

Can a liar be an imam?

Can a killer be an Imam ?

Can a sinful be an Imam?

Can a person not appointed by Allah be an Imam ?

Can an unjust be an Imam ?

Who
is
your

IMAM

Can a usurper be an Imam ?

Can a materialist be an Imam ?

Can an oppressor be an Imam ?

Can a Non-Arab be an Imam ?

Who Is Your Imam?

Name of the Book : Who is your Imam?

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Table of Contents

Preface	4
Chapter 1: Allah does not leave the world without an Imam....	7
Chapter 2:Destiny of the one who doubts on Imam and Imamat	9
Chapter 3:About those who falsely claim Imamat.....	15
Chapter 4: The Number of Imams Determined by Allah is Twelve.....	18
Traditions narrated by the Ahle Sunnah	18
Traditions narrated by the Shias.....	19
Conclusion.....	48

Preface

In 1965, a Bohri Alawi Muslim with pure intention went for the Search of Truth about the Imamate of the Imams after Imam Jafar-e-Sadiq (a.s.). In his sincere efforts he was helped by an Aalim-e-Rabbani Maulana Sayed Gulam Askari Saheb.

By the grace of Allah, he came to the conclusion that after Imam-e-Sadiq (a.s.), Imam Moosa Kazim (a.s.) is the RIGHT and DIVINELY appointed Imam. By 1970, there were about six Bohra families who accepted the Shia Ithna-Ashari Faith. In 1971, a Jamaat – ‘Bohra Shia Ithna Ashari Jamat’ was formed and registered with the Charity Commissioner to take care of the new families.

Since then its members have tried to spread the truth through various platforms and media. The first book printed by the Jamaat was ‘From Darkness towards Light - (A True story of an Ismaili Mustali Bohra accepting Shia faith

Thereafter, the Jamaat has published four books viz Ghaibat of Imam Mahdi (a.t.f.s.), The War of Siffin, Wilayat-e-Ahle Bait (a.s.) and Aamaal of Shab Jum’ah.

The book in your hand is an extract of four chapters from one of the oldest source books ie Al Ghayba – Occultation by Sheikh Abu Abdullah Muhammad bin Ibraheem bin Ja'far al-Katib known as Ibn Abu Zaynab an-Nu'mani who expired in 360 A.H. We have extracted these chapters, re-arranged the traditions from the english translation of the book published by Ansariyan Publications. We have selected traditions from Holy Prophet (s.a.w.a.) and his Ahle Bait (as) regarding the sunnat of Allah to have an Imam in every era, about those who doubt the existence of an Imam in every era, about the False claimants to Imamate and lastly, the number of Imams determined by Allah is TWELVE like the months in a year.

We quote a tradition from this book narrated from Hazrat Imam Ja'far as-Sadiq (as) who says “He, who pretends our position (the imamate), is an unbeliever.” Can we not understand about the destiny of the one who follows such a false Imam?

May Allah accept our endeavors.

Bohra Shia Ithna Ashari Jamat

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
بنام خداوند بخشنده و مهربان

اللَّهُمَّ كُنْ لَوْلِيكَ الْحُجَّةُ
خدا یا باش برای بنایندة حاجت محبت

بُنِ الْحَسَنِ صَلَواتُكَ عَلَيْهِ وَعَلى
بن الحسن که درود ثابت بر او و بر

آلَائِهِ فِي هَذِهِ السَّاعَةِ وَفِي كُلِّ
پرايش ياد در اين ساعت

سَاعَةٍ وَلِيًّا وَحَافِظًا وَقَائِدًا وَنَاصِرًا
ساعت سرپرست و نگهبان و پيما و ياور

وَدَلِيلًا وَعَيْنًا حَتَّى تُشْكِنَهُ
راهنما و دیده بان تا که بنشیند

أَرْضَكَ طَوْعًا وَتُمَتِّعَهُ فِيهَا طَوِيلًا
در سرزمینت با اختیار و که مرازش گردانی در آن مدت آواز

Chapter 1

Allah does not leave the world without an Imam

- (1) Hazrat Abu Abdullah Imam as-Sadiq (a.s.) says: *“The world will not be empty of a knowledgeable (aalam - imam). Whenever the believers add something (a heresy) to the religion, he prevents them from that and whenever they omit something of it, he completes it for them.”*
- (2) Hazrat Abu Abdullah Imam as-Sadiq (a.s.) says: *“The world will always have an authority from Allah acquainting the permissible and impermissible things and inviting people to the way of Allah.”*
- (3) Janab Al-Husain bin Abul Ala’ had asked Hazrat Abu Abdullah Imam as-Sadiq (a.s.): “Is the world left without an imam?” He replied: *“No, it is not.”*
- (4) Hazrat Imam Abu Abdullah Imam as-Sadiq (a.s.) says: *“Allah does not leave the world without an Aalim (imam); otherwise the truth is not distinguished from the untruth.”*
- (5) Hazrat Imam Abu Ja’far Imam al-Baqir (a.s.) says: *“By Allah, He has not left the world, since Adam had left to the better world, without an imam guiding people to the way of Allah and being the authority of Allah over His people. The world will never be left without an authority (from Allah) over the people.”*
- (6) Janab Abu Hamza Thumali says: I asked Hazrat Abu Abdullah Imam as-Sadiq (a.s.): “Is the world left without an imam?” He said: *“If the world remains without an*

imam, it will sink.”

- (7) Hazrat Abu Ja’far Imam al-Baqir (a.s.) says: *“If the imam is removed from the earth for an hour, it will sink with its people and will surge like the sea.”*
- (8) Janab Kumayl bin Ziyad an-Nakh’iy says Amirul Mo’mineen (a.s.) held my hand and took me with him towards the graveyard. When we reached the desert, he sighed deeply and said: *“...The earth does never remain without a Hujjah; either apparent and known or afraid and unknown lest Allah’s proofs and signs will be invalid.”*
- (9) Hazrat Imam Ali ibne Abi Talib (a.s.) said: *“O Allah, You have authorities on Your earth one after the other over Your people to guide them to Your religion and to teach them Your knowledge so that the followers of Your guardian do not deviate. They (the authorities) are either apparent while people do not obey them or hidden, afraid and waiting for your orders. Even if they are absent from people during their calmness in the government of the untruth, their knowledge will never be absent from them (from people). Their teachings are firmly placed in the hearts of the believers, who act according to these teachings...”*

Chapter 2

Destiny of the one who doubts on Imam and Imamat

- (1) Janab Yahya bin Abdullah says: Hazrat Abu Abdullah Imam as-Sadiq (a.s.) said to me: *“O Yahya bin Abdullah, he, who spent a night without knowing his imam, will die as an unbeliever.”*
- (2) Janab Muhammad bin Muslim ath-Thaqafi says: I have heard Hazrat Abu Ja’far Imam Muhammad bin Ali al-Baqir (a.s.) saying: *“Whoever tries his best in worshipping Allah without following an imam inspired by Allah, his worshipping will not be accepted (by Allah) and he is astray and confused besides that Allah hates his deeds. His example is like a sheep that has lost the shepherd or the flock. It goes and comes astray. It becomes confused at day and when night comes, it sees a flock with a shepherd. It is deceived to spend the night with them in their fold.*

When morning comes and the shepherd drives his flock, it denies the shepherd and the flock and goes confusedly looking for its flock and shepherd. Then it sees another flock with a shepherd. It is deceived to join them. The shepherd cries: “O you lost sheep, go to join your shepherd and flock. You are astray and confused. You have lost your shepherd and flock.” Then it hastens confusedly without a shepherd guiding it to its pasture or to its fold. While it is so, a wolf seizes the opportunity and eats it.

O bin Muslim, by Allah it is the same with you. Whoever of this umma becomes without an imam, definitely will be

confused, astray and deviant. If he remains so, he will die as an unbeliever and polytheist. O Muhammad bin Muslim, know that the real imams and their followers are on the true religion of Allah and the imams of injustice and oppression are away from the religion of Allah and away from the truth. They go astray and lead people astray. Their actions are “like ashes on which the wind blows hard on a stormy day; they shall not have power over anything out of what they have earned; this is the great error.””

- (3) Janab Muhammad bin Muslim says: I asked Hazrat Abu Abdullah Imam as-Sadiq (a.s.): What about one, who denies an imam of you? He said: *“He, who denies an imam appointed by Allah and exempts himself from him and his faith, is apostate and unbeliever because the imam is appointed by Allah and his religion is the religion of Allah; therefore whoever denies the religion of Allah, is to be killed except if he turns to Allah in repentance of what he has said or done.”*
- (4) Janab Hamran bin A’yun says: I asked Hazrat Abu Abdullah Imam as-Sadiq (a.s.) about the imams and he said: *“He, who denies one of the alive imams, has denied the dead (imams).”*
- (5) Janab Mo’awiya bin Wahab says: I have heard Hazrat Abu Abdullah Imam as-Sadiq (a.s.) saying: *“The Prophet (s.a.w.a.) has said: “Whoever dies without knowing his imam, dies as an unbeliever.”*”
- (6) Hazrat Imam Abul Hasan (Ar Reza) (ar-Redha) says when talking about the Qur’anic verse, **“...And who is more erring than he who follows his low desires without**

any guidance from Allah?”¹ *“It means one, who depends upon his own opinion in the affairs of religion without following an imam of the imams of guidance.”*

- (7) Hazrat Abu Abdullah Imam as-Sadiq (a.s.) says: *“He, who considers an imam, whose imamate is from Allah, as a partner to an imam, whose imamate is not from Allah, is a polytheist.”*
- (8) Janab Muhammad bin Muslim says: I said to Hazrat Abu Abdullah Imam as-Sadiq (a.s.) that someone says to me: *“Know the last one of the imams and it does not harm you if you have not known the first one of them.”* Imam as-Sadiq (a.s.) said: *“May Allah damn him! I hate him although I do not know him. Has the last one of them been known except by knowing the first one?”*
- (9) Janab Muhammad bin Mansoor says: *“I asked Abdus Saleh Hazrat Imam Kazim (a.s.), about the saying of Allah, **“My Lord has only prohibited indecencies, those of them that are apparent as well as those that are concealed,”**² and he (a.s.) said: *“The Qur’an has apparent meanings and hidden meanings. All of those that Allah has prohibited in the Qur’an are impermissible as they have been mentioned apparently whereas the hidden things are the imams of injustice and all of those that Allah has permitted are permissible as they are apparent whereas the hidden thing among them is the imams of guidance.”**
- (10) Janab Amr bin Thabit says that Hazrat Jabir says: I asked Hazrat Abu Abdullah Imam as-Sadiq (a.s.) about (the meaning of) the Qur’anic verse, **“And there are some among men who take for themselves objects of worship**

¹ Qur’an, 28:50.

² Qur’an, 7:33.

besides Allah, whom they love as they love Allah.”¹ He (a.s.) said: *By Allah they are the followers of so and so. They have taken them as their imams instead of the imam, whom Allah has determined for people. Therefore Allah has said, “...that those who are unjust had seen, when they see the chastisement, that the power is wholly Allah’s and that Allah is severe in requiting (evil). When those who were followed shall renounce those who followed (them), and they see the chastisement and their ties are cut asunder. And those who followed shall say: Had there been for us a return, then we would renounce them as they have renounced us. Thus will Allah show them their deeds to be intense regret to them, and they shall not come forth from the fire.”*² *O Jabir, by Allah it is the imams of injustice and their followers.*

- (11) Janab Habeeb as-Sajistani that Imam Abu Ja’far as-Sadiq (a.s.) says: ***Allah the Almighty has said: I will torture every group of Muslims that has believed in the guardianship of every imam of injustice even if those Muslims are pious and God-fearing and I will forgive every group of Muslims that has believed in the guardianship of every just imam, whose imamate has been determined by Allah, even if these Muslims are guilty and sinful.***
- (12) Janab Abu Ya’foor says: I said to Hazrat Abu Abdullah Imam as-Sadiq (a.s.): “I meet many people. I wonder at some people, who are truthful, trusted and faithful but they do not believe in your guardianship and I wonder at others, who believe in your guardianship but they are neither truthful nor trusted.”

¹ Qur’an, 2:165.

² Qur’an, 2:165-167.

He straightened his sitting, looked at me angrily and said: *“There is no faith for whoever believes in the guardianship of an unjust imam, who has not been appointed by Allah, and no blame on whoever believes in the guardianship of a just imam, whose imamate has been determined by Allah.”* I said: “No faith for those and no blame on these?!” He said: *“Yes, no faith for those and no blame on these. Have you not heard the saying of Allah “...Allah is the guardian of those who believe. He brings them out of the darkness into the light?”¹ It means that Allah will bring them out of the darkness of sins into the light of repentance and forgiveness because of their submitting to the just imams appointed by Allah. Then Allah has said, “...And (as to) those who disbelieve, their guardians are Shaitans who take them out of the light into the darkness.”² So which light that the unbeliever will be out of? Certainly it is the light of Islam. When those people follow the unjust imams, they come out of the light of Islam into the darkness of disbelief; therefore Allah has rewarded them with being in Fire with the unbelievers. He said, “They are the inmates of the fire, in it they shall abide.”³*

- (13) Janab Abdullah bin Sinan that Hazrat Abu Abdullah Imam as-Sadiq (a.s.) says: *“Allah is not ashamed to torture a nation believing in an imam, who is not from Allah, even if it is pious and God-fearing and He is ashamed to torture a nation believing in an imam, who is from Allah, even if it is guilty and sinful.”*
- (14) Janab Mufadhdhal bin Umar said that Hazrat Abu Abdullah Imam as-Sadiq (a.s.) said: *“Whoever worships*

¹ Qur'an, 2:257.

² Qur'an, 2:257.

³ Qur'an, 2:257.

Allah without learning (the principles of worship) from a truthful jurisprudent (aalim referring to Imam (a.s.)) , Allah will let him be confused and astray and whoever claims that he has heard from other than the gate (source) that Allah has opened to His people, is considered as a polytheist. That gate is the trusted one, who has been entrusted (by Allah) with the hidden secret of Allah.”

Reminder

Let those of understanding, who believe in the guardianship of the infallible imams of Ahlul Bayt, ponder on the traditions narrated from the Prophet (s), Imam Abu Ja'far al-Baqir (a.s.) and Imam Abu Abdullah as-Sadiq (a.s.) talking about those, who have doubted anyone of the twelve imams or have spent a night without knowing their imam. These traditions have considered such people as unbelievers, hypocrites and polytheists. Let them also ponder on the traditions that have said: “Whoever denies one of the alive imams is as if he has denied the dead ones.”

Let men of understanding look well for the one, whom they will follow, without being deceived by fancies and falsehood in order not to deviate from the path of the truth. Let them know well who will be the means between them and their Creator, Who is One and Only, whereas the devils are so many. Allah has said:”...**The Shaitans from among men and jinn, some of them suggesting to others varnished falsehood to deceive (them).**”¹

We pray Allah to save us and our brothers in faith from deviating from the truth and guidance and not to let us wander in the abyss of confusion and perishment. We look forward to His mercy; He is merciful to the believers.

¹ Qur'an, 6:112.

Chapter 3

About those who falsely claim Imamat

- (1) Janab Younus bin Dhibyan said that Hazrat Abu Abdullah Imam as-Sadiq (a.s.) says when talking about the Qur'anic verse, **“And on the day of resurrection you shall see those who lied against Allah; their faces shall be blackened. Is there not in hell an abode for the proud:”**¹ *“It talks about those, who pretend to be imams but they are not.”*
- (2) Janab Imran al-Ash'ari said that Hazrat Abu Abdullah Imam as-Sadiq (a.s.) says: *“There are three persons, whom Allah will not speak to on the Day of Resurrection, nor will He look upon nor will He purify and shall have a painful chastisement; one, who pretends that he is an imam but he is not, the other one is he, who claims that the real imam is not an imam and the third one is he, who claims that these two persons are faithful Muslims.”*
- (3) Janab Muhammad bin Tamam says: “I said to Hazrat Abu Abdullah Imam as-Sadiq (a.s.): “Someone has sent you his regards and requested you to intercede for him (on the Day of Resurrection).” Imam as-Sadiq (a.s.) said: *“Is he from our followers?”* I said: “Yes, he is.” He said: *“His matter is more important than that.”* I said: “He has believed in Hazrat Ali (a.s.) but he does not know any of the guardians after him.” He said: *“He is astray.”* I said:

¹ Qur'an, 39:60.

“He has believed in the imams but he has denied the last one of them.” He said: *“He is like that who believes in Jesus Christ and denies Muhammad or believes in Muhammad and denies Jesus Christ. We pray Allah to protect us from denying any of His authorities.”*

- (4) Janab Zayd ash-Shahham says: “I asked Hazrat Abu Abdullah Imam as-Sadiq (a.s.) if the Prophet (s.a.w.a.) had known the imams (a.s.). He said: *“Prophet Noah (a.s.) has known them. The evidence is the saying of Allah, **“He has made plain to you of the religion what He enjoined upon Noah and that which We have revealed to you and that which We enjoined upon Abraham, Moses and Jesus.”**¹ He has made plain to you-O Shias-what He enjoined upon Noah.”*
- (5) Janab Sawra bin Kulayb that Hazrat Imam Abu Ja’far al-Baqir (a.s.) says when talking about the verse **“And on the day of resurrection you shall see those who lied against Allah; their faces shall be blackened. Is there not in hell an abode for the proud”**: *It is he, who pretends that he is an imam but he is not.”* The narrator asked: “Even if he is an Alawite and Fatimite?” Imam al-Baqir (a.s.) said: “Yes, even if he is an Alawite and Fatimite.” The narrator asked: “Even if he is one of Hazrat Imam Ali bin Abu Talib’s sons?” Imam al-Baqir said: “Yes, even if he is one of Hazrat Imam Ali bin Abu Talib’s sons.”
- (6) Janab Malik bin A’yun al-Juhani that Hazrat Imam Abu Ja’far al-Baqir (a.s.) says: *“Every banner that is raised before the banner of al-Qa’im will be of an oppressive arrogant.”*
- (7) Hazrat Abu Abdullah Imam as-Sadiq (a.s.) says: *“He, who*

¹ Qur’an, 42:13

pretends our position (the imamate), is an unbeliever-or he said: a polytheist."¹

- (8) Janab al-Fudhayl bin Yasar said that Hazrat Abu Abdullah Imam as-Sadiq (a.s.) says: *"Whoever invites people to follow him and there is someone better than him among people, is a deviate and heretic and whoever pretends that he is an imam inspired by Allah, is an unbeliever."*

Reminder

Let us ponder on the destiny of those, who have pretended to be imams whereas, in fact, they are not. Let us deliberate about those who have denied one of the true imams, can we still consider them as faithful Muslims? Are the false claimants not amongst those, whom Allah will never speak to, will never look on and will prepare the painful torment for on the Day of Resurrection? Are they not classified as unbelievers and the polytheists?

¹ *Biharul Anwar*, vol.25 p.114.

Chapter 4

The Number of Imams Determined by Allah is Twelve

Traditions narrated by the Ahle Sunnah

- (1) Janab Jabir bin Samra that the Holy Prophet (s.a.w.a.) says: *“There will be twelve caliphs after me; all of them are from Quraysh.”* When the Prophet (s.a.w.a.) went home, the people of Quraysh came to him asking: “Then what will happen?” He said: *“Commotion will be then.”*
- (2) Janab Jabir bin Samra said that the Holy Prophet (s.a.w.a.) says: *“There will be twelve caliphs after me.”* Then he (the Prophet (s.a.w.a.)) said something that I could not understand. Some people said that the Prophet (s.a.w.a.) says: *“All of them are from Quraysh.”*¹
- (3) Janab Rabee’a bin Sayf says: “Once we were with Shufiy al-Assbahi. He said that he had heard Abdullah bin Umar saying: I heard the Holy Prophet (s.a.w.a.) saying: *“After me there will be twelve caliphs.”*
- (4) Janab Jabir bin Samra had heard the Holy Prophet (s.a.w.a.) saying: *“This matter (the religion) will still prevail without being harmed by the enemies until there will be twelve caliphs; all of them are from Quraysh.”*
- (5) Janab Muhammad bin Uthman narrated from Abdullah

¹ Sahih Bukhari Vol 9, Book 89 Tradition 329

bin Ja'far ar-Riqqi from Eessa bin Younus from Mujalid bin Sa'eed from ash-Shi'bi that Massrooq says: Once we were with ibn Mass'ood in his house. Someone asked him: "Have your prophet told you how many caliphs will be after him?" Ibn Mass'ood said: "Yes, He has. But no one has asked me about this matter before you. You are the youngest of these people. I have heard the Prophet (s.a.w.a.) saying: *"After me there will be (caliphs) as the number of the chieftains of Prophet Moses (a.s.)."*¹

- (6) Janab Jabir bin Samra as-Sawwa'iy said that the Holy Prophet (s.a.w.a.) says: *"This religion will not be harmed by its enemies until twelve caliphs, who all are from Quraysh, pass away."*
- (7) Janab al-Fudhayl said that Hazrat Abu Abdullah Imam as-Sadiq (a.s.) says when talking about the Qur'anic verse **"You are only a warner and (there is) a guide for every people"**: *"Each imam is a guide to the people of his age."*

Traditions narrated by the Shias

- (1) Janabe Al-Hasan bin Abul Hasan al-Basri says: "Gabriel came to the Holy Prophet (s.a.w.a.) and said: "O Muhammad! Allah orders you to marry Fatima to your brother Ali." The Prophet (s.a.w.a.) sent for Hazrat Ali (a.s.) and said to him: *"O Ali, I will marry my daughter Fatima, the leader of the women of the worlds and the most beloved one to me, to you and there will be from you (your offspring) the two leaders of youths of Paradise, the oppressed bloodstained martyrs on the earth after me and the noble progeny, with whom Allah will defeat injustice,*

¹ Musnad-e-Ahmad, vol 1, pg 398.

revive the truth and finish off the untruth. Their number is like the number of the months of a year. Behind the last one of them Prophet Isa (a.s.) the son of Janabe Mariam (a.s.) will offer the prayer.”

- (2) Janab Abu Ja'far Imam Muhammad bin Ali al-Baqir (a.s.) from his fathers (a.s.) that Amirul Mo'mineen (a.s.) says to Janab ibn Abbas: *“The Night of Predestination comes every year. In this night all that concerns the year and that will occur is revealed. This matter has guardians after the Prophet (s.a.w.a.).”* Ibn Abbas asked, *“O Amirul Mo'mineen, who are they?”* He said: *“I and eleven ones of my progeny; divinely inspired imams.”*
- (3) Janab Al-Asbagh bin Nabata says: *“One day I came to Imam Ali (a.s.) and I found him pondering and scratching up the ground. I said: “O Amirul Mo'mineen, you are scratching up the ground. Do you like it (the ground)?” He said: “No, by Allah. I have not liked it nor have I liked this worldly life a moment. But I am pondering on someone that will be born from my progeny. He will be the eleventh son of mine (descendant-eleventh successor in the imamate). He will be al-Mahdi, who will spread justice and equity all over the world after it has been filled with injustice and oppression. There will be confusion and disappearance for him. Some people will go astray and others will be guided.” I said: “O Amirul Mo'mineen, how long will that confusion and that disappearance last?” He said: “A period of time.” I said: “Will that really occur?” He said: “Yes, it will. It has already been determined.” I said: “Shall I be alive until that time? He said: “How far it is to you, O Asbugh! Those (the companions of al-Mahdi) are the best of this umma with the pure ones of the Prophet's progeny.” I said: “Then what will happen after that?” He said: “Then Allah will do what He wills. He has wills,*

wishes and ends.”

- (4) Janab Zurara said from Hazrat Imam Abu Ja'far al-Baqir (a.s.) from his fathers (a.s.) that the Prophet (s.a.w.a.) says: *“From among my progeny there will be twelve inspired men.”* A man called Abdullah bin Zayd, who was the foster-brother of Janab Ali bin al-Husain as-Sajjad (a.s.), said to him (to Imam al-Baqir (a.s.)): *“Glory be to Allah! Inspired!”* as if he denied that. Imam Abu Ja'far al-Baqir (a.s.) said to him: *“By Allah, the son of your mother -he meant Imam Ali bin al-Husain (a.s.)- was indeed inspired.”*¹
- (5) Janab Abu Baseer from Hazrat Imam Abu Abdullah as-Sadiq (a.s.) from his fathers (a.s.) that the Holy Prophet (s.a.w.a.) says: *“Allah the Almighty has chosen a thing from everything. He has chosen Mecca from the earth, the mosque from Mecca and the place, in which the Kaaba is, from the mosque. He has chosen the cow from among the cattle and the lamb from among the sheep. He has chosen Friday from among the days, Ramadan from among the months and the Night of Predestination from among the nights. He has chosen the Hashimites from among the peoples, has chosen me and Ali from among the Hashimites, has chosen al-Hasan and al-Husain from me and Ali and then He completed the twelve imams from the progeny of al-Husain. The ninth of them (of al-Husain's progeny) is the hidden and the apparent and the best of them. He is the expected imam.”*
- (6) Janab Sulaym bin Qayss al-Hilali says: *“When we were coming back with Amirul Mo'mineen (a.s.) from (the battle of) Siffeen, we stopped for a time to rest near a*

¹ Biharul Anwar, vol.36 p.272, Awalim al-Uloom, vol.15/3 p.228.

monastery. A handsome and neat old man came out of the monastery. He had a book in his hand. He came to Amirul Mo'mineen (a.s.), greeted him and said: *"I am from the progeny of one of the disciples of Hazrat Isa son of Marium (a.s.). He was the best of the twelve disciples of Hazrat Isa son of Marium (a.s.) and the most beloved one to him. Hazrat Isa son of Marium (a.s.) had entrusted him with his wills, given him his books and taught him his knowledge and wisdom. The progeny of this disciple had been still keeping to the faith of Hazrat Isa son of Marium (a.s.). They had never disbelieved or apostatized from his religion.*

The books are still with me. They had been written by the hand of our forefather according to the dictation of Hazrat Isa son of Marium (a.s.) himself. Everything that would happen after him had been mentioned in these books and the names of all the kings, who would rule after him, one after the other. It had been mentioned that Allah the Almighty would send a man from among the Arabs as a prophet. He would be from the progeny of Hazrat Ishmael the son of Abraham (a.s.). He would be from a land called Tehama and a village called Mecca. His name would be Ahmad. He would have twelve names. His advent, birth, emigration, who would fight him, who would support him, who would be his enemies, how long he would live and what his umma would face after him until Hazrat Isa son of Marium (a.s.) would descend from the Heaven had been mentioned in these books.

The names of thirteen men of the progeny of Hazrat Ishmael the son of Abraham (a.s.) had been mentioned in the book and that they were the best of all of the peoples and the most beloved ones to Allah. Allah would be the guardian of whoever believed in them and would be the

enemy of whoever opposed them. Whoever obeyed them would be guided and whoever disobeyed them would go astray. Obeying them would mean obeying Allah and disobeying them would mean disobeying Allah. Everything about them had been mentioned such as their names, lineage, aspects, how long each one of them would live, how many ones of them would conceal their faith before their people and which one of them would appear and then all the peoples would submit to him until Hazrat Isa son of Marium (a.s.) would descend from the Heaven and then he (Hazrat Isa son of Marium (a.s.)) would offer prayers behind him and would say: "You are the imams and no one is to precede you." Then he would advance to lead the people in offering the prayer and Hazrat Isa son of Marium (a.s.) would stand behind him in the first row.

The first of them and the best of them is the messenger of Allah. His names are Muhammad, Abdullah, Yasseen, al-Fattah (the conqueror), al-Khatam (the last), al-Hashir (the resurrector), al-Aaqib (the successor), al-Mahi (the eraser), al-Qa'id (the leader), the prophet of Allah, the best friend of Allah and the beloved of Allah. He is the most honored of all the people before Allah and the most beloved to Him. Allah has never created an honored angel or a prophet since Hazrat Adam (a.s.) better than him near Allah or more beloved to Allah than him. Allah will seat him on His Throne on the Day of Resurrection and will accept his intercession for everyone he intercedes for. With his name; Hazrat Muhammad (s.a.w.a.) is the Messenger of Allah, the Pen writes on the Divine Tablet and with the keeper of the banner on the Day of the Great Resurrection, his guardian, vizier and successor for his umma.

The most beloved one to Allah after him, Hazrat Ali (a.s.); his cousin and the guardian of every believer after him and

then eleven men of Hazrat Muhammad (s.a.w.a.) and Hazrat Ali (a.s.)'s progeny, the first two of them are named as the names of the two sons of Aaron; Shubbar and Shubayr, and nine of the progeny of the youngest of them one after the other, behind the last of whom Hazrat Isa son of Marium (a.s.) will offer the prayers."

- (7) Janab Sulaym bin Qayss al-Hilali says: Hazrat Ali (a.s.) said: *"....Not all of the Prophet's companions used to ask about many things to understand them well. They often liked that a nomad or a passerby might ask the Holy Prophet (s.a.w.a.) so that they would hear the answer. I used to come to the Holy Prophet (s.a.w.a.) once in the day and once in the night. He let me alone with him. The Prophet's companions knew well that the Holy Prophet (s.a.w.a.) did not do that with anyone else than me. The Prophet (s.a.w.a.) often came to my house and when I came to him in one of his houses, he asked his wives to leave us alone.*

But when he (s.a.w.a.) came to my house, Janab Fatima (s.a.) would stay with us and would not leave nor would any of my sons. If I began asking, he (s.a.w.a.) would answer me and if I finished my questions and became silent, he (s.a.w.a.) would begin talking to me and praying Allah to make me perceive and memorize. Since he (s.a.w.a.) has prayed Allah for me, I have never forgotten anything at all. Once I said to the Holy Prophet (s.a.w.a.): "O messenger of Allah, since you have prayed Allah for me, I have never forgotten anything of what you have taught me and dictated to me. Then why you have ordered me to write it down, do you fear that I may forget?" He said: "O my brother, I do not fear that you may forget or ignore any thing. Allah has revealed to me that He has responded to my praying for you and your partners coming after you.

But you are to write it down for them.”

I asked: “O messenger of Allah, who are my partners?”

*He (s.a.w.a.) said: “They are those, whom Allah has joined with Himself and me when He said: **“O you who believe! Obey Allah and obey the Messenger and those in authority from among you”**”¹ If you fear that you may quarrel about something, then refer it to Allah, the Messenger and those of authority among you.”*

I said: “O messenger of Allah, who are they?”

He said: “They are the guardians, one after the other, until they come to me at the pond (in Paradise). Every one of them is guided and he is a guide for people. They will not be harmed by the betrayal of those who betray. They are with the Qur’an and the Qur’an is with them. They will not part with the Qur’an nor will it part with them. By them my umma will be supported and by their praying the heaven will rain for people and calamities will be away from them.”

I said: “O messenger of Allah, would you tell me their names?”

He said: “My son; this-and he put his hand on al-Hasan-then my son; this-he put his hand on al-Husain-then his son, whose name will be like your name, O Ali, then Muhammad the son of Ali.”

Then he turned towards al-Husain (a.s.)and said: “Muhammad bin Ali (a.s.) will be born during your life. Give him my regards! Then will be the rest of the twelve imams.”

¹ Qur’an, 4:59.

I said: "O messenger of Allah, would you tell me their names?"

He mentioned their names one after the other. O Sulaym, by Allah, from them is al-Mahdi of this umma. He will spread justice and equity all over the world after it has been filled with injustice and oppression."

- (8) Janab Sulaym bin Qayss says: "Hazrat Imam Ali (a.s.) said to Talha in a long tradition...: *"O Talha, have you not witnessed the Holy Prophet (s.a.w.a.) when he asked for a tablet to write a decree, by which the umma would not go astray nor would it disagree after him, and then your companion (second caliph) said: "The Prophet (s.a.w.a.) is delirious" then the Prophet (s.a.w.a.) became angry and gave it up?"*

Talha said: "Yes, I have witnessed that." Imam Ali (a.s.) said: *"When you (all) went out, the Prophet (s.a.w.a.) told me about the decree he wanted to write before the public to witness it. He said to me that Gabriel had told him that Allah had known that the umma would disagree and separate after him (the Prophet). He asked for a sheet of paper and dictated to me what he wanted to write in the tablet before people. He let three persons witness that. They were Janab Salman al-Farsi (a.r.) , Janab Abu Zar (a.r.) and Janab al-Miqdad (a.r.). He mentioned the names of the imams of guidance, whom he ordered the believers to obey until the Day of Resurrection. He mentioned my name as the first of them then my son Hasan and then my son Husain and then nine ones from the progeny of my son Husain. Was it not so, O you Abu Zar and you al-Miqdad?" They said: "We witness that the Prophet (s.a.w.a.) has done so."*

Talha said: "By Allah I have heard the Prophet (s.a.w.a.)

saying to Abu Zar: "By Allah, the earth has not carried nor has the sky shaded anyone more truthful or more pious than Abu Zar." I witness that they (Abu Zar and al-Miqdad) have not said but the truth and you are more truthful and more pious to me than them both."

- (9) Sulaym bin Qayss narrates from Hazrat Imam Ali (a.s.) that: *"One day I passed by a man, who said: "The example of Muhammad is like the example of a date-palm growing in a dunghill." I came to the Prophet (s.a.w.a.) and told him of that. He (s.a.w.a.) became very angry. He (s.a.w.a.) went to the minbar. Al-Ansar took up their arms when they saw the Prophet (s.a.w.a.) so angry. He (s.a.w.a.) said: "Why do some people criticize my close relatives after they have heard me mentioning that Allah has preferred them to all of the people and has favored them by purifying them and taking uncleanness away from them? They have heard me mentioning the virtues of my family and the virtues of my guardian, whom Allah has honored and preferred because of his precedence in being a Muslim, his defending Islam, his kinship to me and that he is to me as has Haroon (a.s.) had been to Moosa (a.s.). After all, someone of you claims that I am, among my family, like a date-palm growing in a dunghill!"*

Allah has created his creation and divided them into two parties. He has made me in the best of them. Then He has divided this party into three groups and made me in the best of them and in the best tribe. Then He divided them into families and made me in the best of them until I have been purified with my brother Hazrat Ali bin Abu Talib (a.s.) from among the family. Allah the Almighty looked at the people of the earth and chose me from among them and then He looked again and chose Ali; my brother, vizier, heir, my caliph for my umma and the guardian of every

believer after me. Whoever obeys him, obeys Allah and whoever opposes him, opposes Allah. Whoever loves him will be loved by Allah and whoever hates him will be hated by Allah. No one loves him except the believers and no one hates him except the unbelievers. He is the basis of the earth and cause of its ease after me. He is the word of piety and the firmest handhold of Allah. “They desire to put out the light of Allah with their mouths, and Allah will not consent save to perfect His light.”¹ The enemies of Allah want to put out the light of my brother but Allah will not consent save to perfect his light.

O people, let the present inform the absent of my speech! Then Allah looked for the third time and chose the Ahle Bait (a.s.) after me. And they are the best of my umma; eleven imams after my brother (Ali) one after the other. Whenever one of them leaves to the better world another one will replace him. Their example is like the stars of the sky; whenever a star sets another will shine. They are guided and guiding imams. They will never be harmed by the deceipt of the deceiver nor by the plotting of their enemies but Allah will harm for it those who deceive and plot against them. They are the authorities of Allah on the earth and His witnesses over His people. Whoever obeys them, obeys Allah and whoever disobeys them disobeys Allah. They are with the Qur’an and the Qur’an is with them. They will never part with the Qur’an nor will it part with them until they come to me at the pond (in Paradise). The first of the imams is my brother Ali, who is the best of them, then my son Hasan, then my son Husain and then nine ones from the progeny of Husain.....”

(10) Janab Mufadhhdhal bin Umar says: “I asked Hazrat Imam

¹ Qur’an, 9:32.

Abu Abdullah as-Sadiq (a.s.) about the saying of Allah **“But they reject the hour, and We have prepared a burning fire for him who rejects the hour”**.¹ He said: *“Allah has divided the year into twelve months, the night into twelve hours, the day into twelve hours and He has chosen from us twelve inspired imams. Imam Ali (a.s.) was an hour from among those hours.”*

- (11) Janab Abu Baseer says: I have heard Hazrat Imam Abu Ja'far Muhammad bin Ali al-Baqir (a.s.) saying: *“From among us there are twelve inspired ones.”*
- (12) Janab Abus-Sa'ib says that Imam Abu Abdullah Ja'far bin Muhammad as-Sadiq (a.s.) says: *“A night is twelve hours, a day is twelve hours, a year is twelve months, the imams are twelve and the disciples are twelve. Imam Ali (a.s.) is an hour of the twelve hours as Allah has said, **“But they reject the hour, and We have prepared a burning fire for him who rejects the hour.”**”*
- (13) Janab Zayd ash-Shahham says: I asked Hazrat Imam Abu Abdullah As Sadiq (a.s.): *“Who is better; al-Hasan or al-Husain?”* He said: *“The virtue of the previous one of us joins the next one of us and the virtue of the next one of us joins the previous one. Each one of us has his virtue.”*

I said: *“May my soul be sacrificed for you! Would you explain the answer more to me because I look for the truth?”* He (a.s.) said: *“We are from one tree. Allah has created us from one clay. Our virtue and knowledge are from Allah. We are the deputies of Allah over His people, the propagandists for His religion and the means between Allah and His people. Do I say more to you O Zayd?”* I said: *“Yes!”* He (a.s.) said: *“Our creation is the same. Our*

¹ Qur'an, 25:11.

knowledge is the same. Our virtue is the same and we all are the same before Allah.”

I asked: “Would you tell me how many you are?” He (a.s.) said: *“We are twelve ones. So has been determined around the Throne at the beginning of the Creation. The first of us is Muhammad. The middle is Muhammad and the last of us is Muhammad.”*

- (14) Janab Abu Hamza Thumali (a.r.) says: “One day I was with Imam Abu Ja’far Muhammad bin Ali al-Baqir (a.s.). When all left, he said to me: “O Abu Hamza, what is inevitable and that Allah will not change is the advent of the last imam of ours; al-Mahdi. Whoever doubts this matter, will be unbeliever before Allah. I swear that his name will be like mine and his surname will be like mine. He will be the seventh after me. He will fill the world with justice and equity after it has been filled with injustice and oppression. O Abu Hamza, he, one who will attend his (Imam al-Mahdi’s (a.s.)) appearance and will not submit to him, has not submitted to Hazrat Muhammad (s.a.w.a.) and Hazrat Ali (a.s.) and then he will be forbidden from being in Paradise, his abode will be the fire, and evil is the abode of the unjust!”. **“Surely the number of months with Allah is twelve months in Allah’s ordinance since the day when He created the heavens and the earth, of these four being sacred; that is the right religion; therefore be not unjust to yourselves regarding them.”**¹

Author says: Knowing the months is not to be considered as the right religion because the Jews, the Christians, the Magi and all peoples know the number and the names of the months. They are but the twelve imams, who are the

¹ Qur’an, 9:36.

guardians of the religion. Among the four sacred ones is Imam Ali (s), whose name Allah has derived from His name as He has derived the name of the Prophet (s). Three other imams have the name Ali. They are Imam Ali bin al-Husain (a.s.), Imam Ali bin Musa (a.s.) and Imam Ali bin Muhammad (a.s.). So this name (Ali), which has been derived from one of the attributes of Allah, has deserved to be sacred. Peace and blessing be upon Muhammad and his progeny, the pure, the sacred.

- (15) Janab Dawood bin Katheer ar-Riqqi says: I came to Hazrat Abu Abdullah Imam Ja'far bin Muhammad as-Sadiq (a.s.) in Medina and he said to me: "*Why have you not visited us since so long, O Dawood?*" I said: "I had something to do in Kufa." He said: "*Whom did you leave in Kufa?*" I said: "May my soul be sacrificed for you! I have left your uncle Zayd. I left him riding on a horse with his sword and calling loudly: "Ask me before you will miss me. I have great knowledge. I have known the abrogating and abrogated verdicts, the oft-repeated verses and the great Qur'an. Knowledge is between Allah and you." He said to me: "*O Dawood, things have affected you!*"

Then he called: "*O Suma'a bin Mehran, bring me a basket of ripe dates!*"

He brought him a basket of ripe dates. He took one, ate it, took the kernel out of his mouth and stuck it into the ground. It grew and fruited. He picked an unripe date from one of the bunches. He split it and took a piece of parchment out of it. He spread it, gave it to me and said to me: "*Read it!*"

It had two lines. The first line was (There is no god but Allah and Muhammad is the messenger of Allah). The second line was (Surely the number of months with Allah

is twelve months in Allah's ordinance since the day when He created the heavens and the earth, of these four being sacred; that is the right religion); *Amirul Mo'mineen Ali bin Abu Talib, al-Hasan bin Ali, al-Husain bin Ali, Ali bin al-Husain, Muhammad bin Ali, Ja'far bin Muhammad, Musa bin Ja'far, Ali bin Musa, Muhammad bin Ali, Ali bin Muhammad, al-Hasan bin Ali, al-Khalaf al-Hujjah (al-Mahdi).*

Then he said: "O Dawood, do you know when this has been written in this piece of parchment?" I said: "Allah, His messenger and you are more aware!" He said: "Two thousand years before Allah had created Adam."

- (16) Janab Dawood bin Katheer ar-Riqqi (a.r.) says: I said to Hazrat Abu Abdullah Imam Ja'far bin Muhammad as-Sadiq (a.s.): "May I die for you! Would you tell me about (the meaning of) the saying of Allah, **"And those Foremost (in Faith) will be Foremost (in the Hereafter). These are they who are drawn nigh (to Allah)"**?¹ He said:

"Allah has said that on the day when He has determined the creation in the Covenant two thousand years before creating the creatures (people)." I said: "Would you explain this for me?" He said:

"When Allah had willed to create people, He made them of clay and made a fire for them. He ordered them to enter into fire. The first ones, who had entered into it, were Hazrat Muhammad (s.a.w.a.), Hazrat Ali (a.s.), Hazrat al-Hasan (a.s.), Hazrat al-Husain (a.s.) and nine imams one after the other and then their followers followed them. By Allah they are the foremost."

¹ Qur'an, 56:10-11.

- (17) Janab Ibraheem al-Karkhi (a.r.) says: Once I came to Hazrat Abu Abdullah Imam Ja'far bin Muhammad (a.s.). While I was sitting with him, (his son) Hazrat Abul Hasan Imam Musa (al-Kadhim) (a.s.) came in. He was a young boy. I got up and kissed him and then I sat down. Hazrat Abu Abdullah (a.s.) said to me:

“O Ibraheem, he will be your master after me. Because of him many people will perish and while others will be successful. May Allah damn his killer and double the torment for his soul! Allah will derive from him the best of the people on the earth in his time. His name will be like the name of his grandfather. He will be the heir of his grandfather’s knowledge, wisdom and judgements. He will be the essence of the imamate and the top of wisdom. He will be killed by the arrogant of so-and-so family after some wonders because of envy. But Allah will carry out His order even the polytheists are averse. Allah will derive from his progeny the rest of the twelve guided imams, He will honor them with His dignity and will place them in His sanctuary. He, who waits for the twelfth imam and fights with him, is as if he has fought along with the Prophet (s.a.w.a.) and defended him.”

Then a man of the freed slaves of the Umayyads came in and Imam as-Sadiq (a.s.) stopped talking. I visited him eleven times wishing that he might complete his speech but I failed. In the next year I came to him. He said:

“O Ibraheem, he will relieve his Shia from their grief after long strait, affliction, oppression and fright. Blessed is he, who will attend at that time! O Ibraheem, this suffices you.”

I have never come back with something more pleasant to my heart and more delightful to my eye than this thing.”

- (18) Janab Abdul Wahab ath-Thaqafi from Imam Ja'far bin Muhammad as-Sadiq (a.s.) that his father Imam Muhammad bin Ali al-Baqir (a.s.) had looked at Hamran, cried and said:

“O Hamran, how odd of people it is! How have they ignored or forgotten the saying of the Prophet (s.a.w.a.) on the last day of his life? When he fell ill, people came to visit him until the house became so crowded. Then Ali (a.s.) came and offered greeting but he could not overstep the people to reach the Prophet (a.s.) and the people did not let him pass. When the Prophet (s.a.w.a.) saw that, he raised his pillow and said: “O Ali, come to me!” Then people pressed closed to let Hazrat Imam Ali (a.s.) pass. The Prophet (s.a.w.a.) seated Hazrat Imam Ali (a.s.) beside him and said: “O people, you do so to my family while I am still alive! Then what will you do to them after my death?”

*By Allah, the closer you approach to my family, you will be closer to Allah and further you move and turn away from them, Allah will turn away from you. O people, listen to what I say to you! Contentment and love of Allah will be to whoever loves Ali, obeyed him and followed him and his guardians after him. Allah has promised to respond to me regarding them. They are twelve imams. Whoever follows them is from me. I am from Hazrat Ibrahim (a.s.) and Hazrat Ibrahim (a.s.) is from me. His religion is my religion and my religion is his. His lineage is mine and mine is his. My virtue is his and I am better than him without pride. Allah has confirmed my speech when saying, **“Offspring one of the other; and Allah is Hearing, Knowing¹.”***

¹ Qur'an, 3:34.

(19) Janab Badr bin Eessa (a.r.) says: Once I asked my father, who was a very respectable man: "Whom have you met of the successors of the Prophet's companions?" He said: "I do not know what you say but once I was in Kufa and heard an old man in the mosque talking about a good man. He said: "I have heard Hazrat Amirul Mo'mineen Ali bin Abu Talib (a.s.) saying: The Prophet (s.a.w.a.) has said to me: "*O Ali, the infallible guided imams of your progeny are eleven ones and you are the first of them. The name of the last of them is like my name. He will appear to fill the world with justice and equity after it has been filled with injustice and oppression. People will come to him asking for money, which will be accumulated. He will say to them: "Take (as you like)!"*

(20) Janab Jabir bin Yazeed al-Ju'fi (a.r.) from Imam Muhammad bin Ali al-Baqir (a.s.) from Salim bin Abdullah bin Umar from his father that the Prophet (s.a.w.a.) says:

"Allah has revealed to me in the night of the Ascension: "O Muhammad (s.a.w.a.), whom have you entrusted with your umma on the earth-(and He is aware)?"

I said: "O my God, I have entrusted my brother."

He the Almighty said: "O Muhammad (s.a.w.a.), is he Hazrat Ali bin Abu Talib (a.s.)?"

I said: "Yes, he is. O my God!"

He said: "O Muhammad (s.a.w.a.), I had a look at the earth and chose you from among its people. Whenever I will be mentioned, you too will be mentioned with me. I am Mahmood and you are Muhammad. Then I had another look at the earth. I chose Ali bin Abu Talib and made him your guardian. You are the master of the

prophets and Ali is the master of the guardians. Then I derived for him a name from my name; I am al-A'la (the highest) and he is Ali (high).

O Muhammad, I have created Ali, Fatima, al-Hasan, al-Husain and the rest of the imams from one light and then I offered their guardianship before the angels. Whoever of them accepted it, became close to me and whoever denied it became among the unbelievers. O Muhammad, if one of My people worships me devotedly and then he meets Me denying their guardianship, I will throw him into Hell.” *Then He said: “O Muhammad, do you like to see them?” I said: “Yes, O my Lord.” He said: “Go ahead!” I went ahead and I saw Ali bin Abu Talib, al-Hasan, al-Husain, Ali bin al-Husain, Muhammad bin Ali, Ja’far bin Muhammad, Musa bin Ja’far, Ali bin Musa, Muhammad bin Ali, Ali bin Muhammad, al-Hasan bin Ali and al-Hujjah al-Mahdi, who was like a shining star in the middle of them. I said: “O my God, who are they?” He said: “These are the imams and this is al-Qa’im. He will permit what I have permitted, prohibit what I have prohibited and will revenge on My enemies. O Muhammad, love him because I love him and love whoever loves him.”*

- (21) Janab Abu Baseer that Imam Abu Ja’far al-Baqir (a.s.) says: *“Nine imams are after al-Husain bin Ali (a.s.). The ninth one is al-Qa’im (a.t.f.s.).”*
- (22) Janabe Karram says: I have promised myself not to eat any kind of food during the day at all until al-Qa’im of Muhammad (a.s.)’s family appears. I came to Imam Abu Abdullah as-Sadiq (a.s.) and said to him: “I am one of your Shia. I have promised Allah not to eat any kind of food at all during the day until al-Qa’im (a.s.) appears.”

He said to me:

“O Karram, fast! But do not fast on the days of the two Eids¹ nor the three days of al-Tashreeq² or when you are on travel. When al-Husain (ss) was killed there was a clamor in the Heaven and on the earth. The angels said: “O our Lord, do You permit us to perish the human beings and to terminate them from on the earth for what they have committed when trespassing Your sanctity by killing the choice of Yours?” Allah revealed to the angels: “O My angels, My Heaven and My earth, be quiet!” Then He uncovered one of the covers. Behind it were Muhammad (s.a.w.a.) and twelve guardians of his (a.s.). Allah indicated towards one from amongst them and said: “O My angels, My Heavens and My earth, through him, I will avenge the one who is killed.” He repeated it three times.”

- (23) Janab Abdullah bin Ja'far at-Tayyar says: One day Al-Hasan, al-Husain, Abdullah bin Abbas, Umar bin Umm Salama, Ussama bin Zayd and I were with Mo'awiya. I said to him: “I have heard the Prophet (s.a.w.a.) saying: *“I am worthier of the believers than themselves then my brother Hazrat Ali bin Abu Talib (a.s.) will be worthier of the believers than themselves. If he is martyred then his son Imam al-Hasan (a.s.) will be worthier of the believers than themselves then after him Imam al-Husain (a.s.) will be worthier of the believers than themselves. If he is martyred, his son Imam Ali bin al-Husain (a.s.) will be worthier of the believers than themselves then his son Imam Muhammad bin Ali (a.s.) will be worthier of the believers than themselves then the rest of the twelve imams, nine of*

¹ Eid al-Adha and eid al-Fitr.

² Three days spent In Mina during the performance of hajj after the Day of Immolation.

whom are from the progeny of Imam al-Husain (a.s.).”

I asked Imam al-Hasan (a.s.), Imam al-Husain (a.s.), Abdullah bin Abbas, Umar bin Umm Salama and Ussama bin Zayd to witness of that (the Prophet (s.a.w.a.) says so) and they witnessed.” Sulaym said: “I have heard that from Janab Salman al-Farsi (a.r.), Janab al-Miqdad (a.r.) and Janab Abu Zar (a.r.) that they have heard it from the Prophet (s.a.w.a.).”

(24) Janab Ali bin Abu Hamza (a.r.) says: Once I, Abu Baseer and a freed slave (mawla) of Imam al-Baqir (a.s.) were together. The freed slave said: I have heard Imam al-Baqir (a.s.) saying: *“From us there are twelve inspired (imams). The seventh of my descendants is al-Qa’im (a.t.f.s.).”* Abu Baseer said: “I witness that I have heard Imam Abu Ja’far al-Baqir (a.s.) saying this forty years ago.”

(25) Janab Umar bin Abu Salama, the Prophet’s foster-son, and Janab Abut-Tufayl Aamir bin Wathila says: “We attended the prayer (for the dead) when Abu Bakr died. While we were sitting around Umar, who had been paid homage to be the caliph, a young Jew from the Jews of Medina, whose father was the jurisprudent of the Jews in Medina and the Jews claimed that he was one of Haroon’s descendants, came to Umar. He greeted him and said: “O Amirul Mo’mineen,¹ who is the most aware of your Book and the Sunna of your prophet among you?” Umar said: “It is this one. (He pointed to Imam Ali bin Abu Talib (a.s.)) This is the most aware of our Book and our Prophet’s Sunna.”

The young Jew said (to Hazrat Ali (a.s.)): *“Would you answer my questions?”*

¹ He referred to Umar with this title.

Imam Ali (a.s.) said: *"Yes, I would. Ask me as you like."*

The young boy said: "I ask you about three things and three things and one thing."

Imam Ali (a.s.) said: *"Why do you not say: I ask you about seven things?"*

The young boy said: "No, but I ask you about the first three and if you give the right answers then I will ask you about the other three and if you give the right answers then I will ask you about the last one. If you fail to answer the first three ones, I will keep silent and not ask you about anything."

Imam Ali (a.s.) said: *"If I give you the right answer, will you know that my answer is right or not?"*

He said: "Yes, I will."

Imam Ali (a.s.) said: *"I adjure you before Allah that if I give you right answers, you are to be a Muslim and to give up Judaism."*

He said: "I agree. I promise you to be a Muslim and to give up Judaism."

Imam Ali (a.s.) said: *"Then ask me as you like."*

The young Jew said: "Would you tell me about the first stone that has been put on the surface of the earth, the first tree that has grown on the earth and the first fountain that has flowed on the earth?"

Imam Ali (a.s.) said: *"O Jew, as for the first stone that has been put on the surface of the earth, the Jews has claimed that it is the rock, which is in Jerusalem, but they have told a false thing. It is the Black Stone that Adam (a.s.) has brought from Paradise and put in the corner (of the*

Kaaba). The believers kiss it to renew the covenant of being loyal to Allah. As for the first tree, the Jews have claimed that it is the olive tree but they have told a lie. It is the date-palm, which Adam (a.s.) has brought with him from Paradise. And as for the first fountain, the Jews have claimed that it is the one under the rock (in Jerusalem) but they have told a lie. It is the fountain of life, in which a dead is dipped to be alive again. It is the fountain of Moses (a.s.), beside which he has left the salted fish and when water touched it, it revived and slipped into the sea and then Moses (a.s.) and his servant followed it when they met with Hazrat al-Khidhr (a.s.).”

The young Jew said: “I swear that you have said the truth. This is a book that I have inherited from my ancestors. It has been dictated by Hazrat Moses (a.s.) and written by Hazrat Haroon (a.s.). It has these seven things. By Allah, if you give right answers to the rest of the seven questions, I will give up my religion and believe in yours.”

Imam Ali (a.s.) said: “Ask!”

The Jew said: “Would you tell me how many imams of guidance, who will not be harmed by the scheming of the plotters, this umma will have after its prophet? In which position Muhammad will be in Paradise? How many ones will be with Muhammad in his position?”

Imam Ali (a.s.) said: “*This umma has twelve imams. All of them are guided and guiding imams and they will never be harmed by the scheming of the plotters. The position of Muhammad (s.a.w.a.) is in the best position of the Garden of Eden, the most honored and the closest to Allah. As for those, who will be with Hazrat Muhammad (s.a.w.a.) in his position, they are twelve imams.*”

The Jew said: "I swear that you have said the truth. If you answer the last one as you have done with these six, by Allah I will be a Muslim before you and give up Judaism."

Imam Ali (a.s.) said: "Ask!"

He said: "Would you tell me how long the successor of Hazrat Muhammad (s.a.w.a.) will live after Hazrat Muhammad (s.a.w.a.)? Will he die or be killed?"

Imam Ali (a.s.) said: *"He will live for thirty years and then this will be dyed (of blood) from this. (He grasped his beard and made a sign with his head.)"*

The young Jew said: "I witness that there is no god but Allah, Muhammad (s.a.w.a.) is the messenger of Allah and you are the caliph of the umma after the Prophet (s.a.w.a.). Whoever precedes you, will be oppressive." Then he left.

- (26) Janabe Abu Abdullah Ja'far bin Muhammad as-Sadiq (s.a.) says: *"My father said to Janabe Jabir bin Abdullah al-Ansari: "I need you for something. Whenever you are not busy, let me be alone with you to ask you about something." Jabir said: "Whenever you like!" One day he was alone with him. He said to him: "O Jabir, tell me about the tablet you have seen in the hand of Janabe Fatima, the Prophet's daughter (s.a.). What has my mother Fatima (s.a.) told you about that has been written in that tablet?"*

Jabir said: "I bear witness to Allah, for whom there is no partner, I had come to your mother Hazrat Fatima (s.a.) when the Prophet (s.a.w.a.) was alive to congratulate her for the birth of Imam al-Husain (a.s.) and I found a green tablet in her hand. I thought it was of emerald. It had a white writing like the light of the sun. I said to her (s.a.): "My father and mother may be sacrificed for you! What is

this tablet?" She (s.a.) said: *"This tablet has been gifted by Allah the Almighty to His messenger (s.a.w.a.). It has the names of my father, my husband, my two sons and the names of the guardians of my grandsons. My father has given it to me to make me delighted with it."* Jabir said: "Your mother Fatima (s.a.) gave it to me. I read it and copied it." My father (a.s.) said him: "O Jabir, would you show it to me?" Jabir replied: "Yes." My father (a.s.) went with Jabir to his house. My father took out a tablet of leather and said to Jabir: *"Look at the book with you until I read to you from my tablet."* My father read to him and there was not even one letter different from Jabir's book. Jabir said: "I swear by Allah that I have seen the following written in the tablet:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ هَذَا كِتَابٌ مِنَ اللَّهِ الْعَزِيزِ
 الْحَكِيمِ لِمُحَمَّدٍ نَبِيِّهِ وَنُورِهِ وَحُجَّتِهِ وَسَفِيرِهِ وَكَذَلِكَ
 نَزَلَ بِهِ الرُّوحُ الْأَمِينُ مِنْ عِنْدِ رَبِّ الْعَالَمِينَ يَا مُحَمَّدُ
 عَظُمَ أَسْمَائِي وَاشْكُرْ نِعْمَائِي وَلَا تَجْعَدْ أَلَايَ إِنْني أَنَا اللَّهُ
 لَا إِلَهَ إِلَّا أَنَا قَاصِمُ الْجَبَّارِينَ وَ مُدِيلُ الْمَظْلُومِينَ وَ
 دَيَّانُ يَوْمِ الدِّينِ وَإِنِّي أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا فَمَنْ رَجَا غَيْرَ
 فَضْلِي أَوْ خَافَ غَيْرَ عَذْلِي عَذَّبْتُهُ عَذَابًا لَا أُعَذِّبُهُ أَحَدًا
 مِنَ الْعَالَمِينَ فَإِيَّايَ فَاعْبُدْ وَعَلَيَّ فَتَوَكَّلْ

(In the name of Allah, the Beneficent, the Merciful. This is a book from Allah, the Mighty, the Wise to Muhammed (s.a.w.a.), His messenger, His light, His veil, His representative and His proof. The

Archangel Jibrael (a.s.) has revealed it from the Lord of the worlds. O Muhammad, glorify My names, be grateful to My blessings and do not deny them. Surely, I am Allah. There is no god but Me. I am the Destroyer of the arrogants, the Supporter of the oppressed, the Master of the Day of Judgement and surely, I am Allah; there is no god but Me. Whoever expects favor from other Me or fears other than My justice, I will subject him to such a torment that I will never torture any one with; therefore worship Me and rely on Me.

إِنِّي لَمْ أَبْعَثْ نَبِيًّا فَأَكْمَلْتُ أَيَّامَهُ وَانْقَضَتْ مُدَّتُهُ إِلَّا
 جَعَلْتُ لَهُ وَصِيًّا وَإِنِّي فَضَّلْتُكَ عَلَى الْأَنْبِيَاءِ وَفَضَّلْتُ
 وَصِيَّكَ عَلَى الْأَوْصِيَاءِ وَ أَكْرَمْتُكَ بِشَبْلَيْكَ وَ
 سِبْطِيَّكَ الْحَسَنَ وَالْحُسَيْنَ فَجَعَلْتُ الْحَسَنَ مَعْدِنَ عَلِيِّ
 بَعْدَ انْقِضَاءِ مُدَّةِ أَبِيهِ وَ جَعَلْتُ حُسَيْنًا مَعْدِنَ وَحْيِي
 فَأَكْرَمْتُهُ بِالشَّهَادَةِ وَ خَتَمْتُ لَهُ بِالسَّعَادَةِ فَهُوَ أَفْضَلُ
 مَنْ اسْتَشْهَدَ فِيَّ وَ أَرْفَعُ الشُّهُدَاءَ دَرَجَةً عِنْدِي جَعَلْتُ
 كُلِّبَتِي الثَّامَّةَ مَعَهُ وَ حُجَّتِي الْبَالِغَةَ عِنْدَهُ بَعَثْتَهُ أَثِيبُ
 وَأَعَاقِبُ

I have never sent a messenger unless I have appointed his guardian when his days were about to end. I have preferred you to all of the prophets. I have preferred your guardian to all of the guardians. I have granted you with your two

grandsons; al-Hasan and al-Husain. I have made al-Hasan the mine of My knowledge after the end of his father's time and made al-Husain the essence of My revelation and so I have honored him with martyrdom and concluded his life with success. He is the best of those, who are martyred for the sake of Me. He has the highest rank among the martyrs near Me. I have put My perfect Word with him and My irrefutable proof near him. By the means of his progeny I reward and punish.

أَوَّلُهُمْ عَلِيُّ سَيِّدُ الْعَابِدِينَ وَزَيْنُ أَوْلِيَائِي الْمَاضِينَ وَ
ابْنُهُ سَمِيُّ جَدِّهِ الْمُحْمُودِ مُحَمَّدُ الْبَاقِرِ لِعِلْمِي وَالْمُعِينِ
لِحُكْمَتِي سَيِّدُكَ الْمُرْتَابُونَ فِي جَعْفَرٍ الرَّادُّ عَلَيْهِ كَالرَّادِّ
عَلَى حَقِّ الْقَوْلِ مِثْلِي لَا كَرٍ مَنْ مَثَوَى جَعْفَرٍ وَلَا سَرَّتهُ
فِي أَشْيَاعِهِ وَانْصَارِهِ وَأَوْلِيَائِهِ أُتِيحَتْ بَعْدَهُ فِتْنَةٌ
عَمِيَاءُ جُنْدِسٍ لِأَنَّ خَيْطَ فَرَضِي لَا يَنْقَطِعُ وَحُجَّتِي لَا
تَخْفَى وَإِنَّ أَوْلِيَائِي بِالْكَأْسِ الْأَوْفَى يُسْقَوْنَ أَبَدًا
الْأَرْضِ إِلَّا وَمَنْ بَخَدَ وَاحِدًا مِنْهُمْ فَقَدْ بَخَدَنِي نِعْمَتِي وَ
مَنْ غَيَّرَ آيَةً مِنْ كِتَابِي فَقَدْ افْتَرَى عَلَى

The first of them is Ali, the master of the worshippers and the adornment of My previous saints. His son has the same name of his praiseworthy grandfather; Muhammad al-Baqir, who gets deep through My knowledge and wisdom. Those, who doubt Ja'far, will perish. One, who

denies him, it is as if he denies Me. It is a promise of Me, that I will honor the abode of Ja'far. I will make him pleased with his followers and assistants. After him there will be a dark sedition. Definitely the thread of My guidance will never be cut and My proof will never disappear. My saints will drink with the full cup. They are My deputies on the earth. Whoever denies any one of them, denies My favors and whoever changes a verse of My Book fabricates lies against Me.

وَيْلٌ لِّلْمُفْتَرِينَ الْجَادِينَ عِنْدَ انْقِضَاءِ مُدَّةِ عَبْدِي
مُوسَى وَحَبِيبِي وَخَيْرَتِي إِنَّ الْكُذِّبَ بِهِ كَالْكُذِّبِ
بِكُلِّ أَوْلِيَائِي وَهُوَ وَلِيِّي وَنَاصِرِي وَمَنْ أَضْعَ عَلَيْهِ
أَعْبَاءَ التُّبُوءَةِ وَامْتَحَنُهُ بِالِاضْطِلَاحِ بِهَا وَبَعْدَهُ
خَلِيفَتِي عَلِيُّ بْنُ مُوسَى الرِّضَا يَقْتُلُهُ عِفْرِيَّتٌ مُسْتَكْبِرٌ
يُدْفَنُ فِي الْمَدِينَةِ الَّتِي بَنَاهَا الْعَبْدُ الصَّالِحُ دُو
الْقَرْنَيْنِ خَيْرُ خَلْقِي يُدْفَنُ إِلَى جَنْبِ شَرِّ خَلْقِي حَقَّ
الْقَوْلِ مِثْنَى لَأُقَرَّنَ عَيْنُهُ بِأَبْنِهِ مُحَمَّدٍ وَخَلِيفَتِهِ مِنْ
بَعْدِهِ وَوَارِثِ عَلَيْهِ وَهُوَ مَعْدِنُ عَلِيٍّ وَمَوْضِعُ سِرِّي وَ
حُجَّتِي عَلَى خَلْقِي

Woe unto the fabricators and deniers when the time of My slave, beloved and choice Musa has elapsed. He, who mistrusts him, as if he has mistrusted all My loyal saints. He is My guardian and supporter and it is he, whom I try with the burdens of

prophethood. After him is My deputy Ali bin Musa ar-Redha. He will be killed by an arrogant devil. He will be buried in the city, which has been built by My benevolent slave Hazrat Zulqarnain (a.s.). The best of My people is buried beside the worst of My people. It is My promise that I will delight his eyes with his son Muhammad; the caliph after him and the heir of his knowledge. He is the vessel of My knowledge, the trustee of My secret and My proof and authority before My people.

لَا يُؤْمِنُ عَبْدٌ بِهِ إِلَّا جَعَلْتُ الْجَنَّةَ مَثْوَاهُ وَ شَفَعْتُهُ فِي
سَبْعِينَ أَلْفًا مِنْ أَهْلِ بَيْتِهِ كُلُّهُمْ قَدِ اسْتَوْجَبُوا النَّارَ
وَ أَخْتَمْتُ بِالسَّعَادَةِ لِابْنِهِ عَلِيٍّ وَلِيِّي وَ نَاصِرِي وَ الشَّاهِدِ
فِي خَلْقِي وَ أَمِينِي عَلَى وَحْيِي أَخْرَجَ مِنْهُ الدَّاعِيَ إِلَى
سَبِيلِي وَ الْخَازِنَ لِعِلْمِي الْحَسَنَ ثُمَّ أُكْمِلُ ذَلِكَ بِابْنِهِ
رَحْمَةً لِلْعَالَمِينَ عَلَيْهِ كَمَالُ مُوسَى وَ بِهِاءُ عِيسَى وَ
صَبْرُ أَيُّوبَ تُسْتَدَلُّ أَوْلِيَائِي فِي زَمَانِهِ وَ تُتَهَادَى
رُءُوسُهُمْ كَمَا تُتَهَادَى رُءُوسُ الثُّرَاكِ وَ الدَّيْلِمِ
فَيُقْتَلُونَ وَ يُحْرَقُونَ وَ يَكُونُونَ خَائِفِينَ وَ جُلِينِ
مَرْغُوبِينَ تُصْبَغُ الْأَرْضُ مِنْ دِمَائِهِمْ وَ يَفْشُو الْوَيْلُ وَ
الرَّثَّةُ فِي نِسَائِهِمْ أُولَئِكَ أَوْلِيَائِي حَقًّا وَ حَقٌّ عَلَى أَنْ
أَرْفَعَ عَنْهُمْ كُلَّ غَمِيَاءٍ حَنِدِسٍ وَ بِهِمْ أَكْشِفُ
الزَّلَازِلَ وَ أَرْفَعُ عَنْهُمْ الْأَصَارَ وَ الْأَغْلَالَ أُولَئِكَ

عَلَيْهِمْ صَلَوَاتٌ مِنْ رَبِّهِمْ وَرَحْمَةٌ وَأُولَئِكَ هُمُ الْمُهْتَدُونَ

*No one will accept him but I have made Paradise as his abode and have accepted his intercession for seventy thousand of his relatives, who all deserve to be in Hell. I will end the life of his son Ali with contentment. He is My guardian and supporter. He is My witness among My people and the trustee, to whom My revelation is entrusted. I will make his son al-Hasan a propagandist for My mission and a keeper of My knowledge. Then I will complete that with his son; My mercy to My peoples. He has the perfection of Moosa, the beauty of Hazrat Isa (a.s.) and the patience of Hazrat Ayyoob (a.s.). In his time my saints are despised and their heads fall like the heads of the Turks and the Daylams. They are killed and burned. They are always afraid. The ground is dyed with their bloods. Grief and wail spread among their women. Those are my real saints and I have to rid them of every dark sedition and all loads and restrictions. **(Those are they on whom are blessings and mercy from their Lord, and those are the followers of the right course).**¹*

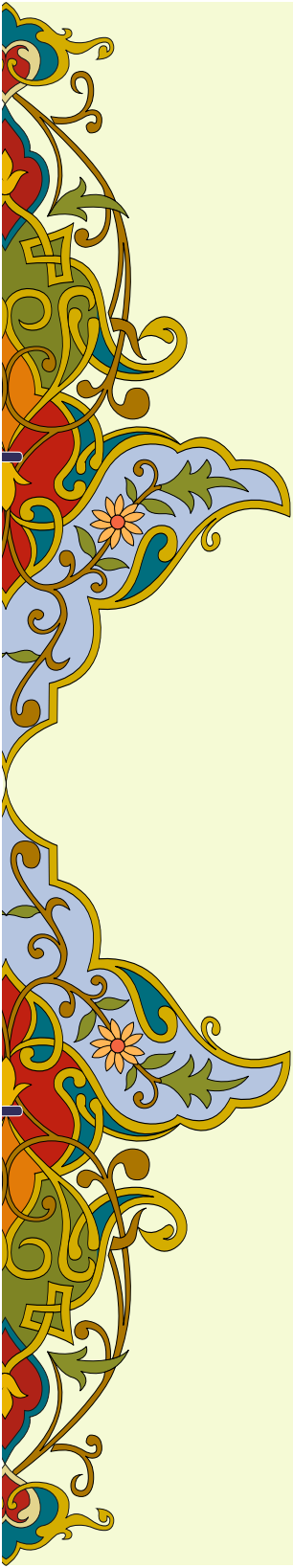
Abu Baseer said: "If you have not heard along your age except of this tradition, it will have sufficed you. You are to keep it secret except for those, who are qualified for it."²

¹ Qur'an, 2:157.

² *Al-Kafi*, vol.1 p.527, *Kamal ad-Deen* p.308, *Oyoon Akhbar ar-Redha* vol.1 p.41, *al-Ikhtisas* p.210, *al-Ghayba* by at-Toossi p.143, *Manaqib* by ibn Shahre Aashoob vol.1 p.296.

Conclusion

We end our discussion with this understanding that there are twelve Imams after Holy Prophet (s.a.w.a.). They are appointed by Allah and their appointment has been conveyed to us by Holy Prophet (s.a.w.a.). It is essential for one and all to accept their Imamatus. They have been gifted with divine knowledge and divine power. Accepting the Imamatus of anybody other than them is deviation. It will lead to hell. Unfortunately, many people have falsely claimed the position of Imamatus or special representative of Imamatus. They have influenced simple people and managed to deviate them. As per the tradition of Holy Prophet (s.a.w.a.) this ummah would be distributed into seventy three sects, of which only one sect would go to heaven. The traditions quoted in this booklet would have made it clear for us that the main difference amongst these sects is Imamatus. There are atleast 73 groups of Imamatus of which only one set of Imamatus is true which will take its followers to heaven. This group of Imams are those who are from the Ahle Bait (a.s.), The first of them is Imam Hazrat Ali (a.s.), followed by Imam Hasan (a.s.) and Imam Husain (a.s.) and nine Imams from the progeny of Imam Husain (a.s.). The followers of these Imams are called Shia Isna Ashari.



Janabe Ibraheem al-Karkhi had said: Once I came to Abu Abdullah Hazrat Imam Ja'far bin Muhammad (as). While I was sitting with him, (his son) Abul Hasan Imam Musa (al-Kadhim) (as) came in. He was a young boy. I got up and kissed him and then I sat down. Abu Abdullah (as) said to me:

“O Ibraheem, he will be your master after me. Because of him many people will perish and while others will be successful.....Allah will derive from his progeny the rest of the twelve guided imams, He will honor them with His dignity and will place them in His sanctuary. He, who waits for the twelfth imam and fights with him, is as if he has fought along with the Prophet (sawa) and defended him." (Al Ghayba of Ibne Abu Zaynab An Nu'mani (expired 360 AH) Chapter 4, Tradition no. 21)

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