
The Twelve Imam, from of Ahl-e-Sunnah point of view

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Abstract:

There is an opinion among the Sunni sources about the Imam (twelve imams) which no one has denied because there are many valid and authentic hadiths about it in the Sunni sources. The most important question that arises is whether the Ahl-Sunnah scholars have any scientific evidence and documentation regarding the twelve Imams (as). According to my research, the Sunni scholars do not agree on a single theory about the authenticity of the Imam (the Twelve Imam). To this day, they seem unable to complete the number of twelve imam. Because neither the Umayyad caliphs nor the Abbasi caliphs are twelve and if combined numbers of both, than its more than twelve.

Therefore, some Sunni scholars count the numbers till yazeed. But some other Sunni scholars believed as same as the Shia scholars claimed about the twelve imam (as).

In reality hadiths about the twelve Imams are only indicates the twelve imam of Shia, because the qualities of caliphs (imam) which are described in these hadiths do not include any one else. Thus, there are many hadiths in the Sunni sources about the Khilafah and Imamate of the twelve Imams.

But the hadiths about the twelve Imams indicate the successors after the Prophet (p. b. u. h) in a unique way.

The authentic research of these hadiths shows that they are all reliable and agreed upon hadiths. They also contain very high content in terms of text. These hadiths clearly indicate the importance and necessity of leadership in society. Therefore, it is obligatory for the Ummah to know and recognize the Imam.

Keywords: twelve imam, ahl e Sunnah, hadiths, Imam Mahdi (ajf)

Introduction:

The belief of the twelve Imams is one of the most important and fundamental principles of the Shia. There are hundreds of authentic hadiths in Shia books on this subject. The discussion here is only from Ahl-Sunnah sources. Thus, there are many hadiths on this subject in Sunni. Here we will cite some hadiths as examples. Some Ahl-Sunnah hadiths mention twelve emirs and caliphs. These hadiths are also authentic and correct in terms of authenticity. Many Ahl-Sunnah consider Imam Mahdi (as) to be the twelfth caliph (imam). We will take a scientific and research review of the hadiths.

Twelve Imams in Ahl-Sunnah hadiths:

The important point in these hadiths is the number of twelve and being from Quraysh. However, in some narrations there are different interpretations such as twelve Khalifa, twelve Amirs, twelve Kafeel, twelve Patrons, etc.

Twelve Caliphs (khalifa): In some Sunni narrations, the word Khalifa is found. Imam Muslim ibn Hajjaj narrates in his Sahih as follows:

حدثنا قتبة بن سعيد، حدثنا جرير، عن حصين، عن جابر بن سمرة قال: سمعت النبي (صلى الله عليه وسلم) يقول ح (حديث) و حدثنا رفاعة بن الهيثم الواسطي، حدثنا خالد يعني ابن عبد الله الطحان عن حصين، عن جابر بن سمرة قال: دخلت مع ابي على النبي (صلى الله عليه وسلم) فسمعتة يقول: «ان هذا لا مر لا ينقضى حتى يمضى فيهم اثني عشر خليفة» قال: ثم تكلم بكلام خفي على قال: فقلت لابي: ما قال؟ قال: «كلهم من قريش» إ

Jabir ibn Samurah said: He went with his father to the Holy Prophet (peace and blessings of Allah be upon him). He heard the Holy Prophet (peace and blessings of Allah be upon him) say: This matter (caliphate) will continue for twelve caliphs. Then he softly said something which was hidden from me. I asked my father: What was the Prophet saying? He said: All (the caliphs) will be from Quraysh.

Imam Muslim has also narrated another hadith in his Sahih.

حدثنا هدا بن خالد الا زدى، حدثنا حماد بن مسلم عن سماك بن حرب قال: سمعت جابر بن سمره يقول: سمعت رسول (صلى الله عليه وسلم) يقول: «لا يزال الاسلام عزيزاً الى اثني عشر خليفة» ثم قال كلمة لم افهمها، فقلت لابي: ما قال؟ فقال: كلهم من قريش¹.

Jabir ibn Samra said: I heard the Messenger of God (peace be upon him) say: Islam will always prevail until the passing of the twelve caliphs. Then he said a word that I could not understand. I asked my father: What did he say? He said: All will be from Quraysh

Document review:

Mr. Asqalani, Hudab ibn Khalid al-azdi² and Hammad ibn Muslimah³ are trustworthy and devoted, while Samak ibn Harb is considered to be truthful, but some rijals consider Samak to be weak.⁴

Jabir ibn Samra: Sahabi and Adil, because the majority of Sunnis consider Sahaba to be Adil. But the Shia view is contradictory

Samak bin Harb in the eyes of Rajalin:

Imam Ahmad ibn Hanbal knows it to be a troubled hadith. Shouba, taking commentary from Ikrima, considered it weak. According to another narration, he mixes in the hadiths.

Ya'qub ibn Shaybah said to Ali al-Madini: How is the narration of Samak from Ikrimah? He said: It is weak.

It is also narrated from Ibn Mubarak that Samak is weak in hadith. Yaqub says: Samak's statement, especially from Ikrimah, is weak but his narration from others, other than Ikrimah is correct. Those who have heard the hadith from him before (Shu'bah and Sufyan etc.) it is correct. Some people have said

" is used. ⁵الين" or " في حديثه شى " related his hadiths the interpretation of "

Abba Ishaq says: "Alaikum Ba'ad al-Mulk ibn Umayr Samak ibn Harb, According to Ahmad ibn Hanbal, Samak is correct

In comparison to Abdul Malik, Yahyah bin Mo'ien considers Samak to be trustworthy. Ajli also considers it permissible hadith. Abi Hatim says: My father has considered Smack trustworthy and truthful. He was a great writer and a native of Kufa. He is truthful and his hadiths are also good. And there is nothing

1. Shaheen Muslim, vol: 12, pg: 443
2. Taqreeb-ul-tahzeeb, vol: 2, pg: 263
3. Taqreeb-ul-tahzeeb, vol 1, pg: 238
4. Taqreeb-ul-tahzeeb, vol 1, pg: 394
5. Tahzeeb-ul-kamal, vol: 8, pg: 131

wrong with his hadiths.¹ There are both about Smack. About arguments and modifications there are three different theories:

1. Absolutely, the arguments precede the modifications.
2. Absolutely, the modifications precede the arguments..
3. No one has priority without reference.²

Regarding interrogation and modification, it is first necessary to see whether the aggressor meets the conditions of interrogation. The interrogation should be interpreted otherwise it will not be acceptable

That is to say, in the face of modification, weakness and trial cannot precede without cause. Mr. Asqalani says about this: "Weakness can take precedence over amendment only if its cause is proven and definite, otherwise its opinion is invalid."³ For this reason, the narration of Samak is disturbing and unreliable from Ikrimah. Samak's statement, especially from Ikrimah, is weak but his narration from others, other than Ikrimah is correct. Because in the narration that has been narrated only from Ikrimah, there is a commentary. Apart from this, all the authentic narrations that have been narrated in other ways support this narration, so this narration will also be called correct (saheeh).

The great Sunni scholar and a great narrator Imam Muslim also narrate another narration as follows:

حدثنا ابو بكر بن ابى شيبة، حدثنا ابو معاوية، عن داؤد، عن الشعبي، عن جابر بن سمرة قال: قال النبي (صلى الله عليه وسلم): «لا يزال هذا الا مرعيزا الى اثني عشر خليفة» قال: ثم تكلم بشيء لم افهمه، فقلت لابي: ما قال؟ قال: كلهم من قريش⁴.

Jabir ibn Samra said: I heard the Messenger of God (peace be upon him) say: Islam will always prevail until the passing of the twelve caliphs. Then he said a word that I could not understand. I asked my father: What did he say? He said: All will be from Quraysh.

In the source of Ahl-e-Sunnah, more than 33 hadiths with different phrases have been narrated under the title of "Twelve Caliph".

Twelve Amirs:

In some other narration, the word "Khalifa" has been replaced by the word "Amir". Imam Bukhari has also narrated this hadith in his Sahih.

حدثني محمد بن المثني، حدثنا غندر، حدثنا شعبه، عن عبد الملك، سمعت جابر بن سمرة

1. Previous reference

2. Usool-ul-hadees, pg: 268

3Lissan-ul-meezan, vol: 1, pg: 23

4. Saheeh muslim, vol: 12 pg: 444

قال: سمى النبي (صلى الله عليه وسلم): «يكون اثني عشر اميرا» فقال كلمه لم اسمعها، فقال ابى: قال انه قال: «كلهم من قريش»¹

Jabir ibn Samra said: I heard the Messenger of God (peace be upon him) say: twelve Amir will come. Then he said a word that I could not understand. I asked my father: What did he say? He said: All will be from Quraysh.

Certificate Research:

The narrators of this narration are some reliable and trustworthy personalities. Muhammad ibn Muthanna is trustworthy². Ghandar (Muhammad ibn Ja'far) is trustworthy.³

The words of Imam al-Muttaqeen, trustworthy and hujjat are found about Shuba (bin Hajjaj)⁴. While Mr. Abdul Malik (Ibn Umayr) is considered trustworthy by Mr. Asqalani.⁵ Therefore, the hadith is correct according to authentication.

Imam Tirmidhi has narrated this in his Sunan:

- حدثنا ابو كريب محمد بن العلاء، حدثنا عمر بن عبيد الطنافسى، عن سماك بن حرب، عن جابر بن سمرة قال: قال رسول الله (صلى الله عليه وسلم) «يكون من بعدى اثني عشر اميرا» قال: ثم تكلم بشى لم افهمه، فسألت الذى يلىنى، فقال: قال: «كلهم من قريش»⁶

Jabir (may Allah be pleased with him) said: The Messenger of Allah (peace and blessings of Allaah be upon him) said: There will be twelve amirs after me. Then he said something else: I do not understand. So I asked the person sitting next to me: He said: The Prophet said: All of them will be from Quraysh. Abu Isa finds this hadith reliable and authentic. All the narrators of this hadith are trustworthy.⁷ The discussion about Samak ibn Harb has already taken place. As a result, this hadith is also correct.

The commentator of Sunan al-Tirmidhi, Mr. Tanji, says: This hadeeth has been narrated by Imam Abu Isa al-Tirmidhi with two other sources, and both of them are authentic.⁸ In Ahl-e-Sunnah sources, more than 10 ahaadeeth are found under the same title, (twelve Amirs).

1. Saheeh bukhari, vol: 9, pg: 101

2. Tahzeeb-ul-kamal, vol: 17, pg: 191

3. Previous reference, vol: 12, pg 174

4. Previous reference, vol: 8, pg: 355

5. Taqreeb-ul-tahzeeb, vol: 1, pg: 618

6. Sunnan-e-tirmizi, vol: 4, pg: 90

7. Taqreeb-ul-tahzeeb, vol: 2, pg: 121 and Tahzeeb-ul-kamal, vol: 14, pg: 129

8. Tahzeeb-ul-sannan-altirmizi, vol: 2, pg: 507

Nuqba of bani Israel:

In some Sunni narrations, the number of these twelve caliphs is likened to that of the nuqba of bani Israel

اثني عشر، كعدة نقباء بني اسرائيل^١

There will be twelve of them, like the Naqbah of the Children of Israel. Imam Ahmad ibn Hanbal narrates in his Musnad as follows:

حدثنا عبدالله، حدثني ابي، ثنا حسن بن موسى، ثنا حماد بن زيد، عن المجالد، عن الشعبي، عن مسروق، قال: كنا جلوساً عند عبدالله بن مسعود و هو يقرئنا القرآن، فقال له رجل: يا ابا عبد الرحمن! هل سألت رسول الله (صلى الله عليه وسلم) كم تملك هذه الامة من خليفة؟ فقال عبدالله بن مسعود: ما سألتني عنها احد- منذ قدمت الطرق قبلك، ثم قال: نعم، و لقد سألتنا رسول (صلى الله عليه وسلم) فقال: اثني عشر، كعدة نقباء بني اسرائيل^٢

Masruq says: We were sitting next to Abdullah ibn Mas'ud and he was teaching us to recite the Qur'an. Someone said: O 'Abdur-Rahman! Have you asked the Prophet (peace and blessings of Allah be upon him) how many caliphs will rule over this Ummah?

How many caliphs will rule? Abdullah bin Masood said: No one has asked me this question since I came to Iraq. Yes, we asked the Messenger of God (peace be upon him). He Replied. Twelve persons equal to the number of the bani Israel

Research Certificate:

Abdullah bin Ahmad is one of the narrators of this hadith which is known as trustworthy by askalani.^٣ The second narrator is Abi (Ahmad ibn Muhammad ibn Hanbal) who is one of the four well-known Imams of the Sunnah. The third narrator, Hasan ibn Musa, he is trustworthy.^٤ Similarly, Hammad bin Zayd is a jurist (faqhi) and trustworthy.^٥ Mr. Shaabi^٦ and Mr. Masruq bin Al-Ajda Al-

1. Tafseer Ibn-kaseer, vol: 2, pg: 34

2. Musnad ahmed, vol: 1, pg: 398

3. Taqreeb-ul-tahzeeb, vol: 1, pg: 477

4. Previous reference, vol: 1, pg: 210

5. Previous reference, pg: 238

6. Previous reference, vol: 2, pg: 461

Hamdani are jurists, (faqhi) generous and trustworthy.¹ Mujalid ibn Sa'id: There has been an argument and modifications about mujalid. One group seems to be questioning it while the other group seems to be correcting it. Imam Ahmad says "about it بشی"

Yahya ibn Mu'in says: We cannot argue from his hadith because he is weak in narration.² Ashj says: Majalid is Shia! Khalid al-Tahan was asked why he did not write any hadith from Majalids when he went to Kufa. He replied: Because his beard was long!³ This was the question of al-Majalid, which mentions that he was a Shi'a and had a long beard. On the other hand, some rijals seem to appreciate him. Ajli says: The hadith of Majalid is not only permissible but it is a good hadith.⁴ That is, it is good to take hadiths from it. Imam Nisa'i says: Majalid is trustworthy and reliable. Abu Ahmad ibn 'Uddi said: Al-Majalid has narrated better hadiths from Shaabi and Shaabi has narrated better hadiths from Jabir.⁵ Apart from Jabir, he has also narrated good and beautiful hadiths from other companions (sahabi) According to Imam Bukhari; Majalid is also true and sincere.⁶ After examining both types of jurisprudence, we have come to the conclusion that the jurisprudence is not a commentator on the subject, because it is not a defect to have a long beard or to be a Shia, and it does not fall into the narrator's condemnation. If a person is truthful, then religion cannot harm him. The well-known Sunni rijal dan Ibn Hajar Asqalani says:

'If the narration of Tabein etc. is rejected on the charge of being a Shiia, then all traces of Prophethood will disappear and this is an open mischief'.⁷ While on the other hand, some experts in the science of rijal have given him the titles of Hasan al-Hadith, truthful and trustworthy. Therefore, even in our view, Majalid is trustworthy because there is no evidence that he is weak in narration. Imam Ahmad ibn Hanbal has narrated another hadith of the same subject from another source.

حدثنا عبدالله، حدثني ابي، ثنا حدثنا ابو النصر، ثنا حدثنا ابو عقيل، ثنا مجالد، عن الشعبي، عن مسروق قال: كنا مع عبدالله جلوساً في المسجد يقرئنا فا تا ه رجل فقال يا ابن

1. Taqreeb-ul-tahzeeb, vol: 10, pg: 37
2. Tahzeeb-ul-kamal, vol: 17, pg: 438
3. Meezan-ul-aitidal, vol: 3, pg: 438
4. Tareeq-ul-sakhat, pg: 420
5. Tahzeeb-ul-kamal, vol: 17, pg: 438
6. Tahzeeb-ul-kamal, vol 17, pg: 438
7. Lissan-ul-mezaan, vol: 1, pg: 16

مسعود هل حد ثكم نبيكم؟ كم يكون من بعده خليفه؟ قال: نعم كعدة نقباء بني اسرائيل¹

Masruq says: We were sitting in the mosque with Abdullah ibn Mas'ud and he was teaching us. a man came to him and asked: O son of Mas'ud! Has your Prophet told you how many caliphs there will be after him? He replied: Yes. Numbers will be like the nuqba of bani israil. In some narrations, the successors of the Holy Prophet (sws) have been described like the Naqba of Israel.

The Qur'anic saying regarding the Naqba of Israel

²ولقد اخذ الله ميثاق بني اسرائيل وبعثنا منهم اثني عشر نقيباً

And suddenly Allah made a covenant with the children of israel.and We raised up among them twelve chieftains.;

From this verse it is clear that the Naqabs of the bani Israil were twelve and all of them were chosen by God.The word "Ba'athna" in the verse shows that they were all chosen by God. Therefore, the successor of the Holy Prophet (sws) should also be twelve. And it should also be planned from Allah, because you have likened it to the children of Israel, otherwise the expression will be null and void. Ibn 'Abbas says: "The Niqab of bani Israel was the minister of the Prophet Moses (pbuh) who later became the Prophet."³

Twelve patrons:

In some hadiths of Ahl as-Sunnah, the attributes of the twelve guardians are also found, such as:

⁴«يكون لهذه الامة اثني عشر قيماً لا يضرهم من خذ لهم كلهم من قريش»

There will be twelve leaders of this Ummah, their enemy will not be able to spoil them, and all of them will be from Quraysh.

Twelve sponsors of the Ummah:

This is how some interpretations are found in Ahl as-Sunnah sources.

⁵«خرجوا الى اثني عشر منكم، يكونوا كفلاء على قومهم كما كفلت الحواريون بعسى»

«بن مريم»

These twelve guardians of the Ummah will be like the disciples of Jesus.

Twelve man:

1. Al-musnad, vol: 1, pg: 406

2. Al-maidah/12

3. Rooh-ul-ma'ani, vol: 4, pg: 78

4. Majma-ul-zawa'id, vol: 5, pg: 191 and al-ma'ajamul-kabeer, vol: 2, pg: 196

5. Kanz-ul-amaal, vol: 1, pg: 103

In Ahl-Sunnah sources, there are some ahaadeeth in which the meaning of "twelve men" is found. Such as:

«لا يزال امر الناس ماضيا ما وليهم اثني عشر رجلا، كلهم من قریش»¹

Twelve Hashmi:

In many Sunni narrations, the number of these twelve is attributed to the Quraysh. There are many branches of the Quraysh.

But in some Ahl as-Sunnah narrations, these twelve have been narrated from Bani Hashim, such as the hadith of the Holy Prophet (peace be upon him) in which he said:

«بعدي اثني عشر خليفة كلهم من بني هاشم»²

There will be twelve caliphs after me and they will all be from Bani Hashim. The hadiths of twelve is narrated, Imam Ahmad in 35 different ways. While Abi Awana has narrated these hadiths in Musnad in 24 different ways. Many great Ahl-Sunnah muhaddithin and rijals have considered these hadiths to be authentic and reliable, such as: Mr. Hyshmi³ Abu Isa Tirmidhi,⁴ Mr. Tanji,⁵ Mr. Hamza Ahmad Al-Zain,⁶ Mr. Ibn Arabi,⁷ and Mr. Bastawi.⁸ Many Sunni narrators agree with these hadiths.⁹ Ibn Hajar al-Haytami has claimed consensus on the authenticity of this hadith, so he says:

«هذا الحديث مجمع على صحته»¹⁰

All Sunnis agree on the authenticity of this hadith.

Narrators: As far as my research is concerned, I have found many companions and followers (of whom there are thirty-two) narrators in the Ahl as-Sunnah sources who are highly regarded by

the Ahl-Sunnah Rajalin and whose names are as follows: Jabir ibn Samra, Abdullah ibn Umar, Abdullah ibn Mas'ud, Abu Jahifah, Hudhayfah Ibn Abbas, Ka'b al-Akhbar, Abdullah ibn Amro ibn al-Aas, Anas, Zamak ibn Qais, Isma'il

1. Saheeh muslim, vol: 12, pg: 443; jam-e-alusool, vol: 45, 4; Mussabi-ul-sunnah, vol: 4, pg: 137 and tafseer Ibn-kaseer, vol: 2, pg: 37

2. Yanabi-ul-mawadah, pg: 258

3. Majma-ul-zawa'id, vol: 5, pg: 191

4. Sanan-ul-tirmidi, vol: 4, pg: 95

5. Tahzeeb-ul-sannan-altirmidi, vol: 507,2

6. Al-musnad imam Ahmed, vol: 15, pg: 331

7. Ariza-tul-ahwazi, vol: 9, pg: 68

8. AL-Mahdi al-muntazir, pg: 337

9. Masabih-ul-sunnah, vol: 4, pg: 137; mishka-tul-masabih, vol: 3, pg: 327 ; aljamah bainal saheehen, vol: 1, pg: 337

10. Alsawaq-ul-mohar'raka, vol: 1, pg: 53

Abu Bakr bins Musa Abi Khalid Al-Bajli, Husen ʿAswad bin Saeed ʿibn Khalid bin Abdul Rahman, Ziad bin Al-Alaqa, Saeed Hamdani, Saad bin Abi Waqas, Samak bin Harb, Shaabi, Abdul Malik bin Umayr, Obaidullah bin Abi Ibad, Amir bin Saad, Ata bin Maimuna, Fitr, Masruq Ma'bad ibn Khalid; Museb ibn Rafi ʿ; Nadr ibn Saleh; Aun ibn Abi Jahifa; Abayata ibn Rabi'i and abul jild.¹

Twelve Imams In the eyes of Sunni scholars:

Ahl al-Sunnah hadiths about the Imam (twelve Imam) have passed, Whose credentials are correct and reliable. We will now try to find out the views of Ahl as-Sunnah scholars and researchers regarding the hadiths of these twelve caliphs.

Mr: ibn arabi:

He is one of the prominent Sunni scholars. Regarding these hadiths, he says: When we count the number of caliphs after the Messenger of God, we find them as follows:

1. Abu bakar, 2: Umar, 3: Usman, 4: Ali, 5: hassan, 6: mavia, 7: yazeed ibn mavia, 8: mavia ibn yazeed, 9: marwan, 10: abdul malik ibn marwan, 11: waleed, 12: sulyman, 13: umar ibn abdul-aziz, 14: yazeed ibn abdul malik, 15: marwan ibn muhammad ibn marwan, 16: safah, and 17: mansoor.

Ibn 'Arabi then takes the name of 27 persons in his time (year 543 AH) and he said: If I count twelve of them, and those who are apparently holding on to the Khilafah of the Prophet. If you keep them in mind, then Sulayman ibn Abdul Malik becomes twelve, but if you really count the people who actually had the Khilafah of the Prophet, then this number does not exceed five. The four Rightly Guided Caliphs and Umar ibn Abdul Aziz. Therefore, I do not see any meaning in this hadith.² Even a person like Ibn Arabi seems incapable of narrating the meaning of these hadiths. Ibn Arabi even excluded Imam Hassan Mujtaba (as) from the meaning of this hadith, but when it comes to inserting, then he also puts a person like Yazid in the meaning of this hadith. Also, couldn't prove this hadith wrong.

Mr. Qazi Ayaz:

He was the great Sunni scholar. Many Sunnis follow him. They say about these hadiths: I think that perhaps these hadiths refer to the time of Khilafah and the time when the Islam was in the power. Then he writes: In the time of Walid

1. Naqd-e-ahadees-e-mahdawayat az deedgah ahl-e-Sunnat, pg: 27

2. Ariza-tul-ahwazi, vol: 9, pg: 68,96

bin Yazid, sedition was created among the Muslims.¹ Ibn Hajar al-Asqalani, in support of this view, says: "This explanation is the best meaning for these hadiths, then he adds. The people agreed on the caliphate of Abu Bakr,

then Umar, Usman and Ali reached the caliphate (Khilafah). Then in the battle of Safin the issue of govern arose. From that day onwards Mu'awiyah used the name of Caliph for himself. After reconciliation with Imam Hassan the people agreed on Mu'awiyah's caliphate. Then they agreed on his son Yazid. Hussain's work and caliphate was not completed, but he was assassinated soon. After Yazid, differences arose again after the assassination of Ibn Zubair , the people again agreed on Abdul Malik bin Marwan. After Abdul Malik, there was a consensus among his four son: Waleed, Sulaiman, Yazid and Ehsham. Umar bin Abdul Aziz got the Khilafah between Sulayman and Yazid, so there was a distance between them. Then Ibn Hajar Asqalani writes more. The twelfth caliph is Waleed bin Yazid bin Abdul Malik that the people agreed on his caliphate. And he ruled for four years."²

This would not have happened if the subject had been considered in the hadith , because in some hadiths , the number of twelve is counted by the Bani Hashim. Hafiz Bayhaqi, another great Sunni scholar, has also accepted this view.³

Mr. Abu Hatim bin Habban:

He is one of the most respected Sunni scholars. This is how he counts the twelve caliphs.

1. Abu bakar, 2: Umar, 3: Usman, 4: Ali, 5: mavia, 6: yazeed ibn mavia, 7: mavia ibn yazeed, 8: marwan, 9: abdul malik ibn marwan, 10: waleed, 11: sulyman, 12: umar ibn abdul-aziz,

Mr. Khattabi:

They consider the twelve caliphs to be exclusive to the Umayyads and consider the caliphate of the companions to be the same as the caliphate of the Prophet (peace be upon him). According to him, the first caliph out of the twelve caliphs is Yazid ibn Mu'awiyah and the last caliph is Marwan al-Hammar. Khattabi, unlike all Sunni scholars, does not count Usman, Mu'awiyah and Ibn Zubair among the twelve caliphs. Rather, they count these three among the Sahabah and say: So if Marwan ibn al-Hakam is omitted because he is doubtful to be a Sahabi Or because he has won the caliphate by force and the people had agreed to the caliphate of Ibn Zubair Based on this, the number of twelve is

1. Fath-hul-bari, vol: 13, pg: 263; tareekh-ul-khulfa, pg: 25

2. Fath-hul-bari, vol: 13, pg: 264

3. Dalailul nabuwa, vol: 6 pg: 520

complete and when the Khilafah left the Umayyads so great tribulations arose, great dangers and great calamities appeared.¹

Mr. Suyuti:

Suyuti, one of the top Sunni scholars, counts the number of twelve caliphs as follows:

1. Abu bakar, 2: Umar, 3: Usman, 4: Ali, 5: hassan, 6: mavia, 7: yazeed ibn mavia, 8: mavia ibn yazeed,... and umar ibn Abdul-Aziz.

Mehtadi Abbasi may also be associated with this number because in Abbasi he is like Umar bin Abdul Aziz among the Umayyads. Similarly, another apparent caliph of the Abbasi caliphs, Zahir, can be associated with the Twelve because of his justice. As a result, two people remain. One of them is Mahdi, who is from Ahlul Bayt Muhammad (pbuh).² Suyuti appears silent on the twelfth caliph.

Mr. Ibn Abi Al-Izz al-Hanafi:

In his view, there are twelve caliphs. Abu Bakr, Umar, Uthman, Ali, Mu'awiyah, Yazid, Abdul Malik, Marwan, and his four sons and Umar bin Abdul Aziz,³ Hahsham bin Abdul Malik are the last caliphs.

Research:

A careful study of the views of Ahl-Sunnah scholars and intellectuals shows that Ahl-Sunnah scholars cannot refuse these hadiths on the basis of authenticity. According to some Sunni scholars and researchers, the consensus of all Sunnis is on the authenticity of these hadiths. There is a great difference of opinion among the Ahl as-Sunnah regarding the characters of these hadiths. After collecting all these ideas. Twenty-one (21) people meet as the twelve caliphs who are as follows.

1. Abu Bakr 2- Umar, 3- Usman, 4- Ali, 5- Hassan, 6- Mu'awiyah, 7- Yazid, 8- Mu'awiyah bin Yazid, 9- Marwan bin Al-Hakam, 10- Abdullah bin Zubair, 11- Abdul Malik Ibn Marwan, 12. Waleed bin Abdul Malik, 13. Sulaiman bin Abdul Malik, 14. Omar bin Abdul Aziz, 15. Yazid bin Abdul Malik, 16. Hahsham bin Abdul Malik, 17. Waleed bin Yazid, 18. Marwan Al-Hamara, 19. Muhtadi, 20.. Zahir, 21. Mahdi. Some Sunni scholars count the caliphs of the Umayyads in twelve caliphs. However, many narrations have been copied in his condemnation.

Here are some examples:

1. Fath-hul-bari vol: 13, pg: 263

2. Tareekh-ul-khulfa, pg: 27

3. Sharh-ul-aqedatyl-tahaviya, vol: 2, pg: 736

Mr. Suyuti has narrated a hadith of the Prophet of Islam (peace be upon him) below the sixty (60) verse of Surah isra. In which he (peace be upon him) said: I have seen in a dream. The Umayyads have ascended the pulpits of all the cities and will soon rule over you. You will find them the worst rulers. The Messenger of God then sank into a deep sorrow. That is why God revealed this verse.

وما جعلنا الريا التي اريناك الا فتنة للناس¹

And the dream we have shown you is only a means of testing people.² Ibn 'Umar (may Allah be pleased with him) said: The Messenger of Allah (peace and blessings of Allah be upon him) said: "I saw in a dream the sons of Hukam ibn al-'Aas climbing on the pulpits. While everyone was in the form of an ape, then God sent this verse.

'وما جعلنا الريا لتي اريناك الا فتنة للناس والشجرة الملعونة في القرآن'

The cursed tree in this verse refers to the descendants of Hukam ibn al-'Aas.³ Hukam bin Al-Aas, the father of Marwan, is the one who used to give sorrow and pain to the Prophet (SAW). He used to annoy prophet (swa) by his eyes, hands and by his body. And copied him (swa) thus this verse

أَنَا كَفَيْنَاكَ الْمُسْتَهْرَجِينَ⁴

It revealed In condemnation of it. The Prophet (peace and blessings of Allaah be upon him) expelled him from Madinah out of the city in spite of his mercy of the worlds. Caliph Usman III during his reign, He called the rejected one again and blessed him with proudy clothes. According to some narrations, no one saw the Prophet (peace be upon him) laughing after this dream.⁵ Ibn Jarir Tabari has also mentioned some other narrations under the same verse. According to some traditions, the Prophet (peace and blessings of Allaah be upon him) saw the Umayyads in a dream that one after another is climbing on his pulpit. Which was very unpleasant to him. And God revealed to you Surah A thousand months, is the period of the Umayyad (الف شهر) Kawthar and Qadr Empire. Qasim says: When we counted the kingdom of Umayyads, it was a thousand months.⁶ There are other narrations condemning the Umayyads. I have

1. Surah-e-isra/60

2. Al-darul mansoor, vol: 5, pg: 309

3. Previous reference

4. Hijr/96

5. Previous reference

6. Jame-ul-bayan, vol: 30,pg: 260

shorten it because of lack of time. These were some of the ahaadeeth which came in absolute condemnation of the Umayyads. Ahl al-Sunnah narrates the caliphs about the case of the twelve caliphs. Here we will present some facts about his character from the authentic books of Ahl-e-Sunnah itself. To make it easier for readers for decide. Do such people deserve to be the successors of the Prophet (pbuh) ? Can we include them in the twelve caliphs?

Yazid bin Muawiyah:

Most Sunni scholars have included Yazid ibn Mu'awiyah among the twelve caliphs that which was reported to the Ummah by the Holy Prophet (sws) himself. Mr. Suyuti writes: "Yazid considered it permissible to marry a mahram, ie: mother, sister and daughter Yazid used to drink and did not pray."¹ Yazid martyred Imam Hussain (as) and his family and companions. He ignored what God have forbade. And so the khana-e-kaaba was set on fire.² It was Yazid who denied the Prophethood and said this famous poem

لعبت هاشم بالملك فلا خبر جاء ولا وحى نزل³

The Bani Hashim had played a game for power, otherwise no news have came and no revelation have been revealed.

Abdullah ibn Zubair:

That is enough to condemn it that he himself says to Abdullah bin Abbas that: "I have been hiding in my heart for forty years in the enmity of this family of Bani Hashim."⁴ He did not send blessings on the Prophet (peace be upon him) in his sermon for forty days during his caliphate. He used to say: I did not send Durood so that no one would feel bad⁵.

Marwan ibn Al-Hakam:

Marwan bin Hukam is also one of the twelve caliphs of Ahl-e-Sunnah. Hakim Nishaburi, one of the most respected narrators and rijals of Ahl-e-Sunnah. This is how he narrates an authentic hadeeth in his book. Abd al-Rahman ibn 'A'waf said: No child is born in Madinah but he is taken to the Prophet (pbuh). When Marwan ibn al-Hakam came into the world, he too was taken to the Holy Prophet (sws) as usual. So he (peace be upon him) said about Marwan:

هو الوزغ بن الوزغ، الملعون بن الملعون⁶

1. Tareekh khamees, vol: 2, pg: 317
2. Tareekh e yaqoobi, vol: 2, pg: 194
3. Tazkira-ul-khawas, pg: 235
4. Maroj-uz-zahab, vol: 2, pg: 71
5. Previous reference
6. Almustadrak, vol: 4, pg: 481,479

Hakim accepted this hadith as correct. The Holy Prophet Muhammad (peace be upon him) has cursed Marwan bin Al-Hakam many times.

Hakim Nisha Buri narrates another hadith:

¹«ان رسول (صلی الله علیه وسلم): «لعن المحکم وولده

Indeed, the Messenger of God has sent a curse on Hukam and his son (Marwan). Hakim Nisha Buri also considers this hadith to be correct. How can a person who is cursed by the Prophet (peace be upon him) many times according to the Sunni scholars is counted among the twelve guided caliphs?

Abdul Malik ibn Marwan:

From the caliphate of which the religion was established, the earth and the human race remain. Muslims know one of these caliphs as Abdul Malik bin marwan. However, Abdul Malik ibn Marwan, according to Mr. Suyuti, is the first person in Islam to use tricks. He forbade the people to speak before the caliphs prevented people from doing good deeds.² Imam Bayhaqi writes: When the news of his caliphate reached Abdul Malik bin Marwan. So at that time he had the Qur'an in front of him. He picked up the Qur'an and set it aside and addressing the Qur'an, he said:

"هذا آخر العهد بک"

This is my last meeting with you!

Once Abdul Malik goes to Mu'awiya's court, when he returns, Ibn 'Abbas is also there, Mu'awiyah says to Ibn' Abbas: Do you not know

that the Messenger of God (peace be upon him) remembered him (Abdul Malik) and said:

«ابو الجبابرة الاربعة»

(Father of four tyrants and oppressors) Ibn Abbas replied:

³«اللهم نعم»

Yes, I testify that he said so.

Abdul Malik is Waleed, (الجبابرة الاربعة) Remember! The four sons of Sulaiman, Yazid and Hisham, who are counted among the twelve caliphs by the Ahl-Sunnah.

Waleed bin Abdul Malik:

1. Previous reference, pg: 481

2. Tareekh-ul-khulfa, pg: 257

3. Dalailul nabuwa, vol: 6, pg: 508

The Prophet (peace and blessings of Allah be upon him) called him oppressors. And while informing the future through knowledge of the unseen.

«ليكونن في هذه الامة رجل يقال له الوليد، لهواشد على هذه الامة من فرعون لقومه»¹

There will be a man named Waleed in this ummah who will be tougher on the ummah than Pharaoh. Jalaluddin Suyuti writes:

«وكان الوليد جباراً ظالماً»²

Waleed was a tyrant and a oppressor.

Yazid bin Abdul Malik:

According to Mr. Suyuti, he is the tyrant who gathered forty old men and forced them to testify that he himself is safe from sin. And there is no reckoning or punishment for the caliphs.³ He got away from the people and used to drink and he had a bad character. Ibn Ayesha recited a poem and brought him into (الجبابة) ecstasy and he kept on blaspheming in ecstasy.⁴ This is also one of the (الاربعة).

Hahsham bin Abdul Malik:

He is also one of the four tyrants about whom the Prophet (peace be upon him) himself prophesied. According to some Sunni intellectuals, he is the last of the twelve caliphs. Hahsham was selfish and greedy.⁵

Waleed ibn yazeed:

According to some Sunni scholars, Waleed bin Yazid is the last caliph of the twelve caliphs. Siyuti writes: "Walid bin Yazid was a wicked caliph".⁶ Waleed was arrogant, wicked and use to drink. The accursed man once intended to go on Hajj so that he could drink alcohol on the roof of the Ka'bah.⁷ Masoodi says: One day Waleed recited this verse:

«واستفتحوا وخاب كل جبار عنيد من ورأته جهنم ويُسقى من ماء صديد»⁸

1. Previous reference, pg: 505

2. Tareekh-ul-khulfa, pg: 263

3. Previous reference, pg: 289

4. Maroj-uz-zahab, vol: 2, pg;208,199

5. Tareekh-ul-khulfa, pg: 295

6. Previous reference

7. Previous reference

8. Surah Ibrahim/15,16

Then he became angry and shot an arrow at the Qur'an and recited this poem:

أَتَوْعِدُ كُلَّ جَبَّارٍ عَنِيدٍ
فَهَا أَنَا ذَاكَ جَبَّارٍ عَنِيدٍ
إِذَا مَا جِئْتَ رَبِّكَ يَوْمَ حَشْرِ
أَفَقُلْ يَا رَبِّ خَرَّقَنِي الْوَلِيدُ

Addressing the Qur'an, he said: Do you frighten every tyrant? Be aware I am the tyrant.

When you come to your Lord on the Day of Resurrection, say: My Lord! Waleed has torn me to pieces.

Remember, during the time of all these caliphs, Imam Ali (as) was constantly cursed by them from the pulpits. Do these people deserve to be included in the caliphate of twelve caliphs? The caliphs whose arrival was announced by the Holy Prophet (peace be upon him) to the Ummah. From whose existence the earth is left which is the guarantor of the survival of religion, Who are like the nuqba of Bani israil, Who are like the disciples of Jesus (Essa) , Who are from Quraysh and Bani Hashim, Who are the guardians of religion, The honor, glory and power of Islam is from them, Their series started after the Prophet (peace be upon him) and will continue till the Day of Judgment. Those who are the guardians and patrons of the Ummah, whose existence is a source of prosperity and protection for the Ummah, will surely be the caliphs besides them.

Imam Mahdi is the last of the twelve Imams:

An examination of the views of Ahl-Sunnah intellectuals reveals that they have five views on the Twelfth Caliph, which are as follows:

1. Umar ibn Abdul-Aziz²
2. Hahsham ibn Abdul Malik³
3. Waleed ibn Yazeed⁴
4. Marwan ul Ham'mar⁵
5. Imam Mahdi (ajtf)⁶

1. Maroj-uz-zahab, vol: 2, pg: 219
2. Aun-nul-mabood, vol: 11, pg: 244
3. Sharh-ul-aqedatyl-tahaviya, vol: 2, pg: 737
4. Fath-hul-bari, vol: 13, pg: 264
5. Previous reference, pg: 263
6. Albidaya-wa-alnihaya, vol: 6 pg: 279

There is no evidence for the first four theories. The scholars have only speculated. And these theories are not correct because according to the hadiths of the Holy Prophet (sws) , the last caliph will live near the Day of Resurrection. And its very existence is one of the signs of the Hour.¹ The age of the world is connected with the life of the last caliph. With the death of the last caliph, the earth will swallow its people

فاذا هلكوا ما اجتالارض باهلها^۲

When the caliphs rise from the world, the earth will swallow its people. It has been mentioned in another hadith that Hazrat Arta says: Then from the Ahl al-Bayt of the Prophet (peace be upon him) Mehdi, the figure of beautiful life, will appear, who will fight with roman emperor.

«وهو آخر امير من امة محمد»³

And he will be the last Amir of the Muhammadan Ummah (peace be upon him) According to most hadiths, the twelfth caliph is the son of Bani Hashim and Hazrat Fatima Zahra (peace be upon her).Therefore, due to numerous arguments, only the fifth statement has to be accepted, that is, Imam Mahdi (as) is the twelfth caliph.Many Sunni scholars, narrators and scholars consider Imam Mahdi (as) to be the last person of the Twelfth Caliphate, ie the Twelfth Caliph. Some have even written books about it. We list only a few names here for shorten of time:

1. Abu dawood (died, 275)⁴
2. Ibn-kaseer damishqi (died, 774)⁵
3. Jalaluddin Suyuti (died, 911)⁶
4. Ibn- Tuloon (died,953)⁷
5. Mut'taqi hindi (died, 975)⁸
6. Dr: Muhammad tahir-ul-qadri (Contemporary).⁹
7. Dr. Mansoor Abdul Hakim (Contemporary).¹⁰

Reality looks:

Some Sunni scholars and researchers admit that they are incapable of producing examples of the Twelve Caliphs.However, there are some

1. Al-musnad, vol: 3, pg: 17 ; vol: 1, pg: 500

2. Kanz-ul-amaal, vol: 13, pg: 27

3. Al-qol-ul-bohtabar, pg: 68

4. Sunan-abi-dawood, vol: 4, pg: 106

5. Tafseer-Ibn-kaseer, vol: 2, pg: 34

6. Tareekh-ul-khulfa, pg: 27

7. Al-aimatul-asna ashrah, pg: 117

8. Al-burhan, vol: 2, pg: 859

9. Al-qol-ul-bo'atabar, pg: 64

10. Al-mahdi al-muntazir akhari al-khulfa-h-e-rashedeen, pg: 26

intellectuals and researchers who have made a clear confession that the twelve caliphs mentioned in these hadiths are the twelve imams of the Shia That all of them are coming one after the other without any distance or pause after the death of the Prophet (peace be upon him) and they will remain till the Day of Resurrection. The beginning of these twelve caliphs is from Ali (as) and the end will be on Hazrat Mahdi (as).

Mr. Mahlab:

He is one of the eminent scholars of Ahl-e-Sunnah says about the hadiths of the twelve caliphs:

«لم الق احداً يقطع في هذا الحديث بمعنى:»¹

So far I have not found anyone who can say with certainty about the meaning of this hadith. Ibn al-Arabi says:

«ولم اعلم للحديث معنى»²

I have no knowledge of the meaning of this hadith.

Mr. Tor Bashti:

In his view, the hadith of the twelve caliphs and its meaning is related to those who are just and virtuous. Because in fact they are the ones who deserve to be called caliphs and it is not necessary that they sit on the throne in any case. As much as possible, the guardianship should be in their hands and not in the hands of others. Therefore, the twelve caliphs refer to those who are metaphorically called by this name.³

Mr. Kunduzi Hanafi:

He know and write that Hazrat Mahdi (pbuh) is the last caliph and successor of the Prophet (pbuh)

قال بعض المحققين: ان الاحاديث الدالة على كون الخلفاء بعده ت اثني عشر قد اشتهرت من طريق كثيرة فبشرح الزمان و تعريف الكون و المكان علم ان مراد رسول الله ت من حديثه هذا الأئمة الاثني عشر من اهل بيته و عترته: اذلا يمكن ان يحمل هذا الحديث على الخلفاء بعده من اصحابه، لقلتهم عن اثني عشر، ولا يمكن انا يحمله على الملوك الا موية، لزيادتهم على اثني عشر و لظمهم الفا حش- الا عمر بن عبد العزيز- و لكونهم غير بنى باسم لان النبي تقال: «كلهم من بنى باسم» في رواية عبد الملك عن جابر، و اخفاء صوته ت في هذا القول يرجح هذه الرواية: لانهم لا يحسنون خلافة بنى باسم -

1. Sharh-e-saheeh-bukhari, vol: 8, pg: 287

2. Ariza-tul-ahwazi, vol: 9, pg: 69

3. Aun-nul-mabood, vol: 11, pg: 262

ولا يمكن ان يحمله على الملوك العباسية، لزيادتهم على العدد المذكور ولقلة رعايتهم الاية (... قل لا أسئلكم عليه أجراً الا المودة في القربى...) و حديث الكسائي- فلا بد من ان يحمل هذا الحديث على الائمة الاثني عشر من اهل بيته و عترته ﷺ لا نهم كانوا اعلم اهل زمانهم واجلهم و اور عهم واتقاهم و اعلاهم نسباً و افضلهم حسباً و اكرمهم عند الله و كان علومهم عن ابائهم متصلاً بجدهم تو بالوراثة والذنية؛ كذا عرفهم اهل العلم والتحقيق و اهل الكشف والتوفيق و يؤيد هذا المعنى، اى ان مراد النبي الائمة الاثني عشر من اهل بيته و يشهده و يرجحه، حديث الثقلين والا حاديث المنتكثرة المذكورة في هذا الكتاب و غيرها-

واما قوله ﷺ «كلهم تجتمع عليه الامة» في رواية عن جابر بن سمره فراديت ان الامة تجتمع على الاقرار بامامة كلهم وقت ظهور قائمهم المهدي-رضى الله عنهم!

Ahl-e-Sunnat scholar Mr. Kunduzi Hanafi says. Some scholars say that the number of caliphs after Hazrat Muhammad (PBUH) has been mentioned reached the point of fame in terms of certification. Considering the interpretation of these ahaadeeth in terms of time and place, it is clear that the twelve people of the Prophet (peace be upon him) are the Imams who are from his Ahl al-Bayt and Itrat. Because the application of these hadiths to the Companions who became caliphs does not seem to be correct. Since their number is less than twelve. Similarly, it is not possible to carry this number on the Umayya kings because the number of Umayyad kings is more than twelve. In the same way, the Umayyad kings have committed evil deeds and they did persecute (except Umar bin Abdul Aziz). And the Umayyads are not from the Bani Hashim either, and the Prophet (peace and blessings of Allah be upon him) In the narration which is narrated by Abdul Malik from Jabir says: " (Twelve people) All of them are from Bani Hashim" In this narration, the Prophet (peace and blessings of Allaah be upon him) prefers the

meaning of what he says softly, because the Umayyad kings did not like the caliphate of the Bani Hashim. The application of these hadiths to the Bani Abbas is also not correct because their number is more than the number mentioned (twelve) and the Bani Abbas vers:

«قل لا اسئلكم عليه اجرا الا المودة في القربى»²

And they also paid very little attention to the hadith e kissa. Ayat-e-muwadat and hadith-e-kissa are in the glory of Ahlul Bayt (as) according to the

1. Yanabi-ul-mawadah, pg: 446
2. Surah-e-shura /23

parties. Therefore, it is necessary that this hadith be related to the Ahl al-Bayt of the Prophet and the twelve Imams of his lineage , Because they were the most learned, the most honorable, the most pious their time in knowledge. Even in terms of lineage, they were the noblest and the most honorable in the sight of God. Their knowledge was connected to their ancestor Prophet (peace be upon him) through their ancestors. In the same way, through his knowledge of heredity, he also came to know Ladni. And he was the possessor of the knowledge of the world. The people of knowledge and research, the people of discovery and success, have found them like this. Hadith Saqlain in this book and in other books and the above-mentioned ahaadeeth testify to this and give preference to it. That the Prophet (peace be upon him) means of twelve Imams, twelve Imams Ahl al-Bayt. This saying of the Prophet (peace be upon him) in This means that at the time *تجتمع عليهم الامة* the narration of Jabir bin Samra of the appearance of his Qaim Mahdi (may Allah be pleased with him) , all the people of the Ummah will acknowledge the Imamate and Khilafah of the twelve Imams.

Names of Imams in Ahl-Sunnah Sources:

As mentioned, according to some Sunni scholars, the hadiths of the twelve caliphs do not apply to the Umayyads or the Abbasids. On the contrary, the application of these twelve applies only to the Imams of the Ahl al-Bayt (as) who are twelve. An important point that emerges is that the names of these twelve caliphs are also found in some Sunni sources. Here we will present the names of twelve caliphs from the book of Ahl-e-Sunnat scholar Mr. Kunduzi Hanafi in the service of the readers. Mujahid narrates that Ibn Abbas said:

قدم يهودى يقال له مغثل فقال: يا محمد! اسئلك عن اشياء تلجلج في صدرى منذ حين « فان اجبتنى عنها اسلمت على يدىك. قال: سل يا ابا عماره! فقال... فاخبرنى بمن و صيک من هو فامن نبى الاوله وصيى وان نبينا موسى بن عمران اوصى يوشع بن نون، فقال: ان وصى على بن ابى طالب و بعده سبطاى الحسن والحسين تتلوه تسعة آئمة من صلب الحسين - قال: يا محمد! فسمهم لى - قال: اذا مضى الحسين فابنه على، فاذا مضى على فابنه محمد، فاذا مضى محمد فابنه جعفر، فاذا مضى جعفر فابنه موسى، فاذا مضى موسى فابنه على، فاذا مضى على فابنه محمد، فاذا مضى محمد فابنه على، فاذا مضى على فابنه الحسن، فاذا مضى الحسن فابنه «الحجة محمد المهدي، فهؤلاء اثني عشر

A Jew named Maghsal came to the service of the Holy Prophet (sws) and began to plead O Muhammad! Some questions have been on my mind for some time now. I will ask you a question. If you can answer, then I will accept Islam at your hands. The Prophet (peace and blessings of Allah be upon him) said: O 'abba Amara! Ask? He said: Who is your guardian? There is no prophet, but he has his successor. Our Prophet Musa ibn Imran appointed Yusha ibn Nun as his successor. The Prophet said: My guardian is Ali ibn Abi Talib. After him, my two sons are Hassan and Hussain (as) after him, nine descendants of Hussain's descendants are my guardians. The Jew question again: O Muhammad! Tell me their names! The Holy Prophet said: After Hussain, his son is Ali and when Ali passes away, his son will be Muhammad and when Muhammad passes away, and their sons will be Ja'far. When Ja'far passes away, their sons will be Musa as my guardian. And when Moses passed away, his son Ali will be my successor and when 'Ali passes away, his son Muhammad will be my successor, and when Muhammad passes away, his son' Ali will be my successor. And when Ali passes away, his son Hassan will be my successor, and when Hassan passes away, his son Hujjat Muhammad Mahdi will be my successor, so these are twelve.

Summary

This is the summary of the attributes of the Imams (twelve Imams) in the Sunni sources. Twelve Imams will be from the Quraysh and Bani Hashim, They are the guardians of this Ummah, and these will be sponsors, custodians and owners. These will be twelve like the children of Israel (nuqba of the bani Israil). They are like the disciples of Jesus they will come after the Prophet (peace and blessings of Allah be upon him) and one after another, without any distance. The Twelve Imams are planned by God. (This conclusion is taken from the hadeeth "Qada 'al-Naqba' of the Children of Israel" Because the word related to them in the Qur'an is "Ba'athna") Twelve Imams are the guarantors of the glory, success, honor and survival of the religion till the Day of Judgment. His caliphate will last till the Day of Judgment. It will be the prosperity of the Ummah. They will save the Ummah from chaos and destruction. No one's enmity can harm them. The Ummah will never perish as long as there are twelve Imams among them. After the twelfth caliph, the earth will swallow its inhabitants and will destroy. The first caliph in the twelve imams was Ali and the twelfth will be Mahdi (ajtf).

I think these narrations point to the destiny of the Muslim Ummah that as long as the Ummah adheres to these twelve caliphs their religion and world will remain inhabited; separation from twelve caliphs is the ruin of religion and world. These hadiths are miraculous and unseen. In which predictions have been made about the future and the time to come.

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