

Section Eighteen

The traditions that indicate he is the fourth descendant of Imam Abū I-`ṣasan `Alī b. Mūsā al-Riḍā, peace be on him

Comprised of 111 traditions

554. Kamāl al-dīn¹: Narrated to us Aḥmad b. Ziyād b. Ja`far al-Hamdānī, may Allah be satisfied with him, from `Alī b. Ibrāhīm b. Ḥishim, from `Alī b. Ma`bad, from al-Ḥusayn b. Khālid, that (Imam) `Alī b. Mūsā al-Riḍā, peace be on him, said: “He who does not restrain from sins (man lā wara`a lahū), has no religion. He who does not practice dissimulation (al-taqiyya) does not have faith. Surely, the most honorable of you before Allah is the one who practices dissimulation (taqiyya) the most.”

He was asked, “O Son of Allah’s Messenger! Until when [should one practice dissimulation]?” He replied, “Until the appointed time and that is the day of the emergence of the Qā’im from us Ahl al-Bait. Whoever abandons dissimulation before the emergence of our Qā’im is not from us.” He was asked, “O Son of Allah’s Messenger! Who is the Qā’im from you Ahl al-Bait?” He answered: “The fourth from my descendants; the son of the Master of the Maids. Through him, Allah will purify the earth from every injustice and sanctify it from all unfairness. He is the one about whose birth people will have doubts. He will have an occultation before his appearance. When he reappears, the earth will radiate with his light [or with the light of its Lord] and the scales of justice will be set up amongst the people.

Then no one will oppress another. He is the one whom the earth will be in his possession (yūsūwā lahu al-arḍ). He will not have a shadow. He is the one for whom an announcer will call out from the skies—that will be heard by all the inhabitants of the earth—‘Know that Allah’s Proof (qūjjat Allah) has reappeared at the House of Allah, so follow him because truth is with him and in him.’ This is [the meaning of] the saying of Allah, Mighty and Majestic be He, ‘If We want, We will send upon them a sign from the sky, then their necks will bend before it in humility.’²

555. Kamāl al-dīn³: Narrated to us Aḥmad b. Ziyād Ja`far al-Hamdānī, may Allah be satisfied with him, from `Alī b. Ibrāhīm, from his father, from al-Rayyān b. al-Ṣalt who said:

I asked (Imam) al-Riḍā, peace be on him, “Are you the master (مَالِكٌ) of this affair?” He replied, “I am the master of this affair but I am certainly not the one who will fill it [i.e. the earth] with justice just as it will be filled with injustice. How can I be he while you are seeing the weakness of my body and the Qā’im is the one who reappears and he will be old in age but young in appearance. His body will be so strong that if he stretches his hand towards the greatest tree on earth, he will uproot it and if he shouts between the mountains, their boulders will fall down. He will have with him the staff of Moses and the ring of Solomon. He is the fourth from my descendants. Allah will hide him in His veils as long as He wishes. Then, He will make him appear and [through him] he will fill the earth with fairness and justice just as it will be filled with injustice and unfairness.”

556. Kamāl al-dīn⁴: Narrated to us Aḥmad b. Ziyād b. Ja`far al-Hamdūnī, may Allah be satisfied with him, from `Alī b. Ibrāhīm, from his father, from `Abd al-Salām b. Ḥabīb al-Harawī, from Dībil b. `Alī al-Khuzay`ī who said:

I recited the poem I had composed for my master, (Imam) `Alī b. Mūsā al-Riḍā, peace be on him, which starts with the following line:

The schools for learning [Quranic] verses have become empty of recitations

The places of revelation have been abandoned

When I reached to the following section:

The reappearance of an Imam is inevitable

He will rise in the Name of Allah and with His blessings

He will separate for us the truth from the falsehood

And he will reward as well as punish

(Imam) al-Riḍā, peace be on him, started crying violently, then raised his head towards me and said, “O Khuzay`ī! The Holy Spirit (Ruh al-Qudus) spoke these two lines through your tongue. Do you know who this Imam is and when he will rise?” I replied, “No, my master, but I have heard of the emergence of an Imam from amongst you who will purify the earth from corruption and fill it with justice [just as it will be filled with injustice].”

He answered, “O Dībil! The Imam after me is my son Muḥammad, after Muḥammad, his son `Alī, after `Alī his son al-Ḥasan, and after al-Ḥasan, his son al-Ḥujjat al-Qā’im. He is the awaited one during his occultation and the obeyed one when he appears. If only one day remains from the [end of the] world, Allah, Mighty and Majestic be He, will prolong that day until he emerges and fills it with justice, just as it will be filled with injustice. As for the [question of] when?

Then, [answering this question] is determining the time [of his question]. My father has narrated to me from his father, from his forefathers, peace be on them, that the Messenger of Allah, Allah's blessings be on him and his family, was asked, 'O Messenger of Allah! When will the Q̄im from your seed (al-dhurriya) emerge?' He replied, 'His example is like that of the Hour [i.e. Judgment day] about which [the Holy Quran says], "No one can reveal its time except Him. It is heavy in the skies and the earth. It will not come to you but suddenly." ⁵'

The traditions with the following numbers also show the aforementioned concept: 242–308, 558–571, 608, 641, 786–807, 859, 973, and 1230

1. Kam̄l al-d̄n, vol. 2, chap. 35, pp. 371–372, no. 5; Kif̄yat al-athar, chap. 36, pp. 274–275, no. 1; Far̄id al-sim̄ain, chap. 61, pp. 336–337, no. 590; Yan̄b̄' al-mawadda, chap. 78, p. 448, and chap. 94, p. 489; Bīr al-anw̄r, vol. 52, chap. 28, pp. 322–325, no. 29; Ithb̄t al-hud̄t, vol. 3, chap. 32, pp. 477–478, sect. 5, no. 172; Īm al-war̄, chap. 2, sect. 2.

2. Quran 26:4.

3. Kam̄l al-d̄n, vol. 2, chap. 35, p. 376, no. 7; Īm al-war̄, chap. 2, sect. 2; Kashf al-ghumma, vol. 2, p. 542, with the difference that he has added this to its end: "As if I am seeing them while they are extremely hopeless. Then, a call will be heard which will be heard from far like it is heard from near. It will be a mercy for the worlds and a punishment for the unbelievers." Apparently, this is a part of another tradition altogether—that being the third tradition from the aforementioned chapter of Kam̄l al-d̄n; Ithb̄t al-hud̄t, vol. 3, chap. 32, p. 478, no. 173.

4. Kam̄l al-d̄n, vol. 2, chap. 35, pp. 372–373, no. 6; Kif̄yat al-athar, chap. 36, pp. 275–277, no. 2; Far̄id al-sim̄ain, vol. 2, pp. 337–338, no. 191; al-It̄qf bi Ḳubb al-ashraf, chap. 5, p. 62; Yan̄b̄' al-mawadda, chap. 80, p. 454; 'Uȳn akhb̄r al-Rīqqa, vol. 2, pp. 269–270, no. 35; Īm al-war̄, chap. 7, sect. 4; Bīr al-anw̄r, vol. 51, chap. 8, p. 154, no. 4.

5. Quran 7:187.

Source URL:

<https://www.al-islam.org/selected-narrations-about-twelfth-imam-volume-2-lutfullah-safi-golpaygani/saction-eighteen#comment-0>