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11. Knowledge of the Imams about the unseen

Sometimes even among Shia people misunderstanding the Imams have emerged. Their ignorance acquits them of their mischief but cannot prevent its effects that remain. They knew nothing about the status of an Imam. Since they knew nothing, to have them comment on the status of the Imams would be an absurdity. Therefore the Sixth Imam, Ja'far Sadiq, distanced himself from such people. Mohammad Bin Abi Zainab known as Abul Khattab is one of them.

He has written what mostly disturbed Imam Sadiq. When one quotes such people, or their writings, as the writer has, it would have been wiser for him to check things out more thoroughly. The Imam of his time has cursed such narrators and they lose their authenticity.

When they are void of any credibility then the problem that points to them for solution holds no water. The knowledge of the unseen is Divine. The Prophet (S) and the Imams were Divine figures holding the Divine office. Knowledge of God is this quality.

Knowledge to the quality, of the quality, as ancient as the entity of God is to be immediate or direct without the need of a media, to be infinite and stintless, and to be the absolute is a subject which cannot be dealt here; but the Prophet (S), Ali Bin Abi Talib and his sons the Imams wore all gifted with such knowledge which others were not acquainted with. A rotating chain of the sayings of the Prophet (S) support this.

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