

Section Thirty-Eight

The traditions that indicate he will take revenge on the enemies of Allah, the enemies of His Messenger, and the enemies of the Imams, peace be on them

Comprised of thirteen traditions

683. Dal'īl al-imāma¹: `Alī b. Hibat-Allah informed me, from Abū Ja`far Muḥammad b. `Alī b. al-Ḥusayn b. Mūsā al-Qummī, from `Alī b. Aḥmad b. Mūsā b. Muḥammad al-Daqqīq and Muḥammad b. Muḥammad b. `Iḥḥīm, from Muḥammad b. Ya`qūb, from al-Qāsim b. al-`Alī, from Ismā`īl al-Fazrī, from Muḥammad b. Jumhūr al-`Ammī, from ibn Abī Najrān, from someone he mentioned, from Abū `Amza Thābit b. Dīnār al-Thumālī who said:

I asked Abū Ja`far Muḥammad al-Baqir, peace be on him, “O Son of Allah’s Messenger! Why was `Alī, peace be on him, given the title of Amīr al-Mu`minīn (the Leader of the Believers) while no one before him had this title and it is not permissible for anyone to have this title after him?” He answered, “Because he is the source of knowledge and from him knowledge must be taken and not from anyone except him.”

I asked, “Why is his sword called Dhī l-Faqr?” He said, “Because he didn’t strike anyone from the people of the world with it but that his family and children lost him [in this world] and he lost Paradise in the hereafter.” I said, “O Son of Allah’s Messenger! Are not all of you the risers with the truth?” He answered, “When my grandfather al-Ḥusayn, peace be on him, was martyred, the angels cried and wailed and said, ‘Our God! Are you going to pardon the one who has killed Your chosen one and the son of Your chosen one and the best one from Your creation?’

So Allah revealed to them, ‘Calm down, O My angels! [I swear] by My Might and My Majesty, I will certainly take revenge on them even after some time passes.’ Then, the Imams from the descendants of al-Ḥusayn were revealed for them. The angels rejoiced because of this and saw one of them standing (qā'imān) and praying. Allah, Glorified be He, said, ‘I will take revenge on them through [the one] that is standing (al-Qā'im).’”

684. Al-Amrī²: Informed us Muḥammad b. Muḥammad, from Abū I-ḥasan Aḥmad b. Muḥammad b. al-ḥasan b. al-Walīd, from his father, from Muḥammad b. al-ḥasan al-ḥaffar, from Muḥammad b. `Uбайд, from `Alī b. Asbāḥ, from Saif b. `Umaira, from Muḥammad b. Ḥumrān, from (Imam) Abū `Abd-Allah, peace be on him, who said:

When the events about Imam al-ḥusayn, peace be on him, occurred, the angels cried to Allah, the Exalted, “O Lord! [You stand aside] and they do this with al-ḥusayn, Your chosen one and the son of Your Prophet?” So Allah showed them the figure of the Qa'im, peace be on him, and said, “Through him I will take revenge on those who oppressed him.”

685. Ghaybat al-Nu'mān³: Muḥammad b. Hammām, from Ja`far b. Muḥammad b. Malik, from Isḥāq b. Sinān, from `Uбайд b. Kharrīja, from `Alī b. `Uthmān, from furat b. Aḥnaf, from Abū `Abd-Allah Ja`far b. Muḥammad, from his forefathers, peace be on them, who said:

The (river) Euphrates overflowed during the reign of Amr al-Mu'minān, peace be on him. He and his two sons—al-ḥasan and al-ḥusayn, peace be on them—mounted and passed by a village. The [villagers] said, “`Alī has come to drive away the water.” `Alī, peace be on him, answered, “By Allah, I and these two sons of mine will be martyred. Then, Allah will send a person from my descendants in the end of times who will avenge our blood (yuḥlibu dimānā). He will go in occultation so that the people of deviation will be separated [from the real believers]. [It will continue for so long] until an ignorant will say, ‘The family of Muḥammad are unimportant for Allah.’”

The following traditions also establish the above concept: 109, 255, 258, 266, 270, 293, 305, 424, 432, and 515.

¹. Dalā'il al-imāma, chap. “Ma`rifat wujūb al-Qa'im . . .”, p. 239, no. 14; `Ilal al-sharḥi, chap. 129, p. 160, no. 1, similar to it, through his chain of narrators from al-Thumālī. After “Don't all of you rise with the truth?” he writes: “He replied, ‘Yes.’ I asked, ‘Then why is the Qa'im called the Qa'im (the one who will rise)?’ (To the end of the tradition)”;

². Al-ḥusaynī, Al-Amrī, vol. 2, p. 33; Biḥār al-anwār, vol. 45, chap. 41, p. 221, no. 3.

³. Ghaybat al-Nu'mān, chap. 10, pp. 140–141, no. 1.

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