

## Chapter 26: Statements of Amirul Momineen (a.s.) regarding the occurrence of Ghaibat of the Twelfth Imam

1 – Narrated to us my father and Muhammad bin Husain –May Allah be pleased with them – they said: Narrated to us Saad bin Abdullah and Abdullah bin Ja'far Himyari and Muhammad bin Yahya al-Attar and Ahmad bin Idrees, all of them from Muhammad bin Husain bin Abil Khattab and Ahmad bin Muhammad bin Isa and Ahmad bin Muhammad bin Khalid Barqi and Ibrahim bin Hashim, all of them from Hasan bin Ali bin Faddal from Thalaba bin Maimoon from Malik Juhani. And narrated to us Muhammad bin Hasan bin Ahmad bin Walid (r.a.): Narrated to us Muhammad bin Hasan al-Saffar and Saad bin Abdullah from Abdullah bin Muhammad Taylisi from Mundhir bin Muhammad bin Qaboos from Nazr bin Abi Sarri from Abi Dawood Sulaiman bin Sufyan Mustariq from Thalaba bin Maimoon from Malik Juhani from Harith bin Mughirah Nasri from Asbagh bin Nubatah (r.a.) that he said:

“I presented myself before Amirul Momineen Ali Ibne Abi Talib (a.s.) I saw that he was engrossed in some thought and marking with his blessed finger on the earth. I queried, ‘O Amirul Momineen (a.s.)! What is the matter, I find you today in some perplexity, making signs on the earth, do you love this earth? He replied: I swear by Allah that it is not so. I have never befriended this world, rather I was reflecting about that son, the eleventh one from my progeny. He is the Mahdi (a.t.f.s.), who will fill the earth with justice and equity as it would be filled with injustice and tyranny.

There is an occultation for him in which some people will be deviated while others will be guided. I asked: O Amirul Momineen, would this come to pass? He replied: Yes, just as they are created and O Asbagh, I am telling you that they shall be the best of this Ummah with the righteous ones of this progeny. I asked: What will happen after that? He replied: After that Allah will do whatever He wants. He alone is the master of intentions, aims and the final ends.”

2 – Narrated to us my father and Muhammad bin Hasan and Muhammad bin Ali Jilaway – May Allah be

pleased with them – they said: Narrated to us Muhammad bin Abil Qasim Majilaway from Muhammad bin Ali Kufi Qurashi Muqri from Nasr bin Muzahim Minqari from Umar bin Saad from Fudhail bin Khadij from Kumayl bin Ziyad Nakhai. # And narrated to us Muhammad bin Hasan bin Ahmad bin Walid (r.a.) from Muhammad bin Hasan as-Saffar and Saad bin Abdullah and Abdullah bin Ja'far Himyari from Ahmad bin Muhammad bin Isa and Ibrahim bin Hashim, all of them from Abdur Rahman bin Abi Najran from Asim bin Humaid from Abi Hamza Thumali from Abdur Rahman bin Jundab Fazari from Kumayl bin Ziyad Nakhai.

#And narrated to us Abdullah bin Muhammad bin Abdul Wahhab bin Nasr bin Abdul Wahhab Qurashi: Informed me Abu Bakr Muhammad bin Dawood bin Sulaiman Nishapuri: Narrated to us Musa bin Ishaq Ansari, the Qadi of Rayy: Narrated to us Abu Nuaym Zihar bin Surad Tamimi: Narrated to us Asim bin Humaid Hannat from Abi Hamza from Abdur Rahman bin Jundab Fazari from Kumayl bin Ziyad Nakhai. # And narrated to us Ahmad bin Ziyad bin Ja'far Hamadani: Narrated to us Ali bin Ibrahim bin Hashim from his father from Abdur Rahman bin Abi Najran from Asim bin Humaid from Abi Hamza Thumali from Abdur Rahman Ibne Jundab Fazari from Kumayl bin Ziyad Nakhai.

# And narrated to us Shaykh Abu Saeed Muhammad bin Hasan bin Ali bin Muhammad bin Ahmad bin Ali bin Salt Qummi (r.a.): Narrated to us Muhammad bin Abbas Harwi: Narrated to us Abu Abdullah Muhammad bin Ishaq bin Saeed Said: Narrated to us Abu Hatim Muhammad bin Idrees Hanzali ar-Raazi: Narrated to us Ismail bin Musa Fazari from Asim bin Humaid from Abi Hamza Thumali from Abdur Rahman bin Jundab from Kumayl bin Ziyad Nakhai – (in another tradition Fudail bin Jadij has narrated from Kumayl) that he said:

“Once I saw Amirul Momineen (a.s.) in the mosque of Kufa, and when we completed our late evening prayer (i.e. Isha), he took me by his hands and came out of the Masjid. He did not say a word till we arrived at the rear part of Kufa. As he entered the desert, he heaved a sigh and said:

“O Kumayl, no doubt these hearts (i.e. minds) are containers, and the best of them are those who retain most. Remember from me what I say; people are of three categories: the learned men (of piety), the students on the path of salvation, and (the third one) the riffraff of the society, following every crowing of the crows, bending as the wind blows; never benefiting from the light of knowledge, nor finding a refuge with a strong supporter.

O Kumayl, knowledge is better than wealth; for knowledge guards you while you have to guard wealth; and wealth is diminished when spent, while knowledge grows and increases when you put it to use.

O Kumayl, to have liking and affinity for a learned man is the best way to entrench ones faith in Allah, it enables one to be obedient to Him during lifetime, and to be praiseworthy after one has died.

O Kumayl, dividend from wealth disappears with its loss, O Kumayl, the hoarders of wealth have died, while the learned men exist forever; their bodies have disappeared but their teachings and wisdom are ingrained in the hearts.

And then pointing to his chest said: Here is well-grounded, plentiful knowledge; I wish it had true recipients and adherents.

But unfortunately, some unscrupulous men of understanding have tried to misuse it, using religion as a weapon to earn the worldly gain, and seeking undue power by divine authority over Allah's creatures, abusing His bounties which He bestowed upon them. So the feeble-minded people accepted them as reliable; or took them as compliant with (divine) wisdom, discarding the true guardians of truth. (The truth is that) such people (who they have adopted as their guides) have no insight into its ramifications; with the result that with the slightest confusion, doubt enters their minds. Neither of them could be the true carrier of knowledge.

And then there are those with insatiable lust, easily misled by the pleasures of flesh, or enticed by accumulating wealth, not at all among those who care for religion. They very much resemble the grazing cattle. Thus knowledge dies with the death of such carriers.

Yet, the earth is never devoid of either a manifest divine power, or the one in concealment, ensuring that His clear signs are not lost. Surely, with those fewer people of enormous import, Allah protects His proof, till they succeed to transmit it further to their likes, and plant it deep in their hearts. They are the ones overwhelmed by the true knowledge of certitude, and have made it easy for themselves to tread on the path which men in luxury found difficult. They derive pleasure and enjoyment from things which repel the ignorant. Though they live on earth with their bodies, their souls hang unto the higher plane. They are the (true) representatives of Allah on His earth, the ones who invite (people) to His religion.

Alas! How keen I am to have sight of them! And I seek forgiveness from Allah for me and for you all."

And in the report of Abdur Rahman bin Jundab: "You may leave when you like,"

3 -Narrated to us Abu Saeed Muhammad bin Fadl bin Muhammad bin Ishaq Mudakkar in Nishapur: Narrated to us Abu Yahya Zakariya bin Yahya bin Harith Bazzaz: Narrated to us Abdullah bin Muslim Damishqi: Narrated to us Ibrahim bin Yahya Aslami Madani from Ammara bin Juwain from Abi Tufayl Aamir bin Wathila that he said:

"We witnessed the funeral prayer of Abu Bakr after that we gathered around Umar bin Khattab and paid allegiance to him and visited him in the masjid for some days, till we addressed him by the title of chief of believers. One day we were seated with him when a Jew, who imagined to be a descendant of Harun, brother of Musa (a.s.) came and stood before Umar and said: O chief of believers, who among you is most knowledgeable regarding the Sunnah of your Prophet and the Book of your Lord so that I can ask my questions? The narrator says: Umar pointed out towards Ali Ibne Abi Talib (a.s.).

The Jew said: O Ali, are you such? He replied: Yes, ask me whatever you want. The Jew said: I have three, three and one question. Ali (a.s.) said: Why don't you say that you have seven questions? He replied: If you reply the first three questions correctly I will ask the next three and if you reply to them

also correctly I will ask the remaining one. But if you answer the first three questions wrongly, I will not ask any more questions. Ali (a.s.) asked: How would you know whether the replies I have given are right or wrong? The narrator says: The Jew put his hand inside his garment and took out an old book and said: I have inherited this book from my forefathers. It was dictated by Musa (a.s.) and written down by Harun (a.s.).

It contains replies to all the questions I am going to ask you. Ali (a.s.) said: If I reply to all your questions correctly, will you accept Islam? "Yes," he said, by Allah, if you reply to my questions I will immediately embrace Islam at your hands. Ali (a.s.) said: You may ask. He said: Which was the first stone to come down to the earth? Which was the first spring of water that gushed out on the earth? And which was the first tree that grew on the earth?

Ali (a.s.) said: O Jew, you people say that the first stone is that of Baitul Maqdas. It is a lie. The first stone is the Black Stone which came with Prophet Adam (a.s.) from Paradise. Which he placed at the Rukn of the House of Allah. People touch and kiss it and through it renew their covenant with Allah. The Jew said: By Allah, you are right. Ali (a.s.) said: Jews say that the first tree that grew on the earth is that of olive. It is a lie.

The first tree is that of Ajwa dates that came down with Adam (a.s.) and his wife. The Jew said: By Allah, you are right. Ali (a.s.) said: You people say that the first spring that gushed forth is the spring of Baitul Maqdas. You lie. The first spring is that in which the companion of Musa (a.s.) forgot the salted fish and when the water of the spring of life reached it, it became alive and swam away and Musa and his companion followed it and met Khizr. The Jew said: By Allah, you are right. Ali (a.s.) asked: Ask the next three questions? He said: How many just Imams are there after the Prophet in this nation?

What is the place of Muhammad in Paradise? And who all will stay with him in his house in Paradise? Ali (a.s.) said: O Jew, there are twelve Imams in this nation and their enemies cannot do them any harm. The Jew said: By Allah, You are right. Ali (a.s.) said: The house of Muhammad (S) in Paradise is in the Jannat of Adn. It is at the center of Paradise and nearest place to the throne of the Beneficent.

The Jews said: By Allah, You are right. Ali (a.s.) said: And those who will stay with him in his house are the twelve Imams. The Jew said: By Allah, You are right. Ali (a.s.) said: You may ask the remaining question also. He asked: For how many years will the successor of Prophet Muhammad (S) live? Would he have a natural death or will be murdered? Ali (a.s.) replied: O Jew, he would live for thirty years after the Prophet. This will be dyed with this. Saying this he pointed towards his beard and his blessed head. The narrator says: At that moment the Jew got up from his place and said: I bear witness that there is no god, except Allah; Muhammad is the messenger of Allah and you are the successor of the Messenger of Allah (S)."

4 – Narrated to us Muhammad bin Ali Majilaway (r.a.): Narrated to me my uncle Muhammad bin Abil Qasim from Ahmad bin Muhammad bin Khalid Barqi from Qasim bin Yahya from his grandfather Hasan

bin Rashid from Abi Baseer from Muhammad bin Muslim from Abi Ja'far Muhammad bin Ali al-Baqir from his father Ali bin Husain from his father Husain bin Ali from his father Amirul Momineen (a.s.) that he said:

“The Almighty Allah has concealed four things in four things. He has concealed His pleasure in His obedience, so do not consider His obedience insignificant. Perhaps what you think is insignificant, in that lies His pleasure and you may know about it. He conceals His anger in His disobedience. So do not consider something unimportant in His disobedience. It is possible that the disobedience in which you are indulging not considering it serious, His anger lies in that only and you may not be aware of it.

And He conceals His acceptance in supplication. So do not consider any supplication unimportant. It is possible that His acceptance is there in this supplication only and you are unaware about it. And He conceals His Wali (friend/saint) among His servants. So do not consider any person as lowly. It is possible that only he may be the Wali of Allah and you may not be aware of it.”

5 –Narrated to us my father and Muhammad bin Hasan –May Allah be pleased with them – they said: Narrated to us Saad bin Abdullah and Muhammad bin Yahya al-Attar and Ahmad bin Idrees, all of them from Ahmad bin Abi Abdullah Barqi and Yaqoob bin Yazid and Ibrahim bin Hashim, all of them from Ibne Faddal from Aymun bin Muhriz Hadhrami from Muhammad bin Sama–a Kindi from Ibrahim bin Abi Yahya Madyani from Abi Abdullah (a.s.) that he said:

“After the death of Abu Bakr when people paid allegiance to Umar a young Jew came to him in the Masjid and greeted him, while people also sat around Umar. The young man from Jews said: O chief of believers, who among you is most knowledgeable regarding the Sunnah of your Prophet and the Book of your Lord? Guide me to him. Umar pointed out towards Ali Ibne Abi Talib (a.s.).

The Jew turned to Ali (a.s.) and said: O Ali, are you such? He replied: Yes. The Jew said: I have three, three and one question. Ali (a.s.) said: Why don't you say that you have seven questions? He replied: No, if you reply the first three questions correctly I will ask the remaining. But if you answer the first three questions wrongly, I will not ask any more questions. Ali (a.s.) said: If I reply correctly do you have the capability to understand that it is right?

That young man was a Rabbi and in the view of the Jews he was a descendant of Harun bin Imran, the brother of Musa (a.s.). He said: Yes. Amirul Momineen (a.s.) said: You swear by Allah, besides whom there is no deity, that if I reply to your questions correctly you will embrace Islam and give up Judaism. The Jew took the oath and said: I am in search of truth and submission. Ali (a.s.) said: You may ask so that you may be informed. He said: Which was the first tree that grew on the earth? Which was the first spring of water that gushed out on the earth? And which was the first stone to come down to the earth?

Ali (a.s.) said: Jews say that the first tree that grew on the earth is olive. It is a lie. The first tree is Ajwa dates that came down with Adam (a.s.) and his wife. It is from which all the date trees have grown. As for your question about the first spring that burst forth on the earth, Jews think that it is the spring of

Baitul Maqdas. You lie.

The first spring is that in which the companion of Musa (a.s.) forgot the salted fish and when the water of the spring of life reached it, it became alive. And there is no dead that comes in contact with the water of this spring but it becomes alive. Khizr was leading the expedition of Dhulqarnain which was searching for this spring. He found it and drank from it and Dhulqarnain could not find it. As for your question that which is the first stone that came to the earth, the Jews think that it is the stone of Baitul Maqdas. It is a lie. The first stone is the Black Stone that which came with Prophet Adam (a.s.) from Paradise. Which he placed at the Rukn of the House of Allah where people kiss it. It was initially whiter than snow but due to the sins of human beings it has become black.

The Jews asked: Tell me, how many guiding and guided Imams are there in this nation, whose opponents cannot harm their Imamate? What is the place of Muhammad in Paradise? And who all from the Ummah will stay with him in his house in Paradise? Ali (a.s.) said: As for your question that how many guiding and guided Imams are there in this nation, whose opponents cannot harm their Imamate, there are twelve Imams in this nation and each of them is guided and the guiding. And their enemies cannot do them any harm.

As for your question that what is the place of Muhammad in Paradise? Well, his place is the best and most respectable in Paradise, that is the Adn Paradise. As for your question that who all from the Ummah will stay with him in his house in Paradise? It is the same twelve guiding Imams.

The young man said: By Allah, You are right. Ali (a.s.) said: The house of Muhammad (S) in Paradise is in the Jannat of Adn. It is at the center of Paradise and nearest to the throne of the Beneficent. The Jews said: By Allah, You are right. Ali (a.s.) said: And those who will stay with him in his house are the twelve Imams. The Jew said: By Allah, besides whom there is no god, you are right. It is just as mentioned in the scroll dictated by Musa (a.s.) and written by the hand of Harun (a.s.). Then he asked: For how many years will the successor of Prophet Muhammad (S) live? Would he have a natural death or will be murdered? Ali (a.s.) replied: Woe be unto you, O Jew, I am the successor of Muhammad (S) and I would live for thirty years after him. Neither a day less nor a day more.

This will be dyed with this. Saying this he pointed towards his beard and his blessed head. The narrator says: At that moment the Jew got up from his place and said: I bear witness that there is no god, except Allah; Muhammad is the messenger of Allah and you are the successor of the Messenger of Allah (S). Then a man who shall be more wretched than the killer of the she-camel of Prophet Salih (a.s.), would strike my head due to which my beard will be dyed in my blood. After that he wept much. The Jew youth came forward and said: I testify that there is no god, except Allah, and Muhammad is the messenger of Allah [and you are the successor of the Messenger of Allah (S)].

Abu Ja'far Abadi said: In a rafa'u tradition – that the Imam said: All the people of Medina confess that this boy was the most knowledgeable among the Jews like his father.”

6 – Narrated to us Muhammad bin Ali Majilaway (r.a.): Narrated to us Muhammad bin Abil Qasim from Ahmad bin Muhammad bin Khalid Barqi from his father from Abdullah bin Qasim Hayyan Sarraj from Dawood bin Sulaiman Ghassani from Abi Tufayl that he said:

“We witnessed the death of Abu Bakr and the allegiance to Umar while Ali (a.s.) sat in a corner. Just then a well dressed young Jew, who was a descendant of Harun (a.s.), came to Umar and stood before him said: O chief of believers, are you the most knowledgeable in this community regarding the Sunnah of your Prophet and the Book of your Lord? Umar continued to look down. He said: I am addressing you.

Then he repeated his question. Umar said: What concern you have with this? The boy said: I am in search of truth and I am having doubts about my religion. Umar pointed to Ali Ibne Abi Talib (a.s.) and said: This young man is such. The Jew asked: Who is that young man? Umar said: He is Ali Ibne Abi Talib, the cousin of the Messenger of Allah (S), father of Hasan and Husain, sons of the Messenger of Allah (S) and husband of Fatima, daughter of the Messenger of Allah (S). The Jew came to Ali (a.s.) and said: O Ali, are you such? He replied: Yes. The Jew said: I have three, three and one question. Ali (a.s.) said: O Harooni, why don't you say that you have seven questions?

He replied: No, if you reply the first three questions correctly I will ask the remaining. But if you answer the first three questions wrongly, I will not ask any more questions. Ali (a.s.) said: If I reply correctly would you enter my faith? The young man said: That is why I have come to you. Ali (a.s.) said: Ask what you like. The young man said: Which was the first drop of blood to fall on the earth? Which was the first spring of water that gushed out on the earth?

And which was the first thing that grew on the earth? When Amirul Momineen (a.s.) replied to all the question he said: Now tell me the next three. Who are the just Imams after Prophet Muhammad (S)? In which Paradise would Prophet Muhammad reside? And who would stay with him? Ali (a.s.) said: O Harooni, there are twelve caliphs and just Imams of Prophet Muhammad (S). Opposition of the people will not be able to discourage them and they will not fear the adversaries.

They shall be more steadfast on the religion of Allah than a mountain. Muhammad (S) will be in Adn Paradise and the very twelve will live with him. The Jew said: By Allah, besides whom there is no god, you are right. It is same as my uncle Musa (a.s.) dictated to my father, Harun (a.s.). Tell me one more thing. He asked: For how many years will the successor of Prophet Muhammad (S) live after the passing away of the Prophet?

Would he have a natural death or will be murdered? Imam (a.s.) said: O Harooni, after the passing away of Prophet Muhammad (S) he would live for thirty years. Neither a day more nor a day less. Then he will be hit on the head. Saying this he pointed to his head. And his beard will be dyed in the blood of his head. Hearing this, the Harooni screamed and tore his collar.

Then he said: I testify that there is no god, except Allah. He is One and without a partner. Muhammad is His servant and messenger and you are his successor. People should confess to your greatness and

not that they should dominate you. They must confess to your excellence instead of weakening you. The narrator says: After that Ali (a.s.) took him home and imparted the knowledge of religion to him.”

7 – Narrated to us my father (r.a.): Narrated to us Abdullah bin Ja’far Himyari from Muhammad bin Isa from Abdur Rahman bin Abi Hashim from Ibne Abi Yahya Madyani from Abi Abdullah (a.s.) that he said:

“A Jew came to Umar and asked him some questions. Umar sent him to Ali (a.s.). He asked Ali (a.s.): Tell me how many just Imams there will be after your prophet? In which Paradise your prophet will be? And who all will stay with him there? Ali (a.s.) said: O Harooni, there will be twelve just Imams after Prophet Muhammad (S) and they will be such that the opposition of the people will neither discourage them nor make them afraid. They shall be more steadfast on the religion of Allah than a mountain. Muhammad (S) will be in Adn Paradise and these twelve will live with him. The Jew accepted Islam and said: In this gathering you are better than this man (Umar), you are the highest and no one is more excellent than you.”

8 – Narrated to us my father and Muhammad bin Hasan – May Allah be pleased with them – they said: Narrated to us Saad bin Abdullah from Muhammad bin Husain bin Abil Khattab from Hakam bin Miskeen Thaqafi from Salih bin Uqbah from Ja’far bin Muhammad (a.s.) that he said:

“When Abu Bakr died after making Umar the caliph, one day Umar was sitting in the masjid when a man came and said: O master of believers, I am a Jew and the greatest scholar among them. I want to ask you a few things. If you answer them correctly I will accept Islam. Umar asked: What are those things? He said: I will ask three, three and one questions.

You may answer the questions yourself or send me to anyone among your people who is more knowledgeable than you. Umar said: This young man (Ali) will reply to your questions. Ali (a.s.) came to the Jew and said: Why are you saying that you will ask three, three and one question? Why don’t you say that you will ask seven questions? He replied: If you cannot reply the first three questions I will not ask the remaining. Ali (a.s.) said: If I reply will you accept Islam? “Yes,” he said. Ali (a.s.) said: You may ask.

He said: Which was the first stone to come down to the earth? Which was the first spring of water that gushed out on the earth? And which was the first tree that grew on the earth? Ali (a.s.) said: O Jew, you people say that the first stone is that of Baitul Maqdas. It is a lie. The first stone is the one which came with Prophet Adam (a.s.) from Paradise. The Jew said: You are right. The same thing is mentioned in the scroll that Prophet Musa (a.s.) dictated to Harun (a.s.). Ali (a.s.) said: You people say that the first spring that gushed forth is the spring of Baitul Maqdas. You lie.

The first spring is that in which Yusha bin Nun washed the fish and the water Khizr (a.s.) drank, and one who drinks this water never dies. The Jew said: You are right. The same was dictated by Musa (a.s.) to Harun (a.s.). Ali (a.s.) said: You people say that the first tree that grew on the earth is olive. You lie. The first tree is Ajwa that came down with Adam (a.s.). The Jew said: You are right. The same was dictated

by Musa (a.s.) to Harun (a.s.). Ali (a.s.) asked: What are the next three questions?

He said: How many rightful Imams are there in this nation, whom the opponents will not be able to discourage? He replied: They are twelve. The Jew said: You are right. The same was dictated by Musa (a.s.) to Harun (a.s.). Now tell me in which Paradise your prophet will be? Imam (a.s.) said: He will be in Adn Paradise. The Jew said: You are right. The same was dictated by Musa (a.s.) to Harun (a.s.). Now tell me who all will stay with him? Imam (a.s.) said: The twelve Imams. The Jew said: You are right. The same was dictated by Musa (a.s.) to Harun (a.s.).

Imam Ali (a.s.) said: What is your seventh question? He asked: For how many years will the successor of Prophet Muhammad (S) live? He replied: Thirty years. He asked: Would he have a natural death or will be murdered? Imam (a.s.) said: He will be assassinated. He would be hit on the head and his beard will be dyed in blood. The Jew said: You are right. The same was dictated by Musa (a.s.) to Harun (a.s.). [Then he embraced Islam].

9 – Narrated to us Muhammad bin Hasan (r.a.): Narrated to us Ahmad bin Idrees: Narrated to us Ja'far bin Muhammad bin Malik Fazari Kufi: Narrated to me Ishaq bin Muhammad Sairafi from Abi Hashim from Furat bin Ahnaf from Saad bin Tareef from Asbagh bin Nubatah from Amirul Momineen (a.s.) that he mentioned the Qaim and said:

“He shall be in occultation till the ignorant say: What need does Allah have for Aale Muhammad?”

10 – Narrated to us my father and Muhammad bin Hasan – May Allah be pleased with them – they said: Narrated to us Saad bin Abdullah from Ahmad bin Muhammad bin Isa and Muhammad bin Husain bin Abil Khattab and Haitham bin Abi Masruq Nahdi from Hasan bin Mahboob from Hisham bin Saalim from Abi Ishaq Hamadani: Narrated to me a reliable person from our associates that he heard Amirul Momineen (a.s.) say:

“O Allah do not leave Your earth devoid of Your Proof on Your creatures, either manifest or hidden so that Your arguments and Proofs are not invalidated.”

11 – Narrated to us my father (r.a.): Narrated to us Saad bin Abdullah: Narrated to us Harun bin Muslim from Saadaan from Masada bin Sadaqah from Abi Abdullah from his forefathers from Ali (a.s.) that he said from the pulpit of Kufa Masjid:

“O Allah, it is necessary that Your earth does not remain devoid of Your Proof on Your creatures, who may guide the people to Your religion and who teaches Your religion, so that Your argument is not rendered invalid and those who follow Your saints may not be misguided after having received guidance, whether this Proof is seen and not be obeyed or is hidden and the enemies are lying in ambush for him and he is himself hidden from the view of the people while his knowledge will not be hidden from the people and his laws are firm in the hearts of the believers and they act upon them.”

12 – Narrated to us Husain bin Ahmad bin Idrees (r.a.): Narrated to us my father from Ja'far bin Muhammad bin Malik Fazari from Abbad bin Yaqoob from Hasan bin Hammad from Abil Jarud from Yazid bin Tomah that he said: I heard Amirul Momineen (a.s.) say regarding the way people will search for the Imam:

“As if I can see you bleating like cattle; searching for pasture, but in vain.”

13 – Narrated to us Ali bin Ahmad bin Muhammad bin Musa bin Imran (r.a.): Narrated to us Muhammad Ibne Abi Abdullah Kufi: Narrated to us Saad bin Abdullah from Muhammad bin Abdul Hameed and Abdus Samad bin Muhammad, all of them from Hannan bin Sadeer from Ali bin Hazawwar from Asbagh bin Nubatah that he said: I heard Amirul Momineen (a.s.) say:

“The master of this affair is that same wandering, homeless and lonely one.”

14 – Narrated to us Muhammad bin Ahmad Shaibani (r.a.): Narrated to us Muhammad bin Ja'far Kufi: Narrated to us Sahl bin Ziyad Adami: Narrated to us Abdul Azeem bin Abdullah Hasani (r.a.) from Muhammad bin Ali bin Musa bin Ja'far bin Muhammad bin Ali bin Husain bin Ali Ibne Abi Talib (a.s.) from his father from his ancestors from Amirul Momineen (a.s.) that he said:

“For our Qaim there is an occultation, which shall be prolonged. As if I can see the Shias resembling quadrupeds searching for pasture but being unable to find it. Know that, whosoever from them remains firm on his religion and whose heart is not hardened due to the prolonging of occultation, then he shall be with us in our rank on the Day of Judgment. Then he said: When our Qaim arises, he would not have the allegiance of anyone upon his neck, therefore his birth shall be secret and he himself shall be in occultation.”

Narrated to us Ali bin Ahmad bin Musa (r.a.): Narrated to us Muhammad bin Ja'far Kufi from Abdullah bin Musa Ruyani from Abdul Azeem bin Abdullah Hasani from Muhammad bin Ali ar-Reza from his father from Amirul Momineen (a.s.) exactly the same above tradition.

15 – Narrated to us Ali bin Abdullah Warraq: Narrated to us Saad bin Abdullah from Ibrahim bin Hashim from Ishaq bin Muhammad Sairafi [from Hisham] from Furat bin Ahnaf from Asbagh bin Nubatah that he said: Qaim was (a.s.) mentioned in presence of Amirul Momineen (a.s.) and he said:

“Indeed he shall go into occultation till the ignorant will say: For the Almighty Allah there is no need of Aale Muhammad.”

16 – Narrated to us Ahmad bin Ziyad bin Ja'far Hamadani (r.a.): Narrated to us Ali bin Ibrahim bin Hashim from his father from Ali bin Mabad from Husain bin Khalid from Ali bin Musa ar-Reza from his father Musa bin Ja'far from his father Ja'far bin Muhammad from his father Muhammad bin Ali from his father Ali Ibne Husain from his father Husain bin Ali from his father Amirul Momineen Ali Ibne Abi Talib (a.s.) that he said:

“Your ninth descendant, O Husain is the same one who will rise with the truth (Qaim bil Haqq) and the one who will expound the religion and spread justice.” Husain asked: O Amirul Momineen, will this actually come to pass? He replied: Yes, by the one who sent Muhammad with prophethood, and chose him over all the people; but it will be after occultation and confusion during which period none shall remain steadfast and firm in his faith except the sincere ones, who have the soul of certainty. They are the ones from whom Allah, the Mighty and Sublime has taken oath on our Wilayat and has guarded faith in their hearts and supported them through the Holy Spirit.”

17 – Narrated to us my father (r.a.): Narrated to us Ali bin Ibrahim from his father from Muhammad bin Sinan from Ziyad Makfoof from Abdullah bin Abi Uqbah, the poet that he said: I heard Amirul Momineen Ali Ibne Abi Talib (a.s.) say regarding the way people will search for the Imam:

“As if I can see you running like camels, searching for pasture in vain.”

18 – Narrated to us my father and Muhammad bin Hasan – May Allah be pleased with them – they said: Narrated to us Saad bin Abdullah from Muhammad bin Husain bin Abil Khattab from Muhammad bin Sinan from Abil Jarud Ziyad bin Mundhar from Abdullah bin Abi Uqbah the poet, that he said: I heard Amirul Momineen (a.s.) say regarding the way people will search for the Imam:

“As if I can see you roving around like camels, searching for pasture, but unable to find it.”

19 – Narrated to us Muhammad bin Hasan (r.a.) – May Allah be pleased with them – they said: Narrated to us Muhammad bin Yahya al-Attar from Sahl Ibne Ziyad Adami and Ahmad bin Muhammad bin Isa that they said: Narrated to us Hasan bin Abbas Harish ar-Raazi from Abi Ja’far Muhammad bin Ali, the second, from his ancestors (a.s.) that Amirul Momineen (a.s.) said to Ibne Abbas:

“The grand night (Lailatul Qadr) comes every year. And it is on this night that the commands of Sunnah come down; and after the Messenger of Allah (S) these commands come down to his successors. Ibne Abbas asked: Who are those successors? He replied: I am, and after me, the eleven narrating Imams from my progeny [who will narrate traditions from the Messenger of Allah (S)].”

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