

## The Holy Prophet (S.A.W.) Foretells about the Twelve Imams (A.S.)

We believe that the next leadership of the Ummah was an unquestionable matter in the view of the Holy Prophet (S), since the Lord has given him the orders to convey the leadership of his progeny to people. This is the Lord's tradition with all the Prophets whose progenies inherited the Divine Books, judgments and Prophethood. Muhammad, our Prophet (S), is indisputably the best and the seal of the Prophets. After him, no Prophet should come. Hence, the Imamate and the inheritance of the Divine Book should follow. In like manner, his household and progeny are the best of the Prophets' progenies. The Lord has purified them thoroughly and has given them the judgment and the Divine Book exclusively. This is clear in His sayings: "Surely, Allah chose Adam and Nuh (Noah) and the descendants of Ibrahim (Abraham) and the descendants of `Imran above the nations. Offspring one of the other; and Allah is Hearing, Knowing. 3:34"

"Then We gave the Book for an inheritance to those whom We chose from among Our servants. 35:32"

As he realized that people of Quraysh had envied the Hashimites and planned for taking them away from the position of leadership after him, the Holy Prophet (S) used styles of wisdom and graduality in his frequent announcements of the Progeny's leadership. When they used rude practices and sayings against the Hashimites, he used a style of a Prophetic ire against them. The Farewell Hajj was an excellent opportunity for him to carry the divine commandment regarding his Household's next leadership to his Ummah in a massive scope. After the conveyance of the precepts and rulings, the expansion of the Islamic state, the reduction of dangers and the declaration of the Holy Prophet (S)'s imminent departure, nothing remained save the declaration of the next leadership. In addition to authentic texts, logic proves that the Holy Prophet (S) paid the greatest attention to this question during the Farewell Hajj. People of Quraysh recognized the Holy Prophet (S)'s intention; therefore, they augmented all their activities and spared no efforts to stop such a declaration. Although there is a good deal of proofs on each point previously mentioned, this discussion is too narrow to cover them all.

We should stop sufficiently at the Holy Prophet (S)'s sermons in the Farewell Hajj. Abreast of the Sermon of Ghadir, reference books have proven that the Holy Prophet (S) delivered speeches on five occasions in that period. Historians should have reported these Prophetic sermons so completely since thousands of Muslims listened to them but, unfortunately, a few parts of them have been excerpted, especially in the reference books authorized by the Qurayshite caliphate.

**The following is quoted from al-Sirah al-Halabiyyah 3/333:** During the Hajj, the Holy Prophet (S) addressed five sermons; the first was in Makkah on the seventh of Dhu'l-Hijjah, the second on Day of `Arafat, the third on Day of Slaughtering in Mina, the fourth on Day of the Settlement in Mina and the five on Day of the First Return in Mina.

By reviewing at the texts of these sermons as recorded in more than one hundred reference books of Hadith, one can evidently notice that people of Quraysh put their hands in these texts producing clear contrasts. That was because these sermons narrated the Holy Prophet (S)'s instructing Muslims to comply with his progeny after him and warning them against being engaged in discrepancies out of envy after they had received the knowledge. Finally, the Holy Prophet submitted them to an impeccable and thorough proof. Despite the Qurayshite blackout, we could receive some of these texts from reference books authorized by the ruling authorities themselves. However, these texts are adequate for recognizing the Holy Prophet (S)'s instructions and affirmation on the commitment to the leadership of his immaculate progeny after him.

### Hadith of the Twelve Imams

All Muslims have unanimously agreed upon the fact that the Holy Prophet (S) had predicted the coming of the Twelve Imams during the Farewell Hajj.[33] They comprise the Hadith of the Two Weighty Things—the Qur'an and the Ahl al-Bayt, Hadith of the Holy Prophet (S)'s Paradisiacal Pool and the Sahabah[34] whom will be sent to Hellfire and will be deprived of the water of that Pool.

**Al-Bukhari, in al-Sahih 8/127, records the following:** Jabir ibn Samarah narrated: I heard the Holy Prophet saying, "There will be twelve princes..." Then, he said a word that I could not perceive. So, I asked my father about it. "All will be from Quraysh," asserted my father.

**Muslim, in al-Sahih 6/3 records:** Jabir ibn Samarah narrated: I heard the Holy Prophet saying,

“Islam will be fortified for a period of twelve successors...” Then, he said a word that I could not perceive. I asked my father about it. “All will be from Quraysh,” asserted my father.

Muslim records a similar narration in which he states “Then, he said something that I could not conceive,” instead of “Then, he said a word that I could not perceive.”

**According to a third narration recorded by Muslim, the following form is mentioned:** “This religion will be kept in efficacy and power for a period of twelve successors...” Then, he said a word that I could not hear due to the noise of people. I asked my father about it. “All will be from Quraysh,” asserted my father.

Imitated by the majority of reference books of Hadith, al-Bukhari has not referred to even one point indicating that the incident had happened during the sermon of the Farewell Hajj on Mount `Arafat. A number of books, however, have referred to this point. The following is written down in Ahmad ibn Hanbal’s al-Musnad 5/93, 36 and 99: “Jabir ibn Samarah narrated the following: On Mount `Arafat, the Holy Prophet sermonized...” On page 87, “The Holy Prophet said during the Farewell Hajj...” and on page 99, “al-Muqaddami narrated: During his sermon in Mina, I heard the Holy Prophet (S) ...”

Later on, we will prove that this remarkable matter had been repeatedly affirmed on Mount `Arafat, Mina and al-Khayf Masjid before it was declared in a formal, obligatory and decisive form in Ghadir Khumm.

What is the story of those Twelve Imams? What for did the Holy Prophet (S) provide their question before the greatest mass of Muslims who listened to their Prophet (S) while he was bidding farewell?

**Al-Bukhari answers:** Those are not Imams to follow the Holy Prophet (S) in leadership obligatorily; rather they are only virtuous princes who will be in this nation at a certain period of time. The Holy Prophet (S) only conveyed his Lord’s future news to his nation. Indeed, they will be from Quraysh, not only Hashim. They will be from the twenty tribes of Quraysh. None of Ansar, the Arab tribes or the non-Arab people will be among them. This is the whole matter.

What for did the Holy Prophet (S) convey this matter to his people during the Farewell Hajj on Mount `Arafat? What was the practical affair ensued from that?

Al-Bukhari answers: It is a matter of a prediction only. The Holy Prophet (S) wanted to foretell his people so that they would be cheerful. It is only “journalistic” news empty of any practical element.

Concisely, saving that sole narration, which cannot be perceived, al-Bukhari has not referred to this topic at all. On the other hand, he has recorded numerous clear-cut narrations respecting the menstruation of `A`ishah during the Farewell Hajj! He gives in details how the Holy Prophet (S) revered her and sent a nurse for helping her perform the rites of `Umrah.

Muslim—the Hadithist—is a little bit fairer than al-Bukhari in this regard. He has opted for a narration leading to the fact that those twelve successors will be ruling after the Holy Prophet (S). This narration should recuperate Muslims since it settles the problem of the Holy Prophet (S)’s succession. Those are Imams nominated by the Exalted Lord and the Holy Prophet (S). Their legality is derived from this divine nomination. Hence, the matter will not require a secret meeting or discrepancies resulting in a bloody combat on power from the first days of Islam until now causing millions of victims as well as dissensions that led to the accumulation of the Ummah’s weakness until it was completely collapsed on the hands of the Ottomans.

Muslim, however, adds, ‘No, this problem was not solved. The Holy Prophet (S) had just referred to those successors generally. He did not identify their names and personalities. Any of the ten thousands before whom this serious matter was addressed did not ask for an explanation and none of them asked the Holy Prophet (S) whom they would be. Had the Holy Prophet (S) referred to their names, or only the name of the first one of them, all the clans of Quraysh would have accepted and submitted, since they were too pious to disobey the Lord and His Messenger!’

Muslim thus repeats the same words of al-Bukhari, ‘No! They are only godly people by whom Islam will be fortified. They are from Quraysh—Quraysh only!’

Thus and so, al-Bukhari and Muslim would never lead to an acceptable effect in the question of those Twelve Imams. They lock all doors and repeat the same words of people of Quraysh, ‘Your Prophet (S) only referred to the smell of those twelve ones during the Farewell Hajj. You should only smell and keep peace!’

At any rate, other reference books of Hadith have paid an attention, less than that of Muslim and al-Bukhari, to policy and politicians during reporting the Holy Prophet (S)’s news. These books have referred to working matters in the question involved. They have thus related the phrase ‘after me’ in a form referring to the fact that those predicted Imams should be ruling directly after the Holy Prophet (S).

**In al-Musnad 5/92, Ahmad relates the same narration to Jabir al-Siwa`i in the following form:** I heard the Holy Prophetsaying, “After me, there will be...”

**On the same page, he refers to another form:** Jabir ibn Samarah narrated that the Holy Prophet said, “After me, there will be twelve successors. All will be from Quraysh.” When the Holy Prophet (S) returned home, people of Quraysh came and asked about the age following those successors. “Then, commotion will be befalling,” asserted the Holy Prophet (S).

The phrase, ‘After me’, which refers to the direct stage after the Holy Prophet (S), is mentioned in both narrations. The second, likewise, reveals people of Quraysh’s care for the question regarding those twelve godly Imams. It also avers that the story happened in al-Madinah, not during the Farewell Hajj.

**The phrase was repeated in various narrations mentioned in other reference books:** Jabir ibn Samarah narrated that the Prophet said, “After me, there will be twelve princes...” As I could not perceive the next sentence, I asked some people... (Ahmad: al-Musnad 5/94.)

Jabir al-Siwa`i narrated that the Holy Prophet said, “After me there will be twelve princes...” As I could not hear the next sentence, I asked the man next to me. “All will be from Quraysh,” clarified he. (Ahmad: al-Musnad 5/99, 108)

The Holy Prophet said, “Following me, there will be twelve princes.” As I could not understand the next sentence, I asked the one next to me. “All will be from Quraysh,” said he. (Al-Tirmidhi: al-Sunan; 3/340)

Jabir ibn Samarah narrated: I heard the Holy Prophetsaying, “After me, there will be twelve successors... (al-Bukhari: Tarikh 1/446 No. 1426)

Abu’l-Qasim al-Baghawi narrated that `Abdullah ibn `Umar said: I heard the Holy Prophetsaying, “After me, there will be twelve successors.” (Ibn Hajar: al-Sawa`iq al-Muhriqah 20)

**All the previous reports prove that the Holy Prophet (S) discussed the question of the next leadership during the Farewell Hajj and conveyed the Lord’s commandment of those twelve ones being the legal leaders of the Ummah. This fact cites a number of questions to be answered by the people of Quraysh and their reporters:** First: Why are the narrations of this question almost restricted to a single narrator -Jabir ibn Samarah al-Siwa`i- who was a ten year old boy, maybe, during the Farewell Hajj? Is it reasonable that any other individual could not hear these narrations except this boy? What for did the other companions attending there avoid narrating this occurrence?

Jabir’s way of narration might have been attaining satisfaction of the Qurayshite caliphate as it was proved as the most suitable. Therefore, its forms were recorded and admitted under the supervision of the ruling authorities. Most surely, other individuals conveyed this occurrence, but in a way inappropriate to be publicized!

**Second:** Muslims were wont to ask the Holy Prophet (S) about the most diminutive features of each matter. They even interrupted his speeches for addressing indicative questions. The narrations involved have related the Holy Prophet (S)’s discussing a matter of a high importance—a foretelling about a doctrinal, practical, momentous and futuristic matter. These narrations have claimed the Holy Prophet (S)’s obscuring this most important point of the issue. Finally, they have claimed that none of Muslims asked or wondered about those Imams or people’s obligation towards them!

How can one believe that people of Quraysh, who knocked the door of the Holy Prophet (S)’s house in al-Madinah, for asking about those Twelve Imams, as the narrator himself reported, did not ask him about these Imam’s identities and ages? Does the word ‘Quraysh’ stand for Abu-Bakr and `Umar exclusively, in al-Madinah? Likewise, how can one believe that Muslims who attended the Farewell Hajj did not ask the Holy Prophet (S) about those Imams, their ages and people’s role towards them?

**Third:** why could the narrator not perceive the very important word that defined the identity of those twelve ones; he therefore he asked the man next to him? The same word could not be perceived by the narrator who reported the Holy Prophet (S)’s addressing the same sermon in al-Madinah. Why do reference books of Hadith authorized by the Qurayshite caliphate restrict Samarah and `Umar ibn al-Khattab as the only persons who carried the missed word of the Holy Prophet (S)?

Moreover, various questions insist on revealing the hiddens of this narration and urge scholars to check in books of Hadith and history. Hereinafter, we aim at focusing lights on the missed word by providing a number of notes and questions.

### **(A) The Origin of the Word**

Is ‘All will be from my household,’ the origin of ‘All will be from Quraysh?’ What is the reason beyond the absence of the most important statement? Who was that man whom the

narrator asked about that word?

Ahmad, in al-Musnad 5/100 and 107, records that the narrator himself could not perceive the statement; therefore, he asked about it: As I could not perceive the next statement, I asked my father. "He said: all will be from Quraysh," asserted my father.

... He then said a word that I could not perceive. My father was nearer to the Holy Prophet (S) than I was. I asked him about that word. He answered, "He said: All will be from Quraysh." (Al-Hakim's al-Mustadrak; 3/617)

Ahmad, in al-Musnad 5/90 and 98, records that the Holy Prophet (S) himself intended to hide that word: ... He then said a word too silent to be heard. "What did he say?" I asked my father. "He said: All will be from Quraysh," answered my father.

... He then said a word with a silent voice. I asked my uncle who was sitting before me about it. "O son! He said: All will be from Quraysh," answered my uncle. (al-Hakim, al-Mustadrak 3/618)

Jabir ibn Samarah narrated that the Prophet said, "For this nation, there will be twelve custodians who will never be influenced by those who frustrate them." Then he said a word with a silent voice that I could not perceive. "What was that word that the Holy Prophet (S) had spoken quietly?" I asked my father. "It was: All will be from Quraysh," asserted my father. (Al-Tabarani: al-Mu`jam al-Kabir 2/213-4 No. 1794)

According to other narrations, it was people, not the narrator or the Holy Prophet (S), who caused the word to disappear.

This means that people -who were consecrating for their Lord on `Arafat, living the last moments of their Prophet (S)'s life and waiting for any word he would speak of- were noisy as if they were in an auction and some of them disturbed and shouted while the Holy Prophet (S) was articulating the most sensitive word so that the faithful believers would not perceive! People were crying, shouting, speaking loudly, making noise, standing and sitting while the Holy Prophet (S) was addressing his sermon: ... People began to shout 'Allahu Akbar' and make noise. Meanwhile, the Holy Prophet (S) pronounced a word I could not catch. "What did he say, father?" I asked. "He said: All will be from Quraysh," answered my father. (Abu-Dawud's al-Sunan 2/309 and Ahmad's al-Musnad 5/98)

...Then, he pronounced a word that I could not hear because of people's noise. "What did he say, father?" I asked. "He said: All will be from Quraysh," answered my father. (Ahmad's al-Musnad 5/98)

...People began to shout... (Ahmad's al-Musnad 5/93)

...People then began to make noise and speak aloud. I could not understand the word after "All..." (Ahmad's al-Musnad 5/99)

..."This religion will be kept in efficacy and power for a period of twelve successors who will be given victory over their opponents..." Then people began to stand and sit... (Ahmad's al-Musnad 5/99)

Regarding those whom Jabir asked about the missed word, most of narrations affirm that he asked his father Samarah. Hence, the testimony of including all the clans of Quraysh with the Hashimites in the question of the next Twelve Imams depends upon the authenticity of Samarah. Samarah's being Muslim could not be proved; numerous narrations authenticated by Muslim, al-Bukhari and others refer to this fact. However, other forms of the narration prove other things: ... As I asked all people, they answered, "He said: All will be from Quraysh." (Ahmad's al-Musnad 5/92, 90)

... I asked people, or the man next to me, "What..." (Ahmad's al-Musnad 5/108)

... As I could not perceive that word, I asked the one next to me... (Ahmad's al-Musnad 5/99, 108)

Al-Tabarani, however, emphasizes that Jabir confirmed that people said that the Holy Prophet said, 'All will be from Quraysh.'

... I could not understand what he said next; therefore, I asked people. They claimed that he said, "All will be from Quraysh." (al-Tabarani's al-Mu`jam al-Kabir; 2/249, Hadith 2044)

Is it credible that the most important word identifying the Twelve Imams whom the Holy Prophet (S) foretold could be vanished in that quite silent circumstance on `Arafat and none would ask the Holy Prophet (S) about?

A scholar may approach the fact when he looks at the other narrations related by Jabir ibn Samarah himself, regarding the Holy Prophet (S)'s having been riding on his animal and declaring these words. This supports the fact that the Holy Prophet (S) tried to make all the attendants hear and listen: ... Then, the Holy Prophet (S)'s voice vanished. I asked my father who was nearer to the Holy Prophet (S)'s animal... (Ahmad's al-Musnad 5/87)

They have also related that the Holy Prophet (S) ordered a man of sonorous voice to repeat his words as loud as possible so that people would hear: ...Rabi`ah ibn Khalaf al-Jamhi was of sonorous voice; the Holy Prophet (S) ordered him to repeat his words aloud on Day

of `Arafat. He was standing before the Holy Prophet (S)'s she-camel. "O people! Do you realize this month?" said the Holy Prophet (S) and ordered Rabi`ah to declare aloud, and Rabi`ah did. "Yes, it is the sacred month," people answered affirmatively. "Allah has surely deemed your blood and assets amongst you as sacred as this month until the day on which you will meet Him," said the Holy Prophet (S) and ordered Rabi`ah to declare aloud...

**Ibn `Abbas said:** ...When he halted on `Arafat, the Holy Prophet (S) ordered Rabi`ah ibn Umayyah ibn Khalaf, a man with a sonorous voice, to stand just before his she-camel and repeat his words aloud...

Al-Tabarani relates this report to authentic narrators.[35]

Although they relate the same narration to the same reporter in various forms, the missed word, in all forms, is invariably the same. This supports the claim that the statement was 'All will be from my progeny' or 'All will be from my household', not 'All will be from Quraysh.'

**They also narrate that the narrator asserted that the Holy Prophet (S)'s sermon was in al-Madinah, not `Arafat, yet, the missed word was the same—the identity of those Twelve Imams:**

Jabir ibn Samarah narrated: My father and I came to the Holy Prophet (S) who was saying, "This affair will be kept in excellence until there will be twelve princes..." Then, he said a word I could not perceive. "What did he say?" I asked my father. "He said: All will be from Quraysh," said my father. (Ahmad's al-Musnad 5/97, 107)

The same narration is moved to the small mosque of al-Madinah and, nevertheless, the missed word is invariably the same. Jabir ibn Samarah could not understand it until he asked `Umar ibn al-Khattab, the Qurayshite caliph, and `Umar answered!

The Holy Prophet (S) was on the minbar[36] when he addressed, "There will be twelve custodians from people of Quraysh. They will not be influenced by their opponents." `Umar ibn al-Khattab, may Allah please him, and my father were among people. They all asserted the saying as same as I could perceive. (al-Tabarani's al-Mu`jam al-Kabir 2/256, No 2073).

**Al-Bazzar relates this narration to Jabir ibn Samarah alone. He adds:** When the Holy Prophet (S) returned home, I followed him to ask about the stage following those twelve ones. "Commotion will be coming next," said the Holy Prophet (S).[37]

**The text became:** 'Twelve custodians opposed by people.' A group among whom was `Umar ibn al-Khattab and the narrator's father became the supporters of the text. Hence, place, time and persons of the occurrence were changed. Yet; the missed word is invariably the same.

**A more unfamiliar matter is that while they relate the narration to Abu-Juhayfah, the missed word is still invariably the same! Yet, the narrator, here, asks his uncle, not father:** `Awn ibn Abu-Juhayfah narrated the following on the authority of his father: I was accompanying my uncle to the Holy Prophet (S) when he spoke, "The affairs of this nation will be kept in rectitude until twelve successors go on..." He then pronounced a word I could not perceive. "What did he say, uncle? I asked. "He said: All will be from Quraysh," asserted my uncle. (Al-Hakim's al-Mustadrak 3/618)[38]

Eventually, we find ourselves facing an unprecedented phenomenon in all traditions. It refers to a highly exceptional matter that is hidden beyond the statement, 'All will be from Quraysh.'

**It is also supposable that the original narrator is `Umar himself; it was he who affirmed and corrected to the boy Jabir ibn Samarah. Al-Khazzaz al-Qummi, in Kifayat al-Athar 90, relates the same report to `Umar only, without referring to Samarah, or his son, or Abu-Juhayfah, or his uncle:** ...`Umar ibn al-Khattab narrated the following: I heard the Holy Prophetsaying, "After me, the Imams will be twelve..." He then pronounced a word so silently that I could hardly perceive. I heard him saying, "All will be from Quraysh."

Depending on this narration, which is the most authentic in our view, the generalization of the identity of those Twelve Imams to include all the clans of Quraysh, not the Hashimites in particular, was invented by `Umar. In addition, it coincides his saying, "People of Quraysh reject that the Hashimites join leadership to Prophethood," which he frequently addressed to the Hashimites during and after the Holy Prophet (S)'s lifetime.

### **B) The Divine Promise of Unknown Leadership is Impracticable**

The promise of the advent of Twelve Imams is a divine word of the All-wise Lord. It is a traditional promise of Imams to follow a Prophet (S). It was given to the previous nations, as well. Besides, it represents a mercy to this nation by which people can settle the problems that they will certainly face after their Prophet (S). How is it, then, practicable for the Lord to promise His Messenger of unknown leaders?

The Exalted Lord promised the previous nations of the advent of a messenger named 'Ahmad' after five centuries. This was conveyed by Jesus revealing the impracticability to admit that the Lord promised the seal of nations of godly custodians, without naming their leading one at least or naming their clan. It is unacceptable for Him to promise of men

**coming amongst twenty-three clans that have disagreed with each other on the most trivial worldly affairs. To give credence to such a lie is to impute imprudence to the Glorified Lord and His Messenger, and such a claim is impossibly stated by any Muslim or even any fair Orientalist!**

**It happened sometimes that the Holy Prophet (S) addressed a general idea or foretelling to people, expecting their inquiry, so that his answer would be more effective. But, in our question, Muslims' inquiries, as well as the Holy Prophet (S)'s answer, are nonexistent. They are found in Shiite reference books of Hadith only.**