

Chapter 2: Documented Traditions Concerning the Twelve Imams Elaborating Those Brought in the First Chapter

Chapter Two: Documented Traditions Concerning the Twelve Imams (a.s.), Elaborating Those Brought in the First Chapter [1](#)

149. Yanaabi al-Mawaddah²: Abu Tufail Aamir Ibn Waathelah – he is the last companion of the Prophet to die as per the consensus of the Ulema – narrates from Ali (a.s.) who said, “The Messenger of Allah (s.a.w.a.) declared, ‘O Ali! You are my successor. Your war is my war and your peace is my peace. You are an Imam and the father of eleven Imams, pure and infallible.

From them is the Mahdi, one who will fill the earth with justice and equity. Then woe unto those who bear malice against them! O Ali! If a person loves you and your progeny for the sake of Allah, indeed Allah will raise him with you and with your progeny while all of you are with me in the highest levels. You will be the distributor of the Paradise and the Hell. You will make your lovers enter the Paradise while your enemies will go to Hell.”

150. Muqtazab al-Asar³: Ma’roof Ibn Kharbudh al-Makki narrates from Abu Tufail Aamir Ibn Waathelah al-Kenaani says that I heard Ali (a.s.) say, “Every year in the Night of Power (Lailah al-Qadr), descends on the successors after the Messenger of Allah (s.a.w.a.) what descends.” He (a.s.) was asked, ‘And who are the successors, O Ameer al-Momineen?’

He (a.s.) replied, ‘I and eleven of my offspring. They are the Imams, the addressed ones (محدثون⁴).’ Ma’roof says, ‘I met Abu Abdillah, the slave of Ibn Abbas in Mecca and conveyed to him the contents of this tradition.’ He responded, ‘I have heard the same tradition from (my master) Ibn Abbas and he recited ‘And We have not sent down before you any prophet or messenger or muhaddath’.

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ نَبِيٍّ وَلَا رَسُولٍ وَلَا مُحَدَّثٍ

And he said, 'By Allah! They are the Muhaddathoon.'

151. Al-Irshaad⁵: Zuraarah narrates that I heard Imam Abu Jafar al-Baaqer (a.s.) state, "All the twelve Imams from the progeny of Muhammad are Muhaddath, Ali Ibn Abi Taalib and eleven of his descendants. The Messenger of Allah (s.a.w.a.) and Ali (a.s.), they are the two fathers."

152. Kitaab Sulaim Ibn Qais⁶: Sulaim narrates from Ali (a.s.) that he said, "O Sulaim! Surely, my successors are eleven Imams from my progeny. All of them are Muhaddathoon." I asked, 'O Ameer al-Momineen! Who are they?' He (a.s.) replied, "He, my son, Hasan, and he, my son, Husain." Then he (a.s.) took the hand of his grandson Ali Ibn Husain (a.s.) who was then a suckling child and said, "Then eight descendants from his progeny one after the other. They are those about whom Allah has promised in His book

وَالِدٍ وَمَا وُلِدَ

***'And a father and what he begets.'* (Surah Balad (90): Verse 3)**

So, the term 'father' (in this verse) implies the Messenger of Allah (s.a.w.a.) and myself and 'what he begets' connotes eleven of my successors.' I asked, 'O Ameer al-Momineen! Is it possible for two Imams to be present at the same time?' He (a.s.) replied, 'Yes, except for the fact that one has to remain silent and not speak till the other dies.'

153. Faraaed al-Simtain⁷: Abdullah Ibn Abbas narrates that the Messenger of Allah (s.a.w.a.) said, 'Surely, my caliphs, my successors and the proofs of Allah upon the creatures after me are twelve. The first of them is my brother and the last is my son.' He (s.a.w.a.) was asked, 'O Messenger of Allah (s.a.w.a.)! Who is your brother?' He (s.a.w.a.) replied, 'Ali Ibn Abi Taalib.'

Again he (s.a.w.a.) was questioned, 'And who is your son?' He (s.a.w.a.) responded, 'The Mahdi, who will fill the earth with justice and equality as it would be fraught with injustice and oppression. I swear by the one Who raised me as a giver of glad tidings with truth! If only one day remains for the world to come to an end, Allah will prolong this day till He brings forth in it my son Mahdi. The Spirit of Allah, Eesa, the son of Maryam, will descend and pray behind him. The earth will light up with the resplendence of its Lord. His (Mahdi) government will encompass the east and the west.'

154. Faraaed al-Simtain⁸: Abdullah Ibn Abbas narrates that the Messenger of Allah (s.a.w.a.) said, 'I am the chief of the messengers while Ali is the chief of the successors. Surely my successors after me are twelve, first of them is Ali Ibn Abi Taalib and the last of them is Al-Qaem (a.s).'

155. Yanaabi al-Mawaddah⁹: Imam Zain al-Aabedin (a.s.) narrates from his father Sayyed al-Shuhada

al-Husain (a.s.) from his father the chief of the successors Ameer al-Momineen Ali (a.s.) that the Messenger of Allah (s.a.w.a.) said, 'The Imams after me are twelve. The first of them is you O Ali and the last of them is the Qaem through whom Allah, Mighty and Glorified be He, will conquer the east and the west.'

156. Kamaal al-Deen¹⁰: Ali (a.s.) narrates that the Messenger of Allah (s.a.w.a.) said, 'The Imams after me will be twelve. The first of them is Ali Ibn Abi Taalib and the last of them is the Qaem. They are my caliphs, my successors, my friends and the proofs of Allah upon my nation after me. The one who accepts them is a believer and the one who denies them is an unbeliever.'

157. Al-Amaali of Saduq (a.r.)¹¹: Ameer al-Momineen Ali Ibn Abi Taalib (a.s.) narrates that I requested the Messenger of Allah (s.a.w.a.), 'Kindly inform me of the number of Imams after you.' He (s.a.w.a.) replied, 'O Ali! They are twelve. The first of them is you and the last of them is the Qaem.'

158. Meah Manqebah¹²: Ibn Abbas narrates that I heard the Messenger of Allah (s.a.w.a.) say, 'O people! Know that for Allah there is a door. One who enters it will be safe from the hell-fire and the great fear (الفرع الاكبر).' At this, Abu Saeed al-Khudri stood up and requisitioned, 'O Messenger of Allah (s.a.w.a.)! Guide us to this door that we may recognise it.'

He (s.a.w.a.) responded, 'He is Ali Ibn Abi Taalib, the chief of the successors, the leader of the believers, the brother of the Messenger of Lord of the worlds (s.a.w.a.) and his caliph on the people, all of them. O people! Whoever loves to fasten to the strong rope, which will never split, must hold on to the mastership (ولاية) of Ali Ibn Abi Taalib (a.s.) because his mastership is my mastership and his obedience is my obedience. O people! Whoever desires to take Allah and His messenger as his master, he must follow Ali Ibn Abi Taalib (a.s.) and the Imams from my progeny for surely, they are the treasurers of my knowledge.'

Here Jaaber Ibn Abdullah Ansari stood up and enquired, 'O Messenger of Allah (s.a.w.a.)! What is the number of these Imams?' He (s.a.w.a.) replied, 'O Jaaber! May Allah have mercy on you, you have asked me about Islam, the whole of it. Their number is equal to the number of months and these with Allah are twelve months in the Book of Allah (since) the day He created the heavens and the earth. Their number is equal to the number of the springs that gushed for Moosa Ibn Imraan (a.s.) when he struck the stone with his staff and their gushed twelve springs from it. Their number is equal to the chiefs of Bani Israel. Allah the High says,

وَلَقَدْ أَخَذَ اللَّهُ مِيثَاقَ بَنِي إِسْرَائِيلَ وَبَعَثْنَا مِنْهُمُ اثْنَيْ عَشَرَ نَقِيبًا

'And indeed We took the covenant from the Bani Israel and raised from them twelve chiefs.' So, O Jaaber, the Imams are twelve. First of them is Ali Ibn Abi Taalib (a.s.) and the last of them is al-Qaem al-Mahdi (a.t.f.s.).'

159. Al-Ikhtesaas¹³: Ibn Abbas narrates that the Messenger of Allah (s.a.w.a.) declared, “The remembrance of Allah, Mighty and Glorified be He, is worship, my remembrance is worship, the remembrance of Ali is worship and the remembrance of the Imams from his progeny is worship. I swear by the One Who raised me with prophethood and made me the best of creatures! Surely my successor is the most superior of all the successors. Indeed, he is the proof of Allah upon His servants and His caliph upon His creation. From his progeny are the guided Imams after me.

Due to them, Allah restrains the punishment from the people of the earth and prevents the sky from falling on the earth. Due to them He prevents the mountains from being moved, through them He provides rainwater to His creation and causes the growth of vegetation. They are the true friends of Allah and my real caliphs. Their number is equal to the number of the months and these are twelve. Their number is equal to the number of the chiefs of Moosa Ibn Imraan (a.s.).” Then he (s.a.w.a.) recited the following verse,

وَالسَّمَاءِ ذَاتِ الْبُرُوجِ

‘I swear by the mansions of the stars.’

(Qur’an Surah Buruj 8: 1)

Then he (s.a.w.a.) said, “O son of Abbas! Do you think that when Allah swears by the sky the bearer of constellations, does He only imply the sky and its constellations?” I asked, ‘Then what is it, O Messenger of Allah (s.a.w.a.)?’ He (s.a.w.a.) retorted, “As for the sky, it’s me. And as for the constellations, they imply the Imams after me. The first of them is Ali and the last of them is Mahdi (a.s.).”

160. Al-Ghaibah of No’maani¹⁴: Ameer al-Momineen (a.s.) narrates that the Messenger of Allah (s.a.w.a.) told me, “O Ali! The rightly guided, infallible Imams from your progeny are eleven. You are the first of them and the last of them will bear the same name as that of mine. When he emerges, he will fill the earth with justice as it would be filled with injustice and oppression. A man will come to him while the wealth is hoarded near him and implore, ‘O Mahdi! Grant me.’ He will reply, ‘Take (as much as you like).’”

161. Yanaabi al-Mawaddah¹⁵: Ali Ibn Moosa ar-Reza (a.s.) narrates on the authority of his forefathers reaching to Ali Ibn Abi Taalib (a.s.) who quotes the Messenger of Allah (s.a.w.a.), “Allah has not created any creature more superior and more honoured in front of Him than me.” Ali (a.s.) asked, “O Messenger of Allah (s.a.w.a.)! Are you superior or Jibraeel?” He (s.a.w.a.) responded, “O Ali! Surely Allah, Blessed and High Be He has granted His messengers superiority over the close angels and granted me superiority over all the prophets and messengers. After me superiority is for you and for the Imams from your progeny after you. O Ali! Surely the angels are our servants and the servants of our lovers.

These angels are those who carry the throne (عرش) and are around it, glorifying Allah with His praise

and seeking forgiveness for those who believe in our mastership. O Ali! If we were not there, Allah would not have created Adam, Hawwa, Paradise, Hell, Sky and Earth. Then how we are not superior to the angels while we have preceded them in the recognition of our Lord, His glorification, His praise and His holiness? For certainly, the first thing that Allah, Mighty and Glorified be He, created were our souls and He made them speak about His Oneness and His Praise. Thereafter, He created the angels.

When they saw our souls in the form of one light, they were overawed with our affair. Immediately, we glorified Allah (تسبيح) that the angels may know that we are created and that surely He, the High, is transcendent of our attributes. The angels emulated our glorification and purified Allah from our attributes.

When the angels observed the greatness of our position, we declared 'there is no god but Allah' (تهليل) that they may know that there is no god except Allah and that we are His servants and not gods who are to be worshipped with Him or other than Him. When they witnessed the loftiness of our state, we said, 'Allah-o-Akbar' (تكبير) that the angels be informed that Allah is the Greatest and no creature can attain a lofty position but through Him.

When they saw what Allah has made for us from the might and the strength, we confessed, 'There is no power or strength except that of Allah' لا حَوْلَ وَ لا قُوَّةَ إِلاَّ بِاللَّهِ that the angels may know that there is no power and strength except that of Allah. When they witnessed the bounties that Allah has conferred on us and our obedience, which He has made obligatory for His creatures, we praised Allah (تحميد) that the angels may become aware that all praise is for Allah on His bounties. The angels said, 'All praise is for Allah.' So, through us, they receive guidance to the recognition of Allah's Oneness, Glorification, Greatness, Praise, etc. And surely Allah, Blessed and High be He, created Adam (a.s.) and placed us in his offspring.

Then how we are not superior to the angels while they all prostrated before Adam? When I was taken to the heavens during ascension (me'raj), Jibraeel said the Azaan and the Iqaamah twice and requested, 'Go ahead, O Muhammad!' I asked, 'Should I go ahead of you O Jibraeel?' 'Yes. Surely Allah, Blessed and High Be He, made His prophets superior to all His angels. He has granted special superiority to you over all of them.'

So, I went ahead, led the prayers (with the angels behind me) and am not proud about it. When I reached to the veils of light, Jibraeel implored again, 'Go ahead, O Muhammad!' And he stepped behind me. I asked, 'O Jibraeel! Are you forsaking me in such a place?' He retorted, 'O Muhammad! This is my limit, which Allah has defined for me. If I exceed it, my wings will be burnt on account of the transgression of the orders of my Lord, Majestic is His Majesty.' The veil of light was removed for me; I reached till where Allah pleased, to the loftiness of His kingdom.

Then I was called out, 'O Muhammad! You are my servant and I am your Lord. Then worship only Me and rely only on Me. I created you from My Light. You are My messenger to My creation and My proof

upon My creatures. I created My paradise for you and for the one who follows you. I created My hell for the one who opposes you. I made My honour obligatory for your successors.’ I asked, ‘O Lord! Who are my successors?’ It was said, ‘O Muhammad! Your successors are transcribed on the canopy of My Throne (arsh).’ I looked and I saw twelve lights and in each light there was a green line on which was the name of one of my successors. The first of them was Ali and the last of them was the Qaem al-Mahdi.’

I enquired, ‘O Lord! Are these my successors after me?’ I was told, ‘O Muhammad! These are My friends, My lovers, My chosen ones and My proofs upon My creatures after you. They are your successors. By My Might and My Majesty! Certainly I will clean the earth of injustice with the last of them, al-Mahdi. I will make him rule the east of the earth and its west and make the wind subservient to him. I will make him dominate the skies and overcome the causes.

I will help him with My army and assist him with My angels till My call is prevalent and the creatures gather on My Oneness (tauheed). Thereafter, I will prolong his kingdom and will alternate my friends as the rulers of the earth one after the other till the day of judgement.”

162. Yanaabi al-Mawaddah¹⁶: A lengthy tradition narrated from Al-Manaaqeb from Abu Tufail Aamir Ibn Waathelah in the incident of the arrival of a Jew of Madina to Ali (a.s.) and his questions from him. (The Jew) asked, ‘Inform me as to how many Imams will be in this (Muslim) Ummah after its Prophet (s.a.w.a.)? And inform me about the position of Muhammad, where is he in Paradise? And inform me who will stay with him in Paradise?’

Ali (a.s.) replied, “After its Prophet, this Ummah will have twelve Imams. Whoever opposes them (Imams) will not harm them.”

Jew: You have spoken the truth.

Ali (a.s.): Muhammad (s.a.w.a.) is placed in Jannah Al-Adn in Paradise, which is centrally located, is its highest position and is closest to the Throne of the Beneficent, Majestic be His Majesty.

Jew: You have spoken the truth.

Ali (a.s.): And as for those who will stay with him in Paradise, then these are the twelve Imams, first of them is me and the last of them is the Al-Qaem Al-Mahdi.

Jew: You have spoken the truth.

Ali (a.s.): Ask anything that you desire.

Jew: Inform me as to how much will you live after your Prophet and will you die a natural death or will you be martyred?

Ali (a.s.): I will live after him (s.a.w.a.) for thirty years and this—indicating towards his beard— will be dyed with this— pointing to his head (i.e. prophesying his martyrdom).

Jew: I witness that there is no god but Allah and I witness that Muhammad is the Messenger of Allah (s.a.w.a.). I also witness that surely you are the successor of the Messenger of Allah (s.a.w.a.).

163. Sharh-o-Ghaayah al-Ahkaam¹⁷: Abu Abdillah al-Husain Ibn Ali Ibn Abi Taalib (a.s.) said, “From us are the twelve guided (Imams). First of them is Ali Ibn Abi Taalib (a.s.) and the last of them is Al-Qaem (a.s.)”.

164. Rauz al-Jenaan Fi Tafseer al-Quran¹⁸: The Messenger of Allah (s.a.w.a.) declared, “The Imams after me are twelve. First of them is Ali, the fourth of them is Ali, the eighth of them is Ali, the tenth of them is Ali and the last of them is Mahdi.”

165. Al-Manaaqeb¹⁹: Imam Sadeq (a.s.) cites on the authority of the Messenger of Allah (s.a.w.a.), who said, “Surely Allah, the High, has taken my covenant and the covenant of the twelve Imams after me. They are the proofs of Allah upon His creatures. The twelfth of them is al-Qaem, through whom Allah will fill the earth with justice and equality as it would be fraught with injustice and tyranny.”

166. Faraaed al-Simtain²⁰: Asbagh Ibn Nubaatah narrates on the authority of Abdullah Ibn Abbas, who says, ‘I heard the Messenger of Allah (s.a.w.a.) say, “I, Ali, Hasan, Husain and nine descendants of Husain are purified and infallible.”’

167. Kefaayah al-Asar²¹: Abu Saeed al-Khudri narrates that I heard the Messenger of Allah (s.a.w.a.) say, “My Ahle Bait (a.s.) are (a cause of) protection for the people of the earth like the stars are for the inhabitants of the skies.” He was asked, ‘O Messenger of Allah (s.a.w.a.)! The Imams after you are from your Ahle Bait (a.s.)?’ He (s.a.w.a.) replied, “Yes. The Imams after me are twelve, of which nine will be from the offspring of Husain (a.s.), trustees and infallible. From us is the Mahdi of this Ummah. Beware! Surely they are my Ahle Bait (a.s.) and my progeny, from my flesh and my blood. Those who will hurt me concerning them, I will not intercede to Allah on their behalf (on the day of judgement).”

168. Kefaayah al-Asar²²: Abu Saeed al-Khudri narrates that I heard the Messenger of Allah (s.a.w.a.) say, “The Imams after me are twelve, nine of them are from the descendants of al-Husain (a.s.) and the Mahdi is from them.”

169. Kefaayah al-Asar²³: Ataa narrates that we visited Abdullah Ibn Abbas at Taaef during the illness in which he expired. We were a group of thirty people from the elders of Taaef. He looked very frail. We did salaam to him and sat down. He asked me, ‘O Ataa! Who are these people with you?’ I replied, ‘They are the elders of this city. Among them are Abdullah Ibn Salmah Ibn Hazrami al-Taaefi, Ammarah Ibn Abi al-Ajlah and Thaabit Ibn Maalik. So I enumerated them for him one by one.

Thereafter, they came forward and said to him, ‘O cousin of Allah’s Messenger (s.a.w.a.)! Surely you

have seen the Messenger of Allah (s.a.w.a.) and heard from him what you heard. Then inform us about the dispute of this Ummah as some have given preference to Ali (a.s.) over others, while some have placed him after three (caliphs).’ Ibn Abbas sighed and said, ‘I heard the Messenger of Allah (s.a.w.a.) say, ‘Ali is with Truth and Truth is with Ali.

He is the Imam and the Caliph after me. So, whoever fastens unto him, will be successful and saved. And whoever turns away from him, will stray and be deviated. Nay! (After my death) he will shroud me, give bath to my corpse and pay off my debts. He is the father of my two grandsons, al-Hasan and al-Husain. There will be nine Imams from the offspring of Husain and from us is the Mahdi of this nation.’

At this Abdullah Ibn Salmah Hazrami asked him, ‘O cousin of Allah’s Messenger! Why have you not introduced these things to us before?’ He replied, ‘By Allah! Indeed I have conveyed to you what I had heard and advised you. But you don’t like those who advise.’ Then he continued, ‘O servants of Allah! Fear Allah like the one who takes lessons while he is prepared, really dreads, proceeds slowly, is inclined towards seeking and fears from fleeing.

Then act for your hereafter before your death comes upon you and fasten to the strong rope from the progeny of your Prophet (s.a.w.a.). For surely, I have heard him (s.a.w.a.) say, ‘He who fastens to my progeny after me, will be from the successful ones.’ Then he (Ibn Abbas) started wailing. People asked, ‘Why are you crying while you enjoy such a high status near the Messenger of Allah (s.a.w.a.)?’

He told me, ‘O Ataa! I am crying for two things: The fear of the one who sees things at the time of death and the separation of the loved ones.’ Thereafter, the people dispersed and he told me, ‘O Ataa! Hold my hand and take me to the courtyard of the house.’ I and Saeed held his hands and took him to the courtyard, where he raised his hands towards the sky and said, ‘O Allah! Surely I seek closeness to you through Muhammad and his progeny. O Allah! Surely I seek closeness to you through the mastership of (my) teacher, Ali Ibn Abi Taalib.’ He kept repeating these prayers till he fell on the ground. We waited for a while, after which we picked him up but he was dead (may Allah have mercy on him).’

170. Kefaayah al-Asar²⁴: Abu Hurairah narrates that I asked the Messenger of Allah (s.a.w.a.) concerning the saying of Allah,

وَجَعَلَهَا كَلِمَةً بَاقِيَةً فِي عَقْبِهِ لَعَلَّهُمْ يَرْجِعُونَ

And he made it a word to continue in his posterity that they may return.

(Qur’an Surah Zukhruf 43: 28)

He (s.a.w.a.) replied, “He (Allah) has placed Imamah in the progeny of Husain (a.s.). Nine of the Imams will emerge from his offspring and from them is the Mahdi (a.t.f.s.) of this nation.” Then he (s.a.w.a.) warned, “If a person stands on one foot between the Rukn and the Maqaam (–e–Ibraheem) but dies in a

state bearing hatred against my Ahle Bait (a.s.), he will enter the fire.”

171. Kefaayah al-Asar²⁵: Umar Ibn Khattaab narrates that I heard the Messenger of Allah (s.a.w.a.) say, “O people! Certainly, I am about to depart from you and surely you will meet me at the Hauz (pond of Kausar), whose breadth is like the distance between San’aa (in Yemen) to Basraa. In it are silver goblets equal to the number of stars. Surely, I will ask you as to how you have dealt with my will concerning the two weighty things (Saqalain).

Thus, beware as to how you treat them after me. The greater heavy thing is the Book of Allah, whose one side is in the hands of Allah and another is in your hands. Therefore, fasten unto it and do not distort it. (The second is) my progeny, my Ahle Bait (a.s.), for indeed, the Gracious, the Knower has informed me that these two will not separate from each other till they meet me at the Hauz.” I (Umar) asked, ‘O Messenger of Allah (s.a.w.a.)! Who is your progeny?’ He (s.a.w.a.) replied, “My Ahle Bait (a.s.) from the children of Ali (a.s.) and Fatema (s.a.), of which nine righteous Imams from the offspring of Husain (a.s.), are my progeny. They are from my flesh and my blood.”

172. Al Manqebah al Meah²⁶: Ameer al-Mumineen (a.s.) says, “By Allah! Indeed the Messenger of Allah (s.a.w.a.) appointed me as his successor in his nation. So, I am the proof of Allah upon them after him. My mastership is obligatory on the inhabitants of the heavens like it is on the people of the earth. Surely, the angels discuss my virtues and this is their glorification (تسبيح) with Allah.

O people! Follow me that I guide you to the path of guidance and do not stray right or left, lest you be misguided. I am the successor of your prophet, his heir, the Imam of the believers, their master and their chief. I am the leader of my followers to Paradise and I will drag my enemies to hell. I am the sword of Allah upon His enemies and His mercy on His friends. I am the owner of the pond of the Messenger of Allah (s.a.w.a.), his flag, his station and his intercession. I, Hasan, Husain and nine from the progeny of Husain are the caliphs of Allah in His earth, His trustees upon His revelation, the Imams of the Muslims after their prophet (s.a.w.a.) and the proofs of Allah upon His creatures.”

173. Kefaayah al-Asar²⁷: Zaid Ibn Arqam narrates that I heard the Messenger of Allah (s.a.w.a.) say to Ali (a.s.), “You are the Imam and the successor after me. Your two sons are my grandsons, the two Imams and the leaders of the youth of Paradise. Nine from the offspring of Husain are the infallible Imams and from them is the Qaem of us Ahle Bait (a.s.).” Then he (s.a.w.a.) said, “O Ali! There are no riders on the day of judgement except the four of us.” At this juncture, a person from the Ansaar stood up and asked, ‘May my father and my mother be sacrificed for you, O Messenger of Allah (s.a.w.a.)! Who are they?’

He (s.a.w.a.) retorted, “I will be on Allah’s carrier Buraaq, my brother Saleh (the prophet) will be on Allah’s she-camel which was slayed, my uncle Hamzah will be on my she-camel al-Azbaa and my brother Ali will be on a she-camel from the camels of paradise. In his hand, will be the standard of praise (Iewaa al-hamd).

He will call out ‘There is no god except Allah, Muhammad is the Messenger of Allah.’ (On seeing him) the humans will proclaim, ‘He is not but a proximate angel or a sent prophet or a carrier of the Arsh.’ An angel from beneath the Arsh will reply to them, ‘O people! He is neither a proximate angel nor a sent prophet nor a carrier of the Arsh. He is the most truthful (الصَّديق الأكبر), the greatest distinguisher (الْفاروق الأعظم), Ali Ibn Abi Taalib (a.s.).’”

174. Kefaayah al-Asar²⁸: Zaid ibn Arqam narrates that I heard the Messenger of Allah (s.a.w.a.) say to Ali Ibn Abi Taalib (a.s.), “You are the chief of the successors and your two sons are the leaders of the youth of paradise. From the progeny of Husain, Allah, Mighty and Glorified be He, will bring out nine Imams. After I die, a group of people will bear hatred against you in their hearts, deprive you of your rights and join forces against you.”

175. Kefaayah al-Asar²⁹: Usmaan Ibn Affaan narrates that his father said to him, ‘I heard the Messenger of Allah (s.a.w.a.) say, “The Imams (a.s.) after me are twelve, nine are from the progeny of Husain (a.s.). From us is the Mahdi of this nation. Whoever fastens unto them after me then indeed he has fastened to the rope of Allah and whoever leaves them then he has left Allah.”’

176. Kefaayah al-Asar³⁰: Abi Amaamah cites on the authority of the Messenger of Allah (s.a.w.a.), “The Imams after me are twelve. All of them will be from Quraish. Nine will be from the offspring of Husain (a.s.) and the Mahdi (a.t.f.s.) is from them.”

177. Kefaayah al-Asar³¹: Ammaar (al-Yaasir) recounts, ‘When the Messenger of Allah (s.a.w.a.) was about to die, he called Ali (a.s.) and had a lengthy secretive conversation with him. Thereafter, he (s.a.w.a.) remarked, “O Ali! You are my successor and my heir. Indeed, Allah has granted you my knowledge and my understanding. After I die, some people will bear hatred against you in their hearts and usurp your right.” On hearing this, Fatemah (a.s.) started crying and so did Hasan and Husain (a.s.).

He (s.a.w.a.) enquired, “O chief of the womenfolk! Why do you cry?” She (a.s.) expressed, “O my father! I fear destruction after you.” He (s.a.w.a.) consoled, “I give you glad-tidings O Fatemah! You will be the first of the Ahle Bait (a.s.) to meet me. So, neither cry nor grieve. You are the chief of the women of paradise, your father is the chief of the prophets, your cousin is the chief of the successors and your two sons are the chiefs of the youth of paradise. From the offspring of Husain (a.s.), Allah will bring out nine pure and infallible Imams. And from us is the Mahdi (a.t.f.s.) of this nation.”

Then he (s.a.w.a.) turned to Ali (a.s.) and informed, “O Ali! None will bathe me and shroud me but you.” Then Ali (a.s.) asked, “O Messenger of Allah (s.a.w.a.)! Who will hand me the water (while I bathe you)? For surely, you are heavy and I cannot change your positions (during the bath) singlehandedly.” He (s.a.w.a.) replied, “Surely, Jibraeel will be with you and Fazl will hand over water to you.””

He (Ammaar) continues, ‘When the Messenger of Allah (s.a.w.a.) expired, Fazl was handing over the water during the ceremonial bath while Jibraeel helped Ali (a.s.). When the bathing and shrouding was complete, Abbas (Prophet’s uncle) came to Ali (a.s.) and said, “O Ali! The people have gathered to bury

the Prophet (s.a.w.a.) in the graveyard of Baqi and one person is leading them.”

Ali (a.s.) came out to the people and said, “O people! Certainly, the Messenger of Allah (s.a.w.a.) was our leader, in life as well as in death. Are you aware that the Messenger of Allah (s.a.w.a.) has cursed the one who performs salaah on the graves, who takes another god with Allah, who breaks his dentures and ruptures his gums.” They replied, ‘The affair is in your hands; do as you like.’ He (a.s.) said, “Then I am burying the Messenger of Allah (s.a.w.a.) in the piece of land where he expired”.’ Ammaar says, ‘He stood on the door and performed the funeral prayers. Thereafter, he ordered the people to perform the prayers in groups of ten and leave.’

178. Kefaayah al-Asar³²: Sa’d Ibn Maalik says that the Messenger of Allah (s.a.w.a.) said, “O Ali! You are unto me as Haroon was to Moosa (a.s.) except that there is no prophet after me. You will repay my debts and fulfil my promises. You will fight after me for the exegesis of the Quran like I battled for its revelation. O Ali! Your love is faith and bearing malice against you is hypocrisy. Indeed, the Gracious, the Knower has informed me that nine infallible and pure Imams (a.s.) will emerge from the progeny of Husain (a.s.). From them is the Mahdi (a.t.f.s.) of this nation who will establish religion in the last era just as I did it in the beginning.”

179. Kefaayah al-Asar³³: Imam Hasan Ibn Ali (a.s.) narrates that the Messenger of Allah (s.a.w.a.) said, “Certainly, twelve Imams will rule this affair (Islam) after me. Nine will be from the progeny of Husain (a.s.). Allah will grant them my knowledge and my understanding. Those who hurt me concerning them, Allah will prevent my intercession from reaching unto them.”

180. Kefaayah al-Asar³⁴: Moosa Ibn Abd Rabbeh says that I heard Husain Ibn Ali (a.s.) say in the Mosque of the Prophet (s.a.w.a.), during the lifetime of his father (a.s.), ‘I heard the Messenger of Allah (s.a.w.a.) stake, “The first thing that Allah, Mighty and Glorified be He, created were His curtains.

Then, He wrote on its pillars, ‘There is no god but Allah, Muhammad is the Messenger of Allah, Ali is his successor’. Thereafter, Allah created the Tablet (lauh) and wrote on its sides, ‘There is no god but Allah, Muhammad is the Messenger of Allah, Ali is his successor’. So, whoever thinks that he loves the Prophet (s.a.w.a.) but does not love the successor (Ali), then indeed he has lied. And whoever thinks that he recognises the Prophet (s.a.w.a.) but does not recognise the successor, then again he has disbelieved.

Then he (s.a.w.a.) said, ‘Know that my Ahle Bait (a.s.) are source of security for you, then love them for the sake of my love and fasten unto them that you may never be deviated.’ He (s.a.w.a.) was asked, ‘Who are your Ahle Bait (a.s.), O Prophet of Allah?’ He (s.a.w.a.) responded, ‘Ali, my two grandsons and nine descendants from the progeny of Husain. They are the Imams, trustees and infallible. Beware! They are my Ahle Bait (a.s.) and my progeny, from my flesh and my blood.’”

181. Kefaayah al-Asar³⁵: Abu Hamzah Sumaali narrates from Abu Khaled Kaabuli from Imam Ali Ibn Husain (a.s.) from his father Husain Ibn Ali (a.s.), who said, “I went to the Messenger of Allah (s.a.w.a.)

while he was in deep thought and sorrowful.

I asked, 'O Messenger of Allah (s.a.w.a.)! What are you thinking so deeply about?' He replied, 'Son! Ruh al-Ameen (Jibraeel) came to me and informed, 'O Messenger of Allah! The High, the Highest (Allah) conveys salutations to you and says, 'Indeed I am about to bring your Prophethood to an end and your life to an end. Thus, hand over the greatest name (الاسم الاكبر), the heritage of knowledge and the effects of the knowledge of Prophethood to Ali Ibn Abi Taalib.

For certainly, I don't leave the earth except in it is a learned man through whom My obedience is known and My mastership is recognised. Surely, I did not cut off the knowledge of Prophethood from the Unseen from your progeny just as I did not terminate it from the progenies of the Prophets between you and your father Adam (a.s.).'

I (Husain) asked, 'O Messenger of Allah (s.a.w.a.)! Who will rule over this affair after you?' He (s.a.w.a.) replied, 'Your father Ali Ibn Abi Taalib (a.s.), my brother and my caliph. After Ali, Hasan will rule and you will follow him. Thereafter, there will be nine descendants from your offspring and altogether, twelve Imams will rule this affair. Finally, our Qaem will rise and fill the earth with justice and equality, as it would be fraught with injustice and oppression. He (the Qaem) will cure the hearts of the believers from his followers.'

182. Kefaayah al-Asar³⁶: Umm Salmah (r.a.) narrates that the Messenger of Allah (s.a.w.a.) used to say, "The Imams after me are (twelve) equal to the number of the chiefs of Bani Israel. Of these, nine will be from the descendants of Husain. Allah will grant them my knowledge and my understanding. So woe unto those who bear grudge against them!"

183. Kefaayah al-Asar³⁷: Umm Salmah (r.a.) recounts that the Messenger of Allah (s.a.w.a.) said to Ali (a.s.), "Surely Allah, Blessed and High be He, has granted you the love of the destitute and the weak. So you are satisfied with them being your brothers and they are satisfied with you as their Imam. Congratulations to you and to the one who loves you and testifies in you and woe unto the one who bears hatred against you and denies you. O Ali! I am the city of knowledge and you are its gate. No city is approached but through its gate. O Ali! Your lovers are those who turn to Allah and protect (their faith). Your followers are those who are unkempt and in rags (implying the very poor). If I ever swear on Allah, I will do so in good faith. O Ali! Your brothers will rejoice in four places:

- When their souls are captured, and you and I will be their witness.
- During questioning in their graves.
- At the Hauz, and
- On the Seraat

O Ali! War with you is war with me and war with me is war with Allah. Whoever is at peace with you, is at

peace with me, and whoever is at peace with me, is at peace with Allah. O Ali! Give tidings to your Shias that certainly Allah is satisfied with them and satisfied with you being their leader and they are satisfied being your follower. O Ali! You are the master of the believers and the leader of the simple, handsome ones. You are the father of my two grandsons and the father of the nine Imams from the offspring of Husain (a.s.). And from us is the Mahdi of this nation. O Ali! Your Shias are the chosen ones. But for you and your Shias, Allah's religion would not have been durable.”

184. Kefaayah al-Asar³⁸: Abu Zarr (r.a.) states that I heard Hazrat Fatemah (s.a.) say, ‘I asked my father concerning the verse,

وَعَلَى الْأَعْرَافِ رِجَالٌ يَعْرِفُونَ كُلًّا بِسِيمَاهُمْ

And the dwellers of the most elevated places shall call out to men whom they will recognize by their marks saying (Qur'an Surah A'raaf 7: 46)

He (s.a.w.a.) replied, “They are the Imams after me, Ali, my two grandsons and nine descendants of Husain. They are the men on the heights (الاعراف). None will enter paradise except he who knows them and they know him. And none will enter the hell except he who denies them and they deny him. Allah is not recognized but through the path of their recognition.”

185. Al-Amaali³⁹: Imam Sajjad (a.s.) narrates that somebody asked Ameer al-Momineen (a.s.), ‘O Abul Hasan! You are addressed as Ameer al-Momineen. Who has enjoined this authority for you upon them?’ He (a.s.) replied, “Allah, Majestic is His Majesty, has appointed me over them.” Later, the same person went to the Messenger of Allah (s.a.w.a.) and enquired, ‘O Messenger of Allah (s.a.w.a.)! Is Ali (a.s.) speaking the truth when he (a.s.) says that Allah has appointed him as Ameer al-Momineen (a.s.) over the people?’

On hearing this, the Messenger of Allah (s.a.w.a.) became angry and shot back, “Surely, Ali is Ameer al-Momineen through the mastership granted to him by Allah, Mighty and Majestic be He, a promise made by Him beyond His Throne (عرش) and His angels have witnessed the same. Surely Ali (a.s.) is Allah's caliph and His proof and certainly, he is the Imam of the Muslims. His obedience is joined with the obedience of Allah and his disobedience implies the disobedience of Allah. Whoever is ignorant about him is indeed ignorant about me and whoever recognises him has indeed recognised me.

Whoever denies his Imamatus has in fact refuted my Prophethood and whoever rejects him as Ameer al-Momineen has in reality repudiated my Messengership. Whoever refutes his superiority has indeed reduced my position, whoever fights against him, fights against me and whoever abuses him has indeed abused me. For, surely, he is from me, created from my soil (طينت). He is the husband of my daughter Fatemah (a.s.) and the father of my two sons, Hasan and Husain (a.s.).” Then he (s.a.w.a.) declared, “I, Ali, Fatemah, Hasan, Husain and nine descendants of Husain are the proofs of Allah upon His creatures.

Our enemies are the enemies of Allah and our friends are the friends of Allah.”

186. Al-Kaafi⁴⁰: Sulaym Ibn Qais recounts that I heard Abdullah Ibn Ja’far Al-Tayyaar say, ‘I, Hasan, Husain, Abdullah Ibn Abbas, Umar Ibn Umm Salmah and Osaamah bin Zayd were with Moawiyah, when there broke an argument between us and Moawiyah. I said to him that I heard the Messenger of Allah (s.a.w.a.) say, “I have more authority on the believers than they have on themselves. After me, my brother Ali Ibn Abi Taalib (a.s.) has more authority on the believers than themselves. When Ali (a.s.) is martyred, Hasan Ibn Ali (a.s.) will have more authority on the believers than themselves, followed by my son Husain (a.s.) who will have more authority on the believers than themselves.

When Husain (a.s.) is martyred, his son Ali Ibn Husain (a.s.) will have more authority on the believers than themselves. O Ali! Soon you will meet him. Then his son Muhammad Ibn Ali will have more authority on the believers than themselves and O Husain soon you will meet him. Thereafter, the Messenger of Allah (s.a.w.a.) completed the list of twelve Imams, nine of whom will be from the descendants of Husain (a.s.)”

Abdullah Ibn Ja’far continues, ‘I sought testimony from Hasan, Husain, Abdullah Ibn Abbas, Umar Ibn Umm Salmah and Osaamah Ibn Zaid and they all verified my statement before Moawiyah.’ Sulaym says, ‘And indeed I heard the same from Salmaan, Abu Zarr and Miqdaad and they in turn had heard it from the Messenger of Allah (s.a.w.a.).

187. Manaqeb Ahlebait (a.s.)⁴¹: Jaaber Ibn Abdullah al-Ansaari narrates from Salmaan al-Faarsi, ‘One day we asked, ‘O Messenger of Allah (s.a.w.a.)! Who are the Caliphs after you that we may know?’ He (s.a.w.a.) replied, “O Salmaan! Call Abu Zarr, Miqdaad and Abu Ayyub Ansaari to me,” while Umm Salmah the wife of the Prophet (s.a.w.a.) was standing behind the door.

Then he (s.a.w.a.) said, “All of you testify and seek to understand from me: Surely, Ali Ibn Abi Taalib (a.s.) is my successor and my heir. He will repay my debts and fulfil my promises. He is the distinguisher between truth and falsehood. He is the head of the Muslims, the Imam of the pious and the leader of the simple, handsome ones. Tomorrow (on the day of judgement) he will carry the standard of the Lord of the Worlds. He, his two sons and nine Imams from the descendants of Husain are the guides, the guided ones till the day of judgement. I will complain to Allah my nation’s denial of my brother and their oppression on him...” (till the end of the tradition).

188. Al-Amaali of Shaikh Mufeed⁴²: The Messenger of Allah (s.a.w.a.) said to Ali Ibn Abi Taalib (a.s.), “O Ali! I, you, your two sons – Hasan and Husain – and nine descendants from Husain (a.s.) are the pillars of religion and supports of Islam. Whoever follows us will be saved and whoever turns away from us will go to hell.”

189. Al-Ghaibah by No’maani⁴³: Sulaym Ibn Qais narrates that Ali (a.s.) said to Talha – in a lengthy tradition while mentioning the superiority of the Muhaajireen and Ansaar with their virtues and merits – ‘O Talha! Did you not witness the Messenger of Allah (s.a.w.a.) when he ordered us to bring the skin of

an animal that he (s.a.w.a.) may write on it by which the nation would neither deviate nor differ, your companion remarked, 'Surely the Messenger of Allah (s.a.w.a.) is not in his senses,' he (s.a.w.a.) became angry and left it?' He (Talha) replied, 'Yes, I witnessed it.'

Ali (a.s.) continued, 'Certainly, when you all left, the Messenger of Allah (s.a.w.a.) informed me what he (s.a.w.a.) had intended to write on it but the Ummah would go against it. Jibraeel (a.s.) had informed him that indeed Allah knew that the nation would differ and dispute about it. Therefore, he (s.a.w.a.) had ordered us to bring a book that he may dictate what he had intended to be recorded on the animal hide. I have three witnesses for this: Salmaan, Abu Zarr and Miqdaad.'

Thereafter, he (s.a.w.a.) named the Imams of guidance whose obedience has been made obligatory upon the believers till the day of judgement. He (s.a.w.a.) named me as the first of them followed by my son Hasan, then by Husain and then the nine descendants of my son Husain. Isn't it so, O Abu Zarr and O Miqdaad?'

Both of them said, 'We witness (that we had heard this) from the Messenger of Allah (s.a.w.a.)' Talha remarked, 'By Allah! Indeed I have heard the Messenger of Allah (s.a.w.a.) say to Abu Zarr, 'There is nobody on the face of the earth and in the shades of the trees more truthful and correct in speech than Abu Zarr and I witness that both of them will not testify but the truth and you (O Ali) are more truthful and correct near me than both of them.'

190. Kitaab Sulaym Ibn Qais⁴⁴: (Extracted from a lengthy tradition) The Messenger of Allah (s.a.w.a.) said, "...O people! Surely Allah looked for the third time and selected from them after me twelve successors from my Ahle Bait (a.s.). They are the chosen ones of my nation. From them are the eleven Imams who will succeed my brother (Ali a.s.) one after the other. Whenever one passes away, the other will replace him. Their likeness is that of the stars in the sky, just as one star disappears, another appears because they are Imams, guides and guided (by Allah). Whoever conspires against them or forsakes them will not harm them.

Nay, Allah will impair the one who conspires against them and forsakes them. They are the proofs of Allah in His earth and His witnesses upon His creation. Whoever obeys them has obeyed Allah and whoever disobeys them has defied Allah. They are with the Quran and the Quran is with them, they will not separate from it nor will it split from them till they meet me at the haouz. The first of the Imams is Ali (a.s.), (who is also) the best of them. Then my son, Hasan (a.s.), followed by my son, Husain (a.s.) and then the nine descendants of Husain (a.s.). Their mother is my daughter."

191. Kefaayah al-Asar⁴⁵: Zohri says that I asked Imam Ali Ibn Husain (a.s.), 'O son of Allah's Messenger! Then as per the promise of your Prophet to you, how many successors will follow him?' He (a.s.) replied, "We found in the Sahifah and the Tablet (لوح) twelve names written with their Imamah and the names of their fathers and mothers." Then he (a.s.) informed, "From the offspring of my son Muhammad, there will be seven successors and amongst them is the Mahdi (a.t.f.s.)."

192. Al-Kaafi⁴⁶: Zuraarah narrates that he heard Imam Muhammad al-Baaqer (a.s.) say, “We are twelve Imams. From them are Hasan and Husain, followed by the Imams from the descendants of Husain (a.s.).”

193. Kefaayah al-Asar⁴⁷: Asbagh Ibn Nabaatah narrates that he heard Hasan Ibn Ali (a.s.) say, “The Imams (a.s.) after the Messenger of Allah (s.a.w.a.) are twelve, of which, nine are from the offspring of my brother Husain and from them is the Mahdi of this nation.”

194. Kitaab Sulaym Ibn Qais⁴⁸: Salmaan al-Faarsi (in a lengthy tradition) recounts that the Messenger of Allah (s.a.w.a.) said to (his daughter) Fatemah (s.a.), “Surely Allah, Blessed and High be He, glanced at the earth, chose me from them and appointed me as a Messenger and a Prophet. Then, He glanced at the earth for a second time, chose your husband and ordered me that I should get you married to him only.

Also, that I should take him as a brother, minister and successor. And that I should appoint him my caliph in my Ummah. So, your father is the best of Allah’s Prophets and His Messengers (a.s.) and your husband is the best of the successors and viziers. You are the first of my family to join me after my death.

Thereafter, Allah glanced for a third time at the earth and chose you and eleven of the offspring from you and my brother, your husband. You are the chief of the women of paradise and your two sons are the chiefs of the youth of paradise. Me, my brother and the eleven Imams and my successors till the Day of Judgment, all of them are the guides and the guided. The first of the successors after my brother, Hasan, then Husain, followed by the nine descendants of Husain, will be in one level in paradise. (The tradition being lengthy continues till)...By Him in whose hands is my life, from us is the Mahdi of this nation, through whom Allah will fill the earth with justice and equity as it would be replete with injustice and oppression.”

195. Kamaal al-Deen⁴⁹: Saalem, the slave of Saaburi, informs that I asked Imam Sadeq (a.s.) concerning the verse,

أَصْلُهَا ثَابِتٌ وَفَرْعُهَا فِي السَّمَاءِ

Its root is firm and its branch is in the sky. (Qur’an Surah Ibraheem 14: 24)

He (a.s.) elucidated, “Its root is the Messenger of Allah (s.a.w.a.), its branch (in the sky) is Ameerul Momineen (a.s.), Hasan and Husain are its fruits, the nine descendants of Husain (a.s.) are its twigs and the Shias are its leaves. By Allah! Surely when a person from them (Shias) dies, a leaf from this tree falls.” I asked regarding the verse

تُؤْتِي أُكْلَهَا كُلَّ حِينٍ بِإِذْنِ رَبِّهَا

Yielding its fruit in every season by the permission of its Lord? (Surah Ibraheem 14: 25)

He (a.s.) clarified, “Whatever comes out from the Imam’s knowledge to you every year from the Hajj and the Umrah.”

196. Kamaal al–Deen⁵⁰: Mufazzal Ibn Umar relates that I asked Imam Ja’far Ibn Muhammad al–Sadeq (a.s.) about the Quranic verse,

وَإِذِ ابْتَلَىٰ إِبْرَاهِيمَ رَبُّهُ بِكَلِمَاتٍ فَأَتَمَّهُنَّ

And when your Lord examined Ibraheem with some words, then he completed these⁵¹ what were these words? He (a.s.) replied, “These were the words that Adam (a.s.) received from his Lord due to which Allah accepted his repentance. These words were as follows, ‘I ask You for the sake of Muhammad, Ali, Fatemah, Hasan and Husain that You accept my repentance, so Allah accepted his repentance. Surely He is the Oft–turning, the Merciful.’” I asked, ‘O son of Allah’s Messenger! What is the meaning of ‘he completed these’?’

He (a.s.) explained, “It implies that he completed the words till the Qaem, twelve Imams, of whom nine are the descendants of Husain (a.s.).” Mufazzal requested, ‘O son of Allah’s Messenger! Please inform me about the saying of Allah, Mighty and Glorified be He, *وَجَعَلَهَا كَلِمَةً بَاقِيَةً فِي عَقْبِهِ*, ‘And He made it as a lasting word in his posterity.’⁵²

He (a.s.) elaborated, “By this, He implies the Imamate. Allah, the High, has made it in the posterity of Husain till the Day of Judgment.” Again I inquired, ‘O son of Allah’s Messenger! How is it that the Imamate continued in the posterity of Husain and not in Hasan’s, although both are the sons of Allah’s Messenger, his grandsons and the chiefs of the youths of paradise?’

He (a.s.) clarified, “Certainly Moosa and Haroon were Prophets, Messengers and brothers but Allah, Mighty and Glorified be He, made Prophethood in the posterity of Haroon and not in that of Moosa (a.s.) and it does not befit anybody to question Allah’s action. Surely Imamate is the Caliphate of Allah in His earth and nobody can dispute His action as to why He has done so. For surely, Allah, Blessed and High be He, is Prudent in His actions. He is not questioned about what He does but the people will be questioned.”

197. Faraaed al–Simtain⁵³: Sulaym Ibn Qais recounts, ‘I saw Ali (a.s.) in the mosque of the Messenger of Allah (s.a.w.a.) during Usman’s reign while a group of people were talking and discussing about knowledge and jurisprudence. Then, they mentioned about the Quraish, their virtues, their past, their migration, etc. (and the tradition continues till) the people turned to Ali (a.s.) and said, ‘O Abul Hasan!

What restrains you from speaking?' He (a.s.) retorted, "There is none from the living but that he has mentioned the virtue and spoken the truth.

I ask you, O Quraish and Ansaar! Because of whom Allah has granted you superiority? Due to your own selves, or your close relatives, or your family members, or due to somebody other than you?" They responded, 'Nay! Allah has granted us and obliged us due to Muhammad (s.a.w.a.) and his close relatives. All these virtues are not because of us or our relatives or our family members.'

He (a.s.) appreciated, "You have spoken the truth, O Quraish and Ansaar! Were you not knowing that the one through whom you reached the good of this world and the hereafter is from us Ahle Bait (a.s.)?" (Thereafter, he (a.s.) commenced listing the virtues and merits of the Messenger of Allah (s.a.w.a.) and his Ahle Bait (a.s.) and the people affirmed each one of these saying, 'Yes, by Allah!')

He also proved his point through Quranic verses and the tradition of mastership in Ghadeer-e-Khumm). (In Ghadeer) Salman stood up and asked, 'O Messenger of Allah (s.a.w.a.)! What kind of mastership?' He (s.a.w.a.) responded, "Mastership like my mastership. Whoever considers me to have more authority on him than his own self must also deem Ali (a.s.) to be having more authority on him than his own self. After this, Allah, His remembrance be high, revealed,

الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيْتُ لَكُمُ الْإِسْلَامَ دِينًا

This day I have perfected for you your religion and completed My bounties upon you and am satisfied with Islam as your religion. (Qur'an Surah Maaedah 5: 3)

On this, the Messenger of Allah (s.a.w.a.) proclaimed, "Allah is Great (الله اكبر) is the completion of my Prophethood and the mastership of Ali after me is the completion of Allah's religion."

At this juncture, Abu Bakr and Umar stood up and asked, 'O Messenger of Allah (s.a.w.a.)! Are these verses concerning Ali only?' He (s.a.w.a.) replied, "Nay! These are for Ali and for my successors till the Day of Judgment." They two requested, 'O Messenger of Allah (s.a.w.a.)! Elaborate them for us.'

He (s.a.w.a.) consented, "Ali, my brother, my minister, my heir, my successor and my caliph in my nation and after me, the master of every believer. His son, Hasan will follow him, then Husain will succeed him and then the nine descendants of Husain shall follow one after the other. The Quran is with them and they are with the Quran. Neither it will separate from them nor shall they separate from it till they meet me at the Hauz."

On hearing this tradition from Ali, they all proclaimed, 'Yes, by Allah!' (The tradition continues till he (s.a.w.a.) said)

"Then Ali (a.s.) said, 'O people! Do you know that Allah has revealed in His Book,

إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا

Surely Allah intends to keep all the filth away only from you, O Ahl al-Bait, and purify you, a purification.” (Qur’an Surah Ahzaab 33: 33)

On this, the Messenger of Allah (s.a.w.a.) gathered me, (my wife) Fatemah (s.a.) and my two sons Hasan (a.s.) and Husain (a.s.), and put a cloak on us, saying, ‘O Allah! These are my Ahle Bait (a.s.) and my flesh. Whatever pains them pains me, whatever hurts them hurts me and whatever distresses them causes anguish to me as well. So, You keep away from them all uncleanness and purify them as they ought to be purified.’

Umm Salmah inquired, ‘Can I enter, O Messenger of Allah (s.a.w.a.)?’ He (s.a.w.a.) retorted, “You are on goodness. (But this verse has only been revealed in particular for me, my daughter (Fatemah), my brother Ali Ibn Abi Taalib (a.s.), my two sons and the nine descendants of my son Husain (a.s.).” (The tradition continues till Ali (a.s.) started talking about the descent of the verse,

لِيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا وَ تَكُونُوا

شُهَدَاءَ عَلَى النَّاسِ

“That the Messenger may be a witness on you and you may be a witness upon the people.”

(Qur’an Surah Hajj 22: 78)

(Explaining the above verse), the Messenger of Allah (s.a.w.a.) said, “It implies only thirteen people in particular, other than this Ummah.” Salman (r.a.) begged, ‘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 sons.”

They all said, ‘By Allah! Yes.’

Ali (a.s.) said, “I ask you for the sake of Allah. Did you know that when the Messenger of Allah (s.a.w.a.) stood up for his final sermon, after which he never sermonized again, he (s.a.w.a.) said, ‘O people! Surely I leave behind you two weighty things (ثقلين), the Book of Allah and my progeny my Ahle Bait (a.s.). Then fasten unto both of them and you will never deviate. For surely, the Gracious, the Knower has informed and promised me that these two shall not separate from each other till they meet me at the Hauz’.”

Umar Ibn Khattaab stood up and asked angrily⁵⁴, ‘O Messenger of Allah (s.a.w.a.)! All of your Ahle Bait (a.s.)?’ He (s.a.w.a.) replied, “No. Only my successors from amongst them. The first of them is Ali, my brother, my vizier, my heir, my caliph in my Ummah and the master of every believer after me. He is the

first of them, followed by my son Hasan, then my son Husain and then the nine descendants of Husain, one after the other till they meet me at the Hauz. They are the witnesses of Allah in His earth, His proofs on His creation and the treasurers of His knowledge and wisdom. Whoever obeys them, has in fact obeyed Allah and whoever disobeys them has defied Allah.”

{On hearing the testimony of Ali (a.s.)}, they all said, ‘We bear witness that the Messenger of Allah (s.a.w.a.) said so.’ Thereafter, they continued asking Ali (a.s.) questions and he did not leave anything but that he kept asking them for the sake of Allah and informed them till he (a.s.) came to the last of his virtues. He (a.s.) said many a thing about what the Messenger of Allah (s.a.w.a.) had said about him and for each testimonial, they verified and bore witness that it is the truth.

198. Kitaab Sulaym Ibn Qais⁵⁵: Ali Ibn Abi Taalib (a.s.) narrates on the authority of the Messenger of Allah (s.a.w.a.) that he (s.a.w.a.) said concerning the virtues and merits of Ali (a.s.) (after mentioning a few virtues and merits of Ali (a.s.)), “Know that he is my friend, my vizier, my chosen one, my caliph after me and the master of every believing man and woman after me.

After he dies, my son will succeed him, followed by my son Husain and the nine successors from Husain’s posterity. They are the guides and the guided (by Allah). They are with the truth and the truth is with them. They will not part from it and it shall not part from them till the Day of Judgment. They are the buttons of the earth to whom the earth is tied. They are the strong rope of Allah (حبل الله المتين) and His powerful cord (عروة الوثقى), which shall never wither away.

They are the proofs of Allah in His earth, His witnesses upon His creation, the treasurers of His knowledge and the mines of His wisdom. They are like the ark of Nooh (a.s.), whoever boards it, will be saved and whoever forsakes it will be drowned. Their likeness is that of the Door of Hittah among the Bani Israel, whoever entered it was a believer and whoever came out of it became an unbeliever. Allah has made their obedience obligatory in the Book (Quran) and ordered for their mastership. Whoever obeys them has obeyed Allah and whoever defies them, disobeys Allah.”

199. Muqtazab al-Asar⁵⁶: Abdullah Ibn Khabbaab has narrated a tradition from both Shia as well as Sunni sources concerning the successorship of the Messenger of Allah (s.a.w.a.). Although, there are variations in the terms of the tradition but there is no difference as far as the number twelve is concerned. In this book, he has brought the tradition from the Sunni sources because that was a necessary condition to establish the mastership of the twelve Imams from Sunni documents. Here, he has mentioned a lengthy tradition in which he has presented some of the proofs of Imamah and established the Imamah of Imam Ali (a.s.), Hasan (a.s.), Husain (a.s.) and the nine descendants of Husain (a.s.).

200. Al-Masaael al-Jaarudiyah⁵⁷: The Messenger of Allah (s.a.w.a.) has stated, “Surely, Allah chose me as a Prophet, selected Ali (a.s.) as my successor and chose Hasan (a.s.), Husain (a.s.) and the nine descendants of Husain (a.s.) as successors till the Day of Judgement.”

201. [Isbaat al-Hudaat58](#): Ibn Abbas narrates that when the Messenger of Allah (s.a.w.a.) was on his deathbed, he (s.a.w.a.) advised the children of Abd Al-Muttalib as follows, “Certainly, Islam is built on five things: Mastership (الولاية), Prayers (الصلاة), Poor-rate (الزكاة), Fasting of the month of Ramazaan (الصوم) and Pilgrimage (الحج). As for the Mastership, it is for Allah, for His Messenger and for the believers...” Salmaan (r.a.) asked, ‘O Messenger of Allah (s.a.w.a.)! Is the Mastership for all the believers or some of them in particular?’ He (s.a.w.a.) replied, “Nay, it is only and specially for those whom Allah has included alongwith Himself and His Prophet (s.a.w.a.) in a number of Quranic verses.”

He implored, ‘Who are they, O Messenger of Allah (s.a.w.a.)?’ He (s.a.w.a.) responded, “The first of them, the most superior of them and the best of them is this brother of mine, Ali Ibn Abi Taalib (a.s.) – and he (s.a.w.a.) placed his hand on the head of Ali (a.s.). Followed by this son of mine after him – and he (s.a.w.a.) put his hand on the head of Hasan (a.s.). This son of mine will succeed Hasan (a.s.) – and he (s.a.w.a.) placed his hand on the head of Husain (a.s.) – and nine descendants from the posterity of Husain (a.s.) will follow him, one after the other. They are the strong rope of Allah and His powerful cord. They are the proofs of Allah upon His creation and His witnesses in His earth. Whoever obeys them, has indeed obeyed Allah and obeyed me, and whoever disobeys them has defied Allah and defied me.

They are with the Book and the Book is with them. Neither will it part company with them nor will they part company with it till they meet me at the Hauz. O children of Abd Al-Muttalib! Soon you will face oppression of Quraish from their ignorants and their devils as a revolt, calamity, their rallying against you, intending to degrade you and destroy you due to their jealousy and sedition against you. So, be patient till you meet me. (The tradition continues till he (s.a.w.a.) said) And from my Ahle Bait (a.s.) are twelve guided Imams (a.s.), each one of them calling towards Paradise. (They are) Ali (a.s.), Hasan (a.s.), Husain (a.s.) and nine descendants of Husain (a.s.), one after the other. Their Imam and their father is Ali (a.s.) and I am the Imam of Ali (a.s.) and their Imam.”

202. [Kitaab Sulaym Ibn Qais59](#): Ameer al-Momineen (a.s.) said, “O Sulaym! Certainly my successors are eleven of the descendants, all of them are Imams, the spoken ones (محدثون).” I asked, ‘O Ameer al-Momineen (a.s.)! Who are they?’ He (a.s.) replied, “My son Hasan (a.s.), followed by my son Husain (a.s.)” Then, he (a.s.) took the hand of his grandson Ali Ibn Husain (a.s.) who was then a suckling child and said, “He will succeed Husain (a.s.) and eight of his descendants will follow him, one after the other. They are the ones on whom Allah has sworn, **والد وما ولد**, and ولد.

Therefore, ‘the father’ in this verse implies the Messenger of Allah (s.a.w.a.) and ‘whatever he gives birth’ refers to me. That is, these are the eleven successors.” I inquired, ‘O Ameer al-Momineen (a.s.)! Can two Imams exist at one time?’ He (a.s.) replied, “Yes but one of them will be silent and will not speak till the first one expires.”

203. [Al-Arbaeen60](#): The author has narrated a tradition from the book of ‘Tanaaqozaat al-Bukhaari’ by Emaad al-Deen Ibn Safrawah al-Hanafi which goes as follows, ‘Certainly, the Imams are twelve, Ali (a.s.), Hasan (a.s.), Husain (a.s.) and the nine descendants of Husain (a.s.).

204. Manaaqeb Ahle Bait (a.s.)[61](#): The Messenger of Allah (s.a.w.a.) informed, “Surely, Ali Ibn Abi Taalib (a.s.) is my successor. He (a.s.) is the chief of the Muslims, the leader of the pious ones and his children after him. Nine Imams will follow him from the progeny of Husain (a.s.), guides, guided, till the Day of Judgement.”

205. Kamaal al-Deen[62](#): Abdullah Ibn Abbas cites on the authority of the Messenger of Allah (s.a.w.a.) who said, “Surely, Allah, Blessed and High be He, 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, Blessed and High be He, 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 Qaem (a.s.) of my Ahle Bait (a.s.).

He will be the Mahdi (a.t.f.s.) of this nation 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, Mighty and Majestic be He. 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.”

206. Kefaayah al-Asar[63](#): Abdullah Ibn Mas’ood narrates from the Messenger of Allah (s.a.w.a.), “The Imams after me are twelve. Nine are from the offspring of Husain (a.s.) and the ninth of them is their Mahdi (a.t.f.s.).”

207. Kefaayah al-Asar[64](#): Abu Saeed al-Khudri narrates that he heard the Messenger of Allah (s.a.w.a.) say to Husain (a.s.), “You are the Imam, son of Imam and brother of Imam. Nine from your offspring will be Imams, good doers. The ninth of them is their Qaem.”

208. Kefaayah al-Asar[65](#): Abu Saeed al-Khudri recounts that he heard the Messenger of Allah (s.a.w.a.) say, “The Imams after me are twelve. Nine will be from the descendants of Husain (a.s.) and the ninth of them is their Qaem. Then congratulations to the one who loves them and woe unto him who bears malice against them.”

209. Kefaayah al-Asar[66](#): Abu Saeed al-Khudri narrates that I heard the Messenger of Allah (s.a.w.a.) say to Husain (a.s.), “O Husain! You are an Imam, the son of an Imam. Nine from your descendants are Imams and righteous. The ninth of them is their Qaem (a.t.f.s.).” 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, “Twelve, nine of them will be from the offspring of Husain (a.s.).”

210. Kefaayah al-Asar[67](#): Abu Saeed al-Khudri recollects that the Messenger of Allah (s.a.w.a.) said,

“The Imams after me are twelve. Nine will be from the progeny of Husain (a.s.) and the ninth is their Qaem (a.t.f.s.).” Then he (s.a.w.a.) said, “None will bear malice against us but a hypocrite.”

211. Kefaayah al-Asar⁶⁸: Abu Saeed al-Khudri narrates that he heard the Messenger of Allah (s.a.w.a.) say, “The Imams after me are twelve. Nine of them are from the posterity of Husain (a.s.) and the ninth of them is their Qaem.”

212. Kefaayah al-Asar⁶⁹: Abu Saeed al-Khudri recounts that he heard the Messenger of Allah (s.a.w.a.) say, “The Caliphs after me are twelve, nine of them are from the progeny of Husain (a.s.). The ninth of them is their Qaem and their Mahdi. Congratulations to their lovers and woe unto those who bear malice against them.”

213. Kefaayah al-Asar⁷⁰: Abu Zarr al-Ghaffaari narrates that the Messenger of Allah (s.a.w.a.) informed, “The Imams after me are twelve, nine will be from the progeny of Husain (a.s.) and the ninth will be their Qaem. Know that their example is that of the ark of Nooh (a.s.), whoever boards it, will be saved and whoever turns away from it will be drowned. Their likeness is also like that of the Door of Hittah of the Bani Israel.”

214. Kefaayah al-Asar⁷¹: Salmaan al-Farsi (a.r.) narrates that I went to the Messenger of Allah (s.a.w.a.) while Hasan (a.s.) and Husain (a.s.) were with him and were dining. The Prophet (s.a.w.a.) was putting one morsel in the mouth of Hasan (a.s.) and the next one in the mouth of Husain (a.s.). When they finished eating, the Messenger of Allah (s.a.w.a.) put Hasan (a.s.) on his shoulder and Husain (a.s.) on his lap and asked, “O Salmaan! Do you love them?” I replied, ‘O Messenger of Allah (s.a.w.a.)! How can I not love them while their status is like your status?’

He (s.a.w.a.) informed me, “O Salmaan! Whoever loves them has indeed loved me and whoever loves me has loved Allah.” Then he (s.a.w.a.) put his hand on the shoulder of Husain (a.s.) and said, “He is an Imam, the son of an Imam. Nine of his descendants are Imams, righteous, trustworthy, infallible and the ninth of them is their Qaem.”

215. Maqatl al-Husain by Khwaarazmi⁷²: Salmaan al-Muhammadi (r.a.) narrates that he went to the Prophet (s.a.w.a.), while Husain (a.s.) was sitting on his thigh and he (s.a.w.a.) was kissing his eyes and lips, saying, “Certainly, you are a Chief (sayyad), the son of a chief and the father of chiefs. Surely, you are an Imam, the son of an Imam and the father of Imams. Indeed, you are a proof, the son of a proof and the father of nine proofs from your posterity, the ninth of them is their Qaem.”

216. Kefaayah al-Asar⁷³: Salmaan al-Farsi narrates that the Messenger of Allah (s.a.w.a.) stated, “The Imams after me are equal to the number of the chiefs of Bani Israel and they were twelve.” Then he (s.a.w.a.) put his hand on the back of Husain (a.s.) and said, “Nine will be from his posterity. The ninth of them will be their Mahdi, who will fill the earth with justice and equity as it would be filled with injustice and oppression. Then woe unto those who bear malice against them!”

217. Kefaayah al-Asar⁷⁴: Jaaber Ibn Abdullah al-Ansaari (r.a.) recounts, 'I was with the Prophet (s.a.w.a.) in the house of Umm Salmah (r.a.) when the verse descended, 'Surely Allah has kept away from you all uncleanness, O people of the House, and purified you, a thorough purification.'⁷⁵ The Prophet (s.a.w.a.) called out to Hasan (a.s.), Husain (a.s.) and Fatemah (s.a.) and made them sit before him. Thereafter, he called out to Ali (a.s.) and making him sit behind him (s.a.w.a.), he (s.a.w.a.) prayed, "O Allah! These are my Ahle Bait (a.s.). So, dispel all uncleanness from them and purify them, a thorough purification." Umm Salmah inquired, 'Am I with them, O Messenger of Allah (s.a.w.a.)?' He (s.a.w.a.) retorted, "You are on goodness."

I (Jaaber) said, 'O Messenger of Allah (s.a.w.a.)! Indeed Allah has honored this pure progeny and blessed offspring by dispelling uncleanness from them.' He (s.a.w.a.) replied, "O Jaaber! They are my progeny, from my flesh and my blood. My brother is the chief of the successors, my two sons are the best of grandsons, my daughter is the leader of all women and from us is the Mahdi."

I asked, 'O Messenger of Allah (s.a.w.a.)! And who is the Mahdi?' He (s.a.w.a.) clarified, "Nine of the Husain's (a.s.) descendants are righteous Imams. The ninth of them is their Qaem, who will fill the earth with justice and equity, as it would be replete with tyranny and injustice. He will fight for the exegesis (of the Holy Quran) as I had struggled for its descent."

218. Kefaayah al-Asar⁷⁶: Zaid Ibn Saabit chronicles that Hasan (a.s.) and Husain (a.s.) became ill. The Messenger of Allah (s.a.w.a.) paid a visit to them. He took them, kissed them, raised his hands towards the sky and prayed, "O Allah! Lord of the seven heavens and whatever they shadow! Lord of the winds and whatever they pollinate! O Allah! Lord of everything! You are the First, so there is nothing prior to You. You are the Hidden, so there is nothing hidden from You. Lord of Jibraeel (a.s.), Mikaaeel (a.s.) and Israafeel (a.s.)! God of Ibraheem (a.s.), Ishaq (a.s.) and Yaqoob (a.s.)! I ask You that you oblige both of them through Your relief. Place them beneath Your shelter and Your protection. For the sake of Your mercy, do away all kinds of evils and harms from them."

Then he (s.a.w.a.) placed his hand on the shoulder of Hasan (a.s.) and said, "You are Imam, the son of Allah's friend." Then, he (s.a.w.a.) put his hand on the back of Husain (a.s.) and remarked, "You are Imam, the father of nine Imams. From your offspring are nine righteous Imams. The ninth of them is their Qaem. Whoever fastens unto them and the Imams from your progeny will be with us on the Day of Judgment. He will be with us in paradise at our levels." Jaaber (a.r.) narrates that due to the supplications of the Messenger of Allah (s.a.w.a.), both of them were cured of their illnesses.

219. Kefaayah al-Asar⁷⁷: Zaid Ibn Saabit recounts that the Messenger of Allah (s.a.w.a.) sermonized, "O people! Shall I guide you to the grandfather and the grandmother of the best of people?" We replied, 'Yes, O Messenger of Allah (s.a.w.a.)!' He (s.a.w.a.) commenced, "Hasan (a.s.) and Husain (a.s.), I am their grandfather, while their grandmother is Khadijah, the lady of the women of paradise. Shall I guide you the mother and father of the best of people?" We replied, 'Yes, O Messenger of Allah (s.a.w.a.)'

He (s.a.w.a.) informed, “Hasan (a.s.) and Husain (a.s.), their father is Ali Ibn Abi Taalib (a.s.) and their mother Fatemah, the chief of the women of the universe. Shall I guide you the paternal uncle and paternal aunt of the best of people?” We exclaimed, ‘Yes, O Messenger of Allah (s.a.w.a.)!’ He (s.a.w.a.) replied, “Hasan (a.s.) and Husain (a.s.), their uncle is Ja’far al-Tayyaar (the son of Abu Taalib) and their aunt is Umm Haani, the sister of Ali Ibn Abi Taalib (and the daughter of Abu Taalib). O people! Shall I guide you the maternal uncle and maternal aunt of the best of the people?” We said, ‘Yes, O Messenger of Allah (s.a.w.a.)!’

He (s.a.w.a.) informed, “Their maternal uncle is Qasem, the son of Allah’s Messenger, and their maternal aunt is Zainab, his daughter.” At this juncture, the Messenger of Allah (s.a.w.a.) started crying and invoked, “The curse of Allah, His angels and all the people be on the killers of these two (Hasan and Husain–a.s.).

Surely, from the offspring of Husain (a.s.) shall emerge Imams, righteous, trustworthy, infallible and just. And from us is the Mahdi of this Ummah, behind whom Eesa (a.s.), the son of Maryam, will pray.” We asked, ‘Who is he, O Messenger of Allah (s.a.w.a.)?’ He (s.a.w.a.) informed, “He is the ninth from the offspring of Husain (a.s.). There will be nine righteous Imams from the offspring of Husain (a.s.) and the ninth of them will be their Mahdi. He will fill the earth with justice and equity, as it would be replete with injustice and tyranny.”

220. Kefaayah al-Asar⁷⁸: Husain Ibn Ali (a.s.) informs that an Arab (Bedouin) came to the Messenger of Allah (s.a.w.a.) with the intention of accepting Islam. He had a lizard with him in his bag, which he had captured in the desert. The Prophet (s.a.w.a.) began presenting Islam to him.

He argued, ‘I will not believe in you, O Muhammad, till this lizard believes in you’ and taking the lizard out of his bag, he flung it on the ground. It started running out of the mosque.

The Messenger of Allah (s.a.w.a.) demanded, “O lizard! Who am I?”

It answered, ‘You are Muhammad Ibn Abdullah Ibn Abd al-Muttalib Ibn Haashim Ibn Abd Munaaf.’

He (s.a.w.a.) asked, “O lizard! Whom do you worship?”

It rejoined, ‘I worship the Allah, Who split the grain, created the breeze, took Ibraheem (a.s.) as a friend, conversed with Moosa (a.s.) during (his) supplications and chose you, O Muhammad.’

The Bedouin declared, ‘I witness that there is no god but Allah and surely you are the Messenger of Allah (s.a.w.a.) with truth. So, inform me, will there be a Prophet after you?’

He (s.a.w.a.) clarified, “No. I am the seal of the Prophets but after me, there will be just Imams from my progeny equal to the number of the chiefs of Bani Israel. The first of them is Ali Ibn Abi Taalib (a.s.) and he is the Imam and the Caliph after me. Nine Imams will be from his offspring” placing his hand on my (Husain) chest. “The Qaem is their ninth. He will stand with religion in the last era just as I stood with it in

the first.”

Instantly, the Bedouin recited a few verses glorifying the Messenger of Allah (s.a.w.a.). He (s.a.w.a.) inquired, “O Brother of Bani Sulaym! Do you have any money with you?” He answered, ‘I swear by the One Who honored you with Prophethood and revered you with Messengership! There are four thousand houses in Bani Sulaym and there is none poorer than me.’

On hearing this, the Messenger of Allah (s.a.w.a.) gave him his own camel. When the Bedouin returned to his people, he informed them about the entire event. They said, ‘The Bedouin accepted Islam in the greed of the camel!’ Aggrieved by what they said, he spent the remaining part of the day in a hill and did not eat anything. On the morrow, he came to the Messenger of Allah (s.a.w.a.) and recited another poem glorifying the Prophet (s.a.w.a.) and expressing his state (of hunger and want). When the Messenger of Allah (s.a.w.a.) heard his verses, he (s.a.w.a.) requested Ali (a.s.), “O Ali! Give the Bedouin what he needs.” Ali (a.s.) took him to the house of Fatemah (s.a.), satiated his hunger, and gave him a camel and a few dates.

221. Kefaayah al-Asar⁷⁹: Husain Ibn Ali (a.s.) narrates, “The Messenger of Allah (s.a.w.a.) used to say to me while giving me glad-tidings, ‘O Husain! You are the leader, the son of a leader, the father of leaders, nine of your descendants will be the righteous Imams. The ninth of them will be their Mahdi. You are an Imam, the son of an Imam and the father of nine Imams from your offspring. The ninth of them will be their Mahdi, who will fill the earth with justice and equity. He will rise in the last era as I stood in the first’.”

222. Kefaayah al-Asar⁸⁰: Fatemah (s.a.) recounts, “The Messenger of Allah (s.a.w.a.) visited me when my son Husain (a.s.) was born. I handed him over to the Messenger of Allah (s.a.w.a.) while he was wrapped in yellow diapers. He (s.a.w.a.) replaced them with white diapers and told me, ‘O Fatemah! Take him. Surely, he is the Imam, son of an Imam and the father of nine Imams from his posterity. They will be righteous Imams and the ninth is their Qaem’.”

223. Kefaayah al-Asar⁸¹: Imam Husain (a.s.) chronicles that my mother Fatemah (s.a.) told me, “When you were born, the Messenger of Allah (s.a.w.a.) visited me. I handed you to him (s.a.w.a.) in yellow diapers. He (s.a.w.a.) replaced them with white diapers, recited the Azaan in your right ear and the Eqamah in your left ear. Then he (s.a.w.a.) told me, ‘O Fatemah! Take him. Indeed he is the father of Imams, nine of his descendants will be righteous Imams and the ninth of them will be their Mahdi (a.t.f.s.)’.”

224. Kefaayah al-Asar⁸²: Mahmood Ibn Lubaid narrates, “When the Messenger of Allah (s.a.w.a.) expired, Fatemah (s.a.) used to visit the graves of the martyrs, the grave of Hamzah (a.s.) in particular, and cry. After a few days, I went to the grave of Hamzah (a.s.) and saw her (s.a.) crying there. I waited for a while, until she stopped crying. Thereafter, I approached her, did salaam to her and beseeched, ‘O chief of the woman-folk! By Allah, your crying has ripped my heart apart.’ She (s.a.) retorted, “O Aba

Amr! I have the right to cry because I have lost the best of fathers, the Messenger of Allah (s.a.w.a.). How eager I am to join the Messenger of Allah (s.a.w.a.)!’ Then she recited an elegy in memory of her father”.

I said, ‘My lady! I want to ask you a question that has been troubling me for quite some time.’ She (s.a.) said, “Ask.” I inquired, ‘Did the Messenger of Allah (s.a.w.a.) appoint Ali (a.s.) for Imamah before his demise?’ She (s.a.) exclaimed, “Amazing! Have you all forgotten the day of Ghadeer-e-Khumm?” I answered, ‘Certainly that was there but you inform me of that in which he (s.a.w.a.) had made you a confidante.’

She (s.a.) elaborated, “I hold Allah the High as Witness that I have heard him say, ‘Ali is the best that I am appointing amongst you. He is the Imam and the caliph after me. My two grandsons and nine from the progeny of Husain (a.s.) are righteous Imams. If you follow them, you will find them guides and guided (by Allah). But if you oppose them, differences will plague you till the Day of Judgement’.” I asked, ‘My lady! Then why did he (a.s.) sit upon his right?’ She (s.a.) shot back, “O Aba Amr! Indeed the Messenger of Allah (s.a.w.a.) declared, ‘The example of an Imam is like that of Ka’bah, people go to it but it does not go to the people’.”

Then she (s.a.) said, “By Allah! Had they left the truth to whom it belonged and followed the progeny of their Prophet (s.a.w.a.), no two individuals would have disputed about Allah, the High. Generations would follow in the same manner until our Qaem (a.t.f.s.), the ninth from the descendants of Husain (a.s.), reappeared. But they brought ahead whom Allah had kept behind and they kept back whom Allah had advanced. When the Prophet (s.a.w.a.) expired and they laid him in his grave, they chose with their desire and acted whimsically. Woe unto them! Did they not hear the sayings of Allah,

وَرَبُّكَ يَخْلُقُ مَا يَشَاءُ وَبَخْتَارَ مَا كَانَ لَهُمُ الْخِيَرَةُ

(Qur’an Surah Qasas 28: 68)

‘And your Lord creates what He pleases and chooses. There is no choice for them.’ Nay! They heard but they were as Allah,

Glorified be He, has described

فَتَعَسَىٰ لَهُمُ وَ أَضَلَّ أَعْمَالَهُمْ

(Qur’an Surah Hajj 22: 46)

‘For surely their eyes were not blind but it was their hearts in their chests that had become blind.’

How wrong were they! They unfolded their hopes in this world and they forgot their deaths.

فَأِنَّهَا لَا تَعْمَى الْأَبْصَارُ وَلَكِنْ تَعْمَى الْقُلُوبُ الَّتِي فِي الصُّدُورِ

And (as for) those who disbelieve, for them is destruction and He has made their deeds ineffective.

(Qur'an Surah Muhammad 47: 8)

اعُوذُ بِكَ يَا رَبِّ مِنَ الْحُورِ بَعْدَ الْكُورِ

O Lord! I seek refuge in You from loss after profit.

225. Kamaal al-Deen⁸³: Abd al-Rahmaan Ibn Samarah narrates that the Messenger of Allah (s.a.w.a.) 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. (Qur'an Surah Gaafir 40: 4.)

Whoever explains the Quran whimsically, he 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.a.w.a.)! Guide me to salvation.' He (s.a.w.a.) advised, "O son of Samarah! When desires differ and opinions vary, then fasten unto Ali Ibn Abi Taalib (a.s.). For surely, he (a.s.) is the Imam of my Ummah and my caliph upon them after me. He (a.s.) 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 (a.s.) will guide him.

O son of Samarah! 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 Samarah! 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 Fatemah (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 Qaem of my Ummah, who will fill the earth with justice and equity as it would be filled with injustice and oppression.”

226. Kamaal al-Deen⁸⁴: Imam Hasan al-Askari (a.s.) narrates from his forefathers that the Messenger of Allah (s.a.w.a.) said to Ali Ibn Abi Taalib (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 Masood stood up and asked, ‘O Messenger of Allah (s.a.w.a.)! 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 (s.a.w.a.) answered, “O son of Masood! Surely, Ali Ibn Abi Taalib (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 Qaem of 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, Mighty and Glorified be He. Whoever rejects even one from them, then indeed he has rejected me and whoever rejects me has rejected Allah, Mighty and Glorified be He. 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, Mighty and Glorified be He. O son of Masood! 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 (s.a.w.a.) 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 (s.a.w.a.) said, “O son of Masood! I have told you now, all those things which if you leave them, you will be destroyed but if you fasten unto them, you will be saved. And safe is the one who follows the guidance.”

227. Kamaal al-Deen⁸⁵: Asbagh Ibn Nubaatah chronicles that one day Ameerul Momineen Ali Ibn Abi Taalib (a.s.) came out, holding the hand of his son Hasan, while he (a.s.) was saying, “The Messenger of Allah (s.a.w.a.) met us in a similar fashion one day. That is, my hand was in his hand and he (s.a.w.a.) 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.a.w.a.). 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 Karbala. 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 Qaem 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 Imam, 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.a.w.a.) was asked while I was with him (s.a.w.a.), concerning the Imams after him. He (s.a.w.a.) replied to the questioner,

وَالسَّمَاءِ ذَاتِ الْبُرُوجِ

By the sky, the possessor of constellations! (Qur’an Surah Buruj 85:1)

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.a.w.a.)?’ He (s.a.w.a.) 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, Mighty and Glorified be He, will protect His religion, inhabit His cities and sustain His servants. Due to them, rains descend from the skies 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.”

228. Kamaal al-Deen⁸⁶: Ali Ibn Moosa al-Reza (a.r.) narrates from his forefathers that the Messenger of Allah (s.a.w.a.) said, “Whoever desires to fasten unto my religion and board the ark of salvation after

me, he must follow Ali Ibn Abi Taalib (a.s.), bear enmity against his enemies and befriend with his friends. For surely, he (a.s.) is my successor and my caliph on my nation in my life and after my death. He (a.s.) 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 (s.a.w.a.) 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. Allah’s Hujjah (a.s.) will prompt his answers to him on the day of questioning.”

Thereafter he (s.a.w.a.) 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 Qaem 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. (Qur’an Surah Shuara 26: 227)

229. Kamaal al–Deen⁸⁷: Ali Ibn Moosa al–Reza (a.r.) narrates from his forefathers that the Messenger of Allah (s.a.w.a.) said, “I am the chief of the creation of Allah, Mighty and Glorified be He. I am better than Jibraeel, Mikaaeel, Israafeel, 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, Mighty and Glorified be He. And whoever refutes us has indeed refuted Allah, Mighty and Glorified be He. 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 Qaem and their Mahdi.”

230. Kamaal al–Deen⁸⁸: Imam Hasan al–Mujtaba (a.s.) recounts, “I and my brother (Husain) went to my grandfather, the Messenger of Allah (s.a.w.a.). He (s.a.w.a.) made me sit on one lap and made my brother sit on the other. Then he (s.a.w.a.) 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 Qaem and all of them are equal before Allah in superiority and status’.”

231. Kamaal al-Deen⁸⁹: Imam al-Sadeq (a.s.) narrates from his forefathers that the Messenger of Allah (s.a.w.a.) said, “Surely Allah, Mighty and Glorified be He, chose Friday from the days, the month of Ramazaan 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 (a.s.)) 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 Qaem (a.t.f.s.) and he is their apparent and their concealed.”

232. Al-Ikhtesaas⁹⁰: Salmaan al-Faarsi (r.a.) recounts, ‘I saw Husain Ibn Ali (a.s.) in the Prophet’s (s.a.w.a.) room, who was kissing his eyes and lips, saying, “You are a chief, the son of a chief and the father of chiefs. You are a proof, the son of a proof and the father of proofs. You are an Imam, the son of an Imam and the father of nine Imams from your progeny. The ninth of them is their Qaem (a.t.f.s.)”.’

233. Kefaayah al-Asar⁹¹: Imam Husain Ibn Ali (a.s.) informs that the Messenger of Allah (s.a.w.a.) declared, “O Husain! You are an Imam, the brother of an Imam, the son of an Imam and nine of your descendants will be trustees, infallible. The ninth of them is their Mahdi (a.t.f.s.). Then congratulations to the one who loves them and woe unto the one who bears malice against them.”

234. Al-Ghaibah of Fazl Ibn Shaazaan⁹²: Imam Husain Ibn Ali (a.s.) chronicles, “Ameer al-Momineen (a.s.) was asked concerning the saying of the Messenger of Allah (s.a.w.a.), ‘Surely I leave amongst you two weighty things, the Book of Allah and my progeny’, who is the progeny? He (a.s.) replied, ‘I, Hasan, Husain and the nine Imams from the descendants of Husain (a.s.). The ninth of them is their Mahdi (a.t.f.s.). They shall not separate from the Book of Allah, Mighty and Glorified be He, and it shall not separate from them till they call upon the Messenger of Allah (s.a.w.a.) at his Hauz’.”

235. Kefaayah al-Asar⁹³: Abu Maryam Abd al-Ghaffaar Ibn al-Qasim narrates, ‘I went to my master, al-Baaqer (a.s.), while there were a number of his companions with him. When the discussion of Islam arose, I asked, ‘O my master! Which Islam is the best?’

He (a.s.) replied, “In which the believers are safe from the tongue and hands of the Muslim.”

‘Which of the ethics is the best?’

“Patience and forgiveness.”

‘Which believer is the most complete in belief?’

“The best of them in morality.”

'Which is the best struggle?'

"Where generosity is a habit and blood is spilled."

'Which is the best prayer?'

"Prolonging the Qunoot (supplication in prayers)."

'Which is the best charity?'

"That you abstain from what Allah, Mighty and Glorified be He, has prohibited for you."

'What is your opinion vis-à-vis calling upon the rulers?'

"I don't deem it proper."

'But I travel quite often to Syria and pay a visit to (governor) Ibraheem Ibn al-Waleed.'

"O Abd al-Ghaffaar! Certainly your paying a visit to the rulers invites three consequences: (a) the love of the world, (b) forgetting death and (c) decrease in satisfaction of what Allah has destined for you."

'O son of Allah's Messenger! I have a large family and I go to them only to obtain some benefits for myself. What is your view in this regard?'

"O servant of Allah! For sure, I don't order you to forsake the world. I am only commanding you to abstain from sins, because forsaking the world is a virtue (recommended) but abstaining from sins is obligatory. You are more in need of performing the obligations than acquiring the virtues."

I kissed his (a.s.) hands and his feet and asked, 'May my father and my mother be sacrifice for you, O son of Allah's Messenger! We do not find correct knowledge but from you (Ahle Bait a.s.). Now I have become old, my bones have become fragile and the state I see you (Ahle Bait a.s.) in, does not please me. I see you being killed, expelled and fearful while I have been waiting for your Qaem (a.t.f.s.) since a long time, thinking he will appear today or tomorrow.'

"O Abd al-Ghaffaar! Surely our Qaem, he is the seventh from my descendants and now is not the time of his emergence. Indeed, my ancestors have narrated that the Messenger of Allah (s.a.w.a.) said, 'Certainly the Imams after me are twelve, equal to the number of the chiefs of Bani Israel. Nine of them are from the progeny of Husain (a.s.) and the ninth of them is their Qaem (a.t.f.s.). He will appear in the last era and shall fill the earth with justice and equity as it would be fraught with injustice and oppression.'"

'So, if this is the case, O son of Allah's Messenger, who will be your successor?'

"Jafar (my son). He is the chief of my sons and the father of Imams. He is truthful in word and deed."

Indeed, you have asked a big question O Abd al-Ghaffaar, and you deserves to be answered. For sure, the keys of knowledge are questions.” Then he (a.s.) recited a couplet whose theme runs as follows:

The cure of blindness is prolonging the question and

all of blindness is to keep quiet despite being ignorant.’

236. Al-Kaafi⁹⁴: Abu Baseer narrates from Imam Baaqer (a.s.), “After Husain (a.s.), there will be nine Imams. The ninth of them is their Qaem.”

237. Kamaal al-Deen⁹⁵ Abu Baseer narrates from Imam Sadeq (a.s.), “After Husain (a.s.), there will be nine Imams. The ninth of them is their Qaem.”

238. Muqtazab al-Asar⁹⁶: Salmaan al-Faarsi (r.a.) recollects, ‘We were with the Messenger of Allah (s.a.w.a.) while Husain Ibn Ali (a.s.) was sitting on his lap. Then the Messenger of Allah (s.a.w.a.) became a mount for him (a.s.) and said to him, “O Aba Abdillah (Husain)! You are the chief from the chiefs and you are an Imam, the son of an Imam, the brother of an Imam and the father of nine Imams. The ninth of them is their Qaem, their Imam, the most knowledgeable of them, the most judicious of them and the most superior of them”.’

239. Kashf al-Yaqeen⁹⁷: Ahmad Ibn Hanbal in his Musnad records that the Messenger of Allah (s.a.w.a.) said for Husain (a.s.), “This son of mine is an Imam, the brother of an Imam and the father of Imams. The ninth of them is their Qaem (a.t.f.s.).”

240. Muqtazab al-Asar⁹⁸: Jaaber Ibn Abdullah al-Ansaari narrates, ‘The Messenger of Allah (s.a.w.a.) informed, “Surely, Allah chose Friday from the days, the Night of Power from the nights and the month of Ramazaan from the months. Then He chose me and Ali (a.s.) and selected from Ali (a.s.), Hasan (a.s.) and Husain (a.s.). Thereafter, He chose from Husain (a.s.), the proofs of the universe, the ninth of them is their Qaem (a.t.f.s.) who is the most knowledgeable and the most judicious amongst them”.’

241. Al-Nukat al-Eteqaadiyyah⁹⁹: The author of this book, while talking about Imamate argues, ‘The proof of their Imamate is that the Messenger of Allah (s.a.w.a.) has successively endorsed their caliphate like his saying for Husain (a.s.), “This son of mine is an Imam, the son of an Imam, the brother of an Imam and the father of Imams. Their ninth is their Qaem who will fill the earth with justice and equity as it would be filled with injustice and oppression”.’

242. Faraaed al-Simtain¹⁰⁰: Ibn Abbas (r.a.) chronicles that a Jew named Na’sal came to the Messenger of Allah (s.a.w.a.) and said, ‘O Muhammad! I want to ask you a few things that have been troubling me for quite some time. If you answer me concerning them, I will accept Islam at your hands.’ He (s.a.w.a.) replied, “Ask, O Abu Amaarah!” He requested, ‘O Muhammad! Describe unto me your Lord.’ He (s.a.w.a.) responded, “Surely the Creator cannot be described except by what He has described Himself. How can the Creator be described, Whom the attributes are helpless from

comprehending, imaginations from reaching Him, thoughts from confining Him and intellects from encompassing Him? He is more Majestic than the description of those who describe Him. He is Far in His nearness and Near in His remoteness. He has made 'how' so the question 'how' is not applicable for Him. He has made 'where' so the question 'where' cannot be used for Him. He is distinct from 'how-ness' and 'where-ness'. Then, He is One, He is Needless as He has described Himself. Those who describe Him cannot reach unto His attribute. He is neither born nor does He give birth. And none is equal to Him.”

He said, 'You have said the truth, O Muhammad! Inform me about your statement, 'He is One, there is nothing similar to Him'. Is not Allah, the High, One like man is one?' So, surely, His Oneness is similar to the oneness of man.'

He (s.a.w.a.) explained, "Allah, the High, is One in the actual meaning of oneness. But man is one in the meaning of compound i.e. he is made of substance, accident, soul and body. So, the similarity is only literal, nothing more.”

He confessed: You have spoken the truth, O Muhammad! Inform me about your successor, who is he? For, there has been no Prophet but that he had a successor. Indeed, our Prophet Moosa Ibn Imran (a.s.) appointed Yoosha' Ibn Nun (a.s.) as his successor.'

He (s.a.w.a.) clarified, "Yes. Surely my successor and caliph after me is Ali Ibn Abi Taalib (a.s.), followed by my two grandsons, Hasan (a.s.) and Husain (a.s.), who will be followed by nine of his descendants, righteous Imams, from his progeny.”

He requested, 'O Muhammad! Name them for me.'

He (s.a.w.a.) agreed, "Yes. When Husain (a.s.) dies, his son Ali (a.s.) will succeed him. And when Ali (a.s.) dies, his son Muhammad (a.s.), then his son Ja'far (a.s.), then his son Moosa (a.s.), then his son Ali (a.s.), then his son Muhammad (a.s.), then his son Ali (a.s.), then his son Hasan (a.s.) and then, al-Hujjah Ibn al-Hasan (a.t.f.s.). These are the twelve Imams, their number being equal to the chiefs of Bani Israel.”

He asked, 'So, where is their place in Paradise?'

He (s.a.w.a.) retorted, "With me at my level.”

He acknowledged, 'I witness that there is no god but Allah and that surely you are the Messenger of Allah (s.a.w.a.). I also witness that they are the successors after you. Indeed, I have found them in the previous books. In his covenant unto us, Moosa Ibn Imran (a.s.) prophesied, 'With the advent of the last era, there will emerge a Prophet named Ahmad, the seal of the Prophets. There will be no Prophet after him. From his progeny, nine righteous Imams will come forth, equal to the number of the grandsons.'

He (s.a.w.a.) inquired, "O Abu Amaarah! Do you know the grandsons?"

He replied, 'Yes, O Messenger of Allah (s.a.w.a.)! They were twelve. The first of them was Laavi Ibn Barkhiyaa and he is the one who had gone into a prolonged occultation from the Bani Israel. Then he returned and Allah manifested His Shariah through him after its learning. He fought against the King Firishtiaa till he killed him.'

The Messenger of Allah (s.a.w.a.) responded, "Whatever occurred in the Bani Israel will happen in my Ummah, step by step, in toto. The twelfth of my successors will go in occultation till he is not seen. A time will come upon my Ummah when nothing will remain from Islam except its name, and nothing shall remain from Quran but its image. Only then will Allah permit him to reappear, and (after his reappearance), he will make Islam prevail and renew religion."

Then he (s.a.w.a.) declared, "Congratulations to the one who loves them and woe unto the one who bears malice against them. Congratulations to the one who fastens unto them."

Shivering, Na'sal stood up before the Messenger of Allah (s.a.w.a.) and started recited a poem in his glorification.

243. Kefaayah al-Asar¹⁰¹: Abdullah Ibn Abbas narrates, 'I went to the Messenger of Allah (s.a.w.a.), while Hasan (a.s.) was sitting on his shoulder and Husain (a.s.) was on his lap. He (s.a.w.a.) was kissing both of them and praying, "O Allah! Befriend him who befriends these two and be enemy of the one who takes them as enemy."

Then he (s.a.w.a.) prophesied, "O Ibn Abbas! As if I am seeing his (Husain) beard being dyed in his blood. He will call out (for help) but none will respond to his call. He will seek help but nobody will come to his help." I asked, 'Who will do this, O Messenger of Allah?' He (s.a.w.a.) responded, "The worst of my Ummah. Allah will not make my intercession reach unto them. O Ibn Abbas! Whoever visits him (his grave), while being cognizant of his rights, a reward of a thousand Hajj and a thousand Umrah will be recorded for him. Know that whoever visits him, it is as if he has visited me, and whoever visits me it is as if he has visited Allah. And the right of Allah's visitor (on Him) is that He will not punish him with hell-fire. Know that prayers will be answered beneath his tomb and cure will be found in the soil of his grave and that of the Imams (a.s.) from his progeny."

Ibn Abbas says, 'I asked, 'O Messenger of Allah! How many Imams will be there after you?' He (s.a.w.a.) replied, "They will be equal to the number of the companions (حواريون) of Hazrat Eesa (a.s.), the grandsons of Hazrat Moosa (a.s.) and the chiefs of Bani Israel?" I enquired, 'O Messenger of Allah! How many will they be?' He (s.a.w.a.) informed, "They were twelve and the Imams after me will be twelve in number. The first of them is Ali Ibn Abi Taalib (a.s.), followed by my two grandsons, Hasan (a.s.) and Husain (a.s.). When Husain (a.s.) will die, his son Ali (a.s.) will succeed him, followed by his son Muhammad (a.s.). When Muhammad (a.s.) expires, his son Ja'far (a.s.) will succeed him, followed by his son Moosa (a.s.). After the martyrdom of Moosa (a.s.), his son Ali (a.s.) will succeed him, followed by his son Muhammad (a.s.). When Muhammad (a.s.) expires, his son Ali (a.s.) will be his heir, followed

by his son Hasan (a.s.), who finally, will be succeeded by his son al-Hujjah (a.t.f.s.).”

Ibn Abbas recounts, ‘I questioned, ‘O Messenger of Allah! These are names that I have never heard before!’ He (s.a.w.a.) prophesied, “O Ibn Abbas! They are the Imams after me even if they are subjugated and oppressed. They are trustees, infallible, chosen ones and the best (among the people). O Ibn Abbas! One who comes on the day of judgement cognizant of their rights, I will take his hand and make him enter the paradise. O Ibn Abbas! Whoever denies them or rejects even one of them, then it is as if he has denied and rejected me. And, whosoever denies and rejects me, then he has denied and rejected Allah.

O Ibn Abbas! Soon the people will be divided into factions. When this is the case, you follow Ali (a.s.) and his party for surely, he is with truth and truth is with him and they will not separate from each other till they meet me at the Hauz. O Ibn Abbas! Their mastership is my mastership and my mastership is the mastership of Allah. War with them is war with me and war with me is war with Allah. Their peace is my peace and my peace is Allah’s peace.” Then the Messenger of Allah (s.a.w.a.) recited the Quranic verse,

يُرِيدُونَ أَن يُطْفِئُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ وَيَأْبَى اللَّهُ إِلَّا أَن يُتِمَّ نُورَهُ وَلَوْ كَرِهَ الْكَافِرُونَ

They intend to extinguish Allah’s light with their mouths and Allah will not allow but to complete His light even if the unbelievers dislike it. (Qur’an Surah Taubah 9: 32)

244. Kefaayah al-Asar¹⁰²: Salmaan al-Faarsi chronicles, ‘The Messenger of Allah (s.a.w.a.) addressed us thus, “O people! Soon I will depart from you and go into the unseen (world). I advise you to be good to my progeny. Keep away from innovations, for surely, every innovation is a deviation and every deviation and its initiator will be in hell-fire.

O people! O whoever loses the sun must fasten to the moon, and whoever loses the moon must hold on to the two bright stars of the Ursa Minor. And whoever loses the two bright stars of the Ursa Minor must fasten to the brilliant stars after me. I say this unto you and seek forgiveness from Allah for me and for you.’ When he (s.a.w.a.) descended from the pulpit, I trailed him (s.a.w.a.). He (s.a.w.a.) entered the house of Ayesha and I followed suit.

Then I asked, ‘May my father and my mother be sacrificed for you, O Messenger of Allah (s.a.w.a.)! I heard you say that whoever loses the sun, must fasten to the moon, and whoever loses the moon must hold on to the two bright stars of the Ursa Minor. And whoever loses the two bright stars of the Ursa Minor must fasten to the brilliant stars after me. So, who is the sun, the moon, the two bright stars of the Ursa Minor and the brilliant stars?’

He (s.a.w.a.) elaborated, “As for the sun, then it’s me, while the moon is Ali (a.s.). So if you lose me, then fasten unto him after me. Hasan (a.s.) and Husain (a.s.) are the two bright stars of the Ursa Minor,

so if you lose the moon, then hold on to these two. The brilliant stars are the nine infallible Imams (a.s.) from the progeny of Husain (a.s.) and the ninth of them is their Mahdi (a.t.f.s.).”

Then he (s.a.w.a.) continued, “They are the successors and the caliphs after me, the Imams, the righteous, equal to the grandsons of Yaqub (a.s.) and the companions of Eesa (a.s.).” I requested, ‘Name them for me, O Messenger of Allah (s.a.w.a.)!’ He (s.a.w.a.) complied, “The first and the chief of them is Ali Ibn Abi Taalib (a.s.) followed by my two grandsons. After them is Zain al–Aabedeen Ali Ibn Husain (a.s.), followed by Muhammad Ibn Ali al–Baaqer (a.s.), the splitter of the knowledge of the Prophets (a.s.). He will be succeeded by Ja’far Ibn Muhammad, his son al–Kaazem (a.s.) the namesake of Moosa Ibn Imran (a.s.), who will be followed by his son, who will be martyred in Khorasan while being away from his homeland. His son Muhammad and the two truthful ones, Ali and Hasan will succeed him. Finally the Hujjah, the Qaem, the Awaited One during his occultation, will succeed them. Surely, they are my progeny from my blood and my flesh. Their knowledge is my knowledge and their judgement is my judgement. Whoever tortures me concerning them, Allah will not make my intercession reach unto them.””

245. Kamaal al–Deen¹⁰³: Jaaber Ibn Yazeed al–Jo’fi narrates that I heard Jaaber Ibn Abdullah Ansaari say, ‘When Allah, Mighty and Glorified be He, revealed upon His Prophet Muhammad (s.a.w.a.),

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ

O ye who believe! Obey Allah and obey the messenger and those possessing authority among you. (Qur’an Surah Nisaa 4: 59)

I said, ‘O Messenger of Allah! We know Allah and His Messenger. But who are the possessors of authority whose obedience Allah has accompanied with your obedience?’ He (s.a.w.a.) explained, “They are my caliphs, O Jaaber, and the Imams of the Muslims after me. The first of them is Ali Ibn Abi Taalib (a.s.), then Hasan (a.s.) and Husain (a.s.), then Ali Ibn Husain (a.s.), then Muhammad Ibn Ali (a.s.) the one who is famous as al–Baaqer in the Old Testament. Soon, you will meet him, O Jaaber, so when you face him, convey my salutation to him.

He will be followed by Sadeq, Ja’far Ibn Muhammad, then Moosa Ibn Ja’far, then Ali Ibn Moosa, then Muhammad Ibn Ali, then Ali Ibn Muhammad, then al–Hasan Ibn Ali, then the one who will be my namesake and bear my agnomen, the proof of Allah in His earth and His remainder among His servants, the son of Hasan Ibn Ali. He (a.t.f.s.) is the one at whose hands Allah, High be His remembrance, will open the east of the earth and its west.

He (a.t.f.s.) is the one who will be concealed from his Shias and his friends, an occultation in which none will be steadfast on the belief of his Imamate except the one whose heart has been tested by Allah for faith.”

Jaaber says that he asked, 'O Messenger of Allah (s.a.w.a.)! Will the Shias benefit from him during the occultation?' He (s.a.w.a.) replied, "Yes, by the One Who sent me with Prophethood! Surely they will benefit with his light and gain from his mastership in his occultation like the people derive benefit from the sun when the clouds hide it. O Jaaber! This is from the hidden secrets of Allah and the treasures of His knowledge, so hide it except from the ones worthy of it."

Jaaber Ibn Yazeed recounts: When Jaaber Ibn Abdullah Ansaari paid a visit to Ali Ibn Husain (a.s.) and was conversing with him, Muhammad Ibn Ali al-Baaqer (a.s.) emerged from the ladies room while he was a small boy and a forelock was dropping on his forehead. The moment his eyes fell on him, Jaaber trembled all over with every strand of hair on his body being raised in amazement. Jaaber stared at him for a long time and then asked, 'Son! Come forward', he came forward. Then he said, 'Go back' and he duly obliged. Jaaber exclaimed, 'By the Lord of the Ka'bah! His traits are exactly like those of the Prophet (s.a.w.a.).'

Jaaber stood up and going near him, asked, 'Son! What is your name?' He replied, "Muhammad." 'Whose son?' "Ali Ibn Husain" was the response. Jaaber queried, 'Son, may my life be sacrificed for you, are you al-Baaqer?' He replied in the affirmative and said, "Convey to me what you are carrying from the Messenger of Allah (s.a.w.a.)." Jaaber responded, 'O my master! The Messenger of Allah (s.a.w.a.) gave me glad tidings of survival till I meet you and to convey his salutations to you. O my master! The Messenger of Allah (s.a.w.a.) conveys salutations to you!' Abu Ja'far (a.s.) remarked, "O Jaaber! May the salutations be on the Messenger of Allah (s.a.w.a.) till the heavens and the earth subsist. And may the salutations be on you for conveying the salutations."

Thereafter, Jaaber used to frequent him and learn things from him. Once, Imam Baaqer (a.s.) asked him some question. At this, Jaaber pleaded, 'By Allah! I don't intend to violate the prohibition of Allah's Messenger (s.a.w.a.). For certainly, he (s.a.w.a.) has informed me that you are the Imams, the guides from his Ahle Bait (a.s.) after him (s.a.w.a.).'

The most forbearing of the people in childhood and the most knowledgeable of them in old age. And he (s.a.w.a.) warned, "Don't teach them for they are more knowledgeable than you." Hearing this, Abu Ja'far (a.s.) retorted, "Indeed my grandfather (s.a.w.a.) has spoken the truth. Certainly, I am more informed than you of what I asked you, as I have been granted wisdom in childhood. All this is due to the grace of Allah and His mercy upon us Ahle Bait (a.s.)."

246. Kefaayah al-Asar¹⁰⁴: Jaaber Ibn Abdullah Ansari narrates that the Messenger of Allah (s.a.w.a.) said to Husain (a.s.), "O Husain! Nine Imams will emerge from your loins. From them, is the Mahdi of this Ummah. So, when your father is martyred, Hasan will succeed him and when Hasan is poisoned, you will follow him. When you will be martyred, your son Ali will succeed you. When Ali dies, his son Muhammad, and when Muhammad dies, his son Ja'far will succeed him. When Ja'far dies, his son Moosa, and when Moosa dies, his son Ali will follow him. When Ali dies, his son Muhammad and when Muhammad expires, his son Ali will be his heir. When Ali dies, his son Hasan will take charge and when

Hasan departs, his son, al-Hujjah will succeed him. He will fill the earth with justice and equity as it would be filled with injustice and oppression.”

247. Kefaayah al-Asar¹⁰⁵: Anas Ibn Maalik recounts, ‘I, Abuzar, Salman, Zaid Ibn Saabit and Zaid Ibn Arqam were with the Messenger of Allah (s.a.w.a.) when Hasan (a.s.) and Husain (a.s.) entered. The Messenger of Allah (s.a.w.a.) kissed them. Then Abuzar turned enthusiastically towards them, kissed their hands, returned and sat with us. We whispered to him, ‘O Abuzar! You are an old companion of the Prophet, yet you stand up for the two children of Bani Hashim, move enthusiastically towards them and kiss their hands?!’ He retorted, ‘Yes. Had you heard what I heard concerning these two from the Messenger of Allah (s.a.w.a.), you would have done more than what I do.’

We inquired, ‘What did you hear, O Abuzar?’ He replied, ‘I heard him (s.a.w.a.) say to Ali (a.s.): O Ali! By Allah, if a person prays and fasts till he becomes like a decomposed skin waterbag, yet his prayers and fasting will not benefit him without your love and hatred towards your enemies. O Ali! Whoever pleads to Allah through the medium of your love, it becomes a right upon Allah not to return him disappointed. O Ali! Whoever loves you and fastens unto you, then indeed he has fastened unto the strong rope.’ Thereafter Abuzar stood up and left.

We went to the Messenger of Allah (s.a.w.a.) and verified, ‘O Messenger of Allah (s.a.w.a.)! Abuzar has narrated to us from you such and such things.’ He (s.a.w.a.) confirmed, “Abuzar has spoken the truth, indeed he has spoken the truth, by Allah. There is nobody on the face of the earth more truthful than Abuzar.” He (s.a.w.a.) continued, “Allah, Blessed and High Be He, created me and my Ahle Bait (a.s.) from one light, seven thousand years before He created Adam (a.s.). Thereafter, He transferred us from his loin to the loins of the pure men and the wombs of the pure women.”

I asked, ‘O Messenger of Allah (s.a.w.a.)! Where were you and in which form were you?’ He (s.a.w.a.) replied, “We were shadows of light beneath the Throne (arsh), glorifying Allah and declaring His Majesty.” He (s.a.w.a.) proceeded, “When I was taken to the heavens for ascension (معراج) and reached the lotus tree (سدرة المنتهي), Jibraeel left me alone. I cried, ‘My friend, Jibraeel, are you forsaking me in such a place?’ He (a.s.) replied, ‘O Muhammad! I am not permitted to cross this limit lest my wings be burnt.’ From there, I was taken to in the light till Allah pleased, when Allah revealed unto me, ‘O Muhammad! I glanced through the earth, selected you from it and appointed you as a Prophet. For the second time, I glanced through the earth, chose Ali from it and nominated him as your successor, the inheritor of your knowledge and the Imam after you. I will bring forth from the loins of you two, pure progeny and infallible Imams and the treasurers of My knowledge. Had you not been there, I would not have created the world, the hereafter, the paradise and the hell. O Muhammad! Do you like to see them (the Imams)?’ I replied in the affirmative. I was called, ‘O Muhammad! Raise your head! I raised my head and I saw the lights of Ali, Hasan, Husain, Ali Ibn Husain, Muhammad Ibn Ali, Ja’far Ibn Muhammad, Moosa Ibn Ja’far, Ali Ibn Moosa, Muhammad Ibn Ali, Ali Ibn Muhammad, Hasan Ibn Ali and al-Hujjah. The last named was shining amongst them like a brilliant star.’

I asked, ‘Who are these and who is he?’ He replied, ‘O Muhammad! They are the Imams after you, the infallible from your progeny. He is the Hujjah, who will fill the earth with justice and equity and pacify the hearts of the believers.’” We (the companions) remarked, ‘May our fathers and mothers be sacrificed for you! Indeed you have said a strange thing, O Messenger of Allah (s.a.w.a.)!’ He (s.a.w.a.) retorted, “Stranger than this is the fact that some people will hear these things from me and yet turn their backs after Allah has guided them and trouble me concerning these Imams. May Allah not make my intercession reach unto them!”

248. Kefaayah al-Asar¹⁰⁶: Anas Ibn Maalik chronicles that the Messenger of Allah (s.a.w.a.) said, “When I was taken to the heavens (معراج), I saw transcribed on the leg of the throne (عرش), ‘There is no god but Allah. Muhammad is the Messenger of Allah. I have assisted and helped him through Ali.’ I saw twelve names written with light. They were of Ali Ibn Abi Taalib, my two grandsons and nine names after them, of which three were Ali, two were Muhammad, Ja’far, Moosa, Hasan and al-Hujjah, who shone from amongst them. I asked, ‘O Lord! Whose names are these?’ My Lord, mighty be His Majesty, called out, ‘They are the successors from your progeny. Through them, I will reward and I will chastise.’”

249. Kefaayah al-Asar¹⁰⁷: Abu Hurairah reports, ‘I, Abu Bakr, Umar, Fazl Ibn Abbas, Zaid Ibn Haaresah and Abdullah Ibn Mas’ood were with the Messenger of Allah (s.a.w.a.) when Husain Ibn Ali (a.s.), (a child learning to walk) entered. The Prophet (s.a.w.a.) held him and kissed him, saying, “Come on, come on, take small steps.”

Then, the Prophet (s.a.w.a.) placed his mouth on his mouth and prayed, “O Allah! Surely I love him, so you love him too, and love the one who loves him. O Husain! You are an Imam, the son of an Imam and the father of nine Imams from your righteous progeny.”

At this, Abdullah Ibn Masood asked, ‘Who are these Imams, O Messenger of Allah (s.a.w.a.), whom you just mentioned, from the progeny of Husain?’ He (s.a.w.a.) bowed his head for a long time, then he (s.a.w.a.) raised it and said, “O Abdullah! You have asked a great question but I will inform you of it. Certainly, this son of mine – and he (s.a.w.a.) placed his hand on the shoulder of Husain – will have a son who will be the namesake of his grandfather, Ali (a.s.). He will be called as Abid and the light of the puritans. Allah will bring forth from the loin of Ali, whose name will be my name¹⁰⁸ and he will bear utmost similarity to me from the people. He will split the knowledge, as it ought to be split, speak with truth and command only for the right things.

Thereafter, Allah will cause to emerge from his offspring the word of right and the tongue of truth¹⁰⁹, the truthful in his word and speech. He who doubts about him is like the one who has doubted about me and the one who rejects him is as if he has rejected me.” At this juncture, Hassaan Ibn Saabit entered, recited a few poems glorifying the Messenger of Allah (s.a.w.a.) and the tradition was discontinued.

On the morrow, we prayed along with the Messenger of Allah (s.a.w.a.). After the prayers, he (s.a.w.a.) entered the house of Ayesha. Ali Ibn Abi Taalib (a.s.) Abdullah Ibn Abbas and I (Abu Hurairah) followed

him. It was his (s.a.w.a.) habit that when he was asked, he answered and when he was not questioned, he initiated the talk. I asked him, ‘May my father and my mother be held your ransom, O Messenger of Allah! Will you not inform me of the remaining Caliphs from the progeny of Husain (a.s.)?’ He (s.a.w.a.) said, “Yes, O Abu Hurairah! Allah will bring forth from the progeny of Ja’far, a pure, immaculate son, a namesake of (Prophet) Moosa Ibn Imran (a.s.).”

Ibn Abbas inquired, ‘Then who, O Messenger of Allah?’ He (s.a.w.a.) responded, “From the offspring of Moosa will emerge his son Ali, called Reza (a.s.). He will be the place of knowledge and the mine of forbearance. By my father! He will be martyred as a stranger (far away from his homeland). From the progeny of Ali will come out his son Muhammad (a.s.), the praised one, the purest of the people in creation and the best of them in ethics.

Then, from the progeny of Muhammad will emerge his son Ali, pure of heart and truthful in speech. From the loin of Ali will come out Hasan, the blessed, the pure, the immaculate, the speaker from Allah and the father of His proof. Finally, from the offspring of Hasan, the Qaem of us Ahle Bait (a.s.) will emerge. He will fill the earth with justice and equity, as it would be fraught with injustice and oppression. He will bear the awe of (Prophet) Moosa, the judgement of Dawood and the brightness of Eesa. Then he (s.a.w.a.) recited the verse,

ذُرِّيَّةً بَعْضُهَا مِنْ بَعْضٍ وَاللَّهُ سَمِيعٌ عَلِيمٌ

Offspring, one of the other. And Allah is the Hearing, the Knowing. (Qur’an Surah Aale Imran 3: 34)

Here, Ali Ibn Abi Taalib (a.s.) asked him, “May my father and my mother be sacrificed for you, O Messenger of Allah! Who are these whose names you have just mentioned?” He (s.a.w.a.) informed, “O Ali! These are the names of the successors after you, a pure progeny and a blessed offspring.”

He (s.a.w.a.) continued, “I swear by the One in Whose hands is the life of Muhammad! Even if a person worships Allah for a thousand years, then another thousand years between the Rukn (al-Yamaani) and the Maqaam(–e–Ibraheem) but comes to me denying their mastership, Allah will throw him in the hell–fire, whoever he may be.”

Abu Ali Ibn Humaam (one of the links in the chain of narrators of this tradition) remarks, ‘Amazing, very amazing, indeed from Abu Hurairah! He narrates such traditions but denies the virtues of the Ahle Bait (a.s.).’

250. Kefaayah al–Asar¹¹⁰: Abu Amaamah recounts that the Messenger of Allah (s.a.w.a.) said, “When I was taken to the heavens (معراج), I saw written with light on the leg of the throne (عرش), ‘There is no god but Allah. Muhammad is the Messenger of Allah. I assisted him with Ali and helped him with Ali. After him, will be Hasan and Husain. I saw Ali written thrice, Muhammad twice, Ja’far, Moosa, Hasan and Hujjah; twelve names written with light. I asked, ‘O Lord! Whose names are these that you have

accompanied with me?’ I was called out, ‘O Muhammad! They are the Imams after you and the best ones from your progeny.’”

251. Kefaayah al-Asar¹¹¹: Yazeed Ibn Haroon reports that our teachers and our scholars informed us from Abd al-Qays (in a lengthy tradition in which the Battle of Jamal is discussed) that, ‘...then the woman (Ayesha) was caught and taken to the fort of Bani Halaf where Ali, Hasan, Husain, Ammaar, Zaid and Abu Ayyub Khalid Ibn Zaid al-Ansaari arrived.

When Abu Ayyub went to the houses of the Hashemiites, thirty of us from the elders of Basrah gathered, went to him, saluted him and asked, ‘You have fought with the Messenger of Allah (s.a.w.a.) in (the battles of) Badr and Ohod against the polytheists and now you have come to fight against the Muslims?’ He replied, ‘By Allah! I have heard the Messenger of Allah (s.a.w.a.) say to Ali (a.s.), “Surely you will fight against the Naakeseen (the people of Jamal- Ayesha, Talha, Zubair, etc.), the Qaaseteen (the people of Siffeen viz. Moaviyah and his sycophants) and the Maareqeen (the people of Naharwan- the Kharijiites).”

We asked, ‘By Allah! Did you hear this from the Messenger of Allah (s.a.w.a.) concerning Ali?’ He said, ‘I heard him (s.a.w.a.) say, “Ali is with the truth and truth is with Ali. He is the Imam and the Caliph after me. He will fight for the interpretation of the Quran as I fought for its revelation. His two sons, Hasan and Husain, my two grandsons from this Ummah, are Imams, whether they stand or sit, and their father is better than they are. The Imams after Husain are nine from his progeny and from them is the Qaem, who will rise in the last era just as I stood up in its beginning and he will conquer the forts of deviation.”

We asked, ‘Who are these nine (Imams)?’ He replied, ‘They are the Imams after Husain, one after the other.’ We inquired, ‘How many Imams did the Messenger of Allah (s.a.w.a.) promise you that would succeed him (s.a.w.a.)?’ He retorted, ‘Twelve.’ We requested, ‘Can you name them for us?’ He responded, ‘Yes. Surely the Messenger of Allah (s.a.w.a.) informed us, “When I was taken to the skies for ascension, I looked at the leg of the Throne (arsh) where it was written with light: There is no god but Allah. Muhammad is the Messenger of Allah. I have supported him with Ali and assisted him with Ali. Moreover, I saw eleven names transcribed with light on the leg of the Throne after Ali. They were Hasan, Husain, Ali (thrice), Muhammad (twice), Ja’far, Moosa, Hasan and Hujjah. I asked, ‘My Lord and my master! Whose are these whom You have honoured and associated their names with Your Name?’ I was told, ‘O Muhammad! They are the successors after you and the Imams. So, congratulations to their lovers and woe unto those who bear malice against them...”

252. Kefaayah al-Asar¹¹²: Huzafah Ibn Yamaan reports that the Messenger of Allah (s.a.w.a.) prayed with us. Then he (s.a.w.a.) turned towards us and addressed us thus, “O my companions! I advise you to fear Allah and act in accordance with His obedience. Whoever does so will be successful and triumphant. But whosoever forsakes it will regret and lament. So, fasten unto piety and you will be safe and secure from the fears of the Day of Judgement. I have been called for (i.e. I am going to die) and I have responded. Thus, I leave behind you two weighty things, the Book of Allah and my progeny the

Ahle Bait (a.s.). If you hold on to them, you will not deviate. And whoever fastens unto my progeny after me will be among the successful ones. But whoever lags behind will be from the destroyed ones.”

I asked, “O Messenger of Allah (s.a.w.a.)! Whom will you depute among us?” He (s.a.w.a.) questioned, “Whom did Moosa Ibn Imran (a.s.) depute among his nation?” I said, ‘His successor, Yoosha’ Bin Nun.’ He (s.a.w.a.) retorted, “Then certainly my successor and my caliph after me will be Ali Ibn Abi Taalib (a.s.), the leader of the righteous and the killer of the transgressors. Who helps him will be helped (by Allah) and who forsakes him will be forsaken.”

I asked, ‘O Messenger of Allah (s.a.w.a.)! How many Imams will succeed you?’ He (s.a.w.a.) replied, “Equal to the number of Bani Israaeel, of which, nine will be from the descendants of Husain (a.s.). Allah will give them my knowledge and my understanding. They will be the treasures of Allah’s knowledge and the mine of His revelation.” I inquired, ‘O Messenger of Allah (s.a.w.a.)! Then what about the descendants of Hasan (a.s.)?’ He (s.a.w.a.) argued, “Indeed, Allah, Blessed and High be He, has placed Imamah in the progeny of Husain (a.s.) and this is His saying, Mighty and Glorified be He,

وَجَعَلَهَا كَلِمَةً بَاقِيَةً فِي عَقْبِهِ

And He made it a remaining word in his posterity. (Qur’an Surah Zukhruf 43: 28)

I pleaded, ‘Will you not name them for me, O Messenger of Allah (s.a.w.a.)?’ He (s.a.w.a.) replied, “Yes. When I was taken to the heavens for ascension (me’raaj), I saw that it was transcribed with light on the leg of the throne: There is no god but Allah. Muhammad is the Messenger of Allah. I have assisted him and helped him with Ali. I saw the lights of Hasan, Husain and Fatemah. I observed Ali written in three places, Muhammad in two places, Moosa, Ja’far, Hasan and Hujjah, who was shining amongst them like a brilliant star.

I asked, ‘O Lord! Who are these whose names You have associated with Your Name?’ He answered, ‘O Muhammad! Surely these are successors and Imams after you. I have created them from your soil (طينت). Then congratulations to the one who loves them and woe unto the one who bears enmity against them. For, due to them I send down the rains and through them I reward and I punish.” Thereafter, the Messenger of Allah (s.a.w.a.) raised his hands towards the sky and prayed a few supplications. I heard him (s.a.w.a.) say, “O Allah! Place information and deep knowledge in my posterity and the posterity of my posterity, in my progeny¹¹³ and the progeny of my progeny.”

253. Kamaal al-Deen¹¹⁴: Imam Ja’far Sadeq (a.s.) narrates on the authority of his ancestors that the Messenger of Allah (s.a.w.a.) 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.a.w.a.) is My servant and My messenger, Ali Ibn Abi Taalib (a.s.) is My caliph and that surely the Imams from his progeny are My proofs, I will make him enter the paradise on account of My

mercy, save him from My hell due to My forgiveness and allow him to reside in My neighbourhood. I will make My honour 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 Taalib (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, Jaaber Ibn Abdullah Ansaari stood up and asked, ‘O Messenger of Allah (s.a.w.a.)! Who are the Imams from the progeny of Ali Ibn Abi Taalib (a.s.)?’ He (s.a.w.a.) 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 Baaqer, Muhammad Ibn Ali; soon you will reach unto him O Jaaber, so when you meet him, convey my salutations unto him. He will be followed by Sadeq, Ja’far Ibn Muhammad, then Kaazem, Moosa Ibn Ja’far, then Reza, Ali Ibn Moosa, 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 Jaaber, 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, Mighty and Glorified be He, 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.”

254. Kefaayah al-Asar¹¹⁵: Ali (a.s.) chronicles, “I was with the Messenger of Allah (s.a.w.a.) in the house of Umm Salmah (r.a.) {and the tradition is a lengthy one concerning the successors of the Prophets (a.s.) and it reaches till} when the Messenger of Allah (s.a.w.a.) said, ‘And I am handing over the succession to you and you hand it over to your son Hasan, who in turn will hand it over to his brother Husain. He will hand it over to his son Ali, Ali to his son Muhammad, Muhammad to his son Ja’far, Ja’far to his son Moosa, Moosa to his son Ali, Ali to his son Muhammad, Muhammad to his son Ali, Ali to his son Hasan and Hasan will hand it over to his son al-Qaem.

Thereafter, their Imam will disappear from them till Allah pleases and he will have two occultations, of

which one will be greater than the other.’ Then he (s.a.w.a.) turned to us and addressed us in a raised voice, ‘Beware! Beware! When the fifth descendant of my seventh offspring goes in occultation!’ I asked, ‘O Messenger of Allah! What will happen after his occultation?’ He (s.a.w.a.) replied, ‘He will be patient till Allah grants him permission to emerge. He will reappear from a village called ‘Kar’ah’. He will wear a turban (amaamah) on his head, sport my armour and don my sword the Zulfikaar. Then, a caller will call out, ‘This is Mahdi, the Caliph of Allah, so obey him.’

He will fill the earth with justice and equity, as it would be fraught with injustice and oppression. This will be at a time when the world will become a place of confusion, chaos and disorder and people will envy each other. Neither the elder will have mercy on the younger nor will the strong deal the weak with compassion. Only then will Allah permit him to reappear.’”

255. Kefaayah al-Asar¹¹⁶: Imam Sadeq (a.s.) cites on the authority of his ancestors till Ameer al-Momineen Ali Ibn Abi Taalib (a.s.) that the Messenger of Allah (s.a.w.a.) said, ‘‘When I was taken to heavens, my Lord, mighty be His Majesty, revealed unto me, ‘O Muhammad! I scanned the earth thoroughly, selected you from it, appointed you as a Prophet and derived for you a name from My Name.

So I am Mahmood while you are Muhammad. Then, I scanned for the second time, chose Ali from it, made him as your successor and your caliph, the husband of your daughter, the father of your progeny and derived his name from among My Names. So I am al-Ali al-A’laa while he is (named) Ali. I have made Fatemah, Hasan and Husain from the lights of you two and presented their mastership to the angels.

So, whoever accepted it (mastership) became among My close angels. O Muhammad! If a person worships Me till he breaks down and becomes like a decomposed skin waterbag but approaches Me denying their mastership, I will not make him reside in My Paradise nor will I grant him a shadow beneath My Throne (عرش). O Muhammad! Do you love to see them?’

I replied in the affirmative. He, Mighty and Glorified be He, ordered, ‘Raise your head.’ So I raised my head and saw the lights of Ali, Fatemah, Hasan, Husain, Ali Ibn Husain, Muhammad Ibn Ali, Ja’far Ibn Muhammad, Moosa Ibn Ja’far, Ali Ibn Moosa, Muhammad Ibn Ali, Ali Ibn Muhammad, Hasan Ibn Ali and Muhammad (م.ح.م.), the son of Hasan, the Qaem was standing between them like a brilliant star.

I asked, ‘O Lord! Who are these?’ He replied, ‘These are the Imams and this is the Qaem who will make My permissible, permissible and My prohibited, prohibited. Through him, I will take revenge from My enemies. He will be a source of comfort for My friends. He is the one who will cure the hearts of your Shias from the oppressors, the deniers and the unbelievers’.”

256. Kefaayah al-Asar¹¹⁷: Ameerul Momineen Ali (a.s.) recounts, ‘‘I went to the Messenger of Allah (s.a.w.a.) in the house of Umm Salmah (r.a.) when the verse,

إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا

Surely Allah intends to keep all the filth away only from you, O Ahl al-Bait, and purify you, a purification. (Qur'an Surah Ahzaab 33: 33.)

was revealed. The Messenger of Allah (s.a.w.a.) said, 'O Ali! This verse was revealed concerning you and my two grandsons, who are the Imams from your progeny.' I asked, 'O Messenger of Allah! How many Imams will be there after you?' He (s.a.w.a.) replied, 'You, O Ali, then your two sons Hasan and Husain, after Husain his son Ali, after Ali his son Muhammad, after Muhammad his son Ja'far, after Ja'far his son Moosa, after Moosa his son Ali, after Ali his son Muhammad, after Muhammad his son Ali, after Ali his son Hasan and the Hujjah is the son of Hasan. Thus I found their names written on the leg of the Throne (arsh). I asked Allah, Mighty and Glorified be He, about them. He informed, 'O Muhammad! These are the Imams after you, pure and infallible, and their enemies are cursed.'

257. Kefaayah al-Asar¹¹⁸: Imam Hasan Ibn Ali (a.s.) chronicles, "The Messenger of Allah (s.a.w.a.) addressed us thus, after praising and glorifying Allah, 'O people! I have been invited (to die) and I have accepted the invitation. Surely, I leave behind you two weighty things, the Book of Allah and my progeny, my Ahle Bait (a.s.). If you fasten unto both of them, you will never go astray. Learn from them and do not teach them because they are more learned than you. The earth cannot be devoid from them. If it ever does, it will be destroyed along with its inhabitants.'

Then he (s.a.w.a.) invoked, 'O Allah! I know that knowledge is neither destroyed nor terminated. You will not leave Your earth without a proof upon Your creation, whether he is apparent but disobeyed or fearful and concealed, so that Your proof is not invalidated nor do Your friends go astray after You have guided them. They are (Your friends) less in number but high in value before Allah.' When he (s.a.w.a.) descended from the pulpit, I asked, 'O Messenger of Allah (s.a.w.a.)! Aren't you the proof (of Allah) upon the creation, all of them?' He (s.a.w.a.) replied, 'O Hasan! Verily Allah says,

إِنَّمَا أَنْتَ مُنذِرٌ وَ لِكُلِّ قَوْمٍ هَادٍ

You are only a warner and for every nation there is a guide. (Surah Ra'd (13): Verse 7)

So, I am the warner while Ali is the guide.' I inquired, 'O Messenger of Allah (s.a.w.a.)! Then what about your saying that the earth cannot exist without a proof?' He (s.a.w.a.) retorted, 'Yes, Ali is the Imam and the proof after me and you are the proof and the Imam after him. Husain is the Imam and the proof after you. Indeed, the Gracious, the Knower, has informed me that He will bring forth from the loin of Husain, a son called Ali, the namesake of his grandfather. When Husain dies, his son Ali will succeed him and he will be the proof and the Imam.

Then, Allah will bring out from the progeny of Ali a son, who will be my namesake and the most similar of

the people to me. His knowledge is my knowledge and his judgment is my judgment. He is the Imam and the proof after his father. Thereafter, Allah will bring forth from his posterity a son called Ja'far. He will be the most truthful of the people in word and deed and he is the Imam and the proof after his father. Then Allah, the High, will cause to emerge from the loins of Ja'far a son, who will be the namesake of (Prophet) Moosa Ibn Imraan.

He will be the best of worshippers among the people and he is the Imam and the proof after his father. Later, Allah will bring forth from the progeny of Moosa a son called Ali. He will be the mine of Allah's Knowledge and the station of His Wisdom. He is the Imam and the proof after his father.

Thereafter, Allah will cause to emerge from the posterity of Ali a child called Muhammad. He is the Imam and the proof after his father. Then, Allah will bring out from the posterity of Muhammad a son called Ali. He is the Imam and the proof after his father. Later, Allah will bring forth from the progeny of Ali a son called Hasan. He is the Imam and the proof after his father. Finally, from the progeny of Hasan, Allah will bring forth the Hujjah, the Qaem, the Imam of his time and the liberator of his friends. He will go in occultation and remain unseen. A group of people will turn away from believing in him while others will remain steadfast

وَقُولُونَ مَتَى هَذَا الْوَعْدُ إِن كُنْتُمْ صَادِقِينَ

And they say when is this promise, if you were truthful? (Qur'an Surah Yunus 10: 48; Qur'an Surah Anbiya 21: 38; Qur'an Surah Naml 27: 71; Qur'an Surah Sabaa 34: 29; Qur'an Surah Yaasin 36: 48.)

Even if one day remains for the world to come to an end, Allah, Mighty and Glorified be He, will prolong this day till He brings forth our Qaem. He will fill the earth with justice and equity as it would be fraught with injustice and oppression. So, the earth cannot exist without you. Allah has given you my knowledge and my understanding. Indeed, I had prayed to Allah that He should place the knowledge and understanding in my posterity, the posterity of my posterity, my progeny and the progeny of my progeny.”

258. Muqtazab al-Asar [119](#): From the most precise, strange and amazing traditions, and from the protected, unseen (knowledge) concerning the number of the Imams and their names from the Sunni channel, without the chain of narrators (مرفوعاً) is the narration of al-Jaarood Ibn al-Munzir from Qass Ibn Saaedah {then its chain is mentioned till al-Jaarood and it is stated that he was a scholar before the Prophet's (s.a.w.a.) declaration (بعثت), who was aware of the names of his (s.a.w.a.) successors.

The narration is lengthy, in which it is mentioned that al-Jaarood al-Abdi was a Christian and accepted Islam in the year of the treaty of Hudaibiyah. His Islam was sincere and he used to recite the heavenly books. He narrated this tradition for us during the caliphate of Umar Ibn Khattaab, till it reaches to this point}.

I requested, ‘O Messenger of Allah (s.a.w.a.)! Please inform me– may Allah inform you with goodness– of these names which we have not seen but only in the narration of Qass.’ The Messenger of Allah (s.a.w.a.) replied, “O Jaarood! The night in which I was taken to the heavens, Allah, Mighty and Glorified be He, revealed unto me, ‘Ask the Messengers whom We have sent before you on what were they raised?’

I asked them, ‘On what were you raised?’ They replied, ‘On your prophethood and the mastership of Ali Ibn Abi Taalib (a.s.) and the Imams from you two.’ Then it was revealed to me that I should turn to the right of the Throne (arsh). I turned and there I saw Ali, Hasan, Husain, Ali Ibn Husain, Muhammad Ibn Ali, Ja’far Ibn Muhammad, Moosa Ibn Ja’far, Ali Ibn Moosa, Muhammad Ibn Ali, Ali Ibn Muhammad, Hasan Ibn Ali and the Mahdi in the flickers of light, praying.’ The Lord, the High, informed me, ‘These are the proofs, My friends. And he (Mahdi) is the avenger from My enemies’.”

259. Kefaayah al-Asar¹²⁰: Imam Hasan Ibn Ali (a.s.) narrates, “I heard the Messenger of Allah (s.a.w.a.) say to Ali (a.s.), ‘O Ali! You are the heir of my knowledge, the treasure–chest of my wisdom and the Imam after me. When you will be martyred, your son Hasan (will succeed you). When Hasan is martyred, then your son Husain and when Husain is martyred, his son Ali will succeed him. Nine infallible Imams will come successively from the progeny of Husain.’

I asked, ‘O Messenger of Allah (s.a.w.a.)! What are their names?’ He (s.a.w.a.) replied, ‘Ali, Muhammad, Ja’far, Moosa, Ali, Muhammad, Ali, Hasan and the Mahdi from the posterity of Husain. Allah, the High, will fill the earth through him (Mahdi) with justice as it would be replete with injustice and oppression’.”

260. Kefaayah al-Asar¹²¹: Imam Husain (a.s.) chronicles that the Holy Prophet (s.a.w.a.) said, “Jibraeel informed me, ‘When Allah, Blessed and High be He, transcribed the name of Muhammad on the leg of the Throne, I asked him, ‘O Lord! This name that I see written on the leg of the Throne is the most honourable of Your creatures.’ He (s.a.w.a.) says, ‘Then Allah showed him (Jibraeel) twelve shadows, bodies without souls between the heaven and the earth.’

He requested, ‘O Lord! For the sake of their right upon You, inform me about them.’ Allah responded, ‘This is the light of Ali Ibn Abi Taalib (a.s.), this is the light of Hasan (a.s.), this is the light of Husain (a.s.), this is the light of Ali Ibn Husain (a.s.), this is the light of Muhammad Ibn Ali (a.s.), this is the light of Ja’far Ibn Muhammad (a.s.), this is the light of Moosa Ibn Ja’far (a.s.), this is the light of Ali Ibn Moosa (a.s.), this is the light of Muhammad Ibn Ali (a.s.), this is the light of Ali Ibn Muhammad (a.s.), this is the light of Hasan Ibn Ali (a.s.) and this is the light of the Hujjah, the Qaem, the awaited one.’ Imam Husain (a.s.) says, ‘The Messenger of Allah (s.a.w.a.) used to say that none shall gain proximity and closeness to Allah, Mighty and Glorified be He, through these people but that Allah will free his neck from the fire’.”

261. Kefaayah al-Asar¹²²: Imam Husain Ibn Ali (a.s.) recounts, “When the verse of the Holy Quran

And the possessors of relationships, some of them are worthier than the others, (Qur'an Surah Anfaal 8: 75)

was revealed, I asked the Messenger of Allah (s.a.w.a.) about its interpretation.' He (s.a.w.a.) explained, 'By Allah! It does not imply anyone but you (Imams) and you are the possessors of relationships. When I die, your father Ali is the closest to me and my position. When your father dies, your brother Hasan is closest to him and when he dies, you will be most worthy to take his position.'

I asked, 'O Messenger of Allah (s.a.w.a.)! Then who will be worthy (of this position) after me?' He (s.a.w.a.) elaborated, 'Your son Ali will be the most worthy after you. When he dies, his son Muhammad will be the most worthy after him. When Muhammad dies, his son Ja'far will be the most worthy after him to take his place (of Imamate). When Ja'far dies, his son Moosa will be the most worthy after him. When Moosa dies, his son Ali will be the most worthy after him. When Ali dies, his son Muhammad will be the most worthy after him.'

When Muhammad dies, his son Ali will be the most worthy after him. When Ali dies, his son Hasan will be the most worthy after him. When Hasan dies, your ninth descendant will go in occultation. These are the nine Imams from your progeny. Allah has granted them my knowledge and my understanding, their soil (teenat) is my soil. As for the nation that troubles me concerning them, may Allah not make my intercession reach unto them!"

262. Kefaayah al-Asar¹²³: Imam Husain Ibn Ali (a.s.) narrates that the Messenger of Allah (s.a.w.a.) said to Ali (a.s.), "I have more rights on the believers than they themselves. Then you, O Ali, have more rights upon the believers than they themselves. After you, Hasan has more rights upon the believers than they themselves. After him, Husain has more rights upon the believers than they themselves. After him, Ali has more rights upon the believers than they themselves.

After him, Muhammad has more rights upon the believers than they themselves. After him, Ja'far has more rights upon the believers than they themselves. After him, Moosa has more rights upon the believers than they themselves. After him, Ali has more rights upon the believers than they themselves.

After him, Muhammad has more rights upon the believers than they themselves. After him, Ali has more rights upon the believers than they themselves. After him, Hasan has more rights upon the believers than they themselves. And al-Hujjah Ibn al-Hasan has more rights upon the believers than they themselves. They are the righteous Imams. They are with the Truth and the Truth is with them."

263. Kefaayah al-Asar¹²⁴: Umm Salmah (r.a.) recounts that the Messenger of Allah (s.a.w.a.) said, "When I was taken to the skies (me'raj), I saw written on the Throne, 'There is no god but Allah, Muhammad is the Messenger of Allah. I supported him with Ali and helped him with Ali.' I saw the lights of Ali, Fatemah, Hasan and Husain. And the lights of Ali Ibn Husain, Muhammad Ibn Ali, Ja'far Ibn Muhammad, Moosa Ibn Ja'far, Ali Ibn Moosa, Muhammad Ibn Ali, Ali Ibn Muhammad, Hasan Ibn Ali and I saw the light of al-Hujjah shining amongst them like a brilliant star.

I asked, 'O Lord! Who is this? And who are these?' I was told, 'O Muhammad! This is the light of Ali and Fatemah and this is the light of your two grandsons, Hasan and Husain and these are the lights of the Imams after you from the progeny of Husain, purified and infallible. And this is the Hujjah who will fill the earth with justice and equity.'"

264. Kefaayah al-Asar¹²⁵: Sahl Ibn Sa'd al-Ansaari says, 'I asked Fatemah, the daughter of the Messenger of Allah (s.a.w.a.), about the Imams.' She replied, "The Messenger of Allah (s.a.w.a.) used to say, 'O Ali! You are the Imam and the caliph after me and you have more right upon the believers than they themselves. After you die, your son Hasan will have more right upon the believers than they themselves. After Hasan dies, your son Husain will have more right upon the believers than they themselves. After Husain dies, his son Ali will have more right upon the believers than they themselves. After Ali dies, his son Muhammad will have more right upon the believers than they themselves. After Muhammad dies, his son Ja'far will have more right upon the believers than they themselves. After Ja'far dies, his son Moosa will have more right upon the believers than they themselves. After Moosa dies, his son Ali will have more right upon the believers than they themselves. After Ali dies, his son Muhammad will have more right upon the believers than they themselves. After Muhammad dies, his son Ali will have more right upon the believers than they themselves. After Ali dies, his son Hasan will have more right upon the believers than they themselves. After Hasan dies, the Qaem, the Mahdi will have more right upon the believers than they themselves. Through him, Allah, the High, will conquer the easts of the earth and its wests. Then they are the rightful Imams and the truthful tongues. Whoever helps them will be helped and whoever forsakes them will be forsaken'."

265. Al-Fazaael¹²⁶: Abdullah Ibn Afaa narrates on the authority of the Messenger of Allah (s.a.w.a.) that he said, "When Allah created Ibraheem (a.s.), His friend, He removed the veils of his vision. Hence, when he looked towards the Throne, he saw a light and asked, 'My God and my Master! What is this light?' He replied, 'O Ibraheem! This is Muhammad, My chosen and selected one.'

Ibraheem (a.s.) enquired, 'My God and my Master! I see next to him another light.' He replied, 'O Ibraheem! This is Ali, the helper of My religion.' Again he asked, 'My God and my Master! I see next to these two a third light, following the two lights.' He replied, 'O Ibraheem! This is Fatemah following her father and her husband. I have separated her followers from the fire.' Ibraheem (a.s.) asked, 'My God and my Master! I see two lights following the third light.' He replied, 'O Ibraheem! These two are Hasan and Husain following their father, their mother and their grandfather.'

He asked, 'My God and my Master! I see nine lights encircled by these five lights.' He replied, 'O Ibraheem! These are the Imams from their progeny.' He asked, 'My God and my Master! Through whom are they recognized (i.e. How should I know them)? He replied, 'O Ibraheem! The first of them is Ali Ibn Husain then Muhammad the son of Ali, Ja'far the son of Muhammad, Moosa the son of Ja'far, Ali the son of Moosa, Muhammad the son of Ali, Ali the son of Muhammad, Hasan the son of Ali and the Muhammad the son of Hasan, the Qaem, the Mahdi.'

He asked, 'My God and my Master! I see a number of lights around them that cannot be enumerated except by You.' He answered, 'O Ibraheem! These are their Shias and their lovers.' Ibraheem asked, 'My God and my Master! How will their Shias and their lovers be recognized?' He informed, 'They will perform fifty-one rak'ats of namaz (everyday), recite **بسم الله الرحمن الرحيم** loudly (in their prayers), read the Qunoot before the ruku' (of the second rak'at), perform two prostrations of thanks giving (sajdatayy al-shukr) and will wear their rings in their right hands.' Ibraheem (a.s.) implored, 'My God! Make me from their Shias and lovers.' Allah responded, 'I have made you.' Thereafter, Allah, the High, revealed concerning him,

وان من شيعته لابراهيم. اذ جاء ربه بقلب سليم

And surely from his Shias is Ibraheem. When he came to his Lord with a secure heart. (Qur'an Surah Saaffaat 37: 83-84)

Allah, the High, and His Messenger have spoken the truth. Mufazzal Ibn Umar narrates, 'When Ibraheem felt death approaching him, he narrated this tradition, went into prostration and his soul was captured in this very state.'

266. Muqtazab al-Asar¹²⁷: Abu Salmaa, the caretaker of the Messenger of Allah (s.a.w.a.)'s camel narrates that he heard the Messenger of Allah (s.a.w.a.) say, "When I was taken to the skies, (Allah) the Mighty, majestic be His praise, said,

آمن الرسول بما انزل اليه من ربه

The Messenger believed on what was revealed to him from his Lord. (Qur'an Surah Baqarah 2: 285.)

I said, 'And the believers (also believed).' He affirmed, 'You spoke the truth, O Muhammad. Who did you depute (as your caliph) for your nation?' I replied, 'The best of them.' He enquired, 'Ali Ibn Abi Taalib?' I answered, 'Yes, O Lord.' He said, 'O Muhammad! I scanned the earth as it ought to be scanned, chose you from it and derived for you a name from My names. So, I am not remembered in any place but that you are mentioned with Me.

Thus, I am the Mahmood while you are Muhammad. Later, I scanned (again) and chose from it Ali. I derived for him a name from My names. So, I am the Highest (al-A'laa) while he is Ali. O Muhammad! Surely I have created you and created Ali, Fatemah, Hasan and Husain from the type of My light. I presented the mastership of you (all) to the people of the heavens and the earths. Then whoever accepted it was a believer before Me and whoever denied it was from the unbelievers before Me.

O Muhammad! If a person from My slaves worships Me till he is cut into pieces or becomes like a

decomposed skinbag but comes to Me denying your mastership, I will not forgive him unless he confesses to your mastership. O Muhammad! Do you like to see them?’ I replied, ‘Yes, O Lord.’ He ordered me, ‘Look to the right of the Throne.’ I turned and there were Ali, Fatemah, Hasan, Husain, Ali Ibn Husain, Muhammad Ibn Ali, Ja’far Ibn Muhammad, Moosa Ibn Ja’far, Ali Ibn Moosa, Muhammad Ibn Ali, Ali Ibn Muhammad, Hasan Ibn Ali and the Mahdi.

They will be in the flickers of light, standing and praying. The Mahdi will be right in the middle amongst them shining like a brilliant star.’ He declared, ‘O Muhammad! These are the proofs and he (Mahdi) will avenge the blood of your progeny. I swear by My Might and My Majesty, he is the essential proof for My friends and the avenger from My enemies’.”

267. Al-Manaqeb [128](#): Abdullah Ibn Umar informs on the authority of the Messenger of Allah (s.a.w.a.) who said, “O Ali! I am the warner of my nation, you are its guide, Hasan is its leader, Husain is its impeller, Ali Ibn Husain is its gatherer, Muhammad Ibn Ali is its knower, Ja’far Ibn Muhammad is its writer, Moosa Ibn Ja’far is its enumerator, Ali Ibn Moosa is its interpreter, saviour and the repeller of its enemies, and who will bring its believers nearer, Muhammad Ibn Ali is its leader and its impeller, Ali Ibn Muhammad is its traveler and scholar, Hasan Ibn Ali is its announcer and its endower and the Qaem, the (last) successor is its quencher, implorer and its witness. Surely in these are the signs for the believers.” Ibn Shahr Aashob says that a group of narrators has narrated this tradition from Jaaber Ibn Abdullah Ansaari on the authority of the Messenger of Allah (s.a.w.a.).

268. Meah Manqebah [129](#): Ali Ibn Abi Taalib (a.s.) narrates that the Messenger of Allah (s.a.w.a.) said, “I will meet you at the Hauz (pond of Kausar) while you, O Ali, will be its distributor, Hasan will be the protector, Husain will be the commander, Ali Ibn Husain will be the allocator, Muhammad Ibn Ali will be the dispenser, Ja’far Ibn Muhammad will be the impeller, Moosa Ibn Ja’far will be the enumerator of the lovers and the malicious and the uprooter of the hypocrites, Ali Ibn Moosa will adorn the believers, Muhammad Ibn Ali will take the people of paradise to their levels, Ali Ibn Muhammad will address his Shias and get them married to the Hoor al-Een, Hasan Ibn Ali will be the lamp of the people of paradise from which they gain light and the Qaem, the Haadi, the Mahdi will be their intercessor on the Day of Judgment when Allah will not permit except whomsoever He pleases and is satisfied with.”

269. Al-Ghaibah of Shaikh Toosi (r.a.) [130](#): Imam Ali Ibn Muhammad al-Naqi (a.s.) narrates on the authority of his ancestors that the Messenger of Allah (s.a.w.a.) said to Ali Ibn Abi Taalib (a.s.), “Whoever desires that he should meet Allah, Mighty and Glorified be He, in a state of safety and purity and that the Great Fear (فزع الكبري), then he must befriend you and befriend your sons Hasan, Husain, Ali Ibn Husain, Muhammad Ibn Ali, Ja’far Ibn Muhammad, Moosa Ibn Ja’far, Ali Ibn Moosa, Muhammad, Ali, Hasan and the Mahdi, who will be their seal. In the last era, there will be a group who will befriend you, O Ali. People will hate them although had they loved them (the Shias), it would have been better for them, if they were knowing. They (Shias) will give preference to you and your sons over their fathers, mothers, brothers, sisters, relatives and kin, blessings of Allah be on them, the best of blessings. They

will be gathered beneath the Standard of Praise (Lewaa al-Hamd), their sins will be overlooked and their grades will be raised as a reward for what they were doing’.”

270. Muqtazab al-Asar¹³¹: Abdullah Ibn Umar recounts that the Messenger of Allah (s.a.w.a) said, “Surely Allah, the High, revealed to me when I was taken to the sky, ‘O Muhammad! Whom did you depute (as your representative) in the earth, who is the most knowledgeable about that? I replied, ‘My brother.’ He asked, ‘O Muhammad! Ali Ibn Abi Taalib?’ I answered, ‘Yes, O Lord.’ He informed, ‘O Muhammad! Indeed I scanned the earth as it ought to be scanned, then chose you from it.

So, I am not remembered till you are remembered with Me. I am the Mahmood and you are Muhammad. Again, I scanned the earth as it ought to be scanned, then chose from it Ali Ibn Abi Taalib (a.s.). I made him your successor. So, you are the chief of the Prophets while Ali is the chief of successors.

Then I derived for him a name from My Names. Thus, I am the Highest (al-A’laa) and he is Ali. O Muhammad! Verily, I created Ali, Fatemah, Hasan and Husain and the Imams from one light. Thereafter, I presented their mastership for the angels. So, whoever accepted, was from the proximate ones and whoever denied, was from the disbelievers. O Muhammad! If a person from My slaves worships Me till his last breath but meets Me in a state of denial of their mastership, I will make him enter My fire. O Muhammad! Would you like to see them?’ I replied in the affirmative.

He ordered me to come forward. I came forward and there were Ali Ibn Abi Taalib, Hasan, Husain, Ali Ibn Husain, Muhammad Ibn Ali, Ja’far Ibn Muhammad, Moosa Ibn Ja’far, Ali Ibn Moosa, Muhammad Ibn Ali, Ali Ibn Muhammad, Hasan Ibn Ali and the Hujjah, the Qaem who was like a brilliant star in their midst.

I asked, ‘O Lord! Who are these?’ He replied, ‘These are the Imams and this is the Qaem. He will make My permissible, permissible and My prohibited, prohibited and take revenge from My enemies. O Muhammad! Love him and love the one who loves him’.”

271. Al-Arbaeen of Al-Haafez Abu al-Fath Muhammad Ibn Abi al-Fawaares¹³²: Ameerul Momineen Ali Ibn Abi Taalib (a.s.) informs that my brother, the Messenger of Allah (s.a.w.a.) said to me, “One who loves that he should meet Allah, Mighty and Glorified be He, while He is turning to him and not away from him, then he should befriend Ali (a.s.).

Whoever desires that he meets Allah, Mighty and Glorified be He, while He is satisfied with him, then he should befriend your son Hasan (a.s.). Whoever loves that he meets Allah, while he is absolutely fearless, then he should befriend your son Husain (a.s.). Whoever loves that he meets Allah, while He is purified and cleansed of his sins, then he should befriend Ali Ibn Husain (a.s.). For surely, it is like Allah, the High, has said,

سَيَمَاهُمْ فِي وُجُوهِهِمْ مِّنْ أَثَرِ السُّجُودِ

Their marks are on their faces due to the effects of prostration. (Surah Fath (48): Verse 29)

Whoever loves that he meets Allah, Mighty and Glorified be He, while his eyes are soothed, then he should befriend Muhammad Ibn Ali (a.s.). Whoever loves that he meets Allah, Mighty and Glorified be He, while his book is given in his right hand, then he should befriend Ja'far Ibn Muhammad al-Sadeq (a.s.).

Whoever loves that he meets Allah, Mighty and Glorified be He, pure and purified, then he should befriend Moosa Ibn Ja'far, the light, the Kaazem (a.s.). Whoever loves that he meets Allah, while he is laughing, then he should befriend Ali Ibn Moosa al-Reza (a.s.). Whoever loves that he meets Allah, while his grades are raised and his sins are replaced with good deeds, then he must befriend his son Muhammad (a.s.). Whoever loves that he meets Allah, Mighty and Glorified be He, while his accounting is done very lightly and he enters the paradise whose breadth is equal to the heavens and the earth, prepared for the pious ones, then he must befriend his son Ali (a.s.).

Whoever loves that he meets Allah, Mighty and Glorified be He, while he is from the successful ones, then he must befriend his son Hasan al-Askari (a.s.). And whoever loves that he meets Allah, Mighty and Glorified be He, while his belief is complete, his Islam is excellent, then he must befriend his son Saaheb al-Zamaan, the Mahdi (a.t.f.s.). These are the lamps in darkness, the Imams of guidance and the standards of piety. Then whoever loves them and befriends them, I am his guarantor before Allah for paradise'.”

272. Kefaayah al-Asar¹³³: Alqamah Ibn Qais chronicles that when Ameerul Momineen (a.s.) was delivering a beautiful sermon in Masjid al-Kufa, he (a.s.) remarked, “Know that soon I will depart from you...” A person called Aamer Ibn Kaseer stood up and pleaded, ‘O Ameerul Momineen (a.s.)! You have informed us about the Imams of disbelief and the caliphs of falsehood. Please inform us about the rightful Imams and truthful tongues after you.’

He (a.s.) responded, “Yes. Certainly it is a covenant which the Messenger of Allah (s.a.w.a.) has promised to me that this affair (Islam) will be ruled by twelve Imams. Nine of these will be from the progeny of Husain (a.s.). Indeed, the Messenger of Allah (s.a.w.a.) has informed, ‘When I was taken to the sky, I looked at the leg of the Throne, where it was written, ‘There is no god but Allah. Muhammad is the messenger of Allah. I have supported him with Ali and helped him with Ali.’ I saw twelve lights and asked, ‘O Lord! Whose lights are these?’ I was told, ‘O Muhammad! These lights are the Imams from your progeny.’ I (Ali a.s.) requested, ‘O Messenger of Allah (s.a.w.a.)! Name them for me.

He said, ‘Yes. You are the Imam and the caliph after me. You will repay my debts and fulfil my promises. After you, your two sons Hasan and Husain (will be the Imams). Husain will be succeeded by his son, Ali, after him, his son Muhammad called as Baaqer, after Muhammad, his son Ja'far, called Sadeq, after Ja'far, his son, Moosa called al-Kazem, after Moosa, his son Ali called Reza, after Ali, his son Muhammad called Zaki, after Muhammad, his son Ali called Naqi, after Ali, his son Hasan called Ameen,

Askari. The Qaem will be from the descendants of Husain. He will be my namesake and the most similar of the people to me. He will fill the earth with justice and equity as it would be replete with injustice and oppression...”

273. Kefaayah al-Asar¹³⁴: Yahya Ibn No'maan narrates, 'I was with Husain (a.s.) when a veiled dark-brown skinned Arab entered and saluted him. Husain (a.s.) replied to his salaam.

The Arab said, 'O son of Allah's messenger! (I have a) question.'

He (a.s.) said, "Bring it forth."

The Arab enquired, 'How much is the difference between belief (ایمان) and certitude (یقین)?'

He (a.s.) responded, "Four fingers."

'How?'

"Belief is what we hear, while certitude is what we see and the distance between the eyes and the ears is four fingers."

'What is the distance between the sky and the earth?'

'An accepted prayer.'

'What is the distance between the east and the west?'

"The distance of a day for the sun."

'What is the respect of a man?'

"His needlessness from the people."

'What is the most evil thing?'

"Sins by an old man is evil, anger by a king is evil, lies by a noble is evil, miserliness by a wealthy person is evil and greed by a scholar is evil."

'You have spoken the truth, O son of Allah's messenger. Then inform me about the number of the Imams after the Messenger of Allah (s.a.w.a.).'

"Twelve, equal to the number of chiefs of Bani Israael."

'Name them for me.'

Imam Husain (a.s.) lowered his head for a while, then raised it and said, "Yes. I will inform you, O Arab brother. Surely, the Imam and the caliph after the Messenger of Allah (s.a.w.a.) was my father, Ameerul

Momineen Ali Ibn Abi Taalib (a.s.), my brother Hasan, myself and nine of my descendants. From them is Ali, my son followed by his son, Muhammad. After him, his son Ja'far followed by his son, Moosa, his son, Ali, his son, Muhammad, his son, Ali, his son, Hasan and after him the Caliph, the Mahdi. He is the ninth of my descendants and he will establish the religion in the last era.”

The Arab stood up and left, glorifying the Prophet and his ancestors.

274. Kefaayah al-Asar¹³⁵: Ghaalib al-Johni narrates that Abu Ja'far Muhammad Ibn Ali, al-Baaqer (a.s.) said, “Surely the Imams after the Messenger of Allah (s.a.w.a.) are like the number of the Bani Israel chiefs and they were twelve. Whoever takes them as their masters will be successful and whoever bears enmity against them will be destroyed. Indeed, my father has narrated from his ancestors that the Messenger of Allah (s.a.w.a.) said, ‘When I was taken to the skies, I looked at the leg of the Throne where it was written, ‘There is no god but Allah. Muhammad is the Messenger of Allah. I have supported him with Ali and I have helped him with Ali.’ I saw written in places Ali, Ali, Ali, Muhammad, Muhammad, Ja'far, Moosa, Hasan and Husain and the Hujjah. I have enumerated them for you and they are twelve. I asked, ‘O Lord! Who are these whom I am seeing?’ He replied, ‘O Muhammad! This is the light of your successor and your two grandsons and these are the lights of the Imams from their progeny. Through them I will reward and through them I will punish’.”

275. Kefaayah al-Asar¹³⁶: Kumayt Ibn Abi Al-Mustahil narrates, ‘I went to my master, Abu Ja'far Muhammad Ibn Ali al-Baaqer (a.s.) and asked, ‘O son of Allah’s Messenger! I have written a few poems in your eulogy. Do you permit me to recite them for you?’ Imam (a.s.) replied, “These are the days of Beez.”¹³⁷ I argued, ‘But these (verses) are exclusively for you.’ Imam (a.s.) said, “Bring them forth.”

The first four verses that I recited were on the changing of times, the fickleness of fortunes and that the ultimate robe of every man is his shroud (كفن). Hearing these two couplets, Imam (a.s.) cried and so did his son, Imam Sadeq (a.s.) and I also heard his slave girl sobbing from behind the curtain.

The next two couplets talked as to how even their close ones had forsaken the Imams and how their remembrance stimulates grief and restlessness in our existence. Again, Imam (a.s.) cried and said, “When a person remembers us or we are mentioned before him and tears flow from his eyes, even if they are equal to the size of a fly’s wing, Allah will build a house for him in paradise and will make it as a barrier between him and the hell.”

The following two couplets were about the joy of being associated with the Imams (a.s.) and about the injustices meted out to them.

Imam (a.s.) took my hand and prayed, “O Allah! Forgive all the sins of Kumayt, past and present.”

The last couplet went as follows

When will the truth be established concerning you and

When will your second Mahdi uprising.

Imam (a.s.) exclaimed, “Soon, Inshallah, soon. O Aba Mustahil! Our Qaem is the ninth descendant of Husain (a.s.). For, the Imams after the Messenger of Allah (s.a.w.a.) are twelve and the twelfth is the Qaem.” I asked, ‘Master! Who are these twelve?’ He (a.s.) replied, “The first of them is Ali Ibn Abi Taalib (a.s.) followed by Hasan, Husain, Ali Ibn Husain and myself. After me, this son of mine – and he kept his hand on the shoulder of Imam Sadeq (a.s.) – Ja’far.” I enquired, ‘And after him?’ He (a.s.) explained, “His son Moosa followed by the son of Moosa, Ali, then the son of Ali, Muhammad, followed by the son of Muhammad, Ali. Then the son of Ali, Hasan and he is the father of the Qaem, who will emerge and fill the world with justice and equity and cure the hearts of our Shias.” I asked, ‘When will he reappear, O son of Allah’s Messenger?’ He (a.s.) answered, “Indeed, the Messenger of Allah (s.a.w.a.) was asked the same question and he (s.a.w.a.) had replied that the likeness of Mahdi is the likeness of the Hour. It will not come to you but suddenly.”

276. Kefaayah al-Asar¹³⁸: Jaaber Ibn Yazeed al-Jo’fi reports, ‘I asked Abu Ja’far Muhammad Ibn Ali al-Baaqer (a.s.), ‘O son of Allah’s Messenger! Verily, a group thinks that Allah, the High, has placed Imamah in the posterity of (both) Hasan and Husain.’ He (a.s.) denied, “They lie, by Allah, did they not hear Allah, high be His remembrance, says,

وجعلها كلمة باقية في عقبه

And he made it a word to continue in his posterity. (Qur’an Surah Zukhruf 43: 28.)

Then, did he make it but in the posterity of Husain (a.s.)? O Jaaber! Surely the Imams are those whose Imamah has been documented by the Messenger of Allah (s.a.w.a.). They are those about whom the Messenger of Allah (s.a.w.a.) says, ‘When I was taken to the sky for ascension, I found their names written on the leg of the Throne with light, twelve names. From them were Ali, his (Prophet’s) two grandsons, Ali, Muhammad, Ja’far, Moosa, Ali, Muhammad, Ali, Hasan and al-Hujjah, al-Qaem.

These are the Imams from the chosen and purified Ahle Bait (a.s.). By Allah! None can claim Imamah except us but that Allah, the High, will gather him alongwith Iblees and his army.’ Then Imam (a.s.) took a deep breath and said, ‘May Allah not observe the rights of this nation as they have not observed the rights of their Prophet. By Allah! Had the truth been left for those worthy of it, no two persons would have disputed concerning Allah. Then Imam (a.s.) recited a couplet whose meaning went as follows,

‘Surely the Jews for the love of their Prophet believed in the calamities of various eras, but the believers due to the love of Muhammad’s progeny were thrown in the fire as punishment.’

I asked, ‘Master! Is not this affair for you?’ Imam (a.s.) replied in the affirmative. I enquired again, ‘Then why are you sitting upon your rights and your claims, while Allah, Blessed and High be He, orders,

وجاهدوا في الله حق جهاده هو اجتباكم

And strive hard in the way of Allah, a striving as is due to Him. He has chosen you. (Qur'an Surah Hajj 22: 28.)

He (a.s.) retorted, "Why did Ameerul Momineen Ali (a.s.) sit upon his right? Because he did not find any helper. Did you not hear Allah say in the story of Lut,

قال لو ان لي بكم قوة او آوي الي ركن شديد

He said: Ah! That I had power to suppress you, rather I shall have recourse to a strong support. (Qur'an Surah Hud 11: 80)

Or did you not hear Allah say in the incident of Nuh,

فدعا ربّه اني مغلوبٌ فانتصر

Then he called out to his Lord, I have been overpowered, so grant me victory. (Qur'an Surah Qamar 54: 10.)

And He says in the story of Moosa,

ربّ اني لا املك إلا نفسي و اخي فافرق بيننا و بين القوم الفاسقين

He said: My Lord! Surely I have not control but my ownself and my brother; therefore make a separation between us and the nation of transgressors. (Qur'an Surah Maaedah 5 : 25.)

So, when this is the state of the Prophet, then the successor is definitely more excusable. O Jaaber! Surely, the likeness of the Imam is the likeness of the Ka'bah, the people go to it and it does not go to the people."

277. Kefaayah al-Asar¹³⁹: Yunus Ibn Zibyaan has narrated a lengthy tradition from Imam Sadeq (a.s.) containing plenty of Divine Realities and true knowledge. In a part of that tradition, Imam (a.s.) says, "O Yunus! If you desire correct knowledge, then it is with us, Ahle Bait (a.s.). For surely, we have inherited and have been granted the path of wisdom (شرع الحكمة) and the decisive statement (فصل الخطاب)."

I enquired, 'O son of Allah's Messenger! Has everybody, who is from the Ahle Bait (a.s.), inherited like you, the children of Ali (a.s.) and Fatemah (s.a.), have done?' Imam (a.s.) replied, "None has inherited it except the twelve Imams." I requested, 'Name them for me, O son of Allah's Messenger.' He (a.s.)

answered, “The first of them is Ali Ibn Abi Taalib, followed by Hasan, Husain, Ali Ibn Husain, Muhammad Ibn Ali, then myself and after me, my son, Moosa, followed by his son Ali, then his son Muhammad, then his son Ali, then his son Hasan and after Hasan, the Hujjah. Allah has chosen us, purified us and granted us what none in the universe has been granted.”

278. Kefaayah al-Asar¹⁴⁰: Muhammad Ibn Abi Umair narrates from Hesham, ‘I was with Imam Ja’far Ibn Muhammad Sadeq (a.s.) when Moawiyah Ibn Wahb Ibn Abd al-Malik Ibn A’yan entered. (This tradition comprises of the discussions of Allah’s recognition and other extremely important topics, till it reaches to.)

Then Imam (a.s.) said, “Verily, the most obligatory and essential of the duties on mankind is the recognition of the Lord and acknowledgement of slavery to Him. The (minimum) limit of recognition is to know that there is no god but Him and there is none similar or like Him. Also, he should know that Allah is Eternal, Present, Existent, not absent, Described but without any similar or parallel. There is nothing like Him and He is the Hearing, the Seeing.

After this, he should have the recognition of the Messenger and testify for his prophethood. The minimum recognition of the Messenger is to confess to his prophethood, and whatever he has brought from the Book or the commands or the prohibitions are all from Allah, Mighty and Glorified be He.

After this, he should have the recognition of the followed Imam, by his attributes, characteristics and his name in the states of difficulty and comfort. The minimum recognition of the Imam is that he is equal to a prophet, except the status of Prophethood, and his heir. And that his obedience is the obedience of Allah and His Messenger (s.a.w.a.).

And that one should submit to him in every affair, refer to him and take from his sayings. Also, one should know that the Imam after the Messenger of Allah (s.a.w.a.) is Ali Ibn Abi Taalib followed by Hasan, Husain, Ali Ibn Husain, Muhammad Ibn Ali, myself, then after me my son Moosa, after him his son, Ali, after him his son, Muhammad, after him his son, Ali, after him his son, Hasan and the Hujjah is the son of Hasan...”

279. Kamaal al-Deen¹⁴¹: Tameem Ibn Bohlool reports that I asked Abdullah Ibn Abi Huzail about Imamah on whom is it obligatory and what are the signs of an Imam? He said to me, ‘Surely, its evidence is that he is the proof upon the believers, the establisher of the affairs of the Muslims, speaks with the Quran, knower of Divine Laws, brother of the Messenger of Allah (s.a.w.a.), his caliph upon his nation, his successor upon them and his administrator who is unto the Prophet (s.a.w.a.) as Haroon (a.s.) was to Moosa (a.s.). His obedience is obligatory as per the saying of Allah, Mighty and Glorified be He,

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ

O you who believe! Obey Allah, obey the Messenger and those in authority amongst you. (Qur’an

Surah Nisaa 4: 59)

And Allah, Mighty and Glorified be He, said,

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

Only Allah is your Master and His Messenger and those who believe, who establish prayer and give zakaat while they are in a state of genuflection (ruku’). (Qur’an Surah Maaedah 5: 55)

He is entitled for mastership and Imamah was confirmed for him on the day of Ghadeer-e-Khumm by the saying of the Messenger of Allah (s.a.w.a.) on the command of Allah, Mighty and Glorified be He, “Do I not have more authority upon you than you yourselves?” They all replied in the affirmative. He (s.a.w.a.) declared, “Then, of whomsoever I am his master, Ali is his master. O Allah! Take him as Your slave, who takes him (Ali) as his master and take him as Your enemy, who takes him as his enemy. Help him who helps him and forsake him who forsakes him. Honour him who supports him.”

This was Ali Ibn Abi Taalib, the chief of the faithfuls, the leader of the pious, the chief of the handsome, the most superior of the successors and the best of all creation after the Messenger of the Lord of the worlds. After him are Hasan and Husain, the two grandsons of the Messenger of Allah (s.a.w.a.) and the sons of the best of the women. They will be followed by Ali Ibn Husain, Muhammad Ibn Ali, Ja’far Ibn Muhammad, Moosa Ibn Ja’far, Ali Ibn Moosa, Muhammad Ibn Ali, Ali Ibn Muhammad, Hasan Ibn Ali and Muhammad Ibn Hasan (peace be upon them all), one after the other.

They are the progeny of the Messenger (s.a.w.a.), the known ones through successorship and Imamah. The earth cannot exist without a proof from them in every era and in every time. They are the strong rope, the Imams of guidance, and the proof upon the people of the world till Allah inherits the earth and whoever is on it. Whoever opposes them, is deviated and has left the truth and guidance. Indeed, they have been talked about by the Quran and the Messenger has spoken concerning them elaborately.

Surely, one who dies without recognizing them dies the death of ignorance. Verily, in them their religion are the traits of precautious piety, chastity, truthfulness, betterment (of the people), striving hard (in the way of Allah), repaying the trust to the good doer as well as the transgressor, prolonging the prostration, performing the night prayers, abstaining from the prohibited, awaiting the reappearance with patience and keeping good company and good neighbourhood.

280. Amaali al-Sadooq¹⁴²: Shah Abdul Azeem al-Hasani (r.a.) narrates, ‘I went to meet my master (the tenth Imam) Ali Ibn Muhammad al-Naqi (a.s.).’ When he (a.s.) saw me, he (a.s.) remarked, “Welcome, O Aba Qasim! You are our real follower.”

I asked, ‘O son of Allah’s Messenger! I intend to present my religion before you. If it is right, then I will remain steadfast on it till I meet Allah, Mighty and Glorified be He (i.e. till my death).’

Imam (a.s.) ordered, “Come forth with it, O Abul Qaasim.”

I said, ‘Verily, I believe that Allah, the High, is One. There is nothing like Him. He is removed from the two limits, the limit of negation (ابطال) and the limit of immanence (تشبيهه). He does not have a body or form or accident¹⁴³ or substance. Nay! He is the Maker of bodies, the Creator of forms, the Originator of the accidents and the substances and the Lord of everything, its Owner, its Maker and its Initiator.

Indeed, Muhammad (s.a.w.a.) is His servant and His Messenger, the seal of the Prophets and there is no Prophet after him, till the Day of Judgment. His Shariah is the last Shariah and there is no Shariah after it till the Day of Judgment.

I also believe that the Imam, the Caliph and the Master of the affair after him is Ameerul Momineen Ali Ibn Abi Taalib (a.s.) followed by Hasan, Husain, Ali Ibn Husain, Muhammad Ibn Ali, Ja’far Ibn Muhammad, Moosa Ibn Ja’far, Ali Ibn Moosa, Muhammad Ibn Ali, then you O my Master.

He (a.s.) informed, “After me is my son Hasan (al-Askari). How difficult will be the condition of the people concerning his successor (i.e. the twelfth Imam)?”

I asked, ‘Why will that be so, my master?’

He (a.s.) explained, “This is because he will be hidden and it will not be permitted to use his name till he reappears. And when he does so, he will fill the earth with justice and equity as it would be fraught with injustice and oppression.”

I said, ‘I believe.’

Then I said, ‘I also believe that their friend is the friend of Allah and their enemy is the enemy of Allah. Their obedience is the obedience of Allah and their defiance is the defiance of Allah. I also believe that the ascension (معراج) is the truth, the questioning in the grave is the truth, paradise is truth, hell is truth, path (صراط) is truth, weighing scale (ميزان) is truth and that the Hour (قيامه) will come and Allah will raise all those in the graves.

I also believe that the obligations after the mastership of the Ahle Bait (a.s.) are prayers, zakaat, fasting, hajj, jehaad, enjoining good and prohibiting evil.’

Thereafter, Imam Ali Ibn Muhammad (a.s.) remarked, “O Aba Qaasim! By Allah! This is the religion of Allah, which He has chosen for His servants. Then be steadfast on it, may Allah keep you steadfast through firm beliefs in this world as well as the hereafter.”

281. Al-Khesaal¹⁴⁴: Saqr Ibn Abi Dalf al-Karkhi reports, ‘When Mutawakkil took away our master Abul Hasan al-Askari (a.s.), I came to ask about his well being. Mutawakkil’s doorkeeper, Raazeqi, saw me and ordered that I should come to him. I obliged. He asked, ‘O Saqr! How are things with you?’ I answered, ‘Fine, Sir.’ He asked me to sit down and talked about the past as well as the future. I thought

unto myself that I had erred in coming. After dispersing the people from around him, he asked me, 'Why have you come?' I retorted, 'Just like that.'

He enquired, 'Perhaps you want to know about the well being of your master.' I said, 'My master? My master is Ameerul Momineen (Mutawakkil).' He reprimanded, 'Keep quiet. Your master is the truthful master. Don't be shy before me because I am on your religion (i.e. I am also a Shia).' I exclaimed, 'All praise is for Allah.'

He asked, 'Do you want to see him?' I replied in the affirmative. He said, 'Sit till the courier leaves him.' I did so. When the courier left, Raazeqi told his slave, 'Catch the hand of Saqr and take him to the room where the Alavi (implying Imam Ali Naqi a.s.) is imprisoned and leave them alone.' He took me to the room in which the Alavi was imprisoned and directed me to his cell. I went and saw Imam (a.s.) sitting on a mat and in front of him was a dug grave. I saluted him, he (a.s.) responded to my salutation and ordered me to sit down. I sat down.

He (a.s.) asked, "O Saqr! What has brought you here?" I said, 'Master! I came to enquire about your well being. Then I looked at the grave and cried.' He (a.s.) pacified me saying, "O Saqr! Don't cry because no harm is going to reach unto us for the time being." I heard a sigh of relief, 'All praise is for Allah.'

Then I asked, 'Master! There is a tradition narrated on the authority of the Prophet (s.a.w.a.) whose meaning I cannot understand.' He (a.s.) asked, "What is it?" I said, 'His (s.a.w.a.) saying, 'Do not commit aggression against the days, lest they assail you.' What does it mean?'

He (a.s.) replied, "Yes. We are the days. The heavens and the earth subsist due to us, hence, Saturday refers to the Messenger of Allah (s.a.w.a.), Sunday refers to Ameerul Momineen, Monday refers to Hasan and Husain, Tuesday belongs to Ali Ibn Husain, Muhammad Ibn Ali, Ja'far Ibn Muhammad, Wednesday is of Moosa Ibn Ja'far, Ali Ibn Moosa, Muhammad Ibn Ali and myself. Thursday belongs to my son, Hasan Ibn Ali and Friday is of my grandson, around whom the groups of truth will gather. He will fill the earth with justice and equity as it would be filled with injustice and oppression. This is the meaning of the days. So, do not commit aggression against them in this world, lest they do so against you in the hereafter." Then he (a.s.) said, "You can leave and I don't guarantee your safety."

282. Kefaayah al-Asar¹⁴⁵: Yahya Ibn Zaid¹⁴⁶ says, 'I asked my father about the Imams.' He informed, 'The Imams are twelve, four have passed away and eight remain.' I requested, 'O Father! Name them.' He retorted, 'As for the past Imams, they are Ali Ibn Abi Taalib, Hasan, Husain and Ali Ibn Husain. As for the remaining, they are my brother Baaqer followed by Ja'far al-Sadeq, his son Moosa, his son Ali, his son Muhammad, his son Ali, his son Hasan and finally his son Mahdi.' 'O Father! Are you not from them?' He answered, 'No. But I am from the progeny.' I enquired, 'Then how did you know their names?' He explained, 'It is a promised covenant, which the Messenger of Allah (s.a.w.a.) pledged to us.'

283. Kamaal al-Deen¹⁴⁷: Imam Husain (a.s.) chronicles, 'I went to the Messenger of Allah (s.a.w.a.)

while Ubayy Ibn K'ab was with him.' The Messenger of Allah (s.a.w.a.) exclaimed, "Welcome! O Aba Abdillah! O adornment of the heavens and the earth."

Ubayy asked, 'O Messenger of Allah (s.a.w.a.)! How somebody other than you can be the adornment of the heavens and earth?'

He (s.a.w.a.) 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, Mighty and Glorified be He, 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 backs 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, Mighty and Glorified be He, 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.a.w.a.)?'

He (s.a.w.a.) answered, "When you are sitting after finishing your prayers say,

اللهم إني أسألك بكلماتك ومعاهد عرشك وسكان سماواتك (وأرضك) وأنبياك 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, Mighty and Glorified be He, 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.a.w.a.)! What is this sperm, which is in the loin of my beloved Husain (a.s.)?'

He (s.a.w.a.) 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 (s.a.w.a.) explained, “His name is Ali and his supplication is,

يا دائم يا ديموم، يا حي يا قيوم، يا كاشف الغم ويا فارح الهم، ويا باعث الرسل، ويا صادق الوعد

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, Mighty and Glorified be He, will raise him alongwith Ali Ibn Husain and he (a.s.) will be his guide to paradise.

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

He (s.a.w.a.) 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 (s.a.w.a.) replied, “Decreeing the truth, ordering righteousness, interpretation of the laws and explanation of what will be.”

Ubayy asked, ‘What is his name?’

He (s.a.w.a.) 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 تبني من إخواني وشيعتي وطيب ما في صليبي

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 loin, 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, Mighty and Glorified be He, 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, Blessed and High be He, has placed in this sperm a pure, blessed and immaculate sperm, upon which He has sent mercy. He named it Moosa and made him an Imam.

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

He (s.a.w.a.) 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 Moosa (Ibn Ja'far) have any specific supplication, which he (a.s.) prayed, other than the supplications of his forefathers?'

He (s.a.w.a.) 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 Moosa 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

اللهم أعطني الهدى، وثبتني عليه، واحشرنني عليه آمناً أمن من لا خوف عليه ولا حزن ولا جزع، إنك أهل التقوى
وأهل المغفرة

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, Mighty and Glorified be He, 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, لا إله إلا الله محمد رسول الله صلى الله عليه وآله There is no god but Allah. Muhammad is the Messenger of Allah. And he will recite in his supplications

يا من لا شبيه له ولا مثال، أنت الله لا إله إلا أنت ولا خالق إلا أنت تفني المخلوقين وتبقي أنت، حلمت عمن
عصاك، وفي المغفرة رضاك

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 be He, has placed in his loin 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

يا نور يا برهان يا منير يا مبين يا رب اكفني شر الشرور وآفات الدهور، وأسألك النجاة يوم ينفخ في الصور

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 be He, 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 honour 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,

يا عزيز العز في عزه، يا عزيزا عزني بعزك، وأيدني بنصرك وأبعد عني همزات الشياطين، وادفع عني بدفعك وامنع
عني بمنعك واجعلني من خيار خلقك، يا واحد يا أحد يا فرد يا صمد

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 defence, 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, Mighty and Glorified be He, has placed in the loins of Hasan, a blessed, pure, clean, immaculate and purified sperm. Every believer from whom Allah has taken the covenant of mastership (ولاية) is satisfied with it and only the 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 Taaleqaan¹⁴⁸, 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.a.w.a.)?'

He (s.a.w.a.) replied, 'He will have a standard. When the time of his reappearance nears, this standard will unfurl on its own and Allah, Blessed and High be He, 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, Mikaaeel from his left, (Prophets) Shoaib and Saaleh 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.a.w.a.) 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.a.w.a.)! How has Allah, Mighty and Glorified be He, explained the condition of these Imams?'

He (s.a.w.a.) 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.

284. Kamaal al-Deen [149](#): Ibn Abbas reports, 'I heard the Messenger of Allah (s.a.w.a.) say, "Surely for Allah, Blessed and High be He, there is an angel called Dardaaeel {the tradition has a lengthy narration about this angel, the greatness of the world of creation, its expanse, the virtues of our master Imam Husain (a.s.) and the gravity of the crime of his murder, etc. till it reaches to}... the Imams after me are Ali – the guide, Hasan – the recipient of guidance, Husain – the helper, Ali Ibn Husain – the helped one, Muhammad Ibn Ali – the intercessor, Ja'far Ibn Muhammad – the benefactor, Moosa Ibn Ja'far – the trustee, Ali Ibn Moosa – the satisfied one, Muhammad Ibn Ali – the active, Ali Ibn Muhammad – the trusted one, Hasan Ibn Ali – the knowing and the Qaem – behind whom Eesa Ibn Maryam (a.s.) will pray...".'

285. Kefaayah al-Asar [150](#): Alqamah Ibn Muhammad al-Khuzrami chronicles that Ja'far Ibn Muhammad al-Sadeq (a.s.) said, "The Imams are twelve." I requested, 'O son of Allah's Messenger! Name them for me.' He (a.s.) obliged, "From the past, Ali Ibn Abi Taalib (a.s.), Hasan, Husain, Ali Ibn Husain, Muhammad Ibn Ali and myself." I asked, 'And after you, O son of Allah's Messenger?' He (a.s.) answered, "Verily, I have willed unto my son, Moosa and he is the Imam after me."

I questioned, 'Who will succeed Moosa?' He (a.s.) replied, "His son Ali, called as Reza. He will be buried in the land of Khurasan, a stranger. His son Muhammad will succeed him followed by his son Ali. After Ali, his son Hasan will succeed him followed by Mahdi the son of Hasan."

Then he (a.s.) stated, "My father has narrated to me from his ancestors that the Messenger of Allah (s.a.w.a.) said, 'O Ali! When our Qaem emerges three hundred and thirteen men, equal to the number of Muslim soldiers at Badr, will gather around him. When the time of his reappearance nears, his sheathed sword will call out, 'Stand up, O friend of Allah and kill the enemies of Allah'."

286. Oyoon Akhbaar al-Reza (a.s.) [151](#): Abu Baseer reports that Imam Sadeq (a.s.) said, "My father (a.s.) said to Jaaber Ibn Abdullah Ansaari, 'I have some work with you. So, when is it possible for you to give me some time that I may ask you something?' Jaaber replied, 'Whenever you wish.'

Thus, when my father (a.s.) met him in privacy, he (a.s.) asked him, "O Jaaber! Inform me about the Tablet which you saw in the hand of my mother, Fatemah, the daughter of the Messenger of Allah (s.a.w.a.) and what did she tell you as to what was written in it?" Jaaber replied, 'I hold Allah as Witness that I went to visit your mother, Fatemah (a.s.) during the lifetime of the Messenger of Allah (s.a.w.a.) to congratulate her for Husain (a.s.)'s birth. I saw in her hand a green Tablet, which I thought to be of emerald and its writing was as bright as sunlight.

I asked her, 'May my father and my mother be sacrificed for you, O daughter of Allah's Messenger (s.a.w.a.)! What is this Tablet?' She (s.a.) replied, "This is the Tablet, which Allah, Mighty and Glorified be He, has gifted to the Messenger of Allah (s.a.w.a.). In it is the name of my father, the name of Ali, the name of my two sons and the names of the successors from my progeny. In turn, my father gave it to me that I may rejoice through it."

Jaaber said, 'Thus, your mother Fatemah (a.s.) gave it to me. I read it and copied it.' My father (a.s.) asked, "O Jaaber! Can you show it (the copied manuscript) to me?" He replied in the affirmative. My father (a.s.) accompanied Jaaber to his house where he took out a book from a parchment and giving it to my father he said, 'I hold Allah as Witness that this is what I saw written in the Tablet:

In the Name of Allah, the Beneficent, the Merciful. This is a Book from Allah, the Mighty, the Wise to Muhammad, His light, His ambassador, His veil and His proof. The trustworthy spirit (Jibraeel) has descended with it from the Lord of the worlds. O Muhammad! Magnify my names, be grateful for My bounties and do not deny My endowments.

Verily I am Allah, there is no god but Me, the Destroyer of the oppressors, the Degrader of the tyrants and the Establisher of the Day of Judgment. Verily I am Allah, there is no god but Me. Whoever expects grace from other than Me or fears other than My justice and My punishment, I will punish him in such a way that I will not punish anybody in this manner in the worlds. Hence, worship only Me and rely only on Me. Indeed, I did not raise a messenger, completed his days and terminated his duration but that I appointed for him a successor.

Certainly, I made you superior over all other Prophets and made your successor superior over all other successors. After him, I honoured you with your two grandsons, Hasan and Husain. I made Hasan the mine of My knowledge after the end of the days of his father and I made Husain the treasurechest of My revelation, honoured him with martyrdom and sealed it for him with eternal bliss. So, he is the best of the martyrs and the highest of them in grade before Me. I have placed My perfect word with him and the complete proof near him. Through his progeny, I shall reward and I shall punish.

The first of them is the chief of the worshippers and the adornment of My past friends, then his son (Muhammad) who resembles his grandfather al-Mahmood¹⁵², the splitter of My knowledge and the mine of My wisdom. Soon, those who doubt concerning his son Ja'far will be destroyed. He who rejects him has rejected Me. I speak the truth, I will indeed honour the position of Ja'far and make him happy vis-à-vis his Shias, his helpers and his friends. After him, I have selected Moosa and there will be a blinding, dark corruption so that the spark of My obedience is not terminated, My proof is not hidden and My friends are not afflicted with misfortune.

Beware! Whoever denies even one of them, he has denied My bounty. Whoever changes one verse from My Book, then indeed he has attributed a lie unto Me. Then woe unto the liars, the deniers with the termination of the duration of My servant, My beloved and My chosen one, Moosa. Verily, the one who denies the eighth is as if he has denied all My friends (Imams). Ali is My friend, My helper and the one upon whom I have placed Prophethood's burden of proof and conferred upon him mastership.

An arrogant devil¹⁵³ will murder him. He will be buried in a city, which the righteous servant¹⁵⁴ has built, next to the worst of My creatures. I speak the truth, I will soothe his eyes with Muhammad, his son and his successor after him. He is the heir of My knowledge, the mine of My wisdom, the place of My joy and

My proof upon My creatures.

None shall believe in him but that the paradise will be his abode and I will allow him to intercede for seventy of his family members, even if all of them are eligible for hell. I will complete his bliss with his son Ali, My friend, My helper, My witness amongst My creatures and My trustee upon My revelation. From him, I will bring forth Hasan, the caller to My path and the treasurer of My knowledge.

Thereafter, I will complete this (chain of Imamah) with his son, م.ح.م.د. mercy for the worlds. He will possess the perfection of Moosa, the brightness of Eesa and the patience of Ayyub. Soon, My friends will be humiliated in his time and their heads will be gifted as trophies like the heads of the Turks and the Dylamites.

They will be killed, they will be burnt, they will live in a state of fear, terror and trepidation. The earth will be coloured with their blood and wailing and sobbing will be commonplace among their womenfolk. They are My true friends! Through them I will repel all blinding and dark mischief, remove the earthquakes and do away with the burdens and the chains.

أُولَئِكَ عَلَيْهِمْ صَلَوَاتٌ مِّن رَّبِّهِمْ وَرَحْمَةٌ وَأُولَئِكَ هُمُ الْمُهْتَدُونَ

They are those upon them is the blessings of their Lord and mercy. And they are the guided ones. (Qur'an Surah Baqarah 2: 157)

Abu Baseer says, 'If you do not hear in your time anything but this tradition, it will suffice for you. Hence, conceal it except from those who are worthy of it.'

287. Muqtazab al-Asar [155](#): Salmaan narrates, 'One day I went to the Messenger of Allah (s.a.w.a.). When he (s.a.w.a.) looked at me, he (s.a.w.a.) said, "O Salmaan! Surely Allah, Mighty and Glorified be He, did not raise a Prophet or a Messenger but that He has placed in him twelve successors." I acknowledged, 'O Messenger of Allah (s.a.w.a.)! I came to know about this from the People of the Book'

He (s.a.w.a.) questioned, "O Salmaan! Do you recognise my twelve successors, whom Allah has chosen for Imamah after me?" I answered, 'Allah and His Messenger know the best.' He (s.a.w.a.) informed, "O Salmaan! Allah created me from His chosen Light. He called me and I obeyed Him. From my light, He created Ali. He called him to His obedience, so he obeyed Him. From my light and the light of Ali, He created Fatemah. He called her and she obeyed Him. From my light and the from the lights of Ali and Fatemah, He created Hasan and Husain. He called both of them and they obeyed Him. So, Allah, Mighty and Glorified be He, named us with five names from His names.

Hence, Allah is Mahmood and I am Muhammad; Allah is al-Ali (the High) and he is Ali. Allah is Faatir (Creator) and she is Fatemah. Allah is Zu al-Ehsaan (the Owner of goodness) and this is Hasan. Allah is Mohsin (Obliger) and this is Husain.

Thereafter, He created from us and from the light of Husain, nine Imams. He called them and they obeyed Him. Before Allah, Mighty and Glorified be He, created the established sky, the vast earth, the air, the water, the angels and the humans, we were in His knowledge lights, glorifying Him, listening to and obeying Him.”

Salmaan asked, ‘O Messenger of Allah (s.a.w.a.)! May my father and my mother be sacrifice for you, what is the reward of the one who recognizes them?’ He (s.a.w.a.) prophesied, “Whoever recognizes them as they ought to be recognized, follows them, befriends their friends and bears enmity against their enemies, then by Allah, he is from us, he will enter where we enter and he will reside where we reside.”

I asked, ‘O Messenger of Allah (s.a.w.a.)! Is it possible to believe in them without knowing their names and genealogy?’ He (s.a.w.a.) replied, “No, O Salmaan!”

I asked, ‘O Messenger of Allah (s.a.w.a.)! Please introduce them unto me.’ He (s.a.w.a.) elaborated, “You know till Husain. After him is the chief of the worshippers Ali Ibn Husain followed by his son, Muhammad Ibn Ali, the splitter of the knowledge of the Prophets and the Messengers, from the beginning till the end. After him will be Ja’far Ibn Muhammad, the truthful tongue of Allah. Then, Moosa Ibn Ja’far, the controller of anger, the forbearing in the way of Allah.

Then, Ali Ibn Moosa, the one who is satisfied with the command of Allah. Then, Muhammad Ibn Ali, the generous, the chosen one of Allah’s creation. Then, Ali Ibn Muhammad, the guide towards Allah. Then, Hasan Ibn Ali, the silent, the trustee of Allah’s secret. Then his son, the proof of Allah, so and so and he took his name, the son of Hasan, the Mahdi, one who will speak and rise with Allah’s right...”

288. Dalaael al-Imaamah [156](#): Ameerul Momineen (a.s.) reports, “The Messenger of Allah (s.a.w.a.) said to me, ‘The night when I was taken for ascension, I saw palaces made of ruby, green chrysolite, pearls, corals and pure gold. Its floors were of pungent musk and its soil was of saffron. In them were fruits, dates, pomegranates, fairies, beautiful women, rivers of milk, rivers of honey flowing on pearls and jewels.

There were domes on the two shores of these rivers and rooms, tents, servants and young ones. Its carpets were of brocades and silk and birds were in it. I asked, ‘O my friend Jibraeel! For whom are these palaces and what’s their status?’ Jibraeel (a.s.) informed me, ‘These palaces and whatever are in them, Allah, Mighty and Glorified be He, has created them thus and prepared in them as you see and their multiples, for the Shias of your brother, Ali, your caliph after you upon your nation.

They (Shias) will be called in the last era as ‘Raafezis’ [157](#), an appellation more apt for other (than them). Yet, it will be an adornment for them because they will abandon falsehood and fasten unto truth. They are the real majority. (Also, these palaces are created) for the Shias of his son Hasan after him, for the Shias of Husain after him, for the Shias of his son Ali Ibn Husain after him, for the Shias of his son Muhammad Ibn Ali after him, for the Shias of his son Ja’far Ibn Muhammad after him, for the Shias of his son Moosa Ibn Ja’far after him, for the Shias of his son Ali Ibn Moosa after him, for the Shias of his son

Muhammad Ibn Ali after him, for the Shias of his son Ali Ibn Muhammad after him, for the Shias of his son Hasan Ibn Ali after him and for the Shias of his son Muhammad al-Mahdi after him.

O Muhammad! These are the Imams after you, the standards of guidance and the lamps in darkness. Their Shias and the Shias of your progeny and their lovers are the truthful Shias. They are the friends of the Messenger of Allah (s.a.w.a.), who will abandon falsehood and keep away from it. They will aim for the truth and follow it. They will befriend them (the Imams) in their lives, visit their graves after their death, support them and strive for their love. Allah's Mercy is upon them. Surely, He is the Forgiving, the Merciful'."

289. Al-Ghaibah of Shaikh Toosi (r.a.) [158](#): Jaaber al-Jo'fi chronicles, 'I asked Abu Ja'far (Imam Baaqer) (a.s.) concerning the interpretation of the saying of Allah, Mighty and Glorified be He,

إِنَّ عِدَّةَ الشُّهُورِ عِنْدَ اللَّهِ اثْنَا عَشَرَ شَهْرًا فِي كِتَابِ اللَّهِ يَوْمَ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ مِنْهَا أَرْبَعَةٌ حُرْمٌ ذَلِكَ الدِّينُ الْقَيِّمُ فَلَا تَظْلِمُوا فِيهِنَّ أَنْفُسَكُمْ

Surely the number of months with Allah is twelve months in Allah's ordinance since the day He created the heavens and the earth, of these four being sacred; that is the right reckoning; therefore be not unjust to yourselves regarding them. (Qur'an Surah Taubah 9: 36)

My master (a.s.) heaved a deep sigh and said, "O Jaaber! As for the year, it is my grandfather the Messenger of Allah (s.a.w.a.) and its months are twelve months. They are from Ameerul Momineen till myself, and from me to my son Ja'far, followed by his son Moosa, then his son Ali, then his son Muhammad, then his son Ali, then his son Hasan and then his son Muhammad, al-Haadi, al-Mahdi.

These are the twelve Imams, the proofs of Allah upon His creation and the trustees of His revelation and His knowledge. As for the four sacrosanct [159](#) months, which are the strong religion, they are the four (of the twelve) who bear one name Ali and they are Ameerul Momineen Ali, my father Ali Ibn Husain, Ali Ibn Moosa al-Reza and Ali Ibn Muhammad (al-Naqi). Acknowledging the Imamate of these four, it is a strong religion. 'And do not oppress yourselves' means believe in all of them that you may be guided."

290. Taweel al-Aayaat al-Zaaherah [160](#): Jaaber Ibn Yazeed al-Jo'fi enquired from Imam Ja'far Ibn Muhammad al-Sadeq (a.s.) regarding the interpretation of the verse

وَإِنَّ مِنْ شِيعَتِهِ لِإِبْرَاهِيمَ

And surely from his Shias is Ibraheem. (Qur'an Surah Saaffaat 37: 83)

He (a.s.) explained, "Verily, when Allah, Glorified be He, created Ibraheem (a.s.), the veil from his vision was raised and he saw a light on the side of the Throne." He asked, 'My God! What is this light?' He

was told, 'This is the light of Muhammad, the chosen one of My creation.' He saw a light next to him (s.a.w.a.). Again he enquired, 'My God! What is this light?' He was told, 'This is the light of Ali Ibn Abi Taalib (a.s.), the helper of My religion.'

Again, he saw three lights next to them and asked, 'My God! What are these lights?' He was told, 'This is the light of Fatemah (s.a.), I have separated her followers from the hell-fire and the lights of her two sons, Hasan and Husain.' He exclaimed, 'My God! I also see nine lights encircling them.' He was told, 'O Ibraheem! These are the Imams from the progeny of Ali and Fatemah.'

Ibraheem (a.s.) pleaded, 'My God! For the sake of these five, let me know who are these nine (Imams)?' He was told, 'O Ibraheem! The first of them is Ali Ibn Husain, then his son Muhammad, then his son Ja'far, then his son, Moosa, then his son Ali, then his son Muhammad, then his son Ali, then his son al-Hasan and then his son, the Hujjah, the Qaem.' Ibraheem (a.s.) remarked, 'My God and my Master! I also see more lights that are encircling these lights and who cannot be enumerated but by You.'

He was told, 'O Ibraheem! These are their Shias, the Shia of Ameerul Momineen Ali Ibn Abi Taalib (a.s.).' Ibraheem (a.s.) enquired, 'How will their Shias be recognized?' He (Allah) replied, 'They will perform fifty-one rakats of prayers (daily), recite 'In the name of Allah, the Beneficent, the Merciful' loudly (in their prayers), recite Qunoot before Ruku' (genuflection) [161](#) and wear their rings in their right hand.' Hearing this, Ibraheem (a.s.) pleaded, 'O Allah! Make me from the Shias of Ameerul Momineen!'" Imam (a.s.) says, "Then Allah, the High, informed about this in His Book through the verse, 'And surely from his Shias is Ibraheem.'"

291. Al-Kaafi [162](#): Imam Ali Ibn Muhammad al-Naqi (a.s.) narrates, 'Ameerul Momineen (a.s.) was in Masjid al-Haraam (Kaabah) along with his son, Imam Hasan (a.s.) and Salmaan. He was reclining on the shoulder of the latter, when a handsome and well-dressed man entered and saluted him. Ameerul Momineen (a.s.) replied to his salutation.

The person sat down and said, 'O Ameerul Momineen (a.s.)! I ask you three questions. If you answer them correctly, I will know that people have failed in their duty concerning you, which was imposed upon them and that they will not be safe in this world as well as the hereafter. But, if you fail to answer my questions, I will understand that you and they are both one and the same.' Ameerul Momineen (a.s.) told him, "Ask whatever you desire." He said,

'Inform me that when a person sleeps, where does his soul go?

What is the cause of remembrance and forgetfulness?

How come one person resembles his paternal uncles while another is similar to his maternal uncles?

Ameerul Momineen (a.s.) turned to his son, Hasan and ordered, "O Aba Muhammad! Answer him." Imam Hasan (a.s.) answered his questions. Hearing the answers, the man exclaimed, "I bear witness

that there is no god but Allah and I always believed this. I bear witness that Muhammad is the Messenger of Allah and I always believed this. I bear witness that you are the successor of Allah's Messenger and the upholder of His testimony and I always believed it.”

Then he turned to Imam Hasan and said, ‘I bear witness that you are his successor and the upholder of His testimony and I bear witness that Husain Ibn Ali is the successor of his brother. I bear witness that Ali Ibn Husain is the successor of Husain after him. I bear witness that Muhammad Ibn Ali is the successor of Ali after him. I bear witness that Ja'far Ibn Muhammad is the successor of Muhammad after him. I bear witness that Moosa Ibn Ja'far is the successor of Ja'far after him. I bear witness that Ali Ibn Moosa is the successor of Moosa after him. I bear witness that Muhammad Ibn Ali is the successor of Ali after him.

I bear witness that Ali Ibn Muhammad is the successor of Muhammad after him. I bear witness that Muhammad Ibn Ali is the successor of Ali after him. I bear witness that Hasan Ibn Ali is the successor of Ali after him. I also bear witness that a person from the progeny of Hasan will neither have an agnomen nor will he be named till he manifests his affair. He will fill the earth with justice as it would be filled with injustice. Salutations be upon you, O Ameerul Momineen and the mercy of Allah and His blessings.’

Then he stood up and went away. Ameerul Momineen (a.s.) said, “O Aba Muhammad! Follow him and see where he goes.” Imam Hasan Ibn Ali (a.s.) went after him, and reports, ‘The moment he kept his foot out of the Mosque, I did not comprehend where he disappeared from the earth of Allah. I returned to Ameerul Momineen (a.s.) and upprised him of the same.’ He (a.s.) asked, “O Aba Muhammad! Did you recognize him?” I retorted, ‘Allah, His Messenger and Ameerul Momineen know the best.’ He (a.s.) answered, “He was (Prophet) Khizr.”

292. ManLaa Yahzoroh al-Faqih [163](#): Abdullah Ibn Jandab reports that Imam Moosa Ibn Ja'far (a.s.) said, “You pray in the prostration of thanksgiving (sajdah al-shukr) thus,

اللَّهُمَّ إِنِّي أَشْهَدُكَ وَأَشْهَدُ مَلَائِكَتَكَ وَأَنْبِيَاءَكَ وَرُسُلَكَ وَجَمِيعَ خَلْقِكَ اللَّهُ رَبِّي وَالْإِسْلَامَ دِينِي وَ مُحَمَّدًا نَبِيِّي وَعَلِيًّا
وَالْحَسَنَ وَالْحُسَيْنَ وَعَلِيَّ بْنَ الْحُسَيْنِ وَمُحَمَّدَ بْنَ عَلِيٍّ وَجَعْفَرَ بْنَ مُحَمَّدٍ وَمُوسَى بْنَ جَعْفَرٍ وَعَلِيَّ بْنَ مُوسَى وَ
مُحَمَّدَ بْنَ عَلِيٍّ وَعَلِيَّ بْنَ مُحَمَّدٍ وَالْحَسَنَ بْنَ عَلِيٍّ وَالْحُجَّةَ بْنَ الْحَسَنِ بْنَ عَلِيٍّ أُمَّتِي، بِهِمْ اتَّوَلَى وَمِنْ أَعْدَائِهِمْ اتَّبَرَا

O Allah! Verily, I hold You as a witness and I hold Your angels, Your Prophets, Your Messengers and all Your creation as witnesses that Allah is my Lord, Islam is my religion, Muhammad is my Prophet, Ali, Hasan, Husain, Ali Ibn Husain, Muhammad Ibn Ali, Ja'far Ibn Muhammad, Moosa Ibn Ja'far, Ali Ibn Moosa, Muhammad Ibn Ali, Ali Ibn Muhammad, Hasan Ibn Ali and al-Hujjah, the son of Hasan are my Imams. I take them as my masters and express disgust from their enemies.

293. Oyoon Akhbaar al-Reza (a.s.) [164](#): Ameerul Momineen Ali Ibn Abi Taalib (a.s.) narrates, “The Messenger of Allah (s.a.w.a.) said, ‘When I was taken to the heaven for ascension, my Lord, mighty is

His Majesty, revealed unto me, ‘O Muhammad! I glanced to the earth, chose you from it, appointed you as a Prophet and derived your name from My Name.

So, I am the Praised One (المحمود) while you are Muhammad. I glanced for the second time, chose Ali from it, appointed him as your successor, your caliph, the husband of your daughter and the father of your progeny. I derived his name from My Name. So, I am the High (العلی), the Highest (الاعلی) while he is Ali. I created Fatemah, Hasan and Husain from the lights of you two. Thereafter, I presented their mastership before the angels. Whoever accepted it became from My close ones.

O Muhammad! If a person worships Me till he breaks and becomes like a decomposed skin-bag but comes to me denying their mastership, I will not allow him to stay in My paradise nor will I provide him shadow beneath My Throne (arsh). O Muhammad! Do you like to see them?’ I replied, ‘Yes, O my Lord!’ Then He, Mighty and Glorified be He, ordered, ‘Raise your head.’ I raised my head and saw the lights of Ali, Fatemah, Hasan, Husain, Ali Ibn Husain, Muhammad Ibn Ali, Ja’far Ibn Muhammad, Moosa Ibn Ja’far, Ali Ibn Moosa, Muhammad Ibn Ali, Ali Ibn Muhammad, al-Hasan Ibn Ali and al-Hujjah Ibn al-Hasan, the Qaem, was right in the middle amongst them like a brilliant star.

I asked, ‘My Lord! Who are they?’ He informed, ‘They are the Imams and he is the Qaem, who will implement My permitted and prohibit My prohibitions. Through him I will take revenge from My enemies. He is the comfort for My friends and he is the one who will cure the hearts of your Shias from the oppressors, the deniers and the unbelievers...’”

294. Oyoon Akhbaar al-Reza (a.s.) [165](#): Fazl Ibn Shaazaan reports, ‘Mamoon asked Ali Ibn Moosa al-Reza (a.s.) to write for him the core of Islam in a brief and eloquent manner. Imam (a.s.) wrote to him thus, “Verily, the core of Islam is the testimony that there is no god but Allah, there is no partner for Him, the Lord, the One, the Unique, the Solitary, the Needless, the Controller, the All-Hearing, the All-Seeing, the Powerful, the Eternal, the Existing, the Surviving, the Knowing Who is not ignorant, the Powerful Who is not helpless, the Self-Sufficient Who is not needy and the Just Who does not oppress. He is the Creator of everything and there is nothing like Him. He has neither any similar nor opposite nor alike nor equal. He is the objective of worship, supplication, inclination and fear.

And that verily Muhammad is His servant, His messenger, His trustee, His purified one and His chosen one from among His creation, the chief of the Messengers, the seal of the Prophets and the most superior in the entire universe. There is no prophet after him, there is no change in his nation (مَلَّت) and there is no alteration for his shariat.

And (to believe) that whatever Muhammad Ibn Abdullah (s.a.w.a.) has brought is the clear truth.

To testify for him (s.a.w.a.) and for all the past Prophets, Messengers and Proofs of Allah (peace be on them all), who preceded him.

To testify for his truthful, mighty Book which, ‘Falsehood cannot reach unto it from in front or from

behind, a descent from the Wise, the Praiseworthy.’¹⁶⁶ And that it (the Holy Quran) is dominant over all the books and it is the truth from its beginning till its end. We believe in its clear as well as ambiguous verses, particular as well as general verses, promises as well as threats, abrogating as well as abrogated verses, its stories and its news. None among the creatures has the power to bring its like.

The guide after him (s.a.w.a.), the proof upon the believers, the upholder of the affairs of the Muslims, the interpreter of the Quran and the cognizant of its laws, is his brother, his caliph, his successor and his friend, the one who was unto him as Haroon was unto Moosa (a.s.), Ali Ibn Abi Taalib (a.s.), the chief of the faithfuls, the leader of the pious, the guide of the handsome (in faith), the most superior of the successors and the heir of the knowledge of the Prophets and the Messengers.

After him are his two sons, Hasan and Husain, the chief of the youth of paradise. After him is Ali Ibn Husain, the adornment of the worshippers, Muhammad Ibn Ali, the splitter of the knowledge of the Prophets, Ja’far Ibn Muhammad, the heir of the knowledge of the successors, Moosa Ibn Ja’far al-Kaazim, Ali Ibn Moosa al-Reza, Muhammad Ibn Ali, Ali Ibn Muhammad, Hasan Ibn Ali and the Hujjah, the Qaem and the awaited one (blessings of Allah be on them all).

I bear witness for them vis-à-vis successorship and Imamah. And that the earth will not be devoid of a proof of Allah, the High, upon His creatures in every time and era. They are the strong rope (al-urwah al-wusqaa), the Imams of guidance and the proof upon the people of the world till Allah inherits the earth and whosoever is upon it. Whoever opposes them is the deviator, who leads others astray, false and the forsaker of truth and guidance. They (Imams) speak from the Quran and explain on the authority of the Messenger of Allah (s.a.w.a.). One who dies without recognizing them has died the death of ignorance.

And that from their religion is precautionary piety, chastity, truthfulness, righteousness, steadfastness, struggle, repaying the trust to the good as well as the transgressor, prolonging the prostration, fasting during the day, praying during the night, abstaining from the prohibited, awaiting salvation with patience, being a good neighbour, being a noble friend and (finally, always being with) ablutions (وضو) like Allah, the High, has commanded in His Book...’

295. Kitaab al-Fazl Ibn Shaazaan¹⁶⁷: Sulaym Ibn Qais al-Hilaali reports, ‘I enquired from Ameerul Momineen (a.s.), ‘Surely I have heard from Salmaan, Miqdaad and Abuzar things vis-à-vis the interpretation of Quran and the tradition of the Prophet (s.a.w.a.), other than what is available with the people. I also heard from you things that endorse what I have heard from these three.

I see many things concerning the exegesis of the Quran and the interpretation of the Prophetic traditions while you oppose them in these and consider all of these as false and incorrect. Do you think that the people are attributing lies unto Allah and His Messenger (s.a.w.a.) deliberately and are indulging in the whimsical interpretation of the Holy Quran?’

Ali (a.s.) replied, “Since you have asked, then understand the answer. Certainly, in the hands of the

people, there is right as well as wrong, truth as well as lies, abrogating as well as abrogated, particular as well as general, clear as well as the ambiguous, and preserved as well as the imaginary. Indeed, lie was attributed unto the Messenger of Allah (s.a.w.a.) during his lifetime so much so that he (s.a.w.a.) had to deliver a sermon saying, ‘O people! Many lies have been attributed unto me. So, whoever ascribes anything falsely unto me intentionally, his seat will be in the hell fire.’ Therefore, (obviously) the lies attributed to him (s.a.w.a.) after his death will be much more than those ascribed to him (s.a.w.a.) in his lifetime.

Any tradition that comes to you can originate only from four sources and there cannot be a fifth source for it:

A hypocrite, who professes faith apparently and feigns to believe in Islam, does not consider it as a sin or does not hesitate to attribute a lie to the Messenger of Allah (s.a.w.a.) deliberately. Had the people known that he is a hypocrite, a liar, they would neither accept from him nor verify in him. But they said, ‘He is from the companions of the Messenger of Allah (s.a.w.a.), he has seen and heard him (s.a.w.a.).’ Hence they took from him without being aware of his condition. While Allah has informed about the hypocrites and described them in no uncertain terms as follows,

وَإِذَا رَأَيْتَهُمْ تُعْجِبُكَ أَجْسَامُهُمْ وَإِنْ يَقُولُوا تَسْمَعُ لِقَوْلِهِمْ كَأَنْهُمْ خَشَبٌ مُسْتَدَّةٌ

And when you see them, their persons will please you, and if they speak, you will listen to their speech; (they are) as if they were big pieces of wood clad with garments. (Qur’an Surah Munaafeqoon 63: 4)

After him, they became close to the leaders of deviation and the callers towards the hell fire through vanity, lies and slander, who ordained actions for them, imposed them on the necks of the people and acquired the world through them. The masses merely follow the rulers and the world except the one whom Allah, the High has protected. This was the first of the four.

The second is the one who has heard a thing from the Messenger of Allah (s.a.w.a.), could not memorize the exact wordings and developed a wrong notion about it but did not lie deliberately. So, he believes in whatever is with him, acts upon it, narrates it and says, ‘I have heard it from the Messenger of Allah (s.a.w.a.).’ Had the Muslims known that this is just his notion, they would not accept it. Even if he himself had known that this is his own imagination, he would have rejected it.

The third is he who heard that the Messenger of Allah (s.a.w.a.) has ordered something and later prohibited it or prohibited a thing and later ordered for it, but he is not aware of it. Hence, he has memorized only the abrogated part but is ignorant of the abrogating command. Had he known that this order has been abrogated, he would have rejected it and had the Muslims known, when they heard it from him, that it is abrogated, they too would have dispelled it.

The fourth is he who did not ascribe a lie to the Messenger of Allah (s.a.w.a.) as he hates lies due to fear of Allah, the High, and respect for His Messenger (s.a.w.a.). He did not forget, rather, he memorized the exact wordings. Whenever he reproduced it, he did it in toto without adding anything to it or reducing a part of it. He was aware of the abrogating as well as the abrogated, while keeping away the abrogated one. He also knew that the tradition of the prophet is like the Quran, bearing the abrogating as well as the abrogated, the particular and the general and the clear and the ambiguous. Indeed, the sayings of the Messenger of Allah (s.a.w.a.), like the Holy Quran, were of two kinds, general and particular. Allah, Blessed and High be He, says,

وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا

And whatever the Apostle gives you, accept it, and from whatever he forbids you, keep back.

(Qur'an Surah Hashr (59): Verse 7.)

Thus whoever did not know and did not follow what Allah and His Messenger (s.a.w.a.) implied with it became confused. All the companions of the Messenger of Allah (s.a.w.a.) were not asking questions about everything. Whoever asked him, understood and whoever understood preserved it.

There was a group amongst them who never asked him (s.a.w.a.) a question. They preferred that a bedouin or a desert-folk comes and asks the Messenger of Allah (s.a.w.a.) a question and they listen to the answer. But I used to go to him (s.a.w.a.) everyday atleast once and every night atleast once, when he (s.a.w.a.) used to give me an absolutely private hearing. He (s.a.w.a.) answered what I asked and I went with him (s.a.w.a.) wherever he (s.a.w.a.) went. The companions of the Messenger of Allah (s.a.w.a.) were aware that he (s.a.w.a.) did not treat anybody from the people in this manner as he (s.a.w.a.) dealt with me.

Often, the Messenger of Allah (s.a.w.a.) used to come to my house. I too, used to go to some of his (s.a.w.a.) houses, when he (s.a.w.a.) used to ask his wives to leave that we could talk in private, and none remained there but me. On the other hand, when a visitor came and demanded privacy, he (s.a.w.a.) did not ask me, Fatemah or our two sons to leave. Whenever I asked him (s.a.w.a.) a question, he (s.a.w.a.) answered and when I was silent or my questions were exhausted, he (s.a.w.a.) commenced talking with me.

So, no single verse of the Holy Quran descended upon the Messenger of Allah (s.a.w.a.) but that he (s.a.w.a.) read it for me and dictated it to me. I wrote it in my own hand-writing. He (s.a.w.a.) taught me its exegesis, its interpretation, its abrogating and abrogated verses, its clear and ambiguous verses, its particular and general verses, its apparent and concealed. He (s.a.w.a.) invoked Allah to grant me its understanding and its memorization.

Consequently, I did not forget a single verse from the Book of Allah or any knowledge which he

(s.a.w.a.) dictated to me. Whatever Allah taught him (s.a.w.a.) from the permissible or prohibited, command or prohibition, obedience or disobedience, past or present or any other book that was revealed before us, he (s.a.w.a.) taught it to me and I memorized it. I did not forget a single alphabet from it.

Whenever the Messenger of Allah (s.a.w.a.) informed me of these things, he (s.a.w.a.) placed his hand on my chest and prayed that He fills my heart with knowledge, understanding, wisdom and light. He used to supplicate, “O Allah! Teach him, make him memorise and do not cause him to forget anything of what I have informed him and taught him.”

One day, I said to him (s.a.w.a.), “O Messenger of Allah (s.a.w.a.)! May my father and my mother be held ransom for you, from the time you have invoked Allah what you invoked, I did not forget anything nor whatever you have taught me, has escaped from me. Whatever you taught me, I wrote it down. Did you fear forgetfulness on my part?” He (s.a.w.a.) replied, “O brother! I did not fear forgetfulness on your part. I only loved to pray for you for, Allah, the High, had informed me that He will answer my prayers concerning you and your partners, whose obedience He has associated with my obedience, when He ordered concerning them,

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.

(Qur'an Surah Nisaa 4: 59)

I asked, ‘Who are they, O Messenger of Allah (s.a.w.a.)?’ He (s.a.w.a.) answered, ‘They are the successors after me. One who forsakes them will not harm them. They are with the Quran and the Quran is with them, neither will they part from it nor will it separate from them till they meet me at the Hauz (of Kausar).

Through them, my nation shall gain victory, and through them, it will rain. Through them, calamities will be repelled and supplications will be accepted.’ I requested, ‘Name them for me, O Messenger of Allah (s.a.w.a.)!’ He (s.a.w.a.) obliged, ‘O Ali! You are the first of them, then this son of mine – and he (s.a.w.a.) placed his hand on the head of Hasan. Then, this son of mine – and he (s.a.w.a.) placed his hand on the head of Husain, followed by his son, your namesake, Ali, the adornment of the worshippers. O brother! He will be born in your lifetime, so convey my salutations unto him. He will be followed by his son, Muhammad al-Baaqer, the splitter of my knowledge and the treasurer of the revelation of Allah, the High.

Then his son, Ja'far al-Sadeq, then his son, Moosa al-Kazem, then his son, Ali al-Reza, then his son, Muhammad al-Taqi, then his son, Ali al-Naqi, then his son, Hasan al-Zaki and finally his son the Hujjah, the Qaem, the seal of my successors and my caliphs and the avenger from my enemies. He will fill the

earth with justice and equity as it will be replete with injustice and oppression.” Then Ameerul Momineen (a.s.) says, “O Sulaym! By Allah, I recognize him when he is taking allegiance between the Rukn and the Maqaam. I also know the names of his helpers and the names of their tribes...”

296. Misbaah al-Mutahajjid [168](#): In a supplication (it has come)

يا رباه يا سيّده يا غاية رغبته أسألك بك و بمحمّد و علي و فاطمة و الحسن و الحسين و علي بن الحسين و محمد بن علي و علي بن محمد والحسن بن علي والقائم المهدي الائمة الهادية عليهم السلام أن تصلي علي محمد و آل محمد، وأسألك يا الله أن لا تشوّه خلقي بالنار و أن تفعل بي ما أنت أهله

‘O Lord! O Chief! O Pinacle of desire! I ask You for Your sake and for the sake of Muhammad, Ali, Fatemah, Hasan, Husain, Ali Ibn Husain, Muhammad Ibn Ali, Ja’far Ibn Muhammad, Moosa Ibn Ja’far, Ali Ibn Moosa, Muhammad Ibn Ali, Ali Ibn Muhammad, Hasan Ibn Ali and the Qaem, the Mahdi, the guiding Imams (peace be on them all) that You bless Muhammad and the progeny of Muhammad. I ask You, O Allah, that You do not roast me in the hell fire and deal with me as You are worthy of.’

297. Misbaah al-Mutahajjid [169](#): Amongst the supplications that are to be recited after the morning prayers, the following has been highly recommended.

رضيت بالله رباً و بالإسلام ديناً و بمحمد صلّى الله عليه و آله و سلّم نبياً و بالقرآن كتاباً و بعلي إماماً و بالحسن و الحسين و علي بن الحسين و محمد بن علي و جعفر بن محمد و موسى بن جعفر و علي بن موسى و محمد بن علي... و علي بن محمد و الحسن بن علي والخلف الصالح أئمة وقادة

‘I am satisfied with Allah as (my) Lord, with Islam as (my) religion, with Muhammad (s.a.w.a.) as Prophet, with Quran as Book, with Ali as Imam and with Hasan, Husain, Ali Ibn Husain, Muhammad Ibn Ali, Ja’far Ibn Muhammad, Moosa Ibn Ja’far, Ali Ibn Moosa, Muhammad Ibn Ali, Ali Ibn Muhammad, Hasan Ibn Ali and the righteous successor as Imams and leaders...’

298. Misbaah al-Mutahajjid [170](#): Aasim Ibn Humaid reports that Abu Abdillah Imam Sadeq (a.s.) used to recite the following supplication after the prayers of need (صلاة الحاجة) on Friday:

اللهم و أتقرّب إليك بوليّك و خيرتك من خلقك و وصيّ نبيّك مولاي و مولى المؤمنين والمؤمنات قسيم النار و قائد الأبرار

O Allah! I seek proximity to You through Your friend, the chosen one from Your creation, the successor of Your Prophet, my master and the master of the believing men and women, the separator from the hell fire and the leader of the righteous – till he (a.s.) said

اللَّهُمَّ وَاتَّقِرَّبْ إِلَيْكَ بِالْوَالِيِّ الْبَارِّ التَّقِيِّ الطَّيِّبِ الزَّكِيِّ الْإِمَامِ ابْنِ الْإِمَامِ، السَّيِّدِ ابْنِ السَّيِّدِ الْحَسَنِ بْنِ عَلِيٍّ وَاتَّقِرَّبْ إِلَيْكَ بِالْقَتِيلِ الْمَسْلُوبِ قَتِيلِ كَرْبَلَاءِ الْحُسَيْنِ بْنِ عَلِيٍّ، وَاتَّقِرَّبْ إِلَيْكَ بِسَيِّدِ الْعَابِدِينَ وَقِرَّةِ عَيْنِ الصَّالِحِينَ عَلِيٍّ بْنِ الْحُسَيْنِ، وَاتَّقِرَّبْ إِلَيْكَ بِبَاقِرِ الْعِلْمِ، صَاحِبِ الْحِكْمَةِ وَالْبَيَانِ وَوَارِثِ مَنْ كَانَ قَبْلَهُ مُحَمَّدِ بْنِ عَلِيٍّ، وَاتَّقِرَّبْ إِلَيْكَ بِالصَّادِقِ الْخَيْرِ الْفَاضِلِ جَعْفَرِ بْنِ مُحَمَّدٍ، وَاتَّقِرَّبْ إِلَيْكَ بِالْكَرِيمِ الشَّهِيدِ الْهَادِيِّ الْمَوْلِيِّ مُوسَى بْنِ جَعْفَرٍ، وَاتَّقِرَّبْ إِلَيْكَ بِالشَّهِيدِ الْغَرِيبِ الْحَبِيبِ الْمَدْفُونِ بِطُوسِ عَلِيٍّ بْنِ مُوسَى، وَاتَّقِرَّبْ إِلَيْكَ بِالزَّكِيِّ التَّقِيِّ مُحَمَّدِ بْنِ عَلِيٍّ، وَاتَّقِرَّبْ إِلَيْكَ بِالطَّهْرِ الطَّاهِرِ النَّقِيِّ عَلِيٍّ بْنِ مُحَمَّدٍ، وَاتَّقِرَّبْ إِلَيْكَ بِوَلِيِّكَ الْحَسَنِ بْنِ عَلِيٍّ، وَاتَّقِرَّبْ إِلَيْكَ بِالْبَقِيَّةِ الْبَاقِيَةِ الْمَقِيمِ بَيْنَ أَوْلِيَائِهِ الَّذِي رَضِيَتْهُ لِنَفْسِكَ الطَّاهِرِ الْفَاضِلِ الْخَيْرِ نَوْرِ الْأَرْضِ وَعِمَادِهَا وَرَجَاءِ هَذِهِ الْأُمَّةِ وَسَيِّدِهَا الْأَمْرِ بِالْمَعْرُوفِ وَالنَّاهِي عَنِ الْمُنْكَرِ النَّاصِحِ الْآمِينَ الْمُؤَدِّي عَنِ النَّبِيِّينَ وَخَاتَمِ الْأَوْصِيَاءِ النَّجْبَاءِ الطَّاهِرِينَ صَلَوَاتُ اللَّهِ عَلَيْهِمْ أَجْمَعِينَ...

O Allah! I seek proximity to you through the master, the virtuous, the pure, the good, the immaculate, the Imam and the son of an Imam, the Sayyid and the son of a Sayyid, Hasan Ibn Ali. And I seek nearness to You through the Martyr, the crucified and the martyr of Karbala, Husain Ibn Ali. And I seek nearness to You through the chief of the worshippers and the beloved of the righteous, Ali Ibn Husain.

And I seek nearness to You through the splitter of knowledge, the owner of wisdom and explanation, and the inheritor of what was before him, Muhammad Ibn Ali. And I seek nearness to You through al-Sadeq, the virtuous and the scholar, Ja'far Ibn Muhammad. And I seek nearness to You through the noble, the martyr, the guide and the master, Moosa Ibn Ja'far. And I seek nearness to You through the martyr, the stranger, the beloved who is buried in Toos¹⁷¹, Ali Ibn Moosa.

And I seek nearness to You through the pure and the immaculate, Muhammad Ibn Ali. And I seek nearness to You through the clean, the pure and the immaculate, Ali Ibn Muhammad. And I seek nearness to You through Your friend, Hasan Ibn Ali.

And I seek nearness to You through the remainder, the surviving one, the resider amongst his friends with whom You are satisfied, the pleasant, the pure, the scholar, the chosen one, the light of the earth and its pillar, the hope of this nation and its chief, the enjoiner of good, the prohibitor of evil, the advisor, the trustworthy, the conveyer from the Prophets and the seal of the successors, the chosen ones and the purified ones, blessings of Allah be on them all...'

299. Mohij al-Da'waat¹⁷²: A supplication which Abu Hamzah al-Sumaali heard from Imam Zain al-Abedin (a.s.) contained the following:

وَأَتُوَسَّلُ إِلَيْكَ وَاسْتَشْفَعُ إِلَيْكَ بِنَبِيِّكَ نَبِيِّ الرَّحْمَةِ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ تَسْلِيمًا وَبِأَمِيرِ الْمُؤْمِنِينَ عَلِيٍّ ...
بِابْنِ أَبِي طَالِبٍ وَفَاطِمَةَ الزَّهْرَاءِ وَالْحَسَنِ وَالْحُسَيْنِ وَعَبْدِكَ وَأَمِينِكَ

'...and I seek to reach unto You and Your intercession through the medium of Your Prophet, the Prophet of mercy, Muhammad (s.a.w.a.) and through Ameerul Momineen Ali Ibn Abi Taalib (a.s.), Fatemah al-Zahra (a.s.), Hasan (a.s.) and Husain (a.s.), Your servant and Your trustee (and in it are the names of

the Imams, all of them, till he (a.s.) said)

و بحقّ خلف الائمة الماضين و الامام الزكي الهادي المهديّ

And for the sake of the caliph of the past Imams, the Imam, the pure, the guide and the guided.’

300. Misbaah al-Mutahajjid [173](#): Abaan Ibn Taghlib reports that Abu Abdillah Imam Sadeq (a.s.) used to recite the following supplication after the prayers of need (صلاة الحاجة)

و بالاسم الذي جعلته عند محمد صلواتك (ورحمتك) عليه وآله و عند علي و الحسن والحسين و علي و محمد و جعفر و موسى و علي و محمد و علي و الحسن و الحجّة عليهم السلام أن تصلّي على محمد وآل محمد و أن تقضي لي حاجتي...

‘And for the sake of the name which You have placed with Muhammad (s.a.w.a.) and with Ali, Hasan, Husain, Ali, Muhammad, Ja’far, Moosa, Ali, Muhammad, Ali, Hasan and Hujjah (peace be on them all) that You bless Muhammad and the progeny of Muhammad and that You fulfil for me my need...’

301. Jamaal al-Usboo’ [174](#): Shaikh Toosi (a.r.) narrates through his chain of narrators that Imam Sadeq (a.s.) used to recite the following supplication

بمحمد يا الله بعلي يا الله بفاطمة يا الله بالحسن يا الله بالحسين يا الله بعلي يا الله بمحمد يا الله بجعفر يا الله بموسى يا الله بعلي يا الله بمحمد يا الله بعلي يا الله بالحسن يا الله بحجّتك و خليفتك في بلدك يا الله صلّ على محمّد و آلّه محمّد...

‘For the sake of Muhammad, O Allah! For the sake of Ali, O Allah! For the sake of Fatemah, O Allah! For the sake of Hasan, O Allah! For the sake of Husain, O Allah! For the sake of Ali, O Allah! For the sake of Muhammad, O Allah! For the sake of Ja’far, O Allah! For the sake of Moosa, O Allah! For the sake of Ali, O Allah! For the sake of Muhammad, O Allah! For the sake of Ali, O Allah! For the sake of Hasan, O Allah! For the sake of Your Proof and Your Caliph in Your city, O Allah! Bless Muhammad and the progeny of Muhammad...’

302. Al-Iqbaal [175](#): Abu Muhammad Haroon Ibn Moosa al-Tal’akbari narrates through his chain of narrators that when the month of Ramazaan approached, Abu Abdillah Imam Sadeq (a.s.) used to recite the following supplication:

اللّهم هذا شهر رمضان المبارك الذي أنزلت فيه القرآن و جعلته هدى للناس

O Allah! This is the blessed month of Ramazaan in which You have sent the Quran and made it (Quran)

as a guidance for the people – till he (a.s.) said after a lengthy invocation

فَأَسْأَلُكَ بِحَقِّ مُحَمَّدٍ وَعَلِيٍّ وَفَاطِمَةَ وَالحَسَنَ وَالحُسَيْنَ وَعَلِيَّ بْنِ الحُسَيْنِ وَمُحَمَّدَ بْنَ عَلِيٍّ وَجَعْفَرَ بْنَ مُحَمَّدٍ وَمُوسَى بْنَ جَعْفَرَ وَعَلِيَّ بْنَ مُحَمَّدٍ وَمُوسَى وَالحَسَنَ بْنَ عَلِيٍّ وَالحِجَّةَ القَائِمَ بِالحَقِّ... صَلَوَاتِكَ يَا رَبِّ عَلَيْهِمْ أَجْمَعِينَ

Then I ask You for the sake of Muhammad, Ali, Fatemah, Hasan, Husain, Ali Ibn Husain, Muhammad Ibn Ali, Ja'far Ibn Muhammad, Moosa Ibn Ja'far, Ali Ibn Moosa, Muhammad Ibn Ali, Ali Ibn Muhammad, Hasan Ibn Ali and the Hujjah, the upriser with truth. O Lord! Your blessings be on them all...'

303. Al-Iqbaal¹⁷⁶: In the supplications of the thirteenth day of Imam Zain al-Abedin (a.s.), it has been reported:

اللَّهُمَّ إِنَّ الظُّلْمَةَ جَحَدُوا آيَاتِكَ

O Allah! Surely the oppressors denied Your signs – till he (a.s.) said

اللَّهُمَّ إِنِّي أَدِينُكَ يَا رَبَّ بِطَاعَتِكَ وَلَا نُنْكِرُ وِلَايَةَ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَعَلَى أَهْلِ بَيْتِهِ وَوِلَايَةَ أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ وَوِلَايَةَ الحَسَنِ وَالحُسَيْنِ عَلَيْهِمَا السَّلَامُ سِبْطِي نَبِيِّكَ وَوَلَدِي رَسُولِكَ عَلَيْهِمَا السَّلَامُ وَوِلَايَةَ الطَّاهِرِينَ المَعْصُومِينَ مِنْ ذُرِّيَةِ الحُسَيْنِ عَلِيِّ بْنِ الحُسَيْنِ وَمُحَمَّدَ بْنَ عَلِيٍّ وَجَعْفَرَ بْنَ مُحَمَّدٍ وَمُوسَى بْنَ جَعْفَرَ وَعَلِيَّ بْنَ مُحَمَّدٍ وَمُوسَى وَعَلِيَّ بْنَ مُحَمَّدٍ وَالحَسَنَ بْنَ عَلِيٍّ سَلَامَ اللَّهِ وَبَرَكَاتِهِ عَلَيْهِمْ أَجْمَعِينَ وَوِلَايَةَ القَائِمِ السَّابِقِ مِنْهُمْ بِالخَيْرَاتِ المَفْتَرَضِ الطَّاعَةَ صَاحِبِ الزَّمَانِ

O Allah! Surely I believe in Your obedience, O Lord, and we do not deny the mastership of Muhammad (s.a.w.a.), the mastership of Ali Ibn Abi Taalib (a.s.), the mastership of Hasan and Husain (a.s.), the two grandsons of Your Prophet (s.a.w.a.) and the sons of Your Messenger, the mastership of the pure and infallible (Imams) from the progeny of Husain (a.s.), (namely) Ali Ibn Husain, Muhammad Ibn Ali, Ja'far Ibn Muhammad, Moosa Ibn Ja'far, Ali Ibn Muhammad, Muhammad Ibn Ali, Ali Ibn Muhammd, Hasan Ibn Ali (salutations of Allah and His blessings be on them all) and the mastership of the Qaem, the foremost amongst them in goodness, the one whose obedience is obligatory and the master of the time.

304. Misbaah al-Mutahajjid¹⁷⁷: Ibraheem Ibn Umar al-San'aani reports that in frightening circumstances Abu Abdillah Imam Sadeq (a.s.) used to recite a supplication after prayers. It is the same supplication that was recited by Hazrat Zahra (s.a.) and it is as follows:

أَسْأَلُكَ أَنْ تَصَلِّيَ عَلَيَّ مُحَمَّدًا وَعَالِيًا وَمُحَمَّدًا وَعَالِيًا وَفَاطِمَةَ وَالحَسَنَ وَالحُسَيْنَ وَعَلِيَّ وَمُحَمَّدًا وَجَعْفَرَ وَمُوسَى وَعَالِيًا وَمُحَمَّدًا وَعَالِيًا وَالحَسَنَ وَالحِجَّةَ صَلَوَاتِكَ عَلَيْهِمْ وَرَحْمَتِكَ وَبَرَكَاتِكَ... رَحِمْتِكَ صَوْتِي، فَيَشْفَعُوا لِي إِلَيْكَ وَتَشْفَعَهُمْ فِيَّ وَلَا تَرُدَّنِي خَائِبًا

I ask You that You bless Muhammad and his progeny, fulfil my needs, make Muhammad, Ali, Fatemah, Hasan, Husain, Ali, Muhammad, Ja'far, Moosa, Ali, Muhammad, Ali, Hasan and the Hujjah (Your salutations, Your blessings and Your mercy be on them all)hear my voice that they may intercede on my behalf before You and You accept their intercession for me and do not return me disappointed...

305. Kitaab al-Fazl Ibn Shaazaan¹⁷⁸: Abu Khalid al-Kabuli chronicles, 'I went to my master Ali Ibn Husain Ibn Ali Ibn Abi Taalib (a.s.) and saw a book in his hand which he was looking at and crying profusely.' I enquired, 'May my father and my mother be held ransom for you, O son of Allah's Messenger! What is this book?'

He (a.s.) informed, "This is the copy of the tablet which Allah, the High, gifted to the Messenger of Allah (s.a.w.a.). In it is the name of Allah, the High, His Messenger, Ameerul Momineen (a.s.), my uncle Hasan Ibn Ali and my father (peace be on them all), my name, the name of my son Muhammad al-Baaqer, his son Ja'far al-Sadeq, his son Moosa al-Kazem, his son Ali al-Reza, his son Muhammad al-Taqi, his son Ali al-Naqi, his son Hasan al-Zaki and his son the proof of Allah, the upriser with the command of Allah, the avenger from the enemies of Allah and the one who will go into a long occultation. Thereafter, he will reappear and fill the earth with justice and equity as it would be filled with injustice and oppression."

306. Al-Seraat al-Mustaqeem¹⁷⁹: On the day of Shura, Ibn Abbas argued, 'How much of our rights will you prevent? By the Lord of the Ka'bah, surely Ali is the Imam and the Caliph. Eleven Imams from his descendants will rule, judging with truth. The first of them is Hasan (nominated) by the will of his father in his favour, followed by Husain by the will of his brother in his favour. Then his son Ali by the will of his father in his favour, then his son Muhammad by the will of his father in his favour, then his son Ja'far by the will of his father in his favour, then his son Moosa by the will of his father in his favour, then his son Ali by the will of his father in his favour, then his son Muhammad by the will of his father in his favour, then his son Ali by the will of his father in his favour, then his son Hasan by the will of his father in his favour. When he (Hasan) expires, the awaited, the occult (will rule).'

Aleem asked Ibn Abbas, 'Where did you get this information?' He replied, 'Verily, the Messenger of Allah (s.a.w.a.) taught Ali (a.s.) one thousand doors (of knowledge). From each door, another thousand doors opened. Surely, this (what I am saying) is from there.'

307. Kitaab al-Fazl Ibn Shaazaan¹⁸⁰: Muhammad Ibn Muslim reports on the authority of Abu Ja'far (Muhammad al-Baaqer a.s.) that the Messenger of Allah (s.a.w.a.) said to Ali Ibn Abi Taalib (a.s.), "O Ali! I have more right over the believers than they themselves. Then you, O Ali, have more right upon the believers than they themselves. Then Hasan has more right on the believers than they themselves. Then Husain has more right on the believers than they themselves. Then Ali Ibn Husain has more right on the believers than they themselves. Then Muhammad Ibn Ali has more right on the believers than they themselves. Then Ja'far Ibn Muhammad has more right on the believers than they themselves. Then Moosa Ibn Ja'far has more right on the believers than they themselves. Then Ali Ibn Moosa has more

right on the believers than they themselves. Then Muhammad Ibn Ali has more right on the believers than they themselves. Then Ali Ibn Muhammad has more right on the believers than they themselves. Then Hasan Ibn Ali has more right on the believers than they themselves. Finally, (the affair will reach unto) al-Hujjah Ibn al-Hasan, at whom caliphate and successorship will terminate and who will go into prolonged occultation. Thereafter, he will reappear and fill the earth with justice and equality as it would be fraught with injustice and tyranny.”

308. Kitaab al-Fazl Ibn Shaazaan¹⁸¹: Saeed Ibn Jubair reports that Ammaar Ibn Yaasir was asked, ‘What makes you love Ali Ibn Abi Taalib (a.s.)?’ He retorted, ‘Allah and His Messenger have made me love him. Indeed Allah, the High, has revealed a number of verses concerning him and the Messenger of Allah (s.a.w.a.) has related numerous traditions in his favour.’ He was asked, ‘Can you convey to us a few traditions that the Messenger of Allah (s.a.w.a.) has stated in his favour?’ Ammar replied, ‘Why won’t I? Indeed, I hate those who conceal the truth and spread falsehood.’

He continued, ‘I was with the Messenger of Allah (s.a.w.a.) when I saw Ali (a.s.) kill a number of the elite of Quraish in some of the battles. I asked the Messenger of Allah (s.a.w.a.), ‘O Messenger of Allah (s.a.w.a.)! Certainly Ali fights in the way of Allah as one should fight.’ He (s.a.w.a.) responded, “And why shouldn’t he? He is from me and I am from him. He is my heir, the repayer of my debts, the fulfiller of my promises and my successor after me. Had he not been there, a pure believer could not be recognized during my lifetime and after my death. His war is my war and my war is Allah’s war. His peace is my peace and my peace is Allah’s peace. Allah will cause to emerge from his loin the rightly guided Imams. O Ammar! Know that Allah, Blessed and High be He, gave me a covenant that He will grant me twelve caliphs. From them is Ali and he is the first of them and their chief.”

I asked, ‘O Messenger of Allah (s.a.w.a.)! Who are the others?’ He (s.a.w.a.) replied, “The second from them is Hasan Ibn Ali Ibn Abi Taalib (a.s.), the third from them is Husain Ibn Ali Ibn Abi Taalib (a.s.), the fourth from them is Ali Ibn Husain, the adornment of the worshippers, the fifth from them is Muhammad Ibn Ali, followed by his son Ja’far, then his son Moosa, then his son Ali, then his son Muhammad, then his son Ali, then his son Hasan and then his son who will be hidden from the people, a prolonged occultation. This is the saying of Allah, Blessed and High be He,

قل ارايتم أن اصبح ماؤكم غورا فمن ياتيكم بماء معين

Say: Have you considered if your water should go down, who is it then that will bring you flowing water? (Qur’an Surah Mulk 67; 30.)

Thereafter, he will emerge and fill the earth with equality and justice as it would be fraught with injustice and oppression. O Ammar! Soon after me, there will be a discord. In this situation you follow Ali and his party because he is with the truth and the truth is with him. Soon you will fight against the ناكسين (the people of Jamal) and the قاسطين (the people of Siffeen) along with him. A rebellious group will murder

you. Your last provision of this world will be a glass of milk that you shall drink.”

Saeed Ibn Jubair says, ‘It happened exactly as the Messenger of Allah (s.a.w.a.) had prophesied.’

309. Misbaah al-Mutahajjid¹⁸²: Imam Sadeq (a.s.) used to recite the following supplication after the prayers of need (صلاة الحاجة)

واسئلك بالحقّ الذي جعلته عند محمد وآل محمد و عند الائمة عليّ و الحسن و الحسين و علي و محمد و جعفر و موسى و علي و محمد و علي و الحسن و الحجّة أن تصلّي على محمد و أهل بيته و أن تقضي حاجتي و تيسّر عسيرها و أن تكفيني مهمّاتها

And I ask You for the sake of the right, which You have reposed with Muhammad and the progeny of Muhammad and with the Imams Ali, Hasan, Husain, Ali, Muhammad, Ja'far, Moosa, Ali, Muhammad, Ali, Hasan and the Hujjah that You bless Muhammad and his Ahle Bait (a.s.), fulfil my needs, ease its difficulty and protect me from its sorrows.

The author Ayatullah Lutfullah Saafi Golpaygani (may Allah prolong his life) says: Documents concerning the Imamate of our leaders, the twelve Imams (a.s.), abound to the extent that it is not possible to bring all of them in this book. If we bring all the reliable traditions only, quoted in our books, it would require many volumes. Hence, we have confined ourselves to only a few of these traditions. Those who are interested in acquiring further knowledge on the subject may refer to the books written on the subject.

For the benefit of our readers, we cite the names of a few books written by acclaimed scholars, like Abu Abdillah Ahmad Ibn Muhammad Ibn Abdullah al-Ayyaash (exp. 401 A.H.), the author of Muqtazab al-Asar Fi Al-Nusoos Alaa al-Aimmah al-Isna Ashar; Shaikh Kamaluddin Maisam Ibn Ali Ibn Maisam al-Bahraani, author of Isteqsa al-Nazar Fi Imaamate al-Aimmah al-Isna Ashar; Sharho Nahj al-Balaagah (major, medium and minor); Sharho al-Meah Kalemah; Risaalah Fi al-Imaamah; and a number of other books.

Moreover, quite a few poems had been read in their eulogy, in their lifetime, which is a further proof for their truthfulness like the poems of al-Abdi in the era of Imam Sadeq (a.s.). Those who are interested may refer to Al-Ghadeer by Allamah Amini (a.r.), vol. 2, Ghadeeriyah al-Abdi, pg. 290; and other similar books.

310. Misbaah al-Mutahajjid: There is another supplication, which Imam Sadeq (a.s.) used to recite on Friday after the prayers of need (صلاة الحاجة). It is as follows:

واسئلك بالحق الذي جعلته عند محمد و آل محمد و عند الائمة عليّ و الحسن و الحسين و علي و محمد و جعفر و موسى و علي و محمد و علي و الحسن و الحجّة عليهم السلام ان تصلّي على محمد و أهليته و ان تقضي حاجتي

I ask You for the sake of the right which You have reposed in Muhammad and the progeny of Muhammad and with the Imams, Ali, Hasan, Husain, Ali, Muhammad, Ja'far, Moosa, Ali, Muhammad, Ali, Hasan and the Hujjah (peace be on them all) that You send blessings on Muhammad and his Ahle Bait (a.s.) and fulfil my need...

1. It is clear for you that some of the traditions we have brought in the previous chapter explain the fact that there will be twelve Imams from the Bani Hashim, from the progeny of the Messenger of Allah (s.a.w.a.). The first of them is Ali (a.s.) and Hazrat Mahdi (a.t.f.s.) is from them and the last of them. Nine of these will be from the descendants of Imam Husain (a.s.). The first of them is Ali (a.s.), the second is Hasan (a.s.), the third is Husain (a.s.), the fourth is Ali Ibn Husain (a.s.) and the seventh from them is from the offspring of Muhammad Ibn Ali al-Baaqer (a.s.). When these holy and infallible Imams (a.s.) will depart from this earth, it will be destroyed along with all its inhabitants. These and other such attributes of the infallible Imams (a.s.) can be found in the following traditions: 49, 62, 66, 70, 71, 72, 74, 75, 76, 77, 78, 80, 81, 82, 83, 86, 87, 88, 89, 90, 91, 94, 95, 97, 98, 102, 105, 106, 107, 108, 109, 110, 113, 115, 117, 118, 120, 121, 125, 126, 127, 128, 129, 131, 132, 133, 134, 135, 136, 137 and 147. They reach to 52 traditions and in this chapter another 161 will be added, making the sum total to 213 elucidative traditions.

2. Yanaabi al-Mawaddah, pg. 85, Chap. 16

3. Muqtazab al-Asar, p. 29, Tr. No. 18; Behaar al-Anwaar, vol. 36, pg. 382, Chap. 42, Tr. No. 9.

4. The term muhaddathoon implies those who converse with the angels but cannot see them – Translator.

5. Al-Irshaad, vol. 2, pg. 375, Chap. 19, Tr. No. 5; Kash al-Ghummah, vol. 2, pg. 448

6. Kitaab Sulaim Ibn Qais, pg. 227.

7. Faraaed al-Simtain, vol. 2, pg. 312, Chap. 61, Tr. No. 562; Kamaal al-Deen, vol. 1, pg. 280, Chap. 24, Tr. No. 27; Yanaabi al-Mawaddah, pg. 447, Chap. 78 (in brief); Ghaayah al-Maraam, pg. 692, Chap. 141, Tr. No. 6; Behaar al-Anwaar, vol. 51, pg. 71, Chap. 1, Tr. No. 12.

8. Faraaed al-Simtain, vol. 2, pg. 313, Chap. 61, Tr. No. 564; Kamaal al-Deen, vol. 1, pg. 280, Chap. 24, Tr. No. 29; Ghaayah al-Maraam, Chap. 141, Tr. No. 8; Yanaabi al-Mawaddah, pg. 258 & pg. 445, Chap. 77, & pg. 447, Chap. 78; Behaar al-Anwaar, vol. 36, pg. 226, Chap. 41, Tr. No. 1; Oyoon Akhbaar al-Reza (a.s.), vol. 1, pg. 64, Tr. No. 31; Kashf al-Astaar, pg. 74, Section 1.

9. Yanaabi al-Mawaddah, pg. 492–493, Chap. 94; Kamaal al-Deen, vol. 1, pg. 282, Chap. 24, Tr. No. 35; Oyoon Akhbaar al-Reza (a.s.), vol. 1, pg. 65, Tr. No. 34; Al-Amaali of Saduq (a.r.), pg. 97, Majlis No. 23, Tr. No. 9; Al-Manaaqeb of Ibn Shahr Ashob, vol. 1, pg. 298; Rawzah al-Waaezin, vol. 1, pg. 102.

10. Kamaal al-Deen, vol. 1, pg. 259, Chap. 24, Tr. No. 4; Oyoon Akhbaar al-Reza (a.s.), vol. 1, pg. 59, Tr. No. 28, Chap. 6; Kefaayah al-Asar, pg. 145, Chap. 23, Tr. No. 2; Behaar al-Anwaar, vol. 36, pg. 244, Chap. 41, Tr. No. 57; Al-Insaaf, pg. 323, Tr. No. 296; Munaar al-Huda, pg. 369.

11. Al-Amaali of Saduq (a.r.), Majlis No. 91, Tr. No. 10; Behaar al-Anwaar, vol. 36, pg. 232, Chap. 41, Tr. No. 15.

12. Meah Manqebah, pg. 71, Manqebah No. 41; Al-Yaqeen, pg. 60; Behaar al-Anwaar, vol. 36, pg. 263, Chap. 41, Tr. No. 84.

13. Al-Ikhtesaas, pg. 223, Chap. 71; Behaar al-Anwaar, vol. 36, pg. 370, Chap. 41, Tr. No. 234.

14. Al-Ghaibah of No'maani, pg. 92, Chap. 4, Tr. No. 23; Al-Ghaibah of Shaikh Tusi (a.r.), pg. 135, Tr. No. 99; Behaar al-Anwaar, vol. 36, pg. 259, Chap. 41, Tr. No. 78 and pg. 281, Chap. 41, Tr. No. 101.

15. Yanaabi al-Mawaddah, pg. 485, Chap. 93; Kamaal al-Deen, vol. 1, pg. 254, Chap. 23, Tr. No. 4; Oyoon Akhbaar al-Reza (a.s.), vol. 1, pg. 262, Chap. 22, Tr. No. 22; Elal al-Sharaae, pg. 13; Behaar al-Anwaar, vol. 26, pg. 335, Chap. 8, Tr. No. 1 and vol. 57, pg. 303, Chap. 39, Tr. No. 16.

16. Yanaabi al-Mawaddah, pg. 443, Chap. 76

17. Kashf al-Astaar, pg. 109, Section 1 narrating from Sharh-o-Ghaayah al-Ahkaam

18. Rauz al-Jenaan, vol. 9, pg. 240 under the exegesis of Surah Taubah, Verse 36

19. Al-Manaaqeb of Ibn Shahr al-Ashob, vol. 1, pg. 283

20. Faraaed al-Simtain, vol. 2, pg. 132, Chap. 31, Tr. No. 430 & pg. 313, Chap. 61, Tr. No. 563; Al-Manaaqeb by Ibn Shahr Aashob, vol. 1, pg. 209; Kamaal al-Deen, vol. 1, pg. 280, Chap. 24, Tr. No. 28; Oyoon-o-Akhbaar al-Reza (a.s.), vol. 1, pg.

- 64, Chap. 6, Tr. No. 30; Kefaayah al-Asar, pg. 19, Chap. 1, Tr. No. 4; Behaar al-Anwaar, vol. 36, pg. 286, Chap. 41, Tr. No. 50 & 108; Yanaabi al-Mawaddah, pg. 258 narrating from Mawaddah al-Qurbaa; Al-Seraat al-Mustaqeem, vol. 2, pg. 110
- [21.](#) Kefaayah al-Asar, pg. 29, Chap. 3, Tr. No. 2; Behaar al-Anwaar, vol. 36, pg. 291; Chap. 41, Tr. No. 114
- [22.](#) Kefaayah al-Asar, pg. 34, Chap. 3, Tr. No. 10; Behaar al-Anwaar, vol. 36, pg. 293; Chap. 41, Tr. No. 121
- [23.](#) Kefaayah al-Asar, pg. 20, Chap. 1, Tr. No. 5; Behaar al-Anwaar, vol. 36, pg. 287; Chap. 41, Tr. No. 109
- [24.](#) Kefaayah al-Asar, pg. 86, Chap. 10, Tr. No. 3; Behaar al-Anwaar, vol. 36, pg. 315, Chap. 41, Tr. No. 160; Manaaqeb of Ibn Shahr Aashob, vol. 4, pg. 46
- [25.](#) Kefaayah al-Asar, pg. 91, Chap. 10, Tr. No. 2; Behaar al-Anwaar, vol. 36, pg. 317, Chap. 41, Tr. No. 165
- [26.](#) Al Manqebah al Meah, 32nd Manqebah, pg. 59; Al-Istinsaar, pg. 21.
- [27.](#) Kefaayah al-Asar, pg. 100, Chap. 13, Tr. No. 1; Behaar al-Anwaar, vol. 36, pg. 319, Chap. 41, Tr. No. 17; Taarikh-e-Baghdad, vol. 11, pg. 112, Tr. No. 5805 and vol. 13, pg. 122, Tr. No. 7106; Kanz al-Ummaal, vol. 13, pg. 153, Tr. No. 36478
- [28.](#) Kefaayah al-Asar, pg. 101, Chap. 13, Tr. No. 2; Behaar al-Anwaar, vol. 36, pg. 320, Chap. 41, Tr. No. 172.
- [29.](#) Kefaayah al-Asar, pg. 93, Chap. 11, Tr. No. 1; Behaar al-Anwaar, vol. 36, pg. 317, Chap. 41, Tr. No. 166.
- [30.](#) Kefaayah al-Asar, pg. 106, Chap. 14, Tr. No. 2; Behaar al-Anwaar, vol. 36, pg. 321, Chap. 41, Tr. No. 175.
- [31.](#) Kefaayah al-Asar, pg. 124, Chap. 17, Tr. No. 2; Behaar al-Anwaar, vol. 36, pg. 328, Chap. 41, Tr. No. 184.
- [32.](#) Kefaayah al-Asar, pg. 134, Chap. 20, Tr. No. 1; Behaar al-Anwaar, vol. 36, pg. 231, Chap. 41, Tr. No. 190
- [33.](#) Kefaayah al-Asar, pg. 165, Chap. 24, Tr. No. 3; Behaar al-Anwaar, vol. 36, pg. 340, Chap. 41, Tr. No. 202; Al-Insaaf, pg. 140, Tr. No. 180.
- [34.](#) Kefaayah al-Asar, pg. 170, Chap. 25, Tr. No. 2; Behaar al-Anwaar, vol. 36, pg. 341, Chap. 41, Tr. No.207; Al-Insaaf, pg. 304, Tr. No. 283
- [35.](#) Kefaayah al-Asar, pg. 177, Chap. 25, Tr. No. 6; Behaar al-Anwaar, vol. 36, pg. 345, Chap. 41, Tr. No.212; Al-Insaaf, pg. 58, Tr. No. 48
- [36.](#) Kefaayah al-Asar, pg. 183, Chap. 26, Tr. No. 3; Behaar al-Anwaar, vol. 36, pg. 347, Chap. 41, Tr. No.215; Al-Seraah al-Mustaqeem, vol. 2, pg. 122, Chap. 10, Section 4
- [37.](#) Kefaayah al-Asar, pg. 184, Chap. 26, Tr. No. 4; Behaar al-Anwaar, vol. 36, pg. 347, Chap. 41, Tr. No.216; Al-Insaaf, pg. 30, Tr. No. 26
- [38.](#) Kefaayah al-Asar, pg. 194, Chap. 28, Tr. No. 2; Manaaqeb of Ibn Shahr Aashob, vol. 1, pg. 296, Tr. No. 10; Behaar al-Anwaar, vol. 36, pg. 351, Chap. 41, Tr. No. 220
- [39.](#) Al-Amaali of Saduq (a.r.), pg. 116, 27th Majlis, Tr. No. 8; Bashaarah al-Mustafa, pg. 24; Al-Nawaader, pg. 72, Chap. 41, Kitaab al-Nabuwwah wa al-Imamah; Behaar al-Anwaar, vol. 36, pg. 227, Chap. 41, Tr. No. 5; Mashaareq al-Anwaar al-Yaqeen, pg. 55 (briefly)
- [40.](#) Al-Kaafi, vol. 1; Kitaab al-Hujjah, pg. 529, Chap. 184, Tr. No. 4; Oyoon, vol. 1, pg. 47, Chap. 6, Tr. No. 8; Al-Khesaal, vol. 2, pg. 477, Chap. 12, Tr. No. 41; Kamaal al-Deen, vol. 1, pg. 270, Chap. 24, Tr. No. 15; Al-Ghaibah by Shaikh Tusi, pg. 137, Tr. No. 101; Al-Ghaibah by No'amaani, pg. 95, Chap. 4, Tr. No. 27; Al-Mo'tabar, pg. 4; Behaar al-Anwaar, vol. 36, pg. 231, Chap. 41, Tr. No. 13; Isbaat al-Hudaat, vol. 1, pg. 456, Chap. 9, Tr. No. 75 and pg. 660, Tr. No. 848; Al-Waafi, vol. 2, pg. 303, Chap. 31, Tr. No. 578; E'laam al-Waraa, pg. 154; Al-Insaaf, pg. 165, Tr. No. 173; Kitaab Sulaym Ibn Qais, pg. 155 (1st edn.) and pg. 231 (recent edn.); Hilyah al-Abraar, vol. 2, pg. 65, Chap. 17, Tr. No. 2; Kash al-Ghummah, vol. 2, pg. 508; Taqreeb al-Maarif, pg. 177; Miraat al-Oqool, vol. 6, pg. 216, Chap. 184, Tr. No. 4.
- [41.](#) Al-Yaqeen, Chap. 195, pg. 487-488; Al-Seraat al-Mustaqeem, Chap. 10; Maraasid al-Irfaan, vol. 2, pg. 119, Sec. 3, Chap. 10.
- [42.](#) Al-Amaali of Shaikh Mufeed (r.a.), pg. 239, 25th Majlis, Tr. No. 4; Bashaarah al-Mustafa, pg. 48; Behaar al-Anwaar, vol. 36, pg. 271, Chap. 41, Tr. No. 93.
- [43.](#) Al-Ghaibah by No'maani, pg. 81, Chap. 4, Tr. No. 11; Kitaab Sulaym (recent edn.), pg. 123; Behaar al-Anwaar, vol. 36, pg. 277, Chap. 41, Tr. 97; Al-Insaaf, Tr. No. 177.
- [44.](#) Kitaab Sulaym Ibn Qais, pg. 140 (recent edn.); Al-Ghaibah by No'maani, pg. 82, Chap. 4, Tr. No. 12; Behaar al-Anwaar, vol. 36, pg. 287, Chap. 41, Tr. No. 98; Al-Insaaf, Tr. No. 178; Mashaareq Anwaar al-Yaqeen, pg. 191; Isbaat al-

Hudaat, vol. 1, pg. 657, Chap. 9, Sec. 71, Tr. No. 840

[45.](#) Kefaayah al-Asar, pg. 241, Chap. 32, Tr. No. 7; Al-Insaaf, pg. 147, Tr. No. 142; Behaar al-Anwaar, vol. 46, pg. 232, Chap. 4, Tr. No. 9.

[46.](#) Al-Kaafi, vol. 1, pg. 533, Chap. 184, Tr. No. 16; Oyoono Akhbaar al-Reza (a.s.), vol. 1, pg. 56, Chap. 6, Tr. No. 22; Al-Khesaal, vol. 2, p. 478, Chap. 12, Tr. No. 25; Al-Irshaad, vol. 2, pg. 375, Chap. 59, Tr. No. 7; Isbaat al-Hudaat, vol. 2, pg. 298, Chap. 9, Tr. No. 84; Behaar al-Anwaar, vol. 36, pg. 392, Chap. 45, Tr. No. 5; Al-Insaaf, Tr. No. 137; Al-Waafi, vol. 2, pg. 311, Chap. 31, Tr. No. 18, Mer'aat al-Oqool, vol. 6, pg. 231, Chap. 16

[47.](#) Kefaayah al-Asar, pg. 233, Chap. 30, Tr. No. 1; Al-Insaaf, Tr. No. 91; Behaar al-Anwaar, vol. 36, pg. 383, Chap. 43, Tr. No. 1.

[48.](#) Kitaab Sulaym, pg. 8 (Old Edn.), pg. 70 (New Edn.); Kamaal al-Deen, vol. 1, pg. 262, Chap. 24, Tr. No. 10; Irshaad al-Quloob, vol. 2, pg. 276; Al-Insaaf, pg. 185, Tr. No. 179.

[49.](#) Kamaal al-Deen, vol. 2, pg. 345, Chap. 33, Tr. No. 30; Al-Seraat al-Mustaqeem, vol. 2, pg. 134, Chap. 10, Sec. 5 narrating from Saaburi, who asked Imam Sadeq (a.s.) concerning the verse, "...its root is firm and its branch is in the sky." (Surah Ibraheem (14): Verse 24), he (a.s.) explained, "The Prophet (s.a.w.a.) is its root, Ali (a.s.) is its branch, Hasan and Husain are its fruits, the nine descendants (Imams) are its twigs and the Shias are its leaves; Behaar al-Anwaar, vol. 24, pg. 141, Chap. 44, Tr. No. 7.

[50.](#) Kamaal al-Deen, vol. 2, pg. 358, Chap. 33, Tr. No. 57; Ma'ani al-Akhbaar, pg. 126; Al-Khesaal, vol. 1, pg. 304, Chap. 5, Tr. No. 84; Yanaabi al-Mawaddah,; Mana'iq of Ibn Shahr Aashob, vol. 1, pg. 283; Irshaad al-Quloob, vol. 2, pg. 280; Isbaat al-Hudaat, vol. 2, pg. 358, Tr. No. 178, Chap. 9 and vol. 3, pg. 84, Sec. 53, Tr. No. 783; Majma' al-Bayaan from Kitaab al-Nobooat of Shaikh Sadooq (a.r.), vol. 1, pg. 200; Noor al-Saqalain, vol. 1, pg. 57, Tr. No. 145 and vol. 4, pg. 597, Tr. No. 27; Taveel al-Ayaat al-Zaaherah, pg. 82, Tr. No. 57 and pg. 541; Tafseer al-Saafi, vol. 1, pg. 138 and vol. 2, pg. 526.

[51.](#) Surah Baqarah (2): Verse 124

[52.](#) Surah Zukhruf (43): Verse 28

[53.](#) Faraaed al-Simtain, vol. 1, pg. 312, Simt I, Chap. 58, Tr. No. 250; Kamaal al-Deen, vol. 1, pg. 274, Chap. 24, Tr. No. 25; Al-Ghadeer, vol. 1, pg. 163; Al-Ehtejaaj, pg. 145; Isbaat al-Hudaat, vol. 3, pg. 7, Sec. 28, Tr. No. 596.

[54.](#) Some ignoramuses don't accept such quotes concerning about Umar thinking that such a behavior is tantamount to the rejection of Allah's and His Messenger's commands and prohibitions. Such defense shows the lack of knowledge concerning Umar's psychology and attitude. It should be borne in mind that such defense holds no water considering Umar's past history of questioning the policies and decisions of the Prophet (s.a.w.a.) on numerous occasions. He was the one who had objected to the Prophet (s.a.w.a.) during the Treaty of Hudaibiyah, concerning the Mut'ah of Hajj and when he (s.a.w.a.) had asked, 'Bring me a pen and paper that I may write for you by which you will never be led astray.' On this, Umar passed a remark, which I cannot reproduce out of shame in front of Allah, His Messenger and his Ummah. Such rude and undesirable behaviour was not displayed by any of the companions of the Prophet (s.a.w.a.) with the exceptions of people like Haarith Ibn No'man Fehri (may Allah curse him and his ilk).

[55.](#) Kitaab-o-Sulaym, pg. 171 (recent edn.)

[56.](#) Muqtazab al-Asar, pg. 18, Tr. No. 13; Behaar al-Anwaar, vol. 25, pg. 185, Chap. 5, Tr. No. 6.

[57.](#) Al-Masaael al-Jaarudiyah, pg. 7.

[58.](#) Isbaat al-Hudaat, vol. 1, pg. 658, Chap. 9, Sec. 71, Tr. No. 844; Kitaab Sulaym Ibn Qais (recent edn.), pg. 186.

[59.](#) Kitaab Sulaym Ibn Qais, (recent edn.), pg. 227; Isbaat al-Hudaat, vol. 1, pg. 659, Chap. 9, Sec. 71, Tr. No. 846.

[60.](#) Isbaat al-Hudaat narrating from Al-Arbaeen by Muhammad Taahir Al-Qummi, vol. 1, pg. 728, Chap. 9, Sec. 34, Tr. No. 234.

[61.](#) Isbaat al-Hudaat, vol. 1, pg. 730, Chap. 9, Sec. 36, Tr. No. 251.

[62.](#) Kamaal al-Deen, vol. 1, pg. 257, Chap. 24, Tr. No. 2; Kefaayah al-Asar, pg. 110, Chap. 10, Tr. No. 1; Irshaad al-Quloob, vol. 2, pg. 272; Behaar al-Anwaar, vol. 36, pg. 282, Chap. 41, Tr. No. 105; Al-Insaaf, pg. 155, Tr. No. 155; Munaar al-Huda, pg. 368.

[63.](#) Kefaayah al-Asar, pg. 23, Chap. 2, Tr. No. 1; Al-Manaaqeb by Ibn Shahr Aashob, vol. 1, pg. 295, Tr. No. 2; Behaar al-Anwaar, vol. 36, pg. 282, Chap. 41, Tr. No. 104; Al-Insaaf, pg. 153, Tr. No. 151.

- [64.](#) Kefaayah al-Asar, pg. 28, Chap. 3, Tr. No. 1; Al-Manaaqeb by Ibn Shahr Aashob, vol. 1, pg. 295, Tr. No. 3; Al-Insaaf, pg. 231, Tr. No. 222; Behaar al-Anwaar, vol. 36, pg. 290, Chap. 41, Tr. No. 113.
- [65.](#) Kefaayah al-Asar, pg. 30, Chap. 3, Tr. No. 3; Behaar al-Anwaar, vol. 36, pg. 291, Chap. 41, Tr. No. 115; Al-Insaaf, pg. 230, Tr. No. 223.
- [66.](#) Kefaayah al-Asar, pg. 30, Chap. 3, Tr. No. 4; Behaar al-Anwaar, vol. 36, pg. 291, Chap. 41, Tr. No. 116; Al-Insaaf, pg. 230, Tr. No. 224.
- [67.](#) Kefaayah al-Asar, pg. 31, Chap. 3, Tr. No. 5; Behaar al-Anwaar, vol. 36, pg. 292, Chap. 41, Tr. No. 117; Al-Insaaf, pg. 158, Tr. No. 161.
- [68.](#) Kefaayah al-Asar, pg. 31, Chap. 3, Tr. No. 6; Al-Insaaf, pg. 231, Tr. No. 225; Behaar al-Anwaar, vol. 36, pg. 292, Chap. 41, Tr. No. 118.
- [69.](#) Kefaayah al-Asar, pg. 32, Chap. 3, Tr. No. 8; Behaar al-Anwaar, vol. 36, pg. 292, Chap. 41, Tr. No. 119.
- [70.](#) Kefaayah al-Asar, pg. 38, Chap. 4, Tr. No. 3; Behaar al-Anwaar, vol. 36, pg. 293, Chap. 41, Tr. No. 123
- [71.](#) Kefaayah al-Asar, pg. 44, Chap. 5, Tr. No. 4; Behaar al-Anwaar, vol. 36, pg. 304, Chap. 41, Tr. No. 143
- [72.](#) Maqtaal al-Husain by Khwaarazmi, vol. 1, pg. 146, Sec. 7; Meah Manqebah, pg. 124, the 58th Manqebah; Kefaayah al-Asar, pg. 45, Chap. 5, Tr. No. 5; Kamaal al-Deen, vol. 1, pg. 262, Chap. 24, Tr. No. 9; Al-Khesaal, vol. 2, pg. 475, Chap. 12, Tr. No. 38; Al-Oyoon, vol. 1, pg. 52, Chap. 6, Tr. No. 17; Behaar al-Anwaar, vol. 43, pg. 295, Chap. 12, Tr. No. 56; Al-Awaalem, vol. 17, pg. 73, Chap. 7, Tr. No. 1; Hilyah al-Abraar, vol. 2, pg. 720, Tr. No. 128; Al-Insaaf, pg. 164, Tr. No. 172; Munaar al-Huda, pg. 370.
- [73.](#) Kefaayah al-Asar, pg. 47, Chap. 5, Tr. No. 6; Manaaqeb of Ibn Shahr Aashob, vol. 1, pg. 295, Tr. No. 6; Behaar al-Anwaar, vol. 36, pg. 290, Chap. 41, Tr. No. 112; Al-Insaaf, pg. 36, Tr. No. 38
- [74.](#) Kefaayah al-Asar, pg. 65, Chap. 7, Tr. No. 4; Behaar al-Anwaar, vol. 36, pg. 308, Chap. 41, Tr. No. 147; Al-Insaaf, pg. 149, Tr. No. 144
- [75.](#) Surah Ahzaab (33): Verse 33
- [76.](#) Kefaayah al-Asar, pg. 95, Chap. 12, Tr. No. 1; Behaar al-Anwaar, vol. 36, pg. 317, Chap. 41, Tr. No. 167; Al-Insaaf, pg. 264, Tr. No. 248
- [77.](#) Kefaayah al-Asar, pg. 98, Chap. 12, Tr. No. 5; Al-Insaaf, pg. 265, Tr. No. 249; Behaar al-Anwaar, vol. 36, pg. 319, Chap. 41, Tr. No. 170; Al-Seraat al-Mustaqeem, vol. 2, pg. 116, Chap. 10, Sec. 4.
- [78.](#) Kefaayah al-Asar, pg. 172, Chap. 25, Tr. No. 3; Al-Insaaf, pg. 328, Tr. No. 303; Behaar al-Anwaar, vol. 36, pg. 342, Chap. 41, Tr. No. 208; Al-Seraat al-Mustaqeem, vol. 2, pg. 129, Chap. 10, Sec. 4
- [79.](#) Kefaayah al-Asar, pg. 176, Chap. 25, Tr. No. 5; Al-Insaaf, pg. 221, Tr. No. 213; Behaar al-Anwaar, vol. 36, pg. 344, Chap. 41, Tr. No. 210; Al-Seraat al-Mustaqeem, vol. 2, pg. 130, Chap. 10, Sec. 4.
- [80.](#) Kefaayah al-Asar, pg. 193, Chap. 28, Tr. No. 1; Al-Insaaf, pg. 152, Tr. No. 150; Behaar al-Anwaar, vol. 36, pg. 350, Chap. 41, Tr. No. 219; Al-Seraat al-Mustaqeem, vol. 2, pg. 123, Chap. 10, Sec. 3.
- [81.](#) Kefaayah al-Asar, pg. 196, Chap. 28, Tr. No. 5; Behaar al-Anwaar, vol. 36, pg. 352, Chap. 41, Tr. No. 222; Al-Insaaf, pg. 330, Tr. No. 304.
- [82.](#) Kefaayah al-Asar, pg. 197, Chap. 28, Tr. No. 7; Al-Insaaf, pg. 290, Tr. No. 263; Behaar al-Anwaar, vol. 36, pg. 352, Chap. 41, Tr. No. 224; Al-Seraat al-Mustaqeem, vol. 2, pg. 123, Chap. 10, Sec. 3.
- [83.](#) Kamaal al-Deen, vol. 1, pg. 256, Chap. 24, Tr. No. 1; Al-Amaali, 7th Majlis, Tr. No. 3; Behaar al-Anwaar, vol. 36, pg. 226, Chap. 41, Tr. Nos. 2 & 3; Al-Insaaf, pg. 213, Tr. No. 210; Rauzah al-Waaezeen, vol. 1, pg. 100, Al-Seraat al-Mustaqeem, vol. 2, pg. 115, Chap. 10, Sec. 3; Isbaat al-Hudaat, vol. 3, pg. 25, Sec. 35, Tr. No. 8645; Mashaareqo Anwaar al-Yaqeen, pg. 56; Munaar al-Huda, pg. 367.
- [84.](#) Kamaal al-Deen, vol. 1, pg. 261, Chap. 24, Tr. No. 8; Al-Ehtejaaj, pg. 69; Al-Insaaf, pg. 241, Tr. No. 232; Behaar al-Anwaar, vol. 36, pg. 246, Chap. 41, Tr. No. 59.
- [85.](#) Kamaal al-Deen, vol. 1, pg. 259, Chap. 24, Tr. No. 5; Al-Insaaf, pg. 280, Tr. No. 257; Isbaat al-Hudaat, vol. 2, pg. 379, Chap. 9, Tr. No. 216; Qasas al-Anbiyaa, pg. 266, Sec. 16, Tr. No. 439; Munaar al-Huda, pg. 369
- [86.](#) Kamaal al-Deen, vol. 1, pg. 260, Chap. 24, Tr. No. 6; Behaar al-Anwaar, vol. 36, pg. 254, Chap. 41, Tr. No. 70; Al-Insaaf, pg. 131, Tr. No. 120; Munaar al-Huda, pg. 370
- [87.](#) Kamaal al-Deen, vol. 1, pg. 261, Chap. 24, Tr. No. 7; Behaar al-Anwaar, vol. 26, pg. 342, Chap. 8, Tr. No. 13 & vol. 36,

pg. 255, Chap. 41, Tr. No. 71; Al-Insaaf, pg. 132, Tr. No. 121; Munaar al-Huda, pg. 370.

[88.](#) Kamaal al-Deen, vol. 1, pg. 269, Chap. 24, Tr. No. 12; Dalaael al-Imamah, pg. 237; Behaar al-Anwaar, vol. 36, pg. 255, Chap. 41, Tr. No. 72; Al-Insaaf, pg. 53, Tr. No. 43; Isbaat al-Hudaat, vol. 1, pg. 654, Sec. 67, Chap. 9, Tr. No. 823 narrating from the "Book of Virtues" by Husain Ibn Hamdaan.

[89.](#) Kamaal al-Deen, vol. 1, pg. 281, Chap. 24, Tr. No. 32; Dalaael al-Imamah, pg. 240; Al-Ghaibah by No'maani, pg. 67, Chap. 4, Tr. No. 7; Al-Ghaibah of Shaikh Tusi (a.r.), pg. 140, Tr. No. 107; Isbaat al-Wasiyyah, pg. 251; Al-Mo'tabar, pg. 24; Muqtazab al-Asar, pg. 9, Tr. No. 9; Taqreeb al-Maarif, pg. 176; Al-Mohtazar, pg. 159; Behaar al-Anwaar, vol. 25, pg. 363, Chap. 12, Tr. No. 22 & vol. 36, pg. 256, Chap. 41, Tr. No. 74 & pg. 260, Chap. 41, Tr. No. 80 & pg. 372, Tr. No. 234.

[90.](#) Al-Ikhtesaas, pg. 207; Kefaay al-Asar, pg. 45, Chap. 5, Tr. No. 5; Kashf al-Ghummah, vol. 2, pg. 508; Yanaabi al-Mawaddah, pg. 492, Chap. 94; Isbaat al-Hudaat, vol. 3, pg. 64, Sec. 42, Tr. No. 745.

[91.](#) Kefaayah al-Asar, pg. 299, Chap. 40, Tr. No. 4; Behaar al-Anwaar, vol. 36, pg. 360, Chap. 41, Tr. No. 231; Al-Insaaf, pg. 59, Tr. No. 49.

[92.](#) Kefaayah al-Mahdi, pg. 82, Tr. No. 16; Isbaat al-Hudaat, vol. 3, pg. 95, Chap. 9, Sec. 60, Tr. No. 812 narrating from the book of Isbaat al-Raj'ah of Fazl Ibn Shaazaan; Oyoon-o-Akhbaar al-Reza, vol. 1, pg. 57, Chap. 6, Tr. No. 25; Kamaal al-Deen, pg. 240; Maani al-Akhbaar, pg. 90 The chapter of the meaning of Saqalain and Etrat, Tr. No. 4; Isbaat al-Hudaat, vol. 6, pg. 326, Chap. 9, Sec.4, Tr. No. 125; Behaar al-Anwaar, vol. 36, pg. 373, Chap. 42, Tr. No. 2; E'laam al-Waraa, pg. 375, Sec. 2; Al-Insaaf, pg. 260, Tr. No. 244.

[93.](#) Kefaayah al-Asar, pg. 250, Chap. 33, Tr. No. 5; Behaar al-Anwaar, vol. 36, pg. 358, Chap. 41, Tr. No. 228; Al-Insaaf, pg. 81, Tr. No. 74; Al-Seraat al-Mustaqeem, vol. 2, pg. 132, Chap. 10, Sec. 4.

[94.](#) Al-Kaafi, vol. 1, pg. 533, Chap. 184, Tr. No. 15; Al-Ghaibah by No'maani, pg. 94, Chap. 4, Tr. No. 25; Al-Khesaal, vol. 1, pg. 419, Chapter of Nine, Tr. No. 12 and vol. 2, pg. 80, Chapter of Twelve, Tr. No. 50; Al-Ghaibah by Shaikh Tusi, pg. 140, Tr. No. 104; Al-Irshaad, vol. 2, pg. 348, Chap. 59, Tr. No. 6; Al-Waafi, vol. 2, pg. 310, Chap. 31, Tr. No. 767/14; Kashf al-Ghummah, vol. 2, pg. 448; Mana'iq of Ibn Shahr Aashob, vol. 1, pg. 296; Dalaael al-Imamah, pg. 240; Isbaat al-Wasiyyah, pg. 203; Al-Insaaf, pg. 20, Tr. No. 13; Al-Istinsaar, pg. 170; Taqreeb al-Maarif, pg. 183; Isbaat al-Hudaat, vol. 1, pg. 460, Chap. 9, Tr. No. 83 and pg. 533, Chap. 9, Tr. No. 312; Behaar al-Anwaar, vol. 36, pg. 392, Chap. 45, Tr. No. 3.

[95.](#) Kamaal al-Deen, vol. 2, pg. 350, Chap. 33, Tr. No. 45; Al-Seraat al-Mustaqeem, vol. 2, pg. 134, Chap. 10, Sec. 4; Behaar al-Anwaar, vol. 36, pg. 391, Chap. 46, Tr. No. 5; Al-Insaaf, pg. 29, Tr. No. 24; Isbaat al-Hudaat, vol. 1, pg. 518, Chap. 9, Tr. No. 258.

[96.](#) Muqtazab al-Asar, pg. 8 & 9, Tr. No. 7; Behaar al-Anwaar, vol. 36, pg. 372 under tradition 234; Nafas al-Rahmaan, pg. 94.

[97.](#) Kashf al-Yaqeen, pg. 118; Irshaad al-Quloob, vol. 2, pg. 33.

[98.](#) Muqtazab al-Asar, pg. 9, Tr. No. 8; Al-Seraat al-Mustaqeem, vol. 2, pg. 120, Chap. 10.

[99.](#) Al-Nukat al-Eteqadiyyah, pg. 35; al-Etemaad Fi Sharhe Risaalah Wajib al-Eteqaad, pg. 397.

[100.](#) Faraaed al-Simtain, vol. 2, pg. 132, Chap. 31, Tr. No. 431; Kefaayah al-Asar, pg. 11, Chap. 1, Tr. No. 2; Yanaabi al-Mawaddah, pg. 440, Chap. 76, Tr. No. 1; Behaar al-Anwaar, vol. 3, pg. 303 & vol. 36, pg. 283, Chap. 41, Tr. No. 101; Al-Awaalem, vol. 15/3, pg. 138, Chap. 1, Tr. No. 78; Al-Insaaf, pg. 276, Tr. No. 255.

[101.](#) Kefaayah al-Asar, pg. 16, Chap. 1, Tr. No. 3; Behaar al-Anwaar, vol. 36, pg. 285, Chap. 41, Tr. No. 107; Al-Awaalem, vol. 15/3, pg. 140, Chap. 1, Tr. No. 79; Al-Insaaf, pg. 202, Tr. No. 202.

[102.](#) Kefaayah al-Asar, pg. 40, Chap. 5, Tr. No. 1; Behaar al-Anwaar, vol. 36, pg. 289, Chap. 41, Tr. No. 111; Al-Awaalem, vol. 15/3, pg. 144, Chap. 1, Tr. No. 83; Al-Insaaf, pg. 261, Tr. No. 246.

[103.](#) Kamaal al-Deen, vol. 1, pg. 253, Chap. 23, Tr. No. 3; Yanaabi al-Mawaddah, pg. 494, Chap. 94; Kefaayah al-Asar, pg. 53, Chap. 7, Tr. No. 1; Al-Manaaqeb of Ibn Shahr Aashob, vol. 1, pg. 282 narrating from the Tafseer of Jaaber al-Jo'fi from Jaaber al-Ansaari; E'laam al-Waraa, pg. 397; Al-Awaalem, vol. 15/3, pg. 11; Tafseer Rauz al-Janaan, vol. 3, pg. 423; Behaar al-Anwaar, vol. 23, pg. 289, Chap. 17, Tr. No. 16 & vol. 36, pg. 249, Chap. 41, Tr. No. 67; Al-Insaaf, pg. 114, Tr. No. 107; Kefaayah al-Mohtadi, pg. 56, Tr. No. 5; Tabyeen al-Mahajjah, pg. 278; Ta'veel al-Ayaat al-Zaaherah, pg. 141; Kashf al-Ghummah, vol. 2, pg. 509; Tafseer al-Saafi, vol. 1, pg. 366; Ilzaam al-Naaseb, vol. 1, pg. 54; Al-Seraat al-Mustaqeem, pg. 143, Chap. 10, Sec. 21; Tafseer Noor al-Saqalain, vol. 1, pg. 414, Tr. No. 331; Tafseer Kanz al-Daqaeeq, vol. 2, pg. 393; Reyaaz al-Saalekeen, vol. 5, pg. 173, Rauzah No. 34.

- [104.](#) Kefaayah al-Asar, pg. 61, Chap. 7, Tr. No. 3; Behaar al-Anwaar, vol. 36, pg. 306, Chap. 41, Tr. No. 145; Al-Insaaf, pg. 162, Tr. No. 168.
- [105.](#) Kefaayah al-Asar, pg. 69, Chap. 8, Tr. No. 2; Irshaad al-Quloob, pg. 272; Al-Insaaf, pg. 317, Tr. No. 291; Behaar al-Anwaar, vol. 36, pg. 301, Chap. 41, Tr. No. 140.
- [106.](#) Kefaayah al-Asar, pg. 74, Chap. 8, Tr. No. 4; Behaar al-Anwaar, vol. 36, pg. 310, Chap. 41, Tr. No. 151; Al-Insaaf, pg. 320, Tr. No. 292.
- [107.](#) Kefaayah al-Asar, pg. 81, Chap. 9, Tr. No. 2; Behaar al-Anwaar, vol. 36, pg. 312, Chap. 41, Tr. No. 158; Al-Insaaf, pg. 210, Tr. No. 208.
- [108.](#) Imam Muhammad al-Baqer (a.s.)
- [109.](#) Imam Ja'far al-Sadeq (a.s.)
- [110.](#) Kefaayah al-Asar, pg. 105; Al-Manaaqeb of Ibn Shahr Aashob, vol. 1, pg. 296, Tr. No. 11; Behaar al-Anwaar, vol. 36, pg. 321, Chap. 41, Tr. No. 174; Al-Insaaf, pg. 97, Tr. No. 83.
- [111.](#) Kefaayah al-Asar, pg. 114, Chap. 16, Tr. No. 2; Behaar al-Anwaar, vol. 36, pg. 324, Chap. 41, Tr. No. 182.
- [112.](#) Kefaayah al-Asar, pg. 136, Chap. 21, Tr. No. 1; Behaar al-Anwaar, vol. 36, pg. 331, Chap. 41, Tr. No. 191; Al-Insaaf, pg. 97, Tr. No. 84.
- [113.](#) lit.: crop – Tr.
- [114.](#) Kamaal al-Deen, vol. 1, pg. 258, Chap. 24, Tr. No. 3; Kefaayah al-Asar, pg. 143, Chap. 22, Tr. No. 1; E'laam al-Waraa, pg. 4, Section 2; Al-Ehtejaaj, vol. 1, pg. 68; Behaar al-Anwaar, vol. 36, pg. 251, Chap. 41, Tr. No. 68; Qasas al-Anbiyaa, pg. 368, Section 17, Tr. No. 440; Munaar al-Huda, pg. 368; Al-Insaaf, pg. 238, Tr. No. 230.
- [115.](#) Kefaayah al-Asar, pg. 146, Chap. 23, Tr. No. 3; Al-Insaaf, pg. 84, Tr. No. 76; Behaar al-Anwaar, vol. 36, pg. 333, Chap. 41, Tr. No. 195.
- [116.](#) Kefaayah al-Asar, pg. 152, Chap. 23, Tr. No. 5; Kamaal al-Deen, vol. 1, pg. 252, Chap. 23, Tr. No. 2; Oyoon-o-Akhbaar al-Reza (a.s.), vol. 1, pg. 58, Chap. 6, Tr. No. 27; Behaar al-Anwaar, vol. 36, pg. 245, Chap. 41, Tr. No. 58; Isbaat al-Hudaat, vol. 2, pg. 327, Chap. 9, Tr. No. 126; Ghaayah al-Maraam, pg. 142, Tr. No. 3; Al-Insaaf, pg. 299, Tr. No. 277
- [117.](#) Kefaayah al-Asar, pg. 155, Chap. 23, Tr. No. 9; Behaar al-Anwaar, vol. 36, pg. 366, Chap. 41, Tr. No. 199; Al-Insaaf, pg. 258, Tr. No. 242.
- [118.](#) Kefaayah al-Asar, pg. 162 – 165, Chap. 24, Tr. No. 2; Behaar al-Anwaar, vol. 36, pg. 238–240, Chap. 41, Tr. No. 201; Al-Insaaf, pg. 125–127, Tr. No. 115.
- [119.](#) Muqtazab al-Asar, pg. 31, Tr. No. 21; Kanz al-Fawaaed, pg. 256; Kitaab al-Arbaeen of Allamah Majlisi (a.r.), pg. 239, under the discussion of Tr. No. 20; Behaar al-Anwaar, vol. 15, pg. 241, Chap. 2, Tr. No. 60; vol. 18, pg. 293, Chap. 3, Tr. No. 2; Vol. 26, pg. 298, Chap. 6, Tr. No. 65; Isbaat al-Hudaat, vol. 3, Chap. 9, Section 62, Tr. No. 818.
- [120.](#) Kefaayah al-Asar, pg. 166, Chap. 24, Tr. No. 5; Behaar al-Anwaar, vol. 36, pg. 340, Chap. 41, Tr. No. 204; Al-Insaaf, pg. 34, Tr. No. 34.
- [121.](#) Kefaayah al-Asar, pg. 169, Chap. 25, Tr. No. 1; Behaar al-Anwaar, vol. 36, pg. 341, Chap. 41, Tr. No. 206; Al-Insaaf, pg. 222, Tr. No. 212.
- [122.](#) Kefaayah al-Asar, pg. 175, Chap. 25, Tr. No. 4; Behaar al-Anwaar, vol. 36, pg. 343, Chap. 41, Tr. No. 209; Al-Insaaf, pg. 101, Tr. No. 88.
- [123.](#) Kefaayah al-Asar, pg. 177, Chap. 25, Tr. No. 6; Behaar al-Anwaar, vol. 36, pg. 345, Chap. 41, Tr. No. 211; Al-Insaaf, pg. 229, Tr. No. 221.
- [124.](#) Kefaayah al-Asar, pg. 185, Chap. 26, Tr. No. 5; Behaar al-Anwaar, vol. 36, pg. 348, Chap. 41, Tr. No. 217; Al-Insaaf, pg. 31, Tr. No. 270.
- [125.](#) Kefaayah al-Asar, pg. 195, Chap. 28, Tr. No. 3; Behaar al-Anwaar, vol. 36, pg. 351, Chap. 41, Tr. No. 221; Al-Insaaf, pg. 191, Tr. No. 188.
- [126.](#) Al-Fazaael, pg. 158; Behaar al-Anwaar, vol. 36, pg. 213–214, Chap. 40, Tr. No. 15; Isbaat al-Hudaat, vol. 2, pg. 417, Section 7, Chap. 9, Tr. No. 278.
- [127.](#) Muqtazab al-Asar, pg. 10, Tr. No. 10; Al-Ghaibah, pg. 147, Tr. No. 109; Maqatal al-Husain by Khwaarazmi, vol. 1, Section 6, pg. 95; Faraaed al-Simtain, vol. 2, pg. 319, Tr. No. 571; Meah Manqebah, pg. 37; Kefaayah al-Mahdi, pg. 60, Tr. No. 7; Tabyeen al-Mahajjah, pg. 283; Al-Taraaef, pg. 172, Tr. No. 270; Yanaabi al-Mawaddah, pg. 486, Chap. 93 & pg.

261, Chap. 41, Tr. No. 82; Al-Awaalem, vol. 15/3, pg. 35–38, Section 1, Tr. No. 1; Behaar al-Anwaar, vol. 36, pg. 216–217, Chap. 40, Tr. No. 18; Tafseer al-Furaat, pg. 5; Al-Insaaf, pg. 62, Tr. No. 56; Ghaayah al-Maraam, pg. 695, Tr. No. 27 and many more books other than what we have hinted at.

[128.](#) Al-Manaqeb, vol. 1, pg. 292, Chap. Of what the sunnis have narrated; Meah Manqebah, pg. 24; Behaar al-Anwaar, vol. 36, pg. 270, Chap. 41, Tr. No. 91; Al-Seraat al-Mustaqeem, vol. 2, pg. 150; Tabyeen al-Mahajjah, pg. 243; Isbaat al-Hudaat, vol. 3, pg. 222, Chap. 9, Section 27, Tr. No. 210; Al-Istinsaar, pg. 22; Al-Awaalem, vol. 153, pg. 134, Tr. No. 68.

[129.](#) Meah Manqebah, pg. 23; Maqatal al-Husain, vol. 1, pg. 95, Section 6, Al-Manaqeb, vol. 1, pg. 292; Faraaed al-Simtain, vol. 2, pg. 321, Section 61, Tr. No. 572; Al-Seraat al-Mustaqeem, vol. 2, pg. 150, Chap. 10, Section 4; Kashf al-Astaar, pg. 110; Al-Taraaef, pg. 273, Tr. NO. 271; Al-Najm al-Saaqeb, Chap. 50; Al-Awaalem, vol. 15/3, pg. 134, Tr. No. 69; Behaar al-Anwaar, vol. 26, pg. 316, Chap. 6, Tr. No. 80; Al-Istinsaar, pg. 23; Al-Insaaf, pg. 14, Tr. No. 10; Ghayah al-Maraam, Chap. 141, Tr. No. 2.

[130.](#) Al-Ghaibah of Shaikh Toosi, pg. 136, Tr. No. 100; Behaar al-Anwaar, vol. 36, pg. 258, Chap. 41, Tr. No. 77; Al-Manaqeb, vol. 1, pg. 293; Isbaat al-Hudaat, vol. 2, pg. 460, Section 17, Chap. 9, Tr. No. 372 & vol. 3, pg. 224, Section 27, Chap. 9, Tr. No. 213.

[131.](#) Muqtazab al-Asar, pg. 23, Tr. No. 15; Al-Ghaibah of No'maani, pg. 93, Chap. 4, Tr. No. 24; Behaar al-Anwaar, vol. 36, pg. 222, Chap. 40, Tr. No. 21; Al-Awaalem, vol. 15/3, pg. 42, Tr. No. 8; Tabyeen al-Mahajjah, pg. 286; Al-Insaaf, pg. 113, Tr. No. 106.

[132.](#) Al-Arbaeen, Tr. No. 4; Al-Abaqaat, vol. 12, pg. 253, Tr. No. 2; Kashf al-Astaar, pg. 60; Al-Fazaael, pg. 116; Behaar al-Anwaar, vol. 36, pg. 296, Chap. 41, Tr. No. 125.

[133.](#) Kefaayah al-Asar, pg. 213, Chap. 29, Tr. No. 1; Behaar al-Anwaar, vol. 36, pg. 354, Chap. 41, Tr. No. 225; Al-Insaaf, pg. 232, Tr. No. 227; Tabyeen al-Mahajjah, pg. 310, Tr. No. 20.

[134.](#) Kefaayah al-Asar, pg. 232, Chap. 31, Tr. No. 2; Behaar al-Anwaar, vol. 36, pg. 384, Chap. 43, Tr. No. 5; Tabyeen al-Mahajjah, pg. 331, Tr. No. 27; Al-Insaaf, pg. 326, Tr. No. 301; Al-Awaalem, vol. 15/3, pg. 256, Chap. 214.

[135.](#) Kefaayah al-Asar, pg. 244, Chap. 33, Tr. No. 1; Al-Awaalem, vol. 15/3, pg. 262, Chap. 6, Tr. No. 1; Behaar al-Anwaar, vol. 36, pg. 390, Chap. 45, Tr. No. 1; Al-Insaaf, pg. 259, Tr. No. 243.

[136.](#) Kefaayah al-Asar, pg. 248, Chap. 3, Tr. No. 4; Al-Insaaf, pg. 270, Tr. No. 254; Behaar al-Anwaar, vol. 36, pg. 390, Chap. 5, Tr. No. 2; Al-Awaalem, vol. 15/3, pg. 262, Chap. 6, Tr. No. 2; Tabyeen Al-Mahajjah, pg. 329, Tr. No. 26.

[137.](#) The thirteenth, fourteenth and fifteenth of every month are called as 'Ayyam-e-Beez'. Apparently, Imam (a.s.) has hinted that recitation of poems on these days are abominable (makrooh).

[138.](#) Kefaayah al-Asar, pg. 246, Chap. 33, Tr. No. 3; Behaar al-Anwaar, vol. 36, pg. 357, Chap. 41, Tr. No. 226; Al-Muhajjah, pg. 198, Verse 83, Tr. No. 1; Tabyeen Al-Mahajjah, pg. 287; Al-Awaalem, vol. 15/3, pg. 233, Tr. No. 223; Al-Insaaf, pg. 117, Tr. No. 108.

[139.](#) Kefaayah al-Asar, pg. 255, Chap. 34, Tr. No. 1; Al-Awaalem, vol. 15/3, pg. 278, Tr. No. 16; Behaar al-Anwaar, vol. 36, pg. 403, Chap. 46, Tr. No. 15; Al-Insaaf, pg. 330, Tr. No. 105; Tabyeen al-Mahajjah, pg. 348, Tr. No. 36.

[140.](#) Kefaayah al-Asar, pg. 256, Chap. 34, Tr. No. 2; Behaar al-Anwaar, vol. 36, pg. 406, Chap. 46, Tr. No. 16; Al-Awaalem, vol. 15/3, pg. 281, Tr. No. 18; Tabyeen al-Mahajjah, pg. 334; Al-Insaaf, pg. 313, Tr. No. 288.

[141.](#) Kamaal al-Deen, vol. 2, pg. 336, Chap. 33, Tr. No. 9; Al-Khesaal, vol. 2, pg. 478, Chap. 12, Tr. No. 46; Al-Oyoon, vol. 1, pg. 54, Chap. 6, Tr. No. 20; Behaar al-Anwaar, vol. 36, pg. 396, Chap. 46, Tr. No. 2; Al-Awaalem, vol. 15/3, pg. 270, Tr. No. 2; Al-Insaaf, pg. 109, Tr. No. 103; Tabyeen al-Mahajjah, pg. 346, Tr. No. 35.

[142.](#) Amaali al-Sadooq, pg. 302, Majlis 54, Tr. No. 24; Kamaal al-Deen, vol. 2, pg. 379, Chap. 37, Tr. No. 1; Al-Awaalem, vol. 15/3, pg. 294, Chap. 11, Tr. No. 1; Al-Tawheed, pg. 81, Chap. 2, Tr. No. 37; Kefaayah al-Asar, pg. 286, Chap. 38, Tr. No. 1; E'laam al-Waraa, pg. 436; Chap. 2, Section 2; Kefaayah al-Muhtadi, pg. 101, Tr. No. 27; Behaar al-Anwaar, vol. 3, pg. 268, Chap. 10, Tr. No. 4 & vol. 36, pg. 412, Chap. 47, Tr. No. 2 & vol. 66, pg. 1, Chap. 28, Tr. No. 1; Al-Insaaf, pg. 219, Tr. No. 212; Sifaat al-Shia, pg. 90, Tr. No. 68; Rawzah al-Waaezin, vol. 1, pg. 31; Kashf al-Ghummah, vol. 2, pg. 525; Isbaat al-Hudaat, vol. 1, pg. 542, Chap. 9, Section 13, Tr. No. 354.

[143.](#) Philosophical term for the Arabic equivalent of 'aradh'.

[144.](#) Al-Khesaal, vol. 2, pg. 395, Chap. 7, Tr. No. 102; Kamaal al-Deen, vol. 2, pg. 382, Chap. 37, Tr. No. 9; Ma'ani al-

Akhbaar, pg. 123; Kefaayah al-Asar, pg. 289, Chap. 38, Tr. No. 3; Jamaal al-Usboo', pg. 25, Section 3, Tr. No. 1; E'laam al-Waraa, pg. 437, Section 2; Behaar al-Anwaar, vol. 24, pg. 238, Chap. 60, Tr. No. 1, & vol. 36, pg. 412, Chap. 47, Tr. No. 3, & vol. 56, pg. 20, Chap. 15, Tr. No. 3; Rawzah al-Waaezin, vol. 2, pg. 392; Al-Manaaqeb, vol. 1, pg. 308; Isbaat al-Hudaat, vol. 1, pg. 491, Chap. 9, Tr. No. 177; Al-Insaaf, pg. 200, Tr. No. 201.

[145.](#) Kefaayah al-Asar, pg. 300, Tr. No. 10; Behaar al-Anwaar, vol. 46, pg. 198, Chap. 11, Tr. No. 72; Tanqeeh al-Maqaal, vol. 2, pg. 470; Al-Insaaf, pg. 324, Tr. No. 298.

[146.](#) Zaid Ibn Ali Ibn Husain (a.s.).

[147.](#) Kamaal al-Deen, vol. 1, pg. 264, Chap. 24, Tr. No. 11; Al-Oyoon, vol. 1, pg. 59, Chap. 6, Tr. No. 29; Faraaed al-Simtain, vol. 1, pg. 155, Chap. 35, Tr. No. 447; Al-Insaaf, pg. 243, Tr. No. 233; Qasas al-Anbiyaa, pg. 361, Section 1, Tr. No. 437; Behaar al-Anwaar, vol. 36, pg. 204, Chap. 40, Tr. No. 8; Isbaat al-Hudaat, vol. 1, pg. 477, Chap. 9, Tr. No. 128; Ilzaam al-Naaseb, vol. 1, pg. 201; Tabyeen al-Mahajjah, pg. 266, Tr. No. 4; Al-Awaalem, vol. 15/3, pg. 58.

[148.](#) A state in modern Iran.

[149.](#) Kamaal al-Deen, vol. 1, pg. 282, Chap. 24, Tr. No. 36; Behaar al-Anwaar, vol. 42, pg. 248, Chap. 11, Tr. No. 24; Al-Awaalem, vol. 17, pg. 15, Chap. 2, Tr. No. 5; Al-Insaaf, pg. 276, Tr. No. 256.

[150.](#) Kefaayah al-Asar, pg. 262, Chap. 34, Tr. No. 5; Behaar al-Anwaar, vol. 36, pg. 409, Chap. 46, Tr. No. 18, & vol. 52, pg. 303, Chap. 26, Tr. No. 72; Al-Awaalem, vol. 15/3, pg. 269, Chap. 7, Tr. No. 1; Al-Insaaf, pg. 231, Tr. No. 226; Tabyeen al-Mahajjah, pg. 333, Tr. No. 29; Isbaat al-Hudaat, vol. 1, pg. 603, Chap. 9, Tr. No. 587.

[151.](#) Oyoon Akhbaar al-Reza (a.s.), vol. 1, pg. 41, Chap. 6, Tr. No. 2; Al-Kaafi, vol. 1, pg. 527, Chap. 184, Tr. No. 3; Miraat al-Oqool, vol. 6, pg. 210; Faraaed al-Simtain, vol. 2, pg. 136; Taqreeb al-Maarif, pg. 178; Al-Waafi, vol. 2, pg. 296, Chap. 31, Tr. No. 755/1; Al-Ikhtesaas, pg. 210; Mashaareqo Anwaar al-Yaqeen, pg. 103; Al-Manaaqeb of Ibn Shahr Ashob, vol. 1, pg. 296; Kamaal al-Deen, vol. 1, pg. 308, Chap. 28, Tr. No. 1; al-Ghaibah of Shaikh Tusi (r.a.), pg. 143, Tr. No. 108; Al-Ghaibah of No'maani, pg. 62, Chap. 4, Tr. No. 5; E'laam al-Waraa, pg. 4, Section 2; Irshaad al-Quloob, vol. 2, pg. 108; Al-Ehtejaaj, pg. 67; Behaar al-Anwaar, vol. 36, pg. 195, Chap. 40, Tr. No. 3; Tafseer al-Burhaan, vol. 2, pg. 123, Tr. No. 6; Isbaat al-Hudaat, vol. 2, pg. 285, Chap. 9, Tr. No. 73; Al-Seraat al-Mustaqeem, vol. 2, pg. 137, Chap. 10; Isbaat al-Wasiyyah, pg. 29, Tr. No. 5; Al-Hidaayah, the Chapter of Twelve Imams (a.s.), Tr. No. 5; Al-Awaalem, vol. 15/3, pg. 68, Tr. No. 6; Al-Insaaf, pg. 21, Tr. No. 17; Tabyeen al-Mahajjah, pg. 271; Tr. No. 5; Ilzaam al-Naaseb, vol. 1, pg. 213; Taaweel al-Aayaat al-Zaaherah, pg. 210.

[152.](#) A title of the Messenger of Allah (s.a.w.a.).

[153.](#) Ma'moon al-Abbasi.

[154.](#) Implying Prophet Zulqarnain (a.s.) as he was the one who had built the city of Khorasan during his rule.

[155.](#) Muqtazab al-Asar, pg. 6, Tr. No. 6; Dalaael al-Imaamah, pg. 237, Tr. No. 11; Misbaah al-Shariah, pg. 46, Chap. 68-69; Al-Mohtazar, pg. 106; Behaar al-Anwaar, vol. 53, pg. 142, Chap. 29, Tr. No. 162; Al-Seraat al-Mustaqeem, vol. 2, pg. 142, Chap. 10, Section 1, Tr. No. 2; Isbaat al-Hudaat, vol. 1, pg. 708, Section 18, Tr. No. 145.

[156.](#) Dalaael al-Imaamah, pg. 254, Tr. No. 53; Isbaat al-Hudaat, vol. 1, pg. 655, Chap. 9, Section 69, Tr. No. 835 & vol. 1, pg. 724, Chap. 9, Section 27, Tr. No. 211.

[157.](#) Literally, Raafezi means one who discards and abandons religion. – Translator.

[158.](#) Al-Ghaibah of Shaikh Toosi, pg. 149, Tr. No. 110; Al-Manaaqeb of Ibn Shahr Ashob, vol. 1, pg. 284; Noor al-Saqalain, vol. 2, pg. 215, Tr. No. 140; Al-Mahajjah, pg. 93, Chap. 24; Al-Burhaan, vol. 2, pg. 123, Tr. No. 5 in the exegesis of Surah Taubah (9): Verse 36; Isbaat al-Hudaat, vol. 1, pg. 549, Chap. 9, Tr. No. 375; Behaar al-Anwaar, vol. 24, pg. 240, Chap. 60, Tr. No. 2.

[159.](#) Literally, Horom is the pl. of Haraam which means prohibited.

[160.](#) Taweel al-Aayaat al-Zaaherah, pg. 485 under surah saaffaat (37): Verse 83; Behaar al-Anwaar, vol. 36, pg. 151, Chap. 39, Tr. No. 131; Isbaat al-Hudaat, vol. 3, pg. 85, Chap. 9, Section 53, Tr. No. 787; Al-Mahajjah, pg. 181, Chap. 70, Tr. No. 1.

[161.](#) In the second rakat of each prayer.

[162.](#) Al-Kaafi, vol. 1, pg. 525, Chap. 184, Tr. No. 1; Al-Waafi, vol. 2, pg. 299, Chap. 31, Tr. No. 756/2; Al-Ghaibah of No'maani, pg. 58, Chap. 4, Tr. No. 2; Kamaal al-Deen, vol. 1, pg. 313, Chap. 29, Tr. No. 1; Al-Oyoon, vol. 1, pg. 65, Chap. 6, Tr. No. 35; Elal al-Sharaae, pg. 96, Chap. 85, Tr. No. 6; Tafseer al-Qummi, vol. 2, pg. 44; Al-Ehtejaaj, pg. 266; Al-

Ghaibah of Shaikh Toosi, pg. 154, Tr. No. 124; Isbaat al-Wasiyyah, pg. 121; Dalaael al-Imamah, pg. 69, Tr. No. 21; Taqreeb al-Maaref, pg. 177; Behaar al-Anwaar, vol. 36, pg. 414, Chap. 48, Tr. No. 1 and Vol. 58, pg. 36, Chap. 42, Tr. No. 8 and pg. 39, Tr. No. 9; Isbaat al-Hudaat, vol. 2, pg. 283, Chap. 9, Tr. No. 72; Al-Mahaasin, pg. 332; Hilyah al-Abraar, vol. 1, pg. 510, Chap. 6, Tr. No. 1; Al-Istinsaar, pg. 31; Al-Insaaf, pg. 90, Tr. No. 81.

[163.](#) ManLaa Yahzoroh al-Faqih, vol. 1, pg. 329, Tr. No. 1; Al-Kaafi, vol. 3, pg. 325, Chap. 191, Tr. No. 17; Al-Tahzeeb, vol. 2, pg. 110, Chap. 7, Tr. No. 416/184; Mishbaah al-Mutahajjid, pg. 168; Behaar al-Anwaar, vol. 83, pg. 235, Tr. No. 59; Lawaame' of Sahebqaraani, vol. 4, pg. 176; Rawzah al-Muttaqeen, vol. 2, pg. 382.

[164.](#) Oyoon Akhbaar al-Reza (a.s.), vol. 1, pg. 58, Chap. 6, Tr. No. 27; Kamaal al-Deen, vol. 1, pg. 252, Chap. 23, Tr. No. 2; Kefaayah al-Asar, pg. 152, Chap. 23, Tr. No. 5; Isbaat al-Hudaat, vol. 2, pg. 326, Chap. 9, Tr. No. 126; Behaar al-Anwaar, vol. 36, pg. 245, Chap. 41, Tr. No. 58; Al-Muhtazar, pg. 90; Tabyeen al-Mahajjah, pg. 283, Tr. No. 10; Al-Insaaf, pg. 299, Tr. No. 277; Al-Awaalem, vol. 15/3, pg. 44, Tr. No. 9.

[165.](#) Oyoon Akhbaar al-Reza (a.s.), vol. 2, pg. 121, Chap. 35, Tr. No. 1 and 3; Behaar al-Anwaar, vol. 10, pg. 352, Chap. 20, Tr. No. 1; Isbaat al-Hudaat, vol. 2, pg. 354, Chap. 9, Tr. No. 157.

[166.](#) Surah Fusselat (41): Verse 42.

[167.](#) Kefaayah al-Mahdi, pg. 10, Tr. No. 1; Isbaat al-Hudaat, vol. 2, pg. 541, Section 14, Chap. 9, Tr. No. 357 and 358 narrating from Al-Eteqaadaat of Shaikh Saduq (a.r.).

[168.](#) Misbaah al-Mutahajjid, pg. 49.

[169.](#) Misbaah al-Mutahajjid, pg. 145.

[170.](#) Misbaah al-Mutahajjid, pg. 228.

[171.](#) In Khorasan province in Iran, popularly known as Mashhad. – Translator.

[172.](#) Mohij al-Da'waat.

[173.](#) Misbaah al-Mutahajjid, pg. 236.

[174.](#) Jamaal al-Usoob', pg. 165, Section 5.

[175.](#) Al-Iqbaal, pg. 47.

[176.](#) Al-Iqbaal, pg. 145.

[177.](#) Misbaah al-Mutahajjid, pg. 211.

[178.](#) Kefaayah al-Mahdi, pg. 55, Tr. No. 4; Isbaat al-Hudaat, vol. 1, pg. 651, Chap. 9, Section 60, Tr. No. 810.

[179.](#) Al-Seraat al-Mustaqeem, vol. 2, pg. 151, Chap. 10, Section 4; Isbaat al-Hudaat, vol. 1, pg. 722, Section 27, Tr. No. 213.

[180.](#) Kefaayah al-Mahdi, pg. 69, Tr. No. 10; Isbaat al-Hudaat, vol. 1, pg. 651, Chap. 9, Section 60, Tr. No. 811.

[181.](#) Kefaayah al-Mohtadi, pg. 8, Tr. No. 15; Kashf al-Haqq (famous as al-Arbaeen of Khatoonabaadi), pg. 110, Tr. No. 17.

[182.](#) Misbaah al-Mutahajjid, pg. 231.

Source URL:

<https://www.al-islam.org/selected-narrations-about-twelfth-imam-volume-1-lutfullah-safi-golpaygani/c-hapter-2-documented#comment-0>