

# AHADITH ABOUT IMAM MAHDI (AJTF)

*Imam Ali Naqi & Hassan Askari(as)*



1- 'Uyūn Akhbār al-Redhā: Abu Hāshim al-Ja'fari says, I heard Abu al-Hasan of the 'Askar (a.s) say, "The heir after me is my son Hasan. How would you be like to the heir after the heir?" "Why, may I be your ransom?" I asked. He said, "Because you will not see his person and it will not be permissible for you to mention him by his name." I asked him, "So how are we going to mention him?" He said, "Say, al-Hujja from the House of Muhammad."

2- Kifāya al-Athar: 'Ali Ibn Mahziyār says, I wrote to Abu al-Hasan (a.s) asking him about the relief. He wrote, "When your Patron will disappear from the abode of the oppressors, expect the relief."

3- Ikmāl al-Dīn: Ishāq Ibn Ayyūb says, I heard Abu al-Hasan 'Ali Ibn Muhammad (a.s) say, "The Patron of this Order is the one about whom people will say he is not born yet."

4- Ikmāl al-Dīn: Muhammad Ibn Fāris says, I and Ayyūb Ibn Nūh were on the way to Mecca. We disembarked at the valley of Zabāla and sat down talking. We ended up discussing our current situation and the lack of access to the Imam. Ayyūb Ibn Nūh said, "I wrote this year, mentioning some of these things. He wrote back to me, 'When your standard is raised from your backs, expect the relief from the beneath of your feet.'"

5- Ikmāl al-Dīn: 'Ali Ibn 'Abd al-Ghaffār says, When Abu Ja'far II (a.s) passed away, the Shī'a wrote to Abu al-Hasan (a.s) asking him about the position of Imamate. He wrote to them, "The position is mine so long as I am alive. When the measures of Allah, the High, catch me, my heir will come to you. And how would you be like to the heir after the heir?"

6- Ikmāl al-Dīn: Musā Ibn Ja'far al-Baghdādi says, I heard Abu Muhammad al-Hasan Ibn 'Ali (a.s) say, "As if I see you, you have disputed after me with regard to my heir. Behold, someone who professes faith in the Imams after the Prophet of Allah yet denies my son, is like someone who professes faith in all prophets and apostles of Allah and 150 then rejects the Prophethood of Muhammad the Messenger of Allah (a.s); and the denier of the Messenger of Allah (a.s) is like the one who rejects all of the prophets. Because obedience to our last one is obedience to our first one and rejecter of our last one is the rejecter of our first one. Behold, my son will have an occultation in which people will doubt except the ones whom Allah saves."

7- Ikmāl al-Dīn: 'Ali Ibn Himām says, I heard Muhammad Ibn 'Othmān al-'Amri, (a.s) say, I heard my father say, Abu Muhammad al-Hasan Ibn 'Ali (a.s) was asked, while I was with him, about the tradition narrated from his forefathers, peace be unto them, that the earth does not remain without the Hujja of Allah over His creation until the Day of Judgment and that if anyone who dies without the cognition of the Imam of his

Age, he dies a pagan death. He said, "This is true as the daylight is true." It was said, "O' son of the Messenger of Allah, who is the Hujja and the Imam after you?" He said, "My son M. U. H. A. M. M. A. D. And he is the Imam and the Hujja after me. Whoever dies not knowing him, will die a pagan death. Behold, he will have an occultation during which the ignorant individuals will be perplexed and the invalidators will perish and the time-assigners will lie. Then he will rise. As if I am gazing at the white standards waving over his head in the Najaf of Kufa."

8- Ikmāl al-Dīn: Musā Ibn Ja'far al-Baghdādi says, A letter came from Abu Muhammad (a.s) which stated, "They presumed that they want to murder me in order to cut off my progeny. Allah belied their word, and all praise is due to Allah."

9- Ikmāl al-Dīn: Ahmad Ibn Ishāq says, I heard Abu Muhammad al-Hasan Ibn 'Ali al-'Askari (a.s) say, "All praise is due to Allah, the One Who did not take me from the world until He showed me the heir after me, the one who our of all people looks most similar to the Messenger of Allah (a.s) in his physique and in his character. May Allah, the High, protect him in his occultation and then manifest him, so he may fill the earth with equity and justice as it will be full of injustice and oppression."

10- Al-Ghaiba of Sheikh Tusi: Banān Ibn Hamdawayh says, The passing away of Abu Ja'far (a.s) was mentioned before Abu al-Hasan al-'Askari (a.s). He said, "That is so long as I am alive and remaining. However, how would it be like when they miss the one after me?"

11- Al-Ghaiba of Sheikh Tusi: Abu Hāshim al-Ja'fari says, I said to Abu Ja'far (a.s), "Your majesty prohibits me from asking you, would that you give me permission to inquire from you?" He said, "Ask." I said, "O' my master, do you have a son?" He said, "Yes." I said, "If something happens, then where should I inquire about him?" He said, "In Medina."

12- Al-Ghaiba of Sheikh Tusi: A congregation of scholars narrates on the authority of Ahmad Ibn Ishāq that he asked Abu Muhammad (a.s) about the Patron of this Order, in reply to which the Imam made a gesture with his hand, meaning he is alive and his neck has hardened.

13- Kifāya al-Athar: Abu al-Mufadhdhal al-Shaybāni narrates from 'Allān al-Rāzi, saying, One of our scholars narrated to me that when the concubine of Abu Muhammad was pregnant, he said to her, "You will give birth to a boy. His name is M. U. H. A. M. M. A. D. and he is the Qā'im after me."

14- Ikmāl al-Dīn: Al-'Attār narrates through the chain of narration on the authority of Abu Hātam, who says, I heard Abu Muhammad al-Hasan Ibn 'Ali (a.s) say, "In the

year two hundred and sixty my Shī'a will go asunder." In that year Abu Muhammad (a.s) passed away and his Shī'a and supporters went different ways. Some of them followed Ja'far; some of them went astray and were seized by doubts; some of them remained on their perplexity; and some of them remained steadfast on their religion through the help of God, the Exalted.

15- Al-Kharā'ij wa al-Jarā'ih: `Ali Ibn Ibrāhīm narrates from his father, from `Isā Ibn Sabīh: Al-Hasan al-`Askari (a.s) entered upon me in the prison. I knew him. He said to me, "You are sixty five years and one month and two days old." There was a book of supplication with me, which had my birth date. I looked and it was as he had said. He asked, "Do you have a son?" I said, "No." He said, "O' Allah, give him a son so he may be his forearm. Good a forearm is a son!" Then he said, A person with an arm avenges his oppression Desolate is the one who does not have an arm. I asked, "Do you have a son?" He said, "By Allah, soon I will have a son who will fill the earth with equity. But now, no." Then he versified, Perchance, you will see me one day As I will be with my many sons around me, Because before Tamīm sired a nation He lived a long while amidst the people as he was one man