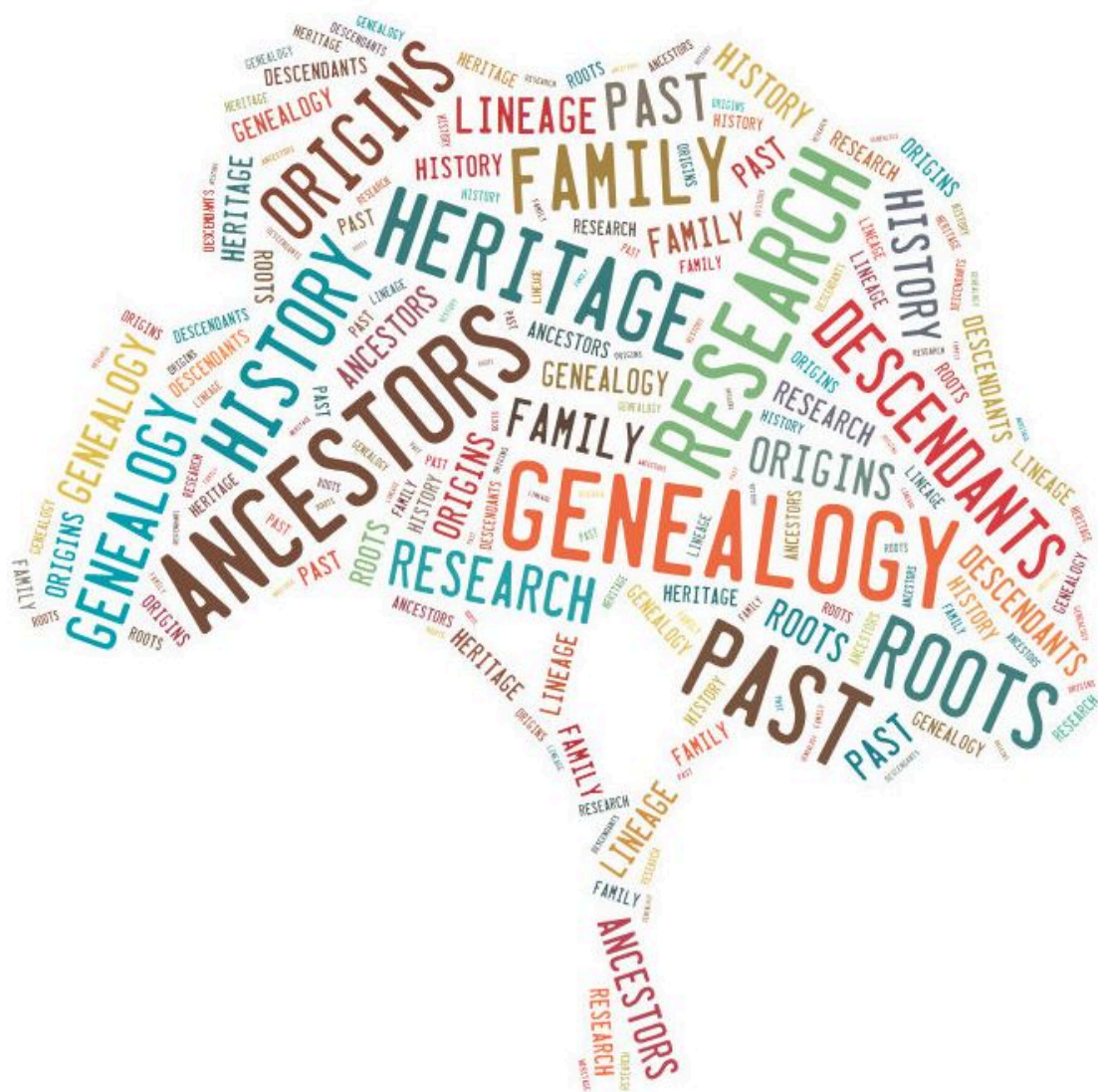


Genealogy of Imam Mahdi (as) in Morocco and Iraq



By Anis Kotia, graduate of the Blessed Mahdi Howza

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*The Prophet Muhammad: "Indeed, the master of this matter will have an occultation."
(Al-Kulayni, Al-Kafi, Vol. 1, p. 339)*

*And he said: "Allah looked upon the earth and chose me, making me a prophet. Then, He looked a second time and chose Ali, commanding me to take him as my successor. He is the father of my two grandsons. Allah made me and them proofs over His servants, and from the lineage of Hussein, He appointed Imams who uphold my command and preserve my will. The ninth of them is the Qa'im of my Household, the one most resembling me. He will appear after a long occultation and a misleading confusion."
(Al-Saduq, Kamal al-Din wa Tamam al-Ni'ma, p. 257, Chapter 24, Hadith 2)*

Abstract

This paper explores the genealogical lineage of the Ja'āfirah tribe in Egypt and its historical claims of descent from Imam Muhammad al-Mahdi (pbuh).

The research draws from archival sources, family trees, and field visits to present evidence of this connection.

The findings reveal partial preservation of lineage but limited continuity of Ahlulbayt teachings.

Paper overview

This research begins in Chapter 1 with a statement of the motivations and reasons for delving into this fascinating topic.

In Chapter 2, we address the context of the topic and the research that preceded it.

In Chapter 3, we review a brief biography of Amir Hamad ibn Muhammad Abu al-Ja'fara.

In Chapter 4, we explore evidence of the presence of the progeny of the Prophet's Household in the regions of Kafr El-Sheikh and in well-known figures such as Ibrahim al-Desouki, Sidi Talha al-Tilmisani, and others.

In Chapter 5, we examine the genealogical tree of Sayyid Ahmad al-Hasan (peace be upon him), evaluate it critically, and scrutinize the signatures of that blessed lineage.

In Chapter 6, we discuss the story of the Green Island, its partial alignment with reality, and the insights gained from research on the Ja'fari tribes.

In Chapter 7, we cover additional visits that further enhance our knowledge.

In Chapter 8, we conclude this research by reviewing some narrations from the Infallible Household regarding the occultation of the Imam and the Ummah's reaction to him, comparing whether such narrations have been fulfilled or not.

In the appendices, there is a detailed account of a distinguished figure among the personalities of the Ja'fari tribe.

Introduction

Lineage holds a central place in Islam particularly among the descendants of the Prophet Muhammad (pbuhahf).

The topic of Imam Mahdi's identity within all Islamic sects is typically one of intense debate with some regarding him more of a persona or an emblem than an individual. This remained the case within most Muslim sects with only a small proportion of Muslims such as Naqshbandi Sufis and Twelver Imami Shias and in recent years, the followers of Syed Ahmed Al Hasan (as) remained connected to him as a person. The Imams have mentioned that the Imam will be exiled and remain in Ghaybah for a long period of time. All of this has been foretold by the likes of Imam Ja'far As Sadiq, as mentioned above.

Whatever one's belief in Imam Mahdi, it is rare where someone has gone in search of him, since, it seems the underlying assumption was that he will contact if he (or Allah) wishes, but the opposite is not possible.

This paper attempts to ground the Imam in a potential history between the second and third centuries.

Such findings are indeed unique since from a Shia perspective, Imam Mahdi and Ilyas are just two of the only individuals whose lives have been extended to have actually potentially married and had children, whereas, there are no narrations to be found telling the marriage of Isa or Khidr.

With the above in mind, this paper attempts to answer the following questions and sub questions:

1. What is the purpose of the Imam having descendants in different regions, despite the fact that the black banners and the companions of the Mahdi will emerge from east of Medina?
 - a. Are the Ja'fari tribe secretly Shiite?
 - b. Has the Ja'fari tribe inherited specific knowledge from Imam al-Mahdi?

Section 1: Awakening to the topic

The main reason and primary motivation for this journey was a post by some Australian supporters on Facebook, in which they presented documents and papers mentioning the progeny of Imam al-Mahdi in the Ja'fari tribe residing in Upper Egypt, who gradually migrated from the Maghreb. Their ancestors are from the lineage of Imam al-Mahdi, who settled in the city of Fez after his occultation from Iraq in the third Hijri century. These papers and documents included signatures, names of individuals, and their ID numbers, and they swore by their affiliation to the Imam (peace be upon him). Those documents sparked a desire within me to research and delve into this fascinating topic.

The journey led me not only to the Library of Alexandria, but also to the Syndicate of Sadah Ashraf in Cairo, Al Azhar University Printing Press, Foundation of Islamic Research in Cairo and National Library of Egypt where I finally found copies of the books I had been searching for.

During this journey I have been fortunate enough to examine a number of books related to this topic, but which I had previously heard of, all written by non Shia historians, but which all confirmed the existence of the 12 Imams as per the Will of the Prophet Muhammad and available in libraries of Alexandria and Cairo, Egypt.

This introduces a level of objectivity into this paper, since it could be acceptable to both parties: Sunnis and Shias.

Section 2: A sense of urgency

I first visited the Alexandria Library in January, but that was just a short visit to the library, but returned in March 2025 for a longer visit in which I searched for books specifically relating to the lineage of the Ja'afirah tribe and their ancestry from Muhammad bin Al Hasan. I uncovered something that would lead me to confirmation of Imam Mahdi's progeny in Morocco, then in Egypt.

Figure 1 (below) shows the book I found, in the section on Arab Genealogy, in the Alexandria Library.



After scanning through the pages on the Ja'afirah Tribe, I was pleasantly surprised to see the name of Imam Mahdi, Muhammad bin Al Hasan, in the pages.

After taking it to the print desk I ordered some of the pages to be printed.

Excerpt 1: descendants of Emir Hamd

The source of this section is a book by Abbas Hussein Basri, which outlines the Ja'āfirah's ancestry from Ali Al Taqi, from Muhammad

This lineage is highlighting one of the branches of the Ja’afirah tribe, the Hussaynyoon, who also claim ancestry from Emir Hamd, who was known as the Emir of Upper Egypt in the previous section.

The text in Figure 2 states (page 194 from the book):

b Muhammad,
b Hasan,
b Ali al-Hadi,
b Muhammad
 al-Jawad,
b Ali al-Ridha,
b Musa al-Kazim,
b Ja'far al-Sadiq,
b Muhammad al-Baqir,
b Ali al-Sajjad Zayn al-'Abidin,
b Imam Husayn,
b Imam Ali ibn Abi Talib and Lady Fatimah al-Zahra, the daughter of
the Messenger of Allah (peace be upon him)."



Excerpt 2: descendants of
Muhammad bin Abd Al
Syed (p 195 of the book)

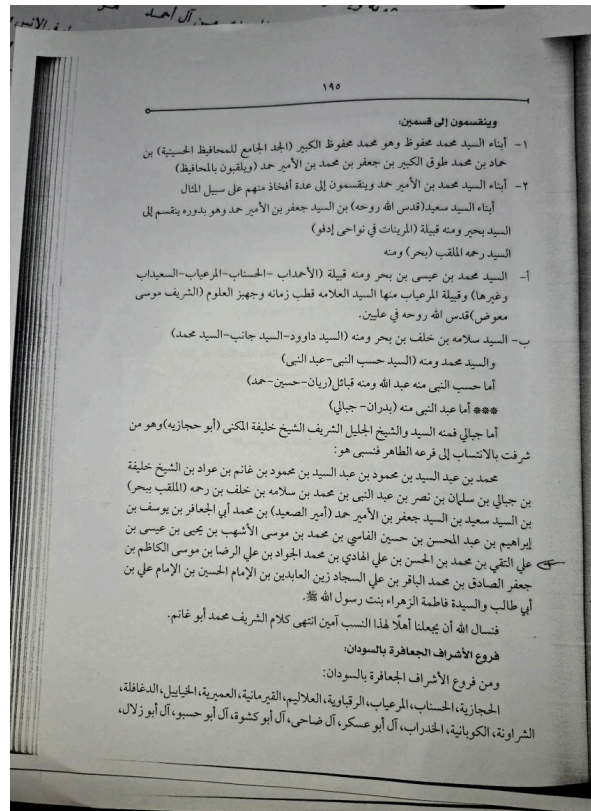
This lineage differs from
the previous one, since,
it begins with
Muhammad bin Abd Al
Syed, who traces his
ancestry back to Emir
Hamd.

Arabic and English are both
given below.

Muhammad son of 'Abd
al-Sayyid, son of
Mahmoud, son of 'Abd
al-Sayyid, son of
Mahmoud, son of

Ghanim, son of 'Awwad, son of Shaykh Khalifah, son of Jibali, son
of Salman, son of Nasr, son of 'Abd al-Nabi, son of Muhammad,
son of Salamah, son of Khalaf, son of Rahmah (nicknamed Baḥr),
son of Sayyid Sa'id, son of Sayyid Ja'far, son of Amir Ḥamad (Prince
of Upper Egypt), son of Muhammad Abu al-Ja'āfir, son of Yusuf,
son of Ibrahim, son of 'Abd al-Muḥsin, son of Husayn al-Fasi, son
of Muhammad, son of Musa al-Ashhab, son of Yahya, son of Isa,
son of Ali al-Taqi,

son of Muhammad,
son of Hasan,
son of Ali al-Hadi,
son of Muhammad al-Jawad,
son of Ali al-Ridha,
son of Musa al-Kazim,
son of Ja'far al-Sadiq,
son of Muhammad al-Baqir,
son of Ali al-Sajjad Zayn al-'Abidin,
son of Imam Husayn,



son of Imam Ali ibn Abi Talib and Lady Fatimah al-Zahra, the daughter of the Messenger of Allah (peace be upon him)."

Section 3: Emir Hamd bin Muhammad Abu Ja'afirah

Introduction

Emir Hamd is a central figure of this paper since he appears in more than one of the Hussaynyoon family trees which trace their roots to Muhammad bin Al Hasan.

Hence, we begin with an excerpt of his life, as found in publicly available information on the internet archives.

Excerpt from the Life of Prince Hamad¹

Emir Hamad bin Muhammad Abu Ja'fara was a prominent figure in the history of the Ja'fara Emirate in Upper Egypt. Born in Beheira in 632 AH, Prince Hamad assumed leadership of Upper Egypt by order of Sultan Al-Zahir Baybars. He founded the Ja'fara Emirate, which extended from Tama in the north to the lands of Mahas in the south, with Al-Toud as its headquarters. Prince Hamad passed away in 718 AH and was buried in Al-Toud, Luxor Governorate.

Emir Hamad played a significant role in stabilizing the Ja'fara tribes in Upper Egypt. He had a noble family with eight sons, and the Ja'fara notables primarily spread across Aswan, Qena, and Luxor governorates. His shrine in Ikhmim, east of Sohag Governorate, is still visited and remains part of the region's historical culture.

Thanks to Prince Hamad's efforts, the Ja'fara notables established their emirate bearing their name in Upper Egypt. This emirate played a pivotal role in stabilizing and organizing the Ja'fara in the region, solidifying their historical and social status.

Shrine of Prince Hamad bin Muhammad Abu Ja'fara

In Al-Toud, his remains are now in the new cemetery. Previously, he was buried next to the ancient Amri Mosque in Al-Toud, where the domes of Sayyidna Musa stood as a testament to a recent era. Prince Hamad was born in Beheira in 632 AH, the youngest of his siblings. His father enrolled him in a chivalry school with the Bahri Mamluks in the Delta and Beheira, while the noble Mamluks were in Cairo and the Citadel. He studied alongside Sultan Al-Zahir Baybars, forming a strong friendship. During the Tatar war in 658

¹ Available on a Website ([here](#))

AH, under Prince Qutuz's rule, Egypt faced a severe economic crisis. Qutuz gathered princes and sheikhs, led by the era's scholar Sheikh Al-Izz ibn Abdul Salam, urging all to donate wealth and equipment to the army. Qutuz led by example, and all Egyptians, including Prince Hamad, his brothers, and the nobles of Egypt, contributed significantly. Nobles from the Arab Maghreb also participated in fighting and donating. The army was prepared, led by Al-Zahir Baybars, with Prince Hamad, his six brothers, and other nobles under his command. They performed admirably, contributing to the Tatars' defeat, securing victory for Egypt and the Muslims. After the battle, when Al-Zahir Baybars assumed rule, unrest erupted in Upper Egypt. He sent an army led by Prince Hamad to quell the rebellions. Hamad defeated and killed the Prince of Qift, relocating the Upper Egypt emirate's headquarters to Al-Toud, his residence and current burial site. Sultan Al-Zahir Baybars appointed Prince Hamad as the emir of the region, which included Sudan up to Old Dongola, named the Ja'fara Emirate.

Emir Hamad as Emir of Southern Egypt

As Emir Hamad grew stronger, a sultanic decree from Al-Zahir Baybars, then Sultan of Egypt, appointed him emir of southern Egypt, from Tama in present-day Sohag northwards to the Mahas lands in northern Sudan southwards. Al-Toud was his headquarters, where he brought his brothers in Rabi' al-Awwal 675 AH. He passed away in Al-Toud, Luxor Governorate, in 718 AH, and has a shrine there.

This answers the question: Why is the noble Ja'fara lineage prevalent in Upper Egypt? Other reasons will be discussed later. This was a key factor in the presence of the noble Ja'fara lineage in these great regions. Those who deny this should visit these areas and witness the lineage's morals, customs, traits, cohesion, generosity, and purity—yes, their purity. These reflect the qualities of their forefathers, noble descendants of nobles, whose grandfather is our master, the Messenger of Allah (peace and blessings be upon him). Their regions' poverty only strengthened their faith. They intermarried among themselves and settled. Sayyid Sa'id, the first grandson of Prince Hamad, had only two sons: Sayyid Bahir and his brother Sayyid Bahr (nicknamed Rahma). Sayyid Bahr was born

in Mansouriya, a village in Daraw, Aswan, Egypt, in 763 AH, with ten sons. Each son's descendants have lived in villages for over 600 years. How vast is the lineage of Sayyid Bahr, the great-grandson of Sayyid Muhammad Abu Ja'fara? We add that the descendants of Sayyid Bahr, nicknamed Rahma, born in Mansouriya, Aswan, in 763 AH and died in 815 AH, are specifically noted. Genealogy requires precision, as a single letter's error can misattribute lineage, leading to grave consequences—either a noble being linked to the wrong origin or a non-noble claiming nobility, both highly erroneous and dangerous. The descendants of Sayyid Bahr, nicknamed Rahma, are from great and noble lands in beloved Egypt, mostly sharing a single ancestor, and we are absolutely certain of what we state.

Trip to National Library, Cairo

After visiting Alexandria, I stayed in the town for a few days before finally deciding to make one trip, then another trip down to Cairo in quick succession. The purpose of the trip was to try to either purchase or borrow or see a list of books that I had obtained from the official representative office of Syed Ahmed Al Hasan, via their Facebook page².

I visited the following places:

Azhar University Printing Press
Institution for Islamic Studies
Syndicate of Sadah Ahraf, Egypt
Various bookshops around Maqam Syedna Al Hussain
National Library, Cairo

It was the National Library where my fortunes changed (see below taken from within the library).

²<https://www.facebook.com/saviorofmankindsydney/posts/pfbid02ZqrM8TvYqnyUExsc79wGtA22jFwT7GkSaAu61RcC9RPibAU7WCzbcQ3bN65pg8NBI>



The policy of the National Library is such that it is not allowed for anyone to loan a book from the library and take it out of the

building; it is even not allowed to take any pictures of them from one's mobile phone. Hence, I requested a copy for reading onsite, and can also request (via a form) copies of specific pages, up to a maximum of 1/3 rd of the book.

The three books were in relatively good condition considering they were printed between the 1980s - 1990s.

English transliteration / translations of the titles and relevant sections are given below.

Al-Hashimi, Muhammad Ahmad ‘Abdu. Al Durar Al Dhahabiyyah Fee Usool Al Ummah Al Arabiyyah, (translates as *The Golden Pearls in the Origins of the Arab Nation*, Vol. 3, Cairo: Al-Azhar Press, pp. 37–52.)

The author discusses the lineage of the al-Ja‘āfirah Sayyids and defends the authenticity of their genealogy, presenting arguments and documents that confirm their descent from Imam Muhammad ibn al-Hasan al-‘Askari.

Basri, Abbas Hussein. Al Dhab Al Musaffa Fee Seerat Aal Bayt Al Mustafa (translates as *Refined Gold in the Biography of the Family of the Chosen One*), Cairo: No publisher, p. 54.

The author mentions the migration of Imam Muhammad al-Mahdi ibn al-Hasan al-‘Askari to the Maghreb (Northwest Africa), and on pages 55–59, he discusses his descendants from among the al-Ja‘āfirah Sayyids in Upper Egypt.

Basri, Abbas Hussein. Al Shaykh Al Adfawi Wa Qabail Adfo (translates as *Shaykh al-Adfawi and the Tribes of Edfu*), Cairo: No publisher, p. 68.

The author discusses the lineage of the Naqib al-Ashraf (Head of the Nobles) in Egypt in the year 666 AH, al-Sharif Asna. He presents the genealogies of many of the Ashraf Sayyids who have shrines in the Qena Governorate and connects them to the lineage of Imam Muhammad al-Mahdi ibn al-Hasan al-‘Askari.

Note: From studying the three books, I found the same information mentioned earlier repeated, such that it appears that the genealogical trees found in the book **Encyclopedia of Egyptian Tribes**, which I located in the Alexandria Library, are duplicated as if they were from the same source. Therefore, we have sufficed

with what was previously mentioned regarding the genealogy of the Ja‘fari tribe.

Section 4: Other relevant literature

The below are printouts that seem to have been taken from ‘Al Daleel Wa Al Burhan Fee Qadiyyat Al Mahdi’ which is out of print at present, but may be available in major reference libraries in the US, or Kuwait.

These texts act as self-declarations of descendants from the Ja‘afirah tribe, affirming their descent from the Imam and his forefathers.

These texts substantiate the genealogical claim from the Moroccan side.

Note the vast number of individuals named "Ahmad," yet we have not received any report of anyone claiming the caliphate through the blessed will except Sayyid Ahmad al-Hasan (peace be upon him).

نشهد ونقر نحن الموقعين أنناه من قبائل الجعافرة بأن ما ورد في كتاب الدليل والبرهان في قضية المهدي بانتساب قبائل الجعافرة إلى السيد/ محمد المهدي بن الحسن العسكري هو صحيح وهذه شهادة منا بذلك

[illegible]

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

نشهد ونقر نحن الموقعين أثناء من قبائل الجعافرة بأن ما ورد في كتاب الدليل والبرهان في قضية المهدي بالتمسك قبائل الجعافرة إلى السيد/ محمد المهدي بن الحسن العسكري هو صحيح وهذه شهادة منا بذلك

[illegible]

بسم الله الرحمن الرحيم

إقرار

تقرن نحن الموقعين أمناء بأن ما ورد في كتاب [الدليل والعرفان] في قضية الموهدين وصحيح وجميع أنسابنا تنسب إلى الإمام محمد المهدي ابن الإمام حسن العسكري وهذا الإقرار هنا بذلك

م	الاسم	التوقيع	رقم البطاقة
١	مصطفى جويلى محمد		٢٨٨٨٩١
٢	علاء الدين أحمد		٢٨٨٨٩١
٣	محمد صالح محمد علي عمار		٢٨٨٨٩٦
٤	سيد عبد الله		٢٨٨٨٩٦
٥	طاهر حسين عثمان		٢٨٨٨٩٦

هذا الإقرار عن تربية السيد [موسى الجرفي]

المذكورين وقتوا أماني وتحدث
مستولين وهم من أبناء السيد موسى الجرفي
مصطفى جويلى محمد عبد الله
من قبيلة الجرفي الرغامة البلدة

Progeny of Ja'far the liar in Egypt

Note: the source for this section is various websites

Syed Talha Al Tilmisani, tracing his lineage to Ja'far 'Al Zaki'

Sheikh Sidi Talha Al-Maghribi is one of the righteous saints of the Maghreb, after whom Kafr El-Sheikh Governorate in Egypt is named. He is among the most famous Moroccan saints in Egypt, comparable in renown to his maternal uncle, Sheikh Sidi Ahmad Al-Badawi. His full name is Talha Abu Sa'id ibn Madin Al-Tilmisani, a prominent Sunni scholar and a leading figure in Sunni Sufism in the 7th century AH. He arrived in Kafr El-Sheikh, Egypt, from the Maghreb in 600 AH and passed away there in 631 AH. The city was named after him. His lineage traces back to Imam Hussein ibn Ali ibn Abi Talib. He is the maternal uncle of Sheikh Ahmad Al-Badawi, who has a shrine in Tanta, the grandson of the Sufi Sheikh Shu'aib Abu Madyan, and the maternal uncle of Sheikh Abu Al-Hasan Al-Shadhili.

Historical records documenting his lineage state that he is the knower of Allah, Talha, son of Madin, son of Shu'aib Abu Madyan Al-Ghawth Al-Tilmisani, son of Muhammad, son of Umar Ubaid Al-Maghribi Al-Fasi Al-Tilmisani (ancestor of the Umari Hussaini family), son of Ali Al-Maghribi Al-Fasi, son of Prince Uthman, son of Hussein Al-Anwar Al-Fasi Al-Maghribi, son of Muhammad Abu Nami, son of Abu Al-Qasim Musa Al-Ashhab Al-Juni, son of Yahya Al-Sufi, son of Isa, son of Ali Al-Taqi Al-Naqi Al-Asghar Al-Muntakhab (ancestor of the Taqwiyyin), son of Muhammad Al-Muhtadi, son of Hassan Ali Al-Muntakhab Al-Khalis, son of Ja'far Al-Zaki (brother of Imam Hassan Al-Askari and uncle of Imam Muhammad Al-Mahdi), son of Imam Ali Al-Hadi, son of Imam Muhammad Al-Jawad, son of Imam Ali Al-Rida, son of Imam Musa Al-Kadhim, son of Imam Ja'far Al-Sadiq, son of Imam Muhammad Al-Baqir, son of Imam Zain Al-Abidin Ali Al-Sajjad, son of Imam Hussein the Martyr, son of Imam Ali ibn Abi Talib and Lady Fatimah Al-Zahra, daughter of our master, Prophet Muhammad (peace and blessings be upon him and his companions).

Historical records agree that Sheikh Talha was born in Tlemcen, Maghreb, during the Ayyubid era. His birth is celebrated annually in autumn in Kafr El-Sheikh. He lived in Kafr El-Sheikh for about 31

years, bringing many blessings to the area. The villagers built a shrine in his name, and the village became known as Kafr El-Sheikh Talha (where “Kafr” means village). King Fuad I took an interest in the village, renaming it Al-Fuadiyya in 1949 CE. After the July 23 Revolution, it reverted to its original name, omitting “Talha” for brevity, and remains known as Kafr El-Sheikh.

Sheikh Talha passed away on Thursday, 15 Ramadan 631 AH (1234 CE), at the age of 67, and was buried in the same prayer area where his current shrine stands in Kafr El-Sheikh.

Sufi narratives recount that Sidi Talha Al-Tilmisani traveled a great distance from the Maghreb to the Levant, then settled in Egypt over eight decades earlier. Initially, his spiritual “secret” was hidden. He first arrived in Fustat, Cairo, where people were passionate about knowledge and scholars. Amr ibn Al-As Mosque was bustling with righteous saints, incessant teaching circles, and remembrance sessions. Such was life in that era. After performing an Eid prayer, he sat quietly at a dining table by the Nile, writing Quranic verses on a piece of paper. A Roman naval ship approached from up the Nile, causing fear among the people as it sought to cause corruption. While others panicked, he remained calm, then gestured with the paper in his hand, causing the ship to capsize, revealing his spiritual secret to all.

The narratives add that his father asked his famous question, “Why did you do this?” Talha replied, “They are enemies of Allah and the religion.” His father said, “Leave this land, ride your horse, take your wife, and when your horse stops, know that is your place. Settle there, spread knowledge and religion.” Talha obeyed, rode his horse with his wife, and it stopped at a slightly elevated hill called “Damilaqun” (now Kafr El-Sheikh). The horse refused to move further, so he dismounted, and people gathered around him due to the blessings he manifested

Syed Ibrahim Dasouqi tracing his lineage to Ja’far ‘Al Zaki’

A famous spiritual leader, buried in modern day Dasouq.

One of the reported lineages is given below (one of the most complete ones available). However, there are differences of

opinion regarding his lineage, leading up to Ja'far 'Al Zaki', known as Ja'far Al Kadhab (the liar) by the Ahlulbayt, the elder brother of Imam Al Hassan Al Askari.

Al-Sayyid Ibrahim Al-Dusuqi
b Abdul Aziz Abu Al-Majd
b Ali Quraish
b Muhammad Abu Al-Rida
b Muhammad Abu Al-Naja
b Zain Al-Abidin
b Abdul Khaliq
b Muhammad Abu Al-Tayyib
b Muhammad Al-Katim
b Abdul Khaliq
b Musa ibn Al-Qasim
b Idris
b Ja'far Al-Zaki (brother of Al Hasan Al Askari)
b Ali Al Hadi

Section 5: Nature of Family Tree of Syed Ahmed Al Hasan (as)

This brings us to the topic of the lineage of Syed Ahmed Al Hasan (as) around whom there has been much debate in the past two decades.

Sayyid Ahmad al-Hasan was born in the city of Basra on the 1st of Dhu al-Qi'dah. After confronting the Islamic seminary in Najaf al-Ashraf, his initiative faced persecution following his announcement that he was sent by Imam al-Mahdi (peace be upon him), that he had met him, and that he received certain directives from the Imam to reform the affairs of the seminary.

Despite him presenting the evidence which could only be exclusively claimed by the rightful claimant, which is being mentioned in the Will from Muhammad the Messenger, the former vicegerent on earth, his claim was rejected as being false.

The situation has continued in this way until now: sometimes the situation allows them to spread the dawah and at others they face cruelty and persecution from the Iraqi government and the Iraqi militias.

The reasons for the mentioned persecution are varied, ranging from the rejection of accepting the blessed will to the denial of the possibility of meeting Imam al-Mahdi (peace be upon him) altogether.

Our purpose in this section is to examine the Family Tree of Syed Ahmed Al Hasan, as follows:

Syed Ahmed Al Hasan

b Syed Ismail

b Syed Saleh

b Syed Al Hussain

b Syed Salman

b Imam Muhammad

b Imam Al Hasan Al Askari

b Ali Al Hadi

b Muhammad Al Jawwad

b Ali Al Rida

b Musa Al Kadhim

b Ja'far Al Sadiq

b Muhammad Al Baqir

b Ali Al Sajjad

b Al Hussain Al Shaheed

br Al Hasan Al Mujtaba

b Ali Amir Al Mu'mineen & Fatimah daughter of Allah's Messenger

Endorsements

His family tree has the following five endorsements on it, which are from respectable individuals, authorities in their own right to represent their own family lineages.

- **First Endorsement:**

In the Name of Allah, the Most Gracious, the Most Merciful

I, Muhsin ibn Saleh ibn Hussein ibn Salman, present this genealogical chart tracing my lineage to Imam Muhammad ibn Al-Hasan, connected to Imam Al-Mahdi Muhammad ibn Al-Hasan Al-Askari (peace be upon him). I signed this on 4/12/2009 CE.

[Signature: Muhammad Saleh Hussein, Sheikh of the Al-Mahdi Clan]

- **Second Endorsement:**

In the Name of Allah, the Most Gracious, the Most Merciful
This is the lineage of Sayyid Muhsin ibn Saleh ibn Hussein ibn Salman,
which traces back to Imam Al-Mahdi Muhammad ibn Al-Hasan
Al-Askari (may our souls be sacrificed for his return). May Allah
grant them steadfastness in the allegiance to the Commander of
the Faithful and his pure Imams.
Najaf Al-Ashraf, 18 Dhul-Hijjah 1430 AH
[Signature: Al-Musawi Al-Hammami]

- **Third Endorsement:**

In the Name of Allah, the Most Gracious, the Most Merciful
I, Sayyid Saleh Sayyid Aziz Al-Safi, bear witness and swear by Allah,
the Exalted, the Almighty, that Sayyid Muhsin ibn Saleh ibn
Hussein ibn Salman, whose lineage is confirmed, traces back to
Imam Al-Mahdi (peace be upon him). He has signed his noble and
pure lineage on 4/12/2009 CE. [Signature: Sayyid Saleh Aziz Al-Safi]

- **Fourth Endorsement:**

In the Name of Allah, the Most Gracious, the Most Merciful
I, Sheikh Aidan Khazawi Muhammad, Sheikh of the Al-Madi Clan
from the Bani Abs Tribe, confirm the genealogical chart of Muhsin
ibn Saleh ibn Hussein ibn Salman and its authenticity, tracing back
to Imam Muhammad ibn Al-Hussein Al-Askari (peace be upon
him).

[Signature: Sheikh Aidan Khazawi Muhammad, Sheikh of the Al-Madi
Clan from the Bani Abs Tribe]

- **Fifth Endorsement:**

In the Name of Allah, the Most Gracious, the Most Merciful
I, Sheikh Shia'a Ismail Al-Faisal of the Al-Bu Muhammad Clan, confirm
the lineage of Sayyid Muhsin ibn Saleh ibn Hussein ibn Salman,
tracing back to Imam Muhammad ibn Al-Hasan Al-Askari (peace be
upon him). I have signed this on 17 Dhul-Hijjah 1430 AH.
[Signature: Sheikh Shia'a Ismail Al-Faisal, Al-Bu Muhammad Clan]

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 أَلَمْ تَرَ كَيْفَ فَرَّبَ اللَّهُ مَثَلًا كَلِمَةً طَيِّبَةً كَشَجَرَةٍ طَيِّبَةٍ أَصْلُهَا ثَابِتٌ وَفَرْعُهَا فِي السَّمَاءِ
 سورة إبراهيم الآية (٢٤)



Summary: the attestations of the above family tree are similar to those of the Ja'afirah tribe, which affirms lineage. Such a tree will

not necessarily affirm birth dates or dates someone passed away: there are other methods for that. However, at least, one cannot deny the truthfulness of such a document attested by upstanding individuals of noble character. In its simplest terms, the above tree is supported by a clan that is known for its truthfulness and as a first step, it should be accepted as being valid.

Section 6: Proof of The Green Island story

The story of the Green Island is considered a glimpse into the history of Imam al-Mahdi and his descendants, and the possibility of their leadership, providing the reader with a vision of a legendary future for the lovers of the Household of the Prophet (peace be upon them). This story was realized in a place and time that suggest its contemporaneity with the events previously mentioned.

The contents of that narration align to a great degree with the lineage traced by the Ja'afirah tribe, from the Morocco side. The following are the angles in which both corroborate:

1. Both are rooted in the area of Morocco
 - a. The information from the ancestors of the Ja'afirah is that Imam Mahdi married the daughter of the ruler of Morocco at the time, who was descended from Al Hasan Al Muthanna, son of Imam Al Hasan Al Mujtaba
2. Both indicate the marriage of Imam Mahdi
 - a. The marriage of Imam Mahdi to the daughter of (tbc) of the Muslim ruler, who was descended from Imam Al Hasan Al Mujtaba
3. Both mention progeny of Imam Mahdi
 - a. Imam Mahdi's son is mentioned as Syed Ali Al Taqi in the lineage of the Ja'afirah, whereas the progeny mentioned in the Green Island story are: Syed Shamsuddin, who is directly descended from the Imam, with 5 generations between them and who was personally appointed by him to represent him³.
4. Both discuss the settling down of Imam Mahdi in the Morocco region
5. Both occur in a similar period as per the narrations, which is the 3rd and 4th centuries AH

³ (...Then, at another time, I asked him in private: Was the Imam present? He said: No, but I am the special deputy appointed by his command (peace be upon him). I said: My master, have you seen the Imam (peace be upon him)? He replied: No, but my father—may Allah have mercy on him—told me that he heard his speech but did not see his person, and that my grandfather—may Allah have mercy on him—heard his speech and saw his person. I asked: Why, my master, is this privilege granted to one man and not another?)

Section 7: Further Field Research and Observations

Visit to Syndicate of the Ashraf in Cairo

The visit to the Syndicate of the Noble Sharifs in Cairo took place on Monday, April 7, 2025, where their beliefs and the details of the Ja'fari tribe's affiliation to Imam al-Mahdi (peace be upon him) and the Household of the Prophet (peace be upon them) were discussed.

It seems their link to Imam Mahdi and the Aal Al Bayt is more to do with kinship than religious beliefs

Since a significant portion of this research pertains to the Ja'fari tribe, we suffice with this amount of information from the Syndicate of the Noble Sharifs.

Section 8: Research findings

We return once again to the questions of this research:

Question: What is the purpose of the Imam having descendants in different regions, despite the fact that the black banners and the companions of the Mahdi will emerge from east of Medina?

Answer: We can address this question by assuming that the movements of Imam Muhammad were due to divine inspiration, with the purpose of preserving the progeny of the Prophet Muhammad (peace be upon him) and providing a great opportunity to spread his descendants across the Arab world. There is evidence on their websites that the Ja'fari tribe also migrated to the Hijaz, and from there to Iraq.

Question: Are the Ja'fari tribe secretly Shiite?

Answer: Based on my research, meetings, and inquiries at the Syndicate of the Noble Sharifs, the Ja'fari tribe remains adherent to the beliefs of Ahl al-Sunnah wa al-Jama'ah (Sunni Islam).

Question: Has the Ja'fari tribe inherited specific knowledge from Imam al-Mahdi?

Answer: Through my meeting with the Syndicate of the Noble Sharifs, I inquired whether they possess any book issued by Imam al-Mahdi (peace be upon him) or anything similar that would indicate they inherited specific knowledge from their righteous forefathers. Unfortunately, they confirmed that they have no knowledge beyond what they inherited from their pious predecessors or the Wahhabis.

Question: What is the news of the Ja'fari tribe, given that they have adapted to the Egyptian Bedouin social environment?

Answer: The Ja'fari tribe is being tested in this world, like others from the lineage of Imam al-Mahdi. It appears that their beliefs resemble those of the Sunnis who have knowledge regarding the Twelve Imams.

Other points from my discussion with the Noble Sharifs:

- They never visit Iraq.
- They view the Shiites as a group that only curses the companions and does not perform Hajj to the Sacred House in Mecca but instead makes pilgrimage to Iraq.
- It seems they have not inherited any specific knowledge from the Prophet's Household worth mentioning here.
- They have no knowledge regarding the will of the Prophet Muhammad, the Greatest, on the night of his passing.

Conclusion: It appears that they have lost the spiritual connection with their ancestors, the Imams.

Section 9: Final thoughts

There is no evidence that the family of Aal Al Mahdi, of whom Ahmed Ismail is a member and who claim ancestry from Imam Mahdi, have attempted to fabricate their family tree and no one should be making any such claims against them since they are more knowledgeable of their own ancestry. This is further supported by the attestations given above from honourable and respected individuals.

The other family trees of the Ja'afirah tribe who claim ancestry from Muhammad b Al Hasan, predate that of the Aal Al Mahdi family by hundreds of years and are preserved in archives of Egypt and could not have at all been influenced by and may themselves be

completely unknown to the Aal Al Mahdi family of Basra. Furthermore, the ancestry of those lineages pass through Muhammad (12th Imam) b Al Hasan Al Askari (11th Imam) almost without a passing glance, to reach back to Imam Ali, Syedah Fatimah and eventually the Prophet Muhammad.

As in Section 4 there have been many individuals with the name Ahmed born in the descendants of Muhammad b Al Hasan, none of whom have ever claimed vicegerency in the earth, or that they were mentioned in the will of the Prophet Muhammad, apart from Ahmed Ismail, known as Syed Ahmed Al Hasan, born in Basra, Iraq.

Perhaps we can say that what the blessed will mentions holds the same importance as what it does not mention. Thus, if the blessed will does not name a specific person, it means either their time has not yet come, or they have not been appointed by Allah for the role of Allah's vicegerent on His earth.

Therefore, the blessed will identifies the infallible ones within the genealogical tree of Sayyid Ahmad al-Hasan, and the absence of infallible ones in the genealogical tree of the Ja'fari tribe or any other genealogical tree is one of the characteristics of "the book that safeguards against misguidance," as mentioned in the narration of the calamity of Thursday.

One can infer that the divine plan behind Imam al-Mahdi moving to Iraq and settling there was to give opportunities to his descendants to be the one worthy of receiving the vicegerency at some point, however, the only one worthy of this was the one to be born in Basra, Iraq on 1st Dhul Hijjah in approximately 1969.

~

Imam Ja'far Al Sadiq is narrated to have said:

Through him, from Muhammad ibn Ali al-Kufi, who said: Yunus ibn Ya'qub narrated to us, from al-Mufaddal ibn Umar, who said:

I asked Abu Abdullah (peace be upon him): "What is the sign of the Qa'im?"

He said: "When the cycle turns, and it is said: 'He has died or perished, in which valley has he gone?' I said: 'May I be your ransom, what happens next?'

He said: 'He will not appear except with the sword.'"

Now we can shed light on this narration:

Those who believe the Imam has perished must have previously believed in his existence and his residence to then believe in his demise. Thus, they are likely from his descendants or those who lived with him. Those who believe he lived and then moved to another place are likely those who believe he relocated but are unaware of the place to which he moved.

In any case, this narration requires us to monitor his appearance and the appearance of the one he sends before his blessed emergence—the Yamani of the Household of Muhammad, as mentioned in the narrations.

Praise be to Allah for His apparent and hidden blessings, and for the blessing of Sayyid Ahmad al-Hasan, through whom we understood the purpose of the occultation of Imam al-Mahdi (peace be upon him) and the importance of the Prophet's (peace be upon him) will, which the Ummah abandoned during the calamity of Thursday.

We quote Sayyid Ahmad al-Hasan (peace be upon him), as narrated by Imam al-Mahdi (peace be upon him), as Sheikh Nazim al-Uqayli informed us in the story (*How I Recognized Him*), where the Mahdi (peace be upon him) said: "I am forgotten, forgotten, forgotten, and the Qur'an is abandoned, abandoned, abandoned." This is because those who acknowledged his existence in the Maghreb conspired for his demise, abandoning the blessed will that states: (*"...when death approaches him, let him pass it to his son, who has three names: a name like mine, a name like my father's, which is Abd and Ahmad, and the third name is al-Mahdi, and he is the first of the believers."*) No one has claimed to be the "Ahmad" in the will, combining these three names, except Ahmad al-Hasan. Those who do not expect his appearance because they

are convinced by Shiite authorities are the ones who have abandoned the Qur'an by following a non-infallible person. The Sunnis clung to the companions, including Abu Bakr, Umar, and Uthman. Even among the Ja'fari tribe, descendants of Imam al-Mahdi (peace be upon him) himself, they remember the companions, believing them to be the true leaders of the Ummah, not the Household of the Prophet, despite having the names of every Imam from the Prophet Muhammad to Imam al-Mahdi. However, by neglecting the blessed will, they have abandoned the chain of Imams and Mahdis.

Praise be to Allah alone.

Appendices:

Appendix 1: Excerpt from Al Shaykh Al Edfo, confirming the above

In the third issue of *Al-Ashraf* magazine, published in the Arab Republic of Egypt in July 1997 CE, pages (31, 34), it is noted that the names from Sayyid Al-Hasan Al-Abtah to Imam Hussein, the grandson of Imam Ali (may Allah honor his face), are linked without interruption. The *Al-Ashraf* magazine aligns with the Na'maniyya genealogical tree in stating that Sayyid Al-Hasan Al-Abtah is the son of Ali Al-Badri, son of Ibrahim, son of Muhammad, son of Abu Bakr, son of Ismail, son of Umar, son of Ali, son of Uthman, son of Hussein Al-Fasi, son of Muhammad, son of Musa, son of Yahya, son of Isa, son of Ali Al-Taqi, son of Muhammad Al-Mahdi, son of Hassan Al-Askari Al-Hadi, son of Muhammad Al-Jawad, son of Ali Al-Rida, son of Imam Musa Al-Kadhim, son of Ja'far Al-Sadiq, son of Muhammad Al-Baqir, son of Ali Zain Al-Abidin, son of Hussein, son of Ali ibn Abi Talib (p 68, Abbas Husain Basri Al Ghunaimi, Al-Sheikh Al-Edfawi wa Qaba'il Idfo).

Appendix 2: Syed Adil, librarian in Syndicate of Ashraf in Cairo, taken March 2025.



Appendix 3: Publications of Syed Hasan Ishaby bareen, and validator of Ja'afirah tribe family lines with the Noble ones in Egypt.

Source: Profile of Syed Hasan Ashabi Bareen (Ameen Nasab Ayyash), available at <https://www.facebook.com/profile.php?id=100018347310560>

Praise be to Allah, Who has counted everything in number, and blessings and peace be upon the master of guides to the path of guidance, our master Muhammad, and upon his household, who are like stars in guiding the way.

And now...

There is no doubt that disagreement is a natural occurrence among people, as mentioned in the Holy Qur'an, where Allah says: **"And if your Lord had willed, He could have made mankind one community; but they will not cease to differ, except those upon whom your Lord has mercy, and for that He created them"** (Surah Hud, 11:118-119).

In the noble prophetic hadith, narrated by Awf ibn Malik, the Prophet (peace and blessings be upon him) said: **"The Jews split into seventy-one sects; one is in Paradise, and seventy are in the Fire. The Christians split into seventy-two sects; seventy-one are in the Fire, and one is in Paradise. By the One in Whose hand is Muhammad's soul, my Ummah will split into seventy-three sects; one is in Paradise, and seventy-two are in the Fire."* It was asked, "Who are they?" He said, "Those who follow what I and my companions are upon."* The Messenger of Allah (peace and blessings be upon him) spoke the truth.

Among the matters of disagreement in these times is what we witness regarding the overstepping of some individuals from subsidiary syndicates and heads of special committees concerning the lineage of Sayyid Muhammad Abu Ja'far, whose lineage is traced back to our master, Imam Muhammad al-Mahdi, son of Imam Hassan al-Askari, the pure. Instead of tracing the lineage to

Imam Muhammad al-Mahdi through his son, Sayyid Ali al-Taqi, some genealogists, with the agreement of the syndicate, skip this and attribute the descendants of this branch to Ja'far al-Zaki. This involves violations of both religious and rational principles. Allah, the Exalted, says: **"Call them by [the names of] their fathers; that is more just in the sight of Allah"** (Surah Al-Ahzab, 33:5). In an authentic hadith, among the greatest sins mentioned is **"a man claiming lineage to other than his father, whether he claims it himself or it is attributed to him by others."** In another authentic narration: **"May Allah curse whoever claims lineage to other than his father, or pledges allegiance to other than his rightful authority, or says about me what I did not say; upon him is the curse of Allah and all people."**

As I am one of the descendants of the Ja'fari family residing in Egypt, from the lineage of Imam Muhammad al-Mahdi, son of Imam Hassan al-Askari, the pure, and in my capacity as a researcher and expert in Ja'fari genealogy, I sought to investigate the truth regarding the difference between Imam Muhammad al-Mahdi, son of Imam Hassan al-Askari, the pure, and the Awaited Mahdi. I have detailed this lineage sequentially from our master Imam Hussein until the arrival of our ancestors in these lands, responding to those who ignorantly don the garb of Shi'ism. I begin by saying:

Imam Hussein ibn Ali ibn Abi Talib, may Allah honor his face, was born in the 4th year of the Hijra and was martyred in Karbala in the year 61 AH. He left no male offspring except Imam Ali Zayn al-Abidin. As for Imam Ali Zayn al-Abidin, may Allah be pleased with him, he was born in 38 AH, and his mother was Salafa, also known as Shah Ranan, daughter of King Khosrow Anushirwan. He passed away poisoned in 94 AH. His children included Muhammad, known as Abu Ja'far, nicknamed al-Baqir, as well as Zayd, Umar, Abdullah, al-Hassan, al-Hussein, Abd al-Rahman, Sulayman, Ali, al-Hussein al-Asghar, Khadija, Fatima, Aliya, and Umm Kulthum.

As for Imam Muhammad al-Baqir, son of Imam Zayn al-Abidin, may Allah be pleased with him, he was born in 57 AH, and his mother was Umm Abdullah, daughter of al-Hassan. He passed away

poisoned in 117 AH. His children included Imam Ja'far al-Sadiq, may Allah be pleased with him.

Imam Ja'far al-Sadiq, son of Imam Muhammad al-Baqir, was born in 80 AH, and his mother was Farwa, daughter of al-Qasim ibn Muhammad ibn Abi Bakr al-Siddiq, may Allah be pleased with him. He passed away poisoned in 148 AH. His children included Ismail, Muhammad, Abdullah, Musa al-Kadhim, and Farwa. He is the Imam al-Sadiq who authored the book **Al-Jafr** and explained it, along with **Al-Jami'a**, both inherited from Imam Ali ibn Abi Talib. These contain all that is needed until the Day of Judgment. Abu al-Ala al-Ma'arri referred to this **Jafr**, saying:

"They marveled at the Household of the Prophet when their knowledge came to them in the hide of a young goat."

Al-Jafr refers to the hide of a young goat that has reached four months and is separated from its mother. An important note is that the book **Al-Jafr** in the Maghreb is inherited exclusively by the descendants of Ja'far al-Sadiq.

As for Imam Musa al-Kadhim, son of Imam Ja'far al-Sadiq, he was born in 128 AH, and his mother was a concubine named Humayda al-Barbariyya. He passed away poisoned in 183 AH. His children included Imam Ali al-Ridha, Ibrahim, al-Abbas, al-Qasim, Ismail, Ja'far, Harun, al-Hassan, Abdullah, Zayd, Ishaq, Ahmad, Muhammad, al-Fadl, Sulayman, Fatima al-Kubra, Fatima al-Sughra, Ruqayya, Halima, Umm Isra, Ruqayya al-Sughra, Umm Kulthum, and Maymuna.

As for Imam Ali al-Ridha, son of Musa al-Kadhim, he was born in 148 AH, and his mother was a concubine named Umm al-Banin, also called Arwa. He passed away poisoned in 203 AH. His children included Muhammad al-Jawad, al-Hassan, Ja'far, Ibrahim, al-Hussein, and Aisha.

Before proceeding, it is noted that Harun al-Rashid once said to him, "How do you claim to be the progeny of the Messenger of Allah (peace and blessings be upon him) when you are the sons of Ali ibn Abi Talib? A man is traced to his father's lineage, not his

mother's." Imam al-Kadhim replied, "I seek refuge in Allah from the accursed Satan. In the name of Allah, the Most Gracious, the Most Merciful: *'And from his progeny were David, Solomon, Job, Joseph, Moses, and Aaron—thus do We reward the doers of good. And Zechariah, John, and Jesus...'* (Qur'an). Jesus had no father, yet he was counted among the progeny of the prophets through his mother. Likewise, we are counted among the progeny of the Prophet (peace and blessings be upon him) through our mother, Fatima, may Allah be pleased with her."

As for Imam Muhammad al-Jawad, son of Imam Ali al-Ridha, he was born in 195 AH, and his mother was a concubine named Sukayna. It is narrated that al-Ma'mun went hunting and found children playing, with Muhammad al-Jawad standing among them. When al-Ma'mun approached, the children fled, but Muhammad al-Jawad, who was nine years old at the time, remained. Al-Ma'mun's heart was drawn to him, and he asked, "Young man, what kept you from fleeing like your peers?" He replied, "The path was not narrow for me to widen it for you, nor did I commit any offense to fear you. I have a good opinion of you, for you do not harm one who is innocent." Al-Ma'mun was amazed by his words and asked, "What is your name, and who is your father?" He replied, "Muhammad al-Jawad, son of Imam Ali al-Ridha." Al-Ma'mun prayed for his father's soul and rode away. Later, he sent a falcon to hunt, which disappeared and returned with a small fish still alive in its beak. Amazed, al-Ma'mun returned and found the children as before, with Muhammad among them. When they saw him, they fled as usual, except for Muhammad. Al-Ma'mun approached and asked, "O Muhammad, what is in my hand?" He replied, "O Commander of the Faithful, Allah has created in the seas of His power small fish that are hunted by the falcons of kings and caliphs to test the progeny of the Chosen One." He passed away poisoned in 220 AH. His children included Ali al-Hadi and Musa.

As for Imam Ali al-Hadi, son of Muhammad al-Jawad, he was born in 214 AH, and his mother was a concubine named Samana al-Maghribiyya. He passed away poisoned in Surra Man Ra'a (Samarra) in 254 AH. His children included Muhammad, known as

Abu Ja'far, who was his eldest son, Hassan al-Khalis al-Askari, and Aisha.

As for Imam Hassan al-Askari, son of Imam Ali al-Hadi, he was born in 232 AH, and his mother was a concubine named Hadith. He passed away poisoned in Surra Man Ra'a in 260 AH. His children included Muhammad al-Mahdi.

As for Muhammad al-Mahdi, son of Imam Hassan al-Askari, the pure, he was born in 255 AH, and his mother was a concubine named Narjis. He is the last of the twelve Imams. Those who claim he is the Awaited Mahdi are mistaken, as he completes the number thirteen. Consider this carefully, as the Prophet (peace and blessings be upon him) said: **"The Awaited Mahdi's name will be like my name, his mother's name like my mother's, and his father's name like my father's."**

The discussion about Imam Muhammad al-Mahdi will conclude this discourse. As for Imam Muhammad al-Mahdi, son of Imam Hassan al-Askari, when he realized the severity of the situation and the watchful eyes of the Abbasids, and considering what had befallen his forefathers, he migrated from Medina to the Maghreb until fate led him to the city of Fez. He entered it in 276 AH, and its people believed in him, as did the sultan of the time, who married his daughter to him out of admiration and as a gift. He passed away in Fez in 290 AH, leaving behind his sons, Sayyid Ali and Sayyid Ibrahim.

As for Sayyid Ali, son of Imam Muhammad al-Mahdi, he was born in 280 AH, and his mother was Fatima, daughter of the Sultan of Fez, as mentioned earlier. He passed away, may Allah be pleased with him, in 310 AH, leaving behind his children, Sayyid Isa, Zaynab, and Ruqayya.

As for Sayyid Isa, son of Sayyid Ali, nicknamed al-Taqi, he was born in 302 AH and passed away in 348 AH, leaving behind his children, Sayyid Yahya, Sayyid Musa, and Fatima.

As for Sayyid Yahya, son of Sayyid Isa, he was born in 322 AH and passed away, may Allah be pleased with him, in 382 AH, leaving behind his children, Sayyid Yahya, Sayyid Musa, and Fatima.

As for Sayyid Isa, he was born in 342 AH and passed away, may Allah be pleased with him, in 382 AH, leaving behind his children, Sayyid Musa and Sayyid Sulayman.

As for Sayyid Musa, son of Sayyid Yahya, he was born in 374 AH and passed away, may Allah be pleased with him, in 424 AH, leaving behind his children, Sayyid Muhammad, Sayyid Umar, and Fatima.

As for Sayyid Muhammad, son of Sayyid Musa, he was born in 405 AH and passed away, may Allah be pleased with him, in 432 AH, leaving behind his children, Sayyid Hassan, Sayyid Hussein, Umm Kulthum, and Fatima.

As for Sayyid Hussein, son of Sayyid Muhammad, he was born in 426 AH and passed away, may Allah be pleased with him, in 491 AH, leaving behind his children, Sayyid Uthman, Sayyid Abdul Muhsin, Fatima, and Zaynab. From the lineage of Sayyid Uthman descend Sidi Ahmad al-Badawi, whose shrine is in Tanta, Sayyid Abdul Dayem al-Kilabi, and from the Kilabi family, the Salamiyya household in Esna and other regions, Sayyid Abdul Jalil al-Esnawi al-Nimsi, whose shrine is in Hajr al-Nimsi, and his uncle Sayyid Nasir, who has a shrine in Asfoun al-Mata'ina. Their descendants are found in al-Nawasir, Esna, and al-Balasa, and some are in al-Badari in the Asyut Governorate, known as al-Nawasir. From the Husayniyya lineage descends Sayyid Ali Nour al-Din, buried in Cairo in the Baraka al-Far'a near the Muhammad al-Damardashi garden. His father, Muhammad Wafa, known as Jamal al-Din, has descendants in Cairo and al-Nimsa, as mentioned in the book **Lawaqih al-Anwar** by Sheikh al-Sha'rani, with manuscripts in his handwriting preserved in the Egyptian National Library, including the book **Al-Wasaya**.

As for Sayyid Abdul Muhsin, son of Sayyid Hassan, he was born in 481 AH and passed away, may Allah be pleased with him, in 541 AH, leaving behind his children, Sayyid Ibrahim, Sayyid Muhammad, and Sayyid Abdullah.

As for Sayyid Ibrahim, son of Sayyid Abdul Muhsin, he was born in 532 AH and passed away, may Allah be pleased with him, in 586 AH, leaving behind his children, Sayyid Yusuf, Sayyid Ali, Sayyid Sulayman, Rayhana, Sayyid Ahmad, Sayyid al-Qasim, Fatima, and Nafisa.

As for Sayyid Muhammad Abu Ja'far, son of Sayyid Yusuf, he was born in 603 AH. When he matured, he set out for Hajj and to visit the tomb of the Chosen One (peace and blessings be upon him). Upon his return from the Hijaz, he settled in al-Buhayra in 635 AH, alongside Arab tribes from Banu Aqil, Banu Ja'far al-Tayyar, and Banu al-Hassan. The Arab tribes were divided into seven banners and dispersed throughout Upper Egypt and al-Buhayra. He married a woman from the noble families residing in al-Buhayra at the time in 661 AH, leaving behind his children, Sayyid Hamad, Sayyid Hammada (from whose lineage descend the Hamadab east of Edfu), Sayyid Kamal, Sayyid Kamil, Sayyid Isa, Sayyid Juhayna, Sayyid Ahmad, and Sayyid Ammar.

As for Sayyid Hamad, he was born in 632 AH. When he matured, he assumed leadership and moved from al-Buhayra to Upper Egypt with his aforementioned brothers. Sayyid Hamad settled in the city of Tod in 675 AH. He and his brothers have descendants scattered throughout Upper Egypt, some in Tod, some in al-Dayisiyat, and among the notable figures of al-Dayisiyat are the sons of Sayyid Ahmad Pasha al-Dayisi, including Sayyid Muhammad Khalil Bey al-Dayisi and his brothers, Sayyid Ibrahim and Sayyid Ahmad al-Dardir, residing in Naj' al-Dar in al-Salamiyya Bahri. Some of the Ja'fari nobles are also found in al-Shaghab, Khuzam, al-Dababiyya, al-Ma'la, Naj' Abu Sa'id, al-Humaydat al-Sharq in Esna, al-Tunab, al-Halila, al-Hilla, and al-Sharawla. Some migrated to Wadi al-Sabu' and are known as al-Salihab, descending from Sayyid Sharun, son of Sayyid Muhammad, son of Sayyid Hamad, son of Sayyid Muhammad al-Ja'fari al-Sadiqi, from the Sabu' clan and the Baramadi tribe in Qibli and Bahri. Some Ja'fari nobles are in Tod, some in al-Humaydat, some in Naj' Abu 'Id, as mentioned, and some in Ja'far al-Sadiq Salwa Bahri, also known as al-Humaydat in that town, as well as in al-Hajandiyya, al-Masayid, Salwi, al-Muhayjar, Jazirat Bisaw, al-Shubayka, al-Kajuj,

al-Khanaq, al-Ja'afira, Futayra, Aqlit, Munayha, al-Shatb, Draw, al-Adwa, al-Mahafid, Karm al-Dib, al-Mansuriyya, al-Riqba, Binyan, al-Khabra, and al-Sukha. Among them are the descendants of the heroic champion, the lion-hearted, the spiritual pole, and the unique saint, Sayyid Musa Mu'awwad al-Ja'fari al-Sadiqi al-Husayni, a Maliki by school of thought and a Naqshbandi by spiritual path, former syndic of the nobles in the Aswan Governorate, with the syndicate remaining in his lineage to this day. Among the Ja'fari nobles are also al-Ramadi, al-Hasaya, and al-Maraynat al-Husayniyya in Edfu Qibli. From the Sabu' household, known as al-Amirab in Wadi al-Arab, some are in al-Salamiyya, known as the descendants of Hajj Sultan and Hajj Ridwan, scholars of piety and righteousness. From the Ja'fari nobles in Tod are al-Hudayrab, some in al-Sabu', and a clan in al-Ramadi. From the Husayni Ja'fari nobles is a household in the Dushna Center in Abu Manna, known as al-Hudayrat. From the Husayni nobles are the Kilabi household, known as al-Salayma, and a Ja'fari Husayni household known as al-Awiyya, as well as households known as al-Kurum, al-Bananiyya, Abu Fakhri, and al-Rawajih. Some are in al-Udayma, al-Dufayra, al-Qariyya, al-Qaraba, al-Masawba, and al-Basiliyya, all of whom are Husayni. From the Husayniyya in al-Nimsi are the descendants of Sayyid Abdul Jalil, buried above Hajr al-Nimsi, with descendants in Cairo, all tracing back to Sayyid Ali Nour al-Din, buried west of al-Muhammadi in Baraka al-Qara' near the Hashish Garden, with a well-known shrine. From the Husayni nobles are Naj' al-Nawasir, whose ancestor is Sheikh Nasir, uncle of the aforementioned Sayyid Abdul Jalil. Sheikh Nasir is buried in Asfoun al-Mata'ina, with descendants in al-Balasa, known as al-Nawasir, and a household in al-Badari, also known as al-Nawasir. The descendants of Sayyid Nasir are scattered throughout Upper and Lower Egypt, including the Masawiyya and Kilabiyya nobles. All these mentioned Husayni nobles are descendants of Imam Muhammad al-Mahdi, son of Hassan al-Askari, who migrated from the Hijaz to the Maghreb and then to Egypt. They are the descendants of Sayyid Amir Hamad and his seven brothers, renowned for their noble qualities and virtuous character, to whom the Ja'fari nobles of this land are attributed. They possess genealogical trees and seas of lineage records that confirm the authenticity of their lineage and the history of their ancestors, from their grandfather,

the Messenger of Allah (peace and blessings be upon him), to the present time. They reside in the northern and southern parts of the Qena Governorate, with some spread across Egypt and others in Sudan.

As for what some historians claim about the absence of Husayni nobles in these lands, this is incorrect. They are excused because the composition of their books predates the arrival of our ancestors in these lands. The truth about Imam Muhammad al-Mahdi, son of Imam Hassan al-Askari, the pure, and the claims of the Safavids regarding the minor and major occultation are unfounded. In reality, Imam Muhammad al-Mahdi did not enter a minor or major occultation, nor did he die young. The matter is simpler than that. The narrations, supported by documented dates that we will mention later, trace back to Dirar from his descendants. He migrated from Samarra to the farthest reaches of the Maghreb with a group of his family. The migration had its reasons, considering the strained relationship between Imam Hassan al-Askari and his brother Ja'far al-Zaki, as well as the poisoning of Imam Hassan al-Askari, as was the case with his grandfather Ali al-Ridha, and the conditions of the Abbasid state. Migration away from the Abbasid authority was necessary, as was departing in secrecy, given that both Imams Ali al-Hadi and Hassan al-Askari were under house arrest in the military city of Samarra. The question then is: where did they migrate? It is not unlikely that they went to the lands of the Umayyads or the Idrisid state, as this was feasible since they were their cousins. Regarding the date of the migration to the Maghreb, documents record their journey in 265 AH from the Red Sea port of Massawa to Atbara, then to the Desert of the Children's Tomb, and finally to Zqaq Hajar al-Saqiqa al-Hamra in the Maghreb in 268 AH, four years after their departure. The sultan of Fez in the Arab Maghreb welcomed him and married his daughter to him. Historically, he was from the Idrisid Husayni lineage. Imam Muhammad al-Mahdi lived in the Maghreb, fathered four sons, and passed away in 290 AH. After his death, the Idrisid state began to face turmoil, and their rule over the Maghreb, except for Fez, ended in favor of the Fatimid state. Fez remained under their control, but there were documented persecutions of the Alawites by Musa ibn Abi al-Afiya, as is well-known. A vast number of noble families and tribes trace their

lineage to Imam Muhammad al-Mahdi, and they are currently spread across Mauritania, Egypt, Sudan, Libya, Saudi Arabia, Somalia, Oman, Jordan, and Turkey. This is a statement of the references, manuscripts, documents, and biographies that confirm the authenticity of our lineage and that of our Ja'fari cousins mentioned earlier, their lands, and their residences, tracing back to Imam Muhammad al-Mahdi, son of Imam Hassan al-Askari, the pure.

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