

Chapter 36: Statements of al-Jawad (a.s.) regarding the occurrence of Ghaibat

1 – Narrated to us Ali bin Ahmad bin Musa Daqqaq (r.a.): Narrated to us Muhammad bin Harun Sufi: Narrated to us Abu Turab Abdullah bin Musa Ruyani (r.a.): Narrated to us Abdul Azeem bin Abdullah bin Ali bin Hasan bin Zaid bin Hasan bin Ali Ibne Abi Talib (a.s.) [al-Hasani] that: I came to my chief, Muhammad bin Ali bin Musa bin Ja'far bin Muhammad bin Ali bin Husain Ibne Ali Ibne Abi Talib (a.s.) and wanted to ask him regarding the Qaim, that whether he is the Mahdi or someone else. The Imam began the conversation and said:

“O Abal Qasim, the Qaim from us and he is the Mahdi. It is obligatory to wait for him in his occultation and to obey him in his appearance. He is the third from my descendants. By the One Who sent Muhammad with prophethood and distinguished us through Imamate, even if it does not remain from the world but a single day, Allah will prolong that day until he rises. He will fill the earth with equity and justice, as it will be replete with injustice and oppression. Indeed the Almighty Allah would reform his affairs overnight in the same manner as He reformed the affairs of His Kaleem (Musa a.s.) when he went to get fire for his wife but he returned graced with prophethood and messengership.” Then he said, “The best action of our Shias is to wait for reappearance.”

2 – Narrated to us Muhammad bin Ahmad Shaibani (r.a.): Narrated to us Muhammad bin Abi Abdullah Kufi from Sahl bin Ziyad Adami from Abdul Azeem bin Abdullah Hasani that he said:

“I said to His Eminence, Muhammad bin Ali bin Musa: We hope that you would be the Qaim of the Progeny of the House of Muhammad (S), who would fill the earth with justice and equity just as it would fraught with injustice and oppression. He replied: O Abal Qasim, none of us Imams are but Qaim by the command of Allah, the Mighty and Sublime, and we are the guides towards the religion of Allah.

But the Qaim through whom the Almighty Allah would purify the earth from the infidels and apostates and who would fill up the earth with justice and equity is the one whose birth shall remain concealed for the people and whose person would remain unseen by the people and pronouncing whose name would

be unlawful. His name and agnomen shall be the same as that of the Messenger of Allah (S) and he is the one for whom the earth would wrap itself and every hardship would become easy for him. His companions numbering same as the fighters of Badr would gather around him from far off places of the earth. And that is the meaning of the verse:

أَيْنَ مَا تَكُونُوا يَأْتِ بِكُمُ اللَّهُ جَمِيعًا إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

“Wherever you are, Allah will bring you all together; surely Allah has power over all things.”¹

Thus when this number gathers around him, the Almighty Allah would reveal his matter. And when the number of his helpers reaches 2000, he would, by the permission of Allah set out in pursuit of the enemies of Allah in order to please the Almighty.” Abdul Azeem says: I asked His Eminence: “My master, how would he know that the Almighty Allah is pleased with him?” He replied: “Allah would instill mercy into his heart. Thus when he enters Medina, he would bring out the Laat and Uzza and burn them up.”

3 – Narrated to us Abdul Wahid bin Muhammad bin Ubdu al-Attar (r.a.): Narrated to us Ali bin Muhammad bin Qutaibah Nishapuri: Narrated to us Ahmad bin Sulaiman: Narrated to us Saqr bin Abi Dulf that: I heard Aba Ja’far Muhammad bin Ali ar-Reza (a.s.) say:

“The Imam after me is my son, Ali. His command is command of his father and his statement is statement of his father and his obedience is obedience of his father. Then the Imam fell silent. Then he said: The Imam after him will be his son, Hasan. His command is command of his father and his statement is statement of his father and his obedience is obedience of his father. After this Imam (a.s.) became silent. The narrator asked: ‘O son of Allah’s Messenger, who will be the Imam after Hasan?’ Imam (a.s.) started weeping profusely and said: ‘After him, his son Qaim (a.t.f.s.) will be the Imam’. He will be in Ghaibat and pious and sincere people will await his reappearance while those in doubt will deny him and will ridicule his remembrance (zikr). Those who will hasten will be destroyed and those who submit will be successful.”

¹. Surah Baqarah 2: 148

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