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Chapter 10: Disappearance of the expected Imam

حدثنا محمد بن همام قال: حدثنا جعفر بن محمد بن مالك قال: حدثنا إسحاق بن سنان، قال: حدثنا عبيد بن ـ 1 خارجة، عن على بن عثمان، عن فرات بن أحنف، عن أبى عبد الله جعفر بن محمد، عن آبائه ، قال

زاد الفراتُ على عهد أمير المؤمنين فركب هو وابناه الحسن والحسين فمرّ بثقيف، فقالوا قد جاء عليٌّ يرد الماء.

أما والله لأقتَلنَّ أنا وابناي هذان وليبعثُنّ الله رجلاً من ولدي في آخر الزمان يطالب بدمائنا، وليغيّبنّ عنهم، تمييزاً لأهل الضلالة حتىّ يقول الجاهل: ما للهِ في آل محمد من حاجة.

(1) Muhammad bin Hammam narrated from Ja'far bin Muhammad bin Malik from Iss'haq bin Sinan from Obayd bin Kharija from Ali bin Uthman from Furat bin Ahnaf that Abu Abdullah as-Sadiq (as) had narrated from his fathers:

"Once the Euphrates had overflowed during the age of Imam Ali (as). He, with his sons al-Hasan and al-Husayn, made a travel. On their way, they passed by (the tribe of) Thaqeef, who said: "Ali has come to drive water back!" Imam Ali (as) said:

"By Allah, I and both of my sons will be killed but Allah will send a man from among my descendants at the end of the time revenging our bloods. He will disappear (for a long time) so that the deviate people are to be tried until the ignorant will say: Allah has nothing to do with Muhammad's progeny."1

أخبرنا محمد بن همام ومحمد بن الحسن بن محمد بن جمهور جميعاً، عن الحسن بن محمد بن جمهور، قال: _ 2 : حدثنا أبي، عن بعض رجاله، عن المفضل بن عمر قال: قال أبو عبد الله

.خبرٌ تدريه خيرٌ من عشرِ ترويه. إنّ لكل حقّ حقيقةً، ولكل صواب نوراً

ثم قال: إنّا والله لا نعُدّ الرجلَ من شيعتنا فقيهاً حتى يلحن له فيعرف اللحن. إنّ أمير المؤمنين قال على منبر الكوفة: إنّ من ورائكم فِتناً مظلمةً عمياء منكسفة لا ينجو منها إلا النومة. قيل: يا أمير المؤمنين وما النومة؟ قال: الذي يعرف الناس ولا يعرفونه. واعلموا أنّ الأرض لا تخلو من حجة لله ولكن الله سيعمي خلقه عنها بظلمهم وجورهم وإسرافهم على أنفسهم. ولو خلَت الأرض ساعة واحدة من حجة لله لساخت بأهلها، ولكنّ الحجة يعرف الناس ولا يعرفونه كما كان يوسف يعرف الناس وهم له منكرون. ثم تلا

(2) Muhammad bin Hammam and Muhammad bin al-Hasan bin Muhammad bin Jumhoor narrated from al-Hasan bin Muhammad bin Jumhoor from his father from some of his companions from al-Mufadhdhal bin Umar that Abu Abdullah as-Sadiq (as) had said:

A tradition that you perceive is better that ten that you narrate (without perceiving them). Every truth has a fact and every rightness has a light. By Allah we do not consider a Shiite as a jurisprudent until it is mistaken before him and he notices the mistake. Amirul Mo'mineen (as) has said from upon the minbar of Kufa: "There will be dark, blind and dim seditions awaiting you, from which no one will be saved except the (nooma)."

People asked: "What is the (nooma)?"

He said: "It is one, who knows people but people do not know him."

Then he added: "Know well that the world will not be empty of an authority (Hujjah) from Allah but Allah will make His people not see His authority because of their injustice, oppression and excessiveness in disobedience. If the world remains without an authority (from Allah) for an hour, it will sink with its people. The authority knows people but they do not know him. It is like Prophet Joseph (as), who knew people but they denied him. "Alas for (My) servants! There comes not to them a messenger but they mock at him.2"3

أخبرنا أحمد بن محمد بن سعيد بن عقدة الكوفي، قال: حدثنا أحمد بن محمد الدينوري، قال: حدثنا علي بن - 8 الحسن الكوفي، عن عميرة بنت أوس قالت: حدثني جدي الحصين بن عبد الرحمن، عن أبيه، عن جده عمرو بن الحسن الكوفي، عن عميرة بنت أسعد، عن أمير المؤمنين على بن أبي طالب أنه قال يوماً لحذيفة بن اليمان

يا حذيفة، لا تُحدّث الناس بما لا يعلمون فيطغوا ويكفروا. إنّ من العلم صعباً شديداً محملُه لو حملتْه الجبال عجزت عن حمله. إنّ علمنا أهل البيت سينكر ويبطل وتقتل رواتُه ويُساء إلى من يتلوه بغياً وحسداً لما فضّل الله به

(3) Ahmad bin Muhammad bin Sa'eed bin Oqda al-Kufi narrated from Ahmad bin Muhammad ad-Daynawari from Ali bin al-Hasan al-Kufi from Omayra bint Ouss from her grandfather al-Hussayn bin Abdurrahman from his father from his grandfather Amr bin Sa'd that Amirul Mo'mineen Ali (as) one day had said to Huthayfa bin al-Yaman:

"O Huthayfa, do not tell people of what they do not know (understand) lest they become unbelievers. Some of knowledge is difficult and unbearable. Mountains will fail to bear it. Our knowledge (principles), we Ahlul Bayt, will be denied and annulled, the narrators will be killed and whoever mentions something of it, will be harmed offensively. All that is because of envy at the progeny of the Prophet's guardian (as).

يا بن اليمان، إن النبي تفلَ في فمي وأمرّ يده على صدري وقال: اللهم أعطِ خليفتي ووصيي وقاضي ديني ومنجز وعدي وأمانتي ووليّي وناصري على عدوك وعدوي ومفرّجَ الكرب عن وجهي ما أعطيت آدم من العلم، وما أعطيت نوحاً من الحلم وإبراهيم من العترة الطيبة والسماحة، وما أعطيت أيوب من الصبر عند البلاء، وما أعطيت داود . من الشدة عند منازلة الأقران، وما أعطيت سليمان من الفهم

O bin al-Yaman, the Prophet (S) has spit in my mouth, passed his hand over my chest and prayed Allah to me by saying: "O Allah, give my caliph, my guardian, the payer of my debts, the executor of my promises and deposits, my assistant and supporter against Your enemy and my enemy and the reliever of my distresses the knowledge that You have given to Adam, the discernment that You have given to Noah, the magnanimity and good offspring that You have given to Abraham, the patience before calamities that You have given to Ayyoob (Job), the strength that You have given to David when confronting heroes and the understanding that You have given to Solomon.

اللّهم لا تُخف عن عليّ شيئاً من الدنيا حتى تجعلها كلّها بين عينيه مثل المائدة الصغيرة بين يديه. اللهم أعطه جلادة موسى، واجعل في نسله شبيه عيسى. اللّهم إنك خليفتي عليه وعلى عترته وذريّته الطيبة المطهّرة التي أُذهبتَ عنها الرجس والنجس وصرفت عنها ملامسة الشياطين. اللّهم إن بغَت قريش عليه وقدّمت غيرَه عليه فاجعله بمنزلة . هارون من موسى إذ غاب عنه موسى

O Allah, do not hide any thing of this life from Ali until You make it (life) as a small table before him. O Allah, give him the endurance of Moses and make in his progeny a like of Jesus. O Allah, I pray You to be the trustee after me for him and his pure progeny, whom You have kept uncleanness away from and whom You have turned the influence of the Satan away from. O Allah, if Quraysh extorts his right and prefers others to him, then make him as was Aaron to Moses when Moses left him alone."

ثم قال لي: يا عليُّ، كم في ولدك من ولد فاضل يُقتل والناس قيام ينظرون لا يغيّرون! فقُبّحت أمّة ترى أولاد نبيها . يُقتلون ظلماً وهم لا يغيرون. إن القاتل والآمر والشاهد الذي لا يغير كلهم في الإثم واللّعان سواء مشتركون

Then he said to me: "O Ali, many great men of your descendants will be killed before the eyes of people whereas the people will not try to do anything!! Fie on a nation looking at the progeny of its prophet being killed unjustly without trying to change anything. The one, who has ordered of killing, the killer and the one, who sees the killing without trying to change the situation all participate in committing the sin and all are the same in being damned.

يا ابن اليمان، إن قريشاً لا تنشرح صدورُها ولا ترضى قلوبها ولا تجري ألسنتُها ببيعة عليّ وموالاته إلاّ على الكُره والعمى والصغار. يا ابن اليمان، ستبايع قريشٌ علياً ثم تنكث عليه وتحاربه وتناضله وترميه بالعظائم، وبعد عليّ يلي الحسن وسينكث عليه، ثم يلي الحسينُ فتقتله أمّةُ جده، فلُعنت أمة تقتل ابنَ بنت نبيّها ولا تعز من أمة، ولعن القائد لها والمرتب لفاسقها، فوالذي نفسُ عليّ بيده لا تزال هذه الأمةُ بعد قتل الحسين ابني في ضلال وظلم وعسف وجور واختلاف في الدين وتغيير وتبديل لما أنزل الله في كتابه وإظهار البدع وإبطال السنن واختلال وقياسِ مشتبهات واختلاف في العمى والتلدد والتكسع

O ibn al-Yaman, people of Quraysh will not be pleasant nor will their hearts be contented nor will their tongues be able to pay homage to Ali except unwillingly and lowly. O ibn al-Yaman, Quraysh will pay homage to Ali and then will break the homage, will fight him and will fabricate great lies against him. Then after Ali al-Hasan comes and the same will be done to him then comes al-Husayn, who will be killed by the nation of his grandfather. Damned is a nation that kills the son of its prophet's daughter, damned is the leader and damned is the planner of its offenders. By Him, in Whose hand the soul of Ali is, this umma, after killing my son al-Husayn, will remain in deviation, darkness, tyranny, oppression, disagreement on the religion, changing what Allah has revealed in His Book, spreading heresies, annulling the Sunna, disorder, personal analogies and leaving the clear laws of Allah until this umma becomes detached from Islam and immerses in confusion and loitering.

مالك يا بني أمية! لا هُديت يا بني أمية! ومالك يا بني العباس! لك الأتعاس، فما في بني أميّة إلا ظالم، ولا في بني العباس إلا معتد متمرّد على الله بالمعاصي، قتّال لولدي، هتّاك لستري وحُرمتي، فلا تزال هذه الأمة جبارين يتكالبون على حرام الدنيا منغمسين في بحار الهلكات وفي أودية الدماء، حتى إذا غاب المتغيّب من ولدي عن عيون الناس وماج الناس بفقده أو بقتله أو بموته، أطلعت الفتنة ونزلت البلية والتحمت العصبية وغلا الناس في دينهم وأجمعوا على أن الحجّة ذاهبة والإمامة باطلة .

O Umayyads! May you be not guided! O Abbasids! May calamities afflict you! Everyone among the Umayyads is unjust and everyone among the Abbasids is offensive, sinful and mutinous against Allah. They will kill my descendants and trespass my honor. The people of this umma will remain arrogants rushing madly upon the impermissible pleasures of this life and immersing in seas of destruction and in valleys of bloods until my son (Imam al-Mahdi) disappears (by the will of Allah) from the sights of people and the people become so confused whether he is lost, killed or is dead. Then sedition will come upon, calamities befall, party spirit appears, people exaggerate in their religion and agree upon that the authority (al-Hujjah) has been gone and the imamate has been annulled.

ويحج حجيج الناس في تلك السنة من شيعة عليّ ونواصبه للتحسس والتجسس عن خلف الخلف، فلا يرى له أثر ولا يعرف له خبر ولا خلف، فعند ذلك سبّت شيعة عليّ، سبّها أعداؤها وظهرت عليها الأشرار والفساق باحتجاجها حتى إذا بقيت الأمّة حيارى وتدلَّهت وأكثرت في قولها إن الحجة هالكة والإمامة باطلة، فورب عليّ إن حجتها عليها قائمة ماشية في طرقها داخلة في دورها وقصورها جوالة في شرق هذه الارض وغربها، تسمع الكلام وتسلّم على الجماعة، ترى ولا ترى إلى الوقت والوعد ونداء المنادي من السماء ألا ذلك يوم فيه سرور ولد على وشيعته .

In that year the pilgrims, whether the followers or the enemies of Ali, will go to hajj just to spy on the existence of the guardian (al-Hujjah) and to seek any information about him but with no use nor will any news be known about him. There will be no guardian and then the Shia of Ali will be abused by their enemies and will be overcome by the evil and bad people with their protest until the umma becomes so confused and begins to say that al-Hujjah has perished and the imamate has been annulled. By the god of Ali, their authority (al-Hujjah) will remain over the umma walking in its roads, entering into its houses and palaces, roving in the east and in the west, hearing the speech, greeting groups of people and seeing without being seen until the promised time and determined appointment come and then comes the call from the heaven: This is the day that brings forth joy to the descendants of Ali and to the Shia of Ali."4

This tradition has many evidences confirming the beliefs of the Shia. This saying of Imam Ali (as): "...until my son (Imam al–Mahdi) disappears (by the will of Allah) from the sights of people" is a sufficient evidence that confirms the disappearance of the last imam and confirms the thought of those, who acknowledge this disappearance and believe in the disappeared imam.

Then Imam Ali (as) says: "...and the people become so confused whether he is lost, killed or is dead... and agree upon that the authority (al-Hujjah) has been gone and the imamate has been annulled." Does this not comply with the opinion of most of the people now, who think that the belief of the Shia concerning the disappearance is unreal and nonsense?

Then he says: "In that year the pilgrims will go to hajj just to spy on..." and they really have done so but without any use.

And he says: "...and then the Shia of Ali will be abused by their enemies and will be overcome by the evil and bad people with their protest". He means that they protest against the Shia by saying: Where is your imam? Can you show him to us? They abuse the Shia by ascribing contradiction, weakness and ignorance to them for they say that their imam is existent but cannot be seen. The saying of Imam Ali (as) confirms the truthfulness of the Shia and describes their opponents of being ignorant and opponents to the truth. He swears by his god when saying: "By the god of Ali, their authority (al-Hujjah) will remain over the umma walking in its roads, entering into its houses and palaces, roving in the east and in the west, hearing the speech, greeting groups of people and seeing without being seen".

Does this not refute any doubt about the subject? Does it not confirm the matter and confirm the previous tradition saying: "Know well that the world will not be empty of an authority (Hujjah) from Allah

but Allah will make His people not see His authority because of their injustice, oppression and excessiveness in disobedience"? Then he gives an example by mentioning Prophet Joseph (as). Imam al-Mahdi (aj) is existent in substance and person but at his time he sees and he is not seen until-as Amirul Mo'mineen (as) says: "the promised time and determined appointment" when the call comes from the heaven: "This is the day that brings forth joy to the descendants of Ali and to the Shia of Ali."

أخبرنا أحمد بن محمد بن سعيد قال: حدثنا أحمد بن محمد الدينوري، قال: حدثنا علي بن الحسن الكوفي ـ 4 قال: حدثتنا عميرة بنت أوس، قالت: حدثني جدي الحصين بن عبد الرحمن، عن عبد الله بن ضمرة، عن كعب :الأحبار أنه قال

إذا كان يوم القيامة حُشر الخلق على أربعة أصناف: صنف ركبان، وصنف على أقدامهم يمشون، وصنف مكبّون، وصنف على وجوههم صمّ بكم عمي فهم لا يعقلون ولا يُكلمون ولا يؤذن لهم فيعتذرون، أولئك الذين تلفح وجوههم على وجوههم كلم على وجوههم كلم على وجوههم كالحون على وجوههم كالحون على وجوههم كالحون على النار وهم فيها كالحون النار ولا يؤذن الهم فيعان النار ولا يؤذن الهم فيعان النار وهم فيها كالحون النار ولا يؤذن الهم فيعان النار ولا يؤذن الهم في النار ولا يؤذن الهم النار ولا يؤذن الهم في النار ولا يؤذن الهم النار ولا النار النار الالم النار ولالم النار الالم النار ولا النار الالم الالم الالم النار الالم ال

(4) Ahmad bin Muhammad bin Sa'eed narrated from Ahmad bin Muhammad ad-Daynawari from Ali bin al-Hasan al-Kufi from Omayra bint Ouss from her grandfather al-Hussayn bin Abdurrahman from Abdullah bin Dhamra that Ka'bul Ahbar had said:

"On the Day of Resurrection the human beings will be resurrected in four categories; riders, walking people, groveling people and deaf, dumb and blind people, who do not understand, are not spoken to and not permitted to apologize. These are whom (the fire shall scorch their faces, and they therein shall be in severe affliction)."

فقيل له: يا كعب، من هؤلاء الذين يحشرون على وجوههم وهذه الحال حالهم؟

فقال كعب: أولئك كانوا على الضلال والارتداد والنكث، فبئس ما قدمت لهم أنفسهم إذا لقوا الله بحرب خليفتهم ووصيّ نبيهم وعالمهم وسيدهم وفاضلهم وحامل اللواء وولي الحوض والمرتجى والرجا دون هذا العالم. وهو العلّم الذي لا يجهل والمحجة التي من زال عنها عطب وفي النار هوى، ذاك عليٌّ وربّ كعب، أعلمُهم علماً وأقدمهم سلماً . وأوفرهم حلماً. عجب كعبٌ ممّن قدم على على غيره

It was said to him: "O Ka'b, who are these people, whose condition will be so?"

He said: "It is those, who have kept on deviation, apostasy and breaking the homage. Evil is that which their souls have sent before for them when they will meet Allah with the sin of fighting the caliph and the guardian of their prophet, their most aware jurisprudent, their most virtuous master, the bearer of the banner, the guard of the pond, the hope and the hoped one out of all this world, the knowledge that is never ignored, the straight path, from which whoever deviates will perish and fall in Fire. It is Ali, by the

god of Ka'b, who is the most aware of them, the senior in peace (Islam) and the most discerned of all of them. I wonder at those, who prefer others to Ali.

ومن نسلِ علي القائم المهدي الذي يبدل الأرض غير الأرض، وبه يحتج عيسى بن مريم على نصارى الروم والصين، إن القائم المهدي من نسل علي أشبه الناس بعيسى بن مريم خلقاً وخلقاً وسمتاً وهيبة، يعطيه الله جلً وعزّ ما أعطى الأنبياء ويزيده ويفضله. إن القائم من ولد علي له غيبة كغيبة يوسف، ورجعة كرجعة عيسى بن مريم، ثم يظهر بعد غيبته مع طلوع النجم الأحمر وخراب الزوراء، وهي الريّ، وخسف المزورة وهي بغداد، وخروج السفياني، وحرب ولد العباس مع فتيان أرمينية وآذربيجان، تلك حرب يقتل فيها ألوف وألوف، كل يقبض على .سيف محلّى، تخفق عليه رايات سود، تلك حرب يشوبها الموت الأحمر والطاعون الأغبر

From among the descendants of Ali is al–Qa'im al–Mahdi, who will change the world into another one and by whom Jesus Christ (as) will argue against the Christians of Rome and China. Al–Qa'im al–Mahdi is the most similar one to Jesus Christ (as) in form, character, nobility and dignity. Allah will give him all what He has given to the prophets and more than that and He will prefer him to the all. Al–Qa'im, the descendant of Ali (as), will disappear like the disappearance of Prophet Joseph (as) and will reappear like the reappearance of Jesus the son of Mary (as). He will reappear, after his disappearance, with the appearance of the red star, the destruction of az–Zawra' (ar–Riy),5 the sinking of al–Muzawarra (Baghdad), the rising of as–Sufyani,6 the war of the progeny of al–Abbas7 against the people of Armenia and Azerbaijan, in which thousands and thousands will be killed. Each one of the warriors will seize on an adorned sword, over which black banners will flutter. It will be a war full of red death and terrible plague."8

:وبه عن الحصين بن عبد الرحمن، عن أبيه عن جده عمرو بن سعد قال: قال أمير المؤمنين _ 5

لا تقوم القيامةُ حتى تفقاً عين الدنيا وتظهر الحمرةُ في السماء، وتلك دموعُ حملة العرش على أهل الأرض حتى يظهر فيهم عصابة لا خَلاق لهم، على الأشرار مسلطة، فيهم عصابة لا خَلاق لهم، على الأشرار مسلطة، وللجبابرة مفتنة، وللملوك مبيرة، تظهر في سواد الكوفة، يقدمهم رجل أسود اللون والقلب، رثّ الدين، لا خلاق له مهجن زنيم عتل، تداولته أيدي العواهر من الأمهات مِن شرّ نسل لا سقاها الله المطر، في سنة إظهار غيبة المتغيّب .

(5) The previous series of narrators narrated from al-Hussayn bin Abdurrahman from his father from his grandfather Amr bin Sa'd that Amirul Mo'mineen (as) had said:

"The Day of Resurrection will not come until the eye of the world is gouged out and redness appears in the sky, and this redness is the tears of the bearers of the Throne weeping for the people of the earth, and until a bad gang appears propagandizing for my progeny whereas in fact they are free from my progeny. It is a gang with no morals, prevailing over the evils, deceiving the tyrants and destroying the kings (rulers). It is a gang that appears in Kufa headed by a black-faced and black-hearted man, who is weak in faith, with no morals, hybrid, mean and rude. He is circulated among prostitute mothers from the worst progenies. May Allah have no a bit of mercy upon them. They will appear in the same year, in which my disappearing son with the red banner and the green flag will reappear.

أيّ يوم للمخيّبين بين الأنبار وهيت، ذلك يوم فيه صيلم الأكراد والشراة وخراب دار الفراعنة ومسكن الجبابرة، ومأوى الولاة الظلمة، وأم البلاد وأخت العاد، تلك وربّ عليّ، يا عمرو بن سعد، بغدادُ، ألا لعنة الله على العصاة من بني أمية وبني العباس الخونة الذين يقتلون الطيّبين من ولدي ولا يراقبون فيهم ذمتي ولا يخافون الله فيما يفعلونه بحرمتي. إن لبني العباس يوماً كيوم الطموح ولهم فيه صرخة كصرخة الحُبلى. الويل لشيعة ولد العباس من الحرب . التي سنح بين نهاوند والدينور، تلك حرب صعاليك شيعة على يقدمهم رجل من همدان اسمه على اسم النبى

What a terrible day for the deviants between Anbar and Heeto it will be! A day, on which a great misfortune will occur to the Kurds and the (Kharijites), on which there will be the destruction of the house (city) of the Pharaohs (tyrants), the abode of the arrogants, the shelter of the unjust rulers, the mother of calamities and the sister of shame! O Amr bin Sa'd, by the god of Ali, it is Baghdad! May Allah damn the mutineers of the Umayyads and the Abbasids; the traitors, who will kill my virtuous descendants, who will never regard my sanctity when killing them and who will not fear Allah when doing anything to my progeny. Woe unto the followers of the Abbasids from a war that will break out between Nahawand and ad–Daynour. It will be the war of the paupers of Ali's Shia headed by a man from Hamadan, 10 whose name will be like the name of the Prophet (S)."11

منعوت موصوف باعتدال الخلق وحسن الخلُق ونضارة اللون، له في صوته ضجاج وفي أشفاره وطف وفي عنقه سطع، أفرق الشعر مفلّج الثنايا، على فرسه كبدر تمام إذا تجلّى عند الظلام، يسير بعصابة خير عصابة آوت وتقربت ودانت لله بدين تلك الأبطال من العرب الذين يلحقون حرب الكريهة، والدبرة يومئذ على الاعداء، إنّ للعدو يوم ذاك الشبئصال.

أخبرنا سلامة بن محمد قال: حدثنا علي بن داود، قال: حدثنا أحمد بن الحسن، عن عمران بن الحجاج، عن _ 6 عبد الرحمن بن أبي نجران، عن محمد بن أبي عمير، عن محمد بن إسحاق، عن أسيد بن ثعلبة، عن أم هانئ، قالت: قلت لأبي جعفر محمد بن علي الباقر: ما معنى قول الله

فَلَا أُقْسِمُ بِالْخُنَّسِ

:فقال

يا أمّ هانئ، إمامٌ يخنس نفسه حتى ينقطع عن الناس علمه سنة ستين ومائتين ثم يبدو كالشهاب الواقد في الليلة المّ هانئ، إمامٌ يخنس نفسه حتى ينقطع عن الناس علمه سنة ستين ومائتين ثم يبدو كالشهاب الواقد في الليلة المّ هانئ، إمامٌ يعنك المراحة على المراحة

(6) Salama bin Muhammad narrated from Ali bin Dawood from Ahmad bin al-Hasan from Imran bin al-Hajjaj from Abdurrahman bin Abu Najran from Muhammad bin Abu Omayr from Muhammad bin Iss'haq from Ossayd bin Tha'laba that Umm Hani' had asked Abu Ja'far Muhammad bin Ali al-Baqir (as): "What is the meaning of the Qur'anic verse, "But nay! I swear by the stars that recede?" 12 He said:

"O Umm Hani', it is an imam receding until his news will be ignored by people in the year two hundred and sixty and then immediately he will appear like a burning meteor in a dark night. If you remain alive until that time, then your eyes will be delighted!"

The same was narrated by Muhammad bin Ya'qoob from Ali bin Muhammad from Ja'far bin Muhammad from Musa bin Ja'far al-Baghdadi from Wahab bin Shathan from al-Hasan bin Abur-Rabee' al-Hamadani from Muhammad bin Iss'haq from Ossayd bin Tha'laba from Umm Hani'. 13

7 محمد بن يعقوب، عن عدة من رجاله، عن سعد بن عبد الله، عن أحمد بن الحسن، عن عمر بن يزيد، عن 7 الحسن بن أبي الربيع الهمداني، قال: حدثنا محمد ابن إسحاق، عن أسيد بن ثعلبة، عن أم هانئ قالت: لقيت أبا جعفر محمد بن على الباقر فسألته عن هذه الآية

:فقال

الخُنس إمامٌ يخنس نفسه في زمانه عند انقطاعٍ من علمه عند الناس سنة ستين ومائتين، ثم يبدو كالشهاب الواقد . في ظلمه الليل، فإذا أدركت ذلك قرّت عينُك

(7) Muhammad bin Ya'qoob narrated from some of his companions from Sa'd bin Abdullah from Ahmad bin al-Hasan from Umar bin Yazeed from al-Hasan bin Abur-Rabee' al-Hamadani from Muhammad bin Iss'haq from Ossayd bin Tha'laba that Umm Hani' had said: Once I met Abu Ja'far bin Muhammad al-Baqir (as) and asked him about (the meaning of) these verses, "But nay! I swear by the stars that recede, that run their course (and) hide themselves."14 He said:

"(The stars) that recede is an imam receding until his news is ignored by people in the year two hundred and sixty then he appears like a burning meteor in the darkness of night. If you live till that time, then your eyes will be delighted!" 15

8 ـ عن عن عن عن عن ـ 8 محمد بن همام قال: حدثنا أحمد بن مابنداذ قال: حدثنا محمد بن سنان، عن ـ 8 الكاهلي عن أبي عبد الله أنه قال:

تواصلوا وتبارّوا وتراحموا، فوالذي فلق الحبّة وبرأ النسَمة ليأتين عليكم وقت لا يجد أحدُكم لديناره ودرهمه موضعاً

فقلت: وأنى يكون ذلك؟

فقال: عند فقدِكم إمامَكم، فلا تزالون كذلك حتى يطلع عليكم كما تطلع الشمس آيس ما تكونون، فإيّاكم والشك وقال: عند فقدِكم إمامَكم، فلا تزالون كذلك حتى يطلع عليكم كما تطلع الشمس آيس ما تكونون، فإيّاكم والشك وقد حذرتُكم فاحذروا، أسأل الله توفيقَكم وإرشادكم

(8) Muhammad bin Hammam narrated from Ahmad bin Mabindath from Muhammad bin Malik from Muhammad bin Sinan from al-Kahili that Abu Abdullah as-Sadiq (as) had said:

"O people, interconnect and be pious and kind to each other! By Him, Who has split the seed and created man, that a time will come to you that none of you will find a place for his dinar and dirham." 16

Al-Kahili asked him: "And when will that be?"

He said: "When you miss your imam and you remain so for a time until he appears to you like the sun while you are so desperate. Beware to doubt and suspect. Drive doubts away from yourselves. I have warned you, so be careful! I pray Allah to guide you and to make you succeed." 17

أخبرنا عبد الواحد بن عبد الله بن يونس قال: حدثنا أحمد بن محمد بن رباح الزهري، عن أحمد بن علي ـ 9 الحميري، عن الحسن بن أيوب، عن عبد الكريم بن عمرو الخثعمي، عن محمد بن عصام، قال: حدثني المفضل بن عمر قال عمر قال عمر قال الحميري، عن الحسن بن أيوب، عن عبد الكريم بن عمرو الخثعمي، عن محمد بن عصام، قال الحميري، عن الحسن بن أيوب، عن عبد الكريم بن عمرو الخثعمي، عن محمد بن عصام، قال: حدثني المفضل بن

.كنت عند أبي عبد الله في مجلسه ومعي غيري، فقال لنا: إياكم والتنويه

وكنت أراه يريد غيري، فقال لي: يا أبا عبد الله، إياكم والتنويه، واللهِ ليغيبنّ سبتاً من الدهر، وليخملنّ حتى يقال:

مات أو هلك؟ بأيّ واد سلك؟ ولتفيضن عليه أعينُ المؤمنين وليكفأن كتكفّئ السفينة في أمواج البحر حتى لا ينجو . إلاّ مَن أخذ الله ميثاقه وكتب الإيمان في قلبه وأيّده بروح منه. ولترفعن اثنتا عشرة راية مشتبهة لا يعرف أيّ من أيّ

قال المفضل: فبكيت، فقال لي: ما يبكيك؟

قلت: جعلت فداك، كيف لا أبكى وأنت تقول: ترفع اثنتا عشرة راية مشتبهة لا يعرف أيّ من أيّ؟

قال) فنظرَ إلى كوّة في البيت التي تطلع فيها الشمس في مجلسه فقال: أهذه الشمس مضيئة؟)

قلت: نعم؟

. فقال: واللهِ لأمرُنا أضوء منها

(9) Abdul Wahid bin Abdullah bin Younus narrated from Ahmad bin Muhammad bin Rabah az-Zuhri from Ahmad bin Ali al-Himyari from al-Hasan bin Ayyoob from Abdul-Kareem bin Amr al-Khath'ami from Muhammad bin Issam that al-Mufadhdhal bin Umar had said: Once I was with Abu Abdullah as-Sadiq (as) in his meeting and there were others. He said to us:

"Beware of allusion!" He meant with the name of al-Qa'im.

I noticed that he had intended other than me. He said to me:

"O Abu Abdullah, beware of allusion! By Allah, he (al-Qa'im) will be hidden (by the will of Allah) for a period of time and he will be ignored until it will be said that he has died or perished or (it is unknown that) which valley he has followed. The believers will weep bitterly for him. There will be turning-over as a ship among the waves of the sea until no one will be saved except those, who has promised Allah sincerely, whom Allah has assisted with a mercy of Him and in whose hearts Allah has fixed faith. Twelve suspicious banners will be raised, none of which will be distinguished from the other."

(Al-Mufadhdhal said) I began to cry. He said to me: "What for are you crying?"

I said: "May I die for you! How do I not cry whereas you say that twelve suspicious banners will be raised that none of them will be distinguished from the other?"

He looked at an aperture in the house, from which the sun shined into the place of his meeting, and said: "Is this the sun that is shining?"

I said: "Yes, it is."

He said: "By Allah, our matter (the imamate of al-Mahdi) is brighter than the sun." 18

محمد بن همام قال: حدثنا جعفر بن محمد بن مالك وعبد الله بن جعفر الحميري جميعاً قالا: حدثنا محمد - 10 بن الحسين بن أبي الخطاب ومحمد بن عيسى وعبد الله بن عامر القصباني جميعاً، عن عبد الرحمن بن أبي نجران، عن محمد بن مساور، عن المفضل بن عمر الجعفى قال: سمعت الشيخ _ يعنى أبا عبد الله _ يقول

قال) فبكيت ثم قلت له: كيف نصنع؟)

فقال: يا أبا عبد الله، _ ثم نظر إلى شمس داخلة في الصفة _ أترى هذه الشمس؟

.فقلت: نعم

. فقال: لأمرُنا أَبْيَنُ من هذه الشمس

(10) Muhammad bin Hammam narrated from Ja'far bin Muhammad bin Malik and Abdullah bin Ja'far al-Himyari from Muhammad bin al-Husayn bin Abul-Khattab, Muhammad bin Eessa and Abdullah bin Aamir al-Qasabani from Abdurrahman bin Abu Najran from Muhammad bin Musawir that al-Mufadhdhal bin Umar al-Ju'fi had said: I heard the sheikh-he meant Abu Abdullah as-Sadiq (as) - saying:

"Beware of allusion! By Allah he (Imam al-Mahdi) will be hidden (by the will of Allah) for a period of time and he will be ignored until it will be said that he has died, perished or be lost in an unknown valley. The eyes of the believers will shed a lot of tears for him. Turning over will occur as a ship in a rough sea. No one will be saved except those, whom Allah has promised, fixed faith in their hearts and assisted with His mercy. Twelve suspicious banners will be raised, none of which will be distinguished from each other."

I began to cry and then I asked him: "What will we do then?"

He looked at a ray of the sun shining into the shed and said to me: "O Abu Abdullah (al-Mufadhdhal), do

you see this sun?"

I said: "Yes, I do."

He said: "By Allah, our matter is clearer than this sun."

The same was narrated by Muhammad bin Ya'qoob al-Kulayni from Muhammad bin Yahya from Ahmad bin Muhammad from Abdul-Kareem from Abdurrahman bin Abu Najran from Muhammad bin al-Musawir from al-Mufadhdhal bin Umar. 19

Imam Abu Abdullah as-Sadiq (as) intended by his saying to refer to the serious troubles that the Shia would face such as the terrible deviating seditions, the invalid and confused doctrines, the suspicious banners pretending to have inherited the imamate from the progeny of Ali bin Abu Talib (as) and the many mutinous people, who looked forward to the rule and leadership in every age.

Whoever tries to deprive Ahlul Bayt of their rights-and how many they are-will perish no doubt and just a few, who have believed in the infallible imams and whom Allah has fixed faith in their hearts and assisted with His mercy, will be saved from that rough sea of seditions.

Definitely Allah will fix the true believers on the straight path of His guardians in spite of the seditions, the different doctrines, the contradicted opinions and the betraying of the apostates, who have deviated from the right path of the divine imamate and will reward them with the best of His favors by joining them to His honored guardians.

حدثنا محمد بن يعقوب الكليني _ رحمه الله _ عن علي بن محمد، عن الحسن بن عيسى بن محمد بن علي _ 11 بن جعفر، عن أبيه، عن جده، عن على بن جعفر، عن أخيه موسى بن جعفر أنه قال

إذا فُقد الخامسُ من ولد السابع فاللهَ اللهَ في أديانكم؛ لا يُزيلنّكم عنها، فإنه لا بُدّ لصاحب هذا الأمر من غيبة حتى يرجع عن هذا الأمر من كان يقول به، إنما هي محنة من الله يمتحن الله بها خلقَه، ولو علم آباؤكم وأجدادكم ديناً .

قال) قلت: يا سيدى، من الخامس من ولد السابع؟)

. فقال: يا بنيّ، عقولُكم تصغر عن هذا وأحلامُكم تضيق عن حمله، ولكن إنْ تعيشوا فسوف تدركونه

(11) Muhammad bin Ya'qoob al-Kulayni narrated from Ali bin Muhammad from al-Hasan bin Eessa bin Muhammad bin Ali bin Ja'far from his father from his grandfather from Ali bin Ja'far that his brother Imam Musa bin Ja'far (al-Kadhim) (as) had said:

"If the fifth one of the descendants of the seventh20 one is missed then you are to keep fast to your religion and let nothing turn you aside from it because the executor (al-Qa'im) of this task (reviving the religion) must disappear until many of those, who have believed in him, will apostate. It will be a test, by which Allah will try His people. If your fathers and grandfathers had found a religion better than this, they would have followed it."

I said: "O my master, who is the fifth of the seventh's descendants?"

He said: "O my son, your minds are smaller than to perceive this matter and your patience is weaker than to bear it. If you live until then, you will know who he is."21

أخبرنا أبو سليمان أحمد بن هوذة الباهلي قال: حدثنا إبراهيم بن إسحاق النهاوندي سنة ثلاث وسبعين _ 12 ومائتين قال: حدثنا عبد الله بن حماد الأنصاري سنة تسع وعشرين ومائتين، عن أبي الجارود، عن أبي جعفر قال: قال لى

يا أبا الجارود، إذا دار الفلك وقالوا: مات أو هلك، وبأيّ واد سلك، وقال الطالب له: إنّى يكون ذلك وقد بُليت عظامه . فعند ذلك فارتَجوه، وإذا سمعتم به فأتوه ولو حَبواً على الثلج

- (12) Abu Sulayman Ahmad bin Hawtha al-Bahili narrated from Ibraheem bin Iss'haq an-Nahawandi from Abdullah bin Hammad al-Ansari from Abul-Jarood that Abu Ja'far al-Baqir (as) had said to him:
- "O Abul-Jarood, if the orbit turns and people say that he (al-Mahdi) has died, perished or followed an unknown valley and the opponents say that how he will be back whereas his bones have been perished, then you are to expect him and if you hear of his appearance, you are to join him even if crawling on the ice." 22

(13) Muhammad bin Hammam narrated from Hameed bin Ziyad from al-Hasan bin Muhammad bin Suma'a from Ahmad bin al-Hasan al-Maythami from Za'ida bin Qudama from some of his companions that Abu Abdullah as-Sadiq (as) had said:

"When al-Qa'im reappears, people will say: How can that be whereas his bones have been perished?"23

14 ـ عبد الواحد بن عبد الله بن يونس قال: حدثنا أحمد بن محمد بن رباح الزهري، عن أحمد بن علي ـ 14 الحميري، عن الحسن بن أيوب، عن عبد الكريم بن عمرو، عن محمد بن الفضيل عن حماد بن عبد الكريم الجلاب :قال: ذكر القائم عند أبى عبد الله فقال

أما إنّه لو قد قام لقالَ الناس: أنى يكون هذا وقد بُليت عظامه مُذ كذا وكذا؟

(14) Abdul Wahid bin Abdullah bin Younus narrated from Ahmad bin Muhammad bin Rabah az-Zuhri from Ahmad bin Ali al-Himyari from al-Hasan bin Ayyoob from Abdul Kareem bin Amr from Muhammad bin al-Fudhayl that Hammad bin Abdul Kareem al-Jallab had said: Once al-Qa'im (as) was mentioned before Abu Abdullah as-Sadiq (as). He said:

"If he appears people will say: How can that be whereas his bones have been perished since so and so?"24

حدثنا علي بن أحمد البندنيجي قال: حدثنا عبيد الله بن موسى العلوي العباسي، عن موسى بن سلام، عن _ 15 : أحمد بن محمد بن أبي نصر، عن عبد الرحمن، عن الخشاب، عن أبي عبد الله عن آبائه قال: قال رسول الله

مثَلُ أهل بيتي مثل نجوم السماء؛ كلما غاب نجم طلع نجم حتى إذا نجم منها طلع فرمقتُموه بالأعين وأشرتُم إليه بالأصابع أتاه ملَك الموت فذهب به، ثم لبثتم في ذلك سبتاً من دهركم واستوت بنو عبد المطلب ولم يُدرَ أيّ من أيّ، فعند ذلك يبدو نجمُكم فاحمدوا الله واقبلوه.

(15) Ali bin Ahmad al-Bandaneeji narrated from Obaydillah bin Musa al-Alawi al-Abbasi from Musa bin Sallam from Ahmad bin Muhammad bin Abu Nasr from Abdurrahman from al-Khashshab from Abu Abdullah as-Sadiq (as) from his fathers (as) that the Prophet (S) had said:

"The example of my family is like the stars of the sky. Whenever a star sets another shines until a certain star shines and you glance at it and point at it with your fingers then the Angel of Death comes to take it (him) with him. After that you remain a period of time. The progeny of Abdul Muttalib25 become the same in this regard26 and none will be distinguished from the other then your star will reappear. Praise Allah and accept it!"27

وأخبرنا محمد بن همام قال: حدثني جعفر بن محمد بن مالك وعبد الله بن جعفر الحميري قالا: حدثنا محمد _ 16 بن الحسين بن أبي الخطاب ومحمد بن عيسى وعبد الله بن عامر القصباني جميعاً، عن عبد الرحمن بن أبي نجران، عن الخشاب عن معروف بن خربوذ، عن أبي جعفر قال: سمعته يقول: قال رسول الله

إنّما مثلُ أهل بيتى في هذه الأمة كمثل نجوم السماء كلّما غاب نجمٌ طلع نجم حتى إذا مدَدتم إليه حواجبكم وأشرتُم

إليه بالأصابع أتاه ملَك الموت فذهب به، ثم بقيتم سبتاً من دهركم لا تدرون أيًّا من أيٍّ، فاستوى في ذلك بنو عبد المطلب، فبينما أنتم كذلك إذ أطلع الله عليكم نجمكم فاحمدوه واقبلوه

(16) Muhammad bin Hammam narrated from Ja'far bin Muhammad bin Malik and Abdullah bin Ja'far al-Himyari from Muhammad bin al-Husayn bin Abul-Khattab, Muhammad bin Eessa and Abdullah bin Aamir al-Qasabani from Abdurrahman bin Abu Najran from al-Khashshab from Ma'roof bin Kharrabooth from Abu Ja'far al-Baqir (as) that the Prophet (S) had said:

"The example of my family among this umma is like the stars of the sky. Whenever a star sets another shines until when you stretch your eyebrows towards (a shining star) and point with your fingers at it, the Angel of Death comes to take it with him. Then you remain a period of time unknowing which one it is and so the progeny of Abdul Muttalib become the same in this regard. While you are so, Allah will make your star shine again. Then you are to praise Allah and to accept your star."28

حدثنا محمد بن يعقوب الكليني قال: حدثنا علي بن إبراهيم بن هاشم، عن أبيه، عن حنان بن سدير، عن _ 17 دثنا محمد بن يعقوب الكليني قال: حدثنا علي بن إبراهيم بن هاسم، عن أبي جعفر أنه قال

إنما نحن كنجوم السماء؛ كلّما غاب نجمٌ طلع نجم حتى إذا أشرتم بأصابعكم وملتُم بحواجبكم غيّب الله عنكم لنجمكم، فاستوت بنو عبد المطلب فلم يُعرف أيّ من أيّ، فإذا طلع نجمكم فاحمدوا ربكم

(17) Muhammad bin Ya'qoob al-Kulayni narrated from Ali bin Ibraheem bin Hashim from his father from Hannan bin Sadeer from Ma'roof bin Kharrabooth that Abu Ja'far al-Bagir had said:

"We are like the stars of the sky. Whenever a star sets another shines until when you point with your fingers at a shining star and turn your eyebrows towards it, Allah takes your star away from you. Then the progeny of Abdul Muttalib become the same that no one is distinguished from the other. If your star reappears, then praise your God!"29

حدثنا علي بن الحسين قال: حدثنا محمد بن يحيى، قال: حدثنا محمد بن حسان الرازي، عن محمد بن علي ـ 18 الكوفي قال: حدثنا عيسى بن عبد الله بن محمد بن عمر بن علي بن أبي طالب، عن أبيه، عن جده، عن أبيه أمير :المؤمنين أنه قال

.صاحبُ هذا الأمر من ولدي هو الذي يقال: مات أو هلك، لا بل في أيّ واد سلك

(18) Ali bin al-Husayn narrated from Muhammad bin Yahya from Muhammad bin Hassaan ar-Razi from Muhammad bin Ali al-Kufi from Eessa bin Abdullah bin Muhammad bin Umar bin Ali bin Abu Talib from

his father from his grandfather that his father Amirul Mo'mineen Ali bin Abu Talib (as) had said:

"The master of this matter (deliverance) will be from my progeny. It is he, about whom it will be said: Has he died or perished? Or which valley has he followed?"30

(19) Muhammad bin Ali al-Kufi narrated from Younus bin Ya'qoob that al-Mufadhdhal bin Umar had said: "I asked Abu Abdullah as-Sadiq (as): "What will the sign of al-Qa'im be?" He said:

"When the orbit will turn and it will be said: Has he died, perished or which valley has he followed?"

I said: "May I die for you! Then what will happen?"

He said: "He will appear with the sword."31

حدثنا محمد بن همام قال: حدثنا حميد بن زياد الكوفي، قال: حدثنا الحسن بن محمد بن سماعة، عن أحمد _ 20 : بن الحسن الميثمى، عن زائدة بن قدامة، عن عبد الكريم قال: ذُكر عند أبى عبد الله القائم، فقال

(20) Muhammad bin Hammam narrated from Hameed bin Ziyad al-Kufi from al-Hasan bin Muhammad bin Suma'a from Ahmad bin al-Hasan al-Maythami from Za'ida bin Qudama that Abdul Kareem had

said: Once al-Qa'im was mentioned before Abu Abdullah as-Sadiq (as). He said:

"How will that be and yet the orbit has not turned nor has it been said: Has he died, perished or which valley has he followed?"

I (Abdul Kareem) asked him: "What is the turning of the orbit?"

He said: "It is the disagreement of the Shia among themselves."32

These traditions refer to the conditions of the different groups that are ascribed to Shiism. They have deviated from the real Shia, who believe in the imamate of the twelfth imam Muhammad bin al-Hasan bin Ali al-Mahdi (aj).

The Sunni say when talking about the expected imam: Where is he? How can his disappearance and reappearance be? Until when will he disappear? How long will he live and eighty33 years have passed since he has disappeared till now? Some of them say that he is dead. Others deny his being born and deny his existence at all. They scorn those, who believe in him. Some think that the period is too long and that Allah is unable to make His guardian live so long in concealment and then reappear again!

We have seen many people of our time outliving for more than a hundred years. They have been sane and healthy until the last moment of their lives. Then how do thy deny the ability of Allah to make His authority outlive for more than that and to make that as one of His great signs among His people? Have they not read the story of Moses (as) mentioned in the Qur'an?

When Moses (as) was born, a great number of women and children were killed in order to prevent the will of Allah from being realized but in spite of all what the Pharaoh had done; Allah had carried out His will. The great sign of Allah was that the Pharaoh, who had killed the great number of women and children in order to perish the chance of bringing life to the expected prophet, himself had brought Moses up and in his own palace since being a baby until becoming a young man. "Such has been the course of Allah that has indeed run before, and you shall not find a change in Allah's course." 34

O people of understanding, learn a lesson and you, the Shia, keep to what Allah has guided you to and praise Him for the great favor He has distinguished you with.

Other Traditions

أخبرنا أحمد بن محمد بن سعيد قال: حدثنا القاسم بن محمد بن الحسن بن حازم، قال: حدثنا عبيس بن _ 1 : هشام الناشري، عن عبد الله بن جبلة، عن فضيل الصائغ، عن محمد بن مسلم الثقفي، عن أبي عبد الله أنه قال

إذا فقد الناس الإمامَ مكثوا سنينَ لا يدرون أيًّا من أيّ، ثم يُظهر الله لهم صاحبهم

(1) Ahmad bin Muhammad bin Sa'eed narrated from al-Qassim bin Muhammad bin al-Hasan bin Hazim from Obayss bin Hisham an-Nashiri from Abdullah bin Jibilla from Fudhayl as-Sa'igh from Muhammad bin Muslim ath-Thaqafi that Abu Abdullah as-Sadiq (as) had said:

"If people miss the imam, they will stay many years unknowing which one he is and then Allah will make him appear to them."35

.فقال: يقال ذلك

قلت: فكيف نصنع؟

.قال: إذا كان ذلك فتمسكوا بالأمر الأول حتى يبين لكم الآخر

(2) Abdullah bin Jibilla narrated from Ali bin al-Harith bin al-Mugheera that his father had said: I asked Abu Abdullah as-Sadiq (as): "Will there be a time, in which the Muslims will not know who their imam is?"

He said: "It is said so."

I said: "what will we do then?"

He said: "If that occurs, then keep to the previous one until the next one becomes clear to you."36

إذا أصبحتَ وأمسيت يوماً لا ترى فيه إماماً من آل محمد فأحْبِب مَن كنت تحب وأبغض من كنت تبغض ووالِ من .

(3) Abdullah bin Jibilla narrated from Muhammad bin Mansoor as-Sayqal from his father that Abu Abdullah as-Sadig (as) had said:

"If you spend a day and a night without finding an imam of Muhammad's progeny, then still love whom you have loved before, hate whom you have hated before, follow whom you have followed and wait for

the deliverance day and night."

The same was narrated by Muhammad bin Ya'qoob al-Kulayni from Muhammad bin Yahya from Ahmad bin Muhammad from ibn Fadhdhal from al-Hasan bin Ali al-Attar from Ja'far bin Muhammad from Mansoor from someone from Abu Abdullah as-Sadiq (as).37

حدثنا محمد بن همام قال: حدثنا عبد الله بن جعفر الحميري، عن محمد بن عيسى والحسن بن ظريف _ 4 : جميعاً، عن حماد بن عيسى، عن عبد الله بن سنان قال: دخلت أنا وأبى على أبى عبد الله فقال

كيف أنتم إذا صِرتم في حال لا ترون فيها إمام هدى ولا علماً يُرى؟ فلا ينجو من تلك الحَيرة إلا من دعا بدعاء الغريق

فقال أبي: هذا والله البلاءُ، فكيف نصنع، جُعلتُ فداك، حينئذ؟

.قال: إذا كان ذلك _ ولن تدركَه _ فتمسّكوا بما في أيديكم حتى يتضحَ لكم الأمر

(4) Muhammad bin Hammam narrated from Abdullah bin Ja'far al-Himyari from bin Eessa and al-Husayn bin Dhareef from Hammad bin Eessa that Abdullah bin Sinan had said: My father and I went to Abu Abdullah as-Sadiq (as). He said:

"What will you do if you become in a time that you do not find an imam of guidance nor any banner and then no one will be saved from that confusion except one, who will pray Allah with the prayer of drowner?"

My father said: "By Allah, this is a great calamity. May I die for you! What will we do then?"

He said: "If that occurs-and you will not attain it-then keep to that you have had until the matter becomes clear."38

وبه، عن محمد بن عيسى والحسن بن ظريف، عن الحارث بن المغيرة النصري، عن أبي عبد الله قال: قلت _ 5 له: إنا نروى بأنّ صاحب هذا الأمر يُفقد زماناً، فكيف نصنع عند ذلك؟

.قال: تمسكوا بالأمر الأول الذي أنتم عليه حتى يبين لكم

(5) Muhammad bin Eessa and al-Hasan bin Ddhareef narrated that al-Harith bin al-Mugheera an-Nasri

had said: I said to Abu Abdullah as-Sadiq (as): "We have tradition saying that the imam will be missed in some period of time. What will we do then?"

He said: "Keep to the previous one that you have kept to until the matter becomes clear."39

:محمد بن همام بإسناده يرفعه إلى أبان بن تغلب، عن أبى عبد الله أنه قال _ 6

يأتي على الناس زمانٌ يصيبهم فيها سبطة يأرز العلم فيها كما تأرز الحيّة في جحرها، فبينما هم كذلك إذ طلع عليهم .

قلت: فما السبطة؟

.قال: الفترة

قلت: فكيف نصنع فيما بين ذلك؟

. فقال: كونوا على ما أنتم عليه حتىّ يطلع الله لكم نجمَكم

(6) Muhammad bin Hammam narrated from some narrators that Abban bin Taghlub had said: Abu Abdullah as-Sadiq (as) said:

"A time will come to people, in which knowledge will be bound as a snake bound in its hole. While they are in such a condition, a star will shine to them."

I said: "What do we do during that time?"

He said: "Keep to what you have kept to until Allah makes your star shine to you."40

:وبه، عن أبان بن تغلب، عن أبى عبد الله أنه قال _ 7

كيف أنتم إذا وقعت السبطة بين المسجدين فيأرز العلم فيها كما تأرز الحيةُ في جحرها واختلفت الشيعةُ بينهم وسمّى بعضهم بعضاً كذّابين، ويتفل بعضهم في وجوه بعض

فقلت: ما عند ذلك من خير؟

(7) Abban bin Taghlub narrated that Abu Abdullah as-Sadiq (as) had said:

"What will you do if a time comes to you between the two mosques, 41 at which knowledge will be bound as a snake bound in its hole and the Shia will disagree among themselves, will call each other as liars and will spit at the face of each other?"

Abban said: "What goodness will be in that?"

He said: "All the goodness will be in that." He said it three times and he meant that deliverance would be near."

The same was narrated by Muhammad bin Ya'qoob al-Kulayni from some of his companions from Ahmad bin Muhammad from al-Hasan bin Ali al-Washsha' from Ali bin al-Husayn from Abban bin Taghlub from Abu Abdullah as-Sadiq (as).42

حدثنا أحمد بن هوذة الباهلي أبو سليمان، قال: حدثنا إبراهيم بن إسحاق النهاوندي، قال: حدثنا عبد الله بن _ 8 حماد الأنصاري، عن أبان بن تغلب، عن أبى عبد الله أنه قال:

يا أبان، يصيب العلم سبطةً، يأرز العلم بين المسجدين كما تأرز الحية في جحرها

قلت: فما السبطة؟

قال: دون الفترة، فبينَما هم كذلك إذ طلع لهم نجمهم

فقلت: جُعلت فداك، فكيف نصنع وكيف يكون ما بين ذلك؟

. فقال لي: ما أنتم عليه حتى يأتيكم الله بصاحبها

(8) Ahmad bin Hawtha al-Bahili narrated from Ibraheem bin Iss'haq an-Nahawandi from Abdullah bin Hammad al-Ansari from Abban bin Taghlub that Abu Abdullah as-Sadiq (as) had said:

"O Abban, a period of time will come to people, at which knowledge will be bound between the two mosques as a snake bound in its hole. As they are in such a condition, their star will shine to them."

Abban said: "May I die for you! What will we do and what will happen then?"

He said: "Keep to what you have kept to until Allah brings the master (of the matter)."43

These traditions confirm the truth of the disappearance (of Imam al-Mahdi) and of the limitation of knowledge, which refers to the authority. Throughout these traditions, the infallible imams have ordered the Shia to keep on what they have believed in and to wait for that they have been promised of. They are excused when not seeing their authority and imam during the period of the disappearance.

The ignorant, who are not aware of what the infallible imams have said through their traditions about the disappearance of al–Qa'im (as), ask to be led to the person and the place of al–Qa'im (as). They ask to see him with their eyes and they deny his disappearance because they are far away from knowledge and jurisprudence. They deny the sayings of the infallible imams whereas they have been ordered to obey Allah, His messenger and His guardians and have been warned of disobeying them. Allah has said:

"... Therefore let those beware who go against his order lest a trial afflict them or there befall them a painful chastisement."44

"O you who believe! obey Allah and obey the Messenger and those in authority from among you." 45

"And obey Allah and obey the messenger and be cautious; but if you turn back, then know that only a clear deliverance of the message is (incumbent) on Our messenger."46

In the fourth tradition it was said "...that you do not find an imam of guidance nor any banner". This referred to what had really happened and confirmed the matter of the deputies, who had been between the imam and his Shia but their job stopped after some time. The deputy between the imam, during his

disappearance, and the Shia was like the banner. When people were afflicted with the ordeal, the banners disappeared and would not reappear until the expected imam would reappear. Also the confusion that the infallible imams had told of occurred. The second disappearance of al–Qa'im (as) also took place. It will be discussed in a next chapter.

Other Traditions

1 ـ ن محمد بن همام، عن بعض رجاله، عن أحمد بن محمد بن خالد، عن أبيه عن رجل، عن المفضل بن ـ 1 أخبرنا محمد بن همام، عن أبي عبد الله أنه قال

أقرب ما يكون هذه العصابةُ من الله وأرضى ما يكون عنهم إذا افتقدوا حجة الله، فحُجب عنهم ولم يظهر لهم ولم يعلَموا بمكانه وهم في ذلك يعلمون ويوقنون أنه لم تبطل حجة ُالله ولا ميثاقه، فعندها توقّعوا الفرج صباحاً ومساءً فإنّ أشد ما يكون غضب الله على أعدائه إذا افتقدوا حجتَه فلم يظهر لهم. وقد علم الله أنّ أولياءه لا يرتابون، ولو علم أنهم يرتابون ما غيّب حجته طرفة عين عنهم، ولا يكون ذلك إلاّ على رأس شرار الناس .

(1) Muhammad bin Hammam narrated from some of his companions from Ahmad bin Muhammad bin Khalid from his father from someone from al-Mufadhdhal bin Umar that Abu Abdullah as-Sadiq (as) had said:

"This group (the Shia) will be closer to Allah and Allah will be more pleasant with them when they miss the authority of Allah by being hidden from them whereas they are certain that the authority of Allah and His promise will not be annulled. Then you are to wait for the deliverance day and night. The bitterest wrath of Allah upon His enemies will be when they miss the authority of Allah forever. Allah knows that the true believers will not doubt; otherwise He will never hide His authority for a while. That will not be except with the evil people."47

حدثنا محمد بن يعقوب الكليني، قال: حدثنا علي بن إبراهيم بن هاشم، عن أبيه عن محمد بن خالد، عمن ـ 2 حدثه، عن المفضل بن عمر. قال الكليني: وحدثنا محمد بن يحيى، عن عبد الله بن محمد بن عيسى، عن أبيه، عن :بعض رجاله، عن المفضل بن عمر، عن أبى عبد الله أنه قال

أقربُ ما يكون العباد من الله وأرضى ما يكون عنهم إذا افتقدوا حجة الله ولم يظهر لهم، ولم يعلموا بمكانه، وهم في ذلك يعلمون أنه لم تبطلْ حجة الله جلّ ذكره ولا ميثاقه، فعندها فتوقّعوا الفرج صباحاً ومساء، فإنّ أشدّ ما يكون غضبُ الله على أعدائه إذا افتقدوا حجة الله فلم يظهر لهم، وقد علم الله أنّ أولياءه لا يرتابون ولو علم أنهم يرتابون غضبُ الله على أعدائه إذا افتقدوا حجة الله فلم يظهر لهم، عنهم طرفة عين، ولا يكون ذلك إلاّ على رأس شرار الناس

(2) Muhammad bin Ya'qoob al-Kulayni narrated from Ali bin Ibraheem bin Hashim from his father from

Muhammad bin Khalid from someone from al-Mufadhdhal bin Umar, also narrated by Muhammad bin Ya'qoob al-Kulayni from Muhammad bin Yahya from Abdullah bin Muhammad bin Eessa from his father from some of his companions from al-Mufadhdhal bin Umar that Abu Abdullah as-Sadiq (as) had said:

"People will be closer to Allah and He will be more pleasant with them when they miss His authority and he (the authority) does not appear to them nor they know his place although they know that the authority of Allah will never be annulled. Then you wait for the deliverance day and night because the bitterest wrath of Allah will be upon His enemies when they miss His authority forever. Allah has known that His true believers will never doubt; otherwise He will never hide His authority from them for a while. That will not be except with the evilest people."48

Imam Abu Abdullah as-Sadiq (as) has praised his followers by saying that Allah will be more pleasant with them when they will miss the authority by being hidden from them and in spite of that they know well that the authority of Allah will never be annulled. He has described his followers by saying that they will never doubt because if Allah knows that they will doubt, He will never hide His authority from them for a while.

Praise be to Allah, Who has made us from among those, who do not doubt, suspect or deviate from the straight way into the way leading to blindness and perishment!

أخبرنا أحمد بن محمد بن سعيد قال: حدثنا محمد بن المفضل وسعدان بن إسحاق بن سعيد وأحمد بن _ 3 الحسين ومحمد بن أحمد بن الحسن القطواني جميعاً، عن الحسن بن محبوب، عن هشام بن سالم الجواليقي، عن الحسين ومحمد بن أحمد بن الحسن القطواني جميعاً، عن الحسن بن محبوب، عن هشام بن سالم الجواليقي، عن الحسين ومحمد بن أحمد بن الحسن القطواني جميعاً، عن الحسن التحمد بن الحسن المعت أبا جعفر الباقريقول

(3) Ahmad bin Muhammad bin Sa'eed narrated from Muhammad bin al-Mufadhdhal, Sa'dan bin Iss'haq bin Sa'eed, Ahmad bin al-Husayn and Muhammad bin Ahmad bin al-Hasan al-Qatawani all from al-Hasan bin Mahboob from Hisham bin Salim al-Jawaleeqi that Yazeed al-Kinasi had heard Abu Ja'far al-Baqir (as) saying:

"The master of this matter (al-Qa'im) has a likeness to Prophet Joseph and his mother is a black bondmaid.49 Allah will make him succeed within a night."50

حدثنا علي بن أحمد قال: حدثنا عبيد الله بن موسى العلوي، عن أحمد بن الحسين، عن أحمد بن هلال، عن ـ 4 عبد الرحمن بن أبى نجران، عن فضالة بن أيوب، عن سدير الصيرفي قال: سمعت أبا عبد الله الصادق يقول

إنّ في صاحب هذا الأمر لشبهاً من يوسف

. فقلت: فكأنك تخبّرنا بغيبة أو حَيرة

فقال: ما ينكر هذا الخلق الملعون أشباه الخنازير من ذلك؟ إنّ إخوة يوسف كانوا عقلاء ألبّاء أسباطاً أولاد انبياء، دخلوا عليه فكلّموه وخاطبوه وتاجروه وراودوه وكانوا إخوتَه وهو أخوهم لم يعرفوه حتى عرّفهم نفسه وقال لهم: أنا ... يوسف، فعرفوه حينئذ

(4) Ali bin Ahmad narrated from Obaydillah bin Musa al-Alawi from Ahmad bin al-Husayn from Ahmad bin Hilal from Abdurrahman bin Abu Najran from Fudhala bin Ayyoob that Sadeer as-Sayrafi had said: I heard Abu Abdullah as-Sadiq (as) saying:

"The master of this matter has a likeness to Prophet Joseph (as)."

I said: "As if you want to tell us about a disappearance or confusion!"

He said: "Why do this damned people, who are like the pigs, deny this matter (the disappearance of imam al-Mahdi)? The brothers of Prophet Joseph (as) were skilled, intelligent and sons of prophets. When they came to him, they talked and dealt with him and although they were his brothers they could not know him until he himself told them that he was their brother Joseph.

فما تُنكر هذه الأمّة المتحيرة أن يكون الله يريد في وقت من الأوقات أن يستر حجته عنهم؟ لقد كان يوسف إليه مُلك مصر، وكان بينه وبين أبيه مسيرة ثمانية عشر يوماً، فلو أراد أن يعلمه بمكانه لقدر على ذلك، واللهِ لقد سار يعقوب وولده عند البشارة تسعة أيام من بدوهم إلى مصر. فما تنكر هذه الأمة أن يكون الله يفعل بحجّته ما فعل بيوسف؟

Then why do this umma deny that Allah may want to hide His authority from people for a certain time? Prophet Joseph (as) was the king of Egypt and there was between him and his father a distance of eighteen days-travel. If he wanted to inform his father of his place, he could do that. By Allah, Jacob (as) and his sons, after having heard the news of Joseph, traveled from their village to Egypt within nine days. So why do this umma deny that Allah may do for his authority (al-Mahdi) as He has done for Prophet Joseph (as)?

وأن يكون صاحبُكم المظلوم المجحود حقّه صاحب هذا الأمر يتردّد بينهم ويمشي في أسواقهم ويطأ فرشهم ولا يعرّفهم نفسه كما أذن ليوسف حين قال له إخوته

قَالُوا أَإِنَّكَ لَأَنْتَ يُوسُفُ ؟ قَالَ أَنَا يُوسُفُ وَهَٰذَا أَخِي ؟ قَدْ مَنَّ اللَّهُ عَلَيْنَا ؟ إِنَّهُ مَنْ يَتَّقِ وَيَصْبِرْ فَإِنَّ اللَّهَ لَا يُضِيعُ أَجْرَ اللَّهُ عَلَيْنَا ؟ إِنَّهُ مَنْ يَتَّقِ وَيَصْبِرْ فَإِنَّ اللَّهَ لَا يُضِيعُ أَجْرَ اللَّهُ عَلَيْنَا ؟ إِنَّهُ مَنْ يَتَّقِ وَيَصْبِرْ فَإِنَّ اللَّهَ لَا يُضِيعُ أَجْرَ اللَّهُ عَلَيْنَا ؟ إِنَّهُ مَنْ يَتَّقِ وَيَصْبِرْ فَإِنَّ اللَّهَ لَا يُضِيعُ أَجْرَ

Perhaps the master of this matter (al-Qa'im), who has been wronged and whose right has been denied,

goes and comes among people frequently, walks in their markets and sits on their mats but they do not know him until the will of Allah permits him to introduce himself to them as Allah has permitted Prophet Joseph (as) to introduce himself to his brothers by saying: (*They said: Are you indeed Yousuf? He said: I am Yousuf*).51

The same was narrated by Muhammad bin Ya'qoob al-Kulayni from Ali bin Ibraheem bin Hashim from Muhammad bin al-Husayn from ibn Abu Najran from Fudhala bin Ayyoob from Sadeer as-Sayrafi from Abu Abdullah as-Sadiq (as).52

وحدثنا علي بن أحمد، عن عبيد الله بن موسى، عن عبد الله بن جبلة، عن الحسن بن علي بن أبي حمزة، عن _ 5

:أبي بصير قال: سمعت أبا جعفر الباقر يقول
في صاحب هذا الأمر سننٌ من أربعة أنبياء؛ سنةٌ من موسى وسنةٌ من عيسى وسنةٌ من يوسف وسنة من محمد
معلوات الله عليهم أجمعين
فقلت: ما سنة موسى؛

قال: خائف يترقب
قلت: وما سنة عيسى؛

.قال: السجن والغيبة

قلت: فما سنة يوسف؟

قلت: وما سنّة محمد ؟

قال: إذا قام سار بسيرة رسول الله إلا أنه يبين آثار محمّد ويضع السيفَ على عاتقه ثمانية أشهر هرجاً هرجاً حتى .يرضى الله

قلت: فكيف يعلم رضا الله؟

(5) Ali bin Ahmad narrated from Obaydillah bin Musa from Abdullah bin Jibilla from al-Hasan bin Abu Hamza that Abu Baseer had said: I heard Abu Ja'far al-Baqir (as) saying:

"The master of this matter has aspects like those that four of the prophets have had; an aspect of Moses, one of Jesus Christ, one of Joseph and one of Muhammad (peace be upon them)."

I said: "Which aspect of Moses (as)?"

He said: "Afraid and lying in wait."

I said: "Which one of Jesus Christ (as)?"

He said: "It will be said about him (Imam al-Mahdi) as that has been said about Jesus Christ (as)."

I said: "Which of Joseph?"

He said: "Prison and disappearance."

I said: "Which of Muhammad (as)?"

He said: "If he (Imam al-Mahdi) appears, he will imitate his grandfather Muhammad (as) but he will unsheathe his sword for eight months, during which there will be commotion, until Allah becomes pleased."

I said: "How will it be known that Allah becomes pleased?"

He said: "Allah will put mercy into his (the imam's) heart."53

Look, O you people of understanding, attentively at these sayings of Imam al-Baqir (as) and Imam as—Sadiq (as) concerning the disappearance of Imam al-Mahdi and the aspects of the prophets he has and that Allah will make him succeed and prevail within a night. Definitely he will remove all the heresies created by the heretics, whom Allah has not let taste the sweetness of faith and knowledge. Then the little group, whom Allah has favored with faith and belief in the imamate and let not deviate as much many groups have deviated and followed the Satan wherever he goes; left or right, is to thank and praise Allah for this great blessing in not being among those, whom the Satan has made hate faith and truth and like deviation. Let this little group be so grateful to Allah for making them obey His guardians, whom He has ordered to be obeyed. Allah says when talking about Iblis:

"He (Iblis) said: Then by Thy Might I will surely make them live an evil life, all except Thy servants from among them, the purified ones."54

"And most certainly I will lead them astray and excite in them vain desires." 55

"I will certainly lie in wait for them in Thy straight path." 56

Imam Ali says (as) in one of his speeches:

"I am the firm 'rope' of Allah. I am the straight path. I am the authority of Allah over His people after His messenger Muhammad (as)..."

Then Allah says when talking about Iblis:

"And certainly the Satan found true his conjecture concerning them, so they follow him, except a party of the believers." 57

Be awake from the doze of advertence and fancy. Do not let what the infallible imams (as) have said go in vain! Care for it with attentive hearts and reflecting minds! Be guided that Allah may keep the Satan away from you in order not to be among his (Satan's) submissive followers where Allah says:

"Surely, as regards My servants, you have no authority over them except those who follow you of the deviators." 58

حدثنا محمد بن همام _ رحمه الله _ قال: حدثنا جعفر بن محمد بن مالك، قال: حدثنا عباد بن يعقوب، عن _ 6 : يحيى بن يعلى، عن زرارة قال: سمعت أبا عبد الله يقول

إن للقائم غيبة قبل أن يقوم.

فقلت: ولم؟

_.قال: يخاف. _وأوماً بيده إلى بطنه

ثم قال: يا زرارةُ، وهو المنتظَر وهو الذي يُشكّ في ولادته، فمنهم من يقول: مات أبوه بلا خلف، ومنهم من يقول: حُمل، ومنهم من يقول: غائبٌ، ومنهم من يقول وُلد قبل وفاة أبيه بسنين وهو المنتظَر غير أن الله يحبّ أن يمتحن حُمل، ومنهم من يقول: غائبٌ، ومنهم من يقول وُلد قبل وفاة أبيه بسنين وهو المنتظَر غير أن الله يحبّ أن يمتحن حُمل، ومنهم من يقول: غائبٌ، ومنهم من يقول وُلد قبل وفاة أبيه بسنين وهو المنتظَر غير أن الله يحبّ أن يمتحن حُمل، ومنهم من يقول: عائبٌ، ومنهم من يقول وُلد قبل وفاة أبيه بسنين وهو المنتظَر غير أن الله يحبّ أن يمتحن حُمل، ومنهم من يقول: عائبٌ، ومنهم من يقول وُلد قبل وفاة أبيه بسنين وهو المنتظَر غير أن الله يحبّ أن يمتحن حُمل، ومنهم من يقول: عائبٌ، ومنهم من يقول وُلد قبل وفاة أبيه بسنين وهو المنتظَر غير أن الله يحبّ أن يمتحن عليه الله عنه عنه الله عن

(6) Muhammad bin Hammam narrated from Ja'far bin Muhammad bin Malik from Abbad bin Ya'qoob from Yahya bin Ya'la that Zurara had said: I heard Abu Abdullah as-Sadiq (as) saying:

"Al-Qa'im (as) will disappear before his rising."

I asked: "Why?"

He said: "He fears (people) although he is the expected one. O Zurara, his birth is suspected. Some say that his father has died without leaving offspring, some say that he has disappeared and others say that he has born some years before his father's death. He is the expected imam but Allah will try the hearts of the Shia and then might those have doubted, who follow falsehood."

قال زرارة: قلت: جعلتُ فداك، إن أدركتُ ذلك الزمان أيَّ شيء أعمل؟

قال: يا زرارة، متى أدركتَ ذلك الزمان فادعُ بهذا الدعاء: اللّهمّ عرّفني نفسك فإنّك إن لم تُعرّفني نفسك لم أعرِف نبيّك، اللّهم عرّفني رسولَك فإنّك إنْ لم تُعرّفني رسولَك لم أعرِف حجَّتَك، اللّهم عرّفني حجّتَك فإنّك إنْ لم تُعرّفني حجّتَك ضَللت عن دينى.

I said: "May I die for you! If I live until that time, what shall I do then?"

He said: "O Zurarra, when you live until then, pray with this prayer: (O Allah, let me know You because if You do not let me know You, I can never know Your prophet. O Allah, let me know Your prophet

because if You do not let me know Your prophet, I can never know Your authority. O Allah, let me know Your authority because if You do not let me know Your authority, I shall deviate from my religion."

Then he said: "O Zurara, a young boy will be killed in Medina then."

I said: "Is he not the one, who will be killed by the army of as-Sufyani?"

He said: "No, but he will be killed by the army of bani59 so and so. This army will enter into Medina and people will not know why the army has come. Then the young boy will be taken and killed unjustly and offensively. When the boy is killed, Allah will not respite them and then the deliverance will be expected soon."

The same was narrated by Muhammad bin Ya'qoob al-Kulayni from Ali bin Ibraheem bin Hashim from al-Hasan bin Musa al-Khashshab from Abdullah bin Musa from Abdullah bin Bukayr from Zurara from Abu Abdullah as-Sadiq (as).

Also it was narrated by Muhammad bin Ya'qoob from al-Husayn bin Ahmad from Ahmad bin Hilal from Uthman bin Eessa from Khalid bin Nujayh from Zurara from Abu Abdullah as-Sadiq (as).60

قلت: فمَن صاحبنا؟

فقال: انظروا مَن غُيّبت عن الناس ولادتُه، فذلك صاحبكم، إنه ليس منّا أحدّ يُشار إليه بالأصابع ويمضغ بالألسن إلاّ مات غيظاً أو حتف أنفه.

(7) Muhammad bin Hammam narrated that Abdullah bin Atta' al-Mekki had said: I said to Abu Ja'far al-Baqir (as): "Your Shia in Iraq are so many and there is no one like you from among your family. Why do you not rise?" He said:

"O Abdullah bin Atta', you have given your ears to the fools. By Allah, I am not your man (the one, whom you think to be al-Qa'im)."

I said: "Then who is he?"

He said: "See whose birth will be vague to people, it will be him. No one of us, who is pointed at with fingers or circulated by tongues, unless he will be killed or will die."

The same was narrated by Muhammad bin Ya'qoob al-Kulayni from al-Husayn bin Muhammad and others from Ja'far bin Muhammad from Ali bin al-Abbas bin Aamir from Musa bin Hilal al-Kindi from Abdullah bin Atta' al-Mekki from Abu Ja'far al-Baqir (as).61

حدثنا علي بن أحمد، عن عبيد الله بن موسى العلوي قال: حدثني محمد بن أحمد القلانسي بمكة سنة سبع _ 8 وستين ومائتين قال: حدثنا علي بن الحسن، عن العباس بن عامر، عن موسى بن هلال، عن عبد الله بن عطاء :المكى قال

خرجت حاجّاً من واسط فدخلت على أبي جعفر محمد بن علي فسألني عن الناس والأسعار، فقلت: تركت الناس مدرجت حاجّاً من واسط فدخلت على أبي جعفر محمد بن علي فسألني عن الناس والأسعار، فقلت: تركت الناس الناس والأسعار، فقلت: تركت الناس على المناس المناس

(8) Ali bin Ahmad narrated from Obaydillah bin Musa al-Alawi from Muhammad bin Ahmad al-Qalanisi from Ali bin al-Hasan from al-Abbas bin Aamir from Musa bin Hilal that Abdullah bin Atta' al-Mekki had said:

"I came from Wassit62 to perform the hajj. I visited Abu Ja'far Muhammad bin Ali (al-Baqir) (as). He asked me about the people and the markets there. I said: the people have looked forward to you. If you rise, a great number of people will follow you."

فقال: يا بن عطا، قد أخذتَ تفرش أذُنَيك للنوكي! لا والله ما أنا بصاحبكم ولا يُشار إلى رجل منّا بالأصابع ويمطّ . إليه بالحواجب إلاّ مات قتيلاً أو حتف أنفه

قلت: وما حتف أنفه؟

.قال: يموت بغيظه على فراشه، حتى يبعث الله مَن لا يؤبَه لولادته

قلت: ومَن لا يؤيه لولادته؟

. فقال: انظر من لا يدري الناس أنه ولد أم لا، فذاك صاحبكم

He said: "O bin Atta', you have spread your ears to the fools. By Allah, I am not your man. None of us, who is pointed at with fingers or towards whom eyebrows are stretched, unless he is killed or he dies because of anger until Allah will send one, whose birth will be vague."

I said: "And who is he, whose birth will be vague?"

He said: "See who that people do not know whether he is born or not. That will be your man."63

:حدثنا محمد بن يعقوب قال: حدثنا عدة من أصحابنا، عن سعد بن عبد الله عن أيوب بن نوح قال _ 9

قلت لأبي الحسن الرضا:إنا نرجو أن تكون صاحبَ هذا الأمر وأن يسوقه الله إليك عفواً بغير سيف، فقد بويع لك، وقد ضُربت الدراهم باسمِك.

فقال: ما منّا أحدٌ اختلفت الكتب إليه وأشير إليه بالأصابع وسئل عن المسائل وحملت إليه الأموال إلاّ اغتيل أو منا على فراشه حتى يبعث الله لهذا الأمر غلاماً منّا خفيّ المولد والمنشأ، غيرَ خفيّ في نسبه

(9) Muhammad bin Ya'qoob narrated from some of his companions from Sa'd bin Abdullah that Ayyoob bin Noah had said: "I said to Abul Hasan ar–Redha64 (as):

"We hope that you are the man of the matter and that Allah may pave the way to you peacefully and without fighting. Homage has been paid to you and money is coined with your name."

He said: "None of us that letters has been sent to, has been pointed at with fingers, has been asked about religious matters and monies (legal religious rights) have been sent to, unless he is killed or he dies in his bed until Allah will send for this matter a boy from our progeny, whose birth and early life will be unknown but his lineage will be not unknown."65

وحدثنا محمد بن همام قال: حدثنا جعفر بن محمد بن مالك، قال: حدثنا عباد بن يعقوب، عن يحيى بن يعلي، _ 10 عدثنا محمد بن همام قال: قلت لأبي جعفر الباقر

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. أخبرني عن القائم
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. فقال: والله ما هو أنا ولا الذي تمدّون إليه أعناقكم، ولا يُعرف ولادته

.قلت: بما يسير

.قال: بما سار به رسول الله ، هدر ما قبله واستقبل

(10) Muhammad bin Hammam narrated from Ja'far bin Muhammad bin Malik from Abbad bin Ya'qoob from Yahya bin Ya'la from Abu Maryam al-Ansari that Abdullah bin Atta' had said: I said to Abu Ja'far al-Bagir (as): "Would you tell me about al-Qa'im?" He said:

"By Allah, it is not me and it is not one, whom you stretch your necks towards. It is the one, whose birth will be unknown."

I said: "What will he do?"

He said: "He will do as the Prophet (S) has done. He will annul all heresies that have been established before him and he will establish new principles."66

11 ـ حدثنا محمد بن همام قال: حدثنا عبد الله بن جعفر الحميري، عن محمد بن عيسى، عن صالح بن محمد، ـ 11 : عن يمان التمار قال: قال أبو عبد الله

إنّ لصاحب هذا الأمر غيبةً، المتمسّكُ فيها بدينه كالخارط لشوك القتاد بيده

.ثم أطرق ملياً، ثم قال: إنّ لصاحب هذا الأمر غيبةً فليتّقِ الله عبدٌ وليتمسّكُ بدينه

(11) Muhammad bin Hammam narrated from Abdullah bin Ja'far al-Himyari from Muhammad bin Eessa from Salih bin Muhammad from Yaman at-Tammar that Abu Abdullah as-Sadiq (as) had said:

"The man of this matter will disappear for a period of time, during which one, who still keeps to his religion, is like one, who lathes thorns of al-Qatad67 with his bare hand. Which of you can grasp at the thorns of al-Qatad?"

Then he pondered for a while and said: "The man of this matter will disappear for a time so people are

to fear Allah and to keep to their faith."

The same was narrated by Muhammad bin Ya'qoob al-Kulayni from Muhammad bin Yahya and al-Hasan bin Muhammad from Ja'far bin Muhammad al-Kufi from al-Hasan bin Muhammad as-Sayrafi from Salih bin Khalid from Yaman at-Tammar.68

Who is this one, who will disappear, but the expected Imam? Who is this one, whose birth and early life most of people will doubt? Who is this one, whom people will be indifferent to and will not believe in his rising nor in his existence even? It is he, whom the infallibles imam (as) have mentioned and described his loyal believers during his disappearance as ones, who grasp at the thorns of al-Qatad with bare hands. It is this little sincere group that is distinguished from the great masses of people, whose fancies have taken them too far away and whose hearts have become too narrow to bear the truth and its bitterness. They find themselves unable to believe in the existence of the Imam while his person is absent and his disappearance has lasted long. Only the little group has believed and kept on believing in the expected Imam (as) following, by that, the saying of Amirul Mo'mineen (as):

"Do not feel desolate in the way of guidance when its followers are very few!"

Al-Qa'im Disappears Twice

حدثنا أحمد بن محمد بن سعيد بن عقدة قال: حدثنا علي بن الحسن التيملي، عن عمر بن عثمان، عن الحسن _ 1 : بن محبوب، عن إسحاق بن عمار الصيرفي قال: سمعت أبا عبد الله يقول

للقائم غيبتان إحداهما طويلة، والأخرى قصيرة. فالأولى يعلم بمكانه فيها خاصةٌ من شيعته، والأخرى لا يعلم بمكانه في دينه

(1) Ahmad bin Muhammad bin Sa'eed bin Oqda narrated from Ali bin al-Hasan at-Taymali from Umar bin Uthman from al-Hasan bin Mahboob from Iss'haq bin Ammar as-Sayrafi that Abu Abdullah Ja'far bin Muhammad as-Sadiq (as) had said:

"Al-Qa'im disappears twice; one is a short disappearance and the other is long. In the first disappearance some of his close Shia knows his place and in the other one no one knows his place except the guardians of his religion."69

2 ـ عن إسحاق بن عن محمد بن يحيى، عن محمد بن الحسين، عن الحسن بن محبوب، عن إسحاق بن ـ 2 عمار قال: قال أبو عبد الله

للقائم غيبتان إحداهما قصيرة، والأخرى طويلة، الغيبة الأولى لا يعلم بمكانه فيها إلاّ خاصة شيعته، والأخرى لا يعلم بمكانه فيها إلاّ خاصة مواليه في دينه

(2) Muhammad bin Ya'qoob narrated from Muhammad bin Yahya from Muhammad bin al-Husayn from al-Hasan bin Mahboob from Iss'haq bin Ammar that Abu Abdullah as-Sadiq (as) had said:

"Al-Qa'im disappears twice; one is a short disappearance and the other is long. In the first disappearance some of his close Shia knows his place and in the other one no one knows his place except his guardians of his religion."70

حدثنا أحمد بن محمد بن سعيد قال: حدثنا علي بن الحسن، قال: حدثنا عبد الرحمن بن أبي نجران، عن علي ـ 3 دثنا أحمد بن محمد بن مهزيار، عن حماد بن عيسى، عن إبراهيم بن عمر اليماني قال: سمعت أبا جعفر يقول

إنّ لصاحب هذا الأمر غيبتَين.

. وسمعته يقول: لا يقوم القائم ولأحد في عنقه بيعة

(3) Ahmad bin Muhammad bin Sa'eed narrated from Ali bin al-Hasan from Abdurrahman bin Abu Najran from Ali bin Mahziyar from Hammad bin Eessa from Ibraheem bin Umar al-Yamani that Abu Ja'far al-Baqir (as) had said:

"The man of this matter disappears twice."

Also he had said: "Al-Qa'im will rise and he has never paid any homage to anyone on the earth." 71

4 - 4 حدثنا محمد بن يعقوب قال: حدثنا محمد بن يحيى، عن أحمد بن محمد، عن الحسين بن سعيد، عن ابن أبي عدثنا محمد بن يعقوب قال: عمير، عن هشام بن سالم، عن أبي عبد الله قال

يقوم القائم وليس لأحدٍ في عنقه عقد ولا عهد ولا بيعة

(4) Muhammad bin Ya'qoob narrated from Muhammad bin Yahya from Ahmad bin Muhammad from al-Husayn bin Sa'eed from ibn Abu Omayr from Hisham bin Salim that Abu Abdullah as-Sadiq (as) had said:

"Al-Qa'im will rise and he has never paid any homage to anyone nor has he had a covenant or a bond with anyone."72

وأخبرنا أحمد بن محمد بن سعيد قال: حدثنا القاسم بن محمد بن الحسن بن حازم من كتابه قال: حدثنا _ 5 عبيس بن هشام، عن عبد الله بن جبلة، عن إبراهيم بن المستنير عن المفضل بن عمر الجعفي، عن أبي عبد الله عبد الله عن عبد الله بن جبلة،

إنّ لصاحب هذا الأمر غيبتين إحداهما تطول حتى يقول بعضهم: ماتَ، وبعضهم يقول: قُتل، وبعضهم يقول: ذهبَ، فلا يبقى على أمره من أصحابه إلاّ نفر يسيرٌ، لا يطلع على موضعه أحدٌ من ولىّ ولا غيره إلاّ المولى الذي يلى أمره

(5) Ahmad bin Muhammad bin Sa'eed narrated from al-Qassim bin Muhammad bin al-Hasan bin Hazim from Obayss bin Hisham from Abdullah bin Jibilla from Ibraheem bin al-Mustaneer from al-Mufadhdhal bin Umar al-Ju'fi that Abu Abdullah as-Sadiq (as) had said:

"The man of this matter disappears twice. The first one lasts long until some people say that he has died, some say that he has been killed and others say that he has gone. None of his companions will still believe in him except a very few people. No one knows his place except the guardian, who manages his affairs."73

If there is no any other tradition narrated about the disappearance except this one, it will be sufficient for whoever ponders on it.

:وبه، عن عبد الله بن جبلة، عن سلمة بن جناح، عن حازم بن حبيب قال _ 6

دخلت على أبي عبد الله فقلت له: أصلحك الله، إن أبويّ هلكا ولم يحجّا وإن الله قد رزق وأحسن فما تقول في الحج عنهما؟

فقال: افعل فإنه يبرد لهما. ثم قال لي: يا حازم، إنّ لصاحب هذا الأمر غيبتَين يظهر في الثانية، فمن جاءك يقول إنه نفض َ يده من تراب قبره فلا تصدقُه.

(6) Abdullah bin Jibilla narrated from Salama bin Janah that Hazim bin Habeeb had said: I came to Abu Abdullah as-Sadiq (as) and said to him: "My parents died without performing the hajj. Allah has granted to me good livelihood. May I offer the hajj on behalf of them?"

He said: "Yes, you may because that will benefit them."

Then he said to me: "O Hazim, the man of this matter disappears twice and he reappears after the second disappearance. Do not believe whoever comes to you saying that he (al-Qa'im) has died."

Abdul Wahid bin Abdullah narrated from Ahmad bin Muhammad bin Rabah az-Zuhri from Ahmad bin Ali

al-Himyari from al-Hasan bin Ayyoob from Abdul Kareem bin Amr from Abu Haneefa as-Sayiq that Hazim bin Habeeb had said: "I said to Abu Abdullah as-Sadiq (as):

"My father, who was a foreigner man, died and I wanted to offer the hajj and give charities in favor of him. What do you say about it?"

He said to me: "Do that because he will be rewarded by it."

Then he said: "O Hazim, the man of this matter will disappear twice...." He mentioned the rest of the tradition as the one above.74

7 - 7 أحمد بن معيد بن عقدة قال: حدثنا محمد بن المفضل بن إبراهيم بن قيس وسعدان بن إسحاق بن بن سعيد: وأحمد بن الحسين بن عبد الملك ومحمد بن أحمد بن الحسن القطواني قالوا جميعاً: حدثنا الحسن بن عبد الملك ومحمد بن أحمد بن إبراهيم بن زياد الخارقي، عن أبي بصير قال عبد الخارقي، عن أبي بصير قال

.قلت لأبي عبد الله: كان أبو جعفر يقول: لقائم آل محمّد غيبتان إحداهما أطول من الأخرى

فقال: نعم، ولا يكون ذلك حتى يختلف سيفُ بني فلان وتضيق الحلقة ويظهر السفياني ويشتد البلاء ويشمل الناس موت وقتل يلجأون فيه إلى حرم الله وحرم رسوله

(7) Ahmad bin Muhammad bin Sa'eed bin Oqda narrated from Muhammad bin al-Mufadhdhal bin Ibraheem bin Qayss, Sa'dan bin Iss'haq bin Sa'eed, Ahmad bin al-Husayn bin Abdul Melik and Muhammad bin Ahmad bin al-Husayn al-Qatawani all from al-Hasan bin Mahboob from Ibraheem bin Ziyad al-Khariqi that Abu Baseer had said: I said to Abu Abdullah as-Sadiq (as) that Abu Ja'far al-Baqir (as) often said:

"Al-Qa'im of Muhammad's progeny will disappear twice; one will be longer than the other."

He said: "Yes, but that will not be until the army of the tribe of so and so disagrees, life becomes so difficult, as–Sufyani rises, distresses and calamities increase and death and killing spread among people until they resort to the sanctum of Allah (the Kaaba) and the sanctum of the Prophet (S) (the Prophet's mosque)."75

عبد الواحد بن عبد الله قال: حدثنا أحمد بن محمد بن رباح، قال: حدثنا أحمد بن علي الحميري قال: حدثنا _ 8 الحسن بن أيوب، عن عبد الكريم بن عمرو، عن العلاء بن رزين، عن محمد بن مسلم الثقفي، عن الباقر أبي جعفر الحسن بن أيوب، عن عبد الكريم بن عمرو، عن العلاء بن رزين، عن محمد بن مسلم الثقفي، عن الباقر أبي جعفر الحسن بن أيوب، عن عبد الكريم بن عمرو، عن العلاء بن رزين، عن محمد بن مسلم الثقفي، عن الباقر أبي جعفر الحسن بن أيوب، عن عبد الكريم بن عمرو، عن العلاء بن رزين، عن محمد بن مسلم الثقفي، عن الباقر أبي جعفر المعلى المعلى المعلى المعلى المعلى المعلى المعلى المعلى المعلى العلى المعلى المع

(8) Abdul Wahid bin Abdullah narrated from Ahmad bin Muhammad bin Rabah from Ahmad bin Ali al-Himyari from al-Hasan bin Ayyoob from Abdul Kareem bin Amr from al-Ala' bin Razeen from Muhammad bin Muslim ath-Thaqafi that Abu Ja'far al-Baqir (as) had said:

"Al-Qa'im disappears twice. In one of them it will be said: He has perished or it is unknown which valley he has followed."76

(9) Muhammad bin Ya'qoob narrated from Muhammad bin Yahya and Ahmad bin Idreess from al-Hasan bin Ali al-Kufi from Ali bin Hassaan from Abdurrahman bin Katheer that al-Mufadhdhal bin Umar had said: I heard Abu Abdullah as-Sadiq (as) saying:

"The man of this matter disappears twice. After one of his disappearances, he comes back to his family and in the other one it is said that he has perished or (it is unknown that) which valley he has followed."

I said: "If that takes place, then what will we do?"

He said: "If someone pretends that (he is al-Qa'im), you are to ask him about the great matters, which no one will answer except him (al-Qa'im)."77

These traditions mention that al-Qa'im (as) disappears twice. Allah has confirmed the sayings of the infallible imams (as).

The first disappearance was the one, during which the deputies between Imam al-Mahdi (aj) and the people were apparent in persons and positions. By them the obscure matters of knowledge and vague judgments were cleared. The answers to all questions and problems, which were asked about, were given by these deputies. This was the short disappearance, whose period had elapsed.

In the second disappearance there were no deputies or mediators. It was the will of Allah to try His people and to sift them after letting confusion spread among them. Allah said:

"On no account will Allah leave the believers in the condition which you are in until He separates the evil from the good; nor is Allah going to make you acquainted with the unseen."78

The second disappearance has taken place. We pray Allah to make us from among those, who keep to the truth and not among those, who slip away after the sifting of seditions. It is this that has been meant by "two disappearances" or "disappears twice".

أخبرنا أحمد بن محمد بن سعيد قال: حدثنا القاسم بن محمد بن الحسن بن حازم قال: حدثنا عبيس بن ـ 10 . فضرنا أحمد بن الحارث، عن المفضل بن عمر، عن أبى عبد الله أنه قال :

إنّ لصاحب هذا الأمر غيبةً يقول فيها

(10) Ahmad bin Muhammad bin Sa'eed narrated from al-Qassim bin Muhammad bin al-Hasan bin Hazim from Obayss bin Hisham from Abdullah bin Jibilla from Ahmad bin al-Harith from al-Mufadhdhal bin Umar that Abu Abdullah as-Sadiq (as) had said:

"The man of this matter will recite in one of his (two) disappearances, "So I fled from you when I feared you, then my Lord granted me wisdom and made me of the messengers. 79"80

حدثنا محمد بن همام قال: حدثني جعفر بن محمد بن مالك، قال: حدثني الحسن بن محمد بن سماعة، قال: _ 11 ددثني أحمد بن الحارث الأنماطي، عن المفضل بن عمر، عن أبي عبد الله أنه قال

إذا قام القائم تلا هذه الآية

فَفَرَرْتُ مِنْكُمْ لَمَّا خِفْتُكُمْ فَوَهَبَ لِي رَبِّي حُكْمًا وَجَعَلَنِي مِنَ الْمُرْسَلِينَ

(11) Muhammad bin Hammam narrated from Ja'far bin Muhammad bin Malik from al-Hasan bin Muhammad bin Suma'a from Ahmad bin al-Harith al-Anmati from al-Mufadhdhal bin Umar that Abu Abdullah as-Sadiq (as) had said:

"When al-Qa'im (as) rises, he will recite this Qur'anic verse, "So I fled from you when I feared you."81

حدثنا عبد الواحد بن عبد الله بن يونس، قال: حدثنا أحمد بن محمد بن رباح، قال: حدثني أحمد بن علي _ 12 الحميري، عن الحسن بن أيوب، عن عبد الكريم بن عمرو الخثعمي، عن أحمد بن الحارث، عن المفضل بن عمر الخثعمي عن أبا عبد الله _: قال أبو جعفر محمد بن على الباقر

إذا قام القائم قال

(12) Abdul Wahid bin Abdullah bin Younus narrated from Ahmad bin Muhammad bin Rabah from Ahmad bin Ali al-Himyari from al-Hasan bin Ayyoob from Abdul Kareem bin Amr al-Khath'ami from Ahmad bin al-Harith from Abu Abdullah as-Sadiq (as) that Abu Ja'far Muhammad bin Ali al-Baqir (as) had said:

"When al-Qa'im (as) rises, he will recite, "So I fled from you when I feared you, then my Lord granted me wisdom and made me of the messengers."82

These traditions confirm the traditions saying: "...he has an aspect of Prophet Moses...he is afraid and lying in wait."

(13) Muhammad bin Hammam narrated from Ja'far bin Muhammad bin Malik from al-Hasan bin Muhammad as-Sayrafi from Yahya bin al-Muthanna al-Attar from Abdullah bin Bukayr from Obayd bin Zurara that Abu Abdullah as-Sadiq (as) had said:

"People will miss an imam. He attends the seasons (of hajj). He sees the people but they do not see him."83

14 ـ عن يحقوب، عن محمد بن يحيى، عن جعفر بن محمد، عن إسحاق ابن محمد، عن يحيى بن ـ 14 دائنا محمد بن يعقوب، عن عبد الله بن بكير، عن عبيد بن زرارة قال: سمعت أبا عبد الله يقول

يفقدُ الناسّ إمامهم، يشهد المواسمَ فيراهم ولا يرونه

(14) Muhammad bin Ya'qoob narrated from Muhammad bin Yahya from Ja'far bin Muhammad from Iss'haq bin Muhammad from Yahya bin al-Muthanna from Abdullah bin Bukayr that Obayd bin Zurara had heard Abu Abdullah as-Sadiq (as) saying:

"People will miss their imam. He attends the seasons of hajj. He sees the people but they do not see him."84

حدثنا عبد الواحد بن عبد الله قال: حدثنا أحمد بن محمد بن رباح، قال: حدثنا أحمد بن علي الحميري، عن _ 15 : الحسن، عن عبد الكريم بن عمرو، عن ابن بكير ويحيى بن المثنى، عن زرارة قال: سمعت أبا عبد الله يقول

إن للقائم غيبتين يرجع في إحداهما، وفي الأخرى لا يُدرى أين هو، يشهد المواسم يرى الناس ولا يرونه.

(15) Abdul Wahid bin Abdullah narrated from Ahmad bin Muhammad bin Rabah from Ahmad bin Ali al-Himyari from al-Hasan from Abdul Kareem bin Amr from ibn Bukayr and Yahya bin al-Muthanna that Zurara had heard Abu Abdullah as-Sadiq (as) saying:

"Al-Qa'im (as) disappears twice. He comes back after one of them but in the second disappearance, no one knows where he is. He attends the seasons of hajj. He sees the people but they do not see him."85

حدثنا محمد بن يعقوب الكليني، عن الحسين بن محمد، عن جعفر بن محمد، عن القاسم بن إسماعيل، عن ـ 16 دثنا محمد بن يعقوب الكليني، عن المثنى، عن عبد الله بن بكير، عن عبيد بن زرارة، عن أبى عبد الله أنه قال

للقائم غيبتان، يشهد في إحديهما المواسم يرى الناس ولا يرونه فيه

(16) Muhammad bin Ya'qoob al-Kulayni narrated from al-Husayn bin Muhammad from Ja'far bin Muhammad from al-Qassim bin Issma'eel from Yahya bin al-Muthanna from Abdullah bin Bukayr from Obayd bin Zurara that Abu Abdullah as-Sadiq (as) had said:

"Al-Qa'im (as) disappears twice. During one of his disappearances, he attends the seasons of hajj. He sees the people but they do not see him."86

حدثنا محمد بن همام _ رحمه الله _ قال: حدثنا أحمد بن مابنداذ، قال: حدثنا أحمد بن هلال، عن موسى _ 17 بن القاسم بن معاوية البجلي، عن على بن جعفر، عن أخيه موسى بن جعفر قال: قلت له: ما تأويل هذه الآية

:قال

(17) Muhammad bin Hammam narrated from Ahmad bin Mabindath from Ahmad bin Hilal from Musa bin al-Qassim from Mo'awiya al-Bajali that Ali bin Ja'far had asked his brother Musa bin Ja'far al-Kadhim87 (as) about the interpretation of the Qur'anic verse, "Say: Have you considered if your water should go down, who is it then that will bring you flowing water."88 Imam al-Kadhim (as) said:

"It means: if you lose your imam, then who will bring you another imam?"

The same was narrated by Muhammad bin Ya'qoob al-Kulayni from Ali bin Muhammad from Sahl bin Ziyad al-Aadami from Musa bin al-Qassim bin Mo'awiya al-Bajali from Ali bin Ja'far from his brother Musa bin Ja'far al-Kadhim (as).89

حدثنا علي بن أحمد البندنيجي، عن عبيد الله بن موسى العلوي العباسي عن محمد بن أحمد القلانسي، عن ـ 18 : أيوب بن نوح، عن صفوان بن يحيى، عن عبد الله بن بكير، عن زرارة قال

.سمعت أبا جعفر يقول: إن للقائم غيبةً، ويجحده أهله

قلت: ولم ذلك؟

._ قال: يخاف _ وأومأ بيده إلى بطنه

(18) Ali bin Ahmad al-Bandaneeji narrated from Abdullah bin Musa al-Alawi al-Abbasi from Muhammad bin Ahmad al-Qalanisi from Ayyoob bin Noah from Safwan bin Yahya from Abdullah bin Bukayr that Zurara had said: I heard Abu Ja'far al-Baqir (as) saying:

"Al-Qa'im (as) disappears and his kin (companions) deny him."

I said: "Why is that?"

He said: "He fears." And he pointed with his hand at his abdomen showing that he fears to be killed."90

(19) Ali bin Ahmad narrated from Obaydillah bin Musa al-Alawi from Ahmad bin al-Hasan from his father from ibn Abu Bukayr from Zurara that Abdul Melik bin A'yun had said: I heard Abu Ja'far al-Baqir (as) saying:

"Al-Qa'im (as) disappears before his rising."

I asked: "Why?"

He said: "He fears" and he pointed with his hand at his abdomen. He meant "killing". 91

(20) Ahmad bin Muhammad bin Sa'eed narrated from Ali bin al-Hasan at-Taymali from al-Abbas bin Aamir bin Rabah from ibn Bukayr that Zurara had said: I heard Abu Ja'far al- Baqir (as) saying:

"Al-Qa'im disappears before his rising."

I asked: "Why?"

He said: "He fears" and he pointed with his hand at his abdomen. He meant "killing".92

وحدثنا أحمد بن محمد بن سعيد قال: حدثنا أبو محمد عبد الله بن أحمد بن المستورد الأشجعي قال: حدثنا عبد الله بن بكير، عن زرارة، قال: سمعت أبا عبد الله جعفراً عبد الله بن بكير، عن زرارة، قال: سمعت أبا عبد الله جعفراً عبد الله بن بكير، عن زرارة، قال: سمعت أبا عبد الله جعفراً عبد الله بن بكير، عن زرارة، قال: سمعت أبا عبد الله جعفراً عبد الله بن بكير، عن زرارة، قال: سمعت أبا عبد الله بن بكير، عن أبا عبد الله بكير، عبد الله

إن للقائم غيبة قبل أن يقوم.

قلت: ولم ذلك؟

.قال: إنه يخاف _ وأوما بيده إلى بطنه _ يعنى القتل

(21) Ahmad bin Muhammad bin Sa'eed narrated from Abu Muhammad Abdullah bin Ahmad bin al-Mustawrid al-Ashja'iy from Muhammad bin Obaydillah Abu Ja'far al-Halabi from Abdullah bin Bukayr that Zurara had said: I heard Abu Abdullah Ja'far as-Sadiq (as) saying:

"Al-Qa'im disappears before his rising."

I asked: "Why?"

He said: "He fears" and he pointed with his hand at his abdomen. He meant "killing".

The same was narrated by Muhammad bin Ya'qoob al-Kulayni from Muhammad bin Yahya from Ja'far bin Muhammad from al-Hasan bin Mo'awiya from Abdullah bin Jibilla from Abdullah bin Bukayr from Zurara from Abu Abdullah as-Sadiq (as).93

22 ـ عن جعفر بن محمد بن مالك، قال: حدثني أحمد بن ميثم، عن عبيد الله بن موسي عن ـ 22 ـ عدثنا محمد بن همام، عن جعفر بن محمد بن مالك، قال: عبد الأعلى بن حصين الثعلبي، عن أبيه قال

لقيت أبا جعفر محمد بن علي في حج أو عمرة فقلت له: كبرت سنّي ودقّ عظمي فلست أدري يُقضى لي لقاؤك أم لا، فاعهد إليّ عهداً وأخبرني متى الفرج؟

فقال: إنّ الشريدَ الطريد الفريد الوحيد المفرد من أهله الموتور بوالده، المُكنّى بعمّه هو صاحبُ الرايات، واسمه اسم نبيّ

.فقلت: أعِد علىّ

(22) Muhammad bin Hammam narrated from Ja'far bin Muhammad bin Malik from Ahmad bin Maytham from Obaydillah bin Musa from Abdul A'la bin Hussayn ath-Tha'labi that his father had said:

"Once I met Abu Ja'far Muhammad bin Ali (al-Baqir) (as) in a season of hajj or a minor hajj. I said to him: I became so old and weak and I do not know whether I meet you again or not. Please promise me and tell me when deliverance will be."

He said: "The homeless, fugitive and alone man, who will be separated from his family, who will lose his father, who will be surnamed with his uncle's name and whose name will be like a prophet's name, will the man of the banners."

I said: "Would you please repeat that to me?"

He asked for a piece of leather or a tablet and wrote that down to me."94

(23) Ahmad bin Muhammad bin Sa'eed narrated from Abu Abdullah Yahya bin Zakariyya bin Shayban from Younus bin Kulayb from Mo'awiya bin Hisham from Sabah from Salim al-Ashall that Hussayn at-Taghlubi95 had said: "Once I met Abu Ja'far Muhammad bin Ali (al-Baqir) (as) in a season of hajj or a minor hajj. I said to him: I became so old and weak and I do not know whether I meet you again or not. Please promise me and tell me when deliverance will be." He said: "The homeless, fugitive and alone man, who will be separated from his family, who will lose his father, who will be surnamed with his uncle's name and whose name will be like a prophet's name, will be the man of the banners." When he finished his talk, he looked at me and said: "Did you memorize it or shall I write it down to you?" I said: "If you like!" He asked for a piece of leather or a tablet. He wrote down what he said to me and gave me the book." Salim said: "Hussayn showed us the book. He read what there was in it before us and then said: This is the book of Abu Ja'far (al-Baqir) (as)."96

وحدثنا محمد بن همام قال: حدثني جعفر بن محمد بن مالك، قال: حدثني عباد بن يعقوب، قال: حدثني _ 24 : الحسن بن حماد الطائى، عن أبى الجارود عن أبى جعفر محمد بن على أنه قال

.صاحبُ هذا الأمر هو الطريدُ الشريد الموتورُ بأبيه، المكنّى بعمه، المفردُ من أهله، اسمُه اسم نبي

(24) Muhammad bin Hammam narrated from Ja'far bin Muhammad bin Malik from Abbad bin Ya'qoob from al-Hasan bin Hammad at-Ta'iy from Abul Jarood that Abu Ja'far Muhammad bin Ali al-Baqir (as) had said:

"The man of this matter is the homeless, fugitive man, who loses his father, who is surnamed with his uncle's name, who is separated from his family and whose name is like a prophet's name."97

حدثنا أحمد بن محمد بن سعيد قال: حدثنا حميد بن زياد قراءة عليه من كتابه قال: حدثنا الحسن بن محمد _ 25 الحضرمي، قال: حدثنا جعفر بن محمد . وعن يونس بن يعقوب عن سالم المكي، عن أبي الطفيل قال: قال لي عامر : بن واثلة

إنّ الذي تطلبون وترجون إنما يخرج من مكة، وما يخرج من مكة حتى يرى الذي يحب، ولو صار أن يأكل الأغصان الشجرة

(25) Ahmad bin Muhammad bin Sa'eed narrated from Hameed bin Ziyad from al-Hasan bin Muhammad al-Hadhrami and also it was narrated by Younus bin Ya'qoob from Salim al-Mekki from Abut-Tufayl Aamir bin Wathila that Abu Ja'far bin Muhammad as-Sadiq (as) had said:

"The one, whom you want and expect, will rise (and set out) from Mecca. He will not rise until he sees what pleases him even if he is obliged to eat the leaves of the trees."98

Is there another way clearer than the way, with which the infallible imams (as) have declared and explained the matter of the disappearance to their Shia? Will one doubt the disappearance and the reappearance of al-Qa'im (as) after all these clear traditions?

حدثنا به محمد بن همام قال: حدثنا أحمد بن مابنداذ قال: حدثنا أحمد بن هلال، قال: حدثنا أحمد بن علي _ 26 القيسي، عن أبي الهيثم الميثمي عن أبي عبد الله جعفر بن محمد أنه قال

إذا توالت ثلاثة أسماء محمد وعلي والحسن كان رابعهم قائمَهم

(26) Muhammad bin Hammam narrated from Ahmad bin Mabindath from Ahmad bin Hilal from Ahmad bin Ali al-Qayssi from Abul Haytham al-Maythami that Abu Abdullah as-Sadiq (as) had said:

"If three names (of the infallible imams); Muhammad, Ali and al-Hasan succeed, then the fourth will be al-Qa'im."99

محمد بن همام قال: حدثنا عبد الله بن جعفر الحميري، قال: حدثنا محمد بن عيسى بن عبيد، عن محمد بن _ 27 : أبى يعقوب البلخي قال: سمعت أبا الحسن الرضا يقول

إنكم ستُبتلون بما هو أشد وأكبر، تُبتلون بالجنين في بطن أمّه والرضيع حتى يقال: غاب ومات، ويقولون: لا إمام، وقد غاب رسول الله وغاب وها أنا ذا أموت حتف أنفى

(27) Muhammad bin Hammam narrated from Abdullah bin Ja'far al-Himyari from Muhammad bin Eessa bin Obayd that Muhammad bin Abu Ya'qoob al-Balkhi had heard Abul Hasan ar-Redha (as) saying:

"You are going to be tried with a great test. You are going to be tried with the fetus while still in its mother's womb and with the suckling 100 until it is said: he has disappeared and he has died. They say: "There is no Imam." The Prophet (S) has disappeared and disappeared and I am going to die as well."101

وحدثنا محمد بن همام قال: حدثنا أحمد بن مابنداذ وعبد الله بن جعفر الحميري قالا: حدثنا أحمد بن هلال، _ 28 : قال: حدثنا الحسن بن محبوب الزراد قال: قال لى الرضا

إنه يا حسن سيكون فتنة صماء صيلم يذهب فيها كلّ وليجة وبطانة. (وفي رواية: يسقط فيها كل وليجة وبطانة) وذلك عند فقدان الشيعة الثالث من ولدي، يحزن لفقده أهلُ الأرض والسماء. كم من مؤمن ومؤمنة متأسف متلهف .

(28) Muhammad bin Hammam narrated from Ahmad bin Mabindath and Abdullah bin Ja'far al-Himari from Ahmad bin Hilal that al-Hasan bin Mahboob al-Zarrad had said: Imam ar-Redha (as) said:

"O Hasan, There will be a dark sedition, in which close friends and near relatives will perish. That will occur when the Shia miss the fourth descendant of mine. The people of the earth and the inhabitants of the Heaven will be sad for missing him. Many faithful men and faithful women will be regretful, confused and sorrowful because of missing him."

ثم أطرق، ثم رفع رأسه، وقال: بأبي وأمي سميّ جدي وشبيهي وشبيه موسى بن عمران، عليه جيوب النور يتوقد من شعاع ضياء القدس، كأني به آيس ما كانوا، قد نودوا نداء يسمعه من بالبعد كما يسمعه من بالقرب، يكون رحمة .

He pondered for a while and then he raised his head and said: "He is the namesake of my grandfather (Prophet Muhammad). He looks like me and looks like Prophet Moses (as). Upon him there are rays of light emitting from the light of the Divine holiness. As if I see that people despair of him so much but they

will be called with a call heard by the all whether far or near they are. He will be as mercy upon the believers and as torment upon the unbelievers."

قال: ثلاثة أصوات في رجب، أولها: ألا لعنة الله على الظالمين. والثاني: أزفت الآزفة يا معشر المؤمنين. والثالث يرون يداً بارزاً مع قرن الشمس ينادي: ألا إن الله قد بعث فلاناً على هلاك الظالمين. فعند ذلك يأتي المؤمنين الفرج، ويشفى الله صدورهم، ويذهب غيظ قلوبهم

I said: "May my father and mother die for you! What will that call be?"

He said: "There will be three sayings in the month of Rajab; the first is "Now surely the curse of Allah is on the unjust," 102 the second is "The threatened Hour is nigh, O believers!" and the third is that people will see a protruding hand with the disk of the sun calling: "Allah has sent so-and-so to destroy the unjust". Then deliverance comes to the believers and Allah relieves their hearts and takes distresses away from them." 103

محمد بن همام قال: حدثنا جعفر بن محمد بن مالك، قال: حدثنا محمد بن أحمد المديني، قال: حدثنا علي _ 29 : بن أسباط، عن محمد بن سنان، عن داود بن كثير الرقى قال:

.قلت لأبي عبد الله: جعلت فداك، قد طال هذا الأمر علينا حتى ضاقت قلوبنا ومتنا كمداً

. فقال: إن هذا الأمر آيس ما يكون منه وأشدّه غمّاً ينادى منادِ من السماء باسم القائم واسم أبيه

فقلت له: حعلت فداك ما اسمه؟

. فقال: إسمه اسم نبيّ، واسم أبيه اسم وصبي

(29) Muhammad bin Hammam narrated from Ja'far bin Muhammad bin Malik from Muhammad bin Ahmad al-Madeeni from Ali bin Asbat from Muhammad bin Sinan that Dawood bin Katheer ar-Riqqi had said: I said to Abu Abdullah as-Sadiq (as):

"May I die for you! Deliverance has not come. Our hearts are depressed and we are about to die of sadness."

He said: "Deliverance comes when people become desperate and distressed to the full and then a caller will call out from the Heaven with the name of al-Qa'im and the name of his father."

I said: "May I die for you! What is his name?"

He said: "His name is like the name of one of the prophets and his father's name is like the name of one of the guardians." 104

وحدثنا أحمد بن محمد بن سعيد قال: حدثني محمد بن علي التيملي، عن محمد بن إسماعيل بن بزيع _ 30 : وحدثنى غير واحد، عن منصور بن يونس بزرج، عن إسماعيل بن جابر، عن أبى جعفر محمد بن على أنه قال

يكون لصاحب هذا الأمر غيبة في بعض هذه الشعاب _ وأوماً بيده إلى ناحية ذي طوى _ حتى إذا كان قبل خروجه أتى المولى الذي كان معه حتى يلقى بعض أصحابه، فيقول: كم أنتم ههنا؟ فيقولون: نحو من أربعين رجلاً، فيقول: كيف أنتم لو رأيتم صاحبكم؟ فيقولون: والله لو ناوى بنا الجبال لناويناها معه. ثم يأتيهم من القابلة ويقول: أشيروا إلى رؤسائكم أو خياركم عشرة، فيشيرون له إليهم، فينطلق بهم حتى يلقوا صاحبهم، ويعدهم الليلة التي . تليها

(30) Ahmad bin Muhammad bin Sa'eed narrated from Muhammad bin Ali at-Taymali from Muhammad bin Issma'eel bin Buzay' and also it was narrated from some ones from Mansoor bin Younus bin Bazraj from Issma'eel bin Jabir that Abu Ja'far Muhammad bin Ali al-Baqir (as) had said:

"The man of this matter will disappear in one of these mountain passes-he pointed with his hand towards Thi Tuwa. 105 Before his rising, the guardian, who has been with him, comes to meet some of his companions. He asks them: How many persons are you?"

They say: "We are about forty men."

He says: "What will you do if you see your man?"

They say: "By Allah, if he wants us to move the mountains for him, we will do."

Then he says to them: "Choose ten of your chiefs or the best of you!"

They do and he sets out with them to meet their man. He promises to meet them in the next night."

ثم قال أبو جعفر: والله لكأني أنظر إليه وقد أسند ظهره إلى الحجر فينشد الله حقه ثم يقول: يا أيها الناس مَن يحاجني في الله فأنا أولى الناس بالله، أيها الناس من يحاجني في آدم فأنا أولى الناس بادم، أيها الناس من يحاجني في إبراهيم فأنا أولى الناس بإبراهيم، أيها الناس من يحاجني في إبراهيم فأنا أولى الناس بعيسى، أيها الناس من يحاجني في عيسى فأنا أولى الناس بعيسى، أيها الناس من يحاجني في عيسى فأنا أولى الناس بعيسى، أيها الناس من يحاجني في حيسى فأنا أولى الناس بكتاب الله. ثم

ينتهى إلى المقام فيصلى عنده ركعتين وينشد الله حقه

ثم قال أبو جعفر: وهو والله المضطر الذي يقول الله فيه

أًمَّنْ يُجِيبُ الْمُضْطَرَّ إِذَا دَعَاهُ وَيَكْشِفُ السُّوءَ وَيَجْعَلُكُمْ خُلُفَاءَ الْأَرْضِ ؟ أَإِلَٰهٌ مَعَ اللَّهِ ؟ قَلِيلًا مَا تَذَكَّرُونَ

.فيه نزلت وله

Then Abu Ja'far al-Baqir (as) added: "By Allah, as if I see him leaning against the Rock (of the Kaaba) and saying: "O people, whoever argues with me about Allah, I am worthier of Allah than all of the people. O people, whoever argues with me about Adam, I am worthier of Adam than all the people. Whoever argues with me about Noah, I am worthier of Noah. Whoever argues with me about Abraham, I am worthier of Abraham. Whoever argues with me about Moses, I am worthier of Moses. Whoever argues with me about Jesus Christ, I am worthier of Jesus Christ. O people, whoever argues with me about Muhammad, I am worthier of Muhammad. Whoever argues with me about the Book of Allah, I am worthier of the Book of Allah." Then he comes to the temple (of Abraham) and offers two rak'as-prayer before it. By Allah, he is the distressed one, about whom Allah has said, 'Or, Who answers the distressed one when he calls upon Him and removes the evil, and He will make you successors in the earth...?' 106 This verse has been revealed about him and for him." 107

عن ـ 31 ـ عن عبيد الله بن موسى العلوي، قال: حدثنا محمد بن الحسين بن أبي الخطاب، عن ـ 31 ـ دثنا علي بن أحمد، عن عبيد الله بن موسى العلوي، قال: سمعت أبا جعفر يقول :محمد بن سنان، عن أبى الجارود، قال: سمعت أبا جعفر يقول

لا يزالون ولا تزال حتى يبعث الله لهذا الأمر مَن لا يدرون خُلق أم لم يخلق

(31) Ali bin Ahmad narrated from Obaydillah bin Musa al-Alawi from Muhammad bin al-Husayn bin Abul Khattab from Muhammad bin Sinan from Abul Jarood that Abu Ja'far al-Baqir (as) had said:

"People are still (confused and distressed) expecting until Allah sends for this matter (deliverance) one that people have not known whether he has been created yet or not." 108

حدثنا محمد بن همام قال: حدثني جعفر بن محمد بن مالك، عن محمد بن الحسين بن أبي الخطاب وقد _ 32 حدثني عبد الله بن جعفر الحميري، عن أحمد بن محمد بن عيسى قإلا جميعاً: حدثنا محمد بن سنان، عن أبي جعفر الباقر قال :الجارود عن أبي جعفر الباقر قال

لا تزالون تمدّون أعناقكم إلى الرجل منا تقولون: هو هذا فيذهب الله به حتى يبعث الله لهذا الأمر من لا تدرون وُلد .

(32) Muhammad bin Hammam narrated from Ja'far bin Muhammad bin Malik from Muhammad bin al-Husayn bin Abul Khattab, and Abdullah bin Ja'far al-Himyari narrated from Ahmad bin Muhammad bin Eessa all from Muhammad bin Sinan from Abul Jarood that Abu Ja'far al-Baqir (as) had said:

"You stretch your heads towards any one of us and say: It is he (our man). And Allah makes them (the imams) die one after the other until He sends for this matter one, whom you do not know whether he is born or not or whether he is created yet or not." 109

حدثنا علي بن أحمد، عن عبيد الله بن موسى، عن محمد بن أحمد القلانسي، عن محمد بن علي، عن محمد ـ 33 :بن سنان، عن أبى الجارود قال: سمعت أبا جعفر يقول

لا يزال ولا تزالون تمدون أعينكم إلى رجل تقولون: هو هذا إلا ذهب حتى يبعث الله من لا تدرون خلق بعد أم لم يخلق.

(33) Ali bin Ahmad narrated from Obaydillah bin Musa from Muhammad bin Ahmad al-Qalanisi from Muhammad bin Ali from Muhammad bin Sinan from Abul Jarood that Abu Ja'far al-Bagir (as) had said:

"Whenever you turn your eyes toward a man and say that it is he (the man of this matter), he goes to the better world until Allah sends one, whom you do not know whether he has been created yet or not." 110

حدثنا علي بن الحسين قال: حدثنا محمد بن يحيى العطار، قال: حدثنا محمد بن حسان الرازي قال: حدثنا _ 34 محمد بن سنان، عن رجل، عن ابى جعفر أنه قال :

لا تزالون ولا تزال حتى يبعث الله لهذا الأمر من لا تدرون خلق أم لم يخلق.

(34) Ali bin al-Husayn narrated from Muhammad bin Yahya al-Attar from Muhammad bin Hassaan ar-Razi from Muhammad bin Ali from Muhammad bin Sinan from someone that Abu Ja'far al-Baqir (as) had said:

"You still expect (deliverance) until Allah sends for this matter one, whom you do not know whether he is created or not."111

These traditions are clear in referring to the twelfth imam (al-Mahdi) because there has not been any disagreement about the birth of any one of the other eleven imams or about their existence or

inexistence besides that none of people has said that any of these eleven imams has disappeared or that seditions have occurred in religion during their periods or confusion has spread among people about the condition of those imams except this imam (al-Qa'im).

Imam Abu Abdullah as-Sadiq (as) has declared that when saying: "If three names (of the imams); Muhammad, Ali and al-Hasan succeed, the fourth (imam) will be al-Qa'im."

The will of Allah has determined to make this imam disappear in order to try the people during this disappearance of the authority of Allah and to sift the pure ones, who submit to Allah by believing in His authority even if the authority is not among them and who believe that Allah will never leave the world without an authority even if the person of that authority is absent.

أخبرنا محمد بن همام قال: حدثنا جعفر بن محمد بن مالك، قال: حدثنا عباد بن يعقوب، قال: حدثنا يحيى _ 35 : بن سالم، عن أبى جعفر الباقر أنه قال

.صاحب هذا الأمر أصغرنا سناً وأخملُنا شخصاً

قلت: متى يكون ذاك؟

.قال: إذا سارت الركبان ببَيعة الغلام، فعند ذلك يرفع كل ذي صيصية لواء، فانتظروا الفرج

(35) Muhammad bin Hammam narrated from Ja'far bin Muhammad bin Malik from Abbad bin Ya'qoob from Yahya bin Salim that Abu Ja'far al-Bagir (as) had said:

"The man of this matter is the youngest and obscurest one of us."

Yahya asked him: "When will that (deliverance) be?"

He said: "When delegations go to pay homage to a young boy and every fort (powerful chief) raises a flag (becomes independent) then you expect deliverance."112

No one of the infallible imams has become imam while he is yet too young except this imam (al-Mahdi), whom Allah has granted the imamate and wisdom while he is yet a child as Jesus Christ and Yahya bin Zachariah, whom Allah has granted the Book, prophethood, knowledge and wisdom while yet children.

The evidence for that is the saying of Abu Abdullah as–Sadiq (as) "He (al–Qa'im) has aspects of four prophets...). One of them is Jesus the son of Marry (as), who has been granted wisdom, knowledge and prophethood while yet a child.

:حدثنا محمد بن همام قال: حدثنا أحمد بن ما بنداذ قال: حدثنا أحمد بن هلال، عن أمية بن على القيسى قال _ 36

قلت لأبي جعفر محمد بن على الرضا: من الخلف بعدك؟

. فقال: ابني عليّ وابنا عليّ. ثم أطرق ملياً ثم رفع رأسه ثم قال: إنها ستكون حيرة

قلت: فإذا كان ذلك فإلى أين؟

.فسكت ثم قال: لا أين _ حتى قالها ثلاثا

. فأعدت عليه، فقال: إلى المدينة

فقلت: أي المدن؟ فقال: مدينتنا هذه، وهل مدينة غيرها؟

(36) Muhammad bin Hammam narrated from Ahmad bin Mabindath from Ahmad bin Hilal that Umayya bin Ali al-Qayssi had said: I said to Abu Ja'far Muhammad bin Ali al-Jawad 113 (as): Who is the successor after you?"

He said: "My son Ali and Ali's two sons."

He pondered for a while and then raised his head and said: "Confusion will occur then."

I said: "If that occurs, where will we go then?"

He kept silent and then said: "Nowhere!" He repeated it three times.

I repeated my question.

He said: "To Medina."

I said: "Which Medina?"

He said: "This Medina. Is there another one than ours?"

The same was narrated by Ali bin Ahmad from Obaydillah bin Musa from Ahmad bin al-Husayn from Ahmad bin Hilal from Umayya bin Ali al-Qayssi. 114

حدثنا محمد بن همام قال: حدثني أبو عبد الله محمد بن عصام قال: حدثنا أبو سعيد سهل بن زياد الآدمي، _ 37 حدثنا محمد بن على الرضا أنه سمعه يقول : قال: حدثنا عبد العظيم بن عبد الله الحسني، عن أبي جعفر محمد بن على الرضا أنه سمعه يقول

إذا مات ابني عليّ بدا سراج بعده ثم خفيَ، فويل للمرتاب وطوبى للغريب الفارّ بدينه، ثم يكون بعد ذلك أحداث . تشيب فيها النواصى ويسير الصم الصلاب

(37) Muhammad bin Hammam narrated from Abu Abdullah Muhammad bin Issam from Abu Sa'eed Sahl bin Ziyad al-Aadami from Abdul Adheem bin Abdullah al-Hasani that Abu Ja'far Muhammad bin Ali al-Jawad (as) had said:

"When my son Ali dies another lamp will shine after him and then disappearance will be there. Woe unto the doubter and blessed is he, the stranger and the fleer with his religion. After that there will be terrible events that make the young old and make mountains move from their places." 115

Which confusion is greater than this one, which has made masses of people deviate from the straight path because of doubting, weak faith and impatience before sufferings? Only the sincere believers, and how few they are, has succeeded in this test and has kept to the path of Muhammad (as) and the progeny of Muhammad (as).

عد عن عدم بن يعقوب الكليني قال: حدثنا محمد بن يحيى، عن أحمد بن إدريس، عن محمد بن أحمد، عن ـ 38 جعفر بن القاسم، عن محمد بن الوليد الخزاز، عن الوليد بن عقبة، عن الحارث بن زياد، عن شعيب، عن أبي حمزة : قال

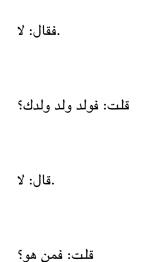
دخلت على أبى عبد الله فقلت له: أنت صاحب هذا الأمر؟

.فقال: لا

فقلت: فولدك؟

.فقال: لا

فقلت: فولد ولدك؟



(38) Muhammad bin Ya'qoob al-Kulayni narrated from Muhammad bin Yahya from Ahmad bin Idreess from Muhammad bin Ahmad from Ja'far bin al-Qassim from Muhammad bin al-Waleed al-Khazzaz from al-Waleed bin Aqaba from al-Harith bin Ziyad that Shu'ayb bin Abu Hamza had said:

"Once I came to Abu Abdullah as-Sadiq (as) and said to him: Are you the man of this matter?"

He said: "No."

I said: "Is he your son?"

He said: "No."

I said: "Is he your grandson?"

He said: "No."

I said: "Is he your grandson's son?"

He said: "No."

I said: "Who is he then?"

He said: "It is he, who will fill the world with justice after it has been filled with injustice and oppression. He will come after a cessation of imams as Prophet Muhammad (as) has been sent after a cessation of prophets." 116

عد ثنا محمد بن يعقوب قال: حدثنا علي بن محمد، عن بعض رجاله، عن أيوب بن نوح، عن أبي الحسن _ 39 حدثنا محمد بن يعقوب قال:

(39) Muhammad bin Ya'qoob narrated from Ali bin Muhammad from some of his companions from Ayyoob bin Noah that Abul Hasan ar-Redha (as) had said:

"If your knowledge has been removed from among you, then expect deliverance to come soon."117

:قال

(40) Muhammad bin Ya'qoob narrated from Abu Ali al-Ash'ari from Muhammad bin Hassaan from Muhammad bin Ali from Abdullah bin al-Qassim from al-Mufadhdhal bin Umar that Abu Abdullah as-Sadiq (as) had been asked about this Qur'anic verse, "For when the trumpet is sounded," 118 and he had said:

"From among us there will be a hidden imam. When Allah wants him to rise, He will prick him in the heart and he will appear to execute the order of Allah."119

(41) Muhammad bin Ya'qoob narrated from some of his companions from Ahmad bin Muhammad from al-Hasan bin Ali al-Washsha' from Ali bin Abu Hamza from Abu Baseer that Abu Abdullah as-Sadiq (as) had said:

"The man of this matter must disappear and he is to be in isolation during his disappearance. How good abode Tayba120 is! No loneliness is among thirty!"121

42 ـ عن عدة من رجاله، عن أحمد بن محمد، عن علي بن الحكم، عن أبي أيوب ـ 42 الخزاز، عن محمد بن مسلم قال: سمعت أبا عبد الله يقول

إِنْ بِلغَكم عن صاحبكم غيبةٌ فلا تنكروها.

(42) Muhammad bin Ya'qoob narrated from some of his companions from Ahmad bin Muhammad from Ali bin al-Hakam from Abu Ayyoob al-Khazzaz from Muhammad bin Muslim that Abu Abdullah as-Sadiq (as) had said:

"If you are informed that your man has disappeared, do not deny that."

The same was narrated by Muhammad bin Ya'qoob from Ali bin Ibraheem bin Hashim from Muhammad bin Abu Omayr from Abu Ayyoob al-Khazzaz from Muhammad bin Muslim. 122

حدثنا علي بن الحسين المسعودي قال: حدثنا محمد بن يحيى العطار، قال: حدثنا محمد بن حسان الرازي، _ 43 عن محمد بن علي الكوفي، عن الحسن بن محبوب، عن عبد الله بن جبلة، عن علي بن أبي حمزة، عن أبي عبد الله عن محمد بن علي الكوفي، عن الحسن بن محبوب، عن عبد الله بن جبلة، عن علي بن أبي حمزة، عن أبي عبد الله عن محمد بن علي الكوفي، عن الحسن بن محبوب، عن عبد الله بن جبلة، عن علي بن أبي حمزة، عن أبي عبد الله عن محمد بن علي الكوفي، عن الحسن بن محبوب، عن عبد الله بن جبلة، عن علي بن أبي حمزة، عن أبي عبد الله عن محمد بن علي الكوفي، عن الحسن بن محبوب، عن عبد الله عبد الله عن عبد الله عبد

. لو قد قام القائم لأنكرَه الناس لأنّه يرجع إليهم شاباً موفقاً، لا يثبت عليه إلاّ مَن قد أخذ الله ميثاقَه في الذرّ الأول

(43) Ali bin al-Husayn al-Mass'oodi narrated from Muhammad bin Yahya al-Attar from Muhammad bin Hassaan ar-Razi from Muhammad bin Ali al-Kufi from al-Hasan bin Mahboob from Abdullah bin Jibilla from Ali bin Abu Hamza that Abu Abdullah as-Sadiq (as) had said:

"When al-Qa'im (as) rises, people will deny him because he will come back to them as a young man. No one will remain believing in him except those, with whom Allah has made a covenant since the first creation."

In another tradition he had said:

"It is a great affliction that when their man (al-Qa'im) appears to them young while they think that he is an old man." 123

محمد بن همام قال: حدثنا جعفر بن محمد بن مالك، قال: حدثني عمر بن طرخان، قال: حدثنا محمد بن ـ 44 : إسماعيل، عن على بن عمر بن على بن الحسين عن أبى عبد الله جعفر بن محمد أنه قال

القائم من ولدي يعمّر عمرَ الخليل عشرين ومائة سنة يدرى به، ثم يغيب غيبة في الدهر ويظهر في صورة شاب موفق ابن اثنتين وثلاثين سنة، حتى ترجع عنه طائفة من الناس، يملأُ الأرضَ قسطاً وعدلاً كما ملئت ظلماً وجوراً

(44) Muhammad bin Hammam narrated from Ja'far bin Muhammad bin Malik from Umar bin Tarkhan from Muhammad bin Issma'eel from Ali bin Umar bin Ali bin al-Husayn (as) that Abu Abdullah Ja'far bin Muhammad as-Sadig (as) had said:

"Al-Qa'im is one of my descendants. His old is like Abraham's old; one hundred and twenty years. He is recognized and then he disappears for a period of time and then he reappears as a young man of thirty—two years old. Some groups of people deviate from him. He fills the world with justice after it has been filled with injustice and oppression." 124

حدثنا علي بن الحسين قال: حدثنا محمد بن يحيى العطار، قال: حدثنا محمد بن حسان الرازي، قال: حدثنا _ 45 محمد بن علي الكوفي، عن إبراهيم بن هاشم، عن حماد بن عيسى، عن إبراهيم بن عمر اليماني، عن أبي عبد الله أنه : قال

(45) Ali bin al-Husayn narrated from Muhammad bin Yahya al-Attar from Muhammad bin Hassaan ar-Razi from Muhammad bin Ali al-Kufi from Ibraheem bin Hashim from Hammad bin Eessa from Ibraheem bin Umar al-Yamani that Abu Abdullah as-Sadiq (as) had said:

"Al-Qa'im will rise and he has not paid homage to anyone at all." 125

46 ـ عن ابن أبي ـ 46 محمد بن يعقوب قال: حدثنا محمد بن يحيى، عن أحمد بن محمد، عن الحسين بن سعيد، عن ابن أبي ـ 46 عمير، عن هشام بن سالم، عن أبي عبد الله أنه قال

(47) Muhammad bin Ya'qoob narrated from Muhammad bin Yahya from Ahmad bin Muhammad from al-Husayn bin Sa'eed from ibn Abu Omayr from Hisham bin Salim that Abu Abdullah as-Sadiq (as) had said:

"Al-Qa'im will rise and he has not paid homage to any one nor has he had a bond or a covenant with anyone at all." 126

Imam Ali Confirms The Disappearance

There are some traditions narrated from Imam Ali (as) confirming the occurrence of the disappearance of Imam al-Mahdi (aj). The traditions talk about confusion and seditions (that occur during the absence of al-Qa'im) that no one will be saved from except those, who will be patient before sufferings and distresses.

حدثنا به علي بن الحسين قال: حدثنا محمد بن يحيى العطار، قال: حدثنا محمد بن حسان الرازي، عن محمد _ 1 بن علي الكوفي، عن محمد بن سنان، عن أبي الجارود، عن مزاحم العبدي، عن عكرمة بن صعصعة، عن أبيه قال:

كان على يقول

لا تنفك هذه الشيعة حتى تكون بمنزلة المعز لا يدري الخابس على أيّها يضع يده فليس لهم شرف يشرفونه، ولا سناد يستندون إليه في أمورهم

(1) Ali bin al-Husayn narrated from Muhammad bin Yahya al-Attar from Muhammad bin Hassaan ar-Razi from Muhammad bin Ali al-Kufi from Muhammad bin Sinan from Abul Jarood from Muzahim al-Abdi from Akrima bin Sa'sa'a that his father had said: Ali (as) often said:

"The Shia come to a day that they become like the goats. The lion does not know which of them to catch. They will have no honor nor will they have a supporter to depend upon in their affairs." 127

وأخبرنا علي بن الحسين بإسناده، عن محمد بن سنان، عن أبي الجارود، قال: حدثنا أبو بدر، عن عليم، عن _ 2 ... فأخبرنا علي بن الحسين بإسناده، عن محمد بن سنان، عن أبي الجارود، قال: حدثنا أبو بدر، عن عليم، عن _ 2 ...

لا ينفك المؤمنون حتى يكونوا كمواة المعز، لا يدري الخابس على أيّها يضع يده، ليس فيهم شرف يشرفونه ولاسناد للا ينفك المؤمنون حتى يكونوا كمواة المعز، لا يدري الخابس على أيّها يضع يده، ليس فيهم شرف يشرفونه ولاسناد

(2) Ali bin al-Husayn narrated from Muhammad bin Sinan from Abul Jarood from Abu Badr from Olaym that Salman al-Farisi had said:

"The believers come to a day that they become like the goats. The lion does not know which of them to catch. They will be with no honor nor will they have an assistant, to whom they refer their affairs."

وبه عن أبى الجارود، عن عبد الله الشاعر _ يعنى ابن عقبة _ قال: سمعت علياً يقول _ 3

.كأنى بكم تجولون جولان الإبل تبتغون مرعى، ولا تجدونها يا معشر الشيعة

(3) Abul Jarood narrated that Abdullah (bin Aqaba) al-Sha'ir (the poet) had said: I heard Ali (as) saying:

"O people of Shia, as if I see you wandering about like the camels looking for a pasture but without finding any." 128

(4) Bin Sinan narrated from Yahya bin al-Muthanna al-Attar, also it was narrated by al-Hakam that Abu Ja'far al-Baqir (as) had said:

"How about you if you go and you do not find anyone (to resort to) and you come back and you do not find anyone?" 129

(5) Abdul Wahid bin Abdullah narrated from Muhammad bin Ja'far al-Qarashi from Muhammad bin al-Husayn bin Abul Khattab from Muhammad bin Sinan that Abul Jarood had heard Abu Ja'far al-Baqir (as) saying:

"You still wait until you become like frightened goats that the butcher does not care on which of he puts his hand. You will be of no honor and no supporter, to whom you refer your affairs." 130

Have these traditions referred save to the disappearance of the imam of deliverance, who is the honor, with which the Shia are honored, and to the disappearance of the means (the deputies) between him and his Shia? Are the deputies not the supporters, whom the Shia refer their affairs to during the disappearance of their imam (as) to be delivered to the imam?

By losing the imam and the means between them and their imam, the Shia become like the goats subjected to the test to be tried that which of them is to perish and which of them is to be saved.

These are what I have in my mind of traditions concerning the disappearance of Imam al-Mahdi (aj), whereas there are so much many other traditions talking about the subject.

- 1. Ithbat al-Hudat, vol. 224, Kamal ad-Deen p.302-303, Dala'il al'Imama p.292, I'lam al-Wara p.400, Biharul Anwar, vol.51 p.112, 119.
- 2. Qur'an, 36:30.
- <u>3.</u> Biharul Anwar, vol.51, p.112, Ithbat al-Hudat, vol.3 p.532, Awalim al-Uloom, vol.3 p.526, Mo'jam Ahadeeth al-Imam al-Mahdi, vol.5 p.366.
- 4. Biharul Anwar, vol.28 p.70, Awalim al-Uloom, vol.3 p.304, Mo'jam Ahadeeth al-Imam al-Mahdi, vol.3 p.73.
- 5. In Persia.
- 6. (From Sham-Syria).
- 7. Al-Abbas was the Prophet's uncle. His progeny ruled in Baghdad.
- 8. Biharul Anwar, vol.52 p.225, Ithbat al-Hudat, vol.3 p.532, Muntakhab al-Athar p.300.

The verifier: Perhaps this is the only tradition saying that Imam al-Mahdi is like Jesus Christ (as) in his form whereas the traditions narrated by the Sunni and the Shia say that he looks like his grandfather Muhammad (as).

- 9. Anbar and Heet are two cities in Iraq.
- 10. Nahawand, ad-Daynour and Hamadan are cities in Persia.
- 11. Biharul Anwar, vol.52 p.226.
- 12. Qur'an, 81:15.
- 13. Biharul Anwar, vol.51 p. 137, Tafseer al-Burhan, vol.4 p. 433, al-Mahajja feema nazala fil Hujjah p. 244–245, Mo'jam Ahadeeth al-Imam al-Mahdi, vol.5 p. 480.
- 14. Qur'an, 81:15-16.
- 15. Al-Kafi, vol.1 p.341, al-Hidaya al-Kubra p.88, Kamal ad-Deen p.2 p.324, Mo'jam Ahadeeth al-Imam al-Mahdi, vol.5 p.480.
- 16. He means that no one will find a place to spend his money when al-Qa'im (as) will appear because people will not be in need of anything by the mercy of Allah and the virtue of His guardian
- 17. lqd ad-Durar p. 171, lthbat al-Hudat, vol. 3 p. 533, Biharul Anwar, vol. 51 p. 146, Bisharatul Islam p. 147, Mo'jam Ahadeeth al-Imam al-Mahdi, vol. 4 p. 58.
- 18. Biharul Anwar, vol.51 p.147, Bisharatul Islam p.148, Mo'jam Ahadeeth al-Imam al-Mahdi, vol.3 p.429.
- 19. Biharul Anwar, vol.52 p.281, Mo'jam Ahadeeth al-Imam al-Mahdi, vol.3 p.429.
- 20. He means the twelfth imam (al-Mahdi).
- 21. Al-Kafi, vol.1 p.336, al-Hidaya la-Kubra p.361, Ithbat al-Wassiyya p.224, 229, Kamal ad-Deen p.359, Ilal ash-Sharayi' p.244, Kifayatul Athar p.264, Dala'il al-Imama p.292, I'lam al-Wara p.406, Mo'jam Ahadeeth al-Imam al-Mahdi, vol.4 p.138.
- 22. Kamal ad-Deen p.326, I'lam al-Wara p.402, Ithbat al-Hudat, vol.3 p.468, Biharul Anwar, vol.51 p.136, Mo'jam Ahadeeth al-Imam al-Mahdi, vol.3 p.232.
- 23. Al-Ghayba by at-Toossi p.59, 423, Ithbat al-Hudat, vol.3 p.499, 513, Biharul Anwar, vol.51 p.148, 225, vol.52 p.291, Muntakhab al-Athar p.276, Mo'jam Ahadeeth al-Imam al-Mahdi, vol.3 p.369.
- 24. Al-Ghayba by at-Toossi p.59, 423, Ithbat al-Hudat, vol.3 p.499, 513, Biharul Anwar, vol.51 p.148, 225, vol.52 p.291, Muntakhab al-Athar p.276, Mo'jam Ahadeeth al-Imam al-Mahdi, vol.3 p.369.
- 25. The prophet's grandfather.
- 26. That no one knows who the imam is from among the progeny of Abdul Muttalib.
- 27. Ithbat al-Hudat, vol.3 p.547, Biharul Anwar, vol. 51 p.22, 76, Mo'jam Ahadeeth al-Imam al-Mahdi, vol.1 p.267.
- 28. Ithbat al-Hudat, vol.3 p.547, Biharul Anwar, vol. 51 p.22, 76, Mo'jam Ahadeeth al-Imam al-Mahdi, vol.1 p.267.
- 29. Al-Kafi, vol. 1 p. 338, Biharul Anwar, vol. 51 p. 138.
- 30. Al-Ghayba by at-Toossi p.425, Ithbat al-Hudat, vol.3 p.514, 533, Biharul Anwar, vol.51 p.114, Muntakhab al-Athar p.262, Mo'jam Ahadeeth al-Imam al-Mahdi, vol.3 p.66.
- 31. Biharul Anwar, vol.51 p.148, Mo'jam Ahadeeth al-Imam al-Mahdi, vol.4 p.45.

- 32. Biharul Anwar, vol.52 p.227, Ilzam an-Nassib, vol.2 p.161, Mo'jam Ahadeeth al-Imam al-Mahdi, vol.3 p.421.
- 33. It was mentioned so when the author had composed his book.
- 34. Qur'an, 48:23.
- 35. Ithbat al-Hudat, vol. 3 p.533, Biharul Anwar, vol.51 p.148, Mo'jam Ahadeeth al-Imam al-Mahdi, vol.3 p.369.
- 36. Biharul Anwar, vol.52 p. 132.
- 37. Biharul Anwar, vol.52 p. 132.
- 38. Kamal ad-Deen p.348, Ithbat al-Hudat, vol.3 p.533, Biharul Anwar, vol.52 p.133, Mo'jam Ahadeeth al-Imam al-Mahdi, vol.3 p.399.
- 39. Biharul Anwar, vol.52 p. 133.
- 40. Kamal ad-Deen p.349, Ithbat al-Hudat, vol.3 p.534, Biharul Anwar, vol.52 p.134, Bisharatul Islam p.149, Mo'jam Ahadeeth al-Imam al-Mahdi, vol.3 p.398.
- 41. He might mean the Kaaba and the mosque of the Prophet (S).
- 42. Kamal ad-Deen p.1 p.340, Biharul Anwar, vol.52 p.134, Mo'jam Ahadeeth al-Imam al-Mahdi, vol.3 p.444.
- 43. Kamal ad-Deen p.349, Ithbat al-Hudat, vol.3 p.534, Biharul Anwar, vol.52 p.134, Bisharatul Islam p.149, Mo'jam Ahadeeth al-Imam al-Mahdi, vol.3 p.398.
- 44. Qur'an, 24:63.
- 45. Qur'an, 4:59.
- 46. Qur'an, 5:92.
- 47. Al-Kafi, vol.p.1 p.333, Kamal ad-Deen p.337, 339, Taqreeb al-Ma'arif p.188, al-Ghayba by at-Toossi p.457, l'ilam al-Wara p.404, Biharul Anwar, vol.52 p.94.
- 48. Al-Kafi, vol.p.1 p.333, Kamal ad-Deen p.337, 339, Taqreeb al-Ma'arif p.188, al-Ghayba by at-Toossi p.457, l'ilam al-Wara p.404, Biharul Anwar, vol.52 p.94.
- 49. The traditions have agreed upon that the mother of Imam al-Mahdi (aj) is either a Roman or from Morocco and not a black woman.
- 50. Biharul Anwar, vol.51 p.41, Muntakhab al-Athar p.300, Mo'jam Ahadeeth al-Imam al-Mahdi, vol.3 p.239.
- 51. Qur'an, 12:90.
- 52. Al-Kafi, vol. 1 p.336, Kamal ad-Deen p. 144, Ilal ash-Sharayi' p.244, Dala'il al-Imama p.290, Taqreeb al-Ma'arif p. 189, I'lam al-Wara p.405, al-Khara'ij wel Jara'ih, vol. 1 p.934, Ithbat al-Hudat, vol. 3 p.442.
- 53. Al-Imama wet Tabsira p.93, Ithbat al-Wassiyya p.226, Kamal ad-Deen p.152, 326, 327, 329, Dala'il al-Imama p.291, Taqreeb al-Ma'arif p.190, al-Ghayba by at-Toossi p.160, I'lam al-Wara p.403.
- 54. Qur'an, 38:82-83.
- 55. Qur'an, 4:119.
- 56. Qur'an, 7:16.
- 57. Qur'an, 34:20.
- 58. Qur'an, 15:42.
- 59. Bani means the tribe of or the family of.
- <u>60.</u> Al-Kafi, vol.1 p.337, 338, 340, 342, Kamal ad-Deen p.342, 346, 481, Dala'il al-Imama p.293, Taqreeb al-Ma'arif p.188, Kanzul Fawa'id, vol.1 p.374, al-Ghayba by at-Toossi p.333, I'lam al-Wara p.405, Mo'jam Ahadeeth al-Imam al-Mahdi, vol.3 p.446.
- 61. Al-Kafi, vol.1 p.342, Kamal ad-Deen p.325, Rassa'il al-Mufeed p.400, Taqreeb al-Ma'arif p.191, l'lam al-Wara p.402, Kashful Ghumma, vol.3 p.312, Ithbat al-Hudat, vol.3 p.446, 467, Biharul Anwar, vol.51 p.34, 36, Mo'jam Ahadeeth al-Imam al-Mahdi, vol.3 p.226.
- 62. A town in Iraq.
- 63. Al-Kafi, vol.1 p.342, Kamal ad-Deen p.325, Rassa'il al-Mufeed p.400, Taqreeb al-Ma'arif p.191, l'lam al-Wara p.402, Kashful Ghumma, vol.3 p.312, Ithbat al-Hudat, vol.3 p.446, 467, Biharul Anwar, vol.51 p.34, 36, Mo'jam Ahadeeth al-Imam al-Mahdi, vol.3 p.226.
- 64. The eighth imam of the Shia.
- 65. Al-Kafi, vol.1 p.341, Kamal ad-Deen p.370, I'lam al-Wara p.407, Kashful Ghumma, vol.3 p.314, Ithbat al-Hudat, vol.3

- p.446, 477, Biharul Anwar, vol.51 p.37, Mo'jam Ahadeeth al-Imam al-Mahdi, vol.4 p.155.
- 66. Iqd ad-Durar p.226, Ithbat al-Hudat, vol.3 p.534, Biharul Anwar, vol.51p.138, Mo'jam Ahadeeth al-Imam al-Mahdi, vol.3 p.320.
- 67. A kind of thorny trees, whose thorns are like needles.
- <u>68.</u> Al-Kafi, vol.1 p.335, Ithbat al-Wassiyya p.226, Kamal ad-Deen p.343, Taqreeb al-Ma'arif p.191, al-Ghayba by at-Toossi p.455, Ithbat al-Hudat, vol.3 p.442, 472, Biharul Anwar, vol.51 p.145, vol.25 p.111, Bisharatul Islam p.121, Mo'jam Ahadeeth al-Imam al-Mahdi, vol.3 p.359.
- 69. Al-Kafi, vol. 1 p.340, Taqreeb al-Ma'arif p. 190, Ithbat al-Hudat, vol. 3 p.445, Biharul Anwar, vol. 52 p. 155, Muntakhab al-Athar p.251, Mo'jam Ahadeeth al-Imam al-Mahdi, vol. 3 p.364.
- 70. Ibid.
- 71. Hilyatul Abrar, vol.2 p.592, Biharul Anwar, vol.52 p.155, Muntakhab al-Athar p.251, Mo'jam Ahadeeth al-Imam al-Mahdi, vol.3 p.233.
- 72. Al-Kafi, vol.1 p.342, Kamal ad-Deen p.479, 480, Ithbat al-Hudat, vol.3 p.446, 486, Hilyatul Abrar, vol.2 p.591, 592, Biharul Anwar, vol.51 p.39, vol.52 p.95, Mo'jam Ahadeeth al-Imam al-Mahdi, vol.3 p.373.
- 73. Al-Ghayba by at-Toossi p.61, 161, Iqd ad-Durar p.134, Muntakhab al-Anwar al-Mudhee'a p.81, Burhan al-Muttaqi p.171, Ithbat al-Hudat, vol.3 p.499, 500, Biharul Anwar, vol.52 p.152, Mo'jam Ahadeeth al-Imam al-Mahdi, vol.3 p.365.
- 74. Al-Ghayba by at-Toossi p.424, Wassa'il ash-Shia, vol.8 p.140, Biharul Anwar, vol.52 p.155, 156, vol.99 p.117.
- 75. Dala'il al-Imama p.290, 293, Taqreeb al-Ma'arif p.187, I'lam al-Wara p.416, Kashful Ghumma, vol.3 p.319, Mukhtasar Basa'ir ad-Darajat p.195, Mo'jam Ahadeeth al-Imam al-Mahdi, vol.3 p.234, 443.
- 76. Biharul Anwar, vol.52 p.156, Muntakhab al-Athar p.252, Mo'jam Ahadeeth al-Imam al-Mahdi, vol.3 p.234.
- 77. Al-Kafi, vol.1 p.340, Ithbat al-Hudat, vol.3 p.445, Biharul Anwar, vol.52 p.157, Mo'jam Ahadeeth al-Imam al-Mahdi, vol.3 p.364.
- 78. Qur'an, 3:179.
- 79. Qur'an, 26:21.
- 80. Ithbat al-Hudat, vol.3 p.535, Hilyatul Abrar, vol.2 p.594, Biharul Anwar, vol.52 p.157, 292, Mo'jam Ahadeeth al-Imam al-Mahdi, vol.5 p.304.
- 81. Ta'weel al-Aayat, vol.1 p.388, Ithbat al-Hudat, vol.3 p.562, Hilyatul Abrar, vol.2 p.594, Tafseer al-Burhan, vol.3 p.183, Biharul Anwar, vol.52 p.292, Mo'jam Ahadeeth al-Imam al-Mahdi, vol.5 p.303.
- 82. Kamal ad-Deen p.328, Ithbat al-Hudat, vol.3 p.468, 583, Hilyatul Abrar, vol.2 p.594, Biharul Anwar, vol.52 p.281, 292, 385, Noor ath-Thagalayn, vol.4 p.49, Mo'jam Ahadeeth al-Imam al-Mahdi, vol.5 p.302.
- 83. Al-Kafi, vol.1 p.337, 339, Kamal ad-Deen p.346, 351, 440, Dala'il al-Imama p.209, 290, Taqreeb al-Ma'arif p.191, al-Ghayba by at-Toossi p.161, as-Sirat al-Mustaqeem, vol.2 p.288, Ithbat al-Hudat, vol.3 p.443, 444, 485, Wassa'il ash-Shia, vol.8 p.96, Mo'jam Ahadeeth al-Imam al-Mahdi, vol.3 p.374.
- 84. ibid.
- 85. Ibid.
- 86. Al-Kafi, vol.1 p.337, 339, Kamal ad-Deen p.346, 351, 440, Dala'il al-Imama p.209, 290, Taqreeb al-Ma'arif p.191, al-Ghayba by at-Toossi p.161, as-Sirat al-Mustaqeem, vol.2 p.288, Ithbat al-Hudat, vol.3 p.443, 444, 485, Wassa'il ash-Shia, vol.8 p.96, Mo'jam Ahadeeth al-Imam al-Mahdi, vol.3 p.374.
- 87. The seventh imam of the Shia.
- 88. Qur'an, 67:30.
- 89. Al-Kafi, vol.1 p.339, Ta'weel al-Aayat, vol.2 p.708, Ithbat al-Hudat, vol.3 p.44, Tafseer al-Burhan, vol.4 p.366, 367, al-Mahajja p.231, Biharul Anwar, vol.24 p.100, Mo'jam Ahadeeth al-Imam al-Mahdi, vol.5 p.455.
- 90. Ilal ash-Sharayi' p.1 p.246, Kamal ad-Deen p.481, al-Ghayba by at-Toossi p.332, Ithbat al-Hudat, vol.3 p.487, Hilyatul Abrar, vol.20 p.589, 592, 593, Biharul Anwar, vol.52 p.91, 97, Mo'jam Ahadeeth al-Imam al-Mahdi, vol.3 p.232.
- 91. Ilal ash-Sharayi' p.1 p.246, Kamal ad-Deen p.481, al-Ghayba by at-Toossi p.332, Ithbat al-Hudat, vol.3 p.487, Hilyatul Abrar, vol.20 p.589, 592, 593, Biharul Anwar, vol.52 p.91, 97, Mo'jam Ahadeeth al-Imam al-Mahdi, vol.3 p.232.
- 92. Ibid.
- 93. Al-Kafi, vol. 1 p. 337, 338, 340, 342, Kamal ad-Deen p. 342, 346, 481, Dala'il al-Imama p. 293, Tagreeb al-Ma'arif p. 188,

Kanzul Fawa'id, vol. 1 p.374, al-Ghayba by at-Toossi p.332, I'lam al-Wara p.405, al-Khara'ij wel Jara'ih, vol. 2 p.956, Jamal al-Ussboo' p.520, Mo'jam Ahadeeth al-Imam al-Mahdi, vol. 3 p.446.

- 94. Dala'il al-Imama p.261, Ithbat al-Hudat, vol.3 p.535, Biharul Anwar, vol.51 p.37, Mo'jam Ahadeeth al-Imam al-Mahdi, vol.3 p.235.
- 95. Perhaps it is ath-Tha'labi.
- 96. Dala'il al-Imama p.261, Ithbat al-Hudat, vol.3 p.535, Biharul Anwar, vol.51 p.37, Mo'jam Ahadeeth al-Imam al-Mahdi, vol.3 p.235.
- 97. Dala'il al-Imama p.261, Ithbat al-Hudat, vol.3 p.535, Biharul Anwar, vol.51 p.37, Mo'jam Ahadeeth al-Imam al-Mahdi, vol.3 p.235.
- 98. Biharul Anwar, vol.51 p.38, Mo'jam Ahadeeth al-Imam al-Mahdi, vol.3 p.499.
- 99. Ithbat al-Wassiyya p.227, Kamal ad-Deen p.333, 334, Kifayatul Athar p.280, al-Ghayba by at-Toossi p.233, I'lam al-Wara p.403, Ithbat al-Hudat, vol.3 p.470, Biharul Anwar, vol.51 p.38, 143, Mo'jam Ahadeeth al-Imam al-Mahdi, vol.3 p.349.
- 100. Concerning the vague birth of Imam al-Mahdi (aj).
- 101. Biharul Anwar, vol.51 p.155, Mo'jam Ahadeeth al-Imam al-Mahdi, vol.4 p.159.
- 102. Qur'an, 11:18.
- 103. Dala'il al-Imama p.245, Mukhtasar Basa'ir ad-Darajat p.214, ar-Raj'a by al-Astarabadi p.159, Muntakhab al-Athar p.442, Mo'jam Ahadeeth al-Imam al-Mahdi, vol.5 p.170.
- 104. Ithbat al-Hudat, vol.3 p.535, Biharul Anwar, vol.51 p.38, Mo'jam Ahadeeth al-Imam al-Mahdi, vol.3 p.453.
- 105. Thi Tuwa is a place near Mecca.
- 106. Qur'an, 27:62.
- 107. Tafseer al-Ayyashi, vol.2 p.56, 140, Tafseer al-Qummi, vol.2 p.205, Al-Kafi, vol.8 p.313, Majma'ul Bayan, vol.5 p.144, lqd ad-Durar p.133, Ta'weel al-Aayat, vol.1 p.223, Burhan al-Muttaqi p.171, Manhaj as-Sadiqeen, vol.4 p.454, Mo'jam Ahadeeth al-Imam al-Mahdi, vol.5 p.26.
- 108. Ithbat al-Hudat, vol.3 p.535, Biharul Anwar, vol.51 p.139, Mo'jam Ahadeeth al-Imam al-Mahdi, vol.3 p.228.
- 109. Ibid.
- 110. Ibid.
- 111. Ibid.
- 112. Dala'il al-Imama p.258, Ithbat al-Hudat, vol.3 p.535, Biharul Anwar, vol.51 p.38, Mo'jam Ahadeeth al-Imam al-Mahdi, vol. 3 p.259.
- 113. He is the ninth imam of the Shia.
- 114. Ithbat al-Wassiyya p. 193, Kifayatul Athar p.280, Ithbat al-Hudat, vol.3 p.356, Hilyatul Abrar, vol.2 p.478, Biharul Anwar, vol.51 p. 156, 158, Bisharatul Islam p. 159, Mo'jam Ahadeeth al-Imam al-Mahdi, vol.4 p.184.
- 115. Ithbat al-Hudat, vol.3 p.535, Biharul Anwar, vol.51 p.157, Bisharatul Islam p.158, Mo'jam Ahadeeth al-Imam al-Mahdi, vol.4 p.184.
- 116. Al-Kafi, vol.1 p.341, Iqd ad-Durar p.158, Ithbat al-Hudat, vol.3 p.445, Biharul Anwar, vol.51 p.39, Muntakhab al-Athar p.249, Mo'jam Ahadeeth al-Imam al-Mahdi, vol.3 p.352.
- 117. Al-Kafi, vol.1 p.341, Ithbat al-Wassiyya p.226, Kamal ad-Deen p.381, Ithbat al-Hudat, vol.3 p.446, Biharul Anwar, vol.51 p.155, 159, Mir'at al-Oqool, vol.4 p.56, Mo'jam Ahadeeth al-Imam al-Mahdi, vol.4 p.207.
- 118. Qur'an, 74:8.
- 119. Al-Kafi, vol. 1 p.343, Ithbat al-Wassiyya p.228, Kamal ad-Deen p.349, al-Ghayba by at-Toossi p. 164, Rijal al-Kashshi p. 192.
- 120. Tayba is one of the names of Medina.
- 121. Al-Kafi, vol.1 p.340, Tagreeb al-Ma'arif p.190, Ithbat al-Hudat, vol.3 p.445, Biharul Anwar, vol.52 p.157.
- 122. Al-Kafi, vol.1 p.338, 340, al-Ghayba by at-Toossi p.160, lthbat al-Hudat, vol.3 p.439, 444, Biharul Anwar, vol.51 p.146.
- 123. Al-Ghayba by at-Toossi p.420, Iqd ad-Durar p.41, Muntakhab al-Anwar al-Mudhee'a p.188, Ithbat al-Hudat, vol.3 p.512, 536, 583, 608, Hilyatul Abrar, vol.2 p.583.
- 124. Dala'il al-Imama p.258, al-Ghayba by at-Toossi p.420, Ithbat al-Hudat, vol.3 p.511, Hilyatul Abrar, vol.2 p.584, Biharul

Anwar, vol.52 p.287.

- 125. Refer to the references of the previous tradition and Mo'jam Ahadeeth al-Imam al-Mahdi, vol.3 p.373.
- 126. Ibid.
- 127. Biharul Anwar, vol.51 p.114, Mo'jam Ahadeeth al-Imam al-Mahdi, vol.3 p.33.
- 128. Kamal ad-Deen p.302, 304, I'lam al-Wara p.400, Ithbat al-Hudat, vol.3 p.463, 464, Biharul Anwar, vol.51 p.109, 114.
- 129. Biharul Anwar, vol.51 p. 139, Mo'jam Ahadeeth al-Imam al-Mahdi, vol.3 p.231.
- 130. Biharul Anwar, vol.52 p.110.

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