

[Home](#) > [Kamaaluddin wa Tamaamun Ni'ma Vol. 1](#) > Chapter 24: Nass of the Prophet for al-Qaim and that he is the twelfth Imam

Chapter 24: Nass of the Prophet for al-Qaim and that he is the twelfth Imam

Chapter 24: Nass (textual stamp) of the Prophet for al-Qaim (a.s.) and that he is the twelfth Imam

1 –Narrated to us Muhammad bin Ali Majilaway (r.a.): Narrated to me my uncle, Muhammad bin Abil Qasim from Muhammad bin Ali Sairafi Kufi from Muhammad bin Sinan from Mufaddal bin Umar from Jabir Ibne Zaid Jofi from Saeed bin Musayyab from Abd al-Rahmaan Ibn Samura that the Messenger of Allah (S) said:

“The disputers in the religion of Allah have been cursed on the tongues of seventy prophets (a.s.). Whoever disputes concerning the signs of Allah, has indeed disbelieved. Allah, Mighty and Glorified be He, says:

مَا يُجَادِلُ فِي آيَاتِ اللَّهِ إِلَّا الَّذِينَ كَفَرُوا فَلَا يَغْرُرُكَ تَقَلُّبُهُمْ فِي الْبِلَادِ

None dispute concerning the communications of Allah but those who disbelieve, therefore let not their going to and fro in the cities deceive you. [1](#)

Whoever explains the Quran whimsically, has forged a lie against Allah and whoever passes a judgment amongst the people without knowledge, upon him is the curse of the sky and the earth.” I requested, ‘O Messenger of Allah (S)! Guide me to salvation.’ He advised, “O son of Samura! When desires differ and opinions vary, then fasten unto Ali Ibn Abi Talib (a.s.). For surely, he is the Imam of my Ummah and my caliph upon them after me. He is the distinguisher, who will differentiate between truth and falsehood. Whoever asks him (a.s.), he will answer him and whoever seeks guidance from him (a.s.), he will guide him. Whoever searches for truth in him shall find it.

Whoever requests guidance from him, will find it. Whoever seeks refuge in him, will be secure. Whoever fastens unto him, will be saved. Whoever follows him, he will guide him. O son of Samura! Whoever amongst you is at peace with him and takes him as a master will be safe. However, whoever rejects him

and bears enmity against him, will be destroyed. O son of Samura! Surely Ali (a.s.) is from me.

His soul is from my soul and his soil (teenat) is from my soil. He is my brother and I am his brother. He is the husband of my daughter Fatima (s.a.), the chief of the women of the Universe, from the beginning to the end. From him are the two Imams of my Ummah and the two chiefs of the youth of Paradise, Hasan and Husain (a.s.), and the nine descendants of Husain (a.s.). The ninth of them is the Qaim of my Ummah, who will fill the earth with justice and equity as it would be filled with injustice and oppression.”

2 – Narrated to us Muhammad bin Musa bin Mutawakkil (r.a.): Narrated to us Muhammad bin Abi Abdullah Kufi: Narrated to us Musa bin Imran Nakhai from his uncle Husain bin Yazid from Hasan Ibne Ali Saalim from his father from Abi Hamza from Saeed bin Jubair from Abdullah Ibne Abbas that he said: The Messenger of Allah (S) said:

“Surely, Allah, the Blessed and High, glanced at the earth, chose me from it and appointed me as a Prophet. Then He glanced for the second time, selected Ali (a.s.) and made him an Imam. Thereafter, He ordered me that I take Ali (a.s.) as a brother, friend, successor, caliph and vizier. So, Ali (a.s.) is from me and I am from Ali (a.s.). He is the husband of my daughter and the father of my two grandsons, Hasan (a.s.) and Husain (a.s.).

Know that surely Allah, the Blessed and, has appointed me and them as proofs upon His servants. From the offspring of Husain (a.s.), He has designated Imams who will stand by my affair and will protect my will. The ninth of them will be the Qaim (a.s.) of my Ahlul Bayt (a.s.). He will be the Mahdi (a.t.f.s.) of this nation (Ummah) and the most similar to me in traits, words and deeds. He will appear after a prolonged occultation and a deviating confusion. After that, he will announce the command of Allah and manifest the religion of Allah, the Mighty and Majestic. The assistance of Allah and His angels will help him. He will fill the earth with justice and equity as it would be replete with injustice and tyranny.”

3 – Narrated to us Muhammad bin Musa bin Mutawakkil (r.a.): Narrated to us Muhammad bin Abi Abdullah Kufi: Narrated to us Musa bin Imran Nakhai from his uncle Husain bin Yazid from Hasan Ibne Ali bin Abi Hamza from his father from Imam Ja’far Sadiq (a.s.) that the Messenger of Allah (S) said:

“Jibraeel (a.s.) has reported to me from the Lord of the Might, may His Majesty be Mighty, that He said, ‘Whoever knows (believes) that there is no god but Me alone, Muhammad (S) is My servant and My messenger, Ali Ibn Abi Talib (a.s.) is My caliph and that surely the Imams from his progeny are My proofs, I will make him enter Paradise on account of My mercy, save him from My hell due to My forgiveness and allow him to reside in My neighborhood.

I will make My honor obligatory on him, complete My bounties on him and make him from My special and pure (servants). If he calls Me, I will answer him, if he invokes Me, I will accept his invocation and if he asks Me, I will grant him. If he is silent, I will initiate the talk with him and if he errs, I will have mercy on him. If he flees from Me, I will call him and if he returns unto Me, I will accept him. If he knocks on My door, I will open it.

But one who does not witness that there is no god but Me alone; or bears testimony for the same but does not bear witness that Muhammad is My servant and My messenger; or testifies for the above two but does not acknowledge that Ali Ibn Abi Talib (a.s.) is My caliph; or witnesses for all the above but refuses to confess that the Imams (a.s.) from his progeny are My proofs, then indeed he has denied My bounties, belittled My greatness and disbelieved in My signs and My books.

If he desires Me, I will veil Myself from him and if he asks Me, I will deprive him. When he calls Me, I will not hear his call and when he invokes Me, I will not accept his invocation. If he expects from Me, I will disappoint him. This is my retribution for him and I am not unjust unto My servants.”

At this juncture, Jabir Ibn Abdullah Ansari stood up and asked, ‘O Messenger of Allah (S)! Who are the Imams from the progeny of Ali Ibn Abi Talib (a.s.)?’ He informed, “Hasan and Husain, the two leaders of the youth of paradise. Then, the chief of the worshippers in his time, Ali Ibn Husain, then Baqir, Muhammad Ibn Ali; soon you will reach unto him O Jabir, so when you meet him, convey my salutations unto him.

He will be followed by Sadiq, Ja’far Ibn Muhammad, then Kazim, Musa Ibn Ja’far, then Reza, Ali Ibn Musa, then Taqi, Muhammad Ibn Ali, then Naqi, Ali Ibn Muhammad, then Zaki, Hasan Ibn Ali, then his son, the one who will rise with the truth, the Mahdi of this Ummah. He will fill the earth with justice and equity, as it would be fraught with injustice and oppression. These, O Jabir, are my caliphs, my successors, my descendants and my progeny.

Whoever obeys them has obeyed me and whoever disobeys them has defied me. Whoever denies them or denies even one of them, then indeed he has denied me. Through them, Allah, the Mighty and Glorified, will prevent the skies from falling on the earth, of course, with His permission. Due to them, Allah protects the earth from swallowing up its inhabitants.”

4 – Narrated to us Ali bin Ahmad (r.a.): Narrated to us Muhammad bin Abi Abdullah Kufi: Narrated to us Musa bin Imran from his uncle Husain bin Yazid from Hasan Ibne Ali bin Abi Hamza from his father from Yahya bin Abil Qasim from as–Sadiq Ja’far bin Muhammad from his father from his grandfather (a.s.) that he said: The Messenger of Allah (S) said:

“The Imams after me will be twelve. The first of them is Ali Ibn Abi Talib and the last of them is the Qaim. They are my caliphs, my successors, my friends and the proofs of Allah upon my nation after me. One who accepts them is a believer and the one who denies them is an unbeliever.”

5 – Narrated to us Ali bin Ahmad bin Abdullah bin Ahmad bin Abi Abdullah Barqi from his father from his grandfather Ahmad bin Abi Abdullah from his father Muhammad bin Khalid from Muhammad bin Dawood from Muhammad bin Jarud Abdi from Asbagh bin Nubatah that he said:

“One day Amirul Momineen Ali Ibn Abi Talib (a.s.) came out, holding the hand of his son Hasan, while he was saying, “The Messenger of Allah (S) met us in a similar fashion one day. That is, my hand was in

his hand and he was saying, ‘The best of creatures after me, and their chief is this brother of mine and he is the Imam of every Muslim and the master of every believer after my death. Beware!’

And certainly I declare, ‘The best of creatures after me, and their chief is this son of mine and he is the Imam of every Muslim and the master of every believer after my death. Beware! He will be oppressed after me just as I was oppressed after the Messenger of Allah (S). The best of creatures and their chief after Hasan is my son and his brother Husain (a.s.), the oppressed after his brother and the martyr at Kerbala. Know that he and his companions are the chiefs of the martyrs on the Day of Judgment.

After Husain (a.s.), nine of his descendants are Allah’s Caliphs in His earth, His proofs upon His servants, His trustees upon His revelation, the Imams of the Muslims, the leaders of the believers and the pilots of the pious. The ninth (of the Imams) is the Qaim through whom Allah will fill the earth with light after its darkness, justice after its oppression and knowledge after its ignorance. By the One Who sent my brother Muhammad with Prophethood and chose me for Imamate, revelation has descended from the sky in this regard on the tongue of the Trustworthy Spirit Jibraeel (a.s.). Indeed, the Messenger of Allah (S) was asked while I was with him, concerning the Imams after him. He replied to the questioner,

وَالسَّمَاءِ ذَاتِ الْبُرُوجِ

By the sky, the possessor of constellations!²

Certainly, their number is equal to the number of the constellations, by the Lord of the nights, days and months and their number is equal to the number of the months!” The questioner asked, ‘Who are they, O Messenger of Allah (S)?’ He placed his hand on my head and said, “He is the first of them and the last of them is Mahdi. Whoever befriends them has befriended me and whoever bears enmity against them bears enmity against me.

Whoever loves them loves me and whoever bears malice against them, bears malice against me. Whoever denies them denies me and whoever recognizes them, recognizes me. Through them, Allah, the Mighty and Glorified, will protect His religion, inhabit His cities and sustain His servants. Due to them, rains descend from the sky and the earth throws up its bounties. They are my chosen ones, my caliphs, the Imams of the Muslims and the masters of the believers.”

6 – Narrated to us Muhammad bin Ali Majilaway: Narrated to us Ali bin Ibrahim from his father from Ali bin Mabad from Husain bin Khalid from Ali Ibn Musa al–Reza (a.r.) from his father from his forefathers that the Messenger of Allah (S) said:

“Whoever desires to fasten unto my religion and board the ark of salvation after me, must follow Ali Ibn Abi Talib (a.s.), bear enmity against his enemies and befriend his friends. For sure, he is my successor and my caliph on my followers in my life and after my death. He is the chief of every Muslim and the

chief of every believer after me. His saying is my saying, his command is my command, his prohibition is my prohibition, his follower is my follower, his helper is my helper and one who forsakes him has forsaken me.”

Then he continued, “Whoever separates from Ali (a.s.) after me, shall not see me and I will not see him on the Day of Judgment. Whoever opposes Ali (a.s.), Allah will make Paradise forbidden for him, his abode will be the Hell-fire, and evil will be his fate. Whoever forsakes Ali (a.s.), he will be forsaken on the Day of Presentation, and whoever helps Ali (a.s.) Allah will help him on the day he will meet Him. The Divine Proof (Hujjat) will prompt his answers to him on the day of questioning.”

Thereafter he said, “Hasan (a.s.) and Husain (a.s.) are the two Imams of my Ummah after their father and the leaders of the youth of Paradise. Their mother is the chief of the women of universe, and their father is the chief of the successors. From the descendants of Husain (a.s.), there will be nine Imams, and the ninth of them will be the Qaim of my progeny. Their obedience is my obedience and their defiance is my defiance. I will complain to Allah against those who challenge their superiority and deny their sanctity after me. Allah suffices as a Master and as a Helper for my progeny and the Imams of my Ummah, and as an Avenger for those who have denied them their rights.

وَسَيَعْلَمُ الَّذِينَ ظَلَمُوا أَيَّ مُنْقَلَبٍ يَنْقَلِبُونَ

And they who act unjustly shall know to what final place of turning they shall turn back.[3](#)

7 – Narrated to us Ahmad bin Ziyad bin Ja’far: Narrated to us Ali bin Ibrahim bin Hashim from his father from Ali bin Mabad from Husain bin Khalid from Abil Hasan Ali bin Musa ar-Reza (a.r.) from his father from his forefathers that the Messenger of Allah (S) said:

“I am the chief of the creation of Allah, the Mighty and Glorified. I am better than Jibraeel, Mikaeel, Israfeel, the carriers of the Throne (Arsh), all the close angels of Allah and the messengers of Allah (s.a.). I am the owner of the Intercession – شفاعة – and the honorable Hauz. I and Ali are the fathers of this Ummah. Whoever recognizes us has indeed recognized Allah, the Mighty and Glorified. And whoever refutes us has indeed refuted Allah, the Mighty and Glorified. From Ali are the two grandsons of my Ummah and the chiefs of the people of Paradise, Hasan (a.s.) and Husain (a.s.). From the descendants of Husain (a.s.) are nine Imams (a.s.), their obedience is my obedience and their disobedience is my disobedience. The ninth of them is their Qaim and their Mahdi.”

8 – Narrated to us Muhammad bin Ibrahim bin Ishaq (r.a.): Informed us Ahmad bin Muhammad Hamdani: Narrated to us Muhammad bin Hisham: Narrated to us Ali bin Hasan as-Saah that he said: I heard al-Hasan bin Ali al-Askari (a.s.) say: Narrated to me my father from his father from his grandfather (a.s.): The Messenger of Allah (S) said to Ali Ibne Abi Talib (a.s.):

“O Ali! None will love you but the one whose birth is pure and none will hate you but the one of impure

birth. None will befriend you but a believer and none will bear enmity against you but a disbeliever.” Abdullah Ibn Masud stood up and asked, ‘O Messenger of Allah (S)! We came to know the sign of impure birth and a disbeliever in your life by malice and enmity against Ali (a.s.). But what is the sign of impure birth and disbelief after you, when Islam will appear only on the tongues while its essence shall remain concealed?’

He answered, “O son of Masud! Surely, Ali Ibn Abi Talib (a.s.) is your Imam after me and my caliph upon you. After he expires, my son Hasan (a.s.) is your Imam after him and my caliph upon you. When he dies, my son Husain (a.s.) is your Imam after him and my caliph upon you. Thereafter nine descendants of Husain (a.s.), one after the other are your Imams and my caliphs upon you. The ninth of them is the Qaim in my nation, who will fill the earth with justice and equity, as it would be fraught with injustice and oppression. None shall love them save the one whose birth is pure and none shall hate them but the one with impure birth.

None will befriend them but a believer and none will bear enmity against them but a disbeliever. Whoever denies any one amongst them has indeed denied me and whoever denies me has indeed denied Allah, the Mighty and Glorified. Whoever rejects even one from them, then indeed he has rejected me and whoever rejects me has rejected Allah, the Mighty and Glorified. For certainly, their obedience is my obedience and my obedience is the obedience of Allah. (Similarly), their disobedience is my disobedience and my disobedience is the disobedience of Allah, the Mighty and Glorified. O son of Masud!

Keep away from any skepticism in your heart concerning their judgments, lest you become a disbeliever. By the Might of my Lord, I am not indulging in pretense nor am I speaking from my desire concerning Ali and the Imams from his descendants.” Then he raised his hands towards the sky and prayed, “O Allah! You take him as Your slave whoever takes my caliphs and the Imams of my Ummah after me as their masters, and You take as enemy whoever takes them as enemy. You help him who helps them and You forsake him who forsakes them.

Do not leave the earth without a proof from them, either he is apparent, or occult and fearful that Your religion, Your proof and Your arguments may not be nullified.” Then he said, “O son of Masud! I have told you now, all those things which if you leave, you will be destroyed but if you fasten unto them, you will be saved. And safe is the one who follows the guidance.”

9 – Narrated to us my father (r.a.): Narrated to us Saad bin Abdullah: Narrated to us Yaqoob bin Yazid from Hammad bin Isa from Abdullah bin Muskan from Aban bin Taghlib from Sulaym bin Qais Hilali from Salman Farsi (r.a.) that he said:

“I came to the Prophet (S) to find Imam Husain (a.s.) seated in his lap and the Prophet was kissing him and saying: You are a Sayyid son of a Sayyid. You are an Imam son of an Imam, brother of an Imam and father of Imams. You are the proof of Allah, son of His Proof and father of nine proofs from your

loins, the ninth of whom will be Qaim.”

10 –Narrated to us Muhammad bin Hasan bin Ahmad bin Walid (r.a.): Narrated to us Muhammad bin Hasan as-Saffar from Yaqoob bin Yazid from Hammad bin Isa from Umar bin Uzaina from Aban bin Abi Ayyash from Ibrahim bin Umar Yamani from Sulaym bin Qais Hilali that he said: I heard Salman Farsi (r.a.) say:

“I went to visit the Holy Prophet (S) during his terminal illness and I was seated there when Lady Fatima (s.a.) entered and began to weep at the condition of the Messenger of Allah (S). Tears were flowing on her cheeks. The Messenger of Allah (S) said: Why are you weeping, Fatima? She said: O Messenger of Allah (S), I fear destruction of myself and my children after your passing away. Eyes of the Messenger of Allah (S) filled with tears and he said: Fatima, do you know that the Almighty Allah has preferred for us, Ahlul Bayt (a.s.) the hereafter over this world?

And made annihilation inevitable for all creatures? And Allah glanced at the earth and chose me among His creatures and honored me with prophethood. Then Allah glanced at the earth the second time and chose your husband and revealed to me that I should give your hand in marriage to him and appoint him as my successor, Vizier and Caliph among my Ummah? Thus your father is superior to all the prophets and your husband is superior to all the successors and you shall be the first one to meet me. Then Allah glances at the earth the third time and from among the creatures chose your two sons.

Thus you are the chief of the ladies of Paradise and your sons Hasan and Husain are the chiefs of the youths of Paradise and the sons of your husband are my successors till Judgment Day. All of them are Mahdi and Hadi (guided and guiding ones). Of them the first will be my brother Ali, then Hasan, then Husain, then nine Imams from the progeny of Husain; all of them will be in my grade in Paradise. There is no grade nearer to the Almighty Allah than the grade of me and my father, Ibrahim (a.s.). Daughter, do you know that your husband is the best person of the Ummah and the best of my Ahlul Bayt?

His Islam is the oldest. His forbearance is the greatest. His knowledge is paramount. After hearing this, Lady Fatima (s.a.) became happy. Then the Messenger of Allah (S) said: My dearest, there are excellences for your husband. He was the first to express faith in Allah and His Messenger and no one in my Ummah is having this precedence. He has the knowledge of the Book of Allah, the Mighty and Sublime and my practice (Sunnah) and there is no one in my Ummah other than him who has complete knowledge of my sciences. The Almighty Allah bestowed knowledge to me and not to anyone else.

And He bestowed knowledge to His angles and His prophets. And I have more knowledge than the angels and prophets. Then the Almighty Allah commanded me to transfer this knowledge to him (Ali) and I did that. Thus apart from him there is no one in my Ummah for whom has come together my knowledge, my wisdom and my understanding. And indeed my daughter is his wife and his sons, Hasan and Husain, are the two grandsons of my Ummah. Your husband fulfils the duty of enjoining good and forbidding evil. The Almighty Allah has given him wisdom and eloquence.

My dear, the Almighty Allah has given us Ahlul Bayt, six such qualities as have neither been given to anyone before nor will be given to anyone ever. The prophet of us, Ahlul Bayt, is the chief of the prophets and messengers. And that is your father. And our successor is the chief of the successors, and that is your husband. Our martyr is the chief of the martyrs, and that is Hamza bin Abdul Muttalib, the uncle of your father. Lady Fatima (s.a.) says: O Messenger of Allah (S), Is he only the martyr of those who were martyred with him? He replied: No, among all the martyrs of former and latter people except the prophets and successors. And Ja'far bin Abu Talib whom Allah has bestowed with two wings and he flies around with the angels in Paradise.

And your sons, Hasan and Husain are the grandsons of this Ummah and the chiefs of the youths of Paradise. I swear by One in whose hands is my life, the Mahdi shall be from us who will the earth with justice and equity just as it would be fraught with injustice and oppression. Lady Fatima (s.a.) asked who was the most superior of them. The Messenger of Allah (S) said: After me Ali is the most superior among this Ummah. The Almighty Allah has preferred the hereafter for us Ahlul Bayt, instead of the world. Then the Messenger of Allah (S) looked at Lady Fatima (s.a.), her husband and her sons and said: O Salman, I make Allah the witness that peace with them is peace with me and war with them is war with me.

They shall be with me in Paradise. Then he called Ali (a.s.) near him and said: My brother, you will have to suffer great tribulations at the hands of the Quraish after me. Thus if you find helpers you fight your enemies, otherwise observe patience and keep away from taking up arms; don't throw yourself to perdition. You are in relation to me as Harun was to Musa (a.s.) whom his community had weakened and was about to kill him. So you must also be patient at the atrocities of Quraish as your example is like that of Harun.

Those who oppress you will be like the calf worshippers. O Ali, the Almighty Allah has destined discord and disunity for this Ummah. If Allah wanted He could have united all the people on guidance till there would not have been difference even between two persons and there would have been no controversy. Neither the inferior would have denied the superior. And if Allah wanted, He could have made haste in taking revenge and changed the circumstances till the falsehood of the unjust would have become manifest and people would have known the position of truth.

However, the Almighty Allah has made this world as the abode of deeds and made the hereafter the abode of recompense so that the good may be recompensed with good and the bad may be recompensed with bad. Ali (a.s.) said: Praise be to Allah, thankfulness for His blessings and patience in calamities.”

11 – Narrated to us Abul Hasan Ahmad bin Thabit Daulibi in Baghdad: Narrated to us Muhammad bin Fadl Nahvi: Narrated to us Muhammad bin Ali bin Abdus Samad Kufi: Narrated to us Ali bin Asim from Muhammad bin Ali bin Musa from his father Ali bin Musa bin Ja'far from his father Ja'far bin Muhammad from his father Muhammad bin Ali from his father Ali bin Husain from his father Husain Ibne Ali (a.s.) that

he said:

“I went to the Messenger of Allah (S) while Ubayy Ibn Ka’b was with him.’ The Messenger of Allah (S) exclaimed, “Welcome! O Aba Abdillah! O adornment of the heavens and the earth.”

Ubayy asked, ‘O Messenger of Allah (S)! How somebody other than you can be the adornment of the heavens and earth?’

He replied, “O Ubayy! I swear by the One, Who raised me as a Prophet with truth. Verily, Husain Ibn Ali, in the heaven enjoys a greater position than in the earth. Surely, it is written on the right side of the Throne that he is the light of guidance, the ark of salvation, the untiring Imam, might, pride, the ocean of knowledge and the treasure–chest. (Is he still not the adornment of the heavens and the earth?).

Certainly, Allah, the Mighty and Glorified, has carried in his loins pure, blessed and chaste sperm, which was created before the creation came into existence in the wombs of the mothers, or semen flowed in the loins of the fathers, or even before day and night existed. Indeed, Allah inspired the creatures the prayers by which they would invoke but that Allah, the Mighty and Glorified, would gather them with him (Husain). He will be their intercessor in his hereafter and Allah will remove from him, his difficulty, repay his debt, ease his affair, expand his path, strengthen him against his enemy and will not rip apart his veil (i.e. conceal his sins).”

Ubayy enquired, ‘What are these prayers, O Messenger of Allah (S)?’

He answered, “When you are sitting after finishing your prayers say,

اللهم إني أسألك بكلماتك ومعاهدك وشرك وسكان سماواتك (وأرضك) وأنبيائك

ورسلك (أن تستجيب لي) فقد رهقني من أمري عسر، فأسألك أن تصلي علي

محمد وآل محمد وأن تجعل لي من عسري يسرا

O Allah! Certainly I ask You for the sake of Your Kingdom, the contracting parties of Your Might, the residents of Your heavens (and Your earth) and Your Prophets and Messengers (that You answer me) because difficulty has overcome my affair. Thus, I ask You that You bless Muhammad and the Progeny of Muhammad and that You make my affair easy for me.

Then surely Allah, the Mighty and Glorified, will ease your affair, expand your heart for you and inspire unto you the testimony

لا إله إلا الله

‘There is no god but Allah’ at the time of your death.’

Ubayy questioned, ‘O Messenger of Allah (S)! What is this sperm, which is in the loin of my beloved Husain (a.s.)?’

He elucidated, “The likeness of this sperm is like that of the moon, which throws light and shows the way; whoever follows it will be guided and whoever deviates from it will be led astray.”

He asked, ‘Then, what is his name and what is his supplication?’

He explained, “His name is Ali and his supplication is,

يا دائم يا ديموم، يا حي يا قيوم، يا كاشف الغم ويا فارج الهم، ويا باعث الرسل، ويا

صَادِقُ الوَعْدِ

O Eternal! O Everlasting! O Living! O Controller! O Reliever of sorrows! O Remover of grief! O Sender of Messengers and O Truthful in His promise!

Whoever invokes through this supplication, Allah, the Mighty and Glorified, will raise him along with Ali Ibn Husain and he will be his guide to Paradise.

Ubayy enquired, ‘O Messenger of Allah (S)! Will he have any caliph or successor?’

He replied, “Yes. For him will be the inheritances of the heavens and the earth.”

Ubayy asked, ‘What does ‘the inheritances of the heavens and the earth’ mean?’

He replied, “Decreeing the truth, ordering righteousness, interpretation of the laws and explanation of what will be.”

Ubayy asked, ‘What is his name?’

He replied, “His name is Muhammad. Verily, the angels will soon be acquainted with him in the heavens and invoke with his invocation.

اللهم إن كان لي عندك رضوان وود فاغفر لي ولمن تبعني من إخواني وشيعتي وطيب ما في صلبي

O Allah! If there is any satisfaction or love near You for me, then forgive me and whoever follows me from my brothers or my followers, and purify what is in my loins, O the most Merciful of all mercifuls.

Then, Allah will place in his loin a blessed, pure and immaculate sperm. Jibraeel informed me that surely Allah, the Mighty and Glorified, has purified this sperm and named it Ja'far and made him a guide, the guided one, he is satisfied with Allah and Allah is satisfied with him. He prays to his Lord and says in his supplication,

يا ديان غير متوان يا أرحم الراحمين اجعل لشييعتي من النار وقاء، ولهم عندك رضاء، فاغفر ذنوبهم، ويسر امورهم،
واقض ديونهم، واستر عوراتهم، وهب لهم الكبائر التي بينك وبينهم، يا من لا يخاف الضيم ولا تأخذه سنة ولا نوم،
اجعل لي من كل (هم) وغم فرجا

O Untiring Provider! O the most Merciful of all mercifuls! Grant protection for my Shias from the fire and satisfaction near You for them. Then, forgive their sins, ease their affairs, repay their debts, conceal their secrets and forgive their major sins which are between You and them. O He, Who does not fear injustice nor does sleep and slumber overtake Him! Grant salvation for me from every grief and sorrow.

Whoever prays with this supplication, Allah will raise him with a white (bright) face along with Ja'far Ibn Muhammad to the paradise, O Ubayy! Surely Allah, the Blessed and High, has placed in this sperm a pure, blessed and immaculate sperm, upon which He has sent mercy. He named it Musa and made him an Imam.

Ubayy asked, 'O Messenger of Allah (S)! Have each one of them been described in detail, procreate, inherit and describe each other in the aforementioned manner?'

He replied, "Jibraeel (a.s.) has described them for me on the authority of Allah, the Lord of the worlds, Mighty be His Majesty."

Ubayy asked, 'Did Musa (Ibn Ja'far) have any specific supplication, which he prayed, other than the supplications of his forefathers?'

He replied, "Yes. He will say in his supplications

يا خالق الخلق، ويا باسط الرزق، ويا فالق الحب (والنوى)، ويا بارئ النسم ومحبي الموتى ومميت الاحياء، و (يا)
دائم الثبات، ومخرج النبات افعل بي ما أنت أهله

O Creator of creation! O Giver of sustenance! O Splitter of grain! O Creator of winds! O Giver of life to the dead and Who causes death to the living! O Everlasting and Who brings forth the vegetation! Do unto me as You are worthy of doing.

One who invokes in this manner, Allah, Mighty and Glorified be He, will fulfill his needs and raise him on the Day of Judgment along with Musa Ibn Ja'far. Surely, Allah has placed in his loins a pure and immaculate sperm with which He is satisfied. He has named it Ali and Allah, Mighty and Glorified be He, in His knowledge and His wisdom, was satisfied with his creation. He made him a proof for his Shias, through which they will demonstrate on the Day of Judgment. He has an invocation by which he invokes

م مي ي، وثبتي ي، واحشري به هآمنآن نن ن .خف فعله هوالحن نال .جز، ك كل لالتقى بوأهالالمغفرة

O Allah! Grant me guidance, make me firm on it, and raise me on it in a state of security, like the safety of the one who has neither fear nor grief nor sorrow. Surely, You are Worthy of fear and Worthy of forgiveness.

And verily, Allah, the Mighty and Glorified, has put in his sperm a blessed, pure and immaculate sperm, with which He is satisfied and named him Muhammad Ibn Ali. He is the intercessor of his Shias and the inheritor of his grandfather's knowledge. He has clear signs and apparent arguments. When he will be born, he will declare:

اله هال .هلل .مد درسل لهلل .صى بهلل .عليهوه ه

There is no god but Allah. Muhammad is the Messenger of Allah.

And he will recite in his supplications.

ان ن .ه هه هال .مئا، أت تهلل . ه هال .ت تال .ق قال .ت تتفنياالمخلوقينوتبي ي، .حلت تعمن، وي يالمغفرة
ةرضاك

O the One Who has neither any similar nor any example. You are Allah, there is no god but You and there is no creator but You. You will annihilate the creatures while You will remain. You are forbearing with the one who disobeys You and in forgiveness is Your satisfaction.

Whoever prays with this supplication, Muhammad Ibn Ali will be his intercessor on the Day of Judgment. Surely Allah, Blessed and High, has placed in his loins a pure, bright, blessed, immaculate and clean sperm. He has named it Ali Ibn Muhammad. He has clothed him with contentment and dignity, and deposited in him sciences and secrets of every hidden thing. Whoever meets him, he will inform him of what is in his heart and caution against his enemy and he will supplicate in this manner:

يانوربايرن نيامنيرا ان نيارباي يشرالشورروآفاتالدهور، وأسألكة تيم مخ خفياالصور

O Light of all lights! O Proof! O Illuminator! O Explanator! O Lord! Protect me from the evil of the evil ones and the calamities of the times. I ask You salvation on the Day when the trumpet is blown.

Whoever recites this supplication, Ali Ibn Muhammad will be his intercessor and his leader to paradise. Surely Allah, Blessed and High, has placed in his loin a sperm and named it Hasan Ibn Ali. He made him a light in His cities, a caliph in His earth, an honor for His nations, a guide for His Shias, an intercessor for them near their Lord, a punishment for those who oppose him, a proof for whoever befriends him and a clear argument for whoever takes him as an Imam. He will say in his supplication:

ا اعزز زز زي يعز، ياعزيا اعزي يبعزك، وأيدنيبنصك كأبد دعى يهمزاتالشياط، وادع عى يك كوامع ععى يك
كواجعلى بن نر رخلق، اواحدىأد دىافد دا اصمد

O Mighty of reverence in His Might! O Mighty! Grant me might for the sake of Your Might, assist me with Your help, keep far from me the whisperings of the devils, defend me with Your defense, protect me with Your protection and make me from the chosen ones of Your creatures. O One! O Unique! O Singular! O Needless!

Whoever invokes with this supplication, Allah, the High, will raise him with him (Hasan Ibn Ali) and for him is salvation from hell even if it was obligatory on him. Surely Allah, the Mighty and Glorified, has placed in the loins of Hasan, a blessed, pure, clean, immaculate and purified sperm. Every believer from whom

) is satisfied with it and only the ^{اللية} Allah has taken the covenant of mastership (

deniers will disbelieve in him. He is the pure, immaculate, righteous, guide and guided Imam. He is the beginning of justice and its end. He will verify Allah, Mighty and Glorified be He, and Allah will verify him in his saying. He will emerge from Mecca till the proofs and signs are manifested.

In Taliqan, he will have treasures that are neither gold nor silver but beautiful war-horses and imposing men. Allah, Mighty and Glorified be He, will gather for him three hundred and thirteen men from distant cities equal to the number of the Muslim soldiers in Badr. With him is a sealed book, which comprises the number of his companions along with their names, their genealogy, their cities, their business, their speech and their agnomen. They will be steadfast and will strive hard in his obedience.

Ubayy asked, 'And what will be his proofs and his signs, O Messenger of Allah (S)?'

He replied, 'He will have a standard. When the time of his reappearance nears, this standard will unfurl on its own and Allah, the Blessed and High, will give it the power of speech. The standard will call out, 'Emerge, O friend of Allah, and kill the enemies of Allah.' He will also have two flags and two marks, besides a sheathed sword, which will call out, 'Come forth, O friend of Allah, as it is not permitted for you

to sit (quietly) before the enemies of Allah.’ Then he will reappear and kill the enemies of Allah wherever he will find them.

He will uphold the laws of Allah and judge by the judgment of Allah. Jibraeel will appear from his right side, Mikaeel from his left, (Prophets) Shuaib and Salih in front of him. Soon, you will remember what I am telling you and I entrust my affairs to Allah, Mighty and Glorified be He, even if it is after a long time. O Ubayy! Congratulations to the one who meets him, congratulations to the one who loves him and congratulations to the one who believes in him. Allah will save him from destruction because of his acknowledgement in Him, in the Messenger of Allah (S) and in all the Imams (a.s.).

Allah will open for them the paradise. Their likeness in the earth is like that of the (perfume) musk, the fragrance of which never diminishes after diffusion. Their similarity in the heavens is like that of an illuminated moon, the light of which never extinguishes.

Ubayy asked, ‘O Messenger of Allah (S)! How has Allah, the Mighty and Glorified, explained the condition of these Imams?’

He answered, “Surely Allah, Blessed and High be He, sent down upon me twelve seals and twelve books. The name of each Imam is on his seal and his attribute is in his book, may Allah bless them all.

12 –Narrated to us Muhammad bin Ali Majilaway (r.a.): Narrated to me my uncle Muhammad bin Abil Qasim from Ahmad bin Abi Abdullah Barqi from Muhammad bin Ali Qurashi from Muhammad bin Sinan from Mufaddal bin Umar from Abi Hamza Thumali from Abi Ja’far Muhammad bin Ali al-Baqir from his father Ali bin Husain from his father Husain Ibne Ali (a.s.) that he said:

“I and my brother (Hasan) went to my grandfather, the Messenger of Allah (S). He made me sit on one lap and made my brother sit on the other. Then he kissed us and said, ‘By my father! You two are Imams, grandsons and virtuous. Allah has chosen you from me, from your father and your mother. He has also chosen from your progeny, O Husain, nine Imams. The ninth of them is their Qaim and all of them are equal before Allah in superiority and status’.”

13 –Narrated to us Muhammad bin Musa bin Mutawakkil (r.a.): Narrated to me Muhammad bin Yahya al-Attar and Abdullah bin Ja’far Himyari from Muhammad bin Husain bin Abil Khattab from Ibne Mahboob from Abil Jarud from Abi Ja’far (a.s.) from Jabir bin Abdullah Ansari that he said:

“One day I came to Fatima (s.a.) and before her was a tablet inscribed with the names of successors from her progeny. I counted twelve names, the last of whom was al-Qaim. There were three Muhammads and four Alis – bliss of Allah be on them all.”

14 –Narrated to us Hamza bin Muhammad bin Ahmad bin Ja’far bin Muhammad bin Zaid bin Ali bin Husain bin Ali Ibne Abi Talib (a.s.) that he said: Informed us Ahmad bin Muhammad bin Saeed: Informed us Qasim bin Muhammad bin Hammad: Narrated to us Ghiyath bin Ibrahim: Narrated to us

Husain bin Zaid bin Ali from Ja'far bin Muhammad (a.s.) from his ancestors that the Messenger of Allah (S) said:

“I give you glad tidings – and he 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 (Ahlul Bayt) 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 Masih Isa, the son of Maryam? Only those who spread mischief between these two eras will be destroyed. They are not from me and I am not from them.”

15 – Narrated to us my father (r.a.): Narrated to us Saad bin and from Ahmad bin Muhammad bin Isa from Muhammad bin Abi Umair from Umar bin Uzaina from Aban bin Abi Ayyash from Sulaym bin Qais Hilali that he said: I heard Abdullah bin Ja'far at-Tayyar say:

“We were present in a gathering that included Muawiyah, Hasan, Husain, Abdullah Ibne Abbas, Umar bin Abu Salma and Usamah bin Zaid. Traditions were being narrated. The narrator said to Muawiyah bin Abi Sufyan: I heard the Messenger of Allah (S) said: “I have a greater claim on the faithful than they have on themselves, after my brother Ali is having greater claim on the believers than they have on themselves.

Then after him my son, Hasan has a greater claim on the believers than they have on themselves. After him my son, Husain has a greater claim on the believers than they have on themselves. After him his son, Ali has a greater claim on the believers than they have on themselves. And you O Ali will see him. After him his son, Muhammad has a greater claim on the believers than they have on themselves.

And you O Husain will see him. Then he completed twelve Imams nine of whom were from the progeny of Husain. Abdullah says: This statement of mine was verified by Hasan, Husain, Abdullah Ibne Abbas, Umar bin Abu Salma and Usamah bin Zaid in the presence of Muawiyah.” Sulaym bin Qays says: I heard this tradition from Salman, Abu Zar, Miqdad and Usamah bin Zaid who said that they heard it from the Messenger of Allah (S).

16 – Narrated to us Abu Ali Ahmad bin Hasan bin Ali Abde Rabb: Narrated to us Abu Zaid Muhammad bin Yahya bin Khalaf bin Yazid Marwazi in Rayy in the month of Rabi al-Awwal of the year 302: Narrated to us Ishaq bin Ibrahim Hanzali in the year 238 – alias Ishaq Ibne Rahawi: Narrated to me Yahya bin Yahya: Narrated to us Hisham bin Khalid from Shabi from Masruq that he said:

“We were sitting with Abdullah bin Masud when a youth asked Abdullah bin Masud if the Prophet had taken oath for any successor after him. Ibne Masud said: You are young in age but you have posed a question that no one has ever asked before. Yes, our Prophet has taken oath from us that after him there will be twelve caliphs, according to the number of the chiefs of Bani Israel.”

17 – Narrated to us Ahmad bin Hasan al-Qattan: Narrated to us Abu Abdillah Ahmad bin Muhammad bin Ibrahim Ibne Abi Rajjal Baghdadi: Narrated to us Muhammad bin Ubdus Harrani: Narrated to us Abdul Ghaffar Ibne Hakam: Narrated to us Mansur bin Abil Aswad from Matraf from Shabi from his uncle, Qais bin Ubaid that he said:

“We were sitting in a circle in which Abdullah bin Masud was also present. A Bedouin came and asked: Is there Abdullah among you? Abdullah bin Masud said: I am Abdullah. He asked: Did your Prophet tell you how many caliphs will be there after him? Abdullah bin Masud replied: Yes, twelve, same as the number of the chiefs of Bani Israel.”

18 – Narrated to us Abul Qasim Attab bin Muhammad Hafiz: Narrated to us Yahya bin Muhammad bin Saa'id: Narrated to us Ahmad bin Abdur Rahman bin Fadl and Muhammad bin Abdullah bin Sawwar and Ibne Warraq Nufaili that they said: Narrated to us Abdul Ghaffar bin Hakam: Narrated to us Mansur bin Abil Aswad from Mutarra'f from Shabi that he said: Attab said: narrated to us Ishaq bin Muhammad Anmati: Narrated to us Yusuf bin Musa: Narrated to us Jareer from Ashath bin Sawwar from Shabi that he said: Attab said: narrated to us Husain bin Muhammad Harrani: Narrated to us Ayyub bin Muhammad Wazzan: Narrated to us Saeed bin Muslimah: Narrated to us Ashath bin Sawwar from Shabi, all of them said: from his uncle Qais bin Ubaid: Abul Qasim Attab said – and this is the report of Mutarrif – he said:

“We were sitting in the Masjid and in our company was Abdullah bin Masud when a Bedouin arrived and asked: Is there Abdullah [Ibne Masud] among you? Abdullah said: Yes, I am Abdullah. What do you want? He said: O Abdullah, did your Prophet inform about the number of caliphs among you? Abdullah bin Masud replied: You have asked something no one has ever asked before since I came to Iraq. Yes, twelve caliphs. Same as the number of the chiefs of Bani Israel.”

19 – Narrated to us Ahmad bin Hasan al-Qattan: Narrated to us Abu Bakr Ahmad bin Muhammad bin Abde Rabb Nishapuri: Narrated to us Abul Qasim Harun bin Ishaq – that is Hamdani – that he said: Narrated to us my uncle, Ibrahim bin Muhammad from Ziyad bin Alaqah and Abdul Malik bin Umair from Jabir bin Samura that he said: With my father I was in the presence of the Prophet (S) when I heard him say:

“There will be twelve Amirs after me. Then he said something in a low voice. I asked my father: What did The Messenger of Allah (S) say in a low voice? He replied: He said: All of them will be from Quraish.”

20 – Narrated to us Ahmad bin Hasan al-Qattan: Narrated to us Abu Ali Muhammad bin Ali bin Ismail Sukkari Marwazi: Narrated to us Sahl bin Ammar Nishapuri: Narrated to us Amr bin Abdullah Ibne Zarin: Narrated to us Sufyan from Saeed bin Amr from Shabi from Jabir bin Samura that he said:

“I went to the Masjid with my father and the Messenger of Allah (S) was speaking. I heard him say: There will be twelve after me – that is Amirs – then he lowered his voice and I could not make out what he said. So I asked my father: What did he say? He replied: He said: All of them will be from Quraish.”

21 – Narrated to us Ahmad bin Muhammad bin Ishaq Dainawari: Narrated to us Abu Bakr bin Abi Dawood: Narrated to us Ishaq bin Ibrahim bin Shazan: Narrated to us Walid bin Hisham: Narrated to us Muhammad bin Zukwan: Narrated to me my father from his father from Ibne Sireen from Jabir Ibn Samura that he said:

‘We were with the Prophet (S) when he said, “This matter (Islam) will continue till there are twelve (Caliphs). 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) than me, ‘What did the Messenger of Allah (S) say?’ He replied, “All of them will be from Quraish and their like will not be seen.”

22 – Narrated to us Abdullah bin Muhammad as–Saigh: Narrated to us Abu Abdillah Muhammad bin Saeed: Narrated to us Hasan bin Ali bin Ziyad: Narrated to us Ismail Tayyan: Narrated to us Abu Usamah: Narrated to me Sufyan from Burd from Makhool when he was asked:

Did the Prophet (S) say: There will be twelve caliphs after me? Makhool replied, ‘Yes.’

23 – Narrated to us Abdullah bin Muhammad as–Saigh: Narrated to me Abul Husain Ahmad bin Muhammad bin Yahya Qasrani: Narrated to me Abu Ali Bishr bin Musa bin Salih: Narrated to us Abul Walid Khalaf Ibne Walid Basri from Israel from Simak that he said: I heard Jabir bin Samura say: I heard the Prophet (S) say:

“There will be twelve Amirs after me. Then he said something I could not understand. So I asked the people and he said: He said: All of them shall be from Quraish.”

24 – Narrated to us Abdullah bin Muhammad: Narrated to us Abul Hasan Ahmad bin Muhammad bin Yahya Qasrani: Narrated to us Abu Ali Husain bin Kumayt Bohlool Musili: Narrated to us Ghassan bin Rabi: Narrated to us Sulaiman bin Abdullah, slave of Aamir Shabi from Aamir from Jabir that he said: The Messenger of Allah (S) said:

“The affair of my Ummah will continue to be bright till the twelve caliphs endure; and all of them will be from Quraish.”

25 – Narrated to us my father and Muhammad bin Hasan – May Allah be pleased with them – they said: Narrated to us Saad bin Abdullah: Narrated to us Yaqoob bin Yazid from Hammad bin Isa from Umar bin Uzaina from Aban bin Abi Ayyash from Sulaym bin Qais Hilali that he said:

“I saw Ali (a.s.) in Masjid–e–Nabawi during the caliphate of Uthman and some people were mentioning some traditions and discussing Fiqh and knowledge. They talked about Quraish, their merits and those who brought Faith in the beginning and their migration to Medina and what virtues the Holy Prophet (S) had mentioned about Quraish, like his saying that all Imams will be from Quraish and people will be following Quraish and the Quraish will be the Imams of Arabs, and his saying that one should not say bad things about Quraish and one Quraish will have twice the strength of a non–Quraish man, and he

who bears enmity to Quraish, Allah bears enmity with him, and his saying that whoever humiliates Quraish, Allah will humiliate him.

They talked about Ansaar, their merits, who were first ones to accept Islam and their help and how Allah has praised them in His Book, and discussed what virtues the Holy Prophet (S) had mentioned and what he said about the funeral of Saad ibn Maaz, and talked about Hanzala ibn Abu Aamir, who was given the ritual bath by angels, and talked about that person who was helped by a honeybee. They talked until they did not leave any of the merits of Ansaar. Every tribe said they had this one and that one from their tribe. Quraish said that the Holy Prophet (S) was from them, Hamza ibn Abdul Muttalib was from them, Ja'far was from them, Ubaidah ibn Harith and Zaid ibn Haaresaa were from them, and so were Abu Bakr, Umar, Uthman, Saad, Abu Ubaidah, Saalim and ibn Awf.

They did not leave anybody among the ones who accepted Islam in the beginning. There were more than 200 people – some were facing Qibla and some were sitting in a circle. From Quraish, from what I can remember, was Ali ibn Abi Talib (a.s.), Saad ibn Abi Waqqas, Abdul Rahman ibn Awf and Zubair and Talha and Ammar, Miqdad, Abu Zar, and Hashim ibn A'tbah, Abdullah ibn Umar, and Hasan and Husain (a.s.), Abbas and Muhammad ibn Abi Bakr, Abdullah ibn Ja'far, Ubaidullah ibn Abbas.

From the Ansaar there were Ubayy ibn Kaab, Zaid ibn Thabit, Abu Ayyub-e-Ansari, and Abul Haytham Ibnul Taihan, Muhammad ibn Muslimah and Qays ibn Saad ibn Ubadah, Jabir ibn Abdullah, Abu Maryam and Anas ibn Malik, Zaid ibn Arqam, Abdullah Awf, Abu Layla and with him his son Abdul Rahman who was sitting next to him, who was a young boy – as yet he did not have a beard growing and was very handsome. Abul Hasan Basri came and with him was his son Hasan who was a young boy, as yet, did not have a beard growing and was very handsome. His height was medium. I started looking at him and Abdul Rahman Abi Layla.

I could not decide who was more handsome between these two except that Hasan was older and taller. Then people said many things from morning to midday and Uthman was in his house and did not even know what these people were talking about. Ali (a.s.) was quiet – he did not talk and neither did anyone from his household.

Then all these people turned to Ali (a.s.) and said, 'O Abul Hasan! What has stopped you from talking?' So Ali (a.s.) replied: 'There is no tribe from which a tribesman has not spoken about merits and not said truth.' Then he said: 'O people of Quraish! O group of Ansaar! Through whom has Allah given you these merits – is it because of you yourselves or because of your tribes, or people of your house or somebody else apart from you?' Everyone replied: 'God has given, and because of the Holy Prophet (S) has obliged us, and we have acquired all these because of him and we have got it. So all merits that we have acquired in religion and world is because of the Holy Prophet (S).

We have not acquired it because of our own selves or our tribes or people of our houses.' He said: 'You have spoken truth, O groups of Quraish and Ansaar. So do you accept that whatever good you have

acquired in religion and world is specially due to us Ahlul Bayt and not due to yourselves, and you have heard the Holy Prophet (S) saying: ‘I and my brother Ali ibn Abi Talib are created from the same clay until Adam.’

People of Badr, Uhad and people of Saabeqah (people who accepted Islam first) all said: ‘Yes we have heard it from the Holy Prophet (S).’ He asked: ‘What, do you accept that my brother, the Holy Prophet (S), said: ‘I and my Ahlul Bayt – we were, each and everyone of us, one Noor (light) that were walking in presence of Allah 14000 years before Adam was created, and when Adam was created, this light was put in his loins and brought to this earth. Then this light was put in the boat through Nuh, and then in the fire through Ibrahim and after that transferred on highly esteemed loins and pure wombs and then from pure wombs towards extremely respected loins, within such fathers and mothers who never met each other unlawfully.’

Then Ali (a.s.) said: ‘Bearing Allah as Witness, I am saying do you know Allah, in His first Books, has in many verse given my merits and in this Ummah nobody reached Allah and His Prophet before me?’ Everyone replied: ‘Bearing Allah as Witness – Yes.’ He asked: ‘Bearing Allah as Witness, do you know when the verses

وَالسَّابِقُونَ الْأَوْلَىٰ وَمِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ

‘And (as for) the foremost, the first of the Muhajirs and Ansaar...’⁴

And...

وَالسَّابِقُونَ السَّابِقُونَ

أُولَئِكَ الْمُقَرَّبُونَ

‘And the foremost are the foremost, these are they who are drawn nigh (to Allah).’⁵

Were revealed, the Holy Prophet (S) was asked whom these were for. He replied: ‘Allah has revealed them for Prophets and their inheritors and I am more meritorious than all Prophets and Messengers, and Ali ibn Abi Talib, my inheritor, is more meritorious than all inheritors?’ All replied: ‘Bearing Allah as Witness – Yes.’

He said: ‘I am telling you bearing Allah as Witness, do you know when these verses:

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ

'O you who believe! Obey Allah and obey the Apostle and those in authority from among you.' [6](#)

And

إِنَّمَا وَلِيُّكُمُ اللَّهُ وَرَسُولُهُ وَالَّذِينَ آمَنُوا الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ رَاكِعُونَ

'Only Allah is your Wali and His Apostle and those who keep up prayers and pay the poor-rate while they bow.' [7](#)

And

﴿۹﴾ وَلَمْ يَتَّخِذُوا مِنْ دُونِ اللَّهِ وَلَا رَسُولِهِ وَلَا الْمُؤْمِنِينَ وَلِجَنَّةٍ

'What! Do you think that you will be left alone while Allah has not known those of you who have struggle hard and have not taken any one as an adherent besides Allah and His Apostle and the believers.' [8](#)

Were revealed people asked: 'O Messenger of Allah, is this for particular believers or is it for believers in general?' Then Allah, the Mighty and Sublime commanded His Prophet to inform them who is Ulil Amr and explain Wilayat to them like prayer, fasting, Zakat, Hajj was explained to them. At that time the Holy Prophet (S) appointed me at Ghadeer Khumm, then he gave a sermon and said: 'O people, Allah has given me such a Message that my chest is becoming tight, and I thought people will not believe me, so He demanded that I pass the Message on, or He will punish me.'

Then the Holy Prophet (S) ordered and it was announced that prayer is being established and gave a sermon and said: 'O people, do you know that Allah is my Maula and I am Maula of Momineen and I have more authority over the lives of Momineen than they themselves?' Everyone replied: 'Surely, O Prophet of Allah.' He said: 'O Ali, get up.' So I got up. He said:

منت تموه هفعي يموه هم مول لن نوه هود دن نعاذه ه

'Whosever's Maula I am, then this Ali is his Maula – O Allah befriend him who befriends them and bear enmity towards him who bears enmity towards them (i.e. Ahlul Bayt).' Salman then stood up and asked: 'O Messenger of Allah, what kind of Wilayat?' He replied: 'On whomever I have more authority, Ali also has more authority' and then the Almighty Allah revealed the verse:

الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي يَرْضَىٰ بِتِلْكَمُ الْإِسْلَامِ دِينًا

'This day I have perfected for you your religion and completed My favor on you and chosen for you Islam as a religion.' [9](#)

Then the Holy Prophet (S) recited Takbir and said, 'Allaho Akbar, my Prophethood is complete and Allah's religion is complete with Ali's Wilayat after me.' Abu Bakr and Umar stood up and asked: 'O Messenger of Allah! Is this verse only for Ali?' The Holy Prophet (S) replied: 'Indeed, for him and for all my inheritors till the Day of Judgment.' They both said: 'O Messenger of Allah! Tell us who they are.'

The Holy Prophet (S) said: 'Ali, my brother, my vizier, my successor, my inheritor, and my caliph in my Ummah after me, and guardian of all Momineen after me, then my son Hasan, then my son Husain, then my son Husain's nine children, one after the other. Quran will be with them all and they will all be with Quran. They all will not leave Quran and Quran will not leave them all until they reach me at my Fountain.'

Then people said: 'Yes, surely, bearing Allah as Witness, we have heard it and we are witness – it is like what you said.' Some people said: 'We remember most of what you said, but do not remember everything.' Ali (a.s.) said: 'You have said truth – all people are not equal in memory. I bear Allah as witness – these people have remembered it when the Holy Prophet (S) stood up and explained it to them.' Then Zaid ibn Arqam, Baraa ibn Aazib, Abu Zar, Miqdad and Ammar stood up and said: 'We bear witness, we remember the Messenger of Allah saying, when he was on the pulpit and you were next to him: 'O people, Allah has commanded me that I appoint an Imam for you after me who will be responsible and he will be my inheritor, my caliph, and whose obedience, Allah – in His Book – has made obligatory on believers and has joined his obedience to His and my obedience.'

He has given command about his Wilayat in His Book, and I spoke again to Allah concerning this, fearing taunts and disbelief of hypocrites. Allah commanded firmly that I pass this Message or He will punish me.' 'O people, Allah has commanded in His Book to pray, so I explained it to you and He commanded Zakat, fasting and Hajj, so I mentioned these and explained these to you. And He has commanded you concerning Wilayat, and I am bearing you as witnesses that this Wilayat is for him (Ali) especially, (and he put his hand on Ali).

Then after him, it is for his two sons and after them all inheritors who will be his children. They will not separate from Quran and Quran will not separate from them until they reach me at the Pool.' 'O people, I have told you, after me what your shelter will be and after me who your Imam, Wali, and Hadi will be. He is this – my brother Ali ibn Abi Talib. He has the same status that I have with you. Listen to him in matters of religion, and in your tasks, obey him because he has all that Allah has given me – His Knowledge and Wisdom. So ask him and learn from him and after him, his inheritors. Do not teach him and do not by-pass him, and do not fall behind him because he is with truth and truth is with him. He will always be with truth and truth will always be with him.' Then they all sat down.

Sulaym says that Ali (a.s.) said: 'O people, you know that when Allah in His Book revealed:

إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا

'Allah only desires to keep away the uncleanness from you, O people of the House! And to purify you a (thorough) purifying.' [10](#)

The Holy Prophet (S) gathered me, Fatima and my two sons, Hasan and Husain, and then put a cloak over us and said: 'These are my Ahlul Bayt, my flesh, what displeases them will displease me, what hurts them will hurt me, and what troubles me will trouble them, so keep them away from evil and keep them as pure as they have a right to be.' Umme Salma asked: 'What about me, O Messenger of Allah?' The Holy Prophet (S) replied: 'You are worthy, but this verse is only for me, my brother, my daughter Fatima and my two sons, and my son Husain's nine children, and nobody else is included with me – except them.' Everyone replied: 'Yes, indeed, we bear witness that Umme Salma told this to us. We asked the Holy Prophet (S) and he said exactly what Umme Salma had related to us.'

Then Ali (a.s.) said: 'I am telling you, bearing Allah as Witness, do you know when the verse:

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَكُونُوا مَعَ الصَّادِقِينَ

'O you who believe! Be careful of (your duty to) Allah and be with the true ones.' [11](#)

...was revealed, Salman asked: 'O Messenger of Allah, is this verse general or particular?' Holy Prophet (S) replied, 'All believers have been commanded here but Sadiqueen are particular, i.e. My brother Ali and after him my inheritors until the Day of Judgment?' Everyone said: 'Bearing Allah as Witness – Yes.' Ali (a.s.) said: 'Bearing Allah as Witness – do you know I asked the Holy Prophet (S) at the time of the expedition of Tabuk why he had left me behind and he replied: 'Medina cannot be alright without either you or me, and you are to me as Harun was to Musa, except that after me there will not be another Prophet?' Everyone said: 'Bearing Allah as Witness – Yes.' Ali (a.s.) asked: 'Bearing Allah as Witness, do you know when Allah revealed in Surah Hajj:

يَا أَيُّهَا الَّذِينَ آمَنُوا ارْكَعُوا وَاسْجُدُوا وَاعْبُدُوا رَبَّكُمْ وَافْعَلُوا الْخَيْرَ لَعَلَّكُمْ تُفْلِحُونَ

'O you who believe! Bow down and prostrate yourselves and serve your Lord, and do good that you may succeed...till the end of Surah...' [12](#)

Salman stood up and asked: 'O Messenger of Allah, who are these people over whom you stand witness and they stand witness over people, whom Allah has chosen and has left no obstacle in religion and their father Ibrahim's religion?' He replied: 'Allah has meant only 13 people, the Ummah is not included.' Salman requested: 'O Messenger of Allah, tell me who they are.' The Holy Prophet (S) replied: 'I, my brother and eleven from my children?' Everyone replied: 'Bearing Allah as Witness – Yes.'

Ali (a.s.) said: 'I ask you, bearing Allah as Witness, do you know that the Holy Prophet (S) gave a sermon after which he did not give any sermon. He said: 'O people, I leave behind you two heavy things – Allah's Book and my Ahlul Bayt. Keep close to them, you will not deviate, because Lateef and Khabeer (Allah) has informed me and has promised me that these two will not separate until they come to the Pool to me.' Umar stood up and looked angrily.

He asked: 'O Prophet of Allah, all the people of your house?' He replied: 'No, but those from them who are my inheritors. The first of them is my brother Ali, who is my vizier, my inheritor, my caliph in my Ummah and after me, the guardian of all believers. He is the first of them, then my son Hasan and then my son Husain, then nine from the posterity of Husain, one by one, until they come to me at the Fountain.

They will be witness on the earth of Allah and will be authority on His Creation, and will be mines of His Wisdom. He who obeys them will have obeyed Allah, and he who disobeys them will have disobeyed Allah?' Everyone said: 'We bear witness that the Holy Prophet (S) had said that.' Then for a long time Ali (a.s.) was questioned. He did not leave anything, bearing Allah as Witness, until he reached his final merits that the Holy Prophet (S) has mentioned about him. All kept confirming, bearing Allah as Witness, that this was true."

26 – Narrated to us Muhammad bin Umar Hafiz: Narrated to me Abu Bakr Muhammad bin Ali Muqri – alias Qattah – that he said: Narrated to me Ahmad bin Muhammad bin Yahya Soosi: Narrated to us Abdul Aziz bin Aban: Narrated to us Sufyan Thawri from Jabir from Shabi from Masrooq that he said:

يَا أَيُّهَا الَّذِينَ آمَنُوا ارْكَعُوا وَاسْجُدُوا وَعِبُدُوا رَبَّكُمْ وَأَقْبِلُوا الْخَيْرَ لَعَلَّكُمْ تُفْ

"I asked Abdullah (Ibn Masud), 'Did the Prophet (S) inform you how many caliphs will there be after him?' He replied, 'Yes, twelve caliphs. All of them will be from Quraish."

27 – Narrated to us Ja'far bin Muhammad bin Masroor: Narrated to us Husain bin Muhammad bin Aamir from Moalla bin Muhammad Basri from Ja'far bin Sulaiman from Abdullah bin Hakam from his father from Saeed bin Jubair from Abdullah bin Abbas that he said: The Messenger of Allah (S) said:

"Indeed, my caliphs and legatees and the divine proofs over the creatures after me shall be twelve. The first of whom is my brother and the last is my son. He was asked: O Messenger of Allah, who is your brother? He replied: Ali Ibne Abi Talib. Then he was asked: Who is your son? The very Mahdi who will fill the earth with justice and equity just as it would be fraught with injustice and oppression. By the One Who sent me as the giver of glad tidings even if a day remains from the tenure of the world, the Almighty Allah would definitely prolong that day to such an extent that he reappears in it. At that time Isa bin Maryam, the spirit of Allah will descend and pray behind him. And the earth shall be illuminated by his effulgence and his kingdom and power will stretch to the east and the west of the earth."

28 – Narrated to us Ali bin Abdullah Warraq ar–Raazi: Narrated to us Saad bin Abdullah: Narrated to us Haitham bin Abi Masrooq Nahdi from Husain bin Ulwan from Umar bin Khalid from Saad bin Tareef from Asbagh bin Nubatah from Abdullah bin Abbas that he said: I heard the Messenger of Allah (S) say:

“I, Ali, Hasan, Husain and nine (Imams) from the progeny of Husain are the purified and the infallible ones.”

29 – Narrated to us Ahmad bin Hasan al–Qattan: Narrated to us Ahmad bin Yahya bin Zakariya al–Qattan: Narrated to us Bakr bin Abdullah bin Habib: Narrated to us Fadl bin Saqr Abdi: Narrated to us Abu Muawiyah from Amash from Abaya bin Rabi from Abdullah bin Abbas that he said: The Messenger of Allah (S) said:

“I am the chief of the prophets, Ali Ibne Abi Talib is the chief of successors. And my successors after me are twelve. The first of them is Ali Ibne Abi Talib (a.s.) and the last is al–Qaim (a.s.).”

30 – Narrated to us Muhammad bin Hasan (r.a.): Narrated to us Muhammad bin Yahya al–Attar from Sahl Ibne Ziyad and Ahmad bin Muhammad bin Isa that they said: Narrated to us Hasan bin Abbas bin Harish ar–Raazi from Abi Ja’far the second, from his father from his ancestors that Amirul Momineen (a.s.) said: I heard the Messenger of Allah (S) say to his companions:

“Have faith in the Night of Power (Lailatul Qadr). Indeed it is for Ali Ibne Abi Talib (a.s.) and his eleven sons after him.”

31 – Narrated to us my father (r.a.): Narrated to us Saad bin Abdullah from Ahmad bin Muhammad bin Isa and Muhammad bin Husain bin Abil Khattab and Muhammad bin Isa bin Ubaid and Abdullah bin Aamir bin Saeed from Abdur Rahman bin Abi Najran from Hajjaj Khashshab from Maroof bin Kharrabooz that he said: I heard Aba Ja’far (a.s.) say: The Messenger of Allah (S) said:

“The example of my Ahlul Bayt in this Ummah is only like the example of the stars in the sky, when one of the stars disappears another one appears.”

32 – Narrated to us more than one of our associates: Narrated to us Abu Ali Muhammad bin Hammam: Narrated to us Abdullah bin Ja’far from Ahmad bin Hilal from Muhammad bin Abi Umair from Saeed bin Ghazwan from Abi Baseer from Abi Abdullah (a.s.) narrates from his forefathers that the Messenger of Allah (S) said:

“Surely Allah, Mighty and Glorified be He, chose Friday from the days, the the month of Ramadan from the months, the Night of Power ليلة القدر from the nights, chose me from all the Prophets and chose Ali (a.s.) from me. He granted him (Ali) superiority over all the successors. From Ali (a.s.) He chose Hasan (a.s.) and Husain (a.s.) and from Husain (a.s.), He chose the successors from his descendants.

They (descendants) will dispel the distortion of the exaggerators غالين from the Quran, the plagiarism of the liars and the interpretation of the deviated ones. The ninth of them is their Qaim (a.t.f.s.) and he is

their apparent and their concealed.”

33 – Narrated to us Ahmad bin Muhammad bin Ziyad Hamdani (r.a.): Narrated to us Muhammad bin Maqil Qirmiseeni: Narrated to us Muhammad bin Abdullah Basri: Narrated to us Ibrahim bin Mihzam from his father from Abi Abdullah from his father from his ancestors from Ali (a.s.) that the Messenger of Allah (S) said:

“The Imams will be twelve from my Ahlul Bayt (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!”

34 – Narrated to us Muhammad bin Ibrahim bin Ishaq (r.a.): Narrated to us Muhammad bin Hammam Abu Ali from Abdullah bin Ja’far from Hasan bin Musa Khashshab from Abi Muthanna Nakhai from Zaid bin Ali bin Husain bin Ali from his father Ali bin Husain (a.s.) from his father Husain bin Ali (a.s.) that he said: The Messenger of Allah (S) said:

“How can that people be destroyed whose foremost are me, Ali and eleven of my descendants, the possessors of signs and whose last is Masih, the son of Maryam. But between these two eras, he will be destroyed who is not from me and I am not from him.”

35 – Narrated to us Ahmad bin Muhammad bin Yahya al-Attar (r.a.): Narrated to us my father from Muhammad bin Abdul Jabbar from Ahmad bin Muhammad bin Ziyad Azdi from Aban bin Uthman from Thabit bin Dinar from the Chief of the worshippers Ali bin Husain from the Chief of the martyrs Husain bin Ali from the Chief of the legatees Amirul Momineen Ali Ibne Abi Talib (a.s.) that he said: The Messenger of Allah (S) said:

“There will be twelve Imams after me. The first of them is you, O Ali and the last of them is the Qaim by whom Allah, the Mighty and Sublime will conquer the east and the west of the earth.”

36 – Narrated to us Muhammad bin Ali Majilaway: Narrated to me my uncle Muhammad bin Abil Qasim from Ahmad bin Abi Abdullah Barqi: Narrated to me Muhammad bin Ali Qurashi: Narrated to me Abu Rabi Zahrani: Narrated to us Jareer from Laith bin Abi Sulaym from Mujahid that he said: Ibne Abbas said: I heard the Messenger of Allah (S) say:

“There is an angel of Allah named Dardaeel. He is having sixteen thousand wings and the distance between each wing is equal to that of the distance between the earth and the sky. One day a thought came to the mind of this angel that is there anything greater than the Almighty Allah? The Almighty Allah gave him the same number of wings again and now he had thirty-two thousand wings. Then the Almighty Allah ordered him to fly. So he continued to fly for fifty years but could not reach any end of the heavens. When he was tired, the Almighty Allah told him: O angel, come back to your original place, Our greatness is effective on all great things and there is no one greater than Me, nor can I be related to a

particular place. Then the Almighty Allah confiscated his wings and expelled him from the rows of angels.

When Imam Husain (a.s.) was born on a Thursday night the Almighty Allah commanded the caretaker angel of hell to extinguish the fire as a mark of celebrating the birth of the son of the Prophet and told the caretaker of Paradise to decorate Paradise. Allah, the Mighty and Sublime also asked the Houries of Paradise to embellish themselves for the occasion. He instructed the angels to stand in organized rows as a mark of respect and recite glorifications and divine praises.

Archangel Jibraeel was directed that a thousand delegations of angels, each consisting of a thousand angels mounted on horses having black and white marks and decorated with rubies and jewels, must go and congratulate the Prophet. They must also be accompanied by angels, known as Ruhanis, holding trays of effulgence. Jibraeel was also told to inform the Prophet that the newborn should be named 'Husain'.

He was also to tell the Prophet: O Muhammad, the evil people of your community mounted on the worst vehicles would slay Husain. Thus woe be to the killer, woe be to one who supports him and woe be to the one who shows the path of evil. I am aloof from the killer of Husain and he is away from My mercy because no crime would be as dreadful as the killing of Husain till the Judgment Day. On the Judgment Day Husain's killer will enter Hell along with the polytheists. The Hell is eager to have the killer of Husain like the Paradise is desirous of righteous people.

Thus Jibraeel set out towards the earth but when he passed by Dardaeel he asked: O Jibraeel what matters have been decided with regard to the earth, tonight in the heavens? Is the doomsday near? Jibraeel said: No, a child is born in the house of Muhammad and the Almighty Allah has sent me to congratulate Muhammad on this occasion. Dardaeel said: O Jibraeel when you go to Muhammad tell him to request the Almighty to forgive me for the sake of this newborn, restore my wings and allow me to rejoin the ranks of the angels. Jibraeel came to the Messenger of Allah (S) and congratulated him as the Almighty Allah had commanded.

The Messenger of Allah (S) asked: would my people kill my son? 'Yes,' said Jibraeel. 'They would not be from my community. I am immune from them. And the Almighty Allah is aloof from them. Jibraeel said: O Muhammad, I am also aloof from them. After that the Holy Prophet (S) came to Lady Fatima and congratulated her and also informed her about the killing of Husain, she began to cry and said: Alas, would this child had not been born. May Allah send the killer of Husain to hell.

The Holy Prophet (S) said: O Fatima, I guarantee hell for the killer of Husain. But your son will not be martyred till he does not father a son who would be an Imam from whose progeny would come the rest of the guiding Imams. Then he said: From the Imams is Ali the guide, then Hasan the guiding one, then Husain the helper, then Ali bin Husain, the helped one, then Muhammad bin Ali, the intercessor, then Ja'far bin Muhammad, the benefitter, then Musa bin Ja'far, the trustworthy, then Ali bin Musa, the ar-Reza,

then Muhammad bin Ali, the doer, then Ali bin Muhammad, the giver of peace, then Hasan bin Ali, the scholar and then the Qaim, behind whom Isa (a.s.) would pray.

On hearing this Lady Fatima stopped her lamentation. Then Jibraeel informed the Holy Prophet (S) about that angel and conveyed his request. Ibne Abbas says that the Messenger of Allah (S) took up Imam Husain (a.s.) who was wrapped in a cloth. Then gesturing to the heavens said: O Allah, for the sake of this newborn, rather for the sake of the right You have on his grandfather Muhammad, and Ibrahim and Ismail and Ishaq and Yaqoob, if there is any status of Husain bin Ali and Fatima in Your view, please forgive Dardaeel, restore his wings and admit him to the ranks of the angels once again.

Allah, the Mighty and Sublime accepted the request of the Holy Prophet (S) and forgave the mistake of this angel. Thus the distinguishing feature of this angel in Paradise is that he is the slave of Husain bin Ali (a.s.) and Fatima, daughter of the Messenger of Allah (S).”

37 –Narrated to us Muzaffar bin Ja’far bin Muzaffar bin Alawi Samarqandi (r.a.): Narrated to us Ja’far bin Muhammad bin Masud from his father: Narrated to us Muhammad bin Nasr from Hasan bin Musa Khashshab: Narrated to us Hakam bin Bohlool Ansari from Ismail bin Hammam from Imran bin Qurra from Abi Muhammad Madani from Ibne Uzaina from Aban bin Abi Ayyash that he said: Narrated to us Sulaym Ibn Qais Al-Hilali relates:

“I heard Ali (a.s.) say, “No verse from the Quran descended on the Messenger of Allah (S) 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 memorization.

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 memorized it. I did not forget even one word from them.

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), do you fear forgetfulness for me afterwards?” He 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)! Who are my partners after me?” He replied, “Those whom Allah, Mighty and Glorified be He, has accompanied with Himself and me in His verse

...اطيعا اهلا. واطيعواالرسلاولباررمنكم

“Obey Allah and obey the Messenger and the possessors of authority amongst you...”¹³

I inquired, “O Messenger of Allah (S)! Who are they?” He replied, “My successors till they reach unto me at the pond (of Kauthar). 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 people 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)! Name them for me.” He 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), name each one of them for me.” So, he named them one by one.

By Allah! O brother of Bani Hilal, amongst them, is the Mahdi of this people, 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 Kaaba) and I know their names and their fathers and their tribes.”

- [1.](#) Surah Ghafir 40:4
- [2.](#) Surah Buruj 85: 1
- [3.](#) Surah Shuara 26:227
- [4.](#) Surah Taubah 9:100
- [5.](#) Surah Waqiya 56: 10–11
- [6.](#) Surah Nisa 4:59
- [7.](#) Surah Maidah 5:55
- [8.](#) Surah Taubah 9:16
- [9.](#) Surah Maidah 5:3
- [10.](#) Surah Ahzab 33:33
- [11.](#) Surah Taubah 9: 119
- [12.](#) Surah Hajj 22:77
- [13.](#) Surah Nisa (4): verse 59

Source URL:

<https://www.al-islam.org/kamaaluddin-wa-tamaamun-nima-vol-1-shaykh-saduq/chapter-24-nass-prophet-al-qaim-and-he-twelfth-imam#comment-0>