

Occultations of the Holy Prophets (as)

Kammaluddin wa Tamamun Ni'ma Vol 1

Proofs of Occultation (Ghaibat) and wisdom behind it

By the Taufeeq (good sense) given by Allah I would say that when the occultation of our Imam commenced, its expedience came to light. Its truth is visible and its proof is obvious because we witnessed divine wisdom with regard to His previous proofs who were threatened by the leaders of misguidance of their times. The fact became well-known that disobedient people rise at times and adopt the characteristics of Firon in the same way as they are doing now. These misleaders are overpowering through infidelity, falsehood, injustice and false accusation.

They demand proof of existence of Imam Zaman like previous Imams. They say: You believe that eleven Imams have passed after Holy Prophet, each of which was physically present and was known to general and particular people. If this is not so then your claim about their Imamate is void much in the same way as it is for the current Imam because he is not physically present and it is very difficult to prove his existence. I would like to reply by expedience of Allah: our rivals were not aware of the wisdom of Allah during the times of misguided leaders.

They were unaware of the right path because it is proved that during the times of despotic rulers, the proof of Allah appears in according to the circumstances of that time. On this basis, appearance of Divine Proof among general and particular people is as per the divine policy. If the circumstances are free of dangers then it is obligatory for the Divine Proof to appear physically and guide the people. However if the circumstances are not risk-free then it is necessary for the Divine Proof to remain hidden as we have seen in the case of many proofs of Allah from the time of Adam till date. Some of them were hidden while others were apparent. Many traditions have been narrated about them and even the Holy Quran has mentioned about them.

It is narrated from my father from Saad bin Abdullah from Ahmad bin Muhammad bin Khalid al-Barqi from his father from Muhammad bin Sunan

from Ishaq bin Jurair from Abdul Hamid Ibne Abi Dailam from Imam Ja'far bin Muhammad al-Sadiq that he said:

“O Abdul Hamid! Some prophets propagated openly and some of them were hidden. Hence you should supplicate through the sake of apparent as well as hidden messengers.”

The book of Allah supports this statement in this verse:

وَرُسُلًا قَدْ قَصَصْنَاهُمْ عَلَيْكَ مِنْ قَبْلُ وَرُسُلًا لَمْ نَقْصُصْهُمْ عَلَيْكَ ۗ وَكَلَّمَ اللَّهُ مُوسَى تَكْلِيمًا

And (We sent) apostles We have mentioned to you before and apostles we have not mentioned to you; and to Musa, Allah addressed His Word, speaking (to him):42

The proofs of Allah from Adam till Prophet Ibrahim were appointed either openly or hidden form. Prophet Ibrahim was kept hidden by Allah and he was born secretly because there was no possibility of making the proof open during that time. Prophet Ibrahim did not disclose his mission or his personality during the rule of Nimrod. Nimrod used to kill the newborn children of his kingdom because he feared the arrival of a Divine Proof. Later on Prophet Ibrahim revealed his personality and his mission when his occultation came to an end.

It had become incumbent on him to reveal his mission to the people so that the will of Allah regarding sending of His proof and completion of religion is executed. Prophet Ibrahim had many successors after him who were Divine Proofs on the earth. Some of them were apparent and some hidden. This process continued till the time of Prophet Musa. Before the birth of Prophet Musa, Firon started killing the newborn children of Bani Israel in order to eliminate Musa. This story became very famous and the news reached everywhere. Thus, Allah kept his birth hidden and his mother left him to sail in the river as mentioned in the verse:

فَالْتَقَطَهُ آلُ فِرْعَوْنَ

And Firon's family took him up...43

Prophet Musa grew up near Firon and the latter did not recognize him. He went on killing the children of Bani Israel. Later on Prophet Musa revealed his personality and invited people towards Allah. Prophet Musa also had a number of successors after him who were Divine Proofs. Some of them were apparent and some hidden. This process continued till the time of Prophet Isa.

Prophet Isa expressed his personality at his birth itself. He did not keep himself hidden because there was no harm in expressing himself at that time.

He also had some successors. Some of them were apparent and others were hidden till the arrival of the Holy Prophet. The Almighty Allah addresses His Prophet in this verse:

مَا يُقَالُ لَكَ إِلَّا مَا قَدْ قِيلَ لِلرُّسُلِ مِنْ قَبْلِكَ

Naught is said to you but what was said indeed to the apostles before you.⁴⁴

The Almighty Allah also says:

سُنَّةَ مَنْ قَدْ أَرْسَلْنَا قَبْلَكَ مِنْ رُسُلِنَا

(This is Our) course with regard to those of Our apostles whom We sent before you.⁴⁵

All doctrines of the previous prophets are included in the Sunnah of the Holy Prophet and one of them is appointing a successor. Hence, the Holy Prophet appointed his successors and also informed that Imam Mahdi is the last among them and that he would fill the earth with justice as much as it would have been filled with injustice. This narration is recorded by the entire Ummah. He will reappear and Prophet Isa will offer Prayer behind him.

Thus the birth places of all the successors was secured till the Master of the Time (a.s.) who is being awaited to establish justice and equity just as divine wisdom and exigency demanded occultations for Divine Proofs that we have mentioned.

Muslim are well-aware of the fact that the rulers during the time of Imam Hasan Askari (a.s.) kept close watch on him till his martyrdom. After his martyrdom, his relatives were under strict vigil and most of them were arrested. His newborn son (Imam Zaman) was searched for everywhere. One of the vigilantes was the uncle of Imam Zaman, Ja'far Kazzab (the liar), who was the brother of Imam Hasan bin Ali al-Askari (a.s.) and claimed Imamate for himself. Hence, the Sunnah of occultation was repeated as mentioned in case of many prophets. The hidden wisdom in the occultation of Imam is the same as that in case of abovementioned prophets.

- Surah Nisa 4:164
- 43.Surah Qasas 28:8
- 44.Surah Fussilat 41:43

- 45.Surah Isra 17:77

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Occultation of Prophet Idrees (as)

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Among the first occultations is the well-known occultation of Prophet Idrees (a.s.). His occultation was so much prolonged that his followers fell into dire circumstances and the tyrant ruler of that time killed some of them; while some he subjected to poverty and terror. After that Prophet Idrees (a.s.) reappeared and promised the removal of the travails of his Shias through the uprising and Jihad of one of his descendants, that is Prophet Nuh (a.s.). Then Allah, the Mighty and Sublime raised up Idrees (a.s.) towards Himself.

And century after century his followers continued to wait for the advent of Nuh (a.s.), one generation after another. And during that time they continued to bear with patience the humiliating oppression of the tyrant rulers till the prophethood of Nuh (a.s.) became apparent.

Narrated to us my father, and Muhammad bin Hasan bin Ahmad bin Walid; and Muhammad bin Musa bin Mutawakkil – 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 who said: Narrated to us Ahmad bin Muhammad bin Isa; and Ibrahim bin Hashim, all of them from Hasan bin Mahboob from Ibrahim bin Abi Bilaad from his father from Abu Ja'far Muhammad bin Ali al-Baqir (a.s.) that he said:

“It was the initial period of the prophethood of Idrees (a.s.) when a tyrant king was in power. Once when he went out for recreation he passed through a land rich in greenery, which belonged to a pious believer who did not follow the religion of the king. The ruler liked that piece of land for himself, so he inquired from his viziers regarding its owner. They told him that it belonged to a certain believer from their kingdom who was among the servants of the king. And that he was a rebel.

The king called the believer and said that he wanted his piece of land. The believer replied that his family needed the plot of land more than the king. The king asked him to sell it to him but the believer was adamant that he would neither surrender that piece of land nor sell it to the ruler. This angered the king and he returned to his kingdom in this condition. He was full of rage and sorrow due to this matter. The king had a blue-eyed wife from the Azariqa

tribe whom he considered very intelligent and consulted her frequently. On reaching home he called for her to take advice regarding the owner of the land. When she reached the court she saw the king in an angry mood.

The woman said: What had made you so disconcerted? Tell me about it before you take some drastic step. He narrated the incident of the believer's land. She replied that only he gets angry who neither has the power to turn the circumstances to his advantage nor take revenge. "If you don't prefer to eliminate him without any excuse I will do it for you and make that land a part of your property in such a way that your subjects will consider you to be on the right." "What pretext would that be?" asked the king.

She replied that a group (from her Azriqa tribe) will be sent to arrest him and they would testify that the person has turned away from the king's religion. "This would justify your executing him and seizing his land." "Do that," said the king. (The Imam says) So a group of people from Azriqa, who followed the queen's religion and who considered lawful the slaughtering of a believer were called. They testified before the king that that man had turned away from the state religion.

On hearing this, the king ordered his execution and confiscated his land. Allah was angry at the believer's murder and He revealed to Idrees (a.s.) to go and tell the tyrant ruler, "Were you not content with killing the believer that you also usurped his land impoverishing family? I swear by My majesty and power that I will avenge his murder in Qiyamat and in this world I will abolish your rulership. I will change your honor and status into humiliation and disgrace; and dogs will devour the flesh of you wife. Has My tolerance and endurance, which was supposed to test you, made you arrogant?"

Thus Idrees (a.s.) entered his court with the message of his Lord, while the king was surrounded by his courtiers. Then he addressed the king, "O tyrant ruler! I am the messenger of Allah and I have brought His message to you that: 'Were you not content with killing the believer that you also usurped his land impoverishing family? I swear by My majesty and power that I will avenge his murder in Qiyamat and in this world I will abolish your rulership. I will change your honor and status into humiliation and disgrace; and dogs will devour the flesh of you wife. Has My tolerance and endurance, which was supposed to test you, made you arrogant?' The king said: "O Idrees (a.s.), leave my court and don't do anything that may compel me to eliminate you."

After that he called for his wife and narrated the message of Idrees to her. She said: "The message of the God of Idrees should not make you afraid. I am alone

sufficient to take care of this matter of Idrees. I will send some people to eliminate him and they will do it as a consequence of which the message of his god and whatever he brought, would be proved false. The king told her to do it. Among the friends of Idrees (a.s.) there were some who used to attend the royal court. Idrees (a.s.) had informed them of the revelation to him and of his conveying the message to the king. They were fearful that Idrees (a.s.) would be killed.

The queen sent forty Iraqi men to kill Idrees (a.s.). They reached the place where Idrees (a.s.) used to sit with his companions but did not find him there, so they returned. When his friends saw that they had come to kill Idrees (a.s.) they dispersed and then met Idrees (a.s.). They informed him that forty men had come to kill him, so he should leave the town immediately. So Idrees (a.s.) left the locality the very same day and he was also accompanied by some of his followers. At the time of dawn, Idrees (a.s.) prayed to Allah, "O my Sustainer! You sent me to that tyrant to deliver Your message to him.

He threatened me and is after my blood. Rather if they had got power over me they would have eliminated me. Allah revealed to Idrees (a.s.) to keep away from the king. "I swear by My honor that I will enforce My decree on him and prove your word and My messengership to be true." Idrees (a.s.) said, "O my Nourisher, I have a wish." Allah said, "Ask me and I shall fulfill it." Idrees (a.s.) said, "Till such time as I allow, there should be no rains." Allah said, "The country will be ruined and people will starve to death." Idrees (a.s.) said, "Whatever may happen, this is my wish." Allah replied, "All right. I accept it, and till the time you pray I will not send rain. I am the most truthful to My promise."

Idrees (a.s.) briefed his companions about his discussion with Allah and said, "O my friends leave this country and go to some other place." There were twenty of them and they spread out to different areas. The people came to know about the prayers of Idrees (a.s.). Idrees (a.s.) himself sought refuge on a hill. Allah appointed an angel who used to bring food to him every evening. Idrees (a.s.) fasted during the day and broke his fast in the evening when the angel brought food to him. Allah destroyed the kingdom of the tyrant king. The king was killed, his kingdom destroyed and the flesh of his wife was eaten by dogs due to their transgression against a believer.

Another unjust tyrant oppressor occupied the throne. Twenty years passed without a drop of rain. The people were in severe hardships and difficulties and their condition deteriorated. They used to bring food supplies from far off countries. When their condition turned from bad to worse they discussed

among themselves that this calamity was due to the prayer of Idrees (a.s.) who had asked Allah that till the time he allowed there should be no rains. "We are not aware of his whereabouts because he has concealed himself from us." They decided that as Allah is more Merciful than Idrees (a.s.) pray to Him and repent so that it rains on their land and in the neighboring areas. So they wore coarse clothes and applied mud on their head and standing on the earth they wailed, cried and repented to Allah.

Allah felt pity on them and revealed upon Idrees (a.s.) that, "Your people are repenting, wailing and weeping and I am God the Beneficent and Merciful and the one who accepts repentance and forgive sins. I have mercy on them and wish to fulfill their desire for rains. I have no obstruction save that you had requested me not to send rains till you pray for it. Therefore, O Idrees you pray to Me that I may send rains for them." Idrees (a.s.) said, "O my Nourisher, I will not pray for rains." Allah once again revealed on Idrees (a.s.) to pray for rains. Idrees (a.s.) again refused. So Allah recalled the angel who was appointed to bring food for Idrees. When it was evening and the food did not arrive Idrees (a.s.) became restless but waited patiently.

The second day when again the food did not arrive his restlessness increased. On the third day he lost his patience and appealed to Allah, "O my Nourisher before taking my soul you have discontinued my sustenance?" Allah revealed, "O Idrees! You are complaining in three days but you are not concerned about your nation that has suffered for twenty years? I informed you that they were suffering, and I was merciful on them and I wished that you pray for rain so that I send rain. But you abstained from it, so I wanted you to know what hunger is and you lost your patience and complained. Now come out of the cave and search for your sustenance. I have left you on your own."

So Idrees (a.s.) came down from the hill to procure food. When he came near the town he saw smoke coming out from a house. An old lady had made two loaves of bread and was roasting them on the fire. He requested her to give him something to eat, as he was very weak and restless due to hunger. She said that due to the curse of Idrees (a.s.), Allah has not given left them anything that they can feed anyone, and swore that except for the two loaves of bread there was nothing in the house. She told him to leave the city and go somewhere else for food. Idrees (a.s.) requested:

At least give me one loaf so that I can save my life and can start walking. She said: "I have only these two loaves, one for me and the other for my son. If I give you my loaf I will die and if I give you my child's he will die. I don't have anything else to give you." Idrees (a.s.) said, "Your son is young, half a loaf will

suffice him and half will help me to live.” The woman ate her share and distributed the other between Idrees (a.s.) and her son. When the child saw Idrees (a.s.) eating from his share, he started crying and was so disturbed that he died. The woman screamed, “Stranger! You have killed my child.” Idrees (a.s.) said, “Do not fear, by the order of Allah I will make him alive.”

Saying this he kept his hands on the shoulder of the boy and said, “O soul who has left the body of this child, by the order of Allah, return to his body again. I am Idrees (a.s.) the Messenger of Allah.” The boy was alive once more. The woman saw this and said, “I witness that you are Prophet Idrees (a.s.)” And she ran out shouting, “O people! Congratulations to you and glad tidings that we will be relieved of our troubles and sufferings as Idrees (a.s.) has returned to our city.” Idrees (a.s.) came out and reached the palace of the first tyrant king, which was on a hill.

A group of people came and complained, “O Idrees! In these twenty years you did not have any mercy on us. We were involved in such difficulties and miseries and many of us starved to death. We request you now pray to Allah for rains.” Idrees (a.s.) replied, “I will not pray till the time this tyrant king and the people of your city come to me walking, barefoot and request me.” When the king heard this, he sent forty people to kill Idrees (a.s.). When they reached near Idrees (a.s.), he cursed them and they all died. When the king heard this he sent 500 people to arrest him. They came to Idrees (a.s.) and said, “We have come to take you to the king.” Idrees (a.s.) replied, “Look at these forty men (who had come before you to take me); see how they are lying dead. If you all don’t go back you too will meet the same fate.”

They said, “O Idrees, you have involved us in hunger for twenty years and now you are cursing us. Is there no mercy in your heart?” Idrees (a.s.) replied, “I will not go to that tyrant nor will I pray for the rains till that tyrant and all the people don’t come to me walking barefoot.” Upon this the people returned to the king and repeated the statement of Idrees (a.s.).

So the King together with the people came to Idrees (a.s.) and all stood helplessly before him and requested him to pray for rain. Idrees (a.s.) said: “Now I will pray to Allah, the Mighty and Sublime for rain.” So Idrees (a.s.) prayed to Allah, the Mighty and Sublime for rain on that locality and the surrounding areas. At that moment clouds gathered in the sky, there was thunder and lightning and it started raining so heavily that the people thought they would drown. Finally they all returned to their homes fearing they shall be drowned in the floods.”

Occultation of of Prophet Nuh (as)

I

Narrated to us Muhammad bin Ibrahim bin Ishaq (r.a.) who said: Narrated to us Muhammad bin Hammam, who said: Narrated to us Humaid Ibne Ziyad Kufi who said: Narrated to us Hasan bin Muhammad bin Samaa-a, from Ahmad bin Hasan al-Muthanna, from Abdullah bin Fadl al-Hashmi that he said:

“As-Sadiq, Ja’far bin Muhammad (a.s.) said: When Allah, the Mighty and the High declared the Prophethood of Nuh (a.s.) and his Shias (followers) became sure that the time of deliverance was near the calamities became severe and mental torture kept on increasing and the infidels made all sorts of allegations against them. Nuh (a.s.) had to face such tortures that sometimes he remained unconscious for three days at a stretch and regained consciousness when his ears bled. This happened three hundred years after his appointment. During this period he invited the people towards Allah, day and night, but they fled from him. If he invited secretly he did not get a positive response.

If he called openly they used to flee. After three hundred years he decided to invoke curse upon them and sat down to curse after the Morning Prayer. A delegation of three angels from the seventh heaven came to him and said, ‘O Prophet of Allah, we have a request for you.’ ‘What is that?’ asked Nuh (a.s.). They replied, ‘Postpone the act of cursing the people, because this would be the first instance of divine wrath to descend to the earth.’ Nuh (a.s.) replied, ‘I postpone it for three hundred years.’ He returned to his people and again continued to invite them towards Allah. But the people continued to torment and torture him.

This went on for another three hundred years and at last Nuh (a.s.) lost hope of them ever coming towards faith. One afternoon (Zuhr) he decided to curse them. Suddenly a group of three angels from the sixth heaven came down and after salam said, ‘We started from the sixth heaven in the morning and have reached you at this time and we desire that at present you set aside the curse that you intend to invoke upon your people.’ Again Nuh (a.s.) promised to abstain from cursing them for three hundred years and returned to his people and began preaching among them.

But it had no effect till the second respite of three hundred years expired. In all nine hundred years of propagation passes in this manner. His followers came

to him and complained to him about all they had suffered at the hands of the cruel kings and infidels and requested him to pray so that Allah may relieve them from the persecution. Nuh (a.s.) accepted the request and prayed to the Lord. Jibraeel (a.s.) descended and said that the Almighty has accepted his supplication and commands him to tell his followers to consume date and plant its seeds and to take care of the trees till they bear fruit. 'When the trees bear fruits We will provide them salvation.'

Hearing this Nuh (a.s.) praised Allah, the Mighty and Sublime and gave glad tidings to his followers. They also became happy and waited till the trees bore fruits. They brought the fruits to Nuh (a.s.) and requested him to fulfill his promise. Nuh (a.s.) prayed to the Almighty and the Almighty said, 'Tell these people to eat these dates too and sow their seeds. And when those trees bear fruits I will bestow give them salvation.' When the people heard this, they thought that the promise has not been fulfilled and two-third of them renounced faith. Only a third of them remained firm on the faith of Nuh (a.s.).

They ate the dates and sowed the seeds. When they bore fruits they came to Nuh (a.s.) and said, 'Very few of us have remained on religion and if there is a delay in repelling our hardships, all of us might turn away from religion.' Hearing this Nuh (a.s.) offered his prayers and supplicated fervently, 'O Lord, very few followers are left and if they do not receive salvation, I fear that they might also perish.' It was revealed to him that his prayer has been accepted and that he should start building the Ark. Between the acceptance of his prayers and the Deluge there was a period of fifty years."

2 – Narrated to us Muhammad bin Ali Majilaway; and Muhammad bin Musa bin Mutawakkil; and Ahmad bin Muhammad bin Yahya al-Attar -may Allah be pleased with them – they said: Narrated to us Muhammad bin Yahya al-Attar, from Husain bin Hasan bin Aban, from Muhammad bin Uramiya from Muhammad bin Sinan from Ismail bin Jabir; and Abdul Karim bin Amr from Abdul Hameed bin Abi Dailam from Abi Abdullah as-Sadiq (a.s.) that he said:

"After embarking from the ship, Nuh (a.s.) lived for fifty years. Then Jibraeel (a.s.) came to him and said, 'O Nuh (a.s.), your prophethood is ending and your days are now over. So pass on The Greatest Name, the heritage of knowledge and the relics of prophethood to your son Sam, because Allah says that He would never keep the earth devoid of His representative. 'There will always be a learned one on it because of whom the people would regard Me worthy of worship, so that after passing away of one prophet to the appointment of another, he may be the source of their salvation.

I will never ever leave the world without a proof who will call people towards Me and who would know My commands. This is My order. And I have destined this for every group of people that I will establish a guide through whom I will guide the obedient people and thereby My argument would be exhausted on the wretched.’ Accordingly Nuh (a.s.) handed over The Greatest Name, and the prophetic relics to his son Sam. Ham and Yafith had no knowledge from which one could benefit.

(The Imam said) Nuh (a.s.) gave the glad tidings of Hud (a.s.) to the people and ordered them to obey him. He also urged them to see the will at least once every year. That day would be a festive day for them just like Adam (a.s.) had commanded them. When rebellion and arrogance found roots in the descendants of Ham and Yafith, the descendants of Sam went into hiding with the relics and began to lead a secret life. In this way after Nuh (a.s.) the rulership of Ham and Yafith became effective on Sam. It is for this that Allah, the Mighty and Sublime says:

وَتَرَكْنَا عَلَيْهِ فِي الْآخِرِينَ

And We perpetuated to him (praise) among the later generations.1

That is We gave the wealth of the oppressors to Nuh (a.s.) and Allah will make Muhammad (S) powerful with it. The inhabitant of Sind, India, and Ethiopia are the children of Ham and the inhabitants of Iran and Sind are the children of Yafith and their wealth reached the followers of Muhammad (S) and thereafter according to tradition that (wealth) passed from one learned religious scholar to another until Allah, the Mighty and Sublime sent Prophet Hud (a.s.).”

3 – And narrated to us Ali bin Ahmad bin Muhammad bin Imran as-Daqqaq (r.a.) that he said: Narrated to us Muhammad bin Abi Abdullah Kufi from Musa bin Imran an-Nakhai from his uncle, Husain bin Yazid an-Nawafalli from Ali bin Salim, from his father that he said: As-Sadiq Ja’far bin Muhammad (a.s.) said:

“When the demise of Nuh approached, he summoned his Shias (followers) and said: You should know that after me there shall be an occultation when false deities would appear. And indeed Allah, the Mighty and Sublime would bestow victory upon you through my descendant who would be named Hud. He shall be having awe, tranquility and dignity and in his appearance and manners he shall resemble me.

During his reappearance the Almighty Allah would destroy your enemies through a wind. Thus they began to continuously await and anticipate the reappearance and advent of Hud till the period became prolonged and the

hearts of most of them hardened. Then Allah, the Mighty and the High sent His Prophet, Hud when they had become despaired and calamities and hardships had surrounded them fully and the enemies were destroyed by a wind sans benefit, a wind that the Almighty Allah has described as follows in the Holy Quran:

مَا تَذُرُ مِنْ شَيْءٍ أَتَتْ عَلَيْهِ إِلَّا جَعَلْتَهُ كَالرَّمِيمِ

“It did not leave aught on which it blew, but it made it like ashes.”²

After that occultation occurred for him till the advent of Salih (a.s.).”

4 – 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 from Muhammad bin Sinan from Ismail bin Jabir; and Kiram bin Amr, from Abdul Hameed bin Abi Dailam, from As-Sadiq Abi Abdullah Ja’far bin Muhammad (a.s.) that he said:

“When Allah, the Mighty and Sublime sent Hud (a.s.), the descendants of Sam accepted him but others said: Who is stronger than us? Thus they were destroyed through an unblest windstorm. After that Hud (a.s.) made a bequest to his followers and gave them glad tidings about Prophet Salih (a.s.).”

- 1.Surah Saffat 37:78
- 2.Surah Zariyat 51:42

Occultation of Prophet Salih (as)

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1 – Narrated to us Muhammad bin Hasan bin Ahmad bin Walid (r.a.) that he said: Narrated to us Muhammad bin Hasan as-Saffar; and Saad bin Abdullah; and Abdullah bin Ja’far al-Himyari that they said: Narrated to us Muhammad bin Husain Ibne Abil Khattab, from Ali bin Asbat, from Saif bin Amirah from Zaid Shahham from Abi Abdullah as that he said:

“Salih (a.s.) remained in occultation from his community for a period of time: The day he disappeared from them he was of middle age, wide belly, elegant body, thick beard, fair complexioned and medium height. When he returned to his people, they did not recognize him from his face. And he found them divided into three groups: A group had denied him and they were not prepared to retract their denial. Another group was of those who had doubts about him. The third group was firm in its faith. So he addressed the group of doubters and said: ‘I am Salih.’ They denied and chided him and snubbed him saying: ‘May Allah become aloof from you, Salih was indeed having a different appearance.’

The Imam says: Then Salih went to the deniers and they paid no heed to his words and expressed a deep hatred for him. After that he went to the third group which was a group of faithful believers and told them that he was Salih. They said: ‘Please tell us something through which we may not have any doubt about you. We have no doubt that Allah, the Mighty and the High, Who is the Creator can change the appearance of anyone He wants. We had been informed about it and we have researched and studied the signs and portents regarding the reappearance of the Qaim.

And it would be correct when he brings the news from the heavens. Salih said: I am that same Salih who brought the she-camel by miracle. They said: You are right. It is the same point we argued on. But tell us what its sign was? An alternate day was reserved for this she-camel to drink from the stream and alternate for you. We have brought faith on Allah and also believed on whatever you have brought. At that time Allah, the Mighty and the High said:

اسْتُضِعُّوا لِمَنْ آمَنَ مِنْهُمْ أَتَعْلَمُونَ أَنَّ صَالِحًا مُرْسَلٌ مِنْ رَبِّهِ

“Do you know that Salih is sent by his Lord?”¹

And the believers and people of faith said:

إِنَّا بِمَا أُرْسِلَ بِهِ مُؤْمِنُونَ

“Surely we are believers in what he has been sent with.”²

And the arrogant ones – those who doubted him – said:

إِنَّا بِالَّذِي آمَنْتُمْ بِهِ كَافِرُونَ

“Surely we are deniers of what you believe in.”³

The narrator asked:

Was there among them a scholar and who knew Salih? Imam replied: The Almighty Allah is more equitable that He should leave the earth without a scholar that guides the people to Allah. This community passed seven days in this manner after the reappearance and advent of Salih as they had no recognition of a leader or Imam for themselves. But in spite of this they had something from divine religion and they had remained firm on that. Their beliefs were same. And when Salih reappeared they gathered around him. And there is no doubt that the simile of Qaim (a.s.) is like that of Salih.”

- 1.Surah Araaf 7:75
- 2.Surah Araaf 7:75
- 3.Surah Araaf 7:76

Occultation of Prophet Ibrahim (as)

I

As for the occultation of Ibrahim; the friend of the Beneficent (peace be on him), it exactly resembles the occultation of our Qaim (peace be on him), rather it is more astonishing because Allah, the Mighty and Sublime kept Ibrahim (a.s.) concealed when he was in the womb, so much so that Allah through His power transferred him from her womb to her back. Then He concealed the matter of his birth till an appointed time.

1 – Narrated to us my father; and Muhammad bin Hasan – may Allah be pleased with them – they said: Narrated to us Saad bin Abdullah from Yaqoob bin Yazid from Muhammad bin Abi Umair from Hisham bin Saalim from Abi Baseer from Abi Abdullah as that he said:

“Ibrahim’s father was the court astrologer of Nimrod, the son of Canaan and Nimrod did not take any step without seeking his counsel. One night Azar was studying the position of the stars and the next morning he told Nimrod, ‘I saw a strange thing last night.’ ‘What?’ asked Nimrod. He replied: ‘I saw that a boy is to take birth in our country and that he would destroy us all, and only a short time is left before his mother conceives him.’ Nimrod was amazed and asked if his conception has already taken place. Azar said: Not as yet. Though he had learnt that the same boy was going to be burnt in fire he didn’t know that he would be saved by the Almighty. Nimrod issued a diktat that women must be separated from men. Thus except for one no woman remained in the city.

All were extenuated so that their men may not interact with them. Ibrahim's father slept with his wife and this resulted in the conception of Ibrahim (a.s.). His father suspected the conception and he called for an experienced women to examine if his wife was pregnant. They were so expert that if a woman was pregnant they definitely knew it. So they carefully examined Ibrahim's mother who was pregnant, but Allah, the Mighty and Sublime transferred whatever there was in her womb to her back.

The midwives said: We don't see any pregnancy. When Ibrahim (a.s.) was born his father decided to take him to Nimrod, but his wife restrained him saying that the king would kill her son. 'Leave him to me. I shall take him to a cave and abandon him there. He will soon perish and thus you won't be an accomplice in the murder of your son.' The father agreed and Ibrahim's mother took him to a cave.

After suckling him she left him inside and closed the mouth of the cave with a boulder. The Almighty Allah caused his sustenance to flow from his thumb. He sucked his thumb and consumed the milk that flew from it. He grew up faster than ordinary children. His growth in a day was equal to a week's growth in other children. In a week he grew as much as other's grow in a month. And in a month his body developed as much as much as it develops in a year. After some days his mother took leave of Azar and came to the cave. She saw that Ibrahim (a.s.) was alive and his eyes shone like brilliant lamps. She embraced him and gave him suck. When she returned, the father asked her about Ibrahim (a.s.).

She said that it has died. 'I have buried him,' she wept. Now whenever she got a chance she used to come to the cave and suckle Ibrahim (a.s.). This continued for quite some time. When Ibrahim (a.s.) was able to crawl on his knees and his mother had come to feed him, he clung to her and pleaded her to take him with her. 'Have patience!' said the mother. 'Let me take your father's permission.'

Thus Prophet Ibrahim (a.s.) kept his being in hiding and concealed his matter till the time he emerged and announced the command of Allah and the Almighty Allah expressed his power through him. Then Ibrahim (a.s.) went into another occultation. It was at the time when the tyrant ruler had expelled him from Egypt. Thus he said:

وَأَعْتَزِلُّكُمْ وَمَا تَدْعُونَ مِنْ دُونِ اللَّهِ وَأَدْعُوا رَبِّي عَسَىٰ أَلَّا أَكُونَ بِدُعَاءِ رَبِّي شَقِيًّا

And I will withdraw from you and what you call on besides Allah, and I will call upon my Lord; may be I shall not remain unblessed in calling upon my Lord.¹

Allah, the Mighty and Sublime said:

فَلَمَّا اعْتَرَلَهُمْ وَمَا يَعْبُدُونَ مِنْ دُونِ اللَّهِ وَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ وَكُلًّا جَعَلْنَا نَبِيًّا وَوَهَبْنَا لَهُمْ مِنْ رَحْمَتِنَا وَجَعَلْنَا لَهُمْ لِسَانَ صِدْقٍ عَلِيًّا

So when he withdrew from them and what they worshipped besides Allah, We gave to him Ishaq and Yaqoob, and each one of them We made a prophet. And We granted to them of Our mercy, and We left (behind them) a truthful mention of eminence for them.²

That is through Ali Ibne Abi Talib (a.s.). Because Ibrahim (a.s.) had prayed to Allah, the Mighty and the High that among the latter He should appoint for them a truthful speaker. Therefore the Almighty Allah made Ali the truthful tongue for Ibrahim and Yaqoob (a.s.). Thus Ali (a.s.) informed that the Qaim shall be his eleventh descendant and with the same attestation it is that Mahdi who would fill the earth with justice and equity just as it would have been fraught with injustice and oppression.

And also that there shall be an occultation for him and that the people shall be confused about him, due to which many groups would go astray and many shall be guided. And this will indeed come to pass just as he has put on the garb of creation.” And he (Ali) has mentioned in the tradition of Kumayl Ibne Ziyad Nakhai: Indeed the earth shall remain established through a Divine Proof who shall either be apparent and well-known or concealed and hidden so that the proofs of Allah and His clear evidences do not become invalid.

I have quoted both the narrations with the chain of narrators in this book in the chapter wherein are mentioned reports of Amirul Momineen (a.s.) regarding the occurrence of occultation. And these two reports are repeated here because it was needed to be quoted in the incident of Prophet Ibrahim (a.s.).

And there was another occultation for Prophet Ibrahim (a.s.) in which he undertook journey to other parts for the purpose of religious propagation.

2 – 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 al-Himyari, all of them from Ahmad Muhammad bin Isa from Hasan

bin Mahboob from Malik bin Atiya from Abi Hamza Thumali from Abi Ja'far (a.s.) that he said:

“One day Ibrahim (a.s.) set out for a walk to derive some lessons from the creatures of Allah. Wandering through the town he reached wilderness and saw a man standing up in prayers. His voice was reaching the sky and his dress was made of hair. Ibrahim (a.s.) stood there in amazement and watched him pray. Then he sat down waiting for him to conclude the prayers. A long time passed. At last Ibrahim (a.s.) nudged him with his hand saying that he had a request from him and that he should shorten his prayers. The person concluded the prayers and turned towards Ibrahim (a.s.).

“For whom do you offer prayers?” asked Ibrahim (a.s.) “For the God of Ibrahim (a.s.)” “Who is the God of Ibrahim?” “The One who has created you and I.” “I like your way,” said Ibrahim (a.s.), “I wish to make you my brother for Allah’s pleasure. Tell me, where do you live? So that whenever I wish, I can pay you a visit.” The worshipper said, “My house is across this water,” and he indicated towards the river. “And the place of my prayer is this only, if Allah wills you shall find me here.”

Then this man asked Prophet Ibrahim (a.s.): “Do you want something from me?” “Yes,” replied Ibrahim (a.s.), “Pray to Allah and I shall say Amen, or I will pray and you says Amen.” He asked, “But what shall we pray for?” “For the sinners among the believers,” replied Ibrahim (a.s.). The worshipper refused and when asked the reason he said that he was praying for a particular thing for the past three years and his prayers have not been answered so far. “I feel ashamed of requesting Allah for something about which I am not sure if it will be fulfilled,” he explained.

The Ibrahim (a.s.) asked him as to what his need was that he continues to invoke Allah. The worshipper said, “One day while busy in prayers at my usual place, I saw a handsome boy pass by. A light shone his forehead and his tresses flowed on his back. He was grazing some cows with such shiny skins, as if anointed with oil. He also had well-fed and healthy sheep. I was elated at the sight and asked him, “O young man. To whom do these cows and sheep belong?” “They are mine,” replied the boy. “Who are you?” asked I. “I am Ismail, the son of Ibrahim the Khaleel of the Beneficent, the Mighty and Sublime.”

At that moment I prayed to Allah that He grant me the chance to see His friend (Khaleel).” Prophet Ibrahim (a.s.) said: “I am Ibrahim, the Khaleel of the Beneficent (Rahman) and that boy is my son.” The man said, “Praise be to Allah

the Lord of the worlds. He has granted my prayers!” Then he kissed the cheeks of Ibrahim (a.s.) and putting his arms around his neck said, “Now you supplicate and I’ll say ‘Amen’.” So Ibrahim (a.s.) supplicated Allah for the believers from that time unto the day of Qiyamat and requested Allah to condone their sins and to be pleased with them. The worshipper recited ‘Amen’ on his invocations. Imam Baqir (a.s.) says: “Ibrahim’s (a.s.) prayer is effective for our Shias right upto the day of Qiyamat.”

- 1.Surah Maryam 19:48
- 2.Surah Maryam 19:49-50

Occultation of Prophet Yusuf (as)

k

The period of the occultation of Prophet Yusuf (a.s.) was that of twenty years. During this time he never applied oil to his hair, did not use Kohl and perfume and didn’t touch a woman till the time the Almighty Allah once more gathered the scattered family of Yaqoob and brought together Yusuf, his brothers, his father and maternal aunt. Of these twenty years he was in the well for three days and in the prison for some years. And for the remaining years he was the ruler. He was in Egypt while Yaqoob (a.s.) was in Palestine and the distance between them was only nine days of travel.

He passed through various circumstances during the period of his occultation. Sometimes his brothers united to eliminate him and later changed the plan and decided to throw him down the well. Then they sold him as a slave for a minor sum of money. After that he was involved in the deceit and plot of the wife of the Egyptian king. Then he was forced to live in imprisonment for some years. After that he became the ruler of Egypt and in this way the Almighty Allah reunited his family and fulfilled the vision he had seen.

1 – Narrated to us Muhammad bin Ali Majilaway (r.a.) that: Narrated to us Muhammad bin Yahya al-Attar Husain bin Hasan bin Aban, from Muhammad bin Uramiya from Ahmad bin Hasan al-Muthanna from Hasan al-Wasiti from Hisham bin Saalim from Abi Abdullah (a.s.) that he said:

“A Bedouin came to Prophet Yusuf (a.s.) to purchase rations from him and the latter sold it. When the transaction was over Prophet Yusuf (a.s.) asked,

“Where do you live?” He said, “At such and such place.” The narrator says: Yusuf said: So you halt at such and such desert and call out: O Yaqoob! O Yaqoob! And a tall and handsome man will come to you. You tell him that you met a person in Egypt who has conveyed salutations to him. He would say: This trust of yours will not be wasted with Allah, the Mighty and Sublime. The narrator says: Thus that Bedouin reached to the place.

He told his servants to take care of his camel. Then he began to call out: O Yaqoob! O Yaqoob! A tall and handsome man emerged walking with the support of a wall. The Bedouin asked if he was Yaqoob. When he replied in the positive he conveyed to him all that Prophet Yusuf (a.s.) had said. Yaqoob (a.s.) fell down in a swoon and when he regained consciousness he said, “O Bedouin, do you have wish from Allah?”

The man said, “I am an affluent person and my wife is the daughter of my paternal uncle. But I don’t have a son from her. I request you to pray that I may have a son. The narrator says that Yaqoob (a.s.) performed ablution, prayed two units of prayer and then supplicated to Allah, the Mighty and Sublime. This man’s wife gave birth to twins, four times.

Thus Yaqoob (a.s.) knew that Yusuf was alive and comfortable and that the Almighty Allah will bring him out after his occultation. He used to say the same thing to his sons:

إِنِّي أَعْلَمُ مِنَ اللَّهِ مَا لَا تَعْلَمُونَ

I know from Allah what you do not know?1

His family members and relatives used to criticize him for remembering Yusuf (a.s.). Till the time he perceived the fragrance of Yusuf (a.s.) he said:

وَلَمَّا فَصَلَتِ الْعَيْرُ قَالَ أَبُوهُمْ إِنِّي لَأَجِدُ رِيحَ يُوسُفَ لَوْلَا أَنْ تُفَنِّدُونِ قَالُوا تَاللَّهِ إِنَّكَ لَفِي ضَلَالِكَ الْقَدِيمِ فَلَمَّا أَنْ جَاءَ الْبَشِيرُ أَلْقَاهُ عَلَى وَجْهِهِ فَارْتَدَّ بَصِيرًا قَالَ أَلَمْ أَقُلْ لَكُمْ إِنِّي أَعْلَمُ مِنَ اللَّهِ مَا لَا تَعْلَمُونَ

Most surely I perceive the fragrance of Yusuf, unless you pronounce me to be weak in judgment. They said: By Allah, you are most surely in your old error. So when the bearer of good news came he cast it on his face, so forthwith he regained his sight. He said: Did I not say to you that I know from Allah what you do not know?2

2 – Narrated to us Muhammad bin Ali Majilaway (r.a.) that: Narrated to us Muhammad bin Yahya al-Attar who said: Narrated to us Husain bin Hasan bin Aban, from Muhammad bin Uramiya from Muhammad bin Ismail bin Bazee

from Ismail Sarraj from Bashir bin Ja'far from Mufaddal – (perhaps) al-Jofi – from Abi Abdullah (a.s.) that he said:

“Do you know what the garment of Yusuf was? ‘No,’ replied I. He said, “When fire was lit for (burning) Ibrahim (a.s.) Jibrael brought a garment of Paradise for him and dressed him in it. That garment protected him from heat and cold and when his death approached, he made it into an arm band and tied it to Ishaq; Ishaq in turn tied it to Yaqoob and when Yusuf was born Yaqoob tied it on him.

And it was tied to his arm till those circumstances befell him. Thus when Yusuf removed it from the arm band in Egypt, Yaqoob perceived its fragrance and it is about the same thing that Allah quotes him saying:

أَبُوهُمْ إِنِّي لَأَجِدُ رِيحَ يُوسُفَ لَوْلَا أَن تَقْنَدُونَ

“Most surely I perceive the fragrance of Yusuf, unless you pronounce me to be weak in judgment.”³

It is the same garment that had come down from Paradise.”

I said: May I be sacrificed on you, whom did this garment reach after him? He replied, “To the one deserving of it. And the garment is with our Qaim, when he would reappear. Then he said: All knowledge or things inherited by every prophet have reached to [the progeny of] Muhammad (S).”

It is narrated that when the Qaim reappears he will reappear wearing the shirt of Yusuf (a.s.) and will also have the staff of Musa (a.s.) and the ring of Prophet Sulaiman (a.s.).

And what proves that Yaqoob (a.s.) was aware that Yusuf was alive and had disappeared as a divine test is that when the other sons returned in the evening weeping and wailing he asked them, “Why are you crying and wailing? And why don't I see my dear Yusuf among you?

قَالُوا يَا أَبَانَا إِنَّا ذَهَبْنَا نَسْتَبِقُ وَتَرَكْنَا يُوسُفَ عِنْدَ مَتَاعِنَا فَأَكَلَهُ الذِّئْبُ وَمَا أَنْتَ بِمُؤْمِنٍ لَنَا وَلَوْ كُنَّا صَادِقِينَ

They said: O our father! surely we went off racing and left Yusuf by our goods, so the wolf devoured him, and you will not believe us though we are truthful.⁴

This is his shirt that we have brought back for you. Yaqoob (a.s.) told them to throw the shirt to him and they handed it over to Yaqoob (a.s.). He rubbed it on his face and immediately became unconscious. After regaining

consciousness he told his sons, “O my sons, do you think that the wolf has eaten up my dear Yusuf?” When they replied in the positive he said, “Then tell me why I cannot perceive the smell of Yusuf’s flesh? And why do I find his shirt undamaged? Even if you grant that the shirt is open from below, did the wolf not need to tear it in order to reach to the shoulders and neck of Yusuf?”

It is only an allegation on the wolf and indeed my son is oppressed. Nay, your souls have made the matter light for you, but patience is good and Allah is He Whose help is sought for against what you describe. That night Yaqoob (a.s.) kept away from them and he did not speak to them. He began to recite an elegy for Yusuf (a.s.) and said again and again: O my dear Yusuf whom I preferred over all my sons; he has been taken away from me! O my dear Yusuf! Of all my children I had hope only in him.

And he is snatched from me. O my dear Yusuf! I used to make him sleep on my right and left arm. He is taken away from me. O my dear Yusuf! By whom I filled the emptiness of my loneliness. He is taken away from me. O my dear Yusuf! On whom have you left me or where shall I search for you? O my dear Yusuf! If only I had been with you, so that I could have also borne what you had to bear.

O my dear Yusuf! If only I had known on which mountain they have abandoned you or in which river they have thrown you. O my dear Yusuf! If only I had been with you and had suffered the same calamities that you had to suffer.”

Among the points proving that Yaqoob (a.s.) was aware that Yusuf (a.s.) was alive and in occultation is that he said:

أَمْرًا فَصَبْرٌ جَمِيلٌ عَسَى اللَّهُ أَنْ يَأْتِيَنِي بِهِمْ جَمِيعًا

...maybe Allah will bring them all together to me...5

And he said:

يَا بَنِيَّ اذْهَبُوا فَتَحَسَّسُوا مِنْ يُوسُفَ وَأَخِيهِ وَلَا تَيْأَسُوا مِنْ رُوحِ اللَّهِ إِنَّهُ لَا يَيْأَسُ مِنْ رُوحِ اللَّهِ إِلَّا الْقَوْمُ الْكَافِرُونَ

O my sons! Go and inquire respecting Yusuf and his brother, and despair not of Allah’s mercy; surely none despairs of Allah’s mercy except the unbelieving people.6

Imam Ja’far Sadiq (a.s.) said: Prophet Yaqoob (a.s.) asked the Angel of death: Tell me whether you capture the souls together or you capture each of them separately? He replied: Separately. Then Yaqoob (a.s.) asked: Is the soul of

Yusuf there among the souls that you have captured? “No,” said the angel. Thus after this Yaqoob (a.s.) told his sons, “O my sons, go out and search for Yusuf and his brother.’

Thus the condition of the people of our time who know about the Master of the Time living in concealment and those who have his recognition is the same as the condition of Yaqoob (a.s.) regarding Prophet Yusuf and his concealment. And those who are ignorant and foolish, they behave in the same way as did the family members and relatives of Yaqoob (a.s.). They were so ignorant about Yusuf and his occultation that they used to tell their father: “By Allah, you are most surely in your old error.”

And the saying of Yaqoob when the bringer of good news rubbed the shirt of Yusuf on his face and he regained his eyesight that: “Did I not say to you that I know from Allah what you do not know?” This proves that he knew that Yusuf was alive and that he had to go into occultation by way of test.

3 – Narrated to us my father; and Muhammad bin Hasan – may Allah be pleased with them – they said: Narrated to us Abdullah bin Ja’far al-Himyari from Ahmad bin Hilal Isa from Abdur Rahman bin Abi Najran from Fadala bin Ayyub from Sadeer who said: I heard Aba Abdullah (a.s.) say:

“The Qaim is also having a similarity to Prophet Yusuf (a.s.).” The narrator says: I said: Perhaps you want to tell us about him or his occultation. He told me: “In this Ummah, the opponents who resemble swine, don’t oppose that Yusuf’s brothers were among the children of prophets but they sold away Yusuf while all of them were his brothers and he was also a brother to them, yet when they met they could not recognize him till Yusuf introduced himself and said: “I am Yusuf and this is my brother.”

Thus how can this Ummah deny if the Almighty Allah wants to keep His Proof concealed from them in a period of time? And one day Yusuf became the king of Egypt and the distance between him and his father was only of 18 days’ travel. When Allah, the Blessed and the High wanted that his status and value be recognized, by Allah, the people of his house covered this distance in nine days after getting the glad news. Thus how can this Ummah deny that Allah, the Mighty and Sublime can do with His Proof the same as what He had done with Yusuf? His Proof should walk among them, pass by them in the markets and sit among them and they could not recognize him. Until Allah, the Mighty and Sublime permits the Divine Proof to introduce himself as He had permitted Yusuf (a.s.) to do so when he said:

قَالَ هَلْ عَلِمْتُمْ مَا فَعَلْتُمْ بِيُوسُفَ وَأَخِيهِ إِذْ أَنْتُمْ جَاهِلُونَ قَالُوا إِنَّكَ لَأَنْتَ يُوسُفُ 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

- 1.Surah Yusuf 12:96
- 2.Surah Yusuf 12:94-96
- 3.Surah Yusuf 12:94
- 4.Surah Yusuf 12:17
- 5.Surah Yusuf 12:83
- 6.Surah Yusuf 12:87
- 7.Surah Yusuf 12:89-90

Occultation of Prophet Musa (as)

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1 -Narrated to us Husain bin Ahmad bin Idrees (r.a.) that he said: Narrated to us my father: Narrated to us Abu Saeed Sahl bin Ziyad Aadami ar-Razi that he said: Narrated to us Muhammad bin Aadam an-Nasai from his father Aadam bin Abi Iyaas that he said: Narrated to us Mubarak bin Fadala from Saeed bin Jubair from Chief of the worshippers, Ali bin Husain from his father, the Chief of the Martyrs, Husain bin Ali from his father, the Chief of the Successors, the Leader of the Believers Ali Ibne Abi Talib (a.s.) that he said: The Messenger of Allah (S) said:

“When his death approached Yusuf (a.s.) called his followers and family members. After praise and glorification of Allah he informed them that they would be involved in hardships and calamities in which their males should be killed and the bellies of their pregnant women should be cut open and their children should be slaughtered. Till finally the Almighty Allah will give victory to truth through one who will reappear from the descendants of Laavi bin Yaqoob (a.s.). He shall be a wheat-complexioned and well-built man. And he told them about his characteristics.

Then he advised them to remain attached to him. After that both, occultation and severities befell the people of Bani Israel and they waited for the advent of the Qaim for four hundred years. Finally they were given the glad tidings of his birth and they witnessed the signs of the advent and the trials and calamities intensified upon them. They were attacked with sticks and stones. So they called for that thinker and scholar whose words used to give them comfort. At that time he had also gone into seclusion.

So they wrote to him reminding him that when they faced hard times they used to get comfort from his words. So he took them to the desert and told them about the Qaim of the time that his advent was near. It was a moonlit night. At the same time Musa (a.s.) began to move toward them. At that time he was a young man. He had emerged from the house of Firon and there was expression of his purity. So he left his companions and moved toward these people. He was riding a mule at that time and had covered himself with a green silken sheet. When the learned man saw him, he recognized him at once through the foretold signs. He arose from his place and fell down on his feet and kissed his feet as a respect and said, "Praise be to Allah Who did not give me death till I could meet you. When the followers understood that it is the same in whose anticipation they had been, they fell down in prostration to thank Allah, the Mighty and Sublime. Musa (a.s.) did not say anything other than, "I am sure the Almighty Allah will release you from your difficulties very soon,"

After that he disappeared. Later Musa (a.s.) went to Madayn and stayed with Shuaib (a.s.). Thus his second occultation was more severe upon his followers than the first and it lasted for a fifty odd years. During this time they were subjected to further severities and the learned man also remained in concealment. Again they sent a message to him that they had no peace and patience when he was away from them. So again he came out in a desert and assured and consoled them. He said that Allah has revealed to him that they shall be free from this trouble within forty years.

They all said in unison: Praise be to Allah. Allah said to him, "Tell them that Allah has decreased for them ten years from these 40 years as they had uttered 'Praise be to Allah'. The people said: All the bounties are from Allah alone. So Allah, the Mighty and Sublime sent revelation that: "I have fixed the period of deliverance as twenty years. They said, "Goodness is from none except Allah." Allah, the Mighty and Sublime revealed, "I have reduced it to ten years." They said, "None but Allah can remove bad times and hardships." So Allah sent revelation: Tell them not to wait anymore.

I have permitted that the means of your deliverance should reach you immediately. They were in the same position when Musa (a.s.) appeared to them astride a donkey. The learned man wanted to tell the followers what they were seeing. Musa (a.s.) arrived, stood before them and greeted them. The learned man asked, "What is your name?" "I am Musa (a.s.)," he replied. He asked, "Whose son are you?" Musa (a.s.) said, "I am the son of Imran." The man asked, "Whose son was he?"

"He was the son of Qahath bin Laavi bin Yaqoob," replied Musa (a.s.). He asked, "What have you come with?" Musa (a.s.) replied, "I have come with messengership from Allah, the Mighty and Sublime. The learned man stood up and kissed his hands with respect. Musa (a.s.) sat down among them, consoled them and after teaching them some religious commands dispersed them. Between this incident and their deliverance through the drowning of Firon there was a period of forty years."

2 – Narrated to us my father, and Muhammad bin Hasan bin Ahmad bin Walid -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 that they all said: Narrated to us Ahmad bin Muhammad bin Isa from Ahmad bin Muhammad bin Abi Nasr al-Bizanti from Aban bin Uthman from Muhammad al-Halabi from Abi Abdullah (a.s.) that he said:

"At the time of his death Yusuf bin Yaqoob (a.s.) assembled the descendants of Yaqoob (a.s.) who were eighty men. Then he said: These Copts will dominate you and put you to great trouble. One who will save you from them will be a descendant of Laavi bin Yaqoob, whose name will be Musa bin Imran. He shall be a tall young man and will have curly hair. He would be wheat complexioned.

Thus every man of Bani Israel began to name his child Imran. And all those who were named Imran began to name their sons Musa."

Aban bin Uthman mentions from Abil Husain from Abi Baseer from Abi Ja'far (a.s.) that he said:

"Musa (a.s.) did not reappear till before him appeared forty false claimants from Bani Israel each of whom claimed to be Musa Ibne Imran.

Information reached Firon that people are restless for him and that they are in anticipation of the advent of this young man. The soothsayers and magicians of Firon also informed him that that boy would destroy his kingdom and his religion and that he would be born in Bani Israel that year. So Firon appointed

the mid-wives to examine the pregnant women of Bani Israel and said: Every child born this year should be killed.

A midwife was also appointed on the mother of Musa (a.s.). When the Bani Israel saw this they said: When our male children are killed and our women are left alive, we shall be destroyed and our generations would become extinct. So let us decide not to have sexual relationships with our women. But Musa's father, Imran told them: "No, let us continue it, Allah's command will come to pass even if the polytheists are averse to it. O Allah I am not with one who has made it unlawful and I shall not consider it unlawful.

Anyone else may abstain from it by I shall not abstain from it." So he established relations with Musa's mother and she became pregnant. Firon appointed a midwife to keep a watch on her with express instructions that if Musa's mother stands up she must also stand up and if she sat down she must also sit down. Gradually the midwife became fond of her. Once she asked why she was becoming pale and thin. She said not to inquire her condition, "Because when my son is born, he will be killed." The midwife told her not to worry. "I will keep your son hidden from others." But Musa's mother did not believe her. When Musa (a.s.) was born, his mother was uneasy. The midwife consoled her.

She wrapped the child in a cloth and hid him in a room and came out at the door to the sentries of Firon standing outside and asked them to go away and said that except for this bloody lump of meat nothing has come out. So the sentries went away from there. Then Musa's mother suckled him but she was worried, what if they heard him crying and came to know the truth? Allah revealed to her to make a wooden box for a child, place him in it, close the box and cast it on the Nile. She did as Allah commanded.

When she cast the wooden casket into the water, the casket returned to her. She pushed it again but it came back. At last the wind pushed it far into the river. She became so sad for her child that she wanted to cry out aloud but Allah gave her patience.

The Imam said: Firon's wife was a righteous lady of faith and she also belonged to the Bani Israel tribe. She said to Firon: "These are the days of spring. Put a tent for me on the bank of River Nile, so that I can enjoy sitting there."

Firon complied with her request and that casket approached her floating on the river. She asked her maidservants, "Can you see what I see?" They said, "By Allah! We can see something floating on the water."

When the wooden basket reached her. She stood up from her place and asked her maids to pull it out. They pulled the basket out of the water and opened it. She found a pretty, cute baby boy in it. Seeing the infant she became very anxious. She held him in her arms and said that she would adopt him as her son.

The maidservants also agreed and said, "Yes madam. By Allah, you have no children and the king is also without an heir. The child is very handsome and attractive. Adopt him." Aasiya went to her husband and showed him the charming baby boy from the river. "I want to adopt him. So do not kill him," she said. Firon asked her from where she got him. She said that she did not know whose child it was. "He was floating in a casket, and I pulled him out from the river." Firon was satisfied with the explanation and accepted him.

When people heard that Firon has adopted a son, they sent their wives to suckle the child but Musa (a.s.) did not suck. Then Aasiya asked Firon to arrange for a wet-nurse for the baby. Many nurses tried but Musa (a.s.) did not suck their milk. Musa's mother also came to know about this. She asked her daughter to ascertain this matter. The sister of Musa (a.s.) came to the door of Firon and asked whether they needed a wet nurse for a child. She said that there was a good woman staying nearby.

She would feed the baby and look after him. The servants informed Aasiya. She ordered them to bring the girl to her. Musa's sister came to her. She asked that girl which community she belonged to? She said, "She belonged to the family of Bani Israel." Aasiya told her to go away. The maidservants insisted upon her to call that woman and see if the child sucks from her or not. Aasiya said, "Even if the child accepts, Firon might be unhappy. She said the child and the nurse both belong to Bani Israel; Firon will not allow her. Her maidservants said, "Let us first see if the child sucks."

Aasiya told the girl to call the wet-nurse; Musa's sister ran to her mother. She came and took the child and he began to suck. Aasiya told Firon that she has found a wet-nurse for a child. Firon asked which community she belonged to? His wife said that she was from Bani Israel. Firon said, "How can it be? The child and the nurse both belong to Bani Israel." Aasiya asked him why he was afraid of the child? "Now he is our son," she said. "He will grow up in our care." By arguing and discussing she convinced him.

In this way Musa grew among the dynasty of Firon. Musa's mother, sister and the mid-wife kept it secret till the time his mother expired and the midwife also passed away. Thus he continued to grow and the people of Bani Israel

didn't know about it. The Imam says: The people of Bani Israel used to search and inquire about him and automatically the information about him used to be concealed.

Firon learnt that those people were looking for Musa (a.s.) and seeking information regarding him. So he dispatched his agents to them and subjected them to further torture and separated them. Then he prohibited them to ask about Musa (a.s.). Once the people of Bani Israel gathered on a moonlit night and went to a learned man. They said: "We used to obtain solace from some things but how long can we bear these troubles?" He said, "By Allah, you will remain in this condition till Allah sends a young man from the descendants of Laavi bin Yaqoob (a.s.).

His name will be Musa bin Imran (a.s.). He will be strong, tall, brave and curly haired." While they sat discussing this, all of a sudden Musa (a.s.) came to them on a mule and stopped before them. This old man raised his head and recognized him through the signs and characteristics. He asked, "May Allah bless you, what is your name?" "Musa," replied Musa (a.s.). He asked, "Who is your father?" Musa (a.s.) said, "I am the son of Imran." The learned man arose and kissed Musa's hands. People fell at the feet of Musa (a.s.) and began to kiss them. Musa (a.s.) and the people recognized each other and Musa made them his followers.

Musa (a.s.) stayed there for a few days and moved to another city. There he saw two men quarrelling. One was the believer of Allah and other was a Copt from Firon's community. The believer screamed for help. Musa (a.s.) hit the Copt on his chest and he fell down dead. Allah gave him the natural power of strength and terror. The news spread that Musa (a.s.) has killed an Egyptian.

Musa (a.s.) passed the night in fear. In the morning a believer of Musa (a.s.) came running and asked for help as he had some dispute with another man. Musa (a.s.) said, "Indeed, he is on the wrong." Musa (a.s.) was angry on this man. He said, "O, Musa (a.s.) if you want to kill me. Kill me as you killed a man yesterday." He said, "Musa (a.s.) you are supposed to be a superior being on the earth, but you can't rectify the people?" Another man came running and informed that the Egyptians were talking about him and wanted to kill him. "O, Musa! I am your true believer and request you to go away from this city."

So Musa (a.s.) left the city without any support. He passed through the desert and reached Madayn. He rested under a tree. There was a well and the people came there to draw water. Suddenly he saw two girls with their animals who had come to draw water for their animals and they stood aside. Musa (a.s.)

asked them for the reason for coming there. They said, "Our father is an old man and we are weaker.

We cannot oppose them so we are waiting until they draw water and go away. Then we will water our animals." Musa (a.s.) felt pity on them. He took their bucket and asked them to bring their animals near the well. He drew water for them. The girls returned home early. Musa (a.s.) again sat under a tree and prayed to Allah. He had nothing to eat and was very hungry.

When the girls reached home, their father Shuaib (a.s.) asked them how they returned early. The girls said that a nice man drew water for them. Shuaib (a.s.) asked one of his daughters to call him. She came to Musa (a.s.) modestly and said that her father has called him to reward him for the favor he has done to them by pulling out water for their animals.

Musa (a.s.) told her to walk behind and give him directions because the sons of Yaqoob (a.s.) never glance at the back of ladies. Musa (a.s.) came to Shuaib (a.s.) greeted him and then explained his condition. Shuaib (a.s.) consoled him and said that he was now safe from the unjust people. Then one of the daughters asked her father: Employ him, because if you do it you would have employed a strong and an honest worker. Shuaib (a.s.) said to Musa: I want to marry one of my daughters to you with the condition that you work for me for eight years and if you complete ten it would be favor from you.

According to traditions, Musa (a.s.) completed ten years in his employment because apostles of Allah do not take anything without favor. After completing the period Musa (a.s.) took his family and set out towards Jerusalem. One night he lost his way. At that time he saw a fire at a distance. He told his wife: Wait here. I have seen fire at a distance. I'll go and see if I can get some of it for you or get some direction to find the way. When he reached the fire, he saw a green tree lit up as on fire.

When he neared, it moved away from its place. Musa (a.s.) turned in fear but the tree moved near Musa (a.s.) and he heard a voice from the right side of the valley. "O, Musa! I am Allah, the Creator of the worlds. Cast your staff on the ground." Musa (a.s.) cast his staff down. When he saw that the staff was undulating like a python he was shocked and he began to run away without looking behind. It changed into a serpent whose fangs were calling and flames were leaping out of its mouth.

So Musa (a.s.) fled from there but his Lord asked him to return. Musa (a.s.) came back and was shivering all over. Musa (a.s.) asked, "O Allah! Is it Your

voice that I hear?" "Yes, do not be afraid," replied the Lord. Musa (a.s.) came back. He stepped on the tail of the serpent and put his hand into his mouth, it changed into its original form. Allah told him: Remove your shoes as you are in the sacred valley.

It is narrated that he was ordered to remove them, as they were from the carrion of a donkey.

According to another tradition 'take off your shoes' means give up your two fears: One that your family members will be lost and another of Firon.

After that Allah, the Mighty and Sublime sent him to Firon and his people with two signs: The first was a luminous hand and second his staff. It is narrated from Imam Ja'far as-Sadiq (a.s.) that he told his companions: You should be such that you are more hopeful for something about which you don't have hope. Musa (a.s.) went to get fire for his wife and he returned as a Messenger Prophet.

Thus Allah reformed the condition of His servant and Prophet in a single night. He shall do the same in the case of His second Qaim; that is the twelfth of the Imams. And He shall reform his affairs in a single night as He reformed the affair of His Prophet Musa (a.s.) and brought him out from confusion and occultation into the light of deliverance and reappearance.

3 – Narrated to us my father (r.a.) that: Narrated to us Saad bin Abdullah: Narrated to us Moalla bin Muhammad al-Basri from Muhammad bin Jumah and others from Abdullah bin Sinan from Abi Abdullah (a.s.) that he said:

"In the Qaim there is resemblance to Musa bin Imran. I asked: What is the resemblance to Musa bin Imran? He replied: Secret birth and occultation from his people. I asked: How long was Musa in occultation from his family and followers? He replied: For twenty-eight years."

4 – And narrated to us Abul Abbas Muhammad bin Ibrahim bin Ishaq al-Mukattaib (r.a.) that he said: Narrated to us Husain bin Ibrahim bin Abdullah bin Mansur that he said: Narrated to us Muhammad bin Harun al-Hashmi that he said: Narrated to us Ahmad bin Isa that: Narrated to us Abul Husain Ahmad bin Sulaiman Ruhawi that: Narrated to us Muawiyah bin Hisham from Ibrahim bin Muhammad bin Hanifiyyah from his father Muhammad from his father Amirul Momineen Ali Ibne Abi Talib (a.s.) that he said: The Messenger of Allah (S) said:

“The Mahdi is from us, Ahlul Bayt. Allah will reform his affair on a single night. And in another version: Allah will bring reform for him in a single night.”

5 – Narrated to us my father; and Muhammad bin Hasan – may Allah be pleased with them – they said: Narrated to us Abdullah bin Ja’far al-Himyari from Muhammad bin Isa from Sulaiman bin Dawood from Abi Baseer that he said: I heard Abu Ja’far (a.s.) say:

“In the master of this affair there are four points of similarity with four prophets. Resemblance with Musa, resemblance with Isa, resemblance with Yusuf and resemblance with Muhammad (peace be on them all). The resemblance with Musa is that he shall be fearing and awaiting, the resemblance with Yusuf is imprisonment, the resemblance with Isa is that it would be said regarding him that he has died while he would not be so and the resemblance with Muhammad is armed uprising.”

The death of Prophet Musa (as) , occultation of Successors and Divine Proofs till the period of Prophet Isa (as)

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1 – Narrated to us Ahmad bin Hasan al-Qattan: Narrated to us Hasan bin Ali Sukkari: Narrated to us Muhammad bin Zakariya al-Basri: Narrated to us Ja’far bin Muhammad bin Ammarah from his father that he said: I said to As-Sadiq Ja’far bin Muhammad (a.s.): Tell me about the passing away of Musa bin Imran (a.s.). He replied:

“When the end of Musa (a.s.) approached and the angel of death came and said, O Kalimullah (the one with whom Allah conversed)! Assalaamo A’laikum, Musa (a.s.) responded, “Wa a’laikas salaam! Who are you?” The angel replied, “I am the angel of death.” He asked, “Why have you come?” He replied, “To take your soul.” Musa (a.s.) asked, “From where will you seize it?” He replied, “From your mouth.” Musa (a.s.) asked, “How will you seize it from the mouth when I have conversed with the Almighty with it?” The angel replied, “All right! I will seize it from your hands.” Musa (a.s.) exclaimed, “How will you seize it from my hands when these hands have held the Torah?”

The angel said, "I will seize it from your feet." Musa (a.s.) said, "I have gone to Mount Toor on these very feet to talk with My Lord." The angel said, "Then I will take it from your eyes." Musa (a.s.) said, "I have always looked with these eyes hopefully towards my Lord's Mercy." The angel said, "Then from your ear." Musa (a.s.) said, "I have heard my Lord's Words with these very ears." Then Almighty Allah revealed to the angel, "Do not seize his soul until he himself desires it." So the angel of death went back and Musa (a.s.) lived for quite a long time thereafter. Then one day he called Yusha, gave his will to him, made him his legatee and asked him to keep the will a secret till the time of his (Musa's) death.

He also asked Yusha to pass on the Wasiyyat (Will) at the time of his (Yusha's) death to someone else as desired by Allah. Saying this Musa (a.s.) disappeared from his people. During these days of his absence he once met a man digging a grave. Musa (a.s.) told him that he would like to help him in digging that grave. He said, 'Why not?' Musa (a.s.) engaged himself in the digging. Soon the grave was completed by them. Then Musa (a.s.) lay down in it sideways to see how it feels.

At that moment the Almighty Allah showed him his place in Paradise. So he said: "My Lord, call me towards You." So the angel of death seized his holy soul then and there. Then he buried him in the same grave and closed it by filling it with earth. That man digging the grave was actually the angel of death in the shape of a man.

This happened in Tiyah. An announcer announced from the heavens that Musa Kalimullah (a.s.) has died and who is it that does not die?"

Narrated to me my father from my grandfather from his father (a.s.) that:

The Messenger of Allah (S) was asked about the location of the grave of Prophet Musa (a.s.). He replied: "Near the highway adjacent to the red hillock."

After Musa (a.s.), Yusha bin Nun (a.s.) became the leader of Bani Israel. He was always busy in their affairs and was bearing all kinds of difficulties caused to him by the kings of those days. Three of those kings died. Thereafter the condition of Yusha (a.s.) became strong and he became independent in the matter of law and order (giving orders to do or to refrain from doing things).

Then two hypocrites of the community of Musa (a.s.) conspired and took Safra daughter of Shuaib, the wife of Musa (a.s.) with them and revolted against Yusha bin Nun (a.s.) with 100000 men. Yusha bin Nun (a.s.) overpowered

them. Many groups of them were killed and those who remained alive fled by the Divine Order and Safra daughter of Shuaib became a captive. Yusha (a.s.) told her, "I am leaving you in this world so that in the other world when I meet Musa (a.s.) the Prophet of Allah, I may complain to him about you and your community about what I have suffered due to you."

Safra said, "By Allah! If Paradise is made open to me so that I can enter it I will feel ashamed of seeing there Musa (a.s.) the Prophet of Allah, as I have torn his veil and thereafter I revolted against his legatee."

The Imams and leaders that succeeded Yusha bin Nun for four hundred years till the time of Prophet Dawood (a.s.) remained in concealment. They were eleven in all and during each of their times the people used to visit them and obtain guidance. Finally it was the turn of the last of them. He remained away from the people then he reappeared and gave the glad tidings of the advent of Prophet Dawood (a.s.).

He also foretold that it is only Dawood (a.s.) who would cleanse the earth from Jaloot and his army and that the deliverance of the people was dependant only upon his reappearance. So the people began to await for him. When the time of Dawood (a.s.) arrived, he had four brothers and his father was very much advanced in age. Among them Dawood (a.s.) was the bearer of the divine message and prophethood. He was the youngest among his brothers. While they were unaware that it is Dawood for whom they were waiting and one who will cleanse the earth from Jaloot and his army. And the Shias of Dawood (a.s.) had learnt that he has already taken birth and reached maturity. Whereas those people used to see and meet him but they did not know that it was him.

After that one day Dawood, his brothers and their father went out to take part in the battle organized by Taloot. But Dawood (a.s.) did not accompany them saying: In what way would it help me from this aspect? The father and brothers of Dawood (a.s.) made fun of him and he began to graze the sheep belonging to his father. When the battle intensified and people faced terrible hardships, the father of Dawood (a.s.) came to him and said: Take some food and provisions for your brothers so that through it they may be able to defeat the enemies. Dawood (a.s.) was of a short stature and there was scanty hair on his head.

But from the aspect of conscience and morals he was absolutely pure. Thus when he came to the battlefield he saw that all the people of his side were close to each other and all of them had returned to their centers. When he passed by a stone it spoke up in a loud voice: "O Dawood, take me with you

and through me slay Jaloot. Indeed I have been created to kill him.” So Dawood (a.s.) picked it up and put it in his bag that he used for carrying stones when he was grazing sheep and goats. When he entered the army he found that those people considered Jaloot very great and they thought that it was no use trying to subdue him. So he said: “Why do you consider it a difficult proposition.

By Allah if I were to see him, I would slay him.” The people began to discuss about him and at last he was taken to Taloot. Taloot asked him: O young man, how much strength do you possess and how have you tested yourself? Sometime a lion attacks my flock and carries off an animal. So I used to chase the lion, catch it by its head, pry open its jaws to release my animal. Now the Almighty Allah had previously revealed to Taloot that none can slay Jaloot except one who can wear Taloot’s coat of mail with a perfect fit.

So he called for his coat of armor and when Prophet Dawood (a.s.) wore it, it fitted him perfectly. Taloot was amazed and so were the people of Bani Israel who were present at the scene. Taloot said: It is hoped that Allah will kill Jaloot through him. When it was morning and the people met him, Dawood (a.s.) said: Show Jaloot to me. When Jaloot was shown to him, he took that stone and shot it at Jaloot. It hit him between the eyes and split his head up to the brain. Jaloot crashed down from his mount.

There was a furor in the people that Dawood has killed Jaloot and in this way they made Dawood their king. Gradually the influence of Taloot waned and people gathered around Dawood (a.s.). The Almighty Allah revealed the Psalms upon him, taught him the skill of working iron and made the iron soft for him. Allah ordered the mountains and birds to sing the divine praises with Dawood (a.s.). The Almighty Allah gave him such a melodious voice that no one had ever heard such a voice. He also bestowed him the strength for the worship of God and made him His prophet in Bani Israel.

And the method of the Qaim shall also be such. The Almighty Allah will give him such a standard that it will spread among the people on its own and the Almighty will bestow it the power of speech and it will call out: O Wali of Allah, eliminate the enemies of Allah. And he shall have a sword that will be concealed in the scabbard. When it would be the time of his reappearance he will take it out and the Almighty Allah will also provide it the power of speech.

It will call out: O Wali of Allah, rise up! Because it does not behoove that you keep sitting during confrontation with the enemies of God. Thus he would arise and set out and wherever he comes across the enemies of Allah he shall slay

them. He shall enforce the divine laws and apply the prescribed penalties. And he shall judge and rule according to the divine commands.”

Regarding this narrated to me Abul Hasan Ahmad bin Thabit Dawalaini in Baghdad from Muhammad bin al-Fadl Nahvi from Muhammad bin Ali bin Abdus Samad al-Kufi from Ali bin Asim from Muhammad bin Ali bin Musa from his father from his forefathers from Husain bin Ali (a.s.) from the Messenger of Allah (S) in a lengthy traditions at the end of which he has mentioned that which I have included in the chapter of traditions of the Messenger of Allah (S) proving Nass on His Eminence, Qaim (a.s.) and (also) that he is the twelfth Imam.

After that Dawood (a.s.) wanted to appoint Sulaiman (a.s.) as his successor because Allah, the Mighty and the High had revealed to him thus. When he announced this to Bani Israel they raised a clamor that he was appointing a young man over them while there were others more advanced in age. Dawood (a.s.) summoned the leaders of Bani Israel and told them: Your talks have reached me. So show me your staffs and whosever's staff fructifies will be the master of affair after me. They said: We agree to this proposal.

Dawood (a.s.) said: Now each of you write your name on your staff. So they wrote their names on their respective sticks. Then Sulaiman (a.s.) brought his staff and wrote down his name upon it. Then all the sticks were put in a room and the door was closed. The leaders of Bani Israel kept watch (for the night). In the morning Dawood (a.s.) conducted the Morning Prayer and then stepped forward and opened the door. They took out the sticks and it was seen that all had leaves while the stick of Sulaiman (a.s.) had fructified.

So they gave it to Dawood (a.s.). Dawood (a.s.) then examined Sulaiman (a.s.) in the presence of Bani Israel and asked him: “Tell me son, what is it that gives coolness?” He replied: “Allah's forgiveness of the people and the mutual forgiveness among the people.” Dawood (a.s.) asked, “What is it that is sweet?” He replied: “Love, and it is the soul of Allah among the people.” Dawood (a.s.) laughed in joy, brought him to Bani Israel and said: “He is my successor among you after me.”

After that Sulaiman (a.s.) kept his matter confidential. He got married and kept himself away from his followers for a long time. One day his wife said: “May my parents be sacrificed on you, how perfect your habits are! How fragrant you are! And I don't find in you any trait or habit that I may dislike, except that you live depending on my father. Thus if you go to the market and with the help of Allah make effort to earn a livelihood I am sure Allah will not fail you.

Sulaiman (a.s.) said: By Allah neither have I done any work so far nor can I do anything properly. But anyway, he set out for the market and spent the whole day roaming here and there without earning anything.

At last he returned home and told his wife that he was unable to make any money. "No problem," she said, "Try again tomorrow." Again the next day he departed to the market, spent the whole day roaming about but again did not have any luck. When he returned and told his wife about it she said, "If Allah wills, something will happen tomorrow." On the third day, after walking for a long time he reached the river banks where he met a fisherman and said to him: "I can assist you in your work, after which you can pay me something." "Why not?" said the fisherman. So he began to work with the fisherman who at the end of the day paid him in kind with a couple of fishes.

He took up the fishes and thanked and praised Allah for the same. Then he cut open one of the fishes to find that it contained a jewel (ring). He took it out and pocketed it praising and thanking the Almighty. Then he cleaned up the two fishes and brought them home. His wife was much pleased and she asked him to invite her parents so that they may know that he has started earning.

So they were invited, and they arrived and began to eat with them. After the dinner Sulaiman (a.s.) asked, "Do you know who I am?" "No," they replied, "Except that we have seen nothing but goodness from you." Thus when he took up his ring in his hand the wind and birds began to move towards him and his rulership became apparent. After that he took his wife and her parents and set out for the city of Istakhar. When he reached there his followers gathered around him and began to talk about the glad tidings of his arrival. Thus the Almighty Allah brought them out from the confusion of his occultation.

When his end approached, according to Allah's command he appointed Asif bin Barkhiya as his legatee and successor. Asif therefore remained among them and the followers continued to interact with him and sought religious guidance from him. Then the Almighty Allah made Asif also go into occultation and after a considerable period brought him back to the people among whom he lived for a long time.

Finally when he bid adieu, the people asked when they shall meet again. Upon this he replied: We shall now meet at the Sirat Bridge, and then he disappeared from them according to Divine will. As a result of his occultation calamities intensified on Bani Israel and Nebuchadnezzar gained political power upon them. He used to eliminate whoever he could find and those who

managed to escape were pursued and their children and family members were made captives.

Thus he selected four persons from the family of Yahooda whom he had imprisoned, among whom Prophet Daniyal was also included and he selected Uzair from the progeny of Harun (a.s.). Since he was younger of the two he remained under his control and the other people of Bani Israel continued to suffer the worst of the tortures. The Proof of God, Prophet Daniyal (a.s.) remained a prisoner of Nebuchadnezzar for ninety years. Thus he learnt of his excellence and superiority and he came to know that Bani Israel was awaiting for his advent and uprising and that they hope for deliverance and victory at his hands.

So he ordered that he should be kept in a huge pit along with a lion so that it may make him a morsel of death, but the lion did not even go near him. After that he ordered that he should be starved to death. But the Almighty Allah sent him food and water through one of His prophets. Thus Prophet Daniyal used to fast during the days and end his fast in the evening with the food that was sent to him. During that time hardships increased on his supporters and followers, his people and those who were in anticipation of his advent and most of them, due to the excessive prolongation of occultation got deviated from their religion.

When it was time for the end of the hardships of Prophet Daniyal and his people, Nebuchadnezzar saw in dream that army after army of angels is descending from the heavens and entering the pit in which Daniyal was held. Each of them was greeting him and giving the glad tidings of deliverance and success. In the morning he was ashamed for the treatment he had meted out to Daniyal and he ordered him to be taken out from the pit. When he was brought out to him, he asked for his forgiveness for having imprisoned for crime and for having tortured him so much. After that he handed over the reins of his government to him. He was also entrusted to judge cases of litigation.

Thus the people of Bani Israel, who were in hiding so far, came out and assembled around Prophet Daniyal (a.s.) because they were sure that it was the time of deliverance and comfort. Thus Daniyal (a.s.) remained in this condition for sometime and at last departed for the eternal abode entrusting all the affairs of the kingdom to Prophet Uzair (a.s.). Now the people congregated around him and gained proximity from him. They obtained religious guidance and instructions from him.

After that the Almighty Allah kept Uzair in occultation from them for a hundred years and then made him reappear once more. The divine representatives that came after him also remained in concealment. In this way hardships increased upon Bani Israel till Yahya bin Zakariya (a.s.) took birth. He continued to grow upto the time of the declaration of his prophethood which was at the time when he was only seven years old.

He came before the people and addressed them. After extolling the praise and glorification of the Almighty he warned them of divine chastisement and he told them that the hardships faced by the righteous people were due to the sins of Bani Israel and the good end is for those who are pious. He also informed them that Jesus Christ will appear after twenty odd years. When Christ was born the Almighty Allah kept his birth a secret and his presence in concealment because when Lady Maryam conceived him she took him away from the people to a place and later Prophet Zakariya and her aunt followed her footprints and reached there.

The two of them chastised her while Maryam had already delivered the baby and she was saying: Oh, would that I had died before this, and had been a thing quite forgotten! But the Almighty Allah bestowed the power of speech to His Eminence Christ (a.s.) in order to justify Maryam and to establish the proof and evidence. When Jesus declared his mission the troubles and restrictions increased on Bani Israel and the tyrant rulers suppressed him till happened what the Almighty Allah has told us about. After that Shamoon bin Harun and other followers of Isa (a.s.) went into hiding and reached an island and began to spend their lives there.

The Almighty Allah brought out springs of potable water, created all kinds of fruits for them and also provided them with animals. Allah sent a particular type of fish towards them. It was called Qumud and had neither flesh nor bone. It consisted only of skin and blood. The honeybee was made to mount it and these fishes brought the honeybees to the Island. The bees made honeycombs on the trees of the island and soon there was plenty of honey there. Nothing about Isa (a.s.) was concealed from the people of that island.”