



The Bohras's Allegations and 12 Immami Replies

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ, وَ صَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَ آلِهِ الطَّاهِرِينَ, وَسَلَّم تَسْلِيمًا.

In the Name of Allah^{azwj} the Beneficent, the Merciful. The Praise is for Allah^{azwj} Lord^{azwj} of the Worlds, and Blessing be upon our Chief Muhammad^{saww} and his^{saww} Purified Progeny^{asws}, and greetings with abundant greetings.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَعَجِّلْ فَرَجَهُمْ وَالْعَن أَعْدَائَهُمْ أَجْمَعِينَ

The Bohras's Allegations and 12 Immami Replies

Introduction:

This is a reply to an article under the title of 'Fatimi Imam a.s.'¹ uploaded at the official site of 'bohras' (www.thebohras.com), based on the Holy Verses of Quran and Ahadith of Ahl Al-Bayt^{asws}. There are several topics organised under points [1-20]², we have dealt with all the points individually providing our refutation underneath. The points [1-20] highlighted in grey in order to distinguish our reply.

It is important to note that 'thebohras.com' have frequently used several 'man-made' criteria and assumptions in their compiled dossier [1-20] against the 12 Imami Shias, however, we will confine our defence to the citations from the Holy Book and Ahadith and will not be drawn into 'unfounded' and logical accusations. As Allah^{azwj} Says resolve your difference through reverting to the Book and Rasool Allah^{saww} (Ahadith).

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ ۖ فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ۚ ذَٰلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا

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O you who believe! Obey Allah and obey the Rasool and those with (Divine) Authority from you. Thus, if you were to quarrel about anything, refer it to Allah and the Rasool if you were believing in Allah and the Last Day, that would be better and of excellent interpretation [4:59].

The First point [1] uploaded at 'www.thebohras.com/imam' is the 'Nuss'.

¹ <https://www.thebohras.com/imam.html>

² The points [1-20] were downloaded on the 20th of June 2018, and our reply reflects these pertinent to this date.

Point [1] – ‘Nuss’ the Key to Succession from Bohras.com:

Here, basically a claim has been made based on a ‘man-made ‘assumption’ that all Prophet^{as} and Imams^{as} were Commanded (by Allah^{azwj}) to publically announce their^{as} successors prior to departing from the world.

The authors of ‘www.thebohras.com’ claimed, without exception, the ‘Nuss’ had to be made for each Divine successor to publically announce his legatee, which was the case from Rasool Allah^{sawww} who publically Nominated Ali Ibn Abi Talib as his successor, and this continued as Imam Ali announced (Nuss) Hassan who did Nuss for Imam Hussain and so on. But Imam Jafar-e-Sadiq^{asws} first did Nuss for Ismail^{as}, which was later changed for Musa Kazim^{asws}. And then it is claimed that there was no Nuss for the 12th Imam^{asws}, hence the Imamatus of the 12th Imam^{asws} is not proven from twelver Shia sources. See the Point [1] ‘Nuss’ in Appendix I (as copied and reproduced from Bohras official site <https://www.thebohras.com/imam.html>).

Ithna Asheri's (Twelver Immami) reply to [1]:

This is true that Allah^{azwj} Sent His ‘Hujjah’ (Prophet^{as}) first to earth so that Divine Guidance is available to all inhabitants of the earth at all times - not only to human beings but to all creatures. Allah^{azwj} Made it compulsory for the departing Prophet/Imam to transfer the Divine Knowledge and make a Will to his successor prior the departing from the world.

This practice continued from Prophet Adam^{as} to Prophet Muhammad^{sawww}, as per the Divine Instructions. Each Prophet^{as} transferred the Knowledge and left a will for his successor, as the earth would never be without a Divine representative otherwise it would sink. The Prophets^{as} continued to follow the tradition of nominating their successors, sometimes announcing publicly but other times secretly. The mode of nomination was pursuant to the Divine Commands relevant to the prevailing circumstances and in accordance with the ‘Mashiyat’ (Desire of Allah^{azwj}).

It is also quite evident that there are many years of wait for people in the appearance of a Prophet for deliverance of a Divine Message - when for ordinary people, there was neither a publicly known Prophet^{as} nor an Imam^{asws}.

Hence, the ‘man-made concept’ put forward in [1] ‘Nuss’ by ‘thebohras.com’ that a prophet/Imam must announce publically his successor at all the times is inconsistent with the Sunnah. It is a ‘man-made assumption’ and without good understanding of the Book, it can be deduced that it is completely irrational and conflicting with many Verses of the Holy Quran.

For example, when we look at the lives of holy Prophets^{as}, people waited for several hundred years before the awaited Prophet Musa^{as} (Moses) announced (himself^{as}) that he is the Prophet of Allah^{azwj}. Holy Quran also confirms that Prophet Isa^{as} announced himself^{as} from his cradle as he^{as} is the Prophet of Allah^{azwj}:

قَالَ إِنِّي عَبْدُ اللَّهِ آتَانِيَ الْكِتَابَ وَجَعَلَنِي نَبِيًّا {30}

He (Isa) said: 'I am a servant of Allah; He Gave me the Book and Made me a Prophet [19:30]

Similarly, there is a big gap between the Prophet Isa^{as} and Prophet Muhammad^{saww}, so who announced the Prophet-hood of Prophet Muhammad^{saww}, no one else but he^{saww} himself told people that I am the Prophet of Allah^{saww}. As when the Verse of the Holy Quran was revealed:

وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ {214}

And warn your kindred, the near ones! [26:214]

So Rasool Allah^{saww} organised a feast which is known as "the Feast of the Clan" (*Da'wat dhi 'l-'ashira*). This is the first time that Rasool Allah^{saww} openly and publicly called the relatives to accept him^{saww} as the Messenger and Prophet of Allah^{azwj}. It is also the same feast in which Rasool Allah^{saww} declared 'Ali^{asws} Ibn Abi Talib^{asws} very openly, very clearly, and very explicitly as his^{saww} successor and caliph.

And in accordance with the tradition of the Holy Prophet^{saww}, of the *Da'wat dhi 'l-'ashira*, the 11th Imam^{asws} introduced the 12th Imam^{asws} to his^{asws} close followers, there are so many reported Ahadith, we however, present only one as an example:

حَدَّثَنَا مُحَمَّدُ بْنُ مُوسَى بْنِ الْمُتَوَكِّلِ رَضِيَ اللَّهُ عَنْهُ قَالَ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ جَعْفَرٍ الْحَمِيرِيُّ قَالَ حَدَّثَنَا مُحَمَّدُ بْنُ أَحْمَدَ الْعَلَوِيُّ عَنْ أَبِي غَانِمٍ الْحَادِمِ قَالَ: وَلَدَ لِأَبِي مُحَمَّدٍ ع وَلَدٌ فَسَمَّاهُ مُحَمَّدًا فَعَرَضَهُ عَلَى أَصْحَابِهِ يَوْمَ الثَّالِثِ وَ قَالَ هَذَا صَاحِبُكُمْ مِنْ بَعْدِي وَ خَلِيفَتِي عَلَيْكُمْ وَ هُوَ الْقَائِمُ الَّذِي تَمْتَدُّ إِلَيْهِ الْأَعْنَاقُ بِالْإِنتِظَارِ فَإِذَا امْتَلَأَتِ الْأَرْضُ جُورًا وَ ظُلْمًا خَرَجَ فَمَلَأَهَا قِسْطًا وَ عَدْلًا.

Narrated to us Muhammad bin Musa bin Mutawakkil^{ra}: Narrated to us Abdullah bin Ja'far Himyari: Narrated to us Muhammad bin Ahmad Alawi from Abi Ghanim the servant that he said:

"When Abu Muhammad^{asws} (11th Imam) was blessed with a son - named Muhammad^{asws}, he^{asws} presented the child to his^{asws} companions on the third day and said:

This is your master after me^{-asws} and my^{-asws} caliph upon you. And he^{-asws} is the 'Qaim' in whose anticipation the necks are stretched. Thus, when the earth will be filled with injustice and tyranny, he^{-asws} would fill it (restore it) with justice and equity."³

Therefore, one cannot object to the 'Mashiyat' (desire of Allah^{-azwj}), as we don't know the 'Hikmah' (Wisdom) behind the Decisions of Allah^{-azwj}.

We present some Ahadith on the need for the earth to have an Imam^{-as} and others confirming the number and the names of 12 Imams^{-asws} after Prophet Mohammed^{-saww}, in Appendix 1.1 to [1] 'Nuss' (to follow at the end of [1]. Also additional Ahadith are included in the appendix on the introduction of the 12th Imam^{-asws} to sincere devotees by the 11th Imam^{-asws}.

Summary to [1]:

The Holy Verse (5:67) is specifically in relation to the public nomination of Imam Ali^{-asws}; there is no reference in the Qur'an or hadith that stipulates that all announcements of successorship must be made publicly.

The author(s) of the article have just done their own Qiyas (analogy) on the verse by presuming it must be done publicly

Appendix 1.1: [1] Additional Ahadith on 'Nuss'

The Earth would sink without the Presence of a Divine Imam^{asws}:

حَدَّثَنَا مُحَمَّدُ بْنُ عِيسَى قَالَ حَدَّثَنِي الْمُؤَمِّنُ حَدَّثَنِي أَبُو هَرَّاسَةَ عَنْ أَبِي جَعْفَرٍ ع قَالَ: لَوْ أَنَّ الْإِمَامَ رُفِعَ مِنَ الْأَرْضِ سَاعَةً لَسَاخَتْ بِأَهْلِهِ كَمَا يَمْوُجُ الْبَحْرُ بِأَهْلِهِ.

It has been narrated to us by Muhammad Bin Isa, from Al-Mo'min, from Abu Haraasa, who has narrated:

'Abu Ja'far^{asws} said: 'If the Imam^{asws} were to be raised from the earth for a moment, it would implode (swallowing up) its inhabitants just as the waves of the sea would (swallow) its inhabitants'.⁴

³ 431 H, 8, كمال الدين و تمام النعمة، ج2، ص: 431

⁴ 488 H. 3 بصائر الدرجات في فضائل آل محمد صلى الله عليهم، ج1، ص: 488

حَدَّثَنَا مُحَمَّدُ بْنُ مُحَمَّدٍ عَنْ أَبِي طَاهِرٍ مُحَمَّدِ بْنِ سُلَيْمَانَ عَنْ أَحْمَدَ بْنِ هِلَالٍ قَالَ أَخْبَرَنِي سَعِيدٌ عَنْ سُلَيْمَانَ الْجَعْفَرِيِّ قَالَ: سَأَلْتُ أَبَا الْحَسَنِ الرِّضَا ع قُلْتُ تَخْلُو الْأَرْضُ مِنْ حُجَّةِ اللَّهِ قَالَ لَوْ خَلَّتِ الْأَرْضُ طَرْفَةَ عَيْنٍ مِنْ حُجَّةٍ لَسَاخَتْ بِأَهْلِهَا.

It has been narrated to us by Muhammad Bin Muhammad, from Abu Tahir Muhammad Bin Suleyman, from Ahmad Bin Hilal, from Saeed, from Suleyman Al-Ja'fary who said:

'I asked Abu Al-Hassan Al-Reza^{asws}, I said, 'Will the earth be empty from Proof^{asws} of Allah^{azwj}? He^{asws} said: 'If the earth were to be empty from the Proof^{asws} of Allah^{azwj} for the blink of an eye, it would implode on its inhabitants'.⁵

Ahadith of 12 Imams^{-asws} after Prophet Mohammed^{-saww}:

There so many Ahadith on 12 Imam^{asws}, where even the names of them are mentioned. For example:

فقال رسول الله صلى الله عليه وآله - واغرورقت عيناه بالدموع - : يا فاطمة، أوما علمت إنا أهل بيت اختار الله لنا الآخرة على الدنيا، وإنه حتم الفناء على جميع خلقه وإن الله تبارك وتعالى اطلع إلى الأرض فاختارني منهم فجعلني نبيا. ثم اطلع إلى الأرض ثانية فاختار بعلك وأمرني أن أزوجه إياه، وأن أتخذه أخا ووزيرا ووصيا وأن أجعله خليفتي في أمتي. فأبوك خير أنبياء الله ورسله، وبعلك خير الأوصياء والوزراء، وأنت أول من يلحقني من أهلي. ثم اطلع إلى الأرض إطلاعة ثالثة فاختارك وأحد عشر رجلا من ولدك وولد أخيك بعلك منك. بشارة النبي بالأئمة الاثني عشر عليهم السلام

The Messenger of Allah^{saww} said, and he^{saww} had tears in his^{saww} eyes: 'O Fatima^{asws}, don't you^{asws} know that Allah^{azwj} has Chosen for us^{asws}, the People^{asws} of the Household, the Hereafter instead of the world, and destruction has been Ordained for all creatures, and that Allah^{azwj} Looked at the earth and Chose me^{saww} from them, and Made me^{saww} to be a Prophet^{saww}. Then He^{azwj} Looked at the earth for a second time, and He^{azwj} Chose your^{asws} husband and Ordered me^{saww} to marry you^{asws} to him^{asws} and I^{saww} took him^{asws} as a brother, and a Vizier^{asws}, and made him^{asws} to be my^{saww} Caliph in my^{saww} community. Your^{asws} father^{saww} is the best of the Prophets^{as} of Allah^{azwj} and His^{azwj} Messengers^{as}, and your^{asws} husband^{asws} is the best of the successors^{as} and the Viziers, and you^{asws} will be the first one to meet me^{saww} from my^{saww} Family. Then He^{azwj} looked at the earth for a third time. He^{azwj} Chose you^{asws} and eleven men^{asws} from your^{asws} sons^{asws} and the sons^{asws} of my^{saww} brother^{asws} who^{asws} is your^{asws} husband'. The Prophet^{saww} thus gave the good news of the twelve Imams^{asws}.

⁵ H. 8, بصائر الدرجات في فضائل آل محمد صلى الله عليهم، ج1، ص: 489

The Names of the 12 Imams:

أَخْبَرَنَا عَبْدُ الْوَاحِدِ بْنُ عَبْدِ اللَّهِ بْنُ يُوسُفَ الْمُؤَصِّلِيُّ قَالَ حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ قَالَ حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ بْنُ خَالِدٍ قَالَ حَدَّثَنَا أَبُو هَاشِمٍ دَاوُدُ بْنُ الْقَاسِمِ الْجَعْفَرِيُّ عَنْ أَبِي جَعْفَرٍ مُحَمَّدَ بْنَ عَلِيٍّ ع عَنْ آبَائِهِ ع قَالَ: أَقْبَلَ أَمِيرُ الْمُؤْمِنِينَ ص ذَاتَ يَوْمٍ وَمَعَهُ الْحُسَيْنُ بْنُ عَلِيٍّ وَ سَلْمَانُ الْفَارِسِيُّ وَ أَمِيرُ الْمُؤْمِنِينَ مُتَكَيِّئٌ عَلَى يَدِ سَلْمَانَ رَضِيَ اللَّهُ عَنْهُ فَدَخَلَ الْمَسْجِدَ الْحَرَامَ فَجَلَسَ إِذْ أَقْبَلَ رَجُلٌ حَسَنَ الْهَيْئَةِ وَ اللَّبَاسِ فَسَلَّمَ عَلَى أَمِيرِ الْمُؤْمِنِينَ وَ جَلَسَ بَيْنَ يَدَيْهِ وَ قَالَ يَا أَمِيرُ الْمُؤْمِنِينَ أَسْأَلُكَ عَنْ ثَلَاثِ مَسَائِلَ قَالَ أَمِيرُ الْمُؤْمِنِينَ سَلِّني عَمَّا بَدَأَ لَكَ فَقَالَ الرَّجُلُ أَخْبِرْنِي عَنِ الْإِنْسَانِ إِذَا نَامَ أَتَيْنَ تَذَهَبَ رُوحُهُ وَ عَنِ الرَّجُلِ كَيْفَ يَذْكُرُ وَ يَنْسَى وَ عَنِ الرَّجُلِ كَيْفَ يُشْبِهُ وَلَدُهُ الْأَعْمَامَ وَ الْأَخْوَالَ فَالْتَفَتَ أَمِيرُ الْمُؤْمِنِينَ ع إِلَى الْحُسَيْنِ وَ قَالَ أَجِبْنِي يَا أَبَا مُحَمَّدٍ فَقَالَ أَبُو مُحَمَّدٍ ع لِلرَّجُلِ أَمَّا مَا سَأَلْتَ عَنْهُ عَنْ أَمْرِ الرَّجُلِ إِذَا نَامَ أَتَيْنَ تَذَهَبَ رُوحُهُ فَإِنَّ رُوحَهُ مُعَلَّقَةٌ بِالرَّيْحِ وَ الرَّيْحُ بِالْهَوَاءِ مُعَلَّقَةٌ إِلَى وَقْتٍ مَا يَتَحَرَّكُ صَاحِبُهَا بِالْيَقَظَةِ فَإِنَّ أَذْنَ اللَّهِ تَعَالَى يَرِدُّ تِلْكَ الرُّوحَ عَلَى ذَلِكَ الْبَدَنِ جَذَبَتْ تِلْكَ الرُّوحُ الرَّيْحَ وَ جَذَبَتْ الرَّيْحُ الْهَوَاءَ فَاسْتَكْنَتْ فِي بَدَنِ صَاحِبِهَا وَ إِنْ لَمْ يَأْذَنْ اللَّهُ يَرُدُّ تِلْكَ الرُّوحَ عَلَى ذَلِكَ الْبَدَنِ جَذَبَ الْهَوَاءَ الرَّيْحَ وَ جَذَبَتْ الرَّيْحُ الرُّوحَ فَلَا تُرَدُّ عَلَى صَاحِبِهَا إِلَى وَقْتٍ مَا يُبْعَثُ-

وَ أَمَّا مَا ذَكَرْتَ مِنْ أَمْرِ الذُّكْرِ وَ النِّسْيَانِ فَإِنَّ قَلْبَ الْإِنْسَانِ فِي حَقِّهِ وَ عَلَى الْحَقِّ طَبَقٌ فَإِذَا هُوَ صَبَّى عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ صَلَوةً ثَامَةً انْكَشَفَ ذَلِكَ الطَّبَقُ عَنْ ذَلِكَ الْحَقِّ فَأَضَاءَ الْقَلْبُ وَ ذَكَرَ الرَّجُلُ مَا نَسِيَ وَ إِنْ هُوَ لَمْ يَصَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ أَوْ انْتَقَصَ مِنَ الصَّلَاةِ عَلَيْهِمْ وَ أَغْضَى عَنْ بَعْضِهَا انْطَبَقَ ذَلِكَ الطَّبَقُ عَلَى الْحَقِّ فَأَظْلَمَ الْقَلْبُ وَ سَهَا الرَّجُلُ وَ نَسِيَ مَا كَانَ يَذْكُرُهُ وَ أَمَّا مَا ذَكَرْتَ مِنْ أَمْرِ الْمُؤَلُّودِ يُشْبِهُ الْأَعْمَامَ وَ الْأَخْوَالَ فَإِنَّ الرَّجُلَ إِذَا أَتَى أَهْلَهُ فَحَامَعَهَا بِقَلْبٍ سَاكِنٍ وَ غُرُوقٍ هَادِيَةٍ وَ بَدَنِ غَيْرِ مُضْطَرِبٍ اسْتَكْنَتْ تِلْكَ النُّطْفَةُ فِي حَوْفِ الرَّحِمِ فَخَرَجَ الْمُؤَلُّودُ يُشْبِهُ أَبَاهُ وَ أُمَّهُ وَ إِنْ هُوَ أَتَى زَوْجَتَهُ بِقَلْبٍ غَيْرِ سَاكِنٍ وَ غُرُوقٍ غَيْرِ هَادِيَةٍ وَ بَدَنِ مُضْطَرِبٍ اضْطَرَبَتْ تِلْكَ النُّطْفَةُ فَوَقَعَتْ فِي خَالِ اضْطِرَابِهَا عَلَى بَعْضِ الْغُرُوقِ فَإِنْ وَقَعَتْ عَلَى عِزْقٍ مِنْ غُرُوقِ الْأَعْمَامِ أَشْبَهَ الْمُؤَلُّودُ أَعْمَامَهُ وَ إِنْ وَقَعَتْ عَلَى عِزْقٍ مِنْ غُرُوقِ الْأَخْوَالَ أَشْبَهَ الْوَلَدُ أَخْوَالَهُ فَقَالَ الرَّجُلُ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ لَمْ أَزَلْ أَشْهَدُ بِهَا وَ أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ ص وَ لَمْ أَزَلْ أَشْهَدُ بِهَا وَ أَقُولُهَا وَ أَشْهَدُ أَنَّكَ وَصِيَّ رَسُولِ اللَّهِ ص وَ الْقَائِمُ بِحُجَّتِهِ وَ لَمْ أَزَلْ أَشْهَدُ بِهَا وَ أَشْهَدُ عَلَى الْحُسَيْنِ بْنِ عَلِيٍّ أَنَّهُ وَصِيُّهُ وَ الْقَائِمُ بِحُجَّتِهِ وَ لَمْ أَزَلْ أَقُولُهَا وَ أَشَارَ بِيَدِهِ إِلَى الْحُسَيْنِ ع وَ أَشْهَدُ عَلَى الْحُسَيْنِ بْنِ عَلِيٍّ أَنَّهُ وَصِيُّهُ وَ الْقَائِمُ بِحُجَّتِهِ وَ لَمْ أَزَلْ أَقُولُهَا وَ أَشْهَدُ عَلَى مُحَمَّدَ بْنَ عَلِيٍّ أَنَّهُ الْقَائِمُ بِأَمْرِ عَلِيٍّ وَ أَشْهَدُ عَلَى جَعْفَرٍ أَنَّهُ الْقَائِمُ بِأَمْرِ مُحَمَّدٍ وَ أَشْهَدُ عَلَى مُوسَى أَنَّهُ الْقَائِمُ بِأَمْرِ جَعْفَرٍ وَ أَشْهَدُ عَلَى عَلِيٍّ أَنَّهُ وَلِيُّ مُوسَى وَ أَشْهَدُ عَلَى مُحَمَّدٍ أَنَّهُ الْقَائِمُ بِأَمْرِ عَلِيٍّ وَ أَشْهَدُ عَلَى عَلِيٍّ أَنَّهُ الْقَائِمُ بِأَمْرِ مُحَمَّدٍ وَ أَشْهَدُ عَلَى الْحُسَيْنِ أَنَّهُ الْقَائِمُ بِأَمْرِ عَلِيٍّ وَ أَشْهَدُ عَلَى رَجُلٍ مِنْ وَلَدِ الْحُسَيْنِ لَا يُسَمَّى وَ لَا يُكْنَى حَتَّى يُظْهِرَ اللَّهُ أَمْرَهُ بِمَلَأُ الْأَرْضَ عَدْلًا وَ قِسْطًا كَمَا مِلَقْتُ حُورًا وَ ظُلَمًا وَ السَّلَامَ عَلَيْكَ يَا أَمِيرَ الْمُؤْمِنِينَ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ ثُمَّ قَامَ فَمَضَى فَقَالَ أَمِيرُ الْمُؤْمِنِينَ لِلْحُسَيْنِ ع يَا أَبَا مُحَمَّدٍ اتَّبِعْهُ فَاظْطُرْ أَتَيْنَ يَقْصِدُ قَالَ فَخَرَجْتُ فِي أَثَرِهِ فَمَا كَانَ إِلَّا أَنْ وَضَعَ رِجْلَهُ خَارِجَ الْمَسْجِدِ حَتَّى مَا ذَرَيْتُ أَتَيْنَ أَخَذَ مِنَ الْأَرْضِ فَرَجَعْتُ إِلَى أَمِيرِ الْمُؤْمِنِينَ ع فَأَعْلَمَنِي فَقَالَ يَا أَبَا مُحَمَّدٍ تَعْرِفُهُ فَلْتُ لَا وَ اللَّهُ وَ رَسُولُهُ وَ أَمِيرُ الْمُؤْمِنِينَ أَعْلَمُ فَقَالَ هُوَ الْخَضِرُ ع.

Abdul Wahid bin Abdullah bin Yunus Al-Moossili narrated from Muhammad bin Ja'far from Ahmad bin Muhammad bin Khalid from Abu Hashim Dawood bin Al- Qassim Al-Ja'fari, who says:

Imam Abu Ja'far Muhammad bin Ali Al-Baqir^{asws} had narrated from his forefathers^{asws}:

“One day Amir-ul-Mo'mineen^{asws} came with his^{asws} son Al-Hasan^{asws} and Salman Al-Farisi where Amir-ul-Mo'mineen^{asws} was leaning on Salman^{ra}'s hand. They came into the masjid and sat down. A handsome and neat man came, greeted Amir-ul-Mo'mineen^{asws} and sat before him^{asws}. He said: “O Amir-ul-Mo'mineen^{asws}, I want to ask you^{asws} three questions.” Amir-ul-Mo'mineen^{asws} said: “Ask whatever you like.” The man said: “Would you^{asws} tell me if man sleeps where his soul goes to? How does man remember and forget? How do man's children look like their uncles; their father's brothers and mother's brothers?” Amir-ul-Mo'mineen^{asws} turned to his son Al-Hasan^{asws} and said to him^{asws}: “O Abu Muhammad^{asws}, answer him!” Imam Al-Hasan^{asws} said to the man: As for your question that when man sleeps where to his soul goes, his soul is hanging in the air until he moves during his wake, so if Allah^{azwj} Permits that that soul is to go back to the body, the soul attracts the air to

settle in its body but if Allah^{azwj} does not Permit that soul to get back to that body, the air will attract the soul away from the body until the Day of Resurrection.

But as for what you asked about remembering and forgetting, the heart of man has been created to comply with the truth and there is a cover on the truth. If he prays Allah^{azwj} to have blessing upon Muhammad^{saww} and his^{saww} family^{asws} in a perfect way, that cover will be removed from upon the truth and the heart will shine then one will remember what he has forgotten but if he does not pray Allah^{azwj} to have Blessing upon Muhammad^{saww} and his^{saww} family^{asws} or his prayer is imperfect, the cover will get closed on the truth and the heart will be dark and then he will forget what he has remembered.

As about a newborn baby that looks like the uncles, if a man goes to bed with his wife with calm heart, tranquil nerves and undisturbed body, his seed will settle inside the womb and the baby will look like either its father or its mother. If a man goes to bed with his wife with upset heart, unquiet nerves and disturbed body, the seed also will upset and fall on some veins. If it falls on a vein of the father's brothers, the baby will look like the father's brothers and if it falls on a vein of the mother's brothers, the baby will look like the mother's brothers." The man said: "I witness that there is no god but Allah^{azwj} and I will keep on that. I witness that Muhammad^{saww} is the messenger of Allah^{azwj} and I will keep on that. (He pointed to Imam Ali^{asws} with his hand and said) I witness that you^{asws} are the guardian of the messenger of Allah^{saww} and the successor of his^{saww} authority and I will keep on it. (He pointed to Imam Al-Hasan^{asws} and said) I witness that you^{asws} are his^{asws} guardian and the successor of his authority and I will keep on it. I witness that Al-Husayn^{asws} bin Ali^{asws} is his^{asws} (Al-Hasan's) guardian and the successor of his^{asws} authority and I will keep on that. I witness that Ali^{asws} bin Al-Husayn^{asws} is the guardian of Al-Husayn^{asws}. I witness that Muhammad^{asws} bin Ali^{asws} is the guardian of Ali^{asws} bin Al-Husayn^{asws}. I witness that Ja'far^{asws} is the guardian of Muhammad^{asws} (bin Ali^{asws}). I witness that Musa^{asws} is the guardian of Ja'far^{asws}. I witness that Ali^{asws} (bin Musa^{asws}) is the guardian of Musa^{asws}. I witness that Muhammad^{asws} (bin Ali^{asws} bin Musa^{asws}) is the guardian of Ali^{asws} (bin Musa^{asws}). I witness that Ali^{asws} (bin Muhammad^{asws}) is the guardian of Muhammad^{asws}. I witness that Al-Hasan^{asws} is the guardian of Ali^{asws} and I witness that a man from among the offspring of Al-Husayn^{asws}, who is not named or surnamed until he appears by the Will of Allah^{azwj} to spread justice all over the earth after it has been filled with injustice and oppression, is the guardian of Al-Hasan^{asws} bin Ali^{asws}. Peace, mercy and blessing of Allah^{azwj} be upon you^{asws}, O Amir-ul-Mo'mineen^{asws}."

Then he left. Then Amir-ul-Mo'mineen^{asws} said to Imam Al-Hasan^{asws}: "O Abu Muhammad^{asws}, follow after him and see where he goes to!" Imam Al-Hasan^{asws} said: "I^{asws} followed after him, but since he put his leg out of the gate of the masjid I could not know where he disappeared. I^{asws} came back and told Amir-ul-Mo'mineen^{asws}. He^{asws} said to me^{asws}: "O Abu Muhammad^{asws}, do you know who he is?" I^{asws} said: "No, Allah^{azwj}, His messenger^{saww} and Amir-ul-Mo'mineen^{asws} are more aware." He^{asws} said: "He is Al-Khidhr^{as}." ⁶

⁶ الغيبة للنعماني، النص، ص: 58

'Al-Qa'im^{asws}' (the 12th Imam^{asws}) in the Divine Tablet

حَدَّثَنَا أَبِي وَ مُحَمَّدُ بْنُ الْحُسَيْنِ رَضِيَ اللَّهُ عَنْهُمَا قَالَا حَدَّثَنَا سَعْدُ بْنُ عَبْدِ اللَّهِ وَ عَبْدِ اللَّهِ بْنُ جَعْفَرٍ الْحَمِيرِيُّ جَمِيعاً عَنْ أَبِي الْحُسَيْنِ صَالِحِ بْنِ أَبِي حَمَّادٍ وَ الْحُسَيْنِ بْنِ طَرِيفٍ جَمِيعاً عَنْ بَكْرِ بْنِ صَالِحٍ وَ حَدَّثَنَا أَبِي وَ مُحَمَّدُ بْنُ مُوسَى بْنِ الْمُتَوَكِّلِ وَ مُحَمَّدُ بْنُ عَلِيٍّ مَاجِيلَوِيٍّ وَ أَحْمَدُ بْنُ عَلِيٍّ بْنِ إِبْرَاهِيمَ وَ الْحُسَيْنُ بْنُ إِبْرَاهِيمَ بْنِ نَاتَانَةَ وَ أَحْمَدُ بْنُ زِيَادِ الْهَمْدَانِيِّ رَضِيَ اللَّهُ عَنْهُمْ قَالُوا حَدَّثَنَا عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ إِبْرَاهِيمَ بْنِ هَاشِمٍ عَنْ بَكْرِ بْنِ صَالِحٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ سَالِمٍ عَنْ أَبِي بصيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: قَالَ أَبِي ع لِجَابِرِ بْنِ عَبْدِ اللَّهِ الْأَنْصَارِيِّ إِنَّ لِي إِلَيْكَ حَاجَةً فَمَتَى يَحِفُّ عَلَيْكَ أَنْ أَخْلُو بِكَ فَأَسْأَلَكَ عَنْهَا فَقَالَ لَهُ جَابِرٌ فِي أَيِّ الْأَوْقَاتِ شِئْتَ فَخَلَا بِهِ أَبُو جَعْفَرٍ ع قَالَ لَهُ يَا جَابِرُ أَخْبِرْنِي عَنِ اللَّوْحِ الَّذِي رَأَيْتُهُ فِي يَدَيَّ أُمِّي فَاطِمَةَ بِنْتُ رَسُولِ اللَّهِ ص وَ مَا أَخْبَرْتُكَ بِهِ أَنَّهُ فِي ذَلِكَ اللَّوْحِ مَكْتُوباً فَقَالَ جَابِرٌ أَشْهَدُ بِاللَّهِ أَنِّي دَخَلْتُ عَلَى أُمِّكَ فَاطِمَةَ ع فِي حَيَاةِ رَسُولِ اللَّهِ ص أَهْنُوهَا بِوَلَادَةِ الْحُسَيْنِ ع فَرَأَيْتُ فِي يَدِهَا لَوْحاً أَخْضَرَ ظَنَنْتُ أَنَّهُ مِنْ زُمْرِدٍ وَ رَأَيْتُ فِيهِ كِتَابَةً بَيَضَاءَ شَبِيبَةٍ بَنُورِ الشَّمْسِ فَقُلْتُ لَهَا يَا أَبِي أَنْتَ وَ أُمِّي يَا بِنْتُ رَسُولِ اللَّهِ مَا هَذَا اللَّوْحُ فَقَالَتْ هَذَا اللَّوْحُ أَهْدَاهُ اللَّهُ عَزَّ وَ جَلَّ إِلَى رَسُولِهِ ص فِيهِ اسْمُ أَبِي وَ اسْمُ بَعْلِي وَ اسْمُ ابْنِي وَ أَسْمَاءُ الْأَوْصِيَاءِ مِنْ وَلَدِي فَأَعْطَانِيهِ أَبِي لِيَسْجُرَنِي بِذَلِكَ قَالَ جَابِرٌ فَأَعْطَتْنِيهِ أُمُّكَ فَاطِمَةُ ع فَقَرَأْتُهُ وَ انْتَسَخْتُهُ فَقَالَ لَهُ أَبِي ع فَهَلْ لَكَ يَا جَابِرُ أَنْ تُعْرِضَهُ عَلَيَّ فَقَالَ نَعَمْ فَمَسَّتْهُ مَعَهُ أَبِي ع حَتَّى انْتَهَى إِلَى مَنْزِلِ جَابِرٍ فَأَخْرَجَ إِلَى أَبِي صَحِيفَةً مِنْ رَقٍّ فَقَالَ يَا جَابِرُ انْظُرْ أَنْتَ فِي كِتَابِكَ لِأَقْرَأَهُ أَنَا عَلَيْكَ فَتَنْظُرَ جَابِرٌ فِي نُسخَتِهِ فَقَرَأَهُ عَلَيْهِ أَبِي ع فَوَ اللَّهُ مَا خَالَفَ حَرْفٌ حَرْفاً قَالَ جَابِرٌ فَإِنِّي أَشْهَدُ بِاللَّهِ أَنِّي هَكَذَا رَأَيْتُهُ فِي اللَّوْحِ مَكْتُوباً بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ هَذَا كِتَابٌ مِنَ اللَّهِ الْعَزِيزِ الْحَكِيمِ لِمُحَمَّدٍ نُورِهِ وَ سَفِيرِهِ وَ حَجَابِهِ وَ دَلِيلِهِ نَزَلَ بِهِ الرُّوحُ الْأَمِينُ مِنْ عِنْدِ رَبِّ الْعَالَمِينَ عَظَّمَ يَا مُحَمَّدُ أَسْمَاءِي وَ اشْكُرْ نِعْمَائِي وَ لَا تَجْحَدُ الْآلَمِي إِنِّي أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا قَاصِمُ الْجَبَّارِينَ وَ مُبِيرُ الْمُتَكَبِّرِينَ وَ مُذِلُّ الظَّالِمِينَ وَ دَيَّانُ يَوْمِ الدِّينِ إِنِّي أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا فَمَنْ رَخَا غَيْرَ فَضْلِي أَوْ خَافَ غَيْرَ عَدْلِي عَذَابُهُ عَذَاباً لَا أَعْدِيهِ أَحَدًا مِنَ الْعَالَمِينَ فَإِنِّي فَاعْبُدْ وَ عَلَيَّ فَتَوَكَّلْ إِنِّي لَمْ أَنْبِئْ نَبِيًّا فَأُكْمِلَتْ أَيَّامُهُ وَ انْقَضَتْ مُدَّتُهُ إِلَّا جَعَلْتُ لَهُ وَصِيًّا وَ إِنِّي فَضَّلْتُكَ عَلَى الْأَنْبِيَاءِ وَ فَضَّلْتُ وَصِيَّكَ عَلَى الْأَوْصِيَاءِ وَ أَكْرَمْتُكَ بِشَيْئِكَ بَعْدَهُ وَ وَسَّطْتُكَ الْحُسَيْنِ وَ الْحُسَيْنِ وَ جَعَلْتُ حَسَنًا مَعْدِنَ عِلْمِي بَعْدَ انْقِضَاءِ مُدَّةِ أَبِيهِ وَ جَعَلْتُ حُسَيْنًا خَازِنَ وَحْيِي وَ أَكْرَمْتُهُ بِالشَّهَادَةِ وَ خَتَمْتُ لَهُ بِالسَّعَادَةِ فَهُوَ أَفْضَلُ مَنْ اسْتَشْهَدَ وَ أَرْفَعُ الشُّهَدَاءَ دَرَجَةً جَعَلْتُ كَلِمَتِي التَّائِمَةَ مَعَهُ وَ الْحُجَّةَ الْبَالِغَةَ عِنْدَهُ بِعِزَّتِهِ أُنِيبُ وَ أَعَاقِبُ أَوْلَهُمْ عَلَيَّ سَيِّدُ الْعَابِدِينَ وَ زَيْنُ أَوْلِيَائِي الْمَاضِينَ وَ ابْنُهُ سَمِيُّ جَدِّهِ الْمَحْمُودِ مُحَمَّدُ الْبَاقِرُ لِعِلْمِي وَ الْمَعْدِنُ لِحُكْمَتِي سَيِّهْلُكَ الْمُتَرَابُونَ فِي جَعْفَرٍ الرَّادِّ عَلَيْهِ كَالرَّادِّ عَلَيَّ حَقِّ الْقَوْلِ مَنِّي لِأَكْرَمَ مَنْ مَثَوَى جَعْفَرٍ وَ لِأَسْرَرُهُ فِي أَوْلِيَائِهِ وَ أَشْيَاعِهِ وَ أَنْصَارِهِ وَ انْتَحَبَ [أَتِيحَتْ] بَعْدَ مُوسَى فِتْنَةً عَمِيَاءَ جَنْدِسٍ لِأَنَّ خَيْطَ فَرَضِي لَا يَنْقَطِعُ وَ حُجَّتِي لَا تَخْفَى وَ أَنَّنِّي أَوْلِيَائِي لَا يَشْقَوْنَ أَبَدًا أَلَا وَ مَنْ جَحَدَ وَاحِدًا مِنْهُمْ فَقَدْ جَحَدَ نِعْمَتِي وَ مَنْ غَيَّرَ آيَةً مِنْ كِتَابِي فَقَدْ افْتَرَى عَلَيَّ وَ وَئِلَّ لِلْمُفْتَرِينَ الْجَاهِلِينَ عِنْدَ انْقِضَاءِ مُدَّةِ عَبْدِي مُوسَى وَ حَبِيبِي وَ خَيْرَتِي أَلَا إِنَّ الْمُكَدِّبَ بِالنَّامِ مَكْدُوبٌ بِكُلِّ أَوْلِيَائِي وَ عَلَيَّ وَ نَاصِرِي وَ مَنْ أَضَعُ عَلَيْهِ أَعْيَاءَ الثُّبُوءِ وَ امْتَحَنَهُ بِالْأَضْطِلَاعِ يَقْتُلُهُ عَقْرِي مُسْتَكْبِرٌ يَذْفُنْ بِالْمَدِينَةِ الَّتِي بَنَاهَا الْعَبْدُ الصَّالِحُ ذُو الْقُرْنَيْنِ إِلَى جَنْبِ شَرِّ خَلْقِي حَقِّ الْقَوْلِ مَنِّي لِأَقْرَبَ عَيْنَهُ مُحَمَّدُ ابْنِهِ وَ خَلِيفَتِهِ مِنْ بَعْدِهِ فَهُوَ وَارِثُ عِلْمِي وَ مَعْدِنُ جُحْمَتِي وَ مَوْضِعُ سِرِّي وَ حُجَّتِي عَلَى خَلْقِي جَعَلْتُ الْجَنَّةَ مَثْوَاهُ وَ شَفَعْتُهُ فِي سَبْعِينَ مِنْ أَهْلِ بَيْتِهِ كُلُّهُمْ قَدْ اسْتَوْجَبُوا النَّارَ وَ أَخْتِمُ بِالسَّعَادَةِ لِابْنِهِ عَلِيٍّ وَ نَاصِرِي وَ الشَّاهِدِ فِي خَلْقِي وَ أَمِينِي عَلَى وَحْيِي أَخْرِجْ مِنْهُ الدَّاعِيَ إِلَى سَبِيلِي وَ الْحَاظِرَ لِعِلْمِي الْحَسَنُ ثُمَّ أَكْمِلْ ذَلِكَ بِابْنِهِ رَحْمَةً لِلْعَالَمِينَ عَلَيْهِ كَمَالُ مُوسَى وَ بَهَاءُ عِيسَى وَ صَبَرُ أَيُّوبَ سَدَلُ أَوْلِيَائِي فِي زَمَانِهِ وَ يَتَهَادَوْنَ رُؤُوسَهُمْ كَمَا تَهَادَى رُؤُوسُ الثُّرَاكِي وَ الدَّلِيلُ فَيَقْتُلُونَ وَ يُجْرَفُونَ وَ يَكُونُونَ خَائِفِينَ مَرْغُوبِينَ وَ جَلِيلِينَ تُصْبَعُ الْأَرْضُ مِنْ دِمَائِهِمْ وَ يَفْشُو الْوَيْلُ وَ الرِّينُ فِي نِسَائِهِمْ⁷ أُولَئِكَ أَوْلِيَائِي حَقًّا بِهِمْ أَدْفَعُ كُلَّ فِتْنَةٍ عَمِيَاءَ جَنْدِسٍ وَ بِهِمْ أَكْشِفُ الرِّلَازِلَ وَ أَرْفَعُ عَنْهُمْ الْأَصَارَ⁸ وَ الْأَغْلَالَ أُولَئِكَ عَلَيْهِمْ صَلَوَاتٌ مِنْ رَبِّهِمْ وَ رَحْمَةٌ وَ أُولَئِكَ هُمُ الْمُهْتَدُونَ قَالَ عَبْدُ الرَّحْمَنِ بْنُ سَالِمٍ قَالَ أَبُو بصيرٍ لَوْ لَمْ تَسْمَعْ فِي دَهْرِكَ إِلَّا هَذَا الْحَدِيثَ لَكُنَّاكَ فَصْنُهُ إِلَّا عَنْ أَهْلِهِ.

Narrated to us my father and Muhammad bin Hasan - May Allah be pleased with them - they said: Narrated to us Saad bin Abdullah and Abdullah bin Ja'far Himyari, all of them from Abil Hasan Salih bin Abi Hammad and Hasan bin Tareef, all of them from Bakr bin Salih and narrated to us my father and Muhammad bin Musa bin Mutawakkil and Muhammad bin Ali Majilaway; and Ahmad bin Ali bin Ibrahim; and Hasan bin Ibrahim bin Natana; and Ahmad bin Ziyad Hamadani - May Allah be pleased with them - they said: Narrated to us Ali bin Ibrahim from his father Ibrahim bin Hashim from Bakr bin Salih from Abdur Rahman bin Saalim from Abi Baseer from Abi Abdullah^{asws} that he said:

(1). كل ذلك في زمان الغيبة لا في أيام ظهوره عجل الله تعالى فرجه. لان المؤمنين في أيامه في كمال العزة.

(2). في بعض النسخ «القيود».

"My father^{asws} said to Jabir Ibn Abdullah Ansari, 'I have some work with you. So, when is it possible for you to give me some time that I may ask you something?' Jabir replied, 'Whenever you wish.' Thus, when my father^{asws} met him in privacy, he asked him, "O Jabir! Inform me about the Tablet which you saw in the hand of my mother, (Syeda) Fatima^{asws}, the daughter of the Messenger of Allah^{saww} and what did she^{asws} tell you as to what was written in it?" Jabir replied, 'I hold Allah^{azwj} as Witness that I went to visit your^{asws} mother^{asws}, Fatima^{asws} during the lifetime of the Messenger of Allah^{saww} to congratulate her for being blessed by Hussain^{asws}. I saw in her^{asws} hand a green Tablet, which I thought to be of emerald and its writing was as bright as sunlight. I asked her^{asws}, 'May my parents be sacrificed for you, O daughter of Rasool Allah^{saww}! What is this Tablet?' She^{asws} replied, 'This is the Tablet, which Allah^{azwj}, to whom belong might and majesty, has gifted to the Messenger of Allah^{saww}. In it is the name of my father^{saww}, the name of Ali^{asws}, the name of my^{asws} two sons^{asws} and the names of the successors from my progeny. In turn, my father gave it to me that I may rejoice through it.'

Jabir said, 'Thus, your mother (Syeda) Fatima^{asws} gave it to me. I read it and copied it.'

My father^{asws} asked, 'O Jabir! Can you show it (the copied manuscript) to me^{asws}?'

He replied in the affirmative. My father^{asws} accompanied Jabir to his house where he took out a scroll of parchment and gave it to my father saying, 'I hold Allah^{azwj} as Witness that this is what I^{asws} saw written in the Tablet:

In the Name of Allah, the Beneficent, the Merciful. This is a Book from Allah^{azwj}, the Mighty, the Wise to Muhammad^{saww}, His^{azwj} Light, His^{azwj} ambassador, His^{azwj} Veil and His^{azwj} Proof. The trustworthy Spirit has descended with it from the Lord of the worlds. O Muhammad^{saww}! Magnify My^{azwj} Names, be grateful for My^{azwj} bounties and do not deny My^{azwj} endowments. Verily, I^{azwj} am Allah^{azwj}, there is no god but Me^{azwj}, the Destroyer of the oppressors, the Degradar of the tyrants and the Establisher of the Day of Judgment. Verily, I^{azwj} am Allah^{azwj}, there is no god but Me. Whoever expects grace from other than Me^{azwj} or fears other than My^{azwj} justice and My^{azwj} punishment, I^{azwj} will Punish him in such a way that I^{azwj} will not punish anybody in this manner in the worlds. Hence, worship only Me^{azwj} and rely only on Me^{azwj}. Indeed, I did not raise a messenger, completed his days and terminated his duration but that I appointed for him^{as} a successor^{as}. Certainly, I^{azwj} Made you^{saww} superior over all other Prophets^{as} and Made your^{saww} successor superior over all other successors. After him^{asws}, I^{azwj} Honoured you^{saww} with your^{saww} two grandsons, Hasan^{asws} and Husain^{asws}. I made Hasan^{asws} the mine of My^{azwj} Knowledge after the end of the days of his^{asws} father^{asws} and I^{azwj} Made Husain^{asws} the treasure chest of My^{asws} Revelation, I^{azwj} Honoured him^{asws} with martyrdom and sealed it for him^{asws} with eternal bliss. So, he^{asws} is the best of the martyrs and the highest of them in grade before Me^{azwj}. I^{azwj} have Placed My^{azwj} 'Perfect Word' with him^{asws} and the complete Proof near him^{asws}. Through his^{asws} Progeny, I^{azwj} shall reward and punish.

The first of them^{asws} is the chief of the worshippers and the adornment of My past friends, then his son^{asws} (Muhammad Baqir asws) who resembles his^{asws} grandfather al- Mahmood⁹,

⁹ The title of Rasool Allah^{saww}

the splitter of My knowledge and the mine of My^{azwj} Wisdom. Soon, those who doubt concerning his son Ja'far^{asws} will be destroyed. He who rejects him has rejected Me^{azwj}. I^{azwj} Speak the truth, I^{azwj} will Indeed honour the position of Ja'far^{asws} and make him^{asws} happy vis-à-vis his^{asws} Shias, his^{asws} helpers and his^{asws} friends. After him, I^{azwj} have Selected Musa^{asws} and there will be a blinding, dark corruption so that the spark of My^{azwj} Obedience is not terminated, My^{azwj} Proof is not hidden and My friends are not afflicted with misfortune. Beware! Whoever denies even one of them^{asws} has denied My^{azwj} Bounty. Whoever changes one verse from My^{azwj} Book, then indeed has attributed a lie unto Me^{azwj}. Then woe unto the liars, the deniers with the termination of the duration of My^{azwj} servant, My^{azwj} beloved and My^{azwj} Chosen one, Musa^{asws}. Verily, the one who denies the eighth is as if he has denied all My^{azwj} Friends (Imams). Ali^{asws} is My^{azwj} Friend, My^{azwj} Helper and the one upon whom I^{azwj} have Placed Prophethood's burden of proof and conferred upon him Master-ship. An arrogant devil will murder him^{asws}. He^{asws} will be buried in a city, which the righteous servant has built, next to the worst of My^{azwj} creatures. I^{azwj} Speak the Truth, I^{azwj} will Soothe his^{asws} eyes with Muhammad^{asws}, his son and his successor after him^{asws}. He^{asws} is the heir of My^{azwj} knowledge, the mine of My^{azwj} Wisdom, the place of My^{azwj} Joy and My^{azwj} Proof upon My^{azwj} creatures.

None shall believe in him^{asws} but that the paradise will be his abode and I^{azwj} will Allow him^{asws} to intercede for seventy of his family members, even if all of them are eligible for hell. I^{azwj} will Complete his^{asws} bliss with his^{asws} son Ali^{asws}, My^{azwj} friend^{asws}, My^{azwj} Helper, My^{azwj} Witness amongst My^{azwj} creatures and My^{azwj} trustee upon My^{azwj} Revelation. From him, I^{azwj} will Bring forth Hasan^{asws}, the caller to My^{azwj} Path and the treasurer of My^{azwj} Knowledge. Thereafter, I^{azwj} will Complete this (chain of Imamate) with his^{asws} son, د.م.ح.م. mercy for the worlds. He^{asws} will possess the perfection of Musa, the brightness of Isa and the patience of Ayyub. Soon, My friends will be humiliated in his time and their heads will be gifted as trophies like the heads of the Turks and the Dailamites. They will be killed, they will be burnt, they will live in a state of fear, terror and trepidation. The earth will be coloured with their blood and wailing and sobbing will be commonplace among their womenfolk. They are My^{azwj} true friends! Through them I will repel all blinding and dark mischief, remove the earthquakes and remove with the burdens and the chains.

أُولَئِكَ عَلَيْهِمْ صَلَوَاتٌ مِّن رَّبِّهِمْ وَرَحْمَةٌ وَأُولَئِكَ هُمُ الْمُهْتَدُونَ

They are those upon them is the blessings of their Lord and mercy. And they are the guided ones (2:157)

Abdur Rahman bin Salim says: Abu Baseer says, 'If you do not hear in your time anything but this tradition, it will suffice for you. Hence, conceal it except from those who are worthy of it.'¹⁰

¹⁰ كمال الدين و تمام النعمة، ج1، ص: 308

The Introduction of the 12th Imam^{-asws} to Sincere Followers by the 11th Imam^{-asws}:

حَدَّثَنَا مُحَمَّدُ بْنُ عَلِيٍّ مَاجِيلَوَيْهِ رَضِيَ اللَّهُ عَنْهُ قَالَ حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى الْعَطَّارُ قَالَ حَدَّثَنِي جَعْفَرُ بْنُ مُحَمَّدٍ بْنِ مَالِكٍ الْفَزَارِيُّ قَالَ حَدَّثَنِي مُعَاوِيَةُ بْنُ حُكَيْمٍ وَ مُحَمَّدُ بْنُ أَيُّوبَ بْنِ نُوحٍ وَ مُحَمَّدُ بْنُ عُثْمَانَ الْعَمَرِيُّ رَضِيَ اللَّهُ عَنْهُ قَالُوا عَرَضَ عَلَيْنَا أَبُو مُحَمَّدٍ الْحَسَنُ بْنُ عَلِيٍّ ع وَ نَحْنُ فِي مَنْزِلِهِ وَ كُنَّا أَرْبَعِينَ رَجُلًا فَقَالَ هَذَا إِمَامُكُمْ مِنْ بَعْدِي وَ خَلِيفَتِي عَلَيْكُمْ أَطِيعُوهُ وَ لَا تَتَفَرَّقُوا مِنْ بَعْدِي فِي أَذْيَانِكُمْ فَتَهْلِكُوا أَمَا إِنَّكُمْ لَا تَرَوْنَهُ بَعْدَ يَوْمِكُمْ هَذَا قَالُوا فَخَرَجْنَا مِنْ عِنْدِهِ فَمَا مَضَتْ إِلَّا أَيَّامٌ قَلِيلٌ حَتَّى مَضَى أَبُو مُحَمَّدٍ ع.

Narrated to us Muhammad bin Ali Majilaway^{-ra}: Narrated to us Muhammad bin Yahya al-Attar: Narrated to me Ja'far bin Muhammad bin Malik Fazari: Narrated to me Muawiyah bin Hukaim and Muhammad bin Ayyub Ibne Nuh and Muhammad bin Uthman Amari (r.a.), they said:

“Abu Muhammad Hasan Askari^{-asws} acquainted us, forty persons, with his newborn son, His Eminence, Mahdi, while we were present at his house. He said: ‘This son of mine is my Imam and Caliph for you after me. Obey him and after me do not become disunited in your religion, that you be destroyed. But you should know that, after this day, you will not see him.’ They said: We left his place and after only a few day he [Imam Askari^{-asws}] passed away.”¹¹

حَدَّثَنَا مُحَمَّدُ بْنُ عَلِيٍّ مَاجِيلَوَيْهِ رَضِيَ اللَّهُ عَنْهُ قَالَ حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى الْعَطَّارُ قَالَ حَدَّثَنَا الْحُسَيْنُ بْنُ عَلِيٍّ النَّيْسَابُورِيُّ قَالَ حَدَّثَنَا الْحَسَنُ بْنُ الْمُنْذِرِ عَنْ حَمَزَةَ بْنِ أَبِي الْقَتَحِ قَالَ: جَاءَنِي يَوْمًا فَقَالَ لِي الْبَشَارَةُ وَلَدَ الْبَارِحَةَ فِي الدَّارِ مَوْلُودٌ لِأَبِي مُحَمَّدٍ ع وَ أَمَرَ بِكَيْتَمَانِهِ قُلْتُ وَ مَا اسْمُهُ قَالَ سَمِّيَ بِمُحَمَّدٍ وَ كُنِّي بِجَعْفَرٍ.

11 - Narrated to us Muhammad bin Ali Majilaway^{-ra}: Narrated to us Muhammad bin Yahya al-Attar: Narrated to us Husain bin Ali Nishapuri: Narrated to us Hasan bin Mundhir that:

“One day Hamza bin Abil Fath came to me and said: Greetings, that last night a child was born to His Eminence, Abu Muhammad. And he ordered that we should keep it confidential. He instructed that 300 goats be slaughtered for his *Aqiqah* ceremony.” I asked: What is his name? He replied: He is named M-H-M-D and his *Kunniyat* is Abu Ja'far.”¹²

Point [2] – ‘No threat to life so hiding for it is irrational

They contends that their 12th Imam Mahdi is in seclusion for past 1200 years because of threat over his life.

H. 2. كمال الدين و تمام النعمة، ج 2، ص: 435

H.11. كمال الدين و تمام النعمة، ج 2، ص: 432

They also claims that Imam Mahdi will be joined by Prophet Christ a.s., will kill Dajjal, will bring peace and justice everywhere, etc. So till all these events doesn't happens Imam Mahdi sahib cannot die. Hence, their original contention that he is hidden due to threat to his life is proven to be false and misleading.

Ithna Asheri's (Twelver) Shia reply to Point [2]:

Allah^{-azwj} Tests His people, as per His^{-azwj} Mashiyat (desire), one cannot object to that.

Allah^{-azwj} Says:

وَوَاعَدْنَا مُوسَى ثَلَاثِينَ لَيْلَةً وَأَتَمَمْنَاهَا بِعَشْرِ فِتْمٍ مِيقَاتُ رَبِّهِ أَرْبَعِينَ لَيْلَةً ۚ وَقَالَ مُوسَى لِأَخِيهِ هَارُونَ اخْلُفْنِي فِي قَوْمِي وَأَصْلِحْ وَلَا تَتَّبِعْ سَبِيلَ الْمُفْسِدِينَ {142}

And We Appointed thirty nights for Musa and Completed it with ten (more), so the complete time with his Lord was of forty nights. And Musa said to his brother Haroun: 'Be my Caliph among my people and be righteous, and do not follow the way of the mischief makers' [7:142]

So Allah^{-azwj} Tested the nation of Prophet Musa^{-as} by increasing the 10 nights to the assign 30 nights and most of them went astray.

There are many Ahadith explaining the need of occultation, we present here only one from the 3rd Imam^{-asws} (Imam Hussain^{-asws})

حَدَّثَنَا أَحْمَدُ بْنُ زِيَادٍ بْنُ جَعْفَرٍ الْهَمْدَانِيُّ قَالَ حَدَّثَنَا عَلِيُّ بْنُ إِبْرَاهِيمَ بْنِ هَاشِمٍ عَنْ أَبِيهِ عَنْ عَبْدِ السَّلَامِ بْنِ صَالِحٍ الْهَرَوِيِّ قَالَ أَخْبَرَنَا وَكِيعٌ بْنُ الْجَرَّاحِ عَنِ الرَّبِيعِ بْنِ سَعْدٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ سَلِيطٍ قَالَ قَالَ الْحُسَيْنُ بْنُ عَلِيٍّ بْنُ أَبِي طَالِبٍ ع مَنَا اثْنَا عَشَرَ مَهْدِيًّا أَوْلَهُمْ أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ بْنُ أَبِي طَالِبٍ وَآخِرُهُمُ التَّاسِعُ مِنْ وَلَدِي وَهُوَ الْإِمَامُ الْقَائِمُ بِالْحَقِّ يُحْيِي اللَّهُ بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا وَ يُظْهِرُ بِهِ دِينَ الْحَقِّ عَلَى الدِّينِ كُلِّهِ وَ لَوْ كَرِهَ الْمُشْرِكُونَ لَهُ غَيْبَةٌ يَرْتَدُّ فِيهَا أَقْوَامٌ وَ يَنْبُتُ فِيهَا عَلَى الدِّينِ آخِرُونَ فَيُؤَدُّونَ وَ يُقَالُ لَهُمْ مَتَى هَذَا الْوَعْدُ إِنْ كُنْتُمْ صَادِقِينَ أَمَا إِنَّ الصَّابِرَ فِي غَيْبَتِهِ عَلَى الْأَدَى وَ التَّكْذِيبِ بِمَنْزِلَةِ الْمُجَاهِدِ بِالسَّيْفِ بَيْنَ يَدَيِ رَسُولِ اللَّهِ ص.

Narrated to us Ahmad bin Ziyad bin Ja'far Hamdani: Narrated to us Ali bin Ibrahim bin Hashim from his father from Abdus Salam bin Salih Harawi that he said: Informed us Waki bin Jarrah from Rabi bin Saad from Abdur Rahman bin Salit that he said:

(Imam) Hussain^{-asws} Ibne Ali Ibne Abi Talib^{-asws} said:

"From us there are twelve Mahdis, the first of whom is Amir-ul-Momineen Ali Ibne Abi Talib^{-asws} and the last of whom is my^{-asws} ninth descendant (12th Imam^{-asws}). And he^{-asws} is truly the Imam Al-Qaim.

Allah^{-azwj} will Revive the earth after its death through him^{-asws}. And through him^{-asws} Triumph His^{-azwj} religion over all the religions even if the polytheists may dislike this.

There will be occultation for him^{-asws} during which communities will apostatize but some will remain steadfast on religion. They will be tortured and told: If you are true when will this promise be fulfilled?

Know that one who observes patience during those tribulations will be like the one who fights the holy war under the command of the Rasool Allah^{-saww}.¹³

Reply on the Longevity of the life of the 12th Imam^{-asws}:

What is 'possible and impossible' is for those who have limitations, but there is none for Allah^{azwj}, Who Acts as per His^{-azwj} Wish, and has given longer life-span to some, e.g., Hazrat Khidhr^{as}, also in the Holy Quran Allah^{-azwj} Says, for Prophet Musa^{-as} ,

وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ فَلَبِثَ فِيهِمْ أَلْفَ سَنَةٍ إِلَّا خَمْسِينَ عَامًا فَأَخَذَهُمُ الطُّوفَانُ وَهُمْ ظَالِمُونَ {14}

And We had Sent Noah to his people, and he remained among them for a thousand years less fifty years, and the flood seized them while they were unjust [29:14].

The people of cave remained without food for over 300 years, as Allah^{-azwj} Says:

وَلَبِثُوا فِي كَهْفِهِمْ ثَلَاثَ مِائَةٍ سِنِينَ وَازْدَادُوا تِسْعًا {25}

And they remained in their cave for three hundred years and an increase of nine [18:25]

As stated above, the long life-span of Khidhr^{as} is unanimously agreed upon by many scholars including Sunni.

All Prophets and Imams were asked for miracles at some stage, by people of that time as a proof of their Divine Status. Hence, if someone else claims to be an Imam living among us today, then he has to give a proof, i.e., being able to communicate in all languages of the world, and guide all living beings among the Jinn's and Humans, animals and birds! Of course only a Divine Imam^{-as} possesses these qualities.

¹³ 317 ج: 1، ص: 317، كمال الدين و تمام النعمة، ج 1، ص: 317

Return of the Prophet Isa^{as}:

Finally, on the comment made in [2] on the return of the Prophet Isa^{as} (Jesus) to the earth from the Heavens, we present a Hadith:

حَدَّثَنَا مُحَمَّدُ بْنُ مُحَمَّدٍ بْنِ عِصَامٍ رَضِيَ اللَّهُ عَنْهُ قَالَ حَدَّثَنَا مُحَمَّدُ بْنُ يَعْقُوبَ الْكُتَيْبِيُّ قَالَ حَدَّثَنَا الْقَاسِمُ بْنُ الْعَلَاءِ قَالَ حَدَّثَنِي إِسْمَاعِيلُ بْنُ عَلِيٍّ الْقَزْوِينِيُّ قَالَ حَدَّثَنِي عَلِيُّ بْنُ إِسْمَاعِيلَ عَنْ عَاصِمِ بْنِ حُمَيْدٍ الْحَنَاطِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ الثَّقَفِيِّ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ مُحَمَّدَ بْنَ عَلِيٍّ الْبَاقِرَ ع يَقُولُ الْقَائِمُ مِمَّا مَنْصُورٍ بِالرُّعْبِ مُؤَيَّدٍ بِالنَّصْرِ تُطَوَّى لَهُ الْأَرْضُ وَ تَظْهَرُ لَهُ الْكُنُوزُ يَنْلُغُ سُلْطَانُهُ الْمَشْرِقَ وَالْمَغْرِبَ وَ يُظْهِرُ اللَّهُ عَزَّ وَ جَلَّ بِهِ دِينَهُ عَلَى الدِّينِ كُلِّهِ وَ لَوْ كَرِهَ الْمُشْرِكُونَ فَلَا يَبْقَى فِي الْأَرْضِ خَرَابٌ إِلَّا قَدْ عُمِرَ وَ يَنْزِلُ رُوحُ اللَّهِ عِيسَى ابْنُ مَرْيَمَ ع فَيُصَلِّي خَلْفَهُ قَالَ قُلْتُ يَا ابْنَ رَسُولِ اللَّهِ مَتَى يَخْرُجُ قَائِمُكُمْ قَالَ إِذَا تَشَبَّهَ الرَّجَالُ بِالنِّسَاءِ وَ النِّسَاءُ بِالرِّجَالِ وَ اكْتَفَى الرَّجَالُ بِالرِّجَالِ وَ النِّسَاءُ بِالنِّسَاءِ وَ اَزْتَكَبَ الزَّوْجُ وَ أَكْبَلَ الرَّبَا وَ اتَّقَى الْأَشْرَارُ خَافَةَ أَلْسِنَتِهِمْ وَ خَرُجَ السُّفْيَانِيُّ مِنَ الشَّامِ وَ الْيَمَانِيُّ مِنَ الْيَمَنِ وَ خَسَفَتْ بِالْبِدَاءِ وَ قَتَلَ غُلَامٌ مِنْ آلِ مُحَمَّدٍ ص بَيْنَ الرَّكْنِ وَ الْمَقَامِ اسْمُهُ مُحَمَّدُ بْنُ الْحَسَنِ النَّفْسُ الرِّكْبَةُ وَ جَاءَتْ صَبِيحَةٌ مِنَ السَّمَاءِ بِأَنَّ الْحَقَّ فِيهِ وَ فِي شِيعَتِهِ فَعِنْدَ ذَلِكَ خُرُوجُ قَائِمِنَا فَإِذَا خَرَجَ أَسْنَدَ ظَهْرُهُ إِلَى الْكَعْبَةِ وَ اجْتَمَعَ إِلَيْهِ ثَلَاثُمِائَةٍ وَ ثَلَاثَةُ عَشَرَ رَجُلًا وَ أَوَّلُ مَا يَنْطَلِقُ بِهِ هَذِهِ الْآيَةُ بَقِيَّتُ اللَّهِ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ مُؤْمِنِينَ ثُمَّ يَقُولُ أَنَا بَقِيَّةُ اللَّهِ فِي أَرْضِهِ وَ خَلِيفَتُهُ وَ حُجَّتُهُ عَلَيْكُمْ فَلَا يُسَلِّمُ عَلَيْهِ مُسَلِّمٌ إِلَّا قَالَ السَّلَامُ عَلَيْكَ يَا بَقِيَّةُ اللَّهِ فِي أَرْضِهِ فَإِذَا اجْتَمَعَ إِلَيْهِ الْعِقْدُ وَ هُوَ عَشْرَةُ آلَافٍ رَجُلٍ خَرَجَ فَلَا يَبْقَى فِي الْأَرْضِ مَعْبُودٌ دُونَ اللَّهِ عَزَّ وَ جَلَّ مِنْ صَنَمٍ وَ وَثْنٍ وَ غَيْرِهِ إِلَّا وَقَعَتْ فِيهِ نَارٌ فَاحْتَرَقَ وَ ذَلِكَ بَعْدَ غَيْبَةٍ طَوِيلَةٍ لِيَعْلَمَ اللَّهُ مَنْ يُطِيعُهُ بِالْغَيْبِ وَ يُؤْمِنُ بِهِ.

Narrated to us Muhammad bin Muhammad bin Isaam^{ra} that he said: Narrated to us Muhammad bin Yaqoob Kulaini: Narrated to us Qasim bin Alaa: Narrated to me Ismail bin Ali Qazwini:

Narrated to me Ali Ibne Ismail from Asim bin Humaid Hannat from Muhammad bin Muslim Thaqafi that he said: I heard Aba Ja'far Muhammad^{asws} bin Ali Al-Baqir^{asws} say: "The Qaim^{asws} from us^{asws} will be aided by awe and helped with Divine assistance. The earth will fold up for him^{asws} and the treasures will be exposed for him^{asws}."

His^{asws} dominions will be in the east and the west and through him, Allah^{azwj}, the Mighty and Sublime will Make His^{azwj} religion dominate over all religions even though the polytheists hate this (9:33).

Then no ruin will remain in the earth but that he will restore it. And the spirit of Allah^{azwj}, Isa^{as} bin Maryam^{as} will come down and pray behind him^{asws}.

I asked: O son of Allah's Messenger^{asws}, when will your^{asws} Qaim^{asws} appear?

He^{asws} replied: When the men will resemble women and women will resemble men. When men will satisfy their lusts with men and women with women. When women will ride horses. False testimony will be accepted and true testimony will be obstructed. Murder will be considered a minor thing. Adultery and usury will be common. People will fear the talks of the evil people. Sufyani will arise from Shaam and Yamani will appear from Yemen. The Baida desert will sink. A youth from Aale Muhammad^{asws} will be killed between the Rukn

and Maqam. He will be Muhammad bin Hasan Nafs-e-Zakiyyah. A call will come from the sky that the truth is with him^{-asws} and with all the Shias. At that time will arise our Qaim^{-asws}. When he reappears he would lean on the Kabah and three hundred and thirteen men (313) would reach him, and the first words he speaks would be:

بَقِيْتُ لِلَّهِ خَيْرٌ لَّكُمْ إِن كُنْتُمْ مُؤْمِنِينَ ۖ وَمَا أَنَا عَلَيْكُمْ بِحَفِيظٍ {86}

The remaining one with Allah is better for you if you were Momineen, and I am not a keeper over you [11:86]

Then he^{-asws} would say: I am the remnant of Allah^{-azwj} on the earth and the vicegerent of God and His^{-azwj} Divine Proof upon you. Then no Muslim would greet him except by the words:

“Peace be on you, O the remnant of Allah on His earth.”

And when the number of his supporters reaches one *lqd*, that is 10000 men, he would set out. Then no deity except Allah^{-azwj}, the Mighty and Sublime would remain on the earth. Idols, statutes and such other things would be destroyed, and fire would rise up among them; and this would come to pass after a prolonged occultation till the Almighty Allah^{-azwj} Knows who brings faith during the occultation and who obeys.”¹⁴

Since the religion of Allah^{-azwj} has not dominated over other religions, so it shows that the awaited saviour has not yet governed the earth, as Allah^{-azwj} Says in the Holy Verse (9:33), we present two Ahadith here in the interpretation of Verse (9:33):

ابن بابويه: قال حدثنا محمد بن موسى بن المتوكل (رضي الله عنه)، قال: حدثنا علي بن الحسين السعدآبادي، عن أحمد بن أبي عبد الله البرقي، عن أبيه، عن ابن أبي عمير، عن علي بن أبي حمزة، عن أبي بصير، قال: قال أبو عبد الله (عليه السلام)، في قوله عز و جل: هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَى وَ دِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَ لَوْ كَرِهَ الْمُشْرِكُونَ. قال: «و الله ما نزل تأويلها بعد، و لا ينزل تأويلها حتى يخرج القائم (عليه السلام)،

Ibn Babuwayh said, ‘Muhammad Bin Musa Bin Al Mutawakkal narrated to us, from Ali Bin Al Husayn Al Asadabady, from Ahmad bin Abu Abdullah Al Barqy, from his father, from Ibn Abu Umeyr, from Ali Bin Abu Hamza, from Abu Baseer who said,

‘Abu Abdullah^{asws} said regarding the Words of the Mighty and Majestic: ***He is the One Who Sent His Rasool with the Guidance and the Religion of Truth in order to prevail it upon all the Religions, and even if the Polytheists dislike it [9:33]:*** ‘By Allah^{azwj}! Its explanation has not descended afterwards, nor will its explanation descend until the rising of Al-Qaim^{asws}.

فإذا خرج القائم (عليه السلام) لم يبق كافر بالله العظيم و لا مشرك بالإمام إلا كره خروجه حتى لو كان كافر أو مشرك في بطن صخرة، قالت: يا مؤمن، في بطني كافر فاكسريني و اقتله».

¹⁴ 331 ج: 1، ص: 16. Chapter 32, H. 16. كمال الدين و تمام النعمة، ج: 1، ص: 331.

So when Al-Qaim^{asws} rises, there will not remain a Kafir with Allah^{azwj} the Magnificent, nor an associate with the Imam^{asws} except that he would be averse to his^{asws} rising, to the extent that if there were to be a Kafir or a Polytheist in the belly of a rock, it would say, 'O Momin! In my belly is a Kafir, so break me and kill him!'¹⁵

و في الإحتجاج عن أمير المؤمنين عليه السلام: و غاب صاحب هذا الأمر بإيضاح الغدر له في ذلك لاشتمال الفتنة على القلوب حتى يكون أقرب الناس إليه أشدهم عداوةً و عند ذلك يؤيده الله بجُنُودٍ لَمْ تَرَوْهَا و يظهر دين نبيّه على يديه على الدّين كُلُّهُ و لَوْ كَرِهَ الْمُشْرِكُونَ.

And in Al Ihtijaj –

'From Amir Al-Momineen^{asws}: 'And the Master^{asws} of this matter (Al-Qaim^{asws}) will be absent (in Occultation) due to clear treachery in that the Fitna (sedition) will be included upon the hearts to the extent that the closest of the people to him^{asws} would become the most intense in enmity; and during that Allah^{azwj} would Assist him^{asws} with an army you will not (be able) to see, and the Religion of His^{azwj} Prophet^{saww} would prevail upon his^{asws} hand **and even if the Polytheists dislike it [9:33]**'.¹⁶

Additional evidence on the return of Prophet Isa^{-as} is presented in Appendix 2.1

Appendix 2.1: Return of the Prophet Isa^{-as}:

Prophet Isa^{-as} was neither crucified nor killed and nor did he die for any other reason. The Holy Quran tells us that they did not kill him and they did not crucify him and that Allah^{-azwj} Raised him up to Him. In addition, the Holy Quran informs us with some events from the life of Jesus^{-as} which have not yet happened. Thus, his^{-as} second coming to earth is to surely happen.

وَقَوْلِهِمْ إِنَّا قَتَلْنَا الْمَسِيحَ عِيسَى ابْنَ مَرْيَمَ رَسُولَ اللَّهِ وَمَا قَتَلُوهُ وَمَا صَلَبُوهُ وَلَكِنْ شُبِّهَ لَهُمْ ۚ وَإِنَّ الَّذِينَ اخْتَلَفُوا فِيهِ لَفِي شَكٍّ مِنْهُ ۚ مَا لَهُمْ بِهِ مِنْ عِلْمٍ إِلَّا اتِّبَاعَ الظَّنِّ ۚ وَمَا قَتَلُوهُ يَقِينًا {157}

And their words, 'We killed the Messiah, Isa son of Maryam, a Rasool of Allah'. And they did not kill him and did not crucify him, but he was resembled for them; and those who are differing regarding him are in doubt about it. There is no knowledge with it for them except the pursuance of conjecture; and they did not kill him for certain [4:157]

¹⁵ كمال الدين و تمام النعمة: 670 / 16، ينابيع المودة: 423.

¹⁶ Al Ihtijaj Al Tabarsy

بَلْ رَفَعَهُ اللَّهُ إِلَيْهِ ۖ وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا {158}

But! Allah Raised him to Him, and Allah was always Mighty, Wise [4:158]

Allah^{-azwj} Talks about the Return of Prophet Isa^{-as}:

وَإِنْ مِنْ أَهْلِ الْكِتَابِ إِلَّا لَيُؤْمِنَنَّ بِهِ قَبْلَ مَوْتِهِ ۖ وَيَوْمَ الْقِيَامَةِ يَكُونُ عَلَيْهِمْ شَهِيدًا {159}

And there is none from the People of the Book except that he would believe in him before his death, and on the Day of Judgement he would happen to be a witness against them [4:159]

ثم قال علي بن إبراهيم: حدثني أبي، عن القاسم بن محمد، عن سليمان بن داود المنقري، عن أبي حمزة، عن شهر بن حوشب، قال: قال لي الحجاج: يا شهر، إن آية في كتاب الله قد أعيتني. فقلت: أيها الأمير، أية آية هي؟ فقال: قوله: وَ إِنْ مِنْ أَهْلِ الْكِتَابِ إِلَّا لَيُؤْمِنَنَّ بِهِ قَبْلَ مَوْتِهِ، و الله إني لأمر باليهودي و النصراني فيضرب عنقه ثم أرمقه بعيني فما أراه يحرك شفثيه حتى يمجد!

Then Ali Bin Ibrahim said, 'My father narrated to me, from Al Qasim Bin Muhammad, from Suleyman Bin Dawood Al Manqary, from Abu Hamza,

(It has been narrated) from Shahr Bin Hawshab who said, 'Al-Hajjaj said to me, 'O Shahr! A Verse in the Book of Allah^{azwj} has exhausted me'. So I said, 'O Emir! Which Verse is it?' So he said, 'His^{azwj} Words **And there is none from the People of the Book except that he would believe in him before his death [4:159]**. By Allah^{azwj}! I am the Emir of the Jews and the Christians, and I strike his neck, then look at him with my own eyes, but I do not see him move his lips until he dies!'

فقلت: أصلح الله الأمير، ليس على ما تأولت. قال: كيف هو؟ قلت: إن عيسى ينزل قبل يوم القيامة إلى الدنيا فلا يبقى أهل ملة يهودي و لا غيره إلا آمن به قبل موته، و يصلي خلف المهدي،

So I said, 'May Allah^{azwj} Keep the Emir well! This is not as you are explaining it'. He said, 'How is it?' I said, 'Isa^{as} would descend to the world before the Day of Judgement, and there would not remain a Jew from the people of the nations or someone else, except that he would believe in him^{as} before his^{as} death. And he^{as} would Pray Salat behind Al-Mahdi^{asws}.'

قال: وبحك، أنى لك هذا، و من أين جئت به؟ فقلت: حدثني به محمد بن علي بن الحسين بن علي بن أبي طالب (عليهم السلام)، فقال: جئت بها و الله من عين صافية.

He said, 'Woe be unto you! How can this be for you, and from which spring did you bring it?' So I said, 'It was narrated to me by Muhammad^{asws} Bin Ali^{asws} Bin Al-Husayn^{asws} Bin Ali^{asws} Bin Abu Talib^{asws}'. So he said, 'By Allah^{azwj}! You have brought it from the clear spring'.¹⁷

عَنْ أَبَانَ بْنِ تَعْلَبٍ عَنْ أَبِي عَبْدِ اللَّهِ جَعْفَرٍ [بْنِ مُحَمَّدٍ] الصَّادِقِ ع قَالَ: لَمَّا نَزَلَتْ هَذِهِ الْآيَةُ وَ إِنَّ مِنْ أَهْلِ الْكِتَابِ إِلَّا لِيُؤْمِنَنَّ بِهِ [الْآيَةُ] قَالَ لَا يَبْقَى أَحَدٌ يُرَدُّ عَلَى عِيسَى ابْنِ مَرْيَمَ ع مَا جَاءَ بِهِ فِيهِ إِلَّا كَانَ كَافِرًا وَ لَا يُرَدُّ عَلَى عَلِيِّ بْنِ أَبِي طَالِبٍ [ع] أَحَدٌ مَا قَالَ النَّبِيُّ ص إِلَّا كَانَ كَافِرًا.

From Aban Bin Taglub,

From Abu Abdullah Ja'far^{asws} Bin Muhammad Al-Sadiq^{asws} having said: 'When this Verse was Revealed: **And there is none from the People of the Book except that he would believe in him [4:159]** – the Verse. He^{asws} said: 'There would not remain anyone who rejects upon Isa^{as} Ibn Maryam^{as} what he^{saww} has come with regarding him^{as}, except that he would be a Kafir, nor anyone who rejects upon Ali^{asws} Bin Abu Talib^{asws} what the Prophet^{saww} said, except he would be a Kafir'.¹⁸

Point [3] – “No news of "him" being alive”

They claims that no one knows Imam Mahdi's whereabouts and no one have any news about him. Then from where they came up with the news that he is still alive?

Ithna Asheri's (Twelver) Shia reply to point [3]:

All Muslims believe that Imam Mehdi^{asws} will come to revive Islam, so the overcoming of the religion of Islam on all other religions has yet to take place as is predicted in the Holy Quran:

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَلَوْ كَرِهَ الْمُشْرِكُونَ {33}

He is the One Who Sent His Rasool with the Guidance and the Religion of Truth in order to prevail it upon all the Religions, and even if the Polytheists dislike it [9:33]

¹⁷ تفسير القمي 1: 158.

¹⁸ Tafseer Furat – V 1 P 112

Therefore, a Divine Imam^{-asws} has yet to revive the religion of Allah^{-azwj}. No other person or individual can claim to be a Divine authority. For someone to be able to claim divine authority they will have to have the attributes and qualities of a Prophet and Imam like the capability of being able to speak all languages and perform miracles. Each Prophet^{-as} and Imam^{-as} performed miracles when asked for a proof of being Appointed from Allah^{-azwj}. The false imams are only confined to servicing their followers using trickery and scholastic theology as they have never been able to make claims of Imamatus for all inhabitants of the earth (i.e., jinn, human, birds, animals).

Statements of Al-Baqir^{-asws} regarding the occurrence of Ghaibat

Narrated to us Muhammad bin Ibrahim bin Ishaq^{-ra}: Narrated to us Abu Ali Muhammad bin Hammam from Ja'far bin Muhammad bin Malik: Narrated to me Hasan bin Muhammad bin Sama-a: Narrated to us Ahmad bin Harith from Mufaddal bin Umar, who has narrated from:

Abi Abdullah Ja'far^{-asws} bin Muhammad Al-Sadiq^{-asws} from his father, Abi Ja'far Al-Baqir^{-asws} that he^{-asws} said:

"When Qaim^{-asws} rises up he^{-asws} would say:

فَقَرَرْتُ مِنْكُمْ لَمَّا خِفْتُكُمْ فَوَهَبَ لِي رَبِّي حُكْمًا وَجَعَلَنِي مِنَ الْمُرْسَلِينَ {21}

So I fled from you when I feared you. Then my Lord Granted me Wisdom and Made me to be from the Rasools [26:21]

Today's situation is similar to that of Bani Israel, who kept on waiting for Prophet Musa^{-as}, for many years! And people of Mecca for Rasool Allah^{-asws}, and the believers stayed on the religion of Prophet Ibrahim^{-as} until Prophet Mohammed^{-saww} announced Prophet-hood.

One cannot challenge the 'Mashiyat' (desire) of Allah^{-azwj}, as all are waiting for the true religion of Allah^{-azwj} to take over all other religions, as Allah^{-azwj} Himself waiting.

وَيَقُولُونَ لَوْلَا أُنْزِلَ عَلَيْهِ آيَةٌ مِنْ رَبِّهِ ۖ فَقُلْ إِنَّمَا الْغَيْبُ لِلَّهِ فَانْتَظِرُوا إِنِّي مَعَكُمْ مِنَ الْمُنْتَظِرِينَ {20}

And they are saying: 'If only a Sign had been Sent to him from his Lord'. Say: 'But rather, the unseen is for Allah, therefore wait, for I too am from the waiting ones [10:20]

ابن بابويه، قال: حدثنا علي بن أحمد الدقاق (رضي الله عنه)، قال: حدثنا محمد بن أبي عبد الله الكوفي، قال: حدثنا موسى بن عمران النخعي، عن عمه الحسين بن يزيد، عن علي بن أبي حمزة، عن يحيى بن أبي القاسم، قال: سألت الصادق (عليه السلام) عن قول الله عز و جل: أَلَمْ ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ.

Ibn Babuwayh said, 'Ali Bin Ahmad Al Daqaq, from Muhammad Bin Abu Abdullah Al Kufyy, from Musa Bin Umran Al Nakhai'e, from his uncle Al Husayn Bin Yazeed, from Ali Bin Abu Hamza, from Yahya Bin Abu Al Qasim who said,

'I asked Al-Sadiq^{asws} about the Words of Allah^{azwj} Mighty and Majestic: **Alif Lam Meem [2:1] That is the Book. There is no doubt in it is Guidance for the pious [2:2] Those who are believing in the unseen [2:3]**

فقال: «المتقون: شيعة علي (عليه السلام)، و الغيب: هو الحجة القائم، و شاهد ذلك قول الله عز و جل: وَ يَقُولُونَ لَوْ لَا أَنْزَلَ عَلَيْهِ آيَةً مِنْ رَبِّهِ فَقُلْ إِنَّمَا الْغَيْبُ لِلَّهِ فَانْتَظِرُوا إِنِّي مَعَكُمْ مِنَ الْمُنتَظِرِينَ».

So he^{asws} said: 'The **pious** - the Shias of Ali^{asws}, and **the unseen** – it is Al-Hujjat Al-Qaim^{asws}. And the testimony of that are the Words of Allah^{azwj} Mighty and Majestic: **[10:20] And they are saying: 'If only a Sign had been Sent to him from his Lord'. Say: 'But rather, the unseen is for Allah, therefore wait, for I too am from the waiting ones [10:20]'**.¹⁹

و عنه: بإسناده عن محمد بن مسعود، قال: حدثني أبو صالح خلف بن حماد الكشي، قال: حدثنا سهل بن زياد، قال: حدثني محمد بن الحسين، عن أحمد بن محمد بن أبي نصر، قال: قال الرضا (عليه السلام): «ما أحسن الصبر و انتظار الفرج! أما سمعت قول الله عز و جل: وَ ارْتَبِعُوا إِنِّي مَعَكُمْ رَقِيبٌ وَ فَانْتَظِرُوا إِنِّي مَعَكُمْ مِنَ الْمُنتَظِرِينَ، فعليكم بالصبر، فإنه إنما يجيء الفرج على اليأس، فقد كان الذين من قبلكم أصبر منكم».

And from him, by his chain from Muhammad Bin Masoud, from Abu Salih Khalaf Bin Hamad Al Kashy, from Sahl Bin Ziyad, from Muhammad Bin Al Husayn, from Ahmad Bin Muhammad Bin Abu Nasr who said,

'Al-Reza^{asws} said: 'How excellent is the patience and awaiting the relief (Al-Qaim^{asws}! But, have you not heard the Words of Allah^{azwj} Might and Majestic: **and watch out, I (too) am watching out along with you [11:93]; and therefore wait, for I too am from the waiting ones [10:20]**. Thus, it is upon you to be with the patience, for rather the relief (Al-Qaim^{asws}) would come upon the despair, as those people who were before you were more patient than you are".²⁰

Point [4] – “No claim for Imamat”

None of the last five Imams of Ithna Asheri's have never ever claimed that they are rightful "Imams". Neither Hz. Hasan Askari sahib has recognized his (alleged) son to be the next Imam (no nuss done). Commoners are told one will die as non-Muslim those who didn't recognize Imam of time. See the mismatch: Hasan Askari sahib is not recognising his (alleged) son to be the next Imam of time (no nuss), but past 1200 years Ithna's are acting otherwise!

¹⁹ كمال الدين و تمام النعمة: 17.

²⁰ كمال الدين و تمام النعمة: 645/

What will be the definition of "recognising" Imam? No traditions available in no books written before the demise of Hasan Askari sahib, and we doubt such info even is not written in literature after his death.

Ithna Asheri's (Twelver) Shia reply to point [4]:

The writer is inventing facts to suit his narrative without carrying out any research on the topic. The last five Imams^{-asws} were put under strict surveillance by the Abbasid rulers, because they^{-asws} had a charismatic personality. The rulers were afraid that if they would allow common people open access to the Imams^{-asws}, people would immediately recognize the real Imams^{-asws} and the will gain influence. We present a Hadith below in Appendix 4.1

Appendix 4.1: Abbasid Caliph Haroon admits to his Son that Musa Ibn Jafar^{-asws} is the Real Imam^{-asws}

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ الْوَرَّاقُ؛ وَالْحُسَيْنُ بْنُ إِبْرَاهِيمَ بْنِ أَحْمَدَ بْنِ هِشَامٍ الْمَكْتَبِيُّ؛ أَحْمَدُ بْنُ زِيَادٍ بْنِ جَعْفَرٍ الْهَمْدَانِيُّ؛ وَالْحُسَيْنُ بْنُ إِبْرَاهِيمَ بْنِ نَاتَانَةَ وَأَحْمَدُ بْنُ عَلِيٍّ بْنِ إِبْرَاهِيمَ بْنِ هَاشِمٍ؛ وَمُحَمَّدُ بْنُ عَلِيٍّ مَاجِيلَوَيْهِ؛ وَمُحَمَّدُ بْنُ مُوسَى بْنِ الْمُتَوَكِّلِ - رَضِيَ اللَّهُ عَنْهُمْ - قَالُوا: حَدَّثَنَا عَلِيُّ بْنُ إِبْرَاهِيمَ بْنِ هَاشِمٍ، عَنْ أَبِيهِ، عَنْ عُثْمَانَ بْنِ عِيسَى، عَنْ سُفْيَانَ بْنِ نَزَارٍ قَالَ: كُنْتُ يَوْمًا عَلَى رَأْسِ الْأُمَمُونَ، فَقَالَ: أَتَدْرُونَ مَنْ عَلَّمَنِي التَّشْيِيعَ؟ فَقَالَ الْقَوْمُ جَمِيعًا: لَا وَاللَّهِ مَا نَعْلَمُ؟ قَالَ: عَلَيْنِيهِ الرَّشِيدُ، قِيلَ لَهُ: وَكَيْفَ ذَلِكَ وَالرَّشِيدُ كَانَ يَقْتُلُ أَهْلَ هَذَا الْبَيْتِ؟ قَالَ: كَانَ يَقْتُلُهُمْ عَلَى الْمَلِكِ، لِأَنَّ الْمَلِكَ عَقِيمٌ وَلَقَدْ حَجَجْتُ مَعَهُ سَنَةً، فَلَمَّا صَارَ إِلَى الْمَدِينَةِ تَقَدَّمَ إِلَى حُجَّابِهِ وَقَالَ: لَا يَدْخُلَنَّ عَلَيَّ رَجُلٌ مِنْ أَهْلِ الْمَدِينَةِ وَمَكَّةَ مِنْ أَوْلَادِ الْمُهَاجِرِينَ وَالْأَنْصَارِ وَبَنِي هَاشِمٍ وَسَائِرِ بَطُونِ قُرَيْشٍ إِلَّا نَسَبَ نَفْسَهُ، وَكَانَ الرَّجُلُ إِذَا دَخَلَ عَلَيْهِ قَالَ: أَنَا فُلَانُ بْنُ فُلَانٍ حَتَّى يَنْتَهِيَ إِلَى جَدِّهِ مِنْ هَاشِمٍ أَوْ قُرَيْشٍ أَوْ مُهَاجِرٍ أَوْ أَنْصَارِي، فَيَصِلُهُ مِنَ الْمَالِ بِخَمْسَةِ آلَافٍ دِينَارٍ وَمَا دُونَهَا إِلَى مِائَتِي دِينَارٍ، عَلَى قَدْرِ شَرَفِهِ وَهَجَرَةِ آبَائِهِ .

فَأَنَّا ذَاتَ يَوْمٍ وَاقِفٌ إِذْ دَخَلَ الْفَضْلُ بْنُ الرَّبِيعِ فَقَالَ: يَا أَمِيرَ الْمُؤْمِنِينَ عَلَى الْبَابِ رَجُلٌ يَزْعُمُ أَنَّهُ مُوسَى بْنُ جَعْفَرٍ بْنِ مُحَمَّدٍ بْنِ عَلِيٍّ بْنِ الْحُسَيْنِ بْنِ عَلِيٍّ بْنِ أَبِي طَالِبٍ عَلَيْهِمُ السَّلَامُ فَأَقْبَلَ عَلَيْنَا وَخَنُ فَيَأْمُ عَلَى رَأْسِهِ، وَالْأَمِيرُ وَالْمُؤْمِنُ، وَسَائِرُ الْقَوَادِ، فَقَالَ: احْفَظُوا عَلَى أَنْفُسِكُمْ، ثُمَّ قَالَ لِإِذْنِهِ: أَتَدْرُنَّ لَهُ، وَلَا يَنْزِلُ إِلَّا عَلَى بَسَاطِي .

فَأَنَّا لَكَذَلِكَ إِذْ دَخَلَ شَيْخٌ مُسَحَّدٌ، قَدْ أَتَاهُ الْعِبَادَةُ، كَأَنَّهُ شَقَّ بِإِلٍ قَدْ كُلِّمَ مِنَ السُّجُودِ وَجْهَهُ وَأَنْفَهُ، فَلَمَّا رَأَى الرَّشِيدَ رَمَى بِنَفْسِهِ عَنْ حِمَارٍ كَانَ رَاكِبَهُ، فَصَاحَ الرَّشِيدُ: لَا وَاللَّهِ إِلَّا عَلَى بَسَاطِي، فَمَنَعَهُ الْحُجَّابُ مِنَ التَّرَجُّلِ، وَنَظَرْنَا إِلَيْهِ بِاجْمَعِ بِالْإِجْلَالِ وَالْإِعْظَامِ فَمَا زَالَ يَسِيرُ عَلَى حِمَارِهِ حَتَّى صَارَ إِلَى الْبَسَاطِ، وَالْحُجَّابُ وَالْقَوَادِ مُحْدِقُونَ بِهِ، فَتَنَزَّلَ فَقَامَ إِلَيْهِ الرَّشِيدُ وَاسْتَقْبَلَهُ إِلَى آخِرِ

البساط، وَقَبَّلَ وَجْهَهُ وَعَيْنَيْهِ وَأَخَذَ يَدَيْهِ حَتَّى صَبَّرَهُ فِي صَدْرِ الْمَجْلِسِ وَأَجْلَسَهُ مَعَهُ فِيهِ، وَجَعَلَ يُحَدِّثُهُ وَيُقْبِلُ بِوَجْهِهِ عَلَيْهِ وَيَسْأَلُهُ عَنْ أحواله .

ثُمَّ قَالَ لَهُ: يَا أَبَا الْحَسَنِ مَا عَلَيْكَ مِنَ الْعِيَالِ؟ فَقَالَ: يَزِيدُونَ عَلَى الْحَمْسِمِائَةِ، قَالَ: أَوْلَادُ كُلُّهُمْ؟ قَالَ: لَا، أَكْثَرُهُمْ مَوَالِي وَحَشَمٌ، أَمَّا الْوَلَدُ فَلِي نَيْفٌ وَثَلَاثُونَ، الذُّكْرَانُ مِنْهُمْ كَذَا، وَالنِّسْوَانُ مِنْهُمْ كَذَا، قَالَ: فَلِمَ لَا تُزَوِّجُ النِّسْوَانُ مِنْ بَنِي عُثْمَوِيَّهِنَّ وَأَكْفَائِهِنَّ؟ قَالَ: الْيَدُ تَقْصُرُ عَنْ ذَلِكَ، قَالَ: فَمَا حَالُ الضَّيِّعَةِ؟ قَالَ: تُعْطَى وَقْتُ وَمَنْعٌ فِي آخَرٍ؟ قَالَ: فَهَلْ عَلَيْكَ ذَيْنٌ؟ قَالَ: نَعَمْ، قَالَ: كَمْ؟ قَالَ: نَحْوُ عَشْرَةِ آلَافٍ دِينَارٍ .

فَقَالَ لَهُ الرَّشِيدُ: يَا ابْنَ عَمٍّ أَنَا أُعْطِيكَ مِنَ الْمَالِ مَا تُزَوِّجُ الذُّكْرَانُ وَالنِّسْوَانُ وَتَقْضِي الدَّيْنَ وَتَعْمُرُ الضِّيَاعَ، فَقَالَ لَهُ: وَصَلَتْكَ رَحِمٌ يَا ابْنَ عَمٍّ وَشَكَرَ اللَّهُ لَكَ هَذِهِ النِّيَّةَ الْجَمِيلَةَ، وَالرَّحِمُ مَاسَّةٌ وَالْقَرَابَةُ وَاشْجَعَةٌ وَالتَّسَبُّبُ وَاحِدٌ، وَالْعَبَّاسُ عَمُّ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ، وَصَنُوْ أَبِيهِ، وَعَمُّ عَلِيِّ بْنِ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ وَصَنُوْ أَبِيهِ، وَمَا أَبْعَدَكَ اللَّهُ مِنْ أَنْ تَفْعَلَ ذَلِكَ، وَقَدْ بَسَطَ يَدَكَ وَأَكْرَمَ عُضْرَكَ، وَأَعْلَى مُحْتَدَكَ، فَقَالَ: أَفْعَلُ ذَلِكَ يَا أَبَا الْحَسَنِ وَكَرَامَةً. فَقَالَ: يَا أَمِيرَ الْمُؤْمِنِينَ إِنَّ اللَّهَ عَزَّ وَجَلَّ قَدْ فَرَضَ عَلَى وُلَاةِ عَهْدِهِ أَنْ يَنْعَسُوا فُقَرَاءَ الْأُمَّةِ وَيَقْضُوا عَنِ الْغَارِمِينَ، وَيُؤَدُّوا عَنِ الْمُثْقَلِ، وَيَكْسُوا الْعَارِيَّ وَيُحْسِنُوا إِلَى الْعَائِي فَأَنْتَ أَوَّلَى مَنْ يَفْعَلُ ذَلِكَ، فَقَالَ: أَفْعَلُ يَا أَبَا الْحَسَنِ .

ثُمَّ قَامَ، فَقَامَ الرَّشِيدُ لِقِيَامِهِ وَقَبَّلَ عَيْنَيْهِ وَوَجْهَهُ ثُمَّ أَقْبَلَ عَلَيَّ وَعَلَى الْأَمِينِ وَالْمُؤْمِنِ، فَقَالَ: يَا عَبْدَ اللَّهِ وَيَا مُحَمَّدُ، وَيَا إِبْرَاهِيمَ امشُوا بَيْنَ يَدَيْ عَمَّكُمْ وَسَيِّدِكُمْ، خُذُوا بِرِكَابِهِ، وَسُؤُوا عَلَيْهِ ثِيَابَهُ وَشَبَّعُوهُ إِلَى مَنْزِلِهِ، فَأَقْبَلَ عَلَيَّ أَبُو الْحَسَنِ مُوسَى بْنُ جَعْفَرٍ عَلَيْهِمَا السَّلَامُ سِرًّا بَيْنِي وَبَيْنَهُ فَبَشَّرَنِي بِالْخِلَافَةِ، فَقَالَ لِي: إِذَا مَلَكَتْ هَذَا الْأَمْرَ فَأُحْسِنُ إِلَى وَلَدِي .

ثُمَّ انْصَرَفْنَا وَكُنْتُ أَجْرًا وَلَدِ أَبِي عَلَيْهِ، فَلَمَّا خَلَا الْمَجْلِسُ قُلْتُ: يَا أَمِيرَ الْمُؤْمِنِينَ مَنْ هَذَا الرَّجُلُ الَّذِي قَدْ أَعْظَمْتَهُ وَأَجَلَلْتَهُ، وَقُمْتَ مِنْ مَجْلِسِكَ إِلَيْهِ فَاسْتَقْبَلْتَهُ، وَأَقْعَدْتَهُ فِي صَدْرِ الْمَجْلِسِ، وَجَلَسْتَ دُونَهُ، ثُمَّ أَمَرْتَنَا بِأَخْذِ الرِّكَابِ لَهُ؟ قَالَ: هَذَا إِمَامُ النَّاسِ وَحُجَّةُ اللَّهِ عَلَى خَلْقِهِ وَخَلِيفَتُهُ عَلَى عِبَادِهِ، فَقُلْتُ: يَا أَمِيرَ الْمُؤْمِنِينَ أَوْ لَيْسَتْ هَذِهِ الصِّفَاتُ كُلُّهَا لَكَ وَفِيكَ؟ فَقَالَ: أَنَا إِمَامُ الْجَمَاعَةِ فِي الظَّاهِرِ وَالْعَلْبَةِ وَالْقَهْرِ، وَمُوسَى بْنُ جَعْفَرٍ عَلَيْهِ السَّلَامُ إِمَامٌ حَقٌّ، وَاللَّهُ يَا بُنَيَّ إِنَّهُ لَأَحَقُّ بِمَقَامِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ مِنِّي وَمِنْ الْخَلْقِ جَمِيعًا، وَوَاللَّهِ لَوْ نَارَعْتَنِي هَذَا الْأَمْرَ لَأَخَذْتُ الَّذِي فِيهِ عَيْنَاكَ، فَإِنَّ الْمَلِكَ عَقِيمٌ .

فَلَمَّا أَرَادَ الرَّجُلُ مِنَ الْمَدِينَةِ إِلَى مَكَّةَ أَمَرَ بِصُرَّةٍ سُودَاءَ فِيهَا مِائَتَا دِينَارٍ، ثُمَّ أَقْبَلَ عَلَى الْفَضْلِ بْنِ الرَّبِيعِ، فَقَالَ لَهُ: إِذْهَبْ بِهَذِهِ إِلَى مُوسَى بْنِ جَعْفَرٍ وَقُلْ لَهُ: يَقُولُ لَكَ أَمِيرُ الْمُؤْمِنِينَ: نَحْنُ ضَيْقَةٌ وَسَيِّئَاتِيكَ بُرْنَا بَعْدَ الْوَقْتِ .

فَقُمْتُ فِي صَدْرِهِ فَقُلْتُ: يَا أَمِيرَ الْمُؤْمِنِينَ تُعْطَى أَبْنَاءُ الْمُهَاجِرِينَ وَالْأَنْصَارِ وَسَائِرُ قُرَيْشٍ وَبَنِي هَاشِمٍ وَمَنْ لَا يُعْرِفُ حَسْبَهُ وَنَسَبَهُ خَمْسَةَ آلَافٍ دِينَارٍ إِلَى مَا دُونَهَا، وَتُعْطَى مُوسَى بْنُ جَعْفَرٍ وَقَدْ أَعْظَمْتَهُ وَاجْلَلْتَهُ مِائَتِي دِينَارٍ أَحْسَنَ عَطِيَّةٍ أَعْطِيَتْهَا أَحَدًا مِنَ النَّاسِ؟ فَقَالَ: اسْكُتْ لَا أَمَّ لَكَ، فَإِنِّي لَوْ أُعْطِيتُ هَذَا مَا صَمِنْتُهُ لَهُ مَا كُنْتُ أَمِنْتُهُ أَنْ يَضْرِبَ وَجْهِي عَدَاً بِمِائَةِ أَلْفِ سَيْفٍ مِنْ شَيْعَتِهِ وَمَوَالِيهِ، وَقَفَّرَ هَذَا وَأَهْلَ بَيْتِهِ أَسْلَمَ لِي وَلَكُمْ مِنْ بَسَطِ أَيْدِيهِمْ أَعْيُنِهِمْ .

فَلَمَّا نَظَرَ إِلَى ذَلِكَ مُحَارِقُ الْمَعْنَى دَخَلَهُ فِي ذَلِكَ غَيْظٌ، فَقَامَ إِلَى الرَّشِيدِ فَقَالَ: يَا أَمِيرَ الْمُؤْمِنِينَ قَدْ دَخَلْتُ الْمَدِينَةَ وَأَكْثَرَ أَهْلِهَا يَطْلُبُونَ مِنِّي شَيْئًا، وَإِنْ خَرَجْتُ وَلَمْ أَقْسِمَ فِيهِمْ شَيْئًا لَمْ يَتَبَيَّنْ لَهُمْ تَفَضُّلُ أَمِيرِ الْمُؤْمِنِينَ عَلَيَّ وَمَنْزِلَتِي عِنْدَهُ، فَأَمَرَ لَهُ بِعَشْرَةِ آلَافٍ

دِينَارٍ، فَقَالَ لَهُ: يَا أَمِيرَ الْمُؤْمِنِينَ هَذَا لِأَهْلِ الْمَدِينَةِ وَعَلَيَّ دَيْنٌ أَسْتَأْجِ أَنْ أَقْضِيَهُ، فَأَمَرَ لَهُ بِعَشْرَةِ آلَافٍ دِينَارٍ أُخْرَى، فَقَالَ لَهُ: يَا أَمِيرَ الْمُؤْمِنِينَ بَنَاتِي أُرِيدُ أَنْ أُزَوِّجَهُنَّ وَأَنَا مُتَحْتَاجٌ إِلَى جَهَازُهُنَّ، فَأَمَرَ لَهُ بِعَشْرَةِ آلَافٍ دِينَارٍ أُخْرَى، فَقَالَ لَهُ: يَا أَمِيرَ الْمُؤْمِنِينَ لَا بُدَّ مِنْ غَلَّةٍ تُعْطِيهَا تَرْدٌ عَلَيَّ وَعَلَى عِيَالِي وَبَنَاتِي وَأَزْوَاجَهُنَّ الْمَوْتِ، فَأَمَرَ لَهُ بِأَقْطَاعٍ مَا تَبْلُغُ غَلَّتُهُ فِي السَّنَةِ عَشْرَةَ آلَافٍ دِينَارٍ وَأَمَرَ أَنْ يُعْجَلَ ذَلِكَ لَهُ مِنْ سَاعَتِهِ .

ثُمَّ قَامَ مُحَارِقٌ مِنْ قَوْمِهِ وَقَصَدَ مُوسَى بْنَ جَعْفَرٍ عَلَيْهِمَا السَّلَامُ وَقَالَ لَهُ: قَدْ وَقَفْتُ عَلَى مَا عَامَلَك بِهِ هَذَا الْمَلْعُونُ وَمَا أَمَرَ لَكَ بِهِ وَقَدْ احْتَلْتُ عَلَيْهِ لَكَ وَأَخَذْتُ مِنْهُ صِلَاتٍ ثَلَاثِينَ أَلْفَ دِينَارٍ وَأَقْطَاعاً تُغْلِي فِي السَّنَةِ عَشْرَةَ آلَافٍ دِينَارٍ، وَلَا وَاللَّهِ يَا سَيِّدِي مَا أَسْتَأْجِ إِلَى شَيْءٍ مِنْ ذَلِكَ، مَا أَخَذْتُهُ إِلَّا لَكَ، وَأَنَا أَشْهَدُ لَكَ بِهَذِهِ الْأَقْطَاعِ وَقَدْ حَمَلْتُ الْمَالَ إِلَيْكَ .

فَقَالَ: بَارَكَ اللَّهُ لَكَ فِي مَالِكَ وَأَحْسَنَ جَزَاكَ، مَا كُنْتُ لَأَخْذُ مِنْهُ دَرهماً وَاحِداً وَلَا مِنْ هَذِهِ الْأَقْطَاعِ شَيْئاً وَقَدْ قَبِلْتُ صَلَاتَكَ وَبَرَكَتَكَ، فَأَنْصَرِفْ رَاشِداً، وَتُرَاجِعْنِي فِي ذَلِكَ فَقَبِلَ يَدَهُ وَانْصَرَفَ .

Ali ibn Abdullah al-Warraaq, Al-Hussein ibn Ibrahim ibn Ahmad ibn Hisham al-Mukattib, Ahmad ibn Ziyad ibn Ja'far al-Hamadani, Al-Hussein ibn Ibrahim ibn Natana, Ahmad ibn Ali ibn Ali ibn Ibrahim ibn Hashem, Muhammad ibn Ali Majiluwayh and Muhammad ibn Musa ibn al-Mutawakkil - may God be pleased with them - narrated that:

Ali ibn Ibrahim ibn Hashem quoted on the authority of his father, on the authority of Uthman ibn Isa, on the authority of Sufyan ibn Nazar, "One day I was standing in the presence of Al-Ma'mun. He asked, "Do you know who taught me about Shiism?" All the people who were present said, "No, by God, we do not know." He said, "(Harun) Ar-Rashid taught me." They asked him, "How is that so? It was (Harun) Ar-Rashid who killed the members of this Household (including Imam Musa^{-asws})!"

Al-Ma'mun said, "He killed them for his rule. A Kingdom is barren. One year I accompanied Harun when he went for the Hajj pilgrimage. When we reached Medina, he told his gate-keepers, "Whoever enters who is from the people of Medina, Mecca, the Immigrants, the Helpers, the Hashemites or others from the Quraysh (tribe) must state his relationship." Whoever entered said that he was so and so, the son of so and so, until he reached his grandfather from the Hashemites, the Quraysh (tribe), the Immigrants or the Helpers. Then Harun would grant him gifts anywhere from two-hundred to five-thousand Dinars according to his nobility, and the honour of his grandfathers in their exile (from Mecca to Medina).

One day I was present there when Al-Fadhl ibn Rabee' said, "O Commander of the Faithful (Harun)! There is a man at the door who claims to be Musa ibn Ja'far ibn Muhammad ibn Ali ibn Al-Hussein ibn Ali ibn Abi Talib^{-asws}." Immediately Harun faced us who were standing near his head, Al-Amin and al-Mo'taman and the rest of the chiefs present and said, "Straighten yourselves up!" Then he faced the gate-keeper and said, "Let him in. Be careful that he not sit down anywhere but on my special seat."

Then a Sheikh entered who had become pale due to extensive worshipping. He was slim and wrinkled. His face and nose were affected by the extent of prostrations. When he saw (Harun) Ar-Rashid, he tried to get off the donkey he was riding on. Then Ar-Rashid said, "By God, you should sit only on my special seat."

The gate-keepers did not let the Imam^{-asws} get off the donkey. We all looked at him with great honour and respect. He rode on his donkey until he reached the especial seat. All the gate-keepers and the chiefs were around him. Then he got off. Ar-Rashid got up and came forward until he reached the especial seat. Then Harun kissed his face and eyes, took his hand and took him to the uppermost part of the room and sat down with him. He started talking with him. While talking, he faced him and asked him about his health and conditions. Then Harun asked the Imam^{-asws}, "O Abul Hassan (Al-Kazim^{-asws})! How many people do you support?" The Imam^{-asws} said, "More than five-hundred." Harun said, "Are they all your children?" The Imam^{-asws} said, "No, most of them are servants and companions. I have more than thirty children: So many boys and so many girls." Harun asked, "Why don't you marry off the girls to their cousins, or other suitable people?"

The Imam^{-asws} said, "I do not have enough money." Harun said, "What condition is your land in?" The Imam^{-asws} said, "Sometimes it yields produce and at other times it does not." Harun asked, "Do you have any debts?" The Imam^{-asws} said, "Yes." Harun asked, "How much?" The Imam^{-asws} said, "Around ten-thousand Dinars." Then Ar-Rashid said, "O cousin! I will give you enough money to marry off your daughters and sons, pay back your debts and revive your land."

The Imam^{-asws} said, "O cousin! I hope the relatives fulfil the rights of kinship with you, and thank Allah^{-azwj} for your nice intentions and tangible relationship. Our ties of kinship come from the same root. We are from the same family. Al-Abbas was the uncle of God's Prophet^{-saww}. He and the Prophet^{-saww}'s father formed two strong tree trunks which were attached to one another from the roots. He was also the uncle of Ali ibn Abi Talib^{-asws}. He and Ali's father also formed two strong tree trunks which were attached to one another from the roots. I hope that Allah^{-azwj} will not Make you change your mind about what you want to do. He has granted you power and has established you to be from a noble family." Harun said, "O Abul Hassan! It will be an honour for me to do that."

He^{-asws} said, "O Commander of the Faithful! Indeed the Honourable the Exalted God has made it incumbent upon the rulers to provide for the poor people in the nation, to pay off the debts of those in debt; to assist the people who are overburdened; to clothe the people who are destitute; and to be kind to the prisoners and slaves. You are the one most suitable to do these things." Harun said, "O Abul Hassan! I will do that."

Then he stood up. (Harun) Ar-Rashid stood up out of respect for him, and kissed him on the eyes and face. Then he faced me (Abdullah), (Muhammad) Al-Amin, and (Ibrahim) Al-Moa'taman and said, "O Abdullah, Muhammad and Ibrahim! Move ahead of your uncle and your Master, hold the horse strap for him. Fix his clothes and accompany him to his house."

Then Abul Hassan Musa ibn Ja'far^{-asws} gave me the glad tidings that I would become the Caliph in private. He asked me to treat his son kindly when I take over the rule. Then we returned. I was braver than my brothers with my father. Then in private I asked him, "O Commander of the Faithful! Who was this man whom you honoured and respected so much? Who was him for whom you stood up, went to welcome him, had him seated at the head of the room, and you sat down in a lower position yourself? Who was he for whom you ordered us to hold the horse strap?"

He (Harun) said, "This is the Divine Leader of the people, the Proof of Allah^{-azwj} for His creatures, and His Successor over His servants." I said, "O Commander of the Faithful! Are not all these characteristics yours? Are these not in you?" He said, "I am the people's leader on the surface and by force, but Musa ibn Ja'far^{-asws} is the True Divine Leader. O my son! By God, he^{-asws} more deserves to succeed God's Prophet (s) than me and all the other people. I swear by God that even if you try to take away the rule from me, I will chop off your head. A Kingdom is barren."

When Harun decided to go from Medina to Mecca, he ordered that two-hundred Dinars be put in a black bag. He faced Al-Fadhl ibn Rabee' and said, "Take this to Musa ibn Ja'far^{-asws} and tell him, "The Commander of the Faithful said that for the moment we are having hard times. Our presents will be delivered to you later."

I objected and said, "O Commander of the Faithful! You give five-thousand Dinars or so much to the progeny of the Muhajireen (emigrants), the Ansar (helpers), other members of the Quraysh (tribe), the Hashemites, and others whom you do not even know their family ties. However, are you going to give only two-hundred Dinars to Musa ibn Ja'far^{-asws} whom you honoured and respected so much?" This is much less than what you gave all the other people."

Harun said, "Shut up! Son of a bitch! If I give him what I promised to give him, I will not be safe from facing one-hundred thousand men with swords from his followers and friends. This man's poverty, and the poverty of his members of household is safer for me than their being wealthy and well-to-do.

When Mokhariq - the singer - saw this, he got mad. He went to (Harun) Ar-Rashid and said, "O Commander of the Faithful! When I entered Medina most of the people expected me to give them something. If I do not give them anything before I leave they will not recognize the generosity of the Commander of the Faithful with me, and my rank near you." Then Harun ordered that he be given ten-thousand Dinars. Again Mokhariq said, "O Commander of the Faithful! This is for the people of Medina. I also have some debts which I must pay back." Then Harun ordered that he be given another ten-thousand Dinars. Again Mokhariq said, "O Commander of the Faithful! My daughters are about to get married. I need to prepare dowries for them." Then Harun ordered that he be given another ten-thousand Dinars. Then Mokhariq said, "O Commander of the Faithful! Please establish some wages for me so that the living expenses for my life, that of my wife, my daughters and their spouses be paid for." Harun ordered that a land which had an annual income of ten-thousand Dinars be given to him. He ordered that all this be immediately given to him.

Then Mokhariq immediately stood up and went to see Musa ibn Ja'far^{-asws} and told him, "When I realised what this damned one has done to you, I tricked him for your sake, and took thirty-thousand Dinars plus land which has more than ten-thousand Dinars in annual income for you. O my Master! I swear by Allah^{-azwj} that I do not need any of this. I only took them for you. I bear witness that this land is yours and I have brought you the money.

Imam Musa ibn Ja'far^{-asws} said, "May God give you blessings by means of your property, and grant you good rewards. I will not take even one Dirham or any of your land. I welcome your

kindness and recognise your good intentions. Return. May you be guided. And do not return to me in this regard. He kissed the Imam^{asws}'s hands and returned (to Harun).²¹

We have already dealt with the 'Nuss' in [1], the miracles and proof of Imam^{asws} were presented by the Imam^{asws}, when and where required.

However, we present some Ahadith, on the poofs the Imam^{asws} of the last five Imams^{asws} were challenged and they provided Proof of their^{asws} Imam^{asws}, as well as their establishing the 'Nuss' for their^{asws} Imam^{asws}.

The Inscription of 11th Imam^{asws}'s Seal

مُحَمَّدُ بْنُ أَبِي عَبْدِ اللَّهِ وَ عَلِيُّ بْنُ مُحَمَّدٍ، عَنْ إِسْحَاقَ بْنِ مُحَمَّدٍ النَّخَعِيِّ، عَنْ أَبِي هَاشِمٍ دَاوُدَ بْنِ الْقَاسِمِ الْجَعْفَرِيِّ، قَالَ:

كُنْتُ عِنْدَ أَبِي مُحَمَّدٍ عَلَيْهِ السَّلَامُ، فَاسْتَوْدَنْ لِرَجُلٍ مِنْ أَهْلِ الْيَمَنِ عَلَيْهِ، فَدَخَلَ رَجُلٌ عَبْلٌ طَوِيلٌ جَسِيمٌ، فَسَلَّمَ عَلَيْهِ بِالْوَلَايَةِ، فَرَدَّ عَلَيْهِ بِالْقَبُولِ، وَ أَمَرَهُ بِالْجُلُوسِ، فَجَلَسَ مُلَاصِقًا لِي، فَقُلْتُ فِي نَفْسِي: لَيْتَ شِعْرِي مَنْ هَذَا؟

فَقَالَ أَبُو مُحَمَّدٍ عَلَيْهِ السَّلَامُ: «هَذَا مِنْ وَلَدِ الْأَعْرَابِيَّةِ صَاحِبَةِ الْخِصَاةِ الَّتِي طَبَعَ آبَائِي عَلَيْهِمُ السَّلَامُ فِيهَا بِخَوَاتِيمِهِمْ فَانْطَبَعَتْ، وَ قَدْ جَاءَ بِهَا مَعَهُ يُرِيدُ أَنْ أَطْبَعَ فِيهَا».

ثُمَّ قَالَ: «هَاتِمَا» فَأَخْرَجَ خِصَاةً وَ فِي جَانِبِ مِنْهَا مَوْضِعٌ أَمْلَسَ، فَأَخَذَهَا أَبُو مُحَمَّدٍ عَلَيْهِ السَّلَامُ، ثُمَّ أَخْرَجَ خَاتَمَهُ، فَطَبَعَ فِيهَا، فَانْطَبَعَ، فَكَأَنِّي أَرَى نَقْشَ خَاتَمِهِ السَّاعَةِ: «الْحَسَنُ بْنُ عَلِيٍّ».

فَقُلْتُ لِلْيَمَانِيِّ: رَأَيْتُهُ قَبْلَ هَذَا قَطُّ؟ قَالَ: لَا وَاللَّهِ، وَ إِنِّي لَمُنْدُ دَهْرٍ حَرِيصٌ عَلَى رُؤْيَيْهِ حَتَّى كَانَ السَّاعَةَ أَتَانِي شَابٌّ - لَسْتُ أَرَاهُ - فَقَالَ لِي: قُمْ، فَادْخُلْ، فَدَخَلْتُ.

ثُمَّ نَهَضَ الْيَمَانِيُّ وَ هُوَ يَقُولُ: رَحِمَهُ اللَّهُ وَ بَرَكَاتُهُ عَلَيْكُمْ أَهْلَ الْبَيْتِ، دُرِّيَّةٌ بَعْضُهَا مِنْ بَعْضٍ، أَشْهَدُ بِاللَّهِ إِنَّ حَقَّكَ لَوَاجِبٌ كَوْجُوبِ حَقِّ أَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ وَ الْأَئِمَّةِ مِنْ بَعْدِهِ صَلَوَاتُ اللَّهِ عَلَيْهِمْ أَجْمَعِينَ، ثُمَّ مَضَى فَلَمْ أَرَهُ بَعْدَ ذَلِكَ.

قَالَ إِسْحَاقُ: قَالَ أَبُو هَاشِمٍ الْجَعْفَرِيُّ: وَ سَأَلْتُهُ عَنْ اسْمِهِ، فَقَالَ: اسْمِي مِهْجَعُ بْنُ الصَّلْتِ بْنِ عُقْبَةَ بْنِ سَمْعَانَ بْنِ غَانِمِ بْنِ أُمِّ غَانِمٍ، وَ هِيَ الْأَعْرَابِيَّةُ الْيَمَانِيَّةُ، صَاحِبَةُ الْخِصَاةِ الَّتِي طَبَعَ فِيهَا أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ، وَ السَّبْطُ إِلَى وَ قَتِ أَبِي الْحَسَنِ عَلَيْهِ السَّلَامُ.

Muhammad ibn abu 'Abdallah and Ali ibn Muhammad have narrated from Ishaq ibn Muhammad al-Nakha'Isma'il from abu Hashim Dawud ibn al-Qasim al-Ja'fari who has said:

"Once I was in the presence of Abu Muhammad^{asws} (11th Imam^{asws}) and permission was requested for a man from Yemen to see the Imam^{asws}. A big, tall and well-built man then

²¹ UYUN AKHBAR AL-REZA, Chapter 7, H. 11

came in and greeted the Imam^{asws} with the greeting for Wilayah (the Leader with Divine Authority) and (from the Imam^{asws}, he) received the acceptance response.

The Imam^{asws} asked him to have a seat and he sat just next to me. I then said to myself, "I wish not to have been so close to him." Abu Muhammad^{asws} then said, "This is the child of the Arab lady for whom my ancestors had been printing their seals on a pebble for her and an imprint would take place.

He has brought it with him and wants me to imprint my seal on it also. He^{asws} then asked the man to give it to him^{asws}. The man took out a pebble and on one side of there was a smooth space. Abu Muhammad^{asws} then took it, brought his seal out, printed on it and the imprint took place. Even now it is as if I see the print of his (al-Hassan^{asws} ibn Ali^{asws}) seal on the pebble it. I then said to the man from Yemen, "Had you ever seen him (Abu Muhammad^{asws}) before?" He said, "No, by Allah^{azwj}, I had always was anxious to see him^{asws} until at this time a young man came to me whom I had not seen before and said, 'Stand up and come in and I came in.' The man from Yemen then left saying, "May Allah^{azwj}'s Grace and Blessings be with you^{asws} – O the people of Ahl Al-Bayt^{asws} whose each generation is just like the other generation. I testify before Allah^{azwj} that it is obligatory to preserve your^{asws} rights just as it was the case with Amir-ul-Momineen Ali^{asws} and the Imams^{asws} after him^{asws}. May Allah^{azwj} Grant all of them^{asws} blessings." He then left and thereafter I never saw him.

Ibn Ishaq has said that Abu Hashim Al-Ja'fari has said, "I asked him his name. He said, "My name is Mahja' ibn al-Salt ibn 'Aqaba ibn Sam'an ibn Ghanim ibn 'Umm Ghanim. She was the Arab lady from Yemen that had the pebble on which Amir-ul-Mo'mineen^{asws} had imprinted his^{asws} seal and also his descendants up to the time of Abu Al-Hassan^{asws} (10th Imam).²²

Ahadith of the 7th Imam^{asws}'s on Ali Reza^{asws} being the Next Imam^{asws}

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُعَاوِيَةَ بْنِ حُكَيْمٍ عَنْ نُعَيْمِ الْقَابُوسِيِّ عَنْ أَبِي الْحَسَنِ ع أَنَّهُ قَالَ: إِنَّ ابْنِي عَلِيًّا أَكْبَرُ
وُلَدِي وَأَبْرُهُمْ عِنْدِي وَأَحَبُّهُمْ إِلَيَّ وَهُوَ يَنْظُرُ مَعِيَ فِي الْجَفْرِ وَ لَمْ يَنْظُرْ فِيهِ إِلَّا نَبِيٌّ أَوْ وَصِيٌّ نَبِيٍّ.

A number of our people has narrated from Ahmad ibn Muhammad from Mu'awiya ibn Hakim from Nu'aym al-Qabusi who says:

Abu Al-Hassan^{asws} has said. "My^{asws} son, Ali^{asws} is the eldest of my^{asws} sons and the most virtuous among them to me^{asws} and the most beloved of them to me^{asws}. He^{asws} looks into

²² H. 4, Kafi (ط - دار الحديث)، ج 2، ص: 182

the 'Jafr' (a secret source of Divine Knowledge) with me^{asws}. No one looks into it except a Prophet^{as} or the executor of the will of a Prophet^{as}.²³

أَحْمَدُ بْنُ مِهْرَانَ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ مُحَمَّدِ بْنِ سِنَانَ وَ إِسْمَاعِيلَ بْنِ عَبَّادٍ الْقَصْرِيِّ جَمِيعاً عَنْ دَاوُدَ الرَّقِّيِّ قَالَ: قُلْتُ لِأَبِي إِبْرَاهِيمَ ع جَعَلْتَ فِدَاكَ إِنِّي قَدْ كَبِرَ سِنِّي فَخُذْ بِيَدِي مِنَ النَّارِ قَالَ فَأَشَارَ إِلَى ابْنِهِ أَبِي الْحَسَنِ ع فَقَالَ هَذَا صَاحِبُكُمْ مِنْ بَعْدِي..

Ahmad ibn Mihran has narrated from Muhammad ibn Ali from Muhammad ibn Sinan and Isma'il ibn 'Abbad al-Qasri, all from Dawud al-Raqqi who has said:

"I said to Abu Ibrahim^{asws}, 'May Allah^{azwj} Sacrifice me for you^{asws}, I have become old, take my hand out of fire.'" The narrator has said that the Imam^{asws} pointed to his^{asws} son, Abu Al-Hassan^{asws} and then said, "This is your guardian after me^{asws}".²⁴

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عَبْدِ اللَّهِ عَنِ الْحُسَيْنِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ بْنِ عَمَّارٍ قَالَ: قُلْتُ لِأَبِي الْحَسَنِ الْأَوَّلِ ع أَلَا تَدُلُّنِي إِلَى مَنْ أَخُذُ عَنْهُ دِينِي فَقَالَ هَذَا ابْنِي عَلِيٌّ إِنَّ أَبِي أَخَذَ بِيَدِي فَأَدْخَلَنِي إِلَى قَدِيرِ رَسُولِ اللَّهِ ص فَقَالَ يَا بُنَيَّ إِنَّ اللَّهَ عَزَّ وَ جَلَّ قَالَ - إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً وَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ إِذَا قَالَ قَوْلًا وَفَى بِهِ.

Al-Husayn ibn Muhammad has narrated from Mu'alla ibn Muhammad from Ahmad ibn Muhammad ibn 'Abdallah from al-Hassan from ibn abu 'Umayr from Muhammad ibn Ishaq ibn 'Ammar who has said:

"I said to Abu Al-Hassan the 1st^{asws} Would you^{asws} guide me to a person from whom would learn my religion." He^{asws} said, "This is my^{asws} son Ali^{asws}. My father took my hand until we were in the shrine of the Messenger of Allah and said, "My son, Allah, the Most Holy, the Most High, has said, "... ***I am appointing someone as my deputy on earth,...***" (2:30) When Allah^{azwj}, the Most Holy, the Most High, says a word He^{azwj} keeps His^{azwj} word.²⁵

أَحْمَدُ بْنُ إِدْرِيسَ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنِ الْحُسَيْنِ بْنِ الْحُسَيْنِ اللَّوْلُؤِيِّ عَنْ يَحْيَى بْنِ عَمْرٍو عَنْ دَاوُدَ الرَّقِّيِّ قَالَ: قُلْتُ لِأَبِي الْحَسَنِ مُوسَى ع إِنِّي قَدْ كَبِرَتْ سِنِّي وَ دَقَّ عَظْمِي وَ إِنِّي سَأَلْتُ أَبَاكَ ع فَأَخْبَرَنِي بِكَ فَأَخْبَرَنِي مَنْ بَعْدَكَ فَقَالَ هَذَا أَبُو الْحَسَنِ الرِّضَا..

Ahmad ibn Idris has narrated from Muhammad ibn 'Abd al-Jabbar from al-Hassan ibn al-Husayn al-Lu'lu'i from Yahya ibn 'Amr from Dawud al-Raqqi who has said:

"I said to Abu Al-Hassan Al-Musa^{asws}, 'I have grown old and my bones are weakening. I asked your father^{asws} and he^{asws} informed me about you^{asws}. Would you^{asws} also inform me (about the Imam^{asws} after you).'" The Imam^{asws} said, "This Abu Al-Hassan Al-Reza.²⁶

أَحْمَدُ بْنُ مِهْرَانَ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ زِيَادِ بْنِ مَرْوَانَ الْقُنْدَبِيِّ وَ كَانَ مِنَ الْوَاقِفَةِ قَالَ: دَخَلْتُ عَلَى أَبِي إِبْرَاهِيمَ وَ عِنْدَهُ ابْنُهُ أَبُو الْحَسَنِ ع فَقَالَ لِي يَا زِيَادُ هَذَا ابْنِي فَلَا تَنْتَابُهُ كِتَابِي وَ كَلَامُهُ كَلَامِي وَ رَسُولُهُ رَسُولِي وَ مَا قَالَ فَأَقُولُ قَوْلُهُ.

²³ H. 2, الكافي (ط - الإسلامية)، ج 1، ص: 312

²⁴ H. 3, الكافي (ط - الإسلامية)، ج 1، ص: 312

²⁵ H. 4, الكافي (ط - الإسلامية)، ج 1، ص: 312

²⁶ H. 5, الكافي (ط - الإسلامية)، ج 1، ص: 312

Ahmad ibn Mihran has narrated from Muhammad ibn Ali from Ziyad ibn Marwan al-Qandi, from the Waqifa sect who has said:

"Once I went to see Abu Ibrahim^{asws} at that time his son Abu Al-Hassan Al-Reza^{asws} was with him. The Imam^{asws} said to me, "O Ziyad, this is my^{asws} son^{asws} so and so. His^{asws} writing is my^{asws} writing, his^{asws} words are my^{asws} words, his^{asws} messenger is my^{asws} messenger and the true words are his^{asws} words."²⁷

أَحْمَدُ بْنُ مِهْرَانَ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ مُحَمَّدِ بْنِ الْفَضِيلِ قَالَ حَدَّثَنِي الْمَخْزُومِيُّ وَكَانَتْ أُمُّهُ مِنْ وَلَدِ جَعْفَرِ بْنِ أَبِي طَالِبٍ ع قَالَ: بَعَثَ إِلَيْنَا أَبُو الْحَسَنِ مُوسَى ع فَجَمَعَنَا ثُمَّ قَالَ لَنَا أَ تَدْرُونَ لِمَ دَعَوْتُكُمْ فَقُلْنَا لَا فَقَالَ اشْهَدُوا أَنَّ ابْنِي هَذَا وَصِيَّيَ وَالْقِيمُ بِأَمْرِي وَخَلِيفَتِي مَنْ كَانَ لَهُ عِنْدِي دَيْنٌ فَلْيَأْخُذْهُ مِنْ ابْنِي هَذَا وَمَنْ كَانَ لَهُ عِنْدِي عِدَّةٌ فَلْيُنْجِزْهَا مِنْهُ وَمَنْ لَمْ يَكُنْ لَهُ بُدٌّ مِنْ لِقَائِي فَلَا يَلْقُنِي إِلَّا بِكِتَابِهِ..

Ahmad ibn Mihran has narrated from Muhammad ibn Ali from Muhammad ibn Fudayl who has said that al-Makhdhumi whose mother was one of the children of Ja'far^{asws} Ibn Abu Talib^{asws} has narrated:

"Abu Al-Hassan Musa^{asws} once called all of us to see him^{asws}. We all gathered and then he^{asws} said to us, "Do you know why I^{asws} have called you?" We said, "We do not know." He^{asws} then said, "Bear testimony that this my^{asws} son^{asws} is the executor of my^{asws} will, the director of my^{asws} affairs and the succeeding Imam^{asws} (after me^{asws}). Whoever has a loan due on me^{asws} should demand from my^{asws} son^{asws}, this one^{asws}. To whoever I^{asws} may have promised anything should also acquire from him^{asws}. Whoever must see me^{asws} must not come to see me^{asws} but with writing from him."²⁸

أَحْمَدُ بْنُ مِهْرَانَ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنِ ابْنِ مُحَرَّرٍ عَنْ عَلِيِّ بْنِ يَحْيَى بْنِ يَحْيَى عَنْ أَبِي الْحَسَنِ ع قَالَ: كَتَبَ إِلَيَّ مِنَ الْحُسَيْنِ أَنَّ فَلَانًا ابْنِي سَيِّدٌ وَلَدِي وَ قَدْ خَلَعَتْهُ كُنْيَتِي..

Ahmad ibn Mihran has narrated from Muhammad ibn Ali from ibn Muhriz from Ali ibn Yaqtin who has said:

"Abu Al-Hassan^{asws} wrote to me from prison that so and so my son^{asws} is the master and guardian of my^{asws} children and I^{asws} have gifted my^{asws} own 'Kunya' to him^{asws}."²⁹

أَحْمَدُ بْنُ مِهْرَانَ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ أَبِي عَلِيٍّ الْحَزَّازِ عَنْ دَاوُدَ بْنِ سُلَيْمَانَ قَالَ: قُلْتُ لِأَبِي إِبْرَاهِيمَ ع إِنِّي أَخَافُ أَنْ يَحْدُثَ حَدَثٌ وَ لَا أَتَقَاكَ فَأَخْبَرَنِي مِنَ الْإِمَامِ بَعْدَكَ فَقَالَ ابْنِي فَلَانٌ يَعْنِي أَبَا الْحَسَنِ ع..

Ahmad ibn Mihran has narrated from Muhammad ibn Ali from Abu Ali al-Khazzaz from Dawud ibn Sulay who has said:

"I said to Abu Ibrahim^{asws}, 'I am afraid that an incident may take place and I will not be able to see you^{asws}, inform me who will be the Imam^{asws} after you^{asws}?' The Imam^{asws} said, "My^{asws} son, so and so, meaning thereby Abu Al-Hassan^{asws}."³⁰

²⁷ H. 6, الكافي (ط - الإسلامية)، ج 1، ص: 312

²⁸ H. 7, الكافي (ط - الإسلامية)، ج 1، ص: 312

²⁹ H. 10, الكافي (ط - الإسلامية)، ج 1، ص: 313

أَحْمَدُ بْنُ مِهْرَانَ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ سَعِيدِ بْنِ أَبِي الْجَهْمِ عَنِ النَّصْرِ بْنِ قَابُوسَ قَالَ: قُلْتُ لِأَبِي إِبْرَاهِيمَ عَ إِنِّي سَأَلْتُ أَبَاكَ عَ مَنْ الَّذِي يَكُونُ مِنْ بَعْدِكَ فَأَخْبَرَنِي أَنَّكَ أَنْتَ هُوَ فَلَمَّا تَوَيَّ أَبُو عَبْدِ اللَّهِ عَ ذَهَبَ النَّاسُ يَمِينًا وَ شِمَالًا وَ قُلْتُ فِيكَ أَنَا وَ أَصْحَابِي فَأَخْبَرَنِي مَنْ الَّذِي يَكُونُ مِنْ بَعْدِكَ مِنْ وَلَدِكَ فَقَالَ ابْنِي فَلَانَ.

Ahmad ibn Mihran has narrated from Muhammad ibn Ali from Sa'id ibn abu al-Jahm from al-Nasr ibn Qabus who has said:

"I said to Abu Ibrahim^{asws}, 'I asked your father^{asws}, "Who will be (the Imam^{asws}) after you^{asws}? He^{asws} informed me that you^{asws} will be (the Imam^{asws} after him^{asws}). When Abu 'Abdullah^{asws} left this world people went left and right and I said (to you^{asws}) that I with my people are with you. (Now please) inform me who will be (the Imam^{asws}) after you^{asws} from your^{asws} sons." He^{asws} (the Imam^{asws} said, "My^{asws} son so and so (meaning Abu Al-Hassan^{asws}).³¹

أَحْمَدُ بْنُ مِهْرَانَ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنِ الصَّحَّاحِ بْنِ الْأَشْعَثِ عَنْ دَاوُدَ بْنِ زُرَيْبٍ قَالَ: جِئْتُ إِلَى أَبِي إِبْرَاهِيمَ عَ بِمَالٍ فَأَخَذَ بَعْضَهُ وَ تَرَكَ بَعْضَهُ فَقُلْتُ أَصْلَحَكَ اللَّهُ لِأَيِّ شَيْءٍ تَرَكْتَهُ عِنْدِي قَالَ إِنَّ صَاحِبَ هَذَا الْأَمْرِ يَطْلُبُهُ مِنْكَ فَلَمَّا جَاءَنَا نَعْيُهُ بَعَثَ إِلَيَّ أَبُو الْحَسَنِ عَ ابْنَهُ فَسَأَلَنِي ذَلِكَ الْمَالَ فَدَفَعْتُهُ إِلَيْهِ..

Ahmad ibn Mihran has narrated from Muhammad ibn Ali from ad-Dahhak ibn al'ash'ath from Dawud ibn Zurbi who has said:

"Once I went to deliver some property to Abu Ibrahim^{asws}. He^{asws} accepted some of it and left the others. I asked him^{asws}, "May Allah^{azwj} Keep you^{asws} well, why have you^{asws} left it with me?" He^{asws} said, "The in-charge of this task (the Imam^{asws} – the Leadership with Divine Authority) will demand it (at it's appropriate time) from you." When we heard the news of his^{asws} (Abu Ibrahim^{asws}) death, Abu Al-Hassan^{asws} sent his^{asws} son to me asking for that property and I delivered it to him^{asws}.³²

مُحَمَّدُ بْنُ الْحُسَيْنِ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ وَ عُبَيْدِ اللَّهِ بْنِ الْمَرْزُبَانِ عَنِ ابْنِ سِنَانٍ قَالَ: دَخَلْتُ عَلَى أَبِي الْحَسَنِ مُوسَى عَ مِنْ قَبْلِ أَنْ يَفْتَدِمَ الْعِرَاقَ بِسَنَةِ وَ عَلِيٌّ ابْنُهُ جَالِسٌ بَيْنَ يَدَيْهِ فَتَنَظَّرَ إِلَيَّ فَقَالَ يَا مُحَمَّدُ أَمَا إِنَّهُ سَيَكُونُ فِي هَذِهِ السَّنَةِ حَرَكَةٌ فَلَا تَجْرِعْ لِدَلِيلِكَ قَالَ قُلْتُ وَ مَا يَكُونُ جُعِلْتُ فِدَاكَ فَقَدْ أَقْلَقَنِي مَا ذَكَرْتَ فَقَالَ أَصْبِرْ إِلَى الطَّاعِغَةِ أَمَا إِنَّهُ لَا يَبْدَأُنِي مِنْهُ سُوءٌ وَ مَنْ الَّذِي يَكُونُ بَعْدَهُ قَالَ قُلْتُ وَ مَا يَكُونُ جُعِلْتُ فِدَاكَ قَالَ يُضِلُّ اللَّهُ الظَّالِمِينَ وَ يَفْعَلُ اللَّهُ مَا يَشَاءُ قَالَ قُلْتُ وَ مَا ذَاكَ جُعِلْتُ فِدَاكَ قَالَ مَنْ ظَلَمَ ابْنِي هَذَا حَقَّهُ وَ جَحَدَ إِمَامَتَهُ مِنْ بَعْدِي كَانَ كَمَنْ ظَلَمَ عَلِيَّ بْنَ أَبِي طَالِبٍ حَقَّهُ وَ جَحَدَ إِمَامَتَهُ بَعْدَ رَسُولِ اللَّهِ صَ قَالَ قُلْتُ وَ اللَّهُ لَئِنْ مَدَّ اللَّهُ لِي فِي الْعُمُرِ لَأُسَلِّمَنَّ لَهُ حَقَّهُ وَ لَا أُفَرِّقَنَّ لَهُ بِإِمَامَتِهِ قَالَ صَدَقْتَ يَا مُحَمَّدُ يَمُدُّ اللَّهُ فِي عُمرِكَ وَ تُسَلِّمُ لَهُ حَقَّهُ وَ تُقَرُّ لَهُ بِإِمَامَتِهِ وَ إِمَامَةٍ مَنْ يَكُونُ مِنْ بَعْدِهِ قَالَ قُلْتُ وَ مَنْ ذَاكَ قَالَ مُحَمَّدُ ابْنُهُ قَالَ قُلْتُ لَهُ الرِّضَا وَ التَّسْلِيمُ.

Muhammad ibn al-Hassan has narrated from Sahl ibn Ziyad from Muhammad ibn Ali and 'Abdallah ibn al-Marzuban from (Muhammad) ibn Sinan who has said:

³⁰ H. 11, الكافي (ط - الإسلامية)، ج 1، ص: 313

³¹ H. 12, الكافي (ط - الإسلامية)، ج 1، ص: 313

³² H. 13, الكافي (ط - الإسلامية)، ج 1، ص: 313

"Once I went to see Abu Al-Hassan Musa^{asws} one year before he^{asws} would leave for Iraq. His^{asws} son Ali^{asws} was also in the meeting. He^{asws} looked at me and said, "O Muhammad, during this year a movement will take place do get carried away by it!

The narrator has said that he then asked the Imam^{asws}, "May Allah^{azwj} Sacrifice me for you^{asws}, what that will be (taking place)? What you^{asws} said has made me very anxious."

The Imam^{asws} said, "I^{asws} will journey to the tyrant. From this and one after him I will not suffer any serious harm." The narrator has said that he then asked The Imam^{asws}, "May Allah^{azwj} Sacrifice me for you^{asws}, what then will happen?" The Imam^{asws} said, "Allah^{azwj} Causes the unjust to go astray and He^{azwj} does whatever He^{azwj} wills." The narrator has said that he then asked the Imam^{asws}, "May Allah^{azwj} Sacrifice me for you^{asws}, what is that will happen?" The Imam^{asws} said, "Whoever will do injustice to my son^{asws} this one^{asws}, rejecting his Imamate (the Leadership with Divine Authority) after me^{asws} it would like doing injustice to Ali^{asws} Ibn Abu Talib^{asws} and rejecting his^{asws} Imamate after Rasool Allah^{saww}."

The narrator has said that he then asked the Imam^{asws}, "By Allah^{azwj}, if Allah^{azwj} will Grant me long life I will acknowledge his^{asws} right and will affirm his^{asws} Imamate." The Imam^{asws} (at that) said, "You have spoken the truth, O Muhammad. Allah^{azwj} will Grant you long life. You will acknowledge his^{asws} right and affirm his^{asws} Imamate and the Imamate of the one^{asws} after him^{asws}."

The narrator has said that he^{asws} then asked the Imam^{asws}, "Who will he be?" The Imam^{asws} said, "Muhammad^{asws}, his^{asws} son^{asws}."

The narrator has said that he then asked the Imam^{asws}, "From me it is agreed and accepted."

The Announcement of the 8th Imam^{asws} as a Divine Imam^{asws}:

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَمَّنْ ذَكَرَهُ عَنْ صَفْوَانَ بْنِ يَحْيَى قَالَ لَمَّا مَضَى أَبُو إِبْرَاهِيمَ (عَلَيْهِ السَّلَام) وَ تَكَلَّمَ أَبُو الْحُسَيْنِ (عَلَيْهِ السَّلَام) حِفْنًا عَلَيْهِ مِنْ ذَلِكَ فَقِيلَ لَهُ إِنَّكَ قَدْ أَظْهَرْتَ أَمْرًا عَظِيمًا وَ إِنَّا نَخَافُ عَلَيْكَ هَذِهِ الطَّاعِيَةَ قَالَ فَقَالَ لِيَجْهَدَ جَهْدَهُ فَلَا سَبِيلَ لَهُ عَلَيَّ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from the one who mentioned it, from Safwan Bin Yahya who said,

'When Abu Ibrahim^{asws} passed away and Abu Al-Hassan^{asws} spoke fearfully upon it (the Imamate) from that, so it was said to him^{asws}, 'You^{asws} have manifested a great matter, and

we fear upon you^{asws} of this tyrant'. So he^{asws} said: 'Let him strive his striving, but there would not be a way for him upon me^{asws}'.³³

The Imam^{asws} of the 9th Imam^{asws}:

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ أَسْبَاطٍ قَالَ خَرَجَ (عَلَيْهِ السَّلَام) عَلَيَّ فَتَنَظَّرْتُ إِلَى رَأْسِهِ وَ رِجْلَيْهِ لِأَصِفَ قَامَتَهُ لِأَصْحَابِنَا بِمِصْرَ فَبَيْنَا أَنَا كَذَلِكَ حَتَّى قَعَدَ وَ قَالَ يَا عَلِيُّ إِنَّ اللَّهَ احْتَجَّ فِي الْإِمَامَةِ بِمِثْلِ مَا احْتَجَّ فِي النَّبُوَّةِ فَقَالَ وَ آتَيْنَاهُ الْحُكْمَ صَبِيًّا قَالَ وَ لَمَّا بَلَغَ أَشُدَّهُ وَ بَلَغَ أَرْبَعِينَ سَنَةً فَقَدْ يَجُوزُ أَنْ يُؤْتَى الْحُكْمَ صَبِيًّا وَ يَجُوزُ أَنْ يُعْطَاهَا وَ هُوَ ابْنُ أَرْبَعِينَ سَنَةً .

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Ali Bin Asbat who said,

'He (9th Imam^{asws}) came out to me, so I looked at his^{asws} head and his^{asws} feet in order (to be able to) describe his^{asws} stature to our companions in Egypt. So while I was like that until he^{asws} sat and said: 'O Ali! Allah^{azwj} Argued regarding the Imamate with the like of what He^{azwj} Argued regarding the Prophet-hood, so He^{azwj} Said **[19:12] and We Granted him the Wisdom whilst he was a child [12:22] And when he reached his maturity [46:15] until when he attains his maturity and reaches forty years.** Thus, it is allowed that He^{azwj} Grants the Wisdom while he^{as} is a child, and it is allowed that He^{azwj} Grants it while he^{as} is forty years old'.³⁴

11th Imam^{asws} Introduced 12th Imam^{asws}:

عَلِيُّ بْنُ مُحَمَّدٍ قَالَ حَدَّثَنِي مُحَمَّدٌ وَ الْحَسَنُ ابْنَا عَلِيٍّ بْنِ إِبْرَاهِيمَ فِي سَنَةِ تِسْعٍ وَ سَبْعِينَ وَ مِائَتَيْنِ قَالَا حَدَّثَنَا مُحَمَّدُ بْنُ عَلِيٍّ بْنِ عَبْدِ الرَّحْمَنِ الْعَبْدِيُّ مِنْ عَبْدِ قَيْسٍ عَنْ ضَوْءِ بْنِ عَلِيٍّ الْعَجَلِيِّ عَنْ رَجُلٍ مِنْ أَهْلِ فَارِسَ سَمَّاهُ قَالَ أَتَيْتُ سِرًّا مَنْ رَأَى وَ لَزِمْتُ بَابَ أَبِي مُحَمَّدٍ (عَلَيْهِ السَّلَام) فَدَعَانِي مِنْ غَيْرِ أَنْ أَسْتَأْذِنَ فَلَمَّا دَخَلْتُ وَ سَلَّمْتُ قَالَ لِي يَا أَبَا فَلَانٍ كَيْفَ حَالُكَ ثُمَّ قَالَ لِي افْعُدْ يَا فَلَانُ ثُمَّ سَأَلَنِي عَنْ جَمَاعَةٍ مِنْ رِجَالٍ وَ نِسَاءٍ مِنْ أَهْلِي

Ali Bin Muhammad said, 'Muhammad and Al Hassan, the two sons of Ali Bin Ibrahim narrated to me in the year two hundred and seventy nine, saying, 'Muhammad Bin Ali Bin Abdul Rahman Al Abady narrated to us from Abd Qays, from Zou Bin Ali Al Ijaly, from a man from the people of Persia he named, saying,

'I came to Surmanrayy (Samarrah) and I necessitated the door of Abu Muhammad^{asws} (11th Imam^{asws}). So he^{asws} called me over without my seeking permission. So when I entered and greeted, he^{asws} said to me, 'O Abu so and so! How are you?' Then he^{asws} said to me: 'Be seated, O so and so!'. Then he^{asws} asked me about a group of men and women from my family members.

³³ Al Kafi V 1 – The Book Of Divine Authority CH 121 H 2

³⁴ Al Kafi V 1 – The Book Of Divine Authority CH 122 H 3

ثُمَّ قَالَ لِي مَا الَّذِي أَقْدَمَكَ قُلْتَ رَغْبَةً فِي خِدْمَتِكَ قَالَ فَقَالَ فَالزَّم الدَّارَ قَالَ فَكُنْتُ فِي الدَّارِ مَعَ الْخَدَمِ ثُمَّ صِرْتُ أَشْتَرِي لَهُمُ الْحَوَائِجَ مِنَ السُّوقِ وَكُنْتُ أَدْخُلُ عَلَيْهِ مِنْ غَيْرِ إِذْنٍ إِذَا كَانَ فِي دَارِ الرَّجَالِ

Then he^{asws} said to me: 'What is that which made you come?' I said, 'A desire to be in your^{asws} service'. So he^{asws} said: 'Necessitate the house (be a doorman)'. So I necessitated to be at the door, and I used to be in the house along with the servant. Then I would go to buy the necessities for them from the market, and I used to go over to him^{asws} from without (seeking) a permission when he^{asws} was in the chamber for the men.

فَدَخَلْتُ عَلَيْهِ يَوْمًا وَهُوَ فِي دَارِ الرَّجَالِ فَسَمِعْتُ حَرَكَةً فِي الْبَيْتِ فَنَادَانِي مَكَانَكَ لَا تَبْرَحْ فَلَمْ أَجْسُرْ أَنْ أَخْرُجَ وَ لَا أَدْخُلَ فَخَرَجْتُ عَلَيَّ جَارِيَةٌ مَعَهَا شَيْءٌ مُعْطًى ثُمَّ نَادَانِي ادْخُلْ فَدَخَلْتُ وَ نَادَى الْجَارِيَةُ فَرَجَعْتُ فَقَالَ لَهَا اكْشِفِي عَمَّا مَعَكَ فَكَشَفْتُ عَنْ عَلَامٍ أَبْيَضَ حَسَنِ الْوَجْهِ وَ كَشَفْتُ عَنْ بَطْنِهِ فَإِذَا شَعْرٌ نَابَتْ مِنْ لَبَّتِهِ إِلَى سُرَّتِهِ أَخْضَرَ لَيْسَ بِأَسْوَدَ فَقَالَ هَذَا صَاحِبُكُمْ

One day, I went to him^{asws} and he^{asws} was in the chamber for the men, and I heard movement in the house, and he^{asws} called out: 'Be in your place, do not depart!' So I did not have the audacity to exit nor enter. Then a maid came out to me, and there was something covered with her. Then he^{asws} called me: 'Enter!'. So I entered, and he^{asws} called the maid, so she returned, and he^{asws} said to her: 'Uncover from what is with you'. So she uncovered from a white boy^{asws}, beautiful of face, and uncovered from his^{asws} belly, and there was a growth of green hair from his chest to his^{asws} navel, not black, and he^{asws} said: 'This is your Master^{asws}'.

ثُمَّ أَمَرَهَا فَحَمَلَتْهُ فَمَا رَأَيْتُهُ بَعْدَ ذَلِكَ حَتَّى مَضَى أَبُو مُحَمَّدٍ (عَلَيْهِ السَّلَام)

Then he^{asws} ordered her, so she carried him^{asws}, and I did not see him^{asws} after that until Abu Muhammad^{asws} passed away.

فَقَالَ ضَوْءُ بْنُ عَلِيٍّ فَقُلْتُ لِلْفَارِسِيِّ كَمْ كُنْتُ تُقَدِّرُ لَهُ مِنَ السِّنِينَ قَالَ سَنَتَيْنِ قَالَ الْعَبْدِيُّ فَقُلْتُ لِضَوْءٍ كَمْ تُقَدِّرُ لَهُ أَنْتَ قَالَ أَرْبَعَ عَشْرَةَ سَنَةً قَالَ أَبُو عَلِيٍّ وَ أَبُو عَبْدِ اللَّهِ وَ نَحْنُ نُقَدِّرُ لَهُ إِحْدَى وَ عَشْرِينَ سَنَةً .

Zou Bin Ali said, 'I said to the Persian, 'How much did you serve for him^{asws} from the years?' He said, 'Two years'. Al-Abdy said, 'I said to Zou, 'How much did you serve him^{asws}? He said, 'Fourteen years'. Abu Ali and Abu Abdullah said, 'And we served him^{asws} for twenty-one years'.³⁵

³⁵ Al Kafi V 1 – The Book Of Divine Authority CH 125 H 2

Point [5] – “Sons of bond maid”

From Hazrat Musa Kazim onwards all Imams of Ithna Asheri line are sons of bond-maid (slave girls), where else all Fatimi Imams are sons of proper Muslim mother. Muslima (mother of all Fatimi Imams) cannot be bought or sold from market or from anywhere, but the bond-maids are bought / sold in marketplace to highest bidder like commodities - can such women be mother of rightful Imams, the sons of Mola Ali a.s.?!!! Never.

Book: History of Islam, by Maulana S. Ali Naqi Naqvi on page 19- Sara has asked Ibrahim to make (extramarital illicit sexual) relations with Hajar so Ibrahim can become father as Sara got too old to bear a child.

So per Ithna's theory Prophet Ismail a.s. too is son of bond maid, by the extension Prophet Mohammad s.a.w.w. too is the son of bond maid. If those Prophets are acceptable though being sons of bond maid then so does their Imams from Hz. Musa Kazim sahib till Hz. Hasan Askari sahib who are all sons of bond maid

www.TheBohras.com: Above is the lie. Isaac was son of Sara. The birth of Isaac falsify everything forged above in red. They think Prophet Ibrahim a.s. is one like them to make illicit sexual relations practiced by them under cover of Muta.

The same author contradicts himself, on page 27 he writes, Bani Israil are descendent of Isaac son of Ibrahim from Sara!!!

Primarily Ithna Asheri quotes Bible old testament for their case above. It is true in Bible case above in red it mentioned, but then again the birth of Isaac from Sara proves the theory in red above as fabricated lies.

Q) Why Christians and Israelites have forged above in old testament?

A) Because both Christians and Jews are from progeny of Isaac a.s. and Prophet Mohammad PBUH is from the progeny of Hz. Ismail a.s.. As they have lost to Islam not only in all battlefields but also in 'Mubahila' so to mock Islam they have altered the text of original Bible to prove that Prophet Mohammad is actually the son from illicit illegal sexual relations!

Ithna Asheri's in their inability and failure to counter the fact that not even one but all of their Imams are the sons of bond maid, they went so far from Siraat-a-Mustaqeem that they adopted as correct the lie version of Christian and Jew Old Testament which was fabricated to mock Prophet Mohammad s.a.w.w.

On page 18 & 19 of above mentioned book, author is saying, "A long period had elapsed since Ibrahim had settled in Syria. He and his wife Sara had long been married but they had no issue. Sara then earnestly advised Ibrahim to have conjugal relations with Hajra, who was already with her, so that God might bless them with children. Ibrahim acted upon her suggestion and consequently Hajra gave birth to a son, Ismail."

Hajra was not even bond maid of Ibrahim so as per Ithna's Ibrahim has raped Hajar! Making illegal relations with any women is rape. Hence Hajar is not a good women because of her the FRIEND OF ALLAH, Prophet Ibrahim a.s. has committed sin of raping women or making conjugal relations! Should this was true - then why will Allah make action of Hajar of she doing 'sahi' between Safa and Marwa hillock as the part of the pillar of Islam, Haj?!!! Hence proved, Hajar was proper Muslima, married to Ibrahim and his status was attested by Allah be making her action as part of Haj.

To justify their Imams, they have insulted and reduced the status of Prophet Ibrahim a.s. and Molatina Hajar a.s.

Ismail ibn Kathir, a highly influential Sunni scholar in his book "Qissa-a-Anbiya" writes that Haajar w/o Prophet Ibrahim (a) was daughter of some King (not the bondmaid as falsely accused by Ithna Asheri) and was married to Ibrahim (not having illicit relations as falsely accused by the Bible Old Testament and Ithna's).

Ithna Asheri's (Twelver) Shia reply to point [5]:

Here two major points are made:

- 1) A Muslim man/woman would lose status if being bought or sold!
- 2) Allegation that twelve Imami believe Hajar^{as}, nouzobilla forced by Prophet Ibrahim^{as} into a marriage (although a sickening expression has been used by the authors of thebohras.com)

We first look at the point 1 (5.1): A Muslim man/woman would lose status if bought or sold!

Prophet Yousef^{as} was sold as a Slave:

قَالَ قَائِلٌ مِنْهُمْ لَا تَقْتُلُوا يُوسُفَ وَأَلْقُوهُ فِي غَيَابَتِ الْجُبِّ يَلْتَقِطُهُ بَعْضُ السَّيَّارَةِ إِنْ كُنْتُمْ فَاعِلِينَ {10}

A speaker from them said, 'Do not kill Yusuf, and throw him into the bottom of the well, he would be picked up by one of the travellers, if you are going to do it' [12:10]

وَشَرَوْهُ بِثَمَنٍ بَخْسٍ دَرَاهِمَ مَعْدُودَةٍ وَكَانُوا فِيهِ مِنَ الزَّاهِدِينَ {20}

And they sold him cheaply for a number of Dirhams, and they were from the disinterested ones regarding him [12:20]

وَقَالَ الَّذِي اشْتَرَاهُ مِنْ مِصْرَ لِامْرَأَتِهِ أَكْرِمِي مَثْوَاهُ عَسَىٰ أَنْ يَنْفَعَنَا أَوْ نَتَّخِذَهُ وَلَدًا ۚ
وَكَذَلِكَ مَكَّنَّا لِيُوسُفَ فِي الْأَرْضِ وَلِنُعَلِّمَهُ مِنْ تَأْوِيلِ الْأَحَادِيثِ ۚ وَاللَّهُ غَالِبٌ عَلَىٰ أَمْرِهِ
وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ {21}

And the Egyptian who bought him said to his wife, 'Give him an honourable abode, perhaps he would benefit us or we may take him as a son'. And like that We Enabled for Yusuf in the land and We Taught him from the interpretation of the events; and Allah is Dominant upon His Command, but most of the people are not knowing [12:21]

So, a Divine Status, does not change, by the worldly circumstances, as Allah^{-azwj} Protects the honour of His^{-azwj} people and so was the case of Prophet Isa^{-as}'s mother who was blessed with a son without having a husband (3:47-48).

An Imam is 'Al-Noor':

أَحْمَدُ بْنُ مِهْرَانَ عَنْ عَبْدِ الْعَظِيمِ بْنِ عَبْدِ اللَّهِ الْحُسَيْنِيِّ عَنْ عَلِيِّ بْنِ أَصْبَاطٍ وَ الْحَسَنِ بْنِ مَجْبُوبٍ عَنْ أَبِي أَيُّوبَ عَنْ أَبِي خَالِدٍ الْكَابُلِيِّ
قَالَ سَأَلْتُ أَبَا جَعْفَرٍ (عليه السلام) عَنْ قَوْلِ اللَّهِ تَعَالَى فَأَمِنُوا بِاللَّهِ وَ رَسُولِهِ وَ النَّورِ الَّذِي أَنْزَلْنَا فَقَالَ يَا أَبَا خَالِدٍ النَّورُ وَ اللَّهِ
الْأَيْمَةُ (عليهم السلام) يَا أَبَا خَالِدٍ لِنُورِ الْإِمَامِ فِي قُلُوبِ الْمُؤْمِنِينَ أَنْوَرُ مِنَ الشَّمْسِ الْمُضِيئَةِ بِالنَّهَارِ وَ هُمُ الَّذِينَ يُنَوِّرُونَ قُلُوبَ
الْمُؤْمِنِينَ وَ يَحُجُّبُ اللَّهُ نُورَهُمْ عَمَّنْ يَشَاءُ فَتُظْلَمُ قُلُوبُهُمْ وَ يَعْسَاهُمْ بِهَا .

Ahmad Bin Mihran, from Abdul Azeem Bin Abdullah Al Hasanna, from Ali Bin Asbat, and Al Hassan Bin Mahboub, from Abu Ayoub, from Abu Khalid Al Kabuly who said,

'I asked Abu Ja'far^{asws} about the Words of Allah^{azwj} the Exalted [64:8] **Therefore believe in Allah and His Rasool and the Light which We have Sent down**. So he^{asws} said: 'O Abu Khalid! The Light (النُّور), by Allah^{azwj}, are the Imams^{asws}. O Abu Khalid! The Light (النُّور) of the Imam^{asws} in the hearts of the *Momineen* is more radiant than the bright sun by the day, and they^{asws} are those who are radiating the hearts of the *Momineen*, and Allah^{azwj} Blocks

their^{asws} Light from the ones who He^{azwj} so Desires to, to darken their hearts and they are covered by it'.³⁶

Also in another Hadith:

أَحْمَدُ بْنُ إِدْرِيسَ عَنِ الْحُسَيْنِ بْنِ عُبَيْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ وَ مُوسَى بْنِ عُمَرَ عَنِ الْحُسَيْنِ بْنِ مُحَمَّدٍ عَنْ الْفَضِيلِ عَنْ أَبِي الْحَسَنِ (عليه السلام) قَالَ سَأَلْتُهُ عَنْ قَوْلِ اللَّهِ تَبَارَكَ وَ تَعَالَى يُرِيدُونَ لِيُطْفِئُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ قَالَ يُرِيدُونَ لِيُطْفِئُوا وَلَايَةَ أَمِيرِ الْمُؤْمِنِينَ (عليه السلام) بِأَفْوَاهِهِمْ

Ahmad Bin Idrees, from Al Husayn Bin Ubeydullah, from Muhammad Bin Al Husayn and Musa Bin Umar, from Al Hassan Bin Mahboub, from Muhammad Bin Al Fuzayl,

(It has been narrated) from Abu Al Hassan^{asws}, said, 'I asked him^{asws} about the Words of Allah^{azwj} Blessed and High [61:8] **They are intending to extinguish the Light of Allah with their mouths.** He^{asws} said: 'They are intending to extinguishing the Wilayah of Amir Al-Momineen^{asws} by their mouths (by talking against it)'.

قُلْتُ قَوْلُهُ تَعَالَى وَ اللَّهُ مَتِّمٌ الْإِمَامَةَ وَ الْإِمَامَةُ هِيَ النُّورُ وَ ذَلِكَ قَوْلُهُ عَزَّ وَ جَلَّ فَأَمِنُوا بِاللَّهِ وَ رَسُولِهِ وَ النُّورِ الَّذِي أَنْزَلْنَا قَالَ النُّورُ هُوَ الْإِمَامُ .

I said, 'The Words of the Exalted **but Allah will Complete His light**'. He^{asws} said: 'And Allah^{azwj} will Complete the Imamate; and the Imamate, it is the Light (النُّور), and these are the Words of the Mighty and Majestic [64:8] **Therefore believe in Allah and His Rasool and the Light which We have Sent down**'. He^{asws} said: 'The Light (النُّور), it is the Imam^{asws}'.³⁷

And the famous Holy Verse:

اللَّهُ نُورُ السَّمَاوَاتِ وَالْأَرْضِ ۚ مِثْلُ نُورِهِ كَمِشْكَاةٍ فِيهَا مِصْبَاحٌ ۚ الْمِصْبَاحُ فِي زُجَاجَةٍ ۚ الزُّجَاجَةُ كَأَنَّهَا كَوْكَبٌ دُرِّيٌّ يُوقَدُ مِنْ شَجَرَةٍ مُبَارَكَةٍ زَيْتُونَةٍ لَا شَرْقِيَّةٍ وَلَا غَرْبِيَّةٍ يَكَادُ زَيْتُهَا يُضِيءُ وَلَوْ لَمْ تَمْسَسْهُ نَارٌ ۚ نُورٌ عَلَى نُورٍ ۚ يَهْدِي اللَّهُ لِنُورِهِ مَنْ يَشَاءُ ۚ وَيَضْرِبُ اللَّهُ الْأَمْثَالَ لِلنَّاسِ ۚ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ { 35 }

Allah is Light of the skies and the earth. An example of His Light is like a niche wherein is a lamp, the lamp is in a glass, and the glass is as if it is a brightly shining star ignited from a Blessed tree of olives, neither eastern nor western. Its oil almost illuminates and even though fire does not touch it. Light upon Light. Allah Guides to His Light ones He so Desires to, and Allah Strikes examples for the people, and Allah is Knowing of all things [24:35]

³⁶ Al Kafi V 1 – The Book Of Divine Authority CH 13 H

³⁷ Al Kafi V 1 – The Book Of Divine Authority CH 13 H 6

So a Divine Imam^{-asws} is 'Al-Noor' Sent by Allah^{-azwj} and his Imamat is established through the miracles given to him and as exhibited by him. Also the coming to the earth of an Imam is unlike ordinary people.

An Imam does not come through the Parental and maternal Relationship:

Amir-ul-Momineen^{-asws}, Ali^{-asws} Ibn Abi Talib^{-asws} says:

يا سلمان إن ميتنا إذا مات لم يمت، و مقتولنا لم يقتل، و غائبنا إذا غاب لم يغيب، و لا نلد و لا نولد في البطون، و لا يقاس بنا أحد من الناس

(Amir-ul-Momineen^{-asws} says in one of his^{-asws} Sermons) O Salmán! The slain among us^{-asws} is not dead and can never be eliminated. The one^{-asws} who is in occultation- is amongst us^{-asws} and performs his^{-asws} duties as we^{-asws} did. We^{-asws} do not come to the world through maternal/paternal relationship and no one is comparable to us^{-asws}. I^{-asws} am the one who spoke through the voice of Jesus^{-as} when he^{-as} in the cradle. I^{-asws} am the Noah^{-as}. I^{-asws} am the Abraham^{-as}. I^{-asws} am the Sálíh^{-as} who possessed the She-Camel, as one of Allah's^{-azwj} Signs.³⁸

Analysing the point 2 (5.1):

Allegation that twelve Imami believe Hajar^{-as}, nouzobilla forced by Prophet Ibrahim^{-as} into a marriage (although a sickening expression has been used by the authors at thebohras.com)

This is a well-established that the Prophet Ibrahim^{-as} married first to Sara^{-as}, who was related to him^{-as}, and when Nimrod sent him to exile, on his way to Sham (Syria), a King gifted Hajar^{-as} to Sara, who later on gifted her to Prophet Ibrahim^{-as}. We quote a Hadith in this respect.

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ عِدَّةٍ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ جَمِيعاً عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ إِبْرَاهِيمَ بْنِ أَبِي زِيَادٍ الْكَرْخِيِّ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) يَقُولُ إِنَّ إِبْرَاهِيمَ (عليه السلام) كَانَ مَوْلَدُهُ بِكُوْتَى رُبَا وَ كَانَ أَبُوهُ مِنْ أَهْلِهَا وَ كَانَتْ أُمُّ إِبْرَاهِيمَ وَ أُمُّ لُوطٍ سَارَةَ وَ وَرَقَةَ وَ فِي نُسخَةٍ رُفِيَّةٍ أُخْتَيْنِ وَ هُمَا ابْنَتَانِ لِأَلْحَجِّ وَ كَانَ الْأَلْحَجُّ نَبِيًّا مُنْذِرًا وَ لَمْ يَكُنْ رَسُولًا وَ كَانَ إِبْرَاهِيمَ (عليه السلام) فِي شَبَابِهِ عَلَى الْفِطْرَةِ الَّتِي فَطَرَ اللَّهُ عَزَّ وَ جَلَّ الْخَلْقَ عَلَيْهَا حَتَّى هَدَاهُ اللَّهُ تَبَارَكَ وَ تَعَالَى إِلَى دِينِهِ وَ اجْتَبَاهُ وَ إِنَّهُ تَزَوَّجَ سَارَةَ ابْنَةَ لَحَجٍّ وَ هِيَ ابْنَةُ خَالَتِهِ وَ كَانَتْ سَارَةُ صَاحِبَةً مَاشِيَةً كَثِيرَةً وَ أَرْضٍ وَاسِعَةٍ وَ حَالٍ حَسَنَةٍ وَ كَانَتْ قَدْ مَلَكَتْ

³⁸ (Sermon of Marifat-e-Noorania, Mashariq ul Anwar, also in, Nahjul Israr, vol. 1 (Urdu), pg. 87)

257 مشارق أنوار اليقين في أسرار أمير المؤمنين عليه السلام، ص:

إِبْرَاهِيمَ (عليه السلام) جَمِيعَ مَا كَانَتْ تَمْلِكُهُ فَقَامَ فِيهِ وَ أَصْلَحَهُ وَ كَثُرَتْ الْمَاشِيَةُ وَ الزَّرْعُ حَتَّى لَمْ يَكُنْ بِأَرْضِ كُوثَى رُبَا رَجُلٌ أَحْسَنَ حَالًا مِنْهُ

Ali Bin Ibrahim, from his father, and a number of our companions, from Sahl Bin Ziyad, together from Al-Hassan Bin Mahboub, from Ibrahim Bin Abu Ziyad Al-Karkhy who said:

'I heard Abu Abdullah^{asws} saying that: 'Ibrahim^{as} was born at Kowsy Ruba, and his^{as} father was from its inhabitants, and the mother of Ibrahim^{as}, and the mother of Lut^{as} were Sara and Warqa' (and in another copy 'Ruqayya'), and were sisters, and they were both the daughters of Lahij^{as}. And Lahij^{as} was a Prophet^{as}, a Warner, but was not a Messenger^{as}. And Ibrahim^{as} was, in his^{as} youth, upon the nature which Allah^{azwj} Mighty and Majestic Created, to the extent that Allah^{azwj} Blessed and High Guided him^{as} to His^{azwj} Religion, and Chose him^{as}. And he^{as} married Sara, the daughter of Lahij^{as}, the daughter of his^{as} maternal aunt. And Sara was the owner of a lot of assets, and vast lands, and of good financial condition, and Ibrahim^{as} was the owner of all what she had owned. So he^{as} managed it, and corrected the affairs, and increased the assets and plantations considerably, to the extent that he^{as} became the most affluent man in the land of Kowsy Ruba.

وَ إِنَّ إِبْرَاهِيمَ (عليه السلام) لَمَّا كَسَرَ أَصْنَامَ نَمْرُودَ أَمَرَ بِهِ نَمْرُودُ فَأُوثِقَ وَ عَمِلَ لَهُ حَبْرًا وَ جَمَعَ لَهُ فِيهِ الْحَطَبَ وَ أَهْبَبَ فِيهِ النَّارَ ثُمَّ قَذَفَ إِبْرَاهِيمَ (عليه السلام) فِي النَّارِ لِيُحْرِقَهُ ثُمَّ اعْتَرَلُوهَا حَتَّى خَمَدَتِ النَّارُ ثُمَّ أَشْرَفُوا عَلَى الْحَبْرِ فَإِذَا هُمْ بِإِبْرَاهِيمَ (عليه السلام) سَلِيمًا مُطْلَقًا مِنْ وَثَاقِهِ فَأُخْبِرَ نَمْرُودُ خَبْرَهُ فَأَمَرَهُمْ أَنْ يَنْفَعُوا إِبْرَاهِيمَ (عليه السلام) مِنْ بِلَادِهِ وَ أَنْ يَمْنَعُوهُ مِنَ الْخُرُوجِ بِمَاشِيَتِهِ وَ مَالِهِ

And when Ibrahim^{as} broke the idols, Nimrod^{la} ordered his^{as} capture, and they built a platform, and gathered the firewood around it and ignited the fire, and threw Ibrahim^{as} via a catapult to be burnt by it. Then they relaxed until the fire burnt out. Then they looked at the platform and there was Ibrahim^{as}, safe and sound, but the ropes that he^{as} was bound by had been burnt to ashes. So they informed Nimrod^{la} of his^{as} news. So he^{la} ordered them to exile Ibrahim^{as} from his^{as} city, and prevent him^{as} from the taking his^{as} assets and his^{as} wealth with him^{as}.

فَحَاجَّهُمْ إِبْرَاهِيمُ (عليه السلام) عِنْدَ ذَلِكَ فَقَالَ إِنَّ أَخَذْتُمْ مَاشِيَتِي وَ مَالِي فَإِنَّ حَقِّي عَلَيْكُمْ أَنْ تَرُدُّوهُ عَلَيَّ مَا دَهَبَ مِنْ عُمْرِي فِي بِلَادِكُمْ وَ اخْتَصَمُوا إِلَى قَاضِي نَمْرُودَ فَقَضَى عَلَى إِبْرَاهِيمَ (عليه السلام) أَنْ يُسَلَّمَ إِلَيْهِمْ جَمِيعَ مَا أَصَابَ فِي بِلَادِهِمْ وَ قَضَى عَلَى أَصْحَابِ نَمْرُودَ أَنْ يَرُدُّوهُ عَلَى إِبْرَاهِيمَ (عليه السلام) مَا دَهَبَ مِنْ عُمْرِهِ فِي بِلَادِهِمْ فَأُخْبِرَ بِذَلِكَ نَمْرُودُ فَأَمَرَهُمْ أَنْ يَخْلُوا سَبِيلَهُ وَ سَبِيلَ مَاشِيَتِهِ وَ مَالِهِ وَ أَنْ يُخْرِجُوهُ وَ قَالَ إِنَّهُ إِنْ بَقِيَ فِي بِلَادِكُمْ أَفْسَدَ دِينَكُمْ وَ أَضَرَّ بِأَهْلِكُمْ فَأَخْرَجُوا إِبْرَاهِيمَ وَ لُوطًا مَعَهُ صَلَّى اللَّهُ عَلَيْهِمَا مِنْ بِلَادِهِمْ إِلَى الشَّامِ

So Ibrahim^{as} disputed with them with regards to that. He^{as} said: 'If you^{as} are confiscating my^{as} assets and my^{as} wealth, therefore it is my^{as} right against you that you should return to me^{as} what has gone from my^{as} lifetime in your city', and he^{as} argued against the judge of Nimrod^{la}, so he judged that Ibrahim^{as} should submit to him^{la} all of what he^{as} had acquired in their city, and that Nimrod^{la} to return what had gone from his^{as} life. The news of that reached Nimrod^{la}, so he^{la} ordered that they should open the way for him^{as} and allow him^{as} to take his^{as} assets, and his^{as} wealth, and throw him^{as} out from their city to Syria.

فَخَرَجَ إِبْرَاهِيمُ وَمَعَهُ لُوطٌ لَا يُفَارِقُهُ وَ سَارَةُ وَ قَالَ لَهُمْ إِنِّي ذَاهِبٌ إِلَى رَبِّي سَيَهْدِينِ يَغْنِي بَيْتَ الْمَقْدِسِ فَتَحَمَّلَ إِبْرَاهِيمُ (عليه السلام) بِمَا شِئْتَهُ وَمَالِهِ وَ عَمِلَ تَابُوتًا وَ جَعَلَ فِيهِ سَارَةَ وَ شَدَّ عَلَيْهَا الْأَعْلَاقَ غَيْرَةً مِنْهُ عَلَيْهَا وَ مَضَى حَتَّى خَرَجَ مِنْ سُلْطَانِ مُنُودٍ وَ صَارَ إِلَى سُلْطَانِ رَجُلٍ مِنَ الْقِبْطِ يُقَالُ لَهُ عَزَارَةُ

So Ibrahim^{as} went out, and with him^{as} was Lut^{as} who would not separate from him^{as}, and Sara, and said to them: 'I^{as} am going to my^{as} Lord^{azwj} to be Guided by Him^{azwj}' – meaning Bayt Al-Maqdis. So Ibrahim^{as} took his^{as} assets, and his^{as} wealth, and constructed a carriage (Taboot), and made Sara to be in it, and locked it with locks, due to his^{as} honour from it, and went until he^{as} exited from the authority of Nimrod^{la} and went to the authority of a man from the Coptics called Araarat.

فَمَرَّ بِعَاشِرٍ لَهُ فَاعْتَرَضَهُ الْعَاشِرُ لِيَعْشُرَ مَا مَعَهُ فَلَمَّا انْتَهَى إِلَى الْعَاشِرِ وَ مَعَهُ التَّابُوتُ قَالَ الْعَاشِرُ لِإِبْرَاهِيمَ (عليه السلام) افْتَحْ هَذَا التَّابُوتَ حَتَّى نَعْشُرَ مَا فِيهِ فَقَالَ لَهُ إِبْرَاهِيمُ (عليه السلام) قُلْ مَا شِئْتَ فِيهِ مِنْ ذَهَبٍ أَوْ فِضَّةٍ حَتَّى نُعْطِيَ عُشْرَهُ وَ لَا نَفْتَحْهُ قَالَ فَأَبَى الْعَاشِرُ إِلَّا فَتَحْهُ قَالَ وَ غَضِبَ إِبْرَاهِيمُ (عليه السلام) عَلَى فَتْحِهِ فَلَمَّا بَدَتْ لَهُ سَارَةُ وَ كَانَتْ مَوْصُوفَةً بِالْحُسْنِ وَ الْجَمَالِ قَالَ لَهُ الْعَاشِرُ مَا هَذِهِ الْمَرْأَةُ مِنْكَ قَالَ إِبْرَاهِيمُ (عليه السلام) هِيَ حُرْمَتِي وَ ابْنَةُ خَالَتِي

So they passed by a tax collector of his. The tax collector stopped him^{as} in order to tax him^{as} for what was with him^{as}. So when he^{as} ended up with the tax collector and with him^{as} was the carriage (Taboot), the tax collector said to Ibrahim^{as}, 'Open this carriage (Taboot) until whatever is in it gets displayed'. So Ibrahim^{as} said to him: 'Say whatever you like with regards to it, from the gold or the silver and I^{as} shall pay it as tax, but do not open it'. The tax collector refused until he opened it, and Ibrahim^{as} was angry over its opening. So when Sara came out, and she had good qualities and was very beautiful, the tax collector said to him^{as}, 'What is (the relationship of) this woman to you^{as}?'. Ibrahim^{as} said; 'She is my^{as} sanctity (Hurmat i.e. wife) and the daughter of my^{as} aunt'.

فَقَالَ لَهُ الْعَاشِرُ فَمَا دَعَاكَ إِلَى أَنْ حَبَيْتَهَا فِي هَذَا التَّابُوتِ فَقَالَ إِبْرَاهِيمُ (عليه السلام) الْغَيْرَةُ عَلَيْهَا أَنْ يَرَاهَا أَحَدٌ فَقَالَ لَهُ الْعَاشِرُ لَسْتُ أَدْعَاكَ تَبْرُحَ حَتَّى أُغْلِمَ الْمَلِكَ خَالَهَا وَ خَالَكَ قَالَ فَبَعَثَ رَسُولًا إِلَى الْمَلِكِ فَأَعْلَمَهُ فَبَعَثَ الْمَلِكُ رَسُولًا مِنْ قَبِيلِهِ لِيَأْتُوهُ بِالتَّابُوتِ فَأَتَوْا لِيَذْهَبُوا بِهِ فَقَالَ لَهُمْ إِبْرَاهِيمُ (عليه السلام) إِنِّي لَسْتُ أَفَارِقُ التَّابُوتَ حَتَّى تُفَارِقَ رُوحِي جَسَدِي فَأَخْبَرُوا الْمَلِكَ بِذَلِكَ فَأَرْسَلَ الْمَلِكُ أَنْ أَحْمِلُوهُ وَ التَّابُوتَ مَعَهُ

So the tax collector said to him^{as}, 'So what made you^{as} to place her in this carriage (Taboot)?' Ibrahim^{as} said: 'The honour (Ghairat) against anyone looking at her'. So the tax collector said to him^{as}, 'I will not leave you^{as} to depart until I let the king know of her condition and yours^{as}'. So he sent a messenger to the king, who let him know, and the king sent a messenger from him telling them to bring him^{as} to him. So Ibrahim^{as} said to them: 'I^{as} will not separate from the carriage (Taboot) even if my^{as} soul separates from my^{as} body'. So they informed the king about that, and the king sent a message that they should bring him^{as} and the box with him^{as}.

فَحَمَلُوا إِبْرَاهِيمَ (عليه السلام) وَ التَّابُوتَ وَ جَمِيعَ مَا كَانَ مَعَهُ حَتَّى أُدْخِلَ عَلَى الْمَلِكِ فَقَالَ لَهُ الْمَلِكُ افْتَحِ التَّابُوتَ فَقَالَ إِبْرَاهِيمُ (عليه السلام) أَيُّهَا الْمَلِكُ إِنَّ فِيهِ حُرْمَتِي وَ ابْنَةَ خَالَتِي وَ أَنَا مُقْتَدٍ فَتَحْهُ بِجَمِيعِ مَا مَعِيَ قَالَ فَغَضِبَ الْمَلِكُ إِبْرَاهِيمَ عَلَى فَتْحِهِ

فَلَمَّا رَأَى سَارَةَ لَمْ يَمْلِكْ حِلْمُهُ سَفَهَهُ أَنْ مَدَّ يَدَهُ إِلَيْهَا فَأَعْرَضَ إِبْرَاهِيمُ (عليه السلام) بِوَجْهِهِ عَنْهَا وَ عَنْهُ غَيْرَةٌ مِنْهُ وَ قَالَ اللَّهُمَّ احْسِنْ يَدَهُ عَنْ حُرْمَتِي وَ ابْنَةِ خَالَتِي فَلَمْ تَصِلْ يَدُهُ إِلَيْهَا وَ لَمْ تَرْجِعْ إِلَيْهِ

So they took Ibrahim^{as}, and the carriage (Taboot), and all what was with him^{as} until they came up to the king. The king said to him^{as}, 'Open the carriage (Taboot)!' So Ibrahim^{as} said: 'O king! In it is my^{as} sanctity (Hurmat i.e. wife), the daughter of my^{as} aunt, and I^{as} am prepared to ransom all what is with me^{as}'. The king got angry and forced Ibrahim^{as} to open it. So when he saw Sara, he could not control his foolishness, and extended his hand towards her. Ibrahim^{as} turned his^{as} face away from her and from him due to his^{as} honour (Ghairat) from it, and said: 'Our Allah^{azwj}! Withhold his hand from my^{as} sanctity (Hurmat i.e. wife) and daughter of my^{as} aunt!' So his hand could not arrive to her nor would it return back to him.

فَقَالَ لَهُ الْمَلِكُ إِنَّ إِلَهَكَ هُوَ الَّذِي فَعَلَ بِي هَذَا فَقَالَ لَهُ نَعَمْ إِنَّ إِلَهِي غَيْرُ يَكْرَهُ الْحَرَامَ وَ هُوَ الَّذِي حَالَ بَيْنَكَ وَ بَيْنَ مَا أَرَدْتَ مِنَ الْحَرَامِ فَقَالَ لَهُ الْمَلِكُ فَادْعُ إِلَهَكَ يُرَدِّ عَلَيَّ يَدِي فَإِنْ أَجَابَكَ فَلَمْ أَعْرِضْ لَهَا فَقَالَ إِبْرَاهِيمُ (عليه السلام) إِلَهِي رُدَّ عَلَيْهِ يَدَهُ لِيُكْفَ عَنْ حُرْمَتِي قَالَ فَرَدَّ اللَّهُ عَزَّ وَ جَلَّ عَلَيْهِ يَدَهُ

So the king said to him^{as}, 'Was it your^{as} Lord^{azwj} Who did this to me?' He^{as} said to him: 'Yes. Surely, my^{as} Lord^{azwj} is Honourable (Ghayyur). He^{azwj} Abhors the Prohibited, and He^{azwj} is the One Who Made this situation between you and what you intended from the Prohibited'. The king said to him^{as}, 'So supplicate to your^{as} God that He^{azwj} should Return my hand back to me. If He^{azwj} Answers you^{as}, I will never present (myself) to her'. Ibrahim^{as} said: 'My^{as} God! Return his hand back to him, so that he would refrain from my^{as} sanctity (Hurmat i.e. wife)'. So Allah^{azwj} Mighty and Majestic Returned his hand back to him.

فَأَقْبَلَ الْمَلِكُ نَحْوَهَا بِبَصَرِهِ ثُمَّ أَعَادَ يَدَهُ نَحْوَهَا فَأَعْرَضَ إِبْرَاهِيمُ (عليه السلام) عَنْهُ بِوَجْهِهِ غَيْرَةً مِنْهُ وَ قَالَ اللَّهُمَّ احْسِنْ يَدَهُ عَنْهَا قَالَ فَيَسَّسَتْ يَدُهُ وَ لَمْ تَصِلْ إِلَيْهَا فَقَالَ الْمَلِكُ لِإِبْرَاهِيمَ (عليه السلام) إِنَّ إِلَهَكَ لَغَيْرُ يَكْرَهُ لَعْيُورَ فَادْعُ إِلَهَكَ يُرَدِّ عَلَيَّ يَدِي فَإِنَّهُ إِنْ فَعَلَ لَمْ أَعُدْ فَقَالَ لَهُ إِبْرَاهِيمُ (عليه السلام) أَسْأَلُهُ ذَلِكَ عَلَى أَنَّكَ إِنْ عُدْتَ لَمْ تَسْأَلْنِي أَنْ أَسْأَلَهُ فَقَالَ الْمَلِكُ نَعَمْ فَقَالَ إِبْرَاهِيمُ (عليه السلام) اللَّهُمَّ إِنْ كَانَ صَادِقًا فَرُدَّ عَلَيْهِ يَدَهُ فَرَجَعَتْ إِلَيْهِ يَدُهُ

The king came near to her and looked at her, then extended his hand around her. So Ibrahim^{as} turned his^{as} face away from it due to his^{as} honour (Ghairat) from it, and said; 'Our Allah^{azwj}! Withhold his hand from her! So his hand withered and could not arrive to her. So the king said to Ibrahim^{as}, 'Surely your^{as} Lord^{azwj} is Honourable (Ghayyur) and so are you, so supplicate to your God that He^{azwj} should return my hand back to me, for it is an action that I shall not repeat. Ibrahim^{as} said to him: 'I^{as} will ask Him^{azwj} upon the condition that you will not ask me^{as} again to supplicate to Him^{azwj}'. The king said, 'Yes'. So Ibrahim^{as} said: 'Our Allah^{azwj}! If he is truthful, Return his hand! His hand returned back to him.

فَلَمَّا رَأَى ذَلِكَ الْمَلِكُ مِنَ الْغَيْرَةِ مَا رَأَى وَ رَأَى الْآيَةَ فِي يَدِهِ عَظَمَ إِبْرَاهِيمُ (عليه السلام) وَ هَابَهُ وَ أَكْرَمَهُ وَ اتَّقَاهُ وَ قَالَ لَهُ قَدْ أَمْنْتُ مِنْ أَنْ أَعْرِضَ لَهَا أَوْ لَشَيْءٍ مِمَّا مَعَكَ فَانْطَلِقْ حَيْثُ شِئْتَ وَ لَكِنْ لِي إِلَيْكَ حَاجَةٌ فَقَالَ إِبْرَاهِيمُ (عليه السلام) مَا هِيَ فَقَالَ

لَهُ أَحِبُّ أَنْ تَأْذَنَ لِي أَنْ أَخْدِمَهَا قِبْطِيَّةً عِنْدِي جَمِيلَةً عَاقِلَةً تُكُونُ لَهَا خَادِمًا قَالَ فَأَذِنَ لَهُ إِبْرَاهِيمُ (عليه السلام) فَدَعَا بِهَا فَوَهَبَهَا لِسَارَةَ وَ هِيَ هَاجِرُ أُمِّ إِسْمَاعِيلَ (عليه السلام)

So when the king saw that from the honour which he had never seen before, and saw the Sign in (the return of) his hand, he magnified Ibrahim^{as}, and endowed him^{as} (with gifts), and honoured him^{as}, and let him^{as} leave and said to him^{as}, 'I grant you^{as} safety from displaying her, or for anything else which is with you^{as}. So go to wherever you like, but I have a need from you^{as}'. Ibrahim^{as} said: 'What is it?' He said to him^{as}, 'I would love it if you^{as} would permit me that I should give her an attendant who is a Coptic woman who has beauty and intellect, who will serve her'. So Ibrahim^{as} gave him permission for that. So he called for her, and gifted her to Sara, and she is Hajar, mother of Ismail^{as}.

فَسَارَ إِبْرَاهِيمُ (عليه السلام) بِجَمِيعِ مَا مَعَهُ وَ خَرَجَ الْمَلِكُ مَعَهُ يَمْشِي خَلْفَ إِبْرَاهِيمَ (عليه السلام) إِعْظَامًا لِإِبْرَاهِيمَ (عليه السلام) وَ هَيْبَةً لَهُ فَأَوْحَى اللَّهُ تَبَارَكَ وَ تَعَالَى إِلَى إِبْرَاهِيمَ أَنْ قِفْ وَ لَا تَمْشِ قُدَّامَ الْجَبَّارِ الْمُسَلِّطِ وَ يَمْشِي هُوَ خَلْفَكَ وَ لَكِنْ اجْعَلْهُ أَمَامَكَ وَ امْشِ وَ هَبْ فَإِنَّهُ مُسَلِّطٌ وَ لَا بُدَّ مِنْ إِمْرَةٍ فِي الْأَرْضِ بَرَّةٍ أَوْ فَاجِرَةٍ فَوَقَفَ إِبْرَاهِيمُ (عليه السلام) وَ قَالَ لِلْمَلِكِ اامْضِ فَإِنَّ إِلَهِي أَوْحَى إِلَيَّ السَّاعَةَ أَنْ أُعْظِمَكَ وَ أَهَابَكَ وَ أَنْ أُقَدِّمَكَ أَمَامِي وَ أَمْشِي خَلْفَكَ إِجْلَالًا لَكَ فَقَالَ لَهُ الْمَلِكُ أَوْحَى إِلَيْكَ بِهَذَا فَقَالَ لَهُ إِبْرَاهِيمُ (عليه السلام) نَعَمْ فَقَالَ لَهُ الْمَلِكُ أَشْهَدُ إِنَّ إِيَّاهُكَ لَرَفِيقٌ حَلِيمٌ كَرِيمٌ وَ إِنَّكَ تُرْغَبُنِي فِي دِينِكَ قَالَ وَ وَدَّعَهُ الْمَلِكُ

Ibrahim^{as} travelled with all of what was with him^{as}, and the king came out with him, walking behind Ibrahim^{as}, in respect of Ibrahim^{as} and for his^{as} prestige. So Allah^{azwj} Blessed and High Revealed to Ibrahim^{as}: "Pause, and do not walk in front of the domineering tyrant and he walks behind you^{as}, but make him to be in front of you^{as} and walk, and show him respect, and prestige, for he is domineering, and it is necessary for there to be authorities in the earth, be they righteous or immoral". So Ibrahim^{as} paused and said to the king: 'Wait, for my^{as} God has revealed unto me^{as} at this very moment that I^{as} should show you respect, and honour you, and make you to walk in front of me^{as}, and I^{as} should walk behind you, due to your majesty'. So the king said to him^{as}, 'This has been Revealed unto you^{as}?'. Ibrahim^{as} said to him: 'Yes'. So the king said to him^{as}, 'I testify that surely your^{as} God is Friendly, Lenient, generous, and that you are making me incline towards your^{as} Religion'. And the king bade farewell to them.

فَسَارَ إِبْرَاهِيمُ (عليه السلام) حَتَّى نَزَلَ بِأَعْلَى الشَّامَاتِ وَ خَلْفَ لُوطًا (عليه السلام) فِي أَدْنَى الشَّامَاتِ ثُمَّ إِنَّ إِبْرَاهِيمَ (عليه السلام) لَمَّا أَبْطَأَ عَلَيْهِ الْوَلَدُ قَالَ لِسَارَةَ لَوْ شِئْتَ لَبِعْنِي هَاجِرُ لَعَلَّ اللَّهَ أَنْ يَرْزُقَنَا مِنْهَا وَلَدًا فَيَكُونُ لَنَا خَلْفًا فَابْتَاعَ إِبْرَاهِيمُ (عليه السلام) هَاجِرَ مِنْ سَارَةَ فَوَقَّعَ عَلَيْهَا فَوَلَدَتْ إِسْمَاعِيلَ (عليه السلام).

So Ibrahim^{as} journeyed until he^{as} encamped at the high place of Syria, and left behind Lut^{as} in the lower valleys of Syria.

Then, when the birth of a son was delayed, Ibrahim^{as} said to Sara: 'If you want, you can sell Hajar to me^{as}, perhaps Allah^{azwj} would Grant us the sustenance of a son from it, who would

become a successor for us'. So Ibrahim^{as} bought Hajar from Sara. He^{as} went to her, and she gave birth to Ismail^{as},³⁹

Summary to Point [5]:

For the Point [5], here we present a summary, since it was a major allegation. In short, it's simply down to the Mashiyat (desire) of Allah^{-azwj}, how and where to Send an Imam^{-asws}, and people have no authority to object to that! However, people have the right to ask for the proof of the Prophet-hood/Imamat, and that's why all Prophet^{-asws} and Imams^{-asws} were given miracles, which they showed when and where required. Therefore Allah^{-azwj} will Protect the Honour of the family of His Divine Imams - and that's what was proven from the higher spiritual status of the Imams^{-asws}, as they exhibited and recognized by foes and friends.

This is consistent with the number of Imams to be twelve, which even Sunnis accept and recognize! Why there is reference to the bond maids, this is due to the strict Taaqeeba (dissimulation) conditions of that time, as pious wives brought to the Imam^{-asws} this way as was the case Hajar^{as} for Prophet Ibrahim^{-as} before.

Allah^{-azwj} Decided to bring to the world Prophet Isa^{-as} without a father, did it reduce anything from the status of Prophet Isa^{-as}, nothing at least for the believers.

It's therefore 'kufr' (disbelief) to challenge the Decisions of Allah^{-azwj}, people have been given the right to ask for the proofs, which when asked the 12 Imam^{-asws} presented and there are so many Ahadith in that respect. This is the reason all of them^{-asws} were harshly treated by the Muslim rulers, these rulers were either 'selected' by people or took power by force, they imprisoned them^{-asws}, kept them^{-asws} in seclusion and martyred them^{-asws}. Neither of them^{-asws} rose against the rulers nor supported any of the revolting factions against governments.

Finally, one can learn from the 'Hikmah' (Wisdom) of Allah^{-azwj}, from Protecting the Honour and Faith of Aasiya^{-as} (the wife of pharaoh) who was instrumental not only in protecting the life of Prophet Musa, but upbringing him, making him to be fed by his real mother, while still being the wife of Pharaoh – a non-believer and an enemy of Allah^{-azwj}. But Allah^{-azwj} Protected her^{-as} honour from the Pharaoh.

Rasool Allah^{-saww} says that Aasiya^{-as} never committed *Kufr* (disbelief) even for a short time, see for example the Hadith:

ابن بابويه، قال: حدثنا عبد الله بن محمد بن عبد الوهاب الأصبهاني، عن أحمد بن الفضل بن المغيرة، عن أبي نصر منصور بن عبد الله بن إبراهيم الأصبهاني، قال: حدثنا علي بن عبد الله، قال: حدثنا محمد بن هارون بن حميد، قال: حدثنا محمد بن المغيرة

³⁹ Al-Kafi, Vol. 8, H. 15007

الشهرزوري، قال: حدثنا يحيى بن الحسين المدائني، قال: حدثنا ابن لهيعة، عن أبي الزبير، عن جابر بن عبد الله (رضي الله عنه)، قال: قال رسول الله (صلى الله عليه وآله): «ثلاثة لم يكفروا بالوحي طرفة عين: مؤمن آل يس، و علي بن أبي طالب، و آسية امرأة فرعون».

Ibn Babuwayh said that it has been narrated to him from Abdullah Bin Muhammad Bin Abdul Wahhab Al^{as} bahany from Ahmad Bin Al-Fadhl Bin Al-Mugheira from Abu Nasr Mansour Bin Abdullah Bin Ibrahim Al^{as} bahany, from Ali Bin Abdullah from Muhammad Bin Haeoun Bin Hameed from Muhammad Bin Al-Mugheira Al-Shaharzoury from Yahya Bin Al-Husayn Al-Mada'iny from Ibn Lahiya, from Abu Al-Zubeyr from Jabir Bin Abdullah who said,

'Rasool-Allah^{saww} said: 'Three have never committed Kufr with the Revelation even for the blink of an eye – Momin of the Progeny of Yaseen (آل يس), and Ali^{asws} Bin Abu Talib^{asws} and Aasiya the wife of Pharaoh^{la}.⁴⁰

Therefore Allah^{-azwj} Gives Honour to whom Allah^{-azwj} Wishes and the envy ones are in total loss:

بُسْمًا اشْتَرَوْا بِهِ أَنْفُسَهُمْ أَنْ يَكْفُرُوا بِمَا أَنْزَلَ اللَّهُ بَعِيًّا أَنْ يُنْزَلَ اللَّهُ مِنْ فَضْلِهِ عَلَى مَنْ يَشَاءُ مِنْ عِبَادِهِ ۖ فَبَاءُوا بِغَضَبٍ عَلَى غَضَبٍ ۖ وَلِلْكَافِرِينَ عَذَابٌ مُهِينٌ {90}

Evil is what they are buying by (selling) their souls – that they are disbelieving in what Allah Revealed, out of every envy that Allah Sends down from His Grace upon the one whom He so Desires from His servants. Thus, they are incurring Wrath upon Wrath. And for the unbelievers there is a disgraceful Punishment. [2:90]

Point [6] –

Point [6] has been removed so we go to Point [7]

Point [7] –“Prophet Ibrahim -anti to- Imambara housing idols”

In Quran, Sura Ibrahim says: Ibrahim beheaded all smaller idols, made rosary of it and hanged it over neck of bigger idol. Worshippers on their return to temple were aghast to see the situation and accused Ibrahim for same:

⁴⁰ الخصال: 230 / 174.

Idol worshippers - Have you did that?

Ibrahim - Ask your bigger idol.

Idol worshippers - Neither he listens, nor he replies.

Ibrahim - Then you should not maintain them.

Prophet Mohammad s.a.w.w. and Mola Ali a.s. cleared the terrace of Kaaba from all idols.

Both above case clearly establish that one should not maintain idols. But Ithna Asheri Imambada's are full of idols of horses, cradle, Imam Hussain a.s. statue, girl-frocks, aluminium/steel hands, 'taaziya' - all decorated in lights, with burning scent-sticks and flowerbeds are hanged over them!

We like to ask: When you kiss or garland the steel hand or statue of Imam Hussain a.s. or seek blessings from it - does it feel and understand your actions?!!! NO. Ask those 'Panja' or 'Shabeeh' to reply you?!!! Will they reply? NO.

Thus one is wasting his/her money by offering flowers rosary over them or by burning scent-sticks near it. Moreover, it is against the sunnat of Prophet Ibrahim a.s. as discussed above.

Ithna Asheri's (Twelver) Shia reply to point [7]:

Here, it looks like a Salafi (Wahabi) talking, in Islam making and keeping images of living beings (with head and eyes) are indeed forbidden! But none of these are in the Aza Khana (which contain the Alam (flag) and coffins to remind us the tragedy which took place in Karbala), people kiss and sometimes even bow-down out of reverence, as visitors of the holy graves in Karbala and Najaf do.

Salafis are of the opinion that all shrines should be demolished as they already have succeeded in demolishing the holy graves of Ahl Al-Bayt^{asws} in 'Janat-ul-Baqqa in Medina!

Bowing down out of respect is allowed, as Allah^{azwj} asked Angels to bow down to Prophet Adam^{as} (2:34)⁴¹, and Prophet Yaqoob^{as} together with his sons bow-downed to Prophet Yousef^{as} (12:110)⁴².

⁴¹وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ أَبَىٰ وَاسْتَكْبَرَ وَكَانَ مِنَ الْكَافِرِينَ {34}

And when We Said to the Angels: Perform Sajdah to Adam! So they (all) performed Sajdah except Iblees. He refused and was arrogant, and he was from the unbelievers [2:34]

⁴²وَرَفَعَ أَبَوَيْهِ عَلَى الْعَرْشِ وَخَرُّوا لَهُ سُجَّدًا ۖ وَقَالَ يَا أَبَتِ هَذَا تَأْوِيلُ رُؤْيَايَ مِنْ قَبْلُ قَدْ جَعَلَهَا رَبِّي حَقًّا ۖ وَقَدْ أَحْسَنَ بِي إِذْ أَخْرَجَنِي مِنَ السِّجْنِ وَجَاءَ بِكُم مِنَ الْبَدْوِ مِنْ قَدَرٍ أَنْ تَزَعَ الشَّيْطَانُ بَيْنِي وَبَيْنَ إِخْوَتِي ۚ إِنَّ رَبِّي لَطِيفٌ لِمَا يَشَاءُ ۚ إِنَّهُ هُوَ الْعَلِيمُ الْحَكِيمُ {100}

Allah^{-azwj} Sent the Taboot-e-Sakina to Bani Israel (2:248)⁴³

During Hajj, we touch the walls of the Kabah out of respect and kiss the black Stone (Hajj-e-wat). Once the 2nd caliph (Umar) passed derogatory comments after kissing (istalam) of Black Stone, and Mola Ali^{-asws} rebuked him, see the Hadith:

عن الحلبي، قال: سألته: لم جعل استلام الحجر؟ قال: «إن الله حيث أخذ الميثاق من بني آدم دعا الحجر من الجنة وأمره و التتم الميثاق، فهو يشهد لمن وافاه بالموافاة».

From Al Halby who said,

'I asked him^{asws}, 'Why has the kissing been Made to be for the (Black) Stone?' He^{asws} said: 'Allah^{azwj}, when He^{azwj} Took the Covenant from the Children of Adam^{as}, called the (Black) Stone from the Paradise and Commanded it, and it devoured the Covenant. Thus, it would be testifying for the one who was loyal to it with the fulfilment''⁴⁴.

و عن عبيد الله الحلبي، عن أبي جعفر، و أبي عبد الله (عليهما السلام) قالوا: «حج عمر أول سنة حج و هو خليفة، فحج تلك السنة المهاجرون و الأنصار، و كان علي (عليه السلام) قد حج في تلك السنة بالحسن و الحسين (عليهما السلام) و بعبد الله بن جعفر -

And from Ubeydullah Al Halby,

(It has been narrated) from Abu Ja'far^{asws} and Abu Abdullah^{asws} both having said: 'Umar went for Hajj in the first year he was the caliph, and the emigrants and the Helpers (also) went to Hajj in that year, and it so happened that Ali^{asws} performed Hajj in that year with Al-Hassan^{asws} and Al-Husayn^{asws} and with Abdullah^{asws} Bin Ja'far^{asws}.

قال:- فلما أحرم عبد الله لبس إزارا و رداء ممشقين- مصبوغين بطين المشق- ثم أتى فنظر إليه عمر، و هو يلي و عليه الإزار و الرداء، و هو يسير إلى جنب علي (عليه السلام)، فقال عمر من خلفهم: ما هذه البدعة التي في الحرم، فالتفت إليه علي (عليه السلام)، فقال له: يا عمر، لا ينبغي لأحد أن يعلمنا السنة، فقال عمر: صدقت- يا أبا الحسن- لا و الله، ما علمت أنكم هم».

And he raised his parents upon the throne and they fell down to him in Sajdah to him, and he said: 'O father! This is the interpretation of my dream of before. My Lord has Made it to come true, and He was Good with me when they brought me out from the prison and Brought you from the wilderness from afterwards. Surely, the Satan sowed discord between me and my brothers. My Lord is Nice (to) whoever He so Desires to. He is the Knowing, the Wise [12:100]

⁴³ وَقَالَ لَهُمْ يُبُهِمُ إِنَّ آيَةَ مُلْكِهِ أَنْ يَأْتِيَكُمُ التَّابُوتُ فِيهِ سَكِينَةٌ مِّنْ رَبِّكُمْ وَبَقِيَّةٌ مِّمَّا تَرَكَ آلُ مُوسَىٰ وَآلُ هَارُونَ تَحْمِلُهُ الْمَلَائِكَةُ ۚ إِنَّ فِي ذَلِكَ لَآيَةً لِّكُمْ إِن كُنتُمْ مُّؤْمِنِينَ {248}

And their Prophet said to them: the sign of his kingdom is, that there shall come to you the Taboot-e-Sakina (chest wherein is tranquility) from your Lord and remnants of what the progeny of Musa and the progeny of Haroun have left, the Angels would be carrying it; surely in that, is a Sign for you all, if you were Momineen [2:248]

⁴⁴ تفسير العياشي 2: 106 / 39

He (the narrator) said, 'So when Abdullah^{asws} wore Ihram, he wore a trouser and a cloak both dyed in red ochre (natural earth pigment). Umar looked at him, and he was exclaiming Tailbiyya, and upon him was the trouser and the cloak, and he was walking to the side of Ali^{asws}. Umar said from behind them^{asws}. 'What is this innovation which is in the Harrum?' So Ali^{asws} turned towards him and said to him: 'O Umar! It is not befitting for anyone that he teaches us^{asws} the Sunnah'. Umar said, 'You^{asws} speak the truth, O Abu Al-Hassan^{asws}! No, by Allah^{azwj}, I did not know (who) you^{asws} were'.

قال: «فكانت تلك واحدة في سفرتهم تلك، فلما دخلوا مكة طافوا بالبيت فاستلم عمر الحجر، فقال: أما والله، إني لأعلم أنك حجر لا تضر ولا تنفع، ولولا أن رسول الله (صلى الله عليه وآله) استلمك ما استلمتك،

He (the narrator) said, 'So that was one (incident) during their journey of theirs^{asws}. When they entered Makkah, they performed Tawaaf of the House (Kabah), so Umar kissed the (Black) Stone, and he said, 'But, by Allah^{azwj}, I know that you are a rock, neither harming nor benefitting (of anything), and if Rasool-Allah^{saww} had not kissed you, I would not kiss you'.

فقال له علي (عليه السلام): يا أبا حفص، لا تفعل، فإن رسول الله (صلى الله عليه وآله) لم يستلم إلا لأمر قد علمه، و لو قرأت القرآن فعلمت من تأويله ما علم غيرك لعلمت أنه يضر وينفع، له عينان و شفتان و لسان ذلق، يشهد لمن وافاه بالموافاة.

So Ali^{asws} said to him: 'O Abu Hafs! Do not do it, for Rasool-Allah^{saww} did not kiss except for a matter he^{saww} had known of, and if you had recited the Quran, then you would know from its explanation what others know. You would have known that it does harm and does benefit. For it are two eyes, and two lips, and an eloquent tongue. It will testify for the one who has been loyal with the loyalty (to the Covenant)'.

قال: فقال له عمر: فأوجدني ذلك في كتاب الله، يا أبا الحسن. فقال علي (صلوات الله عليه): قوله تبارك و تعالى: وَ إِذْ أَخَذَ رَبُّكَ مِنْ بَنِي آدَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَ أَشْهَدَهُمْ عَلَى أَنْفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ قَالُوا بَلَى شَهِدْنَا

He (the narrator) said, 'So Umar said to him^{asws}, 'Then find that for me in the Book of Allah^{azwj}, O Abu Al-Hassan^{asws}! Ali^{asws} said: 'The Words of the Blessed and Exalted: **And when your Lord Seized from the Children of Adam, their offspring from their foreheads and Made them testify against their own selves: "Am I not your Lord?" They said, "Yes, we testify" [7:172].**

فلما أقروا بالطاعة بأنه الرب و أنهم العباد أخذ عليهم الميثاق بالحج إلى بيته الحرام، ثم خلق الله رقاً أرق من الماء، و قال للقلم: اكتب موافاة خلقي ببتي الحرام، فكتب القلم موافاة بني آدم في الرق، ثم قيل للحجر: افتح فاك-

So when they acknowledge with the obedience that He^{azwj} is the Lord^{azwj} and they are the servants, He^{azwj} Took the Covenant upon them with the Hajj to His^{azwj} Sacred House. Then Allah^{azwj} Created a paper thinner than water, and Said to the Pen: "Write the fulfilment of My^{azwj} creatures with My^{azwj} Sacred House!" So the Pen wrote the fulfilment of the Children of Adam^{as} in the paper. Then He^{azwj} Said to the (Black) Stone: "Open your mouth!"

قال:- ففتحه، فألقمه الرق، ثم قال للحجر: احفظ و اشهد لعبادي بالموافاة. فهبط الحجر مطيعاً لله.

He^{asws} said, 'So it opened it, and it devoured the paper. Then He^{azwj} Said to the (Black) Stone: "Preserve and testify for My^{azwj} servants with the loyalty (with the Covenant)'. So the (Black) Stone descended in obedience to Allah^{azwj}.

يا عمر، أو ليس إذا استلمت الحجر، قلت: أمانتي أديتها، و ميثاقي تعاهدته لتشهد لي بالموافاة؟ فقال عمر: اللهم نعم. فقال له علي (عليه السلام): من ذلك».

O Umar! Or is not it so that when you do kiss the (Black) Stone, you say, 'My entrustment I have fulfilled, and my Covenant I have agreed, so testify for me with the fulfilment'? So Umar said, 'O Allah^{azwj}, yes'. Ali^{asws} said to him: '(It is) from that'.⁴⁵

I was surprised and shocked to notice that the authors of the 'thebohras.com's beliefs are now developing in accordance with Salafis (Wahabis), declaring what they cannot comprehend as '*Shrik*' and *kufr*! May Allah^{azwj} Protect all of us from the *Shrik*, Ameen.

Point [8] –“Fatimi Imams are known by their Mothers name”

Allah will call everyone by their and their mother's name on the day of judgement. None of the ruling or non-ruling religious head like Banu Abbas, Ithna Ashier Imams, Banu Umaiyya, Ottoman Empire, etc none of them are named after their mother. Only Fatimi Imam's are identified or called by their mother (Fatima) name.

The world first modern university was brain work of Fatimi Imam Syyedna Moiz a.s.was named after his mother "Al Zahra" (Al Azhar University) in Cairo.

Ithna Asheri's (Twelver) Shia reply to [8]:

In the point [8], the authors of 'thebohras.com' seemed to be completely ignorant and out of scope. The Linage has always been from the father's side, except for the Prophet Isa^{as}. In the Hereafter, all people will be called with the name of their mothers, except for the Ahl Al-Bayt^{asws} and their^{asws} Shia! We present two Ahadith below from Al-Mahaasin (written during the time of the 11th Imam^{asws}).

عنه، عن ابن فضال، عن يونس بن يعقوب الجلي، عن أبي عبد الله عليه السلام قال: إذا كان يوم القيامة دعى الخلائق بأسماء أمهاتهم إلا نحن وشيعتنا فانهم يدعون بأسماء آبائهم.

⁴⁵ تفسير العياشي 2: 106 / 39

From him, from Ibn Fazaal, from Yunus Bin Yaqoub Al Bajaly,

(It has been narrated) from Abu Abdullah^{asws} having said: 'When it will be the Day of Judgement, a people would be called by the names of their mothers, except for us^{asws} and our^{asws} Shiah, for they would be called with the names of their fathers'.⁴⁶

عنه، عن القاسم بن يحيى، عن الحسن بن راشد، عن الحسين بن علوان، وحدثني عن أحمد بن عبيد، عن الحسين بن علوان، عن ذكره، عن أبي عبد الله عليه السلام، قال: إذا كان يوم القيامة يدعى الناس جميعاً بأسمائهم وأسماء أمهاتهم سترنا من الله عليهم إلا شيعة علي عليه السلام فانهم يدعون بأسمائهم وأسماء آبائهم وذلك أن ليس فيهم عهار.

From him, from Al Qasim Bin Yahya, from Al Hassan Bin Rashid, from Al Husayn Bin Alwan, from Ahmad Bin Ubeyd, from Al Husayn Bin Alwan, from the one whom mentioned it,

(It has been narrated) from Abu Abdullah^{asws} having said: 'When it will be the Day of judgement, all the people together would be called by their names and the names of their mothers, a Veiling from Allah^{azwj} to them, except for the Shiah of Ali^{asws} Bin Abu Talib^{asws}. So they would be called by their names and the names of their fathers, and that is because there is no adulterer among them'.⁴⁷

Point [9] – “Head of Imam Hussain a.s. resting with his progeny of Fatimi Imams”

Bismillah hir Rahman nir Raheem

History of the sacred head of 2nd Fatimi Imam Hussain a.s.

Fatimi Dawat stand: Sacred head of 2nd Fatimi Imam Hussain ibn Ali ibn Abi Talib a.s. was burried at Ashkelon and then transferred to Egypt to be burried along with Imam Hussain a.s. progeny of Fatimi Imams a.s.

All branches of Shia don't agree with above are proven incorrect by the analytical article published by a USA newspaper Los Angeles Times (USA) (article link below). Our stand is endorsed by Los Angeles Times. Subhan'Allah.

Headless body of Imam Hussain a.s. remained and burried in Karbala. His head over the spear was sent as winners trophy first in Kufa to its governor Ibn Ziyad and later to Yazeed in Damascus.

Durrenajat says, 2nd Fatimi Imam Hussain a.s. head was then burried in niche of one of the walls of Jama Masjid in Damascus for approx. two centuries. In hatred for Imam Hussain a.s.

⁴⁶ Al Mahaasin – V 1 Bk 4 – H 33

⁴⁷ Al Mahaasin – V 1 Bk 4 – H 34

the Banu Abbasi caliph secretly transferred head to Ashkelon (Israil), 58 kilometres from Tel Aviv in year 295 A.H.

Fatimi Imam Syyedna wa molana Imam Aziz a.s. traced the site of sacred head of Imam Hussain a.s., like Imam Jaffer Sadik a.s. traced burial site of Mola Ali a.s.

Fatimi Dai Syyed Badrul Jamali r.a. in year 448 A.H. with blessings of Imam Mustansirbillah a.s. conquered Palestine and at that site constructed mosque (which Los Angeles Times is reporting in its article).

Sunni historian Ibn Khalikan and traveller Ibn Batuta admitted the authenticity of the burial place of Raas al Hussain in Ashkelon.

Historians - (1) Maqrezi, (2) Al Qalaq'Shandi and (3) Ibn Muyassar (for their book names and page number refer to Durrenajat article in this context) reports - on 2nd September 1153 A.D. the head of Imam Hussain a.s. was buried along with his sons graves of Fatimi Imams a.s.

At present and since past approx. one thousand years the sacred head of Imam Hussain a.s. is resting along with his sons, the Fatimi Imams a.s. in Cairo.

Salwaat.

Link to Los Angeles Times: articles.latimes.com/2008/may/21/world/fg-mosque21

Ithna Asheri's (Twelver) Shia reply to [9]:

This is an immature claim, surely the Sign of a Divine Imam^{asws} is certainly not to keep the head of a Divine Imam but to inherit the Divine Knowledge and the 'Tabarakat' (Holy belongings, i.e. sword, walking stick).

For example see some Ahadith in this respect.

حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى الْعَطَّارُ قَالَ حَدَّثَنَا مُحَمَّدُ بْنُ الْحُسَيْنِ الصَّفَّارُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ أَبِي نَصْرِ
عَنْ أَبِي الْحَسَنِ الرِّضَا ع ذَكَرَ سَيْفَ رَسُولِ اللَّهِ ص فَقَالَ إِنَّهُ مَصْفُودُ الْحَمَائِلِ وَ قَالَ أَتَانِي إِسْحَاقُ فَعَظَّم بِالْحَقِّ وَ الْحُرْمَةِ السَّيْفَ
الَّذِي أَخَذَهُ هُوَ سَيْفُ رَسُولِ اللَّهِ ص فَقُلْتُ لَهُ وَ كَيْفَ يَكُونُ هُوَ وَ قَدْ قَالَ أَبُو جَعْفَرٍ ع إِنَّمَا مَثَلُ السَّلَاحِ فِينَا مَثَلُ التَّابُوتِ فِي
بَنِي إِسْرَائِيلَ أَيْنَمَا دَارَ التَّابُوتُ دَارَ الْمُلْكِ.

It has been narrated to us by Muhammad Bin Yahya Al-Ataar, from Muhammad Bin Al-Hassan Al-Saffar, from Ahmad Bin Muhammad Bin Isa, from Ahmad Bin Muhammad Bin Abu Nasar, who has said:

'I mentioned to Abu Al-Hassan Al-Reza^{asws} (the 8th Imam^{asws}) the sword of the Messenger of Allah^{saww}, he^{asws} said: 'It is secured with us^{asws} and said: 'Is'haq bring it out for me^{asws}, as it is a great right and the sanctification of the sword is to be taken, for it is the sword of the

Messenger of Allah^{saww}. I said to him^{asws}, 'And how has it been?' Abu Ja'far^{asws} said: 'the weapons with us^{asws} is like the Coffin with the Children of Israel. Wherever the Coffin went so did the kingdom'.⁴⁸

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ جَعْفَرٍ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ أَحْمَدَ بْنِ عَبْدِ اللَّهِ عَنْ أَبِي الْحَسَنِ الرِّضَا ع قَالَ: سَأَلْتُهُ عَنْ ذِي الْقُعَارِ سَيْفِ رَسُولِ اللَّهِ ص مِنْ أَيْنَ هُوَ قَالَ هَبَطَ بِهِ جِبْرِئِيلُ مِنَ السَّمَاءِ وَكَانَتْ خَلْقَتُهُ مِنْ فِضَّةٍ وَهُوَ عِنْدِي.

It has been narrated to us by Abdullah Bin Ja'far, from Muhammad Bin Isa, from Ahmad Bin Abdullah, who has said:

Abu Al-Hassan Al-Reza^{asws} (the 8th Imam^{asws}) said when he^{asws} was asked about the *Zulfiqaar*, sword of the Messenger of Allah^{saww}, where it has come from, he^{asws} said: 'Jibraeel^{as} descended with it from the sky, and it was decorated with silver, and it is with me^{asws}'.⁴⁹

حَدَّثَنَا الْحُسَيْنُ بْنُ عَلِيٍّ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ الْمُغِيرَةِ عَنْ سُلَيْمَانَ بْنِ جَعْفَرٍ قَالَ: كَتَبْتُ إِلَى أَبِي الْحَسَنِ الرِّضَا ع عِنْدَكَ سِلَاحَ رَسُولِ اللَّهِ فَكَتَبَ إِلَيَّ بِخَطِّهِ الَّذِي أَعْرِفُهُ هُوَ عِنْدِي..

It has been narrated to us by Al-Husayn Bin Ali, from Muhammad Bin Abdullah Bin Al-Mugheira, from Suleyman Bin Ja'far who said:

'I wrote to Abu Al-Hassan Al-Reza^{asws} (and asked): 'With you^{asws} are the 'السِّلَاح' weapons of the Messenger of Allah^{saww}? He^{asws} wrote back to me^{asws}: 'Know that these are with me^{asws}'.⁵⁰

Imam^{asws} Produces the 'السِّلَاح' out of the Stone of his^{asws} finger-ring

عَبْدُ الرَّحْمَنِ بْنُ كَثِيرٍ فِي خَبَرٍ طَوِيلٍ أَنَّ رَجُلًا دَخَلَ الْمَدِينَةَ يَسْأَلُ عَنِ الْإِمَامِ فَدَلُّوهُ عَلَى عَبْدِ اللَّهِ بْنِ الْحَسَنِ فَسَأَلَهُ هُنَيْهَةً ثُمَّ خَرَجَ فَدَلُّوهُ عَلَى جَعْفَرِ بْنِ مُحَمَّدٍ ع فَقَصَّدَهُ

Abdul Rahman Bin Kaseer, in a lengthy Hadeeth – says:

'A man entered Al-Medina asking around about the Imam^{asws} (of his time). So they (people) pointed him towards Abdullah Bin Al-Hassan (Al-Basry). So he questioned him for a while, then came out. So they (people) pointed him towards Ja'far Bin Muhammad^{asws}, and he went over to him^{asws}.

⁴⁸ H. 15 , بصائر الدرجات في فضائل آل محمد صلى الله عليهم، ج 1، ص: 179

⁴⁹ H. 21 , بصائر الدرجات في فضائل آل محمد صلى الله عليهم، ج 1، ص: 180

⁵⁰ H. 42 , بصائر الدرجات في فضائل آل محمد صلى الله عليهم، ج 1، ص: 185

فَلَمَّا نَظَرَ إِلَيْهِ جَعْفَرٌ قَالَ يَا هَذَا إِنَّكَ كُنْتَ مُعْرَى فَدَخَلْتَ مَدِينَتَنَا هَذِهِ تَسْأَلُ عَنِ الْإِمَامِ فَاسْتَقْبَلَكَ فِتْنَةٌ مِنْ وَلَدِ الْحَسَنِ فَأَرْشَدُوكَ إِلَى عَبْدِ اللَّهِ بْنِ الْحَسَنِ فَسَأَلْتَهُ هُنِيهَةً ثُمَّ خَرَجْتَ فَإِنْ شِئْتَ أَخْبَرْتُكَ عَمَّا سَأَلْتَهُ وَ مَا رَدَّ عَلَيْكَ

So when Ja'far^{asws} looked at him, said: 'O you! You were enticed, so you entered this city of ours asking about the Imam^{asws}. So a group from the children of Al-Hassan (Al-Basry) welcomed you, and they guided you to Abdullah Bin Al-Hassan. So you questioned him for a while, then you came out. So, if you so desire to, I^{asws} can inform you about what you asked him, and what he replied to you.

ثُمَّ اسْتَقْبَلَكَ فِتْنَةٌ مِنْ وَلَدِ الْحَسَنِ فَقَالُوا لَكَ يَا هَذَا إِنْ رَأَيْتَ أَنْ تَلْقَى جَعْفَرَ بْنَ مُحَمَّدٍ فَأَفْعَلْ فَقَالَ صَدَقْتَ قَدْ كَانَ كَمَا ذَكَرْتَ فَقَالَ لَهُ ارْجِعْ إِلَى عَبْدِ اللَّهِ بْنِ الْحَسَنِ فَسَأَلْهُ عَنْ دِرْعِ رَسُولِ اللَّهِ وَ عِمَامَتِهِ ص

Then a group from the children of Al-Husayn^{asws} welcomed you, so they said, 'O you! If so intend, you can meet Ja'far^{asws} Bin Muhammad^{asws}, so do it'. So he said, 'You^{asws} speak the truth. It was just as you^{asws} mention it'. So he^{asws} said: 'Return to Abdullah Bin Al-Hassan, and ask him about the shield of Rasool-Allah^{saww}, and his^{asws} turban'.

فَدَهَبَ الرَّجُلُ فَسَأَلَهُ عَنْ دِرْعِ رَسُولِ اللَّهِ وَ الْعِمَامَةِ فَأَخَذَ دِرْعًا مِنْ كُنْدُوجٍ لَهُ فَلَبِسَهَا فَإِذَا هِيَ سَابِغَةٌ فَقَالَ كَذًا كَانَ رَسُولُ اللَّهِ ص يَلْبَسُ الدَّرْعَ

So the man went and asked him about the shield of Rasool-Allah^{saww}, and the turban. So he took a shield from an Arabian treasure chest, and he wore it, and it was too big for him. So he (Al-Hassan Al-Basry) said, 'Such is how Rasool-Allah^{saww} used to wear the shield'.

فَرَجَعَ إِلَى الصَّادِقِ ع فَأَخْبَرَهُ فَقَالَ مَا صَدَقَ ثُمَّ أَخْرَجَ خَاتَمًا فَضَرَبَ بِهِ الْأَرْضَ فَإِذَا الدَّرْعُ وَ الْعِمَامَةُ سَاقِطَتَيْنِ مِنْ جَوْفِ الْخَاتَمِ فَلَبَسَ أَبُو عَبْدِ اللَّهِ الدَّرْعَ فَإِذَا هِيَ إِلَى نِصْفِ سَاقِهِ ثُمَّ تَعَمَّمَ بِالْعِمَامَةِ فَإِذَا هِيَ سَابِغَةٌ فَتَرَعَهَا ثُمَّ رَدَّهَا فِي الْقَصِ ثُمَّ قَالَ هَكَذَا كَانَ رَسُولُ اللَّهِ ص يَلْبَسُهَا

So he returned to Al-Sadiq^{asws} and informed him^{asws}. So he^{asws} said: 'He did not speak the truth'. Then he^{asws} brought out a 'ring', and he^{asws} struck the ground with it. So there were the shield and the turban, both having fallen out from the inside of the ring. So Abu Abdullah^{asws} wore the shield, and it was up to half of his leg (meaning it fit properly). Then he^{asws} wore the turban, so it was flowing (correctly). So he^{asws} removed these, then returned them to be inside the stone (of the ring), then (Imam^{asws}) said: 'Such is how Rasool-Allah^{saww} was wearing these.

إِنَّ هَذَا لَيْسَ بِمَا عُزِلَ فِي الْأَرْضِ إِنَّ خِزَانَةَ اللَّهِ فِي كُنْ وَ إِنَّ خِزَانَةَ الْإِمَامِ فِي خَاتَمِهِ وَ إِنَّ اللَّهَ عِنْدَهُ الدُّنْيَا كَسُكْرَجَةٍ وَ إِنَّهَا عِنْدَ الْإِمَامِ كَصَحِيفَةٍ فَلَوْ لَمْ يَكُنِ الْأَمْرُ هَكَذَا لَمْ نَكُنْ أئِمَّةً وَ كُنَّا كَسَائِرِ النَّاسِ.

This is not from what is woven in the earth. These are the Treasures of Allah^{azwj} in the Will of Allah^{azwj}, and the treasures of the Imam^{asws} in his^{asws} ring, and that Allah^{azwj}, in His^{azwj} Presence, the world is like a platter, and these are, in the presence of the Imam^{asws}, like a

parchment. Thus, had not the matter been like this, we^{asws} would not have been the Imams^{asws}, and we^{asws} would have been like the rest of the people’.

Once a person came to Medina to find out who is the Divine Imam of his time. He visited Abd Allah bin Hassan who claimed to be the Imam, but he could not show, on demand the ‘Zihra and Ammama’ of the Prophet^{saww}. When he came to Imam Jafar-e-Sadiq^{asws}, Imam^{asws} took off his finger ring and put it on the ground and out of which emerged the ‘Zihra and Ammama’ of Prophet^{saww}, which perfectly fitted on Imam^{asws}’s body. After (demonstrating it to him), Imam^{asws} put them back into the stone of his ring. And said: “This was the shield which Prophet Muhammad^{saww} used to wear, this was not made on the earth but came from the treasures of Allah^{azwj}’s ‘Kun’ , the treasures of a Divine Imam^{asws} are kept inside his ring. Your World is like a small cup in front of Allah^{azwj} and similar to a booklet in front of an Imam^{asws}, if this were no so then it would not be possible for the Ahlul Bait of Prophet^{asws} to exercise our duties, then we would have been as helpless as other people.”⁵¹

Point [10] – “The twelve rulers" hadith”

Oxford dictionary: Caliph = The chief Muslim civil and religious RULER, regarded as the successor of Mohammad (s).

The only twelve rulers in single chain that Earth has seen from the tribe of Quraysh are:

1. Mola Ali ibn Abi Talib a.s.
2. Imam Hasan ibn Ali (a)
3. Imam Abdullah Mehdi (a)
4. Imam Mohammad Quaim (a)
5. Imam Mansoor (a)
6. Imam Moiz (a)
7. Imam Aziz (a)
8. Imam Hakim (a)
9. Imam Zahir (a)
10. Imam Mustansirbillah (a)

⁵¹ بحار الأنوار (ط - بيروت)، ج47، ص: 125، مناقب آل أبي طالب عليهم السلام (لابن شهر آشوب)، ج4، ص: 222

11. Imam Mustali (a)

12. Imam Aamir (a)

At least 9 out of 12 Ithna Asheri Imams have never ever ruled any territories!!!

Umayyad rulers were: 33.

Abbasi rulers were: 54.

Al Mohad rulers: 13.

Ottoman caliphs (ruler): 29.

Zaydi Imams (caliphs): 5.

In history only the chain of Fatimi Imams have the precise count of 12 rulers / emirs / caliphs.

Bihar al-Anwar, the most reputed book of Ithna Asheri's (vol. 36, chap. 41, tradition 102) says: Prophet said Islam will survive till the Qayamat AND there are 12 caliphs RULING upon you.

Twelvers own book says the 12 Imams have to be 12 rulers. But at least 9 of 12 Ithna Imams were NOT rulers. Hence, by Ithna's own standard their line of Imamatus is not Islamic but of imposters. Isn't it?

This hadith is also reported by Sunni's 'Musnad Ahmad' vol. 5, pg. 89.

☞ Sahih Bukhari 89 : 329 - Prophet said, there will be 12 Muslim rulers who will lead the Islamic world.

None of the Ithna Asheri Imam ever ruled any territory. Only 12 Fatimi Imams ruled large territories.

☞ Sahih Muslim 20 : 4480 & 82 - Islam will triumph, remain powerful and dominant until 12 caliphs.

Only Fatimi Imams have ruled completely over Vatican / Italy, Israil and even kicked out Abbasi caliph from their capital city of Baghdad.

Where else Ithna Asheri Imams with their version of Islam never triumphed and never ever dominated anything!

Sunni's Ahmad ibn Hanbal vol. 1, pg. 398 - How many caliph will rule this nation? Prophet replied, twelve like the chiefs of bani Israil.

9/12 Ithna Asheri Imams never ever ruled. Where else twelve caliphs of Fatimi line of Imams did rule.

The count of 12 precisely fit only with Fatimi Imams rulers.

Above facts establish the conclusion that the only rightful successor of Prophet Mohammad (s) is the Fatimi line of Imams.

The count of Twelve

Quran verse 5:55 categorically uses the word "Wali" in context of Mola Ali a.s. along with Mohammad (s) as the authority of Islam.

Mohammad (s) said, "Me and Ali are the father and mother of all Mumineen. Hasan and Hussain are the rightful Imam and their father Ali (the Wali) is superior than them." So Imam Hasan a.s. is the 1st Imam of era of Mohammad (s). And Ali a.s. is Wasi.

Allegiance to Allah's appointed Authorised person i.e. Nabi, wasi and Imam is of so paramount importance that Fatimi Dawat recognise 'Walayat' as the Pillar of Islam.

They unjustly pull-down status of Mola Ali a.s. from upper Islamic hierarchy of Walayat to lower hierarchy of Imamatus to make their Imams headcount to twelve!

Please pay attention: In none of the literature written before the death of Hasan Askari sahib (11th Ithna Asheri Imam) not even a single tradition speaks about the happening of only 12 Imams from Syedna Prophet Mohammad (s) till Qayamat.

When Hasan Askari sahib died childless, they forged a story of mysterious disappearance of his son. They contend he disappeared so mysteriously that even his mother (bond maid of Hasan Askari sahib) could not realise and thereafter no news of him ever came - WE INQUIRE: THEN FROM WHERE THIS NEWS CAME THAT HE IS STILL ALIVE?

So when Ithna Asheri's were left leaderless after the death of Hasan Askari sahib, then they forged idea to imagine there was son of Hasan Askari sahib who will remain alive till Qayamat, their Imams headcount came to 11, so they back-projected to pull down Mola Ali a.s. from Walayat (Quran verse 5:55) to lower hierarchy of Imamatus, so if it becomes 12 then they can con and misguide commoner that Sunni's books have traditions quoting "12 Caliphs". Though none of these traditions are using words "12 Imam", but have count of number 12 in it!

We will discuss the 12 caliphs Sunni tradition in detail in coming days. Inshallah.

It will be good to reiterate, all traditions in context of Imam headcount being total to twelve or Prophet Mohammad (s) hadith stating names of 12 Ithna Asheri Imams - these and similar all traditions are not present in any literature written before death of Hasan Askari sahib. They all are forged after childless demise of Hasan Askari sahib.

The traditions of Twelve Caliphs

As per Encyclopaedia Britannica, "caliph" means successor.

Prophet Mohammad s.a.w.w. said, "In the year 300, the sun would rise from the west." [Ref: **Mir Khwand Tarikh i Rawdat al Safa, Tehran edition, Vol. 4, P. 181**]

As'habul Kahaf (companions of cave) too remained in concealment for three hundred years. [Ref: **Quran**].

1-2-3, Mawiya, Yazeed, Ummaiyya and Abbasi came to caliphate and all below twelve 'maqamaat' (authority/post holder) went into concealment:

- (1) Mola Ali,
- (2) First Imam Hasan,
- (3) Hussain,
- (4) Ali,
- (5) Bakir,
- (6) Sadiq,
- (7) Ismail,
- (8) Mohammad,
- (9) Abdullah
- (10) Ahmed
- (11) Abdullah ar-Radi Hussain
- (12) Al Mahdi

Salwaat and salaam on all twelve caliphs above.

Like As'habul Kahaf aroused after 300 years of concealment so does Fatimi Imam Caliph Al Mahdi a.s. (the haqiqi Sun) rose from Maghrib (West) coming out of night of concealment and established Islamic sultanate in Hijri year 300. Forecast of Prophet Mohammad s.a.w.w. turned to be true.

Also there are twelve caliph (not trustable) hadith in Sunni books, however if we assume it be not incorrect then they too match with above: The twelfth caliph Fatimi Imam Al Mahdi ibn Abdullah eradicated the tyranny of the then oppressors and established Islamic sultanate. Above proves Haq Islam is with Fatimi line of Imams.

Ithna Asheri's (Twelver) Shia reply to point [10]:

When we look at the Book (holy Quran), an Imam or a Prophet remains still a Divine representative without the ruler-ship over people. Imam Hussain^{-asws}, never ruled but he^{-asws} is the third Imam^{-asws}, even for Bohras (not mentioned by them!! Otherwise it will not stack-up?), but Imam Hussain^{-asws}, Ali Ibn Hussain^{-asws}, Mohammed Ibn Ali and Jafar Ibn Mohammed^{-asws}'s names are missing from Bohras list of Imams^{-asws}, as they have conveniently skipped and added some of their leaders who had ruled over a community (small or large) as among the list of Imams^{-asws} how strange and a bizarre way of trying to prove twelve Imams^{-asws} who happened to be rulers! Even Sunnis shied away from claiming 12 Imams after having to count Muawiya and Yazeed in their list of 12 imams.

In an effort to prove thebohras.com concept they have relied on Sunnis ahadith sources (Sahih Bukhari, Shih Muslim) – Sunnis had to rely on these as indeed their initial leaders were considered imams but later on their confined themselves to only 4 imams, who wrote down for them the principles of Sunni sect.

Contrary to the claims of 'thebohras.com' below hadith from Rasool Allah^{-saww}, as narrated by a companion of Ali^{-asws} Ibn Abi Talib (the 1st Imam^{-asws}) gives the news of the twelve Imams^{-asws}.

Rasool Allah^{-saww} Announces the Names of 12 Imam^{-asws} after him^{-saww}:

Rasool Allah^{-saww} informed his^{-saww} companions, the names of his^{-saww} twelve successors, after announcing his^{-saww} immediate successor, Ali^{-asws} Ibn Abi Talib^{-asws}. The names of Rasool Allah^{-saww}'s twelve successors, can be found, for example, in the first Shia book (Kitab Sulym Ibn Qais Hilali), which was compiled shortly after the Shahadat of Rasool Allah^{-saww} by Sulym Ibn Qais Hilali. And it was presented to Imam Ali^{-asws} Ibn Hussain^{-asws} and Imam Jafar-e-Sadiq^{-asws} Ibn Mohammed Baqir^{-asws} and both of them^{-asws} authenticated the book, by saying it contains our^{-asws} true Ahadith.

Sulaym ibn Qays Kufi Amari Hilali^{ra} is 'Tabai'⁵² and has seen the lifetime of five Masoom Imams^{-asws}, including Imam Ali^{-asws}, Imam Hassan^{-asws}, Imam Hussain^{-asws}, Imam Zainul Abadeen^{-asws} and Imam Mohammed Baqir^{-asws}.

The Holy Name of Imam Musa^{-asws} Ibn Jafar^{-asws} as the 7th Imam, is mentioned in the following Hadith as narrated by Amir-ul-Momineen^{-asws}:

⁵² Those who did not see the Holy Prophet^{-saww} but had met with his^{-saww} companions

Rasool Allah^{saww} names the 'twelve' Imams^{asws} During his Life-time:

قَالَ عَلِيٌّ ع أَنَشِدُكُمْ اللَّهَ أَ تَعْلَمُونَ أَنَّ رَسُولَ اللَّهِ ص قَامَ خَطِيباً وَ قَالَ يَا أَيُّهَا النَّاسُ إِنِّي قَدْ تَرَكْتُ فِيكُمْ أَمْرَيْنِ لَنْ تَضِلُّوا مَا تَمَسَّكْتُمُ بِهِمَا كِتَابَ اللَّهِ وَ [عَتَرَنِي] [أَهْلَ بَيْتِي فَإِنَّهُ قَدْ عَاهَدَ إِلَيَّ اللَّطِيفُ الْخَبِيرُ أَنَّهُمَا لَنْ يَفْتَرِقَا حَتَّى يَرِدَا عَلَيَّ الْخَوْضَ فَقَالُوا اللَّهُمَّ نَعَمْ قَدْ شَهِدْنَا ذَلِكَ كُلَّهُ مِنْ رَسُولِ اللَّهِ ص] فَقَالَ ع حَسْبِيَ اللَّهُ [فَقَامَ الْاِثْنَا عَشَرَ] مِنَ الْجَمَاعَةِ الْبَدْرِيِّينَ [فَقَالُوا نَشْهَدُ أَنَّ رَسُولَ اللَّهِ ص حِينَ خَطَبَ فِي الْيَوْمِ الَّذِي قُبِضَ فِيهِ قَامَ عُمَرُ بْنُ الْخَطَّابِ شَبَّهَ الْمُغَضَّبَ فَقَالَ يَا رَسُولَ اللَّهِ أَ كُلُّ أَهْلِ بَيْتِكَ فَقَالَ لَا وَ لَكِنَّ أَوْصِيَائِي أَحَبُّ إِلَيَّ مِنْهُمْ وَ وَزِيرِي وَ وَارِثِي وَ خَلِيفَتِي فِي أُمَّتِي وَ وَليُّ كُلِّ مُؤْمِنٍ بَعْدِي] وَ أَحَدَ عَشَرَ مِنْ وَلَدِهِ [هَذَا أَوْلَهُمْ وَ خَيْرُهُمْ ثُمَّ ابْنَايَ هَذَانِ وَ أَشَارَ بِيَدِهِ إِلَى الْحُسَيْنِ وَ الْحُسَيْنِ ثُمَّ وَصِيَّ ابْنِي يُسَمَّى بِاسْمِ أَحَبِّي عَلِيٍّ وَ هُوَ ابْنُ الْحُسَيْنِ ثُمَّ وَصِيَّ عَلِيٍّ وَ هُوَ وَلَدُهُ وَ اسْمُهُ مُحَمَّدٌ ثُمَّ جَعَفَرُ بْنُ مُحَمَّدٍ ثُمَّ مُوسَى بْنُ جَعْفَرٍ ثُمَّ عَلِيُّ بْنُ مُوسَى ثُمَّ مُحَمَّدٌ بْنُ عَلِيٍّ ثُمَّ عَلِيُّ بْنُ مُحَمَّدٍ ثُمَّ الْحُسَيْنُ بْنُ عَلِيٍّ ثُمَّ مُحَمَّدُ بْنُ الْحُسَيْنِ مَهْدِيٌّ الْأُمَّةِ اسْمُهُ كَاسِمِي وَ طِينَتُهُ كَطِينَتِي يَأْمُرُ بِأَمْرِي وَ يَنْهَى بِنَهْيِي يَمَلَأُ الْأَرْضَ قِسْطاً وَ عَدْلًا كَمَا مَلَأَتْ ظُلُمًا وَ جَوْرًا يَتْلُو بَعْضُهُمْ بَعْضًا وَاحِداً بَعْدَ وَاحِدٍ حَتَّى يَرِدُوا عَلَيَّ الْخَوْضَ شَهِدَاءُ

اللَّهُ فِي أَرْضِهِ وَ حُجَّجُهُ عَلَى خَلْقِهِ مِنْ أَطَاعَهُمْ أَطَاعَ اللَّهَ وَ مَنْ عَصَاهُمْ عَصَى اللَّهَ فَقَامَ [بَاقِي] السَّبْعُونَ الْبَدْرِيُّونَ وَ مِثْلُهُمْ مِنَ الْآخَرِينَ فَقَالُوا دَكَّرْنَا مَا سَكَّنَا نَسِينَا نَشْهَدُ أَنَّ قَدْ سَمِعْنَا ذَلِكَ مِنْ رَسُولِ اللَّهِ ص [ثُمَّ عَادَ ع إِلَى السُّؤَالِ] فَلَمْ يَدَعْ شَيْئاً [بِمَا سَأَلَ عَنْهُ فِي مَسْجِدِ رَسُولِ اللَّهِ ص فِي خِلَافَةِ عُثْمَانَ] إِلَّا نَاشَدَهُمْ فِيهِ حَتَّى أَتَى ع عَلَى آخِرِ مَنَاقِبِهِ وَ مَا قَالَ رَسُولُ اللَّهِ ص فِيهِ كُلِّ ذَلِكَ يُصَدِّقُونَهُ وَ يَشْهَدُونَ أَنَّهُ حَقٌّ [سَمِعُوهُ مِنْ رَسُولِ اللَّهِ ص]

(Imam) Ali^{asws} said: 'I^{asws} adjure you all (while addressing a group of Muslims) to Allah^{azwj}, do you know that the last time the Rasool Allah^{saww} preached he stood up and said: 'O you people! I^{asws} am leaving among you all two commands- you will not stray if you attach yourselves to the Book of Allah^{azwj} and to my^{saww} Family, the People^{asws} of my^{saww} Household, for it has been Promised to me^{saww} by the Kind^{azwj} and the Aware^{azwj} that these two will never separate until they return to me^{saww} at the Fountain'? They said, 'Our Allah^{azwj}, yes, we have heard all of that from the Rasool Allah^{saww}'.

Ali^{asws} said: 'Allah^{azwj} is Sufficient for me^{asws}'. Twelve from the group of the people of Badr stood up and said, 'We testify that when the Rasool Allah^{saww} preached on the day in which he^{saww} passed away, Umar Bin Al-Khattab stood up angrily and said, 'O Rasool Allah^{saww}, all the People^{asws} of your^{saww} Household?' He^{saww} said: 'No, but my^{saww} successors^{asws}'. My^{saww} brother among them^{asws}, who is my^{saww} Vizier, and my^{saww} inheritor, and my^{saww} Caliph in my^{saww} community, and the Guardian of every believer after me^{asws}, and eleven from his^{asws} sons^{asws}'.

This (Ali^{asws}) is the first of them^{asws} and the best of them^{asws}, then two of my^{saww} sons^{asws}, these two' – as indicated by his^{saww} hand to Al-Hassan^{asws} and Al-Husayn^{asws}. Then, the successor^{asws} of my^{saww} sons^{asws} who will be named with the name of my^{saww} brother Ali^{asws}, and he^{asws} will be the son^{asws} of Al-Husayn^{asws}, then the successor^{asws} of Ali^{asws} will be his^{asws} son^{asws} and his^{asws} name is Muhammad^{asws}, then Ja'far^{asws} Bin Muhammad^{asws}, then Musa^{asws}

Bin Ja'far^{asws}, then Ali^{asws} Bin Musa^{asws}, then Muhammad^{asws} Bin Ali^{asws}, then Ali^{asws} Bin Muhammad^{asws}, then Al-Hassan^{asws} Bin Ali^{asws}, then Muhammad^{asws} Bin Al-Hassan^{asws} Mahdi of the community. His^{asws} name is like my^{saww} name and his^{asws} clay (Teenat) is like my^{saww} Teenat. He^{asws} will order what I^{saww} ordered, and prevent what I^{saww} prevented. He^{asws} will fill the earth with fairness and justice just as it had been filled with inequity and injustice. One of them^{asws} will rise after the other, one after another until they^{asws} return to me^{saww} at the Fountain. They are the witnesses of Allah^{azwj} in His^{azwj} earth, and His^{azwj} Proofs over His^{azwj} creatures. The one who obeys them has obeyed Allah^{azwj}, and the one who disobeys them^{asws} has disobeyed Allah^{azwj}.

So the remainder of the seventy people of Badr, and like of them from the later ones stood up and said, 'You^{asws} have reminded us of what we had forgotten. We testify that we have heard that from the Rasool Allah^{saww}.'

Then he^{asws} returned to the questions so that he did not leave anything out that he^{asws} had been asked in the Masjid of the Rasool Allah^{saww} during the Caliphate of Usman. He^{asws} answered them until he^{asws} came to the last of those merits of his^{asws} and the knowledge about what the Rasool Allah^{saww} had said with regards to it. All that was ratified by them and they testified that it was the truth which they had heard from the Rasool Allah^{saww}.⁵³

Point [11] – “Parallels of Prophet Sunnat in marriage and association of it with rightful successor”

Prophet Mohammad s.a.w.w. among his all wives loved most to Sayyeda Khadija r.a., till she was alive, he didn't marry with any other women. This establishes superiority of Khadija r.a. over all other wives of Prophet s.a.w.w. and also represent that child from her womb will succeed Prophet Mohammad s.a.w.w.

î Mola Ali a.s. among his all wives loved most to Molatina Fatima a.s., till she was alive he didn't marry with any other women. This establish superiority of Fatima a.s. over all other wives of Ali a.s. and represent that child from her womb will succeed Mola Ali a.s.

î Imam Jaffer Sadik a.s. among his all wives loved most to Molatina Fatima r.a., till she was alive he didn't marry with any other women. [Source: Ithna Asheri's prominent scholar - Shaharistani].

This establish superiority of Fatima (mother of Imam Ismail a.s.) over all other wives of Imam Jaffer Sadik (including that of bondmaid mother of Hazrat Musa Kazim sahab). This

⁵³ Kitab Sulaym Ibn Qais Al-Hilali, H. 25 (an extract), 763: ص: 2، كتاب سليم بن قيس الهلالي،

represents that successor of Imam Jaffer Sadik a.s. will be from the womb of Sayyeda Fatima r.a. (= Imam Ismail a.s.)

Ithna Asheri's (Twelver) Shia reply to point [11]:

This is a man-made assumption, as Allah^{-azwj} Knows the best who should be the father and mother of a Prophet^{-asws} and an Imam^{-asws}. Hazrat Ismail^{-as} passed away during the life time of Imam Jafar-e-Sadiq^{-asws}, but, some of the Ismailis claimed that Ismail had not died, but rather, had gone into Ghaibat (occultation), but other Ismailis accepted his death and therefore claim that his eldest son, Muhammad Ibn Ismail, was their new Imam.

The disputes among Ismailis divided them into many branches, Aga Khanis, the Dawoodi Bohras, the Druze, Nizaris, Mustalis....

Since Hazrat Ismail^{-as} passed away during the life time of Imam Jafar-e-Sadiq^{-asws}, so that alone proves Allah^{-azwj} Placed the Imamate in Musa^{-asws} Ibn Jafar^{-asws}, see some Ahadith below:

The Proof of Imamate of Imam Musa-e-Kazim^{asws}:

وَهَذَا الْإِسْنَادُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ قَالَ حَدَّثَنِي أَبُو عَلِيٍّ الْأَرْجَانِيُّ الْفَارِسِيُّ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحَجَّاجِ قَالَ: سَأَلْتُ عَبْدَ الرَّحْمَنِ فِي السَّنَةِ الَّتِي أُخِذَ فِيهَا أَبُو الْحَسَنِ الْمَاضِي ع فَقُلْتُ لَهُ إِنَّ هَذَا الرَّجُلَ قَدْ صَارَ فِي يَدِ هَذَا وَ مَا نَذَرِي إِلَى مَا يَصِيرُ فَهَلْ بَلَغَكَ عَنْهُ فِي أَحَدٍ مِنْ وَلَدِهِ شَيْءٌ فَقَالَ لِي مَا ظَنَنْتُ أَنْ أَحَدًا يَسْأَلُنِي عَنْ هَذِهِ الْمَسْأَلَةِ دَخَلْتُ عَلَى جَعْفَرِ بْنِ مُحَمَّدٍ فِي مَنْزِلِهِ فَإِذَا هُوَ فِي بَيْتٍ كَذَا فِي دَارِهِ فِي مَسْجِدٍ لَهُ وَ هُوَ يَدْعُو وَ عَلَى يَمِينِهِ مُوسَى بْنُ جَعْفَرٍ ع يُؤْمِنُ عَلَى دُعَائِهِ فَقُلْتُ لَهُ جَعَلَنِي اللَّهُ فِدَاكَ قَدْ عَرَفْتُ انْقِطَاعِي إِلَيْكَ وَ خِدْمَتِي لَكَ فَمَنْ وَلِيُّ النَّاسِ بَعْدَكَ فَقَالَ إِنَّ مُوسَى قَدْ لَبَسَ الدَّرْعَ وَ سَاوَى عَلَيْهِ فَقُلْتُ لَهُ لَا أَسْتَغْنِي عَنْكَ هَذَا إِلَى شَيْءٍ.

Through the same chain of narrators it is narrated from Ahmad ibn Muhammad who has said.

'Abu Ali al-Arjani al-Farisi narrated to me from 'Abd al-Rahman al-Hajjaj in the year (179 AH /795 AD) in which former Abu Al-Hasan, Imam Musa^{asws} was detained. I (Hajjaj) said to him ('Abd al-Rahman), 'This man (Abu Al-Hassan Musa^{asws} has been detained in his (Mansur, current ruler's) orders. We do not know how his^{asws} condition is. Have you heard anything from him^{asws} about his sons?'

He ('Abd al-Rahman) said to me, "I did not think anyone would ask me about this issue. Once I went to see Ja'far^{asws} ibn Muhammad^{asws} in his home. He was in such and such a room at the prayer area. He was praying to Allah^{azwj} and on his^{asws} right side was Musa^{asws} Ibn Ja'far^{asws} saying Amen for his^{asws} prayer.

I said to him^{asws}, 'May I be sacrificed for you^{asws}, you^{asws} know I have cut myself off from all others (in order) to serve you, who will be the Wali Leader with Divine Authority for people after you^{asws}?' He^{asws} replied, "Musa^{asws} has dressed up in this coat of arms (of Rasool Allah^{saww}) and it has fit him perfectly." I then said to him^{asws}, "I will not need anything after this."⁵⁴

أَحْمَدُ بْنُ مِهْرَانَ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ يَعْقُوبَ بْنِ جَعْفَرٍ الْجَعْفَرِيِّ قَالَ حَدَّثَنِي إِسْحَاقُ بْنُ جَعْفَرٍ قَالَ: كُنْتُ عِنْدَ أَبِي يَوْمًا فَسَأَلَهُ عَلِيُّ بْنُ عُمَرَ بْنِ عَلِيٍّ فَقَالَ جُعِلْتُ فِدَاكَ إِلَى مَنْ نَفَرُغُ وَ يَفْرُغُ النَّاسُ بَعْدَكَ فَقَالَ إِلَى صَاحِبِ الثَّوْبَيْنِ الْأَصْفَرَيْنِ وَ الْعَدِيرَتَيْنِ يَعْنِي الدُّوَابَتَيْنِ وَ هُوَ الطَّالِعُ عَلَيْكَ مِنْ هَذَا الْبَابِ يَفْتَحُ الْبَابَيْنِ بِيَدِهِ جَمِيعًا فَمَا لَيْسْنَا أَنْ طَلَعَتْ عَلَيْنَا كَفَّانِ آخِذَةً بِالْبَابَيْنِ فَفَتَحَهُمَا ثُمَّ دَخَلَ عَلَيْنَا أَبُو إِبْرَاهِيمَ..

Ahmad ibn Mihran has narrated from Muhammad ibn Ali from Ya'qub ibn Ja'far al-Ja'fari who has said:

Ishaq Ibn Ja'far^{asws} said to me: 'One day I was in the presence of my father^{asws} that Ali ibn 'Umar ibn Ali asked him^{asws} this question. 'May I be sacrificed for you^{asws}, 'from whom should we seek help and the people seek help and assistance after you^{asws} (leave this world)? He^{asws} said, you must seek refuge and guidance from the man^{asws} who has two yellow clothes on him and a twine bunch of hair who will shortly appear to you from this door, opening the both halves of the door with his both hands.' We did not wait very long until there appeared two palms opening both halves of the door. The person who came in was Abu Ibrahim^{asws} (Imam Musa-e-Kazim^{asws})."⁵⁵

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي نَجْرَانَ عَنْ صَفْوَانَ الْجَمَّالِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: قَالَ لَهُ مَنْصُورُ بْنُ حَازِمٍ بِأَبِي أَنْتَ وَ أُمِّي إِنَّ الْأَنْفُسَ يُعَذِّى عَلَيْهَا وَ يُرَاحُ فَإِذَا كَانَ ذَلِكَ فَمَنْ فَقَالَ أَبُو عَبْدِ اللَّهِ ع إِذَا كَانَ ذَلِكَ فَهُوَ صَاحِبُكُمْ وَ ضَرَبَ بِيَدِهِ عَلَى مَنْكِبِ أَبِي الْحَسَنِ ع الْأَيْمَنِ فِي مَا أَعْلَمُ وَ هُوَ يَوْمَئِذٍ خُمَاسِيٌّ وَ عَبْدُ اللَّهِ بْنُ جَعْفَرٍ جَالِسٌ مَعَنَا.

Ali ibn Ibrahim has narrated from his father from ibn abu Najran from Safwan Al-Jammal says from: Who has narrated from Abu Abd Allah^{asws} that Safwan has said. 'Mansur ibn Hazim said to him (Abu Abd Allah^{asws}), 'May I be sacrificed for you^{asws}, the souls pass through mornings and evenings if that (death for you^{asws}) comes then who (will be the Imam^{asws})?' Abu 'Abd Allah^{asws} then said, "If that happens then he^{asws} is your companion." He tapped the right shoulder of Abu Al-Hassan (Imam Musa-e-Kazim^{asws}) with his^{asws} hand. As I know, He^{asws} was five (feet tall or years old) at that time and 'Abd Allah Ibn Ja'far was also present with us."⁵⁶

أَحْمَدُ بْنُ إِدْرِيسَ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ عَنْ ابْنِ مُسْكَانَ عَنْ سُلَيْمَانَ بْنِ خَالِدٍ قَالَ: دَعَا أَبُو عَبْدِ اللَّهِ ع أَبَا الْحَسَنِ ع يَوْمًا وَ تَحَنَّنَ عِنْدَهُ فَقَالَ لَنَا عَلَيْكُمْ بِهَذَا فَهُوَ وَ اللَّهُ صَاحِبُكُمْ بَعْدِي.

Ahmad ibn Idris has narrated from Muhammad ibn 'Abd al-Jabbar from Safwan from ibn Muskan from Sulayman ibn Khalid who has said the following.

⁵⁴ H. 3, الكافي (ط - الإسلامية)، ج 1، ص: 308

⁵⁵ H. 5, الكافي (ط - الإسلامية)، ج 1، ص: 308

⁵⁶ H. 6, الكافي (ط - الإسلامية)، ج 1، ص: 309

Abu Abd Allah^{asws} one day called Abu Al-Hassan^{asws} (Imam Musa-e-Kazim^{asws}) while we were in his^{asws} presence and said to us, 'You must take hold of this man^{asws}. He^{asws}, by Allah^{azwj}, will be your Master (Imam^{asws}) after me^{asws}.'⁵⁷

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنِ ابْنِ أَبِي نَجْرَانَ عَنْ عِيسَى بْنِ عَبْدِ اللَّهِ بْنِ عُمَرَ بْنِ عَلِيٍّ بْنِ أَبِي طَالِبٍ ع عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: قُلْتُ لَهُ إِنْ كَانَ كَوْنٌ وَ لَا أَرَانِي اللَّهَ فَيَمَنْ أَنْتُمْ فَأَوْمَأَ إِلَى ابْنِهِ مُوسَى قَالَ قُلْتُ فَإِنْ حَدَّثَ مُوسَى حَدَّثَ فَيَمَنْ أَنْتُمْ قَالَ يَوْلِيهِ قُلْتُ فَإِنْ حَدَّثَ يَوْلِيهِ حَدَّثَ وَ تَرَكَ أَحَاً كَبِيراً وَ ابْنَاً صَغِيراً فَيَمَنْ أَنْتُمْ قَالَ يَوْلِيهِ ثُمَّ وَاحِداً فَوَاحِداً - وَ فِي نُسخَةِ الصَّفْوَانِي ثُمَّ هَكَذَا أَبَدًا.

Muhammad ibn Yahya has narrated from Muhammad Ibn Al-Husayn from ibn abu Najran from 'Isa ibn 'Abd Allah ibn 'Umar ibn Ali^{asws} ibn abu Talib^{asws} who says:

I asked Abu 'Abd Allah^{asws}: If it is to happen, and I wish Allah^{azwj} does not show me such a day (death of the Imam^{asws}), who then must I follow as my Imam^{asws}?" The Imam^{asws} pointed to his son Musa^{asws}.

The narrator has said that he asked the Imam^{asws}, What if something will happen to Musa^{asws} who then must I follow? The Imam^{asws} said, "Follow his son." I then asked, "What if something would happen to the son and the Imam^{asws} would leave behind an elder brother or a small son then who must I follow?" The Imam^{asws} said, "Follow his son and so on one after the other." In the script of Sawan it says, and so on."⁵⁸

Point [12] – “Osool-a-Kafi”

Some claims that this book is attested by the 12th Imam, and that make them proclaim: Osool-a-Kafi is 'kafi' for us (meaning this book is sufficient for us).

Bakir Majlisi, a prominent scholar of Ithna Asheri claims that majority of traditions reported in this book are 'dhaeef' (unreliable).

Should 12th Imam had attested this book then there cannot remain any unreliable traditions, all have to be reliable as they are vetted by the Imam.

So in light of Bakir Majlisi's statement, either this book is unreliable or if we assume the book is attested by the 12th Imam then inference will be that he is not reliable as he has attested unreliable traditions or else Janab Bakir Majlisi is not reliable person to make such statements about this book.

⁵⁷ H. 12, الكافي (ط - الإسلامية)، ج 1، ص: 310

⁵⁸ H. 5, الكافي (ط - الإسلامية)، ج 1، ص: 286

Ithna Asheri's (Twelver) Shia reply to [12]:

This is a myth rather than a fact that the 12th Imam^{-asws} approved and said that this book is sufficient for the Shias, however, Al-Kafi has over 1400 Ahadith, which cannot be disputed by comments of a single scholar or a group of scholars, as Ahadith from any '*Hadith Book*' has to be compared with the Holy Quran and other Ahadith. Hence this point is totally baseless as no Hadith is presented in favour or rejection of Al-Kafi Ahadith, as compiled by Sheikh Kulayni.

Also it is alleged that many names of the narrators of Ahadith in Al-Kafi have similar names to that of the enemies of Ahl Al-Bayt^{-asws}, this is just another incompetent objection, as there were so many similar names given to the children at that time, some of them were pious and good people, but some people of those names became infamous due to their notorious and evil deeds, so gradually these names were abandoned by the shias as well as other Muslims., but prior to that generally children were named as per local traditions. Historically there were so many male names which were common, i.e., 'Abd ul Rehman' (slave of Allah^{-azwj}) but one was the murderer of Amir-ul-Momineen^{-asws}! Amir-ul-Momineen-asws named one of his-asws sons 'Usman'

أَنَّهُ قَالَ إِنَّمَا سَمَّيْتُهُ بِاسْمِ أَخِي عُثْمَانَ بْنِ مَظْعُونٍ

Amir-ul-Momineen^{-asws} said: (But I^{-asws} have) named (him - my son) after the name of my brother Usman Ibn Mazoun.⁵⁹

Establishing the Authenticity of a Hadith:

The Ahadith should, therefore, never be accepted or rejected by looking at the names of the narrators (Ilm-ul-rijal) – which is Sunni 'man-made' criteria and has neither any basis from the Book nor from the Ahadith.

For establishing the authenticity of a hadith, as stated above, it will be compared with the Holy Book and other Ahadith: We quote only two Ahadith here:

محمد بن مسعود العياشي في (تفسيره) عن سدير قال : قال أبو جعفر وأبو عبد الله (عليهما السلام) : لا تصدق علينا ، إلا ما وافق كتاب الله وسنة نبيه (صلى الله عليه وآله) .

Muhammad Bin Mas'ud Al Ayyashi in his commentary (Tafseer) from Sudeyr said that Abu Abd Allah^{asws} said:

⁵⁹ بحار الأنوار (ط - بيروت) ج45 38 بقية الباب 37 سائر ما جرى عليه بعد بيعة الناس ليزيد بن معاوية إلى شهادته صلوات الله عليه ص : 1 , رياض الأبرار في مناقب الأئمة الأطهار ج1 226 الفصل الثالث في مقتله عليه السلام و ما لحقه بعد ذلك ص : 215 , عوالم العلوم و المعارف والأحوال من الآيات و الأخبار و الأقوال (مستدرک سیده النساء إلى الإمام الجواد ج17-الحسين ع 281 الكتب: ص : 173

'Do not ratify to us^{asws} anything except for that which is in agreement with the Book of Allah^{azwj} and the Sunnah of His^{azwj} Prophet^{saww} 60

وعن محمد بن يحيى ، عن عبدالله بن محمد ، عن علي ابن الحكم ، عن أبان بن عثمان ، عن عبدالله بن أبي يعفور ، قال :
 وحدثنى الحسين بن أبي العلاء ، أنه حضر ابن أبي يعفور في هذا المجلس ، قال : سألت أبا عبدالله (عليه السلام) عن اختلاف
 الحديث ، يرويه من نثق به ، ومنهم من لا نثق به ، قال : إذا ورد عليكم حديث فوجدتم له شاهدا من كتاب الله أو من قول
 رسول الله (صلى الله عليه وآله) ، وإلا فالذي جاءكم به أولى به .

And from Muhammad Bin Yahya, from Abdullah Bin Muhammad, from Ali Ibn Al Hakam, from Aban Bin Usman, from Abdullah Bin Abu Ya'four who said that it was narrated to him from Al Husayn Bin Abu Al A'la, who was present with Ibn Abu Ya'four in this gathering, says:

'I asked Abu Abd Allah^{asws} about the differences in Hadith, narrated from one whom we trust and from those whom we do not trust'. He^{asws} said: 'If a Hadith is referred to you and you find a witness for it from the Book of Allah^{azwj} or from the statements of the Messenger of Allah^{saww}, then its authentic, otherwise give it back to the one who brought it'.⁶¹

Point [13] – “Self proven contrary claims by book '14 Masoomeen'”

Book '14 Masoom' in Hindi, contends: Prophet Mohammad PBUH was illiterate (आपउम्मीथे, नपढेथे, नकिसीसेपढनालिखनासीखा।).

Same book on its page # 16 says, "Prophet Mohammad PBUH was master of all faculties of knowledge." (... और हर इल्म पर कुदरत रखते थे।)

Both are self proven contradictory statement. If Prophet is master of "ALL" faculties of knowledge then that covers the basic faculty of reading and writing. Hence, their literature is not scientifically correct thus unreliable.

Ithna Asheri's (Twelver) Shia reply to point [13]:

It is clearly evident that the writer is now grasping at straws. Surely a reference from an unknown book without any verification or historical source be attributed as the general belief if all Ithna Asheri's.

⁶⁰ Wasail ul Shia, H. 33380

⁶¹ Wasail ul Shia, H. 33344

We, however, present Ahadith that the Prophet Mohammed^{-saww} possessed the Divine Knowledge as bestowed by Allah^{-azwj}.

حدثنا الحسين بن محمد بن عامر عن معلى بن محمد عن احمد بن محمد ابن عبد الله عن علي بن محمد النوفلي عن ابي الحسن العسكري ع قال سمعته يقول اسم الله الاعظم ثلاثة وسبعون حرفا وانما كان عند اصف منه حرف واحد فتكلم فانخرقت له الارض فيما بينه وبين سبا فتناول عرش بلقيس حتى صيره إلى سليمان ثم انبسطت الارض في اقل من طرفة عين وعندنا منه اثنتان وسبعون حرفا وحرف عند الله استأثر به في علم الغيب.

It has been narrated to us by Al-Husayn Bin Muhammad Bin Aamir, from Moala Bin Muhammad, from Ahmad Bin Muhammad Ibn Abdullah, from Ali Bin Muhammad Al-Nowfaly, who has said:

'I heard Abu Al-Hassan Al Askari^{asws} say: 'The Great Name of Allah^{azwj} is on seventy three letters, Asif (Barkhia) only had knowledge of one of these letters. When he recited it, the Earth contracted for him, between him and Sheba. He grabbed the throne of Bilquis until he brought it over to Suleiman^{as}. Then the earth unrolled itself, in less than the blink of an eye, and with us^{asws} from these are seventy two letters, and there is one letter with Allah^{azwj}, He^{azwj} Accounts by it the knowledge of the unseen'.⁶²

حدثنا احمد بن محمد بن محمد بن علي بن الحكم عن محمد بن الفضل قال اخبرني ضريس الوابشي عن جابر عن ابي جعفر عليه السلام قال ان اسم الله الاعظم على ثلاثة وسبعين حرفا وانما كان عند آصف منها حرف واحد فتكلم به فخصف بالارض ما بينه وبين سرير بلقيس ثم تناول السرير يده ثم عادت الارض كما كانت اسرع من طرفة عين وعندنا نحن من الاسم اثنتان وسبعون حرفا وحرف عند الله استأثر به في علم الغيب عنده ولا حول ولا قوة الا بالله العلي العظيم.

It has been narrated to us by Ahmad Bin Muhammad, from Ali Bin Al-Hakam, from Muhammad Bin Al-Fazaal, from Zareys Al-Wabishy, from Jabir, who has said:

Abu Ja'far^{asws} said: 'The Great Name of Allah^{azwj} is on seventy three letters, Asif (Barkhia), however, only had the knowledge of one of these. He spoke by it and the Earth contracted between him and the throne of Bilquis, then he grabbed the throne of Bilquis by his hand, then the earth became as it was before. This happened in the blink of an eye. And with us^{asws} are seventy two letters, and one letter is with Allah^{azwj} by which He^{azwj} Accounts of the knowledge of the unseen which is with Him^{azwj}, and there is no Power and no Might except with Allah^{azwj} the High, the Magnificent'.⁶³

حدثنا احمد بن محمد بن الحسين بن سعيد عن محمد بن خالد عن زكريا بن عمران القمي عن هارون ابن الجهم عن رجل من اصحاب ابي عبد الله عليه السلام لم يحفظ اسمه قال سمعت ابا عبد الله عليه السلام يقول ان عيسى بن مريم اعطى حرفين وكان يعمل بهما واعطى موسى بن عمران اربعة احرف واعطى ابراهيم ثمانية احرف واعطى نوح خمسة عشر حرفا واعطى آدم خمسة وعشرون حرفا وانه جمع الله ذلك لمحمد صلى الله عليه وآله واهل بيته وان اسم الله الاعظم ثلاثة وسبعون حرفا اعطى الله محمدا صلى الله عليه وآله اثنتين وسبعين حرفا وحجب عنه حرفا واحدا.

⁶² BASAAIR AL DARAJAAT P 4 CH 12 h 3 (RARE)

⁶³ BASAAIR AL DARAJAAT P 4 CH 12 H 1

It has been narrated to us by Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Muhammad Bin Khalid, from zakariya Bin Umraan Al-Qummy, from haroun Ibn Al-Jahm, from a man from the companions of Abu Abdullah^{asws} whose name has not been preserved, said:

'I heard Abu Abdullah^{asws} say: 'Isa bin Maryam^{as} was Given two letters, and he^{as} used to act by these, and Musa Bin Imran^{as} was Given four letters, and Ibrahim^{as} was Given eight letters, and Nooh^{as} was Given fifteen letters, and Adam^{as} was Given twenty five letters, and Allah^{azwj} Gathered these together for Muhammad^{saww} and the People^{asws} of His^{azwj} Household. And the Great Names of Allah^{azwj} are seventy three letters. Allah^{azwj} Gave to Muhammad^{saww} seventy two letters, and Veiled from him^{saww} one letter'.⁶⁴

احمد بن محمد عن ابي عبد الله البرقي يرفعه إلى ابي عبد الله عليه السلام قال ان الله عزوجل جعل اسمه الاعظم على ثلاثة وسبعين حرفا فاعطى آدم منها خمسة وعشرين حرفا واعطى نوحا منها خمسة عشر حرفا واعطى منها ابراهيم ثمانية احرف واعطى موسى منها اربعة احرف واعطى عيسى منها حرفين وكان يحيى بهما الموتى ويبرئ بهما الاكمه والابرص واعطى محمدا اثنين وسبعين حرفا واحتجب حرفا لئلا يعلم ما في نفسه ويعلم ما نفس العباد.

Ahmad Bin Muhammad, from Abu Abdullah Al-Barqy, with an unbroken chain going up to Abu Abdullah^{asws}:

Abdullah^{asws} said: 'Allah^{azwj} Mighty and Majestic, one of His^{azwj} Great Name has seventy three letters. Adam^{as} was Given from these twenty five letters, and Nooh^{as} was Given from these fifteen letters, and Ibrahim^{as} was Given from these eight letters, and Musa^{as} was Given from these four letters, and Isa^{as} was Given from these two letters by which he^{saww} used to revive the dead and cure the blind and the leper, and Muhammad^{saww} was Given seventy two letters, and He^{azwj} Veiled one letter for Himself^{azwj}, so as to Know what is with Himself^{azwj} and know what is with the servants'.⁶⁵

Point [14] –“No nuss-a-Jali on Hazrat Ali Naki sahib”

Book '14 Masoomen' reports, "मोहम्मद तकी कि लाश जब ले जा रहे थे तीन दिन मरने के बाद लोग ज़नाज़ा ले कर चले, शहर किनारे एक शक्स मिला जो रोने लगा। लोगों ने पूछा आप कौन? मैं तुम्हारा दसवाँ इमाम हूँ अली नकी।" (During the funeral procession of Hz. Mohammad Taki, at city end a stranger appeared and started crying, people inquired who are you? "I am your 10th Imam" stranger replied.

In the funeral procession all the near friends and relatives are present -none of them even knew who the claimant of 10th Imam was!!! Even the participants in the funeral procession

⁶⁴ BASAAIR AL DARAJAAT P 4 CH 12 H 2

⁶⁵ BASAAIR AL DARAJAAT P 4 CH 12 H 3

were not knowing if the claimant is the son of 9th Imam!!! Above is the proof that the nuss-a-Jali was not done. It is such an important task that Allah said to Mohammad that without it no work of prophethood will be counted, all efforts of yours will go waste. Refer to the point# 1 on this very same web page.

Ithna Asheri's (Twelver) Shia reply to [14]:

We have already covered in [1], the writer's argument is based on a 'man-made' criteria.

Point [15] – “Humanity beginning not with human parents but by Jinns and Nymphs per Ithna Asheri's!!!”

Book name: History of Islam

By: Maulana S. Ali Naqi Naqvi

Imamia Mission (Hind), Aligarh, year 2002.

History of Islam: "First female individual, named Eve, was created from the clay that was left after moulding of Adam's figure. She was made Adam's wife.

www.TheBohras.com: Children coming from same single source, children from the same womb are sibling hence their marriage is illegal and illegitimate. Hence the claim above is irrational, thus incorrect.

The correct version of above matter is: Different holes in shape of mothers womb were made on earth. In first instance several men (all are called Adam) were born, from the same hole second time women were born. There was one hole created at the centre of Kaaba from it our Adam Qulli, the first Imam (leader) was born, he was married to Eve of another hole and with the Eve of the same hole

History of Islam: Satan convinced Adam and Eve that though Allah forbidden one tree but if he eats its fruit it will be of no harm.

www.TheBohras.com: Adam bears the "Soul of Allah" hence cannot err.

History of Islam (Page # 7): Adam sons and daughters couldn't marry. The problem was solved by marrying with Nymphs (Houris) of paradise and surviving members of Bani-Jan (jinns). The human race thus developed through them.

www.TheBohras.com: Above seems to be comics story or stories of Alif Laila! Only the same species can marry and have children's. A tiger cannot marry an owl and produce flying tiger! A cobra cannot marry shark and produce children's!

Daughter of Adam married to jinns (the inferior) and his son married to nymphs (the superior). This is mistreatment to womenfolk. They always indeed mistreated women, they consider women as toy to play 'Muta' with. And throughout 1400 years of history they have never bestowed women with any religious hierarchy.

Ithna Asheri's (Twelver) Shia reply to [15]:

Again quoting from an unknown book, fictional and baseless allegations are made against twelve Imami Shias. Anyway, we reply to point [15],

First female Hazrat Eve^{as} was created from clay, so was Prophet Adam and so are all of us, we cannot understand the writer's objection? Clay is from the earth. Is 'thebohras.com' implying that something other than clay had to be used to create Eve^{as}? Maybe another species from another Planet? So it's an objection against Allah^{azwj}'s Wisdom, as Allah^{azwj} Says:

هُوَ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَجَعَلَ مِنْهَا زَوْجَهَا لِيَسْكُنَ إِلَيْهَا ۖ فَلَمَّا تَغَشَّاهَا حَمَلَتْ حَمْلًا خَفِيًّا فَمَرَّتْ بِهِ ۖ فَلَمَّا أَثْقَلَتْ دَعَوَا اللَّهَ رَبَّهُمَا لَئِنْ آتَيْتَنَا صَالِحًا لَنُكَونَنَّ مِنَ الشَّاكِرِينَ {189}

He is the One Who Created you all from one being and made his mate of like nature in order for him to (go for) rest to her. So when she is covered, she bears a light burden, and she moves about with it. And when it grows heavy, they both supplicate to Allah their Lord, 'If You Give us a righteous one, we would be from the grateful ones' [7:189]

In a Hadith it's explained, Eve^{as} was also created from clay, which was a mix of clays of the earth.

عن عمرو بن أبي المقدام، عن أبيه، قال: سألت أبا جعفر (عليه السلام): من أي شيء خلق الله تعالى حواء؟ فقال: «أي شيء يقول هذا الخلق؟»

From Amro Bin Abu Al Maqdam, from his father who said,

'I asked Abu Ja'far^{asws}, 'From which thing did Allah^{azwj} the Exalted Create Hawwa^{asws}? So he^{asws} said: 'Which thing are these people saying?'

قلت: يقولون: إن الله خلقها من ضلع من أضلاع آدم، فقال: «كذبوا، أكان الله يعجزه أن يخلقها من غير ضلعه؟»

I said, 'They are saying that Allah^{azwj} Created her^{as} from a rib from the ribs of Adam^{as}. So he^{asws} said: 'They are lying! Was it so that Allah^{azwj} was unable from Creating her^{as} from other than his^{as} ribs?'

فقلت: جعلت فداك - يا بن رسول الله - من أي شيء خلقها؟ فقال: «أخبرني أبي، عن آبائه، قال: قال رسول الله (صلى الله عليه وآله): إن الله تبارك و تعالى قبض قبضة من طين فخلطها بيمينه - و كلتا يديه يمين - فخلق منها آدم، و فضلت فضلة من الطين فخلق منها حواء».

I said, 'May I be sacrificed for you^{asws}, O son^{asws} of Rasool-Allah^{saww}! From which thing did He^{azwj} Create her^{as}? So he^{asws} said: 'My^{asws} father^{asws} informed me^{asws}, from his^{asws} forefathers^{asws} having said: 'Rasool-Allah^{saww} said: 'Allah^{azwj} Blessed and Exalted Grabbed a handful of clay and Mixed it in His^{azwj} Right Hand – and both His^{azwj} Hands are right – and He^{azwj} Created Adam^{as} from it, and there remained a remnant from the clay, So He^{azwj} Created Hawwa^{as} from it''⁶⁶.

The authors of 'thebohras.com' claim that Adam bears the 'Soul of Allah' hence cannot err!

This belief is false and contrary to what Allah^{azwj} Says in the Holy Quran:

فَدَلَّاهُمَا بِغُرُورٍ ۖ فَلَمَّا ذَاقَا الشَّجَرَةَ بَدَتْ لَهُمَا سَوْآتُهُمَا وَطَفِقَا يَخْصِفَانِ عَلَيْهِمَا مِنْ وَرَقِ الْجَنَّةِ ۖ وَنَادَاهُمَا رَبُّهُمَا أَلَمْ أَنْهَكُمَا عَنْ تِلْكَ الشَّجَرَةِ وَأَقُلْتُ لَكُمَا إِنَّ الشَّيْطَانَ لَكُمَا عَدُوٌّ مُبِينٌ {22}

Thus, he (Iblis) indicated to them with deceit. So when they had tasted the tree, their evil inclinations appeared to them and they both began to cover upon themselves from the leaves of the Garden, and their Lord Called out to them: "Did I not Forbid you two from that tree and Said to you that the Satan is your open enemy?" [7:22]

قَالَا رَبَّنَا ظَلَمْنَا أَنْفُسَنَا وَإِنْ لَمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا لَنَكُونَنَّ مِنَ الْخَاسِرِينَ {23}

They said: 'Our Lord! We wronged ourselves, and if You do not Forgive us and have Mercy on us, we would become from the losers' [7:23]

قَالَ اهْبِطُوا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ ۖ وَلَكُمْ فِي الْأَرْضِ مُسْتَقَرٌّ وَمَتَاعٌ إِلَىٰ حِينٍ {24}

⁶⁶ تفسير العياشي 1: 216 / 7.

He said: "Get down, some of you being the enemies of others, and for you in the earth, there is an abode and a provision to a time [7:24]"

Toward the end of [15], 'Thebohras.com claim' calls progression of human race as an imaginary and fairy tale but fails to give any other information on how human race would have progressed after Qabil (Cain) killed his only brother Habil (Abel)!

It shows their unfounded and naïve attempt to raise doubts on 'Mashiyat of Allah^{-azwj},

The writer seems to be confused as to what he believes in at first he questions the legality of children from the same mother pro-creating. He then goes on and questions the practicality of how children can be conceived from other species. He does not state his belief as to how the human race multiplied or provide an alternative. We can assist him here in an appropriate manner rather than relying on hyperbole and verbiage.

The Hadith below explains how human race had multiplied:

أبي رحمه الله قال: حدثنا محمد بن يحيى العطار، عن الحسين بن الحسن ابن ابان، عن محمد بن أورمة، عن النوفلي، عن علي بن داود اليعقوبي عن الحسن بن مقاتل، عن سمع زرارة يقول سئل أبو عبد الله عليه السلام عن بدء النسل من آدم كيف كان وعن بدء النسل عن ذرية آدم فان أناسا عندنا يقولون ان الله عزوجل أوحى إلى آدم يزوج بناته ببنيه وان هذا الخلق كله أصله من الاخوة والاختوات؟

My father narrated to us, from Muhammad Bin Yahya Al Ataar, from Al Husayn Bin Al Hasan Ibn Aban, from Muhammad Bin Urawa, from Al Nowfaly, from Ali Bin Dawood Al Yaquoby, from Al Hassan Bin Maqatal, from the one who heard Zarara saying,

'Abu Abdullah^{asws} (6th Imam) was asked about the beginning of the offspring from Adam^{as}, how was it, and about the beginning of the offspring from the offspring of Adam^{as}, for there are people among us who are saying that Allah^{azwj} Mighty and Majestic Revealed unto Adam^{as} to get his^{as} daughters to be married to his^{as} sons, and that, this people (today), all of them, their origin is from the brothers and the sister?'

فقال أبو عبد الله عليه السلام: تعالى الله عن ذلك علوا كبيرا يقول من قال هذا بان الله عزوجل خلق صفوة خلقه واحبائه وأنبيائه ورسله والمؤمنين والمؤمنات والمسلمين والمسلمات من حرام ولم يكن له من القدرة ما يخلقهم من حلال وقد أخذ ميثاقهم على الحلال الطاهر الطاهر الطيب،

So Abu Abdullah^{asws} said: 'Allah^{azwj} is Higher than that, Higher, Greater! The one who said this is saying that Allah^{azwj} Majestic and Mighty Created the elite of His^{azwj} creatures, and the ones Beloved to Him^{azwj}, and His^{azwj} Prophets^{as}, and His^{azwj} Rasools^{as}, and the believing men, and the believing women, and the Muslim men, and the Muslim women unlawfully, and did not have the ability to Create them lawfully, and He^{azwj} has Taken the Covenant upon the Lawful, and the Purified, and the good.

فوالله لقد تبينت ان بعض البهائم تنكرت له أخته فلما نزعليها ونزل كشف له عنها فلما علم أنها أخته أخرج عزموله ثم قبض عليه باسنانه حتى قطعه فخر ميتا، وآخر تنكرت له أمه ففعل هذا بعينه فكيف الانسان في انسيته وفضله وعلمه، غير ان جيلا من هذا الخلق الذي ترون رغبوا عن علم أهل بيوتات انبيائهم وأخذوا من حيث لم يؤمروا بأخذه فصاروا إلى ما قد ترون من الضلال والجهل بالعلم، كيف كانت الاشياء الماضية من بدء ان خلق الله ما خلق وما هو كائن ابدا،

And Allah^{azwj} has (even) Informed some of the animals that it should keep away from its sister. So when it descends upon it and when it find out that it is its sister, grabs it by its teeth until it cuts it, so it falls down dead. And it also dislikes (copulating) with its mother and it acts in the same way. So how can the human being (do this) forgetting his preference and his knowledge? But, a generation from these people which you are seeing have turned away from the knowledge of the Household of their Prophets^{as} and took from where they had not been Ordered to take it from, thus they became what you have been seeing, from the straying and the ignorance with the knowledge. How it was with the things in the past, from the beginning of the Creation of Allah^{azwj} what He^{azwj} Created, and (this is) what it will be happening, forever'.

ثم قال ويح هؤلاء أين هم عما لم يختلف فيه فقهاء أهل الحجاز ولا فقهاء أهل العراق ان الله عزوجل أمر القلم فجرى على اللوح المحفوظ بما هو كائن إلى يوم القيامة قبل خلق آدم بالفى عام وان كتب الله كلها فيما جرى فيه القلم في كلها تحريم الاخوات على الاخوة مع ما حرم وهذا نحن قد نرى منها هذه الكتب الاربعة المشهورة في هذا العالم: التوراة والانجيل والزبور والفرقان، أنزلها الله عن اللوح المحفوظ عن رسله صلوات الله عليهم اجمعين،

Then he^{asws} said: 'Woe be upon them! Where are they? Blind from what the jurists of the people of Al-Hijaz and the jurists of the people of Al-Iraq are not differing in, that Allah^{azwj} Mighty and Majestic Commanded the Pen, so it flowed upon the Guarded Tablet with (writing) what would be happening up to the Day of Judgement, two thousand years before the Creation of Adam^{as}, and the Allah^{azwj} Wrote all of this, with regards to what the Pen flowed, and in all of this is the Prohibition of the sisters upon the brothers, along with whatever (else) was Prohibited. And this, we have seen from it in these four Books, in this world – The Torah, and the Evangel, and the Psalms, and the Furqaan (Quran). Allah^{azwj} Revealed these from the Guarded Tablet unto His^{azwj} Rasools^{as}, all of them.

منها التوراة على موسى (عليه السلام) والزبور على داود (عليه السلام) والانجيل على عيسى (عليه السلام) والقرآن على محمد صلى الله عليه وآله وسلم وعلى النبيين عليهم السلام، وليس فيها تحليل شئ من ذلك، حقا أقول ما أراد من يقول هذا وشبهه إلا تقوية حجج الجوس فمالهم قاتلهم الله،

From these, the Torah was upon Musa^{as}, and the Psalm was upon Dawood^{as}, and the Evangel was upon Isa^{as}, and the Quran was upon Muhammad^{saww}, and there is no Permission in these (Books) for anything from that (marriage between brothers and sisters). Truth is what I^{asws} am saying. He is not intending, the one who is saying this and what resembles it, except to strengthen the argument of the Magians. So what is the matter with them? May Allah^{azwj} Kill them!'

ثم انشأ يحدثنا كيف كان بدء النسل من آدم وكيف كان بد النسل من ذرية، فقال: ان آدم عليه السلام ولد له سبعون بطناً في كل بطن غلام وجارية إلى ان قتل هابيل، فلما قتل قابيل هابيل جزع آدم على هابيل جزعاً قطعته عن اتيان النساء فبقى لا يستطيع ان يغشى حواء خمسمائة عام ثم تخلى ما به من الجزع عليه فغشى حواء فوهب الله له شيئاً وحده ليس معه ثان،

Then he^{asws} established in narrating to us, how the offspring of Adam^{as} began, and how the offspring began from his^{as} offspring. So he^{asws} said: 'There were born unto Adam^{as}, seventy pregnancies (of Hawwa^{as}), in each pregnancy was a slave and a maid (boy and a girl) up to the killing of Habeel^{as}. So when Qabeel^{la} killed Habeel^{as}, Adam^{as} was aggrieved upon Habeel^{as} with such grief that he^{as} cut off from the women. So he^{as} remained not co-habiting with Hawwa^{as} for five hundred years. Then his^{as} grief which was with him^{as} subsided, so he^{as} co-habited with Hawwa^{as}, and Allah^{azwj} Granted to him^{as}, one thing, and there was no second along with it (single birth, not twins).

واسم شيث هبة الله وهو أول من أوصى إليه من الآدميين في الارض، ثم ولد له من بعد شيث يافث ليس معه ثان فلما ادركا وأراد الله عزوجل ان يبلغ بالنسل ما ترون وان يكون ما قد جرى به القلم من تحريم ما حرم الله عزوجل من الاخوات على الاخوة انزل بعد العصر في يوم الخميس حوراء من الجنة اسمها (نزلة)

And the name of Shees^{as} was Hibatullah^{as}, and he^{as} was the first one who was bequeathed to, from the human beings, in the earth. Then there was born unto him^{as} Yafas^{as}, not having a second with him^{as}. So when they became aware (adults), Allah^{azwj} Mighty and Majestic Intended that their offspring to reach what you are seeing, and since the Pen had flowed from Prohibiting what Allah^{azwj} Mighty and Majestic had Prohibited, from the sisters upon the brothers, after some time, on the Day of Thursday, Caused a Hourie to descend from the Paradise, her name being Nazalat.

فأمر الله عزوجل آدم ان يزوجه من شيث فزوجها منه، ثم أنزل بعد العصر حوراء من الجنة اسمها (منزلة) فأمر الله تعالى آدم ان يزوجه من يافث فزوجها منه فولد لشيث غلام وولدت ليافث جارية فأمر الله عزوجل آدم حين ادركا ان يزوج بنت يافث من ابن شيث ففعل فولد الصفوة من النبيين والمرسلين من نسلهما ومعاذ الله ان يكون ذلك على ما قالوا من الاخوة والاختوات.

So, Allah^{azwj} Mighty and Majestic Commanded Adam^{as} that he^{as} should get her married to Shees^{as}. So he^{as} got her to be married to him^{as}. Then, after some time, a Hourie descended from the Paradise, her name being Manzalal. So Allah^{azwj} the High Commanded Adam^{as} that he^{as} should get her to be married to Yafas^{as}, so he^{as} got her to be married to him. A boy was born unto Shees^{as}, and a girl was born unto Yafas^{as}. So Allah^{azwj} Mighty and Majestic Commanded Adam^{as}, when they attained awareness (adults), to get the daughter of Yafas^{as} to be married to the son of Shees^{as}. So he^{as} did it. Thus the elites from the Prophets^{as}, and the Rasools^{as} were born from their offspring. And God Forbid, that that happened upon what they are saying, from the brothers and the sisters'.⁶⁷

⁶⁷ Illal Al Sharaie – V 1 Ch 17 H 2

Point [16] – “Book '14 Masoomeen' says on page 213 says,

"Musa Kazim never married to natural Muslima women. His all 19 sons and 17 daughters got born from bond maids." So Sunnat of Prophet Mohammad PBUH is to marry normal Muslima women &/or bond maid but Hazrat Musa Kazim was unable to practice the sunnat of Prophet."

Ithna Asheri's (Twelver) Shia reply to point [16]:

The writer is again relying on an unknown book and attributing unknown believes to majority of Ithna Asheri's, but the topic has already been covered in detail in [5].

Point [17] – “'Mutah' is adultery, the haram act”

14 conditions for rightful marriage.

Nikah ke pehle ki 7 shart'en:

- 1 Vali ki valayat
- 2 Aurat ki razamandi
- 3 Mard ki razamandi
- 4 Kazi ka khutba
- 5 Two shahid (witness) vakalat ke
- 6 Two shahid nikah ke
- 7 Meher

Nikah ke baad ki 7 shart'en:

- 1 Talak
- 2 Apas me virasat

3 Talak'shuda aurat per iddat

4 Vafat ki iddat

5 Talak'shuda aurat ka naan-nafka (palan poshan ka kharch) - sirf Iddat ki muddat tak

6 Bachche ka apne maa-baap ki taraf vabasta hona

7 'Bandi' ka faraz (Sharam'gaah) ka mubah hona

Beware: Jo log sirf court marriage karte hai aur above process se pass nahi hote to unka Nikah galat hai yani unka nikah hoova hi nahi. Ab yeh court marriage wale ladka-ladki agar hum'bistari karte hai to inper 'zina' karne ka ilzaam hoga.

Beware: Isse tarha, jo ladka-ladki Sunni ya doosre firqe ke Molvi ke paas ja kar apne maa-baap ki raza ke khilaaf nikah karte hai, aur unke nikah me above shart'on ka palan nahi hoova to unka nikah invalid hai.

Mutaah (imitation / temporary Nikah):

Isnashari Shia ka mazhab - Temporoary ya Imitation Nikah ko sahi maanta hai - iska naam rakha hai inhone "Mutaah", na sirf isko Isnashari Shia halal maanta hai balki isko bahut azeem amal bhi karar deta hai.

Is nikaah ko karne ki tareeka hai: aadmi pre-agreed paise dega aurat ko, eik Mulla (dalal) bolega dono me Imitation Nikaah ho gaya, tab Isnashari Shia ki shariyat mutabik un dono aadmi/aurat me 'temporary/imitation nikaah' ho gaya aur ab woh dono Isnashari Shia ki Shariyat mutabik legally humbistari kar sakte hai - yeh amaal Isnashari Shia ki nazar me na sirf halaal hai balki bahut azeem sawab wala amal hai.

Kuch time me; jab aadmi/aurat ne hum'bistari kar li aur juda hoove to dono ka temporary nikaah khatam ho gaya. Isnashari Shia ki Shariyat mutabik isme koi Tallak ki iddat nahi, aadmi mar gaya to aurat per 4months 10raat ki iddat nahi, is humbistari se jo bach'cha hota hai to uska jimmedar woh aadmi nahi, us bachche ka baap ki virasat me koi haq nahi, etc.

Daimul Islam (volume II) me aaka Rasool Allah (s) se rivayat aai hai, isme aapne Mutaah ko HARAM karar diya hai.

Quran me Sura: Momenoon ki aayat: "Val'lazeena hum li'fur'zihim hafezoon.... aadoon." Meaning: Mumin woh hai jo apne sharmgaah'on ki hifazat karte hai, siwae apni mankooha biwiyon ya sharai kanoon ke mutabik hasil ki hoovi paak 'baandiyon' ke, kyonki us per unse koi muwakhza nahi albatta iske alawa koi aur raasta talash karega to woh sab ziyadti karne wale, ta'addi karne wale muzrim honge.

* Paak Bandiyon: sirf Islmic zihaad me giriftaar ki hoovi non-Muslim aurat'en.

'Nikaah' (shaadi) zindagi ka safar he, bus ka safar nahi ki ticket khareeda, safar kiya aur utar gaye!

Ithna Asheri's (Twelver) Shia reply to [17]:

The comments made here are in Urdu/Hindi, but the topic is 'Mutah'. Basically, the mutah is proven from the holy Quran,

Without going into details, we give reference to our article on this topic, please read from www.hubeali.com:

<https://hubeali.com/articles/chapter-6-family-life.pdf>

Point [18] – “Mukhtar Saqfi”

(1) Abu Ubaida Saqafi father of Mukhtaar Saqfi was loyal to Caliph Hz. Umar, and died fighting for Hz. Umar.

(2) Mukhtaar advised his uncle, Sa'd bin Masud to get Molana Imam Hasan (a) ibn Ali (a) arrested or killed so to earn favours from Mawiya. His uncle refused this advice and cursed him

(3) Hz. Aisha raised blood coated shirt of Caliph Hz. Usman to incite people to take revenge (ref: battle of Jamal) - this inspired Mukhtaar to knit political con by exploiting the anger running in masses for taking revenge of murder of Imam Hussain (a). He incited people to wage war with hidden agenda for himself to become King

(4) To achieve ambition of becoming King, Mukhtaar appeared in Kufa as a revenger of Hussain's blood. His mission was the same as that of the Tawwabun (the penitents) insofar as the revenge of Hussain's blood, but differed in that he intended to achieve political authority through a more organised military power. Mukhtar, therefore, tried to persuade the Tawwabun not to take any hasty action and to join him for a better chance of success. The Tawwabun refused to join Mukhtar, as they had no wish to participate in any doubtful adventure

(5) Mukhaar then turned to Imam Ali Zayn al-Abidin (a) to seek his support to this effect. Baladhuri writes in "Ansab al^{as}hraf" (5th vol., p. 272) that, "Mukhtar wrote to Zayn al-Abidin to show his loyalty to him, asking if he could rally the Kufans for him. He sent with the letter a large sum of money. Imam Ali Zayn al-Abidin (a) refused this offer and declared Mukhtar publicly to be a liar who was trying to exploit the cause of Ahl-al-Bait for his own interests."

(6) Ibn Sa'd (5th vol., p. 213) also describes that Imam Ali Zayn al-Abidin (a) had publicly denounced Mukhtar's mission. Mukhtar lost all hopes of winning Imam Ali Zayn al-Abidin (a), he then turned to Ibn al-Hanafiya, the third son of Mola Ali (a) from a Hanafite woman.

(7) On his part, Ibn al-Hanafiya did not repudiate Mukhtar's propaganda for his Imamate and Messianic role; he nevertheless, maintained a carefully non-committal attitude and never openly raised his claims to the heritage of Imam Hussain. Baladhuri (5th vol., p. 218) writes that, "Ibn al-Hanafiya gave Mukhtar only a non-committal reply. He neither approved nor disapproved of Mukhtar's intention to avenge Imam Hussain (a), and only warned him against bloodshed." In the event, however, the hesitation and political inactivity of Ibn al-Hanafiya emboldened Mukhtar more and more to exploit his name for his own interest. Mukhtar propagated that Ibn al-Hanafiya was the Mahdi, and he himself was his minister (vizir) and commander (amir).

(8) Mukhtar seized possession of Kufa in Hijri 66/686 and captured Mesopotamia and some parts of the eastern provinces from the Umayyads mainly in the name of the blood of Imam Hussain (a). In Kufa, he continued his mission in the name of Ibn al-Hanafiya.

(9) After these selfish manoeuvres Mukhataar achieved his desire and hidden ambition by declaring himself as the King.

(10) Lets leave aside all the references from Bohras / Sunnis / Isnasharis / etc and just focus on the simplest and undisputed facts: Imam Ali Zain ul Abedeen (a) alone was enough powerful and mighty to single handed kill the entire army of Yazeed or whole world put together. Imam Ali Zain ul Abedeen (a) neither lead Mukhtaar army nor participated with Mukhtaar caliphate = (which proves) Mukhtaar was disproved by Ahle Bayt, he pursued selfish hidden agenda to become king.

Ithna Asheri's (Twelver) Shia reply to point [18]:

Mukhtar Saqfi is a non-issue, as he was neither Imam^{asws} nor a representative of an Imam^{asws}, the status of Mukhtar Saqafi is not an issue of belief so we do not any reason to delve into this. Our assumption is that the writer has discussed this in an attempt to give his article legitimacy given the shaky foundation of his other arguments. The scope of this article is to answer major allegations levelled against 12 Imami Shias by 'thebohras.com'.

Point [19] – “Queen Zubaida r.a.”

हक़ के वली को उन के दौर के ज़ालिमों के करीबि घर वालों ने हमेशा यारी और मदद दि है- (1) फिरऔन कि जौज़ा ने मूसाa.s. को secretly फिरऔन के कातिलाना साज़िश कि जानकारी दि, (2) 'पहले' कि जौज़ा ने मौला अलीa.s. को secretly 'पहले' कि नापाक साज़िश कि जानकारी दि, (3) यज़ीद कि जौज़ा

ने मौलाना इमाम जैनुल आबेदीन a.s. और आपके घर वालों को यारी दि। इसी तरह कट्टर दुश्मने अहले बैत अब्बासी खलीफा हारुन रशीद कि जौज़ा ने मौलाना इमाम मोहम्मद शाकिर a.s. इब्ने इमाम इस्माईल a.s. इब्ने इमाम ज़ाफ़र सादिक a.s. कि मदद कि और इमाम मोहम्मद शाकिर a.s. को हारुन रशीद कि नापाक साजिशों से वाकिफ़ कराया।

रानी ज़ुबैदा r.a. w/o खलीफा हारुन रशीद (L) का फ़ातिमी इस्माईली इमामों पर ईमान रखना और उनकी secretly मदद करना यह भी साबित करता है कि हक़ के इमाम मौलाना मोहम्मद शाकिर a.s. है, न कि मूसा काज़िम।

Most of the adherents of Ismaili faith during the period under review are hardly known due to the practice of taqiya. But, the Ismaili dais had best records of it, who became the source of informations for the later Ismaili authorities. Among the secret followers, the name of Zubaida, the wife of caliph Harun ar-Rashid is a significant. She was the daughter of the Abbasid caliph Mansur's elder son, Jafar; and her mother was Salsal, the sister of Harun ar-Rashid's own mother, named Khaizuran. Zubaida was thus the cousin of Harun ar-Rashid, and professed batini tariqah of the Ismailis secretly. Her marriage with Harun ar-Rashid took place in 164/781.

Zubaida, in middle life, built herself a palace of her own, surrounded by a very large garden. She had employed a large staff of secretaries and agents to manage the properties she had acquired in all over the empire. She also undertook projects for the digging of canals for irrigation and water supply. She was famous for the extensive engineering works which she had carried out in Mecca, to bring water sufficient for the increasing number of pilgrims. One of the most of her projects was the improvement of the pilgrim road across 900 miles of desert from Kufa to Medina and Mecca, which still in south Kufa is known as Darb Zubaida.

She died in 226/841, about 32 years after her husband's death. It appears that she advocated Ismaili faith before her marriage in 164/781 and used to inform Imam Muhammad bin Ismail a.s. in advance the measures of Harun ar-Rashid through her trusted agents.

According to "Zahru'l-ma'ani", "Imam Muhammad a.s. spread religious knowledge, explained esoteric doctrines, and revealed to the chosen ones the great mystery, so much of these as never was revealed by any Imam before him."

Taif se Makka tak tou canel hai Use Ain e Zubaida kehte hain us ke asaar ab bhi baaqui hai.

Ithna Asheri's (Twelver) Shia reply to [19]:

Some points in Hindi alphabets are made about 'Queen Zubaida' again this is not an issue and can be discussed, if presented in English, at a later stage.

Point [20] – “Imam Ismail a.s. by Sheikh Ahmed Ali Raj”

Aaka Rasool Allah s.a.w.w ne farmaya, "A Ali a.s. me aur aap mumineen ke maa-baap he, beshaq mumineen (aapas me; eik doosre ke) bhai he, unke baap noor aur maa rehmat he, Hasan a.s. aur Hussain a.s. haq ke Imam he (jannt ke jawano ke sardar he) chahe bethe (sulha kare) ya uthe (jihaad kare) aur in dono ke baap ALI a.s. INSE AFZAL HE."

Matlab ki Hasan a.s. aur Hussain a.s. Imam he aur Ali a.s. WASI he. Wasayat ka makaam Imamat se aala aur Nubuwwat ka makaam wasayat se aala he. Yaani Nabi baap, Wasi yaani Maa, Aamma (plural of Imam) yaani aulaad.

Awwal aulaad HASAN a.s. FIRST IMAM he aur aap ke baad chadar-a-tatheer me aapke shareek, nuss-a-Nabwi ke mutabik doosre Imam Hussain a.s., aapke ke baad teesre Imam Zainul Abedeen a.s., 4th Imam Mohammed Bakir a.s., 5th Imam Jaffer Sadik a.s. Imam Jaffer Sadik a.s. ne nuss-a-jali (public declaration like that of Gadeer-a-Khum where Mohammed s.a.w.w. did nuss-a-Jali on Mola Ali a.s.) se 6th Imam Ismail a.s. he, aapke baad 7th Imam Mohammed Shakir a.s. he. Salamun alehi wa Salwaat

Allah ke 99 behtareen naam he. 99 Imam ke baad unke musamma Molana 'Imam Quaim' sahib-a-qayamt tashreef layenge. Quran kehta he: zameen apne Rab ke noor se roshan ho jayegi, zulm wa zor ke baad adal-aar-insaaf se bhar jayegi.

18th Fatimi Imam Molana Mustansir Billah a.s. ke 2 bete Imamat ke mutallik jagdte hove aapke samne aaye (in me se eik Nizaar the jisko Agakhani Ismaili Khoje apna Imam maante he) to aapne farmaya: tum jagda mat karo, tumhare me se koi bhi Imam nahi, woh peda hona baaki he, yeh sirf Allah ke ikhtiyar ki baat he. Yani Imam; Imam bankar he peda hote he, pedaishi Imam hota he. Imam kaamil peda hote he, nuks (erroneous) wale nahi.

Imam Jaffer Sadik a.s. ne farmaya: (apna successor / next Imam) Imam ko qayam karne ki authority humare paas nahi he, balki sirf Allah ke paas he.

Kisi bachche ke father uske bachpan me mar jaye; bhale woh bachcha (minor age ka) ho magar marne wale father ka wohi waris hota he, aur uska bachpan usko uski wirasat se rokta nahi he.

Similarly, Imamt me bhi aisa hi hota he: Imam Jaffer Sadik a.s. ne apne bete Ismail a.s. ko Imamat ke asset ki ownership transfer kar di, ab us Imamat ke asset per Ismail a.s. akele ka sirf right he. Ismail a.s. apne father Imam Jaffer Sadik a.s. ki zindagi me guzar gaye - ab Imam Ismail a.s. ke assets (Imamat) ka waris unka beta Imam Mohammed Shakir a.s. hoga; bhale woh age me minor ho, na ki Imam Ismail a.s. ke bhai Musa Kazim ya unke father Imam Jaffer Sadik a.s. ya aur koi.

Historical / Quranic examples of similar situation: Nabi Ibrahim Khaleelullah a.s. ne Imam ke asset ki ownership apne bete Ismail a.s. ko transfer kar di. Imam Ismail ibn Nabi Ibrahim Khaleelullah aapki zindagi me hi wafat ho gaye, ab Imam ka assets ki ownership aapke bete Molana Kezaar ko milegi bhale Molana Kezar age me minor ho. Is asset (Imamat) ka maalik Ismail a.s. ke bhai ya (Dada) Nabi Ibrahim Khaleelullah nahi ho sakte. Quran kehta he silsila Imamat ka Ismail a.s. ibn Nabi Ibrahim Khaleelullah me chala (via Molana Kezar a.s. / grandson ke). Is si tarha Imam Jaffer Sadik a.s. ke baad Imamat ka silsila Imam Ismail a.s. se chala (via Molana Mohammed Shakir a.s. / grandson ke).

Osool a Imamat: Imamat sirf seedhi chaal chalti he, yaani baap ke baad beta qayam hota he. Imamat reverse ya ulti chaal nahi chalti yani Imamat bete se vapas palatkar baap per nahi jaati. In other words, Dada Imam zinda he, beta jis per nuss ki woh intikaal kar gaya to grandson next Imam qayam hoga na ki Imamat palat kar dada Imam ke paas lotegi - Imamat seedhi chaal chalti he.

Historical examples and Proofs:

(1) Molana Abdul Mutallib a.s. ke bete Molana Abdullah a.s. aapki zindagi me intikaal kar gaye to aapke baad Abdullah ke bete Syyedina Mohammad s.a.w.w. hi qayam hoove.

(2) Molana Aadam a.s. ke varis aapke bete Habeel; Aadam ki zindagi me intikal kar gaye to unke baad Habeel ke bete Hz. Shees hi qayam hoove.

(3) Nabi Ibrahim Khaleelullah ke bete Ismail Jabiyullah aapki zindagi me hi wafat pa gaye, to aapke bete Molana Kezar apne Dada Nabi Ibrahim Khaleelullah a.s. ki zindagi me hi Imam qayam hoove.

(4) Molana Yaqoob a.s. Israil ke bete Molana Yusuf apne walid ki zindagi me hi wafat hove to Yusuf a.s. ke bete Hz. Nahur Imam hoove.

(5) Molana Haroon a.s. Molana Moosa a.s. ki zindagi me hi wafat ho gaye to aapke baad aapke bete Finhaas hi Molana Moosa ki zindagi me Imam qayam hoove.

(6) Imam Jaffer Sadik a.s. ne apne bete Molana Imam Ismail a.s. per nuss ki magar woh unki zindagi me hi wafat kar gaye ab unke bete Mohammed Shakir a.s. agle Imam apne dada Imam Sadik a.s. ki zindagi me qayam honge

(1) Imam masoom hota he yani by default woh kabhi galti kar hi nahi sakta. Imam jisko apna waris declare karta he i.e. next Imam woh bhi masoom hi hota he. Aesi haalat me yeh kehna kitna galat he ki Imam Jaffer Sadik a.s. ne pehle apne bete Ismail a.s. per to nuss ki thi, magar Ismail a.s. se kuch galti ho gai, to Sadik Imam ne nuss tabdeel kar di. Aisa kehne walo ne Imam Sadik a.s. per tuchcha aur be-buniyaad ilzaam lagay!

(2) Jab Imam Sadik a.s. masoom he yani galti kar hi nahi sakte - to fir unse yeh galti kese ho sakti he ki woh eik non-masoom (galti karne wale) ko first place per Imam bana de?

(3) Non-Ismaili books me bhi saaf-saaf likha he ki (books ke naam next paragraph me he): Imam Jaffer Sadik a.s. ne apne bete Ismail a.s. per nuss-a-jali ki (PUBLICLY DECLARED NUSS / PUBLIC DECLARATION OF NEXT IMAM). Fir Imam Ismail a.s. ne apne bete Mohammed Shakir a.s. per nuss ki.

(i) Osole Kafi

(ii) Itihazul Hanfaa

(iii) Makrezi

(iv) Shaharistani

(v) Umd'tut Talib (Abu Anoof)

(vi) Al Harkatul Batiniya fil Islam (Syed Mustafa Ghalib)

(vii) Tareekh JahankuShia (Kwaja Ataullah)

(viii) Tareekh Farishta (Mohammed Qasim)

(ix) Tareekul Alveen (Mohammed Ameen)

(x) Bihar-al-Anwaar (Allahma Majlisi)

(xi) Akhlaaq Mohammed (Syed Sajjad Hussain)

(xii) Anwarul Quran

(4) IMAM JAFFER SADIK a.s. SE GALT HO HI NAHI SAKTI. NON-ISMAILI/(ITHNA ASHRI) LIKHTHE HE UNKI APNI HISTORY ME KI IMAM JAFFER SADIK a.s. NE IMAM ISMAIL a.s. PER NUSS KI (APPOINTING HIM NEXT IMAM) - TO ISSE YEH SABIT HO GAYA KI IMAMAT KA SAHI AUR SACHCHA SILSILA IMAM JAFFER SADIK a.s. KE BAAD IMAM ISMAIL a.s. / IMAM MOHAMMED SHAKIR a.s. SE HI AAGE CHALA. Alhamdo Lillah he Rabbil Aalameen.

Osool-a-Kaafi ke Volume I, page# 329 per aur doosri kai Ithnashri ki books me yeh likha hoova ke, "Imam Jaffer Sadik a.s. ne farmaya: Imam Hasan aur Hussain ke baad koi waqat bhi Imam do (two) bhaiyo ko NAHI mili.

Hence, Ithnashari ki own authentic books se yeh sabit hota he ki Ismaili Fatimi Imamt ki chain hi sirf true Imam ki chain he yani Imam ka SAHI aur sachcha silsila Imam Jaffer Sadik a.s. se guzarta hoova, Imam Ismail a.s., Imam Mohammed Shakir a.s se hi aage badha.

Ithnaashri shia kehte he ki unke 12th Imam Mohammed approx. 1200 saal pehle Samarra ki gaar/gufa se gayab (Lapata) ho gaye, jo baad me zuhoor karenge, woh abhi zinda he aur wohi wapas aayenge? Inko yeh log 'Mehdi' kehte he, halanki inka real name he: Mohammed bin Hasan Askari.

Inke 12th Imam ke bare me yeh baat aai he ki: Samarra ki gufa se aap kamsin (bahut chhoti) age me gayab ho gaye, us waqt aapki walida aapko dekhti reh gai isliye yeh kaha jata he ki: woh gayab ho gaye fir unki koi bhi khabar nahi mili. JAB UNKI (12th Imam) KI KOI KHABAR NAHI MILI NA UNKI KOI KHABAR MALOOM HE TO UNKE ZINDA HONE KI KHABAR KAHA SE MILI?????

Conclusion: Ithnashari shia ki own books se aur above last paragraph se yeh sabit hova ki non-Fatimi Dawat walo ke Imam per daave ki baate nakli aur man-ghadant he.

Q) Baap ke baad bete wala usool moosa(a.s)-haroon(a.s), aqa rasool(s.w)-ali(a.s) , hasan(a.s)-hussain(a.s) ke case me kya violet hua hai? agar nahi to iski wazaahat karne ki meharbaani kare.

Answer) Moosa/Haroon ke example ka maqsad yeh batana he ki: Imam per ke silsila ka oosool he woh sirf aage badhta he aur reverse nahi palat'ta: 1st person ne nuss ki 2nd per, 2nd ne nuss ki 3rd per, ab 1st zinda he aur 2nd mar gaya, to wirasat 3rd hi ko milegi. Example) Moosa ne Haroon per nuss ki, Haroon ne apne bete Finhaas per nuss ki, ab Haroon Moosa ki zindagi me wafat ho gaye, wirasat Finhaas ko hi mili. Theek isi tarha: Jaffer Sadik a.s. ne Ismail a.s. per nuss ki, Imam Ismail ne Imam Mohammed Shakir per nuss ki. Ab Imam Ismail a.s. Sadik Imam ki zindagi me wafat ho gaye, wirasat Imam Mohammed Shakir a.s. ko hi mili.

Mustakar Imam ki series = Aadam Qulli a.s. - Molana Bahla - Hunaid.... - Abdul Mutalib - Abi Talib - Ali - Hussain - Zain al Abedeen - Bakir - Sadik - Ismail - Mohammed Sahkir....

[Osool: Son after father, only one son].

Mustoda Imam ki series: Son after father rule is not applied. Moosa a.s. ka koi bhi farzand nahi tha, Isa a.s. ne shadi nahi ki thi. Hasan a.s. eik Mustoda Imam he, Imam Hussain a.s. Mustakar Imam he.

Aga Khani Ismaili Khoja

Source:<http://www.southasiaanalysis.org/paper1047>

Ismaili Khojas regarded Ali as tenth incarnation of Vishnu, paid the 'zakat' (Islamic alms tax) to Agha Khan, the unrevealed Imam, and instead of the Quran, read a manual prepared by one of their Pirs(saints), Sadruddin" (The Indian Muslims by M. Mujeeb, 1985, page 12-13). Agha Khan is a title applied to the Imam of Nizari Ismaili subset of Shias.

wa aakhiro dawana anil hamdo lillige Rabbil aalameen

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Ithna Asheri's (Twelver) Shia reply to point [20]:

All of it is in roman Urdu, and has already been answered.