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## Chapter 33: Statements of as-Sadiq (a.s.) regarding the occurrence of Ghaibat

### [The Nass in favor of the Qaim \(a.s.\); about his occultation and that he is the Twelfth Imam](#)

Shaykh Faqih, Abi Ja'far Muhammad bin Ali bin Husain bin Musa bin Babawahy al-Qummi (r.a.) says:

1 – Narrated to us Husain bin Ahmad bin Idrees (r.a.) that: Narrated to us my father from Ayyub bin Nuh from Muhammad bin Sinan from Safwan bin Mehran from as-Sadiq Ja'far bin Muhammad (a.s.) that he said:

“One who agrees (believes) in the Imamate of all the Imams but denies the Mahdi is like one who accepts the prophethood of all the prophets but denies the prophethood of Muhammad (S).” He was asked: O son of Allah’s Messenger, who is the Mahdi from your progeny? “The fifth descendant of the seventh Imam, whose person will remain hidden from your view and uttering his name is unlawful for you.”

2 – Narrated to us my father and Muhammad bin Hasan – May Allah be pleased with them – they said: Narrated to us Saad bin Abdullah from Hasan bin Ali Zaitooni and Muhammad bin Ahmad bin Abi Qatada from Ahmad bin Hilal from Umayyah Ibne Ali from Abi Haitham bin Abi Habba from Abi Abdullah (a.s.) that he said:

“When Imams named Muhammad, Ali and Hasan come one after another, the fourth will be the Qaim.”

3 – Narrated to us Muhammad bin Ibrahim bin Ishaq (r.a.): Narrated to us Abu Ali Muhammad bin Hammam: Narrated to us Ahmad bin Mabundaz that: Informed us Ahmad bin Hilal: Narrated to me Umayyah bin Ali Qaisi from Abi Haitham Tamimi from Abi Abdullah (a.s.) that he said:

“When the three name: Muhammad, Ali and Hasan come one after another, the fourth will be the Qaim.”

4 – Narrated to us Ali bin Ahmad bin Muhammad Daqqaq (r.a.): Narrated to us Muhammad bin Abi Abdullah Kufi from Musa bin Imran Nakhai from his uncle Husain bin Yazid Naufali from Mufaddal bin Umar that he said:

“I came to my master, Ja’far bin Muhammad (a.s.) and said: O chief, if you had only taken our oath for the successor after you! He said to me: O Mufaddal, the Imam after me is my son, Musa and the Imam who will be expected and awaited for is M–H–M–D son of Hasan son of Ali son of Muhammad son of Ali son of Musa.”

5 – Narrated to us Ali bin Ahmad bin Abdullah bin Ahmad bin Abi Abdullah Barqi: Narrated to us my father from my grandfather Ahmad bin Abi Abdullah from his father Muhammad bin Khalid from Muhammad bin Sinan and Abi Ali Zarrad, all of them from Ibrahim Al–Karkhi that he said:

“I went to Abu Abdillah Ja’far Ibn Muhammad Al–Sadiq (a.s.) and was sitting in his presence when Abu Al–Hasan Musa Ibn Ja’far (a.s.) entered while he was a boy. I stood up, kissed him and sat with him. Then Abu Abdillah (a.s.) remarked, “O Ibrahim! Know that, he is your master after me. Know that, concerning him one group will be destroyed while another will be saved.

Then may Allah curse his killer and multiply His chastisement for the one who fights against him. Know that, certainly Allah will bring out from his progeny the best of the inhabitants of the earth in his time. He will be named after his grandfather, he will be the inheritor of this knowledge and his laws in his judgments, the treasure– chest of Imamate and the fountainhead of wisdom.

The tyrant king of Bani (Abbas) will kill him after his amazing acts, due to envy. But Allah (Mighty and Glorified be He) will convey His affairs even if the polytheists dislike it. And Allah will bring forth from his progeny the completion of twelve Mahdi (guided leaders). Allah has chosen them for His nobility, permitted for them the abode of His Holiness and the twelfth awaited one is from them, as if with an open sword standing in front of the Messenger of Allah (S) in his defense.”

Then a person from the friends of Bani Umayyah entered due to which Imam had to cut short his speech. I returned to Abu Abdillah (a.s.) eleven times after that so that he may complete his discourse but he was unable to do so. In the coming year, which was the second year, I went to him while he was sitting. He said, “O Ibrahim! He is the one who will provide salvation to his Shias after intense straitening, lengthy calamities, grief and fear. Then congratulations to one who lives till his time. This is enough for you O Ibrahim.” Ibrahim said, ‘Then nothing was dearer to my heart or soothed my eyes more than this talk.’”

6 – Narrated to us Muhammad bin Ali Majilaway and Muhammad bin Musa bin Mutawakkil – May Allah be pleased with them – they said: Narrated to us Muhammad bin Yahya al–Attar from Muhammad bin

Hasan as-Saffar from Abi Talib Abdullah Ibne Salt Qummi from Uthman bin Isa from Sama-a bin Mehran that he said:

“I, Abu Baseer and Muhammad bin Imran, slave of Abu Ja’far (a.s.) were in a house in Mecca. Muhammad bin Imran said: I heard Abi Abdullah (a.s.) say: We are the twelve Mahdis. Abu Baseer asked: Did you really hear this from Abi Abdullah (a.s.)? He swore once or twice that he had heard it from him. Abu Baseer said: But I have heard it from Abu Ja’far (a.s.).”

A similar tradition is narrated to us by Muhammad bin Hasan bin Ahmad bin Walid (r.a.) that he said: Narrated to us Muhammad bin Hasan as-Saffar from Abi Talib Abdullah bin Salt al-Qummi from Uthman bin Isa from Samaa-a bin Mehran.

7 – Narrated to us Husain bin Ahmad bin Idrees that: Narrated to us my father from Muhammad bin Husain bin Yazid Zayyat from Hasan bin Musa Khashshab from Ibne Sama-a from Ali Ibne Hasan Ribat from his father from Mufaddal bin Umar that he said: As-Sadiq Ja’far bin Muhammad (a.s.) said:

“Allah, Blessed and the High, created fourteen lights 14000 years before the creation of the universe, thus they were our souls. It was asked: O, son of Allah’s Messenger, who are these fourteen lights? He replied: Muhammad, Ali, Fatima, Hasan, Husain, and Imams from the descendants of Husain and the last of them is Qaim who will rise up after occultation. Then he would kill the Dajjal and purify the earth from every type of injustice and oppression.”

8 – Narrated to us my father that: Narrated to us Saad bin Abdullah: Muhammad bin Husain bin Abil Khattab from Hasan bin Mahboob from Ali bin Riyab from Abu Abdillah (a.s.) that he said regarding the saying of Allah, the Mighty and Sublime:

يَوْمَ يَأْتِي بَعْضُ آيَاتِ رَبِّكَ لَا يَنْفَعُ نَفْسًا إِيْمَانُهَا لَمْ تَكُنْ آمَنَتْ مِنْ قَبْلُ أَوْ كَسَبَتْ فِي إِيمَانِهَا خَيْرًا

***“On the day when some of the signs of your Lord shall come, its faith shall not profit a soul which did not believe before, or earn good through its faith.”<sup>1</sup>***

“Signs are the Imams Mushtarta<sup>2</sup> and the ayat is Qaim (a.s.). After that day the faith of no one will profit him if before His Eminence rises up with the sword he had no faith – even though he may have had faith in the Imam’s forefathers.”

9 – Narrated to us Ahmad bin Hasan al-Qattan and Ali bin Ahmad bin Muhammad Daqqaq and Ali bin Abdullah Warraq and Abdullah bin Muhammad as-Saigh and Muhammad bin Ahmad Shaibani – May Allah be pleased with them – they said: Narrated to us Ahmad bin Yahya bin Zakariya al-Qattan: Bakr bin Abdullah bin Habib that: Narrated to us Tameem Ibn Bohlool that: Narrated to us Abdullah Ibn Abi Huzail about Imamate on whom is it obligatory and what are the signs of an Imam? He said to me:

‘Surely, its evidence is that he is the proof upon the believers, the establisher of the affairs of the Muslims, speaks with the Quran, knower of Divine Laws, brother of the Messenger of Allah (S), his caliph upon his nation, his successor upon them and his administrator who is unto the Prophet (S) as Harun (a.s.) was to Musa (a.s.). His obedience is obligatory as per the saying of Allah, Mighty and Glorified be He:

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ

***O you who believe! Obey Allah, obey the Messenger and those in authority amongst you.***[3](#)

And Allah, Mighty and Glorified be He, said:

إِنَّمَا وَلِيُّكُمُ اللَّهُ وَرَسُولُهُ وَالَّذِينَ آمَنُوا الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ رَاكِعُونَ

***Only Allah is your Master and His Messenger and those who believe, who establish prayer and give Zakat while they are in a state of genuflection (Ruku’).***[4](#)

He is entitled for mastership and Imamate was confirmed for him on the day of Ghadeer-e-Khumm by the saying of the Messenger of Allah (S) on the command of Allah, Mighty and Glorified be He, “Do I not have more authority upon you than you yourselves?” They all replied in the affirmative. He declared, “Then, of whomsoever I am his master, Ali is his master. O Allah! Take him as Your slave, who takes him (Ali) as his master and take him as Your enemy, who takes him as his enemy. Help him who helps him and forsake him who forsakes him. Honor him who supports him.”

This was Ali Ibn Abi Talib, the chief of the faithfuls, the leader of the pious, the chief of the handsome, the most superior of the successors and the best of all creation after the Messenger of the Lord of the worlds. After him are Hasan and Husain, the two grandsons of the Messenger of Allah (S) and the sons of the best of the women. They will be followed by Ali Ibn Husain, Muhammad Ibn Ali, Ja’far Ibn Muhammad, Musa Ibn Ja’far, Ali Ibn Musa, Muhammad Ibn Ali, Ali Ibn Muhammad, Hasan Ibn Ali and Muhammad Ibn Hasan (peace be upon them all), one after the other.

They are the progeny of the Messenger (S), the known ones through successorship and Imamate. The earth cannot exist without a proof from them in every era and in every time. They are the strong rope, the Imams of guidance, and the proof upon the people of the world till Allah inherits the earth and whoever is on it. Whoever opposes them, is deviated and has left the truth and guidance. Indeed, they have been talked about by the Quran and the Messenger has spoken concerning them elaborately. Surely, one who dies without recognizing them dies the death of ignorance.

Verily, in their religion are the traits of pre-cautious piety, chastity, truthfulness, betterment (of the people), striving hard (in the way of Allah), repaying the trust to the good doer as well as the transgressor,

prolonging the prostration, performing the night prayers, abstaining from the prohibited, awaiting the reappearance with patience and keeping good company and good neighborhood.”

Then Tamim Ibne Bohlool said: Narrated to me Abu Muawiyah from al-Amash from Ja’far bin Muhammad (a.s.) a similar tradition.

10 – Narrated to us my father and Muhammad bin Hasan – May Allah be pleased with them – they said: Narrated to us Saad bin Abdullah and Abdullah bin Ja’far Himyari, all of them from Ibrahim bin Hashim from Muhammad bin Khalid from Muhammad bin Sinan from Mufaddal bin Umar from Abi Abdullah (a.s.) that he said:

“The most proximate servants of Allah and those with whom Allah is pleased are those who when the proof of Allah disappears from sight and they don’t know about his location, yet they continue to have faith that the Proof of Allah can never be invalid and day and night they continue to wait for him. And the wrath of Allah is on those of His enemies who when the proof of Allah disappears from sight, they fall into doubts and denial. He (Allah) knew that His special servants will never fall into doubts and if it were not so He would not have taken away His Proof from their sight even for a moment. These doubts will reign supreme over the hearts of evil ones.”

11 – And through the same chain of narrators Mufaddal bin Umar said: I heard as-Sadiq Ja’far bin Muhammad say:

“One who dies awaiting for the reappearance is like one who is with the Qaim in his tent, rather he is like one who fights the holy war under the command of the Messenger of Allah (S).”

12 – Narrated to us Ali bin Ahmad bin Muhammad Daqqaq (r.a.): Narrated to us Muhammad bin Abi Abdullah Kufi from Sahl bin Ziyad Adami from Hasan bin Mahboob from Abdul Aziz Abdi from Abdullah bin Abi Ya’fur that Imam Sadiq (a.s.) said:

“Whosoever believes in the Imamate of my forefathers and descendants but denies the Mahdi from my descendants is just like one who has faith in all the prophets but denies Muhammad (S).” The narrator asked: “My master, from who among you is Mahdi descended?” He replied: “He is the fifth descendant of the seventh Imam. He would disappear from you and it is not lawful for you to pronounce his name.”

13 – Narrated to us Muhammad bin Ibrahim bin Ishaq Taliqani (r.a.): Narrated to us Ahmad bin Muhammad Hamdani: Narrated to us Abi Abdullah Asimi from Husain bin Qasim bin Ayyub from Hasan bin Muhammad bin Sama-a from Thabit Saigh from Abu Baseer from Abi Abdullah Sadiq (a.s.) that he heard him say:

“From us there will be twelve Mahdis. Six have passed and six are remaining. Allah will do with the sixth as He pleases.”

14 – Narrated to us Muhammad bin Ibrahim bin Ishaq (r.a.): Narrated to us Ahmad bin Muhammad

Hamdani: Narrated to us Abi Abdullah Asimi from Husain bin Qasim bin Ayyub from Hasan bin Muhammad bin Sama–a from Wuhaib from Zarih from Abi Hamza from Abi Abdullah (a.s.) that he said: “There will be twelve Mahdi (guided leaders) from us.”

15 – Narrated to us Muhammad bin Ibrahim bin Ishaq (r.a.): Narrated to us Ahmad bin Muhammad Hamdani: Narrated to us Ja’far bin Abdullah: Narrated to me Uthman bin Isa from Sama–a bin Mehran that he said: I, Abu Baseer, Muhammad bin Imran, the slave of Abi Ja’far were in a house in Mecca. Muhammad bin Imran said: I heard Abi Abdullah (a.s.) say:

“We are the twelve Mahdis. Abu Baseer asked: Did you really hear this from Abi Abdullah (a.s.)? He swore twice that he had heard it from him.”

16 – Narrated to us my father and Muhammad bin Hasan – May Allah be pleased with them – they said: Narrated to us Saad bin Abdullah: Narrated to us Ahmad bin Muhammad bin Isa from Muhammad bin Khalid Barqi from Muhammad bin Sinan from Mufaddal bin Umar from that he said: Abi Abdullah (a.s.) that he said:

“The most proximate servants of Allah and those with whom Allah is pleased are those who when the proof of Allah disappears from sight and they don’t know about his location, yet they continue to have faith that the Proof of Allah can never be invalid and day and night they continue to wait for him. And the wrath of Allah is on those of His enemies who when the proof of Allah disappears from sight, they fall into doubts and denial. He (Allah) knew that His special servants will never fall into doubts and if it were not so He would not have taken away His Proof from their sight even for a moment. These doubts will reign supreme over the hearts of evil ones.”

17 – Narrated to us my father and Muhammad bin Hasan – May Allah be pleased with them – they said: Narrated to us Saad bin Abdullah and Abdullah bin Ja’far Himyari, all of them from Ahmad bin Muhammad bin Isa from Hasan bin Mahboob from Muhammad bin Noman that he said: Abi Abdullah (a.s.) said to me:

“The most proximate servants of Allah and those with whom Allah is pleased are those who when the proof of Allah disappears from sight and they don’t know about his location, yet they continue to have faith that the Proof of Allah can never be invalid and day and night they continue to wait for him. And the wrath of Allah is on those of His enemies who when the proof of Allah disappears from sight, they fall into doubts and denial. He (Allah) knew that His special servants will never fall into doubts and if it were not so He would not have taken away His Proof from their sight even for a moment.”

18 – Narrated to us my father: Narrated to us Saad bin Abdullah: Narrated to us Mualla bin Muhammad Basri from Muhammad bin Jumhur and others from [Muhammad] bin Abi Umair from Abdullah bin Sinan that he heard Abu Abdillah (a.s.) say:

“In the Qaim (a.s.) is a resemblance to Musa bin Imran. I asked: What is that resemblance to Musa bin Imran (a.s.)? He replied: His concealed birth and his disappearance from the people. I asked: For how long did Musa bin Imran remain concealed from the people and his family? He replied: Twenty eight years.”

19 – Narrated to us Muhammad bin Musa bin Mutawakkil (r.a.): Narrated to us Muhammad bin Yahya al-Attar: Narrated to us Ahmad bin Muhammad bin Isa from Umar bin Abdul Aziz from more than one of our associates from Dawood bin Kathir Raqqi from Abi Abdullah (a.s.) regarding the words of Allah, the Mighty and Sublime:

الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ

### ***Those who believe in the unseen.*** [5](#)

“That is regarding those who believe that the uprising of the Qaim is truth.”

20 – Narrated to us Ali bin Ahmad bin Muhammad Daqqaq (r.a.): Narrated to us Ahmad bin Abi Abdullah Kufi: Narrated to us Musa bin Imran Nakhai from his uncle Husain bin Yazid from Ali bin Abi Hamza from Yahya bin Abil Qasim that he said: I asked as-Sadiq (a.s.) regarding the words of Allah, the Mighty and Sublime:

الْمِ ذَٰلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ

***Alif Lam Mim. This Book, there is no doubt in it, is a guide to those who guard (against evil).***

### ***Those who believe in the unseen.*** [6](#)

He said: Those who guard against evil (Muttaqeen) are the Shias of Ali (a.s.) and ‘unseen’ is the hidden proof.”

21 – Narrated to us my father that: Narrated to us Abdullah bin Ja’far Himyari from Ahmad bin Hilal from Abdur Rahman bin Abi Najran from Fadala bin Ayyub from Sadeer that he said: I heard Abi Abdullah (a.s.) say:

“In the master of this affair there is a similarity to Prophet Yusuf.” I asked: “It seems as if you are informing us about occultation and bewilderment?” He replied: “These accursed people resembling pigs, why do they deny this statement? Brothers of Yusuf were sons of prophets, they completed a transaction with Yusuf, and he was their brother, inspite of that until he introduced himself they did not recognize him till he said I am Yusuf.

On the basis of this why does the confused Ummah deny that Allah, the Mighty and Sublime from time

to time conceals His proof from them. Yusuf had the rulership of Egypt and the distance between him and his father was not more than that of 18 days' travel, if the Almighty Allah wanted He could have made his location known to his father. And by Allah when Yaqoob and his sons got the good news of Yusuf they covered this distance in nine days through desert and wilderness.

Then how could this Ummah deny that the Almighty Allah can do with His proof what He did with Yusuf? He walked in the market and trod on their carpets but they didn't recognize him? Till the time that Allah, the Mighty and Sublime permits him to introduce himself as He allowed Yusuf. And he said:

قَالَ هَلْ عَلِمْتُمْ مَا فَعَلْتُمْ بِيُوسُفَ وَأَخِيهِ إِذْ أَنْتُمْ جَاهِلُونَ قَالُوا أَلَيْسَ لَكَ لِيُوسُفَ ۚ قَالَ أَنَا يُوسُفُ وَهَذَا أَخِي

***Do you know how you treated Yusuf and his brother when you were ignorant? They said: Are you indeed Yusuf? He said: I am Yusuf and this is my brother. 7***

22 – Narrated to us Ahmad bin Muhammad bin Yahya al-Attar (r.a.): Narrated to us my father from Ibrahim bin Hashim from Muhammad bin Abi Umair from Safwan bin Mehran Jammal that he said: As-Sadiq Ja'far bin Muhammad (a.s.) said:

“Indeed he shall go into occultation till the ignorant will say: For the Almighty Allah there is no need of Aale Muhammad. Then he would appear like a shooting star and fill up the earth with equity and justice just as it would be brimming with injustice and oppression.”

23 – Narrated to us Abdul Wahid bin Muhammad bin Ubdus al-Attar (r.a.): Narrated to us Ali bin Muhammad bin Qutaibah Nishapuri: Narrated to us Hamadan bin Sulaiman from Muhammad bin Ismail bin Bazee from Hayyan Sarraj from Sayyid bin Muhammad Himyari a long tradition in which he said: I asked As-Sadiq Ja'far bin Muhammad (a.s.):

“O son of Allah's Messenger, traditions from your forefathers have reached us regarding occultation and its authenticity, please tell us something more about it. He said: Occultation will happen for my sixth descendant and he is the twelfth of the Imams of guidance after the Holy Prophet (S), the first of whom is Ali Ibne Abi Talib and the last is the one who would rise with the truth (Qaim bil Haqq), the Remnant of Allah (Baqiyatullah) on the earth and the Master of the Age. By Allah, even if he remains in occultation as long as Nuh lived among his people, Allah will not end the world till he reappears. And he would fill up the earth with justice and equity just as it would be fraught with injustice and oppression.”

24 – Narrated to us Ahmad bin Muhammad bin Yahya al-Attar (r.a.): Narrated to us Saad bin Abdullah from Ahmad bin Muhammad bin Isa from Uthman bin Isa Kilabi from Khalid bin Najih from Zurarah bin Ayyan that he said: I heard Abi Abdullah (a.s.) say:

“There is an occultation for the Qaim before his reappearance.” I asked: “Why is it so?” He replied: “He is fearful.” And he pointed towards his belly, implying that the Qaim fears for his life. Then he said: “O

Zurarah; and he is that awaited one and he is the one in whose birth they shall doubt. Thus some will say: His father died heirless and some will say: He was in the womb of his mother when his father died. Some others will allege that he was born two years before the passing away of his father. And he is the Awaited one; but the Almighty Allah likes to test the Shias. It is the time when people of falsehood will fall in doubts.”

Zurarah says: I asked: “If I am able to live till that period, what action I should perform?”

He replied: “O Zurarah if you live till that time you must recite the following supplication:

اللهم عرفني نفسك ، فإنك إن لم تعرفني نفسك لم أعرف نبيك، اللهم عرفني نبيك فإنك إن لم تعرفني نبيك لم أعرف  
حجتك ، اللهم عرفني حجتك فإنك إن لم تعرفني حجتك ضللت عن ديني

**‘O Allah introduce Yourself to me. For if You don’t introduce Yourself to me I will not recognize Your Prophet. O Allah introduce Your Messenger to me for if You don’t introduce Your Messenger to me I will not recognize Your Proof. O Allah introduce Your proof to me for if You don’t introduce Your proof to me I will deviate in my religion.’**

Then he said: O Zurarah, at that time a youth will be killed in Medina. I asked: May I be sacrificed on you, would the army of Sufyani kill this youth? He replied: No, the forces of so-and-so tribe will kill him. Those forces will enter Medina, accost this young man and kill him. This murder will be a rebellion against divine ordinances and injustice and now Allah will not give much respite. At that time the Imam will reappear.”

The same tradition is narrated to us by Muhammad bin Ishaq (r.a.) that he said: Narrated to us Abu Ali Muhammad bin Hammam that he said: Narrated to us Ahmad bin Muhammad Naufali that he said: Narrated to me Ahmad bin Hilal from Uthman bin Isa Kilabi from Khalid bin Najih from Zurarah bin Ayyan from as-Sadiq Ja’far bin Muhammad (a.s.).

And narrated to us Muhammad bin Hasan (r.a.) that he said: Narrated to us Abdullah bin Ja’far Himyari from Ali Ibne Muhammad Hajjal from Hasan bin Ali bin Faddal from Abdullah bin Bukair from Zurarah Ibne Ayyan from as-Sadiq Ja’far bin Muhammad (a.s.) that he said

“There is occultation for the Qaim before his reappearance – and he narrated the same tradition.”

25 –Narrated to us Muhammad bin Musa bin Muhammad bin Musa bin Mutawakkil (r.a.): Narrated to us Ali bin Ibrahim bin Hashim: Narrated to us Muhammad bin Isa bin Ubaid from Salih bin Muhammad from Hani Tammar that he said: Abi Abdullah (a.s.) said to me:

“There is occultation for the master of this affair and every person is duty-bound to fear Allah and remain attached to his religion.”

26 – Narrated to us Ishaq bin Isa and Muhammad bin Hasan – May Allah be pleased with them – they said: Narrated to us Saad bin Abdullah: Narrated to us Ahmad bin Muhammad bin Isa from Ali bin Hakam from Saif bin Amirah from Dawood bin Farqad from Abi Abdullah (a.s.) that he said:

“Ali Ibne Abi Talib (a.s.) was with the Messenger of Allah (S) during his occultation and no knew about it.”

27 – Narrated to us my father and Muhammad bin Hasan – May Allah be pleased with them – they said: Narrated to us Saad bin Abdullah: Narrated to us Ahmad bin Muhammad bin Isa and Ali bin Ismail bin Isa from Muhammad bin Amr Ibne Saeed Zayyat [From Jariri] from Abdul Hameed bin Abi Dailam Tai that he said: Abi Abdullah (a.s.) said to me:

“O Abdul Hamid bin Abi Dailam, Allah, the Mighty and the High sent messengers; some of whom declared their messengership and some kept their mission secret. Thus whatever is done in case of messengers that were apparent the same will be for messengers that were hidden.”

28 – Narrated to us Muhammad bin Hasan (r.a.): Narrated to us Saad bin Abdullah and Muhammad bin Hasan as-Saffar, all of them said: Narrated to us Muhammad bin Husain bin Abil Khattab and Muhammad bin Isa bin Ubaid: Narrated to us Safwan bin Yahya from Abdullah bin Muskan from Muhammad bin Ali Halabi from Abi Abdullah (a.s.) that he said:

“The Messenger of Allah (S) maintained a low profile and was cautious for five years in Mecca (after declaring his mission). He did not reveal his prophethood. With him were Ali Ibne Abi Talib (a.s.) and Lady Khadija (s.a.). Then Allah, the Mighty and Sublime told him to reveal what he had been commanded. So the Messenger of Allah (S) came out in open and declared his claim.” In another tradition it is mentioned that he lived in Mecca in fear for three years.

29 – Narrated to us my father and Muhammad bin Hasan – 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 Ahmad bin Muhammad bin Isa and Muhammad bin Husain bin Abil Khattab and Ibrahim bin Hashim, all of them from Hasan bin Mahboob from Ali bin Riyab from Ubaidullah bin Ali Halabi that he said: I heard Abi Abdullah (a.s.) say:

“The Messenger of Allah (S) remained in Mecca for thirteen years after receiving divine revelation from Allah, the Mighty and the High, out which for three years he maintained a low profile and remained cautious. He kept his mission secret till Allah, the Mighty and Sublime ordered him to declare it. Then he declared his prophethood and began propagation.”

30 – Narrated to us a group of our associates that: Narrated to us Muhammad bin Hamam: Narrated to us Ja’far bin Muhammad bin Malik Fazari: Narrated to me Ja’far bin Ismail Hashimi that: I heard uncle Muhammad bin Ali narrate from Abdur Rahman bin Hammad from Umar bin Saalim, the slave of Sabirri, that:

I asked Imam Sadiq (a.s.) concerning the verse,

أَصْلُهَا ثَابِتٌ وَفَرْعُهَا فِي السَّمَاءِ

***Its root is firm and its branch is in the sky.*** [8](#)

“He elucidated, “Its root is the Messenger of Allah (S), its branch (in the sky) is Amirul Momineen (a.s.), Hasan and Husain are its fruits, the nine descendants of Husain (a.s.) are its twigs and the Shias are its leaves. By Allah!

Surely when a person from them (Shias) dies, a leaf from this tree falls.” I asked regarding the verse:

تُؤْتِي أَكْلَهَا كُلَّ حِينٍ بِإِذْنِ رَبِّهَا

***Yielding its fruit in every season by the permission of its Lord?*** [9](#)

He clarified, “Whatever comes out from the Imam’s knowledge to you every year from the Hajj and the Umrah.”

31 – Narrated to us Ali bin Ahmad bin Muhammad bin Imran – May Allah be pleased with them – that: Narrated to us Muhammad bin Abdullah Kufi: Narrated to us Musa bin Imran Nakhai from his uncle Husain bin Yazid Naufali from Hasan bin Ali bin Abi Hamza from his father from Abi Baseer that: I heard Abi Abdullah (a.s.) say:

“Matters related to occultation that occurred for the prophets would also occur in exactly the same way for our Qaim who is from us, Ahlul Bayt.”

Abu Baseer says: I asked respectfully: “O son of Allah’s Messenger, who from among you Ahlul Bayt, is the Qaim?” He replied, “O Abu Baseer, he is the fifth descendant of my son, Musa. He is the son of the best of the slave girls. He shall have an occultation regarding which the followers of falsehood would doubt.

After that Allah, the Mighty and Sublime would make him reappear and conquer the east and the west of the earth at his hands and send down from the heaven, the Spirit of Allah, Prophet Isa bin Maryam (a.s.) who will recite Prayers behind him. And the earth will be illuminated with the effulgence of its Lord, and no place will remain on the face of the earth where other than Allah will be worshipped. Rather Allah, the Mighty and Sublime will be worshipped everywhere. The religion will only be for Allah even though the polytheists may be averse.”

32 – Narrated to us my father (r.a.): Narrated to us Ali bin Ibrahim from his father from Muhammad bin Fudhail from his father from Mansur that Abu Abdullah (a.s.) said:

“That time (of reappearance) shall not come to pass but after you have become despondent and hopeless. No, I swear by Allah, till you are separated from each other. No I swear by Allah, till you are severely tested. No I swear by Allah, till the time that the unfortunate ones become unfortunate while the fortunate ones become fortunate.”

33 – Narrated to us Muhammad bin Hasan bin Ahmad bin Walid (r.a.): Narrated to us Muhammad bin Hasan al-Saffar from Ahmad bin Husain from Uthman bin Isa from Khalid bin Najih from Zurarah bin Ayyan that he heard: Ja’far bin Muhammad (a.s.) say:

“For Qaim (a.s.), before his uprising there will be an occultation.” I asked: “May I be your ransom, why is it so?” He replied: “He shall fear (for his life),” so saying the Imam gestured towards his belly and neck. Then he said: And he is that awaited one and he is the one in whose birth they shall doubt. Thus some will say: He died with his father. And his father died heirless and some will say: He was born two years before the passing away of his father. But Allah, the Mighty and Sublime likes to test the people. It is the time when people of falsehood fall in doubt.”

34 – Narrated to us my father and Muhammad bin Hasan and Muhammad bin Musa bin Mutawakkil and Muhammad bin Ali Majilaway and Ahmad bin Muhammad bin Yahya al-Attar –May Allah be pleased with them – they said: Narrated to us Muhammad bin Yahya al-Attar: Narrated to us Ja’far bin Muhammad bin Malik Fazari Kufi from Ishaq bin Muhammad Sairafi from Yahya bin Muthanna Attar from Abdullah bin Bukair from Ubaid bin Zurarah that he said: I heard Abi Abdullah (a.s.) say:

“The Imam will be unseen by the people. Then he will witness those who come for the Hajj pilgrimage, he will see them but they will not see him.”

35 – Narrated to us my father and Muhammad bin Hasan – May Allah be pleased with them – they said: Narrated to us Abdullah bin Ja’far Himyari from Muhammad bin Isa bin Ubaid from Salih bin Muhammad from Hani Tammar that he said: Abi Abdullah (a.s.) said:

“There will be occultation for the master of this affair. During this those who remain attached to their religion will be like those who rub their hands on a thorny branch. Then he gestured with his hands. Then he said: There is occultation for the master of this affair and every person is duty-bound to fear Allah and remain attached to his religion.”

36 – Narrated to us my father and Muhammad bin Hasan – May Allah be pleased with them – they said: narrated to us Saad bin Abdullah and Abdullah bin Ja’far Himyari and Ahmad bin Idrees, all of them said: Narrated to us Ahmad bin Muhammad bin Isa and Muhammad bin Husain bin Abil Khattab and Muhammad bin Abdul Jabbar and Abdullah bin Aamir bin Saeed Ashari from Abdur Rahman bin Abi Najran from Muhammad bin Musawir from Mufaddal bin Umar Nakhai from Abi Abdullah (a.s.) that he heard him say:

“Do not protest! By Allah! Your Imam shall remain hidden from you for a long time. You will be tried and

examined in those times. To such an extent that some people shall say: He has died or he has gone in some cave. While the believers will be shedding tears for him. The hearts of the people will be shaken up by the calamities like the ship is tossed in the waves of the stormy sea.

None shall get deliverance except those from whom Allah has taken oath, on whose hearts He has inscribed faith and whom He helped with His mercy. At that time twelve standards will arise and all of them will be alike, thus it will not be known which is the standard of truth. I began to weep on hearing this, so the Imam said: O Abi Abdullah why do you weep? I replied: Master, why shouldn't I weep when you say that twelve standards will arise and all of them will be alike, thus how do we know which is the standard of truth?

The Imam said: Look at the sun, on which army it is shining. I said: Maula, this same sun? "Yes," he replied, "O Abi Abdullah, have you seen this sun? I said: Yes. Imam said: I swear by Allah, our matter (Wilayat) is more clear than this sun."

37 – Narrated to us my father (r.a.): Narrated to us Saad bin Abdullah from Muhammad bin Husain bin Abil Khattab from Muhammad bin Ismail bin Bazee from Abdullah bin Abdur Rahman Asam from Husain bin Mukhtar Qalanisi from Abdur Rahman bin Siyabah from Abi Abdullah (a.s.) that he said:

"What will be your condition at that time when you shall be without an Imam or guide and you will be disgusted with each other. At that time you shall be severely examined and you shall be differentiated and sieved."

38 – Narrated to us my father (r.a.): Narrated to us Saad bin Abdullah from Ahmad bin Muhammad bin Isa and Yaqoob bin Yazid, all of them from Hasan bin Ali bin Faddal from Ja'far bin Muhammad bin Mansur from a man – and his name was Umar bin Abdul Aziz from Abi Abdullah (a.s.) that he said:

"When days and nights pass in such a condition that you are unable to see the Imam whom you can follow, you must continue to love what you love and continue to hate what you hate till Allah, the Mighty and Sublime brings him out."

39 – Narrated to us Muhammad bin Musa bin Mutawakkil (r.a.): Narrated to us Abdullah bin Ja'far Himyari from Ahmad bin Muhammad bin Isa from Muhammad bin Isa bin Ubaid from Hasan bin Mahboob from Yunus bin Yaqoob from one who narrated to him from Abi Abdullah (a.s.) that he said:

"What will your condition be when a part of your life will remain you will not be able to see your Imam? Someone asked: What shall we do in such circumstances? He replied: Keep up with the original command till the matter becomes clear to you."

40 – Narrated to us my father and Muhammad bin Hasan bin Ahmad bin Walid – May Allah be pleased with them – they said: Narrated to us Muhammad bin Hasan al-Saffar from Abbas bin Maroof from Ali bin Mahziyar from Hasan bin Mahboob from Hammad bin Isa from Ishaq bin Jareer from Abdullah bin

Sinan that he said:

“I and my father came to Abi Abdullah (a.s.) and he said: How will you be when you will not be able to see your Imam or know his location? And none will get salvation from it except those who recite Dua Ghareeq. My father asked: What shall we do in such circumstances? He replied: When such a time comes, remain steadfast on religion till the matter becomes clear to you.”

41 – Narrated to us Ja’far bin Ali bin Hasan bin Ali bin Abdullah bin Mughaira Kufi (r.a.): Narrated to me my grandfather Hasan bin Ali from Abbas bin Aamir Qasbani from Umar bin Aban Kalbi from Aban bin Taghlib that he said: Abi Abdullah (a.s.) said to me:

“There will come upon people a time when the Imam will go from among you. At that time many flags will arise between the two masjids, that is Mecca and Medina, like snakes enter their holes. At that time the Almighty Allah will bring out a star for the guidance of people. I asked: What is that time when the Imam is absent? He replied: It is the time of Fitrat and occultation of your Imam. I asked: What shall we do in such circumstances? He replied: When such a time comes, remain steadfast on religion till the matter becomes clear to you.”

42 – Narrated to us my father and Muhammad bin Hasan – May Allah be pleased with them – they said: Narrated to us Abdullah bin Ja’far Himyari: Narrated to us Muhammad bin Husain bin Abil Khattab from Musa bin Sadaan from Abdullah bin Qasim from Mufaddal bin Umar that he said: I asked Abi Abdullah (a.s.) regarding the exegesis of Jabir and he replied:

“Do not mention such matters to people of less understanding because they will spread them to others. Have you not seen the verse in the Book of Allah:

فَإِذَا نُقِرَ فِي النَّاقُورِ

***For when the trumpet is sounded. [10](#)***

Then he said: There will be an Imam from us Ahlul Bayt, who will remain in concealment. When the Almighty Allah wants him to come out, He will create a spot in his heart. Thus he will reappear and enforce the command of Allah.”

43 – Narrated to us my father and Muhammad bin Hasan bin Ahmad bin Walid – May Allah be pleased with them –they said: Narrated to us Muhammad bin Hasan al-Saffar: Narrated to us Muhammad bin Husain bin Abil Khattab and Muhammad bin Isa bin Ubaid Yaqteeni, all of them from Abdur Rahman bin Abi Najran from Isa bin Abdullah bin Muhammad bin Umar bin Ali Ibne Abi Talib (a.s.) that he said to his uncle as-Sadiq Ja’far bin Muhammad (a.s.):

“If such a time comes (when we are deprived from your presence) whom shall we obey? The Imam

gestured towards Imam Musa Kazim (a.s.). I asked: And after him? He replied: His son. If his son dies leaving a son who is young and a brother who is aged, whom do we follow? He replied: His son. Then he said: And always do like this only. I asked: What if a time comes when I cannot recognize the Imam and don't know his whereabouts? He replied: At that time you must recite the following supplication: O Allah I have attached myself to Your remaining Divine Proof from the sons of the previous Imam. That would be sufficient.”

44 – Narrated to us my father (r.a.): Narrated to us Abdullah bin Ja'far Himyari from Ayyub bin Nuh from Muhammad bin Abi Umair from Jameel bin Durraj from Zurarah that he said: Abi Abdullah (a.s.) said:

“There will come upon the people a time when the Imam will disappear from them. It was asked: What should they do in such circumstances? He replied: They should remain attached to the faith they were on before, till the matter becomes clear to them.”

45 – Narrated to us Muzaffar bin Ja'far bin Muzaffar Alawi Samarqandi (r.a.): Narrated to us Ja'far bin Muhammad bin Masud: Narrated to me my father Muhammad bin Masud: Narrated to us Ahmad bin Ali bin Kulthum: Narrated to me Hasan bin Ali Daqqaq from Muhammad bin Ahmad bin Abi Qatadah from Ahmad bin Hilal from Ibne Abi Umair from Saeed bin Ghazwan from Abu Baseer from Abi Abdullah (a.s.) that he said:

“After Husain (a.s.), there will be nine Imams. The ninth of them is their Qaim.”

46 – Narrated to us Muzaffar bin Ja'far bin Muzaffar Alawi (r.a.): Narrated to us Ja'far bin Muhammad bin Masud from his father Muhammad bin Masud Ayyashi: Narrated to us Ali bin Muhammad bin Shuja from Muhammad bin Isa from Yunus from Ali bin Abi Hamza from Abi Baseer that he said: Abi Abdullah (a.s.) said:

“In the master of this affair there are resemblances with the prophets. Resemblance to Musa bin Imran, resemblance to Isa, resemblance to Yusuf and resemblance to Muhammad (peace be on them all).

As for the resemblance to Musa (a.s.), it is constant fear and caution. And as for the resemblance to Yusuf is that Allah put such a veil between him and people that they could see him but could not recognize him. And as of the resemblance to Muhammad (S), he will be guided by his guidance and follow his practice.”

47 – And through the same chain of narrators from Muhammad bin Masud: Narrated to me Jibraeel bin Ahmad: Narrated to me Musa bin Ja'far bin Wahab Baghdadi: Narrated to me Muhammad bin Isa from Husain bin Saeed from Qasim bin Muhammad from Aban from Harith bin Mughaira that he said: I asked Abi Abdullah (a.s.):

“Would there come upon people a time when they would not be able to recognize the Imam? He replied: It has been said thus. I said: What would they do? He replied: They should remain attached to their

original faith till the other matter becomes clear to them.”

48 – And through the same chain of narrators from Musa bin Ja’far that: Narrated to me Musa bin Qasim from Ali Ibne Ja’far from Abil Hasan Musa bin Ja’far (a.s.) that he said: I heard Abi Abdullah (a.s.) say regarding the words of Allah, the Mighty and Sublime:

قُلْ أَرَأَيْتُمْ إِنْ أَصْبَحَ مَاؤُكُمْ غَوْرًا فَمَنْ يَأْتِيكُمْ بِمَاءٍ مَعِينٍ

**Say: Have you considered if your water should go down, who is it then that will bring you flowing water?<sup>11</sup>**

“Don’t you see that if your Imam disappears who is it that would bring him back to you again?”

49 – And through the same chain of narrators from Musa bin Ja’far bin Wahab Baghdadi that he said: Narrated to me Hasan bin Muhammad Sairafi: Narrated to me Yahya bin Muthanna al-Attar from Abdullah bin Bukair from Ubaid bin Zurarah that he said: I heard Abi Abdullah (a.s.) say:

“The Imam will disappear from the people. He will witness those who come for Hajj. He will see them but they will not see him.”

50 – And through the same chain of narrators from Muhammad bin Masud that he said: I saw in the handwriting of Jibraeel bin Ahmad: Narrated to me Ubaidi Muhammad bin Isa from Yunus bin Abdur Rahman from Abdullah bin Sinan that Abi Abdullah (a.s.) said:

“After this, a time will come when you will not be able to see the Imam of the time. In that period no one will be saved except the one who recites “Dua-e-Gareeq”. The narrator inquired as to what is Dua-e-Gareeq. Imam (a.s.) replied:

يا الله يا رحمن يا رحيم يا مقلب القلوب ثبت قلبي على دينك

“O Allah! O Beneficent! O Merciful! O the One Who transforms the hearts! Make my heart steadfast upon your religion!”

The narrator repeated the dua in this way:

يا الله يا رحمن يا رحيم يا مقلب القلوب والابصار ثبت قلبي على دينك

The narrator added “Moqallebal Quloob. Wal Absaar” Imam (a.s.) told him, “Indeed, Allah is Moqallebal Quloob Wal Absaar”, but you say only “Ya Muqallebal Quloob Sabbit Qalbee Ala Deenek!”

51 – Narrated to us Muhammad bin Ali bin Hatim Naufali alias Kermani: Narrated to us Abul Abbas Ahmad bin Isa Washsha Baghdadi: Narrated to us Ahmad bin Tahir [Qummi]: Narrated to us Muhammad bin Najr bin Sahl Shaibani: Informed us Ali bin Harith from Saeed bin Mansur Jaushini: Informed us Ahmad bin Ali Budaili: Informed us my father from Sadeer Sairafi that he said:

“I, Mufaddal bin Umar, Abu Baseer and Aban bin Taghlib came to our master Abi Abdullah as–Sadiq (a.s.) and saw him sitting on the floor and covered with Khaibari sheet made of hair, his neck was open and his sleeves folded up. He was crying like the mother having only one son laments at his death. The signs of sorrow were apparent from his face and its effects were spread on his cheeks.

Tears had moistened the hollows of his eyes and he was saying: My master, your occultation has taken away my night’s sleep, it has narrowed my bed for me, and has snatched away the solace from my heart. My master your occultation has turned my tragedies into the atrocities of eternity! The loss of one after the other perishes a crowd and a multitude. No more I feel the tear that drops from my eye, and the moon that faintly leaves my chest from the places of tragedies and past calamities except that it exemplifies before my eye the greatest and cruelest of catastrophes, the most dismal and disdainful mishaps, mixed with your wrath, and calamities coupled with your anger.”

Sudair says: Our hearts and minds were overwhelmed by that terrifying scene and mortifying view. We thought that it is the sign of a dreadful shattering or times have brought him a calamity. So we said, “May Allah, O son of the best of the creation, never bring tears into your eyes. For what incidents are your eyes pouring and your tears raining and what situation has led you to this mourning?”

Sudair says: As–Sadiq (a.s.) took a deep sigh that his chest expanded and his fright enhanced, and he said, O, you, I looked at the Book of al–Jafr this morning, and that is the book that encompasses the knowledge of deaths, trials and tribulations and the knowledge of all that has been and all that will be until the Day of Judgment, which Allah, glory to His name, has exclusively imparted to Muhammad and the Imams after him, peace unto him and them.

I viewed therein the birth of our Qaim and his disappearance and its protraction and the length of his lifespan and the trials of the believers through him and after him in that period and the generation of doubts in their hearts from the length of his disappearance and the apostasy of most of them from their religion and their removing the cord of Islam from their necks, about which Allah, glory to His name, has said, We have fastened to every man’s neck his fateful bird which is the Wilayah. So emotions overpowered me and griefs overwhelmed me.”

We said, “O son of Allah’s Messenger, dignify us and bestow honor upon us by sharing some of what you know from the knowledge.”

He said, “Allah, the Mighty and Sublime has consigned three qualities in the Qaim of ours, which He had consigned to three of the apostles. He foreordained his birth like the birth of Musa (a.s.); his disappearance like the disappearance of Isa (a.s.); and his protraction like the protraction of Nuh (a.s.).

Moreover, He made the lifespan of His virtuous servant, Khizr, a proof of his long life.”

I said, “Remove the curtains for us, O son of Allah’s Messenger, from the faces of these concepts.”

He said: “As for the birth of Musa (a.s.). “When Firon learnt that his downfall and destruction was going to be at the hands of Musa (a.s.) he summoned the soothsayers and they predicted the downfall of his kingdom at the hands of a youth of Bani Israel.

So Firon issued orders that the bellies of pregnant ladies of the Bani Israel be slit open, till more than twenty thousand newborns were killed. But he was not able to get Musa because Allah, the Mighty and the High protected him. In the same way when the Bani Umayyah and the Bani Abbas came to know that the downfall and destruction of their kingdom and tyrant rulers was to be at the hands of our Qaim, they began to wreak their enmity on us and swords were drawn out to slay the progeny of the Messenger of Allah (S) and to destroy his descendants so that through it they may be able to eliminate Qaim (a.s.). But the Almighty Allah did not accept that His affair be divulged to anyone of the oppressors. But that His light may be perfected even though the polytheists may despise it.”

As for the disappearance of Isa (a.s.). The Jews and Christians formed unanimity that he has been killed; whereas Allah belied them in this verse:

وَمَا قَتَلُوهُ وَمَا صَلَّبُوهُ وَلَكِنَّ شَيْبَهُ

***And they did not kill him nor did they crucify him, but it appeared to them so. [12](#)***

Likewise is the disappearance of the Qaim since one group denies it for its length – ranging from one misguided person who says, ‘He was never born’; to another who says, ‘He was born and he died’; to another who rejects faith by saying that our Eleventh was issueless; to another who deviates by saying, ‘This will increase to thirteen and upwards’, and another who sins against Allah, the Mighty and Sublime by saying, ‘The spirit of the Qaim speaks through the body of someone else’.

“As for the protraction of Nuh: When he prayed for the descent of punishment against his people from the heavens, Allah, the Mighty and Sublime sent Jibraeel, the trusted spirit with seven kernels and said, O Apostle of Allah, Allah, the Mighty and Sublime says to you, ‘They are My creation My servants. I will not destroy them with a lightning bolt until the call has been stressed upon and the proof has become binding.

Retain your hard labor in making the call to your people, for I will reward you for that. Plant these kernels, because your relief and liberation will be at its plantation, outgrowth and fruition when it reaches fruition. Give this glad tiding to your believing followers.’ When the trees grew and thrived and their trunks and branches developed and spread out and their fruits grew big, he asked Allah, the Mighty and Sublime for the fulfillment of the promise. Allah, the Mighty and Sublime ordered him to plant the seeds

of those trees and retain patience and hard work and make the call to his people.

He informed the community that believed in him; three hundred men of them turned away from him and said, 'If what Nuh is claiming were true, the promise of his Lord would not have been violated.' Then Allah, the Mighty and Sublime continued to order him every time to plant the seeds until they had been planted seven times. The community of believers continued to lose groups until there were left only seventy and some odd men. At that time, did Allah, the Mighty and Sublime sent a message to him and said, 'O Nuh, now the dawn on your eyes has broken the night as the truth has manifested with clarity and the order of belief has become pure from impurity by the apostasy of everyone who had wicked disposition.

If I had destroyed the disbelievers and kept those who have apostatized from among the believers in you, I had not fulfilled My early promise to the believers from your people who were sincere in their belief in Me and had adhered to the rope of your prophethood that I would make them heirs in earth and empower for them their religion and replace their fear with security, so that worship be pure for Me by the departure of doubts from their hearts. How could I provide heirship and empowerment and replacement of fear with security while I know the weakness of certainty of the people who apostatized and their wicked dispositions and their evil insides, which were the outcomes of hypocrisy and the initiation of misguidance.

If they had procured from Me the kingdom that will be given to the believers at the time of heirship when I will have killed their enemies, they would have sniffed the smells of its attractions, and it would have strengthened the inner secrets of their hypocrisy, and eternalized the strings of misguidance and their hearts, and they would have faced their brothers with enmity and would have battled them in pursuit of chieftdom and the distinction of commanding and forbidding. And how can the religion's empowerment and the Command's spread among the believers coexist with rise of mischief and occurrence of wars? Never.

Build the Ark under Our eyes and as We reveal." As-Sadiq (a.s.) said, "Likewise is the Qaim (a.s.). The days of his occultation will be lengthy so truth may become clear and belief may become pure from impurity by the apostasy of everyone from the Shia with a wicked disposition, who are feared they are hypocrites when they expect heirship and empowerment and a vast security in the reign of the Qaim (a.s.)." Al-Mufaddal says, I asked, "O son of Allah's Messenger, the Ahlul Bayt-haters (Nawasib) believe this verse has been revealed about Abu Bakr, Umar, Uthman and Ali."

He said, "May Allah not guide the hearts of the Nawasib. When was the religion which Allah and His Messenger empowered through spread of security in the Ummah and the departure of fear from their hearts and doubts from breasts during the reign of anyone of them? And in the reign of Ali (a.s.) especially with the apostasy of Muslims and mischiefs which were occurring in their days and the wars that were breaking out between the disbelievers and between themselves." Then as-Sadiq (a.s.) recited this verse:

حَتَّىٰ إِذَا اسْتَيْسَسَ الرُّسُلُ وَظَنُّوا أَنَّهُمْ قَدْ كُذِّبُوا جَاءَهُمْ نَصْرُنَا

***Until when the apostles despaired and the people became sure that they were indeed told a lie, Our help came to them. 13***

“And as for the Righteous Servant, Khizr (a.s.); the Almighty Allah bestowed him with a long lifespan not due to the fact that He had made him a Prophet, or because a book was revealed to him, nor that he brought a new Shariat nullifying the previous one, nor that He made him an Imam and required the people to follow him, nor because his obedience was compulsory.

Rather it was because it was there in the knowledge of Allah, the Blessed and the High, that during occultation the age of Qaim (a.s.) would be prolonged to an extent that people would not believe it, and they would deny a long age, He prolonged the age of the Righteous Servant, Khizr (a.s.) without any justification, except that it be a basis for proving the age of Qaim (a.s.) so that the arguments and proofs of the opponents may be invalidated and that people may not have any argument against the Almighty Allah.”

[Nos. 52 and 53 do not appear in the Arabic–Persian Edition. I have followed the same numbering in this instance]

54 – Narrated to us Muzaffar bin Ja’far bin Muzaffar Alawi Amari Samarqandi (r.a.): Narrated to us Muhammad bin Ja’far bin Masud and Haider bin Muhammad bin Nuaim Samarqandi, all of them from Muhammad bin Masud Ayyashi that he said: Narrated to me Ali bin Muhammad bin Shuja from Muhammad bin Isa from Yunus Ibne Abdur Rahman from Ali bin Abi Hamza from Abi Baseer that as-Sadiq Ja’far bin Muhammad (a.s.) said regarding the words of Allah, the Mighty and Sublime:

يَوْمَ يَأْتِي بَعْضُ آيَاتِ رَبِّكَ لَا يَنْفَعُ نَفْسًا إِيْمَانُهَا لَمْ تَكُنْ آمَنَتْ مِنْ قَبْلُ أَوْ كَسَبَتْ فِي إِيمَانِهَا خَيْرًا

***On the day when some of the signs of your Lord shall come, its faith shall not profit a soul which did not believe before, or earn good through its faith. 14***

That it denotes the advent of the awaited Qaim from us. Then he said: “O Aba Baseer, Fortunate are the Shias of our Qaim who during the period of his occultation wait for his reappearance and who obey him during the period of his reappearance. They are Awliya of Allah for whom there shall be neither fear nor grief.”

55 – Narrated to us Muzaffar bin Ja’far bin Muzaffar Alawi Amari Samarqandi (r.a.): Narrated to us Ja’far bin Muhammad bin Masud from his father Muhammad bin Masud Ayyashi from Ja’far bin Ahmad from Amraki bin Ali Bufakki from Hasan bin Ali bin Faddal from Marwan bin Muslim from Abi Baseer that he said: As-Sadiq Ja’far bin Muhammad (a.s.) said:

“Tooba (Glad tidings) for the one who attached to our Wilayat during the occultation of our Qaim and his heart does not deviate after guidance. He was asked: May I be sacrificed on you, what is Tooba? He replied: A tree in Paradise growing from the house of Ali Ibne Abi Talib (a.s.) and there will not be any believer who does not have one of the branches of this tree reaching into his house and that is the meaning of the saying of Allah, the Mighty and Sublime:

طُوبَىٰ لَهُمْ وَحُسْنُ مَآبٍ

***Tooba (a good final state) shall be theirs and a goodly return*** [15](#).

56 – Narrated to us Ali bin Ahmad bin Muhammad bin Imran al-Daqqaq: Narrated to us Muhammad bin Abi Abdullah Kufi: Narrated to us Musa bin Imran Nakahi from his uncle Husain bin Yazid Naufali from Ali bin Abi Hamza from Abi Baseer that he said: I said to as-Sadiq Ja’far bin Muhammad (a.s.): O son of Allah’s Messenger, I have heard from your father that he said:

“There will twelve Mahdis after the Qaim?” Imam (a.s.) said: “He has said twelve Mahdis not twelve Imams. They shall be our Shias who would call the people towards our Wilayat (guardianship) and Marefat (recognition) of our rights.”

57 – Narrated to us Ali bin Ahmad bin Muhammad bin Imran al-Daqqaq (r.a.): Narrated to us Hamza bin Qasim Alawi Abbasi: Narrated to us Ja’far bin Muhammad bin Malik Kufi Fazari: Narrated to us Muhammad bin Husain bin Zaid Zayyat: Narrated to us Muhammad bin Ziyad Azdi from Mufaddal bin Umar that he asked As-Sadiq Ja’far bin Muhammad (a.s.) regarding the words of Allah, the Mighty and Sublime:

وَإِذِ ابْتَلَىٰ إِبْرَاهِيمَ رَبُّهُ بِكَلِمَاتٍ فَأَتَمَّهُنَّ

***And when your Lord examined Ibrahim with some words, then he completed these*** [16](#)

What were these words? He replied, “These were the words that Adam (a.s.) received from his Lord due to which Allah accepted his repentance. These words were as follows, ‘I ask You for the sake of Muhammad, Ali, Fatima, Hasan and Husain that You accept my repentance, so Allah accepted his repentance. Surely He is the Oft-turning, the Merciful.’” I asked, ‘O son of Allah’s Messenger! What is the meaning of ‘he completed these’?’ He explained, “It implies that he completed the words till the Qaim, twelve Imams, of whom nine are the descendants of Husain (a.s.).” Mufaddal requested, ‘O son of Allah’s Messenger! Please inform me about the saying of Allah, Mighty and Glorified be He:

وَجَعَلَهَا كَلِمَةً بَاقِيَةً فِي عَقْبِهِ

***'And He made it as a lasting word in his posterity.'*** [17](#)

He elaborated, “By this, He implies the Imamate. Allah, the High, has made it in the posterity of Husain till the Day of Judgment.” Again I inquired, ‘O son of Allah’s Messenger! How is it that the Imamate continued in the posterity of Husain and not in Hasan’s, although both are the sons of Allah’s Messenger, his grandsons and the chiefs of the youths of paradise?’ He clarified, “Certainly Musa and Harun were Prophets, Messengers and brothers but Allah, Mighty and Glorified be He, made Prophethood in the posterity of Harun and not in that of Musa (a.s.) and it does not befit anybody to question Allah’s action. Surely Imamate is the Caliphate of Allah in His earth and nobody can dispute His action as to why He has done so. For surely, Allah, Blessed and High be He, is Prudent in His actions. He is not questioned about what He does but the people will be questioned.”

- [1.](#) Surah Anaam 6: 158
- [2.](#) Conditional
- [3.](#) Surah Nisa 4:59
- [4.](#) Surah Maidah 5:55
- [5.](#) Surah Baqarah 2:3
- [6.](#) Surah Baqarah 2: 1–3
- [7.](#) Surah Yusuf 12:89–90
- [8.](#) Surah Ibrahim 14:24
- [9.](#) Surah Ibrahim 14:25
- [10.](#) Surah Muddaththir 74:8
- [11.](#) Surah Mulk 67:30
- [12.](#) Surah Nisa 4: 157
- [13.](#) Surah Yusuf 12:110
- [14.](#) Surah Anaam 6:158
- [15.](#) Surah Raad 13:29
- [16.](#) Surah Baqarah 2:124
- [17.](#) Surah Zukhruf 43:28

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