

*Knowing the Imam  
of Your Time*

*Nihāyah al-Ma'rifah*

The End of Recognition

A study into recognising the Imam of  
our time, Imam al-Mahdi (a.s.) and  
analysing the signs for his reappearance.

Ayatollah Sheikh Muḥammad Ḥusain al-Anṣārī



## Knowing the Imam of Your Time

*Nihāyah al-Maʿrifah*

### The End of Recognition

A study into recognising the Imam of our time, Imam al-Mahdi (a.s.) and analysing the signs for his reappearance.

## An Analysis into Surahs of the Qurʾān: A Third Analysis

A study into the verse

﴿بَقِيَّةُ اللَّهِ خَيْرٌ لَّكُمْ إِن كُنتُمْ مُؤْمِنِينَ وَمَا أَنَا عَلَيْكُمْ بِخَفِيظٍ﴾

*What remains of God's provision is better for you, should you be faithful, and I am not a keeper over you.* [Qurʾān, 11:86]

Recognising "God's provision" of our time to avoid going astray, if we were believers.

Ayatollah Sheikh Muḥammad Ḥusain al-Anṣārī

Translated by Dr Sheikh Zaid Alsalamī



[www.ayatollahalansari.org](http://www.ayatollahalansari.org)



## Contents

Preface.....	7
Introduction.....	11
Chapter One.....	15
Part One: Analysis of the verse (Baqiyattullah) .....	15
Part Two: Analysis of the (Marifah) Supplication.....	64
Chapter Two.....	151
Part One: The difference between Knowledge and Recognition .....	151
Part Two: Knowing self as a mean to knowledge.....	179
Chapter Three.....	189
Part One: Recognising the Imam .....	189
Part Two: An Explanation about Ziyārah al-Jāmi‘ ah .....	204
Chapter Four .....	235
Part One: Signs of the Reappearance .....	235
Part Two: Dimensions of the Signs of Reappearance.....	241
Part Three: Further Explanation; what are these Signs?.....	249
Part Four: A selection of some traditions and explanations .....	253
Part Five: Some of the personalities close to the era of the reappearance .....	261
Chapter Five .....	303
Part One: The Reasons for the Occultation .....	303
Part Two: Is Imam perfecting himself during Occultation?.....	341
Part Three: The meaning of negating "witnessing" the Imām (a.s.) during the Occultation .....	393
Part Four: The Misconception of the Imām (a.s.) rising with the sword .....	423
Concluding Advice .....	425
Bibliography.....	446



## Preface

It is indeed hard to write on such a sensitive topic, especially in these difficult days we are in where many people believe we are close to the time of the reappearance of our beloved Imām al-Mahdī (may Almighty God hasten his reappearance and grant us to be among his companions and helpers). It is sensitive because there are many obstacles, like:

- Global imperialism, which is lurking all around us and clinging onto our chests.
- Certain evil scholars from among the Muslims, who inflame the fire of hatred against Islam and Muslims with their *takfīrī* fatwas and their orders to eradicate civilisations and generations. Not far away from them are the authorities who rule the countries with no right other than forcing themselves into their dictatorship.
- Ignorance which is rampant in most of our societies, and they are the true ignorant who do not want to learn. You see them create in their imaginations something great out of nothing, and then worship it and love it till death, and when they hate something they exceed all limits; either one of two extremes.

This last type is more dangerous than imperialism itself, because it's their hand that they use to strike the heart of

societies. They use them to move in any way they want to fulfil their satanic plots and attack the sincere and kill the elite. They create leaders of falsity and deceit, where every day there is a new Imām, or a new prophet, or even a new god.

We thought that this far away from our beloved countries and it only existed in third world countries or remote civilisations, because our Islamic countries were always the centre of intellectual enlightenment, even in the medieval era when Europe was still in its gloomy darkness.

However, this is the bitter reality that came as a result of the tyranny that spread around this earth for many years, and it's what ripped the one body apart and destroyed our stability.

Another case is the ignorance affecting many educated people who do not know more than what they are familiar with and want to fish in troubled waters, seeing a shallow ruler, but glorifying the ruler among the general masses creating him as a leader for all to serve. If he talks he speaks on behalf of his country and if he is silent everyone is silent. It is as one of them has described that the ruler is like revelation, even though they know the crimes and atrocities perpetuated by these rulers.



In any case, a long time has passed so their hearts have hardened, so they have no more mercy for the small or for the elderly.

There are others who have educated themselves with different ideologies and have lost their foundation, and unfortunately we can see this in our Islamic world. For them a believer is only one who thinks like them, and they fight against anyone who disagrees with them, by discriminating against them, before the sword, if they were able to.

In this book I have tackled numerous issues I feel important to discuss, and prior to anything I apologise for any shortcomings or mistakes, requesting any type of feedback or criticism for all of us to improve and benefit, as the only complete and perfect beings are our Infallibles (a.s.).



## Introduction

As this study is about becoming acquainted (*ma'rifah*) with that which is necessary to know, and as this is based on two primary foundations of knowledge; the first being universal knowledge, which is knowledge of Almighty God, and the second being knowledge of the Messenger (ṣ.a.w.) and his prophecy, this became the reason for selecting the title of this book as *Nihāyah al-Ma'rifah*.

This can clearly be seen in the supplication we were ordered to recite during the era of occultation:

اللَّهُمَّ عَرِّفْنِي نَفْسَكَ فَإِنَّكَ إِنْ لَمْ تُعَرِّفْنِي نَفْسَكَ لَمْ أَعْرِفْ نَبِيَّكَ،  
اللَّهُمَّ عَرِّفْنِي رَسُولَكَ فَإِنَّكَ إِنْ لَمْ تُعَرِّفْنِي رَسُولَكَ لَمْ أَعْرِفْ  
حُجَّتَكَ، اللَّهُمَّ عَرِّفْنِي حُجَّتَكَ فَإِنَّكَ إِنْ لَمْ تُعَرِّفْنِي حُجَّتَكَ  
ضَلَلْتُ عَنْ دِينِي.

O God, make me recognise Yourself - for, if you do not make me recognise Yourself, I will not recognise Your Prophet. O God, make me recognise Your Messenger (ṣ.a.w.), - for, if I do not recognise Your Messenger (ṣ.a.w.), I will not recognise Your Proof [Imām(a.s.)]. O God, make me recognise Your Proof (Imām) - For,

if You do not make me recognise Your  
Proof, I will deviate from my religion.

This supplication shows that the request is concentrated on getting to know Almighty God, and without that the Prophet will not be known, and that is based on getting to know the Messenger, which is based on knowing the Proof (*al-hujjah*), and without this there will be deviation from religion.

This means that knowledge of the *Hujjah* is the end of recognition (*nihāyah al-ma'rifah*), and as Almighty God's proof in creation is the Provision (*baqiyah*) of the Prophets, the Messengers and the Successors, he is the Provision of the Proofs of God on earth. He is responsible for explaining the teachings of God after its eradication and he is responsible for teaching the last of God's religion, which is Islam, as he will bring it out after its remembrance became stagnant and explain it after its foundations were buried, and unify it after its became disperse.

All have acknowledged that this is the Mahdī of our *ummah*, from the progeny of the Messenger of God (ṣ.a.w.), from the lineage of 'Alī and Fāṭimah (a.s.). Prophet Muḥammad and his progeny are the progeny (*āl*) of God, and this relation will be explained in detail. So, is it correct to say "the Provision of God" (*baqiyyat-Allah*)?

Even though this has been mentioned in the holy Qur'ān, when Prophet Shu'aib (a.s.) said to his people: *What remains of God's provision is better for you, should you be faithful*, is it mentioned in such a way that would allow us to use it in general, or not?

This is why this book is divided into two parts:

Part One: A study in knowing what "*baqiyyatullah*" means in the holy Qur'ān.

Part Two: A study on the supplication of occultation (*du'ā al-ghaybah*).

In addition to this throughout the study we will research other topics that explain the extent of how these two are connected, their application and how they are related to us. Hopefully by this we will not fall astray from our religion and be among the faithful.

*Wa Allah al-'Āsim.*



## Chapter One

### Part One: Analysis of the verse (Baqiyattullah)

An Analysis of the verse:

﴿بَقِيَّةُ اللَّهِ خَيْرٌ لَّكُمْ إِن كُنتُمْ مُؤْمِنِينَ وَمَا أَنَا عَلَيْكُمْ بِحَفِيظٍ﴾

*What remains of God's provision is better for you, should you be faithful, and I am not a keeper over you.*<sup>1</sup>

The First Commentary

What does God's provision (*baqiyatullah*) mean?

Is God the *baqiyatullah*?

Linguists have said: *bāqī*, *baqā'* means to remain and stay; opposite to *fanā'* - to annihilate. The noun is *baqā*, *buqyā*, *baqiyah*, and it could be used in the root word *bāqiyah*.<sup>2</sup>

"*Baqiyatullah khairun*" means obedience to God and anticipating His reward, or that the remaining state for you

---

1 Qur'ān, 11: 86.

2 See for example: al-Feirūzābādī, Majd al-Dīn Abū Ṭāhir Muḥammad ibn Ya'qūb. *al-Qāmūs al-Muḥīt*, the word *baqī*.

is better, or that which has stayed with you that is legitimate.<sup>1</sup>

As for the view of exegetists:

If we were to refer to the previous verses that are related and are a reason for it to be mentioned we would see that the verses explain what Prophet Shu‘aib (a.s.) went through while being in the city that he was sent to. The Almighty said:

﴿وَأِلَىٰ مَدْيَنَ أَخَاهُمْ شُعَيْبًا قَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهِ غَيْرُهُ وَلَا تَنْقُصُوا الْمِكْيَالَ وَالْمِيزَانَ إِنِّي أَرَأَيْكُمْ بِمِحْرَافٍ وَإِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ مُّحِيطٍ ﴿٥٠﴾ وَيَا قَوْمِ أَوْفُوا الْمِكْيَالَ وَالْمِيزَانَ بِالْقِسْطِ وَلَا تَبْخَسُوا النَّاسَ أَشْيَاءَهُمْ وَلَا تَعْتَسُوا فِي الْأَرْضِ مُمْسِدِينَ ﴿٥١﴾ بَقِيَتْ اللَّهُ خَيْرٌ لَّكُمْ إِن كُنْتُمْ مُّؤْمِنِينَ وَمَا أَنَا عَلَيْكُمْ بِخَفِيظٍ ﴿٥٢﴾﴾

*And to Madyan [We sent] Shu‘aib, their brother. He said, ‘O my people! Worship Allah. You have no other god besides Him. Do not diminish the measure or the balance. Indeed I see that you are faring well, but I fear for you the punishment of an all-embracing day.’*

*‘O my people! Observe fully the measure and the balance, with justice, and do not cheat the people of their goods, and do not act wickedly on the earth, causing corruption.’*

<sup>1</sup> Ibid.



*‘What remains of Allah’s provision is better for you, should you be faithful, and I am not a keeper over you.’<sup>1</sup>*

**Meaning:**

*al-Baqiyah*, which means the remaining (*al-bāqī*), and it refers to the profit acquired by a seller, which remains with the seller after completing their transaction to use it at their dispense. This is because even though exchanging was not primarily done with the intention of profiting, because one usually keeps provisions of life for themselves, but what they have more than what they need they exchange the extra that they can do without with something else that they need and do not have. This transactions and exchanging of merchandise turns into a profession and through it money and wealth is acquired. So, using merchandise and offering it to those who need, with the purpose of exchanging and adding to the capital some profit for their work and what they offer. Buyers are also happy with this because it makes exchanging easy for them. This means that the merchant in his legitimate business profiting does something that the society benefits from according to their nature, where gains his livelihood off it and it turns into wealth that he acquires and becomes a source of his sustenance.

Therefore: The profit which is a divine remaining that God has guided you to through your nature is better for you than money that you acquire through fraudulent

---

<sup>1</sup> Qur’ān, 11: 84-86.

transactions, if you were believers. This is because a believer was to benefit from legitimate money that God would direct him to through permissible means. but for anything else that God does not approve of nor do people accept based on their nature then there is no good in it and one has no need for it.<sup>1</sup>

The author of *Jāmi' al-Bayān fī Tafsīr al-Qur'ān* has explained it in the following way:

What Almighty God means by "*What remains of Allah's provision is better for you,*" is what God has left for you after you fulfil people's rights through fair scaling and weighing is permissible for you and better for you than what remains for you through cheating and disparaging (*bakhs*) people their rights via the scale and weights.<sup>2</sup>

He then said:

Interpreters have a different opinion regarding this.<sup>3</sup>

He gives the different views that have been mentioned, with his chain to them, then says:

---

<sup>1</sup>Ṭabāṭabā'ī, Seyid Muḥammad Ḥusain. *al-Mīzān fī Tafsīr Qur'ān*, [Mu'assasah al-A'lami] Beirut, 1997, vol. 10, p. 352-352.

<sup>2</sup> al-Ṭabari, Muḥammad ibn Jarīr. *Tafsīr Jāmi' al-Bayān fī Tafsīr Qur'ān*.

<sup>3</sup> Ibid.

The interpretation that I chose regarding this is because the Almighty started the statement by prohibiting the disparaging of people what they deserve in scale and weight, and Shu‘aib invited them to stay away from fraud in weighing. This ended with encouraging of the good in them benefitting from loyalty in this world and the hereafter being better.

Even though the word "*baqiyah*" is the root word that means "remaining of something", the only explanation for this is: The remaining of God that He has kept for you that you have after fulfilling the rights of people is better for you than what remains with you from prohibited means that is left with you, from oppressing of people or disparaging them in weights and scale.<sup>1</sup>

al-Ṭabarsī, the author of *Majma‘ al-Bayān* has also explained this in a similar way, saying:

*"What remains of Allah's provision is better for you, should you be faithful," al-Baqiyah* means that which stays, which means what Allah has kept for you in permissible (*ḥalāl*) means after

---

<sup>1</sup> Ibid.

weighing and scaling is better than disparaging and being fraudulent.<sup>1</sup>

Ibn Kathīr has added to this, saying:

‘Abd al-Raḥmān ibn Zayd ibn Aslam has said: "perishing" is in punishment and "remaining" is in mercy. Abū Ja‘far ibn Jarīr has said: *‘What remains of Allah’s provision is better for you, means the profit that remains with you after fulfilling the weight and scale, is better for you, means better than taking money from people. He said: And he has narrated this from Ibn ‘Abbās.*<sup>2</sup>

al-Khāzin has said in his *Tafsīr*:

Ibn ‘Abbās has said it means what Allah has left for you in the permissible after being loyal in weighing and scaling is better for you than what you take through fraud.<sup>3</sup>

---

1 al-Ṭabarsī, Faḍl ibn Ḥasan. *Majm‘ al-Bayānfi Tafsīr Qur’ān*, vol. 5, p. 286.

2 al-Qurashī al-Dimashqī, Ismā‘il ibn ‘Umar ibn Kathīr. *Tafsīr Ibn Kathīr*, [Dār Ṭība] 2002, vol. 4, p. 295.

3 al-Khāzin, Abū al-Ḥasan ‘Alī ibn Muḥammad ibn Ibrāhīm ibn ‘Umar al-Shaiḥī. *Lubāb al-Ta’wīl fi Ma‘ānī al-Tanzīl*, vol. 3, p. 476.

Relating it to God is because the granter is God and the transaction is a means of how God gives in a concealing way so that people do not abandon transaction.<sup>1</sup>

This is all based on what the Qur'ānic words say in relation to this specific event, which is the story of Prophet Shu'aib and his people - the people of Madyan. It is not possible to restrict the meaning to this only, because the apparent is that it has come in the form of a principle, and there are many such cases in the holy Qur'ān.

In order to familiarise ourselves with how the Qur'ān uses such expressions there are many examples that can be given, like the verse:

﴿إِنَّ الصَّفَا وَالْمَرْوَةَ مِنَ شَعَائِرِ اللَّهِ﴾

*Indeed Safa and Marwah are among Allah's sacraments.*<sup>2</sup>

---

1 al-Janābadhī, Muḥammad ibn Ḥaidar Muḥammad ibn Sulṭān ibn Muḥammad. *Tafsīr Bayān al-Sa'ādah fī Maqāmāt al-'Ibādah*, [Mu'assasah al-A'lamī] Beirut, vol. 2, p. 335.

2 Qur'ān, 2: 158.



**Expanding on the meaning:  
The first stage after the exegesis**

We will start this by explaining the verse:

﴿إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ﴾

*Indeed Safa and Marwah are among Allah's sacraments.*<sup>1</sup>

‘Allāmah al-Qurṭubī has mentioned nine points, and point three is:

His statement: "*Among Allah's sacraments*" refers to His landmarks and places of worshipping Him, and *sha‘ā’ir* is the plural of *sha‘īrah*. It is a place of worship that Almighty God has allocated as a sign for people, like standing in *‘Arafah*, walking between *Şafā* and *Marwah* and the sacrifice.

*Shi‘ār* الشُّعَار means a sign or a signifying symbol.<sup>2</sup>

After explaining seven points related to the verse:

﴿وَمَنْ يُعْظَمَ شَعَائِرَ اللَّهِ فَإِنَّهَا مِنْ تَقْوَى الْقُلُوبِ﴾

---

1 Qur‘ān, 2: 158.

2 al-Qurṭubī, Muḥammad ibn Aḥmad. *Tafsīr al-Jāmi‘ li Ahkām al-Qur‘ān* [Nāṣir Khusru Publication] Tehran, 1985, vol. 2, p. 180.

*And whoever venerates the sacraments of Allah —indeed that arises from the God-wariness of hearts.<sup>1</sup>*

He said:

Point Two: His statement "*And whoever venerates the sacraments of Allah*" *sha'ā'ir* is plural of *sha'īrah* and it is anything affiliated to Almighty God that holds a sign or a symbol. For example, the sign of a group in war, being their slogan or their motto that they are known by. The sacraments of God are the signs of His religion, especially in things related to rituals.

Some have said that this is referring to the fattening of the sacrifice (*al-budn*) and taking excessive care of it, as was said by Ibn 'Abbās, Mujāhid and some others.

This is a subtle reference to the fact that the purchasing of the sacrificial animal might elude to something that is necessary, so it does not indicate sincerity. If one was to venerate it along then it is the venerating of religion,

---

<sup>1</sup> Qur'ān, 22: 32.



which is the meaning of piety of the hearts. And God knows best.<sup>1</sup>

al-Rāzī has said in his *Tafsīr*:

Point two: As for "*the sacraments of God*" they are the signs of His obedience, and anything that is placed as a sign of obedience and devotion to God they become among the sacraments of God.

Almighty God has said:

﴿وَالْبُدْنَ جَعَلْنَاهَا لَكُمْ مِنْ شَعَائِرِ اللَّهِ﴾

*We have appointed for you the [sacrificial] camels as one of Allah's sacraments.*<sup>2</sup>

And:

﴿ذَلِكَ وَمَنْ يُعْظَمْ شَعَائِرِ اللَّهِ﴾

*That. And whoever venerates the sacraments of Allah.*<sup>3</sup>

The sacraments of Ḥajj are the signs of the worshipping rituals of Ḥajj, like *al-Mash'ar al-Ḥarām*.

Point Three: For *Sha'ā'ir*, it can either mean acts of worship, or rituals, or to

---

1 Ibid.

2 Qur'ān, 22: 36.

3 Qur'ān, 22: 32.

mean places of acts of worship and rituals.

If we were to say it was the first view there would be an omitting in the statement, because it is incorrect to describe both the hills as religion and as rituals, meaning that walking between them and doing *sa'i* is from the religion of Almighty God.

And if we were to accept the second view the apparent meaning of the statement would sound correct, because it is possible for these two hills to be places of worship and rituals.

Whatever the case is, *sa'i* between these two hills is one of the sacraments of God and one of the signs of His religion, legislated by Almighty God for the ummah of Prophet Muḥammad(ṣ.a.w.), and for Prophet Ibrāhīm (a.s.) before that. It is one of the *manasik* that God mentioned when Ibrāhīm (a.s.) said: *and show us our rites [of worship]*.<sup>12</sup>

---

1 Qur'ān, 2: 128.

2 al-Rāzī, Fakhr al-Dīn Abū 'Abdullah Muḥammad ibn 'Umar. *Tafsīr Mafātīḥ al-Ghayb, al-Tafsīr al-Kabīr* [Dār Iḥyā' al-Turāth al-'Arabī] Beirut, 1999, vol. 4, p. 136.

Sheikh al-Ṭūsī has said:

*Sha‘ā’ir* are signs for rites, and God's sacraments are the signs that God has allocated as places for worship, being symbols for where He is worshipped, in ‘*Arafah*, *Sa‘i*, or *Nahr* (sacrifice). The word *Sha‘ā’ir* is taken from *sha‘irtu bihi* (شعرتبه) which means I felt it and knew it. Any symbol of worship, whether it be supplication, or prayer, or fulfilling of an obligatory act is a sign of that worship.<sup>1</sup>

The word *Sha‘ā’ir* came to refer to one case of Ḥajj rituals, but exegetes have explained its generality in that it does not only refer to rites of Ḥajj alone in particular acts of worship, but to other things as well. As al-Rāzī said the sacraments of God are the signs of His obedience and anything that is placed as a sign of God's obedience is among the sacraments of God.

Therefore, from one event the exegetes were able to understand what the Almighty wants in it having a wider meaning than what it came for. This is among the secrets of the eloquent literature of the Arabic language and its expanded applications.

This is also how we believe that the commemoration programs and rituals related to Imām Ḥusain (a.s.) is among the sacraments of God.

---

1al-Ṭūsī, Muḥammad ibn Ḥasan. *Tafsīr al-Bayān al-Jāmi‘ li ‘Ulūm al-Qur‘ān* [Dār Iḥyā’ al-Turāth al-‘Arabī] Beirut, vol. 2, p. 42.



## The second stage after exegesis

### Examples of this Qur'ānic usage:

The Qur'ān has many other examples that have the same result, like:

﴿قُلْ لَا يَسْتَوِي الْحَيْبُ وَالطَّيِّبُ وَلَوْ أَعْجَبَكَ كَثْرَةُ الْحَيْبِ﴾

Say, 'The good and the bad are not equal, though the abundance of the bad should amaze you.'<sup>1</sup>

The bad includes anything that is disliked due to its vileness, whether spiritual or material, and it includes words, actions and believes. Its opposite, the good, also includes all those things in general.

Seyid Quṭb has said in his *Tafsīr*:

The present relation in mentioning the bad and the good in this context is related to the detail of the prohibited and the permissible in hunting and food. The prohibited is bad and the permissible is good... and the bad and the good are not equal, even though the abundance of bad could amaze or allure.

For example, there is pleasure in the good without any succession of regret or waste, and without any hurtful

---

1 Qur'ān, 5: 100.

outcomes or ailments. The pleasure that exists in the bad also exists in the good, but with a balance and being safe from punishment in this life and the hereafter.

When the intellect frees itself from desires by mixing with piety and allowing the supervision of the heart it chooses the good over the bad and that results in salvation in this world and in the hereafter.

﴿فَاتَّقُوا اللَّهَ يَا أُولِي الْأَلْبَابِ لَعَلَّكُمْ تُفْلِحُونَ﴾

' *So be wary of Allah, O you who possess intellect, so that you may be felicitous!*'

This is the present relation, but the text after that is broader and more vast, as it encompasses life in all its aspects and in various situations.<sup>2</sup>

Ibn 'Ajībah has said in his *Tafsīr*:

Almighty God has said: "Say, 'The good and the bad are not equal,'" according to God, in hearts and in states, in actions and in wealth, and in individuals, as goodness in all of this is accepted and

---

1 Qur'ān, 5: 100.

2Shādhālī, Seyid ibn Quṭb ibn Ibrāhīm. *Fī Zīlāl al-Qur'ān* [Dār al-Shurūq] Beirut-Cairo, 1991, vol. 2, p. 984.

liked, and the bad is rejected and hated...<sup>1</sup>

Abūal-Su‘ūd has said in commenting on the same verse:

"Say, *'The good and the bad are not equal,*" is a general principle in refuting in the eyes of God the equality between the bad and the good in people, actions and money. The motive here is to encourage the good in these things and warn of its evil, even though the reason for the descending of the verse was regarding the story of Shuraiḥ ibn Dhabbah al-Bakrī whose story was mentioned in commenting on the verse: "*O you who have faith! Do not violate Allah's sacraments,....*" It was also said the verse descended in regards to a man who asked the Messenger of God (ṣ.a.w.) about alcohol being his business and gaining an income from it, and would this money benefit him even though he was using this wealth in obedience to Almighty God? The Prophet (ṣ.a.w.) said: If you were to spend it in Ḥajj or Jihad, or charity it would not equal to the value of a wing

---

<sup>1</sup>Ibn ‘Ajībah, Aḥmad ibn Muḥammad. *Tafsīr al-Baḥr al-Madīd fī Tafsīr al-Qur’ān al-Majīd*, Cairo, 1998, vol. 2, p. 80.

of an insect, and God only accepts the good.<sup>1</sup>

al-Tha‘ālebī has said in his *Tafsīr*:

The statement of the Almighty: "Say, 'The good and the bad are not equal,'" is a general statement in all cases, as it can be conceptualised in transactions, in quantity of people in sciences and knowledge, and so on. The bad in all these cases does not succeed or produce, nor does it have an outcome, whereas with the good, even if little it is beneficial and has a good outcome. Similar to this verse is another verse:

﴿وَالْبَلَدُ الطَّيِّبُ يَخْرُجُ نَبَاتُهُ بِإِذْنِ رَبِّهِ وَالَّذِي خَبثَ لَا يَخْرُجُ إِلَّا نَكْدًا﴾

*The good land—its vegetation comes out by the permission of its Lord, and as for that which is bad, it does not come out except sparsely.*

Bad (*al-khabth*) is the inner corruption in things, so much that it is assumed to carry goodness but it doesn't.<sup>1</sup>

---

<sup>1</sup> al-‘Imādī, Muḥammad ibn Muḥammad Abū al-Su‘ūd. *Tafsīr Irshād al-‘Aql al-Salīm ilā Mazāyā Qur’ān al-Karīm* [Dār Iḥyā’ al-Turāth al-‘Arabī] Beirut, vol. 3, p. 83.



Furthermore, Ibn Jarīr, Ibn AbīHātam and Abūal-Sheikh have quoted from al-Saddī to have said in regards to the verse: *al-Khabīth* refers to the polytheists and *al-Tayyib* refers to the believers.<sup>2</sup>

This explains the meaning of the following verse:

﴿وَيَجْعَلِ الْحَبِيثَ بَعْضُهُ عَلَىٰ بَعْضٍ فَيَرْكُمُهُ جَمِيعًا فَيَجْعَلُهُ فِي  
جَهَنَّمَ﴾

*And place the bad on one another, and pile  
them up together, and cast them into hell.*<sup>3</sup>

If it was not for this method we would have ruled many texts in the Arabic language to have died, and if this was the case there would be no deducing from the Qur'ān nor would it have its liveliness.

This is how we can perceive the meanings of the following verses:

﴿وَلَا تَنْسُوا الْفَضْلَ بَيْنَكُمْ﴾

*So do not forget graciousness among yourselves.*<sup>4</sup>

﴿وَلَا يَحِيْقُ الْمَكْرُ السَّيِّئُ إِلَّا بِأَهْلِهِ﴾

*And evil schemes beset only their authors.*<sup>1</sup>

---

1al-Tha'ālebī, 'Abd al-Raḥmān ibn Muḥammad ibn Makhlūf. *al-Jawābir al-Ḥisān fī Tafsīr al-Qur'ān*[Mu'assasah al-A'lamī] Beirut, vol. 1, p. 491.

2al-Suyūṭī, 'Abd al-Raḥmān ibn al-Kamāl Jalāl al-Dīn. *al-Durr al-Manthūr fī al-Tafsīr bi al-Ma'thūr* [Dār al-Fikr] Beirut, 1993, vol. 3, p. 204.

3 Qur'ān, 8: 37.

4 Qur'ān, 2: 237.

﴿مَا عَلَى الْمُحْسِنِينَ مِنْ سَبِيلٍ﴾

*There is no [cause for] blaming the virtuous.<sup>2</sup>*

﴿وَأْتُوا الْبُيُوتَ مِنْ أَبْوَابِهَا﴾

*And come into houses from their doors.<sup>3</sup>*

Or this verse that came down in a specific even for a particular scenario:

﴿وَعَسَى أَنْ تَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ لَكُمْ﴾

*Yet it may be that you dislike something while it is good for you.<sup>4</sup>*

As previously mentioned there are many examples for this in the holy Qur'an.

### **Returning to al-Baqiyah:**

This explains the issue of al-Tha'alebi's criticism of the view of Mujahid:

The verse: "*What remains of Allah's provision is better for you,*" Ibn 'Abbās said it means that which God leaves with you from your wealth after you fulfil the scale and weight is better for you than that which you increase unrightfully. This explanation suits the wording of the verse. Mujahid said it

---

1 Qur'an, 35: 43.

2 Qur'an, 9: 91.

3 Qur'an, 2: 189.

4 Qur'an, 2: 216.

means obedience of God and the verse does not point to this.<sup>1</sup>

Similar to Mujāhid's statement is what al-Suyūṭī has mentioned in *al-Durr al-Manthūr*, saying:

Ibn Jarīr, Ibn al-Mundhir, Ibn AbīHātam and Abūal-Sheikh have narrated from Mujāhid (may God be pleased with him) regarding the statement: "*What remains of Allah*," he said: Obedience of God.<sup>2</sup>

Is this all of it?

If we were to refer back to some other commentaries we would see the issue exceed this to have more views that have been mentioned here; views that others have understood.

Ibn Jarīr narrates from Ibn ʿAbbās regarding the statement: "*What remains of Allah*," he said: The sustenance of God.

ʿAbd al-Razzāq, Ibn Jarīr Ibn AbīHātam and Abūal-Sheikh narrate from Qatādah regarding the verse: "*What remains of Allah's provision is*

---

1al-Thaʿālebī, *al-Jawābir al-Ḥisān fī Tafṣīr al-Qurʿān*, vol. 2, p. 214.

2 al-Suyūṭī, *Tafṣīr al-Durr al-Manthūr fī al-Tafṣīr bi al-Maʿthūr*, vol. 3, p. 346.

*better for you,"* he said: Your fortune from your Lord is better for you.

Ibn Jarīr, Ibn al-Mundhir, Ibn Abī Ḥātām and Abūal-Sheikh narrate from Mujāhid (may God be pleased with him) in reference to the verse "*What remains of Allah*," he said: Obedience to God.

Abūal-Sheikh narrates from al-Rabīʿ (may God be pleased with him) in reference to the verse "*What remains of Allah*," he said: The recommendation (*waṣīyah*) of God "*is better for you.*"

Abūal-Sheikh narrates from al-Ḥasan (may God be pleased with him), from him in regards to the verse "*What remains of Allah*," he said: The sustenance of God is better for you than your depreciating of people.<sup>1</sup>

From all that has been mentioned is it not enough evidence to show that we cannot say "*What remains of Allah*" cannot be said without conjecturing (*taqdīr*) something omitted?

This is why the commentators have adopted different views as to what should be conjectured. Some said the omitted is obedience, some said its expecting His reward, some said it is the remaining state that is better, some said the

---

<sup>1</sup> Ibid.

remaining ḥalāl is better, which is why it is called profit, and so on.

Another view is that what remains of Allah is that which He leaves for you of reward in the Hereafter is better for you than what you acquire from illegitimate money in this world.<sup>1</sup>

This is what al-Baghawī has narrated from Ibn ‘Abbās and Mujāhid.<sup>2</sup>

al-Qurṭubī has added:

al-Farrā’ has said: God's surveillance.  
Ibn Zaid said: God's mercy.<sup>3</sup>

Ibn al-Jawzī has restricted the views to eight, saying:

The verse: "*What remains of Allah's provision is better for you,*" has eight views:

The first: The ḥalāl which God leaves for you after fulfilling the scale and weight is better than disparaging. This is the view of Ibn ‘Abbās.

The second: God's sustenance is better for you. This is also narrated by Ibn

---

1 al-Khāzin, *Lubāb al-Ta’wīl fī Ma’ānī al-Tanzīl*, vol. 3, p. 476.

2 al-Baghawī, Ḥusain ibn Mas‘ūd. *Ma’ālim al-Tanzīl fī Tafsīr al-Qur’ān*[Dār Iḥyā’ al-Turāth al-‘Arabī] Beirut, 1999, vol. 2, p. 462.

3 al-Qurṭubī, *Tafsīr al-Jāmi’ li Aḥkām al-Qur’ān*, vol. 10, p. 86.

‘Abbās and Sufyān has adopted this view.

The third: Obedience of God is better for you. This is the view of Mujāhid and al-Zajāj.

The fourth: Your fortune from God is better for you. This was said by Qatādah.

The fifth: God's mercy is better for you. This was said by Ibn Zaid.

The sixth: God's recommendation is better for you. This was said by al-Rabī‘.

The seventh: God's reward in the hereafter is better for you. This is the view of Muqātil.

The eighth: God's surveillance is better for you. This was mentioned by al-Farrā’.

Abūal-Ḥasan al-Baṣrī has said "*taqīyatullah khairun lakum*," with a *tā’*.

The verse: "*Should you be faithful*," there is a condition of faith in it being good for them, because if they had faith in Almighty God they would know the veracity of what He says.

And the statement: "*And I am not a keeper over you,*" has three views:

The first: I have not ordered to fight against you and coerce you into believing.

The second: I have not ordered that you be monitored when you weigh so that you may not disparage.

The third: I cannot protect you from God's punishment if you were to be inflicted with it.<sup>1</sup>

al-Rāzī has said:

Furthermore, Almighty God said: "*And I am not a keeper over you,*" and this has two views:

The first: That it means "I have advised you and guided you to the good, "*And I am not a keeper over you,*" which means I have no power over preventing you from this evil act.

The second: He has previously mentioned that practicing disparaging and fraud in weighing will bring about the removal of God's blessings, then He said: "*And I am not a keeper over you,*"

---

<sup>1</sup> Ibn al-Jawzī, Abū al-Faraj ʿAbd al-Raḥmān ibn ʿAlī. *Zād al-Masīr fī ʿIlm al-Tafsīr* [Dār al-Kitāb al-ʿArabī] Beirut, 2001, vol. 2, p. 396.

which means if you do not abandon this evil act God's blessings will be removed from you and I have no power over protecting it for you in this case.<sup>1</sup>

al-Zamakhsharī has said:

I was not sent to protect you for your actions and reward you for it. I was sent as a propagator and an informer for the good and as a well-wisher, and after I have informed I am no longer accountable.<sup>2</sup>

After he explained the meaning of "*al-baqiyah*" by saying:

*Baqiyatullah* means the *ḥalāl* that remains with you after purifying it from that which is forbidden for you. "*is better for you, should you be faithful,*" with the condition that you believe, and they were told to abandon fraudulent transactions is weighing and corruption on earth, and they are the disbelievers with the condition of faith.<sup>3</sup>

Comment:

---

1 al-Rāzī, *Tafsīr Mafātīḥ al-Ghayb*, vol. 18, p. 386.

2 al-Zamakhsharī, Maḥmūd. *al-Kashshāf 'an Ḥaqā'iq Ghawāmiḍ al-Tanzīl* [Dār al-Kitāb al-'Arabī] Beirtu, 1987, vol. 2, p. 419.

3 Ibid., vol. 2, p. 418.



That which remains with God is better for the disbelievers, because they are free of the consequences of disparaging and fraud in weighing, then why is there the condition of faith?

Reply:

Its benefit with faith appears with the acquiring of reward and salvation from punishment, and it lacks benefit with the absence of faith because the person is engrossed in the darkness of disbelief. This is why faith is magnified in value and extolled.

It could mean: If you believed in me in what I say to you and what I advice you of.

It could also mean that which stays with you from God in acts of obedience is better for you, based on the verse:

﴿وَالْبَاقِيَاتُ الصَّالِحَاتُ خَيْرٌ عِنْدَ رَبِّكَ﴾

*But lasting righteous deeds are better with your Lord.*<sup>1</sup>

After quoting this he said:

Relating the baqiyah to God as far as it is His sustenance that is permissible to relate to Him, but as for the forbidden, that is not related to God nor is it called sustenance.

If it meant obedience, then it is like saying: Obedience of God (*ṭā'at-ullah*).

---

<sup>1</sup> Qur'ān, 18: 46.

It has been read as "*taqiyatullah*", with a *tā'*, which means piety in God and wariness of God that would prevent from committing of sins and performing evildoings. "*And I am not a keeper over you,*" I was not sent to protect you for your actions and reward you for it. I was sent as a propagator and an informer for the good and as a well-wisher, and after I have informed I am no longer accountable.<sup>1</sup>

The condition of faith in it being better for them is because if they had faith in God they would know the veracity of this statement. This was quoted by Ibn 'Abbās.

Another view: It means obeying God is better for you than all this world, because its reward stays eternally, whereas this world is finite. al-Ḥasan and Mujāhid have narrated this, and it is supported by the verse: *But lasting righteous deeds are better with your Lord.*<sup>2</sup>

---

<sup>1</sup>al-Zamakhsharī, *al-Kashshāf*, vol. 2, p. 419.

<sup>2</sup> Qur'ān, 18: 46.

Another view: *Baqiyatullah* means God's sustenance. This is quoted by al-Thawrī.<sup>1</sup>

The author of *Bayān al-Sa'ādah* has said:

"Should you be faithful," this was restricted with the condition of faith because the remaining of God for a non-faithful is a wrath and punishment.

Or it is an awakening condition because they claimed they were believers in God and their idols were their interceders for God.<sup>2</sup>

This would be the best view of what I have seen as an explanation for "*should you be faithful*," as most, if not all, of the commentaries have said that the condition of faith is there if it was good for them, because if they believed in Almighty God they would know the veracity of what was said.<sup>3</sup>

However, they were not believers, so how could this statement addressing them be explained?

Because at the time of the delivery of the statement they would not understanding nor perceive it. Whereas, the two

---

1 al-Ṭabarsī, Faḍl ibn Ḥasan. *Majma' al-Bayān fī Tafsīr Qur'ān* [Nāṣir Khusru Publication] Tehran, 1993, vol. 5, p. 286.

2 al-Janābadhī, *Tafsīr al-Sa'ādah fī Maqāmāt al-'Ibādah*, vol. 2, p. 336.

3 Ibn al-Jawzī, *Zād al-Masīr fī 'Ilm al-Tafsīr*, vol. 2, p. 396.

meanings given by al-Janabedhi has a great impact in accepting his claim.

## **The Second Stage after the Exegesis:**

Is it sufficient to mention only these views?

Of course not, because one who ponders will be able to come across other treasures from these sentences, where all the views that have been mentioned so far have an explanation that is correct, and if we were to ponder more and delve deeper into the meaning we would ask:

Why did Almighty God in the holy Qur'ān through His prophet Shu'aib add the world *baqiyah* to His majestic name, saying "*baqiyatullah*"?

al-Fakhr al-Rāzī has said:

The meaning for this word *al-baqiyah* is either wealth that stays in this world, or God's reward, or that God is content with them, and all these are better than fraud in weight.

Remaining money is better because if people knew a person to be honest and trustworthy and far from betrayal they would rely on him and refer to him in all their transactions, which would open up doors of sustenance for him. However, if they knew him to betray and deceit they would not associate themselves with him and certainly avoid him, which would tighten the doors of sustenance on him.

If we were to say that *al-baqiyah* refers to reward, then it is clear, because all this world is finite and will perish, and God's reward will stay. Furthermore, if we were to say that it means obtaining God's content, then that is also apparent. This argument shows that what remains from God is better.<sup>1</sup>

al-Rāzī did not expand more than this, even though he usually does, as he felt the capacity and comprehensiveness of this statement, but he stopped at the level of explaining it as money.

We will return to this topic for further discussion.

The author of *Tafsīr 'Arā'is al-Bayān fī Ḥaqā'iq al-Qur'ān* has said:

The verse: "*What remains of Allah's provision is better for you, should you be faithful,*" What remains of God and His closeness and proximity and the noble dignities and lofty stations He has saved for His saints. Some have said what God has saved for you from His dignities is better than what you are asking Him for.<sup>2</sup>

Ibn 'Arabī has said:

---

1 al-Rāzī, *Tafsīr Mafātīḥ al-Ghayb*, vol. 18, p. 386.

2 al-Baqlī, Rūzbehān ibn Abī al-Naṣr. *'Arā'is al-Bayān fī Ḥaqā'iq al-Qur'ān* [Dār al-Kutub al-'Ilmiyyah] Beirut, 2008, vol. 2, p. 133.

"What remains of Allah's provision is better for you, should you be faithful," Means: If you believe in the subsistence of something, then that which will stay with you from God from the perfections and felicities of the hereafter, the intellectual acquisitions and the theoretic and practical achievements are better for you than finite acquisitions that you struggle with and you strive to gain and achieve. You then leave it with death and nothing stays with you other than bad consequences and resulting punishments due to the effects that have been left in your self.<sup>1</sup>

As previously mentioned 'Allāmah al-Janābedhī has said:

Relating it to God is a sign that the giver is God and that transactions are means of how God gives to conceal His giving so that people do not abandon seeking transactions.<sup>2</sup>

He then said:

Or what remains from God from the divine nature and ambulant human

---

<sup>1</sup>Ibn 'Arabī, Muḥyi al-Dīn Muḥammad Abū 'Abdullah. *Tafsīr al-Qur'ān* [Dār Iḥyā' al-Turāth al-'Arabī] Beirut, 2001, vol. 1, p. 308.

<sup>2</sup> al-Janābadhī, *Tafsīr Bayān al-Sa'ādah fī Maqāmāt al-'Ibādah*, vol. 2, p. 335.

grace and the intellect and its soldiers after the encompassing of the self and its desires and Satan and his temptations and ignorance and its soldiers in their dominions is better for you than fulfilling desires and hopes that have been decorated by Satan.<sup>1</sup>

Here we see that the meanings have started to expand. This type of dealing with these texts is a common character of scholars and exegetes, as they do not stop at the meaning that is apparent in the context and stick to it if there was a way to further ponder into the holy verse.

This is why we said that if al-Fakhr al-Rāzī had added to the circle of money other circles of meanings then he would have been fair. Here we add things that should he have seen them he would acknowledge them, after looking at what Ibn ‘Arabī and al-Baqlī have said: The meaning of al-baqiyah is what is related to the subject matter of wealth, and this view has been discussed. If the meaning was broader than this then limiting it would be incomplete.

This is because any remaining that could be related to God and connected to the informed – which is what exegetes have focused on and many issues got lost in this – and the informed, which is what some have spoken about, and the informer, which is what most of them have not discussed, is better.

If it is correct to refer to money and in the person that people come to know about (as being truthful and far from

---

<sup>1</sup> Ibid., vol. 2, p. 336.



betrayal and relied upon so that they refer to him in all their transactions and this would open for him the door of sustenance) based on what he said, then why is the focus concentrated on financial transactions only, and why don't we expand on that, so we would say:

(Because if people were to know someone to be honest and trustworthy and far from betrayal they would rely on him and refer to him in all their transactions) as they have mentioned, and other things they have not mentioned, then God would open the good for him and for others, and if that is correct then this would be correct, which is the case.

And when something is attributed to something else it is dignified: this is why we say "God's house", and "God's heaven", and we do not mean that it is a house that Almighty God lives in. It is just a way of dignifying and exalting the place because God is mentioned in it more than anything else, which makes the attribution to Him valid.

The same is the case when we say "God's servant" (*Ádullah*).

Therefore, if it is correct to call money 'the remaining' (*al-baqiyah*) and it is attributed to it, then why is it incorrect to refer it to mean one who is sincere to God and becomes a true servant of God, in that he is the remaining of God's prophets and messengers and he is the remaining of God's laws and he is the remaining of God's religion? Especially when "*al-baqiyah*" means the remaining of something from

something that has passed, and the meaning is God's remaining from His blessings.<sup>1</sup>

If *al-baqiyah* meant obedience, as Imām al-Ṭabarānī has said:

It is said: *al-Baqiyah* means obedience of God, because it is the reward that stays.<sup>2</sup>

Then obedience is good for the person obeying, but as for the person sincerely obeying, that is good for himself and for the people.

Almighty God has said in the words of Prophet Joseph (a.s.), addressing his companions in jail:

﴿مَا كَانَ لَنَا أَنْ نُشْرِكَ بِاللَّهِ مِنْ شَيْءٍ ذَلِكَ مِنْ فَضْلِ اللَّهِ عَلَيْنَا  
وَعَلَى النَّاسِ﴾

*It is not for us to ascribe any partner to Allah. That is by virtue of Allah's grace upon us and upon all mankind.*<sup>3</sup>

Not ascribing a any kind of partner to God is a general virtue for them, in particular as prophets and for people in general as followers.

In particular if we were to observe that the word 'baqiyah' is a comprehensive word that carries many meanings in the

---

1 al-Ṭūsī, *al-Tibyān al-Jāmi' li 'Ulūm Qur'ān*, vol. 6, p. 48.

2 al- Ṭabarānī, *al- Tafsīr al-Kabīr*.

3 Qur'ān, 12: 38.

Arabic language, like subsistence, and it is coined with its opposite, which is termination (*al-zarwāl*)....<sup>1</sup>

The word *al-baqiyah* carries other meanings of virtue in the Arabic language, which is to mean goodness and blessings, because the only thing that stays is what its owner preserves, which are the precious. This is why *al-baqiyah* refers to something that is precious and blessed, as is the holy verse:

﴿فِيهِ سَكِينَةٌ مِّن رَّبِّكُمْ وَبَقِيَّةٌ مِّمَّا تَرَكَ آلُ مُوسَىٰ وَآلُ هَارُونَ﴾

*Bearing tranquillity from your Lord and the relics left behind by the House of Moses and the House of Aaron.*<sup>2</sup>

And:

﴿فَلَوْلَا كَانَ مِنَ الثُّرُونِ مِّن قَبْلِكُمْ أُولُو بَقِيَّةٍ يَنْهَوْنَ عَنِ الْفَسَادِ فِي الْأَرْضِ﴾

*Why were there not among the generations before you a remnant [of the wise] who might forbid corruption in the earth.*<sup>3</sup>

The word *al-baqiyah* has another meaning when Arabs want to stop a fight they would say: "*ibqū 'alainā*", or "*al-baqiyah al-baqiyah*" which means keep us alive for us to remain.

---

<sup>1</sup>Muḥammad al-Ṭāhir ibn 'Āshūr, *Tafsīr al-Taḥrīr wa al-Tanwīr* [Dār Saḥnūn] vol. 13, p. 140-141.

<sup>2</sup> Qur'ān, 2: 248.

<sup>3</sup> Qur'ān, 11: 116.

All these meanings are valid here, and what Shu‘aib (a.s.) has could encompass all of these meanings, as the Qur‘ān referred to it in this universal word.<sup>1</sup>

He then said:

Attributing baqiyah to the Divine Name in all the meanings united or separate is a dignified and honorary attribution.

It is an attribution to the meaning of the ..., because the remaining is from its virtue or from what was being ordered.<sup>2</sup>

Based on this it is possible to expand the meaning, or rather it would hence be a clear reference, which is why ‘Allāmah al-Janābedhī has said in his *Tafsīr*:

Or the remaining of God from His saints in His earth who invite you to Him is better for you than your leaders in your deviancy. This statement he says was a hint for himself.<sup>3</sup>

This brings out a more precise and elevated meaning that exceed the verbal limits of the lofty meanings that have appeared in some of the inner-meanings of the holy verse. In particular, AhullBait (a.s.) have explained this in their

---

1 Ibn ‘Āshūr, *Tafsīr al-Taḥrīr wa al-Tanwīr*, vol. 13, p. 140-141.

2 Ibid.

3 al-Janābadhī, *Tafsīr Bayān al-Sa‘ādah fī Maqāmāt al-‘Ibādah*, vol. 2, p. 336.

statements, where the witness is the equal of the Qur'ān, its interpreter, and by this the explanation becomes complete and perfected.

‘Allāmah al-Majlisī said:

Most exegists have interpreted "*baqiyatullah*" as what God leaves from them in ḥalāl after taking out what has been prohibited for them in fraud in weighing and scales, or God leaving His blessings over them, or the remaining reward in the hereafter.

As for the narration, it means keeping the prophets and successors (a.s.) to guide creation, or the successors and Imams who are the remaining of the prophets in their nations.<sup>1</sup>

In his commentary on *al-Ziyārah al-Jāmi‘ah* while discussing the mentioning of "*baqiyatullah*", ‘Allāmah Seyid ‘Abdullah Shubbar said:

*Baqiyatullah* means the remaining of the guardians of God and His proofs on earth, from the prophets and the successors. It could also be referring to the verse: "*What remains of Allah's provision is better for you, should you be*

---

<sup>1</sup> al-Majlisī, Muḥammad Bāqir. *Biḥār al-Anwār* [Mu'assasah al-Wafā'] Beirut, vol. 24, Ch. 56, pp. 211-212.

*faithful.*" The word al-baqiyah also means mercy, which means God's mercy that He endows upon His creation. It could also mean those whom God keep over creation and His mercy to them. The attribution is to denote exaggeration, and it refers to the verse: *a remnant [of the wise]*. It is also said those of distinction and obedience in so and so remaining; which means virtue that is praiseworthy.<sup>1</sup>

Before this 'Allāmah al-Majlisī also said that this verse was sent down in favour of Ahlul Bayt (a.s.), and he put the title in his book: *The verse "What remains of Allah's provision is better for you,"* was sent down in reference of them.<sup>2</sup>

This is why it was narrated in the tradition regarding the birth of Imām al-Riḍā (a.s.) that Imām al-Kāẓim (a.s.) handed him over to his mother Najmah and said: Take him, as he is God's remaining (*baqiyatullah*) in His earth.<sup>3</sup>

Muḥammad ibn al-'Abbās narrates from 'Alī ibn Muḥammad al-Ju'fī, from Aḥmad ibn al-Qāsim al-Akfānī, from 'Alī ibn Muḥammad ibn Marwān, from his father, from Abān ibn Abī 'Ayāsh, from Sulaim ibn Qais who said:

---

1 al-Shubbar, al-Seyid 'Abdullah. *al-Anwār al-Lāmi'ah fī Sharḥ Ziyārah al-Jāmi'ah* [Mu'assasah al-Wafā'] Beirut, p. 103.

2 al-Majlisī, *Bihār al-Anwār*, vol. 24, Ch. 56, pp. 211-212.

3 Ibid.

‘Alībn AbīTālib (a.s.) came out to us while we were in the mosque and we surrounded him. He then said: Ask me before you lose me. Ask me about the Qur’ān, because in the Qur’ān there is the knowledge of the first and the last, and it has not left anyone to say anything. Nobody knows its interpretation except God and those vested in knowledge. They are not just one, and the Messenger of God (ṣ.a.w.) was one of them whom Almighty God taught him, and the Messenger of God taught me, and this continued in his lineage until Judgment Day. He then recited: *and the relics left behind by the House of Moses and the House of Aaron, borne by the angels.* I am to the Messenger of God (ṣ.a.w.) in the status that Aaron was to Moses, except for prophecy, and knowledge will be in our progeny until Judgment Day. He recited the verse:

﴿وَجَعَلَهَا كَلِمَةً بَاقِيَةً فِي عَقْبِهِ﴾

*And He made it a lasting word among his posterity.*<sup>1</sup>

He then said: The Messenger of God was the offspring of Ibrāhīm, and we the Ahlul Bayt are the offspring

---

1 Qur’ān, 2: 248.

Ibrāhīm and the offspring of  
Muḥammad(ṣ.a.w.).<sup>1</sup>

It is mentioned in *al-Kāfi*, narrating from Imām al-Bāqir (a.s.) who had ascended a mountain that oversaw the people of Madyan when they had closed the gate on him and he was prohibited to go out to the markets. He screamed out to them in his loudest voice, saying:

Oh people of this city whose inhabitants are oppressors: I am the remaining of God (*baqiyatullah*). Almighty God has said: "*What remains of God's provision is better for you, should you be faithful, and I am not a keeper over you.*"

He then said: And there was an old man among them who went to them and said to them: O people, by God this was the prayer of Prophet Shu‘aib (a.s.). By God, if you do not go to this man in the markets you will be taken from above your heads and below your feet.<sup>2</sup>

The following been mentioned in *Tafsīr al-Furāt*, and Sheikh al-Majlisī has quoted it from him:

---

1 al-Majlisī, *Biḥār al-Anwār*, vol. 24, Ch. 56, pp. 211-212; al-Karājaki aṬarāblusī, Muḥammad ibn ‘Alī ibn ‘Uthmān. *Kana al-Fawā'id* [Dār al-Aḍwā'] Beirut, vol. 1, p. 290.

2 al-Fayḍ al-Kāshānī, Mullā Muḥsin. *al-Ṣāfi fī Tafsīr Kalām Allah al-Wāfi* [Ṣadr Publication] Tehran, 1994, vol. 2, p. 468.



Furāt ibn Ibrāhīm al-Kūfī, narrating in detail (*mu'an'an*) from Zayd ibn 'Alī(a.s.) regarding the verse: "*Why were there not among the generations before you a remnant [of the wise] who might forbid corruption in the earth,*" He said: A group from us will come and they are similar to us as the nations before us. Some of them will be killed and some will remain so that they may revive the affair one day.<sup>1</sup>

This is why this title became exclusively for the Twelfth Imām (a.s.), due to him being the remaining of the Message and the remaining of God's lineage in His earth.

### The Lineage of God (Āl Allah)

Āl Allah refers to Muḥammad(ṣ.a.w.) and his progeny (*āl*), as is clear, even though it had previously been used to refer to Quraish.

In the signs that appeared during the time of the birth of the Prophet (ṣ.a.w.) that Sheikh al-Majlisī mentions in *Bihār al-Anwār*, he said:

---

<sup>1</sup>al-Kūfī, Furāt ibn Ibrāhīm. *Furāt al-Kūfī* [Inteshārāt Vezārat Irshā Islami] Tehran, 1989, vol. 1, p. 194; al-Majlisī, *Bihār al-Anwār*, vol. 24, p. 329.

The status of Quraish was magnified,  
and they started to be called Almighty  
God's lineage (*āl Allah*).<sup>1</sup>

Quraish was called God's lineage, God's neighbours, the inhabitants of God's sanctuary and in reference to this 'Abd al-Muṭṭalib ibn Hāshim said:

نحن آل الله في ذمته ... لم نزل فيها على عهد قدام  
إن للبيت لرباً مانعاً ... من يرد فيه بإثم يكتم  
لم تزل لله فينا حزمة ... يدفع الله بها عنا التعم<sup>2</sup>

Abū 'Abdullah al-Sādiq (a.s.) has said:

إنما سمو آل الله لأنهم في بيت الله الحرام .

They were called God's lineage because  
they were in God's Sacred House.<sup>3</sup>

And:

It is said in *Jalā' al-Afbām*: Those of the second view have said: Arabs have adhered to attributing the term *āl*, so it is not used on its own, except rarely, like in the case of a poet who said:

نحن آل الله في بلدتنا      لم نزل آلا على عهد إرم<sup>1</sup>

1 al-Majlisī, *Bihār al-Anwār*, vol. 15, p. 258.

2 al-Andulūsī, Aḥmad ibn Muḥammad ibn 'Abd Rabbah. *al-'Iqd al-Farīd*[Dār al-Kutub al-'Ilmiyyah] Beirut, 1983, vol. 1.

3 al-Majlisī, *Bihār al-Anwār*, vol. 15, p. 258.

It is surprising about the author of *Jalā'al-Qulūb*, in him not mentioning the name of 'Abd al-Muṭṭalib whose poem this is famously attributed to, where he, being the grandfather of the Messenger of God (ṣ.a.w.) read it out when Abrahah decided to attack the holy Ka'bah. It is a part of the poem just mentioned above. This prose has been quoted in three formulas; two have been mentioned, and here is the third:

نحن آل الله فيما قد خلا \* لم يزل ذاك على عهد ابرهم<sup>2</sup>

The important point is that this expression *Āl Allah* was used by the Arabs and the Muslims, and there is no surprise to this. It has been mentioned in *Lisān al-'Arab*:

The *āl* of a man is his family, and the *āl* of God is His Messenger and His Saints.<sup>3</sup>

It has been narrated that the Prophet (ṣ.a.w.) has said:

إن لله أهلين. قيل: من هم؟ قال: "أهل القرآن"

God has two families. He was asked: Who are they? He said: The family of the Qur'ān.<sup>4</sup>

---

1 al-Safārīnī, Muḥammad ibn Aḥmad ibn Sālīm. *Ghidhā' al-Albāb fī Sharḥ Manzūmah al-Ādāb* [Mu'ssasaḥ al-Qurṭubah] Second edition, 1993, vol. 1, p. 27.

2 al-Majlisī, *Biḥār al-Anwār*, vol. 15, p. 140.

3 Ibn Manzūr, *Lisān al-'Arab*, vol. 11, p. 31, word: Ahl.

4 al-Dāramī, 'Abdullah ibn 'Abd al-Raḥmān ibn al-Faḍl ibn Bahrām ibn 'Abd al-Ṣamad. *Sunan al-Dāramī*, vol. 2, p. 433; *Kitāb Faḍā'il Qur'ān*, ch. Faḍl man qara' alQur'ān.

Who is closer to the Qur'ān than the Progeny of Muḥammad(ṣ.a.w.), as they are the equal of the Qur'ān and it descended in their house?

Through these two relations it becomes clear that they are more worthy of this title than anyone else. This is why after the coming of Islam this expression of *Āl* Allah became exclusive to *Āl* Muḥammad(ṣ.a.w.) because of their closeness to God and their adherence to His religion. They are more rightful to God and to His book and His house than anyone else. They are the elite chosen creations of God and His sincere worshippers.

This is why this expression has been mentioned in our Shī'ah heritage in numerous places, like:

In the visitation of ImāmḤusain on *Arba'in* Day: 'Aṭā' has said: I was with Jābir ibn 'Abdullah on the twentieth of the month of Ṣafar and when we reached al-Ghāḍiryah he performed a ritual bath in its river and wore a shirt - which was clean - and then asked me: 'Aṭā', do you have any perfume? I said: I have some cyperus (*su'd*)."  
He put some on his head and the rest of his body and started to walk barefoot until he stopped at the head of Ḥusain (a.s.). He recited *Takbīr* three time and then fell down unconscious. When he woke

up I heard him say: Salutations to you,  
O lineage of God (*āl Allah*)..."<sup>1</sup>

He narrated this from Seyid Ibn Ṭāwūs who had cited this in his book *Miṣbāḥ al-Zā'ir*.<sup>2</sup> This expression has also been mentioned in the visitation of the Fifteenth of Rajab, where Sheikh al-Majlisī narrates it from Sheikh al-Mufīd.<sup>3</sup>

After citing the tradition Sheikh al-Majlisī explains what this expression means, saying:

The term "*āl Allah*" means His followers and saints and those whose affairs relate back to Him.<sup>4</sup>

Sheikh al-Majlisī also quotes in one of his narrations from al-Ḥusain (a.s.) who had said:

نحن آل الله ، وورثة رسوله.

We are the lineage of God and the heir of His Messenger.<sup>5</sup>

He (a.s.) is the remaining of this elite from God's lineage. He is the remaining from the pure Progeny and the lasting from Āl al-Bayt.

It has been mentioned in *Tafsīr al-Furāt*:

---

1 al-Majlisī, *Bihār al-Anwār*, vol. 98, p. 329, ch. 25.

2 Ibid., p. 286.

3 Ibid., p. 345, ch. 27.

4 Ibid., p. 346.

5 Ibid., vol. 44, p. 184.

Ja'far ibn Muḥammad al-Fazārī narrates in detail (mu'an'an) from 'Umar ibn Zāhir who said: A man said to Ja'far ibn Muḥammad (a.s.):

Shall we greet al-Qā'im as the Commander of the faithful?

He (a.s.) said: No. This is the name God gave to the Commander of the faithful [Imām'Alī] (a.s.) and nobody before him or after him is to be called by it, unless they are a disbeliever.

He said: Then how do we greet him?

He (a.s.) said: You say: Greetings be to you O Remaining of God (*baqiyatullah*).

He (a.s.) then recited the verse: "*What remains of God's provision is better for you, should you be faithful,*"<sup>1</sup>

It has been narrated that ImāmMuḥammad al-Bāqir (a.s.) has said:

...And the first thing that al-Qā'im (a.s.) says is this verse: "*What remains of God's provision is better for you, should you be faithful,*" He will then say: "I am God's

---

<sup>1</sup> al-Kulainī, Abū Ja'far, Muḥammad ibn Ya'qūb ibn Ishāq. *al-Kāfī* [Dār al-Kutub al-Islāmiyah] Tehran, Iran, 1986, vol. 2, book of Ḥujjah, ch. 107, ḥ. 2; al-Kūfī, *Tafsīr Furātal-Kūfī*, vol. 1, p. 193.

remaining and His proof and His successor over you." There will be no Muslim who greets him and not say: Greetings be to you O remaining of God on His earth..."<sup>1</sup>

Therefore, what remains of God is best for us, should we be faithful. However, who is he? Are we at all able to know who he is?

This and other things will be explained in Part Two of this book.

---

<sup>1</sup>al-Qommī, Muḥammad ibn‘Alī ibn al-Ḥusain ibn Bābawayh. *Kamāl al-Dīn wa Itmām al-Ni‘mah* [Mu‘assasah al-A‘lamī] Beirut, 1991, vol. 1, p. 310.

## Part Two: Analysis of the (Marifah) Supplication

### The Supplication

Among the things that have been narrated from them (a.s.) is: Oh God make me recognise....

Who is the Proof (*al-ḥujjah*) whom if we were not to recognize it we would deviate from our religion?

This discussion is divided into chapters and stages:

Chapter One: An overall discussion on the three stages of knowing (*ma'rifah*):

Stage One: Knowing Almighty God.

Stage Two: Knowing the Messenger.

Stage Three: Knowing the Proof.

### An introduction on "Prayer" as a preliminary to the subject

Why are these acts that we perform on a daily basis at a minimum of times as "prayer" (*al-ṣalāt*)?

There are numerous views about this, and those interested can refer to my book *al-Ṣalāt 'ala al-Nabī wa Atharuha fī al-Nash'atayn*.

In this book we gave preference to the view that *al-ṣalāt* meant *al-du'ā*, or supplication. If it was so, then we all know that there must be a correlation between the first



meaning and the second meaning in order for the word to be used in the second meaning.

So, where is supplication in all these acts?

If we were to look into the obligatory parts of prayer that include the main components (*arkān*) and other parts, from the intention to Takbīr, with standing, reciting parts of the Qur'ān, bowing, prostrating, and the rest of the obligatory parts, like the *dhikrs* and *tashahud* we do not see any supplication. Yes, in the Qur'ānic chapters, especially the Fātiḥa which must be recited, there is a supplication, but it is Qur'ān and cannot be called "du'ā". Therefore, in the whole obligatory parts of prayer there is no trace of supplication, except the sending of salutations to Muḥammad(ṣ.a.w.) and his Progeny (a.s.), i.e. *Ṣalarwāt*, after the *Tashahud* – the first or the last–. This reveals to us that in honour of this part and because of its status in the eyes of Almighty God Prayer has been called the greatest duty in Islam and is regarded as the pillar of religion.

Look at the magnitude of this supplication that we say in our prayers without noticing its degree in the eyes of Almighty God. When the following verse came down:

﴿إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا﴾

*Indeed Allah and His angels bless the Prophet; O you who have faith! Invoke*

*blessings on him and invoke Peace upon  
 him in a worthy manner.<sup>1</sup>*

What did the Messenger of God (ṣ.a.w.) reply to the Muslims when they asked him we have been taught how to send greetings to you, but what about "ṣalāt"?

His reply was nothing other than the IbrāhīmīṢalāt....

We will now only narrate one tradition that is relevant here:

Ka'b ibn 'Ajjrah, may God be pleased with him, has said: The Prophet (ṣ.a.w.) came out to us and we asked him: O Messenger of God, we know how to greet you, so how do we send salutations (ṣalāt) to you?

He said: Say O God, send salutations to Muḥammad and the progeny of Muḥammad as You have sent salutations to the lineage of Ibrāhīm, as indeed You are the Praised, the Exalted. O God, bless Muḥammad and the progeny of Muḥammad as You have blessed the lineage of Ibrāhīm, as indeed You are the Praised, the Exalted.<sup>2</sup>

---

<sup>1</sup> Qur'ān, 33: 56.

<sup>2</sup>

This tradition is agreed upon.

The meaning of *salām* when they had said: "we know how to greet you," is the *salām* that is in the Tashahhud part in prayer, when we say: "Greetings, mercy and blessings of God be to you, O Prophet."<sup>1</sup>

‘Allāmah Ṭabāṭabā’ī has said in *al-Mīzān*:

I say: The author of *al-Durr al-Manthūr* has mentioned eighteen traditions other than this tradition in which the authors of the Ḥadīth books have transmitted from numerous companions, like from Ibn ‘Abbās, Ṭalḥa, Abū Sa‘īd al-Khudrī, Abū Hurairah, Abū Mas‘ūd al-Anṣārī, Buridah, Ibn Mas‘ūd, Ka‘b ibn ‘Ajjah and ‘Alī (a.s.). All of these traditions point to partnering the *Āl* of the Prophet with him in his praising. As for Shi‘ah traditions, they are more than can be enumerated or collected.<sup>2</sup>

---

اللهم صل على محمد وعلى آل محمد كما صليت على آل إبراهيم إنك حميد مجيد، اللهم بارك على محمد وعلى آل محمد كما باركت على آل إبراهيم إنك حميد مجيد.

1 al-‘Asqalānī, ‘Alī ibn Aḥmad ibn Ḥijr. *Fath al-Bārī fī Sharḥ Ṣaḥīḥ al-Bukhārī* [al-Maktabah al-Salafiyah] vol. 11, p. 155.

2 al-Ṭabāṭabā’ī, *al-Mīzān fī Tafsīr Qur’ān*, vol. 16, p. 338.

This means that when Almighty God told us that He and His Angels send salutations to the Prophet (ﷺ), He then requested from us in pursuance of this to send salutations to him.

So, in what form do we send salutations to him?

Almighty God taught us this, through His Prophet (ﷺ).

We send salutations to Him by supplication from God to send salutations to him.

Like as if He wants to inform us that there is nobody who is sending salutations to the Prophet (ﷺ) in the real form except Almighty God. This means that it is not possible for us to send salutations to him without asking Almighty God to send salutations to him. This brings us back to the beginning of the circle we started with, and it means that God wishes to explain that Prophet Muḥammad(ﷺ) is of such magnitude it is not possible to encompass his magnitude except by passing through the greatness of Almighty God.

How great is Prophet Muḥammad(ﷺ)!

Furthermore, does it not make you think that the verse commands us to send salutations to the Prophet (ﷺ) and it does not mention anything about the *Āl*, but the reply Prophet Muḥammad, as has been narrated, is that we send salutations to Muḥammad and to the progeny (*āl*) of Muḥammad.

This shows how great the progeny of Muḥammad (ṣ.a.w.) are!

Like as if they are surged within him (ṣ.a.w.) and when he explained the reply he meant that praising salutations to him can only be through salutations to him and his progeny equally.

This is how we prove and argue that the salutation in this holy verse and in this particular form that was explained by the Messenger of God (ṣ.a.w.) necessitates the infallibility of Muḥammad and his Progeny (a.s.).

Based on this, it will leave out anyone who is not infallible. This means that without doubt it excludes from the *ṣalawāt* any person who has committed a sin – minor or major – whether we believe they are included or not.

To further explain this, the reply was given as to how we should say *ṣalawāt* after the Muslims asked how it should be done, and this was not arbitrary. It came after Almighty God informing that He and His Angels send salutations to him, when He said: " *Indeed Allah and His angels bless the Prophet;*" After that He requested that those who believe also send salutations to him. This is a verbal sentence and the meaning to this sentence also refers to it being continuous and ongoing.<sup>1</sup>

So, if the praised upon cannot be praised upon due to some impediment, like in the least case that they sin, and nobody can claim that Almighty God praises someone at a

---

1al-Álūsī, al-Seyid Maḥmūd. *Rūḥ al-Ma‘ānī fī Tafsīr al-Qur‘ān al-‘Azīm* [Dār al-Kutub al-‘Ilmiyyah] Beirut, 1994, vol. 11, p. 252.

time – long or short – that they are committing a sin – minor or major – then it is not possible to include them in the *ṣalawāt*. Therefore, would it be applicable in the verse, especially if we have just understood that the verse carries a sense of continuity and ongoing, time after time?!

This is how we can establish that Prophet Muḥammad (ṣ.a.w.) and those connected with him in the *ṣalawāt* must be infallible, or else this informing and emphasis would not be correct.

It is correct, and therefore it is necessary for them to be infallible in all their times. There is nobody from among the pious, or the Muslims, or the wives or the kin, or nobody from BanīHāshim or Quraish, or anyone else who has claimed infallibility. Not for themselves, nor for anyone else, and hence this salutation without any doubt does not include them and only includes those whom infallibility is established to.

As a result it is not possible for the salutation to be directed at the pious from among the Muslims in specific, or the Muslims in general, or the wives, or even most of the offspring, because they were in no way infallible. We know with certainty that the formulas of the sentences might have mistakes from the narrator, or it was fabricated, forged, or voluntary interpretation that is beyond any boundary or anything else that can be said. The most correct, clearest and most complete formula based on all the precise standards is: O God send Your salutations to Muḥammad and the progeny of Muḥammad (*Allahuma ṣalli'ala Muḥammad wa āl Muḥammad*).

This is an innovative way of proving infallibility in which Almighty God has bestowed upon me while looking into these noble topics. It is not possible for those mentioned in the salutation to be anybody other than Muḥammad, ‘Alī, Fāṭimah, Ḥasan and Ḥusain, and to whom infallibility is established. This is because a group of Muslims have claimed them to be infallible, and by consensus of all Muslims they are included in the *Āl* according to every explanation. Therefore, it is obligatory for it to be them and nobody else, and this is complied with Ḥadīth al-Kisā’, the verse of Mubāhalah and others. The tradition conforms reason and the Qur’ān conforms the Sunnah, so ponder and you will comprehend.<sup>1</sup>

This is how we know that their mentioning is always merged into his mentioned, which is what we can see in the holy Qur’ān. Almighty God has said:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ  
مِنْكُمْ فَإِن تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِن كُنتُمْ  
تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا﴾

*O you who have faith! Obey Allah and obey the Apostle and those vested with authority among you. And if you dispute concerning anything, refer it to Allah and the Apostle, if you have faith in Allah and the Last Day. That is better and more favourable in outcome.*<sup>2</sup>

1al-Anṣārī, Muḥammad Ḥusain. *al-Ṣalā ‘ala al-Nabī wa Atharuhā fī al-Nash’atayn*, ch. 5, p. 151.

2 Qur’ān, 4: 59.

In this verse, after mentioning them separately He brings them together, because the basis of legislation is Almighty God and His Messenger (ﷺ), like as if they are one. Do you not see that the command of obedience to Him and to them has come in one instant and encompasses them both.

Almighty God refers to them here in a concealed way and reveals them in the over verse to explain their status.

Do we not see that Almighty God after this returns in the same chapter and says:

﴿وَإِذَا جَاءَهُمْ أَمْرٌ مِّنَ الْأَمْنِ أَوْ الْخَوْفِ أَدَاعَوْا بِهِ وَلَوْ رَدُّوهُ إِلَى  
الرَّسُولِ وَإِلَى أُولِي الْأَمْرِ مِنْهُمْ لَعَلِمَهُ الَّذِينَ يَسْتَنبِطُونَهُ مِنْهُمْ وَلَوْلَا  
فَضْلَ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ لَاتَّبَعْتُمُ الشَّيْطَانَ إِلَّا قَلِيلًا﴾

*When a report of safety or alarm comes to them, they immediately broadcast it; but had they referred it to the Apostle or to those vested with authority among them, those of them who investigate would have ascertained it. And were it not for Allah's grace upon you and His mercy, you would have surely followed Satan, [all] except a few.<sup>1</sup>*

Here He mentions the two sides that are obeyed in earth so that they are obeyed in the heavens. And this has been further explained in the verse:

---

<sup>1</sup> Qur'ān, 4: 83.



﴿إِنَّمَا وَلِيُّكُمُ اللَّهُ وَرَسُولُهُ وَالَّذِينَ آمَنُوا الَّذِينَ يُقِيمُونَ الصَّلَاةَ  
وَيُؤْتُونَ الزَّكَاةَ وَهُمْ رَاكِعُونَ﴾

*Your guardian is only Allah, His Apostle,  
and the faithful who maintain the prayer  
and give the zakāt while bowing down.*<sup>1</sup>

In Arabic grammar the "innamā" is a restrictive particle (*adāt ḥaṣr*), which means it is referring exclusively to certain individuals, and we all know who this verse came down in reference to. If a Muslim does not know who this verse refers to, then you must ask until you get to the truth. Do not let your worshipping go to waste by pursuing those who have been deceived by this world life and sold their fortune with the least.

Almighty God says the following straight after this:

﴿وَمَنْ يَتَوَلَّ اللَّهَ وَرَسُولَهُ وَالَّذِينَ آمَنُوا فَإِنَّ حِزْبَ اللَّهِ هُمُ  
الغَالِبُونَ﴾

*Whoever takes for his guardians Allah,  
His Apostle and the faithful [should know  
that] the confederates of Allah are indeed  
the victorious.*<sup>2</sup>

So, be among the victorious and never fear the blame of anyone for the sake of God.

---

1 Qur'ān, 5: 55.

2 Qur'ān, 5: 56.

## Three additional points to the introduction

### Point One:

Almighty God says:

﴿قُلْ مَا يَعْزُبُ بِكُمْ رَبِّي لَوْلَا دُعَاؤُكُمْ﴾

*Say, 'What store my Lord would set by you were it not for your supplication?'*<sup>1</sup>

Here Almighty God refers to worship as supplication. Evidence for this is the following verse:

﴿وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ﴾

*I did not create the jinn and the humans except that they may worship Me.*<sup>2</sup>

al-Qurtūbī has said in his *Tafsīr*:

It is said I have not stored (*'aba'tu*) for so and so means I have no care for him, which means that the person has no value or consideration. The word *'ib*' means load, and the *ma* in the verse is interrogative (*istifhāmiyah*), and this is the view of the grammarist/linguist al-Zajjāj and also al-Farrā'.

It could also be negative (*nāfiyah*), because if we were to say it was interrogative it would negate the usage

---

1 Qur'ān, 25: 77.

2 Qur'ān, 51: 56.

of interrogative statement, like the verse:

﴿هَلْ جَزَاءُ الْإِحْسَانِ إِلَّا الْإِحْسَانُ﴾

*Is the requital of goodness anything but goodness?*<sup>1</sup>

Ibn al-Shajarī has said: According to me the true view is that "mā" is accusative (*naṣb*), and the virtual assumption is: what kind of load will store you, which means what will our Lord care for you about were it not for your supplication. This means if it was not for your supplication to Him to worship Him, and the origin (*maṣḍar*) which is supplication according to this view is possessive to its *maf'ūl*. This is the view of al-Farrā'. The doer (*fā'il*) is omitted, and the answer of "if it was not for" is omitted, as is the case of the following verse:

﴿وَلَوْ أَنَّ قُرْآنًا سُيِّرَتْ بِهِ الْجِبَالُ﴾

*If only it were a Qur'ān whereby the mountains could be moved.*<sup>2</sup>

The assumed (*taqdīr*) is "it would not store for you." Evidence for this is the verse: *I did not create the jinn and the*

---

1 Qur'ān, 55: 60.

2 Qur'ān, 13: 31.

*humans except that they may worship Me.* The verse is addressing all people, like as if He is saying to Quraish: God will not care about you if it was not for your worship to Him, and this is the purpose that stores humankind.<sup>1</sup>

al-Ṭabarī has said:

The Almighty is saying to His Prophet: O Muḥammad, say to these people that you have been sent to: What is it that is promised to you, and what is it that my Lord will do to you?

He then mentions the literal meaning of *ya'ba'u*, and says:

The exegists have said the same thing we have said regarding this. As for the verse "*were it not for your supplication?*" It means if it was not for your worshipping and your obedience to Him.<sup>2</sup>

He then mentions the views of exegists in this regard.<sup>3</sup>

This all explains the status of supplication in worship, and emphasised in the following traditions:

---

1 al-Qurtubī, *Tafsīr al-Jāmi' li Aḥkām al-Qur'ān Tafsīr al-Qurtubī*, vol. 13, p. 81-82.

2 al-Ṭabarī, *Tafsīr al-Ṭabarī*, vol. 19, p. 322-323.

3 Ibid.

مخ العبادة الدعاء

Supplication is the core essence of worship.<sup>1</sup>

al-Tirmidhī narrates this from Anas. And:

الدعاء هو العبادة

Supplication is worship itself.<sup>2</sup>

This was narrated by Muslim and al-Ṭabarānī, from Ibn Abī Shaybah, and Aḥmad and al-Bukhārī in *al-Adab al-Mufrad*, and AbūDāwud, al-Tirmidhī al-Nisā'ī, Ibn Mājah, Ibn Ḥabbān, al-Ḥākem, from al-Nu‘man ibn Bashīr. al-Tirmidhī has graded the tradition as good and authentic (*ḥasansahīḥ*).<sup>3</sup>

---

1 al-Shāfi‘ī al-‘Ajlūnī, al-Imām Ismā‘īl. *Kashf al-Khafā’ wa Muzīl al-Ilbās ‘ammā Ishtahara min al-Aḥādīth ‘alā Alsinah al-Nās*, letter dāl.

2Ibid.

3Ibid.

## Point Two:

It has been narrated from Imām Ja‘far al-Sādiq that he has said:

كُلُّ دَعَاءٍ يُدْعَى اللَّهُ عَزَّ وَجَلَّ بِهِ مَحْجُوبٌ عَنِ السَّمَاءِ حَتَّى يُصَلَّى  
عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ

Every supplication that is directed at Almighty God is blocked from the heaven until one sends salutations unto Muḥammad and his progeny.<sup>1</sup>

This tradition has been narrated from other sources as well. al-Bayhaqī has narrated it in *Shi‘ab al-Imān*, from Imām ‘Alī(a.s.) who said:

كُلُّ دَعَاءٍ مَحْجُوبٌ حَتَّى يُصَلَّى عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Every supplication is blocked until one sends salutations to the Prophet, salutations and peace be upon him.<sup>2</sup>

Bāqī ibn Mukhlad narrates this from ‘Alī, from the Prophet (ṣ.a.w.), and its grade is authentic. Al-Ṭabarānī has narrated it in *al-Awsat*.<sup>3</sup>

This tradition has been narrated in three formulas:

1.

---

1 al-Kulainī, *al-Kāfi*, vol. 2, p. 493

2 al-Albānī, al-Sheikh Muḥammad Nāṣir al-Dīn. *Ṣaḥīḥ al-Jāmi‘ al-Ṣaḥīr wa Ziyādatuhu “al-Fatḥ al-Kabīr”*, second edition [al-Maktab al-Islāmī] 1987, vol. 2, ḥ. 4523.

3 al-Ṭabarānī, *al-Awsat*, vol. 1, p. 220.

كل دعاء محجوب حتى يصلى على النبي

Every supplication is blocked until one sends salutations to the Prophet.<sup>1</sup>

This has been graded as "good, based on other evidence."<sup>2</sup>

2.

كل دعاء محجوب حتى يصلى على محمد [وآل محمد]

Every supplication is blocked until one sends salutations unto Muḥammad [and his progeny].<sup>3</sup>

This has been graded as "authentic, based on others."

3.

كل دعاء محجوب حتى يصلى على النبي صلى الله عليه وسلم

Every supplication is blocked until one sends salutations to the Prophet, salutations and peace be upon him.<sup>4</sup>

This has been graded as "good."<sup>5</sup>

al-Tirmidhī narrates this as halted (*marwūf*), from AbūQurrah al-Asadī, from Sa‘īd ibn al-Mūsāyab, from ‘Umar ibn al-Khaṭṭāb who said:

---

1 al-Muttaqī al-Hindī, *Kanz al-‘Ummāl fi al-Sunan wa al-Aqwāl* [Mu’assasah al-Risālah] ch. 6, ḥ. 2153.

2 al-Albānī, *al-Silsilah al-Ṣaḥīḥah*, p. 2035.

3 al-Albānī, *Ṣaḥīḥ al-Targhīb*, p. 1675.

4 al-Albānī, *al-Silsilah al-Ṣaḥīḥah*, p. 2035.

5 al-Albānī, *Ṣaḥīḥ al-Jāmi‘ al-Ṣaghīr*, ḥ. 4523.

إن الدعاء موقوف بين السماء والأرض لا يصعد منه شيء حتى  
تصلي على نبيك صلى الله عليه وسلم

A supplication is blocked between the heaven and earth and nothing from it will ascend until you send salutations to your Prophet, praise and peace of God be upon him.<sup>1</sup>

Imām Ibn Ḥijr mentions in *Fatḥ al-Bārī*:

Ibn al-‘Arabī has said: And the likes of this has not been mentioned by the people of opinion and it will have the ruling of being discontinued (*raf*).<sup>2</sup>

al-Albānī has weakened this tradition in *Irwā’ al-Ghalīl*.<sup>3</sup>

al-Mubarakfūrī has weakened it in *Tuḥfah al-Aḥwadhī*, saying: The tradition is weak due to Abū Qurrah al-Asadī being unknown (*jabalah*).<sup>4</sup>

Sheikh Ibn Bāz has also weakened it, as when he was asked about it he said:

Abū Qurrah al-Asadī is in the chain,  
and he is among the Bedouins and is  
unknown, as mentioned in *al-Taqrīb*.

---

1al-Tirmidhī/ al-Albānī, Muḥammad Naṣir al-Dīn, *Ṣaḥīḥ Sunan al-Tirmidhī* [Maktabah al-Ma‘ārif] 1998, p. 486, and al-Albānī has clarified this good “*ḥasan*” in *Ṣaḥīḥ al-Tirmidhī*, p. 403.

2al-‘Asqalānī, *Fatḥ al-Bārī*, vol. 11, p. 164.

3 al-Albānī, *Irwā’ al-Ghalīl*, p. 432.

4al-Mubarakfūrī, Muḥammad ibn ‘Abd al-Raḥmān ibn ‘Abd al-Raḥīm. *Tuḥfah al-Aḥwadhī* [Dār al-Kutub] issue no. 486.



He is the narrator of this, from Sa‘id ibn al-Mūsāyib, from ‘Umar, which is why this narration is graded as weak due to AbūQurrah being unknown. And God knows best.<sup>1</sup>

However, what has been mentioned is sufficient. The following has also been narrated in *al-Awal min Farwā'id Abūal-Husain ibn Ghanā'em*, tradition no. 39:

أَبَا أَبُو عَبْدِ اللَّهِ مُحَمَّدُ بْنُ الْفَضْلِ بْنِ نَظِيفِ الْفَرَاءِ ، ثنا أَبُو الْفَضْلِ الْعَبَّاسُ بْنُ مُحَمَّدٍ الرَّافِعِيُّ ، ثنا الْحَسَنُ بْنُ عَلِيِّ بْنِ زُرْعَةَ الْخَيْرَاطِيِّ ، ثنا عَامِرُ بْنُ سَيَّارٍ ، ثنا عَبْدُ الْكَرِيمِ الْخَزَّازُ ، عَنْ أَبِي إِسْحَاقَ الْهَمْدَانِيِّ ، عَنْ الْحَارِثِ وَعَاصِمِ بْنِ ضَمْرَةَ ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ ، قَالَ : " كُلُّ دَعَاءٍ مَحْجُوبٌ عَنِ السَّمَاءِ حَتَّى يَصَلَّى عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ . "

Abū‘AbdullahMuḥammad ibn al-Faḍl al-Farrā’ has informed, from Abūal-Faḍl al-‘Abbās ibn Muḥammad al-Rafiqī, from al-Ḥasan ibn ‘Alīibn Zur‘ah al-Khaizurānī, from ‘Āmir ibn Sayyār, from ‘Abdul Karīm al-Khazzāz, from AbūIshāq al-Hamadānī, from al-Ḥārith and ‘Āsim ibn Ḍamrah, from ‘Alīibn AbīṬālib (a.s.) who said: "Every supplication is blocked from the heaven until one sends salutations to

<sup>1</sup>Ibn bāz, ‘Abd al-‘Azīz ibn ‘Abdullah, *Majmū‘ Fatāwī Ibn bāz*, vol. 26, p. 289.

Muḥammad and his progeny, praise  
and peace of God be upon him.<sup>1</sup>

al-Muttaqī al-Hindī has also been narrated it from them,  
from ‘Alībn AbīTālib (a.s.), in his book *Kanz al-‘Ummāl*,  
but in the following formula:

كل دعاء محجوب حتى يصل على النبي صلى الله عليه وسلم

Every supplication is blocked until one  
sends salutations to the Prophet,  
salutations and peace be upon him.<sup>2</sup>

And he described this tradition from Imām ‘Alīas being  
halted (*mawqūf*).<sup>3</sup>

Based on everything that has been mentioned in the two  
premises we can say that:

Supplication is an act of worship.

Supplication is blocked or detained until one sends  
salutations to the Prophet (ṣ.a.w.).

The core essence (*mukh*) of worship is supplication, or  
supplication is worship itself.

---

1*al-Awal min Faḥwā'id Abū al-Ḥusain ibn Ghanā'em*, ḥ. 39

2al-Muttaqī al-Hindī, *Kanz al-‘Ummāl fī Sunan al-Aqḥwāl wa al-Af'āl*,  
ch. 6, ḥ. 2153.

3Ibid.

This is because the main drive of the essence of worship is the salutation to Muḥammad and his progeny, and therefore the essence of true worship is the salutation to Muḥammad and his progeny. This is one aspect. Another aspect is that the essence of worship is supplication, and the best type of supplication is the salutation to Muḥammad and his progeny (a.s.), or as has been narrated by them that supplication is worship. This in itself is a prayer, and so it does not need a prayer because it is the very essence of worship, or it is worship itself. Ponder well into this point.

This might also appear in two issues, both being united:

1. It is an act shared between the servant and his Lord, and this is something rare.
2. The real one saluting to Muḥammad and his progeny (a.s.) is God and nobody else, and this is because after God informed us of His and the Angels salutations and emphasises that, He requested from those who believe to send their salutations to him. So, what will the believers do thereafter?

They will do *ṣalawāt* upon Muḥammad(ṣ.a.w.) and his progeny.

But what is the method of this *ṣalawāt*?

*Allambuma ṣalli 'alā Muḥammad wa āli Muḥammad.*

The Angels do this as well.

If we were to ponder into this sentence we will see that the request from the servant to the Master is to send salutations to Muḥammad(ṣ.a.w.) and his progeny. This shows the extent of how great Muḥammad(ṣ.a.w.) and his progeny are.

One might say why did I not add this discussion in my book on this topic, I would say: I saw this issue more appropriate to be discussed here, because it explains how to know the status of Ahlul Bayt who represent the true leadership of the Muslims. It explains their lofty and high status, and this is among what we will discuss in the chosen supplication which is a part of the title of the book:

O God, make me recognise Your Messenger (ṣ.a.w.).....

O God, make me recognise Your Proof (*ḥujjah* - Imām).....

It is this and other ways that we know the status of our master al-ḥujjahImām al-Mahdī, may God hasten his reappearance.

### Point Three:

This proof, or hujjah, whom we claim to exist must be connected with God and His Messenger, and also with the miracle in which he came with, and that is the Qur'an. This is so his proof is fulfilled for us, as it was completed by the Messenger (ṣ.a.w.) before that.

Is this the case?

His connection to God and His Messenger:

﴿أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ﴾

*Obey Allah and obey the Apostle and those vested with authority among you.*<sup>1</sup>

There are many of these examples in the holy Qur'an. In brief we say that the two obedience is one, because the reply that came to both of them is one, and that is in the case of dispute. If they were two separate things God would have ordered to refer to both of them vertically or subsequently. From another aspect obedience to those vested with authority is merged into obedience of the Messenger, as can clearly be seen in the verse, or rather it is the exact same.

We understand this based on the further explanation given by the very verse: "*And if you dispute concerning anything, refer it to Allah and the Apostle, if you have faith in Allah and the Last Day...*" If this was not the case He would have mentioned it, and as He has not said anything further and He has clearly stated it here in joining obedience to the noble Prophet (ṣ.a.w.), this necessitates that they are one.

---

<sup>1</sup> Qur'an, 4: 59.

And as for His Angels:

﴿إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ﴾ ﴿وَمَا أَدْرَاكَ مَا لَيْلَةُ الْقَدْرِ﴾ ﴿لَيْلَةُ  
الْقَدْرِ خَيْرٌ مِنْ أَلْفِ شَهْرٍ﴾ ﴿تَنْزِيلُ الْمَلَائِكَةِ وَالرُّوحِ فِيهَا بِإِذْنِ رَبِّهِمْ  
مِنْ كُلِّ أَمْرٍ﴾ ﴿سَلَامٌ هِيَ حَتَّىٰ مَطَلَعِ الْفَجْرِ﴾

Indeed We sent it down on the Night of Ordainment. What will show you what is the Night of Ordainment? The Night of Ordainment is better than a thousand months. In it the angels and the Spirit descend, by the leave of their Lord, with every command. It is peaceful until the rising of the dawn.<sup>1</sup>

As we know the Night of Ordainment is not specific to the era of the Prophet (ﷺ), and this is important to point out here. Almighty God informs us about the descending of Angels, but did we ask ourselves upon who does the angels and the Spirit descend? Revelation has finished, and the Message has been completed with the perfecting of religion and Islam is the religion chosen for us. So, with religion being perfected, what do they descend for? Who do they descend to, and the holy Prophet (ﷺ) who is the connection between the heavens and earth has passed away? Have Muslims not thought of this?

Therefore, with through what religion is perfected by and through what Islam accepted as our religion there must be a connection.

---

1 Qur'ān, 97: 1-5.

All of this points to information about guardianship (*wilāyah*) and the Proof over creation after the Messenger of God (ṣ.a.w.). Knowing the Proof after the Messenger of God (ṣ.a.w.) will perfect the religion and will allow Islam to be accepted as our religion. This Proof after the Messenger of God (ṣ.a.w.) is not a prophet or a messenger, as the Prophet (ṣ.a.w.) himself has said: "There is no prophet after me," and Almighty God in the holy Qur'ān has described His Prophet (ṣ.a.w.) as "the Seal of prophets."

The order of the descending of angels is not specific to prophets and messengers. Lady Mary (a.s.) is a clear example, as the Qur'ān explicitly mentions how an angel came to her, or rather more than that, the angel was depicted to her in a human form, and she is not a prophet. The Qur'ān says:

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

*We did not send [any apostles] before you except as men to whom We revealed —ask the People of the Reminder if you do not know—.*<sup>1</sup>

The problem is how far it is for our minds to assume angels descending. An example is the people of Saul (Ṭālūt) when their prophet informed them that evidence for his kingship is bringing an ark that will be borne by the angels.<sup>2</sup>

---

1 Qur'ān, 16: 43.

2 See: Qur'ān, 2: 248.

The wife of Prophet Ibrāhīm (a.s.) is also not far from this topic. When a conversation occurred between her and angels informing of her pregnancy she laughed and replied with surprise, as she was of old age and so was her husband.<sup>1</sup>

The Qur'ān informs us of what apparently could be understood that the disbelievers from the people of Lot had seen angels, or else how would they had been certain of the presence of angels and want to solicit him of his guests.<sup>2</sup>

Furthermore, many Sunnī scholars have confirmed its possibility, or rather it really occurring. Sheikh 'Umar al-Ashqar has said:

Texts prove that humans are able to see angels if the angels were to manifest themselves in the form of humans.<sup>3</sup>

Historical texts among Sunnī scholars also indicate its possibility and its occurrence.

From someone from Banī Sā'idah who said:

I heard AbūAsīd Mālīk ibn Rabī'ah after he lost his eyesight say: If I was with you now in Badr and I had my sight I would have informed you about the people who angels came out with

---

1 See: Qur'ān, 11: 72.

2 See: Qur'ān, 54: 37.

3 al-Ashqar, 'Umar Sulaymām. *'Ālam al-Malā'ikah al-Abrār* [Maktabah al-Falāḥ], 1983, p. 11.



them. I have no doubt, nor do I argue...<sup>1</sup>

Ibn al-Kathīr mentions this while commenting on the following verses:

﴿وَلَا تَكُونُوا كَالَّذِينَ خَرَجُوا مِنْ دِيَارِهِمْ بَطَرًا وَرِئَاءَ النَّاسِ  
وَصُدُّوا عَنْ سَبِيلِ اللَّهِ وَاللَّهُ بِمَا يَعْمَلُونَ مُحِيطٌ﴾ ﴿وَإِذْ زَيَّنَّ لَهُمْ  
الشَّيْطَانُ أَعْمَالَهُمْ وَقَالَ لَا غَالِبَ لَكُمْ الْيَوْمَ مِنَ النَّاسِ وَإِنِّي جَارٌ  
لَكُمْ فَلَمَّا تَرَأَتِ الْفِئَتَانِ نَكَصَ عَلَى عَقَبَيْهِ وَقَالَ إِنِّي بَرِيءٌ مِنْكُمْ  
إِنِّي أَرَى مَا لَا تَرَوْنَ إِنِّي أَخَافُ اللَّهَ وَاللَّهُ شَدِيدُ الْعِقَابِ﴾ ﴿إِذْ  
يَقُولُ الْمُنَافِقُونَ وَالَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ غَرَّ هَؤُلَاءِ دِينُهُمْ وَمَنْ  
يَتَوَكَّلْ عَلَى اللَّهِ فَإِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ﴾

*Do not be like those who left their homes vainly and to show off to the people, and to bar [other people] from the way of Allah, and Allah comprehends what they do. When Satan made their deeds seem decorous to them, and said, ‘No one shall overcome you today from among all mankind, and I will stand by you.’ But when the two hosts sighted each other, he took to his heels, saying, ‘Indeed I am quit of you. I see what you do not see. Indeed I fear Allah, and Allah is severe in retribution.’ When the hypocrites said, and [also] those in whose hearts is a sickness, ‘Their religion has deceived them.’ But*

<sup>1</sup>Ibn Kathīr, Ismā‘īl ibn ‘Umar. *Tafsīr Ibn Kathīr* [Dār Ṭībah] 1999.

*whoever puts his trust in Allah, then Allah is indeed all-mighty, all-wise.*<sup>1</sup>

He then said:

God revealed unto them that "I am with you," and those who believed stood firm. The way they stood firm was in that the angels would appear to a man in the form of a man that they would know, seeing them as humans, but they were not....

al-Bayḍāwī said in his *Tafsīr* when commenting on the following verse:

﴿عَالِمُ الْغَيْبِ فَلَا يُظْهِرُ عَلَىٰ غَيْبِهِ أَحَدًا﴾

*Knower of the Unseen, He does not disclose His Unseen to anyone.*<sup>2</sup>

"Except to *who* He approves of"<sup>3</sup> in knowledge of some of them so that he can have a miracle. "*An Apostle*" is an explanation for "from (*min*)". This verse has been used as an argument to refute charismatic miracles (*karamāt*).

Reply: Specifying the Messenger to angels and knowing what will occur without a medium, and the charismatic miracles of saints in knowing the unseen is based on

---

1 Qur'ān, 8: 47-49.

2 Qur'ān, 72: 26.

3 Qur'ān, 72: 27.

receiving it from angels. It is similar to us knowing the states of the hereafter through Prophets (a.s.).

"Then He dispatches a sentinel before him," before the approved of,"and behind him," security from the angels who will secure the person from being seized or affected by Satans.<sup>1</sup>

Even though the noble verses appear to refer to divine conveying to prophets, as the Almighty continues on by saying:

﴿لِيَعْلَمَ أَن قَدِ أَبْلَغُوا رَسُولَاتِ رَبِّهِمْ...﴾

*So that He may ascertain that they have communicated the messages of their Lord...<sup>2</sup>*

This has also been mentioned by Muslim in his *Şahîh*:

AbūSa‘īd al-Khudrī told of Usaïd ibn Ḥuḍair saying that one night he recited the Qur’ān in his enclosure, when the horse began to jump about. He again recited and (the horse) again jumped. He again recited and it jumped as before. Usaïd said: I was afraid lest it should trample (his son) Yaḥyā. I stood near it (the horse) and saw something like a canopy over my head with what

---

1al-Bayḍāwī,Nāşir al-Dīn ‘Abdullah ibn ‘Umar ibn Muḥammad. *Anwār al-Tanzīl wa Asrār al-Ta’wīl* [Dār Iḥyā’ al-Turāth al-‘Arabī] Beirut, 1997, vol. 7, p. 402.

2 Qur’ān, 72: 28.

seemed to be lamps in it, rising up in the sky till it disappeared. I went to the Messenger of God (ṣ.a.w.) on the next day and said: Messenger of Allah, I recited the Qur'ān during the night in my enclosure and my horse began to jump. Upon this the Messenger of God (ṣ.a.w.) said: You should have kept on reciting, Ibn Ḥuḍair. He (Ibn Ḥuḍair) said: I recited. It jumped (as before). Upon this the Messenger of God (ṣ.a.w.) again said: You should have kept on reciting, Ibn Ḥuḍair. He (Ibn Ḥuḍair) said: I recited and it again jumped (as before). The Messenger of Allah (Peace be upon him) again said: You should have kept on reciting, Ibn Ḥuḍair. He (Ibn Ḥuḍair) said: (Messenger of God) I finished (the recitation) for Yaḥyā was near (the horse) and I was afraid lest it should trample him. I saw something like a canopy with what seemed to be lamps in it rising up in the sky till it disappeared. Upon this the Messenger of God (ṣ.a.w.) said: Those were the angels who listened to you; and if you had continued reciting, the people would have seen them in the morning

and they would not have concealed themselves from them.<sup>1</sup>

Ibn Taymiyah also referred to this when he said:

There are many *karāmāt* of the companions and the followers after them (*tābi'īn*) and other righteous people. As was Usaid ibn Ḥuḍair who would recite Surah al-Kahf and something like a shadow would descend from the heavens, having like a canopy. It was angels coming down because of his recitation and they would also greet 'Imrān ibn Ḥaṣīn.<sup>2</sup>

The latter is narrated in this form and is very common in their books with mentioned in different ways. An example for this is in *Kitāb al-I'tiqād*, by AbūBakr al-Bayhaqī who said:

We have narrated how angels greeted Imran ibn Ḥaṣīn.<sup>3</sup>

He further adds:

We narrated from a group of companions that each of them had

---

1 al-Qushayrī al-Nisābūrī, Muslin ibn al-Ḥajjāj Abu al-Ḥasan. *Ṣaḥīḥ Muslim*, vol. 3, p. 215, ḥ. 1327.

2Ibn Taymiyah, Taqī al-Dīn Aḥmad ibn 'Adb al-Ḥalīm. *Majmū'* Fatāwī, 1995, vol. 11, p. 276.

3 al-Bayhaqī, *al-I'tiqād wa al-Hidāyah ilā Sabīl al-Rashād*, p. 201.

seen Gabriel (a.s.) in the form of Diḥyah al-Kalbī.<sup>1</sup>

This is why al-Qurṭubī says that there are many traditions similar to this, and he then says:

Traditions appear to reveal that a group of companions had saw angels and angels would greet them, like ‘Imrān ibn Ḥaṣīn and Usaid ibn Ḥuḍair.<sup>2</sup>

This does not stop at companions only, but includes others. Even the likes of Ibn Taymiyah has said:

Some of these people – whom he mentions – have seen angels write the Ḥajj pilgrims, and he would say: Can you write me? Their reply was: You are not among the Ḥajj pilgrims – meaning a shar‘ī Ḥajj.<sup>3</sup>

For further investigation into the likes of this refer to the book *al-Hawāṭif*, by Ibn Abūal-Dunyā. Furthermore, the author of *al-Inṣāf fī Masā’il al-Khilāf* has said:

We have not come across someone who objected to these people meeting with angels. Rather, when it is said that

---

1 Ibid.

2 al-Qurṭubī, Muḥammad ibn Aḥmad ibn Abī Bakr ibn Faraḥ al-Khazrajī al-Anṣarī Shams al-Dīn. *al-I’lām bimā fī Dīn al-Naṣārā min al-Fasād wa al-Awhām*, p. 383.

3 Ibn Taymiyah, *Majmū‘ Fatāwī*, vol. 11, p. 286.

Faimah al-Zahrā is the Lady of the women of the worlds based on the agreed upon statement given by the holy Prophet (.a.w.), or that Imām ʿAlī(a.s.) or any of the infallible Imāms from Ahlul Bayt (a.s.) had seen angels or received information from angels they see this as an invalid view, and some, God forbid, view this as disbelief...

A truthful statement, as it is indeed very peculiar. All these statements and many others prove in general that it is not a surprise for angels to descend, and this is what we wish to establish here, out of fear of someone objecting and saying that angels only descend on prophets. They might say that prophecy stopped with Prophet Muḥammad(.a.w.) and this statement of what you claim is outside of what all Muslims believe and is deviancy – God forbid –.<sup>1</sup>

Returning back to what we were saying that the order of the descending of angels and the Spirit in the Night of Power every year means that they descend onto someone that has the place of the Prophet (.a.w.), and nobody at all from among the Muslims claims this. No Muslim claims that angels descend on them, and not to anyone they

---

<sup>1</sup> Ma ʿtūq, Ḥusain. *al-Inṣāf fī Masāʿil al-Khilāf*, vol. 2, p. 245.

believe that exists, and this cannot be at all, unless according to the view of Twelver Shi'ahs who believe in the existence of this very person. He is the Imām and the Twelfth Caliph from the Imāms whose number has so frequently appeared among Muslims, but only a small amount of believers have distinguished them by their names and lineages and believe in his honourable existence.

As for the reason for the inaccessibility to the Twelfth Imām, it is because of the mistreatment towards the other eleven Imāms that were before him, as previously explained.

Glory be to Almighty God, as Surah al-Qadr refers to this in its explaining and what it indicates. The Night of Qadr is not exclusive to one particular era, and the descending of the angels is something certain and known, but firstly there is no meaning for it to descend nowhere. Secondly, there must be someone that it descends on, and there is nobody on Earth that has the comprehensive qualities that we described except Imām al-Mahdī, and the case will exclusively be applicable to him.

This means that the descending of the angels unto him explains who it is that the verse is referring to in "those vested with authority" (*uli al-amr*). Seeing that he has the authority he therefore becomes *uli al-amr*.

This explanation does not refute that *uli al-amr* also means those of power and influence, as exegetists have said, which can also be the case.



## **The formulas narrated for this supplication**

There are different formulas that have been narrated for this supplication.

In *Jamāl al-Usbū* the following is said:

Another supplication narrated by Muḥammad ibn Ya‘qūb al-Kulainī, from Imām al-Sādiq (a.s.), and I have presented my chain of everything that is narrated by Muḥammad ibn Ya‘qūbal-Kulainī. He has mentioned in his book *al-Kāfi*, with his chain to Abū‘AbdullahJa‘far ibn Muḥammad al-Sādiq (a.s.) the following:

"The child must go into occultation." I [the narrator] asked: "Why?" He said: "He fears." He then pointed his hand to his stomach and said: "He is the Awaited One, and he is the one that people will doubt his birth. Some will say he is in the womb, some will say his father died without having an offspring, some will say he was born before his father died by two years." Zurārah said: "I then asked him what do you command me to do if I live at that time?" He (a.s.) said: "Recite this supplication:

اللَّهُمَّ عَرِّفْنِي نَفْسَكَ، فَإِنَّكَ إِنْ لَمْ تُعَرِّفْنِي نَفْسَكَ لَمْ أَعْرِفْكَ، اللَّهُمَّ  
عَرِّفْنِي رَسُولَكَ فَإِنَّكَ إِنْ لَمْ تُعَرِّفْنِي رَسُولَكَ لَمْ أَعْرِفْهُ، اللَّهُمَّ عَرِّفْنِي  
حُجَّتَكَ فَإِنَّكَ إِنْ لَمْ تُعَرِّفْنِي حُجَّتَكَ ضَلَلْتُ عَنْ دِينِي.

O God, make me recognise Yourself - for, if you do not make me recognise Yourself, I will not recognise You. O God, make me recognise Your Messenger (ṣ.a.w.), - for, if I do not recognise Your Messenger (ṣ.a.w.), I will not recognise him. O God, make me recognise Your Proof (Imām) - For, if You do not make me recognise Your Proof, I will deviate from my religion.<sup>1</sup>

This is the last tradition narrated by Muḥammad ibn Ya‘qūb, may God be pleased with him, in the aforementioned book.

In *Kamāl al-Dīn wa Tamām al-Ni‘mah* it says:

اللَّهُمَّ عَرِّفْنِي نَفْسَكَ فَإِنَّكَ إِنْ لَمْ تُعَرِّفْنِي نَفْسَكَ لَمْ أَعْرِفْ نَبِيَّكَ،  
اللَّهُمَّ عَرِّفْنِي رَسُولَكَ فَإِنَّكَ إِنْ لَمْ تُعَرِّفْنِي رَسُولَكَ لَمْ أَعْرِفْ  
حُجَّتَكَ، اللَّهُمَّ عَرِّفْنِي حُجَّتَكَ فَإِنَّكَ إِنْ لَمْ تُعَرِّفْنِي حُجَّتَكَ  
ضَلَلْتُ عَنْ دِينِي.

---

1al-Qommī, al-Sheikh Abū Ja‘far Muḥammad ibn ‘Alī ibn al-Ḥusain ibn Bābwayh *Kamāl a-Dīn wa Tamām al-Ni‘mah*, edited by ‘Alī Akbar Ghaffārī [Mu‘assasah al-Nashr al-Islāmī] Qom, p. 342-343. Also see *al-Ghayba*, al-Ṭūsī, p. 333.

O God, make me recognise Yourself - for, if you do not make me recognise Yourself, I will not recognise Your Prophet. O God, make me recognise Your Messenger (ṣ.a.w.), - for, if I do not recognise Your Messenger (ṣ.a.w.), I will not recognise Your Proof [Imām (a.s.)]. O God, make me recognise Your Proof (Imām) - For, if You do not make me recognise Your Proof, I will deviate from my religion.

Sheikh al-Tūsī has mentioned it in his book *Miṣbāḥ al-Mutahajjid* in the following form:

A group has narrated to us, from Muḥammad ibn Hārūn ibn Mūsā al-Tal‘akbarī that Abū‘AlīMuḥammad ibn Hammam relayed to him the following supplication, and he said: Sheikh Abū ‘Amr al-‘Amrī (may God sanctify his soul) dictated it to him and ordered him to recite this supplication. It is a supplication during the occultation of the Qā’im of Āl Muḥammad, peace be upon him and them:

اللهم عرفني نفسك فإنك إن لم تعرفني نفسك لم أعرف رسولك  
اللهم عرفني رسولك فإنك إن لم تعرفني رسولك لم أعرف  
حجتك اللهم عرفني حجتك فإنك إن لم تعرفني حجتك ضللت

عن ديني. اللهم لا تمنني ميتة الجاهلية ولا تنزع قلبي بعد إذ  
هديتني...

O God, make me recognise Yourself - for, if you do not make me recognise Yourself, I will not recognise Your Messenger (ṣ.a.w.). O God, make me recognise Your Messenger (ṣ.a.w.), - for, if I do not recognise Your Messenger (ṣ.a.w.), I will not recognise Your Proof [Imām (a.s.)]. O God, make me recognise Your Proof (Imām) - For, if You do not make me recognise Your Proof, I will deviate from my religion. O God, do now let me die a death of the age of ignorance and do not diverge my heart after You have guided me....<sup>1</sup>

The author of *Bihār al-Anwār* transmits the following:

From *al-Kāfī*: al-Aṭṭār, from Sa'd, from Ibn 'Īsā, from Khālid ibn Najīḥ, from Zurārah who said: I heard Abū'Abdullah (a.s.) say: "al-Qā'im has an occultation before he rises." I said: "Why?" He said: "He fears." And he pointed his hand to his stomach, and he then said: "O Zurārah, he is the Awaited One (al-Muntaẓir), and he is

---

1al-Sheikh al-Ṭūsī, *Miṣbāḥ al-Mutahajjid*, p. 411-412.

the on whom people have doubt regarding his birth (some say his father died and did not have an offspring). Some say he is in the womb (*haml*), some say he is in occultation, some say he was not born, some say he was born two years before his father died. He is the Awaited One, however Almighty God must test the Shī'ah, and during this the sceptics will doubt."

Zurārah then asked: "May I be sacrificed for you; if I was to be at that time what should I do?" He (a.s.) said: "O Zurārah, if you were to perceive that time bind yourself to reciting this supplication:

اللَّهُمَّ عَرِّفْنِي نَفْسَكَ فَإِنَّكَ إِنَّمَا تُعَرِّفُنِي نَفْسَكَ لَمْ أَعْرِفْ نَبِيَّكَ،  
اللَّهُمَّ عَرِّفْنِي رَسُولَكَ فَإِنَّكَ إِنَّمَا تُعَرِّفُنِي رَسُولَكَ لَمْ أَعْرِفْ  
حُجَّتَكَ، اللَّهُمَّ عَرِّفْنِي حُجَّتَكَ فَإِنَّكَ إِنَّمَا تُعَرِّفُنِي حُجَّتَكَ  
ضَلَلْتُ عَنْ دِينِي.

O God, make me recognise Yourself - for, if you do not make me recognise Yourself, I will not recognise Your Prophet. O God, make me recognise Your Messenger (ṣ.a.w.), - for, if I do not recognise Your Messenger (ṣ.a.w.), I will not recognise Your Proof [Imām (a.s.)]. O God, make me recognise Your Proof (Imām) - For, if You do not make

me recognise Your Proof, I will deviate  
from my religion.<sup>1</sup>

There are differences in the transmission of the tradition, but I have relied on the one narrated in *al-Kāfi* because most have narrated from this reference. It is also the same as what has been mentioned by Sheikh al-Ṣadūq in *Kamāl al-Dīn*, which is the one we quoted in the introduction to our book.

The author of *Mafātih al-Jinān*, the late Sheikh ‘Abbās al-Qommī has also narrated it and he is more than reliable due to his expertise in this field.<sup>2</sup>

‘Alībn Ibrāhīm, from al-Ḥasan ibn Mūsā al-Khashāb, from ‘Abdullah ibn Mūsā, from ‘Abdullah ibn Bukair, from Zurārah who said: "I heard Abū‘Abdullah (a.s.) say: "The child (*al-ghulām*) will have an occultation before he rises." I asked: "Why?" He said: "He fears." And he pointed his hand to his stomach, and he then said: "O Zurārah, he is the Awaited One (*al-Muntazir*), and he is the on whom people have doubt regarding his birth. Some say his father died and did not have an offspring. Some say he is ḥaml, some say he is in occultation, some say he was not born, some say he was born

---

1 al-Majlisī, *Biḥār al-Anwār*, p. 147-148

2 See: al-Qommī, Sheikh ‘Abbās. *Mafātih al-Jinān*.

two years before his father died. He is the Awaited One, however Almighty God must test the Shī'ah, and during this the sceptics will doubt."

Zurārah then asked: "May I be sacrificed for you; if I was to be at that time what should I do?" He (a.s.) said: "O Zurārah, if you were to perceive that time bind yourself to reciting this supplication:

اللَّهُمَّ عَرِّفْنِي نَفْسَكَ فَإِنَّكَ إِنَّمَا تُعَرِّفُنِي نَفْسَكَ لَمْ أَعْرِفْ نَبِيَّكَ،  
اللَّهُمَّ عَرِّفْنِي رَسُولَكَ فَإِنَّكَ إِنَّمَا تُعَرِّفُنِي رَسُولَكَ لَمْ أَعْرِفْ  
حُجَّتَكَ، اللَّهُمَّ عَرِّفْنِي حُجَّتَكَ فَإِنَّكَ إِنَّمَا تُعَرِّفُنِي حُجَّتَكَ  
ضَلَلْتُ عَنْ دِينِي.

O God, make me recognise Yourself - for, if you do not make me recognise Yourself, I will not recognise Your Prophet. O God, make me recognise Your Messenger (ṣ.a.w.), - for, if I do not recognise Your Messenger (ṣ.a.w.), I will not recognise Your Proof [Imām(a.s.)]. O God, make me recognise Your Proof (Imām) - For, if You do not make me recognise Your Proof, I will deviate from my religion.

He then said: "O Zurārah, this child will also be killed for sure, in Medinah." I asked: "May I be sacrificed

for you, will it be the army of al-Sufyānī who kill him?" He said: "No, it will be the army of the offspring of Banī so and so who will kill him. They will come to Medinah and will kill the child, and when they kill him in rebellion, oppressively and wrongfully without a chance, that's when the Relief will be expected, if God wills.<sup>1</sup>

### **Then General Understanding of this Supplication**

In order to have a general understanding of this supplication, and in particular recognising Imāmal-ḥujjah (a.s.) certain premises must be explained, which is why we have divided this book into different parts and called them "stages".

However, prior to that we say what Sheikh Murtaḍāal-Anṣārī (may God sanctify his soul) has said in his book *Farā'id al-Uṣūl*. After he mentioned numerous traditions he said:

The outcome of these narrations that clearly refer to there not being a condition of recognising more than what has been mentioned in the fundamentals of religion. This is also apparent in what some of our noble scholars have said,

---

<sup>1</sup> See *al-Kāfi*, vol. 1, book al-Ḥujjah, ch. al-Ghayba, p. 337.



like the two Martyrs in *al-Alfiyah*,<sup>1</sup> the commentary on this,<sup>2</sup> al-Muḥaqqiq al-Thānī [al-Karakī] in *al-Ja'fariyah*,<sup>3</sup> the commentator of this, and others.

This is sufficient is recognising the Lord and believing that He exists and is a Necessary Existence by His own Essence, and to acknowledge His affirmative attributes that refer back to His two attributes of knowledge and power, and to negate attributes that refer back to need and coming-into-creation. Also that nothing bad or evil comes from him, in action or in abandoning.

What is meant by coming to know these this is them being embedded within the belief of a *mukallaf*, where if someone was to ask them about anything that has been mentioned they would answer in the correct way, even though they might not know how to express it in a technical way.

It is sufficient to know the Prophet (ṣ.a.w.) by recognising his person through the lineage specially known for him, and to believe in his prophecy and his truthfulness. It is not a condition to believe in his infallibility (*'ismah*) in the sense of him being infallible from his birth until the end of his life.

The surprising thing is that when some quote the view of Sheikh al-Anṣārī in these issues they suffice by just

---

1al-Āmilī, Muḥammad ibn Makkī (al-Shahīd al-Awwal), *al-Alfiyah wa al-Nafliyah*, p. 38.

2al-Āmilī, Zayn al-Dīn ibn 'Alī (al-Shahīd al-Thānī). *al-Maqāšid al-'Aliyyah fī Sharḥ al-Rasā'il al-Alfiyah*, p. 20-21.

3al-Muḥaqqiq al-Karakī, *al-Rasā'il al-Ja'fariyah*, vol. 1, p. 80.

mentioning these statements, inattentively or out of ignorance. However, Sheikh al-Anṣārī's view can be seen directly after he quotes what the author of *al-Maqāṣid* says, saying:

He has said in *al-Maqāṣid al-'Aliyyah*:

And it is possible to have that as a condition [i.e. believing in infallibility], because the required purpose for the mission of prophecy cannot be complete without it [i.e. believing in infallibility], and it would negate the benefit to which this condition necessitates the sending of messengers [i.e. if we do not believe in the condition of infallibility...] This is the apparent in some theological books that say that one who is ignorant of what is mentioned in these books then they are not believers, while mentioning that [i.e. mentioning the condition of believing in infallibility]. And the first view is not far from being correct.<sup>1</sup>

Sheikh al-Anṣārī then says:

It seems that when he says some theological books he is referring to *al-Bāb al-Hādī' Ashar*, by 'Allāmah al-Hillī, where he mentions this statement: [It is

---

<sup>1</sup> al-Shahīd al-Thānī, *al-Maqāṣid al-'Aliyyah*, p. 24-25.

apparent that this is the claim of consensus of scholars – believing that he is infallible by habit – from the beginning until the end of his life.] Yes, it is possible to say: recognising things other than prophecy [i.e. believing in infallibility and things similar to it] is necessary by independence for one who is capable of knowing and there not being any impediments, as we have mentioned. Like the general obligation of learning, and that knowing is better than obligatory prayers, and not knowing the levels of the missionaries of Almighty God while being able to recognise them is neglecting their status and will be considered as shortcoming towards their love. It would rationally be necessary to therefore remove these obstacles, and they would be the greatest of deficiencies.

Sheikh al-Anṣārī here reveals his view about this. There are some traditions that explain that knowing the right of the Imām (a.s.) is knowing that he is an Imām who's obedience is incumbent.<sup>1</sup>

It is sufficient in believing what the Prophet (ṣ.a.w.) has brought: to believe in what is known in what he brought that is widely-transmitted (*mutawātir*), like the general

---

<sup>1</sup> See: *al-Wasā'il*, vol. 10, p. 435, ch. 82, ḥ. 10.

descriptions of the Origin and the End, the duties of acts of worship, the questions in the grave, punishment in the grave, physical resurrection, Judgment Day, the *Şirāṭ*, *Mizān*, Heaven and Hell...<sup>1</sup>

We will now return to discuss the supplication. If we were to look at the supplication and ponder into it we would find that the center is God. The request is to God, the asker is the servant of God, because it starts with 'O God' (*Allahumma*), the recognising is requested from God. The prophet is a prophet of God, the Messenger is Messenger of God, the Proof is Proof of God, and so everything is concentrated around God.

Therefore, this supplication is another way of expression the testimony of monotheism, that there is no deity but God (*lā ilaha illa Allah*), but in a subtle delicate argument. This encompasses true recognition of God, and it is the pure understanding of monotheism and absolute application of servitude.

This recognition will bring recognition of all existence. It is the basis of everything, which is why from it expands everything else. This cannot be comprehended unless we go through: "whoever recognises one's self recognises their Lord," to show the neediness and this reveals the requirement. As a result, the scientific and practical reality is in this supplication.

Therefore, firstly this supplication comes after knowledge of the self, which is turning to the creator and existence.

---

<sup>1</sup>al-Anṣārī, Sheikh Murtaḍā. *Farā'id al-Uṣūl*, vol. 1, p. 564-468.

Secondly, the following supplication: *Allahuma kun li waliyika al-ḥujjah ibn al-Ḥasan....*"

So, after knowing him with recognition comes supplication for him, and there is no possibility to compare between them.

After knowing the context of the Ḥadīth Qudsī that al-Sabzawārī mentions in his book *Sharḥ al-Asmā' al-Ḥusnā*, he says:

Among the inner secrets is the station of secrecy, from the stations of the self is the station of the hidden, which is referred to in the tradition: I was a hidden treasure and I wanted to be known, so I created creation so that I can become known.<sup>1</sup>

And after knowing the Lord we must get to know God's succession (*khilafah*) on earth, and there must be a successor, which is the first thing that is expressed, and this succession is represented in prophecy.

Furthermore, after perceiving this and knowing Sealhood, and after the Seal Prophet (ṣ.a.w.) departing this world we must perceive Imāmah. Succession continues while Prophecy came to a stop, and it is not possible to have succession through council nor through election. All of this can be summed in the verse:

﴿إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً﴾

---

<sup>1</sup>al-Sabzawārī, Mullā Ḥādī. *Sharḥ al-Asmā' al-Ḥusnā*, vol. 1, p. 37.

*'Indeed I am going to set a viceroy on the earth,'<sup>1</sup>*

Through this verse we understand the dimensions of this succession, whether it was a prophet or a successor of a prophet. Knowing the one who appoints the successor (*al-mustakhlif*) will lead us to know who the successor is (*al-mustakhlaf*). The same is the case with knowing the prophet and the apostle we will know who their successor is.

This is why the close angels belied and practised, when they said:

﴿قَالُوا سُبْحَانَكَ لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا﴾

*They said, 'Immaculate are You! We have no knowledge except what You have taught us.'*<sup>2</sup>

Iblis was deserted and banished as he did not accept God's choice. Those who fell fell because they did not know God, nor His Messenger. They thought they were able to chose, and against God and His Messenger's choice, so they fell in the snare of Saqifah, not comprehending the verse:

﴿إِذَا قَضَى اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ﴾

*When Allah and His Apostle have decided on a matter, [a faithful man or woman] may not have any option in their matter.*<sup>3</sup>

And this is among the self-evident foundations of early Islam. We must become acquainted with the *Khalifah*, who

---

1 Qur'an, 2: 30.

2 Qur'an, 2: 32.

3 Qur'an, 33: 36.

is known as the Imām of the time (Imām al-zamān), expressed in the words of the holy Prophet (ṣ.a.w.) in the following tradition:

مَن مَاتَ وَلمَ يَعْرِفْ، إِمَامَ زَمَانِهِ مَاتَ مِيتَةً جَاهِلِيَّةً

Whoever dies and does not know the Imām of their dies has died an age of ignorance death.<sup>1</sup>

Or else we will go astray.

This knowing is not something personal, or else the polytheists knew the Prophet (ṣ.a.w.) as far as his Arab lineage but they stood against him with all force and harshness, so much that he had to migrate from his homeland. They were determined to fight him and kill him, but Almighty God stood between that and broke their spine, until they entered into Islam, either out of fear or out of greed.

Muslims knew him as far as his lineage, and his personality and prophecy. They saw what they saw from the lights of his Prophecy and the blessings of his existence, but they fell into many pits and finally they fell into the snare of failing to join the Army of Usāmah. This dragged them into severe intensity by bringing them together under the Saqifah of Banī Sa‘idah, and this became the great sedition that affected specifically those who oppressed, leading to everything else that history has recorded.

---

<sup>1</sup>al-Muttaqī al-Hindī, *Kanz al-‘Ummāl fī Sunan al-Aqwāl wa al-Afāl*, vol. 1, p. 103.

Therefore, we must become aware and get to know the Ḥujjah (a.s.) the same way as the believers knew the Messenger, as they stood firm on the path irrespective of the changing circumstances with the appearing of serious seditions that drowned the people and left even the intelligent confused.

So, knowing his lineage is not enough, and knowing he is an Imām is also not enough. What would benefit is knowing that he is the Proof, which means he himself is God's Proof over His creation. This is why the supplication says "O God make me recognise Your Proof," or else there will be deviation.

In the ending passage of *Ziyārah al-Jami'ah al-Kabīrah*, which is a visitation recited for the Imāms (a.s.) it says:

اللَّهُمَّ إِنِّي لَوْ وَجَدْتُ شَفَعَاءَ أَقْرَبَ إِلَيْكَ مِنْ مُحَمَّدٍ وَأَهْلِ بَيْتِهِ  
الْأَخْيَارِ الْأَيْمَةِ الْأَبْرَارِ جَعَلْتُهُمْ شُفَعَائِي. فَحَقِّقْهُمْ الَّذِي أَوْجَبْتَ  
لَهُمْ عَلَيْكَ أَنْ تُدْخِلَنِي فِي جُمْلَةِ الْعَارِفِينَ بِهِمْ وَحَقِّقْهُمْ وَفِي  
زُمرَةِ الْمَرْحُومِينَ بِشَفَاعَتِهِمْ إِنَّكَ أَرْحَمُ الرَّاحِمِينَ وَصَلَّى اللَّهُ عَلَى  
مُحَمَّدٍ وَآلِهِ الطَّاهِرِينَ وَسَلَّمْ تَسْلِيمًا كَثِيرًا وَحَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ.

O Allah, had I known interceders that are closer to You than Muḥammad and his Household, the virtuous and pious Imāms, I would have chosen to intercede for me before You. So I beseech You by their Right that You have made obligatory upon us to follow to include me with the group of



those who recognize their Right and them. And with the assembly of those on whom You will have mercy on account of their (Muḥammad and his Household) intercession. Verily, You are the All-merciful Blessings of Allah be upon Muḥammad and his infallible Household and His thorough peace be upon them. Allah is Sufficient for us! Most Excellent is He in Whom we trust!

They are the closest of creation to God. They are the immaculate Imāms. They are the interceders of His creation. They are the holders of rights that God has made incumbent upon all. Recognising them is connected with God, which is why I request it from Him and it is something loved by Him. However, it is not only knowing them, but there are rights they have that I ask God to make me recognise what they are, in order for me to be eligible to receive their intercession. Their intercession is connected to the Mercy of the Almighty, and this cannot be accomplished unless through sending salutations and peace upon them and having absolute reliance unto Almighty God. This is the outcome of the whole Ziyārah, and God is sufficient for us and He is the Best Disposer of affairs.

## Stage One:

"O God, make me recognise Yourself..."

Imām 'Alī(a.s.) has said:

أَوَّلُ الدِّينِ مَعْرِفَتُهُ

The foremost of religion is recognising Him.<sup>1</sup>

If we want to start the journey on God's straight path we must first acknowledge and recognise Him. This is something self-evident, as how can I traverse a path I do not know who it is leading to? It appears that the first thing in knowing God is the testimony of "*Lā ilaha illa Allah*," which is why the holy Prophet (ṣ.a.w.) commenced his mission by inviting people to say:

قُولُوا : لا إِلَهَ إِلَّا اللَّهُ تَفْلِحُوا

Say there is no deity but God and you will succeed.<sup>2</sup>

'Abdullah ibn Dhakwan narrates from Rabī'ah ibn 'Ibād al-Dailī who said:

"I saw the Messenger of God (ṣ.a.w.) with my own eyes in the Dhil Majāz marketplace, walking through its streets, crying: "O people, say "*Lā ilaha illa Allah*," and you will succeed." People crowded around him, I did not see anyone saying anything. Yet he did

---

<sup>1</sup>*Nahj al-Balāghah*, Sermon 1.

<sup>2</sup>*Musnad Ibn Hanbal*, ḥ. 15448.

not stay silent and kept saying, "O people, say "*Lā ilaha illa Allah*," and you will succeed." Close behind him was a man, squint-eyed, handsome, with two braids who was saying: "He is an apostate, a liar." I asked: "Who is this?" They said: "Muḥammad ibn ‘Abdullah, and he speaks of prophethood." I said: "Who is this one denying him?" They said: "His uncle, AbūLahab." I said: "You were young at that time." He said: "No, by Allah I was mature then."<sup>1</sup>

Ṭāriq ibn Shaddād related:

I saw the Messenger of God (ṣ.a.w.) twice. I saw him in the Dhil Majāz marketplace while purchasing something, and he walked past wearing a red garment and crying with his loudest voice: "O people, say "*Lā ilaha illa Allah*," and you will succeed." A man was pursuing him, throwing stones, and his feet and hamstrings were bleeding. That person kept on saying: "O people do not follow this person. He is a

---

<sup>1</sup>*Musnad Ibn Hanbal*, p. 341-342, ḥ. 15448, *al-Dalā’il*, p. 182, ḥ. 2182, *Tārikh al-Ṭabarī*, vol. 2, p. 348, *al-Mu’jam al-Kabīr*, vol. 5, p. 56, *Sharḥ Uṣūl I’tiqād Ahl al-Sunnah*, vol. 4, p. 721 and al-Albānī has authenticated it in "*Irwā’ al-Ghalīl*" p. 834.

liar." I asked: "Who is he?" Someone said: "He is from Banī 'Abd al-Muṭṭalib." I said: "Who is it that is throwing stones at him?" They said: "His uncle 'Abd al-'Uzzā, Abū Lahab."<sup>1</sup>

The Messenger of God (ṣ.a.w.) started his mission with this. The Almighty said:

﴿وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ إِلَّا نُوْحِي إِلَيْهِ أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدُونِ﴾

*We did not send any apostle before you but We revealed to him that 'There is no god except Me; so worship Me.'*<sup>2</sup>

This statement is of different grades, as will be revealed within the discussion of this book. Therefore, the beginning of knowing the Imām (a.s.) starts here, as it is a part of the religion. As for the least level of recognition according to traditions, this will be explained through the following:

From Muḥammad ibn al-Ḥasan, from 'Abdullah ibn al-Ḥasan al-'Alawī and 'Alī ibn Ibrāhīm, from al-Mukhtār ibn Muḥammad ibn al-Mukhtār al-Hamadānī, all from al-Faṭḥ

---

<sup>1</sup> *Muṣannaḥ Ibn Abī Shaybah*, vol. 14, p. 300, *Ibn Khuzaymah*, vol. 1, p. 82, *al-Ḥākim*, vol. 2, p. 612 and al-Dhahabī has authenticated it, *Mawārid al-Zam'ān*, p. 406, *Sunan al-Dārquṭnī*, vol. 3, p. 44, *al-Mu'jam al-Kabīr*, vol. 8, p. 376, *Sunan al-Bayhaqī*, vol. 1, p. 76.

<sup>2</sup> Qur'ān, 21:25.

ibn Yazīd, from Abūal-Ḥasan (a.s.) who was asked: "What is the lowest level of recognition?" He said:

الإفْرارُ بِأَنه لا إِلَهَ عَيرُهُ ، وَلا شِبْهَ لَه وَلا نَظِيرَ ، وَأَنه قَدِيمٌ مَثْبُتٌ  
مَوْجُودٌ غَيْرُ فَقِيدٍ ، وَأَنه لَيْسَ كَمِثْلِهِ شَيْءٌ .

To acknowledge that there is no god other than Him; there is nothing equal or similar to Him; He is eternal, established, existent with no loss, and there is nothing like Him.<sup>1</sup>

From ‘Alīibn Muḥammad, from Sahl ibn Ziyād, from Tahir ibn Hatim, while he was on the right path he wrote to a man about what is it that without it knowing the Creator would be incomplete. He wrote back that the Almighty is eternally All-knowing, All-hearing, All-seeing, and He does as He wishes.

AbūJa‘far (a.s.) was asked about what is it that without it knowing the Creator would be incomplete. He said:

لَيْسَ كَمِثْلِهِ شَيْءٌ وَلا يَشْبِهُهُ شَيْءٌ لَمْ يَزَلْ عَالِماً سَمِيعاً بَصِيرًا .

There is nothing like Him, and nothing similar to Him. He is eternally All-knowing, All-hearing and All-seeing.<sup>2</sup>

An important question remains to be asked, and that is: How can we supplicate to God to make us recognise

---

1 al-Kulainī, *al-Kāfī*, book al-Tawḥīd, Ch. *Adnā al-Ma‘rifah*, ḥ. 1.

2 Ibid., ḥ. 2.

Himself? Us asking him requires that we know Him, or else how can we pray to Him?

This can be answered in two ways:

First reply:

It is possible to answer this question in a quick and brief form by saying that we have general knowledge of the Almighty and we want to become more acquainted with Him in detail, based on what our intellects would comprehend in Him, which of course comes after recognition.

Second reply:

There is a difference between recognising something (*ma'rifah*) and knowing it (*'ilm*). Knowing just brings the thing itself in the mind, and after that comes recognition. If we were to say that knowing something particular is the projection of its form in the mind, then recognition follows the projection. It is after mental projection that one says "I recognise."

Do we not see a difference between us knowing the existence of Zayd among the people in a particular place, and us knowing having knowledge of him specifically? Knowledge is not related to the essence, as we cannot say "*'alimtu Zayd*," because it is only referring to some of the states and descriptions of Zayd. Whereas with *ma'rifah* it is related to the essence directly, which is why we can say "*'ariftu Zayd*."

*Ma'rifah* would require having information about his state. The mental projection of the form of Zayd is enough to have knowledge about him, but to recognise and have *ma'rifah* of him, this would need something else.

Therefore, the answer to the question is that after knowing the existence of Almighty God we ask Him, and this request to ask is valid without doubt.

### Real Recognition

Before continuing with the next two stages we must remember the following:

al-Husain ibn Muḥammad narrated from Mu'allī ibn Muḥammad, from al-Husain ibn 'Alī al-Washā' who said: Muḥammad ibn al-Fuḍail transmitted to us, from Abū Ḥamzah who said: "Abū Ja'far (a.s.) said to me:

إنما يعبد الله من يعرف الله، فأما من لا يعرف الله فإنما يعبده هكذا ضلالاً.

God is worshipped by one who recognises God, and as for one who does not recognise God, they worship him just like that in aberration.

I asked: "May I be sacrificed for you, then what is recognition of God?"

He (a.s.) said:

تصديق الله عز وجل، وتصديق رسوله صلى الله عليه وآله،  
وموالاته علي عليه السلام، والإلتزام به وبأئمة الهدى عليهم  
السلام، والبراءة إلى الله عز وجل من عدوهم، وهكذا يُعرف الله  
عزَّ وجلَّ.

To affirm belief in Almighty God, to affirm belief in His Messenger, salutations of God be upon him and his progeny, to follow Ali, peace be upon him, to follow the leadership of the Imāms of guidance, peace be upon them, and to disassociate to Almighty God from their enemies. This is how the Exalted Sublime God is recognised.<sup>1</sup>

After this we now go to the next two stages.

### Stage Two:

".... for, if you do not make me recognise Yourself, I will not recognise Your Prophet. O God, make me recognise Your Messenger (ṣ.a.w.)..."

Recognition of the Messenger (ṣ.a.w.). Between the two recognitions is the recognition of Prophethood, because firstly we recognise he is a prophet from God in order to establish that he is a messenger and he has a message. So, the first level is prophethood (*nubuwwah*), and then there is the level of message (*risālah*), which is why we have prophets, and we have messengers, and some of these messengers are the arch-prophets (*ulu al-'azm*).

---

<sup>1</sup> al-Kulainī, *al-Kāfi*, vol. 1, p. 180.



The names of the arch-prophets have also been specifically mentioned in the following verse:

﴿وَإِذْ أَخَذْنَا مِنَ النَّبِيِّينَ مِيثَاقَهُمْ وَمِنكَ وَمِنْ نُوحٍ وَإِبْرَاهِيمَ وَمُوسَىٰ وَعِيسَى ابْنِ مَرْيَمَ﴾

*[Recall] when We took a pledge from the prophets, and from you and from Noah and Abraham and Moses and Jesus son of Mary.<sup>1</sup>*

Our belief in all of them is that they are the sincere servants of God, and we believe as the verse says:

﴿كُلٌّ آمَنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْ رُسُلِهِ﴾

*Each [of them] has faith in Allah, His angels, His scriptures and His apostles. [They declare,] ‘We make no distinction between any of His apostles.’<sup>2</sup>*

Some of their names have been mentioned in the holy Qur’ān and some have not. The Almighty has said:

﴿وَرُسُلًا قَدْ قَصَصْنَاهُمْ عَلَيْكَ مِنْ قَبْلُ وَرُسُلًا لَمْ نَقْصُصْهُمْ عَلَيْكَ﴾

---

1 Qur’ān, 33: 7.

2 Qur’ān, 2: 285.

And apostles We have recounted  
to you earlier and apostles We have not  
recounted to you.<sup>1</sup>

As for the prophets who have been named in the holy  
Qur'ān, they are twenty five:

Adam, Idrīs, Noah, Hūd, Ṣāleḥ, Ibrāhīm, Lot, Ismā'īl,  
Ishāq, Ya'qūb, Yūsuf, Shu'aib, Ayyūb, Dhul-Kifl, Mūsā,  
Hārūn, Dāwūd, Sulaymān, Ilyās, al-Yasa', Yūnus,  
Zakariyah, Yaḥyā, 'Īsā and Muḥammad, praise and peace  
be upon them all.

Sheikh al-Ṣadūq has said:

Our belief in their number, that they  
are one hundred and twenty four  
thousand prophets, and one hundred  
and twenty four thousand successors.  
Each prophet had a successor that  
succeeded them by command of  
Almighty God. We believe that they  
came with the truth from the Almighty  
and their statement is that of God's,  
their command is that of God's,  
obedience to them is obedience to God,  
and disobeying them is disobeying  
God. They (peace be upon them) do  
not talk unless from God and from His  
revelation.<sup>2</sup>

---

<sup>1</sup> Qur'ān, 4: 164.

<sup>2</sup> *I'tiqādāt al-Ṣadūq*, p. 92.

Based on the sequence of *nubuwwah*, *risālah* and *wiṣāyah* the wordings of the supplication came as such. It said: "If You do not make me recognise Yourself I will not know your prophet." It then said: "O God, make me recognise Your Messenger..."

And His Prophet and Messenger, as is clearer than the sun, is Muḥammad ibn ‘Abdullah(ṣ.a.w.), the Prophet who was the Ummī, the Qarashī, the Hāshemī, the Tuhāmī, the Makkī, the Madanī, the Seal of prophets and messengers and the Master of the first and the last.

**Stage Three:**  
**Recognising the Proof**  
**Introduction**

In the supplication there are three that must be recognised:

First is recognising God,

Then recognising the Messenger (ﷺ),

And thirdly recognising the Proof (*al-ḥujjah*).

And if we did not recognise them we would fall astray from our religion, as the text of the supplication says.

This is close to the statement made by the Messenger of God (ﷺ) when he said:

مَنْ مَاتَ وَلَمْ يَعْرِفْ، إِمَامَ زَمَانِهِ مَاتَ مِيتَةً جَاهِلِيَّةً.

Whoever dies and does not know the  
Imām of their dies has died an age of  
ignorance death.<sup>1</sup>

Or the other traditions that carry the same context and are mentioned in both Shī‘ah and Sunnī books.

So, who is the Imām of the Time (Imām al-Zamān) that is mentioned in the traditions, or the Proof that is mentioned in the supplication?

---

1al-Muttaqī al-Hindī, *Kanz al-‘Ummāl fī Sunan al-Aqwāl wa al-Af‘āl*,  
vol. 1, p. 103.

Nobody from among the Muslims have claimed that if a Muslim was to not know so and so they would deviate, even if they did not recognise the Caliphs that they know. To be very frank, there is nobody that says that a Muslim will die a death of the age of ignorance if they did not recognise, for example, AbūBakr, or ‘Umar ibn al-Khaṭṭāb or ‘Uthmān ibn ‘Affān, or any of the other rulers of the Muslims, or even their judges or Sheikhs, from the first of them to the last.

There is something that is beyond these texts that we must come to know. All of us Muslims, without exemption of any person, if we did not know the Imām of our time we die an age of ignorance [pre-Islam] death. This is according to what the Prophet (ṣ.a.w.) has said and it is what has been mentioned and confirmed by all Muslim sects. Most people abandoned it, and some believed in the Twelve Imāms of Ahlul Bayt (a.s.) whose description and number have been widely narrated by all Muslims. Unfortunately the oppressors squandered their names and status within the disturbances of the events in history. They believed in them in their numbers, but they failed to believe in them in practice and in following.

Therefore, we must all pay attention before death comes our way and before it is too late. We have to ask every Muslim about this widely-transmitted narration, and ask their scholars. If they reply truthfully, then be it, but if not then they are in clear deviation, and one should not follow them in this deviation.

Who are the Twelve Successors after the Prophet (ṣ.a.w.)?

Who is it other than the Prophet (ṣ.a.w.) that if we do not recognise we will die an age of ignorance death?

It is narrated in *al-Kāfi*, narrating from Muḥammad ibn Yaḥyā, from Aḥmad ibn Muḥammad, from al-Barqī, from Khalaf ibn Ḥammād, from Abān ibn Taghlib who said: Abū‘Abdullah (a.s.) said:

الْحُجَّةُ قَبْلَ الْخَلْقِ وَمَعَ الْخَلْقِ وَبَعْدَ الْخَلْقِ.

The Proof is before creation, with creation and after creation.<sup>1</sup>

Sheikh al-Kulainī narrates three traditions before this one, all with the same result, and the following is one of them:

Muḥammad ibn Yaḥyā al-‘Aṭṭār narrates from Aḥmad ibn Muḥammad ibn ‘Īsā, from Ibn Abī‘Umayr, from al-Ḥasan ibn Maḥbūb, from Dāwūd al-Raqqī, from the Righteous Servant [Imām al-Kāzīm] (a.s.) who said:

إِنَّ الْحُجَّةَ لَا تَقُومُ لِلَّهِ عَلَى خَلْقِهِ إِلَّا بِإِمَامٍ حَتَّى يُعْرَفَ.

God will not fulfil the Proof over His creation unless through an Imām who is known.<sup>2</sup>

Other traditions have explained his attributes, whether he was a prophet, a messenger, or a righteous sincere servant

---

1 al-Kulainī, *Uṣūl al-Kāfi*, ch. al-Hujjah lā taqūm lillah ‘alā Khalqih illā bi Imām, ḥ. 4.

2 Ibid., the first three traditions.

who was not a prophet nor a messenger; in addition to the tradition we had mentioned in the stage of prophethood.

Muḥammad ibn al-Ḥasan narrates from someone he transmits from, from Muḥammad ibn Khālid, from Muḥammad ibn Sinān, from Zaid al-Shaḥḥām who said: I heard Abū‘Abdullah (a.s.) say:

إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى اتَّخَذَ إِبْرَاهِيمَ عَبْدًا قَبْلَ أَنْ يَتَّخِذَهُ نَبِيًّا، وَإِنَّ  
اللَّهَ اتَّخَذَهُ نَبِيًّا قَبْلَ أَنْ يَتَّخِذَهُ رَسُولًا، وَإِنَّ اللَّهَ اتَّخَذَهُ رَسُولًا قَبْلَ أَنْ  
يَتَّخِذَهُ خَلِيلًا، وَإِنَّ اللَّهَ اتَّخَذَهُ خَلِيلًا قَبْلَ أَنْ يَجْعَلَهُ إِمَامًا، فَلَمَّا  
جَمَعَ لَهُ الْأَشْيَاءَ قَالَ: إِيَّيَّ جَاعِلِكَ لِلنَّاسِ إِمَامًا، قَالَ فَمِنْ  
عَظَمَتِهَا فِي عَيْنِ إِبْرَاهِيمَ قَالَ: وَمِنْ ذُرِّيَّتِي، قَالَ لَا يَنَالُ عَهْدِي  
الظَّالِمِينَ، قَالَ لَا يَكُونُ السَّفِيهَ إِمَامًا التَّقِيَّ.

Almighty God took Abraham as a servant before He took him as a prophet, and God took him as a prophet before He took him as a messenger, and God took him as a messenger before He took him as a friend, and God took him as a friend before He took him as an Imām, and when all of these qualities were gathered together in him the Almighty said: "*I am making you the Imām of mankind.*"<sup>1</sup> Because of how great Ibrāhīm saw this status to be, he asked: "*And from among my descendants?*" The

---

1 Qur’ān, 2: 124.

Almighty replied: "*My pledge does not extend to the unjust.*" He said: A foolish cannot be the leader of a righteous.<sup>1</sup>

al-Ḥusain narrates from Mu‘alla, from al-Ḥasan ibn ‘Alī, from Aḥmad ibn ‘Ā’idh, from his father, from Ibn Udhaynah who said numerous people relayed to us from one of the two [Imām al-Bāqir or Imām al-Sādiq] (a.s.) who had said:

لَا يَكُونُ الْعَبْدُ مُؤْمِنًا حَتَّى يَعْرِفَ اللَّهَ وَرَسُولَهُ وَالْإِمَّةَ كُلَّهُمْ ،  
وَأَمَامَ زَمَانِهِ ، وَيُرَدِّدَ إِلَيْهِ ، وَيُسَلِّمَ لَهُ.

A servant will not be a believer until they recognise God, His Messenger, all the Imāms and the Imām of their time, following and obeying him. ā

He (a.s.) then said:

كَيْفَ يَعْرِفُ الْآخِرَ وَهُوَ يَجْهَلُ الْأَوَّلَ؟

How can one know the last when they do not know the first?<sup>2</sup>

Therefore, if we relay what has been so widely transmitted among the Muslims that there are Twelve Caliphs, we will know the result and our journey would be less difficult.

Muḥammad ibn Ismā‘īl narrates from al-Faḍl ibn Shādhān, from Ṣafwān ibn Yaḥyā, from Mansur ibn Hazim who said: I asked Abū‘Abdullah (a.s.)

---

1 Ibid., ch. Ṭabaqāt al-Anbiyā’ wa al-Rusul wa al-A’immah.

2 Ibid., ch. Ma‘rifah al-Imām. ḥ. 2.



إِنَّ اللَّهَ أَجَلٌ وَأَكْرَمٌ مِنْ أَنْ يُعْرِفَ بِخَلْقِهِ بَلِ الْخَلْقُ يُعْرِفُونَ بِاللَّهِ.  
قَالَ: صَدَقْتُ.

قُلْتُ: إِنَّ مَنْ عَرَفَ أَنَّ لَهُ رَبًّا فَقَدْ يَنْبَغِي لَهُ أَنْ يَعْرِفَ أَنَّ لِدَلِكِ الرَّبِّ رِضًا وَسَخَطًا وَأَنَّهُ لَا يُعْرِفُ رِضَاهُ وَسَخَطُهُ إِلَّا بِوَحْيٍ أَوْ رَسُولٍ، فَمَنْ لَمْ يَأْتِهِ الْوَحْيُ فَيَنْبَغِي لَهُ أَنْ يَطْلُبَ الرُّسُلَ فَإِذَا لَقِيَهُمْ عَرَفَ أَنَّ هُمُ الْحُجَّةُ، وَأَنَّ هُمُ الطَّاعَةَ الْمُفْتَرِضَةَ، فَقُلْتُ لِلنَّاسِ أَلَيْسَ تَعْلَمُونَ أَنَّ رَسُولَ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) كَانَ هُوَ الْحُجَّةَ مِنَ اللَّهِ عَلَى خَلْقِهِ، قَالُوا بَلَى، قُلْتُ فَحِينَ مَضَى (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) مَنْ كَانَ الْحُجَّةَ؟ قَالُوا الْقُرْآنُ، فَتَنظَرْتُ فِي الْقُرْآنِ فَإِذَا هُوَ مُخَاصِمٌ بِهِ الْمُرْجِيءُ وَالْقَدْرِيُّ، وَالزَّنْدِيْقُ الَّذِي لَا يُؤْمِنُ بِهِ حَتَّى يَغْلِبَ الرِّجَالُ بِخُصُومَتِهِ، فَعَرَفْتُ أَنَّ الْقُرْآنَ لَا يَكُونُ حُجَّةً إِلَّا بِقِيَمٍ، فَمَا قَالَ فِيهِ مِنْ شَيْءٍ كَانَ حَقًّا، فَقُلْتُ هُمْ مَنْ قِيَمَ الْقُرْآنُ؟

قَالُوا: ابْنُ مَسْعُودٍ قَدْ كَانَ يَعْلَمُ، وَعُمَرُ يَعْلَمُ، وَحَدَائِقُهُ يَعْلَمُ.

قُلْتُ: كُفُّهُ؟

قَالُوا: لَا.

فَلَمْ أَحَدْ أَحَدًا يُقَالُ إِنَّهُ يَعْلَمُ الْقُرْآنَ كُلَّهُ إِلَّا عَلِيًّا صَلَوَاتُ اللَّهِ عَلَيْهِ، وَإِذَا كَانَ الشَّيْءُ بَيْنَ الْقَوْمِ فَقَالَ هَذَا لَا أَدْرِي، وَقَالَ هَذَا لَا أَدْرِي وَقَالَ هَذَا لَا أَدْرِي، وَقَالَ هَذَا أَنَا أَدْرِي فَأَشْهَدُ أَنَّ عَلِيًّا (عَلَيْهِ السَّلَام) كَانَ قِيَمَ الْقُرْآنِ، وَكَانَتْ طَاعَتُهُ مُفْتَرِضَةً، وَكَانَ

الْحُجَّةَ عَلَى النَّاسِ بَعْدَ رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ)، وَأَنَّ مَا قَالَ فِي الْقُرْآنِ فَهُوَ حَقٌّ فَقَالَ رَحِمَكَ اللَّهُ.

فَقُلْتُ: إِنَّ عَلِيًّا (عَلَيْهِ السَّلَام) لَمْ يَذْهَبْ حَتَّى تَرَكَ حُجَّةً مِنْ بَعْدِهِ كَمَا تَرَكَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) وَأَنَّ الْحُجَّةَ بَعْدَ عَلِيِّ الْحُسَيْنِ بْنِ عَلِيٍّ وَأَشْهَدُ عَلَى الْحُسَيْنِ أَنَّهُ لَمْ يَذْهَبْ حَتَّى تَرَكَ حُجَّةً مِنْ بَعْدِهِ كَمَا تَرَكَ أَبُوهُ وَجَدُّهُ وَأَنَّ الْحُجَّةَ بَعْدَ الْحُسَيْنِ الْحُسَيْنِ وَكَانَتْ طَاعَتُهُ مُفْتَرَضَةً فَقَالَ رَحِمَكَ اللَّهُ فَقَبَّلْتُ رَأْسَهُ وَقُلْتُ وَأَشْهَدُ عَلَى الْحُسَيْنِ (عَلَيْهِ السَّلَام) أَنَّهُ لَمْ يَذْهَبْ حَتَّى تَرَكَ حُجَّةً مِنْ بَعْدِهِ عَلِيِّ بْنِ الْحُسَيْنِ وَكَانَتْ طَاعَتُهُ مُفْتَرَضَةً فَقَالَ رَحِمَكَ اللَّهُ فَقَبَّلْتُ رَأْسَهُ وَقُلْتُ وَأَشْهَدُ عَلَى عَلِيِّ بْنِ الْحُسَيْنِ أَنَّهُ لَمْ يَذْهَبْ حَتَّى تَرَكَ حُجَّةً مِنْ بَعْدِهِ مُحَمَّدَ بْنَ عَلِيٍّ أَبَا جَعْفَرٍ وَكَانَتْ طَاعَتُهُ مُفْتَرَضَةً، فَقَالَ رَحِمَكَ اللَّهُ. قُلْتُ أَعْطِنِي رَأْسَكَ حَتَّى أَقْبِلَهُ، فَضَجِكَ، قُلْتُ أَصْلَحَكَ اللَّهُ قَدْ عَلِمْتُ أَنَّ أَبَاكَ لَمْ يَذْهَبْ حَتَّى تَرَكَ حُجَّةً مِنْ بَعْدِهِ كَمَا تَرَكَ أَبُوهُ وَأَشْهَدُ بِاللَّهِ أَنَّكَ أَنْتَ الْحُجَّةُ وَأَنَّ طَاعَتَكَ مُفْتَرَضَةٌ. فَقَالَ: كُفَّ رَحِمَكَ اللَّهُ، قُلْتُ أَعْطِنِي رَأْسَكَ أَقْبِلُهُ، فَقَبَّلْتُ رَأْسَهُ، فَضَجِكَ وَقَالَ: سَلِّبْنِي عَمَّا شِئْتَ فَلَا تُنْكِرْكَ بَعْدَ الْيَوْمِ أَبَدًا.

"Almighty God is more Sublime than to be recognized through His creatures. In fact, it is the creation who are recognized through God."

The Imām (a.s.) said: "You have spoken the truth."

I then said: "One who knows that they have a Lord must also know that this Lord is content with certain things and discontent with certain other things, and knowing His content or discontent can only be through divine revelation or a messenger. One who does not receive divine revelation must find the messenger and when the messenger is found they must recognise him as being the Proof and obedience to them is obligatory. I have told people: "Do you know that the Messenger of God (¸.a.w.) is the Proof of God over His creation?" They said: "Yes." I then said: "When the Messenger of God (¸.a.w.) departed this world who was the Proof over His creation?" They said "The Qur'n." I then looked in the Qur'n and I found that it is used as arguments by the Murji'ah, the Qadariyah and even the atheists who do not believe in it to dispute one another. I came to know that the Qur'n cannot be a Proof unless it has an evaluator and a guardian. Whatever he says about it would be the truth. I then asked them: "Who is the guardian of the Qur'n?" They replied: "Ibn Mas'ud knew the Qur'n. Umar knew the Qur'n. Hudhayfa knew the Qur'n."

I then ask them: "Did they know all of it?"

They said: "No, they did not." I then did not find any person who could say that they knew the whole Qur'ān, except for 'Alī(a.s.). If any question would arise among the people, one would "I don't know," another would say "I don't know," and another would say "I don't know" and yet another would say "I don't know." As for 'Alī(a.s.), I testify that he was the guardian of the Qur'ān and obedience to him was incumbent. He was the Proof over people after the Messenger of God (ṣ.a.w.) and what he said about the Qur'ān was the exact truth." The Imām (a.s.) said: "May God have mercy on you." I then said: "'Alī(a.s.) did not leave this world unless after leaving a Proof after him, just like what the Messenger of God (ṣ.a.w.) had done. The Proof after 'Alī was al-Ḥasan, and I testify that al-Ḥasan did not leave this world without introducing the Proof who will be after him, just as his father and grandfather had done. The Proof after al-Ḥasan was al-Ḥusain whose obedience was incumbent." The Imām said: "May God's mercy be upon you." I then kissed his head and said: "I testify

that al-Ḥusain did not leave this world without introducing the Proof after him, ‘Alībn al-Ḥusain whose obedience." The Imām said: "May God's mercy be upon you." I then kissed his head and said: "I testify that ‘Alībn al-Ḥusain did not leave this world without introducing the next Proof after him, AbūJa‘far, Muḥammad ibn ‘Alī, whose obedience to him was incumbent." The Imām said, "May God's mercy be upon you." I then said, "Please let me kiss your head again." The Imām (a.s.) smiled. I then said: "May Allah grand you success. I know that your father did not leave this world without appointing the Proof after him, just as his father had done. I testify that you yourself are the Proof after your father and that obedience to you is obligatory." The Imām (a.s.) said: "That is enough, May God's mercy be upon you." I then said: "Give me your head so that I may kiss it." I kissed his head and he smiled and then said: "Ask whatever you want. From this day onwards I will never deny you anything."<sup>1</sup>

From a group of narrators, from Aḥmad ibn Muḥammad ibn Khālid, from his father, from those who he transmits it

---

<sup>1</sup> al-Kulainī, *Uṣūl al-Kāfi*, book al-Ḥujjah, ch. al-Ḥujjah, ḥ. 2.

from, from Muḥammad ibn ‘Abd a-Raḥmān ibn Abī Laylā,  
from his father, from Abū ‘Abdullah (a.s.) who said:

إنكم لا تكونون صالحين حتى تعرفوا، ولا تعرفوا حتى تصدقوا ولا تصدقوا حتى تسلموا أبواباً أربعة لا يصلح أولها إلا بآخرها... إنما يتقبل الله من المتقين ، فمن اتقى الله فيما أمره لقي الله مؤمناً بما جاء به محمد صلى الله عليه وآله هيهات هيهات فات قوم وماتوا قبل أن يهتدوا وظنوا أنهم آمنوا ، وأشركوا من حيث لا يعلمون. إنه من أتى البيوت من أبوابها اهتدى ، ومن أخذ في غيرها سلك طريق الردى، وصل الله طاعة ولي أمره بطاعة رسوله ، وطاعة رسوله بطاعته ، فمن ترك طاعة ولاة الأمر لم يطع الله ولا رسوله ، وهو الإقرار بما أنزل من عند الله عز وجل ، خذوا زينتكم عند كل مسجد والتمسوا البيوت التي أذن الله أن ترفع ويذكر فيها اسمه ، فإنه أخبركم أنهم رجال لا تلهيهم تجارة ولا بيع عن ذكر الله وإقام الصلاة وإيتاء الزكاة يخافون يوماً تتقلب فيه القلوب والأبصار .

إن الله قد استخلص الرسل لأمره ، ثم استخلصهم مصدقين بذلك في نذره فقال : وإن من أمة إلا خلا فيها نذير ، تاه من جهل ، واهتدى من أبصر وعقل.

إن الله عز وجل يقول : فَإِنَّهَا لَا تَعْمَى الْأَبْصَارُ وَلَكِنْ تَعْمَى الْقُلُوبُ الَّتِي فِي الصُّدُورِ ، وكيف يهتدي من لا يبصر؟ وكيف يبصر من لم يتدبر؟

إتبعوا رسول الله وأهل بيته ، وأقروا بما نزل من عند الله ، واتبعوا آثار الهدى ، فإنهم علامات الإمامة والتقى .

واعلموا أنه لو أنكروا رجل عيسى ابن مريم عليه السلام وأقر بمن  
سواه من الرسل لم يؤمن. اقتصوا الطريق بالتماس المنار ،  
والتمسوا من وراء الحجب الآثار ، تستكملوا أمر دينكم وتؤمنوا  
بالله ربكم...

You will not be righteous until you will know; you will not know until you acknowledge; you will not acknowledge until you safeguard the four doors and the first of these doors will not do any good without the last.....Almighty God accepts only from the pious, so whoever is wary of God in what He has commanded will meet God as a believer in what was brought by Muḥammad(ṣ.a.w.). It is unfortunate that people died before finding guidance. They thought that they were believers but they became polytheist without realizing it. Those who enter the house through the door they are rightly guided. Those who go other ways they are on the path to destruction. God has connected the obedience to the people of Divine authority with the obedience to His Messenger and the obedience to His messenger with obedience to His Ownself. Those who disregard obedience to those of Divine authority they have not obeyed God and His Messenger. This

obedience is the acknowledgment of what Allah, the Most Holy, the Most High, has sent. (That you) be well dressed with means of beauty near every mosque; that you should enter the doors of the houses that God has given permission to be uplifted wherein His names be mentioned. God has informed you that they are men whose attentions and mind do not deviate from remembering God, upholding prayers and giving *zakāt*. They only fear the Day in which the hearts and eyes turn upside down. God has selected the messengers for His affairs. He then chose them to acknowledge in His warning and said: "*No nation who lived before was left without a Warner...*"<sup>1</sup> Those who are ignorant will fall astray, and those who understand will be guided and see. Almighty God has said: "*Indeed it is not the eyes that turn blind, but the hearts turn blind – those that are in the breasts.*"<sup>2</sup>

How can one who has not pondered be able to see? Follow the Messenger of God (ṣ.a.w.) and his Ahlul Bayt (a.s.). Acknowledge what God has sent and follow the traces of guidance, as they

---

1 Qur'ān, 35: 25.

2 Qur'ān, 22: 46.



[the Ahlul Bayt] are the signs of Imāmah and piety. Know that if a person was to deny Jesus son of Mary (a.s.) and acknowledge all the other prophets, such a person will not be considered a believer. Follow the path by the help of the lighthouses and follow the signs from behind the barriers. Try to perfect the matters of your religion and have faith in God, your Lord."<sup>1</sup>

Sheikh al-Mufīd has said in *al-Muqni'ah*:

It is compulsory for every mukallaf to know the Imām of their time and to believe in their Imāmah, the incumbency of obeying him, that he is the best of his era, the master of his people and that they are infallible and perfect, like the prophets (a.s.).

One must believe that every messenger of God is a prophet and an Imām, and not every Imām is a prophet or a messenger. That the Imāms after the Messenger of God (ṣ.a.w.) are God's Proofs, His Guardians, and His special selected ones. The first of them is the Commander of the faithful 'Alībn AbīṬālib ibn 'Abd al-Muṭṭalib ibn

---

<sup>1</sup> al-Kulainī, *al-Kāfī*, vol. 1, p. 180.

Hāshim ibn ‘Abd Manāf (the best of peace be upon him), after him is al-Ḥasan and al-Ḥusain, and then ‘Alī ibn al-Ḥusain, Muḥammad ibn ‘Alī ibn al-Ḥusain, Ja‘far ibn Muḥammad, Mūsā ibn Ja‘far, ‘Alī ibn Mūsā, Muhammad ibn ‘Alī ibn Mūsā, ‘Alī ibn Muḥammad ibn ‘Alī, al-Ḥasan ibn ‘Alī ibn Muḥammad, then the Proof and the one who rightfully rises, the son of al-Ḥasan ibn ‘Alī ibn Muḥammad ibn ‘Alī ibn Mūsā, peace be upon them. There is no Imāmah after the Prophet other than them, and nobody deserves it except them. They are the Proof over all of mankind, like the prophets (a.s.). They are the best of God's creation after His Prophet (ṣ.a.w.). They are the witnesses over their subjects on Judgment Day, as the prophets (a.s.) were witnesses of God over their nations. With recognising them and following them deeds will be accepted, and with hostility to them and ignorance of them one would deserve hellfire.<sup>1</sup>

Sheikh al-Ṣadūq says in *al-Hidāyah*:

It is compulsory to believe that Imāmah is rightful, the same way that

---

<sup>1</sup>*al-Muqni‘ah*, p. 32.

one believes in prophethood to be rightful. And to believe that Almighty God who appointed the Prophet (ṣ.a.w.) as a prophet appointed the Imām as an Imām, and that appointing of an Imām and selecting him is from God and the virtue is from God.

It is compulsory to believe that we must obey the Imām the same way as we obey the Prophet (ṣ.a.w.) and every merit God has given to His Prophet He has also given to the Imām, except prophethood....<sup>1</sup>

After a few lines he then says:

It is compulsory to believe that they are those vested with authority whom God has made incumbent to obey. They are the witnesses over people, they are the gates to God and the paths and guides to Him. They are the vessels of His knowledge, the interpreters of His revelation, the pillars of His monotheism. They are immune from mistake and err. They are the ones whom God has removed all abomination and purified them a thorough purification. They are the miracles and the arguments, they are

---

<sup>1</sup> al-Şadūq, *al-Hidāyah*, ch. al-Imāmah, p. 6.

the safeguards of the inhibitors of earth the same as the stars are the safeguards for the people of the heavens. The likes of them in this nation is similar to that of the ark of Noah and the gate of God's Hiṭṭa. They are God's dignified servants whom they do not venture to speak ahead of Him, and they act by His command. It is compulsory to believe that loving them is faith and hating them is disbelief, that their command is God's command and their censure is God's censure. Obeying them is obeying God, disobeying them is disobeying God, their followers is God's follower and their enemies is God's enemy.

It is compulsory to believe that God's Proof on His earth and His guardian over His creation in our era is al-Qā'im al-Muntaẓar ibn al-Ḥasan ibn 'Alī ibn Muḥammad ibn 'Alī ibn Mūsā ibn Ja'far ibn Muḥammad ibn 'Alī ibn al-Ḥusain ibn 'Alī ibn Abī Ṭālib (a.s.). It is he whom the Prophet (ṣ.a.w.) foretold about by his name and lineage. He will be the one who fills the earth with fairness and justice after it has been filled with tyranny and oppression. Through him will God reveal His religion over all other religions, even if

the polytheists hate so. Through him God will conquer the east and the west of the world, until there is no place that the Adhān is not recited and all religion will be that of God's. He is the Mahdī whom when he appears Jesus son of Mary (a.s.) will descend and pray behind him. When Jesus prays behind him it is like he is praying behind the Messenger of God (ṣ.a.w.), because the Mahdī is his successor.

It is compulsory to believe that it is not possible for there to be another Qā'im, as long as his occultation may take. If his occultation takes as long as the world there will be no other Qā'im, because the Prophet (ṣ.a.w.) and the Imāms (a.s.) were recognised by name and lineage and appointed him and announced him.<sup>1</sup>

Sheikh al-Ṣadūq has said:

My father narrated to me, from Aḥmad ibn Idrīs, from al-Ḥusain ibn 'Ubaidullah, from al-Ḥasan ibn 'Alī ibn Abī 'Uthmān, from 'Abdal-Karīm ibn 'Abdullah, from Salamah ibn 'Aṭā, from Abū 'Abdullah (a.s.) who said:

---

<sup>1</sup> Ibid.

خرج الحسين بن علي (عليهما السلام) على أصحابه فقال: أيها الناس إن الله جل ذكره ما خلق العباد إلا ليعرفوه ، فإذا عرفوه عبدوه فإذا عبدوا استغنوا بعبادته عن عبادة من سواه .

فقال له رجل: يا بن رسول الله بأي أنت وأمي فما معرفة الله؟

قال معرفة أهل كل زمان إمامهم الذي يجب عليهم طاعته.

al-Husain ibn 'Alī(a.s.) went out to his companions and said: O People, Almighty God did not create creation but only for them to recognise Him, and when they recognise Him they will worship Him, and when they worship Him with their worship they will be sufficient from worshipping anyone else.

A man said to him: O son of the Messenger of God, may my parents be sacrificed for you, then what is recognition of God?

He (a.s.) said: It is that the people of each era recognise their Imām whom obedience to is incumbent.

The author of this book then said that this means that the people of each time knows that God will not leave them in any era without an infallible Imām. So, whoever worships a Lord who has not fulfilled the Proof for them they are in

reality worshipping someone other  
than Almighty God.<sup>1</sup>

From Muḥammad ibn ‘Alī ibn al-Ḥusain, in *Ma‘āni al-Akḥbar*, from his father, from Sa‘d ibn ‘Abdullah, from Aḥmad ibn Muḥammad ibn ‘Īsā, from his father, from ‘Alī ibn al-Nu‘mān, from Fuḍayl ibn ‘Uthmān who said: Abū ‘Abdullah (a.s.) was asked about what he had narrated from his father:

إذا عرفت فاعمل ما شئت. وأنهم يستحلون بعد ذلك كل محرم،

فقال : ما لهم لعنهم الله ؟

إنما قال أبي عليه السلام : إذا عرفت الحق فاعمل ما شئت من  
خير يقبل منك.

"If you know then do as what you wish." And after this they have legitimised everything forbidden.

He (a.s.) said: What is wrong with them, may God curse them. What my father (a.s.) said was: If you know the truth then do what you wish in good and it will be accepted from you.<sup>2</sup>

It is mentioned in *Mustadrak al-Wasā'il*, from Abū ‘Abdullah Ja‘far ibn Muḥammad (a.s.) a detailed explanation for this, where it says:

---

1al-Ṣadūq, Abū Ja‘far Muḥammad ibn ‘Alī ibn al-Ḥusain ibn Bābwayh. *Ilal al-Sharā’i* [Dār al-Murtaḍā] Beirut, vol. 1, p. 9.

2 al-‘Āmilī, Muḥammad ibn al-Ḥasan. *Wasā’il al-Shī‘ah ilā Taḥṣīl al-Sharī‘ah* [Mu’assasah Āl al-Bayt li Iḥyā’ al-Turāth] Iran, vol. 1, p. 88.

A man from among his companions mentioned to him about some of his former followers who have legitimised the prohibited and they say that religion is just recognition, and if you recognise the Imām you can then do as you wish!

Abū‘Abdullah (a.s.) then said:

إنا لله وإنا إليه راجعون، تأول الكفرة ما لا يعلمون، وإنما قيل  
إعرف واعمل ما شئت من الطاعة فإنه مقبول منك، لأنه لا  
يقبل الله عملاً من عامل بغير معرفة. لو أن رجلاً عمل أعمال  
البر كلها وصام دهره وقام ليله وأنفق ماله في سبيل الله وعمل  
بجميع طاعة الله عمره كله ولم يعرف نبيه الذي جاء بتلك  
الفرائض فيؤمن به ويصدقه ، وإمام عصره الذي افترض الله  
طاعته فيطيعه ، لم ينفعه الله بشيء من عمله ، قال الله عز وجل  
في مثل هؤلاء: وَقَدِمْنَا إِلَىٰ مَا عَمِلُوا مِن عَمَلٍ فَجَعَلْنَاهُ هَبَاءً  
مَّنثُورًا.

To God we belong and to God we return. The disbelievers have interpreted something they do not know. Rather it was said recognise and do what you wish in obedience, because it will be accepted from you. This is because God will not accept a deed from someone if they do not have recognition. If a man was to do all the righteous acts and fast all his life and pray all night and spend all his wealth



for the sake of God and did all the acts of obedience to God his whole life but did not recognise his Prophet who brought all these obligations and have faith and believe in him. Or in the Imām of his time whom God has made incumbent to obey and they obey him, none of these acts he does will benefit him. Almighty God has said in regards to them: *Then We shall attend to the works they have done and then turn them into scattered dust.*<sup>12</sup>

This same tradition has been mentioned in *Da‘ā’im al-Islām*, with slight differences.<sup>3</sup>

All these traditions reveal the names of the Imāms and prove the arguments presented. As this book is exclusively concentrating on recognising the Proof of our time, we must say that first of all through the widely-spread view of Muslims we know that at the end of time there has to be a Proof called al-Mahdī. Through widely-transmitted narrations we also know his lineage, and these texts have made specific indication to him and has specified exactly who he is.

An example for a statement that indicates the Proof in being the Imām of our time is:

---

1 Qur’ān, 25: 23.

2 al-Nūrī, Ḥusain ibn Muḥammad Taqī. *Mustadrak al-Wasā’il wa Mustanbiḥ al-Masā’il* [Mu’assasah Āl al-Bayt li Iḥyā’ al-Turāth] Beirut, 1987, vol. 1, p. 174.

3 Ibid., vol. 1, p. 52.

Sheikh al-Ṣadūq narrates from Muḥammad ibn ‘Alī ibn Mājilūwayh, from Muḥammad ibn Yaḥyā al-‘Aṭṭār, from Ja‘far ibn Muḥammad ibn Mālīk al-Fazārī, from Mu‘āwiyah ibn Ḥakīm, Muḥammad ibn Ayyūb ibn Nūḥ and Muḥammad ‘Uthmān al-‘Amrī who all said: Abū Muḥammad al-Ḥasan ibn ‘Alī (a.s.) presented to us, and we were a group of forty men, and he said:

هذا إمامكم من بعدي وخليفتي عليكم أطيعوه، ولا تتفرقوا من بعدي في أديانكم فتهلكوا، أما إنكم لا ترونه بعد يومكم هذا.

This is your Imām after you, and my successor over you, so obey him and do not disperse in your religion after me, or your will perish. Verily, you will not see him again after this day.

They said: We left from him and just a few days later Abū Muḥammad (a.s.) passed away.<sup>1</sup>

Sheikh al-Ṣadūq narrates in *al-Faqīh*, with an authentic chain from ‘Abdullah ibn Ja‘far al-Ḥimyarī who said:

I asked Muḥammad ibn ‘Uthmān al-‘Amrī, may God be pleased with him: "Have you see the guardian of this affair (sahib al-amr)?" He said: "Yes, and the last time I saw him was at the

---

<sup>1</sup>Sheikh al-Ṣadūq, *Kamāl al-Dīn*, vol. 2, p. 435.

Sacred House of God and he was saying: O God, fulfil for me what You have promised me."

Muḥammad ibn ‘Uthmān al-‘Amrī, may God be pleased with him, also said: "I saw him, praises of God be upon him, attaching himself to the curtains of the Ka‘bah and he was saying: O God, take revenge for me from Your enemies."<sup>1</sup>

Aḥmad ibn Muḥammad ibn Yaḥyā al-‘Aṭṭār, may God be pleased with him, narrated to us, saying: Sa‘d ibn ‘Abdullah narrated to us, saying: Mūsā ibn Ja‘far ibn Wahab al-Baghdādī narrated to us, saying: I heard AbūMuḥammad al-Ḥasan ibn ‘Alī(a.s.) say:

كأني بكم وقد اختلفتم بعدي في الخلف مني، أما إن المقر  
بالائمة بعد رسول الله صلى الله عليه وآله المنكر لولدي كمن أقر  
بجميع أنبياء الله ورسله ثم أنكر نبوة رسول الله صلى الله عليه  
وآله، والمنكر لرسول الله صلى الله عليه وآله كمن أنكر جميع  
أنبياء الله لان طاعة آخرنا كطاعة أولنا، والمنكر لآخرنا كالمنكر  
لأولنا . أما إن لولدي غيبة يرتاب فيها الناس إلا من عصمه الله  
عزوجل.

It is like as if I have left among you my offspring after me. As for those who

---

<sup>1</sup>al-Ṣadūq, Abū Ja‘far Muḥammad ibn ‘Alī ibn al-Ḥusain ibn Bābwayh. *Kitāb Man lā Yaḥḍurhu al-Faqīh*[Mu‘assasah al-‘Iamī] Beirut, vol. 2, p. 306.

acknowledge the Imāms after the Messenger of God (ṣ.a.w.) and reject my son, it is like someone who acknowledges all of God's Prophets and Messengers and then rejects the prophethood of the Messenger of God (ṣ.a.w.). One who rejects the Messenger of God (ṣ.a.w.) is similar to rejecting all of God's prophets, because obedience of God in our last one is similar to obedience in our first one, and rejecting our last one is like rejecting our first one.

As for my son, he will have an occultation in which people will be sceptic about, save for those whom Almighty God keep immune.<sup>1</sup>

Muḥammad ibn Ibrāhīm, may God be pleased with him, narrated to us, saying: Abū 'Alī ibn Hammām narrated to us, saying: I heard Muḥammad ibn 'Uthmān al-'Amrī, may God sanctify his soul, say: I heard my father say: Abū Muḥammad al-Ḥasan ibn 'Alī (a.s.) was asked while I knew about the tradition that was narrated from his forefathers (a.s.): The earth can never be free of a Proof from God over His creation, until Judgment Day. Whoever dies and does not recognise the Imām of their time dies an age of ignorance death." He (a.s.) then said:

إن هذا حق كما أن النهار حق.

---

<sup>1</sup>Sheikh al-Ṣadūq, *Kamāl al-Dīn*, p. 409.

This is true the same way as the day is true.

He was asked: "O son of the Messenger of God, and who is the Proof and the Imām after you?"

He said:

إبني محمد، هو الإمام، والحجة بعدي، من مات ولم يعرفه مات ميتة جاهلية. أما إنَّ له غيبة يحار فيها الجاهلون، ويهلك فيها المبطلون، ويكذب فيها الوقتون، ثم يخرج، فكأني أنظر إلى الأعلام البيض تخفق فوق رأسه بنحف الكوفة.

My son Muḥammad is the Imām and the Proof after me. Whoever dies and does not recognise him dies an age of ignorance death. He will also have an occultation where ignorant people will be confused about, and rejecters of it will perish, and those who put a time for its ending will lie. He will then reappear, and it is like as if I can see the white flags waving above his head in Najaf of Kūfah.<sup>1</sup>

This stage has a few chapters:

---

<sup>1</sup>Ibid.



## Chapter Two

### Part One: The difference between Knowledge and Recognition

#### The word ‘Ilm

The Arabic word علم indicates a trace of something that distinguishes it from something else.<sup>1</sup> It is the root word for عِلْمٌ يَعْلَمُ, and it is the opposite of ignorance (*jahl* جهل). In *Lisān al-‘Arab* it also says that knowledge is the opposite of ignorance, knowing, known, a person who knows (*‘ālim*), a group of scholars (*‘ulamā*).

al-Juwainī has said:

وَالْعِلْمُ : مَعْرِفَةُ الْمَعْلُومِ عَلَى مَا هُوَ بِهِ فِي الْوَاقِعِ.

Knowledge is to recognise the known in the way it is in reality.<sup>2</sup>

هو نقل صورة المعلوم من الخارج وإثباتها في النفس.

It is the transferring of the form of the known externally and affirming it in the self.<sup>3</sup>

هو الاعتقاد الجازم المطابق للواقع.

---

1 Ibn Fāris, Aḥmad ibn Fāris ibn Zakariyḥ. *Maqāyīs al-Lughah* [Dār al-Fikr] 1979, vol. 4, p. 109.

2 al-Juwainī, Abū al-Ma‘ālī. *al-Waraqāt*, p. 8.

3 al-Jawziyyah, Shams al-Dīn Abī ‘Abdillāh ibn Qiyām. *al-Fawā'id*, p. 91.

It is the definite belief that corresponds to reality.<sup>1</sup>

### The word Ma'rifah

The word *ma'rifah*, *'irfān* and *ma'rūf* come from the root word *'arifa* and is used in different forms. It carries two meanings, one refers to the coming of a thing in succession, and the other indicates harmony and tranquillity. The first is *'urf* (العُرْف), which is the mane of a horse, because of the succession of the hair on a horse's neck. The second is *ma'rifah* (المعرفة) and *'irfān* (العرفان), where we say in Arabic *'arafa*, *'irfān*, *ma'rifah*, *ma'rūf*, and it refers to feeling a sense of harmony towards it, because someone who does not know something fears and avoids it.<sup>2</sup>

This is some of what has been mentioned in Arabic lexicons, but as far as its usage, the word can be used as a verb, like saying "*'ariftu Zayd*," or in the following verses:

﴿فَعَرَفْتَهُمْ وَهُمْ لَهُ مُنْكَرُونَ﴾

*He recognized them, but they did not recognize him.*<sup>3</sup>

And:

﴿يَعْرِفُونَهُ كَمَا يَعْرِفُونَ أَبْنَاءَهُمْ﴾

[They] recognize him just as they recognize their sons.<sup>4</sup>

---

1 *al-Ta'rīfāt*, p. 191.

2 See: *Maqāyīs al-Lughah*, word *'arafa*.

3 Qur'ān, 12: 58.

4 Qur'ān, 2: 146.



There are cases where the two words ‘*alima* and ‘*arifa* are used as equal synonyms, and there are cases where they are distinctively different. As an example, the word ‘*arifa* or anything from it cannot be used for Almighty God if it is a *fā’il*, but instead ‘*alima* is used, like the following verse:

﴿وَأَخْرَيْنَ مِنْ دُونِهِمْ لَا تَعْلَمُونَهُمُ اللَّهُ يَعْلَمُهُمْ﴾

*And others besides them, whom you do not know, but Allah knows them.*<sup>1</sup>

In *Tāj al-‘Arūs* it mentions the following:

And in *al-Baṣā’ir*: *al-ma‘rifah* is to perceive something with thought and contemplate on its effects, and it is more specific than *al-‘ilm*. The difference between *ma‘rifah* and *‘ilm* as far as the word and the meaning are:

The word: the verb of *ma‘rifah* carries one object (*maḥḥūl*) only, but the verb of *‘ilm* can take two *maḥḥūls*, and if it falls as the *maḥḥūl* it has the meaning of *ma‘rifah*.

As for the meaning, there are different aspects to this:

The first: *ma‘rifah* is related to the essence of a thing, and *‘ilm* is related to its states.

The second: *ma‘rifah* is predominantly when something becomes absent in the heart after it was perceived, and then when it is perceived it is said *‘arifahu*, and this is opposite to *‘ilm*. *Ma‘rifah* is the relation of the remembrance of the *nafs*, which is to bring present something that was absent

---

<sup>1</sup> Qur’ān, 8: 60.

from memory, which is why its opposite is rejection (*al-inkār*), and the opposite of *‘ilm* is *jahl*.

The third: *ma‘rifah* is knowing a very thing separate from anything else, and this is opposite to *‘ilm* which could be related to something in general.

There are other detailed differences as well.

Based on this and other information the following can be understood:

#### One:

Linguists might not have distinguished between them in meaning. In *Mukhtār al-Ṣiḥāḥ* it says:

وعلم الشيء بالكسر يعلمه علما عرفه

*‘Alima* means to know something and recognise it.<sup>1</sup>

Ibn Manẓūr says in *Lisān al-‘Arab* that *‘arifa* is *‘irfān* and *‘ilm*. But this statement also indicates that he distinguishes between them, and in another place he clearly makes a difference,<sup>2</sup> saying:

*al-ma‘rifah* is to perceive something in the way it really is, and it is preceded by forgetting that had occurred after *‘ilm*.

---

1al-Rāzī, Muḥammad ibn Abī Bakr ibn ‘Ab al-Qādir. *Mukhtār al-Ṣiḥāḥ*, Edited by: Maḥmūd Khāṭir, p. 189.

2Ibn Manẓūr, *Lisān al-‘Arab*, vol. 9, p. 236.

This is opposite to ‘ilm, which is why the truth (*al-ḥaq*) is called *al-‘ālim*, and not *al-‘ārif*. In *al-Kuliyāt* it says: ‘ilm refers to universal or compound perception, and ma‘rifah refers to particular or simple perception. This is why we say ‘*ariftu* Allah, and not ‘*alimtu* Allah.<sup>1</sup>

AbūHilāl al-‘Askarī in his book *al-Furūq fī al-Lughāb*, in the beginning of Part Four he distinguishes between ‘ilm and ma‘rifah, saying:

*Ma‘rifah* is more specific than ‘ilm, because it is knowing the thing in its very self, separate from anything else. ‘ilm is general and detailed.<sup>2</sup>

al-Zuhrī has said:

I do not describe God as ‘*ārif*, nor do I attack anyone who describes Him as such, because *ma‘rifah* is taken from ‘*irfān al-dār*, which are the effects that through it we know.... It is not permissible for God's knowledge of things to be in the effect and trace. *al-Ma‘rifah* is the distinguishing of information.<sup>3</sup>

---

1Ibid, the word ‘*arafa*.

2al-‘Askarī, Abū Hilāl. *al-Furūq fī al-Lughāb*.

3al-Tawḥīdī, Abū Ḥayyān. *al-Muqabasāt*, 1980, p. 72-73.

Abū Ḥayyān al-Tawḥīdī has said in *al-Muqabasāt*:

...I asked Abū Sulayman about the difference between *al-maʿrifah* and *al-ʿilm*, and he said: *al-maʿrifah* is more specific to sensual and particular meanings, and *al-ʿilm* is more specific to intelligible and universal meanings. Someone else had said: This is why it is said in reference to the Almighty: *ya lam*, and not *ya ruf* or *ʿarif*.<sup>1</sup>

## Two:

In the Qurʾān usage a difference has been made between the two, where the content of *ʿilm* and its derivatives are used as a description of Almighty God, and the content of *maʿrifah* has not used as such, as previously explained. This is a clear evidence that there is a difference between the two. It has been said that the difference lies in:

**A:** *Maʿrifah* could be preceded by ignorance (*jahl*), but for *ʿilm* that is not the case. al-Ṭūfī has said in *Sharḥ Mukhtasar al-Rawḍah*:

It is said that *maʿrifah* requires to be preceded by ignorance, and *ʿilm* is opposite to this.<sup>2</sup>

However, this distinguishing can be refuted by some verses from the holy Qurʾān, like:

---

<sup>1</sup> Ibid., no. 70.

<sup>2</sup> Sulayman ibn ʿAbd al-Qawī ibn ʿAbd al-Karīm ibn Saʿīd. al-Ṭūfī, *Sharḥ Mukhtasar al-Rawḍah* [Muʿassasah al-Risālah] 1987, vol. 1 p. 174.

﴿وَاللَّهُ أَخْرَجَكُمْ مِنْ بُطُونِ أُمَّهَاتِكُمْ لَا تَعْلَمُونَ شَيْئًا وَجَعَلَ لَكُمُ  
السَّمْعَ وَالْأَبْصَارَ وَالْأَفْئِدَةَ﴾

*Allah has brought you forth from the bellies  
of your mothers while you did not know  
anything. He made for you hearing,  
eyesight, and hearts.*<sup>12</sup>

He described something that was preceded with ignorance as knowledge, and He did not describe it as *ma'rifah*.<sup>3</sup>

**B:** *Ma'rifah* comes after contemplation and deliberation, whereas *ilm* does not have this speciality. It might be that this is what al-Zuhrī based it on when he said in his previous statement when he said that "I do not describe God as being a *ārif* is because *ma'rifah* is taken from *irfān al-dār*, which means its effects that one comes to know about...."

If we were to have a quick glance at how poets wrote their prose we would see that they conceptualise and imagine first, and then they recognise. Through how they express themselves this becomes clear, and it could be that another reason as to why it is not permissible for one to describe God as a *ārif*, and far be it for God to be described as such. Almighty God has kept far any word that would refer to him and carry the least of confusion as far as these issues are concerned. After we have seen that Almighty God has

---

1 Qur'ān, 16: 78.

2 al-'Aqīlī al-Maṣrī al-Hamadhānī, Bahā' al-Dīn 'Abdullah ibn 'Aqīl. *Sharḥ Ibn 'Aqīl*, second edition, edited by: Muḥammad Muḥyi al-Dīn 'Abd al-Ḥamīd [Dār al-Fikr publication] Damascus, vol. 1, p. 425.

3 Ibn Manẓūr, *Lisān al-'Arab*, vol. 9, p. 236.

not used in the Qur'ān the word *ma'rifah* as an attribute to Himself, but has used *'ilm*, like:

﴿وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ﴾

*And Allah knows and you do not know.*<sup>1</sup>

The Almighty has described Himself with the description of *'ilm*, and also one of His Almighty Names is *Ālim al-Ghayb wa al-Shahāda* (Knower of the unseen and the seen). Furthermore it is used in the exaggerated form, saying *Allām al-Ghuyūb*, like in the verse:

﴿إِنَّكَ أَنْتَ عَلَّامُ الْغُيُوبِ﴾

*Indeed You are knower of all that is Unseen.*<sup>2</sup>

Whereas we do not find the word *ma'rifah* used as a description for the Almighty anywhere in the noble Qur'ān, and this indicates there being a difference.

However, what is the difference?

This is what has bewildered scholars. Some have even said that it is fundamentally incorrect to attribute *ma'rifah* to Almighty God, and this can be easily refuted based on many traditions that do mention this attribution, like when the holy Prophet (ṣ.a.w.) said to Imām 'Alī(a.s.):

يا علي ما عرف الله إلا أنا وأنت، وما عرفني إلا الله وأنت، وما عرفك إلا الله وأنا.

O Ali, nobody recognises God except me and you, and nobody recognises me

---

1 Qur'ān, 2: 216.

2 Qur'ān, 5: 109.

except God and you, and nobody recognises you except God and I.<sup>1</sup>

Yes, God is not referred to as the recogniser, or *al-‘ārif*, because the Divine Names are exclusively specified by the Almighty (*tawqīfi*). Even if it was used, it would be used very rarely and this could be because *ma‘rifah* in most cases is preceded by *jahl*, and with *‘ilm* this is not the case. *Ma‘rifah* also comes after thought and deliberation.

### Some words that cannot be used as an attribute for Almighty God, and why:

No word is used that carries a supposition of lack of absolute perfection of Almighty God in His Attributes, Extolled He is from that which they describe. He is not described as having "certainty" (*al-yaqīn*), even though it is the highest stage of knowledge, because certainty might indicate a prior stage of hesitation, or deficiency in information and confusion. Or that certainty comes after demonstrating an argument, and one becomes inclined to accept it, and it is not possible to attribute this to Almighty God.

God is not attributed with "perception" (*al-idrāk*), because perception refers to something posterior to something else and then it is perceived, or comprehended. Perception is also used in reference to the sensation (*iḥsās*) of something,

---

1 al-Daylamī, *Irshād al-Qulūb*, vol. 2, p. 209.; al-Ḥusainī, al-Seyid Sharaf al-Dīn. *Ta’wīl al-Āyāt al-Zāhirah fī Faḍā’il al-‘Itrah al-Ṭāhirah*, p. 145.

as when we say "I felt it with my senses," "I perceived it with my intellect," and as a result:

Perception is: to perceive something even though it is not felt.

Sensation: to feel something, as whatever is felt is sensualised.

God is not attributed with comprehension (*dirāyah*). al-Mānawī has said in his book *al-Ta'arīf*:

*al-dirāyah* is perceptive knowledge with a type of deception.<sup>1</sup>

This is because it is extracted from the expression "*daraytu al-ṣayd*," or "I have tricked the hunted game," like as if this form of knowledge is a type of trickery and deception, and Almighty God is free of all of this. This is why *al-dirāyah* has been defined as the perceived knowledge with a form of deception.

Even when it is used as an opposite it is still not used in reference to the Almighty, like in the verse:

﴿إِنَّ اللَّهَ عِنْدَهُ عِلْمُ السَّاعَةِ وَيُنزِلُ الْغَيْثَ وَيَعْلَمُ مَا فِي الْأَرْحَامِ  
وَمَا تَدْرِي نَفْسٌ مَّاذَا تَكْسِبُ غَدًا وَمَا تَدْرِي نَفْسٌ بِأَيِّ أَرْضٍ  
تَمُوتُ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ﴾

*Indeed the knowledge of the Hour is with Allah. He sends down the rain, and He knows what is in the wombs. No soul knows what it will earn tomorrow, and no*

---

<sup>1</sup>al-Mānawī, *al-Ta'arīf*, ch. Dāl.



*soul knows in what land it will die.  
Indeed Allah is all-knowing, all-aware.<sup>1</sup>*

The description 'Alīm Khabīr is used in opposite to *dirāyah*. There could also be another reason, being that if *al-dirāyah* is assumed to mean that "God comprehends," attributing something similar to ignorance to the Almighty, in that He will comprehend what he will earn tomorrow and which land He will die in, far be it from God Almighty, and that is why it is not used in reference to Him.

As for 'ilm, as previously mentioned, it is something frequently used in the holy Qur'ān to describe Almighty God, in its different formulas.

The Almighty has said:

﴿وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ﴾

*And Allah knows and you do not know.<sup>2</sup>*

In this noble verse we see that the Almighty attributes knowledge to Himself and he negates it from us, showing how greatly important 'ilm is.

The Almighty has said:

﴿وَعَلَّمَكَ مَا لَمْ تَكُن تَعْلَمُ وَكَانَ فَضْلُ اللَّهِ عَلَيْكَ عَظِيمًا﴾

*And He has taught you what you did not know, and great is Allah's grace*

---

1 Qur'ān, 31: 34.

2 Qur'ān, 2: 216.

3 Qur'ān, 4: 113.

This verse describes knowledge as being a great grace. Knowledge means "an attribution that reveals the required in its complete form".<sup>1</sup> So much that this required is achieved: "in the self in such acquisition that there is no possibility of it being false."<sup>2</sup> That is why it is referred to as acquired knowledge (*al-‘ilm al-ḥuṣūlī*), or that it is present in itself, which is the highest level of knowledge and is referred to as knowledge by presence (*al-‘ilm al-ḥuṣūlī*).

Returning back to the topic at hand:

We can conclude that there are a few differences between *‘ilm* and *ma‘rifah*:

1. The verb of *ma‘rifah* falls upon one object (*maḥlūl*), and the verb of *‘ilm* falls upon two objects, but if falls on one object then it means *ma‘rifah*.
2. *Ma‘rifah* relates to the essence of a thing, like saying in the form of a question "Do you 'know' (*‘arifta*) his father?" And it is incorrect to say "Do you have knowledge (*‘alimta*) his father?" As for *‘ilm*, it is related to the states of a thing, which is why it is correct to say "I have knowledge (*‘alimta*) that his father is righteous." This is why it is said that:

*Ma‘rifah* is the presence of a thing and  
its scientific epitome in the self, and  
*‘ilm* is the presence of its states and  
attributes and its relation to it.

---

1al-Shawkānī, *Irshād al-Fuḥūl*, p. 20.

2al-Āmadī, *al-Mubīn fī Sharḥ Alfāz al-Ḥukamā’ wa al-Mutukalemin*, p. 423.

*Ma'rifah* is similar to conceptualisation (*taṣawwur*), and 'ilm is likened to assent (*taṣdīq*).<sup>1</sup>

And:

The difference between the two is that *ma'rifah* is directed at the essence of the addressed, and 'ilm is directed at the states of the addressed.<sup>2</sup>

We can see that the Qur'ānic usage of the word *ma'rifah* is directed in reference to the essence (*al-dhāt*), like *ta'rifahum*, *yata'ārafūn*, *tu'raf*, *ta'rif*, all referencing to the essence or the directly to the attribute, like the following verses:

﴿لِلْفُقَرَاءِ الَّذِينَ أُحْصِرُوا فِي سَبِيلِ اللَّهِ لَا يَسْتَطِيعُونَ ضَرْبًا فِي  
الْأَرْضِ يَحْسَبُهُمُ الْجَاهِلُ أَغْنِيَاءَ مِنَ التَّعَفُّفِ تَعْرِفُهُمْ بِسِيمَاهُمْ لَا  
يَسْأَلُونَ النَّاسَ إِحْفَافًا وَمَا تُنْفِقُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ﴾

*[The charities are] for the poor who are  
straitened in the way of Allah, not capable  
of moving about in the land [for trade].  
The unaware suppose them to be well-off  
because of their reserve. You recognize them  
by their mark; they do not ask the people*

---

1 al-Zar'ī, Muḥammad ibn Abī Bakr Ayyūb Abū 'Abdullah. *Madārij al-Sālikīn Bayn Manāzil Iyyāka Na'bud wa Iyyāka Nasta'ī* [Dār al-Kitāb al-'Arabī] Beirut, 1973, second edition, edited by: Muḥammad Ḥāmed al-Faqī.

2 al-Qurṭabī, *al-Jāmi' fī Ahkām Qur'ān*, vol. 1, p. 439.

*importunately. And whatever wealth you may spend, Allah indeed knows it.<sup>1</sup>*

And:

﴿وَيَوْمَ يَحْشُرُهُمْ كَأَن لَّمْ يَلْبَثُوا إِلَّا سَاعَةً مِّنَ النَّهَارِ يَتَعَارَفُونَ بَيْنَهُمْ قَدْ خَسِرَ الَّذِينَ كَذَّبُوا بِلِقَاءِ اللَّهِ وَمَا كَانُوا مُهْتَدِينَ﴾

*On the day He will gather them [it will be] as if they had not remained [in the world] except for an hour of the day getting acquainted with one another. They are certainly losers who deny the encounter with Allah, and they are not guided.<sup>2</sup>*

And:

﴿وَإِذَا تُتْلَىٰ عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ تَعْرِفُ فِي وُجُوهِ الَّذِينَ كَفَرُوا الْمُنْكَرَ يَكَادُونَ يَسْطُونَ بِالَّذِينَ يَتْلُونَ عَلَيْهِمْ آيَاتِنَا قُلْ أَفَأُنَبِّئُكُم بِشَرٍّ مِّنْ ذَٰلِكُمُ التَّارُ وَعَدَّهَا اللَّهُ الَّذِينَ كَفَرُوا وَيَسِّنَ الْمِصْبُ﴾

*When Our manifest signs are recited to them, you perceive denial on the faces of the faithless: they would almost pounce upon those who recite Our signs to them. Say, 'Shall I inform you about something worse than that? The Fire which Allah has promised the faithless. And it is an evil destination.'<sup>3</sup>*

And:

---

1 Qur'ān, 2: 273.

2 Qur'ān, 10: 45.

3 Qur'ān, 22: 72.

﴿تَعْرِفُ فِي وُجُوهِهِمْ نَضْرَةَ النَّعِيمِ﴾

*You will perceive in their faces the freshness of bliss.*<sup>1</sup>

The command to "know" has been expressed in the Qur'ān, and not ma'rifah, due to it being related to Divine Essence. He the Almighty has said:

﴿فَاعْلَمْ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ﴾

*Know that there is no god except Allah.*<sup>2</sup>

And:

﴿اعْلَمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ﴾

*Know that Allah is severe in retribution.*<sup>3</sup>

And:

﴿فَاعْلَمُوا أَنَّمَا أُنزِلَ بِعِلْمِ اللَّهِ﴾

*Know that it has been sent down by Allah's knowledge.*<sup>4</sup>

3. Through *ma'rifah* we distinguish the recognised from its others, and through *'ilm* we distinguish its attributes from attributes of its others. This is why we say *'ariftu* Allah, and we do not say *'alimtu* Allah, which is further explained in the next two points.

---

1 Qur'ān, 83: 24.

2 Qur'ān, 47: 19.

3 Qur'ān, 5: 98.

4 Qur'ān, 11: 14.

4. If there were attributes for an essence that we did not know, then we saw them carrying these attributes we would say "we have recognised them" ('arifnāba), which is why the following verse says:

﴿الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَعْرِفُونَهُ كَمَا يَعْرِفُونَ أَبْنَاءَهُمْ وَإِنَّ فَرِيقًا  
مِنْهُمْ لَيَكْتُمُونَ الْحَقَّ وَهُمْ يَعْلَمُونَ﴾

*Those whom We have given the Book recognize him just as they recognize their sons, but a part of them indeed conceal the truth while they know.<sup>1</sup>*

If the essence was absent and not unknown and we see it we hence say 'arifnābā, and for this the Almighty has said:

﴿وَيَوْمَ يُحْشَرُهُمْ كَأَن لَّمْ يَلْبَسُوا إِلَّا سَاعَةً مِّنَ النَّهَارِ يَتَعَارَفُونَ  
بَيْنَهُمْ﴾

*On the day He will gather them [it will be] as if they had not remained [in the world] except for an hour of the day getting acquainted with one another.<sup>2</sup>*

And:

﴿وَجَاءَ إِخْوَتُهُ يَوْسُفَ فَدَخَلُوا عَلَيْهِ فَعَرَفَهُمْ وَهُمْ لَهُ مُنْكَرُونَ﴾  
*[After some years] the brothers of Joseph came and entered his presence. He*

---

1 Qur'ān, 2: 146.

2 Qur'ān, 10: 45.

*recognized them, but they did not recognize him.*<sup>1</sup>

And:

﴿وَكَانُوا مِنْ قَبْلُ يَسْتَفْتِحُونَ عَلَى الَّذِينَ كَفَرُوا فَلَمَّا جَاءَهُمْ  
مَاعَرَفُوا كَفَرُوا بِهِ﴾

*And earlier they would pray for victory over the pagans— so when there came to them what they recognized, they defied it.*<sup>2</sup>

We can say that *ma'rifah* is related to something that the intellect perceives and it then becomes absent to the mind, and then perceived again, or something recognised through attributes alone and then witnessed.

5. As previously explained the opposite of *ma'rifah* is denial, and the opposite of *'ilm* is ignorance. This is why the Almighty has said:

﴿يَعْرِفُونَ نِعْمَتَ اللَّهِ ثُمَّ يُنْكِرُونَهَا﴾

*They recognize the blessing of Allah and then deny it.*<sup>3</sup>

6. *Ma'rifah* has limits and signs, and they lead to something in making it recognised, whereas *'ilm* can have absolute encompassment of the known, from the specifics to the generalities of something, and it can perceive only aspects

---

1 Qur'ān, 12: 58.

2 Qur'ān, 2: 89.

3 Qur'ān, 16: 83.

of it, which is what differs in the degrees of people. Accordingly the Almighty has said:

﴿يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ إِلَّا بِمَا شَاءَ﴾

*He knows that which is before them and that which is behind them, and they do not comprehend anything of His knowledge except what He wishes.<sup>1</sup>*

And:

﴿يَوْمَئِذٍ لَا تَنْفَعُ الشَّفَاعَةُ إِلَّا مَنْ أَذِنَ لَهُ الرَّحْمَنُ وَرَضِيَ لَهُ قَوْلًا﴾ ﴿يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِهِ عِلْمًا﴾

*Intercession will not avail that day except from him whom the All-beneficent allows and approves of his word. He knows that which is before them and that which is behind them, but they cannot comprehend Him in their knowledge.<sup>2</sup>*

There are many more such cases and examples. The view grammatists have about *ma'rifah* and *nakirah* are not far from what we say, where if we were to look into them we would see an important point we must mention. As we know *ma'rifah* according to grammatists is any noun that has a specific indication. Any indication it has, small or large, it has the ability in transferring the noun from it

---

1 Qur'ān, 2: 255.

2 Qur'ān, 20: 109-110.



being indefinite (*nakirah*) to being able to be described as being definite (*ma'rifah*). This is why it refers to proper nouns ('*alam*), pronouns (*damir*), or rather anything that has been defined with an *alif* and *lam*, even if it is just for the purpose of being mentioned to that it can become definite. This means that *ma'rifah* in Arabic language refers to anything we want to become squinted with, even with the least information. Anything, even something simple, can become recognised, which is why *ma'rifah* has different stages, enumerated by Sheikh al-Muzaffar in his book *al-Mantiq* as five:

The first stage: The conceptual stage, and in this stage it is said:

Here the conceptualising of the meaning of the word is general, where you ask about it purely in the linguist sense, because you do not know what meaning it has. This is called the literal definition (*al-ta'rif al-lafzi*), and lexicons and dictionaries deal with defining these words.

The second stage: Asking about it with explanatory particle (*ma' al-shariha*).

It is possible to reply with the deferential (*fasl*) by itself, or with the concomitant accidental (*khasab*) by itself, or with one of them added to a distant genus (*jins ba'id*), or with a concomitant accidental added to a close genus (*jins qarib*). These types of answers are at times called an incomplete definition (*al-had al-naqis*), and at other times called incomplete or complete description (*rasm tam/naqis*), but they are all described as nounal (*al-ismī*).

If one was to reply in mistake with a close genus alone, like saying "a tree" in the reply of "what is a "palm tree", the person asking would not be satisfied with such a reply, as he is looking for what distinguishes it from other trees, so he will ask: "what kind of tree is it in its essence?" Or "What are the specifics of this tree?" The reply to the first question will be with the close differential alone, saying "It bears dates," and the reply to the second question with the concomitant accidental, saying: "it has date palm fronds," for example. The question here is posed with a "what", and the reply is with a differential or with a concomitant accidental.

The third stage: This is the seeking of assent (*al-taṣḍīq*) in the existence of something, asking about it with "is" (*hal*), and this is called the "simple is" or "whetherness" (*hal al-basīṭah*), like "is it existent?" This that we are asking about, if we know it exists before knowing about the details that indicate it, we ask about it with a "*mā*", and it would be called "real *mā*" (*al-ḥaqīqiyah*). The answer to this would be the same as the answer to "*mā al-shāriḥa*", without a difference between them other than the preceding of the explanatory *ma* over knowledge of its existence and the posteriority of the real *ma* over it. It has been called real because the question is about the established reality, and logicians refer to the *ḥaqīqah* as the existing quiddity (*al-māhiyah al-mawjūdah*), where the answer to it is called a real definition (*al-ta'rif al-ḥaqīqī*), also known as nominal definition (*al-ta'rif al-ismī*) before knowledge of the existence. For it has been said that the definitions that are before the simple is are nominal definitions, and they themselves after the *haliyāt* are turned real definitions.

The fourth stage:

Seeking assent by affirming the description or the state of something, and it is also asked with a "*hal*", but this is called a compound *hal*, because it is asking about the affirming of something for something else after assuming it exists, whereas the simple *hal* is only asking about the affirming of something.

Like, for the simple *hal* we say: Is God existent?

For the compound *hal* we ask: Is God the Existent Wilful?

If the answer is given to the simple or compound *hal* it will transfer to:

The fifth stage:

Seeking a cause: either a cause for the ruling alone, which is the argument of what was ruled in the answer to the *hal*, or the cause for the ruling and the cause for the existence together to know the reason for the acquisition of that thing in reality. This is asked with an inquisitional "*lima*", like saying: Why is God Wilful? And in seeking the cause of the ruling and the existence together we say: "Why is a magnet attracted to metal? When asking about whether a magnet is attracted to metal, and the replier answered with a yes, and we have the right to ask a second time about the cause, by saying 'why', (*lima*).<sup>1</sup>

---

<sup>1</sup> al-Muḍaffar, Muḥammad Riḍā. *al-Mantiq*, ch. 3, *al-Mu'arrif*.

This explains to us that *ma'rifah* has stages, and in which stage is there *ma'rifah*. However, knowledge of something demands that there be complete encompassing of it, unless there is evidence otherwise. This could be why there is a need for us to be explained that above every person of knowledge there is one who knows more, but we did not need to be explained that above every person who carries *ma'rifah* there is another person who has *ma'rifah*.

It is for this very point that maybe the attribute of *al-'ālim* and some of its derivatives have been used in the Qur'ān as attributes of Almighty God, whereas *ma'rifah* has not.

This is among the hidden points the Almighty has gracefully guided me to, in addition to the other differences that have been mentioned.

7. This could also be the reason for the definition given by al-Manāwī in *al-Ta'arīf*:

*al-'Irḡān* like *al-ma'rifah* is the perceiving of something with thought and deliberation, and it is more specific than *'ilm*.<sup>1</sup>

Based on these two points it could be correct to say *'ariftu Allah*, and not *'alimtu Allah*.

8. The most important thing, which due to it being so obvious those who have discussed the difference between the two may have overlooked this, and it is that *ma'rifah*

---

<sup>1</sup>al-Manāwī, *al-Ta'arīf*, edited by: al-Dāyah, p. 115.

needs a permanent *mu'arrif*, whereas for 'ilm this is not the case.

This is why it is valid to describe God with knowledge, but not with *ma'rifah*, and hence the expression in the supplication "O God, make me recognise You....," so for recognising Him we request *ma'rifah* from Him.

If we were to take some of what linguists have said from points previously mentioned, like AbūHilāl al-‘Askarī's view in his book *al-Furūq fī al-Lughāb*:

*Ma'rifah* is more specific than 'ilm, because it is the knowing of a very thing separate from anything else...<sup>1</sup>

'ilm refers to universal or compound perception, and *ma'rifah* refers to particular or simple perception. This is why we say 'ariftu Allah, and not 'alimtu Allah.<sup>2</sup>

AbūHayyān al-Tawhīdī has said in *al-Muqabasat*:

*al-ma'rifah* is more specific to sensual and particular meanings.

al-Zuhrī has said:

*Ma'rifah* is taken from 'irfān al-dār, which are the effects that through it we know.

And:

---

1al-‘Askarī, Abū Hilāl. *al-Furūq fī al-Lughāb*,

2Ibn Manẓūr, *Lisān al-‘Arab*, the word 'arafa.

This is because the word *ma'rifah* refers to distinguishing *'ilm* from something else, and the word *'ilm* does not distinguish, unless via another way of specification in mentioning the known (*al-ma'lūm*).

This is precisely how the Qur'ān uses this term in these cases, like:

﴿الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَعْرِفُونَهُ كَمَا يَعْرِفُونَ أَبْنَاءَهُمْ وَإِنَّ فَرِيقًا  
مِّنْهُمْ لَيَكْتُمُونَ الْحَقَّ وَهُمْ يَعْلَمُونَ﴾

*Those whom We have given the Book recognize him just as they recognize their sons, but a part of them indeed conceal the truth while they know.*<sup>1</sup>

This is the same situation of the *ḥujjah* when he appears to the people. Almighty God has said in reference to the story of Prophet Joseph (a.s.):

﴿وَجَاءَ إِخْوَتُهُ يُوسُفَ فَدَخَلُوا عَلَيْهِ فَعَرَفَهُمْ وَهُمْ لَهُ مُنْكَرُونَ﴾  
*[After some years] the brothers of Joseph came and entered his presence. He recognized them, but they did not recognize him.*<sup>2</sup>

There are other cases similar to this as well. This is why when Imāmal-Mahdī (a.s.) appears and brings his evidence those who oppose him are not ignorant of him, but rather they reject him after he presents proof to them. It is for this

---

1 Qur'ān, 2: 146.

2 Qur'ān, 12: 58.

reason that this term has come in this place, giving value to the statement and beautifying it.

For the least it does not concern us what some have said when saying that:

The difference between *ma'rifah* and *'ilm*: Every *'ilm* is *ma'rifah*, but not every *ma'rifah* is *'ilm*, because of there being other references for *ma'rifah* outside of *'ilm*. In the area of the variation of sciences according to their subject matter, the easiest of sciences that can summarise for us its subject through formulas of laws and theories are natural sciences. This is by the possibility of using mathematical language in it, and this is difficult to do in humanities in this era. Scholars aspire to add the language of mathematics – in it being subjective and abstractive – into the field of humanities for the purpose of elevating it to the level of sciences.<sup>1</sup>

This is based on the view that according to them sciences are what is based on mathematics, but as for anything else it is not called as such. Accordingly they say after this:

---

<sup>1</sup>al-Khafāf, Dr. 'Abd al-'Alī. *al-Rasā'il al-'Ilmiyah Taraf am Ḥall li aMushkilāt* [Kūfa University] Iraq, p. 21-22.

In line of this we define *'ilm* with the simple definition that it is organised *ma'rifah*.<sup>1</sup>

### *Ma'rifah* According to Mystics

Our discussion on *ma'rifah* has led us to describe this term according to mysticism (*al-'irfān*):

The difference between *'ilm* and *ma'rifah* according to scholars in this field is that for them *ma'rifah* is knowledge that the knower holds with what it necessitates and results in, as they do not define *ma'rifah* to indicate knowledge by itself, in view that they do not describe *ma'rifah* unless if one who has knowledge of God and in the path that gets to Him, and with all its problems and hindrances. This gives him a state with God that testifies them having *ma'rifah*. The *'arif* according to them is one who recognises Almighty God with His Names, Attributes and Actions, then affirms God in his transactions, then becomes sincere to Him in his motives and intentions, then shows patience towards the judgments of God in his blessings and

---

<sup>1</sup> Ibid.



calamities, and supplicates to Him with insight.

This term was exclusive to Sufis, but then transferred to mystics. Some have said that *ma'rifah* comes after *'ilm*:

As the level of *ma'rifah* is above the level of *'ilm*, according to them, and the level of witnessing (*al-shuhūd*) is above the level of *ma'rifah*, and the level of existence (*wujūd*) is above the level of witnessing...<sup>1</sup>

And:

As *ma'rifah* is above *'ilm* and more specific than it, the annihilation of *ma'rifah* in the *ma'rūf* necessitates the annihilation of *'ilm* in *ma'rifah*.<sup>2</sup>

Therefore, this is a term exclusive for them, and we have to ask: If *ma'rifah* was above *'ilm*, why has it not been requested explicitly in the Qur'ān? Why are the stations of the Hereafter according to *'ilm* and not *ma'rifah*?

Why are prophets and other selected servants of God specified with *'ilm* as a description when God praises them in the holy Qur'ān, and not with *ma'rifah*?!!!

---

1 al-Zar'ī, *Madārij al-Sālikīn*, vol. 3, p. 471.

2 Ibid., vol. 3, p. 372.



## Part Two: Knowing self as a mean to knowledge

### Whoever knows their self knows their Lord

Imām ʿAlī(a.s.) has said:

مَنْ عَرَفَ نَفْسَهُ فَقَدْ عَرَفَ رَبَّهُ

Whoever knows their self knows their Lord.<sup>1</sup>

This could have two dimensions:

First: From the Lord to the servant.

This means whosoever knows their self this will reveal that they had known God before that.

Second: From the servant to the Lord.

This means the opposite of the first, and this has two interpretations, and I will add a third:

- a. A positive interpretation.
- b. A negative interpretation.

#### A) The positive interpretation

The directing self (*al-nafs al-mudabbirah*) must have a director, and therefore the world must have a director.

---

<sup>1</sup> al-Majlisī, *Bihār al-Anwār*, vol. 2, p. 32.

It has been said: Whoever knows their self from angles knows God from that side, because a human is a soul and a body. An early scholar has said in this regard:

A soul is subtle (*latīfab*) and heavenly (*labūtiyah*), in a physical (*nāsūti*) description, and it indicates the oneness of the Lord in ten ways:

1. As the structure moves and directs the self we know that the world must have a Mover and a Director.
2. Its unification indicates His unity.
3. Its movement of the body indicates His power.
4. Its knowledge of what is in the body indicates His knowledge.
5. The equability of its limbs indicates the equability to its creation.
6. Its precedence to the body and it lasting after it indicates its infinity and eternity.
7. Not knowing its qualities indicate the absence of comprehending it.
8. Not knowing its place in the body indicates it not having a location.
9. Not being able to touch it indicates the inability of doing so.
10. Not seeing it indicates the impossibility of seeing it.<sup>1</sup>

Seyid Kāzīm al-Ḥā'erī has added the following to this:

The soul knows about the whole body through knowledge by presence (*al-'ilm al-ḥudūrī*), and this indicates its

---

<sup>1</sup> Ibid., vol. 6, pp. 99-100.

encompassing comprehending of all existents via knowledge by presence. The method of how it is connected to the body indicates its connection to the world and its emanation (*al-ifāḍah*) to it. If we were to overlook the body for an instant the soul would not exist, and the same is the case where if God was to cease His emanation to the world, even for an instant, the world would no longer exist. Its movement of the body indicates when it wishes indicates that:

﴿إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْئًا أَنْ يَقُولَ لَهُ كُنْ فَيَكُونُ. فَسُبْحَانَ الَّذِي  
بِيَدِهِ مَلَكُوتُ كُلِّ شَيْءٍ وَإِلَيْهِ تُرْجَعُونَ﴾

*All His command, when He wills something, is to say to it 'Be,' and it is. So immaculate is He in whose hand is the dominion of all things and to whom you shall be brought back.<sup>12</sup>*

They refer to many verses as evidence, like:

﴿لَوْ كَانَ فِيهِمَا آلِهَةٌ إِلَّا اللَّهُ لَفَسَدَتَا﴾

---

1 Qur'ān, 36: 82-83.

2 al-Hā'irī, al-Seyid Kāẓim. *Tazkīyah al-Nafs*, pp. 521-522.

*Had there been gods in them other than Allah, they would surely have fallen apart.<sup>1</sup>*

And:

﴿قُلْ لَوْ كَانَ مَعَهُ آلِهَةٌ كَمَا يَقُولُونَ إِذَا لَا يَتَّبِعُوا إِلَىٰ ذِي الْعَرْشِ سَبِيلًا. سُبْحَانَهُ وَتَعَالَىٰ عَمَّا يَقُولُونَ عُلُوًّا كَبِيرًا﴾

*Say, 'Were there [other] gods besides Him, as they say, they would surely encroach on the Lord of the Throne. Immaculate is He, and greatly exalted above what they say!'<sup>2</sup>*

And:

﴿وَمَا كَانَ مَعَهُ مِنْ إِلَهٍ إِذَا لَذَهَبَ كُلُّ إِلَهٍ بِمَا خَلَقَ وَلَعَلَّ بَعْضُهُمْ عَلَىٰ بَعْضٍ سُبْحَانَ اللَّهِ عَمَّا يُصِفُونَ﴾

*Neither is there any god besides Him, for then each god would take away what he created, and some of them would surely rise up against others. Clear is Allah of what they allege!<sup>3</sup>*

And:

﴿لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ﴾

*We certainly created man in the best of forms.<sup>4</sup>*

---

1 Qur'ān, 21: 22.

2 Qur'ān, 17: 42-43.

3 Qur'ān, 23: 91.

4 Qur'ān, 95: 4.

They relied on the following saying of Imām ‘Alī(a.s.):

أتحسب أنك جرم صغير      وفيك انطوى العالم الأكبر!؟

Do you think you are a small entity,  
but within you is enfolded the entire  
universe!<sup>1</sup>

Their view is refuted, and in explanation to this we can say:

Firstly, what they have mentioned is not restricted to the human soul, but also to other animals as well, and therefore it would be valid to say whoever knows animals knows their Lord, for example, so why is there an individuality and singularity?

According to this explanation another formula would also be correct, maybe better to have been said in the comprehensive way of: "Whoever knows the self knows the Lord."

Second of all, if we were to take it in the general meaning, as they did, would it be correct for us to say that the self is made up of desire (*shahwah*) and intellect (*‘aql*), and if we take it in the specific meaning then it means desire – and would the director (*al-mudabbir*) also be the same?

Or if we were to say: If the soul was to separate from the body then the body would stay without motion, and we do not say this in the way expressed by Seyid al-Ḥa’erī in that it ceases to exist (*in ‘adama*), because it does not cease to exist, but rather it stays. Is it correct for us to say: if the

---

1

director was to cease his connection with the world the body would stay without movement? What would this mean at all? The world will perish and will not stay.

With this and other arguments we understand that everything that was said is incorrect, because the director, or "*mudabbir*" cannot be compared with the directed, or the "*mudabbar*."

Comment: However, we see everything they mentioned to be correct and complete.

Reply: The proposition itself that they called as the result is correct, but the similarity is incorrect.

Unfortunately even great scholars have overlooked this subtle point. Yes, we are able to use this similarity from another angle that would make it correct, for example: This world has multiple aspects, so would it be correct for the governor to be one and know all of it in one instant as well? We would say yes, and evidence for this is the human being himself, as the body has multiple aspects in one instant and the soul that governs it is one.

Or: The director is close to the whole world while also being distant, from the atom to a large entity. Some might say how can this be?

Our reply is the example of the soul and the body. The soul is equal in its distance from all parts of the body – small or large, and the same is with the rest. Therefore, in this case it is correct to make the similarity, and this could be what Imām 'Alī(a.s.) is referring to, but the view these scholars took was converting it to the opposite meaning. To this



they added that a person does not like to be objected and does not like to be prevented from doing something.... and God is the same.

This view is as you can see.

### **B) The Negative Interpretation**

Whoever knows their self in having deficiency, destitution and need will know God, and not the case with the opposite to all of this.

Or, in a universal meaning of whosoever knows that their self (*al-nafs*) is created and has features they will know that Almighty God has features opposite to that, because whatever the self has as features the director will be described as having other features. This means that the attributes of the self is different to the attributes of God, or else the creator will become the created, and this contradicts what we suppose. Therefore, God's attributes must be independently exclusive to Him.

### **C) Another possible interpretation**

The suspension of the issue, which means: You are not able to know your self, which is you yourself, and you are itself, so how can you know your Lord?

However this is farfetched, based on the traditions that refer to the seeking of becoming familiar with the self.

Yes, if the self here means the soul only then this could be the case, because the affair of the soul is hidden, as the Almighty has said:

﴿وَيَسْأَلُونَكَ عَنِ الرُّوحِ قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي وَمَا أُوتِيتُمْ مِنَ الْعِلْمِ إِلَّا قَلِيلًا﴾

*They question you concerning the Spirit. Say, 'The Spirit is of the command of my Lord, and you have not been given of the knowledge except a few [of you].'*<sup>1</sup>

As the human is not able to know one of God's creations, which is one's own self, then how can they know the Creator?

#### **D) Another meaning**

This expands out a bit from the other interpretations, where it is said:

As a human is not befitting to recognise his Lord unless through refining, disciplining and purifying the self it is therefore necessary to first recognise the self.

This is done through purification (*al-takhlīyah*), polishing (*al-tajlīyah*) and ornamenting (*al-tahlīyah*).

The first knowledge is simple mental knowledge, as previously explained, and after that comes detailed knowledge. If this was not the case it would clash with what the Imāms (a.s.) have said, like what Imām 'Alī(a.s.) says in *Du'ā' al-Ṣabāḥ*:

---

1 Qur'ān, 17: 85.

يا من دل على ذاته بذاته

O He who demonstrates His essence by His essence.

Or when ImāmḤusain (a.s.) says:

أَيْكُونُ لِعَيْرِكَ مِنَ الظُّهُورِ مَا لَيْسَ لَكَ، حَتَّى يَكُونَ هُوَ الْمُظْهِرَ  
لَكَ، مَتَى غَيْبَتْ حَتَّى تَحْتَاجَ إِلَى دَلِيلٍ يَدُلُّ عَلَيْكَ، وَمَتَى بَعُدَتْ  
حَتَّى تُكَونَ الْأَثَارُ هِيَ الَّتِي تُوصِلُ إِلَيْكَ

Is there any sign for others of existence that you do not have in order to have a sign for your existence. When you were absent that you need to bring a sign for your presence. And when did you go far away that the signs could guide us towards you.<sup>1</sup>

Or Imām‘Alīal-Sajjād (a.s.) saying in Du‘āAbū Ḥamzah al-Thumālī:

بِكَ عَرَفْتُكَ وَأَنْتَ دَلَلْتَنِي عَلَيْكَ، وَدَعَوْتَنِي إِلَيْكَ، وَلَوْ لَا أَنْتَ لَمْ  
أَدْرِ مَا أَنْتَ

You showed me the way to You and invited me to come towards You. Had it been not You, I would have never known who You are.<sup>2</sup>

<sup>1</sup>Du‘ā‘Arafah.

<sup>2</sup>Du‘ā‘ Abū Ḥamzah al-Thumālī.

Therefore, there is mental recognition, and then spiritual heart recognition through senses and feeling from what has been sketched in the mind. This is then perceived and felt, like as if it is seen.<sup>1</sup>

This is real mysticism.

---

<sup>1</sup> See: al-Ḥaidarī, Seyid Kamāl, *al-Taqwā fī al-Qur'ān* [Mu'assasah Imām al-Jawād li al-Fikr wa al-Thaqāfah].

## Chapter Three

### Part One: Recognising the Imam

The stages:

O God, make me recognise Yourself,  
For, if you do not make me recognise Yourself, I will not  
recognise Your Prophet.

O God, make me recognise Your Messenger (ṣ.a.w.),  
For, if I do not recognise Your Messenger (ṣ.a.w.), I will not  
recognise Your Proof [Imām(a.s.)].

O God, make me recognise Your Proof (Imām) -  
For, if You do not make me recognise Your Proof, I will  
deviate from my religion.

A necessary introduction

The Successor (*al-khalīfab*) or the Custodian (*al-mustakhlaf*)

Imām al-Sādiq (a.s.) has said:

الحجة قبل الخلق، و مع الخلق، و بعد الخلق.

The Proof is before creation, with creation, and after  
creation.<sup>1</sup>

Affirming this is the following verse from the holy Qur'ān:

﴿وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً﴾

---

<sup>1</sup> al-Şadūq, *Kamāl al-Dīn*, p. 5.

*When your Lord said to the angels, 'Indeed I am going to set a viceroy on the earth,'<sup>1</sup>*

Before the Almighty created creation He created the khalifah. The wisdom for this still continues and therefore it is necessary for the continuity of prophethood in it representing this custodianship (*istikhlāf*). It would also be incumbent to send a prophet or a messenger, even after a while, but we know with certainty that Muḥammad(ṣ.a.w.) is the Seal of Prophets, and this leads us to confusion!! Has the purpose or wisdom become invalid? Or is there a real viceroy that represents God in His earth?

If so, who is it?

Is it the Qur'ān?

We still differ in opinion about this because it carries multiple angles.

The Almighty has said:

﴿وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي  
الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِنْ قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي  
ارْتَضَى لَهُمْ وَلَيُبَدِّلَنَّهُمْ مِنْ بَعْدِ خَوْفِهِمْ أَمْنًا يَعْبُدُونَنِي لَا يُشْرِكُونَ  
بِي شَيْئًا﴾

*Allah has promised those of you who have faith and do righteous deeds that He will surely make them successors in the earth, just as He made those who were before them successors, and He will surely establish*

---

1 Qur'ān, 2: 30.

*for them their religion which He has approved for them, and that He will surely change their state to security after their fear, while they worship Me, not ascribing any partners to Me.<sup>1</sup>*

Therefore, we can see from this verse that there is a group of people who believe who God will place as custodians in His earth, and this is a promise from Him that cannot be falsified.

It is not possible for the custodian from among the believers to be a prophet, because prophethood stopped and it was sealed with the prophethood of the Messenger of Islam Muḥammad ibn ‘Abdullah(ṣ.a.w.). This clearly means that the custodian or the successor of God on His earth at that time will not be a prophet.

Then who will he be?

al-Sadīr al-Şairafī narrates: I along with al-Mufaḍal ibn ‘Umar, AbūBaşīr and Abān ibn Taghlab visited our Master Abū‘Abdullah al-Sādiq (a.s.) and we saw him sitting on the soil wearing a fur cloak from Khaibar that had no pockets and short sleeves. He was weeping very much like a bereaved person with tormenting sorrow. The grief had

---

<sup>1</sup> Qur’ān, 24: 55.

overcome his features and looked different with tears all over his face. In such a state he was saying:

سيدي غيبتك نفت رقادى وضيقك علي مهادي وابتزت مني  
راحة فؤادي، سيدي غيبتك أوصلت مصابي بفجائع الأبد وفقد  
الواحد بعد الواحد، يفني الجمع والعدد، فما أحس بدمعة ترقى  
من عيني وأنين يفتر من صدري عن دوارج الرزايا وسوالف البلايا  
إلا مثل بعيني عن غواير أعظمها وأفظعها وبواقى اشدها وأنكرها  
ونوائب مخلوطة بغضبك ونوازل معجونة بسخطك.

O Master, your occultation has stopped my rest, restricted my respite, dispossessed me from my heart being at ease. My Master, your occultation has taken my calamities to ongoing disasters, with the loss of one after the other, eradicating of all. I do not feel a tear coming from my eye or a wail langouring from my chest for the events of catastrophes and the details of calamities except with my eyes about the past and how extreme and brutal it was, and the future and its severity, and the misfortunes that are mixed with Your anger and events that are mixed with Your wrath.

Sadīr said:

Our intellects were scattered with enthrallment and our hearts were broken in grief over this exceptional



statement and devastating event. We thought that someone had spoken to him offensively, or something bad happened to him, so we said: O best of creation, may God not allow your eyes to weep from any incident that would make you shed tears and make you weep. What is it that led you to such a mourning state?

Sadīr then said: al-Sādiq (a.s.) took a very long deep breath and then said:

ويلكم نظرت في كتاب الجفر ، صبيحة هذا اليوم ، وهو الكتاب  
المشتمل على علم المنايا والبلايا والرزايا ، وعلم ما كان وما يكون  
إلى يوم القيامة ، الذي خص الله به محمداً (صلى الله عليه وآله  
وسلم) والأئمة من بعده ، وتأملت منه مولد قائمنا وغيبته ،  
وابطاءه وطول عمره ، وبلوى المؤمنين في ذلك الزمان ، وتولد  
الشكوك في قلوبهم من طول غيبته ، وارتداد أكثرهم عن دينهم ،  
وخلعهم ريقه الإسلام من أعناقهم التي قال الله تقدر ذكره  
(وَكُلُّ إِنْسَانٍ أَلْزَمْنَاهُ طَائِرَهُ فِي عُنُقِهِ) يعني الولاية فأخذتني الرقة  
واستولت عليّ الأحزان.

Woe unto you [with surprise]. I had a look at *Kitāb al-Jafr* this morning, and it is a book that speaks about the knowledge of deaths, calamities and troubles, and knowledge of the past and the future until Judgment Day, and this is exclusively given by God to Muḥammad and the Imāms after him

(a.s.). I was reading about the birth of our Ghā'ib and his occultation, his delay, how old he will be, the tests of the believers at that time, and the doubts that will occur in their hearts over how long his occultation will be and the abandoning of most of them from their religion. They will remove the tie of Islam from their necks, as the Qur'ān says: *We have attached every person's omen to his neck,*<sup>1</sup> which means the guardianship (*al-wilāyah*), and this overcame me and I was taken over with grief.<sup>2</sup>

**Some features of the ḥujjah (a.s.) that we must recognise and believe in:**

- 1) The necessity of recognising him.
- 2) Following him.
- 3) Disassociating from his enemy.

A tradition regarding this as narrated by al-Ḥusain ibn Muḥammad, from Mu'allā ibn Muḥammad, from al-Ḥasan ibn 'Alī al-Washā', who said: Muḥammad ibn al-Fuḍayl narrated to me from Abū Ḥamzah who said: Abū Ja'far (a.s.) said the following to me:

---

<sup>1</sup> Qur'ān, 17: 13.

<sup>2</sup> *Kamāl al-Dīn*, p. 354.

إِنَّمَا يَعْبُدُ اللَّهَ مَنْ يَعْرِفُ اللَّهَ فَأَمَّا مَنْ لَا يَعْرِفُ اللَّهَ فَأِنَّمَا يَعْبُدُهُ  
هَكَذَا ضَلَالًا. قُلْتُ: جُعِلْتُ فِدَاكَ فَمَا مَعْرِفَةُ اللَّهِ؟ قَالَ: تَصْدِيقُ  
اللَّهِ عَزَّ وَجَلَّ وَتَصْدِيقُ رَسُولِهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) وَمُؤَالَاهُ عَلِي  
(عَلَيْهِ السَّلَام) وَالْإِثْمَامُ بِهِ وَبِأَيِّمَةِ الْهُدَى (عَلَيْهِمُ السَّلَام) وَالْبِرَاءَةُ  
إِلَى اللَّهِ عَزَّ وَجَلَّ مِنْ عَدُوهِمْ هَكَذَا يُعْرِفُ اللَّهُ عَزَّ وَجَلَّ.

"Only those who recognise God worship Him. Those who do not recognise God worship Him just like that, in misguidance." I then asked: "May I be sacrificed for you, what is recognition of God?" The Imām (a.s.) said: "To affirm the existence of Almighty God, to affirm His Messenger (ṣ.a.w.), to support Imām ‘Alī(a.s.), to follow him and to the Imāms of guidance (a.s.) and to disassociate before God from their enemies. This is how to recognise Almighty God."<sup>1</sup>

4) He is God's witness over His creation.

‘Alībn Ibrāhīm narrates from his father, from Muḥammad ibn Abī‘Umayr, from Ibn Udhaynah, from Burayd al-‘Ijlī who said: I asked AbūJa‘far (a.s.) about the verse:

قَوْلَ اللَّهِ تَبَارَكَ وَتَعَالَى " وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا  
شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا "

1 al-Kulainī, *al-Kāfī*, ch. 1.

قَالَ: نَحْنُ الْأُمَّةُ الْوَسْطَى ، وَنَحْنُ شُهَدَاءُ اللَّهِ تَبَارَكَ وَتَعَالَى عَلَى خَلْقِهِ ، وَحُجَّتُهُ فِي أَرْضِهِ .

قُلْتُ قَوْلَهُ تَعَالَى " يَا أَيُّهَا الَّذِينَ آمَنُوا ارْكَعُوا وَاسْجُدُوا وَاعْبُدُوا رَبَّكُمْ وَافْعَلُوا الْخَيْرَ لَعَلَّكُمْ تُفْلِحُونَ وَجَاهِدُوا فِي اللَّهِ حَقَّ جِهَادِهِ هُوَ اجْتَبَاكُمْ." .

قَالَ: إِنِّي أَنَا عَنِّي ، وَنَحْنُ الْمُجْتَبُونَ ، وَلَمْ يَجْعَلِ اللَّهُ تَبَارَكَ وَتَعَالَى فِي الدِّينِ مِنْ حَرْجٍ ، فَالْحَرْجُ أَشَدُّ مِنَ الضِّيْقِ ، مِلَّةَ أَبِيكُمْ إِبْرَاهِيمَ إِنِّي أَنَا عَنِّي خَاصَّةً ، وَسَمَّاكُمْ الْمُسْلِمِينَ ، اللَّهُ سَمَّانا الْمُسْلِمِينَ مِنْ قَبْلُ فِي الْكُتُبِ الَّتِي مَضَتْ ، وَفِي هَذَا الْقُرْآنِ ، لِيَكُونَ الرَّسُولُ شَهِيداً عَلَيْكُمْ ، وَتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ ، فَرَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) الشَّهِيدُ عَلَيْنَا بِمَا بَلَّغَنَا عَنِ اللَّهِ تَبَارَكَ وَتَعَالَى ، وَنَحْنُ الشُّهَدَاءُ عَلَى النَّاسِ ، فَمَنْ صَدَّقَ يَوْمَ الْقِيَامَةِ صَدَقْنَا ، وَمَنْ كَذَّبَ كَذَّبْنَا .

*"Thus We have made you a middle nation that you may be witnesses to the people, and that the Apostle may be a witness to you."*<sup>1</sup>

The Imām (a.s.) said: "We are the moderate nation and we are God's witness over the activities of His creatures and His authority on His earth."

I then asked about the meaning of the verse:

1 Qur'ān, 2: 143.

*O you who have faith! Bow down and prostrate yourselves, and worship your Lord, and do good, so that you may be felicitous. And struggle for the sake of God a way which is worthy of Him. He has chosen you.*<sup>1</sup>

The Imām (a.s.) said: "He is referring to us, we are the chosen ones. God has not placed any hardship in religion, as hardship is more severe than constrict. The people of your father, Ibrāhīm; he is referring to us in particular. God has called us as Muslims in the divine books that were revealed before, and in this Qur'ān, so that the Messenger (ṣ.a.w.) becomes a witness over you and you become witnesses over the people. The Messenger of God (ṣ.a.w.) is the witness over us as we have been informed by Almighty God, and we are the witnesses over people. Those who believe in Judgment Day we acknowledge them, and those who reject it we will reject them."<sup>2</sup>

5) They are the guides

---

<sup>1</sup> Qur'ān, 22: 77-78.

<sup>2</sup> Ibid., ch. *anna al-A'immah shuhadā' Allah 'alā khalqih.*

Sheikh al-Kulainī has mentioned four traditions under this chapter, and here are two of them:

Narrated from some companions, from Aḥmad ibn Muḥammad, from al-Ḥusain ibn Sa‘īd, from al-Naḍr ibn Suwayd and Faḍālah ibn Ayyūb, from Mūsā ibn Bakr, from al-Fuḍayl who said:

سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ: "وَلِكُلِّ قَوْمٍ هَادٍ"، فَقَالَ كُلُّ إِمَامٍ هَادٍ لِلْقَرْنِ الَّذِي هُوَ فِيهِمْ.

I asked Abū‘Abdullah (a.s.) about the verse: *there is a guide for every people*.<sup>1</sup> He said: Every Imām is the guide of the time [and people] that he is in.

From ‘Alī ibn Ibrāhīm, from his father, from Muḥammad ibn Abī‘Umayr, from Ibn Udhaynah, from Burayd al-‘Ijlī, from AbūJa‘far (a.s.) about the verse:

﴿إِنَّمَا أَنْتَ مُنذِرٌ وَلِكُلِّ قَوْمٍ﴾

*You are only a warner, and there is a guide for every people.*<sup>2</sup>

He (a.s.) said:

رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) الْمُنذِرُ، وَلِكُلِّ زَمَانٍ مِّنَّا هَادٍ، يَهْدِيهِمْ إِلَى مَا جَاءَ بِهِ نَبِيُّ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ)، ثُمَّ الْهُدَاةُ مِنْ بَعْدِهِ، عَلَيَّ ثُمَّ الْأَوْصِيَاءُ وَاحِدٌ بَعْدَ وَاحِدٍ.

The warner is the Messenger of God (ṣ.a.w.), and in every time there will be a

1 Qur’ān, 13: 7.

2 Qur’ān, 13: 7.

guide among us who guide people to what the Prophet of God (ṣ.a.w.) has brought, and then the guides after him, from ‘Alī and then the successors one after the other.<sup>1</sup>

6) They are the Divine Authority.

7) The guards of the knowledge of God and the vessels of the revelation of God.

Sheikh al-Kulainī has mentioned six traditions in this regard, and here is one of them:

From Muḥammad ibn Yaḥyā al-‘Aṭṭār, from Aḥmad ibn Abī Zahir, from al-Ḥasan ibn Mūsā, from ‘Alī ibn Ḥassān, from ‘Abd al-Raḥmān ibn Kathīr who said: I heard Abū ‘Abdullah (a.s.) say:

نَحْنُ وُلَاةُ أَمْرِ اللَّهِ ، وَخَزَنَةُ عِلْمِ اللَّهِ ، وَعَيْبَةُ وَحْيِ اللَّهِ .

We are the divine authority of God, we are the guards of God's knowledge, we are the vessels of God's revelation.<sup>2</sup>

8) God's vicegerent on His earth.

9) God's gate which is entered from.

There are three traditions here, and we have chosen two:

al-Ḥusain ibn Muḥammad al-‘Ash‘arī, from Mu‘allā ibn Muḥammad, from Aḥmad ibn Muḥammad, from

---

1 Ibid., ch. *anna al-A‘immah hom al-Hudāt*.

2 Ibid., ch. *anna al-A‘immah wulāt ‘Amr Allah*.

AbūMas‘ūd, from al-Ja‘farī who said: I heard Abūal-Ḥasan al-Riḍā (a.s.) say:

الائِمَّةُ خَلَفَاءُ اللَّهِ عَزَّ وَجَلَّ فِي أَرْضِهِ.

The Imāms are God's vicegerents on His earth.<sup>1</sup>

From him, from Mu‘alla, from Muḥammad ibn Jumhūr, from Sulayman ibn Samā‘ah, from ‘Abdullah ibn al-Qāsim, from AbūBaṣīr who said: Abū‘Abdullah (a.s.) said:

الْأَوْصِيَاءُ هُمْ أَبْوَابُ اللَّهِ عَزَّ وَجَلَّ الَّتِي يُؤْتَى مِنْهَا ، وَلَوْلَاهُمْ مَا  
عُرِفَ اللَّهُ عَزَّ وَجَلَّ ، وَبِهِمْ اخْتَجَّ اللَّهُ تَبَارَكَ وَتَعَالَى عَلَى خَلْقِهِ .

The successors are God's gates through which people go to Him. Without them God' would not be have been recognised. God uses them as His argument over His creation.<sup>2</sup>

10) Those whom obedience to is obedience to God and disobedience to them is disobedience to God.

‘Alīibn Ibrāhīm narrates from his father, from Muḥammad ibn Abī‘Umayr, from ‘Umar ibn Udhaynah, from Burayd al-‘Ijlī, from AbūJa‘far (a.s.) who said regarding the following verse:

﴿فَقَدْ آتَيْنَا آلَ إِبْرَاهِيمَ الْكِتَابَ وَالْحِكْمَةَ وَآتَيْنَاهُمْ مُلْكًا عَظِيمًا﴾

---

1 Ibid., ch. *anna al-A‘immah wulāt Khulafā‘ Allah.*

2 Ibid.



*We have certainly given the progeny of Abraham the Book and wisdom, and We have given them a great sovereignty.<sup>1</sup>*

جَعَلَ مِنْهُمْ الرُّسُلَ وَالْأَنْبِيَاءَ وَالْإِمَّةَ ، فَكَيْفَ يُقْرُونَ فِي آلِ  
إِبْرَاهِيمَ (عَلَيْهِمُ السَّلَامُ)، وَيُنْكِرُونَ فِي آلِ مُحَمَّدٍ (صَلَّى اللَّهُ عَلَيْهِ  
وآله)؟

قَالَ قُلْتُ: "وَأَتَيْنَاهُمْ مُلْكًا عَظِيمًا"

قَالَ: الْمُلْكُ الْعَظِيمُ أَنْ جَعَلَ فِيهِمْ أئِمَّةً، مَنْ أَطَاعَهُمْ أَطَاعَ اللَّهَ،  
وَمَنْ عَصَاهُمْ عَصَى اللَّهَ، فَهُوَ الْمُلْكُ الْعَظِيمُ.

God has placed this to Messengers, Prophets and Imāms, so how can they affirm this to the progeny of Ibrāhīm (a.s.) and reject it for the progeny of Muḥammad(ṣ.a.w.)?

I said: *And We have given them a great sovereignty.*

He (a.s.) said: The great sovereignty means that He placed Imāmah among them; whoever obeys them obeys God and whoever disobeys them disobeys God. This is the great sovereignty.<sup>2</sup>

11) They are among the chosen ones.

---

1 Qur'ān, 4: 54.

2 Ibid., ch. *anna al-A'immah wulāt 'Amr Allah.*

12) They are the heirs of the Book.

13) They are the precedents to righteous deeds.

Sheikh al-Kulainī shares four traditions under this chapter, and we will mention two here:

al-Ḥusain ibn Muḥammad, from Mu‘alla ibn Muḥammad, from Muḥammad ibn Jumhūr, from Ḥammād ibn ‘Īsā, from ‘Abdal-Mu‘min, from Sālīm who said: I asked AbūJa‘far (a.s.) about the verse:

﴿ثُمَّ أَوْرَثْنَا الْكِتَابَ الَّذِينَ اصْطَفَيْنَا مِنْ عِبَادِنَا فَمِنْهُمْ ظَالِمٌ لِنَفْسِهِ  
وَمِنْهُمْ مُقْتَصِدٌ وَمِنْهُمْ سَابِقٌ بِالْخَيْرَاتِ يُاذِنُ اللَّهُ﴾

*Then We made heirs to the Book those whom We chose from Our servants. Yet some of them are those who wrong themselves, and some of them are average, and some of them are those who take the lead in all the good works by Allah’s will.<sup>1</sup>*

He said:

He who takes the lead in all good works is the Imām, the moderate is the one who recognises the Imām, and those who wrong themselves are those who do not recognise the Imām.

al-Ḥusain ibn Muḥammad narrates from Mu‘alla ibn Muḥammad, from al-Ḥasan, from Aḥmad ibn ‘Umar who said: I asked Abūal-Ḥasan al-Riḍā (a.s.) about the verse:

---

<sup>1</sup> Qur’ān, 35: 32.

Then We made heirs to the Book those whom We chose from Our servants....<sup>1</sup> and he said:

وُلِدُوا فَاطِمَةَ (عليها السلام)، وَالسَّابِقُ بِالْحَيَّرَاتِ الْإِمَامُ، وَالْمُقْتَصِدُ  
الْعَارِفُ بِالْإِمَامِ، وَالظَّالِمُ لِنَفْسِهِ الَّذِي لَا يَعْرِفُ الْإِمَامَ.

They are the children of Fāṭimah (a.s.). Those who lead in good deeds is the Imām, the moderate is the one who recognises the Imām, and those who wrong themselves are the ones who do not recognise the Imām.<sup>2</sup>

#### 14) *Ziyārah al-Jāmi'ah*

This in itself has detailed descriptions, and whoever wishes to know about what has been mentioned about their features and their realities then refer to this great *Ziyārah*. The following is a special chapter we have added to remove some misconceptions about it.

---

1 Qur'ān, 35: 32.

2 Ibid., ch. *anna man ištafahu Allah min 'ibādihī wa awrathahum kitābah hom al-A'immah*.

## Part Two: An Explanation about Ziyārah al-Jāmi‘ah

### Its chain and text:

Whoever wishes to gain an encompassing understanding of Imāmal-Mahdī's forefathers, may God's mercy be upon them all, in their features and definitions, then the best source is *Ziyārah al-Jāmi‘ah al-Kabīrah*, which is narrated by Imām ‘Alī al-Hādī (a.s.).

It has been narrated by Sheikh al-Ṣadūq in his book *Man lā Yaḥḍurahu al-Faqīh*,<sup>1</sup> and in his other book *‘Uyūn Akhbār al-Riḍā (a.s.)*.<sup>2</sup>

The Sheikh of the Creed, Sheikh al-Ṭūsī has narrated it with his authentic chain in his book *al-Tabdhīb*.<sup>3</sup> Following him most reliable supplication books from that time until now have narrated it.<sup>4</sup>

It has also been mentioned in *Mafātīḥ al-Jinān*, by the great scholar Sheikh ‘Abbās al-Qommī, where at the end of this visitation he says:

---

1 al-Ṣadūq, *Man lā Yaḥḍurahu al-Faqīh*, vol. 2, p. 370.

2 al-Ṣadūq, Abū Ja‘far Muḥammad ibn ‘Alī ibn al-Ḥusain ibn Bābwayh. *‘Uyūn Akhbār al-Riḍā (a.s.)* [Mu‘assasah al-‘Alamī] Beirut, vol. 1, p. 305.

3 *al-Tabdhīb*, vol. 6, p. 95.

4 In addition to the sources mentioned it has also been narrated in the following books: *Rawḍah al-Muttaqīn* by al-‘Allāmah al-Majlisī’s father, vol. 5, p. 450. al-Majlisī, *Bihār al-Anwār*, vol. 102, p. 127. al-‘Allāmah al-Majlisī, *Tuḥfah al-Zā‘ir*, p. 363. Sheikh al-Kaf‘amī, *al-Balad al-Amīn*, p. 297. Fayḍ al-Kāshānī, *al-Wāfi*, vol. 10, p. 416, ch. 85, h. 17. al-Kāzīmī, Seyid Ḥaydar. *Umdah al-Zā‘ir*, p. 370. al-Muḥaddith al-Nūrī, *Mustadrak al-Wasā’il*, vol. 10, p. 416.

As proclaimed by ‘Allāmah al-Majlisī (may God have mercy on him), this is the most noble of comprehensive visitations (*al-ziyarāt al-jāmi‘ah*) as far as its chain and text, and the most eloquent and most expressive. His father has said in *Sharḥ al-Faqīh*: This visitation is the best of visitations and the most perfect of them....

However, based on the opinion of some of our *Rijāl* scholars there are some issues regarding the authenticity of its chain. We must pay attention here that the hesitation by some is in regarding to the authenticity of its chain, and not of it itself, because they did not view the Sheikhs of al-Şadūq to be completely reliable. This is the view of our teacher the late Seyid al-Khū’ī (may God bless his soul).

As we are discussing this issue now we must explain that:

**First:** Prior to anything and based on this particular view and its validity it does not mean that there is doubt in the chain, as some have tried to do in order to mislead people and distant them away from it. Having hesitation regarding the chain is one thing, and having certainty that it was not issued from the Imāms is something else.

**Second:** This is why some who had a hesitation regarding its chain did not refrain from reciting it, or believing in its content. Its content is correspondent to many of our beliefs that have reached us from our great scholars.

**Third:** A lot of its content has been mentioned in other narrations, so doubting it would be of no benefit because it

would be doubting its true contents, and similar to it are other visitations and many traditions that our authentic Shī‘ah heritage is full of.

**Fourth:** Some of its content that cannot be comprehended by our intellects that are full of general understandings that came from reading deviant books before being qualified and before reading our true beliefs, these contents can be explained even based on what those intellects can understand, with the most simple of contemplation.

Furthermore, in regards to this very point of using the view of the late Seyid al-Khū’ī should not restrict themselves to this only, but should follow Seyid al-Khū’ī (may God sanctify his soul) in his practical beliefs as well, which is represented in a poem he wrote in praising of Imām ‘Alī(a.s.).<sup>1</sup> He put this poem together towards the end of his life, and reading it will show the veracity of what we said at first in that he had a particular issue with the chain, and did not have an issue with reciting it or believing in its

---

<sup>1</sup>This subtle poem is in praise of Imām ‘Alī (a.s.), which he wrote towards the end of his noble life. It explains his true belief, and it is made up of about one hundred and fifty verses. It reveals how deep our teacher Seyid al-Khū’ī was in his attachment to the pure Progeny and his deep recognition of their status, peace be upon them. I had the honour, along with my friend Sheikh Ibrāhīm al-Nuṣairāwī, to write this poem, and to assist Seyid al-Khū’ī in completing it. This itself is a long interesting story. He had requested from ‘Allamāh Seyid Muḥammad Mahdī, the son of Seyid Ḥasan al-Mūsawī al-Khirsān to extract the references of the poem for the purpose of it being more beneficial. He did so, and it was published in three volumes by Dar al-Hādī publications, with an introduction by the late Grand Āyatullah Seyid Ali al-Beheshti (may God sanctify his soul). This book is available in most libraries.

content. Its content corresponds to many of our beliefs that has reached us from our great scholars.

**Fifth:** On a practical side most of our distinguished scholars adhered to this great visitation. This adherence did not come as a result of observing the general masses, as some sceptics have tried to claim that the devotional aspects in our Shī'ah society has come in delay of scholars and to observe the beliefs and emotions of the general public. It is like as if scholars follow the tastes and inclinations of the general masses. If this was to be correct – God forbid – the Shī'ah faith would have been buried a long time ago. Is it not scholars who have preserved this faith until this very day?

It was not for the purpose of observing sensitivity of the masses, because reciting it and adhering to it is something personal to them, where others do not know about.

**Sixth:** As the Arabic proverb says: "she accused me of her ailment and sneaked away."<sup>1</sup>

Is it these scholars who act according to others and based on their own tastes, or is it you with or without knowing? What is your opinion about this other than for you to satisfy others, so they do not brand you as being among the Ghulāt (extremist Shī'ahs). It is not the view of an extremist if it is established, and it is not established if it was something that an extremist believed in.

---

<sup>1</sup>This proverb is a part of a classical Arabic story, and the original text is:

رَمَنْي بِدَائِهَا وَأَسَلَّتْ

Or they might say that you are against Islamic unity. Your views in this will not establish Islamic unity, and establishing this will not end unity. Each has its own boundary and limit. Unity comes with understanding each other and studying and rationalising; not with changing of beliefs and burying realities.

This is why all Muslims from all sects and creeds believe in the widely transmitted (in meaning or text) tradition of "my nation will be divided into seventy three sects; one of them will be in Heaven, and the rest in Hell." However, this does not impede their prayers or duties or worldly socialising. This world is one think, and speaking about the hereafter is something else.

Many Muslims commit sin and perpetrate crimes, but that has not affected their brotherhood to you, so why would you be affected?

Why do we relinquish our beliefs or our principles for the sake of "unity," but others don't, not even for one word or one letter?

An example for this is why don't they forgo just only the statement of "*al-ṣalāt khairun min al-nawm*," (prayer is better than sleeping) which they say in the Adhān of Fajr Prayers. And we don't ask why was "*ḥayya 'alā khair al-'amal*" (hasten to the best deed) removed before that, for the sake of the wars that they had instigated in the beginning of their reign?<sup>1</sup>

---

<sup>1</sup> al-'Allāmah al-Seyid 'Abd al-Ḥusain Sharaf al-Dīn, *al-Naṣṣ wa al-Ijtihād*, p. 238.



They know that "*al-şalāt khairun min al-nawm*" was brought into the Adhān, and this was acknowledged by Mālik in his *Muwatta'* where he says that a caller for Adhān went to the Caliph 'Umar ibn al-Khaṭṭāb to recite the Adhān for Fajr Prayer and saw 'Umar sleeping, so he said "prayer is better than sleeping,' then 'Umar ordered him to put that in the call for dawn prayers.<sup>1</sup> al-Muttaqī al-Hindī has also mentioned this in *Kanz al-'Ummāl*.<sup>2</sup>

Seyid Sharaf al-Dīn has said:

You know that there is no origin or reference for this statement from the teachings of the Messenger of God (ş.a.w.) regarding the method of Adhān. If you wish refer to the chapter of Adhān in the first volume of *Şaḥīḥ al-Bukhārī*, and the chapter of the description of Adhān which is the first section in the chapter of Prayer in *Şaḥīḥ Muslim*, and you will see the reality of what we say.<sup>3</sup>

As we said, it is mentioned in only one Adhān (Fajr), and they know according to their narrations that the Adhān is but a dream that one of the companions by the name of 'Abdullah ibn Zayd ibn Tha'labah al-Anşārī had seen. This story has been mentioned by all biographers when speaking

---

1 Imām Mālik, *al-Muwatta'*, vol. 1, p. 72, book of prayer, ch. 1, ḥ. 8, in Beirut publication: p. 58, ḥ. 151.

2 *Kanz al-'Ummāl*, vol. 8, ḥ. 23243, 23242.

3 Sharaf al-Dīn, *al-Fuşūl al-Muhimmah*, p. 189.

about this companion, at times referring to him as "the possessor of the Adhān" (*ṣāhib al-adhān*).<sup>1</sup>

This is something that can be impossible for the religion of God, where the greatest call in Islam for the greatest obligation was legislated by a dream a companion saw? However, they believe in this and accept it, where something becomes famous but it has no basis.

They did not forgo and will not forgo at all because they believe with certainty it was brought into the Adhān by a companion after the Messenger of God (ṣ.a.w.) departed this world.

It is a part that a companion added based on a dream he saw, so it is an "innovation" (*bid'ah*), and it is recited in only one time in a day, and they have not and will not relinquish it, and you relinquish the "Third Testimony" in all of your Adhāns and Iqāmahs, for the sake of unity – if we were to take this with benefit of doubt –. This is the trait of AbūMūsā al-Ash'arī.

How can this be?

If this was correct, even though it is not, they match with the general masses of Shī'ah, but as for some of us, we try to accommodate to the Sunnī sect by abandoning aspects of our creed, and there is a big difference in the approach between them and us.

**Seventh:** As all scholars what is it the objective? Is the chain itself an objective, or is it a means for an objective?

---

<sup>1</sup> See: Mālik ibn Anas, *al-Muwatta'*, al-Ḥalabī, 'Alī ibn Burhān al-Dīn. *al-Sīrah al-Ḥalabiyyah*, vol. 2, ch. starting the adhān.

If it was a means, then if we were to find a means to be added to it, then that will serve what we want.

**Eighth:** Even based on that view, we can satisfy the person who holds this view by him saying its chain is unauthentic according to him, but it is issued by them (a.s.), because:

The basis of this claim is that one cannot ascertain the reliability of all of al-Şadūq's Sheikhs.

I say: If we were to accept this claim, in that expressing mercy (*al-tarađī*)<sup>1</sup> would not be sufficient to verify reliability, or that Mashyakhah would not benefit. However, if there was one tradition that was narrated by more than one of the Sheikhs, do we doubt them all?

If we were to have the view that Mashyakhah or expressing mercy is of no benefit, because Sheikh al-Şadūq has narrated from al-Đabbī,<sup>2</sup> but does this cover all of his Sheikhs? Is it possible for all of them to have united, and for there to be a criticism against all of them, even with all these strong arguments that it was issued? If we were to apply the theory of probabilities it would give us a very strong result that it was issued.

**Ninth:** Let's have a look at its chain, free of what others have said and presenting it with reliance on Almighty God:

It has been mentioned in '*Uyūn Akhbār al-Riđā (a.s.)*:

---

<sup>1</sup> To say "*rađiya Allah 'anhū*".

<sup>2</sup> Aḥmad ibn al-Ḥusain ibn Aḥmad al-Đabbī al-Naisābūrī, who has been classified as being a Nāşibī.

It is narrated to us from ‘Alībn Aḥmad ibn Muḥammad ibn ‘Imrān al-Daqqāq (may God be pleased with him), Muḥammad ibn Aḥmad al-Sinānī, ‘Alībn ‘Abdal-Warrāq and al-Ḥusain ibn Ibrāhīm ibn Aḥmad ibn Hishām al-Mukattab who all said: It was narrated to us from Muḥammad ibn Abī ‘Abdullah al-Kūfī and Abūal-Ḥusain al-Asadī, who said: Muḥammad ibn Ismā‘il al-Makkī al-Barmakī said: Mūsā ibn ‘Imrān al-Nakha‘ī said: I asked ‘Alībn Muḥammad ibn ‘Alībn Mūsā ibn Ja‘far ibn Muḥammad ibn ‘Alībn al-Ḥusain ibn ‘Alībn Abī Ṭālib (a.s.): O son of the Messenger of God, teach me something that is eloquent and perfect that I can say when I want to visit one of you.<sup>1</sup>

He (a.s.) said: .... the visitation.

The narrator is **Sheikh al-Ṣadūq, AbūJa‘farMuḥammad ibn ‘Alībn Mūsā ibn Bābawaih al-Qommī**, who does not need any introduction. He narrated this in both of his mentioned books,<sup>2</sup> and we quoted here what he had transmitted in his book *‘Uyūn Akhbār al-Riḍā (a.s.)*, from Imām al-Hādī (a.s.). He said:

---

1 al-Ṣadūq, *‘Uyūn Akhbār al-Riḍā (a.s.)*, vol. 1, p. 305.

2 al-Ṣadūq, *Man lā Yaḥḍurahu al-Faqīh*, vol. 2, p. 370; al-Ṣadūq, *‘Uyūn Akhbār al-Riḍā (a.s.)*, vol. 1, p. 305.

It is narrated to us from ‘**Alībn Aḥmad ibn Muḥammad ibn ‘Imrān al-Daqqāq** (may God be pleased with him):

This is one of Sheikh al-Ṣadūq's Sheikhs whom he has expressed mercy and being please pleased them. Is it not that expressing mercy (*tarahḥum*) and being pleased with (*taraddī*) on someone – and this someone is not a random person, but a Sheikh of narration – mean something? And the person saying it is not someone unknown or does not understand, but Sheikh al-Ṣadūq, so wouldn't his pleases and expressing mercy mean praising and him considering that person to be reliable? Or else, him saying *taraddī* or *tarahḥum* on someone would be deceiving for the faithful people after him if he believed that those after him will rely on his words.

This would happen if we claimed that their statements had value, unless we knew that he did *tarahḥum* to any dead person, even if it was someone like Shimr ibn Dhī al-Jawshan, or he did *tarahḥum* to all of his dead Sheikhs, even if it was al-Ḍabbī or someone similar to him, and therefore *tarahḥum* or *taraddī* would be of no value.

This is why some have said: "As is known *tarahḥum* and *taraddī* come as a form of praise, or rather they are equal to classifying as reliable."

Sheikh al-Ṣadūq has said in the beginning of his book *al-Muqni*‘:

What I explain here from Uṣūlī books exists and have been explained by

scholarly Sheikhs and reliable jurists  
(may God have mercy on them).<sup>1</sup>

He does *tarabḥum* after he describes them as reliable. Furthermore, him narrating from al-Ḍabbī in certain cases does not affect what we have said, especially that the narrator was not just one, but numerous, along with al-Daqqāq.

### **Muhammad ibn Aḥmad al-Sinānī:**

He is one of the Sheikhs of al-Ṣadūq whom he narrates from frequently, and has expressed mercy on.

### **‘Alībn ‘Abdullah al-Warrāq:**

Another of the Sheikhs of al-Ṣadūq whom he narrates from and has expressed mercy on.

### **al-Ḥusain ibn Ibrāhīm ibn Aḥmad ibn Hishām al-Mukattab:**

He is al-Ḥusain ibn Ibrāhīm al-Mu’addab al-Mukattab. al-Ṣadūq narrates from him and does *taraddī* on him as well.

All of these narrators have transmitted what the narrator had narrated. With the theory of probabilities (*naẓariyah al-iḥtimālāt*) it increases the level of truth to the number of narrators, and they are four of them, which means that the validity of the chain increases fourfold, instead of just being from one narrator.

---

1al-Anṣārī, Sirāj al-Dīn ‘Umar ibn ‘Alī. *al-Muqni’ fi ‘Ulūm al-Ḥadīth*, p. 2.

Until here we are saying that at the least account so far the tradition from them is authentic, even if they would have narrated it while being together, or being separate, as they had narrated it separately by themselves.

Therefore, based on the theory of probabilities it would be far-fetched that they conspired or got together to lie, even for this specific tradition, which is the least that could be said.

This is why even if we were to accept that view we would still be able to accept its authenticity.

They all narrate from Muḥammad ibn Abi‘Abdullah al-Kūfi and Abūal-Ḥusain al-Asadī.

Who is the first narrator **Muḥammad ibn Abū‘Abdullah al-Kūfi**?

He is Muḥammad ibn ‘Abdullah ibn Najīḥ al-Kūfi, known as al-Sheikh. ‘Allāmah al-Ḥillī mentions him in Part One of his Rijāl book *al-Kbulāṣah*, which is for the reliable narrators.<sup>1</sup>

In *al-Wajīzah* and *al-Bulghah* he is praised, and in *Muntahā al-Maqāl* he is mentioned as one of the Shi‘ah authors, which itself is sufficient to consider him good enough.

Who is the second narrator **Abūal-Ḥusain al-Asadī**?

He is Muhammad ibn Ja‘far al-Asadī al-Kūfi whose reliability has been established, and al-Najāshī in his *Rijāl*

---

1al-Ghazālī Muḥammad ibn Muḥammad. *al-Kbulasah al-Mukhtaṣar wa Naqāwah al-Mu‘taṣar* [Dār al-Minhāj] p. 156, no. 108.

book<sup>1</sup> has said in favour of him as being reliable and authentic in his narrations.

Both these reliable narrators have narrated this tradition, and here we repeat the same thing that each of them have narrated it not from one person, but two reliable people, and this increases the authenticity of what they have narrated and it would remove the misconception.

They said:

**Muḥammad ibn Ismāʿīl al-Makkī al-Barmakī** said:

al-Najāshī in his *al-Rijāl* has classified him as reliable, saying:

He was reliable and on the path. He had authored some books,<sup>2</sup> like *Kitāb al-Tawḥīd*.

Seyid al-Khūʿī also classified him as reliable, saying in his *Rijāl* book:

Muḥammad ibn Ismāʿīl al-Makkī al-Barmakī: al-Rāzī: He is Muḥammad ibn Ismāʿīl ibn Aḥmad ibn Bashīr al-Barmakī who will be discussed soon.

He said about Muḥammad ibn Ismāʿīl ibn Aḥmad ibn Bashīr:

al-Najāshī has said Muḥammad ibn Ismāʿīl ibn Aḥmad ibn Bashīr al-

---

1al-Najāshī, Aḥmad ibn ʿAlī. *al-Rijāl* [Muʿassasah al-Nashr al-Islamī] p. 264.

2 Ibid., p. 241.



Barmakī who is famous for having a spiritual retreat (*ṣāhib al-ṣawma‘ah*); Abū‘Abdullah. He lived in Qom, but that is not where he is originally from, which is what Abū‘Abbās ibn Nūḥ has mentioned. He was reliable, on the straight path, and he had authored books, like *Kitāb al-Taṣḥīd*.

As al-Ghaḍā‘erī's book in which he mentions him with criticism has not been established by Seyid al-Khū‘ī, which is why he continues on and says:

It has been mentioned more than once that this book that is attributed to Ibn al-Ghaḍā‘erī has not been verified, and therefore al-Najāshī's classifying of Muḥammad ibn Ismā‘īl as reliable has no objection.

**Mūsā ibn Imrān al-Nakha‘ī** has said:

It seems that there is a script error here, as the correct is Mūsā ibn ‘Abdullah al-Nakha‘ī, based on it being mentioned like this in *al-Faqīh* from al-Ṣadūq and being narrated from *al-Tahdhīb*.<sup>1</sup> There is no mentioning of Mūsā ibn Imrān al-Nakha‘ī having narrated from Imām al-Hādī (a.s.), even though he himself is also reliable. He has been named in the

---

<sup>1</sup>*al-Tahdhīb*, vol. 6, p. 95.

chains of *Tafsīr al-Qommī*,<sup>1</sup> but he is not the narrator of this noble visitation.

Mūsā ibn ‘Abdullah al-Nakha‘ī has also been named in the chains of the Sheikhs of ‘Alī ibn Ibrāhīm, in *al-Kāfī*.<sup>2</sup>

al-Muḥaqqiq al-Māmaqānī in *Tanqīḥ al-Maqāl* has explicitly classified him as reliable,<sup>3</sup> saying:

Him narrating *Ziyārah al-Jāmi‘ah* indicates that he is an Imāmi with valid belief. Furthermore, in our Master Imāmal-Hādī (a.s.) dictating this visitation that includes explanation of the stations of the Imāms this testifies that the person is righteous and his narrations are accepted. In general, he is accepted, or rather he is reliable through the general reliability of ‘Alī ibn Ibrāhīm who classified in general the chain of his narrators by what he said in the introduction to his *Tafsīr*:<sup>4</sup>

We mention and relay what has reached us and what our Sheikhs and reliable sources have narrated from those

---

1 al-Qommī, ‘Alī ibn Ibrāhīm. *Tafsīr al-Qommī* [Dār al-Kitāb] vol. 1, p. 388.

2 al-Kulainī, *al-Kāfī*, vol. 1, p. 27, ḥ. 31.

3 al-Muḥaqqiq al-Māmaqānī, *Tanqīḥ al-Maqāl fī ‘Ilm al-Rijāl* [Mu‘assasah Al al-Bayt li Iḥyā’ al-Turāth] Beirut, vol. 3, p. 257.

4 al-Qommī, *Tafsīr al-Qommī*, vol. 1, p. 4.

whom obedience to is incumbent and following them is obligatory [i.e. the Imāms (a.s.)]....

If we were to suppose he was unknown (*majhūl*), the reliable narrators narrating this *Ziyārah* – which is full of such exquisite content – from him is clear evidence that he is reliable.

It would be meaningless for a steadfast reliable person to transmit such contents from someone who was not reliable, and even if we were to suppose he was unknown he is still reliable, as the state of the narration has made him reliable.

I believe this is what Sheikh al-Māmaqānī means when he said:

Him narrating *Ziyārah al-Jāmi‘ah* indicates that he is an Imāmi with valid belief. Furthermore, in our Master Imāmal-Hādī (a.s.) dictating this visitation that includes explanation of the stations of the Imāms this testifies that the person is righteous and his narrations are accepted.<sup>1</sup>

---

1al-Muḥaqqiq al-Māmaqānī, *Tanqīḥ al-Maqāl*, vol. 3, p. 257. See: al-Ḥusainī al-Şadr, al-Seyid ‘Alī. *Fī Riḥāb al-Ziyārah al-Jāmi‘ah*, *al-Bayān al-Kāmil li Faḍā’il Aḥl al-Bayt (a.s.) wa Manāqibahum al-Rā’i‘ah fī Ziyāratahum al-Jāmi‘ah*, p. 16-18.

He said: I asked ‘Alībn Muḥammad ibn ‘Alībn Mūsā ibn Ja‘far ibn Muḥammad ibn ‘Alībn al-Ḥusain ibn ‘Alībn AbīṬālib (a.s.)...

**Tenth:** ‘Allāmah Seyid ‘Abdullah Shubbar has said:

Know that this visitation has been narrated by a group of the pillars of religion and the bearers of the teachings of the holy Imāms. It is so well known among the noble Shī‘ah that it is as clear as the sun shining in midday, with the gems of its content and the lights of its meanings as evidence for the truth and testimonies for the veracity of its issuance from the hearts of the bearers of Divine teachings and the Masters of the secrets of the Qur’ān and those who were created from Divine radiances. It is similar to their other statements, with its eloquence being sufficient for its content and its rhetoric perfection being sufficient to look into its chain. It is similar to *Nahj al-Balāghah*, *al-Ṣaḥīfah al-Sajjādiyyah*, and most supplications and intimate whisperings...<sup>1</sup>

This is why some have said:

---

<sup>1</sup>Shubbar, al-Seyid ‘Abdullah. *al-Anwār al-Lāmi‘ah fī Sharḥ al-Ziyārah al-Jāmi‘ah*, [Maktabah al-Raḍī], Qom, p. 31.

The chain is complete, or rather this visitation has no need to look into its chain due to how eloquent its content is and its impressive language suffices it from that, like Imām‘Alī’s *Nahj al-Balāghah* and Imām al-Sajjād’s *al-Şahīfah al-Sajjādiyah*, as said by Seyid Shubbar.<sup>1</sup>

Many of our distinguished scholars have edited this visitation, which is why they have described it as being accepted, saying:

*Ziyārah al-Jāmi‘ah* is received with acceptance among the general masses of Shī‘ah and the elite, with nobody rejecting it or opposing it.<sup>2</sup>

A contemporary writer describes this visitation in his book *al-Imām‘Alī al-Hādī (a.s.)*, saying:

This visitation is among the narrations of our Imām‘Alī al-Hādī (a.s.), and it carries a great level of linguistic excellence and eloquence, in such a way there could be nothing similar to it in its encompassment and comprehensiveness. It has such noble

---

<sup>1</sup> See: *Fī Riḥāb al-Ziyārah al-Jāmi‘ah, al-Bayān al-Kāmil li Faḍā’il Abl al-Bayt (a.s.) wa Manāqibahum al-Rā’i‘ah fī Ziyāratahum al-Jāmi‘ah*, p. 18.

<sup>2</sup> Zayn al-Dīn, al-Sheikh Muḥammad Amīn. *Bayn al-Sā’il wa al-Faqīh*, p. 87.

meanings that astonish any human with this ocean and with such engraving on a stone. One becomes bewildered while reading it due to the bountiful talent of its creativeness, coming from the great heart that digested all its meanings and from a prudent mind that founded it purely by being suggested to him!. One stands amazed in front of the words that emanate jewels and the pure meanings that make one dazzle. One would glorify Almighty God and extol Him when they see what the Almighty has granted the Imāms of Ahlul Bayt (a.s.) with eminent grace, generous virtue and glorious knowledge and recognition.

It is – as described by its narrator – includes perfect eloquence and it manifests the most truthful meaning of monotheism, and testifies to Prophethood in the realist way and it's the most firm in faith.<sup>1</sup>

In the introduction to *al-Anwār al-Lāmi'ah fī Sharḥ al-Ziyārah al-Jāmi'ah* the editor says:

---

<sup>1</sup>Sulaymān, Kāmil. *al-Imām 'Alī al-Hādī*, subject: *Ra'īs al-Ziyārah al-Jāmi'ah*.

This valuable book that is called *al-Anwār al-Lāmi'ah* is a commentary on a visitation lofty in its meanings called *al-Jāmi'ah al-Kabīrah*. It has an authentic chain and its text is something that rational people are incapable of perceiving in its complete form. This visitation is a complete encyclopaedia in the realm of recognising the Infallible Imām. It gives anyone who ponders into its passages and words a new understanding of the Imām, as it is truly one of the treasures of Ahlul Bayt (a.s.).<sup>1</sup>

‘Allāmah Seyid ‘Abdullah Shubbar had said in the introduction to his previously mentioned book:

It is not hidden to those who have critical insight, enlightened minds, healthy intellects and steadfast thoughts that *Ziyārah al-Jāmi'ah al-Kabīrah* is the greatest of visitations in virtue. It is the highest in its status and the excellence of its words and statements and the eloquence of its content and expressions proclaim its issuance from a pure source that

---

<sup>1</sup>Shubbar, al-Seyid ‘Abdullah. *al-Anwār al-Lāmi'ah fī Sharḥ al-Ziyārah al-Jāmi'ah*, edited by Fāḍil al-Furātī and ‘Alā’ al-Kāẓimī, [Dār al-Anṣār], Qom, second edition, 2007.

emanates from revelation and inspiration. It invites to it having come from the representatives of religion and the leaders of creation. It is above the words of creation and below the words of the Glorious Creator.

This visitation includes reference to a series of proofs and arguments related to the teachings of religion, the secrets of the immaculate Imāms and manifestations of the attributes of the Lord of the worlds. It includes blooming meadows, green gardens and decorated with flowers of knowledge and wisdom. It is encompassed with fruits of the secrets of the infallible Ahlul Bayt (a.s.). It discusses an abundant amount of things like:

The rights of those vested with Divine authority whom obedience to has been made obligatory by God.

The rights of Ahlul Bayt whom God has encouraged to follow.

The Kin whom God has commanded to show love to.

The people of remembrance (*ahl al-dhikr*) whom God has commanded to refer to....



If it does not indicate authenticity, but it would support it that many of our great scholars frequently recited this visitation, and some of them had it as their daily invocation. Like Sheikh al-Majlisī after experiencing great effects, as he mentions in his book *Bihār al-Anwār*. Sheikh Murtaḍāal-Anṣārī has said that he would visit Imām 'Alī(a.s.) with this visitation, and would not enter into the holy sanctity of Imām 'Alī(a.s.) unless after reciting this visitation standing up.

It is mentioned that when Seyid al-Khomeinī would visit Imām 'Alī(a.s.) shrine he would recite *Ziyārah Amīn Allah* standing up, and then sit and recite this visitation, almost every night, throughout the fourteen years he spent in the holy city of Najaf. A reliable person had once told me he did not recite this visitation, but rather the second or third *Ziyārah al-Jāmi'ah* which are both mentioned in *Mafātiḥ al-Jinān*, and because this person was not sure it cannot be used as a testimony.

Seyid 'Abbās al-Kāshānī relates that one of the special features of the late Sheikh MuḥammadḤusain al-Esfahānī al-Gharawī, who was known as al-Kumpānī [1296-1361 AH] and the author of *Nihāyah al-Dirāyah* was that he had a strict schedule of visiting the holy shrine of Imām 'Alī(a.s.). When being in the shrine he would recite *Ziyārah al-Jāmi'ah* by heart...<sup>1</sup>

This visitation has many lofty meanings which could be misunderstood by a simple minded person, or if one was to

---

1al-Esfahānī al-Gharawī, Sheikh Muḥammad Ḥusain. *Nihāyah al-Dirāyah* [Mu'assasah Āl al-Bayt li Iḥyā' al-Turāth] Beirut, 2008, vol. 2, p. 16.

read it for the first time without deliberation they might think it carries meanings that have *ghuluw*, or *shirk*. This can be refuted from numerous ways:

1. The Takbīr that is mentioned in the beginning of the visitation that is to be recited one hundred times refutes such an assumption, and that is probably why it has been put there in that particular form in such an amount.

2. Mentioning in the beginning the testimony to Oneness of God and His Lordship and Divinity, to remove the misconception of polytheism and deviation. After greeting the Infallibles it says:

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ كَمَا شَهِدَ اللَّهُ  
لِنَفْسِهِ، وَشَهِدَتْ لَهُ مَلَائِكَتُهُ، وَأَوْلُوا الْعِلْمِ مِنْ خَلْقِهِ، لَا إِلَهَ  
إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ الْمُتَّجِبُ  
وَرَسُولُهُ الْمُرْتَضَى، أَرْسَلَهُ بِالْهُدَى وَدِينِ الْحَقِّ....

I bear witness that there is no god save God the One and there is no partner with Him just as God Himself testifies to His own Oneness and His Angels also testify for His Oneness And also his creatures who know the truth also testify there is no god save He; the Almighty the All-wise I bear witness that Muḥammad is His elect bondman His approved Messenger He sent him

with the guidance and the Religion of truth.....<sup>1</sup>

3. It is full of pronouns that refer back to Almighty God, where any status of the Infallibles that is mentioned its merit is attributed back to God endowing it upon them, and upon us so that we may become among the thankful. One example for this is:

حَتَّى يُجَيِّبِيَ اللَّهُ تَعَالَى دِينَهُ بِكُمْ، وَيَرُدُّكُمْ فِي أَيَّامِهِ، وَيُظَهِّرُكُمْ  
لِعَدْلِهِ، وَيُمَكِّنُكُمْ فِي أَرْضِهِ.....

Until God the Exalted restores His religion to life through you, brings you back again in His days, allows you to appear for (establishing) His justice, and gives you power to rule His land...

4. These expressions are not unfamiliar, even in the holy Qur'an if we were to look into it and ponder. In criticism of this visitation some have cited the following sentence:

وَإِيَّابُ الْخَلْقِ إِلَيْكُمْ

The ultimate destination of the creatures is to you.<sup>2</sup>

Almighty God says:

﴿إِنَّ إِلَيْنَا إِيَابَهُمْ، ثُمَّ إِنَّ عَلَيْنَا حِسَابَهُمْ﴾

*Indeed to Us will be their return. Then, indeed, their reckoning will lie with Us.*<sup>1</sup>

---

<sup>1</sup>Ziyāratāhum al-Jāmi'ah.

<sup>2</sup> Ibid.

Whereas the visitation says that the return of creation is to Muḥammad(ṣ.a.w.) and his Progeny and judgment will be by them?!!

This is why some Sunnī scholars have said:

This verse refutes what many Shī'ah believe, where they have claimed that judgment of creation will be the responsibility of the Commander.....<sup>2</sup>

The reply to this is as clear as the sun, however...

It is a surprise that one who recites the Qur'ān and claims to be a linguist, and has read Arab poems and pondered and looked into their words, how can the meanings of these compositions pass them while examples similar to them exist even in their holy Book?!

There is no need to give examples, but to show the level of ignorance and how they have not understood the Arabic language or the holy Qur'ān or the sayings of the Imāms (a.s.) that emanates from God's knowledge, we will explain either because of their stubbornness, arrogance or just misunderstanding:

The Almighty says in His holy Book:

﴿اللَّهُ يَتَوَفَّى الْأَنْفُسَ حِينَ مَوْتِهَا...﴾

---

1 Qur'ān, 88: 25-26.

2 al-Ālūsī, *Rūḥ al-Ma'ānī fī Tafsīr al-Qur'ān al-'ẓīm wa al-Sab' al-Mathānī*, vol. 30, p. 118.

*Allah takes the souls at the time of their death...<sup>1</sup>*

It is God who takes the souls, and this is what we believe, as He is the giver of life giver and the taker of life, and this can be done by nobody other than Almighty God.

And if I was to say that a particular angel was to take lives, would my statement be correct?

Or rather, if I was to say that a group of angels were to take the lives of people, is what I say polytheistic?

This particular scholar al-Álūsī and others similar to him would say no, or they would distinguish by negating power to God, or affirming power to God and angels do according to His commands. He could chose the first distinguished view and say no to the second view, and or chose the second view and say yes.

However, they know we are monotheists and on the path of Islam, and so having positive opinion towards one who is apparent in their belief in Islam would compensate the first view, so how would it be regarding the words of an Infallible who is the leader of guidance and monotheism?

This is if there is no evidence from the holy Qur'ān regarding this, so how would it be if the Almighty says:

﴿إِنَّ الَّذِينَ تَوَفَّاهُمُ الْمَلَائِكَةُ ظَالِمِي أَنفُسِهِمْ...﴾

*Indeed, those whom the angels take away while they are wronging themselves...<sup>2</sup>*

---

1 Qur'ān, 39: 42.

2 Qur'ān, 4: 97.

And:

﴿وَلَوْ تَرَىٰ إِذِ يَتَوَفَّى الَّذِينَ كَفَرُوا الْمَلَائِكَةُ...﴾

*Were you to see when the angels take away the faithless...<sup>1</sup>*

And:

﴿الَّذِينَ تَتَوَفَّاهُمُ الْمَلَائِكَةُ طَيِّبِينَ...﴾

*Those whom the angels take away while they are pure...<sup>2</sup>*

And in another place the Almighty says:

﴿قُلْ يَتَوَفَّاكُم مَّلَكُ الْمَوْتِ الَّذِي وُكِّلَ بِكُمْ ثُمَّ إِلَىٰ رَبِّكُمْ تُرْجَعُونَ﴾

*Say, 'You will be taken away by the angel of death, who has been charged with you. Then you will be brought back to your Lord.'<sup>3</sup>*

So, in one instance it says an angel, and another time it says angels, and a third time it says God takes the souls. How can this be?

It's Angels, or an angel who takes the soul of people by command of God and by His enabling, which means that the angel himself takes life by command of God and God is the life taker.

This can be clearly seen in what Jesus (a.s.) said:

﴿وَأُبرئُ الأَكْمَةَ والأَبْرَصَ وأُحيي الموتى بإذنِ اللّهِ﴾

---

1 Qur'an, 8: 51.

2 Qur'an, 16: 32.

3 Qur'an, 32: 11.

*And I heal the blind and the leper and I revive the dead by Allah's leave.<sup>1</sup>*

Nobody says this is polytheism, because God is the giver of life, as Jesus (a.s.) proclaimed this is by the will of God.

If this scholar was to put a little bit of effort and referred back to what other scholars have said he would not have reached such a conclusion. In explaining this phrase Seyyid 'Abdullah Shubbar in his commentary on *Ziyārah al-Jāmi'ah al-Kabīrah* says:

"*Iyāb*" means "creation" return back to them in this world in affairs of their religion and worldly matters, and rulings of their Sharia and reform of their resurrection and livelihood...Or in Judgment Day for judgment and intercession. "Call them to account is your mission" is similar to the verse: *Indeed to Us will be their return. Then, indeed, their reckoning will lie with Us.<sup>2</sup>* This means to their guardians (*awliyā'*) as can be understood due to the usage of plural.

And how can this view be justified:

It has been said that God commands His angels to judge creation, and it has also been said that He oversees

---

<sup>1</sup> Qur'ān, 3: 49.

<sup>2</sup> Qur'ān, 88: 25-26.

judgment of the believers Himself and He commands the angels to judge the disbelievers. Evidence for this can be seen in the apparent of what we have mentioned from the authentic Sunnah and have referred to it, which is the most correct of views, and God knows best.<sup>1</sup>

Disregarding what he refers to from his authentic Sunnah, what he bases his belief in using a weak view that God commands His angels to judge creation or He commands angels to judge the disbelievers, this can also justify what we say.

This is why ‘Allāmah Shubbar continues on to clarify and remove such insubstantial assumptions, after discussing absolute monotheism of Almighty God, saying:

The Almighty appointed a group of angels for punishment, judgment and recollection, and Muḥammad and his Progeny are better than the angels.

Jābir narrates from Imām Muḥammad al-Bāqir (a.s.) who said:

يا جابر، إذا كان يوم القيامة جمع الله الأولين والآخرين لفصل الخطاب، ودعا رسول الله صلى الله عليه وآله وسلم، ودعا امير

---

1al-Bayhaqī, Abū Bakr Aḥmad ibn al-Ḥusain. *Shu‘ab al-Imān*, edited by Muḥammad al-Sa‘īd Basyūnī Zaghlūl [Dār al-Kutub al-‘Ilmiyyah] Beirut, first edition, 1989, vol. 1, p. 245.



المؤمنين عليه السلام ... إلى ان قال: ثم يدعى بنا فيدفع إلينا حساب الناس، فنحن والله ندخل أهل الجنة الجنة، وأهل النار النار ...

Oh Jābir when the Day of Resurrection comes God will bring the first and the last for the final say, and He will invite the Messenger of God (ṣ.a.w.), and invite the Commander of the faithful (a.s.)... Then he will call for us and will hand over to us judgment of people. By God, we will place the people of heaven into heaven and the people of hell into hell....

Samā'ah narrates that he was sitting with Abūal-Ḥasan al-Awwal while people were doing *Odawa* in the middle of the night, and he said:

يا سماعه (إلينا) إياب هذا الخلق (وعلينا) حسابهم ...

O Samā'ah, to us this creation will return and we will be responsible for judging them..

It is also narrated from Qabīṣah, from Abū'Abdullah (a.s.) regarding the meaning of this verse: *Indeed to Us will be their return. Then, indeed, their reckoning will lie with Us,*<sup>1</sup> he said:

---

1 Qur'ān, 88: 25-26.

نعم، يا قبيصة، إذا كان يوم القيامة جعل الله حساب شيعتنا  
إلينا...

Yes, Qabiṣah, when the Day of  
Resurrection comes God will give us  
judgment of our followers....

## Chapter Four

### Part One: Signs of the Reappearance

At first we must say that only God knows when the end will be. We Muslims are ordered to await the relief (*al-faraj*) from since the very first instant of the occultation.

‘Aliibn Muḥammad al-Şaymarī narrates from ‘Aliibn Mahzayār who said:

I wrote to Abūal-Ḥasan al-‘Askarī (a.s.) asking him about the Relief? He wrote back:

إذا غاب صاحبكم عن دار الظالمين ، فتوقعوا الفرج

When your companion [Imāmal-Mahdī (a.s.)] disappears from the abode of tyrants, expect [anticipate] the relief.<sup>1</sup>

This is how believers complied, even though what their Masters had clearly informed about how long it will be, but all commands belong to God, before and after.

Now, after all these lean years that is dead with coldness with the absence of the sun of reality and being replaced with the offspring of Banī Umayyah with their bloodthirsty history and their beastly souls. Mankind has fallen into this darkness that has extended for hinders of years, while the believers have their eyes filled with tears and hearts

---

1al-Qommi, ‘Alī ibn al-Ḥusain ibn Bābwayh. *al-Imāmah wa al-Tabşirah min al-Ḥīrah* [Madrasah al-Imām al-Mahdī] Qom, p. 93.

congested with sorrows. After all this there are feelings of some key of relief, even though this hope has never left the heart of the sincere since the very instant of the occultation of our Imām (a.s.), but speculations have started – hopefully they become certain – that the days and hours for the blessed appearance is close.

Some have written books and have dated the appearance in way that can be indisputable. So, are we on the gates of the reappearance, or is there a long distance between us and him (a.s.)?

Where is the truth?

Prior to saying anything we ask Almighty God to appoint this era the era of the appearance and that He hastens the relief of our Guardian, by the rights of Muḥammad and his progeny (a.s.), as indeed the yearning thirst has taken too long.

There are clear observations in everything that has been said.

What some have said is not specific timing of the appearance, but signs, hints and proofs. This is because the affair of appearance is similar to Judgment Day, its time has been hidden, as can be understood through numerous traditions.

The Prophet (ṣ.a.w.) has said:

إِنَّمَا مِثْلُهُ كَمِثْلِ السَّاعَةِ، ثَقَلَتْ فِي السَّمَاوَاتِ وَالْأَرْضِ، لَا تَأْتِيكُمْ  
إِلَّا بَغْتَةً

His [al-Mahdī's] example is similar to that of Judgment Day; concealed in the heavens and earth and will not come to you other than by surprise.<sup>1</sup>

This affair might be as such due to many reasons. It is possible for us to perceive some of the reasons, even though other reasons could be hidden from us. This is why the fixers of the Time (*al-waqqātūn*) have been cursed. Scholars are well aware of this. Furthermore, there are many signs that have already occurred, but he (a.s.) has not appeared. This is because days are alike and events interlace. It could be that even for the outstanding of believers like Sheikh al-Tūsi (may God sanctify his soul) anticipated the appearance of the Imām (a.s.) during his era, and this was more than one thousand years ago, and he did not appear.

If we were to examine the realities we would see that in every time people – even scholars – expected his (a.s.) reappearance, but he did not appear.

Here there is another important question:

With these signs that have been mentioned by Ahlul Bayt (a.s.) and what they have said that must occur, why hasn't he (a.s.) appeared after the occurrence of these signs?

Reply: Yes, they have mentioned them, and some have occurred, and his (a.s.) appearance is delayed, and we must

---

<sup>1</sup>al-Qommī al-Rāzī, Abū al-Qāsim ‘Alī ibn Muḥammad ‘Alī al-Khazzāz. *Kifāyah al-Athar*, p. 168,250; al-Qandūzī al-Ḥanafī, Sulaymān ibn Ibrāhīm. *Yanābī‘ al-Mawaddah*, vol. 3, p. 310.

not forget that this delay is itself a sign of their veracity, because they had informed of all these things. However, for some wisdom they pointed out some signs that would extend for many years, commencing from the beginning of the Imām's occultation until his reappearance, may God hasten his reappearance.

This was to strengthening the hearts and fastening the souls, as an emphasis for his noble existence and as a way of believing in him. If we were to observe their sayings and what has been narrated by them we would see that they have mentioned signs, and they have pointed to these signs occurring before the reappearance, but what is the time duration between them? Nothing has been said about the time duration. The Imāms (a.s.) did not inform about if so and so sign was to happen he will reappear, but rather they said it is one of the signs of the reappearance.

But, when is this reappearance?

Almighty God knows when this time is.

However, they have informed about the time of some of these signs that will border the reappearance, and we will discuss some issues related to this for the purpose of benefit.

Is it possible that becoming acquainted with the signs that border his (a.s.) appearance will have some active effects on recognising the ḥujjah and specifying him at the time of his appearance. Or, rather, this primarily has been put for the believers. This is one of the benefits of recognising the signs that have been mentioned by Ahlul Bayt (a.s.) about his occultation, awaiting him and his appearance. These are

some of the points and signs of their truthfulness. Almighty God says in His holy Book:

﴿وَقُلِ الْحَمْدُ لِلَّهِ سَيُرِيكُمْ آيَاتِهِ فَتَعْرِفُونَهَا وَمَا رَبُّكَ بِغَافِلٍ عَمَّا تَعْمَلُونَ﴾

*And say, 'All praise belongs to Allah. Soon He will show you His signs, and you will recognize them.' And your Lord is not oblivious of what you do.*<sup>1</sup>

We will know the signs and proofs and we will say "all praise belongs to God, Lord of the worlds." Imām Ja‘far al-Sādiq (a.s.) has mentioned that it is for the believers, as he has said:

إن قَدَامَ المهدي علامات من الله عز وجل للمؤمنين.

Ahead of the Mahdī there are signs that Almighty God has bestowed upon the believers.<sup>2</sup>

---

1 Qur’ān, 27: 93.

2 al-Şadūq, *Kamāl al-Dīn*, p. 649, h. 3.





## Part Two: Dimensions of the Signs of Reappearance

With our discussion bringing us to this topic, there are numerous dimensions to the signs of the reappearance:

1) We become blessed by remembering their sayings, peace be upon them all.

Hudhaifah ibn Yamān, the confidante companion of the Messenger of God (ṣ.a.w.) narrates that he (ṣ.a.w.) had said:

هذِهِ فِتْنٌ قَدْ أَظَلَّتْ كَجَبَاهِ الْبَقْرِ، يَهْلِكُ فِيهَا أَكْثَرُ النَّاسِ، إِلَّا مَنْ كَانَ يَعْرِفُهَا  
قَبْلَ ذَلِكَ

These seditions will overcome as dark as a cow's forelock, where most people in it will perish, except for those who acquainted with it from before.<sup>1</sup>

Hishām ibn Sālim has said: I heard Abū ‘Abdullah (a.s.) say:

هما صيحتان، صيحة في أول الليل، وصيحة في آخر الليلة الثانية.  
There are two cries; one cry at the beginning of the night, and another cry at the end of the second night.

---

1al-Marūzī, Na‘īm ibn Ḥammād, *Kitāb al-Fitan* [Dār al-Fikr Publication] Beirut, 1993, p. 14; al-Silmī al-Shāfi‘ī, Yūsuf ibn Yaḥyā ibn ‘Alī ibn ‘Abd al-‘Azīz. *Iqd al-Durar fī Akhbār al-Muntaẓar*[Qairo Publication] p. 333.

I asked: And how can that be?

He (a.s.) said:

واحدة من السماء، وواحدة من إبليس.

One from heaven and one from Satan.

I asked: How can we distinguish this from that?

He (a.s.) said:

يعرفها من كان سمع بها من قبل أن تكون.

Whoever had heard about it before it occurred will recognise it.<sup>1</sup>

This explains that recognising the signs has an active effect on preserving a person's balance during the era of seditions, being safe from deviation.

In a narration where it was asked about the two cries:

How can we know the true cry from the false one? He (a.s.) said:

يصدقها عليها من كان يؤمن بها قبل أن ينادي. إن الله عز وجل،  
يقول: أَفَمَنْ يَهْدِي إِلَى الْحَقِّ أَحَقُّ أَنْ يُتَّبَعَ أَمْ مَنْ لَا يَهْدِي إِلَّا أَنْ  
يُهْدَىٰ فَمَا لَكُمْ كَيْفَ تَحْكُمُونَ.

Someone who believes in it before the call is made will be able to distinguish.

---

1al-Nu‘mānī, Muḥammad ibn Ibrāhīm. *al-Ghaybah* [Maktabah al-Şadūq] Iran, 1978, p. 265, ḥ. 31.

Almighty God says: *Is He who guides to the truth worthier to be followed, or he who is not guided unless he is shown the way? What is the matter with you? How do you judge?*<sup>12</sup>

2) It indicates their truthfulness.

Among their truthfulness that comes at a level before the signs is the sign itself. They have informed that the occultation is not short, but long, and this is something that others lived through and we are living through, until only God knows when?

This is the first of the sound arguments that show their truthfulness. It is also considered as their proof over people.

3) Mentioning the signs themselves benefit his noble existence and his anticipated return, because some of them that are current indicate others, and hence people will believe and verify his awaiting.

4) This surprising distribution throughout the vast history is one of its amazing secrets, where it encourages people to wait, in addition to continuously reminding them of him.

5) People will connect with him more and more when signs occur, and this will invite people to continuously do good and be a real way to attract them to the true religion.

---

1 Qur'ān, 10:35.

2 al-Kulainī, Muḥammad ibn Ya'qūb ibn Ishāq. *Rawḍah al-Kāfī*[Manshūrāt al-Fajr] Beirut, p. 209, ḥ. 253.

6) As hard as their times were for them, they have great hope in achieving victory. We can see their radiance shine with the occurrence of what the Imāms (a.s.) have said, even though his (a.s.) occultation continues.

7) From one angle patience increases with the severity of calamities.

8) From another angle the level of certainty and faith intensifies. As the tradition from Imām al-Sādiq (a.s.) had said that in front of al-Mahdī there are signs that Almighty God has bestowed upon the believers.<sup>1</sup>

9) Awaiting something important and then glimpsing some of its signals and it then disappears will mean one guards it more when it comes back. People will feel and sense what they experienced with this purity that's motive is for human happiness, after people neglected his forefathers (a.s.), so their relationship with him will be stronger and they will take more care of him.

10) These signs will have an active effect during the time of the reappearance, as it will strengthen one another to be able to serve him (a.s.) while the world is between his hands, following the example of Imām al-Sādiq (a.s.) where in some of his sayings it could be understood that he wishes to be with the Imām (a.s.) to serve him. Imām al-Sādiq (a.s.) has said:

لو أدركته لخدمته أيام حياتي .

---

1 al-Ṣadūq, *Kamāl al-Dīn*, p. 649, ḥ. 3.

If I was to see him I would serve him during my life.<sup>1</sup>

Sadīr al-Şayrafī narrates:

I along with al-Mufaḍal ibn ‘Umar, AbūBaşīr and Aban ibn Taghlab visited our Master Abū‘Abdullah al-Sādiq (a.s.) and we saw him sitting on the soil wearing a fur cloak from Khaibar that had no pockets and short sleeves. He was weeping very much like a bereaved person with tormenting sorrow. The grief had overcome his features and looked different with tears all over his face. In such a state he was saying:

سيدي غيبتك نفت رقادي وضيقك علي مهادي وابتزت مني  
راحة فؤادي، سيدي غيبتك أوصلت مصابي بفجائع الأبد وفقد  
الواحد بعد الواحد، يفني الجمع والعدد، فما أحس بدمعة ترقى  
من عيني وأنين يفتر من صدري عن دوارج الرزايا وسوالف  
البلايا....

O Master, your occultation has stopped my rest, restricted my respite, dispossessed me from my heart being at ease. My Master, your occultation has taken my calamities to ongoing disasters, with the loss of one after the other, eradicating of all. I do not feel a tear coming from my eye or a wail

---

<sup>1</sup> al-Nu‘mānī, *al-Ghaybah*, p. 245.

langouring from my chest for the events of catastrophes and the details of calamities...<sup>1</sup>

11) These signs have an active effect in explaining the falsity of anyone who claims to be the Maḥdī before it, because his appearance will not have occurred according to what the narrations have described about it.

For example, if someone was to claim to be the Imām, it would be sufficient to refute their claim by referring to the tradition from Imām Muḥammad al-Bāqir (a.s.) that says:

خروج اليماني والسفياني والخراساني في سنة واحدة ، وفي شهر واحد ، وفي يوم واحد ، ونظام كنظام الخرز ، يتبع بعضه بعضاً .  
The coming out of al-Yamānī, al-Sufyānī and al-Khurāsānī will all be in one year, in one month, in one day; a system in sequence like that of beads, one after the other.<sup>2</sup>

So, how will his appearance coincide with these aforementioned?

If we were to claim he is the Yamānī, days will prove its falsity, because his coming out did not coincide with al-Sufyānī and al-Khurāsānī, and so on.

---

1 al-Ṣadūq, *Kamāl al-Dīn*, p. 352, ḥ. 50.

2 al-Nu‘mānī, *al-Ghaybah*, p. 253, ḥ. 13.

Therefore, the seditions of these situations will not affect one who understands these arguments and comprehends them, knowing the truth and acknowledging it, being safe from the ignorant.

12) Some of these signs have an active effect in recognising the Imām in person, as they describe to people the Imām (a.s.) at the time of his appearance. Muḥammad ibn Yaḥyā narrates from Muhammad ibn Ismā‘īl, from ‘Alī ibn al-Ḥakam, from Mu‘āwiyah ibn Wahab who said:

قُلْتُ لِأَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ): مَا عَلَامَةُ الْإِمَامِ الَّذِي بَعْدَ  
الْإِمَامِ؟ فَقَالَ: طَهَارَةُ الْوِلَادَةِ، وَ حُسْنُ الْمَنْشَأِ، وَ لَا يَلْهُو وَ لَا  
يَلْعَبُ.

I asked AbūJa‘far (a.s.): What is the sign of the Imām who is after the Imām? He (a.s.) said: Of pure birth, good conduct, and does not have amusement or play.<sup>1</sup>

Muhammad ibn Yaḥyā al-‘Aṭṭār narrates from Aḥmad ibn Abī Zāhir, from al-Ḥasan ibn Mūsā, from ‘Alī ibn Hassan, from ‘Abd al-Raḥmān ibn Kathīr who said: I heard Abū‘Abdullah (a.s.) say:

نَحْنُ وِلَاةُ أَمْرِ اللَّهِ، وَ حَزَنَةُ عِلْمِ اللَّهِ، وَ عَيْبَةُ وَحْيِ اللَّهِ.

We possess Divine authority of the command of God, we are the treasury of God's knowledge, and we are the vessels of God's revelation.<sup>2</sup>

---

1 al-Kulainī, *al-Kāfī*, ch. *al-Umūr allatī tūjib ḥujjah al-Imām*.

2 Ibid., ch. *al-‘Immah Wulāt ‘Amr Allah*.

They are among those who were taught by Almighty God, and hence whoever has gone to a school and has been taught by someone, even when if this happened when they were young, or anyone who has learnt anything from someone cannot be the Imām.

Furthermore, based on true narrations, our claim is that there is nobody more learnt than the Imām. If this is hard to for some to comprehend, they must understand that the Imām does not need any person at all to translate, for example, because he knows all the languages of the people of earth. If this is difficult for someone to hear, he knows even the language of the birds. As a result, he is never asked something and replies by saying he does not know. This is how God wants him to be His Proof over His creation.

Therefore, whoever appears and claims this position there is no need to recognise what he has, because it would be sufficient that if he does not have a good grasp on the Arabic language this itself would be enough evidence to falsify his claim and render him to be deviant. The same would be the case if he needed a translator for him to speak with other people. In addition to this is him being known by his lineage.



### **Part Three: Further Explanation; what are these Signs?**

Anyone who examines the traditions of the signs of the reappearance will know that there is a lot of mixing between them, and this is because our great scholars concentrated on jurisprudence and not on other topics in traditions. This was in order to know the ḥalāl from the ḥarām, and for the purpose of preserving God's religion on earth to make sure it is not lost. Their jurisprudential school was the refuge for all those who wanted to become familiar with God's rulings that He legislated for people, after people disregarded His viceroys and it led them to become distanced from the people, and even to go into occultation.

Naturally scholars became more occupied with prioritising the more important, spending their time on that and not delving into the depths of these traditions that are related to the reappearance; some were transmitted as they were. Others were buried out of fear of persecution and destruction from tyrants.

Or it was lost in the confusions of time.

Furthermore, there are storytellers who lived in the realm of fantasy and added a lot of fabrications. There are also rulers who lied to themselves before anyone else when they ordered their corrupt preachers to fabricate some narrations in their favour. Those who loved them might have become infatuated with these descriptions.

There were occurrences of distortion throughout time, or being destroyed, or forgetting, or error and mistake, and so on. All these things played a role in the mixing between pages, as far as what is true and what is a lie or false, or accusation, or real. Many teachings were lost and many realities were distorted with such a large influx in days, months and years.

Our world is a tyrannical world and in it the rights of the weak are lost, which increased discrepancies and brought about confusion in being able to distinguish between the right and the wrong.

This is why some narrations came as puzzles, some were mixed with others, some were cut up into pieces, and some by make you feel they were fabricated by how they sound.

This is why we have been ordered to research their narrations and pay attention to what is in them. Abū 'Ubaidah al-Hadhā' narrates the following from ImāmMuḥammad al-Bāqir (a.s.) that explains this:

أما والله إن أحب أصحابي إليّ أروعهم وأفقههم وأكتمهم  
لحديثنا، وإن أسوأهم عندي حالا، وأمقتهم إليّ الذي إذا سمع  
الحديث يُنسب إلينا ويُروى عنا فلم يعقله، ولم يقبله قلبه اشتمأز

منه وجحدده، وكفر بمن دان به، وهو لا يدري لعلّ الحديث من عندنا خرج وإلينا أسند فيكون بذلك خارجا من ولايتنا.

By God, the most loved of companions to me are those among them who are the most pious, the most learnt and the most secretive to our sayings. The worst of them to me in their state and the most detested to me is one who when they hear a tradition attributed to us and narrated from us, but and does not believe it or does not accept it in their heard and feels disgusted by it and rejects it and denies whoever brought it, not knowing maybe the tradition is from us and is attributed to us. Such a person will be outside of our guardianship.<sup>1</sup>

---

<sup>1</sup> al-Kulainī, *al-Kāfī*, vol. 2, p. 223.



## Part Four: A selection of some traditions and explanations

ImāmMūsā al-Kāẓim (a.s.) has said:

رجل من أهل قم يدعو الناس إلى الحق، يجتمع معه قوم قلوبهم  
كزبر الحديد، لا تزلهم الرياح العواصف، ولا يملّون من الحرب، ولا  
يجبنون، وعلى الله يتوكلون، والعاقبة للمتقين.

There will be a man from Qom who will invite people to the truth, and masses of people will gather around him. Their hearts will be like iron, such that even harsh winds will not affect them. They will not get tired of war, nor will they be cowards. They have reliance on God, and the ending is for the pious.<sup>1</sup>

ImāmMuḥammad al-Bāqir (a.s.) has said:

كأني بقوم قد خرجوا بالمشرق يطلبون الحق، فلا يعطونه، ثم  
يطلبونه فلا يعطونه، فإذا رأوا ذلك وضعوا سيوفهم على  
عواتقهم، فيعطون ما سألوا، فلا يقبلونه حتى يقوموا... ولا  
يدفعونها إلا إلى صاحبكم قتلاهم شهداء... أما أي لو أدركت  
ذلك لأبقيت نفسي لصاحب هذا الأمر.

---

<sup>1</sup> al-Majlisī, *Bihār al-Anwār*, vol. 6, p. 296.

It is like as if I see a group of people who have come out from the east, demanding the truth and it is not given to them, then demanding again and it is not given to them. When they see this they place their swords on their necks, then they will be given what they requested, but they do not accept it until they rise...They will not hand it over unless to your companion [Imāmal-Mahdī (a.s.)] and their dead will be martyrs....If I was to be in that time I would devote myself to the possessor of this affair [i.e. Imāmal-Mahdī (a.s.)].<sup>1</sup>

‘Abdullah ibn al-Ḥārith ibn Juz’ al-Zubaydī narrates that the Messenger of God (ṣ.a.w.) has said:

يخرج قوم من قبل المشرق فيوطنون للمهدي سلطانه.

A group from the east will come out and will prepare the kingdom for al-Mahdī.<sup>2</sup>

The author of this book adds a comment directly after this:

This has been narrated by al-Ṭabarānī in *al-Awsat*, and [in the chain] it has ‘Amr ibn Jābir, and he is a liar.<sup>1</sup>

---

1 Ibid., vol. 52, pp. 243-343.

2 al-Haythamī, ‘Alī ibn Abī Bakr. *Majma‘ al-Zawā’od wa Manba‘ al-Fawā’id*, vol 7, ḥ. 12414.

It has been said that the process of preparing the reappearance will commence from the east, from Iran and Persia (*fārs*).

Imām al-Sādiq (a.s.) has said:

وإن البلياء مرفوعة عن قم وأهلها، وسيأتي زمان تكون قم  
وأهلها حجة على الخلائق، و ذلك زمان غيبة قائمنا إلى ظهوره.

All calamities are lifted from Qom and its people, and there will come a time where Qom and its people be proof (*ḥujjah*) over creation, and this will be the time of the occultation of our Qā'im (the riser) until his appearance.<sup>2</sup>

Imām al-Sādiq (a.s.) has said:

ستخلو الكوفة من المؤمنين، و يأزّر عنها العلم، كما تأزر الحية  
في جحرها. ثم يظهر العلم ببلد يقال لها قم، وتصير معدناً للعلم  
والفضل، حتى لا يبقى في الأرض مستضعف في الدين...  
وذلك عند قرب ظهور قائمنا عجل الله تعالى فرجه الشريف.

Kūfah will become vacant of believers and knowledge will retract from it the way a snake retracts into its hole.<sup>3</sup> Knowledge will then come out from a city called Qom, and it will become the source of knowledge and virtue, so much that nobody on this earth will be

---

1 Ibid.

2 al-Majlisī, *Biḥār al-Anwār*, vol. 60, p. 213.

3 al-Qommī, Sheikh 'Abbās. *Safīnah al-Biḥār*, p. 365.

unaware of religion... This will occur close to the reappearance of our Qā'im, may God hasten his noble relief.<sup>1</sup>

The Commander of the faithful Imām 'Alī(a.s.) refers to the signs of the reappearance:

بين يدي القائم موت أحمر، وموت أبيض، وجراد في حينه،  
وجراد في غير حينه، أحمر كالدم. فأما الموت الأحمر فبالسيف،  
وأما الموت الأبيض فالطاعون.

Prior to the advent of the Qā'im there will be the “red death” and the “white death”. There will be locusts at the usual time and outside of their usual time, red like the colour of blood. As for the red death, it will be [from] the sword, and the white death will be [from] plague.<sup>2</sup>

Imām 'Alī(a.s.) has also said:

قتل فظيع وموت سريع وطاعون شنيع.

---

1 Ibid.

2 al-Nu'mānī, *al-Ghaybah*, p. 277; al-Ṭūsī, Muḥammad ibn al-Ḥasan. *al-Ghaybah*, edited by 'Ibādallah al-Ṭehrānī and 'Alī Aḥmad Nāṣeḥ [Mu'assasah al-Ma'ārif al-Islāmiyah] p. 267; al-Majlisī, *Biḥār al-Anwār*, vol. 52, p. 211. al-Mufīd Muḥammad ibn Muḥammad. *al-Irshād fī Ma'rifah Ḥujjaj Allah 'alā al-'Ibād* [Islāmiyyah Publication] Tehran, p. 359; al-Ṭabarsī, Faḍl ibn Ḥasan. *I'lām al-Warā bi A'lām al-Hudā* [Mu'assasah Āl al-Bayt li Iḥyā' al-Turāth] Qom, 1997, p. 427;



There will be horrible killings, sudden deaths and heinous epidemics.<sup>1</sup>

Sulaimān ibn Khālid has said:

I heard Abū ‘Abdullah (a.s.) say:

قدام القائم موتان: موت أحمر، وموت أبيض، حتى يذهب من كل سبعة خمسة، الموت الأحمر السيف، والموت الأبيض الطاعون.

Ahead of the Qā’im there will be two types of death; a red death and a white death, until out of every seven five will perish. The red death is the sword and the white death is the plague.<sup>2</sup>

Imām Muḥammad al-Bāqir (a.s.) has said:

لا يقوم القائم إلا على خوف شديد ، وطاعون قبل ذلك .

The Qā’im will not rise until severe fear and a plague prior to that.

The apparent meaning for a plague is the spread of an epidemic.

Sa‘īd al-Khudrī narrates that the Messenger of God (ṣ.a.w.) said:

---

1 al-Ḥiṣnī, *al-Hidāyah*, p. 31.

2 al-Ṣadūq, *Kamāl al-Dīn*, vol. 2, p. 655; al-Majlisī, *Biḥār al-Anwār*, vol. 52, p. 207.

... أبشروا بالمهدي فإنه يأتي في آخر الزمان على شدة، و  
زلازل، يسع الله له الأرض عدلاً و قسطاً.

...Give glad tidings of the Mahdī, as he will come at the end of the time when there is hardship and earthquakes. God will grant him access to spread the earth with justice and fairness.<sup>1</sup>

It could be that what occurs these days in events on land and in the skies are clear signs and obvious hints that predict the closeness of the reappearance. However, as we have said, time is long, so this closeness could be a few years, or could be after a few decades, or could be more. Nobody knows other than Almighty God.

For example, the Tsunami that occurred in Asia in late 2004 that led to the loss of more than a quarter of a million lives is a tragedy that people still remember. Or the tornadoes that happened in the United States since 2004, like the extremely destructive and deadly hurricane in New Orleans.

Or the repeated earthquakes in Sumatra and in Japan; just mentioning them tremble our hearts before our feet. Whenever there is a strong earthquake there are more earthquakes that follow. Just observing the first two months of the year 2010 geological statistics say there were more than forty two earthquakes around the world, some were devastating. Along with this were other natural disasters, like floods, epidemics, SARS, Swine Flu, deadly

---

1al-Ṭabarī, Muḥammad ibn Jarīr. *Dalā'il al-Imāmah* [Mu'assasah al-A'lamī] Beirut, 1988, p. 249.

wars, and so on. This could be just the beginning, so what is there to consider?

The author of *Majma‘ al-Zawā‘id* narrates from AbūHurairah that the Prophet (ṣ.a.w.) has said:

لا تزال طائفة من أمتي يقاتلون على أبواب دمشق، وما حوله،  
على أبواب بيت المقدس، وما حوله، لا يضرهم خذلان من  
خذلهم، ظاهرين إلى يوم القيامة.

There will continue to be a group from my nation that will fight at the gates of Damascus and its surroundings, at Bayt al-Maqdas and its surroundings. They will not be harmed by those who abandon them, and they will be victorious on the Truth until the Day of Judgement.

This has been narrated by al-Ṭabarānī in *al-Awsat*, and the chain has al-Walīd ibn ‘Ibād who is unknown (*majhūl*).<sup>1</sup>

This has also been narrated in another place, by AbūHurairah as well, but after it says: This was narrated by AbūYa‘llā and the narrators are reliable.<sup>2</sup>

With some concentration we would see that there are a few names that the narrations emphasise on:

---

1al-Haithamī, ‘Alī ibn Abī Bakr. *Majma‘ al-Zawā‘id wa Manba‘ al-Fawā‘id* [Maktabah al-Qudsī] Qairo, vol 7, ḥ, 35221.

2 Ibid., vol. 10, ḥ. 26661.

al-Khurāsānī, al-Yamānī and al-Sufyānī. And also Shu‘aib ibn Ṣālīḥ, and black flags.

As our discussion has led us here, if we were to ponder on what has been mentioned about the personalities at the time of the reappearance it would benefit us immensely, and this will be the topic of our next chapter.

## Part Five: Some of the personalities close to the era of the reappearance

### al-Khurāsānī:

The features of al-Khurāsānī as described in traditions narrated in both Sunnī and Shīʿah sources are:

1. A Seyid of HāshemīḤusainī lineage.
2. From Khurāsān.
3. A handsome face.
4. A beauty-spot on his right cheek.
5. On his right hand there is a beauty-spot (*khāḷ*), and some have said this is a misspelling of deformity (*khalal*).
6. Leads a group.

### Shuʿaib ibn Ṣāliḥ:

Muḥammad ibn al-Ḥanafiyah says in a narration:

Black flags will then come out from Khurāsān; their helmets will be black and their clothes will be white. Leading them will be a man by the name of Shuʿaib ibn Ṣāliḥ, from Tamīm. They will defeat the followers of al-Sufyānī, until they reach Bayt al-Maqdas to prepare the rulership of al-Mahdī.

This narration has been used as evidence to say that Khurāsānī army will be led by a man named Shu‘aib ibn Ṣāliḥ, but who is Shu‘aib ibn Ṣāliḥ?

He is the same person that has been mentioned in the narration of ‘Ammār ibn Yāser that says:

al-Mahdī will have a commander called  
Shu‘aib ibn Ṣāliḥ.<sup>1</sup>

Another narration says that at the head of al-Mahdī’s army will be a man from Tamīm with a light beard, and his name is Shu‘aib ibn Ṣāliḥ.<sup>2</sup>

In *Mukhtaṣar al-Baṣā’ir*, from among what Imām ‘Alī(a.s.) has said is:

...ولذلك آيات وعلامات أولهن إحصار الكوفة بالرصد  
والخندق، وتحريق الزوايا في سكك الكوفة، وتعطيل المساجد  
أربعين ليلة، .....

This [the reappearance] will have signs and symbols. The first of them is the besieging of Kūfah with surveillances and trenches, burning the corners in the streets of Kūfah, closing the mosques for forty nights,...<sup>3</sup>

AbūBaṣīr narrates from ImāmJa‘far al-Sādiq (a.s.) who has said:

---

1al-Ṭabasī al-Najafī, Muḥammad Riḍā. *al-shī‘ah wa al-Raj‘ah* [Maṭba‘ah al-Ādāb] Najaf, vol. 1, p. 211.

2 Ibn Ḥammād, *Kitāb al-Fitan*, p. 86.

3al-Ḥillī, al-Ḥasan ibn Sulaymān. *Mukhtaṣar al-Baṣā’ir* [Mu’assasah al-Nashr al-Islāmī] Qom, 1942, p. 199.

بيننا الناس وقوف بعرفات إذ أتاهم راكب على ناقة ذعلبة يخبرهم  
بموت خليفة، يكون عند موته فرج آل محمد صلى الله عليه وآله،  
وفرج الناس جميعا.

While people are standing in Arafat someone riding on a fast camel rider, informing people of the death of the Caliph, and with his death there will be the relief of the progeny of Muḥammad(ṣ.a.w.) and the relief of all people.<sup>1</sup>

In the narration of the *al-Bayān* Sermon attributed to Imām ‘Alī(a.s.) it says:

ألا يا ويل بغداد من الري، من موت و قتل و خوف يشمل أهل  
العراق، إذا حلّ بهم السيف فيقتل ما شاء الله... فعند ذلك  
يخرج العجم على العرب و يملكون البصرة.

O, woe be to Baghdad because of Ray [Tehran], with death and killing and fear that will engulf the people of Iraq. When the sword enters there and he kills whoever God wishes....At this time the non-Arabs will rise against the Arabs and take over Baṣrah.<sup>2</sup>

It is also narrated that the Prophet (ṣ.a.w.) has said:

---

1 al-Nu‘mānī, *al-Ghayba*, p. 267.

2al-Yazdī al-Ḥā’irī, ‘Alī. *Ilzām al-Nāṣib fī Ithbāt al-Ḥujjah al-Ghā’ib* [Dār wa Maṭba‘ah al-Nu‘mān] Beirut, 1971, vol. 2, p. 119.

لا تزال عصابة من أمتي يقاتلون على أبواب بيت المقدس و ما  
حواله، لا يضرهم خذلان من خذلهم، ظاهرين على الحق، إلى أن  
تقوم الساعة.

A faction from my nation will continue to fight at the gates of Bayt al-Maqdas and its surroundings, and the betrayal of those who betray them will not harm them as they come out with the truth, until the coming of the hour.<sup>1</sup>

Using the expression of the hour (*al-sā'ah*) could be in reference to the hour of the reappearance.

### **al-Nafs al-Zakīyah:**

Among the signs that narrations refer to is the killing of the pure soul (*al-nafs al-zakīyah*), and when the pure soul is killed all that is in the heavens and earth will get angry over them.<sup>2</sup>

It is said that:

The killing of a pure soul in the outskirts of Kūfah with seventy righteous people.<sup>3</sup>

Imām al-Sādiq (a.s.) has said:

---

1 al-Haithamī, *Majma' al-Zawā'id*, vol. 10, p. 60.

2 al-Majlisī, *Biḥār al-Anwār*, vol. 52, p. 290.

3 Ibid.



ليس بين قيام القائم و بين قتل النفس الزكية إلا خمس عشرة ليلة.

There is only fifteen nights between the appearance of al-Qā'im and the killing of the pure soul.

### 'Abdullah and his death:

AbūBaşīr narrates:

سمعت أبا عبد الله عليه السلام يقول: من يضمن لي موت عبد الله أضمن له القائم، ثم قال: إذا مات عبد الله لم يجتمع الناس بعده على أحد، و لم يتناه هذا الأمر دون صاحبكم إن شاء الله، ويذهب ملك السنين، ويصير ملك الشهور والأيام، فقلت: يطول ذلك؟ قال: كلا.

I heard Abū'Abdullah (a.s.) say: Whoever guarantees me the death of 'Abdullah I will guarantee them the Qā'im. He (a.s.) then said: When 'Abdullah dies people after him will not agree to anyone, and this affair will not finish unless with your companion [i.e. Imāmal-Mahdī]. There will be no more ruling for years; someone will

rule only for months and days. I asked:  
With this be long? He (a.s.) said: No.<sup>1</sup>

### al-Batriyah:

Abūal-Jārūd narrates from Imām Muḥammad al-Bāqir (a.s.),  
where in it he says:

ثم يبایعه من الناس ثلاثمائة وثلاثة عشر رجلاً، يسير إلى المدينة  
فيسير الناس حتى يرضى الله عز وجل، فيقتل ألفاً وخمسمائة  
قرشي أ ليس فيهم إلا فرخ زنية... و يسير إلى الكوفة فيخرج  
منها ستة عشر ألفاً من البترية، شاكين في السلاح، قراء القرآن،  
فقهاء في الدين، قد قرحوا جباههم، وسمّروا ساماتهم، وعمّ هم  
النفاق، وكلهم يقولون: يا ابن فاطمة إرجع، لا حاجة لنا فيك !  
فيضع السيف فيهم على ظهر النجف، عشية الإثنين من العصر  
إلى العشاء، فيقتلهم أسرع من جزر جزور، فلا يفوت منهم  
رجل، ولا يُصاب من أصحابه أحد، دماؤهم قربان إلى الله.

Then three hundred and thirteen men  
will pledge allegiance to him. He will  
journey to Medinah and people will  
travel with him until Almighty God  
becomes content. After that five  
hundred Quraishis will be killed, all  
being of illegitimate birth... He will  
then journey to Kūfah and extract  
sixteen thousand Batris from it, and

1al-Ṭūsī, *al-Ghaybah*, p. 271. al-Majlisī, *Bihār al-Anwār*, vol. 52, p. 210.

they will be holding their weapons, reciters of the Qur'ān, scholars in religion, with prostration prints on their foreheads, excessively praying, but deep in their hypocrisy. All of them will be saying: O son of Fatimah, go back, we have no need for you. He will then fight against them with his sword on the outskirts of Najaf, on a Monday, from the afternoon until the night. He will kill them faster than sacrificing a camel. None of their men will be stand, and none of his companions will be harmed. Their blood is a sacrifice for God.<sup>1</sup>

Who are the Batriyah that these narrations speak about? Are they are a cult that existed but then became extinct?

This can be revealed if we were to look at the reason for them being called Batriyah. In the narrations mentioned in *Bihār al-Anwār*<sup>2</sup> and *Kitāb Man Lā Yaḥdhubhu al-Faqīh*,<sup>3</sup> narrating from Zaid ibn 'Alī(may God have mercy on him) while he was addressing a group of people he said to them:

أتتبرؤون من فاطمة عليها السلام ، بتتم أمرنا ، بتكرم الله .

---

1 al-Sheikh al-Mufid, *al-Irshād*, vol. 2, p. 384; al-Ṭabarī, *Dalā'il al-Imāmah*, p. 241.

2 al-Majlisī, *Bihār al-Anwār*, vol. 37, p. 31.

3 al-Ṣadūq, *Kitāb Man Lā Yaḥdhubhu al-Faqīh*, vol. 4, p. 445.

Are you severing from Fatimah (a.s.);  
you have severed our authority, may  
God sever you.<sup>1</sup>

al-Kashshī relays this in his Rijāl book, narrating from  
Sadīr al-Ṣayrafī when people said to AbūJa‘far (a.s.):

نتولى علياً ، وحسنأ وحسينأ ، ونتبرأ من أعدائهم ؟

قال الإمام: نعم .

ثم قالوا: نتولى أبا بكر وعمر ، ونتبرأ من أعدائهم ؟

قال: فالتفت إليهم زيد بن علي وقال لهم : أتتبرؤون من فاطمة  
!؟ بتتم أمرنا ، بتركم الله .

[Should] We follow ‘Alī, Ḥasan and  
Ḥusain and disassociate from their  
enemies?

He (a.s.) said: Yes.

They said: We follow AbūBakr and  
‘Umar and disassociate from their  
enemies?

Sadīr said: Zaid ibn ‘Alī(a.s.) turned to  
them and said: Are you severing from  
Fāṭimah (a.s.); you have severed our  
authority, may God sever you.<sup>2</sup>

It was from this incident that they came to be called al-  
Batriyah, i.e. those who cut off and sever. This explains that

---

1 al-Majlisī, *Biḥār al-Anwār*, vol. 37, p. 31.

2 al-Ṣadūq, *Kitāb Man Lā Yaḥdhubu al-Faqīh*, vol. 4, p. 445.

the Batriyah are those who accept the *Wilāyah* of Ahlul Bayt (a.s.), and do not disassociate (*barā'ah*) from their enemies.

Another reason that they could have been called Batriyah is they believe in the sword and nothing else, so their state is that of the Batriyah that were just mentioned, who initially are from the Zaidī sect and believe in the sword and not in dissimulation (*taqiyah*) during the era of the occultation.<sup>1</sup> So, they were called by this name because their origin is the same.

Of course, this comes from lack of theological understanding.

The basis of the thought of *taqiyah* and awaiting (*al-intizār*) could be among the things that came during the events after the passing of the Prophet (ṣ.a.w.), like as if the days of Islam revolted and went backwards, especially after the martyrdom of ImāmḤusain (a.s.). Those who believed went back to before the years of the Prophet's (ṣ.a.w.) migration, as he himself had said:

ما أؤدي نبي مثلما أوديت.

No prophet has endured the amount of suffering that I have suffered.<sup>2</sup>

While he was patient and anticipant of reward from God. He did not give command to wage war to fight, even though he saw how the polytheists were torturing the

---

1al-Nubakhtī, Muḥammad al-Ḥasan ibn Mūsā. *Firaq al-Shi'ah* [Manshūrāt al-Riḍā] Beirut, p. 20.

2 al-Majlisī, *Biḥār al-Anwār*, vol. 39, p. 56.

believers in various ways. He heard their wails while they were under torture, but he did not give the command to fight. He would adorn the believers by saying:

صبراً يا آل ياسر، إن موعدكم الجنة.

Patience, family of Yāsir, for you have an appointment in heaven.<sup>1</sup>

This indeed sketches for us the most magnificent portrait of true opposition that mankind has known. This explains to us what AbūBaṣīr narrates from Abū‘Abdullah (a.s.) who said:

لما دخل سلمان (رضي الله عنه) الكوفة، ونظر إليها ذكر ما يكون من بلائها، حتى ذكر مُلك بني أمية، والذين من بعدهم. ثم قال: فإذا كان ذلك فالزموا أحلاس بيوتكم، حتى يظهر الطاهرُ ابن الطاهر المطهر، ذو الغيبة الشريد، الطريد.

When Salmān (may God be pleased with him) entered Kūfah and saw it he mentioned the calamities that will befall upon it and he mentioned the reign of Banī Umayyah and those who will be after them. He then said: When that happens be active in your houses, until the appearance of the pure, son of the pure and immaculate [i.e. Imām al-Mahdī], the one with the remaining (*al-*

1al-Nimrī al-Qurṭubī, Yūsuf ibn ‘Abdullah ibn Muḥammad ibn ‘Ab al-Birr ibn ‘Aṣim. *al-Istī‘āb fī Tamayiz al-Aṣḥāb* [Dār al-Jabal] Beirut, 1999, vol. 2, the letter ‘yā’.

*sharīd*) and exiled (*al-tarīd*) occultation.<sup>1</sup>

This could also be why Imām al-Sādiq (a.s.) says the following, as narrated by al-Kashshī in his Rijāl book:

لو أن البترية صف واحد ما بين المشرق إلى المغرب ، ما أعزَّ الله  
بهم ديناً.

If the Batriyah were to stand in one line between the East to the West, God will not give any dignity of religion through them.

This is because it has been narrated in *al-Āwālim*, from Imām ‘Alī ibn al-Ḥusain (a.s.) who said:

والله لا يخرج واحد منا قبل خروج القائم (عج) إلا كان مثله مثل  
فرخ طار من وكره قبل أن يستوي جناحاه فأخذه الصبيان فعبثوا  
به.

By God, nobody from among us will come out before the coming out of al-Qā’im (a.s.), unless they be similar to a hatchling that flies from its nest before its wings developing, and then taken by children to play with it.<sup>2</sup>

It is mentioned in the chain of *al-Ṣaḥīfah al-Sajjādiyah*, from Abū al-Mufaḍal, with his chain to Mutawakkil ibn Hārūn who said:

When Yaḥyā ibn Zaid was killed I went to Medinah, and I met Abū ‘Abdullah

---

1 al-Ṭūsī, *al-Ghaybah*, p. 163, ḥ. 124.

2 al-Nu‘mānī, *al-Ghaybah*, p. 199, ḥ. 14.

(a.s.). I spoke to him a story about Yaḥyā, and he began to cry and strongly yearned for him, and said: May God have mercy on my cousin, and join him with his forefathers. O Mutawakkil... by Allah, the only thing that prevented me from sending to him a prayer is my fear for his father's book. Where is the book?

I said: Here it is.

He (a.s.) opened it and said: By God, this is the handwriting of my uncle Zaid (a.s.) and the supplication of my grandfather 'Alībn al-Husain (a.s.).

He then said:

Abū'Abdullah (a.s.) said to me: O Mutawakkil,...How did Yaḥyā say to you... My uncle Muḥammad ibn 'Alīand his son Ja'far invite people to life, and we invited them to death?

I said: May God give your prosperity, yes, your cousin Yaḥyā did say that.

He (a.s.) said: May God have mercy on Yaḥyā. My father narrated to me from his father, from his grandfather, from 'Alī(a.s.) who said: The Messenger of God (ṣ.a.w.) was overcome with a nap while on his pulpit, and in his dream



he saw some men attacking his pulpit like attacking of monkeys. People were repelling them going backwards. The Messenger of God (s.a.w.) then sat upright with sorrow seen on his face, and then Gabriel brought down the following verse:

﴿وَمَا جَعَلْنَا الرُّؤْيَا الَّتِي أَرَيْنَاكَ إِلَّا فِتْنَةً لِلنَّاسِ وَالشَّجَرَةَ الْمَلْعُونَةَ فِي  
الْقُرْآنِ وَنُحُوفُهُمْ مَا يَزِيدُهُمْ إِلَّا طُغْيَانًا كَبِيرًا﴾

*We did not appoint the vision that We showed you except as a test for the people and the tree cursed in the Qur'ān. We deter them, but it only increases them in great rebellion.<sup>1</sup>*

Meaning Banī Umayyah.

Until he (a.s.) said: And Almighty God sent down the following verse about them:

﴿أَلَمْ تَرَ إِلَى الَّذِينَ بَدَّلُوا نِعْمَتَ اللَّهِ كُفْرًا وَأَحَلُّوا قَوْمَهُمْ دَارَ  
الْبُورِ ۗ جَهَنَّمَ يَصْلَوْنَهَا وَيَنسَوْنَ الْقُرْآنَ﴾

*Have you not regarded those who have changed Allah's blessing with ingratitude, and landed their people in the house of*

---

<sup>1</sup> Qur'ān, 17: 60.

*ruin? —hell, which they shall enter, and it is an evil abode!*<sup>1</sup>

God's blessing is Muḥammad and his Progeny, and loving them equals faith and entering heaven, and hating them equals disbelief and hypocrisy that will lead to hellfire. The Messenger of God (ṣ.a.w.) confided this to 'Alī and his Household.

Abū'Abdullah (a.s.) then said: He has not come out and nobody from our Ahlul Bayt will come out until the rising of our Qā'im to repel oppression or revive the truth unless they become ridden with misfortunes, and their rise will be in increase in what we and our Shī'ah dislike.

The Batriyah have still not been able to take control of the holy city of Najaf, even though some movements have been made. May God protect us all.

The first of those who rebelled (*al-khawārij*) against Imām 'Alī (a.s.) in Iraq were these Batiryahs. And they will be the ones who revolt against Imām al-Mahdī (a.s.) and fight him, which is why we must all be extremely vigilant and careful.

It will be them who will rise and fight against the Imām (a.s.), not distinguished scholars or great *Maraji'* that

---

<sup>1</sup> Qur'ān, 14: 29-30.

currently exist in Iraq who have devoted their lives for the path of God to explain His religion to the orphans of Āl Muḥammad(ṣ.a.w.). This refutes what some mischief people wish to do in spreading misconceptions and misguiding the simple-minded people, saying that its these scholars who will be the first to stand against the Imām (a.s.) when he appears.

This is one of the many benefits of studying and researching the traditions of Ahlul Bayt (a.s.) and understanding them with more precision.

### Who is al-Yamānī?

It has been said that according to narrations al-Yamānī is a Seyid, whose name is Ḥasan and he has a banner (*rāyah*). Imām al-Sādiq (a.s.) has said:

و ليس في الرايات راية أهدى من راية اليماني، هي راية حق،  
لأنه يدعو إلى صاحبكم، فإذا خرج اليماني حرم بيع السلاح  
على الناس. وإذا خرج اليماني فانهض إليه، فإن رايته راية هدى،  
ولا يحل لمسلم أن يلتوي عليه، فمن فعل ذلك فهو من أهل  
النار، لأنه يدعو إلى الحق، وإلى صراط مستقيم.

From among the banners there is no banner more guided than the banner of al-Yamānī. It is the banner of truth, because it calls towards your companion [i.e. Imām-Mahdī (a.s.)]. When al-Yamānī emerges, it will be prohibited for people to sell weapons,

and to any Muslim. When al-Yamānī comes out, stand up to be with him because his banner is the banner of guidance, and it is forbidden for any Muslim to turn away from him, and whoever does so they are of the people of Hellfire, because he invites to the truth and to the straight path.<sup>1</sup>

This is why they have said he is a Hāshemī Seyid, from the offspring of Imām Ḥusain (a.s.), which means he is a Ḥusainī.

His name is Ḥasan, and they have given him a second name which they extracted from a statement made by the Prophet (ṣ.a.w.), saying:

صاحب الأعماق الذي يهزم الله العدو على يديه، اسمه (نصر).

The possessor of authority (*ṣāḥib al-a'māq*) whom God will beat the enemy by his is called *Naṣr* (victory).

He (ṣ.a.w.) then said:

إنما سمي نصر لنصر الله إياه.

He is called *Naṣr* because of God giving him victory.

---

<sup>1</sup>al-Kāzīmī, al-Seyid Muṣṭafā Āl al-Seyid Ḥaidar. *Bishārah al-Islām fī 'Alāmāt al-Mahdī (a.s.)* [Mu'assasah al-Balāgh, Dār Salūnī] Beirut, 2007, p. 43.

I searched for the source of this tradition and found something similar to it in *Kanz al-Ummāl fī Sunan al-Aqwāl wa al-Afāl*, and it could be the same one with adjustments added to it in order to justify what it should mean. This book is a Sunnī reference book, and the narrator of this narration is AbūHurairah - whose state is well known-

Second of all, the narration says:

From AbūḤasan al-Madainī who said: We entered into Shām with Dāwūd ibn Farāhij, and with us was a man from the tribe and ‘Illah al-Sabā’īwho was a person of knowledge and authority. Dāwūd said: You are a noble man, meet this person [who from BanīWa‘lahal-Sabā’ī. Al-Walīd ibn Yazīd [who was ruling at the time] confronted him, and it is best for you to bring good for us.

He said: He will be killed in forty days from now, which is the end of the ruling of the Arabs, until the rise of the possessor of the valley from the family of AbūSufyān. He will then bring back their power to Shām until they become the people of *A‘māq*.

Dāwūd ibn Farāhij said: I heard AbūHurairah say: I heard the Messenger of God (ṣ.a.w.) say: The

possessor of *A'māq* whom God will beat the enemy by his is called *Naṣr* (victory). He is called *Naṣr* because of God giving him victory. As for his name, it is Sa'īd.<sup>1</sup>

So how do we understand that this is applicable to our time?

In addition to this, if we were to look into the part that says: "It is the ending of the ruling of the Arabs until the rise of the possessor of the valley from the family of Abū Sufyān. He will then bring back their power to Shām, until they become the people of *A'māq*." We will see that the people of Shām are the people of *al-A'māq*, by it saying "the people (*āl*) of Abū Sufyān." It could be that *Sahib al-A'māq* is from them, specially because Shām is their territory, by saying "He will then bring back their power to Shām." This seems to mean that this person most probably will be from Āl Abū Sufyān and victory will be with him.

And the people of Shām are as far as can be from Ahlul Bayt (a.s.), and furthermore in the narration it says that his name is Sa'īd, but al-Yamānī's name is Ḥasan, or Ḥusain.

The Imām (a.s.) says:

If al-Yamānī emerges he will prohibit the selling of weapons to people, and when he emerges rise with him, because his banner is a banner of guidance. It is prohibited for any Muslim to stand

---

<sup>1</sup> al-Muttaqī al-Hindī, *Kanz al-'Ummāl*, vol. 112, the letter 'fā'.

against him, and whoever does so will be from the people of Hell, because he invites to the truth and to the straight path.<sup>1</sup>

So how far-fetched is all of that, and we must pay attention to this.

The phrase: “If al-Yamānī emerges he will prohibit the selling of weapons to people,” can be read as “*ḥarrama*” with *tashdīd*, or without it, and if in past tense it means al-Yamānī will prohibit, and if “*ḥurrima*” it means the Imām (a.s.) is informing that this will occur.

If it is without *tashdīd*, *ḥaruma*, it will mean it’s a legislative ruling from the Imām (a.s.), explaining that it will be forbidden to sell weapons. This could be, for example, due to the obligation of preserving weapons for the need of it at the time of the reappearance, as the reappearance would be very close.

### Is this how it is today?

A narration says:

Then a king will emerge from Sana’a and his name will be Ḥusain or Ḥasan. When he comes out the widespread sedition will be gone. He will appear blessed and pure, and with his light he will remove darkness and with through him the truth will appear after it was hidden.<sup>2</sup>

Another narration says:

---

1 al-Kāẓimī, *Bishārah al-Islām*, p. 187.

2 Ibid.

Hishām ibn al-Ḥakam narrates that when the seeker of truth (*Ṭālib al-ḥaq*) came out it was said to Abū‘Abdullah (a.s.): Do you hope this is al-Yamānī? He (a.s.) said: No. al-Yamānī will be a follower of ‘Alī(a.s.), whereas this person (*Ṭālib al-ḥaq*) disassociates himself from ‘Alī.<sup>1</sup>

### Where can we place such narrations?

Imām al-Sādiq (a.s.) has said:

Three will emerge: al-Khurāsānī, al-Yamānī and al-Sufyānī, in one year, in one month, in one day. There is no banner more guided than the banner of al-Yamānī, which guides to the truth.<sup>2</sup>

If who they mention really is al-Yamānī and al-Khurāsānī, then where is al-Sufyānī? All of them will come out in the same year, the same month and the same day.

The narrations in our authentic sources indicate that the movement of al-Khurāsānī and Shu‘aib who with both hand over the banner to the Imām (a.s.) will coincide with the appearance of al-Yamānī and al-Sufyānī. One example for this is the tradition narrated by al-Nu‘mānī,<sup>3</sup> from AbūBaṣīr, from AbūJa‘far (a.s.), in a long tradition where he mentions a series of events and signs, and in it he (a.s.) says:

---

1 al-Majlisī, *Biḥār al-Anwār*, vol. 52, p. 75.

2 Ibid., vol. 52, p. 210.

3 al-Nu‘mānī, *al-Ghaybah*, p. 253.



The coming out of al-Yamānī, al-Sufyānī and al-Khurāsānī will all be in one year, in one month, in one day; a system in sequence like that of beads, one after the other. There will be power from every side, and woe be upon whoever shows hostility to them. There is no banner more guided than the banner of al-Yamānī, and it is the banner of guidance because it invites to your companion [i.e. Imāmal-Mahdī (a.s.)].<sup>1</sup>

This is a way to refute anyone who claims to be any of the three, because their appearance will not coincide with the appearance of the other two. This is the best and most precise way of recognising false interpretations.

For example: It is possible to negate the claim some make in these days of being al-Yamānī by saying to whoever believes it that the traditions stipulate that he will appear at the same time of the appearance of al-Khurāsānī and al-Sufyānī. If this person is al-Yamānī, then where is al-Khurāsānī and al-Sufyānī?

They must all come out at once, and the other two have not yet come out while this claimant has appeared for over a year and raised his “banner”!

---

1al-Mufīd, *al-Irshād*, p. 360; *Ithbāt al-Raj’ah*, p. 17; al-Ṭabarsī, *I’lām al-Warā*, p. 429; al-Ṭūsī, *al-Ghaybah* p. 271; al-Ḥurr al-‘Āmilī, Muḥammad ibn al-Ḥasan. *Ithbāt al-Hudā* [Mu’assasah al-‘Ilamī] Beirut, vol. 3, p. 728; al-Majlisī, *Biḥār al-Anwār*, vol. 52, p. 210.

### al-Sufyānī:

Imām al-Sajjād (a.s.) has said:

إن القائم حتم من الله، وأمر السفيناني حتم من الله، ولا يكون  
قائم إلا بسفيناى.

The Qā'im is definite from God, and the affair of al-Sufyānī is definite from God, and there will be no Qā'im unless with al-Sufyānī.<sup>1</sup>

The son of the eater of livers will come out of the dry valley, of medium size with a bestial face, a large head, with traces of smallpox on his face, if you see him you would assume he is one-eyed. His name is 'Uthmān....He is from the children of AbūSufyān, and he will go to the land of Damascus and sit on its pulpit.<sup>2</sup>

### The Scream:

Muḥammad ibn Muslim narrates:

A caller from the heaven calls the name of al-Qā'im and everyone between the east and west hears it. Every person lying down with stand up, every person standing up will sit down, every person sitting down stand on their feet,

---

1 al-Majlisī, *Biḥār al-Anwār*, vol. 53, p. 182.

2 Ibid., vol. 52, p. 205.

because of that voice, and it is the voice  
Gabriel, the Trusted Spirit.<sup>1</sup>

Sharḥbil narrates: I asked AbūJa‘far (a.s.) about the Qā’im  
(a.s.) and he said:

He will not come until a caller from  
the heaven calls and everyone from east  
to west hears her, even young girls in  
their rooms.<sup>2</sup>

A tradition mentions that the scream will be “the truth is  
with the offspring of Muḥammad(ṣ.a.w.)” This scream will  
happen in the middle of the holy month of Ramaḍān.

Another tradition says that after that Iblis will call out on  
earth in opposite to this call, in order to panic people and  
the call will say that the truth is with Banī Umayyah.

Zurārah narrates: I said to Abū ‘Abdullah (a.s.): Is the call  
true? He (a.s.) said:

إي والله، حتى يسمعه كل قوم بلسانهم.

Yes, by Allah, until every group will  
hear it in their own language.<sup>3</sup>

It could be that the case is outside of common natural  
circumstance, or it could be that it is translated through  
satellite channels or other means.

---

1 Ibid., vol. 52, p. 290.

2 al-Nu‘mānī, *al-Ghaybah*, p. 257.

3 al-Majlisī, *Biḥār al-Anwār*, vol. 52, p. 244.

**al-Zawrā’:**

al-Mufaḍal ibn ‘Umar narrates a long tradition, and here we will relay only the relevant part that is needed. al-Mufaḍal asked Imām al-Sādiq (a.s.):

O Master, so with al-Zawrā’ that is in Baghdād, what will be its state at that time? He (a.s.) said: It will be a place of God’s punishment and wrath. Woe be upon it from the yellow banners, and the banners that advance towards it from close and far. By God, so many types of punishment will descend that has not descended in other nations....So, woe be to whoever takes it as a place to live.<sup>1</sup>

This could be in reference to the coalition forces that have occupied Iraq in recent years and all the afflictions that have affected it before and after that.

The Commander of the faithful Imām ‘Alī(a.s.) has said:

....Rulership will return back to al-Zawrā’, and the matters will become in council; whoever won over something will do it. At this time al-Sufyānī will emerge and reign over the earth and punish them with the worst of punishment. So, woe be upon Egypt, woe be upon al-Zawrā’, woe be upon

---

<sup>1</sup> al-Kāzimī, *Bishārah al-Islām*, p. 143.

Kūfah, woe be upon *al-Wasīt*. It is like as if I can see *al-Wasīt* and all the events that will occur in it, and that's when al-Sufyānī will appear. Food will become scarce, people will starve, rain will be scarce and nothing will grow from the earth and nothing will come from the sky. Then the Mahdī, the guide and rightly guided will appear, taking the banner from Jesus son of Mary....<sup>1</sup>

ImāmJa‘far al-Sādiq (a.s.) has said:

....If the back part of the wall of Kūfah mosque is destroyed, adjacent to the house of ‘Abdullah ibn Mas‘ūd, then at that time it will be the decline of the rule of Banī so-and-so. Those who destroy the wall will not restore it.<sup>2</sup>

It could be that Banī so-and-so be referring to Āl Sa‘ūd, if our time was the time of the appearance.

In a long tradition the Commander of the faithful (as.) says:

There will be signs for this: the first is the sieging of Kūfah with surveillances and trenches, ambushing in the streets

---

1 al-Ḥasanī, Seyid Raḍī al-Dīn ‘Alī ibn Mūsā ibn Ja‘far ibn Muḥammad ibn Ṭāwūs. *al-Malāḥim wa al-Fitan fī Zubūr al-Ghā‘ib al-Muntaẓar* [Manshūrā al-Raḍī] 1987, fifth edition, p. 134.

2 al-Majlisī, *Bihār al-Anwār*, vol. 52, p. 210.

of Kūfah, the closing of mosques for forty days, the exposing of the skeleton, the falling of banners around the great mosque, an earthquake, and the killer and the killed in hellfire, quick killings, fast deaths and the killing of the Pure Soul behind Kūfah at seventy.<sup>1</sup>

al-Mufaḍal ibn ‘Umar narrates from Abū‘Abdullah (a.s.):

....There will be twelve resembling banners raised, each one cannot be distinguished from the other.

al-Mufaḍal said: I began to weep, and he asked me: What is making you cry? I said: May I be sacrificed for you, how can I not cry and you are saying there will be twelve banners raised that look alike and they cannot be distinguished from one another.

He said: He [the Imām (a.s.)] looked at an opening in the house that sun shines through to where he is sitting and he said: Is this sun shining? I said: Yes. He (a.s.) said: By God, our affair is shinier than this.<sup>2</sup>

---

1al-Nūrī al-Ṭabarsī, Mīrzā Ḥusain. *Nafas al-Raḥmān fī Faḍā’il Salmān*[Mu’assasah al-Āfāq] p. 304.

2 al-Nu‘mānī, *al-Ghaybah*, p. 152.

There is a narration that arranges them coming out and some of the signs:

AbūBaşīr narrates from Abū‘Abdullah (a.s.):

I said: May I be sacrificed for you, when will al-Qā’im (a.s.) come out?

He (a.s.) said: O AbūMuḥammad [AbūBaşīr], we the Ahlul Bayt (a.s.) do not place a time. Prophet Muḥammad(ṣ.a.w.) has said: “Those who fix a time are lying.” O AbūMuḥammad, before this event there will be five signs; the first will be a call [from the sky] in the month of Ramaḍān, the emerging of al-Sufyānī, the emerging of al-Khurāsānī, the killing of the Pure Soul, and the sinking in the desert.

He (a.s.) then said: O AbūMuḥammad, it is a must that prior to this there there will be two plagues: the white plague and the red plague.

I asked: May I be sacrificed for you, and what are they?

He (a.s.) said: As for the white plague it is a torrential death, and the red plague is the killing by the sword. al-Qā’im will not appear until his name is called out from the sky on the night of the

twenty third of the month of Ramaḍān, which will be on the night of a Friday.

I asked: What will be called out?

He (a.s.) said: His name and his father's name will be called out, saying: Indeed, so-and-so , son of so-and-so is the Qā'im of Āl Muḥammad(ṣ.a.w.), so listen to him and obey him. All of God's creation that has a soul will hear this scream. Those sleeping will wake up and go out to the yards of their houses, and virgins will come out of their veils. Then al-Qā'im will appear after hearing the call, and it is scream of Gabriel (a.s.).<sup>1</sup>

We can see that the spreading death will occur before their appearance.

### **A Fire from the East:**

AbūBaṣīr narrates from AbūJa'far (a.s.) who has said:

If you see a great fire burning resembling great redness, for three or seven days, then expect the deliverance

---

<sup>1</sup> Ibid., p. 289; al-Majlisī, *Bihār al-Anwār*, vol. 52, p. 210; al-Kāzīmī, *Bishārah al-Islām*, p. 150.



of Ál Muḥammad (a.s.), by the will of Almighty God.<sup>1</sup>

Imām al-Sādiq (a.s.) has said:

When you see a sign in the sky a great fire burning for some nights from the east, then at that time there will be the people's relief. It will be a little before the appearance of al-Qā'im.<sup>2</sup>

There could also be some subtle references to the great advancement of technology before and after the reappearance in some narrations:

Imām al-Bāqir (a.s.) has said:

Some of them will disappear from their beds during the night and wake up in Mecca in the morning, some of them will seen marching on clouds during the day. They are known by their names and their father's names, their qualities and their ancestorship. [The narrator says] I asked: May I be sacrificed for you, who of them is greater in faith? He (a.s.) said: The one who marches in the cloud during the day.<sup>3</sup>

It could also be by means of miracles. AbūRabī' al-Shāmī narrates:

---

1 al-Nu' mānī, *al-Ghaybah*, p. 262.

2 Ibid., p. 267; al-Majlisī, *Biḥār al-Anwār*, vol. 52, p. 240.

3 al-Majlisī, *Biḥār al-Anwār*, vol. 52, p. 368.

I heard Abū‘Abdullah (a.s.) say:

If our Qā’im rises God will expand our followers in their hearing and their sight, so that there will be no messenger between them and al-Qā’im (a.s.). He will talk to them and they will hear, and they will see him while he is in his own place.<sup>1</sup>

Ibn Masakān narrates: I have heard Abū‘Abdullah (a.s.) say:

During the time of al-Qā’im while a believer is in the east he can see his brother in the west, and the one who is in the west can see his brother in the east.<sup>2</sup>

This could be in reference to the communication facilities available for us nowadays, and what do we know about the surprising inventions ahead of us. It could also be referring to being by means of a miracle. Our preference in most of these narrations, if not all, is that they refer to the exceptional scientific advancement that humanity will get to, especially with narrations like the following:

Abān ibn Taghlob narrates that Abū‘Abdullah (a.s.) has said:

---

<sup>1</sup> Ibid., vol. 47, p. 124, ḥ. 176.

<sup>2</sup> al-Kulainī, *al-Kāfī*, vol. 7, p. 414, ḥ. 1; al-Ṣadūq, Abū Ja‘far Muḥammad ibn ‘Alī ibn al-Ḥusain ibn Mūsā ibn Bābwayh, *Ma‘ānī al-Akbbār*[Dār al-Ma‘rifah] Beirut, p. 279; al-‘Amilī, *Wasā’il al-Shī‘ah*, vol. 18, p. 169.

It is like as if I am looking at al-Qā'im (a.s.) in the outskirts of Najaf, and when he settles there he will be mounted on a jet-black speckled horse that has a stalk between its eyes. When he moves no one will remain in any town who does not think that he is in that town.<sup>1</sup>

Imām al-Sādiq (a.s.) also narrates the following about the appearing of Imām al-Mahdī (a.s.), saying:

At the time of his appearance there will not be any eye that has not see him, and whoever says anything otherwise to you then falsify them.<sup>2</sup>

Ja'far ibn Muḥammad al-Sādiq (a.s.) narrates from his father:

When al-Qā'im rises he will send one man out to each part of the world, saying: Your allegiance is in your hand, if something comes across you that you do not understand and you do not

---

1al-Kulainī, *al-Kāfī*, vol. 1, p. 398, ḥ. 2; al-Āmilī, *Wasā'il al-Shī'ah*, vol. 27, p. 231, ḥ. 5.

2al-Mufīd, *al-Irshād*, vol. 2, p. 386; al-Ṭabarsī, Faḍl ibn Ḥasan. *I'lām al-Warā bi A'lām al-Hudā* [Mu'assasah Āl al-Bayt li Iḥyā' al-Turāth] Qom, 1996, vol. 2, p. 293; *Kashf al-Ghummah*, vol. 3, p. 266.

know how to judge it, then look into your hand and act upon what it has.<sup>1</sup>

This is actually what happens in our current time, with advanced modern technologies through television screens, communication cameras, radar screens, satellite stations, internet and so on.

Abū Baṣīr narrates from Abū ‘Abdullah (a.s.) who said:

When the circumstances end with the possessor of this affair [i.e. Imām al-Mahdī (a.s.)], Almighty God will remove every sinkage on earth, and will sink every elevated part of it, so much that the world will be for him like his palm. If any of you had a piece of hair in their palm would they not see it?<sup>2</sup>

This narration and others similar to it might be able to explain the following:

Imām al-Sādiq (a.s.) has said:

إن قائمنا إذا قام أشرقت الأرض بنورها، و استغنى العباد عن ضوء الشمس، وصار الليل والنهار واحداً، وذهبت الظلمة.

When our Qā’im rise the earth will shine with its like and creation will be of no need for the light of the sun. The

---

1 al-Majlisī, *Biḥār al-Anwār*, vol. 52, p. 375, ḥ. 174; Namāzī Shāhrūdī, ‘Alī. *Mustadrak Safīnah Biḥār* [Mu’assasah al-Nashr al-Islāmī] Qom, vol. 3, p. 278.

2 al-Nu‘mānī, *al-Ghaybah*, p. 239, ḥ. 32.

night and day will become one, and there will be no more darkness.<sup>1</sup>

We can see beginnings of this, with electricity making the darkness of night completely visible as the day.

### **Clarification:**

Some have applied some of these names to certain personalities and movements that people know of, but in everything that they have mentioned is clear speculation that any wise person would notice.

If we were to assume that we have heard what they say we would find certain difficulties in understanding what they say, in addition to some of it not helping unless by stretching and pulling in going against Arabic grammar and meanings of the words.

Even if it was applicable to some of those features, we would notice that history is full of similarities. In other words, not everything that some descriptions are applicable to is the very thing intended. This could happen very frequently, especially with forwarding of years and coming of millions of people. So, how would it be if some of it was through stretching and pulling of words and meanings?

If a writer was to see any narration that has any hint or reference then they would regard it as insinuation or a clear

---

<sup>1</sup> al-Majlisī, *Biḥār al-Anwār*, vol. 52, p. 308, ḥ. 82; Namāzī Shāhrūdī, *Mustadrak Safīnah al-Biḥār*, vol. 6, p. 190.

statement to something they know, and for no reason other than the names being the same, or with some bending and stretching that makes them similar. This could be they hate the person, or love them, beating the drum that this person is that particular personality, clearly deceiving people and rejecting blessings.

As a result they assume that it would be suitable to justify the conquering of the American White House. It has been mentioned in *Ṣaḥīḥ Muslim*:

Amīr ibn Sa‘d ibn Abī Waqqāṣ narrates:

I wrote [a letter] to Jābir ibn Samūra and sent it to him through my servant Nāfi‘, asking him to inform me of something he had heard from the Messenger of God (ṣ.a.w.). He wrote to me [in reply]: I heard the Messenger of God (ṣ.a.w.) say on Friday evening, the day on which al-Aslamī was stoned to death (for committing adultery).....

I also heard him say: A small force of the Muslims will capture the white house, the house of Kisrā [the Persian Emperor] and the descendents of Kisrā.<sup>1</sup>

---

<sup>1</sup>Muslim ibn Ḥajjāj, *Ṣaḥīḥ Muslim* [Dār Ṭībah] 2006, book 43. The Book on Government, ch. The People follow Quraish and the Caliphate belongs to Quraish, h. 4815.

## Conclusion of this Part

Sheikh al-Mufīd's *Kitāb al-Irshād* and signs:

We will now discuss the signs that Sheikh al- Mufīd mentions in his book *Kitāb al-Irshād*,<sup>1</sup> and we will suffice with it, as discussions that span from it will take a very long time and it does not have what would be parallel to the remaining issues:

Sheikh al-Mufīd says in *Kitāb al-Irshād*:

Traditions have been reported mentioning the signs for the time of the rising of al- Qā'im al-Mahdī (a.s.), and the events which will take place before his appearance, together with the indications and features of it. Among them are:

The coming of al-Sufyānī,

The killing of al-Ḥasanī,

The Abbasids will dispute of worldly kingdom,

There will be an eclipse of the sun in the middle of the month of Ramaḍān,

---

<sup>1</sup>Translated into English as *The Book of Guidance*, by I.K.A. Howard, [Tahrike Tarsīle Qur'ān] 1982.

There will be an eclipse of the moon at the end of that month in contrast to ordinary happenings,

The land will be swallowed up at al-Bayḍā',

The Land will be swallowed in the east,

The land will be swallowed up in the west;

The sun will stay still from the time of its decline to the middle of the time for the afternoon prayer; it will rise from the west,

The pure soul (*al-nafs al-zakiyya*) will be killed in the outskirts of Kūfah with seventy righteous men,

A Hashimite will be slaughtered between the corner (of the Ka'ba and the station of Abraham),

The wall of the mosque of Kūfah will be destroyed,

Black banners will advance from Khurāsān,

Al-Yamānī will come out in revolt,

Al-Maghribī will appear in Egypt and take possession of it from Syria,



The Turk will occupy the region of al-Jazīra,

The Byzantines will occupy Ramla,

The star will appear in the east giving light just like the moon gives light, then (the new moon) will bend until its two tips almost meet,

A colour will appear in the sky and spread to its horizons,

A fire will appear for a long time in the east remaining in the air for three or seven days,

The Arabs will throw off the reins and take possession of their land, throwing out the foreign authority,

The people of Egypt will kill their ruler and destroy Syria,

Three banners will dispute over it (Syria),

The banners of Qays and the Arabs will come among the people of Egypt,

The banners of Kinda (will go) to Khurāsān,

Horses will come from the west until they are stabled in al-Ḥira,

The black banners will advance towards them from the east,

The Euphrates will flood so that the water comes into the alleys of Kūfa;

Sixty liars will come forward, all of them claiming prophethood,

Twelve will come forward from the family of AbūṬālib, all of them claiming the Imāmate,

A man of important rank of the supporters of the ‘Abbasids will be burnt between Jalūlā’ and Khāniqīn,

The bridge next to Karkh in the city of Baghdad will be established,

A black wind will raise it at the beginning of the day and then an earthquake will occur so that much of it will be swallowed up,

Fear will cover the people of Iraq and Baghdad,

Swift death (will occur) there and there will be a loss of property, lives and harvests,

Locusts will appear at their usual times and at times not usual so that they attack agricultural land and crops and

there will be little harvest for what the people planted,

Two kinds of foreigners will dispute and much blood will be shed in their quarrel,

Slaves will rebel against obedience to their masters and kill their masters (*mawāli*),

A group of heretics (*ahl al-bida'*) will be transformed until they become monkeys and pigs,

Slaves will conquer the land of their masters,

A cry (will come) from the sky (in such a way) that all the people will hear it in their own languages,

A face and a chest will appear in the sky before the people in the centre of the sun,

The dead will arise from their graves so that they will return to the world and they will recognize one another and visit one another,

This will come to an end with twenty-four continuous rainstorms and the land will be revived by them after being dead and it will recognize its blessings;

after that every disease will be taken away from those of the Shī'ah of the Mahdī (a.s.) who believe in the truth. At that time they will know of his appearance in Mecca and they will go to him to support him. (These signs) are as the reports have mentioned.

Among the total of these events are some which are bound (to happen) and other which are conditional. God knows best what will take place. We have only mentioned them on the basis of what is recounted in basic sources of tradition (*uṣūl*) because of their inclusion in traditions which have been handed down.<sup>1</sup>

We will conclude this chapter in concluding these signs. It has been mentioned in *Kamāl al-Dīn*, from 'Abd al-'Azīm al-Ḥasanī who narrates that Imām al-Jawād (a.s.) has said:

His companions numbering same as the fighters of Badr would gather around him from far off places of the earth, and this is the meaning of the verse:

---

1al-Mufīd, *al-Irshād*, p. 510-511.

﴿أَيْنَ مَا تَكُونُوا يَأْتِ بِكُمُ اللَّهُ جَمِيعًا إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ  
قَدِيرٌ﴾

*Wherever you may be, Allah will bring you all together. Indeed Allah has power over all things.<sup>1</sup>*

Thus when this number of sincere people gather around him, the Almighty God would reveal his matter. And when the number of his helpers reach this amount, which is ten thousand, he will come out by the will of Almighty God, and set out in pursuit of the enemies of God in order to please the Almighty.

‘Abd al-‘Azīm said: I asked him: My Master, how would he know that Almighty God is pleased with him?

He (a.s.) replied: God would instil mercy into his heart, and when he enters Medina he will bring out the Lāt and ‘Uzzā [idols] and burn them.<sup>2</sup>

Lāt and ‘Uzzā are the two idols of Quraish for which God has not sent down any authority, and the Imām will

---

1 Qur’ān, 2: 148.

2 al-Khazzār al-Qummī, ‘Alī ibn Muḥammad. *Kifāyah al-Athar*, p. 277. al-Ṭabarsī, *I’lām al-Warā*, p. 409. al-Ṭabarsī, Abū Manṣūr Aḥmad ibn ‘Alī ibn Abī Ṭālib. *al-Iḥtijāj*, vol. 2, p. 449.

uproot the disbelieving people, and all praise belongs to God, Lord of the worlds.

This will end the great sedition after extending a very long time and consuming the whole world.

## Chapter Five

### Part One: The Reasons for the Occultation

Many ask why did the Imām (a.s.) upon whom obedience is incumbent disappear?

This question is posed even by people who claim knowledge, and the matter is as clear as the sun.

Almighty God selected viceroys (*awliyā'*) from among His creation. This continued until the authority reached the most honourable of them all, Muḥammad ibn ‘Abdullah (ṣ.a.w.), and he endured all that he went through, until God granted the *Ummah* victory.

He entrusted the *Ummah* to be committed to his Household (a.s.), and made loving and obeying them incumbent, but nothing was presented to them other than the sword and poison.

They forgot, or tried to forget that a person is honoured through their children. The case was more dangerous than this, as a group openly began to oppose him while he (ṣ.a.w.) was still alive and in his death bed, until he cursed those who refused to join the Army of Usāmah.

Others were audacious and accused him of being delirious, and they caused a quarrel in his presence. The more surprising thing about all of this is that these events are narrated and nobody comments on them.

He (ṣ.a.w.) departed to the Sublime and God is more knowing of the extent of his grief over his *Ummah* and how it will be overcome by lusts and desires will cast it into the abyss of darkness after he (ṣ.a.w.) had brought it from the dark to the light.

Fāṭimah al-Zahrā' (a.s.) was dejected and wilted after what she suffered until she left this world only a few months after her father (ṣ.a.w.), discontent with that group of people. Showing her anger towards them she commanded that none of the Muslims attend her funeral and nobody participate in her burial, except for a very small amount of people who stood on the path and understood the meaning of *Wilāyah* and the oath of allegiance to Imām 'Alī (a.s.) on the day of Ghadīr.

As a result, her grave is lost among the graves, as intense in radiance as it is.

Until Imām 'Alī (a.s.), the loyal son of Islam, sat in his house for a long period of time. The affairs of the Muslims are transferred among the Arab, and not foreigners, between Quraish - the first enemy of Islam and the Muslims, and leaving out Ahlul Bayt (a.s.).



Among the many astonishing and suppressing things that occurred in the history of the Muslims is that everyone had witness the Messenger of God (ṣ.a.w.) say:

الحسن والحسين إمامان قاما أو قعدا

al-Ḥasan and al-Ḥusain are leaders, whether they stand up [assume position of leadership], or sit down [do not assume position of leading].<sup>1</sup>

And the people fought with Mu‘āwiyah against al-Ḥasan (a.s.), so how can he be the Imām while Mu‘āwiyah is on the truth?

Then al-Ḥusain was fought against for the sake of Yazīd and he was killed in the most atrocious way with his body mutilated, and he was the Imām of the Muslims and the Master of the youth of Paradise.

The Muslims hold captive the family members of their Prophet (ṣ.a.w.), from town to town, then to the capital of the Umayyads, to the commander of the Muslims and their leader who at that time resided in Damascus.

This happened alternately towards the twelve Imāms whom the Prophet (ṣ.a.w.) referred to, astonishing historians in who they were, and then being killed one after the other without any deterrent. Then there was the last of them, and

---

1 al-Şadūq, *Ilal al-Sharā’i*, vol. 2 p. 248. al-Muttaqī al-Hindī, *Kanz al-Ummāl*, vol. 1, p. 44.

if they could have got their hands on him they would have killed him.

This is the outcome of the Muslims and their leaders killing the members of Ahlul Bayt (a.s.) whom were specifically prescribed - eleven Imāms whose obedience towards was incumbent, along with the calamity that befell the Lady of the women of the worlds (a.s.) and everything that the beloved Messenger of God (ṣ.a.w.) was confronted with in a duration not exceeding two hundred years.

So, what is the point of asking why did the Imām go into occultation?

The important thing is that the Awaited Imām (a.s.) went into occultation in the middle of the third century AH, with the minor occultation, and seventy years after that the major occultation commenced.

We have come to know in general why this happened, but why has it continued, and countries have died and other countries changing? When will there be deliverance and relief (al-faraj)?

Sheikh al-Mufīd relays the following from Sheikh al-Ṣadūq:

He narrates with his chain from Imām al-Ṣādiq (a.s.) who said to ‘Abd al-Ḥamīd ibn Abī al-Daylam: Oh ‘Abd al-Ḥamīd, God has apparent messengers and hidden messengers, and if you were to ask Him about the rights of the

apparent ones, you must also ask him about the hidden ones.<sup>1</sup>

Al-Şadūq then said:

The Proofs of God were such from the time of the passing of Adam (a.s.) until the appearance of Abraham (a.s.), having successors apparent and hidden. When it was the time of the formation of Abraham (a.s.) the possibility of the appearing of a Proof was nonviable during his time, and that is because Nimrud would kill the children of his followers and those in his kingdom who sought after Abraham(a.s.).

This is why God concealed his existence and hid his birth.

After the period of his occultation ended Abraham led them to himself and revealed to them what God wanted from him in proving his authority and perfecting His religion. When the time came for the passing away of Abraham (a.s.) he had successors who were God's Proofs on His earth, inheriting succession as such, apparent and

---

<sup>1</sup> al-Mufid, Muḥammad ibn Muḥammad ibn Nu‘mān. *Rasā’il fī al-Ghaybah*, vol. 4, p. 1, Fourth Letter.

hidden until the time of Moses (a.s.). During the time of Moses (a.s.) the Pharaoh was killing the children of Banī Israel in search of Moses (a.s.) who everyone was talking about and knew of his existence. God concealed his birth, until his mother cast him in the river, as God narrates in His holy Book. After he came out with his claim he went through all the events, inviting people to him and everything else that has been mentioned about him in the holy Quran.

When the time came for Moses (a.s.) to pass, he also had successors and God's Proofs; apparent and hidden, until the coming of Jesus (a.s.).

Jesus (a.s.) came out since his birth, announcing his proofs and revealing himself, showing his arguments and not concealing who he was, because in his time it was possible for the Proof to appear apparent.

Then, after him there were successors and God's Proofs as well; apparent and hidden, until the time of the emerging of our Prophet (ṣ.a.w.).

After the appearing of our Prophet (ṣ.a.w.) among what was said to him - following the tradition of the messengers before him - was that he appoints successors for himself like how those prior to him had appointed successors.

This is exactly what the Messenger of God (ṣ.a.w.) did.

It is well-known and agreed upon by all sects that Imām Ḥasan ibn ‘Alī al-‘Askarī (a.s.), the father of the Imām of our time (a.s.) was pursued by the tyrant of his time until he passed away, and when he passed away his family and associates were persecuted, his maids were imprisoned and his newborn was sought after in the most severe of ways.

The custom of hiding became applicable to him as it had been to the Proofs prior to him, as mentioned, and the wisdom for his occultation was for the same reason as the wisdom for their occultation.<sup>1</sup>

Prior to this he had said:

---

<sup>1</sup> Ibid.

Sheikh al-Ṣadūq says: It is established that the appearing of God's Proofs in their stations in false governments, in the form of managing and overseeing the people of that time; if it is possible for the Proof to be among the elite and the public, the appearing of the Proof would be as such. If it is not possible for the Proof to exist among the elite and the public it would necessitate the wisdom and management to conceal him. God hides and conceals him until the Book reaches its destiny. We have seen this in previous Proofs, from the time of Adam (a.s.) until now. Among them are apparent and among them are hidden, which is what the Almighty says in His holy Book:

﴿وَرُؤُسًا قَدْ قَصَصْنَاهُمْ عَلَيْكَ مِنْ قَبْلُ وَرُؤُسًا لَمْ نَقْصُصْهُمْ عَلَيْكَ﴾

*And apostles We have recounted to you earlier and apostles We have not recounted to you.*<sup>12</sup>

Based on everything we have mentioned we say:

---

1 Qur'ān, 4: 164.

2 Sheikh al-Mufid, *Rasā'il fī al-Ghaybah*, vol. 4, p. 1, Fourth Letter.

We know with certainty that this is for the benefit of the believers in general. Imām al-Mahdī (a.s.) had said in his first letter to Sheikh al-Mufīd:

If we are in such a position that we are away from the habitations of the oppressors and it is due to hidden wisdom that the Almighty God has considered best for us and the believer followers of us, till the material government is in control of the transgressors.<sup>1</sup>

There is a great wisdom behind this.

In *Uṣūl al-Kāfī* Sheikh al-Kulainī has mentioned close to sixty narrations about Imām al-Mahdī (a.s.) that can be used to understand the apparent reasons for the occultation. The following can briefly summarise the main reasons:

- 1) A trial and tribulation.
- 2) Fear of life.
- 3) No pledge of allegiance is due to him.<sup>2</sup>

Sheikh al-Nu‘mānī came after al-Kulainī and wrote an independent book on the occultation. He wrote:

---

<sup>1</sup>*Ma‘ādin al-Hikmah*, vol. 2, p. 303. al-Majlisī, *Biḥār al-Anwār*, vol. 53, p. 174.

<sup>2</sup> See: al-Kulainī, *Uṣūl al-Kāfī*, pp. 336, 337, 342, 370, wherein there are various traditions referring to these points.

The occultation of the Imām in the time that we are in is to test those who are tested, to perish those who perish and to save those who are saved by being steadfast on the truth, removing hesitation and doubt, and to have certainty in what the Imāms (a.s.) have said in that: There must be this adversity and then its removal by the will of God, not by the will of His creation or their suggestion. May God make us among the believers, and those who adhere to his rope, and those who are saved from the seditions of the occultation to which those who chose for themselves will perish as they were not content with what their Lord chose for them, and their hastened in God's management and were not patient as they were commanded.<sup>1</sup>

It is not specifically necessary to know the exact reasons for the occultation, nor even in general. What is sufficient to believing in the occultation, and Almighty God is more knowing of the reality of the wisdom behind it. It is very similar to the ambiguous verses in the holy Quran, as compared by Seyid al-Sharīf al-Murtaḍā 'Alam al-Hudā, may God sanctify his soul.

---

<sup>1</sup> al-Nu' mānī, *al-Ghaybah*, end of Part Seven.



However, some of these reasons can be perceived, and others cannot be reached unless through guidance or evidence of an Infallible that indicates it: This is further divided into two parts:

One part its affairs have been hidden from us, and the reason for it being hidden from us can be understood in the following narrations:

‘Abdullah ibn al-Faḍl al-Hāshimī narrates: I heard al-Şādiq Ja‘far ibn Muḥammad (a.s.) say:

Certainly, there is a long occultation for the master of this affair which cannot be avoided, as during the period of occultation every falsehood seeking person shall fall into doubt.

I asked: Why, may I be sacrificed on you?

He (a.s.) replied: For the reason we have not been permitted to reveal.

I said: Then what is the wisdom behind his occultation?

He (a.s.) replied: The same wisdom that was behind the occultation of divine proofs before him. Indeed the wisdom behind his occultation will not be known except after his reappearance just as the wisdom behind the actions

of Khidr (a.s.) of making a hole in the boat, killing the boy and repairing the wall were not clear to Prophet Moses (a.s.) till the time of the parting of their ways. O son of al-Faḍl, this matter (of occultation) is a matter of Almighty God and is one of the divine secrets from the unseen of God. And since we know that Almighty God is All-Wise, we testify that all His actions and words are based on wisdom even though their causes may not be clear for us.<sup>1</sup>

Sheikh al-Ṣadūq referred to this in his book *Kamāl al-Dīn*, saying:

Our faith in the infallibility of Imām al-Mahdī requires that we submit to there being a reason behind his occultation, and this is based on the examples of God's Wisdom in His previous Proofs.

This is why Sheikh Muḥammad Ḥusain Kāshif al-Ghiṭā' has said:

The decisive fact to bear in mind is that in every age the existence of an Imām is

---

<sup>1</sup> al-Ṣadūq, *Kamāl al-Dīn*, p. 481. al-Ṣadūq, *Ilal al-Sharā'i'*, vol. 1, p. 245.

necessary; the world cannot remain without a divinely appointed guide; his very existence is a blessing for mankind, and his authority over us is also a blessing.

The question of the wisdom hidden in this action of God's is thus invalid (a blessing cannot be rationalised) and acknowledgment of the occultation is a necessary duty of every obedient Muslim.<sup>1</sup>

Some of the causes and reasons have been spoken about by the Infallible, and if it was not for this information we would not be able to perceive it.

This is divided into two general parts:

Sadīr narrates from Imām al-Şādiq (a.s.) who said:

Our Qā'im will have an occultation that will last a long period.

I asked him: O son of the Messenger of God (ş.a.w.), and why is that?

He (a.s.) said: Because Almighty God refuses to go against what He has placed as a custom in the prophets (a.s.) in them having occultations. O

---

<sup>1</sup>Kāshif al-Ghiṭā', Muḥammad Ḥusain. *Aşl al-Shi'ah wa Uşuluhā* [Dār al-Aḍwā'] Beirut, 1990, p. 228.

Sadīr, it is necessary for him to consume the duration of their occultation. Almighty God has said:

﴿لَتَرْكَبُنَّ طَبَقًا عَنْ طَبَقٍ﴾

*You will surely fare from stage to stage.*<sup>1</sup>

This means the traditions of those who were before you.<sup>2</sup>

Another part explains some of the reasons:

1) Among them are hidden reasons, like: bringing out trusts (*wadā'i*):

It is narrated from al-Ḥasan ibn Maḥbūb ibn Ibrāhīm al-Karkhī who has said:

I asked Abū 'Abdullah (a.s.) or someone asked him: "May God give you good reward, was 'Alī (a.s.) not firm in the religion of Allah?"

He (a.s.) replied: "Yes, he was firm and strong."

The narrator asked: "Then how could the people subdue him and he did not defend himself and neither did he stop them?"

---

1 Qur'ān, 84: 19.

2 al-Ḥurr al-'Āmilī, Muḥammad ibn Ḥasan. *Itḥbāt al-Hudāt bi al-Nuṣūṣ wa al-Mu'jizāt* [Mu'assasah al-A'lamī] Beirut, 2004, vol. 3, p. 486-487.

The Imām (a.s.) said: “There is a verse in the Book of Allah which stopped him from it.”

He asked: “What verse is that?”

The Imām (a.s.) said: "The Almighty has said:

﴿لَوْ تَزَيَّلُوا لَعَذَّبْنَا الَّذِينَ كَفَرُوا مِنْهُمْ عَذَابًا أَلِيمًا﴾

*And had they been separate, We would have surely punished the faithless among them with a painful punishment.*<sup>1</sup>

It was so because the believing trusts of Almighty God were present in the loins of the infidels and hypocrites, therefore it was not possible for ‘Alī (a.s.) to kill their ancestors till the trusts do not take birth. When the trusts came out ‘Alī (a.s.) attacked them and eliminated them. In the same way there appearance of our Qā’im (a.s.) will not take place till the trusts of God do not take birth. After that he would subdue his opponents and eliminate them.”<sup>2</sup>

---

1 Qur’ān, 48: 25.

2 al-Şadūq, *Ilal al-Sharā’i’*, vol. 1, p. 147. al-Şadūq, *Kamāl al-Dīn*, p. 641.

2) Other reasons that we can understand and perceive with our intellects, but the Infallible still informed us about them, like:

A) To protect him after people abused the Infallibles before him. Like what narrated from Imām al-Bāqir (a.s.) who said:

The Qā'em will have an occultation prior to his appearance.

I asked him: Why?

He (a.s.) said: He is afraid - and the Imām pointed to his stomach. Zurārah said: this meant he was afraid of being killed.<sup>1</sup>

Another narration from 'Abdullah ibn 'Aṭā, from Abū Ja'far (a.s.):

I asked the Imām: There are many of your followers in Iraq. By God, there is nobody in your Household like you, so why don't you revolt?

He (a.s.) said: O 'Abdullah ibn 'Aṭā, you have given your ears to the fools. By God, I am not your companion [i.e. Imām al-Mahdī].

---

1 al-Ṣadūq, *Ilal al-Sharā'i*, vol. 1, p. 246. al-Nu'mānī, *al-Ghaybah*, p. 176. al-Ṭūsī, *al-Ghaybah*, p. 201.

I said: Then who is our companion?

He (a.s.) said: See whose birth will be vague to people, and that will be your companion. Nobody from among us who points with their fingers to him or circulated by tongues unless they will be killed or will die.<sup>1</sup>

So, the reason for his occultation (a.s.) is fear for his life and dissimulation (*taqiya*h), and all of our scholars agree on this. Both Sheikh al-Kulaini in *al-Kāfi* and Sheikh al-Şadūq in *Kamāl al-Dīn* (may God have mercy on them) have narrated numerous traditions from Imām al-Şādiq (a.s.).

After them Sheikh al-Mufīd has mention this in a treatise called *al-Fuṣūl al-‘Ashrah fī al-Ghaybah*. In chapter four of this treatise: What is the reason for concealing his birth, the reason for hiding him and his occultation?

In this chapter Sheikh al-Mufīd focuses on discussing the wisdom behind this fear.

Seyid al-Murtaḍā, like his teacher Sheikh al-Mufīd, also discussed this in his book *al-Shāfi*, and in *al-Dhakhīrah* he concentrated on discussing the wisdom behind fear over his self.

Sheikh al-Ṭūsī then came and focused on this reason specifically, saying:

---

<sup>1</sup> al-Kulaini, *al-Kāfi*, vol. 1, p. 342. al-Nu‘māni, *al-Ghaybah*, p. 167-168.

There is no reason that would prevent his (a.s.) appearance other than having fear over his self being killed, because if that was not the case there would be no justification for him being in hiding. He would have to bear the difficulties and hardship, as the stations of the Imāms and the Prophets became great due to them bearing great hardships for the sake of God.<sup>1</sup>

He refuted the other reasons in a clear way by saying:

As for the narrations that say the Shi‘a are being tested during the occultation, and the affair is difficult for them, and they are being tested to see how patient they are, the justification for this is informing of what difficulties and hardships will occur, and not that Almighty God sent the Imām into occultation for this purpose.

How could God want this and the believers would undergo oppression from the tyrants and sin. Almighty God does not want this!

The reason for the occultation is, as we have said, fear, and they have informed

---

<sup>1</sup> al-Ṭūsī, *al-Ghaybah*, p. 329.



about what will occur during this situation, and how rewarding it will be for the believer who is patient and sticks to his religion until God delivers them and sends them relief.<sup>1</sup>

However, why would Imām al-Mahdī (a.s.) be afraid of being killed, while Imām Ḥusain (a.s.) revolted and sacrificed himself in Karbala.

The difference is clear. Imām Ḥusain (a.s.) knew that if he was to be killed there was another of God's Proof alive, and that he would have someone to extract retribution for his killing, along with his uprising having saved God's religion. As for the killing of al-Mahdī (a.s.), it will be the eradication and burial of God's religion, because if he was to be killed nobody can replace him or take his position. If this was to happen there would be no Proof of God, and the earth would sink with its inhabitants.

This discussion has another aspect in which Sheikh al-Mufīd answers to in reply to an obstinate person who had said:

Why hasn't the Imām (a.s.) appeared, even if it would lead to his death. This would be an argument in his favour and clear proof for his Imāmah, removing doubt of his existence?!<sup>2</sup>

---

<sup>1</sup> Ibid., p. 335.

<sup>2</sup> al-Mufīd, *Rasā'il fī al-Ghaybah*, vol. 4, p. 6.

Sheikh al-Mufīd replied:

It is not obligatory for the Imām (a.s.) to do such, after the people were the reason for his occultation and they were responsible for its consequences. Furthermore, it is not incumbent for Almighty God to hasten punishment of the insolent and corrupt, even though it would be a sign of His power, an emphasis to His proof and a deterrent for people not to sin Him.

However, knowledge of there being detrimental problems with his appearance would prevent it being incumbent for Him, and this is the evidence that such a suggestion to Him is wrong. It would be correct only if it resulted in righteousness and reformation.

If the Imām (a.s.) was to know that there is a benefit in his appearance he would not stay in occultation for one more glimpse of an eye and would hasten to appear.<sup>1</sup>

Evidence for his infallibility with him not appearing is the evidence of him

---

<sup>1</sup> Ibid.

knowing there is no beneficial interest in appearance in this time.

The conclusion is adhering to the foundations of Imāmah and its fixed fundamentals will lead to adhering to reality in truth and without doubt.

This must be placed as a basis in what is discussed in the studies regarding the occultation, or else researching about the occultation without this will be ineffective and futile.<sup>1</sup>

We accept this and affirm it, but for the purpose of greater benefit we will mention the remaining reasons, even though they resemble hindrances or obstacles for the appearance. If we were to take them as they are, and some of them are like hidden graces for believers, for the purpose of their perfection as long as occultation exists due to the acts of the oppressors.

## **B)**

To distinguish and to test

There is a test and a sifting of the Shi‘a themselves, as can be understood in what Imām al-Şādiq (a.s.) had said:

---

<sup>1</sup> Ibid.

والله لا يكون الذي تمدون إليه أعناقكم حتى تميّزوا ، وتمحصّوا ، ثم  
يذهب من كل عشرة شيء ، و لا يبقى منكم إلا الأندر .

By God, what you stretch your necks for [with anticipation, i.e. the Imām (a.s.)] will not occur until you are distinguished and tested, and from every ten of you some will go, until only the scarcest will remain.

He (a.s.) then recited this verse:

﴿أَمْ حَسِبْتُمْ أَنْ تَدْخُلُوا الْجَنَّةَ وَلَمَّا يَعْلَمِ اللَّهُ الَّذِينَ جَاهَدُوا مِنْكُمْ  
وَيَعْلَمَ الصَّابِرِينَ﴾

*Do you suppose that you would enter paradise, while Allah has not yet ascertained those of you who have waged jihād and not ascertained the steadfast?*<sup>12</sup>

Sheikh al-Ṣadūq and Sheikh al-Ṭūsī (may God sanctify their souls) have both narrated numerous traditions in this regard from Imām Muḥammad al-Bāqir (a.s.) and Imām Ja‘far al-Ṣādiq (a.s.).

In some traditions it says it will be like sieving out the darnel from the wheat.

---

1 Qur’ān, 3: 143.

2 al-Ḥimyārī, Abū al-‘Abbās ‘Abdullah ibn Ja‘far. *Qurb al-Isnād* [Mu’assasah Āl al-Bayt li Iḥyā’ al-Turāth] Qom, p. 162, Narrating from al-Majlisī, *Bihār al-Anwār*, vol. 52, p. 113.

There will be a real sifting of all people and a divine test for everyone, as it will be for the Shi‘a in specific too.

Sa‘d ibn ‘Abdullah narrates from Abū Muḥammad al-Ḥasan ibn ‘Īsā al-‘Alawī who said: Abū ‘Īsā Muḥammad narrated to me from his father Muḥammad ibn ‘Alī ibn Ja‘far, from his father ‘Alī ibn Ja‘far, from his brother Musā ibn Ja‘far (a.s.) who said to me:

My son, if the fifth from the sons of the seventh of the Imāms (a.s.) becomes absent, then take care of your religiosity. It is necessary for the possessor of this affair [i.e. Imām al-Mahdī (a.s.)] to disappear until many who believe in this matter turn away from it. It will be a trial from God, by which He will test His creation. If your fathers and grandfathers knew a creed better than this, they would have followed it.

I asked: My master, who is the fifth from the sons of the seventh?

He (a.s.) said: My son, your intelligence is beneath understanding him and your dreams are narrower than to carry it. However, if you live you will see him.<sup>1</sup>

---

<sup>1</sup> al-Ṭūsī, *al-Ghaybah*, p. 166-167.

In a long tradition narrated by Sadīr al-Şairafī, which we have already mentioned parts of, it clearly explains this in detail. After the Imām (a.s.) explains what happened to the people of Noah (a.s.) with the long tests of which many who were apparent believers rebelled, he then says:

Nations of believers continued to lose congregations until they were left only seventy and some odd men. At that time, did Allah, the Exalted, sent a message to him and said, ‘O’ Noah, now the dawn on your eyes has broken the night as the truth has manifested with clarity and the order of belief has become pure from impurity by the apostasy of everyone who had a wicked disposition. If I had destroyed the disbelievers and kept those who have apostatized from amongst the believers in you, I had not fulfilled my early promise to the believers from your people who were sincere in their belief in Me and had adhered to the rope of your Prophethood that I would make them heirs in earth and empower for them their religion and replace their fear with security, so that worship be pure for me by the departure of doubts from their hearts. How could I provide heirship and empowerment and

replacement of fear with security while I know the weakness of certainty of the people who apostatized and their wicked dispositions and their evil insides, which were the outcomes of hypocrisy and the initiation of misguidance.<sup>1</sup>

Imām al-Şādiq (a.s.) said:

وكذلك القائم عليه السلام فإنه تمتد غيبته ليصرح الحق عن محضه ،  
ويصفو الإيمان من الكدر ، بارتداد كل من كانت طبيئته  
خبيشة من الشيعة الذين يخشى عليهم النفاق إذا أحسوا  
بالاستخلاف والتمكين ، والأمن المنتشر في عهد القائم عليه  
السلام .

Likewise is the Qā'im (a.s). The days of his occultation will be lengthy so truth may become clear and belief may become pure from impurity by the apostasy of everyone from the Shi'a with a wicked disposition, who are feared they are hypocrites when they expect heirship and empowerment and a vast security in the reign of the Qā'im (a.s).<sup>2</sup>

---

1 Ibid., p. 171.

2 Ibid., p. 172.

If someone was to say that these are all solitary (*āḥād*) narrations that cannot be relied upon in this issue because it is a scientific matter. Sheikh al-Ṭūsī mentions this argument, and our reply is close to his reply, as we say:

First:

Our argument is based on the portion of these narrations, which predict an event before its happening and then that event happens as predicted.<sup>1</sup>

Even if these traditions were weak, they are still true in relaying information about the occultation being long, and this is among the matters of the unseen that indicate the veracity of who said it. It must have been issued by them, as explained by Sheikh al-Ṭūsī.

Second:

Sheikh al-Ṭūsī said that it is something widely-transmitted (*mutawātir*) among us, saying:

Narrations in this regard are widely-transmitted, in text (*lafẓ*) and in meaning (*ma'nā*).<sup>2</sup>

He further elaborated on this, saying:

As for the text, the Shī'ā have narrated such narrations via being widely-

---

1 Ibid., p. 173.

2 Ibid., p. 173-174.



transmitted. With the meaning, the great number of narrations, their different occasions, their distinct chains and the remoteness of their narrators prove their veracity. This is because it is not possible for all of them to be false.<sup>1</sup>

This can be further explained by the following verse:

﴿أَمْ حَسِبْتُمْ أَنْ تُتْرَكُوا وَلَمَّا يَعْلَمِ اللَّهُ الَّذِينَ جَاهَدُوا مِنْكُمْ وَأَمْ يَتَّخِذُوا مِنْ دُونِ اللَّهِ وَلَا رَسُولِهِ وَلَا الْمُؤْمِنِينَ وَلِجَهَّةٍ وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ﴾

*Do you suppose that you will be let off while Allah has not yet ascertained those of you who wage jihād and those who do not take, besides Allah and His Apostle and the faithful, anyone as [their] confidant? Allah is well aware of what you do.<sup>2</sup>*

Referring to lexicons and Quran exegesis we can understand that the word "*walījah*" comes from the word *walaja*, which means to enter and insert. It refers to anything that is brought into something that is not a part of it, so *al-walījah* means someone that enters into the group who is not from them. The word *al-Biṭānah* has the same meaning. This explains to us what this word means,

---

1 Ibid., p. 174.

2 Qur'ān, 9: 16.

so taking any direction other than them means deviating away from them and it means leaving the straight path.

In the authentic narration of Abū al-Ṣabāḥ al-Kinānī, Abū Ja‘far (a.s.) has said:

إياكم والولاء ، فإنَّ كلَّ وليجة دوننا فهي طاغوت.

Be aware of the outsiders, as anyone who enters within us is a tyrant.<sup>1</sup>

Imām al-Ṣādiq (a.s.) has said:

إن أول مايسأل العبد إذا وقف بين يدي الله جل جلاله عن الصلوات المفروضات ، وعن الزكاة المفروضة وعن الصيام المفروض ، وعن الحج المفروض وعن ولايتنا أهل البيت ، فإن أقر بولايتنا ثم مات عليها قبلت منه صلواته وصومه وركاته وحجه، وإن لم يقر بولايتنا بين يدي الله جل جلاله لم يقبل الله عز و جل منه شيئاً من اعماله .

The first thing that a servant will be asked when standing in front of Almighty God is their obligatory prayers, and their obligatory Zakāt, and their obligatory fasting, and their obligatory Hajj, and our guardianship, the Ahlul Bayt. If they acknowledge our guardianship and die with it their prayer, fasting, Zakāt and Hajj will be

---

1 al-‘Ayyāshī, Abū al-Naḍr Muḥammad ibn Mas‘ūd. *Tafsīr al-‘Ayyāshī* [Mu‘assasah al-Bi‘thah] Qom, vol. 2, p. 83.

accepted. If they had not acknowledged our guardianship in front of Almighty God then He will accept none of their deeds.<sup>1</sup>

Therefore, there are divine tests, and this is example of them.

C)

For the hearts to unite with loyalty:

In Imām al-Mahdī's (a.s.) second letter to Sheikh al-Mufid he said:

If our followers - may God grant them success to obey Him - were to unite in their hearts with loyalty in praising them they would not be delayed in having the blessing of meeting us. Their happiness would be hastened in us witnessing the truth of recognition and their veracity from them in us. The only thing that blocks us from them is what gets to us from what we hate and have no influence over...<sup>2</sup>

D)

---

1 al-Majlisī, *Bihār al-Anwār*, vol. 27, p. 167.

2 al-Ṭabarsī, *al-Ihtijāj*, vol. 2, p. 325, Narrating from al-Kāshānī, Muḥammad ibn al-Muḥsin ibn Murtaḍā al-Fayḍ. *Ma'ādin al-Ḥikmah fī Makātīb al-A'mmah* [Mu'assasah al-Nashr al-Islāmī] Qom, vol. 2, p. 306. And: al-Majlisī, *Bihār al-Anwār*, vol. 35, p. 176.

The completing of the amount of supporters:

An example for this is the narration from Imām ‘Alī (a.s.), when he planned to journey to Sham to fight Mu‘āwiyah, after extolling Almighty God and praising the Prophet (ṣ.a.w.) he said: ’

O servants of God, be wary of God and induce towards partaking in jihad with your Imām. If I had among you a group the number of the people of Badr, where if I commanded them they would obey me and if I urge them to rise with me they will rise with me, then I would be in need of nobody else. I would hasten in rising to fight Mu‘āwiyah and his companions, because jihad here is incumbent.<sup>1</sup>

Therefore, the amount is important.

Abū Khāled al-Kābulī has said:

‘Alī ibn al-Ḥusain (a.s.) said to me:

يا أبا خالد لتأتين فتن كقطع الليل المظلم ، لا ينجو إلا من  
أخذ الله ميثاق ، أولئك مصاييح الهدى ، وينابيع العلم ،  
ينجيهم الله من كل فتنة مظلمة ، كأني بصاحبكم قد علا

---

1 al-Mufīd, Muḥammad ibn Muḥammad ibn Nu‘mān. *al-Iḥṣāḥ fī Imāmah Amīr al-Mu‘minīn (a.s.)* [al-Mu‘tamar al-‘Ālamī li Alfiyyah al-Sheikh al-Mufīd] p. 263. al-Ṭabarsī, *al-Iḥtijāj*, vol. 1, p. 172. Reporting from this in: al-Majlisī, *Bihār al-Anwār*, vol. 8, p. 472, 697.

فوق نجفكم ، بظهر كوفان ، في ثلاثمائة وبضعة عشر رجلا ،  
جبرئيل عن يمينه ، وميكائيل عن شماله ، وإسرافيل أمامه ، معه  
راية رسول الله صلى الله عليه وآله وسلم ، قد نشرها ، لايهوي  
بها إلى قوم إلا أهلكتهم الله عز وجل.

O Abū Khāled, seditions will come like parts of a dark night. Nobody will be safe from it unless one who has taken allegiance God. They are the lanterns of guidance, the sources of knowledge, and God will save them from any dark sedition. It is like as if I see your companion [Imām al-Mahdī (a.s.)] has elevated above your Najaf, in the outskirts of Kūfa, with three hundred and thirteen men, with Gabriel on his right, Mīkā'il on his left and Isrāfil in front of him. He will have the banner of the Messenger of God (ṣ.a.w.) which he will holding high and any group it goes towards Almighty God will perish them.<sup>1</sup>

However, the amount is not everything, as we can see in the previous tradition. With the desired amount – if I commanded them they would obey me and if I urge them to rise with me they will rise with me – is also required, and

---

1al-Mufid, Muḥammad ibn Muḥammad ibn Nu‘mān. *al-Āmālī*, Majlis Six, p. 45, ḥ. 45.

not any number of those who claim that they are from his Shi'a.

Hence the following:

D)

In order to complete the required amount of supporters and followers as far as quality:

This can be seen in many narrations, like:

Ibrāhīm narrated from Abū Ḥamzah, from Ma'mūn al-Raqī who said:

I was with my master al-Ṣādiq (a.s.) when Sahl ibn Ḥasan al-Khurāsānī entered. He greeted the Imām then sat down and said: O son of the Messenger of God, you have compassion and mercy and you are the Household of Imāmah, what prevents you from claiming your rights you do not have, while you have one hundred thousand from your Shi'a who are with you ready to strike with the sword?

He (a.s.) said: O Khurāsānī, sit down, may God protect you.

He (a.s.) then said: O Ḥanafiyah, turn on the oven.

She turned on the over until it became like coal and the top of it turned white.

He (a.s.) then said: O Khurāsānī, get up and sit in the oven.

Khurāsānī said: O Master, O son of the Messenger of God, do not punish me with fire. Exempt me, may God exempt you.

The Imām (a.s.) said: I exempt you.

Whilst this was happening, Hārūn al-Makkī entered with his slippers in his hand, and he said: Peace be upon you, O son of the Messenger of God.

The Imām (a.s.) said: Put your slippers down and sit in the oven.

Al-Makkī threw his slippers down and sat in the burning oven. The Imām (a.s.) continued to speak to al-Khurāsānī about Khurāsān like as if he had seen it, and he then said:

Get up Khurāsānī, and look at what is in the oven.

He said: I got up and I saw al-Makkī sitting cross-legged, and then he got out of the oven and greeted us.

The Imām (a.s.) then asked: How many do you like this in Khurāsān?

I said: By God, not one.

He (a.s.) said: By God, not even one. We live in a time where we cannot find five supporters for us, and we know when the time is [to rise].<sup>1</sup>

This is why Sheikh al-Mufīd (may God be pleased with him) said when he had a gathering with a particular ruler and they were discussing Imāmah and they began to speak about the occultation, so the host of the gathering asked:

Don't the Shī'ā narrate from Ja'far ibn Muḥammad (a.s.) that if the number of the people of Badr, being three hundred and thirteen men gather around the Imām it would become obligatory for him to rise with the sword?

I said: He has narrated this tradition.

He said: Do we not know with certainty that the Shī'ā in this era are way more than the number of the people of Badr?

---

<sup>1</sup>Ibn Shahr Āshūb, Shīr al-Dīn Abū 'Abdullah Muḥammad ibn 'Alī. *Manāqib Āl Abī Ṭālib* [al-Maṭba'ah al-Ḥaidariyah] Najaf, 1956, vol. 3, p. 362-363.



Then how can it be possible for the Imām to be in occultation, while we have this narration that we mentioned?

I said to him: Even though there are many Shī‘a in our time, exceeding by many times the amount of the people of Badr. The group in which their number is the number of the people of Badr, if they were to gather the Imām will no longer need to dissimilate (*taqiyyah*) and it would be incumbent for him to appear. However, it has not reached this number in this time and has not occurred in this era, in their qualities and their conditions. This is because it is necessary for this group to be known in their features of courage, patience to meet, sincerity in jihad, preferring the hereafter over this world, purity of their hearts from faults and healthy intellects. They do not get tired courageous features and do not await the meeting. The knowledge is from Almighty God in the general interest of them appearing with the sword.

Not all Shī‘a have these descriptions, and if God knew that among them such an amount with these conditions existed the Imām (a.s.) would certainly have appeared. He would not be in occultation even for one glimpse of an eye, but the obvious is opposite to what we have described, and therefore it is befitting for the

Imām to be in occultation, as we have mentioned.<sup>1</sup>

E)

To explain the ruling of others, whether their ruling be taken from divine scripture, or human made, like council (*shūrā*) or anything like that, or democracy, or feudalism, or capitalism, or socialism, or a kingdom, or a republic, or any other name or type. This is to show people, as Imām Muḥammad al-Bāqir (a.s.) has said:

دولتنا آخر الدول ولم يبق أهل بيت لهم دولة إلا ملكوا قبلنا، لئلا  
يقولوا إذا رأوا سيرتنا : إذا ملكنا سرنا مثل سيرة هؤلاء ، وهو  
قول الله عز وجل: وَالْعَاقِبَةُ لِلْمُتَّقِينَ .

Our government is the last of governments. There will be no household that had not been through some form of government before us, so that they do not say when they see our method: If we had reigned we would follow their method. This is based on the verse from the Almighty: *And the outcome will be in favour of the God-wary.*<sup>23</sup>

F)

---

1 al-Mufīd, *al-Iḥṣāḥ*, p. 12.

2 Qur'ān, 7: 128.

3 al-Ṭūsī, *al-Ghaybah*, p. 472-473.

So that there is no pledge of allegiance to anyone when he rises with the sword:

Al-Nu‘mānī narrates in the forty seventh narration in the chapter of: Narrations regarding the occultation of the Awaited Imām (a.s.), narrating with his chain from al-Kunāsī, from Imām al-Bāqir (a.s.) who has said:

إنّ لصاحب هذا الأمر غيبتين ، (و) لا يقوم القائم ولأحد في  
عُنقه بيعة .

The possessor of this affair will have two occultations, and the Qā’im will not rise if there is a pledge of allegiance.

He then narrated what al-Kulainī narrated from Hushām ibn Salim, from Imām al-Şādiq (a.s.) who said:

يقوم القائم وليس لأحد في عُنقه عقدٌ ، ولا عهدٌ و لا بيعة

The Qā’im will rise when there is no oath, promise or allegiance pledged.<sup>1</sup>

It is narrated from Imām ‘Alī al-Riḍā (a.s.) that he had said, in answering someone who asked him about the reason for the occultation:

لئلا يكون في عُنقه بيعة إذا قام بالسيف.

So that when he rises with the sword he will have no oath of allegiance [to anybody].<sup>1</sup>

---

1 al-Nu‘mānī, *al-Ghaybah*, p. 196.

It is also narrated from Imām al-Mahdī (a.s.) that he had said in his letter to Ishāq ibn Ya‘qūb, in answering his questions:

As for the cause of occultation,  
Almighty God has said:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَسْأَلُوا عَنَ أَشْيَاءٍ إِن تَبَدَّ لَكُمْ تَسْؤُكُمْ﴾

*O you who believe! Do not put questions about things which if declared to you may trouble you...<sup>2</sup>*

Each of my forefathers in their time were compelled by the oath of allegiance to the tyrant ruler and when I reappear I would not be having the allegiance of any tyrant on my neck.<sup>3</sup>

There are many traditions narrated by Imām Muḥammad al-Bāqir (a.s.) and Imām Ja‘far al-Ṣādiq (a.s.) in this regard, in different occasions and with similar wordings.

---

1 al-Ṣadūq, *Ilal al-Sharā’i*, vol. 1, p. 245. al-Ṣadūq, *Uyūn Akhbār al-Riḍā (a.s.)*, vol. 1, p. 273.

2 Qur’ān, 5: 101.

3 al-Ṣadūq, *Kamāl al-Dīn*, p. 485. al-Ṭūsī, *al-Ghaybah*, p. 292.

## **Part Two: Is Imam perfecting himself during Occultation?**

### **Hypothesis**

**The Imām (a.s.) perfecting himself through the duration of the occultation in preparation for the day of reappearance**

The late martyr Seyid Muḥammad Şādiq al-Şadr [1943-1999 CE] in his book *Tārīkh al-Ghaybah al-Kubrā* distinguished between two parts, calling the first part "conditions for the reappearance" and the second "signs of the reappearance."<sup>1</sup>

He distinguished between them in that the apparent meaning of a condition is that it must occur and be met, because the conditioned is removed with the absence of its condition when the reappearance happens, and between signs, which are indications and guides for the occurrence. This is a summary of the difference.

Seyid al-Şadr mentions seven differences; all of them roam around what we have mentioned. In the fifth difference he says:

---

<sup>1</sup> See: al-Şadr, Seyid Muḥammad Muḥammad Şādiq. *Tārīkh al-Ghaybah al-Kubrā* [DŞr al-Ta‘āruf] Beirut, Part Three, conditions and signs of the appearance, p. 393.

The signs in their descriptions are indications and revealers for the reappearance. Their purpose will end when they occur, and after that there will be no meaning for them. As for the conditions, seeing that they are a part of the cause for the existence of the day of the appearance and the achieving of victory....Therefore, it is necessary for them to exist at that very time so as a whole they can create the complete condition for its success, because with the delay of some of them there will definitely be a delay in its required results.<sup>1</sup>

After that he said:

When we discuss the conditions of the reappearance we are referring to the conditions that the occurrence of the promised day is dependent on, with the spreading of absolute justice in the whole world...<sup>2</sup>

He mentions three conditions:

**Condition One:** The existence of a just and perfect theory. And this exists.

---

<sup>1</sup> Ibid., p. 397.

<sup>2</sup> Ibid., p. 398.

**Condition Two:** We will discuss this after mentioning the remaining conditions.

**Condition Three:** The presence of supporters and followers who will operate under this one leader.

He then added a fourth condition:

It could be said that there is a fourth necessary condition for the applying of the just and perfect theory of the promised day, and that is the existence of sufficient popularity that is based on adequate awareness and sacrifice to achieve this application so that it becomes the primary guide for the promised day.<sup>1</sup>

All of this, except for what we have not mentioned, is taken from the traditions that we have discussed, deduced from the principles of Divine Legislation and from the success of revolutionary movements in human societies.

In regards to the second condition, it is: The existence of a great highly experienced leader who has the perfect ability to lead the whole world.

This condition will be discussed in two points:

Point One:

---

<sup>1</sup> Ibid., p. 409.

With analysis this condition is based on two conditions:

First: The condition of the existence of a leader for a global revolution, as a revolution cannot happen without a leader.

Second: This leader must have the ability to lead the world.

In the second aspect Seyid al-Şadr discussed about:

The connection of the conditions of the reappearance with Divine Plan. The Divine Plan is based on nurturing people in a specific method, for the purpose of creating these conditions gradually, throughout the long era of mankind.<sup>1</sup>

There is no problem in this in discussion in general, but if we were to turn to the details of what this point is specifically referring to we would see that there are comments that can be made about it.

We will concentrate on this after presenting what could be considered as the basis for this theory.

Our teacher the late martyr Seyid Muḥammad Bāqir al-Şadr (may God sanctify his soul) has said:

The great operation of change requires from its leader a unique psychological attitude, filled with a sense of success and a sense of the insignificance of the

---

<sup>1</sup> Ibid.



mighty existence which he has been prepared to struggle against and transform into a new civilized world... Since the message of the appointed day is to change, in a comprehensive way, a world filled with injustice and tyranny, it is therefore natural that it is looking for an individual whose psycho logical attitude is superior to that whole world; a person whose age exceeds those who were born in that world and who were brought up in the shade of its civilization which he is to destroy and replace with one based on justice and truth...<sup>1</sup>

There is nothing wrong with what he has said (may God sanctify his soul), but we have some observations about the following statement he says after that:

Add to this that the experience that is granted by the concomitants of those consecutive civilizations and the direct confrontation with all their movements and changes, has a great influence on the intellectual preparation and the deepening of

---

1al-Şadr, Ayatullah Sayyid Muhammad Baqir. *An Inquiry Concerning Al-Mahdi* [World Organization for Islamic Services (WOFIS)]  
Tehran, 1979, p. 12-13

experience of the Expected Leader, since it puts him face to face with the many various practices of others, with all they contain of weakness and strength, and the different aspects of their errors and accuracy. And this enables him to classify the social symptoms with a complete awareness of their causes and their historical circumstances.<sup>1</sup>

This statement means that the intellectual preparation of the Infallible Imām in this great change needs great experience. This is accepted based on natural circumstances for a normal person. However, if we were to say this in regards to an Infallible we would fall in a large pit that we did not notice, which is that experience increases in the expertise of an Infallible.

The problem with this is:

1) This would be natural for a normal person, but this matter is not natural at all, and is outside the common boundaries of nature.

This is a special case, and therefore its nature is specific to it and it cannot be compared to other common natural cases and events that are subject to experience.

As a result it cannot be recognised through what have in natural circumstances.

---

<sup>1</sup> Ibid., p. 14.

2) If this was to be valid here it would be valid in other places without any difference. This would lead to confusion, because there would be a large opportunity for whoever comes in any time to say they have more experience than the Infallible himself, which would lead to many problems.

3) The intellectual preparation and the deepening of leadership expertise for the promised day. The intellectual preparation for the promised needs experience (the concomitants of those consecutive civilizations and the direct confrontation with all their movements and changes), as this would have a great effect.

If this statement was correct it would mean that some young prophets would need to acquire experience – even if it was less than this particular experience –, making them qualified to take up the responsibility that they have been directed to do. However, we see that the prophets did not have any experience, and some even held the responsibility while they were as young as an infant child.

We cannot forget that Imām al-Mahdī (a.s.) himself carried the responsibility of Imāmah and he was younger than the age of five, so where is his leadership experience in this case?

Especially if he was to embark on leadership of special circumstances that nobody from his noble forefathers (a.s.) have gone through, and here we are referring to the circumstances of the minor occultation?

How can he be qualified for assuming the responsibilities of Imāmah and in very difficult circumstances and he does not have the experience nor had he gone through levels of comprehending this stage?

And as we all know the minor occultation extended for about seventy years.

And prior to him there was Imām Muḥammad al-Jawād (a.s.). Where was his experience?

We can expand the observation to include Prophet Jesus (a.s.). How did he carry the responsibility of prophethood and the Book and wisdom while he was still an infant, dealing with the deceptions and trickeries of the Jews at that time, while he had no experience and no understanding of the society?

The same is the case of Prophet Yaḥyā (a.s.).

The answer we give for those cases we also give for this case, with no difference.

This explains that these individuals have their own special perfections and their metaphysical affairs that are connected with Almighty God. Our human minds might not be able to completely comprehend this, unless through absolute submission to the Almighty.

The Infallibles have abilities exclusive to them that is not connected to experience or classical learning, but only through means of the Divine and the Unseen.

Furthermore, even though the issue might be seemingly unusual, but it is necessary to discuss it in order to complete the picture, and that is that they are connected to Almighty God and are in no need of experience or any learning from anyone other than from God. Or that God teaches them in a specific way that we do not know of, and anything else that is said other than this is rejected with the least level of observation. This will be further discussed in this book.

A question: Does Almighty God need learning, or experience?

These individuals who are connected to God also do not need any learning other than from Him, because they represent Him on earth. They are His true viceroys who have reached the highest level of sincerity to Him, and that is why He has selectively chosen for Himself.

Therefore, if we were to conceptualise any idea other than this it would have no reality.

However, something that brings about confusion is that there are verses that elude to an increase, or refer to assurance or refer to learning, and there are narrations that refer to, or even clearly state the actual increase, and this is what they used in their argument.

This led to the forming of a misunderstanding in which even great scholars were not immune from.

If we were to look into what Seyid Şādiq al-Şadr mentions in his book *Tārikh al-Ghaybah al-Kubrā*, we would see there

are also issues. After he distinguishes between what he calls the conditions of the reappearance and its signs, when explaining aspects of the conditions of the reappearance he says in the fourth aspect:

The divine special plan in the making of a leader: This is based on two aspects: the first: as far as the making of the capacity of this leadership in the personality of the leader. The second: based on the perfecting of this capacity within him.<sup>1</sup>

After he discusses the three levels of teaching a leader he says:

As for leadership that is based on divine principles, it stems from different angles, each one of them at first needs teaching, and secondly training and testing, and thirdly perfecting and deepening.<sup>2</sup>

This leads the author to deduct numerous important conclusions. The first conclusion is:

It would normally be impossible for the existence of a global leader to lead on a material basis. This has also never occurred in any time in history. Global

---

1 al-Ṣadr, *Tārīkh al-Ghaybah al-Kubrā*, p. 415.

2 Ibid., p. 416-417.

leadership cannot be unless through divine teaching, and this teaching is opposite to the material basis. All worldly or material leaders are not knowledgeable in every aspect, even if they rule large countries.<sup>1</sup>

This is a sound view.

In the third conclusion he says:

The third conclusion: We say the same thing in regards to al-Mahdī (a.s.) who, according to the non-Shī‘a view, will be born at the end of time. After it being clear that he will not have revelation, he will not be able to be a global leader that he can be responsible for after the disconnection from the direct divine nurturing, and also by medium. During his time there will be no global leader prior to him to oversee his teaching and his perfection.

If someone was to say: The testing that continues to be effecting throughout the era of the major occultation, this will undertake the making of such a person.

---

<sup>1</sup> Ibid., p. 418.

Reply: This is not the case, because the goal for the testing by capacity is to create individuals who are sincere at a high level, in such a way that they are able to participate in global leadership under the greatest leader. As for the creating of a test for a person who has the capacity of global leadership through a limited amount of years, this is not the case.<sup>1</sup>

And:

If someone was to say: The testing could be to impose an increase in relation to him and to strengthen him to make him a global leader.

Reply: The test in itself is deficient in making a global leader. This is because a test is one thing and leadership is something else. If it was not for the expanded teachings that the tested receive from Imām al-Mahdī (a.s.) to lead the world after his reappearance... It would not be possible for them to practice leadership purely because they were tested. What a test does is it strengthens faith, sincerity and strengthening of will-power, and this itself is not sufficient for whoever it

---

<sup>1</sup> Ibid., p. 419.



may be, in addition to leading the world.<sup>1</sup>

He then says:

The only method that is possible to connect Imām al-Mahdī (a.s.) in his leadership nurturing by revelation, or by medium, is that he is the son of Imām Ḥasan al-‘Askarī (a.s.), in that he had received the great realities from his forefathers and from the Prophet (ṣ.a.w.) through divine revelation.

If this was correct it would mean that he was born during the era of his father and he has been alive until now, protected by the grace of Almighty God, for the sake of undertaking the global leadership for the promised day. Therefore, the major occultation is one of the necessary methods for the success of the divine mission of that day.<sup>2</sup>

This is something that can be accepted. After this he discusses the second level, saying:

In the perfecting of the capacity of global leadership from the perfect to

---

1 Ibid., 420.

2 Ibid.

the most perfect, based on the hypothesis we are presenting, we are trying to provide arguments for it. This is based on three aspects...<sup>1</sup>

He then presents the three aspects, and we have no comment about the first two, but with the third aspect there is a lot we can say. He says:

He (a.s.) will gain perfection – after infallibility – through his occultation, in different reasons:

First reason: Inspiration (*al-ilhām*) in the meaning that we have said in its validity, and there are narrations that point to this.<sup>2</sup>

We have nothing to say about this in general, but this has nothing to do at all with the occultation, let alone how long it is. This point will be further explained.

He then says:

Second reason: The perfecting of Imām al-Mahdī (a.s.) will be due to the deviation and sedition that happens during the era of the occultation. This will necessitate his perfecting from two angles:

---

1 Ibid.

2 Ibid.

First angle: What he personally faces in oppression and deviation.....<sup>1</sup>

This is the first issue, as we do not have access to how he lives and his connection to events, so there might be aspects of connection our minds are deficient to get to. It is like as if this statement means that his life is similar to his forefathers (a.s.) in the society, and there is no evidence for this. It is possible for this aspect to exist in a specific form and others in general based on what has been mentioned from him (a.s.) in his first letter we had previously discussed that he wrote to Sheikh al-Mufid. In this letter he says:

If we are in such a position that we are away from the habitations of the oppressors and it is due to hidden wisdom that the Almighty God has considered best for us and the believer followers of us, till the material wealth is in control of the transgressors.<sup>2</sup>

We can see that he (a.s.) says: "If we are in such a position that we are away from the habitations of the oppressors," so how can it be correct for us to say: "What he personally faces in oppression and deviation," while he is far from the habitations of the oppressors?!

---

1 Ibid., p. 421.

2 al-Kāshānī, *Ma'ādin al-Ḥikmah*, vol. 2, p. 303. al-Majlisī, *Biḥār al-Anwār*, vol. 53, p. 174.

The late martyr Seyid Ṣādiq al-Ṣadr (may God sanctify his soul) further explains, saying:

Second angle: It can be said based on a probable hypothesis that al-Mahdī (a.s.) living through a long history of generations will necessitate him having direct overseeing of the laws of the evolving of history, the series of its events and everything that affects human societies and the souls of individuals in positive or negative effects. It is not possible to have access to this by any other means, like referring to historical records or living through a particular time line through a short life...<sup>1</sup>

This would be the case if the recipient of this theory is based on a "probable hypothesis," but we are talking about an existing Infallible Imām and the reason for his delay, not about probabilities or speculations.

The author himself refutes this angle in this book a few pages before this, saying:

Global leadership cannot be unless through divine teaching, and this teaching is opposite to the material basis. All worldly or material leaders

---

<sup>1</sup> al-Ṣadr, *Tārīkh al-Ghaybah al-Kubrā*, p. 430.

are not knowledgeable in every aspect,  
even if they rule large countries.<sup>1</sup>

So, dear Seyid, how can that now be connected with the material basis?!

The third reason: Among the reasons for the perfecting of Imām al-Mahdī (a.s.) in perfecting after Infallibility... through his occultation: What he (a.s.) does in deeds and wilful sacrifices for the sake of Islam and Muslims.<sup>2</sup>

How, where and when?

Our intellects cannot encompass this, so how can we perceive it for us to make it one of the reasons for the perfecting of Imām al-Mahdī (a.s.)?

These are the three reasons that cause the increase of al-Mahdī (a.s.) in stages of perfection through his major occultation, according to our understanding and not based on it being specifically limited to this.<sup>3</sup>

However, unfortunately even though many of the premises are correct, some of them are speculations and assumptions, and a conclusion is based on the weakest of premises. Therefore, it is not possible to affirm this by

---

1 Ibid., p. 418.

2 Ibid., 433.

3 Ibid., p. 434.

evidence, which means that unfortunately the hypothesis is incomplete.

Seyid al-Şadr put effort in mentioning verses to support his argument, but this did not help his claim, as we do not deny there is an increase based on clear narrations.

If we were to accept the validity of what he mentions in explaining the verses in that way of there being a perfecting of the Infallible, this would only occur through what God had informed and explained to His Prophet (ş.a.w.) in His Book.

As a result if this was correct according to his explanation, how can we affirm that this would be applicable to the Infallible Imām (a.s.) in the major occultation and how long it is? In other words, how can we establish that the reason for the delay of the occultation and the existence of the Imām (a.s.) is for his maturing, even though this maturing is maturing of perfecting after Infallibility and for the purpose of completing his capabilities?

How can we prove this?

This is but only casting into the unknown, and it is surprising that such a statement could be said, because it is related to the realm of the unseen from its beginning and its end.

Furthermore, this informing about the capabilities of the Imām (a.s.) and his limits and the method of its scope is something that nobody has or can know about except for our Lord the Almighty.

If God wanted to explain this then the Infallible would be the one to inform it, and the Infallible has not informed about it at all, because it has not been mentioned not even in a weak tradition, in that the reason for the occultation being long is for the perfecting and maturing of the Imām (a.s.).

This is something that the author has got to through speculation, and as the verse says:

﴿إِنَّ الظَّنَّ لَا يُغْنِي مِنَ الْحَقِّ شَيْئًا﴾

*Indeed conjecture is no substitute for the truth.*<sup>1</sup>

He himself mentions in the beginning of his book:

The summary of the methodology that we will be adopting is: the question that is historically posed has two forms; the first is there are narrations that can be used as an answer for this question. The second: there is no narration that can be used as an answer. We will be discussing both forms independently.<sup>2</sup>

He then said:

The second form: If the case had no answer at all in narrations or the narration that indicated its obligation

---

<sup>1</sup> Qur'ān, 10: 36.

<sup>2</sup> al-Şadr, *Tārīkh al-Ghaybah al-Kubrā*, p. 24.

is unusable and incapable of proving due to its invalidity according to the general principles or as a result of its contradiction in the way we had explained in the first form. In such a case the issue stays without an answer, and it can be considered as an unfortunate historical gap in relation to traditions. Obtaining an answer for it will be restricted to the general principles and contexts related to it. Furthermore, a particular hypothesis can be formulated that holds probable veracity and we can support it from these principles and contexts. This will mean that the hypothesis can be used in that it is the only solution to the problem.<sup>1</sup>

We can notice the questionable things here in his statement from the very beginning. He says that we formulate a hypothesis that is probable in its veracity, which means it is probable to be true, and that means it could be false as well.

He then adds that he will present principles and contexts that support it, which is good, but then straight after that he says: "This will mean that the hypothesis can be used in that it is the only solution to the problem." This is where

---

<sup>1</sup> Ibid., p. 26.



the observation starts. How can it be the only solution? Why this specification?

It is indeed not shameful nor embarrassing for a human to say they do not know, or to refer this issue back to them, as advised by traditions, to help us if there are such traditions, and if not then the case is very clear.

It is possible that what he concluded with is what made him establish this, because there was no option other than this.

However there are many options, and he had mentioned this in the book in the reasons of occultation, except for this reason, or others have mentioned it in other books. There are many traditions that have discussed this, where if we were to look at them one by one we would not see any trace at all of this particular reason.

It is the contextual evidence that can prove the invalidity and incorrectness of this hypothesis.

In addition to this, we have no duty to search into these cases that our intellects cannot encompass or perceive.

‘Abd al-Wáhid ibn Muḥammad al-Maidainī narrates from ‘Abdullah ibn al-Faḍl al-Hāshimī who said:

Certainly, there is a long occultation for the master of this affair which cannot be avoided, as during the period of occultation every falsehood seeking person shall fall into doubt.

I asked: May I be sacrificed on you, why?

He (a.s.) replied: For the reason we have not been permitted to reveal.

I said: Then what is the wisdom behind his occultation?

He (a.s.) replied: The same wisdom that was behind the occultation of the divine proofs before him. Indeed the wisdom behind his occultation will not be known except after his reappearance just as the wisdom behind the actions of Khidr (a.s.) of making a hole in the boat, killing the boy and repairing the wall were not clear to Prophet Moses (a.s.) till the time of the parting of their ways. O son of Faḍl, this matter (of occultation) is a matter of Almighty God and is one of the divine secrets from the unseen of God. And since we know that God Almighty is All-Wise, we testify that all His actions and words are based on wisdom even

though their causes may not be clear  
for us.<sup>1</sup>

In the Imām's (a.s.) last letter to Ishāq ibn Ya'qūb in an answer to a letter written to him through Muḥammad ibn 'Uthmān al-'Amrī, asking him about a few issues:

Almighty God has said:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَسْأَلُوا عَنَ أَشْيَاءٍ إِن تَبَدَّ لَكُمْ تَسْؤُكُمْ﴾

*O you who believe! Do not put questions about things which if declared to you may trouble you.*<sup>2</sup>...Therefore do not ask what you are not in need of and do not put yourself into undue trouble. And pray more for an early reappearance as in it lies your success. Peace be on you O Ishāq ibn Ya'qūb and peace be on all those who follow the guidance...<sup>3</sup>

It is for this and other reasons that Seyid al-Murtaḍā (may God have mercy on him) said:

---

1 al-Gulpaigānī, Luṭfullah al-Şāfi. *Muntakhab al-Athar fī al-Imām al-Thānī 'Ashar* [Mu'assasah al-Wafā'] Beirut, part 28, p. 271, taken from *Kamāl al-Dīn*.

2 Qur'ān, 5: 101.

3 al-Ṭūsī, *al-Ghaybah*, p. 176.

The cause of the occultation is something that we are not able to encompass.<sup>1</sup>

This is something that Shahīd Seyid Ṣādiq al-Ṣadr (may God have mercy on him) was aware of, even when he presented this hypothesis, but certain verses and narrations made him adopt this hypothesis. He said:

Some might object by saying that Imām al-Mahdī (a.s.) is an infallible human and he has support from Almighty God. He does not need to go through experience in order for him to perfect, or to increase in his knowledge and information. However, there are numerous verses and traditions that indicate that the best of creation, being Prophet Muḥammad (ṣ.a.w.) was subject to increase in acquiring knowledge, and the same is with the rest of the Prophets and Infallibles. Almighty God says to His Prophet:

﴿وَقُلْ رَبِّ زِدْنِي عِلْمًا﴾

*And say, 'My Lord! Increase me in knowledge.'*<sup>1</sup>

---

<sup>1</sup> See: al-Mūsawī, Seyid Abū al-Qāsīm 'Alī ibn al-Ḥusain al-Murtaḍā. *al-Muqni' fī al-Ghaybah wa al-Ziyādah al-Mukammilah lahu*, Ed. Seyid Muḥammad 'Alī al-Ḥakīm [Mu'assasah Āl al-Bayt (a.s.) li Ihya' al-Turāth] Qom, p. 41.

Also, in relation to the status of Prophet Moses (a.s.) with Khidr (a.s.), where Khidr was the teacher of Moses, as Almighty God relays this story, saying:

﴿قَالَ لَهُ مُوسَىٰ هَلْ أَتَّبِعُكَ عَلَىٰ أَنْ تُعَلِّمَنِي مِمَّا عَلَّمْتَ رُشْدًا﴾

*Moses said to him, 'May I follow you for the purpose that you teach me some of the probity you have been taught?'*<sup>2</sup>

Sulaimān al-Daylamī narrates: I asked Abū 'Abdullah (a.s.): I heard you say more than once that if we were not increasing we would have finished. He (a.s.) said: As for the permissible and the prohibited, Almighty God sent this in its perfect form unto His Prophet (ṣ.a.w.), and there is nothing in the permissible nor the prohibited that increases in the Imām. I asked: Then what is this increase?

He (a.s.) said: In everything else other than the permissible and the prohibited.<sup>3</sup>

---

1 Qur'ān, 20: 114.

2 Qur'ān, 18: 66.

3 al-Mufīd, *al-Ikhtisās*, p. 313, al-Baḥrānī, Seyid Hāshim. *Yanābi' al-Ma'ājiz wa Uṣūl al-Dalā'il* [Mu'assasah al-Ma'ārif al-Islāmiyyah] p. 162. al-Şaffār, Abū Ja'far Muḥammad ibn al-Ḥasan ibn Farūkh. *Baṣā'ir al-Darajāt* [Mu'assasah al-A'lamī] Beirut, p. 413.

The author based his hypothesis on this basis. So far we have explained the hypothesis and some of the problems it has, and the following will be a detailed critique of this theory.

## A critique of the hypothesis of the perfecting of the Imām (a.s.) during the time of the occultation in order to be prepared for reappearance

### First:

Prior to anything we acknowledge that the Infallible's knowledge is not essential (*dhātī*), and we acknowledge that he is given knowledge, received from the realm of the All-wise the All-knowing, and if he was to learn something he would learn only from an infallible similar to him.

The late Shahīd Şādiq al-Şadr refuted those who objected to him in that the Imām (a.s.) must be the son of al-Ḥasan al-‘Askarī (a.s.), and he could not have been born after that, all previously explained in detail.

### Second:

We acknowledge that the Infallible increases in knowledge day after day, but what does he learn?

Let's ponder on what the author said, because the first issue that he mentions is clear in its refutation. Almighty God says: *‘My Lord! Increase me in knowledge,’*<sup>1</sup> and the Prophet (ṣ.a.w.) did not ask for an increase from anyone, but rather he requested it from his Lord and nobody else. This is what

---

<sup>1</sup> Qur’ān, 20: 114.

distinguishes the Infallible from anyone else, as we mentioned in the first issue.

As for Khidr teaching Moses, this was a Divine command, and it was also an Infallible teaching an Infallible, and there is no problem with that. Imām ‘Alī (a.s.) himself had said:

سلوني قبل ان تفقدوني .. هذا ما زقني رسول الله زقاً زقاً.

Ask me before you lose me....this is what was bestowed upon me by the Messenger of God, and fed by him.<sup>1</sup>

In *Kashf al-Yaqīn* it says:

قال سلوني من قبل أن تفقدوني، فإنما بين الجوانح مني علمٌ جمٌّ،  
هذا سفظ العلم، هذا لعاب رسول الله (ص)، هذا ما زقني رسول  
الله (ص) زقاً .

[He said] Ask me before you lose me, because there is abundant knowledge in my chest. It is the scale of knowledge and from the mouth of the Messenger of God (ṣ.a.w.). It was bestowed to me by the Messenger of God (ṣ.a.w.) who fed it to me.<sup>2</sup>

Even al-Fakhr al-Rāzī had narrated in his *Tafsīr* what Imām ‘Alī (a.s.) had said:

---

1 al-Ṣadūq, *al-Āmālī*, p. 341.

2 al-Ḥillī, *Kashf al-Yaqīn fī Faḍā’il Amīr al-Mu’minīn*, Ed. Ḥusain al-Dargāhī, p. 46.



لقد علمني رسول الله ألف باب، كل باب يفتح ألفباب.

The Messenger of God (ṣ.a.w.) taught me a thousand gates [of knowledge]; each gate opens up a thousand other gates.<sup>1</sup>

### **Third:**

As for the narration of Sulaimān al-Daylamī, where the Imām (a.s.) says: "if we were not increasing we would have finished."

Increasing in what?

We have no knowledge of that other than from what we know from them.

There are two things here:

First: They increase.

Second: Increase in what?

The first: We have sufficiently explained this, and it is accepted by all. Sheikh al-Kulainī in *al-Kāfi* devoted a special chapter for this under the title: "The Book of Ḥujjah: Chapter of the Imāms (a.s.) increase on Thursday nights."

---

1 al-Fakhr al-Rāzī, *al-Tafsīr al-Kabīr*, commentary on verse 33-34 of Surah Āl ‘Imrān.

He then added a second title: "Chapter of if the Imāms (a.s.) did not increase what they had be exhausted." Under this title he mentions a few narrations, and here we will relate just one:

‘Alī ibn Muḥammad and Muḥammad ibn al-Ḥasan narrate from Sahl ibn Ziyād, from Aḥmad ibn Muḥammad ibn Abi Naṣr, from Safwān ibn Yaḥyā who said: I heard Abū al-Ḥasan (a.s.) say that Ja‘far ibn Muḥammad (a.s.) would say:

لَوْلَا أَنَا تَزِدَاد لَانْقَادَنَا.

If it was not for us increasing we would exhaust.<sup>1</sup>

Similar to this has also been narrated by Muḥammad ibn Yaḥyā, from Aḥmad ibn Muḥammad, from Muḥammad ibn Khālīd, from Safwān, from Abū al-Ḥasan.<sup>2</sup>

The second: What do they increase in?

We cannot conceive this increase in such a way that is conceptualised personally, because it is something related to the Unseen (*al-ghayb*). If we wanted to obtain information about this we must do so through what the Infallibles (a.s.) have said.

---

1 al-Kulainī, *al-Kāfi*, vol. 1, p. 255.

2 Ibid.

In *al-Kāfi* Sheikh al-Kulainī devotes another title for this: "Chapter of the Imāms (a.s.) know all the knowledge that has been given to the Angels, the Prophets and the Messengers (a.s.)."

He then mentions a few narrations, and here we will suffice for one:

‘Alī ibn Muḥammad and Muḥammad ibn al-Ḥasan narrate from Sahl ibn Ziyād, from Muḥammad ibn al-Ḥasan ibn Shammūn, from ‘Abdullah ibn ‘Abd al-Raḥmah, from ‘Abdullah ibn al-Qāsim, from Samā‘ah, from Abū ‘Abdullah (a.s.) who said:

إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى عَلَّمَنِ عِلْمًا أَظْهَرَ عَلَيْهِ مَلَائِكَتَهُ وَأَنْبِيََاءَهُ  
وَرُسُلَهُ ، فَمَا أَظْهَرَ عَلَيْهِ مَلَائِكَتَهُ وَرُسُلَهُ وَأَنْبِيََاءَهُ فَقَدْ عَلِمَنَاهُ ،  
وَعِلْمًا اسْتَأْتَرِيهِ ، فَإِذَا بَدَأَ اللَّهُ فِي شَيْءٍ مِنْهُ أَعْلَمَنَا ذَلِكَ ، وَعَرَضَ  
عَلَى الْاِئِمَّةِ الَّذِينَ كَانُوا مِنْ قَبْلِنَا .

God, the Exalted the Sublime has two kinds of knowledge. One kind is that which is revealed to His Angels, His Prophets and His Messengers. Whatever He reveals to His Angels, His Messengers and His Prophets, is known to us also. The other is the kind which is exclusively for Him. When He wants to reveal anything from it we are taught

it first and it is presented to the Imāms before us also.<sup>1</sup>

This explains that there are two types of knowledge:

- 1) What Almighty God has taught His Angels, Messengers and Prophets, and they came to learn this.
- 2) Knowledge exclusive to the Almighty, and if He wanted to reveal any of this knowledge He would have taught it to them, and it is also presented to the Imāms before them.

This statement clearly says that such knowledge is bestowed upon them, not by experience, and not through deduction or reasoning.

Seyid al-Ṣadr (may God sanctify his soul) himself mentions the following:

Narrated also from Abū Baṣīr, from Abū ‘Abdullah (a.s.) in a long tradition:

إن عندنا علم ما كان ، وعلم ما هو كائن إلى أن تقوم الساعة ،  
قال : قلت : جعلت فداك ، هذا والله العلم . قال : إنه لعلم ،  
وليس بذلك ، قال : قلت : جعلت فداك ، فأبي شيء العلم؟  
قال: ما يحدث بالليل والنهار ، الأمر بعد الأمر ، والشئ بعد  
الشئ ، إلى يوم القيامة .

We have the knowledge of the past and knowledge of what exists until the coming of Judgment Day.

---

<sup>1</sup> Ibid.

I asked: May I be sacrificed for you, by God this certainly is knowledge.

He (a.s.) said: It indeed is knowledge, but not that knowledge.

I asked: May I be sacrificed for you, what knowledge is it?

He (a.s.) said: It is whatever takes place during the night and during the day, one matter after the other, and one thing after the other until Judgment Day.<sup>1</sup>

It is the third tradition that he narrates. We can see the wonders of their knowledge and who taught them. They do not only know everything that has happened and everything that will happen until Judgment Day, they also know what happens in the night and the day, in affair after affair and thing after another until Judgment Day. This means every instant and every glimpse of any eye, or more, or less...

With these specifications that have been mentioned is there a need to obtain any further information?!

What we want to say and what appears to us in everything that has been said then we will know with certainty that Imām ‘Alī (a.s.) is the one who appraises people, and

---

<sup>1</sup> al-Kulainī, *al-Kāfi*, vol. 1, p. 240. al-Baḥrānī, *Yanābi‘ al-Ma‘ājiz*, p. 130.

people do not appraise him. It is him who completes experiences, and not experience that completes him.

**Fourth:**

If we were to accept what was said in his hypothesis we will fall into a complicated problem we will never be able to get out of. It will lead to people's unhappiness towards him (a.s.), or towards Almighty God, may He be extolled from this. Of course, this is something rejected by reason and by narration.

**How?**

As previously discussed and as is known, this hypothesis suggests the perfecting of the Infallible and places that to be one of the four conditions of his reappearance. If this was to be correct it would lead to severe corruptions and if Shahīd Seyid Ṣādiq al-Ṣadr took notice of this he would never have adopted such a hypothesis.

**Explanation:**

With the absence of the condition (*shart*) the conditioned (*mashrūt*) is also absent. Accordingly, if the number of those tested and the remaining conditions were met, but not this condition, then it would not be possible for the Infallible to appear. This will result in corruption of people throughout this era until their Infallible completes his perfecting.

The view regarding this is obvious.

It is not possible to avoid this misconception by saying that God has arranged these matters in such a way that the Imām will become perfect with the completion of these other conditions.

This is because we are arguing this theory on a real scientific level, and not on an outside level. This means in the realm of possibility it must be complete for it to occur, and not that the realm of occurrence would oppose, even generally, the realm of possibility.

If this is invalid then most certainly so would the hypothesis.

This will be further explained in the sixth and seventh point, and one must concentrate on these points due to their depth and relatively delicate concepts.

**Fifth:**

What the author mentions is opposite to what has been mentioned in the traditions of Ahlul Bayt (a.s.), and is opposite to what our scholars believe.

He said:

The fourth aspect: The divine special plan in the making of a leader: This is based on two aspects: the first: as far as the making of the capacity of this leadership in the personality of the

leader. The second: based on the perfecting of this capacity within him.<sup>1</sup>

In narrations it says:

If our followers - may God grant them success to obey Him - were to unite in their hearts with loyalty in praising them they would not be delayed in having the blessing of meeting us. Their happiness would be hastened in us witnessing the truth of recognition and their veracity from them in us. The only thing that blocks us from them is what gets to us from what we hate and have no influence over. God is the Helper, and He is sufficient for us and the Best disposer of our affairs, and praise and peace be upon our Master, the giver of glad tidings and of warnings Muḥammad (ṣ.a.w.), and his Pure Progeny (a.s.).<sup>2</sup>

Concentrate on what the Infallible is saying in order to find the veracity of what we are saying. The Imām is ready in any time to reappear, and the hindrance is something else.

---

1 al-Ṣadr, Seyid Muḥammad Ṣādiq. *Tārīkh al-Ghaybah al-Kubrā*, p. 415.

2 al-Ṭabarsī, *al-Iḥtijāj*, vol. 2, p. 324.



What we are saying is not far from what Sheikh al-Ṭūsī (may God sanctify his soul) has said:

If it is said: Why have you claimed that it is necessary for him to exist, even during the occultation, and why can it not be permissible for him to be non-existent?

We would say: We have made that necessary as far as the Imam (a.s.) being responsible and disposal of affairs, which is a grace (*lutf*) from God to us. This cannot occur unless he exists, and his existence is something outside of our capability. We would then further say: This would be incumbent upon Almighty God, or else it would lead to us to not displacing the cause by the act of grace, which would mean we have done it from God and not from ourselves. If He brought the Imam (a.s.) into existence and we were not able to grant him power over us, then direction of the duty would be good, but at first it would not be good.<sup>1</sup>

---

<sup>1</sup> al-Ṭūsī, *al-Ghaybah*, p. 12-13. This complex text is trying to say that if the Imām (a.s.) did not exist it would not be appropriate for us to have the duty of supporting him and defending him, and the removal of this *taklīf* would be from God, because He had not yet

We can apply this right here, because it is a way of understanding it, even though not identically the same thing from what the hypothesis says.

The hypothesis says:

His power and perfection in leading the world has not yet reached completion, even though he is infallible, and it will complete gradually, meaning through perfecting until the time of reappearance, and that is in the actual moment the required level of perfection does not exist.

We say: We see it incumbent for him to be ready for reappearance all the time and completely perfect for it, because if his acts which is grace for us is incomplete unless after his existence and his coming into being is not in our power. We would say: It is incumbent for God to bring him into that.

This matter is beyond our ability and is in the power of Almighty God, and He did not bring it into being based on the supposed supposition.

The Master of the Creed Sheikh Abū Ja‘far al-Ṭūsī (may God sanctify his soul) has also said in this specific issue:

---

brought the Imām into existence. This means that the cause of the absence of *taklīf* has not be removed from us and it still exists as long as the Imām does not exist. The prevention of the occurring of such a grace means that the Imām has that capacity from the Imām, and if God was to bring the Imām into existence, then it would be appropriate and good to direct the *taklīf* of the obligation of supporting him. If we do not support him we would be negligent of this grace and it is not from Almighty God. [Trans]

What we say in this chapter is the same as what al-Murtaḍā (may God have mercy on him) has said in *al-Dhakhīra*. We have also mentioned it in *Talkhīṣ al-Shāfi*.<sup>1</sup> Our grace from the acts of the Imām and his expansion in power will not be complete unless through three things:

The first is related to God, which is the bringing into being of al-Mahdī (a.s.).

The second is related to who carries the responsibility of Imāmah and upholds it.

The third is related to us and our will to support him, help him and be led by him.<sup>2</sup>

What we relay here are all keys to solving this misconception. For those who have yet to comprehend this matter in its depth we will compliment this discussion by giving an example of what a non-Shī‘ī had said and Sheikh al-Ṭūsī's reply to that:

The example that he mentions – i.e. the denier of the existence of the Imām (a.s.) – in that if God had made it obligatory for us to perform ablution from a particular well that did not have a rope that we can obtain the water

---

1 al-Ṭūsī, *Talkhīṣ al-Shāfi*, vol. 1, p. 79-80.

2 al-Ṭūsī, *al-Ghaybah*, p. 12.

with, and He said to us: If you get close to the well I have created a rope for you to use to extract the water, this would remove our impediment. And if we do not go close to the well we would be doing so on our own accord and not on behalf of God.

It is similar to when a master says to his slave who is far from him: Buy me meat from the market. The slave says: I am not able to because I do not have the money for it. The master then says: If you get close to it I will give you the money. This would remove that impediment, and if he does not come forward to take the money that would have been on his own accord and not from his master.

This is the same situation with the appearance of the Imām (a.s.) with our ability. It must be that our inability is the reason for why the Imām has not appeared in these states. If we had enabled him then he would have come out and appeared.

We [al-Ṭūsī] say: This statement said is by one who assumes that we must enable the Imām in order for him to appear, and it is not obligatory for us to do so in every state.

We accept the example given, because if Almighty God made it obligatory for us to obtain water in that state it would be obligatory for the rope to also be available at that state, because it would remove the impediment.

However, if He was to say: Whenever you get close to the well I have made a rope for you, and their duty is to get close and not obtain water, then the ability to get close would be sufficient in this case, because his duty is not to get water. If he was to get close to the well as a result his duty will be to obtain water, and at that time it would be obligatory to make the rope for him.

Similar to this is that it would not be obligatory for us to obey the Imām in every situation and enable him, and hence it would not be obligatory for him to exist. If obedience to him becomes obligatory in the state and we do not know of its condition or the awaited time, it would become obligatory for him to exist, to remove the impediment in the duty.

Reply: The example of the master with his slave is similar to that, because the master commanded the slave to go close, and not to buy. If the slave went close, and then the master ordered him to purchase, it would be obligatory for him to give the slave the money.

This is why we say that Almighty God has given duty to those who come until Judgment Day, and they cannot be existents who remove the impediment because he has not yet directed the duty. If he makes them and removes the impediment from them in fulfilling the duty with power and with the instruments and appointing of proofs, at this time duty will be directed to them.

This argument will remove the fallacy in the misconception.

If the Imām was responsible to undertake the affair and bear the responsibilities of Imāmah, how can it be possible for him to be non-existent?

This itself would be the same thing if it was to be said that the Imām is not perfect enough to appear.

We say: If the Imām had the duty of undertaking the affair and holding the responsibilities of Imāmah, how can it be permissible for his abilities to be non-existent?

Rationally, is it correct to direct a duty to a non-existent?

Here we are saying is it correct to direct a duty to someone that cannot make the run to run?

His duty in this is not related to our facilitating at all, rather the obligation of us facilitating is a branch of him carrying what we had said he does, and this is clear.<sup>1</sup>

Furthermore, observe what Sheikh al-Mufid had said before this when someone objected and said what is the difference between the Imām existing or not existing:

If Almighty God was to appoint an evidence and a proof over the rest of His creation and He made him fear the oppressors, the proof would be upon who is fearing, and not upon Almighty God. If God was to eliminate him the proof would be upon God, and not upon the oppressors. This is the difference between his existence and his non-existence.<sup>2</sup>

We phrase the same answer here:

If Almighty God was to appoint an evidence and a proof over the rest of His creation, and his hiding is his

---

1 al-Ṭūsī, *al-Ghaybah*, p. 14-15.

2 al-Mufid, *al-Risālah al-Thānīyah fī al-Ghaybah*, p. 15.

perfection the proof would be for God and not for the oppressors.

In other words, we say what he says after the question of why was there an occultation seeing that none of his forefathers went into occultation?:

When it is established through evidence that he is infallible, it is also incumbent to conceal him from the enemies until he knows – with undoubted certainty – the presence of followers and the gathering of supporters, the general interest will be in his reappearance with the sword.<sup>1</sup>

‘Allāmah al-Ḥillī (may God sanctify his soul) has said:

As for the cause of his being hidden, this is either some interest (*maṣlahah*) which God has kept to Himself, or the large number of enemies and paucity of helpers. For in view of the wisdom of the Almighty and the Imām's infallibility it is impermissible for God to hinder His Grace (*lutf*). Hence it is because of something else, and that is what was sought (i.e. the required conclusion).<sup>2</sup>

---

1 al-Mufīd, *al-Risālah al-Thālithah fī al-Ghaybah*, p. 5.

2 al-Ḥillī, *al-Bāb al-Ḥādī ‘Ashar*, p. 46.



Therefore, whatever affair that is related to God, this has been fulfilled. Anything related to the Infallible, this has been accomplished.

What remains is not what is related to God, or to His Successor, but to something else.

This something else is either something we do not know, and when we say we do not know we mean we know that there is a divine reason behind it, but we have not encompassed it and it is currently not possible for our intellects to perceive it.

Or that the enemies are too many and too powerful.

Or the helpers are too scarce and too weak.

Or a combination.

### **Sixth:**

In addition to this, we must not forget that there is a principle that Imām al-Şādiq (a.s.) has established, and Sheikh al-Şadūq has mentioned this in the beginning of his valuable book *Kamāl al-Dīn*, and we will explain it here where Almighty God has said:

﴿وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً﴾

*When your Lord said to the angels, 'Indeed I am going to set a viceroy on the earth,'<sup>1</sup>*

---

<sup>1</sup> Qur'ān, 2: 30.

Prior to God creating creation He created the Khalīfah, and from this we know that the affair of the Khalīfah is more important than the matter of creation, maybe because creation is subsistent in the Khalīfah.

This is like what Imām al-Ṣādiq (a.s.) refers to when he said:

الحجة قبل الخلق، ومع الخلق، وبعد الخلق.

The Proof is before creation, with creation and after creation.<sup>1</sup>

After this Sheikh al-Ṣadūq says:

If Almighty God creates beings without a proof then He has ruined them and left them to foolishness. His wisdom demands that penalties must be defined so that mischievous are guided and wisdom should not permit even a moment to turn away from the confines of these ordinances. Wisdom is generalized in the same way as obedience is.<sup>2</sup>

He then says:

If it would not have been mentioned in the holy Quran that Muḥammad (ṣ.a.w.) is the last prophet, it would have been necessary for every age to

---

1 al-Ṣadūq, *Kamāl al-Dīn*, p. 5.

2 Ibid.

have a prophet. Now that it is already mentioned, there is no chance of arrival of a prophet or a messenger after the Prophet (ṣ.a.w.). However, the necessity of Caliph is still in mind. This is because God Almighty does not invite to anything unless He makes the human mind understand its significance. If it is beyond the imagination of human beings, the invitation is aimless and it is not considered as a divine proof. Everything is influenced by its like and is repelled by its opposite. Therefore, if human mind would have rejected the presence of messengers, God Almighty would never have appointed them.<sup>1</sup>

*Khilāfah* is different to *Nubūẓwah*, as Sheikh al-Şadūq had previously clearly explained:

However, the necessity of a Khalīfah is still in the intellect.<sup>2</sup>

Hence the verse in the holy Quran:

﴿وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي  
الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِنْ قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي

---

1 Ibid.

2 Ibid.

ارْتَضَىٰ لَهُمْ وَلِيًّا لَّئِنَّمَا يَخَافُونَ مِنِّي لَا يُشْرِكُونَ  
بِي شَيْئًا ﴿﴾

*Allah has promised those of you who have faith and do righteous deeds that He will surely make them successors in the earth, just as He made those who were before them successors, and He will surely establish for them their religion which He has approved for them, and that He will surely change their state to security after their fear, while they worship Me, not ascribing any partners to Me.<sup>1</sup>*

Almighty God says:

﴿وَخَاتَمَ النَّبِيِّينَ﴾

*And the Seal of the Prophets.<sup>2</sup>*

This is why it is said that:

Khilāfah is different to Nubuwwah from an aspect. A Khalifah could be a non-prophet, but it is not possible for a prophet not to be a Khalīfah.<sup>3</sup>

**Seventh:**

In regards to the verse:

---

1 Qur'ān, 24: 55.

2 Qur'ān, 33: 40.

3 al-Ṣadūq, *Kamāl al-Dīn*, p. 7.

﴿وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً﴾

*When your Lord said to the angels, 'Indeed I am going to set a viceroy on the earth,'<sup>1</sup>*

This is a solid proof about the occultation of Imām. God Almighty made it incumbent on everyone to obey the caliph when He said that He was going to appoint a caliph on earth. Iblis, the enemy of God had hypocrisy in his heart and kept it hidden till he became a hypocrite because of it. He intended to disobey the caliph every time he was ordered to obey. His hypocrisy was one of the worst, because it was hidden. Therefore he was disgraced the most among all the hypocrites. When God Almighty had ordered His angels to obey the caliph, they had faith in him and were eager to do so. They had kept this feeling in their hearts, which was exactly opposite of what Iblis had. As a result, the rank of angels increased manifold as much as the disgrace that the enemy of God had to face. Hence, obedience in seclusion has a great reward because it

---

1 Qur'ān, 2: 30.

is free from every doubt. It is narrated that the Holy Prophet (ﷺ) has said:

من دعا لآخيه بظهر الغيب ناداه ملك من السماء ولك مثلاه

“If a person prays for his brother in his absence, an angel from heavens calls out: May the same benefit be for you!”

Almighty God has supported the belief on unseen in His religion. He says in this verse:

﴿هُدًى لِّلْمُتَّقِينَ، الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ﴾

*A guidance to the Godwary, who believe in the Unseen.*<sup>1</sup>

Hence belief on unseen has a great reward for believers because such a faith is free of all doubts. If someone pays allegiance to a caliph in his presence, there is a possibility that the person wants to seek some favour or he fears for his life as in the case of people who obey their worldly rulers. However, having faith on unseen is free of all such doubts. Almighty God mentions this fact in the following verse:

---

1 Qur'ān, 2: 2-3.

﴿فَلَمَّا رَأَوْا بَأْسَنَا قَالُوا آمَنَّا بِاللَّهِ وَحَدَّهُ وَكَفَرْنَا بِمَا كُنَّا بِهِ مُشْرِكِينَ،  
فَلَمْ يَكُنْ يَنْفَعُهُمْ إِيمَانُهُمْ لَمَّا رَأَوْا بَأْسَنَا﴾

*Then, when they sighted Our punishment, they said, 'We believe in Allah alone, and disavow what we used to take as His partners.' But their faith was of no benefit to them when they sighted Our punishment.<sup>1</sup>*

When obedient servants acquired faith in unseen, Almighty God did not deprive even his angels of this reward. It is narrated that angels had had this conversation with Almighty God seven hundred years before the creation of Adam (a.s.). During this period, angels got the benefit of obedience accordingly. If a person denies this narration or abovementioned period then he has no option but to have faith in unseen for a moment and even a moment is not devoid of wisdom. When a moment has one unit of wisdom in it, two moments will have two. In this way, a number of moments will have a number of units of wisdom hidden in them. The reward will

---

<sup>1</sup> Qur'ān, 40: 84-85.

continue to get multiplied as the time period increases.<sup>1</sup>

Based on all that has been mentioned we say firstly that God's Khalīfah must exist. Secondly, he must be perfect, and thirdly he must be completely ready for this.

We are steadfast in our allegiance to him, believing that he is worthy of Imāmah and he was and is the complete Ḥujjah.

Sheikh Muḥammad Riḍā al-Muḏaffar eloquently puts this in the following way:

The fact that he has lived for such a long time is a miracle granted to him by God, and it is no more amazing than the miracle of the start of his Imāmate for humanity at the age of five, when his father's life was taken away. Nor is it any more surprising than the miracle whereby 'Isa talked with people from his cradle, and was appointed a prophet when still an infant.<sup>2</sup>

With this we conclude this paper.

And praise be God, Lord of the worlds.

---

1 al-Ṣadūq, *Kamāl al-Dīn*, p. 11.

2 al-Muḏaffar, Muḥammad Riḍā. *'Aqā'id al-Imāmiyah*, p. 79



## Part Three: The meaning of negating "witnessing" the Imām (a.s.) during the Occultation

### The Special Letter: Witnessing

It is reported in the famous letter (*al-tawqī'*) written by the Awaited Imām al-Ḥujjah ibn al-Ḥasan al-‘Askarī (a.s.) and transmitted by the Fourth Deputy Muḥammad ibn Sa‘īd al-Samurī, where in it the claim of "witnessing," or *mushāhadah* is falsified.

It is popular among the believers that some people have met the Infallible Imām (a.s.), and this is something general believers commonly know about.

People were also aware that the meaning of this narration is directed towards the claimant of being a deputy and specific representation, which means that there is no contradiction between what has been narrated and the reality of what occurs.

However, suddenly in recent times a wave of skepticism has appeared regarding seeing the Imām (a.s.), led by certain people dragging some into a snare and confusing even many scholars in how to reply. May God reward all those who have tried to reply to this misconception, but most of the replies fall short of being comprehensive and complete.

It has baffled everyone that the phrase mentions the falsifying of anyone who claims having seen the Imām (a.s.), but in the outside people rejected it with their speculation, because reports have established that some people and certain scholars have seen him and met with him, so how can we conform between these two matters?

In order to substantiate the narration and clarify its meaning some resorted to outwardly rejecting these claims of seeing the Imām (a.s.).

Others understood the before and after to mean falsifying the claimant of deputation, representation and anything that branches from it.

Or they interpreted it in a shallow way that would need further explanation, but it still remained far from the concept.

They exhorted their efforts in replying but most were not apparently convinced in the answer, but just submitted to it.

This can be seen in the expressions on faces or in confusion in what they wrote or said, most of which has been published and well-known.

After this brief introduction and relying on Almighty God we will now delve into this matter, asking the Almighty to guide us to the right path that will bring certainty and tranquillity to our souls.

We carefully examined the statement, because it has been issued by one of the Masters of literature and eloquence whose statements are below the statements of God, but above the statements of creation. Those whom the Qur'ān was descended to, in their houses, as they are the people of the Qur'ān, and in order to understand the statement of the Imām (a.s.) we must meticulously look into the words he used.

This is why we refer back to the holy Qur'ān so that *maybe our Lord will guide to something more akin to rectitude than this.*<sup>1</sup>

Therefore, after seeking success from the Almighty and relying on Him we say:

**First:** This narration has been mentioned by Sheikh al-Ṭūsī in *al-Ghaybah*, under the chapter of mentioning some accounts of the deputies who were during the [minor]

---

<sup>1</sup>Qur'ān, 18: 24.

occultation, at the end of the topic of the descriptions of the praised deputies, when mentioning Abū al-Ḥasan ‘Alī ibn Muḥammad al-Samurī, saying: A group narrated to us, from Abū Ja‘far ibn Muḥammad ibn ‘Alī ibn al-Ḥusain ibn Babawaih who said: Abū Muḥammad Aḥmad ibn al-Ḥasan al-Mukkatib<sup>1</sup> narrated to me...

Seyid al-Khū‘ī reports this in his *Mu‘jam*, discussing the states of the mentioned deputy "‘Alī ibn Muḥammad al-Samurī," (may God have mercy on him), under the letter *al-‘ayn*.<sup>2</sup> He finished it by saying:

This has been narrated by al-Ṣadūq in *Kamāl al-Dīn*, chapter 49, when mentioning the letters that have been reported by al-Qā‘im (a.s.), tradition 41.<sup>3</sup>

al-Nu‘mānī has also narrated this in his book *al-Ghaybah*, and so has al-Ṭabarsī<sup>4</sup> in *al-Iḥtijāj* and al-Rāwandī in *al-Kharā‘ij wa al-Jarā‘ih*.

The author of *Biḥār al-Anwār* reports this in the following way:

---

1 It seems that here is an incorrect arrangement of the name, because he is Abū Muḥammad al-Ḥasan ibn Aḥmad, and there is a disagreement as to whether his name is al-Ḥasan or al-Ḥusain.

2 al-Khū‘ī, Abu al-Qāsim. *Mu‘jam Rijāl al-Ḥadīth*, vol. 13, p. 183, and Fourth Edition, [Beirut, 1983], vol. 12, p. 170, no. 8494.

3 al-Ṣadūq. *Kamāl al-Dīn*, p. 516, h. 44. In the edition I saw it did not have the expressing of praise, or *taradī*.

4 Sheikh Abū Manṣūr Aḥmad ibn ‘Alī ibn Abī Ṭālib al-Ṭabarsī, one of the great scholars of the Shi‘a creed in the Sixth Century AH.

*al-Ghaybah*, by Sheikh al-Tūsī: A group narrated to us from Abū Ja‘far Muḥammad ibn ‘Alī ibn al-Ḥusain ibn Bābawaih who said Abū Muḥammad ibn al-Ḥasan ibn Aḥmad al-Mukattib who said: I was in the City of Peace [Baghdad] in the same year that Sheikh Abū al-Ḥasan ‘Alī ibn Muḥammad al-Samurī (may God sanctify his soul) passed away. I met him a few days before his death, and he had shown to people his copy of a letter:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ، يَا عَلِيُّ بْنَ مُحَمَّدٍ السَّمُرِيِّ ،  
 أَعْظَمَ اللَّهُ أَجْرَ إِخْوَانِكَ فِيكَ ، فَإِنَّكَ مَيِّتٌ مَا بَيْنَكَ وَ  
 بَيْنَ سِتَّةِ أَيَّامٍ ، فَأَجْمِعْ أَمْرَكَ ، وَلَا تُوصِ إِلَى أَحَدٍ فَيَقُومَ  
 مَقَامَكَ بَعْدَ وَفَاتِكَ ، فَقَدْ وَقَعَتِ الْعَيْبَةُ التَّامَّةُ ، فَلَا  
 ظُهُورَ إِلَّا بَعْدَ إِذْنِ اللَّهِ تَعَالَى ذِكْرُهُ ، وَذَلِكَ بَعْدَ طُولِ  
 الْأَمَدِ ، وَقَسْوَةِ الْقُلُوبِ ، وَامْتِلَاءِ الْأَرْضِ جَوْرًا ، وَ  
 سَيِّئَاتِي شِيعِيٍّ مَنْ يَدَّعِي الْمُشَاهَدَةَ ، أَلَا فَمَنْ ادَّعَى  
 الْمُشَاهَدَةَ قَبْلَ خُرُوجِ الشُّفِيَانِيِّ وَالصَّيْحَةِ ، فَهُوَ كَذَّابٌ  
 مُفْتَرٍ ، وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ .

In the name of God, the Compassionate the Merciful. O ‘Alī ibn Muḥammad al-Samurī, may Almighty God grant reward [condolences] to your brethren for you.

You are going to die in the next six days. Tie up your affairs and do not appoint any successor to carry out your duties after your final transfer. The full occultation has begun and there shall be no appearance but after Divine permission, glory be His name, and that shall be after lengthy times, and the hardening of the hearts and the earth being replete with inequity. Individuals from my Shi'a will come forward and claim to have seen me. Behold, whoever claims seeing me before the rise of al-Sufyānī and the Scream, is a liar and a slanderer. And there is no power except through God, the Lofty, the Great.

The narrator said: We copied this letter and we left him. On the sixth day we returned to him and he was about to pass away, and someone said to him: Who is your successor after you?

He said: "The affair rests in the hands of God." He then passed away, and this was the last words that were heard from him, may God be pleased with him.<sup>1</sup>

---

<sup>1</sup> al-Majlisī, *Bihār al-Anwār*, vol. 51, p. 365.

The author of *al-Ihtijāj*, Sheikh al-Ṭabarsī narrates this in the following way:

When the time came for Abū al-Ḥasan al-Samurī to leave this world and his departure was close he was asked: Who will you give succession to? He brought out to them his copy of letter, saying: In the name of God, the Compassionate the Merciful. O ‘Alī ibn Muḥammad al-Samurī, may Almighty God grant reward [condolences] to your brethren for you.....<sup>1</sup>

Without a chain, as if this letter was something completely agreed upon during his era. Even though in his other book *I‘lām al-Warā bi A‘lām al-Hudā* he himself mentions it, saying: "It has been narrated from Abū Muḥammad al-Ḥasan ibn Aḥmad al-Mukattib..." and transmits the narration.<sup>2</sup>

The apparent is that he narrates it with the same chain.

We say, firstly, this narration has no chain other than this one. One option is we disregard it, because this chain is not authentic according to the precise methodology of Seyid al-Khū’ī which requires that each narrator in the chain be

---

1 al-Ṭabarsī, *al-Ihtijāj*, vol. 2, p. 297.

2 al-Ṭabarsī, *I‘lām al-Warā bi A‘lām al-Hudā*, vol. 2, p. 260.

praised (*mamdūḥ*), and hence it would not indicate anything.

And seeing the Imām (a.s.) has in fact actually occurred externally, because it is not possible to deem some who have claimed seeing him as liars. This is opposite to claiming of deputyship and specific representation, which is something established in being rejected through other evidence and during the occultation. By this we can quickly close the subject, but this is opposite to what some contemporary scholars have inclined to believe.

Another option is we can say that we cannot disregard the narration because such a meaning is confirmed and famous among the Shi‘a of Ahlul Bayt (a.s.).

Furthermore, If the narrator is someone who has not been praised, but is contemporary to Sheikh al-Ṣadūq and no criticism or dispraising has been mentioned about him. Also Sheikh al-Ṭūsī and a group of scholars whom traditions are taken from, in addition to Sheikh al-Ṣadūq himself all transmit this narration that is sensitive to us from multiple people who are known by them and contemporary to them, or some of them. And this person himself directly reports this crucial matter from the Fourth Deputy without any objection or rejection of him or towards him, or even doubt about it, so how can we not have assurance of this statement being issued by the Imām (a.s.) and its authenticity?

In addition to this, if we were to look at what has been written in his biography it would be enough indication of



how great his status was. Seyid Muḥammad ‘Alī al-Abṭahī [d. 1423 AH/2002 AD] writes in his biography:

al-Ḥusain ibn Ibrahim ibn Aḥmad al-Mua’dab, who narrated from Abū al-Ḥusain Muḥammad ibn Ja‘far al-Asadī and others.

‘Alī ibn al-Hakam has said in *Mashāyikh al-Shī‘a*: He is among the Sheikhs of the Shī‘a: He lived in Qom and he had a very good book on al-Farā’iḍ, which was referred to by Abū Ja‘far Muḥammad ibn ‘Alī ibn Bābawaih who highly revered him.

I say: I have not found his biography in the books of our scholars, other than ‘Alī ibn al-Ḥakam, based on what has been mentioned by Ibn Ḥajar.<sup>1</sup> al-Ḥusain was among the Sheikhs of al-Ṣadūq who narrated from him abundantly in his book, expressing *taradī* and *tarahḥum* on him. His agnomen Abū Muḥammad as is mentioned in *al-Ikmal*,<sup>2</sup> saying: Abū Muḥammad al-Ḥusain ibn Aḥmad al-Mukattib narrated to us. And: Abū Muḥammad al-Ḥusain ibn Aḥmad al-

---

<sup>1</sup> In his book *Lisān al-Mīzān*.

<sup>2</sup> al-Ṣadūq, *Kamāl al-Dīn*, ch. 49, p. 476.

Mukattib, may God be pleased with him, narrated to us, saying: I was in the City of Peace [madīnah al-salām - Baghdad] in the same year that al-Samurī passed away. I met him a few days before his death, and he had brought out a letter to the people and read it out. In this letter it has the command of not delegating succession to anyone, as the time for the second occultation had come. It was narrated in *al-Ghaybah*,<sup>1</sup> from al-Ṣadūq and others.<sup>2</sup>

Furthermore, that which exists in books and narrations of al-Ṣadūq is "al-Ḥusain" in abbreviation, unless it has been mentioned in places like *al-Ikmal* and *al-Ghaybah*, and this is the more appropriate because of his agnomen being Abū Muhammad. However, there being no necessary connection between the naming of al-Ḥasan and the agnomen of Abū Muhammad, the apparently correct is what scholars and narrations have written, in recording his name as al-Ḥusain.

---

1 al-Ṭūsī, *al-Ghaybah*, p. 242.

2 al-Ṣadūq, *Kamāl al-Dīn*, ch. 49, p. 479.

He was given the title of al-Mukattib, as has been mentioned in numerous places in *al-Khiṣāl* and *al-‘Uyūn*, and also the title of al-Mu’addab, as has been reported in *Lisān al-Mizān*, *al-Ikmāl*,<sup>1</sup> in many places in *‘Uyūn Akhbār al-Riḍā (a.s.)*,<sup>2</sup> *al-Ghaybah*,<sup>3</sup> the Mashyakhah of *al-Faqīh*, *Ma‘ānī al-Akbbār*,<sup>4</sup> and others.

al-Ṣadūq frequently narrated from him in his books, from a group of narrators, among them are:

Ibrāhim ibn Hāshim: in many places in *al-‘Uyūn*,<sup>5</sup> *al-Khiṣāl*,<sup>6</sup> *Ma‘ānī al-Akbbār*.<sup>7</sup>

Abū ‘Alī Muḥammad ibn Homām: *al-Ikmāl*.<sup>8</sup>

Abū al-‘Abbās Aḥmad ibn Yaḥyā ibn Zakariyā al-Qaṭṭān: *al-Khiṣāl*,<sup>9</sup> *al-Ma‘ānī*.<sup>1</sup>

---

1 p. 484.

2 vol. 1, p. 72.

3 p. 180.

4 p. 204.

5 Like: vo. 1, p. 72, vol. 2, p. 214, 262, and more.

6 vol. 1, p. 148.

7 p. 285.

8 p. 476.

9 vol. 2, p. 132.

The Fourth Deputy ‘Alī ibn Muḥammad al-Samurī: *al-Ikmāl*.<sup>2</sup>

Muḥammad ibn Ja‘far Abū ‘Abdullah al-Asadī al-Ash‘arī al-Kūfī Abū Ḥusain: *al-Khiṣāl*,<sup>3</sup> *al-Ikmāl*,<sup>4</sup> *al-Ghaybah*.<sup>5</sup>

The Mashyakhah of *al-Faqīh*: Under no. 194, from him to Muḥammad ibn Ismā‘īl al-Barmakī, *Ma‘ānī al-Akbbār*,<sup>6</sup> *Uyūn al-Akbbār* and *al-Āmālī*.<sup>7</sup>

Shortening the name by just mentioning his father's name, or with his grandfather's name Aḥmad, or mentioning him with the title, as previous explained, does not mean it is more than one person, and evidence for this are those who narrate from him.<sup>8</sup>

In addition to this, the tradition and the narration to it is strong evidence in its support, during that time when it was transmitted and being handwritten by the Imām (a.s.).

---

1 p. 204.

2 p. 479.

3 vol. 2, p. 114.

4 p. 484.

5 p. 180.

6 p. 291.

7 p. 34.

8 al-Abṭahī, Seyid Muḥammad ‘Alī. *Tabdhīb al-Maqāl*, vol. 2, p. 372-373.

At that time people knew the handwriting of the Imām (a.s.), right from the time of his father Imām Ḥasan al-‘Askarī (a.s.), and this was a point mentioned by both Sheikh al-Şadūq and Sheikh al-Ṭūsī, that the letters would come out with the same handwriting that was during the era of Imām al-‘Askarī (a.s.).

This is one of the ways that was known to recognise specifically who the deputy was, by him undertaking the responsibility of conveying the letters of the Imām (a.s.) to the people.

In reference to this both Sheikh al-Şadūq and Sheikh al-Ṭūsī have said: "The way people knew that this was the Imām's (a.s.) deputy was that he was the only one to take up the transmitting of the Imam's writing and his signed letters."

If there was a slightest doubt about them these scholars whom we take the foundations of our religion from would have notified us about it. This is another way we can have assurance that such a statement was issued.

Second of all, if it was issued, how can it prove the meaning for what is mentioned in the tradition, and it has been established that the Imām (a.s.) has externally been seen and during the major occultation?

Some concerned about this topic have even written books about people who have seen the Imām (a.s.) during the major occultation, listing names of some of the greatest of

scholar of our creed. They had either explicitly mentioned so, or the apparent from their words is that they were blessed themselves, or came to know about someone who was blessed to see the Imām (a.s.) during the era of the major occultation. Sheikh Ḥusain al-Kūrānī is one of these scholars who has enthusiastically written about this, saying:

This is the statements of some of our great noble scholars in regards to the issue of seeing, and they just about cover the era extending from the fourth century AH all the way to the fourteenth century AH. This is only but an angle of what a researcher can find in this area, and it is even possible to be certain that there is consensus on the possibility of seeing the Imām (a.s.) and it having occurred.

I have never come across any of our scholars who have adopted the view that it is not possible to see the Imām (a.s.).<sup>1</sup>

There are many who have claimed to have seen the Imām (a.s.), in our contemporary time from numerous people, among them great scholars, like Grand Ayatullah Seyid

---

<sup>1</sup> al-Kūrānī, Ḥusain. *Ru'yah al-Imām al-Muntaẓar (a.s.)*, ch. 3, p. 96.

Mar‘ashī al-Najafī [1315/1897-1411/1990], the founder of the great manuscript library in Qom.

After presenting the views of many of those who have refuted this misconception and gathering between the two opinions SheikhHusain al-Kūrānī holds the best of replies. He explains what the Imām (a.s.) means in the following way:

In the letter of al-Samurī it is crucial to critically look at the sentence: "Individuals from my Shī‘a will come forward and claim to have seen me. Behold, whoever claims seeing me before the rise of al-Sufyānī and the Scream, is a liar and a slanderer." This sentence is clear in its indication that "whoever claims seeing" is claiming so among the Shī‘a and in their claim they aim at a achieving a social benefit and claim this in front of the Shī‘a people.

This explanation is in accord with the nature of the expressions used in the sentences, and it also agrees with the purpose of the letter that aims at closing the door of specific deputyship and cutting the path on any attempt that some deviants might try to

demonstrate, being moved by a ruler or independently.

There is no evidence that this letter is establishing a new principle, which aims at proving the absolute impossibility of seeing the Imām (a.s.).

When you look in a subjective way into the stories of meeting the Imām (a.s.) you will see that the authentic ones – and there are many of them – are not applied to the title of "Individuals from my Shī'a will come forward and claim to have seen me."<sup>1</sup>

Although the reply he mentions from Sheikh al-Nahāwandī<sup>2</sup> is more complete. Sheikh al-Kūrānī says:

Second: The distinctive view given by the great researcher Sheikh al-Nahāwandī in his valuable encyclopaedic book *al-'Abqarī al-Hisān*,<sup>3</sup> saying:

There is no conflict between the noble letter (of al-Samurī) and the likes of these stories in order for there to be a

---

1 Ibid., p. 98-99.

2 Sheikh 'Alī Akbar al-Nahāwandī [1278 - 1369 AH].

3 The full name of this book title is: *al-'Abqarī al-Hisān fī Ahwāl Mawlānā Ṣāhib al-Zamān (a.s.)*, Ed. Ḥusain Aḥmadī Qommī [Masjid Muqadas Jamkarān Publications] Qom, Iran, 2007.



need to combine between them. The noble letter aims at preventing any claim of appearance, and the "seeing" (*al-mushābahah*) that is in the letter means appearance and presence, as is in the holy verse:

﴿فَمَنْ شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ﴾

*So let those of you who witness the month fast [in] it.*<sup>1</sup>

And not meaning sighting, so that scholars had to fall into confusion in trying to bring together and combine between the noble letter and these stories.

Contextual evidence to support this meaning is:

First: What the Imām (a.s.) said:

فلا ظهور إلا بعد الهرج والمرج، والفتنة والفساد

There is no appearance until after utter chaos, sedition and corruption.

Second: The Imām (a.s.) saying:

أَلَا فَمَنْ ادَّعَى الْمَشَاهِدَةَ قَبْلَ خُرُوجِ السُّفْيَانِيِّ وَالصَّيْحَةِ ، فَهُوَ  
كَذَّابٌ مُفْتَرٌّ

---

<sup>1</sup>Qur'ān, 2: 185.

Behold, whoever claims seeing me before the rise of al-Sufyānī and the Scream, is a liar and a slanderer.

*Mushāhdah* means appearance (*al-zubūr*), and both al-Sufyānī and the Scream are among the signs of the appearance. Based on this there is no conflict at all between the noble letter and what it mentions in the impossibility of seeing and these stories of seeings.

This argument presented by Sheikh al-Nahāwandī is very sound and strong...<sup>1</sup>

We will complement this by further explaining, even though our explanation was developed prior to observing these points, and if this is what he meant then the views and ideas are similar. If it carries a different meaning, then thoughts and ideas converge in support of bringing victory to the truth, even though the author had mentioned some of its aspects concisely and in point form.

The confusion that many felt into might be due to the lack of precision and close examination of the Arabic language,

---

<sup>1</sup> al-Kūrānī, Ḥusain. *Ru'yah al-Imām al-Muntaẓar (a.s.)*, p. 100-101. al-Nahāwandī, 'Alī Akbar. *al-'Abqarī al-Ḥisān fī Aḥwāl Mawlānā Ṣāhib al-Zamān (a.s.)*, Persian Edition, p. 128.

and this statement is issued by the masters of eloquence and language.

The term used by the Imām (a.s.) is "*al-mushāhdah*". Its verb is *shahida*, and he did not use any other term, like "*al-ru'yah*", from the verb *ra'ā*, nor "*al-nazar*", from the verb *nazara*.

Those who objected or replied to the objection mixed between these terms, and this led to confusion. This is also the case in our usage of the language today, in what we believe to be the Arabic language.

This is why not most, but some scholars who quote the letter say right after it that the narration means: whoever claims "*al-ru'yah*".... then do not believe them.

The reason for this is assumption that these verbs "*shahida*", "*ra'ā*" and "*nazara*" are homonyms in meaning (*mushtarak ma'nawī*). Is that so?

It appears that this view comes from surface observation and inattentiveness that comes from it, but if we were to look with depth into the meanings of these words we would understand something else.

The speaker being one of the masters of eloquence means that we need to understand and correctly examine the word

that is used, without mixing it with other words. We must pay attention to the difference between this term and the other terms.

With such precise examining the solution will become clear and the matter will be completely explained.

Have a look at how the holy Qur'ān uses the word "*shāhid*" and "*shahad*," and also the verbs "*ra'ā*," "*naẓar*" and "*baṣar*".

Almighty God has said:

﴿أَوَلَا يَرَوْنَ أَنَّهُمْ يُفْتَنُونَ فِي كُلِّ عَامٍ مَرَّةً أَوْ مَرَّتَيْنِ ثُمَّ لَا يَتُوبُونَ  
وَلَا هُمْ يَذَّكَّرُونَ﴾ وَإِذَا مَا أَنْزَلْنَا سُورَةً نَظَرَ بَعْضُهُمْ إِلَى بَعْضٍ  
هَلْ يَرَاكُمْ مِنْ أَحَدٍ ثُمَّ انصَرَفُوا صَرَفَ اللَّهُ قُلُوبَهُمْ بِأَنَّهُمْ قَوْمٌ لَا  
يَفْقَهُونَ﴾

*Do they not see that they are tried once or twice every year? Yet they neither repent, nor do they take admonition. And whenever a sūrah is sent down, they look at one another: 'Is anybody observing you?' Then they slip away. Allah has turned aside their hearts, for they are a people who do not understand.*<sup>1</sup>

---

<sup>1</sup>Qur'ān, 9: 126-127.

Firstly, the verb "ra'ā" was used, and then in the next verse the verbs "nazar" and "ra'ā" are used. Do you see the difference between the usages, because in the precise meanings of usage it is not correct to replace one with the other.

This reveals to us clearly that there is a fine difference, even though in our external assumption they seem similar.

Another example can be seen in the holy Qur'ān, in Sūrah Muḥammad (s.a.w.), where the Almighty has said:

﴿وَيَقُولُ الَّذِينَ آمَنُوا لَوْلَا نُزِّلَتْ سُورَةٌ فَإِذَا أُنزِلَتْ سُورَةٌ مُحْكَمَةٌ  
وَذُكِرَ فِيهَا الْقِتَالُ رَأَيْتَ الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ يُنظُرُونَ إِلَيْكَ نَظَرَ  
الْمَغْشِيِّ عَلَيْهِ مِنَ الْمَوْتِ .....﴾

*The faithful say, 'If only a sūrah were sent down!' But when a definitive sūrah is sent down and war is mentioned in it, you see those in whose hearts is a sickness looking upon you with the look of someone fainting at death...<sup>1</sup>*

We have mentioned these verses specifically because of how clear they are, more than other verses, in showing these different meanings.

---

<sup>1</sup>Qur'ān, 47: 20.

When the mechanism of sight that is in the eye is used to visualise something (*baṣara*), it looks at something (*naẓar*), whether it sees (*shāhada*) it or not.

For example, when we want to initially look at the moon we direct our sight towards the horizon and say "I looked (*naẓartū*) into the horizon, but did not see (*arā*) the moon."

We do not want to involve other meanings, close or far, like there being material *naẓar* and mental *naẓar*, and there is *intizār*.

We distinguish between them by examining the statement, even though the material of terms are similar. An example for this is:

﴿فَلَمَّا بَلَغَ مَعَهُ السَّعْيَ قَالَ يَا بُيَّيَّ إِنِّي أَرَىٰ فِي الْمَنَامِ أَنِّي أَذْبَحُكَ  
فَانظُرْ مَاذَا تَرَىٰ قَالَ يَا أَبَتِ افْعَلْ مَا تُؤْمَرُ سَتَجِدُنِي إِن شَاءَ اللَّهُ مِنَ  
الصَّابِرِينَ﴾

*When he was old enough to assist in his endeavour, he said, 'My son! I see in a dream that I am sacrificing you. See what you think.' He said, 'Father! Do whatever you have been commanded. If Allah wishes, you will find me to be patient.'*<sup>1</sup>

---

<sup>1</sup>Qur'ān, 37: 102.

The first *ru'yah* is visual, and the second is of the heart, which is mental contemplation and sight. This is why the reply was with what he heard and understood, and if that was not the case the reply, for example, would have been, "I see you speaking in front of me".

Furthermore, *bašar* is different to *nazar* and *ru'yah*, as can be surmised from within what we have just said. The very act of seeing with sight is called *al-bašar*, but it is also material with the eye, and spiritual with the heart, hence the word *al-bašārah*, which means insight and *al-bašā'ir*.

The eye has the ability to see, where, for example, a person directs their sight to the horizon to look for the crescent, and sees it. The seeing (*al-ru'yah*) is the result of looking (*al-nazar*) with the eye that has the ability to see. Seeing something is a result of directing that which can be used to see and look at.

All of this is mentioned to show the many differences that we might have assumed to all mean one thing.

With pondering on the words, whether by mental centralising or by further deliberation, if the meanings were a bit far from the mind the understanding of the statement will be in the correct form, and this is something applicable in all statements.

Lastly, if we were to direct ourselves towards the word "*shāhid*", we would see that it is more distant between this term and the other terms, more than how the other terms are distant from each other.

Looking into the verse:

﴿فَمَنْ شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ﴾

*So let those of you who witness the month fast [in] it.*<sup>1</sup>

Does this mean whoever sees the month must fast that month?

Therefore, it would mean that it is not obligatory to fast except for one or two people who have seen the crescent, based on evidence of the verse itself, or with contextual evidence of the Messenger of God (s.a.w.) agreed upon by both Shia and Sunni sources, saying:

صوموا لرؤيته ، وافطروا لرؤيته

Fast when seeing it, and break fast when seeing it.

This is a view that has not been accepted by any person.

Therefore, the word *shahida* refers to a meaning other than *ra'ā*, and it means the presence of the month, or the commencing of the month, with one knowing about it.

---

<sup>1</sup>Qur'ān, 2: 185.



The author of *al-Mīzān fī Tafsīr al-Qur'ān*, 'Allāmah Ṭabāṭābā'ī (may God have mercy on him) has said:

The Almighty saying: *So let those of you who witness the month fast [in] it,*<sup>1</sup> witnessing here refers to it being present with bearing knowledge about it, and the witnessing of the month is the commencing of the month and knowing about it. This could be by part or it could be by whole.<sup>2</sup>

From this comes the word *al-shāhid* and *al-shahīd*, which mean present and knowing. They are both extracted from the one root word, from the verb "*shabida*," and they are different in that the first is *ism fā'il*, and the second is in the form of exaggeration (*fa'il*), having an additional meaning.

This is why the term *shahīd* is used and not *shāhid* in the verse of writing contract for a loan. The Almighty has said:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا تَدَايَنْتُمْ بِدِينٍ إِلَىٰ أَجَلٍ مُّسَمًّى  
فَاكْتُبُوهُ..... وَاسْتَشْهِدُوا شَهِيدَيْنِ مِنْ رِجَالِكُمْ..... وَأَشْهِدُوا إِذَا  
تَبَايَعْتُمْ وَلَا يُضَارَّ كَاتِبٌ وَلَا شَهِيدٌ﴾

1Qur'ān, 2: 185.

2 Ṭabāṭābā'ī, *al-Mīzān fī Tafsīr al-Qur'ān*, vol. 2, p. 24.

O you who have faith! When you contract a loan for a specified term, write it down.....And take as witness two witnesses from your men ...Take witnesses when you make a deal, and let no harm be done to writer or witness...<sup>1</sup>

He is the person who is present, hears and sees, and actually witnesses it, or whenever he is requested he can fulfil it in this meaning. The relation between these two terms might be an absolute more general and more specific (*'umūm wa khusūṣ mutlaq*) in usage, as they both meet each other in the purport of the meaning of witnessing, but the *shāhid* separates in difference from the *shahīd*. Every *shahīd* is a *shāhid*, but not every *shāhid* is a *shahīd*.

We will explain their difference in an example: We are able to use the term *shāhid* in reference to someone who perceives and comprehends something, even though they were not present. Evidence to this is the verse:

﴿قَالَ هِيَ رَاوَدَتْنِي عَنْ نَفْسِي وَشَهِدَ شَاهِدٌ مِنْ أَهْلِهَا إِنْ كَانَ  
قَمِيصُهُ قُدًّا مِنْ قُبُلٍ فَصَدَقَتْ وَهُوَ مِنَ الْكَاذِبِينَ ﴿٥٦﴾ وَإِنْ كَانَ  
قَمِيصُهُ قُدًّا مِنْ دُبُرٍ فَكَذَبَتْ وَهُوَ مِنَ الصَّادِقِينَ ﴿٥٧﴾﴾

*He said, 'It was she who solicited me.' A witness of her own household testified: 'If his shirt is torn from the front, she tells the*

<sup>1</sup>Qur'ān, 2: 282.

*truth and he lies. But if his shirt is torn from behind, then she lies and he tells the truth.*<sup>1</sup>

What he relied on was rational evidence.

Also, the holy Prophet (s.a.w.) accepted the testimony of the noble companion Khuzaymah, and more than that, calling him the possessor of two witnesses (*dhi al-shahādatayn*), even though he had not actually witnessed the external transaction that occurred between the Messenger of God (s.a.w.) and a certain Bedouin.

As the term "*shahida*" also contains the meaning of encompassing and knowledge, this is why a person who is requested to attend lawsuit or a court case is called a *shāhid*.

This kind of comprehensive meaning does not exist in *ra'ā*, *nazara* and *bašara*, because they are purely material. They might refer to a spiritual meaning, referring to something else, whereas the meaning of "*al-shāhid*" is more immaterial.

*al-ru'yah*, *al-nazar* and *al-bašar* refer to sight, which is clear and does not need any deliberation. In addition to this, the opposite of the term "*al-shāhid*" is "*al-ghā'ib*".

---

<sup>1</sup>Qur'ān, 12: 26-27.

Returning back to the tradition, the Imām (a.s.) is informing about the occurrence of the major occultation, so it makes no sense that when his occultation occurs there will be people who see him for there to be *mushāhadah*, because that would be combining two contradictory things, which is why *mushāhadah* has been rejected. Whoever claimed it is cursed, and the *mushāhid* in this meaning has been rejected in the tradition, not all types of *al-naẓar* of him, coincidentally, or in a type of *ru'yah* that does not entail the meaning of *mushāhadah*, which is absolutely opposite to *al-ghaybah*. This is a very important point that must be attentively observed.

Evidence for this is the meanings that have been explained in the different usage of these terms. This explanation could remove the confusion and the misconception, and for those who absolutely rejected the possibility of *ru'yah* to it being *mushāhadah*, and this is against the fine precision of Arabic language and its laws, as we have seen. Hopefully, they will refer back to that which is known and famously accepted.

This also shows incorrect the question was that was directed at the Grand Āyatullah Seyid al-Khū'ī and published in a book of verdicts. In *Şirāṭ al-Najāt*, question 1411 it says:

What is the interpretation of the tradition: whoever claims *al-ru'yah* reject them as liars? Is the interpretation of this different between the

minor occultation and the major occultation? Is it authentic in its attribution to Imām al-Ḥujjah (a.s.)?

Reply: The rejecting as a liar is referring to whoever claims deputyship of the Imām (a.s.) in specific deputyship during the major occultation, and it is not referring to whoever claims to have seen the Imām (a.s.), without any further claim. And God knows best.<sup>1</sup>

The more correct reply is refuting this and also refuting the claim of the ability to contact the Imām (a.s.) and to know about his situation and his states, in addition to refuting the specific deputyship. This is because all of this is contradictory to the major occultation, and the Imām (a.s.) falsifying those who claim *mushāhadah* and also refuting his reappearance before al-Sufyānī and the Scream, as has been explained.

This is any person of truthful foundation who has seen him and is not claiming anything else. This is how the narration can be verified with the external occurrence of seeing.

May Almighty God hasten in his reappearance, and ease his return. May we all be granted the grace of being among his supporters and followers, obedient to him, and our last of prayers is praise be to God Lord of the worlds.

---

<sup>1</sup> al-Khū'ī, Abu al-Qāsim. *Şirāṭ al-Najāt*, vol. 2, p. 449, question: 1411.



## Part Four: The Misconception of the Imām (a.s.) rising with the sword

We have seen with our very eyes extremist groups and the likes of ISIS,<sup>1</sup> and have seen how they fight against women, children and the elderly, and massacre innocent civilians with no hesitation.

We have seen how they slaughter people which screaming out "*Allahu Akbar*."

We have seen their banner that is written on it the slogan of True Tawḥīd, but how under this banner thousands of people are wrongfully killed.

Then the Imām (a.s.) will appear with the sword, which means with force, and he will face force with force and for the sake of God he will fear not the blame of any blamer.

Will we see in the Imām what we now see in these people, recklessly killing with no mercy and causing widespread destruction with no compassion?!!!!

---

<sup>1</sup> The so-called Islamic State of Iraq and Syria, otherwise known as ISIL – The Islamic State of Iraq and the Levant, or DAESH – *Dawlat al-Islām fī al-Iraq wa al-Shām*.

Before anything we know that he is coming to save the world from tyranny, so how can he oppress while he is to rid the world of oppression?

Far be him from such a thing.

Our belief in him and in all of Ahlul Bayt – Muhammad and his Progeny (a.s.) is that they are all God's never-ending mercy (*rahmatullah al-marṣūlah*). They are the manifestation of the verse:

﴿وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ﴾

*We did not send you but as a mercy to all the worlds.*<sup>1</sup>

Divine Mercy that encompasses everything equally encompasses the righteous and the corrupt, it encompasses the deserts and the cities and all creation. To what extent is the mercy of Almighty God that precedes His wrath? We cannot fathom or comprehend it in any complete way.

We must never forget that the Imām (a.s.) does nothing other than by command of Almighty God, and it is not possible for there to occur an error or a mistake, because he is Infallible and his affair is connected to the Divine. Everything he does is embodied in what Khidr (a.s.) said to Moses (a.s.):

﴿وَمَا فَعَلْتُهُ عَنْ أَمْرِي﴾

*I did not do that out of my own accord.*<sup>2</sup>

---

1 Qur'ān, 21: 107.

2 Qur'ān, 18: 83.



## ConcludingAdvice

**One:** To stay steadfast in remaining loyal during the era of the occultation.

Imām ‘Alī ibn al-Ḥusain Zayn al-‘Ābidīn (a.s.) has said:

مَنْ ثَبَتَ عَلَى مَوَالِئِنَا فِي غَيْبَةِ قَائِمِنَا أَعْطَاهُ اللَّهُ أَجْرَ أَلْفِ شَهِيدٍ  
مِثْلَ شُهَدَاءِ بَدْرٍ ، وَأَحَدٍ .

Whoever stays steadfast in loyalty to us [the Ahlul Bayt] during the occultation of our Qā’im, God will grant them the reward of a thousand martyrs like the martyrs of Badr and Uḥud.<sup>1</sup>

**Two:** Not to rush the reappearance, because with the speculation of rushing the reappearance seditions will occur.

**Three:** Do not forget that the important thing is that you recognise your Imām (a.s.).

---

<sup>1</sup> al-Irbilī, Abū al-Ḥasan ‘Alī ibn ‘Īsā ibn Abi al-Faḥḥ, *Kashf al-Ghummaḥ fī Ma‘rifah al-A‘immah*, vol. 2, p. 522.

The author of *al-Kāfi* in an independent chapter<sup>1</sup> transmits seven traditions in this regard; we will mention three of them here:

Al-Ḥusain ibn Muḥammad narrates from Mu‘allā ibn Muḥammad, from Muḥammad ibn Jumhūr, from Safwān ibn Yaḥyā, from Muḥammad ibn Marwān, from al-Fuḍail ibn Yasār who said: I asked Abū ‘Abdullah (a.s.) about the verse:

﴿يَوْمَ نَدْعُو كُلَّ أُنَاسٍ بِإِمَامِهِمْ﴾

*The day We shall summon every group of people with their Imām.*<sup>2</sup>

He said:

يَأْفُضِيْلُ اعْرِفْ إِمَامَكَ ، فَإِنَّكَ إِذَا عَرَفْتَ إِمَامَكَ لَمْ يَصْرُكَ تَقَدَّمَ  
هَذَا الْأَمْرُ أَوْ تَأَخَّرَ . وَمَنْ عَرَفَ إِمَامَهُ ثُمَّ مَاتَ قَبْلَ أَنْ يَتُومَ  
صَاحِبُ هَذَا الْأَمْرِ كَانَ بِمَنْزِلَةِ مَنْ كَانَ قَاعِدًا فِي عَسْكَرِهِ ، لَا بَلْ  
بِمَنْزِلَةِ مَنْ قَعَدَ تَحْتَ لَوَائِهِ . قَالَ وَقَالَ بَعْضُ أَصْحَابِهِ بِمَنْزِلَةِ مَنْ  
اسْتَشْهَدَ مَعَ رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ).

O Fuḍayl, find out who your Imām is, because when you find out who your Imām is then whether this matter (the rise) will take place earlier or later will

1 Chapter of whoever recognises their Imām it will not affect them whether his rise be earlier or later.

2 Qur‘ān, 17: 71,

not affect you at all. One who recognises who their Imām is and then dies before the rise of the possessor of this affair [al-Mahdī (a.s.)] they will be just as those who are positioned in his army. Or rather, just like those who have placed themselves under his banner." The narrator then says that some of his companions said: "He will be just like the martyrs in battle supporting the Messenger of God (ṣ.a.w.)."<sup>1</sup>

And:

Some of our companions narrate from Aḥmad ibn Muḥammad , from ‘Alī ibn al-Nu‘mān, from Muḥammad ibn Marwān, from Fuḍayl ibn Yasār who said: I heard Abū Ja‘far (a.s.) say:

مَنْ مَاتَ وَلَيْسَ لَهُ إِمَامٌ فَمَيِّتُهُ مَيِّتُهُ جَاهِلِيَّةٌ ، وَمَنْ مَاتَ وَهُوَ  
عَارِفٌ لِإِمَامِهِ لَمْ يَضُرَّهُ تَقَدَّمَ هَذَا الْأَمْرُ أَوْ تَأَخَّرَ ، وَمَنْ مَاتَ وَهُوَ  
عَارِفٌ لِإِمَامِهِ كَانَ كَمَنْ هُوَ مَعَ الْقَائِمِ فِي فُسْطَاطِهِ .

Whoever dies and does not have an Imām their death will be equal to the death of the age of ignorance. Whoever dies and recognises who their Imām is then the coming of this matter [of his

---

1 al-Kulainī, *al-Kāfī*, vol. 1, 371.

rising and reappearance] earlier or later will not affect them at all. Whoever dies and they have recognised who their Imām is they will be like the one present with al-Qa'im in his tents.<sup>1</sup>

And:

'Alī ibn Muḥammad narrates from Sahl ibn Ziyād, from al-Ḥusain ibn Sa'id, from Faḍālah ibn Ayyūb, from 'Umar ibn Abān who said: I heard Abū 'Abdullah (a.s.) say:

اعْرِفِ الْعَلَامَةَ، فَإِذَا عَرَفْتَهُ لَمْ يَضُرَّكَ تَقَدَّمَ هَذَا الْأَمْرُ أَوْ تَأَخَّرَ.  
 إِنَّ اللَّهَ عَزَّ وَجَلَّ يَقُولُ: "يَوْمَ نَدْعُوا كُلَّ أُنَاسٍ بِإِمَامِهِمْ"، فَمَنْ  
 عَرَفَ إِمَامَهُ كَانَ كَمَنْ كَانَ فِي فُسْطَاطِ الْمُنتَظَرِ (عَلَيْهِ السَّلَام).

Find out who the sign is. When you recognise who it is, it will not harm you whether this affair [of the rise and reappearance] will take place earlier or later. Almighty God has said: *The day We shall summon every group of people with their Imām.*<sup>2</sup> So, whoever recognises who their Imām is would be just like one who is present in the tent of the Awaited one (a.s.).<sup>3</sup>

1 Ibid., p. 371-372.

2 Qur'ān, 17: 71,

3 al-Kulainī, *al-Kāfī*, vol. 1, 372.

**Four:** Awaiting the Relief by supplicating.

In the noble letter that Imām al-Mahdī (a.s.) issued through Muḥammad ibn ‘Uthmān, he said:

Increase in your supplications in the hastening of the Relief, for in it there is your own relief.<sup>1</sup>

**Five:** Not to believe whoever claims to be connected with him prior to the Scream.

In the last letter issued by Imām al-Mahdī (a.s.) which was delivered through his deputy ‘Alī ibn Muḥammad al-Samurī (may God be pleased with him), he says:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ، يا علي بن محمد السمري : أعظم الله  
أجر إخوانك فيك، فإنك ميت ما بينك وبين ستة أيام، فأجمع  
أمرك، ولا توص إلى أحد فيقوم مقامك بعد وفاتك، فقد وقعت  
الغيبية التامة، فلا ظهور إلا بعد إذن الله تعالى ذكره، وذلك  
بعد طول الأمد، وقسوة القلوب، وامتلاء الأرض جوراً. وسيأتي  
شيعتي من يدعي المشاهدة، ألا فمن ادعى المشاهدة قبل خروج  
السفياني، والصيحة فهو كذاب مفتر، ولا حول ولا قوة إلا بالله  
العلي العظيم.

---

1 al-Şadūq, *Kamāl al-Dīn*, p. 485. al-Irbilī, *Kashf al-Ghummaḥ*, vol. 2, ch. 3, p. 531. *A‘lām al-Warā*, p. 452.

In the name of God, the Compassionate the Merciful. O 'Alī ibn Muḥammad al-Samurī, may Almighty God grant reward [condolences] to your brethren for you. You are going to die in the next six days. Tie up your affairs and do not appoint any successor to carry out your duties after your final transfer. The full occultation has begun and there shall be no appearance but after Divine permission, Glory be His name, and that shall be after lengthy times, and the hardening of the hearts and the earth being replete with inequity. Individuals who claim to have seen me will come to my Shī'a. Behold, whoever claims seeing me before the rise of al-Sufyānī and the Scream, is a liar and a slanderer. And there is no power except through God, the Lofty, the Great.<sup>1</sup>

In *Kamāl al-Dīn* the expression "a liar and accuser" (*kadhāb muftarī*) is used.<sup>2</sup> This issue is something unanimously agreed upon by all experts in this field. Sheikh al-Ṭabarsī

---

1 al-Ṭūsī, *al-Ghaybah*, p. 395. Also in: al-Majlisī, *Biḥār al-Anwār*, vol. 51, p. 361.

2 al-Ṣadūq, *Kamāl al-Dīn*, p. 516, ḥ. 44.

has also mentioned this in his book *al-Ihtijāj*.<sup>1</sup> In the beginning of this he says:

In most of the traditions we transmit here we will not quote their chain either because of there being a consensus regarding it, or that rational argument supports it, or it being famous in books of either those who oppose us or agree...<sup>2</sup>

As for Sheikh al-Ṭūsī's chain, he had said:

A group [of his Sheikhs] have narrated from Abū Jaʿfar Muḥammad ibn ʿAlī ibn al-Ḥusain ibn Bābawaih [al-Ṣadūq] who said: Abū Muḥammad al-Ḥusain ibn Aḥmad al-Mukkatib [whom al-Ṣadūq expressed *tarāḥḥum* to him in his book *Kamāl al-Dīn*] narrated to me, and he transmits the noble letter.

This has two announcements:

First: A time will come where people will claim to have witness the Imām (a.s.), and this has occurred.

Second: Witnessing cannot occur unless after the coming of al-Sufyānī and the Scream (*al-ṣayḥah*).

---

1 al-Ṭabarsī, *al-Ihtijāj*, vol. 2, p. 297.

2 Ibid.

Based on these two true predictions, it is necessary for us to falsify whoever claims to have witnessed the Imām (a.s.) prior to al-Sufyānī and the Scream.

A common criticism could be brought up here, saying: How do some scholars, or even ordinary people, say that they have seen the Imām (a.s.) and even spoken with him?!

Scholars have replied to this in numerous ways, like:

In *Biḥār al-Anwār* after mentioning the noble letter ‘Allāmah al-Majlisī (may God sanctify his sou) says:

This could be in reference to whoever claims to have witnessed the Imām (a.s.) and having representation (*niyābah*), and delivering information to the Shī‘a on behalf of the Imām (a.s.), similar to what the Deputies did. It is interpreted this way so as to not oppose the traditions that have been reported here, and we will be mentioning those who have seen him (a.s.). And God knows best.<sup>1</sup>

Seyid Ja‘far Murtaḍā al-‘Āmilī has said in *Mukhtaṣar Muḥīd*:

---

<sup>1</sup> al-Majlisī, *Biḥār al-Anwār*, vol. 52, p. 151.



It is possible that what the Imām (a.s.) means when he says: "whoever claims seeing [me] deem falsify them," refers to someone who claims to have seen the Imām and claims to have recognised the Imām when he saw him. So, whoever claims this then they must be falsified and rejected.

As for some of God's saints who have claimed to have seen the Imām (a.s.) during the era of the occultation, they are not claiming that they have recognised him while witnessing him. They came to recognise who it was after the witnessing, once they took notice of certain things and observations that indicated them to him and pointed towards him.<sup>1</sup>

Furthermore, it is like as if he is replying to a predicted question that says:

It might be that his appearance to some saints in distanced times has a relation in connected to the hearts of the believers, to preserve their certainty, to keep them firm at times of instability,

---

<sup>1</sup> al-‘Ámilī, Seyid Ja‘far Murtaḍā. *Mukhtaṣar Muḥīd*, vol. 11, p. 88-89.

making them feel safe, peaceful and secure.<sup>1</sup>

Based on all this and other evidence we must reject anyone who claims that they are deputies of the Imām (a.s.), and more clearer we must falsify anyone who claims to be the Imām's son, or has married his sister, or the Imām accompanies him....And any other nonsense claims that have no boundaries.

**Six:** Observing the signs with precision.

Imām Muḥammad al-Bāqir (a.s.) has said:

خروج اليماني والسفنياني والخرساني في سنة واحدة ، وفي شهر واحد ، وفي يوم واحد ، ونظام كنظام الخرز ، يتبع بعضه بعضاً.  
Al-Yamānī, al-Sufyānī and al-Khurāsānī will all rise in the one same year, the same month, and on the same day. They will be arranged like beads of a rosary, one following the other.<sup>2</sup>

We must not believe whoever claims to be al-Yamānī, because him, al-Sufyānī and al-Khurāsānī will all be coming out in the one same year. It is not possible for someone to be al-Yamānī if al-Khurāsānī and al-Sufyānī do

---

1 Ibid.

2 al-Nu‘mānī, *al-Ghaybah*, p. 253, ḥ. 13.

not come out in that same year. We must pay attention to this or else we will go astray.

We must be wary of the sequence of events: the killing of the pure soul along with seventy righteous people, and then three weeks after that will be the radiant appearance.

Or the Scream will occur after the Solar Eclipse – which we will discuss in the next segment –, because it is the solar eclipse that will direct us to prepare for the scream.

**Seven:** Awaiting the Solar Eclipse that will occur in the middle of a month and the Lunar Eclipse at the end of the month. These are among the important signs of his bless reappearance in that year.

Badr ibn al-Khalīl al-Azdī narrates: I was sitting with Abū Ja‘far (a.s.) and he said:

آيتان تكونا نقبل قيام القائم عليه السلام ، لم تكونا منذ هبط  
آدم إلى الأرض ، تنكسف الشمس في النصف من شهر  
رمضان، والقمر في آخره.

Two signs would appear before the appearance of al-Qā'im that had never appeared since God had sent Adam down to the earth. The sun will be eclipsed in the middle of the month of

Ramadan and the moon will be eclipsed in the end of this month.

A man said: O son of the Messenger of God (ṣ.a.w.), the sun will be eclipsed at the end of the month, and the moon will be eclipsed in the middle!

Abū Ja‘far (a.s.) replied:

إني أعلم ما تقول، ولكنهما آيتان لم تكونا منذ هبط آدم عليه السلام.

I know what I am saying. They are two signs that have never occurred since Adam (a.s.) descended to the earth.<sup>1</sup>

There is a narration from Wird, the brother of al-Kumait, who narrates that Abū Ja‘far (a.s.) has said:

إن بين يدي هذا الأمر انكساف القمر لخمس تبقى، والشمس لخمس عشرة، وذلك في شهر رمضان. وعنده يسقط حساب المنجمين.

Before the appearance of the possessor of this affair [Imām al-Mahdī (a.s.)] there will be a moon eclipse five days before the end of the month and a solar eclipse on the fifteenth of the

---

<sup>1</sup>*al-Kāfī*, vol. 8, p. 212. *al-Nu‘mānī*, *al-Ghaybah*, p. 271. *al-Ṭūsī*, *al-Ghaybah*, p. 270. *al-Ṭabarsī*, *I‘lām al-Warā*, p. 429.

month. This will occur in the month of Ramaḍān, and this will disprove the calculations of astrologers.<sup>1</sup>

The surprising thing is that these narrations have also been reported in Sunni sources as well. In *Sunan al-Bayhaqī* it is narrated from Jabir, from Muḥammad ibn ‘Alī who has said:

إن لمهدينا آيتين لم تكونا منذ خلق السماوات والأرض، ينكسف القمر لأول ليلة من رمضان، وتنكسف الشمس في النصف منه، ولم تكونا منذ خلق الله السماوات والأرض.

There will be two signs for our Mahdī that have never occurred since the creation of the heavens and the earth. There will be a lunar eclipse on the first night of the month of Ramaḍān, and a solar eclipse in the middle of this month. This has never occurred since God created the heavens and the earth.<sup>2</sup>

---

1 al-Nu‘mānī, *al-Ghaybah*, p. 271. al-Şadūq, *Kamāl al-Dīn*, vol. 2, p. 655. al-Ḥillī, *al-‘Aadad al-Qawīyah li Daf’ al-Makhāwif al-Yawmiyah*, p. 66. al-Majlisī, *Bihār al-Anwār*, vol. 52, p. 207.

2 al-Dārquṭnī, ‘Alī ibn ‘Umar ibn Aḥmad ibn Mahdī ibn Mas‘ūd ibn al-Nu‘mān. *Sunan al-Dārquṭnī* [Mu’assasah al-Risālah] Beirut, 2004, vol. 2, p. 65. Also in *al-Qurṭubī*, Shams al-Dīn Muḥammad ibn Aḥmad ibn Abī Bakr ibn Faraḥ al-Anṣārī al-Khazrajī. *Tadhkirah al-Qurṭubī*, vol. 2, p. 703. al-Harawī al-Qārī, ‘Alī ibn Sulṭān Muḥammad

**Eight:** This needs a delicate introduction:

In certain countries like Bosnia the level of a person's faith is not measure in how much they pray or their acts of worship, but in how intense their hatred is to America. The more they hate the United States the stronger their faith is, as seen by others. We do not wish to discuss the extent of how much Muslims despise America, as this is not a part of what this book is meant for. What we do want to bring attention to is something we fear the believers are falling into, especially if our days are close to the days of the reappearance.

The real scale of belief and disbelief is ‘Alī ibn Abi Ṭālib (a.s.).

Al-Nasā’ī in his book has devoted a special chapter with the title "Signs of a Hypocrite," and in this chapter he mentions narration that has been mentioned in both Sunni and Shī‘a books, where Imām ‘Alī (a.s.) has said:

والذي فلق الحبة وبرأ النسمة إنه لعهد النبي الأمي أن لا يجني إلا  
مؤمن ، و لا يبغضني إلا منافق.

By He Who split up the seed and  
created something living, the holy  
Prophet (ṣ.a.w.) gave me a promise that

---

Abū al-Ḥasan Nūr al-Dīn. *Mirqāt al-Mafātīḥ* [Dār al-Fikr] Beirut, 2002, vol. 5, p. 186.

no one but a believer would love me,  
and none but a hypocrite would hate  
me.<sup>1</sup>

Ibn Mājah has reported this in his *Sunan*,<sup>2</sup> and so has Muslim in his *Ṣaḥīḥ*,<sup>3</sup> under the chapter of evidence that loving the Anṣār and ‘Alī is a sign of faith.

This is why the noble companion Abū Dhar al-Ghifārī (may God be pleased with him) had said:

ما كنا نعرف المنافقين إلا بتكذيبهم الله ورسوله ، والتخلف عن  
الصلاة ، والبغض لعلي بن ابي طالب.

The only way we were able to know the hypocrites was by them falsifying God and His Messenger, by not participating in prayer and by hating ‘Alī ibn Abi Ṭālib.<sup>4</sup>

Abū Sa‘īd al-Khudrī has said:

---

1al-Nasā’ī, Abū ‘Ab al-Raḥmān Aḥmad ibn Shu‘aib ibn ‘Alī al-Khurāsānī. *Sunan al-Nasā’ī* [Maktab al-Maṭbū‘āt al-Islāmiyyah] Ḥalab, 1986, vol. 8, ch. sign of a hypocrite.

2*Sunan ibn Mājah*, vol. introduction, ch. 11, ḥ. 114.

3al-Qushayrī al-Nīsābūrī, Abū al-Ḥusain Muslim ibn al-Ḥajjāj. *Ṣaḥīḥ Muslim*, vol. 1, ch. evidence that loving the Anṣār and ‘Alī is a sign of faith, ḥ. 78.

4al-Nīsābūrī, Muḥammad ibn ‘Abdillāh al-Ḥākīm. *Mustadrak al-Ṣaḥīḥayn* [Dār al-Kutub al-‘Ilmiyyah] Beirut, 2002, vol. 3, p. 129

We the people of the Anṣār would recognise the hypocrites by their hatred towards ‘Alī ibn Abi Ṭālib.’<sup>1</sup>

This is the scale and criterion of faith, not loving or hating America, because following what we have discussed some might fall into misconceptions that will lead them away from the true path. If we were to say that America is the criterion, it will mean that whoever fights against the United States they will be the truthful. This is what led some faithful youth believe when Bin Laden proclaimed his hatred to America, after he himself was their mercenary and one of their products, by admittance of America itself.

After Bin Laden announced his animosity towards the West and the United States in particular unfortunately some believers praised his efforts, and some were audacious to even say that he is better than any of the Muslims clerics.

I do not wish to comment on this, but I would like to say that if this was the criterion then if we suppose that al-Sufyānī was to come out and show hatred to America, as will be the apparent of this cursed person, especially if this itself will be a plot, then how many of these same people will align with al-Sufyānī or be among his soldiers? Not for any reason other than hatred to America?!

---

1al-Tirmidhī, Muḥammad ibn ‘Īsā ibn Sawrah ibn Mūsā al-Ḍaḥḥāk. *Sunan al-Tirmidhī* [Dār al-Gharb al-Islāmī] Beirut, 1998, vol. 5, Book of Hypocrite, p. 83, ḥ. 300.



We must pay heed to such dangerous pitfalls.

To better understand this, following is an example in our history:

Mu‘āwiyah was an enemy of Imām ‘Alī (a.s.), and this did not mean that Mu‘āwiyah's enemy was on the true path. They might be an enemy of Mu‘āwiyah but also an enemy of the truth, as were the Khawārij who were Mu‘āwiyah's enemies and at the same time they were enemies of the truth, which was represented in ‘Alī ibn Abi Ṭālib (a.s.).

We must all pay attention so that such events do not occur in our current society.

**Nine:** Imām al-Hujjah al-Mahdī (a.s.) has said:

فليعمل كل امرئ منكم بما يقربه من محبتنا، ويتجنب ما يذنيه  
من كراهيتنا و سخطنا.

Every person among you must act in such a way that will draw to loving us, and avoid what would do something that we dislike or bring about our discontent.<sup>1</sup>

---

<sup>1</sup> al-Ṭabarsī, *al-Iḥtijāj*, vol. 2, p. 323.

**Ten:** This has the greatest glad tidings for every believer in the era of the occultation.

Abū Ḥamzah al-Thumālī narrates from Khālīd al-Kabulī,<sup>1</sup> from Imām ‘Alī ibn al-Ḥusain (a.s.) who said:

...تمتد الغيبة بولي الله الثاني عشر من أوصياء رسول الله والأئمة بعده. يا أبا خالد! إن أهل زمان غيبته القائلين بإمامته، والمنتظرين لظهوره أفضل أهل كل زمان، لأن الله تعالى ذكره أعطاهم من العقول والأفهام والمعرفة ما صارت به الغيبة عندهم بمنزلة المشاهدة، وجعلهم في ذلك الزمان بمنزلة المجاهدين بين يدي رسول الله بالسيف، أولئك المخلصون حقاً، وشيعتنا صدقاً، والدعاة إلى دين الله سرّاً وجهراً.

...The occultation of the Twelfth Guardian of God from the successors of the Messenger of God and the Imāms after him.

O Abū Khālīd, the people during the era of his occultation who believe in

---

<sup>1</sup>al-Fadhīl ibn Shadhan said, and there were only five people during the time of ‘Alī ibn al-Ḥusain (a.s.) and with him in the first stages, and they were: Sa‘īd ibn Jubayr, Sa‘īd ibn al-Musayib, Muhammad ibn Jubayr ibn Muṭ‘im, Yaḥyā ibn Um al-Ṭawīl, Abū Khālīd al-Khālīd, and his name is Wardan and his agnonym is Kankar. He then said: In the narration of the disciples who was among the disciples of ‘Alī ibn al-Ḥusain (a.s.) and he witnessed many of the proofs of the Imāms (a.s.). [See: al-Qommī, Sheikh ‘Abbās. *al-Kunā wa al-Alqāb*[Maktabah al-Ṣadr] Tehran, 1989, vol. 1, p. 60]

his Imāmah and await his appearance are better than the people of any other era. This is because Almighty God has given them intellects, understanding and recognition that makes the occultation for them like they are witnessing it. In that time God has placed them in the status of those who have struggled with their sword with the Messenger of God. They are truly the sincere ones, our real followers and the inviters to God's religion privately and publicly.<sup>1</sup>

How lucky are you all.

Whoever wants to be among those who await their Imām they must be truly sincere to bring about the features of the sincere Shī'ā. They must be among those who invite to God's religion, in private and in public, in words and in action, as described by Imām al-Sajjād (a.s.).

Imām Mūsā al-Kāẓim (a.s.) describes the steadfast believers during the occultation, saying:

---

<sup>1</sup> al-Ṭabarsī, *al-Iḥtijāj*, vol. 2, p. 50.

أولئك منّا ونحن منهم ، قد رضوا بنا أئمة، ورضينا بهم شيعة،  
فظوي لهم، ثم طوي لهم، وهم واللّه معنا في درجتنا يوم القيامة.

They are from us and we are from they.  
They have accepted us as their Imāms  
and we have accepted them as our  
Shī'a. Blessed be them and bless be  
them. By God they are with us in our  
level on Judgment Day.<sup>1</sup>

اللَّهُمَّ عَرِّفْنِي نَفْسَكَ فَإِنَّكَ إِنَّمَا تُعَرِّفُنِي نَفْسَكَ لَمْ أَعْرِفْ نَبِيَّكَ،  
اللَّهُمَّ عَرِّفْنِي رَسُولَكَ فَإِنَّكَ إِنَّمَا تُعَرِّفُنِي رَسُولَكَ لَمْ أَعْرِفْ  
حُجَّتَكَ، اللَّهُمَّ عَرِّفْنِي حُجَّتَكَ فَإِنَّكَ إِنَّمَا تُعَرِّفُنِي حُجَّتَكَ  
ضَلَلْتُ عَنْ دِينِي.

O God, make me recognise Yourself -  
for, if you do not make me recognise  
Yourself, I will not recognise Your  
Prophet. O God, make me recognise  
Your Messenger (ṣ.a.w.), - for, if I do  
not recognise Your Messenger (ṣ.a.w.), I  
will not recognise Your Proof [Imām  
(as)]. O God, make me recognise Your  
Proof (Imām) - For, if You do not make  
me recognise Your Proof, I will deviate  
from my religion.

<sup>1</sup> al-Ṣadūq, *Kamāl al-Dīn*, p. 361. al-Khazzār al-Qummī, *Kifāyah al-  
Aīthar*, p. 270.

With this we conclude our book, saying praise be to God, Lord of the worlds. We send our salutations upon the best of God's creation Muḥammad ibn ‘Abdullah and his pure and immaculate Progeny. May Almighty God grant us all to be among those who truly await, and may God hasten in the reappearance of the Awaited One and ease his deliverance, *Āmīn, Rab al-‘Ālamīn*.

Muḥammad Ḥusain al-Anṣārī

Thursday Night, 22 *Rabī‘ al-Thānī*, 1431 AH.

1 April 2010.

Sydney, Australia.

## Bibliography

The holy Qur'ān. English translation 'Alī Qulī Qarā'ī.

al-Albānī, Muḥammad Nāṣir al-Dīn. *Ṣaḥīḥ al-Jāmi' al-Ṣaḡbīr wa Ziyādatuhū "al-Fatḥ al-Kabīr"*, second edition [al-Maktab al-Islāmī] 1987.

al-Albānī, Muḥammad Nāṣir al-Dīn, *Ṣaḥīḥ Sunan al-Tirmidhī* [Maktabah al-Ma'ārif] 1998.

al-Ālūsī, Maḥmūd Abū al-Faḍl. *Rūḥ al-Ma'ānī fī Tafsīr al-Qur'ān al-'Azīm wa al-Sab' al-Mathbānī* [Dār al-Kutub al-'Ilmiyyah] Beirut, 1994.

al-Āmadī, 'Alī ibn Abī 'Alī Saif al-Dīn. *al-Mubīn fī Sharḥ Alfāz al-Ḥukamā' wa al-Mutukalemīn*.

al-Āmilī, Muḥammad ibn al-Ḥasan. *Wasā'il al-Shī'ah ilā Taḥṣīl al-Sharī'ah* [Mu'assasah Āl al-Bayt li Iḥyā' al-Turāth] Iran.

al-Āmilī, Muḥammad ibn Makkī (al-Shahīd al-Awwal). *al-Alfiyah wa al-Nafliyah*.

al-Āmilī, Zayn al-Dīn ibn 'Alī (al-Shahīd al-Thānī). *al-Maqāsid al-'Aliyyah fī Sharḥ al-Rasā'il al-Alfiyah*.

al-Āmilī, Seyid Ja'far Murtaḍā. *Dirāsāt wa Buḥūth fī al-Tārīkh wa al-Islām*.

al-Āmilī, Seyid Ja'far Murtaḍā. *Dirāsah fī 'Alāmāt al-Zuhūr*.

al-Amīnī, Sheikh 'Abd al-Ḥusain. *al-Ghadīr*.

al-Andulűsġ, Aĥmad ibn Muĥammad ibn ‘Abd Rabbah. *al-‘Iqd al-Farġd*[Dār al-Kutub al-‘Ilmiyyah] Beirut,1983.

al-Anṣārġ,Muĥammad Ḥusain.*al-Ṣalā ‘ala al-Nabġ wa Atharubā fġ al-Nash’atayn.*

al-Anṣārġ, Sirāġ al-Dġn ‘Umar ibn ‘Alġ. *al-Muqni‘ fġ ‘Ulűm al-Ḥadġth.*

al-Amġn, Seyid Muĥṣġn.*al-Majālis al-Saniyyah.*

al-‘Aqġlġ al-Maṣrġ al-Hamadhānġ, Bahā’ al-Dġn ‘Abdullah ibn ‘Aqġl. *Sharĥ Ibn ‘Aqġl*, second edition, edited by: Muĥammad Muĥyġ al-Dġn ‘Abd al-Ḥamġd [Dār al-Fikr publication] Damascus.

al-Aṣbahġ al-Madanġ, Mālik al-Imām Abű ‘Abdullah Mālik ibn Anas ibn Mālik ibn Abġ ‘Āmir ibn ‘Amr ibn al-Ḥārġth ibn Ghaymān ibn Khathġl ibn ‘Amr ibn al-Ḥārġth, *Muwatta’ Mālik.*

al-Ashqar, ‘Umar Sulaymām. *‘Ālam al-Malā’ikah al-Abrār* [Maktabah al-Falāĥ], 1983.

al-‘Askarġ, Abű Hilāl.*al-Furűq fġ al-Lughāb.*

al-‘Asqalānġ, ‘Alġ ibn Aĥmad ibn Ḥġjr. *Fatĥ al-Bārġ fġ Sharĥ Ṣaĥġh al-Bukĥārġ* [al-Maktabah al-Salafiyah].

al-‘Aṭārudġ, ‘Azġz Allah.*Musnad al-Imām al-Riḡdā (a.s.)*.

al-‘Ayyāshġ,Abű al-Naḡr Muĥammad ibn Mas‘ūd. *Tafsġr al-‘Ayyāshġ* [Mu’assasah al-Bi‘thah] Qom.

al-Baghawġ, Ḥusain ibn Mas‘ūd.*Ma‘ālim al-Tanzġlfġ Tafsġr al-Qur’ān*[Dār Iĥyā’ al-Turāth al-‘Arabġ] Beirut, 1999.

al-Baghdādī, Muḥammad ibn Abī Bakr ibn Ayyūb. *Madārij al-Sālikīn Bayn Manāzil Iyyāka Na'bud wa Iyyāka Nasta'in* [Dār al-Kitāb al-'Arabī] Beirut, 19<sup>97</sup>.

al-Baḥrānī, Seyid Hāshim. *Yanābi' al-Ma'ājiz wa Uṣūl al-Dalā'il* [Mu'assasah al-Ma'arif al-Islāmiyyah].

al-Baqlī, Rūzbehān ibn Abī al-Naṣr. *'Arā'is al-Bayān fī Haqā'iq Qur'ān* [Dār al-Kutub al-'Ilmiyyah] Beirut, 2008.

al-Bayḍāwī, Nāṣir al-Dīn 'Abdullah ibn 'Umar ibn Muḥammad. *Anwār al-Tanzīl wa Asrār al-Ta'wīl* [Dār Iḥyā' al-Turāth al-'Arabī] Beirut, 1997.

al-Bayhaqī, Abū Bakr Aḥmad ibn al-Ḥusain. *Shu'ab al-Imān*, edited by Muḥammad al-Sa'id Basyūnī Zaghlūl [Dār al-Kutub al-'Ilmiyyah] Beirut, first edition, 1989.

al-Bukhārī, Abū 'Abdullah Muḥammad ibn Ismā'il. *Ṣaḥīḥ al-Bukhārī*.

al-Dāramī, 'Abdullah ibn 'Abd al-Raḥmān ibn al-Faḍl ibn Bahrām ibn 'Abd al-Ṣamad. *Sunan al-Dāramī*.

al-Dārquṭnī, 'Alī ibn 'Umar ibn Aḥmad ibn Mahdī ibn Mas'ūd ibn al-Nu'mān. *Sunan al-Dārquṭnī* [Mu'assasah al-Risālah] Beirut, 2004.

al-Dīnwarī, Ibn Qutaybah. *al-Imāmah wa al-Siyāsah*.

al-Esfahānī al-Gharawī, Sheikh Muḥammad Ḥusain. *Nihāyah al-Dirāyah* [Mu'assasah Āl al-Bayt li Iḥyā' al-Turāth] Beirut, 2008.

Ibn Fāris, Aḥmad ibn Fāris ibn Zakariyāḥ. *Maqāyīs al-Lughab* [Dār al-Fikr] 1979.



al-Feirüzábādī, Majd al-Dīn Abū Ṭāhir Muḥammad ibn Ya‘qūb. *al-Qāmūs al-Muḥīt*.

al-Ghazālī, Muḥammad ibn Muḥammad. *al-Khulasah al-Mukhtaṣar wa Naqāwah al-Mu‘taṣar* [Dār al-Minhāj].

al-Gulpaigānī, Luṭfullah al-Şāfi. *Muntakhab al-Athar fī al-Imām al-Thānī ‘Ashar* [Mu‘assasah al-Wafā’] Beirut.

al-Haithamī, ‘Alī ibn Abī Bakr. *Majma‘ al-Zawā‘id wa Manba‘ al-Fawā‘id* [Maktabah al-Qudsī] Qairo.

al-Ḥaidarī, Seyid Kamāl. *al-Taqwā fī al-Qur‘ān* [Mu‘assasah Imām al-Jawād li al-Fikr wa al-Thaqāfah].

al-Ḥā‘irī, ‘Alī al-Yazdī. *Ilzām al-Nāṣib fī Itḥbāt al-Ḥujjah al-Ghā‘ib* [Dār wa Maṭba‘ah al-Nu‘mān] Beirut, 1971.

al-Ḥā‘irī, Seyid Kāzim. *Tazkiyah al-Nafs*.

al-Ḥā‘irī, Muḥammad Maḥdī. *Shajarah Ṭūbā*.

al-Harawī al-Qārī, ‘Alī ibn Sulṭān Muḥammad Abū al-Ḥasan Nūr al-Dīn. *Mirqāt al-Mafātīḥ* [Dār al-Fikr] Beirut, 2002.

al-Ḥasanī, Seyid Raḍī al-Dīn ‘Alī ibn Mūsā ibn Ja‘far ibn Muḥammad ibn Ṭāwūs. *al-Malāḥim wa al-Fitan fī Zubūr al-Ghā‘ib al-Muntaṣar* [Manshūrā al-Raḍī] 1987, fifth edition.

al-Ḥillī, Ḥasan ibn Sulaymān. *Mukhtaṣar al-Başā‘ir* [Mu‘assasah al-Nashr al-Islāmī] Qom, 1942.

al-Ḥillī, Ḥasan ibn Yūsuf ibn Muṭahhar. Commentary by Miqdād ibn ‘Abdullah al-Sīwarī, *al-Bāb al-Ḥādī ‘Ashar*.

al-Ḥillī, Ḥasan ibn Yūsuf ibn Muṭahhar. *Kashf al-Yaqīn fī Fadā'il Amīr al-Mu'minīn*, Ed. Ḥusain al-Dargāhī.

al-Ḥimyarī, Abū al-'Abbās 'Abdullah ibn Ja'far. *Qurb al-Isnād* [Mu'assasah Āl al-Bayt li Iḥyā' al-Turāth] Qom.

al-Hindī, 'Alā' al-Dīn 'Alī al-Muttaqī ibn Ḥusām al-Dīn. *Kanz al-'Ummāl fī al-Sunan wa al-Aqwāl* [Mu'assasah al-Risālah].

al-Ḥurr al-'Āmilī, Muḥammad ibn Ḥasan. *Ithbāt al-Hudā* [Mu'assasah al-A'lamī] Beirut.

al-Ḥurr al-'Āmilī, Muḥammad ibn Ḥasan. *Ithbāt al-Hudāt bi al-Nuṣūṣ wa al-Mu'jizāt* [Mu'assasah al-A'lamī] Beirut, 2004.

al-Ḥusainī, al-Seyid Sharaf al-Dīn. *Ta'wīl al-Āyāt al-Zāhirah fī Fadā'il al-'Itrah al-Tāhirah*.

Ibn 'Ajībah, Aḥmad ibn Muḥammad. *Tafsīr al-Baḥr al-Madīd fī Tafsīr al-Qur'ān al-Majīd*, Cairo, 1998.

Ibn Bāz, 'Abd al-'Azīz ibn 'Abdullah. *Majmū' Fatāwī Ibn Bāz*.

Ibn Ḥanbal, Aḥmad. *Musnad al-Imām Ḥanbal* [Mu'assasah al-Risālah].

Ibn al-Jawzī, Abū al-Faraj 'Abd al-Raḥmān ibn 'Alī. *Zād al-Masīr fī 'Ilm al-Tafsīr* [Dār al-Kitāb al-'Arabī] Beirtu, 2001.

Ibn Arabī, Muḥammad ibn 'Alī Muḥyī al-Dīn. *Tadhkirah al-Khawāṣ wa 'Aqīdah Abl al-Ikhtisāṣ*.

Ibn ‘Arabī, Muḥyī al-Dīn Muḥammad Abū ‘Abdullah. *Tafsīr al-Qur’ān* [Dār Iḥyā’ al-Turāth al-‘Arabī] Beirut, 2001.

Ibn ‘Āshūr, Muḥammad al-Ṭāhir ibn ‘Āshūr. *Tafsīr al-Taḥrīr wa al-Tanzīr* [Dār Saḥnūn].

Ibn al-Iskāfī, Muḥammad ibn ‘Abdullah. *al-Mi’yār wa al-Muwāzanah*.

Ibn Kathīr, Ismā‘il ibn ‘Umar. *Tafsīr Ibn Kathīr* [Dār Ṭībah] 1999.

Ibn Shahr Āshūb, Shīr al-Dīn Abū ‘Abdullah Muḥammad ibn ‘Alī. *Manāqib Āl Abī Ṭālib* [al-Maṭba‘ah al-Ḥaidariyah] Najaf, 1956.

Ibn Taymiyah, Taqī al-Dīn Aḥmad ibn ‘Adb al-Ḥalīm. *Majmū‘ Fatāwī*, 1995.

al-‘Imādī, Muḥammad ibn Muḥammad Abū al-Su‘ūd. *Tafsīr Irshād al-‘Aql al-Salīm ilā Mazāyā Qur’ān al-Karīm* [Dār Iḥyā’ al-Turāth al-‘Arabī] Beirut.

al-Irbilī, Abū al-Ḥasan ‘Alī ibn ‘Īsā ibn Abi al-Faṭḥ. *Kashf al-Ghummaḥ fī Ma‘rifah al-Aḳimmah*.

al-Janābadhī, Muḥammad ibn Ḥaidar Muḥammad ibn Sultān ibn Muḥammad. *Tafsīr Bayān al-Sa‘ādah fī Maqāmāt al-‘Ibādah* [Mu’assasah al-A‘lamī] Beirut.

al-Juwainī, Abū al-Ma‘ālī ‘Abd al-Malik ibn ‘Abdullah in Yūsuf ibn Muḥammad. *al-Waraqāt*.

al-Jawziyyah, Shams al-Dīn Abī ‘Abdillah ibn Qiyam. *al-Fawā'id*.

al-Kaf' amī, Ibrāhīm ibn 'Alī. *al-Balad al-Amīn*.

al-Karakī, 'Alī ibn Ḥusain. *al-Rasālah al-Ja'fariyah*.

al-Karājaki aṬarāblusī, Muḥammad ibn 'Alī ibn 'Uthmān. *Kana al-Fawā'id* [Dār al-Aḍwā'] Beirut.

al-Kāshānī, Mullā Muḥsinal-Fayḍ Muḥammad ibn Murtaḍā ibn Fayḍullah ibn Maḥmūd. *al-Ṣāfi fī Tafsiṛ Kalām Allah al-Wāfi* [Ṣadr Publication] Tehran, 1994.

al-Kāshānī, Mullā Muḥsinal-Fayḍ Muḥammad ibn Murtaḍā ibn Fayḍullah ibn Maḥmūd. *Ma'ādin al-Ḥikmah fī Makātīb al-A'mmah* [Mu'assasah al-Nashr al-Islāmī] Qom.

Kāshif al-Ghiṭā', Muḥammad Ḥusain. *Aṣl al-Shī'ah wa Uṣūlubā* [Dār al-Aḍwā'] Beirut, 1990.f

al-Kāzimī, Seyid Muṣṭafā Āl al-Seyid Ḥaidar. *Bishārah al-Islām fī 'Alāmāt al-Mahdī (a.s.)* [Mu'assasah al-Balāgh, Dār Salūnī] Beirut, 2007.

al-Khafāf, 'Abd al-'Alī. *al-Rasā'il al-'Ilmiyah Taraf am Ḥall li aMushkilāt* [Kūfa University] Iraq.

al-Kūfi, Abū Muḥammad Aḥmad ibn A'tham. *al-Futūḥ*.

al-Kūfi, Furāt ibn Ibrāhīm. *Furāt al-Kūfi* [Inteshārāt Vezārat Irshā Islami] Tehran, 1989.

al-Kulainī, Abū Ja'far, Muḥammad ibn Ya'qūb ibn Ishāq. *al-Kāfi* [Dār al-Kutub al-Islāmiyah] Tehran, Iran, 1986.

al-Kulainī, Abū Ja'far, Muḥammad ibn Ya'qūb ibn Ishāq. *Rawḍah al-Kāfi* [Manshūrāt al-Fajr] Beirut.

al-Majlisi, Muḥammad Bāqir. *Tuḥfab al-Zā'ir*.

al-Majlisi, Muḥammad Bāqir. *Bihār al-Anwār* [Mu'assasah al-Wafā'] Beirut.

al-Majlisi, Muḥammad Taqī ibn Maqṣūd. *Rawḍah al-Muttaqīn*.

al-Mālikī, Ibn Ṣabbāgh 'Alī ibn Muḥammad ibn Aḥmad. *al-Fuṣūl al-Muhimmah* [Dār al-Aḍwā'] Beirut.

al-Manāwī, 'Abd al-Ra'ūf. edited by al-Dāyah, *al-Tawqīf 'alā Muhimmāt al-Ta'ārīf*.

al-Maqdasī, Yūsuf ibn Yaḥyā ibn 'Alī al-Shāfi'ī al-Silmī. *Aqd al-Durar fī Akhbār al-Muntaẓar*.

Ma'tūq, Ḥusain. *al-Inṣāf fī Masā'il al-Khilāf*.

al-Māzandarānī, al-Imām al-Ḥāfiẓ Ibn Shahr Āshūb Shīr al-Dīn Abū 'Abdullah Muḥammad ibn 'Alī ibn Shahr Āshūb ibn Abī Naṣr ibn Abī Yash. *Manāqib Āl Abī Ṭālib*.

al-Mubarakfūrī, Muḥammad ibn 'Abd al-Raḥmān ibn 'Abd al-Raḥīm. *Tuḥfab al-Aḥwadhī*.

al-Muẓaffar, Muḥammad Riḍā. *'Aqā'id al-Imāmiyah*.

al-Muẓaffar, Muḥammad Riḍā. *al-Mantiq*.

al-Muẓaffar, Muḥammad Ḥasan. *Dalā'il al-Ṣidq li Nahj al-Haqq*.

al-Mufīd Muḥammad ibn Muḥammad ibn Nu'mān. *al-Irshād fī Ma'rifah Ḥujjaj Allah 'alā al-'Ibād* [Islāmiyyah Publication] Tehran.

al-Mufīd, Muḥammad ibn Muḥammad ibn Nu‘mān. *Rasā’il fī al-Ghaybah*.

al-Mufīd, Muḥammad ibn Muḥammad ibn Nu‘mān. *al-Ifṣāḥ fī Imāmah Amīr al-Mu‘minīn (a.s.)* [al-Mu‘tamar al-‘Ālamī li Alfiyyah al-Sheikh al-Mufīd].

al-Mufīd, Muḥammad ibn Muḥammad ibn Nu‘mān. *al-Āmālī*.

al-Mufīd, Muḥammad ibn Muḥammad ibn Nu‘mān. *al-Ikhtisās*.

al-Māmaqānī, ‘Abdullah. *Tanqīḥ al-Maqāl fī ‘Ilm al-Rijāl* [Mu‘assasah Āl al-Bayt li Iḥyā’ al-Turāth] Beirut.

al-Marūzī, Na‘īm ibn Ḥammād. *Kitāb al-Fitan* [Dār al-Fikr Publication] Beirut, 1993.

al-Mūsawī, Seyid Abū al-Qāsim ‘Alī ibn al-Ḥusain al-Murtaḍā. *al-Muqni’ fī al-Ghaybah wa al-Ziyādah al-Mukammilah lahu*, Ed. Seyid Muḥammad ‘Alī al-Ḥakīm [Mu‘assasah Āl al-Bayt (a.s.) li Iḥyā’ al-Turāth] Qom.

al-Mu‘tazilī, ‘Izz al-Dīn ‘Abd al-Ḥamīd al-Madā’inī, known as Ibn Abī al-Ḥadīd. *Sharḥ Nahj al-Balāghah*.

al-Najāshī, Aḥmad ibn ‘Alī. *al-Rijāl* [Mu‘assasah al-Nashr al-Islamī].

Namāzī, ‘Alī Shāhrūdī. *Mustadrak Safīnah Biḥār* [Mu‘assasah al-Nashr al-Islāmī] Qom.

al-Nasā’ī, Abū ‘Ab al-Raḥmān Aḥmad ibn Shu‘aib ibn ‘Alī al-Khurāsānī. *Sunan al-Nasā’ī* [Maktab al-Maṭbū‘āt al-Islāmiyyah] Ḥalab, 1986.

al-Nisábürī, Muḥammad ibn ‘Abdillah al-Ḥākīm. *Mustadrak al-Şaḥīḥayn* [Dār al-Kutub al-‘Ilmiyyah] Beirut, 2002.

al-Nubakhtī, Muḥammad al-Ḥasan ibn Mūsā. *Firaq al-Shī‘ah* [Manshūrāt al-Riḍā] Beirut.

al-Nu‘mānī, Muḥammad ibn Ibrāhīm. *al-Ghaybah*[Maktabah al-Şadūq] Iran, 1978.

al-Nūrī, Ḥusain ibn Muḥammad Taqī. *Mustadrak al-Wasā’il wa Mustanbiḥ al-Masā’il* [Mu’assasah Āl al-Bayt li Iḥyā’ al-Turāth] Beirut, 1987.

al-Qalqashandī, Aḥmad ibn ‘Abdullah. *Ma’āthir al-Anāfah fī Ma‘ālim al-Khilāfah*.

al-Qandūzī, Sulaymān ibn Ibrāhīmal-Ḥanafī. *Yanābī‘ al-Mawaddah*.

al-Qommī, Abū al-Ḥasan ‘Alī ibn al-Ḥusain ibn Bābwayh. *al-Imāmah wa al-Tabṣirah min al-Ḥirāb*[Madrasah al-Imām al-Mahdī] Qom.

al-Qommī, Abū al-Ḥasan ‘Alī ibn Ibrāhīm. *Tafsīr al-Qommī* [Dār al-Kitāb].

al-Qommī, ‘Abbās. *Mafātiḥ al-Jinān*.

al-Qommī, ‘Abbās. *al-Kunā wa al-Alqāb*[Maktabah al-Şadr] Tehran, 1989.

al-Qommī, ‘Abbās. *Safīnah al-Biḥār*.

al-Qommī, Abū al-Qāsim ‘Alī ibn Muḥammad ‘Alī al-Khazzāzal-Rāzī. *Kifāyah al-Athar*.

al-Qurashī, Ismā‘īl ibn ‘Umar ibn Kathīral-Dimashqī. *Tafsīr Ibn Kathīr* [Dār Ṭība] 2002.

al-Qurṭubī, Shams al-Dīn Muḥammad ibn Aḥmad ibn Abī Bakr ibn Faraḥ al-Anṣārī al-Khazrajī. *Tadhkirah al-Qurṭubī*.

al-Qurṭubī, Shams al-Dīn Muḥammad ibn Aḥmad ibn Abī Bakr ibn Faraḥ al-Anṣārī al-Khazrajī. *al-I‘lām bima fī Dīn al-Naṣārā min al-Fasād wa al-Awhām* [Dār al-Turāth al-‘Arabī] Qairo.

al-Qurṭubī, Muḥammad ibn Aḥmad. *Tafsīr al-Jāmi‘ li Aḥkām al-Qur’ān* [Nāṣir Khusru Publication] Tehran, 1985.

al-Qurṭubī, Yūsuf ibn ‘Abdullah ibn Muḥammad ibn ‘Ab al-Birr ibn ‘Aṣimal-Nimrī. *al-Istī‘āb fī Tamayiz al-Aṣḥāb* [Dār al-Jabal] Beirut, 1999.

al-Qushayrī, Abū al-Ḥusain Muslim ibn Ḥajjāj al-Nīshābūrī. *Ṣaḥīḥ Muslim* [Dār Ṭībah] 2006.

al-Rāzī, Fakhr al-Dīn Abū ‘Abdullah Muḥammad ibn ‘Umar. *Tafsīr Mafātīḥ al-Ghayb, al-Tafsīr al-Kabīr* [Dār Iḥyā’ al-Turāth al-‘Arabī] Beirut, 1999.

al-Rāzī, Muḥammad ibn Abī Bakr ibn ‘Ab al-Qādir. *Mukhtār al-Ṣiḥāḥ*, Edited by: Maḥmūd Khāṭir.

al-Ṣadr, Seyid Muḥammad Bāqir, *Baḥth Ḥawl al-Mahdī*.

al-Ṣadr, Sayid Muḥammad Baqir. *An Inquiry Concerning Al-Mahdi* [World Organization for Islamic Services (WOFIS)] Tehran, 1979.

al-Ṣadr, Seyid Muḥammad Muḥammad Ṣādiq. *Tārīkh al-Ghaybah al-Kubrā* [Dār al-Ta‘āruf] Beirut.



al-Şadr, al-Seyid ‘Alīal-Ḥusainī. *Fī Riḥāb al-Ziyārah al-Jāmi‘ah, al-Bayān al-Kāmil li Faḍā’il Ahl al-Bayt (a.s.) wa Manāqibahum al-Rā’i‘ah fī Ziyāratahum al-Jāmi‘ah.*

Shādhālī, Seyid ibn Quṭb ibn Ibrāhīm. *Fī Zilāl al-Qur’ān* [Dār al-Shurūq] Beirut-Cairo, 1991.

al-Şadūq, Abū Ja‘far Muḥammad ibn ‘Alī ibn al-Ḥusain ibn Bābwayh, *Ma‘ānī al-Akhhār* [Dār al-Ma‘rifah] Beirut.

al-Şadūq, Abū Ja‘far Muḥammad ibn ‘Alī ibn al-Ḥusain ibn Bābwayh. *Man lā Yaḥḍurhu al-Faqīh* [Mu’assasah al-A‘lamī] Beirut.

al-Şadūq, Abū Ja‘far Muḥammad ibn ‘Alī ibn al-Ḥusain ibn Bābwayh. *Uyūn Akhhār al-Riḍā (a.s.)* [Mu’assasah al-A‘lamī] Beirut.

al-Şadūq, Abū Ja‘far Muḥammad ibn ‘Alī ibn al-Ḥusain ibn Bābwayh. *Ilal al-Sharā’i‘* [Dār al-Murtaḍā] Beirut.

al-Şadūq, Abū Ja‘far Muḥammad ibn ‘Alī ibn al-Ḥusain ibn Bābwayh. *Kamāl al-Dīn wa Itmām al-Ni‘mah* [Mu’assasah al-A‘lamī] Beirut, 1991.

al-Şadūq, Abū Ja‘far Muḥammad ibn ‘Alī ibn al-Ḥusain ibn Bābwayh. *Kamāl a-Dīn wa Tamām al-Ni‘mah*, edited by ‘Alī Akbar Ghaffārī [Mu’assasah al-Nashr al-Islāmī] Qom.

al-Şadūq, Abū Ja‘far Muḥammad ibn ‘Alī ibn al-Ḥusain ibn Bābwayh. *al-Hidāyah.*

al-Şaffār, Abū Ja‘far Muḥammad ibn al-Ḥasan ibn Farūkh. *Başā’ir al-Darajāt* [Mu’assasah al-A‘lamī] Beirut.

al-Safārīnī, Muḥammad ibn Aḥmad ibn Sālīm. *Ghidhā' al-Albāb fī Sharḥ Manẓūmah al-Ādāb* [Mu'assasah al-Qurṭubah] Second edition, 1993.

al-Shaiḥī, Abū al-Ḥasan 'Alī ibn Muḥammad ibn Ibrāhīm ibn 'Umar al-Khāzin. *Lubāb al-Ta'wīl fī Ma'ānī al-Tanzīl*.

al-Shablanjī, al-Skeikh Mu'min, *Nūr al-Aḥsār fī Manāqib Āl Bayt al-Mukhtār*.

Shāfi'ī, Yūsuf ibn Yaḥyā ibn 'Alī ibn 'Abd al-'Azīz. *Iqd al-Durar fī Akhbār al-Muntaẓar* [Qairo Publication].

al-Sharīf al-Raḍī, Abū al-Ḥasan Muḥammad ibn Ḥusain ibn Mūsā. Edited by Ṣubḥī al-Ṣāliḥ, *Nahj al-Balāghah*.

al-Shawkānī, Muḥammad ibn 'Alī. *Irsḥād al-Fuḥūl ilā Taḥqīq al-Ḥaqq min 'Ilm al-Uṣūl* [Dār al-Kitāb al-'Arabī] 1999.

Shubbar, Seyid 'Abdullah. *al-Anwār al-Lāmi'ah fī Sharḥ al-Ziyārah al-Jāmi'ah*, [Maktabah al-Raḍī], Qom.

Shubbar, Seyid 'Abdullah. *al-Anwār al-Lāmi'ah fī Sharḥ al-Ziyārah al-Jāmi'ah*, edited by Fāḍil al-Furātī and 'Alā' al-Kāzīmī, [Dār al-Anṣār], Qom, second edition, 2007.

al-Shubbar, Seyid 'Abdullah. *al-Anwār al-Lāmi'ah fī Sharḥ Ziyārah al-Jāmi'ah* [Mu'assasah al-Wafā'] Beirut.

Sulaymān, Kāmil. *al-Imām 'Alī al-Hādī*.

al-Ṭūfī, Sulayman ibn 'Abd al-Qawī ibn 'Abd al-Karīm ibn Sa'īd. *Sharḥ Mukhtasar al-Rawḍah* [Mu'assasah al-Risālah] 1987.

al-Suyūþī, ‘Abd al-Raḥmān ibn al-Kamāl Jalāl al-Dīn. *al-Durr al-Manthūr fī al-Tafsīr bi al-Ma’tḥūr*[Dār al-Fikr] Beirut, 1993.

Ṭabātabā’ī, Seyid Muḥammad Ḥusain. *al-Mīzān fī Tafsīr Qur’ān*[Mu’assasah al-A‘lamī] Beirut, 1997.

al-Ṭabarsī, Mīrzā Husain al-Nūrī. *Nafas al-Raḥmān fī Faḍā’il Salmān*[Mu’assasah al-Āfāq].

al-Ṭabarsī, Faḍl ibn Ḥasan. *I’lām al-Warā bi A’lām al-Hudā* [Mu’assasah Āl al-Bayt li Iḥyā’ al-Turāth] Qom, 1997.

al-Ṭabarsī, Faḍl ibn Ḥasan. *Majma‘ al-Bayān fī Tafsīr Qur’ān*[Nāṣir Khusru Publication] Tehran, 1993.

al-Ṭabarānī, Sulaymān ibn Aḥmad. *al-Tafsīr al-Kabīr*.

al-Ṭabarī, Muḥammad ibn Jarīr. *Tārīkh al-Umam wa al-Mulūk*.

al-Ṭabarī, Muḥammad ibn Jarīr. *Dalā’il al-Imāmah* [Mu’assasah al-A‘lamī] Beirut, 1988.

al-Ṭabasī, Muḥammad Riḍā al-Najafī. *al-shī‘ah wa al-Raj‘ah* [Maṭba‘ah al-Ādāb] Najaf.

al-Tawḥīdī, Abū Ḥayyān. *al-Muqabasāt*, 1980.

al-Tha‘ālebī, ‘Abd al-Raḥmān ibn Muḥammad ibn Makhlūf. *al-Jawābir al-Ḥisān fī Tafsīr al-Qur’ān*[Mu’assasah al-A‘lamī] Beirut.

al-Tirmidhī, Muḥammad ibn ‘Īsā ibn Sawrah ibn Mūsā al-Ḍaḥḥāk. *Sunan al-Tirmidhī* [Dār al-Gharb al-Islāmī] Beirut, 1998.

al-Ṭūsī, Muḥammad ibn Ḥasan. *Tafsīr al-Bayān al-Jāmi‘ li ‘Ulūm al-Qur’ān* [Dār Iḥyā’ al-Turāth al-‘Arabī] Beirut.

al-Ṭūsī, Muḥammad ibn Ḥasan. *Miṣbāḥ al-Mutahajjid*.

al-Ṭūsī, Muḥammad ibn al-Ḥasan. *al-Ghaybah*, edited by ‘Ibādallah al-Ṭehrānī and ‘Alī Aḥmad Nāṣeḥ [Mu’assaseh al-Ma‘ārif al-Islāmiyah].

al-Ṭūsī, Muḥammad ibn Ḥasan. *Talkhīṣ al-Shāfi‘*.

al-Zamakhsharī, Maḥmūd. *al-Kashshāf ‘an Ḥaqā’iq Ghawāmiḍ al-Tanzīl* [Dār al-Kitāb al-‘Arabī] Beirtu, 1987.

Zayn al-Dīn, Muḥammad Amin. *Bayn al-Sā’il wa al-Faqīh* [Maktabah al-Shāriqī].