Imam Mahdi (as)
Contents

Table of Contents

1. INTRODUCTION ....................................................................................................................... 4

2. CHAPTER TWO – QUR’ANIC EVIDENCES ................................................................................. 7

3. CHAPTER THREE - TWELVE IMAMS ...................................................................................... 18

4. IMAM MAHDI [AS] IN THE LIGHT OF PROPHETIC TRADITIONS ........................................ 22

5. CHAPTER FIVE - DID IMAM HASAN AL ASKARI (AS) DIE WITHOUT FATHERING ANY CHILDREN? .................................................................................................................. 27

6. CHAPTER SIX - IMAM AL-MAHDI (AS) AND THE ULEMA OF AHLE SUNNAH .......... 37

7. CHAPTER SEVEN- THE FOUR REPRESENTATIVES AND OTHER ISSUES .......... 47

8. CHAPTER EIGHT – THE DOCTRINE OF RAJ’AH ................................................................. 52

9. CHAPTER NINE - THE MISUSE OF SHIA TRADITIONS BY NAWASIB REGARDING IMAM MAHDI [AS] ........................................................................................................... 58

10. CHAPTER TEN: NASIBI ATTEMPTS TO MIX-UP THEIR WOULD-BE IMAM DAJJAL WITH OUR IMAM MAHDI [AS] ........................................................................................................ 82

1. Introduction

The doctrine of the Mahdi (Messiah) is not only shared by Muslims of all denominations, but is also held by non Muslims. All those with faith cling to the day when all of the harm, suffering that plague the earth will be removed and replaced by a pious man that shall implement justice across the globe, bring stability to the nations and peace and tranquility to all men.

If we look at the history of Islam from the death of the Prophet (s) till today we see all manner of charlatan have sought to mislead the masses by proclaiming themselves to be a Prophet or the Awaited Savior Imam Mahdi (as). All Muslims are in agreement that the doctrine of Prophethood had come to an end with the death of Prophet Muhammad (s). Muslims whatever their Sect have never rejected the doctrine of Imam Mahdi (as), rather both agree in the correctness of this doctrine. Both are in agreement that this individual shall be responsible for spreading truth and justice upon the earth. Hadeeth literature also proves that one that denies the existence of the Imam (as) is a Kaafir. If a difference of opinion exists it is over the identity of Imam Mahdi (as). The majority Ahle Sunnah opinion believes that he (as) shall be born at a later date, and appears when Allah (swt) commands him to appear. The Shi'a believe that he was the last of the 12th Imams (as) and is in occultation, and shall appear when Allah (swt) wants him to appear. For us the need for of an Imam for all generations at all times is an absolute necessity. We believe that Allah (swt) would not leave the believers without an Imam (as) upon the earth, and we believe that the very lifespan of this earth is linked to his lifespan. When his lifespan expires, the earth will likewise come to an end. The earth depends on him (as) and when the veil of occultation is raised by Allah (swt) it will be through him that an earth destroyed by bloodshed and misery will be uprooted and restored to beauty and splendor, with the Kingdom of God on the earth. To this effect we have explicit authentic Shi'a traditions affirming what our Imam (as) shall attain when he reappears:

Ali ibn Ibrahim has narrated from his father from Hannan ibn Sadir from Ma'ruf ibn Kharrabudh from abu Ja'far (a.s.) who has said the following. "We are only like the stars in the heavens. Whenever one star disappears (from sight) another one comes in view until you will point out with your fingers and make a gesture with your necks. Allah will cause your star to disappear from your sight. The descendants of 'Abd al-Muttalib will all look similar as such that one would not know which is which. When your star will reappear then you must give thanks to Allah."

Usool al-Kafi, Vol 1, Kitab al-Hujjat, H 895, Ch. 80, h 8
Allamah al-Majlesi said: 'Muwathak Hasan' [ Mirat al-Uqool, v4 p45]

Ali ibn Ibrahim has narrated from from his father from ibn abu "Umayr from abu Ayyub al-Khazzaz from Muhammad ibn Muslim who has said the following. "I heard abu 'Abdallah (a.s.) say, "The person in charge of this task (Leadership with Divine Authority) will disappear from public sight you must not reject it."

Usool al-Kafi, Vol 1, Kitab al-Hujjat, H 897, Ch. 80, h 10
Allamah al-Majlesi said: 'Hasan' [Mirat al-Uqool, v4 p46]

A number of our people has narrated from Ahmad ibn Muhammad from Ali ibn al-Hakam from abu Ayyub al-Khazzaz from Muhammad ibn Muslim who has said the following. "When you would hear about the disappearance of your companion (Leader with Divine Authority) from public sight do not reject it."

Usool al-Kafi, Vol 1, Kitab al-Hujjat, H 902, Ch. 80, h 15
Allamah al-Majlesi said: 'Sahih' [Mirat al-Uqool, v4 p50]

A number of our people has narrated from Ahmad ibn Muhammad from al-Hassan ibn Ali al-Washsha’ from Ali ibn abu Hamza from abu Basir from abu 'Abdallah (a.s.) who has said the following. "It is necessary for the person in charge of this task (Leadership with Divine Authority) to disappear from the public sight and in his disappearance form public sight he must remain away from public. How good is
Tayba, the city of Madina, for dwelling and living with thirty people is not frightening isolation."

Usool al-Kafi, Vol 1, Kitab al-Hujjat, H 903, Ch. 80, h 16
Allamah al-majlesi said: 'Muwathak' [Mirat al-Uqool, v4 p50]

Through the same chain of narrators it is narrated from al-Washsha’ from Ali ibn al-Hassan from Aban ibn Taghlib who has said the following. "How would it be with you when a large scale attack would take place between the two mosques. Thereafter, knowledge will become obscure as the snake goes in to its hiding place. The Shi’a (Muslims) will hold differences and one group will call the group liars and one group will spit onto the faces of the other." I then said, "May Allah take my soul in service for your cause, there will be nothing good in such conditions." The Imam (a.s.) said, "All goodness will be there." He said it three times.

Usool al-Kafi, Vol 1, Kitab al-Hujjat, H 904, Ch. 80, h 17
Allamah al-majlesi said: ‘Sahih’ [Mirat al-Uqool, v4 p51]

Through the same chain of narrators it is narrated from Ahmad ibn Muhammad from his father, Muhammad ibn ‘Isa from ibn Bukayr from Zurara who has said the following. " Al-Qa‘im (the one who will rise with Divine Authority) will disappear before he will rise with divine power. He will suffer fear. The Imam (a.s.) pointed to his midsection, meaning thereby being murdered."

Usool al-Kafi, Vol 1, Kitab al-Hujjat, H 905, Ch. 80, h 18
Allamah al-majlesi said: 'Muwathak as Sahih' [Mirat al-Uqool, v4 p52]

Muhammad ibn Yahya has narrated from Muhammad ibn al-Husayn from ibn Mahbub from Ishaq ibn ‘Ammar who has said the following. "Abu ‘Abdallah (a.s.) has said, Al-Qa‘im ((the one who will rise with Divine Authority) will have two disappearances. One of them will be for a short time and the other for a longer time. No one would know his place during the shorter disappearance except the special persons from his Shi’a. During his longer disappearance no one will see him except very special persons from his friends."

Usool al-Kafi, Vol 1, Kitab al-Hujjat, H 906, Ch. 80, h 19
Allamah al-majlesi said: 'Muwathak' [Mirat al-Uqool, v4 p52]

A number of our people has narrated from Sa‘d ibn ‘Abdallah from Ayyub ibn Nuh who has said the following. "I said to abu al-Hassan al-Rida (a.s.), ‘Isma’il hope that you will become the incharge of this task (Leadership with Divine Authority). Allah will drive it to your control with the sword now that the pledge of allegiance is offered to you and currency coins are printed in your name." The Imam (a.s.) said, "There has been no one from us with whom letters had been exchanged, being pointed out with the gesture of fingers, questions asked and properties delivered to him but that he was murdered or died in his bed. (It will be as such) until Allah will raise for this task (Leadership with Divine Authority) a young boy from us whose birth place and upbringing would be unknown (to people) but not his ancestors."

Usool al-Kafi, Vol 1, Kitab al-Hujjat, H 912, Ch. 80, h 25
Allamah al-Majlesi said: 'Mursal as Sahih' [Mirat al-Uqool, v4 p56]

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from al-Husayn ibn Sa‘d from ibn abu ‘Umayr from Hisham ibn Salim from abu ‘Abdallah (a.s.) who has said the following. "Al-Qa‘im (the one who will rise with Divine Authority) will rise and he will not be obliged to any one under any covenant, agreement or oath of allegiance."

Usool al-Kafi, Vol 1, Kitab al-Hujjat, H 914, Ch. 80, h 27
Allamah al-Majlesi said: ‘Sahih’ [Mirat al-Uqool, v4 p58]

One would assume that a topic wherein both Sects are agreed on would not attract much need for disputes, unfortunately the followers of Mu‘awiyyah have still deemed it essential that this is
also exploited to the Sunni masses as further evidence of the deviancy of the Shi’a. To enable this all manner of Nawasib has entered the arena desperate to incite hatred and violence against the Shi’a. The article ‘the myth of the Shi’I Mahdi’ is one such example, wherein the author has sought to mock and refute the Shi’a stance on Imam Mahdi (as). Azam Tariq then sought to take that hatred a stage further by especially citing those traditions that would appear the most extreme and disturbing to the Sunni masses, enabled through his usual method of tampering with Shi’a texts to create maximum hostility.

In this article we shall seek to evidence the existence of Imam Mahdi (as) through reliance of Qur’anic verses, Hadeeth literature and Sunni texts. Thereafter we shall address the lies of Azam Tariq, and conclude with the spiritual aspect of our Imam (as).
2. Chapter Two – Qur’anic evidences

In this chapter, we shall discuss the evidence from the Qur’an for the existence of the Imam-Khalifa appointed by Allah (swt). The first and most important argument in proving the existence of Imam al-Mahdi (as), or indeed any of the 12 Imams, is proving the necessity of their existence. The enemies of the Ahl al-Bayt (as) ignore sound evidences from the Qur’an and hadeeth in this regard, which establish the need for a constant and continuing office of Imamate. Incapable of disproving the existence of Imam al-Mahdi (as) in light of the Qur’anic and hadeeth evidence that establishes the necessity of his existence, they instead attempt to prove that all those who actually saw Imam al-Mahdi (as) were liars, especially the four representatives (safra) of the Short Occultation (al-ghaybah as-sugra). One of the central arguments used by Ansar.org’s article “The Myth of the 12th Imam” is based on the confusion about who would be the Mahdi, and confusion regarding the succession of the 11th Imam, Imam Hassan al-Askari (as). The author of the aforesaid article argues, as have many enemies of the Ahl al-Bayt (as), that the belief in the Occultation of the 12th Imam (as) was a convenient method of avoiding the “reality” that there was no longer an Imam after Imam al-Askari (as), and that this doctrine was a forged invention of the Twelver Shi’as.

This means of argument is however barren, and will ultimately not bear any fruit: for in reality, even if every individual who claimed to have seen the Holy Imam (as) during his Short Occultation were to be proven to be an absolute liar, this does not in anyway disprove the existence of Imam al-Mahdi (as) himself. One of the greatest mistakes made at Ansar.org is to believe that the Shi’a only believe in the Twelfth Imam (as) because the Four Representatives, and a few other Shi’as, have claimed to have seen him. But this is entirely false; rather, the Shi’a believe in Imamate because of the Qur’an and Sunnah of the Prophet (s) and his family, to which the witness-testimony of the representatives and other Shi’as only act as a support. As such, even if no one had seen Imam al-Mahdi (as) during the ghaybah, his existence is still a necessity, and this is easily understood if one reads the Qur’an with a sound heart and mind.

The discussion below will establish the necessity for a continuing Imamate based on the Holy Qur’an, whose words not even the Wahabbis can deny. Once this is established, then there is no longer any question with regards to the veracity of the Four Representatives or the thousands of hadeeths establishing Imam al-Mahdi (as)’s existence. They are simply bearing witness to something that the Qur’an establishes must be the case and cannot be otherwise. These testimonies and hadeeths, then, provide added support to a doctrine that is already firmly established in the Qur’an. By assuming that we believe in the 12th Imam (as) only because of these testimonies is to put the cart before the horse: we know that the testimony of these witnesses and narrations are true because they concord with the Qur’an. If we had somehow lost all these hadeeths in the history, it would not harm the cause of the Ahl al-Bayt (as) one bit. A careful and considered reading of the Qur’an will prove everything under discussion, and prove the necessity of Imamate in every time, most especially ours. The Qur’an is explicit about the constant presence of Divinely appointed guides, and so on the issue of Imam al-Mahdi (as) we can quote the great founder of the Sunni madhab, ’Umar ibn al-Khattab, and say “The Qur’an suffices us.”

Indeed, it is worth noticing that in the section entitled “The Traditional (Textual Evidence) on the Existence of the Mahdi” that the author does not deal with any of the direct Qur’anic evidences on this matter. He quotes the hadeeths which comment and give a tafsir on several ayats, which are many:

Abu Muhammad al Afriqi stated:

1. Allah’s statement: “ And We decreed for the children of Israel in the scripture: Indeed you would do mischief in the land twice and you will become tyrants and extremely arrogant. So, when the promise came for the first of the two, we sent
against you slaves of Ours given to terrible warfare. They entered the very innermost parts of your homes. And it was a promise (completely) fulfilled. Then We gave you a return of victory over them": Kulayni has reported in the Al-Kafi from Abu Abdullah (peace be upon him): These verses were revealed concerning the Qa’im (Mahdi).

2. Allah’s saying: " So hasten towards all that is good. Wheresoever you may be, Allah will bring you together. " Kulayni has reported from Abu Ja’far (peace be upon him) that those addressed above are the companions of the Qa’im (Mahdi).

3. Allah’s saying: " Until it becomes manifest to them that this is the truth" Kulayni has reported also that it means the appearance of the Qa’im from Allah.

4. Allah’s statement: " And you shall certainly know the truth of it after a while. "

5. Allah’s statement: “Then, when they perceived Our torment, behold, they (tried to) flee from it. Flee not but return to that wherein you lived a luxurious life and to your homes, in order that you may be questioned.” Kulayni has reported from Abu Ja’far (peace be upon him) that he said: “When the Qa’im will appear and will be raised to the Umayyads in Syria, they will flee to Rome. When the companions of the Qa’im will descend on them, they will seek for safety and agreement, the companions of the Qa’im will say: "We will not guarantee that till you bring yourselves to us”, and they bring themselves to them, that is Allah’s saying: " Flee not but return to that wherein you lived a luxurious life.” He further said: “He will then ask them about the treasures, While he knows best of them, and they will say: “Woe to us! Certainly we have been unjust. And that cry of theirs ceased not, till we made them as a field that is reaped, extinct (dead) by means of the sword”.

6. The saying of Allah: “ Till when they saw that which they are promised…” That is with the appearance of the Qa’im, as Ali bin Ibrahim al-Qummi says in his ‘Tafseer’.

7. Allah’s statement: " The day when they will hear the shout in truth: that will be the day of coming out”. That is the shout of the Qa’im from the heavens.

8. Allah’s saying: " That He makes it superior to religions, even though the idolaters hate it.” What
is meant here is the Mahdi from the children of Fatima.

9. The statement of Allah: "Allah has promised those among you who believe and do righteous deeds that He will certainly grant them succession to (the present rulers) in the land."

9. Allah’s saying: “And we wished to do a favor to those who were weak (and oppressed) in the land, and to make them Imams (Leaders) and to make them the inheritors.”

http://www.ansar.org/english/mahditheory2.htm

However, the author does not deal with the direct verses of the Qur'an that speak of the necessity for a continuing Imamate. This is because it would be impossible to deny the express and clear meaning of the verses which we have discussed in our detailed article on Imamate. In that article we evidenced the existence of the explicit nass of the Holy Qur'an no one can claim that they are Shi'a fabrications. Readers would be encourages to read that article to better familiarize themselves with the Shi'a doctrine of imamate. Crucially Allah (swt) addressed our blessed Prophet (s) as follows:

Indeed you are a warner, and to every people there is a guide.

We should notice that Allah (swt) has said every people (kulli qaum). This ayat also gives further indication about the reality of Adam's ancient Prophethood: that every people, including even the first generation of human beings on this Earth, was blessed with a Divine Guide. We then read through the history of the rest of the human race: the story of Noah (as) and the annihilation of his people, the story of Moses (as) coming to liberate the Jews, the story of Jesus (as) coming to prepare the way for the Final Revelation, and finally the Prophet Muhammad (s) himself. The Holy Qur'an recounts the entire history of the human race by recounting the story of the human race's guides and prophets, all of whom were chosen by Allah (swt) Himself.

One now has to inquire why these guides have figured such a prominent role in human history. This is because there is simply no other way for Allah (swt) to guide the human race except by sending them one of their own. One of the most important rational proofs for the need to have such guides appointed and sent by Allah (swt) was given by Manthur ibn Hazim in a conversation with Imam as-Sadiq (as):

Whoever knows that he has a Lord, then he should know that there are certain things which make this Lord pleased and certain things which make Him angry. However, one does not know what pleases Him and what Angers Him except through revelation (wahy) or through a Prophet (rasul). As such, whoever knows that he does not receive revelation, should therefore seek out the Prophet. If he meets them, then he will know that they are the Proof (al-hujjat), and that obedience is owed to them.

Usul al-Kafi, Volume 1 page 169

The Imam (as)'s words stand by themselves. There must be a means of communication between Allah (swt) and His servants. If Allah (swt) does not communicate with His servants directly, through revelation, than He will communicate to them through a person who does have that direct communication. This is what a Divine Guide is, whether he be an Imam, a Messenger, or a Prophet. All of them share in this fundamental reality: that they communicate to the human race the realities of Islam, which are revealed to them through miraculous revelation. The difference between each type of guide (Imam, Messenger, Prophet) is only in
what they bring: an Imam only defends that which was given to the Messenger or Prophet before, whereas a Prophet only brings a new revealed law. As we have seen, the offices are often shared, though this need not be the case. Our present Imams (as) are neither Messengers nor Prophets, but Imams: they bring no new revelation, but rather have come to guide people to the truth of the Holy Prophet Muhammad (s)'s teachings.

The need for a Guide is a permanent one, and there is no way that Allah (swt) would leave it to human being to choose whoever the liked as the guide for the Ummah. Such a practice has no Qur'anic basis, and is in fact in clear violation to the Sunnah of Allah (swt), and as He (swt) says:

You will find any change in the sunnah of Allah (swt).
(Quran: 33:62)

The reason why there would not be any change in the sunnah of Allah, especially with this practice, is the continued need that human beings have towards guidance. A living, present guide is always demanded, and such a person is Imam al-Mahdi (as). We shall now evidence the presence of this eternal guide from the Qur'an:

1. First Evidence

The first and most important proof for the existence of a continual office of Imamate is the following well-known verses of the Holy Qur'an:

One day Allah will raise up a witness from every people, and then no excuse will be accepted from the unbelievers. (16:84)

We will raise up a witness in every people, drawn from amongst themselves. And we shall bring them as witnesses against these people. We have revealed to you [Prophet Muhammad] the Book which explains all things, guidance, a mercy, and good news to all the Muslims. (16:89)

We shall take from every people a witness, and we shall say: “Produce your proof.” But they will know that they truth is with Allah, and they have been misguided because of the lies they have wrought. (28:75)

One day, we shall call every people with their Imam. (17:71)

Every people, therefore, will have a witness appointed over them, who will be the proof over these people on the Day of Judgment. These people are not merely witnesses, but they are also sent to warn a people about the Day of Judgment and the punishments that will await the disbelievers. To this end Allah (swt) has said:

Indeed you are a warner, and to every people there is a guide. (13:7)

As such, to every people a guide and an Imam is sent. The one who guides comes to teach people the reality of Islam, and what they need to do to gain the nearness and favour of Allah (swt). If these people have transgressed Islam and disbelieved in the teachings that Allah (swt) has sent down, then these same guides will act as a witness over them: they will stand on the Day of Judgment and testify that the disbelievers and transgressors did not reject Islam in ignorance, but had been given knowledge from God (in the form of Islamic revelation) which they rejected.

These verses establish that all times and all places there is, in some form or another, a blessed individual who receives guidance directly from Allah (swt). Such people have learned Islam
through revelation (wahy) or inspiration (ilham), not through mere study as do our 'ulama. Furthermore, Allah (swt) has said “We will raise up a witness,” meaning that it is Allah (swt) Himself who will appoint this guide and witness to every people. Therefore, the type of person that Allah (swt) is speaking about is not somebody elected by the Muslims in anyway shape or form, and the Muslims (or anybody else in the cosmos) have absolutely no input on who this person is to going to be.

The most important question, then, which should be asked to the enemies of the Ahl al-Bayt (as) is this: who is their Imam in this era, and who is the guide which Allah (swt) has sent to us? These verses are explicit (sareeh) in their scope (shumul): Allah (swt) has clearly said every person, and this includes the people of our generation. Furthermore, he is a very special individual: he is not a mere 'alim, but is somebody who is appointed by God in the same fashion as the Prophets are appointed by God. These verses clearly establish the need for the constant presence of Divine Guidance amongst the Muslims (and, indeed, amongst all human beings, even though many will reject this guidance), and it is the belief of the Shi’a of the Prophet (s) and his family that the Imam and guide is Imam al-Mahdi (as).

Someone may choose to deny the reality of Imam al-Mahdi (as), arguing that the representatives who claim to have seen him were liars, that the thousands and thousands of hadeeaths which prophesize his coming and detail the signs of his personage are all forged, and that Imam Hassan al-'Askari (as) died without a son. Yet if one makes such a claim, one must provide an alternative answer as to who is the witness (shahid) and guide (hadi) which Allah (swt) has raised up from amongst ourselves, from amongst the human race living in this time. They are, unfortunately, powerless to do so. One may attempt to claim that the (almost entirely oppressive and despotic) Khulufa (Caliphs) that have existed in the Muslim world since the time of Mu’awiyah these guides, but besides the obvious illogicality of believing that Allah (swt) appointed despots as witnesses over the Muslims, the fact is that the Caliphate ceased after World War I and there is no longer anybody claiming the title of Khalifah (successor of the Prophet (s) in the world today. The very fact that so many Sunnis have become heavily influenced by the Khilafah political parties (Hizb at-Tahrir, Al-Muhajiroun, etc.), who clamor for the appointment of khilafah and Imam to rule over the Muslims, is sufficient testimony that the majority of Sunnis do not believe that Allah (swt) has appointed a guide and a witness over us in the present era. This, as one can see from the previous three verses, is clear disbelief in the Holy Qur’an, for Allah (swt) has made it explicit that every people will have a guide.

In order to make these verses fit with the Sunni belief system, then one must come up with a number of alternative explanations for these verses. Since it is impossible to complain there is another Prophet (s) in our time, since Allah is explicit that there will be no more Prophets after the Prophet Muhammad (s), and since the Sunnis deny the existence of Imam al-Mahdi (as) or any Infallible Imam in our time, they must argue that these previously quoted verses refer to something else. There are only two real possibilities in this regard:

**Possibility No.1: That the witnesses are the Muslims themselves, in line with the verse of the Qur’an**

‘That the Messenger may be a witness for you, and ye be witnesses over mankind’. (22:78)

This ayat, however, does not refer to the same type of witness referred to in the verses previously quoted. This is because Allah (swt) is addressing the community of believing Muslims as being collective witnesses (shuhudah) over mankind, using the plural form of the word “witness”. However, if we look at the verses previously quoted, we see that Allah (swt) is using the singular form (shahid) in every case:
One day Allah will raise up a witness from every people, and then no excuse will be accepted from the unbelievers. (16:84)

We will raise up a witness in every people, drawn from amongst themselves. And we shall bring them as witnesses against these people. We have revealed to you [Prophet Muhammad] the Book which explains all things, guidance, a mercy, and good news to all the Muslims. (16:89)

We shall take from every people a witness. (28:75)

This means that for every people there will be a specific and single witness appointed by God. If Allah (swt) meant that the world’s Muslims are the witnesses over our generation, then he would have said: “One day we shall raise up witnesses from every people,” but instead said: “One day we shall raise up a witness.” Secondly, the verse: “That the Messenger may be a witness for you, and ye be witnesses over mankind. (22:78)” states that the Prophet (s) was the witness over the Muslims, while the Muslims were the witness over the rest of mankind. If we combine this verse with the other verses discussing the constant presence of witnesses amongst the human race, we will see that the Prophet (s) was the appointed witness over the Muslims of his time, while the Muslims were witnesses over the rest of mankind. This means that, if we accept the argument that the Muslims are the appointed witnesses (which, as stated, clearly contradicts the Holy Qur’an), there still needs to be a witness over the Muslims of this period. If the Muslims of the Prophet (s)’s period were witnesses over mankind, the Muslims themselves had their own witness, for as Allah (swt) has said that every people (including and especially the Muslims!) will have a witness. As such, accepting the argument that the Muslims are the appointed witness over mankind still leaves the question as to who the witness over the Muslims is. Once again, we are brought back to the need for a Divinely appointed guide, witness, and warner sent by Allah (swt) in every era, and it is only the Shi’a of the Ahl al-Bayt (as) who acknowledge the existence of this guide, witness, and warner: Imam al-Mahdi (as), who is alive and amongst us now, serving his function as an Imam even in Occultation (as will be discussed below).

Possibility No. 2: That the Holy Prophet (s) himself is our witness in this time

This is a stronger argument than the previous one, but also ultimately proves to be invalid when one reads the text of the Holy Qur’an. Furthermore, if one is to accept this argument than this will throw the enemies of the Ahl al-Bayt (as) into a terrible dilemma. As is well-known, one of the most important pillars of most Sunni belief systems is the utter denigration of the Holy Prophet (s)’s status. The Holy Prophet (s), in their view, is just a man like the rest of us, with no spiritual presence or luminous reality. He commit sins, including even major sins. Yet if we believe that the Prophet (s) is the witness in this time, than we must believe that the Prophet (s) was something more than the rest of human being, and that he has a supernatural power to bear witness over a people after his physical death. As Shi’as of the Ahl al-Bayt we certainly believe the Prophet (s) had this supernatural reality, as will be discussed below, and that in a very real sense he is the witness in our time. nonetheless, the Qur’an makes it clear that Allah (swt) appoints a witness physically present amongst the people.

But in any case, if a Wahabis to argue that the Prophet (s) is the witness that Allah (swt) has appointed over the Muslims in this time, we would find that this Wahabis caught in a double-bind: Either the Prophet (s) is the witness in our time, in which case this Wahabi must abandon their corrupt belief that the Prophet (s) was a fallible, corrupt mortal like the rest of us; or he must reject the idea that the Prophet (s) is the witness in our time, and therefore have no explanation for the previous verses.

As stated, it is a pivotal belief for the Shi’a that the Prophet (s) had a supernatural level of
reality which would allow him to serve as a witness during this period. However, the word supernatural is key here: the word supernatural literally means outside or above nature, or above the natural world. The Prophet (s) undoubtedly had a luminous reality as a being of light before and after his physical death, as will be discussed below, and therefore has a supernatural existence in the sense that he has a level of existence which is beyond the terrestrial, physical, and natural world. But the very fact that his spiritual reality and presence before and after his death is supernatural means that, before and after his death, he is not physically with us, otherwise that existence would be a natural and supernatural death. However, Allah (swt) has described the witness for every people as being from amongst themselves:

One day Allah will raise up a witness from every people, and then no excuse will be accepted from the unbelievers. (16:84)

We will raise up a witness in every people, drawn from amongst themselves. And we shall bring them as witnesses against these people. We have revealed to you [Prophet Muhammad] the Book which explains all things, guidance, a mercy, and good news to all the Muslims. (16:89)

We shall take from every people a witness, and we shall say: “Produce your proof.” But they will know that they truth is with Allah, and they have been misguided because of the lies they have wrought. (28:75)

In the second verse, we see that Allah (swt) is clear that that witness will be from amongst themselves (shaheen min anfusihim). On both an abstract, philosophical level, and as well as on the level of common language and understanding, we would not describe the Holy Prophet (s) as being from amongst ourselves in this sense. Even though his spiritual presence has existence since the beginning of creation, and will exist until eternity, nonetheless we would say that the “people” of whom he was “amongst” were only the Arabs of his time. If one has doubt that this is the meaning of “from amongst yourselves,” then we may look at the following verse of the Qur’an:

He [Allah] is the one who raised amongst (fi) the people (Ummiyeen) a Prophet from amongst them (minhum), who recites to them His signs and purifies them, and teaches them the Book and Wisdom, even though they had been, before, in most manifest error. (62:2)

Here, we see Allah (swt) as describing the Prophet as being “from the people” (ummiyen), or more specifically from the people of Makkah (who were the ummiyen, as Makkah is described in the Qur’an as “the mother of cities” [6:92], and that he was from them and recited on to them his signs. The Prophet (s) does not recite the signs of Allah unto us today, because he is no longer physically with us (though his spiritual presence persists); therefore it would not be proper to describe him as being “from amongst us.”

Furthermore, this ayat establishes that it is the practice (sunnah) of Allah that it is those appointed by God (those raised up, munba’ath) and who dwell amongst the believers to be the one who purifies them and teaches them wisdom. As such, we see the central role of ‘Divinely appointed guidance’. Fallible ‘ulama who learn their Islamic knowledge from study and instruction may help to preserve the religion of Islam, but ultimately it is a Divinely appointed servant of Allah (swt) who will lead people down the path of spiritual purification, a servant who is appointed over that people and dwells amongst them in their time. This verse, then, helps to establish the inner meaning of the verse where Allah (swt) says: “To every people there is a guide.”

In short, then, the verses where Allah speaks of appointing a guide speak clearly about the physical presence of such a guide amongst us. Imam al-Mahdi (as) is precisely such a guide. Even though he may be in a state of Occultation, he is still physically present and the true
believers partakes of his wisdom and purifying powers even during the Occultation, as will be discussed below.

Furthermore, if one is to argue that it is the Holy Prophet (s) who is the specific witness over us during this time, then this contradicts the verse:

**We will raise up a witness in every people, drawn from amongst themselves. And we shall bring thee as witnesses against these people. We have revealed to you [Prophet Muhammad] the Book which explains all things, guidance, a mercy, and good news to all the Muslims. (16:89)**

Here, Allah (swt) says He will raise up or raise up a witness from every people, and then addresses the Holy Prophet (s) personally by saying: "**We have revealed to you the Book which explains all things...**" Note here that Allah (swt) is not using the past tense, but is rather using the present tense (mudaria'). Now, the present tense can also be used to mean the future tense as well. The verse, therefore, can be translated one of two ways: Either it means: "**We raise up a witness in every people**" meaning that this is the sunnah of the Prophet (s), or it means "**We will raise up a witness in every people**" as we have chosen to translate it here. Both translations lead to the same meaning: that Allah (swt) always appoints witnesses over every people. When Allah (swt) is addressing the believers here he is most certainly not talking about the previous Prophets whom he has appointed, but is rather talking about an on-going process that will continue into the future (regardless of whether we accept the meaning of the verse as "**We raise up...**" or "**We will raise up...**") and so the verse is primarily discussing the future witnesses who will come. Now, Allah (swt) speaks of these future witnesses in the third person ("**We will raise up a witness...**"), and then addresses the Prophet (s) in the second person. As such, it is clear from this verse that the Prophet (s) is not the specific witness over all later peoples, but rather that each generation in the future will have its own witness who is somebody other than the Prophet (s) and will live and dwell amongst those people.

Finally, if one is to argue that it is the Holy Prophet (s) who is the guide for our present generation, this contradicts another Qu'ranic verse, namely:

**Indeed you are a warner, and to every people there is a guide. (13:7)**

The Prophet (s) is clearly addressed as being the warner here (mundhir), while for every people there is a guide who (with the exception of the Arabs at the Prophet (s)'s time) is somebody other than the Prophet (s). Imam 'Ali (as) has referred to this reality and, speaking in the time after the Prophet (s)'s death, said:

**Allah – May He be Glorified and Exalted – said: “Indeed you are a warner, and to every people there is a guide.” The Prophet was the warner, and I am the guide.**

In conclusion, then, it is clear that the witness in every time is someone who lives and dwells amongst those people, and is a specific, Divinely-selected individual. The witness appointed in our time cannot be the Muslims as a whole, nor is the specific witness appointed over us the Holy Prophet (s) even though the Holy Prophet (s) does act as a witness in a general capacity. As such, the Sunnis who deny the existence of Imam al-Mahdi (as) will be at a loss to identify the witness and guide of our time. It is not sufficient to deny the existence of Imam al-Mahdi (as), for one must provide an alternative as to who fulfills the eternal and constant function of guide and witness as discussed in the Qur'an. Denying the existence of Imam al-Mahdi (as) becomes very similar to the way atheists deny the existence of God: they deny that any Creator exists, because they cannot see Him, but then they refuse to provide any explanation as to how the universe was created. Similarly, these enemies of the Ahl al-Bayt (as) deny the existence of Imam al-Mahdi (as) without giving any explanation as to who is the Imam of our time. This is sufficient in proving the invalidity of their arguments and belief system, for they are denying what is necessitated by the Holy Qur'an.
2. Second Evidence

The next most important evidence for the continuation of Imamate is the following verse of the Holy Qu’ran:

So when you have finished your task, then nominate (fansab).
(Quran: 94:7)

This verse has been the victim of the greatest tahreef (change, corruption) with regards to Sunni translations of the Holy Qur’an. The word used is fansab, which means to “appoint.” One would speak, for example, about the appointed Imam by calling him al-imam al-mansub, the appointed or designated Imam. This meaning is the one that is most clear from the verse, but in spite of this Sunni translators and commentators have sought to distort this verse, and translate the words fansab in accordance to some of its other meanings, meanings which are alien to the surah.

The word that Allah (swt) uses is nasb. The Hans-Wehr English-Arabic dictionary defines this word as:

Nasb: To raise, rear, erect, set up, put; to prepare, get ready, fit up, to pitch (a tent), to plaint, raise (a standard, a flagstaff), to hoist (a flag), to plant (a tree); to level, to aim (a cannon); to install, appoint (to an office); to show, manifest, display; to direct, aim; to cheat, swindle, dupe, gull, deceive...to fight, combat, oppose; to rise up, to straighten up, draw up, to plant, to rise, to get up, to stand up, to get on one’s feet...To distress, trouble, fatigue, wear out, exhaust; to be tired, fatigued, jaded, worn out; exhausted; to exert to the utmost.
Hans-Wehr Dictionary, p. 1136

We see from this definition that almost all the words ultimately relate to putting something in place, to establish something in a place. This is why it used to mean “appoint” somebody, because somebody who is appointed to a position is made “to stand” in that office and is “planted” in that position the way one would plant a tree. The reason why sometimes it may be used to refer to “working hard” is that somebody would be planting themselves firm in their work; hence, it they would be nasb-ing themselves in their dedication to work. The nonsensical interpretation offered by Sunnis has been thoroughly discussed in our article ‘Imamate Divine Guidance in Islam’. Suffice it to say that this was merely a continuation of the Sunnah of past Prophets. This is not the only place that Allah (swt) discusses this issue in the Holy Qu’ran. We read about the Prophet’s Solomon and David (as):

And Solomon was David’s heir. (27:16)

We also see that the person who is appointed is, as discussed above, appointed by Allah (swt) directly. Aaron (as) was appointed as Moses (as)’s heir; however this was not by the choice of Moses (as). Rather, we see in the Qur’an that Moses (as) had to first ask Allah (swt) to appoint his brother Aaron (as) as heir, and that Aaron (as) did not inherit this position until Allah (swt) responded positively to this prayer:

Moses said: “My Lord, expand my breast, and make my task easy. Remove the knot from my tongue, so that they will understand my speech. And give me a minister (wazir) from my family: My brother, Aaron. Give me strength to bear my task through it, and make him share in my work, that we may glorify you much, and remember thee often, for Thou art ever seeing us.” Allah said: “Granted is thy prayer Moses!” (20:25-36)

Here, we see that the appointment of a successor is a task left to Allah (swt) and left to Him alone. What we can learn from these verses, which are filled with wisdom and light, is that Allah (swt) commanded the Prophet (s) to appoint a successor, because the appointment of a
successor was the eternal practice of Allah (swt), before and after. It is not rational to assume that Allah (swt), throughout the entirety of human history, always appointed guides and then successors to those guides, but with the Holy Prophet Muhammad (s) he then ended this practice. This practice is the sunnah of Allah (swt), and we read in the Qur'an:

You will not find any change in the sunnah of Allah. (33:62)

Furthermore, if one doubts that the successor whom Allah (swt) ordered the Prophet (s) to appoint was not himself ordered to appoint a successor after him, then this doubt is easily dispelled by the ayats discussed in the previous section:

Indeed you are a warner, and to every people there is a guide. (13:7)

As such, if Imam Hassan al-Askari (as), who was appointed by the Imams before him in an unbroken chain going back to the Prophet (s), did not appoint an Imam to succeed him, then this would mean that not only was he breaking one of his duties as an Imam, but that Allah (swt) Himself was violating His own sunnah which He Himself has established in the Holy Qur'an.

Returning to Surah al-Insharah (Surah 94) and the Holy Verse:

So when you have finished your task, then nominate (fansab). (Quran: 94:7)

If we read the entirety of the verse, and combine this with a reading of the story of Moses and Aaron (as) quoted above, we find further definitive proof that Allah (swt) was ordering the Holy Prophet (s) to appoint a successor as part of his eternal sunnah in sending “every people a guide”:

Have we not expanded your breast? And lifted the burden, the burden that hung heavy on your back? Have we not raised you in fame? Indeed, with difficulty follows ease, indeed! With difficulty follows ease. So when you have finished your task, then nominate, and hasten desirously towards your Lord. (Quran: 94:1-8)

Here, we see that Allah (swt) is using the exact same phrase in the beginning of the surah that Moses (as) uses in the beginning of his prayer: “Expand my breast.” Moses (as) asked to have his breast “expanded” and then asked Allah (swt) to appoint a minister from his family. In Surat al-Insharah, Allah (swt) tells the Prophet (s) that he has already expanded his breast, and by ordering the Prophet (s) to nominate is really telling the Prophet (s) to make public the Divine nomination (nasb) of Imam ‘Ali (as) which Allah (swt) Himself already made. The exact same reality, the reality of successorship, is being manifested in both stories in the Qur’an. Is it merely a co-incidence that Allah (swt) is “expanding the breast” of Moses (as) by providing him with an heir, and that He expands the breast of the Prophet (s) in another surah where He happens to use a verb (nasb) which, of its several meanings, means to appoint someone to an office? Is it rational to dismiss this as a co-incidence and to say that nasb means something else, like “toil hard” or “pray mustahab salat” when this translation is utterly alien to the Qur’anic text and to the surah under question? Is it rational to assume that such co-incidences occur in the book of Allah (swt), or should not a true believer recognize that Allah (swt) has revealed in the Qur’an in a specific way using specific language for very specific reasons? The answer must obviously be no. As such, the first line of Surat al-Insharah provides a context (qareenah) which leaves no doubt as to the meaning of the second-to-last verse:

So when you have finished your task, then nominate (fansab). (Quran: 94:7)

This grammatical symmetry is not the consequence of a bizarre coincidence. It is part of the miraculous nature of the Qur’an, a Book revealed by Allah (sawt) to Mohammad (saws) and that uses reflective grammar in parallel to transcend thousands of years alongside different
chapters of the Book. This phenomenon is that of a miracle, and is one of the reasons why the Qur'an is the greatest miracle that Mohammad (s) ever brought with him. It is the Divine Word, something too complex and perfect to have been made by man.

All of these verses of the Qur'an placed together and read in the context of each other, establishes the constant need for an Imam. We have seen that there is not even a need to go to the hadith literature to prove that there must always be an Imam, though there are many such hadiths to be found in Sunni works:

"Whoever dies without recognising the Imam of his time dies the death of Jahiliyya (ignorance)"

Once again, we are thrown back to the question of who the Imam is in this time, and the definitive proof is that he can be none other than Imam al-Mahdi (as), as will be seen. Once again, we see that the enemies of the Ahl al-Bayt (as) are pursuing the same method of argument which atheists use: "We cannot see God, therefore he does not exist." But if asked: "Yes, but if there is no God, if there is no Creator, then who or what created this universe," they will only respond: "We don't know, but we know it isn't God!" This is non-sense. The Holy Prophet (s) was ordered to appoint a successor, and we see that from the Qur'an that is the eternal practice of Allah (swt) to which there can and never will be any change. The enemies of the Ahl al-Bayt (as) cannot answer the question as to who the guide is of our time in any way that fits with the Qur'an, and certainly not in anyway that fits with their corrupt belief system. In all of this we have not even needed to make recourse to the ample hadith literature on the subject of Imamate, present in all Sunni books, but as 'Umar ibn al-Khattab said: "The Qur'an is sufficient for us."
3. Chapter Three - Twelve Imams

We have now seen, then, the way that the inheritor of the Prophet (s) is to be appointed: by explicit, Divine injunction. In our articles on Wilayah and Imamate we evidenced that Imam 'Ali ibn Abi Talib, the Prince of the Believers, was appointed by such a Divine injunction. The choice of the people did not enter into this, and in fact the judgment of Allah (swt) offended a large number of so-called Muslims at the time. We may now ask: if it was so important that an Imam be appointed after the Prophet (s), does this not indicate that there would also be more Imams, more successors, after Imam 'Ali (as)? From the Holy Book of Allah (swt), we have learned that there must be an Imam of our time, and that situation cannot be otherwise. For every people there is a single guide, witness, and Imam, and even if we cannot see him we know that he must be there, or otherwise we must dispense with the Qur’an in its entirety and reject Islam as the true religion.

Now the question comes to who the Imam is in this time. Only the Shi’a of the Ahl al-Bayt (as) can answer this question, because they are the only ones who know who he is. As we have seen, it is impossible for the Sunnis to specify who the Imam, witness (shahid), and guide (hadi) of our time is, and it is impossible for them to specify whom Allah (swt) has raised up from amongst ourselves in order to teach us and purify us in the cause of Islam. What we have studied so far definitively establishes that there will always be an Imam; now we will once again turn to mutwatir narrations in the Sunni hadeeth literature that state that the final Imam, the Imam of our time, will be the twelfth grandson of the Holy Prophet (s).

Abu Muhammad al Afriqi stated:

So when the Shi’ah commemorate the birth of their twelfth Imam on the 15th night of Sha’ban, or when they seek to apply ahadith in Sunni sources which speak of twelve Khalifas to their twelve Imams, then let us ask them on what basis do they accept the existence of the twelfth one?

This is a rather bizarre statement, for by making it the author has already proved the point which we seek to prove. It is a bit like saying: “You believe that there are nine single digits, but what makes you believe in number nine?” We believe in the Twelfth Imam because the Prophet (s) said there would be Twelve Imams, and Eleven Imams (as) already passed before Imam al-Mahdi (as), each Imam clearly designated by the one before him in line with the verse of the Qur’an:

So when you have finished your task, then nominate (fansab).
(94:7)

Furthermore, there is, according to the Qur’an, always an Imam and a guide, and as such there must have been another Imam after Imam al-Askari (as). To believe otherwise is to contradict the Holy Qur’an and to reject Islam, as these enemies of the Ahl al-Bayt (as) have done.

As far as there being Twelve Imams, this is firmly established by the mutawatir i.e. hadeeth is one that has been narrated so many times, by so many different people, that it would be impossible to have been made up and no doubt can be cast upon its authenticity. We read in Bukhari and Muslim:

Narrated Jabir ibn Samura: I heard the Prophet (s) saying: "There will be Twelve Commanders." He then said a sentence which I did not hear. My father said, the Prophet added, "All of them will be from Quraysh."

Ahkam. This hadith is narrated in many other sources as well, including:
2. Musnad Ahmad bin Hanbal, Vol 5 p97 and 101
3. Umadath Qari- page 271
4. Taseer ibn Kathir Vol7 page 110
5. Jami Usul Volume 4 page 440 (Egypt)
6. Al Bidaya al Nihaya Volume 2 page 248
7. Sawaiq al Muhriqa page 187
8. Hilayathul Awtiya Volume 333
9. Tarkeeh Kabeer Volume 1 446

The Prophet (s) said: "The Religion (Islam) will continue until the Hour (Day of Resurrection), having Twelve Caliphs for you, all of them will be from Quraysh."


Al-Juwayni, in his Farai’d as-Simtayn, reports these hadiths:

The Prophet (s) said: "I and Ali and Hasan and Husayn and nine of the descendants of Husayn are the purified ones and the inerrant."

The Prophet (s) said: "Certainly my Caliphs and my legatees and the Proofs of Allah upon his creatures after me are twelve. The first of them is my brother and the last of them is my (grand) son." He was asked: "O Messenger of Allah, who is your brother?" He said, "Ali ibn Abi Talib" Then they asked, "And who is your son?" The Holy Prophet (s) replied, "Al Mahdi, the one who will fill the earth with justice and equity like it would be brimming with injustice and tyranny. And by the One Who has raised me as a warner and a give of good tidings, even if a day remains for the life of this world, the Almighty Allah will prolong this day to an extent till he sends my son Mahdi, then he will make Ruhullah 'Isa ibn Maryam (a) to descend and pray behind him (Mahdi). And the earth will be illuminated by his radiance. And his power will reach to the east and the west."

The Prophet (s) said: "I am the chief of the Prophets and Ali ibn Abi Talib is the chief of successors, and after me my successors shall be twelve, the first of them being Ali ibn Abi Talib and the last of them being Al Mahdi."

Based on the Qur'an and these narrations, the import of which is mutawatir and cannot be doubted, we are now faced with the following results:

1. There must always be an Imam; this is established by the Holy Qur'an without any doubt.
2. That the Imam must be appointed by God. Therefore, the Imam of the time cannot be a corrupt Sultan appointed by his father, or a rebel who has taken power through force, nor somebody elected by the Muslims.
3. That there will only be Twelve such Imams after the Prophet (s).

The narrations that insist upon the existence of Twelve Successors, and only Twelve, remove any doubts one might have that the Imam of the time might be the Imam of one of the other Shi'a sects, such as the Ismailis. The Ismaili lines of Imamate do not accord with the number twelve, and in fact do not even accord with their own sacred number of seven. The Ismailis believed that there would be seven Imams after the Prophet (s), yet all of the Ismaili lines have had many more Imams than seven. As such, there should not be any question about whether or not the current Imam (whom the Qur'an states must exist) is one of the Ismaili Imams. As for the Zaidis, they do not have an Imamate currently (being abolished in the sixties), and do not believe that Imamate is an office of necessity or appointed by God. As such, even if they...
had an Imam now, he would not be the type of witness, guide, and Imam foretold by the Holy Qur’an.

This leaves us only with the Twelver Shi’as. The author at Ansar.org who is seeking to disprove the coming of Imam al-Mahdi (as) argues that there were many Shi’a sects at the time of Imam al-'Askari (as)’s death, something which is true. The question which he seeks to pose is why modern-day Shi’as believe in the idea of a Hidden Imam, and did not follow one of these other Shi’a sects that emerged after Imam al-'Askari (as)’s death?

The reasons for this our obvious: that these other sects contradict the Qur’an and the teachings of the Prophet. These other sects died out because they could not prove their claims based upon Qur’an and hadiths: only those who believed in a living but occulted Twelfth Imam were able to do so. We see that some believed Imam al-'Askari (as) left no child; this would mean that Imamate ceased with him. As such, such people are not Twelver Shi’as at all but are Eleveners, something for which there is no evidence for and contradicts what the Prophet (s) taught. Others believed that the Imamate went to the brother of Imam al-'Askari (as), but as he never did anything to prove that he was endowed with the knowledge or wisdom of an Imam, and then later died for all to see, it is impossible to believe that he was an Imam. Others believed that Imam al-Mahdi (as) died during ghaybah, but then this would mean no Imam which, in accordance with the Qur’an, is an impossibility. Others said he had yet to be born but would come in the future, which also contradicts with the Qur’anic evidences discussed above. Finally, we are left with only one possibility: that there is an Imam living amongst us, as the Qur’an has said, and that since we cannot see Him he must be hidden and not visible to physical senses.

Abu Muhammad al Afriqi stated:

History bears witness to the existence of eleven persons in that specific line of descent, but when we come to the twelfth one, all we have is claims made by persons whose activities in the name of their Hidden Imam give us all the reason in the world to suspect their honesty and integrity. In Islam, issues of faith can never be based upon evidence of this kind.

We have shown the invalidity of such an argument. It is not the Four Representatives, nor anybody else, who establishes the existence of Imam al-Mahdi (as) except the Holy Qur’an and the mutawatir narrations of the Prophet (s). This statement is no different than saying that we cannot see God, but since we know through reason that He has to exist we must assume that He is a God that transcends physical sight. A reading of the Qur’anic proofs establishes that he must exist, a reading of the hadiths discussed above establishes that he must be the Twelfth Imam, the son of Imam al-'Askari (as) who was the Eleventh Imam, and the fact that he must exist and yet we do not see him on a daily basis means that he must be in an Occultation. This is also proved without any doubt. Once we have realized this, then how can we have any doubt about those hadiths that prophesize the coming of a Hidden Imam, and that Imam al-Mahdi (as) will live with us while being in ghaybah? This fact has already been proved by the Qur’an and the mutawatir traditions of the Prophet (s) before we even have to start making recourse to the specific hadiths about Imam al-Mahdi (as).

3. The Twelve Khalifas shall be the True Guides

There are numerous hadiths in this regard, which can be found in the authoritative Sunni works. Abul Juldh in Fath al-Bari narrates the hadith that:
This Ummat will not end and the Day of Judgment will not come, till the coming of 12 Khalifas, they will be guided, on the Deen of Truth.

Fathul Bari Volume 13 page 79

Allamah Badradaen Aini in Ummdtul Qari Sharah Sahih Bukhari narrates:

‘This Ummah will not end until the passing of the twelve, they will all be true guides from the Ahlulbayt.’

Ummdtul Qari Volume 2 page 282 and Volume 9 page 8

We read in Ya Nabi al-Muwaddat:

The Prophet of Allah said that I am the Chief of Prophets, Ali is the Chief of Wasi, after me there will be 12 Wasi, 1st of them is Ali (as), last of them is Mahdi.

Faslul khitab page 423
Ya Nabi al Muwaddat page 105 (Beirut)

We read in Fasl al-Khitab:

The Prophet of Allah said, that "after me will be 12 Khalifas O Ali you are the first and Mahdi will be the last, East and West will be conquered at his hands."

Fasl al-khitab page 463 Tashkent Publishers

On the very page we also read:

Imam Hussain (as) said " The 12 Imams are from us, 1st one is Ali, and the last is Mahdi (as), who is the living truth, Allah will awaken the earth through him, his religion will rule over all other religions."

Suni narrations prove that Imam Mahdi (as) will be from the Ahlulbayt (as):

The Prophet said, "Mahdi is from us Ahlulbayt."

2. Musnad Ahmad bin Hanbal, volume 1, page 84
3. Al-Mustadrak, volume 4, page 557 (al-Hakem said Sahih according to Muslim's condition)
4. Al-Musanaf, by ibn Abi Shayba, volume 8, page 678
5. Al-Albani decalred it ‘Sahih’ in Silsila Sahiha, volume 5, page 486

Ali (as) said, "When a voice will come from skies that Truth is in the Family of Muhammad Imam Madhi will come"

1. Iqd al-Durar Fi Akhbar al-Mahdi al-Muntadhar page 106
2. Kanz al-umal, volume 14, page 588
3. Al-Urf al-Wardi, page 93
4. Al-Fetan, by al-Maroozi, page 334
4. Imam Mahdi [as] in the light of Prophetic traditions

4. The blessed lineage of Imam Mahdi (as)

Sunni Narrations Establishing that Imam Mahdi (as) will be from the lineage of Sayyida Fatima (as)

The Prophet of Allah said, "O Fatima, Mahdi will be from your Lineage"
1. Dhukhair ul Uqba, page 136
2. Yanabi al-Muwada, volume 2, page 210

We have the following hadith, which is reported in at least seven Sunni hadith works, including the Sunan Abu Dawud which is considered to be one of the six authentic books, which include Bukhari and Muslim:

"Imam Mahdi is from my descendent from Fatima's lineage"
1. Kanzul Ummal volume 14 page 264
2. Mishkat al Masabeeh page 470
3. Sawaigh al Muhriqa page 237
4. Seerath Jaleeya Volume 1 page 193
5. Jami ul Sagheer Volume 2 page 579
6. Sunan Abu Dawud, English version, Ch. 36, Tradition #4271
7. Sunan Ibn Majah, v2, Tradition #4086 (Al-Albani declared it Sahih. In Sahih ibn Majah, volume 2, page 389)
8. Al-Kamil by ibn Uday, volume 3, page 429

Imam Mahdi will be from the lineage of Imam Husayn (as)

Hudhaifa [r] narrates: the Prophet of Allah said, if there is only one day left on this Earth, Allah will extend it so that a man will rise from my Ahle bayt who will be guided, who's name will be the same as mine”. Salman Farsi asked "Prophet of Allah, from which son's family will he be?" He [s] placed his hand on Hussain and said: "He will be the son of Hussain."
1. Aqd ul Durur fi Zuhoor al Muntazir, page 24
2. Dhukhair al Uqba, page 136-137
4. Yanabi almuwada, volume 2, page 211
5. Al-Bayan fi Akhbar al-Zaman, by Kenji Shafee, page 90 (al-Kenji said: 'hasan')
6. Faraed al-Semtain, by Hamwini
7. Al-Urf al-wardi fi Akhbar al-Mahdi, by Seuty, page 74

The Prophet of Allah said, "Mahdi will be from me and from the family of Husayn bin Ali"
Manaqib by Ibne Maghazi, page 215

There are some 'Sunni' traditions which shows that Imam Mahdi [as] will be from Imam Hasan's [as] progeny which is obviously fasle.
Imam Mahdi (as) and the sayings of Rasulullah (s)

"Even if only one day is left (before the day of judgment), Allah will send a person
from my Ahlul’Bayt who will fill out the earth with peace and justice as it will have
been full of injustice and tyranny misery”.
1. Al-Fusool al-Muhimmah, by Ibn Sabbagh al-Maliki, Page 293 (Beirut edition)
2. Al bayaan fi Akbar Saibul Zamaan page 482 (Beirut edition)

Imam Mahdi (as) is Khalifathullah

Abdullah ibne Umar narrates that Rasulullah (s) said, "When Mahdi comes a cloud
shall protect him and a voice will declare this is Mahdi Khalifathullah”.
1. Tareekh ul Khamees Volume 2 page 288 (Beirut)
3. Al bayaan fi Akbar Saibul Zamaan page 96 (Iraqi edition)

5. An Angel shall proclaim obedience to Imam Mahdi (as)

Abdullah ibne Umar narrates that he heard Rasulullah (s) say "When Mahdi comes
an Angel will be above his head declaring this is Mahdi, follow him”.
1. Nur ul Absar page 231 (Egypt edition)
2. Al-Kamil by ibn Uday, volume 5, page 296

6. The Characteristics of Imam Mahdi (as)

Rasulullah (s) said Mahdi will be from my Ahle bayt, his color shall be like that of
Arabs, and his body shall be like that of Israelis. He shall have a mole on his right
cheek that shall shine he will fill out the earth with peace and justice as it will have
been full of injustice and tyranny misery. The people of the skies and the earth,
even birds shall express pleasure at his Khilafath”.
1. Iqd al-Durar Fi Akhbar al-Mahdi al-Muntadhar page 34 (published in Makka)
2. al-Sawaiq al Muhriqa page 124 (publishers Multan)
4. Ma’arj al-wusul, by Zarandi Shafeei, page 190
5. Al-fusul al-muhima, by ibn al-Sabagh, volume 2, page 1108
6. Yanabi almuwada, volume 3, page 343

7. Imam Mahdi (as) and the testimony of the Ahle bayt (as)

"Imam Husain was asked if Imam Mahdi had been born. He replied “no” had he
been born I would have spent my entire life serving him”.
Iqd al-Durar Fi Akhbar al-Mahdi al-Muntadhar page 120

"Husayn ibne ‘Ali said ‘he whom you await will come at a time when people will be
enemies of one another, they will testify against each other, some will curse each
other, I asked will there be peace (when he come)? Ibn Husayn replied ‘Yes he shall
"Husayn ibne 'Ali (ra) said with regards to Imam Mahdi there will be two occultations, one shall be so long that some shall assume he has died, some will state he has been killed, others will say 'Only Allah (swt) can help"

"Muhammad Baqir (ra) said "Rasulullah (s) said Good news, good news, the example of my Ummah is like rain no one know s when it starts nor when it will end. How can an Ummah that begins with me has Mahdi in its center and ends with Maseeh (Esau) be destroyed? Verily there shall be groups that shall spread fitnah but I am not from them nor are they from me".

Harith bin Mughira Nasree states "I asked Imam Husayn 'how ill we recognize Mahdi? He replied 'He shall be recognized by his graceful and tranquil face, in addition to this is the fact that the world shall depend on him whilst he shall depend on no-one".

"Husayn ibne 'Ali stated 'When Imam Mahdi appears the people shall reject him on account of his appearance as a young man the biggest test will be for those who shall assume that they are awaiting the coming of an elderly man".

"Muhammad ibne Samad states 'I asked Imam Husayn 'Will there be signs before the coming of Imam Mahdi? He said 'Yes. I asked 'What will they be?' He said 'The destruction of Banu Abbas, the appearance of Sufyani...I said "I fear that this will take a considerable amount of time. Imam Husayn said 'these events shall follow one another like the beads on a Tasbeeh".

"Imam Husayn said 'If you see dreadful fiery nights appearing from the Eastern Skies then know that Mahdi is coming".

Husayn said "When Imam Mahdi comes everything shall be decided between the groups by the sword. By Allah he shall wear thick clothes and shall be showered in swords."

Husayn ibne 'Ali said 'Be pious and mercifull to one another. By him who created us, a time will come when the Dinar and Dirham shall have no usage, this will be when Imam Mahdi comes, due to Allah (swt)'s mercy Mahdi's presence shall bring an end to such worries"

Hasan Ibne Harun went before Imam Husayn when Mualla Ibne Khuneeza asked him 'Will Imam Mahdi rule in a manner different to Imam 'Ali? Imam Husayn replied 'Imam 'Ali had knowledge that the Shi'a after him would be subdued hence he was kind to them, when Imam Mahdi comes he will be both kind and firm because he will be aware that the Sh'ia will never be defeated after that".
8. Further testimonies about Imam Mahdi (as)

Abu Said al Khudri narrates he heard Rasulullah (s) say that the Day of Judgement shall not come until someone will come from my Ahlul-Bayt. He will fill out the earth with peace and justice as it will have been full of injustice and tyranny misery.
1. Musnad Ibn Hanbal Volume 3 page 36 (Beirut) (Shu’aib al-Arnaoot said Sahih according to the two Sheikh's condition)

Rasulullah (s) said "Mahdi is he behind whom Esau bin Maryam shall offer Salat"
Kanz al Ummal Volume 14 page 226

Hudhaifa Yamani narrates he heard Rasulullah (s) say: "Mahdi will come and will ask Esau to lead the prayers, Esau shall reply Salat was established for you, and he shall offer his prayers behind Mahdi".
Al Hawi Lill Fatawi, page 81

Jalaluddin al-Suyuti mentioned that: "I have heard some of the deniers of (truth) deny what has been conveyed about Jesus that when he descends will pray the Fajr prayer behind al-Mahdi. They say, Jesus has higher status than to pray behind a non-Prophet. This is a bizarre opinion since the issue of prayer of Jesus behind al-Mahdi has been proven strongly via numerous authentic traditions from the Messenger of Allah, who is the most truthful." And then al-Suyuti goes on narrating some of the traditions in this regard.
Nuzool Isa Ibn Maryam Akhir al-Zaman, by Jalaluddin al-Suyuti, p56.

Also al-Hafidh Ibn Hajar al-Asqalani mentioned that:

The Mahdi is of this Ummah, and that Jesus (S&HF) will come down and pray behind him.
1. Fathul Bari v5, p362. (ibn Hajar said mutwater)
2. Al-Musanaf, by ibn Abi Shayba, volume 8, page 679

This is also mentioned by another Sunni scholar, Ibn Hajar al-Haythami, who wrote:

"The Ahlul'Bayt are like the stars through whom we are guided in the right direction, and if the stars are taken away (or hidden) we would come face to face with the signs of the Almighty as promised (i.e., the Day of Resurrection). This will happen when the Mahdi will come, as mentioned in the traditions, and the Prophet Jesus will say his prayers behind him, the Dajjal will be slain, and then the signs of the Almighty will appear one after another."
al-Sawa'iq al-Muhriqah, by Ibn Hajar, Ch. 11, section 1, p234

9. The obligation to believe in Imam Mahdi (as)


[232] And Abu Bakr al-Kulabadhi narrated in Fawa'id al-Akhbar from Jabir ibn 'Abdillah [radhiyallahu 'anhuma] that he said: "The Messenger of Allah [sallallahu 'alayhi wa-sallam] said: "Whoever denies the coming of the Dajjal, then he has
disbelieved. And whoever denies the coming of the Mahdi, then he has disbelieved."

This has also been recorded by Ibn Hajr al-Haythmani al-Makki in his book Al-Qol Al-Mukhtasar fi Alamaanat Mahdi al-Muntazar’ page 65. Shaykh Ibrahim Juwaini records in his nook Faraid al-Simtayn:

“*The Holy Prophet [s] stated: Whoever disbeliefs the manifestation of Imam Mahdi [as] disbelieves what has been revealed on Muhammad [s] (i.e. me); whoever disbeliefs the decent of Prophet Isa [as], he is a disbeliever; whoever disbelieves the appearance of Dajjal (the great deceiver) is a disbeliever...*”
5. Chapter Five- Did Imam Hasan al Askari (as) die without fathering any children?

We have already established, based on the Qur’an and Sunnah, that there must be an Imam in every time. We have established, based upon the Sunni hadith literature, that there will be twelve such Imams (as) after the death of the Holy Prophet (s), and that the final Imam will be Imam al-Mahdi (as). As such, the question about whether or not Imam al-Askari (as) died without leaving any children becomes pointless: the Sunni hadith literature (including books written well before the birth of Imam al-Mahdi (as)) establish that there will be twelve Imams, and even lists their names. If Sunnis deem such narrations as weak, then that is their headache not ours. Alhamdolillah we have clear traditions that confirm the twelve Imams that followed the Prophet (s).

The Prophet (s) prophesized that Imam al-Mahdi (as) would be born, and that his father would be Imam Hasan al-Askari (as). As such, anybody who reads these hadiths and then doubts whether or not Imam al-Askari (as) died without leaving any children is, in fact, doubting about the veracity of the Prophet (s)’s prophecies about future events, and this is obvious disbelief in Islam.

As such, there is no need to answer the question as to whether or not Imam al-Askari (as) died without fathering any children: there must be an Imam, and the Imam must be his son. However, we may still turn towards a specific refutation of the Wahabi argument that Imam al-Askari (as) died without any children. The Wahabi author writes:

Abu Muhammad al Afriqi stated:
This trend was spearheaded by persons who had set themselves up as the representatives of the Imam, and who were in control of a network covering various parts of the Islamic empire—a network for the purpose of collecting money in the name of the Imams of the Ahl al-Bayt. All followers of the Imams were obliged to pay one fifth of their income to the representatives of the Imams. (This is a practice which continues up to today.) At the head of this network was a man called Uthman ibn Sa’id al-’Amri. His manner of resolving the predicament was unique: Hasan al-Askari was dead, he admitted, but he was not childless. He had a 4-year old son, Muhammad, with whom no one but he—Uthman ibn Sa’id—could have contact. And from that point onwards he would act as the representative (wakeel) of the Hidden Imam and collect money in his name. To the fact that Hasan al-Askari’s own family were completely ignorant of the existence of any child of his, and that his estate had been divided between his brother Ja’far and his mother, Uthman ibn Sa’id and his ilk responded by denouncing Ja’far as al-Kadhdhab (the Liar).

This Nasibi is so lazy in his research that he fails to highlight the tradition from 'where' his claim is made. He relied on Usul al-Kafi, and used it to "prove" that Imam al-Mahdi (as) is not yet born. However, anybody with reason will recognize that if some people, who happen to be from the lineage of the Prophet (s) (but not from the Ahl al-Bayt (as), whom Allah has purified from
all impurity in Surat 33:33) said something due to his lack of knowledge, then that cannot be used as a proof. Jafar and his ilk are not infallible imams, and as such their statements do not have any automatic weight. The author is confused on this point: the Shi'a of the Ahl al-Bayt (as) do not believe that every sayyid, every person with physical lineage to the Prophet (s), is infallible. Rather, we believe that the Ahl al-Bayt (as) is infallible, for they have been purified from all impurity:

**Indeed, Allah desires to remove from you all impurity O Ahl al-Bayt, and purify you with a thorough purification.** (Quran: 33:33)

The Holy Imams (as), as well as Fatima Zahra (as), are of the Ahl al-Bayt (as), while other members of the Prophet (s)’s family are not. This is established by the Holy Qur’an, where Allah (swt) says that the son of Noah, in spite of being the direct son of a Prophet, was not considered to be from his Ahl al-Bayt:

**So the ark floated with them on the waves, towering like mountains. And noah called out to his son, who had separated himself from the rest: “O my son! Embark with us, and be not with the Unbelievers!” The son replied: “I will betake myself to some mountain. It will save me from the water.” Noah said: “This day nothing can save from the Command of Allah, any but those on whom He hath mercy!” And the waves came between them, and the son was overwhelmed in the flood. Then the word came forth: “O earth! Swallow up thy water, and withhold thy rain!’ And the water abated, and the matter was ended. The Ark rested on Mount Judi, and the word went forth: “Away with those who do wrong!” And Noah called upon his Lord, and said: “O my Lord! Surely my son is from my family! (ahli), and Thy promise is true. And thou art the Justest of Judges.” He [Allah] said: “O Noah! He is not of thine family; for his conduct is unrighteous.”** (11:42-46)

These verses establish that the mere fact of possessing a physical lineage to a Prophet does not establish infallibility, or that one has been purified in the same way as that Prophet. As such, Ja’far al-Kadhab’s lineage to the Prophet (s) means nothing here. A person may have such lineage and be thoroughly evil, and Ja’far al-Kadhab was one such person. The fact that he did not know about the birth of Imam az-Zaman (as) does not indicate that Imam az-Zaman (as) was not born; rather, it is a sign that, because of Jafar’s impiety, Allah (swt) kept this birth a secret from Ja’far, as He (swt) kept it a secret from the ruling Abbasid dynasty. Factors such as the lack of knowledge, the character of pathetic people, and the ill intentions of the ruling class, lead to Allah (swt) keeping the birth of his representative a secret. Usul-e-Kafi carries a tradition on this:

**To the ruler, Imam Abu Muhammad (as) died without bearing a son. He distributed the Imam’s (as)’s property, and the people who did not deserve it, took it. The ruler is looking for him, every where people are running around asking for him. No one should be associated with them, or tell them anything. The name you are asking, if told, the search would become easier. Therefore, be afraid of Allah (swt) and don’t ask about the name of the Imam (as).**

*Usul alKafi, Volume 1 page 330*

*Shaykh Majlesi decalred it Sahih in Mirat al-Uqool, Volume 4 page 5*

Though with a weak chain, there is another tradition which states:

**Ali-bin-Qais narrates from a military policeman that even I have seen Seema (slave of Jafar) in Serman Rai; he broke the door of Imam Hasan AlAskari’s (as)’s house. A man appeared from inside with an axe in his hand. The man asked Seema, what are you doing at my house? Seema replied Jafar thinks that your father (as) died without giving birth to any children, but if this house was yours, then I should return. Saying that, Seema left the house. All-bin-Qais says that immediately after this, one of the servants came to us, and I asked him about this. He asked me, ‘who**
told you about this?’ to which I replied that a military police man told me, the
servant replied, pretty soon, nothing shall remain secret from anyone.
Usul alKafi, Volume 1 pages 331-332

These two narrations contradict the narration that is used by this Nasibi, and proves that
individuals such as Ja’far al-Kadhab are liars and deceivers. This narration’s serve as evidence
that Jafar’s narration was wrong, since he was a puppet in the hands of the Abbasid rulers and
wanted to divide the Shi’a. Moreover, the rulers of the time wanted to kill Imam al-Mahdi (as),
just like Pharaoh and Nimrod wanted to kill Prophet Musa (as) and Prophet Ibrahim (as), as
discussed above. Since it was a known fact for a long time that this twelfth Imam would
destroy the dynasties of these rulers, they were anxiously awaiting his birth in order to
apprehend and kill him. But Allah (swt) would implement his plans, even if the disbelievers were
averse. Therefore according to the command of Allah (swt), the birth of Imam al-Mahdi (as)
was shrouded in secrecy.

It is only the fact that a young child becomes an Imam and then disappears from view that
boggles the mind of this Nasibi bigot. Taking the office of khalifah when young is not something
new, nor is it alien to the Qur’an. Allah (swt) granted Prophethood to Prophet Isa (as) when he
(as) was young. Likewise with Yahya (as) Allah (swt) states:

O Yahya! Take hold of the Book with strength, and we granted him wisdom while
yet a child. (19:12)

It is not a necessity that all the representatives of Allah (swt) be old and mature. Sometime,
when the old and young run away from the battlefield, it is the young who perform the duty of
the representatives of Allah (swt).

Indeed, the story of Ja’far, brother of Imam Al-Askari (as), is similar to the story of Prophet
Yusuf (as)’s brothers who according to Deobandi Imam Maulana Ashraf Ali Thanvi, had
committed a major sin (Imdad ul Mushtaq, page 57) but when they realized their mistake they
pleaded for forgiveness, Prophet Yusuf (as) forgave them. We read in Surah Yusuf verse 91:

They said: "By Allâh! Indeed Allâh has preferred you above us, and we certainly
have been sinners."

Prophet Yusuf [as] while replying to his brothers stated:

"No reproach on you this day, may Allâh forgive you, and He is the Most Merciful of
those who show mercy! Surah Yusuf verse 92

In his commentary of this verse Allamah Shabeer Ahmad Uthmani stated as follows:

[10]. "Yusuf (as) did not even want to hear that much from his brothers, he said:
'Don’t talk about it, today I am not issuing any allegation against you, I have
forgiven all of your wrongs. The words that I have used is to show the result of
Allah [swt]’s favour and the level of patience and piety. From today onwards, the
crime you have committed will not even be mentioned, I supplicate to God that
whatever wrongs that you have committed before Allah (swt) be forgiven as well’."  
Tafseer Uthmani, part 11 page 326

Similarly, Ja’far realized his mistake and Imam al-Mahdi (as) himself, through his
representative, Mohammed-bin-Uthman AlHahamri, said in written form:

"But my uncle Jafar and his children followed the same path as the brothers of Yusuf
(as)."
Bihar-ul-Anwar, v53 p180 and Kitab Al-Ghaybah by Sheikh Tusi, Page 188, Published Najaf
10. The mother of Imam al-Mahdi (as)

Abu Muhammad al-Afriqi stated:
In due time a fantastic story was brought into circulation about the union between Hasan al-Askari and a Roman slave-girl, who is variously named as Narjis, Sawsan or Mulaykah. She is mentioned as having been the daughter of Yusha' (Joshua), the Roman emperor, who is a direct descendant of the apostle Simon Peter. But history shows that there never was a Roman emperor of that name. The Roman emperor of the time was Basil I, and neither he nor any other emperor is known to have descended from Peter.

11. Reply One – The Nasibi has failed to cite in any sources to substantiate his claim

Comments such as this have no value whatsoever, since they are devoid of corroborative evidence. Which sources has this Nasibi consult to prove the Shi’a wrong? Is he a historian of that era? Which texts did this historian consult to arrive at this conclusion? It is NOT incumbent on the Shia’s to accept evidence in the absence of concrete textual support, and there is certainly no need to take the word of a third class enemy of the Ahl al-Bayt (as). Our Shi’a sources inform us (via Sahih chains) that Narjis was indeed the wife of Imam Hasan al-Askari (as) and that she was a Byzantine. The Byzantines were the descendants of Simon Peter. Our sources confirm this fact, and that is good enough for us. If “your” historical works have no such evidence then that does not mean that our claim is false.

12. Reply Two – The inability of the Ahle Sunnah to correctly identify the parentage of their esteemed Sahaba does not mean that they never existed

Furthermore, this hadeeth is entirely irrelevant. If we do not know who the mother of Imam al-Mahdi (as) was, this does not prove that he (as) did not exist. For we have already established, based on the Qur’an and sunnah, that Imam al-Mahdi (as) must exist. Therefore, all of these other questions are superfluous. Even if it is proven that we cannot be certain as to who Imam al-Mahdi (as)’s mother was, than this does not mean that he doesn’t exist. After all, we read in the Sunni hadeeth literature no certainty as to who the father of the companion Amr ibn al-Aas was. Shaykh Sibt Ibn Jauzi al-Hanafi records in Tadhkira al Khawwas:

When Amr bin al-Aas was born, five people claimed be his father: (1) As bin Wa’al, (2) Abu Lahab (3) Umayya bin khulafa (4) Hashim bin Mugheera (5) Abu Sufyan. These five fornicated with the mother of Amr bin al-‘Aas, Nabgha, and when she fell pregnant the five began to fight over who the father was.

Tadhkhira al-Khuwwas, page 117

Allamah Zamakhshari records the following in his book Rabee al-Abrar, Volume 1 page 363:

كانت النابغة أم عمرو بن العاص أمة رجل من عنزة فسبيت، فاشتراها عبد ال بن جدعان، فكانت بغيا ثم عنتت. ووقع عليها أبو لهب، وأمية ابن خلف، وهشام بن المغيرة، وأبو سفيان ابن حرب، وال العاص بن وائل، في ظهر واحد، فولدت عمراً.

The whore, the mother of Amro bin al-Aas was slave of a man from Eniza, then she
became a captive of war, then Abdullah bin Jad'an bought her, hence she was slut then (her owner) made her free, then Abu Lahab, Umaya bin Khalaf, Hisham bin al-Mughira, Abu Sufyan bin Harb and al-Aas bin Wael had sexual intercourse with her in the same period, then she gave birth to Amro’

Ahmad Zaki Safwat records the following words of Imam Hasan [as] in his book Jamharat Khutab al-Arab, Volume 2 page 25:

وأما أنت يا بن العاص فإن أمرك مشترك وضعتك أمك مجهول من عهر وسفاح فتحا كم فيك أربعة من قريش فغلب عليك جزارها ألمهم حسبا وأخبثهم منصبا

...Oh you son of al-Aas, your lineage is unknown, your mother gave birth to you through lust and adultery, you were from four (men) of Quraish, then you were attributed to the meanest lineage and most injurious status.’

A similar story goes with the Imam of Nawasib, Muawiyah bin Hinda, as we read in Tadkhirat al Khawwas, page 114 Chapter 7:

"Sham bin Muhammad Kalbi in his book Kitab Mushab notes that Imam Hasan said to Mu’awiyah ‘Are you aware of the bed from which you was conceived?’ This means he was born from four fathers’.

Similarly in ‘Rabi ul Abraar’ by Allamah Zamakhshari Volume 3 page 551:

"There were four people who were thought to be Mu’awiyah’s father, Abi bin Umar bin Musaafir, Abi Umar bin Waleed, Abbas bin Abdul Muttalib and Sabah"

Amr ibn al-Aas and Muawiyah are beloved by the Nawasib, yet in spite of the fact that nobody knows who their father were, no Nasibi or Sunni has ever attempted to deny that they didn’t exist. And at least in the case of Imam al-Mahdi (as) we have absolute certainty about who his father was, unlike many of the most beloved companions of the Nawasib.

If this enemy of the Ahl al-Bayt (as) is seeking to mock this mysterious marriage, then he is demonstrating clear disbelief in the historical records of the Prophets (as), Imams (as), and Saints (as). Was the birth of Isa (as) not more mysterious than the birth of Imam al-Mahdi (as)? The Jews, had no knowledge of this immaculate conception, and accused lady Maryam (as) of adultery, and suggested that she had invented the miraculous story of Isa (as)’s conception in order to cover up her act. This is the mentality of people who have no light of spirituality within them, and who are unable to look beyond mere physical appearances. This is indeed the approach of people who deny the existence of Allah (swt). We have seen that many enemies of the Ahl al-Bayt (as) have argued about the "preposterous" belief that Imam al-Mahdi (as) could be over a thousand years old, demonstrating their complete disbelief in the Qur’an where many individuals are listed as having extraordinary lifetimes.

The Wahabi is arguing that the story of Imam al-Askari (as)’s marriage to lady Narjis is too strange to be believed. But it is certainly not more strange the following story of the Prophet (s)’s marriage to Aisha which is found in Bukhari:

Narrated by Aisha: Allah’s Apostle said (to me), "You were shown to me in a dream. An angel brought you to me, wrapped in a piece of silken cloth, and said to me, 'This is your wife,' I removed the piece of cloth from your face, and there you were. I said to myself. 'If it is from Allah, then it will surely be.’"

Sahih al-Bukhari, Volume 7, Book 62, Number 57

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According to Sunni sources, this supposed merit always made Ayesha arrogant over other wives of Holy Prophet [s]:

**It has been narrated that Aeysha [ra] used to covet for the things that other than her no woman was given and that includes that Jebril brought her image to the Prophet in a silken cloth and he said to the Prophet [s] ‘This is your wife’**.

[Tafseer Baghwi, Volume 3 page 335, Surah 24 verse 27]
[Tafseer Siraj al-Munir, Volume 1 page 2737 Surah 24 verse 26]

And the story of Imam al-`Askari (as's) marriage is certainly far less strange than many of the bizarre narrations that occur in the Sunni hadeeth literature, such as what we read in Sahih al-Muslim:

**Anas b. Malik reported that Gabriel came to the Messenger of Allah (may peace be upon him) while he was playing with his playmates. He took hold of him and lay him prostrate on the ground and tore open his breast and took out the heart from it and then extracted a blood-clot out of it and said: That was the part of Satan in thee. And then he washed it with the water of Zamzam in a golden basin and then it was joined together and restored to it place. The boys came running to his mother, i. e. his nurse, and said: Verily Muhammad has been murdered. They all rushed toward him (and found him all right) His colour was changed, Anas said. I myself saw the marks of needle on his breast.**

*Sahih al Muslim Book 001, Number 0311*

The enemies of the Ahl al-Bayt (as) expect us to believe that Jibrael (as) descended from heaven, and that he surgically removed part of Satan from the heart of the Holy Prophet (s) of Allah (swt) when he was a child, even though Allah (swt) declares to have the highest status and the most perfect example of humanity, and even though all children are supposed to be free from evil. This is to be accepted and believed without question, and the Wahabi author believes this, but the somewhat mysterious nature of Imam al-`Askari (as)'s marriage is too much for him to believe? Is there any logic in this?

13. Reply Three - The inability of the Ahle Sunnah to identify the man crucified instead of Isa (as) does not mean his crucifixion and the ascent of Isa never happened

A source of much pleasure for the Nawasib is their citation of Shia texts depicting differing details of the mother of Imam Mahdi (as). They argue that the lack of uniform details of her name and lineage, constitutes grounds to reject the existence of Imam Mahdi (as) once she is removed from the equation her 'son' can then be proven as a mere figment of the Shi'a imagination.

Such an approach cannot be applied by the Nawasib when we look at their commentaries of this Quranic verse 004.157:

*That they said (in boast), "We killed Christ Jesus the son of Mary, the Messenger of Allah"*- but they killed him not, nor crucified him, but so it was made to appear to them, and those who differ therein are full of doubts, with no (certain) knowledge, but only conjecture to follow, for of a surety they killed him not.

When it comes to identifying the individual crucified, Sunni scholars of Tafsir cannot agree on who that individual was. Ibn Kathir in his commentary of the above verse, depicts the sacrifice of isa's companion as follows:

*Ibn Abi Hatim recorded that Ibn Abbas said, "Just before Allah raised Isa to the heavens, 'Isa went to his companions, who were twelve inside the house. When he*
arrived, his hair was dripping water and he said, ´There are those among you who will disbelieve in me twelve times after he had believed in me.' He then asked, ´Who volunteers that his image appear as mine, and be killed in my place. He will be with me (in Paradise)´ One of the youngest ones among them volunteered and Isa asked him to sit down. Isa again asked for a volunteer, and the young man kept volunteering and Isa asking him to sit down. Then the young man volunteered again and Isa said, ´You will be that man,' and the resemblance of Isa was cast over that man while Isa ascended to heaven from a hole in the house. When the Jews came looking for Isa, they found that young man and crucified him. Some of Isa's followers disbelieved in him twelve times after they had believed in him. They then divided into three groups. One group, Al-Ya'qubiyah (Jacobites), said, Allah remained with us as long as He willed and then ascended to heaven.' Another group, An-Nasturiyyah (Nestorians), said, ´The son of Allah was with us as long as he willed and Allah took him to heaven.' Another group, Muslims, said, ´The servant and Messenger of Allah remained with us as long as Allah willed, and Allah then took him to Him.' The two disbelieving groups cooperated against the Muslim group and they killed them. Ever since that happened, Islam was then veiled until Allah sent Muhammad ." This statement has an authentic chain of narration leading to Ibn Abbas, and An-Nasa'i narrated it through Abu Kurayb who reported it from Abu Muawiyyah.

Now compare this report to those cited by other Sunni Ulema. As Imam of Ahle Sunnah Badruddin Al-Aini records in Umadatul Qari, Volume 12 page 35:

"Allah [swt] made the like of Isa upon the person who denounced him"

We read in Tanwir al-Maqyas by Fayrozabadi, page 85:

"Made the likeness of Isa appear on Titanws, therefore they killed him instead of Isa"

We read in Tafsir Thalabi, Volume 3 page 410:

"It has been said that the one who appeared in the likeness of Isa was substituted for crucifixion was an Israelite man called Josha bin Midian"

We read in Tafsir al-Sam'ani, Volume 1 page 499:

"It has been said that they incarcerated Isa in a house and placed a guard over him, then Allah made the likeness of Isa appear on the guard, hence they killed him (the guard)"

If we bring these narrations together we can see that Sunni narrations suggest that the individual that took the shape of Isa (as) was:

- A pious self sacrificing companion of Isa (as)
- Titanws
- Josha bin Midian
- a guard
Collectively the Sunni Scholars are unable to agree upon which of these traditions is correct. That is why post modern Sunni Scholars have started to denying all of these traditions outright (for example Muhammad Asad in his commentary of Quran deemed all these traditions to be false).

Could the Nawasib explain why such blatant traditions exist in their books? When it came to the Imam Mahdi (as), it was necessary to spread different stories about his mother and his birth so as to prevent the State subjecting the mother and son to harm. If the Nawasib find our submission unacceptable, then could explain to us why they are unable to agree on the identity of the individual crucified in place Prophet Isa (as) in their books? If the Shias inability to provide agreed details of the mother of Imam Mahdi (as) proves her non existence, that automatically makes the birth and occultation of Imam Mahdi (as) non existent will they likewise reject the crucifixion and ascension of Isa as they cannot agree on the identity of the man crucified in place of Isa (as)? We leave it to the upholders of justice to ponder over the point that we have just raised.

14. Is it shameful to believe that Imam Mahdi (as) was the son of a slave-woman?

Another notion that we have observed particularly coming from the filthy Nawasib of Sipah-e-Sahabah is that the Shia believe that Imam Mahdi [as] was born from a slave-woman that is shameful. One wonders how this can be shameful since for a woman, it is her piety and decent character that matters not her financial status. One wonders how can they forget that Prophet Ibrahim’s [as] wife Haajar [as] was also a slave-girl, who gave birth to Prophet Ismaeel [as] and our Propet Muhammad [s], who is the leader of all humanity including all prophets came from the very lineage of Prophet Ismaeel [as] making lady Haajar [as] as grand mother of Holy Prophet [s]. Do the narrow-minded Nawasib have the audacity to attribute an act of embarrassment to the greatest of creations? Though, the fact that lady Haajar [as] was a slave-woman is known to every Muslim child, we shall substantiate by using some Sunni sources: Ibn Athir records in Tarihk Kamil, Volume 1 page 102:

كانت هاجر جارية ذات هيئة فوهبتها سارة لبراهيم

"Haajar was a beatiful slave, therefore Sarah granted her to Ibrahim"

Imam ibn Qudamah records in his authoritry work ‘Al-Mughni’ Volume 12 page 488:

وكانت هاجر أم إسماعيل عليه السلام سرية إبراهيم

"Haajar the mother of Ismaeel was Ibrahim's slave"

Imam Abdulrahman ibn Qudamah records in ‘Al-Sharh al-Kabir’ Volume 12 page 488:

وكانت هاجر سرية إبراهيم

"Haajar was Ibrahim's slave"

15. The secret birth of Imam Mahdi (as)

Abu Muhammad al Afriqi stated:

The story goes on to tell of her capture by the Muslim army, how she eventually came to be sold to Hasan al-Askari, and of her supernatural pregnancy and the secret birth of the son of
whom no one— aside from Uthman ibn Sa'id and his clique— knew anything. Everything about the child is enveloped in a thick and impenetrable cloud of mystery.

The author should know that this is not the first time that the khalifah of Allah (swt) has been in ghaybah. Indeed, had this enemy of the Ahl al-Bayt (as) bothered to study history, he would know that whenever the khalifah of Allah (swt) was sent to overthrow a dictatorial king, this revolution was proceeded by an Occultation. The advisors of Nimrod (la) had interpreted a dream that he had, and told him that a child would be born called Ibrahim, that he would be born in a specific month, and that he would destroy his rule and end his religion of emperor worship. As a safety mechanism Nimrod issued an edict that all children born that year be killed and men be separated from women. Despite this intense campaign, the mother of Ibrahim (as) still fell pregnant, and the State officials had no knowledge of this. Allamah Ibn Atheer al Jazari whilst writing on the life of Prophet Ibrahim (as):

"In the year that the Courtiers had referred to, Nimrod ordered that intelligence be kept upon all pregnant women, but no information was ascertained on the mother of Prophet Ibrahim (as), as they had no knowledge that she was pregnant, she portrayed no [outward] signs of pregnancy. At that time whichever boy was born was executed by Nimrod, when the mother of Ibrahim (as) began to feel labour pains, she went into a cave at night, that was nearby and Ibrahim was born..."

We read similar a thing in various other Sunni books:

1. Tarikh Tabari, Volume 1 page 143
2. Tarikh Rasul al-Maluk by Tabari, Volume 1 page 88
3. Al-Tabsera by Ibn al-Jawzi, Volume 1 page 84
4. Tafseer Tabari, Volume page, Surah 6, verse 76
5. Tafseer Baghwi, Volume 3 page 159 Surah 6, verse 76
6. Tafsir aaf al-Bayan by Thalabi, Vol 5 page 249 Surah 6 verse 76
7. Tafsir Khazan, Volume 2 pages 410-411 Surah 6 verse 76
8. Tafsir Siraj al-Munir by Shibrini, Vol page 937 Surah 6, verse 76
9. Samt al-Nujum by al-Esami, Volume 1 page 63
10. Tafseer Abi Hatim, Volume 8 page 278 Tradition 14646 Surah 26 verse 69

When it was quiet she left the cave, and miraculously no one recognized her. This is an explicit example of the way Allah (swt) protects and safeguards the birth of his Guide when he is faced by the tyranny of a jealous Leader. We feel that this example would suffice for those with rational minds. The Wahabi author is thoroughly ignorant, but this is inevitable: since he has refused to know the Imam of his time, he has chosen to live and one day die the death of jahiliyyah.

We also know that, during the time that Prophet Musa (as) was born, Pharoah saw a dream, and his courtiers also advised him that a child would be born from the Banu Israil, a child that would end his reign. Applying the policy of Nimrod, Pharoah issued an edict that all new born babies were to be killed. Furthermore, spies would enter homes and touch the stomachs of women to determine whether on not they were pregnant. If a woman was pregnant, the order was to murder the unborn child. Yet Allah (swt) made the pregnancy of the mother of Musa
(as) a secret, so much so that her midwife had no knowledge of this pregnancy. On this issue the comments of Ibn Kathir are of interest:

"When the mother of Musa [as] fell pregnant, she did not portray the signs of pregnancy that are present in other women, and the midwives were unable to ascertain that she was pregnant".

1. Tafseer Ibn Katheer Volume 3 page 380, Surah Qasas, Verse 7
2. Ruh al Bayan, Volume 6 page 382

From the examples of these two Prophets it is clear that for any child that has been born for the purposes of bringing an end to the reign of a tyrannical leader, steps are adopted to make this birth a secret, to the point that even relatives have no knowledge of the pregnancy. This is to ensure that not even the slightest information is leaked out to those at helm of State. That is why when Allah (swt) wants to bring an end to tyrannical family rule, and worldly reign, He (swt) counters the threat by ensuring that the birth of his representative remains a secret. Even after the birth, his upbringing is also very unusual. When it comes to the ultimate destruction on man made rule, Allah (swt) selected two individuals both of whom share distinct similarities. The birth of Isa (as) was unusual, as was his upbringing, and his subsequent occultation (into the Heavens) was to ensure his protection from man made dictatorial rule. The purpose of Imam Mahdi (as)’s birth was to bring an end to the man made rule of Dajjal – the ultimate and final battle. That is why Allah (swt) has taken such extraordinary steps to protect him, to the extent that even the believer is usually unaware of his immediate whereabouts. The birth of Imam Mahdi (as) and his life is part of the Sunnah of Allah (swt) to protect His servants, in order to ensure the completion of the mission for which they had been created.
6. Chapter Six - Imam al-Mahdi (as) and the Ulema of Ahle Sunnah

This Nasibi and his like minded friends think that Imam Al-Askari (as) had no children. According to them the Shia have made up this story to keep their belief in Imamate alive. This is a preposterous notion. Even the scholars of Ahle Sunnah are convinced of this fact. This is why Maulana Abdul Aziz Farharadi debating about this topic writes:

The fourth belief (About Imam al-Mahdi (as)) is espoused by numerous scholars of the Ahle Sunnah who are convinced that he (as) is alive. Sheikh Abdul Wahab Sheikh Sharani said that Imam al-Mahdi (as) was born on 15th Shaban, 255 Hijri, and is still alive, and would reappear together with Prophet Isa (as). I was also told by Sheikh Iraqi that he met Imam al-Mahdi (as).

Alnabaras Sharah Sharah Al-Aqaid, page 524

Anti-Shia scholar Maulana Nurudeen Abdul Rahman Jaami states says whilst writing on Imam Mahdi (as):

"He is the 12th Imam and is known by the titles "Abu Qasim" "Al Hujjut" (The Proof), "Al Qaim" (The Standing", "Al Mahdi" (The Guide), "Al Muntazir" (The awaited) and "Sahib az Zaman" (Honor of our time)...people are of the opinion he entered a cave in Sarman Rai his followers still await his coming this happened in 265 Hijri some say 270 Hijri...."

Shawahid Nabuwat, page 198

Allamah Hafiz al-Fawaris in his Arbaeen page 367 [Printed Egypt], which has 40 hadith in praise of Ahl ul bayt, discussed under the chapter “On hadith in praise of Ahle bayt” that:

"It has been narrated by Ahmad bin Nakat Basree who states at the end that Rasulullah (s) said whoever wants to be counted amongst the people of excellence and meet Allah (swt) should be friends with al Askari, who has perfect Iman should attach himself to his son Imam Mahdi whoever follows him shall be successful"

Allama, in his book titled "Fasal-al Khitab", referring to Jafar son of Imam Ali Al-Naqi (as), brother of Imam Hasan Al-Askari (as) writes that, “Muhammad-bin-Al Hasan (as) is from the children of Imam Hasan Al-Askari (as), who is well known amongst the historians. After writing that, he writes about the conditions during which Imam Muhammad -bin-Al Hasan (as) was born, after which he debates the weak claim by Ibn-Masaoud that al-Mahdi’s (as) father would have the same name as Prophet Muhammad (s) father. Continuing in his book, he discusses the traditions by Mutamid Abbasid, which were noted down by Mullah Jami and which talked about the signs of the arrival of Imam al-Mahdi (as), towards the end of which he states that there are numerous traditions enforcing this belief, he says, “traditions to prove the existence of Imam al-Mahdi (as) are numerous, he would bring back the shariah of Prophet Muhammad (s), he would fight in the name of Allah (swt), would free the people from the bounds of tyranny and oppression, and would remove the filth from people, and also says that he, Muhammad -bin-Al-Hasan Al Mehidi (as), would be the last pillar of Immate and Caliphat. He became the Imam after the demise of his father (as), and would be one till Judgement Day. Prophet Isa (as) would offer his prayers behind him, endorsing his imamate, and he (as) would call to the shariah of Prophet Muhammad (s).”

Fasal-al khitab
Sheikh Khawaja Mohammed Parsa Naqashbandi stated:

Abu Mohammed Al-Hasan Al-Askari (as) is from Ahle bayt (as). He (as) died on 6th of Rabi-ul-Awal 260 Hijri, which was a Friday, and was buried next to his father (as). He (as) lived for six years after the demise of his father (as), and he left behind only one son, Abu Al-Qasim Mohammed (as), who is the awaited savior. The awaited savior (as) was born on 15 Shaban, 255 Hijri, and his (as) mother’s name was Narjis (R.A). When he (as) was five years old, his father Imam Al-Hasan Al-Askari (as) passed away.

Fasal-al khitab, page 443, Published Tasqant1107

Sheikh Khawaja Mohammed Parsa Naqashbandi also narrated:

Syeda Hakima (R.A) bint Abu-Jafar Muhammad -bin-Jawad (as), who was the aunt of Imam Hasan AlAskari (as), said that, "On 15 Shaban 255 Hijri I was at the house of Imam Hasan Al Askari and he (as) asked me to stay at their home. At the time of Fajar prayers, I saw Narjis (R.A) in an impatient state and I saw a new born baby who was very clean. Imam Hasan Al Askari (as) raised him in his arms and recited Adhan in his right ear and Aqamah in his left ear, after which he said to me, "Aunt, this new born is the awaited savior".

Fasal-al khitab, pages 448-449, Published Tasqant1107

Imam of Ahle Sunnah Sheikh Yousaf bin Ismael Nibhani says:

Muhammad Parsa is a bukhari; he is the Imam of Naqashband order and is a reliable historians. Another notable thing about him is that once Sheikh Imam Muhammad bin Shams-ud-Din came to Samarqand to give the degrees for Qirat (recitation) and historians. Some jealous person told him that Sheikh Mohammed Parsa relates traditions which cannot be verified, so if you would correct him, it would be an act of reward. Sheikh Muhammad asked the king to invite Sheikh Parsa, and once he arrived, a big convention was organized, which included the biggest scholars of that time, including Sheikh-ul-Islam Sheikh Asaham-ud-Din, and they asked Sheikh Parsa about a specific hadith. Sheikh Parsa replied back with the chain of narrators of that specific hadith, to which Imam Jazri replied by saying that there is no doubt about the authenticity of the hadith, but the chain of narrators are not reliable, which made the enemies of Sheikh Parsa very happy. He replied back with a different chain or narrators, but got the same reply back, which made him realize that no matter what chain of narrators he presented, it would remain unacceptable to Jazri. So he turned towards Mullah Asaham and said, "So and so narrators are reliable to you and their narration are acceptable to you", to which Mullah Asaham replied, “Yes, these are considered reliable according to historians, and if your chain of narrators are from their books, they would be acceptable”. Sheikh Parsa replied, “this narration is in so and so Bookstore, which belongs to you, which is at so and so place, and it is in so and so book, and the book’s is so and so many pages long and the cover of the book is in such and such color, and this particular hadith is on such and such page. Mullah Asaham was not sure if the motioned bookstore had the mentioned book, so the book was brought and the chain of narration was present in that book, every one was amazed by the accuracy, especially Mullah Asaham, for Sheikh Parsa had never been to his home and had never seen his books. When this news reached the king, he was very ashamed on the treatment he had subjected the sheikh to. Sheikh Parsa died in 822 Hijri at Madina, and was laid to rest near the grave of Abbas (R.A) in Janat-ul-Baqih.

Jamal-ul-Awaliya, Page 151-152, Publishers Thana Bhum India. The real name of the above mentioned book is "Jamal Alamat-ul-Awaliya), the Urdu translation of the book was done by Imam Ahl-e-Sunnah Allama Shah Muhammad Ashraf Ali Thanvi, who was a scholar of the
Deoband order.

Al-Sheikh Al-Arif Imam Abdul Wahab bin Ahmed bin Ali Sherani stated:

Allama in his book titled "Mustahab AlYawaqiat Wa AlJawahir fi Aqaid" says, “The condition for Qiyamah include the reappearance of Imam al-Mahdi (as), appearance of Dajjal, sudden appearance of many new diseases, sunset from the west, disappearance of Quran, appearance and victory of Gog and Magog.” After this he says, “These events would occur... and that is the time when Imam Mahdis (as) reappearance is expected, who is the son of Imam Hasan AlAskari (as), and was born on 15th Shaban, 255 hijri and is still alive, and would end up meeting Isa-ibn-Maryam (as). Ap present, he is 706 years old.

Al Yawaqiat Wa Al Jawahir fi Aqaid Al Akbar, 2nd Edition, Page 127

Imam Ahle Sunnah Husain Diyar Bakri’s says:

Imam Muhammad ibn Hasan ibn Ali Mohammed Ibn Ali (Peace be upon them all) is the twelfth Imam. Abu AlQasim is his title, and according to the 12er Shias, his titles also include Al-Qa’im, Al-Mehdi, Al-Muntazir and Sahib-ul-Asr Wa Az Zaman, and according to them, he is the last and twelfth Imam. Also, they believe that he (as) entered a cave, at Sarman Rai, in front of his mother, and never came back out again. This incidence happened in 265 or 266 Hijri, and this incidence is true, His (as) mother’s name is Um-e-Walad and is also associated with the names Saqil, Sausan and Narijs and many more. He (as) was born at Sarman Rai on 23rd Ramadan, 258 Hijri, and according to Jamah AlAsool, describing the condition for Qiyamah, its written that Prophet Muhammad (s) said that if it’s the last day before Qiyamah, then Allah (swt) would prolong it so that a man, who would be from my relatives, or from my Ahle bayt (as). He would have the same name as me, and his father’s name would be the same as my father’s name. He would fill the earth with justice, like it was full of injustice before his arrival. According to another tradition, it is said that, the world would not come to an end until the arrival of a man from my Ahle Bayt (as), who would have the same name as mine, and would become the ruler of Arabia. Abu Dawood has mentioned this in Mustakhruj. According to Fatohat Makiyah, he (as) would have 360 men with him, and would be the Caliph of Prophet Muhammad (s), and would be from the family of Prophet Muhammad (s). All the pious people shall give allegiance to him, and he (as) would, once again, establish the religion of Allah (swt) by being victorious. He (as) would be the one running the government and would establish the government, as Allah (swt) had commanded. He would be the Imam of the time, and would also understand the language of Animals. All Humans and Jins would be present in his courts.

Tarikh Al-Khamees, Volume 2, 2nd Edition, Pages 288-290, Published Beirut

Tazkara-tul-AlKhawas, Page 204, Published Egypt

Al-Abbas al-Din Ahmad bin Muhammad bin Abu Bakr ibn Khallikan stated in his famed work ’Wafayaat al Ayan’ Volume 2 page 174 [Printed Egypt] popularly known as ‘Tarikh Ibn Khalkan’ said about Imam Mahdi (as):

“he was born on the 18th of Shabaan in 255 Hijri, on a Friday in the house of Hasan
Askari”.

On the rank of ibn Khallikan, Imam Ya’afi wrote the following appraisal of him:

Ibn Khallikan the author of Tarikh Wafayyath was born in 607 Hijri, he possessed excellent manners, he attained such a rank that in Egypt he attained the rank of Deputy Judge, he remained a Judge for 20 years...he was an expert in the knowledge of history, he authored Wafayaath al Ayan, of all the books that have been written on history, this is the best”.

*Taken from Miraat al Janaan, Volume 4 page 183 [printed Egypt & Tabaqat Shafeeya Volume 1 page 338-339 [Printed Beirut].

Mohammed bin Toloon al-Hanafi writes:

Muhammad -bin-Al Hasan (as) is the twelfth Imam. He is Abu AlQasim Muhammad -bin-AlHasan-bin-Ali AlHadi-bin-Mohammed AlJawad-bin-Ali AlRidha-bin-Musa AlKazim-bin-Jafar Al Sadiq-bin-Mohammed AlBaqir-bin-Ali Zain-ul-Abideen-bin-Al Hussain-bin-Abi Talib (Peace be upon them all).

According to the 12ers, he is the 12th Imam of their Imams and is the awaited savior. Shia have many narrations regarding him and they are awaiting his (as) reappearance. He was born on Friday the 15th of Shaban 255 Hijri. At the time of the death of his father (as), he was five years old. His mothers name was "Khumat", and also goes by the name "Narjis".

Ibn-e-AlZarak, in Tarikh Mia Farikeen, has mentioned his (as) date of birth as Rabi-ul-Akhir 257 hijri, and 8th Shaban, 256 Hijri.

Ant-Shia scholar Sheikh Ibn Hajar Al-Haythami Al-Makki said whilst discussing the biography of Imam Hasan al Askari (as):

"...it is said that he was martyred by being poisoned, and apart from Abu AlQasim Mohammad (as), had no other sons, who was at the tender age of five when his father passed away. But Allah (swt) provided him with knowledge, and he (as) is known as the awaited savior, for he (as) went into occultation and no one knows his (as) whereabouts.

Leading Hanafi scholar Mullah Ali Qari in his famed work 'Mirqat Sharh Mishkat' Volume 11 pages 260-261 [Printed Multan, Pakistan] stated the following about the 12 Khalifas:

The Shia refer the twelve Caliph as the continuous khilifas of the prophet’s Ahle bayt, the first is Ali ibn Abi Talib, Hasan bin Ali, Husayn bin Ali, Zain Al-Abdeen, Muhammad Al-Baqir, Jafar Al-Sadiq, Musa Al-Kadhem, Ali Al-Ridha, Muhammad Al-Naqi, Ali Al-Taqi, Hasan Al-Askari, Muhammad Al-Mahdi (may Allah be pleased with them all).

This is like what Khawaja Muhammad Parsa have mentioned in 'Faslu l Khitab' in detail, followed by Maulana Abdur Rahman Al-Jaami in the last section of ‘Shawahid un Nubuwwa’ where he mentioned their merits, virtues and miracles in general and set out counter-arguments to the Rafida who by their corrupted beliefs and illusions think that the Ahle-Sunnah hate the Ahle bayt. But Ahlul-Haqq (the righteous) love all the companions and AhlulBayt, not like the Khawarij who are enemies to the prophet's progeny, and not like the Rafida who have enmity to the companions and the esteemed figures of the nation.
Grand Mufti Diyar Al-Hazarma Abdur Rehman bin Mohammed bin Husain bin Umar Al-Mashoor Alvi’s saying:

According to Sheikh Iraqi Imam al-Mahdi (as) was born in 255 Hijri. According to Sheikh Ali AlKhawas, during his times, which was 958 hijri, Imam al-Mahdi’s (as) age would be 703 years. Ahmed Ramli also said that Imam al-Mahdi (as) is real, as Iman Abdul Wahab Sharani has said.

Ahmed ibn Yousuf Demashqi also known as Imam Qirmani writes in his book Tarikh-Akhbar Aldaul Fi Asar Al-Awal, page 118 [Printed Baghdad]:

"At the time of his father’s death, Imam Abu AlQasim Muhammad -ibn-Hasan AlAskari was five years old. Allah (swt) granted him knowledge in the same year; same as when Prophet Yahya (as) was awarded knowledge when he was young. He had a graceful personality and his face had light on it (These characteristics are the same as mentioned in Hadith books while describing Imam al-Mahdi). According to Shias, he vanished in a cave at Baghdad in 266 Hijri. He is a warrior and the awaited Savior, who would reappear just before Judgment day and before that he, would go into two occultations, one the minor one and the other one would be the major one. During the minor occultation, which would start following his birth, there would be contact between him (as) and his Shia, whereas the Major occultation would start after the minor one and would continue till he (as) reappears. The Shia of Baghdad had a tradition that every Friday they would mount a horse, and near the entrance of the cave, where he (as) disappeared, would shout his name before entering. Sultan Suleman Khan Usmani banned this tradition of theirs. All the scholars agree that he would reappear in the last days before judgment day, and his presence would rid the world from the dark days of oppression and tyranny. Now the remaining issue is as to which year exactly and what exact day would he (as) reappear. Regarding this issue, Abu Baser (R.A) narrates from Imam Jafar Al Sadiq (as) that Imam al-Mahdi’s (as) reappearance would be in one of the odd numbered years. It could be XXX1 or XXX3 or XXX5 or XXX9, and the day he (as) would reappear would be the Ashura day, and it would be a Yak Shanba (Friday), 10th of Muharram, and people would pay their allegiance to him between "Rukun" and "Maqam” There would be a man standing on his (as) right side, making the announcement of his (as) arrival and hearing this, all his companions would come from all four corners of the earth and pay their allegiance to him. He would fill the earth with peace and justice, the same way as it was filled with oppression and tyranny before his (as) arrival. He would then move from Mecca to Kufa, and would base himself (as) at Najaf, from where he (as) would send his forces in all four direction of the earth.

With regards to the Authenticity of Akhbar Aldaul, Iman Ahl-e-Sunnah Allama Sheikh Mustafa Afandi AlChilpi-ibn-Abdullah Afandi famous writer from Chilpi writes in "Kashaf AnZanoon AnAsami AlKutub Wa AlFunoon", Volume 1, Page 26, Published Beirut, that "Akhbar Aldaul Fi Asar AlAwal" is a history book which was written by Abu Al Abbas Ahmed-bin-Yousaf AlQirimani AlMutawafi, 1019 Hijri. Abdul Kareem Nahai also narrates a tradition from Imam Jafar AlSadiq (as) that Imam al-Mahdi (as) would rule for seven years, and Allah (swt) would increase the length of those days to the extent that one year of that time would be equal to ten years of your time. So his (as) rule would last for seventy years of your time.

Imam of Ahle Sunnah Allama Shaykh Abdullah bin Muhammad bin Amr al Shabbri in 'al Ashraf' page 189 wrote the following on Abu’l Qasim Muhammad:
“Imam Mahdi al Muntazir al Hujjat son of Imam Hasan Askari was born in 255 Shabaan and was born five years before his father’s death. Due to the fear of the Leaders his father kept his birth a secret Imam Muhammad is the awaited Khalifa, the pious Imam of our time, his title is know as ‘Mahdi’”

Imam Ahle Sunnah Allama Al-Hafiz Mohammed bin Muhtamad Khan Al- Badakhshani’s says:

About the ayat “Surely your enemy is the one who shall be without posterity.” Explaining “Abtar” he says, “Abtar” is someone who doesn’t possess any future hope or posterity.... Imam Husasins son was Abu AlHasan Al-Bin-Al Hussein, Zain-ul-Abideen and his son was Abu Jafar Mohammed AlBaqir (as), and his son was Abu Abdullah Jafar AlSadiq (as), and his son was Abu Ismael Musa AlKazim and his son was Abu AlHasan Ali AlRidha and his son was Abu Jafar Mohammed AlJawad, and his son was Abu AlHasan Ali AlHadi, and his son was Abu Mohammed Hasan Zaki, and his son is AlMuntazar Abu AlQasim Muhammad AlMahdi (as).

Concerning the authenticity of Nazal AlAbrar, Shah Abdul Aziz Dehlvi, in his book, titled “Azalatah AlGhein”, has held “Nazal AlAbrar” by Allama Mohammed-bin-Muhtamad Khan AlBadakhshani, with great esteem and has said very good things about it.

Shaykh Momin bin Hasan Mominal Shiblinji wrote in his book:

"Referring to the merits Muhammad bin Hasan bin ’Ali Hadi bin Muhammad al Jawad son ’Ali bn Raza bin Musa al Kadhim bin Jafer al Sadiq, bin Muhammad al Baqir, bin ’Ali Zaynul Abideen bin al Hasaun bin Ali bin Abu Talib [r]. His mother’ surname was Nurjis, some have said her name was Susan or Sakeel, his titles are Abu Qasim, al Qaym, Hujut’ul Mahdi, Khalifa Saleh, the Imam of our time, he is last in the line of the 12 Imams.He was born in 255 Hijri”

Shaykh Kamaluddin Muhammed bin Talha Shaafiyee writes:

Abu AlQasim Mohammed-bin-AlHasan AlKhalis-bin-Ali AlMutawakil-bin-Mohammed AlQamiah-bin-Ali AlRidha-bin-Musa AlKazim-bin-Jafar Al Sadiq-bin-Mohammed AlBaqir-bin-Ali Zain-ul-Abideen-bin-Al Hussain AlZaki-bin-Ali-bin-Abu Talib (Peace be upon them all). He is the awaited savior. His mother’s name was Saqirah (R.A), and is also mentioned as Hakima (R.A). His (as) name is Muhammad, Kunyat Abu AlQasim; titles include Hujat Khulifa Salih, and AlMuntazir.

Sheikh al Muhadduth Qadhi Abu Abdullah Mohammed-bin-Yousaf-bin-Mohammed Gangi Shafi in his book, titled AlBiyan Fi Akhbar, about the awaited savior, in the twentieth chapter, says that:

Imam al-Mahdi (as) is Imam Hasan AlAskari’s (as) son, who is alive and living. He is alive since his disappearance until now. This is just like Prophet Isa (as), Khizr (as) and Ilyas (as), Imam al-Mahdi (as) is likewise also alive.

This reference was then recorded by Imam of of Ahle Sunnah Mustafa ibn Abdullah Chulpi in ‘Kifayaat Abi Talib’ page 308

It is tragic that this this great scholar, despite being Sunni, was killed, like Imam of Ahle Sunnah Nisai, in the Mosque of Shaam by the Nasibi mullahs. His crime was that he wrote about the virtues of Ahle bayt (as). [See Tadhkirathul Khawaas, Volume 4 pag 1441].
Sheikh Muhammad bin Yusuf al-Zarandi al-Shafi’ee in his book Ma’arej al-Wusul created a separate chapter on the biography of Imam Mahdi [as] and on page 181 he wrote:

وكان مولده (عليه السلام) كما نقلت الشيعة ليلة الجمعة للنصف من شعبان سنة خمس وخمسين ومائتين بسر من رأى في زمن المعتمد

“His birth as the Shia narrate was in the middle of the month of Sh’aban in the year 255 in Samera city during the reign of al-Mu’atmed”

Sheikh Hisham Khizer in his book “Ahlulbayt wa Ahfad al-Nabi” page 139 (published in Egypt) states:

ولد الإمام محمد بن الحسن سنة 255 هجرية وبالتحديد يوم الجمعة 15 شعبان

“Imam Muhammad bin al-Hassan was born in year 255 Hijri, and the exact dates was the 15th of Sh’aban”

Among esteemed Sunni scholars, Imam Dhahabi was the one who believed that Imam Hasan Asakari [as] had a son but he too died in his childhood. In his book ‘Tarih al-Islam’ volume 19 page 113 records:

وأما ابنه محمد بن الحسن الذي يدعوه الرافضة القائم الخلف الحجة ، فولد سنة ثمان وخمسين ، وقيل سنة ست وخمسين . عاش بعد أبيه سنتين ثم عدم ، ولم يعلم كيف مات وأمه أم ولد.

“And his son Muhammad bin al-Hassan whom the Rafidha call "al-Qaem al-Khalaf al-Hujja”, was born in year 258, and it is said that the year was 256. He lived for two years after his father then he disappeared, and it is not known as to how he died. His mother is a slave woman.”

Also in his book ‘Al-Ebar fi Khabar Men Ghabar’ page 92, Imam Dahabi states:

وفيها محمد بن الحسن العسكري بن علي الهادي بن محمد الجواد بن علي الرضا بن موسى الكاظم بن جعفر الصادق العلوي الحسيني أبو القاسم الذي تلقبه الرافضة: الخلف الحجة ونجله المهدي والمنتبطر ونجله رضي الله عنه صاحب الزمان، وهو خاتم الانشئين عشرين، وطلال الرافضة ما عليه مزيد، فإنهم يزعمون أنه دخل السرداب الذي يمسى فأخفى. وإلي الآله ، وكان عمره لما عدم تسع سنين أو دونها.

Also in it (died) Muhammad bin al-Hassan al-Askari bin Ali al-Hadi, bin Muhammad al-Jawad, bin Ali al-Reza, bin Musa al-Kazim, bin Jaffar al-Sadiq al-Alawi al-Hussaini Abu al-Qasim. The Rafidha call him al-Khalaf al-Hujja, and call him al-Mahdi al-Muntazir, and call him Sahib al-Zaman. He is the seal of the twelve Imams. They claim that he entered a tunnel and disappeared till now in Samira (city), his age was nine when he disappeared.

Following this narration Grand Mufti of Constantinople Suleman Qandozi al-Hanafi in ‘Yanabi al Mawaddat’ provides numerous proofs from Sunni sources on the existence of Imam Mahdi (as).

The statements of the scholars of grammar and Hadith confirming that Mahdi is the son of Imam Hasan Askari (ra)

The scholar Kamal-ud-Din Abu Salim Mohammed-bin-Talha-bin-Mohammed-bin-Hasan Halabi Shafhai, in his book Matalib Asool Fi Munaqib Aal-e-Rasool, has written that Imam al-Mahdi (as) is the son of Imam Abu Mohammed Hasan Askari (as) He (as) was born at Samrah. Also, in his book, Dar Munazam, he has said the same thing. Sheikh Aslah-ud-Din has written in Sharah Dairah that al-Mahdi (as) is the twelfth Imam of the Aima (as). Imam Ali (as) was the first Imam and, Imam al-Mahdi (as) being the last.

Sheikh Mohammed bin Ibrahim Hamwini Shaafiyee, in his book Fariad Al Semtayn,
has copied from Abal Khazai that he narrates from Imam Ali Ridha bin Musa Kazim (as) that, "After me, my son Jawad Taqi (as) would be the Imam, after him, his son; Ali Hadi Naqi (as) would be the Imam. The next Imam after him (as) would be his (as) son, Hasan Askari (as), and after him (as), the next Imam would be his son, Mohammed AlMehdi (as). During his absence, people who wait for his reappearance, and after his reappearance, people who would obey him would be the pious (Mumins)". The same has been mentioned in Chapter 80.

Sheikh-ul-Islam Ahmed Haji, Mukani, Sheikh Atar Nishapuri, Shams-ud-Din Taberazi, Jalal-d-ud-Din Molana Roomi, Syed Neymat-ul-Allah Jazaeri and Syed Semi have all mentioned Ahl-e-Bait (as) in their poems, and they all have mentioned Imam al-Mahdi (as) after mentioning the other Aima (as). These are proofs that Imam al-Mahdi (as) was born. Who ever has followed the works of these people, would find this to be true.

Sheikh-ul-Islam Ahmed Haji, Mukani, Sheikh Atar Nishapuri, Shams-ud-Din Taberazi, Jalal-d-ud-Din Molana Roomi, Syed Neymat-ul-Allah Jazaeri and Syed Semi have all mentioned Ahl-e-Bait (in their poems, and they all have mentioned Imam al-Mahdi (as) after mentioning the other Aima (as). These are proofs that Imam al-Mahdi (as) was born. Who ever has followed the works of these people, would find this to be true.

[Ya Nabi al Mawaddath, Pages 731-735 Urdu translation, Published in Beirut].

Imam of Ahle Sunnah Nur’ud Deen ‘Ali bin Muhammad al Maliki in 'Fusl al Muhimma' pages 291-292 refers to Abu Qasim Muahham al Hujjat as the 12th Imam

Fusl al Muhimma, pages 291-292

Hazrat Sheikh Akbar-ibn-Arbi said in his Futuhat al Makkiya:

Destination and Companions of al-Mahdi (as): al-Mahdi (as) who would reappear at the end of time, and about whom, Prophet Mohammed (s) had made a prediction, would be a member of Ahl-e-Bait (as) of Prophet Mohammed (s). Verily, he is a caliph of Allah (swt), who would reappear at a time when the world would be full of tyranny and oppression, and he (as) would fill it up with justice. Even if it is the last day of earth, Allah (swt) would stretch the day to a length that he (as) becomes the Imam of the world. People would pay him (as) their allegiance between “Rukun” and “Makam”. The most fortunate people at that time would be the residents of Kufa. He (as) would distribute the substance equally, and would spread justice. He (as) would deliver justice to the oppressed, whoever would fight him (as) would be destroyed, and whoever opposes him, would be humiliated. He (as) would bring back the real Islam, the Islam which Prophet Mohammed (s) would order to follow, He (as) would rid the world of false religions, and would establish the true religion of Allah (swt). Many of the renowned scholars would be his (as) enemies, but they would, undesirably, pay their allegiance to him, it would either be because they would be scared of him, or due to the substance which he would have, and all the Muslims would be jubilant. People of truth would also pay their allegiance of him (as). His companions would include people who are God fearing, and they would be the one spreading his message. He would be the Caliph of Allah (swt), who can even understand the the languages of animals, and whose justice would spread to both Jinn and Men. His (as) companions would be non-Arabs, but they would be able to speak Arabic.

About Imam al-Mahdi (as), he said:

It is necessary to know that reappearance of Imam al-Mahdi (as) is a must. But he (as) would not reappear until this world is filled up with oppression and tyranny, and after reappearing, he would fill it up with justice. Even if it is the last day of earth, Allah (swt) would stretch the day to a length that he (as) becomes the Caliph of Allah (swt) in this world. He would be from the Ahle baya of Prophet Muhammad (s), and from the children of Fatima. Muslims would give hom their allegiance between “Rukn” and “Maqan”. His physical characteristics would be like that of Prophet Muhammad (s), and his manners would be lower than the Prophet (s), since no one can match Prophet Muhammad (s). He would have an upright character. During his reign, people of Kufa would be the most fortunate. He would
divide sustenance equally, and establish justice. People would come to him saying give me O al-Mahdi, and he would give them so much that they would not be able to carry it. He would leave this earth in a state of serving Allah (swt). Through him, Allah (swt) would rid tyranny and establish justice. People would spend their evening, as if being pagans, but would wake up in the morning in the state of purity. Triumph would precede him everywhere; and he would be alive for five or six years. He would follow the steps of Prophet Muhammad (s) and make no mistakes. "......... ......". He would do whatever he says and he would say whatever he really does. Allah (swt) would help him in fixing his affair in one night. He would conquer the city of Rome, with a Takhbir and seventy thousand troops, who would be from the children of Ishaq (as), they would be present in the Great War, where the supporters of tyranny would be killed and Muslim ummah would be given stability, and a new zeal. Through him, Allah (swt) would once again revive Islam from its dark times. He would take Jazyah, and would kill anyone who would stand to fight against him. He would restore real Islam, that was brought by Prophet Muhammad (s). He would be oppose those rulings issued by the scholars, and they would not be very happy with him, for they thought that after the twelve Aima (as), there would be no more Mujtahids. ... the amount of traditions Prophet Muhammad (s) narrated about Imam al-Mahdi (as), have not been said of any other Imam. Infact he (s) has said that Imam al-Mahdi would be infallible in the matters of Caliphate, the same way as Prophet Muhammad (s) is infallible in the matters of religion.

Futuhat al Makkiya, Volume 3, Page 327-328

Alamah Bausan said about the Guiding Imam of the Time:

His (as) name is Hasan, Kunyat Abu Mohammed; Titles include Zaki, Siraj and Askari. His (as) mothers name was Sausan (r). He (as) has been associated with numerous miracles and his (as) qualities are countless. His children include Imam Muhammad al-Mahdi AlMuntazir (as)

Anwar-e-Nabuwat, Page 672, Published Multan

Sunni scholar Qazi Mohammed Suleman Salman Mansoorpuri said:

Imam Hasan Al Askari. His name Hasan, his title Askari, his Kunyat Abu Mohammed, Born in Ramadan 232 Hijri, Mother’s name, which is present in Hadith, was “Um Walad” (R.A). Died on 8th Rabi-ul-Awal 260 Hijri, at Serman Rai. He had a son, Mohammed AlMehdi (as), who was born on 15th Shaban, 255 Hijri. He vanished at a cave in Serman Rai at the age of four. According to the Ithna Asharia sect, he is still alive and they deem him Imam AlMuntazir and Imam-e-Zamana al-Mahdi.

Rehmat-ul-Lil Alameen, Volume 2, Page 136, Published Karachi

Allamah Al-Haaj Mohammed Idrees Bhojiani said:

Hazrat Imam Hasan AlAskari: His name was Hasan, known as Abu Mohammed Siraj, and Askar was his title.

Birth: He) was born in 222 hijri, at Madina, and he is the eleventh Imam of the12er Shias.

Family Tree: Imam Hasan AlAskari bin Imam Ali Naqi bin Imam Mohammed Taqi bin Imam Ali Ridha bin Imam Mosa Kazin bin Imam Jafar Sadiq bin Imam Mohammed Baqir bin Imam Ali Zain-ul-Abideen bin Imam Hussain bin Imam Ali bin Abu Talib (Peace be upon them all). His (as) mother’s name was Sausan, who was Um-Wald.

Martyrdom: On AlMuhtamid BiAllah’s orders, He (as) was poisoned. He was martyred at Serman Rai, on 8th Rabi-ul-Awal, at the age of 38,
Children: He (as) had one son, Muhammad AlMehdi (as) born on 15th Shaban, 256 Hijri, who vanished in a cave in Serman Rai, when he was four years old. According to the 12er sect, he is still alive, and they have given him the titles of Imam Muntazir, Imam-e-Zaman and al-Mahdi.

Sheikh Abdul Wahab Sherani said:

In Kitab AlWaqih IlAnoar Fi Tabqat AlSadat AlaKhiyar, towards the end, which he titled as AlWaqih IlAnoar AlQudsiah Fi Munaqib AlUlema AlSufia, he wrote, Sheikh Hasan Iraqi, who is buried at Egypt, lived a long life of one hundred and thirty years. I and my mentor Aqa Abu AlAbbas Hoshi once went to meet him. He said, should I narrate a hadith to you which would make you recognize me, as to what I was and what I am? We said, why not, please narrate. He said, I was a young a man and ....

One day I realized that am I really made for these things. That same evening, when I entered the Banu Umayyad mosque, I saw an old man sitting on a chair and talking about Imam al-Mahdi (as). Hearing that, my heart was full of love for the Imam, and since then I started praying that may Allah (swt) grant me the opportunity to meet the Imam. For one year, I kept praying and worshiping, and after one year, one day I was worshiping at the same mosque, following the evening prayer an old man entered the mosque. He was wearing a ..... And a white turban. He put his hand on my shoulder and asked, why do you want to meet me? I asked, who are you? He replied, I am al-Mahdi, whom you wanted to meet. I kissed his holy hand and asked him to come to my house. He replied, there shouldn’t be anyone else over there. I cleared my house and he stayed with me for a week, during which he taught me a lot of things. He ordered me to fast one day and eat the next day, and to offer five hundred rakahs of salat every night, until sleep overtakes me, and forces me to sleep, it is only then that I should sleep. After that he decided to leave and told me that there is no need for me to go to anyone else for learning, for all others are lesser in status than him. He said that whatever he had taught me was enough and there was no need to go to any one else. I replied that I would fulfill your order. And after that, I remained in the same state for a few years. And at that time, I-e 706 Hijri, his age was be 704 years.

Tabwat Kubra- AlWaqih IIAnoar Fi Tabqat AlaKhiyar, Volume 2, page 139, Published Egypt)
7. Chapter Seven- The Four Representatives and Other Issues

Abu Muhammad al Afriqi stated:

Uthman ibn Sa'id remained the "representative of the Hidden Imam" for a number of years. In all that time he was the only link the Shi'a had with their Imam. During that time he supplied the Shi'i community with tawqi'at, or written communications, which he claimed was written to them by the Hidden Imam. Many of these communications, which are still preserved in books like at-Tusi's Kitab al-Ghaybah, had to do with denouncing other claimants to the position of representatives, who had come to realise exactly how lucrative a position Uthman ibn Sa'id had created for himself. The Shi'i literature dealing with Uthman ibn Sa'id's tenure as representative is replete with references to money collected from the Shi'i public.

When Uthman ibn Sa'id died, his son Abu Ja'far Muhammad produced a written communication from the Hidden Imam in which he himself is appointed the second representative, a position which he held for about 50 years. He too, like his father, had to deal with several rival claimants to his position, but the tawqi'at which he regularly produced to denounce them and reinforce his own position ensured the removal of such obstacles and the continuation of support from a credulous Shi'i public.

He was followed in this position by Abul Qasim ibn Rawh an-Nawbakhti, a scion of the powerful and influential Nawbakhti family of Baghdad. Before succeeding Muhammad ibn Uthman, Abul Qasim an-Nawbakhti was his chief aide in the collection of the one-fifth taxes from the Shi'a. Like his two predecessors, he too had to deal with rival claimants, one of whom, Muhammad ibn Ali ash-Shalmaghani used to be an accomplice of his. He is reported in Abu Ja'far at-Tusi's book Kitab al-Ghaybah as having stated: "We knew exactly what we were into with Abul Qasim ibn Rawh. We used to fight like dogs over this matter (of being representative)."

All this guesswork proves absolutely nothing. The Nasibi is suggesting that the representatives saw this as a money making venture, but he has no evidence to point to the financial benefits that they received. Perhaps he could cite as a source that shows the places that they built, the money the squandered on worldly possessions and the gifts that they showered on their near and dear ones. No such evidence exists, and it is known that the representatives' collection of Khums was a religious duty for the welfare of the Shi'a.

Furthermore, before making baseless suggestions about the Imam (as)'s representatives we
suggest he look carefully at the activities of his third khalifa Uthman ibn al Affan who ensured that under his reign his relatives benefited from the riches that were in the public treasury. Rather than condemn such activities the Ahle Sunnah praise Uthman for fulfilling a religious obligation, namely looking out for his needy relatives, and meeting their “needs” by using public money. When Uthman behaved in this corrupt manner, and one defends it, does one really have any right to imply corrupt on the part of the Imam (as)’s representatives?

Abu Muhammad al Afriqi stated:
When Abul Qasim an-Nawbakhti died in 326 AH he bequethed the position of representative to Abul Hasan as-Samarri. Where the first three representatives were shrewd manipulators, Abul Hasan as-Samarri proved to be a more conscientious person. During his three years as representative there was a sudden drop in tawqi‘at. Upon his deathbed he was asked who his successor would be, and answered that Allah would Himself fulfil the matter. Could this perhaps be seen as a refusal on his part to perpetuate a hoax that has gone on for too long? He also produced a tawqi‘ in which the Imam declares that from that day till the day of his reappearance he will never again be seen, and that anyone who claims to see him in that time is a liar.

Thus, after more or less 70 years, the last “door of contact” with the Hidden Imam closed. The Shi‘ah term this period, in which there was contact with their Hidden Imam through his representatives-cum-tax-collectors, the Lesser Occultation (al-Ghaybah as-Sughra), and the period from the death of the last representative onwards the Greater Occultation (al-Ghaybah al-Kubar). The Greater Occultation has already continued for over a thousand years.

When one reads the classical literature of the Shi‘ah in which the activities of the four representatives are outlined, one is struck by the constantly recurring theme of money. They are almost always mentioned in connection with receiving and collecting “the Imam’s money” his loyal Shi‘i followers. There is a shocking lack of any activities of an academic or spiritual nature.

What this Nasibi needs to understand is that the meeting with the Imam (as) were not open meetings, where one could meet with him as one saw fit. This writer seems to be suggesting that there was a tent where the representatives could meet the Imam on specific days. The Imam (as) did not offer booked advice sessions which were open to all. This was a time when the Nasibi Government was making every effort to assassinate the Imam (as). They were searching for his whereabouts, and this would have no doubt meant they were tailing these representatives and monitoring their every movement in hope of getting a lead. As such, these meetings were few and far between. Their role was to give the Shias the Imam’s orders. If one wants to know why none of these representatives put pen to paper, then we could also ask why the three khalifas failed to indulge in activities of an academic nature despite their designated positions as representatives of Rasulullah (s).
Abu Muhammad al Afriqi stated:

Not a single one of the four is credited with having compiled any book, despite the fact that they were in exclusive communion with the last of the Imams, the sole repository of the legacy of Rasulullah sallallahu ‘alayhi wasallam.

Again we could also ask why the Sahaba as inheritors of Rasulullah (s) failed to compile any book, despite their direct contact with Rasulullah (s)? Whilst meetings with the Imam (as) were given on limited, secret occasions the Sahaba (notably the first three khilafas) lived in the same city as Rasulullah (s) and benefitted from his company on a daily basis. Despite this, they failed to compile any books on his teachings. Worse still, we discover that Abu Bakr and Umar both were opposed to canonizing these teachings into book form and set out on a campaign to collate and burn traditions that they found. They set fire to hadith in the same way that Uthman set ablaze the Qur’an. Umar issued edicts against narrating traditions and imprisoned those that narrated traditions. When your beloved Sahaba neither wrote nor allowed the writing / narrating of traditions then what right do you have to question why the representatives of Imam Mahdi (as) failed to compile his teachings into book form?

Abu Muhammad al Afriqi stated:

When we look at the major sources upon which the Shi‘i faith is based, we find that most of them were written after the onset of the Greater Occultation. Those works, like al-Kafi, which was written during the latter decades of the Lesser Occultation, contain scarcely a reference to any of the four representatives as narrators from the Hidden Imam. Instead it is filled with thousands of reports which go back, via other channels, to the fifth and the sixth Imams. That is indeed strange, considering the fact that a man like Uthman ibn Sa‘id al-Amri is claimed to have been closely associated with the 10th, the 11th as well as the hidden 12th Imam, and also the fact that his son remained the Shi‘i community’s solitary link to that Imam for half a century. Would it not have been better and more authoritative for an author like al-Kulayni to report the hadith of his Imams from the Hidden Imam via his representatives who lived in Baghdad at the same time as he rather than to trace it all back to the fifth and sixth Imams through a myriad of doubtful channels?

But of course, he could not have done that, because the activities of those representatives did not have as much to do with authentically preserving the legacy of the Ahl al-Bayt as with the collection of wealth in their names.

The reason that most of these traditions have reached us on the authority of Imam al Sadiq (as) and al Baqir (as) is due to the fact that they lived in a time of political upheaval, which gave them more freedom than almost any of the other Imams (as). The struggle for power between the Banu Umayya and Banu Abbas meant that the traditional police and intelligence services used by the state ceased being focused on the Imams, and their attention was focused...
to other, more immediate enemies. After the rise of the ‘Abbasid dynasty, however, things changed; and by the time of Imam Mahadi (as) oppression against the Shi’a and of course their followers was so extreme that their ability to take traditions from the Imam (as) was severely restricted.

Abu Muhammad al Afriqi stated:

In light of the fact that the Shi’ah explain the necessity of Imamah in terms of the need for an infallible guide who serves as the repository of the legacy of Ahl al-Bayt, it appears extremely incongruous that this particular guide has left no sort of legacy of his own whereby the legacy of the Ahl al-Bayt can be known. Despite the fact that an infallible guide supposedly exists, it is upon fallible persons such as Muhammad ibn Ya’qub al-Kulayni that the Shi’ah must depend for that legacy.

The only bit of information that has come down to us regarding the Hidden Imam’s authentication of the hadith legacy of the Shi’ah is what is recorded by Aqa Muhammad Baqir Khwansari in his book Rawdat al-Jannat. He writes that al-Kulayni’s book was presented to the Hidden Imam who looked at it and declared, “Hadha Kaafin li-Shi’atina” (This is enough for our Shi’ah). This is incidentally how the book received its name.

A report such as this creates a huge problem. It appears to be a ratification of the contents of the book al-Kafi by the infallible Imam. Yet, 9 centuries later the Shi’i muhaddith, Mulla Muhammad Baqir Majlisi, would declare in his commentary on al-Kafi, named Mir’at al-'Uqul, that 9,485 out of the 16,121 narrations in al-Kafi are unreliable. What did Majlisi know that the infallible Imam was so unaware of that he would authenticate a book, 60% of whose contents would later be discovered to be unreliable?

We have already addressed these comments in our article on Umme Kalthum (as), and so we refer all readers to our discussion there.

The author also attempts to Ayatollah Muhammad Baqir as-Sadr’s discussion on this subject. He writes:

Abu Muhammad al Afriqi stated:

The Iraqi Shi’i scholar, Muhammad Baqir as-Sadr, finds proof for the existence of the Hidden Mahdi in what he calls "the experience of a community". The existence of the Hidden Imam, he postulates, was experienced by the Shi’i community as a whole in the written communications that the representatives used supplied them with.
The crux of this argument lies in the fact that an individual experience might be doubted, but never that of experience of an entire community. However, the glaring flaw in this line of reasoning is that it very conveniently overlooks the part of the representatives as the individual go-betweens.

The community never had the privilege of seeing or meeting the person they believed to be the author of the tawqi'at. Their experience was limited to receiving what the representatives produced. Even the argument of a consistent handwriting in all the various tawqi'at is at best melancholy. There is no way one can get away from the fact that the existence of the Hidden Imam rests upon nothing other than acceptance of the words of the representatives.

The activities of those representatives furthermore go a long way to show that they were much, much more inspired by the desire to possess than by pious sentiments of any kind.

Once again, the author is returning to the same failed argument: that the only reason we believe in Imam al-Mahdi (as) is because of the four representatives. As has been argued, the belief in Imam az-Zaman (as) is derived from the Qur'an and sunnah. The Wahabi author has not even attempted to deal with these issues; rather, he only seeks to insult the character of the four representatives, and even this is done without any evidence.
8. Chapter Eight – The doctrine of Raj‘ah

Before we go into the traditions in the next chapter, allow us to first of all discuss the doctrine of Raj‘ah since some of these traditions are linked to this belief system. We will no go into the basics of the doctrine since most of the material on this topic is available on the internet but allow us to present a tradition which will summarize the whole doctrine of Raj‘ah. In Tafseer Qummi, Volume 2 page 33 we read two similar conversations Imam Jafar Sadiq [as] had with Hamaad and Bakr bin Muhammad al-Azdi:

Imam Sadiq [as] said: "What do people say about this verse: 'And on the day when We will gather from every nation a party'? I said: 'They say it is in Judgement Day'. He [as] said: 'Its not as they say - It is referring to Raj‘ah. Would Allah gather (Yahshur) only a group from each nation and leave the rest? Rather the verse that is referring to Qiyamah is: 'And we will gather them and not leave a single one of them behind'

Now, in this chapter we will only be dealing with the typical way of criticism on the part of the Nawasib at the Shia belief of Raj‘ah.

Azam Tariq in "Khutbaat-e-Jail” page 230, 231 discusses the doctrine of Imam Mahdi (as) under the subheading “The belief of the Shi‘ah in Raj‘ah and the introduction of the twelfth Imam”.
He starts as follows:

Azam Tariq states:

“There is only the stage of Barzakh between death and the day of Judgment and there is no other stage, especially the resurrection and return of a person after death before Qayamah...and then dying again and a return to Barzakh is absolutely impossible......”

Later on under the title of “Introduction to the belief in Raj‘ah of the Shi‘a” he presents supporting evidence from “Ahsan Al-fawaiyd fi Sharah Al-Aqaiyd” which is as follows:

Azam Tariq states:

“Through the verses, successive narrations, and through of the Shia scholars of past and present, you’ve come to know that the concept of Raj‘ah is true and authentic and there is no doubt in it whatsoever. Its denier is outside the boundaries of Islam as this belief is amongst the necessary beliefs of the madhab Imamiyah. The narrations about the trials of the path and the balance of justice etc., the description about the Day of Judgment that are a vital part of faith, are not more reliable, numerous, or logical than those we find about the belief in Raj‘ah. Some of the specifics or details on this matter may be controversial in the same way we find controversy in the specifics and details of the things to come on the Day of Judgment, albeit there doesn’t exist any controversy about the fact that Raj‘ah is an authentic concept and belief in Islam. Therefore it is important to believe in Raj‘ah and that certain
There exists plenty of corroborative evidence from the Qur’an and authentic hadeeth literature, proving the concept Raj’ah that shall start after the reappearance of Imam Mahdi (as). Many historic personalities whose characters have been nothing less than prime antagonists and arch villains as well as many of their innocent victims who were pious and sincere believers shall come back to life so that justice may be served immediately and right here in this world. This belief is not limited to Shi’ah believers alone, the Qur’an, Hadeeth literature and the past adherents of prophets of Allah also attested to this. We find in the Bible, at the end of the book of Daniel that when the Kingdom of Heaven shall arrive, the greatest of pure as well as the greatest of evil characters shall be resurrected so they may receive their appropriate recompense and rewards in this world. Similarly we read in the book of Yohanna in Bible, it’s chapter 19, that a lesser day of Judgment shall be convened when Jesus of Nazareth returns before Armageddon. The prime antagonists and extremely cruel and evil personalities of time shall be resurrected along with their victims as well as some particularly pious and righteous people. This will be done so that an example of the actual Day of Judgment may be demonstrated right here in our world.

The Jews before the appearance of Islam believed in Raj’ah according to the Holy texts but later denied this belief due to their hatred for Islam and personal reasons. While discussing the beliefs of the Jews, Allamah Abdul Kareem Sharastani writes:

“The matters (beliefs) of Jews revolve around (the following things), reason and an absence of reasons for abrogation, the establishment of analogy and its denial, establishment of free will and fatalism and its denial, and the establishment of Rajat and its impossibility...The statement (belief) of the establishment of Rajat has appeared because of two reasons, first is the Hadeeth for Aziz (as) according to which Allah caused his death for a hundred years and then resurrected him. Second is the incident of Harun (as).”
Perhaps Abdul Kareem Sharastani failed to thoroughly study the Bible, had he read the Book of Daniel then he wouldn’t had just cited the narrations about Aziz (as) and Harun (as) but infact also relied on the Bible as proof.

17. The Author’s dishonesty

Unfortunately, the author, blinded by his intolerance and hatred for the Shi’ah, has committed to blatant dishonesty in his book when he quotes a line from the book “Ahsan Al-fawaiyd fi Sharah Al-‘Aqaiyd” that is actually as follows:

“It’s (Raj’ah’s) denier is outside the boundaries of Islam”.

The author has omitted the word “Iman” from that line, and replaced it with “Islam”, and has therefore destroyed his own credibility. While the learned author of the book Ahsan Al-Fawaiyd, has in fact quoted a line from the book of Allamah Seyyed Abdullah Shabar (Rehmatullah ‘alayh) called “Haqq ul-Yaqeen” after translating it into the Urdu language from Arabic in which the words “Zumrah Iman” are present.

18. Acceptance of Raj’ah by a famed Sahabi

It has been centuries that we are hearing from these Nawasib about the belief coined by these people which is to respect and follow each and every Sahabi and this is the belief which these people use to make their Takfeer against Shia. Though, there isn’t any need to say much about this absurd Nasibi belief, but still for refreshing memories allow us to cite the comments of Sunni scholar Muhammad al-Khamis who wrote in his book Etiqad Ahl al-Sunnah, page 135:

وجوب اتباع الصحابة والتابعين في جميع مسائل الدين

“Following the Sahaba and Tabayeen is obligatory in all religious issues”

We read similar thing in Ejmal al-Isaba by Khalil al-Alaeei (d. 761 H), page 66:

أن التابعين أجمعوا على اتباع الصحابة فيما ورد عنهم والأخا بقولهم والفتيا به من غير نكر من أحد

“There is an Ijma among the Tabayeen to follow the Sahaba, adopt their opinions and give fatwa according to their statements without any condemnation”

Imam of Salaief Ibn Qayim in his book Elam al-Muwaqeen, Volume 4 page 123 wrote a separate chapter about proving the obligation of adhering the Sahaba and he gave the following title to the chapter:

الادلة على ان اتباع الصحابة واجب

“The proofs that following the Sahaba is obligatory”

Since the Nawasib revere the companions to the extent of deifying them by virtue of the hadeeth “My companions are like the stars of the sky and you shall be guided no matter which one of these you follow”, allow us to present the biography of the popular Sahabi, Abul Tufayl (ra). Imam Ibn Qutaiba writes while mentioning him:

أبو الطفيل عامر بن واثلة رأى النبي صلى الله عليه وسلم وكان آخر من رآه موتا وشهد مع علي المشاهد كلها وكان مع المختار صاحب رأيته وكان يؤمن بالرجعة
“Abul Tufayl Aamir bin Wathla (ra) saw the Prophet (s) and was from among those who have had the honor of seeing our Prophet (s) he was the last one to have left this world when he died in the year 100 A.H. He participated in all the wars with Ali, he was the standard bearer in Mukhtar’s army, and believed in Raj’ah.”

Kitab Al-Ma’arif, page 149, published in Egypt

In his another book al-Kashif, Volume 1 page 527, Imam Dahabi stated:

“**He was the seal of Sahaba**

Ibn Hajar stated in Taqrib al-Tahdib, Volume 1 page 464:

“**He was the last one of Sahaba who died**

Imam Jalaluddin Suyuti records in Esaf al-Mubata, page 52:

“**He is the last Sahabi who died**


أنا أبو الطفيل صاحب راية المختار وذكر أنه كان يقول بالرجعة

“**Aba al-Tufail was the standard bearer in Mukhtar’s army, it has been said that he believed in Raj’ah**

Aamir bin Wathla Abul Tufayl (ra) is a worthy companion of the Prophet (s). He should be afforded the same respect, honor and consideration from the believers as any other Sahabi. Accordingly, his belief in Raj’ah is not baseless or mere “ijtihad”. It’s not a matter in which conjecture may be used to come up with a belief. It is understood that he must have consulted the Qur’an or heard from the Prophet (s) in his lifetime and in this case no one should deem it an error in his “ijtihad”. By virtue of the Hadeeth, “My companions are like the stars of the sky and you shall be guided no matter which one of these you follow” this companion’s beliefs flawlessly represent the correct faith and Islam and anyone who follows him when he believes in Raj’ah is also a rightly guided believer. It would be absurd to claim that Raj’ah does not conform to the teachings of the Qur’an and the Sunnah. If we are to here to the Nasibi belief that Raj’ah is unislamic then this constitutes slander against the Sahabi that we mentioned. If attempts are made to attack him for being a deviated Shi’ah where does that leave the belief that all the companions are like just? If Sipah-e-Sahaba rebel against the Sahaba then who will continue to defend them?

Whilst writing about this Sahabi, Imam Dhahabi writes:

واسم أبي الطفيل عامر بن واثلة بن عبد الله بن عمرو الليثي الحجازي الشيعي. كان من شيعة الإمام علي.

“**Abul Tufayl’s name is ‘Aamir bin Wathla bin Abdullah bin Umar Isha Kinani Hijazi, who is a Shia. He was one of the Shia of Imam Ali.**

Siayr Aa’laam al-nabla, volume 3 page 468

He was indeed a Shi’a Sahabi. Hadhrath Ali (as) held him in highest regard from among all other companions of the Prophet (s). He believed in Raj’ah. This was no conjecture or personal contemplation but in fact the education received from his Imam Ali bin Abi Talib [as] and the effect of being within his righteous aura. Therefore this belief of the Shia is in complete conformity with the Qur’an and Sunnah.
19. Acceptance of Raj'ah by the researchers of the Ahle Sunnah

When Imam Mahdi (may Allah hasten his arrival) reveals himself then certain Prophets of Allah (as) including our own Prophet (s) and the Imams of his household as well as other completely faithful believers shall return to this world, so that they may spread justice in this world, unified together happily and gracefully in the company of Imam Mahdi (as), and fight the enemies of Allah together and deliver retribution and have their vengeance. And this belief is not limited to the Shia but infact the prominent and authoritative scholars of Ahle Sunnah accepted this reality. Mullah Muhammad Mueen Al-Sindi, the student of Shah Waliullah Dehlvi writes:

"I have been informed by certain knowledgeable people that whoever dies with true love for Imam Mahdi in his heart and could not live to witness the time of his appearance shall be resurrected by Allah with the appearance of the Imam, so that such a person may secure great success in his virtuous company. This is called Raj'ah in the time of Imam Mahdi (as)".


We can see that a just researcher from the Ahle Sunnah has affirmed the belief of Raj'ah with his seal of approval. Those who still consider it illogical should seek out psychiatric help from a professional. Moreover, Dr. Hamid Hafni Dawood is an Egyptian Sunni scholar, who was a teacher in Aligrah Islamic university in India and was a student for the renowned Sunni scholar Sheikh Muhammad Zahed al-Kawthari (d. 1371 H) affirms the concept of Raj'ah in his book Nadrat fi al-Kutub al-Khalida, pages 180-181:

His mocking statement about Shias that Raj'ah is the deed of the one who doesn’t read Quran carefully...where is Ahmad Amin about Uzair’s story, where is he about the story of the people of cave and these are intact verses and the statement of Allah is sufficient: Or the like of him (Uzair) who passed by a town, and it had fallen down upon its roofs; he said: When will Allah give it life after its death? So Allah caused him to die for a hundred years, then raised him to life. He said: How long have you tarried? He said: I have tarried a day, or a part of a day. Said He: Nay! you have tarried a hundred years; then look at your food and drink-- years have not passed over it; and look at your ass; and that We may make you a sign to men, and look at the bones, how We set them together, then clothed them with flesh; so when it became clear to him, he said: I know that Allah has power over all things.

002.259

20. The great grandfather of Ashraf Ali Thanvi believed in the Raj'ah of his dead grandfather

We read a fascinating incident in Ashrafus-Sawaneh Volume 1 page 12 (biography of Ashraf Ali Thanvi) about the great grandfather of Ashraf Ali Thanvi, Muhammad Fareed. He was accompanying a marriage procession when it was attacked by a band of thieves. Muhammad Fareed died defending the procession and was buried close to the tomb of Pir Samauddin. An Urs (festival) was held at his grave for many years. The biographer writes:

"After his martyrdom a strange incident occurred. At night, he returned to his home as if he was alive and gave some sweets to his family members saying, 'If you do not tell (about my visit) to anyone, I shall keep coming this way.' But the family members feared that the people may suspect something wrong when they see the children eating sweets, so they disclosed the incident and after this he did not return."

[ref=]Ashraf us Safaneh, Volume 1 page 12[/ref]

Azam Tariq and his like minded Nasibi ilk assert that belief that anyone shall return prior to the
Day of Judgement is kufr. We invite his followers to take a good long look at this reference. Your great Imams grandfather rose from the grave and was even able to distribute sweets to his grandchildren. If Nawasib are prepared to accept the Raj'ah of an ordinary man, why the abhorrence of we believe in the Raj'ah of the Saints and Prophets during the appearance of Imam Mahdi (as)?
9. Chapter Nine - The misuse of Shia traditions by Nawasib regarding Imam Mahdi [as]

It is observed that Nawasib that co-ordinate chat forums, do not waste any opportunity to malign the pure Imams of Ahlulbayt [as] that evidences there filthy illegitimate conceptions. One obsession is their misinterpreting Shia texts pertaining to the reappearance of Imam al Mahdi [as] in order to give them an absurd look and gain the sympathy of Ahle-Sunnah against the Shia. Therefore, in this chapter we shall address all those Shia traditions that love to misinterpret.

21. Tradition one: The Nasibi accusation that the naked body that will announce the declaration, shall be the Imam [as] himself (naudobillah)

Due to the tampering done by the Nawasib, they have coined the concept of ‘naked Imam’ attributing it to the Shi’a of Ahlulbayt [as]. We shall expose their tampering and shall also reveal the nudity that these pathetic people actually attribute to other revered personalities of Islam.

The notorious slain leader of Yazeedies, Maulana Azam Tariq al-Nasibi in his book Khutbaat-e-Jail quoted a tradition from a Farsi book by Shaykh Baqar Majlisi namely ‘Haq ul Yaqeen’ page 347 (published in Iran) and cunningly misinterpreted it which later on become an asset for his Nasibi followers, that blindly quote this tampered with narration and present it as fact to their followers.

Azam Tariq stated:

“One of the signs of the reoccurrence of Hazrat Qayim [as] is he would appear before the sun naked and announce that that is Ameerul Mo’mineen [as] who has returned to kill the oppressors” thus the Imam Mahdi of Shias will reappear naked.

22. Reply One – The actual text of the tradition

We shall point out that the author Shaykh Baqar Majlisi has recorded this tradition whith reference to the works of Shaykh Abu Jafar Muhammad bin al-Hasan Tusi popularly known as ‘Shaykh al-Taifa’ and Shaykh Muhammad bin Ibrahim Numani. Let us therefore present the original Arabic text from Shaykh Tusi’s book ‘Al-Ghaybah’ page 440 and from Shaykh Numani’s book ‘Al-Ghaybah’ page 186:

Saad bin Abdullah – al-Hassan bin Ali al-Zaitoni & Abdullah bin Jaffar al-Hemiari – Ahmad bin Helal al-Abertaei – al-Hassan bin Mahboob – Abi al-Hassan al-Raza [as] - which is long tradition thus I am just quoting the needed part...The third call they see a body rise toward the sun, this is the commander of the believers and he will attack sprint to perish the unjust.

Al-Ghaybah by Shaykh Tusi, page 440
23. Reply Two – The tradition is weak

Having proved the non-existence of the word 'naked' in the original (Arabic) text, we shall also point out that the chain of narrations of both of the versions of the tradition cited above contain a narrator namely Ahmad bin Helal al-Abertai whose unreliability is a matter of unanimous opinion. Shaykh Tusi called him 'an extremist' (Rijal al-Tusi, p384) while at another place he declared him 'weak' (al-Istibsar, v3 p28). In his very book Al-Ghaybah, page 353, Shaykh Tusi has recorded the following text pertaining to Ahmad bin Helal:

Muhammad bin Yaqoub reported that a long message sent to al-Ameri, we summarize it: ‘We renounce from Ahmad bin Helal may Allah’s mercy not be upon him, and we reject those who do not reject him. Inform al-Eshaqi and the people of his town what we told you about his dissolute status, and also inform this to whoever asks you and would ask you about him.’

If Nawasib are keen to rely on Shaykh Baqar Majlesi’s book ‘Haq-ul-Yaqeen’ then we should point out that Shaykh Majlesi likewise graded him 'weak' in Bihar al-Anwar, Volume 3 page 254 & Rijal Majlesi, page 154. Sayyed Tabatabai in ‘Riyaz al-Mesael’ Volume 3 page 184, Sayyed Muhammad al-Amili in ‘Madarek al-Ahkam’ Volume 2 page 167 and Sayyed Rohani in ‘Fegh al-Sadeq’ Volume 4 page 204 also declared him ‘weak’. Sayyed Burujardi in ‘Taraef al-Maqal’ Volume 1 page 227 and Sayyed Sabzawari in ‘Zakhirat al-Meadd’ Volume 1 page 59 have also pointed out the unreliability of this narrator. According to Shaykh Seduq, no one became Shia and then turned Nasibi except Ahmad bin Helal (Tanqeh al-Maqal, v1 p100 & Naqad al-Rijal, p36). In Rijal al-Kashi, Volume 2 page 816 we read that he was cursed by Imam Askari [as]. Allamah al-Heli records in 'Khulasat al-Aqwal' page 320:

‘According to me, his narration is not acceptable’

24. Reply Three – An interpretation of the tradition

Having proved that the original text of the two different versions of the tradition do not contain the word 'naked' and the unreliability of the tradition, let us reply to the Nawasib who are stubborn and would utilise a non-Arabic version of the tradition against the Shi’a, using the word 'naked'. Let us for arguments sake accept the existence of the word 'naked' in the text, the Nawasib no right to exploit it, since similar contexts exist in their authentic books too, yet the Sunni scholars offer a different interpretation. Esteemed Sunni Imam Mulla Ali Qari records the following tradition:

‘According to me, his narration is not acceptable’
'Narrated Abu Sa'id al-Khudri: I was sitting in the company of the poor members of the emigrants. Some of them were sitting together because of nakedness'

Mishkaat al-Masabeh, Volume 7 page 59

According to Sunni scholar Ahmed bin Abi Bakar bin Ismail BuSeri, the narrators of the tradition are all authentic:

Itehaf al-Khayra al-Mahrah, Vol 7 page 117 Chap 147 Hadith 6962

The translation of the word ‘Ari’ from:

Arabic to Enlish online dictionary

Mulla Ali Qari in his commentary of the word ‘nakedness’ states:

"Nakedness refers to areas other the private parts."

If the nakedness is mentioned in the context of the ‘beloved sweet’ Sahaba, the Sunni ulema interpret the authentic tradition in the aforesaid manner, so what gives the present day Nawasib to mock the non-Arabic and unreliable Shia tradition having a similar word! The reality is the Shia text informs us about Imam Mahdi [as]:

“...Messenger of Allah [s] said: Till Allah [swt] allows him to appear, so he will march from Yemen, from a village called Kar’a, he will be wearing turban and my armor, holding my sword Dulfiqar.”

Kefayat al-Athar, page 150

25. Reply Four - The true objective behind the Nawasib contaminating the Shia tradition regarding Imam Mahdi [as]

Other than inheriting the vile tendencies from their ancestors, what else motivated these Nawasib to distort the Shia tradition and give it an absurd look? The only reason that comes into mind is the frustration these children of Muawiyah have been bearing, since if one analyzes the texts they die for, he would come to know that these shameless people have attributed nudity to various revered personalities of their school, including those revered by Muslims. Let us shed some light on a few of such text.

One: According to Nawasib, Prophet Moses [as] ran naked (naudobillah)

It is indeed unfortunate that these Nawasib have not even spared the blessed prophets of Allah [swt] from such absurdities. We read the following tradition in Sahih Bukhari, Volume 4, Book 55, Number 616:

Narrated Abu Huraira:
Allah’s Apostle said, "(The Prophet) Moses was a shy person and used to cover his body completely because of his extensive shyness. One of the children of Israel hurt him by saying, ‘He covers his body in this way only because of some defect in his skin, either leprosy or scrotal hernia, or he has some other defect.’ Allah wished to clear Moses of what they said about him, so one day while Moses was in seclusion, he took off his clothes and put them on a stone and started taking a bath. When he had finished the bath, he moved towards his clothes so as to take them, but the stone took his clothes and fled; Moses picked up his stick and ran after the stone
saying, 'O stone! Give me my garment!' Till he reached a group of Bani Israel who saw him naked then, and found him the best of what Allah had created, and Allah cleared him of what they had accused him of. The stone stopped there and Moses took and put his garment on and started hitting the stone with his stick....”

Two: According to Nawasib, the Holy Prophet [s] exposed himself in public (naudobillah)

Not only Moses [as], but the most exalted of Creations, the Prophet of Allah [swt] has also been not spared from the attribution of such blasphemy. We read in Sahih Bukhari, Volume 1, Book 8, Number 360:

Narrated Jabir bin 'Abdullah:
While Allah's Apostle was carrying stones (along) with the people of Mecca for (the building of) the Ka’ba wearing an Izar (waist-sheet cover), his uncle Al-'Abbas said to him, "O my nephew! (It would be better) if you take off your Izar and put it over your shoulders underneath the stones." So he took off his Izar and put it over his shoulders, but he fell unconscious and since then he had never been seen naked.

If this does not suffice, then allow us to cite another episode from one of the most authentic hadith books of the Ahle Sunnah. We read in Sunan Tirmidhi:

Narrated by Aisha: 'Zayd ibn Harithah came to Madina when Allah's Messenger [s] was in my house. When he came to Him [s] and knocked at the door Allah's Messenger [s] got up and went to him naked, trailing his garment. I swear by Allah that neither before nor after that had I ever seen him naked. He then embraced him and kissed him.'

Sunan Tirmidhi, Volume 4 page 174

If early Nasibi ulema didn't spare the Prophet [s] from slander of nudity to, then attributing similar absurdities to the last successor of the very Prophet [s] by the present day Nawasib is not a surprise!

Three: The blasphemous belief of Nawasib regarding Prophet Aiyub [as]

In Sahih Bukhari Volume 9, Book 93, Number 585, we read that Prophet Aiyub [as] was naked as he bathed when gold locusts started fell on him, he prioritised collecting them over clothing himself.

Narrated Abu Huraira:
The Prophet said, "Once while Job (Aiyub) was taking a bath in a naked state. Suddenly a great number of gold locusts started falling upon him and he started collecting them in his clothes. His Lord called him, 'O Job! Didn't I make you rich enough to dispense with what you see now?' Job said, 'Yes, O Lord! But I cannot dispense with Your Blessings.'

Four: The beloved Sahabi of Nawasib, Amr bin al–Aas was an expert in making his private parts public
If one of the beloved Sahabi and Fuquha of the Nawasib namely Amr bin al-Aas had no shame in exposing his private parts public, then what can we Shi’a of Ahlulbayt [as] do in this regard? For those readers who are unaware of the honorable tactics adopted by Amr bin al-Aas during war, let us quote Ibn Katheer:

"One day 'Ali attacked Amr ibn Aas, he threw a spear and Amr fell to the ground, Amr fell to the ground and he then exposed his buttocks. 'Ali then turned away his face [people said] this was Amr bin Aas. 'Ali replied he showed me his anus and this made me merciful to him. When Amr ibn Aas returned, Mu'awiya said 'You should praise Allah and your anus'.

\[Al Bidayah wa al Nihayah, Volume 7 page 293\]

Allamah Abu Hanifa Ahmed bin Dawud Dinori in 'Akhbar al Tawaal' has reported the flashing incident in the same manner, with the words of Mu'awiya to his beloved Commander as follows:

"You should shower praises on Allah (swt) and that black anus that saved your life today"

\[Al Akhbar at Tawaal page 177 Dhikr Sifeen\]

The incident has also been recorded in:
1. Al Manaqib al Khwarizmi page 162 Dhikr Sifeen
2. Tadhkira al Khawwas al Ummah page 51 Dhikr Sifeen
3. Muttalib al Saul page 122 Dhikr Sifeen
4. Aqd al Fareed page 235 Dhikr Sifeen

It is amazing how one's activities can reflect one's name. This man was certainly an 'Aas' by name and an 'Aas' by nature. Again the followers of the Sahaba should feel pride at such unashamed nudity. Rather than feel embarrassed by such an act, we would urge those of Deobandi and Salafi persuasion to implement this Sunnah to defend oneself. In this day and age Governments are doing their utmost to stress that citizens have a role in crime prevention, and should take pre-emptive measures to counter crimes such as asasult or robbery. That is why you will often see (in the West) people carrying panic alarms to ward off criminals, others will take up self defence, whilst others even carry pepper spray with which to fight off an attack. We would urge Salafis and Deobandis to leave such accessories at home, if they are indeed adherents of the Sunnah of The Sahaba then need to look no further than placing their faith in the greatest defence accessory their buttocks. Nudity in general Muslim circles is abhorrent, by the Fuquha Amr bin Aas (ra) showed the Nawasib world not to feel shy at nudity, rather it should be utilised to protect oneself from physical harm. The next time these lovers of the Sahaba venture out and are confronted by an assailant we would ask that they put their faith in the Sunnah of the Sahaba, and quickly expose their buttock to the 'would be' attacker. Whilst no research studies have been conducted, we are sure that those that wish to convince the world about the truthfulness of the Sahaba need to lead by example and should be prepared to convince us by implementing this methodology to counter criminal attacks.

We should also mention such cowardness on the part of Amr bin al-Aas was an old habit. Abul Faraj Asfahani in his book 'Al-Ghani' Volume 3 page 965 has recorded that before Islam, there lived a notorious thug, once Amr bin al-Aas was traveling along with his wife on a ship. Amarah became drunk and began to flirt with Amr's wife, whilst he was present. Eventually Amarah asked Amr's wife to kiss him (Amarah), Amr bin al-Aas being a shameless coward, abruptly asked his wife to kiss him Amarah.

**Five: Ayesha performed a topless Ghusl in front of men (naudobillah)**

We read in Sahih Bukhari, Bab Ghusl Volume 1, Book 5, Number 251:
Narrated Abu Salama: 'Ayesha’s brother and I went to 'A’isha and he asked her about the bath of the Prophet. She brought a pot containing about a Sa’ of water and took a bath and poured it over her head and at what time there was a screen between her and us.

The author of Fath al-Bari Volume 1 page 356, Bab Ghusl then comments upon this hadeeth, writing:

Qadi Ayad says: It is apparent that they could see her actions from her head and the top half of her body, because they were allowed to do as she was a milk-aunt to Abu Salamah and his brother from her sister Umm Kulthum. As for the lower part of her body, this was covered.

Today’s Nawasib offer all manner of excuse for this tradition and suggest that Ayesha was clothed and that the observers were related to Ayesha. If she was then what be the need for Ayesha to stand behind a screen? She could have demonstrated it fully clothed before the Sahaba. Then look at the commentary of Imam Qadi Iyad, the Prophet (s)’s wife stood up before Abu Salamah and exposed the entire upper half of her body, hair, breasts, and all. Do Nawasib have any right to attribute nudity to our Imam (as) when their Sahih books and the commentaries of their Ulema suggest that Ayesha had no reservations about appearing topless before her male relatives?

Six: Umar appears naked before his servant and places his penis into his hand

We read in Ahle Sunnah’s authentic, Fatawa Abdul Volume 1 page 154:

"The Servant of Hadhrath Umar narrates when Umar would urinate he would call out to me to bring something with which he could clean himself, I would bring him a piece of wood or a stone, would hold Hadhrath Umar’s penis and rub it against a wall or on the ground. Behaqi stated that this is the most Sahih tradition in this chapter and so has been narrated by Muhadith Dehalwi [rh]"

Fatawa Abdul Hai, Volume 1 page 154

These Nawasib lie about our Imam (as) appearing naked. We would suggest that they take a good long look at this tradition. Of course we all are naked when we answer the call of nature, but how many of us call out to our acquaintances to attend and clean our penises? Appearing naked is one thing, but being so relaxed that you are content with placing your penis into the hands of another male crosses all boundaries of decency. Clearly nudity in your school of thought is not a shameless act, and we would urge the Nawasib to rid themselves of any inhibitions they have on this topic. Whenever they attend the call of nature we would urge them to ensure that they take male assistance with them, so they can get the opportunity to inspect their manhood and wipe it. Naturally we know how tight men’s cubicles in public places can be, so it might be useful to seek the assistance of the slimmer pubescent Salafi or Deobandi prototype, that can be easily accessible from the local madrassa.

Seven: A revered Deobandi majzoob (saint) would remain naked before the masses

We read the following account in “The life & miracles of hazrat Shaikh Musaji Mehter Tadkeshwari rahmatullahi alai” being a translation of Imam-e-ahle Sunnah Maulana Abdush-Shakoor Lakhnowi’s “karamate Musaweeyah”.

Some Fuqara (pious mendicants) gave glad tidings of Hazrat becoming a great pious
saint even before his birth. For instance one Majzoob (one lost in divine meditation) by the name of Nangai Mia (who used stay naked because his clothes would burn away), used to come to Tadkeshwar from Baruch. On one occasion Hazrat’s grandmother who was inclined to this Majzoob sahib requested him that he make dua that Allah tala grant them a son. The Majzoob sahib commented, “What will you do with a son?” Then he pointing towards Hazrat’s mother, who was still in her childhood, and said, “This girl will bear such a son who will be a great and pious saint.”

Eight: Public nudity is the pre-condition to hearing the speech of a great Deobandi scholar

Talking about his maternal uncle from Hyderabad, the Imam of Deobandies Maulana Ashraf Ali Thanvi says:

"Abdul Rahmaan Khan Sahib, proprietor of Nizami press, also came to meet him (Thanvi Sahib's maternal uncle) and was much impressed by his talk on realities and wisdom. He, therefore, requested him (Thanvi Sahib's maternal uncle) to give a public lecture on the subject so that all Muslims could benefit. The maternal uncle (of Thanvi Sahib) gave a strangely independent and rakish answer. He said, Khan Sahib, what have I got do with lecturing? But when the Khan Sahib continued to insist upon it, then he said he could oblige him only on one condition, which he should arrange. Poor Abdul Rahmaan Khan Sahib was a serious elderly man. He wondered what such an arrangement would be, which could not be made. Eagerly he asked him about the arrangement, which he wanted to be made. The maternal uncle (of Thanvi Sahib) said that it was that he should go to the market-place in a nude state with one man infront stretching his sexual organ and the other from behind putting a finger in his rectum and a multitude of boys shouting, here is a pimp, here is a pimp and then he would lecture on realities and wisdom."

Al-Ifaazaatul Yaumiyah, Volume 9 page 212 (published by Idara Talifaat Ashraiyah, Multan, Pakistan)

As is clear from this reference, nudity in the eyes of Deobandi Mullah’s is not restricted to intimate private moments, rather it is a pre-condition to delivering a momentous religious speech. The next time a Deobandi Mullah belonging to Sipah Sahabah delivers a public speech on the merits of his father Yazeed, we would urge his male adherents to announce the event in the streets by appearing naked in public, with fellow ‘brothers’ yanking their penises and squeezing their buttocks. Nawasib falsely attribute nudity to our Imam (as), one wonders what right they have to even think this, when voyeuristic public acts of nudity and live sexual humiliation, are not only acceptable, but are infact encouraged by the Deobandi Ulama?

Nine: Imam of Deobandies Maulana Qasim Nanatovi loved to undress children

Maulana Ashraf Ali Thanvi known in the Deobandi world as 'The Physician of the Muslims' [Hakim al-ummat] and 'Reformer of the Nation’ [Mujaddid al-Millat] narrates the following ‘decent’ habit of his master Maulana Muhammad Qasim Nanotavi:

"Maulana (Muhammad Qasim Nanotavi) used to laugh and speak with the children and he used to make fun with Jalaluddin Sahibzada Maulana Muhammad Yaqub [rh] who was a child at that time and he used to sometimes put off his (child’s) cap and
take off his Izar (waist-sheet cover)."

Hikayat e Awliyah, page 191 (published in Karachi)

As Thanvi failed to record what Maulana Nanotovi performed ‘next’ we shall likewise refrain from adopting conjecture! What is relevant is this example demonstrates that nudity (even child nudity) is perfectly acceptable for Deobandis. Deobandis should not feel disillusioned if they ever see their local Madrassas full of Mullahs surrounded by naked boys, if anything this demonstrates how at ease the Deobandi clergy are with child nudity. Youth attending such madrassas should not feel uncomfortable with such nudity either, after all how else will they acquire the confidence and skills to appear naked publicly and allow their genitalia to be tugged whilst calling people to Dawah conferences, of the likes that we cited in reply eight.

**Ten: Nudity is the criterion for assessing a Hanafi Imams right to lead Salat**

In the Hanafi / Deobandi madhab's authority work Dur al Mukhtar Volume 1 page 601 we read the criteria that can be used to decide which Imam should lead the prayers if two Imams are present in a Mosque at one given time:

والحق بالمامة

۔۔۔ ثم الحسن زوجة، ثم الكثر مال، ثم الكثر جاها، ثم النظف ثوبا، ثم الكبر رأسا

والصغر عضوا

"The one who deserves more to lead the prayer is….one whose wife more beautiful, one who has more money, one who has more possession, one whose clothes are clean, one whose head is larger and penis is smaller"

Dur al Mukhtar, Volume 1 page 601

In this day and age business is all about risk assessment, to counter any potential problem, and we salute the Hanafi Madhab for thinking about how to address this most pressing of eventualities. How can such a difficult problem be resolved? This could only be resolved through public nudity, after all how else could the matter be addressed? Merely relying on each Imams testimony would not suffice, after all the party going first would be at an automatic disadvantage, since once he disclosed his vital statistics, the second candidate would automatically quote a smaller size and win! It would be unfair on both candidates if an assessment was based on one Hanafi worshipper guessing an Imams' penis size by merely holding the kaftan crotch area! That could never be scientific. The only viable solution is to have the matter quite literally left ‘in the hands’ of the Hanafi worshippers attending the mosque. Each Imam would have to in effect display his penis before an independent adjudicator who would conduct a precise measure of each sexual organ. Before falsely attributing nudity to Imam Mahdi (as) we would suggest that these Nawasib inspect their own Madhab wherein a Hanafi Imams right to lead Salat demands that each Imam exposes his penis to his ‘brothers’ to ensure the Imam most suitable to lead the Salat is appointed.

26. **Tradition Two: The objection that Imam Mahdi [as] shall excavate the bodies of tyrants**

Another objection that comes from the Nawasib belonging to Sipah-e-Sahabah (kr-hcy.com) is against a tradition from Shia books such as Bihar al-Anwar and Basair al-Darjaat that shows that Imam Mahdi [as] shall excavate the bodies of certain tyrants that are revered by the Ahle Sunnah.

Azam Tariq stated:

The Imam Mahdi of Shia will bring Abu Bakar and
27. Reply One: The tradition is weak

Like their ancestors, the post modern Nawasib seek reliance on fabricated traditions to mobilize the naïve masses against the Shi’as of Ahlulbayt [as]. These cunning people try their utmost to gain Sunni sympathy by presenting such fabricated traditions to evidence Shi’as opposition to their caliphs. The above tradition is the perfect example. Let us analyse the chain of narration:

Abi Shoib and Muhammad bin Nusair from Umar bin al-Farat from Muhammad bin al-Mufadhal bin Umar from Imam Jafar Sadiq [as].

Two narrators in the chain namely Muhammad bin Nusair Numeri and Umar bin Farat are unreliable. Muhammad bin Nusair Numeri has been declared as ‘an extremist’ by Sheikh Tusi (Rijal al-Tusi, page 402) and Ibn Daud (Rijal Ibn Daud, page 276), while Ibn al-Ghadaeri declared him ‘weak’ (Rijal Ibn Ghadaeri, page 99) and so did Shaykh Al-Hur Al-Amili (Al-Rijal, page 237). Shahroodi declared him ‘Khabith’ (Mustadrekat Elm Rijal, volume 7 page 350). Allamah al-Heli said: ‘Imam Ali bin Muhammad al-Askari cursed him.’ (Khulasat al-Aqwal, page 401). Allamah Maqani while writing about the narrator Muhammad bin Nusair Numeri states:

“There is no doubt with regards to Muhammad bin Nusair Numeri being weak and Zindeeq… he claimed that he was a prophet and messenger, he claimed that he had been sent by Imam Ali bin Muhammad Askari and he believed in their divinity and believed Haram women to be Halal. He was the founder of the Nusairi sect which has been unanimously declared Kafirs by all Shia scholars. Imam Ali bin Muhammad Askari cursed him and had shown his disassociation.”
Tanqeh al-Maqal, Volume 3 page 195

Another narrator in the chain namely Umar bin Farat has been declared ‘weak’ by Shaykh Majlesi (Rijal al-Majlesi, page 270) while he has been declared as ‘an extremist’ by Sheikh Tusi (Rijal Tusi, page 362), Allamah al-Heli (Khulasat al-Aqwal, page 376), Al-Hur al-Amili (Al-Rijal, page 188) and Shahroodi (Mustadrekat Ilm Rijal, volume 6 page 106). Ibn Daud said: ‘An extremist, narrates munkar’ (Rijal Ibn Daud, page 264).

Here we deem it appropriate to discuss a similar tradition often quoted by Nawasib from Shia books such as al-Mahasin by al-Burqi and Elal al-Sharaei by Sheikh Seduq according to which Imam Mahdi [as] will excavate the body of Ayesha. We should point out that such tradition is not acceptable since it contain Muhammad bin Sulaiman al-Delami in the chain of narration who has been graded as ‘Very weak’ by Allamah Najashi (Rijal al-Najashi, page 365) and Allamah Heli (Khulasat al-Aqwal, page 402) while he has been declared ‘weak’ by Ibn al-Ghadaeri (Rijal Ibn al-Ghadaeri), Shaykh Tusi (Rijal al-Tusi, page 363), Ibn Dawood (Rijal Ibn Dawood, page 272), Shaykh Majlesi (Rijal al-Majlesi, page 303), Shaykh Burujedri (Taraef al-Makal, Volume 1 page 349), Al-Khoei (Mabani Takmilat al-Minhaj, Volume 2 page 270), Shaykh Sabzawari (Zakhirat al-Mead, Volume 1 page 225) and Shaykh Rohani (Fiqh al-Sadiq, Volume 23 page 141) while he has been declared ‘an extremist’ by Allamah Heli (Khulasat al-Aqwal, page 393) and Shaykh Tusi (Rijal al-Tusi, page 343).
28. Reply Two: The actual motive behind Nawasib using this tradition

In order to cover up the brutality committed by their ancestors and most importantly their future Imam, the Nawasib have cunningly fabricated and then included such fabrications into their Islamic text. If the truth be told, then according to authentic Islamic literature, the actual man who shall commit such heinous acts shall not be our Imam Mahdi [as], but the Imam of Nawasib namely Sufiyani and yet his adherents attribute such acts to Imam al-Mahdi [as] by using the tradition under discussion. We shall not allow the naïve Muslims to become entangled by this Nasibi trick and will counter this by unveiling the vile character of Nasibi ancestors as well as their future Imam.

Firstly, we deem it appropriate to recall the treatment given to the corpse of the beloved uncle of Prophet [s] namely Hamzah [ra] by the obnoxious mother of Muawiyah, Hinda bint Utbah. The veracity of the incident is evident by the fact that all prominent Sunni scholars have givena place to the incident in their respective works. Imam Ibn Hajar Asqalani records in his commentary of Sahih Bukhari namely Fathul Bari, Kitab al-Maghazi:

"Hind and other women went out to decapitate the dead, cutting their ears and noses, until she made a necklace of them (ears & noses) then Hind gave her necklaces to Wahshi as a reward for killing Hamza. Hind (then) ripped (Hamza's body) to get Hamza's liver, she chewed on it but couldn't eat it, so she spat it out”

Fathul Bari, Volume 11 page 375 (from Islamport.com)
Fathul Bari, Kitab al-Maghazi (from al-eman.com)

The same has been recorded by Allamah Badruddin al-Aini in his commentary of Sahih Bukhari, Umma datul Qari, Volume 17 page 143. Imam of Ahle Aunnah Ibn Habban has also recorded in his book of authentic narrators ‘Al-Thuqat’ Volume 1 page 231:

وكانت هند واللائي معها جعلن يمثلن بالقتلى من أصحاب رسول ال صلى ال عليه وسلم يجدعن الذان والناف حتى اتخذت هند قلئد من آذان المسلمين وآنفهم وبقرت عن كبد حمزة فلكته فلم تستطعه فلفظته

Imam Qurtubi in his commentary of the Holy Quran also stated:

"Ibn Ishaq said: Hind pierced (Hamza’s body) for his liver, she chewed on it but couldn’t eat it, so she spat it out”

Tafseer Qurtubi, Surah 3 verse 122

Allamah Ibn Atheer Jazari records:

وجعل نساء المشركين : هند وصواحباتها يجد عن أنف المسلمين وآذانهم وقبرت عن كبد حمزة رضي الله عنه فأخرجت كبده ، فجعلت تلوكها فلم تمسها فلفظتها

"And the polytheist women, Hinda and her mates began to cut the nose and ears of the Muslims, and pierced their stomachs. Hinda pierced the stomach of Hamzah [ra], took out his liver and chewed on it but couldn't eat it, so she spat it out”

Asadul Ghaba fi Marifat al-Sahabah, Volume 3 page 48, under the topic: Hamzah bin Abdul Muttalib

Ibn Atheer in his another book ‘Tarikh Kamil’ Volume 2 page 160 has similarly recorded:
“Hind and the women went out to decapitate the dead, Hind made bracelets and necklaces of the ears and noses of the men, and gave the bracelets and necklaces to Wahshi, then she ripped (Hamza's body) to get to his liver, she chewed on it but couldn't eat it, so she spat it out”

Tareekh Kamil, Volume 1, Dhikr Ghazwa Uhud (from al-eman.com).

The animalistic traits of Muawiya’s mother have also been recorded by Imam Ibn Abdul Barr:

لما كان يوم أحد جعلت هند بنت عتبة النساء معها يجدعن أنوف المسلمين ويبقرن بطونهم ويفطعن الآذان إلا حنظلة فان أباه كان من المشركين و بقرت هند عن بطن حمزة فأخرجت كبدة وجعلت تلوك كبده ثم لفظته

“On the day of Uhud, Hinda bint Utbah and her friends began to cut the nose and ears of the martyrs, they pierced their stomachs except Hinzalah because her father was amongst the polytheists and Hinda pierced the stomach of Hamzah then she took out his liver and started to chew on it and then threw it”

Al-Istiab fi Isma al-Ashaab, Volume 1 page 274

The incident has also been recorded by one of the staunch lovers of Muawiyah namely Dahabi in his famed work Tarikh al-Islam, Volume 2 page 205:

“Hind and other women went out to decapitate the dead, Hind made bracelets and necklaces of the ears and the noses of the men, she then gave the bracelets and necklaces to Wahshi. She then pierced (Hamza's body) to get to his liver, she chewed on it but couldn't eat it, so she spat it out”

We read in Al-Mukhtasar fi Tarikh al-Bashar, Volume 1 page 87 by Allamah Abu al-Fida:

“Hind and the women who were with her decapitated the dead of the messenger of Allah’s companions, cutting their ears and noses, until she made a necklace comprised of the ears and noses, then she pierced (Hamza'z body) to get to his liver, she chewed on it but couldn’t eat it, so she spat it out”

Tareekh Abul Fida, Volume 1 page 87

Shaykh Shu'aib al-Arnaoot in his column of Imam Dhahabi’s book, Siar alam al-Nubala, Volume 3 page 141 states:

“The son of liver eaters: Mu’awiya, because his mother Hind pierced (Hamza's body) to get to Hamza's [ra] liver after his martyrdom in the battle of Uhud, she then chewed on it but couldn’t eat it, so she spat it out”

On margin of Siar alam al-Nubala, Volume 1 page 180, Sheikh Shu'aib al-Arnaoot affirmed the incident to be authentic. Imam Ahmed bin Hanbal records in Musnad Ahmed bin Hanbal, Volume 1 page 463 Hadith 4182:

Ibn Masoud narrated: “... They (Muslims) saw that Hamza’s stomach had been ripped open and Hind took his liver and chewed on it but she couldn't eat it, then the Messenger of Allah asked: 'Did she eat some thing from it?'. They (Muslims) answered: 'No'. He [s] said: 'God would not allow a part of Hamza to enter Hell’. Then the prophet placed Hamza before Him [s] and prayed over him.....”

Musnad Ahmed bin Hanbal, Volume 1 page 463 Hadith 4182

In their respective margins of Musnad Ahmed bin Hanbal, Shaykh Shu'aib al-Arnaoot declared this tradition 'Hasan' while Shakyh Ahmed Muhammad Shakir (d. 1958) declared it 'Sahih'.

Musnad Ahmed bin Hanbal, vol 4 pages 250-251 Tradition 4414 (margin by Shaykh Ahmed Shakir)
The incident has also been recorded in:

1. Seerat Ibn Hasham, Volume 3 page 391 (Cairo)
2. Seerat al-Halabiyyah, Volume 6 part 10 page 181 (Delhi)
4. Tazkara Sahabiyyat by Talib Hashmi, page 361 (Lahore)
5. Khutbat-e-Qasmi (the leader of Sipah-e-Sahabah), Vol 1 page 49 (Faisalabad).
6. Zakhair al Uqba, Volume 1 page 182
7. Tafsir Samargandi, Volume 1 page 319 Surah 3 verse 140
8. Tafseer Khazin, Volume 1 page 470 Surah 3 verse 144
9. Tafseer Al-Baab by Ibn Aadil, Volume 4 page 351 Surah 3 verse 144
10. Tabaqat Ibn saad, Volume 3 page 12
11. Subal Huda wal Rashad, Volume 4 page 241
12. Sirah Nabawiyyah by Ibn Kathir, vol 3 page 74
13. Tafsir Ibn Kathir, volume 8 page 98 Surah 60 verse 12
14. Tafsir Tabari, volume 23 page 341 Surah 60 verse 12
15. Tafseer Dur al Manthur, Volume 8 page 134
16. Rauz al Anaf, Volume 3 page 276 by Imam Saheli (d. 581 H)
17. Tahreer wal Tanweer, Volume 1 page 4396 by Muhaamd Tahir bin Ashur al-Tunsi (d. 1393 H) Surah 60 verse 12

These inhuman characteristics of Hinda were transferred into her future filthy loins which is why in in 46 Hijra, her son Muawiyah sought to disturb the graves of the martyrs of Uhud by issuing instructions for the excavation of the land just between the graves of the martyrs so that a water canal could run through it. Besides other martyrs, the grave of Hazrat Hamzra [ra] was also excavated and to quote the beloved scholar of Nawasib namely Ibn Kathir:

"The spade hit the leg of Hamzah which turned into a wound and fresh blood started to flow from it."

Al-Bidayah wal-Nihayah, Volume 4 page 49

Muawiyah may have committed several cruel acts and sins but he did not commit any disloyalty in transferring these animal traits into his son Yazeed, where upon it is evident that such filthy blood kept showing its true colors. On the instructions of Yazeed in 61 Hijri, the corpses of the martyrs of Karbala were ruined by horses running over them. The heads of all martyrs were detached, raised on spears and were paraded from Karbala to Damascus as a form of degradation.

A Nasibi ruler Mutawakal Ali Allah Abbasi in 236 Hijri destroyed Imam Hussain [as]'s shrine and issued instructions that water be spilled over it and the land be used for agricultural purposes.

These traits are not just those of the ancestors of the present day Nawasib, prophetic traditions inform us of the appearance of a person prior to Qayamah, who shall be from the same filthy lineage of Muawiyah and shall reinstate the barbaric practices of Muawiyah and Hinda. As recorded by Ibn Wardi al-Shafiee (d. 749) in 'Khareeda tul Ajaib' and Shaikh Mutahar bin Tahir al-Maqdisi in 'Al-Bada wal Tarikh' we read:

"He will appear from Damishq and shall dispatch his armies via sea and land. They shall pierce the wombs of pregnant women, pierce the men with axes and burn them alive. They shall place them in blazing containers. The very Sufiyani shall dispatch an army in order to attack Madina. They will kill people on a massive scale, make them prisoners and shall move forward after burning them alive. Then they will dig the graves of the Prophet [s] and Fatima Zahra [ra] and then in Madina, they will murder every individual having his/her name Muhammad or Fatima and
will hang their corpses at the door of the mosques."
1. Khareeda tul Ajaib, page 132 (Cairo)
2. Al-Bada wal Tarikh, Vol 1 page 178 (Published in Barez, 1899)

According to Imam Qurtubi, the Sufiyani will introduce himself with the following words:

"He shall address the people of Damishq: 'O people of Damishq, I am from you and you people are special to us. My grandfather was Muawiyah bin Abi Sufiyan."

While recording the signs of Qayamah, Maulana Ashraf Ali Thanvi in his authority work Bahishti Zewer, part 7 page 356 states:

"In the very time era, a person from the progeny of Abu Sufiyan will born in one of the Siriya who will kill a number of Syeds"

Allamah Yusuf Muqadasi al-Shafiyee records:

"Sufiyani shall bear a grudge against the Ahlulbayt to the extent that he shall kill every Muslim individual bearing the name Muhammad, Ahmad, Ali, Jafar, Hasan, Hussain, Fatima and Zainab. He shall hang those children named Hasan and Hussain at the door of the mosque of Kufa. The Sufiyani people will come up against Iran and they will murder the Shia of Muhammad’s progeny and then the people of Iran will come up in search of Imam Mahdi."

Allamah Yusuf Muqadasi Shafiyee made it clear that Sufiyani will be the son of the liver eater i.e. Muawiyah’s mother:

We can see how cunningly the present day Nawasib attribute such brutal acts to our Imam Mahdi [as] when they shall infact be committed by their ‘would be’ Imam Sufiyani. We can also identify his lineage as being that same one that created problems for Islam from the outset and continues to do so today. After all:

1. Abu Sufiyan continually fought the Prophet of Islam [s],
2. his filthy son Muawiyah acted as a hurdle to peace stability for Ali bin Abi Talib [as],
3. Muawiyah then passed on his vile traits to his son Yazeed (la) who broke all records of oppression and inhumanity.

Finally from the the very base progeny shall com, the Imam of Nawasib namely Sufiyani, but again, Allah [swt] shall appoint the same pure lineage of Prophet [s] to counter the filth of Nasibism once and for all!

29. Tradition Three: The objection that the Prophet [s] and Ali [as] shall give bayah to Imam Mahdi [as]

Azam Tariq established a chapter with the title ‘the Prophet [s] and Ali [ra] shall give bayah to Imam Mahdi [as]’ and then states:

Azam Tariq stated:
Baqar Majlisi in his book Haq-ul-Yaqeen has
narrated a tradition from Imam Baqar that when Qaaim-e-Aal-e-Muhammad (means Mahdi) appears, Allah will help him through angels and the first one to give him bayah will be Muhammad and after him Ali will give his bayah to him’ (Haq-ul-Yaqeen, page 139, published in Iran).

[Khutbaat-e-Jail, page266]

30. Reply One : The tradition is weak

As we pointed out earlier, Nawasib have made it their habit to select some fabricated texts from Shia books so as to criticize and mock at them. The tradition this time used by the Nasibi author is no different. The cited tradition contains some narrators among them one is a notorious liar and extremely weak while there is no record of another one in the books of Rijal. The chain of the narrators of this tradition are:

"Ahmed bin Muhammad bin Saeed from Yahyah bin Zakariya bin Shaybaan from Yusuf bin Kuleb from Hasan bin Ali bin Hamzah from Aasim bin Hameed Al-Hinaat from Abi Hamzah Thamaali who said that he heard from Abu Jafar [as]..."

The first weak narrator is Hasan bin Ali bin Hamzah al-Bataini who according to Shaykh Majlesi too, is weak (Rijal al-Majlesi, page 188) and so he is according to Ibn al-Ghadaeri (Rijal Ibn al-Ghadaeri, page 51) while Allamah Al-Heli declared him extremely 'weak' (Khulasat al-Aqual, page 181). He has been declared a liar by Ibn Daud (Rijal Ibn Daud, page 238), Sayyed Burujedi (Taraef al-Maqal, Volume 1 page 295) and Sayyed Al-Khoei (Kitab al-Hajj, Volume 4 page 102), while declared as 'lair' and 'extremist' in by al-Kashi in Rijal al-Kashi, Volume 2 page 724.


31. Reply Two: The actual meaning of the tradition

Having proven the unreliability of the tradition, we shall also expose the deceitful nature of the author. The Nasibi author has misinterpreted the tradition and has tried to pass the notion that according to this tradition, Imam Mahdi [as] is superior to Prophet [s] and Ali [as] (naudobillah) but have these Nawasib ever accepted the same regarding Prophet Isa [as] since the Sunni traditions record that Isa [as] shall offer Salat behind Imam Mahdi [as]? The Arabic term in question is ‘Bil Mubayiat’ which according to Sunni Imam Nawawi means:

"Bil Mubayiat means an agreement"

Sharah Sahih Muslim, Volume 12 page 229

Ibn Manzur records in his authority work Lisan al-Arab, Volume 8 page 26:

"Agreement"

Zubaidi states in his famed work Taj al-Aroos, Volume 11 page 35:
“Mubaya, tabaye: means contracting or agreement.”

Thus, Holy Prophet [s] and Ali [as] would advance their support and aid to Imam Mahdi [as] in his task of successfully cascading Allah [swt]’s religion across the globe. This is similar to the allegiance (Bayah) that was taken under the tree between Prophet [s] and Sahabah. That allegiance was actually an agreement and promise of assistance on the part of Sahabah during war and not to flee from the battlefield, while the allegiance (Bayah) for accepting the religion of Islam had already been done previously. This leaves the Nawasib with no grounds to yap at the cited Shia tradition by advancing their flawed interpretation!

32. Tradition Five: The objection that there aren't any sincere Shi'a other than the 313 supporters of Imam [as]

The Nasibi author has quoted a statement of Imam Muhammad Taqi [as] from Ihtijaj Tabarsi, page 240:

Azam Tariq stated:

“Among his companions, the number of people equal to the people of Badar i.e. 313 will come to you from different parts of the world... when amongst the sincere ones to you will be gathered in this number, then Allah will make you appear”

[Khutbaat-e-Jail, page 243]

By citing this tradition, the Nasibi author sought to prove that the non appearance Imam Mahdi [as] to date is because the number of sincere Shi'a has not reached the number 313, whilst all other Shi'a remain insincere.

33. Reply One: The deliberate misinterpretation by the ignorant author

Only an ignorant and Nasibi would have arrived at such an absurd conclusion. Since his sole intention was to criticize the Imams of Ahlulbayt [as] and their Shi'a, he failed to inspect the actual wordings of the tradition. The Arabic words ‘Min Ashaab’ (among his companions) and ‘Min Ahul Ikhlaas’ (among the sincere ones) shall suffice to prove that the number of sincere Shias is not restricted to 313 rather they will be in multitudes, whilst the 313 shall be the specially chosen ones, who shall be the commanders of their respective armies and will initially gather to meet the Imam [as]. Later on those 313 commanders shall lead the number of Shi'a in their respective armies. Sayyed Muhammad Sadiq al-Sadar records in his book Maus'at al-Imam al-Mahdi, Volume 3 page 174:

“The 313 men shall be present in the holy shrine of Makka during the speech of al-Mahdi [as] and administer the first Baya, while other people shall come to Makka over subsequent days.”

Shaykh Saduq records in ‘Kamal al-Deen’ page 654:

Abu Basir reported that a man from Kufa asked Abu Abdullah [as]: ‘How many men will appear with the Qaim [as]? They say that He will appear with a group equal to the people of Badar i.e. 313.' He [as] replied: ‘He will not appear except in power, and power cannot be less than ten thousand.'
Ten thousand is the minimum number of true Shi’a of Imam Mahdi [as] while there isn’t any maximum limit mentioned, yet one can use his brain to estimate the number of supporters required to take control of the whole world! Thus, there are traditions that tell us about the extreme level of piety, sincerity and of other noble characteristics possessed by the 313 supporters of Imam [as]. These 313 will be specially by chosen by Allah [swt], but at no texts is it suggested that ‘the remainder Shi’a will have traits diametrically opposed to the 313’. It was just the filthy mind of the Nasibi author that made him use the ‘opposite’ meaning of the tradition that conflict with the actual meaning. The tradition refers to the different levels of people in terms of their piety and sincerity. Sayyed Muhammad Sadiq al-Sadar records in his book Maus’at al-Imam al-Mahdi, Volume 3 page 174:

“The difference in duties and roles of the companions of Imam Mahdi [as] is on account of the difference in their levels of sincerity, surely those perfect sincere ones will be in the ‘Mahdi army’ as leaders and generals, whilst the second level of sincere ones shall be in his army.”

On the very page, we also read:

“The traditions indicate that the sincere ones amongst the first level are limited in that this group that shall appear with the Imam Mahdi [as] in the guise of 313 men. The second level of sincere ones shall not be less than ten thousand people’.

There should be no objection with believing that that some Muslims can be at par or at a superior level of piety with others at lower tiers. The Ahle-Sunnah have themselves created levels of Muslims in fact of Sahaba such as Saabiqueen, Muhajreen, Badreen, Ansar, those who came into the fold of Islam until the Hudaibiyah treaty, then those who came at the time of Makka’s victory etc. but it doesn't mean that the Sahaba who entered later into the fold of Islam were ‘therefore’ insincere hypocrites. Such different levels were too common among the Sahaba and let us present one such example from the tongue that Ahle Sunnah deem authentic:

"When Hadrat Umar (rad) was appointed Caliph after the death of Hadrat Abu Bakr (Rad) victories took place in quick succession. Hadrat Umar (Rad) said 'I differ from Hadrat Abu Bakr (Rad) in regard to the distribution of wealth among people. I cannot bring about equality for those who fought for and against the Holy Prophet (s). Thus he gave preference to the Immigrants and the Ansars (Madenites) and fixed five thousand each for those who took part in the Battle of Badr; four thousand each for those that embraced Islam before the Badrites...”

Hayatus Sahaba, volume 2 pages 240-241

34.Reply Two: The number of 313 supporters of Imam Mahdi [as] according to Sunni sources

By trying to prove that there have never been sincere Shi’a except the 313 supporters of Imam Mahdi [as], the Nasibi author has given yet another example of his ignorance. We shall remind his followers that according to their own sources, the number of supporters (who according to the Sunni point of view will be the followers of Ahle-Sunnah) of Imam Mahdi [as] will be equal to the people of Badar i.e. 313. Imam Tabarani and others have recorded:

"Umm Salamah [ra] said: "The Messenger of Allah [s] said: bay’ah shall be given to a man between ar-Rukn and al-Maqam by a number equal to the people of Badr. Then al-‘Asa’ib from the people of al-‘Iraq and al-Abdal from the people of ash-Sham will come to him. An army of the people of ash-Sham will go to attack them, until they reach al-Bayda’, when they are swallowed by the earth."
Then a man from Quraysh whose maternal relatives are from Kalb will launch an assault on them. They will meet in battle, and Allah will defeat them, and the loser on that day is the one who loses from the spoils of Kalb."

1. Al-Mu'ajam al-Awsat, by Tabarani, v9, p176
2. Al-Mustadrak, by al-Hakim, v4, p503
3. Majm'a al-Zawaed, by al-Haythami, v7, p314
5. Al-Musanaf, by ibn Abi Shayba, v8, p609
6. Kanz al-Umal, v14, p270

The Sunni tradition clearly states that the number of the ("Sunni") supporters of Imam Mahdi [as] shall be on par to the number of the people of Badar (i.e. 313) and unlike the wordings of the Shia tradition cited earlier, there isn't any possibility left in the Sunni tradition for the inclusion of more people besides those 313 or some Asaib or Abdal. If we apply the interpretation methodology made by Azam Tariq and his likes, then it is only applicable to the Sunni tradition not to the Shia text which (as we proved) clearly mentioned that the number of the Imam [as]'s followers will be more than 313. The application of such an interpretation on Sunni tradition becomes more significant when we see that the Shi'a make up only 20% of the Muslim population whilst the remainder 80% is comprised of "Ahle Sunnah wal Jamah". We therefore pose the same question to Ahle Sunnah that was earlier put by their author to us (although the Sunni tradition has no value to us): "Among the 80% of Muslim (Sunni) population, will there be 313 Sunnies to support Imam Mahdi [as]?

Would it be sound if we conclude on the basis of this Sunni tradition, that there will be only 313 or a few more supporters of Imam Mahdi [as] while all other masses that have lived until now are traitors and hypocrites?

The bottom line is, that according to the text of both sects, the initial 313 supporters of Imam Mahdi [as] will be at the pinnacle of piety and sincerity and the use of Asaib and Abdaal in the Sunni traditions makes this fact further clear since Asaib and Abdaal according to Ahle-Sunnah are like saints. We cannot rationally, conclude that the remainder Muslims are 'opposite' of them in terms of characteristics and are hence hardcore murderers, adulterers, liars and hypocrites. Only the likes of Azam Tariq and his Nasibi brethren can reach such an absurd interpretation. We shall just pray to Allah [swt] to make us lead a pious life so that we become eligible serve in the army of the last caliph/Imam.

35. Tradition Six: Will Imam Mahdi [as] kill the Sunni scholars?

Azam Tariq stated:

When Imam Mahdi [as] reappears, before kufaar he will first start his campaign against the Sunnies particularly their scholars and he will slay all of them and will destroy them. (Haq-ul-Yaqeen, page 556).

[Khutbaat-e-Jail, page 228]

36. Reply

The open influence and dominance of Nasibism was not limited to the first Hijri. After the downfall of Ummayad reign and during the reign of Abbasies, Nasibism was in full swing. The popular Abbasid ruler Mutawakal was much more subsumed in Nasibism than the notorious Ummayads, this was the era when Nasibism had widely merged into Sunni circles and since
then, Nawasib have hid Ahle-Sunnah garb. The minimum motive they held was to make the common Muslims deviate from Ahlubayt [as] and not only that, but they wanted the Muslims to have affection towards Muawiyah and other Ummayad rulers and defend their characters. Verily, those Nawasib were successful in their motive to a great extent, which is why the famed Sunni scholar of 8th Hijri Shaykh Taqiuddin bin Ahmed bin Ali Al-Muqrezi al-Hanafi (766-845 H) who has been declared as ‘a learned Imam, accurate, preserver, religious and pious’ by Imam Ibn Hajar Asqalani in ‘Anba al-Ghumar’ volume 2, page 189 and ‘a learned Sheikh and Imam, the dean of historians and the head of muhadatheen’ by Ibn Taghri Burdi in ‘Al-Manhal al-Safi’ Volume 1 page 80 (also see Ezah al-Maknun by Ismail Pasha, v2 p512) records:

“When I saw the majority of people committing negligence towards the right of Ahle Bayt, deviating from them, destroyng their merits and status and being ignorant of the status afforded to them by Allah [swt], therefore in this respect I deemed it appropriate to collect some arguments that show their high status.”

Maarifat la Yujub le Aal Bayt Nabi min al Haq Ala min Sewahum, page 17

The sorrow expressed by Shaykh Taqiuddin Muqrezi towards the majority of the Muslims of 8th and 9th Hijri were not restricted to that era but the majority of the Muslims continued that ideology, in fact they still run on that very track today. When stubborn people, were not moved by the directives issued by Allah [swt] and his Prophet [s], how could they have been influenced by Shaykh Taqiuddin Muqrezi!

In order to keep his Nasibism from the masses and most importantly, in order to influence the sentiments of actual Sunnies, Azam Tariq al-Nasibi and his likes use the cited tradition from Haq-ul-Yaqeen by placing emphasis on the word ‘Sunni’ but actually, whilst the the tradition actually refers to those individuals who are internally ‘Nasibi’ but are hiding behind the veil of ‘Ahle Sunnah wal Jamah’. This is not something unusual as there had been people in previous eras who were actually Nasibi but called themselves ‘Sunni’. The biggest example of one such individual is the famed Abbasic ruler Mutawakal, who to quote Imam Dhahabi:

قلت والمتوكل سني لكن فيه نصب

Siyar Alam an-Nubla, Volume 12 page 135

The famed scholar of modern day Dr. Hasan Ibrahim Hasan writes about Mutawakal:

“I say that Mutawakal was a Sunni but he had Nasb (Nasibism)”

Siyar Alam an-Nubla, Volume 12 page 135

The Nasibism of Mutawakal is as clear as daylight, therefore Shah Abdul Aziz Muhadith Dehalwi in ‘Fatawa Azizi’ Volume 1 page 109 (Published in Deoband) and Imam Jalaluddin Suyuti in ‘Tarikh Khulafa’ page 241 (Published in Kaanpur) and many other Sunni scholars have clearly identified Mutawakal as a Nasibi, in fact, Ibn Atheer wrote to the following extent:

وإمنا كان ينادمه ويجالسه جماعة ن اشتهروا بالنصب، والبغض لعلي

Tarikh Kamil, Volume 7 page 19

In this way, the Nawasib penetrated the Ahle-Sunnah and widely influenced their ideology. Regarding one of the most reliable ministers of Mutawakal namely Ali bin Jahem, famed Sunni scholar Ibn Khalkan records:
"Despite his deviation from Ali bin Abi Talib [ra], he used to present himself as a Sunni; he was an expert and naturally bent towards poetry"

Wafiyat al-Ayan, Volume 1 page 441 (Egypt)

Shah Abdul Aziz Dehlawi has echoed the same in his famed anti-Shia book in the following words:

"Some of their scholars have mentioned this word from Ali bin al-Jahem bin Badar al-Jahem al-Qarshi while he was maliciously Nasibi and used to pretend he was a Sunni veiling his Nasibism in this manner. His motive was to deviate people from Ameer-al-Momineen."

Tauhfa Athna Ashari, page 96 (Lucnow)

Moreover, we have dedicated a complete article showing the number of Nasibi and Khariji personalities that worked as Sunnies and formed an integral part of Sunni hadith works and that the Sunni ulema had no problems in maintaining cordial religious ties with them, please read:

Sunni myth of loving Ahlulbayt

We wish to reiterate that there have always been and shall always be such individuals who would like to be called Sunnies but will infact adhere the Nasibi beliefs and this very kind of people have been referred to in the tradition of Haq-ul-Yaqeen. May be the reason which led the objection on this tradition by slain leader of Sipah-e-Sahabah was that he and his party too fall into the very category!

37. Tradition Seven: Imam Mahdi [as] will kill the Nawasib and Khawarij

Azam Tariq stated:

Imam Mahdi will also kill some people who would be having Quran hanging onto their necks.

[Khutbaat-e-Jail, page 227]

38. Reply

This tradition is actually referring to those Nawasib and Khawarij who are always found chanting the importance of Quran and learn it by heart but do not want to apply it to their lives. They are excellent orators and are skilled at convincing the people. The tradition is clear that no excuse will be accepted to spare their blood on the basis of them being Quraa (those who learn Quran by heart) because these people shall create discord amongst the Islamic army. Sunnies can understand the Shia tradition in light of a tradition in Sahih Muslim, the book of zakat exhortation to kill the Khawarij, book 005, Number 2328:

'Ali said: Whenever I narrate to you anything from the Messenger of Allah (may peace be upon him) believe it to be absolutely true as falling from the sky is dearer to me than that of attributing anything to him (the Holy Prophet) which he never said. When I talk to you of anything which is between me and you (there might creep some error in it) for battle is an outwitting. I heard the Messenger of Allah (may peace be upon him) as saying: There would arise at the end of the age a people who would be young in age and immature in thought, but they would talk (in such a manner) as if their words are the best among the creatures. They would
recite the Qur’an, but it would not go beyond their throats, and they would pass through the religion as an arrow goes through the prey. So when you meet them, kill them, for in their killing you would get a reward with Allah on the Day of Judgment.

Even if it is said that the Quran mentioned in this tradition refers to the actual copies of the Quran, there should still be no objection to this tradition since the different aspects of the war of Sifeen are preserved in the historical records wherein the malicious army of Muawiyah raised the copies of the Quran on spears with deceitful intention while Imam Ali bin Abi Talib [as] asked his men to:

“Continue the war since I am well aware of these people. They were malicious in their childhood and have now become thugs in their youth. Neither do they believe in Quran nor do they have any relationship with Islam. Just continue the war on the right path”

Tarikh Ibn Khaldun, Volume 4 page 343, published by Hind press, Allahabad

Now if someone is killed during a war against evil and he habitually places a copy of the Quran around himself, it cannot be served as an excuse to save him since it is he that has disgraced the Quran, the rightful Imam shall not be responsible for his killing.

39. Nasibi accusation: Since the Imam [as] is in occultation, he is coward

The latest Nasibi assault on the Imam of time so as to intimidate the Shi’a is the suggestion that our Imams occultation is because he is a coward, as he fears being killed.

40. Reply One

First of all, it should be made clear that He [as] is a guide or a Imam, appointed by Allah [swt], therefore whatever he does, is according to the will and command of the authority that he utilizes not at his own whim. Allah [swt] could have decided against such a disappearance and granted him (as) the power to ensure the dominance of Islam at that particular time. We know that this did not happen, if He [swt] has decided to keep Him [as] in occultation for a time only known to Him [swt], and will instruct him (as) to appear at a specific time, it will be when He [swt] deems it the correct time that the religion of Islam should prevail through him [swt]. No one is entitled to question His [swt] wisdom behind this all. He [swt] is the one who:

• gave 950 years old life to Prophet Noah [as],
• kept Prophet Isa [as] alive who is almost 1995 years older than Imam Mahdi [as], Kept Prophet Khidhr [as] alive
• kept the companions alive, in suspended sleep for hundreds of years

No one knows the wisdom behind such long periods of longevity. Thus, Allah [swt] has always made His appointed ones act in different manners in different situations. For example we read the following incident in Al-Mustadrak al-Hakim, Volume 2 page 394 that has been declared Sahih by both the author Imam Hakim as well as by Imam Dhahabi, the margin writer of the book:

Asma bin Abi Bakar said: ‘When it was revealed ‘{Perish the hands of Abu Lahab}’ Um Jameel bint Harb the one-eyed came holding a stone and she was saying: ‘We reject the dispraised (Muhammad) and hate his religion and disobey his instructions’. The prophet [s] was sitting in the mosque with Abu Bakr, when Abu Bakr saw her coming he said: ‘Oh messenger of Allah, she is coming and I’m afraid
she would see you’. The Prophet [s] said: ‘She will not be able to see me’. The the
Prophet [s] recited ‘{ And when you recite the Quran, We place between you and
those who do not believe in the hereafter a hidden barrier;[17:45]’
Then she stood
in front of Abu Bakr and was unable to see the Prophet [s] and said: ‘Oh Abu Bakr! I
have been informed that your companion ridiculed me’. Abu Bakr said: ‘No, by God
of the house he didn’t ridiculed you.’ Then she left saying: ‘Quraish knows that I’m
the daughter of its master’.

Al-Mustadrak al-Hakim, Volume 2 page 394 Tradition 3376

Imam of Ahe Sunnah Ibn Haban has also recorded this incident in his collection of Sahih
traditions namely ‘Sahih Ibn Haban’ Volume 14 page 440 while Shaykh Shu'aib al-Arnaoot in his
margin of the book further declared the tradition to be Sahih:

Ibn Abbas said: When it was revealed ‘{Perish the hands of Abu Lahab}’ the wife of
Abu Lahab came to the prophet [s] and Abu Bakar was with Him [s]. When Abu
Bakar saw her coming he said: ‘Oh messenger of Allah, she is ribald woman
and I’m
afraid that she may harm you, it would be better if you leave.’ The prophet [s] said:
‘She will not be able see me’. Then she arrived and said: ‘Oh Abu Bakar! Your
companion ridiculed me.’ Abu Bakar said: ‘No, he doesn’t say pems either’. Then she
said: ‘You are truthful accoring to me.’ Then she left. Then Abu bakr said: ‘Oh
messenger of Allah, how come she didn’t see you?’ The prophet said: ‘There was an
angel covering me by his wings.’

This incident can also be read in:
1. Majm'a al-Zawaed, Volume 7 page 144
2. Musnad al-Humaidi, Volume 1, page 154
3. Musnad Abi Y'ala, Volume 1, page 34
4. Dalael al-Nubuwa, Volume 2, page 618
5. Tafsir ibn Abi Hatim, Volume 10, page 3472
6. Tarikh Dimashq, Volume 67, page 173

The Prophet [s] is the leader of Mankind, the most superior one in the human race in terms of
morality and all positive characteristics and according to a view upheld by most of the Muslims,
He [s] is the reason for the creation of this entire universe, yet we see that Allah [swt] made
him go into temporary occultation before the enemy who was a female i.e. weak in terms of
physical strength and that too all alone and without any lethal weapon. No Muslim would:

• dare to attribute cowardice to the leader [s] of leaders for his occultation to safeguard
  himself from a weak enemy
• make any sort of conjecture as to what might have been Allah’s [swt] wisdom behind
taking His [swt] beloved Prophet [s] into occultation

With this in mind when it comes to the last son form the progeny of the same Prophet [s], the
Nawasib evidence their illegitimate ancestry by abruptly attributing cowardice to him just
because He [as] is going to destroy their future Imam [Sufiyani].

41. Reply Two

If the filthy Nawasib are too keen to attribute cowardice to our Imam [as], then we shall remind
them that the belief of Imam Mahdi [as] fighting the evil forces and then making the religion of
Islam prevail across the globe exits in both schools of thought, with the difference bering over
the time of his birth. Especially for the Nawasib we shall prove that the Sunni belief of Imam
Mahdi [as] actually renders Him [as] a coward whereas the Shia belief doesn't. We read in
Sunan Abi Daud, Book 36, Number 4273:
Narrated Umm Salamah, Ummul Mu'minin:

The Prophet (peace_be_upon_him) said: Disagreement will occur at the death of a caliph and a man of the people of Medina will come flying forth to Mecca. Some of the people of Mecca will come to him, bring him out against his will and swear allegiance to him between the Corner and the Maqam. An expeditionary force will then be sent against him from Syria but will be swallowed up in the desert between Mecca and Medina. When the people see that, the eminent saints of Syria and the best people of Iraq will come to him and swear allegiance to him between the Corner and the Maqam.

Sheikh Hamza az-Zain in his margin on Musnad Ahmad bin Hanbal, Volume 18 page 298 stated that the tradition is 'Sahih’. Imam of Ahle Sunnah Ibn Habban has recorded it in his collection of Sahih traditions namely 'Sahih Ibn Habban' Volume 15 page 159. Ibn Hajar authenticated the hadith in his book Al-Qwul al-Musadad fi Musnad Ahmad, page 134. The margin writer of the book Musnad ibn Rahweh, Volume 4 page 170, Dr. Abdulghafor al-Beluchi said: 'All the narrators are Thiqah'. Tradition can also be read in Musnad Abi Y'ala, Volume 12 page 370 and Sheikh Hussain Salim Asad said in the margin of the book that the hadith is 'Hasan'.

Sheikh Hamza az-Zain in his margin on Musnad Ahmad bin Hanbal, Volume 6 Topic: Hadith of Um Salamah

The famous commentary of Sunan Abu Dawood has been written by Allamah Shams ul Haq Haqqani which is known as 'Awn al M'abood Sharah Sunan Abu Dawud' wherein he gave the following commentary of the cited tradition:

"{and a man of the people of Medina will come} because they will want to give him leadership and it will be against his will or because he fears the sedition (fitna) which is in Madina since it is a sacred city or because it’s the city of the ruler. {flying forth to Mecca} because it is safe for anyone who wants to take it as a shelter and it is like a temple for anyone who wants to live in, al-Taybi [ra] said: ‘He is the Mahdi because Abu Dawood recorded the hadith in the book of al-Mahdi’. {Some of the people of Mecca will come to him} after the getting aware of his concern and knowing his status {bring him out} from his house {against his will} affliction (and responsibilities) of governing or fear of sedition (fitna)."

Aun al-M'abood, Volume 11 page 253

Sunni scholar Shaykh Naeem ibn Hammad al-Marazi (d. 229 H) in his book 'Kitab al-Fetan' page 341 and Imam Hakim in Al-Mustadrak, Volume 4 page 549 records a tradition and declared it Sahih:

Abdullah ibn 'Amr [r] stated that he said: "The people will perform the Hajj together, and will stand at ‘Arafat together, without an imam. While they are staying at Mina, he [i.e. the Sufyani, here referring to his army] will pounce on them like a dog. So the tribes will rise up, fighting each other until al-'Aqabah flows with blood. So they will rush to the best of them, and will come to him while he is pressing his face to the Ka'bah and weeping. It is as if I can see him and his tears. So they will say: "Come to us, we will give you bay'ah." So he will say: "Woe to you! How many covenants have you broken, and how much blood you have shed?" So he will be given the bay'ah against his will. If you live to reach him, then give him bay'ah, for he is the Mahdi on earth, and the Mahdi in heaven."

On page 212 of his book, Shaykh Naeem ibn Hammad recorded a tradition from Ibn Abbas:

"Allah will send the Mahdi after a period of despair, until the people say: "There is no Mahdi." His supporters will be a group of the people of ash-Sham, three hundred and fifteen in number, equal to the companions of Badr. They will go to him from
ash-Sham, until they bring him out from the bottom of Makkah, from a house near as-Safa, then they will give him the bay'ah against his will. So he will lead them in two rak'ahs of prayer, the prayer of a traveller, at al-Maqam. Then he will ascend the minbar."

On page 213 we read:

Narrated from Qatadah that he said: "The Messenger of Allah [sallallahu 'alayhi wa-sallam] said: "He will go out from al-Madinah, to Makkah. Then the people will bring him out from amongst them, and give him the bay'ah between ar-Rukn and al-Maqam, against his will."

Imam Suyuti in his authority work “Al-'Arf al-Wardi fi Akhbar al-Mahdi” page 139 recorded a tradition from an esteemed Sunni scholar Uthman bin Saeed bin Uthman Abu Amro al-Daani (d. 444 H) popularly known as Ad-Dani:

[228] And ad-Dani narrated from Shahr ibn Hawshab that he said: "The Messenger of Allah [sallallahu 'alayhi wa-sallam] said:

"In Ramadhan there will be a voice, in Shawwal there will be great bloodshed, in Dhul-Qi'dah the tribes will fight, and its sign is that those performing the Hajj will be plundered, and there will be a massacre at Mina in which many are killed, and much blood is shed, until it flows over the Pillar. Their leader will flee, and they will come to him between ar-Rukn and al-Maqam and give him the bay'ah against his will. It will be said to him: "If you refuse, we will cut off your head." The inhabitants of the heavens and the earth will be pleased with him."

Imam Jalaluddin Suyuti in his comments for this tradition stated 'lehu shahed' which means that the tradition is acceptable in his eyes.

One of the famous Sunni scholars of Ahe Sunnah coming from sub-continent namely Dr. Israr Ahmed has recorded the very tradition in a rather explanatory manner in his book ‘Shua Sunni Mufahimat ki Zaroorat o Ahmiyat’ [The need and importance of Shia Sunni agreement], page 128:

Narrated Umm Salamah, Ummul Mu'minin:

The Prophet (peace_be_upon_him) said: Disagreement will occur at the death of a caliph (means a king) and a man of the people of Medina will come flying forth to Mecca (in persuit of shelter). Some of the people of Mecca will come to him, bring him out bring him out (according to some traditions, he will be hiding behind the curtain of Kaaba) and swear allegiance to him (although he will dislike that an allegiance be given to him) between the Corner (the place where Hajar-e-Aswad is attached) and the Maqam...

Shia Sunni Mufahimat ki Zaroorat o Ahmiyat, page 129 (Published by Anuman Khudam al-Quran, Lahore).

Now we present text from a prominent Deobandi book namely Bahishti Zewar written by the Imam of Deobandies Maulana Ashraf Ali Thanvi. The importance of this book among Deobandies can be understood from the fact that the Deobandies have had a custom wherein parents would give it to their daughters at the time of her marriage so that she can lead a religious life by taking benefits from its content mainly pertaining to jurisprudence. In part 7 page 357 of the book, Maulana Ashraf Ali Thanvi records:

"A ruler of Syria will be martyred and Christians will have influence in the country, those Christians will make peace with the part of enemy while the rest of the Muslim will migrate to Madina. The Christians will have their influence till Khaiber, at that time the Muslims will think of searching for Mahdi [as] so that they are
released of all difficulties. At that point of time, Mahdi [as] will be in Madina but in fear of people giving him the leadership, he will leave Madina for Makkah. The Walies of that having the status of Abdaal will be looking for Him [as] and during this period some fake people will start claiming of being Mahdi. Thus, Imam will be circumscribing the Kaaba while some pious people will recognize Him [as] in between Hajar al-Aswad and Muqam Ibrahim, and they will besiege Him [as] and will forcefully take his Bayah as a leader and a voice will be heard from sky during the Bayah."

_Bahirshi Zewer, part 7 page 357_

Thus we have two different beliefs regarding a man who both schools of thought believe to be the ultimate caliph of Allah [swt] and through whom; Islam will be prevalent on earth. The difference is:

**Shia belief:**

- Allah [swt] has kept the Imam [as] in occultation for the reasons and time period known to Him [swt] only.
- When Allah [swt] deems it an appropriate time for His [as] reappearance (the time when he [as] is required the most), he [swt] will make him rise and his loyal supporters waiting for him [as] will swear their allegiance to him [as] and then the campaign will just begin without ifs and buts.

**Sunni belief:**

- The time Imam Mahdi [as] is required the most, he would flee away from a city to another disassociating him from the disagreement and in pursuit of shelter and hence shall hide behind the curtain of the Kaaba.
- It is the people who shall bring him out against his will from the place wherein he shall be hiding.
- They will threaten to kill him and forcefully swear their allegiance to him.

In short, according to Shia belief, Imam Mahdi [as] is in occultation which means that Allah [swt] has not so far deemed it the time wherein He [as] is required most by the people but when He [swt] he makes Him [as] reappear, then right from his reappearance and till the accomplishment of the task will be the 'leader' in true aspects while according to the Sunni belief, the time He [as] is required the most, Imam Mahdi [as] will be avoiding the disagreements and will be in pursuit of safer place for himself, until people bring him out, threaten to kill him and swear their allegiance to him against his will. Thus, he will recultantly accept to be a leader. Do we still need to prove as to who believe Imam Mahdi [as] being a coward?
10. Chapter Ten: Nasibi attempts to mix-up their would-be Imam Dajjal with our Imam Mahdi [as]

The post modern Nawasib are the staunch adherents of the grand enemies of Ahlulbayt [as] and they will remain so until the time of the appearance of their Imam Sufiyani and our Imam Mahdi [as]. It is tragic that rather repent and mend their ways, they have persisted with the deceitful traits inherited from their elders and dedicated the efforts to contaminating the Shia view of Imam Mahdi [as] by misinterpreting Shia texts and presenting such distortion to their ignorant readers as proof that it is the Shia and not they, who shall be the followers of Dajjal. In this chapter, we shall counter all such attempts by the Nawasib of www.allahuakbar.net and expose the true followers of the opponent leader of Imam Mahdi [as] i.e. Sufiyani. Whilst exposing this reality we would ask readers to keep in their minds that that according to the Shia belief, Dajjal is not a person but a symbol (s) of evil, it would hence be incorrect to believe that Dajjal (the signs of evil) represents the would-be Imam of Nawasib i.e. Sufiyani.

42. Nasibi accusation that Imam Mahdi [as] will rule according to the Sharia of David [as]

Nawasib of www.allahuakbar.net stated:

1) Mahdi of the Rawafidees will rule according to the Laws of David and the family of David:

Al-Kulyani reports in his work al-Kafi, volume no.1, p.397-398:

a) Narrated Ali ibn Ibraheem -from his father-from ibn Abi Umair-from Mansour-from Fadhl al Aour-from Abi Ubaidah who reported: "During the times of Imam Jaffar[as] we used to go around like herds without a caretaker. We met with Salim ibn Abi Hafs who asked me: "Oh Abu Ubaidullah, who is your Imam?" I replied:" My Imams are from the household of the prophet". He then stated: "You have perished and so have I for both of us have heared Abu Jafar[as] saying: "One who dies without recognizing his Imam, he dies a death of Jahiliyyah." Then I affirmed what he said. It was before that three or somewhat close to it (time span) when I entered upon Abu Abdulla[as] and God granted me knowledge. Then I said to Abu Abdulla[as]: "Salim said such and such." He replied: "Oh Abu Obaidah nobody here will die until he is succeeded by some one who does the same thing as his, and adopts the similar manners of his predecessor, and calls to the same thing as his predecessor did. Oh Abu Ubaidah, it was permitted that whatever was given to David was also provided for Sulaiman." Then he added: "Oh Abu Ubaidah when the Qaem of the household of the prophet appears, he will rule according to rule of David and Solomon."
b) Muhammad ibn Yahya-Ahmad ibn Muhammad-Muhammad ibn Sinaan-Abaan who reported: "I heard Abu Abdullah[as] saying: "The world will not fade away unless a person from us appears who will rule according to the rule of the family of David and he will not ask his house. He will give every one his right.

c) Ahmad--Ahmad ibn Muhammad--Ibn Mahboob--Hisham ibn Salim--Ammar as Saabati who reported: "I asked Abu Abdullah [as] : "On what will you rule if you are made the rulers." He replied: "By the rule of Allah and the rule of David. And if we are confronted by a situation which we cannot solve, Gabriel (Ruh al Quds) will reveal it to us."

d) Muhammad ibn Ahmad--Muhammad ibn Khalid--Nazr ibn Suwaid--Yahya al Halabi--Imran ibn Oueiyn--Jaeed al Hamdani--Ali ibn al-Hussein[as] said: "I asked him by which law will you rule?" He said: "By the rule of David, and if there is something which we are unaware of, Gabriel(Ruh al Quds) will reveal it to us."

e) Ahmad ibn Mahar[ra]--Muhammad ibn Ali--Ibn Mahboob--Hishaam bin Salim--Ammar as Saabati reported: I asked Imam Abu Abdullah[as] :"What is the status of the Aimmah." He replied : "It is similar to the status of Dhul Qarnain, Ushegh, and Asef the companion of prophet Sulaiman." Then I asked: "By what will you rule?" He replied: "By the rule of God, by the rule of David, and by the rule of the Prophet Muhammad[saw] and by the revealation of Gabriel.

43. Reply

Since the filthy Nawasib are fully aware that they shall be the followers of the Sufiyani, an adherent of Muawiyah, they have sought to adopt the inherited traits of deceit in order to pollute the Shia view of Ahlubayt [as]. They cite the above traditions before their naive and some ignorant masses to prove that according to the Shia, Imam Mahdi[as] will not rule according to Sharia of Prophet Muhammad [s] but according to the Sharia of David [as] and hence the Mahdi [as] will be the Dajjal (naudobillah). Unfortunately these children of Muawiyah:

• fail to reveal to their followers the chapter name from which they quote the above cited traditions
• intentionally present the traditions in a contaminated form

Had these Nasibis adopted honesty, they would have never been able to achieve their nefarious objective of maligning Imam Mahdi [as], who shall uproot the filth of the would-be Nasibi Imam Dajjal. The chapter from which the above cited traditions have been quoted from Al-Kafi is:
When the Imams will Rise with Divine Authority They will Judge Among People as David and his People had Done that They will not Ask any Witness to Testify (May the peace and blessings of Allah be up on them).

Al-Kafi, Volume 1 Part 4 chapter 99

The chapter name shall suffice to show the dishonesty of the Nawasib since we believe that Imam Mahdi [as] being the true successor of Prophetic knowledge will not need witnesses to determine the truth but the knowledge granted to him by Allah [swt] shall suffice for Him [as] to decide matters and spread justice amongst the people, this replicated the method that was previously utilised by David [as] who would not use witnesses to rule upon matters, but would access the divine knowledge granted to him by Allah [swt]. Imam Mahdi [as] who is the final authority of Allah [swt] on this earth has a special era of rule in contrast to all of the other representatives of Allah [swt] on this earth has a special era of rule in contrast to all of the other representatives of Allah [swt] that have set foot on the earth because being as this is the last era of earth, Allah [swt] will make Islam prevail across the globe through Him [as] and a major tool to enable this process shall be the availability of justice to each and every individual as we read in Prophetic traditions:

"Even if the entire duration of the world’s existence has already been exhausted and only one day is left (before the day of judgment), Allah will expand that day to such a length of time, as to accommodate the kingdom of a person from my Ahlul-Bayt who will be called by my name. He will fill out the earth with peace and justice as it will have been full of injustice and tyranny (by then)."

Since one of the key tasks linked to Imam Mahdi’s [as] special era shall be the provision of justice a special method will be used, namely the precedent set by David’s [as] relating to the method of providing justice. Imam Mahdi [as] the final representative of Allah [swt] shall therefore rule according to:

1. Allah's [swt] Sharia brought by Muhammad [s]
2. the method of David i.e. not to depend on witnesses when ruling upon issues.

We know from the stories of Prophet Solomon [as] that He would pass judgments in cases without seeking reliance upon witnesses due to the knowledge given to him by Allah (SWT). We shall now cite the hadith in question and another from the same chapter that shall prove that Imam [as] shall pass judgments according to the laws of Allah [swt] brought by Prophet Muhammad [s].

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from Muhammad ibn Sinan from Aban from abu ‘Abdallah (a.s.) who has said the following. "The world will not end before the rise of a man from us who would judge among people the way the family of David had been judging them. He will not ask any witness to testify. He will make every soul’s rights available to it."

al-Kafi, Volume 1, Part 4, Chapter 99, hadith 2

In another hadith it says:

"....when Al-Qaim (the one who will rise) will rise he will judge among people the way David and Solomon had been judging among people. He will not call any witness to testify in a case."

al-Kafi, Volume 1, Part 4, Chapter 99, hadith 1

Note that in both above hadith it says "the way" and not that "they will rule in accordance with the ruling of the prophet David" as the Nawasib have suggested, and this exposes their deception. In another hadith it states clearly that this will be for special cases.
He said, "We judge by the laws of Allah and in the manner of David. If a case would come before us to which there is no lead with us,........"

_al-Kafi, Volume 1, Part 4, Chapter 99, hadith 3_

All of the hadiths clearly state that the Imam [as] will judge amongst people in the way that David [as] and Solomon [as] did namely by deciding matters via the knowledge given by Allah [swt] that made the concept of witness testimony redundant. Thw Hadith does not say that His judgments shall be according to the Sharia of David or Solomon. We have the story of Prophet Solomon [as] that had to decide who amongst two women was the mother of a baby. Solomon [as] stated that the matter be resolved by slicing the child in two, with each claimant getting half the child. When one woman said she would rather give up her claim than have the child killed, it was determined that she was the real mother. There were no witnesses in this case but through knowledge and logic bestowed on him, Prophet Solomon [as] was able to judge between them rightly. Apart from David [as] and Solomon [as], Khidr [as] was also granted knowledge by Allah [swt] which he would decide matters, what clear example can be than that cited in the Quran when Khidr [as] killed a child on the basis of the knowledge granted to him by Allah [swt].

44. Nasibi indigestion with the ability of Imam Mahdi [as] to speak Hebrew

Nawasib of www.allahuakbar.net stated:

2) Mahdi Al-Muntazar will speak in Hebrew:

Reported to us Ahmad ibn Muhammad ibn Saeed al Uqdah who said: Narrated to us Ali ibn al-Hasan at-Taymali who said: narrated to us al-Hasan and Muhammad the sons of Ali ibnu Yusuf, from Sa'daan ibnu Muslim, from rajaal, from alMufadhaal ibn Umar who said:

Abu Abdullah[as] reported: "When the Imam Mahdi calls out, he will supplicate to God in Hebrew."[ Shiite source: Al-Ghaybaa of an Numani, p.326]

45. Reply

What can we say about the level of narrow-mindedness possessed by Nawasib! Just because they have been deprived of eligible leaders and that too because of their own choice, they make it a point to criticize someone’s leader that posseses various positive capabilities. We the Shias of Ahlulbayt [as] believe that Allah [swt] is Aadil (just) and thus one of the main tasks of His representatives is to spread justice amongst the masses that comprise of different castes, races and nations. To enable this, the leader must be equipped with the ability to convince others that can never the case until he is well versed in the language that his subjects understand. This is common sense as well as everyday practice. Why do the diplomats of different countries learn the languages of the countries wherein they are dispatched? They do so to pave the way for the smooth transfer of ideas and knowledge. This is not something unique nor is it a modern concept, we see that Holy Prophet [s] also ordered His companions to learn the languages of the people belonging to different religions/nations including Hebrew. Shall we conclude that the Prophet [s] was asking his companions to become Jews? Just because Nawasib have got access to the above cited Shia tradition according to which Imam
Mahdi [as] will be familiar with Hebrew (too), does that mean that He [s] will actually be the anti-Christ (naudobillah)?

We read the following tradition in Sunan Abi Dawood, Book 25, Number 3638 which has been declared as ‘Hasan’ by the Imam of Salafies Nasiruddin Albaani in his book Sahih Abu Dawoud, Volume 2 page 694:

**Narrated Zayd ibn Thabit:**
The Apostle of Allah (peace_be_upon_him) ordered me (to learn the writing of the Jews), so I learnt for him the writing of the Jews. He said: I swear by Allah, I do not trust Jews in respect of writing for me. So I learnt it, and only a fortnight passed that. I mastered it. I would write for him when he wrote (to them), and read to him when something was written to him.

Sunni Sheikh Saeed Laham in the footnote of this tradition wrote:

تعلم كتاب اليهود: أي تعلمت اللغة العبرية والتوارا

"To learn the writing of Jews: Means to learn the Hebrew language and Torah"

The Imams of Ahlulbayt [as] from Imam Ali bin Abi Talib [as] through to Imam Mahdi [as] as the inheritors of Prophetic knowledge and the true caliphs of Allah [swt] on this earth are not only be familiar with Hebrew but are also well versed in every language that has been spoken by people upon this earth. Thus, the stupid Nawasib cannot just pick and chose what suits them and overlook the rest of the facts. For example we read in Usool al-Kafi, Volume 1 page 462 Hadith 5 about Imam Hassan [as]:

Abi Abdullah [as] said that al-Hassan [as] said: “...and I know all the languages...”

Shaykh Majlesi declared it Sahih in Mirat al-Uqool, Volume 5 page 357

Shaykh al-Mufid records in Al-Ikhtesas, page 289:

أن الأئمة عليهم السلم يعلمون جميع اللسان واللغات

"The Imams [as] know all the languages and accents”

We read in ‘Min Wahi al-Islam’ by Hassan Tarad, page 270:

وكما كان كل واحد من الأئمة أعلم أهل زمنه بكل العلم والمعارف كان ملما بكل اللغات الموجودة في عصره بحيث كان يحاطب كل قوم بلغتهم

"As each of the Imams was the most knowledgeable person of his time in all the fields of knowledge, they were also aware of all the languages of their time, and would hence talk to every person in his (respective) language.”

Similarly we read about Imam Mahdi [as] that:

يسمعه أهل الأرض كل أهل لغة بلغتهم

"The people of the earth, every one will hear Him in his own language”

Al-Irshad by Shaykh Mufid, Volume 2 page 369

Whilst the above facts should suffice as a response, we should also highlight a weakness in the traditions chain of narration (cited by the Nawasib) since the name of a narrator in between Sheikh Mufid and al-Mufadhal bin Umar is missing and to have a connected chain, there should be five people in between these two which is not the case here.
46. A Nasibi author's sheer deception in quoting a Shia tradition in order to malign Imam Mahdi [as]

Nawasib of www.allahuakbar.net stated:

3) The Jews will be the followers of Imam Mahdi:

Sheikh alMufeed has reported in his Al-Irshaad from alMufadhaal ibnu Umar that Imam Abu Abdullah[as] has reported: "There will appear along with Imam Mahdi in Kufa, 27 people from the tribe of Moses, and seven from the people of the cave, and Yushegh ibn Nun, and Sulaiman, and Abu Dujjana al-Ansari, and Miqdad, and Malik Usthur who all be his(imam Mahdi's helpers)." [Al-Irshaad of al-mufeed at Tusi p.402]

47. Reply

When will these Nasibis abandon there deceptive traits? Since the Nasibi author has deliberately manipulated the words in this tradition allow us to present the original Arabic text of the tradition along with its correct English translation:

وروى المفضل بن عمر، عن أبي عبد الله عليه السلام قال: "يخرج القائم عليه السلام من ظهر الكوفة سبع وعشرين رجلاً، خمسة عشر من فوم موسى عليه السلام الذين كانوا يهدون بالحق ويهديون، وسبعة من أهل الكهف، يوششع بن نون، وسلمان، وأنا دحناة الانصاري، والمقداد، ومالك الاشترا، فتكون بين يديه أنصارا وحكاما "

from al-Mufadhal ibn Umar that Imam Abu Abdullah [as] has reported: The Qaim [as] will appear from the vicinity of Kufa with twenty seven (27) men, fifteen (15) of whom will be among the people of prophet Moses [as], those who guide to truth and judge with justice, Seven (7) will be the inhabitants of the cave (al-Kahf),Yusha son of Nun, Solomon, the father of Dajjanah al-Ansari, al-Miqdad, and Malik al-Ashtar, they will be sanctioned as assistants and governors in His [as] presence.

Why did the Nasibi author feel the need to delete the original words and present the people being referred to in the tradition as Jews? The tradition is clear that whilst these individuals shall be from the tribe of Musa [as], those fifteen people will be the guided to truth and shall act as just judges that means Muslims. Where did the filthy author bring the word ‘Jews’ from? It is indeed unfortunate that the Nasibi author has tried to present these just judges as Jews and cunningly spared the corrupt judge that abandoned all aspects of justice when ruling upon the inheritance rights of the daughter of the Holy Prophet [s]!

48. A Nasibi author’s attempt to portray Imam Mahdi [as] as Dajjal by playing with Sunni traditions

The najis Nasibi author in his article continues with his lies and in his efforts to prove that the Shia Imam Mahdi [as] shall be the Dajjal (naudobillah) he states:

Nawasib of www.allahuakbar.net stated:

---The Prophet (saw) said, "To every Ummah
there is a magian and the magian of this ummah are those who reject the Qadr or predestination. If anyone amongst them dies do not attend their funeral, and if anyone amongst them becomes sick don't visit them AND THEY ARE SHIATUL DAIJAAL OR PARTISANS OF THE DAJJAL and it is the right of God to join them with the Dajjaal (Sunan Abi Dawoud #4072)
So the Shiites are the magians of this ummah and their Iranian nation. Khomeini has clearly stated that he rejected predestination (Tahreer al-Waseela vol.1, p.79)

49. Reply One

It is amazing that the Nasibi author has sought to attack the Shia through reliance on a weak tradition, that he places under the heading of "Authentic Ahaadeeth of the Prophet about the Dajjaal". Imam of Salafies Nasiruddin Albaani has clearly declared it weak:

Daeef Sunan Abi Dawood, page 466 H1010

50. Reply Two

Ever since their first leader lied in order to snatch the right of Ahlulbayt [as], Nasibis have believed that the incident set a precedent whereby they could use lies to ‘refute’ the arguments of the people of truth. Having lied about the authenticity of tradition, the deceitful author has again lied about the Shia belief of Qadha and Qadar so as to suggest that the tradition refers to the Shias of Ahulbayt [as]. Whilst there is ample material available on the actual Shia belief about Qadha and Qadar we shall mention the following link form where one can read about the actual Shia belief in this regard:

http://www.ghadeer.org/english/shia/imamia/02.htm#10

Also one can notice how childish the author has been to just jump onto the Iranian nation while nothing of the sort is mentioned in the tradition used by him. Moreover, the pathetic author has failed to cite the actual wordings of Ayatullah Khomeeni from Tahreer al-Waseela, Volume 1 page 79 which according to the author’s claim contain Khomeini’s rejection of predestination and how could the Nasibi author has presented the words since nothing of the sort is written in the cited page:

http://www.yasoob.com/books/htm1/m001/05/no0597.html

On the contrary, Ayatullah Khomeini writes in his book Lub al-Athar, page 293:

انت القضاء والقدر من الأصول التي دل عليها الكتاب والسنة وليس لأحد أن ينكر واحد منها

The Qadha (predetermination) and Qadar (divine decree) is amongst the beliefs which the book (Quran) and Sunnah proved, therefore no one has the right to deny any either of these.

It is also strange that the Nasibi author shamelessly attributed a belief to the Shia of Ahlulbayt [as] to attribute a weak tradition to them, but in this endeavor he forgot that it was his Nasibi ancestors that rejected Qadar, one such example is that of Thawr bin Yazeed who was one of the Sunni Muhaditheen and Scholars (Siar alam alnubala, v6, p344) about whom we read:
"He is Thiqa in Hadeeth. It is said that he was a rejecter of Qadar. He died in 152 H in Bait al Muqaddas during the era of Abu Jaffar over the age of 60. The grandfather of Thawr was present in Siffeen and participated along with Muawiyah and was killed in the same war. Therefore whenever the name of Ali was taken before Thawr he used to say: "I do not love the man who killed my grandfather."

Tabaqat Ibn Saad, Vol 7 under the topic of Thawr bin Yazid al Kalayee

And since the Nasibi had the audacity to lie about the Shia belief of Qadha and Qadar, we shall present the Kufr belief of Nawasib pertaining to the belief of Qadha and Qadar from Musnad Abu Hanifa, page 152:

الإيمان بالله وملائكته وكتبه ورسله والقدر خيره وشره من الله

"Iman is to believe in Allah, His angels, His books, His messengers, Qadr, the good and the evil is all from Allah"

Musnad Abu Hanifa, page 152

Prior to this tradition, the Nasibi author also cited this Sunni tradition:

Nawasib of www.allahuakbar.net stated:

Authentic Ahaadeeth of the Prophet about the Dajjaal

---The Prophet (saw) said that the Dajjaal will descend in Marqand ......then Allah will grant the Muslims victory on him who will kill him and his SHIA in so much that when the Jew hides behind a tree or a stone, then the tree and the stone will say to the Muslim that there is a Jew behind me come and kill him, (Musnad Imam Ahmad #5099)

the question arises here: Why didn't the prophet not say "Itib'aa" or followers instead of "SHIA" or partisans? they were actually called rawafids in the past but now they are called Shitas, and the Prophet doesn't speak of his own!

51. Reply

Just like before, whilst using the the heading of “Authentic Ahaadeeth of the Prophet about the Dajjaal” the Nasibi author has lied since Shaykh Shoib al-Arnaout in the margin of this tradition has clearly declared it to be a weak tradition:

Musnad Ahmed bin Hanbal, Volume 2 page 67 Tradition 5353

As for author’s absurd discussion on the word ‘Shiat’ being used in the tradition, he has unnecessarily sought to create a perception that the word ‘Shiat would always refer to the Imamiyah sect which is briefly known as ‘Shia’ while the actual sense of using the word ‘Shia’ for Imamiyah sect is ‘Shia (followers) of Ali [as]’. Since the weak tradition used by the Nasibi author doesn’t mention the ‘Shia (followers) of Ali [as]’ rather talks about the ‘Shia (followers) of Dajjal’ it would have been better for the pathetic author to have refrained from making fools of his readership. The word Shia (followers) has been used in Islamic history to refer to the Shias (followers) of Uthman, Muawiyah, Yazeed etc. in fact, according to al Muhadith Shah Abdul Aziz Dehalwi, the present day Sunnies were known as Shias but then they
chose a different name. In the end let us relate this topic to the final sentence of the Nasibi author i.e. “the Prophet doesn't speak of his own desire” by presenting the following tradition:

"Holy Prophet [s] said to Ali [as]: "O Ali! You will come in front of Allah. And your Shia will be pleased and liked (favorite) and your enemies will be tied up in front on him in anger." And then Ali placed his hands behind his head on his neck to demonstrate in the manner his enemies will be tied up."

Sawaiq al Muhriqah, page 519 (published in Faisalabad, Pakistan)

52. The use of absurd conjecture by the Nasibi author

Nawasib of www.allahuakbar.net stated:

---the Prophet (saw) has stated : “The Dajjaal will be followed by 70,000 Jews of Isfahan, having on themselves persian shawls.” [Sahih Muslim #5227]

Question: What makes the Dajjaal to go to Isfahan as it is a Shiite land and why is the involvement of the Jews in a Shiite city? Is this a coincidence?

53. Reply

First of all the Sunni source is of no use for us and since we have made it clear that according to the Shia view, Dajjal will not be a person but be a symbol of evil the tradition further loses its importance and cannot be interpreted in the manner in which the Nasibi author has done. Despite this, allow us for the sake of discussion, the unveil the absurd logic the author has sought to use with this tradition.

The largest Jewish community in the Middle East is in Iran, dating back to 600 BC. The present day Iranian Jews are the second largest Jewish community after Israel. In the past, Iran was a Sunni country, so if we apply the pathetic logic of the Nasibi author, does that means that had Dajjal appeared during the Sunni reign, most of his followers would have been Sunnies?

It is logical that if the Dajjal appears his adherents shall come from those countries with a large concentration of Jew. We should also point out that Asfahan is a multi faith city wherein there are Shiias, Sunnis, Ismailis, Sufis, Christians, Jews and Zoroastrians.

54. The Nawasib shall be the actual followers of Dajjal - Sufiyani

Having refuted all the absurd attempts by the Nawasib to malign the character of Imam Mahdi [as], let us now unveil the relationship that our opponents are going to have with the Dajjal and Sufiyani. Before we go any further, we would like to mention that if a Sunni or a Nasibi is asked whether he loves Uthman bin Affan, his answer is obviously going to be affirmative but if someone asks the same question to a Shia, the answer will be negative. This means the Ahle Sunnah are the proud followers and lovers of Uthman. Now who will be the follower of Dajjal be according to Sunnies themselves? Its answer is that:

إِنْ خَرَجَ الْدِّمَالَ فَهُوَ مَنْ كَانَ يُحْبَبُ عُثْمَانَ
"When Dajjal appears, his followers will be the lovers of Uthman"
Mizan al-Eitadal, Volume 2 page 107 Translation No. 3031

Sunni scholar Yaqub Fasawi sought to cast doubts over the authenticity of the chain of narration in this tradition which incensed the grand Sunni Imam Dhahabi who stated:

"That is what al-Fasawi rejected from the hadiths, no one did so before him, and if we follow such scruples we would be rejecting many correct Sunnah just because of wrong illusions"

Not only Dajjal but Sufiyani will also be a staunch Uthmani/Nasibi as recorded by Imam Qurtubi:

يقوم في أهل دمشق فيقول يا أهل دمشق : أنا رجل منكم و أنت خاصتنا جدي معاوية بن أبي سفيان

"He shall address the people of Damishq: ‘O people of Damishq, I am from you and you people are special to us. My grandfather was Muawiyah bin Abi Sufiyan.”

_Tazkirah Qurtubi, page 693_

Sufiyani being from the filthy progeny of Muawiyah and Dajjal’s followers being the lovers of Uthman it is no surprise that these two entities shall come into conflict with the followers of the Ahlubayt [as] and this continue to be the case until their Imam Sufiyani appears and is defeated by the final Imam from Ahlulbayt [as].
Chapter Eleven - The similarities between the Jews mocking the Ghaibah of Isa [as] and the Nawasib mocking the Ghaibah of Mahdi [as]

55. Introduction

Before delving into the main subject, the Nawasib need to have the following two things in their minds:

Firstly, the Sunnah of Allah (swt) never changes. Allah (swt) says in Quran:

[Yusufali 33:62] (Such was) the practice (approved) of Allah among those who lived aforetime: No change wilt thou find in the practice (approved) of Allah.

Secondly, the Prophet [s] clearly said, as has been attested in Sunni books through different authentic chains that the Muslims shall adhere to the footsteps of Jews and Christians:

Abu Sa'id al-Khudri reported Allah's Messenger (may peace be upon him) as saying:
You would tread the same path as was trodden by those before you inch by inch and step by step so much so that if they had entered into the hole of the lizard, you would follow them in this also. We said: Allah's Messenger, do you mean Jews and Christians (by your words)" those before you"? He said: Who else (than those two religious groups)?
Sahih Muslim, Book 034, Number 6448

With these two points in mind, please read the following tradition of Imam Sadiq (as). It is reported through 'Abd Allah b. Fadl Hashimi:

Imam Sadiq said: "The one entrusted with the command will necessarily live an invisible life. This will lead those who are already astray into doubt." So I asked the Imam the reason. He said: "I am not permitted to reveal the reason." I went on to seek the philosophy behind the invisible life of the Imam of the Age.

He said: "It is the same wisdom that existed in the prior situation when other proofs of God also went into occultation. However, the true understanding behind this occurrence will not take place until after he has reappeared, just as the wisdom behind making the boat defective, killing the boy, and repairing the falling wall [in the story of Moses and Khidr in the Qur'an] were revealed to Moses only after the two had decided to part company. O the son of Fadl! The subject of occultation is among the divine secrets and a concealed matter whose knowledge is only with God. Since we regard God to be wise we must also affirm that His acts are based on that perfect wisdom, even when the detailed understanding is not accessible to us."
Bihar al-Anwar, Volume 52 page 91

After Allah (swt) raised Prophet Isa (as), the righteous companions of Isa (as) truthfully asserted that:

1. He had not been crucified.
2. Another person had been crucified whose Allah (swt) had been altered to replicate that of Prophet Isa (as).
3. Allah (swt) had raised Isa (as) into Ghaibah (occultation) until that point when the Universe shall nearly come to an end.

The Jews mocked these righteous companions of Isa (as) at their 'true' claim. Interestingly, the
Nawasib today mock the Ghaibah of Imam Mahdi (as) in the same way as the Jews mocked the Ghaibah of Isa (as). Just compare the two assertions:

<table>
<thead>
<tr>
<th>Nasibi objections against Shias</th>
<th>Jewish objections against the righteous Sahaba of Isa (as)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Why is the Mahdi (as) of Shias hiding himself in a cave like a coward?</td>
<td>Why is the coward Isa (naudobillah) hiding himself in the heavens?</td>
</tr>
<tr>
<td>If Allah (swt) really wanted to protect Mahdi through a miracle, why didn’t he disappear before common folk, to enable hundreds of witnesses to his Ghaibah?</td>
<td>Why wasn’t Isa publicly raised into the skies, to enable the presence of thousands of witnesses?</td>
</tr>
<tr>
<td>Following the death of Imam Hassan Askari (as), why did some of companions of Imam Hassan Askari (as) deviate and attest that he was still alive?</td>
<td>Why didn’t some Sahaba of Isa (as) assert that he had been crucified?</td>
</tr>
</tbody>
</table>

There are likewise many other things that the Neo Nawasib mock with regards to the Ghaibah of Mahdi (as) that were likewise used by the Jews against the pious Sahaba to mock at the Ghaibah of Isa (as).

Let us begin by examining the Ghaibah of Isa (as) and Mahdi (as) in tandem so that we can appreciate the Sunnah of Allah (swt) and expose the behavior of those alleged Muslims that have replicated the footsteps of the Jews by denying the Sunnah of Allah (swt).

The crucial point of our discussion shall entail the comparative study of the evidence for the Ghaibah of Isa (as) against the evidence of the Ghaibah of Mahdi (as).

56. The ascension and occultation of Isa (as) according to the Gospel of Barnabas

We shall provide details about the Ghaibah of Isa (as) from 'The Gospel of Barnabas' that is considered the most authentic Gospel by Muslims that concords with the Quranic concept about Isa (as). Those that wish to know more about the 'Gospel of Barnabas' and the Muslim view of it can consult http://www.barnabas.net as this website is maintained by a group of Muslims.

Below, we are quoting the text of the final 9 chapters of this Gospel (i.e. from chapter 214 to 222). This text has been cited verbatim from mentioned web site. These 9 chapters discuss the entire episode relating to the raising of Isa (as) into Ghaibah by Allah (swt).

**Gospel of Barnabas, Chapter 214: Judas Betrays**

_Having gone forth from the house, Jesus retired into the garden to pray, according as his custom was to pray, bowing his knees an hundred times and prostrating himself upon his face. Judas, accordingly, knowing the place where Jesus was with his disciples, went to the high priest, and said: "If you will give me what was promised, this night will I give into your hand Jesus whom you seek; for he is alone with eleven companions." The high priest answered: "How much do you seek?"

Judas said, "Thirty pieces of gold."

Then straightway the high priest counted to him the money, and sent a Pharisee to the governor to fetch soldiers, and to Herod, and they gave a legion of them, because they feared the people; wherefore they took their arms, and with torches and lanterns upon staves went out of Jerusalem._
The story of the promised Mahdi was widespread amongst Muslims from the early days of Islam. The traditions and the hadith-reports about the subject were in circulation amongst the people.

The rulers of the time were likewise aware of these hadith-reports that announced the promised Mahdi would be from amongst the descendants of Fatima and Husayn. These traditions announced the destruction of unjust governments by the Mahdi, who would establish the rule of justice and equity throughout the world.

The Heads of State consequently feared the birth and emergence of the promised Mahdi and were determined to rid themselves of the danger of his prophesized revolution. It was for this reason that the homes of the family members of the Prophet, that is, the Hashimites, and more particularly Imam Hasan 'Askari's home, was under constant surveillance and was under the watchful eyes of the secret agents of the 'Abbasid regime.

Mu'tamid, the 'Abbasid caliph, had assigned a number of midwives to conduct espionage missions of the Hashimite families to collate information about pregnancies and child births. When the caliph got news of Imam Hasan 'Askari's illness, he instructed his agents to keep a constant watch over the house of the Imam. When he heard that the Imam had died, he ordered a search of the Imam's house to find the whereabouts of his son. In addition to this, he sent some of these midwives to examine the slave girls of the Imam to determine if they were pregnant. If a woman was found pregnant she was detained and imprisoned.

The midwives suspected one of the women to be pregnant and reported her to the caliph. The caliph ordered her to be confined to one of the rooms and commissioned Tahrir, his servant, to watch over her. He did not set her free until he was sure that she did not carry the Imam's child. He did not stop with the household of Imam Hasan 'Askari. Rather, as soon as the funeral was over he ordered all the houses to be searched and kept under surveillance.

Reference:

Usul al-kafi, Bab mawlid abi Muhammad al-Hasan b. 'Ali. One can also consult other sources that mention the adverse conditions under which these women suffered at the hands of the 'Abbasid caliph and his fear of the existence of a son of Imam Hasan 'Askari.

The Gospel of Barnabas, Chapter 215: Divine Rescue of Jesus

When the soldiers with Judas drew near to the place where Jesus was, Jesus heard the approach of many people, wherefore in fear he withdrew into the house. And the eleven were sleeping. Then God, seeing the danger of his servant, commanded Gabriel, Michael, Rafael, and Uriel, his ministers, to take Jesus out of the world. The holy angels came and took Jesus out by the window that looks toward the South. They bare him and placed him in the third heaven in the company of angels blessing God for evermore.

Comments

Ironically it was the Jews that first mocked the righteous companions of Isa (as) by posing the question: “Does God not have the capability to Protect your Imam, that has caused him to hide like a coward?”
coward?"

**Gospel of Barnabas, Chapter 216: Judas Transformed**

Judas entered impetuously before all into the chamber whence Jesus had been taken up. And the disciples were sleeping. Whereupon the wonderful God acted wonderfully, insomuch that Judas was so changed in speech and in face to be like Jesus that we believed him to be Jesus. And he, having awakened us, was seeking where the Master was. Whereupon we marvelled, and answered: 'You, Lord, are our master; have you now forgotten us?'

And he, smiling, said: 'Now are you foolish, that know not me to be Judas Iscariot!' And as he was saying this the soldiery entered, and laid their hands upon Judas, because he was in every way like to Jesus. We having heard Judas' saying, and seeing the multitude of soldiers, fled as beside ourselves. And John, who was wrapped in a linen cloth, awoke and fled, and when a soldier seized him by the linen cloth he left the linen cloth and fled naked. For God heard the prayer of Jesus, and saved the eleven from evil.

**Gospel of Barnabas, Chapter 217: Judas Scourged and Mocked**

The soldiers took Judas; and bound him, not without derision. For he truthfully denied that he was Jesus; and the soldiers, mocking him, said: 'Sir, fear not, for we are come to make you king of Israel, and we have bound you because we know that you do refuse the kingdom.' Judas answered: 'Now have you lost your senses! You are come to take Jesus of Nazareth; with arms and lanterns as [against] a robber; and you have bound me that have guided you, to make me king!'

Then the soldiers lost their patience, and with blows and kicks they began to flout Judas, and they led him with fury into Jerusalem. John; and Peter; followed the soldiers afar off; and they affirmed to him who writes (i.e. Barnabas) that they saw all the examination that was made of Judas by the high priest, and by the council of the Pharisees, who were assembled to put Jesus to death. Whereupon Judas spoke many words of madness, insomuch that every one was filled with laughter, believing that he was really Jesus, and that for fear of death he was feigning madness. ........

When it was morning there assembled the great council of scribes and elders of the people; and the high priest with the Pharisees sought false witness against Judas, believing him to be Jesus: and they found not that which they sought. And why say I that the chief priests believed Judas to be Jesus? No all the disciples, with him who writes, believed it; and more, the poor Virgin mother of Jesus, with his kinsfolk and friends, believed it, insomuch that the sorrow of every one was incredible.......... ........

As God lives, he who writes (i.e. Barnabas) forgot all that Jesus had said: how that he should be taken up from the world, and that he should suffer in a third person, and that he should not die until near the end of the world. Wherefore he went with the mother of Jesus and with John to the cross. ...........

So they led him to Mount Calvary, where they used to hang malefactors, and there they crucified him naked; for the greater ignominy. *Judas truly did nothing else but cry out: 'God, why have you forsaken me, seeing the malefactor has escaped and I die unjustly?' *Truly I say that the voice, the face, and the person of Judas were so like to Jesus, that his disciples and believers entirely believed that he was Jesus; wherefore some departed from the doctrine of Jesus, believing that Jesus had been a false prophet, and that by art magic he had done the miracles which he
did: for Jesus had said that he should not die till near the end of the world; for that at that time he should be taken away from the world.

But they that stood firm in the doctrine of Jesus were so encompassed with sorrow, seeing him die who was entirely like to Jesus, that they remembered not what Jesus had said. And so in company with the mother of Jesus they went to Mount Calvary, and were not only present at the death of Judas, weeping continually, but by means of Nicodemus and Joseph of Abarimathia; they obtained from the governor the body of Judas to bury it. Whereupon, they took him down from the cross with such weeping as assuredly no one would believe, and buried him in the new sepulchre of Joseph; having wrapped him up in an hundred pounds of precious ointments.

Gospel of Barnabas, Chapter 218: Judas Crucified

Then returned each man to his house. He who writes, with John and James his brother, went with the mother of Jesus; to Nazareth.

Those disciples who did not fear God went by night [and] stole the body of Judas and hid it, spreading a report that Jesus was risen again; whence great confusion arose.

Comments

So the companions of Isa (as), who didn't fear Allah i.e. their hearts were not pure hid the body of Judas whom they considered Isa (as) and falsely claimed that Jesus had risen again was still alive.

Now look at the Nawasib that mock the Shias of Ahlulbayt [as] by pointing out that after the death of Imam Hassan Askari (as), some of his companions alleged that he was not dead but remained alive. We would like to ask the Nawasib:

Did the Jews have sufficient proof to deny the Ghaibah of Isa (as) on the basis that some of his companions (who didn't fear Allah) deviated and asserted that he had been brought back to life?

If you believe they did, then verily you have gone out of the pale of Islam.

If the answer is no, then why are you following the footsteps of the Jews step by step and using this argument so as to deny the existence of Mahdi (as)?

..........The news reached Nazareth how that Jesus, their fellow citizen, having died on the cross was risen again. Whereupon, he that writes; prayed the mother of Jesus; that she would be pleased to leave off weeping, because her son was risen again. Hearing this, the Virgin Mary, weeping, said: 'Let us go to Jerusalem to find my son. I shall die content when I have seen him.'

Gospel of Barnabas, Chapter 219: Jesus appeareth to his friends

The Virgin returned to Jerusalem with him who writes, and James and John, on that day on which the decree of the high priest went forth. Whereupon, the Virgin, who feared God, albeit she knew the decree of the high priest to be unjust, commanded those who dwelt with her to forget her son. Then how each one was affected! God who discerns the heart of men knows that between grief at the death of Judas whom we believed to be Jesus our master, and the desire to see him risen again, we, with the mother of Jesus, were consumed.
So the angels that were guardians of Mary ascended to the third heaven, where Jesus was in the company of angels, and recounted all to him. Wherefore Jesus prayed God that he would give him power to see his mother and his disciples. Then the merciful God commanded his four favourite angels, who are Michael, Gabriel, Raphael, and Uriel, to bear Jesus into his mother's house, and there keep watch over him for three days continually, suffering him only to be seen by them that believed in his doctrine.

Comments

Isa (as) stayed there for only 3 days, while Mahdi (as) remained at home until the age of five.

Allah's Sunnah was that Isa (as) would only be seen by those that believed in his doctrine. Allah's Sunnah was that Imam Hassan Askari show Mahdi (as) only to his those close companions, that feared Allah (from the depths of their hearts) and believed in the doctrine that he was the 11th appointed/chosen Caliph/Imam of Allah (swt).

Jesus came, surrounded with splendour, to the room where abode Mary the Virgin with her two sisters, and Martha and Mary Magdalen, and Lazarus, and him who writes, and John and James and Peter. Whereupon, through fear they fell as dead. And Jesus lifted up his mother and the others from the ground, saying: 'Fear not, for I am Jesus; and weep not, for I am alive and not dead.' They remained every one for a long time beside himself at the presence of Jesus, for they altogether believed that Jesus was dead. Then the Virgin, weeping, said: 'Tell me, my son, wherefore God, having given you power to raise the dead, suffered you to die, to the shame of your kinsfolk and friends, and to the shame of your doctrine? For every one that loves you has been as dead.'

Chapter 220: Jesus and the four Angels

Jesus replied, embracing his mother: 'Believe me, mother, for truly I say to you that I have not been dead at all; for God has reserved me till near the end of the world.' And having said this he prayed the four angels that they would manifest themselves, and give testimony how the matter had passed.

Thereupon the angels manifested themselves like four shining suns, insomuch that through fear every one again fell down as dead. Then Jesus gave four linen cloths to the angels that they might cover themselves, in order that they might be seen and heard to speak by his mother and her companions. And having lifted up each one, he comforted them, saying: 'These are the ministers of God: Gabriel, who announces God's secrets; Michael, who fights against God's enemies; Rafael, who receives the souls of them that die; and Uriel, who will call every one to the judgment of God at the last day. Then the four angels narrated to the Virgin how God had sent for Jesus, and had transformed Judas, that he might suffer the punishment to which he had sold another.

Then said he who writes: 'O Master, is it lawful for me to question you now, as it was lawful for me when you dwelt with us?' Jesus answered: 'Ask what you please, Barnabas, and I will answer you'. Then said he who writes: 'O Master, seeing that God is merciful, wherefore has he so tormented us, making us to believe that you were dead? and your mother has so wept for you that she has been near to death; and you, who are an holy one of God, on you has God suffered to fall the calumny that you were slain amongst robbers; on the Mount Calvary?'

Jesus answered: 'Believe me, Barnabas, that every sin, however small it be, God punishes with great punishment, seeing that God is offended at sin. Wherefore,
since my mother and my faithful disciples that were with me loved me a little with earthly love, the righteous God has willed to punish this love with the present grief, in order that it may not be punished in the flames of hell.

And though I have been innocent in the world, since men have called me "God," and "Son of God, in order that I be not mocked of the demons on the day of judgment, has willed that I be mocked of men in this world by the death of Judas; making all (non believing) men to believe that I died upon the cross. And this mocking shall continue until the advent of Muhammad, the Messenger of God, who, when he shall come, shall reveal this deception to those who believe in God's Law. Having thus spoken, Jesus said: 'You are just, O Lord our God, because to you only belongs honour and glory without end.'

Gospel of Barnabas, Chapter 221: Jesus chargeth Barnabas to write

Jesus turned himself to him who writes, and said: "Barnabas, see that by all means you write my gospel concerning all that has happened through my dwelling in the world. And write in a similar manner that which has befallen Judas, in order that (only) the faithful may be undeceived, and every one (of them) may believe the truth."

The Jews rejected the notion of Isa (as) being Allah's appointed Prophet. Hadhrat Isa (as) therefore made it clear that Allah lead the non believers to believe that he had died on the cross and would continue to affirm this deviant belief, until they gauged the witness testimony of the righteous companions, namely that he (as) had been raised up to the Heavens in a state of Ghaybah, once they accepted this they would likewise acknowledge he was the divinely appointed Prophet of Allah (swt).

Rejecting the notion that Isa (as) has been crucified, is linked to affirming that he is chosen Prophet of Allah (swt), and deeming the witness testimonies of his pious companions to be the testimonies of truthful men.

Imam Hassan Askari (as) and Imam Mahdi (as) commanded their righteous companions to record the birth and existence of Imam Mahdi (as) exclusively for those faithful, that believed in the doctrine of twelve divinely appointed Imams, so that the truth was made manifest and they were protected from deception. Those that rejected the doctrine of twelve divinely appointed Imams, will never accept the occultation of Imam Mahdi (as). Their rejection of Ghaibah is in consequence to their rejection of the first main condition requiring that they have faith in the twelve divinely appointed Imams. That is precisely why they reject the witness testimonies of those righteous companions of the Imam, who recorded the events depicting the existence and occultation of Imam Mahdi (as). Retuning to the Gospel of Barnabas we read:

Then answered he who writes: "I will do so, if God wills, O Master; but I do not know what happened to Judas, for I did not see it."

Jesus answered: "Here are John and Peter who saw everything, and they will tell you all that has passed." And then Jesus commanded us to call his faithful disciples [so] that they might see him. So James and John called together the seven disciples with Nicodemus and Joseph, and many others of the seventy-two, and they ate with Jesus.

Now compare this to the narration about the birth of Imam Mahdi (as):

Mu'awiya b. Hakim, Muhammad b. Ayyub and Muhammad b. 'Uthman 'Amri related the following account:

There were forty of us that collectively attented Imam Hasan 'Askari's house. The
Imam presented his son to us and said: "This is your Imam and my successor. After me you must obey him. Do not get into a dispute on this matter, otherwise you will be destroyed. However, you must remember that after this you will not be able to see him."

_Bihar al-anwar, Volume 52 page 25_

Ja’far b. Muhammad b. Malik was amongst a group of the prominent members of the Shi’i’ that included ‘Ali b. Bilal, Ahmad b. Hilal, Muhammad b. Mu’awiya b. Hakim and Hasan b. Ayyub. He relates the following occasion:

We were all gathered at the Imam ‘Askari’s house to seek knowledge of his successor. There were some forty people there. At that time ‘Uthman b. ‘Amr stood up and asked: "O son of the Prophet, we have come to ask you about something of which you have better knowledge." The Imam said: "Please be seated." He then left the room asking everyone to remain there. He returned after an hour, having brought with him a small boy whose face was shining like the moon. He then announced: "This is your Imam, obey him, let it be known that you will not see him again after this day.

_Ithbat al-hudat, Volume 6 page 31_

There are at least 18 Ahadith, confirming that the companions of Imam Askari (as) saw Imam Mahdi (as).

_The third day Jesus said: "Go to the Mount of Olives with my mother, for there I will ascend again to heaven, and you will see who shall bear me up." So they all went there except twenty-five of the seventy-two disciples, who for fear had fled to Damascus. And as they all stood in prayer, at midday Jesus came with a great multitude of angels who were praising God: and the splendour of his face made them greatly afraid and they fell with their faces to the ground. But Jesus lifted them up, comforting them, and saying: "Do not be afraid, I am your master”

And he reproved many who believed that he had died and risen again, saying: "Do you hold me and God for liars? I said to you that God has granted to me to live almost to the end of the world. Truly I say to you, I did not die; it was Judas the traitor. Beware, for Satan will make every effort to deceive you. Be my witnesses in Israel, and throughout the world, of all things that you have heard and seen."

And having said this, he prayed God for the salvation of the faithful, and the conversion of sinners and [then], his prayer ended, he embraced his mother, saying: "Peace be to you, my mother. Rest in God who created you and me." And having said this, he turned to his disciples, saying: "May God’s grace and mercy be with you." Then before their eyes the four angels carried him up into heaven.

_Gospel of Barnabas, Chapter 222: Jesus carried up to Heaven_

After Jesus had departed, the disciples scattered through the different parts of Israel and of the world, and the truth, hated of Satan, was persecuted, as it always is, by falsehood. For certain evil men, pretending to be disciples, preached that Jesus died and rose not again. Others preached that he really died, but rose again. Others preached, and yet preach, that Jesus is the Son of God, among whom is Paul deceived. But we - as much as I have written - we preach to those that fear God, that they may be saved in the last day of God’s Judgment. Amen.

Comments

The total number of disciples of Isa (as), what witnessed his being raised into Ghaibah, were
If we add Hadhrat Mariam, her 2 sisters, Martha, Mary Magdalen, and Lazarus then the total number of witnesses increases to 53.

Satan hates the truth and caused many disciples of Isa (as) to deviate and split into sects. The positions of the disciples can be categorized into four groups:

**The first group:** falsely preached that Isa (as) died on the cross and never rose again

**The second group:** falsely claimed that he died in the cross was subsequently resurrected

**The third group:** through the propagation of self proclaimed disciple Paul claimed that Jesus was the Son of God,

**The fourth group:** (who were in the minority) preached the Truth to those who feared God, so that they may be saved.

The Jews mocked this fourth righteous group of companions of Hadhrat Isa (as) by questioning them about the formation of all these contradictory Sects. Was the existence of these Sects with differing views sufficient grounds for the Jews to deny the ascension of Isa (as) prior to his crucifixion?

Just look at the Post Modern Nasibies that are following the Jews inch by inch and vigorously reject the of doctrine of their being divinely appointed Imams by arguing that if Imamate is a pivotal part of Islam, why did so many deviant Sects exist during the lifetime of the twelve Imams (as)?

**57. Conclusion**

The number of disciples of Isa (as), that witnessed the ascension to heaven were 53. A similar number of the companions of Imam Hassan Askari (as) witnessed the existence and occultation of Imam Mahdi (as). If we included Iman Hassan Askari, Hakima Khatoon and the other slave girls and men as witnesses, it is likely that the number of witnesses of Imam Mahdi (as)’s occultation would be greater than those that witnessed the ascension and occultation Hadhrat Isa (as).
12. Chapter Twelve - The Spiritual Reality of Imamate

Finally, we may turn to the question (alluded to above) about how Imam al-Mahdi (as) functions as an Imam during his Occultation. Ansar.org’s article is predicated on an entirely distorted and confused idea of Imamate. As for the textual and historical criticisms made therein, they have already been discussed and amply refuted in other works. Here, we will deal with one of the main accusations made with regards to the Safra (the representatives of the Holy Imam (as)): If Imamate lies at the center of Shi’ism, and the world is always in constant need of an Imam, than how is it that the Imam can be in ghaybah, and that the Shi’a can be forced to rely upon the fallible representatives of the Imam?

Firstly, this question demonstrates the author’s disbelief in the Islamic revelation. Many Prophets existed in a state of occultation, and continued to benefit their nations while in that state. It is well known that a large number of such Prophets were required to do so owing to the circumstances of their time. Hazrat Ibrahim (as) kept himself aloof from the people for some time; Hazrat Musa (as) also became screened for some time from his adherents, and during this period of his occultation his followers became annoyed with him. Hazrat Yusuf (as) was concealed and without making himself apparent, and yet kept on providing guidance to his followers, and when his occultation came to an end his true position became apparent to all. These people concealed themselves during their periods of preaching and prophecy and when there was no requirement they became apparent. Many such Prohets, for example Hazrat Ibrahim (as) also had miraculously long lives.

We firmly believe that the earth never remains free from God’s hujjat. According to the order of the Prophet Muhammad (s), acknowledging the presence of any known declaration is compulsory on the earth every time. As such, if Hazrat Imam al-Mahdi is not present at this time on the earth, then who is the such divine entity whom we accept as the God declaration? Indeed, to state that no such Imam (as) exists is to question the word of Rasulullah (s).

As is often the case with Wahabi authors, the author of “The Myth of the 12th Imam” contradicts many illustrious Sunni ‘ulama. Concerning the Occultation of the Imam, the Sunni Mufti-e-Azam Suleman Hanfi Qundozi writes in his great book Yanabi-ul-Mawaddat, Bombay, page. 370 that Hazrat Mohammad (s) says that Imam al-Mahdi is the Hidden Imam prophesized by the Prophet (s), and the people who endure the occultation of Imam al-Mahdi and those who will be firm in their love for him will be blessed. Allama Hussain Vaaz Kashifi explains that the “eternal word” left by Allah (swt), referred to in the Qur’an, will be Imam al-Mahdi, and that and amongst the Aal-e-Mohammad he is the one who is still present and existing. The author of Noor-ul-Absar documents the appearance and dominancy of Imam-e-Waqat that when he will make appearance by the sanction of God, He will overcome all the religions, and except Islam there will not be any other religion existing in the world. [Noor-ul-Absar, p. 153]. Numerous other major Sunni sources agree that the Mahdi is none other than the Imam Mahdi (as) of the Shia, the Twelfth Imam whose longevity is a miracle. As further examples we can cite, from many, the greatest Sufi saint Ibn Arabi himself, who gives the full lineage of the Imam Mahdi (as) through the Shia Imams that came before him and declares his belief that this is also the Mahdi who will rise as the great Messiah at the end of time. Amongst contemporary scholars, the largest section of Sunni Muslims are the Hanafi fiqa who account for 80% of Sunni muslims. Their greatest scholar in south asia (home to the single largest group of Muslims in the world or about 1/3 of all Muslims) is Dr. Tahir Qadri. In his recent work Qadri’s has extolled the 12 Imams of the Shia, and concurred that the promised Mahdi is the same as the Imam Mahdi (as) of the Shia. Thus the greatest Sufi saint, and the greatest contemporary sunni scholar believes in Imam Mahdi (as) the 12th Shia Imam.

Beyond this, we will see that the answer to the question about how the Imam (as) will function during the ghaybah can only make sense if one understands the spiritual reality of the Imam. During the Occultation, the true believer is still able to maintain a spiritual relationship with the Imam (as), because in his being he transcends the limits of physical reality. He is not merely a
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