

Section Twenty

The traditions that indicate he is from the descendants of Imam Abū I-ʿāsan `Alī b. Muḥammad b. `Alī b. Mūsā al-Riḍā, peace be on him

Comprised of 107 traditions

558. Kamāl al-dīn¹: Narrated to us Aḥmad b. Ziyād Jaʿfar al-Hamdānī, may Allah be satisfied with him, from `Alī b. Ibrāhīm, from `Abd-Allah b. Aḥmad al-Mawḥilī, from al-ʿAqr b. Abū Dulaf, from (Imam) `Alī b. Muḥammad b. `Alī al-Riḍā, peace be on him, who said: “The Imam after me is al-ʿāsan, my son, and after al-ʿāsan will be his son, the Qʿim, who will fill the earth with fairness and justice just as it will be filled with injustice and unfairness.”

559. Kamāl al-dīn²: Narrated to us `Abd al-Wāhid b. Muḥammad b. al-ʿAbdūs al-ʿAḥḥār, may Allah be satisfied with him, from `Alī b. Muḥammad b. Qutayba al-Nāsībī, from ʿAmdān b. Sulaimān, from al-ʿAqr b. Abū Dulaf, who said:

I heard (Imam) Abū Jaʿfar Muḥammad b. `Alī al-Riḍā, peace be on him, say, “The Imam after me is my son `Alī. His affair is my affair (amruḥi amri), his speech is my speech, and his obedience is my obedience. The Imam after him will be his son al-ʿāsan. His affair is the affair of his father, his speech is the speech of his father, and his obedience is the obedience of his father.”

Then, he became silent. I asked him, “O Son of Allah’s Messenger! Who is the Imam after al-ʿāsan?” [On hearing this], he started weeping violently and said, “Verily, after al-ʿāsan will be his son who will rise with the truth; the awaited one (al-muntaḥar).” I asked, “O Son of Allah’s Messenger! Why is he called the one who will rise (al-Qʿim)?” He answered, “Because he will rise after he is no longer remembered and after most of those who had believed in his Imamate will no longer believe in him.”

I enquired, “Why is he called the awaited one (al-muntaḥar)?” He replied, “Because he will be in an occultation which will continue for many days and long periods. The purified ones (al-mukhlīqīn) will wait for his reappearance, the skeptics will renounce him, and the deniers will make fun when he is

mentioned. Those who determine the time [of his reappearance] will be liars, those who hasten concerning his reappearance will perish, and only those who submit will be saved.”

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

[1.](#) Kamāl al-dīn, vol. 2, chap. 37, p. 383, no. 10; Kifāyat al-athar, chap. 38, pp. 292, no. 4; l’līm al-warī, chap. 2, sect. 2; lthbāt al-hudāt, vol. 3, chap. 30, sect. 1, p. 394, no. 17; Biḡr al-anwār, vol. 50, sect. 2, p. 239, no. 4.

[2.](#) Kamāl al-dīn, vol. 2, chap. 36, p. 378, no. 3; Kifāyat al-athar, chap. 37, pp. 283–284, no. 3; l’līm al-warī, chap. 2, sect. 2; Biḡr al-anwār, vol. 51, chap. 2, p. 30, no. 4.

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