

## Has disappearance of imam "Mahdi" [AS] been predicted in Shia authentic narratives?

### Description:

Narratives about occultation of imam "Mahdi" [AS] have said two kinds of occultation for him. Question is that if these narratives are authentic or not? Please answer this question by quoting valid narratives.

### Response:

According to researches, narratives regarding occultation of hadrat "Mahdi" [AS] are split into two parts:

First group of narratives have said two types of occultation {short and long} for him.

Second group of narratives is about his long occultation.

And remarkable point in these two groups of narratives is that there are authentic narratives in both of them and these narratives are successive, that's why their document doesn't need to be studied but since in the text of question, quoting authentic narratives in this matter has been asked, we'll study the document of one narrative from each group and overlook studying the document of other narratives avoiding of wasting time.

But before quoting these narratives, we say the words of Shia scholars about the validity of these narratives:

#### 1: "Muhammad ibn Abraham Nu'mani" {died: 971 AD}

He's one of great Shia scholars, after writing narratives about occultation of imam "Mahdi" [AS] in his book, he writes:

هذه الأحاديث التي يذكر فيها أن للقائم (عليه السلام) غيبتين أحاديث قد صحت عندنا بحمد الله، وأوضح الله قول الأئمة (عليهم السلام) وأظهر برهان صدقهم فيها،

The validity of narratives that say there are two kinds of occultation for imam "Mahdi" [AS] has been proved to us. Almighty god made clear the words and reason of Shia imams about occultation of imam "Mahdi" [AS].

"Al-Nu'mani" – Occultation – p 179

## 2: Sheikh Saduq {died: 991 AD}

He writes:

وأنه قد غاب كما جاءت الاخبار في الغيبة فإنها جاءت مشهورة متواترة وكانت الشيعة تتوقعها وتترجها كما ترجون بعد هذا من قيام القائم عليه السلام بالحق وإظهار العدل . ونسأل الله عز وجل توفيقا وصبرا جميلا برحمته.

Imam "Mahdi" [AS] is disappeared; as there are narratives about his occultation which are well-known and successive, Shias believe that he'll arise and fill the world with justice.

"Al-Saduq" - Kamal al-din wa tamam al-ni'ma – p 94

## 3: "Abu al-Hasan al-Irbali"

He says that narratives about occultation of imam "Mahdi" [AS] successive:

وكان الخبر بغيته ثابتا قبل وجوده ، وبدولته مستفيضا قبل غيبته، وهو صاحب السيف من أئمة الهدى عليهم السلام ، والقائم بالحق والمنتظر لدولة الايمان وله قبل غيبتان ، أحدهما أطوال من الأخرى ، كما جاءت بذلك الاخبار

"Al-Irbali" – Kashf al-ghummah fi Ma'rifa al-a'immah – vol. 3,p 244

## 4: Allameh "Helli"

وكان الخبر بغيته ثابتا قبل وجوده وبدولته مستفيضا قبل غيبته وهو صاحب السيف من أئمة الهدى عليهم السلام والقائم بالحق المنتظر لدولة الايمان وله قبل قيامه غيبتان : إحداهما أطول من الأخرى كما جاءت بذلك الاخبار...

"Al-Helli" – Al-Mustajad men Kitab al-Irshad – p 232

So, to Shia scholars, narratives regarding imam Mahdi's occultation are authentic and successive.

Another important point is that all infallibles, from messenger of Allah [PBUH] to imam "Hasan Askari" [AS] have said narratives about imam Mahdi's occultation after his birth and Shia scholars have quoted them in their books.

Late "Qutb Ravandi" writes:

وقد أخبر بغيته رسول الله صلى الله عليه وآله ثم أمير المؤمنين عليه السلام ثم الحسن ثم الحسين ثم علي بن الحسين ، ثم محمد بن علي ، ثم جعفر بن محمد ، ثم موسى بن جعفر ، ثم علي بن موسى ، ثم محمد بن علي ، ثم علي بن محمد ، ثم الحسن ابن علي صلوات الله عليهم أجمعين.

Messenger of Allah [PBUH], commander of the faithful Ali [a.s], imam "Hasan" [a.s], imam "Husain" [a.s], "Ali ibn al-Husain" until imam "Hasan Askari" [a.s] have notified about imam Mahdi's [a.s] occultation.

"Al-Ravandi" – al-Khara'ij wa al-Jara'ih – vol. 2, p 953

In this writing we mention to some of narrative said by infallibles about imam Mahdi's occultation:

### **First group of narratives: two kinds of occultation for imam "Mahdi":**

1: imam "Sadiq" [a.s]: "authentic document"

Late "Kulayni" quotes from imam "Sadiq" [a.s] with authentic document that hadrat "Mahdi" [a.s] will have two kinds occultation, short and long:

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنِ ابْنِ مَحْبُوبٍ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ لِلْقَائِمِ عِبْتَانِ إِحْدَاهُمَا فَصِيرَةٌ وَالأُخْرَى طَوِيلَةٌ الْعَيْبَةُ الأُولَى لَا يَعْلَمُ بِمَكَانِهِ فِيهَا إِلاَّ خَاصَّةٌ شِيعَتِهِ وَالأُخْرَى لَا يَعْلَمُ بِمَكَانِهِ فِيهَا إِلاَّ خَاصَّةٌ مَوَالِيهِ.

There are two types of occultation for "Qa'im", one of the short and another will be long, in first occultation, no one knows his position; unless his particular Shias and during second occultation, no one knows his position; unless his particular servants.

"Al-Kulayni" – Al-Usool- vol. 1, p 340

**Studying the document of narrative:**

**1: "Muhammad ibn Yahya Al-Attar":**

"Najashi" says: he was elder of Shias and was their prominent figure. He's trustworthy and has quoted many narratives:

شيخ أصحابنا في زمانه، ثقة، عين، كثير الحديث...

"Al-Najashi" – Rijal – p 353

**2: "Muhammad ibn al-Husain abi al-Khattab":**

"Najashi" says: he's been dignified scholar amongst Shia scholars. He's quoted many narratives and is trustworthy, he had good compilations and his narratives are reliable:

جليل من أصحابنا، عظيم القدر، كثير الرواية، ثقة، عين، حسن التصانيف، مسكون إلي روايته...

"Al-Najashi" – Rijal – p 334

And Sheikh "Saduq" says that he's reliable:

كوفي، ثقة.

"Al-Tusi" – Rijal – p 379

**3: "Hasan ibn Mahboub":**

Sheikh "Tusi" says that he's from "Kufa" and reliable, he was very dignified:

كوفي، ثقة. وكان جليل القدر، يعد في الأركان الأربعة في عصره.

"Al-Tusi" – al-Fihrest – p 96

#### 4: "Ishaq ibn Ammar ibn Hayyan al-Sabati"

Sheikh "Tusi" knows his trustworthy:

إسحاق بن عمار، ثقة، له كتاب.

"Al-Tusi" – Rijal – p 331

#### 2: Imam Sadiq' [a.s] narrative:

Another narrative that has stated two types of occultation for imam "Mahdi" [a.s] has been quoted from imam "Sadiq" [a.s]:

حَدَّثَنَا مُحَمَّدُ بْنُ مُحَمَّدِ بْنِ عِصَامِ الْكَلْبِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ حَدَّثَنَا مُحَمَّدُ بْنُ يَعْقُوبَ الْكَلْبِيِّ قَالَ حَدَّثَنَا الْقَاسِمُ بْنُ الْعَلَاءِ قَالَ حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَلِيٍّ الْقَزْوِينِيُّ قَالَ حَدَّثَنِي عَلِيُّ بْنُ إِسْمَاعِيلَ عَنْ عَاصِمِ بْنِ حُمَيْدِ الْحَنَاطِ عَنْ مُحَمَّدِ بْنِ قَيْسٍ عَنْ ثَابِتِ الثَّمَالِيِّ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ بْنِ عَلِيٍّ بْنِ أَبِي طَالِبِ عَلِيٍّ عَلَيْهِ السَّلَامُ أَنَّهُ قَالَ فِينَا نَزَلَتْ هَذِهِ الْآيَةُ وَ أَوْلُوا الْأَرْحَامِ بَعْضُهُمْ أَوْلَى بِبَعْضٍ فِي كِتَابِ اللَّهِ وَ فِينَا نَزَلَتْ هَذِهِ الْآيَةُ وَ جَعَلَهَا كَلِمَةً بَاقِيَةً فِي عَقِبِهِ وَ الْإِمَامَةُ فِي عَقِبِ الْحُسَيْنِ بْنِ عَلِيٍّ بْنِ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ إِلَى يَوْمِ الْقِيَامَةِ وَ أَنْ لِلْقَائِمِ مِنَّا عِبْتَيْنِ إِحْدَاهُمَا أَطْوَلُ مِنَ الْأُخْرَى أَمَّا الْأُولَى فَسِنَةٌ أَبَامِ أَوْ سِنَةٌ أَشْهُرٍ أَوْ سِتُّ سِنِينَ وَ أَمَّا الْأُخْرَى فَطَوَّلُ أَمَدِهَا حَتَّى يَرْجِعَ عَنْ هَذَا الْأَمْرِ أَكْثَرُ مَنْ يَقُولُ بِهِ فَلَا يَثْبُتُ عَلَيْهِ إِلَّا مَنْ قَوِيَ يَعِينُهُ وَ صَحَّتْ مَعْرِفَتُهُ وَ لَمْ يَجِدْ فِي نَفْسِهِ حَرَجًا مِمَّا قَصَيْنَا وَ سَلَّمَ لَنَا أَهْلَ الْبَيْتِ.

"Thabit al-Thamali" has quoted from imam "Sajjad" [a.s] who said: verse of "The near kinsmen deserve one another (in inheritance). Allah has knowledge of all things. {Surah Al-Anfal, verse 75} has been revealed about us and this verse: "He made this an abiding word among his descendants, in order that they would return".{Surah Az-Zukhruf, verse, 28} is about imamate in descendent of "Husain" [a.s] until day of resurrection and was sent down about us. And indeed, there are two types of occultation for our "Qa'im" {Mahdi} that one of them is longer than another one, first one lasts six days or six months or six years and second one will last long until many of those who believe in it change their mind. and no one will

believe it until the end unless those who have strong certain and have correct knowledge and obey what we order and surrender to us "Ahl al-Bayt".

"Al-Saduq" – Kamal al-Din wa Tamam al-Ni'mah – vol. 1, p 324

### 3: Imam Baqir's [a.s] narrative

"Nu'mani", the owner of "Occultation" book, has quoted many narratives in this regard. He's quoted from imam "Baqir" [a.s] that hadrat "Mahdi" [a.s] has two types of occultation:

حدثنا أحمد بن محمد بن سعيد، قال: حدثنا علي بن الحسن، قال: حدثنا عبد الرحمن بن أبي نجران، عن علي بن مهزيار، عن حماد بن عيسى، عن إبراهيم بن عمر اليماني، قال: سمعت أبا جعفر (عليه السلام) يقول: إِنَّ لِصَاحِبِ هَذَا الْأَمْرِ عَيْنَيْنِ وَسَمِعْتُهُ يَقُولُ لَا يَقُومُ الْقَائِمُ وَلَا أَحَدٌ فِي عُنُقِهِ بَيْعَةٌ.

"Abraham ibn Umar al-Yamani" says: I heard from imam "Baqir" [a.s] who said: "Indeed, imam "Mahdi" has two kinds of occultation.

"Al-Nu'mani" – Occultation – vol. 3, p 176

### 4: imam Sadiq's [a,s] narrative:

In another narrative from imam "Sadiq" [a.s], two kinds of occultation for imam "Mahdi" [a.s] has been mentioned:

وَ أَخْبَرَنَا أَحْمَدُ بْنُ مُحَمَّدِ بْنِ سَعِيدٍ قَالَ حَدَّثَنَا الْقَاسِمُ بْنُ مُحَمَّدِ بْنِ مُحَمَّدِ بْنِ الْحَسَنِ بْنِ حَارِمٍ مِنْ كِتَابِهِ قَالَ حَدَّثَنَا عُثَيْبُ بْنُ هِشَامٍ عَنْ عَبْدِ اللَّهِ بْنِ جَبَلَةَ عَنْ إِبْرَاهِيمَ بْنِ الْمُسْتَنَبِيرِ عَنِ الْمُفَضَّلِ بْنِ عُمَرَ الْجُعْفِيِّ عَنْ أَبِي عَبْدِ اللَّهِ الصَّادِقِ عَلَيْهِ السَّلَامُ قَالَ إِنَّ لِصَاحِبِ هَذَا الْأَمْرِ عَيْنَيْنِ إِحْدَاهُمَا تَطُولُ حَتَّى يَقُولَ بَعْضُهُمْ مَاتَ وَ بَعْضُهُمْ يَقُولُ قُتِلَ وَ بَعْضُهُمْ يَقُولُ ذَهَبَ فَلَا يَبْقَى عَلَيَّ أَمْرُهُ مِنْ أَصْحَابِهِ إِلَّا نَفَرٌ يَسِيرٌ لَا يَطَّلِعُ عَلَيَّ مَوْضِعَهُ أَحَدٌ مِنْ وَلِيِّي وَ لَا غَيْرِهِ إِلَّا الْمَوْلَى الَّذِي يَلِيَّ أَمْرًا.

"Mufazzal ibn Umar al-Ju'fi" has quoted from imam "Sadiq" [a.s]: hadrat "Mahdi" [a.s] has two types of occultation that one of them will last too long that some will say: he's dead, some other say: he's been killed and some other say: he's gone. So, just a few of his companions

will have steady belief in him and no one -including friends and enemies- don't know where he is unless the one who does imam's affairs.

At the end, the owner of book writes:

This single narrative would be enough about occultation if even no other narrative had been quoted in this regard.

"Al-Nu'mani" – Occultation – vol. 5, p 176

### 5: imam Sadiq's narrative:

Late "Kulayni" quotes from imam "Sadiq" [a.s] in "Al-Kafi" book:

٢٠ مُحَمَّدُ بْنُ يَحْيَى وَ أَحْمَدُ بْنُ إِدْرِيسَ عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْكُوفِيِّ عَنِ عَلِيِّ بْنِ حَسَّانَ عَنِ عَمِّهِ عَبْدِ الرَّحْمَنِ بْنِ كَثِيرٍ عَنْ مُفَضَّلِ بْنِ عُمَرَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ لِصَاحِبِ هَذَا الْأَمْرِ غَيْبَتَانِ إِحْدَاهُمَا يَرْجِعُ مِنْهَا إِلَيَّ أَهْلُهُ وَالْأُخْرَى يُقَالُ هَلَكَ فِي أَيِّ وَادٍ سَلَكَ فَلْتُ كَيْفَ نَصْنَعُ إِذَا كَانَ كَذَلِكَ قَالَ إِذَا ادَّعَاهَا مُدَّعٍ فَاسْأَلُوهُ عَنْ أَشْيَاءَ يُحِبُّ فِيهَا مِثْلَهُ.

"Mufazzal ibn Umar" says: I heard from imam "Sadiq" [a.s] who said: hadrat "Mahdi" [a.s] has two types of occultation, in their first one, he returns to his family. And in another one, people say: he was perished. I said: what do we do if it happens? Imam said: whenever someone claims to be imam, ask him questions that he responds like imam {if he doesn't answer correctly, he's not imam}

"Kulayni" – al-Usool – vol. 1, p 341

Narratives of this group are numerous.

### Second group: narratives about long occultation of imam "Mahdi" [a.s]

Another group of narratives have said one type of occultation in general and it means imam Mahdi's [a.s] long occultation. There are so many narratives in this regard as well:

1: messenger of Allah's [PBUH] narrative {authentic document}

In this authentic narrative, messenger of Allah [PBUH] has told us about imam Mahdi's [a.s] occultation and has restated that his occultation is in a way that people will get perplexed:

حَدَّثَنَا أَبِي وَ مُحَمَّدُ بْنُ الْحَسَنِ وَ مُحَمَّدُ بْنُ مُوسَى الْمُتَوَكِّلُ رَضِيَ اللَّهُ عَنْهُمْ قَالُوا حَدَّثَنَا سَعْدُ بْنُ عَبْدِ اللَّهِ وَ عَبْدُ اللَّهِ بْنُ جَعْفَرِ الْحَمِيرِيُّ وَ مُحَمَّدُ بْنُ يَحْيَى الْعَطَّارُ جَمِيعاً قَالُوا حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدِ بْنِ عَيْسَى وَ إِبْرَاهِيمُ بْنُ هَاشِمٍ وَأَحْمَدُ بْنُ أَبِي عَبْدِ اللَّهِ الْبَرْقِيُّ وَ مُحَمَّدُ بْنُ الْحُسَيْنِ بْنِ أَبِي الْخَطَّابِ جَمِيعاً قَالُوا حَدَّثَنَا أَبُو عَلِيٍّ الْحَسَنُ بْنُ مَحْبُوبِ السَّرَّادِ عَنْ دَاوُدَ بْنِ الْحُصَيْنِ عَنْ أَبِي بَصِيرٍ عَنِ الصَّادِقِ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ آبَائِهِ عَلَيْهِمُ السَّلَامُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

الْمَهْدِيُّ مِنْ وُلْدِي اسْمُهُ اسْمِي وَكُنْيَتُهُ كُنْيَتِي أَشْبَهَ النَّاسِ بِي خَلْقاً وَ خُلُقاً تَكُونُ لَهُ عَيْبَةٌ وَ حَيْرَةٌ حَتَّى تَضِلَّ الْخَلْقُ عَنْ أَدْيَانِهِمْ فَعِنْدَ ذَلِكَ يُقْبَلُ كَالشَّهَابِ النَّاقِبِ فَيَمْلَأُهَا قِسْطاً وَ عَدْلًا كَمَا مَلَأَتْ ظُلماً وَ جَوْرًا.

Messenger of Allah [PBUH] said: "Mahdi" is one of my children and has the same name and nickname as me. He's like me in terms of both appearance and attitude more than anyone. His occultation confuses people, even people leave their religion I that time, then, he'll appear and fill the world with justice while it's filled with oppression.

"Al-Saduq" – Kamal al-Din wa Tamam al-Ni'mah – vol. 1, p 287

This narrative proves several things:

- 1: hadrat "Mahdi" [a.s] is from the descendent of messenger of Allah [PBUH].
- 2: he'll have long occultation and during this period some people will leave their religion and get astray due to lack of believing in messenger of Allah's [PBUH] talks.
- 3: hadrat "Mahdi" [a.s] in such time.
- 4: in terms of attitude and appearance, he's the most similar person to messenger of Allah [PBUH].

**Studying the document of narrative:**

**1: "Ali ibn Husain al-Babawayh"**



He's amongst the Fuqaha' and scholars of "Qom" province and is reliable, "Najashi" says about him:

شيخ القميين في عصره ومتقدمهم، وفقههم، وثقتهم...

"Al-Najashi" – Rijal – p 261

## 2: "Muhammad ibn al-Hasan ibn Furoukh al-Saffar"

"Najashi" says: amongst scholars of "Qom", he was dignified, reliable and higher than others, his had less missing:

كان وجهها في أصحابنا القميين، ثقة، عظيم القدر، راجحاً، قليل السقط في الرواية.

## 3: "Sa'd ibn Abdullah al-Ash'ari"

"Najashi" says that he's big scholars, Faqih, prominent figure amongst Shia:

شيخ هذه الطائفة وفقهها ووجهها....

"Al-Najashi" – Rijal – p 177

And Sheikh "Tusi" also says that he was dignified and trustworthy.

جليل القدر، ثقة.

"Al-Fihrist" – p 135

## 4: "Muhammad ibn al-Husain abi al-Khattab":

"Najashi" says: he's been dignified amongst Shia scholars and is very respectable. He's quoted many narratives and is trustworthy and was prominent figure. He's had good compilations and his narratives are reliable:

جليل من أصحابنا، عظيم القدر، كثير الرواية، ثقة، عين، حسن التصانيف، مسكون إلي روايته...

"Al-Najashi" – Rijal – p 334

And Sheikh "Tusi" says: he's from "Kufa" and reliable:

"Al-Tusi" – Rijal – p 379

#### 5: "Hasan ibn Mahboub":

Sheikh "Tusi" says that he's from "Kufa", reliable and very respectable:

كوفي، ثقة. وكان جليل القدر، يعد في الأركان الأربعة في عصره.

Al-Fihrist – p 96

#### 6: "Dwud ibn al-Hasin":

داود بن حصين الأسدي: مولاهم، كوفي، ثقة.

"Al-Najashi" - Rijal – p 159

#### 7: "Abu Basi Asadi":

He's one of companions of consensus and Shia scholars believe that if a narrative with authentic document leads to him, that'll be authentic, "Najashi" says about him:

يحيى بن القاسم، أبو بصير الأسدي، وقيل أبو محمد: ثقة، وحيه...

He's been trustworthy, dignified and the elder of his tribe.

"Najashi" – Rijal – p 441

Thus, document of this narrative is authentic.

Above narrative has been quoted via "Jabir ibn Abdullah Ansari" as well:

حَدَّثَنَا جَعْفَرُ بْنُ مُحَمَّدٍ بْنِ مَسْرُورٍ رَضِيَ اللَّهُ عَنْهُ قَالَ حَدَّثَنَا الْحُسَيْنُ بْنُ مُحَمَّدٍ بْنِ عَامِرٍ عَنْ  
عَمِّهِ عَبْدِ اللَّهِ بْنِ عَامِرٍ عَنْ مُحَمَّدِ بْنِ أَبِي عُمَيْرٍ عَنْ أَبِي جَمِيلَةَ الْمُفَضَّلِ بْنِ صَالِحٍ عَنْ جَابِرِ بْنِ  
يَزِيدَ الْجُعْفِيِّ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ الْأَنْصَارِيِّ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ الْمَهْدِيُّ  
مِنْ وُلْدِي اسْمُهُ اسْمِي وَ كُنْيَتُهُ كُنْيَتِي أَشَبَّهُ النَّاسَ بِي خَلْقًا وَ خُلُقَاتِكُونُ بِهِ عَيْبَةٌ وَ  
خَيْرَةٌ تَصِلُ فِيهَا الْأُمَّمُ ثُمَّ يُغَيَّبُ كَالشَّهَابِ النَّاقِبِ يَمْلُؤُهَا عَدْلًا وَ قِسْطًا كَمَا مَلِئْتُ جَوْرًا وَ ظُلْمًا.

“Jabir ibn Abdullah Ansari” quotes from messenger of Allah [PBUH] who said: “Mahdi” is one of children. He’s the same name and nickname as me. He’s the most similar person to me in terms of appearance and behavior, there will be occultation for him, during that time nations will go astray then, he’ll appear like piercing flame and fill the earth with justice while it’s filled with oppression.

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## 2: messenger of Allah’s [PBUH] narrative:

In another narrative Prophet Muhammad [PBUH] has notified from imam Mahdi’s occultation and knows it as divine secrets and kind of test for believers:

حَدَّثَنَا مُحَمَّدُ بْنُ مُوسَى بْنِ الْمُتَوَكِّلِ رَضِيَ اللَّهُ عَنْهُ قَالَ حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي عَبْدِ اللَّهِ الْكُوفِيُّ قَالَ حَدَّثَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ الْبَرْمَكِيُّ عَنْ عَلِيِّ بْنِ عُثْمَانَ عَنْ مُحَمَّدِ بْنِ الْفَرَاتِ عَنْ تَابِتِ بْنِ دِينَارٍ عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَا طَالِبُ عِ إِمَامٌ أُمَّتِي وَ خَلِيفَتِي عَلَيْهَا مِنْ بَعْدِي وَ مِنْ وَ لِدِهِ الْقَائِمُ الْمُنْتَظَرُ الَّذِي يَمْلَأُ اللَّهُ بِهِ الْأَرْضَ عَدْلًا وَ قِسْطًا كَمَا مَلَأْتَ حَوْرًا وَ ظُلْمًا وَ الَّذِي بَعَثَنِي بِالْحَقِّ بِشِيرًا إِنَّ النَّبِيِّنَ عَلَيَّ الْقَوْلِ بِهِ فِي زَمَانٍ غَيْبَتِهِ لَأَعَزُّ مِنَ الْكِبْرِيَةِ الْأَحْمَرِ فَقَامَ إِلَيْهِ جَابِرُ بْنُ عَبْدِ اللَّهِ الْأَنْصَارِيُّ فَقَالَ يَا رَسُولَ اللَّهِ وَ لِلْقَائِمِ مِنْ وَ لِدِكَ غَيْبَةٌ قَالَ إِي وَ رَبِّي وَ لِيُمَجِّصَ اللَّهُ الَّذِينَ آمَنُوا وَ يَمْحَقَ الْكَافِرِينَ يَا جَابِرُ إِنَّ هَذَا الْأَمْرَ أَمْرٌ مِنْ أَمْرِ اللَّهِ وَ سِرٌّ مِنْ سِرِّ اللَّهِ مَطْوِيُّ عَنْ عِبَادِ اللَّهِ فَإِيَّاكَ وَ الشُّكَّ فِيهِ فَإِنَّ الشُّكَّ فِي أَمْرِ اللَّهِ عَزَّ وَ جَلَّ كُفْرٌ.

“Ibn Abbas” quotes from messenger of Allah [PBUH] who said: after me, “Ali ibn abi Talib” is the imam of nation and my caliph for people and “Qa’im” who will fill the earth with justice as it’s filled with oppression is one of his children and swear to god! Those who will keep their belief during his occultation are rare, then “Jabir ibn Abdullah Ansari” rose and said: is the “Qa’im” who will disappear one of your children? Prophet [PBUH] said: Yes he is, swear to god. During that occultation believers are known and infidels will perish, O “Jabir”! This matter is amongst divine secrets, don’t doubt about it that doubting about almighty god’s affair is blasphemy.

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### 3: commander of the faithful's [a.s] narrative:

Hadrat "Ali ibn abiTalib" restates that imam "Mahdi" [a.s] has long occultation. Sheikh "Saduq" quotes:

حَدَّثَنَا مُحَمَّدُ بْنُ أَحْمَدَ الشَّيْبَانِيُّ رَضِيَ اللَّهُ عَنْهُ قَالَ حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرِ الْكُوفِيِّ قَالَ حَدَّثَنَا سَهْلُ بْنُ زِيَادِ الْأَدَمِيِّ قَالَ حَدَّثَنَا عَبْدُ الْعَظِيمِ بْنُ عَبْدِ اللَّهِ الْحَسَنِيُّ رَضِيَ اللَّهُ عَنْهُ عَنْ مُحَمَّدِ بْنِ عَلِيِّ بْنِ مُوسَى بْنِ جَعْفَرِ بْنِ مُحَمَّدِ بْنِ عَلِيِّ بْنِ الْحُسَيْنِ بْنِ عَلِيِّ بْنِ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ عَنْ أَبِيهِ عَنْ أَبِيهِ عَنْ أَبِيهِ عَنْ أَبِيهِ عَنْ أَبِيهِ قَالَ لِقَائِمٍ مَنَا غَيْبُهُ أَمَدًا طَوِيلًا كَأَنِّي بِالشَّيْعَةِ يَجُولُونَ جَوْلَانَ النَّعَمِ فِي غَيْبَتِهِ يَطْلُبُونَ الْمَرْعَى فَلَا يَجِدُونَهُ إِلَّا فَمَنْ تَبَتَ مِنْهُمْ عَلَيَّ دِينَهُ وَ لَمْ يَفْسُقْ قَلْبُهُ لَطُولِ أَمَدِ غَيْبَةِ إِمَامِهِ فَهُوَ مَعِيَ فِي دَرَجَتِي يَوْمَ الْقِيَامَةِ ثُمَّ قَالَ عَلَيْهِ السَّلَامُ إِنَّ الْقَائِمَ مَنَا إِذَا قَامَ لَمْ يَكُنْ لِأَحَدٍ فِي غَيْبِهِ بَيْعَةٌ فَلِذَلِكَ تَخْفَى وَوَلَادَتُهُ وَ يَغِيبُ شَخْصَهُ.

"Abd al-Azim ibn Abdullah Hasani" has quoted from imam "Jawad" [a.s] who has quoted from his father that commander of the faithful [a.s] said: there is an occultation for our "Qa'im" that will last long, as if I see Shias who roam like livestock and seek pasture during his occultation but can't find it. Be aware! Each one of them who keep their religion and don't doubt about him due to his long occultation will be with me on the day of resurrection.

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### 4: Imam Husain's [a.s] narrative:

۳ حَدَّثَنَا أَحْمَدُ بْنُ زِيَادِ بْنِ جَعْفَرِ الْهَمْدَانِيِّ قَالَ حَدَّثَنَا عَلِيُّ بْنُ إِبْرَاهِيمَ بْنِ هَاشِمٍ عَنْ أَبِيهِ عَنْ عَبْدِ السَّلَامِ بْنِ صَالِحِ الْهَرَوِيِّ قَالَ أَخْبَرَنَا وَكَيْعُ بْنُ الْجَرَّاحِ عَنِ الرَّبِيعِ بْنِ سَعْدٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ سَلِيطٍ قَالَ قَالَ الْحُسَيْنُ بْنُ عَلِيِّ بْنِ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ مَنَا اثْنَا عَشَرَ مَهْدِيًّا أَوْلَهُمْ أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ بْنُ أَبِي طَالِبٍ وَ آخِرُهُمُ النَّاسِعُ مِنْ وُلْدِي وَ هُوَ الْإِمَامُ الْقَائِمُ بِالْحَقِّ يُحْيِي اللَّهُ بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا وَ يُظَهِّرُ بِهِ دِينَ الْحَقِّ عَلَيَّ الدِّينِ كُلِّهِ وَ لَوْ كَرِهَ الْمُشْرِكُونَ لَهُ غَيْبَةٌ يَرْتَدُّ فِيهَا أَقْوَامٌ وَ يَثْبُتُ فِيهَا عَلَيَّ الدِّينِ آخَرُونَ فَيُؤَدُّونَ وَ يُقَالُ لَهُمْ مَتَى هَذَا الْوَعْدُ إِنْ كُنْتُمْ صَادِقِينَ أَمَا إِنَّ الصَّابِرَ فِي غَيْبَتِهِ عَلَيَّ الْأَذَى وَ التَّكْذِيبَ بِمَنْزِلَةِ الْمُجَاهِدِ بِالسِّيفِ بَيْنَ يَدَيِ رَسُولِ اللَّهِ.

“Abd al-Rahman Salit” says: “Husain ibn Ali ibn abi Talib” [a.s] said: we have twelve “Mahdi”. First one is commander of the faithful [a.s] and last one is my ninth child and he’s “Qa’im” and almighty god will revive the earth by him after it dies and reveals the religion and make him to win over all of them and there is long occultation for him during that time, some will leave their religion and some will keep their religion and suffer and they’re told: when this promise will be fulfilled, if you’re right. Be aware! Those who wait during his occultation are like those who fought along with messenger of Allah [PBUH].

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### 5: imam Sajjad’s [a.s] narrative:

Imam Sajjad [a.s] says: hadrat “Mahdi” [a.s] has Prophets’ traditions [PBUH]:

حَدَّثَنَا الشَّرِيفُ أَبُو الْحَسَنِ عَلِيُّ بْنُ مُوسَى بْنِ أَحْمَدَ بْنِ إِبْرَاهِيمَ بْنِ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ مُوسَى بْنِ جَعْفَرِ بْنِ مُحَمَّدِ بْنِ عَلِيِّ بْنِ الْحُسَيْنِ بْنِ عَلِيِّ بْنِ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ قَالَ حَدَّثَنَا أَبُو عَلِيٍّ مُحَمَّدُ بْنُ هَمَّامٍ قَالَ حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ التَّوْقَلِيُّ قَالَ حَدَّثَنَا أَحْمَدُ بْنُ هِلَالٍ عَنْ عُثْمَانَ بْنِ عِيسَى الْكِلَابِيِّ عَنْ خَالِدِ بْنِ نَجِيحٍ عَنْ حَمْرَةَ بْنِ حُمْرَانَ عَنْ أَبِيهِ حُمْرَانَ بْنِ أَعْيَنَ عَنْ سَعِيدِ بْنِ جُبَيْرٍ قَالَ سَمِعْتُ سَيِّدَ الْعَابِدِينَ عَلِيَّ بْنَ الْحُسَيْنِ عَلَيْهِ السَّلَامُ يَقُولُ فِي الْغَائِمِ مِثْلَ سُنَنِ مِنَ الْأَنْبِيَاءِ سُنَّةٌ مِنْ أَبِيْنَا آدَمَ عَلَيْهِ السَّلَامُ وَ سُنَّةٌ مِنْ نُوحٍ وَ سُنَّةٌ مِنْ إِبْرَاهِيمَ وَ سُنَّةٌ مِنْ مُوسَى وَ سُنَّةٌ مِنْ عِيسَى وَ سُنَّةٌ مِنْ أَيُّوبَ وَ سُنَّةٌ مِنْ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ فَأَمَّا مِنْ آدَمَ وَ نُوحٍ فَطُولُ الْعُمُرِ وَ أَمَّا مِنْ إِبْرَاهِيمَ فَخَفَاءُ الْوِلَادَةِ وَ اعْتِزَالُ النَّاسِ وَ أَمَّا مِنْ مُوسَى فَالْخَوْفُ وَ الْغَيْبَةُ وَ أَمَّا مِنْ عِيسَى فَاخْتِلَافُ النَّاسِ فِيهِ وَ أَمَّا مِنْ أَيُّوبَ فَالْفَرْجُ بَعْدَ الْبَلْوَى وَ أَمَّا مِنْ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ فَالْخُرُوجُ بِالسَّيْفِ.

“Saed ibn Jubayr” says: I heard from imam “Sajjad” [a.s] who said: there is tradition from seven Prophets in “Qa’im”, tradition from our father “Adam” and tradition from “Noah”, “Abraham”, “Moses”, “Jesus”, “Jacob” and “Muhammad” [PBUH], tradition from “Adam” and “Noah” is his long life and tradition from “Abraham” is his secret birth and being away from people, and tradition from “Moses” is his occultation and tradition from “Jesus” is people’s difference about him and tradition from “Jacob” is his appearance after problems and his tradition from “Muhammad” [PBUH] is arising with sword.

**6: imam Sadiq's [a.s] narrative:**

In a narrative, imam "Sadiq" [a.s] has said about imam Mahdi's long occultation and knows it kind of test for people in apocalypse:

حَدَّثَنَا أَبِي وَ مُحَمَّدُ بْنُ الْحَسَنِ رَضِيَ اللَّهُ عَنْهُمَا قَالَا حَدَّثَنَا سَعْدُ بْنُ عَبْدِ اللَّهِ وَ عَبْدِ اللَّهِ بْنُ جَعْفَرِ الْجَمِيرِيِّ وَ أَحْمَدُ بْنُ إِدْرِيسَ جَمِيعاً قَالُوا حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدِ بْنِ عَيْسَى وَ مُحَمَّدُ بْنُ الْحُسَيْنِ بْنِ أَبِي الْخَطَّابِ وَ مُحَمَّدُ بْنُ عَبْدِ الْجَبَّارِ وَ عَبْدِ اللَّهِ بْنُ عَامِرِ بْنِ سَعْدِ الْأَشْعَرِيِّ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي نَجْرَانَ عَنْ مُحَمَّدِ بْنِ الْمُسَاوِرِ عَنِ الْمُفَضَّلِ بْنِ عُمَرَ الْجَعْفِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ سَمِعْتُهُ يَقُولُ إِيَّاكُمْ وَ التَّنْوِيهَ أَمَا وَ اللَّهُ لَيُعَيِّنَنَّ إِمَامَكُمْ سَنِيناً مِنْ دَهْرِكُمْ وَ لَتَمَحْضَنَّ حَتَّى يَقَالَ مَاتَ أَوْ هَلَكَ بِأَيِّ وَادٍ سَلَكَ وَ لَتَدَمَعَنَّ عَلَيْهِ عُيُونُ الْمُؤْمِنِينَ وَ لَتَكْفُونَ كَمَا تُكْفَى السُّغْنُ فِي أَمْوَاجِ الْبَحْرِ وَ لَا يَنْجُو إِلَّا مَنْ أَخَذَ اللَّهُ مِيثَاقَهُ وَ كَتَبَ فِي قَلْبِهِ الْإِيمَانَ وَ أَيْدَهُ بِرُوحٍ مِنْهُ وَ لَتُرْفَعَنَّ اثْنَا عَشْرَةَ رَايَةً مُشْتَبِهَةً لَا يُدْرِي أَيُّ مِنْ أَيِّ قَالَ فَبَكَيْتُ فَقَالَ لِي مَا يُبْكِيكَ يَا أَبَا عَبْدِ اللَّهِ فَقُلْتُ وَ كَيْفَ لَا أَبْكِي وَ أَنْتَ تَقُولُ اثْنَا عَشْرَةَ رَايَةً مُشْتَبِهَةً لَا يُدْرِي أَيُّ مِنْ أَيِّ فَكَيْفَ تَصْنَعُ قَالَ فَتَطَّرَ إِلَيَّ شَمْسٌ دَاخِلَةٌ فِي الصُّغَّةِ فَقَالَ يَا أَبَا عَبْدِ اللَّهِ تَرَى هَذِهِ الشَّمْسَ قُلْتُ نَعَمْ قَالَ وَ اللَّهُ لَأَمْرُتَا أَبَيَّنُّ مِنْ هَذِهِ الشَّمْسِ.

"mufazzal ibn Umar al-Ju'fi" says: I heard from imam "Sadiq" [a.s] who said: afraid of "Tanwiyah" {those who believe in Yazdan and Ahriman}, swear to god, your imam will be absent part of his life and you'll be tested {by his occultation} until they say that he's dead or perished and eyes of believers shed tear for him and no one will survive unless those whom god has taken guardianship pledge from them and has put faith in their heart. The he said: O "Aba Abdullah"! Do you see this sun? I said: Yes I do. He said: the matter of our imamate is clearer than this sun.

**7: imam kazim's [a.s] narrative:**

- حَدَّثَنَا أَحْمَدُ بْنُ زِيَادِ بْنِ جَعْفَرِ الْهَمْدَانِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ حَدَّثَنَا عَلِيُّ بْنُ إِبْرَاهِيمَ بْنِ هَاشِمٍ عَنْ أَبِيهِ عَنْ أَبِي أَحْمَدَ مُحَمَّدِ بْنِ زِيَادِ الْأَزْدِيِّ قَالَ: سَأَلْتُ سَيِّدِي مُوسَى بْنَ جَعْفَرٍ عَلَيْهِ السَّلَامُ عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ «وَأَسْبَغَ عَلَيْكُمْ نِعْمَهُ ظَاهِرَةً وَبَاطِنَةً» (لقمان/٢٠) فَقَالَ عَلَيْهِ السَّلَامُ:

النِّعْمَةُ الظَّاهِرَةُ الْإِمَامُ الظَّاهِرُ وَالْبَاطِنَةُ الْإِمَامُ الْغَائِبُ فَقُلْتُ لَهُ وَيَكُونُ فِي الْأَيَّامِ مَنْ يَغِيبُ قَالَ نَعَمْ يَغِيبُ عَنْ أَبْصَارِ النَّاسِ شَخْصُهُ وَلَا يَغِيبُ عَنْ قُلُوبِ الْمُؤْمِنِينَ ذِكْرُهُ وَهُوَ الثَّانِي عَشَرَ مِنَّا يُسَهِّلُ اللَّهُ لَهُ كُلَّ عَسِيرٍ وَيُدَلِّلُ لَهُ كُلَّ صَعْبٍ وَيُظَهِّرُ لَهُ كُلَّ كُنُوزِ الْأَرْضِ وَيُقَرِّبُ لَهُ كُلَّ بَعِيدٍ وَيُبَيِّرُ بِهِ كُلَّ جَبَّارٍ عَنِيدٍ وَيُهْلِكُ عَالِي يَدِهِ كُلَّ شَيْطَانٍ مَرِيدٍ ذَلِكَ ابْنُ سَيِّدَةِ الْإِمَاءِ الَّذِي تَخْفَى عَالِي النَّاسِ وَلِدَاتُهُ وَلَا يَجِلُّ لَهُمْ تَسْمِيَّتُهُ حَتَّى يُظَهِّرَهُ اللَّهُ عَزَّ وَجَلَّ فَيَمْلَأَ الْأَرْضَ قِسْطًا وَعَدْلًا كَمَا مَلَأَتْ جَوْرًا وَظُلْمًا.

“Muhammad ibn Ziyad al-Azdi” says: I asked my master “Muhammad ibn Musa” about the interpretation of this divine verse:

أَلَمْ تَرَوْا أَنَّ اللَّهَ سَخَّرَ لَكُمْ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَأَسْبَغَ عَلَيْكُمْ نِعْمَهُ ظَاهِرَةً وَبَاطِنَةً

Do you not see how Allah has subjected to you all that is in the heavens and the earth, and lavished on you His visible and unseen favors?

Surah Luqman, verse 20

He said: visible favor is seen imam and unseen favor is absent imam. I said: is there anyone amongst Shia imams who disappears?

Yes there is. People can't see him but his remembrance will remain in believers' heart and he's the twelfth imam. almighty will make any difficult matter easy to him and reveals earth treasures to him and makes any far thing close to him and destroy all stubborn oppressors by him and perish any unruly devil by him, he's the son of the leader of maids whom people don't know he was born until almighty god makes him appear and he'll fill the earth by justice as it's filled by oppression.

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**8: Imam Reza's [a.s] narrative:**

٧- حَدَّثَنَا أَحْمَدُ بْنُ زِيَادِ بْنِ جَعْفَرِ الْهَمْدَانِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ حَدَّثَنَا عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ الرَّيَّانِ بْنِ الصَّلْتِ قَالَ: قُلْتُ لِلرِّصَا عَلَيْهِ السَّلَامُ: أَنْتَ صَاحِبُ هَذَا الْأَمْرِ؟

فَقَالَ أَنَا صَاحِبُ هَذَا الْأَمْرِ وَ لِكَيْتِي لَسْتُ بِالَّذِي أَمَلُوهَا عَدْلًا كَمَا مِلْتُ جَوْرًا وَكَيْفَ أَكُونُ ذَلِكَ عَلَيَّ مَا تَرَى مِنْ صَعْفِ بَدَنِي وَإِنَّ الْقَائِمَ هُوَ الَّذِي إِذَا خَرَجَ كَانَ فِي سِنِّ الشُّيُوخِ وَمَنْظَرِ الشُّبَّانِ قَوِيًّا فِي بَدَنِهِ حَتَّى لَوْ مَدَّ يَدَهُ إِلَيَّ أَعْظَمَ شَجَرَةَ عَلَيَّ وَجَهَ الْأَرْضِ لَقَلَعَهَا وَلَوْ صَاحَ بَيْنَ الْجِبَالِ لَتَدَكَّدَكَتْ صُخُورُهَا يَكُونُ مَعَهُ عَصَا مُوسَى وَخَاتَمُ سُلَيْمَانَ عَلَيْهِ السَّلَامُ ذَلِكَ الرَّابِعُ مِنْ وُلْدِي يُعَيِّبُهُ اللَّهُ فِي سِتْرِهِ مَا شَاءَ ثُمَّ يُظْهِرُهُ فَيَمْلَأُ بِهِ الْأَرْضَ قِسْطًا وَعَدْلًا كَمَا مِلْتُ جَوْرًا وَظُلْمًا.

“Al-Rayyan ibn Salt” says: I said to imam “Reza” [a.s]: are you “Sahib al-Amr”? he said: Yes I’m, but not that “Sahib al-Amr” who will fill the earth with justice as it’s filled with oppression and how can I be that “Sahib al-Amr” while you see my weak body but “Qa’im” is the one who has high age when he appears but has youth appearance and is strong so that when he touches the biggest tree of the earth, it’ll be rooted out and if he shouts between mountains, they will collapse. He has Moses’s [a.s] cane and Solomon’s [a.s] ring. He’s my fourth child. Almighty god hides him and makes him appear whenever he wants until he fills the earth with justice while it’s filled with oppression.

“Al-Saduq” – Kamal al-Din wa Tamam al-Ni’mah – p 376

### 9: imam Askari’s [a.s] narrative:

حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدِ بْنِ يَحْيَى الْعَطَّارُ رَضِيَ اللَّهُ عَنْهُ قَالَ حَدَّثَنَا سَعْدُ بْنُ عَبْدِ اللَّهِ قَالَ حَدَّثَنَا مُوسَى بْنُ جَعْفَرِ بْنِ وَهْبِ الْبَغْدَادِيِّ قَالَ سَمِعْتُ أَبَا مُحَمَّدٍ الْحَسَنَ بْنَ عَلِيٍّ عَلَيْهِ السَّلَامُ يَقُولُ كَأَنِّي بِكُمْ وَ قَدْ اخْتَلَفْتُمْ بَعْدِي فِي الْخَلْفِ مِنِّي أَمَا إِنَّ الْمُقَرَّبَ بِالْأَيْمَةِ بَعْدَ رَسُولِ اللَّهِ صِ الْمُنْكَرِ لَوْلَايَ كَمَنْ أَقَرَّ بِجَمِيعِ أَنْبِيَاءِ اللَّهِ وَ رُسُلِهِ ثُمَّ أَنْكَرَ نُبُوَّةَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ الْمُنْكَرِ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ كَمَنْ أَنْكَرَ جَمِيعَ أَنْبِيَاءِ اللَّهِ لِأَنَّ طَاعَةَ آخِرِنَا كَطَاعَةَ أَوْلَانَا وَ الْمُنْكَرِ لِآخِرِنَا كَالْمُنْكَرِ لِأَوْلَانَا أَمَا إِنَّ لَوْلَايَ غَيْبَةٌ يَرْتَابُ فِيهَا النَّاسُ إِلَّا مَنْ عَصَمَهُ اللَّهُ عَزَّ وَ جَلَّ.

“Musa ibn Ja’far Wahab Baghdadi” says: I heard from imam “Hasan Askari” [a.s] who said: it seems like that after me you’ll differ about my successor. Be aware! Anyone who admits to the imamate of imams after messenger of Allah [PBUH] but denies the imamate of my son, is like



someone who admits to all prophets and messengers of Allah but denies prophetic mission of Prophet "Muhammad" [PBUH] and denier of messenger of Allah [PBUH] is like the one who denies all messengers of Allah; because obeying our last one is as necessary as obeying our first one and know that there is occultation for my son that all people will doubt during that occultation unless those who are kept by god.

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There are numerous narratives in this regard that we said some of them.

**Conclusion:**

According to authentic narratives, all infallibles [a.s] have notified from short and long occultation of imam "Mahdi" [a.s] and important point is that his Shias and lovers should keep their belief during his occultation and wait for his appearance, the time that justice is served across the world by his order.

**Good luck.**