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Section Twenty-Five

The traditions that indicate he is the twelfth and last Imam, peace be on them
Comprised of 151 traditions

580. Al-Ghayba by Fa□l b. Sh□dh□n1: Narrated to us □afw□n b. Ya□y□, may Allah be satisfied with him, from Ibr□h□m b. Ab□ Ziy□d, from Ab□ □amza al-Thum□l□, from Ab□ Khalid al-Kabul□ who said:

I went to see my master (Imam) `Al□ b. al-□usayn b. `Al□ b. Ab□ □□lib, peace be on him, and asked, "O Son of Allah's Messenger! Inform me about those—whose obedience and love Allah has made compulsory and has made following them obligatory for His servants—after the Messenger of Allah, Allah's blessings be on him and his family." He replied, "O Kabul□! Surely, those who possess authority (aul□ l-amr) whom Allah, Mighty and Majestic be He, has appointed as leaders for the people and made their obedience obligatory are: Am□r al-Mu'min□n `Al□ b. Ab□ □□lib, then my uncle al-□asan, my father al-□usayn, and then the affair reached us."

Saying this, he became silent. I said, "O my master! It has been narrated to us from Am□r al-Mu'min□n, peace be on him, that the earth will not become empty of a proof from Allah, Mighty and Majestic be He, upon His servants. So, who is the proof and Imam after you?" He said, "My son Mu□ammad and his name in the earlier [Holy] Books is B□qir. He will split knowledge, a thorough splitting. He is the Proof and the Imam after me. After Mu□ammad, it will be his son Ja`far and he is known to the inhabitants of the sky as al-□□diq."

I asked, "O my master! Why is he only called as al-□□diq (the Truthful) whilst all of you are truthful?" He answered, "Narrated to me my father, from his father, peace be on them, from the Messenger of Allah, Allah's blessings be on him and his family, who said, 'When my son, Ja`far b. Mu□ammad b. `Al□ b. al-□usayn b. `Al□ b. Ab□ □□lib is born, name him al-□□diq because his fifth descendant—who will also have the name Ja`far—will falsely claim to be an Imam and will dare [to disobey] Allah and lie against Him. To Allah, he will be known as Ja`far the liar (al-Kadhdh□b), the one who forges lies against Allah and claims the position for which he was not eligible. He will oppose his father and will be jealous of his brother. He is the one who will desire to disclose Allah's secret, Majestic be His Majesty, during the

occultation of the Guardian [appointed] by Allah.'"

Saying this, (Imam) `Al□ b. al-□usayn, peace be on him, cried intensely and continued, "As if I am with Ja`far al-Kadhdh□b who will be assisting the tyrants of his time to find out about the Guardian [appointed] by Allah; the one who will be concealed in the protection of Allah and be in charge of his father's dependents while [Ja`far] will be ignorant about his birth and seeks to kill him if he can get his hands on him, and will have greed for the inheritance of his brother which he will wish to seize unjustly."

I asked, "O Son of Allah's Messenger! Will these really happen?" He answered, "Yes, by my Lord! All this is written in the manuscript we possess which mentions the afflictions that will be inflicted on us after the Messenger of Allah, Allah's blessings be on him and his family." I said, "O Son of Allah's Messenger! Then what will happen?" He replied, "Then, the occultation of the twelfth Guardian [appointed] by Allah will be prolonged. He will be from the heirs of the Messenger of Allah after him. O Ab□ Kh□lid! The people who believe in his Imamate and await his reappearance during his occultation, are the best people of all times.

Because Allah, Blessed and High be He, has granted them such intellect (`aql), understanding (fahm), and recognition (ma`rifa) that occultation for them is the same as observation. He (Allah) has made them in that time like the holy warriors who fought with their swords before the Messenger of Allah, Allah's blessings be upon him and his family. They are truly the sincere ones, our real Shias, and the callers towards the religion of Allah, Mighty and Majestic be He, secretly and openly." He then said, "Awaiting the Relief is one of the best reliefs (inti□□r al-faraj min af□al al-faraj)."

581. Kif□yat al-athar2: Narrated to us `Al□ b. al-□usayn b. Mu□ammad, from H□r□n b. M□s□ at Baghdad in the month of Safar, 381 AH, from A□mad [Mu□ammad] [b. Makhz□m] b. Mu□ammad al-Muqr□—the slave of Ban□-H□shim—in 324 AH, from Ab□ Mu□ammad from both: (a) Ab□ □af□ `Umar [`Amr] b. al-Fa□l al-□abar□, from Mu□ammad b. al-□asan al-Fargh□n□, from `Abd-Allah b. Mu□ammad b. `Amr al-Balw□, and (b) `Abd-Allah [`Ubaid Allah] b. al-Fa□l b. Hil□l al-□□'□ in Egypt, from `Abd-Allah b. Mu□ammad b. `Umar [`Amr] b. Ma□f□□ al-Balw□; from Ibr□h□m b. `Abd-Allah b. al-`Al□, from Mu□ammad b. Bukair who recounts:

I went to see Zaid b. `Al□, peace be on him, while □□li□ b. Bishr was with him. I said hello to him and he intended to go Iraq. I said, "O Son of Allah's Messenger! Narrate to me something which you have heard from your father." He said, "Yes. My father narrated to me from his grandfather [or my father from his father from his grandfather] that the Messenger of Allah, Allah's blessings be on him and his family, said, 'On whoever Allah has bestowed a favor, he should praise Allah, Mighty and Majestic be He. One whose sustenance is delayed should seek forgiveness [from Allah. One who is grieved by an affair] should say, "There is no power and strength except by Allah."'"

I said, "Please tell me more, O Son of Allah's Messenger!" He said, "Yes. My father narrated to me from his grandfather [or my father from his father from his grandfather] that the Messenger of Allah, Allah's

blessings be on him and his family, said, ‘I will intercede for four people on the Day of Judgment: He who respects my seed (dhurriyyat□), fulfills their needs, strives for them in their affairs when they need it, and loves them with his heart and his tongue.’” I said, “Please tell me more from the merits that Allah has bestowed upon you O Son of Allah’s Messenger.”

He said, “My father has narrated from his [father, from his] grandfather that the Messenger of Allah, Allah’s blessings be on him and his family, said, ‘Whoever loves us Ahl al-Bait for the sake of Allah will be gathered with us (□ushira ma`an□) and we will take him to Paradise with us. O son of Bukair! He who fastens on to us will be with us in the highest of ranks.’ O son of Bukair! Verily, Allah, Blessed and Exalted be He, chose Mu□ammad, Allah’s blessings be on him and his family, and selected us as his seed (dhurriyya). If it was not for us, Allah, the Exalted, would not have created the world and the hereafter. O son of Bukair! Through us Allah is recognized and through us Allah is worshipped. We are the path to Allah; from us is al-Mu□□af□, [from us] is al-Murta□□, from us will be the Mahd□, the Q□’im of this nation.”

I enquired, “O Son of Allah’s Messenger! Did the Messenger of Allah inform you when your Q□’im will rise?” He answered, “O son of Bukair! You will not meet him and surely this affair will continue on for another six heirs (wa□□s). Then, [Allah] will make our Q□’im appear and he will fill [the earth] with fairness and justice just as it will be filled with injustice and unfairness.” I asked, “O Son of Allah’s Messenger! Aren’t you the master of this affair?” He replied, “I am from the progeny. I asked again and he answered the same. I asked, “Were the things that you said from yourself or from the Messenger of Allah?” He answered, “Had I known the unknown, I would have massed much good. These are a covenant that the Messenger of Allah, Allah’s blessings be on him and his family, has taken from us.” Then, he recited the following poem

We are the chiefs of the Quraish

The foundation of truth is within us

We are the lights that

Existed before the existence of all creatures

From us is the chosen Mu□□af□

And the Mahd□ too is from us

Indeed, through us Allah is recognized

And we have stood with the Truth

Soon he will be thrown in the fire

He who turns away from us today

`Al□ b. al-□usayn says: “Mu□ammad b. al-□usayn al-Bazaufar□ narrated this tradition to us in the shrine of our master, (Imam) al-□usayn b. `Al□, peace be on him, from Mu□ammad b. Ya`q□b al-Kulain□, from Mu□ammad b. Ya□y□ al-`A□□□r, from Salmat b. al-Kha□□□b, from Mu□ammad b. Kh□lid al-□ay□lis□, from Saif b. `Umaira and □□li□ b. Uqba, all of them from `Alqamat b. Mu□ammad al-□a□ram□, from □□li□ [□ul□] who recounts: “I was with Zaid b. `Al□, peace be on him, when Mu□ammad b. Bukair came to see him . . . (he then mentioned the previous narration).”

582. Kam□l al-d□n3: Al-Mu□affar b. Ja`far b. al-Mu□affar al-`Alaw□, may Allah be satisfied with him, from Ja`far b. Mu□ammad b. Mas`□d, from his father, from Ab□ l-Q□sim—who recorded it from the book of A□mad al-Dahh□n—from al-Q□sim b. □amza, from ibn Ab□ `Umair, from Ab□ Ism□’□l al-Sarr□j, from Khaithamat al-Ju`f□, from Ab□ Ayy□b al-Makhz□m□ [Ab□ Lab□d al-Makhz□m□] who said: “(Imam) Ab□ Ja`far Mu□ammad b. `Al□ al-B□qir, peace be on him, mentioned the biography of the twelve rightly guided successors, Allah’s blessings be on them. When he reached the last one he said, ‘The twelfth is the one behind whom Jesus, son of Mary, peace be on him, will pray. [Follow] his customs and the Noble Quran.’” The traditions with the following numbers also show the above concept: 81, 113, 118, 153–165, 181, 196, 205–309, 553–541, 543–545, 547, 549–556, 574, 668, 1168, and 1230.

1. Kif□yat al-muhtad□ (al-Arba`□n), pp. 92–93, no. 20, which has some apparent mistakes. We have corrected it in accordance with the other references; Kam□l al-d□n, vol. 1, chap. 21, pp. 319–320, no. 2, through two chains from al-Sayyid `Abd al-`A□□m al-□asan□, may Allah be satisfied with him, from □afw□n b. Ya□y□; al-I□tij□j, vol. 2, pp. 317–318, both of them have recorded “and from the greatest of reliefs (min a`□am al-faraj)”; Qi□a□ al-anbiy□, sect. 15, pp. 365–366, up to his saying, “secretly and openly”; Bi□□r al-anw□r, vol. 36, chap. 44, pp. 386–387, no. 1, which says: “and from the greatest of reliefs (wa min a`□am al-faraj)” and vol. 50, chap. 6, pp. 227–228, no. 2; I`I□m al-war□, sect. 2, p. 224, up to his saying: “secretly and openly”; Ithb□t al-hud□t, vol. 1, chap. 9, pp. 514–515, no. 247, from al-Fa□l b. Sh□dh□n in Ithb□t al-ghayba, al-□ad□q in Kam□l al-d□n, al-□abars□ in al-I□tij□j, and al-R□wand□ in Qi□a□ al-anbiy□, which say, “from the greatest (min a`□am)” ; al-In□□f, pp. 55–57, no. 47, which says, “from the greatest of deeds.”
2. Kif□yat al-athar, chap. 40, pp. 298–30, no. 1; Irsh□d al-qul□b, p. 414 (short version); Bi□□r al-anw□r, vol. 46, chap. 11, pp. 201–203, no. 77.
3. Kam□l al-d□n, vol. 1, chap. 32, pp. 331–332, no. 17; Ithb□t al-hud□t, vol. 1, chap. 9, p. 516, no. 251, which says: “follow his customs and the Wise Quran”; Bi□□r al-anw□r, vol. 51, chap. 5, p. 137, no. 5. In the edition published by al-Maktabat al-Isl□miyya, vol. 1, p. 448, Ab□ Lubaid has been recorded instead of Ab□ Ayy□b. Also, “the one who will pray behind him will be Jesus, son of Mary, peace be on him, in the year of ‘Y□s□n, and by the Wise Quran’ (Quran 36:1–2).” This wording is in harmony with what is found in al-In□□f (chap. ‘al-Hamza,’ p. 9, no. 12). Apparently, this is due to the copyist’s error or his misjudgment, because the wording of the tradition—according to the copy that we have copied from which is the version corrected using the hand-written manuscript—are like this: “follow his customs and the Wise Quran.” Its editor has mentioned that its wording in the precious copy does not have the words “follow his,” thus, it will mean: Jesus, peace be on him, will act according to the Islamic sharia and pray behind him in accordance with his customs and the Noble Quran. What we mean by ‘his customs,’ are the customs of the Holy Prophet, Allah’s blessings be on him and his family, or the customs of the Imam, peace be on him, which are none but the traditions of the Prophet, Allah's blessings be on him and his family. The versions in which the words “follow his” have been recorded are in accordance with Bi□□r al-anw□r and Ithb□t al-hud□t except that in its end ‘Wise’ is used instead of ‘Noble’.

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