

# **The Return of al-Mahdi**

*(Mukhtasaru Ithbāti 'r-Raj'ah)*

مختصر

**al-Fadl ibn Shādhān**

**(d. 260 AH / 873 CE)**

اثبات الرجعة

translated by

**Sayyid Saeed Akhtar Rizvi**

# THE RETURN OF AL-MAHDI

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By:

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# PREFACE

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
الحمد لله رب العالمين والصلاة والسلام على  
رسوله المجتبي ابى القاسم محمد المصطفى واله الطيبين الطاهرين  
ولا سيما بقية الله فى ارضه الحجة المنتظر القائم المهدى ارواحنا له الفداء

This is the translation of *Mukhtaṣaru Ithbāti 'r-Raj'ah* (Abridged *Ithbātu 'r-Raj'ah*). The original book of which this is an abridgement was by Abu Muḥammad al-Faḍl ibn Shādhān ibn al-Khalil al-Azdi an-Nishāpūri.

## (A) THE AUTHOR:

Al-Faḍl ibn Shādhān was a highly respected jurisprudent (*faqih*) and theologian (*mutakallim*) of the third century of hijrah. He lived in Nishapur (Khurāsān). Ash-Shaykh aṭ-Ṭusi (d. 460\*) writes about him: “A *faqih* and *mutakallim* of sublime honour; he has written many books and works.” While listing thirty-two of his works, Shaykh aṭ-Ṭusi has also mentioned *Ithbātu 'r-Raj'ah*.<sup>1</sup>

Ash-Shaykh an-Najāshi (d, 450) writes under his name: “His father was of the companions of Yūnus [ibn ‘Abdu ‘r-Raḥmān], and [Al-Faḍl ibn Shādhān] narrated *aḥādith* from Abu Ja‘far ath-Thāni [i.e. Imam Muḥammad at-Taḥiqi], and it is said that he also narrated from ar-Riḍā (peace be upon them)<sup>2</sup>. He was *thiqah*

\* Unless otherwise specified, all dates in this preface refer to the hijrah lunar calendar.

1 Aṭ-Ṭusi, *al-Fihrist* (Qum ed.) p. 124, entry no. 552.

2 It is undoubtedly true that Ibn Shādhān narrated from Imam ar-Riḍā as may be seen in aṣ-Ṣadūq’s books, ‘*Uyūnu Akhbār 'r-Riḍā* and ‘*Ilalū 'sh- Sharā'i*’ and in several chapters of his *Man la Yaḥḍuruhu 'l-Faqih*.

(trustworthy); one of our companions who were [counted as] *faqih* and *mutakallim*; he enjoys a great respect in this sect [i.e. in the Shi‘ahs]; he, in his honour and distinction, is too well-known to need any description. Al-Kanji<sup>3</sup> has said that he had written one hundred and eighty books. Then listing forty-eight of his books which he had in his possession, he mentions three books about the twelfth Imam (A.S.): *Ithbātu ‘r-Raj‘ah*, *ar-Raj‘ah ḥadith* and *Kitāb al-Qā‘im* (peace be upon him).<sup>4</sup>

Ibn Dā‘ud al-Hilli (d. 707) writes about him, “He was one of the great jurists and theologians of the Shi‘a faith. His status is too high to need any mention.”<sup>5</sup>

It is reported that al-Faḍl ibn Shādhān once sent someone to Sāmarrā to Abu Muḥammad al-Ḥasan al-‘Askari (peace be upon him); when the messenger wanted to leave, a book of al-Faḍl dropped down. The Imam took it up, read it and said, “Allāh’s mercy be on al-Faḍl.” (Another narration says that the Imam repeated this prayer three times.) He also reported that the Imam said, “I envy the people of Khurāsān because of al-Faḍl ibn Shādhān and because he lives among them.”

Ash-Shaykh at-Ṭusi has counted al-Faḍl ibn Shādhān, in his *Rijāl*, among the companions of the tenth and eleventh Imams (A.S.). It is thus clear that he narrated *aḥādith* directly from two Imams, and was a companion of four Imams (peace be upon them). His

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3 Abu ‘l-Qāsim Yahya ibn Zakariya al-Kanji had met Imam Ḥasan al-‘Askari (a.s.); at-Tal‘akbari took *aḥādith* from him in 318 A.H.; at that time his age had exceeded 120 years. See *Rijāl an-Najāshi*, vol. 2 (Beirut, 1988) p. 168, fn no. 2

4 *Rijāl an-Najāshi*, vol. 2, p. 168, no. 838.

5 Ibn Dā‘ud, *Rijāl* (Qum ed.) p. 151, no. 1200.

father had narrated *aḥādith* from the seventh Imam (A.S.).<sup>6</sup>

Al-Faḍl once said, “I am the successor of those who have passed away. I met (and received *aḥādith* and knowledge) from Muḥammad ibn Abi ‘Umayr, Ṣafwān ibn Yaḥya and others, and have preserved their legacy since last fifty years; when Hishām ibn al-Ḥakam (may Allāh have mercy on him) passed away, Yūnus ibn ‘Abdu ’r-Raḥmān (may Allāh have mercy on him) carried his torch and used to reply [our] adversaries; then Yūnus ibn ‘Abdu ’r-Raḥmān died and left no one in his place except as-Sakkāk, and he rebutted the adversaries’ [arguments], until he too passed away (may Allāh have mercy on him), and now I am their successor after them, may Allāh have mercy on them.”<sup>7</sup>

In his last days, al-Faḍl ibn Shādhān was at Bayhaq (a town in Khurāsān) when news came that the Kharijites were proceeding towards that town. He fled from Bayhaq; but faced so many difficulties in the journey that he became seriously ill and died of the same illness.<sup>8</sup> His death occurred in 260, the same year when Imam Ḥasan al-‘Askari (peace be upon him) was martyred.

Booraq, “a man among our companions well-known for his truthfulness, righteousness, piety and goodness”, went for *hajj* when al-Faḍl was seriously ill. On his return journey, he went to Samarra’ to pay his respects to the eleventh Imam (A.S.). During the visit he said to the Imam (A.S.): “Al-Faḍl ibn Shādhān is seriously ill. Some people say that it has happened because you are annoyed with him, as they reportedly had told

6 Al-Khū‘i, *Mu‘jam Rijāli ‘l-Ḥadith*, vol. 13, pp. 298 (no. 9355).

7 *Ikhtiyār Rijāli ‘l-Kashshi*, vol. 2, pp. 817.

8 *Ibid*, p. 818.

you that al-Faḍl had said that the successor of Ibrāhīm was better than the successor of Muḥammad (S.A.W.). But he had not said anything like this, may I be your ransom! They had told a lie against him.” The Imam (A.S.) said, “Yes, they had told a lie against him. May Allāh have mercy on al-Faḍl! May Allāh have mercy on al-Faḍl.” When Booraq returned, he found that al-Faḍl had died in the same days when the Imam (A.S.) had said “May Allāh have mercy on al-Faḍl.”<sup>9</sup>

As all reports agree that al-Faḍl died in 260, obviously Booraq had gone for *hajj* in 259. After completing the rituals of *hajj* and *ziyarat*, he went to Iraq, and must have reached Samarra’ in the first 10 or 15 days of Muharram in 260, when the above mentioned conversation took place. It means that al-Faḍl had died in early Muharram 260, i.e. nearly two months before Imam Ḥasan al-‘Askari, (peace be upon him) who was martyred on the eighth of Rabi‘u ’l-awwal, 260. His mausoleum is in old Nishāpūr, a short distance from the present town.<sup>10</sup>

## (B) THE BOOK:

Unfortunately, almost all books of Ibn Shādhān are now lost.<sup>11</sup> Their fate was not different from thousands of other books written by the companions of the Imams (Peace be upon them).

9 Ibid. pp. 817-818.

10 Jalālu ’d-din al-Urmawi in the preface to Ibn Shādhān, *al-Īḍāh*, pp. 48-52.

There are also two photographs of the building and the dome in the book.

11 His one book, *al-Īḍāh*, has been edited and published with annotations and an elaborate preface by Sayyid Jalālu ’d-din al-Ḥusayni al-Muḥaddith al-Urmawi in 1972 by the Tehran University Press. I also believe that aṣ-Ṣaduq has preserved Ibn Shādhān’s *Kitāb al-‘Ilal* in its original and complete form in his *‘Uyūnu Akhbār ar-Riḍā*, vol. 2, chapter 33 as well as in his *‘Ilalu ’sh-Sharā’i*, vol. 1 (Najaf, 1385 AH/1960 CE) pp. 251-275.

It appears from an-Najāshi's book that Ibn Shādhān had written two books on the subject of Raj'at (Return): *Ithbātu 'r-Raj'ah* and *ar-Raj'ah ḥadith* while ash-Shaykh aṭ-Ṭusi has mentioned only the former.

The Shaykh of our *mashayekh*, late Agha Buzurg Tehrani (died 1389) has mentioned the two books and their abridgements in five places in his magnum opus, *adh-Dhari'ah*:

- (1) as *Ithbātu 'r-Raj'ah* (vol. 1. No. 450)
- (2) as *ar-Raj'ah wa aḥādithuha* (vol. 10. No. 294)
- (3) as *Kitābu 'l-Ghaybah* (vol. 16, No. 395)
- (4) as *Mukhtaṣaru 'l-Ghaybah* (vol. 20, No 2574)
- (5) as *Muntakhabu Ithbāti 'r-Raj'ah* (vol.22 No. 7472)

On pondering on the above entries in conjunction with the recently published *Kitāb Sulaym ibn Qays al-Hilāli*,<sup>12</sup> the following informations have been gleaned:

1. A manuscript of *Ithbātu 'r-Raj'ah* was with as-Sayyid Muḥammad ibn Muḥammad Mir Lawḥi al-Ḥusayni al-Mūsawi as-Sabzawari, who was a contemporary of al-'Allamah al-Majlisi and both lived in the same city, Isfahan. Mir Lawḥi refused to show it to al-Majlisi or to allow him to make its copy. The relations between them were not good. If he had given its copy to al-Majlisi he could have saved one more treasure from extinction; perhaps he would have preserved it in its original form by putting it in a separate chapter, as he had done with *at-Tawḥid* of Mufaḍḍal and many such books. Mir Lawḥi has written a book, *Kifāyatu 'l-Muhtadi fi Ma'rifati 'l-Mahdi*, in which he has

<sup>12</sup> In 3 volumes with comprehensive *tahqiq* (introduction) and *istidrakat* (appendixes) by ash-Shaykh Muḥammad Bāqir al-Anṣāri, Qum, 1415 A.H.



collected forty *aḥādith* from *Ithbātu 'r-Raj'ah* of al-Faḍl ibn Shādhān, *Kitabu 'l-Ghaybah* of al-Ḥasan ibn Ḥamzah al-Mar'ashi, and *al-Faraj al-Kabir* of Muḥammad ibn Hibatullāh aṭ-Ṭarābulisi.<sup>13</sup> The traditions quoted from *Ithbātu 'r-Raj'ah* support the view that he had access to the complete book, not just its selection. Let us pray that someone unearths that manuscript—if it is still existent.

*Mukhtaṣaru Ithbāti 'r-Raj'ah*: This abridgement of *Ithbātu 'r-Raj'ah* was made by, “a learned traditionalist”. Possibly, it was done by as-Sayyid Bahā'u 'd-Din 'Ali ibn Ghayāthu 'd-Din 'Abdu 'l-Karim ibn 'Abdu 'l-Ḥamid an-Nili an-Najafi (9th century). Agha Buzurg had seen its copy in the library of the well-known *mujtahid*, ash-Shaykh Muḥammad as-Samāwi (d. 1370). The copy was transcribed by the famous *muḥaddith*, ash-Saykh Muḥammad ibn al-Ḥasan al-Ḥurr al-'Amili (d.1104), whose *Wasā'ilu 'sh-Shi'ah* is indispensable for religious scholars and jurists, and is one of the three “Ḥādith-Collections of the Later period”. It appears from various seals and writings on the back of that manuscript that before coming into the possession of ash-Shaykh as-Samāwi, it had passed through the hands of many scholars and '*ulamā'*. After his death it was given to the Library of Ayatullah Muḥsin al-Ḥakim (Najaf); and it is mentioned in the catalogue of the Library (vol. 1, No. 316) as *Mukhtaṣaru Ithbāti 'r-Raj'ah*, and it is with this name that it has been published in *Turāthunā*, as will be seen later.

2. Here a short note on *adh-Dhari'ah's* entries will not be out of place. Agha Buzurg Tehrani, while describing *Ithbātu 'r-*

<sup>13</sup> It has recently been published in Iran by the Ministry of Islamic Guidance, Tehran, in 1373 H. Solar.

*Raj'ah* and *ar-Raj'ah wa aḥādithuha*, has clearly said that these two titles were of two separate works. He also writes about the latter book that it is also called *Kitābu 'l-Ghaybah*.

According to our present information, no scholar before al-Muḥaddith an-Nūri has called it “*Kitābu 'l-Ghaybah*”. Bahā'u 'd-Din an-Nili an-Najafi, who abridged one of the two books of al-Faḍl, writes at the end: “This is the end of what we have selected from the *Kitāb* of al-Faḍl ibn Shādhān.” Mir Lawḥi who copied *aḥādith* from the *Kitāb* of al-Faḍl in *Kifāyatu 'l-Muḥatadi*, clearly gives references of *Ithbātu 'r-Raj'ah*. The abridgement which we have translated begins with the sentence, “This is a short selection from the book, *Ithbātu 'r-Raj'ah...*”

Then came al-Muḥaddith an-Nūri (d. 1320) who probably thought that *Ithbātu 'r-Raj'ah* and *ar-Raj'ah wa aḥādithuha* were one and the same, and because the book(s) contained *aḥādith* on Occultation and Reappearance, he began referring to it (them!) as *Kitābu 'l-Ghaybah* and to its Abridgement as *Mukhtaṣaru 'l-Ghaybah*.

As we have seen, Agha Buzurg clearly believed that the *Ithbātu 'r-Raj'ah* and *ar-Raj'ah wa aḥādithuha* were names of two separate books. On the other hand, he also listed the names, *Kitābu 'l-Ghaybah* and *Mukhtaṣaru 'l-Ghaybah*, which his Shaykh, al-Muḥaddith an-Nūri, had chosen. The resulting mix-up leaves a person who looks at the five entries together much bewildered. However, it is from these entries that we have gleaned the facts mentioned above.

### (C) ANOTHER COPY IS FOUND:

For obvious reasons, it was next to impossible for research scholars to have access to the manuscript in Najaf. No one had any inkling of any other copy. Then my late friend, Ḥujjatul Islam wal Muslimeen as-Sayyid ‘Abdul ‘Aziz at-Ṭabāṭabā’i informed the research scholar as-Sayyid Bāsim al-Musawī that there was another manuscript in the Library of Astan-e-Quds-e-Raḍawī (Mash-had) in a bound collection No.7442 with the manuscript of two books of ash-Shaykh al-Mufid; the cataloguer had mentioned those two books and overlooked this booklet which covers folios one to eleven. Working on this information, Mu’assasatu ‘Āli ’l-Bayt (A.S.), Qum, obtained its photocopy, and as-Sayyid al-Musawī started work on it. His difficulty was that there was no other copy available to enable him to compare, correct and prepare an annotated text. He solved this problem by comparing the *aḥādith* with other later books where a particular *aḥādith* or a similar one was found.

Mu’assasatu ‘Āli ’l-Bayt (A.S.) published it as a Book Supplement in the 15<sup>th</sup> issue of its prestigious quarterly academic magazine, *Thurāthunā*, and the late as-Sayyid ‘Abdu ’l-‘Aziz at-Ṭabāṭabā’i kindly gave its copy to me.

### (D) THIS ENGLISH TRANSLATION:

When I heard the sad news of the demise of al-‘Allamah al-Muḥaqqiq as-Sayyid ‘Abdu ’l-‘Aziz at-Ṭabāṭabā’i, it came to my mind to translate this *Abridged Ithbātu ’r-Raj’ah* into English in memory of my departed friend, who was instrumental in bringing it to light. This translation was done in four days, and I dedicate

its reward (*thawāb*) to my late friend, may Allāh enhance his rank in the hereafter.

According to as-Sayyid Bāsim al-Musawi, the abridged version contains twenty *aḥādith*, but actually there are twenty-two. (The manuscript does not have any numbering; it is as-Sayyid al-Musawi who has put the numbers.) Technically, when the text of a *ḥādith* is narrated through another *isnād*, it is counted as a separate *ḥādith*. The fifteenth and eighteenth traditions of the Arabic version thus become four *aḥādith*. I have found one more *ḥādith* quoted from the unabridged *Ithbātu 'r-Raj'ah* in *Kifāyatu 'l-Muhtadi*<sup>14</sup> which I have added as an Appendix, thus bringing the total to twenty-three *aḥādith*.

#### (E) IMPORANCE OF THIS BOOK:

The importance of this book lies in the fact that it was written in the lifetime of Imam Ḥasan al-‘Askari (peace be upon him).

The textual evidence (see *ḥādith* no. 12) suggests that the book was written in 258 or soon after that, when the twelfth Imam (peace be upon him) was about three years old. As we know that by end of 259 al-Faḍl ibn Shādhān was very seriously ill; therefore, he must have written the book by Ramadan 259. Therefore, the prophecy of the twelfth Imam’s Occultation contained in this book cannot be brushed aside as “of late origin”.

There are a total of ten *aḥādith* which speak of a long Occultation: one is from Imam Ḥusayn (no. 7), two from Imam Zaynu 'l-‘Ābidin (nos. 4 and 8), three from Imam Muḥammad al-Bāqir (nos. 3, 5 and 20), one from Imam Ja‘far as-Šādiq (no.

14 As quoted in *Kitāb Sulaym ibn Qays al-Hilāli*.

19) and three from Imam Ḥasan al-‘Askari (9th, 10th and 12th), peace be upon them all.

Obviously, the coming *Ghaybah* was not announced with drum-beats to the general public. Only the most trusted people knew about it. Thus we see al-Faḍl ibn Shādhān, with his sublime status and close ties with four Imams (peace be upon them) narrating ten *aḥādith* which speak of a long Occultation. And in another *ḥādith* (no.2) he narrates from the Messenger of Allāh (peace and blessings of Allāh be on him and his progeny) that the time of his appearance, like that of the Qiyāmat, was known only to Allāh; and in *ḥādith* no. 8, the fourth Imam (peace be upon him) is reported to highly praise those who will remain steadfast in the Occultation likening them to the *mujāhidin* in front of the Messenger of Allāh (S.A.W.). This high praise itself suggests a long Occultation in which people of weak faith will go astray. The same *ḥādith* describes in detail the episode of Ja‘far *al-Kadhkhāb* (Ja‘far, the liar) — how he would pretend to be an Imam, instigate the ruler against the family of Imam Ḥasan al-‘Askari (peace be upon him) and make endeavours to get the 12th Imam killed.

All these prophecies were penned down at least six months before the events. They contain in themselves the proof of their authenticity; they loudly announce that they have come from the Infallible Ones (peace be upon them). They also give the lie to some people’s claim that the idea of *Ghaybah* was invented by the Shi‘a scholars when the expected re-appearance of the Imam did not materialize.

While on this subject, one thing should be made clear. We

generally speak of two Occultations; *ṣughra* (minor) and *kubra* (major). The Minor Occultation is counted from the death of Imam Hasan al-‘Askari (peace be on him) in 260 to 329, i.e. 69 years. During the Minor Occultation, four Special Deputies, one after another were appointed by the Imam (may Allāh hasten his re-appearance) to provide a link between the Imam and the ummah. This system ended by Imam’s order in 329 and the Major Occultation began.

When we say Minor and Major Occultations, we do not suggest that there were two separate Occultations. The fact is that it is a single, un-interrupted Occultation from the beginning until God knows when. It is not that the Imam had hidden himself for 69 years, and then ended that Occultation by appearing and living among his followers for some time, and then went into Occultation again. It is only one Long Occultation with progressively intensifying security measures. First, the Imam was under the protection of his father; then he appointed four Special Deputies as the connecting link between him and the *ummah*; and then in 329, even that link was cut off. When a *ḥādīth* speaks of two Occultations, one shorter and the other longer, its purpose is to describe the two varying security arrangements, and when another one speaks of one long Occultation, it looks at the fact that the Imam’s Occultation would be continuous without any interruption.

**Al-Mahdi:** The sixth *ḥādīth* from the sixth Imam and the twenty-third *ḥādīth* (given in Appendix) from the Prophet refer to the twelfth Imam as al-Mahdi. It may clarify the matter to those who say that the twelfth Imam is certainly al-Qā’im, but are in doubt whether or not he is also al-Mahdi.

**Malikah:** Granddaughter of the Byzantine Emperor: In the ninth *ḥādīth*, the Eleventh Imam (peace be on him) says that the mother of the twelfth Imam is the granddaughter of Ceaser, the Byzantine Emperor; and in the 11th *ḥādīth*, her name is given as Malikah. I will write, inshā-Allāh, on these two *aḥādīth* later on, giving the biographical details of the Imam’s mother (peace be upon her).

### (F) THE RETURN (AR-RAJ‘AH):

The book’s name means “Proof of the Return”. It may refer to the re-appearance of Imam al-Mahdi (peace be upon him) after his Occultation; and majority of the *aḥādīth* in it point to this meaning. Also, *Raj‘ah* in the Shi‘a terminology refers to the partial resurrection, when some selected persons will be resurrected after the re-appearance of Imam al-Mahdi; and two *aḥādīth* (no. 7 & 17) briefly mention that resurrection.<sup>15</sup>

واخر دعوانا ان الحمد لله رب العالمين

25th Muharram, 1417  
12th June, 1996

Sayyid Saeed Akhtar Rizvi  
Toronto

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15 To further understand this phenomenon of Raj‘ah in the sense of partial resurrection, see my article, *The Belief in Raj‘at*, which was published in *The Light* (Dar-es-Salaam) in 1991, and reprinted with some amendments in *The Right Path* (Toronto) in 1994.



This is a short selection from the book, *Ithbātu 'r-Raj'ah*, of the Shaykh of the sect and reliable authority of the group, Abu Muḥammad al-Faḍl ibn Shādhān ibn al-Khalil an-Nishāpuri, may Allāh cover him with His forgiveness and give him spacious (place) in His gardens; and may Allāh give us the opportunity to collect all that is in this (book) and get enlightenment from its brilliant jewels and priceless pearls; surely He is Nigh, Answering the prayers.

\* \* \*

Al-Faḍl ibn Shādhān, may Allāh provide rest to his noble spirit and bestow on him His exalted benevolence, said:

**1. Narrated to us Muḥammad ibn Ismā'il ibn Bazi' (may Allāh be pleased with him):** He said, narrated to us Hammād ibn 'Isa: He said, narrated to us Ibrāhim ibn 'Umar al-Yamāni: He said, narrated to us Abān ibn Abi 'Ayyāsh: He said, narrated to us Sulaym ibn Qays al-Hilāli who said:

I said to Amiru 'l-Mu'minin (peace be on him): "I have heard from Salmān and al-Miqdād and Abu Dharr things concerning the exegesis of the Qur'ān and *aḥādith* of the Prophet (blessings and peace from Allāh be on him and his progeny), different from what the people have; then I heard from you verification of what I had heard from them (i.e. from Salmān, al-Miqdād and Abu Dharr). I have also seen with the people many things related to the exegesis of the Qur'an and *aḥādith* of the Prophet (blessings and peace from Allāh be on him and his progeny) which you



oppose and say that all that is untrue. So, do you think that the people intentionally tell lies against Allāh and His Messenger, and interpret the Qur’ān according to their own views?”

Sulaym said: Then ‘Ali (peace be on him) said:

“You have asked, so understand the reply. Certainly, what the people have is (a collection of) right and wrong, true and false, repealing and repealed, general and particular, firm and ambiguous, exact and surmised. Even during the days of the Messenger of Allāh (blessings and peace from Allāh be on him and his progeny) false sayings were attributed to him, so much so that he stood up to deliver a sermon and had to say: *‘O People! Attribution of false sayings to me has increased, so whoever attributes a falsehood to me intentionally should make his abode in the Fire.’* Then after him falsities were attributed to him much more than was being done in his time.

“And the *ḥādīth* has come to you through four (types of people) only; there is no fifth.

“[First]: A hypocrite, who adopts the appearance of Islam, and makes a show of faith; he does not hesitate in sinning and does not restrain himself from wilfully attributing false things against the Messenger of Allāh (blessings and peace from Allāh be on him and his progeny). If people knew that he was a hypocrite and a liar, they would not accept anything from him and would not confirm what he says. But they say: *‘This is a companion of the Messenger of Allāh (blessings and peace from Allāh be on him and his progeny), he has seen him and heard (his sayings) from him.’* They therefore accept what he says, because

they do not know his reality. Allāh had indeed informed (the people) regarding the hypocrites clearly, and fully described them. He, the Mighty, the Great, has said: *And when you see them, their bodies will please you, and if they speak, you will be captivated by their speech; (they are) as if they were propped up timbers.* (al-Munafiqun 63:4) After (the Prophet), they sought positions with the leaders of misguidance and the callers towards the Fire, through falsehoods and slanderings. So they put them in (high) posts and imposed them on the people, and they devoured the world (i.e. wealth) through them. And people are always with the rulers and after this world, except those to whom Allāh affords protection. This is the first of the four (categories).

“[Second]: Then there is the individual who heard (something), from the Messenger of Allāh (blessings and peace from Allāh be on him and his progeny), but did not memorise it as it was, and surmised it; he does not knowingly attribute the falsehood to the Prophet; that (imaginary saying) is in his hand, he acts upon it and narrates it and claims *‘I have heard it from the Messenger of Allāh (blessings and peace of Allāh be on him and his progeny).’* If the Muslims come to know that he has committed a mistake in it, they will not accept it from him, and if he himself knew that he was on the wrong, he would give it up.

“[Third]: The third man is he who heard the Messenger of Allāh (blessings and peace from Allāh be on him and his progeny) ordering to do a thing, and later the Prophet forbade doing it (but this man did not know it); or, he heard the Prophet forbidding a thing and later he allowed it, but this man did not know it. In this way he retained in his mind the repealed order and did not know the repealing tradition. If he knew that it had

been repealed he would reject it; and if the Muslims knew, when they heard it from him, that it had been repealed, they would reject it.

“[Fourth]: The fourth is the man who does not speak a lie against the Messenger of Allāh (blessings and peace from Allāh be on him and his progeny); he hates falsehood for fear of Allāh and respect for the Messenger of Allāh (blessings and peace from Allāh be on him and his progeny). He does not forget, but retains (in his mind) exactly what he heard (from the Prophet), and he narrates it as he heard it without adding anything or omitting anything. He knows the abrogating (tradition) and the abrogated; so he acts upon the abrogating (tradition) and leaves the abrogated. He knows that the orders of the Prophet (blessings and peace from Allāh be on him and his progeny) are like the orders of the Qur’ān, and like the Qur’ān it contains the abrogating and the abrogated, the general and the particular, and the firm and the ambiguous. And some times the sayings of the Messenger of Allāh (blessings and peace from Allāh be on him and his progeny) had two connotations: the general and the particular, as the Qur’ān has. Allāh, the Glorified, the High, says in his Book: *‘And whatever the Messenger gives you, accept it, and from whatever he forbids you, keep back.’* (al-Hashr 59:7). Thus the connotation became obscure for him who did not know or understand what was its meaning intended by Allāh and His Messenger (blessings and peace from Allāh be on him and his progeny).

“Not all the companions of the Messenger of Allāh (blessings and peace from Allāh be on him and his progeny) were in the habit of asking him about a thing; and not all those who asked could

understand (the reply); and not all those who understood could retain it in memory. Indeed there were among them many who never asked him about anything; and they always wished that some bedouin or stranger might come, and ask the Messenger of Allāh (blessings and peace from Allāh be on him and his progeny) something, so that they would also listen.

“I used to go to him once in day time and once at night, and he used to receive me all alone; he replied to my questions, and I turned with him wherever he turned to. The companions of the Messenger of Allāh (blessings and peace from Allāh be on him and his progeny) knew that he never did so with anyone else. May be the Messenger of Allāh (blessings and peace from Allāh be on him and his progeny) came to (see) me in my house more often than (we met) at his house. When I went to (see) him in any of his houses, he met me alone, telling his wives to go out (of the room), so that no one other than me remained there; but when he came to my house for private (talks) with me, neither Fāṭimah (Peace be on her) nor any of my children went out. When I asked him (questions), he replied to me, and when I became silent and exhausted my questions, he started (teaching me) on his own. Thus not a verse of the Qur’ān was revealed to the Messenger of Allāh (blessings and peace from Allāh be on him and his progeny) but he taught and dictated it to me and I wrote it in my hand-writing; he taught me its interpretation and exegesis, its abrogating and abrogated, its firm and ambiguous, its particular and general, its esoteric (meaning) and exoteric. He prayed to Allāh to bestow on me its understanding and that I should retain it in my memory; and since the time he prayed for me I never forgot any verse from the Book of Allāh, nor any knowledge which he had dictated to me and I had written down. And all

that Allāh had taught him, *ḥalāl* or *ḥarām*, order or prohibition, obedience or disobedience, or anything which was (in past) or will be (in future), or any book which was revealed on anyone before him—he did not leave anything but taught it all to me, and I have retained it in my memory without forgetting a single letter from it.

“When the Messenger of Allāh (blessings and peace from Allāh be on him and his progeny) was teaching it to me, he prayed to Allāh, putting his hand on my chest, to fill my heart with knowledge, understanding, wisdom and light; and he used to say: *‘O Allāh! Bestow on him knowledge and retention in memory, and do not let him forget anything that I have informed and taught him.’*

“One day I said to him: ‘May my father and mother be your ransom, O Messenger of Allāh! Since the time you have prayed for me as you did, I have not forgotten a single thing that you have taught me, nor have I missed any of your teachings. Then [why should] I write what you are teaching me? Are you afraid that I would forget (something)?’

“He said: *‘O my brother! I have no fear about you of forgetfulness or ignorance. I love to pray for you; and Allāh, the High, has informed me that He has appointed you and your partners as my successors [who will come after you, and you are writing all this for them]; they are those whose obedience Allāh has joined with His own obedience and my obedience, and has said about them: O you who believe! Obey Allāh and obey the Messenger and those (vested) with authority from among you.’*  
(An-Nisa 4:59)

“I said: ‘Who are they? O Messenger of Allāh!’

“He said: ‘Those who are my successors after me; those to whom the desertion of the deserters will do no harm; they are with the Qur’ān and the Qur’ān is with them, they will not separate from it nor it will separate from them, until they come to me at the *Ḥawḍ (Kawthar)*; because of them my *ummah* will be helped; and because of them they will get rain, their misfortunes will be removed and their prayers will be answered.’

“I said: ‘Tell me their names, O Messenger of Allāh!’

“He said: ‘You, O ‘Ali! Are the first of them; then my this son—and he put his hand on the head of al-Ḥasan— then my this son—and put his hand on the head of al-Ḥusayn— then your namesake ‘Ali (al-Ḥusayn’s) son, Zaynu ’l-‘Ābidin, and he will be born in your time, O my brother! So give him my *salām*; then his son, Muḥammad al-Bāqir, the opener of my knowledge and the treasurer of the revelation of Allāh, the High; then his son, Ja‘far as-Šādiq; then his son, Musa al-Kāzim; then his son, ‘Ali ar-Riḍā; then his son, Muḥammad at-Taqi; then his son, ‘Ali an-Naqi; then his son, al-Ḥasan az-Zaki; then his son, al-Ḥujjat al-Qā’im, the last of my successors and caliphs, who will take revenge from my enemies, and will fill the earth with equity and justice as it would be full of injustice and oppression.’”

Then the Leader of the Faithful (peace be on him) said: “By Allāh! I certainly know all those who will pledge their allegiance to him between ar-Rukn (al-Yamāni) and Maqām (Ibrāhim); and I know the names and tribes of his helpers.”

Muḥammad ibn Ismā‘il said: Then Ḥammad ibn ‘Isa said: I described this *ḥadith* to my Master, Abu ‘Abdillāh [Ja‘far aṣ-Ṣadiq] (peace be on him), and he wept and said: “Sulaym has narrated truthfully; for his *ḥādith* was narrated to me by my father, from his father ‘Ali ibn al-Ḥusayn, from his father al-Ḥusayn ibn ‘Ali who said: ‘I heard this *ḥādith* from Amiru ’l-Mu’minin (peace be on him) when Sulaym ibn Qays had put that question to him.’

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**2. Narrated to us Muḥammad ibn Abi ‘Umayr from Ḥammād ibn ‘Isa, from Abu Shu’bah al-Ḥalabi, from Abu ‘Abdillāh [Ja‘far aṣ-Ṣadiq], from his father Muḥammadibn ‘Ali, from his father ‘Ali ibn al-Ḥusayn, from his uncle al-Ḥasan ibn ‘Ali ibn Abi Ṭālib (peace be on them all) that he said:**

I asked my grandfather, the Messenger of Allāh (may Allāh bless him and his progeny) about the Imams after him.

He (blessings and peace from Allāh be on him and his progeny) said: “The Imams after me are twelve, corresponding to the number of the *naqibs* (leaders) of the children of Isrā’il. Allāh has given them (i.e. will give them) my knowledge and understanding; and you are among them, O Ḥasan!”

I said: “O Messenger of Allāh! When will come out the Qā’im of us, Ahlu ’l-Bayt?”

He said. “O Ḥasan! His likeness is like the Hour (of Resurrection). Allāh has kept its knowledge hidden from the

people of the heavens and the earth; it will not come but all of a sudden.”

As-Shaykh al-Ḥurr al-‘Āmili, the first copyist of this tract has written here: “I say, the correct name (of the second narrator in the above isnād) is Ḥammād ibn ‘Uthmān.

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**3. Narrated to us ‘Abdu ‘r-Raḥmān ibn Abi Najrān, from ‘Āṣim ibn Ḥumayd, from Abu Ḥamzah ath-Thumāli, from Abu Ja‘far [Muḥammad al-Bāqir] (peace be on him) that he said:**

The Messenger of Allāh (blessings and pace from Allāh be on him and his progeny) said to the Leader of the Faithful (peace be on him): “O ‘Ali! Certainly the Quraysh will soon show against you (the enmity) which they have kept hidden (so far); and they will join their forces to oppress and overpower you. So if you get (enough) supporters, fight against them; but if you do not find supporters, then restrain your hands and save your blood, because martyrdom is (to come to you) later on. And know that my son will take revenge in this world from your oppressors, and from those who will do injustice to your children, and Allāh will punish them in the hereafter a hard punishment.”

Salmān al-Fārsi said: “Who is he? O Messenger of Allāh!”

He said: “The ninth from the progeny of my son, al-Ḥusayn; who will re-appear after his long occultation, and will then announce the order of Allāh, and bring the divine religion to light, and take revenge from the enemies of Allāh, and fill the earth with equity



and justice as it would be filled with inequity and injustice.”

He (Salmān) asked: “When will he appear? O Messenger of Allāh!”

He said: “No one knows it other than Allāh. But there are some signs for it: An announcement from the sky, a landslide in the East, and another in the West, and a third at the desert.”

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**4. Narrated to us Şafwān ibn Yaḥya; He said**, narrated to us Abu Ayyūb Ibrāhīm ibn Ziyād al-Khazzāz; He said, narrated to us Abu Ḥamzah ath-Thumālī from Abu Khālid al-Kābulī that he said:

I went to see my Master ‘Ali ibn al-Ḥusayn ibn ‘Ali ibn Abi Ṭālib (peace be on them all), and I saw in his hand a paper he was looking at and crying bitterly. I said: “My father and mother be your ransom! O Son of the Messenger of Allāh! What paper is this?”

He said: “This is the copy of the tablet which Allāh the High, had sent to the Messenger of Allāh (blessings of Allāh be on him and his progeny). It contains the names of Allāh, the High, and His Messenger, and the Leader of the Faithful, and my uncle al-Ḥasan ibn ‘Ali, and my father (peace be on them all); also (it has) my name, and names of my son Muḥammad al-Bāqir, and his son Ja‘far as-Şādiq, and his son Musa al-Kāzīm, and his son ‘Ali ar-Riḍā (peace be on them all); then (there are) names of his son Muḥammad at-Taḳī, and his son ‘Ali an-Naḳī, and his son al-Ḥasan az-Zaki and his son al-Ḥujjat, who will stand by

order of Allāh and take revenge from enemies of Allāh, who will disappear in a long occultation and then will appear and fill the earth with equity and justice as it will be filled with injustice and oppression.”

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**5. Narrated to us Faḍālah ibn Ayyûb (may Allāh be pleased with him). He said:** Narrated to us Abān ibn ‘Uthmān. He said: Narrated to us Muḥammad ibn Muslim who said that Abu Ja‘far [Muḥammad al-Bāqir] (peace be on him) said:

The Messenger of Allāh (blessings of Allāh be on him and his progeny) said to ‘Ali ibn Abi Ṭālib (peace be on him): “I have more authority on the believers than their own selves; then you, O ‘Ali! have more authority on the believers than their own selves; then al-Ḥasan has more authority on the believers than their own selves; then al-Ḥusayn has more authority on the believers than their own selves; then Muḥammad ibn ‘Ali has more authority on the believers than their own selves; then Ja‘far ibn Muḥammad has more authority on the believers than their own selves; then Musa ibn Ja‘far has more authority on the believers than their own selves; then ‘Ali ibn Musa has more authority on the believers than their own selves; then Muḥammad ibn ‘Ali has more authority on the believers than their own selves; then ‘Ali ibn Muḥammad has more authority on the believers than their own selves; then al-Ḥasan ibn ‘Ali has more authority on the believers than their own selves; then [is] al-Ḥujjat ibn al-Ḥasan with whom the caliphate and successorship will come to end; and he will remain hidden for a long period of time, then will reappear and fill the earth with justice and equity as it would be full of oppression and injustice.”

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**6. Narrated to us Muḥammad ibn Abi ‘Umayr (may Allāh be pleased with him), from Ghiyāth ibn Ibrāhim from Abu ‘Abdillah [Ja‘far aṣ-Ṣadiq] (peace be on him) that he said:**

Amiru ’l-Mu’minin (peace be on him) was asked about the meaning of the saying of the Messenger of Allāh (may Allāh bless him and his progeny), “I leave among you two weighty (precious) things, the Book of Allāh and my progeny,” as to who are the progeny. He said:

“I, al-Ḥasan, al-Ḥusayn and nine Imams from the children of al-Ḥusayn; ninth of them is their al-Mahdi; they will not separate from the Book of Allāh, the Mighty, the Great, nor will it separate from them, until they come to the Messenger of Allāh (blessings and peace from Allāh be on him and his progeny) at his *Hawḍ* (Kawthar).”

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**7. Narrated to us al-Ḥasan ibn Maḥbûb, from Mālik ibn ‘Aṭīyah, from Abu Ḥamzah [ath-Thumālī] Thābit ibn Abi Ṣafīyah Dinār, from Abu Ja‘far [Muḥammad al-Bāqir] (peace be on him) that he said:**

Al-Ḥusayn ibn ‘Ali ibn Abi Ṭālib (peace be on them) said to his companions one night before he was martyred:

“Verily, the Messenger of Allāh (blessings and peace of Allāh be on him and his progeny) had said (to me): ‘O my little son! You will certainly be driven to Iraq; you will come down in a land called ‘Amûrâ’ and Karbalâ, and there you will be martyred, and a group will be martyred with you.’”

“Now what the Messenger of Allāh (blessings and peace of Allāh be on him and his progeny) had informed me has arrived, and certainly I am going to him tomorrow. Therefore, whoever among you would like to go away, should do so this night, for I do allow him and give him the liberty [to leave me].”

And he greatly emphasised what he had said. But they did not agree and declared: “By Allāh! We shall never leave you [alone] until we too reach the destination you are going to.”

When he saw this [determination], he said: “Then rejoice (with the good news of) the Garden. By Allāh! We shall abide, after what is to befall us, as long as Allāh wishes; then Allāh will resurrect us and you when our Qā’im will appear. He will take revenge from the oppressors, and you and I will see them, [and they will be] wearing chains and shackles and [undergoing] various types of chastisement and punishment.”

He was asked: “Who is your Qā’im? O son of the Messenger of Allāh!”

He said: “The seventh from the children of my son Muḥammad ibn ‘Ali al-Bāqir; and he is al-Ḥujjat ibn al-Ḥasan ibn ‘Ali ibn Muḥammad ibn ‘Ali ibn Mûsa ibn Ja‘far ibn Muḥammad, the son of my son ‘Ali. And it is he who will remain hidden for a long period, then will appear and fill the earth with equity and justice as it would be full of oppression and injustice.”

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**8. Narrated to us Şafwān ibn Yaḥya (may Allāh be pleased**

**with him):**He said, Narrated to us Ibrāhim ibn Ziyād from Abu Ḥamzah ath-Thumālī from Abu Khālid al-Kābulī that he said:

I went to see my Master ‘Ali ibn al-Ḥusayn ibn ‘Ali ibn Abi Ṭālib (peace be on them) and said: “O son of the Messenger of Allāh! tell me about those (persons) whose obedience and love Allāh has made incumbent and has enjoined His servants to follow them after the Messenger of Allāh (may Allāh bless him and his progeny).”

He said: “O Kābulī! The persons (vested) with authority whom Allāh, the Mighty, the Great, has appointed as the Imams of the people and has enjoined their obedience on them are the Leader of the Faithful ‘Ali ibn Abi Ṭālib (peace be on him), then my uncle al-Ḥasan, then my father al-Ḥusayn, then the authority has come to us.” Then he became silent.

I said: “O my Master! It has been reported to us from the Leader of the Faithful (peace be on him) that the earth will never remain without a *ḥujjat* (Proof) from the High, Allāh on His servants. So, who is the *ḥujjat* and Imam after you?”

He said: “My son, Muḥammad; and his name in the ancients’ books is given as Bāqir (*one who opens up the earth*), he will disclose the knowledge (*hitherto not explained*); and he is *ḥujjat* and Imam after me. After Muḥammad (is) his son Ja‘far, and his name in the people of the heaven is aṣ-Ṣadiq (Truthful).”

I said: “O my Master! How is it that he [alone] is given the name, aṣ-Ṣadiq, when all of you are Truthful?”

He said: “Narrated to me my father from his father from the Messenger of Allāh (may Allāh bless him and his progeny) that he said: ‘When my son, Ja‘far ibn Muḥammad ibn ‘Ali ibn al-Ḥusayn ibn ‘Ali ibn Abi Ṭālib is born, name him aṣ-Ṣadiq, because the fifth from his children who also will have the same name, Ja‘far, will claim to be Imam making bold against Allāh of Sublime Glory, and telling lie against Him; thus he, in Allāh’s view, is Ja‘far al-Kadhdhāb (*Ja‘far the Liar*), the slanderer against Allāh, the High; the pretender of what he is not fit for, the transgressor against his father and envious of his brother. It is he who will crave to throw open the curtain of Allāh at the time of occultation of the *Wali* of Allāh.”

Then ‘Ali ibn al-Ḥusayn (peace be on him) wept very bitterly, and said: “It is as though I am looking at Ja‘far al-Kadhdhāb and he has instigated the oppressor of his time to thoroughly search the affairs of the *Wali* of Allāh, and to depute [midwives] on the spouses of his father; in ignorance of his status [before Allāh], endeavouring to get him killed if he is found, coveting the inheritance of his brother, so that he may take it without any right.”

Abu Khālid said: “And is this to happen? O Son of the Messenger of Allāh!”

He said: “Certainly, by my Lord! Verily it is recorded in a book which we have and which describes all the sufferings which are to afflict us after the Messenger of Allāh (may Allāh bless him and his progeny).”

Abu Khālid said: “Then what is to happen? O Son of the

Messenger of Allāh!”

He said: “Then there will be a prolonged occultation of the *Wali* of Allāh, the twelfth of the successors of the Messenger of Allāh and [the twelfth] of the Imams after him.

“O Abu Khālid! The people (living) in the period of his occultation, believing in his Imamate and awaiting his reappearance will be superior to the people of all times, for surely Allāh, the Glorified, the High, will give them the wisdom, understanding and cognition through which the occultation would become for them equal to vision; and [He] in those days will put them in the ranks of the fighters with sword in presence of the Messenger of Allāh (blessings and peace of Allāh be on him and his progeny). They are the truly purehearted ones, our genuine Shi‘as and the callers to the religion of Allāh, the Mighty, the Great, secretly and openly.”

And He (peace be on him) said: “To wait for release [from suffering] is the greatest release.”

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## **9. Narrated to us Muḥammad ibn ‘Abdu ’l-Jabbār saying:**

I said to my Master, al-Ḥasan ibn ‘Ali [al-‘Askari]: “May Allāh make me your sacrifice, O Son of the Messenger of Allāh! I love to know who is the Imam and the Ḥujjat of Allāh on His servants, after you.”

He (peace be on him) said: “Verily the Imam and the Ḥujjat after me is my son, the namesake of the Messenger of Allāh

(blessings and peace of Allāh be on him and his progeny) and who has the same *kunya* (agnomen) as he (the Prophet); and who is the last *Hujjat* and *Khalifa* of Allāh.”

[Muḥammad ibn ‘Abdu ’l-Jabbar] said: “From whom will he be [born]? O Son of the Messenger of Allāh!”

He (peace be on him) said: “From the grand-daughter of Ceasar, the Byzantine emperor. He will certainly be born, but he will disappear from the people in a long occultation; then he will reappear and kill the Dajjal; and he will fill the earth with equity and justice as it would be filled with oppression and injustice. So, no one is allowed to mention him by his name or describe him by his *kunya* before his appearance—blessings of Allāh be on him.”

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**10. Narrated to us Aḥmad ibn Ishāq ibn ‘Abdullāh al-Ash‘ari, saying:** I heard Abu Muḥammad al-Ḥasan ibn ‘Ali al-‘Askari (peace from Allāh be on him) saying:

“All praise is due to Allāh who did not take me out of the world until He showed me my successor; most resembling the Messenger of Allāh (blessings and peace from Allāh be on him and his progeny) in features and character. Allāh will keep him safe during his occultation, then He will make him reappear; and He will fill the Earth with equity and justice as it would be filled with injustice and oppression.”

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**11. Narrated to us Muḥammad ibn ‘Ali ibn Ḥamzah ibn al-Ḥasan ibn ‘Ubaydullāh ibn al-‘Abbās ibn ‘Ali ibn Abi**



**Tālib (peace be on him) saying:** I heard Abu Muḥammad [al-Ḥasan al-‘Askari] (peace be on him) saying:

“Now has been born the *Wali* of Allāh and His *Hujjat* on His servants, and my successor after me, circumcised, on the eve of 15<sup>th</sup> Sha‘bān [in] the year two hundred and fifty-five, near the dawn-break. The first to give him bath was Riḍwān, the Superintendent of the Garden in a company of the Near Angels, with the water of al-Kawthar and al-Salsabil, then bathed him my aunt Ḥakimah bint Muḥammad ibn ‘Ali ar-Riḍā (peace be on them).”

Then Muḥammad ibn ‘Ali ibn Ḥamzah was asked about his mother (peace be on him). He said: His mother is Malikah, who sometimes is called Susan and sometimes Rayḥānah. (*Also Ṣayqal and Narjis were among her names.*)<sup>16</sup>

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## **12. Narrated to us Ibrāhim ibn Muḥammad ibn Fāris an-Nishāpūri, saying:**

‘Amr ibn ‘Awf, the governor, intended to kill me; and he hated the Ahlu ‘l-Bayt very much and was passionately fond of killing the Shi‘as. I was informed of his plan and was overwhelmed with great fear. I took leave of my family and friends, and proceeded to the house of Abu Muḥammad [al-‘Askari] (peace be on him) to take his leave. I had decided to flee [from the governor’s domain]. When I entered, I saw a child sitting at the Imam’s side; his face was shining like the full moon; I was astonished to see his light and brightness to the point that I

<sup>16</sup> The style of this sentence indicates that it might have been added by a scribe; that is why I have put it in brackets.

almost forgot my troubles.

Then (the child) said: “O Ibrāhim! Do not flee away, because certainly Allāh, the Glorified, the High, will soon save you from his evil.”

At this my astonishment increased further, and I said to Abu Muḥammad (peace be on him): O my Master! May Allāh make me your ransom! Who is he, and he has just told me about what was in my mind?

(The Imam) said: “He is my son and my successor after me. It is He who will disappear in a long occultation, and will reappear after the Earth will become full of oppression and injustice, then he will fill it with justice and equity.”

So I asked him about his name, and he said: “He is the namesake of the Messenger of Allāh (blessings and peace of Allāh be on him and his progeny) and of the same *kunya* (agnomen); but it is not allowed for anyone to mention him by his name or *kunya* until Allāh establishes his power and government. So keep secret, O Ibrāhim! what you have seen and heard from us today— except from the deserving people.”

Then I prayed for them (both) and their forefathers, and came out seeking help from Allāh’s grace, with confidence in what I had heard from aṣ-Ṣāhib (peace be on him). [On arriving at home], my uncle, ‘Ali ibn Fāris gave me the good news that [the Caliph] al-Mu‘tamid sent his brother, Abu Aḥmad with an order to kill ‘Amr ibn ‘Awf. Aḥmad caught him the same day and dismembered him limb by limb. And all praise is due to Allāh, the

Lord of the worlds.

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**13. Narrated to us ‘Abdullāh ibn al-Ḥusayn ibn Sa‘d al-Kātib (may Allāh be pleased with him), saying:** Abu Muḥammad [al-Hasan al-‘Askari] (peace be on him) said:

“The Umayyads and the Abbasids kept us under their sword for two reasons:

“First: They knew very well that they had no right to the caliphate; so they were afraid that we would lay claim on it and [consequently] it would settle down in its [true] centre.

“Second: They had known from *mutawatir aḥādith* that the end of the rule of oppressors and tyrants will be at the hand of our Qā’im and they had no doubt that they were oppressors and tyrants. Therefore, they endeavoured to kill the Ahlu ’l-Bayt of the Messenger of Allāh (blessings and peace from Allāh be on him and his progeny), and to annihilate his progeny — hoping in this way to prevent the birth of al-Qā’im (peace be on him) or to kill him. But Allāh, the High, refused to disclose his affairs to any of them; rather He [decided] to complete His light, although the polytheists may be averse to it.”

\* \* \*

**14. Narrated to us Ahmad ibn Muḥammad ibn Abu Naṣr (may Allāh be pleased with him), who said:** Narrated to us Ḥammād ibn ‘Isa who said: Narrated to us ‘Abdullāh ibn Abi Ya‘fūr saying: Abu ‘Abdillah Ja‘far ibn Muḥammad (peace be on them) said:

“There is not a single miracle among the miracles of the Prophets and [their] successors but that Allāh the Glorified, the High, will show its like on the hand of our Qā’im, for completing the proof against the enemies.”

\* \* \*

**15. Narrated to us al-Ḥasan ibn ‘Ali ibn Faḍḍāl, from Ḥammād ibn ‘Isa from al-Ḥusayn ibn al-Mukhtār, from Abu Naṣr<sup>17</sup> from ‘Āmir ibn Wāthilah from ‘Amirū ’l-Mu’minin (blessings of Allāh be on him) that he said: the Messenger of Allāh (may Allāh bless him and his progeny) who said:**

“Ten [signs] must surely appear before the Hour [of Resurrection]: The Sufyāni, the Dajjāl, the Smoke, the Walker [on the earth], appearance of al-Qā’im, rising of the Sun from its setting place, coming down of ‘Isa (peace be on him), a landslide in the East, a landslide in Arabian Peninsula and a fire which will erupt from the depth of Aden leading the people to (their) gathering place.”

\* \* \*

**16. Also [al-Ḥasan ibn ‘Ali ibn Faḍḍāl] has narrated it with the same wordings from al-Ḥasan ibn Maḥbūb (may Allāh be pleased with him). He said:** Narrated to us ‘Ali ibn Ri’āb, who said: Narrated to us Abu Ḥamzah ath-Thumālī, who said: Narrated to us Sa‘id ibn Jubayr, who said: Narrated to us ‘Abdullāh ibn al-‘Abbās who said: the Messenger of Allāh (blessings and peace from Allāh be on him and his progeny)

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17 In the manuscript, it is “Abu Baṣīr.” Basim al-Musawi has changed it to Abu Naṣr because Abu Baṣīr is not among those who have narrated ḥādīth from ‘Āmir ibn Wāthilah.

said:

“Surely there are some signs for the Hour [of Resurrection]: The Sufyāni... (Then he mentioned the same signs as above, except that he omitted the Walker, and added: a landslide in the West).

\* \* \*

**17. Narrated to us Muḥammad ibn Abi ‘Umayr (may Allāh be pleased with him). He said: Narrated to us Jamil ibn Darrāj, who said: Narrated to us Zurārah ibn A‘yan from Abu ‘Abdillah [Ja‘far aṣ-Ṣadiq] (peace be on him), that he said:**

“Seek refuge with Allāh from the evil of the Sufyāni and Dajjāl and other people of *fitnahs* [temptations, deceptions, mischief].”

He was asked: “O son of the Messenger of Allāh! (blessings and peace from Allāh be on him and his progeny): As for the Dajjāl, we know him, and his state of affairs has become clear from your traditions. But who are the Sufyāni and the other people of *fitnahs*? And what will they do?”

He (peace be on him) said: “The first to appear from this group will be a man, called Aṣhab ibn Qays; he will rise from the Arabian Peninsula; he will commit much outrage and great tyranny among the people.

“Then will appear the Jurhumi from Syria, and the Qaḥṭāni from Yemen. Each of them will gain great power in his domain, and the people will be overwhelmed with oppression and *fitnah*. While they will be in this state, as-Samarqandi will rise against them from Khûrāsān with black flags.

“And the Sufyāni (will rise) from a dry valley of Syria; he will be from the descendant of ‘Utbah ibn Abi Sufyān. This cursed one, before his rising, would be showing asceticism and abstemiousness, and will be content with barley bread and coarsely-ground salt; by distributing wealth among the people, he will attract the hearts of the ignorant and vile people. Then he will claim the caliphate, and people will do his *bay‘ah* (i.e. pledge their allegiance to him), they will be followed by those scholars who hide the truth and propagate the falsehood, and they will say, he certainly is the best of the people of the earth.

His rising and that of al-Yamāni from Yemen with white flags will coincide on the same day, same month and same year.

“The first to fight against the Sufyāni will be the Qaḥṭāni who will be defeated and will run away to Yemen where al-Yamāni will kill him. Then Aṣḥab and the Jurhumi, after many battles with the Sufyāni, will take to their heels; he will chase and over-power them. And [in the same way] he will defeat all those who will oppose and fight against him—except al-Yamāni.

“Then the Sufyāni will send his armies all around and conquer a lot of towns. He will exceed all limits in murder and wickedness. He will go to Rome to repulse the Khūrāsāni ruler, and will come back as a Christian, wearing a cross in his neck.

“Then he will proceed to al-Yamāni; and al-Yamāni will stand up to repulse his danger. The Sufyāni will be defeated after many battles and fierce fightings; al-Yamāni will pursue him, and after many encounters (the Sufyāni) will be (completely) routed. Al-Yamāni will find him with his son among the

prisoners at the river al-Law, and he will cut them to pieces. After that, al-Yamāni will live in his kingdom, unhampered by enemies, for thirty years. Then he will hand over the kingdom to his son, as-Sa‘id, and himself repair to Mecca, awaiting the appearance of our Qā’im (peace be on him) till his death. His son will continue, after his father’s death in his kingdom and government for about forty years. Both of them will return to (this) world by prayer of our Qā’im (peace be on him).”

Zurārah said: “I asked him about the duration of the Sufyāni’s rule.” He (peace be on him) said: “It will extend to twenty years.”

\* \* \*

**18. It was narrated (to us) by him (Muḥammad ibn Abi ‘Umayr), from Sayf ibn ‘Amirah from Bakr bin Muḥammad al-Azadi, from Abu ‘Abdillah [Ja‘far aṣ-Ṣadiq] (peace be on him) that he said:**

“The risings of the Khûrāsāni, Sufyāni and Yamāni will be in the same day, same month and the same year. There will be no flag among them more better than the Yamāni’s, it will lead to the right (path).”

\* \* \*

**19. Narrated to us Ṣafwān ibn Yaḥya (may Allāh be pleased with him) sayin: Narrated to us Muḥammad ibn Ḥumrān, who said: aṣ-Ṣadiq Ja‘far ibn Muḥammad (peace be on him) said:**

“Verily, our Qā’im will be helped by fear, supported by (divine) help; the Earth will be folded up for him, and all the treasures

will appear for him. Through him, Allāh will make His religion victorious over all religions even if the polytheists may be averse to it. His rule will extend to the (furthest limits of the) East and the West. There will remain no ruin on the Earth but it will be built (again). Rūḥullāh ‘Isa ibn Maryam (peace be on him) will come down and pray behind him.”

Ibn Ḥumran said: “He was asked: ‘When will appear your Qā’im? O son of the Messenger of Allāh!’”

He said: “When men will resemble women, and women will resemble men; and men will satisfy their lust with men, and women with women; and women will ride saddles; and false testimony will be accepted and true evidence rejected; and people will take murder lightly; fornication, eating interest and bribery [will become a norm]; evil people will dominate the virtuous ones; the Sufyāni will rise from Syria, and al-Yamāni from Yemen; there will be land-slide in the desert; and a youth from the progeny of Muḥammad (blessings and peace from Allāh be on him and his progeny) will be killed between ar-Rukn and al-Maqām, whose name will be Muḥammad ibn al-Ḥasan<sup>18</sup> and whose title will be ‘the Purified Soul’; and a cry will come from the heaven that the right is with ‘Ali and his Shi‘as. At that time will come out our Qā’im (peace be on him).

“When he appears, he will recline his back against the Ka’bah, and three hundred and thirteen men will gather around him. The first thing he will speak, will be this verse: *What is preserved by Allāh is better for you if you are believers.* (Hud 11:86). Then he will say: ‘I am the one preserved by Allāh in His Earth, and His

<sup>18</sup> In the manuscript it is “ibn Muḥammad”; Bāṣim al-Mūsawi has corrected it from ash-Shaykh aṣ-Ṣaduq’s *Ikmālu ‘d-Din*.



proof and *khalifah* over you.’ So whenever a greeter will greet him, he will only say: ‘Peace be on you, O the One Preserved by Allāh!’ When the assembly —and it is four thousand men— will gather with him, he will come out of Mecca. Then there will remain in the Earth none that was worshipped other than Allāh, the Mighty, the Great, be it an idol or other things, but a fire will fall on it and it will burn out. And all that will be after a long occultation.”

\* \* \*

**20. A similar *ḥādīth* has been narrated (to us) by Muḥammad ibn Ismā‘īl ibn Bazi‘ from Muḥammad ibn Muslim ath-Thaqafi from Abu Ja‘far [Muḥammad al-Baqir] (peace be on him).**

**21. Narrated to us ‘Abdu ’r-Raḥmān ibn Abi Najrān (may Allāh be pleased with him) from ‘Abdullāh ibn Sanān from Abu ‘Abdillah [Ja‘far aṣ-Ṣadiq] (peace be on him) that he said:**

“Those who will disappear from their beds are three hundred and thirteen men —the number of the people of Badr— they will be at Mecca in the morning; and this is (the interpretation of) the words of Allāh, the Mighty, the Great: ‘Wherever you will be, Allāh will bring you all together.’ (al-Baqarah 2:148) and they are the companions of al-Qā’im (peace be on him).”

\* \* \*

**22. Narrated to us Aḥmad ibn Muḥammad ibn Abi Naṣr (may Allāh be pleased with him), who said: Narrated to us ‘Āṣim ibn Ḥumayd: He said: Narrated to us Muḥammad ibn Muslim who said: A man asked Abu ‘Abdillah [Ja‘far**

aṣ-Ṣadiq] (peace be on him): “When will your Qā’im appear?”

He said: “When misguidance will increase, and guidance will decrease; oppression and mischief will increase, and righteousness and goodness will decrease; men will satisfy their lust with men and women with women; the ‘ulama’ will incline towards the world, and majority of the people to poems and poets; a group of heretic people will be transformed turning into monkeys and pigs; the Sufyāni will be killed and the Dajjāl will appear, doing his utmost in misleading and misguiding; at that time the name of the Qā’im (peace be on him) will be announced on the eve of twenty-third of the month of Ramadhan. He will rise on the day of ‘Ashura’. It is as though I am looking at him standing between the Rukn and the Maqām, and Jibra’il (peace be on him) will be announcing before him: ‘(Make) bay’ah for Allāh;’ and his Shi‘as will proceed to him (to do so).”

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(Note by ash-Shaykh Muḥammad ibn al-Ḥasan al-Ḥurr al-‘Āmili)

This is what we found copied from the book *Ithbātu ’r-Raj’ah* of al-Faḍl ibn Shādhān in the handwriting of some learned traditionists; and it was checked with its original. Written by Muḥammad al-Ḥurr.

(Note by Muḥammad Husayn ibn Zaynu ’l-‘Ābidin al-‘Urmawi)

This is the end of what was in the manuscript from which this copy has been made; and it belonged to the author of *al-Wasā’il* [Shaykh al-Ḥurr al-‘Āmili] (may Allāh’s mercy be on him); and the above wordings, “This is what we found....”, was in his own

noble and blessed handwriting; and on the back of the copy was written in his own hand: “Its owner by grace of Allāh is the Faqir (the poverty stricken) Muḥammad al-Ḥurr.”

I completed (this copying) on twenty-second Dhu ’1-Qa’dah, in the one thousand three hundred and fiftieth year of the hijrah of the Prophet, in the mausoleum of ‘Ali; and I am the humble Muḥammad Ḥusayn al-‘Urmawi ibn Zaynu ’1-‘Ābidin, may Allāh forgive both of them.

(Note by the humble servant of Allāh, Sayyid Saeed Akhtar Rizvi)

I started translation of this booklet on Thursday 29<sup>th</sup> Dhu ’1-Qa’dah 1416 A.H, corresponding to 18<sup>th</sup> April 1996, and completed it on Sunday, 2<sup>nd</sup> Dhu ’1-Hijjah 1416 A.H, corresponding to 21<sup>st</sup> April 1996 at 11.00 p.m. at Dar es Salaam.

## Appendix

(*Hādith* No. 23)

Ash-Shaykh Abu Muḥammad al-Faḍl ibn Shādhān ibn Khalil said:

Narrated to us al-Ḥasan ibn ‘Ali ibn Faḍḍāl and ibn Abi Najrān, from Ḥammād ibn ‘Isa, from ‘Abdullāh ibn Muskān, from Abān ibn Taghlib, from Sulaym ibn Qays al-Hilāli, from Salmān al-Fārsi, that he said:

The Messenger of Allāh (Blessings of Allāh be on him and his progeny) said: “Should not I give you, O People! the good news of al-Mahdi?”

They said: “Certainly.”

He said: “Then know that Allāh, the High, will raise in my *ummah* a just ruler and virtuous Imam (who) will fill the earth with justice and equity as it would be full of oppression and injustice; and he is the ninth from the children of my son al-Ḥusayn; his name is my name and his *kunya* is my *kunya*.”

“Truely there will be no good in the life after him; and his rule will continue until forty days before the Qiyāmat (Resurrection).”

Quoted from *lthbātu ‘r-Raj‘ah* of al-Faḍl ibn Shādhān, by as-Sayyid Muḥammad Mir Lawḥi in his *Kifāyatu ‘l-Muhtadi fi Ma ‘rifati ‘l-Mahdi* (Tehran: Ministry of Islamic Guidance, 1373 A.H. Solar =1415 p.307)

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19 See *ḥādith* no.91, in *Kitāb Sulaym ibn Qays al-Hilāli*, published in three volumes with extensive introduction and appendixes by ash-Shaykh Muḥammad Bāqir al-Anṣārī az-Zanjāni al-Khū‘i’ni, vol. 2 (Qum, 1415 A.H.) p. 958; see also vol. I, p. 1173.

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