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

Ismailis’s Allegations and 12 Immami Replies

Introduction:

This is a reply to a chapter (4) forwarded to us by Ismailis followers of Agha Khan, attached as an appendix at the end of this document. Our reply is based on the Holy Verses of Quran and Ahadith of Ahl Al-Baytasws. They have presented several proofs (1-9), the write-up from Ismaili author is attached at the end of the reply.


Proof # 1

Basically in proof # 1, it is alleged:

1) The twelve Imams (Commanders) are not mentioned in Shia Ahadith;
2) The Nuss of the 7th Imamasws 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 Allahsaww, the author has tried unsuccessfully to create doubts that Ismail the eldest son of Imam Jafar-e-Sadiqasws did not die but Imamasws (nozobillah) faked his son (Ismail’s) funeral – this is beyond the dignity of a Divine Imamasws to fake death of his successor, as Allahasws has Promised to Protect His Hujjat even if unbelievers would not like it (61:8). There is also no plausible reason stated or can be imagined at all for faking Ismail’s funeral – to achieve what?

Then all presented Ahadith and historical accounts confirm that the eldest son of Imam Jafar Sadiqasws had passed away during the life time of the Imamasws and the 6th Imamasws continued with his Divine responsibilities as an Imam for several years and finally leaving behind his legatee Musa Ibn Jafarasws, as a 7th Imam.

1 ‘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)
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. Why Zurarah had to do this? 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\(^2\) or to refute earlier rumours (of fake funeral of Ismail — nuzobillah), however, the end result is Ubayd confirms that Musa asws Ibn Jafar asws was declared as the 7th Imam asws by 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 Imams asws and both verified and approved the Ahadith written in the ‘Kitab Sulaym Ibn Qais Hilali’. In his compilation of Ahadith, Ahadith clearly reveal that Rasool Allah saww gave the news of 12 successor after him saww.

**Ahadith of 12 Imams asws after Prophet Mohammed saww:**

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

**The Progeny asws of Muhammad saww are the best of the creation of Allah azwj in His azwj Earth**

 فقال رسول الله صلى الله عليه وآله - واعترف عليه بالندم -: يا فاطمة، أوما علمت إنا أهل بيت اختار الله لنا الآخرة على الدنيا، وإنه حتم الفداء على جميع خلقه وإن الله تبارك وتعالى اطلع إلى الأرض إطلاعة فاختاب منهم فجعلني نبيا. ثم اطلع إلى الأرض ثانية فاختار بعلك وأميتي أنا أروحك إياه، وأن أخلفك إلا وأراها ووعبها وآخاك خليفي في نبي، فأدرك خير أنبئي الله ورسوله، وجعلك خير الأرضين والمرأة، وأنك أول من يلقيني من أهل. ثم اطلع إلى الأرض إطلاعة ثالثة فاختارك وأحد عشر رجلا من ولدك وولد أميتي عليك منك. بشارة النبي بالآئمة 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 for a second time, and He azwj Chose you asws

\(^2\) 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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husband and Ordered me to marry you and I took him as a brother, and a Vizier, and made him to be my Caliph in my community. Your father is the best of the Prophets of Allah and His Messengers, and your husband is the best of the successors and the Viziers, and you will be the first one to meet me from my Family. Then He looked at the earth for a third time. He Chose you and eleven men from your sons and the sons of my brother who is your husband. The Prophet thus gave the good news of the twelve Imams. (Hadith no. 16 continues)

Twelve Imams

I said: ‘O Prophet of Allah, and who are my associates?’ He said: ‘The ones whom Allah has Made to be in His Proximity and with Him, regarding whom He 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 said: ‘O Prophet of Allah, and who are they?’ He said: ‘The successors until they come to me at the Fountain. All of them are Guides and Guided ones. Neither will the plots of the plotters harm them, nor the betrayal of those that abandon them. They are with the Quran and the Quran is with them. Neither will they separate from it nor will it separate from them. It is due to them that Allah will Help my community, and due to them that He will Make it rain, and Remove from them (calamities) due to the Answering of their supplications.

I said: ‘O Messenger of Allah, name them for me’. He said: ‘This son of mine – and he placed his hand upon the head of Al-Hassan – then this son of mine – and he placed his hand upon the head of Al-Husayn – then the son of this son of mine – and placed his hand upon the head of Al-Husayn – then the son of his son whose name is Ali, his name is my name (Muhammad), spreader of my knowledge and treasurer of the Revelation of Allah, and he will come to this world during your lifetime, my brother, so convey my greetings to him’. Then he turned towards Al-Husayn and said: ‘Then will come to you son
Ismaili’s Allegations and 12 Immami Replies

(Muhammad Bin Ali asws) in your asws lifetime, so convey my saww greetings to him asws. Then twelve Imams asws will be completed from your asws sons, O my saww brother’.

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

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

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

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

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

ألا إني محمد بن عبد الله. أنا خير المرسلين والنبين، وفاطمة بنتي سيدة نساء أهل الجنة، وعلي ونهوه الأوّلاد خبر الوصين، وأهل بيتي خير بيئات اليهود وإيابي سيدا شباب أهل الجنة.

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

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

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.

أيها الناس، عظّموا أهل بيتي في حياتي ومن بعدي وأكرموهم وفضلواهم، فإنه لا يجل لأحد أن يقوم من مجلسه لأحد إلا أهلك بيتي. إياي لو أخذت مخلقة باب الجنة ثم تجلى لي ربي تبارك وتعالى فسجدت وأدان في الشفاعة، لم أثر على أهل بيتي أحدا.

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 He\textsuperscript{azwj} 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.

أيها الناس، انسبوني من أنا؟ فقام إليه رجل من الأنصار فقال: تعود بالله من غضب الله ومن غضب رسوله، أحبرنا يا رسول الله - من الذي اذاك في أهل بيتك حتى تضرب عنقه وليبر عرته. فقال: انسبوني، أنا محمد بن عبد الله بن عبد الملك بن هاشم حتى انتسب إلى نزار، ثم فضى في نسبه إلى إسماعيل بن إبراهيم خليل الله، ثم قال: إني وأهل بيتي بطيئة طبيعة من تحت العرش إلى آدم نكاح غير سفاح لم يغطتنا نكاح الجاهلية.

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

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

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 aswj Sends a man from the Arabs, from the Children of Ismail Bin Ibrahim as, the Friend of the Beneficent aswj, from the land called Tahammat from a village called Mecca. His saww name will be Ahmad saww. He saww will have two wide eyes with connected eyebrows. He saww will be the owner of the camel, and the donkey, and the staff, and the crown – meaning the turban. He saww will have twelve names for him saww.

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

And in this Book – O Amir-ul-Momineen\textsuperscript{asws} – are twelve Imams from the Quraysh from his\textsuperscript{saww} nation who will be the enemies of the People\textsuperscript{asws} of his\textsuperscript{saww} Household, and they will prevent them\textsuperscript{asws} from their\textsuperscript{asws} rights, and will fight against them\textsuperscript{asws} and will expel them\textsuperscript{asws}, and deprive them\textsuperscript{asws} and distance them\textsuperscript{asws}, and frighten them\textsuperscript{asws}. They have been named, one after the other by their names and their ‘Kuniya’ (teknonyms), and how long each man from them will rule and what his kingdom will be, and what will be meted out (grudges) to your\textsuperscript{asws} children, your\textsuperscript{asws} helpers, and your\textsuperscript{asws} Shiahs, regarding the killings, the fear and the afflictions. And how Allah\textsuperscript{azwj} will Protect you\textsuperscript{asws} – the People\textsuperscript{asws} of the Household, - and the ones who befriend them\textsuperscript{asws}, and their\textsuperscript{asws} helpers, from disgrace, and from battles, and from afflictions, the disgrace, the killings, and the fear.

3 (An extract from Hadith no. 16).

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

\textsuperscript{3} The Book Of Sulaym Bin Qays Al Hilali, Hadith no. 16.
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Abu Abd Allah Ja’far asws (6th Imam asws) bin Muhammad asws had said:

The Will had been revealed from the Heaven to the Prophet saww. It was a sealed book. No other sealed book had been revealed to the Prophet saww except the Will. Gabriel as said: O Muhammad saww, this is your Will to your saww family as among your saww umma. The Prophet saww said: “O Gabriel as, which of my saww family as? Gabriel as said: “The one asws, whom Allah azwj has Chosen, and his saww progeny asws. He asws is to inherit you saww with the knowledge of Prophet-hood (as did) before (you saww Prophet) Abraham as.”

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

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

The Twelve Seals for the 12 Imams:

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

Abu Abd Allah asws had said: “The Prophet saww had given Ali asws a book sealed with twelve seals and said to him: “Open the first seal and do according to it and then give it to Al-Hassan asws to open the second and to do according to it. Then Al- Hassan asws is to give it to
12 Imams after Rasool Allah - as the number of the months in a year

After a young man named Abul Hasan Al-Basri said: "Gabriel as came to the Prophet saww and said: "O Muhammad saww! Allah azwj Ask you saww to marry Syeda Fatima asws to your brother Ali asws." The Prophet saww sent for Ali asws and said to him asws: "O Ali asws, I saww will marry my asws daughter Fatima asws, the head lady of the women of the world and the most beloved one to me asw, to you asws and there will be from you asws the two masters of the martyrs of Paradise, the oppressed bloodstained martyrs on the earth after me asw and the highborn progeny, with whom Allah asw will Defeat injustice, Revive the truth and Finish-off the untruth. Their number is like the number of the months of a year (the 12 Imams). Behind the last one asws of them asws Prophet Jesus as the son of Blessed Virgin Mary asws will offer the Salat."6

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

After a young man named Abul Hasan Al-Basri said: "Gabriel as came to the Prophet saww and asked: "O Muhammad saww! Allah azwj Ask you saww to marry Syeda Fatima asws to your brother Ali asws." The Prophet saww sent for Ali asws and said to him asws: "O Ali asws, I saww will marry my asws daughter Fatima asws, the head lady of the women of the world and the most beloved one to me asw, to you asws and there will be from you asws the two masters of the martyrs of Paradise, the oppressed bloodstained martyrs on the earth after me asw and the highborn progeny, with whom Allah asw will Defeat injustice, Revive the truth and Finish-off the untruth. Their number is like the number of the months of a year (the 12 Imams). Behind the last one asws of them asws Prophet Jesus as the son of Blessed Virgin Mary asws will offer the Salat."6

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Al诱惑 tos and Ali Baqir asws had narrated from his forefathers asws:

"One day Amir-ul-Momineen asws came with his asws son Al-Hassan asws and Salman Al-Farisi where Amir-ul-Momineen asws was leaning on Salman’s hand. They came into the masjid and sat down. A handsome and neat man came, greeted Amir-ul-Momineen asws and sat before him asws. He said: “O Amir-ul-Momineen asws, I want to ask you asws three questions.” Amir-ul-Momineen asws said: “Ask whatever you like.” The man said: “Would you asws tell me if man sleeps where his soul goes to? How does man remember and forget? How do man’s children look like their uncles; their father’s brothers and mother’s brothers?” Amir-ul-Momineen asws turned to his son Al-Hassan asws and said to him asws, “O Abu Muhammad asws,
answer him!” Imam Al-Hassan\textsuperscript{asws} said to the man: As for your question that when man sleeps where to his soul goes, his soul is hanging in the air until he moves during his wake, so if Allah\textsuperscript{azwj} Permits that soul is to go back to the body, the soul attracts the air to settle in its body but if Allah\textsuperscript{azwj} does not Permit that soul to get back to that body, the air will attract the soul away from the body until the Day of Resurrection.

But as for what you asked about remembering and forgetting, the heart of man has been created to comply with the truth and there is a cover on the truth. If he prays Allah\textsuperscript{azwj} to have blessing upon Muhammad\textsuperscript{saww} and his 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 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 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\textsuperscript{asws} followed after him, but since he put his leg out of the gate of the masjid I could not know where he disappeared. I\textsuperscript{asws} came back and told Amir-ul-Momineen\textsuperscript{asws}. He\textsuperscript{asws} said to me:”
Hadith of Imam Jafar-e-Sadiq asws with names of 12 Imams!

O Abu Muhammad asws, do you know who he is? asws said: “No, Allah asw, His messenger asw and Amir-ul-Momineen asws are more aware.” He asws said: “He is Al-Khidr asas.”

The Hadith of Imam Jafar asws and Amir

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

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

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

Jabir said, ‘Thus, your mother (Syeda) Fatima asws gave it to me. I read it and copied it.’

My father asws asked, ‘O Jabir! Can you show it (the copied manuscript) to me asws?’

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

In the Name of Allah, the Beneficent, the Merciful. This is a Book from Allah azwj, the Mighty, the Wise to Muhammad saww, HisLight, His ambassador, HisVeil and His 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

8. (1). كل ذلك في زمان العيلة لا في أيام ظهوره عجل الله تعال فرجه لان المؤمنين في آباه وكمال العيلة.

9. (2). في بعض المسح «القومه».
My	extsuperscript{aswj} endowments. Verily, I	extsuperscript{aswj} am Allah	extsuperscript{aswj}, there is no god but Me	extsuperscript{aswj}, the Destroyer of the oppressors, the Degraded of the tyrants and the Establisher of the Day of Judgment. Verily, I	extsuperscript{aswj} am Allah	extsuperscript{aswj}, there is no god but Me. Whoever expects grace from other than Me	extsuperscript{aswj} or fears other than My	extsuperscript{aswj} justice and My	extsuperscript{aswj} punishment, I	extsuperscript{aswj} will Punish him in such a way that I	extsuperscript{aswj} will not punish anybody in this manner in the worlds. Hence, worship only Me	extsuperscript{aswj} and rely only on Me	extsuperscript{aswj}. Indeed, I did not raise a messenger, completed his days and terminated his duration but that I appointed for him	extsuperscript{as} a successor	extsuperscript{as}. Certainly, I	extsuperscript{aswj} Made you	extsuperscript{saww} superior over all other Prophets	extsuperscript{as} and Made your	extsuperscript{saww} successor superior over all other successors. After him	extsuperscript{sawws}, I	extsuperscript{aswj} Honoured you	extsuperscript{saww} with your	extsuperscript{saww} two grandsons, Hassan	extsuperscript{asws} and Hussain	extsuperscript{asws}. I made Hassan	extsuperscript{asws} the mine of My	extsuperscript{aswj} Knowledge after the end of the days of his	extsuperscript{asws} father	extsuperscript{asws} and I	extsuperscript{aswj} Made Hussain	extsuperscript{asws} the treasure chest of My	extsuperscript{asws} Revelation, I	extsuperscript{aswj} Honoured him	extsuperscript{asws} with martyrdom and sealed it for him	extsuperscript{asws} eternal bliss. So, he	extsuperscript{asws} is the best of the martyrs and the highest of them in grade before Me	extsuperscript{aswj}. I	extsuperscript{aswj} have Placed My	extsuperscript{aswj} ‘Perfect Word’ with him	extsuperscript{asws} and the complete Proof near him	extsuperscript{asws}. Through his	extsuperscript{asws} Progeny, I	extsuperscript{aswj} shall reward and punish.

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

None shall believe in him	extsuperscript{asws} but that the paradise will be his abode and I	extsuperscript{aswj} will Allow him	extsuperscript{asws} to intercede for seventy of his family members, even if all of them are eligible for hell. I	extsuperscript{aswj} will Complete his	extsuperscript{asws} bliss with his	extsuperscript{asws} son Ali	extsuperscript{asws}, My	extsuperscript{aswj} friend	extsuperscript{asws}, My	extsuperscript{aswj} Helper, My	extsuperscript{aswj} Witness amongst My	extsuperscript{aswj} creatures and My	extsuperscript{aswj} trustee upon My	extsuperscript{aswj} Revelation. From him, I	extsuperscript{aswj} will Bring forth Hassan	extsuperscript{asws}, the caller to My	extsuperscript{aswj} Path and the treasurer of My	extsuperscript{aswj} Knowledge. Thereafter, I	extsuperscript{aswj} will Complete this (chain of Imamate) with his	extsuperscript{asws} son, صل الله عليه وسلم, mercy for the worlds. He	extsuperscript{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 \textit{aswj} true friends! Through them I will repel all blinding and dark mischief, remove the earthquakes and remove with the burdens and the chains.

أولئك علىهم صلوات من ربهم ورحمة وأولئك هم المهندون

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.’\textsuperscript{10}

\textbf{The 12 Imams in the Divine Tablet:}

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

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

She\textit{asws} replied: These are the respected names of successors, the first of whom is my cousin, and eleven shall be from my\textit{asws} progeny. The last of them will be Qa’im\textit{asws}, bliss of Allah\textit{azwj} be on them all\textit{asws}. Jabir says: I saw the name of Muhammad at three places and Ali at four places.”\textsuperscript{11}

\textsuperscript{10} قام بالدين وقام العمة، ج، ص: 308

\textsuperscript{11} قام بالدين وقام العمة، ج، ص: 312
And narrated to us Ahmad bin Muhammad bin Yahya al-Attar:\[12]\: 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-Qa’im asws. There were three Muhammads asws and four Alis asws – (Bliss of Allah azwj be on them all).”\[12]\n
And narrated to us Abu Muhammad al-Hasan bin Hamza Alawi:\[13]\: Narrated to us Abu Ja’far Muhammad bin Husain bin Durust Sarrawi from Ja’far bin Muhammad bin Malik that he said: Narrated to us Muhammad bin Imran Kufi from Abdur Rahman bin Abi Najran; and Safwan bin Yahya from Ishaq Ibne Ammar from Abi Abdullah as-Sadiq asws that he said:

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

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

Then Imam Ja’far Sadiq asws: O Ishaq, this is the religion of the angels and messengers. Protect it from those unworthy of it. May Allah protect you and reform your children. Then he said: One who has recognized this (religion) is safe from the chastisement of Allah, the Mighty and Sublime.”\[13]\n
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\[12\] 312

\[13\] 313
The Introduction of the 12th Imam\textsuperscript{asws} to Sincere Followers by the 11th Imam\textsuperscript{asws}:

One day I visited (Syeda) Fatima\textsuperscript{asws} and in her hands was a tablet inscribed with the names of successors from her\textsuperscript{asws} progeny. I counted twelve names, the last of whom was ‘Al-Qa‘im\textsuperscript{asws}. There were three Muhammads\textsuperscript{asws} and four Alis\textsuperscript{asws} – bliss of Allah\textsuperscript{awj} be on them\textsuperscript{asws} all.”\textsuperscript{14}

Abu Muhammad Hasan Askari\textsuperscript{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\textsuperscript{asws}] passed away.”\textsuperscript{15}

\textsuperscript{14} Narrated to us Muhammad bin Ali Majilaway\textsuperscript{asws}: 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 \textsuperscript{asws}, they said: 

\textsuperscript{15} Narrated to us Muhammad bin Ali Majilaway\textsuperscript{asws}: 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.”

Proof # 2

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

There are of course Ahadith, which were fabricated and some were issued during the time of severe Taqeeeya, so one has to only take authentic Ahadith – in agreement with Holy Quran and other authentic Ahadith. Overall, however, 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 asazwj did not Decree the Divine Status for Imamat for him (Ismail). This is consistent with the reply of Allah asazwj to Prophet Ibrahim asw.

وَإِذْ أَتَّلَى إِبْراهِيمُ رَبُّهُ بِكَلِمَتِهِ فَأَماََّه 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 asazwj Tested people with Bestowing Ismail to the 6th Imam asws and then Taking him back to Heavens. Since it was Destined by Allah asazwj that there will be 12 Imams (as in reply to Proof 1), so Allah asazwj 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 asaww, 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 asazwj on the earth, came with the undeniable Proofs, in the form of Miracles. For example, the ‘Staff’ of Moses as, the ‘Seal’ of Suleiman as as well as with the Divine Knowledge (including that of the unforeseen/future), such as Prophecies of the Rasool Allah asazwj 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

١٦ ركمنالالدين وم امام النعمه ج 2، ص: ۴۳۲ H.11.
and human beings), he\textsuperscript{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\textsuperscript{saww}) are reviewed along with the Imamat of the 12 Imams\textsuperscript{asws}. One of the Proofs, among these, is to have the procession of the 'Tabarakat' (holy belongings/signs) of Allah\textsuperscript{asws}'s Prophets\textsuperscript{as}.

We present some Ahadith 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, ‘Tabarakat’ 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 'Tabarakat' 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}.

\textbf{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{awj}, "May Allah\textsuperscript{awj} 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 

Then said, "Glory belongs to Allah ﷺ, If I am unable to answer you (in Persian) then how would I have any excellence over you?"

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

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 ﷺ?

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 and Imam Hussain were of equal status, the Chief of the youth of people of Paradise! Imam Hassanasws’ Imamat span is from 40 AH to 50 AH (10 years), followed by the Imamat of Imam Hussain Ibn Ali from 49 to 61 AH (12 years). On what basis the Imamat of Imam Hassan is assumed to be temporary?

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

Below we present some Ahadith on Al-Qaim from 12 Immami Ahadith sources:

Who would be the Qaim and What will he Achieve?

علي بن حمد بن حضرم بن ومنصور بن جعفر بن المقداد بن هشام بن الشاذان بن علي بن أبي الزين بن أبا التقي بن اليمين بن إسحاق بن إبراهيم بن حمص. قال: إن الشاذان كان يجتمعون على النصرة في عهديهم. وهم كابن أبي الفتوح بن المقداد. وهم مماليكوا كابن أبي الفتوح بن المقداد. وهم مماليكوا كابن أبي الفتوح بن المقداد. وهم مماليكوا كابن أبي الفتوح بن المقداد. وهم مماليكوا كابن أبي الفتوح بن المقداد. وهم مماليكوا كابن أبي الفتوح بن المقداد. وهم مماليكوا كابن أبي الفتوح بن المقداد. وهم مماليكوا كابن أبي الفتوح بن المقداد. وهم مماليكوا كابن أبي الفتوح بن المقداد. وهم مماليكوا كابن أبي الفتوح بن المقداد. وهم مماليكوا كابن أبي الفتوح بن المقداد. وهم مماليكوا كابن أبي الفتوح بن المقداد. وهم مماليكوا كابن أبي الفتوح بن المقداد. وهم مماليكوا كابن أبي الفتوح بن المقداد. وهم مماليكوا كابن أبي الفتوح بن المقداد. وهم مماليكوا كابن أبي الفتوح بن المقداد. وهم مماليكوا كابن أبي الفتوح بن المقداد. وهم مماليكوا كابن أبي الفتوح بن المقداد. وهم مماليكوا كابن أبي الفتوح بن المقداد. وهم مماليكوا كابن أبي الفتوح بن المقداد. وهم مماليكوا كابن أبي الفتوح بن المقداد. وهم مماليكوا كابن أبي الفتوح بن المقداد. وهم مماليكوا كابن أبي الفتوح بن المقداد. وهم مماليكوا كابن أبي الفتوح بن المقداد. وهم مماليكوا كابن أبي الفتوح بن المقداد. وهم مماليكوا كابن أبي الفتوح بن المقداد. وهم مماليكوا كابن أبي الفتوح بن المقداد. وهم مماليكوا كابن أبي الفتوح بن المقداد. وهم مماليكوا كابن أبي الفتوح بن المقداد. وهم مماليكوا كابن أبي الفتوح بن المقداد. وهم مماليكوا كابن أبي الفتوح بن المقداد. وهم مماليكوا كابن أبي الفتوح بن المقداد. وهم مماليكوا كابن أبي الفتوح بن المقداد. وهم مماليكوا كابن أبي الفتوح بن المقداد. وهم مماليكوا كابن أبي الفتوح بن المقداد. وهم مماليكوا كابن أبي الفتوح بن المقداد. وهم مماليكوا كابن أبي الفتوح بن المقداد. وهم مماليكوا كابن أبي الفتوح بن المقداد. وهم مماليكوا كابن أبي الفتوح بن المقداد. وهم مماليكوا كابن أبي الفتوح بن المقداد. وهم مماليكوا كابن أبي الفتوح بن المقداد. وهم مماليكوا كابن أبي الفتوح بن المقداد. وهم مماليكوا كابن أبي الفتوح بن المقداد. وهم مماليكوا كابن أبي الفتوح بن المقداد. وهم مماليكوا كابن أبي الفتوح بن المقداد. وهم مماليكوا كابن أبي الفتوح بن المقداد. وهم مماليكوا كابن أبي الفتوح بن المقداد. وهم مماليكوا كابن أبي الفتوح بن المقداد. وهم مماليكوا كابن أبي الفتوح بن المقداد. وهم مماليكوا كابن أبي الفتوح بن المقداد. وهم مماليكوا كابن أبي الفتوح بن المقداد. وهم مماليكوا كابن أبي الفتوح بن المقداد. وهم مماليكوا كابن أبي الفتوح بن المقداد. وهم مماليكوا كابن أبي الفتوح بن المقداد. وهم مماليكوا كابن أبي الفتوح بن المقداد. وهم مماليكوا كابن أبي الفتوح بن المقداد. وهم مماليكوا كابن أ
I asked Abu Ja’far Muhammad asws Bin Ali asws (5th Imam) about the Words of Allah asw: the Exalted: *But no! I swear by the concealed one [81:15], The one who runs his course, the hidden one [81:16].*

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’. 18

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’hqa 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’. 19

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

‘I went over to Abu Abdullah asws and I said to him asws, ‘Are you asws the Master asws of this command (i.e., Al-Mahdi asws)?’ So he asws said: ‘No’. So I said, ‘So, you asws son asws?’. So he asws said: ‘No’. So I said, ‘So, a son asws of your asws son asws’, is him asws?’. He asws said: ‘No’. So I said, ‘So, a son asws, for a son asws of your asws son asws?’ So he asws said: ‘No’. I said, ‘Who is he asws?’ He asws said: ‘The one who would be filling it (the earth) with justice just as it had been filled with injustice and tyranny upon an interval from the Imams asws, just as Rasool-Allah asw was Sent upon an interval from the Rasools asws’. 20

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18 Al Kafi V 1 – The Book Of Divine Authority CH 80 H 22
19 Al Kafi V 1 – The Book Of Divine Authority CH 80 H 23
20 Al Kafi V 1 – The Book Of Divine Authority CH 80 H 21
Ali Bin Muhammad, from Al Hassan Bin Isa Bin Muhammad Bin Ali Bin Ja’far, from his father, from his grandfather,

(1t 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 asw, Allah asw, 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 ordeals from Allah asw Mighty and Majestic to Test His asw creatures by it. Had your fathers and your grandfathers known of a Religion more correct that this, they would have followed it’.

قال فقلت يا سيدي من الخامس من ولد السبع فقالا يا نبأ عشرونكم تصرح عن هذا وأخلاقكم تصيبهم عن جمله و لكن إنّ

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’. 21

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 Allahazwj regarding why Musa Ibn was Made Imam instead of Ismail who was elder!

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

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

21 Al Kafi V 1 – The Book Of Divine Authority CH 80 H 2
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 (noozobillah); God would somehow ‘change his mind’ after new facts were ‘presented to Him."

This disbelief in Allahazwj, as Allahazwj Does whatever Heazwj Wishes, as there is a trail of people in it but nothing will increase or decrease Allahazwj’s Knowledge as Hisazwj Knowledge encompasses everything:

وَوَاعِدْنَا مُوسَى ثلَاثِينَ لَيَّةًِ، وَأَمَّنَاهَا بِعُشرٍ فَعَمِّدْتُمُ بَعْضَيْنِ رَبِّ، أُرُبِّعَ لَيْلَةٌِ فَوَقَالَ مُوسَى لِأَخْبَاهُ هَارُونَ الخَلِيفِي في قُوْمِيَ وَأَصْلَحْهُ وَلَا تَنَبِّئُ سَبِيلَ الْمُفْسِدِينَ

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 trail for the followers of Prophet Musaas, whether they will remain patient or not and did not! As per a Hadith:

عن الفضيل بن يسار، عن أبي حجفر (عليه السلام)، قال: ‘إن موسى لما خرج وافدا إلى ربه واعدهم ثلاثين يوما، فلما زاد الله على الثلاثين عشر، قال قومه: أحلفنا 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’. 22

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

وعن محمد بن يحيى، عن عبد الله بن محمد، عن علي بن الحكم، عن أبي بكر الصديق، عن رضي الله عنه: قال: ‘وحدثني الحسنين بن أبي العلاء، أنه حضر ابن أبي بكر في هذا المجلس، قال: سألت أبا عبد الله (عليه السلام) عن اختلاف الحديث، فروى من نطقه، ومنهم من لا نطقه، قال: إذا ورد عليكم حديث ووجدهم له شاهدة من كتاب الله أو من قول رسول الله ( صلى الله عليه وأليه )، وإلا فالذي جاءكم به أولى به."

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

[22] تفسير العياشي: 26/71. 22
‘I asked Abu Abd Allah asws (the 6th Imam asws) about the differences in Hadith, narrated from one whom we trust and from those whom we do not trust’. He asws said: ‘If a Hadith is referred to you and you find a witness for it from the Book of Allahazwj or from the statements of the Messenger of Allah saww, then its authentic, otherwise give it back to the one who brought it’.  

Proof # 5

Here sighting of Ismail Ibn Jafar 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, so why Ismailis are denying the fact that Ismail Ibn Jafar passed away during the life time of his father and any reported sightings of him, were from Satan, 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 Ibn Jafar as his successor when the time for his departure arrived.

Hence there is nothing in Proof #5, except for the hair splitting exercise! Allahazwj has never left His Hujjat at the mercy of opinions of people and script writers but had Bestowed them with clear and undeniable proofs – which were exhibited by all 12 Imams asws when asked! Is present Ismaili imam – which they think is infallible and appointed by Allahazwj prepared to show such miracles? I wonder if they will even prepared and have the courage to propose to him to come forward and proved 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 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 Quran, so what is the issue? The Quran which we read these days is the ‘Vulgate of Usman’

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Ismaili’s Allegations and 12 Immami Replies  

(compiled and released by the third Muslim Caliph – Usman Ibn Affan – was he infallible?). However, Allah asws has Saved from distortion what people will need, but the issue of ‘Tahreef’ in the holy Quran existed before and we present a Hadith here.

(Compiled and released by the third Muslim Caliph – Usman Ibn Affan – was he infallible?). However, Allah asws has Saved from distortion what people will need, but the issue of ‘Tahreef’ in the holy Quran existed before 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’.  

Then how Ahaidth 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 asws.

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

In #9, Many man-made criteria have been devised for example an Imam will never be humiliated or defeated, a complete nonsense and against what we have observed in many cases, Prophets as and Imams were blamed for heinous crimes, killed, cut into pieces, and

24 Al Kafi V 2 – The Book Of Merits of the Quran CH 12 H 2
their belongings were looted and their home were burnt down, no need to even give references!!

Then the slandering continues about the Musa Ibn Jafar and Ali Ibn Musa, without any sensible proofs, just what his forefathers were told by the Abbasids propaganda, since Ismaili imams never had anything to show for their status, so they only criticise the next 6 Shia Imams, who on the contrary show many Miracles and Proofs of their Divine Status. The author with foul mouth says Ali Ibn Musa did not answer the questions of Ma’mun regarding Quran, which is completely out of malicious and based on blatant lies. We, however, present some Ahadith in Appendix 9.1, here, whereas the author has purposely avoided citing any Ahadith:

Appendix 9.1: Abbasid Caliph Haroon admits to his Son that Musa Ibn Jafar-asws is the Real Imam-asws

فقال له الرئيسي، يا ابن عم أنا أعطيك من المال ما تزوج أن هم ورفقتي وقصدتي وغضبي، فقال: وصلت رحم، يا ابن عم وذكر الله له هذه النية الحليفة، والرجم مماسة والمقدمة وتحريسة وحريسة، والرسول عم النبي صلى الله عليه وسلم، وصدى أبيه، وعلم علي على أبي طالب عليه السلام وصوته أبيه، وما أتبع الله من أن تفعل ذلك، فقد نبت ديك وألزم عندك، وعليك تخفيفك، قال: فقل ذلك يا أبا الحسن كرامته، قال: يا أمير المؤمنين إن الله عز وجل قد فرض على ءا هذه أن يسعوا فقراء الأمة ونخصصوا عن الغربين، ويوذوا عن الظلم، ويجعلوا العبء وحاصروا إلى العائلي فاتول من يفعل ذلك، فقال: أفعل يا أبا الحسن.

ثم قال، قفم الرئيسي ليجببه وقلبه ووجهه كأن أقبل عليه وعلى الأمين والمؤمن، قال: يا عبد الله يا مختصر، يا إبراهيم اشكا بني يحيى عمكم وطيبكم، خذوا إياباه، وسروا عليه تلبية ونبعه إلى منزله، فأقبل على أبا الحسن موسى بن جعفر عليه السلام بينا يحيى وتبنته مستفان في الجلالة، فقال لي: إذا ملكت هذا الأمر فأخصين إلى وди.

ثم الصغرنا وذكرنا أخر واطل على عني، فكنا خلا المخيل ملأ: يا أمير المؤمنين من هذا الزنجل الذي قد أغطته والحللة، وقتل من خيالكم إلى فاستثناكم، واعتدنا في صدر المسير، وحلاستنا دونه، ثم أدرنا بأحد الزنجل لله! قال: هذا إمام الله وحفنة الله على خليفة وخيرية على عباده، فقلت: يا أمير المؤمنين أو ليست هذه الصفات كثلا ذلك؟ ويد؟ قال: إن إمام الجماعة في تمام والشام والجهان، وموسى بن جعفر عليه السلام إمام حق، والله يا يبني إنه لأشق يقم رسول الله صلى الله عليه وسلم يبني

ومن الحلق جمعنا، والله لا نزغ حتى هذا الأمر لأخذت الذي فيه عنيك، فإن الملك عقيب.

قلنا أراد الرجل من المدينة إلى مكة أمر رجعته هداها فيها ماتان دينار، ثم أقبل على الفضل بن الزبير، قال له: إذهب هذه إلى موسى بن جعفر وقل له: يقول كأمير المؤمنين: خذ عين ضيقة وسبثليك بناء بعد الوقت.

فقلت في صدره ذكرنا إلى أبى أمير المؤمنين: تعذب أمام المهاجر والأنصار وسائر قريش ونبي هاشم وならない من يغفر خصته ونصبه خمسة الائف دينار إلى ما ذهبا، وجعل موسى بن جعفر وطاقتته وأخلاقته ماتان دينار أحسن عطائهم أغطتناها أخدا من الناس، قال: استأضفنا إله لي أو أعطينا هذا من ضجراءه، لأنه حتى نكته أنه لا يقبض وحبنا علمًا بما يحب معين من شجعته ومولي، وقل هذا وأهله كتابي أسلم لي وحكم من نبت أدبيه أغليهم.

فقلنا تنظر إلى ذلك متحرك للعوامل دخلة في ذلك غيظ، فقلت، فقل في الزبير، قال: يا أمير المؤمنين قد دخلت المدينة وأكثر أحلها طالبو بني شيا، إن خرجتوه واهم في إطعامي بن تمزتهم بين أمير المؤمنين على وصلت عهده، فأمر له بعشرة الائف دينار، قال: يا أمير المؤمنين، هذا لأهل المدينة وعليه ميبدد، أخبر أن أولجر، فأمر له بعشرة الائف دينار أخرى، فقال له: يا أمير المؤمنين بناء أريد أن أزوجك، وأنا محتاج إلى خيالك، فأمر له بعشرة الائف دينار أخرى، فقال له: يا أمير المؤمنين لا بد.
Ali ibn Abdullah al-Warraq, Al-Hussein ibn Ibrahim ibn Ahmad ibn Hisham al-Mukattib, Ahmad ibn Ziyad ibn Ja’far al-Hamadani, Al-Hussein ibn Ibrahim ibn Natana, Ahmad ibn Ali ibn Ali ibn Ibrahim ibn Hashem, Muhammad ibn Ali Majiluwayh and Muhammad ibn Musa ibn al-Mutawakkil - may God be pleased with them - narrated that:

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

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 gatekeepers, “Whoever enters who is from the people of Medina, Mecca, the Immigrants, the Helpers, the Hashemites or others from the Quraysh (tribe) must state his relationship.” Whoever entered said that he was so and so, the son of so and so, until he reached his grandfather from the Hashemites, the Quraysh (tribe), the Immigrants or the Helpers. Then Harun would grant him gifts anywhere from two-hundred to five-thousand Dinars according to his nobility, and the honour of his grandfathers in their exile (from Mecca to Medina).

One day I was present there when Al-Fadhl ibn Rabee’ said, “O Commander of the Faithful (Harun)! There is a man at the door who claims to be Musa ibn Ja’far ibn Muhammad ibn Ali ibn Al-Hussein ibn Ali ibn Abi Talibasws.” 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 Imamasws 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 special 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 asw† 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 asw† 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 asws for His creatures, and His Successor over His servants.” I said, “O Commander of the Faithful! Are not all these characteristics yours? Are these not in you?” He said, “I am the people’s leader on the surface and by force, but Musa ibn Ja’far asws is the True Divine Leader. O my son! By God, he asws more deserves to succeed God’s Prophet (s) than me and all the other people. I swear by God that even if you try to take away the rule from me, I will chop off your head. A Kingdom is barren.”

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

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

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

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

Then Mokhariq immediately stood up and went to see Musa ibn Ja’far asws and told him, “When I realised what this damned one has done to you, I tricked him for your sake, and took thirty-thousand Dinars plus land which has more than ten-thousand Dinars in annual income for you. O my Master! I swear by Allah aszw 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\textsuperscript{asws}'s hands and returned (to Harun).\textsuperscript{25}

We have already dealt with the ‘Nuss’ in [1], the miracles and proof of Imamat were presented by the Imam\textsuperscript{asws}, when and where required.

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

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

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

\textsuperscript{25} Uyun Akhbar al-Reza, Chapter 7, H. 11
came in and greeted the Imam\textsuperscript{asws} with the greeting for Wilayah (the Leader with Divine Authority) and (from the Imam\textsuperscript{asws}, he) received the acceptance response. The Imam\textsuperscript{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\textsuperscript{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\textsuperscript{asws} then asked the man to give it to him\textsuperscript{asws}. The man took out a pebble and on one side of there was a smooth space. Abu Muhammad\textsuperscript{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\textsuperscript{asws} ibn Ali\textsuperscript{asws}) seal on the pebble it. I then said to the man from Yemen, "Had you ever seen him (Abu Muhammad\textsuperscript{asws}) before?" He said, "No, by Allah\textsuperscript{azwj}, I had always was anxious to see him\textsuperscript{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{azwj}'s 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{azwj} 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{azwj} 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).\textsuperscript{26}

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

\begin{quote}
عَدَتُ مِنْ أَصْحَابِنَا عَنْ أَحَمَدٍ بْنِ مَحْمَدٍ عَنْ مُعَايَيْنَةِ نَيْمٍ حَكَمَتِ عِنْ نَجْمَةَ الْقَابِلِيَّةِ عَنْ أَبِي الْخَلِيْفَةِ عَلَّةَ قَالَ: إِنَّ أَبِي عَلَيْهِ أَحَبَّ
وَلَيْدِي وَأَبِيْنَمَ عَنْدَيْ وَأَحْلَفْتُ بِهِ وَهُوَ يَنْظُرُ نَبْيَيْنَ مَعِيَ فِي الْجَلْفَرِ وَلَمْ يَنْظُرَ فِيهِ إِلَّا نَبِيَّ أَوْ وَصْيِنِيّ نَبِيٍّ.
\end{quote}

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

\begin{footnote}
\textsuperscript{26} ركاب (ط - دار الحديث): ج2، ص182 H. 4
\end{footnote}
the ‘Jafr’ (a secret source of Divine Knowledge) with me asws. No one looks into it except a Prophet as or the executor of the will of a Prophet as.27

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

"I said to Abu Ibrahim asws, ‘May Allah azwj Sacrifice me for you asws, I have become old, take my hand out of fire." The narrator has said that the Imam asws pointed to his asws son, Abu Al-Hassan asws and then said, "This is your guardian after me asws." 28

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 azwj, the Most Holy, the Most High, says a word He azwj keeps His azwj word.29

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-Raqqī 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. 30

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

27 إلتقائي رضي الله عنه، ج1، ص: 312
28 إلتقائي رضي الله عنه، ج3، ص: 312
29 إلتقائي رضي الله عنه، ج4، ص: 312
30 إلتقائي رضي الله عنه، ج5، ص: 312

35 out of 41
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 Abul-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." 31

Ahmad ibn Mihran has narrated from Muhammad ibn Ali from Muhammad ibn Makhdumi whose mother was one of the children of Ja’far asws Ibn 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 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. 32

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

"Abu Al-Hassan asws wrote to me from prison that so and so my son asws is the master and guardian of my asws children and I asws have gifted my asws own ‘Kunya’ to him asws. 33

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

31 إلكافي (وط - الإسلامية)، ج1، ص: 312
32 إلكافي (وط - الإسلامية)، ج1، ص: 312
33 إلكافي (وط - الإسلامية)، ج1، ص: 313
"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-Dahhab 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."

Abdul-Majid bin Ahmad bin al-Ash’ath (son of ‘Abdul-Majid bin ‘Ali, son of ‘Abdul-Majid asws) has narrated from his father (the Imam asws) who has narrated that Ahmad bin Mihran asws has said: when the Imam asws was asked about the manner of death of the Prophet (peace be upon him), he said: ‘May Allah curse the one who asks about that. May Allah curse the one who asks about the manner of death of the Messenger of Allah (peace be upon him). It is narrated to me by his father: “I went to deliver some property to (the Imam 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 one in charge of this task (the Imam asws – the Leadership with Divine Authority) will demand it (at its 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 delivered it to him asws."

Ismaili’s Allegations and 12 Immami Replies

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34: al-kalaì (طر - الإسلاميه)، ج، ص: 313 H. 11
35: al-kalaì (طر - الإسلاميه)، ج، ص: 313 H. 12
36: al-kalaì (طر - الإسلاميه)، ج، ص: 313 H. 13
Muhammad ibn al-Hassan has narrated from Sahl ibn Ziyad from Muhammad ibn Ali and ‘Abdallah ibn al-Marzuban from (Muhammad) ibn Sinan who has said:

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

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

The Imam asws said, "I asws will journey to the tyrant. From this and one after him I will not suffer any serious harm." The narrator has said that he then asked The Imam asws, "May Allah azwj Sacrifice me for you asws, what then will happen?" The Imam asws said, "Allah azwj Causes the unjust to go astray and He azwj does whatever He azwj wills." The narrator has said that he then asked the Imam asws, "May Allah azwj Sacrifice me for you asws, what is that will happen?" The Imam asws said, "Whoever will do injustice to my son asws this one asws, rejecting his 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 azwj, if Allah azwj 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 azwj 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 asws:**

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

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

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

‘I came to Surmanrayy (Samarrah) and I necessitated the door of Abu Muhammad asws (11th Imam asws). So he asws called me over without my seeking permission. So when I entered and greeted, he asws said to me, ‘O Abu so and so! How are you?’ Then he asws said to me: ‘Be

37 Al Kafi V 1 – The Book Of Divine Authority CH 121 H 2
38 Al Kafi V 1 – The Book Of Divine Authority CH 122 H 3
seated, O so and so!’. Then he\textsuperscript{asws} asked me about a group of men and women from my family members.

 ثم قال لي ما الذي أتمنى غلى مهتباً قال فقال قاتل الدار قال فكنت في الدار مع الحدد ثم صبر أشري فلم

 الحواشين من السوق و كتب أدخلي عليه من غير إذن إذا كان في دار الرجال

Then he\textsuperscript{asws} said to me: ‘What is that which made you come?’ I said, ‘A desire to be in your\textsuperscript{asws} service’. So he\textsuperscript{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\textsuperscript{asws} from without (seeking) a permission when he\textsuperscript{asws} was in the chamber for the men.

فدخلت عليه نموتاً و هو في دار الرجال فسمعت حركة في البيت فناداني مكانات لا تتبين فلم أشعر أن أخرج و لا أدخل فلا خرجت على حافة مغلفة ثم ناديني الدخل فدخلت و نادى الجارية فخرجت فقال لما أكتسبي عما عقل فكشفت عن غلام أبيض خسند الوهاب و كشفت عن بطنه فإذا شعر نابث من أبيض بلشر يمشي ليس يسأله فقال هذا ماجكم

One day, I went to him\textsuperscript{asws} and he\textsuperscript{asws} was in the chamber for the men, and I heard movement in the house, and he\textsuperscript{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\textsuperscript{asws} called me: ‘Enter!’ So I entered, and he\textsuperscript{asws} called the maid, so she returned, and he\textsuperscript{asws} said to her: ‘Uncover from what is with you’. So she uncovered from a white boy\textsuperscript{asws} beautiful of face, and uncovered from his\textsuperscript{asws} belly, and there was a growth of green hair from his chest to his\textsuperscript{asws} navel, not black, and he\textsuperscript{asws} said: ‘This is your Master\textsuperscript{asws}.

ثم أمرها فحملته فما رأيت بعد ذلك حتى فضى أبو محمد ( عليه السلام)

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

فقال ضنوة بن علي مطولا بالفارسي كن كتب تقدرت أنه من السنيان قال سنين قال الفارسي فأطلا فنذرو كن تقدرت أنه قال أربع

عشرة سنة قال أبو علي و أبو عبد الله و نحو تقدم له إحدى و عشرين سنة.

Zou Bin Ali said, ‘I said to the Persian, ‘How much did you serve for him\textsuperscript{asws} from the years?’ He said, ‘Two years’. Al-Abdy said, ‘I said to Zou, ‘How much did you serve him\textsuperscript{asws}?’ He said, ‘Fourteen years’. Abu Ali and Abu Abdullah said, ‘And we served him\textsuperscript{asws} for twenty-one years’.’\textsuperscript{39}

\textsuperscript{39} Al Kafi V 1 – The Book Of Divine Authority CH 125 H 2
A write-up from an Ismaili author (Chapter) ‘4,’