

Section Twenty-One

The traditions that indicate he is the Successor of the Successor of (Imam) Abū I-ʿāsan and the son of (Imam) Abū Muḥammad al-ʿāsan, peace be on them

Comprised of 107 traditions

560. Al-Kaḥfī¹: ʿAlī b. Muḥammad, from the one whom he mentioned, from Muḥammad b. Aḥmad al-ʿAlawī, from Dāwūd b. al-Qāsim who said:

I heard Imam Abū I-ʿāsan, peace be on him, say, “My successor will be al-ʿāsan. What will be your condition regarding the successor of my successor?” I enquired, “May I be sacrificed for you! Why?” He replied, “Because you cannot see him and you are not allowed to mention his name.” I asked again, “Then how will we mention him?” He replied, “Say: The proof from the family of Muḥammad (al-ʿujja min ʿl Muḥammad), peace be on them.”

561. Kamāl al-dīn²: Narrated to us Aḥmad b. Muḥammad b. Yaʿqūb al-ʿAḥḥār, may Allah be satisfied with him, from Saʿd b. ʿAbd-Allah, from Mūsā b. Jaʿfar b. Wahb al-Baghdadi, from (Imam) Abū Muḥammad al-ʿāsan b. ʿAlī, peace be on him, who said:

[I am seeing the time] that you are disputing about my successor after me. Surely, the one who acknowledges the Imams after the Messenger of Allah, Allah’s blessings be on him and his family, but denies my son, is like he who acknowledges all the Prophets of Allah and His Messengers but denies the prophethood of the Messenger of Allah, Allah’s blessings be upon him and his family.

He who denies the Messenger of Allah, Allah’s blessings be on him and his family, is like he who denies all the Prophets of Allah; because the obedience of the last of us is like the obedience of the first of us and the denier of the last of us is like the denier of the first of us. My son will surely have an occultation in which the people will become doubtful except the ones whom Allah, Mighty and Majestic be He, has protected.

562. Kamāl al-dīn³: Narrated to us Muḥammad b. Ibrāhīm b. Isḥāq, may Allah be satisfied with him,

from Abū `Alī b. Hammām, from Muḥammad b. Uthmān al-`Amrī, may Allah sanctify his soul, from his father who said:

Imam Abū Muḥammad al-ḥasan b. `Alī, peace be on him, was questioned—while I was there—about a tradition narrated from his forefathers, peace be on them, that: The earth cannot be empty of Allah’s Proof (ḥujja) upon His creatures until the Day of Judgment and that he who dies without knowing the Imam of his time, has died the death of ignorance (al-jihiliyya). The (Imam) replied, “Surely, this tradition is true just as daylight which is true.”

He was asked, “O Son of Allah’s Messenger! Who is the Proof and Imam after you?” He replied, “My son Muḥammad. He is the Imam and the Proof after me. Whoever dies without knowing him, will die the death of ignorance. Know that he will have an occultation in which the ignorant will be baffled, the skeptics will perish, and those who determine the time of his appearance will be liars. Then, he will emerge; as if I am seeing white flags waving over his head in the city of Najaf, near Kāfa.”

563. Yanīb al-mawadda⁴: In al-Manḥiqib from Wathila b. al-Asqa` b. Qarkhīb, from Jabir b. `Abd-Allah al-Anṣarī (in a tradition wherein he has mentioned the coming of Jandal b. Junḍat b. Jubair—the Jew—to the Messenger of Allah, and him believing in Allah and His Messenger and the questions he asked the Messenger of Allah, Allah’s blessings be on him and his family, and the answers he gave):

Jandal said, “Last night, I dreamt of Moses, son of `Imrān, peace be on him, who said, ‘O Jandal! Accept Islam at the hands of Muḥammad, the seal of the prophets and fasten to the heirs after him.’ I said, ‘I accepted Islam, all praise is for Allah. I have accepted Islam and He has guided me through you.’”

Jandal continued, “O Messenger of Allah! Inform me of the heirs after you so that I can fasten to them.” He replied, “My successors are twelve.”

Jandal said, “This is exactly what we saw in the Torah. O Messenger of Allah! Name them for me.” He said, “The first of them is `Alī who is the master of the heirs and the father of the Imams. Then, his two sons, al-ḥasan and al-ḥusayn. Fasten to them and do not allow the ignorance of the ignorant to deceive you. When `Alī b. al-ḥusayn—the Ornament of Worshippers (Zain al-`abidin)—is born, Allah will bring your life to an end. Your last provision from this world will be some milk that you will drink.” Jandal replied, “We found in the Torah and in the books of the prophets, peace be upon them, (the names of) Ḥāa, Shabbar, and Shabār. These are the names of `Alī, al-ḥasan, and al-ḥusayn. Who are [the heirs] after al-ḥusayn and what are their names?”

He said, “When the time of al-ḥusayn comes to an end, the Imam will be his son `Alī. He will have the title Zain al-`abidin. After him will be his son, Muḥammad, who will bear the title of al-Bḥqir (the Splitter), followed by his son, al-Ja`far, who will be called al-ḥādīq (the Truthful). He will be followed by his son Mūsā, who will be addressed as al-Kā'im (the Restrainer of Anger). After him will be his son al-Riḥā (the Satisfied) followed by his son Muḥammad who will be called al-Taḥī (the Pious) and al-Zakī (the Pure). After him will be his son `Alī who will bear the titles of al-Naqī and al-Hādī (the guide)

followed by his son al-ʿasan who will be called al-ʿAskar.

Then, his son Muḥammad, who will be called al-Mahdī, al-Qʿim, and al-ʿujja. He will go in occultation then he will emerge. When he emerges, he will fill the earth with fairness and justice just as it will be filled with injustice and unfairness. Salvation is for those who have patience during his occultation.

Salvation is for those who are steadfast on their love. They are those whom Allah has described in His Book and said, 'A guide for the pious; those who believe in the unseen.'⁵

He has also said, 'They are the party of Allah; surely the party of Allah are the victorious.'⁶ Jandal said, "All praise is for Allah Who has made me successful in knowing them." [Jandal] lived on until Imam ʿAlī b. al-ʿusayn was born. He went to ʿif where he fell ill. He drank some milk and said, "The Messenger of Allah, Allah's blessings be upon him and his family, informed me that my last provision in this world would be a drink of milk." He then passed away and was buried at ʿif in a place known as al-Kʿzra.

564. Kamāl al-dīn⁷: Narrated to us ʿAlī b. ʿAbd-Allah al-Warrāq, from Saʿd b. ʿAbd-Allah, from Aḥmad b. Isḥāq b. Saʿd al-Ashʿarī who said:

I went to see (Imam) Abū Muḥammad al-ʿasan b. ʿAlī, peace be on him, with the intention of asking him about his successor. Before I could ask he said, "O Aḥmad b. Isḥāq! Surely Allah, Blessed and High be He, has not left the earth empty of His Proof upon His creatures ever since He created Adam, peace be on him, and [He will not leave it empty of a proof] until the Hour is established. Through him, He repels the calamities from the inhabitants of the earth, through him He causes the rains to fall, and through him He brings out the blessings of the earth."

I asked him, "O Son of Allah's Messenger! Who is the Imam and the Caliph after you?" [On hearing this], the Imam stood up quickly and went inside the house. He returned, while on his shoulder was a boy whose face was [shining] like the full moon, and whose age was about three years. He said, "O Aḥmad b. Isḥāq! Was it not for your reverence before Allah, Mighty and Majestic be He, and his proofs, I would not have shown my son to you. His name and epithet are the same as that of the Messenger of Allah, Allah's blessings be on him and his family. He is the one who will fill the earth with fairness and justice just as it will be filled with injustice and unfairness. His example in this nation is like that of Khidr, peace be on him; and his example is like that of Dhī l-Qarnain.

By Allah! He will certainly go in an occultation in which no one will be saved from destruction except for those whom Allah, Mighty and Majestic be He, has made steadfast in the belief of his Imamate and made them successful in praying for the hastening of his relief (bi-taʿjīl farajih)." I asked, "O Master! Is there a sign by which my heart will be assured?" Suddenly the young boy spoke in fluent Arabic: "I am the remnant of Allah on His earth and the one who will take revenge on His enemies. Don't seek further evidence after you have witnessed with your eyes, O Aḥmad b. Isḥāq."

I came out happily and gleefully. The next day I returned to him and said, "O Son of Allah's Messenger! Indeed, I have become greatly joyful because of the great favor you bestowed upon me. What is the

custom in him from Khiṣr and Dhī I-Qarnain?” He replied, “Prolonged occultation, O Aḥmad.” I asked, “O Son of Allah’s Messenger! Will his occultation really be prolonged?”

He replied, “Yes, by my Lord! His occultation will be prolonged to such an extent that most of those who believe in this affair will reject it. No one will remain [on this affair] except those from whom Allah, Mighty and Majestic be He, has taken the covenant of our Guardianship, written belief in their heart, and assisted them with a Spirit from Himself. O Aḥmad b. Isḥāq! This is an affair from the affairs of Allah, a secret from His secrets, and a concealed [news] from His concealed [news]. Take what I have given you and conceal it. Be grateful and tomorrow, you will be with us in the highest positions (‘illayyān).”

565. Tarkh mawḥid Ahl al-Bait (by ibn al-Khashshab)⁸: Narrated to us ʿadaqat b. Mūsā, from his father, from (Imam) al-Riḍā, peace be on him, that, “The Righteous Successor (al-khalaf al-ʿāli) is the son of Abū Muḥammad al-ʿasan b. ʿAlī. He is the Master of the Time and he is the Mahdī.”

566. Al-Kḥf⁹: ʿAlī b. Muḥammad, from Muḥammad b. ʿAlī b. Bilāl: “A messenger from (Imam) Abū Muḥammad, peace be on him, came to me—two years before he passed away—to inform me about his successor after him; then, again, a messenger came to me three days before his death to inform me about his successor after him.”

567. Al-Kharāj¹⁰: ʿAlī b. Ibrāhīm b. Hāshim, from his father, from ʿs b. Masʿūd who said: “(Imam) al-ʿasan al-ʿAskarī, peace be on him, came to see us while we were imprisoned—and I was aware of his position [of Imamate]. He said to me, ‘You are sixty-five years one month and two days old.’ I had a prayer book with me in which my birth-date was recorded. I looked at it and it was exactly as he had said. He asked, ‘Do you have a son?’ I replied in the negative. He invoked Allah, ‘O Allah! Grant him a son who will be a support for him. How good a support is a son!’ Then, he recited:

Whoever has a support will achieve his rights

Humble is he who does not have any support

I asked, ‘Do you have a son?’ He replied, ‘Yes, by Allah! Soon I will have a son who will fill the earth with fairness and justice, but as of now, no.’

The traditions with the following numbers also show the aforementioned concept: 242–308, 558, 559, 568–571, 608, 641, 786–807, 859, and 1230.

¹. Al-Kḥf, vol. 1, chap. 133, p. 328, no. 13, and chap. 136, pp. 332–33, no. 1; Kamāl al-dīn, vol. 2, chap. 37, p. 381, no. 5. He said: “Narrated to us Muḥammad b. al-ʿasan, may Allah be satisfied with him, from Saʿd b. ʿAbd-Allah, from Abū Jaʿfar Muḥammad b. Aḥmad al-ʿAlawī, from Abū Hāshim Dāwūd b. al-Qāsim al-Jaʿfarī, from Abū I-ʿasan al-ʿAskarī, peace be on him, who said, ‘My successor after me will be my son al-ʿasan . . . (to the end)’” with a minor difference; ʿIlal al-sharḥī, chap. 179, p. 254, no. 5; Ghaybat al-Shaykh, p. 202, no. 169, the same as Kamāl al-dīn; Kifāyat al-athar, chap. 38, pp. 288–289, no. 2; al-Irshād, p. 376; lʿIm al-warī, chap. 2, sect. 2; lthbāt al-hudūt, vol. 3, chap. 30, sect. 1, p. 393, no. 15; al-ʿirīq al-mustaqīm, vol. 2, chap. 10, p. 170, and chap. 11, sect. 3, p. 231; Biḥār al-anwār, vol. 50, chap. 2, p. 240, no. 5, and vol. 51, chap. 3, p. 31, no. 2, and chap. 9, pp. 158–159, no. 1; lthbāt al-waʿiyya, p. 186; Taqrīb al-

ma`arif, pp. 184 & 192; Mir`at al-`uqul, vol. 3, p. 393; Rauqat al-wa`i`in, p. 262; al-Wafiq, vol. 2, chap. 45, p. 403, no. 903-1; Mustadrak al-was`il, vol. 12, p. 281, no. 5; `Uyun al-mu`jizat, p. 141; Kashf al-ghumma, p. 406; al-Was`il, vol. 16, chap. 33, p. 239, no. 21458.

2. Kamal al-din, vol. 2, chap. 38, p. 409, no. 8; Kifayat al-athar, chap. 39, pp. 295-296, no. 5; Biqer al-anwar, vol. 51, chap. 9, p. 160, no. 6; al-`ir` al-mustaqim, vol. 2, chap. 11, sect. 2, p. 232; Ithbat al-hudat, vol. 3, chap. 32, p. 482, no. 188.

3. Kamal al-din, vol. 2, chap. 38, p. 409, no. 9; Kifayat al-athar, chap. 39, p. 296, no. 6; Biqer al-anwar, vol. 51, chap. 9, p. 160, no. 7; al-`ir` al-mustaqim, vol. 2, chap. 11, sect. 2, p. 232; Ithbat al-hudat, vol. 3, chap. 32, p. 482, no. 189.

4. Yanab` al-mawadda, chap. 76, pp. 442-443. Ibn Qarkh`b which has been mentioned in it is probably incorrect and was originally Ab` Qarafa which is the epithet of W`thila; Biqer al-anwar, vol. 36, chap. 41, pp. 304-306, no. 144; Kifayat al-athar, chap. 7, pp. 56-61, no. 2.

I say: In the copy of Kifayat al-athar that is available to us, there are some parts missing in the tradition although they don't affect the overall concept. Al-Majlis has explained it as a mistake made by the scribe. This justification does not seem appropriate because the version in Yanab` does not have this problem.

Tabyun al-ma`ajja il` ta`yun al-`ujja, pp. 261-264;

In al-Ma`ajja, he has recorded a part under the tradition on p. 17, but he has narrated it from ibn B`bawayh. I could not find it in any of ibn B`bawayh's books that are available to us. Maybe, he had thought that Kifayat al-athar was authored by al-`ad`q.

There is an error in Yanab` regarding the verse, "They are the party of Allah, know that surely the party of Allah are the successful ones." It has been recorded correctly in Kifayat al-athar—which is one of the primary references of this tradition that is available to us—and also in Biqer al-anwar and other sources. Thus, the tradition should be corrected in accordance with these sources. In Kifayat al-athar, Biqer al-anwar, and all other books that we referred to except Yanab`, it has been recorded as Jundab (not Jandal) b. Jun`da who was a Jew from Khaibar. Also in al-Kifaya and the other books— except al-Yanab`—it has been explicitly mentioned that it is prohibited to say his name: "Then, their Imam will become concealed from them. He asked, 'O Messenger of Allah! Is he al-`asan?' He replied, 'No, it is his son, al-`ujja.' He questioned, 'O Messenger of Allah! What is his name?' He answered, 'His name should not be mentioned until Allah makes him appear . . .'" It also has other additions.

5. Quran 2:4-5.

6. Quran 5:56.

7. Kamal al-din, vol. 2, chap. 38, pp. 384-385, no. 1; Kashf al-ghumma, vol. 2, chap. 2, sect. 3, p. 526, no. 1; Yanab` al-mawadda, chap. 81, p. 458; Biqer al-anwar, vol. 52, chap. 18, pp. 23-24, no. 16; l`l`m al-war, chap. 2, sect. 3; al-`ir` al-mustaqim, vol. 2, sect. 3, chap. 11, pp. 231-232; Ithbat al-hudat, vol. 3, chap. 32, pp. 479-480, no. 180.

8. Kashf al-ghumma, vol. 2, p. 475; Yanab` al-mawadda, p. 491, chap. 94.

9. Al-Kif, vol. 1, chap. 134, p. 328, no. 1; al-Wafiq, vol. 2, chap. 42, pp. 391-392, no. 880-1; Mir`at al-`uqul, vol. 4, chap. 134, p. 1, no. 1; al-Irshad, p. 375; l`l`m al-war, chap. 2, sect. 3.

10. Al-Khar`ij, chap. 13, p. 72, no. 17; Kashf al-ghumma, vol. 2, p. 503; Biqer al-anwar, vol. 50, chap. 37, pp. 275-276, no. 48, and vol. 51, chap. 10, p. 162, no. 15; Was`il al-Sh`a, vol. 21, chap. 3, pp. 360-361, no. 27302; Ithbat al-hudat, vol. 2, chap. 31, p. 422, no. 78. In all references except Kashf al-ghumma, "`s b. `ab`" has been recorded instead of "`s b. Mas`. In Kashf al-ghumma, "`s b. Shaj` has been used.

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