

Ahadith in Regards to the Ghaybah of Imam Mahdi (ajtf) Imam Ali ibn Hussain (as)

Source: Kamaaluddin wa Tamamun Ni'ma Vol 1

1 - Narrated to us Ahmad bin Muhammad bin Yahya al-Attar (r.a.): Narrated to us my father from Muhammad bin Ahmad bin Yahya bin Imran Ashari from Muhammad bin Husain bin Abil Khattab from Muhammad bin Hasan from Abi Saeed Usfoor from Amr bin Thabit from Abi Hamza that he said: I heard Ali bin Husain (a.s.) say:

“Allah, the Mighty and the High created Muhammad and Ali and eleven Imams from His great effulgence. In the spiritual form, under the light of His effulgence they worshipped Him before the creation of the creatures, glorified Allah, the Mighty and Sublime and sanctified Him and they are the Imams of guidance from Aale Muhammad (a.s.).”

2 - Narrated to us Ali bin Abdullah Warraq: Narrated to us Muhammad bin Harun Sufi from Abdullah bin Musa from Abdul Azeem bin Abdullah Hasani (r.a.): Narrated to me Safwan Ibne Yahya from Ibrahim bin Abi Ziyad from Abi Hamza Thumali from Abi Khalid Kabuli that he said:

“I came to my master, Ali bin Husain Zainul Abideen (a.s.) and said: O son of Allah’s Messenger, tell about those personalities whose obedience and love Allah has made incumbent on His servants and that after the Messenger of Allah (S) they should follow them. The Imam said: O Kankar, The ones whom Allah has made as Ulil Amr (vested with authority) are Amirul Momineen Ali Ibne Abi Talib (a.s.) and after him, Imam Hasan (a.s.), then Imam Husain (a.s.), sons of Ali Ibne Abi Talib (a.s.) till this position came to me. After that the Imam fell silent.

I said: My chief, it is narrated from Amirul Momineen (a.s.) that the earth shall never be devoid of Proof of Allah, the Mighty and Sublime upon His creatures. So who is the Imam and Divine Proof after you? He replied: My son, Muhammad and in Taurat his name is Baqir (splitter) and he will expound knowledge. He will be the Divine Proof after me. And after him his son, Ja’far who will be famous among the folks of the heavens as Sadiq. I said: My chief, why is he named Sadiq (truthful) while all of you are truthful?

He replied: My father narrated to me from his father that the Messenger of Allah (S) said: When my great grandson, Ja’far bin Muhammad bin Ali bin Husain bin Ali Ibne Abi Talib (a.s.) is born, name him Sadiq. One of his fifth descendants will be named Ja’far, who will falsely claim Imamate and attribute falsehood to the Almighty Allah. He would be Ja’far Kazzab in the view of Allah. He will claim something he is not worthy of.

He will oppose his father and be jealous of his brother. Taking undue advantage of the occultation of Divine Proof he will try to expose the secret of Allah. After that Imam Ali Ibne Husain (a.s.) cried much and then said: “As if I can see Ja’far Kazzab helping the tyrant of the time to search for the Wali of Allah. He will try to spy on him and not knowing about the birth of Imam Qaim, he will become the executor of his father’s estate and will desire that were he to gain upper hand on the Qaim he will eliminate him; and will be greedy for his inheritance, till he usurps it wrongfully.”

Abu Khalid says: I said: O son of Allah’s Messenger, is it a prediction? He replied: No, rather by Allah, it is written in the book in our possession that mentions the calamities that shall befall us after the Messenger of Allah (S). Abu Khalid says: I asked: O son of Allah’s Messenger, what will happen after that? He replied: After that there will be a long occultation of the Wali of Allah and the twelfth successor of the Messenger of Allah (S).

O Abu Khalid, during this period of occultation, those who believe in his Imamate and who await for his reappearance, they shall be better than the people of all times because Allah, the Mighty and Sublime would bestow them intelligence, understanding and recognition and for them occultation would be same as presence. Their status shall be like that of the holy warriors who fought under the command of the Messenger of Allah (S). It is they who are sincere and our true Shias. They shall call the people to the religion of Allah openly and secretly. And he said: Awaiting for the reappearance is the best worship act.”

And this tradition is also narrated to us by Ali bin Ahmad bin Musa; and Muhammad bin Ahmad Shaibani; and Ali bin Abdullah Warraq from Muhammad bin Abi Abdullah al-Kufi from Sahl bin Ziyad Adami from Abdul Azeem bin Abdullah al-Hasani (r.a.) from Safwan from Ibrahim bin Abi Ziyad from Abi Hamza Thumali from Abi Khalid Kabuli from Ali bin al-Husain (a.s.).

The author says: The mention by Zainul Abideen (a.s.) of the name of Ja’far Kazzab proves the reports about this matter. And the same thing is narrated from Abil Hasan Ali bin Muhammad al-Askari (a.s.) that he was not pleased at the birth of Ja’far and in fact he informed that Ja’far would mislead a large number of people. All this also proves the above.

Because nothing proves Imamate better than informing about the past and the future events. Like the proof of the messengership of Prophet Isa (a.s.) was that he informed the people what they ate and what they stored at home. In the same way was the case of the Holy Prophet (S). When Abu Sufyan said to himself: Has anyone done it the way I have done? I came and at once removed his hands from me.

Then I gathered a large number of people of Kanana and Habasha, then I fought with him. Perhaps I could have stopped him again. So the Holy Prophet (S) called out from his tent: O Abu Sufyan, now Allah will recompense you. This was like the proof of Prophet Isa bin Maryam (a.s.). And all such prediction made by the Imams (a.s.) prove that they are the true appointees of Allah and that it is incumbent to follow them.

And narrated to us Muhammad bin Hasan bin Ahmad bin Walid (r.a.) that: Narrated to us Saad bin Abdullah: Narrated to us Ja’far bin Muhammad bin Hasan bin Furat: Informed us Salih bin Muhammad bin Abdullah bin Muhammad bin Ziyad from his mother Fatima binte Muhammad bin Haitham known as Ibne Siyabah that she said:

“I was in the house of Abul Hasan Ali bin Muhammad al-Askari (a.s.) when Ja’far was born. I saw the family members rejoice at the birth. But when I came to Abul Hasan (a.s.) I did not see him happy at this. So I asked him: O my Sayyid, why do I see you unhappy at the birth of this child? He replied: It will become clear to you because soon he will mislead a large number of people.”

3 - Narrated to us Shareef Abul Hasan Ali bin Musa bin Ahmad bin Ibrahim bin Muhammad bin Abdullah bin Musa bin Ja’far bin Muhammad bin Ali bin Husain bin Ali Ibne Abi Talib (a.s.) that he said: Narrated to us Abu Ali Muhammad bin Hammam: Narrated to us Ahmad bin Muhammad Naufali: Narrated to us Ahmad bin Hilal from Uthman bin Isa Kilabi from Khalid bin Najih from Hamza bin Humran from his father [Humran bin Ayyan] from Saeed bin Jubair that he said: I heard the Chief of the worshippers, Ali bin Husain (a.s.) say:

“In His Eminence, Qaim (a.s.) are present similarities to seven prophets. The practice of our father, Adam, the practice of Ibrahim, the practice of Musa, the practice of Isa,

the practice of Ayyub and the practice of Muhammad (S). As for the practice of Adam and Nuh (a.s.) it is a long life. As for the similarity with Prophet Ibrahim (a.s.) it is a concealed birth and being away from the people. And from Musa it is the fear and occultation. And from Isa is that he will have discord regarding him. With Ayyub (a.s.) he shares the occurrence of triumph after difficulties. And from Muhammad (S) he will share the aspect of advent and armed uprising.”

4 - Narrated to us Muhammad bin Ali bin Bashshar Qazwini: Narrated to us Abul Faraj Muzaffar bin Ahmad: Narrated to us Muhammad bin Ja’far Kufi Asadi: Narrated to us Musa bin Imran Nakhai from his uncle Husain bin Yazid from Hamza bin Humran from his father from Saeed bin Jubair that he said: I heard the Chief of the worshippers, Ali bin Husain (a.s.) say:

“In the Qaim is present a resemblance to Nuh (a.s.), and that is a long life.”

- Narrated to us Ali bin Ahmad Daqqaq and Muhammad bin Ahmad Shaibani -May Allah be pleased with them -they said: Narrated to us Muhammad bin Abi Abdullah Kufi from Musa bin Imran Nakhai from his uncle Husain bin Yazid from Hamza bin Humran from his father Humran bin Ayyan from Saeed bin Jubair that he said: I heard the Chief of the worshippers, Ali bin Husain (a.s.) say:

“In the Qaim is present a resemblance to Nuh (a.s.), and that is a long life.”

5 - And from the same chain of narrators he said: Ali bin Husain, the Chief of the worshippers (a.s.) said:

“The Qaim from us will be such that his birth will remain concealed from the people so much that they will say (regarding Imam Hasan Askari) that: He had no issue who will rise up without having the allegiance of anyone on his neck.”

6 - Narrated to us Ahmad bin Ziyad bin Ja’far Hamadani (r.a.): Narrated to us Ali bin Ibrahim bin Hashim from his father from Bastam bin Murrah from Amr bin Thabit that he said: Ali bin Husain, the Chief of the worshippers (a.s.) said:

“To one who remains firm on our guardianship (Wilayat) during the occultation of our Qaim, Allah, the Mighty and Sublime will give the reward of a thousand martyrs of Badr and Uhad.”

7 - Narrated to us Muhammad bin Muhammad bin Isaam Kulaini (r.a.): Narrated to us Muhammad bin Yaqoob Kulaini: Narrated to us Qasim bin Alaa: Narrated to us Ismail bin Ali Qazwini: Narrated to me Ali bin Ismail from Asim bin Humaid Hannat from Muhammad bin Qais from Thabit Thumali from Ali bin Husain bin Ali Ibne Abi Talib (a.s.) that he said:

“The verses:

وَأُولَٰئِكَ نَجْزِيهِمْ أَجْرَهُمْ بِمَا عَمِلُوا ۗ وَسَيُجَنَّبُكَ اللَّهُ أَنْ يَسْجُدَ لِكُلِّ سَائِغٍ أَعْبَدَ ۗ وَإِنَّكَ إِلَىٰ رَبِّكَ رَاغِبٌ

...and the possessors of relationship have the better claim in the ordinance of Allah...1

And:

وَجَعَلَهَا كَلِمَةً بَاقِيَةً فَبِيعْقِبِهِ

And he made it a word to continue in his posterity.2

Were revealed about us. And the Imamate will remain in the progeny of Husain bin Ali (a.s.) till Judgment Day. There are two occultations for our Qaim, one of which shall be longer than the other. As for the first one, it would be for six days³, or six months or six years. And as for the second one it would be so long that most of those who have faith in this matter will turn back from their belief. Then they would not remain firm on this matter except those who have very strong faith and correct recognition, and in their hearts there is no discomfort from our decisions and those that submit to us, Ahlul Bayt (a.s.).”

8 - And from the same chain of narrators he said: Ali bin Husain (a.s.) said:

“The religion of Allah, the Mighty and Sublime is not obtained through defective intellect, invalid opinion and corrupted analogy. It is achieved through submission. Thus there is security for one who submitted to us. There is guidance for one who followed us. And one who resorted to analogy and personal opinion, he is destroyed and one who felt unconvinced by our statements and decisions, he has denied the one who revealed the seven oft repeated verses and the great Quran.”

- 1.Surah Ahzab 33:6
- 2.Surah Zukhruf 43:28
- 3.Allamah Majlisi (r.a.) says: Six days, perhaps imply different conditions of His Eminence in the period of his occultation, just as for six days no one was informed about the birth of His Eminence except very special people from his close aides. After six months his other companions were informed and then after six years, after the passing away of his respected father (a.s.), many people came to know about the matter of His Eminence. After that his special representatives appeared...