

## Section Twelve

The traditions that indicate he is from the descendants of (Imam) `Alī b. al-ʿusayn Zain al-ʿabidin, peace be on him

Comprised of 197 traditions

542. Amr al-Shaykh<sup>1</sup>: A group informed us from Abū I-Mufaḥḥal, from Abū `Abd-Allah Ja`far b. Muḥammad b. al-ʿasan al-ʿAlawī al-ʿusaynī, from Abū Naṣr Aḥmad b. `Abd al-Mun`im b. Naṣr al-ʿaidawī, from ʿusayn b. Shaddād al-Ju`fī, from his father Shaddād b. Rushaid, from `Amr b. `Abd-Allah b. Hind al-Jamalī, from (Imam) Abū Ja`far Muḥammad b. `Alī, peace be on him, who said:

When Fāṭima—the daughter of `Alī b. Abū Ḥabīb, peace be on him—observed her nephew, Imam `Alī b. al-ʿusayn, peace be on him, constantly worshipping, she approached Jubayr b. `Abd-Allah b. `Amr b. ʿizīm al-Anṣarī and said to him, “O companion of Allah’s Messenger! Surely, we have some rights which you are obliged to fulfill for us. One of our rights is that when you see one of [the Imams] from us straining himself while striving [in the way of Allah], then you should remind him of Allah and invite him to save his soul. Such is the present state of `Alī b. al-ʿusayn, the remnant of his father al-ʿusayn. His nose has become wounded and the skin of his forehead, palms, and knees have become coarse and thick because of constant worship.”

So, Jubayr b. `Abd-Allah went to (Imam) `Alī b. al-ʿusayn’s house and [saw Imam] Abū Ja`far Muḥammad b. `Alī standing there with some other boys from the Banū-Hāshim. Jubayr stared at him and said, “The way you walk is like that of the Messenger of Allah, Allah’s blessings be on him and his family, [and your features] resemble his features. Who are you, son?” He replied, “I am Muḥammad b. `Alī b. al-ʿusayn.”

On hearing this, Jubayr cried and said, “By Allah! You are truly the splitter (bāqir) of knowledge. Come near me, may my father be sacrificed for you!” So, [Imam Abū Ja`far] went near him and Jubayr opened the front of [Abū Ja`far’s] shirt, placed his hand on his chest and kissed it then put his own cheek and his face on [his chest] and said, “I bring you greetings (salām) from your great-grandfather, the

Messenger of Allah, Allah's blessings be on him and his family, who ordered me to do what I just did.

He said to me, 'You will live [a long life] and will continue to survive until you meet from my descendants the one whose name is [Abū Ja`far] Muḥammad. He will truly split knowledge.' He further informed me, 'You will live until you become blind and he will be the one who will give you back your sight.'"

Then, Jābir said to him, "Seek permission from your father for me." (Imam) Abū Ja`far, peace be on him, went to his father and informed him about what had happened and said, "There is an old man at the door whom behaved with me in such and such manner." [Imam al-Sajjīd], replied, "O son! He is Jābir b. `Abd-Allah al-Anṣarī. Amongst all the children, did he only say these things to you and behave with you in this particular manner?" [Imam Abū Ja`far, peace be on him], replied, "Yes." He said, "We are from Allah. Surely, he did not intend anything bad for you . . ."

Then, he allowed Jābir to enter. [When Jābir entered], he found the Imam in his prayer-niche whilst excessive worship had worn him out. The Imam stood up and asked Jābir about his conditions then made him sit next to him. Jābir turned to him and said, "O Son of Allah's Messenger! Do you not know that indeed Allah, the Exalted, has created Paradise for you and for those who love you and He has created Hell for those who have hatred towards you and enmity against you? Why have you obliged yourself to perform such [a straining worship]? (Imam) `Alī b. al-Ḥusayn, peace be on him, said, 'O Companion of the Messenger of Allah! Don't you know that Allah had forgiven the past and future faults of my grandfather—the Messenger of Allah—and yet he did not stop striving (for Allah)? And he, may my father and my mother be sacrificed for him, continued worshipping until his shinbone and feet became swollen? He was asked, 'Why do you do this whilst Allah has forgiven your past and future sins?' He had replied, 'Should I not be a thankful servant?'"

Jābir looked at Imam `Alī b. al-Ḥusayn, peace be on him, and saw that he could not convince him to ease his efforts and fatigue, so he said, "O Son of Allah's Messenger! Please save yourself. Surely, you belong to a family through whom calamities are warded off, hardships are removed, and the sky pours its rain." The (Imam) replied, "O Jābir! I will continue to be on the path of my parents—Allah's blessings be on them—and mourn them until I meet them." Jābir turned to those who were present and said, "By Allah, none from the children of the Prophets can be found who are like `Alī b. al-Ḥusayn except Yūsuf b. Ya`qub. By Allah, the seed (dhurriyya) of `Alī b. al-Ḥusayn, peace be on him, are superior to the seed of Yūsuf b. Ya`qub. From them is the one who will fill the earth with justice just as it will be filled with injustice."

The traditions with the following numbers also show the aforementioned concept: 113, 125, 126, 127, 129, 134, 136, 167, 168, 170, 173, 175–178, 181, 183, 191, 193, 194, 196, 205–308, 465, 466, 533–541, 543–571, 590, 608, 612, 641, 770, 786–807, 973, 974, 1216, and 1230.

1. Amīn al-Shaykh, vol. 2, session 13, pp. 249–251, no. 16; Bishr al-Muḥafīf, pp. 66–67, which is the same as the previous reference with slight differences in the wording and chain of narrators. It ends like this, "From him is the one who will fill the earth with justice just as it will be filled with injustice"; Bishr al-anwār, vol. 46, chap. 5, pp. 60–61, no. 18.

---

**Source URL:**

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