



Ismailis's Allegations- II 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 وَالْعَنِ أَعْدَاءَهُمْ أَجْمَعِينَ

Ismailis's Allegations-II and 12 Immami Replies

Summary:

This is a reply to a (Chapter) '4', forwarded to us by an Ismaili follower of Agha Khan (imam of Ismailis), see the '4' manuscript, attached at the end of the document. The document, in favour of Ismaili sect, presents 'proofs 1-9'. Our brief reply is based on the Holy Verses of Quran and Ahadith of Ahl Al-Bayt^{asws}.

It is important to note that the proofs given in (1-9) are confined to the manipulation of some words of Ahadith, distorted historical accounts - supported by analytical reasoning. The status and recognition of a Divine Imam^{asws}, however, is Elevated by Allah^{azwj} who has always Supported His^{azwj} representatives through clear and undeniable Proofs. The Divine Signs and miracles emanated from them^{asws} not only once but are exhibited throughout their^{asws} life-span – which even 'Kafir' (disbelievers) could not refute but remained stubborn and came up with lame excuses.

Hence, all fake imams have either denied the miracles of the earlier Prophets/Imams or evaded discussions when asked to prove their claims through showing supernatural signs – thereby influencing people by analytical reasoning and twisted Ahadith/historical accounts. Even today, those who claim to be a 'Hujja' of Allah^{azwj} on earth, come up with convoluted arguments and superficial claims - without substantiating with a single Divine Quality, e.g., to be able to speak in various languages of the people and other species!

Indeed, they will never 'come forward' but it's the responsibility of their followers to find out the truth and to only follow a true Imam^{asws}, otherwise it's a Shirk (polytheisms) to submit to anyone who is not from Allah^{azwj}!

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ يُونُسَ عَنْ ابْنِ بُكَيْرٍ عَنْ ضُرَيْسٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ
وَمَا يُؤْمِنُ أَكْثَرُهُمْ بِاللَّهِ إِلَّا وَهُمْ مُشْرِكُونَ قَالَ شَرُّكَ طَاعَةٌ وَ لَيْسَ شَرُّكَ عِبَادَةٌ

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Ibn Bukeyr, from Zureys,

Abu Abdullah^{asws} regarding the Words of Allah^{azwj} said: ***And most of them do not believe in Allah without associating others to Him [12:106]***. The Imam^{asws} said: 'This is the 'Shirk' when submitting to (other than a Masoom^{asws}), and it is not *Shirk* of worship'.¹

Proof # 1

Basically in proof # 1, it is alleged:

- 1) The twelve Imams (Commanders) are not mentioned in Shia (12 Immami) Ahadith;
- 2) The Nuss of the 7th Imam^{asws} was not established in earlier Shia Ahadith compilations.

The author of the chapter 4 has conveniently neglected so many Shia Ahadith which clearly state that there will be 12 Imams (Commanders) after Rasool Allah^{saww}. The author has tried unsuccessfully to create doubts that Ismail the eldest son of Imam Jafar-e-Sadiq^{asws} did not die but Imam^{asws} (nouzobillah) faked his son (Ismail's) funeral – this is beyond the dignity of a Divine Imam^{asws} to fake death of his successor, as Allah^{azwj} has Promised to Protect His 'Hujja' even if unbelievers would not like it (61:8)². There is also no plausible reason stated or can be imagined that 'why 6th Imam' would be faking Ismail's funeral – to achieve what?

Then all presented Ahadith and historical accounts in 'proof 1' confirm that the eldest son of Imam Jafar-e-Sadiq^{asws} had passed away during the life time of the Imam^{asws} and the 6th Imam^{asws} continued with his Divine responsibilities as an Imam for several years and finally left behind his legatee Musa Ibn Jafar^{asws}, as the 7th Imam.

There is a lengthy discussion on Zurarah (narrator of many Ahadith) who sends his son to enquire the successor to the 6th Imam^{asws}, eventually his son (Ubayd) brings back the news that the 6th Imam nominated Musa^{asws} Ibn Jafar^{asws} as his legatee. In 'Proof 1' several questions are raised, e.g., why did Zurarah, being a narrator of many Ahadith, had doubts about the successor to the 6th Imam^{asws} and why he had to send his son to enquire? Well, there could be many reasons, e.g., to clarify the doubts of other people as there was a prevailing belief that Ismail Ibn Jafar has gone into occultation³ - or to refute earlier rumours (of the fake funeral of Ismail – nouzobillah), however, the end result is Ubayd confirms that Musa^{asws} Ibn Jafar^{asws} was declared as the 7th Imam^{asws} by Imam Jafar-e-Sadiq^{asws}!

Below we present some Ahadith from the very first Shia book, 'Kitab Sulaym Ibn Qays Al Hilali' the compiler of Ahadith was a companion of Amir-ul-Momineen^{asws} - Ali^{asws} Ibn Abi Talib^{asws}. He heard Ahadith directly from Amir-ul-Momineen^{asws} as well as the close companions of Amir-ul-Momineen^{asws}. His Ahadith book was later presented to 4th and 6th

¹ Al Kafi V 2 – The Book Of Belief and Disbelief CH 169 H 4

² 'They want to put out the Noor of Allah with their mouths, but Allah will certainly make His Noor shine forever, even though the unbelievers may dislike this.' (61:8)

³ The occultation of Ismail Ibn Jafar^{asws} is hard to digest as his occultation terminated when his son declared himself as Imam, since then there is no occultation for Ismail imams.

Imams^{asws} and both verified and approved the Ahadith written in the 'Kitab Sulaym Ibn Qays Al Hilali'. In his compilation of Ahadith, Ahadith clearly reveal that Rasool Allah^{saww} gave the news of 12 successors after him^{saww}.

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

There are, besides 'Kitab Sulaym Ibn Qays Al Hilali' so many Ahadith on 12 Imam^{asws}, where even the names of the Imams are mentioned. We start with Hadith no. 16 from 'The Book of Sulaym Bin Qays Al Hilali'.

The Progeny^{asws} of Muhammad^{saww} are the best of the creation of Allah^{azwj} in His^{azwj} Earth

فقال رسول الله صلى الله عليه وآله - واغرورت 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 وإياه، وأن أتخذ 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}.** (Hadith no. 16 continues)

Twelve Imams^{asws}

قلت: يا نبي الله، ومن شركائي؟ قال: الذين قرئهم الله بنفسه وبني معه، الذين قال في حقهم: (يا أيها الذين آمنوا أطيعوا الله وأطيعوا الرسول وأولي الأمر منكم) فإن (خفتم التنازع في شيء فارجعوه إلى الله وإلى الرسول وإلى أولي الأمر منكم). قلت: يا نبي

الله، ومن هم؟ قال: الأوصياء إلى أن يردوا علي حوضي كلهم هاد مهتد لا يضرهم كيد من كادهم ولا خذلان من خذلهم. هم مع القرآن والقرآن معهم، لا يفارقونه ولا يفارقهم. بهم ينصر الله أممي وبهم يمحطون، ويدفع عنهم بمستجاب دعوتهم.

I^{asws} said: 'O Prophet^{saww} of Allah^{azwj}, and who are my^{asws} associates?' He^{saww} said: 'The ones^{asws} whom Allah^{azwj} has Made to be in His^{azwj} Proximity and with Him^{azwj}, regarding whom He^{azwj} has Said "[4:59] O you who believe! obey Allah and obey the Messenger and those in authority from among you; then if you quarrel about anything, refer it to Allah and the Messenger". I^{asws} said: 'O Prophet^{saww} of Allah^{azwj}, and who are they?' He^{saww} said: 'The successors^{asws} until they^{asws} come to me^{saww} at the Fountain. All of them^{asws} are Guides and Guided ones^{asws}. Neither will the plots of the plotters harm them^{asws}, nor the betrayal of those that abandon them^{asws}. They^{asws} are with the Quran and the Quran is with them^{asws}. Neither will they separate from it nor will it separate from them^{asws}. It is due to them^{asws} that Allah^{azwj} will Help my^{saww} community, and due to them^{asws} that He^{azwj} will Make it rain, and Remove from them (calamities) due to the Answering of their^{asws} supplications.

فقلت: يا رسول الله، سمهم لي. فقال: ابني هذا - ووضع يده على رأس الحسن عليه السلام - ثم ابني هذا - ووضع يده على رأس الحسين عليه السلام - ثم ابن له على اسمي، اسمه (محمد) باقر علمي وخازن وحي الله، وسيولد (علي) في حياتك يا أخي، فاقرأه مني السلام. ثم أقبل على الحسين عليه السلام فقال: سيولد لك (محمد بن علي) في حياتك فاقرأه مني السلام. ثم تكلمة الاثني عشر إماما من ولدك يا أخي.

So I^{asws} said, 'O Messenger of Allah^{saww}, name them^{asws} for me^{asws}. He^{saww} said: 'This son of mine^{asws} - and he^{saww} placed his^{saww} hand upon the head of Al-Hassan^{asws} - 'then this son of mine^{saww}, - and he^{saww} placed his^{saww} hand upon the head of Al-Husayn^{asws} - then the son of this son of mine^{saww} - and placed his^{saww} hand upon the head of Al-Husayn^{asws} - 'then the son of his^{asws} son whose name is Ali^{asws}, his^{asws} name is my^{saww} name (Muhammad), spreader of my^{saww} knowledge and treasurer of the Revelation of Allah^{azwj}, and he^{asws} will come to this (world) during your^{asws} lifetime, my^{saww} brother, so convey my^{saww} greetings to him^{asws}. Then he^{saww} turned towards Al-Husayn^{asws} and said: 'Then will come to you^{asws} son (Muhammad Bin Ali^{asws}) in your^{asws} lifetime, so convey my^{saww} greetings to him^{asws}. Then twelve Imams^{asws} will be completed from your^{asws} sons, O my^{saww} brother'.

فقلت: يا نبي الله، سمهم لي. فسماهم لي رجلا رجلا. منهم - والله يا أخا بني هلال - مهدي هذه الأمة الذي يملأ الأرض قسطا وعدلا كما ملئت ظلما وجورا. والله إني لأعرف جميع من يبايعه بين الركن والمقام وأعرف أسماء الجميع وقبائلهم.

I said, 'O Prophet^{saww} of Allah^{azwj}, name them^{asws} for me^{asws}. He^{saww} named them^{asws} for me^{asws}, person by person. Among them - by Allah^{azwj}, O brother of the Clan of Hilal- is the Mahdi^{asws} of this community who will fill the earth with peace and justice just as it would have been filled with injustice and tyranny. By Allah^{azwj}, I^{saww} recognise all the ones who will pay allegiance to him^{asws} between the Rukn and Al-Maqaam (Places by Kabah), and recognise all their names and their tribes'.

يا أيها الناس، إن الله نظر نظرة ثالثة فاختار منهم بعدي اثني عشر وصيا من أهل بيتي وهم خيار أمتي منهم أحد عشر إماما بعد أخي واحدا بعد واحد كلما هلك واحد قام واحد منهم. مثلهم كمثل النجوم في السماء كلما غاب نجم طلع نجم لأنهم أئمة هداة مهتدون، لا يضرهم كيد من كادهم ولا خذلان من خذلهم بل يضر الله بذلك من كادهم وخذلهم.

O you people! Allah^{azwj} Looked (Considered) for a third time, so He^{azwj} Chose from among them, after me^{saww}, Twelve (12) Successors from the People^{asws} of my^{saww} Household, and they^{asws} are the best of my^{saww} community. Among them^{asws} are Eleven Imams^{asws} after my^{saww} brother^{asws}, one after the other. Whenever one of them^{asws} passes away, another one^{asws} will take his^{asws} place from them^{asws}.

Their^{asws} example is like the example of the stars in the sky. Whenever a star disappears, another one rises, because they^{asws} are the Guiding Imams^{asws} who are Guided (by Allah^{azwj}). The plots of the plotters do not adversely affect them^{asws}, nor does the abandonment of the ones who abandon them^{asws}, but Allah^{azwj} will Ensure that the ones who plotted, and the ones who abandoned will be the ones to be adversely affected by that.

فهم حجة الله في أرضه وشهداءه على خلقه. من أطاعهم أطاع الله ومن عصاهم عصى الله. هم مع القرآن والقرآن معهم، لا يفارقونه ولا يفارقهم حتى يردوا على حوضي.

So, they^{asws} are the 'Hujjat Allah' (Proofs of Allah^{azwj}) in His^{azwj} earth, and His^{azwj} Witnesses over His^{azwj} creatures. The one who obeys them^{asws} has obeyed Allah^{azwj}, and the one who disobeys them^{asws} has disobeyed Allah^{azwj}. They^{asws} are with the Quran and the Quran is with them^{asws}. Neither will they^{asws} separate from it, nor will it separate from them^{asws} until they^{asws} return to me^{saww} at the (Divine) Fountain (in the Hereafter).

أول الأئمة أخي علي خيرهم، ثم ابني الحسن ثم ابني الحسين ثم تسعة من ولد الحسين، وأهمهم ابنتي فاطمة، صلوات الله عليهم. ثم من بعدهم جعفر بن أبي طالب ابن عمي وأخو أخي، وعمي حمزة بن عبد المطلب.

The first of the Imams^{asws} is my^{saww} brother Ali^{asws} who is the best of them^{asws}. Then, my^{saww} son Al-Hassan^{asws}, and my^{saww} son Al-Husayn. Then, nine from the sons^{asws} of Al-Husayn^{asws}, and their^{asws} mother is my^{saww} daughter Fatima^{asws}, may Peace be upon them^{asws} (Hence 12 Imams^{asws}). Then, after them^{asws}, the best is Ja'far Bin Abu Talib^{asws} the son of my^{saww} uncle^{asws} and the brother of my^{saww} brother^{asws}, and my^{saww} uncle Hamza Bin Abd Al-Muttalib^{asws}.

ألا إني محمد بن عبد الله. أنا خير المرسلين والنبين، وفاطمة ابنتي سيدة نساء أهل الجنة، وعلي وبنوه الأوصياء خير الوصيين، وأهل بيتي خير أهل بيوتات النبيين وابنائي سيدا شباب أهل الجنة.

Nay! I^{saww} am Muhammad Bin Abd Allah^{saww}. I^{saww} am the best of the Messengers^{as} and the Prophets^{as}, and Fatima^{asws} my^{saww} daughter is the Chieftess of the women of the Paradise, and Ali^{asws} and his^{asws} successor sons^{asws} are the best of the successors^{as}, and the People^{asws} of my^{saww} Household are the best of the people of the households of the Prophets^{as}, and my^{saww} two sons^{asws} are the Chiefs of the youths of the Paradise.

أيها الناس، إن شفاعتي ليرجوها رجاءكم، أفيعجز عنها أهل بيتي؟ ما من أحد ولده جدي عبد المطلب يلقي الله موحدا لا يشرك به شيئا إلا أدخله الجنة ولو كان فيه من الذنوب عدد الحصى وزيد البحر.

O you people! As for my^{saww} intercession, it is what you hope for, and it is your desire. Do you reckon that the People^{asws} of my^{saww} Household will be deprived of it? There is none from the children of my^{saww} grandfather Abd Al-Muttalib^{asws} who will meet Allah^{azwj} as a 'Mushrik' (Monotheist), not having associated the slightest of anything by it, but he will enter the Paradise, even though his sins may equal the number of the pebbles, and the foam of the sea.

أيها الناس، عظموا أهل بيتي في حياتي ومن بعدي وأكرمهم وفضلوهم، فإنه لا يحل لأحد أن يقوم من مجلسه لأحد إلا لأهل بيتي. إني لو أخذت بحلقة باب الجنة ثم تجلى لي ربي تبارك وتعالى فسجدت وأذن لي بالشفاعة، لم أؤثر على أهل بيتي أحدا.

O you people! Magnify the Members^{asws} of my^{saww} Household in my^{saww} lifetime and after me^{saww}, and honour them^{asws} and prefer them^{asws}, for it is not permissible for anyone to stand up from his place for anyone else except for the people^{asws} of my^{saww} Household. If I^{saww} were to grab hold of the Door of the Paradise, then my^{saww} Lord^{azwj} Blessed and High is Manifested for me^{saww}, so I^{saww} will prostrate and He^{azwj} will Permit me^{saww} for the intercession, I^{saww} will not give priority to anyone over the People^{asws} of my^{saww} Household.

أيها الناس، انسبوني من أنا؟ فقام إليه رجل من الأنصار فقال: نعوذ بالله من غضب الله ومن غضب رسوله، أخبرنا - يا رسول الله - من الذي آذاك في أهل بيتك حتى تضرب عنقه وليبر عترته. فقال: انسبوني، أنا محمد بن عبد الله بن عبد المطلب بن هاشم حتى انتسب إلى نزار، ثم مضى في نسبه إلى إسماعيل بن إبراهيم خليل الله، ثم قال: إني وأهل بيتي بطينة طيبة من تحت العرش إلى آدم نكاح غير سفاح لم يخالطنا نكاح الجاهلية.

O you people! Look at my^{saww} lineage. Who am I^{saww}? So a man from the Helpers stood up and said, 'We seek refuge with Allah^{azwj} from the Wrath of Allah^{azwj}, and from the wrath of His^{azwj} Messenger^{saww}. Inform us, O Messenger of Allah^{saww}, who is the one who has hurt you^{saww} with regards to the People^{asws} of your^{saww} Household, so that we may strike his neck-off and his family becomes ineffective'.

So he^{saww} said: 'I^{saww} will introduce my^{saww} lineage. I^{saww} am Muhammad^{saww} Bin Abd Allah^{asws} bin Abd Al-Muttalib^{asws} Bin Hashim^{asws}, - until he^{saww} mentioned the lineage up to Nazaar, then continued in his lineage up to Ismail^{as} bin Ibrahim^{as}, the Friend (Khaleel) of Allah^{azwj}, then said - 'I^{saww} and the People^{asws} of my^{saww} Household are by the good clay from underneath the Throne, up to Adam^{as}, our (lineage) is through (holy) matrimony and not through adultery (as some of you). Do not include us^{asws} in (those who were born as a result of) the marriages of the ignorance. (Hadith no. 16 continues)

The Prophet^{saww} and the twelve Imams^{asws} in the Books of Isa Bin Maryam^{as}

وتلك الكتب عندي إملاء عيسى بن مريم وخط أبينا بيده، وفيها كل شيء يفعل الناس من بعده ملك ملك، وكم يملك وما يكون في زمان كل ملك منهم، حتى يبعث الله رجلا من العرب من ولد إسماعيل بن إبراهيم خليل الرحمن من أرض تدعى (تامة) من قرية يقال لها (مكة)، يقال له (أحمد)، الأنجل العينين، المقرون الحاجبين، صاحب الناقة والحمار والقضيب والتاج - يعني العمامة - له اثنا عشر اسما.

And those Books are in my possession as dictated by Isa Bin Maryam^{as} in the writing of our father by his hand, and in these is everything that the people will be doing, king after king, and for how long they will rule, and what will transpire in the reign of every king from among them until Allah^{azwj} Sends a man from the Arabs, from the Children of Ismail Bin Ibrahim^{as}, the Friend of the Beneficent^{azwj}, from the land called Tahaamat from a village called Mecca. His^{saww} name will be Ahmad^{saww}. He^{saww} will have two wide eyes with connected eyebrows. He^{saww} will be the owner of the camel, and the donkey, and the staff, and the crown - meaning the turban. He^{saww} will have twelve names for him^{saww}.

ثم أخوه صاحب اللواء يوم القيامة يوم الحشر الأكبر، وأخوه ووصيه ووزير، وخليفته في أمته، وأحب خلق الله إلى الله بعده علي بن أبي طالب ولي كل مؤمن بعده. ثم أحد عشر إماما من ولد أول الاثني عشر، اثنان سميا ابني هارون شبر وشبير وتسعة من ولد أصغرهما وهو الحسين، واحدا بعد واحد، آخرهم الذي يصلي عيسى بن مريم خلفه). فيه تسمية كل من يملك منهم ومن يستمر بدينه ومن يظهر. فأول من يظهر منهم يملأ جميع بلاد الله قسطا وعدلا، ويملك ما بين المشرق والمغرب حتى يظهره الله على الأديان كلها.

Then his^{saww} brother^{asws} will be the owner of the Banner on the Day of Judgement, the Day of the Great Resurrection, Ali^{asws} Bin Abu Talib^{asws}, his^{saww} brother, and his^{saww} successor^{asws}, and his^{saww} Vizier, and the Caliph in his^{saww} community, and the most beloved of the creatures of Allah^{azwj} after him^{saww} is the Guardian of every believer after him^{saww}. Then eleven Imam^{asws} from the Children of the first of the twelve, two of his^{asws} sons will be named after the sons of Haroon^{as}, Shabbar and Shabbir, and nine from the children of the younger of the two, and he^{asws} is Al-Husayn^{asws}, one after the other, the last one^{asws} of them^{asws} being the one^{asws} behind whom^{asws} Isa^{as} Bin Maryam^{as} will Pray. (Hadith no. 16 continues)

The news about Abu Bakr and Umar and Usman and the rest of the usurpers in the Books of Isa^{as}

وفي هذا الكتاب - يا أمير المؤمنين - إن اثني عشر إماما من قريش من قومه يعادون أهل بيته ويمنعونهم حقهم ويقتلونهم ويطردونهم ويحرمونهم ويتبرؤون منهم ويخيفونهم، مسمون واحدا بعد واحد بأسمائهم ونعوتهم، وكم يملك كل رجل منهم وما يملك،

وما يلقي منهم ولدك وأنصارك وشيعتك من القتل والخوف والبلاء. وكيف يديلكم الله منهم ومن أوليائهم وأنصارهم وما يلقيون من الذل والحرب والبلاء والخزي والقتل والخوف منكم أهل البيت.

And in this Book – O Amir-ul-Momineen^{asws} – are twelve Imams from the Quraysh from his^{saww} nation who will be the enemies of the People^{asws} of his^{saww} Household, and they will prevent them^{asws} from their^{asws} rights, and will fight against them^{asws} and will expel them^{asws}, and deprive them^{asws} and distance them^{asws}, and frighten them^{asws}. They have been named, one after the other by their names and their 'Kuniya' (teknonyms), and how long each man from them will rule and what his kingdom will be, and what will be meted out (grudges) to your^{asws} children, your^{asws} helpers, and your^{asws} Shiahs, regarding the killings, the fear and the afflictions. And how Allah^{azwj} will Protect you^{asws} – the People^{asws} of the Household, - and the ones who befriend them^{asws}, and their^{asws} helpers, from disgrace, and from battles, and from afflictions, the disgrace, the killings, and the fear.⁴ (An extract from Hadith no. 16).

The 12 Imams are revealed by Rasool Allah^{saww}, in a Hadith narrated from 6th Imam^{asws}:

وَأَخْبَرَنَا عَلِيُّ بْنُ أَحْمَدَ الْبَنْدَنِيجِيُّ عَنْ عَبْدِ اللَّهِ بْنِ مُوسَى الْعَلَوِيِّ قَالَ حَدَّثَنَا عَلِيُّ بْنُ الْحَسَنِ عَنْ إِسْمَاعِيلَ بْنِ مِهْرَانَ عَنِ الْمُفَضَّلِ بْنِ صَالِحٍ عَنْ مُعَاذِ بْنِ كَثِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ جَعْفَرِ بْنِ مُحَمَّدٍ ع أَنَّهُ قَالَ: الْوَصِيَّةُ نَزَلَتْ مِنَ السَّمَاءِ عَلَى رَسُولِ اللَّهِ ص كِتَابًا مَخْتُومًا وَ لَمْ يُنْزَلْ عَلَى رَسُولِ اللَّهِ ص كِتَابٌ مَخْتُومٌ إِلَّا الْوَصِيَّةُ فَقَالَ جَبْرِئِيلُ ع يَا مُحَمَّدُ هَذِهِ وَصِيَّتُكَ فِي أُمَّتِكَ إِلَى أَهْلِ بَيْتِكَ فَقَالَ رَسُولُ اللَّهِ ص أَيُّ أَهْلِ بَيْتِي يَا جَبْرِئِيلُ فَقَالَ نَجِيبُ اللَّهِ مِنْهُمْ وَ ذُرِّيَّتُهُ لِيُورَثَكَ عِلْمُ النَّبُوَّةِ قَبْلَ إِبْرَاهِيمَ وَ كَانَ عَلَيْهَا خَوَاتِيمُ فَفَتَحَ عَلِيُّ ع الْخَاتَمَ الْأَوَّلَ وَ مَضَى لِمَا أَمَرَ فِيهِ ثُمَّ فَتَحَ الْحُسَيْنُ ع الْخَاتَمَ الثَّانِي وَ مَضَى لِمَا أَمَرَ بِهِ ثُمَّ فَتَحَ الْحُسَيْنُ ع الْخَاتَمَ الثَّلَاثَ فَوَجَدَ فِيهِ أَنَّ قَاتِلَ وَ قُتْلًا وَ أَخْرَجَ بِقَوْمٍ لِلشَّهَادَةِ لَا شَهَادَةَ لَهُمْ إِلَّا مَعَكَ فَفَعَلَ ثُمَّ دَفَعَهَا إِلَى عَلِيِّ بْنِ الْحُسَيْنِ ع وَ مَضَى - فَفَتَحَ عَلِيُّ بْنُ الْحُسَيْنِ الْخَاتَمَ الرَّابِعَ فَوَجَدَ فِيهِ أَنَّ أَطْرُقَ وَ اصْمُتَ لِمَا حُجِبَ الْعِلْمُ ثُمَّ دَفَعَهَا إِلَى مُحَمَّدِ بْنِ عَلِيٍّ ع فَفَتَحَ الْخَاتَمَ الْخَامِسَ فَوَجَدَ فِيهِ أَنَّ فَسَّرَ كِتَابَ اللَّهِ تَعَالَى وَ صَدَّقَ أَبَاكَ وَ وَرَثَ ابْنِكَ الْعِلْمَ وَ اصْطَبَعَ الْأُمَّةَ وَ قُلِ الْحَقُّ فِي الْخَوْفِ وَ الْأَمْنِ وَ لَا تَخْشَ إِلَّا اللَّهَ فَفَعَلَ ثُمَّ دَفَعَهَا إِلَى الَّذِي يَلِيهِ فَقَالَ مُعَاذُ بْنُ كَثِيرٍ فَقُلْتُ لَهُ وَ أَنْتَ هُوَ فَقَالَ مَا بِكَ فِي هَذَا إِلَّا أَنْ تَذْهَبَ يَا مُعَاذُ فَتَرْوِيهِ عَنِّي نَعَمْ أَنَا هُوَ حَتَّى عَدَدَ عَلِيٍّ اثْنَيْ عَشَرَ اسْمًا ثُمَّ سَكَتَ فَقُلْتُ ثُمَّ مَنْ فَقَالَ حَسْبُكَ.

Ali bin Ahmad Al-Bandaneji narrated from Abu Obaydillah bin Musa Al-Alawi from Ali bin Al-Hasan from Isma'eel bin Mihran from Al-Mufadhdhal bin Salih from Ma'ath bin Katheer, who says:

Abu Abd Allah Ja'far^{asws} (6th Imam^{asws}) bin Muhammad^{asws} had said:

The Will had been revealed from the Heaven to the Prophet^{saww}. It was a sealed book. No other sealed book had been revealed to the Prophet^{saww} except the Will. Gabriel^{as} said: O Muhammad^{saww}, this is your Will to your^{saww} family^{asws} among your^{saww} umma. The Prophet^{saww} said: "O Gabriel^{as}, which of my^{saww} family^{asws}?" Gabriel^{as} said: "The one^{asws},

⁴ The Book Of Sulaym Bin Qays Al Hilali, Hadith no. 16

whom Allah^{azwj} has Chosen, and his^{saww} progeny^{asws}. He^{asws} is to inherit you^{saww} with the knowledge of Prophet-hood (as did) before (you^{saww} Prophet) Ibrahim^{as}.”

The Will had seals. Ali^{asws} opened the first seal and went whereto (to the better world) he^{asws} had been ordered. Then Al-Hassan^{asws} opened the second seal and went whereto he had been ordered. Then Al-Husayn^{asws} opened the third seal and found in it: “Fight, kill and you^{asws} are to be killed. Set out with some people towards martyrdom. They will not be martyred except with you^{asws}.” He^{asws} gave the will to Ali^{asws} bin Al-Husayn^{asws} and went. Ali^{asws} bin Al-Husayn^{asws} opened the fourth seal and found in it: “Ponder long and be silent for knowledge is veiled.” Then he^{asws} gave it to Muhammad^{asws} bin Ali^{asws}, who opened the fifth seal and found in it: “Interpret the Book of Allah^{azwj}, confirm your father^{asws}’s knowledge, bequeath knowledge to your^{asws} son^{asws}, instruct the umma and announce the truth in fright and safety and do not fear except Allah!” He^{asws} did and gave the Will to the next one^{asws}.” Ma’ath said: “Is it you^{asws}?”

Imam Al-Sadiq^{asws} said: “O Ma’ath, you are not but to go and narrate this from me^{asws}. Yes, it is me^{asws}.” He^{asws} mentioned **twelve names** and then became silent. I (Ma’ath) said: “Then who?” He^{asws} said: “It is just so!”⁵

The Twelve Seals for the 12 Imams:

أَخْبَرَنَا عَلِيُّ بْنُ أَحْمَدَ الْبَنْدَنِيجِيِّ عَنْ عَبْدِ اللَّهِ بْنِ مُوسَى قَالَ حَدَّثَنَا مُحَمَّدُ بْنُ أَحْمَدَ الْقَلَانِسِيِّ قَالَ حَدَّثَنَا مُحَمَّدُ بْنُ الْوَلِيدِ عَنْ
يُوسُفَ بْنِ يَعْقُوبَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: دَفَعَ رَسُولُ اللَّهِ ص إِلَى عَلِيٍّ ع صَحِيفَةً مَخْتُومَةً بِأَثْنَيْ عَشَرَ خَاتَمًا وَ قَالَ فُضَّ الْأَوَّلُ وَ
اعْمَلْ بِهِ وَ اذْفَعْهَا إِلَى الْحُسَيْنِ ع يَفُضُّ الثَّانِي وَ يَعْمَلُ بِهِ وَ يَدْفَعُهَا إِلَى الْحُسَيْنِ ع يَفُضُّ الثَّالِثَ وَ يَعْمَلُ بِهَا فِيهِ ثُمَّ إِلَى وَاحِدٍ
وَاحِدٍ مِنْ وَلَدِ الْحُسَيْنِ ع.

Ali bin Ahmad Al-Bandaneji narrated from Obaydillah bin Musa from Muhammad bin Ahmad Al- Qalanisi from Muhammad bin Al-Waleed from Yunus bin Ya’qoob, who says:

Abu Abd Allah^{asws} had said: “The Prophet^{saww} had given Ali^{asws} a book sealed with **twelve seals** and said to him: “Open the first seal and do according to it and then give it to Al-Hassan^{asws} to open the second and to do according to it. Then Al-Hassan^{asws} is to give it to Al-Husayn^{asws} to open the third and to do according to it and then from one to another of the progeny of Al-Husayn^{asws}.”⁶

⁵3 H. 3 , الغيبة للنعماني، النص، ص: 52

⁶4 H. 4 , الغيبة للنعماني، النص، ص: 53

12 Imams after Rasool Allah^{saww} - as the number of the months in a year

أَخْبَرَنَا أَبُو سُلَيْمَانَ أَحْمَدُ بْنُ هُوْدَةَ أَبِي هَرَّاسَةَ الْبَاهِلِي قَالَ حَدَّثَنَا إِبْرَاهِيمُ بْنُ إِسْحَاقَ النَّهَّائِنْدِيُّ سَنَةَ ثَلَاثٍ وَ سَبْعِينَ وَ مِائَتَيْنِ قَالَ حَدَّثَنَا أَبُو مُحَمَّدٍ عَبْدُ اللَّهِ بْنُ حَمَّادٍ الْأَنْصَارِيُّ سَنَةَ تِسْعٍ وَ عَشْرِينَ وَ مِائَتَيْنِ قَالَ حَدَّثَنَا عَمْرُو بْنُ شَمْرٍ عَنْ الْمُبَارَكِ بْنِ فَضَالَةَ عَنْ الْحُسَيْنِ بْنِ أَبِي الْحَسَنِ الْبَصْرِيِّ يَرْفَعُهُ قَالَ: أَتَى جَبْرِئِيلُ النَّبِيَّ ص فَقَالَ يَا مُحَمَّدُ إِنَّ اللَّهَ عَزَّ وَ جَلَّ يَأْمُرُكَ أَنْ تُزَوِّجَ فَاطِمَةَ مِنْ عَلِيِّ أَخِيكَ فَأَرْسَلَ رَسُولُ اللَّهِ ص إِلَى عَلِيٍّ ع فَقَالَ لَهُ يَا عَلِيُّ إِنِّي مُزَوِّجُكَ فَاطِمَةَ ابْنَتِي سَيِّدَةَ نِسَاءِ الْعَالَمِينَ وَ أَحَبَّهُنَّ إِلَيَّ بَعْدَكَ وَ كَائِنَ مِنْكُمْ سَيِّدَا شَبَابِ أَهْلِ الْجَنَّةِ وَ الشُّهَدَاءِ الْمُضَرَّحُونَ فِي الْأَرْضِ مِنْ بَعْدِي وَ النَّجَبَاءِ الرَّهَرُ الَّذِينَ يُطْفِئُ اللَّهُ بِهِمُ الظُّلْمَ وَ يُنْجِي بِهِمُ الْحَقَّ وَ يُمِيتُ بِهِمُ الْبَاطِلَ عَدَّتُهُمْ عِدَّةُ أَشْهُرِ السَّنَةِ آخِرُهُمْ يُصَلِّي عِيسَى ابْنُ مَرْيَمَ ع خَلْفَهُ.

Abu Sulayman bin Hawth Al-Bahili narrated from Ibraheem bin Iss'haq an-Nahawandi from Abu Muhammad Abdullah bin Hammad Al-Ansari from Amr bin Shimr from Al-Mubarak bin Fudhala that Al-Hasan bin Abul Hasan Al-Basri had said:

"Gabriel^{as} came to the Prophet^{saww} and said: "O Muhammad^{saww}! Allah^{azwj} Ask you^{saww} to marry Syeda Fatima^{asws} to your brother Ali^{asws}." The Prophet^{saww} sent for Ali^{asws} and said to him^{asws}: "O Ali^{asws}, I^{saww} will marry my^{saww} daughter Fatima^{asws}, the head lady of the women of the world and the most beloved one to me^{saww}, to you^{asws} and there will be from you^{asws} the two masters of the martyrs of Paradise, the oppressed bloodstained martyrs on the earth after me^{saww} and the highborn progeny, with whom Allah^{azwj} will Defeat injustice, Revive the truth and Finish-off the untruth. **Their number is like the number of the months of a year (the 12 Imams).** Behind the last one^{asws} of them^{asws} Prophet Jesus^{as} the son of Blessed Virgin Mary^{as} will offer the Salat."⁷

Hazrat Al-Khidr^{as} Narrated the Names of 12 Imams – a Hadith from the 6th Imam^{asws}:

أَخْبَرَنَا عَبْدُ الْوَاحِدِ بْنُ عَبْدِ اللَّهِ بْنِ يُونُسَ الْمُؤَصِّلِيُّ قَالَ حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ قَالَ حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ بْنُ خَالِدٍ قَالَ حَدَّثَنَا أَبُو هَاشِمٍ دَاوُدُ بْنُ الْقَاسِمِ الْجَعْفَرِيُّ عَنْ أَبِي جَعْفَرٍ مُحَمَّدِ بْنِ عَلِيٍّ ع عَنْ أَبِيهِ ع قَالَ: أَقْبَلَ أَمِيرُ الْمُؤْمِنِينَ ص ذَاتَ يَوْمٍ وَ مَعَهُ الْحُسَيْنُ بْنُ عَلِيٍّ وَ سَلْمَانُ الْفَارِسِيُّ وَ أَمِيرُ الْمُؤْمِنِينَ مُتَكِيٌّ عَلَى يَدِ سَلْمَانَ رَضِيَ اللَّهُ عَنْهُ فَدَخَلَ الْمَسْجِدَ الْحَرَامَ فَجَلَسَ إِذْ أَقْبَلَ رَجُلٌ حَسَنُ الْهَيْئَةِ وَ اللَّبَاسِ فَسَلَّمَ عَلَى أَمِيرِ الْمُؤْمِنِينَ وَ جَلَسَ بَيْنَ يَدَيْهِ وَ قَالَ يَا أَمِيرَ الْمُؤْمِنِينَ أَسْأَلُكَ عَنْ ثَلَاثِ مَسَائِلٍ قَالَ أَمِيرُ الْمُؤْمِنِينَ سَلِّ عَمَّا بَدَا لَكَ فَقَالَ الرَّجُلُ أَخْبِرْنِي عَنِ الْإِنْسَانِ إِذَا نَامَ أَتَيْنَ تَذْهَبُ رُوحُهُ وَ عَنِ الرَّجُلِ كَيْفَ يَذْكُرُ وَ يَنْسَى وَ عَنِ الرَّجُلِ كَيْفَ يُشْبِهُ وَلَدُهُ الْأَعْمَامَ وَ الْأَخْوَالَ فَالْتَفَتَ أَمِيرُ الْمُؤْمِنِينَ ع إِلَى الْحَسَنِ وَ قَالَ أَجِبْنِي يَا أَبَا مُحَمَّدٍ فَقَالَ أَبُو مُحَمَّدٍ ع لِلرَّجُلِ أَمَّا مَا سَأَلْتَ عَنْهُ عَنِ أَمْرِ الرَّجُلِ إِذَا نَامَ أَتَيْنَ تَذْهَبُ رُوحُهُ فَإِنَّ رُوحَهُ مُعَلَّقَةٌ بِالرَّيْحِ وَ الرَّيْحُ بِالْهَوَاءِ مُعَلَّقَةٌ إِلَى وَقْتٍ مَا يَتَحَرَّكُ صَاحِبُهَا بِالْبِقْطَةِ فَإِنَّ اللَّهَ تَعَالَى يَرَى تِلْكَ الرُّوحَ عَلَى ذَلِكَ الْبَدَنِ جَذَبَتْ تِلْكَ الرُّوحَ الرَّيْحُ وَ جَذَبَتْ الرَّيْحُ الْهَوَاءَ فَاسْتَكْنَتْ فِي

⁷ الغيبة للنعماني، النص، ص: 57

بَدَنٍ صَاحِبِهَا وَ إِنْ لَمْ يَأْذِنْ اللَّهُ بَرْدَ تِلْكَ الرُّوحِ عَلَى ذَلِكَ الْبَدَنِ جَذَبَ الْهُوَاءُ الرِّيحَ وَ جَذَبَتِ الرِّيحُ الرُّوحَ فَلَا تُرَدُّ عَلَى صَاحِبِهَا إِلَى وَفْتٍ مَا يُبْعَثُ-

وَأَمَّا مَا ذَكَرْتَ مِنْ أَمْرِ الذُّكْرِ وَ النِّسْبَانِ فَإِنَّ قَلْبَ الْإِنْسَانِ فِي حَقٍّ وَ عَلَى الْحَقِّ طَبَقٌ فَإِذَا هُوَ صَلَّى عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ صَلَاةً تَامَةً انْكَشَفَ ذَلِكَ الطَّبَقُ عَنْ ذَلِكَ الْحَقِّ فَأَضَاءَ الْقَلْبُ وَ ذَكَرَ الرَّجُلُ مَا نَسِيَ وَ إِنْ هُوَ لَمْ يُصَلِّ 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 يُشَبِّهُ الْأَعْمَامَ وَ الْأُخْوَالَ فَإِنَّ الرَّجُلَ إِذَا أَتَى أَهْلَهُ فَجَامَعَهَا بِقَلْبٍ سَاكِنٍ وَ عُزُوقٍ هَادِيَةٍ وَ بَدَنٍ غَيْرِ مُضْطَرَبٍ اسْتَكْنَتْ تِلْكَ النُّطْفَةُ فِي جَوْفِ الرَّجْمِ فَخَرَجَ الْمُؤَلُّودُ يُشَبِّهُ أَبَاهُ وَ أُمَّهُ وَ إِنْ هُوَ أَتَى زَوْجَتَهُ بِقَلْبٍ غَيْرِ سَاكِنٍ وَ عُزُوقٍ غَيْرِ هَادِيَةٍ وَ بَدَنٍ مُضْطَرَبٍ اضْطَرَّتْ تِلْكَ النُّطْفَةُ فَوَقَعَتْ فِي حَالِ اضْطِرَابِهَا عَلَى بَعْضِ الْعُرُوقِ فَإِنْ وَقَعَتْ عَلَى عِزْقٍ مِنْ عُزُوقِ الْأَعْمَامِ أَشَبَّهُ الْمُؤَلُّودُ أَعْمَامَهُ وَ إِنْ وَقَعَتْ عَلَى عِزْقٍ مِنْ عُزُوقِ الْأُخْوَالَ أَشَبَّهُ الْوَلَدَ أَخُوَالَهُ 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 وَصِيُّ رَسُولِ اللَّهِ ص وَ الْقَائِمُ بِحُجَّتِهِ وَ لَمْ أَزَلْ أَشْهَدُ بِهَا وَ أَقُولُهَا وَ أَشَارَ بِيَدِهِ إِلَى أَمِيرِ الْمُؤْمِنِينَ ع وَ قَالَ أَشْهَدُ أَنَّكَ وَصِيُّهُ وَ الْقَائِمُ بِحُجَّتِهِ وَ لَمْ أَزَلْ أَقُولُهَا وَ أَشَارَ بِيَدِهِ إِلَى الْحَسَنِ ع وَ أَشْهَدُ عَلَى الْحَسَنِ بْنِ عَلِيٍّ أَنَّهُ وَصِيُّهُ وَ الْقَائِمُ بِحُجَّتِهِ وَ لَمْ أَزَلْ أَقُولُهَا وَ أَشْهَدُ عَلَى عَلِيِّ بْنِ الْحُسَيْنِ أَنَّهُ الْقَائِمُ بِأَمْرِ الْحُسَيْنِ وَ أَشْهَدُ عَلَى مُحَمَّدٍ بْنِ 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 الْحَسَنِ أَنَّهُ الْقَائِمُ بِأَمْرِ عَلِيٍّ وَ أَشْهَدُ عَلَى رَجُلٍ مِنْ وَلَدِ الْحُسَيْنِ لَا يُسَمَّى وَ لَا يُكْنَى حَتَّى يُظْهَرَ اللَّهُ أَمْرَهُ بِمَلَأُ الْأَرْضَ عَدْلًا وَ قِسْطًا كَمَا مِلْتُ جَوْرًا وَ ظُلْمًا وَ السَّلَامُ عَلَيْكَ يَا أَمِيرِ الْمُؤْمِنِينَ وَ رَحِمَهُ اللَّهُ وَ بَرَكَاتُهُ ثُمَّ قَامَ فَمَضَى فَقَالَ أَمِيرِ الْمُؤْمِنِينَ لِلْحَسَنِ ع يَا أَبَا مُحَمَّدٍ اتَّبِعْهُ فَإِنْ ظَنَرْتُ أَنِّي يَقْصِدُ قَالَ فَخَرَجْتُ فِي أَثَرِهِ فَمَا كَانَ إِلَّا أَنْ وَضَعَ رِجْلَهُ خَارِجَ الْمَسْجِدِ حَتَّى مَا دَرَيْتُ أَينَ أَخَذَ مِنَ الْأَرْضِ فَرَجَعْتُ إِلَى أَمِيرِ الْمُؤْمِنِينَ ع فَأَعْلَمْتُهُ فَقَالَ يَا أَبَا مُحَمَّدٍ تَعْرِفُهُ فُلْتُ لَا وَ اللَّهُ وَ رَسُولُهُ وَ أَمِيرِ الْمُؤْمِنِينَ أَعْلَمَ 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-Momineen^{asws} came with his^{asws} son Al-Hassan^{asws} and Salman^{ra} Al-Farisi where Amir-ul-Momineen^{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-Momineen^{asws} and sat before him^{asws}. He said: "O Amir-ul-Momineen^{asws}, I want to ask you^{asws} three questions." Amir-ul-Momineen^{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-Momineen^{asws} turned to his son Al-Hassan^{asws} and said to him^{asws}: "O Abu Muhammad^{asws}, answer him!" Imam Al-Hassan^{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 new-born 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 *Wali* (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-Hassan^{asws} and said) I witness that you^{asws} are his^{asws} *Wali* 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) *Wali* and the successor of his^{asws} authority and I will keep on that. I witness that Ali^{asws} bin Al-Husayn^{asws} is the *Wali* of Al-Husayn^{asws}. I witness that Muhammad^{asws} bin Ali^{asws} is the *Wali* of Ali^{asws} bin Al-Husayn^{asws}. I witness that Ja'far^{asws} is the *Wali* of Muhammad^{asws} (bin Ali^{asws}). I witness that Musa^{asws} is the *Wali* of Ja'far^{asws}. I witness that Ali^{asws} (bin Musa^{asws}) is the *Wali* of Musa^{asws}. I witness that Muhammad^{asws} (bin Ali^{asws} bin Musa^{asws}) is the *Wali* of Ali^{asws} (bin Musa^{asws}). I witness that Ali^{asws} (bin Muhammad^{asws}) is the *Wali* of Muhammad^{asws}. I witness that Al-Hassan^{asws} is the *Wali* 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 *Wali* of Al-Hassan^{asws} bin Ali^{asws}. Peace, mercy and blessing of Allah^{azwj} be upon you^{asws}, O Amir-ul-Momineen^{asws}."

Then he left. Then Amir-ul-Momineen^{asws} said to Imam Al-Hassan^{asws}: "O Abu Muhammad^{asws}, follow after him and see where he goes to!" Imam Al-Hassan^{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-Momineen^{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-Momineen^{asws} are more aware." He^{asws} said: "He is Al-Khidr^{as}." ⁸

⁸ الغيبة للنعماني، النص، ص: 58

Hadith of Imam Jafar-e-Sadiq^{asws} with names of 12 Imams!

حَدَّثَنَا أَبِي وَ مُحَمَّدُ بْنُ الْحُسَيْنِ رَضِيَ اللَّهُ عَنْهُمَا قَالَا حَدَّثَنَا سَعْدُ بْنُ عَبْدِ اللَّهِ وَ عَبْدُ 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 مَاجِيلَوَيْهِ وَ أَحْمَدُ بْنُ عَلِيٍّ بْنِ إِبْرَاهِيمَ وَ الْحُسَيْنُ بْنُ إِبْرَاهِيمَ بْنِ نَاتَانَةَ وَ أَحْمَدُ بْنُ زَيْنَادٍ الْهَمْدَانِيُّ رَضِيَ اللَّهُ عَنْهُمْ قَالُوا حَدَّثَنَا عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ إِبْرَاهِيمَ بْنِ هَاشِمٍ عَنْ بَكْرِ بْنِ صَالِحٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ سَالِمٍ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: قَالَ أَبِي ع لِجَابِرِ بْنِ عَبْدِ اللَّهِ الْأَنْصَارِيِّ إِنَّ لِي إِلَيْكَ حَاجَةً فَمَتَى يَخْفُ عَلَيْكَ أَنْ أَخْلُو بِكَ فَاسْأَلْكَ عَنْهَا فَقَالَ لَهُ جَابِرٌ فِي أَيِّ الْأَوْقَاتِ شِئْتَ فَخَلَا بِهِ أَبُو جَعْفَرٍ ع قَالَ لَهُ يَا جَابِرُ أَخْبِرْنِي عَنِ اللَّوْحِ الَّذِي رَأَيْتَهُ فِي يَدَيَّ أُمِّي فَاطِمَةَ بِنْتِ رَسُولِ اللَّهِ ص وَ مَا أَخْبَرْتِكَ بِهِ أَنَّهُ فِي ذَلِكَ اللَّوْحِ مَكْتُوباً فَقَالَ جَابِرُ أَشْهَدُ بِاللَّهِ أَنِّي دَخَلْتُ عَلَى أُمِّكَ فَاطِمَةَ ع فِي حَيَاةِ رَسُولِ اللَّهِ ص أَهْوَاهَا بِوَلَادَةِ الْحُسَيْنِ ع فَرَأَيْتُ فِي يَدِهَا لَوْحاً أَخْضَرَ ظَنَنْتُ أَنَّهُ مِنْ زُمْرٍ وَ رَأَيْتُ فِيهِ كِتَابَةً بَيْضَاءَ شَبِيهَةً بِنُورِ الشَّمْسِ فَقُلْتُ لَهَا يَا بَايَ أَنْتَ وَ أُمِّي يَا بِنْتَ 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 لَيْسَرَنِي بِذَلِكَ قَالَ جَابِرُ فَأَعْطَيْتِيهِ أُمُّكَ فَاطِمَةُ ع فَقَرَأْتُهُ وَ انْتَسَخْتُهُ فَقَالَ لَهُ أَبِي ع فَهَلْ لَكَ يَا جَابِرُ أَنْ تَعْرِضَهُ عَلَيَّ فَقَالَ نَعَمْ فَمَشَى مَعَهُ أَبِي ع حَتَّى انْتَهَى إِلَى مَنْزِلِ جَابِرٍ فَأَخْرَجَ إِلَى أَبِي صَحِيفَةً مِنْ رَقٍّ فَقَالَ يَا جَابِرُ انْظُرْ أَنْتَ فِي كِتَابِكَ لِأَقْرَأَهُ أَنَا عَلَيْكَ فَنَظَرَ جَابِرٌ فِي نُسخَتِهِ فَقَرَأَهُ عَلَيْهِ أَبِي ع فَوَ اللَّهِ مَا خَالَفَ حَرْفٌ حَرْفاً قَالَ جَابِرُ 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 أَسْمَائِي وَ اشْكُرْ نِعْمَائِي وَ لَا تَجْحَدْ الْآيَاتِي إِنِّي أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا قَاصِمُ الْجَبَّارِينَ وَ مُبِيرُ الْمُتَكَبِّرِينَ وَ مُدِلُّ الظَّالِمِينَ وَ دَيَّانُ يَوْمِ الدِّينِ إِنِّي أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا فَمَنْ رَجَا غَيْرَ فَضْلِي أَوْ خَافَ غَيْرَ عَذْلِي عَذَّبْتُهُ عَذَاباً لَا أُعَذِّبُهُ أَحَدًا مِنَ الْعَالَمِينَ فَإِنِّي فَاغْبُدْ وَ عَلَيَّ فَتَوَكَّلْ إِنِّي لَمْ أَبْعَثْ نَبِيًّا فَأَكْمَلْتُ أَيَّامَهُ وَ انْقَضَتْ مُدَّتُهُ إِلَّا جَعَلْتُ لَهُ وَصِيًّا وَ إِنِّي فَضَّلْتُكَ عَلَى الْأَنْبِيَاءِ وَ فَضَّلْتُ وَصِيَّكَ عَلَى الْأَوْصِيَاءِ وَ أَكْرَمْتُكَ بِشَبْلَيْكَ بَعْدَهُ وَ بِسِبْطَيْكَ 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 اسْتُشْهِدَ وَ أَرْفَعُ الشُّهَدَاءَ دَرَجَةً جَعَلْتُ كَلِمَتِي التَّامَّةَ مَعَهُ وَ الْحُجَّةَ الْبَالِغَةَ عِنْدَهُ بِعِزَّتِهِ أَثِيبُ وَ أَعَاقِبُ أَوْلَهُمْ عَلَيَّ سَيِّدُ الْعَابِدِينَ وَ زَيْنُ أَوْلِيَائِي الْمَاضِينَ وَ ابْنُهُ سَيِّدُ جَدِّهِ الْمُحْمُودِ مُحَمَّدٌ الْبَاقِرُ الْعِلْمِي وَ الْمَعْدِنُ لِحِكْمَتِي سَيِّدُكَ الْمُرْتَابُونَ فِي جَعْفَرٍ الرَّادِّ عَلَيْهِ كَالرَّادِّ عَلَيَّ حَقَّ الْقَوْلِ مِنِّي لِأَكْرِمَنَّ مَثْوَى جَعْفَرٍ وَ لَأَسْرُرَنَّهُ فِي أَوْلِيَائِهِ وَ أَشْيَاعِهِ وَ أَنْصَارِهِ وَ انْتَجَبَ [أَتِيحَتْ] بَعْدَ مُوسَى فِتْنَةً عَمِيَاءَ حَنْدِسٍ لِأَنَّ خَيْطَ فَرُضِي لَا يَنْقَطِعُ وَ حُجَّتِي لَا تَخْفَى وَ أَنَّ أَوْلِيَائِي لَا يَشْقُونَ أَبَدًا أَلَا وَ مَنْ جَحَدَ وَاحِدًا مِنْهُمْ فَقَدْ جَحَدَ نِعْمَتِي وَ مَنْ غَيَّرَ آيَةً مِنْ كِتَابِي فَقَدْ افْتَرَى عَلَيَّ وَ وَيْلٌ لِلْمُفْتَرِينَ الْجَاهِلِينَ عِنْدَ انْقِضَاءِ مُدَّةِ عَبْدِ مُوسَى وَ حَبِيبِي وَ خَيْرَتِي أَلَا إِنَّ الْمُكَذِّبَ بِالنَّامِنِ مُكَذِّبٌ بِكُلِّ أَوْلِيَائِي وَ عَلَيَّ وَلِيِّي وَ نَاصِرِي وَ مَنْ أَضْعَ عَلَيْهِ أَغْبَاءَ النُّبُوَّةِ وَ أَمْتَحَنَهُ بِالْأَضْطِلَاعِ يَقْتُلُهُ عِفْرِيَّتُ مُسْتَكْبِرٍ يُدْفَنُ بِالْمَدِينَةِ الَّتِي بَنَاهَا الْعَبْدُ الصَّالِحُ ذُو الْقَرْنَيْنِ إِلَى جَنْبِ شَرِّ خَلْقِي حَقَّ الْقَوْلِ مِنِّي لِأَقْرَنَ عَيْنَهُ بِمُحَمَّدٍ ابْنِهِ وَ خَلِيفَتِهِ مِنْ بَعْدِهِ فَهُوَ وَارِثُ عِلْمِي وَ مَعْدِنُ حِكْمَتِي 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 وَلِيِّي وَ نَاصِرِي وَ الشَّاهِدِ فِي خَلْقِي وَ أَمِينِي عَلَى وَحْيِي أَخْرَجَ مِنْهُ الدَّاعِيَ إِلَى سَبِيلِي وَ الْخَازِنَ لِعِلْمِي الْحَسَنَ ثُمَّ أَكْمَلُ ذَلِكَ بِابْنِهِ رَحْمَةً لِلْعَالَمِينَ عَلَيْهِ كَمَالُ مُوسَى وَ بَهَاءُ عِيسَى وَ صَبْرُ أَيُّوبَ سَتَدِلُّ أَوْلِيَائِي فِي زَمَانِهِ وَ يُتَهَادَوْنَ رُءُوسُهُمْ كَمَا تُهَادَى رُءُوسُ التُّرْكِ وَ الدِّيلَمِ يَقْتُلُونَ وَ يُخْرِثُونَ وَ

يَكُونُونَ خَائِفِينَ مَرْغُوبِينَ وَجِلِينَ تُصْبَغُ الْأَرْضُ مِنْ دِمَائِهِمْ وَ يَفْشُو الْوَيْلُ وَ الرِّزْنُ فِي نِسَائِهِمْ⁹ أُولَئِكَ أُولِيَّائِي حَقًّا بِهِمْ أَذْفَعُ كُلِّ فِتْنَةٍ عَمِيَاءَ حِنْدِسٍ وَ بِهِمْ أَكْشِفُ الرِّلَازِلَ وَ أَزْفَعُ عَنْهُمْ الْأَصَارَ¹⁰ وَ الْأَعْلَالَ أُولَئِكَ عَلَيْهِمْ صَلَوَاتٌ مِنْ رَبِّهِمْ وَ رَحْمَةٌ وَ أُولَئِكَ هُمُ الْمُتَّقُونَ قَالَ عَبْدُ الرَّحْمَنِ بْنُ سَالِمٍ قَالَ أَبُو بَصِيرٍ لَوْ لَمْ تَسْمَعْ فِي ذَهْرِكَ إِلَّا هَذَا الْحَدِيثَ لَكَفَاكَ 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:

"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

(1). كل ذلك في زمان الغيبة لا في أيام ظهوره عجل الله تعالى فرجه. لان المؤمنين في أيامه في كمال العزة.⁹

(2). في بعض النسخ « القيود ».¹⁰

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, Hassan^{asws} and Hussain^{asws}. I made Hassan^{asws} the mine of My^{azwj} Knowledge after the end of the days of his^{asws} father^{asws} and I^{azwj} Made Hussain^{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) who resembles his^{asws} grandfather al- Mahmood, 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 Prophet-hood'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 Hassan^{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, 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.'¹¹

The 12 Imams in the Divine Tablet:

حَدَّثَنَا عَلِيُّ بْنُ الْحُسَيْنِ بْنِ شاذَوَيْهِ الْمُؤَدَّبُ وَ أَحْمَدُ بْنُ هَارُونَ الْقَاضِي رَضِيَ اللَّهُ عَنْهُمَا قَالَا حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ الْحِمَيْرِيُّ عَنْ أَبِيهِ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ بْنِ مَالِكِ الْفَزَارِيِّ الْكُوفِيِّ عَنْ مَالِكِ السَّلُولِيِّ عَنْ دُرُسْتِ بْنِ عَبْدِ الْحَمِيدِ عَنْ عَبْدِ اللَّهِ بْنِ الْقَاسِمِ عَنْ عَبْدِ اللَّهِ بْنِ جَبَلَةَ عَنْ أَبِي السَّفَاتِيحِ عَنْ جَابِرِ الْجُعْفِيِّ عَنْ أَبِي جَعْفَرٍ مُحَمَّدِ بْنِ عَلِيٍّ الْبَاقِرِ ع عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ الْأَنْصَارِيِّ قَالَ: دَخَلْتُ عَلَى مَوْلَاتِي فَاطِمَةَ ع وَ قُدَّامَهَا لَوْحٌ يَكَادُ ضَوْؤُهُ يَغْشَى الْأَبْصَارَ فِيهِ اثْنَا عَشَرَ اسْمًا ثَلَاثَةٌ فِي ظَاهِرِهِ وَ ثَلَاثَةٌ فِي بَاطِنِهِ وَ ثَلَاثَةٌ أَسْمَاءَ فِي آخِرِهِ وَ ثَلَاثَةٌ أَسْمَاءَ فِي طَرَفِهِ فَعَدَدْتُهَا فَإِذَا هِيَ اثْنَا عَشَرَ اسْمًا فَقُلْتُ أَسْمَاءُ مِنْ هَؤُلَاءِ قَالَتْ هَذِهِ أَسْمَاءُ الْأَوْصِيَاءِ أُولَئِكَ ابْنُ عَمِّي وَ أَحَدَ عَشَرَ مِنْ وَلَدِي آخِرُهُمُ الْقَائِمُ صَلَوَاتُ اللَّهِ عَلَيْهِمْ أَجْمَعِينَ قَالَ جَابِرٌ فَرَأَيْتُ فِيهَا مُحَمَّدًا مُحَمَّدًا مُحَمَّدًا فِي ثَلَاثَةِ مَوَاضِعَ وَ عَلِيًّا وَ عَلِيًّا وَ عَلِيًّا وَ عَلِيًّا فِي أَرْبَعَةِ مَوَاضِعَ.

Narrated to us Ali bin Husain bin Shazawiya Moaddab; and Ahmad bin Harun al-Qadi - May Allah^{azwj} be Pleased with them - they said: Narrated to us Muhammad bin Abdullah bin Ja'far Himyari from his father from Ja'far bin Muhammad bin Malik Fazari Kufi from Malik Saluli from Durust bin Abdul Hameed from Abdullah bin Qasim from Abdullah bin Jabala from Abi Safatij from Jabir Jofi from Abi Ja'far Muhammad bin Ali al-Baqir^{asws} from Jabir bin Abdullah Ansari that he said:

"One day I came to Lady Fatima^{asws} and before her was a tablet from which an amazing light emanated. There were twelve names in this tablet. Three on the outer side and three on the inner, three in the end and three in one direction. Thus, there were **twelve names** in all. I asked: Whose names are these?

She^{asws} replied: These are the respected names of successors, the first of whom is my cousin, and eleven shall be from my^{asws} progeny. The last of them will be Qaim^{asws}, bliss of Allah^{azwj} be on them all^{asws}. Jabir says: I saw the name of Muhammad at three places and Ali at four places."¹²

وَ حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ بْنِ يَحْيَى الْعَطَّارُ رَضِيَ اللَّهُ عَنْهُ قَالَ حَدَّثَنِي أَبِي عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ أَبِي الْخَطَّابِ عَنِ الْحُسَيْنِ بْنِ خُبُوبٍ عَنْ أَبِي الْحَارُودِ عَنْ أَبِي جَعْفَرٍ ع عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ الْأَنْصَارِيِّ قَالَ: دَخَلْتُ عَلَى فَاطِمَةَ ع وَ بَيْنَ يَدَيْهَا لَوْحٌ مَكْتُوبٌ فِيهِ أَسْمَاءُ الْأَوْصِيَاءِ فَعَدَدْتُ اثْنَيْ عَشَرَ آخِرُهُمُ الْقَائِمُ ثَلَاثَةٌ مِنْهُمْ مُحَمَّدٌ وَ أَرْبَعَةٌ مِنْهُمْ عَلِيٌّ ع.

¹¹ كمال الدين و تمام النعمة، ج1، ص: 308

¹² كمال الدين و تمام النعمة، ج1، ص: 312

And narrated to us Ahmad bin Muhammad bin Yahya al-Attar^{ra}: Narrated to me my father from Muhammad bin Husain bin Abil Khattab from Hasan bin Mahboob from Abil Jarud from Abi Ja'far^{asws} from Jabir bin Abdullah Ansari that he said:

"One day I visited (Syeda) Fatima^{asws} and before her^{asws} was a tablet inscribed with the names of successors from her^{asws} progeny. I counted twelve names, the last of whom was 'Al-Qaim^{asws}. There were three Muhammads^{asws} and four Alis^{asws} – (Bliss of Allah^{azwj} be on them all)."¹³

و حَدَّثَنَا أَبُو مُحَمَّدٍ الْحَسَنُ بْنُ حَمَزَةَ الْعَلَوِيُّ رَضِيَ اللَّهُ عَنْهُ قَالَ حَدَّثَنَا أَبُو جَعْفَرٍ مُحَمَّدُ بْنُ الْحُسَيْنِ بْنِ دُرُسْتِ السَّرَوِيُّ عَنْ جَعْفَرِ بْنِ مُحَمَّدِ بْنِ مَالِكٍ قَالَ حَدَّثَنَا مُحَمَّدُ بْنُ عِمْرَانَ الْكُوفِيُّ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَجْرَانَ وَ صَفْوَانَ بْنِ يَحْيَى عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ الصَّادِقِ ع أَنَّهُ قَالَ: يَا إِسْحَاقُ أَلَا أُبَشِّرُكَ قُلْتُ بَلَى جُعِلْتُ فِدَاكَ يَا ابْنَ رَسُولِ اللَّهِ فَقَالَ وَحَدَّثَنَا صَحِيفَةً بِأَمْلَاءِ رَسُولِ اللَّهِ ص وَ خَطَّ أَمِيرُ الْمُؤْمِنِينَ ع فِيهَا بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ هَذَا كِتَابٌ مِنَ اللَّهِ الْعَزِيزِ الْحَكِيمِ وَ ذَكَرَ حَدِيثَ اللُّوحِ كَمَا ذَكَرْتُهُ فِي هَذَا الْبَابِ مِنْهُ سَوَاءٌ إِلَّا أَنَّهُ قَالَ فِي آخِرِهِ ثُمَّ قَالَ الصَّادِقُ ع يَا إِسْحَاقُ هَذَا دِينُ الْمَلَائِكَةِ وَ الرُّسُلِ فَصْنُهُ عَنْ عَمْرِو أَهْلِهِ يَصْنَعُكَ اللَّهُ وَ يُصْلِحُ بِأَلَاكَ ثُمَّ قَالَ ع مَنْ دَانَ بِهَذَا أَمِنْ عِقَابِ اللَّهِ عَزَّ وَ جَلَّ.

And narrated to us Abu Muhammad al-Hasan bin Hamza Alawi^{ra}: Narrated to us Abu Ja'far Muhammad bin Husain bin Durust Sarrawi from Ja'far bin Muhammad bin Malik that he said: Narrated to us Muhammad bin Imran Kufi from Abdur Rahman bin Abi Najran; and Safwan bin Yahya from Ishaq Ibne Ammar from Abi Abdullah as-Sadiq^{asws} that he said:

"O Ishaq, shall I give you a glad tiding? I said: Please do, may I be sacrificed on you, O son of Allah's Messenger. The Imam said: I saw in the scroll dictated by Rasool Allah^{saww} and written by Amir-ul-Momineen^{asws} the following:

"In the Name of Allah, the Beneficent, the Merciful. This is a Book from Allah^{azwj}, the Mighty, the Wise and then he narrated the tradition (of tablet) mentioned above exactly except that at the end there is the sentence:

Then Imam Ja'far Sadiq^{asws}: O Ishaq, this is the religion of the angels and messengers. Protect it from those unworthy of it. May Allah protect you and reform your children. Then he said: One who has recognized this (religion) is safe from the chastisement of Allah, the Mighty and Sublime."¹⁴

حَدَّثَنَا الْحُسَيْنُ بْنُ أَحْمَدَ بْنِ إِدْرِيسَ رَضِيَ اللَّهُ عَنْهُ قَالَ حَدَّثَنَا أَبِي عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عَيْسَى وَ إِبْرَاهِيمَ بْنِ هَاشِمٍ جَمِيعاً عَنْ الْحُسَيْنِ بْنِ مَجْبُوبٍ عَنْ أَبِي الْجَارُودِ عَنْ أَبِي جَعْفَرٍ ع عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ الْأَنْصَارِيِّ قَالَ: دَخَلْتُ عَلَى فَاطِمَةَ ع وَ بَيْنَ يَدَيْهَا لَوْحٌ فِيهِ أَسْمَاءُ الْأَوْصِيَاءِ فَعَدَدْتُ اثْنَيْ عَشَرَ اسْمًا آخِرُهُمُ الْقَائِمُ ثَلَاثَةٌ مِنْهُمْ مُحَمَّدٌ وَ أَرْبَعَةٌ مِنْهُمْ عَلِيُّ صَلَوَاتُ اللَّهِ عَلَيْهِمْ أَجْمَعِينَ.

Narrated to us Husain bin Ahmad bin Idrees^{ra}: Narrated to us my father from Ahmad bin Muhammad bin Isa and Ibrahim bin Hashim, all of them from Hasan bin Mahboob from Abil Jarud from Abi Ja'far^{asws} from Jabir bin Abdullah Ansari that he said:

¹³ كمال الدين و تمام النعمة، ج 1، ص: 312

¹⁴ كمال الدين و تمام النعمة، ج 1، ص: 313

“One day I visited (Syeda) Fatima^{asws} and in her hands was a tablet inscribed with the names of successors from her^{asws} progeny. **I counted twelve names, the last of whom was ‘Al-Qaim^{asws}**. There were three Muhammads^{asws} and four Alis^{asws} – bliss of Allah^{azwj} be on them^{asws} all.”¹⁵

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 الْعُمَرِيُّ 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^{ra}, they said:

“Abu Muhammad Hasan Askari^{asws} acquainted us, forty persons, with his new-born 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.”¹⁶

حَدَّثَنَا مُحَمَّدُ بْنُ عَلِيٍّ مَاجِيلَوَيْهِ رَضِيَ اللَّهُ عَنْهُ قَالَ حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى الْعَطَّارُ قَالَ حَدَّثَنَا الْحُسَيْنُ بْنُ عَلِيٍّ النَّيْسَابُورِيُّ قَالَ حَدَّثَنَا الْحَسَنُ بْنُ الْمُنْدِيرِ عَنْ حَمَزَةَ بْنِ أَبِي الْفَتْحِ قَالَ: جَاءَنِي يَوْمًا فَقَالَ لِي الْبَشَارَةُ وُلِدَ الْبَارِحَةُ فِي الدَّارِ مَوْلُودٌ لِأَبِي مُحَمَّدٍ ع وَ أَمَرَ بِكُتْمَانِهِ قُلْتُ وَ مَا اسْمُهُ قَالَ سُمِّيَ بِمُحَمَّدٍ وَ كُنِّيَ بِجَعْفَرٍ.

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.”¹⁷

¹⁵ كمال الدين و تمام النعمة، ج 1، ص: 313

¹⁶ H. 2. كمال الدين و تمام النعمة، ج 2، ص: 435

¹⁷ H.11. كمال الدين و تمام النعمة، ج 2، ص: 432

Proof # 2

In Proof # 2, the author tries to create a confusion by reporting Ahadith from Shia sources about the eldest son ((Ismail) of Imam Jafar Sadiq^{asws}.

There are of course Ahadith, which were fabricated and some were issued during the time of severe Taqaiya, so one has to only take authentic Ahadith – in agreement with Holy Quran and other well-known Ahadith of Rasool Allah^{saww}. Overall, from the presented Ahadith that the 6th Imam^{asws} shows affection and love for Ismail^{as}, and also demonstrate that Ismail was not at the status of infallibility, and Allah^{azwj} did not Decree the Divine Status for Imam for him (Ismail). This is consistent with the reply of Allah^{azwj} to Prophet Ibrahim^{as}:

وَ إِذِ ابْتَلَىٰ إِبْرَاهِيمَ رَبُّهُ بِكَلِمَاتٍ فَأَتَمَّهُنَّ قَالَ إِنِّي جَاعِلُكَ لِلنَّاسِ إِمَامًا قَالَ وَمِنْ ذُرِّيَّتِي قَالَ لَا يَنَالُ عَهْدِي الظَّالِمِينَ

“And when his Lord tried Ibrahim with commands, he fulfilled them. He said: Surely I will make you an Imam for mankind. (Ibrahim) said: And of my offspring (will there be leaders)? He said, my covenant does not include the unjust”. (2:124)

Simply, Allah^{azwj} Tested people with Bestowing Ismail to the 6th Imam^{asws} and then Taking him back to Heavens. Since it was Destined by Allah^{azwj} that there will be 12 Imams (as in reply to Proof 1), so Allah^{azwj} Made Imam to be in Imam Musa^{asws} Ibn Jafar^{asws} and his son and so on until the 12th Imam^{asws}.

The proof of the Imamate is to exhibit the proofs when asked and so did the all 12 successor of the Rasool Allah^{saww}, including the six Imams from the descendant of the 6th Imam^{asws}:

The Divine Proofs

The Prophets^{as} and Imams^{as}, as Established by Allah^{azwj} on the earth, came with the undeniable Proofs, in the form of Miracles. For example, the ‘Staff’ of Moses^{as}, the ‘Seal’ of Suleiman^{as} as well as with the Divine Knowledge (including that of the unforeseen/future), such as Prophecies of the Rasool Allah^{azwj} about the clan of Umayyad and Bani Abbas’s unjust rule. Since the Divine Imam is the Imam-ul-Mubeen (the Guide for all ‘Jin-o-Ins’ (Janis and human beings), he^{asws} should be able to communicate with both species in their own languages and teach them the Divine Instructions.

Some Proofs of Imamate (being a successor of the Holy Prophet^{saww}) are reviewed along with the Imamate of the 12 Imams^{asws}. One of the Proofs, among these, is to have the procession of the “السَّالَاحُ” ‘Tabarakat’ (holy belongings/signs) of Allah^{azwj},s Prophets^{as}.

We present some Ahadith to demonstrate that the 'Tabarakat' were in the possession of the remaining 12 Shia Imams^{asws} (Imam Musa-e-Kazim^{asws}, Imam Ali Reza^{asws}, Imam Mohammed Taqi^{asws}, Imam Ali Naqi^{asws}, Imam Hassan Askari^{asws} and the Imam Al-Mehdi^{asws}).

It is also important to note that like the Divine Knowledge, 'السَّالَاحُ' was 'Protected' and no one could steal any, for example, we will present a Hadith in which Imam Jafar-e-Sadiq^{asws} makes the 'السَّالَاحُ' of the Holy Prophet^{saww} appear from the stone of his^{asws} ring, and replaces it.

First, we present a Hadith of Rasool Allah^{saww} where all the names of 12 Shia Imams^{asws} are mentioned by Rasool Allah^{saww}, as reported by Amir-ul-Momineen Ali^{asws} Ibn Abi Talib^{asws}.

أَحْمَدُ بْنُ مِهْرَانَ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ أَبِي بَصِيرٍ قَالَ قُلْتُ لِأَبِي الْحَسَنِ (عَلَيْهِ السَّلَامُ) جُعِلْتُ فِدَاكَ بِمَ يُعْرِفُ الْإِمَامُ قَالَ فَقَالَ بِخِصَالٍ أَمَّا أَوَّلُهَا فَإِنَّهُ بِشَيْءٍ قَدْ تَقَدَّمَ مِنْ أَبِيهِ فِيهِ بِإِشَارَةٍ إِلَيْهِ لِنُكُونِ عَلَيْهِمْ حُجَّةً وَيُسْأَلُ فَيُجِيبُ وَإِنْ سَكَتَ عَنْهُ ابْتَدَأَ وَخَبَّرَ بِمَا فِي عَدِّهِ وَيُكَلِّمُ النَّاسَ بِكُلِّ لِسَانٍ ثُمَّ قَالَ لِي يَا أَبَا مُحَمَّدٍ أُعْطِيكَ عَلَامَةً قَبْلَ أَنْ تَقُومَ فَلَمْ أَلْبَثْ أَنْ دَخَلَ عَلَيْنَا رَجُلٌ مِنْ أَهْلِ خُرَاسَانَ فَكَلَّمَهُ الْخُرَاسَانِيُّ بِالْعَرَبِيَّةِ فَأَجَابَهُ أَبُو الْحَسَنِ (عَلَيْهِ السَّلَامُ) بِالْفَارِسِيَّةِ فَقَالَ لَهُ الْخُرَاسَانِيُّ وَاللَّهِ جُعِلْتُ فِدَاكَ مَا مَنَعَنِي أَنْ أَكَلِّمَكَ بِالْخُرَاسَانِيَّةِ غَيْرَ أَنِّي ظَنَنْتُ أَنَّكَ لَا تُحْسِنُهَا فَقَالَ سُبْحَانَ اللَّهِ إِذَا كُنْتُ لَا أَحْسِنُ أُجِيبُكَ فَمَا فَضَّلِي عَلَيْكَ ثُمَّ قَالَ لِي يَا أَبَا مُحَمَّدٍ إِنَّ الْإِمَامَ لَا يَخْفَى عَلَيْهِ كَلَامُ أَحَدٍ مِنَ النَّاسِ وَلَا طَيْرٍ وَلَا بَحِيمَةٍ وَلَا شَيْءٍ فِيهِ الرُّوحُ فَمَنْ لَمْ يَكُنْ هَذِهِ الْخِصَالَ فِيهِ فَلَيْسَ هُوَ بِإِمَامٍ.

Ahmad ibn Mihran has narrated from Muhammad Ibn Ali from Abu Basir who has said that he asked (the following) from Imam Abu Al-Hassan^{asws}:

"May I be sacrificed for you, what proof is needed to determine who is a (Divine) Imam^{asws}?" He^{asws} said, 'Through several Qualities;

The first one is that his^{asws} father^{asws} must have introduced him^{asws} (to others). And that when asked he would answer and if one remain silent he would begin to speak on the issue and inform of the things that would happen the next day(s) (Ilm-ul-Ghaib) and he can speak to people in their own languages."

Then he^{asws} said to me, "O Abu Muhammad, allow me to give you an example before you leave. A man from Khorasan came. He spoke to the Imam^{asws} in Arabic but Abu Al-Hassan^{asws} replied him in Persian. He (the man from Khorasan) said, "I swear by Allah^{azwj}", "May Allah^{azwj} Take my soul in service for your^{asws} cause, the only thing that stopped me from speaking to you^{asws} in Persian was I thought you^{asws} might not know Persian."

The Imam^{asws} then said, "Glory belongs to Allah^{azwj}, If I^{asws} am unable to answer you (in Persian) then how would I^{asws} have any excellence over you?"

The Imam^{asws} said to me, "O Abu Muhammad, "No one's language is unknown to the Imam^{asws} nor the language of birds, animals and any living things. Whoever does not have these qualities, he is not an Imam^{asws} 18.

So, whether the existing Ismaili Imam can communicate in all languages of the world that would be a compelling argument for him to be a true imam of present time! Can he exhibit those signs which were shown by the Imams Appointed by Allah^{azwj}?

Proof # 3

Here the author presents a 'khabar e Wahid' and makes lots of assumptions and reveals for the first time the beliefs of Ismaili sect: 'Imam Hassan Ibn Ali **was not one of the permanent Imams and Imam as-Sadiq was the fifth Imam, then there was an imam and then finally the Qaim?** Indeed a very strange and unfounded assumption! Imam Hassan^{asws} and Imam Hussain^{asws} were of equal Divine status, the Chiefs of the youth of people of the Paradise! Imam Hassan^{asws} Ibn Ali^{asws}'s Imamatus span is from 40 AH to 50 AH (10 years), followed by the Imamatus of Imam Hussain^{asws} Ibn Ali^{asws} from 49 to 61 AH (12 years). On what basis the Imamatus of Imam Hassan^{asws} is assumed to be temporary in Proof #3 by the Ismaili writer?

And what was the purpose of the 7th imam as being the Qaim as per Ismaili beliefs? What did the Ismailis Qaim (the one who stands against oppressors) achieve in his lifetime?

Below we present some Ahadith on Al-Qaim^{asws} from 12 Immami Ahadith sources:

Who would be the Qaim^{asws} and What will he Achieve?

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ مُوسَى بْنِ جَعْفَرِ الْبَغْدَادِيِّ عَنْ وَهْبِ بْنِ شاذَانَ عَنِ الْحَسَنِ بْنِ أَبِي الرَّبِيعِ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ عَنْ أُمِّ هَانِيٍّ قَالَتْ سَأَلْتُ أَبَا جَعْفَرٍ مُحَمَّدَ بْنَ عَلِيٍّ (عَلَيْهِ السَّلَامُ) عَنْ قَوْلِ اللَّهِ تَعَالَى فَلَا أُقْسِمُ بِالْجَوَارِ الْكُنُوسِ قَالَتْ فَقَالَ إِمَامٌ يُخْنِسُ سَنَةً سِتِّيْنَ وَ مَائَتَيْنِ ثُمَّ يَظْهَرُ كَالشَّهَابِ يَتَوَقَّدُ فِي اللَّيْلَةِ الظُّلُمَاءِ فَإِنْ أَذْرَكَتْ زَمَانَهُ قَرَّتْ عَيْنُكَ.

Ali Bin Muhammad, from Ja'far Bin Muhammad, from Musa Bin Ja'far Al Naghdady, from Wahab Bin Shazan, from Al Hassan Bin Abu Al Rabie, from Muhammad Bin Is'haq, from Umm Hany who said,

'I asked Abu Ja'far Muhammad^{asws} Bin Ali^{asws} (**5th Imam**) about the Words of Allah^{azwj} the Exalted: ***But no! I swear by the concealed one [81:15] , The one who runs his course, the hidden one [81:16].***

¹⁸ H. 7, الكافي (ط - الإسلامية)، ج 1، ص: 285

So he (5th Imam^{asws}) said: 'The Imam^{asws} would be in concealment in the year two hundred and sixty (260), then he^{asws} would appear like the meteor shooting in the dark night. So, if you were to come across his^{asws} time, it would delight your eyes'.¹⁹

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ أَحْمَدَ بْنِ الْحُسَيْنِ عَنْ عُمَرَ بْنِ يَزِيدَ عَنِ الْحُسَيْنِ بْنِ الرَّبِيعِ الْهَمْدَانِيِّ قَالَ حَدَّثَنَا مُحَمَّدُ بْنُ إِسْحَاقَ عَنْ أُسَيْدِ بْنِ ثَعْلَبَةَ عَنْ أُمِّ هَانِئٍ قَالَتْ لَقِيتُ أَبَا جَعْفَرٍ مُحَمَّدَ بْنَ عَلِيٍّ (عَلَيْهِ السَّلَام) فَسَأَلْتُهُ عَنْ هَذِهِ الْآيَةِ فَلَا أَقْسِمُ بِالْخُنَّسِ الْجَوَارِ الْكُنَّسِ قَالَ الْخُنَّسُ إِمَامٌ يَخْنُسُ فِي زَمَانِهِ عِنْدَ انْقِطَاعِ مَنْ عِلْمِهِ عِنْدَ النَّاسِ سَنَةً سِتِّينَ وَ مِائَتَيْنِ ثُمَّ يَبْدُو كَالشَّهَابِ الْوَاقِدِ فِي ظُلْمَةِ اللَّيْلِ فَإِنْ أَذْرَكْتَ ذَلِكَ قَرَّتْ عَيْنُكَ .

A number of our companions, from Sa'ad Bin Abdullah, from Ahmad Bin Al Hassan, from Umar Bin Yazeed, from Al Hassan Bin Al Rabie Al Hamdany who said, 'Muhammad Bin Is'haq narrated to us, from Aseyd Bin Sa'alba, from Umm Hany who said,

'I met Abu Ja'far Muhammad Bin Ali^{asws}, so I asked him^{asws} about this Verse **[81:15] But nay! I swear by the Concealment, [81:16] (The stars) that run their course (and) hide.** He^{asws} said: 'The concealment is the Imam^{asws} who would be in concealment during his^{asws} time during the cutting off from his^{asws} knowledge with the people in the year two hundred and sixty (260). Then he^{asws} would appear like the shooting meteor during a dark night. So, if you come across that, it would delight your eyes'.²⁰

أَحْمَدُ بْنُ إِدْرِيسَ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ جَعْفَرِ بْنِ الْقَاسِمِ عَنْ مُحَمَّدِ بْنِ الْوَلِيدِ الْخَزَّازِ عَنِ الْوَلِيدِ بْنِ عُقْبَةَ عَنِ الْحَارِثِ بْنِ زِيَادٍ عَنْ شُعَيْبٍ عَنْ أَبِي حمزة قَالَ دَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) فَقُلْتُ لَهُ أَنْتَ صَاحِبُ هَذَا الْأَمْرِ فَقَالَ لَا فَقُلْتُ فَوَلَدُكَ فَقَالَ لَا فَقُلْتُ فَوَلَدُكَ هُوَ قَالَ لَا فَقُلْتُ فَوَلَدُكَ وَلَدُكَ فَقَالَ لَا فَقُلْتُ مَنْ هُوَ قَالَ الَّذِي بَمَلَأُهَا عَذْلًا كَمَا مَلَأْتَ ظُلْمًا وَ جَوْرًا عَلَى فِتْرَةٍ مِنَ الْأُئِمَّةِ كَمَا أَنَّ رَسُولَ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) بُعِثَ عَلَى فِتْرَةٍ مِنَ الرُّسُلِ .

Ahmad Bin Idrees, from Muhammad Bin Ahmad, from Ja'far Bin Al Qasim, from Muhammad Bin Al Waleed Al Khazzaz, from Al Waleed Bin Uqba, from Al Haris Bin Ziyad, from Shuayb, from Abu Hamza who said,

'I went over to Abu Abdullah^{asws} and I said to him^{asws}, 'Are you^{asws} the Master^{asws} of this command (i.e., Al-Mahdi^{asws})?' So he^{asws} said: 'No'. So I said, 'So, your^{asws} son^{asws}? So he^{asws} said: 'No'. So I said, 'So, a son^{asws} of your^{asws} son^{asws}, is him^{asws}? He^{asws} said: 'No'. So I said, 'So, a son^{asws}, for a son^{asws} of your^{asws} son^{asws}? So he^{asws} said: No'. I said, 'Who is he^{asws}? He^{asws} said: 'The one who would be filling it (the earth) with justice just as it had been filled with injustice and tyranny upon an interval from the Imams^{asws}, just as Rasool-Allah^{saww} was Sent upon an interval from the Rasools^{as}'.²¹

عَلِيِّ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ عِيسَى بْنِ مُحَمَّدٍ بْنِ عَلِيٍّ بْنِ جَعْفَرٍ عَنْ أَبِيهِ عَنْ جَدِّهِ عَنْ عَلِيٍّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ مُوسَى بْنِ جَعْفَرٍ (عَلَيْهِ السَّلَام) قَالَ إِذَا فُقِدَ الْخَامِسُ مِنْ وَلَدِ السَّابِعِ فَاللَّهُ اللَّهُ فِي أَذْيَانِكُمْ لَا يُرِيكُمُ عَنْهَا أَحَدٌ يَا بَنِيَّ إِنَّهُ لَا بُدَّ لِصَاحِبِ هَذَا

¹⁹ Al Kafi V 1 – The Book Of Divine Authority CH 80 H 22

²⁰ Al Kafi V 1 – The Book Of Divine Authority CH 80 H 23

²¹ Al Kafi V 1 – The Book Of Divine Authority CH 80 H 21

الْأَمْرُ مِنْ غَيْبَةٍ حَتَّى يَرْجِعَ عَنْ هَذَا الْأَمْرِ مَنْ كَانَ يَقُولُ بِهِ إِنَّمَا هِيَ مِحْنَةٌ مِنَ اللَّهِ عَزَّ وَ جَلَّ امْتَحَنَ بِهَا خَلْقَهُ لَوْ عَلِمَ آبَاؤُكُمْ وَ أَجْدَادُكُمْ دِيناً أَصَحَّ مِنْ هَذَا لَا تَبْعُوهُ

Ali Bin Muhammad, from Al Hassan Bin Isa Bin Muhammad Bin Ali Bin Ja'far, from his father, from his grandfather,

(It has been narrated) from Ali son of Ja'far^{asws}, from his brother Musa^{asws} Bin Ja'far^{asws} having said: 'When the fifth one from the sons^{asws} of the seventh (7th Imam) is missing (in Occultation), so Allah^{azwj}, Allah^{azwj}, with regards to your Religion. Do not let anyone remove you from it, O my^{asws} children. An Occultation is inevitable for the Master^{asws} of this command, to the extent that he would retract from this matter, the one who used to be saying with it. But rather, it would be an ordeal from Allah^{azwj} Mighty and Majestic to Test His^{azwj} creatures by it. Had your fathers and your grandfathers known of a Religion more correct than this, they would have followed it'.

قَالَ فَعُلْتُ يَا سَيِّدِي مِنَ الْخَامِسِ مَنْ وُلِدَ السَّابِعِ فَقَالَ يَا بُنَيَّ عُقُولُكُمْ تَصْغُرُ عَنْ هَذَا وَ أَحْلَامُكُمْ تَضِيقُ عَنْ حَمْلِهِ وَ لَكِنْ إِنْ تَعِيشُوا فَسَوْفَ تُدْرِكُونَهُ .

He (the narrator) said, 'So I said, 'O my Chief^{asws}! Who is the fifth from the sons^{asws} of the seventh?' So he^{asws} said: 'O my^{asws} son^{asws}! Your intellects are too little from this, and your forbearances are too narrow from bearing it, but if you live, so soon you would be realising it'.²²

Proof # 4

The writer in proof #4 supports the Ismaili belief by analysing the concept of 'bada' in taking an extensive route and basically objecting to the Decree of Allah^{azwj} regarding why Musa^{asws} Ibn Jafar^{asws} was Made the 7th Imam instead of Ismail who was elder!

The same argument perished Qabeel who said he was elder so that was his right to inherent the Divine Status and not his younger brother Habeel!

As far as the 'bada' regarding the Ismail and Musa^{asws} Ibn Jafar^{asws}, it was already revealed in the earlier Ahadith who will be the seventh Imam (as in Hadith of Al-Khidr^{as} as narrated by the 6th Imam^{asws}) so all the holy names of the 12 Imams were written in the Divine Tablet, accessible to the Ahl Al-Bayt^{asws}, which was shown to the righteous followers, as demonstrated in Ahadith presented earlier.

Now we look at the 'Bada' concept in more detail as presented in Proof #4, by the author of Chapter 4, where it is written that (nouzobillah); **God would somehow 'change his mind' after new facts were 'presented to Him'.**

²² Al Kafi V 1 – The Book Of Divine Authority CH 80 H 2

This disbelief in Allah^{azwj}, as Allah^{azwj} Does whatever He^{azwj} Wishes, as there is a trial of people in it but nothing will increase or decrease Allah^{azwj}'s Knowledge as His^{azwj} Knowledge encompasses everything, for example in Holy Quran 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]

There was a trial for the followers of Prophet Musa^{as}, whether they will remain patient or disbelieve! As per a Hadith:

عن الفضيل بن يسار، عن أبي جعفر (عليه السلام)، قال: «إن موسى لما خرج وافدا إلى ربه واعدتهم ثلاثين يوما، فلما زاد الله على الثلاثين عشرا قال قومه: أخلفنا موسى. فصنعوا ما صنعوا».

From Al Fazeyl Bin Yasaar, from,

Abu Ja'far^{asws} having said: 'Musa^{as}, when he^{as} went out to his^{as} Lord^{azwj}, promised them (his people) thirty days. So when Allah^{azwj} Increased thirty by ten, his^{as} people said, 'Musa^{as} has left us behind (abandoned us)! So they made what they made'.²³

Afterward author turns to Ilmul Rijal, which a basis from Sunnis, and we find the entire discuss fruitless and bizarre! In order to establish the authenticity of Hadith, one must, as per Ahadith, need to turn to the Holy Quran and other Ahadith, we present one Hadith, for example:

وعن محمد بن يحيى ، عن عبد الله بن محمد ، عن علي ابن الحكم ، عن أبان بن عثمان ، عن عبد الله بن أبي يعفور ، قال : وحدثنني الحسين بن أبي العلاء ، أنه حضر ابن أبي يعفور في هذا المجلس ، قال : سألت أبا عبد الله (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} (the 6th Imam^{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

²³ تفسير العياشي 2: 71 / 26.

statements of the Messenger of Allah^{saww}, then its authentic, otherwise give it back to the one who brought it'.²⁴

Proof # 5

Here, sighting of Ismail Ibn Jafar^{asws} after his death is highlighted, through two Ahadith, but when we look at both Ahadith, the 6th Imam^{asws} is warning his followers that Satan is coming in the appearance of his dead son to create doubts in people's minds – in order to misguide them! So why are Ismailis denying the fact that Ismail Ibn Jafar^{asws} passed away during the life time of his father and any reported sightings of him, were from Satan^{la}, as confirmed by Imam Jafar-e-Sadiq^{asws}!

All presented Ahadith in Chapter 4 highlight the same fact that Ismail passed away, there was his funeral and Imam Jafar-e-Sadiq^{asws} appointed Musa^{asws} Ibn Jafar^{asws} as his successor when the time for his departure arrived.

Hence, there is nothing new in Proof #5, except for the hair-splitting exercise! Allah^{azwj} has never left His Hujjat at the mercy of opinions of people and script writers but had Bestowed them with clear and undeniable Signs and Proofs – which were exhibited by all 12 Imams^{asws} upon being asked!

Is the present Ismaili imam – which they think is infallible and appointed by Allah^{azwj} prepared to show such miracles? I wonder if they will even be prepared and have the courage to propose to him to come forward and prove what he/they ascribe to him!

Proof # 6

Here again, the author is dwelling into why Zurarah did not know about the appointment of Musa^{asws} Ibn Jafar^{asws} and got confused? Basically no new information is presented here apart from an attempt to allege that Ismail was victimised and was not accepted as an Imam in occultation!

Proof # 7

In Proof # 7, the author has brought up the issue of 'Tahreef' in the Holy Quran. True, indeed Ahadith exist in both Sunnis and Shias Ahadith books about the 'Tahreef' in the Holy

²⁴ Wassail ul Shia H. 33344

Quran, so what is the issue? The Quran which we read these days is the 'Vulgate of Usman' (compiled and released by the third Muslim Caliph – Usman Ibn Affan – was he infallible?). However, Allah^{azwj} has Saved from distortion what people will need, but the issue of 'Tahreef' in the holy Quran existed before and during the time of Amir-ul-Momineen^{asws} (Ali^{asws} Ibn Abi Talib^{asws}) and we present a Hadith here.

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ سُلَيْمَانَ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي الْحَسَنِ (عَلَيْهِ السَّلَام) قَالَ قُلْتُ لَهُ جُعِلْتُ فِدَاكَ إِنَّا نَسْمَعُ الْآيَاتِ فِي الْقُرْآنِ لَيْسَ هِيَ عِنْدَنَا كَمَا نَسْمَعُهَا وَ لَا نُحْسِنُ أَنْ نَقْرَأَهَا كَمَا بَلَّغْنَا عَنْكُمْ فَهَلْ تَأْتُمُّ فَقَالَ لَا أَقْرَأُهَا كَمَا تَعَلَّمْتُمْ فَسَيَجِيئُكُمْ مَنْ يُعَلِّمُكُمْ .

A number of our companions, from Sahl Bin Ziyad, from Muhammad Bin Suleyman, from one of his companions,

(It has been narrated) from Abu Al-Hassan^{asws}, said, 'I said to him^{asws}, 'May I be sacrificed for you^{asws}! We tend to hear the Verses in the Quran which are not with us just as we are hearing these to be, nor are we good in reciting it just as it reached us from you^{asws}. So are we sinning?' So he^{asws} said: 'No. Recite it just as you have learned it, so there would be coming, one (Al-Qaim^{asws}) who would be teaching you all'.²⁵

Then how Ahadith are to be verified? we have already quoted a Hadith in Proof # 4 that a Hadith needs to be verified from the holy Quran as well as other traditions of Rasool Allah^{sawww}.

Proof # 8

There is only a summary under proof #8, basically repeating the earlier claims and allegations! So we move to proof # 9 'Asrar an-Nutaqa'

Proof # 9

The Proof # 9 is slanderous and is written with a 'hot-mind', while initially claiming to resolve the issue of the 7th Imam through intellect! Since early lies did not stack-up, i.e., no Ahadith about 12 Imams in Shia sources, no Nuss for the 7th Imam!

²⁵ Al Kafi V 2 – The Book Of Merits of the Quran CH 12 H 2

In # 9 the author shows his true colours by becoming foul mouthed! There is no need to reply after proving to his earlier lies (in Proofs 1-7), however, we for the benefits of neutral readers provide a short reply here.

In #9, Many man-made criteria have been devised for example an Imam will never be humiliated or defeated which is a complete nonsense and against what we have observed in many cases, Prophets^{as} and Imams were blamed for heinous crimes, killed, cut into pieces, and their^{as} belongings were looted and their home were burnt down, so many examples in the Holy Quran and Ahadith exist that there is no need to even give references!!

Hence one can never, by looking at the historical accounts and making use of logic select an imam nor even a pious person. For example the author of Chapter '4' will not accept Prophet-hood of Yusuf^{as}, by declaring him (nauzobillah) a liar, upon making use of his intellect as criteria (as per Proof 9 arguments) - and not only Prophet Yusuf^{as} but also many other Prophets^{as}!

For example, Imam Ja'far al-Sadiq^{asws} was asked how (Prophet) Yusuf^{as} ordered the announcement of 'O caravan! You are most surely thieves.' Whereas they had not stolen anything?

Imam (Sadiq^{asws}) replied, "They were neither thieves and nor Yusuf made a false statement.

What he (Yusuf^{as}) meant by 'thieves' was due to the fact that they had stolen him (Yusuf) from his father (Yaqub^{as}).

"They said, if he steal, a brother of his did indeed steal before; but Yusuf kept it secret in his heart and did not disclose it to them. He (Yusuf) said, **You are in an evil condition and Allah^{azwj} Knows best what you state.**"(12:77).²⁶

Similarly, Imam Ali^{asws} Ibn Musa^{asws} gave proofs of the infallibility of Prophet^{as} in the court of Ma'mun, see Appendix 9.1:

Also regarding why did Imam Ali^{asws} Ibn Musa^{asws} accept the heir-appetency of Al-Ma'mun? Below is the reply of Imam Ali^{asws} Ibn Musa^{asws} when the same question was asked from him:

و عنه، قال: حدثنا المظفر بن جعفر بن المظفر العلوي السمرقندي (رضي الله عنه)، قال: حدثني جعفر بن محمد بن مسعود العياشي، عن أبيه، قال: حدثنا محمد بن نصير، عن الحسن بن موسى، قال روى أصحابنا، عن الرضا (عليه السلام) أنه قال له رجل: أصلحك الله، كيف صرت إلى ما صرت إليه من المأمون؟ فكأنه أنكر ذلك عليه،

And from him (Al Sadouq) who said, 'It was narrated to us by Al Muzaffar Bin Ja'far bin Ja'far Bin Al Muzaffar Al Alawy Al Samarqandy, from Ja'far Bin Muhammad Bin Masoud Al Ayyash, from his father, from Muhammad Bin Naseer, from Al Hassan Bin Musa who said,

²⁶ See for example, Hayat Al-Qulub, Chapter 'An account of Ya'qub and Yusuf', Vol. 1

'Our companions reported from Al-Reza^{asws}, a man said to him^{asws}, 'May Allah^{azwj} Keep you^{asws} well! How did you^{asws} come to what you^{asws} have come to (being heir apparent) of Al-Ma'mun?' So it was as if that was harsh upon him^{asws}.

فقال له أبو الحسن الرضا (عليه السلام): «يا هذا أيهما أفضل، النبي أو الوصي؟» فقال: لا، بل النبي. قال: «فأيهما أفضل، مسلم أو مشرك؟» قال: لا بل مسلم

So Abu Al-Hassan Al-Reza^{asws} said to him: 'O you! Which one of the two is superior, the Prophet^{as} or the successor^{as}?' So he said, 'But, the Prophet^{as}'. He^{asws} said: 'So which of the two is superior, a Muslim or a Polytheist?' He said, 'No, but a Muslim is'.

قال: «فإن عزيز مصر كان مشركا، و كان يوسف (عليه السلام) نبيا، و إن المأمون مسلم، و أنا وصي، و يوسف سأل العزيز أن يوليه، حتى قال: اجْعَلْنِي عَلَى خَزَائِنِ الْأَرْضِ إِنِّي حَفِيظٌ عَلَيْكُمْ و المأمون أجبرني على ما أنا فيه».

He^{asws} said: 'So the chief of Egypt was a Polytheists, and Yusuf^{as} was a Prophet^{as}, and Al-Ma'mun is a Muslim and I^{asws} am a successor^{asws}. And Yusuf^{as} asked the chief to make him^{as} a governor until he^{as} said: **'Make me (in charge) upon the treasures of the land. I am a Place me (in authority) over the treasures of the land, I am a knowledgeable protector [12:55], while Al-Ma'mun compelled me^{asws} to be upon what I^{asws} am in'**.²⁷

Author's intellect later departs and he becomes more slanderous, without logic and evidence, about Imams Musa^{asws} Ibn Jafar^{asws} and Ali^{asws} Ibn Musa^{asws}, following to just what his forefathers used to do (abuse the Shia Imams – Nouzobillah) as being part of or told by the Abbasids propaganda.

Since Ismaili imams never had miracles or Divine Proof to show for their proclaimed status, so they only criticise the 7-12 Imams^{asws}, whereas 7-12 Imams^{asws} showed many Miracles and Proofs of their Divine Status, as documented in many Ahadith books and by historians both from Sunni and Shia origins.

The author with foul mouth says Ali^{asws} Ibn Musa^{asws} did not answer the questions of Ma'mun regarding Quran, which is completely out of malicious and is a blatant lie. There are many accounts of debates which took place in the court of Ma'mun and are well documented in Ahadith books. We, however, present some Ahadith in Appendices 9.1-9.2 on the merits of Twelver Imams^{asws}, for the interest of those who would like to find out the truth and remove doubts created by the author of the Chapter 4.

²⁷ عيون أخبار الرضا (عليه السلام) 2: 138 / 1.

Appendix 9.1: Imam Ali^{asws} ibn Musa Al-Reza^{asws} Proved the infallibility of Prophet^{as} in the court of Ma'mun:

حدثنا أحمد بن زياد بن جعفر الهمداني رضي الله عنه و الحسين بن إبراهيم بن أحمد بن هشام المكتوب و علي بن عبد الله الوراق رضي الله عنهم قالوا حدثنا علي بن إبراهيم بن هاشم قال حدثنا القاسم بن محمد البرمكي قال حدثنا أبو الصلت الهروي قال لما جمع المأمون لعلي بن موسى الرضا ع أهل المقالات من أهل الإسلام و الديانات من اليهود و النصارى و المجوس و الصابئين و سائر أهل المقالات فلم يقيم أحد إلا و قد ألزمه حجته كأنه ألقم حجرا قام إليه علي بن محمد بن الجهم فقال له يا ابن رسول الله أ تقول بعصمة الأنبياء قال نعم قال فما تعمل في قول الله عز و جل وَ عَصَى آدَمُ رَبَّهُ فَغَوَى وَ فِي قَوْلِهِ عَزَّ وَ جَلَّ وَ ذَا النُّونِ إِذْ ذَهَبَ مُغَاضِبًا فَظَنَّ أَنْ لَنْ نَقْدِرَ عَلَيْهِ وَ فِي قَوْلِهِ عَزَّ وَ جَلَّ فِي يُوسُفَ عَ وَ لَقَدْ هَمَّتْ بِهِ وَ هَمَّ بِهَا وَ فِي قَوْلِهِ عَزَّ وَ جَلَّ فِي دَاوُدَ ظَنَّ دَاوُدُ أَنَّمَا فَتَنَّاهُ وَ قَوْلِهِ تَعَالَى فِي نَبِيِّهِ مُحَمَّدٍ ص وَ تُخْفِي فِي نَفْسِكَ مَا اللَّهُ مُبْدِيهِ فَقَالَ الرضا ع ويحك يا علي اتق الله و لا تنسب إلى أنبياء الله الفواحش و لا تتأول كتاب الله برأيك فإن الله عز و جل قد قال وَ مَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ وَ الرَّاْسُخُونَ وَ أَمَّا قَوْلُهُ عَزَّ وَ جَلَّ فِي آدَمَ وَ عَصَى آدَمُ رَبَّهُ فَغَوَى فَإِنَّ اللَّهَ عزَّ وَ جَلَّ خَلَقَ آدَمَ حجة في أرضه و خليفة في بلاده لم يخلقه للجنة و كانت المعصية من آدم في الجنة لا في الأرض و عصمته تجب أن يكون في الأرض ليتيم مقادير أمر الله فلما أهبط إلى الأرض و جعل حجة و خليفة عصم بقوله عز و جل إِنَّ اللَّهَ اصْطَفَى آدَمَ وَ نُوحًا وَ آلَ إِبْرَاهِيمَ وَ آلَ عِمرَانَ عَلَى الْعَالَمِينَ وَ أَمَّا قَوْلُهُ عَزَّ وَ جَلَّ وَ ذَا النُّونِ إِذْ ذَهَبَ مُغَاضِبًا فَظَنَّ أَنْ لَنْ نَقْدِرَ عَلَيْهِ إِنَّمَا ظَنَ بِمَعْنَى اسْتَيْقَنَ أَنَّ اللَّهَ لَنْ يَضِيقَ عَلَيْهِ رِزْقَهُ أ لا تسمع قول الله عز و جل وَ أَمَّا إِذَا مَا ابْتَلَاهُ فَقَدَرَ عَلَيْهِ رِزْقَهُ أَي ضيق عليه رزقه و لو ظن أن الله لا يقدر عليه لكان قد كفر و أَمَّا قَوْلُهُ عَزَّ وَ جَلَّ فِي يُوسُفَ عَ وَ لَقَدْ هَمَّتْ بِهِ وَ هَمَّ بِهَا فَأَمَّا هَمَّتْ بِالْمَعْصِيَةِ وَ هَمَّ يُوسُفَ بِقَتْلِهَا إِنْ أَجْبَرَتْهُ لِعَظَمِ مَا تَدَاخَلَهُ فَصَرَفَ اللَّهُ عَنْهُ قَتْلَهَا وَ الْفَاحِشَةَ وَ هُوَ قَوْلُهُ عَزَّ وَ جَلَّ كَذَلِكَ لِنَصْرِفَ عَنْهُ السُّوءَ وَ الْفَحْشَاءَ يَعْنِي الْقَتْلَ وَ الزِّنَاءَ وَ أَمَّا دَاوُدَ عَ فَمَا يَقُولُ مِنْ قَبْلِكُمْ فِيهِ فَقَالَ عَلِيٌّ بَنُ مُحَمَّدٍ بَنُ الْجَهْمِ يَقُولُونَ إِنَّ دَاوُدَ عَ كَانَ فِي مَحْرَابِهِ يَصْلِي فَتُصَوَّرُ لَهُ إِبْلِيسُ عَلَى صُورَةِ طَيْرٍ أَحْسَنَ مَا يَكُونُ مِنَ الطَّيْرِ فَقَطَعَ دَاوُدَ صَلَاتَهُ وَ قَامَ لِيَأْخُذَ الطَّيْرَ فَخَرَجَ الطَّيْرُ إِلَى الدَّارِ فَخَرَجَ الطَّيْرُ إِلَى السَّطْحِ فَصَعِدَ فِي طَلَبِهِ فَسَقَطَ الطَّيْرُ فِي دَارِ أَوْرِيَا بَنِ حَنَّانٍ فَاطْلَعَ دَاوُدَ فِي أَثَرِ الطَّيْرِ فَإِذَا بَامْرَأَةً أَوْرِيَا تَغْتَسِلُ فَلَمَّا نَظَرَ إِلَيْهَا هَوَاهَا وَ كَانَ قَدْ أَخْرَجَ أَوْرِيَا فِي بَعْضِ غَزَوَاتِهِ فَكَتَبَ إِلَى صَاحِبِهِ أَنْ قَدْ أَمَامَ أَوْرِيَا أَمَامَ التَّابُوتِ فَقَدَّمَ فَظَفَرَ أَوْرِيَا بِالْمَشْرَكِينَ فَصَعِبَ ذَلِكَ عَلَى دَاوُدَ فَكَتَبَ إِلَيْهِ ثَانِيَةً أَنْ قَدِمَهُ أَمَامَ التَّابُوتِ فَقَتَلَ أَوْرِيَا فَتَزَوَّجَ دَاوُدَ بِامْرَأَتِهِ قَالَ فَضَرَبَ الرضا عَ بِيَدِهِ عَلَى جَبْهَتِهِ وَ قَالَ إِنْ أَلَا اللَّهُ وَ إِنْ أَلَا إِلَهَ رَاجِعُونَ لَقَدْ نَسَبْتُمْ نَبِيًّا مِنْ أَنْبِيَاءِ اللَّهِ إِلَى التَّهْوَانِ بِصَلَاتِهِ حَتَّى خَرَجَ فِي أَثَرِ الطَّيْرِ ثُمَّ بِالْفَاحِشَةِ ثُمَّ بِالْقَتْلِ فَقَالَ يَا ابْنَ رَسُولِ اللَّهِ فَمَا كَانَ خَطِيئَتُهُ فَقَالَ وَيْحَكَ إِنَّ دَاوُدَ إِنَّمَا ظَنَّ أَنَّ مَا خَلَقَ اللَّهُ عزَّ وَ جَلَّ خَلَقًا هُوَ أَعْلَمُ مِنْهُ فَبَعَثَ اللَّهُ عزَّ وَ جَلَّ إِلَيْهِ الْمَلَكِينَ فَتَسَوَّرَا الْمَحْرَابَ فَقَالَا خَصْمَانِ بَغَى بَعْضُنَا عَلَى بَعْضٍ فَاحْكُم بَيْنَنَا بِالْحَقِّ وَ لَا تَشْطِطْ وَ اهْدِنَا إِلَى سَوَاءِ الصِّرَاطِ إِنَّ هَذَا أَخِي لَهُ تِسْعٌ وَ تِسْعُونَ نَعْجَةً وَ لِي نَعْجَةٌ وَاحِدَةٌ فَقَالَ أَكْفُلْنِيهَا وَ عَزَّنِي فِي الْخِطَابِ فَعَجَلَ دَاوُدَ عَ عَلَى الْمَدْعَى عَلَيْهِ فَقَالَ لَقَدْ ظَلَمَكَ بِسُؤَالِ نَعَجَتِكَ إِلَى نِعَاجِهِ وَ لَمْ يَسْأَلِ الْمَدْعَى الْبَيِّنَةَ عَلَى ذَلِكَ وَ لَمْ يَقْبَلْ عَلَى الْمَدْعَى عَلَيْهِ فَيَقُولَ لَهُ مَا تَقُولُ فَكَانَ هَذَا خَطِيئَتُهُ رَسْمُ الْحُكْمِ لَا مَا ذَهَبْتُمْ إِلَيْهِ أ لا تسمع الله عز و جل يَقُولُ يَا دَاوُدُ إِنَّا جَعَلْنَاكَ خَلِيفَةً فِي الْأَرْضِ فَاحْكُم بَيْنَ النَّاسِ بِالْحَقِّ وَ لَا تَتَّبِعِ الْهَوَى إِلَى آخِرِ الْآيَةِ فَقَالَ يَا ابْنَ رَسُولِ اللَّهِ فَمَا قَصَصْتَهُ مَعَ أَوْرِيَا فَقَالَ الرضا عَ إِنْ الْمَرْأَةَ فِي أَيَّامِ دَاوُدَ عَ كَانَتْ إِذَا مَاتَ بَعْلُهَا أَوْ قَتَلَ لَا تَتَزَوَّجُ بَعْدَهُ أَبَدًا وَ أَوَّلُ مَنْ أَبَاحَ اللَّهُ لَهُ أَنْ يَتَزَوَّجَ بِامْرَأَةٍ قَتَلَ بَعْلُهَا كَانَ دَاوُدَ عَ فَتَزَوَّجَ بِامْرَأَةٍ أَوْرِيَا لَمَّا قَتَلَ وَ انْقَضَتْ عِدَّتُهَا مِنْهُ فَذَلِكَ الَّذِي شَقَّ عَلَى النَّاسِ مِنْ قَبْلِ أَوْرِيَا وَ أَمَّا مُحَمَّدٌ ص وَ قَوْلُ اللَّهِ عزَّ وَ جَلَّ وَ تُخْفِي فِي نَفْسِكَ مَا اللَّهُ مُبْدِيهِ وَ تَخْشَى النَّاسَ وَ اللَّهُ أَحَقُّ أَنْ تَخْشَاهُ فَإِنَّ اللَّهَ عزَّ وَ جَلَّ عَرَفَ نَبِيَّهِ صَ أَسْمَاءَ أَزْوَاجِهِ فِي دَارِ الدُّنْيَا وَ أَسْمَاءَ أَزْوَاجِهِ فِي دَارِ الْآخِرَةِ وَ إِنْ هُنَّ أُمَهَاتُ الْمُؤْمِنِينَ

و إحداهن من سمى له زينب بنت جحش و هي يومئذ تحت زيد بن حارثة فأخفى اسمها في نفسه و لم يیده لكيلا يقول أحد من المنافقين إنه قال في امرأة في بيت رجل إنها إحدى أزواجه من أمهات المؤمنين و خشي قول المنافقين فقال الله عز و جل و تَحْشَى النَّاسَ وَ اللَّهَ أَحَقُّ أَنْ تَحْشَاهُ يَعْنِي فِي نَفْسِكَ وَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ مَا تَوَلَّى تَزْوِيجَ أَحَدٍ مِنْ خَلْقِهِ إِلَّا تَزْوِيجَ حَوَاءَ مِنْ آدَمَ ع وَ زَيْنَبُ مِنْ رَسُولِ اللَّهِ ص بقوله فَلَمَّا قَضَى زَيْدٌ مِنْهَا وَطَرًا زَوَّجْنَاهَا الْآيَةَ وَ فاطمة من علي ع قال فبكى علي بن محمد بن الجهم فقال يا ابن رسول الله أنا تائب إلى الله عز و جل من أن أنطق في أنبياء الله ع بعد يومي هذا إلا بما ذكرته

Ahmad ibn Ziyad ibn Ja'far al-Hamadani - may Allah^{azwj} be Pleased with him, Al-Hussein ibn Ibrahim ibn Ahmad ibn Hisham al-Mokattib and Ali ibn Abdullah al-Warraq -may Allah^{azwj} be Pleased with them, narrated that Ali ibn Ibrahim ibn Hashem quoted on the authority of Al-Qasim ibn Muhammad al-Barmaki on the authority of Abu Salt al- Harawi:

'When Al-Ma'mun gathered together the rhetoricians and men of religions from the Jews, the Christians, the Magi, the Sabians, and other scholars around Ali^{asws} ibn Musa Al-Reza^{asws}, each person stood up to ask a question, got a firm answer, and received such an answer that he got quiet as if they had put a stone in his mouth.

Then Ali ibn Muhammad ibn Al-Jahm stood up and asked, 'O son of the Prophet of Allah^{asws}! Do you believe in the Infallibility of the Prophets^{as}?' 'Yes,' replied the Imam^{asws}.

He said, 'Then what do you have to say about the following Verses? what do you have to say about what the Honourable the Exalted Allah^{azwj} said, '... **Thus did Adam disobey his Lord, and allow himself to be seduced (20:121)**; and about what the Honourable the Exalted Allah^{azwj} said, '**And remember Thun-nun (Yunus-Jonah), when he departed in wrath: He imagined that We had no power over him! (21:87)**, and about what the Honourable the Exalted Allah^{azwj} Told Joseph^{as}, '**And (with passion) did she desire him, and he would have desired her. (12:24)**

And about what the Honourable the Exalted Allah^{azwj} told David (s), '**and David gathered that We had tried him. (38:24)**.. , and about what the Sublime (Allah^{azwj}) told His Prophet Muhammad^{saww}, '**... But thou didst hide in thy heart that which Allah was about to make manifest ... (33:37)**

Al-Reza^{asws} said, 'Woe be to you! Fear Allah^{azwj}. Do not ascribe transgressions to the Prophets^{as}, and do not interpret Allah^{azwj}'s Book according to your own opinion. Indeed the Honourable the Exalted Allah^{azwj} said, '... **but no one knows its hidden meanings except Allah^{azwj}. And those who are firmly grounded in knowledge ... , (3:7)** And regarding His^{azwj} Words about Adam, '... **Thus did Adam disobey his Lord, and allow himself to be seduced , (20:121)** it must be noted that the Honourable the Exalted Allah^{azwj} Created Adam^{as} as His^{azwj} Proof on Earth, and as His^{azwj} Successor in the towns.

However, Allah^{azwj} had not created Adam for Paradise and Adam^{as}'s act of disobedience occurred in Paradise, not on the Earth. Adam^{as}'s being Infallible was a must for him^{as} to fully implement the Decrees of Allah^{azwj}. Once he^{as} was sent down to the Earth as Allah^{azwj}'s Proof and Successor, he^{as} was Infallible according to what the Honourable the Exalted Allah^{azwj} said, '**Allah did Choose Adam and Noah, the family of Abraham, and the family of Imran above all people. (3:33)** And regarding the Honourable the Exalted Allah^{azwj}'s Words, '**And**

remember Thun-noon (Jonah), when he departed in wrath: He imagined that We had no power over him! (21:87)

Here what is meant by 'imagine' is 'to be sure.' That means 'We will not restrict his sustenance.' Have you not heard the Honourable the Exalted Allah^{azwj}'s Words, ***'But when He tried him, restricting his subsistence for him ... (89:16).*** This means Allah^{azwj} will Restrict his sustenance. Had Yunus thought that Allah had no power over him, he would certainly have turned into an atheist.

And regarding what the Honourable the Exalted Allah^{azwj} said about Joseph^{as}, ***'And (with passion) did she desire him, and he would have desired her ...*** ' This means that he^{as} got upset and decided that if she tries to force him to commit sin, he would try to kill her. Then Allah^{azwj} Changed his (Joseph's) mind and turned him away from killing her and all shameful deeds. This is what is meant by the Honourable the Exalted Allah's words, • ***... thus (did We order) that We might turn away from him (all) evil and shameful deeds ... (12:24)*** meaning killing and adultery.

The Imam^{asws} said, 'And regarding David^{as}, what do the people on your side say about him? Ali ibn Muhammad ibn Al-Jahm said, 'They say that David^{as} was in his praying niche when Satan appeared in front of him in the form of a very beautiful bird. David^{as} stopped praying and stood up to go catch the bird. The bird left the room and went into the courtyard. Then it flew up to the top of the house. David climbed up to the roof looking for it. Then the bird flew into the house of Uryah ibn Hannan. David followed the bird with his eyes, and suddenly saw Uryah's wife who was making major ritual ablutions. Once he looked at her, he fell in love with her. As for Uryah, he had been sent to a battle. David^{as} wrote to his commander, 'Place Uryah in front of the coffin.' Thus he was placed in front of it. Uryah defeated the pagans. That was hard on David, so he wrote to his commander again and ordered him to place Uryah ahead of the coffin. Then Uryah was placed ahead of it and was killed. Then David^{as} married his wife.'

The narrator added, 'Al-Reza^{asws} hit himself on the forehead and said, 'From Allah^{azwj} we are, and unto Him^{azwj} is our return! You have ascribed neglecting prayers and going out and looking for the bird's tracks, fornication and killing to one of the Prophets of Allah^{azwj}.''' Ali ibn Al-Jahm said, 'O son of the Prophet of Allah^{asws}! Then what was his sin?'

The Imam^{asws} said, 'Woe be to you! David thought that the Honourable the Exalted Allah^{azwj} had not Created anyone more learned than himself. Therefore, the Honourable the Exalted Allah^{azwj} sent two angels towards him^{as} who climbed up the walls of the prayer niche and said, ' ... ***Fear not: we are two disputants, one of whom has wronged the other: Decide now between us with truth, and treat us not with injustice, but guide us to the even Path. This man is my brother: He has nine and ninety ewes, and I have (but) one: Yet he says, 'commit her to my care,' and is (moreover) harsh to me in speech. (38:22-23)***

Then David turned to the one against whom a claim was made and said, ***'He (Dawood) said: 'He has wronged you by asking for your ewe to (be added) to his ewes, ... (38:24)*** He did not turn to the claimant to ask him for any evidence. Thus, this was just a fault in the way he judged, not a fault in the way you think about it. Have you ever heard that the Honourable

the Exalted Allah^{azwj} said, ***"O Dawood! Surely, We Made you a Caliph in the earth, therefore judge between the people with the Truth and do not follow the vain desires, for you will stray from the Way of Allah. Surely, those who stray from the way of Allah, for them is a severe Punishment due to their forgetting the Day of Reckoning!" (38:26)***

He then asked: 'O son of the Prophet of Allah^{asws}! What was behind the story of Uryah?'

Al-Reza^{asws} said, 'When a woman's husband died or got killed during the time of David^{as}, she never married again. The first man who was permitted to marry a widow whose husband was killed was David^{as}. He married Uryah's wife when after Uryah's husband got killed and after her waiting period was over. This was what was hard on the people regarding Uryah.'

And regarding Muhammad^{saww} and the Honourable the Exalted Allah^{azwj}'s Words, ***'and you concealed within yourself what Allah would be Manifesting, and you feared the people while Allah is more deserving that you fear Him. (33:37)***

The Honourable the Exalted Allah^{azwj} had already informed His Prophet^{saww} about the names of his wives in this world, and the names of his wives in the Hereafter, and that they will be the mothers of the believers. One of them was called Zaynab - the daughter of Jahsh who was married to Zayd ibn Haritha at that time. The Prophet^{saww} kept her name a secret to himself and did not say anything fearing that the hypocrites might say that Muhammad^{saww} considers a married woman to be his own wife and one of the mothers of the believers.

He^{saww} feared what the hypocrites might say. The Honourable the Exalted Allah^{azwj} said, ***'and you concealed within yourself what Allah would be Manifesting, and you feared the people while Allah is more deserving that you fear Him (33:37)*** meaning in himself. And the Honourable the Exalted Allah^{azwj} has not Taken charge of marrying off any of His^{azwj} creatures Himself except for the marriage of Eve with Adam, and Zaynab with Allah's Prophet^{saww} as He^{azwj} said, ***'... Then when Zayd had dissolved (his marriage) with her, with the necessary (formality), We joined her in marriage to you . ' (33:37) So did We^{azwj} Join (the Blessed Lady) Fatima^{asws} in marriage to Ali^{asws}.***

The narrator added, 'Then Ali ibn Muhammad ibn Al-Jahm cried and said, 'O son of the Prophet of Allah^{asws}! I turn to the Honourable the Exalted Allah^{azwj} in repentance and from now on will never say anything about the Prophets^{as} of Allah^{azwj} other than what you have mentioned.'²⁸

²⁸ 192 : ص 1 : ج : عيون أخبار الرضا (ع) Vol. 1. Chapter 14, H. 1

Appendix 9.2: 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 زِيَادِ بْنِ جَعْفَرٍ الْأَمْدَانِيُّ؛ 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 الْمَأْمُونِ، فَقَالَ: أَتَدْرُونَ مَنْ عَلَّمَنِي التَّشْيِيعَ؟ فَقَالَ الْقَوْمُ جَمِيعًا: لَا وَاللَّهِ مَا نَعْلَمُ؟ قَالَ: عَلَيْهِ الرَّشِيدُ، قِيلَ لَهُ: وَكَيْفَ ذَلِكَ وَالرَّشِيدُ كَانَ يَقْتُلُ أَهْلَ هَذَا الْبَيْتِ؟ قَالَ: كَانَ يَقْتُلُهُمْ عَلَى الْمَلِكِ، لِأَنَّ الْمَلِكَ عَقِيمٌ وَلَقَدْ حَجَّجْتُ مَعَهُ سِنَةً، 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 أَنْصَارِيٍّ، فَيَصِلُهُ مِنَ الْمَالِ بِخَمْسَةِ آلَافٍ دِينَارٍ وَمَا دُونَهَا إِلَى مِائَتِي دِينَارٍ، عَلَى قَدْرِ شَرَفِهِ وَهَجْرَةِ آبَائِهِ .

فَأَنَا 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 فَأَقْبَلُ عَلَيْنَا وَنَحْنُ قِيَامٌ عَلَى رَأْسِهِ، وَالْأَمِيرُ وَالْمُؤْمِنُ، وَسَائِرُ الْقَوَادِ، فَقَالَ: اخْفِظُوا عَلَى أَنْفُسِكُمْ، ثُمَّ قَالَ لِإِذْنِهِ: أَتَدْرُونَ لَهُ، وَلَا يَنْزِلُ إِلَّا عَلَى بَسَاطِي .

فَأِنَّا لَكَذَلِكَ إِذْ دَخَلَ شَيْخٌ مُسَخَّدٌ، فَدَّ أَنْهَكَتَهُ الْعِبَادَةُ، كَأَنَّهُ شَنَّ بِإِلٍ قَدْ كُلِّمَ مِنَ السُّجُودِ وَجْهَهُ وَأَنْفَهُ، فَلَمَّا رَأَى الرَّشِيدَ رَمَى بِنَفْسِهِ عَنْ جِمَارٍ كَانَ رَاكِبَةً، فَصَاحَ الرَّشِيدُ: لَا وَاللَّهِ إِلَّا عَلَى بَسَاطِي، فَمَنَعَهُ الْحُجَّابُ مِنَ التَّرَجُّلِ، وَنَظَرْنَا إِلَيْهِ بِأَجْمَعٍ بِالْإِجْلَالِ وَالْإِعْظَامِ فَمَا زَالَ يَسِيرُ عَلَى جِمَارِهِ حَتَّى صَارَ إِلَى الْبَسَاطِ، وَالْحُجَّابُ وَالْقَوَادُ مُخْدِفُونَ بِهِ، فَتَزَلَّ قِفَارُ الرَّشِيدِ وَاسْتَقْبَلَهُ إِلَى آخِرِ الْبَسَاطِ، وَقَبَّلَ وَجْهَهُ وَعَيْنَيْهِ وَأَخَذَ بِيَدِهِ حَتَّى صَبَّرَهُ فِي صَدْرِ الْمَجْلِسِ وَأَجْلَسَهُ مَعَهُ فِيهِ، وَجَعَلَ يُحَدِّثُهُ وَيُقْبِلُ بِوَجْهِهِ عَلَيْهِ وَيَسْأَلُهُ عَنْ أَحْوَالِهِ .

ثُمَّ قَالَ لَهُ: يَا أَبَا الْحَسَنِ مَا عَلَيْكَ مِنَ الْعِيَالِ؟ فَقَالَ: يَرِيدُونَ عَلَى الْحَمِيمَاتِ، قَالَ: أَوْلَادُ كُلِّهِمْ؟ قَالَ: لَا، أَكْثَرُهُمْ مَوَالِيٍّ وَحَشَمٌ، أَمَّا الْوَلَدُ فَلِي نَيْفٌ وَثَلَاثُونَ، الذُّكْرَانُ مِنْهُمْ كَذَا، وَالنِّسْوَانُ مِنْهُمْ كَذَا، قَالَ: فَلِمَ لَا تُتَزَوَّجُ النِّسْوَانُ مِنْ بَنِي عُمُومَتَيْهِ وَأَكْفَائَتَيْهِ؟ قَالَ: الْيَدُ تَقْصُرُ عَنْ ذَلِكَ، قَالَ: فَمَا حَالُ الضَّيْعَةِ؟ قَالَ: تُعْطَى وَقَتٌ وَتَمْنَعُ فِي آخَرٍ؟ قَالَ: فَهَلْ عَلَيْكَ دِينَ؟ قَالَ: نَعَمْ، قَالَ: كَمْ؟ قَالَ: نَحْوُ عَشْرَةِ آلَافٍ دِينَارٍ .

فَقَالَ لَهُ الرَّشِيدُ: يَا ابْنَ عَمٍّ أَنَا أُعْطِيكَ مِنَ الْمَالِ مَا تُتَزَوَّجُ الذُّكْرَانُ وَالنِّسْوَانُ وَتَقْضَى الدِّينَ وَتَعْمُرُ الضَّيَاعَ، فَقَالَ لَهُ: وَصَلَتْكَ رَحِمَتُكَ يَا ابْنَ عَمٍّ وَشَكَرَ اللَّهُ لَكَ هَذِهِ النَّيَّةَ الْجَمِيلَةَ، وَالرَّحِمُ مَاسَةٌ وَالْقَرَابَةُ وَاشْجَعَةٌ وَالنَّسَبُ وَاحِدٌ، وَالْعَبَاسُ عَمُّ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ، وَصَنُوْهُ أَبِيهِ، وَعَمُّ عَلِيٍّ بْنِ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ وَصَنُوْهُ أَبِيهِ، وَمَا أَبْعَدَكَ اللَّهُ مِنْ أَنْ تَفْعَلَ ذَلِكَ، وَقَدْ بَسَطَ يَدَكَ وَأَكْرَمَ عُضْرَكَ، وَأَعْلَى مُحْتَدَكَ، فَقَالَ: أَفْعَلُ ذَلِكَ يَا أَبَا الْحَسَنِ وَكِرَامَةً. فَقَالَ: يَا أَمِيرَ الْمُؤْمِنِينَ إِنَّ اللَّهَ عَزَّ وَجَلَّ قَدْ فَرَضَ عَلَى وُلَاةِ عَهْدِهِ أَنْ يَنْعَسُوا قُرْعَاءَ الْأُمَّةِ وَيَقْضُوا عَنِ الْغَارِمِينَ، وَيُؤَدُّوا عَنِ الْمُثْقَلِ، وَيَكْسُوا الْعَارِيَّ وَيُجَسِّنُوا إِلَى الْعَالِي فَأَنْتَ أَوَّلِي مَنْ يَفْعَلُ ذَلِكَ، فَقَالَ: أَفْعَلُ يَا أَبَا الْحَسَنِ .

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

ثُمَّ انْصَرَفْنَا وَكُنْتُ أَجْرًا وَلَدَ أَبِي عَلَيْهِ، فَلَمَّا خَلَا الْمَجْلِسُ قُلْتُ: يَا أَمِيرَ الْمُؤْمِنِينَ مَنْ هَذَا الرَّجُلُ الَّذِي قَدْ أَعْظَمْتُهُ وَأَجَلَلْتُهُ، وَقُمْتُ مِنْ مَجْلِسِكَ إِلَيْهِ فَاسْتَقْبَلْتُهُ، وَأَقْعَدْتُهُ فِي صَدْرِ الْمَجْلِسِ، وَجَلَسْتُ دُونَهُ، ثُمَّ أَمَرْتُنَا 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 وَالْعَلَنَةِ وَالْقَهْرِ، وَمُوسَى بْنُ جَعْفَرٍ عَلَيْهِ السَّلَامُ إِمَامُ حَقٍّ، 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 الرَّحِيلَ مِنَ الْمَدِينَةِ إِلَى مَكَّةَ أَمَرَ بِصُرَّةٍ سَوْدَاءَ فِيهَا مَائَتَا دِينَارٍ، ثُمَّ أَقْبَلَ عَلَى الْفَضْلِ بْنِ الرَّبِيعِ، فَقَالَ لَهُ: إِذْهَبْ بِهَذِهِ إِلَى مُوسَى بْنِ جَعْفَرٍ وَقُلْ لَهُ: يَقُولُ لَكَ أَمِيرُ الْمُؤْمِنِينَ: نَحْنُ ضَيْقَةٌ وَسَيِّئَاتِيكَ بَرْنَا بَعْدَ الْوَقْتِ .

فَقُمْتُ فِي صَدْرِهِ فَقُلْتُ: يَا أَمِيرَ الْمُؤْمِنِينَ تُعْطِي أَبْنَاءَ الْمُهَاجِرِينَ وَالْأَنْصَارِ وَسَائِرَ قُرَيْشٍ وَبَنِي هَاشِمٍ وَمَنْ لَا يُعْرِفُ حَسْبُهُ وَنَسَبُهُ خَمْسَةَ آلَافٍ دِينَارٍ إِلَى مَا دُونَهَا، وَتُعْطِي مُوسَى بْنَ جَعْفَرٍ وَقَدْ أَعْظَمْتُهُ وَ أَجَلَلْتُهُ مَائَتِي دِينَارٍ أَخْسَرَ عَطِيَّةً أَعْطَيْتَهَا أَحَدًا مِنَ النَّاسِ؟! فَقَالَ: اسْكُتْ لَا أُمُّ لَكَ، فَإِنِّي لَوْ أَعْطَيْتُ هَذَا مَا ضَمَنْتُهُ لَهُ مَا كُنْتُ أَمِنْتُهُ أَنْ يَضْرِبَ وَجْهِي عَدَاً بِمِائَةِ أَلْفٍ سَيْفٍ مِنْ شَيْعَتِهِ وَمَوَالِيهِ، وَقَفَّرَ هَذَا وَأَهْلُ بَيْتِهِ أَسْلَمَ لِي وَلَكُمْ مِنْ بَسْطِ أَيْدِيهِمْ أَعْيُنِهِمْ .

فَلَمَّا نَظَرُ 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 هُمْ تَفَضُّلُ أَمِيرِ الْمُؤْمِنِينَ عَلَيَّ وَمَنْزِلَتِي عِنْدَهُ، فَأَمَرَ لَهُ بِعَشْرَةِ آلَافٍ دِينَارٍ، فَقَالَ لَهُ: يَا أَمِيرَ الْمُؤْمِنِينَ هَذَا لِأَهْلِ الْمَدِينَةِ وَعَلَيَّ دَيْنٌ أَسْتَأْجِرُ أَنْ أَقْضِيَهُ، فَأَمَرَ لَهُ بِعَشْرَةِ آلَافٍ دِينَارٍ أُخْرَى، فَقَالَ لَهُ: يَا أَمِيرَ الْمُؤْمِنِينَ بَنَاتِي أُرِيدُ أَنْ أَرْوِّجَهُنَّ وَأَنَا مُخْتَأَجٌ إِلَى جَهَارُهنَّ، فَأَمَرَ لَهُ بِعَشْرَةِ آلَافٍ دِينَارٍ أُخْرَى، فَقَالَ لَهُ: يَا أَمِيرَ الْمُؤْمِنِينَ لَا بُدَّ مِنِّي غَلَّةٍ تُعْطِينِيهَا تَرُدُّ عَلَيَّ وَعَلَى عِيَالِي وَبَنَاتِي وَأَزْوَاجَهُنَّ الْقُوتَ، فَأَمَرَ لَهُ بِأَقْطَاعٍ مَا تَبْلُغُ غَلَّتُهُ فِي السَّنَةِ عَشْرَةَ آلَافٍ دِينَارٍ وَأَمَرَ أَنْ يُعْجَلَ ذَلِكَ لَهُ مِنْ سَاعَتِهِ .

ثُمَّ قَامَ مُحَارِقُ مِنَ فَوْرِهِ وَقَصَدَ مُوسَى بْنَ جَعْفَرٍ عَلَيْهِمَا السَّلَامُ وَقَالَ لَهُ: قَدْ وَقَفْتُ عَلَى مَا عَامَلَكَ بِهِ هَذَا الْمَلْعُونُ وَمَا أَمَرَ لَكَ بِهِ وَقَدْ اخْتَلْتُ عَلَيْهِ لَكَ وَأَخَذْتُ مِنْهُ صَلَاتٍ ثَلَاثِينَ أَلْفَ دِينَارٍ وَأَقْطَاعًا تَعْلُ فِي السَّنَةِ عَشْرَةَ آلَافٍ دِينَارٍ، وَلَا وَاللَّهِ يَا سَيِّدِي مَا أَسْتَأْجِرُ 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 دِرْهَمًا وَاحِدًا وَلَا مِنْ هَذِهِ الْأَقْطَاعِ شَيْئًا وَقَدْ قَبِلْتُ صَلَاتَكَ وَبَرَكَتَكَ، فَأَنْصَرِفُ رَاشِدًا، وَتَرَأِجِعْنِي فِي ذَلِكَ فَقَبَّلَ 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 Hashemite's 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 Hashemite's, 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-Fadhil 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-Mo'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-Fadhil 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 Hashemite's, 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).²⁹

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}.

²⁹ UYUN AKHBAR AL-REZA, Chapter 7, H. 11

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 بِأَلْوَلَايَةِ، 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 الْخَصَاةِ الَّتِي طَبَعَ آبَائِي عَلَيْهِمُ السَّلَامُ فِيهَا بِخَوَاتِيمِهِمْ فَأَنْطَبَعَتْ، وَ قَدْ جَاءَ بِهَا مَعَهُ يُرِيدُ أَنْ أَطْبَعَ فِيهَا».

ثُمَّ قَالَ: «هَاتِيهَا» فَأَخْرَجَ خَصَاةً وَ فِي جَانِبِ مِنْهَا مَوْضِعٌ أَمْلَسَ، فَأَخَذَهَا أَبُو مُحَمَّدٍ عَلَيْهِ السَّلَامُ، ثُمَّ أَخْرَجَ خَاتَمَهُ، فَطَبَعَ فِيهَا، فَأَنْطَبَعَ، فَكَأَنِّي أَرَى نَفْسَ خَاتَمِهِ السَّاعَةِ: «الْحَسَنُ بْنُ عَلِيٍّ».

فَقُلْتُ لِيَمَانِي: رَأَيْتُهُ قَبْلَ هَذَا قَطُّ؟ قَالَ: لَا وَاللَّهِ، وَ إِنِّي لَمُنْدٌ 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 الْخَصَاةِ 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 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-Momineen^{asws} had imprinted his^{asws} seal and also his descendants up to the time of Abu Al-Hassan^{asws} (10th Imam).³⁰

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 وَلَدِي وَأَبْرَهُمْ عِنْدِي وَأَحَبُّهُمْ إِلَيَّ وَهُوَ يَنْتَظِرُ مَعِيَ فِي الْجَفْرِ وَلَمْ يَنْتَظَرْ 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 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}.³¹

أَحْمَدُ بْنُ مِهْرَانَ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ مُحَمَّدِ بْنِ سِنَانَ وَاسْمَاعِيلَ بْنِ عَبَّادٍ الْقُسْرِيِّ جَمِيعاً عَنْ دَاوُدَ الرَّقِّيِّ قَالَ: قُلْتُ لِأَبِي إِبْرَاهِيمَ ع جُعِلْتُ 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}.³²

³⁰ H. 4, الكافي (ط - دار الحديث)، ج 2، ص: 182

³¹ H. 2, الكافي (ط - الإسلامية)، ج 1، ص: 312

³² H. 3, الكافي (ط - الإسلامية)، ج 1، ص: 312

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ عَبْدِ اللَّهِ عَنِ الْحَسَنِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ بْنِ عَمَّارٍ قَالَ: قُلْتُ لِأَبِي الْحَسَنِ الْأَوَّلِ ع أَلَا تَدُلُّنِي إِلَى مَنْ أَخَذَ عَنْهُ دِينِي فَقَالَ هَذَا ابْنِي عَلِيُّ بْنُ أَبِي أَحَدَ يَدِي فَأَدْخَلَنِي إِلَى قَبْرِ رَسُولِ اللَّهِ ص فَقَالَ يَا بُنَيَّ إِنَّ اللَّهَ عَزَّ وَجَلَّ قَالَ - إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً وَ إِنَّ اللَّهَ عَزَّ وَجَلَّ 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^{asws} the 1st 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.³³

أَحْمَدُ بْنُ إِدْرِيسَ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنِ الْحَسَنِ بْنِ الْحُسَيْنِ اللَّوْلُؤِيِّ عَنْ يَحْيَى بْنِ عَمْرٍو عَنْ دَاوُدَ الرَّقِّيِّ قَالَ: قُلْتُ لِأَبِي الْحَسَنِ مُوسَى ع إِنِّي قَدْ كَبِرْتُ 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.³⁴

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

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."³⁵

أَحْمَدُ بْنُ مِهْرَانَ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ مُحَمَّدِ بْنِ الْمُضَنَّبِلِ قَالَ حَدَّثَنِي الْمَخْرُومِيُّ وَ كَانَتْ أُمُّهُ مِنْ وَلَدِ جَعْفَرِ بْنِ أَبِي طَالِبٍ ع قَالَ: بَعَثَ إِلَيْنَا أَبُو الْحَسَنِ مُوسَى ع فَجَمَعَنَا ثُمَّ قَالَ لَنَا أ تَدْرُونَ لِمَ دَعَوْتُكُمْ فَقُلْنَا لَا فَقَالَ اشْهَدُوا أَنَّ ابْنِي هَذَا وَصِيَّيَ وَ الْقِيمُ بِأَمْرِي وَ خَلِيفَتِي مَنْ بَعْدِي مَنْ كَانَ لَهُ عِنْدِي دِينَ فَلْيَأْخُذْهُ مِنْ ابْنِي هَذَا وَ مَنْ كَانَتْ لَهُ عِنْدِي عِدَّةٌ فَلْيُنْجِزْهَا مِنْهُ وَ مَنْ لَمْ يَكُنْ

³³ H. 4, الكافي (ط - الإسلامية)، ج 1، ص: 312

³⁴ H. 5, الكافي (ط - الإسلامية)، ج 1، ص: 312

³⁵ H. 6, الكافي (ط - الإسلامية)، ج 1، ص: 312

لَهُ بُدٌّ مِنْ لِقَائِي فَلَا يَلْقَانِي 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.³⁶

أَحْمَدُ بْنُ مِهْرَانَ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنِ ابْنِ مُحْرِيزٍ عَنْ عَلِيِّ بْنِ يَقْطِينٍ عَنْ أَبِي الْحَسَنِ ع قَالَ: كَتَبَ إِلَيَّ مِنَ الْحَبْسِ أَنَّ فَلَانًا ابْنِي سَيِّدٌ وَلَدِي وَ قَدْ نَحَلْتُهُ 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}.³⁷

أَحْمَدُ بْنُ مِهْرَانَ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ أَبِي عَلِيٍّ الْحَزَّازِ عَنْ دَاوُدَ بْنِ سُلَيْمَانَ قَالَ: قُلْتُ لِأَبِي إِبْرَاهِيمَ ع إِنِّي أَخَافُ أَنْ يَخْذَلَ حَدَّثَ وَ لَا أَلْقَاكَ 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}.³⁸

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

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}

³⁶ H. 7, الكافي (ط - الإسلامية)، ج 1، ص: 312

³⁷ H. 10, الكافي (ط - الإسلامية)، ج 1، ص: 313

³⁸ H. 11, الكافي (ط - الإسلامية)، ج 1، ص: 313

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})."³⁹

أَحْمَدُ بْنُ مِهْرَانَ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنِ الضَّحَّاكِ بْنِ الْأَشْعَثِ عَنْ دَاوُدَ بْنِ زُرَيْبٍ قَالَ: جِئْتُ إِلَى أَبِي إِبْرَاهِيمَ عِ 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 ع ابْنَهُ فَسَأَلَنِي ذَلِكَ الْمَالِ 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}.⁴⁰

مُحَمَّدُ بْنُ الْحُسَيْنِ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ وَ عُبَيْدِ اللَّهِ بْنِ الْمُزُنَبَانِ عَنِ ابْنِ سِنَانٍ قَالَ: دَخَلْتُ عَلَى أَبِي الْحَسَنِ مُوسَى ع مِنْ قَبْلِ أَنْ يَفْتَدِمَ الْعِرَاقَ بِسَنَةٍ وَ عَلِيٌّ ابْنُهُ جَالِسٌ بَيْنَ يَدَيْهِ فَنَظَرَ إِلَيَّ فَقَالَ يَا مُحَمَّدُ أَمَا إِنَّهُ سَيَكُونُ فِي هَذِهِ السَّنَةِ حَرَكَةٌ فَلَا تَجْزِعَ لِذَلِكَ قَالَ قُلْتُ وَ مَا يَكُونُ جُعِلْتُ فِدَاكَ فَقَدْ أَقْلَقَنِي مَا ذَكَرْتَ فَقَالَ أَصِيرُ إِلَى الطَّاعِيَةِ أَمَا إِنَّهُ لَا يَبْدَأُنِي مِنْهُ سُوءٌ وَ مِنْ 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 ص قَالَ قُلْتُ وَ اللَّهُ لَئِنْ مَدَّ اللَّهُ لِي فِي الْعُمُرِ لَأُسَلِّمَنَّ لَهُ حَقَّهُ وَ لَأُؤَيِّرَنَّ لَهُ بِإِمَامَتِهِ قَالَ صَدَقْتَ يَا مُحَمَّدُ يُمَدُّ اللَّهُ فِي عُمُرِكَ وَ تُسَلِّمُ لَهُ حَقَّهُ وَ تُؤَيِّرُ لَهُ بِإِمَامَتِهِ وَ إِمَامَةٌ 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:

"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

³⁹ H. 12, الكافي (ط - الإسلامية)، ج 1، ص: 313

⁴⁰ H. 13, الكافي (ط - الإسلامية)، ج 1، ص: 313

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 Imam^{asws} (the Leadership with Divine Authority) after me^{asws} it would like doing injustice to Ali^{asws} Ibn Abu Talib^{asws} and rejecting his^{asws} Imam^{asws} 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} Imam^{asws}." 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} Imam^{asws} and the Imam^{asws} 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 الْحَسَنِ (عَلَيْهِ السَّلَام) حِفْنًا عَلَيْهِ مِنْ ذَلِكَ فَقِيلَ لَهُ إِنَّكَ قَدْ أَظْهَرْتَ أَمْرًا عَظِيمًا وَ إِنَّا نَخَافُ عَلَيْكَ هَذِهِ الطَّاعِنَةَ قَالَ فَقَالَ لِيُجْهَدَ جَهْدُهُ 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}'.⁴¹

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

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ أَصْبَاطٍ 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 أَزْوَاجُ سَنَةٍ فَقَدْ يَجُوزُ أَنْ يُؤْتَى الْحُكْمَ صَبِيًّا وَ يَجُوزُ أَنْ يُعْطَاهَا وَ هُوَ ابْنُ أَزْوَاجٍ سَنَةٍ .

⁴¹ Al Kafi V 1 – The Book Of Divine Authority CH 121 H 2

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'.⁴²

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

عَلِيُّ بْنُ مُحَمَّدٍ قَالَ حَدَّثَنِي مُحَمَّدٌ وَالحَسَنُ ابْنَا عَلِيٍّ بْنِ إِبْرَاهِيمَ فِي سَنَةِ تِسْعٍ وَ سَبْعِينَ وَمِائَتَيْنِ قَالَ حَدَّثَنَا مُحَمَّدُ بْنُ عَلِيٍّ بْنِ عَبْدِ الرَّحْمَنِ الْعَبْدِيُّ مِنْ عَبْدِ قَيْسٍ عَنْ ضَوْءِ بْنِ عَلِيٍّ الْعَجَلِيِّ عَنْ رَجُلٍ مِنْ أَهْلِ فَارِسَ سَمَّاهُ قَالَ أَتَيْتُ سُرَّ مَنْ رَأَى وَ لَزِمْتُ بَابَ أَبِي مُحَمَّدٍ (عَلَيْهِ السَّلَام) فَدَعَانِي مِنْ غَيْرِ أَنْ أَسْتَأْذِنَ فَلَمَّا دَخَلْتُ وَ سَلَّمْتُ قَالَ لِي يَا أَبَا فَلَانَ كَيْفَ حَالُكَ ثُمَّ قَالَ لِي اقْعُدْ 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 Surmanraay (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.

ثُمَّ قَالَ لِي مَا الَّذِي أَقْدَمَكَ قُلْتُ رَغْبَةً فِي خِدْمَتِكَ قَالَ فَقَالَ فَالْزِمِ الدَّارَ قَالَ فَكُنْتُ فِي الدَّارِ مَعَ الْخَدَمِ ثُمَّ صِرْتُ أَشْتَرِي لَهُمُ الْحَوَائِجَ مِنَ السُّوقِ وَ كُنْتُ أَذْخُلُ عَلَيْهِ مِنْ غَيْرِ إِذْنٍ إِذَا كَانَ فِي دَارِ الرِّجَالِ

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.

⁴² Al Kafi V 1 – The Book Of Divine Authority CH 122 H 3

فَدَخَلْتُ عَلَيْهِ يَوْمًا وَهُوَ فِي دَارِ الرِّجَالِ فَسَمِعْتُ حَرَكَةً فِي الْبَيْتِ فَنَادَانِي مَكَانَكَ لَا تَبْرَحْ فَلَمْ أَجْسُرْ أَنْ أَخْرُجَ وَ لَا أَدْخُلَ فَخَرَجَتْ عَلَيَّ جَارِيَةٌ مَعَهَا شَيْءٌ مُعْطًى ثُمَّ نَادَانِي ادْخُلْ فَدَخَلْتُ وَ نَادَى الْجَارِيَةُ فَرَجَعَتْ فَقَالَ لَهَا اكْشِفِي عَمَّا مَعَكَ فَكَشَفَتْ عَنْ غُلَامٍ أَبْيَضَ حَسَنَ الْوَجْهِ وَ كَشَفَتْ عَنْ بَطْنِهِ فَإِذَا شَعْرٌ نَابِتٌ مِنْ لَبْتِهِ إِلَى سُرِّهِ 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 كُنْتَ 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'.⁴³

⁴³ Al Kafi V 1 – The Book Of Divine Authority CH 125 H 2

A write-up from an Ismaili author (Chapter) '4.'

