilderness.

When the sun will be about to set, a caller will call out from the west: O creatures, your Lord has appeared in Palestine in the valley of Yabis. And

he is from the lineage of Uthman bin Ambasa Amawi Yazid bin Muawiyah. You must follow him and you will be guided and do not oppose him or you shall be deviated. And the angels, Jinns and nobles will refute and reject him.

And they will say: We heard you but we will not follow your advice. At that time there will be no doubting infidel or hypocrite who will not be deviated on hearing that last call.

And our master, Imam Qaim (a.s.) would be standing, resting his back to the Kaaba. And he will say: O people, whoever wants to see Adam and Sheeth, should know that I am Adam and Sheeth. And whoever wants to see Nuh and his son, Saam, should know that I am that same Nuh and Saam. And whoever wants to see Ibrahim and Ismail, should know that I am that same Ibrahim and Ismail. And whoever wants to see Musa and Yusha, should know that I am that same Musa and Yusha. And whoever wants to see Isa and Shamoun, should know that I am that same Isa and Shamoun. And whoever wants to see Muhammad (s.a.w.s.) and Amirul Momineen, should know that I am that same Muhammad and Amirul Momineen. And whoever wants to see Hasan and Husain, should know that I am that same Hasan and Husain. And whoever wants to see the Imams from the progeny of Husain, should know that I am those same purified Imams. Accept my call and gather near me as I would inform you about all that has been said and all that has not been said."

Those of you who has read the heavenly books and divine scriptures should hear this: After that he would begin reciting those scriptures that were revealed on Prophet Adam and Prophet Sheeth and the community of Prophet Adam and Prophet Sheeth would listen to it and say: By Allah, these are the complete scriptures that he has shown us, which even we were unaware of and whatever had been concealed from or whatever that had been cancelled from them and that which had been interpolated and changed in them. After that he will he will recite the scriptures of Prophet Nuh and Ibrahim (a.s.); and the Taurat, Injeel and Zabur. The people of Taurat, Injeel and Zabur will say: Indeed, these are the scriptures of Prophet Nuh and Ibrahim and from which omissions and interpolations are made. By Allah, this is the complete Taurat, Injeel and Zabur, and it is better than whatever we used to recite so far.

Then he will recite the Holy Quran and the Muslims will exclaim: By Allah, this is in fact is the Quran that the Almighty Allah revealed on Prophet Muhammad (s.a.w.s.) and some verses had been cancelled from it and interpolations had been done in this.

After that a walking creature (Daabba) will appear between the Rukn and Maqam and he will write on the forehead of the believer that he is a believer and mark the forehead of an infidel that he is an infidel.

Then a man will come to Imam Qaim (a.s.) whose face will be turned to his back and he will say: My Chief and master, I am Bashir and an angel has ordered me to present myself in your service and deliver to you the good news of the sinking of the army of Sufyani in Baidha.

The Imam will ask him to narrate the incident about himself and his brother.

Bashir will say: I and my brother were in the army of Sufyani. We set out from Damascus and reached Zora and plundered it. Then we moved forward and destroyed Kufa. From there we set out for Medina and destroyed it. Finally we demolished the pulpit of the Prophet and tied our horses in the Masjid of the Prophet and desecrated the place. Then we thirteen thousand persons set out from there to raze the Kaaba and eliminate the Meccans. When we reached Baidha and camped there, a caller announced from the sky: O Baidha, destroy these unjust people. So the ground sunk within itself swallowing all the men, except me and my brother. So much so that not even a tether remained intact.

Meanwhile an angel slapped both of us causing our faces to be turned backwards as you can see and they told my brother: O warner, go to Damascus and inform the Sufyani about the reappearance of Imam Mahdi (a.s.) and told me: O Bashir, go to Mecca and meet Imam Mahdi (a.s.) and convey to him the good news of the destruction of the unjust and repent for your past deeds in his presence. He will accept your repentance.

On hearing this Imam (a.s.) will pass his hand over his face and it will return to its normal condition and Bashir will pledge allegiance at his hands and remain in his company.

Mufaddal asked: My master, would the angels and jinns become visible to humans during that period.

He replied:: Yes, by Allah, O Mufaddal, they will converse with them like they talk to their companions and family members.

I said: O Master, would they go with them?

He replied: Yes, by Allah, O Mufaddal, they will camp on the land of Hijrat between Kufa and Najaf. At that time there will be 46000 angels in his army and 6000 (according to another report 46000) jinns. The Almighty Allah will grant him victory through them.

Mufaddal asked: My master, how will they deal with the Meccans?

He replied: He will call them through wisdom and a goodly exhortation and they will obey him. After that he will appoint a person from his Ahle Bayt (a.s.) as his representative and set out for Medina.

Mufaddal asked: My master, how will they deal with the Kaaba?

He replied: He will raze the Kaaba and rebuild it on the foundations laid during the period of Prophet Adam (a.s.) and on which Prophet Ibrahim and Ismail had raised the walls. And no one has rebuilt it on those foundations. In this way he would destroy all the monuments built by the oppressors. In Mecca as well as in Medina rather in all the countries. In the same way he will raze the Kufa Masjid and rebuild it on its original foundations. Then he will also demolish the Atiq Castle because its founders had been accursed.

Mufaddal asked: My master, would Imam Mahdi (a.s.) continue to camp in Mecca?

He replied: No, O Mufaddal, he will appoint a representative from a person of his Ahle Bayt (a.s.) and set out from there. But as soon as he sets out from there, the Meccans will attack and assassinate him. On getting this news, Imam Mahdi (a.s.) will return to Mecca and the Meccans will come to him weeping and wailing in regret and say: O Mahdi of Aale Muhammad (a.s.) we repent! We repent! He will dispense good counsel to them and

again appoint another representative and set out from there. As soon as he sets out from there, again they will attack him and assassinate him. So the Imam will send some jinns and nobles from his army with instructions not to leave anyone alive who does not bring faith. “If the mercy of your Lord had not encompassed everything; and I am that mercy, I would also have accompanied you. They have not left any excuse between the Almighty Allah and me.” Thus by Allah, the helper jinns will come to Mecca and will not leave one in a hundred or even one in a thousand.

Mufaddal asked: My master, please tell us the location of the holy house of Imam Mahdi (a.s.) and the place of the gathering of believers?

Imam Ja’far Sadiq (a.s.) said: Kufa will be his capital and his proclamations will be issued from Kufa Jame Masjid and Masjid Sahla will be the Public Treasury and center for distribution of funds.

Mufaddal asked: My master, would all the believers reside in Kufa at that time?

He replied: Yes, by Allah, every believer will reside there or its outskirts. The price for land enough to accommodate a horse will reach upto 2000 dirhams and most people will even be willing to buy a span of land in Saba in exchange of a span of gold. Saba is an area of Hamadan. At that time the population of Kufa will spread to a radius of fifty-four miles and its borders will touch the borders of Kerbala and the Almighty Allah will exalt the status of Kerbala so much that it will be frequented by angels and believers all the time. It will have a strange glory and so many blessings will come down there, that if a believer stands there and calls his Lord, the Almighty Allah, in exchange of his single prayer would give him wealth equivalent to thousand times the rulership of the world.

Then Imam Ja’far Sadiq (a.s.) sighed and said: O Mufaddal, once the different parts of land boasted among themselves. Thus Kaaba prided itself over Kerbala. The Almighty Allah revealed to it: O Kaaba, keep quiet, don’t be arrogant to Kerbala. It is that blessed land where Musa (a.s.) was called by the blessed tree. It is the place where Maryam and Masih (a.s.) had taken refuge. There is the shore where the head of Husain was washed. Maryam had performed the Ghusl of birth on Isa (a.s.) at this place and also performed the Ghusl herself. This is the best land from where the Holy Prophet (s.a.w.s.) had gone to Meraj. And in this land there is good for our Shia till the reappearance of the Qaim (a.s.).

Mufaddal said: My master, where will Imam Mahdi (a.s.) go after this?

He replied: After that he will proceed to Medina and camp there and the believers will experience a strange joy and the infidels will be sorrowful in a strange way.

Mufaddal said: My master, what will be the cause of that joy and sorrow?

Imam said: He will come to the grave of the Holy Prophet (s.a.w.s.) and call out: O people, is this the grave of my grandfather? People would reply: O Mahdi of Aale Muhammad (a.s.), yes, this is the tomb of your grandfather. He would ask: Who are buried with him? They will say: Two of his companions.

Although he would be knowing them better than anyone else. Yet people would pay attention to what he is saying. He would ask: Who are they and

how did only these two from all the people were buried with my grandfather? Perhaps others are also buried here. People would say: O Mahdi of the progeny of Aale Muhammad (a.s.), no one other than these two are buried here, because they were caliphs and fathers-in-law of the Prophet. Imam Mahdi (a.s.) would repeat this question thrice and then order them to be taken out from their graves. When they remove the two corpses, they would come out fresh and un-decayed.

Then Imam Mahdi (a.s.) would ask: Does anyone of you recognize them? People would reply: Yes, we recognize them through their qualities, they were companions of your grandfather. He would ask: Is there anyone among you having another opinion or having any doubt in it? People would say: No. Then Imam Mahdi (a.s.) would delay their removal for three days and this news would spread among the people.

After that Mahdi will come to their graves and order his men: Open their graves and search for them. They would put their hands inside the grave and pull them out as fresh as they were three days ago. Then he will order them to be hung from a dried up tree; but as soon as they hang the corpses on it, it would become green and fresh.

Seeing this their followers would remark: This is the true dignity which they possessed and we would also benefit by our devotion to them, anyone who has even a little devotion to them should come and witness this spectacle.

Meanwhile the caller of the Imam would call out: All those who are devoted to the two companions of the Prophet, should move to one side. People would divide into two groups: a group friendly to them and a group inimical to them. Imam Mahdi (a.s.) would ask the group friendly to them to recant their loyalty. They would say: O Mahdi of the progeny of the Messenger of Allah (s.a.w.s.), since at that time we were not aware of your status and the position that the Almighty Allah has given you, we did not become aloof from them. Should we become aloof from them now inspite of seeing their bodies so fresh and how the leafless tree became green due to them?

By Allah we seek aloofness from you and those who have faith in you and from those who don’t bring faith on them, and those who have hung them on the tree and dug them out of the grave and dealt with them in this manner. Thus Mahdi (a.s.) will order the black wind to blow on them and they will fall dead like dry date palms.

Then Imam Mahdi (a.s.) would order them to be brought down and they would become alive by the command of Allah and all the people would be ordered to gather there. Then he would mention all the crimes in every period of time and attribute them to those two, beginning with the killing of Habil, son of Adam (a.s.), then stoking of the fire for Prophet Ibrahim (a.s.), throwing of Prophet Yusuf (a.s.) into the well, captivity of Prophet Yunus (a.s.) in the belly of the whale, killing of Prophet Yahya, persecution of Isa (a.s.), torture of Prophets Jirjees and Daniyal (a.s.), beating of Salman Farsi, arson of the house of Amirul Momineen, Lady Fatima, Hasan and Husain (a.s.), lashing the side of Lady Fatima (s.a.), miscarriage of Mohsin, poisoning of Imam Hasan (a.s.), killing of Imam Husain (a.s.) and his

children, cousins and friends and taking prisoners of the descendants of the Prophet and shedding of the blood of Aale Muhammad (a.s.), and every blood that is shed unrightfully and every lady who is molested, and every fraud and evil act, and sin and oppression which is committed by human beings from the time of Adam (a.s.) till the occasion of the reappearance of Imam Qaim (a.s.), he would make the two of them responsible to all of them and they would also confess being responsible for them.

Then he would announce that however has suffered any injustice at their hand should take retaliation from them and they will do that. Then he would have them hung from the tree again and then issue a command by which a fire would emerge from the ground and burn them along with the tree on which they are impaled. After that he would order the wind to blow their ashes to the seas.

Mufaddal asked: Master, is it the last chastisement they would suffer? The Imam replied: No, no, O Mufaddal, by Allah, tomorrow on Judgment Day every believer and infidel would be present on the mass gathering and also the Holy Prophet (s.a.w.s.), Amirul Momineen (a.s.), Lady Fatima (s.a.), Imam Hasan and Imam Husain (a.s.), and the Holy Imams (a.s.) and all would take retaliation from those two. So much so that they would killed a thousand times everyday and every time revived by the command of Allah so that they may be punished again."

After that Imam Mahdi (a.s.) will set out for Kufa and halt between Kufa and Najaf. At that time there will 46000 angels, 6000 jinns and nobles and 313 special companions with him.

Mufaddal said: My master, what will be the condition of the abode of the sinners at that time?

He replied: Curse and will be descending on it and it will be involved in divine chastisement. Many will destroy it completely. Yellow flag and different flags of the west, invader from peninsula; also all the flags from far and near will wreak havoc on it and its inhabitants.

By Allah, from the beginning of the time till the end, all the chastisements that have befallen the accursed and rebellious people will befall it. On the contrary such chastisement will befall it that no eye has ever seen and no ear has ever heard.

There will be a storm of swords there. Woe on its inhabitants! Whoever continues to reside there is really very unfortunate. And one who leaves that place has been bestowed with mercy by the Almighty Allah.

By Allah, its residents will live in such a way that all will say that it is the world. Their houses will be like the castles of Paradise and their girls will be like the Houries of Paradise and their boys will be like the boys of Paradise. They will be thinking that the sustenance that the Almighty Allah has created for people is only for them. They will be bent on opposition to the Almighty Allah and the Holy Prophet (s.a.w.s.). Their judgments will be taken without the Holy Quran. False testimonies, wine and sinfulness, unlawful income, murder and killings will be widespread in all the world.

Then the Almighty Allah through those mischiefs and different flags destroy it in such a way that anyone passing from there will remark: Once Zora was based at this spot.

"Hasani is that elegant youth who will emerge from Dailam and with an eloquent power of speech that he has, he shall plead: 'O Progeny of Muhammad! Please harken to call of the distressed ones.' And this call will be issued from the *Zari* (perhaps the reference is to the Kaaba). Then divine treasures hidden in Taliqaan will harken to his call. These will not be treasures of gold and silver, but they will be strong men mounted on crimson horses and carrying weapons and slaying the oppressors they will reach Kufa, by this time most of the areas will be cleaned up and it will be a place of refuge for them.

Then the news of the reappearance of Mahdi (a.s.) will reach Sayyid Hasani and his companions. His companions shall ask: O son of the Prophet, who is this gentleman that has entered our boundaries? He will reply: "Come on, lets go and see who it is", while by Allah, Sayyid Hasani would know that it is Mahdi, and he shall say that only so that they may recognize the companions of His Eminence. Then Hasani shall come out till he would reach the Mahdi (a.s.). Then he shall say: If you are the Mahdi of Aale Muhammad, where is the staff of your grandfather, the Prophet, his finger ring, his dress and coat of armor *(Fazil)?* Where is *(Sahaab*) his turban, *Yarbu* (his horse), *Ghazba* (his camel), *Duldul* his horse, *Yafoor* his donkey and the original horse of the Messenger of Allah (s.a.w.s.), *Buraq* and the *Mushaf* (scroll) of Amirul Momineen (a.s.)?

Then His Eminence will show him all these things. He would take up the staff of the Prophet and hit it upon a hard stone, it would instantly produce sparks. His aim by this is to show the greatness and excellence of Mahdi (a.s.) to his companions so that they pledge allegiance to him.

Then Sayyid Hasani would remark, "God is the Greatest (Allaahu Akbar), O son of the Prophet, give me your hand so that I may pledge allegiance to you. Mahdi (a.s.) will stretch out his hand. Sayyid Hasani and his companions will pay allegiance to him. But 40000 persons having the scroll, who will be known as Zaidiyyah, will not pay allegiance, saying: This is great magic.

The armies shall confront each other. Mahdi (a.s.) will come out towards the deviated group and dispense good counsel to them, inviting them towards himself, but they would persist in their infidelity and rebellion. His Eminence will order that they all be killed and they shall be put to the sword.

Then Mahdi (a.s.) will say to his companions: Do not take their Qurans, leave it as it will cause them despair just as they have changed and tampered it and they have not acted according to it."

Mufaddal said: My master, what will Imam Mahdi (a.s.) do after that?

Imam (a.s.) said: After that he will send an army to Damascus, which on reaching its destination will apprehend Sufyani and slaughter him at Saqra.

After that Imam Husain (a.s.) will do Rajat and arise with 12000 Siddiqeen and seventy-two companions who were martyred with him. What an age of glory it would be!

Then the Siddiq Akbar, Amirul Momineen Ali Ibne Abi Talib (a.s.) will appear and a dome will be fixed for him at Najaf, one of whose pillar will be in Najaf Ashraf and another in Hijr, one in Sana and one in Tayyaba. As if I

can see that the lamps of this dome is emitting light like that of the sun and the moon. And the mysteries will be investigated.

تَذْهَلُ كُلُّ مُرْضِعَةٍ عَمَّا أَرْضَعَتْ وَتَضَعُ كُلُّ ذَاتِ حَمْلٍ حَمْلَهَا وَتَرَى النَّاسَ سُكَارَى وَمَا هُم بِسُكَارَى وَلَكِنَّ عَذَابَ اللَّهِ شَدِيدٌ

"…every woman giving suck shall quit in confusion what she suckled, and every pregnant woman shall lay down her burden, and you shall see men intoxicated, and they shall not be intoxicated but the chastisement of Allah will be severe." (Surah Hajj 22:2)

After that the great Sayyid, Prophet Muhammad (s.a.w.s.) along with his Ansar and Muhajireen, and those who brought faith in him and those who testify to him and the ones who were martyred in the battles in his company; all of them will come back into the world (Rajat). Those who had falsified him will also be presented and doubted his prophethood, disobeyed him and continued to say: He is a sorcerer, soothsayer and insane; he speaks according to his personal whims. Also will be presented those who fought against him, and they will be made to compensate fully for all this. And from the reappearance of the Prophet till the advent of the Mahdi, all the acts committed by them will be scrutinized. And the interpretation of the following verse will be realized:

وَنُرِيدُ أَن نَّمُنَّ عَلَى الَّذِينَ اسْتُضْعِفُوا فِي الْأَرْضِ وَنَجْعَلَهُمْ أَئِمَّةً وَنَجْعَلَهُمُ الْوَارِثِينَ وَنُمَكِّنَ لَهُمْ فِي الْأَرْضِ وَنُرِيَ فِرْعَوْنَ وَهَامَانَ وَجُنُودَهُمَا مِنْهُم مَّا كَانُوا يَحْذَرُونَ

"And We desired to bestow a favor upon those who were deemed weak in the land, and to make them the Imams, and to make them the heirs, and to grant them power in the land, and to make Firon and Haman and their hosts see from them what they feared." (Surah Qasas 28:5-6)

Mufaddal said: My master, who are the Firon and Haman?

He replied: So and so.

Mufaddal said: My master, would the Holy Prophet (s.a.w.s.) and Amirul Momineen (a.s.) accompany Imam Mahdi (a.s.)?

He replied: In is inevitable that the two of them will travel to the face of the earth till they reach to the cave of Qaf and in the depths of darkness in the oceans. Thus no place will remain where they don't step.

O Mufaddal, I can see that we Imams are standing before the Holy Prophet (s.a.w.s.) complaining for the atrocities wreaked upon us by the Ummah, how it rejected our statements, abused and cursed us and threatened us with death and before the eyes of the Ummah the tyrant rulers forced us out of our homes and took us to their capitals; killed, poisoned and imprisoned us.

Upon this the Messenger of Allah (s.a.w.s.) is weeping and then he says: O sons, all these calamities had previously befallen your grandfather also.

First of all Lady Fatima (s.a.) will initiate her complaints and narrate all the harassments on her through Abu Bakr and Umar; that is usurpation of Fadak, her protestations for restoration of her rights in the crowd of Muhajireen and Ansar and their usurpation of Fadak on the pretext that neither the prophets inherit nor are they inherited. And her argumentation

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through the examples of Prophet Zakariya and Yahya and Prophet Dawood and Sulaiman.

After that the complaints of Amirul Momineen (a.s.) for all the calamities that were forced on him after the passing away of the Prophet.

Then saying of Amirul Momineen (a.s.) to the Messenger of Allah (s.a.w.s.): I had to face the same situation that was faced by Harun (a.s.) from Bani Israel. And he will also say what he said to Prophet Musa (a.s.):

ابْنَ أُمَّ إِنَّ الْقَوْمَ اسْتَضْعَفُونِي وَكَادُواْ يَقْتُلُونَنِي فَلاَ تُشْمِتْ بِيَ الأَعْدَاء وَلاَ تَجْعَلْنِي مَعَ الْقَوْمِ الظَّالِمِينَ

"Son of my mother! surely the people reckoned me weak and had well-nigh slain me, therefore make not the enemies to rejoice over me and count me not among the unjust people." (Surah Araaf 7:150)

Thus, O Messenger of Allah (s.a.w.s.), I have also observed patience and restraint. I remains satisfied with divine decree, although I had exhausted the proof on them and they had broken the pledge that you had taken from them.

O Messenger of Allah (s.a.w.s.), I have borne so much that no one from the successors of the prophets has done, so much so that I was assassinated by Abdur Rahman Ibne Muljim and how they broke the allegiance they had paid to me as the Almighty Allah is the one who sees everything.

And how Talha and Zubair went to Mecca with Ayesha under the pretext of going to the Hajj and their going to Basra from there; and finally I had to pursue them.

O Messenger of Allah (s.a.w.s.), I adjured to them in the name of Allah, the Holy Quran and you. In spite of that they did not desist. As a result of which the Almighty Allah gave me victory on them. Twenty thousand Muslims were killed in that battle and seventy hands were severed on the reins of the camel.

O Messenger of Allah (s.a.w.s.), it was a severe day, which was not seen in your battles or even after that. It was the most difficult battle that I had to fight. It was a terrible situation that I faced and it was an important contest. But I observed patience, since you had ordered me patience and the Almighty Allah has (also) commanded patience.

فَاصْبِرْ كَمَا صَبَرَ أُوْلُوا الْعَزْمِ مِنَ الرُّسُلِ

"Therefore bear up patiently as did the apostles endowed with constancy bear up with patience…" (Surah Ahqaf 46:35)

And He said:

وَاصْبِرْ وَمَا صَبْرُكَ إِلاَّ بِاللّهِ

"And be patient and your patience is not but by (the assistance of) Allah…" (Surah Nahl 16:127)

In fact, O Messenger of Allah (s.a.w.s.) the interpretation of this verse that the Almighty Allah had revealed was realized after your passing away.

وَمَا مُحَمَّدٌ إِلاَّ رَسُولٌ قَدْ خَلَتْ مِن قَبْلِهِ الرُّسُلُ أَفَإِن مَّاتَ أَوْ قُتِلَ انقَلَبْتُمْ عَلَى أَعْقَابِكُمْ وَمَن يَنقَلِبْ عَلَىَ عَقِبَيْهِ فَلَن يَضُرَّ اللّهَ شَيْئًا وَسَيَجْزِي اللّهُ الشَّاكِرِينَ

"And Muhammad is no more than an apostle; the apostles 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, he will by no means do harm to Allah in the least; and Allah will reward the grateful." (Surah Aale Imran 3:144)

O Mufaddal, after that Imam Hasan (a.s.) will rise up before his respected grandfather and say: Dear grandfather, I was with Amirul Momineen (a.s.) in the abode of migration, Kufa, when he was assassinated by the accursed Abdur Rahman Ibne Muljim and he made to me the bequest you had made to him. And when the news of my father's martyrdom reached Muawiyah, he sent Ziyad with 150000 strong army and ordered him to apprehend me, my brothers and all supporters and take allegiance for Muawiyah. And if anyone refused, his head should be cut off and sent to Muawiyah.

When I got this information, I went to Kufa Masjid, prayed there and then went to the pulpit. People gathered to listen to my sermon. After divine praise and glorification I said:

O people, (You can see that) the country is being destroyed and all divine signs are being erased. How much patience can one have? The acts of these satans and rule of the usurpers is unbearable. Now the divine proof has been completed and the signs have become clear. And the interpretation of the following verse has been realized fully:

وَمَا مُحَمَّدٌ إِلاَّ رَسُولٌ قَدْ خَلَتْ مِن قَبْلِهِ الرُّسُلُ أَفَإِن مَّاتَ أَوْ قُتِلَ انقَلَبْتُمْ عَلَى أَعْقَابِكُمْ وَمَن يَنقَلِبْ عَلَىَ عَقِبَيْهِ فَلَن يَضُرَّ اللّهَ شَيْئًا وَسَيَجْزِي اللّهُ الشَّاكِرِينَ

"And Muhammad is no more than an apostle; the apostles 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, he will by no means do harm to Allah in the least; and Allah will reward the grateful." (Surah Aale Imran 3:144)

By Allah, my grandfather, the Messenger of Allah (s.a.w.s.) has passed away and my respected father has been martyred. Satanic doubts have begun to haunt the people. Crows of mischief have begin to crow. You have opposed the practice of the Prophet and what a pity how blind and deaf this mischief is; that it does not give a ear to anyone and does not harken to any call. Hypocrisy is everywhere. Opponents are roaming about with their flags. Armies of rebels are marching from Iraq and Shaam. So may Allah have mercy on you. Hasten to clear light, beneficial knowledge, ever-lighted lamps and the ever-evident truth.

O people, wake up from the sleep of unawareness. By the one who split the seed and germinated it. Even if one of your groups is with sincere intention, unblemished by hypocrisy, I will fight them at every step and hinder their approach.

May Allah have mercy on you. What do you say?

But no one harkened to me as if all of them were under the rein of silence. Only twenty men arose and said: Son of the Messenger, we have control over our own selves. We agree to obey you. You may issue any command to us.

I looked left and right and could not see anyone besides the twenty. I said to myself that I should act on the practice of my respected grandfather, because in the initial stages, although there were thirty-nine persons with him and when their figure reached forty, he declared his prophethood. In the same way, when I also have as many supporters, I will do Jihad in the way of Allah as it deserves to be performed.

Then I raised my head to the sky and said: My Lord, (You saw) that I invited them to the truth, warned them and enjoined good to them and forbid evil. But they were not prepared to harken to my call and they ignored the duty of rendering help to me. And they on the contrary began to assist my enemy. O Allah, send such a chastisement on them that does not spare them. Saying this I descended from the pulpit.

After that I left Kufa for Medina. Now they came to me and said: Muawiyah's army came to Anbar and Kufa, plundered the Muslims and also slew those who did not oppose them; putting the ladies and children to the sword.

I said: You are disloyal, but in spite of that I sent some men and a unit of the army; but they also broke my allegiance and joined Muawiyah and what I had predicted came to pass.

After that Imam Husain (a.s.) will arise smeared in blood in the company of those who were slain with him. When the Holy Prophet (s.a.w.s.) sees him in that condition, he will weep profusely and all the folks of the sky and earth will weep on his weeping; and Lady Fatima (s.a.) on seeing her son in that condition will scream in such way that the earth and its inhabitants will tremble. Amirul Momineen (a.s.) will be on his right, along with Imam Hasan (a.s.) and Lady Fatima (s.a.) will be to his right. And in this way Imam Husain (a.s.) will proceed and the Holy Prophet (s.a.w.s.) will embrace him and say: O Husain, may I be sacrificed on you. May Allah make you happy. And His Eminence, Hamza, lion of Allah will be on the right of Imam Husain (a.s.) and Ja'far Tayyar will be to his left. And Lady Khadija binte Khuwailad and Lady Fatima binte Asad will come with Mohsin. They would be weeping in profusion and Mohsin's mother, Lady Fatima (s.a.) will say:

هَذَا يَوْمُكُمُ الَّذِي كُنتُمْ تُوعَدُونَ

"This is your day which you were promised." (Surah Anbiya 21:103)

يَوْمَ تَجِدُ كُلُّ نَفْسٍ مَّا عَمِلَتْ مِنْ خَيْرٍ مُّحْضَرًا وَمَا عَمِلَتْ مِن سُوَءٍ تَوَدُّ لَوْ أَنَّ بَيْنَهَا وَبَيْنَهُ أَمَدًا بَعِيدًا

"On the day that every soul shall find present what it has done of good and what it has done of evil, it shall wish that between it and that (evil) there was a long duration of time…" (Surah Aale Imran 3:30)

After narrating this, Imam Ja'far Sadiq (a.s.) weeps so much that his beard will be wet in his tears.

After that he said: May the Almighty Allah never show happiness to the eye that does not shed tears on this mention.

Mufaddal also continued to lament for quite a long time. Then he asked: My master, what is the recompense of these tears?

He said: Unlimited; if they fall from the eye of one who can discern the truth.

Mufaddal asked: What is your opinion about the following verse:

وَإِذَا الْمَوْؤُودَةُ سُئِلَتْ {8} بِأَيِّ ذَنبٍ قُتِلَتْ

"And when the female infant buried alive is asked for what sin she was killed…" (Surah Takwir 81:8-9)

Then the Imam said: O Mufaddal, by Allah, 'Mawaddat' means Mohsin and you must regard as a liar anyone who says to the contrary.

Mufaddal asked: My master, what will happen after that?

Imam Ja'far Sadiq (a.s.) replied: After that Lady Fatima (s.a.) will say: O Allah, fulfill Your promise and decide between me and those who oppressed me, usurped by rights and forced to me to lament each of my child.

Upon these words, all those who inhabit the seven heavens, the carriers of Arsh and all those who reside in space and the inhabitants of the earth and below the surface of the earth will all begin to lament and wail to the Almighty Allah.

After that those who had oppressed and killed us and those who were pleased at our oppression, will on that day be killed a thousand times. On the contrary those who were killed in the way of Allah; there will no death for them. As the Almighty Allah has said:

وَلاَ تَحْسَبَنَّ الَّذِينَ قُتِلُواْ فِي سَبِيلِ اللّهِ أَمْوَاتًا بَلْ أَحْيَاء عِندَ رَبِّهِمْ يُرْزَقُونَ {169} فَرِحِينَ بِمَا آتَاهُمُ اللّهُ مِن فَضْلِهِ وَيَسْتَبْشِرُونَ بِالَّذِينَ لَمْ يَلْحَقُواْ بِهِم مِّنْ خَلْفِهِمْ أَلاَّ خَوْفٌ عَلَيْهِمْ وَلاَ هُمْ يَحْزَنُونَ

"And reckon not those who are killed in Allah's way as dead; nay, they are alive (and) are provided sustenance from their Lord; rejoicing in what Allah has given them out of His grace and they rejoice for the sake of those who, (being left) behind them, have not yet joined them, that they shall have no fear, nor shall they grieve." (Surah Aale Imran 3:169-170)

Mufaddal asked: My master, but some of your Shia do not believe in the Rajat of you all?

He replied: Even though they have heard the statement of my grandfather and all the Imams about this:

وَلَنُذِيقَنَّهُمْ مِنَ الْعَذَابِ الْأَدْنَى دُونَ الْعَذَابِ الْأَكْبَرِ

"And most certainly We will make them taste of the nearer chastisement before the greater chastisement…" (Surah Sajdah 32:21)

Imam Ja'far Sadiq (a.s.) said: In the following verse, the nearer chastisement implies the chastisement during Rajat. And the greater chastisement is the chastisement in which the earth and the heavens will change.

يَوْمَ تُبَدَّلُ الأَرْضُ غَيْرَ الأَرْضِ وَالسَّمَاوَاتُ وَبَرَزُواْ للّهِ الْوَاحِدِ الْقَهَّارِ

"On the day when the earth shall be changed into a different earth, and the heavens (as well), and they shall come forth before Allah, the One, the Supreme." (Surah Ibrahim 14:48)

Mufaddal asked: My master, we know that you Imams are the chosen servant of the Almighty Allah according to the following verses:

نَرْفَعُ دَرَجَاتٍ مَّن نَّشَاء

"We exalt in dignity whom We please…" (Surah Anam 6:83)

اللّهُ أَعْلَمُ حَيْثُ يَجْعَلُ رِسَالَتَهُ

"Allah best knows where He places His message." (Surah Anam 6:124)

إِنَّ اللّهَ اصْطَفَى آدَمَ وَنُوحًا وَآلَ إِبْرَاهِيمَ وَآلَ عِمْرَانَ عَلَى الْعَالَمِينَ {33} ذُرِّيَّةً بَعْضُهَا مِن بَعْضٍ وَاللّهُ سَمِيعٌ عَلِيمٌ

"Surely Allah chose Adam and Nuh and the descendants of Ibrahim and the descendants of Imran above the nations. Offspring, one of the other; and Allah is Hearing, Knowing." (Surah Aale Imran 3:33-34)

Imam Ja'far Sadiq (a.s.) said: O Mufaddal, where is our mention in this Quran?

Mufaddal said: By Allah, this is clear from the following verse:

إِنَّ أَوْلَى النَّاسِ بِإِبْرَاهِيمَ لَلَّذِينَ اتَّبَعُوهُ وَهَذَا النَّبِيُّ وَالَّذِينَ آمَنُواْ وَاللّهُ وَلِيُّ الْمُؤْمِنِينَ

"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." (Surah Aale Imran 3:68)

مِّلَّةَ أَبِيكُمْ إِبْرَاهِيمَ هُوَ سَمَّاكُمُ الْمُسْلِمِينَ

"…the faith of your father Ibrahim; He named you Muslims…" (Surah Hajj 22:78)

وَاجْنُبْنِي وَبَنِيَّ أَن نَّعْبُدَ الأَصْنَامَ

"…and save me and my sons from worshipping idols…" (Surah Ibrahim 14:35)

And we know that the Messenger of Allah (s.a.w.s.) did not worship idols even for a second, neither did he indulge in polytheism. Also the Almighty Allah has said:

وَإِذِ ابْتَلَى إِبْرَاهِيمَ رَبُّهُ بِكَلِمَاتٍ فَأَتَمَّهُنَّ قَالَ إِنِّي جَاعِلُكَ لِلنَّاسِ إِمَامًا قَالَ وَمِن ذُرِّيَّتِي قَالَ لاَ يَنَالُ عَهْدِي الظَّالِمِينَ

"And when his Lord tried Ibrahim with certain words, he fulfilled them. He said: Surely I will make you an Imam of men. Ibrahim said: And of my offspring? My covenant does not include the unjust, said He." (Surah Baqarah 2:124)

In this verse 'covenant' means Imamate, which will not be given to any oppressor.

Then he said: O Mufaddal, how do you know that the oppressor will not get the post of Imamate?

Mufaddal: My lord and master, don't take my test, I am incapable of it. Please don't test my knowledge, because we have received all of it from you Imams only. We have benefited from you Imams alone.

Imam Ja'far Sadiq (a.s.): You are right O Mufaddal. The bounty that the Almighty Allah has bestowed to you regarding this, if you had not

confessed to it, you would not have been like this. Then he said: O Mufaddal, tell me where in the Holy Quran it is mentioned that infidels are oppressors?

Mufaddal said: The Almighty Allah says:

وَالْكَافِرُونَ هُمُ الظَّالِمُونَ

"….and the unbelievers- they are the unjust." (Surah Baqarah 2:254)

and it is derived from the verse of Surah Maidah that "….and the unbelievers- they are the sinners."

The Almighty Allah will not appoint as Imam, anyone who has sinned and transgressed.

Imam Ja'far Sadiq (a.s.) said: O Mufaddal, you have made a nice statement. Now tell me in what type of our Rajat do you believe? While some of our miserly Shia consider that the Almighty Allah will give material rule and wealth and make Imam Mahdi (a.s.) as the ruler. But woe unto them, when was our kingdom usurped that it would be restored to us?

Mufaddal said: Your kingdom has never been usurped from you, because it is in fact prophethood, messengership, Imamate and successorship.

Imam Ja'far Sadiq (a.s.) said: O Mufaddal, if our Shia had pondered on the Holy Quran, they would never have doubted in our excellence. Have they not heard the following saying of the Almighty Allah?

وَنُرِيدُ أَن نَّمُنَّ عَلَى الَّذِينَ اسْتُضْعِفُوا فِي الْأَرْضِ وَنَجْعَلَهُمْ أَئِمَّةً وَنَجْعَلَهُمُ الْوَارِثِينَ وَنُمَكِّنَ لَهُمْ فِي الْأَرْضِ وَنُرِيَ فِرْعَوْنَ وَهَامَانَ وَجُنُودَهُمَا مِنْهُم مَّا كَانُوا يَحْذَرُونَ

"And We desired to bestow a favor upon those who were deemed weak in the land, and to make them the Imams, and to make them the heirs, and to grant them power in the land, and to make Firon and Haman and their hosts see from them what they feared." (Surah Qasas 28:5-6)

By Allah, O Mufaddal, although the above-mentioned verses were revealed in connection with Bani Israel, its interpretation is realized through us. And Firon and Haman are from Bani Teem and Adi (that is Abu Bakr and Umar).

Mufaddal asked: My master, what do you say regarding Mutah?

He replied: Mutah is lawful and it is proved by the following saying of the Almighty Allah:

وَلاَ جُنَاحَ عَلَيْكُمْ فِيمَا عَرَّضْتُم بِهِ مِنْ خِطْبَةِ النِّسَاء أَوْ أَكْنَنتُمْ فِي أَنفُسِكُمْ عَلِمَ اللّهُ أَنَّكُمْ سَتَذْكُرُونَهُنَّ وَلَكِن لاَّ تُوَاعِدُوهُنَّ سِرًّا إِلاَّ أَن تَقُولُواْ قَوْلاً مَّعْرُوفًا

"And there is no blame on you respecting that which you speak indirectly in the asking of (such) women in marriage or keep (the proposal) concealed within your minds; Allah knows that you will mention them, but do not give them a promise in secret unless you speak in a lawful manner…" (Surah Baqarah 2:235)

Imam (a.s.) said: Mutah is lawful and its evidence is present in the Holy Quran. The Almighty Allah has made it lawful in His book and the Messenger of Allah (s.a.w.s.) has made it lawful for all Muslims on behalf of the Almighty Allah. Thus it is mentioned:

وَالْمُحْصَنَاتُ مِنَ النِّسَاء إِلاَّ مَا مَلَكَتْ أَيْمَانُكُمْ كِتَابَ اللّهِ عَلَيْكُمْ وَأُحِلَّ لَكُم مَّا وَرَاء ذَلِكُمْ أَن تَبْتَغُواْ بِأَمْوَالِكُم مُّحْصِنِينَ غَيْرَ مُسَافِحِينَ فَمَا اسْتَمْتَعْتُم بِهِ مِنْهُنَّ فَآتُوهُنَّ أُجُورَهُنَّ فَرِيضَةً وَلاَ جُنَاحَ عَلَيْكُمْ فِيمَا تَرَاضَيْتُم بِهِ مِن بَعْدِ الْفَرِيضَةِ إِنَّ اللّهَ كَانَ عَلِيمًا حَكِيمًا

"And all married women except those whom your right hands possess (this is) Allah's ordinance to you, and lawful for you are (all women) besides those, provided that you seek (them) with your property, taking (them) in marriage not committing fornication. Then as to those whom you profit by, give them their dowries as appointed; and there is no blame on you about what you mutually agree after what is appointed; surely Allah is Knowing, Wise." (Surah Nisa 4:24)

And the difference between the lady who enters Nikah and one who enters Mutah is that dower is prescribed for the former, whereas for the latter, it is known as payment.

So all Muslims continued to practice Mutah during the lifetime of the Messenger of Allah (s.a.w.s.) on the occasions of Hajj etc. during the whole tenure of Abu Bakr and the first four years of Umar's reign. But one day when Umar came to Afra, he found her suckling an infant. He was highly infuriated and he took the child from her and brought it to the Masjid and mounted the pulpit. He told them to announce the public prayers, even though it was not a time for prayers, so all understood that Umar has summoned them for something important. People gathered immediately and Umar said:

"O Muhajireen and Ansar, and progeny of Qahtan. Who from among you would like that your sisters and daughters should give birth to and suckle children, even though being without husband?"

Some people said: "No, we don't like such a situation."

Umar said: "Don't you know that my sister, who is the daughter of my mother Khaithama and father, Khattab is also without a husband?"

People said: "Yes, we know that."

He said: "I had just been to her place and I found this child in her arms. I adjured her and asked from where she got the child? She said: I had done Mutah."

"Now all of you should know that the Mutah, which was lawful during the time of the Prophet; I prohibit it and I will lash one who denies its unlawfulness." So dreading his lashes all accepted the verdict and no one dared to oppose it. And neither did anyone say that no prophet or book has come after the Messenger of Allah (s.a.w.s.) and the Holy Quran, which may abrogate its commands. Therefore we don't accept your command in opposition to the Holy Prophet (s.a.w.s.) and the Holy Quran. On the contrary, all of them accepted it without any objection.

Mufaddal asked: My master, what are the requirements for Mutah?

He replied: There are seventy conditions for it. Anyone who goes against even one of those conditions has wrought oppression on himself.

Thus, after that Imam Ja'far Sadiq (a.s.) said: Then my grandfather, Ali bin Husain (a.s.) and my father Imam Muhammad Baqir (a.s.) will arise and

complain to their respected grandfather for the oppression they had to suffer at the hands of his Ummah.

Then I will stand up and complain to my grandfather, the Messenger of Allah (s.a.w.s.) about the oppressions wrought on me by Mansur Dawaniqi.

Then my son, Musa (a.s.) will stand up and complain to his grandfather, the Messenger of Allah (s.a.w.s.) about the oppressions wrought on him by Harun Rashid.

Then Ali bin Musa (a.s.) will stand up and complain to his grandfather, the Messenger of Allah (s.a.w.s.) about the oppressions wrought on him by Mamun Rashid.

Then Muhammad bin Ali (a.s.) will come forward and complain to his grandfather, the Messenger of Allah (s.a.w.s.) about the oppressions wrought on him by Mamun Rashid.

Then Ali bin Muhammad (a.s.) will come forward and complain to his grandfather, the Messenger of Allah (s.a.w.s.) about the oppressions wrought on him by Mutawakkil.

Then Imam Hasan Askari (a.s.) will come forward and complain to his grandfather, the Messenger of Allah (s.a.w.s.) about the oppressions wrought on him by Motizbillah.

Then Imam Mahdi (a.s.) will come forward, whose name will be same as that of my respected grandfather's and he would be wearing the shirt of the Prophet, having stains of blood when he was injured in Battle of Uhad. Angels will be to his left and he will approach and stand before the Holy Prophet (s.a.w.s.) and say: O respected grandfather, you had informed your Ummah about my distinctive qualities and guided the people about me. You had told them about my name and lineage and even declared what my Kunniyat will be. But in spite of that your Ummah refused to believe in me and they were bent on rebellion claiming that he is not even born yet. Where he was previously and where he is at present? Where he will be and if even if he had been there previously he must have died by now. And today he does not even have any descendants.

And if he had been a fact, why the Almighty Allah should have delayed his reappearance? I continued to observe patience even after hearing this, but now the Almighty Allah has commanded me to reappear. O respected grandfather! Upon this, the Messenger of Allah (s.a.w.s.) will say:

Praise be to Allah, who made true His promise and made us inherit the complete earth; and we shall reside wherever we may choose in Paradise and how good is the reward for the doers of good.

Then he will say:

إِذَا جَاء نَصْرُ اللَّهِ وَالْفَتْحُ

"When there comes the help of Allah and the victory…" (Surah Nasr 110:1)

And this statement of the Almighty Allah is true:

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَى وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَلَوْ كَرِهَ الْمُشْرِكُونَ

"He it is Who sent His Apostle with guidance and the religion of truth, that He might cause it to prevail over all religions, though the polytheists may be averse." (Surah Taubah 9:33; Surah Saff 61:9)

Then he would recite the following verse:

إِنَّا فَتَحْنَا لَكَ فَتْحًا مُّبِينًا {1} لِيَغْفِرَ لَكَ اللَّهُ مَا تَقَدَّمَ مِن ذَنبِكَ وَمَا تَأَخَّرَ وَيُتِمَّ نِعْمَتَهُ عَلَيْكَ وَيَهْدِيَكَ صِرَاطًا مُّسْتَقِيمًا {2} وَيَنصُرَكَ اللَّهُ نَصْرًا عَزِيزًا

"Surely We have given to you a clear victory. That Allah may forgive your community their past faults and those to follow and complete His favor to you and keep you on a right way. And that Allah might help you with a mighty help." (Surah Fath 48:1-3)

Mufaddal asked: My master, what sin of the Prophet is mentioned in this verse, which the Almighty Allah forgave?

Imam Ja'far Sadiq (a.s.) replied: O Mufaddal, the Messenger of Allah (s.a.w.s.) had prayed: O Allah, please transfer the burden of the sins of the former and latter Shia of my brother and descendants successor, but do not make me ashamed before the prophets and messengers. So the Almighty Allah transferred the burden to him and then He forgave all the sins.

Mufaddal said: I continued to weep for along time and then said: My master, the Almighty Allah has bestowed this mercy to us for the sake of you, Ahle Bayt (a.s.).

Imam Ja'far Sadiq (a.s.) said: O Mufaddal, you and people like you are those Shia; but don't narrate this tradition to low-grade Shia, or they would leave good deeds and then no one will be able to save them from divine chastisement, because we are only such as the Almighty Allah has said:

وَلَا يَشْفَعُونَ إِلَّا لِمَنِ ارْتَضَى وَهُم مِّنْ خَشْيَتِهِ مُشْفِقُونَ

"…and they do not intercede except for him whom He approves, and for fear of Him they tremble." (Surah Anbiya 21:28)

Mufaddal said: My master, the Almighty Allah says:

لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ

"…that He might cause it to prevail over all religions…" (Surah 9:33)

But the Messenger of Allah (s.a.w.s.) was not able to prevail on all religions?

Imam Ja'far Sadiq (a.s.) said: O Mufaddal, if the Messenger of Allah (s.a.w.s.) had prevailed on all religions, there would not have remained on the earth, either a Jew or a Majusi or Sabean or Christians; neither these sects would have remained nor any opponent nor doubter, polytheist or idol worshipper; worshippers of Laat and Uzza or devotees of Sun, Moon and stars. No fire or idol worshipper. On the contrary what the Almighty Allah has said is that:

لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ

"…that He might cause it to prevail over all religions…" (Surah Taubah 9:33)

He has in fact said it with regard to the time of the reappearance of the Mahdi. It will be the time of Rajat and it was in connection with that time that the Almighty Allah has said:

وَقَاتِلُوهُمْ حَتَّى لاَ تَكُونَ فِتْنَةٌ وَيَكُونَ الدِّينُ كُلُّهُ لِلّه

"And fight with them until there is no more persecution and religion should be only for Allah…" (Surah Anfal 8:39)

Mufaddal said: I testify that your knowledge is derived from the knowledge of the Almighty Allah and you possess the kingdom given to you by Allah; you speak with His permission and act according to His commands.

Thus after that Imam Ja'far Sadiq (a.s.) said:

"Then Mahdi will return to Kufa and the sky would rain golden locusts - just as the Almighty Allah rained them on Prophet Ayyub (a.s.) in Bani Israel - and on his companions treasures of the earth from gold and jewels and … he would distribute it.

Mufaddal asked: My master, please tell me what the fate of one of your Shia will be if he dies indebted to other?

Imam Ja'far Sadiq (a.s.) replied: "The first thing on the agenda of Mahdi (a.s.) is that he would have it announced openly in all the world: Pay attention, if from among our Shia, anyone owes anything to anyone, he must inform us so that it may be repaid. Thus even if a piece of garlic or a grain of mustard is owed by a Shia, it would be repaid. All the debts shall be repaid even if they constitute huge amounts of gold and silver or some other wealth."

Mufaddal asked: My master, what will happen after that?

Imam Ja'far Sadiq (a.s.) replied: "Qaim (a.s.), after having conquered the east and the west, would come to Kufa Masjid and he would raze down a Masjid that Yazid bin Muawiyah, the cursed one had built after he had slain Husain bin Ali (a.s.) and also one who makes a Masjid that is not for Allah is accursed, accursed."

Mufaddal asked: My master, what will be the tenure of Qaim's rule?

فَمِنْهُمْ شَقِيٌّ وَسَعِيدٌ {105} فَأَمَّا الَّذِينَ شَقُواْ فَفِي النَّارِ لَهُمْ فِيهَا زَفِيرٌ وَشَهِيقٌ {106} خَالِدِينَ فِيهَا مَا دَامَتِ السَّمَاوَاتُ وَالأَرْضُ إِلاَّ مَا شَاء رَبُّكَ إِنَّ رَبَّكَ فَعَّالٌ لِّمَا يُرِيدُ {107} وَأَمَّا الَّذِينَ سُعِدُواْ فَفِي الْجَنَّةِ خَالِدِينَ فِيهَا مَا دَامَتِ السَّمَاوَاتُ وَالأَرْضُ إِلاَّ مَا شَاء رَبُّكَ عَطَاء غَيْرَ مَجْذُوذٍ

"…then (some) of them shall be unhappy and (others) happy. So as to those who are unhappy, they shall be in the fire; for them shall be sighing and groaning in it: Abiding therein so long as the heavens and the earth endure, except as your Lord please; surely your Lord is the mighty doer of what He intends. And as to those who are made happy, they shall be in the garden, abiding in it as long as the heavens and the earth endure, except as your Lord please; a gift which shall never be cut off." (Surah Hud 11:105-108)

In this verse, the bounty of the Lord would be never-ending and their rule will never come to an end except by the will of Allah regarding which no one has any knowledge.

After that Qiyamat will occur that the Almighty Allah has mentioned in His Book and all praise is for the Almighty Allah and may blessings

continue to descend on Muhammad, who is the Messenger and his purified progeny and peace be on him and his descendants in excess.

34

Chapter Thirty-four: Rajat (The Return)

سَعْدٌ عَنِ ابْنِ عِيسَى وَ ابْنِ أَبِي الْخَطَّابِ عَنِ الْبَزَنْطِيِّ عَنْ حَمَّادِ بْنِ عُثْمَانَ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ سَمِعْتُ حُمْرَانَ بْنَ أَعْيَنَ وَ أَبَا الْخَطَّابِ يُحَدِّثَانِ جَمِيعاً قَبْلَ أَنْ يُحْدِثَ أَبُو الْخَطَّابِ مَا أَحْدَثَ أَنَّهُمَا سَمِعَا أَبَا عَبْدِ اللَّهِ ع يَقُولُ أَوَّلُ مَنْ تَنْشَقُّ الْأَرْضُ عَنْهُ وَ يَرْجِعُ إِلَى الدُّنْيَا الْحُسَيْنُ بْنُ عَلِيٍّ ع وَ إِنَّ الرَّجْعَةَ لَيْسَتْ بِعَامَّةٍ وَ هِيَ خَاصَّةٌ لَا يَرْجِعُ إِلَّا مَنْ مَحَضَ الْإِيمَانَ مَحْضاً أَوْ مَحَضَ الشِّرْكَ مَحْضاً

1- *Muntakhabul Basair:* Saad has narrated from Ibne Isa and Ibne Abil Khattab, they from Bazanti and he from Hammad bin Uthman from Muhammad bin Muslim that he heard Humran bin Ayyan and Abul Khattab say: We heard Imam Ja'far Sadiq (a.s.) say:

"The first for whom the grave will split open and who would come back to the world in Rajat, will be Imam Husain (a.s.) and Rajat will not be there for some: only the pure believers and absolute polytheists will have Rajat."

2- *Muntakhabul Basair:* Through these chains, it is narrated from Hammad from Bukair bin Ayyan that he said:

I heard from a pious personality, in whose veracity I have no doubt, that is Abu Ja'far Imam Muhammad Baqir (a.s.) that he said:

"The Messenger of Allah (s.a.w.s.) and Imam Ali (a.s.) will return to the world once more."

3- *Muntakhabul Basair:* Through these chains, it is narrated from Hammad from Fudhayl from Abu Ja'far Imam Muhammad Baqir (a.s.) that he said:

"Mention Abu Bakr and Umar as '*Jibt* and *Taghoot*' (irreligious and rebellious) and don't talk of Rajat among the people. If someone tells you that you had faith in this previously, tell them that you don't make such a claim now; because the Holy Prophet (s.a.w.s.) even made people happy by giving them a hundred thousand dirhams each. So will you not please them at least verbally?"

4- *Muntakhabul Basair:* Through the same chain of narrators, it is narrated from Hammad from Zurarah that he said:

I asked Abu Abdullah Imam Ja'far Sadiq (a.s.) about some important matters like Rajat; and he said:

بَلْ كَذَّبُواْ بِمَا لَمْ يُحِيطُواْ بِعِلْمِهِ وَلَمَّا يَأْتِهِمْ تَأْوِيلُهُ

"Nay, they reject that of which they have no comprehensive knowledge, and the final sequel of it has not yet come to them…" (Surah Yunus 10:39)

Then Imam (a.s.) said: "Time has not arrived for the matters you are inquiring about."

5- *Muntakhabul Basair:* Saad has narrated from Ibne Yazid and Ibne Abil Khattab and Yaqtini and Ibrahim bin Muhammad; they have narrated from Ibne Abi Umair from Ibne Uzuniyya from Muhammad bin Tayyar

from His Eminence, Abi Abdullah Imam Ja'far Sadiq (a.s.) that he said regarding the saying of the Almighty Allah:

وَيَوْمَ نَحْشُرُ مِن كُلِّ أُمَّةٍ فَوْجًا

"And on the day when We will gather from every nation a party…" (Surah Naml 27:83)

"…each of the believers, if he has been slain, he will be sent back to the world and then he will die; or if he has died, he will be returned to the world and slain."

6- *Muntakhabul Basair:* Saad has narrated from Ibne Isa from Ahwazi from Hammad bin Isa from Husain bin Mukhtar from Abi Basir that he said:

Once Abu Ja'far Imam Muhammad Baqir (a.s.) said to me: "Do the Iraqis deny Rajat?"

"Yes," I replied.

He asked: "Have they not read this verse of Quran (above-mentioned)?"

7- *Muntakhabul Basair:* Saad has narrated from Ibne Isa from Bazanti from Husain bin Umar bin Yazid from Umar bin Aban Ibne Bukair from Abu Abdullah Imam Ja'far Sadiq (a.s.) that he said:

"As if I can see (that during the time of Rajat) Humran bin Ayyan and Maisar bin Abdul Aziz are amazing the people through their sword fight."

8- *Muntakhabul Basair:* Saad has narrated from Ibne Abil Khattab from Abdullah bin Mughira from a person from Jabir bin Yazid that he said:

"Once His Eminence, Abu Ja'far Imam Muhammad Baqir (a.s.) was asked about the following words of the Almighty Allah:

وَلَئِن قُتِلْتُمْ فِي سَبِيلِ اللّهِ أَوْ مُتُّمْ

"And if you are slain in the way of Allah or you die…" (Surah Aale Imran 3:157)

He said: O Jabir, do you know what the 'way of Allah' is?

I said: "By Allah, no, we only know that which we have heard from you."

He said: "Slain in the way of Allah is 'in the way of Ali (a.s.) and his descendants'. One who is killed in their love, has in fact been slain in the way of Allah. And whoever believes in this verse will have slaying as well as death; thus one who is slain will come back to the world till death comes to him and one who died in their love will come back to the world so that he might be slain."

Similar tradition is reported by Ibne Mughira as well.

9- *Muntakhabul Basair:* Saad has narrated from Ibne Isa from Muhammad bin Sinan from Ibne Muskan from Fayd bin Abi Shaibah that he said:

"I heard Abu Abdullah Imam Ja'far Sadiq (a.s.) reciting the following verse and saying that:

وَإِذْ أَخَذَ اللّهُ مِيثَاقَ النَّبِيِّيْنَ لَمَا آتَيْتُكُم مِّن كِتَابٍ وَحِكْمَةٍ ثُمَّ جَاءكُمْ رَسُولٌ مُّصَدِّقٌ لِّمَا مَعَكُمْ لَتُؤْمِنُنَّ بِهِ وَلَتَنصُرُنَّهُ قَالَ أَأَقْرَرْتُمْ وَأَخَذْتُمْ عَلَى ذَلِكُمْ إِصْرِي قَالُواْ أَقْرَرْنَا قَالَ فَاشْهَدُواْ وَأَنَاْ مَعَكُم مِّنَ الشَّاهِدِينَ

"And when Allah made a covenant through the prophets: Certainly what I have given you of Book and wisdom - then an apostle comes to you verifying that which is with you, you must believe in him, and you must aid him. He said: Do you affirm and accept My compact in this (matter)? They said: We do affirm. He said: Then bear witness, and I (too) am of the bearers of witness with you." (Surah Aale Imran 3:81)

In this verse, 'you must believe in him' means that all prophets will have faith the Holy Prophet (s.a.w.s.) and 'and you must aid him' means that those prophets will help Amirul Momineen Ali (a.s.).

Would those prophets help Amirul Momineen (a.s.)? I asked.

He said: Yes, by Allah, from Prophet Adam (a.s.) to Prophet Muhammad (s.a.w.s.) all the prophets that the Almighty Allah has sent, He will send them to this world once more so that they may do Jihad with the infidels in the company of Amirul Momineen (a.s.)."

10- *Muntakhabul Basair:* Saad has narrated from Ibne Abil Khattab from Muhammad bin Sinan from Ammar bin Masruq from Munakhkhal bin Jamil from Jabir bin Yazid from His Eminence, Abu Ja'far Imam Muhammad Baqir (a.s.) that he said with regard to the following verse:

يَا أَيُّهَا الْمُدَّثِّرُ {1} قُمْ فَأَنذِرْ {2}

"O you who are clothed! Arise and warn…" (Surah Muddaththir 74:1-2)

…that Muddaththir implied Prophet Muhammad (s.a.w.s.) and 'Arise and warn…' means his rising in the period of Rajat in which he will arise to warn the people and the saying of the Almighty Allah:

إِنَّهَا لَإِحْدَى الْكُبَرِ {35} نَذِيرًا لِّلْبَشَرِ

"Surely it (hell) is one of the gravest (misfortunes) A warning to mortals…" (Surah Muddaththir 74:35-36)

That is the Holy Prophet (s.a.w.s.) is the warner to the people during the period of Rajat.

Also the saying of the Almighty Allah:

وَمَا أَرْسَلْنَاكَ إِلَّا كَافَّةً لِّلنَّاسِ بَشِيرًا وَنَذِيرًا

"And We have not sent you but to all the men as a bearer of good news and as a warner…" (Surah Saba 34:28)

This is also applicable to the period of Rajat.

11- *Muntakhabul Basair:* Through the same chains of narrators, it is narrated from Imam Muhammad Baqir (a.s.) that he said: Amirul Momineen (a.s.) used to say:

"Muddaththir will be there during the period of Rajat.

Someone asked: O Amirul Momineen (a.s.), is there a second life before Qiyamat? And then death after that?

He replied: Yes, by Allah, during the period of Rajat there would be more disbelief."

12- *Muntakhabul Basair:* Saad has narrated from Abil Khattab from Musa bin Sadan from Abdul bin Qasim Hadhrami from Abdul Karim bin Amr Khathami that he heard Imam Ja'far Sadiq (a.s.) say:

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قَالَ رَبِّ فَأَنظِرْنِي إِلَى يَوْمِ يُبْعَثُونَ {36} قَالَ فَإِنَّكَ مِنَ الْمُنظَرِينَ {37} إِلَى يَوْمِ الْوَقْتِ الْمَعْلُومِ {38}

"He said: My Lord! then respite me till the time when they are raised. He said: So surely you are of the respited ones. Till the period of the time made known." (Surah Hijr 15:36-38)

Thus when the appointed time will arrive, Iblis will appear with all his followers who have followed from the time of the creation of Adam (a.s.) till that time. And this will be last battle, which would be fought between Amirul Momineen (a.s.) and Iblis.

I asked: "Would there be battles prior to this also?"

He replied: "Yes, there had been and there would be battles between good and evil during the period of every Imam."

And when the appointed time will arrive, Amirul Momineen (a.s.) will march forward with his companions and Iblis will come with his companions and this battle will be fought at Rauha near Kufa, which is situated on the banks of Euphrates and it will be such a severe fight that since the creation of the earth, no such fighting has taken place.

Thus as if I can see that the companions of Amirul Momineen (a.s.) will be forced to move back a hundred steps and can also see that some of the companions will back so much that they would enter the Euphrates.

The most powerful God will send armies of angels from the clouds and the command of Allah will reach to completion. The Messenger of Allah (s.a.w.s.) will be at the front carrying a spear of Noor. When Iblis will see him, he will turn back and flee. Seeing him flee, his army men will ask: Why are you running away, you are about to gain victory?

He will reply: You don't see what I see! I am scared of Allah, the Lord of the worlds.

The Messenger of Allah (s.a.w.s.) will step forward and spear his back killing him. Then all his supporters will also perish. At that time only the monotheists will remain and there will be no sign of polytheism.

Then Amirul Momineen (a.s.) will rule for forty-four thousand years. And during that time each of the Shia of Imam Ali (a.s.) will get a thousand sons each. At that time 'Jannatan' and 'Madhamatan', two luxurious gardens will appear near Kufa Masjid and its surroundings.

13- ***Muntakhabul Basair:*** Through the same chains, it is narrated from Abdullah bin Qasim from Husain bin Ahmad Minqari from Yunus bin Zabyan from Imam Ja'far Sadiq (a.s.) that he said:

"Before Judgment Day, Imam Husain (a.s.) will perform the accounting of the people; on Judgment Day the only thing remaining will be the sending of people to Paradise or Hell."

14- ***Muntakhabul Basair:*** Saad has narrated from Ayyub bin Nuh and Hasan bin Ali bin Abdullah etc. from Abbas bin Aamir from Saeed from Dawood bin Rashid, from Humran from Abu Ja'far Imam Muhammad Baqir (a.s.) that he said:

"The first to do Rajat will be Imam Husain (a.s.) and he will rule for such along time that his brows will sag upon his eyes."

It is mentioned in *Muntakhabul Basair* that Saad has narrated a similar report from Ibne Isa and Ibne Abdul Jabbar and Ahmad bin Hasan bin Fadhdhal from Hasan bin Fadhdhal from Abul Mughra from Dawood bin Rashid.

The same report is narrated from Saad bin Ibne Isa from Ahwazi and Muhammad Barqi from Nazar from Yahya bin Halabi from Mualla from Mualla bin Khunais from Imam Ja'far Sadiq (a.s.) that he narrated the same tradition from Saad and Ibne Isa and Umar bin Abdul Aziz, Jamil bin Darraj, Mualla bin Khunais and Zaid bin Shahham from Imam Ja'far Sadiq (a.s.).

15- *Muntakhabul Basair:* Saad has narrated from Ahmad bin Muhammad Sayyari from Ahmad bin Abdullah bin Qubaisa from his father from a man of his from His Eminence, Abu Abdullah Imam Ja'far Sadiq (a.s.) that he said regarding the following words of the Almighty Allah:

يَوْمَ هُمْ عَلَى النَّارِ يُفْتَنُونَ

"(It is) the day on which they shall be tried at the fire." (Surah Zariyat 51:13)

During the period of Rajat, people will be heated like gold is heated in the fire till the reality of everyone becomes clear."

16- *Muntakhabul Basair:* Saad has narrated from Yaqtini from Qasim from his grandfather, Hasan from Abu Ibrahim Imam Musa Kazim (a.s.) that he said:

"Some of those who have passed away from the world, will come back to the world and seek revenge from themselves and all those who have been harassed will take revenge and whoever is killed will take revenge from his killer. And for this purpose, his enemies will be brought into the world so that revenge might be taken from them. And after this retaliation they will live for thirty months and after that all of them will die on a single night having achieved satisfaction whereas their enemies will be subjected to the worst punishment of Hell. After that they will obtain their rights from the court of the Almighty Allah."

17- *Muntakhabul Basair:* From the same chains, it is narrated from Hasan bin Rashid from Muhammad bin Abdullah bin Husain that he said:

"Once I was in the company of Imam Ja'far Sadiq (a.s.) with my father and they were conversing when my father asked: What opinion do you have about Rajat?

Imam (a.s.) replied: I only say that which Allah, the Mighty and Sublime says:

هِيَ زَجْرَةٌ وَاحِدَةٌ {13} فَإِذَا هُم بِالسَّاهِرَةِ {14}

"But it shall be only a single cry. When lo! they shall be wakeful." (Surah Naziyat 79:13-14)

My father asked: What is the meaning of these words of the Almighty Allah?

He replied: They will take revenge from them and the rest of the people will neither be sleeping nor death will occur to them."

18- *Muntakhabul Basair:* Saad has narrated from a group of our narrators from Ibne Abu Uthman and Ibne bin Ishaq from Muhammad bin

Sulaiman Dailami from his father that once he asked Imam Ja'far Sadiq (a.s.) about the following verse:

إِذْ جَعَلَ فِيكُمْ أَنبِيَاء وَجَعَلَكُم مُّلُوكًا

"…when He raised prophets among you and made you kings…" (Surah Maidah 5:2)

And the Imam (a.s.) said: Prophets means the Messenger of Allah (s.a.w.s.), Prophet Ibrahim and Prophet Ismail and his descendants; and kings imply the Holy Imams (a.s.).

The narrator says: I asked: But what kingdom do you possess?

He replied: Rulership of Paradise and kingdom of the period of Rajat."

19- ***Muntakhabul Basair:*** It is narrated from Saad from Ibne Isa from Ahwazi and Muhammad Barqi from Nazar from Yahya Halabi from Mualla Abu Uthman from Mualla bin Khunais that he said: Imam Ja'far Sadiq (a.s.) said to me:

"The first to do Rajat will be Imam Husain (a.s.) and he will rule for such a long time that his brows will sag upon his eyes.

Then Imam Ja'far Sadiq (a.s.) said with regard to the saying of the Almighty Allah:

إِنَّ الَّذِي فَرَضَ عَلَيْكَ الْقُرْآنَ لَرَادُّكَ إِلَى مَعَادٍ

"Most surely He Who has made the Quran binding on you will bring you back to the destination." (Surah Qasas 28:85)

He said: Your Prophet will be returned to you."

20- ***Muntakhabul Basair:*** It is mentioned in *Kitabul Wahida* from Muhammad bin Hasan bin Abdullah Atrush from Ja'far bin Muhammad Bajali from Barqi from Ibne Abu Najran from Asim bin Hamid from His Eminence, Abu Ja'far Imam Muhammad Baqir (a.s.) that Amirul Momineen (a.s.) said:

وَإِذْ أَخَذَ اللّهُ مِيثَاقَ النَّبِيِّيْنَ لَمَا آتَيْتُكُم مِّن كِتَابٍ وَحِكْمَةٍ ثُمَّ جَاءكُمْ رَسُولٌ مُّصَدِّقٌ لِّمَا مَعَكُمْ لَتُؤْمِنُنَّ بِهِ وَلَتَنصُرُنَّهُ

"And when Allah made a covenant through the prophets: Certainly what I have given you of Book and wisdom- then an apostle comes to you verifying that which is with you, you must believe in him, and you must aid him." (Surah Aale Imran 3:81)

Amirul Momineen (a.s.) says: Indeed the Almighty Allah is One and Unique and He is alone in His oneness. Then a word came out from the lips of His power and it became an effulgence from which He created Prophet Muhammad (s.a.w.s.) and me and my descendants.

Then another word emerged from the lips of power and it became a soul and the Almighty Allah kept that soul in that effulgence and transferred it to our bodies. Therefore we are Ruhullah and Kalimatullah and the Almighty Allah has made us as His decisive proof on His creatures. Then we all remained in a green shade, whereas neither there was sun nor moon. Neither day nor night and neither anyone to witness this. We continued to worship the Almighty Allah and praise and glorify Him and it is before the creation

of all creatures. The Almighty Allah took covenant from the prophets to believe in us and to help us. Thus the Almighty Allah says:

وَإِذْ أَخَذَ اللّهُ مِيثَاقَ النَّبِيِّيْنَ لَمَا آتَيْتُكُم مِّن كِتَابٍ وَحِكْمَةٍ ثُمَّ جَاءكُمْ رَسُولٌ مُّصَدِّقٌ لِّمَا مَعَكُمْ لَتُؤْمِنُنَّ بِهِ وَلَتَنصُرُنَّهُ

"And when Allah made a covenant through the prophets: Certainly what I have given you of Book and wisdom- then an apostle comes to you verifying that which is with you, you must believe in him, and you must aid him." (Surah Aale Imran 3:81)

That is all of them will believe in Muhammad (s.a.w.s.) and help his successor.

And indeed the Almighty Allah took covenant from me that each of us will help and assist each other and thus I did Jihad in the support of Prophet Muhammad (s.a.w.s.), killed his enemies and fulfilled the covenant that the Almighty Allah had taken from me but the prophets and messengers did not render any help to me. It is so because the Almighty Allah had captured their souls; but they will help me in the future and my kingdom will stretch from east to the west. And from Prophet Adam (a.s.) to Prophet Muhammad (s.a.w.s.) will be made alive again by the Almighty Allah and they will be sent back to the world and fight with the sword.

O surprise! And how should I not be astonished about the people whom Allah would enliven, group by group, reciting: 'Here I am' and harkening to the call of the Divine caller they would roam the lanes of Kufa. So that they may strike off the heads of infidels and oppressors from the first and the last. So much so that the Almighty Allah will fulfill the promise He made in the verse:

وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُم فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِن قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَى لَهُمْ وَلَيُبَدِّلَنَّهُم مِّن بَعْدِ خَوْفِهِمْ أَمْنًا يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا

"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…" (Surah Nur 24:55)

That is without fearing anyone they should worship Me. During that time Taqayyah will not be needed.

And for me there is one Karra after the other and one Rajat after the other and I am the master of the Karrat and Rajaat. I am the master of the awe and the one with power; I am the one who will take revenge again and again. I am the owner of a strange ruler and I am the horn of iron and I am the servant of Allah and the brother of His Messenger.

I am the trusted one of Allah and his treasurer. I am the owner of divine secrets. I am His curtain. I am the face of Allah. I am the path of Allah. I am the Balance of God. I am the gatherer of the creatures. I am that word of

Allah through which He will gather that which is dispersed and disperse that which is gathered.

I am the beautiful names of Allah and its supreme example. I am the great sign of Allah. I am the distributor of Paradise and Hell. I will admit the inmates of Paradise to Paradise. I will perform the marriage of the folks of Paradise and subject the inmates of Hell to chastisement. All the creatures will come back to us. I am the center to which everything will revert. I will perform the accounting of all the creatures. I am the possessor of many faces. I am the Muezzin of Araaf. I am the one who is visible in the sun. I am Dabbatul Ardh. I am the distributor of hellfire and Paradise. I am the owner of Araaf.

I am the chief of believers, leader of the pious and sign of the foremost, tongue of the truth tellers and seal of the successors and the heir of the prophets and Caliph of the Lord of the worlds. I am the straight path of my Lord. In the tent of Allah I am the decisive proof of Allah for all who are in the earth and sky and whatever is between them.

I am the one through whom the Almighty Allah exhausted His proof on you in the initial stage of your creation. On Judgment Day, I am the witness upon you. I am the one who is bestowed with the complete knowledge of future happenings and lineage. I possess the heritage of all the prophets.

I am the owner of the staff and Misam[11] I am the one all the clouds, lightning and thunder, darkness and light, wind and mountains, sea and stars, sun and moon have been given under my control. I am the horn of iron. I am the discriminator (Farooq) of this Ummah. I am the guide. The knowledge of the Almighty Allah that is bestowed to me and the secrets and mysteries that the Almighty Allah has delegated to Prophet Muhammad (s.a.w.s.) through me and I am aware of the count of everything. I am the one that my Lord has taught me His name, His word, His wisdom, His knowledge and His understanding.

O people, ask me whatever you like before you are deprived of me. O Allah, I make You my witness on these people, and there is no power except that which is bestowed by Allah and all praise is for Allah."

21- ***Tafsir Ayyashi:*** It is narrated from Salih bin Mitham that he once asked His Eminence, Abu Ja'far Imam Muhammad Baqir (a.s.) about the verse of:

وَلَهُ أَسْلَمَ مَن فِي السَّمَاوَاتِ وَالأَرْضِ طَوْعًا وَكَرْهًا

"…and to Him submits whoever is in the heavens and the earth, willingly or unwillingly…" (Surah Aale Imran 3:83)

He said: "It will come to pass when Imam Ali (a.s.) will say that I am the most deserving for this verse:

وَأَقْسَمُواْ بِاللّهِ جَهْدَ أَيْمَانِهِمْ لاَ يَبْعَثُ اللّهُ مَن يَمُوتُ بَلَى وَعْدًا عَلَيْهِ حَقًّا وَلكِنَّ أَكْثَرَ النَّاسِ لاَ يَعْلَمُونَ لِيُبَيِّنَ لَهُمُ الَّذِي يَخْتَلِفُونَ فِيهِ وَلِيَعْلَمَ الَّذِينَ كَفَرُواْ أَنَّهُمْ كَانُواْ كَاذِبِينَ

"And they swear by Allah with the most energetic of their oaths: Allah will not raise up him who dies. Yea! it is a promise binding on Him, quite true, but most people do not know. So that He might make manifest to

them that about which they differ, and that those who disbelieve might know that they were liars." (Surah Nahl 16:38-39)

22- *Amali Saduq:* Ibne Walid has narrated from Saffar from Ibne Isa from Ali bin Hakam from Aamir bin Maqil from Abu Hamza Thumali from His Eminence, Abu Ja'far Imam Muhammad Baqir (a.s.) that he said:

"O Abu Hamza, do not demote the position on which the Almighty Allah has placed Imam Ali (a.s.) and do not exalt him more than his exalted position. It is sufficient for the honor of Imam Ali (a.s.) that he will fight with the enemies of Allah during the time of Rajat and will perform the marriage of the folks of Paradise."

A similar report is narrated in *Basairud Darajat* from Ibne Isa.

In *Muntakhabul Basair* also, there is a similar report quoted from Maqil.

23- *Tafsir Qummi:* My father has narrated from Ibne Abi Umair from Ibne Muskan from Abi Abdullah (a.s.) that he said:

"Yes, by Allah, from Prophet Adam (a.s.) to Prophet Muhammad (s.a.w.s.) all the prophets that the Almighty Allah has sent, He will send them to this world once again so that they may do Jihad with the infidels in the company of Amirul Momineen (a.s.). That is the meaning of the verse:

لَتُؤْمِنُنَّ بِهِ وَلَتَنصُرُنَّهُ

"…you must believe in him, and you must aid him…" (Surah Aale Imran 3:871)

That is you must believe in the Holy Prophet (s.a.w.s.) and aid Amirul Momineen (a.s.)."

24- *Tafsir Qummi:* Regarding the following verse, it is mentioned in *Tafsir Ali bin Ibrahim* that:

وَإِن مِّنْ أَهْلِ الْكِتَابِ إِلاَّ لَيُؤْمِنَنَّ بِهِ قَبْلَ مَوْتِهِ وَيَوْمَ الْقِيَامَةِ يَكُونُ عَلَيْهِمْ شَهِيدًا

"And there is not one of the followers of the Book but most certainly believes in this before his death, and on the day of resurrection, he (Isa) shall be a witness against them." (Surah Nisa 4:159)

It is mentioned that when the Messenger of Allah (s.a.w.s.) will return to the world in Rajat all will bring faith in him.

Also Shahr bin Haushab has narrated that once Hajjaj told him: "There is a verse of Quran, which has troubled me."

I said: "O chief, which verse is it?"

He said: "The Almighty Allah has said:

وَإِن مِّنْ أَهْلِ الْكِتَابِ إِلاَّ لَيُؤْمِنَنَّ بِهِ قَبْلَ مَوْتِهِ

"And there is not one of the followers of the Book but most certainly believes in this before his death…" (Surah Nisa 4:159)

And by Allah, I command the slaying of Jews and Christians just to see how they bring faith; but I don't see any movement on their lips."

I said: "May the Almighty Allah bless the chief, this is not the interpretation of this verse."

"Then what is it?" he asked.

I said: His Eminence, Isa (a.s.) will come back to the earth before Qiyamat and all the people of the book, whether they be Jews or non-Jews, will start believing in him and he will pray behind Imam Mahdi (a.s.).

Hajjaj said: “Woe upon you, how do you interpret it in this way?”

I said: “This interpretation was explained to me by Muhammad bin Ali bin Husain bin Ali Ibne Abi Talib (a.s.).”

“By Allah, you have brought this water from a clear and potable spring,” he said.

25- *Tafsir Qummi:* It is mentioned in *Tafsir Ali bin Ibrahim* regarding the following verse:

بَلْ كَذَّبُواْ بِمَا لَمْ يُحِيطُواْ بِعِلْمِهِ وَلَمَّا يَأْتِهِمْ تَأْوِيلُهُ

“Nay, they reject that of which they have no comprehensive knowledge, and the final sequel of it has not yet come to them…” (Surah Yunus 10:39)

That is it is mentioned in this verse that they have received its Tawil.

كَذَلِكَ كَذَّبَ الَّذِينَ مِن قَبْلِهِمْ

“…even thus did those before them reject (the truth)…” (Surah Yunus 10:39)

The Imam said: This verse was revealed about Rajat, which the people deny. Then he said:

وَمِنهُم مَّن يُؤْمِنُ بِهِ وَمِنْهُم مَّن لاَّ يُؤْمِنُ بِهِ وَرَبُّكَ أَعْلَمُ بِالْمُفْسِدِينَ

“And of them is he who believes in it, and of them is he who does not believe in it, and your Lord best knows the mischief-makers.” (Surah Yunus 10:40)

26- *Tafsir Qummi:* It is mentioned in *Tafsir Ali bin Ibrahim* regarding the following verse:

وَلَوْ أَنَّ لِكُلِّ نَفْسٍ ظَلَمَتْ

“And if every soul that has done injustice…” (Surah Yunus 10:54)

That is whoever trespassed on the rights of Aale Muhammad (a.s.) has in fact committed oppression.

مَا فِي الأَرْضِ لاَفْتَدَتْ بِهِ

“…had all that is in the earth, it would offer it for ransom…” (Surah Yunus 10:54)

That is if they possessed all the treasures of the world, they will be prepared to give it all as a ransom at that time (in the period of Rajat).”

27- *Tafsir Qummi:* It is mentioned in *Tafsir Ali bin Ibrahim* that Imam Ja’far Sadiq (a.s.) was asked about the words of the Almighty Allah:

وَيَوْمَ نَحْشُرُ مِن كُلِّ أُمَّةٍ فَوْجًا...

“And on the day when We will gather from every nation a party…” (Surah Naml 27:83)

He (a.s.) said: what do they about this verse?

The narrator says: It will occur on Judgment Day.

Imam Ja’far Sadiq (a.s.) said: Would on Judgment Day the Almighty Allah will raise one group and leave the rest? (It is impossible!)

This would, in fact happen during the time of Rajat and the following verse is with regard to Qiyamat:

وَحَشَرْنَاهُمْ فَلَمْ نُغَادِرْ مِنْهُمْ أَحَدًا

"…and We will gather them and leave not any one of them behind." (Surah Kahf 18:47)

28- ***Tafsir Qummi:*** Ahmad bin Idris has narrated from Ahmad bin Muhammad from Umar bin Abdul Aziz from Ibrahim bin Mastiz from Muawiyah bin Ammar that he said:

"I asked Abu Abdullah Imam Ja'far Sadiq (a.s.) regarding the following verse:

إِنَّ لَهُ مَعِيشَةً ضَنكًا

"…his shall be a straitened life…" (Surah Taha 20:124)

Imam (a.s.) said: By Allah, this verse is about Nawasib.[12]

I said: "May I be sacrificed on you, I see that they live in great comfort till the time of their death?"

He replied: "By Allah, during the time of Rajat, their condition will be such that they will survive on feces.

Saad had narrated a similar report from Ahmad bin Muhammad.

29- ***Tafsir Qummi:*** My father has narrated from Ibne Abu Umair from Ibne Sinan from Abu Basir and Muhammad bin Muslim from Abu Abdullah Imam Ja'far Sadiq (a.s.) from Abu Ja'far Imam Muhammad Baqir (a.s.) regarding the interpretation of the verse:

وَحَرَامٌ عَلَى قَرْيَةٍ أَهْلَكْنَاهَا أَنَّهُمْ لَا يَرْجِعُونَ

"And it is binding on a town which We destroy that they shall not return." (Surah Anbiya 21:95)

Both the Imams (a.s.) said: Every habitation that the Almighty Allah destroyed through chastisement will not be returned to the earth during the time of Rajat. This verse is the greatest proof of Rajat, because no Muslim denies that all the people will do Rajat and would be enlivened in Qiyamat whether they die through divine chastisement or not. And in this verse, 'they shall not return' implies the time of Rajat, because in Qiyamat all the condemned ones will be enlivened to be sent to Hell.

30- ***Tafsir Qummi:*** Ubayy has narrated from Ibne Abu Umair from Abu Basir from Imam Ja'far Sadiq (a.s.) that he said:

"Once the Messenger of Allah (s.a.w.s.) came to Amirul Momineen (a.s.) while the latter was asleep in the mosque; he had made a heap of sand and rested his head on it. The Holy Prophet (s.a.w.s.) shook his leg and said: "O *Daabbatullaah!* Get up!" A companion who witnessed this asked, "O Messenger of Allah (s.a.w.s.)! Shall we address each other with this name?" He replied, "No, by Allah it is restricted only for him (Ali) and he is the *Daabba* that Allah has mentioned in His book…"

وَإِذَا وَقَعَ الْقَوْلُ عَلَيْهِمْ أَخْرَجْنَا لَهُمْ دَابَّةً مِّنَ الْأَرْضِ تُكَلِّمُهُمْ أَنَّ النَّاسَ كَانُوا بِآيَاتِنَا لَا يُوقِنُونَ

"And when the word shall come to pass against them, We shall bring forth for them a creature from the earth that shall talk to them, because people did not believe in Our communications." (Surah Naml 27:82)

Then the Messenger of Allah (s.a.w.s.) said: O Ali, in the last period of time the Almighty Allah will bring you out in the best form and you will be having a seal with which you will mark your enemies.

A person asked Imam Ja'far Sadiq (a.s.): "But the Sunni say that in this verse the word of 'talk to them, implies injuring?"

Imam (a.s.) replied: May Allah send them to Hell, it is not like that, it means talking and this statement of the Almighty Allah is an evidence for Rajat:

وَيَوْمَ نَحْشُرُ مِن كُلِّ أُمَّةٍ فَوْجًا مِّمَّن يُكَذِّبُ بِآيَاتِنَا فَهُمْ يُوزَعُونَ {83} حَتَّى إِذَا جَاؤُوا قَالَ أَكَذَّبْتُم بِآيَاتِي وَلَمْ تُحِيطُوا بِهَا عِلْمًا أَمَّاذَا كُنتُمْ تَعْمَلُونَ

"And on the day when We will gather from every nation a party from among those who rejected Our communications, then they shall be formed into groups. Until when they come, He will say: Did you reject My communications while you had no comprehensive knowledge of them? Or what was it that you did?" (Surah Naml 27:83-84)

Then he said: In this verse, 'communications' imply Amirul Momineen (a.s.) and the Holy Imams (a.s.). That person asked Imam Ja'far Sadiq (a.s.): But the Sunni are of the view that

وَيَوْمَ نَحْشُرُ مِن كُلِّ أُمَّةٍ فَوْجًا

"And on the day when We will gather from every nation a party…"

…implies gathering on Judgment Day.

Imam (a.s.) said: Would the Almighty Allah gather only one group from every community on Judgment Day and leave the rest? It is not so. On the contrary it is about the time of Rajat.

The following verse is with regard to Judgment Day:

وَحَشَرْنَاهُمْ فَلَمْ نُغَادِرْ مِنْهُمْ أَحَدًا

"…and We will gather them and leave not any one of them behind." (Surah Kahf 18:47)

Through another chains of narrators, it is narrated from Mufaddal that Imam Ja'far Sadiq (a.s.) said regarding the words of the Almighty Allah:

وَيَوْمَ نَحْشُرُ مِن كُلِّ أُمَّةٍ فَوْجًا

"And on the day when We will gather from every nation a party…"

Every believer who had been slain will be revived and sent to the world again and then die after completing his tenure on the earth. Also Rajat will be for only those who are pure believers and pure infidels.

Imam Ja'far Sadiq (a.s.) said: A man asked Ammar bin Yasir, "O Aba Yaqzaan, there is a verse in the book of Allah that has destroyed my heart and has put me into doubt. Ammar said: "Which verse is that?" That man said: "It is when the Almighty Allah says:

وَإِذَا وَقَعَ الْقَوْلُ عَلَيْهِمْ أَخْرَجْنَا لَهُمْ دَابَّةً مِّنَ الْأَرْضِ تُكَلِّمُهُمْ أَنَّ النَّاسَ كَانُوا بِآيَاتِنَا لَا يُوقِنُونَ

"And when the word shall come to pass against them, We shall bring forth for them a creature from the earth that shall talk to them, because people did not believe in Our communications." (Surah Naml 27:82)

"What *Daabba* is it?" Ammar said: "I swear by Allah, I will not sit, eat or drink anything till I show it to you."

Then taking that man with him he went to Amirul Momineen (a.s.). His Eminence was partaking dates and butter. He said to Ammar: "Come forward, O Aba Yaqzaan!" Ammar sat down and began to share in the eatables. That man was surprised and when Ammar arose, he exclaimed: Glory be to God! O Aba Yaqzaan! You had vowed that you would not eat, drink or sleep till you showed me that *(Daabbatul Ardh)!* Ammar said: "If you ponder upon it, you would understand that I have showed him to you."

31- *Tafsir Qummi:* It is mentioned in *Tafsir Ali bin Ibrahim* regarding the following verse:

سَيُرِيكُمْ آيَاتِهِ فَتَعْرِفُونَهَا

"…He will show you His signs so that you shall recognize them…" (Surah Naml 27:93)

In this verse 'signs' implies Amirul Momineen (a.s.) and all the Holy Imams (a.s.).

When they do Rajat, their enemies will recognize them and the following statement of Amirul Momineen (a.s.) also supports this contention that: No sign of the Almighty Allah is greater than me.

When these holy beings will do Rajat in the world their enemies will recognize them.

32- *Tafsir Qummi:* It is mentioned in *Tafsir Ali bin Ibrahim* regarding the following verse:

طسم {1} تِلْكَ آيَاتُ الْكِتَابِ الْمُبِينِ {2}

"Ta sin Mim. These are the verses of the Book that makes (things) clear." (Surah Qasas 28:1-2)

After that the Almighty Allah addressed His Prophet and said:

نَتْلُوا عَلَيْكَ مِن نَّبَإِ مُوسَى وَفِرْعَوْنَ بِالْحَقِّ لِقَوْمٍ يُؤْمِنُونَ {3} إِنَّ فِرْعَوْنَ عَلَا فِي الْأَرْضِ وَجَعَلَ أَهْلَهَا شِيَعًا يَسْتَضْعِفُ طَائِفَةً مِّنْهُمْ يُذَبِّحُ أَبْنَاءَهُمْ وَيَسْتَحْيِي نِسَاءَهُمْ إِنَّهُ كَانَ مِنَ الْمُفْسِدِينَ {4} وَنُرِيدُ أَن نَّمُنَّ عَلَى الَّذِينَ اسْتُضْعِفُوا فِي الْأَرْضِ وَنَجْعَلَهُمْ أَئِمَّةً وَنَجْعَلَهُمُ الْوَارِثِينَ {5} وَنُمَكِّنَ لَهُمْ فِي الْأَرْضِ وَنُرِيَ فِرْعَوْنَ وَهَامَانَ وَجُنُودَهُمَا مِنْهُم مَّا كَانُوا يَحْذَرُونَ {6}

"We recite to you from the account of Musa and Firon with truth for people who believe. Surely Firon exalted himself in the land and made its people into parties, weakening one party from among them; he slaughtered their sons and let their women live; surely he was one of the mischief makers. And We desired to bestow a favor upon those who were deemed weak in the land, and to make them the Imams, and to make them the heirs, And to grant them power in the land, and to make Firon and

Haman and their hosts see from them what they feared." (Surah Qasas 28:1-2)

In these verses, the Almighty Allah has informed His Prophet about what Prophet Musa (a.s.) had to suffer at the hands of Firon so that his Ahle Bayt (a.s.) may have patience on whatever they have to bear at the hands of the Ummah.

After exhorting patience the Almighty Allah has also given him glad tidings that: After that We send our favor on your Ahle Bayt (a.s.) that We will make them our caliphs on the earth and appoint them as Imams on your Ummah and send those Imams along with their enemies to the world so that they make take revenge from them. Thus He says under this topic:

وَنُرِيدُ أَن نَّمُنَّ عَلَى الَّذِينَ اسْتُضْعِفُوا فِي الْأَرْضِ وَنَجْعَلَهُمْ أَئِمَّةً وَنَجْعَلَهُمُ الْوَارِثِينَ وَنُمَكِّنَ لَهُمْ فِي الْأَرْضِ وَنُرِيَ فِرْعَوْنَ وَهَامَانَ وَجُنُودَهُمَا مِنْهُم مَّا كَانُوا يَحْذَرُونَ

"And We desired to bestow a favor upon those who were deemed weak in the land, and to make them the Imams, and to make them the heirs, and to grant them power in the land, and to make Firon and Haman and their hosts see from them what they feared." (Surah Qasas 28:5-6)

That is on behalf of Aale Muhammad (a.s.), We will show the punishment to Firon and Haman and their cohorts; that is to those who have wrought oppressions on Aale Muhammad (a.s.) and usurped their rights.

If this verse had been about Firon and Prophet Musa (a.s.) the following words would have been used:

We will show the scene of punishment to Firon and Haman and to both their groups and instead of the phrase of 'from them' it would have been 'from him (Musa)'. And in the beginning of this verse, it is mentioned:

We have intended that We should favor and make as Imams those who are deemed weak on the earth.

This shows that the address is to the Messenger of Allah (s.a.w.s.) and the promise that the Almighty Allah has given is about the future (and promise is from the future and not for the past).

And the Imams will be from his progeny only. The Almighty Allah has by of example mentioned the incident of Prophet Musa (a.s.) and Bani Israel. And Firon and Haman and their groups denote the enemies of Aale Muhammad (a.s.).

Then he said: When Firon slaughtered Bani Israel and oppressed them, the Almighty Allah made Prophet Musa (a.s.) victorious on him and destroyed him.

In the same way the rights of the Ahle Bayt (a.s.) of the Messenger of Allah (s.a.w.s.) were usurped by their enemies and they were killed; so the Almighty Allah will send them back to the earth along with their enemies to enable them to eliminate their enemies.

Just as the Almighty Allah has compared the enemies of Aale Muhammad (a.s.) to Firon and Haman; in the same way Amirul Momineen (a.s.) has described his enemies and said:

O people, the first to rebel against the command of the Almighty Allah on the earth was Unaq bin Adam. The Almighty Allah had given her twenty fingers having long big nails and she was so heavy that she could sit only in

a sixty yard space. But when she disobeyed the divine commands, the Almighty Allah sent upon her lions as big as elephants and wolves as big as camels and vultures as big as donkeys. All of them tore her into pieces. This occurred in the early period of creation.

Then the Almighty Allah destroyed Firon and Haman; split the earth for Qaroon. It is a simile of those enemies who usurped the rights of Amirul Momineen (a.s.).

Then Amirul Momineen (a.s.) said from the pulpit under the above mentioned example:

And I also had a right which was usurped by someone else which was in no way lawful. Neither I made him a partner in my rights. (in any case their salvation is not possible in the light of this Shariat and this book. If another book and another Prophet comes with a new Shariat, it may be possible). But neither any prophet is to come after Muhammad nor any book or Shariat. Therefore how their repentance be accepted? They are at this time in purgatory and they have been deceived by their desires. They were playing tricks with the Almighty Allah but the Almighty Allah will send them to Hell.

For Imam Qaim (a.s.) also the example of Prophet Musa (a.s.) applies with regard to his going into hiding and avoiding, like Musa (a.s.) has gone into hiding for fear. So much so that the Almighty Allah will permit him to reappear and he will demand his rights and eliminate his enemies as the Almighty Allah says:

أُذِنَ لِلَّذِينَ يُقَاتَلُونَ بِأَنَّهُمْ ظُلِمُوا وَإِنَّ اللَّهَ عَلَى نَصْرِهِمْ لَقَدِيرٌ {39} الَّذِينَ أُخْرِجُوا مِن دِيَارِهِمْ بِغَيْرِ حَقٍّ

"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. Those who have been expelled from their homes without a just cause…" (Surah Hajj 22:39-40)

And the Almighty Allah has mentioned the example of Imam Husain Ibne Ali (a.s.) in the story of Bani Israel. Thus Imam Zainul Abideen (a.s.) once told Minhal: O Minhal, we Ahle Bayt (a.s.) live in this Ummah just like Bani Israel were living in the domination of Firon. (they used to kill their children and leave their women alive). In the same way, these people kill our children (and men) and leave our women alive.

33- ***Tafsir Qummi:*** Ubayy has narrated from Nazar from Yahya Halabi from Abdul Hamid Tati from Abu Khalid Kabuli from Imam Zainul Abideen (a.s.) regarding the words of the Almighty Allah:

إِنَّ الَّذِي فَرَضَ عَلَيْكَ الْقُرْآنَ لَرَادُّكَ إِلَى مَعَادٍ

"Most surely He Who has made the Quran binding on you will bring you back to the destination." (Surah Qasas 28:85)

That the Imam said: Your Prophet (s.a.w.s.) will come back to you (do Rajat).

34- ***Tafsir Qummi:*** It is mentioned in *Tafsir Ali bin Ibrahim* that with regard to the words of the Almighty Allah:

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وَلَنُذِيقَنَّهُمْ مِنَ الْعَذَابِ الْأَدْنَىٰ دُونَ الْعَذَابِ الْأَكْبَرِ

"And most certainly We will make them taste of the nearer chastisement before the greater chastisement that haply they may turn." (Surah Sajdah 32:21)

The Imam said: "'The nearer chastisement' means punishment with the sword during the time of Rajat and words of the Almighty Allah 'haply they may turn' denote that during the time of Rajat, they will be sent back in order to be punished."

35- Tafsir Qummi: It is mentioned in Tafsir Ali bin Ibrahim that:

فَإِذَا نَزَلَ بِسَاحَتِهِمْ فَسَاءَ صَبَاحُ الْمُنذَرِينَ

"But when it shall descend in their courtyard, evil shall then be the morning of the warned ones." (Surah Saffat 37:177)

"Punishment, when in the last period of Rajat and when their followers will be brought back."

36- *Tafsir Qummi:* It is mentioned in Hasan bin Mahbub's *Al-Mashiqa* that with regard to the verse:

قَالُوا رَبَّنَا أَمَتَّنَا اثْنَتَيْنِ وَأَحْيَيْتَنَا اثْنَتَيْنِ فَاعْتَرَفْنَا بِذُنُوبِنَا فَهَلْ إِلَىٰ خُرُوجٍ مِّن سَبِيلٍ

"They shall say: Our Lord! twice didst Thou make us subject to death, and twice hast Thou given us life, so we do confess our faults; is there then a way to get out?" (Surah Momin 40:11)

Imam Ja'far Sadiq (a.s.) said that it is about Rajat.

37- *Tafsir Qummi:* It is mentioned in *Tafsir Ali bin Ibrahim* that the verse:

وَيُرِيكُمْ آيَاتِهِ

"And He shows you His signs…" (Surah Momin 40:81)

And:

فَلَمَّا رَأَوْا بَأْسَنَا قَالُوا آمَنَّا بِاللَّهِ وَحْدَهُ وَكَفَرْنَا بِمَا كُنَّا بِهِ مُشْرِكِينَ

"But when they saw Our punishment, they said: We believe in Allah alone and we deny what we used to associate with Him. (Surah Momin 40:84)

…that they deny all they had associated with:

فَلَمْ يَكُ يَنفَعُهُمْ إِيمَانُهُمْ لَمَّا رَأَوْا بَأْسَنَا سُنَّتَ اللَّهِ الَّتِي قَدْ خَلَتْ فِي عِبَادِهِ وَخَسِرَ هُنَالِكَ الْكَافِرُونَ

"But their belief was not going to profit them when they had seen Our punishment; (this is) Allah's law, which has indeed obtained in the matter of His servants, and there the unbelievers are lost." (Surah Momin 40:85)

Amirul Momineen (a.s.) and the Holy Imams (a.s.) will come in the period of Rajat and when the infidels and enemies of the Imams (a.s.) see them they will recant their false beliefs; but it will be of no use at that time, even though it might be during the period of Rajat.

38- Tafsir Qummi:

وَجَعَلَهَا كَلِمَةً بَاقِيَةً فِي عَقِبِهِ لَعَلَّهُمْ يَرْجِعُونَ

"And he made it a word to continue in his posterity that they may return." (Surah Zukhruf 43:28)

That is those who come back in Rajat, that the Holy Imams (a.s.) will come to the earth once more.

39- Tafsir Qummi:

فَارْتَقِبْ يَوْمَ تَأْتِي السَّمَاء بِدُخَانٍ مُّبِينٍ {10} يَغْشَى النَّاسَ هَذَا عَذَابٌ أَلِيمٌ {11} رَبَّنَا اكْشِفْ عَنَّا الْعَذَابَ إِنَّا مُؤْمِنُونَ {12} أَنَّى لَهُمُ الذِّكْرَى وَقَدْ جَاءهُمْ رَسُولٌ مُّبِينٌ {13} ثُمَّ تَوَلَّوْا عَنْهُ وَقَالُوا مُعَلَّمٌ مَّجْنُونٌ {14} إِنَّا كَاشِفُو الْعَذَابِ قَلِيلًا إِنَّكُمْ عَائِدُونَ {15} يَوْمَ نَبْطِشُ الْبَطْشَةَ الْكُبْرَى إِنَّا مُنتَقِمُونَ

"Therefore keep waiting for the day when the heaven shall bring an evident smoke. That shall overtake men; this is a painful punishment. Our Lord! remove from us the punishment; surely we are believers. How shall they be reminded, and there came to them an Apostle making clear (the truth). Yet they turned their backs on him and said: One taught (by others), a madman. Surely We will remove the punishment a little, (but) you will surely return (to evil). On the day when We will seize (them) with the most violent seizing; surely We will inflict retribution." (Surah Dukhan 44:10-16)

Explaining the above verses Imam (a.s.) says that it is about the time of Rajat, because when they will come out of their graves, darkness will surround all the people. It is in fact an allusion to the incident when the people alleged that the Holy Prophet (s.a.w.s.) was insane and they ridiculed him about it. So the Almighty Allah told them that they will be exempted for some time and ***"you will surely return (to evil)…."*** that is on Judgment Day. If this verse had not been about Rajat, how the Almighty Allah would have said thus? Because there is no possibility of returning after Judgment Day.

Tabarsi (r.a.) says: When the Quraish denied the prophethood of the Holy Prophet (s.a.w.s.), the latter invoked against them saying: O Allah, do what You did with Prophet Yusuf (a.s.).

So there was famine and the condition worsened to a point when they began to starve and darkness used to befall their eyes and when they looked at the sky it seemed to be smoke. So much so that they began to eat carrion and chew bones. So they were compelled to come to the Prophet and the latter prayed and the famine and drought were dispelled. The Messenger of Allah (s.a.w.s.) said:

"The sky being smoke is one of the signs of Judgment Day, but for the time being no smoke will be seen from the sky. Rather before Judgment Day smoke will come from the sky and enter the ears of the infidels and hypocrites and their heads will feel roasted in fire and the believers will only be affected to the extent of suffering from a common cold and the whole earth will be afire. This will continue for forty days."

40- Tafsir Qummi:

يَوْمَ تَشَقَّقُ الْأَرْضُ عَنْهُمْ سِرَاعًا ذَلِكَ حَشْرٌ عَلَيْنَا يَسِيرٌ

"The day on which the earth shall cleave asunder under them, they will make haste; that is a gathering together easy to Us." (Surah Qaaf 50:44)

The Imam (a.s.) said: This will come to pass during the period of Rajat.

41- *Tafsir Qummi:* With regard to the verse:

حَتَّى إِذَا رَأَوْا مَا يُوعَدُونَ فَسَيَعْلَمُونَ مَنْ أَضْعَفُ نَاصِرًا وَأَقَلُّ عَدَدًا {24}

"Until when they see what they are threatened with, then shall they know who is weaker in helpers and fewer in number." (Surah Jinn 72:24)

Imam (a.s.) said: "When they will see Imam Qaim and Amirul Momineen (a.s.) they will realize who is weaker and less in number from the aspect of helpers. And the same point was mentioned by Amirul Momineen (a.s.) in anger when he said: O Ibne Zahak, if there had been no bequest of the Messenger of Allah (s.a.w.s.) you would have known which of us is weaker and less in number from the aspect of supporters."

After that he said: "When the Messenger of Allah (s.a.w.s.) informed about the conditions of Rajat, they asked: When will it occur? The Almighty Allah said: O Muhammad, tell them that:

قُلْ إِنْ أَدْرِي أَقَرِيبٌ مَّا تُوعَدُونَ أَمْ يَجْعَلُ لَهُ رَبِّي أَمَدًا {25}

"Say: I do not know whether that with which you are threatened be nigh or whether my Lord will appoint for it a term." (Surah Jinn 72:25)

عَالِمُ الْغَيْبِ فَلَا يُظْهِرُ عَلَى غَيْبِهِ أَحَدًا {26} إِلَّا مَنِ ارْتَضَى مِن رَّسُولٍ فَإِنَّهُ يَسْلُكُ مِن بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ رَصَدًا {27}

"The Knower of the unseen! so He does not reveal His secrets to any. Except to him whom He chooses as an apostle; for surely He makes a guard to march before him and after him." (Surah Jinn 72:26-27)

That is the Almighty Allah has told his chosen Prophet what all had occurred before him and what will come to pass in future - that is the advent of Qaim, Rajat and Judgment Day."

42- *Tafsir Qummi:* Regarding the statement of the Almighty Allah:

فَمَا لَهُ مِن قُوَّةٍ وَلَا نَاصِرٍ {10} وَالسَّمَاءِ ذَاتِ الرَّجْعِ {11} وَالْأَرْضِ ذَاتِ الصَّدْعِ {12} إِنَّهُ لَقَوْلٌ فَصْلٌ {13} وَمَا هُوَ بِالْهَزْلِ {14} إِنَّهُمْ يَكِيدُونَ كَيْدًا {15} وَأَكِيدُ كَيْدًا {16} فَمَهِّلِ الْكَافِرِينَ أَمْهِلْهُمْ رُوَيْدًا

"He shall have neither strength nor helper. I swear by the rain giving heavens. And the earth splitting (with plants). Most surely it is a decisive word. And it is no joke. Surely they will make a scheme. And I (too) will make a scheme. So grant the unbelievers a respite: let them alone for a while." (Surah Tariq 86:10-17)

Ja'far bin Ahmad has narrated from Ubaidullah bin Musa from Hasan bin Ali bin Abu Hamza from his father from Abu Basir that he said:

"It means that he will not have any strength remaining to oppose the Almighty Allah and neither will he be helped in that opposition."

The narrator says: "I asked: What is the meaning of "Surely they will make a scheme?"

He replied: “Since they had schemed against the Holy Prophet (s.a.w.s.), schemed against Amirul Momineen (a.s.) and schemed against Lady Fatima (s.a.) so the Almighty Allah says:

إِنَّهُمْ يَكِيدُونَ كَيْدًا {15} وَأَكِيدُ كَيْدًا {16} فَمَهِّلِ الْكَافِرِينَ أَمْهِلْهُمْ رُوَيْدًا

“(O Muhammad), Surely they will make a scheme. And I (too) will make a scheme. So grant the unbelievers a respite: let them alone for a while.” (Surah Tariq 86:15-17)

When the Qaim arrives, he will take My revenge from Quraish, Bani Umayyah and all the oppressors and tyrants of the world.”

43- *Tafsir Qummi:* Through the same chains of narrators, it is narrated from Abu Basir from Imam Ja’far Sadiq (a.s.) regarding the verse:

وَلَلْآخِرَةُ خَيْرٌ لَّكَ مِنَ الْأُولَى

“And surely what comes after is better for you than that which has gone before.” (Surah Zuha 93:4)

“That is the second coming of the Prophet during the period of Rajat, which will be better than the first period. The narrator says that I asked: What is the meaning of the following words of the Almighty Allah?

وَلَسَوْفَ يُعْطِيكَ رَبُّكَ فَتَرْضَى

“And soon will your Lord give you so that you shall be well pleased.” (Surah Zuha 93:4)

The Holy Imam (a.s.) said: The Almighty Allah says: I will give you so much from Paradise that you will be pleased.”

44- *Kanz Jamiul Fawaid:* Shaykh Tusi has narrated through his chains from Fadhal bin Shazan from the Infallible (a.s.) directly from Buraidah Aslami that the Messenger of Allah (s.a.w.s.) said to Imam Ali (a.s.):

“O Ali, the Almighty Allah has kept you in my company on seven occasions.”

And after the mention of those (six) occasions, he said: “The seventh occasion will be that we will remain when no else will remain and the Almighty Allah will get all the groups eliminated through us.”

45- *Uyun Akhbar Reza:* Tamin Quraish has narrated from his father from Ahmad Ansari from Hasan bin Jaham that once Mamun asked Imam Ali Reza (a.s.):

“O Abul Hasan what do you say about Rajat?”

Imam Ali Reza (a.s.) said: “Rajat is a fact. It was there in the past nations also. Regarding that the Almighty Allah says and the Messenger of Allah (s.a.w.s.) has also said that the same will come to pass whatever occurred in the past nations.” He also said: “Mahdi will appear from my progeny. His Eminence, Isa Ibne Maryam (a.s.) will descend from the heavens and pray before Imam Mahdi (a.s.).”

Then he said: “Islam has begun strange and it will return to the strange ones. So glad tidings to the strange ones.”

He was asked: “What will happen after that?”

He replied: “Then the right will come back to the rightful ones.”

46- *Maniul Akhbar:* My father has narrated from Saad from Barqi from Muhammad bin Ali Kufi from Sufyan from Faras from Shobi that once Ibne Kawwa asked Imam Ali (a.s.):

"O Amirul Momineen (a.s.), what is the meaning of this statement of yours that strange things will occur during the period of Jamadi and Rajab?

He replied: Woe be on you, O blind man. In that time the dispersed will be gathered and death will be everywhere, crops will be harvested, this and that will happen, that there will be destructions everywhere; neither I will be there nor you."

47- *Maniul Akhbar:* Ibne Walid has narrated from Saffar from Ahmad bin Muhammad from Uthman bin Isa from Salih bin Mitham from Abaya Asadi that he heard Amirul Momineen (a.s.) say reclining on a pillow, while I stood before him:

"We will definitely construct a pulpit in Egypt and destroy Damascus and remove the Jews and Christians from each corner of the Arab world and drive all the Arabs through this staff."

Abaya says: I asked: O Amirul Momineen (a.s.), as if you want to say that you will return after death?

He replied, "It is not so, O Abaya, as you think; a man from me (my descendants) would perform these tasks."

48- *Kanz Jamiul Fawaid:* Muhammad bin Abbas has narrated from Ali bin Abdullah from Ibrahim bin Muhammad Thaqafi from Muslim bin Salih bin Masud from Abul Jarud from a person who directly heard Imam Ali (a.s.) say:

"Strange events will take place between the months of Jamadi and Rajab." A man arose from the audience and asked:

"O Amirul Momineen (a.s.) what are those strange events?"

He replied: "May your mother mourn for you! What will be stranger than that the dead will emerge from the graves and kill the enemies of the Almighty Allah, the Messenger of Allah (s.a.w.s.) and Ahle Bayt of the Prophet and the following verse will be realized:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَوَلَّوْا قَوْمًا غَضِبَ اللَّهُ عَلَيْهِمْ قَدْ يَئِسُوا مِنَ الْآخِرَةِ كَمَا يَئِسَ الْكُفَّارُ مِنْ أَصْحَابِ الْقُبُورِ

"O you who believe! do not make friends with a people with whom Allah is wroth; indeed they despair of the hereafter as the unbelievers despair of those in tombs." (Surah Mumtahina 60:13)

When killings will intensify, you will say that he is dead or slain or has gone into some valley. At that time the interpretation of the following verse will be realized:

ثُمَّ رَدَدْنَا لَكُمُ الْكَرَّةَ عَلَيْهِمْ وَأَمْدَدْنَاكُم بِأَمْوَالٍ وَبَنِينَ وَجَعَلْنَاكُمْ أَكْثَرَ نَفِيرًا

"Then We gave you back the turn to prevail against them, and aided you with wealth and children and made you a numerous band." (Surah Isra 17:6)

49- *Tafsir Qummi:* My father has narrated from Ibne Abi Umair from Hammad from Abu Abdullah Imam Ja'far Sadiq (a.s.) that he asked:

"What do people say about the following verse?

وَيَوْمَ نَحْشُرُ مِن كُلِّ أُمَّةٍ فَوْجًا...

"And on the day when We will gather from every nation a party…" (Surah Naml 27:83)

The narrator says: It will occur on Judgment Day.

Imam Ja'far Sadiq (a.s.) said: Would on Judgment Day the Almighty Allah raise only one group and leave the rest? (It is impossible!)

This would, in fact happen during the time of Rajat and the following verse is with regard to Qiyamat:

وَحَشَرْنَاهُمْ فَلَمْ نُغَادِرْ مِنْهُمْ أَحَدًا

"…and We will gather them and leave not any one of them behind." (Surah Kahf 18:47)

Also Ali bin Ibrahim has said: "The following verse also proves Rajat:

وَحَرَامٌ عَلَى قَرْيَةٍ أَهْلَكْنَاهَا أَنَّهُمْ لَا يَرْجِعُونَ

"And it is binding on a town which We destroy that they shall not return." (Surah Anbiya 21:95)

Imam Ja'far Sadiq (a.s.) said: "Every habitation that the Almighty Allah destroyed through chastisement will not be returned to the earth during the time of Rajat. But in Qiyamat all would be raised whereas during the time of Rajat only the pure believers and absolute infidels and some of those who did not die of divine chastisement will arise."

50- ***Tafsir Qummi:*** My father has narrated from Ibne Abu Umair from Abdullah bin Muskan from His Eminence, Abu Abdullah Imam Ja'far Sadiq (a.s.) that he said regarding the interpretation of the following verse:

وَإِذْ أَخَذَ اللّهُ مِيثَاقَ النَّبِيِّيْنَ لَمَا آتَيْتُكُم مِّن كِتَابٍ وَحِكْمَةٍ ثُمَّ جَاءكُمْ رَسُولٌ مُّصَدِّقٌ لِّمَا مَعَكُمْ لَتُؤْمِنُنَّ بِهِ وَلَتَنصُرُنَّهُ قَالَ أَأَقْرَرْتُمْ وَأَخَذْتُمْ عَلَى ذَلِكُمْ إِصْرِي قَالُواْ أَقْرَرْنَا قَالَ فَاشْهَدُواْ وَأَنَاْ مَعَكُم مِّنَ الشَّاهِدِينَ

"And when Allah made a covenant through the prophets: Certainly what I have given you of Book and wisdom - then an apostle comes to you verifying that which is with you, you must believe in him, and you must aid him. He said: Do you affirm and accept My compact in this (matter)? They said: We do affirm. He said: Then bear witness, and I (too) am of the bearers of witness with you." (Surah Aale Imran 3:81)

The Imam (a.s.) said: By Allah, from Prophet Adam (a.s.) to Prophet Muhammad (s.a.w.s.) all the prophets that the Almighty Allah has sent, He will send them to this world once more so that they may do Jihad with the infidels in the company of Amirul Momineen (a.s.).

In this verse, 'you must believe in him' means that all prophets will have faith in the Holy Prophet (s.a.w.s.) and 'and you must aid him' means that those prophets will help Amirul Momineen Ali (a.s.).

"Would those prophets help Amirul Momineen (a.s.)?" I asked.

Ali bin Ibrahim says: There are many verses like this in Quran in which the Almighty Allah has promised Rajat to the Holy Imams (a.s.); thus He says:

وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُم فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِن قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَى لَهُمْ وَلَيُبَدِّلَنَّهُم مِّن بَعْدِ خَوْفِهِمْ أَمْنًا يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا

"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…" (Surah Nur 24:55)

This promise will be fulfilled when they return to the earth.

Also this verse:

وَنُرِيدُ أَن نَّمُنَّ عَلَى الَّذِينَ اسْتُضْعِفُوا فِي الْأَرْضِ وَنَجْعَلَهُمْ أَئِمَّةً وَنَجْعَلَهُمُ الْوَارِثِينَ وَنُمَكِّنَ لَهُمْ فِي الْأَرْضِ وَنُرِيَ فِرْعَوْنَ وَهَامَانَ وَجُنُودَهُمَا مِنْهُم مَّا كَانُوا يَحْذَرُونَ

"And We desired to bestow a favor upon those who were deemed weak in the land, and to make them the Imams, and to make them the heirs, and to grant them power in the land, and to make Firon and Haman and their hosts see from them what they feared." (Surah Qasas 28:5-6)

All this will come to pass during the time of Rajat.

51- ***Tafsir Qummi:*** My father has narrated from Ahmad bin Nazar from Amr bin Shimr that he said:

Once Jabir was mentioned in the presence of Imam Muhammad Baqir (a.s.) and the Imam said: May Allah have mercy on Jabir; his knowledge has reached to such a state that he knew the interpretation of:

إِنَّ الَّذِي فَرَضَ عَلَيْكَ الْقُرْآنَ لَرَادُّكَ إِلَى مَعَادٍ

"Most surely He Who has made the Quran binding on you will bring you back to the destination." (Surah Qasas 28:85)

That is he knew about the topic of Rajat.

52- ***Al-Kharaij:*** It is narrated from Sahl bin Ziyad from Ibne Mahbub from Ibne Fudhayl from Saad Jallad from Jabir from His Eminence, Abu Ja'far Imam Muhammad Baqir (a.s.) that he said:

"Before his martyrdom, the chief of the martyrs, Imam Husain (a.s.) addressed his companions: My grandfather once told me: Son, you will be called to Iraq by force and it is the land where prophets and successors of prophets will also reach. That area will be known as Amura. You and your companions will gain martyrdom at that place; your bodies will not feel the strike of iron weapons.

After that he recited the following verse:

يَا نَارُ كُونِي بَرْدًا وَسَلَامًا عَلَى إِبْرَاهِيمَ

"O fire! be a comfort and peace to Ibrahim." (Surah Anbiya 21:69)

This battle will become cool and comfort on you and your companions (like Prophet Ibrahim).

So take these glad tidings that after we are all slain, we will meet our Prophet (s.a.w.s.).

After that Imam (a.s.) remained silent for a few moments and then said: First of all the grave will split open for me and I will emerge from it; and this will occur with the reappearance of Imam Qaim and Rajat of Amirul Momineen (a.s.). Then a group of angels will descend from the heavens which would not have descended to the earth till that time. Along with the angelic army, Jibraeel, Mikaeel and Israfeel will come down to me and Prophet Muhammad (s.a.w.s.) and Ali and I and my brother and all those who are blessed by Allah will be mounted on piebald illuminated horses sent by Allah. Amirul Momineen (a.s.) will wave his blessed flag and will give the flag and the sword to our Qaim. Then I will remain alive as long as Allah wills. Then the Almighty Allah will cause to flow from Masjid Kufa (three) springs of oil, water and milk.

Then Amirul Momineen (a.s.) will give me the sword of the Messenger of Allah (s.a.w.s.) and send me to the west and the east and from all the enemies of Allah whoever comes before me, will be eliminated by me and I will burn any idol that I come across; till I reach India and conquer it.

Prophet Danial and Yusha bin Nun will come to Amirul Momineen (a.s.) and say: Allah and His Prophet said the truth. The Almighty Allah will send them to Basra along with seventy men and they will slay the enemies and send an army to Rome. The Almighty Allah will give him victory on Rome.

After that we will kill all the animals whose flesh the Almighty Allah has prohibited, till no animal will remain on the earth, except the lawful ones. I will call all communities along with the Jews and Christians to either accept Islam or they shall be eliminated. I will favor those who accept Islam and the Almighty Allah will slay those who refuse.

The Almighty Allah will send an angel to each of Shia men, who will clean dust from his face and show him his wife and abode in Paradise. Every blind, cripple and afflicted will be cured through us.

Then so many blessings will descend on the earth that the Almighty Allah will create any fruit from any tree and there will be so many fruits that summer fruits will be enjoyed in winter and winter fruits will be relished in summer. Thus the Almighty Allah says:

وَلَوْ أَنَّ أَهْلَ الْقُرَى آمَنُواْ وَاتَّقَواْ لَفَتَحْنَا عَلَيْهِم بَرَكَاتٍ مِّنَ السَّمَاء وَالأَرْضِ وَلَكِن كَذَّبُواْ فَأَخَذْنَاهُم بِمَا كَانُواْ يَكْسِبُونَ

"And if the people of the towns had believed and guarded (against evil) We would certainly have opened up for them blessings from the heaven and the earth, but they rejected, so We overtook them for what they had earned." (Surah Araaf 7:96)

Then the Almighty Allah will favor our supporters in such a way that no treasure of the earth will remain concealed from them; so much so that if a man wants to know how his family members are at that particular time, he will be able to know that.

It is mentioned in *Muntakhabul Basair* that Abdul Hamid Hasani has narrated a similar report through his chains of narrators from Sahl.

53- *Muntakhabul Basair:* Saad has narrated from Ibne Abil Khattab and Ibne Yazid from Ahmad bin Hasan Mithami from Muhammad bin Husain

from Aban bin Uthman from Musa Hannat that he heard Imam Ja'far Sadiq (a.s.) say:

"Days of Allah are three: Day of the reappearance of the Qaim, Day of Karra (Rajat) and Judgment Day."

Khisaal of Saduq says: Attar has narrated a similar tradition from Saad from Ibne Yazid from Muhammad bin Hasan Mithami from Muthanna Hannat from Imam Muhammad Baqir (a.s.).

It is mentioned in *Maniul Akhbar* and Ibne Abu Umair has narrated from Muthanna a similar report.

54- *Muntakhabul Basair:* Saad has narrated from Ibne Isa from Umar bin Abdul Aziz from a man from Jamil bin Darraj from Mualla bin Khunais and Zaid Shaham from Imam Ja'far Sadiq (a.s.) that he said:

"The first one to do Rajat will be Imam Husain (a.s.) and he will rule for forty years till his brows will sag upon his eyes."

55- *Muntakhabul Basair:* Saad has narrated from Ibne Abil Khattab from Muhammad bin Sinan from Ammar bin Marwan from Munakhkhal bin Jamil from Jabir bin Yazid from Imam Muhammad Baqir (a.s.) that he said:

"There is both death and killing for every believer; if he was killed before, he would come to the world in Rajat and after that he will die a natural death and if previously he died a natural death, he will come back to the world in Rajat and then he will be killed."

The narrator says: After that I recited the following verse before the Imam:

كُلُّ نَفْسٍ ذَآئِقَةُ الْمَوْتِ

"Every soul shall taste of death…" (Surah Aale Imran 3:185/Surah Anbiya 21:35/ Surah Ankabut 29:57)

Imam (a.s.) said: 'Wa man shura'

I said: What is it?

He replied: It was in this way that Jibraeel used to reveal that every soul has to taste death and *manshura.*

Then he said: Every member of this community, whether he is righteous or sinful, will be raised up in the world for the second time. But when the believer will be raised, his eyes will be cool (he will be happy). And the evil-doer will be raised in such a condition that the Almighty Allah will involve him in chastisement. Have you not heard the following verse of Quran:

وَلَنُذِيقَنَّهُمْ مِنَ الْعَذَابِ الْأَدْنَى دُونَ الْعَذَابِ الْأَكْبَرِ

"And most certainly We will make them taste of the nearer chastisement before the greater chastisement…" (Surah Sajdah 32:21)

He also said:

يَا أَيُّهَا الْمُدَّثِّرُ {1} قُمْ فَأَنذِرْ {2}

"O you who are clothed! Arise and warn…" (Surah Muddaththir 74:1-2)

That O Muhammad rise up during the period of Rajat and warn them of chastisement.

Then he again says:

إِنَّهَا لَإِحْدَى الْكُبَرِ {35} نَذِيرًا لِّلْبَشَرِ

"Surely it (hell) is one of the gravest (misfortunes) - a warning to mortals…" (Surah Muddaththir 74:35-36)

That is Prophet Muhammad (s.a.w.s.) will warn the whole humanity of divine chastisement during the period of Rajat.

Then the Almighty Allah says:

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَى وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَلَوْ كَرِهَ الْمُشْرِكُونَ

"He it is Who sent His Apostle with guidance and the religion of truth, that He might cause it to prevail over all religions, though the polytheists may be averse." (Surah Taubah 9:33)

That is the religion of Islam will dominate all the religions during the period of Rajat.

Also:

حَتَّى إِذَا فَتَحْنَا عَلَيْهِم بَابًا ذَا عَذَابٍ شَدِيدٍ

"Until when We open upon them a door of severe chastisement…" (Surah Mominoon 23:77)

It implies Amirul Momineen Ali Ibne Abi Talib (a.s.) who will come back during the period of Rajat.

Jabir says that Imam Muhammad Baqir (a.s.) said: Amirul Momineen (a.s.) said with regard to the words of the Almighty Allah:

رُّبَمَا يَوَدُّ الَّذِينَ كَفَرُواْ لَوْ كَانُواْ مُسْلِمِينَ

"Often will those who disbelieve, wish that they had been Muslims." (Surah Hijr 15:2)

"When I emerge from my grave during the period of Rajat and my Shia also come out, and on the other hand, Uthman bin Affan and his followers come out; and then we would eliminate Bani Umayyah; at that time they will wish if they had only been from those who accepted Ali (a.s.)."

56- ***Muntakhabul Basair:*** Saad narrated from Ibne Isa from Ali bin Hakam from Ibne Amira from Abu Dawood from Buraidah Aslami that once the Messenger of Allah (s.a.w.s.) said:

"What will be your condition when my Ummah will have despaired of the reappearance of Mahdi; and then he will reappear like sunrays? Seeing which, inhabitants of the earth and the heavens will be elated."

I asked: "O Messenger of Allah (s.a.w.s.), would this happen after death?"

He replied: "By Allah, after death during the period of Rajat, there will be guidance, faith and effulgence."

I asked: "O Messenger of Allah (s.a.w.s.), which will be the longer life, before or after death?"

He replied: "The last life will be many times longer."

57- ***Muntakhabul Basair:*** Saad has narrated from Ibne Isa from Umar bin Abdul Aziz from Jamil bin Darraj from His Eminence, Abu Abdullah Imam Ja'far Sadiq (a.s.) that he asked Imam (a.s.) about the following words of the Almighty Allah:

إِنَّا لَنَنصُرُ رُسُلَنَا وَالَّذِينَ آمَنُوا فِي الْحَيَاةِ الدُّنْيَا وَيَوْمَ يَقُومُ الْأَشْهَادُ

"Most surely We help Our apostles, and those who believe, in this world's life and on the day when the witnesses shall stand up." (Surah Momin 40:51)

That is: Help during the life in the world will be there for you and also during the period of Rajat. Do you not know that many prophets of Allah, who were not helped and they were slain and the Holy Imams (a.s.) were also killed and they were not helped; all of them will be helped during the period of Rajat."

I asked: The Almighty Allah has said:

وَاسْتَمِعْ يَوْمَ يُنَادِ الْمُنَادِ مِن مَّكَانٍ قَرِيبٍ يَوْمَ يَسْمَعُونَ الصَّيْحَةَ بِالْحَقِّ ذَلِكَ يَوْمُ الْخُرُوجِ

"And listen on the day when the crier shall cry from a near place. The day when they shall hear the cry in truth; that is the day of coming forth." (Surah Qaf 50:41-42)

On the day, people will be hearing the scream with certainty; that will be the day of coming out."

Imam (a.s.) said: It implies the period of Rajat.

It is mentioned in *Tafsir Ali Ibne Ibrahim* that Ahmad bin Idris from Ibne Isa has also narrated an almost identical report.

58- ***Muntakhabul Basair:*** Saad has narrated from Ahmad and Abdullah, sons of Muhammad bin Isa and Ibne Abil Khattab all together and they all have narrated from Ibne Mahbub from Ibne Raab from Zurarah that:

"I did not like that I should ask Imam Muhammad Baqir (a.s.) directly about Rajat, so I asked him on a pretext.

"Please tell me if one who is killed is dead?"

He said: "No, death is death and killing is killing. There is a difference between the two."

I asked: "But there is no one in my view who has been killed, but he did not die?"

Imam (a.s.) said: "O Zurarah, the statement of the Almighty Allah is truer than your statement. Thus the Almighty Allah has in the Quran kept a difference between killing and death. Thus He says:

أَفَإِن مَّاتَ أَوْ قُتِلَ

"…if then he dies or is killed…" (Surah Aale Imran 3:144)

And:

وَلَئِن مُّتُّمْ أَوْ قُتِلْتُمْ لإِلَى اللهِ تُحْشَرُونَ

"And if indeed you die or you are slain, certainly to Allah shall you be gathered together." (Surah Aale Imran 3:158)

Therefore, O Zurarah, it is not as you say. Death is death and killing is killing.

The Almighty Allah says:

إِنَّ اللّهَ اشْتَرَى مِنَ الْمُؤْمِنِينَ أَنفُسَهُمْ وَأَمْوَالَهُم بِأَنَّ لَهُمُ الجَنَّةَ يُقَاتِلُونَ فِي سَبِيلِ اللّهِ فَيَقْتُلُونَ وَيُقْتَلُونَ وَعْدًا عَلَيْهِ حَقًّا

"Surely Allah has bought of the believers their persons and their property for this, that they shall have the garden; they fight in Allah's way, so they slay and are slain; a promise which is binding on Him…" (Surah Taubah 9:111)

I asked: But the Almighty Allah also says:

كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ

"Every soul must taste of death…" (Surah Anbiya 21:35)

In your view, the one who is killed has not tasted death?

He replied: One who is killed with the sword is not like the one who has died on his bed; because one who is killed has to necessarily come back to the world to taste death.

59- *Muntakhabul Basair:* Saad has narrated from Ibne Abil Khattab from Safwan from Imam Ali Reza (a.s.) that he said regarding the topic of Rajat:

"One who got death from the believers (will be enlivened and) will be killed and one who is killed (will also be enlivened). Then he will get death."

60- *Muntakhabul Basair:* Saad has narrated from Ahmad and Abdullah, sons of Muhammad bin Isa from Ibne Mahbub from Abu Jamila from Aban bin Taghlib from His Eminence, Abu Abdullah Imam Ja'far Sadiq (a.s.) that:

"Once the Messenger of Allah (s.a.w.s.) was informed that two clans of Quraish talk among themselves that "it seems that when Muhammad dies, this kingdom will go back to his Ahle Bayt only."

The Messenger of Allah (s.a.w.s.) openly declared in the gathering of Quraish and said:

O group of Quraish, what will be your condition when you adopt infidelity after me? You will see that in the company of my followers I am hitting your faces and striking off your heads.

Meanwhile Jibraeel descended to say: Insha Allah, it is also possible that this may be done by Ali Ibne Abi Talib (a.s.).

Then Jibraeel (a.s.) said: "Once this will be done by you and after that it will be done by Ali Ibne Abi Talib (a.s.) and your promised abode is Salam."

Aban asked: "May I be sacrificed on you, where is Salam?"

He replied: "O Aban, it is at the rear of Kufa."

61- *Muntakhabul Basair:* Saad has narrated from Ibne Isa from Yaqtini from Ali bin Hakam from Muthanna bin Walid from Abu Basir from either Imam Muhammad Baqir (a.s.) or Imam Ja'far Sadiq (a.s.) that he said regarding the words of the Almighty Allah:

وَمَن كَانَ فِي هَذِهِ أَعْمَى فَهُوَ فِي الآخِرَةِ أَعْمَى وَأَضَلُّ سَبِيلاً

"And whoever is blind in this, he shall (also) be blind in the hereafter; and more erring from the way." (Surah Isra 17:72)

One who is blind in this world will be blind in the hereafter, that is Rajat as well.

62- *Muntakhabul Basair:* It is mentioned through the same chains of narrators that Ali bin Hakam has narrated from Rufaa from Abdullah bin

Ataa from His Eminence, Abu Ja'far Imam Muhammad Baqir (a.s.) that he said:

"I was unwell at the location of Mina and my respected father was with me when a slave of his came to him and said that a group of Iraqis sought permission to meet us. My father said: Seat them in the tent.

Then he arose and went to them and in a short while I heard the sound of my father's laughter, so I felt bad why my father was laughing in such a way whereas I was lying sick? Then my father returned to me and said: Perhaps you did not like my laughter.

I said: May I be sacrificed on you, why did you laugh?

He replied: It was a group of Iraqis who were inquiring something about your ancestors and they also had faith on what passed on them and they believed in their excellence and that is why I was pleased to meet them and I laughed. Some such people are still present in the world, who have faith and belief.

I asked: May I be sacrificed on you, what was the discussion about?

He replied: They asked about those who have died that when they will return to the world? And fight the living ones on the matter of religion."

It is mentioned in *Muntakhabul Basair* that Saad has narrated a similar report from Sandi bin Muhammad from Safwan from Rifaa.

63- *Muntakhabul Basair:* It is narrated through the same chains of narrators that Ali bin Hakam has narrated from Hannan bin Sudair from his father that:

I asked Imam Muhammad Baqir (a.s.) about Rajat and he said: Qadiriya deny it.

64- *Muntakhabul Basair:* Saad has narrated from Ibne Abil Khattab from Wuhaib bin Hafas from Abu Basir that once he went to His Eminence, Abu Abdullah Imam Ja'far Sadiq (a.s.) and said:

"O son of Allah's Messenger, we were discussing among ourselves that Umar bin Zar will not die till he does not confront the Qaim of Aale Muhammad (a.s.)."

Imam (a.s.) said: "Yes, the example of Umar bin Zar is same as the person of Bani Israel who was called Abde Rabbih. He used to invite his companions to deviation. When he died, they used to gather on his grave and talk among themselves. One day the grave split opened and he emerged from his grave dusting his head and began to converse with them."

65- *Muntakhabul Basair:* Saad has narrated from Ibne Hisham from Barqi from Muhammad bin Sinan or from someone else from Abdullah bin Sinan from His Eminence, Abi Abdullah Imam Ja'far Sadiq (a.s.) that he said the Messenger of Allah (s.a.w.s.) said:

"When my Lord carried me up to Meraj He revealed to me from behind the veil whatever He wanted to and spoke to me about whatever He liked. Among which He said:

O Muhammad, I am Allah, and there is no deity except Me, the knower of the Unseen and seen and merciful and forgiving. I am that Allah, except whom there is no deity. I am the king. I am the pure, I am the one who grants security. I am the giver of faith. I am the All-seeing and the owner of domination and power. The Almighty Allah is pure of all that which people

consider to be His partners. Only I am Allah, and there is no deity except Me. I am the creator, I am the one who gives form. All the good names are reserved for Me. All the creatures in the heavens and the earth recite My praises. I am the owner of glory and wisdom.

O Muhammad, I am Allah, and there is no deity except Me and there is nothing before Me. I am the last and there is nothing after Me. I am the apparent and there is nothing more apparent than Me. I am the hidden and there is nothing more hidden than Me. There is no deity other than Me. I am the knower of everything.

O Muhammad, Ali is the first of all the Imams from whom covenant is taken.

O Muhammad, Ali is one whose soul will be captured last of all the Imams; he is the same Daabba that will speak to the people after emerging from the earth.

O Muhammad, I have conveyed all the secrets to Ali, which I have told you through revelation. Therefore between you and Me, there is no secret which Ali is unaware of.

O Muhammad, Ali is the knower all the lawful and unlawful that I have created."

66- ***Muntakhabul Basair:*** It quoted from the book of Sulaym bin Qais Hilali, from Aban bin Ayyash and which was read in the presence of the companions including Abu Tufayl and Imam Zainul Abideen (a.s.) from the beginning to the end, he said that it was his authentic saying.

Aban says: After that I met Abu Tufayl at his place and he narrated some traditions about Rajat, which he had heard from companions, Salman, Miqdad and Ubayy bin Kaab.

Abu Tufayl says: "I had presented all the traditions I had heard from them before to Imam Ali (a.s.) and he had said: This is that special knowledge, which this ignorant nation cannot bear. Then he testified to the veracity of all the traditions that they had narrated to me. Apart from that he also recited many verses and provided such a complete interpretation that I began to believe in Rajat even more than Qiyamat."

I had also asked Amirul Momineen (a.s.): "Where would the Hauz of the Holy Prophet (s.a.w.s.) be situated; in this world or the hereafter?"

He replied: "No, it will be there in the world."

"Then who will drive away the people from it?"

He replied: "I will convey my followers to that Pool and drive away my enemies."

I asked: "O Amirul Momineen (a.s.), the Almighty Allah has said:

وَإِذَا وَقَعَ الْقَوْلُ عَلَيْهِمْ أَخْرَجْنَا لَهُمْ دَابَّةً مِّنَ الْأَرْضِ تُكَلِّمُهُمْ أَنَّ النَّاسَ كَانُوا بِآيَاتِنَا لَا يُوقِنُونَ

"And when the word shall come to pass against them, We shall bring forth for them a creature from the earth that shall talk to them, because people did not believe in Our communications." (Surah Naml 27:82)

"What is the meaning of Daabba in this verse?"

He replied: "O Abu Tufayl, leave it; don't ask me about it."

I asked: “O Amirul Momineen (a.s.), may I be sacrificed on you, you must tell me about it.”

He replied: “It is the Daabba that eats, moves in the markets and enters into matrimony.”

I asked: “O Amirul Momineen (a.s.), who is it?”

He replied: “He would be the central pole of the earth through whom the earth is stable.”

I asked: “O Amirul Momineen (a.s.), who that is?”

He replied: “He will be the Siddiq and Farooq of this Ummah and will be its Rabbu Ardh and Dhulqarnain.”

I asked: “O Amirul Momineen (a.s.), who is that great personality.”

He replied:

يَتْلُوهُ شَاهِدٌ مِّنْهُ

“…and a witness from Him recites it…” (Surah Hud 11:17)

عِندَهُ عِلْمُ الْكِتَابِ

“…and whoever has knowledge of the Book.” (Surah Raad 13:43)

وَالَّذِي جَاء بِالصِّدْقِ وَصَدَّقَ بِهِ أُوْلَئِكَ هُمُ الْمُتَّقُونَ {33} لَهُم مَّا يَشَاءونَ عِندَ رَبِّهِمْ ذَلِكَ جَزَاء الْمُحْسِنِينَ

“And he who brings the truth and (he who) accepts it as the truth - these are they that guard (against evil). They shall have with their Lord what they please; that is the reward of the doers of good.” (Surah Zumar 39:33-34)

Then he said: “And other than him, all will be disbelievers.”

I asked: “Please mention his name.”

He replied: “O Abu Tufayl, I have told you his name.”

Then he said: “But by Allah, common Shia with whom I am waging a war and who address me as Amirul Momineen and who consider Jihad against my opponents as lawful, if I mention the points mentioned in the book that Jibraeel had revealed to Muhammad (s.a.w.s.) they would all desert me and only a few will remain in the party of truth. And among the group of my Shia there will be persons like you.”

The narrator says: I began to tremble at this and I said: “O Amirul Momineen (a.s.), I and some people like me; would we leave your company or remain steadfast with you?”

He replied: “No, you will remain steadfast and those like you also.”

After that Amirul Momineen (a.s.) glanced at me and said: “See, our matter is very difficult and complex and none can bear it except the messenger prophets or the proximate angels or the believer whose heart Allah has tested for faith.

O Abu Tufayl, as soon as the Messenger of Allah (s.a.w.s.) passed away, due to their ignorance and deviation, people turned away from us Ahle Bayt (a.s.).”

67- *Tafsir Ayyashi:* Salam bin Mustanir has narrated from Imam Ja’far Sadiq (a.s.) that he said:

"You have begun to address people by names that the Almighty Allah has reserved for Ali Ibne Abi Talib (a.s.). (Amirul Momineen) and even the time has not arrived for its interpretation.

I asked: May I be sacrificed on you, when will its time come?

He replied: When the Almighty Allah will gather the prophets and messengers before Imam Ali (a.s.) so that they may help; thus the statement of the Almighty Allah:

وَإِذْ أَخَذَ اللّهُ مِيثَاقَ النَّبِيِّيْنَ لَمَا آتَيْتُكُم مِّن كِتَابٍ وَحِكْمَةٍ ثُمَّ جَاءكُمْ رَسُولٌ مُّصَدِّقٌ لِّمَا مَعَكُمْ لَتُؤْمِنُنَّ بِهِ وَلَتَنصُرُنَّهُ قَالَ أَأَقْرَرْتُمْ وَأَخَذْتُمْ عَلَى ذَلِكُمْ إِصْرِي قَالُواْ أَقْرَرْنَا قَالَ فَاشْهَدُواْ وَأَنَاْ مَعَكُم مِّنَ الشَّاهِدِينَ

"And when Allah made a covenant through the prophets: Certainly what I have given you of Book and wisdom - then an apostle comes to you verifying that which is with you, you must believe in him, and you must aid him. He said: Do you affirm and accept My compact in this (matter)? They said: We do affirm. He said: Then bear witness, and I (too) am of the bearers of witness with you." (Surah Aale Imran 3:81)

On that day, the Messenger of Allah (s.a.w.s.) will hand over his standard to Ali Ibne Abi Talib (a.s.) and he will be the chief of all the creatures and all the creatures will be under the shade on his flag. That is time of its realization."

68- *Tafsir Ayyashi:* Zurarah has narrated from Imam Muhammad Baqir (a.s.) that he said regarding the saying of the Almighty Allah:

كُلُّ نَفْسٍ ذَآئِقَةُ الْمَوْتِ

"Every soul shall taste of death…" (Surah Aale Imran 3:185/Surah Anbiya 21:35/ Surah Ankabut 29:57)

"But the one who is slain has not tasted death. And it is necessary that he should come back to the world and taste death."

69- *Tafsir Ayyashi:* It is narrated from Sirrin that he said:

Once I was there in the company of Imam Ja'far Sadiq (a.s.) when he asked me: What do the people say about this verse:

وَأَقْسَمُواْ بِاللّهِ جَهْدَ أَيْمَانِهِمْ لاَ يَبْعَثُ اللّهُ مَن يَمُوتُ

"And they swear by Allah with the most energetic of their oaths: Allah will not raise up him who dies." (Surah Nahl 16:38)

I said: People say that there is neither Qiyamat, nor raising or gathering.

He said: They are liars, by Allah, it would happen when Imam Qaim reappears and with him come those who have been enlivened once again. So your opponents will say: O Shia, your kingdom has come and your falsehood is exposed that so and so will do Rajat. By Allah, one who has died will never be revived again. Don't you see that they make a firm swearing? And the Arabs used to venerate Laat and Uzza much and never swore through anyone else. Regarding that the Almighty Allah says:

بَلَى وَعْدًا عَلَيْهِ حَقًّا وَلكِنَّ أَكْثَرَ النَّاسِ لاَ يَعْلَمُونَ لِيُبَيِّنَ لَهُمُ الَّذِي يَخْتَلِفُونَ فِيهِ وَلِيَعْلَمَ الَّذِينَ كَفَرُواْ أَنَّهُمْ كَانُواْ كَاذِبِينَ إِنَّمَا قَوْلُنَا لِشَيْءٍ إِذَا أَرَدْنَاهُ أَن نَّقُولَ لَهُ كُن فَيَكُونُ

"Yea! it is a promise binding on Him, quite true, but most people do not know. So that He might make manifest to them that about which they differ, and that those who disbelieve might know that they were liars. Our word for a thing when We intend it, is only that We say to it, Be, and it is." (Surah Nahl 16:38-4)

70- *Muntakhabul Basair:* Saad has narrated from Ibne Abil Khattab from Wuhaib bin Hafas from Abu Basir that he asked Imam Muhammad Baqir (a.s.) about the following verse:

إِنَّ اللّهَ اشْتَرَى مِنَ الْمُؤْمِنِينَ أَنفُسَهُمْ وَأَمْوَالَهُم بِأَنَّ لَهُمُ الجَنَّةَ يُقَاتِلُونَ فِي سَبِيلِ اللّهِ فَيَقْتُلُونَ وَيُقْتَلُونَ وَعْدًا عَلَيْهِ حَقًّا التَّائِبُونَ فِي التَّوْرَاةِ وَالإِنجِيلِ وَالْقُرْآنِ وَمَنْ أَوْفَى بِعَهْدِهِ مِنَ اللّهِ فَاسْتَبْشِرُواْ بِبَيْعِكُمُ الَّذِي بَايَعْتُم بِهِ وَذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ التَّائِبُونَ الْعَابِدُونَ الْحَامِدُونَ السَّائِحُونَ الرَّاكِعُونَ السَّاجِدونَ الآمِرُونَ بِالْمَعْرُوفِ وَالنَّاهُونَ عَنِ الْمُنكَرِ وَالْحَافِظُونَ لِحُدُودِ اللّهِ وَبَشِّرِ الْمُؤْمِنِينَ

"Surely Allah has bought of the believers their persons and their property for this, that they shall have the garden; they fight in Allah's way, so they slay and are slain; a promise which is binding on Him in the Taurat and the Injeel and the Quran; and who is more faithful to his covenant than Allah? Rejoice therefore in the pledge which you have made; and that is the mighty achievement. They who turn (to Allah), who serve (Him), who praise (Him), who fast, who bow down, who prostrate themselves, who enjoin what is good and forbid what is evil, and who keep the limits of Allah; and give good news to the believers." (Surah Taubah 9:111-112)

He said: This is the covenant.

Then I recited:

التَّائِبُونَ الْعَابِدُونَ

"They who turn (to Allah), who serve (Him)…" (Surah Taubah 9:112)

Imam Muhammad Baqir (a.s.) said: Don't recite this verse in this way. You must say:

التَّائِبُونَ الْعَابِدينَ

Then he said: When you see them during the period of Rajat "they will be those whose lives and properties have been purchased by Allah."

After that Imam Muhammad Baqir (a.s.) said: There is both death and killing for every believer. Thus one who has died will be raised up again so that he may be killed again and one who has been killed will also be raised again so that he may die (taste death).

This report is also narrated from Abdur Rahman Qaisar.

71- *Muntakhabul Basair:* Saad has narrated from Ibne Isa and Ibne Abdul Jabbar and Ahmad bin Hasan Ibne Faddal from Hasan bin Ali bin Faddal from Humaid bin Muthanna from Shuaib bin Hazza from Abu Saba that once he asked Imam Muhammad Baqir (a.s.):

"May I be sacrificed on you; I want to ask you something but I don't want to mention its name.

He asked: Do you want to ask about Rajat?

Yes, I replied.

So he said: All this destined and except for the Qadiriya sect no one denies it. A tray came to the Messenger of Allah (s.a.w.s.) from Paradise containing Sunnahs in the shape of dates. The Messenger of Allah (s.a.w.s.) took from it one, which was followed by those before you.

72- *Muntakhabul Basair:* Ibne Isa has narrated from Hasan from Husain bin Alwan from Muhammad bin Dawood Abdi from Asbagh bin Nubatah that once Abdullah bin Abi Bakr Yashkari[13] asked Amirul Momineen (a.s.):

"O Amirul Momineen (a.s.), Abu Motamar has said something, which I don't believe."

He asked: "What is it?"

I said: "He says that you told him that you heard the Messenger of Allah (s.a.w.s.) say: I have seen or heard about a person whose age was more than that of his father."

Amirul Momineen (a.s.) said: "Only this much is unbelievable?"

"Yes," said he. "Do you believe in it and do you know who that is?"

"Woe be on you Ibne Kawwa, I would have told you, if you had asked me."

Then he said: "Once when Prophet Uzair (a.s.) took leave of his family, his wife was one month pregnant and at that time Uzair was fifty years old and due to one Tarke Awla[14], the Almighty Allah subjected him to a test and he remained dead for a hundred years and after that he returned home, while he was aged only fifty and by this time his son was already a hundred years old."

Ibne Kawwa asked: "Shall I ask something else?"

He replied: "Ask whatever you like."

He said: "Most of your companions say that they will come back to the world after death?"

He replied: "Then what did you tell them?"

He said: "I said: I don't believe you."

Amirul Momineen (a.s.) said: "Woe be on you, the Almighty Allah subjected some people to a test due to their shortcoming before their actual death; then he revived them and sent back to the world so that they may consume their destined sustenance. After that He gave them death."

Ibne Kawwa Khariji could not understand this. So Amirul Momineen (a.s.) said: "Woe be on you, do you know that the Almighty Allah says in His Book:

وَاخْتَارَ مُوسَى قَوْمَهُ سَبْعِينَ رَجُلاً لِّمِيقَاتِنَا

"And Musa chose out of his people seventy men for Our appointment…" (Surah Araaf 7:155)

Then Musa (a.s.) took those seventy men with him so that when they return they may testify before Bani Israel that his Lord has spoken to him. If they accept and testify for it, there is goodness for them. But they told Prophet Musa (a.s.): We will not believe in you till we don't see the Almighty Allah clearly.

لَن نُّؤْمِنَ لَكَ حَتَّى نَرَى اللَّهَ جَهْرَةً

"…we will not believe in you until we see Allah manifestly…" (Surah Baqarah 2:55)

The Almighty Allah said:

فَأَخَذَتْكُمُ الصَّاعِقَةُ وَأَنتُمْ تَنظُرُونَ

"…so the punishment overtook you while you looked on." (Surah Baqarah 2:55)

ثُمَّ بَعَثْنَاكُم مِّن بَعْدِ مَوْتِكُمْ لَعَلَّكُمْ تَشْكُرُونَ

"Then We raised you up after your death that you may give thanks." (Surah Baqarah 2:56)

O Ibne Kawwa, they were revived and returned to their homes. Indeed it happened thus."

Ibne Kawwa said: "Did they die and come back to life?"

Amirul Momineen (a.s.) said: "Otherwise the Almighty Allah would not have said about them that:

وَظَلَّلْنَا عَلَيْكُمُ الْغَمَامَ وَأَنزَلْنَا عَلَيْكُمُ الْمَنَّ وَالسَّلْوَى

"And We made the clouds to give shade over you and We sent to you manna and quails…" (Surah Baqarah 2:57)

It was when they became alive again after death. And also, O Ibne Kawwa, there is another group of Bani Israel, regarding whom the Almighty Allah says:

أَلَمْ تَرَ إِلَى الَّذِينَ خَرَجُواْ مِن دِيَارِهِمْ وَهُمْ أُلُوفٌ حَذَرَ الْمَوْتِ فَقَالَ لَهُمُ اللّهُ مُوتُواْ ثُمَّ أَحْيَاهُمْ

"Have you not considered those who went forth from their homes for fear of death, and they were thousands, then Allah said to them: Die; again He gave them life…" (Surah Baqarah 2:243)

Also with regard to Prophet Uzair, the Almighty Allah said:

أَوْ كَالَّذِي مَرَّ عَلَى قَرْيَةٍ وَهِيَ خَاوِيَةٌ عَلَى عُرُوشِهَا قَالَ أَنَّىَ يُحْيِي هَـذِهِ اللّهُ بَعْدَ مَوْتِهَا فَأَمَاتَهُ اللّهُ مِئَةَ عَامٍ ثُمَّ بَعَثَهُ

"Or the like of him (Uzair) who passed by a town, and it had fallen down upon its roofs; he said: When will Allah give it life after its death? So Allah caused him to die for a hundred years, then raised him to life." (Surah Baqarah 2:259)

The Almighty Allah kept Prophet Uzair (a.s.) dead for a hundred years and then revived him and sent him back to the world. Then He asked:

قَالَ كَمْ لَبِثْتَ قَالَ لَبِثْتُ يَوْمًا أَوْ بَعْضَ يَوْمٍ قَالَ بَل لَّبِثْتَ مِئَةَ عَامٍ

"He said: How long have you tarried? He said: I have tarried a day, or a part of a day. Said He: Nay! you have tarried a hundred years…" (Surah Baqarah 2:259)

Amirul Momineen (a.s.) said: "O Ibne Kawwa, never doubt the power of Allah."

73- *Muntakhabul Basair:* Saad has narrated from Ibne Abil Khattab from Abu Khalid Qummat from Abdur Rahman Qasir from Imam Muhammad Baqir (a.s.) that he recited the verse:

إِنَّ اللّهَ اشْتَرَى مِنَ الْمُؤْمِنِينَ أَنفُسَهُمْ وَأَمْوَالَهُم

"Surely Allah has bought of the believers their persons and their property…" (Surah Taubah 9:111)

Then he asked: "Do you know who are implied?"

I said: "Those who were killed by the believers will be killed and those who were killed, will get death."

He said: "One who got death from the believers (will be enlivened and) will be killed and one who is killed (will also be enlivened). Then he will get death."

74- *Muntakhabul Basair:* Through his chains of narrators, it is narrated from Abu Khalid Qummat from Humran bin Ayyan that:

"Once I asked Imam Muhammad Baqir (a.s.) if there is something in Bani Israel, which will not happen in this Ummah?

He replied: No.

I asked: Then what do you say about the following words of the Almighty Allah?

أَلَمْ تَرَ إِلَى الَّذِينَ خَرَجُواْ مِن دِيَارِهِمْ وَهُمْ أُلُوفٌ حَذَرَ الْمَوْتِ فَقَالَ لَهُمُ اللّهُ مُوتُواْ ثُمَّ أَحْيَاهُمْ

Have you not considered those who went forth from their homes, for fear of death, and they were thousands, then Allah said to them: Die; again He gave them life…" (Surah Baqarah 2:243)

Did they die on that day or they had returned to the world?

No, they had returned to the world, lived in their houses, lived a normal life as long as Allah willed and then died when their death arrived."

75- *Muntakhabul Basair:* Saad has narrated from Ibne Isa from Yaqtini from Husain bin Sufyan from Amr bin Shimr from Jabir bin Yazid from Imam Ja'far Sadiq (a.s.) that he said:

"Once again Imam Ali (a.s.) will return to this world waving his flag with his son, Imam Husain (a.s.) and take revenge from Bani Umayyah, Muawiyah and his followers and forces.

Then the Almighty Allah will send him back with his helpers and this time there will 30000 from people of Kufa and 70000 from others and he will fight in Siffeen once again and eliminate his enemies. Not one of them will survive who can inform others what befell them.

Then the Almighty Allah will revive his enemies for the second time and involve them in severe chastisement with Firon and his people.

Then His Eminence will arrive for the last time with the Messenger of Allah (s.a.w.s.) and he will be the ruler of the whole earth and other Imams will be his deputies. The Almighty Allah will send him openly and the Almighty Allah worshipped will be openly worshipped on the earth just as before that it had been done in a secret manner.

Then he said: By Allah, there will be many times worship after that and He will give power to His Prophet on all the people who are born since the

earth is created till Judgment Day, till the promise that Allah has made in His Book, is fulfilled:

لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَلَوْ كَرِهَ الْمُشْرِكُونَ

"…that He might cause it to prevail over all religions, though the polytheists may be averse." (Surah Taubah 9:33)

76- ***Muntakhabul Basair:*** Saad has narrated from Musa bin Umar from Uthman bin Isa from Khalid bin Yahya that once he asked Imam Ja'far Sadiq (a.s.):

"Did the Holy Prophet (s.a.w.s.) name Abu Bakr as Siddiq?"

Yes," he replied, "Because when he was hiding in the cave with him, he told him: I can see the ship of Bani Abdullah Muttalib tossing on the seas."

Abu Bakr asked: "Did you really see it?"

He replied: "Yes."

Abu Bakr said: "O Messenger of Allah (s.a.w.s.), can you show it to me also?"

He said: "Come closer."

When Abu Bakr went closer, he passed his blessed hand over his eyes and then said: See now.

Abu Bakr saw the ship lurching in the seas and when he looked forward he saw the houses of Medina and Abu Bakr said to himself: Now I am certain that you are a sorcerer.

The Messenger of Allah (s.a.w.s.) said: On the contrary you are Siddiq.

The narrator asked: And why did he call Umar as Farooq?

He replied: Because do you not see that he separated truth and falsehood and people adopted falsehood?

Then he said: Why did he call Salim as Amin?

He replied: Because when people sent letters the Holy Prophet (s.a.w.s.) he used to entrust it to Salim that is why he was named as Amin.

I said: the Holy Prophet (s.a.w.s.) said: Don't harken to the call of Saad. Why did he say thus?

He replied: Yes, it was because Saad will come to the world for the second time and fight with Imam Ali (a.s.).

77- ***Ghaibat Tusi:*** Muhammad bin Himyari has narrated from his father from Ali bin Sulaiman bin Rashid from Ali bin Khazzaz that once Ali bin Abi Hamza came to Imam Ali Reza (a.s.) and asked:

"Are you the Imam?"

"Yes," said the Imam.

He said: "But I have heard your grandfather say that Imam is only one who has an issue and heir."

He said: "O Shaykh, have you forgotten? This is not what he said; His Eminence, Ja'far has said something besides this. He said: Imam cannot be one, except that behind him (after him) there should be one who rises up against Husain bin Ali (a.s.). Thus there is no one behind him."

He said: "You have said the truth, may I be sacrificed on you. I have heard in the same way from your grandfather."

78- ***Tafsir Ayyashi:*** It is narrated from Rifaa bin Musa that Imam Ja'far Sadiq (a.s.) said:

"Indeed the first to be revived and sent to the world will be Imam Husain (a.s.) and his companions and Yazid the accursed and his men. And like they had killed them, they will kill them in the same way.

After that Imam Ja'far Sadiq (a.s.) recited the following verse:

وَأَمْدَدْنَاكُم بِأَمْوَالٍ وَبَنِينَ وَجَعَلْنَاكُمْ أَكْثَرَ نَفِيرًا

"…and aided you with wealth and children and made you a numerous band." (Surah Isra 17:6)

79- *Kanz Jamiul Fawaid:* Hasan bin Abul Hasan Dailami has narrated through his chains from Muhammad bin Ali from Imam Ja'far Sadiq (a.s.) regarding the words of the Almighty Allah:

أَفَمَن وَعَدْنَاهُ وَعْدًا حَسَنًا فَهُوَ لَاقِيهِ

"Is he to whom We have promised a goodly promise which he shall meet…" (Surah Qasas 28:61)

Imam (a.s.) said: The Almighty Allah has promised this to Ali Ibne Abi Talib (a.s.) that he will get him revenged in this world itself and in the hereafter admit his friends to Paradise.

80- *Majalis Mufeed:* Katib has narrated from Zafrania from Thaqafi from Ismail bin Aban from Fazal bin Zubair from Imran bin Mitham from Abaya Asadi that he heard Imam Ali (a.s.) say:

"I am the chief of the aged, I have a Sunnah of Prophet Ayyub (a.s.). By Allah, from me the Almighty Allah will gather my Ahle Bayt like he gathered for Prophet Yaqub (a.s.)."

81- *Rijal Kishi:* Abu Salih Khalaf bin Hammad has narrated from Sahl bin Ziyad from Ali bin Mughira from Imam Muhammad Baqir (a.s.) that he said:

"As if I can see that Abdullah bin Sharik Aamiri has worn a black turban and having long hair is climbing a mountain and along with the Qaim of us Ahle Bayt (a.s.), there is a 4000 strong army which is marching forward with slogans of God is the Greatest."

82- *Rijal Kishi:* Abdullah bin Muhammad has narrated from Washsha from Ahmad bin Ayez from Abu Khadija that he heard Imam Ja'far Sadiq (a.s.) say:

"I had prayed that may Allah keep Ismail alive after me but the Almighty Allah did not accept it. Instead of that He gave me the excellence that Ismail will be one of the ten who will be raised from the graves and Abdullah bin Sharik will (only) be one of them and he will be the standard bearer."

83- *Rijal Kishi:* Muhammad bin Hasan bin Bandar Qummi has mentioned in his book that Hasan bin Ahmad bin Maliki narrated from Ja'far bin Fudhail that he asked Furat if he had met Asbagh.

He replied: Yes, when I met him with my father, he was very old and my father told him: Please narrate a tradition that you have heard from Amirul Momineen (a.s.) directly.

He said: I heard Amirul Momineen (a.s.) remark from the pulpit: I am the Chief of the aged, I have some similarity with Prophet Ayyub. The Almighty Allah will gather my group like He united the family of Prophet Ayyub.

Muhammad bin Furat says that he heard this tradition from Asbagh and he passed away within a few days; may Allah have mercy on him.

84- *Tafsir Kishi:* Tahir bin Isa has narrated from Shajai from Husain bin Bashar from Dawood Raqqi that he told him that he has become very old.

"My bones have thinned. But I think that my end should be in your path. He said: "This will indeed happen; if not sooner, later."

85- *Rijal Kishi:* Ahmad bin Muhammad Rabah narrated from Muhammad bin Abdullah bin Ghalib from Muhammad bin Walid from Yunus bin Yaqub from Abdullah bin Khaffa from Aban bin Taghlib that:

"Once I passed by some people and they blamed me even though I take traditional reports from one who says: The Messenger of Allah (s.a.w.s.) said. This conversation was going on when some boys passed from there singing this line. I asked: What is it? They said: Between Jamadi and Rajab there will be a fight between the dead and the living."

86- *Muntakhabul Basair:* I got a collection of sermons of Amirul Momineen (a.s.) written by Sayyid Raziuddin Ali bin Musa bin Tawus in which it was stated that Imam Ja'far Sadiq (a.s.) said:

Amirul Momineen (a.s.) delivered the following sermon which is called Makhzun:

"All praise is for God, who is one and deserving of praise. He is such a God who is one in His dominion and is high-ranked in His power. I praise Him as if I have obtained His Marifat through His way and I have been inspired His obedience. And the knowledge of the hidden has come to me. Thus He is deserving of praise for whatever He has bestowed and with which He tests the creatures, for that He is deserving of thankfulness. I witness that His statement is real justice and His command is real mercy. No one has been able to say that He has come into existence now, except that all have said that: He was before anything came into existence.

And I witness that Prophet Muhammad (s.a.w.s.) is His slave he is the chief of all His slaves and he is the best of the former and latters. Whenever the Almighty Allah divided His creatures into two groups, He placed the Holy Prophet (s.a.w.s.) in the best of the two groups. Such a group in which there was neither any adultery nor extramarital relationship.

Then the Almighty Allah sent a Prophet from them to you for whom your hardships seemed very difficult. And who is very kind on the believers. So follow the laws promulgated by your Lord and do not obey anyone else.

There are very few saints who remember Allah. Indeed the Almighty Allah has made some people deserving of good, pillars of truth and protectors of obedience. And He protects them from disobedience and He appoints His right in them and for them He appointed guards and protectors so that they may defend them with full strength and help them in this matter, which is entrusted to them by the Almighty Allah.

So to say: In fact the soul of insight is the soul of life without which no ones faith is acceptable. Along with it is needed Allah's word and His approval is also necessary. Because Kalimah is from soul, and soul is from Noor and Noor is the light of the heavens. It is the channel and cause in your hands. And you have got along with it sacrifice and choice. Whatever the bounty of Allah whose thank you cannot pay, He has given you all that

specially. These examples are for creatures, which no one knows except those who act on it practically.

Thus glad tidings to all of you about immediate help of Allah and may you get an easy victory and success which may please you and your sorrow may be dispelled. May Allah keep you away from that which the creatures have reached to the end. It is not hidden from you that at the time of every obedience, help comes to you from the Almighty Allah, which is mentioned by the tongues and which reaches to the depths of the hearts. This is also a help of Allah for His saints, which He shows discreetly in His bounties in a secret manner and He brings fruits in the branches of the tree of life and the difference between the enemies and friends of Allah becomes obvious. For him the Almighty Allah exalts the people of obedience and degrades the disobedient.

Thus one should prepare his provision, but no provision can be got without insight and sincerity of intention and submission and well being. Those who are steadfast in the position of obedience; it will seen that on Judgment Day their pan of balance will be heavy and the heaviness of balance of deeds is when the act is according to wisdom. Destiny is without vision and it is the wisdom of conscience. The people of disobedience and doubt will be in Hell. Neither they are from us nor for us nor their return is to us. The hearts of believers are interspersed with truth. When the Almighty Allah wants to show whatever is in their hearts, He opens it with revelation and sows wisdom in it. And the truth is that a time is fixed for everything and one should wait for that time. By Allah, the Almighty Allah is never in haste. He will come when time is ripe for him.

So be happy that you are given his glad tidings and testify to that which is near to you and confess to it with sacrifice in the way of Allah that he is near to you and you must pray for the fulfillment of whatever you have been promised. Indeed from our side, the creatures are given a call that is pure of show-off and hypocrisy. The Almighty Allah will show the evident proof through him and complete His favor and send his blessings on one who is attached to him. He will honor them with wisdom. The Almighty Allah has through His mercy given some mercy to you and through His same mercy has illuminated your hearts and removed the burden of sins from your necks. He has given immediate cure to your hearts, and reformed your affairs and from our side, peace be upon you all from us and through which security may reach the properties of the time and the wombs of mothers. Without any doubt, the Almighty Allah has selected a community for His religion and chosen them for establishment of faith and its support. Through them, He expressed the word of Islam and laws of Quran and obedience of the Almighty Allah.

Then without any doubt the Almighty Allah specialized you with Islam and purified you because of it, because it is the actual security and unity. The Almighty Allah selected him and explained His decisive proof and favored him with His mercy. Fixed its limits and explained its qualities. And it was somewhat that the creatures should be pleased with Him as He Himself has described his morals and excellence and mentioned his practice and stabilized his covenant in the outward and inward spheres. He is the

owner of sweetness and security. Thus whoever saw him, saw the miracles of sight at its source. And whoever saw its hidden aspect, saw the concealed matters and strange examples.

Thus its outward is pleasing and inward is deep. Its wonders do not come to an end. It contains springs of bounties and lamps that remove darkness. The doers of goodness open only through His keys. Darkness is dispelled only through His lamps and in it is detail and interpretations. In it are mentioned two exalted names (Muhammad and Ali), which are gathered at one place. These two names do not benefit as long as they are taken together. If you believe in one and deny the other, it is of no use. And when these two names are pronounced, they should be with Marifat (cognition).

When they are described, they should be described together. They will remain on their appointed positions till all survive. There are stars for both of them and there is another star on them, which is like the evident proofs. It is mentioned in Quran and its limits are narrated. They are the carriers of divine treasure where the treasure is deposited and the weight of its balance is mentioned as well as His judgments.

Indeed, the protectors of religion have drawn a line between certainty and doubt and they came with manifest truth and laid the foundation of Islam and established evidences for it, which are sufficient and curative to those who seek it. These defenders of Islam polish Islam and protect its crop. They avoid whatever must be avoided. And by the command of the Almighty Allah they remain friendly to His beloved and they mentioned those with Allah who should be remembered with Him. They remain attached to Wilayat. They speak in a nice way and help each other in exchange of views. They cooperate with each other and are generous and well mannered and behave nicely with others.

There is no share in this for the miser. And there is no way for the unseen. Whoever gained something from this depth, he has imbued himself with the best of morals and has obtained certainty and changed his destination from bad to good and made it sacred through considering it lawful. Through that fixed covenant, which is a vow that one has taken in sincerity of faith and treading the straight path and on the basis of this covenant, they remain attached to each other. This is like the growth, which is dispersed and some of it falls to the ground and some of it is harvested till all of it comes to an end. Like the owner and others take advantage of the crops, in the same way is the knowledge of protectors of religion through which all benefit. Thus wait for commands and prohibitions in the short tenure and in the short stop of your journey till the destination is changed and the center is altered and its recognitions are transformed.

Thus glad tidings to the owner of an immaculate conscience who obeys his leader and remains away from those who reject him. Such a man enters divine mercy and reaches to a secure path. He makes his insight seeing and obeys his guide. He is proved through the best of proofs. The curtain of ignorance is moved from his eyes. So whoever intended contemplation has understood his estimation and expressed himself through guidance although its door had not been closed. Even then he opened the causes of guidance and followed the advice of the well wisher with humility. Everlasting peace

and greetings on that humble ones who compete with each other in faith and recognize the system of justice and accept the advice of the advisors when he says: Be fearful before the terror of Judgment Day arrives.

Doubtlessly, our matter is difficult; on the contrary most difficult. No one can bear it except the proximate angel, a messenger prophet or one whose heart, Allah has tested for faith. Our traditions do not protect except those hearts which are like strong forts or breasts, which are absolutely trustworthy, or intellects which are dignified; 'It is a matter of great surprise that between Jamadi and Rajab.'

Upon this a person arose from Shartul Khamis and said: "O Amirul Momineen (a.s.) what is surprising about it?"

He said: "Why I should not be surprised while the divine decree has been issued for you? You don't understand the meaning of traditions, know that, there will be many voices and deaths will occur between them and bodies of people will be cut up and drop like vegetation and the dead will be made alive. It will be a matter of surprise between Jamadi and Rajab."

Another person asked: "O Amirul Momineen (a.s.), what is that about which you are expressing your surprise again and again?"

He said: "May your mother mourn for you, what is more surprising than that the dead will emerge from the grave and hit upon the heads of the living?"

Then someone asked: "O Amirul Momineen (a.s.), when and how will this come about?"

He replied: "By the one who split the seed and created humans. As if I can see that the dead who are enlivened, are roaming in the lanes of Kufa with swords drawn out, and slaying the enemies of Allah, His Messenger and believers. Thus the Almighty Allah has said about it that:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَوَلَّوْا قَوْمًا غَضِبَ اللَّهُ عَلَيْهِمْ قَدْ يَئِسُوا مِنَ الْآخِرَةِ كَمَا يَئِسَ الْكُفَّارُ مِنْ أَصْحَابِ الْقُبُورِ

"O you who believe! do not make friends with a people with whom Allah is wroth; indeed they despair of the hereafter as the unbelievers despair of those in tombs." (Surah Mumtahina 60:13)

Listen, O people, ask whatever you want, before you don't find me; because I am more aware of the paths of the heavens more than the paths of the earth. I am the leader of faith and the aim of the former ones. I am the tongue of pious and the seal of the successors. I am the heir of the prophets and caliph of the Lord of the Worlds. I am the distributor of Hell and the treasurer of Paradise and the owner of Hauz Kauthar. I am the one who will be present at the heavenly heights (Araaf). All of us Imams will be aware of his followers, thus the Almighty Allah says:

إِنَّمَا أَنتَ مُنذِرٌ وَلِكُلِّ قَوْمٍ هَادٍ

"You are only a warner and (there is) a guide for every people." (Surah Raad 13:7)

O people, ask me whatever you want before the mischief rises from the east and the dead become alive again and begin to trample the living. Or the

stack of logs burn in the west creating huge flames. And along with evil, enmity and malice its like calamities descend and the protests rise up.

And you all begin to say that he (Imam Zamana) is either killed or has gone to some wilderness. Thus the following verse will be realized on that day:

ثُمَّ رَدَدْنَا لَكُمُ الْكَرَّةَ عَلَيْهِمْ وَأَمْدَدْنَاكُم بِأَمْوَالٍ وَبَنِينَ وَجَعَلْنَاكُمْ أَكْثَرَ نَفِيرًا

"Then We gave you back the turn to prevail against them, and aided you with wealth and children and made you a numerous band." (Surah Isra 17:6)

But for the interpretation of this verse there are some signs. The first sign is the siege of Kufa, which will be carried out through towers and moats.

Then the shredding of water skins and burning them in lanes of Kufa. The suspension of Masjids for forty days, waving of three flags around the great Masjid, which will be the flags of guidance. But the killer and the killed will both be condemned to Hell. The killing will be excessive and death will be common. The Pure Soul will be killed between Rukn and Maqam and the killing of his seventy men on the outskirts of Kufa will take place as well as the and execution of those who united with the Satans to pay allegiance to idols.

The second sign is rise of Sufyani with crucifix of gold and green flags. His chief will be a man from Bani Kalab. Sufyani will send out a twelve thousand-strong force to Mecca and Medina under the command of a man from Bani Umayyah named Khuzaimah, who will be blind in his left eye and a lump of blood will hang out from his other eye. He will be tyrannical to the people and no will be able to subdue him, till he reaches Medina and gathers some men and women of Aale Muhammad (a.s.) and sends them to the house of Abul Hasan Umawi.

Then he will send a force in search of a man from Aale Muhammad (a.s.) around whom a group of the deprived will be gathered. When this army of Sufyani reaches Baidha near Safa Abyaz, the whole army will sink in the sand and except for one, no one will survive and the Almighty Allah will turn his face to his back to warn the Sufyanis. Thus on that day the following verse will also be realized:

وَلَوْ تَرَى إِذْ فَزِعُوا فَلَا فَوْتَ وَأُخِذُوا مِن مَّكَانٍ قَرِيبٍ

"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." (Surah Saba 34:51)

Also Sufyani will send a 130000 strong force to Kufa. They will halt at the Rauaha, Farooq, Qadisiya at the place of Maryam and Isa (a.s.). Eighty thousand will camp at the place of the grave of Hud and Nakhila and they will create furor on Eidus Zuha. At that time the ruler will be a tyrant and it is possible that people call him a sorcerer and soothsayer. He will come out with 5000 soothsayers from Zora (Baghdad) and kill so many people at the bridge that the river will be red with blood and filled with corpses. People will stop drinking water from it. In Kufa, he will make captive of virgins who had so far remained in perfect Hijab. He will send them to Najaf on camels.

After that a hundred thousand army including some polytheists and hypocrites will come out to Kufa and reach Damascus and camp there and no one will be able to stop them. The garden of Shaddad is located in that area. Then some flags will arrive from the west; of neither cotton nor silk and their poles will have the seal of the Prophet. They will be led by a person from Aale Muhammad (a.s.). They would be such that if they are unfurled, in the east, their fragrance will reach to west like the scent of musk and amber and its awe will be perceived by the enemies at a distance of a month's journey.

In Kufa, the son of Sadul Saqa will be demanding the revenge for the blood of his ancestors, but it will be the progeny of sinners. Meanwhile the army of Imam Husain (a.s.) will move to them. Both will try to kill each other. All these will be exhausted. One of them will cry out: There is no good in any gathering after today. O Allah, we seek forgiveness and prostrate with humility. These are the Abdal, whom the Almighty Allah has described in the following words:

إِنَّ اللّهَ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ

"…surely Allah loves those who turn much (to Him), and He loves those who purify themselves." (Surah Baqarah 2:222)

Such people can only be found in Aale Muhammad (a.s.).

Then a monk from Najran will rise up and accept the call of the Imam and he will be the first among Christians to do so and he will demolish the monastery, throw away his crucifix and come out with the army of slaves and the poor carrying the standard of guidance and move to Nakhila and people from every area will conglomerate at the place of Farooq. He will be the decisive proof of Amirul Momineen (a.s.) which will be located between Bars and Euphrates. On that day three thousand will be killed from the Jews and Christians of the world. The interpretation of the following verse will be realized on that day:

فَمَا زَالَت تِّلْكَ دَعْوَاهُمْ حَتَّى جَعَلْنَاهُمْ حَصِيدًا خَامِدِينَ

"And this ceased not to be their cry till We made them cut off, extinct." (Surah Anbiya 21:15)

They would have always claimed thus till their heads will be striked off and they will be silent under the swords.

Only an evil-eyed person from Bani Ashab will survive with a few persons and he will flee with them to Sibtari near Damascus and they will rest under a tree. On that day the interpretation of the following verse will be realized:

فَلَمَّا أَحَسُّوا بَأْسَنَا إِذَا هُم مِّنْهَا يَرْكُضُونَ لَا تَرْكُضُوا وَارْجِعُوا إِلَى مَا أُتْرِفْتُمْ فِيهِ وَمَسَاكِنِكُمْ لَعَلَّكُمْ تُسْأَلُونَ

"So when they felt Our punishment, lo! they began to fly from it. Do not fly (now) and come back to what you were made to lead easy lives in and to your dwellings, haply you will be questioned." (Surah Anbiya 21:12-13)

Their abodes will house treasures containing wealth they had plundered from Muslims and they will sink in the ground at that time and stones will rain and they will be transmogrified. Then the interpretation of the following verse will be realized:

وَمَا هِيَ مِنَ الظَّالِمِينَ بِبَعِيدٍ

"…and it is not far off from the unjust." (Surah Hud 11:83)

In the month of Ramadhan, at the time of sunrise a caller will call out from the east: "O people of guidance come here."

After sunset, a call will be raised from the west: "O people of guidance, come here."

The following day at noon, the sun will become dull and black. On the third day the people of the truth will be separated from the people of falsehood by the advent of Dabbatul Ardh. The group of truth will move to a village of Rome by the sea and pass by the cave of the people of the Cave. The Almighty Allah will revive the people of the Cave, one of them will be Malikha and another Kamsalmina and they will be witnesses of Imam Qaim (a.s.) and they would submit to him.

After that he will send one of them to Rome and he will return from there unsuccessful. Then he will send the other and he will return successful. At that time the interpretation of the following verse will be realized:

وَلَهُ أَسْلَمَ مَن فِي السَّمَاوَاتِ وَالأَرْضِ طَوْعًا وَكَرْهًا

"…and to Him submits whoever is in the heavens and the earth, willingly or unwillingly…" (Surah Aale Imran 3:83)

Then the Almighty Allah will revive a group from every nation and send it to them to show them that which they had been promised. At that time the interpretation of the following verse will be realized:

وَيَوْمَ نَحْشُرُ مِن كُلِّ أُمَّةٍ فَوْجًا مِّمَّن يُكَذِّبُ بِآيَاتِنَا فَهُمْ يُوزَعُونَ

"And on the day when We will gather from every nation a party from among those who rejected Our communications, then they shall be formed into groups." (Surah Naml 27:83)

And the Great Siddiq [Ali (a.s.)] will set out with Zulfiqar and his attendants and reach the land of migration twice and this will be Kufa. He will demolish the Masjid and rebuild it again on the original foundations and raze whatever was built during the rule of tyrants. After that he will move to Basra and reach near the sea. He will be having the Ark of tranquility and staff of Prophet Musa (a.s.). There will be hard times in Basra and when he returns from there that place will become a stormy sea and no place will remain except the Masjid will be floating in the sea and everywhere there will be water.

After that he will move to Harur and burn it up and coming out from the gate of Bani Saad reach the tribe of Thaqif who are the farmers of Firon. After that he will move to Egypt and address the people. After that justice will be established on the whole earth. The sky will rain, trees will fructify and earth will throw out its minerals and the earth will be decorated for its inhabitants. Wild beasts will roam with tamed quadrupeds. So much

knowledge will be given to believers that they will not be in need of others. At that time the interpretation of the following verse will be realized:

يُغْنِ اللّهُ كُلاًّ مِّن سَعَتِهِ

"…Allah will render them both free from want out of His ampleness…" (Surah Nisa 4:130)

The earth will put out its treasures for him and the Imam Qaim will ask the people to enjoy it all in return for their past hardships. Thus Muslims will be rightly guided and they will have the permission to have debates. At that time, the interpretation of the following verse will be realized:

وَجَاء رَبُّكَ وَالْمَلَكُ صَفًّا صَفًّا

"And your Lord comes and (also) the angels in ranks." (Surah Fajr 89:22)

On that day the Almighty Allah will not accept any religion, except His true faith. Know that the religion is only for Allah. At that time the interpretation of the following verse will be realized:

أَوَلَمْ يَرَوْا أَنَّا نَسُوقُ الْمَاء إِلَى الْأَرْضِ الْجُرُزِ فَنُخْرِجُ بِهِ زَرْعًا تَأْكُلُ مِنْهُ أَنْعَامُهُمْ وَأَنفُسُهُمْ أَفَلَا يُبْصِرُونَ {27}وَيَقُولُونَ مَتَى هَذَا الْفَتْحُ إِن كُنتُمْ صَادِقِينَ {28}قُلْ يَوْمَ الْفَتْحِ لَا يَنفَعُ الَّذِينَ كَفَرُوا إِيمَانُهُمْ وَلَا هُمْ يُنظَرُونَ {29} فَأَعْرِضْ عَنْهُمْ وَانتَظِرْ إِنَّهُم مُّنتَظِرُونَ

"Do they not see that We drive the water to a land having no herbage, then We bring forth thereby seed-produce of which their cattle and they themselves eat; will they not then see? And they say: When will this judgment take place, if you are truthful? Say: On the day of judgment the faith of those who (now) disbelieve will not profit them, nor will they be respited. Therefore turn away from them and wait, surely they too are waiting." (Surah Sajdah 32:27-30)

Thus there will be a period of more than three hundred years between the rising of Imam Qaim (a.s.) and his death and he will have 313 companions, nine of whom will be from Bani Israel and seventy from Jinns and 234 others. Seventy of them will also be of those who had become angry when the polytheists had attacked the Prophet and they had sought permission for Jihad, but he did not permit them and at that time the following verse was revealed:

إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَذَكَرُوا اللَّهَ كَثِيرًا وَانتَصَرُوا مِن بَعْدِ مَا ظُلِمُوا وَسَيَعْلَمُ الَّذِينَ ظَلَمُوا أَيَّ مُنقَلَبٍ يَنقَلِبُونَ

"Except those who believe and do good and remember Allah much, and defend themselves after they are oppressed; and they who act unjustly shall know to what final place of turning they shall turn back." (Surah Shoara 26:227)

And twenty of them will be from Yemenites including Miqdad bin Aswad and two hundred and fourteen will come from the coastal area of Aden, who were invited to Islam by the Holy Prophet (s.a.w.s.) and they had responded positively.

Among the unnamed will be 1870 persons and 40000 angels, out of which 3000 will be dressed for war. 5000 will be arrayed in ranks. In this way Imam Qaim (a.s.) will have in all 47130 supporters and nine of his commanders will be from angels. 4000 will be from men and jinns equal to those who attended the Battle of Badr. All of them will fight with the enemies of Allah and Allah will help them. They will be successful. Some of them will be extremely handsome and fresh."

The author says: I have quoted the above report exactly as I found although many mistakes and interpolations are seen in the text and the original author has also confessed to it, but yet he has quoted it since it contains many useful points.

87- *Al-Kafi:* Husain bin Muhammad and Muhammad bin Yahya has narrated from Muhammad bin Salim bin Abu Salama from Hasan bin Shazan Wasti that:

"Once he complained in writing to Imam Ali Reza (a.s.) that the people of Wast harassed him and attacked him in different ways, especially the group of Uthmanis. So the Imam (a.s.) replied: Indeed the Almighty Allah has took the promise of patience during the rule of tyrants, so be patient. When the chief of the creatures will rise up, the same people will say:

يَا وَيْلَنَا مَن بَعَثَنَا مِن مَّرْقَدِنَا هَذَا مَا وَعَدَ الرَّحْمَنُ وَصَدَقَ الْمُرْسَلُونَ

"O woe to us! who has raised us up from our sleeping-place? This is what the Beneficent God promised and the apostles told the truth." (Surah Yasin 36:52)

88- *Tafsir Qummi:* It is mentioned in *Tafsir Ali bin Ibrahim* regarding the following verse:

فَإِذَا جَاء وَعْدُ الآخِرَةِ

"So when the second promise came…" (Surah Isra 17:7)

That the promise implies Imam Qaim and his companions.

وُجُوهَكُمْ

"…that they may bring you to grief…" (Surah Isra 17:7)

وَلِيَدْخُلُواْ الْمَسْجِدَ كَمَا دَخَلُوهُ أَوَّلَ مَرَّةٍ

"…and that they may enter the mosque as they entered it the first time…" (Surah Isra 17:7)

That is the Messenger of Allah (s.a.w.s.) and his companions and Amirul Momineen (a.s.) and his companions.

89- Tafsir Qummi:

حَتَّى إِذَا رَأَوْا مَا يُوعَدُونَ

"…until they see what they were promised…" (Surah Maryam 19:73)

He said: It implies Imam Qaim and Amirul Momineen (a.s.).

90- *Tafsir Ayyashi:* It is mentioned in *Tafsir Ayyashi* that Salih bin Sahl narrated from Imam Ja'far Sadiq (a.s.) that:

ثُمَّ رَدَدْنَا لَكُمُ الْكَرَّةَ عَلَيْهِمْ

"Then We gave you back the turn to prevail against them…" (Surah Isra 17:6)

Imam (a.s.) said: It means that in Karra (Rajat) Imam Husain (a.s.) will come for the second time with his seventy companions wearing two-sided gold helmets."

91- *Irshad:* Masada bin Sadaqah has narrated from Imam Ja'far Sadiq (a.s.) that he said: Amirul Momineen (a.s.) has said:

"I am the chief of the aged. I have a Sunnah of Prophet Ayyub (a.s.). By Allah, from me the Almighty Allah will gather my Ahle Bayt He gathered for Prophet Yaqub (a.s.). It will be when people will begin to say that the Qaim is dead or killed.

92- *Muntakhabul Basair:* Saad has narrated from Ahmad bin Muhammad and Abdullah bin Aamir bin Saad from Muhammad bin Khalid from Thumali from Imam Muhammad Baqir (a.s.) that Amirul Momineen (a.s.) used to say:

"One who desired to fight the companions of Dajjal should fight with those who weep at the killing of Uthman and the Kharijis. One who meets Allah having belief that Uthman was killed unjustly will meet Allah when He will be infuriated with him, even though he may not live till the time of Dajjal."

A man asked: "O Amirul Momineen (a.s.), whether he dies before the time of Dajjal?"

"Yes, he will be raised from the grave during the time of Dajjal and if he brings faith on Dajjal, he will be degraded."

93- *Ilalush Sharai:* Majiluwayh has narrated from his uncle from Barqi from his father from Muhammad bin Sulaiman from Dawood bin Noman from Abdur Rahim Qasir that Imam Muhammad Baqir (a.s.) said:

"When our Qaim rises up, Humaira will be brought to him and he will apply the penalty on her and take revenge of Fatima binte Muhammad…etc. etc."

94- *Irshad:* Abdul Karim Khathami has narrated from Imam Ja'far Sadiq (a.s.) that:

"When it will be time of the advent of Imam Qaim, there will be such rain from the month of Jamadiul Akhir till 10th of Rajab that the world has not seen such rain ever, due to which flesh will grow on the dead believers in the grave. As if I can see them coming from Jahniya dusting their heads."

95- *Elamul Wara* and *Irshad:* Mufaddal bin Umar has narrated from Imam Ja'far Sadiq (a.s.) that he said:

"Twenty seven persons will appear with Imam Qaim from the outskirts of Kufa; fourteen of them will brother from the nation of Musa (a.s.), regarding whom the Holy Quran says:

وَمِن قَوْمِ مُوسَى أُمَّةٌ يَهْدُونَ بِالْحَقِّ وَبِهِ يَعْدِلُونَ

"And of Musa's people was a party who guided (people) with the truth, and thereby did they do justice." (Surah Araaf 7:159)

And seven will be from the people of the Cave and Yusha bin Nun, Prophet Sulaiman, Abu Dujanah Ansari, Miqdad and Malik Ashtar will also accompany him.

96- *Ghaibat Nomani:* Ahmad bin Muhammad bin Saeed from Yahya bin Zakariya from Yusuf bin Kalib from Ibne Bataini from Ibne Hamid from

Thumali from His Eminence, Abu Ja'far Imam Muhammad Baqir (a.s.) that he said:

"When the Qaim of Aale Muhammad (a.s.) stages an uprising, the Almighty Allah will send angels for his help. And the first to come with him will be Prophet Muhammad (s.a.w.s.) and Imam Ali (a.s.) etc., etc."

97- *Ghaibat Tusi:* Saad has narrated from Hasan bin Ali Zaituni from Himyari together from Ahmad bin Hilal from Ibne Mahbub from Imam Ali Reza (a.s.) that he said in a long tradition about the signs of the reappearance of Imam Qaim (a.s.), in which he said:

"A whole man will be seen in the circle of the sun who will be calling that he is Amirul Momineen (a.s.) and he has come to the world again to eliminate the enemies and oppressors."

98- *Ghaibat Tusi:* Fazal has narrated from Muhammad bin Ali from Ja'far bin Bashir from Khalid bin Ammara from Mufaddal bin Umar that he said:

"Once we were discussing the subject of Imam Qaim and those who died waiting for him from among us. Imam Ja'far Sadiq (a.s.) said: When the Qaim rises up, someone will come and say in the grave of every believer: Your Imam has risen, if you want to join, you may do so. Otherwise you may continue to lie in the mercy of God."

99- *Man Laa Yahzarul Faqih:* Ali bin Ahmad bin Musa and Husain bin Ibrahim bin Ahmad Katib from Muhammad bin Abu Abdullah Kufi from Muhammad bin Ismail Barmaki from Musa bin Abdullah Nakhai from Abul Hasan the third, Imam Ali Naqi (a.s.) that he says in Ziyarat Jamia:

"O Allah, make me of those who keep his heritage in sight and who walk on his way and take guidance from him and are gathered in his group. And with them they also do Rajat in the world and live during his rule. That they gain through Your blessings and enjoy the bounties and cool their eyes on seeing him."

It is mentioned in Ziyarat Wida that may the Almighty Allah also make us alive during the period of your Rajat.

100- *At-Tahdhib:* A group of our scholars has narrated from Harun bin Musa Talakbari from Muhammad bin Ali bin Moammar from Ali bin Muhammad Masadah and Hasan bin Ali bin Faddal from Sadan bin Muslim from Safwan bin Mahran Jammal from Imam Ja'far Sadiq (a.s.) in Ziyarat Arbaeen:

"I testify that I have faith in you and have certainty in your second coming in the world."

101- *Man Laa Yahzarul Faqih:* Imam Ja'far Sadiq (a.s.) said:

"One who does not believe in our Rajat and does not consider Mutah lawful, is not from us."

102- *Al-Kafi:* A group of narrators has narrated from Sahl bin Ziyad from Muhammad bin Sulaiman Dailami from his father from Abu Basir that he asked Imam Ja'far Sadiq (a.s.) about the following verse:

وَأَقْسَمُواْ بِاللّهِ جَهْدَ أَيْمَانِهِمْ لاَ يَبْعَثُ اللّهُ مَن يَمُوتُ

"And they swear by Allah with the most energetic of their oaths: Allah will not raise up him who dies." (Surah Nahl 16:38)

Imam (a.s.) asked: O Abu Basir what is your opinion about this verse?

I replied: The polytheists thought so and they used to swear to the Prophet that the Almighty Allah would definitely not revive the dead.

Imam (a.s.): Pity for the one who believes this. Ask him whether the idolaters used to swear by Allah or by Laat and Uzza?

I said: You only tell us about it.

Imam (a.s.) said: O Abu Basir, when our Qaim reappears, the Almighty Allah will revive a group of Shia and send to him, holding swords ready to strike. This information will reach those Shia who would be alive at that time and not dead. So and so, so and so and so and so have emerged from their graves and are in the company of Imam Qaim. And when this news reaches to our enemies, they will say: O Shia people, you are great liars. This is only your rule in that also you lie? By Allah, no; they will not become alive till Judgment Day. The Almighty Allah has mentioned their statement in this verse:

وَأَقْسَمُواْ بِاللّهِ جَهْدَ أَيْمَانِهِمْ لاَ يَبْعَثُ اللّهُ مَن يَمُوتُ

"And they swear by Allah with the most energetic of their oaths: Allah will not raise up him who dies." (Surah Nahl 16:38)

In *Tafsir Ayyashi* there is a similar report from Abu Basir.

Shaykh Mufeed (r.a.) has narrated a similar tradition in *Tafsir Quran Fee Ahle Bayt (a.s.)* from Abu Harasa from Ibrahim bin Ishaq from Abdullah bin Hammad from Abu Basir from Imam Muhammad Baqir (a.s.) and Imam Ja'far Sadiq (a.s.).

103- ***Al-Kafi:*** Some scholars has narrated from Sahl from Ibne Shamun from Isaam from Abdullah bin Qasim Batal from Imam Ja'far Sadiq (a.s.) regarding the verse:

وَقَضَيْنَا إِلَى بَنِي إِسْرَائِيلَ فِي الْكِتَابِ لَتُفْسِدُنَّ فِي الأَرْضِ مَرَّتَيْنِ

"And We had made known to the children of Israel in the Book: Most certainly you will make mischief in the land twice…" (Surah Bani Israel 17:4)

That is you will slay Ali Ibne Abi Talib (a.s.) and martyr Imam Husain (a.s.).

وَلَتَعْلُنَّ عُلُوًّا كَبِيرًا

"…and most certainly you will behave insolently with great insolence." (Surah Isra 17:4)

That is you will slay Imam Husain (a.s.).

فَإِذَا جَاء وَعْدُ أُولاهُمَا

"So when the promise for the first of the two came…" (Surah Isra 17:5)

That is the killing of Husain (a.s.). When it will be time for the revenge of the killing of Husain (a.s.).

بَعَثْنَا عَلَيْكُمْ عِبَادًا لَّنَا أُوْلِي بَأْسٍ شَدِيدٍ فَجَاسُواْ خِلاَلَ الدِّيَارِ

"…We sent over you Our servants, of mighty prowess, so they went to and fro among the houses…" (Surah Isra 17:5)

That is this will the community, which the Almighty Allah will send before the rising of the Qaim and they will not leave anyone from the enemies of Aale Muhammad (a.s.).

وَكَانَ وَعْدًا مَّفْعُولاً

"…and it was a promise to be accomplished." (Surah Isra 17:5)

That is the promise of the rising of the Qaim.

ثُمَّ رَدَدْنَا لَكُمُ الْكَرَّةَ عَلَيْهِمْ

"Then We gave you back the turn to prevail against them…" (Surah Isra 17:6)

That is Imam Husain (a.s.) will rise with seventy companions wearing gold helmets and they will tell the people that this is Imam Husain (a.s.) who has done Rajat and the believers will have no doubt about it. And that he is neither Dajjal nor Shaitan. And the Hujjat Qaim will be before them. When all the believers will have a firm certainty that he is really Imam Husain (a.s.), His Eminence, Hujjat (a.s.) will die and Imam Husain (a.s.) will bathe, shroud, anoint and bury him in his own grave, because only a Wasi can perform the last rites of a Wasi.

104- ***Misbahain:*** Some scholars have narrated from Abu Abdullah Muhammad bin Ahmad bin Abdullah bin Khaza bin Sawfan bin Mahran Jammal from his father from his grandfather, Safwan that:

"I sought the permission of Imam Ja'far Sadiq (a.s.) to perform the Ziyarat of Imam Husain (a.s.) and also asked him about the method of his Ziyarat. He told me about all the methods and also mentioned the following in the text of the Ziyarat: That I make Allah as a witness and His angels and His prophets messengers that I have faith in you Imams and I have certainty in your Rajat."

105- ***Misbahain:*** The same sentence is present in the Ziyarat of Abbas bin Ali (a.s.):

"I have faith in you Imams and am certain of your Rajat."

106- ***Misbahain*** and ***Misbahuz Zair:*** Ibne Ayyash has narrated from Khair bin Abdullah from Husain bin Rauh that he said:

"You must perform the Ziyarat of whichever tomb you are close to and you must recite as follows while entering: …and that you are successful in Rajat."

107- Iqbalul Aamaal and Misbahain:

Abul Qasim bin Hala Hamadani, the representative of Imam Hasan Askari (a.s.) got an epistle that Imam Husain (a.s.) was born on Thursday, 3rd Shaban. So on that day you must keep fast and recite the following supplication:

In this statement, Yaumul Karra means Rajat and the last sentence of this Dua is "…We will keep waiting for their return."

108- ***Misbahuz Zair:*** The Ziyarat of Imam Qaim (a.s.) in the cellar has the following sentences:

"O Lord, give me Taufeeq to obey the Imam Qaim (a.s.) in his time and his service and living in his rule and not to disobey him and if I die before his rising, please make me of those who become alive after his

reappearance, live in his rule and stay under his flag, who gather in his army and whose eyes are lighted with his sight."

109- *Misbahuz Zair:* It is mentioned in another Ziyarat of Sahibul Amr that:

"O Maula, if I die before your reappearance, I pray to Allah through your sake that He sends blessings on Muhammad and Aale Muhammad (a.s.) and make me alive again in the time of your kingdom and that I should do Rajat in your time so that I obey you and gain pleasure from it and that I should be pleased to see your enemies killed."

110- *Misbahuz Zair:* It is mentioned in another Ziyarat that:

"O Allah, show me the face of the master of your affair whether in my life or after my death. O Allah, before the owner of the tomb I seek your proximity through the belief in Rajat."

Dua Ahad

111- *Misbahuz Zair:* It is mentioned in another Ziyarat from Imam Ja'far Sadiq (a.s.) that:

"One who supplicated through this vow for forty days will be included among the helpers of our Qaim and if he dies before his reappearance, the Almighty Allah will raise him from his grave and include him among the companions of Imam Zamana (a.s.). In exchange of each of these words, He will write a thousand good deeds and erase a thousand sins from his scroll of deeds.

In the Name of Allah the Beneficent the Merciful. O Allah! Lord of the great light, Lord of the elevated throne, Lord of the tumultuous seas and the revealer of the Taurat, Injil and Zabur, Lord of the shadows and the warmths, and the revealer of the Great Quran. Lord of the proximate angels and Prophets and Messengers. O Allah, I beseech thee, for the sake of Your noble visage. And for the sake of Your enlightening visage, and Your ever-existing kingdom. O Ever-living! O Controller! I beseech thee in Your name. Which lits the heavens and the Earths; and in Your name, by which the ancient and the latter ones become upright. O Ever-living Who was before every living being. O Ever-living Who shall (exist) after every living being. O Ever-living who existed when there was no life. O giver of life to dead. O one who causes death to the living ones. O Ever-living. There is no god except You. O Allah send our master, the leader, the Guide, the guided, the upriser with Your command. Blessings of Allah be on him and his pure forefathers. From all the believing men and believing women. In the easts of the earth and its wests, in its plains and its mountains, its lands and its seas, from me and my parents. Blessings, which are the weight of Allah's throne and ink on his words, and whatever His knowledge enumerates and his book encompasses. O Allah renew for him my covenant, pledge and allegiance on my neck in the morning of this day of mine and whatever days (of my life) I live. I shall never turn away from it nor let it ever vanish. O Allah, appoint me among his helpers, aides and his protectors. Those who hasten to fulfill his commands and obey his orders. Those who are his supporters and compete with each other to (fulfill) his intention and seek martyrdom in his presence. O Allah! If death occurs between me and him (before the

reappearance) (death which You have made obligatory and decreed for Your servants, then raise me from my grave, wrapped in my shroud, my sword unsheathed, my spear bared, answering the call of the caller in cities as well as deserts. O Allah! Show me the rightly guided face of (Imam a.s.), the praiseworthy moon and enlighten my vision by looking at him. Hasten his reappearance, make his arrival smooth, vasten his path, make me tread on his way and implement his authority and strengthen his back. O Allah, inhabit Your cities through him, and give life to your servants due to him for surely You have said and Your word is truth, ***"Corruption will become rampant in land and on sea because of the evil which men's hand have earned."*** Then O Allah! Manifest for us Your slave and the son of Your Prophet's daughter, whose name is same as that of Your Messenger. So that nothing from falsehood is victorious, except that he tears them (falsehood) to pieces, establishes the truth and the truth confirms him. And O Allah! Appoint him as a refuge for Your oppressed servant and a helper for the one who does not find any helper for himself except You and the renewer of all the laws of Your book, which have been tempered with and rebuilder of the signs of Your religion and of Your Prophet (peace of Allah be on him and his Progeny). And O Allah! Make him among those whom You have protected from the evils of the adversaries. O Allah! And provide joy to your Prophet Muhammad (Peace be on him and his Progeny). By his vision and (the vision of) the one who follows him on his call. O Allah! Remove this sorrow (of occultation) from this nation with his presence and hasten for us his reappearance. They (the disbelievers) consider it to be distant while we consider it to be near. For the sake of Your mercy, O the most Merciful of all mercifuls.

…hit your hand on your thigh and say thrice:

Hasten! Hasten! O my Master, O master of the era.

112- ***Misbahuz Zair:*** It is narrated from Imam Ja'far Sadiq (a.s.) that:

"One who wants to perform the Ziyarat of Imams (a.s.) and the Holy Prophet (s.a.w.s.) from afar should recite as follows:

Indeed, I confess to the excellence of you all and have belief in your Rajat and I don't deny the power of Allah. I only want that which is approved by the Almighty Allah."

113- ***Al-Kafi:*** Muhammad bin Yahya from Ahmad bin Muhammad from Muhammad bin Sinan from Ammar bin Marwan from a person who heard from Imam Ja'far Sadiq (a.s.) in a long tradition about the capturing of the soul of the believer that:

The Imam (a.s.) said: "Then that believer does the Ziyarat of Aale Muhammad (a.s.) and Jannat Rizvi. He eats and drinks and sitting in their company will continue to talk with them till our Qaim appears. And when he reappears, the Almighty Allah will make those believers alive again and send them to the world. They will come to him saying Labbaik one after the other. At that time the people of falsehood will be involved in doubt and the proximate ones will be successful."

That is why the Holy Prophet (s.a.w.s.) said: "O Ali, you are my brother and the place of our meeting is in Wadius Salam."

114- It is mentioned in the same book that Fazal has narrated from Salih bin Hamza from Hasan bin Abdullah from Abu Abdullah, Imam Ja'far Sadiq (a.s.) that he said: Amirul Momineen (a.s.) said:

"I am the great Farooq and the owner of Misam. I am the owner of the first and the second gathering. I am the one who will return in Rajat again and again. I am the first ruler. Through me the promise of Allah will be fulfilled and His word would be completed. And the religion will be perfected through me."

115- *Kaamiluz Ziyaraat:* Husain bin Muhammad bin Aamir from Ahmad bin Ishaq bin Saad from Sadan bin Muslim from Abu Basir that he said: One of our companions said regarding the Ziyarat of Imam Husain (a.s.):

"Maula, my help is ready for you all. So much so that the Almighty Allah commands and you are sent to the world again. I am only with you and not with your enemies. I believe in your Rajat. I don't deny the power of Allah and neither do I deny the will of Allah and I don't even doubt that what Allah wants will not happen."

116- *Kaamiluz Ziyaraat:* It is mentioned that Abu Abdur Rahman Muhammad bin Ahmad bin Hasan Askari and Muhammad bin Hasan, all of them have narrated from Hasan bin Ali bin Mahziyar from his father from Ibne Abu Umair from Muhammad bin Marwan from Abu Hamza Thumali from Imam Ja'far Sadiq (a.s.) that the following is mentioned in the Ziyarat of Imam Husain (a.s.):

"Maula, my help is ready for you Imams, till the Almighty Allah will make us alive again for His religion. I witness that you are decisive proofs of Allah. Due to you one can hope for divine mercy. Thus I am with you, and not with your enemies. I have faith in your Rajat and I don't deny the power of Allah neither I falsify His will.

O Allah, send mercy on Amirul Momineen (a.s.) who is Your servant and the brother of Your Messenger. O Allah, complete Your words through him and fulfill Your promise through him. Destroy all Your enemies through them and include us among their friends and devotees and make us their helpers in Your obedience and the obedience of Your Messenger. O Lord of the worlds."

117- *Kaamiluz Ziyaraat:* My father and a group of teachers have narrated from Muhammad bin Yahya Attar and Muhammad bin Matt Jauhari all have narrated, from Muhammad bin Ahmad bin Yahya from Ali bin Hassan from Urwah bin Akhi Shuaib Aqarqufi from a person that Imam Ja'far Sadiq (a.s.) said: when you reach near the grave of Imam Husain (a.s.) you must say:

"O Allah, do not make this Ziyarat as the last the Ziyarat of the son of Your Prophet. O Allah, make him reach the Maqam Mahmud and take help for Your religion from him. Eliminate your enemies through him, because it is Your promise and You are the Lord who does not go against His promise.

You can recite this on the grave of every Imam."

118- *Iqbalul Aamaal:* It is recommended to recite the supplication, which contains the following sentence on the Day of Dahwul Ardh:

"And (O Lord) send us also during the Rajat of the Imam (a.s.) so that we may be included among his helpers."

119- *Tafsir Qummi:* The Imam said in the interpretation of the following verse:

قُتِلَ الْإِنسَانُ مَا أَكْفَرَهُ

"Cursed be man! how ungrateful is he!" (Surah Abasa 80:17)

That it implies Amirul Momineen (a.s.). "Maa Akfara hu" means what was the crime of Amirul Momineen (a.s.) for which he was killed?

After that:

مِنْ أَيِّ شَيْءٍ خَلَقَهُ {18}

"Of what thing did He create him?" (Surah Abasa 80:18)

مِن نُّطْفَةٍ خَلَقَهُ فَقَدَّرَهُ {19} ثُمَّ السَّبِيلَ يَسَّرَهُ {20}

"Of a small seed; He created him, then He made him according to a measure. Then (as for) the way- He has made it easy (for him)." (Surah Abasa 80:19-20)

That is doing of good is made easy for him.

ثُمَّ أَمَاتَهُ فَأَقْبَرَهُ {21} ثُمَّ إِذَا شَاءَ أَنشَرَهُ {22}

"Then He causes him to die, then assigns to him a grave. Then when He pleases, He will raise him to life again." (Surah Abasa 80:21-22)

It implies the time of Rajat.

كَلَّا لَمَّا يَقْضِ مَا أَمَرَهُ

"Nay; but he has not done what He bade him." (Surah Abasa 80:23)

That is Amirul Momineen (a.s.) has not been able to complete what he has been commanded; so he will come back again during Rajat and complete it.

It is narrated from Abu Salma that once he asked Imam Muhammad Baqir (a.s.) about the verse:

قُتِلَ الْإِنسَانُ مَا أَكْفَرَهُ

"Cursed be man! how ungrateful is he!" (Surah Abasa 80:17)

The Imam said that it was revealed about Amirul Momineen (a.s.).

That is his creation is from the Teenat of the prophets and he was destined for good. Then the way guidance became easy. Then he died like the prophets. Then I asked what is the meaning of:

ثُمَّ إِذَا شَاءَ أَنشَرَهُ {22}

"Then when He pleases, He will raise him to life again." (Surah Abasa 80:21-22)

The Imam said: It means that after his martyrdom, he will come again during the period of Rajat and complete his commission.

120- *Kanz Jamiul Fawaid:* Muhammad bin Abbas narrated from Ja'far bin Muhammad bin Husain from Abdullah bin Abdur Rahman from Muhammad bin Abdul Hamid from Mufaddal bin Salih from Jabir from Abu Abdullah Jadali who said:

One day I went to Ali Ibne Abi Talib (a.s.) and he said: “I am the Dabbatul Ardh.”

Among the signs regarding the reappearance of Imam Qaim (a.s.) mentioned by Amirul Momineen (a.s.) is the mention of the killing of Dajjal, after which he said: “Know that, after this is Tammatul Kubra.”

“We asked what is Tammatul Kubra, O Amirul Momineen (a.s.)?”

He replied: “The Dabbatul Ardh will appear near the Safa mountain. He will have the ring of Sulaiman and the staff of Musa (a.s.). He will touch that ring to the forehead of every believer and it will be imprinted that he is really a believer and when he touches the forehead of the infidels, it will show that he is really a Kafir etc.”

121- *Ghaibat Tusi:* Fazal bin Shazan from Hasan bin Mahbub from Amr bin Abil Miqdam from Ja’far Jofi that he heard Imam Muhammad Baqir (a.s.) say:

“By Allah, after the passing away of Imam Qaim, a person from us Ahle Bayt (a.s.) will rule for three hundred and nine years.”

I asked: “When will this be?”

He replied: “After the Imam Qaim.”

I asked: “For how many years will Imam Qaim rule on the earth after reappearance?”

He replied: “Nineteen years. After that Muntasir [Imam Husain (a.s.)] will do Rajat and he will kill the enemies of Imam Husain (a.s.) in revenge till Saffah [Amirul Momineen (a.s.)] will do Rajat.”

122- *Ikhtisaas:* Amr bin Thabit narrated from Jabir that he heard Imam Muhammad Baqir (a.s.) say:

“By Allah, after the death of Imam Qaim (a.s.), a person from us Ahle Bayt (a.s.) will rule for 309 years.”

I asked: “When will this be?”

He replied: “After the passing away of Imam Qaim (a.s.).”

I asked: “For how many years will Imam Qaim rule on the earth after reappearance?”

He replied: “Nineteen years from his reappearance to his death.”

I asked: “Then will there be a great confusion after that?”

He replied: “Yes, for fifty years. Then Muntasir will do Rajat and he will kill his enemies and imprison them till people will begin to say that if he had been from the progeny of the prophets, he would not have shed so much blood. And all the people of the world will unite against him and attack him and he will seek refuge in Kaaba. He will have to face severe calamities and he will be killed in this process. After his killing, Saffah will rise up in fury and eliminate all our enemies.

And O Jabir, do you know who Muntasir and Saffah are? Muntasir implies Husain bin Ali (a.s.) and Saffah means Ali Ibne Abi Talib (a.s.).”

123- *Al-Kafi:* Muhammad bin Yahya from Ahmad bin Muhammad from Muhammad bin Hasan from Ali bin Hassan from Abu Abdullah Riyahi from Abu Samit Halwani from Imam Muhammad Baqir (a.s.) that he said: Amirul Momineen (a.s.) said:

“I was given these six things: Knowledge about death, and what happens to people, and the commands, and the decisive speech, and I am the

possessor of returns, and the overcoming of (all) overcomings, and I am the possessor of the staff and the one who marks and the one who moves, who speaks to the people."

124- ***Al-Kafi:*** Muhammad bin Mahran from Muhammad bin Ali from Muhammad bin Yahya from Ahmad bin Muhammad, all from Muhammad bin Sinan from Mufaddal from Imam Ja'far Sadiq (a.s.) that Amirul Momineen (a.s.) used to often remark:

"I am the distributor of Paradise and Hellfire, I am the great Farooq. I am the owner of Staff and Misam (one who marks the faces)."

A similar report is quoted from Muhammad bin Sinan.

Ali bin Muhammad and Muhammad bin Hasan have narrated a similar traditional report from Sahl bin Ziyad from Muhammad bin Walid Shabab Sairafi from Sabadul Araj from Imam Ja'far Sadiq (a.s.).

125- ***At-Tahdhib & Al-Kafi:*** Ali has narrated from his father from Hammad from Huraiz from Buraid bin Muawiyah from Imam Ja'far Sadiq (a.s.) that he said:

"By Allah, the system of days and nights will not end till the Almighty Allah does not revive the dead and make the living die and turn the rights to their rightful owners and make His religion strong and dominant, which He has selected for Himself."

126- ***Tafsir Qummi:*** The following verse:

وَوَصَّيْنَا الْإِنسَانَ بِوَالِدَيْهِ إِحْسَانًا

"And We have enjoined on man doing of good to his parents…" (Surah Ahqaf 46:15)

…implies Imam Hasan and Imam Husain (a.s.). Then Allah has mentioned Imam Husain (a.s.) and said:

حَمَلَتْهُ أُمُّهُ كُرْهًا وَوَضَعَتْهُ كُرْهًا

"…with trouble did his mother bear him and with trouble did she bring him forth…" (Surah Ahqaf 46:16)

In this verse the Almighty Allah has given glad tidings of Imam Husain (a.s.) before his birth and also mentioned that Imamate will remain in his progeny till Judgment Day.

And also informed what calamities would befall them.

Then in recompense of that He said that Imamate has been appointed in his progeny and that he will be slain.

Then he will come back again in the world and he will be helped, so that he may eliminate his enemies and he will become the master of the whole world. Thus the Almighty Allah says:

وَنُرِيدُ أَن نَّمُنَّ عَلَى الَّذِينَ اسْتُضْعِفُوا فِي الْأَرْضِ

"And We desired to bestow a favor upon those who were deemed weak in the land…" (Surah Qasas 28:5)

And it was said:

وَلَقَدْ كَتَبْنَا فِي الزَّبُورِ

"And certainly We wrote in the Zabur…" (Surah Anbiya 21:105)

So the Almighty Allah gave the glad tidings to His Prophet that his Ahle Bayt (a.s.) will be the owners of the whole world. They will come back in Rajat and eliminate their enemies and then the Holy Prophet (s.a.w.s.) conveyed the news of the slaying of Imam Husain (a.s.) to Lady Fatima (s.a.), hence she disliked the pregnancy.

Imam Ja'far Sadiq (a.s.) asked: Have you seen any lady who is given the good news of a male child and that she dislikes her pregnancy? But when Lady Fatima (s.a.) was informed about the slaying of this child, she was aggrieved and she found this pregnancy despicable.

وَوَضَعَتْهُ كُرْهًا

"…and with trouble did she bring him forth…" (Surah Ahqaf 46:16)

That is when she came to know that he would be slain, the delivery was also despicable. And Imam Hasan and Imam Husain (a.s.) both were born only after six months of pregnancy. And the period of nursing was twenty-four months. That is why, the Almighty Allah has said:

وَحَمْلُهُ وَفِصَالُهُ ثَلَاثُونَ شَهْرًا

"…and the bearing of him and the weaning of him was thirty months…" (Surah Ahqaf 46:15)

127- *Tafsir Qummi:* It is mentioned in *Tafsir Ali bin Ibrahim* regarding the interpretation of the verse:

وَإِنَّ لِلَّذِينَ ظَلَمُوا عَذَابًا دُونَ ذَٰلِكَ

"And surely those who are unjust shall have a punishment besides that (in the world)…" (Surah Tur 52:47)

That is those who usurped the rights of Aale Muhammad (a.s.) for them will punishment with the sword in addition to the chastisement of the Hereafter.

128- *Tafsir Qummi:* It is mentioned in *Tafsir Ali bin Ibrahim* regarding the interpretation of the verse:

إِذَا تُتْلَىٰ عَلَيْهِ آيَاتُنَا قَالَ أَسَاطِيرُ الْأَوَّلِينَ

"When Our communications are recited to him, he says: Stories of those of yore." (Surah Qalam 68:15)

سَنَسِمُهُ عَلَى الْخُرْطُومِ

"We will soon brand him on the nose." (Surah Qalam 68:16)

Imam (a.s.) said: This will happen during Rajat, when Amirul Momineen (a.s.) and his enemies both will be sent back to the world; Amirul Momineen (a.s.) will have a tool for marking their noses like animals are branded.

129- *Tafsir Qummi:* It is mentioned in *Tafsir Ali bin Ibrahim* regarding the interpretation of the verse:

قُمْ فَأَنذِرْ

"Arise and warn…" (Surah Muddaththir 74:2)

That is the Messenger of Allah (s.a.w.s.) will threaten the people of divine chastisement during the period of Rajat.

130- *Muntakhabul Basair:* Sayyid Jalil Bahauddin Ali bin Abdul Hamid Husaini narrated from Ahmad bin Muhammad Ayadi directly from Ahmad bin Aqba from his father that once Imam Ja'far Sadiq (a.s.) was asked about Rajat and he said:

"Yes, (it is true)." Then it was asked: "Who will be the first to come back in Rajat?"

He replied: "Imam Husain (a.s.); he will be first to do Rajat after the reappearance of Imam Qaim (a.s.)."

I (the narrator) asked: "And would all the people do Rajat with him?"

He replied: "No, but as the Almighty Allah has said:

يَوْمَ يُنفَخُ فِي الصُّورِ فَتَأْتُونَ أَفْوَاجًا

"The day on which the trumpet shall be blown, so you shall come forth in hosts." (Surah Naba 78:18)

That is one community will do Rajat after another.

That is it is related from the same Imam that Imam Husain (a.s.) will come back in Rajat with his companions, who were martyred with him; and seventy prophets will also be raised with him like they were sent with Musa bin Imran (a.s.). Imam Qaim (a.s.) will hand over the ring to Imam Husain (a.s.) and finally the latter will give Ghusl (Mayyit) to Imam Qaim (a.s.), shroud, anoint and bury him.

Also, it is narrated from Jabir bin Jofi that he heard Imam Muhammad Baqir (a.s.) say:

"By Allah, after the death of Imam Qaim (a.s.), a person from us Ahle Bayt (a.s.) will rule for 309 years or more."

I asked: "When will this be?"

He replied: "After the death of Imam Qaim (a.s.)."

I asked: "For how many years will Imam Qaim rule on the earth after reappearance?"

He replied: "Nineteen years from his reappearance to his death. Then Muntasir will do Rajat and he will kill his enemies and imprison them. After that Saffah [Amirul Momineen (a.s.)] will do Rajat."

And it is narrated through the chains of Asad bin Ismail from Imam Ja'far Sadiq (a.s.) that he said regarding the day about which the Almighty Allah has said:

فِي يَوْمٍ كَانَ مِقْدَارُهُ خَمْسِينَ أَلْفَ سَنَةٍ

"To Him ascend the angels and the Spirit in a day, the measure of which is fifty thousand years." (Surah Maarij 70:4)

That is this will be the period of the Rajat of the Messenger of Allah (s.a.w.s.) during which he will rule for fifty thousand years. And Amirul Momineen (a.s.) will rule for 44000 years during the period of his Rajat.

131- *Muntakhabul Basair:* It is narrated in *Sultanul Mufarraj An Eiman* by Sayyid Jalil Bahauddin Ali bin Abdul Karim Hasani from Ali bin Mahziyar directly that:

Once he was asleep when he saw that a person was telling him to go for Hajj that year and that he would be granted the honor of meeting the Master of the Age and in this regard he narrated a lengthy tradition and which he said:

"O Mahziyar, when peace will be destroyed and the Maghribi will start moving, the Abbaside will set out and allegiance will be paid to Sufyani, the Wali of Allah will get the permission to reappear and I will rise up with 313 companions from Safa and Marwah. Then I will come to Kufa and raze the Masjid and rebuild it anew on its original foundation and destroy all the constructions around it that tyrants had undertaken.

And taking those people with me, I will fulfill the rites of Hajjatul Islam. From there I will go to Yathrib and demolish the chambers and take out the two corpses, which will be fresh, and order them to be hung on the tree opposite Baqi. As soon as they will be hung on that tree it will put forth herbage and people will become more devoted to them. Just then a caller will call: O sky, leave them and O earth swallow them. Then except for the pure believers all will be swallowed by the earth.

I said: "My chief, when will this come to pass?"

He replied: "During Rajat, during Rajat."

Then he recited the following verse:

ثُمَّ رَدَدْنَا لَكُمُ الْكَرَّةَ عَلَيْهِمْ وَأَمْدَدْنَاكُم بِأَمْوَالٍ وَبَنِينَ وَجَعَلْنَاكُمْ أَكْثَرَ نَفِيرًا

"Then We gave you back the turn to prevail against them, and aided you with wealth and children and made you a numerous band." (Surah Isra 17:6)

132- ***Kaamiluz Ziyaraat:*** Imam Ja'far Sadiq (a.s.) was asked:

"O son of Allah's Messenger, is 'Ismail' of the verse,"

وَاذْكُرْ فِي الْكِتَابِ إِسْمَاعِيلَ إِنَّهُ كَانَ صَادِقَ الْوَعْدِ وَكَانَ رَسُولًا نَّبِيًّا

"And mention Ismail in the Book; surely he was truthful in (his) promise, and he was an apostle, a prophet." (Surah Maryam 19:54)

Ismail bin Ibrahim (a.s.), because the people think that it was so?"

Imam (a.s.) replied, "Ismail passed away before Ibrahim (a.s.). Ibrahim (a.s.) was a Divine Proof and owner of a Shariah. So to whom was Ismail sent?"

I asked, "May I be sacrificed on you! Then to whom does this verse refer?"

Imam (a.s.) replied: It refers to Ismail, son of Prophet Hizqil (a.s.). Allah sent him to the people but they denied him, slain him and skinned his face. So Allah's wrath fell on them. Allah sent Satatail, the angel of chastisement, to him.

He said: "O Ismail! I am Satatail, the Angel of Chastisement. The Exalted Lord has sent me to you to punish your people with various chastisements, if you wish."

"I don't need this," Ismail replied.

"Ismail! What do you want?" Allah revealed to him.

Ismail (a.s.) replied: O Lord! You have taken the covenant for the people to accept You as the Lord, Muhammad (s.a.w.s.) as the Prophet, and his successors (a.s.) as Divine Authorities. And You informed the Prophet about that which his Ummah would do to Husain bin Ali (a.s.) after him. And You promised Imam Husain (a.s.) that You would bring him back in this world so that he can seek revenge against those who martyred him. My Lord! I wish that You bring me back to life like Husain (a.s.) so that I may take

revenge from those who did this to me. So Allah promised thus to Ismail Ibne Hizqil (a.s.) and will return him to life with Husain (a.s.).”

133- *Kaamiluz Ziyaraat:* Himyari has narrated from his father from Ali bin Muhammad bin Salim from Muhammad bin Khalid from Abdullah bin Hammad Basri from Abdullah bin Abdur Rahman Asim from Abu Ubaidah Bazzaz from Huraiz that once he asked Imam Ja’far Sadiq (a.s.):

“May I be sacrificed on you! How short your lives are, O Ahle Bayt! And how close are your deaths to one another while the entire creation needs you?”

Imam (a.s.) replied: There is a scroll for each of us which contains everything that we need to do during our time. Once every order on that scroll has been carried out, we know that our death is imminent. Allah’s Messenger (s.a.w.s) comes to us and informs us that our death has come and he informs us of the rewards Allah has prepared for us. Indeed Husain (a.s.) read the sheet that was entrusted to him, and that which would happen and that which was yet to come were explained to him. There were a few things left on Husain’s sheet, which had not been fulfilled when he rose to fight. Those matters were that the angels asked Allah for permission to help Husain (a.s.) and Allah granted it to them. While the angels descended to the earth, they found that Husain’s time had passed and he had been martyred. Hence they said (to Allah):

“O Lord! You gave us permission to descend to earth to support Husain but when we arrived, you had already captured his soul?”

The Almighty Allah revealed to them, ‘Stay besides his grave until you see him rise again and then support him. Cry over him and over losing the opportunity to support him. Indeed you have been chosen to support him and to cry over him.” The angels were aggrieved and they cried and lamented over losing the opportunity to support Husain (a.s.). And when he rises, they will be among his supporters.

134- *Kanz Jamiul Fawaid:* Muhammad bin Abbas from Ja’far bin Muhammad bin Malik from Qasim bin Ismail from Ali bin Khalid Aquli from Abdul Karim Khathami from Sulaiman bin Khalid that Imam Ja’far Sadiq (a.s.) said regarding the words of the Almighty Allah:

يَوْمَ تَرْجُفُ الرَّاجِفَةُ {6} تَتْبَعُهَا الرَّادِفَةُ

“The day on which the quaking one shall quake. What must happen afterwards shall follow it.” (Surah Naziyat 79:6-7)

Indeed We will help Our prophets and those who believe in the life of the world and the day on which witnesses will be raised. That day excuses of the unjust will not avail them and there will be curse for them and an evil abode and quake means Imam Husain (a.s.) and what follows it is Ali Ibne Abi Talib (a.s.). And first of all Imam Husain (a.s.) will emerge from his grave dusting his head accompanied by 75000 companions. Thus the Almighty Allah has said:

إِنَّا لَنَنصُرُ رُسُلَنَا وَالَّذِينَ آمَنُوا فِي الْحَيَاةِ الدُّنْيَا وَيَوْمَ يَقُومُ الْأَشْهَادُ يَوْمَ لَا يَنفَعُ الظَّالِمِينَ مَعْذِرَتُهُمْ وَلَهُمُ اللَّعْنَةُ وَلَهُمْ سُوءُ الدَّارِ

"Most surely We help Our apostles, and those who believe, in this world's life and on the day when the witnesses shall stand up. The day on which their excuse shall not benefit the unjust, and for them is curse and for them is the evil abode." (Surah Momin 40:51-52)

135- ***Muntakhabul Basair:*** It is narrated in *Kitabul Tanzil wa Tahrif* from Ahmad bin Muhammad Siyari from Muhammad bin Khalid from Uthman bin Abdul Aziz from Abdullah bin Najih Yamani that once he asked Imam Ja'far Sadiq (a.s.) about the verse:

ثُمَّ لَتُسْأَلُنَّ يَوْمَئِذٍ عَنِ النَّعِيمِ

"Then on that day you shall most certainly be questioned about the boons." (Surah Takathur 102:8)

That what does 'boons' indicate?

Imam (a.s.) replied: "The bounties that the Almighty Allah has bestowed on you through Muhammad and Aale Muhammad (a.s.)."

Then I asked what is the meaning of:

كَلَّا لَوْ تَعْلَمُونَ عِلْمَ الْيَقِينِ

"Nay! if you had known with a certain knowledge." (Surah Takathur 102:5)

He said: It means that you will see with your eyes and the meaning of:

كَلَّا سَوْفَ تَعْلَمُونَ

"Nay! you shall soon know." (Surah Takathur 102:3)

Imam (a.s.) said: Once in Rajat and next time on Judgment Day.

136- Fehrist Najjashi:

"Many interesting incidents took place between Momin Taq and Abu Hanifah, one of them being that one day Abu Hanifah asked Momin Taq: O Abu Ja'far, do you believe in Rajat? Yes, he replied, Abu Hanifah said: All right lend me 500 dinars. I will return your loan when you and I both are raised in Rajat in this world."

Momin Taq immediately replied: "But I need a guarantor who can guarantee that you will come back in human form. I am of the view that you will come in the form of a monkey, so how will I get my money back?"

137- ***Muntakhabul Basair:*** It is mentioned in *Kitabul Gharat* by Ibrahim bin Muhammad Thaqafi that once Amirul Momineen (a.s.) was asked about Dhulqarnain. He said:

"He was a man whom the Almighty Allah had sent to his nation but they denied him and hit him so hard on his forehead that he died. But the Almighty Allah revived him and sent him back to his nation. They again denied him and hit on the other side of the forehead and he died again. The Almighty Allah made him alive again.

Thus he was called Dhulqarnain, because he was hit on both the sides of his forehead at the point animals have horns.

It is mentioned in another tradition that Imam (a.s.) said: That is among you also there is a Dhulqarnain like him, and he implied himself by it.

And it is also mentioned in that book that Abdullah bin Asad Kindi who was from Shartatul Khamis has narrated from his father that once I was sitting with Amirul Momineen (a.s.) when at that time Ibne Moiz and Ibne

Naaj came with Abdullah bin Wahab dragging him by the neck. They said: O Amirul Momineen (a.s.) eliminate this man and don't be lenient on the liars.

Imam (a.s.) said: Bring him to me.

When they brought him near, he asked: What does he say?

They said: He says that you are Dabbatul Ardh and you will be hit on the head and your beard will be smeared in blood.

Imam (a.s.) asked: What do they say about you?

He replied: O Amirul Momineen (a.s.), I had heard a tradition from Ammar bin Yasir and I narrated the same to these two.

Amirul Momineen (a.s.) said: Leave him as he has not said anything on his own. He has narrated from someone else.

And O Ibne Umme Sawda, you analyze traditions in a nice way. Leave him. If he is a liar, he will be punished for his falsehood and if he is true, I will be injured in exactly the same way.

It is mentioned in the same book from Abaya that he heard Imam Ali (a.s.) say: I am the chief of the aged, I have a Sunnah of Prophet Ayyub (a.s.). The Almighty Allah removed his calamities and brought back his sons who had died previously.

And it is mentioned in the authentic traditions of Ahle Bayt (a.s.) that whatever happened in Bani Israel will happen in this Ummah also exactly.

And Amirul Momineen (a.s.) also said: By Allah, just as the Almighty Allah gathered the family of Yaqub (a.s.), in the same way He will gather my family members.

That is the Almighty Allah indeed reunited Prophet Yaqub (a.s.) with his son. In the same way, Amirul Momineen (a.s.) will also be reunited with his sons during the period of Rajat and the progeny of the purified Imams (a.s.), which are clearly mentioned to have Rajat according to authentic traditions. The Almighty Allah has said:

وَالْعَاقِبَةُ لِلْمُتَّقِينَ

"…and the end is for those who guard (against evil)." (Surah Araaf 7:128)

And these Imams are those who guard (against evil).

138- *Muntakhabul Basair:* It is mentioned in *Kitab Tawil Maa Nazala minal Quran fee Nabi (s.a.w.s.)* by Abu Abdullah Muhammad bin Abbas bin Marwan that the words of the Almighty Allah:

إِن نَّشَأْ نُنَزِّلْ عَلَيْهِم مِّن السَّمَاء آيَةً فَظَلَّتْ أَعْنَاقُهُمْ لَهَا خَاضِعِينَ

"If We please, We should send down upon them a sign from the heaven so that their necks should stoop to it." (Surah Shoara 26:4)

The following traditions have been recorded in the interpretation of this verse:

It is narrated from Ali bin Musa bin Tawus from Faqqar bin Maad Alawi etc. from Shazan bin Jibraeel from his man regarding the verse:

إِن نَّشَأْ نُنَزِّلْ عَلَيْهِم مِّن السَّمَاء آيَةً فَظَلَّتْ أَعْنَاقُهُمْ لَهَا خَاضِعِينَ

"If We please, We should send down upon them a sign from the heaven so that their necks should stoop to it." (Surah Shoara 26:4)

1- Narrated to us Ali bin Abdullah bin Asad from Ibrahim bin Muhammad from Ahmad bin Moammar Asadi from Muhammad bin Fazal from Kulaini from Abu Salih from Abdullah bin Abbas regarding the verse that:

إِن نَّشَأْ نُنَزِّلْ عَلَيْهِم مِّن السَّمَاء آيَةً فَظَلَّتْ أَعْنَاقُهُمْ لَهَا خَاضِعِينَ

"If We please, We should send down upon them a sign from the heaven so that their necks should stoop to it." (Surah Shoara 26:4)

Abdullah bin Abbas said: This verse was revealed about us and Bani Umayyah. We will rule over them and after griefs and difficulties, they will submit to us.

2- Narrated to us Husain bin Ahmad from Muhammad bin Isa from Yunus from some of our scholars from Abu Basir from Imam Muhammad Baqir (a.s.) that he was asked about this verse and he said:

"Bani Umayyah will submit to us in defeat and it will at the time of sunset at the appearance of a sign and that sign is Amirul Momineen (a.s.) and people will recognize him with full lineage.

Then he said: A person from Bani Umayyah will go and hide behind a tree and that tree will call out: A person of Bani Umayyah is hiding here, kill him."

3- Narrated to us Muhammad bin Abbas from Ja'far bin Muhammad bin Hasan from Abdullah bin Muhammad Ziyat from Muhammad that is Ibne Junaid from Mufaddal bin Salih from Jabir from Abu Abdullah Jadali that:

"Once I came to Ali Ibne Abi Talib (a.s.) and he said: I am Dabbatul Ardh."

4- Narrated to us Ali bin Ahmad bin Hatim from Ismail bin Ishaq Rashidi from Khalid bin Mukhallad from Abdul Karim bin Yaqub Jofi from Jabir bin Yazid from Abu Abdullah Jadala that he came to Ali Ibne Abi Talib (a.s.) and the latter said:

"Shall I not tell you the three things that are to happen in the future?" "Yes," I replied.

He said: "I am the servant of Allah and I am Dabbatul Ardh who spoke the truth and established justice. And I am the brother of the Prophet and I am the servant of Allah."

Then he asked: "Shall I tell you about the appearance of the Mahdi?" "Yes," I replied.

He slapped his chest and said: "That is me."

5- Narrated to us Muhammad bin Hasan bin Sabah from Husain bin Hasan Qashi from Ali bin Hakam from Aban bin Uthman from Abdur Rahman bin Siyabah from Abu Dawood from Abu Abdullah Jadali that once he came to Imam Ali (a.s.) and he said:

"Shall I tell about the seven things that are to happen in future?"

"Yes, may I be sacrificed on you."

He said: "Do you know the appearance of Imam Mahdi (a.s.)?"

I replied: "It must be same as yours, O Amirul Momineen (a.s.)."

He said: "And the two sentries of misguidance whose disgrace will be known in the last period of time."

I said: "O Amirul Momineen (a.s.), I think that is so and so."

He said: “And Daabba and his truthfulness and justice and the place of his rising and one who oppressed him, will be destroyed by the Almighty Allah.”

After that he narrated the whole tradition.

6- Narrated to us Ahmad bin Muhammad bin Saeed from Hasan Salmi from Ayyub bin Nuh from Safwan from Yaqub bin Shuaib from Imran bin Mitham from Abaya that a person came to Amirul Momineen (a.s.) and said:

“Please tell me something about Dabbatul Ardh.”

He said: “You want me to do that?”

He replied: “I want to know something about him.”

Imam (a.s.) said: “That Daabba will be a believer, reciting the Quran having faith in Allah; eating and frequenting the markets.”

7- Narrated to us Husain bin Ahmad from Muhammad bin Isa from Safwan a similar tradition with the addition that the inquirer asked:

“Who is it, O Amirul Momineen (a.s.)?”

He replied: “May your mother mourn you, it is Ali.”

8- Narrated to us Ishaq bin Muhammad bin Marwan from his father from Abdullah bin Zubair Qarashi from Yaqub bin Shuaib from Imran bin Mitham from Abaya that once he was with Amirul Momineen (a.s.) and he was saying:

“My brother, the Holy Prophet (s.a.w.s.) told me that he was the last of a thousand prophets and that I am the last of a thousand successors and such responsibilities have been entrusted to me that they were never entrusted to anyone else. And I know one thousand such words, that except for me and Muhammad no one knows. And a thousand chapters open from each of that word and you don’t even know a word of it except that you recite only one verse of Quran as follows:

وَإِذَا وَقَعَ الْقَوْلُ عَلَيْهِمْ أَخْرَجْنَا لَهُمْ دَابَّةً مِّنَ الْأَرْضِ تُكَلِّمُهُمْ أَنَّ النَّاسَ كَانُوا بِآيَاتِنَا لَا يُوقِنُونَ

“And when the word shall come to pass against them, We shall bring forth for them a creature from the earth that shall talk to them, because people did not believe in Our communications.” (Surah Naml 27:82)

Then he said: Do you know who that Daabba is?

9- Narrated to us Ahmad bin Idris from Ahmad bin Muhammad bin Saeed from Ahmad bin Muhammad bin Ishaq Hadhrami from Ahmad bin Mustanir from Ja’far bin Uthman who was his uncle from Sabah Mazni from Muhammad bin Kathir bin Bashir bin Umaira Azdi from Imran bin Mitham from Abaya bin Rabi that:

“There were five persons in the company of Amirul Momineen (a.s.) and I was one of them.” After that he narrated the same tradition as mentioned above.

10- Narrated to us Husain bin Ismail Qadi from Abdullah bin Ayyub Makhzumi from Yahya bin Abu Bukair from Abu Huraiz from Ali bin Zaid bin Jadhan from Khalid bin Aus from Abu Huraira from the Messenger of Allah (s.a.w.s.) that he said:

"Dabbatul Ardh will come out with the staff of Prophet Musa (a.s.) and the ring of Prophet Sulaiman (a.s.) and he will mark the face of every believer with the staff of Musa (a.s.) and mark the face of every disbeliever with the ring of Sulaiman."

11- Narrated to us Ahmad bin Muhammad bin Hasan Faqih from Ahmad bin Nasih from Husain bin Alwan from Saad bin Zarif from Asbagh bin Nubatah that he went to Amirul Momineen (a.s.) to find him eating bread, vinegar and olive oil.

I asked: "O Amirul Momineen (a.s.), the Almighty Allah has said:

وَإِذَا وَقَعَ الْقَوْلُ عَلَيْهِمْ أَخْرَجْنَا لَهُمْ دَابَّةً مِّنَ الْأَرْضِ تُكَلِّمُهُمْ أَنَّ النَّاسَ كَانُوا بِآيَاتِنَا لَا يُوقِنُونَ

"And when the word shall come to pass against them, We shall bring forth for them a creature from the earth that shall talk to them, because people did not believe in Our communications." (Surah Naml 27:82)

Who is implied by 'a creature from the earth' in this verse?

He replied: "It is the same Daabba, which is eating bread, vinegar and olive oil."

12- Narrated to us Husain bin Ahmad from Muhammad bin Isa from Yunus bin Abdur Rahman from Samaa bin Mahran from Fazal bin Zubair from Asbagh bin Nubatah that once Muawiyah told him:

"O Shia, you think that Ali is Dabbatul Ardh?"

I said that we believed thus but the Jews are also of the same view.

Muawiyah summoned Rasul Jalut and said: "Woe be on you, have you found anything mentioned about Dabbatul Ardh in your books?"

"Yes, it is a man."

"Do you know his name?"

"Yes, his name is Eliya."

Muawiyah turned to me and said: "O Asbagh, woe be on you; how close are Eliya and Aliyyan!"

13- Narrated to us Husain bin Ahmad from Muhammad bin Isa from Yunus from his associates from Abu Basir from Imam Muhammad Baqir (a.s.) that he was asked:

"What interpretation do the people offer for the following verse:

وَإِذَا وَقَعَ الْقَوْلُ عَلَيْهِمْ أَخْرَجْنَا لَهُمْ دَابَّةً مِّنَ الْأَرْضِ تُكَلِّمُهُمْ أَنَّ النَّاسَ كَانُوا بِآيَاتِنَا لَا يُوقِنُونَ

"And when the word shall come to pass against them, We shall bring forth for them a creature from the earth that shall talk to them, because people did not believe in Our communications." (Surah Naml 27:82)?

Imam (a.s.) said: "Although that Daabba is Amirul Momineen (a.s.)."

14- Narrated to us Muhammad bin Hasan bin Sabah from Husain bin Hasan from Ali bin Hakam from Aban bin Uthman from Abdur Rahman bin Siyabah and Yaqub bin Shuaib from Salih bin Mitham that he asked Imam Muhammad Baqir (a.s.) to narrate a tradition.

He said: Have you not heard any tradition from your father?

I said: No, I was very young at that time (perhaps I may not remember properly).

All right, I will narrate it; please tell me if that is right. And if I am wrong you should correct my mistake.

He said: This is a very difficult condition.

I again said: Now I am narrating it. If I narrate correctly, instead of saying that it is right you must keep quiet and if I am wrong, you should correct it.

He said: This is easy for me.

I said: You Imams are of the view that Imam Ali (a.s.) is Dabbatul Ardh.

The Imam remained silent. That is the correct tradition was narrated.

15- Narrated to us Hamid bin Ziyad from Abdullah bin Ahmad bin Nahik from Isa bin Hisham from Aban from Abdur Rahman bin Siyabah from Salih bin Mitham from Imam Muhammad Baqir (a.s.) that once Salih asked him to narrate a tradition.

He asked: “Have you not heard any tradition from your father?”

I said: “I was very young when my father passed away. Perhaps I may not remember properly. All right, I am narrating it; if I am right you don’t say anything and if I make a mistake, you must correct it.”

He said: “Yes, that is easy for me.”

I said: “I believe that Imam Ali (a.s.) is Dabbatul Ardh.”

Imam didn’t say anything.

After that Imam Muhammad Baqir (a.s.) said: “I can see that you believe that Imam Ali (a.s.) will come to us again in the world.” Then he recited the following verse:

إِنَّ الَّذِي فَرَضَ عَلَيْكَ الْقُرْآنَ لَرَادُّكَ إِلَى مَعَادٍ

“Most surely He Who has made the Quran binding on you will bring you back to the destination.” (Surah Qasas 28:85)

I said: By Allah, I wanted to ask you the same thing, but I had forgotten.

Imam (a.s.) said: Let me tell you something more important. It is mentioned in Quran that:

وَمَا أَرْسَلْنَاكَ إِلَّا كَافَّةً لِّلنَّاسِ بَشِيرًا وَنَذِيرًا

“And We have not sent you but to all the men as a bearer of good news and as a warner…” (Surah Saba 34:28)

That is no area of the earth will remain where his testimony will not be given.

Indeed there is no deity, except the Almighty Allah and Muhammad is the Messenger of Allah.

Saying this he pointed all around.

16- Narrated to us Husain bin Ahmad from Muhammad bin Isa from Yunus from Ibrahim bin Abdul Hamid from Aban Ahmar directly from Imam Muhammad Baqir (a.s.) that he said regarding the words of the Almighty Allah:

إِنَّ الَّذِي فَرَضَ عَلَيْكَ الْقُرْآنَ لَرَادُّكَ إِلَى مَعَادٍ

“Most surely He Who has made the Quran binding on you will bring you back to the destination.” (Surah Qasas 28:85)

"I think that your Prophet will come to you once again in this world."

17- Narrated to us Ja'far bin Muhammad bin Malik from Hasan bin Ali bin Marwan from Saeed bin Ammar from Abu Marwan that once he asked Imam Ja'far Sadiq (a.s.) about the verse:

إِنَّ الَّذِي فَرَضَ عَلَيْكَ الْقُرْآنَ لَرَادُّكَ إِلَى مَعَادٍ

"Most surely He Who has made the Quran binding on you will bring you back to the destination." (Surah Qasas 28:85)

He said: By Allah, as long as the Holy Prophet (s.a.w.s.) and Imam Ali (a.s.) do not gather at Thawiya (in Kufa) and do not make a Masjid having 12000 doors, till that time the world will not come to an end.

Narrated to us Ahmad bin Hauza Bahili from Ibrahim bin Ishaq Nahawandi from Abdullah bin Hammad Ansari from Abu Maryam Ansari that he asked the same thing from Imam Ja'far Sadiq (a.s.) and he replied in the same way and recited this verse:

وَلَنُذِيقَنَّهُمْ مِنَ الْعَذَابِ الْأَدْنَى دُونَ الْعَذَابِ الْأَكْبَرِ

"And most certainly We will make them taste of the nearer chastisement before the greater chastisement…" (Surah Sajdah 32:21)

18- Narrated to us Husain bin Muhammad from Muhammad bin Isa from Yunus from Mufaddal bin Salih from Zaid Shahham from Imam Ja'far Sadiq (a.s.) that he said regarding the verse:

وَلَنُذِيقَنَّهُمْ مِنَ الْعَذَابِ الْأَدْنَى دُونَ الْعَذَابِ الْأَكْبَرِ

"And most certainly We will make them taste of the nearer chastisement before the greater chastisement…" (Surah Sajdah 32:21)

"The nearer chastisement implies the chastisement during Rajat."

Narrated to us Husain bin Muhammad from Muhammad bin Isa from Yunus from Mufaddal bin Salih from Zaid Shahham from Imam Ja'far Sadiq (a.s.) that he explained 'nearer chastisement' as Dabbatul Ardh.

19- Narrated to us Hashim bin Abi Khalaf from Ibrahim bin Ismail bin Yahya bin Salma bin Kuhail from his father from Salma bin Kuhail from Mujahid from Ibne Abbas from the Messenger of Allah (s.a.w.s.) that he said in the sermon of the Farewell Hajj:

"I will take an armed force and definitely fight the Amaliqa."

Jibraeel asked, "You will do that or Ali?"

He replied: "Yes, I or Ali Ibne Abi Talib (a.s.)."

20- Narrated to us Muhammad bin Yaqub from Muhammad bin Yahya from someone else from Hasan bin Musa Khashshab from Ja'far bin Muhammad from Karam from Imam Ja'far Sadiq (a.s.) that he said:

If all the human beings in the world are gone and two remain, one of them will be the Imam. And the one who is the Imam will die last. So that no one may present the excuse that Allah left him without His decisive proof."

It implies that Imam Husain (a.s.) will remain till the end, because it is mentioned in previous traditions that Imam Husain (a.s.) will perform the last rites of Imam Mahdi (a.s.) and it is necessary that the Imam should be the one whose obedience is obligatory.

21- Narrated to us Muhammad bin Ali bin Husain bin Musa bin Babawayh from Ali bin Ahmad bin Musa Daqqaq from Muhammad bin Abi Abdullah Kufi from Musa bin Imran Nakhai from his uncle, Husain bin Yazid Naufali from Ali bin Abu Hamza from his father from Abu Basir that he asked Imam Ja'far Sadiq (a.s.):

"O son of Allah's Messenger, I have heard your respected father say that there will be twelve Imams after Imam Qaim?"

He replied: My respected father has said that there will twelve Mahdis and not that there will be twelve Imams. But those Mahdis will be such that they will call the people to our devotion and to recognize our rights.

Note: We should know that there is no contradiction in the knowledge of Aale Muhammad (a.s.). On the contrary they testify each other and we have a large number of traditions about the Rajat of the twelve Imams, but it seems that when Imam Ja'far Sadiq (a.s.) noticed the weakness of the faith of the inquirer and felt that he would not be able to bear their special knowledge, which the Almighty Allah has specially granted to whomsoever He liked as the Almighty Allah Himself says:

ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَن يَشَاء وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ

"That is Allah's grace; He grants it to whom He pleases, and Allah is the Lord of mighty grace." (Surah Jumua 62:4)

So he presented such a nice interpretation, which he could bear and does not deny it and fall into disbelief.

Thus it is mentioned in the traditions of Imams that the complete knowledge they had was not spoken out to all and all that is said is not that its time has arrived and that its deserving ones should be present. And it is also narrated that Imam (a.s.) said: Do not talk of Jibt of Taghut, rather only mention Rajat and if people say that before you used to say that, you must tell them that now you don't have such belief. He said this under the exigency of Taqayyah which the Almighty Allah has ordered during the time of the Successors.

22- It is mentioned in *Basharat* of Raziuddin Ali Ibne Tawus that he saw in a book by Ja'far bin Muhammad bin Malik Kufi in which he has quoted through his chains from Humran that he said:

"The tenure of the world is a hundred thousand years, from which 20000 years are for all the people and 80000 years are reserved for Aale Muhammad (a.s.)."

Sayyid Raziuddin (r.a.) says: I remember seeing this report in more detail in the book of Tahar bin Abdullah.

Note: All these traditions are quoted from the book of Hasan bin Sulaiman and the reports quoted by Muhammad bin Abbas through his chains are mentioned in *Kanzul Fawaid*.

139- *Muntakhabul Basair:* It is mentioned in *Al-Mashikha* of Hasan bin Mahbub from Imam Muhammad Baqir (a.s.) that he said regarding the words of the Almighty Allah:

رَبَّنَا أَمَتَّنَا اثْنَتَيْنِ وَأَحْيَيْتَنَا اثْنَتَيْنِ فَاعْتَرَفْنَا بِذُنُوبِنَا فَهَلْ إِلَى خُرُوجٍ مِّن سَبِيلٍ

"Our Lord! twice didst Thou make us subject to death, and twice hast Thou given us life, so we do confess our faults; is there then a way to get out?" (Surah Momin 40:11)

"This verse is specially for those nations who will do Rajat and this will continue till Judgment Day. May the Almighty Allah keep away that unjust nation."

140- ***Kaamiluz Ziyaraat:*** Husain bin Muhammad narrated from Mualla from Abul Mufaddal from Ibne Sadaqah from Mufaddal bin Umar from Imam Ja'far Sadiq (a.s.) that he said:

"As if I can see a throne of light which has been laid. A dome of red ruby decorated with gems has been placed on it and ninety thousand green domes surround it. As if I can see Imam Husain (a.s.) sitting on his throne and believers going for his Ziyarat and saluting him.

The Almighty Allah will say, "My friends! Ask Me anything, because you were hurt, humiliated and oppressed since long. But today you will not ask Me for anything related from this life or Hereafter, but that I will grant it."

Imam (a.s.) added: Their foods and drinks are in Paradise, by Allah, this is the unending honor and its greatness cannot be gauged."

Note: The word of needs of the world in this tradition shows that it is with regard to the world, because there is no question of asking for needs in Hereafter.

141- Ghaibat Tusi & Ihtijaaj:

In the letter that Himyari sent to Imam Qaim (a.s.), he asked about a man who has true faith, who considers Mutah as lawful and has belief in Rajat etc.

142- ***Ihtijaaj:*** The epistle received by Himyari also mentions as follows:

"I testify that you are the decisive proof of Allah; you are the first and you are the last and your Rajat is a fact and there is no doubt that it is the day on which,

لاَ يَنفَعُ نَفْسًا إِيمَانُهَا لَمْ تَكُنْ آمَنَتْ مِن قَبْلُ أَوْ كَسَبَتْ فِي إِيمَانِهَا خَيْرًا

"…its faith shall not profit a soul which did not believe before, or earn good through its faith." (Surah Anam 6:158)

143- ***Ilalush Sharai*** by Muhammad bin Ali bin Ibrahim bin Hashim. It is mentioned in an old copy of this book that:

"The Almighty Allah in His Book has informed His Prophet (s.a.w.s.) what calamities would befall his Ahle Bayt (a.s.) after him; that is they would be killed and their rights will be usurped and they will be involved in different kinds of troubles. But after that they will be sent to the world again and they will eliminate their enemies and will be made the masters of the whole world. Thus the Almighty Allah says:

وَلَقَدْ كَتَبْنَا فِي الزَّبُورِ مِن بَعْدِ الذِّكْرِ أَنَّ الْأَرْضَ يَرِثُهَا عِبَادِيَ الصَّالِحُونَ

"And certainly We wrote in the Book after the reminder that (as for) the land, My righteous servants shall inherit it." (Surah Anbiya 21:105)

And the Almighty Allah has also said:

وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُم فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِن قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ...

"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…" (Surah Nur 24:55)

144- It is mentioned in the treatise of Saad bin Abdullah about the kinds of verses in the Holy Quran, quoting from Ibne Quluwayh that Imam Muhammad Baqir (a.s.) said that the following verse:

وَإِنَّ لِلَّذِينَ ظَلَمُوا عَذَابًا دُونَ ذَٰلِكَ وَلَٰكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ

"And surely those who are unjust shall have a punishment besides that (in the world), but most of them do not know." (Surah Tur 52:47)

…was in fact revealed as follows:

"And surely those who are unjust (to Aale Muhammad) shall have a punishment besides that (in the world), but most of them do not know."

That is most people are ignorant of the chastisement of the period of Rajat.

145- ***Manaqib Ibne Shahre Ashob:*** It is mentioned therein that Imam Ali Reza (a.s.) said about the following verse:

أَخْرَجْنَا لَهُمْ دَابَّةً مِّنَ الْأَرْضِ تُكَلِّمُهُمْ

"We shall bring forth for them a creature from the earth that shall talk to them…" (Surah Naml 27:82)

That it implies Imam Ali (a.s.).

146- ***Manaqib Ibne Shahre Ashob:*** Abu Abdullah Jadal narrated from Amirul Momineen (a.s.) that he said:

"I am Dabbatul Ardh."

147- ***Tafsir Ayyashi:*** Jabir has narrated from Imam Muhammad Baqir (a.s.) that he said with regard to the words of the Almighty Allah:

أَمْوَاتٌ غَيْرُ أَحْيَاءٍ

"Dead (are they), not living…" (Surah Nahl 16:21)

It implies infidels and not believers.

وَمَا يَشْعُرُونَ أَيَّانَ يُبْعَثُونَ

"…and they know not when they shall be raised." (Surah Nahl 16:21)

It implies that they will not bring faith, they will remain as polytheists.

إِلَٰهُكُمْ إِلَٰهٌ وَاحِدٌ

"Your God is one God…" (Surah Nahl 16:22)

He is as if the Almighty Allah has said.

فَالَّذِينَ لاَ يُؤْمِنُونَ

"…so (as for) those who do not believe in the hereafter…" (Surah Nahl 16:22)

It means that they do not believe in Rajat even though it is a fact.

Abu Hamza has also narrated a similar report from Imam Muhammad Baqir (a.s.).

148- *Tafsir Furat:* Abdur Rahman bin Muhammad Alawi has narrated from Ibne Abbas that he said with regard to the following verse:

وَالنَّهَارِ إِذَا جَلَّاهَا

"And the day when it shows it." (Surah Shams 91:3)

It means the Imams of Ahle Bayt (a.s.) who will be the masters of the earth in the last period of time and would fill it with justice and equity.

149- *Tafsir Nomani:* It is mentioned under the traditional reports of Amirul Momineen (a.s.) in refutation of the deniers of Rajat supported by the following verses of the Holy Quran:

وَيَوْمَ نَحْشُرُ مِن كُلِّ أُمَّةٍ فَوْجًا مِّمَّن يُكَذِّبُ بِآيَاتِنَا فَهُمْ يُوزَعُونَ

"And on the day when We will gather from every nation a party from among those who rejected Our communications, then they shall be formed into groups." (Surah Naml 27:83)

That is they will gathered in this world and there is another verse about gathering on Judgment Day:

وَحَشَرْنَاهُمْ فَلَمْ نُغَادِرْ مِنْهُمْ أَحَدًا

"…and We will gather them and leave not any one of them behind." (Surah Kahf 18:47)

Another verse to refute the deniers of Rajat is:

وَحَرَامٌ عَلَى قَرْيَةٍ أَهْلَكْنَاهَا أَنَّهُمْ لَا يَرْجِعُونَ

"And it is binding on a town which We destroy that they shall not return." (Surah Anbiya 21:95)

But in Qiyamat, all will be returned without an exception. And the following verse refutes them:

وَإِذْ أَخَذَ اللّهُ مِيثَاقَ النَّبِيِّيْنَ لَمَا آتَيْتُكُم مِّن كِتَابٍ وَحِكْمَةٍ ثُمَّ جَاءكُمْ رَسُولٌ مُّصَدِّقٌ لِّمَا مَعَكُمْ لَتُؤْمِنُنَّ بِهِ وَلَتَنصُرُنَّهُ

"And when Allah made a covenant through the prophets: Certainly what I have given you of Book and wisdom - then an apostle comes to you verifying that which is with you, you must believe in him, and you must aid him." (Surah Aale Imran 3:81)

It is clear that this promise of help from the prophets will be fulfilled only during the time of Rajat.

Also the verse in which the Almighty Allah has promised help to the Imams and revenge from the enemies:

وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُم فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِن قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَى لَهُمْ وَلَيُبَدِّلَنَّهُم مِّن بَعْدِ خَوْفِهِمْ أَمْنًا يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا

"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…" (Surah Nur 24:55)

And this promise will also be fulfilled when they come to the world for the second time; that is during Rajat.

In addition to this, the following verse is also about Rajat:

وَنُرِيدُ أَن نَّمُنَّ عَلَى الَّذِينَ اسْتُضْعِفُوا فِي الْأَرْضِ وَنَجْعَلَهُمْ أَئِمَّةً وَنَجْعَلَهُمُ الْوَارِثِينَ

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

And the following verse:

إِنَّ الَّذِي فَرَضَ عَلَيْكَ الْقُرْآنَ لَرَادُّكَ إِلَى مَعَادٍ

"Most surely He Who has made the Quran binding on you will bring you back to the destination." (Surah Qasas 28:85)

That is they will come back to the world once again.

Another example is the statement of the Almighty Allah:

أَلَمْ تَرَ إِلَى الَّذِينَ خَرَجُواْ مِن دِيَارِهِمْ وَهُمْ أُلُوفٌ حَذَرَ الْمَوْتِ فَقَالَ لَهُمُ اللّهُ مُوتُواْ ثُمَّ أَحْيَاهُمْ

"Have you not considered those who went forth from their homes, for fear of death, and they were thousands, then Allah said to them: Die; again He gave them life…" (Surah Baqarah 2:243)

Also:

وَاخْتَارَ مُوسَى قَوْمَهُ سَبْعِينَ رَجُلاً لِّمِيقَاتِنَا

"And Musa chose out of his people seventy men for Our appointment…" (Surah Araaf 7:155)

Thus the Almighty Allah revived the seventy men once again and sent them to the world and they ate and drank and married etc.

Same is the story of Prophet Uzair (a.s.).

150- ***Basairud Darajat:*** Abdullah bin Muhammad has narrated from Ibrahim bin Muhammad Thaqafi from Imam Ja'far Sadiq (a.s.) from Amirul Momineen (a.s.) that he said:

"I am the owner of Staff and Misam (one who will mark the faces)."

151- ***Basairud Darajat:*** Ahmad bin Muhammad and Abdullah bin Aamir have narrated from Ibne Sinan from Mufaddal from Imam Ja'far Sadiq (a.s.) from Amirul Momineen (a.s.) that he said:

"I am the owner of Staff and Misam (one who will mark the faces)."

152- ***Basairud Darajat:*** Abul Fazal Alawi has narrated from Saad bin Isa from Ibrahim bin Hakam Ibne Zahir from his father from Sharik bin Abdullah from Abdul Aala from Abi Waqqas from Salman Farsi from Amirul Momineen (a.s.) that he said:

"I am the owner of Misam[15] I am the great discriminator (Farooq). I will do Rajat again and again and I am the king of the kings."

153- ***Manaqib Ibne Shahre Ashob:*** Explaining the statement of Amirul Momineen (a.s.), Imam Muhammad Baqir (a.s.) says:

"That is in Rajat before Qiyamat, the Almighty Allah will help the believers through me and my descendants."

154- *Tafsir Qummi:* Ja'far bin Ahmad has narrated from Ubaidullah bin Musa from Bataini from his father from Abu Basir from Imam Ja'far Sadiq (a.s.) regarding the words of the Almighty Allah:

إِنَّهُمْ يَكِيدُونَ كَيْدًا

"Surely they will make a scheme…" (Surah Tariq 86:15)

He said: People schemed against the Holy Prophet (s.a.w.s.) and Imam Ali (a.s.) and Lady Fatima (s.a.); so the Almighty Allah said:

إِنَّهُمْ يَكِيدُونَ كَيْدًا {15} وَأَكِيدُ كَيْدًا فَمَهِّلِ الْكَافِرِينَ أَمْهِلْهُمْ رُوَيْدًا

"Surely they will make a scheme, and I (too) will make a scheme. So grant the unbelievers a respite: let them alone for a while." (Surah Tariq 86:15-17)

"And when the Imam Qaim (a.s.) will arrive, he will take revenge from me from Bani Umayyah, Quraish and other people and the tyrants and the unjust."

155- *Kanz Jamiul Fawaid:* Muhammad bin Abbas narrated from Ali bin Muhammad from Abi Jamila from Halabi and from certain tradition scholars, from Ali bin Hakam from Aban bin Uthman from Fazal bin Abbas from Imam Ja'far Sadiq (a.s.) that he said regarding the words of Allah:

فَدَمْدَمَ عَلَيْهِمْ رَبُّهُم بِذَنبِهِمْ فَسَوَّاهَا {14} وَلَا يَخَافُ عُقْبَاهَا

"…therefore their Lord crushed them for their sin and leveled them (with the ground). And He fears not its consequence." (Surah Shams 91:14-15)

That "it will be the period of Rajat."

وَلَا يَخَافُ عُقْبَاهَا

"And He fears not its consequence." (Surah Shams 91:15)

That is, "He is fearless of Rajat."

156- *Kanz Jamiul Fawaid:* Some scholars has narrated from Muhammad bin Ali from Umar bin Abdul Aziz from Abdullah bin Najih from Imam Ja'far Sadiq (a.s.) that he said regarding the words of the Almighty Allah:

كَلَّا سَوْفَ تَعْلَمُونَ {3} ثُمَّ كَلَّا سَوْفَ تَعْلَمُونَ

"Nay! you shall soon know. Nay! Nay! you shall soon know." (Surah Takathur 102:3-4)

"Once they will know during the time Rajat and the second time on Judgment Day."

157- *Kanz Jamiul Fawaid:* Muhammad bin Khalid has narrated from Ibne Samaa from Abdullah Qasim from Muhammad bin Yahya from Maisar from Imam Muhammad Baqir (a.s.) that he said regarding the words of the Almighty Allah:

خَاشِعَةً أَبْصَارُهُمْ تَرْهَقُهُمْ ذِلَّةٌ ذَلِكَ الْيَوْمُ الَّذِي كَانُوا يُوعَدُونَ

"Their eyes cast down; disgrace shall overtake them; that is the day, which they were threatened with." (Surah Maarij 70:44)

"That is the day that is promised will be the day of the reappearance and uprising of Imam Qaim (a.s.)."

158- *Rijal Kishi:* Ahmad bin Ali bin Kulthum narrated that:

"When Rajat was mentioned before Ahksam bin Bashar, he used to deny it and that is why we used to include him among the deniers."

159- *Rijal Kishi:* Ahmad bin Ali Qummi narrated from Idris bin Ayyub from Husain bin Saeed from Ibne Mahbub from Abdul Aziz Abdi from Zurarah from Imam Muhammad Baqir (a.s.) that he said:

"Jabir knows the meaning of this verse:

إِنَّ الَّذِي فَرَضَ عَلَيْكَ الْقُرْآنَ لَرَادُّكَ إِلَى مَعَادٍ

"Most surely He Who has made the Quran binding on you will bring you back to the destination." (Surah Qasas 28:85)

160- *Rijal Kishi:* It is mentioned through the same authorities from Husain from Hasham bin Salim from Muhammad bin Muslim and Zurarah that they asked Imam Muhammad Baqir (a.s.) about the traditions that they narrate from Jabir and said:

"What do we have to do with Jabir?"

He said:

إِنَّ الَّذِي فَرَضَ عَلَيْكَ الْقُرْآنَ لَرَادُّكَ إِلَى مَعَادٍ

"Most surely He Who has made the Quran binding on you will bring you back to the destination." (Surah Qasas 28:85)

That is the belief of Jabir has reached such a stage that he often recited the above verse.

Through the same authorities, Husain has narrated a similar report from Muhammad bin Ismail from Ibne Uzuniya from Zurarah.

161- *Sifatus Shia* of Shaykh Saduq: It is mentioned that Ali bin Ahmad bin Abdullah bin Abi Abdullah Barqi narrated through his chains from Imam Muhammad Baqir (a.s.) that he said:

"One who believes in seven points is a believer," and among them he also mentioned Rajat.

And in the same book it is mentioned that Ibne Abdus narrated from Ibne Qutaibah from Fazal bin Shazan from Imam Ali Reza (a.s.) that he said:

"One who believes in the oneness of Allah…" and further on he said: "…and believes in Rajat and the two Mutahs… and also Meraj and the interrogation in the grave and the Hauz and intercession and creation of Paradise and Hell and Sirat and Mizan and raising and scattering and recompense and accounting…he is in fact a believer and is among the Shia of us Ahle Bayt (a.s.)."

Note: The prefaces and clarifications that we have presented regarding Rajat should be sufficient to remove all the doubts about Rajat and the Shia have in every period had consensus on it and this belief is absolutely clear to them. So much so that they have also versified this subject and debated with their opponents in various ages and areas while the latter continued to ridicule them. And these people continued to prove Rajat in their writings. And among the critics were people like Fakhruddin Razi and Nishapuri and also Ibne Abil Hadid Mutazali, who have explained the Imamiyah faith in

their books. If we had not feared prolongation of discussion, we would have presented their statements.

How can one who believes in the rightfulness of Imams deny Rajat about which there are two hundred clear traditions of the Imams; of whom more than forty are narrated by prominent scholars and mentioned in more than fifty books like:

1- Thiqatul Islam Muhammad Yaqub Kulaini
2- Shaykh Saduq Muhammad bin Babawayh
3- Shaykh Abu Ja'far Tusi
4- Sayyid Murtadha Alamul Huda
5- Najjashi
6- Kishi
7- Ayyashi
8- Ali bin Ibrahim Qummi
9- Sulaym Hilali
10- Shaykh Mufeed (r.a.)
11- Karajaki
12- Nomani
13- Saffar
14- Saad bin Abdullah
15- Ibne Quluwahy
16- Ali bin Abdul Hamid
17- And his son, author of *Rawaidul Fawaid*
18- Muhammad bin Ali bin Ibrahim
19- Furat bin Ibrahim author of *Tanzil wa Tahrif*
20- Abul Fazal Tabarsi
21- Ibrahim bin Muhammad Thaqafi
22- Muhammad bin Abbas bin Marwan
23- Barqi
24- Ibne Sharh Ashob
25- Hasan bin Sulaiman
26- Qutb Rawandi
27- Allamah Hilli (r.a.)
28- Sayyid Bahauddin Ali bin Abdul Karim Amili
29- Ahmad bin Dawood bin Saeed
30- Hasan bin Ali bin Ibne Hamza
31- Fazal bin Shazan
32- Shaykh Shaheed Muhammad Makki
33- Husain bin Hamadan
34- Hasan bin Muhammad bin Jamhur Ammi, author of *Al-Wahida*
35- Hasan bin Mahbub
36- Ja'far bin Muhammad bin Malik Kufi
37- Tahir bin Abdullah
38- Shazan bin Jibraeel
39- Author of *Fazail*
40- Author of *Al-Ateeq*
41- Author of *Khatab*

In addition to this, we have books of other scholars also whose names could not be specified, therefore the traditions of Rajat could not be attributed to them.

Now if in spite of this, the tradition of Rajat is not called Mutawatir, which tradition can be said to be Mutawatir? And apart from that the whole Shia community has narrated it from their ancestors.

And I am of the view that one who doubts such traditions is in fact doubting the Imamate of the Imams of religion, but he does not speak out openly fearing the criticism of believers and is trying to mislead those who are weak in faith.

يُرِيدُونَ لِيُطْفِؤُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ وَاللَّهُ مُتِمُّ نُورِهِ وَلَوْ كَرِهَ الْكَافِرُونَ

"They desire to put out the light of Allah with their mouths but Allah will perfect His light, though the unbelievers may be averse." (Surah Saff 61:8)

Now for emphasis of claim we mention the names of the scholars, who have written exclusive books on Rajat:

1- Ahmad bin Dawood bin Saeed Jarjani regarding whom Shaykh Tusi has written in his *Fehrist* that he has written a book on Mutah and a book on Rajat.

2- Hasan bin Ali Abi Hamza Bataini. Najjashi has included him among those who have written something about Rajat.

3- Fazal bin Shazan Nishapuri. Shaykh Tusi has written in his *Fehrist* and Najjashi has written that he has compiled book on proofs of Rajat.

4- Shaykh Saduq Muhammad bin Ali Ibne Babawayh is also included by Najjashi among those who have written a book on Rajat.

5- Muhammad bin Masud Ayyashi: Shaykh Tusi and Najjashi have said that he has written a book on Rajat.

6- Hasan bin Sulaiman: As we have narrated traditions from him.

7- Shaykh Muhammad bin Hasan Hurre Amili has written a comprehensive book on the discussion of Rajat entitled: *Al-Iqaz Minal Hujjata bil Burhan Ala Rajat*.

In addition to these there are other scholars who have written books about the proof of occultation of Imam Qaim (a.s.) in which they have mentioned Rajat. Even though they have not written a separate book on to his topic and we should also know that most of our scholars have written separate books. And before this you have seen that great scholars, whose greatness cannot be doubted, have narrated traditions about Rajat.

Allamah Rahmatulla has written in *Khulasatul Rijal* in the account of Maisar bin Abdul Aziz that Aqiqi has said that Aale Muhammad (a.s.) have praised him and he used to hold debates on the subject of Rajat.

In *Tafsir Majmaul Bayan* Shaykh Aminuddin Tabarsi has written in the explanation of:

وَإِذَا وَقَعَ الْقَوْلُ عَلَيْهِمْ

"And when the word shall come to pass against them…" (Surah Naml 27:82)

When the chastisement became certain on them and its meaning is also explained that when they became such that neither anyone of them can get

salvation nor anyone can get salvation through them. And it can also be said that when the Almighty Allah became infuriated at them and also that when chastisement will come on them in the near Hour:

أَخْرَجْنَا لَهُمْ دَابَّةً مِّنَ الْأَرْضِ تُكَلِّمُهُمْ أَنَّ النَّاسَ كَانُوا بِآيَاتِنَا لَا يُوقِنُونَ

"We shall bring forth for them a creature from the earth that shall talk to them, because people did not believe in Our communications." (Surah Naml 27:82)

And he will come out between Safa and Marwah and will tell the believer that he is a believer and tell the disbeliever that he is a disbeliever. Time of repentance will end and no ones repentance will be henceforth accepted and it will be a sign of Qiyamat.

It is narrated from Ibne Umar and it is also said that there will be no believer that he does not touch and no hypocrite will remain whose nose he does not mark and he will come out on Friday eve, when people will be heading to Mina.

And it is narrated from Muhammad bin Kaab Qurzi that Imam Ali (a.s.) was asked about Dadbatul Ardh and he said: That Daabba will not have a tail, on the contrary he will be having a beard and this reply implies that he will be human.

Ibne Abbas has narrated that he will be a quadruped of the earth. His body will have fur and hair and he will have four legs.

Huzaifah has narrated from the Messenger of Allah (s.a.w.s.) that he said: Dabbatul Ardh will be seventy cubits in length and he will move at such speed that no one will be able to catch him. He will mark the foreheads of the believers that they are believers and mark the forehead of the disbelievers that they are disbelievers. He will have the staff of Prophet Musa (a.s.) and the ring of Prophet Sulaiman (a.s.). He will mark the faces of the believers with the staff and the noses of the disbelievers with the ring, seeing which all will be addressed as: 'O believer' and 'O disbeliever'.

It is also narrated from the Messenger of Allah (s.a.w.s.) that Dabbatul Ardh will come out three times. The first time he will come out from the side of Medina and his news will spread all over the desert; but his news will not reach Mecca. Then he will live for a long time and after that the second time he will come out at Mecca; at that time his news will spread in the whole desert and also in Mecca.

Then one day people will come to Masjidul Haraam and he will not threaten them and remain in the corner of the Masjid and even if he comes near, people will run to the right between Hajar Aswad and between Bani Makhzum and he will pass through the people dusting his head. His face would be shinning like a brilliant star. Then he will enter the earth and no will be able to get him and people will stand up to pray to get refuge from him. He will approach them from the rear and say: O so and so, you are praying now? He will mark the faces of the people, which will distinguish the believers and disbelievers. Now people will address each other as: 'O believer' and 'O disbeliever'.

Wahab has said that the face of the Dabbatul Ardh will be human and the body will be that of a bird. After that the Almighty Allah has said:

تُكَلِّمُهُمْ

"…shall talk to them…" (Surah Naml 27:82)

That is he will talk to the people about that which they would not like. He will talk to them in a tongue, which they could understand and say: All of them are destined to Hell.

It is also said that he will say: He is a believer and he is a disbeliever. He will tell the people:

أَنَّ النَّاسَ كَانُوا بِآيَاتِنَا لَا يُوقِنُونَ

"…people did not believe in Our communications." (Surah Naml 27:82)

وَيَوْمَ نَحْشُرُ مِن كُلِّ أُمَّةٍ فَوْجًا مِّمَّن يُكَذِّبُ بِآيَاتِنَا فَهُمْ يُوزَعُونَ

"And on the day when We will gather from every nation a party from among those who rejected Our communications, then they shall be formed into groups." (Surah Naml 27:83)

Those who follow the Imamiyah faith prove the correctness of Rajat from this verse. They say that in *Min* in *Mimman* is for specification. That is one day we will raise some from every people that deny our communications. This shows that that day is other than Judgment Day on which some will be raised, whereas on Judgment Day all will be raised. As mentioned in the verse:

وَحَشَرْنَاهُمْ فَلَمْ نُغَادِرْ مِنْهُمْ أَحَدًا

"…and We will gather them and leave not any one of them behind." (Surah Kahf 18:47)

Moreover, traditions of the Imams of Ahle Bayt (a.s.) clarify that at the time of the reappearance of Imam Qaim (a.s.) the Almighty Allah will raise some from the followers of Aale Muhammad (a.s.) who had previously died and send them to the world again so that they may earn the rewards of helping Imam Qaim (a.s.) and that they are pleased to see their kingdom.

The Almighty Allah will also send a group from their enemies so that they may take revenge from them and that they (the enemies) may face the chastisement that has become obligatory on them. That they may be killed at the hands of the Shia of Ahle Bayt (a.s.) and become degraded and aggrieved on seeing the word of Imam Qaim (a.s.) exalted.

It is not at all beyond reason, because the Almighty Allah is capable of all this as He has already done that in the previous nations. This is mentioned in various instances in the Holy Quran; for example Prophet Uzair etc. that we have already narrated before.

It is mentioned in a correct tradition of the Messenger of Allah (s.a.w.s.) that he said: Very soon, all that has passed in Bani Israel will come to pass in my Ummah also. That is if someone entered a porpoise hole in Banu Israel, you would also enter it.

In addition to this, the statements of the opponents about Daabba are also remarkable. Their traditions also show that Daabba is the owner of the Staff and the Misam, which they have narrated in most of their books. And then

one should see what Imam Ali (a.s.) says about it. He has often remarked that: I am the owner of the staff and Misam.

Thus Allamah Zamakhshari has written in *Tafsir Kashaf* that: The Daabba will come to from Mount Safa and he will be having the staff of Prophet Musa (a.s.) and the ring of Prophet Sulaiman (a.s.) and he will mark the foreheads of the believers with the staff of Musa (a.s.) and a white spot will appear on his forehead like a shinning star and it will be written on his forehead that he is a believer. In the same way, he will mark the noses of the disbelievers and a black spot will develop, which will make his whole face black and it will written on his forehead that he is a disbeliever.

After that he writes that "Tukallimahum" is also read as "Tukallamahum" which means 'to injure' that is he will injure them, but it also implies marking with the staff or the ring.

Says the Shaykh Abu Ja'far: Our belief concerning Rajat is that it is a fact. Verily Allah, the Mighty and Sublime has said in His Mighty Book:

أَلَمْ تَرَ إِلَى الَّذِينَ خَرَجُواْ مِن دِيَارِهِمْ وَهُمْ أُلُوفٌ حَذَرَ الْمَوْتِ فَقَالَ لَهُمُ اللّهُ مُوتُواْ ثُمَّ أَحْيَاهُمْ

"Have you not considered those who went forth from their homes, for fear of death, and they were thousands, then Allah said to them: Die; again He gave them life…" (Surah Baqarah 2:243)

These people were the residents of 70000 houses, and they were visited by the plague each year. The rich on account of their opulence, used to go out; while the poor would remain on account of their poverty. So the plague used to attack lightly those that went; while it raged severely among those that remained. Now those that remained would say: If only we had departed, surely the plague would not have come upon us. And those that went would say: Had we stayed, it would have attacked us, even as it attacked them. So they all agreed to depart from their houses collectively when the time of the plague was nigh. Then they all went out and camped on the banks (of a river). And when they had put down their belongings, Allah cried to them: Die, and they perished, one and all. And the passers-by swept them off from the road, and they remained in that condition as long as Allah willed. One of the prophets of Israel named Jeremiah passed by them. He said: If You will, O my Lord, You could revive them so that they may inhabit Your cities, and beget Your slaves, and worship You with those who worship You. And Allah, through a revelation asked him: Do you wish that for your sake I should bring them back to life? The Prophet said: Yes, O my Lord. So Allah revived them for his sake and sent them with him.

Now these people died and returned to the world and (again) they died at their appointed times. Allah says:

أَوْ كَالَّذِي مَرَّ عَلَى قَرْيَةٍ وَهِيَ خَاوِيَةٌ عَلَى عُرُوشِهَا قَالَ أَنَّىَ يُحْيِي هَـذِهِ اللّهُ بَعْدَ مَوْتِهَا فَأَمَاتَهُ اللّهُ مِئَةَ عَامٍ ثُمَّ بَعَثَهُ قَالَ كَمْ لَبِثْتَ قَالَ لَبِثْتُ يَوْمًا أَوْ بَعْضَ يَوْمٍ قَالَ بَل لَّبِثْتَ مِئَةَ عَامٍ فَانظُرْ إِلَى طَعَامِكَ وَشَرَابِكَ لَمْ يَتَسَنَّهْ وَانظُرْ إِلَى حِمَارِكَ وَلِنَجْعَلَكَ آيَةً لِّلنَّاسِ وَانظُرْ إِلَى العِظَامِ كَيْفَ نُنشِزُهَا ثُمَّ نَكْسُوهَا لَحْمًا فَلَمَّا تَبَيَّنَ لَهُ قَالَ أَعْلَمُ أَنَّ اللّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

"Or the like of him (Uzair) who passed by a town, and it had fallen down upon its roofs; he said: When will Allah give it life after its death? So Allah caused him to die for a hundred years, then raised him to life. He said: How long have you tarried? He said: I have tarried a day, or a part of a day. Said He: Nay! you have tarried a hundred years; then look at your food and drink- years have not passed over it; and look at your ass; and that We may make you a sign to men, and look at the bones, how We set them together, then clothed them with flesh; so when it became clear to him, he said: I know that Allah has power over all things." (Surah Baqarah 2:259)

…and so their prophet remained dead for a hundred years, then he returned to the world and remained therein, and then died at his appointed term. He was Ezra, but it is also related that he was Jeremiah.

And the Almighty Allah says in the story of those that were selected among the Bani Israel of the community of Musa (a.s.) for the appointed term:

ثُمَّ بَعَثْنَاكُم مِّن بَعْدِ مَوْتِكُمْ لَعَلَّكُمْ تَشْكُرُونَ

"Then We raised you up after your death that you may give thanks." (Surah Baqarah 2:56)

And that was because when they heard the Word of Allah, they said: We shall not believe in its truth until we see Allah clearly. So, on account of their wrong-doing the thunderbolt fell upon them and they perished. Musa (a.s.) pleaded: O my Lord, what shall I say to Bani Israel when I return to them? So Allah revived them and they returned to the world; they led a normal life in the world and died at their appointed times.

Allah said unto Isa Ibne Maryam (a.s.): (Remember the time) when you caused the dead to live by My command, and all the dead who were revived by Isa by the command of Allah returned to the world and lived therein so long as they lived, and then they died at their appointed times.

As for the people of the Cave, "they tarried in their cave three hundred years and nine years over". Then the Almighty Allah revived them and they returned to the world in order that they might question one another; and their story is well known.

And if a questioner were to ask: Verily the Almighty Allah says:

وَتَحْسَبُهُمْ أَيْقَاظًا وَهُمْ رُقُودٌ

"And you might think them awake while they were asleep…" (Surah Kahf 18:18)

(Then how can there be resurrection of those that slumber?) To him it may be answered: Verily they were dead; for the Almighty Allah has said:

قَالُوا يَا وَيْلَنَا مَن بَعَثَنَا مِن مَّرْقَدِنَا هَذَا مَا وَعَدَ الرَّحْمَنُ وَصَدَقَ الْمُرْسَلُونَ

"They shall say: O woe to us! who has raised us up from our sleeping-place? This is what the Beneficent God promised and the apostles told the truth." (Surah Yasin 36:52)

And if they (the unbelievers) say: That is so (that is, if the unbelievers say that this refers to the resurrection of the dead); (then we say) verily the people of the Cave were also dead. There are many examples of this kind.

Thus it is established that resurrection did take place among the peoples of the past. For the Prophet, on whom be peace, has said: There will occur among these people (the like of) what has occurred among previous people, even as one horseshoe resembles another, or as one arrow feather follows another. Wherefore, according to this premise, it is necessary to believe that resurrection will take place in this community as well.

Our opponents (the Sunni) have related that when the Mahdi, on whom be peace, will appear, Isa Ibne Maryam (a.s.) will descend upon the earth and pray behind him. Now the descent of Isa (a.s.) to the earth is his return to the world after death, because the Almighty Allah says:

إِنِّي مُتَوَفِّيكَ وَرَافِعُكَ إِلَيَّ

"I will cause you to die and take you up to Myself…" (Surah Aale Imran 3:55)

And the Almighty Allah says:

وَحَشَرْنَاهُمْ فَلَمْ نُغَادِرْ مِنْهُمْ أَحَدًا

"…and We will gather them and leave not any one of them behind." (Surah Kahf 18:47)

And He says:

وَيَوْمَ نَحْشُرُ مِن كُلِّ أُمَّةٍ فَوْجًا مِّمَّن يُكَذِّبُ بِآيَاتِنَا فَهُمْ يُوزَعُونَ

"And on the day when We will gather from every nation a party from among those who rejected Our communications…" (Surah Naml 27:83)

Hence the day on which the multitude will be gathered together will be other than the day on which shall be gathered together the host.

And the Almighty Allah says:

وَأَقْسَمُواْ بِاللّهِ جَهْدَ أَيْمَانِهِمْ لاَ يَبْعَثُ اللّهُ مَن يَمُوتُ بَلَى وَعْدًا عَلَيْهِ حَقًّا وَلكِنَّ أَكْثَرَ النَّاسِ لاَ يَعْلَمُونَ

"And they swear by Allah with the most energetic of their oaths: Allah will not raise up him who dies. Yea! it is a promise binding on Him, quite true, but most people do not know…" (Surah Nahl 16:38)

The reference here is to Rajat. And that is because thereafter He says:

لِيُبَيِّنَ لَهُمُ الَّذِي يَخْتَلِفُونَ فِيهِ

"So that He might make manifest to them that about which they differ…" (Surah Nahl 16:39)

And this "making manifest" is to be found in this world, not in the next. And if Allah wills, I shall write a book exclusively on the topic of Rajat, in which I shall explain its real nature and the proofs regarding the authenticity of its occurrence. And the theory of transmigration of souls is false, and one who believes in it is an unbeliever, because transmigration involves the denial of Paradise and Hell.

Shaykh Mufeed (r.a.) has written in replies to *Masail Akbariya* that:

إِنَّا لَنَنصُرُ رُسُلَنَا وَالَّذِينَ آمَنُوا فِي الْحَيَاةِ الدُّنْيَا وَيَوْمَ يَقُومُ الْأَشْهَادُ

"Most surely We help Our apostles, and those who believe, in this world's life and on the day when the witnesses shall stand up." (Surah Momin 40:51)

He said that Imamiyah are of the view that the Almighty Allah will fulfill this promise to help His friends before Hereafter in the reappearance of Imam Qaim (a.s.) and the period of Rajat.

He has also narrated in his book, *Al-Fusul* from Harith bin Abdullah Rabi that once Mansur was at the great bridge and I was in his company and Sawwar Qadi was also in his company and Sayyid Himyari, the poet was reciting this panegyric in praise of Mansur:

Indeed He is Allah, who has no equal. He has given both the rulership of the world and religion.

The Almighty Allah has given such a kingdom that has no decline. Fafoor of China will also be brought to you.

The Maharaja of India will also be apprehended and the king of Turk shall also be imprisoned.

Sayyid Himyari continued to recite couplets in praise of Mansur and the later was pleased at this. Sawwar Qadi could not bear it any longer. He said: "He is not sincere about what he is saying. He is devoted to others and is actually hateful to you."

Sayyid Himyari said: "By Allah, he is a liar. I am really praising you. Seeing you pleased at my couplets he has become jealous. I am in fact attached to you all. On the contrary, the love to you Ahle Bayt is ingrained in us from our ancestors and Sawwar and his people had enmity to you since the Jahiliyya and after the coming of Islam. And the Almighty Allah has revealed the following verse to His Prophet:

إِنَّ الَّذِينَ يُنَادُونَكَ مِن وَرَاء الْحُجُرَاتِ أَكْثَرُهُمْ لَا يَعْقِلُونَ

"(As for) those who call out to you from behind the private chambers, surely most of them do not understand." (Surah Hujurat 49:4)

Mansur said: You are right.

Sawwar said: O Amirul Momineen (a.s.), he believes in Rajat, condemns Abu Bakr and Umar and pick faults in them.

Sayyid Himyari said: As for your saying that I believe in Rajat; it is because the Almighty Allah says:

وَيَوْمَ نَحْشُرُ مِن كُلِّ أُمَّةٍ فَوْجًا مِّمَّن يُكَذِّبُ بِآيَاتِنَا فَهُمْ يُوزَعُونَ

"And on the day when We will gather from every nation a party from among those who rejected Our communications, then they shall be formed into groups." (Surah Naml 27:83)

And the Almighty Allah has also said:

وَحَشَرْنَاهُمْ فَلَمْ نُغَادِرْ مِنْهُمْ أَحَدًا

"…and We will gather them and leave not any one of them behind." (Surah Kahf 18:47)

These two verse show that the gathering will be of two types: general and special and the Almighty Allah has also said:

رَبَّنَا أَمَتَّنَا اثْنَتَيْنِ وَأَحْيَيْتَنَا اثْنَتَيْنِ فَاعْتَرَفْنَا بِذُنُوبِنَا فَهَلْ إِلَى خُرُوجٍ مِّن سَبِيلٍ

"They shall say: Our Lord! twice didst Thou make us subject to death, and twice hast Thou given us life, so we do confess our faults; is there then a way to get out?" (Surah Momin 40:11)

He also says:

أَوْ كَالَّذِي مَرَّ عَلَى قَرْيَةٍ وَهِيَ خَاوِيَةٌ عَلَى عُرُوشِهَا قَالَ أَنَّىٰ يُحْيِي هَٰذِهِ اللَّهُ بَعْدَ مَوْتِهَا فَأَمَاتَهُ اللَّهُ مِئَةَ عَامٍ ثُمَّ بَعَثَهُ

"Or the like of him (Uzair) who passed by a town, and it had fallen down upon its roofs; he said: When will Allah give it life after its death? So Allah caused him to die for a hundred years, then raised him to life." (Surah Baqarah 2:259)

Also:

أَلَمْ تَرَ إِلَى الَّذِينَ خَرَجُوا مِن دِيَارِهِمْ وَهُمْ أُلُوفٌ حَذَرَ الْمَوْتِ فَقَالَ لَهُمُ اللَّهُ مُوتُوا ثُمَّ أَحْيَاهُمْ

"Have you not considered those who went forth from their homes, for fear of death, and they were thousands, then Allah said to them, Die; again He gave them life…" (Surah Baqarah 2:243)

These were the verses in support of Rajat. Now the Messenger of Allah (s.a.w.s.) says: On Judgment Day the arrogant will be raised in the form of a tiny ant.

Also the Holy Prophet (s.a.w.s.) said that all that happened in Bani Israel, will also happen in my Ummah; like the splitting of the earth, transmogrification of the people and the dropping of stones etc.

Huzaifah says that it is not unlikely that the Almighty Allah should raise most people of this Ummah in the form of monkeys and pigs. So the Rajat that I believe, is also proved from Quran and traditions of the Prophet and I am certain that the Almighty Allah will send Sawwar to the earth in form of dog, pig and ant, because he is unjust, arrogant and infidel.

Mansur began to laugh at the discourse of Sayyid Himyari and the latter completed his panegyric.

Shaykh Mufeed writes in *Al-Fusul:* In an academic gathering, a Mutazali scholar asked one of our Imamiyah elders in my presence:

"Why are you of the view that before the Hereafter, during the period of the reappearance of Imam Qaim (a.s.) the Almighty Allah will send some infidels to the earth again so that revenge might be taken from them, like it happened with Bani Israel according to you and you prove this with the following verse of Quran:

ثُمَّ رَدَدْنَا لَكُمُ الْكَرَّةَ عَلَيْهِمْ وَأَمْدَدْنَاكُم بِأَمْوَالٍ وَبَنِينَ وَجَعَلْنَاكُمْ أَكْثَرَ نَفِيرًا

"Then We gave you back the turn to prevail against them, and aided you with wealth and children and made you a numerous band." (Surah Isra 17:6)

If Yazid, Shimr, Abdur Rahman bin Muljim are again sent to the world and if they leave their infidelity and deviation and become obedient to Imam Qaim (a.s.), it will become obligatory on you to befriend them and they will become eligible for rewards; how can you avoid it? This is the greatest defect of Shia religion.

First Reply: Shaykh Mufeed (r.a.) says: We have two replies to this objection. First of all it is mentioned in the traditional reports of the Holy Imams (a.s.) that all of them will go to Hell forever and their end will be like that of Firon, Hamman and Qaroon. Just as Firon, Hamman and Qaroon never accepted faith, in the same they also did not bring faith. The Almighty Allah says:

وَلَوْ أَنَّنَا نَزَّلْنَا إِلَيْهِمُ الْمَلآئِكَةَ وَكَلَّمَهُمُ الْمَوْتَى وَحَشَرْنَا عَلَيْهِمْ كُلَّ شَيْءٍ قُبُلاً مَّا كَانُواْ لِيُؤْمِنُواْ إِلاَّ أَن يَشَاء اللّهُ

"And even if We had sent down to them the angels and the dead had spoken to them and We had brought together all things before them, they would not believe unless Allah pleases…" (Surah Anam 6:111)

And with regard to them, the Almighty Allah said:

إِنَّ شَرَّ الدَّوَابَّ عِندَ اللّهِ الصُّمُّ الْبُكْمُ الَّذِينَ لاَ يَعْقِلُونَ {22} وَلَوْ عَلِمَ اللّهُ فِيهِمْ خَيْرًا لَّأَسْمَعَهُمْ وَلَوْ أَسْمَعَهُمْ لَتَوَلَّواْ وَّهُم مُّعْرِضُونَ

"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." (Surah Anfal 8:22-23)

Then the Almighty Allah says to Iblis about these people:

لَأَمْلَأَنَّ جَهَنَّمَ مِنكَ وَمِمَّن تَبِعَكَ مِنْهُمْ أَجْمَعِينَ

"That I will most certainly fill hell with you and with those among them who follow you, all." (Surah Saad 38:85)

Then the statement of the Almighty Allah:

وَإِنَّ عَلَيْكَ لَعْنَتِي إِلَى يَوْمِ الدِّينِ

"And surely My curse is on you to the day of judgment." (Surah Saad 38:78)

Also the saying of the Almighty Allah:

تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ {1} مَا أَغْنَى عَنْهُ مَالُهُ وَمَا كَسَبَ {2} سَيَصْلَى نَارًا ذَاتَ لَهَبٍ

"Perdition overtake both hands of Abu Lahab, and he will perish. His wealth and what he earns will not avail him. He shall soon burn in fire that flames…" (Surah Lahab 111:1-3)

These verses show that all of them are destined to Hell and they will never do any such thing, which can make them eligible for divine rewards.

Second Reply: The next reply to this objection is that the Almighty Allah will send infidels to the world again only so that revenge might be taken from them. At that time their repentance was not accepted. The same order that was issued for Firon when he was about to drown, will also be issued for them:

آمَنتُ أَنَّهُ لا إِلهَ إِلاَّ الَّذِي آمَنَتْ بِهِ بَنُو إِسْرَائِيلَ وَأَنَاْ مِنَ الْمُسْلِمِينَ

"I believe that there is no god but He in Whom the children of Israel believe and I am of those who submit." (Surah Yunus 10:90)

The Almighty Allah said in reply to Firon:

آلآنَ وَقَدْ عَصَيْتَ قَبْلُ وَكُنتَ مِنَ الْمُفْسِدِينَ

"What! now! and indeed you disobeyed before and you were of the mischief-makers." (Surah Yunus 10:91)

That the Almighty Allah has rejected his faith when he reached that stage of disobedience and only fear led him to claim thus and his repentance was of no use. Like in Hereafter, neither repentance nor regret will be of any use and it is the demand of divine wisdom that their repentance should not be accepted.

And this second reply is perfectly correct on the basis of Imamiyah faith and many traditions have been recorded from the Holy Imams (a.s.). Thus the Almighty Allah says:

يَوْمَ يَأْتِي بَعْضُ آيَاتِ رَبِّكَ لاَ يَنفَعُ نَفْسًا إِيمَانُهَا لَمْ تَكُنْ آمَنَتْ مِن قَبْلُ أَوْ كَسَبَتْ فِي إِيمَانِهَا خَيْرًا قُلِ انتَظِرُواْ إِنَّا مُنتَظِرُونَ

"…On the day when some of the signs of your Lord shall come, its faith shall not profit a soul which did not believe before, or earn good through its faith. Say: Wait; we too are waiting." (Surah Anam 6:158)

The Holy Imams (a.s.) have said in the interpretation of this verse that it implies Imam Qaim (a.s.) and after his reappearance no repentance of any opponent will be accepted.

This reply destroyed the basis of the objection of the Mutazali opponent.

And the view that if these infidels are sent back to the world with the hope that they might repent and come to the right path; the Almighty Allah has refuted this view through the following verses:

وَلَوْ تَرَىَ إِذْ وُقِفُواْ عَلَى النَّارِ فَقَالُواْ يَا لَيْتَنَا نُرَدُّ وَلاَ نُكَذِّبَ بِآيَاتِ رَبِّنَا وَنَكُونَ مِنَ الْمُؤْمِنِينَ {27} بَلْ بَدَا لَهُم مَّا كَانُواْ يُخْفُونَ مِن قَبْلُ وَلَوْ رُدُّواْ لَعَادُواْ لِمَا نُهُواْ عَنْهُ وَإِنَّهُمْ لَكَاذِبُونَ

"And could you see when they are made to stand before the fire, then they shall say: Would that we were sent back, and we would not reject the communications of our Lord and we would be of the believers. Nay, what they concealed before shall become manifest to them; and if they were sent back, they would certainly go back to that which they are forbidden, and most surely they are liars." (Surah Anam 6:27-28)

That is the Almighty Allah says that if they are taken out of Hell and sent back to the world they will again do what they are doing; that is they will not give up infidelity. In spite of the fact that they would have seen the chastisement of the grave and also witnessed the punishment of Hell.

Also in *Masail Sarwaiya,* Shaykh Mufeed has narrated a tradition from Imam Ja'far Sadiq (a.s.) that he said: He is not from us who does not believe in Mutah and has no faith in Rajat.

When he was asked about Rajat; that what it means and would only special believers be sent to the world or other unjust people also? He said after replying to the objection against Mutah:

Imam (a.s.) said: "One who does not believe in Rajat is not from us.

Thus it implies that special statement that the Almighty Allah will raise some people from the Ummah of Muhammad from the graves before Qiyamat. And it is the particular faith of Aale Muhammad (a.s.) and the following statement of the Almighty Allah proves this when He says about Judgment Day:

وَحَشَرْنَاهُمْ فَلَمْ نُغَادِرْ مِنْهُمْ أَحَدًا

"…and We will gather them and leave not any one of them behind." (Surah Kahf 18:47)

And with regard to the gathering of Rajat, He says:

وَيَوْمَ نَحْشُرُ مِن كُلِّ أُمَّةٍ فَوْجًا مِّمَّن يُكَذِّبُ بِآيَاتِنَا فَهُمْ يُوزَعُونَ

"And on the day when We will gather from every nation a party from among those who rejected Our communications, then they shall be formed into groups." (Surah Naml 27:83)

This shows that gatherings are of two types: general and special; and those who will be raised in both will say on Judgment Day:

قَالُوا رَبَّنَا أَمَتَّنَا اثْنَتَيْنِ وَأَحْيَيْتَنَا اثْنَتَيْنِ فَاعْتَرَفْنَا بِذُنُوبِنَا فَهَلْ إِلَى خُرُوجٍ مِّن سَبِيلٍ

"They shall say: Our Lord! twice didst Thou make us subject to death, and twice hast Thou given us life, so we do confess our faults; is there then a way to get out?" (Surah Momin 40:11)

Some questions came to Sayyid Murtadha Alamul Huda from Rayy including a query on the factuality Rajat, because a few very few Imamiyah scholars used to hold that Rajat implied that during the time of Imam Qaim (a.s.) only the kingdom of the Holy Imams (a.s.) will come back and the Holy Imams (a.s.) will not come themselves physically.

He replied: The religion of Shia Imamiyah says that at the time of the reappearance of Imam Zamana (a.s.), the Almighty Allah will resurrect a group of Shia who had previously died and send them to the world so that they may also get the rewards for helping Imam Zamana (a.s.) and be pleased to see his rule through their own eyes. Thus the Almighty Allah will also resurrect some of their enemies and send them to the world so that the Shia believers take revenge from them, gain pleasure from it and see the exaltation of the word of truth. And the proof of this belief, which no sane person can deny, which is within the power of Allah and not beyond it; is not a logical impossibility. Our opponents deny Rajat as if it is itself logically impossible and beyond the power of the Almighty Allah. Thus when it is decided that Rajat is within the power of the Almighty Allah and it is possible; in order to prove its occurrence, the consensus of the Imamiyah is sufficient. Because no one from the Imamiyah has any objection against Rajat and I have mentioned before that we Imamiyah have consensus on this matter, because the statement of the infallible is present in its favor and anything verified by the statement of an infallible is definitely correct.

Now in view of some of our associates that Rajat denotes the kingdom of the Holy Imams (a.s.) and that their commands and prohibitions will come back; it does not mean that the Holy Imams (a.s.) will become alive and return to the world; it is those who have become helpless by the evidence

and justification of the possibility of Rajat and they have interpreted the traditional reports of Rajat in this way which is not correct. Because there is consensus of whole Imamiyah sect on the meaning and connotation of Rajat; that at the time of the reappearance of Imam Qaim (a.s.) the Almighty Allah will resurrect some of his followers and some of his enemies and send them back to the world; so there is no scope of interpretation.

Sayyid Ibne Tawus (r.a.), may Allah illuminate his tomb, writes in *Taraif* that Muslim has in the beginning of the first volume of his *Sahih*, narrated through his chains from Jarrah bin Malih that he heard Jabir bin Yazid say: I am in possession of seventy thousand traditions of the Holy Prophet (s.a.w.s.) narrated by Imam Muhammad Baqir (a.s.), but people (Sunni scholars) have not taken anything from them.

Also in *Sahih*, Muslim has narrated through his chains from Muhammad bin Umar Razi that he heard Huraiz say that he met Jabir bin Yazid Jofi but did not note down a single tradition from him, because he used to have faith in Rajat.

After that Sayyid Ibne Tawus (r.a.) says that may Allah bless you; see how these people have made it unlawful for themselves to benefit from seventy thousand traditions of the Messenger of Allah (s.a.w.s.)? Only because the traditions were narrated through Imam Muhammad Baqir (a.s.), even though he was a member of Ahle Bayt (a.s.) attachment to which is commanded by the Holy Prophet (s.a.w.s.).

It is also interesting that all Muslims have narrated many reports of the revival of the dead in this world. They have also narrated that the Almighty Allah enlivens the dead in the grave for questioning.

Before this we have narrated those traditional reports mentioned in their books and in the interpretation of this verse also the enlivening of the dead is mentioned:

أَلَمْ تَرَ إِلَى الَّذِينَ خَرَجُواْ مِن دِيَارِهِمْ وَهُمْ أُلُوفٌ حَذَرَ الْمَوْتِ فَقَالَ لَهُمُ اللّهُ مُوتُواْ ثُمَّ أَحْيَاهُمْ

"Have you not considered those who went forth from their homes, for fear of death, and they were thousands, then Allah said to them: Die; again He gave them life…" (Surah Baqarah 2:243)

Also those seventy persons who had gone to Mount Tur with Musa (a.s.), who were struck with lightning and they died. After that the Almighty Allah bestowed them with life once again.

Then Prophet Uzair (a.s.) returned to life after death.

Isa bin Maryam (a.s.) enlivened many people through the permission of the Almighty Allah.

Then is the tradition of Jarih, in whose authenticity all have consensus.

And the tradition, which mentions that the Almighty Allah enlivens the dead in the graves for interrogation. All these are mentioned in their books and accepted by all.

Please think about what is the difference between their coming back to life and the coming back to life during Rajat according to the traditional reports of Ahle Bayt (a.s.)? And what was the fault of Jabir bin Yazid that his traditional reports were rejected?

Sayyid Ibne Tawus (r.a.) says in *Sadus Saud* that:

Shaykh Tusi, in his *Tafsir Tibyan* has written under the interpretation of this verse:

ثُمَّ بَعَثْنَاكُم مِّن بَعْدِ مَوْتِكُمْ لَعَلَّكُمْ تَشْكُرُونَ

"Then We raised you up after your death that you may give thanks." (Surah Baqarah 2:56)

Some of our companions have tried to justify Rajat through this verse and if this verse alone is used to justify Rajat, it is correct and whoever does not accept, will be refuted by the Holy Quran and if this verse is used to prove the necessity of Rajat, it is not correct.

After that the Sayyid says: We should know that regarding those about whom the Messenger of Allah (s.a.w.s.) said that I leave among you two important things: Book of Allah and my progeny, my Ahle Bayt (a.s.). The two will not separate from each other till they meet me at Hauze Kauthar.

They have not voiced any dissent from this that the Almighty Allah will resurrect some people from this Ummah and send them to the world, and it is supported by all traditions quoted by the proponents as well as the opponents from the Messenger of Allah (s.a.w.s.).

Thus from among the opponents, Hamidi has quoted from Abu Saeed Khudri in *Jama Bainus Sahihain* that the Messenger of Allah (s.a.w.s.) said: You will definitely follow the practices which have passed in the previous nations. Palm by palm and hand by hand (exactly); so much so that if someone from them entered the hole of a porpoise, you will also follow suit.

We said: "O Messenger of Allah (s.a.w.s.), which previous nations? Jews and Christians?"

He replied: "Who else?"

Zamakhshari has quoted from Huzaifah in *Tafsir Kashaf* that the Messenger of Allah (s.a.w.s.) said: You are very similar to Bani Israel in your habits and practices and you will act in the same way as them. You will walk step by step according to them. Although I cannot say whether you will worship the calf like them or not.

After that Sayyid Ibne Tawus says: When this traditional report is present about following the past nations, let us see what the Holy Quran and Mutawatir traditions say that when a some Jews from the previous nations said:

لَن نُّؤْمِنَ لَكَ حَتَّى نَرَى اللَّهَ جَهْرَةً

"…we will not believe in you until we see Allah manifestly…" (Surah Baqarah 2:55)

So the Almighty Allah gave them death and then resurrected them.

So according to this, there must some people in this nation also whom the Almighty Allah will give death and then resurrect them in this world.

And apart from the statement of Shia, I have seen indication in their writings also that Imam Ali (a.s.) will return to the world after the strike of Ibne Muljim and after death in the same way as Dhulqarnain had returned.

Thus Zamakhshari in his *Tafsir Kashaf* has narrated the following tradition from Imam Ali (a.s.) about Dhulqarnain:

Clouds were under the control of Dhulqarnain and his influence was spread all over the world and the light was spread from him. So it was asked why it was so? He replied: He loved the Almighty Allah and the Almighty Allah loved him.

And Ibne Kawwa asked: Who was Dhulqarnain? Was he a king or a prophet?

Imam (a.s.) replied: Neither he was a king nor a prophet. On the contrary he was a righteous servant of Allah. He was busy in the obedience of Allah when he was hit on the right side of his forehead and he died. The Almighty Allah made him alive again and sent him back to the world; then he was hit on his right temple and the Almighty Allah again revived him and sent him back and since he was hit on both the sides of his temples; he came to be known as Dhulqarnain or 'one hit twice'. And there is someone like Dhulqarnain among you.

Also we have seen in Sunni tradition books about many Muslim persons that after their death before their burial or after it, they came back to life, talked and then died. Hakim Nishapuri has written in his *History* that:

Husam bin Abdur Rahman has narrated from his father from his grandfather who was the Qadi of Nishapur that a man came to me and people said: This person has a strange story. I asked what is it? He said: I was a grave-digger and I marked a new grave so that I may recognize it. I had also performed the funeral prayer of this deceased. When night fell, I dug the grave to steal the shroud and as I was pulling it out, the deceased lady said: Very nice! How can a believer man pull out the shroud of a believer lady? Do you know that you have prayed on me and the Almighty Allah has forgiven all those who prayed on me?

Sayyid (r.a.) says: It is a pity that although they have included the report of a grave-digger in their books but rejected the traditional reports of Ahle Bayt (a.s.) about the revival of the dead. And this woman was also not revived for any important reason. But the Rajat which scholars of Ahle Bayt (a.s.) and their Shia have faith in, is from the signs and miracles of the Holy Prophet (s.a.w.s.) and the position of the Holy Prophet (s.a.w.s.) is more than that of Musa, Isa and Danial according to all Muslims. And many dead were revived through him also.

Shaykh Hasan bin Sulaiman has narrated in *Mohtazar*, from the book of Sayyid Jalil Hasan Kabash and he has in turn taken from *Muqtazab* through his chains of narrators from Salman Farsi that he said:

Once I came to the Messenger of Allah (s.a.w.s.); when he saw me, he said: O Salman, Allah, the Mighty and Sublime appointed twelve successors for every prophet.

Yes, O Messenger of Allah (s.a.w.s.), we have heard this from both people of book, Jews and Christians.

He said: But O Salman, do you know who my twelve successors are, whom the Almighty Allah has chosen for my Imamate after me?

I said: Allah and His Messenger know better.

He said: Know that O Salman, the Almighty Allah created me from His special effulgence; then He called me, and I said Labbaik. Then He created Ali (a.s.) from my effulgence and then called him and he also said Labbaik.

Then He created Fatima (s.a.) from my and Ali's Noor and then called her and she also said: Labbaik. Then the Almighty Allah created Hasan and Husain from the Noor of me, Ali and Fatima (s.a.) and called them and they also said Labbaik. Then the Almighty Allah named us after five of His names. That is Allah is Mahmud and I am Muhammad; Allah is Ali and he is Ali. Allah is Fatir and she is Fatima, Allah is Zul Ahsan and he is Hasan; Allah is Mohsin and he is Husain.

Then through our Noor and the Noor of Husain, the Almighty Allah created nine Imams and called them and they also said: Labbaik. And it was before the Almighty Allah created the heavens or spread the earth or created the wind, water, humans and angels. We were in the form of lights in His knowledge and we used to praise Him and obey Him.

Salman asked: O Messenger of Allah (s.a.w.s.), May my parents be sacrificed on you, what is the reward for one who has their Marifat (cognition)?

The Holy Prophet (s.a.w.s.) replied: O Salman, one who has their true Marifat and follows them; befriends their friends and is inimical to their enemies and is aloof from them; by Allah, he is from us and he will follow wherever we go and live where we live.

Salman asked: O Messenger of Allah (s.a.w.s.), can one believe in them without knowing their names and lineage?

He replied: No.

I asked: Then how I should have faith in them?

He replied: You know all of them till Husain; so after Husain there will be the chief of the worshippers, Ali bin Husain (a.s.), then his son, Muhammad bin Ali Baqir, expounder of the sciences of all the former and latter prophets and messengers; after that will be Ja'far bin Muhammad, the truthful tongue of Allah; then Musa bin Ja'far Kazim who will observe restraint with regard to divine matters; then Ali Ibne Musa Reza; then Muhammad bin Ali Mukhtar; then Ali bin Muhammad Hadi; then Hasan bin Ali Samit and the trustee of the religion of Allah; then M.H.M.D. Ibne Hasan Mahdi, Natiq and Qaim.

Salman says: I began to weep at this and said: O Messenger of Allah (s.a.w.s.), it's a pity that Salman will not be able to see their time!

The Holy Prophet (s.a.w.s.) said: Don't worry Salman, you and people like you and those who would be devoted to them, who would be having their true recognition, would definitely reach their period.

I thanked Allah in excess and then asked: O Messenger of Allah (s.a.w.s.), would I remain alive till that time?

He replied: O Salman, read the following verses:

فَإِذَا جَاء وَعْدُ أُولاهُمَا بَعَثْنَا عَلَيْكُمْ عِبَادًا لَّنَا أُوْلِي بَأْسٍ شَدِيدٍ فَجَاسُواْ خِلاَلَ الدِّيَارِ وَكَانَ وَعْدًا مَّفْعُولاً ثُمَّ رَدَدْنَا لَكُمُ الْكَرَّةَ عَلَيْهِمْ وَأَمْدَدْنَاكُم بِأَمْوَالٍ وَبَنِينَ وَجَعَلْنَاكُمْ أَكْثَرَ نَفِيرًا

"So when the promise for the first of the two came We sent over you Our servants, of mighty prowess, so they went to and fro among the houses and it was a promise to be accomplished. Then We gave you back the turn to prevail against them, and aided you with wealth and children and made you a numerous band." (Surah Isra 17:5-6)

Salman says: I began to weep more intensely due to my longing and then I said: O Messenger of Allah (s.a.w.s.), is it your promise?

He replied: Yes, by the one who sent Muhammad as a Messenger, it is my promise about Ali, Fatima, Hasan and Husain and nine Imams after him; on the contrary for all the believers and every victim that they will all do Rajat. Then Iblis and his army will be brought and pure believer and absolute infidels will also be sent back so that revenge might be taken from them and the Almighty Allah will not be unjust on anyone and we are the interpretation of this verse:

وَنُرِيدُ أَن نَّمُنَّ عَلَى الَّذِينَ اسْتُضْعِفُوا فِي الْأَرْضِ وَنَجْعَلَهُمْ أَئِمَّةً وَنَجْعَلَهُمُ الْوَارِثِينَ وَنُمَكِّنَ لَهُمْ فِي الْأَرْضِ وَنُرِيَ فِرْعَوْنَ وَهَامَانَ وَجُنُودَهُمَا مِنْهُم مَّا كَانُوا يَحْذَرُونَ

"And We desired to bestow a favor upon those who were deemed weak in the land, and to make them the Imams, and to make them the heirs, and to grant them power in the land, and to make Firon and Haman and their hosts see from them what they feared." (Surah Qasas 28:5-6)

Salman says: After that I arose from the presence of the Messenger of Allah (s.a.w.s.) and was the least worried when death comes to me.

In *Muqtazab,* Ibne Ayyash has narrated a similar report from Ahmad bin Muhammad bin Ja'far Suli from Abdur Rahman bin Salih from Husain bin Hamid bin Rabi from Amash from Muhammad bin Khalaf Tatari from Shazan from Salman.

He has also narrated from Salih bin Husain Naufali that Abu Sahl Naushjani recited the following couplets of his father, Musab bin Wahab:

If you ask me what my religion is, I will reveal it even though I had concealed it till now.

I believe that there is no one more powerful than Allah and greater Creator than Him.

And that the Messenger of Allah (s.a.w.s.) is the most superior of the prophets, whose glad tidings were given by the past prophets in their books.

And that Ali and the eleven Imams after him are promised by the Almighty Allah which cannot be cancelled.

These are our twelve Imams and guides after the Messenger of Allah (s.a.w.s.), and as far as I am alive, I will continue to have sincere faith in them.

Of the twelve, eight have passed and four remain, who will complete the figure of twelve.

And I can say with certainty that Rajat is a fact, like I have certainty about turning from one side to another.

The author says: I found in the writings of certain scholars who have narrated from the Shaheed (a.r.) as follows:

Safwani has narrated from his chains of narrators in his book that Imam Ali Reza (a.s.) was asked about the interpretation of ***"twice didst Thou make us subject to death"*** (أَمَتَّنَا اثْنَتَيْنِ)[16]. Imam as said: By Allah, this verse is about the Rajat.

35

Chapter Thirty-five: Successors of Imam Qaim (a.s.)

الدَّقَّاقُ عَنِ الْأَسَدِيِّ عَنِ النَّخَعِيِّ عَنِ النَّوْفَلِيِّ عَنْ عَلِيِّ بْنِ أَبِي حَمْزَةَ عَنْ أَبِي بَصِيرٍ قَالَ قُلْتُ لِلصَّادِقِ جَعْفَرِ بْنِ مُحَمَّدٍ ع يَا ابْنَ رَسُولِ اللَّهِ ص سَمِعْتُ مِنْ أَبِيكَ ع أَنَّهُ قَالَ يَكُونُ بَعْدَ الْقَائِمِ اثْنَا عَشَرَ مَهْدِيّاً فَقَالَ إِنَّمَا قَالَ اثْنَا عَشَرَ مَهْدِيّاً وَ لَمْ يَقُلْ اثْنَا عَشَرَ إِمَاماً وَ لَكِنَّهُمْ قَوْمٌ مِنْ شِيعَتِنَا يَدْعُونَ النَّاسَ إِلَى مُوَالَاتِنَا وَ مَعْرِفَةِ حَقِّنَا

1- *Ikmaaluddin:* Daqqaq has narrated from Asadi from Nakhai from Naufali from Ali Ibne Abi Hamza from Abu Basir that he asked Imam Ja'far Sadiq (a.s.):

"O son of Allah's Messenger, I have heard from your respected father that there will be twelve Mahdis after Imam Qaim (a.s.)?

Imam (a.s.) replied: Yes, he had said twelve Mahdis and not twelve Imams, but they would be from our Shia and they would invite people to our Wilayat and recognition of our rights."

2- *Ghaibat Tusi:* Muhammad Himyari has narrated from his father from Muhammad bin Abdul Hamid and Muhammad bin Isa from Muhammad bin Fudail from Abu Hamza from Imam Ja'far Sadiq (a.s.) a lengthy report, in which he said:

"O Abu Hamza, after Imam Qaim (a.s.) there will be twelve Mahdis from us, the descendants of Imam Husain (a.s.)."

3- *Ghaibat Tusi:* Fazal has narrated from Ibne Mahbub from Amr bin Abu Miqdam from Jabir Jofi that he heard Imam Muhammad Baqir (a.s.) say:

"By Allah, after Imam Qaim (a.s.) a person from us, Ahle Bayt (a.s.) will ruler for 309 years.

I said: When will this be?

He said: After Imam Qaim (a.s.).

I asked: For how many years will Imam Qaim rule on the earth after reappearance?

He replied: Nineteen years from his reappearance to his death.

I said: Would there will be a great confusion after that?

He replied: Yes, for fifty years. Then Muntasir will do Rajat and he will kill his enemies and imprison them. After that Saffah will rise up."

4- *Irshad:* There will be no kingdom after the rule of Imam Qaim (a.s.) except that there is a narration of one under the control of his sons, if Allah wishes. However there is no positive assertion and proof for that. The majority of reports maintain that the Mahdi of the community will not depart except forty days before Qiyamat, after which confusion will reign supreme and the dead will emerge from the graves and Qiyamat shall be established for Reckoning and Punishment.

Note: Allamah Tabarsi (r.a.) has written in *Elamul Wara* that it is mentioned in authentic reports that there will be no rule of anyone after the rule of Imam Qaim and only his sons will be his successors, if Allah wills.

And it is mentioned in most traditions that Imam Qaim (a.s.) will pass away only forty days before Qiyamat during which the dead will emerge from the graves and the Qiyamat will be established and Allah knows best.

Shaykh Saduq has mentioned in *Ikmaaluddin* (Vol. 1, Pg. 339) that: "There is always a Divine Proof on the earth who is aware of the lawful and the prohibited and who calls the people to Allah, the Mighty and Sublime. And the earth shall not be without Divine Proof but forty days prior to Judgment Day. When that Divine Proof will be taken up by Allah, the door of repentance shall be closed and the faith of those who accept it after the going away of Divine Proof will be of no use. They shall be the worst of creatures. The Judgment Day will be established after that."

Also Barqi has mentioned in *Mahasin* quoting from *Masabihuz Zulam* (Chapter 21, Tradition 202, Pg. 236) the same with a sight difference and this shows that Shia had the same belief in the early period also.

Thus Allamah Kulaini has narrated in *Usul Kafi* (Vol. 1, Pg. 329, "Chapter of the names of those who have seen him" from Abdullah bin Ja'far Himyari that: "I and ash-Shaykh Abu Amr, may Allah bless him, met at Ahmad Ibne Ishaq's and Ahmad Ibne Ishaq intimated to me that I should ask him about the heir (*khalaf*) [to Imam Askari (a.s.)], so I said to him: 'O Abu Amr, I wish to ask you about something - not that I have any doubt about what I wish to ask you - for my belief and my religion is that the earth is never bereft of a Divine Proof, except for forty days prior to the Day of Resurrection; and when that day comes, the Divine Proof will be taken away and the door of repentance will be shut: On the day that one of thy Lord's sign comes, it shall not profit a soul to believe that never believed before, or earned some good in his belief, and they will be the most evil of the creatures of Allah, to Whom belong Might and Majesty, and it is in their time that the Resurrection will rise."

In any case these traditions prove that the earth will never remain devoid of Divine Proof; only forty days before Qiyamat will the Divine Proof go away from the world and that will be the awaited Mahdi, seven years after whom the Qiyamat will be established.

Therefore it is necessary that during that Rajat of the Messenger of Allah (s.a.w.s.) and the Holy Imams (a.s.) the earth should not be devoid of Divine Proof and that the tree of Islam should remain verdant, bearing fruits and leaves from the branches of piety and the earth may shine with the light of its Lord. And there is no problem if he is called as Mahdi as mentioned in traditions.

5- *Tafsir Ayyashi:* It is narrated from Jabir that he said: I heard Imam Muhammad Baqir (a.s.) say:

"By Allah, after the death of Imam Qaim (a.s.) a person from us Ahle Bayt (a.s.) will rule for 309 years."

I asked: When will this be?

He replied: After the passing away of Imam Qaim (a.s.).

I asked: For how many years will Imam Qaim rule on the earth after reappearance?

He replied: Nineteen years from his reappearance to his death.

I said: Would there will be a great confusion after that?

He replied: Yes, for fifty years. Then Muntasir will do Rajat and he will kill his enemies and imprison them till people will begin to say that if he had been from the progeny of the prophets, he would not have shed so much blood. And all the people of the world will unite against him and attack him and he will seek refuge in Kaaba. He will have to face severe calamities and he will be killed in this process. After his killing, Saffah will rise up in fury and eliminate all our enemies.

And O Jabir, do you know who Muntasir and Saffah are? Muntasir is Husain bin Ali (a.s.) and Saffah means Ali Ibne Abi Talib (a.s.).”

The text of this tradition is present in *Tafsir Ayyashi*, Vol. 2, Pg. 326.

6- *Ghaibat Tusi:* A group of scholars has narrated from Bazufari from Ali bin Sinan Musali from Ali bin Husain from Ahmad bin Muhammad bin Khalil from Ja’far bin Ahmad Misri from his uncle Husain bin Ali from his father from Imam Ja’far Sadiq (a.s.) from his respected father from Amirul Momineen (a.s.) from the Messenger of Allah (s.a.w.s.) that he said on the eve of his departure from the world:

“O Abul Hasan bring a scroll and pen and ink.” Then he dictated his will and came to the following statement:

“O Ali, after me there will be twelve Imams and after them there will be twelve Mahdis and you are the first of them. Then he named one Imam after another and then said: Then Hasan will entrust this post of Imamate to his son, MHMD, who survives from Aale Muhammad (a.s.) and in this way the twelve will be complete and after that there will be twelve Mahdis. When the last moments of the twelfth Imam will approach, he will hand over the leadership to his son, and in this way he will be the first Mahdi and he will have three names: My name, name of my father and that will be Abdullah and Ahmad and third will be Mahdi and he will the first of the believers.”

7- *Muntakhabul Basair:* Sayyid Ali Ibne Abdul Hamid has narrated through his chains from Imam Ja’far Sadiq (a.s.) that he said:

“After Imam Qaim (a.s.), there will be twelve Mahdis from us, the descendant of Imam Husain (a.s.).”

8- *Kaamiluz Ziyaraat:* Saad has narrated from Jamurani from Husain bin Saif from his father Saif from Hadhrami from Imam Muhammad Baqir (a.s.) and Imam Ja’far Sadiq (a.s.) that they said regarding Kufa:

“There is Masjid Suhail there, such that every prophet prayed there and from there divine justice will become apparent and the Imam Qaim will be there and after him there will be many Qaims and that Masjid is the abode of prophets, successors and the righteous people.”

Note: The above traditions are against the commonly believed traditions and can be interpreted in the following way:

Firstly, the phrase ‘the twelve Mahdis’ implies the Prophet and all Imams, except Imam Mahdi (a.s.), because their rule will come after the Qaim. Thus what is narrated in it is that Hasan bin Sulaiman has also applied it to all the Imams and has faith in the Rajat of all the Imams.

Secondly, these Mahdis will be the successors of Imam Qaim who will appointed to the people during reign of the Imams, so that the world is never devoid of Divine Proof although the successors, prophets and the Holy Imams (a.s.) are also Divine Proofs and the Almighty Allah knows best.

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36

Chapter Thirty-six: Epistles issued by Imam Mahdi (a.s.)

أَخْبَرَنَا جَمَاعَةٌ عَنْ أَبِي الْحُسَنِ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ دَاوُدَ الْقُمِّيِّ قَالَ وَجَدْتُ بِخَطِّ أَحْمَدَ بْنِ إِبْرَاهِيمَ النَّوْبَخْتِيِّ وَ إِمْلَاءِ أَبِي الْقَاسِمِ الْحُسَيْنِ بْنِ رَوْحٍ رَضِيَ اللَّهُ عَنْهُ عَلَى ظَهْرِ كِتَابٍ فِيهِ جَوَابَاتٌ وَ مَسَائِلُ أُنْفِذَتْ مِنْ قُمَّ يُسْأَلُ عَنْهَا هَلْ هِيَ جَوَابَاتُ الْفَقِيهِ ع أَوْ جَوَابَاتُ مُحَمَّدِ بْنِ عَلِيٍّ الشَّلْمَغَانِيِّ لِأَنَّهُ حُكِيَ عَنْهُ أَنَّهُ قَالَ هَذِهِ الْمَسَائِلُ أَنَا أَجَبْتُ عَنْهَا فَكَتَبَ إِلَيْهِمْ عَلَى ظَهْرِ كِتَابِهِمْ بِسْمِ اللَّهِ الرَّحْمنِ الرَّحِيمِ قَدْ وَقَفْنَا عَلَى هَذِهِ الرُّقْعَةِ وَ مَا تَضَمَّنَتْهُ فَجَمِيعُهُ جَوَابُنَا وَ لَا مَدْخَلَ لِلْمَخْذُولِ الضَّالِّ الْمُضِلِّ الْمَعْرُوفِ بِالْعَرَاقِرِيِّ لَعَنَهُ اللَّهُ فِي حَرْفٍ مِنْهُ وَ قَدْ كَانَتْ أَشْيَاءُ خَرَجَتْ إِلَيْكُمْ عَلَى يَدَيْ أَحْمَدَ بْنِ هِلَالٍ وَ غَيْرِهِ مِنْ نُظَرَائِهِ وَ كَانَ مِنِ ارْتِدَادِهِمْ عَنِ الْإِسْلَامِ مِثْلُ مَا كَانَ مِنْ هَذَا عَلَيْهِمْ لَعَنَةُ اللَّهِ وَ غَضَبُهُ فَاسْتَثْبَتُّ قَدِيماً فِي ذَلِكَ فَخَرَجَ الْجَوَابُ أَلَا مَنِ اسْتَثْبَتَ فَإِنَّهُ لَا ضَرَرَ فِي خُرُوجِ مَا خَرَجَ عَلَى أَيْدِيهِمْ وَ إِنَّ ذَلِكَ صَحِيحٌ

1- *Ghaibat Tusi:* A group of scholars has narrated from Abul Hasan Muhammad bin Ahmad bin Dawood Qummi that he said:

"I found the following in the manuscript of Ahmad bin Ibrahim Naubakhti, dictated by Abul Qasim Husain bin Rauh. It was mentioned behind the book that contained replies to questions sent from Qom and it was asked if the replies were written by the Faqih (Imam Qaim) or Muhammad bin Ali Shalmaghani? The reason of this query is that people say: Shalmaghani says: I have written replies to these questions, so it was mentioned behind it:

In the name of Allah, the Beneficent, the Merciful. We were informed about this letter and its matter and all these are our replies. Not a single letter belongs to the condemned and deviated and the deviating one. Before this, some points reached you through Ahmad bin Hilal and other people like him but all of them also apostasied like Shalmaghani and may Allah send chastisement on them.

The inquirer wrote at the end: I have had this verified before also.

Thus in its reply it was mentioned that the epistle that was verified to you if you have received the same from those people, there is no harm in it; and it is correct."

And regarding some scholars of Ahle Bayt (a.s.), it is an old practice that they were asked in the same manner about someone who was condemned by Allah. So they replied that knowledge is with us and whoever denies it may continue to do so. What is the effect of this on you? If you receive some traditional report through him, which has been verified by your authorities, you must thank Allah and accept it and that in which you doubt or that traditional report, which has reached you through a trustworthy authority, you must refer to us about it. We will inform you whether it is right or

wrong. And there are many names of the Almighty Allah. His praise and glorification is majestic and He is sufficient for us in all matters and He is the best of the helpers.

Ibne Nuh has said that first of all Abul Husain Muhammad bin Ali bin Tamam has narrated that he quoted this epistle from the manuscript that was in the possession of Abul Hasan bin Dawood and when he came, I read out that copy to him and he also said that the same copy was sent by the people of Qom to Husain bin Rauh and its reply arrived written on its back by Ahmad bin Ibrahim Naubakhti and this copy was obtained from Abul Husain bin Dawood.

Questions of Muhammad bin Abdullah bin Ja'far Himyari:

In the name of Allah, the Beneficent, the Merciful. May the Almighty Allah grant you honor and help you and may He continue to send His blessings and increase blessings on you. May He send you the best care and if you are going to reach some harm, the same may come to us. People want to compete each other in seeking proximity and honor, but whoever you accept is acceptable and whoever you reject will be degraded. We seek Allah's refuge from this. May Allah bless you. Our city also has a group of generous and responsible citizens, who compete each other for (divine) proximity.

Also, may the Almighty Allah continue to support you. This letter was received by some of them. (Reply): This is right.

Also Ali bin Muhammad bin Husain bin Malik alias Malik Baduka showed a writing which aggrieved him and he has asked to inform you what grief was caused to him. If this is a sin on my part, I seek the forgiveness of Allah and if not I should talk to him in such a way that he is satisfied.

Epistle: We correspond only with our regular correspondents.

Question: Also may the Almighty Allah bless you, you have made me habituated to your kindness, so please forgive my audacity. There are jurisprudents in your view. Please ask them and tell us that we are told that Imam Musa Kazim (a.s.) was asked: An Imam of the congregation was leading the prayers and during the prayers something happened to him and he died. So what should the people do?

Epistle: He will be moved to the rear and a person from the followers will step forward and complete the prayer and the one who has touched the deceased Imam will perform the Ghusl of touching the dead.

Those who moved him to the rear should only wash their hands and if no invalidator has occurred, the same Imam will complete the prayers with the people.

Question: Also it is narrated from Imam Musa Kazim (a.s.) that one who touches a corpse when it has yet to cool down, he should wash his hands and if he has touched it after it has cooled, the Ghusl of touching the Mayyit becomes obligatory on him and this Imam of congregation will definitely have some warmth remaining and thus he will be touched in that condition only, so only washing of the hands will be required. And most probably he will be lifted along with his clothes so how can the Ghusl of touching the Mayyit will become obligatory on him?

Epistle: When the Mayyit is touched while warmth remains in it, one just has to wash the hands and that is all.

Question: If a person reciting Prayer of Ja'far Tayyar forgets the recitation in standing, sitting, bowing or prostrating; and recalls its later; should he recite it at that point? Or leave it and go ahead?

Epistle: When he has forgotten in some of these conditions and he recalled it in the same prayer, he should do it when he remembers.

Question: A husband of a woman has died; can she participate in his last rites?

Epistle: Yes, she can.

Question: Can she visit the grave of the husband during Iddah (waiting period)?

Epistle: Yes, but she must spend the night at her home.

Question: Can she go out of her house to fulfill an obligatory duty or she must stay the period of Iddah at home?

Epistle: She may fulfill any duty incumbent on her. On the contrary even if she has a need she can leave the house; but she must spend the night at her home.

Question: It is narrated from Imam Musa Kazim (a.s.) regarding the rewards of reciting the Quran during obligatory prayers that he said: I am surprised at the one who does not recite Surah Qadr in his prayer. How can his prayer be accepted and it is mentioned in another report that the prayer of one who does not recite Surah Ikhlas in it cannot be purified. It is mentioned in the third report that one who recites Surah Humazah will get the world.

Now the question is: Is it allowed to recite Surah Humazah and leave the other chapters, whereas it is mentioned in traditional reports that his prayer will not be accepted or his prayer will not be purified?

Epistle: The reward mentioned in traditional reports for recitation of Surahs is correct, but if one leaves them and recites Surah Ikhlas and Surah Qadr, about which report has come down, he will get the reward of the Surah he has recited and also he will get the reward of the Surah he has left. It is also allowed to leave other Surahs although his prayer will be correct; only that he should have left it for a preferable deed.

Question: When is the farewell to the month of Ramadhan? There is difference of opinion among our associates. Some say that the supplication of the farewell to the month of Ramadhan should be recited on its last night. Some say it should be recited after sighting the moon of Shawwal.

Epistle: The Aamaal of Ramadhan are performed in its nights, therefore the supplication of farewell to the month of Ramadhan will be on its last night. Although if one fears that there would be deficiency, one should recite on last two nights.

Question:

إِنَّهُ لَقَوْلُ رَسُولٍ كَرِيمٍ

"Most surely it is the Word of an honored messenger…" (Surah Takwir 81:19)

It implies the Messenger of Allah (s.a.w.s.).

ذِي قُوَّةٍ عِندَ ذِي الْعَرْشِ مَكِينٍ {20} مُطَاعٍ ثَمَّ أَمِينٍ

"The processor of strength, having an honorable place with the Lord of the Dominion. One (to be) obeyed, and faithful in trust." (Surah Takwir 81:20-21)

And what the power is and what that being is and where it is?

May Allah, the Mighty and Sublime exalt your honor, please ask these questions to a trustworthy jurisprudent and inform me and also write in detail about Muhammad bin Husain bin Malik so that he may be satisfied and pray for the well being of the world and the hereafter from me and the brothers.

Epistle: May the Almighty Allah gather the good of the world and the hereafter for you and your brothers.

May Allah maintain your honor, help you and be kind to you and may He complete His favor on you and if some harm is to reach you, may it come to me instead. And praise be to Allah, the Lord of the worlds and may Allah bless Muhammad and his progeny, all of them.

2- *Ghaibat Tusi:* In another book, a letter is mentioned containing the following question, which were written to one of the special envoys of Imam Zamana (a.s.):

Question: May the Almighty Allah continue your respect and honor, ask the Faqih (Imam Qaim) following questions and inform me:

When a worshipper gets up after reciting the first Tashahud to recite the third Rakat, is it obligatory for him to recite the Takbeer? Because some of our associates say that it is not obligatory, on the contrary he is allowed to say *Bihawlillaahi Quwwatihi aqoomo wa aqud.*

Reply: There are two traditions in this connection: the first is that when the worshipper lifts his head from Sajdah he recites the Takbeer, then he sits and then he stands up; thus he does not need to recite the Takbeer for standing up after sitting. The same is with the case of the first Tashahud. One can choose any of the options.

Question: Also please inquire if one can pray wearing a ring of Hadid?

Reply: It is Makruh.

Question: A person bought a sacrificial animal on behalf of a person who was not present as the latter had told him to sacrifice in Mina on his behalf; but when he wanted to slaughter the animal he forgot the name of that person and he remembered it only after the sacrifice; is it a proper procedure for the person who delegated the ritual?

Reply: There is no problem; the sacrifice was complete.

Question: There are some Majusi weavers among us who eat carrion and don't perform Ghusl Janabat; can we pray in the clothes weaved by them without purifying them?

Reply: There is no problem in it.

Question: A person is reciting Midnight Prayers in dark; when he goes into Sajdah, his forehead falls on something other than the place of prostration; that is the floor etc. Now when he raises his head, he finds the Turbah; does he have to count that Sajdah?

Reply: Till he does not sit upright, he can raise his head to search for the Turbah.

Question: A person who is wearing Ihram removes the covering of the canopy, but leaves the frame. Is it allowed?

Reply: There is no problem if he leaves the frame.

One of the things a person in Ihram has to avoid is shade. Thus if he rides a camel with a canopy or a bus with roof he has to pay the Kaffarah (Penalty) of sacrificing a sheep. But if the covering of the canopy or the bus is removed, leaving the frame and walls, there is no problem in it.

Question: If a person wearing Ihram shades himself with a sack or with something else to protect himself or his seat from getting soaked in rain, is it allowed for him to do so?

Reply: If he does this on the way with canopy, the Kaffarah is obligatory on him. The penalty of a goat is due to the fact that the person has shaded himself from rain and to shade oneself is an omission for a person wearing Ihram.

Question: Is it necessary for a person doing Hajj as proxy, to mention the name of the one whose Hajj he is doing at the time of Ihram? Is it obligatory that he must make separate sacrifice for himself as well as whose Hajj he is performing?

Reply: It is not necessary to recite it in details and one sacrifice is sufficient on behalf of the one whose Hajj he is performing.

Question: Is it permitted for man to tie up the Ihram with a sheet of fur?

Reply: There is no problem, righteous and decent people have been Muhrim with it.

Question: Is it permitted for man to keep with himself an iron knife or an iron key while praying?

Reply: It is allowed.

Question: A man goes for Hajj with a group of Sunni and they do not tie up the Ihram at Maslakh. Whether this man is allowed to delay his Ihram till Zaat-e-Arq so that he becomes Muhrim with them at that place?

Reply: It is necessary to become Muhrim from the Miqaat and say the Talbiyah softly and when he reaches the Miqaat with them, he should make it obvious.

Question: How is wearing leather slippers, because people say that it is Makruh to wear them?

Reply: It is permissible and there is no problem.

Question: A man is a treasurer in endowments, and he is careless. He considers as permissible for himself the endowments, which are under his control, and he does not abstain from them. Often when I enter his office and he is present or I enter his house and he is present he invites me to eat and if I don't eat at his place, he would become inimical to me and say: such and such has not considered my food lawful that is why he has not eaten it. Now please tell me if it is allowed for me to eat with him and then later pay Sadaqah for it. And how much Sadaqah should I pay? Or whether it is allowed for me to accept a gift that he gives to me?

Reply: If this man is having other property in addition to the endowments he holds and has other occupations also you may eat with him

and accept his gifts. If it is not so, you must neither eat at his place nor accept any gift from him.

Question: A man is a Shia and considers Mutah and temporary marriage permissible and also believes in the Rajat (return) and all his family members are united. This man has made a vow that he would neither take a second wife nor do Mutah. And he has spent 19 years with this vow. Now if he breaks his vow, does he become liable for a penalty or sin?

Reply: It is Mustahab (recommended) for him to do Mutah at least once for obedience of Allah so that the sin of the vow is removed from him.

Vow and oath becomes valid when it is with relation to a preferable thing and not for something inferior and unlawful. Thus if the action or leaving the action is inferior, oath and vow shall not be valid in it. And Mutah, as it is legal and lawful in the view of Quran, to leave it through a vow or an oath is not allowed. But the prohibition of Mutah is an opinion in comparison to textual command and therefore it is of no value. Although, regarding this, we have a detailed discussion and its lawfulness and legality has been proved on the basis of Quran and traditions.

3- *Ihtijaaj:* In another book of Muhammad bin Abdullah Himyari, question posed to Imam Zamana (a.s.) in the year 307 A.H. are mentioned.

Question: Is it allowed for the Muhrim to tie the apron (lungi) from his back to the neck in length and then to bring its ends upto his loins and then to gather them at the waist and tie them there. Then to bring out the other ends through his legs and tie them up to his hip; thus it would become like a Shalwar as in the case of the lungi, his legs are exposed when he is riding etc.?

Reply: It is allowed as far as it retains the form of a lower garment, but it is not allowed if it comes out of the limit, however it is preferable to tie it up in the usual manner.

Question: Is it allowed to tie it at the waist with a cummerbund?

Reply: It is not allowed to tie the lower apron with anything other than a cummerbund.

Question: A person who is praying, in the beginning of the prayer when he recites the verse:

إِنِّي وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمَاوَاتِ وَالأَرْضَ حَنِيفًا وَمَا أَنَاْ مِنَ الْمُشْرِكِينَ

"Surely I have turned myself, being upright, wholly to Him Who originated the heavens and the earth, and I am not of the polytheists." (Surah Anam 6:79)

Is it necessary for him to add: Upon the religion of Ibrahim and the faith of Muhammad? May Allah bless the religion of Muhammad (s.a.w.s.). As some people have said that whoever recites, "Upon the religion of Muhammad" has committed an innovation, as we have not found it in the books of prayer. And only the tradition in the book of Qasim from his grandfather from Hasan Ibne Rashid is there, that His Eminence, Imam Sadiq (a.s.) asked Hasan: How do you recite the Verse of Tawajjoh?[17] Hasan replied: I say: *Labbaik wa Saadaik*. Imam Sadiq (a.s.) said: My question was not that. On the contrary, I asked you how you recite the verse:

إِنِّي وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمَاوَاتِ وَالأَرْضَ حَنِيفًا وَمَا أَنَاْ مِنَ الْمُشْرِكِينَ

"Surely I have turned myself, being upright, wholly to Him Who originated the heavens and the earth, and I am not of the polytheists." (Surah Anam 6:79)

Hasan said: I recite that only.

Imam Sadiq (a.s.) said: "When you say thus, after that you must add: Upon the religion of Ibrahim and the faith of Muhammad and the way of Ali bin Abi Talib and following the progeny of Muhammad, the upright, the submissive and we are not from the polytheists. May Allah bless the religion of Muhammad (s.a.w.s.)."

Reply: Actually the verse of Tawajjoh and saying: "Surely I have turned myself, being upright, wholly to Him Who…" is not obligatory. It is an emphasized recommended deed like a unanimous view, as no one has opposed it:

"Surely I have turned myself, being upright, wholly to Him Who originated the heavens and the earth, upon the religion of Ibrahim and the faith of Muhammad and the guidance of Amirul Momineen and I am not of the polytheists. Surely my prayer and my sacrifice and my life and my death are (all) for Allah, the Lord of the worlds. No associate has He; and this am I commanded, and I am the first of those who submit. O Allah make me among the Muslims. I seek refuge in Allah the All-hearing the All-knowing from the accursed Shaitan. In the name of Allah, the Beneficent, the Merciful." After that recite the Surah Hamd.

These supplications and recitals are recommended practices and are not from the obligatory rituals of prayers and the Imam (a.s.) has explained its method.

Question: Can a person in an obligatory prayer pass his hands over his face and chest after reciting the Qunut; because it is mentioned in a tradition that Allah, the Mighty and Sublime is much beyond that He should turn away His servant empty-handed. On the contrary, He fills with mercy the hands of one who supplicates. Or it is unlawful, because some of our associates say that it is an additional act in Prayers?

Reply: After the Qunut of obligatory prayer, it is not allowed to pass the hands over the face. What is allowed is that he can pass his hands from his chest and pass it till his knees. Then he should say Takbeer and go into Ruku. The above tradition is correct, but it applies to the recommended daily prayers and not for obligatory prayers.

Question: According to some of our associates to perform Sajdah Shukr after obligatory prayers is an innovation. Please tell us if it is lawful? If once can perform it after the three rakats of Maghrib or after the four rakats of Nafila of Maghrib?

Reply: Sajdah Shukr is the most recommended Sunnah; one who says it is an innovation, himself intends to spread innovation in religion. And the tradition narrated about it is that Sajdah Shukr should be performed after Maghrib prayers although there is difference whether it should be after the three rakats of Maghrib or after the four rakats of Nafila. Like the obligatory prayer is having preference over Nafila, in the same way, reciting Tasbih and supplication after obligatory prayer is having preference over Tasbih and supplication after Nafila. And it is better to perform Sajdah Shukr after

obligatory prayers. Although it is allowed even if one performs it after Nafila.

Question: One of our believer brothers owns some agricultural land and just next to that is barren land owned by the government, which is uninhabited; it contains ditches and holes. Sometimes seeds fall on that portion also and the government officials harass the person and do not allow him to pick the fruits, even though the land is worthless as it is barren since twenty years. And this believer brother is also hesitating whether to purchase it or not, because it is generally believed that it was Waqf land that the government has seized. Is it allowed to purchase that land from the government to avoid the harassment of officials?

Reply: No land can be purchased without the permission of its owner.

Question: You are requested to pray for a person.

Reply: May the Almighty Allah grant him that which he deserves and reform all the affairs of his world and religion, because He is the potent guardian.

4- *Ihtijaaj:* A letter was sent to Imam Zamana (a.s.) in 308 A.H., in which some religious questions were posed as follows:

In the name of Allah, the Beneficent, the Merciful. May the Almighty Allah bestow you a long life with respect, honor and greatness. May He bless you in every way and keep you safe from all harms and may He sacrifice me upon you.

Question: Some old men and women fast during the month of Rajab and Shaban and connect them to Ramadhan; but some of our associates have told them that it is not lawful?

Reply: At the most, keep fifteen fasts in Rajab, except that he or she should keep three Qada fast, because it is mentioned in traditions that Rajab is best for keeping Qada fasts.

Question: A person is riding on a camel and there is so much of snow that it is as high as a man and he is afraid to dismount and pray. Is it allowed for him to recite the Prayer on the camel?

Reply: If it is necessary, there is no problem in it. The condition for praying the Prayer on the ground is superseded by the difficulty present there, hence praying on the ground is given exemption in this case.

Question: A person joined Congregation Prayer when the Imam was in Ruku and counted it as his Rakat, but some people say that if he did not hear the Takbeer of Ruku that Rakat will not be counted for him?

Reply: If he joins even one recitation of the Imam that Rakat will be counted for him, whether he heard the Takbeer of Ruku or not.

Question: After completing the Zuhr prayer, a person began to pray the Asr prayer, but after reciting two rakats, he realized that he had prayed only two rakats for Zuhr; what should he do?

Reply: If something occurred between the two prayers to discontinue the prayer, he will have to pray the Zuhr prayer again and if it is not so, he will regard the last two rakats as the balance of the two rakats of Zuhr. Then he should repeat the Asr prayer.

Question: Would the folks of Paradise have sexual relations and have offspring?

Reply: No woman in Paradise will have pregnancy, childbirth, Haiz, Nifas and they will not have to bear the hardship of bringing up children. Only that will happen which the Almighty Allah has said and they will get everything just by wishing for it.

Thus if a believer desires a child, the Almighty Allah will give him one without pregnancy and childbirth, like He created Adam (a.s.).

Question: Is the testimony of a leprous person allowed? Because it is mentioned in traditional reports that they cannot lead the healthy?

Reply: If that disease has struck them because of some accident, their testimony is allowed and if it is from birth, their testimony is not allowed.

Question: A person claimed a thousand dirhams from another and presented proof for that; then he made another claim for 500 dirhams and also presented documents and proofs for it; then he made another claim for 300 dirhams and also presented documents and proofs for it. Then he made another claim for 200 dirhams and also presented documents and proofs for it. But the defendant says that all these amounts totals 1000 dirhams and the plaintiff refuses it. Is the defendant responsible for 1000 dirhams or the full amount?

Reply: The plaintiff will get the amount of 1000 dirhams without any doubt, as for the different amounts totaling 1000; regarding that the defendant will have to swear; if he refuses it, he has not right.

Question: Is it lawful to put the dust of Kerbala with the dead in the grave?

Reply: It is lawful to put the dust of Kerbala with the dead in the grave and that dust should also be included with the Hunut of the Mayyit.

Question: There is a report about Imam Ja'far Sadiq (a.s.) that he wrote on the shroud of his son, Ismail: Ismail testifies that there is no deity except Allah. Are we allowed to write something on the shroud?

Reply: It is allowed.

Question: Is it allowed to recite Tasbih on a rosary of Khak-e-shifa?

Reply: There is no rosary better than the rosary of Khak-e-Shifa and one of its excellence is that if someone forgets to recite anything and merely turns the beads, he will get the reward of reciting Tasbih.

Question: Is it lawful to do Sajdah on Khak-e-Shifa and is there any merit in it?

Reply: It is lawful to do Sajdah on Khak-e-Shifa and there is merit in it also.

Question: Is it allowed to prostrate on the grave for one who performs the Ziyarat of the graves of the Holy Imams (a.s.)? One who prays besides the graves of the Holy Imams (a.s.); is it allowed for him to stand behind the grave or he should pray besides the head or stand at the feet? Can he stand ahead of the grave and pray?

Reply: Sajdah on the grave is not allowed, neither in obligatory nor recommended prayer or Ziyarat. What is allowed however is to place the right cheek on the grave.

As for the prayers; he should keep the grave in front and stand behind. To keep it behind or to stand at its right or left is not allowed. Because neither can one stand ahead of the Imam nor at the side on him.

Question: Is it lawful to do hold the Tasbih and turn its beads during obligatory or recommended prayers?

Reply: It is lawful if one fears that one will forget.

Question: Is it lawful to turn the beads of the rosary with the left hand?

Reply: It is lawful and the praise is from Allah.

Question: Is it lawful to dispose Waqf property if all trustees agree? What if some agree and some do not? Which Waqf property cannot be sold?

Reply: If the Waqf is for the Imam of Muslims it is not allowed to sell it; if it is for some Muslims, each of them can sell it individually or jointly.

Question: Is it lawful for a Muhrim to keep some litharge or blue vitriol in order to suppress body odor?

Reply: It is lawful.

Question: There was a person who witnessed a document when he possessed eyesight; after that he became blind; so he cannot see the signature and recognize his testimony. Is it lawful to accept his testimony?

Reply: It is lawful if he remembers his testimony and its time.

Question: Is it lawful to consume the potion for throat pain, which is prepared as follows?

A syrup is prepared from walnuts in which some raw walnuts are ground into a soft powder, then juice is extracted from them and sieved. Then it is half cooked and left for twenty-four hours. After that it is boiled with one-sixth part of honey and its foam etc. is removed. Then half mithqal of sal ammoniac and half mithqal of alum is powdered in water along with a dirham of saffron; all this is added to the potion and then it is cooked on fire till it boils to thickness like honey. Then it is cooled and taken in small quantities? Is it lawful?

Reply: If its consumption in large quantity makes one intoxicated, it is prohibited; whether taken in large or small quantities.

Question: If a person cannot make up his mind whether to do a particular thing; he takes two rings and writes on one Yes and on the other No, then he recites the supplication of Istikhara and makes a draw and acts according to it; is it lawful?

Reply: On such occasions, Imam Musa Kazim (a.s.) has said that drawing lots through Istikhara and prayers are recommended.

Question: When is it recommended to pray Namaz Ja'far Tayyar? Is there Qunut in it? In which rakat?

Reply: The best time for this prayer is Friday and in the beginning of the day. Other times are also allowed. There are two Qunuts in it: In the second Rakat and the fourth Rakat.

Question: A person made an intention to give some money to his particular believer brother; but later he found that one of his relatives was in need. Can he give the money to him?

Reply: Of the two, the one closest to his faith should be preferred and Imam Musa Kazim (a.s.) has said that the Almighty Allah will not accept the charity given to someone else leaving the needy of ones relatives. He should divide the amount between them in order to earn both the rewards.

Question: Our scholars have differed about the dower amount and some say that if the husband has consummated the marriage, the dower is null.

Now he is not responsible for anything and some say that the dower is necessary to be paid in the world and the hereafter. What is the correct solution and what is obligatory?

Reply: If there is some writing about dower, in which it is mentioned as a debt, its payment is obligatory in the world as well as the hereafter. And if only the amount is mentioned and it is not mentioned as a debt; then it becomes null after consummation of marriage. And if there is no such writing, even then it will be null after consummation of marriage.

Note: It is so because during that time, consummation of marriage did not take place before payment of dower and consummation of marriage implied that dower is paid.

Question: On which foot should Masah be done first? Is it lawful to do Masah on both feet together?

Reply: It can be done on both feet together or the right foot should be wiped first.

Question: Is it lawful to recite Namaz Ja'far Tayyar during a journey?

Reply: It is lawful.

Question: A person recited Allahu Akbar more than 34 times in the Tasbih of Lady Fatima (s.a.). Should he recite it 34 times again? And if he forgetfully says Subhan Allah 34 times, should he recite Subhan Allah again?

Reply: If one forgetfully recited Allahu Akbar more than 34 times, he should come back to 34 and there is no need to recite it again 34 times. And if he forgetfully recited Subhan Allah more than 33 times he should come back to it and continue and there is no need for him to recite it again. And the same order applies to the recitation of Alhamdu Lillah.

5- *Ihtijaaj:* It is narrated from Muhammad bin Abdullah bin Ja'far Himyari that he said that an epistle arrived from Imam Zamana (a.s.), in which after replies to some questions, it was mentioned:

"If you intend to make us as a medium and address us, you should recite say what the Almighty Allah has said:

Ziyarat Aale Yasin

Peace be upon (the) progeny of Yasin. Peace be upon you, O the caller of Allah and place of manifestation of His signs. Peace be upon you, O the door of Allah and the devout one of His religion. Peace be upon you, O the vicegerent of Allah and the helper of His truth. Peace be upon you, O the proof of Allah and the Guide of His intention. Peace be upon you, O the reciter of Allah's book and its interpreter. Peace be upon you in your night and in your day. Peace be upon you, O the remnant of Allah on His earth. Peace be upon you, O the covenant of Allah, which He took it and He fastened it. Peace be upon you, O the promise of Allah, which He guaranteed. Peace by upon you, O the manifested flag and the one who is filled with knowledge and the help and the far-reaching mercy, a promise which is not a lie. Peace be upon you while you are standing. Peace be upon you while you are sitting. Peace be upon you when you are reading and explaining. Peace be upon you when you are praying and supplicating. Peace be upon you when you are bowing and prostrating. Peace be upon

you when you are saying ‘There is no God except Allah’ and (when) you are saying ‘Allah is greater (than what He is described).’ Peace be upon you when you are praising (Allah) and seeking forgiveness. Peace be upon you when you enter the morning and the evening. Peace be upon you in the night when it envelops and the day when it becomes manifest. Peace be upon you, O the leader, the protected one. Peace be upon you, O the prior hoped one. Peace be upon you by the collections of the salutations. I call you as a witness, O my Master, certainly I testify that there is no god except Allah, He is alone, there is no partner with Him. And indeed I testify that Muhammad is His servant and His messenger; there is no beloved except him and his progeny. And I call you as a witness, O my Master certainly Ali, the commander of the believers is His proof. And Hasan is His proof. And Husain is His proof. And Ali, son of Husain is His proof. And Muhammad, son of Ali is His proof. And Ja’far, son of Muhammad is His proof. And Musa, son of Ja’far is His proof. And Ali, son of Musa is His proof. And Muhammad, son of Ali is His proof. And Ali, son of Muhammad is His proof. And Hasan, son of Ali is His proof. And I testify that indeed you are the proof of Allah. All of you, the first and the last. And surely your return is a truth, there is no doubt in it. The day when belief of none will benefit himself who previously did not believe or acquired a goodness through his belief. And indeed death is a truth. And indeed Naakir and Nakeer is a truth. And I testify that indeed the scattering (stage of Qiyamat) is a truth and the raising is a truth. And indeed the bridge (over hell) is a truth and the watching place is a truth. And the balance is a truth and the gathering is a truth. And the accounting (of deeds) is a truth and Paradise and the hell is a truth. And the promise (of reward) and the threat (of the punishment) in them is a truth. O my Master, one who opposes you is unlucky. And one who obeys you is lucky. Then testify whatever I made you a witness upon. And I am a friend for you, acquitted from your enemy. So the truth is whatever you are satisfied with. And the untrue is whatever you are angry with. And the goodness is whatever you ordered. And the evil is whatever you have prohibited. So I am a believer in Allah, He alone, there is no partner with Him. And (I am a believer) in His messenger and in the commander of the believers. And in you O my Master, the first among you and the last among you. And my help is intended for you. And my love is purely for you. Amen! Amen! (Accept! Accept!)

Dua to be recited after Ziyarat

O Allah, surely I ask You that You send blessings upon Muhammad (s.a.w.s.). The prophet of Your mercy and the word of your light. And fill my heart with the light of certainty. And my chest with light of faith. And my thinking with the light of intentions. And my determination with the light of knowledge. And my strength with the light of action. And my tongue with the light of truthfulness. And my religion with the light of understanding from You. And my vision with brightness. And my hearing with the light of wisdom. And my love with the light of friendship for Muhammad (s.a.w.s.) and his progeny. Peace be upon (all of) them until I meet You. And certainly I discharged Your promise and Your covenant. So You cover me with Your mercy, O Master! O Praiseworthy. O Allah send

Your blessings upon Muhammad, Your proof on Your earth. And Your vicegerent of Your cities. And the caller towards Your way. And the upright by Your justice. And the one who arises by Your command. The master of the believer. And the perdition of the disbelievers. And the enlighter of the darkness. And the illuminator of the truth. And the speaker with the wisdom and the truth. And Your complete word on Your earth. The anxious anticipator and the counseling Master, the ark of salvation. And the flag of guidance and the light of the sight of mankind. And best of he who was attired and was clothed and the illuminator of the blind. The one who will fill the earth with justice and equity just as it was filled with injustice and oppression. Surely You are powerful over everything. O Allah, send Your blessings upon Your friend and son of Your friends. Those whom You have ordered (for) obeying them. And You made (the observation of) their rights compulsory. And You removed from them the uncleanness and purified them a thorough purifying. O Allah, help him and come to the aid of Your religion through him. And help Your friends and his friends and his followers and his helpers through him. And place us among them. O Allah, protect him from the evil of every tyrant and despot. And from the evil of all Your creatures. And protect him from his front and his back and his right and from his left. And protect him and prevent from him the reaching of any evil. And protect Your messenger and the progeny of Your messenger through him. And make the justice manifest through him. And support him by the victory. And help his helpers and abandon his deserters. And break up his dividers and break up the giants of disbelief through him. And through him, kill the disbelievers and the hypocrites and all the heretics. Wherever they be, in the east of the earth and its west, its land and its sea. And fill the earth with justice through him. And manifest the religion of your prophet; blessings be upon him and his progeny through him. And place me, O Allah, among his helpers and his aiders and his followers and his partisans. And show me in the progeny of Muhammad, peace be upon them, whatever they are hoping. And in their enemies whatever the enemies are afraid (of). O God of the truth, Amen (Accept). O the possessor of splendor and honor! O the most merciful of all the mercifuls.

6- The author of *Mazaar Kabeer* says: Ahmad bin Ibrahim narrated that once he asked Abu Ja'far Muhammad bin Uthman for the Ziyarat of Imam Zamana (a.s.) and he asked me if I really wanted to see him and I replied in the affirmative.

"He said: May Allah reward you for this desire and may He allow you to view his countenance; but don't ask for meeting, because during the period of occultation one can only see him and not demand to meet him as this is the will of Allah and we all have to submit to it and it is the best way. But you must recite the Ziyarat that I have dictated to Muhammad bin Ali and you take it from him. It is a Ziyarat of Imam Mahdi (a.s.), which should be recited after twelve rakats prayers in units of two and in every rakat after Surah Fatiha, recite Surah Ikhlas. After that invoke Durood on Muhammad and Aale Muhammad (a.s.) and then say which Allah has said: ***Salamun Alaa Ilyasin.*** This is a clear excellence bestowed on Aale Muhammad (a.s.) and the Almighty Allah is the owner of all blessings. His Imam is one who

guides to the straight path. O Aale Yasin, the Almighty Allah has given His Caliphate to you."

7- *Ihtijaaj:* In Safar, 410 A.H. the following epistle arrived from Imam Zamana (a.s.) addressed to Shaykh Abi Abdullah Muhammad bin Muhammad bin Noman and the messenger said that it was from Hijaz. Its text is as follows:

This letter is for the worthy brother and righteous friend, Shaykh Mufeed Abu Abdullah Muhammad Ibne Muhammad Noman, may Allah always maintain his honor, it is from the position achieved due to the covenant taken from the people:

"In the name of Allah, the Beneficent, the Merciful. So to say: Peace be on you, O friend who is sincere in the religion of Allah and is successful in certainty in us. We are thankful for our existence to Allah, except Whom there is no God. And we ask Allah for blessings and mercy upon our Prophet Muhammad and the Progeny of Muhammad. And may He always give you divine opportunity to help the truth and increase your rewards for speaking up in our favor. We announce that we have been permitted to honor you with our letter and entrust you with responsibility of our friends, who are present around you. May Almighty Allah befriend them due to His obedience and may He suffice them in their important matters. May the Almighty Allah help you against the pledge-breakers who have gone out of the religion of God. Then consider what I am explaining to you and convey it to those whom you trust, if Allah wills.

If we are in such a position that we are away from the habitations of the oppressors and it is due to hidden wisdom that the Almighty Allah has considered best for us and the believer followers of us, till the material wealth is in control of the transgressors. Inspite of all this, we are perfectly cognizant of all your affairs and problems and nothing regarding you is hidden from us.

We have received information about the disgrace and humility suffered by you all due to most of you acting in opposition to the ways of your predecessors, regarding which you may not have received any information. And that we are concerned about you and we do not forget you and if this attention and favor had not been there, calamities would have befallen you and your enemies would have destroyed you. Therefore fear the Almighty Allah and help us to save you from this mischief. Anyone whose death is near shall be killed in this mischief and one who has obtained his desire shall remain safe and this mischief is a sign of distance and proximity of our commands and prohibitions. Although the Almighty Allah would perfect His light, even if it is detestable to the disbelievers.

Remain attached to dissimulation and keep away from stoking the fire of ignorance that the bigotry of Bani Umayyah has created. You should gain lessons from the incidents that would occur this year in the month of Jamadiul Awwal and you should wake up from the sleep of carelessness on witnessing that which occurs immediately after that. A clear sign would be visible to you in the sky and a similar sign from the earth. In the eastern lands, there would be disappointing events and an atheist power would gain

control on Iraq. Due to their evil deeds, the livelihood of the people of Iraq would reduce.

After that the calamities would be dispelled and the evil ones and the polytheists would be destroyed. Their destruction would cause happiness among the righteous and people from all corners of the world would come for Hajj. Each of you should do that which we like and keep away from that which we dislike. Because our kingdom shall appear all of a sudden and at that time, repentance would not be accepted from anyone. No one would be able to escape punishment. The Almighty Allah has guided you through divine inspiration and given you the Taufeeq of guidance through His mercy."

The following Tawqee was written in the hand of Imam Zamana (a.s.):

"This letter is for you, O sincere brother and friend. O loyal friend. May Allah protect you. Keep this letter in safe custody and do not show it to anyone. Though you may convey the points mentioned therein to those whom you trust. And persuade them to act upon it, if Allah wills. And may Allah bless Muhammad and his Purified Progeny."

8- *Ihtijaaj:* Another epistle of Imam Zamana (a.s.) arrived on Thursday, 23rd Zilhajj 412 A.H. addressed to Shaykh Mufeed (r.a.) in which it was written:

"From a traveler of the path of Allah to one whom the Almighty Allah has given the knowledge of truth and who is the proof of truth.

In the name of Allah, the Beneficent, the Merciful.

Peace and mercy of Allah be upon you, O helper of religion. O one who invites to Allah with the word of truth. We thank Allah, except Whom there is no deity, for your existence and invoke His blessings for our master and chief, Muhammad, the seal of the prophets and his Ahle Bayt.

After that may the Almighty Allah keep you safe from every calamity and may He keep you safe from the plots of the enemy; your private supplication was in our view and we have also interceded for the acceptance of your Dua. I am writing this from my tent, which is fixed at an unknown hill and I have walked here from a valley and it is possible that one day I will come down from this hill and reach habitation. Perhaps my circumstances may change and our news may reach you and the proximity that you seek through good deeds may be given to you by Allah.

May Allah guard you with His eyes that never sleep. You should face these circumstances. Meanwhile the people of falsehood will be destroyed as a result of which the believers will be pleased and the sinners will be aggrieved.

And the sign of our rising will be the incident, which will be effected through another condemned hypocrite. He will legalize the killing of a protected life; even then he will not be able to achieve his aim by oppressing the believers, because our prayers will be there in their favor that neither an angel of the heaven nor the earth can prevent. So our friends should rest assured that what the Almighty Allah does is for the best. Till the people continue to remain aloof from the unlawful.

O sincere friend and struggler, may Allah help you as He had helped His chosen servants in the past. I promise that if anyone from your brothers in

faith acquires the fear of Allah and pays that amount, which is obligatory on him to the eligible recipient, would be safe from sorrow and calamities. But if anyone is miserly in giving away the wealth that Allah has given him temporarily, he has made a loss for his children and his hereafter. If our Shia, may Allah help them in His obedience, had been loyal to the pledge taken from them, the bounty of our meeting them would not have been delayed. And the honor of meeting us would have perfected their recognition earlier. Thus the only things that keep us hidden from them are those same matters that reach us about them that do not please us and which we don't expect from them. And Allah is the helper and he is the best caretaker and protector. May He bless Muhammad the giver of good tidings and the warner and his purified progeny and peace be on them.

Letter written on the 1st of Shawwal in 412 A.H:

"This is my letter to you; O friend, truth is inspired upon you. Which I have dictated and a trustworthy person has inscribed. Keep it secret from everyone and make a copy of it and only convey the points mentioned in it to those of our friends whom you trust. If Allah wills, the blessings of Allah would be in their share. Praise be to Allah and blessings be upon our chief, Muhammad the Prophet and his purified Progeny."

9- *Ihtijaaj:* Abu Aamir Aamiri (r.a.) said:

Ibne Abi Ghanim Qazwini along with some Shia people had a difference of opinion regarding the successorship of His Eminence, Imam Hasan Askari (a.s.). So much so that Qazwini denied the existence of His Eminence, the Awaited Imam (a.s.). However, others stressed that the successor of His Eminence was present and he is His Eminence, Imam Mahdi (a.s.). They wrote a letter to the Awaited Imam and related their discussion with Qazwini. His Eminence, wrote in reply as follows:

In the Name of Allah, the Beneficent, the Merciful.

May the Almighty Allah keep you and us safe from the mischiefs and may He bestow you and us with certainty and may He also protect you and us from bad consequences. Information regarding the doubt and denial of a group from you in religion and the matter of guardianship (Wilayat) has reached us. Our sorrow and anger is for you and not for our own selves, as the Almighty Allah is with us, therefore except for Him, we are not needful of anyone else and the truth is with us. Therefore, I am not afraid if someone turns away from us. And we are the first creations of our Lord and (other) creatures and people were created afterwards. And you, O People! Why have you fallen into doubt and bewilderment? Have you not heard the statement of Almighty Allah that He said:

يَا أَيُّهَا الَّذِينَ آمَنُواْ أَطِيعُواْ اللّهَ وَأَطِيعُواْ الرَّسُولَ وَأُوْلِي الأَمْرِ مِنكُمْ

"O you who believe! Obey Allah and obey the Apostle and those in authority from among you…" (Surah Nisa 4:59)

Don't you know that it has come in traditional reports that unforeseen events had befallen the past and would befall the remaining Imams? Have you not seen how in all the times, the Almighty Allah had made a refuge for you to seek protection in? He appointed torches of guidance from the time of Adam (a.s.) till the time of Imam Hasan Askari (a.s.) that you may obtain

guidance and direction, in such a way that whenever a guide went away, another one took up his place and torch.

When the Almighty Allah took away Imam Hasan Askari (a.s.), do you think He has rendered His religion invalid and severed His relation with the creatures? Never! Till the Day of Judgment and the time of the exposure of Allah's command, which is not in favor of the people, it cannot be thus.

Indeed, His Eminence, Imam Hasan Askari (a.s.) passed away with success and good fortune like his respected forefathers and in such a condition that his knowledge and will is present with us. And his successor would perform his functions. And except for an unjust criminal, no one has any dispute with us in this matter. And except for a denier disbeliever, no one claims this divine position of ours. And if it would not have rendered the command of Allah to be subverted and His secret had not been exposed, our right upon you would have become so clear that your intellects would have become astonished and your doubts and uncertainties would have disappeared. However, what Allah had willed, predestined and written would surely happen and nothing except that. Then fear Allah and submit to our affair, and leave this matter with us. And do not persist in acquiring that which Allah has concealed and do not get deviated to the left and right. And make our right and illuminated path as the aim. Indeed I wish your well-being and Allah is witness upon you and me. If I had no affection for you and had not desired mercy and good for you, I would not have said anything to you.

It is by way of trial and divine test for us that a misguided oppressor, without any right has become a prisoner of his selfish desires and usurped the right of others. Like the daughter of the Messenger of Allah, it is obligatory I should be patient and in the end the ignorant and tyrant would see the consequences of his deeds. May Allah Almighty protect you and us from perditions, calamities and evils. And Allah is having authority and power on them and blessings and mercy of Allah be upon all the successors, saints and believers. And may Allah bless Muhammad, the Prophet, and his progeny and peace be upon them.

Debate of Ibne Abi Ghanim is mentioned in *Ghaibat Tusi* also.

10- *Ihtijaaj:* It is narrated from Muhammad bin Yaqub Kulaini from Ishaq bin Yaqub that he requested Muhammad bin Uthman Amari to convey his letter containing a number of difficult questions to Imam Zamana (a.s.); the following epistle was received from Imam Zamana (a.s.):

"May the Almighty Allah keep you on guidance. You have asked about those of our family and cousins. You should know that no one is related to the Almighty Allah. Anyone who denies us is not from us and his end will be same as the son of Prophet Nuh (a.s.). As for the matter of my Uncle, Ja'far and his sons; it is same as the matter of the brothers of Yusuf (a.s.). Barley wine is Haraam. There is no problem in turnip extract. We only accept the monies sent by you so that you may be purified. Now whoever likes, should send it, whoever likes may not. The provision that the Almighty Allah has bestowed is better than whatever you send us.

As for the reappearance and advent, it solely depends on the will of Allah and those who fix a time for it are liars.

As for the saying of those who think that Imam Husain (a.s.) has not been slain is a kind of disbelief, denial, deviation and misguidance.

But as for the problems, which will occur in the future, you should refer to the narrators of our traditions for their verdicts as they are my proofs on you, and I am Allah's proof on them."

As for Muhammad bin Uthman Amri, may Allah be pleased with him and his father, he is trustworthy and reliable one of mine and his writing is my writing.

As for Muhammad bin Ali bin Mahziyar Ahwazi, then very soon, Allah would reform his heart and remove his doubt.

As for the money that you sent for me, it is not acceptable to me, except that which is pure. And the compensation for a singing girl is unlawful.

As for Muhammad bin Shazan bin Naeem; he is a Shia of Ahle Bayt (a.s.).

As for Abul Khattab Muhammad bin Ali Zainab Ajdaa; he and all his associates are accursed and you do not cultivate the company of those who harbor their beliefs; and my forefathers and I are aloof from them.

As for those who are in possession of our funds, in a way that they consider it lawful for themselves and spend it; they have in fact devoured (Hell) Fire.

As for Khums, it is lawful for our Shia till the time of reappearance, so far as their children are pure and not involved in sinful activities.

As for the funds that are sent to us and after which they fell into doubts and became regretful of having paid it to us, then anyone who wants, we would return to him and we are not needful of the money of those who harbor doubt with regard to Allah.

As for the cause of occultation, the Almighty Allah has said:

يَا أَيُّهَا الَّذِينَ آمَنُواْ لاَ تَسْأَلُواْ عَنْ أَشْيَاء إِن تُبْدَ لَكُمْ تَسُؤْكُمْ

"O you who believe! Do not put questions about things which if declared to you may trouble you…" (Surah Maidah 5:101)

Each of my forefathers in his time was compelled by the oath of allegiance to the tyrant ruler and when I reappear, I would not be having the allegiance of any tyrant on my neck. As for how people would benefit from me during my occultation, it is like getting benefits from the sun, which is concealed by the clouds. And I am the security for the people on the face of the earth just as stars are security for the inhabitants of the heavens. Therefore do not ask what you are not in need of and do not put yourself into undue trouble. And pray more for an early reappearance as in it lies your success. Peace be on you, O Ishaq Ibne Yaqub and peace be on all those who follow the guidance…"

A similar report is mentioned in *Ghaibat Tusi* from Ishaq bin Yaqub.

A similar report is mentioned in *Ikmaaluddin* from Ishaq bin Yaqub.

11- *Ihtijaaj:* Abul Husain Muhammad bin Ja'far Asadi says that they sent some questions to Imam Zamana (a.s.); the following was received from Shaykh Abu Ja'far Muhammad bin Uthman Amari (q.s.):

As for a question you asked about the Prayer at the time of sunrise and sunset its reply is as follows: It is said that the sun rises and sets between the

two horns of Shaitan, then what is better than prayer that it may rub the nose of Shaitan on the earth? Therefore recite prayer at this time and rub the nose of Shaitan (humiliate him).

As for a question about that which has become endowed to us and that which is fixed for us, but inspite of this if its owner becomes needful of it, its reply is as follows: Till it has not been accepted, a transaction is allowed to be made invalid and one could spend from it. If it has been accepted, it cannot be made invalid, whether he is needful of it or not.

As for that which you asked: that if someone is having something from our property and he spends it without our permission as if he is himself the owner and considers it permissible for himself. The reply to it is as follows: One who does thus is accursed and on the Day of Judgment, we would be displeased with him. The Holy Prophet (s.a.w.s.) has certainly said: "Anyone who considers a prohibited thing of my progeny as permissible, is eligible for my curse and that of all the prophets. One who encroaches upon our rights is among those who are unjust upon us and the curse of Allah is upon him. The Almighty Allah says:

أَن لَّعْنَةُ اللّهِ عَلَى الظَّالِمِينَ

"Know that! The curse of Allah is upon the oppressors." (Surah Araaf 7:44)

As for your question that if a child is circumcised and the foreskin again grows up, is it necessary to cut it off again; the reply is that yes, it is necessary to cut off that skin again. The earth complains to Allah, the Mighty and Sublime for forty days when an uncircumcised person urinates on it.

As for your question whether it is allowed to pray having a fire, a picture or a lamp in front, the reply is that there is difference of opinion in this matter. You should know that if one is not from the children of idolaters and fire worshippers, he can have these before him and pray. But if one is from the children of idolaters and fire worshippers having these things before him in prayers is not allowed.

As for your question regarding our property, whether it is allowed to stay in the building, is it allowed to pay taxes through its income and one who has entered this place to gain our proximity and reward, is it allowed to spend on playing host to him? The reply is that when it is not permissible to use the property of others without their permission, how can it be lawful to use our property when our permission has not been taken? Thus one who makes use of our property without our leave, it is as if he has made lawful what we made unlawful for him and one who consumes anything from our property, it is as if he has filled his stomach with fire and very soon he would be cast into the blazing fire.

As for your question whether it is allowed for a person to form an endowment in our name and appoint a person to take care of the property and in lieu of it take a fixed sum of money and send the balance to the Imam. Well, the reply is that this caretaker is allowed to take the sum specified by the creator of endowment. But apart from this, none else is allowed to take anything from the endowment.

You asked regarding the fruits on our property, that whether passersby are allowed to eat from them. The reply is that they are allowed to do so, but they cannot carry away the fruits from there."

The same traditional report is mentioned in *Ikmaaluddin* from Muhammad bin Ja'far Asadi.

12- *Ikmaaluddin:* Abu Ja'far Muhammad bin Muhammad Khuzai (r.a.) has narrated from Abu Ali Ibne Abul Husain Asadi from his father that:

I received the following epistle through Shaykh Abu Ja'far Muhammad bin Uthman Amari (q.s.) without my sending any inquiry:

"In the Name of Allah the Beneficent the Merciful. The curse of Allah, all angels and men be on the one who has made lawful a single dirham from our property."

Abu Ja'far Muhammad bin Muhammad Khuzai says: "I saw and read this epistle."

The same report is mentioned in *Ihtijaaj*.

13- *Ikmaaluddin:* Muzaffar Alawi has narrated from Ibne Ayyashi and Haider bin Muhammad from Ayyashi from Adam bin Muhammad Balkhi from Ali bin Husain Daqqaq and Ibrahim bin Muhammad from Ali bin Asim Kufi that he said:

"It has come in the epistles of the Master of the Age: Accursed, accursed is the one who utters my name in the gathering of people."

14- *Ikmaaluddin:* Ibrahim bin Ishaq has narrated from Abu Ali Muhammad bin Hamam from Muhammad bin Uthman Amari (q.s.) that it was mentioned in the epistle of Imam Zamana (a.s.) as follows:

"An epistle was issued in a familiar handwriting that said: Curse of Allah on the one who utters my name in the gathering of people." Abu Ali Muhammad bin Hammam says: "I wrote asking him when the reappearance will be? He replied: Those who fix the time of reappearance are liars."

15- *Ikmaaluddin:* Narrated to us my father and Muhammad bin Hasan bin Ahmad bin Walid - May Allah be pleased with them - they said: Narrated to us Abdullah bin Ja'far Himyari: Narrated to me Muhammad bin Salih Hamadani that:

I wrote to the Master of the Time (a.s.): "The people of my family harass me about the tradition of your forefathers that: 'Our people and our Shia are the worst creatures of Allah'? The Imam replied as follows: Woe be on you, have not seen that Allah, the Mighty and Sublime has said:

وَجَعَلْنَا بَيْنَهُمْ وَبَيْنَ الْقُرَى الَّتِي بَارَكْنَا فِيهَا قُرًى ظَاهِرَةً

"And We made between them and the towns which We had blessed (other) towns to be easily seen." (Surah Saba 34:18)

And by Allah we are that 'town' which Allah has blessed and you are the 'towns to be easily seen'."

Abdullah bin Ja'far says that this tradition was narrated to us by Ali bin Muhammad Kulaini from Muhammad bin Salih from the Imam of the Age (a.s.).

16- *Ikmaaluddin:* Narrated to us Muhammad bin Hasan (r.a.) from Saad bin Abdullah from Ali bin Muhammad Raazi famous as Kulaini: Narrated to me Muhammad bin Jibraeel Ahwazi from Ibrahim and Muhammad sons of

Faraj from Muhammad bin Ibrahim bin Mahziyar that he reached Iraq in doubt and confusion and the following epistle was issued from the Imam:

"Tell Mahziyari that we have heard the things that you mentioned about your Master. Ask him, has he never heard the statement of Allah, the Mighty and Sublime:

يَا أَيُّهَا الَّذِينَ آمَنُواْ أَطِيعُواْ اللّهَ وَأَطِيعُواْ الرَّسُولَ وَأُوْلِي الأَمْرِ مِنكُمْ

"O you who believe! obey Allah and obey the Apostle and those in authority from among you." (Surah Nisa 4:59)

Is this authority till Judgment Day for anyone else other than him who is concealed from your view? Allah, the Mighty and Sublime has endowed you with intellect so that you may contemplate and He has appointed signs so that you may obtain guidance from them from Adam to Imam Hasan Askari (a.s.). When one sign disappeared, another appeared like one star sets and another rises. Do you think that after Imam Hasan Askari (a.s.) Allah, the Mighty and Sublime has not maintained any connection between Himself and the people? It is not so. The command of Allah shall continue to be effective till Judgment Day and they shall continue to guide.

O Muhammad bin Ibrahim, don't let doubt to enter your mind. Allah, the Mighty and Sublime never leaves His earth without His proof. Did not your father say before his demise: It is time for someone to calculate these dinars that I am having. When this matter was delayed and the Shaykh feared that he would die sooner, he told you to calculate the dinars and said that he would give you a bag. You had thirty bags and some pouches in front of you containing various amounts of dinars. Then you calculated them and the Shaykh put his seal on it. You were also told to seal it with his ring. The Shaykh said: If I remain alive, I would be more rightful for them and if I die you must fear the Almighty regarding myself and yourself. And after my separation, you must mould yourself according to my desire. May Allah have mercy on you. From the dinars I have given you from my account, separate them and they are ten dinars, and repay the amount you have taken as more terrible times are going to come. And Allah is sufficient for us and the best of the helpers.

17- ***Ikmaaluddin:*** Husain bin Ismail Kindi says that Ja'far bin Hamadan wrote to Imam Zamana (a.s.) and asked:

"I made a slave girl lawful for myself but before that I laid a condition on her that I don't want a child and neither would I give her the status of mother of my children. After sometime she came to me and said that she was pregnant. I told her how this could be possible when I had told her that I don't want a child? Then she disappeared for sometime and when she returned to me she had a child with her. Neither I refused to accept the child nor stopped paying the expenses of that woman. Before her arrival with the child I had made a bequest regarding my property in favor of my children. Now when she came to me with a child, I did not change my will. I just made an addition that when that child reaches maturity he should be given 200 dinars as one time payment. After that he or his children will not have any share in my property. Now my master, tell me whether I made the right

decision regarding that child? And pray for my well being in the world as well as the hereafter.

The reply was as follows: Your making the slave girl lawful for yourself and then laying a condition that you don't want a child is strange matter! It cannot be imposed on the girl, but it can be asked from Allah. But it is right to give him 200 dinars, because it belongs to him and he can do whatever he likes.

18- *Ikmaaluddin:* Narrated to us Abu Muhammad Husain bin Ahmad Mukattib: Narrated to us Abu Ali bin Hammam the following supplication and mentioned that Shaykh Amri (q.s.) had dictated it to him and commanded him to recite it and it is the supplication of the occultation of the Qaim (a.s.).

"O Allah, introduce Yourself to me. For if You don't introduce Yourself to me I will not recognize Your Prophet. O Allah, introduce Your Messenger to me, for if You don't introduce Your Messenger to me, I will not recognize Your Proof. O Allah, introduce Your proof to me; for if You don't introduce Your proof to me, I will deviate in my religion. O Allah, don't let me die the death of ignorance and do not turn my heart after guidance. O Allah, when You have guided me to the guardianship of the one whose obedience is incumbent on me who is the master of Your affair after Your Messenger. Peace be on him and his progeny. So I became attached to the master of your affair, Amirul Momineen, Hasan, Husain, Ali, Muhammad, Ja'far, Musa, Ali, Muhammad, Ali, Hasan and Hujjat the Qaim Mahdi, Your bliss be on them all. O Allah, keep me steadfast on Your religion, keep me prepared for Your obedience all the time and keep my heart soft for the master of Your affair. Save me from those trials in which You involve Your creatures. And keep me steadfast on the obedience of Your Wali whom You have concealed from the view of Your creatures. Who is waiting for Your command and You are the learned without being taught, about the time when the circumstances of Your Wali will be reformed and when he will reappear and the veil of occultation shall be opened. Then give me patience so that I don't make haste in what You have delayed or that I be inclined to the delay of that, which You want to hasten. And that I do not ask of the exposition of what You have concealed. And search for that, which You have concealed. Or that I should be dissatisfied with what You have decreed. And I should not say why and how the hidden Imam is not reappearing while the world is fraught with injustice and oppression. I have entrusted all my affairs to You.

O Allah, I ask You to let me see the incomparable elegance of Your Wali, when his rules shall be enforced. I know that the proof, argument, evidence, exigency, intention and strength is all for You only. So do this favor on me and the believers that we see Your Wali Amr. Your bliss be on him and his progeny. In this way should His command become apparent and his guidance should become clear. He is one who brings out from misguidance to guidance and one who cures from the malady of ignorance. O Lord, reveal his countenance, make his pillars firm and include us among those who witness his incomparable elegance. And give us the good sense

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(*Taufeeq*) to serve him. And that we may die on his faith and are raised in his army.

O Allah, protect the hidden Imam whom You have created; from every kind of mischief, whom You brought from nonentity to being, whom You created, raised up and gave a form. And protect the Imam from the evil that comes to him from the front and from behind. From right and the left. From above and from below. Keep him in Your protection. In a protection after which none can harm him. And through him, protect the Prophet and the successor of the Prophet. O Allah, give the Imam of the Age a long life. Increase his lifespan. Help him in the Wilayat and rulership that you will grant to him. He is the guided one, one who will establish the truth, the pure, pious, sincere, satisfied, pleasing, patient, one who makes effort in the way of Allah and the thankful one.

O Allah, do not destroy our certainty due to the prolongation of his occultation and due to lack of news about him. Give us perfect faith in his remembrance, in his awaiting and in him. Do not make us careless of our duty of praying for him and for invoking divine blessings on him. Do not make us fall in despair for his reappearance and we should have firm certainty in his advent like we are certain of the advent of Your Messenger. And like we have faith in all that was revealed on the Prophet. Make our faith in these things strong. Till You make me walk the path of guidance by the Great Proof and the middle path. Give us the capability of his obedience and keep us steadfast in following him. Include us among his forces, his friends and his helpers. And make us among those who are satisfied with each of his actions. And don't deprive us of this bounty; neither in the lifetime nor at the time of death. Till we die on the same faith and certainty. Make us not among those who doubt or those who break the covenant or those who fall in sloth or those who deny.

O Allah, hasten his reappearance and help him and help those who help him. Abandon whose who desert him and destroy those who are inimical to him and those who deny him. Through his being, make the true religion apparent. Through him destroy falsehood. Through him save the believers from degradation. Inhabit the cities through his blessings. Eliminate the oppressors of disbelief through him. Destroy the strength of the leaders of the misguided ones and humiliate the tyrants and disbelievers through him. Through him destroy all the hypocrites, oath-breakers and irreligious that live in the east and the west of the earth, on land and on water, in plains or hills, so that neither their cities should remain nor their vestiges. And that Your cities may be purified from them. And cure the hearts of Your servants from them, and through the Imam of the Age, revive all that has been destroyed from Your religion, all the laws that have been changed and all Your practices that have been altered. Through the Imam, reform all these things, so that Your religion get a new lease of life and becomes perfect. The divine laws should become worthy of being followed without any hesitation and innovation. Due to his just rule, the fire of disbelief should be extinguished, because he is the one whom You have kept especially for Yourself. Whom You chose for helping Your Prophet. You chose him for Your knowledge and protected him from sins and immunized him from all

defects. And You informed him of the secrets of the Unseen and sent Your bounties upon him. You kept him away from every impurity and clean from every ignorance and disobedience.

O Allah, bless them, their purified forefathers, and their prominent Shia; and fulfill his hope. And keep this supplication of us pure from every doubt and show-off. So that we do not intend to please anyone, but You.

O Allah, we beseech in Your court that our Prophet is also not among us. And our leader is also hidden from us. We are surrounded by hardships and trials of the world. The enemies have got an upper hand over us. Your opponents are more and our numbers are few.

So, Allah, save us from these calamities at the earliest and give us victory through the just Imam. O the true deity, accept our plea.

O Allah, we beseech You to permit Your Wali to express Your justice among Your servants and that he may slay Your enemies till there does not remain any caller to oppression. O Lord, demolish the pillars of oppression and destroy the foundations of tyranny. Demolish their pillars and blunt their sword. Make their weapons useless. Lower their flags and eliminate their fighters. Put discord into their forces. O Lord, send down hard stones upon them and hit them with Your sharp sword. Do not turn away the severity of Your chastisement from the criminals. Send down chastisement on the enemies of Your Wali and the enemies of Your Messenger through the hands of Your Wali and the hands of Your servants.

O Lord, suffice for Your Hujjat and Your Wali in the earth from the fear of their enemies. And nullify the plots that they devise for him. Imprison in the circle of evil one who intends bad for the Qaim. Remove the mischief of the world through his blessed existence and put awe into the hearts of his enemies. Make the steps of his enemies waver. Leave his enemies confused and send down severe chastisement on them. Degrade them among Your servants. Make them accursed in Your cities. And put them in the lowest level of Hell. And send your worst punishment for them. Fasten them with fire and fill the graves of their dead with fire. And tie them with the fire of Hell. They are the same who considered Prayer unimportant, who followed their base desires and humiliated Your servants.

O Allah, revive the Quran through Your Wali. Show us its effulgence which is permanent and in which there is no darkness. Enliven the dead hearts through him. Cure the hearts, which are full of malice. And through him bring together on truth different selfish desires. Through him revive the laws that have been made obsolete so that the truth becomes triumphant and justice is established. O Lord, include us among his helpers. That we may strengthen his rule and be of those who follow his commands and are satisfied with each of his actions. Make us of those who submit to his commands. Make us such that people do not have to resort to dissimulation from us. O Lord, You are the only one who saves from every harm. You answer the prayer of the helpless. You save from great sorrow and pain. Thus O Lord, remove every harm from Your Wali. Appoint him as Your Caliph on the earth as You have decided about him.

O Lord, do not make me of those who dispute with the Aale Muhammad and don’t make me among their enemies. Don’t make me one who is

displeased and angry with Aale Muhammad. Thus I seek Your refuge from this; so please give me refuge. And I beseech You to grant me.

O Allah, bless Muhammad and the progeny of Muhammad and make me successful with them in the world and the hereafter and make me of those who are proximate to You.

19- ***Ikmaaluddin:*** Shaykh Abu Ja'far (r.a.) said: Saad bin Abdullah has narrated as follows the epistle, which was issued to Amari and his son (r.a.):

"May Allah make you successful in His obedience and steadfast in His religion and may He make you fortunate by His pleasure. I have learnt of what you have mentioned about Mithami and what he has stated about Mukhtar. And the one who met Mukhtar and spoke to him and concluded that the sole successor of Imam Hasan Askari (a.s.) is only Ja'far, the son of Imam Hadi (a.s.), and that he considered his Imamate to be valid. We have taken note of the whole matter that you had received from the friends and companions (Shia). And I seek refuge of Allah from blindness after light and vision, and from deviation after guidance and from evil deeds and dangerous mischiefs, while the Almighty Allah says:

الم {1}أَحَسِبَ النَّاسُ أَن يُتْرَكُوا أَن يَقُولُوا آمَنَّا وَهُمْ لَا يُفْتَنُونَ

"Alif Lam Mim. Do men think that they will be left alone on saying: We believe, and not be tried?" (Surah Ankabut 29:1-2)

And it is indeed surprising! How people fall into mischief and step into bewilderment and lean towards left and right and separate from their religion. Are they victims of doubt? Are they inimical to truth? Are they ignorant of the message and import of authentic traditions and correct reports? Or is it that they are aware of it but they have made themselves forget it?

Indeed the earth is never devoid of the proof, whether apparent or hidden. They have not seen and do not know that the Imams have arrived one after the other after their Prophet till the position reached Imam Hasan Askari (a.s.) and he sat on the seat of his respected father by the leave of Allah and guided towards the true path. He was the luminous star and the brilliant moon. Then the Almighty Allah summoned him to His presence and took him in His mercy. He, like his respected forefathers, made a bequest and entrusted his successorship and the covenant and last Imamate to his successor and his legatee. The Almighty Allah, by His predetermined will, concealed his location and His elevated rank is with us, Ahle Bayt and His favor is for us. If the Almighty Allah permits me to reappear, I would present truth in the best form and the most illuminated argument and sign, and I would have made myself apparent and established the proof. But the will of Allah is more dominant and cannot be subverted and His decision does not change. And the time decided by Him does not become apparent. Therefore they should keep aloof from their sensual desires and remain steadfast on the path they were on before this. And they must not try to search out needlessly that, which Allah has kept concealed, as they would become sinful and they must not try to expose the divine secret, as they would regret it.

Although they should know that the truth is by us and with us and no one except us would claim thus, but that he or she would be a liar and fabricator. None except us can claim thus, except that he or she be deviated. Therefore, what we have stated here should suffice for them, rather than seeking further clarification. Rather than desiring more explanation and details, they should rest content with this much, if Allah wills."

20- *Ikmaaluddin:* Muhammad bin Muzaffar Misri narrated from Muhammad bin Ahmad Dawoodi from his father that he said:

"Once I was present in the assembly of Abul Qasim bin Rauh when a person inquired about the statement of Abbas (the Prophet's Uncle) to the Messenger of Allah (s.a.w.s.): 'Your uncle, Abu Talib brought faith Islam on the basis of the numeric values of Arabic letters,' and he indicated the figure of 63. Thus what was meant by this statement?

Ibne Rauh replied: The explanation of this is the sum total of the numeric equivalents of the letters of the sentence: *Allah* is *Ahad* (One) and *Jawad* (generous) is 63. That is A=1, L=30, H=5 + A=1, H'=8, D=4 + J=3,W=6,A=1,D=4. Hence sum total is 63."

21- *Ghaibat Tusi:* A group of scholars has narrated from Talakbari from Ahmad bin Ali from Asadi from Ahmad bin Ishaq (r.a.) that an associate of his came and said that Ja'far bin Ali has sent him a letter introducing himself claiming that he is the Qaim after his father and that he is in possession of all the sciences that people need.

Ahmad bin Ishaq says that when I read Ja'far bin Ali's letter I wrote a letter to the Imam of the Time (a.s.) and also enclosed Ja'far's letter. The following reply came from the Imam:

In the name of Allah, the Beneficent, the Merciful

May Allah keep you safe and in health. I received your communication and also the letter that you had enclosed. I went through it; there are many contradictions and mistakes in it. If you had read carefully, you would also have realized this. Praise be to the Lord of the worlds in which no one else has any share that He favored and blessed us. Allah, the Mighty and Sublime does not want anything except to complete the truth and to destroy falsehood and He will witness what I am saying. The day in which there is no doubt, He will ask us about that in which we differ. The Almighty Allah has not appointed the writer of this letter as an Imam on anyone of us nor made it obligatory to obey him. Let me explain in detail, so that it is sufficient for you.

O Ahmad bin Ishaq, may Allah have mercy on you. The Almighty Allah did not create anyone in vain and neither did He leave it free after creation. On the contrary, He created them from His power. Gave them ears, eyes, hearts and brains. Then He sent to them the prophets as givers of glad tidings and warners, so that they may command the people to the obedience of Allah and restrain them from His disobedience. That they inform them about their creator about which they are ignorant. And He sent scriptures to them and sent the angels to them to maintain a difference between them and the common people and that their excellence over them is proved. Then He gave them miracles and a number of signs.

Thus He cooled the fire for some of them and made them as His Khalil.

To some He spoke and made his staff a serpent. Some of them enlivened the dead and cured the lepers through Allah's permission. To some He gave the knowledge of the language of the birds. He gave something from everything to them. Then He sent Muhammad (s.a.w.s.) as the mercy for the worlds and completed His favors on him and concluded His prophethood on him and made him the Prophet for the whole universe. Thus the truths expressed by him are clear to all and all are aware of the miracles shown by him.

After that the Almighty Allah captured the soul of the Messenger of Allah (s.a.w.s.) and transferred this matter to his cousin, brother, successor and legatee, Ali Ibne Abi Talib (a.s.). Then the matter of guidance went to his successors one after the other so that through them they may keep his religion alive and complete His light and He kept a clear difference between them and their brothers and cousins so that the Divine Proof and Imam can be differentiated from the common people by keeping the Imams pure from all sins and pure of every defect and appointed them as the trustees of His treasure and bearers of His secrets and helped them through miracles and proofs. And if this had not been there, all the people would have been equal and all would have claimed Imamate. No difference would have remained between right and wrong and the ignorant and the knowledgeable.

That false claimant has made a false claim on the Almighty Allah and I don't know how he can prove the veracity of his claim. Can he prove it through the knowledge and jurisprudence of the religion of Allah? By Allah, he does not even know what is lawful and what is unlawful, what is right and what is wrong; what is clear and what is ambiguous. He does not even know the limits and times of prayers. Can he prove his Imamate through piety? The Almighty Allah is a witness that he left obligatory prayers for forty days in order to learn black magic. You should know that he has wine cups and other tools of sinful activities. Can he prove his claim from some miracles? If it is so, let him bring some miracle or if he has any other evidence of Imamate. The Almighty Allah says in the Holy Quran:

حم {1} تَنْزِيلُ الْكِتَابِ مِنَ اللَّهِ الْعَزِيزِ الْحَكِيمِ {2} مَا خَلَقْنَا السَّمَاوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا إِلَّا بِالْحَقِّ وَأَجَلٍ مُسَمًّى وَالَّذِينَ كَفَرُوا عَمَّا أُنذِرُوا مُعْرِضُونَ {3} قُلْ أَرَأَيْتُم مَّا تَدْعُونَ مِن دُونِ اللَّهِ أَرُونِي مَاذَا خَلَقُوا مِنَ الْأَرْضِ أَمْ لَهُمْ شِرْكٌ فِي السَّمَاوَاتِ اِئْتُونِي بِكِتَابٍ مِّن قَبْلِ هَذَا أَوْ أَثَارَةٍ مِّنْ عِلْمٍ إِن كُنتُمْ صَادِقِينَ {4} وَمَنْ أَضَلُّ مِمَّن يَدْعُو مِن دُونِ اللَّهِ مَن لَّا يَسْتَجِيبُ لَهُ إِلَى يَومِ الْقِيَامَةِ وَهُمْ عَن دُعَائِهِمْ غَافِلُونَ {5} وَإِذَا حُشِرَ النَّاسُ كَانُوا لَهُمْ أَعْدَاء وَكَانُوا بِعِبَادَتِهِمْ كَافِرِينَ {6}

"Ha Mim. The revelation of the Book is from Allah, the Mighty, the Wise. We did not create the heavens and the earth and what is between them two save with truth and (for) an appointed term; and those who disbelieve turn aside from what they are warned of. Say: Have you considered what you call upon besides Allah? Show me what they have created of the earth, or have they a share in the heavens? Bring me a book before this or traces of knowledge, if you are truthful. And who is in

greater error than he who calls besides Allah upon those that will not answer him till the day of resurrection and they are heedless of their call? And when men are gathered together they shall be their enemies, and shall be deniers of their worshipping (them).” (Surah Ahqaf 46:1-6)

May Allah give you Taufeeq, ask him that which I have told you and test him and ask him interpretation of any verse of Quran or ask him a question about the daily prayers. So that you may know how much he knows and what defect he has.

The Almighty Allah has secured truth with those who are deserving of it and has placed it at its center. And He cannot accept that after Imam Hasan and Imam Husain (a.s.) the post of Imamate should go to two brothers. And when Allah, the Mighty and Sublime permits us to speak the truth, the truth will come out and falsehood will be destroyed. I ask for Allah’s help; He is sufficient for us and the best of the helpers. May Allah bless Muhammad and Aale Muhammad (a.s.).

22- *Ghaibat Tusi:* A group of tradition scholars has narrated from Saduq from Ammar bin Husain bin Ishaq from Ahmad bin Hasan bin Abi Salih Khajandi that he was very busy in the search for the Imam of the Time (a.s.); therefore he visited many areas and at last he wrote a letter to the Imam through Abul Qasim Husain Ibne Rauh, in which he expressed his aim and the following epistle was received:

“The one who argued undertook an investigation and the one who investigated established a proof and one who established a proof destroyed himself and one who destroyed himself has committed polytheism.

The narrator says that after the arrival of this epistle, I gave up the search of the Holy Imam (a.s.) and returned to my hometown satisfied.”

23- *Al-Kharaij:* Ahmad bin Abu Ruh said that he sent Abul Hasan Khizr bin Muhammad with an amount to be paid to Abu Ja’far Muhammad bin Uthman Amari and to request him to pray for me as I was not keeping well and also to inquire if it was allowed to wear Pashmina.

Abul Hasan Khizr bin Muhammad says: Thus when I reached Baghdad to Amari, he refused to accept that amount and said that it was to be deposited with Abu Ja’far Muhammad bin Ahmad as he has been instructed and the replies to my questions have arrived which I will get from him as well. So I went to Abu Ja’far, gave him the amount and he took out a letter in which the following was written:

You requested me to pray for your cure and the Almighty Allah has given you health. And you asked about the lawfulness of prayers wearing Pashmina and fox skin. Now it is unlawful to pray in it. You are however allowed to wear the fur of animals whose flesh is Halal, provided nothing unlawful is mixed in it. And you are allowed pray in a garment, which you received as income. Goatskin and sheepskin is allowed, provided the animal was not slaughtered in Germany as Christians slaughter animals there. You are allowed to wear it if someone you can trust has slaughtered it.

Note: Whatever I had intended to write in the Book of Occultation ends here. I pray to the Almighty Allah to include me among the helpers of Hazrat Hujjat (a.s.) and keep me on his religion and also among those who will be martyred under his flag and also that he may please us all through

his vision and that the dust of his feet should become the antimony of our eyes as every goodness is hoped from Him.

I request the readers to pray for divine mercy on me and seek forgiveness on my behalf during my lifetime and after my death. Praise be to Allah and may the Almighty Allah bless Muhammad and his Purified Progeny.

Written in Rajab 1078 A.H. by the sinful hands of Mulla Baqir bin Muhammad Taqi, may Allah forgive them both.

END OF VOLUME 53

Notes

1 *Tareed* (exiled) and *Shareed* (fugitive) are titles of our Master, His Eminence Hujjat (a.s.).

2 Muhammad bin Abdul Hamid and Abdus Samad bin Muhammad.

3 Muhammad bin Abdullah, Mahaz bin Hasan Muthannna bin Hasan bin Ali bin Abi Talib

4 Qays is an area of Egypt.

5 Perhaps it denotes the Zaidiyyah who are considered to be from Aale Muhammad (a.s.) since they are descendants of Lady Fatima (s.a.).

6 Imam Ja'far Sadiq (a.s.) had prohibited Muhammad bin Abdullah bin Hasan Muthanna from staging an uprising and also prophesied his killing, but the latter didn't pay heed.

7 Mecca and some parts of Hijaz are together known as Tahama.

8 The detached portion of a mosque set aside for communal prayer, and frequently enclosing the tomb of the patron saint. (*A Dictionary of Modern Written Arabic* – Hans Wehr)

9 Perhaps Mawali is for non-Arabs who have settled in the Arab lands.

10 In *Biharul Anwar* it is 'you have killed us' and in *Ghaibat* of Nomani it is 'we bring faith'.

11 One who marks the infidels.

12 Plural of Nasibi, enemy of Ahle Bayt (a.s.)

13 Nickname: Ibne Kawwa. He was a Kharijite.

14 Act of leaving the preferable option.

15 One who marks the infidels.

16 Surah Momin 40:11

17 Surah Anam 6:79