

Chapter 1: Traditions that Denote the Number of the Twelve Caliphs

Chapter One: Traditions that Denote the Number of the Twelve Caliphs and that Surely they are Equal to the Number of the Chiefs (Noqabaa) of Bani Israel and the Companions (Hawaari) of 'Isa (a.s.)

1. Musnad-e-Tayalesi¹: Jaaber Ibn Samarah says that I heard the Messenger of Islam (s.a.w.a.) say, "Surely Islam will always remain mighty till there are twelve caliphs in it." Then he said something, which I didn't understand. I asked my father 'What did the Messenger of Allah (s.a.w.a.) say?' He replied, "All of them will be from Quraish."
2. Musnad-e-Tayalesi²: Jaaber Ibn Samarah says, 'I heard the Messenger of Allah (s.a.w.a.) say during a sermon "Surely Islam will always remain mighty till there are twelve caliphs in it." Then he said something, which I didn't understand. I asked my father 'What did the Messenger of Allah (s.a.w.a.) say?' He replied, "All of them will be from Quraish."
3. Al Fetan³: Jaaber Ibn Samarah says that the Messenger of Allah (s.a.w.a.) said, "This affair shall always remain mighty till there are twelve caliphs in it. All of them will be from Quraish."
4. Musnad-e-Ahmad⁴: Jaaber Ibn Samarah says, 'I heard the Messenger of Allah (s.a.w.a.) say, "There will be twelve caliphs after me, all of them will be from Quraish." They asked, 'Then what will happen?' He (s.a.w.a.) said: "Then there will be turmoil (haraj)."
5. Musnad-e-Ahmad⁵: Jaaber Ibn Samarah says, 'I heard the Prophet (s.a.w.a.) say, "There will be twelve caliphs for this nation."
6. Musnad-e-Ahmad⁶: Jaaber Ibn Samarah al-Sewaaee says, 'I heard the Messenger of Allah (s.a.w.a.) say during his last pilgrimage (Hajj al-Widaa): "Surely this religion will always overcome its opponents and no enemy or deserter can ever harm it till there are twelve caliphs from my nation in it." 'Then he uttered something that I could not understand. I asked my father, 'What did he say?' He

replied: “All of them will be from Quraish.”

7. Musnad-e-Ahmad⁷: Jaaber Ibn Samarah al-Sewaaee says, ‘I heard the Messenger of Allah (s.a.w.a.) say during his last pilgrimage (Hajj al-Widaa): “Surely this religion will always overcome its opponents and no enemy or deserter can ever harm it till there are twelve chiefs from my nation, all of them ...”

Then whatever the Messenger of Allah (s.a.w.a.) said, I could not hear while my father was closer to the mount of Messenger of Allah (s.a.w.a.) than me. I asked, ‘O father! What did the Messenger of Allah (s.a.w.a.) say which I could not hear?’ He replied, ‘He was saying, “All of them will be from Quraish.”

8. Musnad-e-Ahmad⁸: Jaaber Ibn Samarah al-Sewaaee says, ‘The Messenger of Allah (s.a.w.a.) addressed us thus: “Surely this religion shall always remain mighty till there are twelve caliphs in it.” Then he uttered something, which I could not understand because the people were crying and shouting. I asked my father, ‘What did he say?’ He replied, “All of them will be from Quraish.”

9. Musnad-e-Ahmad⁹: Jaaber Ibn Samarah narrates that the Messenger of Allah (s.a.w.a.) addressed us at Arafaat thus: “This affair (Islam) shall always remain mighty, impregnable and victorious against the all its opponents till it is ruled by twelve, all of them ...” I could not understand after that so I asked my father, ‘What did he say after all of them?’ He replied: “All of them will be from Quraish.”

10. Musnad-e-Ahmad¹⁰: Jaaber Ibn Samarah narrates that the Messenger of Allah (s.a.w.a.) addressed us at Arafaat thus: “This affair (Islam) shall always remain mighty, impregnable and victorious against the all its opponents till it is ruled by twelve all of them will be from Quraish...”

11. Musnad-e-Ahmad¹¹: Jaaber Ibn Samarah says that I and my father came to the Prophet (s.a.w.a.), who was saying: “This affair shall always remain righteous till there are twelve chiefs.” Then he said something, which I did not understand. I asked my father, ‘What did he say?’ He answered, “All of them will be from Quraish.”

12. Musnad-e-Ahmad¹²: Jaaber Ibn Samarah says, ‘The Messenger of Allah (s.a.w.a.) said, “This affair shall always remain closely united till there are twelve caliphs in it all of them will be from Quraish.”

13. Musnad-e-Ahmad¹³: Jaaber Ibn Samarah says I heard the Messenger of Allah (s.a.w.a.) say: “This affair will always survive till there are twelve chiefs in it.” Then he uttered something, which I could not hear. I asked about it from my father. He replied, “All of them will be from Quraish.”

14. Musnad-e-Ahmad¹⁴: Aamir Ibn Sa’d narrates that I asked Jaaber Ibn Samarah regarding the tradition of the Messenger of Allah (s.a.w.a.). He replied, ‘The Messenger of Allah (s.a.w.a.) said: “The religion (Islam) shall always be upright till there are twelve caliphs from Quraish.”

15. Musnad-e-Ahmad¹⁵: Jaaber Ibn Samarah says that the Holy Prophet (s.a.w.a.) said, “This affair (Islam) will always remain mighty, impregnable and victorious against its enemies till there are twelve

caliphs.” Then he said something, which I could not hear because of the people. I asked my father, ‘What did he say?’ He replied: “All of them will be from Quraish.”

16. Sahih al-Bukhari¹⁶: Abd al-Malik says that I heard Jaaber Ibn Samarah say: ‘I heard the Prophet (s.a.w.a.) say, “There will be twelve chiefs” Then he said something which I could not hear. My father informed that he said: “All of them will be from Quraish.”

17. Sahih al-Muslim¹⁷: Jaaber Ibn Samarah says that I went to the Prophet (s.a.w.a.) with my father and heard him say: “This affair will not come to an end till twelve caliphs pass in it.” Then he said something, which I could not hear. I asked my father, ‘What did he say?’ He answered, “All of them will be from Quraish.”

18. Sahih al-Muslim¹⁸: Jaaber Ibn Samarah says that I heard the Prophet (s.a.w.a.) say: “The affair of the people shall continue to survive till twelve people rule over them.” Thereafter the Prophet (s.a.w.a.) uttered something that I did not follow. I asked my father, ‘What did the Messenger of Allah (s.a.w.a.) say?’ He replied, “All of them will be from Quraish.”

19. Sahih al-Muslim¹⁹: Jaaber Ibn Samarah says, ‘I heard the Messenger of Allah (s.a.w.a.) say, “This religion shall always remain mighty till there are twelve caliphs.” Then he said something, which I did not follow. I asked my father, ‘What did he say?’ He said, “They are all from Quraish”.

20. Sahih al-Muslim²⁰: Jaaber Ibn Samarah says that the Prophet (s.a.w.a.) said: “This affair shall always remain mighty till there are twelve caliphs.” Then he said something, which I did not understand. I asked my father, ‘What did he say?’ He replied, “All of them will be from Quraish.”

21. Sahih al-Muslim²¹: Jaaber Ibn Samarah says that I went to Messenger of Allah (s.a.w.a.) with my father and heard him say, “This religion shall always remain mighty and impregnable till there are twelve caliphs in it.” Then he uttered something, which I could not hear because of the people. I asked my father, ‘What did he say?’ He replied, “They are all from Quraish.”

22. Sahih al-Muslim²²: Aamir Ibn Sa’d Ibn Abi Waqqaas says that I sent a letter to Jaaber Ibn Samarah with my slave Naafe’ stating, ‘Inform me of what you heard from the Messenger of Allah (s.a.w.a.).’ He wrote to me, ‘On the day of Friday, on the eve of al-Aslami’s stoning, I heard the Messenger of Allah (s.a.w.a.) say, “This religion shall survive till the Hour is established or there are twelve caliphs (ruling) upon you. All of them will be from Quraish.”

23. Sunan Abi Dawood²³: Jaaber Ibn Samarah says, ‘I heard the Messenger of Allah (s.a.w.a.) say, “This religion shall always remain mighty till there are twelve caliphs.” Thereafter the people began proclaiming, ‘Allah-o-Akbar’ and wailing. Then he (s.a.w.a.) said something slowly. I asked my father, ‘O father! What did he say?’ He replied, “They are all from Quraish.”

24. Sunan al-Tirmidhi²⁴: Jaaber Ibn Samarah says that the Messenger of Allah (s.a.w.a.) said: “There

will be twelve chiefs after me.” Thereafter he uttered something which I did not follow. I asked the person who was following me. He replied, “All of them will be from Quraish.” Abu Eesa says, ‘This tradition is Hasan and Sahih.’

25. Al-Mo’jam al-Kabeer²⁵: Jaaber narrates that the Holy Prophet (s.a.w.a.) said: “Islam will always be mighty till there are twelve caliphs.”

26. Al-Mo’jam al-Kabeer²⁶: Jaaber Ibn Samarah says, ‘I along with my father, were in the presence of Prophet (s.a.w.a.) when he said: “There will be twelve strong supports for this nation. Whoever forsakes them will not harm them.” Then the Messenger of Allah (s.a.w.a.) whispered something which I did not hear. Later I asked my father ‘What did he whisper?’ He replied, “All of them will be from Quraish.”

27. Al-Mo’jam al-Kabeer²⁷: Jaaber narrates that one day I heard the Messenger of Allah (s.a.w.a.) addressing us thus: “This religion shall always be mighty, impregnable and victorious upon the one who opposes it till twelve rulers (rule over it).” At this juncture the people made a lot of noise due to which I could not hear what he said after ‘all of them’. So, I asked my father, ‘O father! What did he say after all of them?’ He informed, “All of them will be from Quraish.”

28. Al-Mo’jam al-Kabeer²⁸: Jaaber says I heard the Prophet (s.a.w.a.) say in the final pilgrimage (Hajj al-Widaa), “This affair shall always overcome the one who opposes it. No enemy or opponent will harm it till there will be twelve caliphs from Quraish.”

29. Al-Mo’jam al-Kabeer²⁹: Jaaber says, ‘I was in the presence of the Messenger of Allah (s.a.w.a.) and he was saying, “The affair of this nation shall always be dominant till there are twelve.” Then he uttered something, which I could not hear. My father was sitting closer to him, so I asked him, ‘What did he say?’ He replied, “They are all from Quraish.”

30. Al-Mo’jam al-Kabeer³⁰: Jaaber narrates that I went to the Messenger of Allah (s.a.w.a.) with my father. He (s.a.w.a.) said, “The affair of this nation shall always remain straight and upright till there are twelve caliphs.” Then he said something slowly. I asked my father, ‘What did he say?’ He replied, “All of them will be from Quraish.”

31. Al-Mo’jam al-Kabeer³¹: Jaaber Ibn Samarah al-Sewaaee narrates that I accompanied my father to the mosque while the Messenger of Allah (s.a.w.a.) was delivering a sermon. I heard him say, “There will be twelve caliphs after me.” Thereafter he lowered his voice and I could not understand what he said. I asked my father, ‘What did he say?’ He replied, “All of them will be from Quraish.”

32. Al-Mo’jam al-Kabeer³²: Jaaber Ibn Samarah says, ‘We were with the Messenger of Allah (s.a.w.a.) when he said, “This affair shall survive till twelve chiefs live in it.” Then he (s.a.w.a.) lowered his voice due to which I could not hear. When the Prophet (s.a.w.a.) became silent I asked my father, ‘What was it that he uttered in a low voice?’ He replied, “All of them will be from Quraish.”

33. Al-Mo'jam al-Kabeer³³: Jaaber Ibn Samarah narrates that I accompanied my father to the Prophet (s.a.w.a.) and sat with him. Then he said, "Islam shall always remain dominant till there are twelve chiefs or caliphs. All of them will be from Quraish."
34. Al-Mo'jam al-Kabeer³⁴: Jaaber Ibn Samarah narrates that the Messenger of Allah (s.a.w.a.) said, "This religion shall always survive till there are twelve caliphs." Ismail says, 'I thought my father said that the entire nation will gather on them.'
35. Al-Mo'jam al-Kabeer³⁵: Jaaber Ibn Samarah says that the Messenger of Allah (s.a.w.a.) said, "No enemy can harm this religion till there are twelve caliphs. All of them will be from Quraish."
36. Al-Mo'jam al-Kabeer³⁶: Jaaber Ibn Samarah says that the Messenger of Allah (s.a.w.a.) said, "This affair shall always survive till there are twelve caliphs."
37. Al-Mo'jam al-Kabeer³⁷: Jaaber Ibn Samarah says that the Messenger of Allah (s.a.w.a.) declared, "Surely this affair shall always remain dominant. No opponent can harm it till there are twelve chiefs. All of them will be from Quraish."
38. Al-Mo'jam al-Kabeer³⁸: Jaaber Ibn Samarah says that the Messenger of Allah (s.a.w.a.) said, "The affair of this nation shall always remain straight and dominant over its enemy till there are twelve caliphs amongst them. All of them will be from Quraish." Thereafter he returned to his house followed by the Quraish. They asked him, 'What will happen after that?' He (s.a.w.a.) replied, "There will be mischief and corruption."
39. Al-Mo'jam al-Kabeer³⁹: Jaaber Ibn Samarah says, 'I was in the presence of the Messenger of Allah (s.a.w.a.) with my father when he (s.a.w.a.) said, "Surely this affair will neither pass nor come to an end till twelve caliphs live in it." Then he spoke something which I did not understand. I asked my father, 'What did he say?' He replied, "All of them will be from Quraish."
40. Al-Mo'jam al-Kabeer⁴⁰: Jaaber Ibn Samarah says, 'I heard the Messenger of Allah (s.a.w.a.) while he was delivering a sermon atop the pulpit saying, "There will be twelve strong people from the Quraish. The one who bears enmity against them, his enmity will not harm them." Then I turned back and saw that Umar Ibn Khattaab and my father were amongst the audience. They confirmed for me what I had heard.
41. Al-Mo'jam al-Awsat⁴¹: Jaaber Ibn Samarah says, 'I accompanied my father to the Prophet (s.a.w.a.). He prayed with us and after he had finished with his salutations, the people pointed out with their hands on the right side and the left side. He (s.a.w.a.) remarked, "Why is it that you are turning your hands to the right and to the left as if they (hands) are the tails of a rebellious horse? Whenever anyone of you does salaam, then he should do so to the one who is on his right side as well as on his left side."

Then when they prayed with him (s.a.w.a.) too they did not do that. Later we sat with him (s.a.w.a.) and he (s.a.w.a.) said, “Islam will always be victorious till there are twelve chiefs or caliphs. All of them will be from Quraish.”

42. Al-Malaahim by Ibn Munaadi⁴²: Jaaber Ibn Samarah, while mentioning the Prophet (s.a.w.a.) narrated that he (s.a.w.a.) said, “Religion shall always be impregnable and its followers shall overcome its opponents till there are twelve caliphs.” Thereafter, the people were standing and sitting due to which, when he uttered something I didn’t hear. I asked my father and my brother, ‘What did he say?’ He said, “They are all from Quraish.”

43. Al-Mustadrak Alaa al-Sahihain⁴³: Jaaber narrates that I was with the Messenger of Allah (s.a.w.a.) when I heard him say, “The affair of this nation shall always remain dominant till there are twelve caliphs.” Then he said something, which I could not hear, while my father was sitting closer to him than me. I asked him, ‘What did he say?’ He replied, “All of them will be from Quraish.”

44. Tayseer al-Wusool⁴⁴: Jaaber Ibn Samarah relates that the Messenger of Allah (s.a.w.a.) said, “This affair will always remain mighty and impregnable till there are twelve caliphs. All of them will be from Quraish.” He (s.a.w.a.) was asked, ‘Then what will happen?’ He (s.a.w.a.) replied, “Then there will be mischief.”

45. Nihaayah al-Bidaayah wa al-Nihaayah⁴⁵: It is recorded in the Sahihain (Sahih-e-Bukhari and Sahih-e-Muslim) on the authority of Abd al-Malik Ibn Umair that Jaaber Ibn Samarah has narrated from the Prophet (s.a.w.a.), “There will be twelve caliphs. All of them will be from Quraish.”

46. Yanaabi al-Mawaddah⁴⁶: Jaaber Ibn Samarah narrates that I accompanied my father to the Messenger of Allah (s.a.w.a.) and heard him say, “There will be twelve caliphs after me.” Then he lowered his voice. I asked my father, ‘What did he say with a low voice?’ He replied, “All of them will be from Quraish.”

47. Taarikh al-Khulafaa⁴⁷: Jaaber Ibn Samarah narrates from the Messenger of Allah (s.a.w.a.) that he said, “This affair shall always remain mighty and victorious over its opponents till there are twelve caliphs. All of them will be from Quraish.”

48. Al-Jam’ bayn al-Sahihain⁴⁸: Jaaber Ibn Samarah says, ‘I heard the Prophet (s.a.w.a.) say, “Surely, there will be twelve chiefs after me. All of them will be from Quraish.”

49. Firdaus al-Akhbaar⁴⁹: Jaaber Ibn Samarah says, ‘This religion shall always survive till there are twelve men in it. All of them will be from Quraish.’

50. Al-Ghaibah by No’maani⁵⁰: Jaaber Ibn Samarah says, ‘I heard the Messenger of Allah (s.a.w.a.) state, “There will be twelve chiefs after me.” Then he said something that I didn’t hear. I asked the people and my father, who was nearer to him than me. He replied, “All of them will be from Quraish.”

51. Kefaayah al-Asar⁵¹: Jaaber Ibn Samarah says, 'I came to the Prophet (s.a.w.a.) and heard him say, "Surely, this affair (Islam) will not come to an end till it is ruled by twelve caliphs." Then he (s.a.w.a.) whispered something. I asked my father, 'What did he say?' He replied, "They are all from Quraish."

52. Kamaal al-Deen⁵²: Jaaber Ibn Samarah says, 'We were with the Prophet (s.a.w.a.) when he said, "Twelve (Caliphs) will follow this affair (Islam)." The people started screaming due to which I could not hear what he said thereafter. I asked my father, who was closer to the Prophet (s.a.w.a.) than me, 'What did the Messenger of Allah (s.a.w.a.) say?' He replied, "All of them will be from Quraish and their likes will not be seen."

53. Musnad-e-Ahmad⁵³: Masrooq relates that we were sitting with Abdullah Ibn Masood while he was reciting the Quran for us. Somebody asked him, 'O Abaa Abd al-Rahmaan, did you ask the Messenger of Allah (s.a.w.a.) how many caliphs will rule this nation?' Abdullah Ibn Masood replied, 'Since I have come to Iraq, nobody has asked me this question before you. Yes, we did ask the Messenger of Allah (s.a.w.a.) and he replied, "Twelve, like the number of chiefs (nuqabaa) of Bani Israel."

54. Al-Ghaibah of No'maani⁵⁴: Masrooq narrates that we were sitting with Ibn Masood after the Maghrib prayers and he was teaching the Quran. Somebody asked him, 'O Abaa Abd al-Rahmaan, did you ask the Prophet (s.a.w.a.) as to how many caliphs will this nation have? He replied, 'Since I have come to Iraq, nobody has asked me this question before you. Yes, he (s.a.w.a.) replied, "Your caliphs will be twelve equal to the number of the chiefs of Bani Israel."

55. Kefaayah al-Asar⁵⁵: Abdullah Ibn Masood says, 'I heard the Messenger of Allah (s.a.w.a.) state, "There will be twelve Imams after me. All of them will be from Quraish."

56. Kefaayah al-Asar⁵⁶: Masrooq narrates that we were with Abdullah Ibn Masood showing our copies of Quran to him when a youth asked him, 'Did your Prophet (s.a.w.a.) promise to you as to how many caliphs will be there after him?' He replied, 'You are very young in age but you have asked something which nobody before you have asked. Yes, he (s.a.w.a.) did promise us that after him there will be twelve caliphs equal to the number of chiefs of Bani Israel.'

57. Kefaayah al-Asar⁵⁷: Abul Qaasim Etaab narrates from Matraf, 'We were sitting in the mosque with Abdullah Ibn Masood when an Arab came and enquired, 'Who is Abdullah Ibn Masood amongst you?' He replied, 'Yes, I am Abdullah Ibn Masood. What do you want?' The Arab asked, 'O Abdullah! Did your Prophet (s.a.w.a.) inform you as to how many caliphs will be there amongst you?' He answered, 'Since I have come to Iraq, nobody has asked me this question before you. Yes, twelve, equal to the number of chiefs of Bani Israel.'

58. Kamaal al-Deen⁵⁸: Masrooq narrates that I asked Abdullah (Ibn Masood), 'Did the Prophet (s.a.w.a.) inform you as to how many caliphs will be there after him?' He replied, 'Yes, twelve caliphs. All of them will be from Quraish.'

59. Muqtazab al-Asar⁵⁹: Masrooq narrates that we were sitting with Abdullah Ibn Masood while he was reading the Quran for us when somebody asked him, 'O Abaa Abd al-Rahmaan, did you ask the Messenger of Allah (s.a.w.a.) how many caliphs after him will rule this nation?' He replied, 'Since I have come to Iraq, nobody has asked me this question. We asked the Messenger of Allah (s.a.w.a.) and he responded, "Twelve in number, equal to the chiefs of Bani Israel."

60. Al-Malaahem⁶⁰: Aun Ibn Abi Jaheefah relates from his father Wahab Ibn Abdullah al-Sewaaee al-Kufi that we were with the Prophet (s.a.w.a.) and while delivering a sermon, he (s.a.w.a.) prophesied, "Know that the affair of my nation shall always be righteous till there are twelve caliphs in it. All of them will be from Quraish." Then he lowered his voice, then he (his father – Wahab) said, 'O my son all of them will be from Quraish.'

61. Kanz al-Ummaal⁶¹: This religion shall always be upright till there are twelve from Quraish. When they are no more, the earth will be destroyed with all its inhabitants (Ibn Najjaar from Anas).

62. Al-Ebaanah⁶²: Anas relates that the Messenger of Allah (s.a.w.a.) said, "This religion shall always be upright till there are twelve from Quraish. When they pass away the earth will swallow all its inhabitants."

63. Al-Ghaibah by No'maani⁶³: Anas Ibn Maalik relates that the Messenger of Allah (s.a.w.a.) said, "This affair (Islam) shall always survive till there remain in it twelve strong people from Quraish." The tradition thereafter continues till its end.

64. Kefaayah al-Asar⁶⁴: Anas Ibn Maalik narrates that the Messenger of Allah (s.a.w.a.) said, "The Imams after me will be twelve." Then he lowered his voice and I heard him say, "They are all from Quraish."

65. Al-Manaaqeb⁶⁵: Anas narrates that the Messenger of Allah (s.a.w.a.) said, "There will be twelve caliphs from us. Allah will help them against those who oppose them, and those who bear enmity against them will not harm them..."

66. Kefaayah al-Asar⁶⁶: Abu Saeed Al-Khudri narrates that the Messenger of Allah (s.a.w.a.) prayed with us the first prayers, then he turned his noble face towards us and addressed thus, "O gathering of my companions! The likeness of my Ahle Bait amongst you is like that of Nuh's Ark and the door of Hittah in the Bani Israel. Then hold on to my Ahle Bait after me and the rightly guided Imams from my progeny, you will never be misguided." It was asked, 'O Messenger of Allah (s.a.w.a.)! How many Imams will there be after you?' He (s.a.w.a.) replied, "Twelve, from my Ahle Bait (or he said) from my progeny."

67. Sharh Ghaayah Al-Ahkaam⁶⁷: Abu Qataadah narrates that I heard the Messenger of Allah (s.a.w.a.) say, "The Imams after me will be equal to the chiefs of the Bani Israel and the companions of Eesa (a.s.)."

68. Kefaayah al-Asar⁶⁸: Abu Qataadah relates that I heard the Prophet (s.a.w.a.) say, “How can the nation (of Muslims) be destroyed, while I am the first of it and twelve Imams will be its leaders after me? Surely, only they will be annihilated who will mix mischief with this. I am not from them and they are not from me.”

69. Kefaayah Al-Asar⁶⁹: Salmaan narrates that the Messenger of Allah (s.a.w.a.) said, “There will be twelve Imams after me equal to the number of months in a year. From us is the Mahdi of this nation, for him is the occulation of (Prophet) Musa, the brightness of (Prophet) Eesa, the forbearance of (Prophet) Dawood and the patience of (Prophet) Ayyub.”

70. Kefaayah Al-Asar⁷⁰: Salmaan Al-Faarsi relates that the Messenger of Allah (s.a.w.a.) said, “There will be twelve Imams after me.” Then he (s.a.w.a.) said, “All of them will be from Quraish. Thereafter, our Qaim will emerge who will cure the hearts of the believers. Beware; they (the Imams) are more knowledgeable than you so don't teach them. Beware; surely they are my progeny, from my flesh and my blood. Any nation that attempts to trouble me concerning them, may Allah not make my intercession (shafa'ah) reach them!”

71. Kefaayah Al-Asar⁷¹: A'raj quotes Abu Hurairah who narrates from the Messenger of Allah (s.a.w.a.) that he said, “Certainly, I leave amongst you two weighty things (saqalain), the Book of Allah, Mighty and Glorified be He – whoever follows it will be on guidance and whoever forsakes it will be deviated; then my Ahle Bait. I remind you of Allah concerning my Ahle Bait (he repeated this thrice).” I (A'raj) asked Abu Hurairah, ‘Are his wives his Ahle Bait?’ He replied, ‘No, his Ahle Bait are his progeny and his family and they are the twelve Imams, whom Allah has mentioned in his saying,

...وجعلها كلمة باقية في عقبه

“And He has placed a remaining word in his posterity.” (Surah Zukhruf 43:28.)

72. Kefaayah Al-Asar⁷²: Abu Hurairah relates that I went to the Messenger of Allah (s.a.w.a.) when this verse was revealed, *إنما انت منذر و لكل قوم هاد* “You are only a warner and for every nation there is a guide.” He (s.a.w.a.) recited it for us and said, “I am only a warner, do you know the guide?” We said, ‘No, O Messenger of Allah (s.a.w.a.).’ He (s.a.w.a.) replied, “He is the repairer of shoes.”

At this juncture, the necks were raised (in expectation), when Ali (a.s.) emerged from one of the rooms with the shoe of Messenger of Allah (s.a.w.a.) in his hand. The Messenger of Allah (s.a.w.a.) turned towards us and stated, “Surely he (Ali) is the import of my declaration, the Imam after me, the husband of my daughter and the father of my grandsons. We are the Ahle Bait, Allah has dispelled uncleanness from us and purified us from all impurities. He will fight after me for the interpretation (of Quran) just as I struggled for its descent. He is an Imam, the father of illustrious Imams.”

He (s.a.w.a.) was asked, ‘O Messenger of Allah (s.a.w.a.)! Then how many Imams will be there after

you?’ He (s.a.w.a.) replied, “Twelve, equal to the number of the chiefs of Bani Israel. From us is the Mahdi of this nation. Through him, Allah will fill the earth with justice and equity, as it would be fraught with injustice and oppression. The earth will not be devoid of them but that it will be destroyed along with all its inhabitants.”

73. Kefaayah Al-Asar⁷³: Umar Ibn Khattaab narrates that I heard the Messenger of Allah (s.a.w.a.) say, “The Imams after me will be twelve.” Then he lowered his voice and I heard him say, “All of them will be from Quraish.”

74. Kefaayah Al-Asar⁷⁴: Wathelah Ibn Al-Asqa’ narrates that the Messenger of Allah (s.a.w.a.) said, “My love and that of my Ahle Bait is beneficial in seven places, whose fear is great: At the time of death, in the grave, during resurrection, presentation of books (of deeds), reckoning (حساب), scale (ميزان) and the path (صراط).

Then, whosoever loves me and loves my Ahle Bait and clings on to them after me, we will be his intercessors on the day of judgement.” He was asked, ‘O Messenger of Allah (s.a.w.a.)! How should we cling on to them?’ He (s.a.w.a.) replied, “Surely the Imams after me are twelve. Then whoever loves them and follows them, he will be successful and saved. And whoever disobeys them and turns away from them, he will be deviated and misguided.”

75. Kefaayah Al-Asar⁷⁵: Wathelah Ibn Al-Asqa’ narrates that I heard the Messenger of Allah (s.a.w.a.) say, “When I was made to ascend the sky and reached the ‘Sidrah Al-Muntahaa’, Allah, the Majestic, came near to me and addressed me, ‘O Muhammad!’ I replied, ‘Yes, my Master.’ He said, ‘Surely, whenever I have sent a prophet, I have not brought his days to an end but that I have appointed a successor after him.

Then, appoint Ali Ibn Abi Taalib as the Imam and successor after you. Indeed, I have created both of you from one light and I have created the rightly guided Imams from the lights of you both. Would you like to see them O Muhammad?’ I responded, ‘Yes, O Lord.’ He ordered, ‘Raise your head.’ I raised my head and saw the lights of the Imams after me, twelve lights. I asked, ‘O Lord! Whose lights are these?’ He retorted, ‘The lights of the Imams after you, the trustees, the infallibles.’”

76. Al-Kaafi⁷⁶: Imam Abu Ja’far II (Ali Naqi) (a.s.) narrates that Ameer Al-Momineen (a.s.) said to Ibn Abbas, “Surely, the night of power (ليلة القدر) occurs every year. In this night, the affairs of that year descend. For these affairs, there are masters after the Messenger of Allah (s.a.w.a.).” Ibn Abbas inquired, ‘Who are they?’ He (a.s.) replied, “I and eleven from my progeny, Imams and those with whom the angels converse (محدثون).”

77. Al-Kaafi⁷⁷: (From the above chain of narrators), the Messenger of Allah (s.a.w.a.) advised his companions, “Believe in the night of power, for surely, it is for Ali Ibn Abi Taalib and his eleven descendants after me.”

78. Al-Manaaqeb⁷⁸: Imam Baaqer (a.s.) narrates that the Messenger of Allah (s.a.w.a.) said, “Believe in the night of power, for surely the affairs of the entire year descend in it. For these affairs, there are masters after me and they are Ali Ibn Abi Taalib and eleven descendants from his progeny (a.s.).”

{Similar traditions have been narrated by Jaaber Ibn Abdullah on the authority of the Messenger of Allah (s.a.w.a.) and by Ibn Abbas on the authority of Ameer Al-Momineen (a.s.).}

79. Faraaed Al-Simtain⁷⁹: Abu Tufail narrates, ‘I was present in the funeral of Abu Bakr the day he died. I also witnessed the day when allegiance was paid to Umar while Ali (a.s.) was sitting in a corner when a young Jew (who was nicely dressed and was from the progeny of Haroon, the prophet) walked in, came up to Umar and asked him, ‘O chief of the believers! Are you the most knowledgeable of this nation about their book and the affairs of their prophet?’ (On hearing this), Umar lowered his head.

The youth asked again, ‘I am addressing you’ and repeated his question. Umar asked, ‘What do you want?’ The youth replied, ‘I am confused and doubtful about my religion.’ Umar ordered, ‘Go to this young man.’ The Jew asked, ‘Who is he?’ He replied, ‘He is Ali Ibn Abi Taalib, the cousin of the Messenger of Allah (s.a.w.a.) and the husband of Fatemah, daughter of the Messenger of Allah (s.a.w.a.).’ The Jew turned towards Ali Ibn Abi Taalib (a.s.) and asked a few questions which Ali (a.s.) duly replied.

Finally, he asked, ‘Inform me of Muhammad (s.a.w.a.), how many just Imams will follow him? And in which Paradise does he reside and who shall accompany him in his Paradise?’ He (a.s.) replied, “O Harooni! Surely, for Muhammad there are twelve caliphs, just leaders. One who forsakes them will not harm them nor are they petrified at the opposition of the opponents.

Surely, they are firmer in religion than firmly entrenched mountains. Muhammad (s.a.w.a.) resides in his Paradise with the twelve just Imams.” The Jew remarked, ‘You have spoken the truth. By Allah, Who there is no god except Him, certainly I have found this in the books of my father Haroon written with his own hands and dictated by my uncle Moosa (a.s.).’ (The tradition continues till), thereafter the Harooni shrieked and broke his rosary while uttering, ‘I witness that there is no god but Allah, He is One and there is no partner for Him.’

80. Kefaayah Al-Asar⁸⁰: Abu Tufail narrates on the authority of Ali Ibn Abi Talib (a.s.) that the Messenger of Allah (s.a.w.a.) said, “(O Ali) You are the successor upon the dead from my Ahle Bait and the caliph upon the living from my nation. Your war is my war and your peace is my peace. You are an Imam, the father of eleven Imams from your posterity, Imams, purified and infallible.

From them is the Mahdi, who will fill the earth with justice and equity. Then woe unto those who bear malice against you. O Ali! If a man loves a stone for the sake of Allah, Allah will gather him with that stone. Thus, your lover and your follower and the lovers of the Imams from your descendants after you will be raised with you, while you are with Me at the highest level. You are the distributor of Paradise and Hell. You will make your friends enter Paradise and throw your enemies in Hell.”

81. Dalaael Al-Imamah⁸¹: Muhammad Ibn Sinaan Al-Zaaheri narrates from Imam Ja'far Ibn Muhammad (a.s.) who vide his ancestors narrates from Ameer Al-Mumineen (a.s.), "The Messenger of Allah (s.a.w.a.) said to me, 'O Ali! When eleven Imams from your descendants will be completed, the eleventh one will be the Mahdi from my Ahle Bait (a.s.).'"

82. Kefaayah Al-Asar⁸²: Heshaam Ibn Muhammad narrates from his father that when Ameer Al-Mumineen (a.s.) was martyred, Imam Hasan Ibn Ali (a.s.) went on the pulpit to speak to the people. Tears flowed from his eyes due to which he sat down for a while. Then, he stood up again and said, "All praise is for Allah, Who was One in His beginning, respected for Divinity in His everlastingness and Great for His Greatness and Power. He created all what He created, without any example preceding His creation. Our Lord is Gracious by the Grace of His Lordship. He knows the goodness of what He split and by the laws of His Power He created what He created.

There is neither decline for His Kingdom nor termination for His duration. He is above all things high and near to everything. He manifested Himself for His creation without being seen while He was at the highest observation point. He became veiled on account of His Light and Sublime in His Highness. He became hidden from His creation and raised to them a witness against them. He sent amongst them Prophets as givers of good news and warners so that the one who is destroyed is destroyed after explanation and the one who gains life does so after explanation.

That the people may realise about their Lord of what they were ignorant concerning Him and recognise His Lordship after they have denied it. And all praise is for Allah the One Who conferred the caliphate upon us the Ahle Bait (a.s.) and we dedicate our mourning for Ameer Al-Mumineen (a.s.) to Him. Indeed the East and the West have been afflicted (with this tragedy). By Allah! He did not leave behind any dirhams or dinaars but four hundred dirhams. He intended to buy from it a slave for his family. Indeed my grandfather, the Messenger of Allah (s.a.w.a.) has informed me that twelve Imams from his Ahle Bait (a.s.) will rule the affair (Islam). There is none amongst us but that he will be killed (with sword) or poisoned."

83. Isbaat Al-Raja'h⁸³: Imam Sadiq (a.s.) narrates vide his ancestors from Imam Hasan Al-Mujtaba (a.s.) who says, "I asked my grandfather, the Messenger of Allah (s.a.w.a.) concerning the Imams after him." He (s.a.w.a.) replied, "The Imams after me are equal to the chiefs of Bani Israel. Allah has endowed them with my knowledge and my understanding. You, O Hasan, are from them." I asked, "O Messenger of Allah (s.a.w.a.)! When will the Qaem from us Ahle Bait emerge?" He (s.a.w.a.) answered, "O Hasan! His likeness is like that of the Hour. Allah has hidden his information from the inhabitants of the heavens and the earth. He will not come but suddenly."

84. Kefaayah Al-Asar⁸⁴: Umme Salmah says, 'I asked the Messenger of Allah (s.a.w.a.) regarding the saying of Allah,

فَأُولَئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ وَحَسُنَ أُولَئِكَ رَفِيقًا

(Qur'an Surah Nisa 4: 69)

He (s.a.w.a.) replied,

الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ

“Those upon whom Allah has bestowed from the Prophets” implies me; “the truthful ones” refers to Ali Ibn Abi Talib (a.s.); “the witnesses” are Hasan and Husain (a.s.); “the righteous” indicates Hamzah and “how good friends are they” refers to the twelve Imams after me.

85. Al-Ghaibah by No'maani⁸⁵: Abdullah Ibn Umar says, ‘I heard the Messenger of Allah (s.a.w.a.) say, “There will be twelve caliphs after me”

86. Kamaal Al-Deen⁸⁶: Imam Muhammad Al-Baaqer (a.s.) narrates vide his ancestors from the Messenger of Allah (s.a.w.a.) that he said, “I give you glad tidings – and he (s.a.w.a.) repeated this thrice. The similarity of my nation is like that of rain. One does not follow whether its beginning is good or its end. Surely, the likeness of my nation (Ahle Bait a.s.) is like that of a garden from which one group is fed in one year and another is fed in another year so much so that the last group, which is fed from it, is the broadest of them all, like an ocean, the deepest and tallest of them all and the best of them in love.

How can that nation be destroyed which begins with me and which will end with twelve righteous ones, the possessors of intellect, after me and Maseeh Eesa, the son of Mariyam? Only those who spread mischief between these two eras will be destroyed. They are not from me and I am not from them.”

87. Kamaal Al-Deen⁸⁷: Ameer Al-Mumineen (a.s.) narrates that the Messenger of Allah (s.a.w.a.) said, “The Imams will be twelve from my Ahle Bait (a.s.). Allah, the High, will grant them my understanding, my knowledge and my wisdom and He will create them from my clay (طينت). Then woe unto the arrogant ones against them after me, who will break my relations concerning them. What is wrong with them (opponents)? May Allah not make them reach my intercession!”

88. Kamaal Al-Deen⁸⁸: Imam Ali Ibn Husain (a.s.) narrates that the Messenger of Allah (s.a.w.a.) said, “How can that nation be destroyed whose foremost are me, Ali and eleven of my descendants, the possessors of signs and whose last is Maseeh, the son of Mariyam. But between these two eras, he will be destroyed who is not from me and I am not from him.”

89. Al-Ghaibah by Shaikh Tusi⁸⁹: Imam Baaqer (a.s.) narrates that the Messenger of Allah (s.a.w.a.) said, “O Ali! Myself, you and eleven of my descendants are the buttons of the earth, its stumps and its mountains. Due to us Allah has prevented the earth from swallowing its inhabitants. When the twelfth of my descendants will pass away, the earth will swallow up all its inhabitants and they will not be warned.”

90. Al-Manaaqeb by Ibn Shahr Aashob⁹⁰: Jaaber Al-Jo'fi narrates from Imam Al-Baaqer (a.s.) in a

lengthy tradition concerning the saying of Allah,

فَقُلْنَا اضْرِبْ بِعَصَاكَ الْحَجَرَ فَانفَجَرَتْ مِنْهُ اثْنَتَا عَشْرَةَ عَيْنًا قَدْ عَلِمَ كُلُّ أُنَاسٍ مَشْرِبَهُمْ

(Qur'an Surah Baqarah 2: 60)

That he (a.s) said, “Certainly, the people of Moosa, when they complain to him about drought and thirst, they asked him for water and Moosa (a.s.) provided for them the same.

Then you heard what Allah said for him. Similarly, some believers came to my grandfather, the Messenger of Allah (s.a.w.a.) and asked, ‘O Messenger of Allah (s.a.w.a.)! Will you introduce unto us who are the Imams after you?’ (the traditions continues till his saying) “Then surely, when I got Ali married with Fatema, I left behind eleven Imams from the progeny of Ali. They will be, including Ali, twelve Imams. All of them will be guides for your nation. Each nation (in its time) will be guided through the Imam of their time and they will know their Imam like the people of Moosa knew the place of their drink.”

91. Al-Manaaqeb by Ibn Shahr Aashob⁹¹: Imam Baaqer (a.s.) narrates that the Messenger of Allah (s.a.w.a.) said, “From my Ahle Bait there will be twelve chiefs, those who will be talked to by the angels (مُحَدَّثُونَ) and those who will be granted understanding (مَفْهَمُونَ). From them is the one who will rise with the truth (القائم). He will fill the earth with justice as it would be fraught with injustice.”

92. Al-Khesaal⁹²: Abu Najraan says that Abu Al-Khuld has narrated to us on oath that this nation will not be destroyed till there will be twelve caliphs in it. All of them will act on guidance and true religion.

93. Kamaal Al-Deen⁹³: Makhool was asked concerning the saying of the Prophet (s.a.w.a.) that there will be twelve caliphs after me. Makhool replied, ‘Yes.’

94. Al-Manaaqeb by Ibn Shahr Aashob⁹⁴ narrates from the book Kashf Al-Hayrah: Ameer Al-Mumineen (a.s.) said, “I warn you concerning Allah. Are you aware that Allah has revealed in Surah Hajj,

يَا أَيُّهَا الَّذِينَ آمَنُوا ارْكَعُوا وَاسْجُدُوا وَعَبُدُوا رَبَّكُمْ

“O you who believe! Bow down and prostrate and worship your Lord ...” (till the end of the surah).

At this juncture, Salman stood up and asked, ‘O Messenger of Allah (s.a.w.a.) who are these upon whom you are a witness while they are witnesses upon the people, whom Allah has chosen and He has not placed upon them in the religion from the difficulties of the nation of Ibrahim?’ He (s.a.w.a.) replied, “By this verse Allah meant thirteen special people other than this nation.” Salman requested, ‘Explain

them for us, O Messenger of Allah (s.a.w.a.)’ He (s.a.w.a.) responded, “I, my brother Ali and eleven of my descendants.” They said, ‘O Allah! Yes...’

95. Kamaal Al-Deen⁹⁵: Sulaim Ibn Qais Al-Hilaali relates that I heard Ali (a.s.) say, “No verse from the Quran descended on the Messenger of Allah (s.a.w.a.) but that he recited it for me and dictated it, while I jotted it down. He taught me its interpretation, its exegesis, its abrogating verse, its abrogated verse, its clear verse and its ambiguous verse. He prayed to Allah, Mighty and Glorified be He, that he should teach me its understanding and its memorisation. Consequently, I never forgot even one verse from the Book of Allah, nor the knowledge, which he dictated to me and I had written it down.

He did not leave anything which Allah, Mighty and Glorified be He, taught him from the permissible and the prohibited, the commands and the prohibitions, the past and the present, obedience as well as defiance, but that he taught me and I memorised it. I did not forget even one word from these. Then he placed his hand on my heart and prayed to Allah, Mighty and Glorified be He, that He should fill my heart with knowledge, understanding, wisdom and light. I did not forget any of these nor was there anything which I did not write.”

I asked, “O Messenger of Allah (s.a.w.a.), do you fear forgetfulness for me afterwards?” He (s.a.w.a.) replied, “I do not fear for you forgetfulness or ignorance. Indeed, my Lord, mighty is His Majesty, has informed me that He has responded to my prayer for you and your partners, those who will follow you.” I asked, “O Messenger of Allah (s.a.w.a.)! Who are my partners after me?” He (s.a.w.a.) replied, “Those whom Allah, Mighty and Glorified be He, has accompanied with Himself and me in His verse

..اطيعوا الله و اطيعوا الرسول واولى الامر منكم

. ***“Obey Allah and obey the Messenger and the possessors of authority amongst you...”***

(Qur’an Surah Nisaa 4: 59)

I inquired, “O Messenger of Allah (s.a.w.a.)! Who are they?” He (s.a.w.a.) replied, “My successors till they reach unto me at the pond (of Kausar). All of them are guides and guided. One who forsakes them will not harm them. They are with the Quran and the Quran is with them, neither it will separate from them, nor will they separate from it. Due to them my nation will be helped, due to them they will receive rains, due to them calamity will be dispelled from them and their prayers will be accepted.” I requested, “O Messenger of Allah (s.a.w.a.)! Name them for me.”

He (s.a.w.a.) rejoined, “This son of mine” and he placed his hand on the head of Hasan, “then this son” and he kept his hand on the head of Husain (peace be on them both), “then his son Ali, who will be born in your life, so convey my salaam to him and thus twelve (Imams) will be completed.” I prayed, “May my father and my mother be sacrificed for you, O Messenger of Allah (s.a.w.a.), name each one of them for me.”

So, he (s.a.w.a.) named them one by one. By Allah! O brother of Bani Hilaal, amongst them, is the Mahdi of this nation, Muhammad, the one who will fill the earth with justice and equity like it has been fraught with injustice. By Allah! Surely I know who will pay allegiance to him between the Rukn and the Maqaam (in Kaabaa) and I know their names and their fathers and their tribes.

96. E'laam Al-Waraa⁹⁶: Abu Tufail narrates that Abdullah Ibn Umar said to me, 'O Abu Tufail! I counted the number of caliphs after the Prophet (s.a.w.a.). Then, there will be killing and fighting.

97. Al-Ghaibah of No'maani⁹⁷: Imam Muhammad Al-Baaqer (a.s.) looked at Humraan and cried. He (a.s.) said, "O Humraan! I am amazed at the people as to how they neglect or forget or pretend to forget. They forgot the saying of the Messenger of Allah (s.a.w.a.) when he was ill. People had come to visit him and were sending salutations on him, when he (s.a.w.a.) began grieving for his family. At that moment Ali (a.s.) came, saluted (the Prophet s.a.w.a.) but could not walk past the crowds nor did they make place for him. When the Messenger of Allah (s.a.w.a.) saw this, he raised his head and called out, "Come to me O Ali."

When the people saw this, some of them leaned on the others and made way for him till he passed by them and reached the Messenger of Allah (s.a.w.a.) who made him sit by his side and said, "O people! This is what you are doing to my Ahle Bait (a.s.) in my life while I am seeing, then what will you do after my death?! By Allah! You will not gain proximity to my Ahle Bait (a.s.) but that you will be nearer to Allah in levels and you will not distance yourself from them or turn away from them a single step but that Allah will turn away from you."

Then he (s.a.w.a.) said, "O people! Listen (to what I am saying to you). Beware! Surely, satisfaction, bliss and love are for the one who loves Ali (a.s.), befriends him, follows him, his virtues and my successors after him. It is my right upon my Lord that He answers me concerning them. Certainly, they are twelve successors and whoever follows them, indeed he is from me while Ibrahim (a.s.) is from me and I am from Ibrahim (a.s.). My religion is his religion and his religion is my religion. His relation is my relation and my relation is his relation. My virtue is his virtue while I am superior to him and (I am) not proud. My claim is verified by the saying of my Lord,

ذرية بعضها من بعض والله سميع عليم

98. Al-Radd Alaa Al-Zaidiyyah⁹⁸: Ibn Abbas narrates that I asked the Messenger of Allah (s.a.w.a.) while he was on his deathbed, 'When that will occur from which we seek refuge in Allah (i.e. your demise), then to whom (should we refer)?' He (s.a.w.a.) pointed out towards Ali (a.s.) and remarked, "To him, for surely he is with the truth and the truth is with him. He will be followed by eleven Imams, whose obedience will be obligatory like my obedience."

99. Al-Radd Alaa Al-Zaidiyyah⁹⁹: Musannaa narrates from his father that he asked Aishaa as to how

many successors will the Holy Prophet (s.a.w.a.) have? She replied, 'The Messenger of Allah (s.a.w.a.) informed me that there will be twelve successors after him.' Musannaa's father asked her, 'Who are they?' She replied, 'Their names are written with me, as per the dictation of the Messenger of Allah (s.a.w.a.)' He requested her, 'Show them to me.' But she refused.

100. Kamaal Al-Deen¹⁰⁰: Imam Jafar Ibn Muhammad (peace be on them both) in a lengthy tradition has talked about a Jew who came to Umar and posed a few questions to him, who directed him to Ali (a.s.). Among the questions that the Jew asked Ali (a.s.) was, 'How many guided Imams does this nation have that if someone follows them will not be harmed?' He (a.s.) replied, "Twelve Imams." The Jew remarked, 'You have said the truth, by Allah. Surely, Haroon (a.s.) has written the same on the dictation of Moosa (a.s.)'

101. Kamaal Al-Deen¹⁰¹: Imam Sadeq (a.s.), in a lengthy tradition has talked about the questions which a young Jew has enquired from Ali (a.s.) and to which he (a.s.) has responded. The Jew asked, 'Inform me as to how many Imams, those who are guides and rightly guided, will be there for this nation that if someone forsakes them, will not harm them? And inform me where is the position of Muhammad (s.a.w.a.) in paradise? And from his nation who will be with him in paradise?'

Ali (a.s.) replied, "As for your question that how many Imams, who are guides and rightly guided, will be there for this nation, then certainly there will be twelve guides and rightly guided Imams for this nation. He who forsakes them, will not harm them. As for your question, where is the place of Muhammad in paradise, (know that) it is in the most superior and most noble place (called as جَنَّةُ عَدْن). As for your question, from his nation who will be with him in paradise, (know that) these are the twelve guided Imams." The youth exclaimed, 'You have said the truth. By Allah, Who there is no god except Him, certainly this is written with me as per the dictation of Moosa (a.s.) and penned by Haroon (a.s.) in his own handwriting.'

102. Kefaayah Al-Asar¹⁰²: Abu Khalid Al-Kabuli narrates, 'I went to Imam Ali Ibn Husain (a.s.) while he was sitting in his prayer niche. I too sat down, when he turned to me and was caressing his beard.' I asked, 'O master! Inform me how many Imams will be there after you?' He (a.s.) replied, "Eight." I inquired, 'How?' He (a.s.) reasoned, "For, the Imams after the Messenger of Allah (s.a.w.a.) will be twelve equal to the number of the grandsons. Three were in the past and I am the fourth. There will be eight righteous Imams from my descendents. Whoever loves us and acts as per our command, will be at the highest grade. But whoever hates us and rejects us or rejects even one of us, then indeed, he has denied Allah and His signs."

103. Kefaayah Al-Asar¹⁰³: Zaid Ibn Ali Ibn Husain narrates that my father was in the company of a few of his friends, when a person stood up and asked, 'O son of Allah's Messenger, has your Prophet informed you as to how many Imams will be there after him?' He (a.s.) replied, "Yes, twelve Imams equal to the number of the chiefs of Bani Israel."

104. Kefaayah Al-Asar¹⁰⁴: Sulaiman Al-Qasri relates that I asked Hasan Ibn Ali (a.s.) concerning the Imams. He (a.s.) replied, "Their number will be equal to the months of a year."

105. Kefaayah Al-Asar¹⁰⁵: Husain, a son of the fourth Imam, Ali Ibn Husain (a.s.) narrates that a person enquired from my father concerning the Imams. He (a.s.) replied, "(They will be) twelve in number, seven will be from his descendants and placed his hand on the shoulder of my brother Muhammad (al-Baaqer)."

106. Al-Kaafi¹⁰⁶: Imam Baaqer (a.s.) said, "Surely Allah sent Muhammad (s.a.w.a.) to the Jinn and the humans and He has appointed twelve successors after him. Some have passed while others are yet to come. The tradition (سنة) continues through each successor. The successors of Muhammad (s.a.w.a.) are on the tradition (سنة) of the successors of Eesa (a.s.) and they are twelve in number. Ameer Al-Momineen (a.s.) was on the tradition (سنة) of Maseeh (a.s.)."

107. Oyoon Al-Akhbaar Al-Reza¹⁰⁷: Zoraarah says that I heard Imam Abu Jafar (al-Baaqer) (a.s.) say, "We are twelve Imams from the progeny of Muhammad (s.a.w.a.). All of them are the spoken ones (محدثون) after the Messenger of Allah (s.a.w.a.) and Ali Ibn Abi Talib (a.s.) is amongst them."

108. Al-Kaafi¹⁰⁸: Sama'ah Ibn Mehraan narrates that I and Abu Baseer were with Muhammad Ibn Imraan, the slave of Imam Muhammad Baaqer (a.s.) in his house at Mecca. Muhammad Ibn Imraan said, 'I heard Imam Sadeq (a.s.) say, "We are the twelve spoken ones (محدث)."' At this Abu Baseer asked him, 'You heard from Imam Sadeq (a.s.)?' So he swore on oath that he had indeed heard from him. To which Abu Baseer retorted, 'But I have heard it from Imam Baaqer (a.s.).'

109. Al-Kaafi¹⁰⁹: Karraam says that I took a pledge that I will not have lunch ever till the Qaem of Aale Muhammad (s.a.w.a.) reappears. So, I went to Imam Sadeq (a.s.) and said to him, 'A person from your Shias has taken an oath on Allah that he will not take lunch till the Qaem of Aale Muhammad (s.a.w.a.) reappears.'

Imam (a.s.) advised, "O Karraam! You fast instead but do not fast on the two Eids nor the three days after the Eid Al-Zoha nor when you are traveling or when you are sick. For surely, when Husain (a.s.) was martyred, the heavens, the earth and whatever is on them and the angels cried, 'Our Lord! Permit us to destroy the creatures that we may replace the earth with a new one because of what they have violated of Your sanctity and martyred the chosen one.' Allah revealed to them, 'O My angels, O My heavens and O My earth, be calm.' Then He lifted a curtain from the many curtains behind which were Muhammad (s.a.w.a.) and his twelve successors (a.s.). Then He took the hand of the Qaem from them and said, "O My angels, O My heavens and O My earth, through him I will gain victory." He repeated this thrice.

110. Al-Kaafi¹¹⁰: Abi Hamzah says that I heard Imam Ali Ibn Husain (a.s.) say, "Surely, Allah created Muhammad and Ali and eleven of his descendants from the Light of His Greatness. Then He made them stand as shadows in the resplendence of this Light. They worship Him before He created the creation,

glorifying Him and purifying Him. And these are the Imams from the progeny of the Messenger of Allah (s.a.w.a.).”

111. Kamaal Al-Deen¹¹¹: Abu Hamzah narrates that Imam Sadeq (a.s.) said, “There will be twelve Mahdi (guided leaders) from us.”

112. Kamaal Al-Deen¹¹²: Abu Baseer says that I heard Imam Sadeq (a.s.) say, “From us there will be twelve Mahdi. Six have passed and six are remaining. Allah will do with the sixth as He pleases.”

113. Kamaal Al-Deen¹¹³: Ibrahim Al-Karkhi narrates that I went to Abu Abdillah Jafar Ibn Muhammad Al-Sadeq (a.s.) and was sitting in his presence when Abu Al-Hasan Musa Ibn Jafar (a.s.) entered while he was a boy. I stood up, kissed him and sat with him. Then Abu Abdillah (a.s.) remarked, “O Ibrahim! Know that, he is your master after me. Know that, concerning him one group will be destroyed while another will be saved. Then may Allah curse his killer and multiply His chastisement for the one who fights against him.

Know that, certainly Allah will bring out from his progeny the best of the inhabitants of the earth in his time. He will be named after his grandfather, he will be the inheritor of this knowledge and his laws in his judgements, the treasure-chest of Imamat and the fountainhead of wisdom. The tyrant king of Bani (Abbas) will kill him after his amazing acts, due to envy.

But Allah (Mighty and Glorified be He) will convey His affairs even if the polytheists dislike it. And Allah will bring forth from his progeny the completion of twelve Mahdi (guided leaders). Allah has chosen them for His nobility, permitted for them the abode of His Holiness and the twelfth awaited one is from them, as if with an open sword standing in front of the Messenger of Allah (s.a.w.a.) in his defence.”

Then a person from the friends of Bani Umayyah entered due to which Imam had to cut short his speech. I returned to Abu Abdillah (a.s.) eleven times that he (a.s.) may complete his talk but was unable to do so. In the coming year, which was the second year, I went to him while he was sitting. He (a.s.) said, “O Ibrahim! He is the one who will provide salvation to his Shias after intense straitening, lengthy calamities, grief and fear. Then congratulations to him who finds his time. This is enough for you O Ibrahim.” Ibrahim said, ‘Then nothing was dearer to my heart or soothed my eyes more than this talk.’

114. Al-Taraaef¹¹⁴: In his book Tafseer Al-Quran Al-Suda, who is amongst the ancient and reliable commentators of the Ahle Sunnah, writes, ‘When Saarah dislike the position of Haajarah, Allah the High, revealed to Ibrahim Al-Khaleel (a.s.) ordering, “Go with Ismaaeel and his mother till you reach to my House at Makkah. For surely, I will spread his progeny and will make them as a standard against the one who disbelieves in Me. I will appoint from them a great Prophet, the one who will dominate all religions. I will select from his progeny twelve great personalities and will make his descendants equal to the number of the stars of the sky.”

It is recorded in Kashf Al-Astaar and it is mentioned that a group has narrated from Al-Suda that he

said, ‘Whatever has been mentioned in the Torah in the first chapter of Exodus is very near. That is, after the ending of the story of Saarah and what Allah prophesied to Ibrahim (a.s.) concerning his affair and his progeny when He (Mighty and Glorified be He) said, “And indeed, I have accepted your prayers concerning Ismaeel and I have heard you regarding My blessings on him. Soon, I will multiply his (descendants) and twelve great personalities will be born from him. I will make them Imams like great branches.” This is found in some of the ancient compilations, but in the present manuscript available with us, it is inscribed, “Twelve nobles will be born from him. And I will make from him a great nation...”

115. Al-Ghaibah by Shaikh Tusi (a.r.)¹¹⁵: Ibn Abbas narrates that Jibraeel (a.s.) descended with a book from Allah upon the Messenger of Allah (s.a.w.a.), in which there were twelve golden rings (in chain form). Then he said to him (s.a.w.a.), “Surely, Allah the High, conveys salaam to you and orders you that you hand over this book to the chosen one from your family after you. He will separate from it the first ring and do according to what is in it. When he is about to expire, he should hand it (the chain of the remaining eleven rings) over to his successor after him. Thus, the first will hand over to the last, one after the other.”

The Holy Prophet (s.a.w.a.) did as he was ordered. Ali Ibn Abi Talib (a.s.) separated the first of them (the rings) and acted as per its instructions. Then he (a.s.) handed it (the chain of the remaining eleven rings) over to Hasan (a.s.), who separated his ring and acted upon it. He (a.s.) handed over to Husain (a.s.), who passed it (the chain of the remaining ten rings) on to Ali Ibn Husain (a.s.). This went on from one to another till it reached the last one amongst them.

116. Muqtazab Al-Asar¹¹⁶: Abd Al-Aziz Ibn Khuzair narrates that I heard Abdallah Ibn Abi Awfaa say that the Messenger of Allah (s.a.w.a.) prophesied, “There will be twelve caliphs from the Quraish after me. Thereafter, there will be widespread mischief.” I (Abd Al-Aziz) asked, ‘Did you (Abd Allah) hear it from the Messenger of Allah (s.a.w.a.)?’ He replied, ‘Yes, I heard from the Messenger of Allah (s.a.w.a.)’ That day Abdallah Ibn Abi Awfaa was wearing a silk cap.

117. Basaaer Al-Darajaat¹¹⁷: Imam Baaqer (a.s.) narrates that the Messenger of Allah (s.a.w.a.) predicted, “From my progeny, there will be twelve Muhaddath (those with whom the angels converse).” On hearing this, Abdallah Ibn Zaid, who was Imam’s cousin, exclaimed unbelievably, ‘Glory be to Allah! There will be محدث?’ Abu Jafar (a.s.) turned to him and retorted, “By Allah! Surely your brother knows about it.” On this he kept quiet. Then Abu Jafar (a.s.) remarked, “This is the thing in which Abu Al-Khattaab was destroyed. He could not follow the interpretation of (the difference between) a محدث and a Prophet.”

118. Muqtazab Al-Asar¹¹⁸: Hasan Ibn Abu Al-Hasan Al-Basri narrates directly (مرفوعاً) that Jibraeel (a.s.) came to the Prophet (s.a.w.a.) and said, “O Muhammad! Allah orders you to get Fatemah (a.s.) married to your brother Ali (a.s.).” The Messenger of Allah (s.a.w.a.) called for Ali (a.s.) and said to him, “O Ali! I am getting you married to my daughter Fatemah (a.s.), the chief of the women of the universe and the most beloved of them to me after you. From you two (will be born) the two chiefs of the people

of Paradise. The slain and oppressed martyrs in the earth will be after me. They are the bright chosen ones, through them Allah will dispel the darkness, enliven the truth and destroy falsehood. Their number is the number of the months of a year. Eesa the son of Maryam (a.s.) will pray behind the last of them.”

119. Muqtazab Al-Asar¹¹⁹: Abaan Ibn Umar says that I was with Abu Abdillah (a.s.) when Sufyaan Ibn Mus'ab Al-Abdi entered and asked, 'May I be held your ransom, what is your view concerning the saying of Allah, High be His remembrance,

وَعَلَى الْأَعْرَافِ رِجَالٌ يَعْرِفُونَ كُلًّا بِسِيمَاهُمْ

(Qur'an Surah A'raaf 7: 46)

He (a.s.) replied, "They are the twelve successors from the progeny of Muhammad (s.a.w.a.). None recognises Allah except the one who recognises them and they recognise him." He inquired, 'Then what is A'raaf, may I be held your ransom?' He (a.s.) retorted, "A hillock of musk on which are the Messenger of Allah (s.a.w.a.) and the successors. They recognise each and every one by their foreheads."

120. Man Laa Yahzoroh al-Faqih¹²⁰: Abu al-Jaarood narrates from Imam Abu Jafar (a.s.) who cites on the authority of Jaaber Ibn Abdillah Al-Ansaari, 'I went to Fatemah (a.s.). There was a tablet placed before her in which were the names of the successors from her progeny. I counted upto twelve, one of them was Al-Qaem (a.s.), three were named Muhammad and four were named as Ali (peace be on them all).'

121. Al-Hidaayah¹²¹: Imam Zain Al-Aabedeen (a.s.) narrates a lengthy tradition from his father Abi Abdillah Al-Husain, the chief of the martyrs (a.s.) in which he has discussed as to what will happen to him, his family and his friends till the talk reached to me (Imam Zain Al-Aabedeen (a.s.)). At this juncture, Zohair Ibn Al-Qain and Habib Ibn Al-Mazaaher asked Imam Husain (a.s.) concerning me (Imam Zain Al-Aabedeen (a.s.)), 'What will be his condition?' pointing towards me. Tears welling in his eyes, Imam Husain (a.s.) replied, "Allah did not terminate my progeny till the end of this world, then how do they reach unto him while he is the father of eight Imams?"

122. Al-Iqbaal¹²²: In a lengthy tradition, Imam Hasan Al-Askari (a.s.) has spoken about the recognition of the new moon and explained in it the number of Imams (a.s.) and that they are twelve.

123. Al-Fetan¹²³: Abdullah Ibn Masood narrates that the Messenger of Allah (s.a.w.a.) stated, "There will be twelve caliphs after me equal to the number of the chiefs (نقباء) of Moosa."

124. Al-Musnad¹²⁴: Masrooq narrates that we were sitting with Abdullah in the mosque and he was reciting for us (the Quran) when a man entered and asked him, 'O son of Masood! Has your Prophet (s.a.w.a.) informed you as to how many caliphs will be there after him?' He replied, 'Yes. Like the number of the chiefs of Bani Israel.'

125. Kefaayah Al-Asar¹²⁵: Abu Zarr (a.r.) narrates that I heard the Messenger of Allah (s.a.w.a.) saying, “Whoever loves me and my Ahle Bait (a.s.), then he and we are like this – indicating with his index and middle fingers.”

Then he (s.a.w.a.) said, “My brother is the best of successors, my grandsons are the best of grandsons. Soon Allah, Blessed and High be He, will bring out from the progeny of Husain (a.s.), noble Imams. And from us is the Mahdi of this nation.” I asked, ‘O Messenger of Allah (s.a.w.a.)! How many Imams will follow you?’ He (s.a.w.a.) responded, “Equal to the number of the chiefs of Bani Israel.”

126. Kefaayah Al-Asar¹²⁶: Abu Zarr Al-Ghaffaari (r.a.) narrates that I went to the Messenger of Allah (s.a.w.a.) during the illness in which he (s.a.w.a.) expired. He (s.a.w.a.) said, “O Abu Zarr! Bring my daughter Fatemah to me.” He says, ‘I stood up and went to her and said, ‘O Chief of the Maidens! Answer your father.’

He says, ‘She wore her covering and came out till she reached the Messenger of Allah (s.a.w.a.). On seeing her, the Messenger of Allah (s.a.w.a.) fell on her. She cried and the Messenger of Allah (s.a.w.a.) cried too due to her crying and embraced her. Then he (s.a.w.a.) said, “O Fatemah! Don’t cry, may your father be your ransom. For, you will be the first one to join me while you will be oppressed and your rights will be usurped. After me soon there will appear the hatred of hypocrisy wearing the garb of religion. You will be the first to meet me at the pond (of Kausar).”

She (a.s.) asked, “O father! Where shall I meet you?”

He (s.a.w.a.) replied, “You will meet me at the pond while I am giving drink to your followers and your enthusiasts and am driving away your enemies and those who hate you.”

She (a.s.) asked, “O Messenger of Allah (s.a.w.a.)! If I don’t meet you at the pond?”

He (s.a.w.a.) replied, “Then I will meet you at the scale (ميزان).”

She (a.s.) enquired, “O Messenger of Allah (s.a.w.a.)! If I don’t meet you at the scale?”

He (s.a.w.a.) replied, “You will meet me at the صراط, while I will be saying, ‘Salute, salute the followers of Ali (a.s.).”

Abu Zarr (r.a.) says, ‘Her heart was contented.’ Then the Messenger of Allah (s.a.w.a.) turned towards me and said, “O Abu Zarr! She is a part of me. Whoever harms her has indeed harmed me. Beware! She is the chief of the women of the Universe, her husband is the chief of the successors, her two sons, Hasan (a.s.) and Husain (a.s.) are the chiefs of the youth of paradise.

They are Imams whether they are standing or sitting and their father is better than both of them. Soon, nine infallible and just Imams will emerge from the progeny of Husain (a.s.) and from us is the Mahdi of this nation.” I asked, ‘O Messenger of Allah (s.a.w.a.)! How many Imams will be there after you?’ He

(s.a.w.a.) replied, “Equal to the number of the chiefs of Bani Israel.”

127. Kefaayah Al-Asar¹²⁷: Anas Ibn Maalik narrates that the Messenger of Allah (s.a.w.a.) led us in the morning prayers. Thereafter, he (s.a.w.a.) faced us and said, “O my companions! Whoever loves my Ahle Bait (a.s.) will be raised with us. Whoever fastens to my successors after me, indeed he has fastened to the strongest rope.” Abu Zarr Al-Ghaffaari (r.a.) stood up and asked, ‘O Messenger of Allah (s.a.w.a.)! How many Imams will be there after you?’ He (s.a.w.a.) replied, “Equal to the number of the chiefs of Bani Israel.” Again he asked, ‘All of them will be from your Ahle Bait (a.s.)?’ He (s.a.w.a.) responded, “All of them will be from my Ahle Bait (a.s.), nine will be from the progeny of Husain (a.s.) and the Mahdi is amongst them.”

128. Kefaayah Al-Asar¹²⁸: Abu Hurairah narrates that the Messenger of Allah (s.a.w.a.) addressed us as follows, “O people! Whoever intends to live my life and die my death, then he must accept the mastership of Ali Ibn Abi Talib (a.s.) and follow the Imams after him.” He (s.a.w.a.) was asked, ‘O Messenger of Allah (s.a.w.a.)! How many Imams are there after you?’ He (s.a.w.a.) replied, “Equal to the number of the grandsons (اسباط of Bani Israel).”

129. Kefaayah Al-Asar¹²⁹: Zaid Ibn Arqam says that the Messenger of Allah (s.a.w.a.) addressed us in a sermon. After praising Allah and glorifying Him, he (s.a.w.a.) said, “I advise you to fear Allah from Whom the servants cannot be needless. Surely, one who is inclined towards piety will be guided in this world and know that death is path of the worlds, the fate of the surviving ones and seizes the standing ones. Those who flee from it are helpless but to meet it. It destroys every pleasure, does away with every bounty and dispels all happiness.

The world is the abode of destruction. It will dislodge all its inhabitants. It is a fresh sweet meat which is sweet for its seeker. May Allah have mercy on you, gather the best possible provision from it as you can and do not seek from it what is more than necessary for you. Do not look longingly towards what the extravagant ones enjoy.

Beware! Surely the world disguises, turns away, becomes worn out and seeks leave. But know that, the hereafter then enters and embraces with an announcement.

O people! As if I am at the pond (of Kauthar) seeing that some of you come to me while others are driven away. I plead, ‘O Lord! They are from me and from my nation.’ It will be said, ‘Do you understand what they have done after you? By Allah! They turned on their backs after you.’

O people! I advise you (to fear) Allah and be good to my progeny and my Ahle Bait (a.s.). For surely they are the truth and the truth is with them. They are the rightly guided Imams after me and the trustworthy infallibles.” Abdullah Ibn Abbas stood up and asked, ‘O Messenger of Allah (s.a.w.a.), how many Imams will be there after you?’ He (s.a.w.a.) replied, “Equal to the number of the chiefs of Bani Israel and the companions of Hazrat Eesa (a.s.). Nine of them will be from the progeny of Husain (a.s.) and from them is the Mahdi of this nation.”

130. Kefaayah Al-Asar¹³⁰: The Messenger of Allah (s.a.w.a.) said, “Charity (صدقه) is not permitted for me and my Ahle Bait (a.s.).” We asked, ‘O Messenger of Allah (s.a.w.a.)! Who are your Ahle Bait (a.s.)?’ He (s.a.w.a.) replied, “My Ahle Bait (a.s.) are my progeny. They are my flesh and my blood. They are the Imams after me and equal to the number of the chiefs of Bani Israel.”

131. Kefaayah Al-Asar¹³¹: Waaselah Ibn Al-Asqa’ narrates that the Messenger of Allah (s.a.w.a.) declared, “Faith shall not be complete except with the love of us Ahle Bait (a.s.). Certainly, Allah, Blessed and High be He, has promised me that none shall love us Ahle Bait (a.s.) but a pious believer and none shall hate us but an unfortunate hypocrite.

Then congratulations to the one who fastens unto me and the pure Imams (a.s.) from my progeny.” He (s.a.w.a.) was asked, ‘O Messenger of Allah (s.a.w.a.)! How many Imams (a.s.) will follow you?’ He (s.a.w.a.) replied, “Equal to the number of the chiefs of Bani Israel.”

132. Kefaayah Al-Asar¹³²: Abu Ayyub Al-Ansari narrates that I heard the Messenger of Allah (s.a.w.a.) say, “I am the chief of the Prophets. Ali is the chief of the successors. My grandsons are the best grandsons. From us are the infallible Imams (a.s.) from the progeny of Husain (a.s.) and from us is the Mahdi of this nation.”

At this juncture, a bedouin Arab stood up and enquired, ‘O Messenger of Allah (s.a.w.a.)! How many Imams will follow you?’ He (s.a.w.a.) replied, “Equal to the number of grandsons, the companions of Eesa (a.s.) and the chiefs of Bani Israel.”

133. Kefaayah Al-Asar¹³³: Huzaifah Ibn Usaid narrates that I heard the Messenger of Allah (s.a.w.a.) say on his pulpit, “O people! Surely I will depart from you and you will come to me at the Pond (of Kauthar), the breadth of which is more than the distance between Basrah (in Iraq) and San’aa (in Yemen). In it are silver goblets equal to the number of stars. When you come to me, I will ask you about the two weighty things (ثقلين). Then be careful as to how you treat them after me. The greater weighty thing (ثقل اكبر) is the Book of Allah, a part of which is with Allah and a part of it is with you.

Then, hold on to it and you will never deviate. Never seek to replace my progeny, Ahle Bait (a.s.) because the Gracious, the All-Knowing has informed me that these two shall never separate from each other till they meet me at the Pond. (O people! As if I am at the Pond) waiting for you to come to me but soon some of you shall be driven away from me. I will plead, ‘My Lord! These are from me and from my nation.’ It will be said, ‘O Muhammad! Do you know what they did? They turned on their backs after you.’

Then he (s.a.w.a.) continued, “I advise you to be good to my progeny, my Ahle Bait (a.s.) (and he repeated this thrice).” Salman rose and asked, ‘O Messenger of Allah (s.a.w.a.)! Will you inform me about the Imams after you? Are they not from your progeny?’ He (s.a.w.a.) responded, “Yes, the Imams after me are from my progeny and equal to the number of the chiefs of Bani Israel. Nine of them will be from the descendants of Husain (a.s.). Allah has granted them my knowledge and my understanding. Therefore, do not teach them because they are more learned than you and follow them because they

are with the truth and the truth is with them.”

134. Kefaayah Al-Asar [134](#): Huzaifah Ibn Usaid narrates that when Salman asked the Messenger of Allah (s.a.w.a.) about the Imams, I heard him answer, “The Imams after me are equal to the number of the chiefs of Bani Israel. Nine of them will be from the progeny of Husain (a.s.). From us is the Mahdi of this nation. Know that they are with the truth and the truth is with them. Then see how you treat them after me.”

135. Kefaayah Al-Asar [135](#): Waaselah Ibn Al-Asqa’ narrates that the Messenger of Allah (s.a.w.a.) said, “Consider the position of Ahle Bait (a.s.) (vis-à-vis yourselves) like the position of the head with regards to the body and the eyes to the head. Surely, the head cannot be guided but through the eyes. Follow them after me and you will never be deviated.” Then we asked about the Imams. He (s.a.w.a.) replied, “The Imams after me from my progeny, my Ahle Bait (a.s.) are equal to the number of the chiefs of Bani Israel.”

136. Kefaayah Al-Asar [136](#): Imraan Ibn Haseen narrates that the Messenger of Allah (s.a.w.a.) addressed us thus, “O people! Soon I will depart from you and go to the unseen (world). I advise you to be good to my progeny.” Salman stood up and asked, ‘O Messenger of Allah (s.a.w.a.)! Are not the Imams after you from your progeny?’

He (s.a.w.a.) replied, “Yes, the Imams after me are from my progeny. They are equal to the number of the chiefs of Bani Israel. Nine of them will be from Husain’s (a.s.) offspring. The Mahdi of this nation is from us. Whoever fastens unto them, then indeed he has fastened to the rope of Allah. Do not teach them because they are more knowledgeable than you. Follow them because they are with the truth and the truth is with them till they come to me at the Pond.”

137. Kefaayah Al-Asar [137](#): Imraan Ibn Haseen narrates that I heard the Messenger of Allah (s.a.w.a.) say to Ali (a.s.), “You are the inheritor of my knowledge and you are the caliph after me. After me, you will teach the people what they do not know. You are the father of my two grandsons and the husband of my daughter. From your offspring is the progeny, the infallible Imams.” Salman asked him about the Imams. He (s.a.w.a.) replied, “They are equal to the number of chiefs of Bani Israel.”

138. Kefaayah Al-Asar [138](#): Huzaifah Ibn Usaid says that I heard the Messenger of Allah (s.a.w.a.) say on the pulpit when they asked him about the Imams (except for the fact that he has not mentioned the name of Salman in his tradition), “The Imams after me are equal to the number of the chiefs of Bani Israel. Beware! They are with the truth and the truth is with them.”

139. Kefaayah Al-Asar [139](#): Ameer Al-Momineen Ali Ibn Abi Talib (a.s.) narrates that the Messenger of Allah (s.a.w.a.) said, “If anyone from the progeny of a Prophet carries the name of the Prophet, Allah deposes to them an angel who guides them. Surely, from the Imams after me, there is (an Imam) whose name is my name and the one who Moosa Ibn Imran has named.

Surely, the Imams after me are equal to the number of the chiefs of Bani Israel. Allah has granted them my knowledge and my understanding. Whoever opposes them has opposed me. Whoever rejects and denies them, than indeed he has rejected and denied me. Whoever loves me (or loves them) in the way of Allah, surely, he will be from the successful ones on the day of judgment.”

140. Kefaayah Al-Asar¹⁴⁰: Ameer Al-Momineen Ali Ibn Abi Talib (a.s.) narrates that I heard the Messenger of Allah (s.a.w.a.) say, “Soon my nation will be divided into seventy-three sects. One sect amongst them will be the saved ones while the remaining shall be destroyed. The saved one are those who will fasten to your mastership, take from your knowledge and will not act whimsically. As for the remaining ones, they shall not find any path.” I asked about the Imams. He (s.a.w.a.) replied, “They are equal to the number of the chiefs of Bani Israel.”

141. Kefaayah Al-Asar¹⁴¹: Sedaad Ibn Aws narrates that on the day of Jamal (battle of Jamal), I said unto myself, ‘I will neither fight with nor against Ali.’ Hence, I stopped till it was noon. As night approached, Allah inspired in my heart that I should fight with Ali. I duly obliged and the result was what eventually transpired. Later, I returned to Madina and paid a visit to Umme Salmah.

She asked me, ‘From where are you coming?’ I replied, ‘From Basrah.’ She inquired, ‘You were on which side?’ ‘O mother of believers! I had refrained from fighting till noon but later Allah (Mighty and Glorified be He) inspired me to fight alongside Ali’, was my response. She said, ‘Excellent. I have indeed heard the Messenger of Allah (s.a.w.a.) say, “Whoever fights against Ali, has fought against me and whoever has fought against me, has fought against Allah.”

I asked, ‘Then, do you think that right was with Ali?’ She replied, ‘Yes, by Allah. Ali is with truth and truth is with Ali. By Allah! The nation of Muhammad has not dealt justly with their Prophet (s.a.w.a.), when they forwarded whom Allah (Mighty and Glorified be He) and His Messenger (s.a.w.a.) withheld and restrained whom Allah, the High, and His Messenger (s.a.w.a.) advanced.

They protected their families in their houses and brought forth the family of the Messenger of Allah (s.a.w.a.) for slaughter. Indeed, I have heard the Messenger of Allah (s.a.w.a.) say, “For my nation, there will be a sect and a succession. So, bring it together whether they congregate or split and acquire the middle path. Take care of my Ahle Bait (a.s.). If they fight, you fight too and if they are at peace, you be at peace as well. If they withdraw, you retreat too because the truth is with them wherever they are.”

I asked, ‘Who are his Ahle Bait (a.s.), whom we are ordered to fasten unto?’ She replied, ‘They are the Imams after him (s.a.w.a.) who, as he said, are equal to the number of the chiefs of the Bani Israel. Ali, his (s.a.w.a.) two grandsons and nine from the posterity of Husain are his (s.a.w.a.) Ahle Bait (a.s.). They are the purified and infallible Imams.’ I exclaimed, ‘By Allah! In this case, the people are destroyed.’ She retorted, ‘Each group is proud for what is with them.’

142. Kefaayah Al-Asar¹⁴²: Ishaq Ibn Ammar narrates from Imam Jafar Ibn Muhammad, who in turn narrates from his ancestors that the Messenger of Allah (s.a.w.a.) said, “The Imams after me are equal

to the number of the chiefs of Bani Israel and the companions of Eesa (a.s.). Whoever loves them is a believer and whoever bears hatred against them is a hypocrite. They are Allah's proofs in His creation and His signs among His them."

143. Kefaayah Al-Asar¹⁴³: Jaaber Ibn Yazeed al-Jo'fi narrates from Muhammad Ibn Ali al-Baaqer (a.s.), who in turn narrates from his father Ali Ibn Husain Zain al-Abedeem (a.s.) that Imam Hasan Ibn Ali (a.s.) remarked, "The Imams are equal to the number of the chiefs of the Bani Israel. From us is the Mahdi of this nation."

144. Kefaayah Al-Asar¹⁴⁴: Abbas Ibn Sahl al-Saaedi narrates from his father, 'I asked Fatemah al-Zahra (a.s.) concerning the Imams (a.s.).' She replied, "I heard the Messenger of Allah (s.a.w.a.) say, 'The Imams after me are equal to the number of the chiefs of the Bani Israel.'"

145. Al-Khesaal¹⁴⁵: Masruq cites that a person came to (Abdullah) Ibn Mas'ud and asked, 'Has your Prophet informed you as to how many successors will follow him (s.a.w.a.)?' He replied, "Yes. None before you has asked me this question while you are the youngest of them all in age. The Messenger of Allah (s.a.w.a.) had said, 'There will be twelve (successors) after me equal to the number of the successors of Moosa (a.s.).'"

146. Al-Manaaqeb¹⁴⁶: A'mash quotes on the authority of Imam Husain Ibn Ali (a.s.), "I asked the Messenger of Allah (s.a.w.a.), 'Inform me, O Messenger of Allah (s.a.w.a.)! Will there be a Prophet after you?' He (s.a.w.a.) replied, 'No. I am the seal of the Prophets but twelve Imams will follow me, who will uphold justice and will be equal to the number of the chiefs of Bani Israel...'"

147. Al-Kaafi Fi Al-Fiqh¹⁴⁷: The Messenger of Allah (s.a.w.a.) informed that the number of Imams after me will be equal to the number of chiefs of Bani Israel.

148. Taqreeb Al-Maaref¹⁴⁸: It has been reported directly on the authority of the Messenger of Allah (s.a.w.a.) that he (s.a.w.a.) remarked, "The number of Imams after me are equal to the chiefs of Bani Israel."

¹. Musnad-e-Tayalesi, vol. 3, pg. 105, Tr. No. 767, published at Hyderabad, Deccan (India) in 1321 A.H.; Al-Mo'jam al-Kabeer, vol. 2, pg. 258, Tr. No. 1964.

². Musnad-e-Tayalesi, vol. 6, pg. 180, Tr. No. 1278.

³. Al-Fetan, vol. 1, pg. 39, Chap. 7, Tr. No. 2; Al-Malaahem wa al-Fetan, pg. 32, chap. 29.

⁴. Musnad-e-Ahmad, vol. 5, pg. 92; Kanz al-Ummaal, vol. 12, pg. 33, Tr. No. 33860 narrating from Tabaraani.

⁵. Musnad-e-Ahmad, vol. 5, pg. 106.

⁶. Musnad-e-Ahmad, vol. 5, pg. 87.

⁷. Musnad-e-Ahmad, vol. 5, pg. 87

⁸. Musnad-e-Ahmad, vol. 5, pg. 93.

⁹. Musnad-e-Ahmad, vol. 5, pg. 93; Al-Ghaibah by No'maani, pg. 116, chap. 6, Tr. No. 17.

¹⁰. Musnad-e-Ahmad, vol. 5, pg. 96.

¹¹. Musnad-e-Ahmad, vol. 5, pg. 97; al-Malaahem by Ibn al-Munaadi, pg. 113.

¹². Musnad-e-Ahmad, vol. 5, pg. 107.

- [13.](#) Musnad-e-Ahmad, vol. 5, pg. 97.
- [14.](#) Musnad-e-Ahmad, vol. 5, pg. 86; al-Mo'jam al-Kabeer, vol. 1, pg. 218, Tr. No. 1808; Lawaame' al-Uqool, vol. 5, pg. 150.
- [15.](#) Musnad-e-Ahmad, vol. 5, pg. 98. I say: In Musnad thirty-four traditions have been narrated on the authority of Jaabir Ibn Samarah concerning the twelve caliphs.
- [16.](#) Sahih al-Bukhari, part 4, Kitab al-Ahkaam; Al-Mo'jam al-Kabeer, vol. 2, pg. 241, Tr. No. 1896, pg. 277, Tr. 2044, al-Sunan al-Waaredah fi al-Fetan, vol. 5, Tr. 10.
- [17.](#) Sahih al-Muslim, Kitab al-Imaarah.
- [18.](#) Sahih al-Muslim, Kitab al-Imaarah.
- [19.](#) Sahih al-Muslim, Kitab al-Imaarah; al-Malaahim of Ibn al-Munaadi, pg. 112; Musnad-e-Ahmad, vol. 5, pg. 90 and 106; Firdaus al-Akhbaar, Tr. No. 7740; Kanz al-Ummaal, vol. 12, pg. 32, Tr. No. 33851, al-Ghaibah by No'maani, pg. 214, Chap. 6, Tr. No. 16.
- [20.](#) Sahih al-Muslim, Kitaab al-Imaarah; Al-Malaahim of Ibn al-Munaadi, pg. 113.
- [21.](#) Sahih al-Muslim, Kitaab al-Imaarah; Kanz al-Ummaal, vol. 12, pg. 32, Tr. No. 33850; al-Mo'jam al-Kabeer, vol. 2, pg. 213, Tr. No. 1791.
- [22.](#) Sahih al-Muslim, Kitaab al-Imaarah, Mukhtasar al-Sahih al-Muslim by Tirmidhi, Tr. No. 1196, Musnad-e-Ahmad, vol. 5, pg. 89, Musnad-e-Abi Ya'laa, vol. 13, pg. 456, Tr. No. 23 (7463), al-Mo'jam al-Kabeer, vol. 2, pg. 218, Tr. No. 1809, Kanz al-Ummaal, vol. 12, pg. 32, Tr. No. 33855, al-Ghaibah by No'mani, pg. 120, part 6, Tr. No. 9.
- [23.](#) Sunan Abi Dawood, Kitab al-Mahdi; Taarikh-e-Baghdad, vol. 12, pg. 126, No. 516. I say: Ibn Kathir has explained this tradition in al-Bidaaya wa al-Nihaayah, vol. 1, pg. 18
- [24.](#) Sunan al-Tirmidhi, Kitab al-Fetan, Chap. 46, Tr. No. 2223; Kanz al-Ummaal, Tr. No. 33803 narrating from Tirmidhi; Tarikh-e-Baghdad, vol. 14, pg. 353, No. 7673; Al-Mo'jam al-Kabeer, vol. 2, pg. 236, Tr. No. 1875 and pg. 248, Tr. No. 1923 and pg. 251, Tr. No. 1936 and pg. 283, Tr. No. 2063; Al-Ghaibah of No'mani, pg. 123, Chap. 6, Tr. No. 14 and pg. 120 Chap. 6, Tr. No. 8.
- [25.](#) Al-Mo'jam al-Kabeer, vol. 2, pg. 214, Tr. No. 1792 and 1793.
- [26.](#) Al-Mo'jam al-Kabeer, vol. 2, pg. 214, Tr. No. 1794, al-Mo'jam al-Awsat, vol. 3, pg. 437, Tr. No. 2943, Kanz al-Ummaal, vol. 12, pg. 33, Tr. No. 33858.
- [27.](#) Al-Mo'jam al-Kabeer, vol. 2, pg. 214, Tr. No. 1795.
- [28.](#) Al-Mo'jam al-Kabeer, vol. 2, pg. 215, Tr. No. 1796, Kanz al-Ummaal, Vol. 12, pg. 33, Tr. No. 33852, Lawaame al-Uqool, vol. 5, pg. 151.
- [29.](#) Al-Mo'jam al-Kabeer, vol. 2, pg. 215, Tr. No. 1797; Kanz al-Ummaal, Vol. 12, pg. 33, Tr. No. 33853.
- [30.](#) Al-Mo'jam al-Kabeer, vol. 2, pg. 215, Tr. No. 1798.
- [31.](#) Al-Mo'jam al-Kabeer, vol. 2, pg. 215, Tr. No. 1799; Kifaayaa al-Asar, pg. 50, chap. 6, Tr. No. 2.
- [32.](#) Al-Mo'jam al-Kabeer, vol. 2, pg. 216, Tr. No. 1801.
- [33.](#) Al-Mo'jam al-Kabeer, vol. 2, pg. 226, Tr. No. 1841.
- [34.](#) Al-Mo'jam al-Kabeer, vol. 2, pg. 228, Tr. No. 1849 and Tr. 1850 and 1851; al-Malaahim by Ibn Munaadi, pg. 112.
- [35.](#) Al-Mo'jam al-Kabeer, vol. 2, pg. 229, Tr. No. 1852; al-Malaahim by Ibn Munaadi, pg. 113; Al-Sunan al-Waaredah fi al-Fetan, vol. 2, Tr. No. 9, and vol. 5, Tr. 4; Kanz al-Ummaal, vol. 12, pg. 33, Tr. No. 33856; al-Ghaibah of No'maani, pg. 107, Chap. 4, Tr. No. 38.
- [36.](#) Al-Mo'jam al-Kabeer, vol. 2, pg. 236, Tr. No. 1876.
- [37.](#) Al-Mo'jam al-Kabeer, vol. 2, pg. 238, Tr. No. 1883.
- [38.](#) Al-Mo'jam al-Kabeer, vol. 2, pg. 282, Tr. No. 2059; Kanz al-Ummaal, vol. 12, pg. 32, Tr. No. 33848; al-Bidaayaa wa al-Nihaayaa, vol. 1, pg. 17; al-Ghaibah of No'maani, pg. 119, Chap. 6, Tr. No. 7
- [39.](#) Al-Mo'jam al-Kabeer, vol. 2, pg. 285, Tr. No. 2068 and 2069.
- [40.](#) Al-Mo'jam al-Kabeer, vol. 2, pg. 286, Tr. No. 2073; Majmaa az-Zawaaed, vol. 5, pg. 191, Chapter, 'The Caliphs are Twelve.' I say: Tabaraani in his al-Mo'jam al-Kabeer, vol. 2, has brought this tradition of Jaabir from thirty-seven chain of narrators. It is clear that Jaabir has heard the tradition concerning the twelve caliphs on more than one occasion from the Messenger of Allah (s.a.w.a.), like the eve of the stoning of Al-Aslami, in the last pilgrimage at Arafaah, when he went to

the Prophet (s.a.w.a.) alongwith his father and when he heard the Prophet (s.a.w.a.) delivering a sermon in the mosque. It is for the readers to refer and deliberate on this subject.

[41.](#) Al-Mo'jam al-Awsat, vol. 1, pg. 474, Tr. No. 863.

[42.](#) Al-Malaahim by Ibn Munaadi, pg. 113; Al-Ghaibah al-No'maani, pg. 103, Chap. 4, Tr. No. 33

[43.](#) Al-Mustadrak alaa al-Sahihain, Kitaab-o-Ma'rafat al-Sahaabaa, vol. 3, pg. 317-617,

[44.](#) Tayseer al-Wusool Elaa Jame' al-Usool, vol. 2, pg. 34, Kitaab al-Khilafah wa al-Imarah, Chap. 1.

[45.](#) Nihaayah al-Bidaayah wa al-Nihaayah, vol. 1, pg. 17. I say: I could not find the tradition in these exact terms in the Sahihain. Probably, these were found in a manuscript other than the one available with us or possibly the narrator has simply conveyed the concept instead of being accurate with words.

[46.](#) Yanaabi al-Mawaddah, Chap. 77, pg 445; al-Mawaddah al-Qurbah, pg. 215.

[47.](#) Taarikh al-Khulafaa, The chapter of the duration of the Caliphs, pg. 7. I say: This tradition has also been narrated in Al-Sawaaeq, chap. 1, pg. 18, in a number of ways.

[48.](#) Kashf al-Yaqeen, Chap. 2, pg. 71.

[49.](#) Firdaus al-Akhbaar, vol. 5, pg. 7705.

[50.](#) Al-Ghaibah by No'maani, pg. 120, Chap. 6, Tr. No. 8.

[51.](#) Kefaayah al-Asar, pg. 51, Chap. 6, Tr. No. 3. I say: Numerous Imamite scholars have narrated this tradition in various ways through different chain of narrators. For example, Allamah Majlisi in Behaar al-Anwaar, vol. 36, Al-Taraaef, pg. 168-172, Al-Khesaal, pg. 469-473, Tr. Nos. 12-30, Al-Umdah by Ibn Bitreeq, E'laam al-Waraa by Tabarsi, etc.

[52.](#) Kamaal al-Deen, vol. 1, pg. 272, Chap. 24, Tr. No. 21.

[53.](#) Musnad-e-Ahmad, vol. 1, pg. 398; Kanz al-Ummaal, vol. 12, pg. 33, Tr. No. 33857; Muntakhab Kanz al-Ummaal, vol. 5, pg. 312; Taarikh al-Khulafaa, pg. 7; Majma al-Zawaaed, vol. 5, pg. 190 (The Chapter of Twelve); Al-Mataaleb al-Aaliyah, vol. 2, pg. 196, Tr. Nos. 2040 and 2041, Al-Durr al-Manthoor by Jalaaluddin al-Suyuti under the Quranic verse, "And We raised amongst them twelve chiefs." (Surah Maaedah (5): verse 12); Mutashaabeaat al-Quran, vol. 2, pg. 53; Yanaabi al-Mawaddah, pg. 258; Mustadrak al-Sahihain, vol. 4, pg. 501; Musnad Abi Ya'laa, vol. 8, pg. 444, Tr. No. 65 (5031), vol. 9, pg. 222, Tr. No. 356 (5322).

[54.](#) Al-Ghaibah of No'maani, pg. 118, Chap. 6, Tr. No. 5.

[55.](#) Kefaayah al-Asar, pg. 27, Chap. 2, Tr. No. 5; Behaar al-Anwaar, vol. 36, Chap. 41, pg. 282, Tr. No. 103; Al-Insaaf, Tr. No. 129.

[56.](#) Kefaayah al-Asar, pg. 23, Chap. 2, Tr. No. 2; Behaar al-Anwaar, vol. 36, Chap. 41, pg. 229, Tr. No. 8 narrating from al-Uyoon, al-Khesaal, Kamaal al-Deen; Al-Lawaame' al-Elaahiyyah, pg. 286.

[57.](#) Kefaayah al-Asar, pg. 25, Chap. 2, Tr. No. 3. I say: This tradition has also been narrated by Kamaal al-Deen, vol. 1, pg. 271; Al-Khesaal, vol. 2, pg. 467, Tr. No. 8 (The Chapter of Twelve); Al-Uyoon, vol. 1, pg. 49, Tr. No. 11; Al-Amaali (of Shaikh Saduq), pg. 275, Majlis 51, Tr. No. 6.

[58.](#) Kamaal al-Deen, vol. 1, pg. 279, Chap. 24, Tr. No. 26; Al-Insaaf, pg. 292, Tr. N. 264; Behaar al-Anwaar, vol. 26, Chap. 41, pg. 255, Tr. No. 72.

[59.](#) Mutazab al-Asar, pg. 3, Tr. No. 1; Isbaat al-Hudaat (by Shaikh Hurr al-Aameli), vol. 3, pg. 196.

[60.](#) Al-Malaahem by Ibn Al-Munaadi, pg. 113; Mustadrak Alaa al-Sahihain, vol. 3, pg. 618; Kanz al-Ummaal, vol. 12, pg. 33, Tr. No. 33849; Majma al-Zawaaed, vol. 5, pg. 190; Al-Istinsaaf fi Nass Al-Aimmah al-Athaar, pg. 25; Akhbaar Isbahaan, vol. 2, pg. 176 The Chapter of Meem.

[61.](#) Kanz al-Ummaal, vol. 12, pg. 34, Tr. No. 33861.

[62.](#) Kash al-Astaar, part 1, pg. 99 narrating from al-Ebaanah; E'laam al-Waraa, pg. 384, Manaaqeb of Ibn Shar Aashob, vol. 1, pg. 290; Muqtazab al-Asar, pg. 3 & 4, Behaar al-Anwaar, vol. 36, pg. 267, Chap. 41, Tr. No. 87; Al-Insaaf, pg. 361.

[63.](#) Al-Ghaibah by No'maani, pg. 119, Chap. 6, Tr. No. 6; Behaar al-Anwaar, vol. 36, pg. 281, Chap. 41, Tr. No. 102.

[64.](#) Kefaayah al-Asar, pg. 76, Chap. 8, Tr. No. 6; pg. 77, Chap. 8, Tr. No. 7; pg. 78, Chap. 8, Tr. No. 9; Behaar al-Anwaar, vol. 36, pg. 311, Chap. 41, Tr. No. 153, 154, 155 & 156; Al-Insaaf, Tr. No. 127 (from Hafsaah) and Tr. 193 (from Heshaaam Ibn Anas)

[65.](#) Al-Manaaqeb by Ibn Shahr Aashub, vol. 1, pg. 291; Behaar al-Anwaar, vol. 36, pg. 269, Chap. 41, Tr. No. 91.

[66.](#) Kefaayah al-Asar, pg. 33, Chap. 3, Tr. No. 9.

- [67.](#) Kasf al-Astaar, pg. 74, part 1, First Edition; pg. 109, 2nd Edition narrating from Sharh Ghaayah Al-Ahkaam; Kefaayah al-Asar, pg. 139, Chap. 22, Tr. No. 1-3; Al-Insaaf, Tr. No. 166; Behaar al-Anwaar, vol. 36, pg. 332, Chap. 41, Tr. No. 192.
- [68.](#) Kefaayah Al-Asar, pg. 141, Chap. 22, Tr. No. 4 & 5; Al-Insaaf, Tr. No. 300; Al-Seraat Al-Mustaqeem, vol. 2, pg. 115; Behaar Al-Anwaar, vol. 26, pg. 333, Chap. 41, Tr. No. 193.
- [69.](#) Kefaayah Al-Asar, pg. 43, Chap. 5, Tr. No. 2; Behaar Al-Anwaar, vol. 36, pg. 303, Chap. 41, Tr. No. 141
- [70.](#) Kefaayah Al-Asar, pg. 44, Chap. 5, Tr. No 3; An-Insaaf, Tr. No 235; Behaar Al-Anwaar, vol. 36, pg. 303, Chap. 41, Tr. No. 142.
- [71.](#) Kefaayah Al-Asar, pg. 87, Chap. 9, Tr. No. 5; Behaar Al-Anwaar, vol. 36, pg. 315, Chap. 41, Tr. No. 161.
- [72.](#) Kefaayah Al-Asar, pg. 87, Chap. 9, Tr. No. 6; Al-Insaaf, pg. 83, Tr. 75; Behaar Al-Anwaar, vol. 36, pg. 315, Chap. 41, Tr. No. 162. I say: This tradition is supported by the traditions brought by Suyuti in Al-Durr Al-Manthoor in his exegesis of the Holy Quran under the verse, "You are only a warner and for every nation there is a guide." (Surah Ra'd (13): verse 7) When this verse was revealed the Holy Prophet (s.a.w.a.) placed his hand on his chest and declared, "I am the warner." And pointed towards the shoulder of Ali (a.s.) and remarked, "O Ali! You are the guide, through you the guided ones will receive guidance after me." (Al-Durr Al-Manthoor, vol. 4, pg. 45). Similar quotes have been recorded by Ibn Jurair Tabari (in his exegesis, vol. 13, pg. 108 under the same verse), Ibn Murduwayh, Abu Noaim in Al-Ma'rafah, Al-Dailami, Ibn Asaaker and Ibn Najjaar. Traditions on this subject are abundant. Those interested may refer to Shawaahed Al-Tanzeel by Haakem Al-Haskaani, vol. 1, pg. 293-303.
- [73.](#) Kefaayah Al-Asar, pg. 90, Chap. 10, Tr. No. 1; Al-Manaaqeb, vol. 1, pg. 295; Al-Insaaf, pg. 298, Tr. No. 276.
- [74.](#) Kefaayah Al-Asar, pg. 108, Chap. 15, Tr. No. 1; Al-Insaaf, pg. 6, Tr. No. 2; Behaar Al-Anwaar, vol. 36, pg. 322, Chap. 41, Tr. No. 177.
- [75.](#) Kefaayah Al-Asar, pg. 110, Chap. 15, Tr. No. 3; Al-Insaaf, pg. 303, Tr. No. 282; Behaar Al-Anwaar, vol. 36, pg. 323, Chap. 41, Tr. No. 179.
- [76.](#) Al-Kaafi, vol. 1, pg. 532 Tr. No. 11; Kamaal Al-Deen, vol. 1, pg. 304, Chap. 26, Tr. No 19; Al-Khesaal, vol. 2, pg. 479; Al-Ghaibah of No'maani, pg. 60, Chap. 4, Tr. No. 3; pg. 141, Tr. No. 106; Al-Irshaad, pg. 374, Tr. No. 3; Al-Waafi, vol. 2, pg. 310, Chap. 31, Tr. No. 767-14; Mir'at Al-Uqool, vol. 6, pg. 229; Behaar Al-Anwaar, vol. 36, pg. 373, Chap. 42, Tr. No. 3; Al-Insaaf, pg. 127, Tr. No. 116; E'laam Al-Waraa, pg. 369; Kash Al-Ghummah, vol. 2, pg. 448; Rawzah Al-Waaezeen, vol. 2, pg. 261; Kefaayah Al-Asar, pg. 220, Chap. 29, Tr. No. 3; Taqreeb Al-Ma'ref, pg. 182.
- [77.](#) Al-Kaafi, vol. 1, pg. 533, Tr. No. 12; Mir'at Al-Uqool, vol. 6, pg. 229; Kamaal Al-Deen, vol. 1, pg. 280, Chap. 24, Tr. No. 30; Al-Khesaal, vol. 2, pg. 480, Tr. No. 48; Al-Waafi, vol. 2, pg 310, Chap. 31, Tr. No. 768-15; Ithbaat Al-Hudaat, vol. 2, pg. 393, Chap. 9, Tr. No. 233; Al-Istensaar, pg. 7; Al-Insaaf, pg. 128; E'laam Al-Waraa, pg. 370.
- [78.](#) Al-Manaaqeb by Ibn Shahr Aashob, vol. 1, pg. 298.
- [79.](#) Faraaed Al-Simtain, vol. 1, pg. 354, Chap. 66, Tr. No. 280; Al-Abaqaat, vol. 2, pg. 240, Tr. No. 12. Refer to Al-Kaafi, vol. 1, pg. 530, Tr. No. 5.
- [80.](#) Kefaayah Al-Asar, pg. 151, Chap. 3, Tr. No. 5; Al-Insaaf, pg. 72, Tr. No. 62; Behaar Al-Anwaar, vol. 36, pg. 335, Chap. 41, Tr. No. 196.
- [81.](#) Dalaael Al-Imamah, pg. 236, Chapter of 'Necessity of Al-Qaaem's Recognition', Tr. No. 8; Isbaat Al-Hudaat, vol. 3, pg. 109, Chap. 9, Tr. No. 831.
- [82.](#) Kefaayah Al-Asar, pg. 160, Chap. 24, Tr. No. 1; Al-Insaaf, pg. 361, Tr. No. 265; Behaar Al-Anwaar, vol. 43, pg. 363, Chap. 17, Tr. No. 6; Al-Awaaalem, vol. 16, pg. 140, Tr. No. 5.
- [83.](#) Al-Arbaeen also called as Kefaayah Al-Muhtadi, pg. 41, under the second tradition; Isbaat Al-Hudaat, vol. 1, pg. 650, Tr. No. 809; Kefaayah Al-Asar, pg. 167, Chap. 24, Tr. No. 9.
- [84.](#) Kefaayah Al-Asar, pg. 182, Chap. 26, Tr. No. 2; Manaaqeb of Ibn Shahr Aasob, vol. 1, pg. 283.
- [85.](#) Al-Ghaibah of No'maani, pg. 104, Chap. 4, Tr. No. 34; Al-Ghaibah of Shaikh Toosi, pg. 89; Al-Manaaqeb of Ibn Shahr Aashob, vol. 1, pg. 291; E'laam Al-Waraa, pg. 364-365; Muqtazab Al-Asar, pg. 5, Tr. No. 5; Taqreeb Al-Ma'ref, pg. 175; Behaar Al-Anwaar, vol. 36, pg. 237, Chap. 41, Tr. No. 30; Isbaat Al-Hudaat, vol. 3, pg. 197, Tr. No. 144; Al-Insaaf, Tr. No. 190.
- [86.](#) Kamaal Al-Deen, vol. 1, pg. 269, Chap. 24, Tr. No. 14; Oyoon Akhbaar Al-Reza (a.s.), vol. 1, pg. 52, Chap. 6, Tr. No. 18; Al-Khesaal, vol. 2, pg. 475-476, Tr. No. 39; Behaar Al-Anwaar, vol. 36, pg. 242, Chap. 41, Tr. No. 48.

- [87.](#) Kamaal Al-Deen, vol. 1, pg. 281, Tr. No. 33; Oyoon Akhbaar Al-Reza (a.s.), vol. 1, pg. 64, Tr. No. 32; Al-Ikhtesaas, pg. 208; Behaar Al-Anwaar, vol. 36, pg. 243, Chap. 41, Tr. No. 52; Isbaat Al-Hudaat, vol. 2, pg. 394, Chap. 9, Tr. No. 236.
- [88.](#) Kamaal Al-Deen, vol. 1, pg. 281, Chap. 24, Tr. No. 34; Oyoon Akhbaar Al-Reza (a.s.), vol. 1, pg. 65, Tr. No. 33; Isbaat Al-Hudaat, vol. 2, pg. 394, Tr. No. 237, Chap. 9; Behaar Al-Anwaar, vol. 36, pg. 244, Chap. 41, Tr. No. 53.
- [89.](#) Al-Ghaibah by Shaikh Tusi, pg. 138, Tr. No. 102; Al-Kaafi, vol. 1, pg. 534, Tr. No. 17; Isbaat Al-Hudaat, vol. 1, Chap. 9, Tr. No. 89, pg. 460; Miraat Al-Uqool by Allamah Majlisi, vol. 6, pg. 232, Tr. No. 17; Behaar Al-Anwaar, vol. 36, pg. 259, Chap. 41, Tr. No. 79; Taqreeb Al-Ma'rif, pg. 175; Al-Istensaar, pg. 8.
- [90.](#) Al-Manaaqeb by Ibn Shahr Aashob, vol. 1, pg. 282.
- [91.](#) Al-Manaaqeb by Ibn Shahr Aashob, vol. 1, pg. 300; Al-Mo'tabar, pg. 24, Al-Kaafi, vol. 1, pg. 534, Tr. No. 18.
- [92.](#) Al-Khesaal, vol. 2, pg. 474, Tr. No. 32; Kashf Al-Astaar, pg. 109; Isbaat Al-Hudaat, vol. 1, pg. 472, Chap. 9, Tr. No. 117 narrating from Oyoon Akhbaar Al-Reza (a.s.).
- [93.](#) Kamaal Al-Deen, vol. 1, pg. 273, Tr. No. 22.
- [94.](#) Al-Manaaqeb by Ibn Shahr Aashob, vol. 1, pg. 284.
- [95.](#) Kamaal Al-Deen, vol. 1, pg. 284, Tr. No. 37; Kitaab Sulaim Ibn Qais, pg. 38; Al-Ghaibah of No'mani, pg. 75, Chap. 4, Tr. No. 10.
- [96.](#) E'laam Al-Waraa, pg. 365; Kitaab Al-Ghaibah of Shaikh Tusi, pg. 89, Tr. No. 6; Al-Manaaqeb, vol. 1, pg. 291; Al-Ghaibah of No'maani, pg. 105, Section 4, Tr. No. 35; Tarikh-e-Baghdad, vol 6, pg. 263, No. 3296; Majama' Al-Zawaaed, vol. 5, pg. 190; Al-Faaeq, vol. 3, pg. 125
- [97.](#) Al-Ghaibah of No'maani, pg. 91, Chap. 4, Tr. No. 22.
- [98.](#) E'laam al-Waraa, pg. 365; Al-Siraat Al-Mustaqeem, vol. 2, pg. 121; Isbaat Al-Hudaat, vol. 3, pg. 126, Tr. No. 871
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- [145.](#) Al-Khesaal, vol. 2, p. 468, The Chapter of Twelve, Tr. No. 9. He has brought a similar tradition in the same chapter,

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[148.](#) Taqreeb Al-Maaref, p. 126

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