Ismailis’s Allegations-II and 12 Immami Replies
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In the Name of Allahазwj the Beneficent, the Merciful. The Praise is for Allahазwj Lordazwj of the Worlds, and Blessing be upon our Chief Muhammadasws and hisasws Purified Progenyasws, and greetings with abundant greetings.

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-Baytasws.

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 Imamasws, however, is Elevated by Allahazwj who has always Supported Hisazwj representatives through clear and undeniable Proofs. The Divine Signs and miracles emanated from themasws not only once but are exhibited throughout theirasws 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 Allahazwj 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 Imamasws, otherwise it’s a Shirk (polytheisms) to submit to anyone who is not from Allahazwj!

علي بن إبراهيم بن محمد بن يونس عن ابن بكر عن أبى عبد الله (عليه السلام) في قول الله عز وجل:

علي بن إبراهيم عن محمد بن عيسى عن يووس عن ابن بكر عن ابن بكر عن أبى عبد الله (عليه السلام) في قول الله عز وجل:

و ما يؤمن أكثركم بالله إلا و هم مشروكون قال شريك طاعة و ليس شريك عبادة.

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Ibn Bukeyr, from Zureys,
Abu Abdullah asws regarding the Words of Allah aswj 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’.  

**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 asw. 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 aswj has Promised to Protect His ‘Hujja’ even if unbelievers would not like it (61:8). 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 occultation - 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

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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.
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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 Imamasws, 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 - واعترف عينا بالنوع - يا فاطمة (saww). أما أعلمت إليها أنت أهل بيت أختي الله لنا الآخرة على الدنيا، وانه حلم الفناء على جميع خلقه وإنه تبارك وعالا اطلع إلى الأرض إطلاعة فاختاري منهم فجعلني نبيا. ثم اطلع إلى الأرض ثانية فاختار بعلك وأمرني أن أروحك إياه، وأن أتخذه أخا ووزيرا ووصيا وأنا أجعلنكم فاختاري في أمني، فأنا خبر أنيب الله ورسله وعلك خير الأرضين والزوراء، وأنك أول من يلحون عني. ثم إطلع إلى الأرض إطلاعة ثالثة فاختارك وأحد عشر رجلا من ولد أخى بعلك منك. بشارة النبي باكمية الأئمة 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 at 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 saww who asws is your saww 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: قال: الذين قرَّم الله نفسه وبي معه، الذين قال في حقهم: (أتينا الذين أتموا أطعيو الله وأطيعوا الرسول وأولى الأمر منكم) فإن (خفتم التنازع في شبيه فارجعوا إلى الله وإلى الرسول وإلى أولي الأمر منكم. قلت: يا نبي
I said: ‘O Prophet \(\text{asws}\) of Allah \(\text{awj}\), and who are my \(\text{asws}\) associates?’ He \(\text{saww}\) said: ‘The ones \(\text{asws}\) whom Allah \(\text{awj}\) has Made to be in His \(\text{awj}\) Proximity and with Him \(\text{awj}\), regarding whom He \(\text{awj}\) 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 \(\text{asws}\) said: ‘O Prophet \(\text{saww}\) of Allah \(\text{awj}\), and who are they?’ He \(\text{saww}\) said: ‘The successors \(\text{asws}\) until they \(\text{asws}\) come to me \(\text{saww}\) at the Fountain. All of them \(\text{asws}\) are Guides and Guided ones \(\text{asws}\). Neither will the plots of the plotters harm them \(\text{asws}\), nor the betrayal of those that abandon them \(\text{asws}\). They \(\text{asws}\) are with the Quran and the Quran is with them \(\text{asws}\). Neither will they separate from it nor will it separate from them \(\text{asws}\). It is due to them \(\text{asws}\) that Allah \(\text{awj}\) will Help my \(\text{saww}\) community, and due to them \(\text{asws}\) that He \(\text{awj}\) will Make it rain, and Remove from them (calamities) due to the Answering of their \(\text{asws}\) supplications.

I \(\text{saww}\) said: ‘O Prophet \(\text{saww}\) of Allah \(\text{awj}\), and who are my \(\text{asws}\) associates?’ He \(\text{saww}\) said: ‘The ones \(\text{asws}\) whom Allah \(\text{awj}\) has Made to be in His \(\text{awj}\) Proximity and with Him \(\text{awj}\), regarding whom He \(\text{awj}\) 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 \(\text{asws}\) said: ‘O Prophet \(\text{saww}\) of Allah \(\text{awj}\), and who are my \(\text{saww}\) associates?’ He \(\text{saww}\) said: ‘The ones \(\text{saww}\) whom Allah \(\text{awj}\) has Made to be in His \(\text{awj}\) Proximity and with Him \(\text{awj}\), regarding whom He \(\text{awj}\) 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 \(\text{saww}\) said: ‘O Prophet \(\text{saww}\) of Allah \(\text{awj}\), and who are my \(\text{saww}\) associates?’ He \(\text{saww}\) said: ‘The ones \(\text{saww}\) whom Allah \(\text{awj}\) has Made to be in His \(\text{awj}\) Proximity and with Him \(\text{awj}\), regarding whom He \(\text{awj}\) 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”.’
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O you people! Allahazwj looked (Considered) for a third time, so Heazwj Chose from among them, after measws, Twelve (12) Successors from the Peopleasws of my saww Household, and theyasws are the best of myasws community. Among themasws are Eleven Imamsasws after myasws brotherasws, one after the other. Whenever one of themasws passes away, another oneasws will take hisasws place from themasws. Theirasws example is like the example of the stars in the sky. Whenever a star disappears, another one rises, because theyasws are the Guiding Imamsasws who are Guided (by Allahazwj). The plots of the plotters do not adversely affect themasws, nor does the abandonment of the ones who abandon themasws, but Allahazwj will Ensure that the ones who plotted, and the ones who abandoned will be the ones to be adversely affected by that.

So, theyasws are the ‘Hujjat Allah’ (Proofs of Allahazwj) in Hisazwj earth, and Hisazwj Witnesses over Hisazwj creatures. The one who obeys themasws has obeyed Allahazwj, and the one who disobeys themasws has disobeyed Allahazwj. Theyasws are with the Quran and the Quran is with themasws. Neither will theyasws separate from it, nor will it separate from themasws until theyasws return to measws at the (Divine) Fountain (in the Hereafter).

The first of the Imamsasws is my saww brother Alasws who is the best of themasws. Then, my saww son Al-Hassanasws, and my saww son Al-Husayn. Then, nine from the sonsasws of Al-Husaynasws, and theirasws mother is my saww daughter Fatimaasws, may Peace be upon themasws (Hence 12 Imamsasws). Then, after themasws, the best is Ja’far Bin Abu Talibasws the son of my saww uncleasws and the brother of my saww brotherasws, and my saww uncle Hamza Bin Abd Al-Muttalibasws.

Nay! I saww am Muhammad Bin Abd Allahsaww. I saww am the best of the Messengersas and the Prophetsas, and Fatimaas and Alias and hisas successor sonsas are the best of the successorsas, and the Peopleasws of my saww Household are the best of the people of the households of the Prophetsas, and my saww two sonsas are the Chiefs of the youths of the Paradise.
O you people! As for my\textsuperscript{saww} intercession, it is what you hope for, and it is your desire. Do you reckon that the People\textsuperscript{asws} of my\textsuperscript{saww} Household will be deprived of it? There is none from the children of my\textsuperscript{saww} grandfather Abd Al-Muttalib\textsuperscript{asws} who will meet Allah\textsuperscript{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.

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

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

So he\textsuperscript{saww} said: ‘I\textsuperscript{saww} will introduce my\textsuperscript{saww} lineage. I\textsuperscript{saww} am Muhammad\textsuperscript{saww} Bin Abd Allah\textsuperscript{asws} Bin Abd Al-Muttalib\textsuperscript{asws} Hanif Hashim\textsuperscript{asws} – until he\textsuperscript{saww} mentioned the lineage up to Nazaar, then continued in his lineage up to Isma'il\textsuperscript{as} bin Ibrahim\textsuperscript{as}, the Friend (Khaleel) of Allah\textsuperscript{azwj}, then said – if I\textsuperscript{saww} and the People\textsuperscript{asws} of my\textsuperscript{saww} Household are by the good clay from underneath the Throne, up to Adam\textsuperscript{as}, our (lineage) is through (holy) matrimony and not through adultery (as some of you). Do not include us\textsuperscript{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

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 asww name will be Ahmad asww. 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 asww.

Then his asww 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 asww brother, and his asww successor asws, and his asww Vizier, and the Caliph in his asww community, and the most beloved of the creatures of Allah aswj after him asww is the Guardian of every believer after him asww. Then eleven Imams 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 Isaww 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 اثنى عشر إماما من قريش من قومه عاداؤوا أهل بيته وتحرونهم، ويثرونهم، ويخروفونهم ويخرونهم، مسمنون واحدا بعد واحد بأسماوعهم ونعومهم، وكم ملك كل رجل منهم وما ملك
The 12 Imams are revealed by Rasool Allah saww, in a Hadith narrated from 6th Imam asws:

و أخبرنا علي بن أحمد البندنيجي عن عائشة: الله تعالى أنموى آلهِي عَلِيُّ بن الحسن عن إماميّ بن مهون عن المفسطّل بن صالح عن محمد بن كثير عن علي أبي عبد الله حجر بن محمد عن قال: الوصية نزلت من السماء على رسول الله صلى الله عليه وسلم إنهما كنتا مكتوبان، فهما يكتب في أن نزلت الوصية. و كان عليهن خواتيم فقاتلح على ع الحاكم الأول ومضى لنا أمر فيه ثم فقحت الحسن عن الحاكم الثاني ومضى لنا أمر فيه ثم قفحت الحسن عن الحاكم الثالث أيضاً في أن قاتل وقاتل وقاتل وقاتل بيدها لله لا شهادة يثبت لم يفعل ثم دفعنا إلى علي بن الحسن ومضى - فقاتلح علي بن الحسن الثالث الرابع في أن أمرنا في منشأة وحكم على ابنه وَاحبتَه التلمذ الكبير كما فقحت له وانت هو قاتل ما يليك. إلا أن نذبح يا معاذ قاتلَيْك عليّ على ما هو حق عليه عادت عليّ environment...}

4 The Book Of Sulaym Bin Qays Al Hilali, Hadith no. 16
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whom Allah\textsuperscript{asw}\(^{1}\) has Chosen, and his progeny\textsuperscript{asws}. He\textsuperscript{asws} is to inherit you\textsuperscript{saww} with the knowledge of Prophet-hood (as did) before (you\textsuperscript{saww} Prophet) Ibrahim\textsuperscript{asw}.

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

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

The Twelve Seals for the 12 Imams:

Ahmad bin Ahmad Al-Bandaneji narrated from Obaydillah bin Musa from Muhammad bin Ahmad Al-Qalanisi from Muhammad bin Al-Waleed from Younus bin Ya’qob, who says:

Abu Abd Allah\textsuperscript{asws} had said: “The Prophet\textsuperscript{saww} had given Ali\textsuperscript{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\textsuperscript{asws} to open the second and to do according to it. Then Al-Hassan\textsuperscript{asws} is to give it to Al-Husayn\textsuperscript{asws} to open the third and to do according to it and then from one to another of the progeny of Al-Husayn\textsuperscript{asws}.\textsuperscript{v6}

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\textsuperscript{1} H. 3

\textsuperscript{v5} H. 4

\textsuperscript{v6} H. 53
12 Imams after Rasool Allahٰ - as the number of the months in a year

After a reliable agent mentioned this hadith, the commander of the believers, the Prophet ﷺ, asked his companions, ‘O Messenger of Allah! Allah’s blessings and peace be upon you! If you had any need of assistance, you could ask the last Imam, 12 Imams after Rasool Allah  ﷺ. The number of the months in a year is like the 12 Imams. The last one of them, Prophet Jesus  ﷺ, is the son of the Virgin Mary  ﷺ. After he leaves this world, Allah’s blessings and peace be upon you, will offer the Salat.”

Hazrat Al-Khidr ﷺ Narrated the Names of 12 Imams – a Hadith from the 6th Imam ﷺ:

"Gabriel came to the Prophet  ﷺ and said: “O Muhammad  ﷺ! Ask you  ﷺ to marry Syeda Fatima  ﷺ to your brother Ali  ﷺ.” The Prophet  ﷺ sent for Ali  ﷺ and said to him  ﷺ, “O Ali  ﷺ, I will marry my  ﷺ daughter Fatima  ﷺ, the head lady of the women of the world and the most beloved one to me  ﷺ, to you  ﷺ and there will be from you  ﷺ the two masters of the martyrs of Paradise, the oppressed bloodstained martyrs on the earth after me  ﷺ and the highborn progeny, with whom Allah  ﷺ 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  ﷺ of them  ﷺ Prophet Jesus  ﷺ the son of Blessed Virgin Mary  ﷺ will offer the Salat.”

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

Hazrat Al-Khidr ﷺ Narrated the Names of 12 Imams – a Hadith from the 6th Imam ﷺ:

7 The Arabic translation of these verses is: ص: 57
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’s asws 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, Permits that that soul is to go back to the body, the soul attracts the air to settle in its body but if Allah aszw 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\textsuperscript{azwj} to have blessing upon Muhammad\textsuperscript{saww} and his\textsuperscript{saww} family\textsuperscript{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\textsuperscript{azwj} to have Blessing upon Muhammad\textsuperscript{saww} and his\textsuperscript{saww} family\textsuperscript{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 looks 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\textsuperscript{azwj} and I will keep on that. I witness that Muhammad\textsuperscript{saww} is the messenger of Allah\textsuperscript{azwj} and I will keep on that. (He pointed to Imam Ali\textsuperscript{asws} with his hand and said) I witness that you\textsuperscript{asws} are the Wali (guardian) of the messenger of Allah\textsuperscript{saww} and the successor of his\textsuperscript{saww} authority and I will keep on it.

(He pointed to Imam Al-Hassan\textsuperscript{asws} and said) I witness that you\textsuperscript{asws} are his\textsuperscript{asws} Wali and the successor of his authority and I will keep on it. I witness that Al-Husayn\textsuperscript{asws} bin Ali\textsuperscript{asws} is his\textsuperscript{asws} (Al-Hasan’s) Wali and the successor of his\textsuperscript{asws} authority and I will keep on that. I witness that Ali\textsuperscript{asws} bin Al-Husayn\textsuperscript{asws} is the Wali of Al-Husayn\textsuperscript{asws}. I witness that Muhammad\textsuperscript{asws} bin Ali\textsuperscript{asws} is the Wali of Ali\textsuperscript{asws} bin Al-Husayn\textsuperscript{asws}. I witness that Ja’far\textsuperscript{asws} is the Wali of Muhammad\textsuperscript{asws} (bin Ali\textsuperscript{asws}). I witness that Musa\textsuperscript{asws} is the Wali of Ja’far\textsuperscript{asws}. I witness that Ali\textsuperscript{asws} (bin Musa\textsuperscript{asws}) is the Wali of Musa\textsuperscript{asws}. I witness that Muhammad\textsuperscript{asws} (bin Ali\textsuperscript{asws} bin Musa\textsuperscript{asws}) is the Wali of Ali\textsuperscript{asws} (bin Musa\textsuperscript{asws}). I witness that Ali\textsuperscript{asws} (bin Muhammad\textsuperscript{asws}) is the Wali of Muhammad\textsuperscript{asws}. I witness that Al-Hassan\textsuperscript{asws} is the Wali of Ali\textsuperscript{asws} and I witness that a man from among the offspring of Al-Husayn\textsuperscript{asws}, who is not named or surnamed until he appears by the Will of Allah\textsuperscript{azwj} to spread justice all over the earth after it has been filled with injustice and oppression, is the Wali of Al-Hassan\textsuperscript{asws} bin Ali\textsuperscript{asws}. Peace, mercy and blessing of Allah\textsuperscript{azwj} be upon you\textsuperscript{asws}, O Amir-ul-Momineen\textsuperscript{asws}.”

Then he left. Then Amir-ul-Momineen\textsuperscript{asws} said to Imam Al-Hassan\textsuperscript{asws}: “O Abu Muhammad\textsuperscript{asws}, follow after him and see where he goes to!” Imam Al-Hassan\textsuperscript{asws} said: “I followed after him, but since he put his leg out of the gate of the masjid I could not know where he disappeared. I\textsuperscript{asws} came back and told Amir-ul-Momineen\textsuperscript{asws}. He\textsuperscript{asws} said to me\textsuperscript{asws}, “O Abu Muhammad\textsuperscript{asws}, do you know who he is?” I\textsuperscript{asws} said: “No, Allah\textsuperscript{azwj}, His messenger\textsuperscript{saww} and Amir-ul-Momineen\textsuperscript{asws} are more aware.” He\textsuperscript{asws} said: “He is Al-Khidr\textsuperscript{asw}.”

8 الغة للعملي، النص، ص: 58
Hadith of Imam Jafar-e-Sadiq ﷺ with names of 12 Imams!
"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 aswj, 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 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 Degrader 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

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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^{asws} superior over all other Prophets as and Made your^{asww} successor superior over all other successors. After him^{asws}, I^{azwj} Honoured you^{asww} with your^{asww} 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-a-vis his^{asws} Shiias, 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 deny 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, a م ح ر. 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.
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.’

The 12 Imams in the Divine Tablet:

Narrated to us Ali bin Husain bin Shazawiya Moaddab; and Ahmad bin Harun al-Qadi - May Allahazwj 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-Baqirasws from Jabir bin Abdullah Ansari that he said:

“One day I came to Lady Fatimaasws 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?

Sheasws replied: These are the respected names of successors, the first of whom is my cousin, and eleven shall be from myasws progeny. The last of them will be Qaimasws, bliss of Allahazwj be on them allasws. Jabir says: I saw the name of Muhammad at three places and Ali at four places.”

وَحدَّثَنَا عَلِيّ بْنُ المُحَسَّنِ بْنُ حَذَّالِي الْعَلَّاجُ وَأَحْمَدُ بْنُ حَازِرُ الْفُقَاهَيْي نَرَضَى الله عَلَيهِمَا قَالَا حَدَّثَنَا حَذَّالِي بْنُ عَلِيّ بْنُ حَدَّامُ بْنُ عَلِيّ بْنُ حَدَّامُ بْنُ عَلِيّ بْنُ حَدَّامُ بْنُ مَيْكَةَ الْعَلَّاجُ وُلِيّ بْنُ حَذَّالِي الْعَلَّاجُ وُلِيّ بْنُ حَذَّالِي الْعَلَّاجُ وُلِيّ بْنُ حَذَّالِي الْعَلَّاجُ وُلِيّ بْنُ حَذَّالِي الْعَلَّاجُ وُلِيّ بْنُ حَذَّالِي الْعَلَّاجُ وُلِيّ بْنُ حَذَّالِي الْعَلَّاجُ وُلِيّ بْنُ حَذَّالِي الْعَلَّاجُ وُلِيّ بْنُ حَذَّالِي الْعَلَّاجُ وُلِيّ بْنُ حَذَّالِي الْعَلَّاجُ وُلِيّ بْنُ حَذَّالِي الْعَلَّاجُ وُلِيّ بْنُ حَذَّالِي الْعَلَّاجُ وُلِيّ بْنُ حَذَّالِي الْعَلَّاجُ وُلِيّ بْنُ حَذَّالِي الْعَلَّاجُ وُلِيّ بْنُ حَذَّالِي الْعَلَّاجُ وُلِيّ بْنُ حَذَّالِي الْعَلَّاجُ وُلِيّ بْنُ حَذَّالِي الْعَلَّاجُ وُلِيّ بْنُ حَذَّالِي الْعَلَّاجُ وُلِيّ بْنُ حَذَّالِي الْعَلَّاجُ وُلِيّ بْنُ حَذَّالِي الْعَلَّاجُ وُلِيّ بْنُ حَذَّالِي الْعَلَّاجُ وُلِيّ بْنُ حَذَّالِي الْعَلَّاجُ وُلِيّ بْنُ حَذَّالِي الْعَلَّاجُ وُلِيّ بْنُ حَذَّالِي الْعَلَّاجُ وُلِيّ بْنُ حَذَّالِي الْعَلَّاجُ وُلِيّ بْنُ حَذَّالِي الْعَلَّاجُ وُلِيّ بْنُ حَذَّالِي الْعَلَّاجُ وُلِيّ بْنُ حَذَّالِي الْعَلَّاجُ وُلِيّ بْنُ حَذَّالِي الْعَلَّاجُ وُلِيّ بْنُ حَذَّالِي الْعَلَّاغ
And narrated to us Ahmad bin Muhammad bin Yahya al-Attar asws: 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).”

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 asws 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 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.”

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 فام النعمة، ج1، ص: 312
14 كمال الدين و فام النعمة، ج1، ص: 313
“One day I visited (Syeda) Fatima asws and in her hands was a tablet inscribed with the names of successors from her 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 aswj be on them asws all.”

The Introduction of the 12th Imam asws to Sincere Followers by the 11th Imam asws:

Narrated to us Muhammad bin Ali Majilaway: 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, 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.”

Narrated to us Muhammad bin Ali Majilaway: 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.”

15 Kitab al-mustad’al wa qam al-‘a‘ama, J, ص. 313.
17 Kitab al-mustad’al wa qam al-‘a‘ama, J, ص. 432, H. 11.
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 as.

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 s.a.w.w. 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 Imamat for him (Ismail). This is consistent with the reply of Allah azwj to Prophet Ibrahim as:

وَإِذْ أَتَى إِبْراهِيمَ رَبُّهُ بِكَلِماتٍ فَأَتَََّهُ نَِّقالَِإِنيِِّجاعِل كَِلِلنَّاسِِإِماماًِقالَِوَِمِنِْذ رِّيَّتيِِ

“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 Imamat to be in Imam Musa asws Ibn Jafar asws and his son and so on until the 12th Imam asws.

The proof of the Imamat is to exhibit the proofs when asked and so did the all 12 successor of the Rasool Allah s.a.w.w., 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 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 s.a.w.w) are reviewed along with the Imamat of the 12 Imams asws. One of the Proofs, among these, is to have the procession of the “السلاجخ ‘Tabarakat’ (holy belongings/signs) of Allah azwj’s Prophets as.
We present some Hadith to demonstrate that the’ ‘Tabarakat’ were in the possession of the remaining 12 Shia Imams\textsuperscript{asws} (Imam Musa-e-Kazim\textsuperscript{asws}, Imam Ali Reza\textsuperscript{asws}, Imam Mohammed Taqi\textsuperscript{asws}, Imam Ali Naqi\textsuperscript{asws}, Imam Hassan Askari\textsuperscript{asws} and the Imam Al-Mehdi\textsuperscript{asws}).

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

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

أحمد بن مهران عن محمد بن علي عن أبي نصير قال فلئت لابي الحسن (عليه السلام) فجعلت هذا بك يعرف الإمام قال فقلت: يحضرني أراها فلست في من يدية إن كنت ملكاً أو أميراً أو خليفة أو من يشاء إن كنت ملكاً أو أميراً أو خليفة أو من يشاء فإن كنت ملكاً أو أميراً أو خليفة أو من يشاء فإن كنت ملكاً أو أميراً أو خليفة أو من يشاء فإن كنت ملكاً أو أميراً أو خليفة أو من يشاء.

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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\textsuperscript{asws}:

"May I be sacrificed for you, what proof is needed to determine who is a (Divine) Imam\textsuperscript{asws}?"

He\textsuperscript{asws} said, 'Through several Qualities;

The first one is that his\textsuperscript{asws} father\textsuperscript{asws} must have introduced him\textsuperscript{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\textsuperscript{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\textsuperscript{asws} in Arabic but Abu Al-Hassan\textsuperscript{asws} replied him in Persian. He (the man from Khorasan) said, "I swear by Allah\textsuperscript{azwj}, 'May Allah\textsuperscript{azwj} Take my soul in service for your\textsuperscript{asws} cause, the only thing that stopped me from speaking to you\textsuperscript{asws} in Persian was I thought you\textsuperscript{asws} might not know Persian."

The Imam\textsuperscript{asws} then said, "Glory belongs to Allah\textsuperscript{azwj}, If I\textsuperscript{asws} am unable to answer you (in Persian) then how would I\textsuperscript{asws} have any excellence over you?"
The Imam \textsuperscript{asws} said to me, "O Abu Muhammad, "No one’s language is unknown to the Imam \textsuperscript{asws} nor the language of birds, animals and any living things. Whoever does not have these qualities, he is not an Imam \textsuperscript{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 \textsuperscript{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\textsuperscript{asws} and Imam Hussain\textsuperscript{asws} were of equal Divine status, the Chiefs of the youth of people of the Paradise! Imam Hassan\textsuperscript{asws} Ibn Ali\textsuperscript{asws}'s Imamat span is from 40 AH to 50 AH (10 years), followed by the Imamat of Imam Hussain\textsuperscript{asws} Ibn Ali\textsuperscript{asws} from 49 to 61 AH (12 years). On what basis the Imamat of Imam Hassan\textsuperscript{asws} is assumed to be temporary in Proof #3 by the Ismaili writer?

And what was the purpose of the 7\textsuperscript{th} 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\textsuperscript{asws} from 12 Imami Ahadith sources:

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

علي بن أبي طالب قال: "إني أنا اليمين من سبعة بنين و نبي من نبيناءiless

Ali Bin Muhammad, from Ja’far Bin Muhammad, from Musa Bin Ja’far Al Baghdadi, 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\textsuperscript{asws} Bin Ali\textsuperscript{asws} (5\textsuperscript{th} Imam) about the Words of Allah\textsuperscript{azwj} the Exalted: But no! I swear by the concealed one [81:15] , The one who runs his course, the hidden one [81:16]."

\textsuperscript{18} إلـۡهـۡي ۡأَوَٰلُ الْۡمُحۡمَّدِينَ: (بِكُلِّ كَيۡلَةٍ إِلَىِّ الۡإِسْمَآیَة) ۚ ﴿۸۱﴾:۱۵۵, ء۴٤۱:۱۶
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

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

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 Shuyab, 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, you asws son asws?’ So he asws said: ‘No’. So I said, ‘So, a son asws of your asws son 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 saws was Sent upon an interval from the Rasools asws’.21

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
(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 that this, they would have followed it’.

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’.

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 Ja’far 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 inherit the Divine Status and not his younger brother Habeel!

As far as the ‘bada’ regarding the Ismail and Musa asws Ibn Ja’far asws, it was already revealed in the earlier Ahadith who will be the seventh Imam (as in Hadith of Al-Khidr asws 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.**

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22 Al Kafi V 1 – The Book Of Divine Authority CH 80 H 2
This disbelief in Allahazwj, as Allahazwj Does whatever Heazwj Wishes, as there is a trial of people in it but nothing will increase or decrease Allahazwj’s Knowledge as Hisazwj Knowledge encompasses everything, for example in Holy Quran Allahazwj Says:

وَوَاعَدْنَا مُوسى ثَلاَثَينَ لَيْلاً لَّيْلاً، فَأَعَمِّضَاهَا يَعْقِرُ فَقَمَتْ مُيَتَّقَانُ رَبُّهُ أَرْبَعِينَ لَيْلاً، ۖ وَقَالَ مُوسى لَأَخِيهِ هَارُونَ الخَلِّفُي فِي قُوْمِي وَأَصْلَحْهُ وَلَا نَتَّبَعْ سِبْلَ النَّفُسِينَ {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 Musaas, whether they will remain patient or disbelieve! As per a Hadith:

عن الفضل بن يسأر، عن أبي جعفر (عليه السلام)، قال: (إن موسى لما حرج وافدا إلى ربه واعدهم ثلاثين يوما، فلما زاد الله على الثلاثين عشرة قال قومه: أحلفقنا موسى، فصنعوا ما صنعوا)

From Al Fazeyl Bin Yasaar, from,

Abu Ja’farasws having said: ‘Musaas, when heas went out to hisas Lordazwj, promised them (his people) thirty days. So when Allahazwj Increased thirty by ten, hisas people said, ‘Musaas 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 عبدالله بن محمد، عن علي بن الحكم، عن أيوب بن عمران، عن عبدالله بن أبي يعفور، قال: وحديثي الحسن بن أبي المكارم، أنه حضر ابن أبي يعفور في هذا المجلس، قال: سألت أبا عبدالله (عليه السلام) عن اختلاف الحديث، يرويه من نطق به، ومنهم من لا نقبه، قال: إذا ورد عليكم حدوث وقعته لهم شاهدنا من كتاب الله أو من قول رسول الله (صلى الله عليه وآله وسلم). وألا قال الذي 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 Allahasws (the 6th Imamasws) about the differences in Hadith, narrated from one whom we trust and from the whom we do not trust’. Heasws said: ‘If a Hadith is referred to you and you find a witness for it from the Book of Allahazwj or from the

نفس تشبيه 2: 71.26
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statements of the Messenger of Allah ﷺ, then its authentic, otherwise give it back to the one who brought it’.  

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 as, 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.

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 saww.

**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 earlies lies did not stack-up, i.e., no Ahadith about 12 Imams in Shia sources, no Nuss for the 7th Imam!

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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\textsuperscript{15} and Imams were blamed for heinous crimes, killed, cut into pieces, and their\textsuperscript{15} 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\textsuperscript{15}, by declaring him (nauzobillah) a liar, upon making use of his intellect as criteria (as per Proof 9 arguments) - and not only Prophet Yusuf\textsuperscript{15} but also many other Prophets\textsuperscript{15}!

For example, Imam Ja'far al-Sadiq\textsuperscript{12} was asked how (Prophet) Yusuf\textsuperscript{15} ordered the announcement of ‘O caravan! You are most surely thieves.’ Whereas they had not stolen anything?

Imam (Sadiq\textsuperscript{12}) replied, “They were neither thieves and nor Yusuf made a false statement.

What he (Yusuf\textsuperscript{15}) meant by ‘thieves’ was due to the fact that they had stolen him (Yusuf) from his father (Yaqub\textsuperscript{15}).

“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\textsuperscript{15} Knows best what you state.” (12:77).\textsuperscript{26}

Similarly, Imam Ali\textsuperscript{15} Ibn Musa\textsuperscript{15} gave proofs of the infallibility of Prophet\textsuperscript{15} in the court of Ma’mun, see Appendix 9.1:

Also regarding why did Imam Ali\textsuperscript{15} Ibn Musa\textsuperscript{15} accept the heir-appetency of Al-Ma’mun? Below is the reply of Imam Ali\textsuperscript{15} Ibn Musa\textsuperscript{15} when the same question was asked from him:

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,

\textsuperscript{26} See for example, Hayat Al-Qulub, Chapter ‘An account of Ya’qub and Yusuf’, Vol. 1
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‘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.


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، وكان يوسف (عليه السلام) نبيا، وإن المأمون مسلم، و أنا وصي، و يوسف سأل العزيز أن يوليه، حتى قال: اجعلني على خزائن الأرض، إن كنت مأمونًا، إن كنت مأمون 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 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\textsuperscript{asws} ibn Musa Al-Reza\textsuperscript{asws} Proved the infallibility of Prophet\textsuperscript{as} in the court of Ma’mun:

Historically, there were events when the Muslims were experiencing crises and challenges. In these times, people were sometimes led astray and attacked by forces under the guise of prophecy. In one such event, the caliph Ma’mun was in need of guidance. He called the Prophet\textsuperscript{as} to judge as he was the one who was referred to as the ‘infallible prophet’.

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And let nothing of his power awe you, if you believe in the Infallibility of the Prophets. 

Then Ali ibn Muhammad ibn Al-Jahm stood up and asked, ‘O son of the Prophet of Allah! Do you believe in the Infallibility of the Prophets?’ ‘Yes,’ replied the Imam

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 said, ‘... Thus did Adam disobey his Lord, and allow himself to be seduced (20:121); and about what the Honourable the Exalted Allah 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 said to Joseph, ‘And (with passion) did she desire him, and he would have desired her (12:24)

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

Al-Reza said, ‘Woe be to you! Fear Allah. Do not ascribe transgressions to the Prophets, and do not interpret Allah’s Book according to your own opinion. Indeed the Honourable the Exalted Allah said, ‘... but no one knows its hidden meanings except Allah. And those who are firmly grounded in knowledge ... (3:7) And regarding His 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 Created Adam as His Proof on Earth, and as His Successor in the towns.

However, Allah had not created Adam for Paradise and Adam’s act of disobedience occurred in Paradise, not on the Earth. Adam’s being Infallible was a must for him to fully implement the Decrees of Allah. Once he was sent down to the Earth as Allah’s Proof and Successor, he was Infallible according to what the Honourable the Exalted Allah 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’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 Allahazwj’s Words, ‘But when He tried him, restricting his subsistence for him ... (89:16). This means Allahazwj 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 Allahazwj said about Josephas, ‘And (with passion) did she desire him, and he would have desired her ... ‘ This means that heas got upset and decided that if she tries to force him to commit sin, he would try to kill her. Then Allahazwj 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 Imamasws said, ‘And regarding Davidas, what do the people on your side say about him? Ali ibn Muhammad ibn Al-Jahm said, ‘They say that Davidas was in his praying niche when Satan appeared in front of him in the form of a very beautiful bird. Davidas 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. Davidas 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 Davidas married his wife.’

The narrator added, ‘Al-Rezasws hit himself on the forehead and said, ‘From Allahazwj we are, and unto Himazwj 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 Allahazwj. ’’ Ali ibn Al-Jahm said, ‘O son of the Prophet of Allahasws! Then what was his sin?’

The Imamasws said, ‘Woe be to you! David thought that the Honourable the Exalted Allahazwj had not Created anyone more learned than himself. Therefore, the Honourable the Exalted Allahazwj sent two angels towards himas 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 Allahasured 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! What was behind the story of Uryah?'

Al-Reza asws said, 'When a woman’s husband died or got killed during the time of Davidas, she never married again. The first man who was permitted to marry a widow whose husband was killed was Davidas. 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 Muhammadas and the Honourable the Exalted Allahasured’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 Allahasured had already informed His Prophetas 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 Prophetas kept her name a secret to himself and did not say anything fearing that the hypocrites might say that Muhammadas considers a married woman to be his own wife and one of the mothers of the believers.

Heas concealed what the hypocrites might say. The Honourable the Exalted Allahasured 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 Allahasured has not Taken charge of marrying off any of Hisasured creatures Himself except for the marriage of Eve with Adam, and Zaynab with Allah’s Prophetas as Heasured 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 Weasured Join (the Blessed Lady) Fatimaas in marriage to Alasw.

The narrator added, ‘Then Ali ibn Muhammad ibn Al-Jahm cried and said, ’O son of the Prophet of Allah! I turn to the Honourable the Exalted Allahasured in repentance and from now on will never say anything about the Prophetsas of Allahasured other that what you have mentioned.”
Appendix 9.2: Abbasid Caliph Haroon admits to his Son that Musa Ibn Jafar-asws is the Real Imam-asws
ثم قال: فقام الزيد بن جعفر وكان عليه سكونه وفوجته فتم أنقل عليه وعلى الأسيء والمؤمن، فقال: يا العيد الله وأنا مصدق، وبا إبراهيم اشترى وييني مكثك وبنيك، خذوا ركابه، وصوا عليه ثباته وشغفته إلى منزله، فأثقل عليه أبو الحسن مؤمن بن خلق عليهم السلام مسراً نبي وثنيته فيبروك بالخلافة، فقال لي: إذا ملكت هذا الأمر فأحتمي إلى وادي.

ثم السطر وذكر أخراً لأبي علي، فقما خلا السبسس، أخدا في صدر الخيلين، وخرجوا دوتنا، ثم أمرنا بأخذ الكتاب لن، هذا إمام الناس وحجة الله على خلقه وخلطفة على عباده، فقلت: يا أمير المؤمنين أتسيب هذه الصفات كليها لى وفية؟ فقال: أنا إمام الجماعة في الطاهر والفاخر، وعسته عليه السلام إمام حق، والله ما نبي إنه لأوحي أحق يجام الله صلى الله عليه واليء متي ومن الحق جمعاً، والله لو تزغبني هذا الأمر لأختلين الذي فيه عيناً، فإن الملك عقيم.

قلما أرد الزيد من المدينة إلى مكة: أمر يبشرها، فيها ماتنا دينار، ثم أثقل على الفضل في الزعيم، فقال له: إذن بطده إلى موسمين نحن خفف وقلن لنا: تقول لك أمير المؤمنين، فقلني ضيقاً وسناكبيك، يا لي بعد الوقت.

قلما في صحراء قلبت: يا أمير المؤمنين تغطي أبناء المهجرين والأنصار وأيضاً قويت ونبي هاشم ومن لا يعرف خصبة ونستة خمسة آلاف دينار إلى ما دونه، وغطي موسمين في خلق وقد أفتعلتنا وأجلئتة ونأتي دينار أثقل غلطتها أغطشتها أدا من الناس؟! فأنت ما أثقل هذا مما ضميتله له ما كتب أن يصبر ويحسد غداً بيئته ألف سيج من شيعته ومواليه، وقوي هذا وأهل نبية أسلم لي وتكلم من نسيبه أنتمهم أغطشهم.

قلما نظر إلى ذلك تخراق المغلي دخله في ذلك غبط، قما إلى الزبيد، فقال: يا أمير المؤمنين قد دخلت المدينة وأكثر أنها تطلون ماشيئاً، وإن خرخت ونث أقليمهم فيهم شيئاً لم يتبينهم نقطám أمير المؤمنين على وضاعين جندة، فأمر له بعثرة الاف دينار، فقال له: يا أمير المؤمنين هذا لأهل المدينة وعلى ذي الأحجار يكتب أن قضية، فأمر له بعثرة الاف دينار أخرى، فقال له: يا أمير المؤمنين فيستاً أني أرتح، إذا أنت تحبت إلى خيامتهن، فأمر له بعثرة الاف دينار أخرى، فقال له: يا أمير المؤمنين لا بد من غلة تغطيها نزة على وعلى عالي ونابي وأروراقه النهول، فأمر له بأقطاع مما تعلق غلة في السنتين عشرة آلاف دينار وأمر أن يبعجل ذلك لذي ساعته.

ثم قام مهاجرين من قفار وقصد موسمين بن خفظ عليهم السلام وقال له: قد وقفتم على ما عانكم به هذه المغول، وما أمر لك به وفد الخلد عليه لك وأخذت من صلاب ثلاثيفة كيف دينار وفاطمة يوم في السنتين عشرة آلاف دينار، ولا والله يا مهد علي ما أحتاج إلى شيء من ذلك، ما أدخلته إلا لك، وإن أهديك لجى الأقطاع وقد جعلت المال إلابك، فقال: بارك الله لك في خلق واحسن جراك، ما كنت لأخذ منه دوماً واجداً ولا من هذه الأقطاع شيئاً وقد فعلت صلبك والصفر، فالصرف رايدًا، وفأرجع في ذلك فقتل يلد فاسر.
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 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 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 Imamat were presented by the Imam asws, when and where required.

However, we present some Ahadith, on the poofs the Imamat of the last five Imams asws were challenged and they provided Proof of their asws Imamat, as well as their establishing the ‘Nuss’ for their asws Imamat.

29 UYUN AKHBAR AL-REZA, Chapter 7, H. 11
The Inscription of 11th Imam asws’s Seal

Ismail’s Allegations-II and 12 Immami Replies

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-Jafari 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 asws", 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\textsuperscript{asws} Grace and Blessings be with you\textsuperscript{asws} — O the people of Ahl Al-Bayt\textsuperscript{asws} whose each generation is just like the other generation. I testify before Allah\textsuperscript{aswj} that it is obligatory to preserve your\textsuperscript{asws} rights just as it was the case with Amir-ul-Momineen Ali\textsuperscript{asws} and the Imams\textsuperscript{asws} after him\textsuperscript{asws}. May Allah\textsuperscript{aswj} Grant all of them\textsuperscript{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\textsuperscript{asws} had imprinted his\textsuperscript{asws} seal and also his descendants up to the time of Abu Al-Hassan\textsuperscript{asws} (10\textsuperscript{th} Imam)." 30

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

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\textsuperscript{asws} has said, "My\textsuperscript{asws} son, Ali\textsuperscript{asws} is the eldest of my\textsuperscript{asws} sons and the most virtuous among them to me\textsuperscript{asws} and the most beloved of them to me\textsuperscript{asws}. He\textsuperscript{asws} looks into the ‘Jaf’ (a secret source of Divine Knowledge) with me\textsuperscript{asws}. No one looks into it except a Prophet\textsuperscript{asw} or the executor of the will of a Prophet\textsuperscript{asws}." 31

أحمد بن مهاران عن محمد بن علي بن محمد بن سنان و إسحاق بن عبيد القشيري جمعا عن ذا داوذ الرفيع قال: فلذل لأبي إبراهيم ع حجت فذاك إني قد كبر بني إسماعيل بن النبي قل أفأخطر إلى أبي الحسن ع فقال هذا صحبه عن ثغدي.

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\textsuperscript{asws}, ‘May Allah\textsuperscript{azwj} Sacrifice me for you\textsuperscript{asws}, I have become old, take my hand out of fire." The narrator has said that the Imam\textsuperscript{asws} pointed to his\textsuperscript{asws} son, Abu Al-Hassan\textsuperscript{asws} and then said, "This is your guardian after me\textsuperscript{asws}" 32

30. كاب (ط - دار الحديث)، ج 2، ص: 182
31. ركاب (ط - الإسلاطية)، ج 1، ص: 312
32. إمام (ط - الإسلاطية)، ج 1، ص: 312
الحسين بن محمد عن محمد بن عثمان بن عبد الله عن الحسن عن أبي أبي عمرو عن محمد بن إسحاق بن عثمان قال: فلما أتى الحسن الأول ع لا نذللي إلى من أحزه عتري ديني هما فلما قال هذا النبي عليه السلام إن أبي أخذ بيدي فأذخري إلى قلبه رسول الله صلى الله عليه وسلم فما إن النبي صلى الله عليه وسلم قال إنه يصر بال所属 فهناك وقيل

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 Al 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 aswj, the Most Holy, the Most High, says a word He aswj keeps His word.

أحمد بن إدريس عن محمد بن علي عن الحسن بن المحسن الطولوي عن يحيى بن عروش عن داود الزنكي قال: فلما أتى الحسن موسى عليه السلام كره بسي وذفع عطشى وأتي متأثث أناك عن فاحشى بن عباس فأخذه من ملكه فقال هذا أبو الحسن.

Ismaili’s Allegations-II and 12 Immami Replies www.hubeali.com

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.

أحمد بن مهران عن محمد بن علي عن زياد بن مروان الكتاني وكان من المواقف قال: دخلت على أبي إبراهيم وعندته الله أبو الحسن فقل لي يا زيد هذا النبى فلان كتابة كتاني وفلكلمة كلامي ورسوله رسولى وما قال فلؤول قوله.

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.

أحمد بن مهران عن محمد بن علي عن محمد بن الفضل قال حسن بن المخزومي وكان أئمة من ولد جعفر بن أبي طالب ع قال: بعث إلإني أبو الحسن موسى ع مجمعنا ثم قال لنا نذللي هما فلما أتى الرسول فقالنا أي يحيى بن إسحاقه إن أبيه هذا وصبي وقلمه وأخي وخيلفي من من يقدر من كان له عضدي دين فلؤوله من أبي هذا ومن كان له عضدي عينة لم ينجبها منه ومن لم ينجب

33 إلى الكتاب (ط - الإسلامية), ج1, ص: 312 H. 4
34 إلى الكتاب (ط - الإسلامية), ج1, ص: 312 H. 5
35 إلى الكتاب (ط - الإسلامية), ج1, ص: 312 H. 6
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 Abi 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."

Ahmad ibn Mihran has narrated from Muhammad ibn Ali from ibn Muhriz from Ali ibn Yaqtn 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."

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."

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

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

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 aswj 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’s) death, Abu Al-Hassan asws sent his asws son to me asking for that property and I delivered it to him asws."

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 aswj 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 aswj Sacrifice me for you asws, what then will happen?’ The Imam asws said, "Allah aswj Causes the unjust to go astray and He aswj does whatever He aswj wills." The narrator has said

39 براتك (إِلَٰهَيْ)، ص 313: 12
40 براتك (إِلَٰهَيْ)، ص 313: 13
that he then asked the Imam asws, "May Allah asws 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 Imamat (the Leadership with Divine Authority) after me asws, it would like doing injustice to Ali asws Ibn Abu Talib asws and rejecting his asws Imamat after Rasool Allah saww."

The narrator has said that he then asked the Imam asws, "By Allah aswj, if Allah aswj will Grant me long life I will acknowledge his asws right and will affirm his asws Imamat." The Imam asws (at that) said, "You have spoken the truth, O Muhammad. Allah aswj will Grant you long life. You will acknowledge his asws right and affirm his asws Imamat and the Imamat 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:

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'.

The Imamat of the 9th Imam asws:

Al Kafi V 1 – The Book Of Divine Authority CH 121 H 2
‘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 Al! Allah ^azwj Argued regarding the Imamate with the like of what He ^aswj Argued regarding the Prophet-hood, so He ^aswj 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 ^aswj 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'.

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

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 ljaly, from a man from the people of Persia he named, saying,

‘I came to Surmanraay (Samarra) 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.

Then ^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 necessaries 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
Ismaili’s Allegations-II and 12 Immami Replies

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.

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.

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’.

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43 Al Kafi V 1 – The Book Of Divine Authority CH 125 H 2
A write-up from an Ismaili author (Chapter) ‘4.’