

## By Imam Ja'far al-Ṣādiq

1. Ikmāl al-Dīn: Sudair says I heard Abu 'Abdillah (a.s) say, "There is a sign from Joseph in the Qā'im." I said, "It seems as you are mentioning the perplexity or the occultation." He said, "What of this does this nation deny? They are the likes of swine, whereas brothers of Joseph were heirs and children of apostles, yet they traded and sold Joseph. They addressed him, being his brothers and he being their brother, yet did not recognize him; so Joseph said to them, I am Joseph. So what is this accursed nation denying that Allah, the Exalted, in a certain time from times, may desire to hide his Hujja? Joseph had the kingdom of Egypt and there was between him and his father the journey of eighteen days. If Allah, the Exalted, had desired to let his father know his place, He could have done that. By Allah, Jacob and his sons journeyed, when they were given the glad tidings, for nine days from the beginning of their journey until Egypt. What is this Ummah denying that God would do to His Hujja what He did to Joseph, that he would walk in their markets and step on their grounds while they do not recognize him until Allah, the Exalted, identifies him to them, as He permitted Joseph when he said, Do you know what did you do to Joseph and his brother when you were ignorant? They said, Verily, you, you are Joseph. He said, I am Joseph and this is my brother.

2- 'Ilal al-Sharā'e: On the authority of Sudair, who narrates from his father that Abu 'Abdillah (a.s) said, "Our Qā'im has an occultation the duration of which is lengthy." I said, "Why is that so, O' son of the Messenger of Allah?" He said, "Allah, the Exalted, disdains to have the traditions of the occultations of apostles not proceed in him. O' Sudair, he must complete the duration of their occultations.[1] Allah, the Exalted, says, You shall surely enter a stage after another stage. It means you will thread on the traditions of the nations before you."

3- Al-Amāli of Sadūq: Ibn Abi 'Umair narrates from a certain individual that Abu 'Abdillah (a.s) recited the following rhymes, For every nation is a governance which they await Our governance in the End Times will come

4- Ikmāl al-Dīn: Safwān Ibn Mahrān narrates that al-Ṣādiq Ja'far Ibn

Muhammad (a.s) said, "Someone who professes faith in all Imams yet denies the Mahdi is like a person who professes faith in all apostles yet denies the Prophethood of Muhammad (a.s)." He was asked, "O' son of the Messenger of Allah (a.s) which

one of your sons will the Mahdi be from?” He said, “He is the fifth from the sons of the seventh. His person will be invisible to you and you will be prohibited from mentioning his name.”

5- Ikmāl al-Dīn: Abu Hayyah narrates from Abu ‘Abdillah (a.s), “When three names, Muhammad, ‘Ali, and Hasan gather in consecution, the fourth one will be the Qā’im (a.s).”

6- Ikmāl al-Dīn: Abu al-Haitham narrates from Abu ‘Abdillah (a.s), “When three names, Muhammad, ‘Ali, and Hasan come consecutively, their fourth one will be their Qā’im.”

7- Ikmāl al-Dīn: Al-Mufadhal Ibn ‘Omar says, I entered upon my doyen Ja‘far Ibn Muhammad (a.s) and said, “O’ my master, I wish that you confide in us about the heir after you.” He said, “O’ Mufadhal, the Imam after me is my son Musā and the Awaited Heir is M. U. H. A. M. M. A. D. Ibn al-Hasan Ibn ‘Ali Ibn Muhammad Ibn ‘Ali Ibn Musā.”

8- Ikmāl al-Dīn: Ibrāhīm al-Karkhi says, I entered upon Abu ‘Abdillah (a.s). I was sitting there in his courtship when Abu al-Hasan Musā Ibn Ja‘far (a.s), who was then a boy, entered. I stood before him and kissed him and sat down. Abu ‘Abdillah (a.s) said, “O’ Ibrāhīm, behold, he is your Patron after me. Behold, a nation will perish in him and the rest will be blessed. May Allah curse his murderer and increase the chastisement on his soul. Behold, Allah will bring forth from my seed the best of the people of the earth in his time, called by the name of his grandfather, the heir of his knowledge and rules and excellences, the treasure trove of Imamate, and the summit of wisdom. The tyrant from the sons of so-and-so will kill him out of jealousy after novel wonders. However, Allah accomplishes His purpose, even though the polytheists may disdain so. Allah will bring forth from his seed the completion of the twelve guides that Allah has distinguished them by His dignity and has settled them in the abode of His sanctity. A man professing faith in the Twelfth of them is the like of a swordsman in front of the Messenger of Allah (a.s) defending him.” A man from the allies of the Umayyads entered and the conversation was disrupted. I went to Abu ‘Abdillah (a.s) eleven times hoping that he would complete the discourse, but it was not to happen. When it was the eve of the next year, I entered upon him as he was sitting. He said, “O’ Ibrāhīm, the Reliever of the pains of the Shī‘a will come after severe hardships, long trials and anxiety and

fear. Bliss for the one who will see that time. This is sufficient for you, O' Ibrāhīm.” I re- turned with nothing more gratifying to my heart and more pleasing to my soul than this.

9- Ikmāl al-Dīn: al-Mufadhdhal says, Said al-Sādiq (a.s), “Allah, the High, created fourteen lights fourteen thousand years before He created the creation. They are our spirits.” He was asked, “O' son of the Messen- ger of Allah (a.s) who are the fourteen?” He said, “Muhammad, ‘Ali, Fā- timah, Hasan, Husain, and the Imams from the progeny of Husain (a.s). Their last is the Qā'im who will rise after his occultation and will kill the Dajjāl and will clean the earth from every oppression and injustice.”

10- Ikmāl al-Dīn: Abu Basīr says, I heard Abu ‘Abdillah (a.s) say, “Ours are the Twelve Guides:. Six have gone and six are remaining. Allah will place in the Sixth that which He loves.”

11- Ikmāl al-Dīn: Ibn Abi Ya'fūr says, Said Abu ‘Abdillah al-Sādiq (a.s), “A person who professes faith in the imams, my forefathers and my sons, yet denies the Mahdi from my sons, he is like a person who pro- fesses faith in all apostles, peace be with them, yet denies Muhammad (a.s) his apostleship.” I said, “My master, and who is the Mahdi from your progeny?” He said, “The fifth from the sons of the seventh. His per- son will hide from you and it will not be permissible for you to mention him by his name.”

12- Ikmāl al-Dīn: Safwān al-Jammāl says, Said al-Sādiq (a.s), “Behold, by Allah, your Mahdi will disappear from you until your ignorant indi- viduals would say, ‘Allah does not have any need in the House of Muhammad.’ Then he will come like a blazing meteor. He will fill the earth with justice and equity as it will be full of injustice and oppression.”

13- Ikmāl al-Dīn: In a long narration, al-Seyed Ibn Muhammad al-Hum- yari says, I said to al-Sādiq Ja'far Ibn Muhammad (a.s), “O' son of the Messenger of Allah, traditions have been related to us from your fore- fathers, peace be unto them, with regard to the occultation and the con- firmation of its occurrence. Please inform me who is it going to happen to?” He said, “It will happen to the sixth from my sons, the Twelfth from the Imams of guidance after the Messenger of Allah (a.s), the first of whom is the Prince of the Believers ‘Ali Ibn Abi Tālib (a.s) and their last is the

Riser with the Truth, the Cherished Redeemer of Allah on His earth, the Patron of the age and the vicegerent of the All-Merciful. By Allah, even if he should remain in his occultation as long as Noah remained in his people, he will not go from the world until he appears and fills the earth with equity and justice, as it will be replete with injustice and oppression.”

14- Ikmāl al-Dīn: Hānī al-Tammār says, Abu ‘Abdillāh (a.s) said to me, “The Patron of this Affair will have a disappearance. So the servant should fear Allah and cling on his religion.”

15- Ikmāl al-Dīn: Abu Basīr says, I heard Abu ‘Abdillāh (a.s) say, “The customs the apostles went through in terms of their disappearances will materialize in the Qā’im of us the Ahl al-Bait in the precise and same manner.”

Abu Basir says, I said to him, “O’ Son of the Messenger of Allah, and who is the Qā’im of you Ahl al-Bait?” He said, “O’ Abu Basir, he is the fifth from the sons of my son Musā. He is the son of the mistress of bond- maids. He will have a disappearance in which invalidators will doubt. Then Allah, the Exalted, will manifest him and will conquer on his hands the easts of the earth and its wests. Ruhallāh Jesus the son of Mary (a.s) will come down and pray behind him. The earth will shine with the illumination of its Lord. There will be no spot on earth on which a deity other than Allah, the Exalted, is worshipped, and the religion entirely will be for Allah, even if the infidels may dislike this.

16- Al-Ghaiba of Sheikh Tusi: Abu Basīr says, Said Abu ‘Abdillāh (a.s), “If you hear of a disappearance with regard to your Patron, do not reject it.”

17- Al-Ghaiba of Sheikh Tusi: Yahyā Ibn al-‘Alā’ al-Rāzi says, I heard Abu ‘Abdillāh (a.s) say, “Allah will bring forth in this Ummah a man who belongs to me and I belong to him. Allah will drive the blessings of the heavens and the earth through him. The heavens will rain down its drops; and the earth will grow out its seeds; and its beasts and brutes will live in harmony; and it will be full of equity and justice, as it had been replete with oppression and injustice. He will put so many on the sword that the ignorant will say, ‘If he was from the progeny of Muhammad, he would be merciful.’”

18- Al-Ghaiba of al-Ne‘māni: Muhammad Ibn Sanān al-Kāhili narrates that Abu ‘Abdillāh (a.s) said, “Be nice to each other, do kindness to one another, and have

compassion to one another. I swear by the One Who split the seed and created the people, a time will come to you when no one of you will find a place for his dinār and dirham to spend, for the lack of need of all the people with the blessing of Allah and the blessing of his Wali.” I said, “When will that happen?” He said, “This will happen

when you miss your Imam and you will continue to remain in that state until he rises over you the way the sun rises. Wherever you may be, beware doubt and suspicion! Reject doubts from your hearts. You have been warned so abstain. I beseech Allah for your success and your guidance.”

19- Al-Ghaiba of al-Ne‘māni: al-Mufadhdhal Ibn ‘Omar says, I was sitting with Abu ‘Abdillah (a.s) in his sitting room and there were other people with me as well. He said to us, “Take care not to mention him by name,” meaning the Qā’im (a.s) and I was seeing he meant to say this to the others. Then he said to me, “O’ Abu ‘Abdillah, beware not to mention him by name. By Allah, he will disappear for years. He will be forgotten until it will be said, He is dead, perished, gone to some valley. The eyes of the believers will shed tears over him and they will be turned over like a ship is turned over by the waves of the sea and no one will be saved except the one Allah has taken his covenant and has inscribed faith in his heart and has endorsed him with a spirit from Himself. Twelve bewildering standards will be raised not known which is from whom.” Al-Mufadhdhal Ibn ‘Omar says I cried. He said to me, “Why are you crying.” “May I be your ransom,” said I, “how would I not cry while you are saying twelve bewildering standards will be raised not known which is one from whom?” He eyed towards the window in the room from which the sun was shining into his sitting room. He said, “Is this sun luminous?” I said, “Yes.” He said, “By Allah, our position will be more luminous than that.”

20- Al-Ghaiba of al-Ne‘māni: Zaid Ibn Qadāma narrates from one of his persons that Abu ‘Abdillah (a.s) said, “When the Qā’im rises, people will say, How could this be? Even his bones must have decayed.”

21- Al-Ghaiba of al-Ne‘māni: al-Mufadhdhal Ibn ‘Omar says, I said to Abu ‘Abdillah (a.s), “What is the sign of the Qā’im?” He said, “When times pass much and it is said, He is dead, perished gone to some valley.” I said, “May I be your ransom, “Then what will happen?” He said, “He will not appear but with the sword.”

22- Al-Ghaiba of al-Ne‘māni: Muhammad Ibn Muslim narrates that Abu ‘Abdillah (a.s) said, “When people lose the Imam, they will remain for ages not knowing one thing from other. Then Allah will manifest their Patron to them.”

23- Al-Ghaiba of al-Ne‘māni: Khallād Ibn Qassār says, Abu ‘Abdillah (a.s) was asked, “Has the Qā’im been born?” He said, “No. If I lived in his times, I would serve him for all days of my life.”

24- Iqbāl al-A‘māl: Abu al-Faraj Abān Ibn Muhammad, known as al- Sindi says, Abu ‘Abdillah (a.s) was in Hajj in the year in which he stepped under the Mizāb (the water-spout at the Ka‘ba). As he was pray- ing ‘Abdullah Ibn al-Hasan was on his right, Hasan Ibn Hasan on his left, and Ja‘far Ibn Hasan was behind him. ‘Ibād Ibn Kathīr al-Basri came and said, “Yā Aba ‘Abdillah.” The Imam remained silent until he had said it three times. Then he said to the Imam, “Yā Ja‘far.” The Imam said, “Say what you want to say, O’ Abu Kathir.” “I have found in a book of mine the knowledge of this structure,” he said. “A man will destroy it stone by stone.” The Imam said, “Your book has lied, O’ Abu Kathir. On the contrary, I see, by Allah, the man with yellow steps, injured on the legs, big in the abdomen, thin in the neck, thick in the head, over this rukn,” and he pointed with his hand to the Yemeni rukn, “prohibiting the people from circumambulating as they are intimidated by him. Then Allah will send a man from me,” and he pointed to his chest. “He will kill him like the killing of the ‘Ād and Thamūd and Pharaoh, the lord of the spikes.” At that point, ‘Abdullah Ibn al-Hasan said, “By Allah, Abu ‘Abdillah has spoken the truth.” They all endorsed his veracity then.

It has been narrated from the handwriting of al-Shahīd al-Awwal (a.s) on the authority of Abu al-Walīd from Abu ‘Abdillah (a.s) with regard to the statement qad qāmat al-salāh, “The rise of the Qā’im (a.s) has been pur- posed by this.”

25- Muqtadhab al-Athar fi al-Nass ‘alā al-Ithnā ‘Ashar: Wahib Ibn Munab- bah says, Musā (a.s) looked on the night of the Conversation at every tree and at every stone and plant at the Mount of Tūr. They were all speaking the remembrance of Muhammad and his Twelve Heirs after him. Musā said, “My Lord, I do not see anything you have created but it speaks the names of Muhammad and his Twelve Heirs. What is their po- sition before you?” “O’ son of ‘Imrān,” came the reply, “I created them before the creation of the lights and placed them in the treasure trove of my sanctity, as they nourished in the garden of My will and breathed form the

spirit of My majesty and observed the horizons of My King- dom, until I desired my will and implemented my rule and measure. O’ son of ‘Imrān, I have given them a promotion so I will adorn my Gar- dens through them. O’ son of ‘Imrān adhere to their remembrance, for they are the treasures of my knowledge, coffers of my wisdom, and springs of My illumination.” Husain Ibn ‘Alawān says, I mentioned this to Ja‘far Ibn Muhammad (a.s). He said, “That is correct. They are the Twelve from the House of Muhammad: ‘Ali, Hasan, Husain, ‘Ali Ibn al- Husain, Muhammad Ibn ‘Ali and the ones whom Allah desires”. I said,”May I be your ransom, I beseech you to relate the truth to me.” He said, “I, and this son of mine,” pointing with his hand to his son Musā, “and the fifth from his sons, whose person will disappear and mentioning his name will not be permissible.”

[1] Another possible way to translate this segment would be “O Sudair, Allah has to fulfill the succors of their occultations.

Source: <https://imammahdiac.org/quick-links/narrations-ahadith/narrations-3/group6/>