

The Return of Al-Mahdi



al-Fadl ibn Shadhan

**Translated by
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Author(s):

al-Fadl ibn Shadhan [3]

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This is the translation of Mukhtasaru Ithbati 'r-Raj'ah (Abridged Ithbati 'r-Raj'ah). The original book of which this is an abridgement was by Abu Muhammad al-Fadl ibn Shadhan ibn al-Khalil al-Azdi an-Nishapuri.

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الحمد لله رب العالمين والصلاة والسلام على

رسوله المجتبیٰ ابي القاسم محمد المصطفى وآله الطيبين الطاهرين

ولا سيما بقية الله في ارضه الحجة المنتظر القائم المهدي ارواحنا له الفداء

This is the translation of Mukhtasaru Ithbati 'r-Raj'ah (Abridged Ithbati 'r-Raj'ah). The original book of which this is an abridgement was by Abu Muhammad al-Fadl ibn Shadhan ibn al-Khalil al-Azdi an-Nishapuri.

The Author

Al-Fadl ibn Shadhan was a highly respected jurist (faqih) and theologian (mutakallim) of the third century of hijrah. He lived in Nishapur (Khurasan). Ash-Shaykh at-Tusi (d. 4601) writes about him: "Afaqih and mutakallim of sublime honour; he has written many books and works." While listing thirty-two of his works, Shaykh at-Tusi has also mentioned Ithbatu 'r-Raj'ah.²

Ash-Shaykh an-Najashi (d. 450) writes under his name: "His father was of the companions of Yunus [ibn 'Abdu 'r-Rahman], and [Al-Fadl ibn Shadhan] narrated ahadith from Abu Ja'far ath-Thani [i.e. Imam Muhammad at-Taqi], and it is said that he also narrated from ar-Rida (peace be upon them)."³

He was thiqah (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-Kanji⁴ 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.): Ithbatu 'r-Raj'ah, ar-Raj'ah hadith and Kitab al-Qa'im (peace be upon him)."⁵

Ibn Da'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."⁶

It is reported that al-Fadl ibn Shadhan once sent someone to Samarra to Abu Muhammad al-Hasan al-'Askari (peace be upon him); when the messenger wanted to leave, a book of al-Fadl dropped down. The Imam took it up, read it and said, "Allah's mercy be on al-Fadl." (Another narration says that the Imam repeated this prayer three times.) He also reported that the Imam said, "I envy the people of Khurasan because of al-Fadl ibn Shadhan and because he lives among them."

Ash-Shaykh at-Tusi has counted al-Fadl ibn Shadhan, in his Rijal, among the companions of the tenth and eleventh Imams (A.S.). It is thus clear that he narrated ahadith directly from two Imams, and was a companion of four Imams (peace be upon them). His father had narrated ahadith from the seventh Imam (A.S.).⁷

Al-Fadl once said, "I am the successor of those who have passed away. I met (and received a(u1dith and knowledge) from Muhammad ibn Abi 'Umayr, Safwan ibn Yahya and others, and have preserved their legacy since last fifty years; when Hisham ibn al-Hakam (may Allah have mercy on him) passed away, Yunus ibn 'Abdu 'r-Rahman (may Allah have mercy on him) carried his torch and used to reply [our] adversaries; then Yunus ibn 'Abdu 'r-Rahman died and left no one in his place except as-Sakkak, and he rebutted the adversaries' [arguments], until he too passed away (may Allah have mercy on him), and now I am their successor after them, may Allah have mercy on them."⁸

In his last days, al-Fadl ibn Shadhan was at Bayhaq (a town in Khurasan) 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.⁹ His death occurred in 260, the same year when Imam Hasan 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-Fadl 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-Fadl ibn Shadhan is seriously ill."

Some people say that it has happened because you are annoyed with him, as they reportedly had told you that al-Fadl had said that the successor of Ibrahim was better than the successor of Muhammad (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 Allah have mercy on al-Fadl! May Allah have mercy on al-Fadl." When Booraq returned, he found that al-Fadl had died in the same days when the Imam (A.S.) had said "May Allah have mercy on al-Fadl."¹⁰

As all reports agree that al-Fadl 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-Fadl had died in early Muharram 260, i.e. nearly two months before Imam Hasan al-'Askari, (peace be upon him) who was martyred on the eighth of Rabi'u 'l-awwal, 260. His mausoleum is in old Nishapur, a short distance from the present town.¹¹

The Book

Unfortunately, almost all books of Ibn Shadhan are now lost.¹² Their fate was not different from thousands of other books written by the companions of the Imams (Peace be upon them).

It appears from an-Najashi's book that Ibn Shadhan had written two books on the subject of Raj'at (Return): Ithbiitu 'r-Raj'ah and ar-Raj'ah badiith while ash-Shaykh at-Tusi 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:

- a. as Ithbiitu 'r-Raj'ah (vol. 1. No. 450)
- b. as ar-Raj'ah wa abiidithuha (vol. 10. No. 294)
- c. as Kitiibu 'l-Ghaybah (vol. 16, No. 395)
- d. as Mukhtasaru 'l-Ghaybah (vol. 20, No. 2574)
- e. as Muntakhabu Ithbiiti 'r-Raj'ah (vol.22 No. 7472)

On pondering on the above entries in conjunction with the recently published Kitiib Sulaym ibn Qays al-Hilali,¹³ the following informations have been gleaned:

A. A manuscript of Ithbatu 'r-Raj'ah was with as-Sayyid Muhammad ibn Muhammad Mir Lawhi al-Husayni al-Musawi as-Sabzawari, who was a contemporary of al-'Allamah al-Majlisi and both lived in the same city, Isfahan. Mir Lawhi 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-Tawhid of Mufaddal and many such books. Mir Lawhi has written a book, Kifayatu 'l-Muhtadi fi Ma'rifati 'l-Mahdi, in which he has collected forty ahadith from Ithbatu 'r-Raj'ah of al-Fadl ibn Shadhan, Kitabu 'l-Ghaybah of al-Hasan ibn Hamzah al-Mar'ashi, and al-Faraj al-Kabir of Muhammad ibn Hibatullah at-Tarabulisi.¹⁴ The traditions quoted from Ithbatu '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.

Mukhtasaru Ithbiiti 'r-Raj'ah: This abridgement of Ithbatu 'r-Raj'ah was made by, "a learned traditionalist". Possibly, it was done by as-Sayyid Baha'u 'd-Din 'Ali ibn Ghayathu 'd-Din 'Abdu 'l-Karim ibn 'Abdu 'l-Hamid an-Nili an-Najafi (9th century). Agha Buzurg had seen its copy in the library of the well-known mujtahid, ash-Shaykh Muhammad as-Samawi (d. 1370). The copy was transcribed by the famous muhaddith, ash-Saykh Muhammad ibn al-Hasan al-Hurr al-'Amili (d. 1104), whose Wasa'ilu 'sh-Shi'ah is indispensable for religious scholars and jurisprudents, and is one of the three "Hadith-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-Samawi, it had passed through the hands of many scholars and 'ulama'. After his death it was given to the Library of Ayatullah Muhsin al-Hakim (Najaf); and it is mentioned in the catalogue of the Library (vol. 1, No. 316) as Mukhtasaru Ithbati 'r-Raj

'ah, and it is with this name that it has been published in Turathuna, as will be seen later.

B. Here a short note on adh-Dhari 'ah's entries will not be out of place. Agha Buzurg Tehrani, while describing lthbatu 'r-Raj 'ah and ar-Raj 'ah wa abadithuha, has clearly said that these two titles were of two separate works. He also writes about the latter book that it is also called Kitabu 'l-Ghaybah.

According to our present information, no scholar before al-Muhaddith an-Nuri has called it "Kitabu 'l-Ghaybah". Baha'u 'd-Din an-Nili an-Najafi, who abridged one of the two books of al-Fadl, writes at the end: "This is the end of what we have selected from the Kitab of al-Fadl ibn Shadhan." Mir Lawhi who copied ahadith from the Kitab of al-Fadl in Kifayatu 'l Muhatadi, clearly gives references of lthbatu 'r-Raj'ah. The abridgement which we have translated begins with the sentence, "This is a short selection from the book, lthbatu 'r-Raj 'ah...:"

Then came al-Muhaddith an-Nuri (d. 1320) who probably thought that lthbatu 'r-Raj'ah and ar-Raj 'ahwa ahadithuha were one and the same, and because the book(s) contained ahadith on Occultation and Reappearance, he began referring to it (them!) as Kitabu 'l-Ghaybah and to its Abridgement as Mukhtasaru 'l Ghaybah.

As we have seen, Agha Buzurg clearly believed that the lthbatu 'r-Raj'ah and ar-Raj 'ah wa ahadithuha were names of two separate books. On the other hand, he also listed the names, Kitabu 'l-Ghaybah and Mukhtasaru 'l-Ghaybah, which his Shaykh, al-Muhaddith an-Nuri, 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.

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, Hujjatul Islam wal Muslimeen as-Sayyid 'Abdul 'Aziz at-Tabataba'i informed the research scholar as-Sayyid Basim al-Musawi that there was another manuscript in the Library of Astan-e-Quds e-Radawi (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 'Ali '1-Bayt (A.S.), Qum, obtained its photocopy, and as-Sayyid al-Musawi 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 ahadith with other later books where a particular ahadith or a similar one was found.

Mu'assasatu 'Ali '1-Bayt (A.S.) published it as a Book Supplement in the 15th issue of its prestigious quarterly academic magazine, Thurathuna, and the late as-Sayyid 'Abdu 'l-'Aziz at-Tabataba'i kindly gave its copy to me.

This English translation

When I heard the sad news of the demise of al-'Allamah al Mul:taqqiq as-Sayyid 'Abdu '1-'Aziz at-Tabataba'i, it came to my mind to translate this Abridged Ithbiitu '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 (thawiib) to my late friend, may Allah enhance his rank in the hereafter.

According to as-Sayyid Basim al-Musawi, the abridged version contains twenty abiidith, 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 biidith is narrated through another isniid, it is counted as a separate biidith. The fifteenth and eighteenth traditions of the Arabic version thus become four abiidith. I have found one more biidith quoted from the unabridged Ithbiitu 'r-Raj'ah in Kijayatu 'l-Muhtadi¹⁵ which I have added as an Appendix, thus bringing the total to twenty-three ahadith.

Importance of this book

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

The textual evidence (see hadith 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-Fadl ibn Shadhan 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 ahadith which speak of a long Occultation: one is from Imam Husayn (no. 7), two from Imam Zaynu 'l-'Abidin (nos. 4 and 8), three from Imam Muhammad al-Baqir (nos. 3, 5 and 20), one from Imam Ja'far as-Sadiq (no.19) and three from Imam Hasan 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-Fadl ibn Shadhan, with his sublime status and close ties with four Imams (peace be upon them) narrating ten ahadith which speak of a long Occultation. And in another ahadith (no.2) he narrates from the Messenger of Allah (peace and blessings of Allah be on him and his progeny) that the time of his appearance, like that of the Qiyamat, was known only to Allah; and in ahadith 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 mujahidin in front of the Messenger of Allah (S.A.W.).

This high praise itself suggests a long Occultation in which people of weak faith will go astray. The same ahadith describes in detail the episode of Ja'far al-Kadhhab (Ja'far, the liar) – how he would pretend to be an Imam, instigate the ruler against the family of Imam Hasan al-'Askari (peace be upon him) and make endeavors 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; *sughra* (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 Allah 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 uptill 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 an ahadith 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 ahadith from the sixth Imam and the twenty third ahadith (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-Qa'im, but are in doubt whether or not he is also al-Mahdi.

Malikah: Granddaughter of the Byzantine Emperor: In the ninth ahadith, 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 ahadith, her name is given as Malikah. I will write, insha-Allah, on these two ahadith later on, giving the biographical details of the Imam's mother (peace be upon her).

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 ahadith 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 ahadith (no. 7 & 17) briefly mention that resurrection. 16

وأخـر دعـوانا أن الحمد لله رب العالمين

25th Muharram, 1417

Sayyid Saeed Akhtar Rizvi

12th June, 1996

Toronto

1. Unless otherwise specified, all dates in this preface refer to the hijrah lunar calendar.
2. At-Tusi, al-Fihrist (Qum ed.) p. 124, entry no. 552.
3. It is undoubtedly true that Ibn Shiidhan narrated from Imam ar-Rida as may be seen in a-Saduq's books, 'Uyūm Akhbar 'r-Rida and 'Ilalū 'sh-Shara'ī and in several chapters of his Man la Yahduruhu 'l-Faqih.
4. Abu 'l-Qasim Yahya ibn Zakariya al-Kanji had met Imam Hasan al-'Askari (a.s.); at-Tal'akbari took ahadith from him in 318A.H.; at that time his age had exceeded 120years. See Rijal an-Najishi, vol. 2 (Beirut, 1988) p. 168, fn no. 2
5. Rijal an-Najashi, vol. 2, p. 168, no. 838.
6. ibn Da'ud, Rijal (Qum ed.) p. 151, no. 1200.
7. Al-Khu'ī, Mu'jam Rijali 'l-Hadith, vol. 13, pp. 298 (no. 9355).
8. Ikhtiyar Rijali 'l-Kashshi, vol. 2, pp. 817.
9. Ibid, p. 818.
10. Ibid. pp. 817-818.
11. Jalalu 'd-din al-Urmawi in the preface to Ibn Shadhan, al-idah, pp. 48-52. There are also two photographs of the building and the dome in the book.
12. His one book, al-idah, has been edited and published with annotations and an elaborate preface by Sayyid Jalalu 'd-din al-Husayni al-Muhaddith alUrmawi in 1972 by the Tehran University Press. I also believe that as-Saduq has preserved Ibn Shadhan's Kitab al-'Ilal in its original and complete form in his 'Uyūnu Akhbar ar-Rida, vol. 2, chapter 33 as well as in his 'Ilalū 'sh-Shara'ī, vol. 1 (Najaf, 1385 AH/1960 CE) pp. 251-275.
13. In 3 volumes with comprehensive tahqiq (introduction) and istidrakat (appendixes) by ash-Shaykh Muhammad Baqir al-Ansari, Qum, 1415 A.H.
14. It has recently been published in Iran by the Ministry of Islamic Guidance, Tehran, in 1373 H. Solar.
15. As quoted in Kitab Sulaym ibn Qays al-Hilali.
16. 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, Ithbatu 'r-Raj'ah, of the Shaykh of the sect and reliable authority of the group, Abu Muhammad al-Fadl ibn Shadhan ibn al-Khalil an-Nishapuri, may Allah cover him with His forgiveness and give him spacious (place) in His gardens; and may Allah 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.

Hadith 1

Al-Fadl ibn Shadhan, may Allah provide rest to his noble spirit and bestow on him His exalted benevolence, said:

1. Narrated to us Muhammad ibn Isma'il ibn Bazi' (may Allah be pleased with him): He said, narrated to us I:hammad ibn 'Isa: He said, narrated to us Ibrahim ibn 'Umar al-Yamani: He said, narrated to us Aban ibn Abi 'Ayyash: He said, narrated to us Sulaym ibn Qays al-Hilali who said:

I said to Amiru 'l-Mu'minin (peace be on him): "I have heard from Salman and al-Miqdad and Abu Dharr things concerning the exegesis of the Qur'an and ahadith of the Prophet (blessings and peace from Allah 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 Salman, al-Miqdad and Abu Dharr).

I have also seen with the people many things related to the exegesis of the Qur'an and ahadith of the Prophet (blessings and peace from Allah 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 Allah and His Messenger, and interpret the Qur'an 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 Allah (blessings and peace from Allah 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 hadith 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 willfully attributing false things against the Messenger of Allah (blessings and peace from Allah 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 Allah (blessings and peace from Allah 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.

Allah 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 Allah affords protection. This is the first of the four (categories).

"[Second]: Then there is the individual who heard (something), from the Messenger of Allah (blessings and peace from Allah 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 Allah (blessings and peace of Allah 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 Allah (blessings and peace from Allah 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 Allah (blessings and peace from Allah be on him and his progeny); he hates falsehood for fear of Allah and respect for the Messenger of Allah (blessings and peace from Allah 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 Allah be on him and his progeny) are like the orders of the Qur'an, and like the Qur'an 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 Allah (blessings and peace from Allah be on him and his progeny) had two connotations: the general and the particular, as the Qur'an has.

Allah, 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 Allah and His Messenger (blessings and peace from Allah be on him and his progeny).

"Not all the companions of the Messenger of Allah (blessings and peace from Allah 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 Allah (blessings and peace from Allah 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 Allah (blessings and peace from Allah be on him and his progeny) knew that he never did so with anyone else. May be the Messenger of Allah (blessings and peace from Allah 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 Fatimah (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'an was revealed to the Messenger of Allah (blessings and peace from Allah 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 Allah 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 Allah, nor any knowledge which he had dictated to me and I had written down. And all

that Allah had taught him, halal or haram, 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 Allah (blessings and peace from Allah be on him and his progeny) was teaching it to me, he prayed to Allah, putting his hand on my chest, to fill my heart with knowledge, understanding, wisdom and light; and he used to say: 'O Allah! 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 Allah! 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 Allah, 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 Allah has joined with His own obedience and my obedience, and has said about them: ***O you who believe! Obey Allah and obey the Messenger and those (vested) with authority from among you.*** '(An-Nisa 4:59)

"I said: 'Who are they? O Messenger of Allah!'

"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'an and the Qur'an is with them, they will not separate from it nor it will separate from them, until they come to me at the Hawd (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 Allah!'

"He said: 'You, O 'Ali! Are the first of them; then my this son –and he put his hand on the head of al-Hasan– then my this son –and put his hand on the head of al-Husayn– then your namesake 'Ali (al-Husayn's) son, Zaynu 'l-'Abidin, and he will be born in your time, O my brother! So give him my salam; then his son, Muhammad al-Baqir, the opener of my knowledge and the treasurer of the revelation of Allah, the High; then his son, Ja'far as-Sadiq; then his son, Musa al-Kim; then his son, 'Ali ar-Rida; then his son, Muhammad at-Taqi; then his son, 'Ali an-Naqi; then his son, al-Hasan az-Zaki; then his son, al-Hujjat al-Qa'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 Allah! I certainly know all those who will pledge their allegiance to him between ar-Rukn (al-Yamani) and Maqam (Ibrahim); and I know the names and tribes of his helpers."

Muhammad ibn Isma'il said: Then I: Iammad ibn 'Isa said: I described this hadith to my Master, Abu 'Abdullah [Ja'far as-Sadiq] (peace be on him), and he wept and said: "Sulaym has narrated truthfully; for his ahdith was narrated to me by my father, from his father 'Ali ibn al-Husayn, from his father al-Husayn ibn 'Ali who said: 'I heard this hadith from Amiru 'l-Mu'minin (peace be on him) when Sulaym ibn Qays had put that question to him. '

Hadith 2

2. Narrated to us Muhammad ibn Abi 'Umayr from Muhammad ibn 'Isa, from Abu Shu'bah al-Halabi, from Abu 'Abdillah [Ja'far as-Sadiq], from his father Muhammad ibn 'Ali, from his father

‘Ali ibn al-Husayn, from his uncle al-Hasan ibn ‘Ali ibn Abi Talib (peace be on them all) that he said:

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

He (blessings and peace from Allah 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 Isra'il. Allah has given them (i.e. will give them) my knowledge and understanding; and you are among them, O Hasan!"

I said: "O Messenger of Allah! When will come out the Qa'im of us, Ahlu 'l-Bayt?"

He said. "O Hasan! His likeness is like the Hour (of Resurrection). Allah 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-Hurr al-'Amili, the first copyist of this tract has written here: "I say, the correct name (of the second narrator in the above isnad) is Hammad ibn 'Uthman.

Hadith 3

3. Narrated to us 'Abdu 'r-Ragman ibn Abi Najran, from ‘Aim ibn Humayd, from Abu Hamzah ath-Thumali, from Abu Ja'far [Muhammad al-Baqir] (peace be on him) that he said:

The Messenger of Allah (blessings and pace from Allah 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 Allah will punish them in the hereafter a hard punishment."

Salman al-Farsi said: "Who is he? O Messenger of Allah!"

He said: "The ninth from the progeny of my son, al-Husayn; who will re-appear after his long occultation, and will then announce the order of Allah, and bring the divine religion to light, and take revenge from the enemies of Allah, and fill the earth with equity and justice as it would be filled with inequity and injustice."

He (Salman) asked: "When will he appear? O Messenger of Allah!"

He said: "No one knows it other than Allah. 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."

Hadith 4

4. Narrated to us afwan ibn Yahya; He said, narrated to us Abu Ayyub Ibrahim ibn Ziyad al-Khazzaz; He said, narrated to us Abu Hamzah ath-Thumali from Abu Khalid al-Kabuli that he said:

I went to see my Master 'Ali ibn al-Husayn ibn 'Ali ibn Abi Talib (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 Allah! What paper is this?"

He said: "This is the copy of the tablet which Allah the High, had sent to the Messenger of Allah (blessings of Allah be on him and his progeny). It contains the names of Allah, the High, and His Messenger, and the Leader of the Faithful, and my uncle al-Hasan ibn 'Ali, and my father (peace be on them all); also (it has) my name, and names of my son Muhammad al-Baqir, and his son Ja'far as-Sadiq, and his son Musa al-Kazim, and his son 'Ali ar-Rida (peace be on them all); then (there are) names of his son Muhammad at-Taqi, and his son 'Ali an-Naqi, and his son al-Hasan az-Zaki and his son al-Hujjat, who will stand by order of Allah and take revenge from enemies of Allah, 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."

Hadith 5

5. Narrated to us Fadalah ibn Ayyub (may Allah be pleased with him). He said: Narrated to us Aban ibn 'Uthman. He said: Narrated to us Muhammad ibn Muslim who said that Abu Ja'far [Muhammad al-Baqir] (peace be on him) said:

The Messenger of Allah (blessings of Allah be on him and his progeny) said to 'Ali ibn Abi Talib (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-Hasan has more authority on the believers than their own selves; then al-Husayn has more authority on the believers than their own selves; then Muhammad ibn 'Ali has more authority on the believers than their own selves; then Ja'far ibn Muhammad 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 Muhammad ibn 'Ali has more authority on the believers than their own selves; then 'Ali ibn Muhammad has more authority on the believers than their own selves; then al-Hasan ibn 'Ali has more authority on the believers than their own selves; then [is] al-Hujjat ibn al-Hasan 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."

Hadith 6

6. Narrated to us Muhammad ibn Abi 'Umayr (may Allah be pleased with him), from Ghiyath ibn Ibrahim from Abu' Abdillah [Ja'far as-Sadiq] (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 Allah (may Allah bless him and his progeny), "I leave among you two weighty (precious) things, the Book of Allah and my progeny," as to who are the progeny. He said:

"I, al-Hasan, al-Husayn and nine Imams from the children of al-Husayn; ninth of them is their al-Mahdi; they will not separate from the Book of Allah, the Mighty, the Great, nor will it separate from them, until they come to the Messenger of Allah (blessings and peace from Allah be on him and his progeny) at his Hawd (Kawthar)."

Hadith 7

7. Narrated to us al-Hasan ibn Mahbub, from Malik ibn 'Atiyyah, from Abu Hamzah [ath-Thumali] Thabit ibn Abi afiyyah Dinar, from Abu Ja'far [Muhammad al-Baqir] (peace be on him) that he said:

Al-Husayn ibn 'Ali ibn Abi Talib (peace be on them) said to his companions one night before he was martyred:

"Verily, the Messenger of Allah (blessings and peace of Allah 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 'Amura' and Karbala, and there you will be martyred, and a group will be martyred with you."

"Now what the Messenger of Allah (blessings and peace of Allah 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 emphasized what he had said. But they did not agree and declared: "By Allah! 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 Allah! We shall abide, after what is to befall us, as long as Allah wishes; then Allah will resurrect us and you when our Qa'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 Qa'im? O son of the Messenger of Allah!"

He said: "The seventh from the children of my son Muhammad ibn 'Ali al-Baqir; and he is al-Hujjat ibn al-Hasan ibn 'Ali ibn Muhammad ibn 'Ali ibn Musa ibn Ja'far ibn Muhammad, 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."

Hadith 8

8. Narrated to us Safwan ibn Yahya (may Allah be pleased with him): He said, Narrated to us Ibrahim ibn Ziyad from Abu Hamzah ath-Thumali from Abu Khalid al-Kabuli that he said:

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

He said: "O Kabuli! The persons (vested) with authority whom Allah, 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 Talib (peace be on him), then my uncle al-Hasan, then my father al-Husayn, 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 hujjat (Proof) from the High, Allah on His servants. So, who is the hujjat and Imam after you?"

He said: "My son, Muhammad; and his name in the ancients' books is given as Baqir (one who opens up the earth), he will disclose the knowledge (hitherto not explained); and he is hujjat and Imam after me. After Muhammad (is) his son Ja'far, and his name in the people of the heaven is as-Sadiq (Truthful)."

I said: "O my Master! How is it that he [alone] is given the name, as-Sadiq, when all of you are Truthful?"

He said: "Narrated to me my father from his father from the Messenger of Allah (may Allah bless him and his progeny) that he said: 'When my son, Ja'far ibn Muhammad ibn 'Ali ibn al-Husayn ibn 'Ali ibn Abi Talib is born, name him as-Sadiq, because the fifth from his children who also will have the same name, Ja'far, will claim to be Imam making bold against Allah of Sublime Glory, and telling lie against Him; thus he, in Allah's view, is Ja'far al-Kadhdhab (Ja'far the Liar), the slanderer against Allah, 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 Allah at the time of occultation of the Wali of Allah."

Then 'Ali ibn al-Husayn (peace be on him) wept very bitterly, and said: "It is as though I am looking at Ja'far al-Kadhdhab and he has instigated the oppressor of his time to thoroughly search the affairs of the Wali of Allah, and to depute [midwives] on the spouses of his father; in ignorance of his status [before

Allah], endeavoring to get him killed if he is found, coveting the inheritance of his brother, so that he may take it without any right."

Abu Khalid said: "And is this to happen? O Son of the Messenger of Allah!"

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 Allah (may Allah bless him and his progeny)."

Abu Khalid said: "Then what is to happen? O Son of the Messenger of Allah!"

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

"O Abu Khalid! 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 Allah, 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 Allah (blessings and peace of Allah be on him and his progeny). They are the truly pure hearted ones, our genuine Shi'as and the callers to the religion of Allah, the Mighty, the Great, secretly and openly."

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

Hadith 9

9. Narrated to us Muhammad ibn 'Abdu 'l-Jabbar saying:

I said to my Master, al-Hasan ibn 'Ali [al-'Askari]: "May Allah make me your sacrifice, O Son of the Messenger of Allah! I love to know who is the Imam and the Hujjat of Allah on His servants, after you."

He (peace be on him) said: "Verily the Imam and the Hujjat after me is my son, the namesake of the Messenger of Allah (blessings and peace of Allah 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 Allah."

[Muhammad ibn 'Abdu 'l-Jabbar] said: "From whom will he be [born]? O Son of the Messenger of Allah!"

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 Allah be on him."

Hadith 10

10. Narrated to us Ahmad ibn Ishaq ibn 'Abdullah al-Ash'ari, saying: I heard Abu Muhammad al-Hasan ibn 'Ali al-'Askari (peace from Allah be on him) saying:

"All praise is due to Allah who did not take me out of the world until He showed me my successor; most resembling the Messenger of Allah (blessings and peace from Allah be on him and his progeny) in features and character. Allah 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."

Hadith 11

11. Narrated to us Muhammad ibn 'Ali ibn Hamzah ibn al-Hasan ibn 'Ubaydullah ibn al-'Abbas ibn 'Ali ibn Abi Talib (peace be on him) saying: I heard Abu Muhammad [al-Hasan al-'Askari] (peace be on him) saying:

"Now has been born the Wali of Allah and His hujjat on His servants, and my successor after me, circumcised, on the eve of 15th Sha'ban [in] the year two hundred and fifty-five, near the dawn-break. The first to give him bath was Ridwan, 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 Hakimah bint Muhammad ibn 'Ali ar-Rida (peace be on them)."

Then Muhammad ibn 'Ali ibn Hamzah was asked about his mother (peace be on him). He said: His mother is Malikah, who sometimes is called Susan and sometimes Rayhanah. (*Also Sayqa and Narjis were among her names.*) 1

Hadith 12

12. Narrated to us Ibrahim ibn Muhammad ibn Faris an-Nishapuri, 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 Muhammad [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 almost forgot my troubles.

Then (the child) said: "O Ibrahim! Do not flee away, because certainly Allah, the Glorified, the High, will soon save you from his evil."

At this my astonishment increased further, and I said to Abu Muhammad (peace be on him): O my

Master! May Allah 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 Allah (blessings and peace of Allah 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 Allah establishes his power and government. So keep secret, O Ibrahim! 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 Allah's grace, with confidence in what I had heard from as-Sahib (peace be on him). [On arriving at home], my uncle, 'Ali ibn Faris gave me the good news that [the Caliph] al-Mu'tamid sent his brother, Abu Ahmad with an order to kill 'Amr ibn 'Awf. Ahmad caught him the same day and dismembered him limb by limb. And all praise is due to Allah, the Lord of the worlds.

Hadith 13

13. Narrated to us 'Abdullah ibn al-Husayn ibn Sa'd al-Katib (may Allah be pleased with him), saying: Abu Muhammad [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 ahadith that the end of the rule of oppressors and tyrants will be at the hand of our Qa'im and they had no doubt that they were oppressors and tyrants. Therefore, they endeavored to kill the Ahlu 'l-Bayt of the Messenger of Allah (blessings and peace from Allah be on him and his progeny), and to annihilate his progeny –hoping in this way to prevent the birth of al-Qa'im (peace be on him) or to kill him. But Allah, 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."

Hadith 14

14. Narrated to us Ahmad ibn Muhammad ibn Abu Na'r (may Allah be pleased with him), who said: Narrated to us Hammad ibn 'Isa who said: Narrated to us 'Abdullah ibn Abi Ya'fur saying: Abu 'Abdillah Ja'far ibn Muhammad (peace be on them) said:

"There is not a single miracle among the miracles of the Prophets and [their] successors but that Allah the Glorified, the High, will show its like on the hand of our Qa'im, for completing the proof against the enemies."

Hadith 15

15. Narrated to us al-Hasan ibn 'Ali ibn Faddal, from Hammad ibn 'Isa from al-Husayn ibn al-Mukhtar, from Abu Nasr 2from 'Amir ibn Wathilah from 'Amiru '1-Mu'minin (blessings of Allah be on him) that he said: the Messenger of Allah (may Allah bless him and his progeny) who said:

"Ten [signs] must surely appear before the Hour [of Resurrection]: The Sufyani, the Dajjal, the Smoke, the Walker [on the earth], appearance of al-Qa'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."

Hadith 16

16. Also [al-Hasan ibn 'Ali ibn Faddal] has narrated it with the same wordings from al-Hasan ibn Mahbub (may Allah be pleased with him). He said:

Narrated to us 'Ali ibn Ri'ab, who said: Narrated to us Abu Hamzah ath-Thumali, who said: Narrated to us Sa'id ibn Jubayr, who said: Narrated to us 'Abdullah ibn al-'Abbas who said: the Messenger of Allah (blessings and peace from Allah be on him and his progeny) said:

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

Hadith 17

17. Narrated to us Muhammad ibn Abi 'Umayr (may Allah be pleased with him). He said: Narrated to us Jamil ibn Darraj, who said: Narrated to us Zurarah ibn A'yan from Abu 'Abdillah [Ja'far as-Sadiq] (peace be on him), that he said:

"Seek refuge with Allah from the evil of the Sufyani and Dajjal and other people of fitnahs [temptations, deceptions, mischief]."

He was asked: "O son of the Messenger of Allah! (blessings and peace from Allah be on him and his progeny): As for the Dajjal, we know him, and his state of affairs has become clear from your traditions. But who are the Sufyani 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 Ashab 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 Qahtani 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 Khurasan with black flags.

"And the Sufyani (will rise) from a dry valley of Syria; he will be from the descendant of 'Utbah ibn Abi Sufyan. 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-Yamani from Yemen with white flags will coincide on the same day, same month and same year.

"The first to fight against the Sufyani will be the Qahtani who will be defeated and will run away to Yemen where al-Yamani will kill him. Then Ashab and the Jurhumi, after many battles with the Sufyani, 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-Yamani.

"Then the Sufyani 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 Khurasani ruler, and will come back as a Christian, wearing a cross in his neck.

"Then he will proceed to al-Yamani; and al-Yamani will stand up to repulse his danger. The Sufyani will be defeated after many battles and fierce fighting; al-Yamani will pursue him, and after many encounters (the Sufyani) will be (completely) routed. Al-Yamani will find him with his son among the prisoners at the river al-Law, and he will cut them to pieces.

After that, al-Yamani 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 Qa'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 Qa'im (peace be on him)."

Zurarah said: "I asked him about the duration of the Sufyani's rule." He (peace be on him) said: "It will extend to twenty years."

Hadith 18

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

"The risings of the Khurasani, Sufyani and Yamani will be in the same day, same month and the same year. There will be no flag among them better than the Yamani's, it will lead to the right (path)."

Hadith 19

19. Narrated to us Aftwan ibn Yahya (may Allah be pleased with him) saying: Narrated to us Muhammad ibn Humran, who said: as-Sadiq Ja'far ibn Muhammad (peace be on him) said:

"Verily, our Qa'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, Allah 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). Ruhullah 'Isa ibn Maryam (peace be on him) will come down and pray behind him."

Ibn Humran said: "He was asked: 'When will appear your Qa'im? O son of the Messenger of Allah!'"

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 Sufyani will rise from Syria, and al-Yamani from Yemen; there will be land-slide in the desert; and a youth from the progeny of Muhammad (blessings and peace from Allah be on him and his progeny) will be killed between ar-Rukn and al-Maqam, whose name will be Muhammad ibn al-Hasan³ 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 Qa'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 Allah is better for you if you are believers. (Hud 11:86)***. Then he will say: 'I am the one preserved by Allah in His Earth, and His 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 Allah!' 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 Allah, 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."

Hadith 20

20. A similar Hadith has been narrated (to us) by Muhammad ibn Isma'il ibn Bazi' from Muhammad ibn Muslim ath Thaqafi from Abu Ja'far [Muhammad al-Baqir] (peace be on him).

Hadith 21

21. Narrated to us 'Abdu 'r-Rahman ibn Abi Najran (may Allah be pleased with him) from 'Abdullah ibn Sanan from Abu 'Abdillah [Ja'far as-Sadiq] (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 Allah, the Mighty, the Great: **'Wherever you will be, Allah will bring you all together.'** (*al-Baqarah 2: 148*) and they are the companions of al-Qa'im (peace be on him)."

Hadith 22

22. Narrated to us Ahmad ibn Muhammad ibn Abi Nasr (may Allah be pleased with him), who said: Narrated to us 'Asim ibn Humayd: He said: Narrated to us Muhammad ibn Muslim who said: A man asked Abu 'Abdillah [Ja'far asSadiq] (peace be on him): "When will your Qa'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 Sufyani will be killed and the Dajjal will appear, doing his utmost in misleading and misguiding; at that time the name of the Qa'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 Maqam, and Jibra'il (peace be on him) will be announcing before him: '(Make) bay'ah for Allah;' and his Shi'as will proceed to him (to do so)."

Note by ash-Shaykh Muhammad ibn al-Hasan al-Hurr al-'Amili

This is what we found copied from the book Ithbatu 'r-Raj'ah of al-Fadl ibn Shadhan in the handwriting of some learned traditionists; and it was checked with its original. Written by Muhammad al-Hurr.

Note by Muhammad Husayn ibn Zaynu 'l-'Abidin 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-Wasa'il [Shaykh al-Hurr al-'Amili] (may Allah'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 Allah is the Faqir (the poverty stricken) Muhammad al-Hurr."

I completed (this copying) on twenty-second Dhu 'l-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 Muhammad

Husayn al-'Urmawi ibn Zaynu '1-'Abidin, may Allah forgive both of them.

Note by the humble servant of Allah, Sayyid Saeed Akhtar Rizvi

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

1. The style of this sentence indicates that it might have been added by a scribe; that is why I have put it in brackets
2. In the manuscript, it is "Abu Basir." Basim al-Musawi has changed it to Abu Nasr because Abu Basir is not among those who have narrated hadith from 'Amir ibn Wathilah.
3. In the manuscript it is "ibn Muhammad"; Basim al-Musawi has corrected it from ash-Shaykh a-Saduq's Ikmalu 'd-Din.

Hadith No. 23)

Ash-Shaykh Abu Muhammad al-Fadl ibn Shadhan ibn Khalil said:

Narrated to us al-Hasan ibn 'Ali ibn Faddal and ibn Abi Najran, from Hammad ibn 'Isa, from 'Abdullah ibn Muskan, from Aban ibn Taghlib, from Sulaym ibn Qays al-Hilali, from Salman al-Farsi, that he said:

The Messenger of Allah (Blessings of Allah 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 Allah, 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-Husayn; his name is my name and his kunya is my kunya.

"Truly there will be no good in the life after him; and his rule will continue until forty days before the Qiyamat (Resurrection)."¹

Quoted from *Ithbatu 'r-Raj'ah* of al-Fadl ibn Shadhan, by as-Sayyid Muhammad Mir Lawhi in his *Kifayatu 'l-Muhtadi fi Ma 'rifati' l-Mahdi* (Tehran: Ministry of Islamic Guidance, 1373A.H. Solar = 1415 p.307)

1. See Hadith no.91, in Kitab Sulaym ibn Qays al-Hilali, published in three volumes with extensive introduction and appendixes by ash-Shaykh Muhammad Baqir al-Ansari az-Zanjani al-Khu 'ini, vol. 2 (Qum, 1415 A.H.) p. 958; see also vol. I, p. 1173.

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