

THE QA`EM IN THE QURAN

Ghaibat of Imam Mahdi (atfs)

Extract from the book

*'Al Muhajja Fee Maa Nazala Ala Qaem Al Hujjat of
SAYYID HASHIM AL-BAHRAANI*



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GHAIBAT OF IMAM MAHDI (ATFS)

**IN HIS NAME AND BY THE HELP OF HIS LAST
HUJJAT (ATFS)**

Extract from the book

***'Al Muhajja Fee Maa Nazala Ala Qaem Al
Hujjat of SAYYID HASHIM AL-BAHRAANI***

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Ayats of Quran on Ghaibat of Imam Mahdi (atfs)

Verse 1 (Verse 3 in Al Muhajja)

وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِّنَ الْأَمْوَالِ وَالْأَنْفُسِ
وَالشَّمَرَاتِ وَبَشِيرِ الصَّابِرِينَ

And We will most certainly try you with somewhat of fear and hunger and loss of property and lives and fruits; and give good news to the patient, (2:155)

Mohammad bin Ibrahim Al-No'maani nwn as Abi Zainab, narrated from Mohammad bin Homaam, from Abdillah bin Jaafar Al-Hemyari, from Ahmad bin Hilal, from Hasan bin Mahoub, from Ali bin Re'aab, from Mohamad bin Muslim, who said:

Imam Sadiq said, "Allah will test the believers with different trial before the rising of the Qa'em."

"What are the trials?" I asked.

Imam replied:

"We shall surely try you with something of fear, and hunger, and loss of wealth, and lives, and fruits; and give glad tidings to the patient ones" (2:155) "We shall surely try you" refers to the believers; "with something of fear" refers to fear of the oppressive rulers – who will be the children of someone - in the last days of their reign; "andhunder" refers to the inflation of prices; "and loss of wealth" refers to the lack of profits business will earn; "and lives" refers to sudden death; "and fruits" refers to earning little from farming and reduction in the blessings of the harvest. "And give glad tidings to the patient ones" means (that when you see these signs), "give glad tidings" about the rising of the Qa'em.

Then Imam said, "O Mohammad! This is the TA'WEEL (hidden interpretation) of these verse and as Allah says, 'None knows its

hidden interpretation except Allah and those who are firmly rooted in knowledge' (3:7)¹

Mohammad bin Ibrahim Al-No'maani narrated from Ahmad bin Mohammad bin Sa'eed bin Oqdah, from Ahmad bin Yusuf bin Ya'qoub and Husain Al-Jo'fi from Isma'eel bin Mahran, from Hasan bin Ali bin Abi Hamza, from his father, from Ab Baseer, who said:

Imam Sadiq said:

The year before the Qa'em rises, the following will surely occur: people will experience hunger; people will face extreme fear of being killed; and people will suffer loss of wealth, life and livelihood.

Allah clearly explains this in His Book, "We shall surely try you with something of fear, and hunger, and loss of wealth, and lives, and fruits; and give glad tidings to the patient ones" (2:155)²

Abu Jaafar Mohammad bin Jarir Al-Tabari narrated from Abil Husain Mohammad bin Harun, from his father, from Abi Ali Mohammad bin Homaam, from Abdillah bin Jaafar Al-Hemyari, from Ahmad bin Hilal, from Hasan bin Mahboub, from Ali bin Re'aab, from Abi Ayyub Al-Khazzaz, from Mohammad bin Muslim, who said:

Imam Sadiq said:

There are some signs for the rising of our Qa'em.

The year before the Qa'em rises, the following will surely occur: people will experience hunger, people will face extreme fear of being killed; and people will suffer loss of wealth, life and livelihood.

Allah clearly explains this in His Book, "We shall surely try you with something of fear, and hunger, and loss of wealth, and lives, and fruits; and give glad tidings to the patient ones" (2:155)³

Ayyashi narrated through his Isnaad from Abi Hamza Al-Thomaali who said:

I asked Imam Baqir about the verse. "We shall surely try you with something of fear, and hunger" (2:155)

¹ Al-Ghaibah by No'maani 132.

² Al-Ghaibah by No'maani 132.

³ Dala'el Al-Imama 483.

Imam replied:

There will be a general hunger and there will be a specific hunger. The general hunger will take place in Shaam, but the specific hunger will be in Kufa. The hunger in Kufa will be only for the enemies of the family of Mohammad, and Allah will destroy them with starvation.

As for fear, it will be general. It will be in Shaam where people will be afraid of the rising of our Qa'em.¹

¹ Tafseer Al-Ayyashi 1:67.

Verse 2 (Verse 7 in Al Muhajja)

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ فَإِن تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِن كُنتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ
الْآخِرِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا

O you who believe! obey Allah and obey the Messenger and those in authority from among you; then if you quarrel about anything, refer it to Allah and the Messenger, if you believe in Allah and the last day; this is better and very good in the end. (4:59)

Ibn Babeweyh narrated from a group of our companions, from Mohammad bin Homaam, from Jaafar bin Mohammad bin Malik Al-fozaari, from Hasan bin Mohammad bin Soma`ah, from Ahmad bin Hareth,, from Mofadh`al bin Omar, from Yunus bin Dhubyaan, from Jabir bin Yazid Al-Jo`fi, from Jabir bin Abdillallah Al-Ansari, who said:

When the verse, “O you who believe! Obey Allah, and obey the Messenger and those vested with authority (by Allah) from among you” (4:59) was revealed, I asked the Messenger of Allah.

O Messenger of Allah! We understood Allah and His Messenger but who are “those vested with authority (by Allah)” whose obedience Allah has paired with your obedience?

The Prophet replied:

O Jabir! They are my caliphs and they are the Imams of the Muslims after me. The first one is Ali bin Abi Taleb; after him, Hasan is the Imam; after him, Husain then Ali bin Husain; then Mohammad bin Ali, who is known in the Torah as Baqir. And you O Jabir, will meet him. So when you do, convey my Salaam to him. After Mohammad bin Ali it is the truthful, Jaafar bin Mohammad; then Musa bin Jafar; then Ali bin Musa; then Mohammad bin Ali; then Ali bin Mohammad; and then Hasan bin Ali. After him, it will be the one who bears te same name

and title as mine. He is Allah’s Decisive Proof on His land and he is the Remainder of Allah on His creation.¹ He is the son of Hasan bin Ali.

Allah will achieve victory throughout His land through him. He is the one who will disappear from his Shia and his lovers for (a period of time) during which only those whose hearts Allah has tested, will stay steady in believing in his Imamate.

I (Jabir Al-Ansari) asked, “O Messenger of Allah! Will the Shia benefit from him when he is in occultation?”

The Prophet replied:

Yes! I swear to He who sent me as a prophet, that they will. They will see with his light and benefit from his Wilayat just like people benefit from the sun when it is behind the clouds.

O Jabir! This is one of the secrets of Allah which is contained in His knowledge. Do not share it except with the right people.²

¹ Remainder of Allah: the heir of the prophets and the Imams; it is also the last caliph of Allah on His land.

² Kamaal Al-Deen wa Tamaam Al-Ni`mah 1:253

Verse 3 (Verse 26 in Al Muhajja)

وَيَقُولُونَ لَوْلَا أُنزِلَ عَلَيْهِ آيَةٌ مِنْ رَبِّهِ فَقُلْ إِنَّمَا الْغَيْبُ لِلَّهِ فَاصْتَبِرُوا إِنِّي
مَعَكُمْ مِنَ الْمُنْتَظِرِينَ

And they say: Why is not a sign sent to him from his Lord? Say: The unseen is only for Allah; therefore wait-- surely I too, with you am of those who wait. (10:20).

Ibn Babeweyh narrated from Ali bin Ahmad bin Mohammad Al-Daqqaq, from Mohammad bin Abi Abillah Al-Koufi, from Musa bin `Imran Al-Nakha'ee from his uncle Husain bin Yazid from Ali bin Abi Hamza, from Yahya bin Qasem, who said:

I asked Imam Sadiq about the verse, ALIF, LAAM, MEEM. This is the Book; there is no doubt in it, (it is) a guidance for those who are pious, who believe in the unseen" (2:1-3).

Imam replied:

"Those who are pious" are the Shia of Ali. "The unseen" is the Decisive Proof who will be in hiding. The supporting evidence for this (explanation) is the following verse, "And they say: `Why is not a sign sent down to him from his Lord? Say: `Verily, the unseen is only for Allah (to know), therefore wait; verily I am with you, among those who wait" (10:20).¹

¹ Kamaal Al-Deen wa Tamaam Al-Ni'mah 2:340.

Verse 4 (Verse 87 in Al Muhajja)

فَهَلْ يَنْظُرُونَ إِلَّا السَّاعَةَ أَنْ تَأْتِيَهُمْ بَغْتَةً فَقَدْ جَاءَ أَشْرَاطُهَا فَأَنَّى لَهُمْ إِذَا
جَاءَتْهُمْ ذِكْرَاهُمْ

Do they then wait for aught but the hour that it should come to them all of a sudden? Now indeed the tokens of it have (already) come, but how shall they have their reminder when it comes on them? (47:18)

Husain bin Hamdaan Al-Khusaibi narrated from Mohammad bin Isma'eel, and Ali bin Abdillah Al-Hasani, from Abi Shu'aib Mohammad bin Baseer, from Amr bin Al-Waan, from Mohammad bin Fadhl, from Mofadh'al bin Omar, who said:

I asked my master, Imam Sadiq, "Is there a fixed time of which people are aware for the awaited Mahdi?"

Imam replied, "Allah forbids to fix a time for him."

I asked, "O my master! Why is that?"

Imam replied:

Because it is the hour that Allah mentions in the verse, "They ask you about the hour: `When is its fixed time?' Say: `Only my Lord has the knowledge. None shall manifest it at its time but He. Heavy shall it be in the heavens and the earth. It will not come to you but suddenly.' They ask you as if you were solicitous about it. Say: `Knowledge thereof is with Allah only.' But most people do not know" (7:187). Allah says in this verse that He alone knows the time of "the hour."

Allah says in (another) verse, "Do they wait for anything but the hour, that it may come on them all of a sudden? Its signs have (already) appeared. How can the reminder be of any use to them when it (the hour) has come to them?" (47:18).

Allah says in (another) verse, "The hour has come near and the moon is rent asunder: (54:1).

Allah says in (another) verse, "What shall make you know? It may be that the hour is near. Those who do not believe in it seek to hasten it, while those who believe are alert of it, and know that it is the truth.

Beware! Verily those who dispute about the hour are (wandering) far astray” (42:17-18).

I asked, “O my master! What does `disputing about the hour’ mean?”

Imam replied:

They ask, “When was he (the Qa’em) born?! Who has seen him?! Where is he?! And when will he reappear?!”

They ask all of these questions because they seek to challenge it, wondering if it is the truth, for they doubt the Will and the Power of Allah. They are those who have lost their souls in this life and in the Hereafter. And verily for the disbelievers there is an evil place of final return.

I asked, “O my master! Then will you not appoint a time for him?”

Imam replied, “O Mofadh’al! Do not (seek to) appoint a time for him, because those who appoint a time for him (claim) to be partners with Allah in His knowledge and claim that Allah has revealed His knowledge and His secrets to them.”¹

Verse 5 (Verse 96 in Al Muhajja)

وَلَا يَكُونُوا كَالَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلُ فَطَالَ عَلَيْهِمُ الْأَمَدُ فَقَسَتْ
قُلُوبُهُمْ وَكَثِيرٌ مِنْهُمْ فَاسِقُونَ

.....And that they should not be like those who were given the Book before, but the time became prolonged to them, so their hearts hardened, and most of them are transgressors. (57:16)

Ibn Babewyeh narrated from Ali bin Hatim (in writing), from Hameed bin Ziyad, from Hasan bin Ali bin Soma’ah, from Ahmad bin Hasan Al-Maithami, from Soma’ah, and others, who said:

Imam Sadiq said, “This verse was revealed about the (occultation of the) Qa’em, `They should not be like those who were given the Book before them, but long ages passed over them and their hearts were hardened, and many of them turned transgressors’ (57:16).”¹

Mohammad bin Ibrahim Al-No’maani narrated from Mohammad bin Homaam, from (Mohammad bin) Hameed bin Ziyad Al-Koufi, from Hasan bin Mohammad bin Soma’ah, from Ahmad bin Hasan Al-Maithami, from one of the companions of Imam Sadiq, who said:

Imam Sadiq said:

This verse in the Chapter of Hadid was revealed about the people (who will live) during the time of occultation, “They should not be like those who were given the Book before them, but long ages passed over them and their hearts were hardened and many of them turned transgressors” (57:16). “Long ages” refers to the long occultation.

Imam continued:

Allah addresses them by saying, “Know that Allah revives the earth (even) after it has died. We have explained to you clearly (Our) signs that you may understand” (57:17)²

¹ Al-Hidaya Al-Kubra 392.

¹ Kamaal Al-Deen wa Tamaam Al-Ni’ mah 2:668.

² Al-Ghaibah by No’maani 6.

Shaykh Al-Mufid narrated through his Isnaad from Mohammad bin Homaam, from one of the companions of Abi Abdillah Jaafar bin Mohammad, who said:

Imam Sadiq said:

This verse applies to the time of the occultation, and to no other time. "They should not be like those who were given the Book before them, but long ages passed over them and their hearts were hardened and many of them turned transgressors" (57:16). "Long ages" (in this verse) refers to the long occultation.¹

Verse 6 (Verse 101 in Al Muhajja)

قُلْ أَرَأَيْتُمْ إِنْ أَصْبَحَ مَاؤُكُمْ غَوْرًا فَمَنْ يَأْتِيكُمْ بِمَاءٍ مَّعِينٍ

Say: Have you considered if your water should go down, who is it then that will bring you flowing water? (67:30)

Ibn Babewyeh narrated from Mohammad bin Abdillah bin Muttalib Al-Shaibaani, from Mohammad bin Husain bin Hafs Al-Khath'ami Al-Koufi, from Abbad bin Ya'qoub, from Ali bin Hashim, from Mohammad bin Abdillah, from Abi Ubaidah bin Mohammad bin Ammar, from his father, from his grandfather Ammar, who said:

I was with the Messenger of Allah in one of his battles. Ali bin Abi Taleb had killed all the flag-bearers and had scattered the enemies.

After Ali killed Amr Bin Abdillah Al-Jomahi and Shaiba bin Nafi,¹ I went close to the Messenger of Allah and said, "O Messenger of Allah! Verily Ali is fighting for Allah the way one should fight for Him."

The Prophet replied:

(Yes) because he is from me and I am from him. Ali is the heir of my knowledge; he will repay my debts; he will fulfill my promises; and he is the caliph after me.

If it was for Ali, the loyal believers would not be known. Ali's war is my war, and my war is the war of Allah. Ali's peace is my peace, and my peace is the peace of Allah.

Verily Ali is the father of my two grandsons. The righteous Imams are from his backbone, and the Mahdi of this nation is one of them.

I (Ammar) said, "May I sacrifice my father and mother for you, O Messenger of Allah! Who is the Mahdi to whom you are referring?"

The Prophet replied:

O Ammar! Allah, the Most Exalted, promised me that He will make nine Imams emerge from the backbone of Husain, and the ninth one will disappear from (the eyes of) the people. This is the meaning of the

¹ Ta'weel Al-Ayaat Al-Dhahia 637.

¹ These two men were considered to be ferocious leaders of the desbelievers.

words of Allah, "Say: `Jus think. If your water were to dry up who then can bring you flowing water?" (67:30).

He (the Qa'em) will have a long occultation during which (most) people will turn away from believing in him, but (a few) will stay steady in their belief.

He will rise at the end of time and he will fill the earth with justice and equity, just as it will be filled with oppression and inequity. He will fight based on the Ta'weel of the Qur'an, just as I fought based on the TANZEEL (outer meaning) of the Qur'an.

His name is my name and he looks the most like me.

O Ammar! There will be a conspiracy after me. When that happens, follow Ali and accompany him, because Ali is with Haqq and Haqq is with him.

O Ammar! You will fight (along) with Ali (against) two groups: the NAKETHEEN (perfidious) and the QASET'EEN (apostates),¹ and you will be killed by the tyrant group.

I (Ammar) asked, "O Messenger of Allah! Will I be killed while Allah His Messenger are pleased with me?"

The Prophet replied, "Yes. (You will be killed) while Allah and I are pleased with you; and your last sustenance in this life will be a glass of milk."

Mohammad bin Ammar (Ammar bin Yasir's son) continued:

On the Day of Siffeen, Ammar went to the Commander of the Believers and said, "O brother of the Messenger of Allah! Do you give me permission to fight?"

The Commander of the Believers replied, "May Allah have mercy on you, wait (a while)."

After a while, Ammar went back to the Commander of the Believers and repeated this request. The Commander of the Believers gave him

the same answer. When Ammar went for the third time to the Commander of the Believers, he (the Imam) started to cry.

Ammar said, "O Commander of the Believers! Today is the day that the Messenger of Allah described for me."

The Commander of the Believers came down from his mule, hugged Ammar, bid farewell to him, and then said, 'O Abal Yaqz'aan! May Allah reward you with the best of rewards for supporting the Prophet and for supporting me. You were a great brother and a great companion."

Then the Commander of the Believers and Ammar both started to cry.

Ammar said:

O Commander of the Believers! I swear to Allah that I did not follow you except with insight, for I heard the Messenger of Allah say during the Battle of Khaibar:

O Ammar! There will be a conspiracy after me. When that happens, follow Ali and his party because Ali is with Haqq and Haqq is with Ali.

O Ammar! You will fight (along) with Ali (against) two groups: the Naketheen and the Qaset'een.

O Commander of the Believers! May Allah reward you with the best of rewards for supporting Islam. Verily you have advised the people, guided them, and performed all of your duties.

Then Ammar and the Commander of the Believers rode (toward the enemies).

Ammar started to fight. In the middle of the battle, he asked for some water but was told that there was no water. Then a man from among the Ansar brought some milk for Ammar.

After he (Ammar) drank a little, he said, "This is what the Messenger of Allah promised me – that my last sustenance in this life would be some milk."

Then he attacked the people and he killed eighteen men. However, two men from Shaam attacked him with spears and killed him (may Allah's mercy be on him).

¹ The NAKETHEEN refer to the enemies in the Battle of Jamal in which Ayesha fought against the Commander of the Believers. The QASET'EEN refer to the enemies in the Battle of Siffeen in which Muawiya fought against the Commander of the Believers. For more information, refer to The Glad Tidings of Mustafa for the Shia of Murtaz'a: Chapter2, Hadith 40.

At night, while the Commander of the Believers was going through the bodies of the dead, he found Ammar lying among them. He took the head of Ammar, placed it on his lap, and started to cry.

Then he recited this poem:

O death! You are not leaving me along. Relieve me (by taking me) because you have taken every one of my friends.

O death! Parting from friends is very difficult and you do not leave any lasting friendship for friends.

I see that you are looking for those whom we love and it is as if you are being guided toward (taking) them.¹

Ibn Babeweyh narrated from his father, from Saad bin Abdillah, from Ahmad bin Mohammad bin Isa, from Musa bin Qasem, from Muawiya bin Wahab Al-Bojali and from Abi Qutada Ali bin Mohammad bin Hafs, from Ali bin Jaafar, (brother of Imam Kadhimi), who said:

I asked Imam Kadhimi, "What is the Ta'weel of the verse, 'Say: 'Just think. If your water were to dry up who then can bring you flowing water?' (67:30)?"

He replied, "(It means) what will you do when you Imam is missed and you cannot see him?"²

Ali bin Ibrahim narrated from Mohammad bin Jaafar, from Mohammad bin Ahmad, from Qasem bin Alaa, from Isma'eel bin Ali Al-Fozaari, from Mohammad bin Jomhoor, from Fudhalalh bin Ayyoub, who said:

Imam Redha was asked about the verse, "Say: 'Just think. If your water were to dry up who then can bring you flowing water?' (67:30).

Imam replied, "Your water' refers to your doors (to Allah) who are the Imams. Imams are the doors between Allah and His creation. 'Who then can bring you flowing water?' means who can have the knowledge of an Imam?!"³

¹ Kifayat Al-Athar 120. Tafseer Al-Borhan 8:81.

² Kamaal Al-Deen wa Tamaam Al-Ni'mah 2:360. Al-Ghaibah by No'mani 92.

³ Tafseer Al-Qummi 2:379.

Shaykh Al-Kulayni narrated from Ali bin Mohammad, from Sahl bin Ziyad, from Musa bin Qasem bin Muawiya Al-Bojali, from Ali bin Jaafar, who said:

I asked Imam Kadhimi, "What is the Ta'weel of the verse, 'Say: 'Just think. If your water were to dry up who then can bring you flowing water?' (67:30)?"

He (the Imam) replied, "(It means) when your Imam is hidden from you, then who can bring a new Imam for you?!"¹

¹ Al-Kafi 1:330. Ta'weel Al-Ayaat Al-Dhahira 683.

Verse 7 (Verse 110 in Al Muhajja)

فَلَا تُقْسِمُ بِالْخُنُوسِ الْجَوَارِ الْكُنُوسِ

*But nay! I swear by the stars, That run their course (and) hide themselves,
(81:15-16).*

Shaykh Al-Kulayni narrated from a group of our companions, from Saad bin Abdillah, from Ahmad bin Hasan, from Omar bin Yazid, from Hasan bin Rabee' Al-Hamdaani, from Mohammad bin Is'haaq, from Osaid bin Tha'laba, from Um Hani, who said:

I met with Imam Baqir and I asked him about the verse, "I call to witness the orbiting stars, those that run on and then disappear" (81:15-16).

Imam replied, "(O Um Hani!) 'Orbiting star' is the Imam who will disappear in the year two hundred and sixty¹ and people will not know where he is. But then he will reappear like a shooting star on a dark night."

Then Imam added, "O Um Hani! You will be delighted if you live long enough to see this."²

¹ Year two hundred and sixty is the year of the Martyrdom of Imam Hasan Al-Askari.

² Al-Kafi 1:341. Al-Ghaiba by No'maani 75. Ta'weel Al-Ayaat Al-Dhahira 744.

Verse 8 (Verse 111 in Al Muhajja)

لَتَرْكَبُنَّ طَبَقًا عَنْ طَبِقٍ

That you shall most certainly enter one state after another. (84:19).

Ibn Babeweyh narrated from Moz'affar bin Jaafar bin Moz'affar Al-Alawy, from Jaafar bin Mohammad bin Mas'oud and from Haydar bin Mohammad Al-Samarqandi, from Mohammad bin Mas'oud, from Jibraeel bin Ahamd, from Musa bin Jaafar Al-Baghadai, from Hasan bin Mohammad Al-Sairafi, from Hanan bin Sadeer, from his father, who said:

Imam Sadiq said, "Our Qa'em will have a lengthy occultation."

I (Sadeer) asked, "O son of the Messenger of Allah! Why is that?"

Imam replied:

(This is) because Allah has forbidden everything but applying the traditions of the (previous) prophets in the occultation of the Qa'em. O Sadeer! It is imperative for the occultation to be fulfilled, for Allah says, "You shall certainly pass through one state after another" (84:19), which means passing through the traditions of the previous (nations).¹

¹ Kamaal Al-Deen wa Tamaam Al-Ni'mah 2:480.

Verse 9 (Verse 120 in Al Muhajja)

إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَّصُوا بِالحَقِّ وَتَوَّصُوا بِالصَّبْرِ

Except those who believe and do good, and enjoin on each other truth, and enjoin on each other patience. (103:1-3).

Ibn Babeweyh narrated from Ahmad bin Harun Al-Faami and from Jaafar bin Mohammad bin Masrur and from Ali bin Husain bin Shadhuweyh Al-Mo'addab, from Mohammad bin Abdillah bin Jaafar bin Jami' Al-Hemyari, from his father, from Mohammad bin Husain bin Ziyad Al-Zayyat, from Ibn Abi Al-Khattab Al-Daqqaq, from Mohammad bin Sinaan, from Mofadh'al bin Omar who said:

I asked Imam Sadiq about the words of Allah in the verse, "By the time, verily man is in loss" 9103:1-2).

Imam replied:

"The time" refers to the time of rising of the Qa'em, and "man" refers to our enemies.

"Save those who believe" (103:3) refers to those who believe in our signs.

"And do good deeds" (103:3) refers to comforting the brothers.

"And exhort one another to truth" (103:3) refers to the Imamate,

"And exhort one another to endurance" (103:3) refers to the period of (occultation).¹

¹ Kamaal Al-Deen Wa Tamaam Al-Ni'mah 2:656

Verse 10 (Verse 1 of appendix in Al Muhajja)

قَالَ إِنَّ اللّهَ مُبْتَلِيكُمْ بِنَهَرٍ

..... Surely Allah will try you with a river..... (2:249).

Mohammad bin Ibrahim Al-No'maani narrated from Ali bin Husain, from Mohammad bin Yahya Al-Att'ar, from Mohammad bin Hasan Al-Raazi, from Mohammad bin Ali Al-Koufi, from Abdil Rahman bin Abi Hashim, from Ali bin Abi Hamza, from Abi Baseer, who said:

Imam Sadiq said, "The companions of Talut¹ were tested by a stream, for Allah says, 'Verily Allah will try you by a stream' (2:249) and the companions of the Qa'em will be tried similarly."²

¹ For more information, refer to 2:247 of the Holy Qur'an

² Al-Ghaibah by No'maani 316.