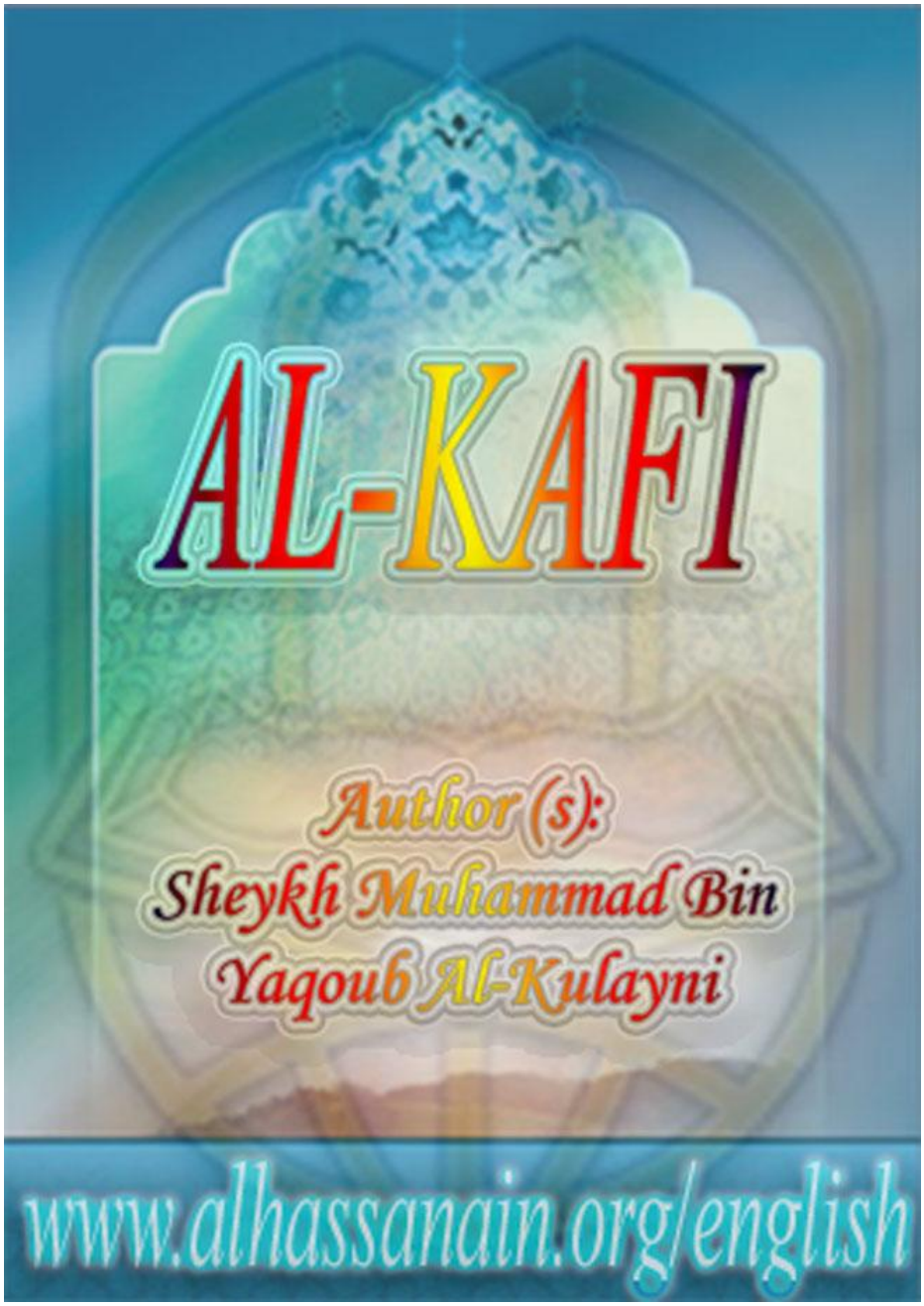


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الكافي

ج 1

AL-KAFI

Volume 1

للمحدِّث الجليل والعالم الفقيه الشيخ محمد بن يعقوب الكليني المعروف بثقة

الإسلام الكليني المتوفى سنة 329 هجرية

Of the majestic narrator and the scholar, the jurist, the Sheykh Muhammad Bin Yaqoub Al-Kulayni Well known as 'The trustworthy of Al-Islam Al-Kulayni' Who died in the year 329 H

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Table of Contents

كِتَابُ الْعَقْلِ وَ الْجَهْلِ 21

THE BOOK OF INTELLECT AND IGNORANCE 21

Chapter 1 21

Notes 48

كِتَابُ فَضْلِ الْعِلْمِ 49

THE BOOK OF MERITS OF THE KNOWLEDGE 49

1 . بَابُ فَرْضِ الْعِلْمِ وَوُجُوبِ طَلَبِهِ وَالْحَثِّ عَلَيْهِ 49

Chapter 1 - The necessity of the knowledge, and the Obligation to seek it, and the urging upon it 49

2 . بَابُ صِفَةِ الْعِلْمِ وَفَضْلِهِ وَفَضْلِ الْعُلَمَاءِ 51

Chapter 2 - Description of the knowledge and its merits, and merits of the scholars 51

3 . بَابُ أَصْنَافِ النَّاسِ 54

Chapter 3 - Types of the people 54

4 . بَابُ ثَوَابِ الْعَالِمِ وَالْمُتَعَلِّمِ 55

Chapter 4 - The Rewards of the scholar and the student 55

5 . بَابُ صِفَةِ الْعُلَمَاءِ 58

Chapter 5 - Description of the scholars 58

6 . بَابُ حَقِّ الْعَالِمِ 60

Chapter 6 - Rights of the scholar 60

7 . بَابُ فَقْدِ الْعُلَمَاءِ 61

Chapter 7 - Loss of the scholar 61

8 . بَابُ مُجَالَسَةِ الْعُلَمَاءِ وَصُحْبَتِهِمْ 63

Chapter 8 - Gatherings of the scholars and their company 63

9 . بَابُ سُؤَالِ الْعَالِمِ وَتَذَاكُرِهِ 64

Chapter 9 - Asking the scholar and discussing with him 64

10 . بَابُ بَذْلِ الْعِلْمِ 66

Chapter 10 - Granting the knowledge 66

11 . بَابُ النَّهْيِ عَنِ الْقَوْلِ بِغَيْرِ عِلْمٍ 67

Chapter 11 - The forbiddance from the speech without knowledge 67

بَابُ مَنْ عَمِلَ بِغَيْرِ عِلْمٍ . 12 70
Chapter 12 - The one who acts without knowledge 70
بَابُ اسْتِعْمَالِ الْعِلْمِ . 13 71
Chapter 13 - Utilisation of the knowledge 71
بَابُ الْمُسْتَأْكِلِ بِعِلْمِهِ وَالْمُبَاهِي بِهِ . 14 74
Chapter 14 - The consumer with his knowledge and the boaster with it 74
بَابُ لُزُومِ الْحُجَّةِ عَلَى الْعَالِمِ وَتَشْدِيدِ الْأَمْرِ عَلَيْهِ . 15 76
Chapter 15 - The necessity of the Proof[asws] upon the world and the emphasis of the matter upon it 76
بَابُ النَّوَادِرِ . 16 77
Chapter 16 - The Miscellaneous 77
بَابُ رِوَايَةِ الْكُتُبِ وَالْحَدِيثِ وفضل الكتابة والتمسك بالكتب . 17 82
Chapter 17 - Reporting the books, and the Hadeeth, and the merits of the writing, and the attachment with the writings 82
بَابُ التَّقْلِيدِ . 18 86
Chapter 18 - The Taqleed (Emulation) 86
بَابُ الْبِدَعِ وَالرَّأْيِ وَالْمَقَايِيسِ . 19 87
Chapter 19 - The innovation, and the opinion, and the analogies 87
بَابُ الرَّدِّ إِلَى الْكِتَابِ وَالسُّنَّةِ، وَأَنَّهُ لَيْسَ شَيْءٌ مِنَ الْحَلَالِ وَالْحَرَامِ وَجَمِيعِ مَا يَحْتَاجُ النَّاسُ إِلَيْهِ إِلاَّ وَقَدْ جَاءَ فِيهِ كِتَابٌ أَوْ سُنَّةٌ — 20 96
Chapter 20 - The referring to the Book and the Sunnah, and that there is nothing from the Permissible and the Prohibition and the entirety of what the people would be need to except that the Book or Sunnah has come with it 96
بَابُ اخْتِلَافِ الْحَدِيثِ . 21 100
Chapter 21 - Differences in the Hadeeth 100
بَابُ الْأَخْذِ بِالسُّنَّةِ وَشَوَاهِدِ الْكِتَابِ . 22 109
Chapter 22 - The taking by the Sunnah and the evidence of the Book (Quran) 110
Notes 114
كِتَابُ التَّوْحِيدِ 118
The Book of Tawheed (1) (Oneness of Allah[azwj]) 118
بَابُ حُدُوثِ الْعَالَمِ وَإِثْبَاتِ الْمُحْدِثِ . 1 118
Chapter 1 - The Occurrence of the universe and the proof of the Originator 118
بَابُ إِطْلَاقِ الْقَوْلِ بِأَنَّهُ شَيْءٌ . 2 131
Chapter 2 - Applicability of the word that He[azwj] is a ‘thing’ 132

3 . بَابُ أَنَّهُ لَايُعْرَفُ إِلاَّ بِهِ 136
Chapter 3 - He[azwj] cannot be recognised except by Him[azwj] 136
4 . بَابُ أَدْنَى الْمَعْرِفَةِ 137
Chapter 4 - The lowest of the recognition 137
5 . بَابُ الْمَعْبُودِ إِلاَّ بِهِ 138
Chapter 5 - The Worshipped One (Deity) 138
6 . بَابُ الْكَوْنِ وَالْمَكَانِ 140
Chapter 6 - Coming into being and the space 140
7 . بَابُ النِّسْبَةِ 145
Chapter 7 - The Lineage 145
8 . بَابُ النَّهْيِ عَنِ الْكَلَامِ فِي الْكَيْفِيَّةِ 146
Chapter 8 - The Forbiddance about speaking regarding the Qualitative State (how) 146
9 . بَابٌ فِي إِبْطَالِ الرُّؤْيَةِ 150
Chapter 9 - Regarding the invalidation of sighting 150
10 . بَابُ النَّهْيِ عَنِ الصِّفَةِ بِغَيْرِ مَا وَصَفَ بِهِ نَفْسَهُ تَعَالى 157
Chapter 10 - The Forbiddance from describing with other than what He[azwj] has Described Himself[azwj] with 157
Notes 163
كِتَابُ التَّوْحِيدِ 165
The Book of Tawheed (2) (Oneness of Allah[azwj]) 165
11 . بَابُ النَّهْيِ عَنِ الْجِسْمِ وَالصُّورَةِ 165
Chapter 11 – The Forbiddance from (describing Allah[azwj]) with the body and the image 165
12 . بَابُ صِفَاتِ الذَّاتِ 168
Chapter 12 – Attributes of the Self 168
13 . بَابٌ آخَرُ وَهُوَ مِنَ الْبَابِ الْأَوَّلِ 171
Chapter 13 – Another (chapter), and it is from the first chapter 171
14 . بَابُ الْإِرَادَةِ أَنَّهَا مِنْ صِفَاتِ الْفِعْلِ، وَسَائِرِ صِفَاتِ الْفِعْلِ 172
Chapter 14 – The Intention (Will), it is from the Attributes of the deed, and the rest of the Attributes of the deed 172
15 . بَابُ حُدُوثِ الْأَسْمَاءِ 175
Chapter 15 – Occurrence (coming into being) of the Names 175
16 . بَابُ مَعَانِي الْأَسْمَاءِ وَاشْتِقَاقِهَا 178
Chapter 16 – The Meaning of the Names and their derivatives 178

17 . بَابٌ آخَرُ وَهُوَ مِنَ الْبَابِ الْأَوَّلِ إِلاَّ أَنَّ فِيهِ زِيَادَةً وَهُوَ الْفَرْقُ مَا بَيْنَ الْمَعَانِي الَّتِي تَحْتَ أَسْمَاءِ اللهِ وَأَسْمَاءِ الْمَخْلُوقِينَ 184
Chapter 17 – Another Chapter and it is from the first, except that in it is an addition, and it is the difference between the meaning which is beneath the Names of Allah[azwj] and the names of the creatures 184
18 . بَابُ تَأْوِيلِ الصَّمَدِ 191
Chapter 18 – Explanation of Al-Samad 191
19 . بَابُ الْحَرَكَةِ وَالِانْتِقَالِ 191
Chapter 19 – The Motion and the Transformation (Change of state to a state) 191
20 . بَابُ الْعَرْشِ وَالْكُرْسِيِّ 197
Chapter 20 – The Throne (الْعَرْشِ) and the Chair (الْكُرْسِيِّ) 197
21 . بَابُ الرُّوحِ 203
Chapter 21 – The Spirit 203
Notes 206
كِتَابُ التَّوْحِيدِ 208
The Book of Tawheed (3) (Oneness of Allah[azwj]) 208
22 . بَابُ جَوَامِعِ التَّوْحِيدِ 208
Chapter 22 – Comprehensive of the Tawheed (Oneness) 208
23 . بَابُ النَّوَادِرِ 219
Chapter 23 – The Miscellaneous 219
24 . بَابُ الْبَدَاءِ 224
Chapter 24 – The Changing of Allah[azwj's] Decision (الْبَدَاءِ) 224
25 . بَابٌ فِي أَنَّهُ لَايَكُونُ شَيْءٌ فِي السَّمَاءِ وَالْأَرْضِ 229
Chapter 25 – Regarding that there is nothing coming into being in the skies and the earth except with seven (characteristics) 229
26 . بَابُ الْمَشِيئَةِ وَالْإِرَادَةِ 230
Chapter 26 – The Desire and the Intention 230
27 . بَابُ الِابْتِلَاءِ وَالِاخْتِبَارِ 232
Chapter 27 – The Trial and the Testing 232
28 . بَابُ السَّعَادَةِ وَالشَّقَاءِ 233
Chapter 28 – The Happiness and the Misery 233
29 . بَابُ الْخَيْرِ وَالشَّرِّ 234
Chapter 29 – The Good and the Evil 235
http://alhassanain.org/arabic/?com=book&id=633 235

30 . بَابُ الْجَبْرِ وَالْقَدَرِ وَالْأَمْرِ بَيْنَ الْأَمْرَيْنِ 236
Chapter 30 – The Compulsion, and the Pre-determination, and the matter is between the two matters 236
31 . بَابُ الِاسْتِطَاعَةِ 244
Chapter 31 – The Capability 244
32 . بَابُ الْبَيَانِ وَالتَّعْرِيفِ وَلُزُومِ الْحُجَّةِ 247
Chapter 32 – The Declaration, and the Definition, and the necessity of the Proof[asws] 247
33 . بَابُ اخْتِلَافِ الْحُجَّةِ عَلى عِبَادِهِ 250
Chapter 33 – Different Arguments upon His[azwj] servants 250
34 . بَابُ حُجَجِ اللهِ عَلى خَلْقِهِ 250
Chapter 34 – Proof[asws] of Allah[azwj] upon His[azwj] creatures 250
35 . بَابُ الْهِدَايَةِ أَنَّهَا مِنَ اللهِ عَزَّ وَجَلَّ 252
Chapter 35 – The Guidance, it is from Allah[azwj] Mighty and Majestic . 252
Notes 256
كتاب الحجة 258
THE BOOK OF DIVINE AUTHORITY (1) 258
1 . بَابُ الِاضْطِرَارِ إِلَى الْحُجَّةِ 258
Chapter 1 – The desperate need to the Divine Authority 258
2 . بَابُ طَبَقَاتِ الْأَنْبِيَاءِ وَالرُّسُلِ وَالْأَئِمَّةِ عليهم السلام 268
Chapter 2 – The categories of the Prophets[asws], and the Rasools[as], and the Imams[asws] 268
3 . بَابُ الْفَرْقِ بَيْنَ الرَّسُولِ وَالنَّبِيِّ وَالْمُحَدَّثِ 270
Chapter 3 – The difference between the Rasool[as], and the Prophet[as], and the Muhaddith 270
4 . بَابُ أَنَّ الْحُجَّةَ لَاتَقُومُ لِلّهِ عَلى خَلْقِهِ إِلاَّ بِإِمَامٍ 272
Chapater 4 – The Divine Authority cannot be established for Allah[azwj] upon His[azwj] creatures except by an Imam[asws] 273
5 . بَابُ أَنَّ الْأَرْضَ لَاتَخْلُو مِنْ حُجَّةٍ 273
Chapter 5 – The earth cannot be empty from a Divine Authority 273
6 . بَابُ أَنَّهُ لَوْ لَمْ يَبْقَ فِي الْأَرْضِ إِلاَّ رَجُلَانِ، لَكَانَ أَحَدُهُمَا الْحُجَّةَ 277
Chapter 6 – If it was that there did not remain in the earth except for two men, one of the two would be the Divine Aurhority 277
7 . بَابُ مَعْرِفَةِ الْإِمَامِ وَالرَّدِّ إِلَيْهِ 278
Chapter 7 – Recognition of the Imam[asws] and the referring (of the matters) to him[asws] 278
8 . بَابُ فَرْضِ طَاعَةِ الْأَئِمَّةِ عليهم السلام 286

Chapter 8 – Necessity of obeying the Imams[asws] 286
294 ..... 9 . بَابٌ فِي أَنَّ الْأَئِمَّةَ عليهم السلام شُهَدَاءُ اللهِ عَزَّ وَجَلَّ عَلى خَلْقِهِ
Chapter 9 – Regarding that the Imams[asws] are the witnesses of Allah[azwj] Mighty and Majestic upon His[azwj] creatures 294
296 ..... 10 . بَابُ أَنَّ الْأَئِمَّةَ عليهم السلام هُمُ الْهُدَاةُ
Chapter 10 – The Imams[asws], they[asws] are the Guides 296
298 ..... 11 . بَابُ أَنَّ الْأَئِمَّةَ عليهم السلام وُلَاةُ أَمْرِ اللهِ وَخَزَنَةُ عِلْمِهِ
Chapter 11 – The Imams[asws] are the Masters of the Command (Wali Al-Amr) and the Treasurers of His[azwj] Knowledge 298
300 ..... 12 . بَابُ أَنَّ الْأَئِمَّةَ عليهم السلام خُلَفَاءُ اللهِ عَزَّ وَجَلَّ فِي أَرْضِهِ وَأَبْوَابُهُ الَّتِي مِنْهَا يُؤْتى
Chapter 12 – The Imams[asws] are the Caliphs of Allah[azwj] Mighty and Majestic in His[azwj] earth and His[azwj] Doors from which He[azwj] is accessed. 300
301 ..... 13 . بَابُ أَنَّ الْأَئِمَّةَ عليهم السلام نُورُ اللهِ عَزَّ وَجَلَّ
Chapter 13 The Imams[asws] are the Light (نُــورُ) of Allah[azwj] Mighty and Majestic 301
Notes 305
307 ..... كِتَابُ الْحُجَّةِ
THE BOOK OF DIVINE AUTHORITY (2) 307
307 ..... 14 . بَابُ أَنَّ الْأَئِمَّةَ عليهم السلام هُمْ أَرْكَانُ الْأَرْضِ
Chapter 14 – The Imams[asws], they[asws] are the Stabiliers of the earth 307
311 ..... 15 . بَابٌ نَادِرٌ جَامِعٌ فِي فَضْلِ الْإِمَامِ عليه السلام وَصِفَاتِهِ
Chapter 15 – Miscellaneous - Summarisation of the merits of the Imam[asws] and his[asws] description 311
16 . بَابُ أَنَّ الْأَئِمَّةَ عليهم السلام وُلَاةُ الْأَمْرِ وَهُمُ النَّاسُ الْمَحْسُودُونَ الَّذِينَ ذَكَرَهُمُ اللهُ عَزَّ وَجَلَّ 322
Chapter 16 – The Imams[asws] are the Masters of the Command (Wali Al-Amr), and they[asws] are the envied people whom Allah[azwj] Mighty and Majestic has Mentioned 322
324 ..... 17 . بَابُ أَنَّ الْأَئِمَّةَ عليهم السلام هُمُ الْعَلَامَاتُ الَّتِي ذَكَرَهَا اللهُ عَزَّ وَجَلَّ فِي كِتَابِهِ
Chapter 17 – The Imams[asws], they[asws] are the Signs which Allah[azwj] Mighty and Majestic Mentioned in His[azwj] Book 324
325 ..... 18 . بَابُ أَنَّ الْآيَاتِ الَّتِي ذَكَرَهَا اللهُ . عَزَّ وَجَلَّ . فِي كِتَابِهِ هُمُ الْأَئِمَّةُ عليهم السلام
Chapter 18 – The Signs which Allah[azwj] Mighty and Majestic Mentioned in His[azwj] Book, they[asws] are the Imams[asws] 325
326 ..... 19 . بَابُ مَا فَرَضَ اللهُ . عَزَّ وَجَلَّ . وَرَسُولُهُ صلى الله عليه وآله مِنَ الْكَوْنِ مَعَ الْأَئِمَّةِ عليهم السلام
Chapter 19 – Whatever Allah[azwj] Mighty and Majestic and His[azwj] Rasool[saww] Necessitated from the creation, is with the Imams[asws] 326

330 ..... 20 . بَابُ أَنَّ أَهْلَ الذِّكْرِ الَّذِينَ أَمَرَ اللهُ الْخَلْقَ بِسُؤَالِهِمْ هُمُ الْأَئِمَّةُ عليهم السلام

Chapter 20 – The Ahl Al-Zikr (The People of the Reminder) for whom Allah[azwj] Commanded the people to be asking them[asws], they[asws] are the Imams[asws] 330

333 ..... 21 . بَابُ أَنَّ مَنْ وَصَفَهُ اللهُ تَعَالى فِي كِتَابِهِ بِالْعِلْمِ هُمُ الْأَئِمَّةُ عليهم السلام

Chapter 21 – The ones whom Allah[azwj] has Described as being with the knowledge, they[asws] are the Imams[asws] 333

334 ..... 22 . بَابُ أَنَّ الرَّاسِخِينَ فِي الْعِلْمِ هُمُ الْأَئِمَّةُ عليهم السلام

Chapter 22 – The Ones firmly rooted in knowledge, they[asws] are The Imams[asws] 334

335 ..... 23 . بَابُ أَنَّ الْأَئِمَّةَ عليهم السلام قَدْ أُوتُوا الْعِلْمَ وَأُثْبِتَ فِي صُدُورِهِمْ

Chapter 23 – The Imams[asws] have been Given the Knowledge and Affirmed into their[asws] chests 335

337 ..... 24 . بَابٌ فِي أَنَّ مَنِ اصْطَفَاهُ اللهُ مِنْ عِبَادِهِ وَأَوْرَثَهُمْ كِتَابَهُ هُمُ الْأَئِمَّةُ عليهم السلام

Chapter 24 – Regarding that the ones whom Allah[azwj] Chose from His[azwj] servants and Made them to inherit His[azwj] Book, they[asws] are the Imams[asws] 337

338 . 25 . بَابُ أَنَّ الْأَئِمَّةَ فِي كِتَابِ اللهِ إِمَامَانِ: إِمَامٌ يَدْعُو إِلَى اللهِ، وَإِمَامٌ يَدْعُو إِلَى النَّارِ

Chapter 25 – The Imams in the Book of Allah[asws] are two (types of) Imams – an Imam[asws] calling to Allah[azwj] and an imam calling to the Fire 338

339 ..... 26 . بَابُ أَنَّ الْقُرْآنَ يَهْدِي لِلْإِمَامِ

Chapter 26 – The Quran Guides to the Imams[asws] 339

340 ..... 27 . بَابُ أَنَّ النِّعْمَةَ الَّتِي ذَكَرَهَا اللهُ عَزَّ وَجَلَّ فِي كِتَابِهِ الْأَئِمَّةُ عليهم السلام

Chapter 27 – The Favour (النِّعْمَـةَ) which Allah[azwj] Mighty and Majestic Mentioned in His[azwj] Book, are the Imams[asws] 340

28 . بَابُ أَنَّ الْمُتَوَسِّمِينَ . الَّذِينَ ذَكَرَهُمُ اللهُ تَعَالى فِي كِتَابِهِ . هُمُ الْأَئِمَّةُ عليهم السلام وَالسَّبِيلُ فِيهِمْ مُقِيمٌ 341

Chapter 28 – The Distinguishers whom Allah[azwj] the Exalted Mentioned in His[azwj] Book are the Imams[asws] and the straight way among them..... 341

343 ..... 29 . بَابُ عَرْضِ الْأَعْمَالِ عَلَى النَّبِيِّ صلى الله عليه وآله وسلم وَالْأَئِمَّةِ عليهم السلام

Chapter 29 – The deeds are presented to the Prophet[saww] and the Imams[asws] 343

345 ..... 30 . بَابُ أَنَّ الطَّرِيقَةَ الَّتِي حُثَّ عَلَى الِاسْتِقَامَةِ عَلَيْهَا وَلَايَةُ عَلِيٍّ عليه السلام

Chapter 30 – The doctrine which it is urged to be steadfast upon is Wilayah of Ali[asws] 345

346 ..... 31 . بَابُ أَنَّ الْأَئِمَّةَ عليهم السلام مَعْدِنُ الْعِلْمِ وَشَجَرَةُ النُّبُوَّةِ وَمُخْتَلَفُ الْمَلَائِكَةِ

Chapter 31 – The Imams[asws] are a Mine of Knowledge, and a tree of the Prophet-hood, and interchage of the Angels (where Angels come and go) 346
347 ..... 32 . بَابُ أَنَّ الْأَئِمَّةَ عليهم السلام وَرَثَةُ الْعِلْمِ يَرِثُ بَعْضُهُمْ بَعْضاً الْعِلْمَ
Chapter 32 – The Imams[asws] are the inheritors of the Knowledge, inheriting the Knowledge from each other 347
349 33 . بَابُ أَنَّ الْأَئِمَّةَ وَرِثُوا عِلْمَ النَّبِي وَجَمِيعِ الْأَنْبِيَاءِ وَالْأَوْصِيَاءِ عليهم السلام الَّذِينَ مِنْ قَبْلِهِمْ
Chapter 33 – The Imams[asws] inherited the Knowledge of the Prophet[saww] and of the entirety of the Prophets[as] and the successors[as] who were from before them[asws] 349
Notes 355
كِتَابُ الْحُجَّةِ 357
THE BOOK OF DIVINE AUTHORITY (3) 357
34 ــ بَابُ أَنَّ الْأَئِمَّةَ عليهم السلام عِنْدَهُمْ جَمِيعُ الْكُتُبِ الَّتِي نَزَلَتْ مِنْ عِنْدِ اللهِ عَزَّ وَجَلَّ، وَأَنَّهُمْ يَعْرِفُونَهَا عَلَى اخْتِلَافِ أَلْسِنَتِهَا 357
Chapter 34 – The Imams[asws], with them[asws] are the entirety of the Books which were Revealed from Allah[azwj] Mighty and Majestic, and they[asws] recognise these upon their different languages 357
359 ..... 35 . بَابُ أَنَّهُ لَمْ يَجْمَعِ الْقُرْآنَ كُلَّهُ إِلاَّ الْأَئِمَّةُ عليهم السلام وَأَنَّهُمْ يَعْلَمُونَ عِلْمَهُ كُلَّهُ
Chapter 35 – No one collected the Quran, all of it, except for the Imams[asws], and they[asws] are knowing its Knowledge, all of it 359
361 ..... 36 . بَابُ مَا أُعْطِيَ الْأَئِمَّةُ عليهم السلام مِنِ اسْمِ اللهِ الْأَعْظَمِ
Chapter 36 – What has been Given to the Imams[asws] from the Magnificent Name of Allah[azwj] 361
362 ..... 37 . بَابُ مَا عِنْدَ الْأَئِمَّةِ مِنْ آيَاتِ الْأَنْبِيَاءِ عليهم السلام
Chapter 37 – What is with the Imams[asws] from the Signs of the Prophets[as] 362
365 ..... 38 . بَابُ مَا عِنْدَ الْأَئِمَّةِ عليهم السلام مِنْ سِلَاحِ رَسُولِ اللهِ صلى الله عليه وآله وسلم وَمَتَاعِهِ
Chapter 38 – What is with the Imams[asws] from the weapons of Rasool-Allah[saww] and his[saww] chattels 365
371 ..... 39 . بَابُ أَنَّ مَثَلَ سِلَاحِ رَسُولِ اللهِ صلى الله عليه وآله وسلم مَثَلُ التَّابُوتِ فِي بَنِي إِسْرَائِيلَ
Chapter 39 – An example of the weapons of Rasool-Allah[saww] is an example of the Ark among the Children of Israel 371
372 ..... 40 . بَابٌ فِيهِ ذِكْرُ الصَّحِيفَةِ وَالْجَفْرِ وَالْجَامِعَةِ وَمُصْحَفِ فَاطِمَةَ عليها السلام
Chapter 40 – In it is the mention of the Parchment, and the Jaf'r, and the Jami'e, and Parchments of Fatima[asws] 372
378 ..... 41 . بَابٌ فِي شَأْنِ (إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ) وَتَفْسِيرِهَا
Chapter 41 – Regarding the glory of [97:1] We have indeed revealed this in the Night of Predestination (Chapter 97) and its interpretation 378

396 ..... 42 . بَابٌ فِي أَنَّ الْأَئِمَّةَ عليهم السلام يَزْدَادُونَ فِي لَيْلَةِ الْجُمُعَةِ

Chapter 42 – Regarding that the Imams[asws] are being increased (with knowledge) during the night of Friday 396

397 ..... 43 . بَابُ لَوْ لَا أَنَّ الْأَئِمَّةَ عليهم السلام يَزْدَادُونَ لَنَفِدَ مَا عِنْدَهُمْ

Chapter 43 – If the Imams[asws] were not to be increased, it would deplete what is with them[asws] 397

44 ـــــ بَابُ أَنَّ الْأَئِمَّةَ عليهم السلام يَعْلَمُونَ جَمِيعَ الْعُلُومِ الَّتِي خَرَجَتْ إِلَى الْمَلَائِكَةِ وَالْأَنْبِيَاءِ وَالرُّسُلِ 399

Chapter 44 – The Imams[asws] are knowing the entirety of the knowledges which came out to the Angels, and the Prophets[as] and the Rasools[as] ... 399

400 ..... 45 . بَابٌ نَادِرٌ فِيهِ ذِكْرُ الْغَيْبِ

Chapter 45 – In it is the Mention of the Unseen 400

403 ..... 46 . بَابُ أَنَّ الْأَئِمَّةَ عليهم السلام إِذَا شَاؤُوا أَنْ يَعْلَمُوا عُلِّمُوا

Chapter 46 – The Imams[asws], whenever they[asws] desire to know (something), they[asws] know (it) 403

404 .... 47 . بَابُ أَنَّ الْأَئِمَّةَ عليهم السلام يَعْلَمُونَ مَتى يَمُوتُونَ، وَأَنَّهُمْ لَايَمُوتُونَ إِلاَّ بِاخْتِيَارٍ مِنْهُمْ

Chapter 47 – The Imams[asws] are knowing when they[asws] would be passing away, and they[asws] are not passing away except by a choice from them[asws] 404

Notes 408

كِتَابُ الْحُجَّةِ 410

THE BOOK OF DIVINE AUTHORITY (4) 410

48 ـــ بَابُ أَنَّ الْأَئِمَّةَ عليهم السلام يَعْلَمُونَ عِلْمَ مَا كَانَ وَمَا يَكُونُ، وَأَنَّهُ لَايَخْفى عَلَيْهِمُ الشَّيْءُ صَلَوَاتُ اللهِ عَلَيْهِمْ 410

Chapter 48 – The Imams[asws] know the knowledge of whatever has happened, and whatever will be happening, and it is so that nothing is hidden from them[asws], may the Salawat of Allah[azwj] be upon them[asws] . 410

49 . بَابُ أَنَّ اللهَ ـ عَزَّ وَجَلَّ ـ لَمْ يُعَلِّمْ نَبِيَّهُ عِلْماً إِلاَّ أَمَرَهُ أَنْ يُعَلِّمَهُ أَمِيرَ الْمُؤْمِنِينَ عليه السلام وَأَنَّهُ كَانَ شَرِيكَهُ فِي الْعِلْمِ عليهما السلام 414

Chapter 49 – Allah[azwj] Mighty and Majestic did not Teach His[azwj] Prophet[saww] a knowledge except that He[azwj] Commanded him[asws] that he[saww] teach it to Amir Al-Momineen[asws], and he[asws] was his[saww] associate in the knowledge 414

415 ..... 50 . بَابُ جِهَاتِ عُلُومِ الْأَئِمَّةِ عليهم السلام

Chapter 50 – Aspects of the knowledges of the Imams[asws] 415

416 ..... 51 . بَابُ أَنَّ الْأَئِمَّةَ عليهم السلام لَوْ سُتِرَ عَلَيْهِمْ لَأَخْبَرُوا كُلَّ امْرِئٍ بِمَا لَهُ وَعَلَيْهِ

Chapter 51- The Imams[asws], if secrets would have been kept, they[asws] would have informed every person with whatever was for him and against him.. 416

417 ..... 52 ـ بَابُ التَّفْوِيضِ إِلى رَسُولِ اللهِ ﷺ وَإِلَى الْأَئِمَّةِ عليهم السلام فِي أَمْرِ الدِّينِ

Chapter 52 – The Authorising to Rasool-Allah[saww] and to the Imams[asws] regarding the command of the Religion 417

423 ... 53 ـ بَابٌ فِي أَنَّ الْأَئِمَّةَ عليهم السلام بِمَنْ يُشْبِهُونَ مِمَّنْ مَضى وَكَرَاهِيَةِ الْقَوْلِ فِيهِمْ بِالنُّبُوَّةِ

Chapter 53 – Regarding that the Imams[asws] are resembling with the ones from the past and the abhorrence of the speech regarding them[asws] being with the Prophet-hood 423

426 ..... 54 ـ بَابُ أَنَّ الْأَئِمَّةَ عليهم السلام مُحَدَّثُونَ مُفَهَّمُونَ

Chapter 54 – The Imams[asws] are Muhaddisoun (ones discussing with the Angels), understaning ones 426

428 ..... 55 ـ بَابٌ فِيهِ ذِكْرُ الْأَرْوَاحِ الَّتِي فِي الْأَئِمَّةِ عليهم السلام

Chapter 55 – Regarding the mention of the spirits within the Imams[asws]... 428

430 ..... 56 ـ بَابُ الرُّوحِ الَّتِي يُسَدِّدُ اللهُ بِهَا الْأَئِمَّةَ عليهم السلام

Chapter 56 – The spirit by which Allah[azwj] Protects the Imams[asws] 431

433 ..... 57 ـ بَابُ وَقْتِ مَا يَعْلَمُ الْإِمَامُ جَمِيعَ عِلْمِ الْإِمَامِ الَّذِي قَبْلَهُ عليه السلام

Chapter 57 – The time when the Imam[asws] learns the entirety of the knowledge of the Imam[asws] who was before him[asws] 433

434 ..... 58 ـ بَابٌ فِي أَنَّ الْأَئِمَّةَ صَلَواتُ اللهِ عَلَيْهِمْ فِي الْعِلْمِ وَالشَّجَاعَةِ وَالطَّاعَةِ سَوَاءٌ

Chapter 58 – The Imams[asws] are equal regarding the knowledge, and the bravery, and the (Obligated) obedience 434

59 ــ بَابُ أَنَّ الْإِمَامَ يَعْرِفُ الْإِمَامَ الَّذِي يَكُونُ مِنْ بَعْدِهِ، وَأَنَّ قَوْلَ اللهِ تَعَالى: « إِنَّ اللهَ

435 ..... يَأْمُرُكُمْ أَن تُؤَدُّواْ الْأَمنتِ إِلَى أَهْلِهَا » فِيهِمْ عليهم السلام نَزَلَتْ

Chapter 59 – The Imams[asws] recognises the Imamsas who would happen to be from after him[asws], and that the Words of Allah[azwj] the Exalted [4:58] Surely Allah Commands you to make over trusts to their owners, it was Revealed regarding them[asws] 435

438 ..... 60 ـ بَابُ أَنَّ الْإِمَامَةَ عَهْدٌ مِنَ اللهِ عَزَّوَجَلَّ مَعْهُودٌ مِنْ وَاحِدٍ إِلى وَاحِدٍ عليهم السلام

Chapter 60 – The Imamate is a Covenant from Allah[azwj] Mighty and Majestic, Covenanted from one[asws] to one[asws] 438

61 ـ بَابُ أَنَّ الْأَئِمَّةَ عليهم السلام لَمْ يَفْعَلُوا شَيْئاً وَلَايَفْعَلُونَ إِلاَّ بِعَهْدٍ مِنَ اللهِ ـ عَزَّ وَجَلَّ ـ وَأَمْرٍ

441 ..... مِنْهُ لَايَتَجَاوَزُونَهُ

Chapter 61 – The Imams[asws] are not doing anything nor will they[asws] be doing (anything) except by a Covenant from Allah[azwj] Mighty and Majestic and a Command from Him[azwj], not exceeding it 441

448 ..... 62 ـ بَابُ الْأُمُورِ الَّتِي تُوجِبُ حُجَّةَ الْإِمَامِ عليه السلام

Chapter 62 – The matters which are inevitable for the Divine Authority of the Imam[asws] 448
63. بَابُ ثَبَاتِ الْإِمَامَةِ فِي الْأَعْقَابِ، وَأَنَّهَا لَا تَعُودُ فِي أَخٍ وَلَاعَمٍّ وَلَاغَيْرِهِمَا مِنَ الْقَرَابَاتِ 451
Chapter 63 – The continuation of the Imamate be in the descendants and that it would not be returning to be in a brother, nor a paternal uncle nor any other from the relatives 451
64 . بَابُ مَا نَصَّ اللهُ عَزَّ وجَلَّ ورَسُولُهُ عَلَى الْأَئِمَّةِ عليهم السلام واحِداً فَوَاحِداً 453
Chapter 64 – What was Stipulated by Allah[azwj] Mighty and Majestic and His[azwj] Rasool[saww] upon the Imams[asws], one then one 453
Notes 464
كِتَابُ الْحُجَّةِ 466
THE BOOK OF DIVINE AUTHORITY (5) 466
65 . بَابُ الْإِشَارَةِ والنَّصِّ عَلى أَمِيرِ الْمُؤْمِنِينَ عليه السلام 466
Chapter 65 – The Indication and the wordings upon Amir Al Momineen[asws] 466
66 . بَابُ الْإِشَارَةِ والنَّصِّ عَلَى الْحَسَنِ بْنِ عَلِيٍّ عليهما السلام 476
Chapter 66 – The Indication and the wordings upon Al-Hassan[asws] Bin Ali[asws] 476
67 . بَابُ الْإِشَارَةِ والنَّصِّ عَلَى الْحُسَيْنِ بْنِ عَلِيٍّ عليهما السلام 480
Chapter 67 – The Indication and the wordings upon Al-Husayn[asws] Bin Ali[asws] 480
68 . بَابُ الْإِشَارَةِ والنَّصِّ عَلى عَلِيِّ بْنِ الْحُسَيْنِ صَلَوَاتُ اللهِ عَلَيْهِمَا 486
Chapter 68 – The Indication and the wordings upon Ali[asws] Bin Al-Husayn[asws] 486
69 . بَابُ الْإِشَارَةِ والنَّصِّ عَلى أَبِي جَعْفَرٍ عليه السلام 489
Chapter 69 – The Indication and the wordings upon Abu Ja'far[asws] 489
70. بَابُ الْإِشَارَةِ والنَّصِّ عَلى أَبِي عَبْدِ اللهِ جَعْفَرِ بْنِ مُحَمَّدٍ الصَّادِقِ صَلَوَاتُ اللهِ عَلَيْهِمَا 491
Chapter 70 – The Indication and the wordings upon Abu Abdullah Ja'far[asws] Bin Muhammad Al-Sadiq[asws] 491
71 . بَابُ الْإِشَارَةِ والنَّصِّ عَلى أَبِي الْحَسَنِ مُوسى عليه السلام 493
Chapter 71 – The Indication and the wordings upon Abu Al-Hassan Musa[asws] 493
72 . بَابُ الْإِشَارَةِ والنَّصِّ عَلى أَبِي الْحَسَنِ الرِّضَا عليه السلام 500
Chapter 72 – The Indication and the wordings upon Abu Al-Hassan Al-Reza[asws] 500
THE AFTERMATH 513
Notes 517

كِتَابُ الْحُجَّةِ 519
THE BOOK OF DIVINE AUTHORITY (6) 519
73 ـ بَابُ الْإِشَارَةِ والنَّصِّ عَلى أَبِي جَعْفَرٍ الثَّانِي عليه السلام 519
Chapter 73 – The Indication and the wordings upon Abu Ja'far[asws] the 2nd (9th Imam[asws]) 519
74 ـ بَابُ الْإِشَارَةِ والنَّصِّ عَلى أَبِي الْحَسَنِ الثَّالِثِ عليه السلام 525
Chapter 74 – The Indication and the wordings upon Abu Al-Hassan[asws] the 3rd. (10th Imam[asws]) 525
75 ـ بَابُ الْإِشَارَةِ والنَّصِّ عَلى أَبِي مُحَمَّدٍ عليه السلام 528
Chapter 75 – The Indication and the wordings upon Abu Muhammad[asws] (11th Imam[asws]) 528
76 ـ بَابُ الْإِشَارَةِ والنَّصِّ إِلى صَاحِبِ الدَّارِ عليه السلام 533
Chapter 76 – The Indication and the wordings upon the Master[asws] of the world (12th Imam[asws]) 533
77 ـ بَابٌ فِي تَسْمِيَةِ مَنْ رَآهُ عليه السلام 535
Chapter 77 – Regarding the naming of the ones who saw him[asws] 535
78 ـ بَابٌ فِي النَّهْيِ عَنِ الِاسْمِ 541
Chapter 78 – Regaring the forbiddance from the name 541
79 ـ بَابٌ نَادِرٌ فِي حَالِ الْغَيْبَةِ 541
Chapter 79 – Miscellaneous regarding the state of the Occultation 542
80 ـ بَابٌ فِي الْغَيْبَةِ 546
Chapter 80 – Regarding the Occulation 546
Notes 561
كِتَابُ الْحُجَّةِ 563
THE BOOK OF DIVINE AUTHORITY (7) 563
81 ـ بَابُ مَا يُفْصَلُ بِهِ بَيْنَ دَعْوَى الْمُحِقِّ والْمُبْطِلِ فِي أَمْرِ الْإِمَامَةِ 563
Chapter 81 – What can be decided with between the truthful and the false claimant regarding the matter of the Imamate 563
82 ـ بَابُ كَرَاهِيَةِ التَّوْقِيتِ 606
Chapter 82 – The abhorrence of the timing (of the re-appearance of Imam Al Mahdi[asws]) 607
83 ـ بَابُ التَّمْحِيصِ والِامْتِحَانِ 609
Chapter 83 – The vetting and the examination 609
84 ـ بَابُ أَنَّهُ مَنْ عَرَفَ إِمَامَهُ لَمْ يَضُرَّهُ تَقَدَّمَ هذَا الْأَمْرُ أَوْ تَأَخَّرَ 612
Chapter 84 – The one who recognises his Imam[asws], it would not harm him whether this matter (Rising of Al-Qaim[asws]) is brought forward or delayed 612
Notes 615

كِتَابُ الْحُجَّةِ 616
THE BOOK OF DIVINE AUTHORITY (8) 616
85 ــ بَابُ مَنِ ادَّعَى الْإِمَامَةَ ولَيْسَ لَهَا بِأَهْلٍ، ومَنْ جَحَدَ الْأَئِمَّةَ أَوْ بَعْضَهُمْ، ومَنْ أَثْبَتَ الْإِمَامَةَ لِمَنْ لَيْسَ لَهَا بِأَهْلٍ 616
Chapter 85 – The one who claims the Imamate and he is not rightful for it, and the one who denies the Imams[asws], or some of them[asws], and the one who affirms the Imamate for the one who is not rightful for it 616
86 ـ بَابٌ فِيمَنْ دَانَ اللهَ عَزَّ وجَلَّ بِغَيْرِ إِمَامٍ مِنَ اللهِ جَلَّ جَلَالُهُ 620
Chapter 86 – Regading the one who makes it a Religion of Allah[azwj] Mighty and Majestic without an Imam[asws] from Allah[azwj,] Majestic is His[azwj] Majesty 620
87 ـ بَابُ مَنْ مَاتَ ولَيْسَ لَهُ إِمَامٌ مِنْ أَئِمَّةِ الْهُدى وَهُوَ مِنَ الْبَابِ الْأَوَّلِ 623
Chapter 87 – The one who dies and there isn't an Imam[asws] for him from the Imams[asws] of Guidance – and it is from the first chapter (above) ... 623
88 ـ بَابٌ فِيمَنْ عَرَفَ الْحَقَّ مِنْ أَهْلِ الْبَيْتِ ومَنْ أَنْكَرَ 625
Chapter 88 – Regarding the one who recognises the truth from the People[asws] of the Household and the one who denies 625
89 ـ بَابُ مَا يَجِبُ عَلَى النَّاسِ عِنْدَ مُضِيِّ الْإِمَامِ 626
Chapter 89 – What is Obligated upon the people during the passing away of the Imam[asws] 626
90 ـ بَابٌ فِي أَنَّ الْإِمَامَ مَتى يَعْلَمُ أَنَّ الْأَمْرَ قَدْ صَارَ إِلَيْهِ 630
Chapter 90 – Regarding the Imam[asws], when does he[asws] know that the command has come to him[asws] 630
91 ـ بَابُ حَالَاتِ الْأَئِمَّةِ عليهم السلام فِي السِّنِّ 634
Chapter 91 – States of the Imams[asws] regarding the age 634
92 ـ بَابُ أَنَّ الْإِمَامَ لَايَغْسِلُهُ إِلاَّ إِمَامٌ مِنَ الْأَئِمَّةِ عليهم السلام 638
Chapter 92 – The Imam[asws] is such that none can wash him[asws] (funeral wash) except an Imam[asws] from the Imams[asws] 638
93 ـ بَابُ مَوَالِيدِ الْأَئِمَّةِ عليهم السلام 639
Chapter 93 – The Coming (to the World) of the Imams[asws] 639
94 ـ بَابُ خَلْقِ أَبْدَانِ الْأَئِمَّةِ وأَرْوَاحِهِمْ وقُلُوبِهِمْ عليهم السلام 646
Chapter 94 – The Creation of the Imams[asws], and their spirits and their[asws] hearts 646
95 ـ بَابُ التَّسْلِيمِ وفَضْلِ الْمُسَلِّمِينَ 649
Chapter 95 – The The submission and the merits of the submitters 649
96 ـ بَابُ أَنَّ الْوَاجِبَ عَلَى النَّاسِ بَعْدَ مَا يَقْضُونَ مَنَاسِكَهُمْ أَنْ يَأْتُوا الْإِمَامَ فَيَسْأَلُونَهُ عَنْ مَعَالِمِ دِينِهِمْ ويُعْلِمُونَهُ وَلَايَتَهُمْ ومَوَدَّتَهُمْ لَهُ 652

Chapter 96 – The Obligation upon the people, after having fulfilled their rituals (of Hajj), that they should come to the Imam[asws], so they should be asking him[asws] about the information about their Religion, and they should be letting him[asws] know of their Wilayah and their cordiality for him[asws] 652

654 .. 97 . بَابُ أَنَّ الْأَئِمَّةَ تَدْخُلُ الْمَلَائِكَةُ بُيُوتَهُمْ وتَطَأُ بُسُطَهُمْ وتَأْتِيهِمْ بِالْأَخْبَارِ عليهم السلام

Chapter 97 – The Imams[asws] are such that the Angels come over to them and tread their furnishings and come to them[asws] with the news 654

655 ... 98 . بَابُ أَنَّ الْجِنَّ يَأْتِيهِمْ فَيَسْأَلُونَهُمْ عَنْ مَعَالِمِ دِينِهِمْ ويَتَوَجَّهُونَ فِي أُمُورِهِمْ عليهم السلام

Chapter 98 – The Jinn come to them (Imams[asws]), so they are asking them[asws] about the information of their Religion, and they are betaking to their orders 655

99 ــ بَابٌ فِي الْأَئِمَّةِ عليهم السلام أَنَّهُمْ إِذَا ظَهَرَ أَمْرُهُمْ حَكَمُوا بِحُكْمِ دَاوُدَ وآلِ دَاوُدَ ولَايَسْأَلُونَ الْبَيِّنَةَ، عَلَيْهِمُ السَّلَامُ والرَّحْمَةُ والرِّضْوَانُ 660

Chapter 99 – Regarding the Imams[asws] that they[asws], when their[asws] command appears, they[asws] would be judging by the judgment of Dawoodas and the Progeny of Dawoodas, and they[asws] would not be asking for the proof, upon them[asws] be the greetings, and the Mercy, and the (Divine) Pleasure 660

662 ..... 100 . بَابُ أَنَّ مُسْتَقَى الْعِلْمِ مِنْ بَيْتِ آلِ مُحَمَّدٍ عليهم السلام

Chapter 100 – The Knowledge is derived from the Houshold of the Progeny[asws] of Muhammad[saww] 662

101 ــ بَابُ أَنَّهُ لَيْسَ شَيْءٌ مِنَ الْحَقِّ فِي يَدِ النَّاسِ إِلاَّ مَا خَرَجَ مِنْ عِنْدِ الْأَئِمَّةِ عليهم السلام وأَنَّ كُلَّ شَيْءٍ لَمْ يَخْرُجْ مِنْ عِنْدِهِمْ فَهُوَ بَاطِلٌ 663

Chapter 101 – There is nothing in the hands of the people from the truth except what came out from the presence of the Imams[asws], and that every thing which did not come out from them[asws], so it is false 664

666 ..... 102 . بَابٌ فِيمَا جَاءَ أَنَّ حَدِيثَهُمْ صَعْبٌ مُسْتَصْعَبٌ

Chapter 102 – Regarding what has come that their Ahadeeth are difficult, becoming more difficult 666

103 . بَابُ مَا أَمَرَ النَّبِيُّ صلى الله عليه وآله وسلم بِالنَّصِيحَةِ لِأَئِمَّةِ الْمُسْلِمِينَ واللُّزُومِ لِجَمَاعَتِهِمْ، ومَنْ هُمْ 670

Chapter 103 – What the Prophet[saww] ordered with the advice of the Imams[asws] of the Muslims and the necessitation to their[asws] gatherings, and who they[asws] are 670

Notes 674

كِتَابُ الْحُجَّةِ 676

THE BOOK OF DIVINE AUTHORITY (9) 676

676 ..... 104 . بَابُ مَا يَجِبُ مِنْ حَقِّ الْإِمَامِ عَلَى الرَّعِيَّةِ وحَقِّ الرَّعِيَّةِ عَلَى الْإِمَامِ عليه السلام

Chapter 104 – What is Obligated from the rights of the Imam[asws] upon the citizen and the rights of the citizen upon the Imam[asws] 676
105 . بَابُ أَنَّ الْأَرْضَ كُلَّهَا لِلْإِمَامِ عليه السلام 680
Chapter 105 – The earth, all of it, is for the Imam[asws] 680
106 . بَابُ سِيرَةِ الْإِمَامِ فِي نَفْسِهِ و فِي الْمَطْعَمِ والْمَلْبَسِ إِذَا ولِيَ الْأَمْرَ 684
Chapter 106 – The ways of the Imam[asws] regarding himself[asws] and regarding the meals and the clothing when he[asws] is the Master[asws] of the Command 684
107 . بَابٌ نَادِرٌ 686
Chapter 107 - Miscellaneous 686
108 . بَابٌ فِيهِ نُكَتٌ ونُتَفٌ مِنَ التَّنْزِيلِ فِي الْوَلَايَةِ 688
Chapter 108 – Points and pickings from the Revelation regarding the Wilayah 688
109 . بَابٌ فِيهِ نُتَفٌ وجَوَامِعُ مِنَ الرِّوَايَةِ فِي الْوَلَايَةِ 727
Chapter 109 – In it are pointers and the concise from the reports regarding the Wilayah 727
110 . بَابٌ فِي مَعْرِفَتِهِمْ أَوْلِيَاءَهُمْ والتَّفْوِيضِ إِلَيْهِمْ 730
Chapter 110 – Regarding their[asws] recognising their[asws] friends and the Authorisation to them[asws] 730
Notes 733
كِتَابُ الْحُجَّةِ 736
THE BOOK OF DIVINE AUTHORITY (10) 736
أَبْوَابُ التَّارِيخِ 736
CHAPTERS ON HISTORY 736
111 . بَابُ مَوْلِدِ النَّبِيِّ صلى الله عليه وآله وسلم وو فَاتِهِ 736
Chapter 111 – The Birth of the Prophet[saww] and his[saww] demise 736
112 . بَابُ النَّهْيِ عَنِ الْإِشْرَافِ عَلى قَبْرِ النَّبِيِّ صلى الله عليه وآله وسلم 758
Chapter 112 – The Forbiddance from climbing upon the grave of the Prophet[saww] 758
113 . بَابُ مَوْلِدِ أَمِيرِ الْمُؤْمِنِينَ صَلَوَاتُ اللهِ عَلَيْهِ 759
Chapter 113 – The Birth of Amir Al-Momineen[asws] 759
114 . بَابُ مَوْلِدِ الزَّهْرَاءِ فَاطِمَةَ عليها السلام 768
Chaper 114 – The Birth of Al-Zahra Fatima[asws] 768
115 . بَابُ مَوْلِدِ الْحَسَنِ بْنِ عَلِيٍّ صَلَوَاتُ اللهِ عَلَيْهِمَا 773
Chapter 115 – The Birth of Al-Hassan[asws] Bin Ali[asws], may the Salawat of Allah[azwj] be upon them[asws] 773
116 . بَابُ مَوْلِدِ الْحُسَيْنِ بْنِ عَلِيٍّ عليهما السلام 776
Chapter 116 – The Birth of Al-Husayn Bin Ali[asws] 776

117 . بَابُ مَوْلِدِ عَلِيِّ بْنِ الْحُسَيْنِ عليهما السلام 780
Chapter 117 – The Birth of Aliasws Bin Al-Husaynasws 780
Notes 785
كِتَابُ الْحُجَّةِ 787
THE BOOK OF DIVINE AUTHORITY (11) 787
118 . بَابُ مَوْلِدِ أَبِي جَعْفَرٍ مُحَمَّدِ بْنِ عَلِيٍّ عليه السلام 787
Chapter 118 – The Birth of Abu Ja’far Muhammadasws Bin Aliasws 787
119 . بَابُ مَوْلِدِ أَبِي عَبْدِ اللهِ جَعْفَرِ بْنِ مُحَمَّدٍ عليه السلام 793
Chapter 119 – The Birth of Abu Abdullah Ja’farasws Bin Muhammadasws 793
120 . بَابُ مَوْلِدِ أَبِي الْحَسَنِ مُوسَى بْنِ جَعْفَرٍ عليهما السلام 799
Chapter 120 – The Birth of Abu Al Hassan Musaasws Bin Ja’farasws 799
121 . بَابُ مَوْلِدِ أَبِي الْحَسَنِ الرِّضَا عليه السلام 817
Chapter 121 – The Birth of Abu Al-Hassan Al-Rezaasws 817
122 . بَابُ مَوْلِدِ أَبِي جَعْفَرٍ مُحَمَّدِ بْنِ عَلِيٍّ الثَّانِي عليه السلام 827
Chapter 122 – The Birth of Abu Ja’far Muhammad Bin Aliasws the 2nd (9th Imamasws)..... 827
Notes 837
كِتَابُ الْحُجَّةِ 838
THE BOOK OF DIVINE AUTHORITY (12) 838
123 . بَابُ مَوْلِدِ أَبِي الْحَسَنِ عَلِيِّ بْنِ مُحَمَّدٍ عليهما السلام والرِّضْوَانُ 838
Chapter 123 – The Birth of Abu Al-Hassan Aliasws Bin Muhammadasws (10th Imamasws), upon themasws both be the greetings and the (Divine) Pleasure 838
124 . بَابُ مَوْلِدِ أَبِي مُحَمَّدٍ الْحَسَنِ بْنِ عَلِيٍّ عليهما السلام 846
Chapter 124 – The Birth of Abu Muhammad Al-Hassanasws Bin Aliasws (11th Imamasws) 846
125 . بَابُ مَوْلِدِ الصَّاحِبِ عليه السلام 866
Chapter 125 – The Birth of the Masterasws 866
Notes 886
كِتَابُ الْحُجَّةِ 888
THE BOOK OF DIVINE AUTHORITY (13) 888
126 . بَابُ مَا جَاءَ فِي الِاثْنَيْ عَشَرَ والنَّصِّ عَلَيْهِمْ عليهم السلام 888
Chapter 126 – What has come regarding the twelve and the text upon themasws 888
127- بَابٌ فِي أَنَّهُ إِذَا قِيلَ فِي الرَّجُلِ شَيْءٌ فَلَمْ يَكُنْ فِيهِ وَكَانَ فِي وَلَدِهِ أَوْ وَلَدِ وَلَدِهِ فَإِنَّهُ هُوَ الَّذِي قِيلَ فِيهِ 904

Chapter 127 – Regarding that when something is said regarding the man and does not happen to be in him, and it happens to be in his son, or a son of his son, so it is that which was said regarding him 904
128 ـ بَابُ أَنَّ الْأَئِمَّةَ عليهم السلام كُلَّهُمْ قَائِمُونَ بِأَمْرِ اللهِ تَعَالى هَادُونَ إِلَيْهِ 905
Chapter 128 – The Imams[asws], all of them[asws] are establishing the Command of Allah[azwj] the Exalted, guiding to Him[azwj] 905
129 ـ بَابُ صِلَةِ الْإِمَامِ 907
Chapter 129 – Helping the Imam[asws] 907
130 ـ بَابُ الْفَيْءِ والْأَنْفَالِ وتَفْسِيرِ الْخُمُسِ وحُدُودِهِ ومَا يَجِبُ فِيهِ 909
Chapter 130 – Al-Fey (Military gains) and Al-Anfal (Non-military gains) and the interpretation of Al-Khums (A fifth of military gains) and its limits and what it is Obligated upon 909
Notes 925

كِتَابُ الْعَقْلِ وَ الْجَهْلِ

THE BOOK OF INTELLECT AND IGNORANCE

بسم الله الرحمن الرحيم الحمد لله رب العالمين، وصلى الله على سيدنا محمد وآله الطاهرين، وسلم تسليما.

In the Name of Allah[azwj] the Beneficent, the Merciful. The Praise is for Allah[azwj] Lord[azwj] of the Worlds, and Blessing be upon our Chief Muhammad[saww] and his[saww] Purified Progeny[asws], and greetings with abundant greetings.

Chapter 1

1. أَخْبَرَنَا أَبُو جَعْفَرٍ مُحَمَّدُ بْنُ يَعْقُوبَ قَالَ حَدَّثَنِي عِدَّةٌ مِنْ أَصْحَابِنَا مِنْهُمْ مُحَمَّدُ بْنُ يَحْيَى الْعَطَّارُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنِ الْعَلاءِ بْنِ رَزِينٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ ابي جعفر (عَلَيْهِ السَّلام) قَالَ لَمَّا خَلَقَ اللهُ الْعَقْلَ اسْتَنْطَقَهُ ثُمَّ قَالَ لَهُ أَقْبِلْ فَأَقْبَلَ ثُمَّ قَالَ لَهُ أَدْبِرْ فَأَدْبَرَ ثُمَّ قَالَ وَعِزَّتِي وَجَلالِي مَا خَلَقْتُ خَلْقاً هُوَ أَحَبُّ إِلَيَّ مِنْكَ وَلا أَكْمَلْتُكَ إِلا فِيمَنْ أُحِبُّ أَمَا إِيَّاكَ إِيَّاكَ آمُرُ وَإِيَّاكَ أَنْهَى وَإِيَّاكَ أُعَاقِبُ وَإِيَّاكَ أُثِيبُ.

1. Abu Ja’far Muhammad Bin Yaqoub informed us saying, ‘It was narrated to us by a number of our companions, from them was Muhammad Bin Yahya Al Attar, from Ahmad bin Muhammad, from Al Hassan Bin Mahboub, from Al A’ala Bin Razeyn, from Muhammad Bin Muslim,

(It has been narrated) from Abu Ja’far[asws] having said: ‘When Allah[azwj] Created the ‘العقل’ (Aql - intellect)[1], He[azwj] Interrogated it, then Said to it: “Come!” So it came. Then Said to it: “Turn back!” So it turned back. Then He[azwj] Said: “By My[azwj] Might and My[azwj] Majesy! I[azwj] did not Create any creature which is more Beloved to Me[azwj] than you, nor will I[azwj] Perfect you except among the ones whom I[azwj] Love. But, it is (based on) you that I[azwj] shall Command, and for you I[azwj] shall Forbid, and for you I[azwj] shall Punish, and for you I[azwj] shall Reward”’.[2]

2. عَلِيُّ بْنُ مُحَمَّدٍ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ عَمْرِو بْنِ عُثْمَانَ عَنْ مُفَضَّلِ بْنِ صَالِحٍ عَنْ سَعْدِ بْنِ طَرِيفٍ عَنِ الاصْبَغِ بْنِ نُبَاتَةَ عَنْ علي (عَلَيْهِ السَّلام) قَالَ هَبَطَ جَبْرَئِيلُ عَلَى آدَمَ (عَلَيْهِ السَّلام) فَقَالَ يَا آدَمُ إِنِّي أُمِرْتُ أَنْ أُخَيِّرَكَ وَاحِدَةً مِنْ ثَلاثٍ فَاخْتَرْهَا وَدَعِ اثْنَتَيْنِ فَقَالَ لَهُ آدَمُ يَا جَبْرَئِيلُ وَمَا الثَّلاثُ فَقَالَ الْعَقْلُ وَالْحَيَاءُ وَالدِّينُ فَقَالَ آدَمُ إِنِّي قَدِ اخْتَرْتُ الْعَقْلَ فَقَالَ جَبْرَئِيلُ لِلْحَيَاءِ وَالدِّينِ انْصَرِفَا وَدَعَاهُ فَقَالا يَا جَبْرَئِيلُ إِنَّا أُمِرْنَا أَنْ نَكُونَ مَعَ الْعَقْلِ حَيْثُ كَانَ قَالَ فَشَأْنَكُمَا وَعَرَجَ.

2. Ali Bin Muhammad, from Sahl Bin Ziyad, from Amro Bin Usman, from Mufazzal Bin Salih, from Sa’ad Bin Tareyf, from Al Asbagh Bin Nubata,

(It has been narrated) from Ali[asws] having said: ‘Jibraeel[as] descended unto Adam[as] and he[as] said: ‘O Adam[as]!’ I[as] have been Commanded to get you[as] to

choose one from three, therefore choose it and leave the (other) two'. So Adam[as] said to him[as]: 'O Jibraeel[as]! And what are the three?'

So he[as] said: 'The 'الْعَقْـلُ وَ الْحَيَـاءُ وَ الـدِّينُ' intellect, and the modesty (bashfulness), and the Religion'. So Adam[as] said: 'I[as] have chosen the intellect'. So Jibraeel[as] said to the modesty and the Religion: 'Leave!' So they both said, 'O Jibraeel[as]! We have been Commanded that we should happen to be with the intellect wherever it may be'. He[as] said: 'So that is your affair', and he[as] ascended' (leaving all three with Adam[as]).[3]

3. أَحْمَدُ بْنُ إِدْرِيسَ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ بَعْضِ أَصْحَابِنَا رَفَعَهُ إِلَى أَبِي عَبْدِ الله (عَلَيْهِ السَّلام) قَالَ قُلْتُ لَهُ مَا الْعَقْلُ قَالَ مَا عُبِدَ بِهِ الرَّحْمَنُ وَاكْتُسِبَ بِهِ الْجِنَانُ قَالَ قُلْتُ فَالَّذِي كَانَ فِي مُعَاوِيَةَ فَقَالَ تِلْكَ النَّكْرَاءُ تِلْكَ الشَّيْطَنَةُ وَهِيَ شَبِيهَةٌ بِالْعَقْلِ وَلَيْسَتْ بِالْعَقْلِ.

3. Ahmad Bin Idrees, from Muhammad Bin Abdul Jabbar, from one of our companions,

(It has been narrated) raising it to Abu Abdullah[asws], said, 'I said to him[asws], 'What is the 'الْـعَـقْـلَ' (Aql- intellect?' He[asws] said: 'Through which the Beneficent is worshipped with, and the Gardens are attained with'. I said, 'So that which was in Muawiya?' So he[asws] said: 'That is the heinous, that is the devilry, and it may disguise as the intellect, but it is not the intellect'.[4]

4. مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنِ ابْنِ فَضَّالٍ عَنِ الْحَسَنِ بْنِ الْجَهْمِ قَالَ سَمِعْتُ الرِّضَا (عَلَيْهِ السَّلام) يَقُولُ صَدِيقُ كُلِّ امْرِئٍ عَقْلُهُ وَعَدُوُّهُ جَهْلُهُ.

4. Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ibn Fazzal, from Al Hassan Bin Al Jahm who said,

'I heard Al-Reza[asws] saying: 'A friend of every person is his intellect, and 'عَدُوُّهُ جَهْلُهُ' his enemy is his ignorance'.[5]

5. وَعَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ فَضَّالٍ عَنِ الْحَسَنِ بْنِ الْجَهْمِ قَالَ قُلْتُ لابِي الْحَسَنِ (عَلَيْهِ السَّلام) إِنَّ عِنْدَنَا قَوْماً لَهُمْ مَحَبَّةٌ وَلَيْسَتْ لَهُمْ تِلْكَ الْعَزِيمَةُ يَقُولُونَ بِهَذَا الْقَوْلِ فَقَالَ لَيْسَ أُولَئِكَ مِمَّنْ عَاتَبَ الله إِنَّمَا قَالَ الله فَاعْتَبِرُوا يا أُولِي الابْصارِ.

5. And from him, from Ahmad Bin Muhammad, from Ibn Fazzal, from Al Hassan Bin Al Jahm who said,

'I said to Abu Al-Hassan[asws], 'In our presence there is a group of people, for them is love, and there isn't that magnificence for them that they should be saying with this word (Al-Wilayah)'. So he[asws] said: 'They are from the ones whom Allah[azwj] Admonished. But rather, Allah[azwj] Said [59:2] therefore take a lesson, O you who have vision'.[6]

6. أَحْمَدُ بْنُ إِدْرِيسَ عَنْ مُحَمَّدِ بْنِ حَسَّانَ عَنْ أَبِي مُحَمَّدٍ الرَّازِيِّ عَنْ سَيْفِ بْنِ عَمِيرَةَ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ قَالَ قَالَ أَبُو عَبْدِ الله (عَلَيْهِ السَّلام) مَنْ كَانَ عَاقِلاً كَانَ لَهُ دِينٌ وَمَنْ كَانَ لَهُ دِينٌ دَخَلَ الْجَنَّةَ.

6. Ahmad Bin Idrees, from Muhammad Bin Hassan, from Abu Muhammad Al Razy, from Sayf Bin Ameyra, from Is'haq Bin Ammar who said,

'Abu Abdullah[asws] said: 'The one who was an intellectual, there would be Religion for him, and the one who has Religion for him, would enter the Paradise'.[7]

7. عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ عَنِ الْحَسَنِ بْنِ عَلِيِّ بْنِ يَقْطِينٍ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ أَبِي الْجَارُودِ عَنْ ابي جعفر (عَلَيْهِ السَّلام) قَالَ إِنَّمَا يُدَاقُّ اللهُ الْعِبَادَ فِي الْحِسَابِ يَوْمَ الْقِيَامَةِ عَلَى قَدْرِ مَا آتَاهُمْ مِنَ الْعُقُولِ فِي الدُّنْيَا.

7. A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Al Hassan Bin Ali Bin Yaqteen, from Muhammad Bin Sinan, from Abu Al Jaroud,

(It has been narrated) from Abu Ja'far[asws] having said: 'But rather Allah[azwj] would Hold the servants (responsible) regarding the Reckoning on the Day of Judgment upon a measurement of what He[azwj] had Given them from the intellects in the world'.[8]

8. عَلِيُّ بْنُ مُحَمَّدِ بْنِ عَبْدِ اللهِ عَنْ إِبْرَاهِيمَ بْنِ إِسْحَاقَ الاحْمَرِ عَنْ مُحَمَّدِ بْنِ سُلَيْمَانَ الدَّيْلَمِيِّ عَنْ أَبِيهِ قَالَ قُلْتُ لابِي عَبْدِ اللهِ (عَلَيْهِ السَّلام) فُلانٌ مِنْ عِبَادَتِهِ وَدِينِهِ وَفَضْلِهِ فَقَالَ كَيْفَ عَقْلُهُ قُلْتُ لا أَدْرِي فَقَالَ إِنَّ الثَّوَابَ عَلَى قَدْرِ الْعَقْلِ إِنَّ رَجُلاً مِنْ بَنِي إِسْرَائِيلَ كَانَ يَعْبُدُ اللهَ فِي جَزِيرَةٍ مِنْ جَزَائِرِ الْبَحْرِ خَضْرَاءَ نَضِرَةٍ كَثِيرَةِ الشَّجَرِ ظَاهِرَةِ الْمَاءِ وَإِنَّ مَلَكاً مِنَ الْمَلائِكَةِ مَرَّ بِهِ فَقَالَ يَا رَبِّ أَرِنِي ثَوَابَ عَبْدِكَ هَذَا فَأَرَاهُ اللهُ تَعَالَى ذَلِكَ فَاسْتَقَلَّهُ الْمَلَكُ فَأَوْحَى اللهُ تَعَالَى إِلَيْهِ أَنِ اصْحَبْهُ فَأَتَاهُ الْمَلَكُ فِي صُورَةِ إِنْسِيٍّ فَقَالَ لَهُ مَنْ أَنْتَ قَالَ أَنَا رَجُلٌ عَابِدٌ بَلَغَنِي مَكَانُكَ وَعِبَادَتُكَ فِي هَذَا الْمَكَانِ فَأَتَيْتُكَ لاعْبُدَ اللهَ مَعَكَ فَكَانَ مَعَهُ يَوْمَهُ ذَلِكَ فَلَمَّا أَصْبَحَ قَالَ لَهُ الْمَلَكُ إِنَّ مَكَانَكَ لَنَزِهٌ وَمَا يَصْلُحُ إِلا لِلْعِبَادَةِ فَقَالَ لَهُ الْعَابِدُ إِنَّ لِمَكَانِنَا هَذَا عَيْباً فَقَالَ لَهُ وَمَا هُوَ قَالَ لَيْسَ لِرَبِّنَا بَهِيمَةٌ فَلَوْ كَانَ لَهُ حِمَارٌ رَعَيْنَاهُ فِي هَذَا الْمَوْضِعِ فَإِنَّ هَذَا الْحَشِيشَ يَضِيعُ فَقَالَ لَهُ ذَلِكَ الْمَلَكُ وَمَا لِرَبِّكَ حِمَارٌ فَقَالَ لَوْ كَانَ لَهُ حِمَارٌ مَا كَانَ يَضِيعُ مِثْلُ هَذَا الْحَشِيشِ فَأَوْحَى اللهُ إِلَى الْمَلَكِ إِنَّمَا أُثِيبُهُ عَلَى قَدْرِ عَقْلِهِ.

8. Ali Bin Muhammad Bin Abdullah, from Ibrahim Bin Is'haq Al Ahmar, from Muhammad Bin Suleyman Al Daylami, from his father who said,

'I said to Abu Abdullah[asws], of so and so, and (about) his worship, and his Religion and his merits'. So he[asws] said: 'How is his intellect?' I said, 'I do not know'. So he[asws] said: 'The Rewards are (based) upon the measurement of the intellect. A man from the Children of Israel was worshipping Allah[azwj] in an island from the islands of the sea, (which was) green, scenic, there being a lot of trees, at the back of the water (lakes & rivers), and that an Angel from the Angels passed by him, so he said: 'O Lord[azwj]! Show me the Rewards of this servant of Yours[azwj]'.

So Allah[azwj] the Exalted Showed him that, and the Angel considered it to be little. So Allah[azwj] the Exalted Revealed unto him, that he should accompany him. So the Angel went over to him in the image of a human being. So he (the man) said to him (the Angel), 'Who are you?' He said, 'I am a worshipping man. (News) of your position and your worship reached me in this place, so I came over to you in order to worship Allah[azwj] along with you'.

It was so that he was with him for that day of his. So when it was morning, the Angel said to him: 'Your place is scenic and it is not correct for anything except for the worship'. So the worshipper said to him, 'There is a fault with this place of ours'. So he said to him: 'And what is it?' He said, 'There is no animal of our Lord[azwj.] Had there been a donkey of His[azwj,] we would have grazed it in this place, for this pasture is being wasted'. So that Angel said to him: 'And there is no donkey for your Lord[azwj?'] So he said, 'Had there been a donkey for Him[azwj,] He[azwj] would not have Wasted the plush pasture like this'.

So Allah[azwj] Revealed unto the Angel: "But rather, I[azwj] am Rewarding him upon the measurement of his intellect"'.[9]

9. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ الله (عَلَيْهِ السَّلام) قَالَ قَالَ رَسُولُ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) إِذَا بَلَغَكُمْ عَنْ رَجُلٍ حُسْنُ حَالٍ فَانْظُرُوا فِي حُسْنِ عَقْلِهِ فَإِنَّمَا يُجَازَى بِعَقْلِهِ.

9. Ali Bin Ibrahim, from his father, from Al Nowfaly, from Al Sakuny,

(It has been narrated) from Abu Abdullah[asws] having said: 'Rasool-Allah[saww] said: 'When (news) of the good state of a man reaches you, so look at the goodness of his intellect, for rather he would be Recompensed by (based upon the level of) his intellect'.[10]

10. مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مَحْبُوبٍ عَنْ عَبْدِ الله بْنِ سِنَانٍ قَالَ ذَكَرْتُ لابِي عَبْدِ الله (عَلَيْهِ السَّلام) رَجُلاً مُبْتَلىً بِالْوُضُوءِ وَالصَّلاةِ وَقُلْتُ هُوَ رَجُلٌ عَاقِلٌ فَقَالَ أَبُو عَبْدِ الله وَأَيُّ عَقْلٍ لَهُ وَهُوَ يُطِيعُ الشَّيْطَانَ فَقُلْتُ لَهُ وَكَيْفَ يُطِيعُ الشَّيْطَانَ فَقَالَ سَلْهُ هَذَا الَّذِي يَأْتِيهِ مِنْ أَيِّ شَيْءٍ هُوَ فَإِنَّهُ يَقُولُ لَكَ مِنْ عَمَلِ الشَّيْطَانِ.

10. Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Mahboub, from Abdullah Bin Sinan who said,

'I mentioned to Abu Abdullah[asws] a man constantly indulging in the ablution and the Salāt, and I said, 'He is an intelligent man'. So Abu Abdullah[asws] said: 'And which intellect is there for him, and he is obeying the Satan[la?'] So I said to him[asws], 'And how is he obeying the Satan[la?'] So he[asws] said: 'Ask him about this which he is doing, from which thing is it, so he would be saying to you, 'From the acts of the Satan[la'].[11]

11. عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ عَنْ بَعْضِ أَصْحَابِهِ رَفَعَهُ قَالَ قَالَ رَسُولُ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) مَا قَسَمَ الله لِلْعِبَادِ شَيْئاً أَفْضَلَ مِنَ الْعَقْلِ فَنَوْمُ الْعَاقِلِ أَفْضَلُ مِنْ سَهَرِ الْجَاهِلِ وَإِقَامَةُ الْعَاقِلِ أَفْضَلُ مِنْ شُخُوصِ الْجَاهِلِ وَلا بَعَثَ الله نَبِيّاً وَلا رَسُولاً حَتَّى يَسْتَكْمِلَ

الْعَقْلَ وَيَكُونَ عَقْلُهُ أَفْضَلَ مِنْ جَمِيعِ عُقُولِ أُمَّتِهِ وَمَا يُضْمِرُ النَّبِيُّ (صَلَّى اللهُ عَلَيْهِ وَآلِه) فِي نَفْسِهِ أَفْضَلُ مِنِ اجْتِهَادِ الْمُجْتَهِدِينَ وَمَا أَدَّى الْعَبْدُ فَرَائِضَ الله حَتَّى عَقَلَ عَنْهُ وَلا بَلَغَ جَمِيعُ الْعَابِدِينَ فِي فَضْلِ عِبَادَتِهِمْ مَا بَلَغَ الْعَاقِلُ وَالْعُقَلاءُ هُمْ أُولُو الالْبَابِ الَّذِينَ قَالَ الله تَعَالَى وَمَا يَتَذَكَّرُ إِلا أُولُو الالْبَابِ.

11. A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from oe of his companions, raising it, said,

'Rasool-Allah[saww] said: 'Allah[azwj] has not Distributed for the servants anything more superior than the intellect. Thus, the sleep of the intellectual is superior to the vigil of the ignorant, and the staying (at home) of the intellectual is superior than going out of the ignorant; and Allah[azwj] neither Sent a Prophet[as] nor a Rasool[as] until He[azwj] Perfected the intellect (for him[as]), and his[as] intellect happened to be superior to the entirety of the intellects of the community.

And whatever the Prophet[saww] concealed within himself[saww] is superior to the striving of the strivers; and the servant would not fulfil the Obligations of Allah[azwj] until he knows about Him[azwj,] and the entirety of the worshippers would not reach in merit with their worshipping what the intellectual would reach; and the intellectuals, they are those possessing understanding whom Allah[azwj] Speaks of [13:19] But rather, only those possessing understanding will mind'.[12]

12. أَبُو عَبْدِ الله الاشْعَرِيُّ عَنْ بَعْضِ أَصْحَابِنَا رَفَعَهُ عَنْ هِشَامِ بْنِ الْحَكَمِ قَالَ قَالَ لِي أَبُو الْحَسَنِ مُوسَى بْنُ جَعْفَرٍ (عَلَيْهِ السَّلام) يَا هِشَامُ إِنَّ الله تَبَارَكَ وَتَعَالَى بَشَّرَ أَهْلَ الْعَقْلِ وَالْفَهْمِ فِي كِتَابِهِ فَقَالَ فَبَشِّرْ عِبادِ الَّذِينَ يَسْتَمِعُونَ الْقَوْلَ فَيَتَّبِعُونَ أَحْسَنَهُ أُولئِكَ الَّذِينَ هَداهُمُ الله وَأُولئِكَ هُمْ أُولُوا الالْبابِ يَا هِشَامُ إِنَّ الله تَبَارَكَ وَتَعَالَى أَكْمَلَ لِلنَّاسِ الْحُجَجَ بِالْعُقُولِ وَنَصَرَ النَّبِيِّينَ بِالْبَيَانِ وَدَلَّهُمْ عَلَى رُبُوبِيَّتِهِ بِالادِلَّةِ فَقَالَ وَإِلهُكُمْ إِلهٌ واحِدٌ لا إِلهَ إِلا هُوَ الرَّحْمنُ الرَّحِيمُ. إِنَّ فِي خَلْقِ السَّماواتِ وَالارْضِ وَاخْتِلافِ اللَّيْلِ وَالنَّهارِ وَالْفُلْكِ الَّتِي تَجْرِي فِي الْبَحْرِ بِما يَنْفَعُ النَّاسَ وَما أَنْزَلَ الله مِنَ السَّماءِ مِنْ ماءٍ فَأَحْيا بِهِ الارْضَ بَعْدَ مَوْتِها وَبَثَّ فِيها مِنْ كُلِّ دَابَّةٍ وَتَصْرِيفِ الرِّياحِ وَالسَّحابِ الْمُسَخَّرِ بَيْنَ السَّماءِ وَالارْضِ لاياتٍ لِقَوْمٍ يَعْقِلُونَ يَا هِشَامُ قَدْ جَعَلَ الله ذَلِكَ دَلِيلاً عَلَى مَعْرِفَتِهِ بِأَنَّ لَهُمْ مُدَبِّراً فَقَالَ وَسَخَّرَ لَكُمُ اللَّيْلَ وَالنَّهارَ وَالشَّمْسَ وَالْقَمَرَ وَالنُّجُومُ مُسَخَّراتٌ بِأَمْرِهِ إِنَّ فِي ذلِكَ لاياتٍ لِقَوْمٍ يَعْقِلُونَ وَقَالَ هُوَ الَّذِي خَلَقَكُمْ مِنْ تُرابٍ ثُمَّ مِنْ نُطْفَةٍ ثُمَّ مِنْ عَلَقَةٍ ثُمَّ يُخْرِجُكُمْ طِفْلاً ثُمَّ لِتَبْلُغُوا أَشُدَّكُمْ ثُمَّ لِتَكُونُوا شُيُوخاً وَمِنْكُمْ مَنْ يُتَوَفَّى مِنْ قَبْلُ وَلِتَبْلُغُوا أَجَلاً مُسَمًّى وَلَعَلَّكُمْ تَعْقِلُونَ وَقَالَ إِنَّ فِي اخْتِلافِ اللَّيْلِ وَالنَّهارِ وَما أَنْزَلَ الله مِنَ السَّمَاءِ مِنْ رِزْقٍ فَأَحْيَا بِهِ الارْضَ بَعْدَ مَوْتِهَا وَتَصْرِيفِ الرِّيَاحِ وَالسَّحَابِ الْمُسَخَّرِ بَيْنَ السَّمَاءِ وَالارْضِ لآيَاتٍ لِقَوْمٍ يَعْقِلُونَ وَقَالَ يُحْيِي الارْضَ بَعْدَ مَوْتِها قَدْ بَيَّنَّا لَكُمُ الاياتِ لَعَلَّكُمْ

تَعْقِلُونَ وَقَالَ وَجَنَّاتٌ مِنْ أَعْنابٍ وَزَرْعٌ وَنَخِيلٌ صِنْوانٌ وَغَيْرُ صِنْوانٍ يُسْقى بِماءٍ واحِدٍ وَنُفَضِّلُ بَعْضَها عَلى بَعْضٍ فِي الاكُلِ إِنَّ فِي ذلِكَ لاياتٍ لِقَوْمٍ يَعْقِلُونَ وَقَالَ وَمِنْ آياتِهِ يُرِيكُمُ الْبَرْقَ خَوْفاً وَطَمَعاً وَيُنَزِّلُ مِنَ السَّماءِ ماءً فَيُحْيِي بِهِ الارْضَ بَعْدَ مَوْتِها إِنَّ فِي ذلِكَ لاياتٍ لِقَوْمٍ يَعْقِلُونَ وَقَالَ قُلْ تَعالَوْا أَتْلُ ما حَرَّمَ رَبُّكُمْ عَلَيْكُمْ أَلا تُشْرِكُوا بِهِ شَيْئاً وَبِالْوالِدَيْنِ إِحْساناً وَلا تَقْتُلُوا أَوْلادَكُمْ مِنْ إِمْلاقٍ نَحْنُ نَرْزُقُكُمْ وَإِيَّاهُمْ وَلا تَقْرَبُوا الْفَواحِشَ ما ظَهَرَ مِنْها وَما بَطَنَ وَلا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ الله إِلا بِالْحَقِّ ذلِكُمْ وَصَّاكُمْ بِهِ لَعَلَّكُمْ تَعْقِلُونَ وَقَالَ هَلْ لَكُمْ مِنْ ما مَلَكَتْ أَيْمانُكُمْ مِنْ شُرَكاءَ فِي ما رَزَقْناكُمْ فَأَنْتُمْ فِيهِ سَواءٌ تَخافُونَهُمْ كَخِيفَتِكُمْ أَنْفُسَكُمْ كَذلِكَ نُفَصِّلُ الاياتِ لِقَوْمٍ يَعْقِلُونَ يَا هِشَامُ ثُمَّ وَعَظَ أَهْلَ الْعَقْلِ وَرَغَّبَهُمْ فِي الاخِرَةِ فَقَالَ وَمَا الْحَياةُ الدُّنْيا إِلا لَعِبٌ وَلَهْوٌ وَلَلدَّارُ الاخِرَةُ خَيْرٌ لِلَّذِينَ يَتَّقُونَ أَ فَلا تَعْقِلُونَ يَا هِشَامُ ثُمَّ خَوَّفَ الَّذِينَ لا يَعْقِلُونَ عِقَابَهُ فَقَالَ تَعَالَى ثُمَّ دَمَّرْنَا الاخَرِينَ. وَإِنَّكُمْ لَتَمُرُّونَ عَلَيْهِمْ مُصْبِحِينَ. وَبِاللَّيْلِ أَ فَلا تَعْقِلُونَ. وَقَالَ إِنَّا مُنْزِلُونَ عَلى أَهْلِ هذِهِ الْقَرْيَةِ رِجْزاً مِنَ السَّماءِ بِما كانُوا يَفْسُقُونَ وَلَقَدْ تَرَكْنا مِنْها آيَةً بَيِّنَةً لِقَوْمٍ يَعْقِلُونَ يَا هِشَامُ إِنَّ الْعَقْلَ مَعَ الْعِلْمِ فَقَالَ وَتِلْكَ الامْثالُ نَضْرِبُها لِلنَّاسِ وَما يَعْقِلُها إِلا الْعالِمُونَ يَا هِشَامُ ثُمَّ ذَمَّ الَّذِينَ لا يَعْقِلُونَ فَقَالَ وَإِذا قِيلَ لَهُمُ اتَّبِعُوا ما أَنْزَلَ الله قالُوا بَلْ نَتَّبِعُ ما أَلْفَيْنا عَلَيْهِ آباءَنا أَ وَلَوْ كانَ آباؤُهُمْ لا يَعْقِلُونَ شَيْئاً وَلا يَهْتَدُونَ وَقَالَ وَمَثَلُ الَّذِينَ كَفَرُوا كَمَثَلِ الَّذِي يَنْعِقُ بِما لا يَسْمَعُ إِلا دُعاءً وَنِداءً صُمٌّ بُكْمٌ عُمْيٌ فَهُمْ لا يَعْقِلُونَ.

وَقَالَ وَمِنْهُمْ مَنْ يَسْتَمِعُ إِلَيْكَ أَ فَأَنْتَ تُسْمِعُ الصُّمَّ وَلَوْ كانُوا لا يَعْقِلُونَ وَقَالَ أَمْ تَحْسَبُ أَنَّ أَكْثَرَهُمْ يَسْمَعُونَ أَوْ يَعْقِلُونَ إِنْ هُمْ إِلا كَالانْعامِ بَلْ هُمْ أَضَلُّ سَبِيلاً وَقَالَ لا يُقاتِلُونَكُمْ جَمِيعاً إِلا فِي قُرىً مُحَصَّنَةٍ أَوْ مِنْ وَراءِ جُدُرٍ بَأْسُهُمْ بَيْنَهُمْ شَدِيدٌ تَحْسَبُهُمْ جَمِيعاً وَقُلُوبُهُمْ شَتَّى ذلِكَ بِأَنَّهُمْ قَوْمٌ لا يَعْقِلُونَ وَقَالَ وَتَنْسَوْنَ أَنْفُسَكُمْ وَأَنْتُمْ تَتْلُونَ الْكِتابَ أَ فَلا تَعْقِلُونَ يَا هِشَامُ ثُمَّ ذَمَّ الله الْكَثْرَةَ فَقَالَ وَإِنْ تُطِعْ أَكْثَرَ مَنْ فِي الارْضِ يُضِلُّوكَ عَنْ سَبِيلِ الله وَقَالَ وَلَئِنْ سَأَلْتَهُمْ مَنْ خَلَقَ السَّماواتِ وَالارْضَ لَيَقُولُنَّ الله قُلِ الْحَمْدُ لله بَلْ أَكْثَرُهُمْ لا يَعْلَمُونَ وَقَالَ وَلَئِنْ سَأَلْتَهُمْ مَنْ نَزَّلَ مِنَ السَّماءِ ماءً فَأَحْيا بِهِ الارْضَ مِنْ بَعْدِ مَوْتِها لَيَقُولُنَّ الله قُلِ الْحَمْدُ لله بَلْ أَكْثَرُهُمْ لا يَعْقِلُونَ يَا هِشَامُ ثُمَّ مَدَحَ الْقِلَّةَ فَقَالَ وَقَلِيلٌ مِنْ عِبادِيَ الشَّكُورُ وَقَالَ وَقَلِيلٌ ما هُمْ وَقَالَ وَقالَ رَجُلٌ مُؤْمِنٌ مِنْ آلِ فِرْعَوْنَ يَكْتُمُ إِيمانَهُ أَ تَقْتُلُونَ رَجُلاً أَنْ يَقُولَ رَبِّيَ الله وَقَالَ وَمَنْ آمَنَ وَما آمَنَ مَعَهُ إِلا قَلِيلٌ وَقَالَ وَلكِنَّ أَكْثَرَهُمْ لا يَعْلَمُونَ وَقَالَ وَأَكْثَرُهُمْ لا يَعْقِلُونَ وَقَالَ وَأَكْثَرُهُمْ لا يَشْعُرُونَ يَا هِشَامُ ثُمَّ ذَكَرَ أُولِي الالْبابِ بِأَحْسَنِ الذِّكْرِ وَحَلاهُمْ بِأَحْسَنِ الْحِلْيَةِ فَقَالَ يُؤْتِي الْحِكْمَةَ مَنْ يَشاءُ وَمَنْ يُؤْتَ الْحِكْمَةَ فَقَدْ أُوتِيَ خَيْراً كَثِيراً وَما يَذَّكَّرُ إِلا أُولُوا الالْبابِ وَقَالَ وَالرَّاسِخُونَ فِي الْعِلْمِ يَقُولُونَ آمَنَّا بِهِ كُلٌّ مِنْ عِنْدِ رَبِّنا وَما يَذَّكَّرُ إِلا أُولُوا الالْبابِ وَقَالَ إِنَّ فِي خَلْقِ السَّماواتِ

وَالارْضِ وَاخْتِلافِ اللَّيْلِ وَالنَّهارِ لاياتٍ لاولِي الالْبابِ وَقَالَ أَ فَمَنْ يَعْلَمُ أَنَّما أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ الْحَقُّ كَمَنْ هُوَ أَعْمى إِنَّما يَتَذَكَّرُ أُولُوا الالْبابِ وَقَالَ أَمَّنْ هُوَ قانِتٌ آناءَ اللَّيْلِ ساجِداً وَقائِماً يَحْذَرُ الاخِرَةَ وَيَرْجُوا رَحْمَةَ رَبِّهِ قُلْ هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لا يَعْلَمُونَ إِنَّما يَتَذَكَّرُ أُولُوا الالْبابِ وَقَالَ كِتابٌ أَنْزَلْناهُ إِلَيْكَ مُبارَكٌ لِيَدَّبَّرُوا آياتِهِ وَلِيَتَذَكَّرَ أُولُوا الالْبابِ وَقَالَ وَلَقَدْ آتَيْنا مُوسَى الْهُدى وَأَوْرَثْنا بَنِي إِسْرائِيلَ الْكِتابَ هُدىً وَذِكْرى لاولِي الالْبابِ وَقَالَ وَذَكِّرْ فَإِنَّ الذِّكْرى تَنْفَعُ الْمُؤْمِنِينَ يَا هِشَامُ إِنَّ الله تَعَالَى يَقُولُ فِي كِتَابِهِ إِنَّ فِي ذلِكَ لَذِكْرى لِمَنْ كانَ لَهُ قَلْبٌ يَعْنِي عَقْلٌ وَقَالَ وَلَقَدْ آتَيْنا لُقْمانَ الْحِكْمَةَ قَالَ الْفَهْمَ وَالْعَقْلَ يَا هِشَامُ إِنَّ لُقْمَانَ قَالَ لابْنِهِ تَوَاضَعْ لِلْحَقِّ تَكُنْ أَعْقَلَ النَّاسِ وَإِنَّ الْكَيِّسَ لَدَى الْحَقِّ يَسِيرٌ يَا بُنَيَّ إِنَّ الدُّنْيَا بَحْرٌ عَمِيقٌ قَدْ غَرِقَ فِيهَا عَالَمٌ كَثِيرٌ فَلْتَكُنْ سَفِينَتُكَ فِيهَا تَقْوَى الله وَحَشْوُهَا الايمَانَ وَشِرَاعُهَا التَّوَكُّلَ وَقَيِّمُهَا الْعَقْلَ وَدَلِيلُهَا الْعِلْمَ وَسُكَّانُهَا الصَّبْرَ يَا هِشَامُ إِنَّ لِكُلِّ شَيْءٍ دَلِيلاً وَدَلِيلُ الْعَقْلِ التَّفَكُّرُ وَدَلِيلُ التَّفَكُّرِ الصَّمْتُ وَلِكُلِّ شَيْءٍ مَطِيَّةً وَمَطِيَّةُ الْعَقْلِ التَّوَاضُعُ وَكَفى بِكَ جَهْلاً أَنْ تَرْكَبَ مَا نُهِيْتَ عَنْهُ يَا هِشَامُ مَا بَعَثَ الله أَنْبِيَاءَهُ وَرُسُلَهُ إِلَى عِبَادِهِ إِلا لِيَعْقِلُوا عَنِ الله فَأَحْسَنُهُمُ اسْتِجَابَةً أَحْسَنُهُمْ مَعْرِفَةً وَأَعْلَمُهُمْ بِأَمْرِ الله أَحْسَنُهُمْ عَقْلاً وَأَكْمَلُهُمْ عَقْلاً أَرْفَعُهُمْ دَرَجَةً فِي الدُّنْيَا وَالاخِرَةِ يَا هِشَامُ إِنَّ لله عَلَى النَّاسِ حُجَّتَيْنِ حُجَّةً ظَاهِرَةً وَحُجَّةً بَاطِنَةً فَأَمَّا الظَّاهِرَةُ فَالرُّسُلُ وَالانْبِيَاءُ وَالائِمَّةُ (عَلَيْهِم السَّلام) وَأَمَّا الْبَاطِنَةُ فَالْعُقُولُ يَا هِشَامُ إِنَّ الْعَاقِلَ الَّذِي لا يَشْغَلُ الْحَلالُ شُكْرَهُ وَلا يَغْلِبُ الْحَرَامُ صَبْرَهُ.

يَا هِشَامُ مَنْ سَلَّطَ ثَلاثاً عَلَى ثَلاثٍ فَكَأَنَّمَا أَعَانَ عَلَى هَدْمِ عَقْلِهِ مَنْ أَظْلَمَ نُورُ تَفَكُّرِهِ بِطُولِ أَمَلِهِ وَمَحَا طَرَائِفَ حِكْمَتِهِ بِفُضُولِ كَلامِهِ وَأَطْفَأَ نُورَ عِبْرَتِهِ بِشَهَوَاتِ نَفْسِهِ فَكَأَنَّمَا أَعَانَ هَوَاهُ عَلَى هَدْمِ عَقْلِهِ وَمَنْ هَدَمَ عَقْلَهُ أَفْسَدَ عَلَيْهِ دِينَهُ وَدُنْيَاهُ يَا هِشَامُ كَيْفَ يَزْكُو عِنْدَ الله عَمَلُكَ وَأَنْتَ قَدْ شَغَلْتَ قَلْبَكَ عَنْ أَمْرِ رَبِّكَ وَأَطَعْتَ هَوَاكَ عَلَى غَلَبَةِ عَقْلِكَ يَا هِشَامُ الصَّبْرُ عَلَى الْوَحْدَةِ عَلامَةُ قُوَّةِ الْعَقْلِ فَمَنْ عَقَلَ عَنِ الله اعْتَزَلَ أَهْلَ الدُّنْيَا وَالرَّاغِبِينَ فِيهَا وَرَغِبَ فِيمَا عِنْدَ الله وَكَانَ الله أُنْسَهُ فِي الْوَحْشَةِ وَصَاحِبَهُ فِي الْوَحْدَةِ وَغِنَاهُ فِي الْعَيْلَةِ وَمُعِزَّهُ مِنْ غَيْرِ عَشِيرَةٍ يَا هِشَامُ نَصْبُ الْحَقِّ لِطَاعَةِ الله وَلا نَجَاةَ إِلا بِالطَّاعَةِ وَالطَّاعَةُ بِالْعِلْمِ وَالْعِلْمُ بِالتَّعَلُّمِ وَالتَّعَلُّمُ بِالْعَقْلِ يُعْتَقَدُ وَلا عِلْمَ إِلا مِنْ عَالِمٍ رَبَّانِيٍّ وَمَعْرِفَةُ الْعِلْمِ بِالْعَقْلِ يَا هِشَامُ قَلِيلُ الْعَمَلِ مِنَ الْعَالِمِ مَقْبُولٌ مُضَاعَفٌ وَكَثِيرُ الْعَمَلِ مِنْ أَهْلِ الْهَوَى وَالْجَهْلِ مَرْدُودٌ يَا هِشَامُ إِنَّ الْعَاقِلَ رَضِيَ بِالدُّونِ مِنَ الدُّنْيَا مَعَ الْحِكْمَةِ وَلَمْ يَرْضَ بِالدُّونِ مِنَ الْحِكْمَةِ مَعَ الدُّنْيَا فَلِذَلِكَ رَبِحَتْ تِجَارَتُهُمْ يَا هِشَامُ إِنَّ الْعُقَلاءَ تَرَكُوا فُضُولَ الدُّنْيَا فَكَيْفَ الذُّنُوبَ وَتَرْكُ الدُّنْيَا مِنَ الْفَضْلِ وَتَرْكُ الذُّنُوبِ مِنَ الْفَرْضِ يَا هِشَامُ إِنَّ الْعَاقِلَ نَظَرَ إِلَى الدُّنْيَا وَإِلَى أَهْلِهَا فَعَلِمَ أَنَّهَا لا تُنَالُ إِلا بِالْمَشَقَّةِ وَنَظَرَ إِلَى الاخِرَةِ فَعَلِمَ أَنَّهَا لا تُنَالُ إِلا بِالْمَشَقَّةِ فَطَلَبَ بِالْمَشَقَّةِ أَبْقَاهُمَا يَا هِشَامُ إِنَّ الْعُقَلاءَ زَهِدُوا فِي الدُّنْيَا وَرَغِبُوا فِي

الاخِرَةِ لانَّهُمْ عَلِمُوا أَنَّ الدُّنْيَا طَالِبَةٌ مَطْلُوبَةٌ وَالاخِرَةَ طَالِبَةٌ وَمَطْلُوبَةٌ فَمَنْ طَلَبَ الاخِرَةَ طَلَبَتْهُ الدُّنْيَا حَتَّى يَسْتَوْفِيَ مِنْهَا رِزْقَهُ وَمَنْ طَلَبَ الدُّنْيَا طَلَبَتْهُ الاخِرَةُ فَيَأْتِيهِ الْمَوْتُ فَيُفْسِدُ عَلَيْهِ دُنْيَاهُ وَآخِرَتَهُ يَا هِشَامُ مَنْ أَرَادَ الْغِنَى بِلا مَالٍ وَرَاحَةَ الْقَلْبِ مِنَ الْحَسَدِ وَالسَّلامَةَ فِي الدِّينِ فَلْيَتَضَرَّعْ إِلَى الله عَزَّ وَجَلَّ فِي مَسْأَلَتِهِ بِأَنْ يُكَمِّلَ عَقْلَهُ فَمَنْ عَقَلَ قَنِعَ بِمَا يَكْفِيهِ وَمَنْ قَنِعَ بِمَا يَكْفِيهِ اسْتَغْنَى وَمَنْ لَمْ يَقْنَعْ بِمَا يَكْفِيهِ لَمْ يُدْرِكِ الْغِنَى أَبَداً يَا هِشَامُ إِنَّ الله حَكَى عَنْ قَوْمٍ صَالِحِينَ أَنَّهُمْ قَالُوا رَبَّنا لا تُزِغْ قُلُوبَنا بَعْدَ إِذْ هَدَيْتَنا وَهَبْ لَنا مِنْ لَدُنْكَ رَحْمَةً إِنَّكَ أَنْتَ الْوَهَّابُ حِينَ عَلِمُوا أَنَّ الْقُلُوبَ تَزِيغُ وَتَعُودُ إِلَى عَمَاهَا وَرَدَاهَا إِنَّهُ لَمْ يَخَفِ الله مَنْ لَمْ يَعْقِلْ عَنِ الله وَمَنْ لَمْ يَعْقِلْ عَنِ الله لَمْ يَعْقِدْ قَلْبَهُ عَلَى مَعْرِفَةٍ ثَابِتَةٍ يُبْصِرُهَا وَيَجِدُ حَقِيقَتَهَا فِي قَلْبِهِ وَلا يَكُونُ أَحَدٌ كَذَلِكَ إِلا مَنْ كَانَ قَوْلُهُ لِفِعْلِهِ مُصَدِّقاً وَسِرُّهُ لِعَلانِيَتِهِ مُوَافِقاً لانَّ الله تَبَارَكَ اسْمُهُ لَمْ يَدُلَّ عَلَى الْبَاطِنِ الْخَفِيِّ مِنَ الْعَقْلِ إِلا بِظَاهِرٍ مِنْهُ وَنَاطِقٍ عَنْهُ يَا هِشَامُ كَانَ أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلام) يَقُولُ مَا عُبِدَ الله بِشَيْءٍ أَفْضَلَ مِنَ الْعَقْلِ وَمَا تَمَّ عَقْلُ امْرِئٍ حَتَّى يَكُونَ فِيهِ خِصَالٌ شَتَّى الْكُفْرُ وَالشَّرُّ مِنْهُ مَأْمُونَانِ وَالرُّشْدُ وَالْخَيْرُ مِنْهُ مَأْمُولانِ وَفَضْلُ مَالِهِ مَبْذُولٌ وَفَضْلُ قَوْلِهِ مَكْفُوفٌ وَنَصِيبُهُ مِنَ الدُّنْيَا الْقُوتُ لا يَشْبَعُ مِنَ الْعِلْمِ دَهْرَهُ الذُّلُّ أَحَبُّ إِلَيْهِ مَعَ الله مِنَ الْعِزِّ مَعَ غَيْرِهِ وَالتَّوَاضُعُ أَحَبُّ إِلَيْهِ مِنَ الشَّرَفِ يَسْتَكْثِرُ قَلِيلَ الْمَعْرُوفِ مِنْ غَيْرِهِ وَيَسْتَقِلُّ كَثِيرَ الْمَعْرُوفِ مِنْ نَفْسِهِ وَيَرَى النَّاسَ كُلَّهُمْ خَيْراً مِنْهُ وَأَنَّهُ شَرُّهُمْ فِي نَفْسِهِ وَهُوَ تَمَامُ الامْرِ يَا هِشَامُ إِنَّ الْعَاقِلَ لا يَكْذِبُ وَإِنْ كَانَ فِيهِ هَوَاهُ يَا هِشَامُ لا دِينَ لِمَنْ لا مُرُوَّةَ لَهُ وَلا مُرُوَّةَ لِمَنْ لا عَقْلَ لَهُ وَإِنَّ أَعْظَمَ النَّاسِ قَدْراً الَّذِي لا يَرَى الدُّنْيَا لِنَفْسِهِ خَطَراً أَمَا إِنَّ أَبْدَانَكُمْ لَيْسَ لَهَا ثَمَنٌ إِلا الْجَنَّةُ فَلا تَبِيعُوهَا بِغَيْرِهَا يَا هِشَامُ إِنَّ أَمِيرَ الْمُؤْمِنِينَ (عَلَيْهِ السَّلام) كَانَ يَقُولُ إِنَّ مِنْ عَلامَةِ الْعَاقِلِ أَنْ يَكُونَ فِيهِ ثَلاثُ خِصَالٍ يُجِيبُ إِذَا سُئِلَ وَيَنْطِقُ إِذَا عَجَزَ الْقَوْمُ عَنِ الْكَلامِ وَيُشِيرُ بِالرَّأْيِ الَّذِي يَكُونُ فِيهِ صَلاحُ أَهْلِهِ فَمَنْ لَمْ يَكُنْ فِيهِ مِنْ هَذِهِ الْخِصَالِ الثَّلاثِ شَيْءٌ فَهُوَ أَحْمَقُ إِنَّ أَمِيرَ الْمُؤْمِنِينَ (عَلَيْهِ السَّلام) قَالَ لا يَجْلِسُ فِي صَدْرِ الْمَجْلِسِ إِلا رَجُلٌ فِيهِ هَذِهِ الْخِصَالُ الثَّلاثُ أَوْ وَاحِدَةٌ مِنْهُنَّ فَمَنْ لَمْ يَكُنْ فِيهِ شَيْءٌ مِنْهُنَّ فَجَلَسَ فَهُوَ أَحْمَقُ وَقَالَ الْحَسَنُ بْنُ عَلِيٍّ (عَلَيْهِما السَّلام) إِذَا طَلَبْتُمُ الْحَوَائِجَ فَاطْلُبُوهَا مِنْ أَهْلِهَا قِيلَ.

يَا ابْنَ رَسُولِ الله وَمَنْ أَهْلُهَا قَالَ الَّذِينَ قَصَّ الله فِي كِتَابِهِ وَذَكَرَهُمْ فَقَالَ إِنَّما يَتَذَكَّرُ أُولُوا الالْبابِ قَالَ هُمْ أُولُو الْعُقُولِ وَقَالَ عَلِيُّ بن الحسين (عَلَيْهِما السَّلام) مُجَالَسَةُ الصَّالِحِينَ دَاعِيَةٌ إِلَى الصَّلاحِ وَآدَابُ الْعُلَمَاءِ زِيَادَةٌ فِي الْعَقْلِ وَطَاعَةُ وُلاةِ الْعَدْلِ تَمَامُ الْعِزِّ وَاسْتِثْمَارُ الْمَالِ تَمَامُ الْمُرُوءَةِ وَإِرْشَادُ الْمُسْتَشِيرِ قَضَاءٌ لِحَقِّ النِّعْمَةِ وَكَفُّ الاذَى مِنْ كَمَالِ الْعَقْلِ وَفِيهِ رَاحَةُ الْبَدَنِ

عَاجِلاً وَآجِلاً يَا هِشَامُ إِنَّ الْعَاقِلَ لا يُحَدِّثُ مَنْ يَخَافُ تَكْذِيبَهُ وَلا يَسْأَلُ مَنْ يَخَافُ مَنْعَهُ وَلا يَعِدُ مَا لا يَقْدِرُ عَلَيْهِ وَلا يَرْجُو مَا يُعَنَّفُ بِرَجَائِهِ وَلا يُقْدِمُ عَلَى مَا يَخَافُ فَوْتَهُ بِالْعَجْزِ عَنْهُ.

12. Abu Abdullah Al Ashary, from one of our companions, raising it, from Hisham Bin Al Hakam who said,

'Abu Al-Hassan Musa Bin Ja'far[asws] said to me: 'O Hisham! Allah[azwj] Blessed and High Gave glad tidings to the people of the intellect and the understanding in His[azwj] Book, so He[azwj] Said [39:17] therefore give good news to My servants, [39:18] Those who listen intently to the Word, then follow the best of it; those are they whom Allah has Guided, and those it is who are the ones of understanding.

O Hisham! Allah[azwj] Blessed and High Perfected the argument to the people by the intellects and Helped the Prophets[as] with the proclamations, and Pointed them[as] upon His[azwj] Lordship by the evidence, so He[azwj] Said [2:163] And your God is one God! There is no god but He; He is the Beneficent, the Merciful [2:164] Surely in the Creation of the skies and the earth and the alternation of the night and the day, and the ships that run in the sea with that which profits the people, and the water that Allah Sends down from the sky, then gives life with it to the earth after its death and Spreads in it all (kinds of) animals, and the changing of the winds and the clouds made subservient between the sky and the earth, there are signs for a people who are using their intellects.

O Hisham! Allah[azwj] has Made that to be a pointer to His[azwj] recognition that it has been Regulated for them, so He[azwj] Said [16:12] And He Made subservient to you the night and the day and the sun and the moon, and the stars are made subservient by His Command; surely there are signs in this for a people who using their intellects.

And Said [40:67] He it is Who Created you from dust, then from a sperm, then from a clot, then Brought you forth as a child, then that you may become old, then that you may be old; and among you there are some who are caused to die before, and that you may reach an appointed term, and that perhaps you may be using your intellects.

And Said [45:5] And (in) the variation of the night and the day, and (in) what Allah Sends down of sustenance from the cloud, then gives life thereby to the earth after its death, and (in) the changing of the winds [2:164] and the clouds made subservient between the sky and the earth, there are signs for a people who are using their intellects.

And Said [57:17] Know that Allah Revives the earth after its death; We have made the Verses clear to you so that you may use your intellects.

And Said [13:4] And in the earth there are tracts side by side and gardens of grapes and corn and palm trees having one root and having distinct roots - they are watered with one water, and We Prefer some over the other for eating; surely there are Signs in this for a people who use their intellects.

And Said [30:24] And from His Signs is that He Shows you the lightning for fear and for hope, and Sends down water from the clouds then Gives life therewith to the earth after its death; most surely there are Signs in this for a people who are using their intellects.

And Said [6:151] Say: Come I will recite what your Lord has Forbidden to you - (remember) that you do not associate anything with Him and show kindness to your parents, and do not slay your children for (fear of) poverty - We Provide for you and for them - and do not go near to immoralities, those of them which are apparent and those which are concealed, and do not kill the soul which Allah has Forbidden except for the requirements of justice; this He has Enjoined you with that you may use your intellects.

And Said [30:28] He Strikes for you an example from yourselves: Have you among those whom your right hands possess partners in what We have Given you for sustenance, so that with respect to it you are alike; you fear them as you fear each other? Thus do We Make the Signs Decisive for a people who are using their intellects.

O Hisham! Then He[azwj] Advised the people of the intellects and Made them to be desirous for the Hereafter, so He[azwj] Said [6:32] And this world's life is nothing but a play and an idle sport and certainly the abode of the Hereafter is better for those who fear; are you not using your intellects?.

O Hisham! Then He[azwj] Frightened those who are not using their intellects of His[azwj] Punishment, so the Exalted said [37:136] Then We Destroyed the others [37:137] And you pass by them in the morning [37:138] And at night; Are you not using your intellects?

And Said [29:34] Surely We will cause to descend upon the people of this town a Punishment from heaven, due to their disobedience [29:35] And certainly We have left from it a clear evidence for a people who are using their intellects.

O Hisham! The intellect is with the knowledge, so He[azwj] Said [29:43] And these examples, We Strike these for the people, and none understand them except for the learned.

O Hisham! Then He[azwj] Condemned those who are not using their intellects, so He[azwj] Said [2:170] And when it is said to them, Follow what Allah has Revealed, they say: But! We follow what we found our fathers upon. What! Even though their fathers were not using their intellects on anything nor were they guided?

And Said [2:171] And the example of those who disbelieve is as the example of the one (goat-herd) who calls out to that which hears no more than a call and a cry; deaf, dumb (and) blind, so they are not using their intellects.

And Said [10:42] And among them are those who listen to you intently, but can you make the deaf to hear when they were not using their intellects? [25:44] Or do you reckon that most of them are hearing and using their intellects? They are nothing but like cattle; but, they are straying farther off from the path.

And Said [59:14] They will not fight against you in a body save in fortified towns or from behind walls; their fighting between them is severe, you may think them as one body, and their hearts are disunited; that is because they are a people who are not using their intellects.

And Said [2:44] Are you ordering the people to be good and neglecting your own souls while you read the Book; Are you not using your intellects?

O Hisham! Then Allah[azwj] Condemned the majority, so He[azwj] Said [6:116] And if you obey the majority of those in the earth, they will lead you astray from Allah's Way.

And Said [31:25] And if you ask them who Created the skies and the earth, they will be saying: Allah. Say: The Praise is due to Allah; But the majority of them are not knowing.

[29:63] And if you ask them Who is it that Sends down water from the clouds, then Gives Revives it after its death, they will certainly say, Allah. Say: All Praise is due to Allah. But the majority of them are not using their intellects.

O Hisham! Then Allah[azwj] Complimented the minority, so He[azwj] Said [34:13] And very few of My servants are the grateful ones. And Said [38:24] and very few are they.

[40:28] And a believing man of Pharaoh's people who concealed his faith said: Will you slay a man because he says: My Lord is Allah.

And Said [11:40] and those who believe, and there did not believe with him but a few.

And Said [6:37] but the majority of them are not knowing.

And Said [5:103] and the majority of them are not using their intellects.

And said: "The majority of them are not realizing".[13]

O Hisham! Then He[azwj] Mentioned the ones of the understanding with the best of the mentions, and Adorned them with the best of the adornments, so He[azwj] Said [2:269] He Gives the Wisdom to whomsoever He so Desires to, and whoever is Give the Wisdom, he indeed is Given a lot of good, and none but people of understanding mind.

And Said [3:7] and those who are firmly rooted in the Knowledge say: We believe in it, it is all from our Lord; and none do mind except those having understanding.

And Said [3:190] Most surely in the Creation of the skies and the earth and the alternation of the night and the day there are Signs for men who understand.

And Said [13:19] Is he then who knows that what has been Revealed to you from your Lord is the Truth like him who is blind? But rather, only those possessing understanding will mind.

And Said [39:9] Safe is He who is obedient during the hours of the night, prostrating himself and standing, cautious of the Hereafter and hopes for the Mercy of his Lord. Say: Are those who know and those who do not know alike? But rather, it is the men of understanding who are mindful.

And Said [38:29] (It is) a Book We have Revealed to you, Blessed, that they may ponder over its Signs, and that those endowed with understanding may be mindful.

And Said [40:53] And We Gave Musa the Guidance, and We made the children of Israel inherit the Book, [40:54] A Guidance and a Reminder to the men of understanding.

And Said [51:55] And continue to remind, for surely the reminder profits the Believers.

O Hisham! Allah[azwj] the Exalted is Saying in His[azwj] Book [50:37] Most surely there is a Reminder in this for him who has a heart or listens – Meaning the intellect.

And Said [31:12] And We Gave the Wisdom to Luqman – The understanding and the intellect.

O Hisham! Luqman[as] said to his[as] son: 'Be humble to the Truth, you will come to be the most intellectual of the people, and that the attractiveness in front of the Truth is of little (value). O my[as] son! The world is a deep ocean. A lot of learned people have drowned in it, therefore make your ship in it to be the fear of Allah[azwj,] and the Eman to be its load, and the reliance (upon Allah[azwj)] as its sails, and the intellect as its captain, and the knowledge as its indicator (navigator), and the patience as its passenger'.

O Hisham! For everything there is an indicator, and the indicator for the intellect is the pondering, and the indicator of the pondering is the silence. And for everything there is a ride, and a ride of the intellect is the humbleness and it would suffice with you as being an ignorant one if you were to indulge in what you have been Forbidden from.

O Hisham! Allah[azwj] did not Send His[azwj] Prophetsas and His[azwj] Rasoolsas to His[azwj] servant except that they[as] would be using their[as] intellects about Allah[azwj.] Therefore, the best of them[as] in Answering is the best of them[as] in understanding, and the most knowledgeable of them[as] with the Commands of Allah[azwj] is the best of them[as] in intellect, and the most perfect of them[as] in intellect is the highest of them[as] in status in the world and the Hereafter.

O Hisham! For Allah[azwj,] upon the people, are two (kinds of) Proofs – an apparent Proof and a hidden Proof. As for the apparent Proofs, so these are the Rasools[as], and the Prophets[as], and the Imams[asws]; and as for the hidden, so these are the intellects.

O Hisham! The intellectual is the one whom the Permissible do not pre-occupy him from thanking Him[azwj,] nor do the Prohibitions overcome his patience.

O Hisham! The one whom three (things) overcome three (things) so it is as if he is assisted upon the ruination of his own intellect – the one who darkens the light of his pondering by the prolongation of his expectancies, and his antics delete his wisdom by the vanities of his speech, and he extinguishes the light of his learning (lessons) by the lustful desires of his self. Thus, it is as if he is assisting himself upon the ruination of his own intellect. And the one who ruins his intellect, his Religion and his world would be spoilt upon him.

O Hisham! How can your deeds be Purified in the Presence of Allah[azwj] and you have pre-occupied your heart from (obeying) the Commands of your Lord[azwj] and are obeying your own whims upon overcoming your own intellect?

O Hisham! The patience upon the loneliness is a sign of the strength of the intellect. So the one who uses his intellect about Allah[azwj] would isolate himself from the people of the world and the ones who are desirous (for it) therein, and he would be desirous regarding what is in the Presence of Allah[azwj;] and it would that Allah[azwj] would be his Comfort during the fear,

and his Companion during the loneliness, and his Richness during the poverty, and his Consolation from without (having) a tribe.

O Hisham! Establish the Truth for the obedience of Allah[azwj,] and there is no salvation except by the obedience, and the obedience is with the knowledge, and the knowledge is with the learning, and the learning is with the intellectual thought; and there is no knowledge except from a Divine Scholar[asws], and the recognition of the knowledge is with the intellect.

O Hisham! The few deeds from the learned are Accepted (and) multiplied, and the abundant deeds from the people of the opinions and the ignorant ones are rejected.

O Hisham! The intellectual is pleased with the less from the world along with the wisdom, but he would not be pleased with the less from the wisdom along with the (whole) world. Thus, due to that, their trade is profitable.

O Hisham! The intellectual ones are neglecting the vanities of the world, so how (would they not neglect) the sins, and the neglect of the world is from the merits and neglect of the sins is from the Obligations.

O Hisham! The intellectual would look at the world and at its inhabitants, so he would know that it cannot be attained except with the difficulties; and he would look at the Hereafter, so he would know that it cannot be attained except with the difficulties. Thus, he would seek with the difficulties the one which remain (forever) from the two.

O Hisham! The intellectuals are ascetic regarding the world and are desirous regarding the Hereafter, because they know that the world is a seeker and is sought, and the Hereafter is a seeker and is sought. Thus, the one who seeks the Hereafter, he would seek the world (to the extent) until it fulfils his sustenance from it, and the one who seeks the world, the Hereafter would seek him, and the death would come to him, so it would spoil his world upon him and (as well as) his Hereafter.

O Hisham! The one who intends the abundance without wealth, and at ease his heart from the envy, and the safety in the Religion, so let him beseech to Allah[azwj] Mighty and Majestic that his intellect is to be perfected. So the one who has intellect would be content with whatever would suffice him, and the one who is contented with whatever suffices him, would be needless, and the one who is not content with what suffices him, would not achieve the riches, ever'.

O Hisham! Allah[azwj] has Related about a righteous people that they were saying [3:8] Our Lord! Do not Let our hearts to deviate after You have Guided us aright, and Grant us Mercy from You; surely You are the Bestower, when they came to know that the hearts do deviate and returns to their blindness and their rejections.

He does not fear Allah[azwj,] the one who does not use his intellect about Allah[azwj,] and the one who does not use his intellect about Allah[azwj,] would not have certainty of his heart upon the affirmed recognition to see it and find its reality in his heart; and no one can happen to be like that except the one whose word were endorsed by his deeds, and his private and public (matters) were harmonious, because Allah[azwj,] Blessed is His[azwj] Name, does not Indicate upon the hidden (matters), concealed from the intellect, except by the apparent from it and the Spoken about it.

O Hisham! It was so that Amir Al-Momineen[asws] was saying: 'Allah[azwj] has not been worshipped with anything superior than the intellect'. And the intellect of a person cannot be completed until there happen to be various characteristics in him – The (people would be) secured from (any form of) disbelief and the evil (being exercised) from him, and both the righteous guidance and the goodness be expected from him; he would give away from the excess of his wealth, and he would restrain from the excess of his words, and his share from the world would (just) be the subsistence.

He would never consider himself that he has learned enough his life-time. To be with Allah[azwj,] although in a very humble state, is far better to him (a person of intelligence) than to live much honoured with others. He would consider it as a lot, the little goodness from others, and he would consider it as little, the abundant goodness from himself; and he would see the people, all of them, better than him, and that he (would consider) within himself as the most evil of them. And it is the complete matter.

O Hisham! The intellectual would not lie, and even though there are personal desires in him.

O Hisham! There is no Religion for the one who has no magnanimity for him, and there is no magnanimity for the one who has no intellect for him; and that the greatest of the people in worth is the one who does not see the world for himself as a threat. However, there is no price for yourself (your bodies) other than the Paradise, therefore do not sell it for something else.

O Hisham! Amir Al-Momineen[asws] was saying: 'From the signs of an intellectual is that there happen to be three characteristics in him – he answers (only) when questioned, speaking when the people are unable to say (anything), and he advises people with the opinion where there is a correctness for them. So the one who does not possess anything from these three characteristics, so he is an idiot.

Amir Al-Momineen[asws] said: 'A man should not sit at the top (podium) of the gathering (presiding over it) except these three characteristics are in him, or (at least) one of these. So the one who does not happen to have anything from these in him, and he sits (presides), so he is an idiot.

Al-Hassan[asws] Bin Ali[asws] said: 'Whenever you see the needs, so seek them from its rightful ones'. It was said, 'O son[asws] of Rasool-Allah[saww]! And who are its rightful ones[asws]?' He[asws] said: 'Those[asws] whom Allah[azwj] has Related in His[azwj] Book and Mentioned them[asws] Saying [13:19] But rather, only those possessing understanding will mind.

And Ali[asws] Bin Al-Husayn[asws] said: '(Sitting in the) gatherings of the righteous makes one to be virtious, and association with scholars[asws] (is a means of) enhancing one's intellect, and obedience to the just rulers completes the honour. And an investment of wealth for profit is a dignifying practice, and guiding the consulting one is a fulfilment of the rights of the favour; and restraint from harming (others) is from the perfection of the intellect, and therein is rest for the body, now and later on.

O Hisham! Neither does the intellectual narrate out of fear of being belied, nor does he ask (for help) out of fear of being prevented, nor does he count on what he has no ability over, nor does he hope in what he would be scolded

with his hopes, nor does he proceed upon what he fears he is unable to accomplish'.[14]

13. عَلِيُّ بْنُ مُحَمَّدٍ عَنْ سَهْلِ بْنِ زِيَادٍ رَفَعَهُ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلام) الْعَقْلُ غِطَاءٌ سَتِيرٌ وَالْفَضْلُ جَمَالٌ ظَاهِرٌ فَاسْتُرْ خَلَلَ خُلُقِكَ بِفَضْلِكَ وَقَاتِلْ هَوَاكَ بِعَقْلِكَ تَسْلَمْ لَكَ الْمَوَدَّةُ وَتَظْهَرْ لَكَ الْمَحَبَّةُ.

13. Ali Bin Muhammad, from Sahl Bin Ziyad, raising it, said,

'Amir Al-Momineen[asws] said: 'The intellect is a covering veil, and the merit is an apparent beauty, therefore veil the beauty of your mannerisms by your merit, and fight against your personal desires by your intellect, (and) the cordiality would be submissive to you and the love would manifest for you'.[15]

14. عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ حَدِيدٍ عَنْ سَمَاعَةَ بْنِ مِهْرَانَ قَالَ كُنْتُ عِنْدَ أَبِي عَبْدِ الله (عَلَيْهِ السَّلام) وَعِنْدَهُ جَمَاعَةٌ مِنْ مَوَالِيهِ فَجَرَى ذِكْرُ الْعَقْلِ وَالْجَهْلِ فَقَالَ أَبُو عَبْدِ الله (عَلَيْهِ السَّلام) اعْرِفُوا الْعَقْلَ وَجُنْدَهُ وَالْجَهْلَ وَجُنْدَهُ تَهْتَدُوا قَالَ سَمَاعَةُ فَقُلْتُ جُعِلْتُ فِدَاكَ لا نَعْرِفُ إِلا مَا عَرَّفْتَنَا فَقَالَ أَبُو عَبْدِ الله (عَلَيْهِ السَّلام) إِنَّ الله عَزَّ وَجَلَّ خَلَقَ الْعَقْلَ وَهُوَ أَوَّلُ خَلْقٍ مِنَ الرُّوحَانِيِّينَ عَنْ يَمِينِ الْعَرْشِ مِنْ نُورِهِ فَقَالَ لَهُ أَدْبِرْ فَأَدْبَرَ ثُمَّ قَالَ لَهُ أَقْبِلْ فَأَقْبَلَ فَقَالَ الله تَبَارَكَ وَتَعَالَى خَلَقْتُكَ خَلْقاً عَظِيماً وَكَرَّمْتُكَ عَلَى جَمِيعِ خَلْقِي قَالَ ثُمَّ خَلَقَ الْجَهْلَ مِنَ الْبَحْرِ الاجَاجِ ظُلْمَانِيّاً فَقَالَ لَهُ أَدْبِرْ فَأَدْبَرَ ثُمَّ قَالَ لَهُ أَقْبِلْ فَلَمْ يُقْبِلْ فَقَالَ لَهُ اسْتَكْبَرْتَ فَلَعَنَهُ ثُمَّ جَعَلَ لِلْعَقْلِ خَمْسَةً وَسَبْعِينَ جُنْداً فَلَمَّا رَأَى الْجَهْلُ مَا أَكْرَمَ الله بِهِ الْعَقْلَ وَمَا أَعْطَاهُ أَضْمَرَ لَهُ الْعَدَاوَةَ فَقَالَ الْجَهْلُ يَا رَبِّ هَذَا خَلْقٌ مِثْلِي خَلَقْتَهُ وَكَرَّمْتَهُ وَقَوَّيْتَهُ وَأَنَا ضِدُّهُ وَلا قُوَّةَ لِي بِهِ فَأَعْطِنِي مِنَ الْجُنْدِ مِثْلَ مَا أَعْطَيْتَهُ فَقَالَ نَعَمْ فَإِنْ عَصَيْتَ بَعْدَ ذَلِكَ أَخْرَجْتُكَ وَجُنْدَكَ مِنْ رَحْمَتِي قَالَ قَدْ رَضِيتُ فَأَعْطَاهُ خَمْسَةً وَسَبْعِينَ جُنْداً فَكَانَ مِمَّا أَعْطَى الْعَقْلَ مِنَ الْخَمْسَةِ وَالسَّبْعِينَ الْجُنْدَ الْخَيْرُ وَهُوَ وَزِيرُ الْعَقْلِ وَجَعَلَ ضِدَّهُ الشَّرَّ وَهُوَ وَزِيرُ الْجَهْلِ وَالايمَانُ وَضِدُّهُ الْكُفْرَ وَالتَّصْدِيقُ وَضِدُّهُ الْجُحُودَ وَالرَّجَاءُ وَضِدُّهُ الْقُنُوطَ وَالْعَدْلُ وَضِدُّهُ الْجَوْرَ وَالرِّضَا وَضِدُّهُ السُّخْطَ وَالشُّكْرُ وَضِدُّهُ الْكُفْرَانَ وَالطَّمَعُ وَضِدُّهُ الْيَأْسَ وَالتَّوَكُّلُ وَضِدُّهُ الْحِرْصَ وَالرَّأْفَةُ وَضِدُّهَا الْقَسْوَةَ وَالرَّحْمَةُ وَضِدُّهَا الْغَضَبَ وَالْعِلْمُ وَضِدُّهُ الْجَهْلَ وَالْفَهْمُ وَضِدُّهُ الْحُمْقَ وَالْعِفَّةُ وَضِدُّهَا التَّهَتُّكَ وَالزُّهْدُ وَضِدُّهُ الرَّغْبَةَ وَالرِّفْقُ وَضِدُّهُ الْخُرْقَ وَالرَّهْبَةُ وَضِدُّهُ الْجُرْأَةَ وَالتَّوَاضُعُ وَضِدُّهُ الْكِبْرَ وَالتُّؤَدَةُ وَضِدُّهَا التَّسَرُّعَ وَالْحِلْمُ وَضِدُّهَا السَّفَهَ وَالصَّمْتُ وَضِدُّهُ الْهَذَرَ وَالاسْتِسْلامُ وَضِدُّهُ الاسْتِكْبَارَ وَالتَّسْلِيمُ وَضِدُّهُ الشَّكَّ وَالصَّبْرُ وَضِدُّهُ الْجَزَعَ وَالصَّفْحُ وَضِدُّهُ الانْتِقَامَ وَالْغِنَى وَضِدُّهُ الْفَقْرَ وَالتَّذَكُّرُ وَضِدُّهُ السَّهْوَ وَالْحِفْظُ وَضِدُّهُ النِّسْيَانَ وَالتَّعَطُّفُ وَضِدُّهُ الْقَطِيعَةَ وَالْقُنُوعُ وَضِدُّهُ الْحِرْصَ وَالْمُؤَاسَاةُ وَضِدُّهَا الْمَنْعَ وَالْمَوَدَّةُ وَضِدُّهَا الْعَدَاوَةَ وَالْوَفَاءُ وَضِدُّهُ الْغَدْرَ وَالطَّاعَةُ وَضِدُّهَا الْمَعْصِيَةَ وَالْخُضُوعُ وَضِدُّهُ التَّطَاوُلَ وَالسَّلامَةُ وَضِدُّهَا الْبَلاءَ وَالْحُبُّ وَضِدُّهُ الْبُغْضَ وَالصِّدْقُ وَضِدُّهُ الْكَذِبَ وَالْحَقُّ وَضِدُّهُ الْبَاطِلَ

وَالامَانَةُ وَضِدَّهَا الْخِيَانَةَ وَالاخْلاصُ وَضِدَّهُ الشَّوْبَ وَالشَّهَامَةُ وَضِدَّهَا الْبَلادَةَ وَالْفَهْمُ وَضِدَّهُ الْغَبَاوَةَ وَالْمَعْرِفَةُ وَضِدَّهَا الانْكَارَ وَالْمُدَارَاةُ وَضِدَّهَا الْمُكَاشَفَةَ وَسَلامَةُ الْغَيْبِ وَضِدَّهَا الْمُمَاكَرَةَ وَالْكِتْمَانُ وَضِدَّهُ الافْشَاءَ وَالصَّلاةُ وَضِدَّهَا الاضَاعَةَ وَالصَّوْمُ وَضِدَّهُ الافْطَارَ وَالْجِهَادُ وَضِدَّهُ النُّكُولَ وَالْحَجُّ وَضِدَّهُ نَبْذَ الْمِيثَاقِ وَصَوْنُ الْحَدِيثِ وَضِدَّهُ النَّمِيمَةَ وَبِرُّ الْوَالِدَيْنِ وَضِدَّهُ الْعُقُوقَ وَالْحَقِيقَةُ وَضِدَّهَا الرِّيَاءَ وَالْمَعْرُوفُ وَضِدَّهُ الْمُنْكَرَ وَالسَّتْرُ وَضِدَّهُ التَّبَرُّجَ وَالتَّقِيَّةُ وَضِدَّهَا الاذَاعَةَ وَالانْصَافُ وَضِدَّهُ الْحَمِيَّةَ وَالتَّهْيِئَةُ وَضِدَّهَا الْبَغْيَ وَالنَّظَافَةُ وَضِدَّهَا الْقَذَرَ وَالْحَيَاءُ وَضِدَّهَا الْجَلَعَ وَالْقَصْدُ وَضِدَّهُ الْعُدْوَانَ وَالرَّاحَةُ وَضِدَّهَا التَّعَبَ وَالسُّهُولَةُ وَضِدَّهَا الصُّعُوبَةَ وَالْبَرَكَةُ وَضِدَّهَا الْمَحْقَ وَالْعَافِيَةُ وَضِدَّهَا الْبَلاءَ وَالْقَوَامُ وَضِدَّهُ الْمُكَاثَرَةَ وَالْحِكْمَةُ وَضِدَّهَا الْهَوَاءَ وَالْوَقَارُ وَضِدَّهُ الْخِفَّةَ وَالسَّعَادَةُ وَضِدَّهَا الشَّقَاوَةَ وَالتَّوْبَةُ وَضِدَّهَا الاصْرَارَ وَالاسْتِغْفَارُ وَضِدَّهُ الاغْتِرَارَ وَالْمُحَافَظَةُ وَضِدَّهَا التَّهَاوُنَ وَالدُّعَاءُ وَضِدَّهُ الاسْتِنْكَافَ وَالنَّشَاطُ وَضِدَّهُ الْكَسَلَ وَالْفَرَحُ وَضِدَّهُ الْحَزَنَ وَالالْفَةُ وَضِدَّهَا الْفُرْقَةَ وَالسَّخَاءُ وَضِدَّهُ الْبُخْلَ فَلا تَجْتَمِعُ هَذِهِ الْخِصَالُ كُلُّهَا مِنْ أَجْنَادِ الْعَقْلِ إِلا فِي نَبِيٍّ أَوْ وَصِيِّ نَبِيٍّ أَوْ مُؤْمِنٍ قَدِ امْتَحَنَ اللهُ قَلْبَهُ لِلايمَانِ وَأَمَّا سَائِرُ ذَلِكَ مِنْ مَوَالِينَا فَإِنَّ أَحَدَهُمْ لا يَخْلُو مِنْ أَنْ يَكُونَ فِيهِ بَعْضُ هَذِهِ الْجُنُودِ حَتَّى يَسْتَكْمِلَ وَيَنْقَى مِنْ جُنُودِ الْجَهْلِ فَعِنْدَ ذَلِكَ يَكُونُ فِي الدَّرَجَةِ الْعُلْيَا مَعَ الانْبِيَاءِ وَالاوْصِيَاءِ وَإِنَّمَا يُدْرَكُ ذَلِكَ بِمَعْرِفَةِ الْعَقْلِ وَجُنُودِهِ وَبِمُجَانَبَةِ الْجَهْلِ وَجُنُودِهِ وَفَّقَنَا اللهُ وَإِيَّاكُمْ لِطَاعَتِهِ وَمَرْضَاتِهِ.

14. A number of our companions, from Ahmad Bin Muhammad, from Ali Bin Hadeed, from Sama'at Bin Mihran who said,

'I was in the presence of Abu Abdullah[asws], and in his[asws] presence was a group of the ones in his[asws] Wilayah, and the mention of the intellect and the ignorance, flowed. So Abu Abdullah[asws] said: 'Recognise the intellect and its army and the ignorance and its army, and you would be rightly guided'. Sama'at (the narrator) said, 'So I said to him[asws], 'May I be sacrificed for you[asws]! We do not recognise anything except what you[asws] have introduced to us'.

So Abu Abdullah[asws] said: 'Allah[azwj] Mighty and Majestic Created the intellect, and it was the first thing Created, from the spiritual (creations), from the right of the Throne, from His[azwj] Light. So He[azwj] Said to it: "Turn around!" So it turned around. Then Said: "Come!" So it came". So Allah[azwj] Blessed and High Said: "I[azwj] have Created you as a magnificent creation and Honoured you upon the entirety of My[azwj] creation'.

He[asws] said: 'Then He[azwj] Created the ignorance from the dark wavy ocean. So He[azwj] Said to it: "Turn around!" So it turned around. Then Said to it: "Come!" But it did not come. So He[azwj] Said to it: "You are being arrogant?" So He[azwj] Cursed it.

Then He[azwj] Made seventy-five armies for the intellect. So when the ignorance saw what Allah[azwj] had Honoured the intellect with and what He[azwj] had Granted it, (ignorance) harboured the enmity for it. So the ignorance said,

‘O Lord[azwj]! This is a creation like me. You[azwj] Created it, and Honoured it, and Strengthened it, and I am its opposite, and there is not (enough) strength for me in comparison. Therefore, Grant me an army similar to what You[azwj] had Granted it’. So He[azwj] Said: “Yes. But, if you were to disobey Me[azwj] after that, I[azwj] shall Throw you and your army out of My[azwj] Mercy’. It said, ‘I have agreed’. Then He[azwj] Granted it seventy-five armies.

Thus, from what He[azwj] Granted to the intellect, from the seventy five armies was the goodness, and it is the Vizier of the intellect; and Made its opposite to be the evil, and it is the Vizier of the ignorance; and the Eman, and its opposite is the disbelief; and the confirmation, and its opposite is the denial; and the hope, and its opposite is the despair; and the justice, and its opposite is the tyranny; and the pleasure, and its opposite is the anger; and the gratefulness, and its opposite is the ingratitude; and the longing, and its opposite is the hopelessness.

And the reliance (upon Allah[azwj]), and its opposite is the independence; and the clemency, and its opposite is the cruelty; and the mercy, and its opposite is the wrath, and the knowledge, and its opposite is the ignorance; and the understanding, and its opposite is the stupidity, and the chastity, and its opposite is the indecency, and ascetism, and its opposite is the desire; and the gentleness, and its opposite is the harshness; and the awe, and its opposite is the audacity; and the humbleness, and its opposite is the arrogance; and the leisureliness, and its opposite is the impulsiveness.

And the forbearance, and its opposite is the recklessness; and the silence, and its opposite is the chatter; and the submission, and its opposite is the arrogance; and the acceptance, and its opposite is the doubt; and the patience, and its opposite is the panic; and the pardoning, and its opposite is the revenge; and the richness, and its opposite is the poverty; and the remembrance, and its opposite is the omission; and the memorisation, and its opposite is the forgetfulness; and the sympathising, and its opposite is the severing (relationship); and the contentment, and its opposite is the greed; and the consolation, and its opposite is the commiseration.

And the cordiality, and its opposite is the enmity; and the loyalty, and its opposite is the betrayal; and the obedience, and its opposite is the disobedience; and the yielding, and its opposite is the insolence; and the safety, and its opposite is the affliction; and the love, and its opposite is the hatred; and the truthfulness, and its opposite is the lying; and the truth, and its opposite is the falsehood; and the trustworthiness, and its opposite is the defrauding; and the purity, and its opposite is the adulteration; and the chivalry, and its opposite is the apathy.

And the understanding, and its opposite is the foolishness; and the recognition, and its opposite is the denial; and the compliance, and its opposite is the disclosure; and safeguarding the hidden matters, and its opposite is the non-restraint; and the concealment, and its opposite is the disclosure; and the Salāt, and its opposite is the wastage (not praying); and the Fasting, and its opposite is the abandoning (of Fasting); and the Jihad, and its opposite is the abstaining; and the Hajj, and its opposite is renouncing the Covenant.

And preservation of the Hadeeth, and its opposite is the gossiping; and righteousness with the parents, and its opposite is the disloyalty; and the reality, and its opposite is the showing-off; and the goodness, and its opposite is the evil; and the covering up, and its opposite is the shameless display; and the dissimulation, and its opposite is the broadcasting; and the fairness, and its opposite is prejudice; and the calmness, and its opposite is the rebellion, and the cleanliness, and its opposite is the filth.

And the bashfulness, and its opposite is the indiscreet; and the moderation, and its opposite is the indulgence; and the rest, and its opposite is the exhaustion; and the ease, and its opposite is the difficulty; and the Blessings, and its opposite is the annihilation; and the well-being, and its opposite is the calamity; and the straightness, and its opposite is the crookedness; and the wisdom, and its opposite is the whims; and the dignity, and its opposite is the meanness; and the happiness, and its opposite is the wretchedness.

And the repentance, and its opposite is the persistence; and the seeking of Forgiveness, and its opposite is the pride; and the preservation, and its opposite is the complacency; and the supplication, and its opposite is the refraining; and the activity, and its opposite is the laziness; and the joy, and its opposite is the grief, and the friendliness, and its opposite is the aversion; and the generosity, and its opposite is the stinginess.

So all these characteristics from the armies of the intellect would not gather in anyone except a Prophet[saww], or a successor[as], or a Momin whose heart Allah[azwj] has been Tested for the Eman. And as for the rest of that, from the ones in our[asws] Wilayah, so one of them would not be empty from some of these armies to be in him until he is perfect and transfers from the armies of the ignorance. Thus, during that, he would happen to be in the lofty levels along with the Prophets[as], and the successors[as], and rather he would achieve that with the recognition of the intellect and its armies, and by keeping aside from the ignorance and its armies.

May Allah[azwj] Harmonise us and you all for His[azwj] obedience, and His[azwj] Pleasure'.[16]

15. جَمَاعَةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنِ الْحَسَنِ بْنِ عَلِيِّ بْنِ فَضَّالٍ عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَبِي عَبْدِ الله (عَلَيْهِ السَّلام) قَالَ مَا كَلَّمَ رَسُولُ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) الْعِبَادَ بِكُنْهِ عَقْلِهِ قَطُّ وَقَالَ قَالَ رَسُولُ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) إِنَّا مَعَاشِرَ الانْبِيَاءِ أُمِرْنَا أَنْ نُكَلِّمَ النَّاسَ عَلَى قَدْرِ عُقُولِهِمْ.

15. A group of our companions, from Ahmad Bin Muhammad Bin Isa, from Al Hassan Bin Ali Bin Fazzal, from one of our companions,

(It has been narrated) from Abu Abdullah[asws] having said: 'Rasool-Allah[saww] never spoke with the people with full power of his[saww] intellect at all'.

And he[asws] said: 'Rasool-Allah[saww] said: 'Weas, the group of Prophets[as], have been Commanded that we[as] speak to the people in accordance to their intellects''.[17]

16. عَلِيُّ بْنُ مُحَمَّدٍ عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ جَعْفَرٍ عَنْ أَبِيهِ (عَلَيْهِما السَّلام) قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلام) إِنَّ قُلُوبَ الْجُهَّالِ تَسْتَفِزُّهَا الاطْمَاعُ وَتَرْتَهِنُهَا الْمُنَى وَتَسْتَعْلِقُهَا الْخَدَائِعُ.

16. Ali Bin Muhammad, from Sahl Bin Ziyad, from Al Nowfaly, from Al Sakuny,

(It has been narrated) from Ja'far[asws], from his[asws] father[asws] having said: 'Amir Al-Momineen[asws] said: 'The hearts of the ignorant ones trigger the greed, and the yearnings hold them hostage, and the deceptions attach to them'.[18]

17. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الاشْعَرِيِّ عَنْ عُبَيْدِ الله الدِّهْقَانِ عَنْ دُرُسْتَ عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ الْحَمِيدِ قَالَ قَالَ أَبُو عَبْدِ الله (عَلَيْهِ السَّلام) أَكْمَلُ النَّاسِ عَقْلاً أَحْسَنُهُمْ خُلُقاً.

17. Ali Bin Ibrahim, from his father, from Ja'far Bin Muhammad Al Ashary, from Ubeydullah Al Dihqan, from Dorost, from Ibrahim Bin Abdul Hameed who said,

'Abu Abdullah[asws] said: 'The most perfect of the people in intellect, is the best of them in morals'.[19]

18. عَلِيٌّ عَنْ أَبِيهِ عَنْ أَبِي هَاشِمٍ الْجَعْفَرِيِّ قَالَ كُنَّا عِنْدَ الرِّضَا (عَلَيْهِ السَّلام) فَتَذَاكَرْنَا الْعَقْلَ وَالادَبَ فَقَالَ يَا أَبَا هَاشِمٍ الْعَقْلُ حِبَاءٌ مِنَ الله وَالادَبُ كُلْفَةٌ فَمَنْ تَكَلَّفَ الادَبَ قَدَرَ عَلَيْهِ وَمَنْ تَكَلَّفَ الْعَقْلَ لَمْ يَزْدَدْ بِذَلِكَ إِلا جَهْلاً.

18. Ali, from his father, from Abu Hashim Al Ja'fary who said,

'We were in the presence of Al-Reza[asws], so we mentioned the intellect and the good mannerisms. So he[asws] said: 'O Abu Hashim! The intellect is a Gift from Allah[azwj,] and the good mannerisms is skill and burden (which one can strive to develop). So the one who (succeeds) in developing the good mannerisms, would have ability over it, but the one who pretends to be a person of intelligence increases for him nothing but the ignorance'.[20]

19. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ يَحْيَى بْنِ الْمُبَارَكِ عَنْ عَبْدِ الله بْنِ جَبَلَةَ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ الله (عَلَيْهِ السَّلام) قَالَ قُلْتُ لَهُ جُعِلْتُ فِدَاكَ إِنَّ لِي جَاراً كَثِيرَ الصَّلاةِ كَثِيرَ الصَّدَقَةِ كَثِيرَ الْحَجِّ لا بَأْسَ بِهِ قَالَ فَقَالَ يَا إِسْحَاقُ كَيْفَ عَقْلُهُ قَالَ قُلْتُ لَهُ جُعِلْتُ فِدَاكَ لَيْسَ لَهُ عَقْلٌ قَالَ فَقَالَ لا يَرْتَفِعُ بِذَلِكَ مِنْهُ.

19. Ali Bin Ibrahim, from his father, from Yahya Bin Al Mubarak, from Abdullah Bin Jabala, from Is'haq Bin Ammar,

(It has been narrated) from Abu Abdullah[asws], said, 'I said to him[asws], 'May I be sacrificed for you[asws]! There is a neighbour of mine who is frequent of the Salāt, and of frequent charity, and frequents the Hajj. There is no problem with him'. So he[asws] said: 'O Is'haq! How is his intellect?' I said to him[asws], 'May I be sacrificed for you[asws]! There is no intellect for him'. So he[asws] said: '(His deeds) would not benefit (to raise his status) him due to that'.[21]

20. الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ السَّيَّارِيِّ عَنْ أَبِي يَعْقُوبَ الْبَغْدَادِيِّ قَالَ قَالَ ابْنُ السِّكِّيتِ لابِي الْحَسَنِ (عَلَيْهِ السَّلام) لِمَا ذَا بَعَثَ الله مُوسَى بْنَ عِمْرَانَ (عَلَيْهِ السَّلام) بِالْعَصَا وَيَدِهِ الْبَيْضَاءِ وَآلَةِ السِّحْرِ وَبَعَثَ عِيسَى بِآلَةِ الطِّبِّ وَبَعَثَ مُحَمَّداً صَلَّى الله عَلَيْهِ وَآلِهِ وَعَلَى جَمِيعِ الانْبِيَاءِ بِالْكَلامِ وَالْخُطَبِ فَقَالَ أَبُو الْحَسَنِ (عَلَيْهِ السَّلام) إِنَّ الله لَمَّا بَعَثَ مُوسَى (عَلَيْهِ السَّلام) كَانَ الْغَالِبُ عَلَى أَهْلِ عَصْرِهِ السِّحْرَ فَأَتَاهُمْ مِنْ عِنْدِ الله بِمَا لَمْ يَكُنْ فِي وُسْعِهِمْ مِثْلُهُ وَمَا أَبْطَلَ بِهِ سِحْرَهُمْ وَأَثْبَتَ بِهِ الْحُجَّةَ عَلَيْهِمْ وَإِنَّ الله بَعَثَ عِيسَى (عَلَيْهِ السَّلام) فِي وَقْتٍ قَدْ ظَهَرَتْ فِيهِ الزَّمَانَاتُ وَاحْتَاجَ النَّاسُ إِلَى الطِّبِّ فَأَتَاهُمْ مِنْ عِنْدِ الله بِمَا لَمْ يَكُنْ عِنْدَهُمْ مِثْلُهُ وَبِمَا أَحْيَا لَهُمُ الْمَوْتَى وَأَبْرَأَ الاكْمَهَ وَالابْرَصَ بِإِذْنِ الله وَأَثْبَتَ بِهِ الْحُجَّةَ عَلَيْهِمْ وَإِنَّ الله بَعَثَ مُحَمَّداً (صَلَّى اللهُ عَلَيْهِ وَآلِه) فِي وَقْتٍ كَانَ الْغَالِبُ عَلَى أَهْلِ عَصْرِهِ الْخُطَبَ وَالْكَلامَ وَأَظُنُّهُ قَالَ الشِّعْرَ فَأَتَاهُمْ مِنْ عِنْدِ الله مِنْ مَوَاعِظِهِ وَحِكَمِهِ مَا أَبْطَلَ بِهِ قَوْلَهُمْ وَأَثْبَتَ بِهِ الْحُجَّةَ عَلَيْهِمْ قَالَ فَقَالَ ابْنُ السِّكِّيتِ تَالله مَا رَأَيْتُ مِثْلَكَ قَطُّ فَمَا الْحُجَّةُ عَلَى الْخَلْقِ الْيَوْمَ قَالَ فَقَالَ (عَلَيْهِ السَّلام) الْعَقْلُ يُعْرَفُ بِهِ الصَّادِقُ عَلَى الله فَيُصَدِّقُهُ وَالْكَاذِبُ عَلَى الله فَيُكَذِّبُهُ قَالَ فَقَالَ ابْنُ السِّكِّيتِ هَذَا وَالله هُوَ الْجَوَابُ.

20. Al Husayn Bin Muhammad, from Ahmad Bin Muhammad Al Sayyari, from Abu Yaqoub Al Baghday who said,

'Ibn Al-Sikeet said to Abu Al-Hassan[asws], 'Why did Allah[azwj] Send Musa[as] Bin Imran[as] with the (miracles of) the staff and the white hand and means of the magic, and Sent Isa[as] with the means of the medicine, and Sent Muhammad[saww] and upon the entirety of the Prophets[as] with the words and the speech'.

So Abu Al-Hassan[asws] said: '(The reason) for what Allah[azwj] Sent Musa[as], it was so that the magic was predominant upon the people of his[as] era. So he[as] came to them from the Presence of Allah[azwj] with what was not in their capabilities for the likes of it, and what he[as] could invalidate their magic with, and by it he[as] could affirm the Proof upon them.

And Allah[azwj] Sent Isa[as] during a time in which chronic illnesses had appeared, and the people were needy to the medicine. So he[as] came to them from the Presence of Allah[azwj] with what did not happen to be with them, something similar to it, and with what he[as] revived the dead for them and cured the ones blinded at birth, and the leprosy, by the Permission of Allah[azwj,] and affirmed by it the Proof upon them.

And Allah[azwj] Sent Muhammad[saww] during a time when the prose and the speech were predominant upon the people of his[saww] era', and I think he[asws] said, 'The poetry (as well)'. 'So he[asws] came to them from the Presence of Allah[azwj,] from His[azwj] Advice and His[azwj] Wisdom what he[saww] could invalidate their speeches with, and affirm the Proof by it upon them'.

He (the narrator) said, 'So Ibn Sikeet said, 'I have not seen the likes of you[asws] at all! So what is the Proof upon the creatures today?' So he[asws] said: '(It is the) intellect. Intelligence recognises those who speak the Truth from

Allah, thus one acknowledges their truth. Intelligence recognises the lies of those who lie in the name of Allah'.

He (the narrator) said, 'So Ibn Al-Sikeet said, 'This, by Allah[azwj,] it is the answer!'.[22]

21. الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْوَشَّاءِ عَنِ الْمُثَنَّى الْحَنَّاطِ عَنْ قُتَيْبَةَ الاعْشَى عَنِ ابْنِ أَبِي يَعْفُورٍ عَنْ مَوْلىً لِبَنِي شَيْبَانَ عَنْ ابي جعفر (عَلَيْهِ السَّلام) قَالَ إِذَا قَامَ قَائِمُنَا وَضَعَ الله يَدَهُ عَلَى رُءُوسِ الْعِبَادِ فَجَمَعَ بِهَا عُقُولَهُمْ وَكَمَلَتْ بِهِ أَحْلامُهُمْ.

21. Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Washa, from Al Musna Al Hannat, from Quteyba Al A'asha, from Ibn Abu Yafour, from a slave of the Clan of Shayban,

(It has been narrated) from Abu Ja'far[asws] having said; 'When our[asws] Qaim[asws] rises, and he[asws] places his[asws] hand upon the heads of the servants, so their intellects would be gathered by it and complete their understanding (of the religion)'.[23]

22. عَلِيُّ بْنُ مُحَمَّدٍ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ سُلَيْمَانَ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ عَبْدِ الله بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ الله (عَلَيْهِ السَّلام) قَالَ حُجَّةُ الله عَلَى الْعِبَادِ النَّبِيُّ وَالْحُجَّةُ فِيمَا بَيْنَ الْعِبَادِ وَبَيْنَ الله الْعَقْلُ.

22. Ali Bin Muhammad, from Sahl Bin Ziyad, from Muhammad Bin SulEman, from Ali Bin Ibrahim, from Abdullah B in Sinan,

(It has been narrated) from Abu Abdullah[asws] having said: 'The Proof of Allah[azwj] upon the servants is the Prophet[saww], and the Proof regarding what is between the servants and Allah[azwj,] is the intellect'.[24]

23. عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ مُرْسَلاً قَالَ قَالَ أَبُو عَبْدِ الله (عَلَيْهِ السَّلام) دِعَامَةُ الانْسَانِ الْعَقْلُ وَالْعَقْلُ مِنْهُ الْفِطْنَةُ وَالْفَهْمُ وَالْحِفْظُ وَالْعِلْمُ وَبِالْعَقْلِ يَكْمُلُ وَهُوَ دَلِيلُهُ وَمُبْصِرُهُ وَمِفْتَاحُ أَمْرِهِ فَإِذَا كَانَ تَأْيِيدُ عَقْلِهِ مِنَ النُّورِ كَانَ عَالِماً حَافِظاً ذَاكِراً فَطِناً فَهِماً فَعَلِمَ بِذَلِكَ كَيْفَ وَلِمَ وَحَيْثُ وَعَرَفَ مَنْ نَصَحَهُ وَمَنْ غَشَّهُ فَإِذَا عَرَفَ ذَلِكَ عَرَفَ مَجْرَاهُ وَمَوْصُولَهُ وَمَفْصُولَهُ وَأَخْلَصَ الْوَحْدَانِيَّةَ لله وَالاقْرَارَ بِالطَّاعَةِ فَإِذَا فَعَلَ ذَلِكَ كَانَ مُسْتَدْرِكاً لِمَا فَاتَ وَوَارِداً عَلَى مَا هُوَ آتٍ يَعْرِفُ مَا هُوَ فِيهِ وَلايِّ شَيْءٍ هُوَ هَاهُنَا وَمِنْ أَيْنَ يَأْتِيهِ وَإِلَى مَا هُوَ صَائِرٌ وَذَلِكَ كُلُّهُ مِنْ تَأْيِيدِ الْعَقْلِ.

A number of our companions, from Ahmad Bin Muhammad, in an unbroken chain, said,

'Abu Abdullah[asws] said: 'Intelligence is the support for the man, and from intelligence comes the insightfulness, and the understanding, and the memorisation, and the knowledge; and with the intellect, he is perfect, and it is his indicator, and his insight, and a key to his affairs.

So when it was such that his intellect was supported from the light, he would be a knowledgeable one, a memoriser (of the Holy Quran), a Zakir (Oft-mentioner of Allah[azwj),] discerning, understanding. Thus he would know by that, how, and why, and where, and the one who is supporting him[asws] and

the one who is cheating him[asws]. So when he recognises that, he would recognise its flow, and its connections and its disconnections, and the purity of the Oneness of Allah[azwj,] and the acknowledgement with the obedience.

So when he does that, he would be a reviewer to what had been missed out on, and would anticipate upon what is coming (in the future). He would recognise what he is (currently) in, and for which thing (reason) he is over here, and from where he is coming from, and to what he is headed for, and all of that is from the support of the intellect'.[25]

24. عَلِيُّ بْنُ مُحَمَّدٍ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ إِسْمَاعِيلَ بْنِ مِهْرَانَ عَنْ بَعْضِ رِجَالِهِ عَنْ أَبِي عَبْدِ اللهِ (عَلَيْهِ السَّلام) قَالَ الْعَقْلُ دَلِيلُ الْمُؤْمِنِ.

24. Ali Bin Muhammad, from Sahl Bin Ziyad, from Ismail Bin Mihran, from one of his men,

(It has been narrated) from Abu Abdullah[asws] having said: 'A Momin is recognised by his intellect'.[26]

25. الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْوَشَّاءِ عَنْ حَمَّادِ بْنِ عُثْمَانَ عَنِ السَّرِيِّ بْنِ خَالِدٍ عَنْ أَبِي عَبْدِ اللهِ (عَلَيْهِ السَّلام) قَالَ قَالَ رَسُولُ اللهِ (صَلَّى اللهُ عَلَيْهِ وَآلِهِ) يَا عَلِيُّ لا فَقْرَ أَشَدُّ مِنَ الْجَهْلِ وَلا مَالَ أَعْوَدُ مِنَ الْعَقْلِ.

25. Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Washa, from Hammad Bin Usman, from Al Sarry Bin Khalid,

(It has been narrated) from Abu Abdullah[asws] having said: 'Rasool-Allah[saww] said: 'O Ali[asws]! There is no poverty more intense than the ignorance, nor a wealth more assisting than the intellect'.[27]

26. مُحَمَّدُ بْنُ الْحَسَنِ عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ ابْنِ أَبِي نَجْرَانَ عَنِ الْعَلاءِ بْنِ رَزِينٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ ابي جعفر (عَلَيْهِ السَّلام) قَالَ لَمَّا خَلَقَ اللهُ الْعَقْلَ قَالَ لَهُ أَقْبِلْ فَأَقْبَلَ ثُمَّ قَالَ لَهُ أَدْبِرْ فَأَدْبَرَ فَقَالَ وَعِزَّتِي وَجَلالِي مَا خَلَقْتُ خَلْقاً أَحْسَنَ مِنْكَ إِيَّاكَ آمُرُ وَإِيَّاكَ أَنْهَى وَإِيَّاكَ أُثِيبُ وَإِيَّاكَ أُعَاقِبُ.

26. Muhammad Bin Al Hassan, from Sahl Bin Ziyad, from Ibn Abu Najran, from Al A'ala Bin Razeyn, from Muhammad Bin Muslim,

(It has been narrated) from Abu Ja'far[asws] having said: 'When Allah[azwj] Created the intellect, Said to it: "Come!" So it came. Then Said: "Turn back!" So it turned back. So He[azwj] Said: "By My[azwj] Might and My[azwj] Majesty! I[azwj] have not Created a creature better than you. To you I[azwj] shall Command, and to you I[azwj] shall Forbid, and to you[azwj] shall Reward, and to you I[azwj] shall Punish"'.[28]

27. عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْهَيْثَمِ بْنِ أَبِي مَسْرُوقٍ النَّهْدِيِّ عَنِ الْحُسَيْنِ بْنِ خَالِدٍ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ قَالَ قُلْتُ لابِي عَبْدِ اللهِ (عَلَيْهِ السَّلام) الرَّجُلُ آتِيهِ وَأُكَلِّمُهُ بِبَعْضِ كَلامِي فَيَعْرِفُهُ كُلَّهُ وَمِنْهُمْ مَنْ آتِيهِ فَأُكَلِّمُهُ بِالْكَلامِ فَيَسْتَوْفِي كَلامِي كُلَّهُ ثُمَّ يَرُدُّهُ عَلَيَّ كَمَا كَلَّمْتُهُ وَمِنْهُمْ مَنْ آتِيهِ فَأُكَلِّمُهُ فَيَقُولُ أَعِدْ عَلَيَّ فَقَالَ يَا إِسْحَاقُ وَمَا تَدْرِي لِمَ هَذَا قُلْتُ

لا قَالَ الَّذِي تُكَلِّمُهُ بِبَعْضِ كَلامِكَ فَيَعْرِفُهُ كُلَّهُ فَذَاكَ مَنْ عُجِنَتْ نُطْفَتُهُ بِعَقْلِهِ وَأَمَّا الَّذِي تُكَلِّمُهُ فَيَسْتَوْفِي كَلامَكَ ثُمَّ يُجِيبُكَ عَلَى كَلامِكَ فَذَاكَ الَّذِي رُكِّبَ عَقْلُهُ فِيهِ فِي بَطْنِ أُمِّهِ وَأَمَّا الَّذِي تُكَلِّمُهُ بِالْكَلامِ فَيَقُولُ أَعِدْ عَلَيَّ فَذَاكَ الَّذِي رُكِّبَ عَقْلُهُ فِيهِ بَعْدَ مَا كَبِرَ فَهُوَ يَقُولُ لَكَ أَعِدْ عَلَيَّ.

27. A number of our companions, from Ahmad Bin Muhammad, from Al Haysam Bin Abu Masrouq Al Nahdy, from Al Husayn Bin Khalid, from Is'haq Bin Ammar who said,

'I said to Abu Abdullah[asws], 'I would go to a man and speak to him with some of my speech, and he would understand all of it, and from them is one whom I would go to, and speak to him with (all) the speech, so he would fulfil to me all of my speech, then he would repeat it upon me just as I had spoken to him; and from them is the one who I would go to and speak to him, so he would be saying, 'Repeat it to me''.

So he[asws] said: 'O Is'haq! And do you not know why this is so?' I said, 'No'. He[asws] said: 'The one whom you speak to with part of your speech, yet he understands all of it, so that is the one whose seed is kneaded with his intellect; and as for the one whom you speak to, and fulfil (all of) your speech, then he answers you upon your speech, so that is the one in whom his intellect has been superimposed in the belly of his mother; and as for the one whom you speak to with the speech, so he is saying, 'Repeat upon me', so that is the one in whom his intellect has been superimposed after having grown old, thus he is saying to you, 'Repeat upon me''.[29]

28. عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ بَعْضِ مَنْ رَفَعَهُ عَنْ أَبِي عَبْدِ الله (عَلَيْهِ السَّلام) قَالَ قَالَ رَسُولُ الله (صَلَّى اللهُ عَلَيْهِ وَآلِهِ) إِذَا رَأَيْتُمُ الرَّجُلَ كَثِيرَ الصَّلاةِ كَثِيرَ الصِّيَامِ فَلا تُبَاهُوا بِهِ حَتَّى تَنْظُرُوا كَيْفَ عَقْلُهُ.

28. A number of our companions, from Ahmad Bin Muhammad, from someone who raised it,

(It has been narrated) from Abu Abdullah[asws] having said: 'Rasool-Allah[saww] said: 'Whenever you see the man as being of abundant in Salāt, abundant in Fasts, so do not be boasting with him until you look at how (good) his intellect is''.[30]

29. بَعْضُ أَصْحَابِنَا رَفَعَهُ عَنْ مُفَضَّلِ بْنِ عُمَرَ عَنْ أَبِي عَبْدِ الله (عَلَيْهِ السَّلام) قَالَ يَا مُفَضَّلُ لا يُفْلِحُ مَنْ لا يَعْقِلُ وَلا يَعْقِلُ مَنْ لا يَعْلَمُ وَسَوْفَ يَنْجُبُ مَنْ يَفْهَمُ وَيَظْفَرُ مَنْ يَحْلُمُ وَالْعِلْمُ جُنَّةٌ وَالصِّدْقُ عِزٌّ وَالْجَهْلُ ذُلٌّ وَالْفَهْمُ مَجْدٌ وَالْجُودُ نُجْحٌ وَحُسْنُ الْخُلُقِ مَحَبَّةٌ لِلْمَوَدَّةِ وَالْعَالِمُ بِزَمَانِهِ لا تَهْجُمُ عَلَيْهِ اللَّوَابِسُ وَالْحَزْمُ مَسَاءَةُ الظَّنِّ وَبَيْنَ الْمَرْءِ وَالْحِكْمَةِ نِعْمَةُ الْعَالِمِ وَالْجَاهِلُ شَقِيٌّ بَيْنَهُمَا وَالله وَلِيُّ مَنْ عَرَفَهُ وَعَدُوُّ مَنْ تَكَلَّفَهُ وَالْعَاقِلُ غَفُورٌ وَالْجَاهِلُ خَتُورٌ وَإِنْ شِئْتَ أَنْ تُكْرَمَ فَلِنْ وَإِنْ شِئْتَ أَنْ تُهَانَ فَاخْشُنْ وَمَنْ كَرُمَ أَصْلُهُ لانَ قَلْبُهُ وَمَنْ خَشُنَ عُنْصُرُهُ غَلُظَ كَبِدُهُ وَمَنْ فَرَّطَ تَوَرَّطَ وَمَنْ خَافَ الْعَاقِبَةَ تَثَبَّتَ عَنِ التَّوَغُّلِ فِيمَا لا يَعْلَمُ وَمَنْ هَجَمَ عَلَى أَمْرٍ بِغَيْرِ عِلْمٍ جَدَعَ أَنْفَ

نَفْسِهِ وَمَنْ لَمْ يَعْلَمْ لَمْ يَفْهَمْ وَمَنْ لَمْ يَفْهَمْ لَمْ يَسْلَمْ وَمَنْ لَمْ يَسْلَمْ لَمْ يُكْرَمْ وَمَنْ لَمْ يُكْرَمْ يُهْضَمْ وَمَنْ يُهْضَمْ كَانَ أَلْوَمَ وَمَنْ كَانَ كَذَلِكَ كَانَ أَحْرَى أَنْ يَنْدَمَ.

One of our companions, raising it from Mufazzal Bin Umar,

(It has been narrated) from Abu Abdullah[asws] having said: 'O Mufazzal! He will not succeed, the one who has no intellect, nor would he have intellect, the one who does not know. Soon, the one who understands would be excellent, and the one who forbears would be victorious; and the knowledge is a shield, and the truthfulness is an honour, and the ignorance is a disgrace, and the understanding is a glory, and the benevolence is a success, and good morals are a cause for the cordiality.

And the knowledgeable one of his time would not be assaulted upon by the confusion. The strictness is an evil deed of the conjectures, and between the person and the wisdom a knowledgeable one is a Bounty, and the ignorant is a wretched between the two. And Allah[azwj] is a friend of the one who recognises Him[azwj] and an enemy of the one who pretends (to know Him[azwj]; and the intellectual is forgiving and the ignorant one is a fault-finder. If you desire to be honoured, so be lenient, and if you desire to be abased (rejected), so be harsh.

And the one whose origin is honourable, his heart would be soft, and the one whose ingredient is harshness, his liver would be thick; and the one who is excessive would get involved, and the one who fears the consequences would be steadfast from making incursions in that which he does not know. And the one rushes into a matter without knowledge would mutilate the nose (pride) of his own self; and the one who does not know would not understand, and the one who does not understand would not submit, and the one who does not submit would not be honoured, and the one who is not honoured would be devoured, and the one who is devoured would be reproached, and the one who was like that, would be more likely to regret'.[31]

30 مُحَمَّدُ بْنُ يَحْيَى رَفَعَهُ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلام) مَنِ اسْتَحْكَمَتْ لِي فِيهِ خَصْلَةٌ مِنْ خِصَالِ الْخَيْرِ احْتَمَلْتُهُ عَلَيْهَا وَاغْتَفَرْتُ فَقْدَ مَا سِوَاهَا وَلا أَغْتَفِرُ فَقْدَ عَقْلٍ وَلا دِينٍ لانَّ مُفَارَقَةَ الدِّينِ مُفَارَقَةُ الامْنِ فَلا يَتَهَنَّأُ بِحَيَاةٍ مَعَ مَخَافَةٍ وَفَقْدُ الْعَقْلِ فَقْدُ الْحَيَاةِ وَلا يُقَاسُ إِلا بِالامْوَاتِ.

30. Muhammad Bin Yahya, raising it, said,

'Amir Al-Momineen[asws] said: 'The one who sides with me[asws] that in him there is a characteristic from the characteristics of the goodness, I[asws] shall be tolerant upon it and forgive whatever was lost besides it, and I[asws] shall neither forgive the loss of intellect nor Religion, because the separation of the Religion is separation of the security, as life is not pleasant along with fear; and the loss of the intellect is loss of the life, and there is no comparison except with the dead ones'.[32]

31 عَلِيُّ بْنُ إِبْرَاهِيمَ بْنِ هَاشِمٍ عَنْ مُوسَى بْنِ إِبْرَاهِيمَ الْمُحَارِبِيِّ عَنِ الْحَسَنِ بْنِ مُوسَى عَنْ مُوسَى بْنِ عَبْدِ اللهِ عَنْ مَيْمُونِ بْنِ عَلِيٍّ عَنْ أَبِي عَبْدِ اللهِ (عَلَيْهِ السَّلام) قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلام) إِعْجَابُ الْمَرْءِ بِنَفْسِهِ دَلِيلٌ عَلَى ضَعْفِ عَقْلِهِ.

31. Ali Bin Ibrahim Bin Hashim, from Musa Bin Ibrahim Al Muharby, from Al Hassan Bin Musa, from Musa Bin Abdullah, from Maymoun Bin Ali,

(It has been narrated) from Abu Abdullah[asws] having said: 'Amir Al-Momineen[asws] said: 'The one who is full of himself indicate upon the weakness of his own intellect'.[33]

32 أَبُو عَبْدِ اللهِ الْعَاصِمِيُّ عَنْ عَلِيِّ بْنِ الْحَسَنِ عَنْ عَلِيِّ بْنِ أَسْبَاطٍ عَنِ الْحَسَنِ بْنِ الْجَهْمِ عَنْ أَبِي الْحَسَنِ الرِّضَا (عَلَيْهِ السَّلام) قَالَ ذُكِرَ عِنْدَهُ أَصْحَابُنَا وَذُكِرَ الْعَقْلُ قَالَ فَقَالَ (عَلَيْهِ السَّلام) لا يُعْبَأُ بِأَهْلِ الدِّينِ مِمَّنْ لا عَقْلَ لَهُ قُلْتُ جُعِلْتُ فِدَاكَ إِنَّ مِمَّنْ يَصِفُ هَذَا الامْرَ قَوْماً لا بَأْسَ بِهِمْ عِنْدَنَا وَلَيْسَتْ لَهُمْ تِلْكَ الْعُقُولُ فَقَالَ لَيْسَ هَؤُلاءِ مِمَّنْ خَاطَبَ اللهُ إِنَّ اللهَ خَلَقَ الْعَقْلَ فَقَالَ لَهُ أَقْبِلْ فَأَقْبَلَ وَقَالَ لَهُ أَدْبِرْ فَأَدْبَرَ فَقَالَ وَعِزَّتِي وَجَلالِي مَا خَلَقْتُ شَيْئاً أَحْسَنَ مِنْكَ أَوْ أَحَبَّ إِلَيَّ مِنْكَ بِكَ آخُذُ وَبِكَ أُعْطِي.

32. Abu Abdullah Al Aasimy, from Ali Bin Al Hassan, from Ali Bin Asbaat, from Al Hassan Bin Al Jahm,

(It has been narrated) from Abu Hassan Al-Reza[asws], said, 'Our companions were mentioned in his[asws] presence, and the intellect was (also) mentioned. So he[asws] said: 'Do not package (consider as the same) the people of the Religion from the one who has not intellect for him'. I said, 'May I be sacrificed for you[asws]! From the ones who are described to be upon this matter (Al-Wilayah), there is a group for whom there a no problems with them in our presence, and there isn't that (kind of) intellect for them'.

So he[asws] said: 'They are not from the ones whom Allah[azwj] Addressed. Allah[azwj] Created the intellect, so He[azwj] Said to it: "Come!" So it came. And Said to it: "Turn back!" So it turned back. So He[azwj] Said: 'By M[azwj] Mighty and My[azwj] majesty! I[azwj] have not Created anything better than you, or more Beloved to Me[azwj] than you. Due to you, I[azwj] shall Seize, and due to you I[azwj] shall Give'.[34]

33 عَلِيُّ بْنُ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ عَنْ أَبِيهِ عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَبِي عَبْدِ اللهِ (عَلَيْهِ السَّلام) قَالَ لَيْسَ بَيْنَ الايمَانِ وَالْكُفْرِ إِلا قِلَّةُ الْعَقْلِ قِيلَ وَكَيْفَ ذَاكَ يَا ابْنَ رَسُولِ اللهِ قَالَ إِنَّ الْعَبْدَ يَرْفَعُ رَغْبَتَهُ إِلَى مَخْلُوقٍ فَلَوْ أَخْلَصَ نِيَّتَهُ للهِ لاتَاهُ الَّذِي يُرِيدُ فِي أَسْرَعَ مِنْ ذَلِكَ.

33. Ali Bin Muhammad, from Ahmad Bin Muhammad Bin Khalid, from his father, from one of our companions,

(It has been narrated) from Abu Abdullah[asws] having said: 'There isn't anything between the Eman and the disbelief (Kufr) except for the scarcity of the intellect'. It was said, 'And how is that so, O son[asws] of Rasool-Allah[saww]! The servant raises his desire to the creatures (people). So had he been of

sincere intention to Allah[azwj], He[azwj] would Give him that which he wants in (a time period) quicker than that'.[35]

34 عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ عُبَيْدِ الله الدِّهْقَانِ عَنْ أَحْمَدَ بْنِ عُمَرَ الْحَلَبِيِّ عَنْ يَحْيَى بْنِ عِمْرَانَ عَنْ أَبِي عَبْدِ الله (عَلَيْهِ السَّلام) قَالَ كَانَ أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلام) يَقُولُ بِالْعَقْلِ اسْتُخْرِجَ غَوْرُ الْحِكْمَةِ وَبِالْحِكْمَةِ اسْتُخْرِجَ غَوْرُ الْعَقْلِ وَبِحُسْنِ السِّيَاسَةِ يَكُونُ الادَبُ الصَّالِحُ قَالَ وَكَانَ يَقُولُ التَّفَكُّرُ حَيَاةُ قَلْبِ الْبَصِيرِ كَمَا يَمْشِي الْمَاشِي فِي الظُّلُمَاتِ بِالنُّورِ بِحُسْنِ التَّخَلُّصِ وَقِلَّةِ التَّرَبُّصِ.

34. A number of our companions, from Sahl Bin Ziyad, from Ubedullah Al Dihqan, from Ahmad Bin Umar Al Halby, from Yahya Bin Imran,

(It has been narrated) from Abu Abdullah[asws] having said: 'Amir Al-Momineen[asws] was saying: 'With the intellect, the profundity of the wisdom is extracted, and with the wisdom, the profundity of the intellect is extracted; and the good policies are (as a result of) righteous discipline'.

He[asws] said: 'And he[asws] (Amir Al-Momineen[asws]) was saying: 'The pondering is a revival for the discerning heart, just as the walker walks in the darkness with the light with good organisation and little stalling'.[36]

35 عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ عَبْدِ الله الْبَزَّازِ عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ حَمَّادٍ عَنِ الْحَسَنِ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ الله (عَلَيْهِ السَّلام) فِي حَدِيثٍ طَوِيلٍ إِنَّ أَوَّلَ الامُورِ وَمَبْدَأَهَا وَقُوَّتَهَا وَعِمَارَتَهَا الَّتِي لا يُنْتَفَعُ بِشَيْءٍ إِلا بِهِ الْعَقْلُ الَّذِي جَعَلَهُ الله زِينَةً لِخَلْقِهِ وَنُوراً لَهُمْ فَبِالْعَقْلِ عَرَفَ الْعِبَادُ خَالِقَهُمْ وَأَنَّهُمْ مَخْلُوقُونَ وَأَنَّهُ الْمُدَبِّرُ لَهُمْ وَأَنَّهُمُ الْمُدَبَّرُونَ وَأَنَّهُ الْبَاقِي وَهُمُ الْفَانُونَ وَاسْتَدَلُّوا بِعُقُولِهِمْ عَلَى مَا رَأَوْا مِنْ خَلْقِهِ مِنْ سَمَائِهِ وَأَرْضِهِ وَشَمْسِهِ وَقَمَرِهِ وَلَيْلِهِ وَنَهَارِهِ وَبِأَنَّ لَهُ وَلَهُمْ خَالِقاً وَمُدَبِّراً لَمْ يَزَلْ وَلا يَزُولُ وَعَرَفُوا بِهِ الْحَسَنَ مِنَ الْقَبِيحِ وَأَنَّ الظُّلْمَةَ فِي الْجَهْلِ وَأَنَّ النُّورَ فِي الْعِلْمِ فَهَذَا مَا دَلَّهُمْ عَلَيْهِ الْعَقْلُ قِيلَ لَهُ فَهَلْ يَكْتَفِي الْعِبَادُ بِالْعَقْلِ دُونَ غَيْرِهِ قَالَ إِنَّ الْعَاقِلَ لِدَلالَةِ عَقْلِهِ الَّذِي جَعَلَهُ الله قِوَامَهُ وَزِينَتَهُ وَهِدَايَتَهُ عَلِمَ أَنَّ الله هُوَ الْحَقُّ وَأَنَّهُ هُوَ رَبُّهُ وَعَلِمَ أَنَّ لِخَالِقِهِ مَحَبَّةً وَأَنَّ لَهُ كَرَاهِيَةً وَأَنَّ لَهُ طَاعَةً وَأَنَّ لَهُ مَعْصِيَةً فَلَمْ يَجِدْ عَقْلَهُ يَدُلُّهُ عَلَى ذَلِكَ وَعَلِمَ أَنَّهُ لا يُوصَلُ إِلَيْهِ إِلا بِالْعِلْمِ وَطَلَبِهِ وَأَنَّهُ لا يَنْتَفِعُ بِعَقْلِهِ إِنْ لَمْ يُصِبْ ذَلِكَ بِعِلْمِهِ فَوَجَبَ عَلَى الْعَاقِلِ طَلَبُ الْعِلْمِ وَالادَبِ الَّذِي لا قِوَامَ لَهُ إِلا بِهِ.

35. A number of our companions, from Abdullah Al Bazzaz, from Muhammad Bin Abdul Rahman Bin Hammad, from Al Hassan Bin Ammar,

(It has been narrated) from Abu Abdullah[asws], in a lengthy Hadeeth: 'The first of the matters, and its beginning, and its strengthening, and its building, which nothing is of benefit except with it, is the intellect, which Allah[azwj] Made it to be an adornment for His[azwj] creatures, and a light for them.

Thus, it is by the intellect that the servants recognise their Creator and that they are the created beings, and that He[azwj] is the Regulator for them and that they are the regulated ones, and that He[azwj] is the Eternal Being and there are

the perishable beings, and they are indicated by their intellects upon what they are seeing from His[azwj] Creation, from His[azwj] sky, and His[azwj] earth, and His[azwj] sun, and His[azwj] moon, and His[azwj] night, and His[azwj] day, and that from him, and for them, there is a Creator and a Regulator, who has neither cease to be and will never cease to be. And they are recognising by it, the good from the ugly, and the darkness in the ignorance and the light in the knowledge. So this is what the intellect indicates them upon.

It was said to him[asws], 'So would the servants suffice themselves with the intellect besides other (things)?' He[asws] said: 'The intellectual, due to the indication of his intellect which Allah[azwj] has Made it to be his straightener, and his adornment, and his guidance, knows that Allah[azwj] is He[azwj] Who is the Truth and that He[azwj] is his Lord[azwj;] and he knows that for his Creator there is Love and that for Him[azwj] is Dislikes, and that for Him[azwj] is obedience and that for him there is disobedience.

So he would not find (except) for his intellect to indicate him upon that, and know that he cannot arrive to Him[azwj] except by the knowledge and its seeking, and that he would not benefit by his intellect if he does not attain that with his knowledge. Thus it is Obligatory upon the intellectual that he seeks the knowledge and the discipline which there is no foundation for him except by it'.[37]

36. عَلِيُّ بْنُ مُحَمَّدٍ عَنْ بَعْضِ أَصْحَابِهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ النَّضْرِ بْنِ سُوَيْدٍ عَنْ حُمْرَانَ وَصَفْوَانَ بْنِ مِهْرَانَ الْجَمَّالِ قَالا سَمِعْنَا أَبَا عَبْدِ اللهِ (عَلَيْهِ السَّلام) يَقُولُ لا غِنَى أَحْصَبُ مِنَ الْعَقْلِ وَلا فَقْرَ أَحَطُّ مِنَ الْحُمْقِ وَلا اسْتِظْهَارَ فِي أَمْرٍ بِأَكْثَرَ مِنَ الْمَشُورَةِ فِيهِ.

36. Ali Bin Muhammad, from one of his companions, from Ibn Abu Umeyr, from Al Nazar Bin Suweyd, from Humran and Safwan Bin Mihran Al Jammal who both said,

'We both heard Abu Abdullah[asws] saying: 'There is no richness more enriching than the intellect, nor a poverty more abasing than the stupidity, nor anything more backing in a matter than the frequency of the consultation with regards to it'.

وَالْحَمْدُ لِلّهِ وَحْدَهُ، وَصَلَّى اللهُ عَلى مُحَمَّدٍ وَآلِهِ، وَسَلَّمَ وَ هذَا آخِرُ كِتَابِ الْعَقْلِ وَالْجَهْلِ تَسْلِيماً.

And this is the end of the Book of Intellect and Ignorance, and the Praise is for Allah[azwj] Alone, and may Allah[azwj] Send Salawat upon Muhammad[saww] and the Progeny[asws] of Muhammad[saww].

Notes

1 Aql is a Divine property, also referred to Qalib in Ahadith, it resides between the heart and throat

2 Al Kafi V 1 – The Book Of Intellect and Ignorance CH 1 H 1
3 Al Kafi V 1 – The Book Of Intellect and Ignorance CH 1 H 2
4 Al Kafi V 1 – The Book Of Intellect and Ignorance CH 1 H 3
5 Al Kafi V 1 – The Book Of Intellect and Ignorance CH 1 H 4
6 Al Kafi V 1 – The Book Of Intellect and Ignorance CH 1 H 5
7 Al Kafi V 1 – The Book Of Intellect and Ignorance CH 1 H 6
8 Al Kafi V 1 – The Book Of Intellect and Ignorance CH 1 H 7
9 Al Kafi V 1 – The Book Of Intellect and Ignorance CH 1 H 8
10 Al Kafi V 1 – The Book Of Intellect and Ignorance CH 1 H 9
11 Al Kafi V 1 – The Book Of Intellect and Ignorance CH 1 H 10
12 Al Kafi V 1 – The Book Of Intellect and Ignorance CH 1 H 11
13 This Verse does not exist in the current version of the Holy Quran.
14 Al Kafi V 1 – The Book Of Intellect and Ignorance CH 1 H 12
15 Al Kafi V 1 – The Book Of Intellect and Ignorance CH 1 H 13
16 Al Kafi V 1 – The Book Of Intellect and Ignorance CH 1 H 14
17 Al Kafi V 1 – The Book Of Intellect and Ignorance CH 1 H 15
18 Al Kafi V 1 – The Book Of Intellect and Ignorance CH 1 H 16
19 Al Kafi V 1 – The Book Of Intellect and Ignorance CH 1 H 17
20 Al Kafi V 1 – The Book Of Intellect and Ignorance CH 1 H 18
21 Al Kafi V 1 – The Book Of Intellect and Ignorance CH 1 H 19
22 Al Kafi V 1 – The Book Of Intellect and Ignorance CH 1 H 20
23 Al Kafi V 1 – The Book Of Intellect and Ignorance CH 1 H 21
24 Al Kafi V 1 – The Book Of Intellect and Ignorance CH 1 H 22
25 Al Kafi V 1 – The Book Of Intellect and Ignorance CH 1 H 23
26 Al Kafi V 1 – The Book Of Intellect and Ignorance CH 1 H 24
27 Al Kafi V 1 – The Book Of Intellect and Ignorance CH 1 H 25
28 Al Kafi V 1 – The Book Of Intellect and Ignorance CH 1 H 26
29 Al Kafi V 1 – The Book Of Intellect and Ignorance CH 1 H 27
30 Al Kafi V 1 – The Book Of Intellect and Ignorance CH 1 H 28
31 Al Kafi V 1 – The Book Of Intellect and Ignorance CH 1 H 29
32 Al Kafi V 1 – The Book Of Intellect and Ignorance CH 1 H 30
33 Al Kafi V 1 – The Book Of Intellect and Ignorance CH 1 H 31
34 Al Kafi V 1 – The Book Of Intellect and Ignorance CH 1 H 32
35 Al Kafi V 1 – The Book Of Intellect and Ignorance CH 1 H 33
36 Al Kafi V 1 – The Book Of Intellect and Ignorance CH 1 H 34
37 Al Kafi V 1 – The Book Of Intellect and Ignorance CH 1 H 35

كِتَابُ فَضْلِ الْعِلْمِ

THE BOOK OF MERITS OF THE KNOWLEDGE

بسم الله الرحمن الرحيم الحمد لله رب العالمين، وصلى الله على سيدنا محمد وآله الطاهرين، وسلم تسليما.

In the Name of Allah[azwj] the Beneficent, the Merciful. The Praise is for Allah[azwj] Lord[azwj] of the Worlds, and Blessing be upon our Chief Muhammad[saww] and his[saww] Purified Progeny[asws], and greetings with abundant greetings.

1 . بَابُ فَرْضِ الْعِلْمِ وَوُجُوبِ طَلَبِهِ وَالْحَثِّ عَلَيْهِ

Chapter 1 - The necessity of the knowledge, and the Obligation to seek it, and the urging upon it

1. أَخْبَرَنَا مُحَمَّدُ بْنُ يَعْقُوبَ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ بْنِ هَاشِمٍ عَنْ أَبِيهِ عَنِ الْحَسَنِ بْنِ أَبِي الْحُسَيْنِ الْفَارِسِيِّ عَنْ عَبْدِ الرَّحْمَنِ بْنِ زَيْدٍ عَنْ أَبِيهِ عَنْ أَبِي عَبْدِ الله (عَلَيْهِ السَّلام) قَالَ قَالَ رَسُولُ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) طَلَبُ الْعِلْمِ فَرِيضَةٌ عَلَى كُلِّ مُسْلِمٍ أَلا إِنَّ الله يُحِبُّ بُغَاةَ الْعِلْمِ.

Muhammad Bin Yaqoub informed us, from Ali Bin Ibrahim Bin Hashim, from his father, from Al Hassan Bin Abu Al Husayn Al Farsy, from Abdul Rahman Bin Zayd, from his father,

(It has been narrated) from Abu Abdullah[asws] having said: 'Rasool-Allah[saww] said: 'Seeking the knowledge is mandatory upon every Muslim. Indeed! Allah[azwj] Loves the seekers of knowledge'.[1]

2. مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ عَبْدِ الله عَنْ عِيسَى بْنِ عَبْدِ الله الْعُمَرِيِّ عَنْ أَبِي عَبْدِ الله (عَلَيْهِ السَّلام) قَالَ طَلَبُ الْعِلْمِ فَرِيضَةٌ.

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Muhammad Bin Abdullah, from Isa Bin Abdullah Al Umary,

(It has been narrated) from Abu Abdullah[asws] having said: 'Seeking the knowledge is mandatory'.[2]

3. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ يُونُسَ بْنِ عَبْدِ الرَّحْمَنِ عَنْ بَعْضِ أَصْحَابِهِ قَالَ سُئِلَ أَبُو الْحَسَنِ (عَلَيْهِ السَّلام) هَلْ يَسَعُ النَّاسَ تَرْكُ الْمَسْأَلَةِ عَمَّا يَحْتَاجُونَ إِلَيْهِ فَقَالَ لا.

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus Bin Abdul Rahman, from one of his companions who said,

'Abu Al Hassan[asws] was asked, 'Do the people have the leeway (freedom) to neglect the asking about what they are needy to?' So he[asws] said: 'No'.[3]

4. عَلِيُّ بْنُ مُحَمَّدٍ وَغَيْرُهُ عَنْ سَهْلِ بْنِ زِيَادٍ وَمُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى جَمِيعاً عَنِ ابْنِ مَحْبُوبٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي حَمْزَةَ عَنْ أَبِي إِسْحَاقَ السَّبِيعِيِّ عَمَّنْ حَدَّثَهُ قَالَ سَمِعْتُ أَمِيرَ الْمُؤْمِنِينَ يَقُولُ أَيُّهَا النَّاسُ اعْلَمُوا أَنَّ كَمَالَ الدِّينِ طَلَبُ الْعِلْمِ وَالْعَمَلُ بِهِ أَلا

وَإِنَّ طَلَبَ الْعِلْمِ أَوْجَبُ عَلَيْكُمْ مِنْ طَلَبِ الْمَالِ إِنَّ الْمَالَ مَقْسُومٌ مَضْمُونٌ لَكُمْ قَدْ قَسَمَهُ عَادِلٌ بَيْنَكُمْ وَضَمِنَهُ وَسَيَفِي لَكُمْ وَالْعِلْمُ مَخْزُونٌ عِنْدَ أَهْلِهِ وَقَدْ أُمِرْتُمْ بِطَلَبِهِ مِنْ أَهْلِهِ فَاطْلُبُوهُ.

Ali Bin Muhammad, and someone else, from Sahl Bin Ziyad and Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, altogether from Ibn Mahboub, from Hisham Bin Salim, from Abu Hamza, from Abu Is'haq Al Sabi'e, from the one who narrated it, said,

'I heard Amir Al-Momineen[asws] saying: 'O you people! Know that the perfection of the Religion is the seeking of the knowledge and acting by it. Indeed! And the seeking of the knowledge is more Obligatory upon you than the seeking of the wealth. The wealth is (already) apportioned, guaranteed for you all (already distributed). A just One[azwj] has Apportioned it between you all and He[azwj] and my[asws] sword Guarantee it for you all; however the knowledge is treasure stored with its rightful one[asws], and you have been Commanded with seeking it from its rightful ones[asws], therefore seek it'.[4]

5. عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ الْبَرْقِيِّ عَنْ يَعْقُوبَ بْنِ يَزِيدَ عَنْ أَبِي عَبْدِ اللهِ رَجُلٍ مِنْ أَصْحَابِنَا رَفَعَهُ قَالَ قَالَ أَبُو عَبْدِ اللهِ (عَلَيْهِ السَّلام) قَالَ رَسُولُ اللهِ (صَلَّى اللهُ عَلَيْهِ وَآلِهِ) طَلَبُ الْعِلْمِ فَرِيضَةٌ وَفِي حَدِيثٍ آخَرَ قَالَ قَالَ أَبُو عَبْدِ اللهِ (عَلَيْهِ السَّلام) قَالَ رَسُولُ اللهِ (صَلَّى اللهُ عَلَيْهِ وَآلِهِ) طَلَبُ الْعِلْمِ فَرِيضَةٌ عَلَى كُلِّ مُسْلِمٍ أَلا وَإِنَّ اللهَ يُحِبُّ بُغَاةَ الْعِلْمِ.

A number of our companions, from Ahmad Bin Muhammad Al Barqu, from Yaqoub Bin Yazeed, from Abu Abdullah, a man from our companions, raising it, said,

'Abu Abdullah[asws] said: 'Rasool-Allah[saww] said: 'Seeking the knowledge is ' فَرِيضَةٌ ' mandatory'.

And in another Hadeeth, he (the narrator) said, 'Abu Abdullah[asws] said: 'Rasool-Allah[saww] said: 'Seeking the knowledge is mandatory upon every Muslim. Indeed! And Allah[azwj] Loves the seeker of the knowledge''.[5]

6. عَلِيُّ بْنُ مُحَمَّدِ بْنِ عَبْدِ اللهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ عَلِيِّ بْنِ أَبِي حَمْزَةَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللهِ (عَلَيْهِ السَّلام) يَقُولُ تَفَقَّهُوا فِي الدِّينِ فَإِنَّهُ مَنْ لَمْ يَتَفَقَّهْ مِنْكُمْ فِي الدِّينِ فَهُوَ أَعْرَابِيٌّ إِنَّ اللهَ يَقُولُ فِي كِتَابِهِ لِيَتَفَقَّهُوا فِي الدِّينِ وَلِيُنْذِرُوا قَوْمَهُمْ إِذا رَجَعُوا إِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُونَ.

Ali Bin Muhammad Bin Abdullah, from Ahmad Bin Muhammad Bin Khalid, from Usman Bin Isa, from Ali Bin Abu Hamza who said,

'I heard Abu Abdullah[asws] saying: '(one must) acquire understanding in the Religion, (however) the one from you who does not acquire understanding in the Religion is a Bedouin. Allah[azwj] is Saying in His[azwj] Book [9:122] let them obtain understanding in religion, and that they may warn their people when they come back to them that they may be cautious?'[6]

7. الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنِ الْقَاسِمِ بْنِ الرَّبِيعِ عَنْ مُفَضَّلِ بْنِ عُمَرَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللهِ (عَلَيْهِ السَّلام) يَقُولُ عَلَيْكُمْ بِالتَّفَقُّهِ فِي دِينِ اللهِ وَلا تَكُونُوا أَعْرَاباً فَإِنَّهُ مَنْ لَمْ يَتَفَقَّهْ فِي دِينِ اللهِ لَمْ يَنْظُرِ اللهُ إِلَيْهِ يَوْمَ الْقِيَامَةِ وَلَمْ يُزَكِّ لَهُ عَمَلاً.

Al Husayn Bin Muhammad, from Ja'far Bin Muhammad, from Al Qasim Bin Al Rabie, from Mufazzal Bin Umar who said,

'I heard Abu Abdullah[asws] saying: 'It is upon you (that you must acquire) understanding in the Religion of Allah[azwj,] and do not become Bedouins, for the one who does not (acquire) understanding in the Religion of Allah[azwj,] Allah[azwj] would not Look at him on the Day of Judgment and will not Purify his deeds'.[7]

8. مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَاذَانَ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ جَمِيلِ بْنِ دَرَّاجٍ عَنْ أَبَانِ بْنِ تَغْلِبَ عَنْ أَبِي عَبْدِ اللهِ (عَلَيْهِ السَّلام) قَالَ لَوَدِدْتُ أَنَّ أَصْحَابِي ضُرِبَتْ رُءُوسُهُمْ بِالسِّيَاطِ حَتَّى يَتَفَقَّهُوا.

Muhammad Bin Ismail, from Al Fazl Bin Shazaan, from Ibn Abu Umeyr, from Jameel Bin Darraj, from Aban Bin Taghlub,

(It has been narrated) from Abu Abdullah[asws] having said: 'I[asws] would (not even) mind if I[asws] have to whip the heads of my[asws] companions with the lashes until they (acquire) understanding (in the Religion)'.[8]

9. عَلِيُّ بْنُ مُحَمَّدٍ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ عِيسَى عَمَّنْ رَوَاهُ عَنْ أَبِي عَبْدِ اللهِ (عَلَيْهِ السَّلام) قَالَ قَالَ لَهُ رَجُلٌ جُعِلْتُ فِدَاكَ رَجُلٌ عَرَفَ هَذَا الامْرَ لَزِمَ بَيْتَهُ وَلَمْ يَتَعَرَّفْ إِلَى أَحَدٍ مِنْ إِخْوَانِهِ قَالَ فَقَالَ كَيْفَ يَتَفَقَّهُ هَذَا فِي دِينِهِ.

Ali Bin Muhammad, from Sahl Bin Ziyad, from Muhammad Bin Isa, from the one who reported it,

(It has been narrated) from Abu Abdullah[asws] having said: 'A man said to him[asws], 'May I be sacrificed for you[asws]! A man recognises this matter (Al-Wilayah), necessitates the (staying in) his house and does not introduce (himself) to anyone from his brethren'. So he[asws] said: 'How can this one (be able to enhance) understanding in his Religion (without interacting with people)?'[9]

2 . بَابُ صِفَةِ الْعِلْمِ وَفَضْلِهِ وَفَضْلِ الْعُلَمَاءِ

Chapter 2 - Description of the knowledge and its merits, and merits of the scholars

1. مُحَمَّدُ بْنُ الْحَسَنِ وَعَلِيُّ بْنُ مُحَمَّدٍ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ عُبَيْدِ اللهِ بْنِ عَبْدِ اللهِ الدِّهْقَانِ عَنْ دُرُسْتَ الْوَاسِطِيِّ عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ الْحَمِيدِ عَنْ أَبِي الْحَسَنِ مُوسَى (عَلَيْهِ السَّلام) قَالَ دَخَلَ رَسُولُ اللهِ (صَلَّى اللهُ عَلَيْهِ وَآلِهِ) الْمَسْجِدَ فَإِذَا جَمَاعَةٌ قَدْ أَطَافُوا بِرَجُلٍ فَقَالَ مَا هَذَا فَقِيلَ عَلامَةٌ فَقَالَ وَمَا الْعَلامَةُ فَقَالُوا لَهُ أَعْلَمُ النَّاسِ بِأَنْسَابِ الْعَرَبِ وَوَقَائِعِهَا وَأَيَّامِ

الْجَاهِلِيَّةِ وَالاشْعَارِ الْعَرَبِيَّةِ قَالَ فَقَالَ النَّبِيُّ (صَلَّى اللهُ عَلَيْهِ وَآلِه) ذَاكَ عِلْمٌ لا يَضُرُّ مَنْ جَهِلَهُ وَلا يَنْفَعُ مَنْ عَلِمَهُ ثُمَّ قَالَ النَّبِيُّ (صَلَّى اللهُ عَلَيْهِ وَآلِه) إِنَّمَا الْعِلْمُ ثَلاثَةٌ آيَةٌ مُحْكَمَةٌ أَوْ فَرِيضَةٌ عَادِلَةٌ أَوْ سُنَّةٌ قَائِمَةٌ وَمَا خَلاهُنَّ فَهُوَ فَضْلٌ.

Muhammad Bin Al Hassan, and Ali Bin Muhammad, from Sahl Bin Ziyad, from Muhammad Bin Isa, from Ubeydullah Bin Abdullah Al Dihqan, from Dorost Al Wasity, from Ibrahim Bin Abdul Hameed,

(It has been narrated) from Abu Al-Hassan Musa[asws] having said: 'Rasool-Alllah[saww] entered the Masjid, so there was a group which had encircled a man. So he[saww] said: 'What is this one?' So it was said: '(He is an) Allama'. So he[saww] said: 'And what is an Allama?' So they said to him[saww], 'The most knowledgeable of the people with the lineages of the Arabs and their events, and the days of the Ignorance (pre-Islamic period), and the poetry of the Arabs'.

He[asws] said: 'So the Prophet[saww] said: 'That is a knowledge neither harming the one who is ignorant of it, nor does it benefit the one who knows it'. Then the Prophet[saww] said: 'But rather, the knowledge is of three (types) - A Decisive Verse, or a just Obligation, or an established Sunnah; and whatever is besides these, so it is 'فَضْلٌ' useless'.[10]

2. مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنْ مُحَمَّدِ بْنِ خَالِدٍ عَنْ أَبِي الْبَخْتَرِيِّ عَنْ أَبِي عَبْدِ الله (عَلَيْهِ السَّلام) قَالَ إِنَّ الْعُلَمَاءَ وَرَثَةُ الانْبِيَاءِ وَذَاكَ أَنَّ الانْبِيَاءَ لَمْ يُورِثُوا دِرْهَماً وَلا دِينَاراً وَإِنَّمَا أَوْرَثُوا أَحَادِيثَ مِنْ أَحَادِيثِهِمْ فَمَنْ أَخَذَ بِشَيْءٍ مِنْهَا فَقَدْ أَخَذَ حَظّاً وَافِراً فَانْظُرُوا عِلْمَكُمْ هَذَا عَمَّنْ تَأْخُذُونَهُ فَإِنَّ فِينَا أَهْلَ الْبَيْتِ فِي كُلِّ خَلَفٍ عُدُولاً يَنْفُونَ عَنْهُ تَحْرِيفَ الْغَالِينَ وَانْتِحَالَ الْمُبْطِلِينَ وَ تَأْوِيلَ الْجَاهِلِينَ.

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Khalid, from Abu Al Bakhtary,

(It has been narrated) from Abu Abdullah[asws] having said: 'The scholars[asws] are the inheritors of the Prophets[as], and that is because the Prophets[as] do not leave inheritance of the Dirhams nor of the Dinars, and rather they leave the inheritance of Ahadeeth from their[as] Ahadeeth. So the one who takes with anything from these, so he has taken an abundant share.

Therefore, look at this knowledge of yours, from whom you are taking it, for among us[asws], the People[asws] of the Household, every successor[asws] is a just one negating from it the alterations of the exaggerators, and the plagiarism of the invalidators, and the interpretations of the ignorant ones'.[11]

3. الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْوَشَّاءِ عَنْ حَمَّادِ بْنِ عُثْمَانَ عَنْ أَبِي عَبْدِ الله (عَلَيْهِ السَّلام) قَالَ إِذَا أَرَادَ الله بِعَبْدٍ خَيْراً فَقَّهَهُ فِي الدِّينِ.

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Hassan Bin Al Washha, from Hammad Bin Usman,

(It has been narrated) from Abu Abdullah[asws] having said: ‘Whenever Allah[azwj] Intends good for a servant, Causes him to have understanding in the Religion’.[12]

4. مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَاذَانَ عَنْ حَمَّادِ بْنِ عِيسَى عَنْ رِبْعِيِّ بْنِ عَبْدِ اللهِ عَنْ رَجُلٍ عَنْ ابي جعفر (عَلَيْهِ السَّلام) قَالَ قَالَ الْكَمَالُ كُلُّ الْكَمَالِ التَّفَقُّهُ فِي الدِّينِ وَالصَّبْرُ عَلَى النَّائِبَةِ وَتَقْدِيرُ الْمَعِيشَةِ.

Muhammad Bin Ismail, from Al Fazl Bin Shazan, from Hammad Bin Isa, from Rabie Bin Abdullah, from a man,

(It has been narrated) from Abu Ja’far[asws] having said: ‘The perfection of every perfection is (having) the understanding in the Religion, and patience upon the calamities, and the regulating the life’.[13]

5. مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ إِسْمَاعِيلَ بْنِ جَابِرٍ عَنْ أَبِي عَبْدِ اللهِ (عَلَيْهِ السَّلام) قَالَ الْعُلَمَاءُ أُمَنَاءُ وَالاتْقِيَاءُ حُصُونٌ وَالاوْصِيَاءُ سَادَةٌ وَفِي رِوَايَةٍ أُخْرَى الْعُلَمَاءُ مَنَارٌ وَالاتْقِيَاءُ حُصُونٌ وَالاوْصِيَاءُ سَادَةٌ.

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Isa, from Muhammad Bin Sinan, from Ismail Bin Jabir,

(It has been narrated) from Abu Abdullah[asws] having said: ‘The scholars are the trustees, and the pious are the fortresses, and the successors[asws] are the chiefs’.

And in another report, ‘(He[asws] said): ‘The scholars are minarets, and the pious are fortresses, and the successors[asws] are the chiefs’.[14]

6. أَحْمَدُ بْنُ إِدْرِيسَ عَنْ مُحَمَّدِ بْنِ حَسَّانَ عَنْ إِدْرِيسَ بْنِ الْحَسَنِ عَنْ أَبِي إِسْحَاقَ الْكِنْدِيِّ عَنْ بَشِيرٍ الدَّهَّانِ قَالَ قَالَ أَبُو عَبْدِ اللهِ (عَلَيْهِ السَّلام) لا خَيْرَ فِيمَنْ لا يَتَفَقَّهُ مِنْ أَصْحَابِنَا يَا بَشِيرُ إِنَّ الرَّجُلَ مِنْهُمْ إِذَا لَمْ يَسْتَغْنِ بِفِقْهِهِ احْتَاجَ إِلَيْهِمْ فَإِذَا احْتَاجَ إِلَيْهِمْ أَدْخَلُوهُ فِي بَابِ ضَلالَتِهِمْ وَهُوَ لا يَعْلَمُ.

Ahmad Bin Idrees, from Muhammad Bin Hassan, from Idrees Bin Al Hassan, from Abu Is’haq Al Kindy, from Bashir Al Dahhan who said,

‘Abu Abdullah[asws] said: ‘There is no goodness in the ones from our[asws] companions who have no understanding (in Religion). O Bashir! The man from them, if he is not self-sufficient with his understanding, would be needy to them (people). So when they become needy to them (other people), they would enter him into the doors of their straying, and he would not (even) know’.[15]

7. عَلِيُّ بْنُ مُحَمَّدٍ عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللهِ (عَلَيْهِ السَّلام) عَنْ آبَائِهِ قَالَ قَالَ رَسُولُ اللهِ (صَلَّى اللهُ عَلَيْهِ وَآلِهِ) لا خَيْرَ فِي الْعَيْشِ إِلا لِرَجُلَيْنِ عَالِمٍ مُطَاعٍ أَوْ مُسْتَمِعٍ وَاعٍ.

Ali Bin Mhammad, from Sahl Bin Ziyad, from Al Nowfaly, from Al Sakuny,

(It has been narrated) from Abu Abdullah[asws], from his[asws] forefathers[asws] having said: 'Rasool-Allah[saww] said: 'There is no goodness in the life except for two (types of) men - a scholar obeyed, or a retaining listener'.[16]

8. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ وَمُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ سَيْفِ بْنِ عَمِيرَةَ عَنْ أَبِي حَمْزَةَ عَنْ ابي جعفر (عَلَيْهِ السَّلام) قَالَ عَالِمٌ يُنْتَفَعُ بِعِلْمِهِ أَفْضَلُ مِنْ سَبْعِينَ أَلْفَ عَابِدٍ.

Ali Bin Ibrahim, from his father, from Ibn Abu Umer and Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Abu Umeyr, from Saf Bin Ameyra, from Abu Hamza,

(It has been narrated) from Abu Ja'far[asws] having said: 'A scholar's knowledge through which (people) benefit is superior than a thousand worshippers'.[17]

9. الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ إِسْحَاقَ عَنْ سَعْدَانَ بْنِ مُسْلِمٍ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ قَالَ قُلْتُ لابِي عَبْدِ الله (عَلَيْهِ السَّلام) رَجُلٌ رَاوِيَةٌ لِحَدِيثِكُمْ يَبُثُّ ذَلِكَ فِي النَّاسِ وَيُشَدِّدُهُ فِي قُلُوبِهِمْ وَقُلُوبِ شِيعَتِكُمْ وَلَعَلَّ عَابِداً مِنْ شِيعَتِكُمْ لَيْسَتْ لَهُ هَذِهِ الرِّوَايَةُ أَيُّهُمَا أَفْضَلُ قَالَ الرَّاوِيَةُ لِحَدِيثِنَا يَشُدُّ بِهِ قُلُوبَ شِيعَتِنَا أَفْضَلُ مِنْ أَلْفِ عَابِدٍ.

Al Husayn Bin Muhammad, from Ahmad Bin Is'haq, from Sa'dan Bin Muslim, from Muawiya Bin Ammar who said,

'I said to Abu Abdullah[asws], 'A man, a reporter of your[asws] Ahadeeth, transmitting it among the people and fastening them into their hearts and the hearts of your[asws] Shias, and there is a worshipper from your[asws] Shias, who do not transmit (the Ahadeeth) for them (Shias), which of the two is superior?' He[asws] said: 'The transmitter of our[asws] Ahadeeth, fastening the hearts of our[asws] Shias with it, is superior to a thousand worshippers'.[18]

3 . بَابُ أَصْنَافِ النَّاسِ

Chapter 3 - Types of the people

1. عَلِيُّ بْنُ مُحَمَّدٍ عَنْ سَهْلِ بْنِ زِيَادٍ وَمُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى جَمِيعاً عَنِ ابْنِ مَحْبُوبٍ عَنْ أَبِي أُسَامَةَ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي حَمْزَةَ عَنْ أَبِي إِسْحَاقَ السَّبِيعِيِّ عَمَّنْ حَدَّثَهُ مِمَّنْ يُوثَقُ بِهِ قَالَ سَمِعْتُ أَمِيرَ الْمُؤْمِنِينَ (عَلَيْهِ السَّلام) يَقُولُ إِنَّ النَّاسَ آلُوا بَعْدَ رَسُولِ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) إِلَى ثَلاثَةٍ آلُوا إِلَى عَالِمٍ عَلَى هُدًى مِنَ الله قَدْ أَغْنَاهُ الله بِمَا عَلِمَ عَنْ عِلْمِ غَيْرِهِ وَجَاهِلٍ مُدَّعٍ لِلْعِلْمِ لا عِلْمَ لَهُ مُعْجَبٍ بِمَا عِنْدَهُ قَدْ فَتَنَتْهُ الدُّنْيَا وَفَتَنَ غَيْرَهُ وَمُتَعَلِّمٍ مِنْ عَالِمٍ عَلَى سَبِيلِ هُدًى مِنَ الله وَنَجَاةٍ ثُمَّ هَلَكَ مَنِ ادَّعَى وَخَابَ مَنِ افْتَرَى.

Ali Bin Muhammad, from Sahl Bin Ziyad and Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, altogether from Ibn Mahboub, from Abu Asama, from Hisham Bin Salim, from Abu Hamza, from Abu Is'haq Al Sabi'e, from the one who narrated it, from the one is relied with it, said,

‘I heard Amir Al-Momineen[asws] saying: ‘The people split after Rasool-Allah[saww] into three - a group went to a scholar[asws] who was upon Guidance from Allah[azwj,] whom Allah[azwj] had Made to be self-sufficient with what he[asws] knew, from the knowledge of others; and (a group went to) an ignorant one claiming to (have the) knowledge, (although) there was no knowledge for him, being astounded (confused) by whatever was with him. The world had tempted him and he tempted others; and (a group went to) a student of the scholar[asws] upon the way of Guidance from Allah[azwj,] and were saved. Then they were destroyed, the ones who claimed (to be scholars), and the ones who forged (matters) incurred loss’.[19]

2. الْحُسَيْنُ بْنُ مُحَمَّدٍ الاشْعَرِيُّ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْوَشَّاءِ عَنْ أَحْمَدَ بْنِ عَائِذٍ عَنْ أَبِي خَدِيجَةَ سَالِمِ بْنِ مُكْرَمٍ عَنْ أَبِي عَبْدِ الله (عَلَيْهِ السَّلام) قَالَ النَّاسُ ثَلاثَةٌ عَالِمٌ وَمُتَعَلِّمٌ وَغُثَاءٌ.

Al Husayn Bin Muhammad Al Ashary, from Moalla Bin Muhammad, from Al Hassan Bin Ali Al Washha, from Ahmad Bin A’iz, from Abu Khadeeja Salim Bin Mukram,

(It has been narrated) from Abu Abdullah[asws] having said: ‘The people are three (types) - a scholar[asws], a student, and a scum (worthless)’.[20]

3. مُحَمَّدُ بْنُ يَحْيَى عَنْ عَبْدِ الله بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنِ الْعَلاءِ بْنِ رَزِينٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي حَمْزَةَ الثُّمَالِيِّ قَالَ قَالَ لِي أَبُو عَبْدِ الله (عَلَيْهِ السَّلام) اغْدُ عَالِماً أَوْ مُتَعَلِّماً أَوْ أَحِبَّ أَهْلَ الْعِلْمِ وَلا تَكُنْ رَابِعاً فَتَهْلِكَ بِبُغْضِهِمْ.

Muhammad Bin Yahya, from Abdullah Bin Muhammad, from Ali Bin Al Hakam, from Al A’ala Bin Razeyn, from Muhammad Bin Muslim, from Abu Hamza Al Sumaly who said,

‘Abu Abdullah[asws] said to me: ‘Become a scholar, or a student, or love the people of knowledge, but do not become a fourth (type), so you would be destroyed by their hatred’.[21]

4. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ يُونُسَ عَنْ جَمِيلٍ عَنْ أَبِي عَبْدِ الله (عَلَيْهِ السَّلام) قَالَ سَمِعْتُهُ يَقُولُ يَغْدُو النَّاسُ عَلَى ثَلاثَةِ أَصْنَافٍ عَالِمٍ وَمُتَعَلِّمٍ وَغُثَاءٍ فَنَحْنُ الْعُلَمَاءُ وَشِيعَتُنَا الْمُتَعَلِّمُونَ وَسَائِرُ النَّاسِ غُثَاءٌ.

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Jameel,

(It has been narrated) from Abu Abdullah[asws], said, ‘I heard him[asws] saying: ‘The people came to be upon three types - a scholar, and a student, and scum. So we[asws] are the scholars, and our[asws] Shia are the students, and the rest of the people, are scum’ (worthless).[22]

4. بَابُ ثَوَابِ الْعَالِمِ وَالْمُتَعَلِّمِ

Chapter 4 - The Rewards of the scholar and the student

1. مُحَمَّدُ بْنُ الْحَسَنِ وَعَلِيُّ بْنُ مُحَمَّدٍ عَنْ سَهْلِ بْنِ زِيَادٍ وَمُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ جَمِيعاً عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الاشْعَرِيِّ عَنْ عَبْدِ الله بْنِ مَيْمُونٍ الْقَدَّاحِ وَعَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عِيسَى عَنِ الْقَدَّاحِ عَنْ أَبِي عَبْدِ الله (عَلَيْهِ السَّلام) قَالَ قَالَ رَسُولُ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) مَنْ سَلَكَ طَرِيقاً يَطْلُبُ فِيهِ عِلْماً سَلَكَ الله بِهِ طَرِيقاً إِلَى الْجَنَّةِ وَإِنَّ الْمَلائِكَةَ لَتَضَعُ أَجْنِحَتَهَا لِطَالِبِ الْعِلْمِ رِضًا بِهِ وَإِنَّهُ يَسْتَغْفِرُ لِطَالِبِ الْعِلْمِ مَنْ فِي السَّمَاءِ وَمَنْ فِي الارْضِ حَتَّى الْحُوتِ فِي الْبَحْرِ وَفَضْلُ الْعَالِمِ عَلَى الْعَابِدِ كَفَضْلِ الْقَمَرِ عَلَى سَائِرِ النُّجُومِ لَيْلَةَ الْبَدْرِ وَإِنَّ الْعُلَمَاءَ وَرَثَةُ الانْبِيَاءِ إِنَّ الانْبِيَاءَ لَمْ يُوَرِّثُوا دِينَاراً وَلا دِرْهَماً وَلَكِنْ وَرَّثُوا الْعِلْمَ فَمَنْ أَخَذَ مِنْهُ أَخَذَ بِحَظٍّ وَافِرٍ.

Muhammad Bin Al Hassan and Ali Bin Muhammad, from Sahl Bin Ziyad and Muhammad Bin Yahya, from Ahmad Bin Muhammad, altogether from Ja'far Bin Muhammad Al Ashary, from Abdullah Bin Mamoun Al Qaddah and Ali Bin Ibrahim, from his father, from Hammad Bin Isa, from Al Qaddah,

(It has been narrated) from Abu Abdullah[asws] having said: 'Rasool-Allah[saww] said: 'The one who travels a path seeking knowledge therein, Allah[azwj] would Cause him to travel due to it, a path to the Paradise, and the Angels would lay down their wings for the seeker of the knowledge, being pleased with him; and the one who seeks knowledge, Forgiveness is sought for him - by the ones in the sky and the ones in the earth, to the extent of the fishes in the sea.

And the merit of the scholar upon the worshipper is like the merit of the moon upon the rest of the stars on the night of the full moon, and that the scholars[asws] are the inheritors of the Prophets[as] who neither left for inheritance any Dinars nor any Dirhams, but they[as] left behind inheritance of the knowledge. So the one who takes from it has taken an abundant share'.[23]

2. مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ جَمِيلِ بْنِ صَالِحٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ ابي جعفر (عَلَيْهِ السَّلام) قَالَ إِنَّ الَّذِي يُعَلِّمُ الْعِلْمَ مِنْكُمْ لَهُ أَجْرٌ مِثْلُ أَجْرِ الْمُتَعَلِّمِ وَلَهُ الْفَضْلُ عَلَيْهِ فَتَعَلَّمُوا الْعِلْمَ مِنْ حَمَلَةِ الْعِلْمِ وَعَلِّمُوهُ إِخْوَانَكُمْ كَمَا عَلَّمَكُمُوهُ الْعُلَمَاءُ.

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Hassan Bin Mahboub, from Jameel Bin Salih, from Muhammad Bin Muslim,

(It has been narrated) from Abu Ja'far[asws] having said: 'The one from you who teaches the knowledge, for him would be a Recompense similar to the Recompense of the student, and for him would be the merit upon him (as being his teacher). Therefore learn the knowledge from the bearers of the knowledge, and teach it to your brethren just as the scholars[asws] have taught it to you all'.[24]

3. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ الْبَرْقِيِّ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ عَلِيِّ بْنِ أَبِي حَمْزَةَ عَنْ أَبِي بَصِيرٍ قَالَ سَمِعْتُ أَبَا عَبْدِ الله (عَلَيْهِ السَّلام) يَقُولُ مَنْ عَلَّمَ خَيْراً فَلَهُ مِثْلُ أَجْرِ مَنْ عَمِلَ بِهِ

قُلْتُ فَإِنْ عَلَّمَهُ غَيْرُهُ يَجْرِي ذَلِكَ لَهُ قَالَ إِنْ عَلَّمَهُ النَّاسَ كُلَّهُمْ جَرَى لَهُ قُلْتُ فَإِنْ مَاتَ قَالَ وَإِنْ مَاتَ.

Ali Bin Ibrahim, from Ahmad Bin Muhammad Al Barqy, from Ali Bin Al Hakam, from Ali Bin Abu Hamza, from Abu Baseer who said,

'I heard Abu Abdullah[asws] saying: 'The one who teaches a good (thing), for him would be a Recompense similar to the one who acts by it'. I said, 'So if he (in turn) were to teach it to others, would that (Recompense) flow for him?' He[asws] said: 'If he were to teach it to the whole of the people, it would (still) flow for him'. I said, 'Supposing he has died?' He[asws] said: 'And even if he has died'.[25]

4. وَبِهَذَا الاسْنَادِ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْحَمِيدِ عَنِ الْعَلاءِ بْنِ رَزِينٍ عَنْ أَبِي عُبَيْدَةَ الْحَذَّاءِ عَنْ ابي جعفر (عَلَيْهِ السَّلام) قَالَ مَنْ عَلَّمَ بَابَ هُدًى فَلَهُ مِثْلُ أَجْرِ مَنْ عَمِلَ بِهِ وَلا يُنْقَصُ أُولَئِكَ مِنْ أُجُورِهِمْ شَيْئاً وَمَنْ عَلَّمَ بَابَ ضَلالٍ كَانَ عَلَيْهِ مِثْلُ أَوْزَارِ مَنْ عَمِلَ بِهِ وَلا يُنْقَصُ أُولَئِكَ مِنْ أَوْزَارِهِمْ شَيْئاً.

And by this chain, from Muhammad Bin Abdul Hameed, from Al A'ala Bin Razen, from Abu Ubeyda Al Haza'a,

(It has been narrated) from Abu Ja'far[asws] having said: 'The one who teaches a door (subject) of guidance, for him would be a Recompense similar to the one who acts by it and there would not be any reduction from Recompense (of those who act upon it) by anything; and the one who teaches a door (subject) of straying, there would be upon him a burden similar to the one who acts by it, and there would not be any reduction for those from in their burdens - by anything'.[26]

5. الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ مُحَمَّدِ بْنِ سَعْدٍ رَفَعَهُ عَنْ أَبِي حَمْزَةَ عَنْ عَلِيِّ بن الحسين (عَلَيْهِما السَّلام) قَالَ لَوْ يَعْلَمُ النَّاسُ مَا فِي طَلَبِ الْعِلْمِ لَطَلَبُوهُ وَلَوْ بِسَفْكِ الْمُهَجِ وَخَوْضِ اللُّجَجِ إِنَّ الله تَبَارَكَ وَتَعَالَى أَوْحَى إِلَى دَانِيَالَ أَنَّ أَمْقَتَ عَبِيدِي إِلَيَّ الْجَاهِلُ الْمُسْتَخِفُّ بِحَقِّ أَهْلِ الْعِلْمِ التَّارِكُ لِلاقْتِدَاءِ بِهِمْ وَأَنَّ أَحَبَّ عَبِيدِي إِلَيَّ التَّقِيُّ الطَّالِبُ لِلثَّوَابِ الْجَزِيلِ اللازِمُ لِلْعُلَمَاءِ التَّابِعُ لِلْحُلَمَاءِ الْقَابِلُ عَنِ الْحُكَمَاءِ.

Al Husayn Bin Muhammad, from Ali Bin Muhammad Bin Sa'ad, raising it, from Abu Hamza,

(It has been narrated) from Ali[asws] Bin Al-Husayn[asws] having said: 'Had the people known what is (the Recompense) in seeking the knowledge, they would seek it and even if it was by spilling (their own blood), and diving into the depths (of the ocean).

Allah[azwj] Blessed and High Revealed unto Danielas: "The most Detestable of My[azwj] servants to Me[azwj] is the ignorant one, the one who takes lightly with the rights of the people of the knowledge, the one who neglects being guided by them, and that the most Beloved of My[azwj] servants to Me[azwj] is the pious one, the seeker of the abundant Rewards, the follower of the forbearing ones, the acceptor of the wise ones'.[27]

6. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنْ سُلَيْمَانَ بْنِ دَاوُدَ الْمِنْقَرِيِّ عَنْ حَفْصِ بْنِ غِيَاثٍ قَالَ قَالَ لِي أَبُو عَبْدِ الله (عَلَيْهِ السَّلام) مَنْ تَعَلَّمَ الْعِلْمَ وَعَمِلَ بِهِ وَعَلَّمَ لله دُعِيَ فِي مَلَكُوتِ السَّمَاوَاتِ عَظِيماً فَقِيلَ تَعَلَّمَ لله وَعَمِلَ لله وَعَلَّمَ لله.

Ali Bin Ibrahim, from his father, from Al Qasim Bin Muhammad, from Suleyman Bin Dawood Al Minqary, from Hafs Bin Giyas who said,

'Abu Abdullah[asws] said to me: 'The one who learns the knowledge and acts by it, and teaches for the Sake of Allah[azwj] (without taking payment for the worldly needs) would be called as ' عَ يم اً ' the magnificent in kingdom of the skies, so it would be said: 'He learnt it for Allah[azwj,] and acted for Allah[azwj,] and taught for Allah[azwj!]'.[28]

5 . بَابُ صِفَةِ الْعُلَمَاءِ

Chapter 5 - Description of the scholars

1. مُحَمَّدُ بْنُ يَحْيَى الْعَطَّارُ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ مُعَاوِيَةَ بْنِ وَهْبٍ قَالَ سَمِعْتُ أَبَا عَبْدِ الله (عَلَيْهِ السَّلام) يَقُولُ اطْلُبُوا الْعِلْمَ وَتَزَيَّنُوا مَعَهُ بِالْحِلْمِ وَالْوَقَارِ وَتَوَاضَعُوا لِمَنْ تُعَلِّمُونَهُ الْعِلْمَ وَتَوَاضَعُوا لِمَنْ طَلَبْتُمْ مِنْهُ الْعِلْمَ وَلا تَكُونُوا عُلَمَاءَ جَبَّارِينَ فَيَذْهَبَ بَاطِلُكُمْ بِحَقِّكُمْ.

Muhammad Bin Yahya Al Attar, from Ahmad Bin Muhammad Bin Isa, from Al Hassan Bin Mahboub, from Muawiya Bin Wahab who said,

'I heard Abu Abdullah[asws] saying: 'Seek the knowledge and adorn (yourselves) along with it, with the forbearance, and the dignity, and the humbleness towards the ones whom you teach it to, and humbleness towards the one whom you sought the knowledge from, and do not become tyrannous scholars, as your falsehoods would remove your truth'.[29]

2. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ يُونُسَ عَنْ حَمَّادِ بْنِ عُثْمَانَ عَنِ الْحَارِثِ بْنِ الْمُغِيرَةِ النَّصْرِيِّ عَنْ أَبِي عَبْدِ الله (عَلَيْهِ السَّلام) فِي قَوْلِ الله عَزَّ وَجَلَّ إِنَّما يَخْشَى الله مِنْ عِبادِهِ الْعُلَماءُ قَالَ يَعْنِي بِالْعُلَمَاءِ مَنْ صَدَّقَ فِعْلُهُ قَوْلَهُ وَمَنْ لَمْ يُصَدِّقْ فِعْلُهُ قَوْلَهُ فَلَيْسَ بِعَالِمٍ.

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Hammad Bin Usman, from Al Haris Bin Al Mugheira Al Nasry,

(It has been narrated) from Abu Abdullah[asws] regarding the Words of Allah[azwj] Mighty and Majestic [35:28] but rather the ones from His servants who fear Allah, are the scholars. He[asws] said: 'It Means by the 'scholars', the one whose deeds ratify his words, and the one whose deed does not ratify his words, so he is not with the knowledge'.[30]

3. عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ الْبَرْقِيِّ عَنْ إِسْمَاعِيلَ بْنِ مِهْرَانَ عَنْ أَبِي سَعِيدٍ الْقَمَّاطِ عَنِ الْحَلَبِيِّ عَنْ أَبِي عَبْدِ الله (عَلَيْهِ السَّلام) قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلام) أَ لا أُخْبِرُكُمْ بِالْفَقِيهِ حَقِّ الْفَقِيهِ مَنْ لَمْ يُقَنِّطِ النَّاسَ مِنْ رَحْمَةِ الله وَلَمْ يُؤْمِنْهُمْ مِنْ عَذَابِ الله وَلَمْ يُرَخِّصْ لَهُمْ فِي

مَعَاصِي الله وَلَمْ يَتْرُكِ الْقُرْآنَ رَغْبَةً عَنْهُ إِلَى غَيْرِهِ أَلا لا خَيْرَ فِي عِلْمٍ لَيْسَ فِيهِ تَفَهُّمٌ أَلا لا خَيْرَ فِي قِرَاءَةٍ لَيْسَ فِيهَا تَدَبُّرٌ أَلا لا خَيْرَ فِي عِبَادَةٍ لَيْسَ فِيهَا تَفَكُّرٌ وَفِي رِوَايَةٍ أُخْرَى أَلا لا خَيْرَ فِي عِلْمٍ لَيْسَ فِيهِ تَفَهُّمٌ أَلا لا خَيْرَ فِي قِرَاءَةٍ لَيْسَ فِيهَا تَدَبُّرٌ أَلا لا خَيْرَ فِي عِبَادَةٍ لا فِقْهَ فِيهَا أَلا لا خَيْرَ فِي نُسُكٍ لا وَرَعَ فِيهِ.

A number of our companions, from Ahmad Bin Muhammad Al Barqy, from Ismail Bin Mihran, from Abu Saeed Al Qammat, from Al Halby,

(It has been narrated) from Abu Abdullah[asws] having said: 'Amir Al-Momineen[asws] said: 'Shall I[asws] inform you all with the understanding one who is truly an understanding one? (It is) the one who does not despair the people from the Mercy of Allah[azwj,] and does not liberate them from the Punishment of Allah[azwj,] and does not permit for them to be in the disobedience of Allah[azwj,] and does not neglect the Quran, turning away from it to something else.

Indeed! There is no goodness in a knowledge wherein there is no understanding. Indeed! There is no goodness in the recitation (of the Quran) wherein there is no pondering. Indeed! There is no goodness in a worship there being no thinking in it'.

And in another report, (He[asws] said): 'Indeed! There is no goodness in a knowledge wherein there is no understanding. Indeed! There is no goodness in a recitation (of the Quran) wherein there is no pondering. Indeed! There is no goodness in a worship there being no thinking in it. There is no goodness in a ritual, there being no piety in it'.[31]

4. مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى وَمُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَاذَانَ النَّيْسَابُورِيِّ جَمِيعاً عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ أَبِي الْحَسَنِ الرِّضَا (عَلَيْهِ السَّلام) قَالَ إِنَّ مِنْ عَلامَاتِ الْفِقْهِ الْحِلْمَ وَالصَّمْتَ.

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, and Muhammad Bin Ismail, from Al Fazl Bin Shazan Al Neyshapouri, altogether from Safwan Bin Yahya,

(It has been narrated) from Abu Al-Hassan Al-Reza[asws] having said: 'From the sings of the understanding (of the Religion), is the forbearance and the silence'.[32]

5. أَحْمَدُ بْنُ عَبْدِ الله عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ الْبَرْقِيِّ عَنْ بَعْضِ أَصْحَابِهِ رَفَعَهُ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلام) لا يَكُونُ السَّفَهُ وَالْغِرَّةُ فِي قَلْبِ الْعَالِمِ.

Ahmad Bin Abdullah, from Ahmad Bin Muhammad Al Barqy, from one of his companions, raising it, said,

'Amir Al-Momineen[asws] said: 'There cannot happen to be the foolishness and the arrogance in the heart of a scholar'.[33]

6. وَبِهَذَا الاسْنَادِ عَنْ مُحَمَّدِ بْنِ خَالِدٍ عَنْ مُحَمَّدِ بْنِ سِنَانٍ رَفَعَهُ قَالَ قَالَ عِيسَى ابْنُ مَرْيَمَ (عَلَيْهِ السَّلام) يَا مَعْشَرَ الْحَوَارِيِّينَ لِي إِلَيْكُمْ حَاجَةٌ اقْضُوهَا لِي قَالُوا قُضِيَتْ حَاجَتُكَ يَا رُوحَ الله

فَقَامَ فَغَسَلَ أَقْدَامَهُمْ فَقَالُوا كُنَّا نَحْنُ أَحَقَّ بِهَذَا يَا رُوحَ الله فَقَالَ إِنَّ أَحَقَّ النَّاسِ بِالْخِدْمَةِ الْعَالِمُ إِنَّمَا تَوَاضَعْتُ هَكَذَا لِكَيْمَا تَتَوَاضَعُوا بَعْدِي فِي النَّاسِ كَتَوَاضُعِي لَكُمْ ثُمَّ قَالَ عِيسَى (عَلَيْهِ السَّلام) بِالتَّوَاضُعِ تُعْمَرُ الْحِكْمَةُ لا بِالتَّكَبُّرِ وَكَذَلِكَ فِي السَّهْلِ يَنْبُتُ الزَّرْعُ لا فِي الْجَبَلِ.

And by this chain, from Muhammad Bin Khalid, from Muhammad Bin Sinan, raising it,

(He[asws]) said: 'Isa[as] Bin Maryam[as] said: 'O group of disciples! There is a need for me[as] to you all, will you fulfil it for meas?' They said, 'We will fulfil your[as] need, O Spirit of Allah[azwj!]' So he[as] arose and washed their feet. So they said, 'We were always more rightful with this (washing your[as] feet), O Spirit of Allah[azwj!]'.

So he[as] said: 'The people are more rightful with the service of the scholar. But rather, I[as] am revering (you all) like this, so that you would be revering, after meas, among the people, like my[as] reverence to you all'.

Then Isa[as] said: '(It is) with the reverence that you would be building the wisdom, not with the arrogance, and similar to that (it is) the crops grow in the plains, (and) not in the rocks''.[34]

7. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ مَعْبَدٍ عَمَّنْ ذَكَرَهُ عَنْ مُعَاوِيَةَ بْنِ وَهْبٍ عَنْ أَبِي عَبْدِ الله (عَلَيْهِ السَّلام) قَالَ كَانَ أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلام) يَقُولُ يَا طَالِبَ الْعِلْمِ إِنَّ لِلْعَالِمِ ثَلاثَ عَلامَاتٍ الْعِلْمَ وَالْحِلْمَ وَالصَّمْتَ وَلِلْمُتَكَلِّفِ ثَلاثَ عَلامَاتٍ يُنَازِعُ مَنْ فَوْقَهُ بِالْمَعْصِيَةِ وَيَظْلِمُ مَنْ دُونَهُ بِالْغَلَبَةِ وَيُظَاهِرُ الظَّلَمَةَ.

Ali Bin Ibrahim, from his father, from Ali Bin Ma'bad, from the one who mentioned it, from Muawiya Bin Wahab,

(It has been narrated) from Abu Abdullah[asws] having said: 'Amir Al-Momineen[asws] was saying: 'O seeker of knowledge! For the (real) scholar there are three signs - the knowledge and the forbearance (self-control) and the silence; and for the pretentious (scholar) there are three signs - He disputes with the one above him by the disobedience, and he oppresses the one below him with the domination, and he backs the unjust'.[35]

6. بَابُ حَقِّ الْعَالِمِ

Chapter 6 - Rights of the scholar

1. عَلِيُّ بْنُ مُحَمَّدِ بْنِ عَبْدِ الله عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ خَالِدٍ عَنْ سُلَيْمَانَ بْنِ جَعْفَرٍ الْجَعْفَرِيِّ عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ الله (عَلَيْهِ السَّلام) قَالَ كَانَ أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلام) يَقُولُ إِنَّ مِنْ حَقِّ الْعَالِمِ أَنْ لا تُكْثِرَ عَلَيْهِ السُّؤَالَ وَلا تَأْخُذَ بِثَوْبِهِ وَإِذَا دَخَلْتَ عَلَيْهِ وَعِنْدَهُ قَوْمٌ فَسَلِّمْ عَلَيْهِمْ جَمِيعاً وَخُصَّهُ بِالتَّحِيَّةِ دُونَهُمْ وَاجْلِسْ بَيْنَ يَدَيْهِ وَلا تَجْلِسْ خَلْفَهُ وَلا تَغْمِزْ بِعَيْنِكَ وَلا تُشِرْ بِيَدِكَ وَلا تُكْثِرْ مِنَ الْقَوْلِ قَالَ فُلانٌ وَقَالَ فُلانٌ خِلافاً لِقَوْلِهِ وَلا تَضْجَرْ بِطُولِ صُحْبَتِهِ

فَإِنَّمَا مَثَلُ الْعَالِمِ مَثَلُ النَّخْلَةِ تَنْتَظِرُهَا حَتَّى يَسْقُطَ عَلَيْكَ مِنْهَا شَيْءٌ وَالْعَالِمُ أَعْظَمُ أَجْراً مِنَ الصَّائِمِ الْقَائِمِ الْغَازِي فِي سَبِيلِ الله.

Ali Bin Muhammad Bin Abdullah, from Ahmad Bin Muhammad, from Muhammad Bin Khalid, from Suleyman Bin Ja'far Al Ja'fary, from the one who mentioned it,

(It has been narrated) from Abu Abdullah[asws] having said: 'Amir Al-Momineen[asws] was saying: 'From the rights of the scholar is that the questioning should not be frequented upon him, nor should he be seized by his clothes; and when you go over to him and in his presence is a group, so greet upon them altogether, and particularise him with the greetings besides them, and sit in front of him and do not sit behind him.

And neither close your eyes nor gesture with your hands nor frequent from the speech saying, 'So and so said such, and so and so said such differently to your words', nor bore him with the prolongation of being in his company, for rather, the example of the scholar is like the palm tree. You wait for it until something from it falls upon you; and a scholar will have a greater Recompense than the Fasting one, standing, fighting in the Way of Allah[azwj'].[36]

7 . بَابُ فَقْدِ الْعُلَمَاءِ

Chapter 7 - Loss of the scholar

1. عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ أَبِي أَيُّوبَ الْخَزَّازِ عَنْ سُلَيْمَانَ بْنِ خَالِدٍ عَنْ أَبِي عَبْدِ الله (عَلَيْهِ السَّلام) قَالَ مَا مِنْ أَحَدٍ يَمُوتُ مِنَ الْمُؤْمِنِينَ أَحَبَّ إِلَى إِبْلِيسَ مِنْ مَوْتِ فَقِيهٍ.

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from usman Bin Isa, from Abu Ayoub Al Khazzaz, from Suleyman Bin Khalid,

(It has been narrated) from Abu Abdullah[asws] having said: 'There is no one dying from the Momineen (whose death) is more beloved to Ibleesla than the death of an understanding one '(فَقِيهٍ).[37]

2. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي عَبْدِ الله (عَلَيْهِ السَّلام) قَالَ إِذَا مَاتَ الْمُؤْمِنُ الْفَقِيهُ ثُلِمَ فِي الاسْلامِ ثُلْمَةٌ لا يَسُدُّهَا شَيْءٌ.

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from one of his companions,

(It has been narrated) from Abu Abdullah[asws] having said: 'When a Momin who understands (his Religion) dies, a crack (appears) in Al-Islam, a crack which nothing can fill'.[38]

3. مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مَحْبُوبٍ عَنْ عَلِيِّ بْنِ أَبِي حَمْزَةَ قَالَ سَمِعْتُ أَبَا الْحَسَنِ مُوسَى بْنَ جَعْفَرٍ (عَلَيْهِما السَّلام) يَقُولُ إِذَا مَاتَ الْمُؤْمِنُ بَكَتْ عَلَيْهِ الْمَلائِكَةُ وَبِقَاعُ

الارْضِ الَّتِي كَانَ يَعْبُدُ الله عَلَيْهَا وَأَبْوَابُ السَّمَاءِ الَّتِي كَانَ يُصْعَدُ فِيهَا بِأَعْمَالِهِ وَثُلِمَ فِي الاسْلامِ ثُلْمَةٌ لا يَسُدُّهَا شَيْءٌ لانَّ الْمُؤْمِنِينَ الْفُقَهَاءَ حُصُونُ الاسْلامِ كَحِصْنِ سُورِ الْمَدِينَةِ لَهَا.

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Mahboub, from Ali Bin Abu Hamza who said,

'I heard Abu Al-Hassan Musa[asws] Bin Ja'far[asws] saying: 'When a Momin dies, the Angels weep upon him, and the spot of the ground which he used to worship Allah[azwj] upon, and the doors of the sky through which they (angels) used to ascend along with his deeds, and a crack (appears) in Al-Islam, a crack which nothing can fill, because the Momineen are the understanding ones (الْفُقَهَاءَ), fortresses of Al-Islam like the fortressing (wall) which the city has for (it's defence)'.[39]

4. وَعَنْهُ عَنْ أَحْمَدَ عَنِ ابْنِ مَحْبُوبٍ عَنْ أَبِي أَيُّوبَ الْخَزَّازِ عَنْ سُلَيْمَانَ بْنِ خَالِدٍ عَنْ أَبِي عَبْدِ الله (عَلَيْهِ السَّلام) قَالَ مَا مِنْ أَحَدٍ يَمُوتُ مِنَ الْمُؤْمِنِينَ أَحَبَّ إِلَى إِبْلِيسَ مِنْ مَوْتِ فَقِيهٍ.

And from him, from Ahmad Bin Ibn Mahboub, from Abu Ayoub Al Khazzaz, from suleyman Bin Khalid,

(It has been narrated) from Abu Abdullah[asws] having: 'There is no one who is dying from the Momineen (whose death) is more beloved to Ibleesla than the death of one an understanding one '(فَقِيهٍ).[40]

5. عَلِيُّ بْنُ مُحَمَّدٍ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ عَلِيِّ بْنِ أَسْبَاطٍ عَنْ عَمِّهِ يَعْقُوبَ بْنِ سَالِمٍ عَنْ دَاوُدَ بْنِ فَرْقَدٍ قَالَ قَالَ أَبُو عَبْدِ الله (عَلَيْهِ السَّلام) إِنَّ أَبِي كَانَ يَقُولُ إِنَّ الله عَزَّ وَجَلَّ لا يَقْبِضُ الْعِلْمَ بَعْدَ مَا يُهْبِطُهُ وَلَكِنْ يَمُوتُ الْعَالِمُ فَيَذْهَبُ بِمَا يَعْلَمُ فَتَلِيهِمُ الْجُفَاةُ فَيَضِلُّونَ وَيُضِلُّونَ وَلا خَيْرَ فِي شَيْءٍ لَيْسَ لَهُ أَصْلٌ.

Ali Bin Muhammad, from Sahl Bin Ziyad, from Ali Bin Asbat, from his uncle Yaqoub Bin Salim, from Dawood Bin Farqad who said,

'Abu Abdullah[asws] said: 'My[asws] father[asws] was saying: 'Allah[azwj] Mighty and Majestic does not Capture the knowledge after having Sent it down, but He[azwj] Causes the death of a scholar, so he goes away with whatever he knew and the vanities follow them (the people), so they would be straying and causing others to be straying, and there is no goodness in something which does not originate from its source (the Divine Knowledge)'.[41]

6. عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَمَّنْ ذَكَرَهُ عَنْ جَابِرٍ عَنْ ابي جعفر (عَلَيْهِ السَّلام) قَالَ كَانَ عَلِيُّ بن الحسين (عَلَيْهِما السَّلام) يَقُولُ إِنَّهُ يُسَخِّي نَفْسِي فِي سُرْعَةِ الْمَوْتِ وَالْقَتْلِ فِينَا قَوْلُ الله أَ وَلَمْ يَرَوْا أَنَّا نَأْتِي الارْضَ نَنْقُصُها مِنْ أَطْرافِها وَهُوَ ذَهَابُ الْعُلَمَاءِ.

A number of our companions, from Ahmad Bin Muhammad, from Muhammad Bin Ali, from the one who mentioned it, from Jabir,

(It has been narrated) from Abu Ja'far[asws] having said: 'Ali[asws] Bin Al-Husayn[asws] was saying: 'I[asws] am generous with myself[asws] regarding the

hastening of the death and the murder. Regarding us[asws] are the Words of Allah[azwj] [13:41] Do they not see that We Aim at the earth by Reducing its sides? And it is the departure of the scholars[asws] (from the world)'.[42]

8 . بَابُ مُجَالَسَةِ الْعُلَمَاءِ وَصُحْبَتِهِمْ

Chapter 8 - Gatherings of the scholars and their company

1. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ يُونُسَ رَفَعَهُ قَالَ قَالَ لُقْمَانُ لابْنِهِ يَا بُنَيَّ اخْتَرِ الْمَجَالِسَ عَلَى عَيْنِكَ فَإِنْ رَأَيْتَ قَوْماً يَذْكُرُونَ الله جَلَّ وَعَزَّ فَاجْلِسْ مَعَهُمْ فَإِنْ تَكُنْ عَالِماً نَفَعَكَ عِلْمُكَ وَإِنْ تَكُنْ جَاهِلاً عَلَّمُوكَ وَلَعَلَّ الله أَنْ يُظِلَّهُمْ بِرَحْمَتِهِ فَيَعُمَّكَ مَعَهُمْ وَإِذَا رَأَيْتَ قَوْماً لا يَذْكُرُونَ الله فَلا تَجْلِسْ مَعَهُمْ فَإِنْ تَكُنْ عَالِماً لَمْ يَنْفَعْكَ عِلْمُكَ وَإِنْ كُنْتَ جَاهِلاً يَزِيدُوكَ جَهْلاً وَلَعَلَّ الله أَنْ يُظِلَّهُمْ بِعُقُوبَةٍ فَيَعُمَّكَ مَعَهُمْ.

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, raising it, said,

'Luqman[as] said to his[as] son: 'O my[as] son! Choose the gathering upon its exactness. So if you see a group mentioning Allah[azwj] Majestic and Mighty, so sit with them. So if you happen to be knowledgeable, your knowledge would benefit you, and if you happen to be ignorant, they will teach you, and perhaps if Allah[azwj] were to Shade them with His[azwj] Mercy, so He[azwj] would Cover you along with them.

And when you see a group who are not mentioning Allah[azwj,] so do not sit with them, for if you happen to be knowledgeable, your knowledge would not benefit you, and if you happen to be ignorant, it would increase your ignorance, and perhaps if Allah[azwj] was to Shade/Inflect them with His[azwj] Punishment, so He[azwj] would Cover you along with them'.[43]

2. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَمُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى جَمِيعاً عَنِ ابْنِ مَحْبُوبٍ عَنْ دُرُسْتَ بْنِ أَبِي مَنْصُورٍ عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ الْحَمِيدِ عَنْ أَبِي الْحَسَنِ مُوسَى بْنِ جَعْفَرٍ (عَلَيْهِما السَّلام) قَالَ مُحَادَثَةُ الْعَالِمِ عَلَى الْمَزَابِلِ خَيْرٌ مِنْ مُحَادَثَةِ الْجَاهِلِ عَلَى الزَّرَابِيِّ.

Ali Bin Ibrahim, from his father and Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, altogether from Ibn Mahboub, from Dorost Bin Abu Mansour, from Ibrahim Bin Abdul Hameed,

(It has been narrated) from Abu Al-Hassan Musa[asws] Bin Ja'far[asws] having said: 'A discussion of the scholar upon the rubbish dump is better than a discussion of the ignorant upon the carpets/cushions'.[44]

3. عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ الْبَرْقِيِّ عَنْ شَرِيفِ بْنِ سَابِقٍ عَنِ الْفَضْلِ بْنِ أَبِي قُرَّةَ عَنْ أَبِي عَبْدِ الله (عَلَيْهِ السَّلام) قَالَ قَالَ رَسُولُ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) قَالَتِ الْحَوَارِيُّونَ لِعِيسَى يَا رُوحَ الله مَنْ نُجَالِسُ قَالَ مَنْ يُذَكِّرُكُمُ الله رُؤْيَتُهُ وَيَزِيدُ فِي عِلْمِكُمْ مَنْطِقُهُ وَيُرَغِّبُكُمْ فِي الاخِرَةِ عَمَلُهُ.

A number of our companions, from Ahmad Bin Muhammad Al Barqy, from Shreef Bin Sabiq, from Al Fazl Bin Abu Qurrat,

(It has been narrated) from Abu Abdullah[asws] having said: 'Rasool-Allah[saww] said: 'The disciples said to Isa[as], 'O Spirit of Allah[azwj]! Whom should we sit with (in a gathering)?' He[as] said: 'The one whose reports remind you of Allah[azwj], and his speaking increases in your knowledge, and his deeds make you desirous regarding the Hereafter''.[45]

4. مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَاذَانَ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ مَنْصُورِ بْنِ حَازِمٍ عَنْ أَبِي عَبْدِ اللهِ (عَلَيْهِ السَّلام) قَالَ قَالَ رَسُولُ اللهِ (صَلَّى اللهُ عَلَيْهِ وَآلِه) مُجَالَسَةُ أَهْلِ الدِّينِ شَرَفُ الدُّنْيَا وَالاخِرَةِ.

Muhammad Bin Ismail, from Al Fazl Bin Shazan, from Ibn Abu Umeyr, from Mansour bin Hazim,

(It has been narrated) from Abu Abdullah[asws] having said: 'Rasool-Allah[saww] said: 'The gatherings of the people of the Religion is a nobility in the world and the Hereafter''.[46]

5. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ الاصْبَهَانِيِّ عَنْ سُلَيْمَانَ بْنِ دَاوُدَ الْمِنْقَرِيِّ عَنْ سُفْيَانَ بْنِ عُيَيْنَةَ عَنْ مِسْعَرِ بْنِ كِدَامٍ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ (عَلَيْهِ السَّلام) يَقُولُ لَمَجْلِسٌ أَجْلِسُهُ إِلَى مَنْ أَثِقُ بِهِ أَوْثَقُ فِي نَفْسِي مِنْ عَمَلِ سَنَةٍ.

Ali Bin Ibrahim, from his father, from Al Qasim Bin Muhammad Al Isbahany, from Suleyman Bin Dawood Al Minqary, from Sufyan Bin Uyayna, from Mis'ar Bin Kidam who said,

'I heard Abu Ja'far[asws] saying: 'The sitting - I[asws] sit with one I[asws] trust with is more strengthening regarding myself[asws] than working for a year'.[47]

9. بَابُ سُؤَالِ الْعَالِمِ وَتَذَاكُرِهِ

Chapter 9 - Asking the scholar and discussing with him

1. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَبِي عَبْدِ اللهِ (عَلَيْهِ السَّلام) قَالَ سَأَلْتُهُ عَنْ مَجْدُورٍ أَصَابَتْهُ جَنَابَةٌ فَغَسَّلُوهُ فَمَاتَ قَالَ قَتَلُوهُ أَلا سَأَلُوا فَإِنَّ دَوَاءَ الْعِيِّ السُّؤَالُ.

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from one of our companions,

(It has been narrated) from Abu Abdullah[asws], said, 'I asked him[asws] about the one with smallpox stained by the sexual impurity, so they washed him, and he died. So he[asws] said: 'They killed him. Why did they not ask, for a cure for the incompetence, it is the asking'.[48]

2. مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنْ حَمَّادِ بْنِ عِيسَى عَنْ حَرِيزٍ عَنْ زُرَارَةَ وَمُحَمَّدِ بْنِ مُسْلِمٍ وَبُرَيْدٍ الْعِجْلِيِّ قَالُوا قَالَ أَبُو عَبْدِ اللهِ (عَلَيْهِ السَّلام) لِحُمْرَانَ بْنِ أَعْيَنَ فِي شَيْءٍ سَأَلَهُ إِنَّمَا يَهْلِكُ النَّاسُ لانَّهُمْ لا يَسْأَلُونَ.

Muhammad Bin yahya, from Ahmad Bin Muhammad Bin Isa, from Hammad Bin Isa, from Hareyz, from Zurara and Muhammad Bin Muslim and Bureyd Al Ijaly who said,

‘Abu Abdullah[asws] said to Humran Bin Ayn regarding something he had asked him[asws]: ‘But rather, the people are destroyed because they are not asking’.[49]

3. عَلِيٌّ بْنُ مُحَمَّدٍ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الاشْعَرِيِّ عَنْ عَبْدِ الله بْنِ مَيْمُونٍ الْقَدَّاحِ عَنْ أَبِي عَبْدِ الله (عَلَيْهِ السَّلام) قَالَ قَالَ إِنَّ هَذَا الْعِلْمَ عَلَيْهِ قُفْلٌ وَمِفْتَاحُهُ الْمَسْأَلَةُ.

عَلِيٌّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ الله (عَلَيْهِ السَّلام) مِثْلَهُ.

Ali Bin Muhammad, from Sahl Bin Ziyad, from Ja’far Bin Muhammad Al Ashary, from Abdullah Bin Maymoun Al Qaddah,

(It has been narrated) from Abu Abdullah[asws] having said: ‘This knowledge, there is a lock upon it and its key is the asking’.

Ali Bin Ibrahim, from his father, from Al Nowfal, from Al Sakuny, from Abu Abdullah[asws] - similar to it.[50]

4. عَلِيٌّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيسَى بْنِ عُبَيْدٍ عَنْ يُونُسَ بْنِ عَبْدِ الرَّحْمَنِ عَنْ أَبِي جَعْفَرٍ الاحْوَلِ عَنْ أَبِي عَبْدِ الله (عَلَيْهِ السَّلام) قَالَ لا يَسَعُ النَّاسَ حَتَّى يَسْأَلُوا وَيَتَفَقَّهُوا وَيَعْرِفُوا إِمَامَهُمْ وَيَسَعُهُمْ أَنْ يَأْخُذُوا بِمَا يَقُولُ وَإِنْ كَانَ تَقِيَّةً.

[51]

Ali Bin Ibrahim, from Muhammad Bin Isa Bin Ubeyd, from yunus Bin Abdul Rahman, from Abu Ja’far Al Ahowl,

(It has been narrated) from Abu Abdullah[asws] having said: ‘The people have no leeway (for not asking), until they do ask, and understand, and recognise there Imam[asws], and they do have the capacity that they should be taking with what he[asws] is saying, and even if it is under dissimulation’.[52]

5. عَلِيٌّ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ يُونُسَ عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ الله (عَلَيْهِ السَّلام) قَالَ قَالَ رَسُولُ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) أُفٍّ لِرَجُلٍ لا يُفَرِّغُ نَفْسَهُ فِي كُلِّ جُمُعَةٍ لامْرِ دِينِهِ فَيَتَعَاهَدُهُ وَيَسْأَلُ عَنْ دِينِهِ وَفِي رِوَايَةٍ أُخْرَى لِكُلِّ مُسْلِمٍ.

Ali, from Muhammad Bin Isa, from Yunus, from the one who mentioned it,

(It has been narrated) from Abu Abdullah[asws] having said: ‘Rasool-Allah[saww] said: ‘Fie to a man who does not free himself during every Friday for the matters of his Religion, so he pacts it and asks about his Religion’.

And in another report, ‘(Fie is) to every Muslim’.[53]

6. عَلِيٌّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ عَبْدِ الله بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ الله (عَلَيْهِ السَّلام) قَالَ قَالَ رَسُولُ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) إِنَّ الله عَزَّ وَجَلَّ يَقُولُ تَذَاكُرُ الْعِلْمِ بَيْنَ عِبَادِي مِمَّا تَحْيَا عَلَيْهِ الْقُلُوبُ الْمَيْتَةُ إِذَا هُمُ انْتَهَوْا فِيهِ إِلَى أَمْرِي.

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Abdullah Bin Sinan,

(It has been narrated) from Abu Abdullah[asws] having said: ‘Rasool-Allah[saww] said: ‘Allah[azwj] Mighty and Majestic is Saying: “The discussion of the knowledge between My[azwj] servants is from what the dead hearts are

revived upon. When, as a consequence, they end up in it to My[azwj] Commands"'.[54]

7. مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ أَبِي الْجَارُودِ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ (عَلَيْهِ السَّلام) يَقُولُ رَحِمَ اللهُ عَبْداً أَحْيَا الْعِلْمَ قَالَ قُلْتُ وَمَا إِحْيَاؤُهُ قَالَ أَنْ يُذَاكِرَ بِهِ أَهْلَ الدِّينِ وَأَهْلَ الْوَرَعِ.

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Sinan, from Abu Al Jaroud who said,

'I heard Abu Ja'far[asws] saing: 'May Allah[azwj] have Mercy on a servant who revives the knowledge'. I said, 'And what is its revival?' He[asws] said: 'If he discusses it with the people of the Religion and the people of the piety'.[55]

8. مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَبْدِ اللهِ بْنِ مُحَمَّدٍ الْحَجَّالِ عَنْ بَعْضِ أَصْحَابِهِ رَفَعَهُ قَالَ قَالَ رَسُولُ اللهِ (صَلَّى اللهُ عَلَيْهِ وَآلِه) تَذَاكَرُوا وَتَلاقَوْا وَتَحَدَّثُوا فَإِنَّ الْحَدِيثَ جِلاءٌ لِلْقُلُوبِ إِنَّ الْقُلُوبَ لَتَرِينُ كَمَا يَرِينُ السَّيْفُ جِلاؤُهَا الْحَدِيثُ.

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Abdullah Bin Muhammad Al Hajjal, from one of his companions, raising it, said,

'Rasool-Allah[saww] said: 'Discuss and meet and narrate Hadeeth to each other, for the Hadeeth is a polishing for the hearts. The hearts tend to rust just as the swords rust. Polish these with the Hadeeth'.[56]

9. عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ عَنْ أَبِيهِ عَنْ فَضَالَةَ بْنِ أَيُّوبَ عَنْ عُمَرَ بْنِ أَبَانٍ عَنْ مَنْصُورٍ الصَّيْقَلِ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ (عَلَيْهِ السَّلام) يَقُولُ تَذَاكُرُ الْعِلْمِ دِرَاسَةٌ وَالدِّرَاسَةُ صَلاةٌ حَسَنَةٌ.

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from his father, from Fazalat Bin Ayoub, from Umar Bin Aban, from Mansour Al Sayqal who said,

'Abu Ja'far[asws] saying: 'Discussing the knowledge is an education, and the education is like a good Salat'.[57]

10. بَابُ بَذْلِ الْعِلْمِ

Chapter 10 - Granting the knowledge

1. مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ بْنِ بَزِيعٍ عَنْ مَنْصُورِ بْنِ حَازِمٍ عَنْ طَلْحَةَ بْنِ زَيْدٍ عَنْ أَبِي عَبْدِ اللهِ (عَلَيْهِ السَّلام) قَالَ قَرَأْتُ فِي كِتَابِ علي (عَلَيْهِ السَّلام) إِنَّ اللهَ لَمْ يَأْخُذْ عَلَى الْجُهَّالِ عَهْداً بِطَلَبِ الْعِلْمِ حَتَّى أَخَذَ عَلَى الْعُلَمَاءِ عَهْداً بِبَذْلِ الْعِلْمِ لِلْجُهَّالِ لانَّ الْعِلْمَ كَانَ قَبْلَ الْجَهْلِ.

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Ismail Bin Bazie, from Mansour Bin Hazim, from Talha Bin Zayd,

(It has been narrated) from Abu Abdullah[asws] having said: 'I[asws] read in the Book of Ali[asws]: 'Allah[azwj] did not Take a Covenant upon the ignorant one

with seeking the knowledge until after He[azwj] Took a Covenant upon the scholars to teach the knowledge to the ignorant one, because the knowledge did (exist) before the ignorance did'.[58]

2. عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ الْبَرْقِيِّ عَنْ أَبِيهِ عَنْ عَبْدِ الله بْنِ الْمُغِيرَةِ وَمُحَمَّدِ بْنِ سِنَانٍ عَنْ طَلْحَةَ بْنِ زَيْدٍ عَنْ أَبِي عَبْدِ الله (عَلَيْهِ السَّلام) فِي هَذِهِ الايَةِ وَلا تُصَعِّرْ خَدَّكَ لِلنَّاسِ قَالَ لِيَكُنِ النَّاسُ عِنْدَكَ فِي الْعِلْمِ سَوَاءً.

A number of our companions, from Ahmad Bin Muhammad Al Barq, from his father, from Abdullah Bin Al Mugheira and Muhammad Bin Sinan, from Talha Bin Zayd,

(It has been narrated) from Abu Abdullah[asws] regarding this Verse [31:18] And do not turn your cheek away from people in contempt. He[asws] said: 'For the people to happen to be equal with you regarding the knowledge'.[59]

3. وَبِهَذَا الاسْنَادِ عَنْ أَبِيهِ عَنْ أَحْمَدَ بْنِ النَّضْرِ عَنْ عَمْرِو بْنِ شِمْرٍ عَنْ جَابِرٍ عَنْ ابي جعفر (عَلَيْهِ السَّلام) قَالَ زَكَاةُ الْعِلْمِ أَنْ تُعَلِّمَهُ عِبَادَ الله.

And by this chain, from his father, from Ahmad Bin Al Nazar, from Amro Bin Shimr, from Jabir,

(It has been narrated) from Abu Ja'far[asws] having said: 'The Zakat of the knowledge is that you teach it to the servants of Allah[azwj'].[60]

4. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيسَى بْنِ عُبَيْدٍ عَنْ يُونُسَ بْنِ عَبْدِ الرَّحْمَنِ عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ الله (عَلَيْهِ السَّلام) قَالَ قَامَ عِيسَى ابْنُ مَرْيَمَ (عَلَيْهِ السَّلام) خَطِيباً فِي بَنِي إِسْرَائِيلَ فَقَالَ يَا بَنِي إِسْرَائِيلَ لا تُحَدِّثُوا الْجُهَّالَ بِالْحِكْمَةِ فَتَظْلِمُوهَا وَلا تَمْنَعُوهَا أَهْلَهَا فَتَظْلِمُوهُمْ.

Ali Bin Ibrahim, from Muhammad Bin Isa Bin Ubeyd, from Yunus Bin Abdul Rahman, from the one who mentioned it,

(It has been narrated) from Abu Abdullah[asws] having said: 'Isa[as] Bin Maryam[as] arose to address among the Children of Israel, so he[as] said: 'O Children of Israel! Do not be narrating the (words of) wisdom to the ignorant for you would be doing injustice to these (words), and do not be preventing it from its deserving ones, for you would be doing injustice to them'.[61]

11 . بَابُ النَّهْيِ عَنِ الْقَوْلِ بِغَيْرِ عِلْمٍ

Chapter 11 - The forbiddance from the speech without knowledge

1. مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ وَعَبْدِ الله ابْنَيْ مُحَمَّدِ بْنِ عِيسَى عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ سَيْفِ بْنِ عَمِيرَةَ عَنْ مُفَضَّلِ بْنِ يَزِيدَ قَالَ قَالَ لِي أَبُو عَبْدِ الله (عَلَيْهِ السَّلام) أَنْهَاكَ عَنْ خَصْلَتَيْنِ فِيهِمَا هَلاكُ الرِّجَالِ أَنْهَاكَ أَنْ تَدِينَ الله بِالْبَاطِلِ وَتُفْتِيَ النَّاسَ بِمَا لا تَعْلَمُ.

Muhammad Bin Yahya, from Ahmad and Abdullah, two sons of Muhammad Bin Isa, from Ali Bin Al Hakam, from Sayf Bin Amera, from Mufazzal Bin Yazeed who said,

‘Abu Abdullah[asws] said to me: ‘I[asws] forbid you from two characteristics wherein is destruction of the men. I[asws] forbid you to make a Religion of Allah[azwj] with the falsehood, and issue Fatwas to the people with what you do not know’.[62]

2. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيسَى بْنِ عُبَيْدٍ عَنْ يُونُسَ بْنِ عَبْدِ الرَّحْمَنِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحَجَّاجِ قَالَ قَالَ لِي أَبُو عَبْدِ الله (عَلَيْهِ السَّلام) إِيَّاكَ وَخَصْلَتَيْنِ فَفِيهِمَا هَلَكَ مَنْ هَلَكَ إِيَّاكَ أَنْ تُفْتِيَ النَّاسَ بِرَأْيِكَ أَوْ تَدِينَ بِمَا لا تَعْلَمُ.

Ali Bin Ibrahim, from Muhammad Bin Isa, from Ubed, from Yunus Bin Abdul Rahman, from Abdul Rahman Bin Al Hajjal who said,

‘Abu Abdullah[asws] said: ‘Beware of two characteristics, for in these two were destroyed, the one who was destroyed. Beware of issuing Fatwas to the people by your opinion, or making a Religion with that which you do not know’.[63]

3. مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ عَلِيِّ بْنِ رِئَابٍ عَنْ أَبِي عُبَيْدَةَ الْحَذَّاءِ عَنْ ابي جعفر (عَلَيْهِ السَّلام) قَالَ مَنْ أَفْتَى النَّاسَ بِغَيْرِ عِلْمٍ وَلا هُدًى لَعَنَتْهُ مَلائِكَةُ الرَّحْمَةِ وَمَلائِكَةُ الْعَذَابِ وَلَحِقَهُ وِزْرُ مَنْ عَمِلَ بِفُتْيَاهُ.

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al Hassan Bin Mahboub, from Ali Bin Raib, from Abu Ubeda Al Haza’a,

(It has been narrated) from Abu Ja’far[asws] having said: ‘The one who issues Fatwa to the people without knowledge and without (having) guidance, the Angels of the Mercy and the Angels of the Punishment curse him, and attach him with the burden of the ones who acted by his Fatwa’.[64]

4. عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْوَشَّاءِ عَنْ أَبَانٍ الاحْمَرِ عَنْ زِيَادِ بْنِ أَبِي رَجَاءٍ عَنْ ابي جعفر (عَلَيْهِ السَّلام) قَالَ مَا عَلِمْتُمْ فَقُولُوا وَمَا لَمْ تَعْلَمُوا فَقُولُوا الله أَعْلَمُ إِنَّ الرَّجُلَ لَيَنْتَزِعُ الايَةَ مِنَ الْقُرْآنِ يَخِرُّ فِيهَا أَبْعَدَ مَا بَيْنَ السَّمَاءِ وَالارْضِ.

A number of our companions, from Ahmad Bin Muhammad Bin Khallad, from Al Hassan Bin Al Al Washha, from Aban Al Ahmar, from Ziyad Bin Abu Raja’a,

(It has been narrated) from Abu Ja’far[asws] having said: ‘As for what you know, so you can talk about it, but what you do not know, so you should be saying, ‘Allah[azwj] is more Knowing’. The man clinches to a Verse from the Quran, and falls in it (to a distance) further than what is between the sky and the earth’.[65]

5. مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَاذَانَ عَنْ حَمَّادِ بْنِ عِيسَى عَنْ رِبْعِيِّ بْنِ عَبْدِ الله عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي عَبْدِ الله (عَلَيْهِ السَّلام) قَالَ لِلْعَالِمِ إِذَا سُئِلَ عَنْ شَيْءٍ وَهُوَ لا يَعْلَمُهُ أَنْ يَقُولَ الله أَعْلَمُ وَلَيْسَ لِغَيْرِ الْعَالِمِ أَنْ يَقُولَ ذَلِكَ.

Muhammad Bin Ismail, from Al Fazl, from Al Fazl Bin Shazaan, from Hammad Bin Isa, from Rabie Bin Abdullah, from Muhammad Bin Muslim,

(It has been narrated) from Abu Abdullah[asws] having said: '(It is) for the scholar, when he is asked about something and he does not know it, that he should be saying,

'Allah[azwj] is more Knowing', and it is not for other than a scholar that he should be saying that'.[66]

6. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ عَنْ حَمَّادِ بْنِ عِيسَى عَنْ حَرِيزِ بْنِ عَبْدِ اللهِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي عَبْدِ اللهِ (عَلَيْهِ السَّلام) قَالَ إِذَا سُئِلَ الرَّجُلُ مِنْكُمْ عَمَّا لا يَعْلَمُ فَلْيَقُلْ لا أَدْرِي وَلا يَقُلْ اللهُ أَعْلَمُ فَيُوقِعَ فِي قَلْبِ صَاحِبِهِ شَكّاً وَإِذَا قَالَ الْمَسْئُولُ لا أَدْرِي فَلا يَتَّهِمُهُ السَّائِلُ.

Ali Bin Ibrahim, from Ahmad Bin Muhammad Bin Khalid, from Hammad Bin Isa, from Hareyz Bin Abdullah, from Muhammad Bin Muslim,

(It has been narrated) from Abu Abdullah[asws] having said: 'When the man from you is asked about what he does not know, so let him say, 'I don't know', and he should not say, 'Allah[azwj] is more Knowing', for there would occur a doubt in the heart of his companion. And when the questioned one says, 'I don't know', so the questioner cannot accuse him'.[67]

7. الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ أَسْبَاطٍ عَنْ جَعْفَرِ بْنِ سَمَاعَةَ عَنْ غَيْرِ وَاحِدٍ عَنْ أَبَانٍ عَنْ زُرَارَةَ بْنِ أَعْيَنَ قَالَ سَأَلْتُ أَبَا جَعْفَرٍ (عَلَيْهِ السَّلام) مَا حَقُّ اللهِ عَلَى الْعِبَادِ قَالَ أَنْ يَقُولُوا مَا يَعْلَمُونَ وَيَقِفُوا عِنْدَ مَا لا يَعْلَمُونَ.

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Ali Bin Asbat, from Ja'far Bin Sama'at, from someone else, from Aban, from Zurara Bin Ayn who said,

'I asked Abu Ja'far[asws], 'What is a Right of Allah[azwj] upon the servants?' He[asws] said: 'That he should be saying what he knows, and refraining during what he does not know'.[68]

8. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ يُونُسَ بْنِ عَبْدِ الرَّحْمَنِ عَنْ أَبِي يَعْقُوبَ إِسْحَاقَ بْنِ عَبْدِ اللهِ عَنْ أَبِي عَبْدِ اللهِ (عَلَيْهِ السَّلام) قَالَ إِنَّ اللهَ خَصَّ عِبَادَهُ بِآيَتَيْنِ مِنْ كِتَابِهِ أَنْ لا يَقُولُوا حَتَّى يَعْلَمُوا وَلا يَرُدُّوا مَا لَمْ يَعْلَمُوا وَقَالَ عَزَّ وَجَلَّ أَ لَمْ يُؤْخَذْ عَلَيْهِمْ مِيثاقُ الْكِتابِ أَنْ لا يَقُولُوا عَلَى اللهِ إِلا الْحَقَّ وَقَالَ بَلْ كَذَّبُوا بِما لَمْ يُحِيطُوا بِعِلْمِهِ وَلَمَّا يَأْتِهِمْ تَأْوِيلُهُ.

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Yunus Bin Abdulrahman, from Abu Yaqoub Is'haq Bin Abdullah,

(It has been narrated) from Abu Abdullah[asws] having said: 'Allah[azwj] Particularised with two Verses from His[azwj] Book that they (people) should not be saying until they know, and they should not be replying what they are not knowing, and the Mighty and Majestic Said [7:169] Was not a Covenant Taken from them in the Book that they would not speak anything about Allah but the truth? And Said [10:39] But, they are belying that which they have no comprehension of its Knowledge, and it's explanation has not yet come to them'.[69]

9. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ يُونُسَ عَنْ دَاوُدَ بْنِ فَرْقَدٍ عَمَّنْ حَدَّثَهُ عَنِ ابْنِ شُبْرُمَةَ قَالَ مَا ذَكَرْتُ حَدِيثاً سَمِعْتُهُ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ (عَلَيْهِما السَّلام) إِلا كَادَ أَنْ يَتَصَدَّعَ قَلْبِي قَالَ حَدَّثَنِي أَبِي عَنْ جَدِّي عَنْ رَسُولِ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) قَالَ ابْنُ شُبْرُمَةَ وَأُقْسِمُ بِالله مَا كَذَبَ أَبُوهُ عَلَى جَدِّهِ وَلا جَدُّهُ عَلَى رَسُولِ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) قَالَ قَالَ رَسُولُ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) مَنْ عَمِلَ بِالْمَقَايِيسِ فَقَدْ هَلَكَ وَأَهْلَكَ وَمَنْ أَفْتَى النَّاسَ بِغَيْرِ عِلْمٍ وَهُوَ لا يَعْلَمُ النَّاسِخَ مِنَ الْمَنْسُوخِ وَالْمُحْكَمَ مِنَ الْمُتَشَابِهِ فَقَدْ هَلَكَ وَأَهْلَكَ.

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Dawood Bin Farqad, from the one who narrated it,

(It has been narrated) from Ibn Shubrama (a judge) who said, 'I do not recall a Hadeeth I heard from Ja'far Bin Muhammad[asws] except that it almost pierces my heart. He[asws] said: 'My[asws] father[asws] narrated to me, from my[asws] grandfather[asws], from Rasool-Allah[saww]'.

Ibr Shubrama said, 'And I swear by Allah[azwj,] his[asws] father[asws] did not lie upon his[asws] grandfather[asws], nor his[asws] grandfather[asws] (lied) upon Rasool-Allah[saww]. He[asws] said: 'Rasool-Allah[saww] said: 'The one who acts by the analogies, so he would be destroyed and destroy (others), and the one who issues Fatwas to the people without knowledge and he does not know the Abrogating (Verses of the Quran) from the Abrogated, and the Decisive from the Allegorical, so he would be destroyed and destroy (others)'.[70]

12 . بَابُ مَنْ عَمِلَ بِغَيْرِ عِلْمٍ

Chapter 12 - The one who acts without knowledge

1. عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ طَلْحَةَ بْنِ زَيْدٍ قَالَ سَمِعْتُ أَبَا عَبْدِ الله (عَلَيْهِ السَّلام) يَقُولُ الْعَامِلُ عَلَى غَيْرِ بَصِيرَةٍ كَالسَّائِرِ عَلَى غَيْرِ الطَّرِيقِ لا يَزِيدُهُ سُرْعَةُ السَّيْرِ إِلا بُعْداً.

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from his father, from Muhammad Bin Sinan, from Talha Bin Zayd who said,

'I heard Abu Abdullah[asws] saying: 'The one who acts upon without an insight is like the traveller upon another road. The quickness of the travel would not increase him except for the distance (from his destination)'.[71]

2. مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنِ ابْنِ مُسْكَانَ عَنْ حُسَيْنٍ الصَّيْقَلِ قَالَ سَمِعْتُ أَبَا عَبْدِ الله (عَلَيْهِ السَّلام) يَقُولُ لا يَقْبَلُ الله عَمَلاً إِلا بِمَعْرِفَةٍ وَلا مَعْرِفَةَ إِلا بِعَمَلٍ فَمَنْ عَرَفَ دَلَّتْهُ الْمَعْرِفَةُ عَلَى الْعَمَلِ وَمَنْ لَمْ يَعْمَلْ فَلا مَعْرِفَةَ لَهُ أَلا إِنَّ الايمَانَ بَعْضُهُ مِنْ بَعْضٍ.

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Sinan, from Ibn Muskan, fromHusayn Al Sayqal who said,

'I heard Abu Abdullah[asws] saying: 'Allah[azwj] does not Accept a deed except with the understanding, nor the understanding except with the deed. So the

one who understands that, the understanding would indicate him upon the (performance of the) deed, and the one who does not act, so there is no understanding for him. Indeed! The Eman, part of it is from the other part'.[72]

3. عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ فَضَّالٍ عَمَّنْ رَوَاهُ عَنْ أَبِي عَبْدِ اللهِ (عَلَيْهِ السَّلام) قَالَ قَالَ رَسُولُ اللهِ (صَلَّى اللهُ عَلَيْهِ وَآلِه) مَنْ عَمِلَ عَلَى غَيْرِ عِلْمٍ كَانَ مَا يُفْسِدُ أَكْثَرَ مِمَّا يُصْلِحُ.

From him, from Ahmad Bin Muhammad, from Ibn Fazzal, from the one who reported it,

(It has been narrated) from Abu Abdullah[asws] having said: 'Rasool-Allah[saww] said: 'The one who acts upon without knowledge, it would be so that he would spoil more than what he would correct'.[73]

13 . بَابُ اسْتِعْمَالِ الْعِلْمِ

Chapter 13 - Utilisation of the knowledge

1. مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنْ حَمَّادِ بْنِ عِيسَى عَنْ عُمَرَ بْنِ أُذَيْنَةَ عَنْ أَبَانِ بْنِ أَبِي عَيَّاشٍ عَنْ سُلَيْمِ بْنِ قَيْسٍ الْهِلالِيِّ قَالَ سَمِعْتُ أَمِيرَ الْمُؤْمِنِينَ (عَلَيْهِ السَّلام) يُحَدِّثُ عَنِ النَّبِيِّ (صَلَّى اللهُ عَلَيْهِ وَآلِه) أَنَّهُ قَالَ فِي كَلامٍ لَهُ الْعُلَمَاءُ رَجُلانِ رَجُلٌ عَالِمٌ آخِذٌ بِعِلْمِهِ فَهَذَا نَاجٍ وَعَالِمٌ تَارِكٌ لِعِلْمِهِ فَهَذَا هَالِكٌ وَإِنَّ أَهْلَ النَّارِ لَيَتَأَذَّوْنَ مِنْ رِيحِ الْعَالِمِ التَّارِكِ لِعِلْمِهِ وَإِنَّ أَشَدَّ أَهْلِ النَّارِ نَدَامَةً وَحَسْرَةً رَجُلٌ دَعَا عَبْداً إِلَى اللهِ فَاسْتَجَابَ لَهُ وَقَبِلَ مِنْهُ فَأَطَاعَ اللهَ فَأَدْخَلَهُ اللهُ الْجَنَّةَ وَأَدْخَلَ الدَّاعِيَ النَّارَ بِتَرْكِهِ عِلْمَهُ وَاتِّبَاعِهِ الْهَوَى وَطُولِ الامَلِ أَمَّا اتِّبَاعُ الْهَوَى فَيَصُدُّ عَنِ الْحَقِّ وَطُولُ الامَلِ يُنْسِي الاخِرَةَ.

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Hammad Bin Isa, from Umar Bin Azina, from Aban Bin Abu Ayyash, from Suleym Bin Qays Al Hilaly who said,

'I heard Amir Al-Momineen[asws] narrating about the Prophet[saww] that he[saww] said during a speech of his[saww]: 'The scholars are two (types of) men, a scholar who takes (acts) with his knowledge, so this is a rescued one, and a scholar who is a neglects his knowledge, so this is a destroyed one; and that the inhabitants of the Fire would be harmed by the stink of the scholar who did not act upon his knowledge.

And that the ones of the most intense remorse and regret would be a man who invited a servant towards Allah[azwj,] and he answered him for it, and it was Accepted from him. So he obeyed Allah[azwj,] and Allah[azwj] would Enter him into the Paradise, and would Enter the inviter into the Fire due to his neglecting his own knowledge, and his following his personal desires, and prolonged anticipations. As for following personal desires, so it blocks from the Truth, and prolonged anticipations causes one to forget the Hereafter'.[74]

2. مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ إِسْمَاعِيلَ بْنِ جَابِرٍ عَنْ أَبِي عَبْدِ اللهِ (عَلَيْهِ السَّلام) قَالَ الْعِلْمُ مَقْرُونٌ إِلَى الْعَمَلِ فَمَنْ عَلِمَ عَمِلَ وَمَنْ عَمِلَ عَلِمَ وَالْعِلْمُ يَهْتِفُ بِالْعَمَلِ فَإِنْ أَجَابَهُ وَإِلا ارْتَحَلَ عَنْهُ.

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Sinan, from Ismail Bin Jabir,

(It has been narrated) from Abu Abdullah[asws] having said: 'The knowledge is coupled to the deed. So the one who knows, would act, and the one who acts would know; and the knowledge would invite the acts (the deeds), so if it answers it (fine), or else it would depart from him'.[75]

3. عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ عَنْ عَلِيِّ بْنِ مُحَمَّدٍ الْقَاسَانِيِّ عَمَّنْ ذَكَرَهُ عَنْ عَبْدِ اللهِ بْنِ الْقَاسِمِ الْجُعْفِرِيِّ عَنْ أَبِي عَبْدِ اللهِ (عَلَيْهِ السَّلام) قَالَ إِنَّ الْعَالِمَ إِذَا لَمْ يَعْمَلْ بِعِلْمِهِ زَلَّتْ مَوْعِظَتُهُ عَنِ الْقُلُوبِ كَمَا يَزِلُّ الْمَطَرُ عَنِ الصَّفَا.

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Ali Bin Muhammad Al Qasany, from the one who mentioned it, from Abdullah Bin Al Qasim Al Ja'fary,

(It has been narrated) from Abu Abdullah[asws] having said: 'The scholar, when he does not act for (performing) his deed, his advice would slide off from the hearts just as the rain drops slide off from the rock'.[76]

4. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنِ الْمِنْقَرِيِّ عَنْ عَلِيِّ بْنِ هَاشِمِ بْنِ الْبَرِيدِ عَنْ أَبِيهِ قَالَ جَاءَ رَجُلٌ إِلَى عَلِيِّ بن الحسين (عَلَيْهِما السَّلام) فَسَأَلَهُ عَنْ مَسَائِلَ فَأَجَابَ ثُمَّ عَادَ لِيَسْأَلَ عَنْ مِثْلِهَا فَقَالَ عَلِيُّ بن الحسين (عَلَيْهِما السَّلام) مَكْتُوبٌ فِي الانْجِيلِ لا تَطْلُبُوا عِلْمَ مَا لا تَعْلَمُونَ وَلَمَّا تَعْمَلُوا بِمَا عَلِمْتُمْ فَإِنَّ الْعِلْمَ إِذَا لَمْ يُعْمَلْ بِهِ لَمْ يَزْدَدْ صَاحِبُهُ إِلا كُفْراً وَلَمْ يَزْدَدْ مِنَ اللهِ إِلا بُعْداً.

Ali Bin Ibrahim, from his father, from Al Qasim Bin Muhammad, from Al Minqary, from Ali Bin Hashim Bin Al Bareyd, from his father who said,

'A man came over to Ali[asws] Bin Al-Husayn[asws] and asked him[asws] a question. So he[asws] answered. Then he repeated to ask about similar to it. So Ali[asws] Bin Al-Husayn[asws] said: 'It is Written in the Evangel: 'Do not seek knowledge of what you do not (need) knowing, but (only after) when you are acting with what you already know, for when one does not act by it, it would not increase anything for (him) except for disbelief, and it would not increase him from Allah[azwj] except for remoteness'.[77]

5. مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنِ الْمُفَضَّلِ بْنِ عُمَرَ عَنْ أَبِي عَبْدِ اللهِ (عَلَيْهِ السَّلام) قَالَ قُلْتُ لَهُ بِمَ يُعْرَفُ النَّاجِي قَالَ مَنْ كَانَ فِعْلُهُ لِقَوْلِهِ مُوَافِقاً فَأَثْبِتَ لَهُ الشَّهَادَةَ وَمَنْ لَمْ يَكُنْ فِعْلُهُ لِقَوْلِهِ مُوَافِقاً فَإِنَّمَا ذَلِكَ مُسْتَوْدَعٌ.

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Sinan, from Al Mufazzal Bin Umar,

(It has been narrated) from Abu Abdullah[asws], said, 'I said to him[asws], 'With what would the Rescued one be recognised?' He[asws] said: 'The one whose deed was in accordance with his words, so the testimony would be affirmed for him; and the one whose deed do not happen to be in accordance to his words, so rather, that is the lent (temporary) Eman'.[78]

6. عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ عَنْ أَبِيهِ رَفَعَهُ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلام) فِي كَلامٍ لَهُ خَطَبَ بِهِ عَلَى الْمِنْبَرِ أَيُّهَا النَّاسُ إِذَا عَلِمْتُمْ فَاعْمَلُوا بِمَا عَلِمْتُمْ لَعَلَّكُمْ تَهْتَدُونَ إِنَّ الْعَالِمَ الْعَامِلَ بِغَيْرِهِ كَالْجَاهِلِ الْحَائِرِ الَّذِي لا يَسْتَفِيقُ عَنْ جَهْلِهِ بَلْ قَدْ رَأَيْتُ أَنَّ الْحُجَّةَ عَلَيْهِ أَعْظَمُ وَالْحَسْرَةُ أَدْوَمُ عَلَى هَذَا الْعَالِمِ الْمُنْسَلِخِ مِنْ عِلْمِهِ مِنْهَا عَلَى هَذَا الْجَاهِلِ الْمُتَحَيِّرِ فِي جَهْلِهِ وَكِلاهُمَا حَائِرٌ بَائِرٌ لا تَرْتَابُوا فَتَشُكُّوا وَلا تَشُكُّوا فَتَكْفُرُوا وَلا تُرَخِّصُوا لانْفُسِكُمْ فَتُدْهِنُوا وَلا تُدْهِنُوا فِي الْحَقِّ فَتَحْسَرُوا وَإِنَّ مِنَ الْحَقِّ أَنْ تَفَقَّهُوا وَمِنَ الْفِقْهِ أَنْ لا تَغْتَرُّوا وَإِنَّ أَنْصَحَكُمْ لِنَفْسِهِ أَطْوَعُكُمْ لِرَبِّهِ وَأَغَشَّكُمْ لِنَفْسِهِ أَعْصَاكُمْ لِرَبِّهِ وَمَنْ يُطِعِ اللهَ يَأْمَنْ وَيَسْتَبْشِرْ وَمَنْ يَعْصِ اللهَ يَخِبْ وَيَنْدَمْ.

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from his father, raising it, said,

'Amir Al-Momineen[asws] said in a speech of his[asws] which he[asws] addressed in a sermon upon the Pulpit: 'O you people! When you know so act upon what you know so that you may be guided. A scholar acting with other than it (knowledge) is like the ignorant confused one who has not woken up from his ignorance. But, you will see that the argument against him is greater, and the regret would be more prolonged upon this scholar, the one alienated from his own knowledge than it would be upon this ignorant one, the one confused in his own ignorance, and both of them are confused, wandering.

Do not be suspicious, for you will be doubting, and do not doubt, for you would be disbelieving, and do not let go of yourselves for you would be lethargic (exhausted), and do not be lethargic with regards to the Truth, for you would be incurring loss. And it is from the Truth that you should be (acquiring) understanding, and it is from the understanding that you should not be deceived; and that the most advising to his own self is the one most obedient to his Lord[azwj,] and the most overwhelmed to his own self is the one most disobedient to his Lord[azwj.] And the one who obeys Allah[azwj] would be secure and would receive glad tidings, and the one who disobeys Allah[azwj,] would lose out and regret'.[79]

7. عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ عَنْ أَبِيهِ عَمَّنْ ذَكَرَهُ عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى عَنْ أَبِيهِ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ (عَلَيْهِ السَّلام) يَقُولُ إِذَا سَمِعْتُمُ الْعِلْمَ فَاسْتَعْمِلُوهُ وَلْتَتَّسِعْ قُلُوبُكُمْ فَإِنَّ الْعِلْمَ إِذَا كَثُرَ فِي قَلْبِ رَجُلٍ لا يَحْتَمِلُهُ قَدَرَ الشَّيْطَانُ عَلَيْهِ فَإِذَا خَاصَمَكُمُ الشَّيْطَانُ فَأَقْبِلُوا عَلَيْهِ بِمَا تَعْرِفُونَ فَإِنَّ كَيْدَ الشَّيْطَانِ كَانَ ضَعِيفاً فَقُلْتُ وَمَا الَّذِي نَعْرِفُهُ قَالَ خَاصِمُوهُ بِمَا ظَهَرَ لَكُمْ مِنْ قُدْرَةِ اللهِ عَزَّ وَجَلَّ.

A number of our companions, from Ahmad Bin Muihammad Bin Khalid, from his father, from the one who mentioned it, from Muhammad Bin Abdul Rahman Bin Abu Layli, from his father who said,

'I heard Abu Ja'far[asws] saying: 'Whenever you hear the knowledge, so utilize it and let your hearts be accommodating, for the knowledge, when it is abundant in the heart of a man, would not tolerate the Satan[la] to have power

over him. So when the Satan[la] disputes with you, so pile upon himla with what you are recognising, for the plots of the Satan[la] would always be weak'.

So I said, 'And what is that which we should be recognising?' He[asws] said: 'Be at odds with him with whatever appears to you from the Power of Allah[azwj] Mighty and Majestic'.[80]

14 . بَابُ الْمُسْتَأْكِلِ بِعِلْمِهِ وَالْمُبَاهِي بِهِ

Chapter 14 - The consumer with his knowledge and the boaster with it

1. مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى وَعَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ جَمِيعاً عَنْ حَمَّادِ بْنِ عِيسَى عَنْ عُمَرَ بْنِ أُذَيْنَةَ عَنْ أَبَانِ بْنِ أَبِي عَيَّاشٍ عَنْ سُلَيْمِ بْنِ قَيْسٍ قَالَ سَمِعْتُ أَمِيرَ الْمُؤْمِنِينَ (عَلَيْهِ السَّلام) يَقُولُ قَالَ رَسُولُ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) مَنْهُومَانِ لا يَشْبَعَانِ طَالِبُ دُنْيَا وَطَالِبُ عِلْمٍ فَمَنِ اقْتَصَرَ مِنَ الدُّنْيَا عَلَى مَا أَحَلَّ الله لَهُ سَلِمَ وَمَنْ تَنَاوَلَهَا مِنْ غَيْرِ حِلِّهَا هَلَكَ إِلا أَنْ يَتُوبَ أَوْ يُرَاجِعَ وَمَنْ أَخَذَ الْعِلْمَ مِنْ أَهْلِهِ وَعَمِلَ بِعِلْمِهِ نَجَا وَمَنْ أَرَادَ بِهِ الدُّنْيَا فَهِيَ حَظُّهُ.

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, and Ali Bin Ibrahim, from his father, altogether from Hammad Bin Isa, from Umar Bin Azina, from Aban Bin Abu Ayyash, from Sulem Bin Qays who said,

'I heard Amir Al-Momineen[asws] saying: 'Rasool-Allah[saww] said: 'Two greedy ones are never satiated - a seeker of the world and a seeker of the knowledge. So the one who confines himself from the world upon what Allah[azwj] has Permitted for him, would be safe, and the one who attains it from other than its Permissible means would be destroyed, unless if he were to repent or retract; and the one who takes the knowledge from its rightful people[asws], and acts with his[asws] knowledge, would be saved; and the one who intends the world by it, so it would be his share'.[81]

2. الْحُسَيْنُ بْنُ مُحَمَّدِ بْنِ عَامِرٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْوَشَّاءِ عَنْ أَحْمَدَ بْنِ عَائِذٍ عَنْ أَبِي خَدِيجَةَ عَنْ أَبِي عَبْدِ الله (عَلَيْهِ السَّلام) قَالَ مَنْ أَرَادَ الْحَدِيثَ لِمَنْفَعَةِ الدُّنْيَا لَمْ يَكُنْ لَهُ فِي الاخِرَةِ نَصِيبٌ وَمَنْ أَرَادَ بِهِ خَيْرَ الاخِرَةِ أَعْطَاهُ الله خَيْرَ الدُّنْيَا وَالاخِرَةِ.

Al Husayn Bin Muhammad Bin Aamir, from Moalla Bin Muhammad, from Al Hassan Bin Ali Al Washha, from Ahmad Bin Aiz, from Abu Khadeeja,

(It has been narrated) from Abu Abdullah[asws] having said: 'The one who intends (acquiring) the Hadeeth for benefitting the world, there would not happen to be a share for him in the Hereafter, and the one who intends goodness of the Hereafter by it, Allah[azwj] would Give him goodness of the world and the Hereafter (as well)'.[82]

3. عَلِيٌّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ الاصْبَهَانِيِّ عَنِ الْمِنْقَرِيِّ عَنْ حَفْصِ بْنِ غِيَاثٍ عَنْ أَبِي عَبْدِ الله (عَلَيْهِ السَّلام) قَالَ مَنْ أَرَادَ الْحَدِيثَ لِمَنْفَعَةِ الدُّنْيَا لَمْ يَكُنْ لَهُ فِي الاخِرَةِ نَصِيبٌ.

Ali Bin Ibrahim, from his father, from Al Qasim Bin Muhammad Al Asbahany, from Al Minqary, from Hafs Bin Giyas,

(It has been narrated) from Abu Abdullah[asws] having said: 'The one who intends (acquiring) the Hadeeth for the benefit of the world, there would not happen to be for him a share in the Hereafter'.[83]

4. عَلِيٌّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ الْقَاسِمِ عَنِ الْمِنْقَرِيِّ عَنْ حَفْصِ بْنِ غِيَاثٍ عَنْ أَبِي عَبْدِ الله (عَلَيْهِ السَّلام) قَالَ إِذَا رَأَيْتُمُ الْعَالِمَ مُحِبّاً لِدُنْيَاهُ فَاتَّهِمُوهُ عَلَى دِينِكُمْ فَإِنَّ كُلَّ مُحِبٍّ لِشَيْءٍ يَحُوطُ مَا أَحَبَّ وَقَالَ (صَلَّى اللهُ عَلَيْهِ وَآلِه) أَوْحَى الله إِلَى دَاوُدَ (عَلَيْهِ السَّلام) لا تَجْعَلْ بَيْنِي وَبَيْنَكَ عَالِماً مَفْتُوناً بِالدُّنْيَا فَيَصُدَّكَ عَنْ طَرِيقِ مَحَبَّتِي فَإِنَّ أُولَئِكَ قُطَّاعُ طَرِيقِ عِبَادِيَ الْمُرِيدِينَ إِنَّ أَدْنَى مَا أَنَا صَانِعٌ بِهِمْ أَنْ أَنْزِعَ حَلاوَةَ مُنَاجَاتِي عَنْ قُلُوبِهِمْ.

Ali Bin Ibrahim, from his father, from Al Qasim Bin Al Minqary, from Hafs Bin Giyas,

(It has been narrated) from Abu Abdullah[asws] having said: 'Whenever you see the scholar in love for his world, so denounce him upon your Religion, for every lover of a thing would be encompassed by what he loves'.

And he[asws] said: 'Allah[azwj] Revealed unto Dawoodas: "Do not make a scholar to be between you[as] and Me[azwj], the one who is tempted by the world, for he would block you[as] from the path of My[azwj] Love, for they are the bandits of the road to My[azwj] servants, the devotees. The least of what I[azwj] would Do with them is that I[azwj] will Remove the sweetness of My[azwj] Whisperings from their hearts'.[84]

5. عَلِيٌّ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ الله (عَلَيْهِ السَّلام) قَالَ قَالَ رَسُولُ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) الْفُقَهَاءُ أُمَنَاءُ الرُّسُلِ مَا لَمْ يَدْخُلُوا فِي الدُّنْيَا قِيلَ يَا رَسُولَ الله وَمَا دُخُولُهُمْ فِي الدُّنْيَا قَالَ اتِّبَاعُ السُّلْطَانِ فَإِذَا فَعَلُوا ذَلِكَ فَاحْذَرُوهُمْ عَلَى دِينِكُمْ.

Ali, from his father, from Al Nowfal, from Al Sakuny,

(It has been narrated) from Abu Abdullah[asws] having said: 'Rasool-Allah[saww] said: 'The understanding ones (الْـفُـقَـهَـاءُ) are the trustees of the Rasools[as] for as long as they do not enter into the (matters of the) world'. It was said, 'O Rasool-Allah[saww]! And what is their entering into the world?' He[as] said: 'Following the ruling authority. So when they do that, then be cautious of them upon your Religion'.[85]

6. مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَاذَانَ عَنْ حَمَّادِ بْنِ عِيسَى عَنْ رِبْعِيِّ بْنِ عَبْدِ الله عَمَّنْ حَدَّثَهُ عَنْ ابي جعفر (عَلَيْهِ السَّلام) قَالَ مَنْ طَلَبَ الْعِلْمَ لِيُبَاهِيَ بِهِ الْعُلَمَاءَ أَوْ يُمَارِيَ بِهِ السُّفَهَاءَ أَوْ يَصْرِفَ بِهِ وُجُوهَ النَّاسِ إِلَيْهِ فَلْيَتَبَوَّأْ مَقْعَدَهُ مِنَ النَّارِ إِنَّ الرِّئَاسَةَ لا تَصْلُحُ إِلا لاهْلِهَا.

Muhammad Bin Ismail, from Al Fazzal Bin Shazan, from Hammad Bin Isa, from Rabie Bin Abdullah, from the one who narrated it,

(It has been narrated) from Abu Ja'far[asws] having said: 'The one who seeks the knowledge in order to boast to the scholars by it, or to argue with the fools by it, or to turn the faces of the people towards him by it, so let him assume his seat from the Fire. The leadership is not correct except for its rightful ones[asws]'.[86]

15 . بَابُ لُزُومِ الْحُجَّةِ عَلَى الْعَالِمِ وَتَشْدِيدِ الْأَمْرِ عَلَيْهِ

Chapter 15 - The necessity of the Proof[asws] upon the world and the emphasis of the matter upon it

1. عَلِيُّ بْنُ إِبْرَاهِيمَ بْنِ هَاشِمٍ عَنْ أَبِيهِ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنِ الْمِنْقَرِيِّ عَنْ حَفْصِ بْنِ غِيَاثٍ عَنْ أَبِي عَبْدِ اللهِ (عَلَيْهِ السَّلام) قَالَ قَالَ يَا حَفْصُ يُغْفَرُ لِلْجَاهِلِ سَبْعُونَ ذَنْباً قَبْلَ أَنْ يُغْفَرَ لِلْعَالِمِ ذَنْبٌ وَاحِدٌ.

Ali Bin Ibrahim Bin Hashim, from his father, from Al Qasim Bin Muhammad Bin Al Minqary, from Hafs Bin Giyas,

(It has been narrated) from Abu Abdullah[asws] having said: 'O Hafs! He[azwj] would Forgive seventy sins of the ignorant one before He[azwj] Forgives one sin of the scholar'.[87]

2. وَبِهَذَا الاسْنَادِ قَالَ قَالَ أَبُو عَبْدِ اللهِ (عَلَيْهِ السَّلام) قَالَ عِيسَى ابْنُ مَرْيَمَ عَلَى نَبِيِّنَا وَآلِهِ وَعَلَيْهِ السَّلامُ وَيْلٌ لِلْعُلَمَاءِ السَّوْءِ كَيْفَ تَلَظَّى عَلَيْهِمُ النَّارُ.

And by this chain, said,

'Abu Abdullah[asws] said: 'Isa[as] Bin Maryam[as], may peace be upon our Prophet[as], said: 'Woe be unto the evil scholars, how the Fire would be engulfing them!''.[88]

3. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَمُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَاذَانَ جَمِيعاً عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ جَمِيلِ بْنِ دَرَّاجٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللهِ (عَلَيْهِ السَّلام) يَقُولُ إِذَا بَلَغَتِ النَّفْسُ هَاهُنَا وَأَشَارَ بِيَدِهِ إِلَى حَلْقِهِ لَمْ يَكُنْ لِلْعَالِمِ تَوْبَةٌ ثُمَّ قَرَأَ إِنَّمَا التَّوْبَةُ عَلَى اللهِ لِلَّذِينَ يَعْمَلُونَ السُّوءَ بِجَهالَةٍ.

Ali Bin Ibrahim, from his father, and Muhammad Bin Ismail, from Al Fazl Bin Shazan, altogether from Ibn Abu Umer, from Jameel Bin Darraj who said,

'I heard Abu Abdullah[asws] saying: 'When the soul reaches over here', and he[asws] indicated by his[asws] hand to his[asws] throat, 'there would be no (chance of) repentance for the scholar'. Then he[asws] recited [4:17] But rather, the Repentance with Allah is only for those who do evil in ignorance'.[89]

4. مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ النَّضْرِ بْنِ سُوَيْدٍ عَنْ يَحْيَى الْحَلَبِيِّ عَنْ أَبِي سَعِيدٍ الْمُكَارِي عَنْ أَبِي بَصِيرٍ عَنْ ابي جعفر (عَلَيْهِ السَّلام) فِي قَوْلِ اللهِ عَزَّ وَجَلَّ فَكُبْكِبُوا فِيها هُمْ وَالْغاوُونَ قَالَ هُمْ قَوْمٌ وَصَفُوا عَدْلاً بِأَلْسِنَتِهِمْ ثُمَّ خَالَفُوهُ إِلَى غَيْرِهِ.

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al Husayn Bin Saeed, from Al Nazar Bin Suweyd, from Yahya Al Halby, from Abu Saeed Al Mukary, from Abu Baseer,

(It has been narrated) from Abu Ja'far[asws] regarding the Words of Allah[azwj] Mighty and Majestic [26:94] So they shall be flung into it, they and the erring ones. He[asws] said: 'They are a group who described justice with their tongues, then they opposed it to something else'.[90]

16 . بَابُ النَّوَادِرِ

Chapter 16 - The Miscellaneous

1. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَفْصِ بْنِ الْبَخْتَرِيِّ رَفَعَهُ قَالَ كَانَ أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلام) يَقُولُ رَوِّحُوا أَنْفُسَكُمْ بِبَدِيعِ الْحِكْمَةِ فَإِنَّهَا تَكِلُّ كَمَا تَكِلُّ الابْدَانُ.

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hafs Bin Al Bakhtary who said,

'Amir Al-Momineen[asws] was saying: 'Rest your souls with the splendid wisdom, for these get tired just as the bodies get tired'.[91]

2. عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ نُوحِ بْنِ شُعَيْبٍ النَّيْسَابُورِيِّ عَنْ عُبَيْدِ الله بْنِ عَبْدِ الله الدِّهْقَانِ عَنْ دُرُسْتَ بْنِ أَبِي مَنْصُورٍ عَنْ عُرْوَةَ بْنِ أَخِي شُعَيْبٍ الْعَقَرْقُوفِيِّ عَنْ شُعَيْبٍ عَنْ أَبِي بَصِيرٍ قَالَ سَمِعْتُ أَبَا عَبْدِ الله (عَلَيْهِ السَّلام) يَقُولُ كَانَ أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلام) يَقُولُ يَا طَالِبَ الْعِلْمِ إِنَّ الْعِلْمَ ذُو فَضَائِلَ كَثِيرَةٍ فَرَأْسُهُ التَّوَاضُعُ وَعَيْنُهُ الْبَرَاءَةُ مِنَ الْحَسَدِ وَأُذُنُهُ الْفَهْمُ وَلِسَانُهُ الصِّدْقُ وَحِفْظُهُ الْفَحْصُ وَقَلْبُهُ حُسْنُ النِّيَّةِ وَعَقْلُهُ مَعْرِفَةُ الاشْيَاءِ وَالامُورِ وَيَدُهُ الرَّحْمَةُ وَرِجْلُهُ زِيَارَةُ الْعُلَمَاءِ وَهِمَّتُهُ السَّلامَةُ وَحِكْمَتُهُ الْوَرَعُ وَمُسْتَقَرُّهُ النَّجَاةُ وَقَائِدُهُ الْعَافِيَةُ وَمَرْكَبُهُ الْوَفَاءُ وَسِلاحُهُ لِينُ الْكَلِمَةِ وَسَيْفُهُ الرِّضَا وَقَوْسُهُ الْمُدَارَاةُ وَجَيْشُهُ مُحَاوَرَةُ الْعُلَمَاءِ وَمَالُهُ الادَبُ وَذَخِيرَتُهُ اجْتِنَابُ الذُّنُوبِ وَزَادُهُ الْمَعْرُوفُ وَمَاؤُهُ الْمُوَادَعَةُ وَدَلِيلُهُ الْهُدَى وَرَفِيقُهُ مَحَبَّةُ الاخْيَارِ.

A number of our companions, from Ahmad Bin Muhammad, from Nuh Bin Shuayb Al Neshapoury, from Ubedullah in Abdullah Al Dihqan, from Dorost Bin Abu Mansour, from Urwat a cousin of Shuayb Al Aqarquqy, from Shuayb, from Abu Baseer who said,

'I heard Abu Abdullah[asws] saying: 'Amir Al-Momineen[asws] was saying: 'O seeker of knowledge! The knowledge is with a lot of merits. Its head is the humbleness, and its eyes is the disavowment from the envy, and its ear is the understanding, and its tongue is the truthfulness, and its memorisation is the investigation, and its heart is the good intention, and its intellect is the recognition of the things and the matters, and its hand is the mercy, and its leg is the visiting the scholars, and its mettle is the safety, and its wisdom is the piety, and its stability is the salvation, and its guide is the good health, and its ride is the loyalty, and its weapon is the softness of the speech, and consent frames his sword, and its bow is the politeness, and its army is the dialogue with the scholars, and its wealth is the discipline, and its treasure deposit is keeping away from the sins, and its provision is the good deeds, and its water

is the cordiality, and its indicator is the guidance, and its friend is the love for the chosen ones[asws]'.[92]

3. مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ أَبِي نَصْرٍ عَنْ حَمَّادِ بْنِ عُثْمَانَ عَنْ أَبِي عَبْدِ الله (عَلَيْهِ السَّلام) قَالَ قَالَ رَسُولُ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) نِعْمَ وَزِيرُ الايمَانِ الْعِلْمُ وَنِعْمَ وَزِيرُ الْعِلْمِ الْحِلْمُ وَنِعْمَ وَزِيرُ الْحِلْمِ الرِّفْقُ وَنِعْمَ وَزِيرُ الرِّفْقِ الصَّبْرُ.

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ahmad Bin Muhammad Bin Abu Nasr, from Hammad Bin Usman,

(It has been narrated) from Abu Abdullah[asws] having said: 'Rasool-Allah[saww] said: 'The best Vizier of the Eman is the knowledge, and the best Vizier of the knowledge is the forbearance, and the best Vizier of the forbearance is the kindness, and the best Vizier of the kindness is the patience'.[93]

4. عَلِيُّ بْنُ مُحَمَّدٍ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الاشْعَرِيِّ عَنْ عَبْدِ الله بْنِ مَيْمُونٍ الْقَدَّاحِ عَنْ أَبِي عَبْدِ الله (عَلَيْهِ السَّلام) عَنْ آبَائِهِ (عَلَيْهِم السَّلام) قَالَ جَاءَ رَجُلٌ إِلَى رَسُولِ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) فَقَالَ يَا رَسُولَ الله مَا الْعِلْمُ قَالَ الانْصَاتُ قَالَ ثُمَّ مَهْ قَالَ الاسْتِمَاعُ قَالَ ثُمَّ مَهْ قَالَ الْحِفْظُ قَالَ ثُمَّ مَهْ قَالَ الْعَمَلُ بِهِ قَالَ ثُمَّ مَهْ يَا رَسُولَ الله قَالَ نَشْرُهُ.

Ali Bin Muhammad, from Sahl Bin Ziyad, from Ja'far Bin Muhammad Al Ashary, from Abdullah Bin Maymoun Al Qaddah,

(It has been narrated) from Abu Abdullah[asws], from his[asws] forefathers[asws] having said: 'A man came over to Rasool-Allah[saww] and he said, 'O Rasool-Allah[saww]! What is the knowledge?' He[saww] said: 'The silence'. He said, 'Then what?' He[saww] said: 'The intent listening'. He said, 'Then what?' He[saww] said: 'The memorisation'. He said,

'Then what?' He[saww] said: 'The acting by it'. He said, 'Then what, O Rasool-Allah[saww]?' He[saww] said: 'Propagating it (to the deserving ones)''.[94]

5. عَلِيُّ بْنُ إِبْرَاهِيمَ رَفَعَهُ إِلَى أَبِي عَبْدِ الله (عَلَيْهِ السَّلام) قَالَ طَلَبَةُ الْعِلْمِ ثَلاثَةٌ فَاعْرِفُوهُمْ بِأَعْيَانِهِمْ وَصِفَاتِهِمْ صِنْفٌ يَطْلُبُهُ لِلْجَهْلِ وَالْمِرَاءِ وَصِنْفٌ يَطْلُبُهُ لِلاسْتِطَالَةِ وَالْخَتْلِ وَصِنْفٌ يَطْلُبُهُ لِلْفِقْهِ وَالْعَقْلِ فَصَاحِبُ الْجَهْلِ وَالْمِرَاءِ مُوذٍ مُمَارٍ مُتَعَرِّضٌ لِلْمَقَالِ فِي أَنْدِيَةِ الرِّجَالِ بِتَذَاكُرِ الْعِلْمِ وَصِفَةِ الْحِلْمِ قَدْ تَسَرْبَلَ بِالْخُشُوعِ وَتَخَلَّى مِنَ الْوَرَعِ فَدَقَّ الله مِنْ هَذَا خَيْشُومَهُ وَقَطَعَ مِنْهُ حَيْزُومَهُ وَصَاحِبُ الاسْتِطَالَةِ وَالْخَتْلِ ذُو خِبٍّ وَمَلَقٍ يَسْتَطِيلُ عَلَى مِثْلِهِ مِنْ أَشْبَاهِهِ وَيَتَوَاضَعُ لِلاغْنِيَاءِ مِنْ دُونِهِ فَهُوَ لِحَلْوَائِهِمْ هَاضِمٌ وَلِدِينِهِ حَاطِمٌ فَأَعْمَى الله عَلَى هَذَا خُبْرَهُ وَقَطَعَ مِنْ آثَارِ الْعُلَمَاءِ أَثَرَهُ وَصَاحِبُ الْفِقْهِ وَالْعَقْلِ ذُو كَآبَةٍ وَحَزَنٍ وَسَهَرٍ قَدْ تَحَنَّكَ فِي بُرْنُسِهِ وَقَامَ اللَّيْلَ فِي حِنْدِسِهِ يَعْمَلُ وَيَخْشَى وَجِلاً دَاعِياً مُشْفِقاً مُقْبِلاً عَلَى شَأْنِهِ عَارِفاً بِأَهْلِ زَمَانِهِ مُسْتَوْحِشاً مِنْ أَوْثَقِ إِخْوَانِهِ فَشَدَّ الله مِنْ هَذَا أَرْكَانَهُ وَأَعْطَاهُ يَوْمَ الْقِيَامَةِ أَمَانَهُ.

وَحَدَّثَنِي بِهِ مُحَمَّدُ بْنُ مَحْمُودٍ أَبُو عَبْدِ اللهِ الْقَزْوِينِيُّ عَنْ عِدَّةٍ مِنْ أَصْحَابِنَا مِنْهُمْ جَعْفَرُ بْنُ مُحَمَّدٍ الصَّيْقَلِ بِقَزْوِينَ عَنْ أَحْمَدَ بْنِ عِيسَى الْعَلَوِيِّ عَنْ عَبَّادِ بْنِ صُهَيْبٍ الْبَصْرِيِّ عَنْ أَبِي عَبْدِ اللهِ (عَلَيْهِ السَّلام).

Ali Bin Ibrahim,

(It has been narrated) raising it to Abu Abdullah[asws] having said: 'The seekers of knowledge are three, so recognise them by their personalities and their description. There is a type who seeks it (to overcome) the ignorance and the disputes, and there is a type who seeks it for the domination and the deception, and there is a type who seeks it for the understanding and the intelligence.

So the one (seeking it for) the ignorance and the disputes is harmful, argumentative of the speech in the presence of the men by the discussion of the knowledge, and he would be described as forbearing by the one who has adorned with the humbleness, but he is devoid of the piety. May Allah[azwj] Hammer his nose (Condemn him) and cut off his heart and chest (Humiliate him).

And the one seeking is for the domination and the deception is with the swindle and enticement. He would dominate upon the likes of him who resemble him, and he would be revering to the rich ones from besides him. Thus, he would be digesting their sweets and breaking down his Religion. May Allah[azwj] Blind upon this of his news and Cut off the traces of such scholars of his traces.

And the one (seeking it for) the understanding and ' الْعَقْلِ ' the intelligence is with the heartaches, and the grief, and the vigils, and would have covered his head in his robe, and stands (to pray) the night (Salat) in his dark nights. He works hard, and he is fearful, apprehensive, supplicating, being compassionate, attentive upon his affairs, recognising the people of his time, scared of even the ones trustworthy of his brethren. So may Allah[azwj] Intensify His[azwj] Pillars from this one, and Give him security on the Day of Judgment'.

And it was narrated to me by Muhammad Bin Mahmoun Abu Abdullah Al Qazwiny, from a number of our companions, among them being Ja'far Bin Muhammad Al Sayqal, at Qazweek, from Ahmad Bin Isa, Al Alawy, from Abbad Bin Suheyb Al Basry, from Abu Abdullah[asws].[95]

6. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ طَلْحَةَ بْنِ زَيْدٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللهِ (عَلَيْهِ السَّلام) يَقُولُ إِنَّ رُوَاةَ الْكِتَابِ كَثِيرٌ وَإِنَّ رُعَاتَهُ قَلِيلٌ وَكَمْ مِنْ مُسْتَنْصِحٍ لِلْحَدِيثِ مُسْتَغِشٍّ لِلْكِتَابِ فَالْعُلَمَاءُ يَحْزُنُهُمْ تَرْكُ الرِّعَايَةِ وَالْجُهَّالُ يَحْزُنُهُمْ حِفْظُ الرِّوَايَةِ فَرَاعٍ يَرْعَى حَيَاتَهُ وَرَاعٍ يَرْعَى هَلَكَتَهُ فَعِنْدَ ذَلِكَ اخْتَلَفَ الرَّاعِيَانِ وَتَغَايَرَ الْفَرِيقَانِ.

Ali Bin Ibrahim, from his father, from Muhammad Bin Yahya, from Takha Bin Zayd who said,

'I heard Abu Abdullah[asws] saying: 'The reporters of the Book are many but its due carers are few, and how many of the collectors of the Hadeeth, but are failures by the Book. The scholars are such that the neglect of the due care

grieves them, and the ignorant are such that the preservation of the reports (Hadeeth) grieves them. So a shepherd is considering (preserving) its life, and a shepherd is considering (ensuring) its destruction. Thus, during that, the two shepherds are differing and the two sects are contradicting (each other)'.[96]

7. الْحُسَيْنُ بْنُ مُحَمَّدٍ الاشْعَرِيُّ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ جُمْهُورٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي نَجْرَانَ عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ الله (عَلَيْهِ السَّلام) قَالَ مَنْ حَفِظَ مِنْ أَحَادِيثِنَا أَرْبَعِينَ حَدِيثاً بَعَثَهُ الله يَوْمَ الْقِيَامَةِ عَالِماً فَقِيهاً.

Al Husayn Bin Muhammad Al Ashary, from Moalla Bin Muhammad, from Muhammad Bin Jamhour, from Abdul Rahma Bin Abu Najran, from the one who mentioned it,

(It has been narrated) from Abu Abdullah[asws] having said: 'The one who preserves from our[asws] Ahadeeth, forty Ahadeeth, Allah[azwj] would Resurrect him on the Day of Judgment as a scholar, an understanding one[97].'(فَقِيهاً)

8. عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ عَنْ أَبِيهِ عَمَّنْ ذَكَرَهُ عَنْ زَيْدٍ الشَّحَّامِ عَنْ ابي جعفر (عَلَيْهِ السَّلام) فِي قَوْلِ الله عَزَّ وَجَلَّ فَلْيَنْظُرِ الانْسانُ إِلى طَعامِهِ قَالَ قُلْتُ مَا طَعَامُهُ قَالَ عِلْمُهُ الَّذِي يَأْخُذُهُ عَمَّنْ يَأْخُذُهُ.

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from his father, from the one who mentioned it, from Zayd Al Shahaam,

(It has been narrated) from Abu Ja'far[asws] regarding the Words of Allah[azwj] Mighty and Majestic [80:24] Then let the human being look at his food. I said, 'What is his food?' He[asws] said: 'His knowledge which he is taking, from who he is taking it'.[98]

9. مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنْ عَلِيِّ بْنِ النُّعْمَانِ عَنْ عَبْدِ الله بْنِ مُسْكَانَ عَنْ دَاوُدَ بْنِ فَرْقَدٍ عَنْ أَبِي سَعِيدٍ الزُّهْرِيِّ عَنْ ابي جعفر (عَلَيْهِ السَّلام) قَالَ الْوُقُوفُ عِنْدَ الشُّبْهَةِ خَيْرٌ مِنَ الاقْتِحَامِ فِي الْهَلَكَةِ وَتَرْكُكَ حَدِيثاً لَمْ تُرْوَهُ خَيْرٌ مِنْ رِوَايَتِكَ حَدِيثاً لَمْ تُحْصِهِ.

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al Nu'man, from Abdullah Bin Muskan, from Dawood Bin Farqad, from Abu Saeed Al Zuhry,

(It has been narrated) from Abu Ja'far[asws] having said: 'The pausing at the doubtful (vagueness) is better than storming into the destruction; and refraining from reporting a Hadeeth which you have not verified, is better than your reporting a Hadeeth'.[99]

10. مُحَمَّدٌ عَنْ أَحْمَدَ عَنِ ابْنِ فَضَّالٍ عَنِ ابْنِ بُكَيْرٍ عَنْ حَمْزَةَ بْنِ الطَّيَّارِ أَنَّهُ عَرَضَ عَلَى أَبِي عَبْدِ الله (عَلَيْهِ السَّلام) بَعْضَ خُطَبِ أَبِيهِ حَتَّى إِذَا بَلَغَ مَوْضِعاً مِنْهَا قَالَ لَهُ كُفَّ وَاسْكُتْ ثُمَّ قَالَ أَبُو عَبْدِ الله (عَلَيْهِ السَّلام) لا يَسَعُكُمْ فِيمَا يَنْزِلُ بِكُمْ مِمَّا لا تَعْلَمُونَ إِلا الْكَفُّ عَنْهُ وَالتَّثَبُّتُ وَالرَّدُّ إِلَى أَئِمَّةِ الْهُدَى حَتَّى يَحْمِلُوكُمْ فِيهِ عَلَى الْقَصْدِ وَيَجْلُوا عَنْكُمْ فِيهِ الْعَمَى وَيُعَرِّفُوكُمْ فِيهِ الْحَقَّ قَالَ الله تَعَالَى فَسْئَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لا تَعْلَمُونَ.

Muhammad, from Ahmad, from Ibn Fazzal, from Ibn Bukeyr, from Hamza Bin Al Tayyar that,

'He presented to Abu Abdullah[asws] some of the sermons of his father, until when he reached a subject from it, he[asws] said to him: 'Stop, and be silent'. Then Abu Abdullah[asws] said: 'There is no leeway for you regarding what comes to you from what you do not know except to pause at that, and affirming, and referring it back to the Imams[asws] of the Guidance, until they[asws] deliver to you the purpose (of it), and they[asws] isolate from you the blindness in (that where you are going), and they[asws] make you recognise the truth in it. Allah[azwj] the Exalted Said [16:43] so ask the People of the (Zikr) (Reminder) if you do not know'.[100]

11. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنِ الْمِنْقَرِيِّ عَنْ سُفْيَانَ بْنِ عُيَيْنَةَ قَالَ سَمِعْتُ أَبَا عَبْدِ الله (عَلَيْهِ السَّلام) يَقُولُ وَجَدْتُ عِلْمَ النَّاسِ كُلَّهُ فِي أَرْبَعٍ أَوَّلُهَا أَنْ تَعْرِفَ رَبَّكَ وَالثَّانِي أَنْ تَعْرِفَ مَا صَنَعَ بِكَ وَالثَّالِثُ أَنْ تَعْرِفَ مَا أَرَادَ مِنْكَ وَالرَّابِعُ أَنْ تَعْرِفَ مَا يُخْرِجُكَ مِنْ دِينِكَ.

Ali Bin Ibrahim, from his father, from Al Qasim Bin Muhammad, from Al Minqary, from Sufyan Bin Uyayna who said,

'I heard Abu Abdullah[asws] saying: 'I[asws] found the knowledge of the people, all of it to be in four - the first of it is that you recognise your Lord[azwj,] and the second is that you recognise what He[azwj] has Done with (for) you, and the third is that you recognise what He[azwj] Intends from you, and the fourth is that you recognise what would (make you to) exit from your Religion'.[101]

12. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ قَالَ قُلْتُ لابِي عَبْدِ الله (عَلَيْهِ السَّلام) مَا حَقُّ الله عَلَى خَلْقِهِ فَقَالَ أَنْ يَقُولُوا مَا يَعْلَمُونَ وَيَكُفُّوا عَمَّا لا يَعْلَمُونَ فَإِذَا فَعَلُوا ذَلِكَ فَقَدْ أَدَّوْا إِلَى الله حَقَّهُ.

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hisham Bin Salim who said,

'I said to Abu Abdullah[asws], 'What is a right of Allah[azwj] upon His[azwj] creatures?' So he[asws] said: 'That they should be saying what they know, and they should be pausing from what they do not know. So when they do that, so they would have paid to Allah[azwj,] His[azwj] Right'.[102]

13. مُحَمَّدُ بْنُ الْحَسَنِ عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ ابْنِ سِنَانٍ عَنْ مُحَمَّدِ بْنِ مَرْوَانَ الْعِجْلِيِّ عَنْ عَلِيِّ بْنِ حَنْظَلَةَ قَالَ سَمِعْتُ أَبَا عَبْدِ الله (عَلَيْهِ السَّلام) يَقُولُ اعْرِفُوا مَنَازِلَ النَّاسِ عَلَى قَدْرِ رِوَايَتِهِمْ عَنَّا.

Muhammad Bin Al Hassan, from Sahl Bin Ziyad, from Ibn Sinan, from Muhammad Bin Marwan Al Ijaly, from Ali Bin Hanzala who said,

'I heard Abu Abdullah[asws] saying: 'Recognise the statuses of the people upon a measurement of their reporting from us[asws] (Our[asws] Ahadeeth)'.[103]

14. الْحُسَيْنُ بْنُ الْحَسَنِ عَنْ مُحَمَّدِ بْنِ زَكَرِيَّا الْغَلابِيِّ عَنِ ابْنِ عَائِشَةَ الْبَصْرِيِّ رَفَعَهُ أَنَّ أَمِيرَ الْمُؤْمِنِينَ (عَلَيْهِ السَّلام) قَالَ فِي بَعْضِ خُطَبِهِ أَيُّهَا النَّاسُ اعْلَمُوا أَنَّهُ لَيْسَ بِعَاقِلٍ مَنِ انْزَعَجَ مِنْ قَوْلِ الزُّورِ فِيهِ وَلا بِحَكِيمٍ مَنْ رَضِيَ بِثَنَاءِ الْجَاهِلِ عَلَيْهِ النَّاسُ أَبْنَاءُ مَا يُحْسِنُونَ وَقَدْرُ كُلِّ امْرِئٍ مَا يُحْسِنُ فَتَكَلَّمُوا فِي الْعِلْمِ تَبَيَّنْ أَقْدَارُكُمْ.

Al Husayn Bin Al Hassan, from Muhammad Bin Zakariyya Al Ghalaby, from Ibn Ayesha Al Basry,

(It has been narrated) raising it that Amir Al-Momineen[asws] said in one of his[asws] sermons: 'O you people! Know that he is not with intelligence, the one who does not get agitated by the false words (put to him), nor is he with wisdom, the one who is pleased with the eulogies of the ignorant ones upon him. The people are the sons of what they are good at, and a worth of every person is what he is good at. Therefore, speak regarding the knowledge, your worth would be manifested'.[104]

15. الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْوَشَّاءِ عَنْ أَبَانِ بْنِ عُثْمَانَ عَنْ عَبْدِ اللهِ بْنِ سُلَيْمَانَ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ (عَلَيْهِ السَّلام) يَقُولُ وَعِنْدَهُ رَجُلٌ مِنْ أَهْلِ الْبَصْرَةِ يُقَالُ لَهُ عُثْمَانُ الاعْمَى وَهُوَ يَقُولُ إِنَّ الْحَسَنَ الْبَصْرِيَّ يَزْعُمُ أَنَّ الَّذِينَ يَكْتُمُونَ الْعِلْمَ يُؤْذِي رِيحُ بُطُونِهِمْ أَهْلَ النَّارِ فَقَالَ أَبُو جَعْفَرٍ (عَلَيْهِ السَّلام) فَهَلَكَ إِذَنْ مُؤْمِنُ آلِ فِرْعَوْنَ مَا زَالَ الْعِلْمُ مَكْتُوماً مُنْذُ بَعَثَ اللهُ نُوحاً (عَلَيْهِ السَّلام) فَلْيَذْهَبِ الْحَسَنُ يَميناً وَشِمَالاً فَوَ اللهِ مَا يُوجَدُ الْعِلْمُ إِلا هَاهُنَا.

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Washha, from Aban Bin Usman, from Abdullah Bin Suleyman who said,

'I heard Abu Ja'far[asws] saying, and in his[asws] presence was a man from the people of Al-Basra called Usman the blind one, and he was saying, 'Al-Hassan Al-Basry is alleging that those who are concealing the knowledge would be harming the inhabitants of the Fire by a wind of their bellies'. So Abu Ja'far[asws] said: 'So, destroyed then, is the Believer of the people of the Pharaohla. The knowledge has not ceased to be concealed since Allah[azwj] Sent Noahas. Therefore, let Al-Hassan (Al-Basry) go right and left, for by Allah[azwj,] he would not find the knowledge except over here'.[105]

17 . بَابُ رِوَايَةِ الْكُتُبِ وَالْحَدِيثِ وفضل الكتابة والتمسك بالكتب

Chapter 17 - Reporting the books, and the Hadeeth, and the merits of the writing, and the attachment with the writings

1. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ مَنْصُورِ بْنِ يُونُسَ عَنْ أَبِي بَصِيرٍ قَالَ قُلْتُ لابِي عَبْدِ اللهِ (عَلَيْهِ السَّلام) قَوْلَ اللهِ جَلَّ ثَنَاؤُهُ الَّذِينَ يَسْتَمِعُونَ الْقَوْلَ فَيَتَّبِعُونَ أَحْسَنَهُ قَالَ هُوَ الرَّجُلُ يَسْمَعُ الْحَدِيثَ فَيُحَدِّثُ بِهِ كَمَا سَمِعَهُ لا يَزِيدُ فِيهِ وَلا يَنْقُصُ مِنْهُ.

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Mansour Bin Yunus, from Abu Baseer who said,

‘I said to Abu Abdullah[asws], ‘The Words of Allah[azwj], Majestic is His[azwj] Laudation [39:18] Those who listen intently to the Words, then follow the best of it. He[asws] said: ‘He is the man who hears the Hadeeth, so he narrates with it just as he had heard it, neither increasing in it nor reducing from it’.[106]

2. مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ ابْنِ أُذَيْنَةَ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ قُلْتُ لابِي عَبْدِ الله (عَلَيْهِ السَّلام) أَسْمَعُ الْحَدِيثَ مِنْكَ فَأَزِيدُ وَأَنْقُصُ قَالَ إِنْ كُنْتَ تُرِيدُ مَعَانِيَهُ فَلا بَأْسَ.

Muhammad Bin yahya, from Muhammad Bin Al Husayn, from Ibn Abu Umeyr, from Ibr Azina, from Muhammad Bin Muslim who said,

‘I said to Abu Abdullah[asws], ‘I hear the Hadeeth from you[asws], so I (sometimes) increase and reduce.’ He[asws] said: ‘If you had preserved its meaning, so there is no problem’.[107]

3. وَعَنْهُ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنِ ابْنِ سِنَانٍ عَنْ دَاوُدَ بْنِ فَرْقَدٍ قَالَ قُلْتُ لابِي عَبْدِ الله (عَلَيْهِ السَّلام) إِنِّي أَسْمَعُ الْكَلامَ مِنْكَ فَأُرِيدُ أَنْ أَرْوِيَهُ كَمَا سَمِعْتُهُ مِنْكَ فَلا يَجِيءُ قَالَ فَتَعَمَّدُ ذَلِكَ قُلْتُ لا فَقَالَ تُرِيدُ الْمَعَانِيَ قُلْتُ نَعَمْ قَالَ فَلا بَأْسَ.

And from him, from Muhammad Bin Al Husayn, from Ibn Sinan, from Dawood Bin Farqad who said,

‘I said to Abu Abdullah[asws], ‘I hear the speech from you[asws], so I intend to report it just as I heard it from you[asws], but it does not come’ (exactly as I had heard). He[asws] said: ‘So you are deliberate in that?’ I said, ‘No’. So he[asws] said: ‘You intend (to preserve) its meaning?’ I said, ‘Yes’. He[asws] said: ‘There is no problem’.[108]

4. وَعَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ أَبِي حَمْزَةَ عَنْ أَبِي بَصِيرٍ قَالَ قُلْتُ لابِي عَبْدِ الله (عَلَيْهِ السَّلام) الْحَدِيثُ أَسْمَعُهُ مِنْكَ أَرْوِيهِ عَنْ أَبِيكَ أَوْ أَسْمَعُهُ مِنْ أَبِيكَ أَرْوِيهِ عَنْكَ قَالَ سَوَاءٌ إِلا أَنَّكَ تَرْوِيهِ عَنْ أَبِي أَحَبُّ إِلَيَّ وَقَالَ أَبُو عَبْدِ الله (عَلَيْهِ السَّلام) لِجَمِيلٍ مَا سَمِعْتَ مِنِّي فَارْوِهِ عَنْ أَبِي.

And from him, from Ahmad Bin Muhammad Bin Isa, from Al Husayn Bin Saeed, from Al Qasim Bin Muhammad, from Ali Bin Abu Hamza, from Abu Baseer who said,

‘I said to Abu Abdullah[asws], ‘The Hadeeth I hear from you[asws], can I report it as being from your[asws] father[asws], or I hear it from your[asws] father[asws], can I report it as being from you[asws]?’ He[asws] said: ‘It is the same, except that you’re reporting it as being from my[asws] father[asws] is more beloved to me[asws]’.

And Abu Abdullah[asws] said to Jameel (a narrator), ‘Whatever you hear it from me[asws], so report it as being from my[asws] father[asws]’.[109]

5. وَعَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ وَمُحَمَّدِ بْنِ الْحُسَيْنِ عَنِ ابْنِ مَحْبُوبٍ عَنْ عَبْدِ الله بْنِ سِنَانٍ قَالَ قُلْتُ لابِي عَبْدِ الله (عَلَيْهِ السَّلام) يَجِيئُنِي الْقَوْمُ فَيَسْتَمِعُونَ مِنِّي حَدِيثَكُمْ فَأَضْجَرُ وَلا أَقْوَى قَالَ فَاقْرَأْ عَلَيْهِمْ مِنْ أَوَّلِهِ حَدِيثاً وَمِنْ وَسَطِهِ حَدِيثاً وَمِنْ آخِرِهِ حَدِيثاً.

And from him, from Ahmad Bin Muhammad and Muhammad Bin Al Husayn, from Ibn Mahboub, from Abdullah Bin Sinan who said,

'I said to Abu Abdullah[asws], 'The group of people come to me, so they want to hear your[asws] Ahadeeth from me, so I get tired and am not strong'. He[asws] said: 'So read a Hadeeth upon them from its beginning, and a Hadeeth from its middle, and a Hadeeth from its end'.[110]

6. عَنْهُ بِإِسْنَادِهِ عَنْ أَحْمَدَ بْنِ عُمَرَ الْحَلالِ قَالَ قُلْتُ لابِي الْحَسَنِ الرِّضَا (عَلَيْهِ السَّلام) الرَّجُلُ مِنْ أَصْحَابِنَا يُعْطِينِي الْكِتَابَ وَلا يَقُولُ ارْوِهِ عَنِّي يَجُوزُ لِي أَنْ أَرْوِيَهُ عَنْهُ قَالَ فَقَالَ إِذَا عَلِمْتَ أَنَّ الْكِتَابَ لَهُ فَارْوِهِ عَنْهُ.

From him, by his chain, from Ahmad Bin Umar Al Hallal who said,

'I said to Abu Al-Hassan Al-Reza[asws], 'The man from our companions gave me the book and did not say to me, 'Report it from me'. Is it allowed for me that I report it from him?' So he[asws] said: 'When you know that the book is his, so report if from him'.[111]

7. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَعَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ الله (عَلَيْهِ السَّلام) قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلام) إِذَا حَدَّثْتُمْ بِحَدِيثٍ فَأَسْنِدُوهُ إِلَى الَّذِي حَدَّثَكُمْ فَإِنْ كَانَ حَقّاً فَلَكُمْ وَإِنْ كَانَ كَذِباً فَعَلَيْهِ.

Ali Bin Ibrahim, from his father, and from Ahmad Bin Muhammad Bin Khalid, from Al Nowfaly, from Al Sakuny,

(It has been narrated) from Abu Abdullah[asws] having said: 'Amir Al-Momineen[asws] said: 'Whenever you narrate a Hadeeth, so link it to the one who narrated it to you. So if it was true, it would be for you, and if it was a lie, so it would be upon him'.[112]

8. عَلِيُّ بْنُ مُحَمَّدِ بْنِ عَبْدِ الله عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ أَبِي أَيُّوبَ الْمَدَنِيِّ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حُسَيْنٍ الاحْمَسِيِّ عَنْ أَبِي عَبْدِ الله (عَلَيْهِ السَّلام) قَالَ الْقَلْبُ يَتَّكِلُ عَلَى الْكِتَابَةِ.

Ali Bin Muhammad Bin Abdullah, from Ahmad Bin Muhammad, from Abu Ayoub Al Madany, from Ibn Abu Umeyr, from Husayn Al Ahmasy,

(It has been narrated) from Abu Abdullah[asws] having said: 'The heart relies upon the written (words)'.[113]

9. الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْوَشَّاءِ عَنْ عَاصِمِ بْنِ حُمَيْدٍ عَنْ أَبِي بَصِيرٍ قَالَ سَمِعْتُ أَبَا عَبْدِ الله (عَلَيْهِ السَّلام) يَقُولُ اكْتُبُوا فَإِنَّكُمْ لا تَحْفَظُونَ حَتَّى تَكْتُبُوا.

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Hassan Bin Ali Al Washha, from Aasim Bin Humeyd, from Abu Baseer who said,

'I heard Abu Abdullah[asws] saying: ' You must write down (our Ahadith), for you would not be preserving (Ahadith) until you are writing it down'.[114]

10. مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنِ الْحَسَنِ بْنِ عَلِيِّ بْنِ فَضَّالٍ عَنِ ابْنِ بُكَيْرٍ عَنْ عُبَيْدِ بْنِ زُرَارَةَ قَالَ قَالَ أَبُو عَبْدِ الله (عَلَيْهِ السَّلام) احْتَفِظُوا بِكُتُبِكُمْ فَإِنَّكُمْ سَوْفَ تَحْتَاجُونَ إِلَيْهَا.

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al Hassan Bin Ali Bin Fazzal, from Ibn Bukeyr, from Ubeyd Bin Zurara who said,

'Abu Abdullah[asws] said: 'Be preserving with your books, for very soon you would need those'.[115]

11. عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ الْبَرْقِيِّ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي سَعِيدٍ الْخَيْبَرِيِّ عَنِ الْمُفَضَّلِ بْنِ عُمَرَ قَالَ قَالَ لِي أَبُو عَبْدِ اللهِ (عَلَيْهِ السَّلام) اكْتُبْ وَبُثَّ عِلْمَكَ فِي إِخْوَانِكَ فَإِنْ مِتَّ فَأَوْرِثْ كُتُبَكَ بَنِيكَ فَإِنَّهُ يَأْتِي عَلَى النَّاسِ زَمَانُ هَرْجٍ لا يَأْنَسُونَ فِيهِ إِلا بِكُتُبِهِمْ.

A number of our companions, from Ahmad Bin Muhammad Bin Khalid Al Barqy, from one of his companions, from Abu Saeed Al Khaybari, from Al Mufazzal Bin Umar who said,

'Abu Abdullah[asws] said to me: 'Write and transmit your knowledge among your brethren. So if you were to die, so leave your books as an inheritance, for there would be coming a time of commotion upon the people, they would not be finding comfort (during) in it but except with your books'.[116]

12. وَبِهَذَا الاسْنَادِ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ رَفَعَهُ قَالَ قَالَ أَبُو عَبْدِ اللهِ (عَلَيْهِ السَّلام) إِيَّاكُمْ وَالْكَذِبَ الْمُفْتَرَعَ قِيلَ لَهُ وَمَا الْكَذِبُ الْمُفْتَرَعُ قَالَ أَنْ يُحَدِّثَكَ الرَّجُلُ بِالْحَدِيثِ فَتَتْرُكَهُ وَتَرْوِيَهُ عَنِ الَّذِي حَدَّثَكَ عَنْهُ.

And by this chain, from Muhammad Bin Ali, raising it, said,

'Abu Abdullah[asws] said: 'Beware of the branched out lie!' It was said to him[asws], 'And what is the branched out lie?' He[asws] said: 'A man narrates to you a Hadeeth, so you neglect him and report it from the person from whom he had narrated the Hadeeth.[117]

13. مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ أَبِي نَصْرٍ عَنْ جَمِيلِ بْنِ دَرَّاجٍ قَالَ قَالَ أَبُو عَبْدِ اللهِ (عَلَيْهِ السَّلام) أَعْرِبُوا حَدِيثَنَا فَإِنَّا قَوْمٌ فُصَحَاءُ.

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ahmad Bin Muhammad Bin Abu Nasr, from Jameel Bin Darraj who said,

'Abu Abdullah[asws] said: 'Express our[asws] Ahadeeth in a clear manner; for we[asws] are an eloquent people'.[118]

14. عَلِيُّ بْنُ مُحَمَّدٍ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ عَنْ هِشَامِ بْنِ سَالِمٍ وَحَمَّادِ بْنِ عُثْمَانَ وَغَيْرِهِ قَالُوا سَمِعْنَا أَبَا عَبْدِ اللهِ (عَلَيْهِ السَّلام) يَقُولُ حَدِيثِي حَدِيثُ أَبِي وَحَدِيثُ أَبِي حَدِيثُ جَدِّي وَحَدِيثُ جَدِّي حَدِيثُ الْحُسَيْنِ وَحَدِيثُ الْحُسَيْنِ حَدِيثُ الْحَسَنِ وَحَدِيثُ الْحَسَنِ حَدِيثُ أَمِيرِ الْمُؤْمِنِينَ (عَلَيْهِ السَّلام) وَحَدِيثُ أَمِيرِ الْمُؤْمِنِينَ حَدِيثُ رَسُولِ اللهِ (صَلَّى اللهُ عَلَيْهِ وَآلِه) وَحَدِيثُ رَسُولِ اللهِ قَوْلُ اللهِ عَزَّ وَجَلَّ.

Ali Bin Muhammad, from Sahl Bin Ziyad, from Ahmad Bin Muhammad, from Umar Bin Abdul Aziz, from Hisham Bin Salim and Hammad Bin Usman and someone else who said,

‘We heard Abu Abdullah[asws] saying: ‘My[asws] Hadeeth is a Hadeeth of my[asws] father[asws], and a Hadeeth of my[asws] father[asws] is a Hadeeth of my[asws] grandfather[asws],

and a Hadeeth of my[asws] grandfather[asws] is a Hadeeth of Al-Husayn[asws], and a Hadeeth of Al-Husayn[asws] is a Hadeeth of Al-Hassan[asws], and a Hadeeth of Al-Hassan[asws] is a Hadeeth of Amir Al-Momineen[asws], and a Hadeeth of Amir Al-Momineen[asws] is a Hadeeth of Rasool-Allah[saww], and a Hadeeth of Rasool-Allah[saww] are the Words of Allah[azwj] Mighty and Majestic’.[119]

15. عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ بْنِ أَبِي خَالِدٍ شَيْنُولَةَ قَالَ قُلْتُ لابِي جَعْفَرٍ الثَّانِي (عَلَيْهِ السَّلام) جُعِلْتُ فِدَاكَ إِنَّ مَشَايِخَنَا رَوَوْا عَنْ أَبِي جَعْفَرٍ وَأَبِي عَبْدِ الله (عَلَيْهِ السَّلام) وَكَانَتِ التَّقِيَّةُ شَدِيدَةً فَكَتَمُوا كُتُبَهُمْ وَلَمْ تُرْوَ عَنْهُمْ فَلَمَّا مَاتُوا صَارَتِ الْكُتُبُ إِلَيْنَا فَقَالَ حَدِّثُوا بِهَا فَإِنَّهَا حَقٌّ.

A number of our companions, from Ahmad Bin Muhammad, from Muhammad Bin Al Hassan Bin Abu Khalid Shaynoula who said,

‘I said to Abu Ja’far[asws] the 2nd, ‘May I be sacrificed for you[asws]! Our elders were reporting from Abu Ja’far[asws] and Abu Abdullah[asws], and there was intense dissimulation. So they concealed their books and did not report from them. So when they died, the books came to be with us’. So he[asws] said: ‘Narrate with these, for these are true’.[120]

18 . بَابُ التَّقْلِيدِ

Chapter 18 - The Taqleed (Emulation)

1. عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ عَنْ عَبْدِ الله بْنِ يَحْيَى عَنِ ابْنِ مُسْكَانَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ الله (عَلَيْهِ السَّلام) قَالَ قُلْتُ لَهُ اتَّخَذُوا أَحْبارَهُمْ وَرُهْبانَهُمْ أَرْباباً مِنْ دُونِ الله فَقَالَ أَمَا وَالله مَا دَعَوْهُمْ إِلَى عِبَادَةِ أَنْفُسِهِمْ وَلَوْ دَعَوْهُمْ مَا أَجَابُوهُمْ وَلَكِنْ أَحَلُّوا لَهُمْ حَرَاماً وَحَرَّمُوا عَلَيْهِمْ حَلالاً فَعَبَدُوهُمْ مِنْ حَيْثُ لا يَشْعُرُونَ.

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Abdullah Bin Yahya, from Ibn Muskan, from Abu Baseer,

(It has been narrated) from Abu Abdullah[asws], said, ‘I said to him[asws], ‘(What about the Verse) [9:31] They are taking their Rabbis and their Monks for lords besides Allah?’ So he[asws] said: ‘But, by Allah[azwj]! They (their priests) did not call to them their own worship. And had they called them, they would not have responded. But, they (priests) permitted for them what was Prohibited, and they prohibited what was Permissible. Thus, they worshipped them (indirectly) from where (an aspect) they were not aware’.[121]

2. عَلِيُّ بْنُ مُحَمَّدٍ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ الْهَمَذَانِيِّ عَنْ مُحَمَّدِ بْنِ عُبَيْدَةَ قَالَ قَالَ لِي أَبُو الْحَسَنِ (عَلَيْهِ السَّلام) يَا مُحَمَّدُ أَنْتُمْ أَشَدُّ تَقْلِيداً أَمِ الْمُرْجِئَةُ قَالَ قُلْتُ قَلَّدْنَا وَقَلَّدُوا فَقَالَ لَمْ أَسْأَلْكَ عَنْ هَذَا فَلَمْ يَكُنْ عِنْدِي جَوَابٌ أَكْثَرُ مِنَ الْجَوَابِ الاوَّلِ فَقَالَ أَبُو الْحَسَنِ

(عَلَيْهِ السَّلام) إِنَّ الْمُرْجِئَةَ نَصَبَتْ رَجُلاً لَمْ تَفْرِضْ طَاعَتَهُ وَقَلَّدُوهُ وَأَنْتُمْ نَصَبْتُمْ رَجُلاً وَفَرَضْتُمْ طَاعَتَهُ ثُمَّ لَمْ تُقَلِّدُوهُ فَهُمْ أَشَدُّ مِنْكُمْ تَقْلِيداً.

Ali Bin Muhammad, from Sahl Bin Ziyad, from Ibrahim Bin Muhammad Al Hamdany, from Muhammad Bin Ubeyda who said,

'Abu Al-Hassan[asws] said to me: 'O Muhammad! Are you more intense of Taqleed or the Murjiites?' I said, 'We are in Taqleed and they are in Taqleed'. So he[asws] said: 'I[asws] did not ask you about this'. So there was no answer with me, any more than the first answer. So Abu Al-Hassan[asws] said: 'The Murjiites established a man whose obedience was not Obligated, and they did his Taqleed, and you established a man[asws], and obedience to him[asws] is Obligatory, then you are not doing his[asws] Taqleed. Thus, they are more intense than you of Taqleed'.[122]

3. مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَاذَانَ عَنْ حَمَّادِ بْنِ عِيسَى عَنْ رِبْعِيِّ بْنِ عَبْدِ اللهِ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللهِ (عَلَيْهِ السَّلام) فِي قَوْلِ اللهِ جَلَّ وَعَزَّ اتَّخَذُوا أَحْبارَهُمْ وَرُهْبانَهُمْ أَرْباباً مِنْ دُونِ اللهِ فَقَالَ وَاللهِ مَا صَامُوا لَهُمْ وَلا صَلَّوْا لَهُمْ وَلَكِنْ أَحَلُّوا لَهُمْ حَرَاماً وَحَرَّمُوا عَلَيْهِمْ حَلالاً فَاتَّبَعُوهُمْ.

Muhammad Bin Ismail, from Al Fazl Bin Shazaan, from Hammad Bin Isa, from Rabie Bin Abdullah, from Abu Baseer,

(It has been narrated) from Abu Abdullah[asws] regarding the Words of Allah[azwj] Majestic and Mighty [9:31] They are taking their Rabbis and their Monks for lords besides Allah. So he[asws] said: 'By Allah[azwj]! They (people) neither Fasted for them (priests) nor prayed to them. But they (priests) permitted for them the Prohibitions, and they prohibited to them the Permissible. Thus they (people) worshipped them (priests)'.[123]

19 . بَابُ الْبِدَعِ وَالرَّأْيِ وَالْمَقَايِيسِ

Chapter 19 - The innovation, and the opinion, and the analogies

1. الْحُسَيْنُ بْنُ مُحَمَّدٍ الاشْعَرِيُّ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْوَشَّاءِ وَعِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ فَضَّالٍ جَمِيعاً عَنْ عَاصِمِ بْنِ حُمَيْدٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ ابي جعفر (عَلَيْهِ السَّلام) قَالَ خَطَبَ أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلام) النَّاسَ فَقَالَ أَيُّهَا النَّاسُ إِنَّمَا بَدْءُ وُقُوعِ الْفِتَنِ أَهْوَاءٌ تُتَّبَعُ وَأَحْكَامٌ تُبْتَدَعُ يُخَالَفُ فِيهَا كِتَابُ اللهِ يَتَوَلَّى فِيهَا رِجَالٌ رِجَالاً فَلَوْ أَنَّ الْبَاطِلَ خَلَصَ لَمْ يَخْفَ عَلَى ذِي حِجًى وَلَوْ أَنَّ الْحَقَّ خَلَصَ لَمْ يَكُنِ اخْتِلافٌ وَلَكِنْ يُؤْخَذُ مِنْ هَذَا ضِغْثٌ وَمِنْ هَذَا ضِغْثٌ فَيُمْزَجَانِ فَيَجِيئَانِ مَعاً فَهُنَالِكَ اسْتَحْوَذَ الشَّيْطَانُ عَلَى أَوْلِيَائِهِ وَنَجَا الَّذِينَ سَبَقَتْ لَهُمْ مِنَ اللهِ الْحُسْنَى.

Al Husayn Bin Muhammad Al Ashary, from Moalla Bin Muhammad, from Al Hassan Bin Al Al Washa and a number of our companions, from

Ahmad Bin Muhammad, from Ibn Fazzal, altogether from Aasim Bin Humeyd, from Muhammad Bin Muslim,

(It has been narrated) from Abu Ja'far[asws] having said: 'Amir Al-Momineen[asws] addressed the people, so he[asws] said; 'O you people! The start of the occurrence of the sedition is the following of personal desires and the innovation of regulations wherein the Book of Allah[azwj] is opposed. A man takes command of a man in it.

So if the falsehood was pure, it would not be hidden from the one with intelligence, and if the truth was pure, differings would not occur. But, a bunch is taken from this, and a bunch from this, so they are both mixed up. Thus, they are coming with both of these together. So from over here, the Satan[la] takes over hisla friends! And only those who have previously received Protection Allah[azwj] remain safe. [124]

2. الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ جُمْهُورٍ الْعَمِّيِّ يَرْفَعُهُ قَالَ قَالَ رَسُولُ اللهِ (صَلَّى اللهُ عَلَيْهِ وَآلِه) إِذَا ظَهَرَتِ الْبِدَعُ فِي أُمَّتِي فَلْيُظْهِرِ الْعَالِمُ عِلْمَهُ فَمَنْ لَمْ يَفْعَلْ فَعَلَيْهِ لَعْنَةُ اللهِ.

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Muhammad Bin Jamhour Al Ammiya who said,

'Rasool-Allah[saww] said: 'When the innovations (heresy) appear in my[saww] community, the scholar should manifest his knowledge. So the one who does not do so, upon him be the Curse of Allah[azwj]'.[125]

3. وَبِهَذَا الاسْنَادِ عَنْ مُحَمَّدِ بْنِ جُمْهُورٍ رَفَعَهُ قَالَ مَنْ أَتَى ذَا بِدْعَةٍ فَعَظَّمَهُ فَإِنَّمَا يَسْعَى فِي هَدْمِ الاسْلامِ.

And by this chain, from Muhammad Bin Jamhour, raising it,

'He[asws] said: 'If one comes across an innovation, so appreciates him (sides with him), so rather he has assisted in the demolition of Al-Islam'.[126]

4. وَبِهَذَا الاسْنَادِ عَنْ مُحَمَّدِ بْنِ جُمْهُورٍ رَفَعَهُ قَالَ قَالَ رَسُولُ اللهِ (صَلَّى اللهُ عَلَيْهِ وَآلِه) أَبَى اللهُ لِصَاحِبِ الْبِدْعَةِ بِالتَّوْبَةِ قِيلَ يَا رَسُولَ اللهِ وَكَيْفَ ذَلِكَ قَالَ إِنَّهُ قَدْ أُشْرِبَ قَلْبُهُ حُبَّهَا.

And by this chain, from Muhammad Bin Jamhour, raising it,

'He[asws] said: 'Rasool-Allah[saww] said: 'Allah[azwj] Rejects the repentance of the innovator (who introduces Bidha/heresy in religion)'. It was said, 'O Rasool-Allah[saww]! And how come that is so?' He[saww] said: 'It is because his heart filled with the love of his (Bidha)''.[127]

5. مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ مُعَاوِيَةَ بْنِ وَهْبٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللهِ (عَلَيْهِ السَّلام) يَقُولُ قَالَ رَسُولُ اللهِ (صَلَّى اللهُ عَلَيْهِ وَآلِه) إِنَّ عِنْدَ كُلِّ بِدْعَةٍ تَكُونُ مِنْ بَعْدِي يُكَادُ بِهَا الايمَانُ وَلِيّاً مِنْ أَهْلِ بَيْتِي مُوَكَّلاً بِهِ يَذُبُّ عَنْهُ يَنْطِقُ بِإِلْهَامٍ مِنَ اللهِ وَيُعْلِنُ الْحَقَّ وَيُنَوِّرُهُ وَيَرُدُّ كَيْدَ الْكَائِدِينَ يُعَبِّرُ عَنِ الضُّعَفَاءِ فَاعْتَبِرُوا يَا أُولِي الابْصَارِ وَتَوَكَّلُوا عَلَى اللهِ.

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al Hassan Bin Maboub, from Muawiya Bin Wahab who said,

'I heard Abu Abdullah[asws] saying: 'Rasool-Allah[saww] said: 'After mesaw innovations will be fabricated in order to destroy the Eman, however, a Guardian[asws] from the People[asws] of my[saww] Household would come forward to remove it (the innovations). He[asws] would speak with the inspiration from Allah[azwj,] and he[asws] would declare the Truth and radiate it, and he[asws] would repel the plots of the plotters, speaking on behalf of the weak ones. Therefore take a lesson, O people of insight, and rely upon Allah[azwj]!'.[128]

6. مُحَمَّدُ بْنُ يَحْيَى عَنْ بَعْضِ أَصْحَابِهِ وَعَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ هَارُونَ بْنِ مُسْلِمٍ عَنْ مَسْعَدَةَ بْنِ صَدَقَةَ عَنْ أَبِي عَبْدِ الله (عَلَيْهِ السَّلام) وَعَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ مَحْبُوبٍ رَفَعَهُ عَنْ أَمِيرِ الْمُؤْمِنِينَ (عَلَيْهِ السَّلام) أَنَّهُ قَالَ إِنَّ مِنْ أَبْغَضِ الْخَلْقِ إِلَى الله عَزَّ وَجَلَّ لَرَجُلَيْنِ رَجُلٌ وَكَلَهُ الله إِلَى نَفْسِهِ فَهُوَ جَائِرٌ عَنْ قَصْدِ السَّبِيلِ مَشْغُوفٌ بِكَلامِ بِدْعَةٍ قَدْ لَهِجَ بِالصَّوْمِ وَالصَّلاةِ فَهُوَ فِتْنَةٌ لِمَنِ افْتَتَنَ بِهِ ضَالٌّ عَنْ هَدْيِ مَنْ كَانَ قَبْلَهُ مُضِلٌّ لِمَنِ اقْتَدَى بِهِ فِي حَيَاتِهِ وَبَعْدَ مَوْتِهِ حَمَّالٌ خَطَايَا غَيْرِهِ رَهْنٌ بِخَطِيئَتِهِ وَرَجُلٌ قَمَشَ جَهْلاً فِي جُهَّالِ النَّاسِ عَانٍ بِأَغْبَاشِ الْفِتْنَةِ قَدْ سَمَّاهُ أَشْبَاهُ النَّاسِ عَالِماً وَلَمْ يَغْنَ فِيهِ يَوْماً سَالِماً بَكَّرَ فَاسْتَكْثَرَ مَا قَلَّ مِنْهُ خَيْرٌ مِمَّا كَثُرَ حَتَّى إِذَا ارْتَوَى مِنْ آجِنٍ وَاكْتَنَزَ مِنْ غَيْرِ طَائِلٍ جَلَسَ بَيْنَ النَّاسِ قَاضِياً ضَامِناً لِتَخْلِيصِ مَا الْتَبَسَ عَلَى غَيْرِهِ وَإِنْ خَالَفَ قَاضِياً سَبَقَهُ لَمْ يَأْمَنْ أَنْ يَنْقُضَ حُكْمَهُ مَنْ يَأْتِي بَعْدَهُ كَفِعْلِهِ بِمَنْ كَانَ قَبْلَهُ وَإِنْ نَزَلَتْ بِهِ إِحْدَى الْمُبْهَمَاتِ الْمُعْضِلاتِ هَيَّأَ لَهَا حَشْواً مِنْ رَأْيِهِ ثُمَّ قَطَعَ بِهِ فَهُوَ مِنْ لَبْسِ الشُّبُهَاتِ فِي مِثْلِ غَزْلِ الْعَنْكَبُوتِ لا يَدْرِي أَصَابَ أَمْ أَخْطَأَ لا يَحْسَبُ الْعِلْمَ فِي شَيْءٍ مِمَّا أَنْكَرَ وَلا يَرَى أَنَّ وَرَاءَ مَا بَلَغَ فِيهِ مَذْهَباً إِنْ قَاسَ شَيْئاً بِشَيْءٍ لَمْ يُكَذِّبْ نَظَرَهُ وَإِنْ أَظْلَمَ عَلَيْهِ أَمْرٌ اكْتَتَمَ بِهِ لِمَا يَعْلَمُ مِنْ جَهْلِ نَفْسِهِ لِكَيْلا يُقَالَ لَهُ لا يَعْلَمُ ثُمَّ جَسَرَ فَقَضَى فَهُوَ مِفْتَاحُ عَشَوَاتٍ رَكَّابُ شُبُهَاتٍ خَبَّاطُ جَهَالاتٍ لا يَعْتَذِرُ مِمَّا لا يَعْلَمُ فَيَسْلَمَ وَلا يَعَضُّ فِي الْعِلْمِ بِضِرْسٍ قَاطِعٍ فَيَغْنَمَ يَذْرِي الرِّوَايَاتِ ذَرْوَ الرِّيحِ الْهَشِيمَ تَبْكِي مِنْهُ الْمَوَارِيثُ وَتَصْرُخُ مِنْهُ الدِّمَاءُ يُسْتَحَلُّ بِقَضَائِهِ الْفَرْجُ الْحَرَامُ وَيُحَرَّمُ بِقَضَائِهِ الْفَرْجُ الْحَلالُ لا مَلِيءٌ بِإِصْدَارِ مَا عَلَيْهِ وَرَدَ وَلا هُوَ أَهْلٌ لِمَا مِنْهُ فَرَطَ مِنِ ادِّعَائِهِ عِلْمَ الْحَقِّ.

Muhammad Bin Yahya, from one of his companions, and Ali Bin Ibrahim, from his father, from Haroun Bin Muslim, from Mas'ada Bin Sadaqa,

(It has been narrated) from Abu Abdullah[asws] and Ali Bin Ibrahim, from his father, from Ibn Mahboub, raising it from Amir Al-Momineen[asws] having said: 'The most Hateful of the creatures to Allah[azwj] Mighty and Majestic are two (types of) men - A man whom Allah[azwj] Leaves him to himself. So he is biased from the purpose of the Way, pre-occupying himself with the innovative speech. He would be fondly attached with the Fasting and the praying of Salat, but he would be a sedition for the ones who are tempted by him. He is straying from the guidance of the ones who were before him,

causing to stray the ones who follow him during his lifetime and after his death, bearing the errors of others, encumbered with his own errors'.

And a man who displays ignorance among the ignorant people assisted by the darkness of the existing 'Fitna' strife. Those who resemble the people call him a 'scholar', but he has not enriched in it (the knowledge) even for one complete day. So he has accumulated early, a lot of what a little from it would be better than a lot, to the extent that when he is saturated from the putrid and accumulated (useless knowledge) without a benefit, he sits between the people as a judge, guaranteeing to rid the confusion of others. And if he opposes a judge preceding him, there is no security that his own judgment would not be broken by the one who would come after him, just like his own deed with the one who was before him.

And if there descends with him one of the ambiguities and the dilemmas, he would generate a statement for it from his own opinion, then disassociate with it. Thus, he is one who wears the confusion like the web of a spider, not knowing whether he has got it right or erred. He does not reckon that there is knowledge in something from what he has denied, nor does he consider that behind what has reached him is a Religion, nor if he were to compare something with something that his view could be a lie.

And if a matters is opaque (unclear) upon him, he would conceal it due to what he knows from his own ignorance of it, so that perhaps it would be said, 'He does not know'. Then he becomes audacious and he passes a judgment. Thus it (becomes) a key of inability to see, riding the confusion in blind ignorance, not excusing himself from what he does not know. He does not bite into the knowledge with cutting teeth, so he splatters out the reports (Ahadeeth) like the wind scattering the wildfires. The inheritances (of the people) weep due to it, and blood (murder cases etc.) scream out due to it.

He makes the Prohibited sexual relations to be permissible by his judgment, and he prohibits the Permissible sexual relations by his judgment. Neither can he be relied upon for the implementations that arrive from him, nor is he rightful of what is overdone from him, from his claims of the truthful knowledge'.[129]

7. الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْوَشَّاءِ عَنْ أَبَانِ بْنِ عُثْمَانَ عَنْ أَبِي شَيْبَةَ الْخُرَاسَانِيِّ قَالَ سَمِعْتُ أَبَا عَبْدِ اللهِ (عَلَيْهِ السَّلام) يَقُولُ إِنَّ أَصْحَابَ الْمَقَايِيسِ طَلَبُوا الْعِلْمَ بِالْمَقَايِيسِ فَلَمْ تَزِدْهُمُ الْمَقَايِيسُ مِنَ الْحَقِّ إِلا بُعْداً وَإِنَّ دِينَ اللهِ لا يُصَابُ بِالْمَقَايِيسِ.

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Hassan Bin Ali Al Washha, from Aban Bin Usman, from Abu Shayba Al Khurasany who said,

'I heard Abu Abdullah[asws] saying: 'The companions of analogies are seeking the knowledge with the analogies, thus the analogies will not increase them from the truth except for the distance (from it), and that the Religion of Allah[azwj] cannot be attained by the analogies'.[130]

8. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَمُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَاذَانَ رَفَعَهُ عَنْ أَبِي جَعْفَرٍ وَأَبِي عَبْدِ اللهِ (عَلَيْهِ السَّلام) قَالا كُلُّ بِدْعَةٍ ضَلالَةٌ وَكُلُّ ضَلالَةٍ سَبِيلُهَا إِلَى النَّارِ.

Ali Bin Ibrahim, from his father, and Muhammad Bin Ismail, from Al Fazl Bin Shazaan, raising it,

(It has been narrated) from Abu Ja'far[asws] and Abu Abdullah[asws] both having said: 'Every innovation is a straying, and every straying, its way is to the Fire'.[131]

9. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ مُحَمَّدِ بْنِ حَكِيمٍ قَالَ قُلْتُ لابِي الْحَسَنِ مُوسَى (عَلَيْهِ السَّلام) جُعِلْتُ فِدَاكَ فُقِّهْنَا فِي الدِّينِ وَأَغْنَانَا الله بِكُمْ عَنِ النَّاسِ حَتَّى إِنَّ الْجَمَاعَةَ مِنَّا لَتَكُونُ فِي الْمَجْلِسِ مَا يَسْأَلُ رَجُلٌ صَاحِبَهُ تَحْضُرُهُ الْمَسْأَلَةُ وَيَحْضُرُهُ جَوَابُهَا فِيمَا مَنَّ الله عَلَيْنَا بِكُمْ فَرُبَّمَا وَرَدَ عَلَيْنَا الشَّيْءُ لَمْ يَأْتِنَا فِيهِ عَنْكَ وَلا عَنْ آبَائِكَ شَيْءٌ فَنَظَرْنَا إِلَى أَحْسَنِ مَا يَحْضُرُنَا وَأَوْفَقِ الاشْيَاءِ لِمَا جَاءَنَا عَنْكُمْ فَنَأْخُذُ بِهِ فَقَالَ هَيْهَاتَ هَيْهَاتَ فِي ذَلِكَ وَالله هَلَكَ مَنْ هَلَكَ يَا ابْنَ حَكِيمٍ قَالَ ثُمَّ قَالَ لَعَنَ الله أَبَا حَنِيفَةَ كَانَ يَقُولُ قَالَ عَلِيٌّ وَقُلْتُ قَالَ مُحَمَّدُ بْنُ حَكِيمٍ لِهِشَامِ بْنِ الْحَكَمِ وَالله مَا أَرَدْتُ إِلا أَنْ يُرَخِّصَ لِي فِي الْقِيَاسِ.

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Muhammad Bin Hakeym who said,

'I said to Abu Al-Hassan Musa[asws], 'May I be sacrificed for you[asws]! We (acquired) understanding in the Religion and Allah[azwj] Made us needless of the people by you[asws] to the extent that if the group from us happens to be in the gathering, a man does not ask our companions a question but he is (already) prepared for its answering - based upon what Allah[azwj] has Favoured upon us through you[asws]. However, sometimes the thing (a matter) is referred to us for whom nothing has come with regards to it from you[asws], nor your[asws] forefathers[asws], anything. So we look at the best of that which hold us (from you[asws]) and we prepare the most satisfactory of the things of what has come to us from you[asws]. So we take with it' (issue a Fatwa accordingly).

So he[asws] said: 'Far be it! Far be it! In that, by Allah[azwj,] was destroyed the one who were destroyed, O Ibn Hakeem!' Then he[asws] said: 'May Allah[azwj] Curse Abu Haneefa. He was saying, 'Ali[asws] said, and I say (my words supersede his[asws] - nouzobillah)'.

Muhammad Bin Hakeem (the narrator) said to Hisham Bin Al Hakam (a narrator), 'By Allah[azwj!] I did not intend except that he[asws] should allow me regarding ' الْقِيَاسِ ' the analogising' (giving Fatwas based on Qiyas).[132]

10. مُحَمَّدُ بْنُ أَبِي عَبْدِ الله رَفَعَهُ عَنْ يُونُسَ بْنِ عَبْدِ الرَّحْمَنِ قَالَ قُلْتُ لابِي الْحَسَنِ الاوَّلِ (عَلَيْهِ السَّلام) بِمَا أُوَحِّدُ الله فَقَالَ يَا يُونُسُ لا تَكُونَنَّ مُبْتَدِعاً مَنْ نَظَرَ بِرَأْيِهِ هَلَكَ وَمَنْ تَرَكَ أَهْلَ بَيْتِ نَبِيِّهِ (صَلَّى اللهُ عَلَيْهِ وَآلِهِ) ضَلَّ وَمَنْ تَرَكَ كِتَابَ الله وَقَوْلَ نَبِيِّهِ كَفَرَ.

Muhammad Bin Abu Abdullah, raising it from Yunus Bin Abdul Rahman who said,

'I said to Abu Al-Hassan[asws] the 1st, 'How can I (establish) the Oneness of Allah[azwj?'] So he[asws] said: 'O Yunus! Do not become an innovator. The one who views by his own opinion would be destroyed, and the one who neglects the People[asws] of the Household of His[azwj] Prophet[saww] would stray, and the

one who neglects the Book of Allah[azwj] and the words of His[azwj] Prophet[saww], would blaspheme'.[133]

11. مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْوَشَّاءِ عَنْ مُثَنًّى الْحَنَّاطِ عَنْ أَبِي بَصِيرٍ قَالَ قُلْتُ لابِي عَبْدِ الله (عَلَيْهِ السَّلام) تَرِدُ عَلَيْنَا أَشْيَاءُ لَيْسَ نَعْرِفُهَا فِي كِتَابِ الله وَلا سُنَّةٍ فَنَنْظُرُ فِيهَا فَقَالَ لا أَمَا إِنَّكَ إِنْ أَصَبْتَ لَمْ تُؤْجَرْ وَإِنْ أَخْطَأْتَ كَذَبْتَ عَلَى الله عَزَّ وَجَلَّ.

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Washa, from Musna Al Hannat, from Abu Baseer who said,

'I said to Abu Abdullah[asws], 'Things (certain matters) are referred to us, neither do we recognise these in the Book of Allah[azwj] not Sunnah. So can we apply our opinion in these?' So he[asws] said: 'No, but if you are correct, you will not be Rewarded (for being correct), and if you err, you would have lied against Allah[azwj] Mighty and Majestic'.[134]

12. عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ عُمَرَ بْنِ أَبَانٍ الْكَلْبِيِّ عَنْ عَبْدِ الرَّحِيمِ الْقَصِيرِ عَنْ أَبِي عَبْدِ الله (عَلَيْهِ السَّلام) قَالَ قَالَ رَسُولُ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) كُلُّ بِدْعَةٍ ضَلالَةٌ وَكُلُّ ضَلالَةٍ فِي النَّارِ.

A number of our companions, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al Hakam, from Umar Bin Aban Al Kalby, from Abdul Raheem Al Qasayr,

(It has been narrated) from Abu Abdullah[asws] having said: 'Rasool-Allah[saww] said: 'Every innovation is a straying, and every strayed one would be in the Fire'.[135]

13. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيسَى بْنِ عُبَيْدٍ عَنْ يُونُسَ بْنِ عَبْدِ الرَّحْمَنِ عَنْ سَمَاعَةَ بْنِ مِهْرَانَ عَنْ أَبِي الْحَسَنِ مُوسَى (عَلَيْهِ السَّلام) قَالَ قُلْتُ أَصْلَحَكَ الله إِنَّا نَجْتَمِعُ فَنَتَذَاكَرُ مَا عِنْدَنَا فَلا يَرِدُ عَلَيْنَا شَيْءٌ إِلا وَعِنْدَنَا فِيهِ شَيْءٌ مُسَطَّرٌ وَذَلِكَ مِمَّا أَنْعَمَ الله بِهِ عَلَيْنَا بِكُمْ ثُمَّ يَرِدُ عَلَيْنَا الشَّيْءُ الصَّغِيرُ لَيْسَ عِنْدَنَا فِيهِ شَيْءٌ فَيَنْظُرُ بَعْضُنَا إِلَى بَعْضٍ وَعِنْدَنَا مَا يُشْبِهُهُ فَنَقِيسُ عَلَى أَحْسَنِهِ فَقَالَ وَمَا لَكُمْ وَلِلْقِيَاسِ إِنَّمَا هَلَكَ مَنْ هَلَكَ مِنْ قَبْلِكُمْ بِالْقِيَاسِ ثُمَّ قَالَ إِذَا جَاءَكُمْ مَا تَعْلَمُونَ فَقُولُوا بِهِ وَإِنْ جَاءَكُمْ مَا لا تَعْلَمُونَ فَهَا وَأَهْوَى بِيَدِهِ إِلَى فِيهِ ثُمَّ قَالَ لَعَنَ الله أَبَا حَنِيفَةَ كَانَ يَقُولُ قَالَ عَلِيٌّ وَقُلْتُ أَنَا وَقَالَتِ الصَّحَابَةُ وَقُلْتُ ثُمَّ قَالَ أَكُنْتَ تَجْلِسُ إِلَيْهِ فَقُلْتُ لا وَلَكِنْ هَذَا كَلامُهُ فَقُلْتُ أَصْلَحَكَ الله أَتَى رَسُولُ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) النَّاسَ بِمَا يَكْتَفُونَ بِهِ فِي عَهْدِهِ قَالَ نَعَمْ وَمَا يَحْتَاجُونَ إِلَيْهِ إِلَى يَوْمِ الْقِيَامَةِ فَقُلْتُ فَضَاعَ مِنْ ذَلِكَ شَيْءٌ فَقَالَ لا هُوَ عِنْدَ أَهْلِهِ.

Ali Bin Ibrahim, from Muhammad Bin Isa Bin Ubeyd, from Yunus Bin Abdul Rahman, from Sama'at Bin Mihran,

(It has been narrated) from Abu Al-Hassan Musa[asws], said, 'I said, 'May Allah[azwj] Keep you[asws] well! We tend to gather, so we discuss what is with us. So there is nothing which is referred to us except that with us there is

something explaining it, and that through you[asws] - what Allah[azwj] has Favoured with upon you. Then something small gets referred to us, and there is nothing with us regarding it. So we exchange views with each other of what is with us (and come up with that) what resembles it. So we analogise upon the best of it'.

So he[asws] said: 'And what is to you and the analogies? But rather, the ones from before you were destroyed due to the analogies'.

Then he[asws] said: 'When there comes to you (a matter) which you know (from us[asws]), so speak with it, but if there comes to you that which you do not know, so Shush!' (keep quiet), and he[asws] gestured by his[asws] to his[asws] mouth.

Then he[asws] said: 'May Allah[azwj] Curse Abu Haneefa! He was saying, 'Ali[asws] said, and I say, and the companions said (but my opinion is better)'.

Then he[asws] said: 'You used to sit with him?' So I said, 'No, but this is (indeed) his speech'. Then I said, 'May Allah[azwj] Keep you[asws] well! The people came to Rasool-Allah[saww] with what they used to suffice with during his[saww] era'. He[asws] said: 'Yes,

and whatever they would be needy to up to the Day of Judgment'. So I said, 'So, is anything lost from that?' So he[asws] said: 'No. It is with its rightful ones[asws]'.[136]

14. عَنْهُ عَنْ مُحَمَّدٍ عَنْ يُونُسَ عَنْ أَبَانٍ عَنْ أَبِي شَيْبَةَ قَالَ سَمِعْتُ أَبَا عَبْدِ الله (عَلَيْهِ السَّلام) يَقُولُ ضَلَّ عِلْمُ ابْنِ شُبْرُمَةَ عِنْدَ الْجَامِعَةِ إِمْلاءِ رَسُولِ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) وَخَطِّ علي (عَلَيْهِ السَّلام) بِيَدِهِ إِنَّ الْجَامِعَةَ لَمْ تَدَعْ لاحَدٍ كَلاماً فِيهَا عِلْمُ الْحَلالِ وَالْحَرَامِ إِنَّ أَصْحَابَ الْقِيَاسِ طَلَبُوا الْعِلْمَ بِالْقِيَاسِ فَلَمْ يَزْدَادُوا مِنَ الْحَقِّ إِلا بُعْداً إِنَّ دِينَ الله لا يُصَابُ بِالْقِيَاسِ.

From him, from Muhammad, from Yunus, from Aban, from Abu Shayba who said,

'I heard Abu Abdullah[asws] saying: 'The knowledge of Ibn Shubrama (a judge) is a straying in the presence of Al-Jami'e (a book) dictated by Rasool-Allah[azwj] and written by Ali[asws] by his[asws] hand. Al Jami'e has not left any speech (to be spoken) by anyone. In it is knowledge of the Permissible and the Prohibitions. The companions of analogy are seeking the knowledge by the analogies, so it would not be increasing them from the Truth, except for the distance (from it). The Religion of Allah[azwj] cannot be attained by the analogy'.[137]

15. مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَاذَانَ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحَجَّاجِ عَنْ أَبَانِ بْنِ تَغْلِبَ عَنْ أَبِي عَبْدِ الله (عَلَيْهِ السَّلام) قَالَ إِنَّ السُّنَّةَ لا تُقَاسُ أَ لا تَرَى أَنَّ امْرَأَةً تَقْضِي صَوْمَهَا وَلا تَقْضِي صَلاتَهَا يَا أَبَانُ إِنَّ السُّنَّةَ إِذَا قِيسَتْ مُحِقَ الدِّينُ.

Muhammad Bin Ismail, from Al Fazl Bin Shazan, from Safwan Bin Yahya, from Abdul Rahman Bin Al Hajjaj, from Aban Bin Taghlub,

(It has been narrated) from Abu Abdullah[asws] having said: 'The Sunnah cannot be analogized. Can you not see that the woman fulfils her Fasts but she does not fulfil her Salat? O Aban! The Sunnah, when analogised, obliterates (demolishes) the Religion'.[138]

16. عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عُثْمَانَ بْنِ عِيسَى قَالَ سَأَلْتُ أَبَا الْحَسَنِ مُوسَى (عَلَيْهِ السَّلام) عَنِ الْقِيَاسِ فَقَالَ مَا لَكُمْ وَالْقِيَاسَ إِنَّ الله لا يُسْأَلُ كَيْفَ أَحَلَّ وَكَيْفَ حَرَّمَ.

A number of our companions, from Ahmad Bin Muhammad, from Usman Bin Isa who said,

'I asked Abu Al-Hassan Musa[asws] about the analogy, so he[asws] said: 'What is it to you all and the analogy? Allah[azwj] will not Ask how it was Made to be Permissible and how it was Made to be Prohibited?'.[139]

17. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ هَارُونَ بْنِ مُسْلِمٍ عَنْ مَسْعَدَةَ بْنِ صَدَقَةَ قَالَ حَدَّثَنِي جَعْفَرٌ عَنْ أَبِيهِ (عَلَيْهِ السَّلام) أَنَّ عَلِيّاً (صَلَّى اللهُ عَلَيْهِ وَآلِه) قَالَ مَنْ نَصَبَ نَفْسَهُ لِلْقِيَاسِ لَمْ يَزَلْ دَهْرُهُ فِي الْتِبَاسٍ وَمَنْ دَانَ الله بِالرَّأْيِ لَمْ يَزَلْ دَهْرُهُ فِي ارْتِمَاسٍ قَالَ وَقَالَ أَبُو جَعْفَرٍ (عَلَيْهِ السَّلام) مَنْ أَفْتَى النَّاسَ بِرَأْيِهِ فَقَدْ دَانَ الله بِمَا لا يَعْلَمُ وَمَنْ دَانَ الله بِمَا لا يَعْلَمُ فَقَدْ ضَادَّ الله حَيْثُ أَحَلَّ وَحَرَّمَ فِيمَا لا يَعْلَمُ.

Ali Bin Ibrahim, from Haroun Bin Muslim, from Mas'ada Bin Sadaqa who said,

'Ja'far[asws] narrated to me from his[asws] father[asws] that Ali[asws] said: 'The one who establishes himself to the analogy would not cease to be in confusion during his lifetime, and the one who makes a Religion of Allah[azwj] with the opinion would not cease to be in (a state of) drowning'.

He (the narrator) said, 'Abu Ja'far[asws] said: 'The one who issues Fatwas to the people by his opinion, so he has made it as a Religion of Allah[azwj] with what he does not know, and the one who makes it as a Religion of Allah[azwj] with what he does not know, so he has opposed Allah[azwj] where he is permitting and prohibiting regarding what he does not know'.[140]

18. مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيِّ بْنِ يَقْطِينٍ عَنِ الْحُسَيْنِ بْنِ مَيَّاحٍ عَنْ أَبِيهِ عَنْ أَبِي عَبْدِ الله (عَلَيْهِ السَّلام) قَالَ إِنَّ إِبْلِيسَ قَاسَ نَفْسَهُ بِآدَمَ فَقَالَ خَلَقْتَنِي مِنْ نَارٍ وَخَلَقْتَهُ مِنْ طِينٍ وَلَوْ قَاسَ الْجَوْهَرَ الَّذِي خَلَقَ الله مِنْهُ آدَمَ بِالنَّارِ كَانَ ذَلِكَ أَكْثَرَ نُوراً وَضِيَاءً مِنَ النَّارِ.

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Hassan Bin Ali Bin Yaqteen, from Al Husayn Bin Mayyah, from his father,

(It has been narrated) from Abu Abdullah[asws] having said: 'Ibleesla analogised himselfla with Adam[as], so [38:76] He said: I am better than him; You have Created me from fire, and Created him from clay. And had hela compared the essence which Allah[azwj] Created Adam[as] from, with the fire (hela would not have said so, as that was of more light and illumination than the fire'.[141]

19. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيسَى بْنِ عُبَيْدٍ عَنْ يُونُسَ عَنْ حَرِيزٍ عَنْ زُرَارَةَ قَالَ سَأَلْتُ أَبَا عَبْدِ الله (عَلَيْهِ السَّلام) عَنِ الْحَلالِ وَالْحَرَامِ فَقَالَ حَلالُ مُحَمَّدٍ حَلالٌ أَبَداً إِلَى يَوْمِ

الْقِيَامَةِ وَحَرَامُهُ حَرَامٌ أَبَداً إِلَى يَوْمِ الْقِيَامَةِ لا يَكُونُ غَيْرُهُ وَلا يَجِيءُ غَيْرُهُ وَقَالَ قَالَ علي (عَلَيْهِ السَّلام) مَا أَحَدٌ ابْتَدَعَ بِدْعَةً إِلا تَرَكَ بِهَا سُنَّةً.

Ali Bin Ibrahim, from Muhammad Bin Isa Bin Ubeyd, from Yunus, from Hareyz, from Zurara who said,

'I asked Abu Abdullah[asws] about the Permissible and the Prohibitions, so he[asws] said: 'The Permissible of Muhammad[saww] would be Permissible for ever up to the Day of Judgment, and his[saww] Prohibitions would be Prohibited forever, up to the Day of Judgment. There will not happen to be something else, nor will something else be coming'.

And he[asws] said: 'Ali[asws] said: 'No one initiated an innovation except that a Sunnah was left out (superseded) by it'.[142]

20. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ أَحْمَدَ بْنِ عَبْدِ الله الْعَقِيلِيِّ عَنْ عِيسَى بْنِ عَبْدِ الله الْقُرَشِيِّ قَالَ دَخَلَ أَبُو حَنِيفَةَ عَلَى أَبِي عَبْدِ الله (عَلَيْهِ السَّلام) فَقَالَ لَهُ يَا أَبَا حَنِيفَةَ بَلَغَنِي أَنَّكَ تَقِيسُ قَالَ نَعَمْ قَالَ لا تَقِسْ فَإِنَّ أَوَّلَ مَنْ قَاسَ إِبْلِيسُ حِينَ قَالَ خَلَقْتَنِي مِنْ نَارٍ وَخَلَقْتَهُ مِنْ طِينٍ فَقَاسَ مَا بَيْنَ النَّارِ وَالطِّينِ وَلَوْ قَاسَ نُورِيَّةَ آدَمَ بِنُورِيَّةِ النَّارِ عَرَفَ فَضْلَ مَا بَيْنَ النُّورَيْنِ وَصَفَاءَ أَحَدِهِمَا عَلَى الاخَرِ.

Ali Bin Ibrahim, from his father, from Ahmad Bin Abdullah Al Aqeely, from Isa Bin Abdullah Al Qurshy who said,

'Abu Haneefa came over to Abu Abdullah[asws], so he[asws] said to him: 'O Abu Haneefa! It has reached me[asws] that you tend to analogise?' He said, 'Yes'. He[asws] said: 'Do not analogise, for the first one who analogised was Ibleesla where hela said [38:76] He said: I am better than him; You have Created me from fire, and Created him from clay. So hela analogised what was between the fire and the clay, and had hela compared Adam[as] with the radiance of the fire, hela would have recognised what is between the two radiances and the excellence of one of the two upon the other'.[143]

21. عَلِيٌّ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ يُونُسَ عَنْ قُتَيْبَةَ قَالَ سَأَلَ رَجُلٌ أَبَا عَبْدِ الله (عَلَيْهِ السَّلام) عَنْ مَسْأَلَةٍ فَأَجَابَهُ فِيهَا فَقَالَ الرَّجُلُ أَ رَأَيْتَ إِنْ كَانَ كَذَا وَكَذَا مَا يَكُونُ الْقَوْلُ فِيهَا فَقَالَ لَهُ مَهْ مَا أَجَبْتُكَ فِيهِ مِنْ شَيْءٍ فَهُوَ عَنْ رَسُولِ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) لَسْنَا مِنْ أَ رَأَيْتَ فِي شَيْءٍ.

Ali, from Muhammad Bin Isa, from Yunus, from Quteyba who said,

'A man asked Abu Abdullah[asws] a question. So he[asws] answered him. So the man said, 'What is your[asws] opinion if it was such and such (instead), what would (the final) word be with regards to it?' So he[asws] said to him: 'Muh! Whatever I[asws] answered you regarding it, so it is from Rasool-Allah[saww]. We[asws] are not ones who opine with regards to anything'.[144]

22. عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ عَنْ أَبِيهِ مُرْسَلاً قَالَ قَالَ أَبُو جَعْفَرٍ (عَلَيْهِ السَّلام) لا تَتَّخِذُوا مِنْ دُونِ اللهِ وَلِيجَةً فَلا تَكُونُوا مُؤْمِنِينَ فَإِنَّ كُلَّ سَبَبٍ وَنَسَبٍ وَقَرَابَةٍ وَوَلِيجَةٍ وَبِدْعَةٍ وَشُبْهَةٍ مُنْقَطِعٌ إِلا مَا أَثْبَتَهُ الْقُرْآنُ.

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from his father, in an unbroken chain, said,

'Abu Ja'far[asws] said: 'Do not be taking anyone from besides Allah[azwj] as a confidant, for you would not happen to be Momineen. Every means, and lineage, and relationship, and confidant and it's like would be cut off except for what the Quran has affirmed'.[145]

20 . بَابُ الرَّدِّ إِلَى الْكِتَابِ وَالسُّنَّةِ، وَأَنَّهُ لَيْسَ شَيْءٌ مِنَ الْحَلَالِ وَالْحَرَامِ وَجَمِيعِ مَا يَحْتَاجُ النَّاسُ إِلَيْهِ إِلاَّ وَقَدْ جَاءَ فِيهِ كِتَابٌ أَوْ سُنَّةٌ

Chapter 20 - The referring to the Book and the Sunnah, and that there is nothing from the Permissible and the Prohibition and the entirety of what the people would be need to except that the Book or Sunnah has come with it

1. مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنْ عَلِيِّ بْنِ حَدِيدٍ عَنْ مُرَازِمٍ عَنْ أَبِي عَبْدِ اللهِ (عَلَيْهِ السَّلام) قَالَ إِنَّ اللهَ تَبَارَكَ وَتَعَالَى أَنْزَلَ فِي الْقُرْآنِ تِبْيَانَ كُلِّ شَيْءٍ حَتَّى وَاللهِ مَا تَرَكَ اللهُ شَيْئاً يَحْتَاجُ إِلَيْهِ الْعِبَادُ حَتَّى لا يَسْتَطِيعَ عَبْدٌ يَقُولُ لَوْ كَانَ هَذَا أُنْزِلَ فِي الْقُرْآنِ إِلا وَقَدْ أَنْزَلَهُ اللهُ فِيهِ.

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Hadeed, from Murazim,

(It has been narrated) from Abu Abdullah[asws] having said: 'Allah[azwj] Blessed and High Revealed in the Quran an explanation of everything to the extent that, by Allah[azwj], Allah[azwj] did not neglect anything which the servants would be needy to, until there is no capacity for a servant to be saying, 'If only this (matter) had been Revealed in the Quran', except that Allah[azwj] has Revealed in it'.[146]

2. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ يُونُسَ عَنْ حُسَيْنِ بْنِ الْمُنْذِرِ عَنْ عُمَرَ بْنِ قَيْسٍ عَنْ ابي جعفر (عَلَيْهِ السَّلام) قَالَ سَمِعْتُهُ يَقُولُ إِنَّ اللهَ تَبَارَكَ وَتَعَالَى لَمْ يَدَعْ شَيْئاً يَحْتَاجُ إِلَيْهِ الامَّةُ إِلا أَنْزَلَهُ فِي كِتَابِهِ وَبَيَّنَهُ لِرَسُولِهِ (صَلَّى اللهُ عَلَيْهِ وَآلِهِ) وَجَعَلَ لِكُلِّ شَيْءٍ حَدّاً وَجَعَلَ عَلَيْهِ دَلِيلاً يَدُلُّ عَلَيْهِ وَجَعَلَ عَلَى مَنْ تَعَدَّى ذَلِكَ الْحَدَّ حَدّاً.

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Husayn Bin Al Munzir, from Umar Bin Qays,

(It has been narrated) from Abu Ja'far[asws], said, 'I heard him[asws] saying: 'Allah[azwj] Blessed and High did not Leave anything which the community would be needy to except that He[azwj] Revealed it in His[azwj] Book, and Explained it to Rasool-Allah[saww], and Made a Limit to be for everything, and

Made evidence to indicate upon it, and Made a penalty to be upon the ones who exceed the Limit'.[147]

3. عَلِيٌّ عَنْ مُحَمَّدٍ عَنْ يُونُسَ عَنْ أَبَانٍ عَنْ سُلَيْمَانَ بْنِ هَارُونَ قَالَ سَمِعْتُ أَبَا عَبْدِ الله (عَلَيْهِ السَّلام) يَقُولُ مَا خَلَقَ الله حَلالاً وَلا حَرَاماً إِلا وَلَهُ حَدٌّ كَحَدِّ الدَّارِ فَمَا كَانَ مِنَ الطَّرِيقِ فَهُوَ مِنَ الطَّرِيقِ وَمَا كَانَ مِنَ الدَّارِ فَهُوَ مِنَ الدَّارِ حَتَّى أَرْشُ الْخَدْشِ فَمَا سِوَاهُ وَالْجَلْدَةِ وَنِصْفِ الْجَلْدَةِ.

Ali Bin Muhammad, from Yunus, from Aban, from Suleyman Bin Haroun who said,

'I heard Abu Abdullah[asws] saying: 'Allah[azwj] has not Created a Permissible nor a Prohibition except that there is a limit for it like the boundary of the house. So whatever was from the road (people outside), so it is from the road, and whatever was from the house (Ahl Al-Bayt[asws]), so it is from the house, even the compensation for a scratch, and what is besides it, and the lashing, and half a lashing'.[148]

4. عَلِيٌّ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ يُونُسَ عَنْ حَمَّادٍ عَنْ أَبِي عَبْدِ الله (عَلَيْهِ السَّلام) قَالَ سَمِعْتُهُ يَقُولُ مَا مِنْ شَيْءٍ إِلا وَفِيهِ كِتَابٌ أَوْ سُنَّةٌ.

Ali, from Muhammad Bin Isa, from Yunus, from Hammad, from Abu Abdullah[asws], said,

'I heard him[asws] saying: 'There is none from the things except that with regards to it -there is (something in the) Book or a Sunnah'.[149]

5. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ يُونُسَ عَنْ حَمَّادٍ عَنْ عَبْدِ الله بْنِ سِنَانٍ عَنْ أَبِي الْجَارُودِ قَالَ قَالَ أَبُو جَعْفَرٍ (عَلَيْهِ السَّلام) إِذَا حَدَّثْتُكُمْ بِشَيْءٍ فَاسْأَلُونِي مِنْ كِتَابِ الله ثُمَّ قَالَ فِي بَعْضِ حَدِيثِهِ إِنَّ رَسُولَ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) نَهَى عَنِ الْقِيلِ وَالْقَالِ وَفَسَادِ الْمَالِ وَكَثْرَةِ السُّؤَالِ فَقِيلَ لَهُ يَا ابْنَ رَسُولِ الله أَيْنَ هَذَا مِنْ كِتَابِ الله قَالَ إِنَّ الله عَزَّ وَجَلَّ يَقُولُ لا خَيْرَ فِي كَثِيرٍ مِنْ نَجْوَاهُمْ إِلا مَنْ أَمَرَ بِصَدَقَةٍ أَوْ مَعْرُوفٍ أَوْ إِصْلاحٍ بَيْنَ النَّاسِ وَقَالَ وَلا تُؤْتُوا السُّفَهاءَ أَمْوالَكُمُ الَّتِي جَعَلَ الله لَكُمْ قِياماً وَقَالَ لا تَسْئَلُوا عَنْ أَشْياءَ إِنْ تُبْدَ لَكُمْ تَسُؤْكُمْ.

Ali Bin Ibrahim, from his father, from Muhammad Bin Isa, from Yunus, from Hammad, from Abdullah Bin Sinan, from Abu Al Jaroud who said,

'Abu Ja'far[asws] said: 'Whenever I[asws] narrated with anything to you all, so you should be asking me[asws] (where it is) from the Book of Allah[azwj]'.

Then he[asws] said in one of his[asws] Hadeeth: 'Rasool-Allah[saww] forbade from the, 'It was said', and 'he said', and the spoiling of the wealth, and the frequent questioning'. So it was said to him[asws], 'O son[asws] of Rasool-Allah[saww]! Where is this from the Book of Allah[azwj?]' He[asws] said: 'Allah[azwj] Mighty and Majestic is Saying [4:114] There is no good in most of their secret counsels except (in his) who enjoins charity or goodness or reconciliation between people. And Said [4:5] And do not give away your property to the foolish which Allah has made for you a (means of) support. And Said [5:101] O you who believe! Do not put questions about things which if declared to you may trouble you'.[150]

6. مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ فَضَّالٍ عَنْ ثَعْلَبَةَ بْنِ مَيْمُونٍ عَمَّنْ حَدَّثَهُ عَنِ الْمُعَلَّى بْنِ خُنَيْسٍ قَالَ قَالَ أَبُو عَبْدِ الله (عَلَيْهِ السَّلام) مَا مِنْ أَمْرٍ يَخْتَلِفُ فِيهِ اثْنَانِ إِلا وَلَهُ أَصْلٌ فِي كِتَابِ الله عَزَّ وَجَلَّ وَلَكِنْ لا تَبْلُغُهُ عُقُولُ الرِّجَالِ.

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Fazzal, from Sa'alba Bin Maymoun, from the one who narrated it, from Al Moalla Bin Khunays who said,

'Abu Abdullah[asws] said: 'There is none from a matter regarding which two (people) differ except for it would have its origin in the Book of Allah[azwj] Mighty and Majestic, but the intellects of the men do not reach it'.[151]

7. مُحَمَّدُ بْنُ يَحْيَى عَنْ بَعْضِ أَصْحَابِهِ عَنْ هَارُونَ بْنِ مُسْلِمٍ عَنْ مَسْعَدَةَ بْنِ صَدَقَةَ عَنْ أَبِي عَبْدِ الله (عَلَيْهِ السَّلام) قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلام) أَيُّهَا النَّاسُ إِنَّ الله تَبَارَكَ وَتَعَالَى أَرْسَلَ إِلَيْكُمُ الرَّسُولَ (صَلَّى اللهُ عَلَيْهِ وَآلِه) وَأَنْزَلَ إِلَيْهِ الْكِتَابَ بِالْحَقِّ وَأَنْتُمْ أُمِّيُّونَ عَنِ الْكِتَابِ وَمَنْ أَنْزَلَهُ وَعَنِ الرَّسُولِ وَمَنْ أَرْسَلَهُ عَلَى حِينِ فَتْرَةٍ مِنَ الرُّسُلِ وَطُولِ هَجْعَةٍ مِنَ الامَمِ وَانْبِسَاطٍ مِنَ الْجَهْلِ وَاعْتِرَاضٍ مِنَ الْفِتْنَةِ وَانْتِقَاضٍ مِنَ الْمُبْرَمِ وَعَمًى عَنِ الْحَقِّ وَاعْتِسَافٍ مِنَ الْجَوْرِ وَامْتِحَاقٍ مِنَ الدِّينِ وَتَلَظٍّ مِنَ الْحُرُوبِ عَلَى حِينِ اصْفِرَارٍ مِنْ رِيَاضِ جَنَّاتِ الدُّنْيَا وَيُبْسٍ مِنْ أَغْصَانِهَا وَانْتِثَارٍ مِنْ وَرَقِهَا وَيَأْسٍ مِنْ ثَمَرِهَا وَاغْوِرَارٍ مِنْ مَائِهَا قَدْ دَرَسَتْ أَعْلامُ الْهُدَى فَظَهَرَتْ أَعْلامُ الرَّدَى فَالدُّنْيَا مُتَهَجِّمَةٌ فِي وُجُوهِ أَهْلِهَا مُكْفَهِرَّةٌ مُدْبِرَةٌ غَيْرُ مُقْبِلَةٍ ثَمَرَتُهَا الْفِتْنَةُ وَطَعَامُهَا الْجِيفَةُ وَشِعَارُهَا الْخَوْفُ وَدِثَارُهَا السَّيْفُ مُزِّقْتُمْ كُلَّ مُمَزَّقٍ وَقَدْ أَعْمَتْ عُيُونَ أَهْلِهَا وَأَظْلَمَتْ عَلَيْهَا أَيَّامُهَا قَدْ قَطَّعُوا أَرْحَامَهُمْ وَسَفَكُوا دِمَاءَهُمْ وَدَفَنُوا فِي التُّرَابِ الْمَوْءُودَةَ بَيْنَهُمْ مِنْ أَوْلادِهِمْ يَجْتَازُ دُونَهُمْ طِيبُ الْعَيْشِ وَرَفَاهِيَةُ خُفُوضِ الدُّنْيَا لا يَرْجُونَ مِنَ الله ثَوَاباً وَلا يَخَافُونَ وَالله مِنْهُ عِقَاباً حَيُّهُمْ أَعْمَى نَجِسٌ وَمَيِّتُهُمْ فِي النَّارِ مُبْلَسٌ فَجَاءَهُمْ بِنُسْخَةِ مَا فِي الصُّحُفِ الاولَى وَتَصْدِيقِ الَّذِي بَيْنَ يَدَيْهِ وَتَفْصِيلِ الْحَلالِ مِنْ رَيْبِ الْحَرَامِ ذَلِكَ الْقُرْآنُ فَاسْتَنْطِقُوهُ وَلَنْ يَنْطِقَ لَكُمْ أُخْبِرُكُمْ عَنْهُ إِنَّ فِيهِ عِلْمَ مَا مَضَى وَعِلْمَ مَا يَأْتِي إِلَى يَوْمِ الْقِيَامَةِ وَحُكْمَ مَا بَيْنَكُمْ وَبَيَانَ مَا أَصْبَحْتُمْ فِيهِ تَخْتَلِفُونَ فَلَوْ سَأَلْتُمُونِي عَنْهُ لَعَلَّمْتُكُمْ.

Muhammad Bin Yahya, from one of his companions, from Haroun Bin Muslim, from Mas'ada Bin Sadaqa,

(It has been narrated) from Abu Abdullah[asws] having said: 'Amir Al-Momineen[asws] said: 'O you people! Allah[azwj] Blessed and High sent the Rasool[saww] to you and Revealed the Book unto him[saww] with the Truth, and you were illiterates (أُمِّيُّونَ) of the Book and the One[azwj] Who Revealed it, and about the Raool[saww] and the One[azwj] Who Sent him[saww] upon a gap from the Rasools[as] and prolonged slumber from nations and widespread ignorance, and objections from the strife, and the invalidation of the agreements, and the blindness from the Truth, and the coercion from the tyrants, and the

obliteration (destruction) from the Religion, and raging of the wars upon the paleness from the orchards of the gardens of the world, and drying out of its branches, and the scattering of its leaves, and despair from its fruits, and drying of its waters.

The banners of guidance had decayed and the banners of annihilation appeared. So the world was severe (cruel) in the faces of its inhabitants, gloomy, turning away without facing. Its fruit was the sedition, and its food was the carcass, and its slogan was the fear, and its garment was the crushing sword, crushing every one. And the eyes of its inhabitants were blinded, and the days were darkened upon them. They had cut off their relationships, and shed their bloods, and they had buried their female infants between them from their own children, choosing besides them the good life and the welfare of the lowly world, not desiring Rewards from Allah[azwj] nor fearing the Punishment of Allah[azwj] from it. Their lives were blind, filthy, and their deceased ones were in the Fire in utter despair.

So he[saww] came to them with a copy of what was in the former Parchments and a ratification of that which was in front of him[saww], and detail of the Permissibles from the doubts of the Prohibitions. That is the Quran. So try speaking to it, but it will never speak to you all. I[asws] can inform you about it. In it is knowledge of what is past and knowledge of what is to come up to the Day of Judgment, and a Judgment for what is between you, and an explanation of what you have come to be disputing upon. So, if you were to ask me[asws] about it, I[asws] would teach you all'.[152]

8. مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنِ ابْنِ فَضَّالٍ عَنْ حَمَّادِ بْنِ عُثْمَانَ عَنْ عَبْدِ الاعْلَى بْنِ أَعْيَنَ قَالَ سَمِعْتُ أَبَا عَبْدِ الله (عَلَيْهِ السَّلام) يَقُولُ قَدْ وَلَدَنِي رَسُولُ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) وَأَنَا أَعْلَمُ كِتَابَ الله وَفِيهِ بَدْءُ الْخَلْقِ وَمَا هُوَ كَائِنٌ إِلَى يَوْمِ الْقِيَامَةِ وَفِيهِ خَبَرُ السَّمَاءِ وَخَبَرُ الارْضِ وَخَبَرُ الْجَنَّةِ وَخَبَرُ النَّارِ وَخَبَرُ مَا كَانَ وَخَبَرُ مَا هُوَ كَائِنٌ أَعْلَمُ ذَلِكَ كَمَا أَنْظُرُ إِلَى كَفِّي إِنَّ الله يَقُولُ فِيهِ تِبْيَانُ كُلِّ شَيْءٍ.

Muhammad Bin Yahya, from Muhammad Bin Abdul Jabbar, from Ibn Fazzal, from Hammad Bin Usman, from Abdul A'ala Bin Ayn who said,

'I heard Abu Abdullah[asws] saying: 'I[asws] born from (the children of) Rasool-Allah[saww], and I[asws] know the Book of Allah[azwj;] and in it is the beginning of the creation, and what is going to happen up to the Day of Judgment, and therein is the news of the sky and news of the earth, and news of the Paradise, and news of the Fire, and news of what was, and news of what is to happen. I[asws] know all that just as I look at my[asws] own palm. Allah[azwj] is Saying 'Therein is an explanation of everything"'.[153]

9. عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنْ عَلِيِّ بْنِ النُّعْمَانِ عَنْ إِسْمَاعِيلَ بْنِ جَابِرٍ عَنْ أَبِي عَبْدِ الله (عَلَيْهِ السَّلام) قَالَ كِتَابُ الله فِيهِ نَبَأُ مَا قَبْلَكُمْ وَخَبَرُ مَا بَعْدَكُمْ وَفَصْلُ مَا بَيْنَكُمْ وَنَحْنُ نَعْلَمُهُ.

A number of our companions, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al Numan, from Ismail Bin Jabir,

(It has been narrated) from Abu Abdullah[asws] having said: 'The Book of Allah[azwj,] therein is news of what was before you, and information of what is to be after you, and detail of what is between you, and we[asws] know it (all)'.[154]

10. عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ عَنْ إِسْمَاعِيلَ بْنِ مِهْرَانَ عَنْ سَيْفِ بْنِ عَمِيرَةَ عَنْ أَبِي الْمَغْرَاءِ عَنْ سَمَاعَةَ عَنْ أَبِي الْحَسَنِ مُوسَى (عَلَيْهِ السَّلام) قَالَ قُلْتُ لَهُ أَكُلُّ شَيْءٍ فِي كِتَابِ اللهِ وَسُنَّةِ نَبِيِّهِ (صَلَّى اللهُ عَلَيْهِ وَآلِه) أَوْ تَقُولُونَ فِيهِ قَالَ بَلْ كُلُّ شَيْءٍ فِي كِتَابِ اللهِ وَسُنَّةِ نَبِيِّهِ (صَلَّى اللهُ عَلَيْهِ وَآلِه)

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Ismail Bin Mihran, from Sayf Bin Ameyra, from Abu Magra'a, from Sama'at,

(It has been narrated) from Abu Al-Hassan Musa[asws], said, 'I said to him[asws], 'Is everything in the Book of Allah[azwj] and the Sunnah of His[azwj] Prophet[saww], or are you[asws] (Imams[asws]) are saying with regards to it?' He[asws] said: 'But, everything is in the Book of Allah[azwj] and the Sunnah from His[azwj] Prophet[saww]'.[155]

21. بَابُ اخْتِلَافِ الْحَدِيثِ

Chapter 21 - Differences in the Hadeeth

1. عَلِيُّ بْنُ إِبْرَاهِيمَ بْنِ هَاشِمٍ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عِيسَى عَنْ إِبْرَاهِيمَ بْنِ عُمَرَ الْيَمَانِيِّ عَنْ أَبَانِ بْنِ أَبِي عَيَّاشٍ عَنْ سُلَيْمِ بْنِ قَيْسٍ الْهِلالِيِّ قَالَ قُلْتُ لامِيرِ الْمُؤْمِنِينَ (عَلَيْهِ السَّلام) إِنِّي سَمِعْتُ مِنْ سَلْمَانَ وَالْمِقْدَادِ وَأَبِي ذَرٍّ شَيْئاً مِنْ تَفْسِيرِ الْقُرْآنِ وَأَحَادِيثَ عَنْ نَبِيِّ اللهِ (صَلَّى اللهُ عَلَيْهِ وَآلِه) غَيْرَ مَا فِي أَيْدِي النَّاسِ ثُمَّ سَمِعْتُ مِنْكَ تَصْدِيقَ مَا سَمِعْتُ مِنْهُمْ وَرَأَيْتُ فِي أَيْدِي النَّاسِ أَشْيَاءَ كَثِيرَةً مِنْ تَفْسِيرِ الْقُرْآنِ وَمِنَ الاحَادِيثِ عَنْ نَبِيِّ اللهِ (صَلَّى اللهُ عَلَيْهِ وَآلِه) أَنْتُمْ تُخَالِفُونَهُمْ فِيهَا وَتَزْعُمُونَ أَنَّ ذَلِكَ كُلَّهُ بَاطِلٌ أَ فَتَرَى النَّاسَ يَكْذِبُونَ عَلَى رَسُولِ اللهِ (صَلَّى اللهُ عَلَيْهِ وَآلِه) مُتَعَمِّدِينَ وَيُفَسِّرُونَ الْقُرْآنَ بِآرَائِهِمْ قَالَ فَأَقْبَلَ عَلَيَّ فَقَالَ قَدْ سَأَلْتَ فَافْهَمِ الْجَوَابَ إِنَّ فِي أَيْدِي النَّاسِ حَقّاً وَبَاطِلاً وَصِدْقاً وَكَذِباً وَنَاسِخاً وَمَنْسُوخاً وَعَامّاً وَخَاصّاً وَمُحْكَماً وَمُتَشَابِهاً وَحِفْظاً وَوَهَماً وَقَدْ كُذِبَ عَلَى رَسُولِ اللهِ (صَلَّى اللهُ عَلَيْهِ وَآلِه) عَلَى عَهْدِهِ حَتَّى قَامَ خَطِيباً فَقَالَ أَيُّهَا النَّاسُ قَدْ كَثُرَتْ عَلَيَّ الْكَذَّابَةُ فَمَنْ كَذَبَ عَلَيَّ مُتَعَمِّداً فَلْيَتَبَوَّأْ مَقْعَدَهُ مِنَ النَّارِ ثُمَّ كُذِبَ عَلَيْهِ مِنْ بَعْدِهِ وَإِنَّمَا أَتَاكُمُ الْحَدِيثُ مِنْ أَرْبَعَةٍ لَيْسَ لَهُمْ خَامِسٌ رَجُلٍ مُنَافِقٍ يُظْهِرُ الايمَانَ مُتَصَنِّعٍ بِالاسْلامِ لا يَتَأَثَّمُ وَلا يَتَحَرَّجُ أَنْ يَكْذِبَ عَلَى رَسُولِ اللهِ (صَلَّى اللهُ عَلَيْهِ وَآلِه) مُتَعَمِّداً فَلَوْ عَلِمَ النَّاسُ أَنَّهُ مُنَافِقٌ كَذَّابٌ لَمْ يَقْبَلُوا مِنْهُ وَلَمْ يُصَدِّقُوهُ وَلَكِنَّهُمْ قَالُوا هَذَا قَدْ صَحِبَ رَسُولَ اللهِ (صَلَّى اللهُ عَلَيْهِ وَآلِه) وَرَآهُ وَسَمِعَ مِنْهُ وَأَخَذُوا عَنْهُ وَهُمْ لا يَعْرِفُونَ حَالَهُ وَقَدْ أَخْبَرَهُ اللهُ عَنِ الْمُنَافِقِينَ بِمَا أَخْبَرَهُ وَوَصَفَهُمْ بِمَا وَصَفَهُمْ فَقَالَ عَزَّ وَجَلَّ وَإِذا رَأَيْتَهُمْ تُعْجِبُكَ أَجْسامُهُمْ وَإِنْ يَقُولُوا تَسْمَعْ

لِقَوْلِهِمْ ثُمَّ بَقُوا بَعْدَهُ فَتَقَرَّبُوا إِلَى أَئِمَّةِ الضَّلالَةِ وَالدُّعَاةِ إِلَى النَّارِ بِالزُّورِ وَالْكَذِبِ وَالْبُهْتَانِ فَوَلَّوْهُمُ الاعْمَالَ وَحَمَلُوهُمْ عَلَى رِقَابِ النَّاسِ وَأَكَلُوا بِهِمُ الدُّنْيَا وَإِنَّمَا النَّاسُ مَعَ الْمُلُوكِ وَالدُّنْيَا إِلا مَنْ عَصَمَ الله فَهَذَا أَحَدُ الارْبَعَةِ وَرَجُلٍ سَمِعَ مِنْ رَسُولِ الله شَيْئاً لَمْ يَحْمِلْهُ عَلَى وَجْهِهِ وَوَهِمَ فِيهِ وَلَمْ يَتَعَمَّدْ كَذِباً فَهُوَ فِي يَدِهِ يَقُولُ بِهِ وَيَعْمَلُ بِهِ وَيَرْوِيهِ فَيَقُولُ أَنَا سَمِعْتُهُ مِنْ رَسُولِ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) فَلَوْ عَلِمَ الْمُسْلِمُونَ أَنَّهُ وَهِمَ لَمْ يَقْبَلُوهُ وَلَوْ عَلِمَ هُوَ أَنَّهُ وَهِمَ لَرَفَضَهُ وَرَجُلٍ ثَالِثٍ سَمِعَ مِنْ رَسُولِ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) شَيْئاً أَمَرَ بِهِ ثُمَّ نَهَى عَنْهُ وَهُوَ لا يَعْلَمُ أَوْ سَمِعَهُ يَنْهَى عَنْ شَيْءٍ ثُمَّ أَمَرَ بِهِ وَهُوَ لا يَعْلَمُ فَحَفِظَ مَنْسُوخَهُ وَلَمْ يَحْفَظِ النَّاسِخَ وَلَوْ عَلِمَ أَنَّهُ مَنْسُوخٌ لَرَفَضَهُ وَلَوْ عَلِمَ الْمُسْلِمُونَ إِذْ سَمِعُوهُ مِنْهُ أَنَّهُ مَنْسُوخٌ لَرَفَضُوهُ وَآخَرَ رَابِعٍ لَمْ يَكْذِبْ عَلَى رَسُولِ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) مُبْغِضٍ لِلْكَذِبِ خَوْفاً مِنَ الله وَتَعْظِيماً لِرَسُولِ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) لَمْ يَنْسَهُ بَلْ حَفِظَ مَا سَمِعَ عَلَى وَجْهِهِ فَجَاءَ بِهِ كَمَا سَمِعَ لَمْ يَزِدْ فِيهِ وَلَمْ يَنْقُصْ مِنْهُ وَعَلِمَ النَّاسِخَ مِنَ الْمَنْسُوخِ فَعَمِلَ بِالنَّاسِخِ وَرَفَضَ الْمَنْسُوخَ فَإِنَّ أَمْرَ النَّبِيِّ (صَلَّى اللهُ عَلَيْهِ وَآلِه) مِثْلُ الْقُرْآنِ نَاسِخٌ وَمَنْسُوخٌ وَخَاصٌّ وَعَامٌّ وَمُحْكَمٌ وَمُتَشَابِهٌ قَدْ كَانَ يَكُونُ مِنْ رَسُولِ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) الْكَلامُ لَهُ وَجْهَانِ كَلامٌ عَامٌّ وَكَلامٌ خَاصٌّ مِثْلُ.

الْقُرْآنِ وَقَالَ الله عَزَّ وَجَلَّ فِي كِتَابِهِ ما آتاكُمُ الرَّسُولُ فَخُذُوهُ وَما نَهاكُمْ عَنْهُ فَانْتَهُوا فَيَشْتَبِهُ عَلَى مَنْ لَمْ يَعْرِفْ وَلَمْ يَدْرِ مَا عَنَى الله بِهِ وَرَسُولُهُ (صَلَّى اللهُ عَلَيْهِ وَآلِه) وَلَيْسَ كُلُّ أَصْحَابِ رَسُولِ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) كَانَ يَسْأَلُهُ عَنِ الشَّيْءِ فَيَفْهَمُ وَكَانَ مِنْهُمْ مَنْ يَسْأَلُهُ وَلا يَسْتَفْهِمُهُ حَتَّى إِنْ كَانُوا لَيُحِبُّونَ أَنْ يَجِيءَ الاعْرَابِيُّ وَالطَّارِئُ فَيَسْأَلَ رَسُولَ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) حَتَّى يَسْمَعُوا وَقَدْ كُنْتُ أَدْخُلُ عَلَى رَسُولِ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) كُلَّ يَوْمٍ دَخْلَةً وَكُلَّ لَيْلَةٍ دَخْلَةً فَيُخَلِّينِي فِيهَا أَدُورُ مَعَهُ حَيْثُ دَارَ وَقَدْ عَلِمَ أَصْحَابُ رَسُولِ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) أَنَّهُ لَمْ يَصْنَعْ ذَلِكَ بِأَحَدٍ مِنَ النَّاسِ غَيْرِي فَرُبَّمَا كَانَ فِي بَيْتِي يَأْتِينِي رَسُولُ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) أَكْثَرُ ذَلِكَ فِي بَيْتِي وَكُنْتُ إِذَا دَخَلْتُ عَلَيْهِ بَعْضَ مَنَازِلِهِ أَخْلانِي وَأَقَامَ عَنِّي نِسَاءَهُ فَلا يَبْقَى عِنْدَهُ غَيْرِي وَإِذَا أَتَانِي لِلْخَلْوَةِ مَعِي فِي مَنْزِلِي لَمْ تَقُمْ عَنِّي فَاطِمَةُ وَلا أَحَدٌ مِنْ بَنِيَّ وَكُنْتُ إِذَا سَأَلْتُهُ أَجَابَنِي وَإِذَا سَكَتُّ عَنْهُ وَفَنِيَتْ مَسَائِلِي ابْتَدَأَنِي فَمَا نَزَلَتْ عَلَى رَسُولِ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) آيَةٌ مِنَ الْقُرْآنِ إِلا أَقْرَأَنِيهَا وَأَمْلاهَا عَلَيَّ فَكَتَبْتُهَا بِخَطِّي وَعَلَّمَنِي تَأْوِيلَهَا وَتَفْسِيرَهَا وَنَاسِخَهَا وَمَنْسُوخَهَا وَمُحْكَمَهَا وَمُتَشَابِهَهَا وَخَاصَّهَا وَعَامَّهَا وَدَعَا الله أَنْ يُعْطِيَنِي فَهْمَهَا وَحِفْظَهَا فَمَا نَسِيتُ آيَةً مِنْ كِتَابِ الله وَلا عِلْماً أَمْلاهُ عَلَيَّ وَكَتَبْتُهُ مُنْذُ دَعَا الله لِي بِمَا دَعَا وَمَا تَرَكَ شَيْئاً عَلَّمَهُ الله مِنْ حَلالٍ وَلا حَرَامٍ وَلا أَمْرٍ وَلا نَهْيٍ كَانَ أَوْ يَكُونُ وَلا كِتَابٍ مُنْزَلٍ عَلَى أَحَدٍ قَبْلَهُ مِنْ طَاعَةٍ أَوْ مَعْصِيَةٍ إِلا عَلَّمَنِيهِ وَحَفِظْتُهُ فَلَمْ أَنْسَ حَرْفاً وَاحِداً ثُمَّ وَضَعَ يَدَهُ عَلَى صَدْرِي وَدَعَا

اللهِ لِي أَنْ يَمْلا قَلْبِي عِلْماً وَفَهْماً وَحُكْماً وَنُوراً فَقُلْتُ يَا نَبِيَّ اللهِ بِأَبِي أَنْتَ وَأُمِّي مُنْذُ دَعَوْتَ اللهَ لِي بِمَا دَعَوْتَ لَمْ أَنْسَ شَيْئاً وَلَمْ يَفُتْنِي شَيْءٌ لَمْ أَكْتُبْهُ أَ فَتَتَخَوَّفُ عَلَيَّ النِّسْيَانَ فِيمَا بَعْدُ فَقَالَ لا لَسْتُ أَتَخَوَّفُ عَلَيْكَ النِّسْيَانَ وَالْجَهْلَ.

Ali Bin Ibrahim Bin Hashim, from his father, from Hammad Bin Isa, from Ibrahim Bin Umar Al Yamani, from Aban Bin Abu Ayyash, from Suleym Bin Qays Al Hilaly who said,

'I said to Amir Al-Momineen[asws], 'I heard from Salmanra and Al-Miqdadra and Abu Zarrra, something from the interpretation of the Quran and the Ahadeeth from the Prophet[saww] of Allah[azwj,] other than what is in the hands of the people. Then I heard from you[asws] the ratification of what I had heard from themra; and I see a lot of things to be in the hands of the people, from the interpretation of the Quran and from the Ahadeeth from the Prophet[saww] of Allah[azwj.] You[asws] are differing from them in it, and you[asws] are claiming that, all of that (which they interpret) is false. So, are you[asws] viewing that the people are lying upon Rasool-Allah[saww] deliberately, and they are interpreting the Quran by their own opinions?'

He (Suleymn Bin Qays) said, 'So Ali[asws] turned to face me and he[asws] said: 'You have asked, so understand the answer. In the hands of the people there is right, and wrong, and truthfulness and lies, and Abrogating and Abrogated, and general and specific, and Decisive and Allegorical, and memorised and delusions. And (it was so)

that Rasool-Allah[saww] had been belied upon during his[saww] era, to the extent that he[saww] stood up and addressed, so he[saww] said: 'O you people! The people have lied a lot upon me[saww]. So the one who lies upon me[saww] deliberately, so let him assume his seat from the Fire'.

Then he[saww] was belied upon from after him[saww], and rather the Ahadeeth came to you all from four (types of people). There is not fifth (narrator) for them.

A hypocrite man who manifested the Eman pretending with Al-Islam. Neither did he consider it a sin nor anything wrong with deliberately lying upon Rasool-Allah[saww]. So, had the people known that he is a lying hypocrite, they would not have accepted from him and would not have believed in him. But, they said, 'This one has accompanied Rasool-Allah[saww], and had seen him[saww] and heard from him[saww]', and they took from him and there were not recognising his state.

And Allah[azwj] had Informed about the hypocrites with what He[azwj] Informed, and Described them with what He[azwj] Described them. So He[azwj] the Mighty and Majestic Said [63:4] And when you see them, their persons would please you, and If they speak, you will listen to their speech. Then they remained after him[saww], so they went closer to the leaders of misguidance and the inviters of the Fire with the false testimonies, and the lies, and the accusations. Thus, they made them office-bearers and carried them upon ruling over the people, and they (the rulers) devoured the world through them, and rather, the people are (always) with the kings and the world except for the ones whom Allah[azwj] Protects. So this is one of the four (types of narrators of Ahadeeth)'.

And a man who heard something from Rasool-Allah[saww], but did not preserve it's all aspect and them became uncertain about it, and he did not lie deliberately. So it was in his hands (and) he was speaking by it, and acting by it, and narrating with it, and he was saying, 'I heard it from Rasool-Allah[saww]'. So, had the Muslims known that he was deluded, they would not have accepted it, and had he himself known that it was a delusion, he would have rejected it (himself).

And a third man who heard something from Rasool-Allah[saww] he[saww] had ordered with, then he[saww] forbade from it, and he did not know (of the prohibition), or he heard him[saww] forbidding from something, then he[saww] ordered with it, and he did not know (of the order). Thus he preserved the Abrogated and did not preserve the Abrogating, and had he know that he[saww] had Abrogated it, he would have rejected it (himself), and had the Muslims known that when he had heard from him[saww], it was actually Abrogated, they would have rejected it.

And the fourth (type of narrator) did not lie upon Rasool-Allah[saww], hated the lie out of fear of Allah[azwj] and reverence (respect) to Rasool-Allah[saww]. He did not forget, and he did preserve whatever he heard upon its (correct) aspect. So he came with it just as he had heard, and he did not increase in it and did not reduce from it, and he knew the Abrogating from the Abrogated (orders), thus he acted by the Abrogating and rejected the Abrogated.

آتاكُمُ الرَّسُولُ فَخُذُوهُ وَ ما نَهاكُمْ عَنْهُ فَانْتَهُوا

So the order of the Prophet[saww] is like the (order of the) Quran, Abrogating and Abrogated, and particular and general, and Decisive and Allegorical. There have happened to be the speech from Rasool-Allah[saww] having two aspects for it - a general speech and a particular speech, similar to the Quran. And Allah[azwj] Mighty and Majestic Said in His[azwj] Book [59:7] whatever the Rasool gives you, accept it, and from whatever he forbids you, keep back.

So it was doubtful upon the one who did not recognise and did not know what Allah[azwj] and His[azwj] Rasool[saww] Meant by it. And every companions of Rasool-Allah[azwj] was not such that everyone who asked him about something, so he understood; and there were from them ones who were asked and they did not understand, to the extent that they used to love that a Bedouin and a stranger would come over, so he would ask Rasool-Allah[saww] so that they would be listening.

And I[asws] used to go over to Rasool-Allah[saww] every day for a meeting, and every night for a meeting. So he[saww] would isolate himself[saww] with me[asws], going around with him[saww] wherever he[saww] went, and the companions of Rasool-Allah[saww] knew that he[saww] did not hold (those meetings) that with anyone from the people apart from me[asws]. So, sometimes it would be in my[asws] house. Rasool-Allah[saww] would mostly hold (consultations) that in my[asws] house; and whenever I[asws] went over to him[saww] in one of his[saww] rooms, he[saww] would isolate with me[asws], and tell his[saww] womenfolk to arise (to go away) from me[asws].

So there would not remain in his[saww] presence anyone apart from me[asws]. And whenever he[saww] came over to me[asws] in my[asws] house, Syeda Fatima[asws] would not arise from me[asws], nor would anyone from my[asws] two sons[asws] (as

among the Purified Ones) And it was so that whenever I[asws] asked him[saww], he[saww] answered me[asws], and whenever I[asws] was silent from him[saww] and my[asws] questions had finished, he[saww] would initiate (a discussion) me[asws].

Thus, whatever was Revealed unto Rasool-Allah[saww] a Verse from the Quran except that he[saww] recited it and dictated it to me[asws]. So I[asws] wrote it down by my[asws] own handwriting, and he[saww] taught me[asws] its explanation and its interpretation, and its Abrogating and its Abrogated, and its Decisive and its Allegorical, and its particular and its general. And he[saww] supplicated to Allah[azwj] that He[azwj] should Give me[asws] its understanding and its preservation. So I did not forget a Verse from the Book of Allah[azwj,] nor any knowledge dictated unto me[asws], and I[asws] wrote it down since he[saww] supplicated to Allah[azwj] for me[asws] with what he[saww] supplicated.

And I did not neglect anything which Allah[azwj] had Taught him[saww], neither from the Permissible nor Prohibition, nor a Command, nor a Forbiddance, occurrences of the past or that of the future, not a Book Revealed unto anyone before him[saww], from an obedience or a disobedience, except that he[saww] let me[asws] know of it and I[asws] preserved it. Thus, I[asws] did not forget a single letter.

Then he[saww] placed his[saww] hand upon my[asws] chest and supplicated to Allah[azwj] for me[asws] that He[azwj] should Fill my[asws] 'Qalb' heart with knowledge, and understanding, and wisdom, and light. So I[asws] said: 'O Prophet[saww] of Allah[azwj!] By my[asws] father[asws] and my[asws] mother[asws] (be for) you[saww]! Since you[saww] supplicated to Allah[azwj] for me[asws] with what you[saww] supplicated, I[asws] never forgot a thing and nothing was missed out by me[asws] that I[asws] did not write it, but you[saww] are (still) fearing the forgetfulness upon me[asws]?' So he[saww] said: 'No. It is not out of fearing the forgetfulness and the ignorance upon you[asws]''.[156]

2. عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ أَبِي أَيُّوبَ الْخَزَّازِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي عَبْدِ اللهِ (عَلَيْهِ السَّلام) قَالَ قُلْتُ لَهُ مَا بَالُ أَقْوَامٍ يَرْوُونَ عَنْ فُلانٍ وَفُلانٍ عَنْ رَسُولِ اللهِ (صَلَّى اللهُ عَلَيْهِ وَآلِه) لا يُتَّهَمُونَ بِالْكَذِبِ فَيَجِيءُ مِنْكُمْ خِلافُهُ قَالَ إِنَّ الْحَدِيثَ يُنْسَخُ كَمَا يُنْسَخُ الْقُرْآنُ.

A number of our companions, from Ahmad Bin Muhammad, from usman Bin Isa, from Abu Ayoub Al Khazzaz, from Muhammad Bin Muslim,

(It has been narrated) from Abu Abdullah[asws], said, 'I said to him[asws], 'What is the matter that the people are reporting from so and so, from Rasool-Allah[saww], you[asws] are not accusing them of the lying, and there is coming from you[asws], different to it?' He[asws] said: 'The Hadeeth Abrogates just as the Quran Abrogates'.[157]

3. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي نَجْرَانَ عَنْ عَاصِمِ بْنِ حُمَيْدٍ عَنْ مَنْصُورِ بْنِ حَازِمٍ قَالَ قُلْتُ لابِي عَبْدِ اللهِ (عَلَيْهِ السَّلام) مَا بَالِي أَسْأَلُكَ عَنِ الْمَسْأَلَةِ فَتُجِيبُنِي فِيهَا بِالْجَوَابِ ثُمَّ يَجِيئُكَ غَيْرِي فَتُجِيبُهُ فِيهَا بِجَوَابٍ آخَرَ فَقَالَ إِنَّا نُجِيبُ النَّاسَ عَلَى الزِّيَادَةِ وَالنُّقْصَانِ قَالَ قُلْتُ فَأَخْبِرْنِي عَنْ أَصْحَابِ رَسُولِ اللهِ (صَلَّى اللهُ عَلَيْهِ وَآلِه) صَدَقُوا عَلَى مُحَمَّدٍ (صَلَّى اللهُ عَلَيْهِ وَآلِه) أَمْ كَذَبُوا قَالَ بَلْ صَدَقُوا قَالَ قُلْتُ فَمَا بَالُهُمُ اخْتَلَفُوا فَقَالَ أَ مَا تَعْلَمُ أَنَّ الرَّجُلَ كَانَ يَأْتِي رَسُولَ

اللهِ (صَلَّى اللهُ عَلَيْهِ وَآلِه) فَيَسْأَلُهُ عَنِ الْمَسْأَلَةِ فَيُجِيبُهُ فِيهَا بِالْجَوَابِ ثُمَّ يُجِيبُهُ بَعْدَ ذَلِكَ مَا يَنْسَخُ ذَلِكَ الْجَوَابَ فَنَسَخَتِ الاحَادِيثُ بَعْضُهَا بَعْضاً.

Ali Bin Ibrahim, from his father, from Ibn Abu Najran, from Aasim Bin Humeyd, from Mansour Bin Hazim who said,

'I said to Abu Abdullah[asws], 'What is the matter that I ask you[asws] the question, so you[asws] answer me with regards to it with the answer, then there comes to you other than me, so you[asws] answer him with another answer, regarding his question?' So he[asws] said: 'We[asws] answer the people sometimes more and sometimes less (as per their merit/status)'.

He (the narrator) said, 'I said, 'So inform me about the companions of Rasool-Allah[saww]. Were they truthful upon Muhammad[saww] or they lied (while reporting)?' He[asws] said: 'But they (generally) were truthful'. I said, 'So what is the matter with them that they are differing?' So he[asws] said: 'Do you not know that the man would come to Rasool-Allah[saww], and he would ask him[saww] the question, so he[saww] would answer him with regards to it with an answer. Then he[saww] would answer him after that what Abrogated that answer. So the Ahadeeth got Abrogated by the other (Ahadeeth)'.[158]

4. عَلِيُّ بْنُ مُحَمَّدٍ عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ ابْنِ مَحْبُوبٍ عَنْ عَلِيِّ بْنِ رِئَابٍ عَنْ أَبِي عُبَيْدَةَ عَنْ ابي جعفر (عَلَيْهِ السَّلام) قَالَ قَالَ لِي يَا زِيَادُ مَا تَقُولُ لَوْ أَفْتَيْنَا رَجُلاً مِمَّنْ يَتَوَلانَا بِشَيْءٍ مِنَ التَّقِيَّةِ قَالَ قُلْتُ لَهُ أَنْتَ أَعْلَمُ جُعِلْتُ فِدَاكَ قَالَ إِنْ أَخَذَ بِهِ فَهُوَ خَيْرٌ لَهُ وَأَعْظَمُ أَجْراً وَفِي رِوَايَةٍ أُخْرَى إِنْ أَخَذَ بِهِ أُوجِرَ وَإِنْ تَرَكَهُ وَاللهِ أَثِمَ.

Ali Bin Muhammad, from Sahl Bin Ziyad, from Ibn Mahboub, from Ali Bin Raib, from Abu Ubeyda,

(It has been narrated) from Abu Ja'far[asws], said, 'He[asws] said to me: 'O Ziyad! What would you be saying if we[asws] were to issue a Fatwa to a man from the ones who are in our[asws] Wilayah, with something from the dissimulation?' I said to him[asws], 'You[asws] are more knowing, may I be sacrificed for you[asws]'. He[asws] said: 'If he were to take by it, it would be better for him and of greater Recompense'.

And in another report, '(He[asws] said): 'If he were to take by it, he would be Recompensed, and if he were to neglect it, By Allah[azwj], he would sin'.[159]

5. أَحْمَدُ بْنُ إِدْرِيسَ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنِ الْحَسَنِ بْنِ عَلِيٍّ عَنْ ثَعْلَبَةَ بْنِ مَيْمُونٍ عَنْ زُرَارَةَ بْنِ أَعْيَنَ عَنْ ابي جعفر (عَلَيْهِ السَّلام) قَالَ سَأَلْتُهُ عَنْ مَسْأَلَةٍ فَأَجَابَنِي ثُمَّ جَاءَهُ رَجُلٌ فَسَأَلَهُ عَنْهَا فَأَجَابَهُ بِخِلافِ مَا أَجَابَنِي ثُمَّ جَاءَ رَجُلٌ آخَرُ فَأَجَابَهُ بِخِلافِ مَا أَجَابَنِي وَأَجَابَ صَاحِبِي فَلَمَّا خَرَجَ الرَّجُلانِ قُلْتُ يَا ابْنَ رَسُولِ اللهِ رَجُلانِ مِنْ أَهْلِ الْعِرَاقِ مِنْ شِيعَتِكُمْ قَدِمَا يَسْأَلانِ فَأَجَبْتَ كُلَّ وَاحِدٍ مِنْهُمَا بِغَيْرِ مَا أَجَبْتَ بِهِ صَاحِبَهُ فَقَالَ يَا زُرَارَةُ إِنَّ هَذَا خَيْرٌ لَنَا وَأَبْقَى لَنَا وَلَكُمْ وَلَوِ اجْتَمَعْتُمْ عَلَى أَمْرٍ وَاحِدٍ لَصَدَّقَكُمُ النَّاسُ عَلَيْنَا وَلَكَانَ أَقَلَّ لِبَقَائِنَا وَبَقَائِكُمْ قَالَ ثُمَّ

قُلْتُ لابِي عَبْدِ الله (عَلَيْهِ السَّلام) شِيعَتُكُمْ لَوْ حَمَلْتُمُوهُمْ عَلَى الاسِنَّةِ أَوْ عَلَى النَّارِ لَمَضَوْا وَهُمْ يَخْرُجُونَ مِنْ عِنْدِكُمْ مُخْتَلِفِينَ قَالَ فَأَجَابَنِي بِمِثْلِ جَوَابِ أَبِيهِ.

Ahmad Bin Idrees, from Muhammad Bin Abdul Jabbar, from Al Hassan Bin Ali, from Sa'alba Bin Maymoun, from Zurara Bin Ayn,

(It has been narrated) from Abu Ja'far[asws], said, 'I asked him[asws] a question, so he[asws] answered me. Then a man came over, so he asked him[asws] about it, so he[asws] answered differently to what he[asws] had answered me. Then another man came over, so he[asws] answered him differently to what he[asws] had answered me and to what he[asws] had answered my companion.

So when the two men went out, I said, 'O son[asws] of Rasool-Allah[saww]! Two men from the people of Al-Iraq, from your[asws] Shias came over asking, so you[asws] answered one of the two with other than what you[asws] answered his companion'. So he[asws] said: 'O Zurara! This is better for us[asws] and more remaining for us[asws] and for you all. And if they were all to gather upon one matter, the people would (start) believe upon us[asws]. But, it would be less for our[asws] preservation and your preservation'.

He (the narrator) said, 'Then I said to Abu Abdullah[asws], 'Your[asws] Shia, if you[asws] were to carry them upon the arrows or upon the fire, they would be walking (upon these), and they are (now) coming out from your[asws] presence, differing'. He (the narrator) said, 'So he[asws] answered me with similar to the answer of his[asws] father[asws]'.[160]

6. مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ نَصْرٍ الْخَثْعَمِيِّ قَالَ سَمِعْتُ أَبَا عَبْدِ الله (عَلَيْهِ السَّلام) يَقُولُ مَنْ عَرَفَ أَنَّا لا نَقُولُ إِلا حَقّاً فَلْيَكْتَفِ بِمَا يَعْلَمُ مِنَّا فَإِنْ سَمِعَ مِنَّا خِلافَ مَا يَعْلَمُ فَلْيَعْلَمْ أَنَّ ذَلِكَ دِفَاعٌ مِنَّا عَنْهُ.

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Sinan, from Nazar Al Khash'amy who said,

'I heard Abu Abdullah[asws] saying: 'The one who recognises that we[asws] are not saying except for the truth, so let him suffice with what he knows from us[asws]. So if he was to hear from us[asws] different to what he knows, so let him know that, that is a defence from us[asws], about him'.[161]

7. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عُثْمَانَ بْنِ عِيسَى وَالْحَسَنِ بْنِ مَحْبُوبٍ جَمِيعاً عَنْ سَمَاعَةَ عَنْ أَبِي عَبْدِ الله (عَلَيْهِ السَّلام) قَالَ سَأَلْتُهُ عَنْ رَجُلٍ اخْتَلَفَ عَلَيْهِ رَجُلانِ مِنْ أَهْلِ دِينِهِ فِي أَمْرٍ كِلاهُمَا يَرْوِيهِ أَحَدُهُمَا يَأْمُرُ بِأَخْذِهِ وَالاخَرُ يَنْهَاهُ عَنْهُ كَيْفَ يَصْنَعُ فَقَالَ يُرْجِئُهُ حَتَّى يَلْقَى مَنْ يُخْبِرُهُ فَهُوَ فِي سَعَةٍ حَتَّى يَلْقَاهُ وَفِي رِوَايَةٍ أُخْرَى بِأَيِّهِمَا أَخَذْتَ مِنْ بَابِ التَّسْلِيمِ وَسِعَكَ.

Ali Bin Ibrahim, from his father, from Usman Bin Isa, and Al Hassan Bin Mahboub, altogether from Sama'at,

(It has been narrated) from Abu Abdullah[asws], said, 'I asked him[asws] about a man upon whom two men from the people of his Religion differ regarding a matter. Both of them are reporting it. One of them is enjoining it and the other one is forbidding from it. How should he deal with it?' So he[asws] said: 'He should adjourn it until he meets the one who would inform him. Thus, he is in a leeway until he does meet him'.

And in another report, '(He[asws] said): 'Whichever of the two you take by from the door of submission, up to you'.[162]

8. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عُثْمَانَ بْنِ عِيسَى عَنِ الْحُسَيْنِ بْنِ الْمُخْتَارِ عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَبِي عَبْدِ الله (عَلَيْهِ السَّلام) قَالَ أَ رَأَيْتَكَ لَوْ حَدَّثْتُكَ بِحَدِيثٍ الْعَامَ ثُمَّ جِئْتَنِي مِنْ قَابِلٍ فَحَدَّثْتُكَ بِخِلافِهِ بِأَيِّهِمَا كُنْتَ تَأْخُذُ قَالَ قُلْتُ كُنْتُ آخُذُ بِالاخِيرِ فَقَالَ لِي رَحِمَكَ الله.

Ali Bin Ibrahim, from his father, from Usman Bin Isa, from Al Husayn Bin Al Mukhtar, from one of our companions,

(It has been narrated) from Abu Abdullah[asws] having said: 'What is your view if I[asws] was to narrate to you with the general Hadeeth, then you come to me in the future, so I[asws] narrate to you with one different to it. Which of the two would you be taking by?' He (the narrator) said, 'I said. 'We would take the latest one'. So he[asws] said to me: 'May Allah[azwj] have Mercy on you'.[163]

9. وَعَنْهُ عَنْ أَبِيهِ عَنْ إِسْمَاعِيلَ بْنِ مَرَّارٍ عَنْ يُونُسَ عَنْ دَاوُدَ بْنِ فَرْقَدٍ عَنِ الْمُعَلَّى بْنِ خُنَيْسٍ قَالَ قُلْتُ لابِي عَبْدِ الله (عَلَيْهِ السَّلام) إِذَا جَاءَ حَدِيثٌ عَنْ أَوَّلِكُمْ وَحَدِيثٌ عَنْ آخِرِكُمْ بِأَيِّهِمَا نَأْخُذُ فَقَالَ خُذُوا بِهِ حَتَّى يَبْلُغَكُمْ عَنِ الْحَيِّ فَإِنْ بَلَغَكُمْ عَنِ الْحَيِّ فَخُذُوا بِقَوْلِهِ قَالَ ثُمَّ قَالَ أَبُو عَبْدِ الله (عَلَيْهِ السَّلام) إِنَّا وَالله لا نُدْخِلُكُمْ إِلا فِيمَا يَسَعُكُمْ وَفِي حَدِيثٍ آخَرَ خُذُوا بِالاحْدَثِ.

And from him, from his father, from Ismail Bin Marrar, from Yunus, from Dawood Bin Farqad, from Al Moalla Bin Khunays who said,

'I said to Abu Abdullah[asws], 'When there comes a Hadeeth from your[asws] former ones[asws], and a Hadeeth from your[asws] later ones[asws], by which of these two should we take?' So he[asws] said, 'Be taking with it until there reached you all from the living one[asws]. So when there does reach you from the living one[asws], so adhere to his[asws] words'.

He (the narrator) said, 'Then Abu Abdullah[asws] said: 'We[asws], by Allah[azwj], do not enter you all into anything except in what there is ease for you'.

And in another report, '(He[asws] said): 'Take by the Hadeeth'.[164]

10. مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ دَاوُدَ بْنِ الْحُصَيْنِ عَنْ عُمَرَ بْنِ حَنْظَلَةَ قَالَ سَأَلْتُ أَبَا عَبْدِ الله (عَلَيْهِ السَّلام) عَنْ رَجُلَيْنِ مِنْ أَصْحَابِنَا بَيْنَهُمَا مُنَازَعَةٌ فِي دَيْنٍ أَوْ مِيرَاثٍ فَتَحَاكَمَا إِلَى السُّلْطَانِ وَإِلَى الْقُضَاةِ أَ يَحِلُّ ذَلِكَ قَالَ مَنْ تَحَاكَمَ إِلَيْهِمْ فِي حَقٍّ أَوْ بَاطِلٍ فَإِنَّمَا تَحَاكَمَ إِلَى الطَّاغُوتِ وَمَا يَحْكُمُ لَهُ فَإِنَّمَا يَأْخُذُ سُحْتاً وَإِنْ كَانَ حَقّاً ثَابِتاً لانَّهُ أَخَذَهُ بِحُكْمِ الطَّاغُوتِ وَقَدْ أَمَرَ الله أَنْ يُكْفَرَ بِهِ قَالَ الله تَعَالَى يُرِيدُونَ أَنْ يَتَحَاكَمُوا إِلَى الطَّاغُوتِ وَقَدْ أُمِرُوا أَنْ يَكْفُرُوا بِهِ قُلْتُ فَكَيْفَ يَصْنَعَانِ قَالَ يَنْظُرَانِ إِلَى مَنْ كَانَ مِنْكُمْ مِمَّنْ قَدْ رَوَى حَدِيثَنَا وَنَظَرَ فِي حَلالِنَا وَحَرَامِنَا وَعَرَفَ أَحْكَامَنَا فَلْيَرْضَوْا بِهِ حَكَماً فَإِنِّي قَدْ جَعَلْتُهُ عَلَيْكُمْ حَاكِماً فَإِذَا حَكَمَ بِحُكْمِنَا فَلَمْ يَقْبَلْهُ مِنْهُ فَإِنَّمَا اسْتَخَفَّ بِحُكْمِ الله وَعَلَيْنَا رَدَّ وَالرَّادُّ عَلَيْنَا الرَّادُّ عَلَى الله وَهُوَ عَلَى حَدِّ الشِّرْكِ بِالله قُلْتُ فَإِنْ كَانَ كُلُّ رَجُلٍ اخْتَارَ رَجُلاً مِنْ أَصْحَابِنَا فَرَضِيَا أَنْ يَكُونَا النَّاظِرَيْنِ فِي حَقِّهِمَا وَاخْتَلَفَا فِيمَا حَكَمَا وَكِلاهُمَا اخْتَلَفَا فِي حَدِيثِكُمْ قَالَ

الْحُكْمُ مَا حَكَمَ بِهِ أَعْدَلُهُمَا وَأَفْقَهُهُمَا وَأَصْدَقُهُمَا فِي الْحَدِيثِ وَأَوْرَعُهُمَا وَلا يَلْتَفِتْ إِلَى مَا يَحْكُمُ بِهِ الاخَرُ قَالَ قُلْتُ فَإِنَّهُمَا عَدْلانِ مَرْضِيَّانِ عِنْدَ أَصْحَابِنَا لا يُفَضَّلُ وَاحِدٌ مِنْهُمَا عَلَى الاخَرِ قَالَ فَقَالَ يُنْظَرُ إِلَى مَا كَانَ مِنْ رِوَايَتِهِمْ عَنَّا فِي ذَلِكَ الَّذِي حَكَمَا بِهِ الْمُجْمَعُ عَلَيْهِ مِنْ أَصْحَابِكَ فَيُؤْخَذُ بِهِ مِنْ حُكْمِنَا وَيُتْرَكُ الشَّاذُّ الَّذِي لَيْسَ بِمَشْهُورٍ عِنْدَ أَصْحَابِكَ فَإِنَّ الْمُجْمَعَ عَلَيْهِ لا رَيْبَ فِيهِ وَإِنَّمَا الامُورُ ثَلاثَةٌ أَمْرٌ بَيِّنٌ رُشْدُهُ فَيُتَّبَعُ وَأَمْرٌ بَيِّنٌ غَيُّهُ فَيُجْتَنَبُ وَأَمْرٌ مُشْكِلٌ يُرَدُّ عِلْمُهُ إِلَى اللهِ وَإِلَى رَسُولِهِ قَالَ رَسُولُ اللهِ (صَلَّى اللهُ عَلَيْهِ وَآلِهِ) حَلالٌ بَيِّنٌ وَحَرَامٌ بَيِّنٌ وَشُبُهَاتٌ بَيْنَ ذَلِكَ فَمَنْ تَرَكَ الشُّبُهَاتِ نَجَا مِنَ الْمُحَرَّمَاتِ وَمَنْ أَخَذَ بِالشُّبُهَاتِ ارْتَكَبَ الْمُحَرَّمَاتِ وَهَلَكَ مِنْ حَيْثُ لا يَعْلَمُ قُلْتُ فَإِنْ كَانَ الْخَبَرَانِ عَنْكُمَا مَشْهُورَيْنِ قَدْ رَوَاهُمَا الثِّقَاتُ عَنْكُمْ قَالَ يُنْظَرُ فَمَا وَافَقَ حُكْمُهُ حُكْمَ الْكِتَابِ وَالسُّنَّةِ وَخَالَفَ الْعَامَّةَ فَيُؤْخَذُ بِهِ وَيُتْرَكُ مَا خَالَفَ حُكْمُهُ حُكْمَ الْكِتَابِ وَالسُّنَّةِ وَوَافَقَ الْعَامَّةَ قُلْتُ جُعِلْتُ فِدَاكَ أَ رَأَيْتَ إِنْ كَانَ الْفَقِيهَانِ عَرَفَا حُكْمَهُ مِنَ الْكِتَابِ وَالسُّنَّةِ وَوَجَدْنَا أَحَدَ الْخَبَرَيْنِ مُوَافِقاً لِلْعَامَّةِ وَالاخَرَ مُخَالِفاً لَهُمْ بِأَيِّ الْخَبَرَيْنِ يُؤْخَذُ قَالَ مَا خَالَفَ الْعَامَّةَ فَفِيهِ الرَّشَادُ فَقُلْتُ جُعِلْتُ فِدَاكَ فَإِنْ وَافَقَهُمَا الْخَبَرَانِ جَمِيعاً قَالَ يُنْظَرُ إِلَى مَا هُمْ إِلَيْهِ أَمْيَلُ حُكَّامُهُمْ وَقُضَاتُهُمْ فَيُتْرَكُ وَيُؤْخَذُ بِالاخَرِ قُلْتُ فَإِنْ وَافَقَ حُكَّامُهُمُ الْخَبَرَيْنِ جَمِيعاً قَالَ إِذَا كَانَ ذَلِكَ فَأَرْجِهْ حَتَّى تَلْقَى إِمَامَكَ فَإِنَّ الْوُقُوفَ عِنْدَ الشُّبُهَاتِ خَيْرٌ مِنَ الاقْتِحَامِ فِي الْهَلَكَاتِ.

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Muhammad Bin Isa, from Safwan Bin Yahya, from Dawood Bin Al Husayn, from Umar Bin Hanzala who said,

'I asked Abu Abdullah[asws] about two men from our companions between who there was a dispute regarding a debt or an inheritance. So they both adjudicated it to the ruling authority and to the judges. Is that permissible?'

He[asws] said: 'The one who adjudicates to them regarding a right or a wrong, so rather he has adjudicated to the tyrant, and whatever they adjudicate to him, so rather he has taken an ill-gotten gain, and even though it may be a proven right, because he has taken it by a judgment of the tyrant, and Allah[azwj] has Commanded that he disbelieves in it. [4:60] They desire to summon one another to the judgement of the tyrant, though they were Commanded to deny him.

I said, 'So how should they both be dealing with it?' He[asws] said: 'They should both take it for consideration to the one who was from you, from the one who have reported our[asws] Ahadeeth and looks into our[asws] Pemissible and our[asws] Prohibition, and he recognises our[asws] regulations. So let them both be pleased with him as a judge, for I[asws] have made him to be a judge upon you (to settle their dispute). So when he does judge by our[asws] judgment and it is not accepted from him, so rather you would have taken lightly with the Judgment of Allah[azwj,] and upon us[asws] is the rejection. And the rejection upon

us[asws], is the rejection upon Allah[azwj], and he would be upon the boundary of the Shirk (association) with Allah[azwj].

I said, 'Supposing it was so that each man chooses a man each from our companions, so they are both pleased for them both to look into their rights, and they both differ in their respective judgments, and both of them differ regarding your[asws] Hadeeth?' He[asws] said: 'The judgment would what is judged by the one who is more just of the two, and more understanding of the two, or the more truthful of the two regarding the Hadeeth, or the more pious of the two, and he would not turn to what the other one judged with'.

He (the narrator) said, 'I said, 'Supposing both of them are just, agreeable in the presence of our companions, not one of the two having any merit upon the other?' So he[asws] said: 'You would look at what was from their reports from us[asws] regarding that (issue) which they are judging with, and consensus upon it from your companions. So they should be taking with our[asws] judgment and neglect the abnormal which is not well-known among your companions. So the consensus would be upon which there is no doubt in it.

And rather, the matters are three (types) - a matter which is clearly righteous guidance, so you would follow it, and a matter which is clearly wrong, so you would keep aside from it, and a matter which is difficult, you would return its knowledge to Allah[azwj] and His[azwj] Rasool[saww]. Rasool-Allah[saww] said: 'The Permissible are clear, and the Prohibitions are clear, and the doubtful ones are between that. So the one who neglects the doubtful would be saved from the Prohibitions, and the one who takes the doubtful would indulge in the Prohibitions and be destroyed from where he does not even know'.

I said, 'Supposing there are two Ahadeeth from you, both well known, both having been reported by the trustworthy ones from you[asws]?' He[asws] said: 'It would be looked into. So whatever judgment was in accordance with the Judgment of the Book and the Sunnah, and differs from the general Muslims, so it would be taken with, and whatever judgment was different from the Judgment of the Book and the Sunnah, and in accordance with the general Muslims, would be neglected'.

I said, 'May I be sacrificed for you[asws]! What is your[asws] view if they were both understanding ones, both recognising its judgment from the Book and the Sunnah, and we find one of the two Ahadeeth in accordance with the general Muslims and the other one opposed to them. With which of the two Ahadeeth would be it taken?' He[asws] said: 'Whatever opposes the general Muslims, for there would be righteous guidance therein'.

So I said, 'May I be sacrificed for you[asws]! Supposing if both of the two Ahadeeth are in accordance together?' He[asws] said: 'It would be looked at what their rulers and their judges are inclined towards, so you would leave it, and be taking with the other one'.

I said, 'Supposing their rulers and their judges are all concordant?' He[asws] said: 'When it was that, so wait until you meet your Imam[asws], for the pausing during the doubtful matters is better than storming into the destruction'.[165]

22 . بَابُ الْأَخْذِ بِالسُّنَّةِ وَشَوَاهِدِ الْكِتَابِ

Chapter 22 - The taking by the Sunnah and the evidence of the Book (Quran)

1. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ الله (عَلَيْهِ السَّلام) قَالَ قَالَ رَسُولُ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) إِنَّ عَلَى كُلِّ حَقٍّ حَقِيقَةً وَعَلَى كُلِّ صَوَابٍ نُوراً فَمَا وَافَقَ كِتَابَ الله فَخُذُوهُ وَمَا خَالَفَ كِتَابَ الله فَدَعُوهُ.

Ali Bin Ibrahim, from his father, from Al Nowfaly, from Al Sakuny,

(It has been narrated) from Abu Abdullah[asws] having said: 'Rasool-Allah[saww] said: 'Upon every truth there is a reality, and upon everything correct there is a light. So, whatever is in accordance to the Book of Allah[azwj,] take it, and whatever differs from the Book of Allah[azwj,] so leave it'.[166]

2. مُحَمَّدُ بْنُ يَحْيَى عَنْ عَبْدِ الله بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ أَبَانِ بْنِ عُثْمَانَ عَنْ عَبْدِ الله بْنِ أَبِي يَعْفُورٍ قَالَ وَحَدَّثَنِي حُسَيْنُ بْنُ أَبِي الْعَلاءِ أَنَّهُ حَضَرَ ابْنَ أَبِي يَعْفُورٍ فِي هَذَا الْمَجْلِسِ قَالَ سَأَلْتُ أَبَا عَبْدِ الله (عَلَيْهِ السَّلام) عَنِ اخْتِلافِ الْحَدِيثِ يَرْوِيهِ مَنْ نَثِقُ بِهِ وَمِنْهُمْ مَنْ لا نَثِقُ بِهِ قَالَ إِذَا وَرَدَ عَلَيْكُمْ حَدِيثٌ فَوَجَدْتُمْ لَهُ شَاهِداً مِنْ كِتَابِ الله أَوْ مِنْ قَوْلِ رَسُولِ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) وَإِلا فَالَّذِي جَاءَكُمْ بِهِ أَوْلَى بِهِ.

Muhammad Bin Yahya, from Abdullah Bin Muhammad, from Ali Bin Al Hakam, fro Aban Bin Usman, from Abdullah Bin Abu Yafour who said, 'And it was narrated to me by Husayn Bin Abu Al A'ala that he was present with Ibn Abu Yafour in this gathering where he said,

'I asked Abu Abdullah[asws] about the differing in the Ahadeeth being reported by the ones we trust with it and the ones we do not trust with it'. He[asws] said: 'Whenever a Hadeeth arrives to you and you find evidence for it from the Book of Allah[azwj,] or from the words of Rasool-Allah[saww] (fine), or else, the one which came to you which was the closest with it (the Book)'.[167]

3. عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ عَنْ أَبِيهِ عَنِ النَّضْرِ بْنِ سُوَيْدٍ عَنْ يَحْيَى الْحَلَبِيِّ عَنْ أَيُّوبَ بْنِ الْحُرِّ قَالَ سَمِعْتُ أَبَا عَبْدِ الله (عَلَيْهِ السَّلام) يَقُولُ كُلُّ شَيْءٍ مَرْدُودٌ إِلَى الْكِتَابِ وَالسُّنَّةِ وَكُلُّ حَدِيثٍ لا يُوَافِقُ كِتَابَ الله فَهُوَ زُخْرُفٌ.

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from his father, from Al Nazar Bin Suwed, from Yahya Al Halby, from Ayoub Bin Al Hurr who said,

'I heard Abu Abdullah[asws] saying: 'Everything is to be referred to the Book and the Sunnah, and every Hadeeth which is not in accordance with the Book of Allah[azwj,] so it is a décor (useless statement)'.[168]

4. مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنِ ابْنِ فَضَّالٍ عَنْ عَلِيِّ بْنِ عُقْبَةَ عَنْ أَيُّوبَ بْنِ رَاشِدٍ عَنْ أَبِي عَبْدِ الله (عَلَيْهِ السَّلام) قَالَ مَا لَمْ يُوَافِقْ مِنَ الْحَدِيثِ الْقُرْآنَ فَهُوَ زُخْرُفٌ.

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ibn Fazzal, from Ali Bin Uqba, from Ayoub Bin Rashid,

(It has been narrated) from Abu Abdullah[asws] having said: ‘Whatever from the Hadeeth is not in accordance with the Quran, so it is a décor’.[169]

5. مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَاذَانَ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ الْحَكَمِ وَغَيْرِهِ عَنْ أَبِي عَبْدِ اللهِ (عَلَيْهِ السَّلام) قَالَ خَطَبَ النَّبِيُّ (صَلَّى اللهُ عَلَيْهِ وَآلِه) بِمِنًى فَقَالَ أَيُّهَا النَّاسُ مَا جَاءَكُمْ عَنِّي يُوَافِقُ كِتَابَ اللهِ فَأَنَا قُلْتُهُ وَمَا جَاءَكُمْ يُخَالِفُ كِتَابَ اللهِ فَلَمْ أَقُلْهُ.

Muhamad Bin Ismail, from Al Fazl Bin Shazan, from Ibn Abu Umeyr, from Hisham Bin Al Hakam and someone else,

(It has been narrated) from Abu Abdullah[asws] having said: ‘The prophet[saww] addressed at Mina, so he[saww] said: ‘O you people! Whatever comes to you all from me[saww] which is in accordance with the Book of Allah[azwj], so I[saww] have said it, and whatever comes to you opposing the Book of Allah[azwj], so I[saww] did not say it’’.[170]

6. وَبِهَذَا الاسْنَادِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ بَعْضِ أَصْحَابِهِ قَالَ سَمِعْتُ أَبَا عَبْدِ اللهِ (عَلَيْهِ السَّلام) يَقُولُ مَنْ خَالَفَ كِتَابَ اللهِ وَسُنَّةَ مُحَمَّدٍ (صَلَّى اللهُ عَلَيْهِ وَآلِه) فَقَدْ كَفَرَ.

And by this chain, from Ibn Abu Umeyr, from one of his companions who said,

‘I heard Abu Abdullah[asws] saying: ‘The one who opposes the Book of Allah[azwj] and the Sunnah of Muhammad[saww], so he has disbelieved’.[171]

7. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيسَى بْنِ عُبَيْدٍ عَنْ يُونُسَ رَفَعَهُ قَالَ قَالَ عَلِيُّ بن الحسين (عَلَيْهِما السَّلام) إِنَّ أَفْضَلَ الاعْمَالِ عِنْدَ اللهِ مَا عُمِلَ بِالسُّنَّةِ وَإِنْ قَلَّ.

Ali Bin Ibrahim, from Muhammad Bin Isa, from Ubeyd, from Yunus, raising it, said,

‘Ali[asws] Bin Al-Husayn[asws] said: ‘The most superior of the deeds in the Presence of Allah[azwj] is what is performed by (following) the Sunnah, and even though it may be little’.[172]

8. عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ عَنْ إِسْمَاعِيلَ بْنِ مِهْرَانَ عَنْ أَبِي سَعِيدٍ الْقَمَّاطِ وَصَالِحِ بْنِ سَعِيدٍ عَنْ أَبَانِ بْنِ تَغْلِبَ عَنْ ابي جعفر (عَلَيْهِ السَّلام) أَنَّهُ سُئِلَ عَنْ مَسْأَلَةٍ فَأَجَابَ فِيهَا قَالَ فَقَالَ الرَّجُلُ إِنَّ الْفُقَهَاءَ لا يَقُولُونَ هَذَا فَقَالَ يَا وَيْحَكَ وَهَلْ رَأَيْتَ فَقِيهاً قَطُّ إِنَّ الْفَقِيهَ حَقَّ الْفَقِيهِ الزَّاهِدُ فِي الدُّنْيَا الرَّاغِبُ فِي الاخِرَةِ الْمُتَمَسِّكُ بِسُنَّةِ النَّبِيِّ (صَلَّى اللهُ عَلَيْهِ وَآلِه)

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Ismail Bin Mihran, from Abu Saeed Al Qammat and Salih Bin Saeed, from Aban Bin Taghlub,

(It has been narrated) from Abu Ja’far[asws], said, ‘He[asws] was asked a question, and he[asws] answered with regards to it. So the man said, ‘The jurists are not saying this!’ So he[asws] said: ‘O woe be unto you! And have you ever seen a jurist at all?’ A jurist who is rightfully a jurist is the one ascetic in the world, the desirous regarding the Hereafter, the one attached with the Sunnah of the Prophet[saww]’.[173]

9. عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ عَنْ أَبِيهِ عَنْ أَبِي إِسْمَاعِيلَ إِبْرَاهِيمَ بْنِ إِسْحَاقَ الازْدِيِّ عَنْ أَبِي عُثْمَانَ الْعَبْدِيِّ عَنْ جَعْفَرٍ عَنْ آبَائِهِ عَنْ أَمِيرِ الْمُؤْمِنِينَ (عَلَيْهِ السَّلام) قَالَ قَالَ رَسُولُ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) لا قَوْلَ إِلا بِعَمَلٍ وَلا قَوْلَ وَلا عَمَلَ إِلا بِنِيَّةٍ وَلا قَوْلَ وَلا عَمَلَ وَلا نِيَّةَ إِلا بِإِصَابَةِ السُّنَّةِ.

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from his father, from Abu Ismail Ibrahim Bin Is'haq Al Azdy, from Abu Usman Al Abady,

(It has been narrated) from Ja'far[asws], from his[asws] forefathers[asws], from Amir Al-Momineen[asws] having said: 'Rasool-Allah[saww] said: 'There is no word except with the deed, and there is neither a word nor a deed except with an intention, and there is neither a word nor a deed nor an intention except with attaining the Sunnah'.[174]

10. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ أَحْمَدَ بْنِ النَّضْرِ عَنْ عَمْرِو بْنِ شِمْرٍ عَنْ جَابِرٍ عَنْ ابي جعفر (عَلَيْهِ السَّلام) قَالَ قَالَ مَا مِنْ أَحَدٍ إِلا وَلَهُ شِرَّةٌ وَفَتْرَةٌ فَمَنْ كَانَتْ فَتْرَتُهُ إِلَى سُنَّةٍ فَقَدِ اهْتَدَى وَمَنْ كَانَتْ فَتْرَتُهُ إِلَى بِدْعَةٍ فَقَدْ غَوَى.

Ali Bin Ibrahim, from his father, from Ahmad Bin Al Nazar, from Amro Bin Shimr, from Jabir,

(It has been narrated) from Abu Ja'far[asws] having said: 'There is no one except there is for him vigour and calmness. So the one who was such that his calmness leads him to a Sunnah, so he has been guided, and the one who was such that his calmness leads him to an innovation, so he has deviated'.[175]

11. عَلِيُّ بْنُ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ الْبَرْقِيِّ عَنْ عَلِيِّ بْنِ حَسَّانَ وَمُحَمَّدُ بْنُ يَحْيَى عَنْ سَلَمَةَ بْنِ الْخَطَّابِ عَنْ عَلِيِّ بْنِ حَسَّانَ عَنْ مُوسَى بْنِ بَكْرٍ عَنْ زُرَارَةَ بْنِ أَعْيَنَ عَنْ ابي جعفر (عَلَيْهِ السَّلام) قَالَ كُلُّ مَنْ تَعَدَّى السُّنَّةَ رُدَّ إِلَى السُّنَّةِ.

Ali Bin Muhammad, from Ahmad Bin Muhammad Al Barqy, from Ali Bin Hassan and Muhammad Bin Yahya, from Salma Bin Al Khattab, from Ali Bin Hassan, from Musa Bin Bakr, from Zurara Bin Ayn,

(It has been narrated) from Abu Ja'far[asws] having said: 'Everyone who exceeds the Sunnah should be returned back to the Sunnah'.[176]

12. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ الله عَنْ آبَائِهِ (عَلَيْهِم السَّلام) قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلام) السُّنَّةُ سُنَّتَانِ سُنَّةٌ فِي فَرِيضَةٍ الاخْذُ بِهَا هُدًى وَتَرْكُهَا ضَلالَةٌ وَسُنَّةٌ فِي غَيْرِ فَرِيضَةٍ الاخْذُ بِهَا فَضِيلَةٌ وَتَرْكُهَا إِلَى غَيْرِ خَطِيئَةٍ.

Ali Bin Ibrahim, from his father, from Al Nowfal, from Al Sakuny,

(It has been narrated) from Abu Abdullah[asws], from his[asws] forefathers[asws] having said: 'Amir Al-Momineen[asws] said: 'The Sunnah are two (types of) Sunnah - A Sunnah regarding an Obligation, the taking by it is guidance and the neglecting it is a straying; and a Sunnah regarding other than an Obligation, the taking by it is a merit and the neglecting it to other (matter instead) is a sin'.[177]

تَمَّ كِتَابُ فَضْلِ الْعِلْمِ، وَالْحَمْدُلِلّٰهِ رَبِّ الْعَالَمِينَ، وَصَلَّى اللّٰهُ عَلى مُحَمَّدٍ وَآلِهِ الطَّاهِرِينَ.

The Book of the merits of the knowledge is completed, and the Praise is for Allah[azwj,] Lord[azwj] of the worlds, and may Allah[azwj] Send Salawat upon Muhammad[saww] and his[saww] Purified Progeny[asws].

Notes

1 Al Kafi V 1 - The Book Of Merits Of The Knowledge, CH 1 H 1
2 Al Kafi V 1 - The Book Of Merits Of The Knowledge, CH 1 H 2
3 Al Kafi V 1 - The Book Of Merits Of The Knowledge, CH 1 H 3
4 Al Kafi V 1 - The Book Of Merits Of The Knowledge, CH 1 H 4
5 Al Kafi V 1 - The Book Of Merits Of The Knowledge, CH 1 H 5
6 Al Kafi V 1 - The Book Of Merits Of The Knowledge, CH 1 H 6
7 Al Kafi V 1 - The Book Of Merits Of The Knowledge, CH 1 H 7
8 Al Kafi V 1 - The Book Of Merits Of The Knowledge, CH 1 H 8
9 Al Kafi V 1 - The Book Of Merits Of The Knowledge, CH 1 H 9
10 Al Kafi V 1 - The Book Of Merits Of The Knowledge, CH 2 H 1
11 Al Kafi V 1 - The Book Of Merits Of The Knowledge, CH 2 H 2
12 Al Kafi V 1 - The Book Of Merits Of The Knowledge, CH 2 H 3
13 Al Kafi V 1 - The Book Of Merits Of The Knowledge, CH 2 H 4
14 Al Kafi V 1 - The Book Of Merits Of The Knowledge, CH 2 H 5
15 Al Kafi V 1 - The Book Of Merits Of The Knowledge, CH 2 H 6
16 Al Kafi V 1 - The Book Of Merits Of The Knowledge, CH 2 H 7
17 Al Kafi V 1 - The Book Of Merits Of The Knowledge, CH 2 H 8
18 Al Kafi V 1 - The Book Of Merits Of The Knowledge, CH 2 H 9
19 Al Kafi V 1 - The Book Of Merits Of The Knowledge, CH 3 H 1
20 Al Kafi V 1 - The Book Of Merits Of The Knowledge, CH 3 H 2
21 Al Kafi V 1 - The Book Of Merits Of The Knowledge, CH 3 H 3
22 Al Kafi V 1 - The Book Of Merits Of The Knowledge, CH 3 H 4
23 Al Kafi V 1 - The Book Of Merits Of The Knowledge, CH 4 H 1
24 Al Kafi V 1 - The Book Of Merits Of The Knowledge, CH 4 H 2
25 Al Kafi V 1 - The Book Of Merits Of The Knowledge, CH 4 H 3
26 Al Kafi V 1 - The Book Of Merits Of The Knowledge, CH 4 H 4
27 Al Kafi V 1 - The Book Of Merits Of The Knowledge, CH 4 H 5
28 Al Kafi V 1 - The Book Of Merits Of The Knowledge, CH 4 H 6
29 Al Kafi V 1 - The Book Of Merits Of The Knowledge, CH 5 H 1
30 Al Kafi V 1 - The Book Of Merits Of The Knowledge, CH 5 H 2
31 Al Kafi V 1 - The Book Of Merits Of The Knowledge, CH 5 H 3
32 Al Kafi V 1 - The Book Of Merits Of The Knowledge, CH 5 H 4
33 Al Kafi V 1 - The Book Of Merits Of The Knowledge, CH 5 H 5
34 Al Kafi V 1 - The Book Of Merits Of The Knowledge, CH 5 H 6
35 Al Kafi V 1 - The Book Of Merits Of The Knowledge, CH 5 H 7
36 Al Kafi V 1 - The Book Of Merits Of The Knowledge, CH 6 H 1
37 Al Kafi V 1 - The Book Of Merits Of The Knowledge, CH 7 H 1
38 Al Kafi V 1 - The Book Of Merits Of The Knowledge, CH 7 H 2
39 Al Kafi V 1 - The Book Of Merits Of The Knowledge, CH 7 H 3
40 Al Kafi V 1 - The Book Of Merits Of The Knowledge, CH 7 H 4
41 Al Kafi V 1 - The Book Of Merits Of The Knowledge, CH 7 H 5
42 Al Kafi V 1 - The Book Of Merits Of The Knowledge, CH 7 H 6
43 Al Kafi V 1 - The Book Of Merits Of The Knowledge, CH 8 H 1
44 Al Kafi V 1 - The Book Of Merits Of The Knowledge, CH 8 H 2
45 Al Kafi V 1 - The Book Of Merits Of The Knowledge, CH 8 H 3
46 Al Kafi V 1 - The Book Of Merits Of The Knowledge, CH 8 H 4
47 Al Kafi V 1 - The Book Of Merits Of The Knowledge, CH 8 H 3
48 Al Kafi V 1 - The Book Of Merits Of The Knowledge, CH 9 H 1
49 Al Kafi V 1 - The Book Of Merits Of The Knowledge, CH 9 H 2
50 Al Kafi V 1 - The Book Of Merits Of The Knowledge, CH 9 H 3
52 Al Kafi V 1 - The Book Of Merits Of The Knowledge, CH 9 H 4
53 Al Kafi V 1 - The Book Of Merits Of The Knowledge, CH 9 H 5
54 Al Kafi V 1 - The Book Of Merits Of The Knowledge, CH 9 H 6
55 Al Kafi V 1 - The Book Of Merits Of The Knowledge, CH 9 H 7
56 Al Kafi V 1 - The Book Of Merits Of The Knowledge, CH 9 H 8
57 Al Kafi V 1 - The Book Of Merits Of The Knowledge, CH 9 H 9
58 Al Kafi V 1 - The Book Of Merits Of The Knowledge, CH 10 H 1

59 Al Kafi V 1 - The Book Of Merits Of The Knowledge, CH 10 H 2
60 Al Kafi V 1 - The Book Of Merits Of The Knowledge, CH 10 H 3
61 Al Kafi V 1 - The Book Of Merits Of The Knowledge, CH 10 H 4
62 Al Kafi V 1 - The Book Of Merits Of The Knowledge, CH 11 H 1
63 Al Kafi V 1 - The Book Of Merits Of The Knowledge, CH 11 H 2
64 Al Kafi V 1 - The Book Of Merits Of The Knowledge, CH 11 H 3
65 Al Kafi V 1 - The Book Of Merits Of The Knowledge, CH 11 H 4
66 Al Kafi V 1 - The Book Of Merits Of The Knowledge, CH 11 H 5
67 Al Kafi V 1 - The Book Of Merits Of The Knowledge, CH 11 H 6
68 Al Kafi V 1 - The Book Of Merits Of The Knowledge, CH 11 H 7
69 Al Kafi V 1 - The Book Of Merits Of The Knowledge, CH 11 H 8
70 Al Kafi V 1 - The Book Of Merits Of The Knowledge, CH 11 H 9
71 Al Kafi V 1 - The Book Of Merits Of The Knowledge, CH 12 H 1
72 Al Kafi V 1 - The Book Of Merits Of The Knowledge, CH 12 H 2
73 Al Kafi V 1 - The Book Of Merits Of The Knowledge, CH 12 H 3
74 Al Kafi V 1 - The Book Of Merits Of The Knowledge, CH 13 H 1
75 Al Kafi V 1 - The Book Of Merits Of The Knowledge, CH 13 H 2
76 Al Kafi V 1 - The Book Of Merits Of The Knowledge, CH 13 H 3
77 Al Kafi V 1 - The Book Of Merits Of The Knowledge, CH 13 H 4
78 Al Kafi V 1 - The Book Of Merits Of The Knowledge, CH 13 H 5
79 Al Kafi V 1 - The Book Of Merits Of The Knowledge, CH 13 H 6
80 Al Kafi V 1 - The Book Of Merits Of The Knowledge, CH 13 H 7
81 Al Kafi V 1 - The Book Of Merits Of The Knowledge, CH 14 H 1
82 Al Kafi V 1 - The Book Of Merits Of The Knowledge, CH 14 H 2
83 Al Kafi V 1 - The Book Of Merits Of The Knowledge, CH 14 H 3
84 Al Kafi V 1 - The Book Of Merits Of The Knowledge, CH 14 H 4
85 Al Kafi V 1 - The Book Of Merits Of The Knowledge, CH 14 H 5
86 Al Kafi V 1 - The Book Of Merits Of The Knowledge, CH 14 H 6
87 Al Kafi V 1 - The Book Of Merits Of The Knowledge, CH 15 H 1
88 Al Kafi V 1 - The Book Of Merits Of The Knowledge, CH 15 H 2
89 Al Kafi V 1 - The Book Of Merits Of The Knowledge, CH 15 H 3
90 Al Kafi V 1 - The Book Of Merits Of The Knowledge, CH 15 H 4
91 Al Kafi V 1 - The Book Of Merits Of The Knowledge, CH 16 H 1
92 Al Kafi V 1 - The Book Of Merits Of The Knowledge, CH 16 H 2
93 Al Kafi V 1 - The Book Of Merits Of The Knowledge, CH 16 H 3
94 Al Kafi V 1 - The Book Of Merits Of The Knowledge, CH 16 H 4
95 Al Kafi V 1 - The Book Of Merits Of The Knowledge, CH 16 H 5
96 Al Kafi V 1 - The Book Of Merits Of The Knowledge, CH 16 H 6
97 Al Kafi V 1 - The Book Of Merits Of The Knowledge, CH 16 H 7
98 Al Kafi V 1 - The Book Of Merits Of The Knowledge, CH 16 H 8
99 Al Kafi V 1 - The Book Of Merits Of The Knowledge, CH 16 H 9
100 Al Kafi V 1 - The Book Of Merits Of The Knowledge, CH 16 H 10
101 Al Kafi V 1 - The Book Of Merits Of The Knowledge, CH 16 H 11
102 Al Kafi V 1 - The Book Of Merits Of The Knowledge, CH 16 H 12
103 Al Kafi V 1 - The Book Of Merits Of The Knowledge, CH 16 H 13
104 Al Kafi V 1 - The Book Of Merits Of The Knowledge, CH 16 H 14
105 Al Kafi V 1 - The Book Of Merits Of The Knowledge, CH 16 H 15
106 Al Kafi V 1 - The Book Of Merits Of The Knowledge, CH 1 H 1
107 Al Kafi V 1 - The Book Of Merits Of The Knowledge, CH 17 H 2
108 Al Kafi V 1 - The Book Of Merits Of The Knowledge, CH 17 H 3
109 Al Kafi V 1 - The Book Of Merits Of The Knowledge, CH 17 H 4
110 Al Kafi V 1 - The Book Of Merits Of The Knowledge, CH 17 H 5
111 Al Kafi V 1 - The Book Of Merits Of The Knowledge, CH 17 H 6
112 Al Kafi V 1 - The Book Of Merits Of The Knowledge, CH 17 H 7
113 Al Kafi V 1 - The Book Of Merits Of The Knowledge, CH 17 H 8
114 Al Kafi V 1 - The Book Of Merits Of The Knowledge, CH 17 H 9
115 Al Kafi V 1 - The Book Of Merits Of The Knowledge, CH 17 H 10
116 Al Kafi V 1 - The Book Of Merits Of The Knowledge, CH 17 H 11

117 Al Kafi V 1 - The Book Of Merits Of The Knowledge, CH 17 H 12
118 Al Kafi V 1 - The Book Of Merits Of The Knowledge, CH 17 H 13
119 Al Kafi V 1 - The Book Of Merits Of The Knowledge, CH 17 H 14
120 Al Kafi V 1 - The Book Of Merits Of The Knowledge, CH 17 H 15
121 Al Kafi V 1 - The Book Of Merits Of The Knowledge, CH 18 H 1
122 Al Kafi V 1 - The Book Of Merits Of The Knowledge, CH 18 H 2
123 Al Kafi V 1 - The Book Of Merits Of The Knowledge, CH 18 H 3
124 Al Kafi V 1 - The Book Of Merits Of The Knowledge, CH 19 H 1
125 Al Kafi V 1 - The Book Of Merits Of The Knowledge, CH 19 H 2
126 Al Kafi V 1 - The Book Of Merits Of The Knowledge, CH 19 H 3
127 Al Kafi V 1 - The Book Of Merits Of The Knowledge, CH 19 H 4
128 Al Kafi V 1 - The Book Of Merits Of The Knowledge, CH 19 H 5
129 Al Kafi V 1 - The Book Of Merits Of The Knowledge, CH 19 H 6
130 Al Kafi V 1 - The Book Of Merits Of The Knowledge, CH 19 H 7
131 Al Kafi V 1 - The Book Of Merits Of The Knowledge, CH 19 H 8
132 Al Kafi V 1 - The Book Of Merits Of The Knowledge, CH 19 H 9
133 Al Kafi V 1 - The Book Of Merits Of The Knowledge, CH 19 H 10
134 Al Kafi V 1 - The Book Of Merits Of The Knowledge, CH 19 H 11
135 Al Kafi V 1 - The Book Of Merits Of The Knowledge, CH 19 H 12
136 Al Kafi V 1 - The Book Of Merits Of The Knowledge, CH 19 H 13
137 Al Kafi V 1 - The Book Of Merits Of The Knowledge, CH 19 H 14
138 Al Kafi V 1 - The Book Of Merits Of The Knowledge, CH 19 H 15
139 Al Kafi V 1 - The Book Of Merits Of The Knowledge, CH 19 H 16
140 Al Kafi V 1 - The Book Of Merits Of The Knowledge, CH 19 H 17
141 Al Kafi V 1 - The Book Of Merits Of The Knowledge, CH 19 H 18
142 Al Kafi V 1 - The Book Of Merits Of The Knowledge, CH 19 H 19
143 Al Kafi V 1 - The Book Of Merits Of The Knowledge, CH 19 H 20
144 Al Kafi V 1 - The Book Of Merits Of The Knowledge, CH 19 H 21
145 Al Kafi V 1 - The Book Of Merits Of The Knowledge, CH 19 H 22
146 Al Kafi V 1 - The Book Of Merits Of The Knowledge, CH 20 H 1
147 Al Kafi V 1 - The Book Of Merits Of The Knowledge, CH 20 H 2
148 Al Kafi V 1 - The Book Of Merits Of The Knowledge, CH 20 H 3
149 Al Kafi V 1 - The Book Of Merits Of The Knowledge, CH 20 H 4
150 Al Kafi V 1 - The Book Of Merits Of The Knowledge, CH 20 H 5
151 Al Kafi V 1 - The Book Of Merits Of The Knowledge, CH 20 H 6
152 Al Kafi V 1 - The Book Of Merits Of The Knowledge, CH 20 H 7
153 Al Kafi V 1 - The Book Of Merits Of The Knowledge, CH 20 H 8
154 Al Kafi V 1 - The Book Of Merits Of The Knowledge, CH 20 H 9
155 Al Kafi V 1 - The Book Of Merits Of The Knowledge, CH 20 H 10
156 Al Kafi V 1 - The Book Of Merits Of The Knowledge, CH 20 H 1
157 Al Kafi V 1 - The Book Of Merits Of The Knowledge, CH 20 H 2
158 Al Kafi V 1 - The Book Of Merits Of The Knowledge, CH 20 H 3
159 Al Kafi V 1 - The Book Of Merits Of The Knowledge, CH 20 H 4
160 Al Kafi V 1 - The Book Of Merits Of The Knowledge, CH 20 H 5
161 Al Kafi V 1 - The Book Of Merits Of The Knowledge, CH 20 H 6
162 Al Kafi V 1 - The Book Of Merits Of The Knowledge, CH 20 H 7
163 Al Kafi V 1 - The Book Of Merits Of The Knowledge, CH 20 H 8
164 Al Kafi V 1 - The Book Of Merits Of The Knowledge, CH 20 H 9
165 Al Kafi V 1 - The Book Of Merits Of The Knowledge, CH 20 H 10
166 Al Kafi V 1 - The Book Of Merits Of The Knowledge, CH 21 H 1
167 Al Kafi V 1 - The Book Of Merits Of The Knowledge, CH 21 H 2
168 Al Kafi V 1 - The Book Of Merits Of The Knowledge, CH 21 H 3
169 Al Kafi V 1 - The Book Of Merits Of The Knowledge, CH 21 H 4
170 Al Kafi V 1 - The Book Of Merits Of The Knowledge, CH 21 H 5
171 Al Kafi V 1 - The Book Of Merits Of The Knowledge, CH 21 H 6
172 Al Kafi V 1 - The Book Of Merits Of The Knowledge, CH 21 H 7
173 Al Kafi V 1 - The Book Of Merits Of The Knowledge, CH 21 H 8
174 Al Kafi V 1 - The Book Of Merits Of The Knowledge, CH 21 H 9

175 Al Kafi V 1 - The Book Of Merits Of The Knowledge, CH 21 H 10
176 Al Kafi V 1 - The Book Of Merits Of The Knowledge, CH 21 H 11
177 Al Kafi V 1 - The Book Of Merits Of The Knowledge, CH 21 H 12

كِتَابُ التَّوْحِيدِ

The Book of Tawheed (1) (Oneness of Allah[azwj])

بسم الله الرحمن الرحيم الحمد لله رب العالمين، وصلى الله على سيدنا محمد وآله الطاهرين، وسلم تسليما.

In the Name of Allah[azwj] the Beneficent, the Merciful. The Praise is for Allah[azwj] Lord[azwj] of the Worlds, and Blessing be upon our Chief Muhammad[saww] and his[saww] Purified Progeny[asws], and greetings with abundant greetings.

1 . بَابُ حُدُوثِ الْعَالَمِ وَإِثْبَاتِ الْمُحْدِثِ

Chapter 1 - The Occurrence of the universe and the proof of the Originator

1. أَخْبَرَنَا أَبُو جَعْفَرٍ مُحَمَّدُ بْنُ يَعْقُوبَ قَالَ حَدَّثَنِي عَلِيُّ بْنُ إِبْرَاهِيمَ بْنِ هَاشِمٍ عَنْ أَبِيهِ عَنِ الْحَسَنِ بْنِ إِبْرَاهِيمَ عَنْ يُونُسَ بْنِ عَبْدِ الرَّحْمَنِ عَنْ عَلِيِّ بْنِ مَنْصُورٍ قَالَ قَالَ لِي هِشَامُ بْنُ الْحَكَمِ كَانَ بِمِصْرَ زِنْدِيقٌ تَبْلُغُهُ عَنْ أَبِي عَبْدِ الله (عَلَيْهِ السَّلام) أَشْيَاءُ فَخَرَجَ إِلَى الْمَدِينَةِ لِيُنَاظِرَهُ فَلَمْ يُصَادِفْهُ بِهَا وَقِيلَ لَهُ إِنَّهُ خَارِجٌ بِمَكَّةَ فَخَرَجَ إِلَى مَكَّةَ وَنَحْنُ مَعَ أَبِي عَبْدِ الله فَصَادَفَنَا وَنَحْنُ مَعَ أَبِي عَبْدِ الله (عَلَيْهِ السَّلام) فِي الطَّوَافِ وَكَانَ اسْمُهُ عَبْدَ الْمَلِكِ وَكُنْيَتُهُ أَبُو عَبْدِ الله فَضَرَبَ كَتِفَهُ كَتِفَ أَبِي عَبْدِ الله (عَلَيْهِ السَّلام) فَقَالَ لَهُ أَبُو عَبْدِ الله (عَلَيْهِ السَّلام) مَا اسْمُكَ فَقَالَ اسْمِي عَبْدُ الْمَلِكِ قَالَ فَمَا كُنْيَتُكَ قَالَ كُنْيَتِي أَبُو عَبْدِ الله فَقَالَ لَهُ أَبُو عَبْدِ الله (عَلَيْهِ السَّلام) فَمَنْ هَذَا الْمَلِكُ الَّذِي أَنْتَ عَبْدُهُ أَ مِنْ مُلُوكِ الارْضِ أَمْ مِنْ مُلُوكِ السَّمَاءِ وَأَخْبِرْنِي عَنِ ابْنِكَ عَبْدُ إِلَهِ السَّمَاءِ أَمْ عَبْدُ إِلَهِ الارْضِ قُلْ مَا شِئْتَ تُخْصَمُ قَالَ هِشَامُ بْنُ الْحَكَمِ فَقُلْتُ لِلزِّنْدِيقِ أَ مَا تَرُدُّ عَلَيْهِ قَالَ فَقَبَّحَ قَوْلِي فَقَالَ أَبُو عَبْدِ الله إِذَا فَرَغْتُ مِنَ الطَّوَافِ فَأْتِنَا فَلَمَّا فَرَغَ أَبُو عَبْدِ الله أَتَاهُ الزِّنْدِيقُ فَقَعَدَ بَيْنَ يَدَيْ أَبِي عَبْدِ الله وَنَحْنُ مُجْتَمِعُونَ عِنْدَهُ فَقَالَ أَبُو عَبْدِ الله (عَلَيْهِ السَّلام) لِلزِّنْدِيقِ أَ تَعْلَمُ أَنَّ لِلارْضِ تَحْتاً وَفَوْقاً قَالَ نَعَمْ قَالَ فَدَخَلْتَ تَحْتَهَا قَالَ لا قَالَ فَمَا يُدْرِيكَ مَا تَحْتَهَا قَالَ لا أَدْرِي إِلا أَنِّي أَظُنُّ أَنْ لَيْسَ تَحْتَهَا شَيْءٌ فَقَالَ أَبُو عَبْدِ الله (عَلَيْهِ السَّلام) فَالظَّنُّ عَجْزٌ لِمَا لا تَسْتَيْقِنُ ثُمَّ قَالَ أَبُو عَبْدِ الله أَ فَصَعِدْتَ السَّمَاءَ قَالَ لا قَالَ أَ فَتَدْرِي مَا فِيهَا قَالَ لا قَالَ عَجَباً لَكَ لَمْ تَبْلُغِ الْمَشْرِقَ وَلَمْ تَبْلُغِ الْمَغْرِبَ وَلَمْ تَنْزِلِ الارْضَ وَلَمْ تَصْعَدِ السَّمَاءَ وَلَمْ تَجُزْ هُنَاكَ فَتَعْرِفَ مَا خَلْفَهُنَّ وَأَنْتَ جَاحِدٌ بِمَا فِيهِنَّ وَهَلْ يَجْحَدُ الْعَاقِلُ مَا لا يَعْرِفُ قَالَ الزِّنْدِيقُ مَا كَلَّمَنِي بِهَذَا أَحَدٌ غَيْرُكَ فَقَالَ أَبُو عَبْدِ الله (عَلَيْهِ السَّلام) فَأَنْتَ مِنْ ذَلِكَ فِي شَكٍّ فَلَعَلَّهُ هُوَ وَلَعَلَّهُ لَيْسَ هُوَ فَقَالَ الزِّنْدِيقُ وَلَعَلَّ ذَلِكَ فَقَالَ أَبُو عَبْدِ الله (عَلَيْهِ السَّلام) أَيُّهَا الرَّجُلُ لَيْسَ لِمَنْ

لا يَعْلَمُ حُجَّةٌ عَلَى مَنْ يَعْلَمُ وَلا حُجَّةَ لِلْجَاهِلِ يَا أَخَا أَهْلِ مِصْرَ تَفْهَمُ عَنِّي فَإِنَّا لا نَشُكُّ فِي الله أَبَداً أَ مَا تَرَى الشَّمْسَ وَالْقَمَرَ وَاللَّيْلَ وَالنَّهَارَ يَلِجَانِ فَلا يَشْتَبِهَانِ وَيَرْجِعَانِ قَدِ اضْطُرَّا لَيْسَ لَهُمَا مَكَانٌ إِلا مَكَانُهُمَا فَإِنْ كَانَا يَقْدِرَانِ عَلَى أَنْ يَذْهَبَا فَلِمَ يَرْجِعَانِ وَإِنْ كَانَا غَيْرَ مُضْطَرَّيْنِ فَلِمَ لا يَصِيرُ اللَّيْلُ نَهَاراً وَالنَّهَارُ لَيْلاً اضْطُرَّا وَالله يَا أَخَا أَهْلِ مِصْرَ إِلَى دَوَامِهِمَا وَالَّذِي اضْطَرَّهُمَا أَحْكَمُ مِنْهُمَا وَأَكْبَرُ فَقَالَ الزِّنْدِيقُ صَدَقْتَ ثُمَّ قَالَ أَبُو عَبْدِ الله (عَلَيْهِ السَّلام) يَا أَخَا أَهْلِ مِصْرَ إِنَّ الَّذِي تَذْهَبُونَ إِلَيْهِ وَتَظُنُّونَ أَنَّهُ الدَّهْرُ إِنْ كَانَ الدَّهْرُ يَذْهَبُ بِهِمْ لِمَ لا يَرُدُّهُمْ وَإِنْ كَانَ يَرُدُّهُمْ لِمَ لا يَذْهَبُ بِهِمُ الْقَوْمُ مُضْطَرُّونَ يَا أَخَا أَهْلِ مِصْرَ لِمَ السَّمَاءُ مَرْفُوعَةٌ وَالارْضُ مَوْضُوعَةٌ لِمَ لا يَسْقُطُ السَّمَاءُ عَلَى الارْضِ لِمَ لا تَنْحَدِرُ الارْضُ فَوْقَ طِبَاقِهَا وَلا يَتَمَاسَكَانِ وَلا يَتَمَاسَكُ مَنْ عَلَيْهَا قَالَ الزِّنْدِيقُ أَمْسَكَهُمَا الله رَبُّهُمَا وَسَيِّدُهُمَا قَالَ فَآمَنَ الزِّنْدِيقُ عَلَى يَدَيْ أَبِي عَبْدِ الله (عَلَيْهِ السَّلام) فَقَالَ لَهُ حُمْرَانُ جُعِلْتُ فِدَاكَ إِنْ آمَنَتِ الزَّنَادِقَةُ عَلَى يَدِكَ فَقَدْ آمَنَ الْكُفَّارُ عَلَى يَدَيْ أَبِيكَ فَقَالَ الْمُؤْمِنُ الَّذِي آمَنَ عَلَى يَدَيْ أَبِي عَبْدِ الله (عَلَيْهِ السَّلام) اجْعَلْنِي مِنْ تَلامِذَتِكَ فَقَالَ أَبُو عَبْدِ الله يَا هِشَامَ بْنَ الْحَكَمِ خُذْهُ إِلَيْكَ وَعَلِّمْهُ فَعَلَّمَهُ هِشَامٌ فَكَانَ مُعَلِّمَ أَهْلِ الشَّامِ وَأَهْلِ مِصْرَ الايمَانَ وَحَسُنَتْ طَهَارَتُهُ حَتَّى رَضِيَ بِهَا أَبُو عَبْدِ الله.

Abu Ja'far Muhammad Bin Yaqoub informed us saying, 'Ali Bin Ibrahim Bin Hashim narrated to me, from his father, from Al Hassan Bin Ibrahim, from Yunus Bin Abdul Rahman, from Ali Bin Mansour who said, 'Hisham Bin Al Hakam said to me,

'There was an atheist in Egypt. Certain things about Abu Abdullah[asws] reached him. So he went out to Al-Medina in order to debate with him[asws]. But he could not come across him[asws], and it was said to him that he[asws] had gone out to Makkah. So he went out to Makkah, and we were with Abu Abdullah[asws]. So he came across us while we were with Abu Abdullah[asws] during the Tawaaf; and it was so that his name was Abdul Malik (Slave of the king) and his teknonym was Abu Abdullah (Father of the slave of Allah[azwj).

So he struck his own shoulder with the shoulder of Abu Abdullah[asws]. So Abu Abdullah[asws] said to him: 'What is your name?' So he said, 'My name is Abdul Malik (Slave of the king)'. He[asws] said: 'So what is your teknonym?' He said, 'My teknonym is Abu Abdullah (Father of the slave of Allah[azwj)'. So Abu Abdullah[asws] said to him: 'So who is this king whose slave you are? Is he from the kings of the earth or from the kings of the sky? And, inform me[asws] about your son, is he a slave of a god of the sky, or a slave of a god of the earth? Say whatever you like, it would be against you'.

So Abu Abdullah[asws] said to the atheist: 'Do you know that for the earth there is an underneath and an above?' He said, 'Yes'. He[asws] said: 'So have you entered its underneath?' He said, 'No'. He[asws] said: 'So what would make you know what is underneath it?' He said, 'I don't know except that I guess that there is nothing underneath it'. So Abu Abdullah[asws] said: 'So the guess shows the ' عَجْزٌ ' (inability) due to what you are not certain of'.

Then Abu Abdullah[asws] said: ‘So have you ascended to the sky?’ He said, ‘No’. He[asws] said: ‘Do you know what is therein?’ He said, ‘No’. He[asws] said: ‘It is strange for you that you have not reached the west and not descended into the earth and not ascended to the sky, and not exceeded over there as to what is behind these, and you are denying with what is in these? And would the intellectual deny what he does not recognise?’ The atheist said, ‘No one has spoken with me by this apart from you[asws]’. So Abu Abdullah[asws] said: ‘So you are in doubt with regards to that. So perhaps He[azwj] is (Existent), and perhaps He[azwj] is not (Existent)’. So the atheist said: ‘And perhaps it is that’.

So Abu Abdullah[asws] said: ‘O you man! There is no argument for the one who does not know over the one who does know, and there is no argument for the ignorance either. O brother of the people of Egypt! Understand about me[asws], for we[asws] do not doubt regarding Allah[azwj,] ever! But, do you not see the sun and the moon, and the night and the day following their course, so they do not get confused and do not retract, (but are) being Forced? There is no place for them except for their respective placing. So if they had power upon the going, they would not be returning, and if they were not being Forced, the night would not become a day, and the day, a night. They are being forced. By Allah[azwj,] O brother of the people of Egypt! The One[azwj] Who Forces them to their shifts is more Wiser than both of them and greater’. So the atheist said, ‘You[asws] speak the truth’.

Then Abu Abu Abdullah[asws] said: ‘O brother of the people of Egypt! That what they (people) are going towards, and you are thinking that it is the time. If it was the time going with them, why is it not returning them, and if it was returning them, why is it not going with them. The people are being Forced.

O brother of the people of Egypt! Why is the sky elevated and the earth is laid? Why doesn’t the sky fall upon the earth? Why doesn’t the earth stoop above its layers, and they are neither attached nor are they attached to the ones above it?’ The atheist said, ‘Allah[azwj] their Lord[azwj] and their Master Keeps them attached’.

He (the narrator) said, ‘So the atheists believed upon the hands of Abu Abdullah[asws]. So Humran said to him[asws], ‘May I be sacrificed for you[asws]! If the atheist professed belief upon your[asws] hands, so the disbelievers had professed belief upon the hands of your[asws] father[asws]’. So the Believer who had just professed belief upon the hands of Abu Abdullah[asws] said, ‘Make me to be from your[asws] students’. So Abu Abdullah[asws] said, ‘O Hisham Bin Al-Hakam! Keep him to yourself (company) and teach him’. So Hisham taught him, and he became a teacher of the people of Eman in Syria and the people of Egypt, and his purity was good to the extent that Abu Abdullah[asws] was pleased with him’.[1]

2. عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ عَبْدِ الرَّحْمَنِ بْنِ مُحَمَّدِ بْنِ أَبِي هَاشِمٍ عَنْ أَحْمَدَ بْنِ مُحَسِّنٍ الْمِيثَمِيِّ قَالَ كُنْتُ عِنْدَ أَبِي مَنْصُورٍ الْمُتَطَبِّبِ فَقَالَ أَخْبَرَنِي رَجُلٌ مِنْ أَصْحَابِي قَالَ كُنْتُ أَنَا وَابْنُ أَبِي الْعَوْجَاءِ وَعَبْدُ الله بْنُ الْمُقَفَّعِ فِي الْمَسْجِدِ الْحَرَامِ فَقَالَ ابْنُ الْمُقَفَّعِ تَرَوْنَ هَذَا الْخَلْقَ وَأَوْمَأَ بِيَدِهِ إِلَى مَوْضِعِ الطَّوَافِ مَا مِنْهُمْ أَحَدٌ أُوجِبُ لَهُ اسْمَ الانْسَانِيَّةِ إِلا ذَلِكَ الشَّيْخُ الْجَالِسُ يَعْنِي أَبَا عَبْدِ الله جَعْفَرَ بْنَ مُحَمَّدٍ (عَلَيْهِما السَّلام)

فَأَمَّا الْبَاقُونَ فَرَعَاعٌ وَبَهَائِمُ فَقَالَ لَهُ ابْنُ أَبِي الْعَوْجَاءِ وَكَيْفَ أَوْجَبْتَ هَذَا الاسْمَ لِهَذَا الشَّيْخِ دُونَ هَؤُلاءِ قَالَ لانِّي رَأَيْتُ عِنْدَهُ مَا لَمْ أَرَهُ عِنْدَهُمْ فَقَالَ لَهُ ابْنُ أَبِي الْعَوْجَاءِ لا بُدَّ مِنِ اخْتِبَارِ مَا قُلْتَ فِيهِ مِنْهُ قَالَ فَقَالَ لَهُ ابْنُ الْمُقَفَّعِ لا تَفْعَلْ فَإِنِّي أَخَافُ أَنْ يُفْسِدَ عَلَيْكَ مَا فِي يَدِكَ فَقَالَ لَيْسَ ذَا رَأْيَكَ وَلَكِنْ تَخَافُ أَنْ يَضْعُفَ رَأْيُكَ عِنْدِي فِي إِحْلالِكَ إِيَّاهُ الْمَحَلَّ الَّذِي وَصَفْتَ فَقَالَ ابْنُ الْمُقَفَّعِ أَمَّا إِذَا تَوَهَّمْتَ عَلَيَّ هَذَا فَقُمْ إِلَيْهِ وَتَحَفَّظْ مَا اسْتَطَعْتَ مِنَ الزَّلَلِ وَلا تَثْنِي عِنَانَكَ إِلَى اسْتِرْسَالٍ فَيُسَلِّمَكَ إِلَى عِقَالٍ وَسِمْهُ مَا لَكَ أَوْ عَلَيْكَ قَالَ فَقَامَ ابْنُ أَبِي الْعَوْجَاءِ وَبَقِيتُ أَنَا وَابْنُ الْمُقَفَّعِ جَالِسَيْنِ فَلَمَّا رَجَعَ إِلَيْنَا ابْنُ أَبِي الْعَوْجَاءِ قَالَ وَيْلَكَ يَا ابْنَ الْمُقَفَّعِ مَا هَذَا بِبَشَرٍ وَإِنْ كَانَ فِي الدُّنْيَا رُوحَانِيٌّ يَتَجَسَّدُ إِذَا شَاءَ ظَاهِراً وَيَتَرَوَّحُ إِذَا شَاءَ بَاطِناً فَهُوَ هَذَا فَقَالَ لَهُ وَكَيْفَ ذَلِكَ قَالَ جَلَسْتُ إِلَيْهِ فَلَمَّا لَمْ يَبْقَ عِنْدَهُ غَيْرِي ابْتَدَأَنِي فَقَالَ إِنْ يَكُنِ الامْرُ عَلَى مَا يَقُولُ هَؤُلاءِ وَهُوَ عَلَى مَا يَقُولُونَ يَعْنِي أَهْلَ الطَّوَافِ فَقَدْ سَلِمُوا وَعَطِبْتُمْ وَإِنْ يَكُنِ الامْرُ عَلَى مَا تَقُولُونَ وَلَيْسَ كَمَا تَقُولُونَ فَقَدِ اسْتَوَيْتُمْ وَهُمْ فَقُلْتُ لَهُ يَرْحَمُكَ اللهُ وَأَيَّ شَيْءٍ نَقُولُ وَأَيَّ شَيْءٍ يَقُولُونَ مَا قَوْلِي وَقَوْلُهُمْ إِلا وَاحِدٌ فَقَالَ وَكَيْفَ يَكُونُ قَوْلُكَ وَقَوْلُهُمْ وَاحِداً وَهُمْ يَقُولُونَ إِنَّ لَهُمْ مَعَاداً وَثَوَاباً وَعِقَاباً وَيَدِينُونَ بِأَنَّ فِي السَّمَاءِ إِلَهاً وَأَنَّهَا عُمْرَانٌ وَأَنْتُمْ تَزْعُمُونَ أَنَّ السَّمَاءَ خَرَابٌ لَيْسَ فِيهَا أَحَدٌ قَالَ فَاغْتَنَمْتُهَا مِنْهُ فَقُلْتُ لَهُ مَا مَنَعَهُ إِنْ كَانَ الامْرُ كَمَا يَقُولُونَ أَنْ يَظْهَرَ لِخَلْقِهِ وَيَدْعُوَهُمْ إِلَى عِبَادَتِهِ حَتَّى لا يَخْتَلِفَ مِنْهُمُ اثْنَانِ وَلِمَ احْتَجَبَ عَنْهُمْ وَأَرْسَلَ إِلَيْهِمُ الرُّسُلَ وَلَوْ بَاشَرَهُمْ بِنَفْسِهِ كَانَ أَقْرَبَ إِلَى الايمَانِ بِهِ فَقَالَ لِي وَيْلَكَ وَكَيْفَ احْتَجَبَ عَنْكَ مَنْ أَرَاكَ قُدْرَتَهُ فِي نَفْسِكَ نُشُوءَكَ وَلَمْ تَكُنْ وَكِبَرَكَ بَعْدَ صِغَرِكَ وَقُوَّتَكَ بَعْدَ ضَعْفِكَ وَضَعْفَكَ بَعْدَ قُوَّتِكَ وَسُقْمَكَ بَعْدَ صِحَّتِكَ وَصِحَّتَكَ بَعْدَ سُقْمِكَ وَرِضَاكَ بَعْدَ غَضَبِكَ وَغَضَبَكَ بَعْدَ رِضَاكَ وَحُزْنَكَ بَعْدَ فَرَحِكَ وَفَرَحَكَ بَعْدَ حُزْنِكَ وَحُبَّكَ بَعْدَ بُغْضِكَ وَبُغْضَكَ بَعْدَ حُبِّكَ وَعَزْمَكَ بَعْدَ أَنَاتِكَ وَأَنَاتَكَ بَعْدَ عَزْمِكَ وَشَهْوَتَكَ بَعْدَ كَرَاهَتِكَ وَكَرَاهَتَكَ بَعْدَ شَهْوَتِكَ وَرَغْبَتَكَ بَعْدَ رَهْبَتِكَ وَرَهْبَتَكَ بَعْدَ رَغْبَتِكَ وَرَجَاءَكَ بَعْدَ يَأْسِكَ وَيَأْسَكَ بَعْدَ رَجَائِكَ وَخَاطِرَكَ بِمَا لَمْ يَكُنْ فِي وَهْمِكَ وَعُزُوبَ مَا أَنْتَ مُعْتَقِدُهُ عَنْ ذِهْنِكَ وَمَا زَالَ يُعَدِّدُ عَلَيَّ قُدْرَتَهُ الَّتِي هِيَ فِي نَفْسِي الَّتِي لا أَدْفَعُهَا حَتَّى ظَنَنْتُ أَنَّهُ سَيَظْهَرُ فِيمَا بَيْنِي وَبَيْنَهُ عَنْهُ عَنْ بَعْضِ أَصْحَابِنَا رَفَعَهُ وَزَادَ فِي حَدِيثِ ابْنِ أَبِي الْعَوْجَاءِ حِينَ سَأَلَهُ أَبُو عَبْدِ اللهِ (عَلَيْهِ السَّلام) قَالَ عَادَ ابْنُ أَبِي الْعَوْجَاءِ فِي الْيَوْمِ الثَّانِي إِلَى مَجْلِسِ أَبِي عَبْدِ اللهِ (عَلَيْهِ السَّلام) فَجَلَسَ وَهُوَ سَاكِتٌ لا يَنْطِقُ فَقَالَ أَبُو عَبْدِ اللهِ (عَلَيْهِ السَّلام) كَأَنَّكَ جِئْتَ تُعِيدُ بَعْضَ مَا كُنَّا فِيهِ فَقَالَ أَرَدْتُ ذَلِكَ يَا ابْنَ رَسُولِ اللهِ فَقَالَ لَهُ أَبُو عَبْدِ اللهِ (عَلَيْهِ السَّلام) مَا أَعْجَبَ هَذَا تُنْكِرُ اللهَ وَتَشْهَدُ أَنِّي ابْنُ رَسُولِ اللهِ فَقَالَ الْعَادَةُ تَحْمِلُنِي عَلَى ذَلِكَ فَقَالَ لَهُ الْعَالِمُ (عَلَيْهِ السَّلام) فَمَا يَمْنَعُكَ مِنَ الْكَلامِ قَالَ إِجْلالاً لَكَ وَمَهَابَةً مَا يَنْطَلِقُ

لِسَانِي بَيْنَ يَدَيْكَ فَإِنِّي شَاهَدْتُ الْعُلَمَاءَ وَنَاظَرْتُ الْمُتَكَلِّمِينَ فَمَا تَدَاخَلَنِي هَيْبَةٌ قَطُّ مِثْلُ مَا تَدَاخَلَنِي مِنْ هَيْبَتِكَ قَالَ يَكُونُ ذَلِكَ وَلَكِنْ أَفْتَحُ عَلَيْكَ بِسُؤَالٍ وَأَقْبَلَ عَلَيْهِ فَقَالَ لَهُ أَ مَصْنُوعٌ أَنْتَ أَوْ غَيْرُ مَصْنُوعٍ فَقَالَ عَبْدُ الْكَرِيمِ بْنُ أَبِي الْعَوْجَاءِ بَلْ أَنَا غَيْرُ مَصْنُوعٍ فَقَالَ لَهُ الْعَالِمُ (عَلَيْهِ السَّلام) فَصِفْ لِي لَوْ كُنْتَ مَصْنُوعاً كَيْفَ كُنْتَ تَكُونُ فَبَقِيَ عَبْدُ الْكَرِيمِ مَلِيّاً لا يُحِيرُ جَوَاباً وَوَلَعَ بِخَشَبَةٍ كَانَتْ بَيْنَ يَدَيْهِ وَهُوَ يَقُولُ طَوِيلٌ عَرِيضٌ عَمِيقٌ قَصِيرٌ مُتَحَرِّكٌ سَاكِنٌ كُلُّ ذَلِكَ صِفَةُ خَلْقِهِ فَقَالَ لَهُ الْعَالِمُ فَإِنْ كُنْتَ لَمْ تَعْلَمْ صِفَةَ الصَّنْعَةِ غَيْرَهَا فَاجْعَلْ نَفْسَكَ مَصْنُوعاً لِمَا تَجِدُ فِي نَفْسِكَ مِمَّا يَحْدُثُ مِنْ هَذِهِ الامُورِ فَقَالَ لَهُ عَبْدُ الْكَرِيمِ سَأَلْتَنِي عَنْ مَسْأَلَةٍ لَمْ يَسْأَلْنِي عَنْهَا أَحَدٌ قَبْلَكَ وَلا يَسْأَلُنِي أَحَدٌ بَعْدَكَ عَنْ مِثْلِهَا فَقَالَ أَبُو عَبْدِ الله (عَلَيْهِ السَّلام) هَبْكَ عَلِمْتَ أَنَّكَ لَمْ تُسْأَلْ فِيمَا مَضَى فَمَا عَلَّمَكَ أَنَّكَ لا تُسْأَلُ فِيمَا بَعْدُ عَلَى أَنَّكَ يَا عَبْدَ الْكَرِيمِ نَقَضْتَ قَوْلَكَ لانَّكَ تَزْعُمُ أَنَّ الاشْيَاءَ مِنَ الاوَّلِ سَوَاءٌ فَكَيْفَ قَدَّمْتَ وَأَخَّرْتَ ثُمَّ قَالَ يَا عَبْدَ الْكَرِيمِ أَزِيدُكَ وُضُوحاً أَ رَأَيْتَ لَوْ كَانَ مَعَكَ كِيسٌ فِيهِ جَوَاهِرُ فَقَالَ لَكَ قَائِلٌ هَلْ فِي الْكِيسِ دِينَارٌ فَنَفَيْتَ كَوْنَ الدِّينَارِ فِي الْكِيسِ فَقَالَ لَكَ صِفْ لِيَ الدِّينَارَ وَكُنْتَ غَيْرَ عَالِمٍ بِصِفَتِهِ هَلْ كَانَ لَكَ أَنْ تَنْفِيَ كَوْنَ الدِّينَارِ عَنِ الْكِيسِ وَأَنْتَ لا تَعْلَمُ قَالَ لا فَقَالَ أَبُو عَبْدِ الله (عَلَيْهِ السَّلام) فَالْعَالَمُ أَكْبَرُ وَأَطْوَلُ وَأَعْرَضُ مِنَ الْكِيسِ فَلَعَلَّ فِي الْعَالَمِ صَنْعَةً مِنْ حَيْثُ لا تَعْلَمُ صِفَةَ الصَّنْعَةِ مِنْ غَيْرِ الصَّنْعَةِ فَانْقَطَعَ عَبْدُ الْكَرِيمِ وَأَجَابَ إِلَى الاسْلامِ بَعْضُ أَصْحَابِهِ وَبَقِيَ مَعَهُ بَعْضٌ فَعَادَ فِي الْيَوْمِ الثَّالِثِ فَقَالَ أَقْلِبُ السُّؤَالَ فَقَالَ لَهُ أَبُو عَبْدِ الله (عَلَيْهِ السَّلام) سَلْ عَمَّا شِئْتَ فَقَالَ مَا الدَّلِيلُ عَلَى حَدَثِ الاجْسَامِ فَقَالَ إِنِّي مَا وَجَدْتُ شَيْئاً صَغِيراً وَلا كَبِيراً إِلا وَإِذَا ضُمَّ إِلَيْهِ مِثْلُهُ صَارَ أَكْبَرَ وَفِي ذَلِكَ زَوَالٌ وَانْتِقَالٌ عَنِ الْحَالَةِ الاولَى وَلَوْ كَانَ قَدِيماً مَا زَالَ وَلا حَالَ لانَّ الَّذِي يَزُولُ وَيَحُولُ يَجُوزُ أَنْ يُوجَدَ وَيُبْطَلَ فَيَكُونُ بِوُجُودِهِ بَعْدَ عَدَمِهِ دُخُولٌ فِي الْحَدَثِ وَفِي كَوْنِهِ فِي الازَلِ دُخُولُهُ فِي الْعَدَمِ وَلَنْ تَجْتَمِعَ صِفَةُ الازَلِ وَالْعَدَمِ وَالْحُدُوثِ وَالْقِدَمِ فِي شَيْءٍ وَاحِدٍ فَقَالَ عَبْدُ الْكَرِيمِ هَبْكَ عَلِمْتَ فِي جَرْيِ الْحَالَتَيْنِ وَالزَّمَانَيْنِ عَلَى مَا ذَكَرْتَ وَاسْتَدْلَلْتَ بِذَلِكَ عَلَى حُدُوثِهِا فَلَوْ بَقِيَتِ الاشْيَاءُ عَلَى صِغَرِهَا مِنْ أَيْنَ كَانَ لَكَ أَنْ تَسْتَدِلَّ عَلَى حُدُوثِهِنَّ فَقَالَ الْعَالِمُ (عَلَيْهِ السَّلام) إِنَّمَا نَتَكَلَّمُ عَلَى هَذَا الْعَالَمِ الْمَوْضُوعِ فَلَوْ رَفَعْنَاهُ وَوَضَعْنَا عَالَماً آخَرَ كَانَ لا شَيْءَ أَدَلَّ عَلَى الْحَدَثِ مِنْ رَفْعِنَا إِيَّاهُ وَوَضْعِنَا غَيْرَهُ وَلَكِنْ أُجِيبُكَ مِنْ حَيْثُ قَدَّرْتَ أَنْ تُلْزِمَنَا فَنَقُولُ إِنَّ الاشْيَاءَ لَوْ دَامَتْ عَلَى صِغَرِهَا لَكَانَ فِي الْوَهْمِ أَنَّهُ مَتَى ضُمَّ شَيْءٌ إِلَى مِثْلِهِ كَانَ أَكْبَرَ وَفِي جَوَازِ التَّغْيِيرِ عَلَيْهِ خُرُوجُهُ مِنَ الْقِدَمِ كَمَا أَنَّ فِي تَغْيِيرِهِ دُخُولَهُ فِي الْحَدَثِ لَيْسَ لَكَ وَرَاءَهُ شَيْءٌ يَا عَبْدَ الْكَرِيمِ فَانْقَطَعَ وَخُزِيَ فَلَمَّا كَانَ مِنَ الْعَامِ الْقَابِلِ الْتَقَى مَعَهُ فِي الْحَرَمِ فَقَالَ لَهُ بَعْضُ شِيعَتِهِ إِنَّ

ابْنَ أَبِي الْعَوْجَاءِ قَدْ أَسْلَمَ فَقَالَ الْعَالِمُ (عَلَيْهِ السَّلام) هُوَ أَعْمَى مِنْ ذَلِكَ لا يُسْلِمُ فَلَمَّا بَصُرَ بِالْعَالِمِ.

قَالَ سَيِّدِي وَمَوْلايَ فَقَالَ لَهُ الْعَالِمُ (عَلَيْهِ السَّلام) مَا جَاءَ بِكَ إِلَى هَذَا الْمَوْضِعِ فَقَالَ عَادَةُ الْجَسَدِ وَسُنَّةُ الْبَلَدِ وَلِنَنْظُرَ مَا النَّاسُ فِيهِ مِنَ الْجُنُونِ وَالْخَلْقِ وَرَمْيِ الْحِجَارَةِ فَقَالَ لَهُ الْعَالِمُ (عَلَيْهِ السَّلام) أَنْتَ بَعْدُ عَلَى عُتُوِّكَ وَضَلالِكَ يَا عَبْدَ الْكَرِيمِ فَذَهَبَ يَتَكَلَّمُ فَقَالَ لَهُ (عَلَيْهِ السَّلام) لا جِدَالَ فِي الْحَجِّ وَنَفَضَ رِدَاءَهُ مِنْ يَدِهِ وَقَالَ إِنْ يَكُنِ الامْرُ كَمَا تَقُولُ وَلَيْسَ كَمَا تَقُولُ نَجَوْنَا وَنَجَوْتَ وَإِنْ يَكُنِ الامْرُ كَمَا نَقُولُ وَهُوَ كَمَا نَقُولُ نَجَوْنَا وَهَلَكْتَ فَأَقْبَلَ عَبْدُ الْكَرِيمِ عَلَى مَنْ مَعَهُ فَقَالَ وَجَدْتُ فِي قَلْبِي حَزَازَةً فَرُدُّوهُ فَمَاتَ لا رَحِمَهُ الله.

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Muhammad Bin Ali, from Abdul Rahman Bin Muhammad Bin Abu Hashim, from Ahmad Bin Muhassin Al Maysami who said,

‘I was in the presence of Abu Mansour Al-Mutatabbib, so he said, ‘A man from my companions informed me saying, ‘I and Ibn Abu Al-Awja’a and Abdullah Bin Al-Muqaff’a were in the Sacred Masjid. So Ibn Al-Muqaff’a said, ‘Are you seeing these people?’, and he gestured by his hand to the place of the Tawaaf, ‘There is none from them for whom the name ‘Human being’ can be obligated except for that Sheikh, the seated one’, meaning Abu Abdullah Ja’far[asws] Bin Muhammad[asws]. ‘So, as for the remainder, they are riff-raff and animals’.

So Ibn Abu Al-Awja’a said to him, ‘And how is this name obligated for this Sheikh beside those?’ He said, ‘Because I saw in his[asws] presence what I did not see in their presence’. So Ibn Abu Al-Awja’a said to him, ‘It is inevitable to examine what you said regarding him[asws]’. So Ibn Al-Muqaff’a said to him, ‘Don’t do it, for I fear that you would spoil upon yourself whatever is in your hands’. So he said, ‘That is not your view. But, you are fearing that your opinion would be weakened in my presence regarding your substantiating the adornment which you described him[asws] with’. So Ibn Al-Muqaff’a said, ‘As for that, so this is your accusation upon me. So go to him[asws] and protect yourself as much as you can from the blunders, and discourage yourself from the long-windedness for he[asws] will submit you to the fetters, and note down what (argument) is for you and what is against you’.

He (the narrator) said, ‘So Ibn Abu A-Awja’a arose, and there remained myself and Ibn Al-Muqaff’a, both seated. So when Ibn Abu Al-Awja’a returned back to us, he said, ‘Woe be unto you, O Ibn Al-Muqaff’a! This is not a human being. And if there was a spiritual one embodied in the world, whenever he so desires to he appears and be a spirit being hidden whenever he so desires to, so it is this one!’ So he said to him, ‘And how is that so?’ He said, ‘I was seated (in front) of him[asws]. So when there did not remain anyone else in his[asws] presence apart from me, he[asws] initiated me and he[asws] said: ‘If the matter is upon what they are saying, and it is upon what they are saying, meaning the people of the Tawaaf, so they are saved and you would be

damaged, and if the matter is upon what you are saying, and it is not like what you are saying it to be, so you and they would be the same'.

So I said, 'May Allah[azwj] have Mercy on you[asws]! And which thing are we saying, and which thing are they saying, and what are my words and their words, except for one?' So he[asws] said: 'And how can your words and their words be one, and they are saying that for them is a Hereafter, and Rewards, and Punishment, and they are making it a Religion with that, in the sky there is a God[azwj,] and that there are two life-times, and you are alleging that the sky is a ruin, there being no one in it'.

He said, 'So I was gloomy from it, and I said to him[asws], 'What is preventing Him[azwj,] if the matter was just as they are saying it to be, from appearing to His[azwj] creatures and Inviting them to His[azwj] worship until no two of them would differ, and why does He[azwj] hide from them and Sends the Rasools[as] to them instead, and had He[azwj] Given glad tidings Himself[azwj,] it would be closer to the belief in Him[azwj'.]

So he[asws] said: 'Woe be unto you! And how is He[azwj] Hidden from you, the One[azwj] Who Shows you His[azwj] Power in yourself? He[azwj] Nourished you and you did not exist, and Aged you after your childhood (infancy), and Strengthened you after your weakness, and Weakened you after your strength, and your sickness after your well-being, and your good health after your sickness, and your pleasure after your distress and your resentment after your pleasure, and your grief after your happiness and your happiness after your grief, and your love after your hatred, and your hatred after your love.

And your determination after your uncertainty, and your uncertainty after your determination, and your desire after your abhorrence and your abhorrence after your desire, and your willingness after your dismay and your dismay after your willingness, and your hope after your despair and your despair after your hope, and your caution with that there is no worry and remoteness of what you believed in your mind'.

And he[asws] did not cease counting upon me His[azwj] Powers which are in myself which I could not defend until I thought that he would be victorious regarding what is between me and him[asws]'.

From him, from one of our companions, raising it -

And there is an increase in a Hadeeth of Ibn Abu Al-Awja'a where he asked Abu Abdullah[asws]. He said, 'Ibn Abu Al-Awja'a returned on the second day to a gathering of Abu Abdullah[asws]. So he sat down and he was silent, not speaking (at all). So Abu Abdullah[asws] said: 'It is as if you have come to reiterate part of what we were (discussing) in'. So he said, 'I want that, O son[asws] of Rasool-Allah[saww]!' So Abu Abdullah[asws] said to him: 'How strange this is. You deny Allah[azwj,] and you testify that I[asws] am a son[asws] of a Rasool[saww] of Allah[azwj!'] So he said, 'The habit carried me upon that'.

So the scholar[asws] said to him: 'So what prevented you from the speaking?' He said, 'As a homage to you[asws] and reverence. My tongue could not unfreeze in front of you[asws], for I have witnessed the scholars and debated the theologians, so there did not enter awe into me at all like what awe entered into me from you[asws]'. He[asws] said: 'That happens, but I[asws] would like to open upon you with a question', and he[asws] turned to face him.

So he[asws] said to him: 'Are you made (Created) or not made?' So Abdul Kareem Bin Abu Al Awja'a said, 'But, I am not made'. So the scholar[asws] said to him: 'So, describe to me, if you had been Made, how would you have happened to be?' So Abdul Kareem remained reflecting, too baffled to answer, and he played around with a piece of wood which was in front of him, and he was saying, 'Long, wide, deep, short, moving, still, all of that is a quality of His[azwj] creatures'. So the scholar[asws] said to him: 'So if you do not know the qualities of the made (creation) apart from these, so consider yourself to be as a Made (Created) to what you find within yourself, from what occurs from these matters'.

So Abdul Kareem said to him[asws], 'You[asws] have asked me a question no one has asked me before you[asws], nor will anyone ask me after you[asws], the likes of it'. So Abu Abdullah[asws] said, 'Given that you know that you have not been asked in what is past, so what makes you know that you will not be asked in what is afterwards? O Abdul Kareem! You break your own words, because you are alleging that the things have been the same from before, so how come you are bringing them forward and delaying (talking about past and future)?'

Then he[asws] said: 'O Abdul Kareem! I[asws] shall increase its clarification. What is your view if there was a bag with you wherein were jewels, and someone says to you, 'Is there a Dinar in the bag?' So you deny the existence of the Dinar in the bag, and he says to you, 'Describe the Dinar to me', and you are not knowledgeable of its description, would that be for you that you should deny the existence of the Dinar in the bag, and you don't know?' He said, 'No'.

So Abu Abdullah[asws] said: 'So the universe is longer and wider than the bag. So, perhaps in the universe there is a created being from where you do not know the description of the Made being from the one not Made'. So Abdul Kareem cut-off (the discussion, and some of his companions answered to Al-Islam (became Muslims), and there remained with him, some.

So he returned on the third day, and he said, 'I would like to overturn the questioning'. So Abu Abdullah[asws] said: 'Ask about whatever you so desire to'. So he said, 'What is the evidence of the occurrence (coming into being) of the bodies?' So he[asws] said: 'I[asws] have not found anything, neither small nor big, except that when the likes of it is combined to it, it gets bigger; and in that is the decline (deterioration) and the change from the former state. And had (all things) being eternal, they would neither deteriorate nor change state, because that which deteriorates and changes, it is allowed that it comes into being and gets abolished.

Thus it would happen to be, by its existence after its non-existence, entering into the occurrence and in its coming into being in the beginning, it would enter into the non-existence, and there would never gather together the qualities of the eternity and the non-existence and the occurrence (coming into being), and the infinity, into one thing'.

So Abdul Kareem said, 'Given, that you[asws] know regarding the flow of the two states and the two times upon what you[asws] mentioned, and evidence with that upon its occurrence (coming into being). So if the things were to remain upon its smallness, from where would that be for you to evidence upon their occurrence?' So the scholar[asws] said: 'But rather, we[asws] speak upon this

universe as the subject. So if we were to raise it and place another universe, the nothingness would be evidenced upon the occurrence from our raising it and replacing it with another.

But, I[asws] shall answer you from where you measured out to compel us[asws]. So we[asws] are saying that the things, had they remained eternally upon their smallness, it would always be in the mind that when something is combined to something the like of it, it would be greater (than before), and with regards to the permissibility of the change upon it, is its exit from the eternity, just as its change is its entry into the occurrence. There is nothing for you behind it, O Abdul Kareem'.

So he cut-off (the discussion) and went out. So when it was the next year, I met up with him[asws] in the Sanctuary. So one of his[asws] Shias said to him[asws], 'Ibn Abu Al-Awja'a has become a Muslim'. So the scholar[asws] said: 'He is blind from that and will not become a Muslim'.

So when he (Abdul Kareem) saw the scholar[asws], he said, 'My chief and my master!' So the scholar[asws] said to him: 'So what brings you here to this place?' So he said, 'Habit of the body and ways of the country, and to see what the people are indulging in from the insanity, and the shaving (of the heads), and pelting the rocks(Hajj rituals)'. So the scholar[asws] said to him: 'After (all) you are still upon your insolence and your straying, O Abdul Kareem!' So he went on to speak, but he[asws] said to him: 'There will be no contentious arguments during the Hajj', and he[asws] shook off his[asws] robe from his hands.

And he[asws] said: 'If the matter happens to be just as you are saying it to be, and it is not as you are saying it to be, we[asws] would be saved and you would be saved; but if the matter happens to be just as we[asws] are saying it to be, and it is just as we[asws] are saying it to be, we[asws] would be Saved and you would be destroyed'. So Abdul Kareem turned towards the one who was with him and he said, 'I find malice in my heart, so return me'. So they returned him, and he died. May Allah[azwj] not have Mercy on him'.[2]

3. حَدَّثَنِي مُحَمَّدُ بْنُ جَعْفَرٍ الاسَدِيُّ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ الْبَرْمَكِيِّ الرَّازِيِّ عَنِ الْحُسَيْنِ بْنِ الْحَسَنِ بْنِ بُرْدٍ الدِّينَوَرِيِّ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الله الْخُرَاسَانِيِّ خَادِمِ الرِّضَا (عَلَيْهِ السَّلام) قَالَ دَخَلَ رَجُلٌ مِنَ الزَّنَادِقَةِ عَلَى أَبِي الْحَسَنِ (عَلَيْهِ السَّلام) وَعِنْدَهُ جَمَاعَةٌ فَقَالَ أَبُو الْحَسَنِ (عَلَيْهِ السَّلام) أَيُّهَا الرَّجُلُ أَ رَأَيْتَ إِنْ كَانَ الْقَوْلُ قَوْلَكُمْ وَلَيْسَ هُوَ كَمَا تَقُولُونَ أَ لَسْنَا وَإِيَّاكُمْ شَرَعاً سَوَاءً لا يَضُرُّنَا مَا صَلَّيْنَا وَصُمْنَا وَزَكَّيْنَا وَأَقْرَرْنَا فَسَكَتَ الرَّجُلُ ثُمَّ قَالَ أَبُو الْحَسَنِ (عَلَيْهِ السَّلام) وَإِنْ كَانَ الْقَوْلُ قَوْلَنَا وَهُوَ قَوْلُنَا أَ لَسْتُمْ قَدْ هَلَكْتُمْ وَنَجَوْنَا فَقَالَ رَحِمَكَ الله أَوْجِدْنِي كَيْفَ هُوَ وَأَيْنَ هُوَ فَقَالَ وَيْلَكَ إِنَّ الَّذِي ذَهَبْتَ إِلَيْهِ غَلَطٌ هُوَ أَيَّنَ الايْنَ بِلا أَيْنٍ وَكَيَّفَ الْكَيْفَ بِلا كَيْفٍ فَلا يُعْرَفُ بِالْكَيْفُوفِيَّةِ وَلا بِأَيْنُونِيَّةٍ وَلا يُدْرَكُ بِحَاسَّةٍ وَلا يُقَاسُ بِشَيْءٍ فَقَالَ الرَّجُلُ فَإِذاً إِنَّهُ لا شَيْءَ إِذَا لَمْ يُدْرَكْ بِحَاسَّةٍ مِنَ الْحَوَاسِّ فَقَالَ أَبُو الْحَسَنِ (عَلَيْهِ السَّلام) وَيْلَكَ لَمَّا عَجَزَتْ حَوَاسُّكَ عَنْ إِدْرَاكِهِ أَنْكَرْتَ رُبُوبِيَّتَهُ وَنَحْنُ إِذَا عَجَزَتْ حَوَاسُّنَا عَنْ إِدْرَاكِهِ أَيْقَنَّا أَنَّهُ رَبُّنَا بِخِلافِ

شَيْءٍ مِنَ الاشْيَاءِ قَالَ الرَّجُلُ فَأَخْبِرْنِي مَتَى كَانَ قَالَ أَبُو الْحَسَنِ (عَلَيْهِ السَّلام) أَخْبِرْنِي مَتَى لَمْ يَكُنْ فَأُخْبِرَكَ مَتَى كَانَ قَالَ الرَّجُلُ فَمَا الدَّلِيلُ عَلَيْهِ فَقَالَ أَبُو الْحَسَنِ (عَلَيْهِ السَّلام) إِنِّي لَمَّا نَظَرْتُ إِلَى جَسَدِي وَلَمْ يُمْكِنِّي فِيهِ زِيَادَةٌ وَلا نُقْصَانٌ فِي الْعَرْضِ وَالطُّولِ وَدَفْعِ الْمَكَارِهِ عَنْهُ وَجَرِّ الْمَنْفَعَةِ إِلَيْهِ عَلِمْتُ أَنَّ لِهَذَا الْبُنْيَانِ بَانِياً فَأَقْرَرْتُ بِهِ مَعَ مَا أَرَى مِنْ دَوَرَانِ الْفَلَكِ بِقُدْرَتِهِ وَإِنْشَاءِ السَّحَابِ وَتَصْرِيفِ الرِّيَاحَ وَمَجْرَى الشَّمْسِ وَالْقَمَرِ وَالنُّجُومِ وَغَيْرِ ذَلِكَ مِنَ الايَاتِ الْعَجِيبَاتِ الْمُبَيِّنَاتِ عَلِمْتُ أَنَّ لِهَذَا مُقَدِّراً وَمُنْشِئاً.

Muhammad Bin Ja'far Al Asady narrated to me, from Muhammad Bin Ismail Al Barmakky Al Qazy, from Al Husayn Bin Al Hassan Bin Burd Al Deynawary, from Muhammad Bin Ali,

(It has been narrated) from Muhammad Bin Abdullah Al-Khurasany, a servant of Al-Reza[asws] who said, 'A man from the atheists came over to Abu Al-Hassan[asws], and in his[asws] presence was a group. So Abu Al-Hassan[asws] said: 'O you man! What is your view if the word was your word (atheism), and it is not as what you are saying it to be, wouldn't we and you all would be both equally right, and it would not harm us what we are praying Salāt, and our Fasting, and our (payment of) Zakāt, and our acknowledgement (of Allah[azwj])?'. So the man was silent.

Then Abu Al-Hassan[asws] said: 'And if it was so that the word was our word (Existence of Allah[azwj]), and it is our word, wouldn't you be destroyed and we would be Saved?' So he said, 'May Allah[azwj] have Mercy on you[asws]! Help me find How He[azwj] is and where He[azwj] is?' So he[asws] said: 'Woe be unto you! That which goes to Him[azwj] is wrong. He[azwj] is 'where' without a 'where', and 'how' without the 'how', so He[azwj] cannot be recognised by the 'how-ness' nor by the 'where-ness', nor can He[azwj] be attained by the feelings, nor can He[azwj] be compared with anything'.

So the man said, 'So He[azwj] is 'nothing' when He[azwj] cannot be realised by the feelings from the senses'. So Abu Al Hassan[asws] said: 'Woe be unto you! Your senses are unable to realise Him[azwj], so you are denying His[azwj] Lordship, and us[asws], when our senses are unable to realise realise Him[azwj], we are even more convinced that He[azwj] is our Lord[azwj], as a different thing from the things'.

The man said, 'So inform me, when was He[azwj] (from)?' Abu Al-Hassan[asws] said: 'Inform me[asws], when He[azwj] wasn't and I[asws] will inform you when He[azwj] was'. The man said, 'So what is the evidence upon it?' So Abu Al-Hassan[asws] said: 'I[asws], when I[asws] look at my[asws] body, and am not enabled upon increasing it, nor reducing it in the width, and the length, and repulsing the abhorrence from it and flowing the benefits to it, I[asws] know that for this construction, there is a Builder. So I[asws] acknowledge with it what I[asws] see from the orbiting of the planets by His[azwj] Power, and the growth of the clouds, and the interchanging of the winds, and the flowing of the sun and the moon and the stars, and other than that from the wondrous clear signs, I[asws] know that for this is Determiner and a Builder'.[3]

4. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ الْخَفَّافِ أَوْ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ قَالَ إِنَّ عَبْدَ اللهِ الدَّيْصَانِيَّ سَأَلَ هِشَامَ بْنَ الْحَكَمِ فَقَالَ لَهُ أَ لَكَ رَبٌّ فَقَالَ بَلَى قَالَ أَ قَادِرٌ هُوَ قَالَ نَعَمْ قَادِرٌ قَاهِرٌ قَالَ يَقْدِرُ أَنْ يُدْخِلَ الدُّنْيَا كُلَّهَا الْبَيْضَةَ لا تَكْبُرُ الْبَيْضَةُ وَلا تَصْغُرُ الدُّنْيَا قَالَ هِشَامٌ النَّظِرَةَ فَقَالَ لَهُ قَدْ أَنْظَرْتُكَ حَوْلاً ثُمَّ خَرَجَ عَنْهُ فَرَكِبَ هِشَامٌ إِلَى أَبِي عَبْدِ اللهِ (عَلَيْهِ السَّلام) فَاسْتَأْذَنَ عَلَيْهِ فَأَذِنَ لَهُ فَقَالَ لَهُ يَا ابْنَ رَسُولِ اللهِ أَتَانِي عَبْدُ اللهِ الدَّيْصَانِيُّ بِمَسْأَلَةٍ لَيْسَ الْمُعَوَّلُ فِيهَا إِلا عَلَى اللهِ وَعَلَيْكَ فَقَالَ لَهُ أَبُو عَبْدِ اللهِ (عَلَيْهِ السَّلام) عَمَّا ذَا سَأَلَكَ فَقَالَ قَالَ لِي كَيْتَ وَكَيْتَ فَقَالَ أَبُو عَبْدِ اللهِ (عَلَيْهِ السَّلام) يَا هِشَامُ كَمْ حَوَاسُّكَ قَالَ خَمْسٌ قَالَ أَيُّهَا أَصْغَرُ قَالَ النَّاظِرُ قَالَ وَكَمْ قَدْرُ النَّاظِرِ قَالَ مِثْلُ الْعَدَسَةِ أَوْ أَقَلُّ مِنْهَا فَقَالَ لَهُ يَا هِشَامُ فَانْظُرْ أَمَامَكَ وَفَوْقَكَ وَأَخْبِرْنِي بِمَا تَرَى فَقَالَ أَرَى سَمَاءً وَأَرْضاً وَدُوراً وَقُصُوراً وَبَرَارِيَ وَجِبالاً وَأَنْهَاراً فَقَالَ لَهُ أَبُو عَبْدِ اللهِ (عَلَيْهِ السَّلام) إِنَّ الَّذِي قَدَرَ أَنْ يُدْخِلَ الَّذِي تَرَاهُ الْعَدَسَةَ أَوْ أَقَلَّ مِنْهَا قَادِرٌ أَنْ يُدْخِلَ الدُّنْيَا كُلَّهَا الْبَيْضَةَ لا تَصْغُرُ الدُّنْيَا وَلا تَكْبُرُ الْبَيْضَةُ فَأَكَبَّ هِشَامٌ عَلَيْهِ وَقَبَّلَ يَدَيْهِ وَرَأْسَهُ وَرِجْلَيْهِ وَقَالَ حَسْبِي يَا ابْنَ رَسُولِ اللهِ وَانْصَرَفَ إِلَى مَنْزِلِهِ وَغَدَا عَلَيْهِ الدَّيْصَانِيُّ فَقَالَ لَهُ يَا هِشَامُ إِنِّي جِئْتُكَ مُسَلِّماً وَلَمْ أَجِئْكَ مُتَقَاضِياً لِلْجَوَابِ فَقَالَ لَهُ هِشَامٌ إِنْ كُنْتَ جِئْتَ مُتَقَاضِياً فَهَاكَ الْجَوَابَ فَخَرَجَ الدَّيْصَانِيُّ عَنْهُ حَتَّى أَتَى بَابَ أَبِي عَبْدِ اللهِ (عَلَيْهِ السَّلام) فَاسْتَأْذَنَ عَلَيْهِ فَأَذِنَ لَهُ فَلَمَّا قَعَدَ قَالَ لَهُ يَا جَعْفَرَ بْنَ مُحَمَّدٍ دُلَّنِي عَلَى مَعْبُودِي فَقَالَ لَهُ أَبُو عَبْدِ اللهِ (عَلَيْهِ السَّلام) مَا اسْمُكَ فَخَرَجَ عَنْهُ وَلَمْ يُخْبِرْهُ بِاسْمِهِ فَقَالَ لَهُ أَصْحَابُهُ كَيْفَ لَمْ تُخْبِرْهُ بِاسْمِكَ قَالَ لَوْ كُنْتُ قُلْتُ لَهُ عَبْدُ اللهِ كَانَ يَقُولُ مَنْ هَذَا الَّذِي أَنْتَ لَهُ عَبْدٌ فَقَالُوا لَهُ عُدْ إِلَيْهِ وَقُلْ لَهُ يَدُلُّكَ عَلَى مَعْبُودِكَ وَلا يَسْأَلُكَ عَنِ اسْمِكَ فَرَجَعَ إِلَيْهِ فَقَالَ لَهُ يَا جَعْفَرَ بْنَ مُحَمَّدٍ دُلَّنِي عَلَى مَعْبُودِي وَلا تَسْأَلْنِي عَنِ اسْمِي فَقَالَ لَهُ أَبُو عَبْدِ اللهِ (عَلَيْهِ السَّلام) اجْلِسْ وَإِذَا غُلامٌ لَهُ صَغِيرٌ فِي كَفِّهِ بَيْضَةٌ يَلْعَبُ بِهَا فَقَالَ لَهُ أَبُو عَبْدِ اللهِ (عَلَيْهِ السَّلام) نَاوِلْنِي يَا غُلامُ الْبَيْضَةَ فَنَاوَلَهُ إِيَّاهَا فَقَالَ لَهُ أَبُو عَبْدِ اللهِ (عَلَيْهِ السَّلام) يَا دَيْصَانِيُّ هَذَا حِصْنٌ مَكْنُونٌ لَهُ جِلْدٌ غَلِيظٌ وَتَحْتَ الْجِلْدِ الْغَلِيظِ جِلْدٌ رَقِيقٌ وَتَحْتَ الْجِلْدِ الرَّقِيقِ ذَهَبَةٌ مَائِعَةٌ وَفِضَّةٌ ذَائِبَةٌ فَلا الذَّهَبَةُ الْمَائِعَةُ تَخْتَلِطُ بِالْفِضَّةِ الذَّائِبَةِ وَلا الْفِضَّةُ الذَّائِبَةُ تَخْتَلِطُ بِالذَّهَبَةِ الْمَائِعَةِ فَهِيَ عَلَى حَالِهَا لَمْ يَخْرُجْ مِنْهَا خَارِجٌ مُصْلِحٌ فَيُخْبِرَ عَنْ صَلاحِهَا وَلا دَخَلَ فِيهَا مُفْسِدٌ فَيُخْبِرَ عَنْ فَسَادِهَا لا يُدْرَى لِلذَّكَرِ خُلِقَتْ أَمْ لِلانْثَى تَنْفَلِقُ عَنْ مِثْلِ أَلْوَانِ الطَّوَاوِيسِ أَ تَرَى لَهَا مُدَبِّراً قَالَ فَأَطْرَقَ مَلِيّاً ثُمَّ قَالَ أَشْهَدُ أَنْ لا إِلَهَ إِلا اللهُ وَحْدَهُ لا شَرِيكَ لَهُ وَأَنَّ مُحَمَّداً عَبْدُهُ وَرَسُولُهُ وَأَنَّكَ إِمَامٌ وَحُجَّةٌ مِنَ اللهِ عَلَى خَلْقِهِ وَأَنَا تَائِبٌ مِمَّا كُنْتُ فِيهِ.

Ali Bin Ibrahim, from Muhammad Bin Is’haq Al Khaffaf, or from his father, from Muhammad Bin Is’haq who said,

‘Abdullah Al-Daysani asked Hisham Bin Al-Hakam saying to him, ‘Is there a Lord[azwj] for you?’ So he said, ‘Yes’. He said, ‘Is He[azwj] Powerful?’ He said, ‘Yes, Powerful, Compelling’. He said, ‘Is He[azwj] Able to enter the whole world into an egg, while not making the egg any bigger and not making the world any smaller?’ Hisham said, ‘The respite’. So he said, ‘I respite you for a year’. Then he went away from him.

So, Hisham rode over to Abu Abdullah[asws] and sought permission to see him[asws], and he[asws] permitted him. So he said, ‘O son[asws] of Rasool-Allah[saww]! Abdullah Al-Daysani came over to me with a question, there being no reliability with regards to (answering) it except upon Allah[azwj] and upon you[asws]’. So Abu Abdullah[asws] said to him: ‘What is that about which he asked you?’ So he said, ‘He said to me such and such’.

So Abu Abdullah[asws] said: ‘O Hisham! How many are your senses?’ He said, ‘Five’. He[asws] said: ‘Which of these is the smallest?’ He said, ‘The looking’. He[asws] said: ‘And how much is the measurement of the viewer (eye)?’ He[asws] said: ‘Like a lens or less than it’. So he[asws] said to him: ‘So look in front of you and above you and inform me of what you see’. So he said, ‘I see the sky, and land, and houses, and castles, and desert, and mountains and rivers’. So Abu Abdullah[asws] said to him: ‘The One[azwj] Who is Able to enter that which you see into the lens, or less than it, is Able over entering the whole world into the egg, neither making the world any smaller nor making the egg any bigger’.

So Hisham leapt up and kissed his[asws] hand, and his[asws] head, and his leg and said, ‘(It is) sufficient for me, O son[asws] of Rasool-Allah[saww]!’, and left for his house. And Al-Daysani came over to him and said to him, ‘O Hisham! I have come to you as a Muslim and did not come to you requesting for the answer’. So Hisham said to him, ‘If you had come requesting, so here is the answer’, (and he told him).

So Al-Daydani went out from him until he came over to the door of Abu Abdullah[asws] . So he sought permission to see him[asws], and he[asws] permitted him. So when he was seated, he said to him[asws], ‘O Ja’far[asws] Bin Muhammad[asws]! Introduce me to my Master[azwj]’. So Abu Abdullah[asws] said to him: ‘What is your name?’ So he went out from him[asws] and did not inform him[asws] of his name. So his companions said to him, ‘How come you did not inform him[asws] with your name?’ He said, ‘If I had, I would have said to him[asws], it is Abdullah (Slave of Allah[azwj]). He[asws] would have said to me: ‘Who is this whose slave you are?’’.

So they said to him, ‘Return to him[asws] and tell him[asws] to introduce you to your Master[azwj] and not to ask about your name’. So he returned to him[asws] and said to him[asws], ‘O Ja’far[asws] Bin Muhammad[asws]! Introduce me to my Master[azwj] and do not ask me about my name’. So Abu Abdullah[asws] said to him: ‘Be seated’. And there was a young boy of his[asws] in whose palm was an egg he was playing with. So Abu Abdullah[asws] said to him: ‘Give the egg to me, O boy!’ So he gave it to him[asws].

So Abu Abdullah[asws] said to me: ‘O Daysani! This (egg) is a hidden fortress. There is a thick (outer) skin for it, and underneath the thick skin is a thin skin, and beneath the thin skin is gold water and silver fluid. So neither does the gold water mix with the silver fluid, nor does the silver fluid mix

with the gold water. So it is upon its state. Neither does a repairer come out from it so he could inform of its correctness nor does a spoiler enter into it so he could inform about its spoiling. It is not known whether it is Created to be a male or a female (to come out after incubation). It could burst out like the colours of peacocks. Do you see that there is a Mastermind for it?'

He (the narrator) said, 'So he thought for a while, then said, 'I testify that there is no god except for Allah[azwj,] there being no associates for Him[azwj,] and that Muhammad[saww] is His[azwj] servant and His[azwj] Rasool[saww], and that you[asws] an Imam[asws] and Proof from Allah[azwj] upon His[azwj] creatures, and that I am repentant from what I was in'.[4]

5. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عَبَّاسِ بْنِ عَمْرٍو الْفُقَيْمِيِّ عَنْ هِشَامِ بْنِ الْحَكَمِ فِي حَدِيثِ الزِّنْدِيقِ الَّذِي أَتَى أَبَا عَبْدِ الله (عَلَيْهِ السَّلام) وَكَانَ مِنْ قَوْلِ أَبِي عَبْدِ الله (عَلَيْهِ السَّلام) لا يَخْلُو قَوْلُكَ إِنَّهُمَا اثْنَانِ مِنْ أَنْ يَكُونَا قَدِيمَيْنِ قَوِيَّيْنِ أَوْ يَكُونَا ضَعِيفَيْنِ أَوْ يَكُونَ أَحَدُهُمَا قَوِيّاً وَالاخَرُ ضَعِيفاً فَإِنْ كَانَا قَوِيَّيْنِ فَلِمَ لا يَدْفَعُ كُلُّ وَاحِدٍ مِنْهُمَا صَاحِبَهُ وَيَتَفَرَّدُ بِالتَّدْبِيرِ وَإِنْ زَعَمْتَ أَنَّ أَحَدَهُمَا قَوِيٌّ وَالاخَرَ ضَعِيفٌ ثَبَتَ أَنَّهُ وَاحِدٌ كَمَا نَقُولُ لِلْعَجْزِ الظَّاهِرِ فِي الثَّانِي فَإِنْ قُلْتَ إِنَّهُمَا اثْنَانِ لَمْ يَخْلُ مِنْ أَنْ يَكُونَا مُتَّفِقَيْنِ مِنْ كُلِّ جِهَةٍ أَوْ مُفْتَرِقَيْنِ مِنْ كُلِّ جِهَةٍ فَلَمَّا رَأَيْنَا الْخَلْقَ مُنْتَظِماً وَالْفَلَكَ جَارِياً وَالتَّدْبِيرَ وَاحِداً وَاللَّيْلَ وَالنَّهَارَ وَالشَّمْسَ وَالْقَمَرَ دَلَّ صِحَّةُ الامْرِ وَالتَّدْبِيرِ وَائْتِلافُ الامْرِ عَلَى أَنَّ الْمُدَبِّرَ وَاحِدٌ ثُمَّ يَلْزَمُكَ إِنِ ادَّعَيْتَ اثْنَيْنِ فُرْجَةٌ مَا بَيْنَهُمَا حَتَّى يَكُونَا اثْنَيْنِ فَصَارَتِ الْفُرْجَةُ ثَالِثاً بَيْنَهُمَا قَدِيماً مَعَهُمَا فَيَلْزَمُكَ ثَلاثَةٌ فَإِنِ ادَّعَيْتَ ثَلاثَةً لَزِمَكَ مَا قُلْتَ فِي الاثْنَيْنِ حَتَّى تَكُونَ بَيْنَهُمْ فُرْجَةٌ فَيَكُونُوا خَمْسَةً ثُمَّ يَتَنَاهَى فِي الْعَدَدِ إِلَى مَا لا نِهَايَةَ لَهُ فِي الْكَثْرَةِ قَالَ هِشَامٌ فَكَانَ مِنْ سُؤَالِ الزِّنْدِيقِ أَنْ قَالَ فَمَا الدَّلِيلُ عَلَيْهِ فَقَالَ أَبُو عَبْدِ الله (عَلَيْهِ السَّلام) وُجُودُ الافَاعِيلِ دَلَّتْ عَلَى أَنَّ صَانِعاً صَنَعَهَا أَ لا تَرَى أَنَّكَ إِذَا نَظَرْتَ إِلَى بِنَاءٍ مُشَيَّدٍ مَبْنِيٍّ عَلِمْتَ أَنَّ لَهُ بَانِياً وَإِنْ كُنْتَ لَمْ تَرَ الْبَانِيَ وَلَمْ تُشَاهِدْهُ قَالَ فَمَا هُوَ قَالَ شَيْءٌ بِخِلافِ الاشْيَاءِ ارْجِعْ بِقَوْلِي إِلَى إِثْبَاتِ مَعْنًى وَأَنَّهُ شَيْءٌ بِحَقِيقَةِ الشَّيْئِيَّةِ غَيْرَ أَنَّهُ لا جِسْمٌ وَلا صُورَةٌ وَلا يُحَسُّ وَلا يُجَسُّ وَلا يُدْرَكُ بِالْحَوَاسِّ الْخَمْسِ لا تُدْرِكُهُ الاوْهَامُ وَلا تَنْقُصُهُ الدُّهُورُ وَلا تُغَيِّرُهُ الازْمَانُ.

Ali Bin Ibrahim, from his father, from Abbas Bin Amro Al Fuqaymi,

(It has been narrated) from Hisham Bin Al-Hakam in a Hadeeth of the atheist who came over to Abu Abdullah[asws], and it was from the words of Abu Abdullah[asws]: -

'You are not free from your words that there are two (gods). Either they are both eternally from before, both strong, or they are both weak, and one of them happens to be strong and the other one weak. So if they were both strong, so why doesn't each one of the two repulse his companion and be alone with the management (of the universe)?

And if you are alleging that one of the two is strong and the other one is weak, it would be proven that He[azwj] is One just as we are saying due to the inability of the second one being apparent.

So if you were to say that there are two (gods), and that they are both concordant from every aspect, or separate from every aspect, so when we see the creation being regulated and the planets flowing, and the strategy is one, and the night and the day, and the sun and the moon, are evidence to the wellbeing of the order and the strategy, and the coalition of the matters evidences upon that the Regulator is One. Then it would necessitate you, if you claim two (gods) that there should be a gap between the two in what is between them until they can happen to be two. Thus the gap would come to be the third (entity) between the two (gods), being eternally from before along with the two of them. Thus, it would necessitate a third (entity).

So if you were to claim three, it would necessitate you what you said regarding the two, until there can happen to be a gap between them until they can happen to be five. Then you would end up in the numbering to what there is no end to it regarding the multitude'.

Hisham said, 'It was so from the question of the atheist that he said, 'So what is the evidence upon Him[azwj?'] So Abu Abdullah[asws] said: 'The existence of the effects evidence upon that there is a Causer Causing these. Do you not see that you, when you look at a building constructed, you know that there is a builder for it, and even if you cannot see the builder and did not witness its (construction)?'

He said, 'So what is He[azwj?'] He[asws] said: 'A thing which is different from the things. I return to my[asws] words to prove the meaning, and He[azwj] is a thing in the reality of the 'thing-ness'. He[azwj] neither has a body nor an image, nor can He[azwj] be felt, nor touched, nor can He[azwj] be realised by the five senses. Neither can the imaginations grasp Him[azwj,] nor does the age reduce Him[azwj,] nor does the time change Him[azwj'].[5]

6. مُحَمَّدُ بْنُ يَعْقُوبَ قَالَ حَدَّثَنِي عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ الْبَرْقِيِّ عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ النُّعْمَانِ عَنِ ابْنِ مُسْكَانَ عَنْ دَاوُدَ بْنِ فَرْقَدٍ عَنْ أَبِي سَعِيدٍ الزُّهْرِيِّ عَنْ ابي جعفر (عَلَيْهِ السَّلام) قَالَ كَفَى لاولِي الالْبَابِ بِخَلْقِ الرَّبِّ الْمُسَخِّرِ وَمُلْكِ الرَّبِّ الْقَاهِرِ وَجَلالِ الرَّبِّ الظَّاهِرِ وَنُورِ الرَّبِّ الْبَاهِرِ وَبُرْهَانِ الرَّبِّ الصَّادِقِ وَمَا أَنْطَقَ بِهِ أَلْسُنَ الْعِبَادِ وَمَا أَرْسَلَ بِهِ الرُّسُلَ وَمَا أَنْزَلَ عَلَى الْعِبَادِ دَلِيلاً عَلَى الرَّبِّ.

Muhammad Bin Yaqoub said, 'A number of our companions narrated to me, from Ahmad Bin Muhammad Al Barqy, from his father, from Ali Bin Al Nu'man, from Ibn Muskan, from Dawood Bin Farqad, from Abu Saeed Al Zuhry,

(It has been narrated) from Abu Ja'far[asws] having said: 'It suffices for the ones of understanding with the creation, the Subduing Lord[azwj,] and the Kingdom of the Compelling Lord[azwj,] and Majesty of the Lord[azwj] being Manifested, and the Light of the Lord[azwj,] the Splendour, and substantiation of the Truthful Lord[azwj,] and what the tongues of the servants speak with, and what the Rasools[as] were Sent with, and what was Revealed unto the servant, as an evidence upon the (existence of) the Lord[azwj'].[6]

2 . بَابُ إِطْلَاقِ الْقَوْلِ بِأَنَّهُ شَيْءٌ

Chapter 2 - Applicability of the word that He[azwj] is a ‘thing’

1. مُحَمَّدُ بْنُ يَعْقُوبَ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي نَجْرَانَ قَالَ سَأَلْتُ أَبَا جَعْفَرٍ (عَلَيْهِ السَّلام) عَنِ التَّوْحِيدِ فَقُلْتُ أَتَوَهَّمُ شَيْئاً فَقَالَ نَعَمْ غَيْرَ مَعْقُولٍ وَلا مَحْدُودٍ فَمَا وَقَعَ وَهْمُكَ عَلَيْهِ مِنْ شَيْءٍ فَهُوَ خِلافُهُ لا يُشْبِهُهُ شَيْءٌ وَلا تُدْرِكُهُ الاوْهَامُ كَيْفَ تُدْرِكُهُ الاوْهَامُ وَهُوَ خِلافُ مَا يُعْقَلُ وَخِلافُ مَا يُتَصَوَّرُ فِي الاوْهَامِ إِنَّمَا يُتَوَهَّمُ شَيْءٌ غَيْرُ مَعْقُولٍ وَلا مَحْدُودٍ.

Muhammad Bin Yaqoub, from Ali Bin Ibrahim, from Muhammad Bin Isa, from Abdul Rahman Bin Abu Najran who said,

‘I asked Abu Ja’far[asws] about the Tawheed (Oneness of Allah[azwj),] and I said, ‘Can I think of Him[azwj] as a thing?’ So he[asws] said: ‘Yes, without reasoning and no limit. So whatever your imagination occurs upon from a thing, so He[azwj] is different to it. Nothing resembles Him[azwj,] nor can the imaginations grasp Him[azwj.] How can the imaginations grasp Him[azwj] and He[azwj] is different to what is thought of and different to what is pictured in the imaginations? But rather, you can imagine something without reasoning and no limits’.[7]

2. مُحَمَّدُ بْنُ أَبِي عَبْدِ الله عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنِ الْحُسَيْنِ بْنِ الْحَسَنِ عَنْ بَكْرِ بْنِ صَالِحٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ قَالَ سُئِلَ أَبُو جَعْفَرٍ الثَّانِي (عَلَيْهِ السَّلام) يَجُوزُ أَنْ يُقَالَ لله إِنَّهُ شَيْءٌ قَالَ نَعَمْ يُخْرِجُهُ مِنَ الْحَدَّيْنِ حَدِّ التَّعْطِيلِ وَحَدِّ التَّشْبِيهِ.

Muhammad Bin Abu Abdullah, from Muhammad Bin Ismail, from Al Husayn Bin Al Hassan, from Bakr Bin Salih, from Al Husayn Bin Saeed who said,

‘Abu Ja’far[asws] the 2nd was asked, ‘Is it allowed for one to say for Allah[azwj] that He[azwj] is a thing?’ He[asws] said: ‘Yes. Take Him[azwj] out from the two limitations - the limitation of temporariness and the limit of resemblance’.[8]

3. عَلِيٌّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ يُونُسَ عَنْ أَبِي الْمَغْرَاءِ رَفَعَهُ عَنْ ابي جعفر (عَلَيْهِ السَّلام) قَالَ قَالَ إِنَّ الله خِلْوٌ مِنْ خَلْقِهِ وَخَلْقُهُ خِلْوٌ مِنْهُ وَكُلُّ مَا وَقَعَ عَلَيْهِ اسْمُ شَيْءٍ فَهُوَ مَخْلُوقٌ مَا خَلا الله.

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Abu Al Magra’a, raising it,

(It has been narrated) from Abu Ja’far[asws] having said: ‘Allah[azwj] is Distinct of His[azwj] creatures, and His[azwj] creatures are distinct from Him[azwj;] and everything upon what the name ‘thing’ occurs, so it is a creation, apart from Allah[azwj]’.[9]

4. عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ الْبَرْقِيِّ عَنْ أَبِيهِ عَنِ النَّضْرِ بْنِ سُوَيْدٍ عَنْ يَحْيَى الْحَلَبِيِّ عَنِ ابْنِ مُسْكَانَ عَنْ زُرَارَةَ بْنِ أَعْيَنَ قَالَ سَمِعْتُ أَبَا عَبْدِ الله (عَلَيْهِ السَّلام) يَقُولُ إِنَّ

اللهِ خِلْوٌ مِنْ خَلْقِهِ وَخَلْقَهُ خِلْوٌ مِنْهُ وَكُلُّ مَا وَقَعَ عَلَيْهِ اسْمُ شَيْءٍ مَا خَلا اللهِ فَهُوَ مَخْلُوقٌ وَاللهِ خَالِقُ كُلِّ شَيْءٍ تَبَارَكَ الَّذِي لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ.

A number of our companions, from Ahmad Bin Muhammad Bin Khalid Al Barqy, from his father, from Al Nazar Bin Suweyd, from Yahya Al Halby, from Ibn Muskan, from Zurara Bin Ayn who said,

'I heard Abu Abdullah[asws] saying: 'Allah[azwj] is Distinct from His[azwj] creation and His[azwj] creation is distinct from Him[azwj,] and everything the name 'thing' occurs upon apart from Allah[azwj,] so it is a creation, and Allah[azwj] is the Creator of everything. Blessed is the One Who there is nothing like Him[azwj] and He[azwj] is the All-Hearing, the All-Seeing'.[10]

5. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ عَلِيِّ بْنِ عَطِيَّةَ عَنْ خَيْثَمَةَ عَنْ ابي جعفر (عَلَيْهِ السَّلام) قَالَ إِنَّ اللهِ خِلْوٌ مِنْ خَلْقِهِ وَخَلْقَهُ خِلْوٌ مِنْهُ وَكُلُّ مَا وَقَعَ عَلَيْهِ اسْمُ شَيْءٍ مَا خَلا اللهِ تَعَالَى فَهُوَ مَخْلُوقٌ وَاللهِ خَالِقُ كُلِّ شَيْءٍ.

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Ali Bin Atiyya, from Khaysama,

(It has been narrated) from Abu Ja'far[asws] having said: 'Allah[azwj] is Distinct from His[azwj] creation and His[azwj] creation is distinct from Him[azwj,] and everything what the name 'thing' occurs upon, apart from Allah[azwj] the Exalted, so it is a creation, and Allah[azwj] is the Creator of everything'.[11]

6. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ الْعَبَّاسِ بْنِ عَمْرٍو الْفُقَيْمِيِّ عَنْ هِشَامِ بْنِ الْحَكَمِ عَنْ أَبِي عَبْدِ الله (عَلَيْهِ السَّلام) أَنَّهُ قَالَ لِلزِّنْدِيقِ حِينَ سَأَلَهُ مَا هُوَ قَالَ هُوَ شَيْءٌ بِخِلافِ الاشْيَاءِ ارْجِعْ بِقَوْلِي إِلَى إِثْبَاتِ مَعْنًى وَأَنَّهُ شَيْءٌ بِحَقِيقَةِ الشَّيْئِيَّةِ غَيْرَ أَنَّهُ لا جِسْمٌ وَلا صُورَةٌ وَلا يُحَسُّ وَلا يُجَسُّ وَلا يُدْرَكُ بِالْحَوَاسِّ الْخَمْسِ لا تُدْرِكُهُ الاوْهَامُ وَلا تَنْقُصُهُ الدُّهُورُ وَلا تُغَيِّرُهُ الازْمَانُ فَقَالَ لَهُ السَّائِلُ فَتَقُولُ إِنَّهُ سَمِيعٌ بَصِيرٌ قَالَ هُوَ سَمِيعٌ بَصِيرٌ سَمِيعٌ بِغَيْرِ جَارِحَةٍ وَبَصِيرٌ بِغَيْرِ آلَةٍ بَلْ يَسْمَعُ بِنَفْسِهِ وَيُبْصِرُ بِنَفْسِهِ لَيْسَ قَوْلِي إِنَّهُ سَمِيعٌ يَسْمَعُ بِنَفْسِهِ وَبَصِيرٌ يُبْصِرُ بِنَفْسِهِ أَنَّهُ شَيْءٌ وَالنَّفْسُ شَيْءٌ آخَرُ وَلَكِنْ أَرَدْتُ عِبَارَةً عَنْ نَفْسِي إِذْ كُنْتُ مَسْئُولاً وَإِفْهَاماً لَكَ إِذْ كُنْتَ سَائِلاً فَأَقُولُ إِنَّهُ سَمِيعٌ بِكُلِّهِ لا أَنَّ الْكُلَّ مِنْهُ لَهُ بَعْضٌ وَلَكِنِّي أَرَدْتُ إِفْهَامَكَ وَالتَّعْبِيرُ عَنْ نَفْسِي وَلَيْسَ مَرْجِعِي فِي ذَلِكَ إِلا إِلَى أَنَّهُ السَّمِيعُ الْبَصِيرُ الْعَالِمُ الْخَبِيرُ بِلا اخْتِلافِ الذَّاتِ وَلا اخْتِلافِ الْمَعْنَى قَالَ لَهُ السَّائِلُ فَمَا هُوَ قَالَ أَبُو عَبْدِ الله (عَلَيْهِ السَّلام) هُوَ الرَّبُّ وَهُوَ الْمَعْبُودُ وَهُوَ الله وَلَيْسَ قَوْلِي الله إِثْبَاتَ هَذِهِ الْحُرُوفِ أَلِفٍ وَلامٍ وَهَاءٍ وَلا رَاءٍ وَلا بَاءٍ وَلَكِنِ ارْجِعْ إِلَى مَعْنًى وَشَيْءٍ خَالِقِ الاشْيَاءِ وَصَانِعِهَا وَنَعْتِ هَذِهِ الْحُرُوفِ وَهُوَ الْمَعْنَى سُمِّيَ بِهِ الله وَالرَّحْمَنُ وَالرَّحِيمُ وَالْعَزِيزُ وَأَشْبَاهُ ذَلِكَ مِنْ أَسْمَائِهِ وَهُوَ الْمَعْبُودُ جَلَّ وَعَزَّ قَالَ لَهُ السَّائِلُ فَإِنَّا لَمْ نَجِدْ مَوْهُوماً إِلا مَخْلُوقاً قَالَ أَبُو عَبْدِ الله (عَلَيْهِ السَّلام) لَوْ كَانَ ذَلِكَ كَمَا تَقُولُ لَكَانَ التَّوْحِيدُ عَنَّا مُرْتَفِعاً لانَّا لَمْ نُكَلَّفْ غَيْرَ مَوْهُومٍ وَلَكِنَّا نَقُولُ كُلُّ مَوْهُومٍ بِالْحَوَاسِّ مُدْرَكٍ بِهِ تَحُدُّهُ الْحَوَاسُّ وَتُمَثِّلُهُ فَهُوَ مَخْلُوقٌ إِذْ كَانَ النَّفْيُ هُوَ الابْطَالَ

وَالْعَدَمَ وَالْجِهَةُ الثَّانِيَةُ التَّشْبِيهُ إِذْ كَانَ التَّشْبِيهُ هُوَ صِفَةَ الْمَخْلُوقِ الظَّاهِرِ التَّرْكِيبِ وَالتَّأْلِيفِ فَلَمْ يَكُنْ بُدٌّ مِنْ إِثْبَاتِ الصَّانِعِ لِوُجُودِ الْمَصْنُوعِينَ وَالاضْطِرَارِ إِلَيْهِمْ أَنَّهُمْ مَصْنُوعُونَ وَأَنَّ صَانِعَهُمْ غَيْرُهُمْ وَلَيْسَ مِثْلَهُمْ إِذْ كَانَ مِثْلُهُمْ شَبِيهاً بِهِمْ فِي ظَاهِرِ التَّرْكِيبِ وَالتَّأْلِيفِ وَفِيمَا يَجْرِي عَلَيْهِمْ مِنْ حُدُوثِهِمْ بَعْدَ إِذْ لَمْ يَكُونُوا وَتَنَقُّلِهِمْ مِنَ صِغَرٍ إِلَى كِبَرٍ وَسَوَادٍ إِلَى بَيَاضٍ وَقُوَّةٍ إِلَى ضَعْفٍ وَأَحْوَالٍ مَوْجُودَةٍ لا حَاجَةَ بِنَا إِلَى تَفْسِيرِهَا لِبَيَانِهَا وَوُجُودِهَا قَالَ لَهُ السَّائِلُ فَقَدْ حَدَدْتَهُ إِذْ أَثْبَتَّ وُجُودَهُ قَالَ أَبُو عَبْدِ الله (عَلَيْهِ السَّلام) لَمْ أَحُدَّهُ وَلَكِنِّي أَثْبَتُّهُ إِذْ لَمْ يَكُنْ بَيْنَ النَّفْيِ وَالاثْبَاتِ مَنْزِلَةٌ قَالَ لَهُ السَّائِلُ فَلَهُ إِنِّيَّةٌ وَمَائِيَّةٌ قَالَ نَعَمْ لا يُثْبَتُ الشَّيْءُ إِلا بِإِنِّيَّةٍ وَمَائِيَّةٍ قَالَ لَهُ السَّائِلُ فَلَهُ كَيْفِيَّةٌ قَالَ لا لانَّ الْكَيْفِيَّةَ جِهَةُ الصِّفَةِ وَالاحَاطَةِ وَلَكِنْ لا بُدَّ مِنَ الْخُرُوجِ مِنْ جِهَةِ التَّعْطِيلِ وَالتَّشْبِيهِ لانَّ مَنْ نَفَاهُ فَقَدْ أَنْكَرَهُ وَدَفَعَ رُبُوبِيَّتَهُ وَأَبْطَلَهُ وَمَنْ شَبَّهَهُ بِغَيْرِهِ فَقَدْ أَثْبَتَهُ بِصِفَةِ الْمَخْلُوقِينَ الْمَصْنُوعِينَ الَّذِينَ لا يَسْتَحِقُّونَ الرُّبُوبِيَّةَ وَلَكِنْ لا بُدَّ مِنْ إِثْبَاتِ أَنَّ لَهُ كَيْفِيَّةً لا يَسْتَحِقُّهَا غَيْرُهُ وَلا يُشَارِكُ فِيهَا وَلا يُحَاطُ بِهَا وَلا يَعْلَمُهَا غَيْرُهُ قَالَ السَّائِلُ فَيُعَانِي الاشْيَاءَ بِنَفْسِهِ قَالَ أَبُو عَبْدِ الله (عَلَيْهِ السَّلام) هُوَ أَجَلُّ مِنْ أَنْ يُعَانِيَ الاشْيَاءَ بِمُبَاشَرَةٍ وَمُعَالَجَةٍ لانَّ ذَلِكَ صِفَةُ الْمَخْلُوقِ الَّذِي لا تَجِيءُ الاشْيَاءُ لَهُ إِلا بِالْمُبَاشَرَةِ وَالْمُعَالَجَةِ وَهُوَ مُتَعَالٍ نَافِذُ الارَادَةِ وَالْمَشِيئَةِ فَعَّالٌ لِمَا يَشَاءُ.

Ali Bin Ibrahim, from his father, from Al Abbas Bin Amro Al Fuqaymi, from Hisham Bin Al Hakam,

(It has been narrated) from Abu Abdullah[asws] having said to the atheist when he asked him[asws], 'What is He[azwj?'] He[asws] said: 'He[azwj] is a thing different for the things. I[asws] reiterate with my[asws] words to prove the meaning, and He[azwj] is a thing in reality of the 'thing-ness' apart from that He[azwj] has neither a body, nor an image, nor can He[azwj] be felt, nor can He[azwj] be touched, nor can He[azwj] be realised by the five sensory perceptions. Neither can the imaginations grasp Him[azwj,] nor can the ages reduce Him[azwj,] nor can the times change Him[azwj'.]

So the questioner said to him[asws], 'But you[asws] are saying that He[azwj] is Hearing, Seeing'. He[asws] said: 'He[azwj] is Hearing, Seeing. He[azwj] Sees without an organ and Sees without an instrument, but He[azwj] is Seeing by Himself[azwj] and is Hearing by Himself[azwj.] My[asws] words that 'He[azwj] is Seeing by Himself[azwj] and is Hearing by Himself[azwj'] is not that He[azwj] is a thing and His[azwj] Self is another thing. But, I[asws] intend as an idiom from myself[asws] when I[asws] was asked and as an understanding for you when you asked. Thus, I[asws] am saying that He[azwj] Hears by all of Him[azwj,] not that the for the 'all' of Him[azwj] there are parts, but I[asws] intend to make you understand and as an idiom from myself[asws] and I[asws] do not re-iterate in that except that He[azwj] is the All-Hearing, the All-Seeing, the All-Knowing, the All-Aware without a differentiation of the Self nor differentiation of the meaning'.

The questioner said to him[asws], 'So what is He[azwj?'] Abu Abdullah[asws] said: 'He[azwj] is the Lord[azwj,] and He[azwj] is the worshipped, and He[azwj] is Allah[azwj.]

And it is not my[asws] word 'Allah' to prove these letters, 'Alif', and 'Laam', and 'Ha', nor 'Ra' nor 'Ba', but I re-iterate to a meaning and a thing, Creator of the things and its Maker, and the intention of these letters, and it is the meaning 'Allah' has been Named by, and 'the Beneficent', and the 'Merciful', and the 'Mighty', and the likes of that from His[azwj] Names, and He[azwj] is the worshipped One, Majestic and Mighty'.

The questioner said to him[asws], 'But we do not find our imaginations except as creations'. Abu Abdullah[asws] said: 'If it was that, just as you are saying, the Tawheed (Oneness) would be raised (negated), because we are not encumbered without imagination. But we are saying that every imagination with the senses realised with is limited by the senses, and is a resemblance, thus it is a creation. When it was the negation, so it is the invalidation, and the nothingness (non-entity) and the modality.

The second is the resemblance. When there was the resemblance, it would be a quality of the creation, the apparent, the assembled, and the composed. So it would not happen to be inevitable from proving the Maker due to the existence of the manufactured items and the necessity to them that they are manufactured and that their Maker is other than them, and is not like them. If He[azwj] was like them, He[azwj] would have resembled them in the apparent, and the assemblage, and the composition, with regards to what flows upon them from their coming into being afterwards when they did not exist (beforehand), and their transformation from the smallness to the largeness, and blackness to whiteness, and strength to weakness, and their existing states. There is no need for us[asws] to interpret these in order to explain these and their existences'.

The questioner said to him[asws], 'But you[asws] would have limited Him[azwj] when you proved His[azwj] existence'. Abu Abdullah[asws] said: 'I[asws] did not limit Him[azwj.] But I[asws] proved Him[azwj] when there does not happen to be a stage between the negation and the proofs'.

The questioner said to him[asws], 'So, for Him[azwj] there is a reality and an actuality?' He[asws] said: 'Yes. The thing cannot be proven except in a reality and actuality'.

The questioner said to him[asws], 'So is there a 'how-ness' (Qualitative State) for Him[azwj?'] He[asws] said: 'No, because the qualitative state is an aspect of the quality, but it is inevitable from exiting from an aspect of the temporariness and the resemblance, because the one who negates Him[azwj,] so he had denied Him[azwj] and repulsed His[azwj] Lordship and invalidated it; and the one who resembles Him[azwj] with something else, so he has proved Him[azwj] with a quality of the creation, the manufactured ones who are not rightful for the Lordship. But it is inevitable from the proofs that for Him[azwj] there is a Qualitative State which others are not rightful of, nor does anything participate in it, nor is inter-mingled with it, nor is something else known by it.

The questioner said, 'So do the (Creation of the) things tire His[azwj] Self?' Abu Abdullah[asws] said: 'He is more Majestic than that the (Creation of) things should Tire Him[azwj] by the Initiating (the things) and Processing, because that is a quality of the created beings who do not come to the things except by the production and the processing, and He[azwj] is most Exalted, Implementer of the Will and the Desire, Doing whatever He[azwj] so Desires to'.[12]

7. عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ عَنْ مُحَمَّدِ بْنِ عِيسَى عَمَّنْ ذَكَرَهُ قَالَ سُئِلَ أَبُو جَعْفَرٍ (عَلَيْهِ السَّلام) أَ يَجُوزُ أَنْ يُقَالَ إِنَّ الله شَيْءٌ قَالَ نَعَمْ يُخْرِجُهُ مِنَ الْحَدَّيْنِ حَدِّ التَّعْطِيلِ وَحَدِّ التَّشْبِيهِ.

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Muhammad Bin Isa, from the one who mentioned it, said,

'Abu Abdullah[asws] was asked, 'Is it allowed for it to be said that Allah[azwj] is a thing?' He[asws] said: 'Yes, taking Him[azwj] out from two limitations - the limitation of the temporariness and the limitation of the resemblance'.[13]

3. بَابُ أَنَّهُ لَايُعْرَفُ إِلاَّ بِهِ

Chapter 3 - He[azwj] cannot be recognised except by Him[azwj]

1. عَلِيُّ بْنُ مُحَمَّدٍ عَمَّنْ ذَكَرَهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنْ مُحَمَّدِ بْنِ حُمْرَانَ عَنِ الْفَضْلِ بْنِ السَّكَنِ عَنْ أَبِي عَبْدِ الله (عَلَيْهِ السَّلام) قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلام) اعْرِفُوا الله بِالله وَالرَّسُولَ بِالرِّسَالَةِ وَأُولِي الامْرِ بِالامْرِ بِالْمَعْرُوفِ وَالْعَدْلِ وَالاحْسَانِ.

وَمَعْنَى قَوْلِهِ (عَلَيْهِ السَّلام) اعْرِفُوا الله بِالله يَعْنِي أَنَّ الله خَلَقَ الاشْخَاصَ وَالانْوَارَ وَالْجَوَاهِرَ وَالاعْيَانَ فَالاعْيَانُ الابْدَانُ وَالْجَوَاهِرُ الارْوَاحُ وَهُوَ جَلَّ وَعَزَّ لا يُشْبِهُ جِسْماً وَلا رُوحاً وَلَيْسَ لاحَدٍ فِي خَلْقِ الرُّوحِ الْحَسَّاسِ الدَّرَّاكِ أَمْرٌ وَلا سَبَبٌ هُوَ الْمُتَفَرِّدُ بِخَلْقِ الارْوَاحِ وَالاجْسَامِ فَإِذَا نَفَى عَنْهُ الشَّبَهَيْنِ شَبَهَ الابْدَانِ وَشَبَهَ الارْوَاحِ فَقَدْ عَرَفَ الله بِالله وَإِذَا شَبَّهَهُ بِالرُّوحِ أَوِ الْبَدَنِ أَوِ النُّورِ فَلَمْ يَعْرِفِ الله بِالله.

Ali Bin Muhammad, from the one who mentioned it, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Humran, from Al Fazl Bin Al Sakan,

(It has been narrated) from Abu Abdullah[asws] having said: 'Amir Al-Momineen[asws] said: 'Recognise Allah[azwj] by Allah[azwj,] and the Rasool[saww] by the Message, and the Masters of the Command (Ul Al-Amr) by the ordering of the good, and the justice, and the favours'.[14]

2. عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ عَنْ بَعْضِ أَصْحَابِنَا عَنْ عَلِيِّ بْنِ عُقْبَةَ بْنِ قَيْسِ بْنِ سِمْعَانَ بْنِ أَبِي رُبَيْحَةَ مَوْلَى رَسُولِ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) قَالَ سُئِلَ أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلام) بِمَ عَرَفْتَ رَبَّكَ قَالَ بِمَا عَرَّفَنِي نَفْسَهُ قِيلَ وَكَيْفَ عَرَّفَكَ نَفْسَهُ قَالَ لا يُشْبِهُهُ صُورَةٌ وَلا يُحَسُّ بِالْحَوَاسِّ وَلا يُقَاسُ بِالنَّاسِ قَرِيبٌ فِي بُعْدِهِ بَعِيدٌ فِي قُرْبِهِ فَوْقَ كُلِّ شَيْءٍ وَلا يُقَالُ شَيْءٌ فَوْقَهُ أَمَامَ كُلِّ شَيْءٍ وَلا يُقَالُ لَهُ أَمَامٌ دَاخِلٌ فِي الاشْيَاءِ لا كَشَيْءٍ دَاخِلٍ فِي شَيْءٍ وَخَارِجٌ مِنَ الاشْيَاءِ لا كَشَيْءٍ خَارِجٍ مِنْ شَيْءٍ سُبْحَانَ مَنْ هُوَ هَكَذَا وَلا هَكَذَا غَيْرُهُ وَلِكُلِّ شَيْءٍ مُبْتَدَأٌ.

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from one of our companions, from Ali Bin Uqba Bin Qays Bin Abu Rubayha,

A slave of Rasool-Allah[saww], said, 'Amir Al-Momineen[asws] was asked, 'By what you[asws] recognise your[asws] Lord[azwj?]' He[asws] said: 'By what He[azwj] Introduced Himself[azwj] to me[asws] as'. It was said, 'And how did He[azwj] Introduce Himself[azwj] to you[asws]?' He[asws] said: 'Neither does an image resemble Him[azwj] nor can He[azwj] be sensed by the sensory perceptions, nor can He[azwj] be compared with the people.

He[azwj] is Near in His[azwj] Remoteness and Remote in His[azwj] Nearness, above everything. Nothing can be said to be above Him[azwj]. He[azwj] is in front of everything and it cannot be said for Him[azwj] there is a front. He[azwj] is inside everything not like a thing entering into a thing, and He[azwj] is outside from the things, not like the thing being outside from the thing. Glorious is the One[azwj] Who is like this, and nothing else is like this. And for everything, there is an Initiator'.[15]

3. مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَاذَانَ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ مَنْصُورِ بْنِ حَازِمٍ قَالَ قُلْتُ لابِي عَبْدِ الله (عَلَيْهِ السَّلام) إِنِّي نَاظَرْتُ قَوْماً فَقُلْتُ لَهُمْ إِنَّ الله جَلَّ جَلالُهُ أَجَلُّ وَأَعَزُّ وَأَكْرَمُ مِنْ أَنْ يُعْرَفَ بِخَلْقِهِ بَلِ الْعِبَادُ يُعْرَفُونَ بِالله فَقَالَ رَحِمَكَ الله.

Muhammad Bin Ismail, from Al Fazl Bin Shazan, from Safwan Bin Yahya, from Mansour Bin Hazim who said,

'I said to Abu Abdullah[asws], 'I debated a group, so I said to them that Allah[azwj], Majestic is His[azwj] Majesty is more Majestic and more Mighty, and more Benevolent than that He[azwj] should be recognised through His[azwj] creatures. But it is the creatures who are being recognised through Allah[azwj]'. So he[asws] said: 'May Allah[azwj] have Mercy on you'.[16]

4 . بَابُ أَدْنَى الْمَعْرِفَةِ

Chapter 4 - The lowest of the recognition

1 ـــ مُحَمَّدُ بْنُ الْحَسَنِ عَنْ عَبْدِ الله بْنِ الْحَسَنِ الْعَلَوِيِّ وَعَلِيُّ بْنُ إِبْرَاهِيمَ عَنِ الْمُخْتَارِ بْنِ مُحَمَّدِ بْنِ الْمُخْتَارِ الْهَمْدَانِيِّ جَمِيعاً عَنِ الْفَتْحِ بْنِ يَزِيدَ عَنْ أَبِي الْحَسَنِ (عَلَيْهِ السَّلام) قَالَ سَأَلْتُهُ عَنْ أَدْنَى الْمَعْرِفَةِ فَقَالَ الاقْرَارُ بِأَنَّهُ لا إِلَهَ غَيْرُهُ وَلا شِـــبْهَ لَهُ وَلا نَظِيرَ وَأَنَّهُ قَدِيمٌ مُثْبَتٌ مَوْجُودٌ غَيْرُ فَقِيدٍ وَأَنَّهُ لَيْسَ كَمِثْلِهِ شَيْءٌ.

Muhammad Bin Al Hassan, from Abdullah Bin Al Hassan Al Alary, and Ali Bin Ibrahim, from Al Mukhtar Bin Muhammad Bin Al Mukhtar Al Hamdany, altogether from Al Fatah Bin Yazeed,

(It has been narrated) from Abu Al-Hassan[asws], said, 'I asked him[asws] about the lowest of the recognition. So he[asws] said: 'The acknowledgement that there is no god apart from Him[azwj], and there is neither a resemblance for Him[azwj] nor a counterpart, and that He[azwj] is Eternal, Affirmed, Existing without being absent, and that there is nothing like Him[azwj]'.[17]

2. عَلِيُّ بْنُ مُحَمَّدٍ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ طَاهِرِ بْنِ حَاتِمٍ فِي حَالِ اسْتِقَامَتِهِ أَنَّهُ كَتَبَ إِلَى الرَّجُلِ مَا الَّذِي لا يُجْتَزَأُ فِي مَعْرِفَةِ الْخَالِقِ بِدُونِهِ فَكَتَبَ إِلَيْهِ لَمْ يَزَلْ عَالِماً وَسَامِعاً وَبَصِيراً وَهُوَ

الْفَعَّالُ لِمَا يُرِيدُ وَسُئِلَ أَبُو جَعْفَرٍ (عَلَيْهِ السَّلام) عَنِ الَّذِي لا يُجْتَزَأُ بِدُونِ ذَلِكَ مِنْ مَعْرِفَةِ الْخَالِقِ فَقَالَ لَيْسَ كَمِثْلِهِ شَيْءٌ وَلا يُشْبِهُهُ شَيْءٌ لَمْ يَزَلْ عَالِماً سَمِيعاً بَصِيراً.

Ali Bin Muhammad, from Sahl Bin Ziyad, from Tahir Bin Hatim during a state of normality,

'He wrote to the man[asws] (Imam Reza[asws]), 'What is that without which the recognition of the Creator would be deficient?' So he[asws] wrote to him: '(It is that) He[azwj] does not cease to be Knowing, and Hearing, and Seeing, and He[azwj] Does whatever He[azwj] so Desires to. And Abu Ja'far[asws] was asked about that without which the recognition of the Creator would be deficient, so he[asws] said: '(It is that) There is nothing like Him[azwj] nor does anything resemble Him[azwj]. He does not Cease to be Knowing, Hearing, Seeing''.[18]

3. مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنِ الْحَسَنِ بْنِ عَلِيِّ بْنِ يُوسُفَ بْنِ بَقَّاحٍ عَنْ سَيْفِ بْنِ عَمِيرَةَ عَنْ إِبْرَاهِيمَ بْنِ عُمَرَ قَالَ سَمِعْتُ أَبَا عَبْدِ الله (عَلَيْهِ السَّلام) يَقُولُ إِنَّ أَمْرَ الله كُلَّهُ عَجِيبٌ إِلا أَنَّهُ قَدِ احْتَجَّ عَلَيْكُمْ بِمَا قَدْ عَرَّفَكُمْ مِنْ نَفْسِهِ.

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Al Hassan Bin Ali Bin Yusuf Bin Baqqah, from Sayf Bin Ameyra, from Ibrahim Bin Umar who said,

'I heard Abu Abdullah[asws] saying: 'The matter of Allah[azwj], all of it is strange, except that He[azwj] has Argued upon you with what He[azwj] has Introduced to you all from Himself[azwj]'.[19]

5 . بَابُ الْمَعْبُودِ إِلاَّ بِهِ

Chapter 5 - The Worshipped One (Deity)

1. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيسَى بْنِ عُبَيْدٍ عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنِ ابْنِ رِئَابٍ وَعَنْ غَيْرِ وَاحِدٍ عَنْ أَبِي عَبْدِ الله (عَلَيْهِ السَّلام) قَالَ مَنْ عَبَدَ الله بِالتَّوَهُّمِ فَقَدْ كَفَرَ وَمَنْ عَبَدَ الاسْمَ دُونَ الْمَعْنَى فَقَدْ كَفَرَ وَمَنْ عَبَدَ الاسْمَ وَالْمَعْنَى فَقَدْ أَشْرَكَ وَمَنْ عَبَدَ الْمَعْنَى بِإِيقَاعِ الاسْمَاءِ عَلَيْهِ بِصِفَاتِهِ الَّتِي وَصَفَ بِهَا نَفْسَهُ فَعَقَدَ عَلَيْهِ قَلْبُهُ وَنَطَقَ بِهِ لِسَانُهُ فِي سَرَائِرِهِ وَعَلانِيَتِهِ فَأُولَئِكَ أَصْحَابُ أَمِيرِ الْمُؤْمِنِينَ (عَلَيْهِ السَّلام) حَقّاً وَفِي حَدِيثٍ آخَرَ أُولَئِكَ هُمُ الْمُؤْمِنُونَ حَقّاً.

Ali Bin Ibrahim, from Muhammad Bin Isa, Bin Ubeyd, from Al Hassan Bin Mahboub, from Ibn Ra'ib and from someone else,

(It has been narrated) from Abu Abdullah[asws] having said: 'The one who worships Allah[azwj] in the imaginations so he has blasphemed (disbelieved); and the one who worships the Name besides the Meaning, so he has blasphemed; and the one who worships the Name and the Meaning, so he has associated (committed polytheism (Shirk)); and the one who worships the Meaning with the harmony of the Name with His[azwj] Attributes upon Him[azwj] which He[azwj] Himself has Described with, so He[azwj] pacts his heart upon it, and his tongue speaks with it during his privacy and his public appearances, so they would be the companions of Amir Al-Momineen[asws] truly'.

And in another Hadeeth, '(He[asws] said): 'They are the Momineen, truly'.[20]

2. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّضْرِ بْنِ سُوَيْدٍ عَنْ هِشَامِ بْنِ الْحَكَمِ أَنَّهُ سَأَلَ أَبَا عَبْدِ الله (عَلَيْهِ السَّلام) عَنْ أَسْمَاءِ الله وَاشْتِقَاقِهَا الله مِمَّا هُوَ مُشْتَقٌّ قَالَ فَقَالَ لِي يَا هِشَامُ الله مُشْتَقٌّ مِنْ إِلَهٍ وَالالَهُ يَقْتَضِي مَأْلُوهاً وَالاسْمُ غَيْرُ الْمُسَمَّى فَمَنْ عَبَدَ الاسْمَ دُونَ الْمَعْنَى فَقَدْ كَفَرَ وَلَمْ يَعْبُدْ شَيْئاً وَمَنْ عَبَدَ الاسْمَ وَالْمَعْنَى فَقَدْ كَفَرَ وَعَبَدَ اثْنَيْنِ وَمَنْ عَبَدَ الْمَعْنَى دُونَ الاسْمِ فَذَاكَ التَّوْحِيدُ أَ فَهِمْتَ يَا هِشَامُ قَالَ فَقُلْتُ زِدْنِي قَالَ إِنَّ لله تِسْعَةً وَتِسْعِينَ اسْماً فَلَوْ كَانَ الاسْمُ هُوَ الْمُسَمَّى لَكَانَ كُلُّ اسْمٍ مِنْهَا إِلَهاً وَلَكِنَّ الله مَعْنًى يُدَلُّ عَلَيْهِ بِهَذِهِ الاسْمَاءِ وَكُلُّهَا غَيْرُهُ يَا هِشَامُ الْخُبْزُ اسْمٌ لِلْمَأْكُولِ وَالْمَاءُ اسْمٌ لِلْمَشْرُوبِ وَالثَّوْبُ اسْمٌ لِلْمَلْبُوسِ وَالنَّارُ اسْمٌ لِلْمُحْرِقِ أَ فَهِمْتَ يَا هِشَامُ فَهْماً تَدْفَعُ بِهِ وَتُنَاضِلُ بِهِ أَعْدَاءَنَا وَالْمُتَّخِذِينَ مَعَ الله جَلَّ وَعَزَّ غَيْرَهُ قُلْتُ نَعَمْ قَالَ فَقَالَ نَفَعَكَ الله بِهِ وَثَبَّتَكَ يَا هِشَامُ قَالَ هِشَامٌ فَوَ الله مَا قَهَرَنِي أَحَدٌ فِي التَّوْحِيدِ حَتَّى قُمْتُ مَقَامِي هَذَا.

Ali Bin Ibrahim, from his father, from Al Nazar Bin Suweyd, from Hisham Bin Al Hakam,

'He asked Abu Abdullah[asws] about the Names of Allah[azwj] and their deriving Allah[azwj] from what He[azwj] is Derived'. So he[asws] said to me: 'O Hisham! Allah[azwj] is derived from 'God' and 'The God', it requires its worshipper. And the name is other than the named. So the one who worships the Name besides the Meaning, so he has blasphemed and has not worshipped anything; and the one who worships the Name and the Meaning, so he has blasphemed and has worshipped two; and the one who worships the Meaning besides the Name, so that is the Tawheed (Oneness). Do you understand, O Hisham?'

He (Hisham) said, 'So I said, 'Increase it for me'. He[asws] said: 'For Allah[azwj] there are ninety nine Names, and if it was such that the Name was the Named, it would be so that every Name from these would be a God. But, Allah[azwj] is the Meaning which these Names Indicate upon, and all of these are other than Him[azwj]. O Hisham! The bread is a name of the food, and the water is a name of the drink, and the cloth is a name of the garment, and the fire is a name of the incinerator. Do you understand, O Hisham? (It is) an understanding you can repulse and fight our[asws] enemies with it and the ones who taking others along with Allah[azwj] Majestic and Mighty'. I said, 'Yes'.

He (Hisham) said, 'So he[asws] said: 'May Allah[azwj] Benefit you with it and Affirm you, O Hisham!'.

Hisham said, 'So, by Allah[azwj]! No one was able to subdue me regarding the Tawheed (Oneness) until I rose to this status of mine'.[21]

3. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنِ الْعَبَّاسِ بْنِ مَعْرُوفٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي نَجْرَانَ قَالَ كَتَبْتُ إِلَى ابي جعفر (عَلَيْهِ السَّلام) أَوْ قُلْتُ لَهُ جَعَلَنِي الله فِدَاكَ نَعْبُدُ الرَّحْمَنَ الرَّحِيمَ الْوَاحِدَ الاحَدَ الصَّمَدَ قَالَ فَقَالَ إِنَّ مَنْ عَبَدَ الاسْمَ دُونَ الْمُسَمَّى بِالاسْمَاءِ أَشْرَكَ وَكَفَرَ وَجَحَدَ وَلَمْ يَعْبُدْ شَيْئاً بَلِ اعْبُدِ الله الْوَاحِدَ الاحَدَ الصَّمَدَ الْمُسَمَّى بِهَذِهِ الاسْمَاءِ دُونَ الاسْمَاءِ إِنَّ الاسْمَاءَ صِفَاتٌ وَصَفَ بِهَا نَفْسَهُ.

Ali Bin Ibrahim, from Al Abbas Bin Marouf, from Abdul Rahman Bin Abu Najran who said,

'I wrote to Abu Ja'far[asws], or said to him[asws], 'May I be sacrificed for you[asws]! We worship the Beneficent, the Merciful, the One, the First, the Last'. So he[asws] said: 'Surely, the one who worships the Name besides the One Named by the Names has associated (committed Shirk), and blasphemed, and denied and did not worship anything. But worship the One, the First, the Last, the Named One by these Names, besides the Names. The Name is an attribute by which He[azwj] Describes Himself'.[22]

6 . بَابُ الْكَوْنِ وَالْمَكَانِ

Chapter 6 - Coming into being and the space

1. مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ أَبِي حَمْزَةَ قَالَ سَأَلَ نَافِعُ بْنُ الازْرَقِ أَبَا جَعْفَرٍ (عَلَيْهِ السَّلام) فَقَالَ أَخْبِرْنِي عَنِ الله مَتَى كَانَ فَقَالَ مَتَى لَمْ يَكُنْ حَتَّى أُخْبِرَكَ مَتَى كَانَ سُبْحَانَ مَنْ لَمْ يَزَلْ وَلا يَزَالُ فَرْداً صَمَداً لَمْ يَتَّخِذْ صَاحِبَةً وَلا وَلَداً.

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Hassan Bin Mahboub, from Abu Hamza who said,

'Naf'au Bin Arzaq asked Abu Ja'far[asws] saying, 'Inform me about Allah[azwj], when was He[azwj] (from)?' So he[asws] said: 'When was He[azwj] not, and I[asws] shall inform you when He[azwj] was. Glorious is the One who never ceased to be and will not cease to be, Individual, Last, neither having taken a female companion nor a son'.[23]

2. عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ أَبِي نَصْرٍ قَالَ جَاءَ رَجُلٌ إِلَى أَبِي الْحَسَنِ الرِّضَا (عَلَيْهِ السَّلام) مِنْ وَرَاءِ نَهَرِ بَلْخَ فَقَالَ إِنِّي أَسْأَلُكَ عَنْ مَسْأَلَةٍ فَإِنْ أَجَبْتَنِي فِيهَا بِمَا عِنْدِي قُلْتُ بِإِمَامَتِكَ فَقَالَ أَبُو الْحَسَنِ (عَلَيْهِ السَّلام) سَلْ عَمَّا شِئْتَ فَقَالَ أَخْبِرْنِي عَنْ رَبِّكَ مَتَى كَانَ وَكَيْفَ كَانَ وَعَلَى أَيِّ شَيْءٍ كَانَ اعْتِمَادُهُ فَقَالَ أَبُو الْحَسَنِ (عَلَيْهِ السَّلام) إِنَّ الله تَبَارَكَ وَتَعَالَى أَيَّنَ الايْنَ بِلا أَيْنٍ وَكَيَّفَ الْكَيْفَ بِلا كَيْفٍ وَكَانَ اعْتِمَادُهُ عَلَى قُدْرَتِهِ فَقَامَ إِلَيْهِ الرَّجُلُ فَقَبَّلَ رَأْسَهُ وَقَالَ أَشْهَدُ أَنْ لا إِلَهَ إِلا الله وَأَنَّ مُحَمَّداً رَسُولُ الله وَأَنَّ عَلِيّاً وَصِيُّ رَسُولِ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) وَالْقَيِّمُ بَعْدَهُ بِمَا قَامَ بِهِ رَسُولُ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) وَأَنَّكُمُ الائِمَّةُ الصَّادِقُونَ وَأَنَّكَ الْخَلَفُ مِنْ بَعْدِهِمْ.

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Ahmad Bin Muhammad Bin Abu Nasr who said,

'A man came over to Abu Al-Hassan Al-Reza[asws] from behind the river Balkh. So he said, 'I want to ask you[asws] a question. So if you[asws] were to answer me with regards to it with what is with me, I shall speak with your[asws] Imamate'. So Abu Al Hassan[asws] said: 'Ask about whatever you so desire to'. So he said, 'Inform me about your[asws] Lord[azwj], when was He[azwj] (from), and how was He[azwj] and upon which thing is His[azwj] dependency?'

So Abu Al-Hassan[asws] said: 'Allah[azwj] Blessed and High is the 'where' of the 'where' without a 'where', and 'how' of the 'how' without a 'how', and His[azwj] dependency is upon His[azwj] Power'.

So the man stood up to him[asws] and kissed his[asws] forehead and said, 'I testify that there is no god except Allah[azwj,] and that Muhammad[saww] is His[azwj] Rasool[saww], and that Ali[asws] is a successor[asws] of Rasool[saww], and the custodian after him[saww] with whatever Rasool-Allah[saww] stood with, and you[asws] all (Imams[asws] are the truthful ones, and that you[asws] are the replacement from after them[asws]'.[24]

3. مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ أَبِي حَمْزَةَ عَنْ أَبِي بَصِيرٍ قَالَ جَاءَ رَجُلٌ إِلَى ابي جعفر (عَلَيْهِ السَّلام) فَقَالَ لَهُ أَخْبِرْنِي عَنْ رَبِّكَ مَتَى كَانَ فَقَالَ وَيْلَكَ إِنَّمَا يُقَالُ لِشَيْءٍ لَمْ يَكُنْ مَتَى كَانَ إِنَّ رَبِّي تَبَارَكَ وَتَعَالَى كَانَ وَلَمْ يَزَلْ حَيّاً بِلا كَيْفٍ وَلَمْ يَكُنْ لَهُ كَانَ وَلا كَانَ لِكَوْنِهِ كَوْنُ كَيْفٍ وَلا كَانَ لَهُ أَيْنٌ وَلا كَانَ فِي شَيْءٍ وَلا كَانَ عَلَى شَيْءٍ وَلا ابْتَدَعَ لِمَكَانِهِ مَكَاناً وَلا قَوِيَ بَعْدَ مَا كَوَّنَ الاشْيَاءَ وَلا كَانَ ضَعِيفاً قَبْلَ أَنْ يُكَوِّنَ شَيْئاً وَلا كَانَ مُسْتَوْحِشاً قَبْلَ أَنْ يَبْتَدِعَ شَيْئاً وَلا يُشْبِهُ شَيْئاً مَذْكُوراً وَلا كَانَ خِلْواً مِنْ الْمُلْكِ قَبْلَ إِنْشَائِهِ وَلا يَكُونُ مِنْهُ خِلْواً بَعْدَ ذَهَابِهِ لَمْ يَزَلْ حَيّاً بِلا حَيَاةٍ وَمَلِكاً قَادِراً قَبْلَ أَنْ يُنْشِئَ شَيْئاً وَمَلِكاً جَبَّاراً بَعْدَ إِنْشَائِهِ لِلْكَوْنِ فَلَيْسَ لِكَوْنِهِ كَيْفٌ وَلا لَهُ أَيْنٌ وَلا لَهُ حَدٌّ وَلا يُعْرَفُ بِشَيْءٍ يُشْبِهُهُ وَلا يَهْرَمُ لِطُولِ الْبَقَاءِ وَلا يَصْعَقُ لِشَيْءٍ بَلْ لِخَوْفِهِ تَصْعَقُ الاشْيَاءُ كُلُّهَا كَانَ حَيّاً بِلا حَيَاةٍ حَادِثَةٍ وَلا كَوْنٍ مَوْصُوفٍ وَلا كَيْفٍ مَحْدُودٍ وَلا أَيْنٍ مَوْقُوفٍ عَلَيْهِ وَلا مَكَانٍ جَاوَرَ شَيْئاً بَلْ حَيٌّ يُعْرَفُ وَمَلِكٌ لَمْ يَزَلْ لَهُ الْقُدْرَةُ وَالْمُلْكُ أَنْشَأَ مَا شَاءَ حِينَ شَاءَ بِمَشِيئَتِهِ لا يُحَدُّ وَلا يُبَعَّضُ وَلا يَفْنَى كَانَ أَوَّلاً بِلا كَيْفٍ وَيَكُونُ آخِراً بِلا أَيْنٍ وَكُلُّ شَيْءٍ هَالِكٌ إِلا وَجْهَهُ لَهُ الْخَلْقُ وَالامْرُ تَبَارَكَ الله رَبُّ الْعَالَمِينَ وَيْلَكَ أَيُّهَا السَّائِلُ إِنَّ رَبِّي لا تَغْشَاهُ الاوْهَامُ وَلا تَنْزِلُ بِهِ الشُّبُهَاتُ وَلا يَحَارُ وَلا يُجَاوِزُهُ شَيْءٌ وَلا تَنْزِلُ بِهِ الاحْدَاثُ وَلا يُسْأَلُ عَنْ شَيْءٍ وَلا يَنْدَمُ عَلَى شَيْءٍ وَلا تَأْخُذُهُ سِنَةٌ وَلا نَوْمٌ لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الارْضِ وَمَا بَيْنَهُمَا وَمَا تَحْتَ الثَّرَى.

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al Husayn Bin Saeed, from Al Qasim Bin Muhammad, from Ali Bin Abu Hamza, from Abu Baseer who said,

'A man came over to Abu Ja'far[asws], and he said to him[asws], 'Inform me about your[asws] Lord[azwj,] when was He[azwj] (from)?' So he[asws] said: 'Woe be unto you! But rather, it is only said to the thing which never was, when it was from. My[asws] Lord[azwj,] Blessed and High, always has been and will not cease to be living without a 'how', and there cannot happen to be a 'was' for Him[azwj,] nor was there for His[azwj] coming into being an occurrence of 'how', nor was there for Him[azwj] a 'where', nor was He[azwj] in anything, nor was He[azwj] upon anything, nor was there a beginning for His[azwj] Place a place, nor was He[azwj] Strong after the coming into being of the things, nor was He[azwj] weak before the things came into being, nor was He[azwj] lonely before He[azwj] Initiated the

things, nor does anything mentionable resemble Him[azwj,] nor was He[azwj] Distinct from His[azwj] Kingdom before He[azwj] Built it, nor will there be a distinction from Him[azwj] after its non-existence.

He[azwj] had never ceased to be living without a life and a kingdom and a Powerful King before He[azwj] Built anything, and was a Compelling King after His[azwj] Building the universe. So there isn't from His[azwj] coming into being, a 'how', nor is there a 'where' for Him[azwj,] nor is there a (defined) limit for Him[azwj,] nor can He[azwj] be recognised by something resembling Him[azwj,] nor does He[azwj] age due to the prolonged remaining, nor is He[azwj] bewildered to anything, but out of fear of Him[azwj] the things are bewildered, all of them.

He[azwj] was Living without a new (lease of) life, and occurrence of a space, nor a limitation of 'how', nor a 'where' reserved upon Him[azwj,] nor a place being in the vicinity of anything. But, He[azwj] is Living, recognised, and a King not having a decline for Him[azwj] of the Power and the Kingdom, for as long as when He[azwj] so Desires with His[azwj] Desire. He[azwj] can neither be limited, nor divided, nor perish. He[azwj] was the First without a 'how' (qualitative state), and will happen to be Last without a 'where'. And everything is perishable except for His[azwj] Face. For Him[azwj] is the creation and the Command. Blessed is Allah[azwj,] Lord[azwj] of the worlds'.

Woe be unto you, O questioner! My[asws] Lord[azwj] is such that the imaginations cannot grasp Him[azwj,] nor can the doubts descend with Him[azwj,] nor confusion, nor does anything exceed Him[azwj,] nor does anything new descend with Him[azwj,] nor does He[azwj] Ask about anything, nor does he regret upon anything, nor does slumber seize Him[azwj] nor is there any sleep for Him[azwj.] For Him[azwj] is whatever is in the skies and whatever is in the earth and whatever is between the two and whatever is beneath the surface'.[25]

4. عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ عَنْ أَبِيهِ رَفَعَهُ قَالَ اجْتَمَعَتِ الْيَهُودُ إِلَى رَأْسِ الْجَالُوتِ فَقَالُوا لَهُ إِنَّ هَذَا الرَّجُلَ عَالِمٌ يَعْنُونَ أَمِيرَ الْمُؤْمِنِينَ (عَلَيْهِ السَّلام) فَانْطَلِقْ بِنَا إِلَيْهِ نَسْأَلْهُ فَأَتَوْهُ فَقِيلَ لَهُمْ هُوَ فِي الْقَصْرِ فَانْتَظَرُوهُ حَتَّى خَرَجَ فَقَالَ لَهُ رَأْسُ الْجَالُوتِ جِئْنَاكَ نَسْأَلُكَ فَقَالَ سَلْ يَا يَهُودِيُّ عَمَّا بَدَا لَكَ فَقَالَ أَسْأَلُكَ عَنْ رَبِّكَ مَتَى كَانَ فَقَالَ كَانَ بِلا كَيْنُونِيَّةٍ كَانَ بِلا كَيْفٍ كَانَ لَمْ يَزَلْ بِلا كَمٍّ وَبِلا كَيْفٍ كَانَ لَيْسَ لَهُ قَبْلٌ هُوَ قَبْلَ الْقَبْلِ بِلا قَبْلٍ وَلا غَايَةٍ وَلا مُنْتَهًى انْقَطَعَتْ عَنْهُ الْغَايَةُ وَهُوَ غَايَةُ كُلِّ غَايَةٍ فَقَالَ رَأْسُ الْجَالُوتِ امْضُوا بِنَا فَهُوَ أَعْلَمُ مِمَّا يُقَالُ فِيهِ.

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from his father, raising it, said,

'The Jews gathered around their chief Al-Jalout and they said to him, 'This man is a knowledgeable one', meaning Amir Al-Momineen[asws]', so come with us to him[asws], to question him[asws]'. So they came over, and it was said to them, 'He[asws] is in the (government) building'. So they waited for him[asws] until he[asws] came out'.

So chief Al-Jalout said to him[asws], 'We came to question you[asws]'. So he[asws] said: 'Ask, O Jew, about whatever comes to you'. So he said, 'I ask you[asws] about your[asws] Lord[azwj,] when was He[azwj] (from)?' So he[asws] said: 'He[azwj] was

without there being any entities. He[azwj] was without a ‘how’ (qualitative state). He[azwj] still exists without an extent (limit) and without a ‘how’. He[azwj] was, there being no ‘before’ for Him[azwj]. He[azwj] was before the ‘before’, without a ‘before’, nor is there an end-point or a termination. The termination is cut off from Him[azwj], and He[azwj] is an end-point of every end-point’.

So chief Al-Jalout said, ‘Lets us go, for he[asws] is more knowledgeable than what is said for him[asws]’.[26]

5. وَبِهَذَا الاسْنَادِ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ أَبِي نَصْرٍ عَنْ أَبِي الْحَسَنِ الْمَوْصِلِيِّ عَنْ أَبِي عَبْدِ الله (عَلَيْهِ السَّلام) قَالَ جَاءَ حِبْرٌ مِنَ الاحْبَارِ إِلَى أَمِيرِ الْمُؤْمِنِينَ (عَلَيْهِ السَّلام) فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ مَتَى كَانَ رَبُّكَ فَقَالَ لَهُ ثَكِلَتْكَ أُمُّكَ وَمَتَى لَمْ يَكُنْ حَتَّى يُقَالَ مَتَى كَانَ كَانَ رَبِّي قَبْلَ الْقَبْلِ بِلا قَبْلٍ وَبَعْدَ الْبَعْدِ بِلا بَعْدٍ وَلا غَايَةَ وَلا مُنْتَهَى لِغَايَتِهِ انْقَطَعَتِ الْغَايَاتُ عِنْدَهُ فَهُوَ مُنْتَهَى كُلِّ غَايَةٍ فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ أَ فَنَبِيٌّ أَنْتَ فَقَالَ وَيْلَكَ إِنَّمَا أَنَا عَبْدٌ مِنْ عَبِيدِ مُحَمَّدٍ (صَلَّى اللهُ عَلَيْهِ وَآلِه) وَرُوِيَ أَنَّهُ سُئِلَ (عَلَيْهِ السَّلام) أَيْنَ كَانَ رَبُّنَا قَبْلَ أَنْ يَخْلُقَ سَمَاءً وَأَرْضاً فَقَالَ (عَلَيْهِ السَّلام) أَيْنَ سُؤَالٌ عَنْ مَكَانٍ وَكَانَ الله وَلا مَكَانَ.

And by this chain, from Ahmad Bin Muhammad Bin Abu Nasr, from Abu Al Hassan Al Nowsaly,

(It has been narrated) from Abu Abdullah[asws] having said: ‘A Rabbi from the Rabbis came over to Amir Al-Momineen[asws] and he said, ‘O Amir Al-Momineen[asws]! When was your[asws] Lord[azwj] (from)?’ So he[asws] said to him: ‘May your mother be bereft of you! And when did He[azwj] not happen to be until it can be said when my[asws] Lord[azwj] was (from). My[asws] Lord[azwj] was before the ‘before’ without there being a ‘before’, and (will be) after the ‘after’ without there being an ‘after’. And there is neither an end-point nor a termination to His[azwj] end-point cutting off the end-point in His[azwj] Presence. Thus, He[azwj] is the termination of every end-point’.

So he said, ‘O Amir Al-Momineen[asws]! So, are you[asws] a Prophet[as]?’ So he[asws] said: ‘Woe be unto you! But rather, I[asws] am a servant from the servants of Muhammad[saww]’.

And it is reported that he[asws] was asked, ‘Where was our Lord[azwj] before He[azwj] Created the sky and earth? (meaning the universe)’. So he[asws] said: ‘Where is a question about a place, and Allah[azwj] was, and there was no place’.[27]

6. عَلِيُّ بْنُ مُحَمَّدٍ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ عَمْرِو بْنِ عُثْمَانَ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ مُحَمَّدِ بْنِ سَمَاعَةَ عَنْ أَبِي عَبْدِ الله (عَلَيْهِ السَّلام) قَالَ قَالَ رَأْسُ الْجَالُوتِ لِلْيَهُودِ إِنَّ الْمُسْلِمِينَ يَزْعُمُونَ أَنَّ عَلِيّاً (عَلَيْهِ السَّلام) مِنْ أَجْدَلِ النَّاسِ وَأَعْلَمِهِمْ اذْهَبُوا بِنَا إِلَيْهِ لَعَلِّي أَسْأَلُهُ عَنْ مَسْأَلَةٍ وَأُخَطِّئُهُ فِيهَا فَأَتَاهُ فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ إِنِّي أُرِيدُ أَنْ أَسْأَلَكَ عَنْ مَسْأَلَةٍ قَالَ سَلْ عَمَّا شِئْتَ قَالَ يَا أَمِيرَ الْمُؤْمِنِينَ مَتَى كَانَ رَبُّنَا قَالَ لَهُ يَا يَهُودِيُّ إِنَّمَا يُقَالُ مَتَى كَانَ لِمَنْ لَمْ يَكُنْ فَكَانَ مَتَى كَانَ هُوَ كَائِنٌ بِلا كَيْنُونِيَّةٍ كَائِنٍ كَانَ بِلا كَيْفٍ يَكُونُ بَلَى يَا يَهُودِيُّ ثُمَّ بَلَى يَا يَهُودِيُّ كَيْفَ يَكُونُ

لَهُ قَبْلٌ هُوَ قَبْلَ الْقَبْلِ بِلا غَايَةٍ وَلا مُنْتَهَى غَايَةٍ وَلا غَايَةَ إِلَيْهَا انْقَطَعَتِ الْغَايَاتُ عِنْدَهُ هُوَ غَايَةُ كُلِّ غَايَةٍ فَقَالَ أَشْهَدُ أَنَّ دِينَكَ الْحَقُّ وَأَنَّ مَا خَالَفَهُ بَاطِلٌ.

Ali Bin Muhammad, from Sahl Bin Ziyad, from Amro Bin Usman, from Muhammad Bin Yahya, from Muhammad Bin Sama'at,

(It has been narrated) from Abu Abdullah[asws] having said: 'Chief Al-Jalout said to the Jews that the Muslims are alleging that Ali[asws] is from the best of the people in the art of argumentation and their most knowledgeable. Let us go to him[asws]. I shall ask him[asws] a question and make him[asws] err in it'.

So he came over to him[asws] and he said, 'O Amir Al-Momineen[asws]! I wanted to ask you[asws] a question'. He[asws] said: 'Ask about whatever you so desire to'. He said, 'O Amir Al-Momineen[asws]! When was our Lord[azwj] (from)?' He[asws] said to him: 'O Jew! But rather, it is said, 'When was he', for the one who did not happen to be. So He[azwj] was when He[azwj] was. He[azwj] was existing without there being any entity. He[azwj] exists without a 'how' (Qualitative State) happening to be.

Yes, O Jew! Then (again), yes O Jew! How can there be a 'before' for Him[azwj]? He[azwj] was before the 'before', without there being an end-point and no termination of an end-point, nor is there an end-point having a termination to it. The end-point is in His[azwj] Presence. He[azwj] is the end-point of all end-points'.

So he said, 'I testify that your[asws] Religion is the Truth and that whatever is different to it, is false'.[28]

7. عَلِيُّ بْنُ مُحَمَّدٍ رَفَعَهُ عَنْ زُرَارَةَ قَالَ قُلْتُ لابي جعفر (عَلَيْهِ السَّلام) أَ كَانَ الله وَلا شَيْءَ قَالَ نَعَمْ كَانَ وَلا شَيْءَ قُلْتُ فَأَيْنَ كَانَ يَكُونُ قَالَ وَكَانَ مُتَّكِئاً فَاسْتَوَى جَالِساً وَقَالَ أَحَلْتَ يَا زُرَارَةُ وَسَأَلْتَ عَنِ الْمَكَانِ إِذْ لا مَكَانَ.

Ali Bin Muhammad, raising it from Zurara who said,

'I said to Abu Ja'far[asws], 'Was Allah[azwj] (existing) and there was nothing?' He[asws] said: 'Yes, He[azwj] was and there was nothing'. I said, 'So where did He[azwj] happen to be?' He[asws] was leaning, so he[asws] sat upright and said: 'You (speak of the) Impossibility, O Zurara, and you ask about the place when there was no place'.[29]

8. عَلِيُّ بْنُ مُحَمَّدٍ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ الْوَلِيدِ عَنِ ابْنِ أَبِي نَصْرٍ عَنْ أَبِي الْحَسَنِ الْمَوْصِلِيِّ عَنْ أَبِي عَبْدِ الله (عَلَيْهِ السَّلام) قَالَ أَتَى حِبْرٌ مِنَ الاحْبَارِ أَمِيرَ الْمُؤْمِنِينَ (عَلَيْهِ السَّلام) فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ مَتَى كَانَ رَبُّكَ قَالَ وَيْلَكَ إِنَّمَا يُقَالُ مَتَى كَانَ لِمَا لَمْ يَكُنْ فَأَمَّا مَا كَانَ فَلا يُقَالُ مَتَى كَانَ كَانَ قَبْلَ الْقَبْلِ بِلا قَبْلٍ وَبَعْدَ الْبَعْدِ بِلا بَعْدٍ وَلا مُنْتَهَى غَايَةٍ لِتَنْتَهِيَ غَايَتُهُ فَقَالَ لَهُ أَ نَبِيٌّ أَنْتَ فَقَالَ لامِّكَ الْهَبَلُ إِنَّمَا أَنَا عَبْدٌ مِنْ عَبِيدِ رَسُولِ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه)

Ali Bin Muhammad, from Sahl Bin Ziyad, from Muhammad Bin Al Waleed, from Ibn Abu Nasr, from Abu Al Hassan Al Mowsaly,

(It has been narrated) from Abu Abdullah[asws] having said: 'A Rabbi from the Rabbis came over to Amir Al-Momineen[asws] and he said, 'O Amir Al-Momineen[asws]! When was your[asws] Lord[azwj] (from)?' He[asws] said: 'Woe be unto

you! But rather, it is said, ‘When was it’, for what did not happen to be. So, as for what always was, so you cannot say when it was (from). He[azwj] was before the ‘before’ without there being a ‘before’, and (will be) after the ‘after’ without there being an ‘after’, and there is no termination to an end-point to end His[azwj] end-point’.

So he said to him[asws], ‘Are you[asws] a Prophet[as]?’ So he[asws] said: ‘For your mother be the bereavement! But rather, I[asws] am a servant from the servants of Rasool-Allah[saww]’.[30]

7 . بَابُ النِّسْبَةِ

Chapter 7 - The Lineage

1. أَحْمَدُ بْنُ إِدْرِيسَ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ أَبِي أَيُّوبَ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي عَبْدِ الله (عَلَيْهِ السَّلام) قَالَ إِنَّ الْيَهُودَ سَأَلُوا رَسُولَ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) فَقَالُوا انْسِبْ لَنَا رَبَّكَ فَلَبِثَ ثَلاثاً لا يُجِيبُهُمْ ثُمَّ نَزَلَتْ قُلْ هُوَ الله أَحَدٌ إِلَى آخِرِهَا.

وَرَوَاهُ مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ أَبِي أَيُّوبَ.

Ahmad Bin Idrees, from Muhammad Bin Abdul Jabbar, from Safwan Bin yahya, from Abu Ayoub, from Muhammad Bin Muslim,

(It has been narrated) from Abu Abdullah[asws] having said: ‘The Jews asked Rasool-Allah[saww] and they said, ‘(Describe the) Lineage (of) your[saww] Lord[azwj] for us’. So he[saww] waited for three (days) and did not answer them. Then it was Revealed [112:1] Say: He Allah is One - up to the end of it’.

And it is (also) reported by Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Abu Ayoub.[31]

2. مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى وَمُحَمَّدِ بْنِ الْحُسَيْنِ عَنِ ابْنِ مَحْبُوبٍ عَنْ حَمَّادِ بْنِ عَمْرٍو النَّصِيبِيِّ عَنْ أَبِي عَبْدِ الله (عَلَيْهِ السَّلام) قَالَ سَأَلْتُ أَبَا عَبْدِ الله عَنْ قُلْ هُوَ الله أَحَدٌ فَقَالَ نِسْبَةُ الله إِلَى خَلْقِهِ أَحَداً صَمَداً أَزَلِيّاً صَمَدِيّاً لا ظِلَّ لَهُ يُمْسِكُهُ وَهُوَ يُمْسِكُ الاشْيَاءَ بِأَظِلَّتِهَا عَارِفٌ بِالْمَجْهُولِ مَعْرُوفٌ عِنْدَ كُلِّ جَاهِلٍ فَرْدَانِيّاً لا خَلْقُهُ فِيهِ وَلا هُوَ فِي خَلْقِهِ غَيْرُ مَحْسُوسٍ وَلا مَجْسُوسٍ لا تُدْرِكُهُ الابْصَارُ عَلا فَقَرُبَ وَدَنَا فَبَعُدَ وَعُصِيَ فَغَفَرَ وَأُطِيعَ فَشَكَرَ لا تَحْوِيهِ أَرْضُهُ وَلا تُقِلُّهُ سَمَاوَاتُهُ حَامِلُ الاشْيَاءِ بِقُدْرَتِهِ دَيْمُومِيٌّ أَزَلِيٌّ لا يَنْسَى وَلا يَلْهُو وَلا يَغْلَطُ وَلا يَلْعَبُ وَلا لارَادَتِهِ فَصْلٌ وَفَصْلُهُ جَزَاءٌ وَأَمْرُهُ وَاقِعٌ لَمْ يَلِدْ فَيُورَثَ وَلَمْ يُولَدْ فَيُشَارَكَ وَلَمْ يَكُنْ لَهُ كُفُواً أَحَدٌ.

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa and Muhammad Bin Al Husayn, from Ibn Mahboub, from Hammad Bin Amro Al Naseybi,

(It has been narrated) from Abu Abdullah[asws], said, ‘I asked Abu Abdullah[asws] about [112:1] Say: He Allah is One. So he[asws] said: ‘Lineage of Allah[azwj] to His[azwj] creatures. One, Everlasting, Eternal, Perpetual, there being no support to Hold Him[azwj], and He[azwj] Withholds the things by His[azwj] Hold. He[azwj] Recognises the unknown and is well-known with every ignorant one. An Individuality. Neither are His[azwj] creatures inside Him[azwj] nor is He[azwj]

inside His[azwj] creatures. He[azwj] can neither be felt nor discerned. The visions cannot envisage Him[azwj].

He[azwj] is High, so is nearby, and close-by, so is remote, and is disboyed, so Forgives, and is obeyed, so is Grateful. Neither does His[azwj] earth contain Him[azwj] nor do His[azwj] skies bear Him[azwj]. He[azwj] Carries the things by His[azwj] Power forever, eternally. He[azwj] neither forgets, nor plays, nor mistakes, nor is His[azwj] Intention in vain. His[azwj] Grace is Recompense, and His[azwj] Command Occurs. He[azwj] does not beget, so would leave an inheritance, and is not begotten, so He[azwj] would be participated with, and there does not happen to be for Him[azwj] anyone as a match'.[32]

3. مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ النَّضْرِ بْنِ سُوَيْدٍ عَنْ عَاصِمِ بْنِ حُمَيْدٍ قَالَ قَالَ سُئِلَ عَلِيُّ بن الحسين (عَلَيْهِما السَّلام) عَنِ التَّوْحِيدِ فَقَالَ إِنَّ الله عَزَّ وَجَلَّ عَلِمَ أَنَّهُ يَكُونُ فِي آخِرِ الزَّمَانِ أَقْوَامٌ مُتَعَمِّقُونَ فَأَنْزَلَ الله تَعَالَى قُلْ هُوَ الله أَحَدٌ وَالايَاتِ مِنْ سُورَةِ الْحَدِيدِ إِلَى قَوْلِهِ وَهُوَ عَلِيمٌ بِذاتِ الصُّدُورِ فَمَنْ رَامَ وَرَاءَ ذَلِكَ فَقَدْ هَلَكَ.

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Al Nazar Bin Suweyd, from Aasim Bin Humeyd who said,

'Ali[asws] Bin Al-Husayn[asws] was asked about the Tawheed (Oneness), so he[asws] said: 'Allah[azwj] Mighty and Majestic Knows that there would happen to be a people at the end of times who would be investigating in depth. So Allah[azwj] the Exalted Revealed [112:1] Say: He Allah is One, and the Verses from Surah Al-Hadeed (Chapter 57) up to His[azwj] Words [57:6], and He is Aware of what is in the chests. So whoever aims behind (any more than) that, so he is destroyed'.[33]

4. مُحَمَّدُ بْنُ أَبِي عَبْدِ الله رَفَعَهُ عَنْ عَبْدِ الْعَزِيزِ بْنِ الْمُهْتَدِي قَالَ سَأَلْتُ الرِّضَا (عَلَيْهِ السَّلام) عَنِ التَّوْحِيدِ فَقَالَ كُلُّ مَنْ قَرَأَ قُلْ هُوَ الله أَحَدٌ وَآمَنَ بِهَا فَقَدْ عَرَفَ التَّوْحِيدَ قُلْتُ كَيْفَ يَقْرَأُهَا قَالَ كَمَا يَقْرَأُهَا النَّاسُ وَزَادَ فِيهِ كَذَلِكَ الله رَبِّي كَذَلِكَ الله رَبِّي.

Muhammad Bin Abu Abdullah, raising it from Abdul Aziz Bin Al Muhtady who said,

'I asked Al-Reza[asws] about the Tawheed (Oneness). So he[asws] said: 'The one who recites [112:1] Say: He Allah is One and believes in it, so he has recognised the Tawheed (Oneness)'. I said, 'How should one recite it?' He[asws] said: 'Just as the people are reciting it, and increase in it, 'Like that is Allah[azwj] my Lord[azwj], like that is Allah[azwj] my Lord[azwj]''.[34]

8. بَابُ النَّهْيِ عَنِ الْكَلَامِ فِي الْكَيْفِيَّةِ

Chapter 8 - The Forbiddance about speaking regarding the Qualitative State (how)

1. مُحَمَّدُ بْنُ الْحَسَنِ عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ عَلِيِّ بْنِ رِئَابٍ عَنْ أَبِي بَصِيرٍ قَالَ قَالَ أَبُو جَعْفَرٍ (عَلَيْهِ السَّلام) تَكَلَّمُوا فِي خَلْقِ الله وَلا تَتَكَلَّمُوا فِي الله فَإِنَّ الْكَلامَ فِي الله لا يَزْدَادُ صَاحِبَهُ إِلا تَحَيُّراً.

وَفِي رِوَايَةٍ أُخْرَى عَنْ حَرِيزٍ تَكَلَّمُوا فِي كُلِّ شَيْءٍ وَلا تَتَكَلَّمُوا فِي ذَاتِ الله.

Muhammad Bin Al Hassan, from Sahl Bin Ziyad, from Al Hassan Bin Mahboub, from Ali Bin Raib, from Abu Baseer who said,

'Abu Abdullah[asws] said: 'You can speak regarding the creation of Allah[azwj], but do not speak regarding Allah[azwj], for the speech regarding Allah[azwj] does not increase its owner except with the confusion'.

And in another report, from Hareyz, '(He[asws] said): 'You can speak regarding everythings, but do not be speaking regarding ' ذَاتِ اللِّ ' the Essence (Self) of Allah[azwj]'.[35]

2. مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحَجَّاجِ عَنْ سُلَيْمَانَ بْنِ خَالِدٍ قَالَ قَالَ أَبُو عَبْدِ الله (عَلَيْهِ السَّلام) إِنَّ الله عَزَّ وَجَلَّ يَقُولُ وَأَنَّ إِلى رَبِّكَ الْمُنْتَهى فَإِذَا انْتَهَى الْكَلامُ إِلَى الله فَأَمْسِكُوا.

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Abu Umeyr, from Abdul Rahman Bin Al Hajjal, from Suleyman Bin Khalid who said,

'Abu Abdullah[asws] said: 'Allah[azwj] Mighty and Majestic is Saying [53:42] And that to your Lord is the ending. so when the speech (discussion) ends up to Allah[azwj] (His[azwj] Essence), so hold (stop there and refrain from further comments)'.[36]

3. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ أَبِي أَيُّوبَ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ قَالَ أَبُو عَبْدِ الله (عَلَيْهِ السَّلام) يَا مُحَمَّدُ إِنَّ النَّاسَ لا يَزَالُ بِهِمُ الْمَنْطِقُ حَتَّى يَتَكَلَّمُوا فِي الله فَإِذَا سَمِعْتُمْ ذَلِكَ فَقُولُوا لا إِلَهَ إِلا الله الْوَاحِدُ الَّذِي لَيْسَ كَمِثْلِهِ شَيْءٌ.

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Abu Ayoub, form Muhammad Bin Muslim who said,

'Abu Abdullah[asws] said, 'O Muhammad! Do not cease speaking with the people until they (start) speaking regarding Allah[azwj]. So when you hear that, so be saying, 'There is no god except Allah[azwj], the One Who, there is nothing like Him[azwj]''.[37]

4. عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ مُحَمَّدِ بْنِ حُمْرَانَ عَنْ أَبِي عُبَيْدَةَ الْحَذَّاءِ قَالَ قَالَ أَبُو جَعْفَرٍ (عَلَيْهِ السَّلام) يَا زِيَادُ إِيَّاكَ وَالْخُصُومَاتِ فَإِنَّهَا تُورِثُ الشَّكَّ وَتَهْبِطُ الْعَمَلَ وَتُرْدِي صَاحِبَهَا وَعَسَى أَنْ يَتَكَلَّمَ بِالشَّيْءِ فَلا يُغْفَرَ لَهُ إِنَّهُ كَانَ فِيمَا مَضَى قَوْمٌ تَرَكُوا عِلْمَ مَا وُكِّلُوا بِهِ وَطَلَبُوا عِلْمَ مَا كُفُوهُ حَتَّى انْتَهَى كَلامُهُمْ إِلَى الله فَتَحَيَّرُوا حَتَّى إِنْ كَانَ الرَّجُلُ لَيُدْعَى مِنْ بَيْنِ يَدَيْهِ فَيُجِيبُ مِنْ خَلْفِهِ وَيُدْعَى مِنْ خَلْفِهِ فَيُجِيبُ مِنْ بَيْنِ يَدَيْهِ وَفِي رِوَايَةٍ أُخْرَى حَتَّى تَاهُوا فِي الارْضِ.

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from his father, from Ibn Abu Umeyr, from Muhammad Bin Humran, from Abu Ubeyda Al Haza'a who said,

‘Abu Ja’far[asws] said: ‘O Ziyad! Beware of the disputes, for these inherit the doubt and the confiscation of the deeds and would deteriorate its performer, as he may speak with something, so it would not be Forgiven for him.

It was so that in the past there were a people who neglected the knowledge what they had been allocated with and they sought a knowledge which did not restrain them to the extent that their speech ended up to Allah[azwj]. So they got confused to the extent that the man would be called from in front of him, so he would answer from behind him, and he would be called from behind him, so he would answer from in front of him’.

And in another report, ‘To the extent that they wandered in the earth’.[38]

5. عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ عَنْ بَعْضِ أَصْحَابِهِ عَنِ الْحُسَيْنِ بْنِ الْمَيَّاحِ عَنْ أَبِيهِ قَالَ سَمِعْتُ أَبَا عَبْدِ الله (عَلَيْهِ السَّلام) يَقُولُ مَنْ نَظَرَ فِي الله كَيْفَ هُوَ هَلَكَ.

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from one of his companions, from Al Husayn Bin Al Mayyah, from his father who said,

‘I hear Abu Abdullah[asws] saying: ‘The one who inquires about Allah[azwj], how He[azwj] is (His[azwj] Qualitative State), would be destroyed’.[39]

6. مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنِ ابْنِ فَضَّالٍ عَنِ ابْنِ بُكَيْرٍ عَنْ زُرَارَةَ بْنِ أَعْيَنَ عَنْ أَبِي عَبْدِ الله (عَلَيْهِ السَّلام) قَالَ إِنَّ مَلِكاً عَظِيمَ الشَّأْنِ كَانَ فِي مَجْلِسٍ لَهُ فَتَنَاوَلَ الرَّبَّ تَبَارَكَ وَتَعَالَى فَفُقِدَ فَمَا يُدْرَى أَيْنَ هُوَ.

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ibn Fazzal, from Ibn Bukeyr, from Zurara Bin Ayn,

(It has been narrated) from Abu Abdullah[asws] having said: ‘A king of great splendour was in a gathering of his and he discussed the Lord[azwj] Blessed and High. So it is not (even) known where he is’.[40]

7. عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْحَمِيدِ عَنِ الْعَلاءِ بْنِ رَزِينٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ ابي جعفر (عَلَيْهِ السَّلام) قَالَ إِيَّاكُمْ وَالتَّفَكُّرَ فِي الله وَلَكِنْ إِذَا أَرَدْتُمْ أَنْ تَنْظُرُوا إِلَى عَظَمَتِهِ فَانْظُرُوا إِلَى عَظِيمِ خَلْقِهِ.

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Muhammad Bin Abdul Hameed, from Al A’ala Bin Razeyn, from Muhammad Bin Muslim,

(It has been narrated) from Abu Ja’far[asws] having said: ‘Beware of the pondering regarding Allah[azwj]. But whenever you intend to look into His[azwj] Magnificence, so look into the Magnificence of His[azwj] creation’.[41]

8. مُحَمَّدُ بْنُ أَبِي عَبْدِ الله رَفَعَهُ قَالَ قَالَ أَبُو عَبْدِ الله (عَلَيْهِ السَّلام) يَا ابْنَ آدَمَ لَوْ أَكَلَ قَلْبَكَ طَائِرٌ لَمْ يُشْبِعْهُ وَبَصَرُكَ لَوْ وُضِعَ عَلَيْهِ خَرْقُ إِبْرَةٍ لَغَطَّاهُ تُرِيدُ أَنْ تَعْرِفَ بِهِمَا مَلَكُوتَ السَّمَاوَاتِ وَالارْضِ إِنْ كُنْتَ صَادِقاً فَهَذِهِ الشَّمْسُ خَلْقٌ مِنْ خَلْقِ الله فَإِنْ قَدَرْتَ أَنْ تَمْلا عَيْنَيْكَ مِنْهَا فَهُوَ كَمَا تَقُولُ.

Muhammad Bin Abu Abdullah, raising it, said,

‘Abu Abdullah[asws] said: ‘O son of Adam[as]! If a bird was to eat your heart, it would not satiate it, and if a needle was to poke your eye, it would cover (blind) it. You are intending with these two, to recognise the kingdoms of the skies and the earth? If you are truthful, so this here is the sun, a creation from the creations of Allah[azwj]. So, if you are able to fill your eyes from it, then it is as you are saying it to be’.[42]

9. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ الْحَسَنِ بْنِ عَلِيٍّ عَنِ الْيَعْقُوبِيِّ عَنْ بَعْضِ أَصْحَابِنَا عَنْ عَبْدِ الاعْلَى مَوْلَى آلِ سَامٍ عَنْ أَبِي عَبْدِ الله (عَلَيْهِ السَّلام) قَالَ إِنَّ يَهُودِيّاً يُقَالُ لَهُ سِبَخْتُ جَاءَ إِلَى رَسُولِ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) فَقَالَ يَا رَسُولَ الله جِئْتُ أَسْأَلُكَ عَنْ رَبِّكَ فَإِنْ أَنْتَ أَجَبْتَنِي عَمَّا أَسْأَلُكَ عَنْهُ وَإِلا رَجَعْتُ قَالَ سَلْ عَمَّا شِئْتَ قَالَ أَيْنَ رَبُّكَ قَالَ هُوَ فِي كُلِّ مَكَانٍ وَلَيْسَ فِي شَيْءٍ مِنَ الْمَكَانِ الْمَحْدُودِ قَالَ وَكَيْفَ هُوَ قَالَ وَكَيْفَ أَصِفُ رَبِّي بِالْكَيْفِ وَالْكَيْفُ مَخْلُوقٌ وَالله لا يُوصَفُ بِخَلْقِهِ قَالَ فَمِنْ أَيْنَ يُعْلَمُ أَنَّكَ نَبِيُّ الله قَالَ فَمَا بَقِيَ حَوْلَهُ حَجَرٌ وَلا غَيْرُ ذَلِكَ إِلا تَكَلَّمَ بِلِسَانٍ عَرَبِيٍّ مُبِينٍ يَا سِبَخْتُ إِنَّهُ رَسُولُ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) فَقَالَ سِبَخْتُ مَا رَأَيْتُ كَالْيَوْمِ أَمْراً أَبْيَنَ مِنْ هَذَا ثُمَّ قَالَ أَشْهَدُ أَنْ لا إِلَهَ إِلا الله وَأَنَّكَ رَسُولُ الله.

Ali Bin Ibrahim, from his father, from Al Hassan Bin Ali, from Al Yaqouby, from one of our companions, from Abdul A’ala, a slave of the family of Saam,

(It has been narrated) from Abu Abdullah[asws] having said: ‘A Jew call Sibakht came over to Rasool-Allah[saww] and he said, ‘O Rasool-Allah[saww]! I came over to ask you[saww] about your[saww] Lord[azwj]. So if you[saww] were to answer me about what I am asking about (fine), or else I will return’. He[saww] said: ‘Ask about whatever you so desire to’.

He said, ‘Where is your[saww] Lord[azwj?’ He[azwj] is in every place, and He[azwj] is not enclosed into a thing from the limited place’. He said, ‘And how is He[azwj?’ He[saww] said: ‘And how can I[saww] describe my[saww] Lord[azwj] with the ‘how’, and the ‘how’ is a creation, and Allah[azwj] cannot be described by His[azwj] creation’.

He said, ‘So from where did you[saww] come to know that you[saww] are a Prophet[saww] of Allah[azwj?’ He (the narrator) said, ‘So there did not remain around him[saww] a tree, nor anything other than that, except that it spoke in clear Arabic language, ‘O Sibakht! He[saww] is Rasool-Allah[saww]!’

So Sibakht said, ‘I have not seen like today, a matter more clear than this’. Then he said, ‘I testify that there is no god except Allah[azwj] and you[saww] are a Rasool[saww] of Allah[azwj]’.[43]

10. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ مُحَمَّدِ بْنِ يَحْيَى الْخَثْعَمِيِّ عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَتِيكٍ الْقَصِيرِ قَالَ سَأَلْتُ أَبَا جَعْفَرٍ (عَلَيْهِ السَّلام) عَنْ شَيْءٍ مِنَ الصِّفَةِ فَرَفَعَ يَدَهُ إِلَى السَّمَاءِ ثُمَّ قَالَ تَعَالَى الْجَبَّارُ تَعَالَى الْجَبَّارُ مَنْ تَعَاطَى مَا ثَمَّ هَلَكَ.

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Muhammad Bin Yahya Al Khas’amy, from Abdul Rahman Bin Ateyk Al Qaseyr who said,

‘I asked Abu Ja’far[asws] about something from the characteristics (of Allah[azwj]. So he[asws] raised his[asws] hand towards the sky, then said: ‘Exalted is the Compeller! Exalted is the Compeller! The one who practices (something) else, is destroyed’.[44]

9 . بَابٌ فِي إِبْطَالِ الرُّؤْيَةِ

Chapter 9 - Regarding the invalidation of sighting

1. مُحَمَّدُ بْنُ أَبِي عَبْدِ اللهِ عَنْ عَلِيِّ بْنِ أَبِي الْقَاسِمِ عَنْ يَعْقُوبَ بْنِ إِسْحَاقَ قَالَ كَتَبْتُ إِلَى أَبِي مُحَمَّدٍ (عَلَيْهِ السَّلام) أَسْأَلُهُ كَيْفَ يَعْبُدُ الْعَبْدُ رَبَّهُ وَهُوَ لا يَرَاهُ فَوَقَّعَ (عَلَيْهِ السَّلام) يَا أَبَا يُوسُفَ جَلَّ سَيِّدِي وَمَوْلايَ وَالْمُنْعِمُ عَلَيَّ وَعَلَى آبَائِي أَنْ يُرَى قَالَ وَسَأَلْتُهُ هَلْ رَأَى رَسُولُ اللهِ (صَلَّى اللهُ عَلَيْهِ وَآلِهِ) رَبَّهُ فَوَقَّعَ (عَلَيْهِ السَّلام) إِنَّ اللهَ تَبَارَكَ وَتَعَالَى أَرَى رَسُولَهُ بِقَلْبِهِ مِنْ نُورِ عَظَمَتِهِ مَا أَحَبَّ.

Muhammad Bin Abu Abdullah, from Ali Bin Abu Al Qasim, from Yaqoub Bin Is’haq who said,

‘I wrote to Abu Muhammad[asws] asking him[asws], ‘How can a servant worship his Lord[azwj] and he does not see Him[azwj?’ So he[asws] signed: ‘O Au Yusuf! My[asws] Chief, and my[asws] Master, and the Bestower upon me[asws] and upon my[asws] forefathers[asws] is more Majestic than for He[azwj] to be seen’.

He (the narrator) said, ‘And I asked him[asws], ‘Did Rasool-Allah[saww] see his[saww] Lord[azwj?’ So he[asws] signed: ‘Allah[azwj] the Blessed and High Showed into the heart of His[azwj] Rasool[saww], from a Light of His[azwj] Magnificence what He[azwj] Loved to’.[45]

2. أَحْمَدُ بْنُ إِدْرِيسَ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ بْنِ يَحْيَى قَالَ سَأَلَنِي أَبُو قُرَّةَ الْمُحَدِّثُ أَنْ أُدْخِلَهُ عَلَى أَبِي الْحَسَنِ الرِّضَا (عَلَيْهِ السَّلام) فَاسْتَأْذَنْتُهُ فِي ذَلِكَ فَأَذِنَ لِي فَدَخَلَ عَلَيْهِ فَسَأَلَهُ عَنِ الْحَلالَ وَالْحَرَامِ وَالاحْكَامِ حَتَّى بَلَغَ سُؤَالُهُ إِلَى التَّوْحِيدِ فَقَالَ أَبُو قُرَّةَ إِنَّا رُوِّينَا أَنَّ اللهَ قَسَمَ الرُّؤْيَةَ وَالْكَلامَ بَيْنَ نَبِيَّيْنِ فَقَسَمَ الْكَلامَ لِمُوسَى وَلِمُحَمَّدٍ الرُّؤْيَةَ فَقَالَ أَبُو الْحَسَنِ (عَلَيْهِ السَّلام) فَمَنِ الْمُبَلِّغُ عَنِ اللهِ إِلَى الثَّقَلَيْنِ مِنَ الْجِنِّ وَالانْسِ لا تُدْرِكُهُ الابْصَارُ وَلا يُحِيطُونَ بِهِ عِلْماً وَلَيْسَ كَمِثْلِهِ شَيْءٌ أَ لَيْسَ مُحَمَّدٌ قَالَ بَلَى قَالَ كَيْفَ يَجِيءُ رَجُلٌ إِلَى الْخَلْقِ جَمِيعاً فَيُخْبِرُهُمْ أَنَّهُ جَاءَ مِنْ عِنْدِ اللهِ وَأَنَّهُ يَدْعُوهُمْ إِلَى اللهِ بِأَمْرِ اللهِ فَيَقُولُ لا تُدْرِكُهُ الابْصَارُ وَلا يُحِيطُونَ بِهِ عِلْماً وَلَيْسَ كَمِثْلِهِ شَيْءٌ ثُمَّ يَقُولُ أَنَا رَأَيْتُهُ بِعَيْنِي وَأَحَطْتُ بِهِ عِلْماً وَهُوَ عَلَى صُورَةِ الْبَشَرِ أَ مَا تَسْتَحُونَ مَا قَدَرَتِ الزَّنَادِقَةُ أَنْ تَرْمِيَهُ بِهَذَا أَنْ يَكُونَ يَأْتِي مِنْ عِنْدِ اللهِ بِشَيْءٍ ثُمَّ يَأْتِي بِخِلافِهِ مِنْ وَجْهٍ آخَرَ قَالَ أَبُو قُرَّةَ فَإِنَّهُ يَقُولُ وَلَقَدْ رَآهُ نَزْلَةً أُخْرى فَقَالَ أَبُو الْحَسَنِ (عَلَيْهِ السَّلام) إِنَّ بَعْدَ هَذِهِ الايَةِ مَا يَدُلُّ عَلَى مَا رَأَى حَيْثُ قَالَ ما كَذَبَ الْفُؤادُ ما رَأى يَقُولُ مَا كَذَبَ فُؤَادُ مُحَمَّدٍ مَا رَأَتْ عَيْنَاهُ ثُمَّ أَخْبَرَ بِمَا رَأَى فَقَالَ لَقَدْ رَأى مِنْ آياتِ رَبِّهِ الْكُبْرى فَآيَاتُ اللهِ غَيْرُ اللهِ وَقَدْ قَالَ اللهُ

وَلا يُحِيطُونَ بِهِ عِلْماً فَإِذَا رَأَتْهُ الابْصَارُ فَقَدْ أَحَاطَتْ بِهِ الْعِلْمُ وَوَقَعَتِ الْمَعْرِفَةُ فَقَالَ أَبُو قُرَّةَ فَتُكَذِّبُ بِالرِّوَايَاتِ فَقَالَ أَبُو الْحَسَنِ (عَلَيْهِ السَّلام) إِذَا كَانَتِ الرِّوَايَاتُ مُخَالِفَةً لِلْقُرْآنِ كَذَّبْتُهَا وَمَا أَجْمَعَ الْمُسْلِمُونَ عَلَيْهِ أَنَّهُ لا يُحَاطُ بِهِ عِلْماً وَلا تُدْرِكُهُ الابْصَارُ وَلَيْسَ كَمِثْلِهِ شَيْءٌ.

Ahmad Bin Idrees, from Muhammad Bin Abdul Jabbar, from Safwan Bin Yahya who said,

'Abu Qurra the narrator asked me if I could take him over to Abu Al-Hassan Al-Reza[asws]. So I sought permission for him regarding that and he permitted to me. So I took him over to him[asws]. So he asked him[asws] about the Permissible and the prohibitions and the regulations, until his questions reached to the Tawheed (Oneness). So Abu Qurra said, 'We are reporting that Allah[azwj] Distributed the Sighting and the Speech between two Prophets[as]. So He[azwj] Distributed the Speech to Musa[as] and for Muhammad[saww], the Sighting'.

So Abu Al-Hassan[asws] said: 'So who delivered from Allah[azwj] to the two communities of the Jinn and the human beings [6:103] Visions cannot comprehend Him, (and) [20:110] and they do not comprehend Him in knowledge, (and) [42:11 nothing is a likeness of Him? Was it not Muhammad[saww]?' He said, 'Yes'.

He[asws] said: 'How can a man[saww] come over to the people and he[saww] informs them that he[saww] has come from Allah[azwj] and that he[saww] is inviting them to Allah[azwj] by the Command of Allah[azwj,] so he[saww] is saying [6:103] Visions cannot comprehend Him, (and) [20:110] and they do not comprehend Him in knowledge, (and) [42:11 nothing is a likeness of Him, then he[saww] would be saying that: ''I[saww] saw Him[azwj] with my[saww] own eyes and I[saww] comprehended Him[azwj] in knowledge and He[azwj] is upon an image of the person'? Are you not ashamed of what would enable the atheists to pelt with this that he[saww] happened to come from the Presence of Allah[azwj] with something, then he[saww] came with the opposite of it from another aspect?'

Abu Qurrat said, 'But He[azwj] is Saying [53:13] And certainly he saw it (meaning Him[azwj)] in another descent.' So Abu Al-Hassan[asws] said: 'It is after the Verse indicating upon what he[saww] saw where He[azwj] Says [53:11] The heart did not belie what it saw. He[azwj] is Saying that the heart of Muhammad[saww] did not belie what his[saww] eyes saw. Then He[azwj] Informed with what he[saww] saw.

So He[azwj] Said [53:18] He saw of the greatest Signs of his Lord. So the Signs of Allah[azwj] is other than Allah[azwj,] and He[azwj] had Said [20:110] and they do not comprehend Him in knowledge. So if the visions were to see Him[azwj,] so they would have comprehended Him[azwj] in knowledge, and the recognition would occur'.

So Abu Qurra said, 'So you[asws] are belying the reports'. So Abu Al-Hassan[asws] said: 'When the reports were in opposition to the Quran, I[saww] would belie these, and what the Muslims have formed a consensus upon is that [20:110] and they do not comprehend Him in knowledge [6:103] Visions cannot comprehend Him, (and) (and) [42:11 nothing is a likeness of Him'.[46]

3. أَحْمَدُ بْنُ إِدْرِيسَ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنْ عَلِيِّ بْنِ سَيْفٍ عَنْ مُحَمَّدِ بْنِ عُبَيْدٍ قَالَ كَتَبْتُ إِلَى أَبِي الْحَسَنِ الرِّضَا (عَلَيْهِ السَّلام) أَسْأَلُهُ عَنِ الرُّؤْيَةِ وَمَا تَرْوِيهِ الْعَامَّةُ وَالْخَاصَّةُ وَسَأَلْتُهُ أَنْ يَشْرَحَ لِي ذَلِكَ فَكَتَبَ بِخَطِّهِ اتَّفَقَ الْجَمِيعُ لا تَمَانُعَ بَيْنَهُمْ أَنَّ الْمَعْرِفَةَ مِنْ جِهَةِ الرُّؤْيَةِ ضَرُورَةٌ فَإِذَا جَازَ أَنْ يُرَى اللهُ بِالْعَيْنِ وَقَعَتِ الْمَعْرِفَةُ ضَرُورَةً ثُمَّ لَمْ تَخْلُ تِلْكَ الْمَعْرِفَةُ مِنْ أَنْ تَكُونَ إِيمَاناً أَوْ لَيْسَتْ بِإِيمَانٍ فَإِنْ كَانَتْ تِلْكَ الْمَعْرِفَةُ مِنْ جِهَةِ الرُّؤْيَةِ إِيمَاناً فَالْمَعْرِفَةُ الَّتِي فِي دَارِ الدُّنْيَا مِنْ جِهَةِ الاكْتِسَابِ لَيْسَتْ بِإِيمَانٍ لانَّهَا ضِدُّهُ فَلا يَكُونُ فِي الدُّنْيَا مُؤْمِنٌ لانَّهُمْ لَمْ يَرَوُا اللهَ عَزَّ ذِكْرُهُ وَإِنْ لَمْ تَكُنْ تِلْكَ الْمَعْرِفَةُ الَّتِي مِنْ جِهَةِ الرُّؤْيَةِ إِيمَاناً لَمْ تَخْلُ هَذِهِ الْمَعْرِفَةُ الَّتِي مِنْ جِهَةِ الاكْتِسَابِ أَنْ تَزُولَ وَلا تَزُولُ فِي الْمَعَادِ فَهَذَا دَلِيلٌ عَلَى أَنَّ اللهَ عَزَّ وَجَلَّ لا يُرَى بِالْعَيْنِ إِذِ الْعَيْنُ تُؤَدِّي إِلَى مَا وَصَفْنَاهُ.

Ahmad Bin Idrees, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Sayf, from Muhammad Bin Ubeyd who said,

'I wrote to Abu Al-Hassan Al-Reza[asws] asking him[asws] about the sighting and what is being reported by the general Muslims and the specific ones (Shias), and asked him[asws] that he[asws] should explain that to me'.

So he[asws] by his[asws] own handwriting: 'The recognition from an aspect of the sighting is a necessity. So when it is possible that one sees Allah[azwj] with the eyes, the necessary recognition would occur. Then that recognition cannot be free from whether it happens to be with Eman or does not happen to be with Eman.

So if it was so that the recognition from the aspect of the sighting was Eman, then the recognition which is in the house of the world from the aspect of the attaining would not be with Eman, because it is opposite to it. Thus, there would not happen to be a (single) Momin because they are not seeing Allah[azwj,] Mighty is His[azwj] Mention.

And if that recognition which was from the aspect of the sighting does not happen to be Eman, then these recognitions which are attained from the aspect of the attaining would not be free from declining (in the world) and not declining in the Hereafter. So this is the evidence upon the fact that Allah[azwj] Mighty and Majestic cannot be seen with the eyes, when the eye (sighting) would lead to what we[asws] have described'.[47]

4. وَعَنْهُ عَنْ أَحْمَدَ بْنِ إِسْحَاقَ قَالَ كَتَبْتُ إِلَى أَبِي الْحَسَنِ الثَّالِثِ (عَلَيْهِ السَّلام) أَسْأَلُهُ عَنِ الرُّؤْيَةِ وَمَا احْتَلَفَ فِيهِ النَّاسُ فَكَتَبَ لا تَجُوزُ الرُّؤْيَةُ مَا لَمْ يَكُنْ بَيْنَ الرَّائِي وَالْمَرْئِيِّ هَوَاءٌ لَمْ يَنْفُذْهُ الْبَصَرُ فَإِذَا انْقَطَعَ الْهَوَاءُ عَنِ الرَّائِي وَالْمَرْئِيِّ لَمْ تَصِحَّ الرُّؤْيَةُ وَكَانَ فِي ذَلِكَ الاشْتِبَاهُ لانَّ الرَّائِيَ مَتَى سَاوَى الْمَرْئِيَّ فِي السَّبَبِ الْمُوجِبِ بَيْنَهُمَا فِي الرُّؤْيَةِ وَجَبَ الاشْتِبَاهُ وَكَانَ ذَلِكَ التَّشْبِيهُ لانَّ الاسْبَابَ لا بُدَّ مِنِ اتِّصَالِهَا بِالْمُسَبَّبَاتِ.

And from him, from Ahmad Bin Is'haq who said,

'I wrote to Abu Al-Hassan[asws] the 3rd asking him[asws] about the sighting and what the people are differing in with regards to it. So he[asws] wrote: 'The

sighting is not allowed (possible) for as long as there does not happen to be an atmosphere between the seeing and the seen, carrying the vision. So when the atmosphere is cut off from the seeing and the seen, the sighting would not be valid and there would be the similarity in that because the seer, when he is equal to the seen in the cause, it would obligate between the two with regards to the sighting, the obligation of the similarity, and that is the similarity because the causes, it is inevitable from these to be related with the effects'.[48]

5. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ مَعْبَدٍ عَنْ عَبْدِ اللهِ بْنِ سِنَانٍ عَنْ أَبِيهِ قَالَ حَضَرْتُ أَبَا جَعْفَرٍ (عَلَيْهِ السَّلام) فَدَخَلَ عَلَيْهِ رَجُلٌ مِنَ الْخَوَارِجِ فَقَالَ لَهُ يَا أَبَا جَعْفَرٍ أَيَّ شَيْءٍ تَعْبُدُ قَالَ اللهَ تَعَالَى قَالَ رَأَيْتَهُ قَالَ بَلْ لَمْ تَرَهُ الْعُيُونُ بِمُشَاهَدَةِ الابْصَارِ وَلَكِنْ رَأَتْهُ الْقُلُوبُ بِحَقَائِقِ الايمَانِ لا يُعْرَفُ بِالْقِيَاسِ وَلا يُدْرَكُ بِالْحَوَاسِّ وَلا يُشَبَّهُ بِالنَّاسِ مَوْصُوفٌ بِالايَاتِ مَعْرُوفٌ بِالْعَلامَاتِ لا يَجُورُ فِي حُكْمِهِ ذَلِكَ اللهُ لا إِلَهَ إِلا هُوَ قَالَ فَخَرَجَ الرَّجُلُ وَهُوَ يَقُولُ اللهُ أَعْلَمُ حَيْثُ يَجْعَلُ رِسالَتَهُ.

Ali Bin Ibrahim, from his father, from Ali Bin Ma'bad, from Abdullah Bin Sinan, from his father who said,

'I was present with Abu Ja'far[asws] and a man from the Kharijites came over to him[asws] and said to him, 'O Abu Ja'far[asws]! Which thing do you[asws] worship?' He[asws] said: 'Allah[azwj] the Exalted'. He said, 'Have you[asws] seen Him[azwj?' He[asws] said: 'But, the eyes cannot see Him[azwj] with the visualizing of the visions, but the hearts seen Him[azwj] by the realities of the Eman. He[azwj] cannot be recognised by the analogies, nor can He[azwj] be realised by the sensory perceptions, nor can He[azwj] be resembled with the people. He[azwj] is Described in the Verses (of the Quran), recognised by the Signs. He[azwj] is not tyrannous in His[azwj] Judgments. That is Allah[azwj]. There is no god except Him[azwj'].

He (the narrator) said, 'So the man went out and he was saying, '[6:124] Allah best knows where He Places His Message'.[49]

6. عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ أَبِي نَصْرٍ عَنْ أَبِي الْحَسَنِ الْمَوْصِلِيِّ عَنْ أَبِي عَبْدِ اللهِ (عَلَيْهِ السَّلام) قَالَ جَاءَ حِبْرٌ إِلَى أَمِيرِ الْمُؤْمِنِينَ صَلَوَاتُ اللهِ عَلَيْهِ فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ هَلْ رَأَيْتَ رَبَّكَ حِينَ عَبَدْتَهُ قَالَ فَقَالَ وَيْلَكَ مَا كُنْتُ أَعْبُدُ رَبّاً لَمْ أَرَهُ قَالَ وَكَيْفَ رَأَيْتَهُ قَالَ وَيْلَكَ لا تُدْرِكُهُ الْعُيُونُ فِي مُشَاهَدَةِ الابْصَارِ وَلَكِنْ رَأَتْهُ الْقُلُوبُ بِحَقَائِقِ الايمَانِ.

A number of our companions, from Ahmad Bin Muhammd Bin Khalid, from Ahmad Bin Muhammad Bin Abu Nasr, from Abu Al Hassan Al Mowsaly,

(It has been narrated) from Abu Abdullah[asws] having said: 'A Rabbi came over to Amir Al-Momineen[asws] and he said, 'O Amir Al-Momineen[asws]! Do you[asws] see your[asws] Lord[azwj] when you[asws] worship Him[azwj?' So he[asws] said: 'Woe be unto you! I[asws] have never worshipped a Lord[azwj] I[asws] do not see'. He said, 'And how do you[asws] see Him[azwj?' He[asws] said: 'Woe be unto you!

The eyes cannot envisage Him[azwj] in the viewing of the sights. But, the hearts see Him[azwj] by the realities of the Eman'.[50]

7. أَحْمَدُ بْنُ إِدْرِيسَ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ عَاصِمِ بْنِ حُمَيْدٍ عَنْ أَبِي عَبْدِ اللهِ (عَلَيْهِ السَّلام) قَالَ ذَاكَرْتُ أَبَا عَبْدِ اللهِ (عَلَيْهِ السَّلام) فِيمَا يَرْوُونَ مِنَ الرُّؤْيَةِ فَقَالَ الشَّمْسُ جُزْءٌ مِنْ سَبْعِينَ جُزْءاً مِنْ نُورِ الْكُرْسِيِّ وَالْكُرْسِيُّ جُزْءٌ مِنْ سَبْعِينَ جُزْءاً مِنْ نُورِ الْعَرْشِ وَالْعَرْشُ جُزْءٌ مِنْ سَبْعِينَ جُزْءاً مِنْ نُورِ الْحِجَابِ وَالْحِجَابُ جُزْءٌ مِنْ سَبْعِينَ جُزْءاً مِنْ نُورِ السِّتْرِ فَإِنْ كَانُوا صَادِقِينَ فَلْيَمْلَئُوا أَعْيُنَهُمْ مِنَ الشَّمْسِ لَيْسَ دُونَهَا سَحَابٌ.

Ahmad Bin Idrees, from Muhammad Bin Abdul Jabbar, from Safwan Bin Yahya, from Aasim Bin Humeyd,

(It has been narrated) from Abu Abdullah[asws] having said: 'I discussed with Abu Abdullah[asws] regarding what they (reporters) are reporting of the sighting. So he[asws] said: 'The sun is a one part from the seventy of the light of the Chair (الْكُرْسِيِّ), and the Chair (الْكُرْسِيِّ) is one part of seventy parts from the Light of the Throne (الْعَرْشِ), and the Throne (الْعَرْشِ) is one part from seventy parts from the Light of the Veil, and the Veil is one part from the seventy part from the Light of the Curtain. So if they were truthful, so let them be filling their eyes from the sun where there is no cloud under it'.[51]

8. مُحَمَّدُ بْنُ يَحْيَى وَغَيْرُهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنِ ابْنِ أَبِي نَصْرٍ عَنْ أَبِي الْحَسَنِ الرِّضَا (عَلَيْهِ السَّلام) قَالَ قَالَ رَسُولُ اللهِ (صَلَّى اللهُ عَلَيْهِ وَآلِهِ) لَمَّا أُسْرِيَ بِي إِلَى السَّمَاءِ بَلَغَ بِي جَبْرَئِيلُ مَكَاناً لَمْ يَطَأْهُ قَطُّ جَبْرَئِيلُ فَكَشَفَ لَهُ فَأَرَاهُ اللهُ مِنْ نُورِ عَظَمَتِهِ مَا أَحَبَّ.

Muhammad Bin Yahya, and someone else from Ahmad Bin Muhammad Bin Isa, from Ibn Abu Nasr,

(It has been narrated) from Abu Al-Hassan Al-Reza[asws] having said: 'Rasool-Allah[saww] said: 'When I[saww] was ascended to the sky, Jibraeel[as] reached with me[saww] to a place which Jibraeel[as] had not trodden upon at all'. So it was uncovered for him[saww], and Allah[azwj] Showed him[saww], from the Light of His[azwj] magnificence, whatever He[azwj] so Loved to'.[52]

9. مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنِ ابْنِ أَبِي نَجْرَانَ عَنْ عَبْدِ اللهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللهِ (عَلَيْهِ السَّلام) فِي قَوْلِهِ لا تُدْرِكُهُ الابْصارُ قَالَ إِحَاطَةُ الْوَهْمِ أَ لا تَرَى إِلَى قَوْلِهِ قَدْ جاءَكُمْ بَصائِرُ مِنْ رَبِّكُمْ لَيْسَ يَعْنِي بَصَرَ الْعُيُونِ فَمَنْ أَبْصَرَ فَلِنَفْسِهِ لَيْسَ يَعْنِي مِنَ الْبَصَرِ بِعَيْنِهِ وَمَنْ عَمِيَ فَعَلَيْهَا لَيْسَ يَعْنِي عَمَى الْعُيُونِ إِنَّمَا عَنَى إِحَاطَةَ الْوَهْمِ كَمَا يُقَالُ فُلانٌ بَصِيرٌ بِالشِّعْرِ وَفُلانٌ بَصِيرٌ بِالْفِقْهِ وَفُلانٌ بَصِيرٌ بِالدَّرَاهِمِ وَفُلانٌ بَصِيرٌ بِالثِّيَابِ اللهُ أَعْظَمُ مِنْ أَنْ يُرَى بِالْعَيْنِ.

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ibn Abu Najran, from Abdullah Bin Sinan,

(It has been narrated) from Abu Abdullah[asws] regarding His[azwj] Words [6:103] Visions cannot comprehend Him. He[asws] said: 'The grasping of the imaginations. Do you not see His[azwj] Words [6:104] There has come to you Insight from your Lord? It does not Mean the insight of the eyes whoever will therefore see, it is for his own soul, it does not Mean the visualising with his eyes and whoever will be blind, it shall be against himself, it does not mean the blindness of the eyes. But rather, it Means the grasp of the imagination, just as it is said, 'So and so has insight in the poetry, and so and so has insight in the understanding, and so and so has insight in the Dirhams, and so and so has insight in the clothes'. Allah[azwj] is more Magnificent than that He[azwj] should be seen with the eye'.[53]

10. مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ أَبِي هَاشِمٍ الْجَعْفَرِيِّ عَنْ أَبِي الْحَسَنِ الرِّضَا (عَلَيْهِ السَّلام) قَالَ سَأَلْتُهُ عَنِ الله هَلْ يُوصَفُ فَقَالَ أَ مَا تَقْرَأُ الْقُرْآنَ قُلْتُ بَلَى قَالَ أَ مَا تَقْرَأُ قَوْلَهُ تَعَالَى لا تُدْرِكُهُ الابْصارُ وَهُوَ يُدْرِكُ الابْصارَ قُلْتُ بَلَى قَالَ فَتَعْرِفُونَ الابْصَارَ قُلْتُ بَلَى قَالَ مَا هِيَ قُلْتُ أَبْصَارُ الْعُيُونِ فَقَالَ إِنَّ أَوْهَامَ الْقُلُوبِ أَكْبَرُ مِنْ أَبْصَارِ الْعُيُونِ فَهُوَ لا تُدْرِكُهُ الاوْهَامُ وَهُوَ يُدْرِكُ الاوْهَامَ.

Muhammad Bin yahya, from Ahmad Bin Muhammad, from Abu Hashim Al Ja'fary,

(It has been narrated) from Abu Al-Hassan Al-Reza[asws], said, 'I asked him[asws] about Allah[azwj], can He[azwj] be described?' So he[asws] said: 'Did you not read the Words of the Exalted [6:103] Visions cannot comprehend Him, and He Comprehends (all) visions?' I said, 'Yes'. He[asws] said: 'So are you recognising the 'visions'?' I said, 'Yes'. He[asws] said: 'What are these?' I said, 'Visions of the eyes'. So he[asws] said: 'The imaginations of the hearts are greater than the visions of the eyes. So He[azwj] is such that the imaginations cannot comprehend Him[azwj] and He[azwj] Comprehends the imaginations (of the creatures)'.[54]

11. مُحَمَّدُ بْنُ أَبِي عَبْدِ الله عَمَّنْ ذَكَرَهُ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ دَاوُدَ بْنِ الْقَاسِمِ أَبِي هَاشِمٍ الْجَعْفَرِيِّ قَالَ قُلْتُ لابي جعفر (عَلَيْهِ السَّلام) لا تُدْرِكُهُ الابْصارُ وَهُوَ يُدْرِكُ الابْصارَ فَقَالَ يَا أَبَا هَاشِمٍ أَوْهَامُ الْقُلُوبِ أَدَقُّ مِنْ أَبْصَارِ الْعُيُونِ أَنْتَ قَدْ تُدْرِكُ بِوَهْمِكَ السِّنْدَ وَالْهِنْدَ وَالْبُلْدَانَ الَّتِي لَمْ تَدْخُلْهَا وَلا تُدْرِكُهَا بِبَصَرِكَ وَأَوْهَامُ الْقُلُوبِ لا تُدْرِكُهُ فَكَيْفَ أَبْصَارُ الْعُيُونِ.

Muhammad Bin Abu Abdullah, from the one who mentioned it, from Muhammad Bin Isa, from Dawood Bin Al Qasim Abu Hashim Al Ja'fary who said,

'I said to Abu Ja'far[asws], '(What about the Verse) [6:103] Visions cannot comprehend Him, and He Comprehends (all) visions?'. So he[asws] said: 'O Abu Hashim! Imaginations of the hearts are more sharper than the visions of the eyes. You have realised by your imaginations, Al-Sind, and Al-Hind, and the countries which you have not entered into nor seen with your vision, and the imaginations of the heart cannot comprehend Him[azwj], so how could the visions of the eyes?'[55]

12. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ بَعْضِ أَصْحَابِهِ عَنْ هِشَامِ بْنِ الْحَكَمِ قَالَ الاشْيَاءُ كُلُّهَا لا تُدْرَكُ إِلا بِأَمْرَيْنِ بِالْحَوَاسِّ وَالْقَلْبِ وَالْحَوَاسُّ إِدْرَاكُهَا عَلَى ثَلاثَةِ مَعَانٍ إِدْرَاكاً بِالْمُدَاخَلَةِ وَإِدْرَاكاً بِالْمُمَاسَّةِ وَإِدْرَاكاً بِلا مُدَاخَلَةٍ وَلاّ؛ مُمَاسَّةٍ فَأَمَّا الادْرَاكُ الَّذِي بِالْمُدَاخَلَةِ فَالاصْوَاتُ وَالْمَشَامُّ وَالطُّعُومُ وَأَمَّا الادْرَاكُ بِالْمُمَاسَّةِ فَمَعْرِفَةُ الاشْكَالِ مِنَ التَّرْبِيعِ وَالتَّثْلِيثِ وَمَعْرِفَةُ اللَّيِّنِ وَالْخَشِنِ وَالْحَرِّ وَالْبَرْدِ وَأَمَّا الادْرَاكُ بِلا مُمَاسَّةٍ وَلا مُدَاخَلَةٍ فَالْبَصَرُ فَإِنَّهُ يُدْرِكُ الاشْيَاءَ بِلا مُمَاسَّةٍ وَلا مُدَاخَلَةٍ فِي حَيِّزِ غَيْرِهِ وَلا فِي حَيِّزِهِ وَإِدْرَاكُ الْبَصَرِ لَهُ سَبِيلٌ وَسَبَبٌ فَسَبِيلُهُ الْهَوَاءُ وَسَبَبُهُ الضِّيَاءُ فَإِذَا كَانَ السَّبِيلُ مُتَّصِلاً بَيْنَهُ وَبَيْنَ الْمَرْئِيِّ وَالسَّبَبُ قَائِمٌ أَدْرَكَ مَا يُلاقِي مِنَ الالْوَانِ وَالاشْخَاصِ فَإِذَا حُمِلَ الْبَصَرُ عَلَى مَا لا سَبِيلَ لَهُ فِيهِ رَجَعَ رَاجِعاً فَحَكَى مَا وَرَاءَهُ كَالنَّاظِرِ فِي الْمِرْآةِ لا يَنْفُذُ بَصَرُهُ فِي الْمِرْآةِ فَإِذَا لَمْ يَكُنْ لَهُ سَبِيلٌ رَجَعَ رَاجِعاً يَحْكِي مَا وَرَاءَهُ وَكَذَلِكَ النَّاظِرُ فِي الْمَاءِ الصَّافِي يَرْجِعُ رَاجِعاً فَيَحْكِي مَا وَرَاءَهُ إِذْ لا سَبِيلَ لَهُ فِي إِنْفَاذِ بَصَرِهِ فَأَمَّا الْقَلْبُ فَإِنَّمَا سُلْطَانُهُ عَلَى الْهَوَاءِ فَهُوَ يُدْرِكُ جَمِيعَ مَا فِي الْهَوَاءِ وَيَتَوَهَّمُهُ فَإِذَا حُمِلَ الْقَلْبُ عَلَى مَا لَيْسَ فِي الْهَوَاءِ مَوْجُوداً رَجَعَ رَاجِعاً فَحَكَى مَا فِي الْهَوَاءِ فَلا يَنْبَغِي لِلْعَاقِلِ أَنْ يَحْمِلَ قَلْبَهُ عَلَى مَا لَيْسَ مَوْجُوداً فِي الْهَوَاءِ مِنْ أَمْرِ التَّوْحِيدِ جَلَّ اللهُ وَعَزَّ فَإِنَّهُ إِنْ فَعَلَ ذَلِكَ لَمْ يَتَوَهَّمْ إِلا مَا فِي الْهَوَاءِ مَوْجُودٌ كَمَا قُلْنَا فِي أَمْرِ الْبَصَرِ تَعَالَى اللهُ أَنْ يُشْبِهَهُ خَلْقُهُ.

Ali Bin Ibrahim, from his father, from one of his companions, from Hisham Bin Al Hakam who said,

‘The things, all of them cannot be comprehended except by two matters - by the sensory perceptions and the heart; and the senses are such that their realisation is based upon three aids - realisation by the penetration, and realisation by the touching, and realisation without a penetration or a touch.

So, as for the realisation which is by the penetration, so it is the sounds, and the smells, and the tastes. And as for the realisation by the touching, so it is the recognition of the shapes, from the square and the triangle, and recognition of the softness and the hardness, and the heat, and the cold. And as for the realisation without touching nor penetration, so it is the visualising, for it realises the things without touching or penetrating in a space other than it, and not in its own space.

And the realisation of the vision, for it there is a way and a cause. So its way is the atmosphere and its cause is the illumination. So when it was such that the way was continuous between it and the seen (object), and the cause existed, one would realise what one faces from the colour and the persons. So when the vision is carried upon what there is no way for it, it would return with a returning, so it would tell one what is behind him.

Like the beholder in the mirror, his vision does not go through the mirror. So when there does not happen to be a way for it, it returns with a returning, telling what is behind him. And similar to that is the beholder in the clear water, it returns with a returning, so it tells what is behind him, where there is no way for it, with regards to the penetration of his vision’.

So, as for the heart, so rather its authority is upon the atmosphere. So one realises the entirety of whatever is in the whims, and imagine it. So when the heart is carried upon what is not in the whims which exists, it would return with a returning, so it would tell of what is in the whims. Therefore, it is not befitting for the intellectual that he carries his heart upon what there is no existence of in the whims, from the matter of the Tawheed (Oneness) of Majestic Allah[azwj] and Mighty. So if he does that, he would not imagine anything except what is existent in the desires, just as we[asws] are saying regarding the matter of the visualisation of Allah[azwj] that He[azwj] resembles His[azwj] creatures'.[56]

10 . بَابُ النَّهْيِ عَنِ الصِّفَةِ بِغَيْرِ مَا وَصَفَ بِهِ نَفْسَهُ تَعَالَى

Chapter 10 - The Forbiddance from describing with other than what He[azwj] has Described Himself[azwj] with

1. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنِ الْعَبَّاسِ بْنِ مَعْرُوفٍ عَنِ ابْنِ أَبِي نَجْرَانَ عَنْ حَمَّادِ بْنِ عُثْمَانَ عَنْ عَبْدِ الرَّحِيمِ بْنِ عَتِيكٍ الْقَصِيرِ قَالَ كَتَبْتُ عَلَى يَدَيْ عَبْدِ الْمَلِكِ بْنِ أَعْيَنَ إِلَى أَبِي عَبْدِ اللهِ (عَلَيْهِ السَّلام) أَنَّ قَوْماً بِالْعِرَاقِ يَصِفُونَ اللهَ بِالصُّورَةِ وَبِالتَّخْطِيطِ فَإِنْ رَأَيْتَ جَعَلَنِيَ اللهُ فِدَاكَ أَنْ تَكْتُبَ إِلَيَّ بِالْمَذْهَبِ الصَّحِيحِ مِنَ التَّوْحِيدِ فَكَتَبَ إِلَيَّ سَأَلْتَ رَحِمَكَ اللهُ عَنِ التَّوْحِيدِ وَمَا ذَهَبَ إِلَيْهِ مَنْ قِبَلَكَ فَتَعَالَى اللهُ الَّذِي لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ تَعَالَى عَمَّا يَصِفُهُ الْوَاصِفُونَ الْمُشَبِّهُونَ اللهَ بِخَلْقِهِ الْمُفْتَرُونَ عَلَى اللهِ فَاعْلَمْ رَحِمَكَ اللهُ أَنَّ الْمَذْهَبَ الصَّحِيحَ فِي التَّوْحِيدِ مَا نَزَلَ بِهِ الْقُرْآنُ مِنْ صِفَاتِ اللهِ جَلَّ وَعَزَّ فَانْفِ عَنِ اللهِ تَعَالَى الْبُطْلانَ وَالتَّشْبِيهَ فَلا نَفْيَ وَلا تَشْبِيهَ هُوَ اللهُ الثَّابِتُ الْمَوْجُودُ تَعَالَى اللهُ عَمَّا يَصِفُهُ الْوَاصِفُونَ وَلا تَعْدُوا الْقُرْآنَ فَتَضِلُّوا بَعْدَ الْبَيَانِ.

Ali Bin Ibrahim, from Al Abbas Bin Marouf, from Ibn Abu Najran, from Hammad Bin Usman, from Abdul Raheem Bin Ateyk Al Qaseyr who said,

'I wrote (a letter) upon the hands of Abdul Malik Bin Ayn to Abu Abdullah[asws], that a group of people in Al-Iraq are describing Allah[azwj] with the image and with the lines. So, what is your[asws] view, may Allah[azwj] Make me to be sacrificed for you[asws], write it to me with the correct doctrine of the Tawheed (Oneness)'.

So he[asws] wrote to me: 'You asked, may Allah[azwj] have Mercy on you, about the Tawheed (Oneness) and it being indoctrinate in front of you about Him[azwj]. Exalted is Allah[azwj] Who, there is nothing like Him[azwj], and He[azwj] is the Hearing, the Seeing, Exalted from what describers are describing, resembling Allah[azwj] with His[azwj] creatures, the forgers (of lies) upon Allah[azwj].

So know, may Allah[azwj] have Mercy on you, that the correct doctrine regarding the Tawheed (Oneness) what the Quran Revealed with from the Attributes of Allah[azwj] Majestic and Mighty. So turn away from the invalidations and the resemblances about Allah[azwj] the Exalted and neither negate nor give resemblance. He[azwj] is Allah[azwj], the Proved, the Existing.

Exalted is Allah[azwj] from what the describers are describing, and do not neglect the Quran, for you would be going astray after the clarification'.[57]

2. مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَاذَانَ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ الْحَمِيدِ عَنْ أَبِي حَمْزَةَ قَالَ قَالَ لِي عَلِيُّ بن الحسين (عَلَيْهِما السَّلام) يَا أَبَا حَمْزَةَ إِنَّ الله لا يُوصَفُ بِمَحْدُودِيَّةٍ عَظُمَ رَبُّنَا عَنِ الصِّفَةِ فَكَيْفَ يُوصَفُ بِمَحْدُودِيَّةٍ مَنْ لا يُحَدُّ وَلا تُدْرِكُهُ الابْصَارُ وَهُوَ يُدْرِكُ الابْصَارَ وَهُوَ اللَّطِيفُ الْخَبِيرُ.

Muhammad Bin Ismail, from Al Fazl Bin Shazan, from Ibn Abu Umeyr, from Ibrahim Bin Abdul Hameed, from Abu Hamza who said,

'Ali[asws] Bin Al-Husayn[asws] said to me: 'O Abu Hamza! Allah[azwj] cannot be described by the limitations. Our Lord[azwj] is greater than the attributes, so how can one described by limitations the One[azwj] Who cannot be limited, and the [6:103] Visions cannot comprehend Him, and He Comprehends (all) visions, and He[azwj] is Aware of the subtleties, the All-Knowing?'.[58]

3. مُحَمَّدُ بْنُ أَبِي عَبْدِ الله عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنِ الْحُسَيْنِ بْنِ الْحَسَنِ عَنْ بَكْرِ بْنِ صَالِحٍ عَنِ الْحَسَنِ بْنِ سَعِيدٍ عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ الْخَزَّازِ وَمُحَمَّدِ بْنِ الْحُسَيْنِ قَالا دَخَلْنَا عَلَى أَبِي الْحَسَنِ الرِّضَا (عَلَيْهِ السَّلام) فَحَكَيْنَا لَهُ أَنَّ مُحَمَّداً (صَلَّى اللهُ عَلَيْهِ وَآلِه) رَأَى رَبَّهُ فِي صُورَةِ الشَّابِّ الْمُوَفَّقِ فِي سِنِّ أَبْنَاءِ ثَلاثِينَ سَنَةً وَقُلْنَا إِنَّ هِشَامَ بْنَ سَالِمٍ وَصَاحِبَ الطَّاقِ وَالْمِيثَمِيَّ يَقُولُونَ إِنَّهُ أَجْوَفُ إِلَى السُّرَّةِ وَالْبَقِيَّةُ صَمَدٌ فَخَرَّ سَاجِداً لله ثُمَّ قَالَ سُبْحَانَكَ مَا عَرَفُوكَ وَلا وَحَّدُوكَ فَمِنْ أَجْلِ ذَلِكَ وَصَفُوكَ سُبْحَانَكَ لَوْ عَرَفُوكَ لَوَصَفُوكَ بِمَا وَصَفْتَ بِهِ نَفْسَكَ سُبْحَانَكَ كَيْفَ طَاوَعَتْهُمْ أَنْفُسُهُمْ أَنْ يُشَبِّهُوكَ بِغَيْرِكَ اللهمَّ لا أَصِفُكَ إِلا بِمَا وَصَفْتَ بِهِ نَفْسَكَ وَلا أُشَبِّهُكَ بِخَلْقِكَ أَنْتَ أَهْلٌ لِكُلِّ خَيْرٍ فَلا تَجْعَلْنِي مِنَ الْقَوْمِ الظَّالِمِينَ ثُمَّ الْتَفَتَ إِلَيْنَا فَقَالَ مَا تَوَهَّمْتُمْ مِنْ شَيْءٍ فَتَوَهَّمُوا الله غَيْرَهُ ثُمَّ قَالَ نَحْنُ آلُ مُحَمَّدٍ النَّمَطُ الاوْسَطُ الَّذِي لا يُدْرِكُنَا الْغَالِي وَلا يَسْبِقُنَا التَّالِي يَا مُحَمَّدُ إِنَّ رَسُولَ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) حِينَ نَظَرَ إِلَى عَظَمَةِ رَبِّهِ كَانَ فِي هَيْئَةِ الشَّابِّ الْمُوَفَّقِ وَسِنِّ أَبْنَاءِ ثَلاثِينَ سَنَةً يَا مُحَمَّدُ عَظُمَ رَبِّي عَزَّ وَجَلَّ أَنْ يَكُونَ فِي صِفَةِ الْمَخْلُوقِينَ قَالَ قُلْتُ جُعِلْتُ فِدَاكَ مَنْ كَانَتْ رِجْلاهُ فِي خُضْرَةٍ قَالَ ذَاكَ مُحَمَّدٌ كَانَ إِذَا نَظَرَ إِلَى رَبِّهِ بِقَلْبِهِ جَعَلَهُ فِي نُورٍ مِثْلِ نُورِ الْحُجُبِ حَتَّى يَسْتَبِينَ لَهُ مَا فِي الْحُجُبِ إِنَّ نُورَ الله مِنْهُ أَخْضَرُ وَمِنْهُ أَحْمَرُ وَمِنْهُ أَبْيَضُ وَمِنْهُ غَيْرُ ذَلِكَ يَا مُحَمَّدُ مَا شَهِدَ لَهُ الْكِتَابُ وَالسُّنَّةُ فَنَحْنُ الْقَائِلُونَ بِهِ.

Muhammad Bin Abu Abdullah, from Muhammad Bin Ismail, from Al Husayn Bin Al Hassan, from Bakr Bin Salih, from Al Hassan Bin Saeed, from Ibrahim Bin Muhammad Al Khazzaz and Muhammad Bin Al Husayn both said,

'We went over to Abu Al-Hassan Al-Reza[asws] and we both told him[asws] that Muhammad[saww] saw his[saww] Lord[azwj] in an image of a young man of

approximately thirty years of age, and we said that Hisham Bin Alim and Sahib Al Taq and Al Maysami are saying that He[azwj] is hollow to the navel and the rest is 'Samad' (Not hollow)'.

So he[asws] fell prostrating to Allah[azwj,] then said: 'Glory be to You[azwj!] They do not recognise You[azwj,] nor are they (acknowledging) Your[azwj] Oneness, therefore due to that, they are describing You[azwj] (as such). Glory be to You[azwj!] Had they recognised You[azwj,] they would have described You[azwj] with what You[azwj] have Described Yourself[azwj] with. Glory be to You[azwj!] How are they obliging themselves that they are resembling You[azwj] with others. O Allah[azwj!] I[asws] do not describe You[azwj] except with what You[azwj] Described Yourself[azwj] with, nor do I[asws] resemble You[azwj] with Your[azwj] creatures. You[azwj] are the Rightful of every goodness, therefore do not Make me[asws] to be from the unjust people'.

Then he[asws] turned around towards us, and he[asws] said: 'Whatever you are imagining from a thing, so imagine Allah[azwj] to be other than it'.

Then He[azwj] Said: 'We[asws], the Progeny[asws] of Muhammad[saww] are of the median classification which neither can the exaggerator catch-up with us[asws] nor do the followers precede us[asws]. O Muhammad! (You are saying that) Rasool-Allah[saww], when he[saww] looked at the Magnificence of his[saww] Lord[azwj,] He[azwj] was in a body of a youth of approximately thirty years of age. O Muhammad! My[asws] Lord[azwj] Mighty and Majestic is Greater than He[azwj] would happen to be in a description of the creatures'.

He (the narrator) said, 'I said, 'May I be sacrificed for you[asws]! Who was it, whose leg was in green?' He[asws] said: 'Muhammad[saww], when he[saww] looked at his[saww] Lord[azwj] with his[saww] heart, He[saww] was Made to be in Light similar to the Light of the Veils, to the extent that is was clear to him[asws] what was in the Veils. The Light of Allah[azwj,] from it is green, and from it is red, and from it is white, and from it is other than that.

O Muhammad! Whatever the Book (Quran) testifies for Him[azwj,] so we[asws] are the speakers with it'.[59]

4. عَلِيُّ بْنُ مُحَمَّدٍ وَمُحَمَّدُ بْنُ الْحَسَنِ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ أَحْمَدَ بْنِ بَشِيرٍ الْبَرْقِيِّ قَالَ حَدَّثَنِي عَبَّاسُ بْنُ عَامِرٍ الْقَصَبَانِيُّ قَالَ أَخْبَرَنِي هَارُونُ بْنُ الْجَهْمِ عَنْ أَبِي حَمْزَةَ عَنْ عَلِيِّ بن الحسين (عَلَيْهِما السَّلام) قَالَ قَالَ لَوِ اجْتَمَعَ أَهْلُ السَّمَاءِ وَالارْضِ أَنْ يَصِفُوا الله بِعَظَمَتِهِ لَمْ يَقْدِرُوا.

Ali Bin Muhammad and Muhammad Bin Al Hassan, from Sahl Bin Ziyad, from Ahmad Bin Bashir Al Barqy who said, 'Abbas Bin Aamir Al Qasbany narrated to me saying, 'Haroun Bin Al Jahm informed me, from Abu Hamza,

(It has been narrated) from Ali[asws] Bin Al-Husayn[asws] having said: 'If the inhabitants of the sky and the earth were to gather together in describing Allah[azwj] by His[azwj] Magnificence, they would not be able to'.[60]

5. سَهْلٌ عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ الْهَمَذَانِيِّ قَالَ كَتَبْتُ إِلَى الرَّجُلِ (عَلَيْهِ السَّلام) أَنَّ مَنْ قِبَلَنَا مِنْ مَوَالِيكَ قَدِ اخْتَلَفُوا فِي التَّوْحِيدِ فَمِنْهُمْ مَنْ يَقُولُ جِسْمٌ وَمِنْهُمْ مَنْ يَقُولُ صُورَةٌ فَكَتَبَ (عَلَيْهِ السَّلام) بِخَطِّهِ سُبْحَانَ مَنْ لا يُحَدُّ وَلا يُوصَفُ لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْعَلِيمُ أَوْ قَالَ الْبَصِيرُ.

Sahl Bin Ibrahim Bin Muhammad Al Hamdany who said,

'I wrote to the man[asws] that the ones before us from the ones in your[asws] Wilayah are differing regarding the Tawheed. So, from them is one who is saying, 'A body', and from them is one who is saying, 'An Image''. So he[asws] wrote in his[asws] own handwriting: 'Glorious is the One[azwj] Who cannot be limited, nor can He[azwj] be described. There is nothing like Him[azwj,] and He[azwj] is the Hearing, the All-Knowing'. Or he[asws] said: 'All-Seeing''.[61]

6. سَهْلٌ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ حَكِيمٍ قَالَ كَتَبَ أَبُو الْحَسَنِ مُوسَى بْنُ جَعْفَرٍ (عَلَيْهِ السَّلام) إِلَى أَبِي أَنَّ اللهَ أَعْلَى وَأَجَلُّ وَأَعْظَمُ مِنْ أَنْ يُبْلَغَ كُنْهُ صِفَتِهِ فَصِفُوهُ بِمَا وَصَفَ بِهِ نَفْسَهُ وَكُفُّوا عَمَّا سِوَى ذَلِكَ.

Sahl, from Muhammad Bin Isa, from Ibrahim, from Muhammad Bin Hakim who said,

'Abu Al-Hassan Musa[asws] Bin Ja'far[asws] wrote to my father: 'Allah[azwj] is more Exalted, and more Majestic, and more Magnificent than that His[azwj] Description be reached. Therefore, described Him[azwj] with what He[azwj] has Described Himself[azwj] with, and refrain from whatever is besides that'.[62]

7. سَهْلٌ عَنِ السِّنْدِيِّ بْنِ الرَّبِيعِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَفْصٍ أَخِي مُرَازِمٍ عَنِ الْمُفَضَّلِ قَالَ سَأَلْتُ أَبَا الْحَسَنِ (عَلَيْهِ السَّلام) عَنْ شَيْءٍ مِنَ الصِّفَةِ فَقَالَ لا تَجَاوَزْ مَا فِي الْقُرْآنِ.

Sahl, from Al Sindy Bin Al Rabi'e, from Ibn Abu Umeyr, from Hafs a brother of Marazim, from Al Mufazzal who said,

'I asked Abu Al-Hassan[asws] about something from the Attributes. So he[asws] said: 'Do not exceed what is in the Quran'.[63]

8. سَهْلٌ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ الْقَاسَانِيِّ قَالَ كَتَبْتُ إِلَيْهِ (عَلَيْهِ السَّلام) أَنَّ مَنْ قِبَلَنَا قَدِ اخْتَلَفُوا فِي التَّوْحِيدِ قَالَ فَكَتَبَ (عَلَيْهِ السَّلام) سُبْحَانَ مَنْ لا يُحَدُّ وَلا يُوصَفُ لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ.

Sahl, from Muhammad Bin Ali Al Qasany who said,

'I wrote to him[asws] that the ones before us are differing regarding the Tawheed (Oneness). So he[asws] wrote: 'Glorious is the One[azwj] Who cannot be limited, nor can He[azwj] be described. There is nothing like Him[azwj,] and He[azwj] is the Hearing, the Seeing'.[64]

9. سَهْلٌ عَنْ بِشْرِ بْنِ بَشَّارٍ النَّيْسَابُورِيِّ قَالَ كَتَبْتُ إِلَى الرَّجُلِ (عَلَيْهِ السَّلام) أَنَّ مَنْ قِبَلَنَا قَدِ اخْتَلَفُوا فِي التَّوْحِيدِ فَمِنْهُمْ مَنْ يَقُولُ هُوَ جِسْمٌ وَمِنْهُمْ مَنْ يَقُولُ هُوَ صُورَةٌ فَكَتَبَ إِلَيَّ سُبْحَانَ مَنْ لا يُحَدُّ وَلا يُوصَفُ وَلا يُشْبِهُهُ شَيْءٌ وَلَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ.

Sahl, from Bishr Bin Bashhar Al Naeyshapouri who said,

'I wrote to the man[asws] that the ones before us are differing regarding the Tawheed. So, from them is one who is saying, 'He[azwj] is a body', and from them is one who is saying, 'He[azwj] is an image''. So he[asws] wrote to me: 'Glorious is the One[azwj] Who can neither be limited, nor can He[azwj] be described, nor can He[azwj] be resembled with anything, and there is nothing Like Him[azwj,] and He[azwj] is the Hearing, the Seeing'.[65]

10. سَهْلٌ قَالَ كَتَبْتُ إِلَى أَبِي مُحَمَّدٍ (عَلَيْهِ السَّلام) سَنَةَ خَمْسٍ وَخَمْسِينَ وَمِائَتَيْنِ قَدِ اخْتَلَفَ يَا سَيِّدِي أَصْحَابُنَا فِي التَّوْحِيدِ مِنْهُمْ مَنْ يَقُولُ هُوَ جِسْمٌ وَمِنْهُمْ مَنْ يَقُولُ هُوَ صُورَةٌ فَإِنْ رَأَيْتَ يَا سَيِّدِي أَنْ تُعَلِّمَنِي مِنْ ذَلِكَ مَا أَقِفُ عَلَيْهِ وَلا أَجُوزُهُ فَعَلْتَ مُتَطَوِّلاً عَلَى عَبْدِكَ فَوَقَّعَ بِخَطِّهِ (عَلَيْهِ السَّلام) سَأَلْتَ عَنِ التَّوْحِيدِ وَهَذَا عَنْكُمْ مَعْزُولٌ الله وَاحِدٌ أَحَدٌ لَمْ يَلِدْ وَلَمْ يُولَدْ وَلَمْ يَكُنْ لَهُ كُفُواً أَحَدٌ خَالِقٌ وَلَيْسَ بِمَخْلُوقٍ يَخْلُقُ تَبَارَكَ وَتَعَالَى مَا يَشَاءُ مِنَ الاجْسَامِ وَغَيْرِ ذَلِكَ وَلَيْسَ بِجِسْمٍ وَيُصَوِّرُ مَا يَشَاءُ وَلَيْسَ بِصُورَةٍ جَلَّ ثَنَاؤُهُ وَتَقَدَّسَتْ أَسْمَاؤُهُ أَنْ يَكُونَ لَهُ شِبْهٌ هُوَ لا غَيْرُهُ لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ.

Sahl said,

‘I wrote to Abu Muhammad[asws] in the year two hundred and fifty five, ‘My Chief[asws]! Our companions have differed regarding the Tawheed (Oneness). From them is one who is saying, ‘He[azwj] is a body’, and from them is one who is saying, ‘He[azwj] is an image’. So what is your[asws] view, O my Chief[asws], if you[asws] could teach me from that, what I could pause upon and not exceed it. If you[asws] do it, it would be a prolonged favour upon your[asws] servant’.

So he[asws] signed in his[asws] own handwriting: ‘You asked about the Tawheed (Oneness), and this is distant from you all. Allah[azwj] is One, First. He[azwj] neither begot nor is He[azwj] begotten and there does not happen to be a match for Him[azwj]. He[azwj] is the Creator and is not created. He[azwj], Blessed and High, Creates whatever He[azwj] so Desires to from the bodies, and other than that, and He[azwj] is not with a body; and He[azwj] Makes images, whatever He[azwj] so Desires to and He[azwj] is not with an image. Majesic is His[azwj] Laudation, and Holy are His[azwj] Names. If there happens to be a resemblance of Him[azwj], it would be for other than Him[azwj]. There is nothing like Him[azwj], and He[azwj] is the Hearing, the Seeing’.[66]

11. مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَاذَانَ عَنْ حَمَّادِ بْنِ عِيسَى عَنْ رِبْعِيِّ بْنِ عَبْدِ الله عَنِ الْفُضَيْلِ بْنِ يَسَارٍ قَالَ سَمِعْتُ أَبَا عَبْدِ الله (عَلَيْهِ السَّلام) يَقُولُ إِنَّ الله لا يُوصَفُ وَكَيْفَ يُوصَفُ وَقَدْ قَالَ فِي كِتَابِهِ وَما قَدَرُوا الله حَقَّ قَدْرِهِ فَلا يُوصَفُ بِقَدَرٍ إِلا كَانَ أَعْظَمَ مِنْ ذَلِكَ.

Muhammad Bin Ismail, from Al Fazl Bin Shazan, from Hammad Bin Isa, from Rabi’e Bin Abdullah, from Al Fuzayl Bin Yasar who said,

‘I heard Abu Abdullah[asws] saying that Allah[azwj] cannot be described, and how can one describe and He[azwj] has Said in His[azwj] Book [6:91] And they do not appreciate Allah with the appreciation that is due to Him. Thus, He[azwj] would not be described with an appreciation except that He[azwj] would be greater than that’.[67]

12. عَلِيُّ بْنُ مُحَمَّدٍ عَنْ سَهْلِ بْنِ زِيَادٍ وَعَنْ غَيْرِهِ عَنْ مُحَمَّدِ بْنِ سُلَيْمَانَ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ عَبْدِ الله بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ الله (عَلَيْهِ السَّلام) قَالَ قَالَ إِنَّ الله عَظِيمٌ رَفِيعٌ لا يَقْدِرُ الْعِبَادُ عَلَى صِفَتِهِ وَلا يَبْلُغُونَ كُنْهَ عَظَمَتِهِ لا تُدْرِكُهُ الابْصَارُ وَهُوَ يُدْرِكُ الابْصَارَ وَهُوَ اللَّطِيفُ الْخَبِيرُ وَلا يُوصَفُ بِكَيْفٍ وَلا أَيْنٍ وَحَيْثٍ وَكَيْفَ أَصِفُهُ بِالْكَيْفِ وَهُوَ الَّذِي كَيَّفَ الْكَيْفَ حَتَّى

صَارَ كَيْفاً فَعُرِفَتِ الْكَيْفُ بِمَا كَيَّفَ لَنَا مِنَ الْكَيْفِ أَمْ كَيْفَ أَصِفُهُ بِأَيْنٍ وَهُوَ الَّذِي أَيَّنَ الايْنَ حَتَّى صَارَ أَيْناً فَعُرِفَتِ الايْنُ بِمَا أَيَّنَ لَنَا مِنَ الايْنِ أَمْ كَيْفَ أَصِفُهُ بِحَيْثٍ وَهُوَ الَّذِي حَيَّثَ الْحَيْثَ حَتَّى صَارَ حَيْثاً فَعُرِفَتِ الْحَيْثُ بِمَا حَيَّثَ لَنَا مِنَ الْحَيْثِ فَالله تَبَارَكَ وَتَعَالَى دَاخِلٌ فِي كُلِّ مَكَانٍ وَخَارِجٌ مِنْ كُلِّ شَيْءٍ لا تُدْرِكُهُ الابْصَارُ وَهُوَ يُدْرِكُ الابْصَارَ لا إِلَهَ إِلا هُوَ الْعَلِيُّ الْعَظِيمُ وَهُوَ اللَّطِيفُ الْخَبِيرُ.

Ali Bin Muhammad, from Sahl Bin Ziyad and from someone else, from Muhammad Bin Suleyman, from Ali Bin Ibrahim, from Abdullah Bin Sinan,

(It has been narrated) from Abu Abdullah[asws] having said: 'Allah[azwj] is Magnificent, Lofty. The servants have no ability upon describing Him[azwj,] nor would they reach His[azwj] Magnificence [6:103] Visions cannot comprehend Him, and He Comprehends (all) visions, and He[azwj] is Aware of the subtleties, the Aware; and He[azwj] can neither be described by the 'how', nor 'where'; and 'where' and 'how' described Him[azwj] with the Qualitative State, and He[azwj] is the One[azwj] Who Originated the 'how' until 'how' came to be. So the 'how' was recognised by what it was Originated for us from the Qualitative State.

Or, how can I[azwj] describe Him[azwj] with 'where', and He[azwj] is the One[azwj] Who Originated the 'where' until 'where' came to be. So the 'where' is recognised with what it was Originated for us from the 'where'.

Of how can I[asws] describe Him[asws] with a position, and He[azwj] is the One[azwj] Who Originated the position, until 'position' came to be. So the 'position' is recognised with that it was Originated for us from the 'position'.

So, Allah[azwj] Blessed and High is included in every place, and outside from everything. [6:103] Visions cannot comprehend Him, and He Comprehends (all) visions. There is no god except Allah[azwj.] He[azwj] is the Exalted, the Magnificent, and He[azwj] is Aware of the subtleties, the Aware'.[68]

Notes

1 Al Kafi V 1 - The Book Of Tawheed (Oneness of Allah[azwj]) CH 1 H 1
2 Al Kafi V 1 - The Book Of Tawheed (Oneness of Allah[azwj]) CH 1 H 2
3 Al Kafi V 1 - The Book Of Tawheed (Oneness of Allah[azwj]) CH 1 H 3
4 Al Kafi V 1 - The Book Of Tawheed (Oneness of Allah[azwj]) CH 1 H 4
5 Al Kafi V 1 - The Book Of Tawheed (Oneness of Allah[azwj]) CH 1 H 5
6 Al Kafi V 1 - The Book Of Tawheed (Oneness of Allah[azwj]) CH 1 H 6
7 Al Kafi V 1 - The Book Of Tawheed (Oneness of Allah[azwj]) CH 2 H 1
8 Al Kafi V 1 - The Book Of Tawheed (Oneness of Allah[azwj]) CH 2 H 2
9 Al Kafi V 1 - The Book Of Tawheed (Oneness of Allah[azwj]) CH 2 H 3
10 Al Kafi V 1 - The Book Of Tawheed (Oneness of Allah[azwj]) CH 2 H 4
11 Al Kafi V 1 - The Book Of Tawheed (Oneness of Allah[azwj]) CH 2 H 5
12 Al Kafi V 1 - The Book Of Tawheed (Oneness of Allah[azwj]) CH 2 H 6
13 Al Kafi V 1 - The Book Of Tawheed (Oneness of Allah[azwj]) CH 2 H 7
14 Al Kafi V 1 - The Book Of Tawheed (Oneness of Allah[azwj]) CH 3 H 1
15 Al Kafi V 1 - The Book Of Tawheed (Oneness of Allah[azwj]) CH 3 H 2
16 Al Kafi V 1 - The Book Of Tawheed (Oneness of Allah[azwj]) CH 3 H 3
17 Al Kafi V 1 - The Book Of Tawheed (Oneness of Allah[azwj]) CH 4 H 1
18 Al Kafi V 1 - The Book Of Tawheed (Oneness of Allah[azwj]) CH 4 H 2
19 Al Kafi V 1 - The Book Of Tawheed (Oneness of Allah[azwj]) CH 4 H 3
20 Al Kafi V 1 - The Book Of Tawheed (Oneness of Allah[azwj]) CH 5 H 1
21 Al Kafi V 1 - The Book Of Tawheed (Oneness of Allah[azwj]) CH 5 H 2
22 Al Kafi V 1 - The Book Of Tawheed (Oneness of Allah[azwj]) CH 5 H 3
23 Al Kafi V 1 - The Book Of Tawheed (Oneness of Allah[azwj]) CH 6 H 1
24 Al Kafi V 1 - The Book Of Tawheed (Oneness of Allah[azwj]) CH 6 H 2
25 Al Kafi V 1 - The Book Of Tawheed (Oneness of Allah[azwj]) CH 6 H 3
26 Al Kafi V 1 - The Book Of Tawheed (Oneness of Allah[azwj]) CH 6 H 4
27 Al Kafi V 1 - The Book Of Tawheed (Oneness of Allah[azwj]) CH 6 H 5
28 Al Kafi V 1 - The Book Of Tawheed (Oneness of Allah[azwj]) CH 6 H 6
29 Al Kafi V 1 - The Book Of Tawheed (Oneness of Allah[azwj]) CH 6 H 7
30 Al Kafi V 1 - The Book Of Tawheed (Oneness of Allah[azwj]) CH 6 H 8
31 Al Kafi V 1 - The Book Of Tawheed (Oneness of Allah[azwj]) CH 7 H 1
32 Al Kafi V 1 - The Book Of Tawheed (Oneness of Allah[azwj]) CH 7 H 2
33 Al Kafi V 1 - The Book Of Tawheed (Oneness of Allah[azwj]) CH 7 H 3
34 Al Kafi V 1 - The Book Of Tawheed (Oneness of Allah[azwj]) CH 7 H 4
35 Al Kafi V 1 - The Book Of Tawheed (Oneness of Allah[azwj]) CH 8 H 1
36 Al Kafi V 1 - The Book Of Tawheed (Oneness of Allah[azwj]) CH 8 H 2
37 Al Kafi V 1 - The Book Of Tawheed (Oneness of Allah[azwj]) CH 8 H 3
38 Al Kafi V 1 - The Book Of Tawheed (Oneness of Allah[azwj]) CH 8 H 4
39 Al Kafi V 1 - The Book Of Tawheed (Oneness of Allah[azwj]) CH 8 H 5
40 Al Kafi V 1 - The Book Of Tawheed (Oneness of Allah[azwj]) CH 8 H 6
41 Al Kafi V 1 - The Book Of Tawheed (Oneness of Allah[azwj]) CH 8 H 7
42 Al Kafi V 1 - The Book Of Tawheed (Oneness of Allah[azwj]) CH 8 H 8
43 Al Kafi V 1 - The Book Of Tawheed (Oneness of Allah[azwj]) CH 8 H 9
44 Al Kafi V 1 - The Book Of Tawheed (Oneness of Allah[azwj]) CH 8 H 10
45 Al Kafi V 1 - The Book Of Tawheed (Oneness of Allah[azwj]) CH 9 H 1
46 Al Kafi V 1 - The Book Of Tawheed (Oneness of Allah[azwj]) CH 9 H 2
47 Al Kafi V 1 - The Book Of Tawheed (Oneness of Allah[azwj]) CH 9 H 3

48 Al Kafi V 1 - The Book Of Tawheed (Oneness of Allah[azwj]) CH 9 H 4
49 Al Kafi V 1 - The Book Of Tawheed (Oneness of Allah[azwj]) CH 9 H 5
50 Al Kafi V 1 - The Book Of Tawheed (Oneness of Allah[azwj]) CH 9 H 6
51 Al Kafi V 1 - The Book Of Tawheed (Oneness of Allah[azwj]) CH 9 H 7
52 Al Kafi V 1 - The Book Of Tawheed (Oneness of Allah[azwj]) CH 9 H 8
53 Al Kafi V 1 - The Book Of Tawheed (Oneness of Allah[azwj]) CH 9 H 9
54 Al Kafi V 1 - The Book Of Tawheed (Oneness of Allah[azwj]) CH 9 H 10
55 Al Kafi V 1 - The Book Of Tawheed (Oneness of Allah[azwj]) CH 9 H 11
56 Al Kafi V 1 - The Book Of Tawheed (Oneness of Allah[azwj]) CH 9 H 12
57 Al Kafi V 1 - The Book Of Tawheed (Oneness of Allah[azwj]) CH 10 H 1
58 Al Kafi V 1 - The Book Of Tawheed (Oneness of Allah[azwj]) CH 10 H 2
59 Al Kafi V 1 - The Book Of Tawheed (Oneness of Allah[azwj]) CH 10 H 3
60 Al Kafi V 1 - The Book Of Tawheed (Oneness of Allah[azwj]) CH 10 H 4
61 Al Kafi V 1 - The Book Of Tawheed (Oneness of Allah[azwj]) CH 10 H 5
62 Al Kafi V 1 - The Book Of Tawheed (Oneness of Allah[azwj]) CH 10 H 6
63 Al Kafi V 1 - The Book Of Tawheed (Oneness of Allah[azwj]) CH 10 H 7
64 Al Kafi V 1 - The Book Of Tawheed (Oneness of Allah[azwj]) CH 10 H 8
65 Al Kafi V 1 - The Book Of Tawheed (Oneness of Allah[azwj]) CH 10 H 9
66 Al Kafi V 1 - The Book Of Tawheed (Oneness of Allah[azwj]) CH 10 H 10
67 Al Kafi V 1 - The Book Of Tawheed (Oneness of Allah[azwj]) CH 10 H 11
68 Al Kafi V 1 - The Book Of Tawheed (Oneness of Allah[azwj]) CH 10 H 12

كِتَابُ التَّوْحِيدِ

The Book of Tawheed (2) (Oneness of Allah[azwj])

بسم الله الرحمن الرحيم الحمد لله رب العالمين، وصلى الله على سيدنا محمد وآله الطاهرين، وسلم تسليما.

In the Name of Allah[azwj] the Beneficent, the Merciful. The Praise is for Allah[azwj] Lord[azwj] of the Worlds, and Blessing be upon our Chief Muhammad[saww] and his[saww] Purified Progeny[asws], and greetings with abundant greetings.

11 . بَابُ النَّهْيِ عَنِ الْجِسْمِ وَالصُّورَةِ

Chapter 11 – The Forbiddance from (describing Allah[azwj]) with the body and the image

1. أَحْمَدُ بْنُ إِدْرِيسَ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ عَلِيِّ بْنِ أَبِي حَمْزَةَ قَالَ قُلْتُ لابِي عَبْدِ الله (عَلَيْهِ السَّلام) سَمِعْتُ هِشَامَ بْنَ الْحَكَمِ يَرْوِي عَنْكُمْ أَنَّ الله جِسْمٌ صَمَدِيٌّ نُورِيٌّ مَعْرِفَتُهُ ضَرُورَةٌ يَمُنُّ بِهَا عَلَى مَنْ يَشَاءُ مِنْ خَلْقِهِ فَقَالَ (عَلَيْهِ السَّلام) سُبْحَانَ مَنْ لا يَعْلَمُ أَحَدٌ كَيْفَ هُوَ إِلا هُوَ لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ لا يُحَدُّ وَلا يُحَسُّ وَلا يُجَسُّ وَلا تُدْرِكُهُ الابْصَارُ وَلا الْحَوَاسُّ وَلا يُحِيطُ بِهِ شَيْءٌ وَلا جِسْمٌ وَلا صُورَةٌ وَلا تَخْطِيطٌ وَلا تَحْدِيدٌ.

Ahmad Bin Idrees, from Muhammad Bin Abdul Jabbar, from Safwan Bin Yahya, from Ali Bin Abu Hamza who said,

'I said to Abu Abdullah[asws], 'I heard Hisham Bin Al-Hakam reporting from you[asws] that Allah[azwj] is (a physical) body, solid, (Made of) Light. His[azwj] recognition is a necessity. He[azwj] Endows with it upon the ones whom He[azwj] so Desires to from His[azwj] creatures'. So He[asws] said: 'Glorious is the One[azwj] Whom no one knows how He[azwj] is except that nothing is like Him[azwj] and He[azwj] is the Hearing, the Seeing. He[azwj] can neither be limited, nor felt, nor touched, nor do the visions comprehend Him[azwj,] nor the senses, nor can He[azwj] be encompassed by anything, nor a body, nor an image, nor lines, nor boundaries'.[1]

2. مُحَمَّدُ بْنُ الْحَسَنِ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ حَمْزَةَ بْنِ مُحَمَّدٍ قَالَ كَتَبْتُ إِلَى أَبِي الْحَسَنِ (عَلَيْهِ السَّلام) أَسْأَلُهُ عَنِ الْجِسْمِ وَالصُّورَةِ فَكَتَبَ سُبْحَانَ مَنْ لَيْسَ كَمِثْلِهِ شَيْءٌ لا جِسْمٌ وَلا صُورَةٌ.

وَرَوَاهُ مُحَمَّدُ بْنُ أَبِي عَبْدِ الله إِلا أَنَّهُ لَمْ يُسَمِّ الرَّجُلَ.

Muhammad Bin Al Hassan, from Sahld Bin Ziyad, from Hamza Bin Muhammad who said,

'I wrote to Abu Al-Hassan[asws] asking him[asws] about the body and the image. So he[asws] wrote: 'Glorious is the One[azwj,] there being nothing like Him[azwj,] neither a body nor an image'.

And it is reported by Muhammad Bin Abdu Abdullah, except that he did not name the man'.[2]

3. مُحَمَّدُ بْنُ الْحَسَنِ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ بْنِ بَزِيعٍ عَنْ مُحَمَّدِ بْنِ زَيْدٍ قَالَ جِئْتُ إِلَى الرِّضَا (عَلَيْهِ السَّلام) أَسْأَلُهُ عَنِ التَّوْحِيدِ فَأَمْلَى عَلَيَّ الْحَمْدُ لله فَاطِرِ الاشْيَاءِ إِنْشَاءً وَمُبْتَدِعِهَا ابْتِدَاعاً بِقُدْرَتِهِ وَحِكْمَتِهِ لا مِنْ شَيْءٍ فَيَبْطُلَ الاخْتِرَاعُ وَلا لِعِلَّةٍ فَلا يَصِحَّ الابْتِدَاعُ خَلَقَ مَا شَاءَ كَيْفَ شَاءَ مُتَوَحِّداً بِذَلِكَ لاظْهَارِ حِكْمَتِهِ وَحَقِيقَةِ رُبُوبِيَّتِهِ لا تَضْبِطُهُ الْعُقُولُ وَلا تَبْلُغُهُ الاوْهَامُ وَلا تُدْرِكُهُ الابْصَارُ وَلا يُحِيطُ بِهِ مِقْدَارٌ عَجَزَتْ دُونَهُ الْعِبَارَةُ وَكَلَّتْ دُونَهُ الابْصَارُ وَضَلَّ فِيهِ تَصَارِيفُ الصِّفَاتِ احْتَجَبَ بِغَيْرِ حِجَابٍ مَحْجُوبٍ وَاسْتَتَرَ بِغَيْرِ سِتْرٍ مَسْتُورٍ عُرِفَ بِغَيْرِ رُؤْيَةٍ وَوُصِفَ بِغَيْرِ صُورَةٍ وَنُعِتَ بِغَيْرِ جِسْمٍ لا إِلَهَ إِلا الله الْكَبِيرُ الْمُتَعَالِ.

Muhammad Bin Al Hassan, from Sahl Bin Ziyad, from Muhammad Bin Ismail Bin Bazie, from Muhammad Bin Zayd who said,

'I went over to Al-Reza[asws] asking him[asws] about the Tawheed (Oneness). So he[asws] dictated unto me: 'The Praise is for Allah[azwj,] Originator of the things, their Maker and their Initiator. He[azwj] Initiated these by His[azwj] Power and His[azwj] Wisdom.[3]

4. مُحَمَّدُ بْنُ أَبِي عَبْدِ الله عَمَّنْ ذَكَرَهُ عَنْ عَلِيِّ بْنِ الْعَبَّاسِ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ أَبِي نَصْرٍ عَنْ مُحَمَّدِ بْنِ حَكِيمٍ قَالَ وَصَفْتُ لابِي إِبْرَاهِيمَ (عَلَيْهِ السَّلام) قَوْلَ هِشَامِ بْنِ سَالِمٍ الْجَوَالِيقِيِّ وَحَكَيْتُ لَهُ قَوْلَ هِشَامِ بْنِ الْحَكَمِ أَنَّهُ جِسْمٌ فَقَالَ إِنَّ الله تَعَالَى لا يُشْبِهُهُ شَيْءٌ أَيُّ فُحْشٍ أَوْ خَناً أَعْظَمُ مِنْ قَوْلِ مَنْ يَصِفُ خَالِقَ الاشْيَاءِ بِجِسْمٍ أَوْ صُورَةٍ أَوْ بِخِلْقَةٍ أَوْ بِتَحْدِيدٍ وَأَعْضَاءٍ تَعَالَى الله عَنْ ذَلِكَ عُلُوّاً كَبِيراً.

Muhammad Bi nAbu Abdullah, from the one who mentioned it, from Ali Bin Al Abbas, from Ahmad Bin Muhammad Bin Abu Nasr, from Muhammad Bin Hakeym who said,

'I described to Abu Ibrahim[asws] (7th Imam[asws]), the words of Hisham Bin Salim Al-Jawaliqy, and related to him[asws] the word of Hisham Bin Al-Hakam that He[azwj] is a body'. So he[asws] said: 'Allah[azwj] the Exalted cannot be resembled by anything. What can be a greater obscenity or betrayal than the words of the one who describes the Creator of the things as being with a body, or an image, or by a creature, or a limitation, or body parts? Exalted is Allah[azwj] from that, Loftier, Greater'.[4]

5. عَلِيُّ بْنُ مُحَمَّدٍ رَفَعَهُ عَنْ مُحَمَّدِ بْنِ الْفَرَجِ الرُّخَّجِيِّ قَالَ كَتَبْتُ إِلَى أَبِي الْحَسَنِ (عَلَيْهِ السَّلام) أَسْأَلُهُ عَمَّا قَالَ هِشَامُ بْنُ الْحَكَمِ فِي الْجِسْمِ وَهِشَامُ بْنُ سَالِمٍ فِي الصُّورَةِ فَكَتَبَ دَعْ عَنْكَ حَيْرَةَ الْحَيْرَانِ وَاسْتَعِذْ بِالله مِنَ الشَّيْطَانِ لَيْسَ الْقَوْلُ مَا قَالَ الْهِشَامَانِ.

Ali Bin Muhammad, raising it, from Muhammad Bin Al Faraj Al Rukhajiyin who said,

'I wrote to Abu Al-Hassan[asws] asking him[asws] about what Hisham Bin Al Hakam said regarding the body, and Hisham Bin Salim (said) regarding the Image. So he[asws] wrote: 'Leave from yourself the confusion of the confused

ones and seek Refuge with Allah[azwj] from the Satan[la]. The words are not what the two Hishams have spoken'.[5]

6. مُحَمَّدُ بْنُ أَبِي عَبْدِ الله عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنِ الْحُسَيْنِ بْنِ الْحَسَنِ عَنْ بَكْرِ بْنِ صَالِحٍ عَنِ الْحَسَنِ بْنِ سَعِيدٍ عَنْ عَبْدِ الله بْنِ الْمُغِيرَةِ عَنْ مُحَمَّدِ بْنِ زِيَادٍ قَالَ سَمِعْتُ يُونُسَ بْنَ ظَبْيَانَ يَقُولُ دَخَلْتُ عَلَى أَبِي عَبْدِ الله (عَلَيْهِ السَّلام) فَقُلْتُ لَهُ إِنَّ هِشَامَ بْنَ الْحَكَمِ يَقُولُ قَوْلاً عَظِيماً إِلا أَنِّي أَخْتَصِرُ لَكَ مِنْهُ أَحْرُفاً فَزَعَمَ أَنَّ الله جِسْمٌ لانَّ الاشْيَاءَ شَيْئَانِ جِسْمٌ وَفِعْلُ الْجِسْمِ فَلا يَجُوزُ أَنْ يَكُونَ الصَّانِعُ بِمَعْنَى الْفِعْلِ وَيَجُوزُ أَنْ يَكُونَ بِمَعْنَى الْفَاعِلِ فَقَالَ أَبُو عَبْدِ الله (عَلَيْهِ السَّلام) وَيْحَهُ أَ مَا عَلِمَ أَنَّ الْجِسْمَ مَحْدُودٌ مُتَنَاهٍ وَالصُّورَةَ مَحْدُودَةٌ مُتَنَاهِيَةٌ فَإِذَا احْتَمَلَ الْحَدَّ احْتَمَلَ الزِّيَادَةَ وَالنُّقْصَانَ وَإِذَا احْتَمَلَ الزِّيَادَةَ وَالنُّقْصَانَ كَانَ مَخْلُوقاً قَالَ قُلْتُ فَمَا أَقُولُ قَالَ لا جِسْمٌ وَلا صُورَةٌ وَهُوَ مُجَسِّمُ الاجْسَامِ وَمُصَوِّرُ الصُّوَرِ لَمْ يَتَجَزَّأْ وَلَمْ يَتَنَاهَ وَلَمْ يَتَزَايَدْ وَلَمْ يَتَنَاقَصْ لَوْ كَانَ كَمَا يَقُولُونَ لَمْ يَكُنْ بَيْنَ الْخَالِقِ وَالْمَخْلُوقِ فَرْقٌ وَلا بَيْنَ الْمُنْشِئِ وَالْمُنْشَإِ لَكِنْ هُوَ الْمُنْشِئُ فَرْقٌ بَيْنَ مَنْ جَسَّمَهُ وَصَوَّرَهُ وَأَنْشَأَهُ إِذْ كَانَ لا يُشْبِهُهُ شَيْءٌ وَلا يُشْبِهُ هُوَ شَيْئاً.

Muhammad Bin Abu Abdullah, from Muhammad Bin Ismail, from Al Husayn Bin Al Hassan, from Bakr Bin Salih, from Al Hassan Bin Saeed, from Abdullah Bin Al Mugheira, from Muhammad Bin Ziyad who said,

'I heard Yunus Bin Zabyan saying, 'I went over to Abu Abdullah[asws] and said to him[asws], 'Hisham Bin Al-Hakam is saying grievous words. Indeed, I shall summarise some from it. He is alleging that Allah[azwj] is a body, because the things are two things, body and deed of the body. Thus, it is not permissible that the Maker could happen to be in the meaning of the deed, and it is permissible that He[azwj] could happen to the in the meaning of the performer'.

So Abu Abdullah[asws] said: 'Weo be unto him! Does he not know that the body is limited to its end-points, and the image is limited to its end-points? So when it carries the limitation, it would carry the increase and the decrease. And when it carries the increase and the decrease, it would be a creation'.

He (the narrator) said, 'I said, 'So what should I be saying?' He[asws] said: 'Neither a body, nor an image, and He[azwj] is the Sculptor of the bodies and the Artist of the images. He[azwj] cannot be divided, and cannot have boundaries, and cannot be increased, and cannot be decreased. Had it been as they are saying, there would not be any difference between the Creator and the created, nor between the Constructor and the constructed. But He[azwj] is the Constructor. There is a difference between the One[azwj] Who Sculpts it and Images it and Constructs it, when it was so than there is nothing resembling Him[azwj], nor does He[azwj] resemble anything'.[6]

7. مُحَمَّدُ بْنُ أَبِي عَبْدِ الله عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ عَلِيِّ بْنِ الْعَبَّاسِ عَنِ الْحَسَنِ بْنِ عَبْدِ الرَّحْمَنِ الْحِمَّانِيِّ قَالَ قُلْتُ لابِي الْحَسَنِ مُوسَى بْنِ جَعْفَرٍ (عَلَيْهِما السَّلام) إِنَّ هِشَامَ بْنَ الْحَكَمِ زَعَمَ أَنَّ الله جِسْمٌ لَيْسَ كَمِثْلِهِ شَيْءٌ عَالِمٌ سَمِيعٌ بَصِيرٌ قَادِرٌ مُتَكَلِّمٌ نَاطِقٌ وَالْكَلامُ وَالْقُدْرَةُ وَالْعِلْمُ

يَجْرِي مَجْرَى وَاحِدٍ لَيْسَ شَيْءٌ مِنْهَا مَخْلُوقاً فَقَالَ قَاتَلَهُ اللهُ أَ مَا عَلِمَ أَنَّ الْجِسْمَ مَحْدُودٌ وَالْكَلامَ غَيْرُ الْمُتَكَلِّمِ مَعَاذَ اللهِ وَأَبْرَأُ إِلَى اللهِ مِنْ هَذَا الْقَوْلِ لا جِسْمٌ وَلا صُورَةٌ وَلا تَحْدِيدٌ وَكُلُّ شَيْءٍ سِوَاهُ مَخْلُوقٌ إِنَّمَا تُكَوَّنُ الاشْيَاءُ بِإِرَادَتِهِ وَمَشِيئَتِهِ مِنْ غَيْرِ كَلامٍ وَلا تَرَدُّدٍ فِي نَفَسٍ وَلا نُطْقٍ بِلِسَانٍ.

Muhammad Bin Abu Abdullah, from Muhammad Bin Ismail, from Ali Bin Al Abbas, from Al Hassan Bin Abdul Rahman Al Himmany who said,

'I said to Abu Al-Hassan Musa Bin Ja'far[asws] that Hisham Bin Al-Hakam is alleging that Allah[azwj] is a body. There is nothing resembling Him[azwj.] All-knowing, Hearing, Seeing, Powerful. A Speaker speaking, and the Speech, and the Power, and the Knowledge, (all) flowing as one flow, there being nothing from it being Created'.

So he[asws] said: 'May Allah[azwj] Kill him! Does he not know that the body is limited, and the speech is other than the speaker? I[asws] seek Refuge of Allah[azwj] and for Allah[azwj] I keep away from this speech. There is neither a body, nor an image, nor a limitation, and everything Besides Him[azwj] is a creation. But rather, the things came to be by His[azwj] Will, and His[azwj] Desire from without a speech, or hesitation in Himself[azwj,] or speaking by a tongue'.[7]

8. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ يُونُسَ عَنْ مُحَمَّدِ بْنِ حَكِيمٍ قَالَ وَصَفْتُ لابِي الْحَسَنِ (عَلَيْهِ السَّلام) قَوْلَ هِشَامٍ الْجَوَالِيقِيِّ وَمَا يَقُولُ فِي الشَّابِّ الْمُوَفَّقِ وَوَصَفْتُ لَهُ قَوْلَ هِشَامِ بْنِ الْحَكَمِ فَقَالَ إِنَّ اللهَ لا يُشْبِهُهُ شَيْءٌ.

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Muhammad Bin Hakeym who said,

'I described to Abu Al-Hassan[asws] the words of Hisham Al-Jawaliqy and what he is saying regarding the fully grown youth, and described to him[asws] the words of Hisham Bin Al-Hakam. So he[asws] said: 'Surely Allah[azwj,] nothing resembles Him[azwj]'.[8]

12 . بَابُ صِفَاتِ الذَّاتِ

Chapter 12 – Attributes of the Self

1. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ خَالِدٍ الطَّيَالِسِيِّ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنِ ابْنِ مُسْكَانَ عَنْ أَبِي بَصِيرٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللهِ (عَلَيْهِ السَّلام) يَقُولُ لَمْ يَزَلِ اللهُ عَزَّ وَجَلَّ رَبَّنَا وَالْعِلْمُ ذَاتُهُ وَلا مَعْلُومَ وَالسَّمْعُ ذَاتُهُ وَلا مَسْمُوعَ وَالْبَصَرُ ذَاتُهُ وَلا مُبْصَرَ وَالْقُدْرَةُ ذَاتُهُ وَلا مَقْدُورَ فَلَمَّا أَحْدَثَ الاشْيَاءَ وَكَانَ الْمَعْلُومُ وَقَعَ الْعِلْمُ مِنْهُ عَلَى الْمَعْلُومِ وَالسَّمْعُ عَلَى الْمَسْمُوعِ وَالْبَصَرُ عَلَى الْمُبْصَرِ وَالْقُدْرَةُ عَلَى الْمَقْدُورِ قَالَ قُلْتُ فَلَمْ يَزَلِ اللهُ مُتَحَرِّكاً قَالَ فَقَالَ تَعَالَى اللهُ عَنْ ذَلِكَ إِنَّ الْحَرَكَةَ صِفَةٌ مُحْدَثَةٌ بِالْفِعْلِ قَالَ قُلْتُ فَلَمْ يَزَلِ اللهُ مُتَكَلِّماً قَالَ فَقَالَ إِنَّ الْكَلامَ صِفَةٌ مُحْدَثَةٌ لَيْسَتْ بِأَزَلِيَّةٍ كَانَ اللهُ عَزَّ وَجَلَّ وَلا مُتَكَلِّمَ.

Ali Bin Ibrahim, from Muhammad Bin Khalid Al Tayalisy, from Safwan Bin Yahya, from Ibn Muskan, from Abu Baseer who said,

‘I heard Abu Abdullah[asws] saying: ‘Allah[azwj] Mighty and Majestic never ceased to be our Lord[azwj;] and the Knowledge is His[azwj] Self and (even though) there may be nothing to be known, and the Hearing is His[azwj] Self and (even though) there may be nothing to be heard, and the Seeing is His[azwj] Self and (even though) there may be nothing to be seen, and the Power is His[azwj] Self and (even though) there may be nothing to be empowered upon.

So when He[azwj] Created the things, and it was the known (things), the Knowledge Occurred from Him[azwj] upon the known, and the Hearing upon the heard, and the Seeing upon the seen, and the Power upon the empowered’.

He (the narrator) said, ‘I said, ‘So Allah[azwj] does not cease to be moving’. So he[asws] said: ‘Allah[azwj] is more Exalted from that. The movement is a quality created by the deed’. I said, ‘So Allah[azwj] did not cease to be Speaking’. So he[asws] said: ‘The speech is a created quality, it is not with the eternality. Allah[azwj] Mighty and Majestic was, and He[azwj] did not Speak’.[9]

2. مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ ابي جعفر (عَلَيْهِ السَّلام) قَالَ سَمِعْتُهُ يَقُولُ كَانَ اللهُ عَزَّ وَجَلَّ وَلا شَيْءَ غَيْرُهُ وَلَمْ يَزَلْ عَالِماً بِمَا يَكُونُ فَعِلْمُهُ بِهِ قَبْلَ كَوْنِهِ كَعِلْمِهِ بِهِ بَعْدَ كَوْنِهِ.

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Ibn Abu Umeyr, from Hisham Bin Salim, from Muhammad Bin Muslim,

Abu Ja’far[asws], said, ‘I heard him[asws] saying: ‘Allah[azwj] Mighty and Majestic was and there was nothing else apart from Him[azwj,] and He[azwj] has not ceased to be Knowing with what is going to occur, and He[azwj] Knew of it before its occurrence, just like His[azwj] Knowledge of it after its occurrence’.[10]

3. مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنِ الْكَاهِلِيِّ قَالَ كَتَبْتُ إِلَى أَبِي الْحَسَنِ (عَلَيْهِ السَّلام) فِي دُعَاءٍ الْحَمْدُ لله مُنْتَهَى عِلْمِهِ فَكَتَبَ إِلَيَّ لا تَقُولَنَّ مُنْتَهَى عِلْمِهِ فَلَيْسَ لِعِلْمِهِ مُنْتَهًى وَلَكِنْ قُلْ مُنْتَهَى رِضَاهُ.

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Safwan Bin Yahya, from Al Kahily who said,

‘I wrote to Abu Al-Hassan[asws] regarding the supplication ‘The Praise is for Allah[azwj] the end-point of His[azwj] Knowledge’ (دُعَاءٍ الْحَمْدُ لِلّٰهِ مُنْتَهَى عِلْمِهِ).

So he[asws] wrote back: ‘Do not be saying, ‘End-point of His[azwj] Knowledge’, for there is no end-point to His[azwj] Knowledge. But, say, ‘End-point of His[azwj] Pleasure (for His[azwj] creatures)’.[11]

4. مُحَمَّدُ بْنُ يَحْيَى عَنْ سَعْدِ بْنِ عَبْدِ اللهِ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ أَيُّوبَ بْنِ نُوحٍ أَنَّهُ كَتَبَ إِلَى أَبِي الْحَسَنِ (عَلَيْهِ السَّلام) يَسْأَلُهُ عَنِ اللهِ عَزَّ وَجَلَّ أَكَانَ يَعْلَمُ الاشْيَاءَ قَبْلَ أَنْ خَلَقَ الاشْيَاءَ وَكَوَّنَهَا أَوْ لَمْ يَعْلَمْ ذَلِكَ حَتَّى خَلَقَهَا وَأَرَادَ خَلْقَهَا وَتَكْوِينَهَا فَعَلِمَ مَا خَلَقَ عِنْدَ مَا خَلَقَ وَمَا كَوَّنَ عِنْدَ مَا كَوَّنَ فَوَقَّعَ بِخَطِّهِ لَمْ يَزَلِ اللهُ عَالِماً بِالاشْيَاءِ قَبْلَ أَنْ يَخْلُقَ الاشْيَاءَ كَعِلْمِهِ بِالاشْيَاءِ بَعْدَ مَا خَلَقَ الاشْيَاءَ.

Muhammad Bin Yahya, from Sa'ad Bin Abdullah, from Muhammad Bin Isa, from Ayoub Bin Nuh,

'He wrote to Abu Al-Hassan[asws] asking him[asws] about Allah[azwj] Mighty and Majestic, 'Did He[azwj] Know of the things before He[azwj] Created the things and their occurrence (coming into being), or did He[azwj] not Know that until He[azwj] Created these and Intended their Creation and their coming into being, So He[azwj] Knew what He[azwj] Created during what He[azwj] Created, and what is to come into being during what came into being'.

So he[asws] signed: 'Allah[azwj] never ceased to be Knowing of the thing before He[azwj] Created the things, just like His[azwj] Knowledge of the things after having Created the things'.[12]

5. عَلِيُّ بْنُ مُحَمَّدٍ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدِ بْنِ حَمْزَةَ قَالَ كَتَبْتُ إِلَى الرَّجُلِ (عَلَيْهِ السَّلام) أَسْأَلُهُ أَنَّ مَوَالِيَكَ احْتَلَفُوا فِي الْعِلْمِ فَقَالَ بَعْضُهُمْ لَمْ يَزَلِ الله عَالِماً قَبْلَ فِعْلِ الاشْيَاءِ وَقَالَ بَعْضُهُمْ لا نَقُولُ لَمْ يَزَلِ الله عَالِماً لانَّ مَعْنَى يَعْلَمُ يَفْعَلُ فَإِنْ أَثْبَتْنَا الْعِلْمَ فَقَدْ أَثْبَتْنَا فِي الازَلِ مَعَهُ شَيْئاً فَإِنْ رَأَيْتَ جَعَلَنِيَ الله فِدَاكَ أَنْ تُعَلِّمَنِي مِنْ ذَلِكَ مَا أَقِفُ عَلَيْهِ وَلا أَجُوزُهُ فَكَتَبَ (عَلَيْهِ السَّلام) بِخَطِّهِ لَمْ يَزَلِ الله عَالِماً تَبَارَكَ وَتَعَالَى ذِكْرُهُ.

Ali Bin Muhammad, from Sahl Bin Ziyad, from Ja'far Bin Muhammad Bin Hamza who said,

'I wrote to the man[asws] asking him[asws], 'The ones in your[asws] Wilayah are differing regarding the Knowledge. So, some of them say, 'Allah[azwj] did not cease to be a Knower before He[azwj] Doing (Creating) the things'; and some of them say, 'We are not saying that He[azwj] did not cease to be a Knower because the meaning of the knowledge is by a deed. So if we prove the Knowledge (as being eternal), so we have proved in the eternality, the things along with it'. So what is your[asws] view, may I be sacrificed for you[asws], if you[asws] could teach me from that what I could pause upon and not exceed it'.

So he[asws] wrote in his[asws] own handwriting: 'Allah[azwj] did not cease to be a Knower. Blessed and High is His[azwj] Mention'.[13]

6. مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنْ عَبْدِ الصَّمَدِ بْنِ بَشِيرٍ عَنْ فُضَيْلِ بْنِ سُكَّرَةَ قَالَ قُلْتُ لابي جعفر (عَلَيْهِ السَّلام) جُعِلْتُ فِدَاكَ إِنْ رَأَيْتَ أَنْ تُعَلِّمَنِي هَلْ كَانَ الله جَلَّ وَجْهُهُ يَعْلَمُ قَبْلَ أَنْ يَخْلُقَ الْخَلْقَ أَنَّهُ وَحْدَهُ فَقَدِ اخْتَلَفَ مَوَالِيكَ فَقَالَ بَعْضُهُمْ قَدْ كَانَ يَعْلَمُ قَبْلَ أَنْ يَخْلُقَ شَيْئاً مِنْ خَلْقِهِ وَقَالَ بَعْضُهُمْ إِنَّمَا مَعْنَى يَعْلَمُ يَفْعَلُ فَهُوَ الْيَوْمَ يَعْلَمُ أَنَّهُ لا غَيْرُهُ قَبْلَ فِعْلِ الاشْيَاءِ فَقَالُوا إِنْ أَثْبَتْنَا أَنَّهُ لَمْ يَزَلْ عَالِماً بِأَنَّهُ لا غَيْرُهُ فَقَدْ أَثْبَتْنَا مَعَهُ غَيْرُهُ فِي أَزَلِيَّتِهِ فَإِنْ رَأَيْتَ يَا سَيِّدِي أَنْ تُعَلِّمَنِي مَا لا أَعْدُوهُ إِلَى غَيْرِهِ فَكَتَبَ (عَلَيْهِ السَّلام) مَا زَالَ الله عَالِماً تَبَارَكَ وَتَعَالَى ذِكْرُهُ.

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Al Qasim Bin Muhammad, from Abdul Samad Bin Bashir, from Fuzayl Bin sukkara who said,

‘I said to Abu Ja’far[asws], ‘May I be sacrificed for you[asws]! If you[asws] see fit, if you[asws] could teach me, ‘Did Allah[azwj,] Majestic is His[azwj] Face, Know before He[azwj] Created the creation that He[azwj] is One, for the ones in your[asws] Wilayah are differing. So, some of them say, He[azwj] was Knowing before He[azwj] Creating a thing from His[azwj] creation’, and some of them say, ‘But rather, the meaning of knowing is His[azwj] Doing, thus today He[azwj] Knows that He[azwj] (is One), there being no other, before He Did (Create) the things. So they are saying, ‘It is proved for us that He[azwj] did not cease to be a Knower that He[azwj] (is One), there is none other, and so it is proved for us that there was other than Him[azwj] (i.e., Knowledge), along with Him[azwj] in His[azwj] eternality’.

So if you[asws] see fit, O my Chief[asws], if you[asws] could teach me what I do not leave it to something else’. So he[asws] wrote: ‘Allah[azwj] did not cease to be a Knower. Blessed and High is His[azwj] Mention’.[14]

13 . بَابٌ آخَرُ وَهُوَ مِنَ الْبَابِ الْأَوَّلِ

Chapter 13 – Another (chapter), and it is from the first chapter

1. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيسَى بْنِ عُبَيْدٍ عَنْ حَمَّادٍ عَنْ حَرِيزٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ ابي جعفر (عَلَيْهِ السَّلام) أَنَّهُ قَالَ فِي صِفَةِ الْقَدِيمِ إِنَّهُ وَاحِدٌ صَمَدٌ أَحَدِيُّ الْمَعْنَى لَيْسَ بِمَعَانِي كَثِيرَةٍ مُخْتَلِفَةٍ قَالَ قُلْتُ جُعِلْتُ فِدَاكَ يَزْعُمُ قَوْمٌ مِنْ أَهْلِ الْعِرَاقِ أَنَّهُ يَسْمَعُ بِغَيْرِ الَّذِي يُبْصِرُ وَيُبْصِرُ بِغَيْرِ الَّذِي يَسْمَعُ قَالَ فَقَالَ كَذَبُوا وَأَلْحَدُوا وَشَبَّهُوا تَعَالَى الله عَنْ ذَلِكَ إِنَّهُ سَمِيعٌ بَصِيرٌ يَسْمَعُ بِمَا يُبْصِرُ وَيُبْصِرُ بِمَا يَسْمَعُ قَالَ قُلْتُ يَزْعُمُونَ أَنَّهُ بَصِيرٌ عَلَى مَا يَعْقِلُونَهُ قَالَ فَقَالَ تَعَالَى الله إِنَّمَا يَعْقِلُ مَا كَانَ بِصِفَةِ الْمَخْلُوقِ وَلَيْسَ الله كَذَلِكَ.

Ali Bin Ibrahim, from Muhammad Bin Isa, from Ubeyd, from Hammad, from Hareyz, from Muhammad Bin Muslim,

(It has been narrated) from Abu Ja’far[asws] having said: ‘Regarding the Attribute of the eternality, He[azwj] is One, Solid (not hollow), is in one meaning. It is not with many different meanings’. I said, ‘May I be sacrificed for you[asws]! A group from the people of Al-Iraq are alleging that He[azwj] is Hearing with other than what He[azwj] is Seeing (with), and He[azwj] is Seeing with other than what He[azwj] is Hearing (with)?’

So he[asws] said: ‘They are lying! They are limiting and resembling (with Allah[azwj)] Exalted is Allah[azwj] from that. He[azwj] is Hearing, Seeing. He[azwj] Hears with what He[azwj] Sees, and Sees with what He[azwj] Hears’.

He (the narrator) said, ‘I said, ‘They are alleging that He[azwj] is Seeing upon what they are comprehending (hearing and seeing to be)’. So he[asws] said: ‘Exalted is Allah[azwj!] But rather, they are (trying to) comprehend with that which is a quality of the creatures, and Allah[azwj] is not like that’.[15]

2. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ الْعَبَّاسِ بْنِ عَمْرٍو عَنْ هِشَامِ بْنِ الْحَكَمِ قَالَ فِي حَدِيثِ الزِّنْدِيقِ الَّذِي سَأَلَ أَبَا عَبْدِ الله (عَلَيْهِ السَّلام) أَنَّهُ قَالَ لَهُ أَ تَقُولُ إِنَّهُ سَمِيعٌ بَصِيرٌ فَقَالَ أَبُو عَبْدِ

اللهُ هُوَ سَمِيعٌ بَصِيرٌ سَمِيعٌ بِغَيْرِ جَارِحَةٍ وَبَصِيرٌ بِغَيْرِ آلَةٍ بَلْ يَسْمَعُ بِنَفْسِهِ وَيُبْصِرُ بِنَفْسِهِ وَلَيْسَ قَوْلِي إِنَّهُ سَمِيعٌ بِنَفْسِهِ أَنَّهُ شَيْءٌ وَالنَّفْسُ شَيْءٌ آخَرُ وَلَكِنِّي أَرَدْتُ عِبَارَةً عَنْ نَفْسِي إِذْ كُنْتُ مَسْئُولاً وَإِفْهَاماً لَكَ إِذْ كُنْتَ سَائِلاً فَأَقُولُ يَسْمَعُ بِكُلِّهِ لا أَنَّ كُلَّهُ لَهُ بَعْضٌ لانَّ الْكُلَّ لَنَا لَهُ بَعْضٌ وَلَكِنْ أَرَدْتُ إِفْهَامَكَ وَالتَّعْبِيرُ عَنْ نَفْسِي وَلَيْسَ مَرْجِعِي فِي ذَلِكَ كُلِّهِ إِلا أَنَّهُ السَّمِيعُ الْبَصِيرُ الْعَالِمُ الْخَبِيرُ بِلا اخْتِلافِ الذَّاتِ وَلا اخْتِلافِ مَعْنًى.

Ali Bin Ibrahim, from his father, from Al Abbas Bin Amro,

(It has been narrated) from Hisham Bin Al-Hakam who said in a Hadeeth of the atheist who asked Abu Abdullah[asws] that, 'He said to him[asws], 'Are you[asws] saying that He[azwj] is Hearing, Seeing?' So Abu Abdullah[asws] said: 'He[azwj] is Hearing, Seeing, Hearing without a body part and seeing without an instrument. But, He[azwj] Hears by Himself[azwj] and Sees by Himself[azwj;] and it is not my[asws] saying that 'He[azwj] Hears by Himself[azwj',] that He[azwj] is one thing and His[azwj] Self is another thing. But I[asws] intend it as a lesson from myself[asws] when I[asws] was questioned and as an understanding for you when you are the questioner.

Thus, I[asws] am saying, He[azwj] Hears with All of Him[azwj,] not that 'the whole of Him[azwj'] are parts, because the 'whole' for us, there are parts to it. But I[asws] intend to make you understand and as the lesson from myself[asws], and my[asws] reference regarding that 'all of Him[azwj',] is not, except that He[azwj] is the Hearing, the Seeing, the Knowing, the Aware, without there being any difference of the Self, nor difference of the meaning'.[16]

14 . بَابُ الْإِرَادَةِ أَنَّهَا مِنْ صِفَاتِ الْفِعْلِ، وَسَائِرِ صِفَاتِالْفِعْلِ

Chapter 14 – The Intention (Will), it is from the Attributes of the deed, and the rest of the Attributes of the deed

1. مُحَمَّدُ بْنُ يَحْيَى الْعَطَّارُ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى الاشْعَرِيِّ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ الاهْوَازِيِّ عَنِ النَّضْرِ بْنِ سُوَيْدٍ عَنْ عَاصِمِ بْنِ حُمَيْدٍ عَنْ أَبِي عَبْدِ اللهِ (عَلَيْهِ السَّلام) قَالَ قُلْتُ لَمْ يَزَلِ اللهُ مُرِيداً قَالَ إِنَّ الْمُرِيدَ لا يَكُونُ إِلا لِمُرَادٍ مَعَهُ لَمْ يَزَلِ اللهُ عَالِماً قَادِراً ثُمَّ أَرَادَ.

Muhammad Bin Yahya Al Attar, from Ahmad Bin Muhammad Bin Isa Al Ashary, from Al Husayn Bin Saeed Al Ahwazy, from Al Nazar Bin Suweyd, from Aasim Bin Humeyd,

(It has been narrated) from Abu Abdullah[asws], said, 'I said, 'Allah[azwj] never ceased to be an Intender?' He[asws] said: 'The Intender cannot happen to be except with an intention along with him. Allah[azwj] never ceased to be a Knower, Powerful, then Intended (Willed)'.[17]

2. مُحَمَّدُ بْنُ أَبِي عَبْدِ اللهِ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنِ الْحُسَيْنِ بْنِ الْحَسَنِ عَنْ بَكْرِ بْنِ صَالِحٍ عَنْ عَلِيِّ بْنِ أَسْبَاطٍ عَنِ الْحَسَنِ بْنِ الْجَهْمِ عَنْ بُكَيْرِ بْنِ أَعْيَنَ قَالَ قُلْتُ لابِي عَبْدِ اللهِ (عَلَيْهِ السَّلام) عِلْمُ اللهِ وَمَشِيئَتُهُ هُمَا مُخْتَلِفَانِ أَوْ مُتَّفِقَانِ فَقَالَ الْعِلْمُ لَيْسَ هُوَ الْمَشِيئَةَ أَ لا تَرَى أَنَّكَ

تَقُولُ سَأَفْعَلُ كَذَا إِنْ شَاءَ الله وَلا تَقُولُ سَأَفْعَلُ كَذَا إِنْ عَلِمَ الله فَقَوْلُكَ إِنْ شَاءَ الله دَلِيلٌ عَلَى أَنَّهُ لَمْ يَشَأْ فَإِذَا شَاءَ كَانَ الَّذِي شَاءَ كَمَا شَاءَ وَعِلْمُ الله السَّابِقُ لِلْمَشِيئَةِ.

Muhammad Bin Abu Abdullah, from Muhammad Bin Ismail, from Al Husayn Bin Al Hassan, from Bakr Bin Salih, from Ali Bin Asbaat, from Al Hassan Bin Al Jahm, from Bukeyr Bin Ayn who said,

'I said to Abu Abu Abdullah[asws], 'The Knowledge of Allah[azwj] and His[azwj] Desire are both creations or co-incidental?' So he[asws] said: 'The Knowledge, it is not the Desire. Do you not see that you (yourself) are saying, 'I shall do such if Allah[azwj] so Desires it', and you are not saying, 'I shall do such if Allah[azwj] Knows it'? So, your words, 'If Allah[azwj] so Desires it' is evidence upon that He[azwj] has not Desired it yet. So when He[azwj] does Desire it, that which He[azwj] so Desires, it would occur, that which He[azwj] so Desires, and Knowledge of Allah[azwj] is Precedes to the Desire'.[18]

3. أَحْمَدُ بْنُ إِدْرِيسَ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ بْنِ يَحْيَى قَالَ قُلْتُ لابِي الْحَسَنِ (عَلَيْهِ السَّلام) أَخْبِرْنِي عَنِ الارَادَةِ مِنَ الله وَمِنَ الْخَلْقِ قَالَ فَقَالَ الارَادَةُ مِنَ الْخَلْقِ الضَّمِيرُ وَمَا يَبْدُو لَهُمْ بَعْدَ ذَلِكَ مِنَ الْفِعْلِ وَأَمَّا مِنَ الله تَعَالَى فَإِرَادَتُهُ إِحْدَاثُهُ لا غَيْرُ ذَلِكَ لانَّهُ لا يُرَوِّي وَلا يَهُمُّ وَلا يَتَفَكَّرُ وَهَذِهِ الصِّفَاتُ مَنْفِيَّةٌ عَنْهُ وَهِيَ صِفَاتُ الْخَلْقِ فَإِرَادَةُ الله الْفِعْلُ لا غَيْرُ ذَلِكَ يَقُولُ لَهُ كُنْ فَيَكُونُ بِلا لَفْظٍ وَلا نُطْقٍ بِلِسَانٍ وَلا هِمَّةٍ وَلا تَفَكُّرٍ وَلا كَيْفَ لِذَلِكَ كَمَا أَنَّهُ لا كَيْفَ لَهُ.

Ahmad Bin Idrees, from Muhammad Bin Abdul Jabbar, from Safwan Bin Yahya who said,

'I said to Abu Al-Hassan[asws], 'Inform me about the Intention (Will) from Allah[azwj,] and from the creature'. So he[asws] said: 'The Intention from the creature (people) is the conscience and begins for them after that from the deed, and as for (the Intention) from Allah[azwj] the Exalted, so His[azwj] Intention is His[azwj] Creation and not other than that, because He[azwj] neither narrates, nor whims, nor thinks, and these Attributes are negated from Him[azwj,] and these are the attributes of the creatures.

So the Intention of Allah[azwj] is the deed, not other than that. He[azwj] is Saying to it, 'Be', so it occurs (comes into being), without a letter spoken by a tongue, nor a whim, nor thinking, nor is there a 'where' for that just as there is no 'where' (qualitative state) for Him[azwj]'.[19]

5. عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ الْبَرْقِيِّ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنِ الْمَشْرِقِيِّ حَمْزَةَ بْنِ الْمُرْتَفِعِ عَنْ بَعْضِ أَصْحَابِنَا قَالَ كُنْتُ فِي مَجْلِسِ ابي جعفر (عَلَيْهِ السَّلام) إِذْ دَخَلَ عَلَيْهِ عَمْرُو بْنُ عُبَيْدٍ فَقَالَ لَهُ جُعِلْتُ فِدَاكَ قَوْلُ الله تَبَارَكَ وَتَعَالَى وَمَنْ يَحْلِلْ عَلَيْهِ غَضَبِي فَقَدْ هَوى مَا ذَلِكَ الْغَضَبُ فَقَالَ أَبُو جَعْفَرٍ (عَلَيْهِ السَّلام) هُوَ الْعِقَابُ يَا عَمْرُو إِنَّهُ مَنْ زَعَمَ أَنَّ الله قَدْ زَالَ مِنْ شَيْءٍ إِلَى شَيْءٍ فَقَدْ وَصَفَهُ صِفَةَ مَخْلُوقٍ وَإِنَّ الله تَعَالَى لا يَسْتَفِزُّهُ شَيْءٌ فَيُغَيِّرُهُ.

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Umar Bin Axina,

(It has been narrated) from Abu Abdullah[asws] having said: 'Allah[azwj] Created the Desire by itself, then Created the things with the Desire'.[20]

A number of our companions, from Ahmad Bin Muhammad Al Barqy, from Muhammad Bin Isa, from Al Mashraqy Hamza Bin Al Mutafa'a, from one of our companions who said,

'I was in a gathering of Abu Ja'far[asws] when Amro Bin Ubeyd came over to him[asws] and said to him[asws], 'May I be sacrificed for you[asws]! The Words of Allah[azwj] Blessed and High [20:81], and whomsoever My Anger is due upon so he has perished. What is that Anger?' So Abu Ja'far[asws] said: 'It is the Punishment, O Amro, and he who alleges that Allah[azwj] has ceased to be from a thing to a thing, so he has described Him[azwj] with an attribute of a creature, and that Allah[azwj] the Exalted. Nothing stirs Him[azwj,] so He[azwj] would change'.[21]

6. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ الْعَبَّاسِ بْنِ عَمْرٍو عَنْ هِشَامِ بْنِ الْحَكَمِ فِي حَدِيثِ الزِّنْدِيقِ الَّذِي سَأَلَ أَبَا عَبْدِ الله (عَلَيْهِ السَّلام) فَكَانَ مِنْ سُؤَالِهِ أَنْ قَالَ لَهُ فَلَهُ رِضًا وَسَخَطٌ فَقَالَ أَبُو عَبْدِ الله (عَلَيْهِ السَّلام) نَعَمْ وَلَكِنْ لَيْسَ ذَلِكَ عَلَى مَا يُوجَدُ مِنَ الْمَخْلُوقِينَ وَذَلِكَ أَنَّ الرِّضَا حَالٌ تَدْخُلُ عَلَيْهِ فَتَنْقُلُهُ مِنْ حَالٍ إِلَى حَالٍ لانَّ الْمَخْلُوقَ أَجْوَفُ مُعْتَمِلٌ مُرَكَّبٌ لِلاشْيَاءِ فِيهِ مَدْخَلٌ وَخَالِقُنَا لا مَدْخَلَ لِلاشْيَاءِ فِيهِ لانَّهُ وَاحِدٌ وَاحِدِيُّ الذَّاتِ وَاحِدِيُّ الْمَعْنَى فَرِضَاهُ ثَوَابُهُ وَسَخَطُهُ عِقَابُهُ مِنْ غَيْرِ شَيْءٍ يَتَدَاخَلُهُ فَيُهَيِّجُهُ وَيَنْقُلُهُ مِنْ حَالٍ إِلَى حَالٍ لانَّ ذَلِكَ مِنْ صِفَةِ الْمَخْلُوقِينَ الْعَاجِزِينَ الْمُحْتَاجِينَ.

Ali Bin Ibrahim, from his father, from Al Abbas Bin Amro,

(It has been narrated) from Hisham Bin Al-Hakam in a Hadeeth of the atheist who questioned Abu Abdullah[asws]. So, it was from his questions that he said to him[asws], 'So, for Him[azwj] is Pleasure and Anger?' So Abu Abdullah[asws] said: 'Yes, but that is not upon what is found from the creatures, and that is because the pleasure is a state entered upon, so you would be transferred from a state into a state, because the creature is hollow, active, compound of the things. In him is an entrance, and our Creator has no entrance for the things in Him[azwj,] because He[azwj] is the One[azwj.] The One[azwj] in the Self and One in the Meaning. Thus, His[azwj] Pleasure is His[azwj] Rewarding, and His[azwj] Anger is His[azwj] Punishment from without anything having entered Him[azwj,] so it would provoke Him[azwj] and He[azwj] would change from a state to a state, because that is from the attributes of the creatures, the frustrated, the needy'.[22]

7. عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ ابْنِ أُذَيْنَةَ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي عَبْدِ الله (عَلَيْهِ السَّلام) قَالَ الْمَشِيئَةُ مُحْدَثَةٌ.

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from his father, from Ibn Abu Umeyr, from Ibn Azina, from Muhammad Bin Muslim,

(It has been narrated) from Abu Abdullah[asws] having said: 'The Desire is a creation'.[23]

15 . بَابُ حُدُوثِ الْأَسْمَاءِ

Chapter 15 – Occurrence (coming into being) of the Names

1. عَلِيُّ بْنُ مُحَمَّدٍ عَنْ صَالِحِ بْنِ أَبِي حَمَّادٍ عَنِ الْحُسَيْنِ بْنِ يَزِيدَ عَنِ الْحَسَنِ بْنِ عَلِيِّ بْنِ أَبِي حَمْزَةَ عَنْ إِبْرَاهِيمَ بْنِ عُمَرَ عَنْ أَبِي عَبْدِ الله (عَلَيْهِ السَّلام) قَالَ إِنَّ الله تَبَارَكَ وَتَعَالَى خَلَقَ اسْماً بِالْحُرُوفِ غَيْرَ مُتَصَوَّتٍ وَبِاللَّفْظِ غَيْرَ مُنْطَقٍ وَبِالشَّخْصِ غَيْرَ مُجَسَّدٍ وَبِالتَّشْبِيهِ غَيْرَ مَوْصُوفٍ وَبِاللَّوْنِ غَيْرَ مَصْبُوغٍ مَنْفِيٌّ عَنْهُ الاقْطَارُ مُبَعَّدٌ عَنْهُ الْحُدُودُ مَحْجُوبٌ عَنْهُ حِسُّ كُلِّ مُتَوَهِّمٍ مُسْتَتِرٌ غَيْرُ مَسْتُورٍ فَجَعَلَهُ كَلِمَةً تَامَّةً عَلَى أَرْبَعَةِ أَجْزَاءٍ مَعاً لَيْسَ مِنْهَا وَاحِدٌ قَبْلَ الاخَرِ فَأَظْهَرَ مِنْهَا ثَلاثَةَ أَسْمَاءٍ لِفَاقَةِ الْخَلْقِ إِلَيْهَا وَحَجَبَ مِنْهَا وَاحِداً وَهُوَ الاسْمُ الْمَكْنُونُ الْمَخْزُونُ فَهَذِهِ الاسْمَاءُ الَّتِي ظَهَرَتْ فَالظَّاهِرُ هُوَ الله تَبَارَكَ وَتَعَالَى وَسَخَّرَ سُبْحَانَهُ لِكُلِّ اسْمٍ مِنْ هَذِهِ الاسْمَاءِ أَرْبَعَةَ أَرْكَانٍ فَذَلِكَ اثْنَا عَشَرَ رُكْناً ثُمَّ خَلَقَ لِكُلِّ رُكْنٍ مِنْهَا ثَلاثِينَ اسْماً فِعْلاً مَنْسُوباً إِلَيْهَا فَهُوَ الرَّحْمَنُ الرَّحِيمُ الْمَلِكُ الْقُدُّوسُ الْخَالِقُ الْبَارِئُ الْمُصَوِّرُ الْحَيُّ الْقَيُّومُ لا تَأْخُذُهُ سِنَةٌ وَلا نَوْمٌ الْعَلِيمُ الْخَبِيرُ السَّمِيعُ الْبَصِيرُ الْحَكِيمُ الْعَزِيزُ الْجَبَّارُ الْمُتَكَبِّرُ الْعَلِيُّ الْعَظِيمُ الْمُقْتَدِرُ الْقَادِرُ السَّلامُ الْمُؤْمِنُ الْمُهَيْمِنُ الْبَارِئُ الْمُنْشِئُ الْبَدِيعُ الرَّفِيعُ الْجَلِيلُ الْكَرِيمُ الرَّازِقُ الْمُحْيِي الْمُمِيتُ الْبَاعِثُ الْوَارِثُ فَهَذِهِ الاسْمَاءُ وَمَا كَانَ مِنَ الاسْمَاءِ الْحُسْنَى حَتَّى تَتِمَّ ثَلاثَ مِائَةٍ وَسِتِّينَ اسْماً فَهِيَ نِسْبَةٌ لِهَذِهِ الاسْمَاءِ الثَّلاثَةِ وَهَذِهِ الاسْمَاءُ الثَّلاثَةُ أَرْكَانٌ وَحَجَبَ الاسْمَ الْوَاحِدَ الْمَكْنُونَ الْمَخْزُونَ بِهَذِهِ الاسْمَاءِ الثَّلاثَةِ وَذَلِكَ قَوْلُهُ تَعَالَى قُلِ ادْعُوا الله أَوِ ادْعُوا الرَّحْمَنَ أَيًّا ما تَدْعُوا فَلَهُ الاسْماءُ الْحُسْنى.

Ali Bin Muhammad, from Salih Bin Abu Hammad, from Al Husayn Bin Yazeed, from Al Hassan Bin Ali Bin Abu Hamza, from Ibrahim Bin Umar,

(It has been narrated) from Abu Abdullah[asws] having said: 'Allah[azwj] Blessed and High Created the Names with the Letters without sounds, and with the words without speaking, and with the personality without a body, and with its resemblance without attributes, and with the colour without colouring. The lines are negated from Him[azwj.] Remote from Him[azwj] are the limitations, veiled from Him[azwj.] He[azwj] Senses every veiled whim without a veil.

So He[azwj] Made it to be a complete word upon four parts, along with that there is not one from these which is before the other. So He[azwj] Manifested three Names from these for the desperation of the creatures towards these, and Veiled one of these, and it is the Hidden Name, the Treasured. Thus, these are the Names which are Manifest. So the Manifested is Allah[azwj,] Blessed, and Exalted. And He[azwj] the Glorious, Subjected four elements to every Name from these Names. So that (makes it as) twelve elements.

Then He[azwj] Created for every element from these, thirty Names, a deed linked to these. So He[azwj] is the Beneficent, the Merciful, the King, the Holy, the Creator, the Maker, the Fashioner, the Living, the Eternal. Neither does slumber seize Him[azwj] nor sleep. The Knower, the Aware, the Hearing, the Seeing, the Wise, the Mighty, the Compeller, the Supreme, the Exalted, the

Magnificent, the Dominant, the Powerful, the Grantor of safety, the Securer, the Controller, the Maker, the Builder, the Initiator, the Lofty, the Majestic, the Benevolent, the Sustainer, the Life-Giver, the Causer of death, the Resurrector, the Inheritor.

So these are the Names, and whatever was from the Good Names until three hundred and sixty (360) Names are complete. So it is a link to these three Names, and these Names are (of) three elements, and One Name is Veiled, the Hidden, the Treasured by these three Names; and these are the Words of the Exalted [17:110] Say: Call upon Allah or call upon the Beneficent; whichever (Name) you call upon, for Him are the best Names'.[24]

2. أَحْمَدُ بْنُ إِدْرِيسَ عَنِ الْحُسَيْنِ بْنِ عَبْدِ الله عَنْ مُحَمَّدِ بْنِ عَبْدِ الله وَمُوسَى بْنِ عُمَرَ وَالْحَسَنِ بْنِ عَلِيِّ بْنِ عُثْمَانَ عَنِ ابْنِ سِنَانٍ قَالَ سَأَلْتُ أَبَا الْحَسَنِ الرِّضَا (عَلَيْهِ السَّلام) هَلْ كَانَ الله عَزَّ وَجَلَّ عَارِفاً بِنَفْسِهِ قَبْلَ أَنْ يَخْلُقَ الْخَلْقَ قَالَ نَعَمْ قُلْتُ يَرَاهَا وَيَسْمَعُهَا قَالَ مَا كَانَ مُحْتَاجاً إِلَى ذَلِكَ لانَّهُ لَمْ يَكُنْ يَسْأَلُهَا وَلا يَطْلُبُ مِنْهَا هُوَ نَفْسُهُ وَنَفْسُهُ هُوَ قُدْرَتُهُ نَافِذَةٌ فَلَيْسَ يَحْتَاجُ أَنْ يُسَمِّيَ نَفْسَهُ وَلَكِنَّهُ اخْتَارَ لِنَفْسِهِ أَسْمَاءً لِغَيْرِهِ يَدْعُوهُ بِهَا لانَّهُ إِذَا لَمْ يُدْعَ بِاسْمِهِ لَمْ يُعْرَفْ فَأَوَّلُ مَا اخْتَارَ لِنَفْسِهِ الْعَلِيُّ الْعَظِيمُ لانَّهُ أَعْلَى الاشْيَاءِ كُلِّهَا فَمَعْنَاهُ الله وَاسْمُهُ الْعَلِيُّ الْعَظِيمُ هُوَ أَوَّلُ أَسْمَائِهِ عَلا عَلَى كُلِّ شَيْءٍ.

Ahmad Bin Idrees, from Al Husayn Bin Abdullah, from Muhammad Bin Abdullah, and Musa Bin Umar, and Al Hassan Bin Ali Bin Usman, from Ibn Sinan who said,

'I asked Abu Al-Hassan Al-Reza[asws], 'Was it that Allah[azwj] Mighty and Majestic Aware of Himself[azwj] before He[azwj] Created the creation?' He[asws] said: 'Yes'.

I said, 'He[azwj] Saw it (His[azwj] Self) and Heard (Himself[azwj]?' He[asws] said: 'He[azwj] was not needy to that, because He[azwj] did not happen to ask it nor seek from it. He[azwj] is His[azwj] Self, and His[azwj] Self is He[azwj]. He[azwj] is His[azwj] Power Implemented. Thus, He[azwj] is not needy that He[azwj] Hears Himself[azwj], but He[azwj] Chose Names for others to call Him[azwj] with these, because He[azwj], when not called by His[azwj] Name, would not be recognised (by the creators).

Thus, the first of what He[azwj] Chose for Himself[azwj] was the Exalted, the Magnificent (الْعَلِيُّ الْعَظِيمُ) because He[azwj] is Loftier (than) the things, all of them. So its Meaning is Allah[azwj], and His[azwj] Name is the Exalted, the Magnificent (الْعَلِيُّ الْعَظِيمُ). It is the first of His[azwj] Names, Loftier upon every thing'.[25]

3. وَبِهَذَا الاسْنَادِ عَنْ مُحَمَّدِ بْنِ سِنَانٍ قَالَ سَأَلْتُهُ عَنِ الاسْمَ مَا هُوَ قَالَ صِفَةٌ لِمَوْصُوفٍ.

And by this chain, from Muhammad Bin Sinan who said,

'I asked him[asws] about the Name, 'What is it?' He[asws] said: 'An attribute of the described'.[26]

4. مُحَمَّدُ بْنُ أَبِي عَبْدِ الله عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ بَعْضِ أَصْحَابِهِ عَنْ بَكْرِ بْنِ صَالِحٍ عَنْ عَلِيِّ بْنِ صَالِحٍ عَنِ الْحَسَنِ بْنِ مُحَمَّدِ بْنِ خَالِدِ بْنِ يَزِيدَ عَنْ عَبْدِ الاعْلَى عَنْ أَبِي عَبْدِ الله (عَلَيْهِ السَّلام) قَالَ اسْمُ الله غَيْرُهُ وَكُلُّ شَيْءٍ وَقَعَ عَلَيْهِ اسْمُ شَيْءٍ فَهُوَ مَخْلُوقٌ مَا خَلا الله فَأَمَّا مَا عَبَّرَتْهُ الالْسُنُ أَوْ عَمِلَتِ الايْدِي فَهُوَ مَخْلُوقٌ وَالله غَايَةٌ مِنْ غَايَاتِهِ وَالْمُغَيَّا غَيْرُ الْغَايَةِ وَالْغَايَةُ مَوْصُوفَةٌ وَكُلُّ مَوْصُوفٍ مَصْنُوعٌ وَصَانِعُ الاشْيَاءِ غَيْرُ مَوْصُوفٍ بِحَدٍّ مُسَمًّى لَمْ يَتَكَوَّنْ فَيُعْرَفَ كَيْنُونِيَّتُهُ بِصُنْعِ غَيْرِهِ وَلَمْ يَتَنَاهَ إِلَى غَايَةٍ إِلا كَانَتْ غَيْرَهُ لا يَزِلُّ مَنْ فَهِمَ هَذَا الْحُكْمَ أَبَداً وَهُوَ التَّوْحِيدُ الْخَالِصُ فَارْعَوْهُ وَصَدِّقُوهُ وَتَفَهَّمُوهُ بِإِذْنِ الله مَنْ زَعَمَ أَنَّهُ يَعْرِفُ الله بِحِجَابٍ أَوْ بِصُورَةٍ أَوْ بِمِثَالٍ فَهُوَ مُشْرِكٌ لانَّ حِجَابَهُ وَمِثَالَهُ وَصُورَتَهُ غَيْرُهُ وَإِنَّمَا هُوَ وَاحِدٌ مُتَوَحِّدٌ فَكَيْفَ يُوَحِّدُهُ مَنْ زَعَمَ أَنَّهُ عَرَفَهُ بِغَيْرِهِ وَإِنَّمَا عَرَفَ الله مَنْ عَرَفَهُ بِالله فَمَنْ لَمْ يَعْرِفْهُ بِهِ فَلَيْسَ يَعْرِفُهُ إِنَّمَا يَعْرِفُ غَيْرَهُ لَيْسَ بَيْنَ الْخَالِقِ وَالْمَخْلُوقِ شَيْءٌ وَالله خَالِقُ الاشْيَاءِ لا مِنْ شَيْءٍ كَانَ وَالله يُسَمَّى بِأَسْمَائِهِ وَهُوَ غَيْرُ أَسْمَائِهِ وَالاسْمَاءُ غَيْرُهُ.

Muhammad Bin Abu Abdullah, from Muhammad Bin Ismail, from one of his companions, from Bakr Bin Salih, from Ali Bin Salih, from Al Hassan Bin Muhammad Bin Khalid Bin Yazeed, from Abdul A'ala,

(It has been narrated) from Abu Abdullah[asws] having said: 'A Name of Allah[azwj] is other than Him[azwj,] and everything upon which a name occurs, is a thing, so it would be a creature, apart from Allah[azwj.]

So, as for what the tongues express, or the hands perform, so it is a creation, and Allah[azwj] is an end-point from His[azwj] (Created) end-points, and the end-point without the ending; and the end-point is an attribute, and every attribute is a creation, and the Creator of the things is other than the attribute by the limitation of the named. He[azwj] did not come into being so His[azwj] coming into being would be recognised by the creation of someone else, and one would not end up to an end-point except that it would be other than Him[azwj.]

Do not stumble from understanding this rule, and it is the pure Tawheed (Oneness). Therefore, recognise it, and ratify it, and understand it by the Permission of Allah[azwj.] The one who claims that he recognises Allah[azwj] by veils, or by an image, or by a resemblance, so he is a Polytheists, because His[azwj] veil, and His[azwj] resemblance, and His[azwj] image, is other than Him[azwj,] and rather He[azwj] is One, with Oneness. So how can one consider Him[azwj] as One[azwj,] the one who claims that he is recognising Him[azwj] with something else?.

And rather, he has recognised Allah[azwj,] the one who recognises him by Allah[azwj.] So the one who does not recognise Him[azwj] by Him[azwj,] so he has not recognised Him[azwj,] but he has recognised other than Him[azwj.] There isn't between the Creator and the Created, a thing, and Allah[azwj] is the Creator of the things, not from a thing which was (beforehand). And Allah[azwj] is Named with His[azwj] Names, and He[azwj] is other than His[azwj] Names, and the Names are other than Him[azwj'].[27]

16 . بَابُ مَعَانِي الْأَسْمَاءِ وَاشْتِقَاقِهَا

Chapter 16 – The Meaning of the Names and their derivatives

1. عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ عَنِ الْقَاسِمِ بْنِ يَحْيَى عَنْ جَدِّهِ الْحَسَنِ بْنِ رَاشِدٍ عَنْ عَبْدِ اللهِ بْنِ سِنَانٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللهِ (عَلَيْهِ السَّلام) عَنْ تَفْسِيرِ بِسْمِ اللهِ الرَّحْمنِ الرَّحِيمِ قَالَ الْبَاءُ بَهَاءُ اللهِ وَالسِّينُ سَنَاءُ اللهِ وَالْمِيمُ مَجْدُ اللهِ وَرَوَى بَعْضُهُمْ الْمِيمُ مُلْكُ اللهِ وَاللهُ إِلَهُ كُلِّ شَيْءٍ الرَّحْمَنُ بِجَمِيعِ خَلْقِهِ وَالرَّحِيمُ بِالْمُؤْمِنِينَ خَاصَّةً.

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Al Qasim Bin Yahya, from his grandfather Al Hassan Bin Rashid, from Abdullah Bin Sinan who said,

'I asked Abu Abdullah[asws] about the interpretation of 'In the Name of Allah[azwj] the Beneficent, the Merciful'. He[asws] said: 'He[asws] said: 'The 'Ba' is Beauty of Allah[azwj,] and the 'Seen' is the Sublimity of Allah[azwj,] and the 'Meem' is Glory of Allah[azwj'.]

And some of them reported, '(He[asws] said): 'The 'Meem' is Kingdom of Allah[azwj,] and Allah[azwj] is God of everything, the Beneficent to the entirety of His[azwj] creatures, and being Merciful with the Momineen in particular'.[28]

2. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّضْرِ بْنِ سُوَيْدٍ عَنْ هِشَامِ بْنِ الْحَكَمِ أَنَّهُ سَأَلَ أَبَا عَبْدِ اللهِ (عَلَيْهِ السَّلام) عَنْ أَسْمَاءِ اللهِ وَاشْتِقَاقِهَا اللهُ مِمَّا هُوَ مُشْتَقٌّ فَقَالَ يَا هِشَامُ اللهُ مُشْتَقٌّ مِنْ إِلَهٍ وَإِلَهٌ يَقْتَضِي مَأْلُوهاً وَالاسْمُ غَيْرُ الْمُسَمَّى فَمَنْ عَبَدَ الاسْمَ دُونَ الْمَعْنَى فَقَدْ كَفَرَ وَلَمْ يَعْبُدْ شَيْئاً وَمَنْ عَبَدَ الاسْمَ وَالْمَعْنَى فَقَدْ أَشْرَكَ وَعَبَدَ اثْنَيْنِ وَمَنْ عَبَدَ الْمَعْنَى دُونَ الاسْمِ فَذَاكَ التَّوْحِيدُ أَ فَهِمْتَ يَا هِشَامُ قَالَ قُلْتُ زِدْنِي قَالَ للهِ تِسْعَةٌ وَتِسْعُونَ اسْماً فَلَوْ كَانَ الاسْمُ هُوَ الْمُسَمَّى لَكَانَ كُلُّ اسْمٍ مِنْهَا إِلَهاً وَلَكِنَّ اللهَ مَعْنًى يُدَلُّ عَلَيْهِ بِهَذِهِ الاسْمَاءِ وَكُلُّهَا غَيْرُهُ يَا هِشَامُ الْخُبْزُ اسْمٌ لِلْمَأْكُولِ وَالْمَاءُ اسْمٌ لِلْمَشْرُوبِ وَالثَّوْبُ اسْمٌ لِلْمَلْبُوسِ وَالنَّارُ اسْمٌ لِلْمُحْرِقِ أَ فَهِمْتَ يَا هِشَامُ فَهْماً تَدْفَعُ بِهِ وَتُنَاضِلُ بِهِ أَعْدَاءَنَا الْمُتَّخِذِينَ مَعَ اللهِ عَزَّ وَجَلَّ غَيْرَهُ قُلْتُ نَعَمْ فَقَالَ نَفَعَكَ اللهُ بِهِ وَثَبَّتَكَ يَا هِشَامُ قَالَ فَوَ اللهِ مَا قَهَرَنِي أَحَدٌ فِي التَّوْحِيدِ حَتَّى قُمْتُ مَقَامِي هَذَا.

Ali Bin Ibrahim, from his father, from Al Nazar Bin Suweyd, from Hisham Bin Al Hakam, that,

'He asked Abu Abdullah[asws] about the Names of Allah[azwj] and their derivatives of Allah[azwj] from what He[azwj] is derived. So he[asws] said: 'O Hisham! 'Allah' is derived from 'God', and God requires its worshipper, and the name is other than the named. So the one who worships the Name besides the Meaning, so he has blasphemed and has not worshipped anything; and the one who worships the Name and the Meaning, so he has associated (committed Shirk) and worship two; and the one who worships the Meaning besides the Name, so that is the Tawheed. Do you understand, O Hisham?'

He (Hisham) said, ‘I said, ‘Increase for me’. He[asws] said: ‘For Allah[azwj] there are ninety nine Names. So if it was such that the Name was the Named, then it would be so that every Name from these would be a God. But, Allah[azwj] is the Meaning, these Names indicate upon, and all of these are other than Him[azwj]. O Hisham! The bread is a name of the food, and the water is a name of the drink, and the cloth is a name of the garment, and the fire is a name of the incinerator. Do you understand, O Hisham? (It is) an understanding you can repulse and fight our[asws] enemies with and the ones who taking others along with Allah[azwj] Majestic and Mighty’. I said, ‘Yes’.

He (Hisham) said, ‘So he[asws] said: ‘May Allah[azwj] Benefit you with it and Affirm you, O Hisham!’.

Hisham said, ‘So, by Allah[azwj]! No one was able to subdue me regarding the Tawheed (Oneness) until I rose to this status of mine’.[29]

3. عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ الْبَرْقِيِّ عَنِ الْقَاسِمِ بْنِ يَحْيَى عَنْ جَدِّهِ الْحَسَنِ بْنِ رَاشِدٍ عَنْ أَبِي الْحَسَنِ مُوسَى بْنِ جَعْفَرٍ (عَلَيْهِما السَّلام) قَالَ سُئِلَ عَنْ مَعْنَى الله فَقَالَ اسْتَوْلَى عَلَى مَا دَقَّ وَجَلَّ.

A number of our companions, from Ahmad Bin Muhammad Al Barqy, from Al Qasim Bin Yahya, from his grandfather Al Hassan Bin Rashid,

(It has been narrated) from Abu Al-Hassan Musa[asws] Bin Ja’far[asws], said, ‘He[asws] was asked about the Meaning of ‘Allah’. So he[asws] said: ‘The One Who Conquers upon whatever is slight and majestic’.[30]

4. عَلِيُّ بْنُ مُحَمَّدٍ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ يَعْقُوبَ بْنِ يَزِيدَ عَنِ الْعَبَّاسِ بْنِ هِلالٍ قَالَ سَأَلْتُ الرِّضَا (عَلَيْهِ السَّلام) عَنْ قَوْلِ الله نُورُ السَّماواتِ وَالارْضِ فَقَالَ هَادٍ لاهْلِ السَّمَاءِ وَهَادٍ لاهْلِ الارْضِ وَفِي رِوَايَةِ الْبَرْقِيِّ هُدَى مَنْ فِي السَّمَاءِ وَهُدَى مَنْ فِي الارْضِ.

Ali Bin Muhammad, from Sahl Bin Ziyad, from Yaqoub Bin Yazeed, from Al Abbas Bin Hilal who said,

‘I asked Al-Reza[asws] about the Words of Allah[azwj] [24:35] Allah is Light of the skies and the earth. So he[asws] said: ‘A Guide for the inhabitants of the sky and a Guide for the inhabitants of the earth’.

And in a report of Al-Barqy, ‘(He[asws] said): ‘A Guidance for the ones in the sky and a Guidance for the ones in the earth’.[31]

5. أَحْمَدُ بْنُ إِدْرِيسَ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ فُضَيْلِ بْنِ عُثْمَانَ عَنِ ابْنِ أَبِي يَعْفُورٍ قَالَ سَأَلْتُ أَبَا عَبْدِ الله (عَلَيْهِ السَّلام) عَنْ قَوْلِ الله عَزَّ وَجَلَّ هُوَ الاوَّلُ وَالاخِرُ وَقُلْتُ أَمَّا الاوَّلُ فَقَدْ عَرَفْنَاهُ وَأَمَّا الاخِرُ فَبَيِّنْ لَنَا تَفْسِيرَهُ فَقَالَ إِنَّهُ لَيْسَ شَيْءٌ إِلا يَبِيدُ أَوْ يَتَغَيَّرُ أَوْ يَدْخُلُهُ التَّغَيُّرُ وَالزَّوَالُ أَوْ يَنْتَقِلُ مِنْ لَوْنٍ إِلَى لَوْنٍ وَمِنْ هَيْئَةٍ إِلَى هَيْئَةٍ وَمِنْ صِفَةٍ إِلَى صِفَةٍ وَمِنْ زِيَادَةٍ إِلَى نُقْصَانٍ وَمِنْ نُقْصَانٍ إِلَى زِيَادَةٍ إِلا رَبَّ الْعَالَمِينَ فَإِنَّهُ لَمْ يَزَلْ وَلا يَزَالُ بِحَالَةٍ وَاحِدَةٍ هُوَ الاوَّلُ قَبْلَ كُلِّ شَيْءٍ وَهُوَ الاخِرُ عَلَى مَا لَمْ يَزَلْ وَلا تَخْتَلِفُ عَلَيْهِ الصِّفَاتُ وَالاسْمَاءُ كَمَا تَخْتَلِفُ عَلَى غَيْرِهِ مِثْلُ الانْسَانِ الَّذِي يَكُونُ تُرَاباً مَرَّةً وَمَرَّةً لَحْماً وَدَماً وَمَرَّةً رُفَاتاً وَرَمِيماً وَكَالْبُسْرِ الَّذِي

يَكُونُ مَرَّةً بَلَحاً وَمَرَّةً بُسْراً وَمَرَّةً رُطَباً وَمَرَّةً تَمْراً فَتَتَبَدَّلُ عَلَيْهِ الاسْمَاءُ وَالصِّفَاتُ وَالله جَلَّ وَعَزَّ بِخِلافِ ذَلِكَ.

Ahmad Bin Idrees, from Muhammad Bin Abdul Jabbar, from Safwan Bin Yahya, from Fuzayl Bin Usman, from Ibn Abu Yafour who said,

'I asked Abu Abdullah[asws] about the Words of Allah[azwj] Mighty and Majestic [57:3] He is the First and the Last, and I said, 'As for 'the First', so we recognise it, and as for 'the Last', so clarify its interpretation for us'.

So he[asws] said: 'There is nothing except that it perishes, or changes, or there enters into it the change and the decline, or transfers from a colour to a colour, and from a form to a form, and from an attribute to an attribute, and from an increase to a decrease, and from a decrease to an increase, except for the Lord[azwj] of the worlds. So He[azwj] has never ceased to be or will cease to be in one state. He[azwj] was first before everything and He[azwj] would be Last for as long as eternity.

The attributes and the Names are not different upon Him[azwj] just as they would be upon others, like the human being who happened to be dust one time, and flesh and blood at one time, and one time would be decaying and bones, and like the date which happens to be raw, and one time ripe, and one time mature, and one time dried up. Thus, the names and the attributes change upon it and Allah[azwj] Majestic and Mighty is opposite to that'.[32]

6. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ ابْنِ أُذَيْنَةَ عَنْ مُحَمَّدِ بْنِ حَكِيمٍ عَنْ مَيْمُونٍ الْبَانِ قَالَ سَمِعْتُ أَبَا عَبْدِ الله (عَلَيْهِ السَّلام) وَقَدْ سُئِلَ عَنِ الاوَّلِ وَالاخِرِ فَقَالَ الاوَّلُ لا عَنْ أَوَّلٍ قَبْلَهُ وَلا عَنْ بَدْءٍ سَبَقَهُ وَالاخِرُ لا عَنْ نِهَايَةٍ كَمَا يُعْقَلُ مِنْ صِفَةِ الْمَخْلُوقِينَ وَلَكِنْ قَدِيمٌ أَوَّلٌ آخِرٌ لَمْ يَزَلْ وَلا يَزُولُ بِلا بَدْءٍ وَلا نِهَايَةٍ لا يَقَعُ عَلَيْهِ الْحُدُوثُ وَلا يَحُولُ مِنْ حَالٍ إِلَى حَالٍ خَالِقُ كُلِّ شَيْءٍ.

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Ibn Azina, from Muhammad Bin Hakeym, from Maymoun Alban who said,

'I heard Abu Abdullah[asws], and he[asws] had been asked about the First and the Last. So he[asws] said: 'The First is neither from a first before Him[azwj] nor from a beginning preceding Him[azwj;] and the Last is not from an end-point just as it is said of an attribute of the creatures, but, He[azwj] is eternally First, Last, not from a non-existence nor will be non-existent, without a beginning and without an end. The occurrences do not befall Him[azwj,] nor does He[azwj] Change from a state to a state. (He[azwj)] is the Creator of all things'.[33]

7. مُحَمَّدُ بْنُ أَبِي عَبْدِ الله رَفَعَهُ إِلَى أَبِي هَاشِمٍ الْجَعْفَرِيِّ قَالَ كُنْتُ عِنْدَ أَبِي جَعْفَرٍ الثَّانِي (عَلَيْهِ السَّلام) فَسَأَلَهُ رَجُلٌ فَقَالَ أَخْبِرْنِي عَنِ الرَّبِّ تَبَارَكَ وَتَعَالَى لَهُ أَسْمَاءٌ وَصِفَاتٌ فِي كِتَابِهِ وَأَسْمَاؤُهُ وَصِفَاتُهُ هِيَ هُوَ فَقَالَ أَبُو جَعْفَرٍ (عَلَيْهِ السَّلام) إِنَّ لِهَذَا الْكَلامِ وَجْهَيْنِ إِنْ كُنْتَ تَقُولُ هِيَ هُوَ أَيْ إِنَّهُ ذُو عَدَدٍ وَكَثْرَةٍ فَتَعَالَى الله عَنْ ذَلِكَ وَإِنْ كُنْتَ تَقُولُ هَذِهِ الصِّفَاتُ وَالاسْمَاءُ لَمْ تَزَلْ فَإِنَّ لَمْ تَزَلْ مُحْتَمِلٌ مَعْنَيَيْنِ فَإِنْ قُلْتَ لَمْ تَزَلْ عِنْدَهُ فِي عِلْمِهِ وَهُوَ مُسْتَحِقُّهَا فَنَعَمْ وَإِنْ كُنْتَ تَقُولُ لَمْ

يَزَلْ تَصْوِيرُهَا وَهِجَاؤُهَا وَتَقْطِيعُ حُرُوفِهَا فَمَعَاذَ الله أَنْ يَكُونَ مَعَهُ شَيْءٌ غَيْرُهُ بَلْ كَانَ الله وَلا خَلْقَ ثُمَّ خَلَقَهَا وَسِيلَةً بَيْنَهُ وَبَيْنَ خَلْقِهِ يَتَضَرَّعُونَ بِهَا إِلَيْهِ وَيَعْبُدُونَهُ وَهِيَ ذِكْرُهُ وَكَانَ الله وَلا ذِكْرَ وَالْمَذْكُورُ بِالذِّكْرِ هُوَ الله الْقَدِيمُ الَّذِي لَمْ يَزَلْ وَالاسْمَاءُ وَالصِّفَاتُ مَخْلُوقَاتٌ وَالْمَعَانِي وَالْمَعْنِيُّ بِهَا هُوَ الله الَّذِي لا يَلِيقُ بِهِ الاخْتِلافُ وَلا الائْتِلافُ وَإِنَّمَا يَخْتَلِفُ وَيَأْتَلِفُ الْمُتَجَزِّئُ فَلا يُقَالُ الله مُؤْتَلِفٌ وَلا الله قَلِيلٌ وَلا كَثِيرٌ وَلَكِنَّهُ الْقَدِيمُ فِي ذَاتِهِ لانَّ مَا سِوَى الْوَاحِدِ مُتَجَزِّئٌ وَالله وَاحِدٌ لا مُتَجَزِّئٌ وَلا مُتَوَهَّمٌ بِالْقِلَّةِ وَالْكَثْرَةِ وَكُلُّ مُتَجَزِّئٍ أَوْ مُتَوَهَّمٍ بِالْقِلَّةِ وَالْكَثْرَةِ فَهُوَ مَخْلُوقٌ دَالٌّ عَلَى خَالِقٍ لَهُ فَقَوْلُكَ إِنَّ الله قَدِيرٌ خَبَّرْتَ أَنَّهُ لا يُعْجِزُهُ شَيْءٌ فَنَفَيْتَ بِالْكَلِمَةِ الْعَجْزَ وَجَعَلْتَ الْعَجْزَ سِوَاهُ وَكَذَلِكَ قَوْلُكَ عَالِمٌ إِنَّمَا نَفَيْتَ بِالْكَلِمَةِ الْجَهْلَ وَجَعَلْتَ الْجَهْلَ سِوَاهُ وَإِذَا أَفْنَى الله الاشْيَاءَ أَفْنَى الصُّورَةَ وَالْهِجَاءَ وَالتَّقْطِيعَ وَلا يَزَالُ مَنْ لَمْ يَزَلْ عَالِماً فَقَالَ الرَّجُلُ فَكَيْفَ سَمَّيْنَا رَبَّنَا سَمِيعاً فَقَالَ لانَّهُ لا يَخْفَى عَلَيْهِ مَا يُدْرَكُ بِالاسْمَاعِ وَلَمْ نَصِفْهُ بِالسَّمْعِ الْمَعْقُولِ فِي الرَّأْسِ وَكَذَلِكَ سَمَّيْنَاهُ بَصِيراً لانَّهُ لا يَخْفَى عَلَيْهِ مَا يُدْرَكُ بِالابْصَارِ مِنْ لَوْنٍ أَوْ شَخْصٍ أَوْ غَيْرِ ذَلِكَ وَلَمْ نَصِفْهُ بِبَصَرِ لَحْظَةِ الْعَيْنِ وَكَذَلِكَ سَمَّيْنَاهُ لَطِيفاً لِعِلْمِهِ بِالشَّيْءِ اللَّطِيفِ مِثْلِ الْبَعُوضَةِ وَأَخْفَى مِنْ ذَلِكَ وَمَوْضِعِ النُّشُوءِ مِنْهَا وَالْعَقْلِ وَالشَّهْوَةِ لِلسَّفَادِ وَالْحَدَبِ عَلَى نَسْلِهَا وَإِقَامِ بَعْضِهَا عَلَى بَعْضٍ وَنَقْلِهَا الطَّعَامَ وَالشَّرَابَ إِلَى أَوْلادِهَا فِي الْجِبَالِ وَالْمَفَاوِزِ وَالاوْدِيَةِ وَالْقِفَارِ فَعَلِمْنَا أَنَّ خَالِقَهَا لَطِيفٌ بِلا كَيْفٍ وَإِنَّمَا الْكَيْفِيَّةُ لِلْمَخْلُوقِ الْمُكَيَّفِ وَكَذَلِكَ سَمَّيْنَا رَبَّنَا قَوِيّاً لا بِقُوَّةِ الْبَطْشِ الْمَعْرُوفِ مِنَ الْمَخْلُوقِ وَلَوْ كَانَتْ قُوَّتُهُ قُوَّةَ الْبَطْشِ الْمَعْرُوفِ مِنَ الْمَخْلُوقِ لَوَقَعَ التَّشْبِيهُ وَلاحْتَمَلَ الزِّيَادَةَ وَمَا احْتَمَلَ الزِّيَادَةَ احْتَمَلَ النُّقْصَانَ وَمَا كَانَ نَاقِصاً كَانَ غَيْرَ قَدِيمٍ وَمَا كَانَ غَيْرَ قَدِيمٍ كَانَ عَاجِزاً فَرَبُّنَا تَبَارَكَ وَتَعَالَى لا شِبْهَ لَهُ وَلا ضِدَّ وَلا نِدَّ وَلا كَيْفَ وَلا نِهَايَةَ وَلا تَبْصَارَ بَصَرٍ وَمُحَرَّمٌ عَلَى الْقُلُوبِ أَنْ تُمَثِّلَهُ وَعَلَى الاوْهَامِ أَنْ تَحُدَّهُ وَعَلَى الضَّمَائِرِ أَنْ تُكَوِّنَهُ جَلَّ وَعَزَّ عَنْ أَدَاةِ خَلْقِهِ وَسِمَاتِ بَرِيَّتِهِ وَتَعَالَى عَنْ ذَلِكَ عُلُوّاً كَبِيراً.

Muhammad Bin Abu Abdullah, raising it to Abu Hashim Al Ja'fary who said,

'I was in the presence of Abu Ja'far[asws] the 2nd, so a man asked him[asws] saying, 'Inform me about the Lord[azwj,] Blessed and High. There are Names and Attributes for Him[azwj] in His[azwj] Book, and His[azwj] Names and His[azwj] Attributes, are these Him[azwj?']

So Abu Ja'far[asws] said: 'For this speech, there are two aspects. If you are saying, these (Names) are Him[azwj,] i.e., He[azwj] is with a number and multiplicity, so Exalted is Allah[azwj] from that; and if you are saying these are Attributes, and the Names would never cease to be, so 'never cease to be' carries two meaning. So if you say, 'They will not cease to be in His[azwj] Presence in His[azwj] Knowledge and He[azwj] is Rightful, so yes; but if you are saying these will not cease to be, their images, and their spellings, and their

syllables, and their letters, then we[asws] seek Refuge with Allah[azwj] that there happens to be with Him[azwj,] something other than Him[azwj.]

But, Allah[azwj] was and had not Created. Then He[azwj] Created these as a means between Him[azwj] and His[azwj] creatures - being desperately (dependant) upon Him[azwj,] and they are worshipping Him[azwj,] and these are His[azwj] Mention. And Allah[azwj] was and there was no Mention, and the Mentioned One[azwj] is with the Mention. He[azwj] is Allah[azwj,] the eternal Who does not cease to be; and the Names and the Attributes are creations, and the Meaning Meant by these, He[azwj] is Allah[azwj] with Whom neither befits the variances nor the combinations, and rather (that) variates and combines, (which is) fragmented.

So Allah[azwj] will not be said to be combined, nor Allah[azwj] as little nor more, but the eternality is regarding His[azwj] Self, because whatever is besides the One[azwj,] is a fragment, and Allah[azwj] is the One[azwj,] not fragmented, nor can He[azwj] be imagined with the less and the more, and everything which is fragmented or imagined with the less and the more, so it is a creation evidencing upon its Creator.

So, your words that 'Allah[azwj] is Powerful', informs you that He[azwj] is not frustrated by anything. Thus you, negate the frustration by the speech and make the frustration to be other than Him[azwj.] And similar to that are your words, 'Knower'. But rather the ignorance is negated by the speech, and the ignorance is made to be besides Him[azwj.] And when Allah[azwj] Annihilates the things, the image, and the spelling, and the syllables get annihilated, and He[azwj] does not cease to be, the One[azwj] who will not cease to be a Knower'.

So the man said, 'So how come we are Naming our Lord[azwj] as 'All-Hearing'?' So he[asws] said: 'Because it is not Hidden upon Him[azwj] whatever is being comprehended by the ears, and we[asws] do not describe Him[azwj] with the Hearing situated in the head. Like that, we[asws] Name Him[azwj] as 'All-Seeing', because it is not Hidden upon Him[azwj] whatever is comprehended by the visions, from the colour or persons or other than that; and we[asws] do not describe Him[azwj] with the vision of the movement of the eye.

And similar to that we[asws] Name Him[azwj] as the 'Aware of subtleties' due to His[azwj] Knowledge of the subtle things, like the mosquito, and (things) more concealed than that.

And the subject of the growth is from these, and the intelligence, and the desires for the marital relations, and the leniency upon their offspring, and their watching out for each other, and their transference of the food and the drink to their children in the mountains, and wilderness, and the valleys, and the wastelands. Thus, we know that their Creator is Aware of the subtleties without a 'how', and rather the 'how' is for the creations, the ones subject to 'how'.

And similar to that, we Name our Lord[azwj] as Strong, not due to the strength of the violence well-known from the creatures. And if it was so that His[azwj] Strength was the strength of the well-known violence from the creatures, a resemblance would occur for Him[azwj] and an increase would be tolerated. And whatever tolerates the increase, would tolerate the decrease; and whatever was deficient would be without eternity; and whatever was without eternity would be frustrated.

So our Lord[azwj,] Blessed and High, there is neither a resemblance for Him[azwj,] nor an opposite, nor a match, nor a 'how', nor an end-point, nor can be envisaged by visions. And it is Prohibited unto the hearts to conceive His[azwj] resemblance, and upon the imaginations that they limit Him[azwj,] and upon the consciences that they form Him[azwj.] Majestic and Mighty is He[azwj] from the instruments of His[azwj] creatures, and features of His[azwj] Created beings; and Exalted is He[azwj] from that, Loftier, Greater'.[34]

8. عَلِيُّ بْنُ مُحَمَّدٍ عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ ابْنِ مَحْبُوبٍ عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللهِ (عَلَيْهِ السَّلام) قَالَ قَالَ رَجُلٌ عِنْدَهُ اللهُ أَكْبَرُ فَقَالَ اللهُ أَكْبَرُ مِنْ أَيِّ شَيْءٍ فَقَالَ مِنْ كُلِّ شَيْءٍ فَقَالَ أَبُو عَبْدِ اللهِ (عَلَيْهِ السَّلام) حَدَّدْتَهُ فَقَالَ الرَّجُلُ كَيْفَ أَقُولُ قَالَ قُلْ اللهُ أَكْبَرُ مِنْ أَنْ يُوصَفَ.

Ali Bin Muhammad, from Sahl Bin Ziyad, from Ibn Mahboub, from the one who mentioned it,

(It has been narrated) from Abu Abdullah[asws], said, 'A man in his[asws] presence said, 'Allah[azwj] is the Greatest!'. So he[asws] said: 'Allah[azwj] is Greater than which thing?' So he said, 'From everything'. So Abu Abdullah[asws] said: 'You have limited Him[azwj'.] So the man said, 'How should I be saying it?' He[asws] said: 'Say, 'Allah[azwj] is Greatest, beyond description''.[35]

9. وَرَوَاهُ مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنْ مَرْوَكِ بْنِ عُبَيْدٍ عَنْ جُمَيْعِ بْنِ عُمَيْرٍ قَالَ قَالَ أَبُو عَبْدِ اللهِ (عَلَيْهِ السَّلام) أَيُّ شَيْءٍ اللهُ أَكْبَرُ فَقُلْتُ اللهُ أَكْبَرُ مِنْ كُلِّ شَيْءٍ فَقَالَ وَكَانَ ثَمَّ شَيْءٌ فَيَكُونُ أَكْبَرَ مِنْهُ فَقُلْتُ وَمَا هُوَ قَالَ اللهُ أَكْبَرُ مِنْ أَنْ يُوصَفَ.

And it is reported by Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Marwak Bin Ubeyd, from Jumie Bin Umeyr who said,

'Abu Abdullah[asws] said: 'Which thing is Allah[azwj] Greater than?' So I said, 'Allah[azwj] is Greater than everything'. So he[asws] said: 'He[azwj] was, then there was a thing, so He[azwj] came to be Greater than it?' So I said, 'And what is it (which is correct to say)?' He[asws]: 'Allah[azwj] is Greatest, beyond description'.[36]

10. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيسَى بْنِ عُبَيْدٍ عَنْ يُونُسَ عَنْ هِشَامِ بْنِ الْحَكَمِ قَالَ سَأَلْتُ أَبَا عَبْدِ اللهِ (عَلَيْهِ السَّلام) عَنْ سُبْحَانَ اللهِ فَقَالَ أَنَفَةٌ لله.

Ali Bin Ibrahim, from Muhammad Bin Isa Bin Ubeyd, from Yunus, from Hisham Bin Al Hakam who said,

'I asked Abu Abdullah[asws] about 'Glorious is Allah[azwj]''. So he[asws] said: 'Respect of Allah[azwj]'.[37]

11. أَحْمَدُ بْنُ مِهْرَانَ عَنْ عَبْدِ الْعَظِيمِ بْنِ عَبْدِ اللهِ الْحَسَنِيِّ عَنْ عَلِيِّ بْنِ أَسْبَاطٍ عَنْ سُلَيْمَانَ مَوْلَى طِرْبَالٍ عَنْ هِشَامٍ الْجَوَالِيقِيِّ قَالَ سَأَلْتُ أَبَا عَبْدِ اللهِ (عَلَيْهِ السَّلام) عَنْ قَوْلِ اللهِ عَزَّ وَجَلَّ سُبْحانَ اللهِ مَا يُعْنَى بِهِ قَالَ تَنْزِيهُهُ.

Ahmad Bin Mihran, from Abdul Azeem Bin Abdullah Al Hasany, from Ali Bin Asbat, from Suleyman, a slave of Tirbal, from Hisham Al Jawaliqy who said,

‘I asked Abu Abdullah[asws] about the Words of Allah[azwj] Mighty and Majestic [23:91] Glory be to Allah, what is the Meaning of it?’ He[asws] said: ‘His[azwj] Transcendence’.[38]

12. عَلِيُّ بْنُ مُحَمَّدٍ وَمُحَمَّدُ بْنُ الْحَسَنِ عَنْ سَهْلِ بْنِ زِيَادٍ وَمُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى جَمِيعاً عَنْ أَبِي هَاشِمٍ الْجَعْفَرِيِّ قَالَ سَأَلْتُ أَبَا جَعْفَرٍ الثَّانِيَ (عَلَيْهِ السَّلام) مَا مَعْنَى الْوَاحِدِ فَقَالَ إِجْمَاعُ الالْسُنِ عَلَيْهِ بِالْوَحْدَانِيَّةِ كَقَوْلِهِ تَعَالَى وَلَئِنْ سَأَلْتَهُمْ مَنْ خَلَقَهُمْ لَيَقُولُنَّ اللهُ.

Ali Bin Muhammad and Muhammad Bin Al Hassan, from Sahl Bin Ziyad and Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, altogether from Abu Hashim Al Ja’fary who said,

‘I asked Abu Ja’far[asws] the 2nd, ‘What is the meaning of ‘The One’?’ So he[asws] said: ‘The consensus of the tongues upon Him[azwj] with the Oneness like His[azwj] Words, the Exalted [43:87] And if you should ask them who Created them, they would certainly say: Allah’.[39]

17 . بَابٌ آخَرُ وَهُوَ مِنَ الْبَابِ الْأَوَّلِ إِلاَّ أَنَّ فِيهِ زِيَادَةً وَهُوَ الْفَرْقُ مَا بَيْنَ الْمَعَانِي الَّتِي تَحْتَ أَسْمَاءِ اللهِ وَأَسْمَاءِ الْمَخْلُوقِينَ

Chapter 17 – Another Chapter and it is from the first, except that in it is an addition, and it is the difference between the meaning which is beneath the Names of Allah[azwj] and the names of the creatures

1. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنِ الْمُخْتَارِ بْنِ مُحَمَّدِ بْنِ الْمُخْتَارِ الْهَمْدَانِيِّ وَمُحَمَّدُ بْنُ الْحَسَنِ عَنْ عَبْدِ اللهِ بْنِ الْحَسَنِ الْعَلَوِيِّ جَمِيعاً عَنِ الْفَتْحِ بْنِ يَزِيدَ الْجُرْجَانِيِّ عَنْ أَبِي الْحَسَنِ (عَلَيْهِ السَّلام) قَالَ سَمِعْتُهُ يَقُولُ وَهُوَ اللَّطِيفُ الْخَبِيرُ السَّمِيعُ الْبَصِيرُ الْوَاحِدُ الاحَدُ الصَّمَدُ لَمْ يَلِدْ وَلَمْ يُولَدْ وَلَمْ يَكُنْ لَهُ كُفُواً أَحَدٌ لَوْ كَانَ كَمَا يَقُولُ الْمُشَبِّهَةُ لَمْ يُعْرَفِ الْخَالِقُ مِنَ الْمَخْلُوقِ وَلا الْمُنْشِئُ مِنَ الْمُنْشَإِ لَكِنَّهُ الْمُنْشِئُ فَرْقٌ بَيْنَ مَنْ جَسَّمَهُ وَصَوَّرَهُ وَأَنْشَأَهُ إِذْ كَانَ لا يُشْبِهُهُ شَيْءٌ وَلا يُشْبِهُ هُوَ شَيْئاً قُلْتُ أَجَلْ جَعَلَنِيَ اللهُ فِدَاكَ لَكِنَّكَ قُلْتَ الاحَدُ الصَّمَدُ وَقُلْتَ لا يُشْبِهُهُ شَيْءٌ وَاللهُ وَاحِدٌ وَالانْسَانُ وَاحِدٌ أَ لَيْسَ قَدْ تَشَابَهَتِ الْوَحْدَانِيَّةُ قَالَ يَا فَتْحُ أَحَلْتَ ثَبَّتَكَ اللهُ إِنَّمَا التَّشْبِيهُ فِي الْمَعَانِي فَأَمَّا فِي الاسْمَاءِ فَهِيَ وَاحِدَةٌ وَهِيَ دَالَّةٌ عَلَى الْمُسَمَّى وَذَلِكَ أَنَّ الانْسَانَ وَإِنْ قِيلَ وَاحِدٌ فَإِنَّهُ يُخْبَرُ أَنَّهُ جُثَّةٌ وَاحِدَةٌ وَلَيْسَ بِاثْنَيْنِ وَالانْسَانُ نَفْسُهُ لَيْسَ بِوَاحِدٍ لانَّ أَعْضَاءَهُ مُخْتَلِفَةٌ وَأَلْوَانَهُ مُخْتَلِفَةٌ وَمَنْ أَلْوَانُهُ مُخْتَلِفَةٌ غَيْرُ وَاحِدٍ وَهُوَ أَجْزَاءٌ مُجَزَّاةٌ لَيْسَتْ بِسَوَاءٍ دَمُهُ غَيْرُ لَحْمِهِ وَلَحْمُهُ غَيْرُ دَمِهِ وَعَصَبُهُ غَيْرُ عُرُوقِهِ وَشَعْرُهُ غَيْرُ بَشَرِهِ وَسَوَادُهُ غَيْرُ بَيَاضِهِ وَكَذَلِكَ سَائِرُ جَمِيعِ الْخَلْقِ فَالانْسَانُ وَاحِدٌ فِي الاسْمِ وَلا وَاحِدٌ فِي الْمَعْنَى وَاللهُ جَلَّ جَلالُهُ هُوَ وَاحِدٌ لا وَاحِدَ غَيْرُهُ لا اخْتِلافَ فِيهِ وَلا تَفَاوُتَ وَلا زِيَادَةَ وَلا نُقْصَانَ فَأَمَّا الانْسَانُ الْمَخْلُوقُ الْمَصْنُوعُ الْمُؤَلَّفُ مِنْ أَجْزَاءٍ مُخْتَلِفَةٍ وَجَوَاهِرَ شَتَّى غَيْرَ أَنَّهُ بِالاجْتِمَاعِ شَيْءٌ وَاحِدٌ قُلْتُ جُعِلْتُ فِدَاكَ فَرَّجْتَ عَنِّي فَرَّجَ اللهُ عَنْكَ

فَقَوْلَكَ اللَّطِيفُ الْخَبِيرُ فَسِّرْهُ لِي كَمَا فَسَّرْتَ الْوَاحِدَ فَإِنِّي أَعْلَمُ أَنَّ لُطْفَهُ عَلَى خِلافِ لُطْفِ خَلْقِهِ لِلْفَصْلِ غَيْرَ أَنِّي أُحِبُّ أَنْ تَشْرَحَ ذَلِكَ لِي فَقَالَ يَا فَتْحُ إِنَّمَا قُلْنَا اللَّطِيفُ لِلْخَلْقِ اللَّطِيفِ وَلِعِلْمِهِ بِالشَّيْءِ اللَّطِيفِ أَ وَلا تَرَى وَفَّقَكَ الله وَثَبَّتَكَ إِلَى أَثَرِ صُنْعِهِ فِي النَّبَاتِ اللَّطِيفِ وَغَيْرِ اللَّطِيفِ وَمِنَ الْخَلْقِ اللَّطِيفِ وَمِنَ الْحَيَوَانِ الصِّغَارِ وَمِنَ الْبَعُوضِ وَالْجِرْجِسِ وَمَا هُوَ أَصْغَرُ مِنْهَا مَا لا يَكَادُ تَسْتَبِينُهُ الْعُيُونُ بَلْ لا يَكَادُ يُسْتَبَانُ لِصِغَرِهِ الذَّكَرُ مِنَ الانْثَى وَالْحَدَثُ الْمَوْلُودُ مِنَ الْقَدِيمِ فَلَمَّا رَأَيْنَا صِغَرَ ذَلِكَ فِي لُطْفِهِ وَاهْتِدَاءَهُ لِلسَّفَادِ وَالْهَرَبَ مِنَ الْمَوْتِ وَالْجَمْعَ لِمَا يُصْلِحُهُ وَمَا فِي لُجَجِ الْبِحَارِ وَمَا فِي لِحَاءِ الاشْجَارِ وَالْمَفَاوِزِ وَالْقِفَارِ وَإِفْهَامَ بَعْضِهَا عَنْ بَعْضٍ مَنْطِقَهَا وَمَا يَفْهَمُ بِهِ أَوْلادُهَا عَنْهَا وَنَقْلَهَا الْغِذَاءَ إِلَيْهَا ثُمَّ تَأْلِيفَ أَلْوَانِهَا حُمْرَةٍ مَعَ صُفْرَةٍ وَبَيَاضٍ مَعَ حُمْرَةٍ وَأَنَّهُ مَا لا تَكَادُ عُيُونُنَا تَسْتَبِينُهُ لِدَمَامَةِ خَلْقِهَا لا تَرَاهُ عُيُونُنَا وَلا تَلْمِسُهُ أَيْدِينَا عَلِمْنَا أَنَّ خَالِقَ هَذَا الْخَلْقِ لَطِيفٌ لَطُفَ بِخَلْقِ مَا سَمَّيْنَاهُ بِلا عِلاجٍ وَلا أَدَاةٍ وَلا آلَةٍ وَأَنَّ كُلَّ صَانِعِ شَيْءٍ فَمِنْ شَيْءٍ صَنَعَ وَالله الْخَالِقُ اللَّطِيفُ الْجَلِيلُ خَلَقَ وَصَنَعَ لا مِنْ شَيْءٍ.

Ali Bin Ibrahim, from Al Mukhtar Bin Muhammad Bin Al Mukhtar Al Hamdany and Muhammad Bin Al Hassan, from Abdullah Bin Al Hassan Al Alawy, altogether from Al Fatah Bin Yazeed Al Jurjany,

(It has been narrated) from Abu Al-Hassan[asws], said, 'I heard him[asws] saying: 'And He[azwj] is Aware of the subtleties, the Aware, the Hearing, the Seeing, the One, the First, the Solid (not hollow), not begetting and not being begotten and there not being anyone a match for Him[azwj.] Had He[azwj] been just as the resemblers are saying, the Creator would not be recognised from the Created, nor the Builder from the Built. But He[azwj] is the Builder. There is (certainly) a difference between the One[azwj] Who Shapes it, and Images it, and Builds it, when it was so that nothing resembles Him[azwj,] nor does He[azwj] resemble anything'.

I said, 'Certainly, may I be sacrificed for you[asws]! But, you[asws] said, 'The First, the Solid (not hollow)', and you[asws] said, 'Nothing resembles Him[azwj';] and Allah[azwj] is the One, and the human being is one. Isn't there a resemblance of the oneness?'

He[asws] said: 'O Fatah! You (have spoken an) impossibility, may Allah[azwj] Affirm you! But rather, the resemblance is in the meaning. So, as for regarding the Names, so these are One, and they Indicate upon the Named, and that is because the human being, if he is said to be one, so he knows that he is one individual, and is not with two, and the human being himself is not with one, because his body parts are different, and his colours are difference, and the one whose colours are difference is without oneness, and he is a fragment of fragmentary bits. He isn't with the equal-ness. His blood is other than his flesh, and his flesh is other than his blood, his nerves are other than his veins, and his hair is other than his skin, and his blackness is other than his whiteness. And similar to that are the entirety of the creatures.

So the human being is one in the name and is not one in the meaning; and Allah[azwj,] Majestic is His[azwj] Majesty, He[azwj] is One, not being one of theirs,

neither there being any differentials in Him[azwj,] nor discrepancies, nor an increase, nor a decrease. But, as for the human being, the Created, the Made, the Composed from different parts, and of various body parts, apart from that he is with the gathering of things as one'.

I said, 'May I be sacrificed for you[asws]! You have relieved me, may Allah[azwj] Relieve you[asws]! So, your[asws] words, 'Aware of the subtleties, the Informed', interpret it for me just as you[asws] interpreted the 'One', for I know that His[azwj] being Aware of the subtleties is difference from the awareness of His[azwj] creatures, apart from that I would love it if you[asws] could explain that for me'.

So he[asws] said: 'O Fatah! But rather, we[asws] say: 'The Aware of subtleties', is for the subtleties of His[azwj] creation, and due to His[azwj] Knowledge of the subtle things. Or, do you not see, may Allah[azwj] Harmonise you and Affirm you, to the impacts of His[azwj] Making, regarding the vegetation, the delicate and non-delicate, and from the delicate creatures, and from the small beasts, and from the mosquito, and the bird, and what is smaller than these what is almost not clear to the eyes, and is almost not clear due to its smallness, the male from the female, and the new born from the old.

So when we see that smallness in His[azwj] Awareness of the subtleties, and their desire for the reproduction, and the fleeing from the death, and the gathering to what is correct for it, and what is in the tossing of the seas, and what is in the bark of the trees, and in the wilderness and the wastelands, and their understanding each other, their speaking (communicating) and what their children understand by it from them, and their transferring the meal to them.

Then the synthesis of their colours, red along with the yellow, and white along with red, and it is what the eyes can almost not clarify it due to the variance of its creation. Neither have our eyes seen it, nor have our hands touched it. We know that the Creator of these creatures is Aware of the subtleties, the Kind with the creatures what we[asws] specified, without (Using a) process, nor a tool, nor a machine; and that every maker of a thing, so (he makes it) from a thing, and Allah[azwj] is the Creator, the Aware of the subtleties, the Majestic Creates and Makes, not from anything'.[40]

2. عَلِيُّ بْنُ مُحَمَّدٍ مُرْسَلاً عَنْ أَبِي الْحَسَنِ الرِّضَا (عَلَيْهِ السَّلام) قَالَ قَالَ اعْلَمْ عَلَّمَكَ الله الْخَيْرَ أَنَّ الله تَبَارَكَ وَتَعَالَى قَدِيمٌ وَالْقِدَمُ صِفَتُهُ الَّتِي دَلَّتِ الْعَاقِلَ عَلَى أَنَّهُ لا شَيْءَ قَبْلَهُ وَلا شَيْءَ مَعَهُ فِي دَيْمُومِيَّتِهِ فَقَدْ بَانَ لَنَا بِإِقْرَارِ الْعَامَّةِ مُعْجِزَةُ الصِّفَةِ أَنَّهُ لا شَيْءَ قَبْلَ الله وَلا شَيْءَ مَعَ الله فِي بَقَائِهِ وَبَطَلَ قَوْلُ مَنْ زَعَمَ أَنَّهُ كَانَ قَبْلَهُ أَوْ كَانَ مَعَهُ شَيْءٌ وَذَلِكَ أَنَّهُ لَوْ كَانَ مَعَهُ شَيْءٌ فِي بَقَائِهِ لَمْ يَجُزْ أَنْ يَكُونَ خَالِقاً لَهُ لانَّهُ لَمْ يَزَلْ مَعَهُ فَكَيْفَ يَكُونُ خَالِقاً لِمَنْ لَمْ يَزَلْ مَعَهُ وَلَوْ كَانَ قَبْلَهُ شَيْءٌ كَانَ الاوَّلَ ذَلِكَ الشَّيْءُ لا هَذَا وَكَانَ الاوَّلُ أَوْلَى بِأَنْ يَكُونَ خَالِقاً لِلاوَّلِ ثُمَّ وَصَفَ نَفْسَهُ تَبَارَكَ وَتَعَالَى بِأَسْمَاءٍ دَعَا الْخَلْقَ إِذْ خَلَقَهُمْ وَتَعَبَّدَهُمْ وَابْتَلاهُمْ إِلَى أَنْ يَدْعُوهُ بِهَا فَسَمَّى نَفْسَهُ سَمِيعاً بَصِيراً قَادِراً قَائِماً نَاطِقاً ظَاهِراً بَاطِناً لَطِيفاً خَبِيراً قَوِيّاً عَزِيزاً حَكِيماً عَلِيماً وَمَا أَشْبَهَ هَذِهِ الاسْمَاءَ فَلَمَّا رَأَى ذَلِكَ مِنْ أَسْمَائِهِ الْقَالُونَ الْمُكَذِّبُونَ وَقَدْ سَمِعُونَا نُحَدِّثُ عَنِ الله أَنَّهُ لا شَيْءَ

مِثْلُهُ وَلا شَيْءَ مِنَ الْخَلْقِ فِي حَالِهِ قَالُوا أَخْبِرُونَا إِذَا زَعَمْتُمْ أَنَّهُ لا مِثْلَ لله وَلا شِبْهَ لَهُ كَيْفَ شَارَكْتُمُوهُ فِي أَسْمَائِهِ الْحُسْنَى فَتَسَمَّيْتُمْ بِجَمِيعِهَا فَإِنَّ فِي ذَلِكَ دَلِيلاً عَلَى أَنَّكُمْ مِثْلُهُ فِي حَالاتِهِ كُلِّهَا أَوْ فِي بَعْضِهَا دُونَ بَعْضٍ إِذْ جَمَعْتُمُ الاسْمَاءَ الطَّيِّبَةَ قِيلَ لَهُمْ إِنَّ الله تَبَارَكَ وَتَعَالَى أَلْزَمَ الْعِبَادَ أَسْمَاءً مِنْ أَسْمَائِهِ عَلَى اخْتِلافِ الْمَعَانِي وَذَلِكَ كَمَا يَجْمَعُ الاسْمُ الْوَاحِدُ مَعْنَيَيْنِ مُخْتَلِفَيْنِ وَالدَّلِيلُ عَلَى ذَلِكَ قَوْلُ النَّاسِ الْجَائِزُ عِنْدَهُمُ الشَّائِعُ وَهُوَ الَّذِي خَاطَبَ الله بِهِ الْخَلْقَ فَكَلَّمَهُمْ بِمَا يَعْقِلُونَ لِيَكُونَ عَلَيْهِمْ حُجَّةً فِي تَضْيِيعِ مَا ضَيَّعُوا فَقَدْ يُقَالُ لِلرَّجُلِ كَلْبٌ وَحِمَارٌ وَثَوْرٌ وَسُكَّرَةٌ وَعَلْقَمَةٌ وَأَسَدٌ كُلُّ ذَلِكَ عَلَى خِلافِهِ وَحَالاتِهِ لَمْ تَقَعِ الاسَامِي عَلَى مَعَانِيهَا الَّتِي كَانَتْ بُنِيَتْ عَلَيْهِ لانَّ الانْسَانَ لَيْسَ بِأَسَدٍ وَلا كَلْبٍ فَافْهَمْ ذَلِكَ رَحِمَكَ الله وَإِنَّمَا سُمِّيَ الله تَعَالَى بِالْعِلْمِ بِغَيْرِ عِلْمٍ حَادِثٍ عَلِمَ بِهِ الاشْيَاءَ اسْتَعَانَ بِهِ عَلَى حِفْظِ مَا يُسْتَقْبَلُ مِنْ أَمْرِهِ وَالرَّوِيَّةِ فِيمَا يَخْلُقُ مِنْ خَلْقِهِ وَيُفْسِدُ مَا مَضَى مِمَّا أَفْنَى مِنْ خَلْقِهِ مِمَّا لَوْ لَمْ يَحْضُرْهُ ذَلِكَ الْعِلْمُ وَيَغِيبُهُ كَانَ جَاهِلاً ضَعِيفاً كَمَا أَنَّا لَوْ رَأَيْنَا عُلَمَاءَ الْخَلْقِ إِنَّمَا سُمُّوا بِالْعِلْمِ لِعِلْمٍ حَادِثٍ إِذْ كَانُوا فِيهِ جَهَلَةً وَرُبَّمَا فَارَقَهُمُ الْعِلْمُ بِالاشْيَاءِ فَعَادُوا إِلَى الْجَهْلِ وَإِنَّمَا سُمِّيَ الله عَالِماً لانَّهُ لا يَجْهَلُ شَيْئاً فَقَدْ جَمَعَ الْخَالِقَ وَالْمَخْلُوقَ اسْمُ الْعَالِمِ وَاخْتَلَفَ الْمَعْنَى عَلَى مَا رَأَيْتَ وَسُمِّيَ رَبُّنَا سَمِيعاً لا بِخَرْتٍ فِيهِ يَسْمَعُ بِهِ الصَّوْتَ وَلا يُبْصِرُ بِهِ كَمَا أَنَّ خَرْتَنَا الَّذِي بِهِ نَسْمَعُ لا نَقْوَى بِهِ عَلَى الْبَصَرِ وَلَكِنَّهُ أَخْبَرَ أَنَّهُ لا يَخْفَى عَلَيْهِ شَيْءٌ مِنَ الاصْوَاتِ لَيْسَ عَلَى حَدِّ مَا سُمِّينَا نَحْنُ فَقَدْ جَمَعْنَا الاسْمَ بِالسَّمْعِ وَاخْتَلَفَ الْمَعْنَى وَهَكَذَا الْبَصَرُ لا بِخَرْتٍ مِنْهُ أَبْصَرَ كَمَا أَنَّا نُبْصِرُ بِخَرْتٍ مِنَّا لا نَنْتَفِعُ بِهِ فِي غَيْرِهِ وَلَكِنَّ الله بَصِيرٌ لا يَحْتَمِلُ شَخْصاً مَنْظُوراً إِلَيْهِ فَقَدْ جَمَعْنَا الاسْمَ وَاخْتَلَفَ الْمَعْنَى وَهُوَ قَائِمٌ لَيْسَ عَلَى مَعْنَى انْتِصَابٍ وَقِيَامٍ عَلَى سَاقٍ فِي كَبَدٍ كَمَا قَامَتِ الاشْيَاءُ وَلَكِنْ قَائِمٌ يُخْبِرُ أَنَّهُ حَافِظٌ كَقَوْلِ الرَّجُلِ الْقَائِمُ بِأَمْرِنَا فُلانٌ وَالله هُوَ الْقَائِمُ عَلَى كُلِّ نَفْسٍ بِمَا كَسَبَتْ وَالْقَائِمُ أَيْضاً فِي كَلامِ النَّاسِ الْبَاقِي وَالْقَائِمُ أَيْضاً يُخْبِرُ عَنِ الْكِفَايَةِ كَقَوْلِكَ لِلرَّجُلِ قُمْ بِأَمْرِ بَنِي فُلانٍ أَيِ اكْفِهِمْ وَالْقَائِمُ مِنَّا قَائِمٌ عَلَى سَاقٍ فَقَدْ جَمَعْنَا الاسْمَ وَلَمْ نَجْمَعِ الْمَعْنَى وَأَمَّا اللَّطِيفُ فَلَيْسَ عَلَى قِلَّةٍ وَقَضَافَةٍ وَصِغَرٍ وَلَكِنْ ذَلِكَ عَلَى النَّفَاذِ فِي الاشْيَاءِ وَالامْتِنَاعِ مِنْ أَنْ يُدْرَكَ كَقَوْلِكَ لِلرَّجُلِ لَطُفَ عَنِّي هَذَا الامْرُ وَلَطُفَ فُلانٌ فِي مَذْهَبِهِ وَقَوْلِهِ يُخْبِرُكَ أَنَّهُ غَمَضَ فِيهِ الْعَقْلُ وَفَاتَ الطَّلَبُ وَعَادَ مُتَعَمِّقاً مُتَلَطِّفاً لا يُدْرِكُهُ الْوَهْمُ فَكَذَلِكَ لَطُفَ الله تَبَارَكَ وَتَعَالَى عَنْ أَنْ يُدْرَكَ بِحَدٍّ أَوْ يُحَدَّ بِوَصْفٍ وَاللَّطَافَةُ مِنَّا الصِّغَرُ وَالْقِلَّةُ فَقَدْ جَمَعْنَا الاسْمَ وَاخْتَلَفَ الْمَعْنَى وَأَمَّا الْخَبِيرُ فَالَّذِي لا يَعْزُبُ عَنْهُ شَيْءٌ وَلا يَفُوتُهُ لَيْسَ لِلتَّجْرِبَةِ وَلا لِلاعْتِبَارِ بِالاشْيَاءِ فَعِنْدَ التَّجْرِبَةِ وَالاعْتِبَارِ عِلْمَانِ وَلَوْ لا هُمَا مَا عُلِمَ لانَّ مَنْ كَانَ كَذَلِكَ كَانَ جَاهِلاً وَالله لَمْ يَزَلْ خَبِيراً بِمَا يَخْلُقُ وَالْخَبِيرُ مِنَ النَّاسِ الْمُسْتَخْبِرُ عَنْ جَهْلٍ الْمُتَعَلِّمُ فَقَدْ جَمَعْنَا الاسْمَ وَاخْتَلَفَ الْمَعْنَى وَأَمَّا الظَّاهِرُ فَلَيْسَ مِنْ أَجْلِ أَنَّهُ عَلا الاشْيَاءَ بِرُكُوبٍ فَوْقَهَا وَقُعُودٍ

عَلَيْهَا وَتَسَنُّمٍ لِذُرَاهَا وَلَكِنْ ذَلِكَ لِقَهْرِهِ وَلِغَلَبَتِهِ الاشْيَاءَ وَقُدْرَتِهِ عَلَيْهَا كَقَوْلِ الرَّجُلِ ظَهَرْتُ عَلَى أَعْدَائِي وَأَظْهَرَنِي الله عَلَى خَصْمِي يُخْبِرُ عَنِ الْفَلْجِ وَالْغَلَبَةِ فَهَكَذَا ظُهُورُ الله عَلَى الاشْيَاءِ وَوَجْهٌ آخَرُ أَنَّهُ الظَّاهِرُ لِمَنْ أَرَادَهُ وَلا يَخْفَى عَلَيْهِ شَيْءٌ وَأَنَّهُ مُدَبِّرٌ لِكُلِّ مَا بَرَأَ فَأَيُّ ظَاهِرٍ أَظْهَرُ وَأَوْضَحُ مِنَ الله تَبَارَكَ وَتَعَالَى لانَّكَ لا تَعْدَمُ صَنْعَتَهُ حَيْثُمَا تَوَجَّهَتْ وَفِيكَ مِنْ آثَارِهِ مَا يُغْنِيكَ وَالظَّاهِرُ مِنَّا الْبَارِزُ بِنَفْسِهِ وَالْمَعْلُومُ بِحَدِّهِ فَقَدْ جَمَعَنَا الاسْمُ وَلَمْ يَجْمَعْنَا الْمَعْنَى وَأَمَّا الْبَاطِنُ فَلَيْسَ عَلَى مَعْنَى الاسْتِبْطَانِ لِلاشْيَاءِ بِأَنْ يَغُورَ فِيهَا وَلَكِنْ ذَلِكَ مِنْهُ عَلَى اسْتِبْطَانِهِ لِلاشْيَاءِ عِلْماً وَحِفْظاً وَتَدْبِيراً كَقَوْلِ الْقَائِلِ أَبْطَنْتُهُ يَعْنِي خَبَّرْتُهُ وَعَلِمْتُ مَكْتُومَ سِرِّهِ وَالْبَاطِنُ مِنَّا الْغَائِبُ فِي الشَّيْءِ الْمُسْتَتِرُ وَقَدْ جَمَعْنَا الاسْمَ وَاخْتَلَفَ الْمَعْنَى وَأَمَّا الْقَاهِرُ فَلَيْسَ عَلَى مَعْنَى عِلاجٍ وَنَصَبٍ وَاحْتِيَالٍ وَمُدَارَاةٍ وَمَكْرٍ كَمَا يَقْهَرُ الْعِبَادُ بَعْضُهُمْ بَعْضاً وَالْمَقْهُورُ مِنْهُمْ يَعُودُ قَاهِراً وَالْقَاهِرُ يَعُودُ مَقْهُوراً وَلَكِنْ ذَلِكَ مِنَ الله تَبَارَكَ وَتَعَالَى عَلَى أَنَّ جَمِيعَ مَا خَلَقَ مُلَبَّسٌ بِهِ الذُّلُّ لِفَاعِلِهِ وَقِلَّةُ الامْتِنَاعِ لِمَا أَرَادَ بِهِ لَمْ يَخْرُجْ مِنْهُ طَرْفَةَ عَيْنٍ أَنْ يَقُولَ لَهُ كُنْ فَيَكُونُ وَالْقَاهِرُ مِنَّا عَلَى مَا ذَكَرْتُ وَوَصَفْتُ فَقَدْ جَمَعْنَا الاسْمَ وَاخْتَلَفَ الْمَعْنَى وَهَكَذَا جَمِيعُ الاسْمَاءِ وَإِنْ كُنَّا لَمْ نَسْتَجْمِعْهَا كُلَّهَا فَقَدْ يَكْتَفِي الاعْتِبَارُ بِمَا أَلْقَيْنَا إِلَيْكَ وَالله عَوْنُكَ وَعَوْنُنَا فِي إِرْشَادِنَا وَتَوْفِيقِنَا.

Ali Bin Muhammad, with an unbroken chain,

(It has been narrated) from Abu Al-Hassan Al-Reza[asws] having said: ‘Learn! May Allah[azwj] Teach you the good. Allah[azwj] Blessed and High is eternal, and the eternality is His[azwj] Attribute which Indicates the intellectual upon that there was nothing before Him[azwj,] nor was there a thing with Him[azwj] in His[azwj] eternality. So it is clear for us with the acknowledgement with the general Muslims of the miraculous-ness of the Attribute that there was nothing before Allah[azwj,] nor is there anything with Him[azwj] during His[azwj] remaining, and the invalidation of the words of the one who alleges that there was something before Him[azwj,] or there is something with Him[azwj.]

And that is because, had there been something with Him[azwj] during His[azwj] remaining, it would not be allowed that He[azwj] would happen to be a Creator of it, because it would have been eternally with Him[azwj.] So how could He[azwj] be a Creator of the one who existed eternally with Him[azwj.] And had there been something before Him[azwj,] that thing would be first not this, and the first one would be closer of it being a Creator due to it being first.

Then, He[azwj] the Blessed and High Described Himself[azwj] with Names the creatures could call with, and Enslaved them and Tried them that they should be supplicating to Him[azwj] with these. So He[azwj] Named Himself[azwj] as Hearing, Seeing, Powerful, Eternal, Speaking, Manifest, Hidden, Aware of subtleties, Informed, Wise, Knower, and what resembles these Names.

So when the speakers of the lies saw that from His[azwj] Names and that we were Naming Him[azwj] when discussing about Allah[azwj] that there is nothing like Him[azwj,] nor is there anything from the creatures in His[azwj] State, they said, ‘Inform us, when you are alleging that there is no likeness for Allah[azwj] and no resemblance for him, how come you all are participating Him[azwj] in His[azwj]

Good Names so you are naming (yourselves) with the entirety of these, for in that is evidence upon that you all are like Him[azwj] regarding all of His[azwj] States, or in some of these besides the other when you gather the good names?'

It would be said to them, 'Allah[azwj] Blessed and High Necessitated the servants with names from His[azwj] Names upon a difference of the meaning, and that is just as the gathering of two different meanings upon the one name, and the evidence upon that are the words of the people commonly allowed in their presence, and it is which Allah[azwj] Addressed the creatures with. So He[azwj] Spoke to them with what they are speaking with in order for it to become an argument upon them regarding the wastage of what they are wasting.

So it is said for the man, (he is) a dog, and a donkey, and a bull, and sweet, and bitter, and a lion. All of that is upon different to him and his state. The Name does not fall upon its meaning which it had been built upon, because the human being is neither a lion, nor a dog. Therefore understand that, may Allah[azwj] have Mercy on you, and rather Allah[azwj] the Exalted has been Named with the knowledge without any new knowledge He[azwj] learns being assisted by the things upon the preservation of what is to be in the future from His[azwj] Commands and the process regarding what He[azwj] Creates from His[azwj] creatures. And Spoils from what is past from what perishes from His[azwj] creatures, from what if that knowledge was not present and was absent, He[azwj] would have been ignorant, weak, just as us, when we see the knowledgeable ones of the people.

But rather, they have been named with the knowledge due to the newly occurring knowledge, when they used to be ignorant beforehand. Sometimes the knowledge separates from them and they return back to be ignorance. But rather, Allah[azwj] is Named as a Knower because He[azwj] is not ignorant of anything. So the Creator and the Created are gathered upon the name 'Knower', and the meaning is difference upon what you can see.

And our Lord[azwj] is Hearing, not by a perforation in Him[azwj] Hearing the sounds with it, nor does He[azwj] See by it, just as we have perforations by which we hear not being strong upon seeing with it. But, He[azwj] is All-Informed, there being nothing hidden from Him[azwj] from the sound. He[azwj] is not bound by a limit of what we can hear. So we are gathered in name with the name, and the meaning is different.

And similar to this is the sight. He[azwj] does not see by a perforation from Him[azwj] just as we tend to see by a perforation from us, not benefitting by it with something else. But Allah[azwj] is Seeing, not by looking towards a person. So we are gathered in the name and the meaning is different.

And He[azwj] is Standing, not being upon the meaning of an uprightness and standing upon a leg in the middle just as the things stand. But He[azwj] Stands Informed, being a Preserver, unlike the words of the man, 'Standing with our matters over so and so'. And Allah[azwj], He[azwj] is the Stander upon every soul with what it has earned. And the standing as well in the speech of the people is the remaining. And the standing as well, informs about the responsibility, like your words to a man, 'Stand with the matter of the Clan of so and so',

i.e., suffice them. And the standing one from us stands upon a leg. So we are gathered in the name, and we are not gathered in the meaning.

And as for the (Name) Subtle, so is not upon scarceness, and delicateness, and smallness, but that is upon the implementation regarding the things which are hard to perceive, like your words to the man, 'This matter is delicate upon me, and so and so is subtle in his approach'. And his words inform you that intellect is shut with regards to it and the subtleness is lost, as it is so profound, so subtle, that the imagination cannot realise it. So, similar to that is the Subtleness of Allah[azwj] Blessed and High from being comprehended by a limit, or limited by an attribute. And the subtleness from us is the smallness, and scarcity. Thus, we are gathered in the name but different in the meaning.

And as for the Informed (All-Aware), so it is which the thing is recognised from, and nothing is missed out from Him[azwj.] It is not due to the experimentation, nor by learning of lessons with the things, for during the experimentation and the learning of lessons, are the two pieces of knowledge, and had it not been for the two, it would not be known, because the one who was like that, would have been ignorant, and Allah[azwj] has not ceased to be Informed with what He[azwj] Created, and the 'informed' from the people is the choice (chosen) by the ignorant to learn. So we are gathered in the name and the meaning is different.

And as for the Overcomer, so it is not from a reason that He[azwj] is upon the things by riding above them, and seated upon these, ascending to their peaks. But, that is due to His[azwj] Subduing and His[azwj] Overcoming the things and His[azwj] Power upon these, like the words of the man, 'I overcame upon my enemy and Allah[azwj] Made me overcome upon my adversary', inform about the cleaving and the overcoming. So this is how Allah[azwj] Overcomes upon the things.

And another aspect is that He[azwj] is the Manifest to the one who wants Him[azwj] and nothing is Hidden from Him[azwj,] and He[azwj] is the Designer of everything what He[azwj] Designed. So which manifestation is more apparent and clear than Allah[azwj] Blessed and High, because you cannot execute His[azwj] Making wherever you may divert your face to, and inside you are its effects what makes you independent. And the Manifestation is more than ours, transcendental by Himself[azwj,] and the known by His[azwj] Sharpness. So we have gathered in the name and we are not gathered in the meaning.

And as for the Hidden (Esoteric), so it is not upon the meaning of the hidden-ness of the things, with being immersed into them, but that from Him[azwj] is upon the Knowledge of the hidden things, and Preserving these, and their regulation, like the words of the man, 'I know his inside, meaning I am informed of him and know the concealed secrets of his'. And the hidden from us is the absent regarding the things, the veiled, and we are gathered in the name and differ in the meaning.

And as for the Subduer, so it is not upon the meaning of a process, and establishing hostility, and fraud, and deceit, and plotting, just as the servants would do to subdue each other, and the subdued from them reverts to be the subdue, and the subduer reverts to be a subdued. But that, from Allah[azwj] Blessed and High is upon the entirety of what He[azwj] Created are clothed by the humility to its Performer, and scarcity of the obstacles to whatever He[azwj]

intends with. It does not emerge in even the blink of an eye if He[azwj] is Saying to it: “Be”, so it comes into being, while the subdue from us is upon what we[asws] mentioned and described. So we are gathered in the name, and differ in the meaning’.

And like that are the entirety of the Names, and if even though we[asws] have not gathered all of these, so these would suffice as the lesson with what we[asws] have cast to you, and Allah[azwj] would Assist you, and Assist us[asws] in Guiding us and Harmonising us’.[41]

18 . بَابُ تَأْوِيلِ الصَّمَدِ

Chapter 18 – Explanation of Al-Samad

1. عَلِيُّ بْنُ مُحَمَّدٍ وَمُحَمَّدُ بْنُ الْحَسَنِ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ الْوَلِيدِ وَلَقَبُهُ شَبَابٌ الصَّيْرَفِيُّ عَنْ دَاوُدَ بْنِ الْقَاسِمِ الْجَعْفَرِيِّ قَالَ قُلْتُ لابِي جَعْفَرٍ الثَّانِي (عَلَيْهِ السَّلام) جُعِلْتُ فِدَاكَ مَا الصَّمَدُ قَالَ السَّيِّدُ الْمَصْمُودُ إِلَيْهِ فِي الْقَلِيلِ وَالْكَثِيرِ.

Ali Bin Muhammad and Muhammad Bin Al Hassan, from Sahl Bin Ziyad, from Muhammad Bin Al Waleed, and his title is The Young exchanger, from Dawood Bin Al Qasim Al Ja’fary who said,

‘I said to Abu Ja’far[asws] the 2nd, ‘May I be sacrificed for you[asws]! What is Al-Samad?’ He[asws] said: ‘The Master of the turners to Him[azwj] regarding the little and the more’.[42]

2. عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ الله عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ يُونُسَ بْنِ عَبْدِ الرَّحْمَنِ عَنِ الْحَسَنِ بْنِ السَّرِيِّ عَنْ جَابِرِ بْنِ يَزِيدَ الْجُعْفِيِّ قَالَ سَأَلْتُ أَبَا جَعْفَرٍ (عَلَيْهِ السَّلام) عَنْ شَيْءٍ مِنَ التَّوْحِيدِ فَقَالَ إِنَّ الله تَبَارَكَتْ أَسْمَاؤُهُ الَّتِي يُدْعَا بِهَا وَتَعَالَى فِي عُلُوِّ كُنْهِهِ وَاحِدٌ تَوَحَّدَ بِالتَّوْحِيدِ فِي تَوَحُّدِهِ ثُمَّ أَجْرَاهُ عَلَى خَلْقِهِ فَهُوَ وَاحِدٌ صَمَدٌ قُدُّوسٌ يَعْبُدُهُ كُلُّ شَيْءٍ وَيَصْمُدُ إِلَيْهِ كُلُّ شَيْءٍ وَوَسِعَ كُلَّ شَيْءٍ عِلْماً.

A number of our companions, from Ahmad Bin Abu Abdullah, from Muhammad Bin Isa, from Yunus Bin Abdul Rahman, from Al Hassan Bin Al Sarry, from Jabir Bin Yazeed Al Ju’fy who said,

‘I asked Abu Ja’far[asws] about something from the Tawheed (Oneness). So he[asws] said: ‘Allah[azwj,] Blessed are His[azwj] Names which He[azwj] is called with, and Exalted is He[azwj,] Lofty is His[azwj] Being. He[azwj] is Unique by the Oneness in His[azwj] Uniqueness. Then Flowed it upon His[azwj] creatures. So He[azwj] is One, Samad, Holy. Everything worships Him[azwj] and turns towards Him[azwj,] and He[azwj] has Capacious Knowledge of everything’.[43]

19 . بَابُ الْحَرَكَةِ وَالِانْتِقَالِ

Chapter 19 – The Motion and the Transformation (Change of state to a state)

1. مُحَمَّدُ بْنُ أَبِي عَبْدِ الله عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ الْبَرْمَكِيِّ عَنْ عَلِيِّ بْنِ عَبَّاسٍ الْخَرَازِينِيِّ عَنِ الْحَسَنِ بْنِ رَاشِدٍ عَنْ يَعْقُوبَ بْنِ جَعْفَرٍ الْجَعْفَرِيِّ عَنْ أَبِي إِبْرَاهِيمَ (عَلَيْهِ السَّلام) قَالَ ذُكِرَ عِنْدَهُ قَوْمٌ يَزْعُمُونَ أَنَّ الله تَبَارَكَ وَتَعَالَى يَنْزِلُ إِلَى السَّمَاءِ الدُّنْيَا فَقَالَ إِنَّ الله لا يَنْزِلُ وَلا يَحْتَاجُ إِلَى أَنْ يَنْزِلَ إِنَّمَا مَنْظَرُهُ فِي الْقُرْبِ وَالْبُعْدِ سَوَاءٌ لَمْ يَبْعُدْ مِنْهُ قَرِيبٌ وَلَمْ يَقْرُبْ مِنْهُ بَعِيدٌ وَلَمْ يَحْتَجْ إِلَى شَيْءٍ بَلْ يُحْتَاجُ إِلَيْهِ وَهُوَ ذُو الطَّوْلِ لا إِلَهَ إِلا هُوَ الْعَزِيزُ الْحَكِيمُ أَمَّا قَوْلُ الْوَاصِفِينَ إِنَّهُ يَنْزِلُ تَبَارَكَ وَتَعَالَى فَإِنَّمَا يَقُولُ ذَلِكَ مَنْ يَنْسُبُهُ إِلَى نَقْصٍ أَوْ زِيَادَةٍ وَكُلُّ مُتَحَرِّكٍ مُحْتَاجٌ إِلَى مَنْ يُحَرِّكُهُ أَوْ يَتَحَرَّكُ بِهِ فَمَنْ ظَنَّ بِالله الظُّنُونَ هَلَكَ فَاحْذَرُوا فِي صِفَاتِهِ مِنْ أَنْ تَقِفُوا لَهُ عَلَى حَدٍّ تُحَدُّونَهُ بِنَقْصٍ أَوْ زِيَادَةٍ أَوْ تَحْرِيكٍ أَوْ تَحَرُّكٍ أَوْ زَوَالٍ أَوِ اسْتِنْزَالٍ أَوْ نُهُوضٍ أَوْ قُعُودٍ فَإِنَّ الله جَلَّ وَعَزَّ عَنْ صِفَةِ الْوَاصِفِينَ وَنَعْتِ النَّاعِتِينَ وَتَوَهُّمِ الْمُتَوَهِّمِينَ وَتَوَكَّلْ عَلَى الْعَزِيزِ الرَّحِيمِ الَّذِي يَرَاكَ حِينَ تَقُومُ وَتَقَلُّبَكَ فِي السَّاجِدِينَ.

Muhammad Bin Abu Abdullah, from Muhammad Bin Ismail Al Barmakky, from Ali Bin Abbas Al Kharaziny, from Al Hassan Bin Rashid, from Yaqoub Bin Ja'far Al Ja'fary,

(It has been narrated) from Abu Ibrahim[asws] (7th Imam[asws]), said, 'It was mentioned in his[asws] presence that a group of people are claiming that Allah[azwj] Blessed and High[azwj] Descends to the sky of the earth'.

So he[asws] said: 'Allah[azwj] does not descend, nor is He[azwj] needy to that He[azwj] should descend. But rather His[azwj] Viewing regarding the near and the far is the same. A close by (thing) is not far from Him[azwj,] nor is a remote (thing) close to Him, and He[azwj] is not needy to anything, but He[azwj] is what (things) are needy to. He[azwj] is with the Power. There is no god except Him[azwj,] the Mighty, the Wise'.

As for the words of the describers, that He[azwj] the Blessed and High Descends, so rather they are saying that for the one who is linked to the decrease of increase, and every mover is needy to the one who moves it, or moves with it. So the one who thinks of Allah[azwj] with the conjectures is destroyed.

Therefore, be cautions with regards to His[azwj] Attributes from that you should be pausing to Him[azwj] upon a limitation, limiting Him[azwj] by a decrease or an increase, or moving or being moved, or decline, or descent, or advancement, or failure, for Allah[azwj] is more Majestic and Mightier than the description of the describers, and characteristics of the characterisers, and the imaginations of the imaginers; and rely upon the Mighty, the Wise who Sees you when you are standing (for the Salat), and your turnings among the prostrators'.[44]

2. وَعَنْهُ رَفَعَهُ عَنِ الْحَسَنِ بْنِ رَاشِدٍ عَنْ يَعْقُوبَ بْنِ جَعْفَرٍ عَنْ أَبِي إِبْرَاهِيمَ (عَلَيْهِ السَّلام) أَنَّهُ قَالَ لا أَقُولُ إِنَّهُ قَائِمٌ فَأُزِيلُهُ عَنْ مَكَانِهِ وَلا أَحُدُّهُ بِمَكَانٍ يَكُونُ فِيهِ وَلا أَحُدُّهُ أَنْ يَتَحَرَّكَ فِي شَيْءٍ مِنَ الأَرْكَانِ وَالْجَوَارِحِ وَلا أَحُدُّهُ بِلَفْظِ شَقِّ فَمٍ وَلَكِنْ كَمَا قَالَ الله تَبَارَكَ وَتَعَالَى كُنْ فَيَكُونُ

بِمَشِيئَتِهِ مِنْ غَيْرِ تَرَدُّدٍ فِي نَفْسٍ صَمَداً فَرْداً لَمْ يَحْتَجْ إِلَى شَرِيكٍ يَذْكُرُ لَهُ مُلْكَهُ وَلا يَفْتَحُ لَهُ أَبْوَابَ عِلْمِهِ.

And from him, from Al Hassan Bin Rashid, from Yaqoub Bin Ja'far,

(It has been narrated) from Abu Ibrahim[asws] (7th Imam[asws] that he[asws] said: 'I[asws] am not saying that He[azwj] is Standing, So I[asws] decline Him[azwj] from His[azwj] place, nor am I[asws] limiting Him[azwj] by a place for Him[azwj] to be in, nor am I[asws] limiting Him[azwj] that He[azwj] moves into something from the elements and the body parts, nor am I limiting Him[azwj] by words piercing a mouth, but just as Allah[azwj] Blessed and High Says: "Be!", so it comes into being by His[azwj] Desire, from without a hesitation from Himself[azwj]. He[azwj] is Samad, Individual, not needy to an associate to mention His[azwj] Kingdom to Him[azwj] not to open for Him[azwj] the doors of His[azwj] Knowledge'.[45]

3. وَعَنْهُ عَنْ مُحَمَّدِ بْنِ أَبِي عَبْدِ الله عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ دَاوُدَ بْنِ عَبْدِ الله عَنْ عَمْرِو بْنِ مُحَمَّدٍ عَنْ عِيسَى بْنِ يُونُسَ قَالَ قَالَ ابْنُ أَبِي الْعَوْجَاءِ لابِي عَبْدِ الله (عَلَيْهِ السَّلام) فِي بَعْضِ مَا كَانَ يُحَاوِرُهُ ذَكَرْتَ الله فَأَحَلْتَ عَلَى غَائِبٍ فَقَالَ أَبُو عَبْدِ الله وَيْلَكَ كَيْفَ يَكُونُ غَائِباً مَنْ هُوَ مَعَ خَلْقِهِ شَاهِدٌ وَإِلَيْهِمْ أَقْرَبُ مِنْ حَبْلِ الْوَرِيدِ يَسْمَعُ كَلامَهُمْ وَيَرَى أَشْخَاصَهُمْ وَيَعْلَمُ أَسْرَارَهُمْ فَقَالَ ابْنُ أَبِي الْعَوْجَاءِ أَ هُوَ فِي كُلِّ مَكَانٍ أَ لَيْسَ إِذَا كَانَ فِي السَّمَاءِ كَيْفَ يَكُونُ فِي الارْضِ وَإِذَا كَانَ فِي الارْضِ كَيْفَ يَكُونُ فِي السَّمَاءِ فَقَالَ أَبُو عَبْدِ الله (عَلَيْهِ السَّلام) إِنَّمَا وَصَفْتَ الْمَخْلُوقَ الَّذِي إِذَا انْتَقَلَ عَنْ مَكَانٍ اشْتَغَلَ بِهِ مَكَانٌ وَخَلا مِنْهُ مَكَانٌ فَلا يَدْرِي فِي الْمَكَانِ الَّذِي صَارَ إِلَيْهِ مَا يَحْدُثُ فِي الْمَكَانِ الَّذِي كَانَ فِيهِ فَأَمَّا الله الْعَظِيمُ الشَّأْنِ الْمَلِكُ الدَّيَّانُ فَلا يَخْلُو مِنْهُ مَكَانٌ وَلا يَشْتَغِلُ بِهِ مَكَانٌ وَلا يَكُونُ إِلَى مَكَانٍ أَقْرَبَ مِنْهُ إِلَى مَكَانٍ.

And from him, from Muhammad Bin Abu Abdullah, from Muhammad Bin Ismail, from Dawood Bin Abdullah, from Amro Bin Muhammad, from Isa Bin Yunus who said,

'Ibn Abu Al-Awja'a said to Abu Abdullah[asws] in what was one of his dialogues with him[asws], 'You[asws] mentioned Allah[azwj], so you[asws] referred to a Hidden'. So Abu Abdullah[asws] said: 'Woe be unto you[asws]! How can He[azwj] happen to be hidden, the One[azwj] Who is with His[azwj] creatures as a Witness, and is closer to them than the jugular vein? He[azwj] Hears their speech and Sees their persons, and Knows their secrets?'

So Ibn Abu Al-Awja'a said, 'Is He[azwj] is in every place? Is it not so that if He[azwj] was in the sky, how could He[azwj] happen to be in the earth, and when He[azwj] was in the earth, how could He[azwj] happen to be in the sky?'

So Abu Abdullah[asws] said: 'But rather, you are describing the created being who, when he transfers from a place, a place is occupied by him and a space is empty from him, so he does not know (when he) is in the place in which he came to be in, what occurs in the place which he was in. But, as for Allah[azwj], the Magnificent of Glory, the King, the Judge. So, neither is a place empty from Him[azwj] nor is a space occupied by Him[azwj], nor does He[azwj] happen to be nearer to a place than to a (another) place'.[46]

4. عَلِيُّ بْنُ مُحَمَّدٍ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ عِيسَى قَالَ كَتَبْتُ إِلَى أَبِي الْحَسَنِ عَلِيِّ بْنِ مُحَمَّدٍ (عَلَيْهِما السَّلام) جَعَلَنِيَ الله فِدَاكَ يَا سَيِّدِي قَدْ رُوِيَ لَنَا أَنَّ الله فِي مَوْضِعٍ دُونَ مَوْضِعٍ عَلَى الْعَرْشِ اسْتَوَى وَأَنَّهُ يَنْزِلُ كُلَّ لَيْلَةٍ فِي النِّصْفِ الاخِيرِ مِنَ اللَّيْلِ إِلَى السَّمَاءِ الدُّنْيَا وَرُوِيَ أَنَّهُ يَنْزِلُ عَشِيَّةَ عَرَفَةَ ثُمَّ يَرْجِعُ إِلَى مَوْضِعِهِ فَقَالَ بَعْضُ مَوَالِيكَ فِي ذَلِكَ إِذَا كَانَ فِي مَوْضِعٍ دُونَ مَوْضِعٍ فَقَدْ يُلاقِيهِ الْهَوَاءُ وَيَتَكَنَّفُ عَلَيْهِ وَالْهَوَاءُ جِسْمٌ رَقِيقٌ يَتَكَنَّفُ عَلَى كُلِّ شَيْءٍ بِقَدْرِهِ فَكَيْفَ يَتَكَنَّفُ عَلَيْهِ جَلَّ ثَنَاؤُهُ عَلَى هَذَا الْمِثَالِ فَوَقَّعَ (عَلَيْهِ السَّلام) عِلْمُ ذَلِكَ عِنْدَهُ وَهُوَ الْمُقَدِّرُ لَهُ بِمَا هُوَ أَحْسَنُ تَقْدِيراً وَاعْلَمْ أَنَّهُ إِذَا كَانَ فِي السَّمَاءِ الدُّنْيَا فَهُوَ كَمَا هُوَ عَلَى الْعَرْشِ وَالاشْيَاءُ كُلُّهَا لَهُ سَوَاءٌ عِلْماً وَقُدْرَةً وَمُلْكاً وَإِحَاطَةً.

وَعَنْهُ عَنْ مُحَمَّدِ بْنِ جَعْفَرٍ الْكُوفِيِّ عَنْ مُحَمَّدِ بْنِ عِيسَى مِثْلَهُ.

Ali Bin Muhammad, from Sahl Bin Ziyad, from Muhammad Bin Isa who said,

'I wrote to Abu Al-Hassan Ali[asws] Bin Muhammad[asws], 'May I be sacrificed for you[asws]! O my master[asws]! It has been reported to us that Allah[azwj] is in a place besides a (another) place, established upon the Throne, and He[azwj] Descends every night during the latter half from the night to the sky of the world, and it is reported that He[azwj] Descend on the evening of Arafaat, then He[azwj] Returns back to His[azwj] place'.

So, some of the ones in your[asws] Wilayah said with regards to that, 'If it was so that He[azwj] was in a place besides a (another) place, so the atmosphere would have come across Him[azwj] and would surround upon him, and the atmosphere is a light body surrounding upon everything by its measurement. So how could it surround upon Him[azwj,] Majestic is His[azwj] Laudation, upon this example?'

So he[asws] signed: 'The Knowledge of that is with Him[azwj,] and He[azwj] is the Evaluater for it with what is the best of the measurements, and know that when He[azwj] was in the sky of the world, so He[azwj] it just as He[azwj] is upon the Throne, and the thing, all of these are the same to Him[azwj] in Knowledge, and measurement, and domain, and control'.

And from him, from Muhammad BinJa'far Al Kufy, from Muhammad Bin Isa – similar to it. [47]

فِي قَوْلِهِ تَعَالَى ما يَكُونُ مِنْ نَجْوى ثَلاثَةٍ إِلا هُوَ رابِعُهُمْ

Regarding the Words of the Exalted [58:7] Nowhere is there a secret counsel occurring between three persons but He is the fourth of them.

5. عَنْهُ عَنْ عِدَّةٍ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ عَنْ يَعْقُوبَ بْنِ يَزِيدَ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ ابْنِ أُذَيْنَةَ عَنْ أَبِي عَبْدِ الله (عَلَيْهِ السَّلام) فِي قَوْلِهِ تَعَالَى ما يَكُونُ مِنْ نَجْوى ثَلاثَةٍ إِلا هُوَ رابِعُهُمْ وَلا خَمْسَةٍ إِلا هُوَ سادِسُهُمْ فَقَالَ هُوَ وَاحِدٌ وَاحِدِيُّ الذَّاتِ بَائِنٌ مِنْ خَلْقِهِ وَبِذَاكَ

وَصَفَ نَفْسَهُ وَهُوَ بِكُلِّ شَيْءٍ مُحِيطٌ بِالاشْرَافِ وَالاحَاطَةِ وَالْقُدْرَةِ لا يَعْزُبُ عَنْهُ مِثْقالُ ذَرَّةٍ فِي السَّماواتِ وَلا فِي الارْضِ وَلا أَصْغَرُ مِنْ ذلِكَ وَلا أَكْبَرُ بِالاحَاطَةِ وَالْعِلْمِ لا بِالذَّاتِ لانَّ الامَاكِنَ مَحْدُودَةٌ تَحْوِيهَا حُدُودٌ أَرْبَعَةٌ فَإِذَا كَانَ بِالذَّاتِ لَزِمَهَا الْحَوَايَةُ.

From him, from a number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Yaqoub Bin Yazeed, from Ibn Abu Umeyr, from Ibn Azina,

(It has been narrated) from Abu Abdullah[asws] regarding the Words of the Exalted [58:7] Nowhere is there a secret counsel occurring between three persons but He is the fourth of them, nor (between) five but He is the sixth of them.

So he[asws] said: 'He[azwj] is the One, One of the Self separate from His[azwj] creatures, and with that He[azwj] Described Himself[azwj,] and He[azwj] Encompasses everything by the Supervision, and the Control, and the Power. Nothing escapes from Him[azwj,] (even if it is) an atom's weight in the skies nor in the earth, nor anything smaller than that, nor bigger, due to the Control. And the Knowledge is not with the Self because the places are limited by the extent of its four limits. So when that was with the Self, the calling would necessitate it'.[48]

فِي قَوْلِهِ الرَّحْمنُ عَلَى الْعَرْشِ اسْتَوى

Regarding the Words of the [20:5] The Beneficent is Even upon the Throne

6. عَلِيُّ بْنُ مُحَمَّدٍ وَمُحَمَّدُ بْنُ الْحَسَنِ عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ الْحَسَنِ بْنِ مُوسَى الْخَشَّابِ عَنْ بَعْضِ رِجَالِهِ عَنْ أَبِي عَبْدِ الله (عَلَيْهِ السَّلام) أَنَّهُ سُئِلَ عَنْ قَوْلِ الله عَزَّ وَجَلَّ الرَّحْمنُ عَلَى الْعَرْشِ اسْتَوى فَقَالَ اسْتَوَى عَلَى كُلِّ شَيْءٍ فَلَيْسَ شَيْءٌ أَقْرَبَ إِلَيْهِ مِنْ شَيْءٍ.

Ali Bin Muhammad and Muhammad Bin Al Hassan, from Sahl Bin Ziyad, from Al Hassan Bin Musa Al Khashaab, from one of his men,

(It has been narrated) from Abu Abdullah[asws] that he[asws] was asked about the Words of Allah[azwj] Mighty and Majestic [20:5] The Beneficent is Even upon the Throne. So he[asws] said: 'Even upon everything. So there isn't anything more closer to Him[azwj] than a (another) thing'.[49]

7. وَبِهَذَا الاسْنَادِ عَنْ سَهْلٍ عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ مُحَمَّدِ بْنِ مَارِدٍ أَنَّ أَبَا عَبْدِ الله (عَلَيْهِ السَّلام) سُئِلَ عَنْ قَوْلِ الله عَزَّ وَجَلَّ الرَّحْمنُ عَلَى الْعَرْشِ اسْتَوى فَقَالَ اسْتَوَى مِنْ كُلِّ شَيْءٍ فَلَيْسَ شَيْءٌ أَقْرَبَ إِلَيْهِ مِنْ شَيْءٍ.

And by this chain, from Sahl, from Al Hassan Bin Mahboub, from Muhamad Bin Marid,

'Abu Abdullah[asws] was asked about the Words of Allah[azwj] Mighty and Majestic [20:5] The Beneficent is Even upon the Throne. So he[asws] said: 'Even

from everything. So there isn't anything closer to Him[azwj] than a (another) thing'.[50]

8. وَعَنْهُ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحَجَّاجِ قَالَ سَأَلْتُ أَبَا عَبْدِ الله (عَلَيْهِ السَّلام) عَنْ قَوْلِ الله تَعَالَى الرَّحْمنُ عَلَى الْعَرْشِ اسْتَوى فَقَالَ اسْتَوَى فِي كُلِّ شَيْءٍ فَلَيْسَ شَيْءٌ أَقْرَبَ إِلَيْهِ مِنْ شَيْءٍ لَمْ يَبْعُدْ مِنْهُ بَعِيدٌ وَلَمْ يَقْرُبْ مِنْهُ قَرِيبٌ اسْتَوَى فِي كُلِّ شَيْءٍ.

And from him, from Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Safwan Bin Yahya, from Abdul Rahman Bin Al Hajjaj who said,

'Abu Abdullah[asws] was asked about the Words of Allah[azwj] the Exalted [20:5] The Beneficent is Even upon the Throne. So he[asws] said: 'Even with regards to everything. So there isn't anything closer to Him[azwj] than a (another) thing. The remote is not far from Him[azwj,] and the close-by is not closer to Him[azwj.] He[azwj] is Even with regards to everything'.[51]

9. وَعَنْهُ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ النَّضْرِ بْنِ سُوَيْدٍ عَنْ عَاصِمِ بْنِ حُمَيْدٍ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ الله (عَلَيْهِ السَّلام) قَالَ مَنْ زَعَمَ أَنَّ الله مِنْ شَيْءٍ أَوْ فِي شَيْءٍ أَوْ عَلَى شَيْءٍ فَقَدْ كَفَرَ قُلْتُ فَسِّرْ لِي قَالَ أَعْنِي بِالْحَوَايَةِ مِنَ الشَّيْءِ لَهُ أَوْ بِإِمْسَاكٍ لَهُ أَوْ مِنْ شَيْءٍ سَبَقَهُ وَفِي رِوَايَةٍ أُخْرَى مَنْ زَعَمَ أَنَّ الله مِنْ شَيْءٍ فَقَدْ جَعَلَهُ مُحْدَثاً وَمَنْ زَعَمَ أَنَّهُ فِي شَيْءٍ فَقَدْ جَعَلَهُ مَحْصُوراً وَمَنْ زَعَمَ أَنَّهُ عَلَى شَيْءٍ فَقَدْ جَعَلَهُ مَحْمُولاً.

And from him, from Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al Husayn Bin Saeed, from Al Nazar Bin Suweyd, from Aasim Bin Humeyd, from Abu Baseer,

(It has been narrated) from Abu Abdullah[asws] having said: 'The one who claims that Allah[azwj] is from a thing, or in a thing, or upon a thing, so he has Blasphemed'. I said, 'Explain it to me'. He[asws] said: 'I[asws] mean by the emerging from the thing for Him[azwj,] of by the attachment to it, or from a thing preceding Him[azwj'.]

And in another report, '(He[asws] said): 'The one who claims that Allah[azwj] is from a thing, so he has Made Him[azwj] as an occurrence; and the one who claims that He[azwj] is in a thing, so he has Made Him[azwj] as contained; and the one who claims that He[azwj] is upon a thing, so he has Made Him[azwj] to be a Carried One'.[52]

فِي قَوْلِهِ تَعَالَى وَهُوَ الَّذِي فِي السَّماءِ إِلهٌ وَفِي الارْضِ إِلهٌ.

Regarding the Words of the Exalted [43:84] And He is That Who is God in the skies and God in the earth

10. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ الْحَكَمِ قَالَ قَالَ أَبُو شَاكِرٍ الدَّيْصَانِيُّ إِنَّ فِي الْقُرْآنِ آيَةً هِيَ قَوْلُنَا قُلْتُ مَا هِيَ فَقَالَ وَهُوَ الَّذِي فِي السَّماءِ إِلهٌ وَفِي الارْضِ

إِلهٌ فَلَمْ أَدْرِ بِمَا أُجِيبُهُ فَحَجَجْتُ فَخَبَّرْتُ أَبَا عَبْدِ الله (عَلَيْهِ السَّلام) فَقَالَ هَذَا كَلامُ زِنْدِيقٍ خَبِيثٍ إِذَا رَجَعْتَ إِلَيْهِ فَقُلْ لَهُ مَا اسْمُكَ بِالْكُوفَةِ فَإِنَّهُ يَقُولُ فُلانٌ فَقُلْ لَهُ مَا اسْمُكَ بِالْبَصْرَةِ فَإِنَّهُ يَقُولُ فُلانٌ فَقُلْ كَذَلِكَ الله رَبُّنَا فِي السَّمَاءِ إِلَهٌ وَفِي الارْضِ إِلَهٌ وَفِي الْبِحَارِ إِلَهٌ وَفِي الْقِفَارِ إِلَهٌ وَفِي كُلِّ مَكَانٍ إِلَهٌ قَالَ فَقَدِمْتُ فَأَتَيْتُ أَبَا شَاكِرٍ فَأَخْبَرْتُهُ فَقَالَ هَذِهِ نُقِلَتْ مِنَ الْحِجَازِ.

Ali Bin Ibrahim, from his father, from Abu Umeyr, from Hisham Bin Al Hakam who said,

'Abu Shakir Al-Daysani said, 'In the Quran there is a Verse which is our speech'. I said, 'And what is it?' So he said, '[43:84] And He is That Who is God in the skies and God in the earth'. So I did not know what to answer him with.

So I went for Hajj and informed Abu Abdullah[asws]. So he[asws] said: 'This is a speech of a wicked atheist. When you return to him, so say to him, 'What is your name in Al-Kufa?' So he would be saying, 'So and so'. So say to him, 'What is your name in Al-Basra?' So he would be saying, 'So and so'. So say, 'Similar to that is Allah[azwj], our Lord[azwj], God[azwj] in the sky and God[azwj] in the earth, and God[azwj] in the oceans, and God[azwj] in the wilderness, and in every place, God[azwj]'.

He (the narrator) said, 'So I proceeded and went over to Abu Shakir and informed him. So he said, 'This has been transmitted from Al-Hijaz'.[53]

20 . بَابُ الْعَرْشِ وَالْكُرْسِيِّ

Chapter 20 – The Throne (الْعَرْشِ) and the Chair (الْكُرْسِيِّ)

1. عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ الْبَرْقِيِّ رَفَعَهُ قَالَ سَأَلَ الْجَاثَلِيقُ أَمِيرَ الْمُؤْمِنِينَ (عَلَيْهِ السَّلام) فَقَالَ أَخْبِرْنِي عَنِ الله عَزَّ وَجَلَّ يَحْمِلُ الْعَرْشَ أَمِ الْعَرْشُ يَحْمِلُهُ فَقَالَ أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلام) الله عَزَّ وَجَلَّ حَامِلُ الْعَرْشِ وَالسَّمَاوَاتِ وَالارْضِ وَمَا فِيهِمَا وَمَا بَيْنَهُمَا وَذَلِكَ قَوْلُ الله عَزَّ وَجَلَّ إِنَّ الله يُمْسِكُ السَّماواتِ وَالارْضَ أَنْ تَزُولا وَلَئِنْ زالَتا إِنْ أَمْسَكَهُما مِنْ أَحَدٍ مِنْ بَعْدِهِ إِنَّهُ كانَ حَلِيماً غَفُوراً قَالَ فَأَخْبِرْنِي عَنْ قَوْلِهِ وَيَحْمِلُ عَرْشَ رَبِّكَ فَوْقَهُمْ يَوْمَئِذٍ ثَمانِيَةٌ فَكَيْفَ قَالَ ذَلِكَ وَقُلْتَ إِنَّهُ يَحْمِلُ الْعَرْشَ وَالسَّمَاوَاتِ وَالارْضَ فَقَالَ أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلام) إِنَّ الْعَرْشَ خَلَقَهُ الله تَعَالَى مِنْ أَنْوَارٍ أَرْبَعَةٍ نُورٍ أَحْمَرَ مِنْهُ احْمَرَّتِ الْحُمْرَةُ وَنُورٍ أَخْضَرَ مِنْهُ اخْضَرَّتِ الْخُضْرَةُ وَنُورٍ أَصْفَرَ مِنْهُ اصْفَرَّتِ الصُّفْرَةُ وَنُورٍ أَبْيَضَ مِنْهُ ابْيَضَّ الْبَيَاضُ وَهُوَ الْعِلْمُ الَّذِي حَمَّلَهُ الله الْحَمَلَةَ وَذَلِكَ نُورٌ مِنْ عَظَمَتِهِ فَبِعَظَمَتِهِ وَنُورِهِ أَبْصَرَ قُلُوبُ الْمُؤْمِنِينَ وَبِعَظَمَتِهِ وَنُورِهِ عَادَاهُ الْجَاهِلُونَ وَبِعَظَمَتِهِ وَنُورِهِ ابْتَغَى مَنْ فِي السَّمَاوَاتِ وَالارْضِ مِنْ جَمِيعِ خَلائِقِهِ إِلَيْهِ الْوَسِيلَةَ بِالاعْمَالِ الْمُخْتَلِفَةِ وَالادْيَانِ الْمُشْتَبِهَةِ فَكُلُّ مَحْمُولٍ يَحْمِلُهُ الله بِنُورِهِ وَعَظَمَتِهِ وَقُدْرَتِهِ لا يَسْتَطِيعُ لِنَفْسِهِ ضَرّاً وَلا نَفْعاً وَلا مَوْتاً وَلا حَيَاةً وَلا نُشُوراً فَكُلُّ شَيْءٍ مَحْمُولٌ وَالله تَبَارَكَ وَتَعَالَى الْمُمْسِكُ لَهُمَا

أَنْ تَزُولا وَالْمُحِيطُ بِهِمَا مِنْ شَيْءٍ وَهُوَ حَيَاةُ كُلِّ شَيْءٍ وَنُورُ كُلِّ شَيْءٍ سُبْحَانَهُ وَتَعَالَى عَمَّا يَقُولُونَ عُلُوّاً كَبِيراً قَالَ لَهُ فَأَخْبِرْنِي عَنِ الله عَزَّ وَجَلَّ أَيْنَ هُوَ فَقَالَ أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلام) هُوَ هَاهُنَا وَهَاهُنَا وَفَوْقُ وَتَحْتُ وَمُحِيطٌ بِنَا وَمَعَنَا وَهُوَ قَوْلُهُ ما يَكُونُ مِنْ نَجْوى ثَلاثَةٍ إِلا هُوَ رابِعُهُمْ وَلا خَمْسَةٍ إِلا هُوَ سادِسُهُمْ وَلا أَدْنى مِنْ ذلِكَ وَلا أَكْثَرَ إِلا هُوَ مَعَهُمْ أَيْنَ ما كانُوا فَالْكُرْسِيُّ مُحِيطٌ بِالسَّمَاوَاتِ وَالارْضِ وَمَا بَيْنَهُمَا وَمَا تَحْتَ الثَّرَى وَإِنْ تَجْهَرْ بِالْقَوْلِ فَإِنَّهُ يَعْلَمُ السِّرَّ وَأَخْفَى وَذَلِكَ قَوْلُهُ تَعَالَى وَسِعَ كُرْسِيُّهُ السَّماواتِ وَالارْضَ وَلا يَؤُدُهُ حِفْظُهُما وَهُوَ الْعَلِيُّ الْعَظِيمُ فَالَّذِينَ يَحْمِلُونَ الْعَرْشَ هُمُ الْعُلَمَاءُ الَّذِينَ حَمَّلَهُمُ الله عِلْمَهُ وَلَيْسَ يَخْرُجُ عَنْ هَذِهِ الارْبَعَةِ شَيْءٌ خَلَقَ الله فِي مَلَكُوتِهِ الَّذِي أَرَاهُ الله أَصْفِيَاءَهُ وَأَرَاهُ خَلِيلَهُ (عَلَيْهِ السَّلام) فَقَالَ وَكَذلِكَ نُرِي إِبْراهِيمَ مَلَكُوتَ السَّماواتِ وَالارْضِ وَلِيَكُونَ مِنَ الْمُوقِنِينَ وَكَيْفَ يَحْمِلُ حَمَلَةُ الْعَرْشِ الله وَبِحَيَاتِهِ حَيِيَتْ قُلُوبُهُمْ وَبِنُورِهِ اهْتَدَوْا إِلَى مَعْرِفَتِهِ.

A number of our companions, from Ahmad Bin Muhammad Al Barqy, raising it, said,

'Al-Jasaleyq (The Catholic) asked Amir Al-Momineen[asws] saying, 'Inform me about Allah[azwj] Mighty and Majestic, does He[azwj] carry the Throne (الْعَرْشَ) or does the Throne (الْعَرْشَ) carry Him[azwj?]' So Amir Al-Momineen[asws] said: 'Allah[azwj] Mighty and Majestic is the Carrier of the Throne (الْعَرْشَ), and the skies and the earth and whatever is between the two, and these are the Words of Allah[azwj] Mighty and Majestic [35:41] Surely Allah Upholds the skies and the earth lest they come to naught; and if they should come to naught, there Is none who can uphold them after Him; surely He is the Forbearing, the Forgiving'.

He said, 'So inform me about His[azwj] (Words) [69:17] and above them eight shall bear on that Day the Throne of your Lord. So how come He[azwj] Said that, and you[asws] said that He[azwj] Carries the Throne (الْعَرْشَ) and the skies and the earth?'

So Amir Al-Momineen[asws] said: 'The Throne (الْعَرْشَ), Allah[azwj] the Exalted Created it from the four Lights – the red from it reddens the red, and the green Light from it greens the green, and the yellow from it yellows the yellow, and the white from it whitens the white; and it is the Knowledge which Allah[azwj] Loaded upon the carriers, and that is a Light from His[azwj] Magnificence.

Thus, it is due to His[azwj] Magnificence and His[azwj] Light do the hearts of the Momineen see, and due to His[azwj] Magnificence and His[azwj] Light the ignorant ones are inimical to Him[azwj,] and due to His[azwj] Magnificence and His[azwj] Light do the ones in the skies and the earth seek the Means to Him[azwj,] with the different deeds and the mixed Religions.

Thus, every carried one, Allah[azwj] Carries it by His[azwj] Light and His[azwj] Magnificence and His[azwj] Power. These have neither a capacity to harm by

itself, nor benefit, nor death, nor life, nor Resurrection. So everything is Carried, and Allah[azwj] Blessed and High is the Grasper of the two (skies and the earth) if they were to decline, and the Encompasser of the two from things, and He[azwj] is the Life of everything and Light of everything. Glorious is He[azwj] and Exalted from what they are saying, Loftier, Greater'.

He said to him[asws], 'So inform me about Allah[azwj] Mighty and Majestic, where is He[azwj?'] So Amir Al-Momineen[asws] said: 'He[azwj] is over here and over there, and above, and beneath, and surround us, and with us, and [58:7] Nowhere is there a secret counsel between three persons but He is the fourth of them, nor (between) five but He is the sixth of them, nor less than that nor more but He is with them wherever they may be.

So the Chair (الْكُرْسِـيُّ) encompasses the skies and the earth and what is between the two, and what is beneath the soil; and if you aloud with the speech, so He[azwj] Knows the secrets and the concealed, and these are the Words of the Exalted [2:255] His Chair extends over the skies and the earth, and the preservation of them both does not tire Him, and He is the Exalted, the Magnificent, and the preservation of them both does not tire Him, and He is the Exalted, the Magnificent.

[40:7] So those who are bearing the Throne, they are the knowledgeable ones[asws], those upon whom[asws] Allah[azwj] Loaded His[azwj] Knowledge, and nothing comes out from these four which Allah[azwj] Created in His[azwj] Kingdom which Allah[azwj] Showed to His[azwj] Elites and Showed it to His[azwj] Friend (Ibrahim[as]), so He[azwj] Said [6:75] And thus did We Show Ibrahim the Kingdom of the skies and the earth and that he might be of those who are certain.

And how can the carriers of the Throne (الْعَرْشِ) carry Allah[azwj] and their[asws] hearts are Encompassed by His[azwj] Life and His[azwj] Light, being Guided to His[azwj] recognition'.[54]

2. أَحْمَدُ بْنُ إِدْرِيسَ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ بْنِ يَحْيَى قَالَ سَأَلَنِي أَبُو قُرَّةَ الْمُحَدِّثُ أَنْ أُدْخِلَهُ عَلَى أَبِي الْحَسَنِ الرِّضَا (عَلَيْهِ السَّلام) فَاسْتَأْذَنْتُهُ فَأَذِنَ لِي فَدَخَلَ فَسَأَلَهُ عَنِ الْحَلالِ وَالْحَرَامِ ثُمَّ قَالَ لَهُ أَ فَتُقِرُّ أَنَّ الله مَحْمُولٌ فَقَالَ أَبُو الْحَسَنِ (عَلَيْهِ السَّلام) كُلُّ مَحْمُولٍ مَفْعُولٌ بِهِ مُضَافٌ إِلَى غَيْرِهِ مُحْتَاجٌ وَالْمَحْمُولُ اسْمُ نَقْصٍ فِي اللَّفْظِ وَالْحَامِلُ فَاعِلٌ وَهُوَ فِي اللَّفْظِ مِدْحَةٌ وَكَذَلِكَ قَوْلُ الْقَائِلِ فَوْقَ وَتَحْتَ وَأَعْلَى وَأَسْفَلَ وَقَدْ قَالَ الله وَلله الاسْماءُ الْحُسْنى فَادْعُوهُ بِها وَلَمْ يَقُلْ فِي كُتُبِهِ إِنَّهُ الْمَحْمُولُ بَلْ قَالَ إِنَّهُ الْحَامِلُ فِي الْبَرِّ وَالْبَحْرِ وَالْمُمْسِكُ السَّمَاوَاتِ وَالارْضَ أَنْ تَزُولا وَالْمَحْمُولُ مَا سِوَى الله وَلَمْ يُسْمَعْ أَحَدٌ آمَنَ بِالله وَعَظَمَتِهِ قَطُّ قَالَ فِي دُعَائِهِ يَا مَحْمُولُ قَالَ أَبُو قُرَّةَ فَإِنَّهُ قَالَ وَيَحْمِلُ عَرْشَ رَبِّكَ فَوْقَهُمْ يَوْمَئِذٍ ثَمانِيَةٌ وَقَالَ الَّذِينَ يَحْمِلُونَ الْعَرْشَ فَقَالَ أَبُو الْحَسَنِ (عَلَيْهِ السَّلام) الْعَرْشُ لَيْسَ هُوَ الله وَالْعَرْشُ اسْمُ عِلْمٍ وَقُدْرَةٍ وَعَرْشٍ فِيهِ كُلُّ شَيْءٍ ثُمَّ أَضَافَ الْحَمْلَ إِلَى غَيْرِهِ خَلْقٍ مِنْ خَلْقِهِ لانَّهُ اسْتَعْبَدَ خَلْقَهُ بِحَمْلِ عَرْشِهِ وَهُمْ حَمَلَةُ عِلْمِهِ وَخَلْقاً يُسَبِّحُونَ حَوْلَ عَرْشِهِ وَهُمْ يَعْمَلُونَ بِعِلْمِهِ وَمَلائِكَةً يَكْتُبُونَ أَعْمَالَ عِبَادِهِ وَاسْتَعْبَدَ أَهْلَ

الارْضِ بِالطَّوَافِ حَوْلَ بَيْتِهِ وَالله عَلَى الْعَرْشِ اسْتَوَى كَمَا قَالَ وَالْعَرْشُ وَمَنْ يَحْمِلُهُ وَمَنْ حَوْلَ الْعَرْشِ وَالله الْحَامِلُ لَهُمُ الْحَافِظُ لَهُمُ الْمُمْسِكُ الْقَائِمُ عَلَى كُلِّ نَفْسٍ وَفَوْقَ كُلِّ شَيْءٍ وَعَلَى كُلِّ شَيْءٍ وَلا يُقَالُ مَحْمُولٌ وَلا أَسْفَلُ قَوْلاً مُفْرَداً لا يُوصَلُ بِشَيْءٍ فَيَفْسُدُ اللَّفْظُ وَالْمَعْنَى قَالَ أَبُو قُرَّةَ فَتُكَذِّبُ بِالرِّوَايَةِ الَّتِي جَاءَتْ أَنَّ الله إِذَا غَضِبَ إِنَّمَا يُعْرَفُ غَضَبُهُ أَنَّ الْمَلائِكَةَ الَّذِينَ يَحْمِلُونَ الْعَرْشَ يَجِدُونَ ثِقْلَهُ عَلَى كَوَاهِلِهِمْ فَيَخِرُّونَ سُجَّداً فَإِذَا ذَهَبَ الْغَضَبُ خَفَّ وَرَجَعُوا إِلَى مَوَاقِفِهِمْ فَقَالَ أَبُو الْحَسَنِ (عَلَيْهِ السَّلام) أَخْبِرْنِي عَنِ الله تَبَارَكَ وَتَعَالَى مُنْذُ لَعَنَ إِبْلِيسَ إِلَى يَوْمِكَ هَذَا هُوَ غَضْبَانُ عَلَيْهِ فَمَتَى رَضِيَ وَهُوَ فِي صِفَتِكَ لَمْ يَزَلْ غَضْبَانَ عَلَيْهِ وَعَلَى أَوْلِيَائِهِ وَعَلَى أَتْبَاعِهِ كَيْفَ تَجْتَرِئُ أَنْ تَصِفَ رَبَّكَ بِالتَّغْيِيرِ مِنْ حَالٍ إِلَى حَالٍ وَأَنَّهُ يَجْرِي عَلَيْهِ مَا يَجْرِي عَلَى الْمَخْلُوقِينَ سُبْحَانَهُ وَتَعَالَى لَمْ يَزُلْ مَعَ الزَّائِلِينَ وَلَمْ يَتَغَيَّرْ مَعَ الْمُتَغَيِّرِينَ وَلَمْ يَتَبَدَّلْ مَعَ الْمُتَبَدِّلِينَ وَمَنْ دُونَهُ فِي يَدِهِ وَتَدْبِيرِهِ وَكُلُّهُمْ إِلَيْهِ مُحْتَاجٌ وَهُوَ غَنِيٌّ عَمَّنْ سِوَاهُ.

Ahmad Bin Idrees, from Muhammad Bin Abdul Jabbar, from Safwan Bin Yahya who said,

'Abu Qurra the narrator asked me if I could take him to see Abu Al-Hassan Al-Reza[asws]. So I sought permission for him and he[asws] permitted it for me. So he came over and asked him[asws] about the Permissible and the Prohibitions, then said to him[asws], 'So do you[asws] acknowledge that Allah[azwj] is carried?'

So Abu Al-Hassan[asws] said: 'Every carried is performed with as an addition to something else, needy, and the carried is deficient regarding the word, and the carrier is the performer, and he is praiseworthy regarding the word; and similar to that are the words of the speaker, 'Above', and 'Under', and 'Higher', and 'Lower'; and Allah[azwj] has Said [7:180] And Allah's are the Best Names, therefore call on Him by these, and did not Say in His[azwj] Books that He[azwj] is the carried One. But He[azwj] Said that He[azwj] is the Carrier in the land and the sea and the Upholder of the skies and the earth lest they decline; and the carried is what is besides Allah[azwj,] and it is not heard from anyone who believes in Allah[azwj] and His[azwj] Magnificence at all that he says in his supplication, 'O Carried One!''.

Abu Qurra said, 'But He[azwj] Says [69:17] and above them eight shall bear on that Day the Throne of your Lord, and Said [40:7] Those who are bearing the Throne!' So Abu Al-Hassan[asws] said: 'The Throne (الْـعَـرْشَ), it is not Allah[azwj,] and the 'Throne' is a name of 'Knowledge and Power', and the Throne (الْعَرْشَ), in it is everything.

Then He[azwj] Supplemented the carriers to others He[azwj] Created from His[azwj] creatures because He[azwj] Enslaved His[azwj] by the carriers of His[azwj] Throne (الْـعَـرْشَ), and they[asws] carry His[azwj] Knowledge, and creatures are Glorifying Him around His[azwj] Throne (الْعَرْشَ), and they are performing by His[azwj] Knowledge, and the Angels are recording the deeds of His[azwj] servants, and the people of the earth are worshipping by the Tawaaf around His[azwj]

House (Kabah), and Allah[azwj] is Even upon the Throne الْعَرْشِ)), Even just as He[azwj] Said.

And (as for) the Throne (الْعَرْشِ) and the ones who are carrying it, and the ones around the Throne (الْـعَـرْشِ), and Allah[azwj] is the Carrier of them, the Preserver of them, the Upholder, the Standing One upon every soul, and above everything, and upon everything, and He[azwj] cannot be called 'The Carried One', nor by a lower solitary word, nor can He[azwj] be arrived to anything. So it would spoil the word and the meaning'.

Abu Qurra said, 'So you[asws] are belying the report which have come that Allah[azwj,] when He[azwj] is Angry, rather His[azwj] Anger is recognised. The Angels who are carrying the Throne (الْعَرْشِ) are finding its weight upon their shoulders, so they fall down prostrate. So when the Anger subsides, it becomes lighter, and they return to their places'.

So Abu Al-Hassan[asws] said: 'Inform me[asws] about Allah[azwj] Blessed and High, since He[azwj] Cursed Ibleesla up to this day of yours, He[azwj] is Angry upon himla, so when is He[azwj] Pleased, and He[azwj] is in your description, does not cease to be Angry upon himla and upon hisla followers. How can you be so audacious that you are describing your Lord[azwj] with the alteration from a state to a state, and that it flows upon Him[azwj] what flows upon the creatures?

Glorious is He[azwj] and Exalted, not declining along with the decliners, and does not alter with the altering ones, and does not change with the changing ones, and the ones besides Him[azwj] are in His[azwj] Hands, and His[azwj] Management, and all of them are needy to Him[azwj,] and He[azwj] is Needless from the ones besides Him[azwj]'.[55]

3. مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَاذَانَ عَنْ حَمَّادِ بْنِ عِيسَى عَنْ رِبْعِيِّ بْنِ عَبْدِ اللهِ عَنِ الْفُضَيْلِ بْنِ يَسَارٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللهِ (عَلَيْهِ السَّلام) عَنْ قَوْلِ اللهِ جَلَّ وَعَزَّ وَسِعَ كُرْسِيُّهُ السَّماواتِ وَالارْضَ فَقَالَ يَا فُضَيْلُ كُلُّ شَيْءٍ فِي الْكُرْسِيِّ السَّمَاوَاتُ وَالارْضُ وَكُلُّ شَيْءٍ فِي الْكُرْسِيِّ.

Muhammad Bin Ismail, from Al Fazl Bin Shazan, from Hammad Bin Isa, from Rabie Bin Abdullah, from Al Fuzayl Bin Yasaar who said,

'I asked Abu Abdullah[asws] about the Words of Allah[azwj] Majestic and Mighty [2:255] His Chair extends over the skies and the earth. So he[asws] said: 'O Fuzayl! Everything is in the Chair (الْكُرْسِيِّ). The skies, and the earth and everything, is in the Chair (الْكُرْسِيِّ).[56]

4. مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنِ الْحَجَّالِ عَنْ ثَعْلَبَةَ بْنِ مَيْمُونٍ عَنْ زُرَارَةَ بْنِ أَعْيَنَ قَالَ سَأَلْتُ أَبَا عَبْدِ اللهِ (عَلَيْهِ السَّلام) عَنْ قَوْلِ اللهِ جَلَّ وَعَزَّ وَسِعَ كُرْسِيُّهُ السَّماواتِ وَالارْضَ السَّمَاوَاتُ وَالارْضُ وَسِعْنَ الْكُرْسِيَّ أَمِ الْكُرْسِيُّ وَسِعَ السَّمَاوَاتِ وَالارْضَ فَقَالَ بَلِ الْكُرْسِيُّ وَسِعَ السَّمَاوَاتِ وَالارْضَ وَالْعَرْشُ وَكُلَّ شَيْءٍ وَسِعَ الْكُرْسِيُّ.

Muhamad Bin Yahya, from Ahmad in Muhammad Bin Isa, from Al Hajjal, from Sa'alba Bin Maymoun, from Zurara Bin Ayn who said,

'I asked Abu Abdullah[asws] about the Words of Allah[azwj] Majestic and Mighty [2:255] His Chair extends over the skies and the earth, 'Are the skies and the earth more extensive than the Chair (الْكُرْسِيّ) or is the Chair (الْكُرْسِيّ) more extensive than the skies and the earth?'. So he[asws] said: 'But, the Chair (الْكُرْسِيّ) is more extensive than the skies and the earth and the Throne (الْعَرْشُ) and everything. The Chair (الْكُرْسِيّ) is more extensive'.[57]

5. مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ فَضَالَةَ بْنِ أَيُّوبَ عَنْ عَبْدِ اللهِ بْنِ بُكَيْرٍ عَنْ زُرَارَةَ بْنِ أَعْيَنَ قَالَ سَأَلْتُ أَبَا عَبْدِ اللهِ (عَلَيْهِ السَّلام) عَنْ قَوْلِ اللهِ عَزَّ وَجَلَّ وَسِعَ كُرْسِيُّهُ السَّماواتِ وَالارْضَ السَّمَاوَاتُ وَالارْضُ وَسِعْنَ الْكُرْسِيَّ أَوِ الْكُرْسِيُّ وَسِعَ السَّمَاوَاتِ وَالارْضَ فَقَالَ إِنَّ كُلَّ شَيْءٍ فِي الْكُرْسِيِّ.

Muhammad Bin yahya, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Fazalat Bin Ayoub, from Abdullah Bin Bukeyr, from Zurara Bin Ayn who said,

'I asked Abu Abdullah[asws] about the Words of Allah[azwj] Mighty and Majestic [2:255] His Chair extends over the skies and the earth, 'Are the skies and the earth more extensive than the Chair (الْكُرْسِيّ) or is the Chair (الْكُرْسِيّ) more extensive than the skies and the earth?'. So he[asws] said: 'Everything is in the Chair (الْكُرْسِيّ)'. [58]

6. مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ أَبِي نَصْرٍ عَنْ مُحَمَّدِ بْنِ الْفُضَيْلِ عَنْ أَبِي حَمْزَةَ عَنْ أَبِي عَبْدِ اللهِ (عَلَيْهِ السَّلام) قَالَ حَمَلَةُ الْعَرْشِ وَالْعَرْشُ الْعِلْمُ ثَمَانِيَةٌ أَرْبَعَةٌ مِنَّا وَأَرْبَعَةٌ مِمَّنْ شَاءَ اللهُ.

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ahmad Bin Muhammad Bin Abu Nasr, from Muhammad Bin Al Fuzayl, from Abu Hamza,

(It has been narrated) from Abu Abdullah[asws] having said: 'The carriers of the Throne (الْعَرْشُ), and the Throne (الْعَرْشُ) is the Knowledge, are eight – four from us[asws] and four from the one Allah[azwj] so Desires'.[59]

7. مُحَمَّدُ بْنُ الْحَسَنِ عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ ابْنِ مَحْبُوبٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ كَثِيرٍ عَنْ دَاوُدَ الرَّقِّيِّ قَالَ سَأَلْتُ أَبَا عَبْدِ اللهِ (عَلَيْهِ السَّلام) عَنْ قَوْلِ اللهِ عَزَّ وَجَلَّ وَكانَ عَرْشُهُ عَلَى الْماءِ فَقَالَ مَا يَقُولُونَ قُلْتُ يَقُولُونَ إِنَّ الْعَرْشَ كَانَ عَلَى الْمَاءِ وَالرَّبُّ فَوْقَهُ فَقَالَ كَذَبُوا مَنْ زَعَمَ هَذَا فَقَدْ صَيَّرَ اللهَ مَحْمُولاً وَوَصَفَهُ بِصِفَةِ الْمَخْلُوقِ وَلَزِمَهُ أَنَّ الشَّيْءَ الَّذِي يَحْمِلُهُ أَقْوَى مِنْهُ قُلْتُ بَيِّنْ لِي جُعِلْتُ فِدَاكَ فَقَالَ إِنَّ اللهَ حَمَّلَ دِينَهُ وَعِلْمَهُ الْمَاءَ قَبْلَ أَنْ يَكُونَ أَرْضٌ أَوْ سَمَاءٌ أَوْ جِنٌّ أَوْ إِنْسٌ

أَوْ شَمْسٌ أَوْ قَمَرٌ فَلَمَّا أَرَادَ اللهُ أَنْ يَخْلُقَ الْخَلْقَ نَثَرَهُمْ بَيْنَ يَدَيْهِ فَقَالَ لَهُمْ مَنْ رَبُّكُمْ فَأَوَّلُ مَنْ نَطَقَ رَسُولُ اللهِ (صَلَّى اللهُ عَلَيْهِ وَآلِه) وَأَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلام) وَالائِمَّةُ صَلَوَاتُ اللهِ عَلَيْهِمْ فَقَالُوا أَنْتَ رَبُّنَا فَحَمَّلَهُمُ الْعِلْمَ وَالدِّينَ ثُمَّ قَالَ لِلْمَلائِكَةِ هَؤُلاءِ حَمَلَةُ دِينِي وَعِلْمِي وَأُمَنَائِي فِي خَلْقِي وَهُمُ الْمَسْئُولُونَ ثُمَّ قَالَ لِبَنِي آدَمَ أَقِرُّوا للهِ بِالرُّبُوبِيَّةِ وَلِهَؤُلاءِ النَّفَرِ بِالْوَلايَةِ وَالطَّاعَةِ فَقَالُوا نَعَمْ رَبَّنَا أَقْرَرْنَا فَقَالَ اللهُ لِلْمَلائِكَةِ اشْهَدُوا فَقَالَتِ الْمَلائِكَةُ شَهِدْنَا عَلَى أَنْ لا يَقُولُوا غَداً إِنَّا كُنَّا عَنْ هذا غافِلِينَ. أَوْ تَقُولُوا إِنَّمَا أَشْرَكَ آباؤُنا مِنْ قَبْلُ وَكُنَّا ذُرِّيَّةً مِنْ بَعْدِهِمْ أَ فَتُهْلِكُنا بِما فَعَلَ الْمُبْطِلُونَ يَا دَاوُدُ وَلايَتُنَا مُؤَكَّدَةٌ عَلَيْهِمْ فِي الْمِيثَاقِ.

Muhammad Bin Al Hassan, from Sahl Bin Ziyad, from Ibn Mahboub, from Abdul Rahman Bin Kaseer, from Dawood Al Raqqy who said,

'I asked Abu Abdullah[asws] about the Words of Allah[azwj] Mighty and Majestic [11:7] and His Throne was upon the water. So he[asws] said: 'What are they (people) saying?' I said, 'They are saying that the Throne (الْعَرْشُ) was upon the water and the Lord[azwj] above it'. So he[asws] said: 'They are lying! The one who claim this, so he has rendered Allah[azwj] as a carried One, and described Him[azwj] by a description of the creatures, and necessitated it that the thing which is carrying Him[azwj] is stronger than Him[azwj'.

I said, 'Clarify it for me, may I be sacrificed for you[asws]!' So he[asws] said: 'Allah[azwj] Loaded His[azwj] Religion and His[azwj] Knowledge upon the water, before the coming into being of the earth, or sky, or Jinn, or humans, or sun, or moon. So when Allah[azwj] Intended that He[azwj] Creates the creatures, Scattered them in front of Him[azwj,] and Said to them: "Who is your Lord[azwj?" So the first one to speak was Rasool-Allah[saww] and Amir Al-Momineen[asws], and the Imams[asws], so they said: 'You[azwj] are our[asws] Lord[azwj'.

So He[azwj] Loaded the Knowledge and the Religion, then Said to the Angels: "They[asws] are the carriers of My[azwj] Religion, and My[azwj] Knowledge, and My[azwj] Trustees among My[azwj] creatures, and they would be asked from'.

Then He[azwj] Said to the Children of Adam[as]: "Acknowledge to Allah[azwj] with the Lordship, and to these persons[asws] with the Wilayah and the obedience!" So they said, 'Yes, our Lord[azwj,] we acknowledge'. So Allah[azwj] Said to the Angels: "Bear witness!" So the Angels said: 'We bear witness upon that they cannot be saying tomorrow that we were ignorant of this'.

Or you should be saying, 'But rather, it was our fathers who associated (committed Shirk), and we were the offspring from after them, so should we be destroyed with what the false ones did?' O Dawood! Our[asws] Wilayah is confirmed upon them in the Covenant'.[60]

21 . بَابُ الرُّوحِ

Chapter 21 – The Spirit

1. عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ ابْنِ أُذَيْنَةَ عَنِ الاحْوَلِ قَالَ سَأَلْتُ أَبَا عَبْدِ الله (عَلَيْهِ السَّلام) عَنِ الرُّوحِ الَّتِي فِي آدَمَ (عَلَيْهِ السَّلام) قَوْلُهُ فَإِذا سَوَّيْتُهُ وَنَفَخْتُ فِيهِ مِنْ رُوحِي قَالَ هَذِهِ رُوحٌ مَخْلُوقَةٌ وَالرُّوحُ الَّتِي فِي عِيسَى مَخْلُوقَةٌ.

A number of our companions, from Ahmad Bin Muhammad Bin Isa, from Ibn Abu Umeyr, from Ibn Azina, from Al Ahowl who said,

'I asked Abu Abdullah[asws] about the Spirit which was inside Adam[as] as per His[azwj] Words [15:29] So when I have Made him complete and Blown into him from My Spirit. He[asws] said: 'This is a Created Spirit, and the Spirit which was inside Isa[as], was (also) a Created being'.[61]

2. عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنِ الْحَجَّالِ عَنْ ثَعْلَبَةَ عَنْ حُمْرَانَ قَالَ سَأَلْتُ أَبَا عَبْدِ الله (عَلَيْهِ السَّلام) عَنْ قَوْلِ الله عَزَّ وَجَلَّ وَرُوحٌ مِنْهُ قَالَ هِيَ رُوحُ الله مَخْلُوقَةٌ خَلَقَهَا الله فِي آدَمَ وَعِيسَى.

A number of our companions, from Ahmad Bin Muhammad Bin Isa, from Al Hajjal, from Sa'alba, from Humran who said,

'I asked Abu Abdullah[asws] about the Words of Allah[azwj] Mighty and Majestic [4:171] and a Spirit from Him. He[asws] said: 'It is a Spirit of Allah[azwj], a Created being. Allah[azwj] Created it in Adam[as] and Isa[as]'.[62]

3. مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ خَالِدٍ عَنِ الْقَاسِمِ بْنِ عُرْوَةَ عَنْ عَبْدِ الْحَمِيدِ الطَّائِيِّ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ سَأَلْتُ أَبَا عَبْدِ الله (عَلَيْهِ السَّلام) عَنْ قَوْلِ الله عَزَّ وَجَلَّ وَنَفَخْتُ فِيهِ مِنْ رُوحِي كَيْفَ هَذَا النَّفْخُ فَقَالَ إِنَّ الرُّوحَ مُتَحَرِّكٌ كَالرِّيحِ وَإِنَّمَا سُمِّيَ رُوحاً لانَّهُ اشْتَقَّ اسْمَهُ مِنَ الرِّيحِ وَإِنَّمَا أَخْرَجَهُ عَنْ لَفْظَةِ الرِّيحِ لانَّ الارْوَاحَ مُجَانِسَةٌ لِلرِّيحِ وَإِنَّمَا أَضَافَهُ إِلَى نَفْسِهِ لانَّهُ اصْطَفَاهُ عَلَى سَائِرِ الارْوَاحِ كَمَا قَالَ لِبَيْتٍ مِنَ الْبُيُوتِ بَيْتِي وَلِرَسُولٍ مِنَ الرُّسُلِ خَلِيلِي وَأَشْبَاهِ ذَلِكَ وَكُلُّ ذَلِكَ مَخْلُوقٌ مَصْنُوعٌ مُحْدَثٌ مَرْبُوبٌ مُدَبَّرٌ.

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Khalid, from Al Qasim Bin Urwa, from Abdul Hameed Al Taiy, from Muhammad Bin Muslim who said,

'I asked Abu Abdullah[asws] about the Words of Allah[azwj] Mighty and Majestic [15:29] and Blown into him from My Spirit. How was this Blowing?' So he[asws] said: 'The Spirit (Rooh) moves like the wind (Reeh), and rather it is named as 'Rooh' because it derived its name from the wind (Reeh), and rather it is extracted from the word 'Reeh', because the spirits (Arwaah) are the genus of the 'Reeh' (wind), and rather He[azwj] Supplemented it to His[azwj] Own Self, because He[azwj] Chose it over the rest of the spirits, just as He[azwj] Said for a House (Kabah) from the houses, 'My house', and for a Rasool[as] from the Rasools[as], 'My[azwj] Friend', and the likes of that; and all of that is a Created being, newly occurred, Nourished, Regulated'.[63]

4. عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ عَنْ أَبِيهِ عَنْ عَبْدِ الله بْنِ بَحْرٍ عَنْ أَبِي أَيُّوبَ الْخَزَّازِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ سَأَلْتُ أَبَا جَعْفَرٍ (عَلَيْهِ السَّلام) عَمَّا يَرْوُونَ أَنَّ الله خَلَقَ

آدَمَ عَلَى صُورَتِهِ فَقَالَ هِيَ صُورَةٌ مُحْدَثَةٌ مَخْلُوقَةٌ وَاصْطَفَاهَا اللهُ وَاخْتَارَهَا عَلَى سَائِرِ الصُّوَرِ الْمُخْتَلِفَةِ فَأَضَافَهَا إِلَى نَفْسِهِ كَمَا أَضَافَ الْكَعْبَةَ إِلَى نَفْسِهِ وَالرُّوحَ إِلَى نَفْسِهِ فَقَالَ بَيْتِيَ وَنَفَخْتُ فِيهِ مِنْ رُوحِي.

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from his father, from Abdullah Bin Bahr, from Abu Ayoub Al Khazzaz, from Muahammad Bin Muslim who said,

'I asked Abu Ja'far[asws] about what they (reporters) are reporting, that Allah[azwj] Created Adam[as] upon His[azwj] Image'. So he[asws] said: 'It was a newly occurring image, Created, and Allah[azwj] Chose it and Selected it over the rest of the different images. So He[azwj] Chose it to Himself[azwj] just as He[azwj] Supplemented the Kabah to Himself[azwj,] and the Spirit to Himself[azwj,] so He[azwj] Said:[15:29] and Blown into him from My Spirit'.[64]

Notes

1 Al Kafi V 1 – The Book Of Tawheed (Oneness of Allah[azwj]) CH 11 H 1
2 Al Kafi V 1 – The Book Of Tawheed (Oneness of Allah[azwj]) CH 11 H 2
3 Al Kafi V 1 – The Book Of Tawheed (Oneness of Allah[azwj]) CH 11 H 3
4 Al Kafi V 1 – The Book Of Tawheed (Oneness of Allah[azwj]) CH 11 H 4
5 Al Kafi V 1 – The Book Of Tawheed (Oneness of Allah[azwj]) CH 11 H 5
6 Al Kafi V 1 – The Book Of Tawheed (Oneness of Allah[azwj]) CH 11 H 6
7 Al Kafi V 1 – The Book Of Tawheed (Oneness of Allah[azwj]) CH 11 H 7
8 Al Kafi V 1 – The Book Of Tawheed (Oneness of Allah[azwj]) CH 11 H 8
9 Al Kafi V 1 – The Book Of Tawheed (Oneness of Allah[azwj]) CH 12 H 1
10 Al Kafi V 1 – The Book Of Tawheed (Oneness of Allah[azwj]) CH 12 H 2
11 Al Kafi V 1 – The Book Of Tawheed (Oneness of Allah[azwj]) CH 12 H 3
12 Al Kafi V 1 – The Book Of Tawheed (Oneness of Allah[azwj]) CH 12 H 4
13 Al Kafi V 1 – The Book Of Tawheed (Oneness of Allah[azwj]) CH 12 H 5
14 Al Kafi V 1 – The Book Of Tawheed (Oneness of Allah[azwj]) CH 12 H 6
15 Al Kafi V 1 – The Book Of Tawheed (Oneness of Allah[azwj]) CH 13 H 1
16 Al Kafi V 1 – The Book Of Tawheed (Oneness of Allah[azwj]) CH 13 H 2
17 Al Kafi V 1 – The Book Of Tawheed (Oneness of Allah[azwj]) CH 14 H 1
18 Al Kafi V 1 – The Book Of Tawheed (Oneness of Allah[azwj]) CH 14 H 2
19 Al Kafi V 1 – The Book Of Tawheed (Oneness of Allah[azwj]) CH 14 H 3
20 Al Kafi V 1 – The Book Of Tawheed (Oneness of Allah[azwj]) CH 14 H 4
21 Al Kafi V 1 – The Book Of Tawheed (Oneness of Allah[azwj]) CH 14 H 5
22 Al Kafi V 1 – The Book Of Tawheed (Oneness of Allah[azwj]) CH 14 H 6
23 Al Kafi V 1 – The Book Of Tawheed (Oneness of Allah[azwj]) CH 14 H 7
24 Al Kafi V 1 – The Book Of Tawheed (Oneness of Allah[azwj]) CH 15 H 1
25 Al Kafi V 1 – The Book Of Tawheed (Oneness of Allah[azwj]) CH 15 H 2
26 Al Kafi V 1 – The Book Of Tawheed (Oneness of Allah[azwj]) CH 15 H 3
27 Al Kafi V 1 – The Book Of Tawheed (Oneness of Allah[azwj]) CH 15 H 4
28 Al Kafi V 1 – The Book Of Tawheed (Oneness of Allah[azwj]) CH 16 H 1
29 Al Kafi V 1 – The Book Of Tawheed (Oneness of Allah[azwj]) CH 16 H 2
30 Al Kafi V 1 – The Book Of Tawheed (Oneness of Allah[azwj]) CH 16 H 3
31 Al Kafi V 1 – The Book Of Tawheed (Oneness of Allah[azwj]) CH 16 H 4
32 Al Kafi V 1 – The Book Of Tawheed (Oneness of Allah[azwj]) CH 16 H 5
33 Al Kafi V 1 – The Book Of Tawheed (Oneness of Allah[azwj]) CH 16 H 6
34 Al Kafi V 1 – The Book Of Tawheed (Oneness of Allah[azwj]) CH 16 H 7
35 Al Kafi V 1 – The Book Of Tawheed (Oneness of Allah[azwj]) CH 16 H 8
36 Al Kafi V 1 – The Book Of Tawheed (Oneness of Allah[azwj]) CH 16 H 9
37 Al Kafi V 1 – The Book Of Tawheed (Oneness of Allah[azwj]) CH 16 H 10
38 Al Kafi V 1 – The Book Of Tawheed (Oneness of Allah[azwj]) CH 16 H 11
39 Al Kafi V 1 – The Book Of Tawheed (Oneness of Allah[azwj]) CH 16 H 12
40 Al Kafi V 1 – The Book Of Tawheed (Oneness of Allah[azwj]) CH 17 H 1
41 Al Kafi V 1 – The Book Of Tawheed (Oneness of Allah[azwj]) CH 17 H 2
42 Al Kafi V 1 – The Book Of Tawheed (Oneness of Allah[azwj]) CH 18 H 1
43 Al Kafi V 1 – The Book Of Tawheed (Oneness of Allah[azwj]) CH 18 H 2
44 Al Kafi V 1 – The Book Of Tawheed (Oneness of Allah[azwj]) CH 19 H 1
45 Al Kafi V 1 – The Book Of Tawheed (Oneness of Allah[azwj]) CH 19 H 2
46 Al Kafi V 1 – The Book Of Tawheed (Oneness of Allah[azwj]) CH 19 H 3
47 Al Kafi V 1 – The Book Of Tawheed (Oneness of Allah[azwj]) CH 19 H 4

48 Al Kafi V 1 – The Book Of Tawheed (Oneness of Allah[azwj)] CH 19 H 5
49 Al Kafi V 1 – The Book Of Tawheed (Oneness of Allah[azwj)] CH 19 H 6
50 Al Kafi V 1 – The Book Of Tawheed (Oneness of Allah[azwj)] CH 19 H 7
51 Al Kafi V 1 – The Book Of Tawheed (Oneness of Allah[azwj)] CH 19 H 8
52 Al Kafi V 1 – The Book Of Tawheed (Oneness of Allah[azwj)] CH 19 H 9
53 Al Kafi V 1 – The Book Of Tawheed (Oneness of Allah[azwj)] CH 19 H 10
54 Al Kafi V 1 – The Book Of Tawheed (Oneness of Allah[azwj)] CH 20 H 1
55 Al Kafi V 1 – The Book Of Tawheed (Oneness of Allah[azwj)] CH 20 H 2
56 Al Kafi V 1 – The Book Of Tawheed (Oneness of Allah[azwj)] CH 20 H 3
57 Al Kafi V 1 – The Book Of Tawheed (Oneness of Allah[azwj)] CH 20 H 4
58 Al Kafi V 1 – The Book Of Tawheed (Oneness of Allah[azwj)] CH 20 H 5
59 Al Kafi V 1 – The Book Of Tawheed (Oneness of Allah[azwj)] CH 20 H 6
60 Al Kafi V 1 – The Book Of Tawheed (Oneness of Allah[azwj)] CH 20 H 7
61 Al Kafi V 1 – The Book Of Tawheed (Oneness of Allah[azwj)] CH 21 H 1
62 Al Kafi V 1 – The Book Of Tawheed (Oneness of Allah[azwj)] CH 21 H 2
63 Al Kafi V 1 – The Book Of Tawheed (Oneness of Allah[azwj)] CH 21 H 3
64 Al Kafi V 1 – The Book Of Tawheed (Oneness of Allah[azwj)] CH 21 H 4

كِتَابُ التَّوْحِيدِ

The Book of Tawheed (3) (Oneness of Allah[azwj])

بسم الله الرحمن الرحيم الحمد لله رب العالمين، وصلى الله على سيدنا محمد وآله الطاهرين، وسلم تسليما.

In the Name of Allah[azwj] the Beneficent, the Merciful. The Praise is for Allah[azwj] Lord[azwj] of the Worlds, and Blessing be upon our Chief Muhammad[saww] and his[saww] Purified Progeny[asws], and greetings with abundant greetings.

22. بَابُ جَوَامِعِ التَّوْحِيدِ

Chapter 22 – Comprehensive of the Tawheed (Oneness)

1. مُحَمَّدُ بْنُ أَبِي عَبْدِ الله وَمُحَمَّدُ بْنُ يَحْيَى جَمِيعاً رَفَعَاهُ إِلَى أَبِي عَبْدِ الله (عَلَيْهِ السَّلام) أَنَّ أَمِيرَ الْمُؤْمِنِينَ (عَلَيْهِ السَّلام) اسْتَنْهَضَ النَّاسَ فِي حَرْبِ مُعَاوِيَةَ فِي الْمَرَّةِ الثَّانِيَةِ فَلَمَّا حَشَدَ النَّاسُ قَامَ خَطِيباً فَقَالَ الْحَمْدُ لله الْوَاحِدِ الاحَدِ الصَّمَدِ الْمُتَفَرِّدِ الَّذِي لا مِنْ شَيْءٍ كَانَ وَلا مِنْ شَيْءٍ خَلَقَ مَا كَانَ قُدْرَةٌ بَانَ بِهَا مِنَ الاشْيَاءِ وَبَانَتِ الاشْيَاءُ مِنْهُ فَلَيْسَتْ لَهُ صِفَةٌ تُنَالُ وَلا حَدٌّ تُضْرَبُ لَهُ فِيهِ الامْثَالُ كَلَّ دُونَ صِفَاتِهِ تَحْبِيرُ اللُّغَاتِ وَضَلَّ هُنَاكَ تَصَارِيفُ الصِّفَاتِ وَحَارَ فِي مَلَكُوتِهِ عَمِيقَاتُ مَذَاهِبِ التَّفْكِيرِ وَانْقَطَعَ دُونَ الرُّسُوخِ فِي عِلْمِهِ جَوَامِعُ التَّفْسِيرِ وَحَالَ دُونَ غَيْبِهِ الْمَكْنُونِ حُجُبٌ مِنَ الْغُيُوبِ تَاهَتْ فِي أَدْنَى أَدَانِيهَا طَامِحَاتُ الْعُقُولِ فِي لَطِيفَاتِ الامُورِ فَتَبَارَكَ الله الَّذِي لا يَبْلُغُهُ بُعْدُ الْهِمَمِ وَلا يَنَالُهُ غَوْصُ الْفِطَنِ وَتَعَالَى الَّذِي لَيْسَ لَهُ وَقْتٌ مَعْدُودٌ وَلا أَجَلٌ مَمْدُودٌ وَلا نَعْتٌ مَحْدُودٌ سُبْحَانَ الَّذِي لَيْسَ لَهُ أَوَّلٌ مُبْتَدَأٌ وَلا غَايَةٌ مُنْتَهًى وَلا آخِرٌ يَفْنَى سُبْحَانَهُ هُوَ كَمَا وَصَفَ نَفْسَهُ وَالْوَاصِفُونَ لا يَبْلُغُونَ نَعْتَهُ وَحَدَّ الاشْيَاءَ كُلَّهَا عِنْدَ خَلْقِهِ إِبَانَةً لَهَا مِنْ شِبْهِهِ وَإِبَانَةً لَهُ مِنْ شِبْهِهَا لَمْ يَخْلُ فِيهَا فَيُقَالَ هُوَ فِيهَا كَائِنٌ وَلَمْ يَنْأَ عَنْهَا فَيُقَالَ هُوَ مِنْهَا بَائِنٌ وَلَمْ يَخْلُ مِنْهَا فَيُقَالَ لَهُ أَيْنَ لَكِنَّهُ سُبْحَانَهُ أَحَاطَ بِهَا عِلْمُهُ وَأَتْقَنَهَا صُنْعُهُ وَأَحْصَاهَا حِفْظُهُ لَمْ يَعْزُبْ عَنْهُ خَفِيَّاتُ غُيُوبِ الْهَوَاءِ وَلا غَوَامِضُ مَكْنُونِ ظُلَمِ الدُّجَى وَلا مَا فِي السَّمَاوَاتِ الْعُلَى إِلَى الارَضِينَ السُّفْلَى لِكُلِّ شَيْءٍ مِنْهَا حَافِظٌ وَرَقِيبٌ وَكُلُّ شَيْءٍ مِنْهَا بِشَيْءٍ مُحِيطٌ وَالْمُحِيطُ بِمَا أَحَاطَ مِنْهَا الْوَاحِدُ الاحَدُ الصَّمَدُ الَّذِي لا يُغَيِّرُهُ صُرُوفُ الازْمَانِ وَلا يَتَكَأَّدُهُ صُنْعُ شَيْءٍ كَانَ إِنَّمَا قَالَ لِمَا شَاءَ كُنْ فَكَانَ ابْتَدَعَ مَا خَلَقَ بِلا مِثَالٍ سَبَقَ وَلا تَعَبٍ وَلا نَصَبٍ وَكُلُّ صَانِعِ شَيْءٍ فَمِنْ شَيْءٍ صَنَعَ وَالله لا مِنْ شَيْءٍ صَنَعَ مَا خَلَقَ وَكُلُّ عَالِمٍ فَمِنْ بَعْدِ جَهْلٍ تَعَلَّمَ وَالله لَمْ يَجْهَلْ وَلَمْ يَتَعَلَّمْ أَحَاطَ بِالاشْيَاءِ عِلْماً قَبْلَ كَوْنِهَا فَلَمْ يَزْدَدْ بِكَوْنِهَا عِلْماً عِلْمُهُ بِهَا قَبْلَ أَنْ يُكَوِّنَهَا كَعِلْمِهِ بَعْدَ تَكْوِينِهَا لَمْ يُكَوِّنْهَا لِتَشْدِيدِ سُلْطَانٍ وَلا خَوْفٍ مِنْ زَوَالٍ وَلا نُقْصَانٍ وَلا

اسْتِعَانَةٍ عَلَى ضِدٍّ مُنَاوٍ وَلا نِدٍّ مُكَاثِرٍ وَلا شَرِيكٍ مُكَابِرٍ لَكِنْ خَلائِقُ مَرْبُوبُونَ وَعِبَادٌ دَاخِرُونَ فَسُبْحَانَ الَّذِي لا يَئُودُهُ خَلْقُ مَا ابْتَدَأَ وَلا تَدْبِيرُ مَا بَرَأَ وَلا مِنْ عَجْزٍ وَلا مِنْ فَتْرَةٍ بِمَا خَلَقَ اكْتَفَى عَلِمَ مَا خَلَقَ وَخَلَقَ مَا عَلِمَ لا بِالتَّفْكِيرِ فِي عِلْمٍ حَادِثٍ أَصَابَ مَا خَلَقَ وَلا شُبْهَةٍ دَخَلَتْ عَلَيْهِ فِيمَا لَمْ يَخْلُقْ لَكِنْ قَضَاءٌ مُبْرَمٌ وَعِلْمٌ مُحْكَمٌ وَأَمْرٌ مُتْقَنٌ تَوَحَّدَ بِالرُّبُوبِيَّةِ وَخَصَّ نَفْسَهُ بِالْوَحْدَانِيَّةِ وَاسْتَخْلَصَ بِالْمَجْدِ وَالثَّنَاءِ وَتَفَرَّدَ بِالتَّوْحِيدِ وَالْمَجْدِ وَالسَّنَاءِ وَتَوَحَّدَ بِالتَّحْمِيدِ وَتَمَجَّدَ بِالتَّمْجِيدِ وَعَلا عَنِ اتِّخَاذِ الابْنَاءِ وَتَطَهَّرَ وَتَقَدَّسَ عَنْ مُلامَسَةِ النِّسَاءِ وَعَزَّ وَجَلَّ عَنْ مُجَاوَرَةِ الشُّرَكَاءِ فَلَيْسَ لَهُ فِيمَا خَلَقَ ضِدٌّ وَلا لَهُ فِيمَا مَلَكَ نِدٌّ وَلَمْ يَشْرَكْهُ فِي مُلْكِهِ أَحَدٌ الْوَاحِدُ الاحَدُ الصَّمَدُ الْمُبِيدُ لِلابَدِ وَالْوَارِثُ لِلامَدِ الَّذِي لَمْ يَزَلْ وَلا يَزَالُ وَحْدَانِيّاً أَزَلِيّاً قَبْلَ بَدْءِ الدُّهُورِ وَبَعْدَ صُرُوفِ الامُورِ الَّذِي لا يَبِيدُ وَلا يَنْفَدُ بِذَلِكَ أَصِفُ رَبِّي فَلا إِلَهَ إِلا اللهُ مِنْ عَظِيمٍ مَا أَعْظَمَهُ وَمِنْ جَلِيلٍ مَا أَجَلَّهُ وَمِنْ عَزِيزٍ مَا أَعَزَّهُ وَتَعَالَى عَمَّا يَقُولُ الظَّالِمُونَ عُلُوّاً كَبِيراً.

Muhammad Bin Abu Abdullah and Muhammad Bin Yahya altogether,

(It has been narrated) raising it to Abu Abdullah[asws] that Amir Al-Momineen[asws] mobilised the people regarding battling against Mawiya for the second time. So when the people assembled, he[asws] stood to address, and he[asws] said: 'The Praise is for Allah[azwj] the One, the First, the Samad, the Individual Who was neither from a thing nor created from a thing. He[azwj] Created what was Determined distinct from the things, and the things are distinct from Him[azwj.]

So there isn't an attribute for Him[azwj] you can attain Him[azwj] with, nor a limit wherein you can strike examples for Him[azwj.] All are below His[azwj] Attributes by the composition of the languages, and over there strayed the declensions of the attributes, with regards to His[azwj] Kingdom, the profundities of the doctrines and thoughts are confused, and the comprehensive of the interpretation get cut short before the firmness with regards to His[azwj] Knowledge, and the barriers of the unseen prevented the concealed (Secrets). The intellects got lost with regards to the lowest of the low of the subtleties of the matters.

So Blessed is Allah[azwj] Who, neither can the far reaching motivations reach Him[azwj,] nor can the astute profundities attain Him[azwj.] And Exalted is the One Who, there is neither a numbered time for Him[azwj] nor an extended term, nor a limit to Attributes. Glorious is He[azwj] Who, there is no first beginning for Him[azwj] nor an end-point to a termination, nor an end to annihilation. Glorious is He[azwj.] He[azwj] is just as He[azwj] Described Himself[azwj] as, and the describers are not reaching His[azwj] description.

And the limit of all things are in its creation, being dissimilar from resembling Him[azwj] and dissimilarity for Him[azwj] to resemble these. He[azwj] is not permeated in these so it could be said, 'He[azwj] happens to be in these', and He[azwj] is not far from these so it could be said, 'He[azwj] is remote from these'. And He[azwj] is not isolated from these so it could be said for Him[azwj,] 'where'. But, Glorious is He[azwj,] Encompassing all these in His[azwj] Knowledge, Masterminded their making and numbered their preservation.

They do not escape from Him[azwj], the unseen secrets of the atmosphere, nor the inner-most mysteries of the dark obscurities, nor whatever is in the high skies to the lowest firmaments. For everything from these is a Preserves and a Guard, and from everything from these is encompassed by a thing. And the encompassed is with what it has been encompassed with by the One, the First, the Samad, Whom the times do not change, nor did the Making of things overburden Him[azwj]. But rather He[azwj] Said to whatever He[azwj] so Desired: "Be!", so it came into being. He[azwj] Initiated what He[azwj] Created without a preceding example, nor exhaustion, nor toil. And every maker makes something, so it is from something that he makes, and Allah[azwj] Makes a thing, not from a thing.

And every knower, so he learns from after ignorance but Allah[azwj] was not ignorant and did not learn. He[azwj] Comprehended the things in Knowledge before their coming into being. So the knowledge of their coming into being did not increase the Knowledge. His[azwj] Knowledge of these before their coming into being is the same as His[azwj] Knowledge after their coming into being. He[azwj] did not Bring these into being for the intensification of the Authority, nor out of fear from the decline, nor loss, nor as an assistance against an adversary to prevent him, nor for a propagated end, nor for an arrogant associate. But the creatures are Nourished and the servants are Subdued.

So, Glorious is the One[azwj] Whom did not Tire, the Creation of what He[azwj] Began, nor the Management what He[azwj] Created, nor from frustration, nor from an interval. He[azwj] Suffices with whatever He[azwj] Created, Knows what He[azwj] Created and Creates what He[azwj] Knows, not by the pondering regarding the newly occurred knowledge of what He[azwj] Created, nor does doubt enter upon Him[azwj] with regards to what He[azwj] did not Create. But, (it is) an unchanging Judgment, and Wise Knowledge, and a Convincing Command.

He[azwj] is Unique with the Lordship and Specialised His[azwj] Own Self with the Oneness, and is Pure with the Glory and the Laudation, and Individualised with the Tawheed (Onenes) and the Glory and the Laudation. And He[azwj] is Unique with the Praise and Glorified with the Glorification, and Loftier from taking sons, and Cleaner and Holier from touching the women, and Mightier and more Majestic from being in the vicinity of the associates.

So there is no adversary for Him[azwj] with regards to what He[azwj] Created, nor is there a match for Him regarding what He[azwj] Possesses, and no one participates with Him[azwj] in His[azwj] Kingdom. The First, the Samad, the Terminator of the time which does not cease, and His[azwj] Oneness will not cease to be, being before the beginning of the times and after the implementations of the Commands which neither get eradicated nor depleted.

With that, I[asws] describe my[asws] Lord[azwj]. So there is no god except Allah[azwj], more Magnificent than what He[azwj] is magnified by, and more Majestic than what He[azwj] is Glorified by, and Mightier than what I Revere Him[azwj] as, and Exalted is He[azwj] from what the unjust ones are saying, the Loftier, the Greater'.[1]

2. عَلِيُّ بْنُ مُحَمَّدٍ عَنْ صَالِحِ بْنِ أَبِي حَمَّادٍ عَنِ الْحُسَيْنِ بْنِ يَزِيدَ عَنِ الْحَسَنِ بْنِ عَلِيِّ بْنِ أَبِي حَمْزَةَ عَنْ إِبْرَاهِيمَ عَنْ أَبِي عَبْدِ الله (عَلَيْهِ السَّلام) قَالَ إِنَّ الله تَبَارَكَ اسْمُهُ وَتَعَالَى ذِكْرُهُ وَجَلَّ ثَنَاؤُهُ سُبْحَانَهُ وَتَقَدَّسَ وَتَفَرَّدَ وَتَوَحَّدَ وَلَمْ يَزَلْ وَلا يَزَالُ وَهُوَ الاوَّلُ وَالاخِرُ وَالظَّاهِرُ وَالْبَاطِنُ فَلا أَوَّلَ لاوَّلِيَّتِهِ رَفِيعاً فِي أَعْلَى عُلُوِّهِ شَامِخُ الارْكَانِ رَفِيعُ الْبُنْيَانِ عَظِيمُ السُّلْطَانِ مُنِيفُ الالاءِ سَنِيُّ الْعَلْيَاءِ الَّذِي عَجَزَ الْوَاصِفُونَ عَنْ كُنْهِ صِفَتِهِ وَلا يُطِيقُونَ حَمْلَ مَعْرِفَةِ إِلَهِيَّتِهِ وَلا يَحُدُّونَ حُدُودَهُ لانَّهُ بِالْكَيْفِيَّةِ لا يُتَنَاهَى إِلَيْهِ.

Ali Bin Muhammad, from Salih Bin Abu Hammad, from Al Husayn Bin Yazed, from Al Hassan Bin Ali Bin Abu Hamza, from Ibrahim,

(It has been narrated) from Abu Abdullah[asws] having said: 'Allah[azwj], Blessed is His[azwj] Name, and Exalted is His[azwj] Mention, and Majestic is His[azwj] Laudation. Glorious is He[azwj], and Holy, and Individual, and Unique, and He[azwj] did not Cease to be and will not Cease to be, and He[azwj] is the First, and the Last, and the Manifest, and the Hidden.

So there is no first to His[azwj] being First, Raised in His[azwj] High Loftiness. Lofty of the elements, Raiser of the Structures, Magnificent of the Authority, of High Eminence, Sublime Highness which the describers are unable from describing His[azwj] Essence,

nor are they enduring the bearing of recognising His[azwj] God-ness, nor are they reaching its limits, because He[azwj], by the qualitative states, cannot be reached.[2]

3. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنِ الْمُخْتَارِ بْنِ مُحَمَّدِ بْنِ الْمُخْتَارِ وَمُحَمَّدُ بْنُ الْحَسَنِ عَنْ عَبْدِ الله بْنِ الْحَسَنِ الْعَلَوِيِّ جَمِيعاً عَنِ الْفَتْحِ بْنِ يَزِيدَ الْجُرْجَانِيِّ قَالَ ضَمَّنِي وَأَبَا الْحَسَنِ (عَلَيْهِ السَّلام) الطَّرِيقُ فِي مُنْصَرَفِي مِنْ مَكَّةَ إِلَى خُرَاسَانَ وَهُوَ سَائِرٌ إِلَى الْعِرَاقِ فَسَمِعْتُهُ يَقُولُ مَنِ اتَّقَى الله يُتَّقَى وَمَنْ أَطَاعَ الله يُطَاعُ فَتَلَطَّفْتُ فِي الْوُصُولِ إِلَيْهِ فَوَصَلْتُ فَسَلَّمْتُ عَلَيْهِ فَرَدَّ عَلَيَّ السَّلامَ ثُمَّ قَالَ يَا فَتْحُ مَنْ أَرْضَى الْخَالِقَ لَمْ يُبَالِ بِسَخَطِ الْمَخْلُوقِ وَمَنْ أَسْخَطَ الْخَالِقَ فَقَمَنٌ أَنْ يُسَلِّطَ الله عَلَيْهِ سَخَطَ الْمَخْلُوقِ وَإِنَّ الْخَالِقَ لا يُوصَفُ إِلا بِمَا وَصَفَ بِهِ نَفْسَهُ وَأَنَّى يُوصَفُ الَّذِي تَعْجِزُ الْحَوَاسُّ أَنْ تُدْرِكَهُ وَالاوْهَامُ أَنْ تَنَالَهُ وَالْخَطَرَاتُ أَنْ تُحَدَّهُ وَالابْصَارُ عَنِ الاحَاطَةِ بِهِ جَلَّ عَمَّا وَصَفَهُ الْوَاصِفُونَ وَتَعَالَى عَمَّا يَنْعَتُهُ النَّاعِتُونَ نَأَى فِي قُرْبِهِ وَقَرُبَ فِي نَأْيِهِ فَهُوَ فِي نَأْيِهِ قَرِيبٌ وَفِي قُرْبِهِ بَعِيدٌ كَيَّفَ الْكَيْفَ فَلا يُقَالُ كَيْفَ وَأَيَّنَ الاينَ فَلا يُقَالُ أَيْنَ إِذْ هُوَ مُنْقَطِعُ الْكَيْفُوفِيَّةِ وَالاينُونِيَّةِ.

Ali Bin Ibrahim, from Al Mukhtar Bin Muhammad Bin Al Mukhtar and Muhammad Bin Al Hassan, from Abdullah Bin Al Hassan Al Alawy, altogether from Al Fatah Bin Yazeed Al Jurjany who said,

'I came across Abu Al-Hassan[asws] in the road during my going from Makkah to Khurasan, and he[asws] was travelling to Al-Iraq, and I head him[asws] saying: 'The one who fears Allah[azwj] would be feared, and the one who obeys Allah[azwj] would be obeyed'. So I was subtle regarding the arrival to him[asws], and I arrived and greeted upon him[asws]. So he[as] responded the greeting upon

me, then said: ‘O Fatah! The one who Pleases the Creator would not care about the anger of the creatures, and the one who Angers the Creator, so he would be deserving that Allah[azwj] Causes the angers of the people to overcome him.

And the Creator cannot be described except with what He[azwj] Described with Himself[azwj] as, and what is the description of the One[azwj] Whom the sensory perceptions are unable from realizing, and the imaginations of Grasping Him[azwj,] and the passing thoughts to limit Him[azwj,] and the visions from envisaging Him[azwj.] He[azwj] is more Majestic from what the describers are describing Him[azwj] as, and more Exalted from what the characterisers are characterising.

He is remote in His[azwj] closeness and close by in His[azwj] remoteness, so He[azwj] is close by in His[azwj] remoteness and remote in His[azwj] nearness. He[azwj] Positioned the ‘how’, so it cannot be said, ‘How’, and He[azwj] Positioned the ‘where’, so it cannot be said, ‘Where’, when He[azwj] is cut-off from the how-ness and the where-ness’.[3]

4. مُحَمَّدُ بْنُ أَبِي عَبْدِ الله رَفَعَهُ عَنْ أَبِي عَبْدِ الله (عَلَيْهِ السَّلام) قَالَ بَيْنَا أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلام) يَخْطُبُ عَلَى مِنْبَرِ الْكُوفَةِ إِذْ قَامَ إِلَيْهِ رَجُلٌ يُقَالُ لَهُ ذِعْلِبٌ ذُو لِسَانٍ بَلِيغٍ فِي الْخُطَبِ شُجَاعُ الْقَلْبِ فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ هَلْ رَأَيْتَ رَبَّكَ قَالَ وَيْلَكَ يَا ذِعْلِبُ مَا كُنْتُ أَعْبُدُ رَبّاً لَمْ أَرَهُ فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ كَيْفَ رَأَيْتَهُ قَالَ وَيْلَكَ يَا ذِعْلِبُ لَمْ تَرَهُ الْعُيُونُ بِمُشَاهَدَةِ الابْصَارِ وَلَكِنْ رَأَتْهُ الْقُلُوبُ بِحَقَائِقِ الايمَانِ وَيْلَكَ يَا ذِعْلِبُ إِنَّ رَبِّي لَطِيفُ اللَّطَافَةِ لا يُوصَفُ بِاللُّطْفِ عَظِيمُ الْعَظَمَةِ لا يُوصَفُ بِالْعِظَمِ كَبِيرُ الْكِبْرِيَاءِ لا يُوصَفُ بِالْكِبَرِ جَلِيلُ الْجَلالَةِ لا يُوصَفُ بِالغِلَظِ قَبْلَ كُلِّ شَيْءٍ لا يُقَالُ شَيْءٌ قَبْلَهُ وَبَعْدَ كُلِّ شَيْءٍ لا يُقَالُ لَهُ بَعْدٌ شَاءَ الاشْيَاءَ لا بِهِمَّةٍ دَرَّاكٌ لا بِخَدِيعَةٍ فِي الاشْيَاءِ كُلِّهَا غَيْرُ مُتَمَازِجٍ بِهَا وَلا بَائِنٌ مِنْهَا ظَاهِرٌ لا بِتَأْوِيلِ الْمُبَاشَرَةِ مُتَجَلٍّ لا بِاسْتِهْلالِ رُؤْيَةٍ نَاءٍ لا بِمَسَافَةٍ قَرِيبٌ لا بِمُدَانَاةٍ لَطِيفٌ لا بِتَجَسُّمٍ مَوْجُودٌ لا بَعْدَ عَدَمٍ فَاعِلٌ لا بِاضْطِرَارٍ مُقَدِّرٌ لا بِحَرَكَةٍ مُرِيدٌ لا بِهَمَامَةٍ سَمِيعٌ لا بِآلَةٍ بَصِيرٌ لا بِأَدَاةٍ لا تَحْوِيهِ الامَاكِنُ وَلا تَضْمَنُهُ الاوْقَاتُ وَلا تَحُدُّهُ الصِّفَاتُ وَلا تَأْخُذُهُ السِّنَاتُ سَبَقَ الاوْقَاتَ كَوْنُهُ وَالْعَدَمَ وُجُودُهُ وَالابْتِدَاءَ أَزَلُهُ بِتَشْعِيرِهِ الْمَشَاعِرَ عُرِفَ أَنْ لا مَشْعَرَ لَهُ وَبِتَجْهِيرِهِ الْجَوَاهِرَ عُرِفَ أَنْ لا جَوْهَرَ لَهُ وَبِمُضَادَّتِهِ بَيْنَ الاشْيَاءِ عُرِفَ أَنْ لا ضِدَّ لَهُ وَبِمُقَارَنَتِهِ بَيْنَ الاشْيَاءِ عُرِفَ أَنْ لا قَرِينَ لَهُ ضَادَّ النُّورَ بِالظُّلْمَةِ وَالْيُبْسَ بِالْبَلَلِ وَالْخُشُنَ بِاللَّيِّنِ وَالصَّرْدَ بِالْحُرُورِ مُؤَلِّفٌ بَيْنَ مُتَعَادِيَاتِهَا وَمُفَرِّقٌ بَيْنَ مُتَدَانِيَاتِهَا دَالَّةً بِتَفْرِيقِهَا عَلَى مُفَرِّقِهَا وَبِتَأْلِيفِهَا عَلَى مُؤَلِّفِهَا وَذَلِكَ قَوْلُهُ تَعَالَى وَمِنْ كُلِّ شَيْءٍ خَلَقْنا زَوْجَيْنِ لَعَلَّكُمْ تَذَكَّرُونَ فَفَرَّقَ بَيْنَ قَبْلٍ وَبَعْدٍ لِيُعْلَمَ أَنْ لا قَبْلَ لَهُ وَلا بَعْدَ لَهُ شَاهِدَةً بِغَرَائِزِهَا أَنْ لا غَرِيزَةَ لِمُغْرِزِهَا مُخْبِرَةً بِتَوْقِيتِهَا أَنْ لا وَقْتَ لِمُوَقِّتِهَا حَجَبَ بَعْضَهَا عَنْ بَعْضٍ لِيُعْلَمَ أَنْ لا حِجَابَ بَيْنَهُ وَبَيْنَ خَلْقِهِ كَانَ رَبّاً إِذْ لا مَرْبُوبَ وَإِلَهاً إِذْ لا مَأْلُوهَ وَعَالِماً إِذْ لا مَعْلُومَ وَسَمِيعاً إِذْ لا مَسْمُوعَ.

Muhammad Bin Abu Abdullah,

(It has been narrated) raising it from Abu Abdullah[asws] having said: 'While Amir Al-Momineen[asws] was preaching upon the Pulpit of Al-Kufa, when a man called Zi'lab stood up to him[asws] who was eloquent of the tongue regarding the addressing and was brave of heart. So he said, 'O Amir Al-Momineen[asws]! Have you[asws] seen your[asws] Lord[azwj?'] He[asws] said: 'Woe be unto you, O Zi'lab! I[asws] never worshipped a Lord[azwj] I[asws] did not see'.

So he said, 'O Amir Al-Momineen[asws]! How did you[asws] see Him[azwj?'] He[asws] said: 'Woe be unto you, O Zi'lab! The eyes do not see Him[azwj] by the witnessing of the visions, but the hearts see Him[azwj] by the realities of the Eman. My[asws] Lord[azwj] is the most Subtle of the subtles (but) He[azwj] cannot be described by the subtleties; most Magnificent (but) cannot be described by the magnificence; Greatest of the greats (but) cannot be described by the greatness; most Majestic (but) cannot be described by the rudeness.

He[azwj] was before everything, nothing can be said to be before Him[azwj,] and He[azwj] is after everything, nothing can be said to be after Him[azwj.] It is not by thinking that He[azwj] is Aware, nor by a strategy regarding the things. All of these without being mixed with these, nor is He[azwj] apparent from these. He[azwj] is apparent, not by the immediate explanation. He[azwj] Shines, not by the initiation of sight. He[azwj] is remote, not by a distance. He[azwj] is near, not by approaches. He[azwj] is Subtle, not by embodiment. He[azwj] is existent, not after the non-existence.

He[azwj] is a Performer, not by the desperation, and Evaluator, not by the movement, an Intender, not by thinking, a Hearer, not by an instrument, Seeing, not by tools. Neither does a place contain Him[azwj,] nor does the times enclose Him[azwj,] nor do the attributes limit Him[azwj,] nor do the slumbers seize Him[azwj.] His[azwj] Being precedes the time, and His[azwj] existence (precedes) the nothingness, and His[azwj] eternality (precedes) the beginning.

By His[azwj] Giving awareness the awarenesses are recognised that there is no giver of awareness to Him[azwj,] and by His[azwj] Essence the essences are recognised that there is no giver of essence to Him[azwj,] and by His[azwj] Giving opposites to the things it is recognised that there is no opposite to Him, and by His[azwj] Pairing between the things, it is recognised that there is no pair for Him[azwj.] He[azwj] has Construed the light with the darkness, and the dryness with the wetness, and the rough with the coarse, and the coldness with the heat.

He[azwj] is the Composer between the individual things and a Separator between the close things. It evidences by its separation upon One[azwj] Who separated these, and by their composition, upon their Composer. And these are the Words of the Exalted [51:49] And of everything We have created pairs that you may be mindful. Thus, He[azwj] separated between the 'before' and 'after' in order for it to be known that there is neither a 'before' for Him[azwj] nor an 'after' for Him[azwj.]

The instincts testify that there is no instinct for the One[azwj] Who Created the instincts. It is informed by the creation of time that there is no time for the One[azwj] Who Created time. He[azwj] Veiled some from the others in order for it to be known that there is no veil between Him[azwj] and His[azwj] creatures. He[azwj] was Lord[azwj] when there none being nourished, and a God[azwj] when there were no worshippers, and a Knower when there was nothing to be known, and a Hearer when there was none to be heard'.[4]

5. عَلِيُّ بْنُ مُحَمَّدٍ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ شَبَابٍ الصَّيْرَفِيِّ وَاسْمُهُ مُحَمَّدُ بْنُ الْوَلِيدِ عَنْ عَلِيِّ بْنِ سَيْفِ بْنِ عَمِيرَةَ قَالَ حَدَّثَنِي إِسْمَاعِيلُ بْنُ قُتَيْبَةَ قَالَ دَخَلْتُ أَنَا وَعِيسَى شَلَقَانُ عَلَى أَبِي عَبْدِ اللهِ (عَلَيْهِ السَّلام) فَابْتَدَأَنَا فَقَالَ عَجَباً لاقْوَامٍ يَدَّعُونَ عَلَى أَمِيرِ الْمُؤْمِنِينَ (عَلَيْهِ السَّلام) مَا لَمْ يَتَكَلَّمْ بِهِ قَطُّ خَطَبَ أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلام) النَّاسَ بِالْكُوفَةِ فَقَالَ الْحَمْدُ للهِ الْمُلْهِمِ عِبَادَهُ حَمْدَهُ وَفَاطِرِهِمْ عَلَى مَعْرِفَةِ رُبُوبِيَّتِهِ الدَّالِّ عَلَى وُجُودِهِ بِخَلْقِهِ وَبِحُدُوثِ خَلْقِهِ عَلَى أَزَلِهِ وَبِاشْتِبَاهِهِمْ عَلَى أَنْ لا شِبْهَ لَهُ الْمُسْتَشْهِدِ بِآيَاتِهِ عَلَى قُدْرَتِهِ الْمُمْتَنِعَةِ مِنَ الصِّفَاتِ ذَاتُهُ وَمِنَ الابْصَارِ رُؤْيَتُهُ وَمِنَ الاوْهَامِ الاحَاطَةُ بِهِ لا أَمَدَ لِكَوْنِهِ وَلا غَايَةَ لِبَقَائِهِ لا تَشْمُلُهُ الْمَشَاعِرُ وَلا تَحْجُبُهُ الْحُجُبُ وَالْحِجَابُ بَيْنَهُ وَبَيْنَ خَلْقِهِ خَلْقُهُ إِيَّاهُمْ لامْتِنَاعِهِ مِمَّا يُمْكِنُ فِي ذَوَاتِهِمْ وَلامْكَانٍ مِمَّا يَمْتَنِعُ مِنْهُ وَلافْتِرَاقِ الصَّانِعِ مِنَ الْمَصْنُوعِ وَالْحَادِّ مِنَ الْمَحْدُودِ وَالرَّبِّ مِنَ الْمَرْبُوبِ الْوَاحِدُ بِلا تَأْوِيلِ عَدَدٍ وَالْخَالِقُ لا بِمَعْنَى حَرَكَةٍ وَالْبَصِيرُ لا بِأَدَاةٍ وَالسَّمِيعُ لا بِتَفْرِيقِ آلَةٍ وَالشَّاهِدُ لا بِمُمَاسَّةٍ وَالْبَاطِنُ لا بِاجْتِنَانٍ وَالظَّاهِرُ الْبَائِنُ لا بِتَرَاخِي مَسَافَةٍ أَزَلُهُ نُهْيَةٌ لِمَجَاوِلِ الافْكَارِ وَدَوَامُهُ رَدْعٌ لِطَامِحَاتِ الْعُقُولِ قَدْ حَسَرَ كُنْهُهُ نَوَافِذَ الابْصَارِ وَقَمَعَ وُجُودُهُ جَوَائِلَ الاوْهَامِ فَمَنْ وَصَفَ اللهَ فَقَدْ حَدَّهُ وَمَنْ حَدَّهُ فَقَدْ عَدَّهُ وَمَنْ عَدَّهُ فَقَدْ أَبْطَلَ أَزَلَهُ وَمَنْ قَالَ أَيْنَ فَقَدْ غَيَّاهُ وَمَنْ قَالَ عَلامَ فَقَدْ أَخْلَى مِنْهُ وَمَنْ قَالَ فِيمَ فَقَدْ ضَمَّنَهُ.

Ali Bin Muhammad, from Sahl Bin Ziyad, from The Young exchanger, and his name is Muhammad Bin Al Waleed, from Ali Bin Sayf Bin Ameyra who said, 'Ismail Bin Quteyba narrated to me saying,

'I and Isa Shalqan went over to Abu Abdullah[asws]. So he[asws] initiated us both by saying, 'How strange of a people claiming upon Amir Al-Momineen[asws] what he[asws] never spoke with at all. Amir Al-Momineen[asws] addressed the people at Al-Kufa, so he[asws] said: -

The Praise is for Allah[azwj,] the Inspirer of His[azwj] servants to Praise Him[azwj,] and Natured them upon the recognition of His[azwj] Lordship, the Indicator upon His[azwj] Existence by His[azwj] creation and by the newly occurring creation of His[azwj] (Indicating) upon His[azwj] eternality, by Making them resemble each other, that there is no resemblance for him, the testification by His[azwj] Signs upon His[azwj] Power. There are Prohibitions from describing His[azwj] Self, and from the sights to see Him[azwj,] and from the imaginations to Grasp Him[azwj] by it.

There is neither a time factor for His[azwj] existence nor any end-point to His[azwj] remaining. Neither can the awarenesses comprehend Him[azwj] nor can the veil cover Him[azwj,] and the veiling is between Him[azwj] and His[azwj] creatures. He[azwj] Created them for Preventing it from what is possible in their persons and the possibility from what they are prevented from Him[azwj,] and for the differentiation between the Maker from the Made, and the Limitless from the limited, and the Lord[azwj] from the Nourished.

The One, without an explanation of a number, and the Creator, not with a prevention of movement, and the Seeing, not by tools, and the Hearing, not

by a separate instrument, the Witness, not by the touching, and the Hidden, not by the covering, and the Manifest, the Remote, not by the lapsing of distance.

His[azwj] eternality is an end-point for the aims of thought, and His[azwj,] and His[azwj] Permanence is a determent to the enthusiasms of the intellects. His[azwj] being has Blinded the windows of the sights, and His[azwj] Existence has Suppressed the wanderings of the imaginations.

So the one who described Allah[azwj,] so he has limited Him[azwj,] and the one who limits Him[azwj] so he has numbered Him[azwj,] and the one who numbers Him[azwj] so he has negated His[azwj] eternality, and the one who says, 'where', so he has ascribed an end-point to Him[azwj,] and the one who says, 'Upon what', so he has isolated from Him[azwj,] and the one who says, 'In what', so he has contained Him[azwj]''.[5]

6. وَرَوَاهُ مُحَمَّدُ بْنُ الْحُسَيْنِ عَنْ صَالِحِ بْنِ حَمْزَةَ عَنْ فَتْحِ بْنِ عَبْدِ الله مَوْلَى بَنِي هَاشِمٍ قَالَ كَتَبْتُ إِلَى أَبِي إِبْرَاهِيمَ (عَلَيْهِ السَّلام) أَسْأَلُهُ عَنْ شَيْءٍ مِنَ التَّوْحِيدِ فَكَتَبَ إِلَيَّ بِخَطِّهِ الْحَمْدُ لله الْمُلْهِمِ عِبَادَهُ حَمْدَهُ.

وَذَكَرَ مِثْلَ مَا رَوَاهُ سَهْلُ بْنُ زِيَادٍ إِلَى قَوْلِهِ وَقَمَعَ وُجُودُهُ جَوَائِلَ الاوْهَامِ ثُمَّ زَادَ فِيهِ أَوَّلُ الدِّيَانَةِ بِهِ مَعْرِفَتُهُ وَكَمَالُ مَعْرِفَتِهِ تَوْحِيدُهُ وَكَمَالُ تَوْحِيدِهِ نَفْيُ الصِّفَاتِ عَنْهُ بِشَهَادَةِ كُلِّ صِفَةٍ أَنَّهَا غَيْرُ الْمَوْصُوفِ وَشَهَادَةِ الْمَوْصُوفِ أَنَّهُ غَيْرُ الصِّفَةِ وَشَهَادَتِهِمَا جَمِيعاً بِالتَّثْنِيَةِ الْمُمْتَنِعِ مِنْهُ الازَلُ فَمَنْ وَصَفَ الله فَقَدْ حَدَّهُ وَمَنْ حَدَّهُ فَقَدْ عَدَّهُ وَمَنْ عَدَّهُ فَقَدْ أَبْطَلَ أَزَلَهُ وَمَنْ قَالَ كَيْفَ فَقَدِ اسْتَوْصَفَهُ وَمَنْ قَالَ فِيمَ فَقَدْ ضَمَّنَهُ وَمَنْ قَالَ عَلامَ فَقَدْ جَهِلَهُ وَمَنْ قَالَ أَيْنَ فَقَدْ أَخْلَى مِنْهُ وَمَنْ قَالَ مَا هُوَ فَقَدْ نَعَتَهُ وَمَنْ قَالَ إِلامَ فَقَدْ غَايَاهُ عَالِمٌ إِذْ لا مَعْلُومَ وَخَالِقٌ إِذْ لا مَخْلُوقَ وَرَبٌّ إِذْ لا مَرْبُوبَ وَكَذَلِكَ يُوصَفُ رَبُّنَا وَفَوْقَ مَا يَصِفُهُ الْوَاصِفُونَ.

And Muhammad Bin Al Husayn reported, from Salih Bin Hamza, from Fatah Bin Abdullah, a slave of the Clan of Hashim who said,

'I wrote to Abu Ibrahim[asws] (7th Imam[asws]) asking him[asws] about something from the Tawheed (Oneness). So he[asws] wrote to me in his[asws] own handwriting: 'The Praise is for Allah[azwj,] the Inspirer of His[azwj] servants to praise Him[azwj]'.

He (the narrator) mentioned similar to what Sahl Bin Ziyad narrated (Previous Hadeeth), up to his[asws] words: 'and His[azwj] Existence has Suppressed the wanderings of the imaginations'. Then there is an increase in it: 'The first (matter) to make a Religion with is to recognise Him[azwj,] and the perfection of His[azwj] recognition is His[azwj] Tawheed (Oneness), and the perfection of His[azwj] Tawheed (Oneness) is the negation of the descriptions from Him[azwj] by testifying that every description, it is other than the described, and the testimony of the describer that He[azwj] is other than the description, and the two testimonies together with the impossibility of the second from Him[azwj] (existing) in the eternity.

So the one who describes Allah[azwj,] so he has limited Him[azwj,] and the one who limits Him[azwj,] so he has numbered Him[azwj,] and the one who numbers

Him[azwj] so he has negated His[azwj] eternality, and the one who says, 'How', so he has described Him[azwj,] and the one who says, 'In what', so he has contained Him[azwj,] and the one who says, 'Upon what', so he has been ignorant of Him[azwj,] and the one who says, 'Where', so he has isolated from Him[azwj,] and the one who says, 'What is He[azwj',] so he has attributed Him[azwj,] and the one who says, 'To what', so he has given Him[azwj] an end-point.

He[azwj] was a Knower when there was nothing to be known, and a Creator when there was no creation, and a Lord[azwj] where there was nothing being Nourished. And that is how our[asws] Lord[azwj] is described, and He[azwj] is Above what the describers are describing Him[azwj] as'.[6]

7. عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ عَنْ أَبِيهِ عَنْ أَحْمَدَ بْنِ النَّضْرِ وَغَيْرِهِ عَمَّنْ ذَكَرَهُ عَنْ عَمْرِو بْنِ ثَابِتٍ عَنْ رَجُلٍ سَمَّاهُ عَنْ أَبِي إِسْحَاقَ السَّبِيعِيِّ عَنِ الْحَارِثِ الاعْوَرِ قَالَ خَطَبَ أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلام) خُطْبَةً بَعْدَ الْعَصْرِ فَعَجِبَ النَّاسُ مِنْ حُسْنِ صِفَتِهِ وَمَا ذَكَرَهُ مِنْ تَعْظِيمِ الله جَلَّ جَلالُهُ قَالَ أَبُو إِسْحَاقَ فَقُلْتُ لِلْحَارِثِ أَ وَمَا حَفِظْتَهَا قَالَ قَدْ كَتَبْتُهَا فَأَمْلاهَا عَلَيْنَا مِنْ كِتَابِهِ الْحَمْدُ لله الَّذِي لا يَمُوتُ وَلا تَنْقَضِي عَجَائِبُهُ لانَّهُ كُلَّ يَوْمٍ فِي شَأْنٍ مِنْ إِحْدَاثِ بَدِيعٍ لَمْ يَكُنِ الَّذِي لَمْ يَلِدْ فَيَكُونَ فِي الْعِزِّ مُشَارَكاً وَلَمْ يُولَدْ فَيَكُونَ مَوْرُوثاً هَالِكاً وَلَمْ تَقَعْ عَلَيْهِ الاوْهَامُ فَتُقَدِّرَهُ شَبَحاً مَاثِلاً وَلَمْ تُدْرِكْهُ الابْصَارُ فَيَكُونَ بَعْدَ انْتِقَالِهَا حَائِلاً الَّذِي لَيْسَتْ فِي أَوَّلِيَّتِهِ نِهَايَةٌ وَلا؛!!ّ لآِخِرِيَّتِهِ حَدٌّ وَلا غَايَةٌ الَّذِي لَمْ يَسْبِقْهُ وَقْتٌ وَلَمْ يَتَقَدَّمْهُ زَمَانٌ وَلا يَتَعَاوَرُهُ زِيَادَةٌ وَلا نُقْصَانٌ وَلا يُوصَفُ بِأَيْنٍ وَلا بِمَ وَلا مَكَانٍ الَّذِي بَطَنَ مِنْ خَفِيَّاتِ الامُورِ وَظَهَرَ فِي الْعُقُولِ بِمَا يُرَى فِي خَلْقِهِ مِنْ عَلامَاتِ التَّدْبِيرِ الَّذِي سُئِلَتِ الانْبِيَاءُ عَنْهُ فَلَمْ تَصِفْهُ بِحَدٍّ وَلا بِبَعْضٍ بَلْ وَصَفَتْهُ بِفِعَالِهِ وَدَلَّتْ عَلَيْهِ بِآيَاتِهِ لا تَسْتَطِيعُ عُقُولُ الْمُتَفَكِّرِينَ جَحْدَهُ لانَّ مَنْ كَانَتِ السَّمَاوَاتُ وَالارْضُ فِطْرَتَهُ وَمَا فِيهِنَّ وَمَا بَيْنَهُنَّ وَهُوَ الصَّانِعُ لَهُنَّ فَلا مَدْفَعَ لِقُدْرَتِهِ الَّذِي نَأَى مِنَ الْخَلْقِ فَلا شَيْءَ كَمِثْلِهِ الَّذِي خَلَقَ خَلْقَهُ لِعِبَادَتِهِ وَأَقْدَرَهُمْ عَلَى طَاعَتِهِ بِمَا جَعَلَ فِيهِمْ وَقَطَعَ عُذْرَهُمْ بِالْحُجَجِ فَعَنْ بَيِّنَةٍ هَلَكَ مَنْ هَلَكَ وَبِمَنِّهِ نَجَا مَنْ نَجَا وَلله الْفَضْلُ مُبْدِئاً وَمُعِيداً ثُمَّ إِنَّ الله وَلَهُ الْحَمْدُ افْتَتَحَ الْحَمْدَ لِنَفْسِهِ وَخَتَمَ أَمْرَ الدُّنْيَا وَمَحَلَّ الاخِرَةِ بِالْحَمْدِ لِنَفْسِهِ فَقَالَ وَقَضَى بَيْنَهُمْ بِالْحَقِّ وَقِيلَ الْحَمْدُ لله رَبِّ الْعَالَمِينَ الْحَمْدُ لله اللابِسِ الْكِبْرِيَاءِ بِلا تَجْسِيدٍ وَالْمُرْتَدِي بِالْجَلالِ بِلا تَمْثِيلٍ وَالْمُسْتَوِي عَلَى الْعَرْشِ بِغَيْرِ زَوَالٍ وَالْمُتَعَالِي عَلَى الْخَلْقِ بِلا تَبَاعُدٍ مِنْهُمْ وَلا مُلامَسَةٍ مِنْهُ لَهُمْ لَيْسَ لَهُ حَدٌّ يُنْتَهَى إِلَى حَدِّهِ وَلا لَهُ مِثْلٌ فَيُعْرَفَ بِمِثْلِهِ ذَلَّ مَنْ تَجَبَّرَ غَيْرُهُ وَصَغُرَ مَنْ تَكَبَّرَ دُونَهُ وَتَوَاضَعَتِ الاشْيَاءُ لِعَظَمَتِهِ وَانْقَادَتْ لِسُلْطَانِهِ وَعِزَّتِهِ وَكَلَّتْ عَنْ إِدْرَاكِهِ طُرُوفُ الْعُيُونِ وَقَصُرَتْ دُونَ بُلُوغِ صِفَتِهِ أَوْهَامُ الْخَلائِقِ الاوَّلِ قَبْلَ كُلِّ شَيْءٍ وَلا قَبْلَ لَهُ وَالاخِرِ بَعْدَ كُلِّ شَيْءٍ وَلا بَعْدَ لَهُ الظَّاهِرِ عَلَى كُلِّ شَيْءٍ بِالْقَهْرِ لَهُ وَالْمُشَاهِدِ لِجَمِيعِ الامَاكِنِ بِلا انْتِقَالٍ إِلَيْهَا لا تَلْمِسُهُ لامِسَةٌ وَلا تَحُسُّهُ حَاسَّةٌ هُوَ الَّذِي فِي السَّمَاءِ إِلَهٌ وَفِي الارْضِ إِلَهٌ وَهُوَ الْحَكِيمُ

الْعَلِيمُ أَتْقَنَ مَا أَرَادَ مِنْ خَلْقِهِ مِنَ الاشْبَاحِ كُلِّهَا لا بِمِثَالٍ سَبَقَ إِلَيْهِ وَلا لُغُوبٍ دَخَلَ عَلَيْهِ فِي خَلْقِ مَا خَلَقَ لَدَيْهِ ابْتَدَأَ مَا أَرَادَ ابْتِدَاءَهُ وَأَنْشَأَ مَا أَرَادَ إِنْشَاءَهُ عَلَى مَا أَرَادَ مِنَ الثَّقَلَيْنِ الْجِنِّ وَالانْسِ لِيَعْرِفُوا بِذَلِكَ رُبُوبِيَّتَهُ وَتَمَكَّنَ فِيهِمْ طَاعَتُهُ نَحْمَدُهُ بِجَمِيعِ مَحَامِدِهِ كُلِّهَا عَلَى جَمِيعِ نَعْمَائِهِ كُلِّهَا وَنَسْتَهْدِيهِ لِمَرَاشِدِ أُمُورِنَا وَنَعُوذُ بِهِ مِنْ سَيِّئَاتِ أَعْمَالِنَا وَنَسْتَغْفِرُهُ لِلذُّنُوبِ الَّتِي سَبَقَتْ مِنَّا وَنَشْهَدُ أَنْ لا إِلَهَ إِلا الله وَأَنَّ مُحَمَّداً عَبْدُهُ وَرَسُولُهُ بَعَثَهُ بِالْحَقِّ نَبِيّاً دَالاً عَلَيْهِ وَهَادِياً إِلَيْهِ فَهَدَى بِهِ مِنَ الضَّلالَةِ وَاسْتَنْقَذَنَا بِهِ مِنَ الْجَهَالَةِ مَنْ يُطِعِ الله وَرَسُولَهُ فَقَدْ فَازَ فَوْزاً عَظِيماً وَنَالَ ثَوَاباً جَزِيلاً وَمَنْ يَعْصِ الله وَرَسُولَهُ فَقَدْ خَسِرَ خُسْرَاناً مُبِيناً وَاسْتَحَقَّ عَذَاباً أَلِيماً فَأَنْجِعُوا بِمَا يَحِقُّ عَلَيْكُمْ مِنَ السَّمْعِ وَالطَّاعَةِ وَإِخْلاصِ النَّصِيحَةِ وَحُسْنِ الْمُؤَازَرَةِ وَأَعِينُوا عَلَى أَنْفُسِكُمْ بِلُزُومِ الطَّرِيقَةِ الْمُسْتَقِيمَةِ وَهَجْرِ الامُورِ الْمَكْرُوهَةِ وَتَعَاطَوُا الْحَقَّ بَيْنَكُمْ وَتَعَاوَنُوا بِهِ دُونِي وَخُذُوا عَلَى يَدِ الظَّالِمِ السَّفِيهِ وَمُرُوا بِالْمَعْرُوفِ وَانْهَوْا عَنِ الْمُنْكَرِ وَاعْرِفُوا لِذَوِي الْفَضْلِ فَضْلَهُمْ عَصَمَنَا الله وَإِيَّاكُمْ بِالْهُدَى وَثَبَّتَنَا وَإِيَّاكُمْ عَلَى التَّقْوَى وَأَسْتَغْفِرُ الله لِي وَلَكُمْ.

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from his father, from Ahmad Bin Al Nazar, and someone else, from the one who mentioned it, from Amro Bin Sabit, from a man whom he named, from Abu Is'haq,

(It has been narrated) from Al-Haris Al-Awr who said, 'Amir Al-Momineen[asws] addressed (the people) after Al-Asr, and the people were astounded from the Excellency of his[asws] description and what he[asws] mentioned from the reverence of Allah[azwj,] Majestic is His[azwj] Majesty'. So I said to Al-Haris, 'Did you not preserve it?' He said, 'I wrote it down'. So he dictated it to us from his book: -

The Praise is for Allah[azwj] Who will not be dying nor would His[azwj] Wonders cease, because He[azwj] is in a State of Glory every day from the Initiation of a new creation which had not come into being before. He[azwj] does not beget so He[azwj] would happen to have an associate in the Might, and is not begotten so He[azwj] would happen to be an inheritor, perishable.

And the imaginations do not occur upon Him[azwj] so a resemblance, an example could be set up, and the visions do not envisage Him[azwj] so He[azwj] would happen to be after their transformation, in a State. There isn't an end-point for His[azwj] being First nor a limit for His[azwj] being Last, nor an end-point. The One[azwj] Whom time did not precede, and a period was not before Him[azwj,] nor is He[azwj] subject to an increase nor a decrease, nor can He[azwj] be described by a 'where', nor by 'what', nor a place.

The One[azwj] Who is esoteric of the concealed matters and apparent in the intellects with what can be seen in His[azwj] creature from the signs of the Regulations which the Prophets[as] were asked about Him[azwj.] So they[as] did not describe Him[azwj] by a limit, nor by parts, but they[as] described Him[azwj] by His[azwj] Deeds and Indicated towards him[azwj] by His[azwj] Signs.

There is no capacity in the intellects of the thinkers to deny Him[azwj,] because the One[azwj] Who Brought into being the skies and the earth, Natured

it and whatever is within these, and whatever is in between these, and He[azwj] is the Maker of these. So there is no repelling to His[azwj] Power Which the creatures can withstand. So there is nothing like Him[azwj.] The One[azwj] Who Created His[azwj] creatures to worship Him[azwj,] and Enabled them upon His[azwj] obedience with what He[azwj] Made to be within them, and Cut-off their excuses with the Proofs[asws]. So (it is) about the evidence, he was destroyed the one who was destroyed, and by His[azwj] Favour he was Saved the one who was Saved, and for Allah[azwj] is the (Giving of) Grace, to Initiate and to Repeat'.

Furthermore, Allah[azwj,] for Him[azwj] is the Praise. He[azwj] Began the Praise for Himself[azwj,] and Ended the matter of the world and Placed the Hereafter with the Praise for Himself[azwj,] so He[azwj] Said: "And He[azwj] Judges between them with the Truth', and it is said, 'The Praise is for Allah[azwj,] Lord[azwj] of the worlds'. The Praise is for Allah[azwj,] the One[azwj] Clothed in Greatness without having a body, and the Wearer of the Majesty without having a resemblance, and the Evenly Placed upon the Throne without being subject to a decline, and the Elevated One[azwj] over the creatures without being remote from them, nor having any physical contact from Him[azwj] to them.

There is no limit for Him[azwj] to end up to His[azwj] limit, nor is there an example for Him[azwj] to be recognised by His[azwj] example. Humiliated are the ones (non-believers make out as) compulsive besides Him[azwj,] and small are the ones who are proud,

besides Him[azwj,] and the things revere to His[azwj] Magnificence, and are obedient to His[azwj] Authority and His[azwj] Might, and the blinking of the eyes tire from realising Him[azwj,] and the imaginations of the creatures fall short below reaching His[azwj] Attributes.

He[azwj] was the First before everything, and there is no 'before' for Him[azwj,] and the Last after everything, and there is no 'after' for Him[azwj.] The Manifest upon every thing by the Subjugation of it, and the Witness to the entirety of the places without transferring to these. Neither can the touches touch Him[azwj] not can the senses sense Him[azwj.] [43:84] And He is That Who is God in the skies and God in the earth; and He is the Wise, the Knowing.

He[azwj] Mastered whatever He[azwj] so Intended from His[azwj] creatures, from all of the shapes, not by an example which preceded to it, not did weariness enter upon Him[azwj] regarding the creation of what He[azwj] Created. For His[azwj] Side, He[azwj] Began what He[azwj] Intended, Beginning it, and Desired whatever He[azwj] so Intended, Desiring it upon what He[azwj] Intended from the two communities of the Jinn and the people, in order for His[azwj] Lordship to be recognised by that, and Enabled His[azwj] obedience among them.

We praise Him[azwj] with the entirety of His[azwj] Praises, upon the entirety of His[azwj] Bounties, all of them, and we take Him[azwj] as a Guide to rightly Guide our affairs, and we seek Refuge with Him[azwj] from the evil of our deeds, and we seek His[azwj] Forgiveness for the sins which preceded from us, and we testify that there is no god except for Allah[azwj,] and that Muhammad[saww] is His[azwj] servant and His[azwj] Rasool[saww]. He[azwj] Sent Him[azwj] with the Truth as a Prophet[saww], Indicating towards Him[azwj] and as a guide to Him[azwj.] So He[azwj] Guided by him[saww] from the straying, and Benefitted us by him[saww] from the ignorance.

The one who obeys Allah[azwj] and His[azwj] Rasool[saww], so he has succeeded with a great success, and attained abundant Rewards; and the one who disobeys Allah[azwj] and His[azwj] Rasool[saww], so he has lost with evident losses and is deserving of the Painful Punishment.

Therefore, rescue yourselves with what is rightful upon you, from the listening, and obedience, and sincerity of the advice, and the goodly sustenance, and assist upon yourselves by necessitating the straightway, and flee from the abhorrent matters, and give the rights between you, and be collaborating with me[asws], and seize upon the hands of the unjust ones, his foolishness, and enjoin with the goodness and forbid from the evil, and recognise the ones with the merits of their merits. May Allah[azwj] Protect us[asws] and you all with the Guidance, and may He[azwj] Affirm us[asws] and you all upon the piety, and I[asws] seek Forgiveness for myself[asws] and for you all'.[7]

23 . بَابُ النَّوَادِرِ

Chapter 23 – The Miscellaneous

1. مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنْ عَلِيِّ بْنِ النُّعْمَانِ عَنْ سَيْفِ بْنِ عَمِيرَةَ عَمَّنْ ذَكَرَهُ عَنِ الْحَارِثِ بْنِ الْمُغِيرَةِ النَّصْرِيِّ قَالَ سُئِلَ أَبُو عَبْدِ اللهِ (عَلَيْهِ السَّلام) عَنْ قَوْلِ اللهِ تَبَارَكَ وَتَعَالَى كُلُّ شَيْءٍ هالِكٌ إِلا وَجْهَهُ فَقَالَ مَا يَقُولُونَ فِيهِ قُلْتُ يَقُولُونَ يَهْلِكُ كُلُّ شَيْءٍ إِلا وَجْهَ اللهِ فَقَالَ سُبْحَانَ اللهِ لَقَدْ قَالُوا قَوْلاً عَظِيماً إِنَّمَا عَنَى بِذَلِكَ وَجْهَ اللهِ الَّذِي يُؤْتَى مِنْهُ.

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al Nu'man, from Sayf Bin Ameyra, from the one who mentioned it, from Al Haris Bin Al Mugheira Al Nasry who said,

'Abu Abdullah[asws] was asked about the Words of Allah[azwj] Blessed and High [28:88] everything will perish except for His Face. So he[asws] said: 'What are they (people) saying with regards to it?' I said, 'They are saying, 'Everything shall perish except for the Face of Allah[azwj]''. So he[asws] said: 'Glory be to Allah[azwj]! They have spoken a grievous speech! But rather, it Means by that the Face (Perspective) of Allah[azwj] Which Came from Him[azwj]'.[8]

2. عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ أَبِي نَصْرٍ عَنْ صَفْوَانَ الْجَمَّالِ عَنْ أَبِي عَبْدِ اللهِ (عَلَيْهِ السَّلام) فِي قَوْلِ اللهِ عَزَّ وَجَلَّ كُلُّ شَيْءٍ هالِكٌ إِلا وَجْهَهُ قَالَ مَنْ أَتَى اللهَ بِمَا أُمِرَ بِهِ مِنْ طَاعَةِ مُحَمَّدٍ (صَلَّى اللهُ عَلَيْهِ وَآلِهِ) فَهُوَ الْوَجْهُ الَّذِي لا يَهْلِكُ وَكَذَلِكَ قَالَ مَنْ يُطِعِ الرَّسُولَ فَقَدْ أَطَاعَ اللهَ.

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Ahmad Bin Muhammad Bin Abu Nasr, from Safwan Al Jammal,

(It has been narrated) from Abu Abdullah[asws] regarding the Words of Allah[azwj] Mighty and Majestic [28:88] everything will perish except for His Face. He[asws] said: 'The one who comes to Allah[azwj] with what He[azwj] Commanded with from being obedient to Muhammad[saww], so it is the Face (Perspective) of Allah[azwj] which will not perish, and for that He[azwj] Said [4:80] Whoever obeys the Rasool, so he has obeyed Allah'.[9]

3. مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ أَبِي سَلامٍ النَّخَّاسِ عَنْ بَعْضِ أَصْحَابِنَا عَنْ ابي جعفر (عَلَيْهِ السَّلام) قَالَ نَحْنُ الْمَثَانِي الَّذِي أَعْطَاهُ الله نَبِيَّنَا مُحَمَّداً (صَلَّى اللهُ عَلَيْهِ وَآلِه) وَنَحْنُ وَجْهُ الله نَتَقَلَّبُ فِي الارْضِ بَيْنَ أَظْهُرِكُمْ وَنَحْنُ عَيْنُ الله فِي خَلْقِهِ وَيَدُهُ الْمَبْسُوطَةُ بِالرَّحْمَةِ عَلَى عِبَادِهِ عَرَفَنَا مَنْ عَرَفَنَا وَجَهِلَنَا مَنْ جَهِلَنَا وَإِمَامَةَ الْمُتَّقِينَ.

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Sinan, from Abu Sallam Al Nakhhas, from one of our companions,

(It has been narrated) from Abu Ja'far[asws] having said: 'We[asws] are ' الْمَثَانِي ' the double which Allah[azwj] Gave to our Prophet Muhammad[saww], and we[asws] are the Face of Allah[azwj]. We[azwj] turn over between you apparently, and we[asws] are the Eye of Allah[azwj] among His[azwj] creatures, and His[azwj] Hand Extended with the Mercy upon His[azwj] servants. The one who recognised us[asws], recognised us[asws], and the one who is ignorant of us[asws] is ignorant of us[asws], and (we[asws] are) the Imams[asws] of the pious'.[10]

4. الْحُسَيْنُ بْنُ مُحَمَّدٍ الاشْعَرِيُّ وَمُحَمَّدُ بْنُ يَحْيَى جَمِيعاً عَنْ أَحْمَدَ بْنِ إِسْحَاقَ عَنْ سَعْدَانَ بْنِ مُسْلِمٍ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ الله (عَلَيْهِ السَّلام) فِي قَوْلِ الله عَزَّ وَجَلَّ وَلله الاسْمَاءُ الْحُسْنى فَادْعُوهُ بِها قَالَ نَحْنُ وَالله الاسْمَاءُ الْحُسْنَى الَّتِي لا يَقْبَلُ الله مِنَ الْعِبَادِ عَمَلاً إِلا بِمَعْرِفَتِنَا.

Al Husayn Bin Muhammad Al Ashary and Muhammad Bin Yahya, altogether from Ahmad Bin Is'haq, from Sa'dan Bin Muslim, from Muawiya Bin Ammar,

(It has been narrated) from Abu Abdullah[asws] regarding the Words of Allah[azwj] Mighty and Majestic [7:180] And Allah's are the Best Names, therefore call on Him by these. He[asws] said: 'We[asws], by Allah[azwj], are ' الْحُسْنَى اسْمَاءُ ' the good names which Allah[azwj] will not be Accepting the deeds from the servants except (if they are) with our[asws] recognition'.[11]

5. مُحَمَّدُ بْنُ أَبِي عَبْدِ الله عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنِ الْحُسَيْنِ بْنِ الْحَسَنِ عَنْ بَكْرِ بْنِ صَالِحٍ عَنِ الْحَسَنِ بْنِ سَعِيدٍ عَنِ الْهَيْثَمِ بْنِ عَبْدِ الله عَنْ مَرْوَانَ بْنِ صَبَّاحٍ قَالَ قَالَ أَبُو عَبْدِ الله (عَلَيْهِ السَّلام) إِنَّ الله خَلَقَنَا فَأَحْسَنَ خَلْقَنَا وَصَوَّرَنَا فَأَحْسَنَ صُوَرَنَا وَجَعَلَنَا عَيْنَهُ فِي عِبَادِهِ وَلِسَانَهُ النَّاطِقَ فِي خَلْقِهِ وَيَدَهُ الْمَبْسُوطَةَ عَلَى عِبَادِهِ بِالرَّأْفَةِ وَالرَّحْمَةِ وَوَجْهَهُ الَّذِي يُؤْتَى مِنْهُ وَبَابَهُ الَّذِي يَدُلُّ عَلَيْهِ وَخُزَّانَهُ فِي سَمَائِهِ وَأَرْضِهِ بِنَا أَثْمَرَتِ الاشْجَارُ وَأَيْنَعَتِ الثِّمَارُ وَجَرَتِ الانْهَارُ وَبِنَا يَنْزِلُ غَيْثُ السَّمَاءِ وَيَنْبُتُ عُشْبُ الارْضِ وَبِعِبَادَتِنَا عُبِدَ الله وَلَوْ لا نَحْنُ مَا عُبِدَ الله.

Muhammad Bin Abu Abdullah, from Muhammad Bin Ismail, from Al Husayn Bin Al Hassan, from Bakr Bin Salih, from Al Hassan Bin Saeed, from Al Haysam Bin Abdullah, from Marwan Bin Sabbah who said,

'Abu Abdullah[asws] said: 'Allah[azwj] Created us[asws], so Optimised our[asws] creation; and He[azwj] Imaged us[asws], so Optimised our[asws] images, and Made

us[asws] to be His[azwj] Eye among His[azwj] servants, and His[azwj] Speaking Tongue among His[azwj] creatures, and His[azwj] Extended Hand upon His[azwj] creatures with the Leniency and the Mercy, and the Face (Perspective) which Came from Him[azwj,] and His[azwj] Door which He[azwj] can be come to, and His[azwj] Treasurers in His[azwj] sky and His[azwj] earth.

Due to us[asws] the trees are bearing fruit and the fruits are ripening, and the rivers are flowing, and due to us[asws] descend the rains of the sky and the vegetation of the earth is growing, and due to our[asws] worshipping Allah[azwj.] And, had it not been for us[asws], Allah[azwj] would not be worshipped'.[12]

6. مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ بْنِ بَزِيعٍ عَنْ عَمِّهِ حَمْزَةَ بْنِ بَزِيعٍ عَنْ أَبِي عَبْدِ الله (عَلَيْهِ السَّلام) فِي قَوْلِ الله عَزَّ وَجَلَّ فَلَمَّا آسَفُونا انْتَقَمْنا مِنْهُمْ فَقَالَ إِنَّ الله عَزَّ وَجَلَّ لا يَأْسَفُ كَأَسَفِنَا وَلَكِنَّهُ خَلَقَ أَوْلِيَاءَ لِنَفْسِهِ يَأْسَفُونَ وَيَرْضَوْنَ وَهُمْ مَخْلُوقُونَ مَرْبُوبُونَ فَجَعَلَ رِضَاهُمْ رِضَا نَفْسِهِ وَسَخَطَهُمْ سَخَطَ نَفْسِهِ لانَّهُ جَعَلَهُمُ الدُّعَاةَ إِلَيْهِ وَالادِلاءَ عَلَيْهِ فَلِذَلِكَ صَارُوا كَذَلِكَ وَلَيْسَ أَنَّ ذَلِكَ يَصِلُ إِلَى الله كَمَا يَصِلُ إِلَى خَلْقِهِ لَكِنْ هَذَا مَعْنَى مَا قَالَ مِنْ ذَلِكَ وَقَدْ قَالَ مَنْ أَهَانَ لِي وَلِيّاً فَقَدْ بَارَزَنِي بِالْمُحَارَبَةِ وَدَعَانِي إِلَيْهَا وَقَالَ مَنْ يُطِعِ الرَّسُولَ فَقَدْ أَطاعَ الله وَقَالَ إِنَّ الَّذِينَ يُبايِعُونَكَ إِنَّما يُبايِعُونَ الله يَدُ الله فَوْقَ أَيْدِيهِمْ فَكُلُّ هَذَا وَشِبْهُهُ عَلَى مَا ذَكَرْتُ لَكَ وَهَكَذَا الرِّضَا وَالْغَضَبُ وَغَيْرُهُمَا مِنَ الاشْيَاءِ مِمَّا يُشَاكِلُ ذَلِكَ وَلَوْ كَانَ يَصِلُ إِلَى الله الاسَفُ وَالضَّجَرُ وَهُوَ الَّذِي خَلَقَهُمَا وَأَنْشَأَهُمَا لَجَازَ لِقَائِلِ هَذَا أَنْ يَقُولَ إِنَّ الْخَالِقَ يَبِيدُ يَوْماً مَا لانَّهُ إِذَا دَخَلَهُ الْغَضَبُ وَالضَّجَرُ دَخَلَهُ التَّغْيِيرُ وَإِذَا دَخَلَهُ التَّغْيِيرُ لَمْ يُؤْمَنْ عَلَيْهِ الابَادَةُ ثُمَّ لَمْ يُعْرَفِ الْمُكَوِّنُ مِنَ الْمُكَوَّنِ وَلا الْقَادِرُ مِنَ الْمَقْدُورِ عَلَيْهِ وَلا الْخَالِقُ مِنَ الْمَخْلُوقِ تَعَالَى الله عَنْ هَذَا الْقَوْلِ عُلُوّاً كَبِيراً بَلْ هُوَ الْخَالِقُ لِلاشْيَاءِ لا لِحَاجَةٍ فَإِذَا كَانَ لا لِحَاجَةٍ اسْتَحَالَ الْحَدُّ وَالْكَيْفُ فِيهِ فَافْهَمْ إِنْ شَاءَ الله تَعَالَى.

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Muhammad Bin Ismail Bin Bazie, from his uncle Hamza Bin Bazie,

(It has been narrated) from Abu Abdullah[asws] regarding the Words of Allah[azwj] Mighty and Majestic [43:55] Then when they displeased Us, We Inflicted a retribution on them. So he[asws] said: 'Allah[azwj] Mighty and Majestic does not regret like we tend to regret, but He[azwj] Created Friends for Himself[azwj] who are regretting and being pleased, and they are creations, being Nourished. Thus, He[azwj] Made their[asws] pleasure as being His[azwj] Pleasure, and their[asws] anger as being His[azwj] Anger, because He[azwj] Made them[asws] as the inviters to Him[azwj,] and the Indicators to Him[azwj.]

So, due to that, they[asws] came to be like that, and it isn't so that it (anger) comes to Allah[azwj] just as it tends to come to His[azwj] creatures. But, this is the Meaning of what He[azwj] Said from that, and He[azwj] has Said: "The one who offends a friend of Mine[azwj,] so he has duelled against Me[azwj] with the battle and called Me[azwj] to it". And He[azwj] Said [4:80] Whoever obeys the Rasool, so he has obeyed Allah. And He[azwj] Said [48:10] Surely, those who swear

allegiance to you do but swear allegiance to Allah; the hand of Allah is above their hands.

So, all of this and the likes of it are upon what we[asws] mentioned to you, and like this is the (Divine) Pleasure, and the Anger, and other than these two from the things which are identical to that. And had it been so that the regret, and the weariness arrives to Allah[azwj,] and He[azwj] is the One[azwj] Who Created both, it would be allowed for a speaker to say this that one day the Creator would be obliterated, because He[azwj,] when the anger and the weariness enters Him[azwj,] the change would enter Him[azwj,] the obliteration would not be safe upon Him[azwj.]

Then it would not be recognied, the Bringer into being from the comer into being, nor the Powerful from the one empowered upon, nor the Creator from the Created. Exalted is Allah[azwj] from this speech, Loftier, Greater. But, He[azwj] is the Creator of the things, not for a need. So when there was no need, the limitation is impossible, (as well as the) 'how' (Qualitative State) regarding Him[azwj.] Therefore, understand, if Allah[azwj] the Exalted so Desires'.[13]

7. عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ أَبِي نَصْرٍ عَنْ مُحَمَّدِ بْنِ حُمْرَانَ عَنْ أَسْوَدَ بْنِ سَعِيدٍ قَالَ كُنْتُ عِنْدَ ابي جعفر (عَلَيْهِ السَّلام) فَأَنْشَأَ يَقُولُ ابْتِدَاءً مِنْهُ مِنْ غَيْرِ أَنْ أَسْأَلَهُ نَحْنُ حُجَّةُ الله وَنَحْنُ بَابُ الله وَنَحْنُ لِسَانُ الله وَنَحْنُ وَجْهُ الله وَنَحْنُ عَيْنُ الله فِي خَلْقِهِ وَنَحْنُ وُلاةُ أَمْرِ الله فِي عِبَادِهِ.

A number of our companions, from Ahmad Bin Muhammad, from Ibn Abu Nasr, from Muhammad Bin Humran, from Aswad Bin Saeed who said,

'I was in the presence of Abu Ja'far[asws], so he[asws] initiated saying from without having been questioned: 'We[asws] are the Proof[asws] of Allah[azwj,] and we[asws] are the Door of Allah[azwj,] and we[asws] are the tongue of Allah[azwj,] and we[asws] are the Face of Allah[azwj,] and we[asws] are the eye of Allah[azwj] among His[azwj] creatures, and we[asws] are the Masters of the Command of Allah[azwj] among His[azwj] servants'.[14]

8. مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ أَبِي نَصْرٍ عَنْ حَسَّانَ الْجَمَّالِ قَالَ حَدَّثَنِي هَاشِمُ بْنُ أَبِي عُمَارَةَ الْجَنْبِيُّ قَالَ سَمِعْتُ أَمِيرَ الْمُؤْمِنِينَ (عَلَيْهِ السَّلام) يَقُولُ أَنَا عَيْنُ الله وَأَنَا يَدُ الله وَأَنَا جَنْبُ الله وَأَنَا بَابُ الله.

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Ahmad Bin Muhammad Bin Abu Nasr, from Hassan Al Jammal who said, 'Hashim Bin Abu Umara Al Junbiyyi narrated to me saying,

'I heard Amir Al-Momineen[asws] saying: 'I[asws] am an eye of Allah[azwj,] and I[asws] am a Hand of Allah[azwj,] and I[asws] am a Side of Allah[azwj,] and I[asws] am a Door of Allah[azwj]'.[15]

9. مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ بْنِ بَزِيعٍ عَنْ عَمِّهِ حَمْزَةَ بْنِ بَزِيعٍ عَنْ عَلِيِّ بْنِ سُوَيْدٍ عَنْ أَبِي الْحَسَنِ مُوسَى بْنِ جَعْفَرٍ (عَلَيْهِما السَّلام) فِي قَوْلِ الله عَزَّ

وَجَلَّ يا حَسْرَتى عَلى ما فَرَّطْتُ فِي جَنْبِ الله قَالَ جَنْبُ الله أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلام) وَكَذَلِكَ مَا كَانَ بَعْدَهُ مِنَ الاوْصِيَاءِ بِالْمَكَانِ الرَّفِيعِ إِلَى أَنْ يَنْتَهِيَ الامْرُ إِلَى آخِرِهِمْ.

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Muhammad Bin Ismail Bin Bazie, from his uncle Hamza Bin Bazie, from Ali Bin Suweyd,

(It has been narrated) from Abu Al-Hassan Musa[asws] Bin Ja'far[asws] regarding the Words of Allah[azwj] Mighty and Majestic [39:56] O regret, for what I wasted regarding the Side of Allah. He[asws] said: 'Side of Allah[azwj,] is Amir Al-Momineen[asws], and similar to that are the ones from after him[asws] from the successors[asws], with the high place up to the matter ending to the last of them[asws]'.[16]

10. الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ جُمْهُورٍ عَنْ عَلِيِّ بْنِ الصَّلْتِ عَنِ الْحَكَمِ وَإِسْمَاعِيلَ ابْنَيْ حَبِيبٍ عَنْ بُرَيْدٍ الْعِجْلِيِّ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ (عَلَيْهِ السَّلام) يَقُولُ بِنَا عُبِدَ الله وَبِنَا عُرِفَ الله وَبِنَا وُحِّدَ الله تَبَارَكَ وَتَعَالَى وَمُحَمَّدٌ حِجَابُ الله تَبَارَكَ وَتَعَالَى.

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Muhammad Bin Jamhour, from Ali Bin Al Salt, from Al Hakam and Ismail, two sone of Habeeb, from Bureyd Al Ijaly who said,

'I heard Abu Ja'far[asws] saying: 'Due to us[azwj] Allah[azwj] is worshipped, and due to us[asws] Allah[azwj] is recognised, and due to us[asws] Allah[azwj] the Blessed and High is regarded as One, and Muhammad[saww] is a veil of Allah[azwj] Blessed and High'.[17]

11. بَعْضُ أَصْحَابِنَا عَنْ مُحَمَّدِ بْنِ عَبْدِ الله عَنْ عَبْدِ الْوَهَّابِ بْنِ بِشْرٍ عَنْ مُوسَى بْنِ قَادِمٍ عَنْ سُلَيْمَانَ عَنْ زُرَارَةَ عَنْ ابي جعفر (عَلَيْهِ السَّلام) قَالَ سَأَلْتُهُ عَنْ قَوْلِ الله عَزَّ وَجَلَّ وَما ظَلَمُونا وَلكِنْ كانُوا أَنْفُسَهُمْ يَظْلِمُونَ قَالَ إِنَّ الله تَعَالَى أَعْظَمُ وَأَعَزُّ وَأَجَلُّ وَأَمْنَعُ مِنْ أَنْ يُظْلَمَ وَلَكِنَّهُ خَلَطَنَا بِنَفْسِهِ فَجَعَلَ ظُلْمَنَا ظُلْمَهُ وَوَلايَتَنَا وَلايَتَهُ حَيْثُ يَقُولُ إِنَّما وَلِيُّكُمُ الله وَرَسُولُهُ وَالَّذِينَ آمَنُوا يَعْنِي الائِمَّةَ مِنَّا ثُمَّ قَالَ فِي مَوْضِعٍ آخَرَ وَما ظَلَمُونا وَلكِنْ كانُوا أَنْفُسَهُمْ يَظْلِمُونَ ثُمَّ ذَكَرَ مِثْلَهُ.

One of our companions, from Muhammad Bin Abdullah, from Abdul Wahhab Bin Bishr, from Musa Bin Wadam, from Suleyman, from Zurara,

(It has been narrated) from Abu Ja'far[asws], said, 'I asked him[asws] about the Words of Allah[azwj] Might and Majestic [2:57] and they were not unjust to Us but they were unjust to themselves. He[asws] said: 'Allah[azwj] the Exalted is Greater, and Mightier, and more Majestic, and more Impregnable than to be oppressed. But, He[azwj] Combined us[asws] with Himself[azwj,] so He[azwj] Made our[asws] being oppressed as Him[azwj] being oppressed, and our[asws] friendship as being His[azwj] friendship where He[azwj] is Saying [5:55] But rather, only Allah is your Guardian and His Rasool and those who believe, Meaning the Imams[asws] from us[asws]. Then He[azwj] Said in another place [2:57] and they were not unjust to Us but they were unjust to themselves'. Then he[asws] mentioned similar to that'.[18]

24 . بَابُ الْبَدَاءِ

Chapter 24 – The Changing of Allah[azwj's] Decision (الْبَدَاءِ)

1. مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنِ الْحَجَّالِ عَنْ أَبِي إِسْحَاقَ ثَعْلَبَةَ عَنْ زُرَارَةَ بْنِ أَعْيَنَ عَنْ أَحَدِهِمَا (عَلَيْهِما السَّلام) قَالَ مَا عُبِدَ الله بِشَيْءٍ مِثْلِ الْبَدَاءِ.

وَفِي رِوَايَةِ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي عَبْدِ الله (عَلَيْهِ السَّلام) مَا عُظِّمَ الله بِمِثْلِ الْبَدَاءِ.

Muhammad Bin Yahya, from Ahmad Bin Ahmad Muhammad Bin Isa, from Al Hajjal, from Abu Is'haq Sa'alba, from Zurara Bin Ayn,

(It has been narrated) from one of the two (5th or 6th Imam[asws]) having said: 'Allah[azwj] has not been worshipped by anything like The Changing of Allah[azwj's] Decision (الْبَدَاءِ)'.

And in another report of Ibn Abu Umeyr, from Hisham Bin Salim,

(It has been narrated) from Abu Abdullah[asws] (having said): 'Allah[azwj] has not been revered with the likes of The Changing of Allah[azwj's] Decision (الْبَدَاءِ).[19]

2. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ وَحَفْصِ بْنِ الْبَخْتَرِيِّ وَغَيْرِهِمَا عَنْ أَبِي عَبْدِ الله (عَلَيْهِ السَّلام) قَالَ فِي هَذِهِ الايَةِ يَمْحُوا الله ما يَشاءُ وَيُثْبِتُ قَالَ فَقَالَ وَهَلْ يُمْحَى إِلا مَا كَانَ ثَابِتاً وَهَلْ يُثْبَتُ إِلا مَا لَمْ يَكُنْ.

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hisham Bin Salim and Hafs Bin Al Bakhtary and someone else,

(It has been narrated) from Abu Abdullah[asws] having said regarding this Verse [13:39] Allah Obliterates whatever He so Desires to and Establishes: 'And does He[azwj] Obliterate except what was (previously) Established, and does He[azwj] Establish except what had not occurred?[20]

3. عَلِيٌّ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي عَبْدِ الله (عَلَيْهِ السَّلام) قَالَ مَا بَعَثَ الله نَبِيّاً حَتَّى يَأْخُذَ عَلَيْهِ ثَلاثَ خِصَالٍ الاقْرَارَ لَهُ بِالْعُبُودِيَّةِ وَخَلْعَ الانْدَادِ وَأَنَّ الله يُقَدِّمُ مَا يَشَاءُ وَيُؤَخِّرُ مَا يَشَاءُ.

Ali, from his father, from Ibn Abu Umeyr, from Hisham Bin Salim, from Muhammad Bin Muslim,

(It has been narrated) from Abu Abdullah[asws] having said: 'Allah[azwj] did not Send a Prophet[as] until He[azwj] Took three characteristics to be upon him[as] – The acknowledgement to Him[azwj] of His[azwj] Lordship, and Keeping away from the idols, and that Allah[azwj] Brings forwards whatever He[azwj] so Desires to, and Delays whatever He[azwj] so Desires to'.[21]

4. مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ فَضَّالٍ عَنِ ابْنِ بُكَيْرٍ عَنْ زُرَارَةَ عَنْ حُمْرَانَ عَنْ ابي جعفر (عَلَيْهِ السَّلام) قَالَ سَأَلْتُهُ عَنْ قَوْلِ الله عَزَّ وَجَلَّ قَضى أَجَلاً وَأَجَلٌ مُسَمًّى عِنْدَهُ قَالَ هُمَا أَجَلانِ أَجَلٌ مَحْتُومٌ وَأَجَلٌ مَوْقُوفٌ.

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Fazzal, from Ibn Bukeyr, from Zurara, from Humran,

(It has been narrated) from Abu Ja'far[asws], said, 'I asked him[asws] about the Words of Allah[azwj] Mighty and Majestic [6:2] then He Decreed a term; and there is a term Named with Him. He[asws] said: 'These are two terms – A Determined term and a suspended term'.[22]

5. أَحْمَدُ بْنُ مِهْرَانَ عَنْ عَبْدِ الْعَظِيمِ بْنِ عَبْدِ الله الْحَسَنِيِّ عَنْ عَلِيِّ بْنِ أَسْبَاطٍ عَنْ خَلَفِ بْنِ حَمَّادٍ عَنِ ابْنِ مُسْكَانَ عَنْ مَالِكٍ الْجُهَنِيِّ قَالَ سَأَلْتُ أَبَا عَبْدِ الله (عَلَيْهِ السَّلام) عَنْ قَوْلِ الله تَعَالَى أَ وَلَمْ يَرَ الانْسانُ أَنَّا خَلَقْناهُ مِنْ قَبْلُ وَلَمْ يَكُ شَيْئاً قَالَ فَقَالَ لا مُقَدَّراً وَلا مُكَوَّناً قَالَ وَسَأَلْتُهُ عَنْ قَوْلِهِ هَلْ أَتى عَلَى الانْسانِ حِينٌ مِنَ الدَّهْرِ لَمْ يَكُنْ شَيْئاً مَذْكُوراً فَقَالَ كَانَ مُقَدَّراً غَيْرَ مَذْكُورٍ.

Ahmad Bin Mihran, from Abdul Azeem Bin Abdullah Al Hasanni, from Ali Bin Asbat, from Khalaf Bin Hammad, from Ibn Muskan, from Malik Al Juhny who said,

'I asked Abu Abdullah[asws] about the Words of Allah[azwj] the Exalted [19:67] Or does not the human being remember that We Created him before, when he was nothing? So he[asws] said: 'Neither Measured nor Configured'.

He (the narrator) said, 'And I asked him[asws] about His[azwj] Words [76:1] There surely came over the human being a period of time when he had not become a thing worthy of mention. So he[asws] said: 'Ordained without being Mentioned'.[23]

6. مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَاذَانَ عَنْ حَمَّادِ بْنِ عِيسَى عَنْ رِبْعِيِّ بْنِ عَبْدِ الله عَنِ الْفُضَيْلِ بْنِ يَسَارٍ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ (عَلَيْهِ السَّلام) يَقُولُ الْعِلْمُ عِلْمَانِ فَعِلْمٌ عِنْدَ الله مَخْزُونٌ لَمْ يُطْلِعْ عَلَيْهِ أَحَداً مِنْ خَلْقِهِ وَعِلْمٌ عَلَّمَهُ مَلائِكَتَهُ وَرُسُلَهُ فَمَا عَلَّمَهُ مَلائِكَتَهُ وَرُسُلَهُ فَإِنَّهُ سَيَكُونُ لا يُكَذِّبُ نَفْسَهُ وَلا مَلائِكَتَهُ وَلا رُسُلَهُ وَعِلْمٌ عِنْدَهُ مَخْزُونٌ يُقَدِّمُ مِنْهُ مَا يَشَاءُ وَيُؤَخِّرُ مِنْهُ مَا يَشَاءُ وَيُثْبِتُ مَا يَشَاءُ.

Muhammad Bin Ismail, from Al Fazl Bin Shazaqn, from Hammad Bin Isa, from Rabie Bin Abdullah, from Al Fuzayl Bin Yasaar who said,

'I heard Abu Ja'far[asws] saying: 'The Knowledge is of (two types of) knowledge – A Knowledge Treasured with Allah[azwj,] not having Notified to anyone from His[azwj] creatures, and a Knowledge He[azwj] Taught His[azwj] Angels, and His[azwj] Rasoolsas.

So, as for what He[azwj] Taught His[azwj] Angels and His[azwj] Rasoolsas, so it is going to happen. Neither did He[azwj] Lie Himself[azwj,] nor did His[azwj] Angels, nor did His[azwj] Rasoolsas; and the Knowledge which is Treasured with Him[azwj,] He[azwj] Brings forwards from it whatever He[azwj] so Desires to, and

Delays from it whatever He[azwj] so Desires to, and He[azwj] Affirms whatever He[azwj] so Desires to'.[24]

And, by this chain, from Hammad, from Rabie, from Al Fuzayl who said,

'I heard Abu Ja'far[asws] saying: 'From the matters is a matter suspended in the Presence of Allah[azwj]. He[azwj] Brings forward from these whatever He[azwj] so Desires to, and Delays from these whatever He[azwj] so Desires to'.[25]

7. عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ جَعْفَرِ بْنِ عُثْمَانَ عَنْ سَمَاعَةَ عَنْ أَبِي بَصِيرٍ وَوُهَيْبِ بْنِ حَفْصٍ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللهِ (عَلَيْهِ السَّلام) قَالَ إِنَّ لله عِلْمَيْنِ عِلْمٌ مَكْنُونٌ مَخْزُونٌ لا يَعْلَمُهُ إِلا هُوَ مِنْ ذَلِكَ يَكُونُ الْبَدَاءُ وَعِلْمٌ عَلَّمَهُ مَلائِكَتَهُ وَرُسُلَهُ وَأَنْبِيَاءَهُ فَنَحْنُ نَعْلَمُهُ.

A number of our companions, from Ahmad Bin Muhammad Bin Isa, from Ibn Abu Umeyr, from Ja'far Bin Usman, from Sama'at, from Abu Baseer, and Wuheyb Bin Hafs, from Abu Baseer,

(It has been narrated) from Abu Abdullah[asws] having said: 'For Allah[azwj] there are two (types of) Knowledge – a Knowledge Concealed, Treasured, none know it except for Him[azwj]. From that is the occurrence of the Changing of Allah[azwj's] Decision; and a Knowledge Taught to His[azwj] Angels and His[azwj] Rasoolsas, and His[azwj] Prophets. So we[asws] know it'.[26]

8. مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ عَبْدِ اللهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللهِ (عَلَيْهِ السَّلام) قَالَ مَا بَدَا لله فِي شَيْءٍ إِلا كَانَ فِي عِلْمِهِ قَبْلَ أَنْ يَبْدُوَ لَهُ.

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Al Hassan Bin Mahboub, from Abdullah Bin Sinan,

(It has been narrated) from Abu Abdullah[asws] having said: 'Allah[azwj] did not Change (His[azwj] Decision) regarding anything except that it was always in His[azwj] Knowledge before that He[azwj] would be Changing it'.[27]

9. عَنْهُ عَنْ أَحْمَدَ عَنِ الْحَسَنِ بْنِ عَلِيِّ بْنِ فَضَّالٍ عَنْ دَاوُدَ بْنِ فَرْقَدٍ عَنْ عَمْرِو بْنِ عُثْمَانَ الْجُهَنِيِّ عَنْ أَبِي عَبْدِ اللهِ (عَلَيْهِ السَّلام) قَالَ إِنَّ اللهَ لَمْ يَبْدُ لَهُ مِنْ جَهْلٍ.

From him, from Ahmad, from Al Hassan Bin Ali Bin Fazzal, from Dawood Bin Farqad, from Amro Bin Usman Al Juhny,

(It has been narrated) from Abu Abdullah[asws] having said: 'Allah[azwj], (His[azwj] Decision) does not change for Him[azwj] due to ignorance'.[28]

10. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ يُونُسَ عَنْ مَنْصُورِ بْنِ حَازِمٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللهِ (عَلَيْهِ السَّلام) هَلْ يَكُونُ الْيَوْمَ شَيْءٌ لَمْ يَكُنْ فِي عِلْمِ اللهِ بِالأَمْسِ قَالَ لا مَنْ قَالَ هَذَا فَأَخْزَاهُ اللهُ قُلْتُ أَ رَأَيْتَ مَا كَانَ وَمَا هُوَ كَائِنٌ إِلَى يَوْمِ الْقِيَامَةِ أَ لَيْسَ فِي عِلْمِ اللهِ قَالَ بَلَى قَبْلَ أَنْ يَخْلُقَ الْخَلْقَ.

Ali Bin Ibrahim, fromMuhammad Bin Isa, from Yunus, from Mansour Bin Hazim who said,

‘I asked Abu Abdullah[asws], ‘Would something happen today which did not happen to be in the Knowledge of Allah[azwj] yesterday?’ He[asws] said: ‘No. The one who says this, so Allah[azwj] would Disgrace him’. I said, ‘What is your[asws] view of what has happened, and what is going to happen up to the Day of Judgment. Isn’t it in the Knowledge of Allah[azwj?’ He[asws] said: ‘But, (even) before He[azwj] Created the creatures’.[29]

11. عَلِيٌّ عَنْ مُحَمَّدٍ عَنْ يُونُسَ عَنْ مَالِكٍ الْجُهَنِيِّ قَالَ سَمِعْتُ أَبَا عَبْدِ الله (عَلَيْهِ السَّلام) يَقُولُ لَوْ عَلِمَ النَّاسُ مَا فِي الْقَوْلِ بِالْبَدَاءِ مِنَ الاجْرِ مَا فَتَرُوا عَنِ الْكَلامِ فِيهِ.

Ali Bin Muhammad, from Yunus, from Malik Al Juhny who said,

‘I heard Abu Abdullah[asws] saying: ‘If the people knew what Recompense would be in the speech with The Changing of Allah[azwj’s] Decision (الْبَدَاءِ), they would not languish from the speaking with regards to it’.[30]

12. عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ عَنْ بَعْضِ أَصْحَابِنَا عَنْ مُحَمَّدِ بْنِ عَمْرٍو الْكُوفِيِّ أَخِي يَحْيَى عَنْ مُرَازِمِ بْنِ حَكِيمٍ قَالَ سَمِعْتُ أَبَا عَبْدِ الله (عَلَيْهِ السَّلام) يَقُولُ مَا تَنَبَّأَ نَبِيٌّ قَطُّ حَتَّى يُقِرَّ لله بِخَمْسِ خِصَالٍ بِالْبَدَاءِ وَالْمَشِيئَةِ وَالسُّجُودِ وَالْعُبُودِيَّةِ وَالطَّاعَةِ.

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from one of our companions, from Muhammad Bin Amro Al Kufy, a brother of Yahya, from Murazim Bin Hakeym who said,

‘I heard Abu Abdullah[asws] saying: ‘No Prophet[saww] was Granted Prophet-hood at all until he[as] acknowled to Allah[azwj] with five characteristics – The Changing of Allah[azwj’s] Decision (الْبَدَاءِ), and the Desire, and the Prostrations, and the servitude, and the obedience’.[31]

13. وَبِهَذَا الاسْنَادِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ يُونُسَ عَنْ جَهْمِ بْنِ أَبِي جَهْمَةَ عَمَّنْ حَدَّثَهُ عَنْ أَبِي عَبْدِ الله (عَلَيْهِ السَّلام) قَالَ إِنَّ الله عَزَّ وَجَلَّ أَخْبَرَ مُحَمَّداً (صَلَّى اللهُ عَلَيْهِ وَآلِه) بِمَا كَانَ مُنْذُ كَانَتِ الدُّنْيَا وَبِمَا يَكُونُ إِلَى انْقِضَاءِ الدُّنْيَا وَأَخْبَرَهُ بِالْمَحْتُومِ مِنْ ذَلِكَ وَاسْتَثْنَى عَلَيْهِ فِيمَا سِوَاهُ.

And by this chain, from Ahmad Bin Muhammad, from Ja’far Bin Muhammad, from Yunus, from Jahm Bin Abu Jahma, from the one who narrated it,

(It has been narrated) from Abu Abdullah[asws] having said: ‘Allah[azwj] Mighty and Majestic Informed Muhammad[saww] with whatever had happened since the coming into being of the world, and with whatever was going to happen up to the expiry of the world, and Informed him[saww] with the Ordained (matters) from that, and Excluded upon him[saww] with regards to what was besides it’.[32]

14. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ الرَّيَّانِ بْنِ الصَّلْتِ قَالَ سَمِعْتُ الرِّضَا (عَلَيْهِ السَّلام) يَقُولُ مَا بَعَثَ الله نَبِيّاً قَطُّ إِلا بِتَحْرِيمِ الْخَمْرِ وَأَنْ يُقِرَّ لله بِالْبَدَاءِ.

Ali Bin Ibrahim, from his father, from al Rayyan Bin Al Salt who said,

‘I heard Al-Reza[asws] saying: ‘Allah[azwj] did not Send a Prophet[as] at all except with the Prohibition of the wine and that he[as] acknowledges to Allah[azwj] with the Changing of Allah[azwj’s] Decision (الْبَدَاءِ). [33]

15. الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ قَالَ سُئِلَ الْعَالِمُ (عَلَيْهِ السَّلام) كَيْفَ عِلْمُ الله قَالَ عَلِمَ وَشَاءَ وَأَرَادَ وَقَدَّرَ وَقَضَى وَأَمْضَى فَأَمْضَى مَا قَضَى وَقَضَى مَا قَدَّرَ وَقَدَّرَ مَا أَرَادَ فَبِعِلْمِهِ كَانَتِ الْمَشِيئَةُ وَبِمَشِيئَتِهِ كَانَتِ الارَادَةُ وَ بِإِرَادَتِهِ كَانَ التَّقْدِيرُ وَبِتَقْدِيرِهِ كَانَ الْقَضَاءُ وَبِقَضَائِهِ كَانَ الامْضَاءُ وَالْعِلْمُ مُتَقَدِّمٌ عَلَى الْمَشِيئَةِ وَالْمَشِيئَةُ ثَانِيَةٌ وَالارَادَةُ ثَالِثَةٌ وَالتَّقْدِيرُ وَاقِعٌ عَلَى الْقَضَاءِ بِالامْضَاءِ فَلله تَبَارَكَ وَتَعَالَى الْبَدَاءُ فِيمَا عَلِمَ مَتَى شَاءَ وَفِيمَا أَرَادَ لِتَقْدِيرِ الاشْيَاءِ فَإِذَا وَقَعَ الْقَضَاءُ بِالامْضَاءِ فَلا بَدَاءَ فَالْعِلْمُ فِي الْمَعْلُومِ قَبْلَ كَوْنِهِ وَالْمَشِيئَةُ فِي الْمُنْشَإِ قَبْلَ عَيْنِهِ وَالارَادَةُ فِي الْمُرَادِ قَبْلَ قِيَامِهِ وَالتَّقْدِيرُ لِهَذِهِ الْمَعْلُومَاتِ قَبْلَ تَفْصِيلِهَا وَتَوْصِيلِهَا عِيَاناً وَوَقْتاً وَالْقَضَاءُ بِالامْضَاءِ هُوَ الْمُبْرَمُ مِنَ الْمَفْعُولاتِ ذَوَاتِ الاجْسَامِ الْمُدْرَكَاتِ بِالْحَوَاسِّ مِنْ ذَوِي لَوْنٍ وَرِيحٍ وَوَزْنٍ وَكَيْلٍ وَمَا دَبَّ وَدَرَجَ مِنْ إِنْسٍ وَجِنٍّ وَطَيْرٍ وَسِبَاعٍ وَغَيْرِ ذَلِكَ مِمَّا يُدْرَكُ بِالْحَوَاسِّ فَلله تَبَارَكَ وَتَعَالَى فِيهِ الْبَدَاءُ مِمَّا لا عَيْنَ لَهُ فَإِذَا وَقَعَ الْعَيْنُ الْمَفْهُومُ الْمُدْرَكُ فَلا بَدَاءَ وَالله يَفْعَلُ مَا يَشَاءُ فَبِالْعِلْمِ عَلِمَ الاشْيَاءَ قَبْلَ كَوْنِهَا وَبِالْمَشِيئَةِ عَرَّفَ صِفَاتِهَا وَحُدُودَهَا وَأَنْشَأَهَا قَبْلَ إِظْهَارِهَا وَبِالارَادَةِ مَيَّزَ أَنْفُسَهَا فِي أَلْوَانِهَا وَصِفَاتِهَا وَبِالتَّقْدِيرِ قَدَّرَ أَقْوَاتَهَا وَعَرَّفَ أَوَّلَهَا وَآخِرَهَا وَبِالْقَضَاءِ أَبَانَ لِلنَّاسِ أَمَاكِنَهَا وَدَلَّهُمْ عَلَيْهَا وَبِالامْضَاءِ شَرَحَ عِللها وَأَبَانَ أَمْرَهَا وَذَلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ.

Al Husayn Bin Muhammad, from Moalla Bin Muhammad who said,

‘The Knowledgeable one[asws] was asked, ‘How does Allah[azwj] Know?’ He[asws] said: ‘He[azwj] Knows, and Desires, and Intends, and Determines, and Ordains, and Accomplishes. So He[azwj] Accomplishes what He[azwj] Ordains, and Ordains what He[azwj] Determines, and Determines what He[azwj] Intends. So, in His[azwj] Knowledge was the Desire, and in His[azwj] Desire was the Intention, and in His[azwj] Intention was the Pre-Determination, and in His[azwj] Pre-determination was the Ordainment, and in His[azwj] Ordainment was the Accomplishment.

And the Knowledge was precedent upon the Desire, and the Desire is second, and the Intention is third, and the Pre-determination occurs upon the Ordainment by the Accomplishment.

Thus, for Allah[azwj] Blessed and High is the Change of Allah[azwj’s] Decision (الْبَدَاءُ) with regards to what He[azwj] Knows when He[azwj] Desires. Regarding what He[azwj] Intends for the Pre-determination of the things, so there is no Change in the Decision. Thus the knowledge regarding the known is before its coming into being, and the Desire regarding the desired is before its reality, and the Intention regarding the intended is before its establishment, and the Determination of these information is before it detail and it’s arriving into visibility and time.

And the Ordainment is by the Accomplishment, the conclusion from the deeds with the embodiments which can be felt by the sensory perception from the ones with the colours, and smell, and weight, and measurement, and what creeps and crawls from the humans, and Jinn, and birds, and wild animals and other than that from what can be felt by the sensory perceptions.

So, for the Blessed and High there is the Change of Decision (الْبَدَاءُ) in it from what there is no physical reality to it. So when the physical reality occurs, the concept of the sensed, so there is no Change of Decision (الْبَدَاءُ), and Allah[azwj] Does whatever He[azwj] so Desires to.

So by the Knowledge, the things are known before their coming into being; and by the Desire are recognised their qualities, and their limits, and He[azwj] Established these before their manifestations; and by the Intention He[azwj] Distinguished their selves with regards to their colours and their qualities; and by the Determination Measured out their strengths, and Recognised their beginnings, and their endings; and by the Ordainment, He[azwj] Clarified to the people of their places and Indicated upon these; and by the Accomplishment, Explained their reasons, and Clarified their matters.

And that is the Determination of the Mighty, the Wise.[34]

25 . بَابٌ فِي أَنَّهُ لَايَكُونُ شَيْءٌ فِي السَّمَاءِ وَالْأَرْضِ

Chapter 25 – Regarding that there is nothing coming into being in the skies and the earth except with seven (characteristics)

1. عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ عَنْ أَبِيهِ وَمُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ وَمُحَمَّدِ بْنِ خَالِدٍ جَمِيعاً عَنْ فَضَالَةَ بْنِ أَيُّوبَ عَنْ مُحَمَّدِ بْنِ عُمَارَةَ عَنْ حَرِيزِ بْنِ عَبْدِ اللهِ وَعَبْدِ اللهِ بْنِ مُسْكَانَ جَمِيعاً عَنْ أَبِي عَبْدِ اللهِ (عَلَيْهِ السَّلام) أَنَّهُ قَالَ لا يَكُونُ شَيْءٌ فِي الارْضِ وَلا فِي السَّمَاءِ إِلا بِهَذِهِ الْخِصَالِ السَّبْعِ بِمَشِيئَةٍ وَإِرَادَةٍ وَقَدَرٍ وَقَضَاءٍ وَإِذْنٍ وَكِتَابٍ وَأَجَلٍ فَمَنْ زَعَمَ أَنَّهُ يَقْدِرُ عَلَى نَقْضِ وَاحِدَةٍ فَقَدْ كَفَرَ.

وَرَوَاهُ عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ حَفْصٍ عَنْ مُحَمَّدِ بْنِ عُمَارَةَ عَنْ حَرِيزِ بْنِ عَبْدِ اللهِ وَابْنِ مُسْكَانَ مِثْلَهُ.

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from his father and Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al Husayn Bin Saeer and Muhammad Bin Khalid, altogether from Fazalat Bin Ayoub, from Muhammad Bin Umara, from Hareyz Bin Abdullah and Abdullah Bin Muskan, altogether,

(It has been narrated) from Abu Abdullah[asws] having said: ‘There does not coming into being anything in the earth nor in the sky except with these seven characteristics – By (Allah[azwj's]) Desire, and (Allah[azwj's]) Intention, and (Allah[azwj's]) Determination, and (Allah[azwj's]) Ordainment, and (Allah[azwj's]) Permission, and the (Allah[azwj's]) Writing (Decreeing), and (Allah[azwj's]) Term.

So the one who claims that he has power (ability) upon violating one (of these), so he has disbelieved'.

And Ali Bin Ibrahim reported, from his father, from Muhammad Bin Hafs, from Muhammad Bin Umara, from HAreyz, from Abdullah and Ibn Muskan – similar to it.[35]

2. وَرَوَاهُ أَيْضاً عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ خَالِدٍ عَنْ زَكَرِيَّا بْنِ عِمْرَانَ عَنْ أَبِي الْحَسَنِ مُوسَى بْنِ جَعْفَرٍ (عَلَيْهِما السَّلام) قَالَ لا يَكُونُ شَيْءٌ فِي السَّمَاوَاتِ وَلا فِي الارْضِ إِلا بِسَبْعٍ بِقَضَاءٍ وَقَدَرٍ وَإِرَادَةٍ وَمَشِيئَةٍ وَكِتَابٍ وَأَجَلٍ وَإِذْنٍ فَمَنْ زَعَمَ غَيْرَ هَذَا فَقَدْ كَذَبَ عَلَى اللهِ أَوْ رَدَّ عَلَى اللهِ عَزَّ وَجَلَّ.

And he (Ali Bin Ibrahim) reported from his father as weel, from Muhammad Bin Khalid, from Zakariyya Bin Imran,

(It has been narrated) from Abu Al-Hassan Musa[asws] Bin Ja'far[asws] having said: 'Nothing comes into being in the skies nor in the earth except by seven – By (Allah[azwj's]) Ordainment, and (Allah[azwj's]) Determination, and (Allah[azwj's]) Intention, and (Allah[azwj's]) Desire, and (Allah[azwj's]) Writing (Decreeing), and (Allah[azwj's]) Term and Permission. So the one who claims other than this, so he has lied against Allah[azwj] or rejected upon Allah[azwj] Mighty and Majestic'.[36]

26 . بَابُ الْمَشِيئَةِ وَالْإِرَادَةِ

Chapter 26 – The Desire and the Intention

1. عَلِيُّ بْنُ مُحَمَّدِ بْنِ عَبْدِ اللهِ عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللهِ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ سُلَيْمَانَ الدَّيْلَمِيِّ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ الْهَاشِمِيِّ قَالَ سَمِعْتُ أَبَا الْحَسَنِ مُوسَى بْنَ جَعْفَرٍ (عَلَيْهِما السَّلام) يَقُولُ لا يَكُونُ شَيْءٌ إِلا مَا شَاءَ اللهُ وَأَرَادَ وَقَدَّرَ وَقَضَى قُلْتُ مَا مَعْنَى شَاءَ قَالَ ابْتِدَاءُ الْفِعْلِ قُلْتُ مَا مَعْنَى قَدَّرَ قَالَ تَقْدِيرُ الشَّيْءِ مِنْ طُولِهِ وَعَرْضِهِ قُلْتُ مَا مَعْنَى قَضَى قَالَ إِذَا قَضَى أَمْضَاهُ فَذَلِكَ الَّذِي لا مَرَدَّ لَهُ.

Ali Bin Muhammad Bin Abdullah, from Ahmad Bin Abu Abdullah, from his father, from Muhammad Bin Suleyman Al Dalaymi, from Ali Bin Ibrahim Al Hashimy who said,

'I heard Abu Al-Hassan Musa[asws] Bin Ja'far[asws] saying: 'Nothing comes into being except what Allah[azwj] so Desires, and Intends, and Determines, and Ordains'. I said, 'What is the meaning of Desire?' He[asws] said: 'Initiating the deed'. I said, 'What is the meaning of determination?' He[asws] said: 'Determining the things, from its length, and its width'. I said, 'What is the meaning of Ordaining?' He[asws] said: 'When it is Ordained, it is accomplished. So that is which, there is no averting for it'.[37]

2. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ يُونُسَ بْنِ عَبْدِ الرَّحْمَنِ عَنْ أَبَانٍ عَنْ أَبِي بَصِيرٍ قَالَ قُلْتُ لابِي عَبْدِ اللهِ (عَلَيْهِ السَّلام) شَاءَ وَأَرَادَ وَقَدَّرَ وَقَضَى قَالَ نَعَمْ قُلْتُ وَأَحَبَّ قَالَ لا قُلْتُ وَكَيْفَ شَاءَ وَأَرَادَ وَقَدَّرَ وَقَضَى وَلَمْ يُحِبَّ قَالَ هَكَذَا خَرَجَ إِلَيْنَا.

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus Bin Abdul Rahman, from Aban, from Abu Baseer who said,

'I said to Abu Abdullah[asws], '(He[azwj]) 'شَاءَ وَ أَرَادَ وَ قَدَّرَ وَ قَضَى ' Desires, and Intends, and Determines and Ordains?' He[asws] said: 'Yes'. I said, 'And He[azwj] Loves?' He[asws] said: 'No'. I said, 'And how does He[azwj] Desires, and Intends, and Determines, and Ordains, and He[azwj] does not Love?' He[asws] said: 'This is how it has come out to us[asws]'.[38]

3. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ مَعْبَدٍ عَنْ وَاصِلِ بْنِ سُلَيْمَانَ عَنْ عَبْدِ اللهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللهِ (عَلَيْهِ السَّلام) قَالَ سَمِعْتُهُ يَقُولُ أَمَرَ اللهُ وَلَمْ يَشَأْ وَشَاءَ وَلَمْ يَأْمُرْ أَمَرَ إِبْلِيسَ أَنْ يَسْجُدَ لِآدَمَ وَشَاءَ أَنْ لا يَسْجُدَ وَلَوْ شَاءَ لَسَجَدَ وَنَهَى آدَمَ عَنْ أَكْلِ الشَّجَرَةِ وَشَاءَ أَنْ يَأْكُلَ مِنْهَا وَلَوْ لَمْ يَشَأْ لَمْ يَأْكُلْ.

Ali Bin Ibrahim, from his father, from Ali Bin Ma'bad, from Wasil Bin Suleyman, from Abdullah Bin Sinan,

(It has been narrated) from Abu Abdullah[asws], said, 'I heard him[asws] saying: 'Allah[azwj] Commands and does not Desire, and Desires and does not Command. He[azwj] Commanded Ibleesla that hela should prostrate to Adam[as] and Desired that hela does not prostrate, and had He[azwj] Desired so, hela would have prostrated; and He[azwj] Forbade Adam[as] from eating from the tree, and Desired that he[as] eats from eat, and had He[azwj] not Desired so, he[as] would not have eaten'.[39]

4. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنِ الْمُخْتَارِ بْنِ مُحَمَّدٍ الْهَمْدَانِيِّ وَمُحَمَّدُ بْنُ الْحَسَنِ عَنْ عَبْدِ اللهِ بْنِ الْحَسَنِ الْعَلَوِيِّ جَمِيعاً عَنِ الْفَتْحِ بْنِ يَزِيدَ الْجُرْجَانِيِّ عَنْ أَبِي الْحَسَنِ (عَلَيْهِ السَّلام) قَالَ إِنَّ للهِ إِرَادَتَيْنِ وَمَشِيئَتَيْنِ إِرَادَةَ حَتْمٍ وَإِرَادَةَ عَزْمٍ يَنْهَى وَهُوَ يَشَاءُ وَيَأْمُرُ وَهُوَ لا يَشَاءُ أَ وَمَا رَأَيْتَ أَنَّهُ نَهَى آدَمَ وَزَوْجَتَهُ أَنْ يَأْكُلا مِنَ الشَّجَرَةِ وَشَاءَ ذَلِكَ وَلَوْ لَمْ يَشَأْ أَنْ يَأْكُلا لَمَا غَلَبَتْ مَشِيئَتُهُمَا مَشِيئَةَ اللهِ تَعَالَى وَأَمَرَ إِبْرَاهِيمَ أَنْ يَذْبَحَ إِسْحَاقَ وَلَمْ يَشَأْ أَنْ يَذْبَحَهُ وَلَوْ شَاءَ لَمَا غَلَبَتْ مَشِيئَةُ إِبْرَاهِيمَ مَشِيئَةَ اللهِ تَعَالَى.

Ali Bin Ibrahim, from Al Mukhtar Bin Muhammad Al Hamadany and Muhammad Bin Al Hassan, from Abdullah Bin Al Hassan Al Alawy, altogether, from Al Fatah Bin Yazeed Al Jurjany,

(It has been narrated) from Abu Al-Hassan[asws] having said: 'For Allah[azwj] there are two Intentions and two Desires – an Absolute Intention and a Determined Intention. He[azwj] Forbids while He[azwj] Desires, and He[azwj] Commands while He[azwj] does not Desire. Or did you not see that He[azwj] Forbade Adam[as] and his[as] wifeas from eating from the tree, and He[azwj] Desired that, and had He[azwj] not Desired that they[as] both eat, their[as] both desires would not have prevailed over the Desire of Allah[azwj] the Exalted.

And He[azwj] Commanded Ibrahim[as] that he[as] slaughers Is'haqas (Ismailas) and did not Desire that he[as] slaughters him[as]. And had He[azwj] so Desired, the desire of Ibrahim[as] would not have prevailed over the Desire of Allah[azwj] the Exalted'.[40]

5. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ مَعْبَدٍ عَنْ دُرُسْتَ بْنِ أَبِي مَنْصُورٍ عَنْ فُضَيْلِ بْنِ يَسَارٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللهِ (عَلَيْهِ السَّلام) يَقُولُ شَاءَ وَأَرَادَ وَلَمْ يُحِبَّ وَلَمْ يَرْضَ شَاءَ أَنْ لا يَكُونَ شَيْءٌ إِلا بِعِلْمِهِ وَأَرَادَ مِثْلَ ذَلِكَ وَلَمْ يُحِبَّ أَنْ يُقَالَ ثَالِثُ ثَلاثَةٍ وَلَمْ يَرْضَ لِعِبَادِهِ الْكُفْرَ.

Ali Bin Ibrahim, from his father, from Ali Bin Ma'bad, from Dorost Bin Abu Mansour, from Fuzayl Bin Yasaar who said,

'I heard Abu Abdullah[asws] saying: 'He[azwj] Desires and Intends, and He[azwj] does not Love and does not get Pleased. He[azwj] Desires that a thing does not come into being except in His[azwj] Knowledge, and He[azwj] Intends similar to that, and He[azwj] does not Love for it to said He[azwj] is third of three, and is not Pleased of the disbelief for His[azwj] servants'.[41]

6. مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ أَبِي نَصْرٍ قَالَ قَالَ أَبُو الْحَسَنِ الرِّضَا (عَلَيْهِ السَّلام) قَالَ اللهُ يَا ابْنَ آدَمَ بِمَشِيئَتِي كُنْتَ أَنْتَ الَّذِي تَشَاءُ لِنَفْسِكَ مَا تَشَاءُ وَبِقُوَّتِي أَدَّيْتَ فَرَائِضِي وَبِنِعْمَتِي قَوِيتَ عَلَى مَعْصِيَتِي جَعَلْتُكَ سَمِيعاً بَصِيراً قَوِيّاً مَا أَصَابَكَ مِنْ حَسَنَةٍ فَمِنَ اللهِ وَمَا أَصَابَكَ مِنْ سَيِّئَةٍ فَمِنْ نَفْسِكَ وَذَاكَ أَنِّي أَوْلَى بِحَسَنَاتِكَ مِنْكَ وَأَنْتَ أَوْلَى بِسَيِّئَاتِكَ مِنِّي وَذَاكَ أَنِّي لا أُسْأَلُ عَمَّا أَفْعَلُ وَهُمْ يُسْأَلُونَ.

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Abu Nasr who said,

'Abu Al-Hassan Al-Reza[asws] said: 'Allah[azwj] Said: "O son of Adam[as]! By My[azwj] Desire you came into being. You desire for your own self whatever you so desire; and by My[azwj] Strength you are fulfilling My[azwj] Obligations, and by My[azwj] Favour I[azwj] Given you the Strength (so you may) disobey My[azwj]. I[azwj] Made you to be hearing, seeing, strong. Whatever you attain from a goodness, so (it is) from Allah[azwj], and whatever you attain from evil, so it is from yourself, and that is because I[azwj] am closer with your good deeds than you are, and you are closer with your evil deeds than I[azwj] am, and that I[azwj] will not be Questioned about what I[azwj] Do, but they would be questioned'.[42]

27. بَابُ الِابْتِلَاءِ وَالِاخْتِبَارِ

Chapter 27 – The Trial and the Testing

1. عَلِيُّ بْنُ إِبْرَاهِيمَ بْنِ هَاشِمٍ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ يُونُسَ بْنِ عَبْدِ الرَّحْمَنِ عَنْ حَمْزَةَ بْنِ مُحَمَّدٍ الطَّيَّارِ عَنْ أَبِي عَبْدِ اللهِ (عَلَيْهِ السَّلام) قَالَ مَا مِنْ قَبْضٍ وَلا بَسْطٍ إِلا وَلله فِيهِ مَشِيئَةٌ وَقَضَاءٌ وَابْتِلاءٌ.

Ali Bin Ibrahim Bin Hashim, from Muhammad Bin Isa, from Yunus Bin Abdul Rahman, from Hamza Bin Muhammad Al Tayyar,

(It has been narrated) from Abu Abdullah[asws] having said: 'There is no constriction (of sustenance) nor an extension (of sustenance) except for Allah[azwj] therein is a Desire, and Ordainment, and a Trial'.[43]

2. عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ عَنْ أَبِيهِ عَنْ فَضَالَةَ بْنِ أَيُّوبَ عَنْ حَمْزَةَ بْنِ مُحَمَّدٍ الطَّيَّارِ عَنْ أَبِي عَبْدِ الله (عَلَيْهِ السَّلام) قَالَ إِنَّهُ لَيْسَ شَيْءٌ فِيهِ قَبْضٌ أَوْ بَسْطٌ مِمَّا أَمَرَ الله بِهِ أَوْ نَهَى عَنْهُ إِلا وَفِيهِ لله عَزَّ وَجَلَّ ابْتِلاءٌ وَقَضَاءٌ.

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from his father, from Fazalat Bin Ayoub, from Hamza Bin Muhammad Al Tayyar,

(It has been narrated) from Abu Abdullah[asws] havin said: 'There is nothing wherein is either a constriction or an extension from what Allah[azwj] Commanded with or Forbade from, except therein, for Allah[azwj] Mighty and Majestic, is a Trial and an Ordainment'.[44]

28 . بَابُ السَّعَادَةِ وَالشَّقَاءِ

Chapter 28 – The Happiness and the Misery

1. مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَاذَانَ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ مَنْصُورِ بْنِ حَازِمٍ عَنْ أَبِي عَبْدِ الله (عَلَيْهِ السَّلام) قَالَ إِنَّ الله خَلَقَ السَّعَادَةَ وَالشَّقَاءَ قَبْلَ أَنْ يَخْلُقَ خَلْقَهُ فَمَنْ خَلَقَهُ الله سَعِيداً لَمْ يُبْغِضْهُ أَبَداً وَإِنْ عَمِلَ شَرّاً أَبْغَضَ عَمَلَهُ وَلَمْ يُبْغِضْهُ وَإِنْ كَانَ شَقِيّاً لَمْ يُحِبَّهُ أَبَداً وَإِنْ عَمِلَ صَالِحاً أَحَبَّ عَمَلَهُ وَأَبْغَضَهُ لِمَا يَصِيرُ إِلَيْهِ فَإِذَا أَحَبَّ الله شَيْئاً لَمْ يُبْغِضْهُ أَبَداً وَإِذَا أَبْغَضَ شَيْئاً لَمْ يُحِبَّهُ أَبَداً.

Muhammad Bin Ismail, from Al Fazl Bin Shazan, from Safwan Bin Yahya, from Mansour Bin Hazim,

(It has been narrated) from Abu Abdullah[asws] having said: 'Allah[azwj] Created ' السَّعَادَةَ وَ ' the happiness and the misery before He[azwj] Created His[azwj] creatures. So the one whom Allah[azwj] Created as happy, He[azwj] would not Hate him ever, and even if he performs evil deeds. He[azwj] would Hate his deed, and would not Hate him.

And if he was (Created) ' شَقِيّاً ' miserable, He[azwj] would not Love him ever, and even if performed righteous deeds. He[azwj] would Love his deed and Hate him due to what he would be coming to. So when Allah[azwj] Loves something, He[azwj] would not Hate it, ever, and when He[azwj] Hates a thing, He[azwj] would not Love it, ever'.[45]

2. عَلِيُّ بْنُ مُحَمَّدٍ رَفَعَهُ عَنْ شُعَيْبٍ الْعَقَرْقُوفِيِّ عَنْ أَبِي بَصِيرٍ قَالَ كُنْتُ بَيْنَ يَدَيْ أَبِي عَبْدِ الله (عَلَيْهِ السَّلام) جَالِساً وَقَدْ سَأَلَهُ سَائِلٌ فَقَالَ جُعِلْتُ فِدَاكَ يَا ابْنَ رَسُولِ الله مِنْ أَيْنَ لَحِقَ الشَّقَاءُ أَهْلَ الْمَعْصِيَةِ حَتَّى حَكَمَ الله لَهُمْ فِي عِلْمِهِ بِالْعَذَابِ عَلَى عَمَلِهِمْ فَقَالَ أَبُو عَبْدِ الله (عَلَيْهِ السَّلام) أَيُّهَا السَّائِلُ حُكْمُ الله عَزَّ وَجَلَّ لا يَقُومُ لَهُ أَحَدٌ مِنْ خَلْقِهِ بِحَقِّهِ فَلَمَّا حَكَمَ بِذَلِكَ وَهَبَ لاهْلِ مَحَبَّتِهِ الْقُوَّةَ عَلَى مَعْرِفَتِهِ وَوَضَعَ عَنْهُمْ ثِقْلَ الْعَمَلِ بِحَقِيقَةِ مَا هُمْ أَهْلُهُ وَوَهَبَ لاهْلِ

الْمَعْصِيَةِ الْقُوَّةَ عَلَى مَعْصِيَتِهِمْ لِسَبْقِ عِلْمِهِ فِيهِمْ وَمَنَعَهُمْ إِطَاقَةَ الْقَبُولِ مِنْهُ فَوَافَقُوا مَا سَبَقَ لَهُمْ فِي عِلْمِهِ وَلَمْ يَقْدِرُوا أَنْ يَأْتُوا حَالاً تُنْجِيهِمْ مِنْ عَذَابِهِ لانَّ عِلْمَهُ أَوْلَى بِحَقِيقَةِ التَّصْدِيقِ وَهُوَ مَعْنَى شَاءَ مَا شَاءَ وَهُوَ سِرُّهُ.

Ali Bin Muhammad, raising it, from Shuayb Al Aqarquqy, from Abu Baseer who said,

'I was seated in front of Abu Abdullah[asws] and a questioner asked saying, 'May I be sacrificed for you[asws], O son[asws] of Rasool-Allah[saww]! From where did the misery come upon the people of disobedience until Allah[azwj] Decided for them in His[azwj] Knowledge with the Punishment upon their deeds?'

So Abu Abdullah[asws] said: 'O you questioner! A Decision of Allah[azwj] Mighty and Majestic is such that no one from His[azwj] creatures can stand up to it by his right. So when Allah[azwj] Decided with that, Endowed for the people of His[azwj] Love, the strength upon recognising Him[azwj] and Staved off from them the weight of the deeds by a reality for what they are rightful of.

And He[azwj] Endowed to the people of the disobedience, the strength upon their disobedience due to the precedence of His[azwj] Knowledge regarding them, and He[azwj] Prevented from them the tolerance of the acceptance. So they harmonised themselves what preceded for them in His[azwj] Knowledge and they have no ability that they should come to a state which would save them from His[azwj] Punishment, because His[azwj] Knowledge is closer with the realities of the ratification. And it is what is meant by, 'He[azwj] Desired', and 'What He[azwj] so Desires', it is His[azwj] Secret' (Beyond one's comprehension).[46]

3. عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ عَنْ أَبِيهِ عَنِ النَّضْرِ بْنِ سُوَيْدٍ عَنْ يَحْيَى بْنِ عِمْرَانَ الْحَلَبِيِّ عَنْ مُعَلَّى بْنِ عُثْمَانَ عَنْ عَلِيِّ بْنِ حَنْظَلَةَ عَنْ أَبِي عَبْدِ الله (عَلَيْهِ السَّلام) أَنَّهُ قَالَ يُسْلَكُ بِالسَّعِيدِ فِي طَرِيقِ الاشْقِيَاءِ حَتَّى يَقُولَ النَّاسُ مَا أَشْبَهَهُ بِهِمْ بَلْ هُوَ مِنْهُمْ ثُمَّ يَتَدَارَكُهُ السَّعَادَةُ وَقَدْ يُسْلَكُ بِالشَّقِيِّ فِي طَرِيقِ السُّعَدَاءِ حَتَّى يَقُولَ النَّاسُ مَا أَشْبَهَهُ بِهِمْ بَلْ هُوَ مِنْهُمْ ثُمَّ يَتَدَارَكُهُ الشَّقَاءُ إِنَّ مَنْ كَتَبَهُ الله سَعِيداً وَإِنْ لَمْ يَبْقَ مِنَ الدُّنْيَا إِلا فُوَاقُ نَاقَةٍ خَتَمَ لَهُ بِالسَّعَادَةِ.

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from his father, from Al Nazar Bin Suweyd, from Yahya Bin Imran Al Halby, from Moalla Bin Usman, from Ali Bin Hanzala,

(It has been narrated) from Abu Abdullah[asws] having said: 'The happy one is made to travel in a path of the miserable until the people are saying, 'How he resembles with them'. But, he is (not) from them. Then the happiness rectifies him. And, the miserable one is made to be on the path of the happy ones until the people are saying, 'How he resembles with them'. But, he is (not) from them. Then the misery rectifies him.

Verily, the one whom Allah[azwj] has Written (Decreed) as happy, and even if he does not remain except (a duration of) milking a she-camel, Allah[azwj] would End it for him with the happiness'.[47]

29 . بَابُ الْخَيْرِ وَالشَّرِّ

Chapter 29 – The Good and the Evil

Note: The Arabic text is taken from here to the end of Tawhid from the following link:

http://alhassanain.org/arabic/?com=book&id=633

1- عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ، عَنِ ابْنِ مَحْبُوبٍ وَعَلِيِّ بْنِ الْحَكَمِ، عَنْ مُعَاوِيَةَ بْنِ وَهْبٍ، قَالَ:

سَمِعْتُ أَبَا عَبْدِ اللهِ عليه‌السلام يَقُولُ: إِنَّ مِمَّا أَوْحَى اللهُ إِلى مُوسى عليه‌السلام، وَأَنْزَلَ عَلَيْهِ فِي التَّوْرَاةِ: أَنِّي أَنَا اللهُ لَا إِلهَ إِلاَّ أَنَا، خَلَقْتُ الْخَلْقَ، وَخَلَقْتُ الْخَيْرَ، وَأَجْرَيْتُهُ عَلى يَدَيْ مَنْ أُحِبُّ، فَطُوبى لِمَنْ أَجْرَيْتُهُ عَلى يَدَيْهِ، وَأَنَا اللهُ لَا إِلهَ إِلاَّ أَنَا، خَلَقْتُ الْخَلْقَ، وَخَلَقْتُ الشَّرَّ، وَأَجْرَيْتُهُ عَلى يَدَيْ مَنْ أُرِيدُهُ، فَوَيْلٌ لِمَنْ أَجْرَيْتُهُ عَلى يَدَيْهِ

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Ibn Mahboub and Ali Bin Al Hakam, from Muawiya Bin Wahab who said,

'I heard Abu Abdullah[asws] saying: 'From what Allah[azwj] Revealed unto Musa[as] and Revealed unto him[as] in the Torah was: "I[azwj, I[azwj] am Allah[azwj.] There is no god except from Me[azwj.] I[azwj] Created the creatures and Created the Good and Flowed it upon the hands of the ones I[azwj] Love. So Beatitude is for the ones I[azwj] Caused it to flow upon his hands.

And I[azwj] am Allah[azwj.] There is no god except for Me[azwj.] I[azwj] Created the creatures, and Created the evil, and I[azwj] Flowed it upon the hands of the ones I[azwj] Intended to. So, Woe is for the ones I[azwj] Flowed it upon his hands!"'.[48]

2- عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ مُحَمَّدِ بْنِ حَكِيمٍ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ، قَالَ:

سَمِعْتُ أَبَا جَعْفَرٍ عليه‌السلام يَقُولُ: « إِنَّ فِي بَعْضِ مَا أَنْزَلَ اللهُ مِنْ كُتُبِهِ: أَنِّي أَنَا اللهُ لَا إِلهَ إِلاَّ أَنَا، خَلَقْتُ الْخَيْرَ، وَخَلَقْتُ الشَّرَّ، فَطُوبى لِمَنْ أَجْرَيْتُ عَلى يَدَيْهِ الْخَيْرَ، وَوَيْلٌ لِمَنْ أَجْرَيْتُ عَلى يَدَيْهِ الشَّرَّ، وَوَيْلٌ لِمَنْ يَقُولُ: كَيْفَ ذَا؟ وَكَيْفَ ذَا؟ ».

A number of our companions, from Ahmad Bin Muhammad, from his father, from Ibn Abu Umeyr, from Muhammad Bin Hakeym, from Muhammad Bin Muslim who said,

'I heard Abu Ja'far[asws] saying: 'Among some of what Allah[azwj] Revealed from His[azwj] Books was: "I[azwj, I[azwj] am Allah[azwj!] There is no god except Me[azwj.] I[azwj] Created the good and Created the evil. So beatitude is for the one I[azwj] Cause the good to flow upon his hands and woe be unto the ones I[azwj] Cause the evil to flow upon his hands, and woe is for the one who is saying, 'How is this so', and 'How is that so'"!'[49]

3- عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ مُحَمَّدِ بْنِ عِيسى، عَنْ يُونُسَ، عَنْ بَكَّارِ بْنِ كَرْدَمٍ، عَنْ مُفَضَّلِ بْنِ عُمَرَ وَعَبْدِ الْمُؤْمِنِ الْأَنْصَارِيِّ:

عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « قَالَ اللهُ ـ عَزَّ وَجَلَّ: أَنَا اللهُ لَا إِلهَ إِلاَّ أَنَا، خَالِقُ الْخَيْرِ وَالشَّرِّ، فَطُوبى لِمَنْ أَجْرَيْتُ عَلى يَدَيْهِ الْخَيْرَ، وَوَيْلٌ لِمَنْ أَجْرَيْتُ عَلى يَدَيْهِ الشَّرَّ، وَوَيْلٌ لِمَنْ يَقُولُ: كَيْفَ ذَا؟ وَكَيْفَ هذَا ؟ ».

قَالَ يُونُسُ: يَعْنِي مَنْ يُنْكِرُ هذَا الْأَمْرَ بِتَفَقُّهٍ فِيهِ.

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Bakkar Bin Kardim, from Mufazzal Bin Umar and Abdul Momin Al Ansary,

(It has been narrated) from Abu Abdullah[asws] having said: 'Allah[azwj] Mighty and Majestic Said: "I[azwj] am Allah[azwj]. There is no god except Me[azwj]. I[azwj] am the Creator of the good and the evil. So beatitude is for the one I[azwj] Flow the good upon his hands, and woe is for the one I[azwj] Flow the evil upon his hands, and woe is for the one who is saying, 'How is that so and how is this so?'.

Yunus (the fourth narrator) said, 'It means the one who denies this matter by understanding in it'.[50]

30 . بَابُ الْجَبْرِ وَالْقَدَرِ وَالْأَمْرِ بَيْنَ الْأَمْرَيْنِ

Chapter 30 – The Compulsion, and the Pre-determination, and the matter is between the two matters

1- عَلِيُّ بْنُ مُحَمَّدٍ، عَنْ سَهْلِ بْنِ زِيَادٍ وَإِسْحَاقَ بْنِ مُحَمَّدٍ وَغَيْرِهِمَا رَفَعُوهُ، قَالَ:

« كَانَ أَمِيرُ الْمُؤْمِنِينَ عليه‌السلام جَالِساً بِالْكُوفَةِ بَعْدَ مُنْصَرَفِهِ مِنْ صِفِّينَ إِذْ أَقْبَلَ شَيْخٌ فَجَثَا بَيْنَ يَدَيْهِ، ثُمَّ قَالَ لَهُ: يَا أَمِيرَ الْمُؤْمِنِينَ، أَخْبِرْنَا عَنْ مَسِيرِنَا إِلى أَهْلِ الشَّامِ، أَبِقَضَاءٍ مِنَ اللهِ وَقَدَرٍ؟ فَقَالَ لَهُ أَمِيرُ الْمُؤْمِنِينَ عليه‌السلام: أَجَلْ يَا شَيْخُ، مَا عَلَوْتُمْ تَلْعَةً وَلَا هَبَطْتُمْ بَطْنَ وَادٍ إِلاَّ بِقَضَاءٍ مِنَ اللهِ وَقَدَرٍ.

فَقَالَ لَهُ الشَّيْخُ: عِنْدَ اللهِ أَحْتَسِبُ عَنَائِي يَا أَمِيرَ الْمُؤْمِنِينَ، فَقَالَ لَهُ: مَهْ يَا شَيْخُ، فَوَ اللهِ، لَقَدْ عَظَّمَ اللهُ لَكُمُ الْأَجْرَ فِي مَسِيرِكُمْ وَأَنْتُمْ سَائِرُونَ، وَفِي مُقَامِكُمْ وَأَنْتُمْ مُقِيمُونَ، وَفِي مُنْصَرَفِكُمْ وَأَنْتُمْ مُنْصَرِفُونَ، وَلَمْ تَكُونُوا فِي شَيْءٍ مِنْ حَالَاتِكُمْ مُكْرَهِينَ، وَلَا إِلَيْهِ مُضْطَرِّينَ.

فَقَالَ لَهُ الشَّيْخُ: وَكَيْفَ لَمْ نَكُنْ فِي شَيْءٍ مِنْ حَالَاتِنَا مُكْرَهِينَ، وَلَا إِلَيْهِ مُضْطَرِّينَ، وَكَانَ بِالْقَضَاءِ وَالْقَدَرِ مَسِيرُنَا وَمُنْقَلَبُنَا وَمُنْصَرَفُنَا؟!

فَقَالَ لَهُ: وَتَظُنُّ أَنَّهُ كَانَ قَضَاءً حَتْماً، وَقَدَراً لَازِماً ؛ إِنَّهُ لَوْ كَانَ كَذلِكَ، لَبَطَلَ الثَّوَابُ وَالْعِقَابُ، وَالْأَمْرُ وَالنَّهْيُ وَالزَّجْرُ مِنَ اللهِ، وَسَقَطَ مَعْنَى الْوَعْدِ وَالْوَعِيدِ، فَلَمْ تَكُنْ لَائِمَةٌ لِلْمُذْنِبِ، وَلَا مَحْمَدَةٌ لِلْمُحْسِنِ، وَلَكَانَ الْمُذْنِبُ أَوْلى بِالْإِحْسَانِ مِنَ الْمُحْسِنِ، وَلَكَانَ الْمُحْسِنُ أَوْلى بِالْعُقُوبَةِ مِنَ الْمُذْنِبِ، تِلْكَ مَقَالَةُ إِخْوَانِ عَبَدَةِ الْأَوْثَانِ، وَخُصَمَاءِ الرَّحْمنِ، وَحِزْبِ الشَّيْطَانِ، وَقَدَرِيَّةِ هذِهِ الْأُمَّةِ وَمَجُوسِهَا، إِنَّ اللهَ ـ تَبَارَكَ وَتَعَالى ـ كَلَّفَ تَخْيِيراً، وَنَهى تَحْذِيراً، وَأَعْطى عَلَى

الْقَلِيلِ كَثِيراً، وَلَمْ يُعْصَ مَغْلُوباً، وَلَمْ يُطَعْ مُكْرِهاً، وَلَمْ يُمَلِّكْ مُفَوِّضاً، وَلَمْ يَخْلُقِ السَّمَاوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا بَاطِلاً، وَلَمْ يَبْعَثِ النَّبِيِّينَ مُبَشِّرِينَ وَمُنْذِرِينَ عَبَثاً (ذلِكَ ظَنُّ الَّذِينَ كَفَرُوا فَوَيْلٌ لِلَّذِينَ كَفَرُوا مِنَ النّارِ)، فَأَنْشَأَ الشَّيْخُ يَقُولُ:

أَنْتَ الْإِمَامُ الَّذِي نَرْجُو بِطَاعَتِهِ ... يَوْمَ النَّجَاةِ مِنَ الرَّحْمنِ غُفْرَاناً

أَوْضَحْتَ مِنْ أَمْرِنَا مَا كَانَ مُلْتَبِساً ... جَزَاكَ رَبُّكَ بِالْإِحْسَانِ إِحْسَاناً ».

Ali Bin Muhammad, from Sahl Bin Ziyad and Is'haq Bin Muhammad and someone else, raising it,

He[asws] said: 'Amir Al-Momineen[asws] was seated in Al-Kufa, after his[asws] leaving from (the battle of) Siffeen, when an old man squatted in front of him[asws], then said to him[asws], 'O Amir Al-Momineen[asws]! Inform us about our travel to the people of Syria. Was it by an Ordainment from Allah[azwj] and Pre-determination?' So Amir Al-Momineen[asws] said: 'Yes O Sheykh! No hill did you ascend nor a valley you descend into except it was by an Ordainment from Allah[azwj] and Pre-determined'.

So the Sheykh said to him[asws], 'Will my exhaustion be Counted in the Presence of Allah[azwj,] O Amir Al Momineen[asws]?' So he[asws] said to him: 'Muh! (Shh!), O Sheykh! Allah[azwj] has Magnified the Recompense regarding your travels while you were travelling, and regarding your staying while you were staying, and regarding your leaving, while you were leaving, and you did not happen to be in anything from your states being coerced nor forced to it'.

So the Sheykh said to him, 'And how can it be that we were not in anything from our states being coerced nor being forced to it, and it was with the Ordainment and the Pre-determination, our travels, and our transfers, and our leaving?' So he[asws] said to him: 'And you think that it was an unavoidable Ordainment, Necessitated? If it was like that, it would invalidate the Rewards, and the Punishments, and the enjoinment, and the forbiddance, and the Rebukes from Allah[azwj,] the meanings of the Promises and the Threats would crumble.

So the sinners would not be blameable nor would the good doers be praiseworthy. It would have been so that the sinner would be closer with the good deed than the good doer, and it would be so that the good doer would be closer with the Punishment than the sinner. These are the talks of the brotherhood of the idol-worshippers, and the disputants to the Beneficent, and parties of the Satan[la,] and the Qadiriyya of this community and its Magians.

Surely, Allah[azwj] Blessed and High Encumbered choices and Forbade as a warning, and Gives a lot upon the little (deed), and He[azwj] is not disobeyed due to being overcome, nor is He[azwj] obeyed forcefully, and did not Give control as a delegated (authority), and did not Create the skies and the earth and what is between the two in vain, and did not Send the Prophets[as], the Givers of Glad Tidings and the Warners in futility. That is a conjecture of those who are disbelieving. So woe be unto those who are disbelieving of the Fire!'

So the Sheykh prosed saying, 'You[asws] are the Imam[asws] whom we are hoping to by obeying him[asws] on a Day for salvation from the Beneficent (and

for) Forgiveness. You[asws] clarified from our matters what was vague. May your[asws] Lord[azwj] Recompense you by a Favour with the favour'.[51]

2- الْحُسَيْنُ بْنُ مُحَمَّدٍ، عَنْ مُعَلَّى بْنِ مُحَمَّدٍ، عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْوَشَّاءِ، عَنْ حَمَّادِ بْنِ عُثْمَانَ، عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « مَنْ زَعَمَ أَنَّ اللهَ يَأْمُرُ بِالْفَحْشَاءِ، فَقَدْ كَذَبَ عَلَى اللهِ ؛ وَمَنْ زَعَمَ أَنَّ الْخَيْرَ وَالشَّرَّ إِلَيْهِ، فَقَدْ كَذَبَ عَلَى اللهِ ».

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Hassan Bin Ali Al Washa, from Hammad Bin Usman, from Abu Baseer,

(It has been narrated) from Abu Abdullah[asws] having said: 'The one who claim that Allah[azwj] Commands with the immoralities, so he has lied upon Allah[azwj,] and the one who claims that the good and the evil are to Him[azwj] (His[azwj] Responsibility), so he has lied upon Allah[azwj'.[52]

3- الْحُسَيْنُ بْنُ مُحَمَّدٍ، عَنْ مُعَلَّى بْنِ مُحَمَّدٍ، عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْوَشَّاءِ:

عَنْ أَبِي الْحَسَنِ الرِّضَا عليه‌السلام، قَالَ: سَأَلْتُهُ، فَقُلْتُ: اللهُ فَوَّضَ الْأَمْرَ إِلَى الْعِبَادِ؟ قَالَ: « اللهُ أَعَزُّ مِنْ ذلِكَ ».

قُلْتُ: فَجَبَرَهُمْ عَلَى الْمَعَاصِي؟ قَالَ: « اللهُ أَعْدَلُ وَأَحْكَمُ مِنْ ذلِكَ ». قَالَ: ثُمَّ قَالَ: « قَالَ اللهُ: يَا ابْنَ آدَمَ، أَنَا أَوْلى بِحَسَنَاتِكَ مِنْكَ، وَأَنْتَ أَوْلى بِسَيِّئَاتِكَ مِنِّي ؛ عَمِلْتَ الْمَعَاصِيَ بِقُوَّتِيَ الَّتِي جَعَلْتُهَا فِيكَ»

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Hassan Bin Ali Al Washha,

(It has been narrated) from Abu Al-Hassan Al-Reza[asws], said, 'I asked him[asws], so I said, 'Does Allah[azwj] Delegate the matters to the servants?' He[asws] said: 'Allah[azwj] is Mightier than that'. I said, 'So does He[azwj] Compel them upon the disobedience?' He[asws] said: 'Allah[azwj] is more Just and Wise than that'. He (the narrator) said, 'Then he[asws] said: 'Allah[azwj] Said: "O son of Adam[as]! I[azwj] am closer with your good deeds than you are, and you are closer with your evil deeds than I[azwj] am. You are doing the disobediences by My[azwj] (Given) Strength which I[azwj] Made to be in you"'.[53]

4- عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ إِسْمَاعِيلَ بْنِ مَرَّارٍ، عَنْ يُونُسَ بْنِ عَبْدِ الرَّحْمنِ، قَالَ:

قَالَ لِي أَبُو الْحَسَنِ الرِّضَا عليه‌السلام: « يَا يُونُسُ، لَاتَقُلْ بِقَوْلِ الْقَدَرِيَّةِ ؛ فَإِنَّ الْقَدَرِيَّةَ لَمْ يَقُولُوا بِقَوْلِ أَهْلِ الْجَنَّةِ، وَلَا بِقَوْلِ أَهْلِ النَّارِ، وَلَا بِقَوْلِ إِبْلِيسَ ؛ فَإِنَّ أَهْلَ الْجَنَّةِ قَالُوا: (الْحَمْدُ لِلّهِ الَّذِي هَدانا لِهذا وَما كُنّا لِنَهْتَدِيَ لَوْ لا أَنْ هَدانَا اللهُ) وَقَالَ أَهْلُ النَّارِ: (رَبَّنا غَلَبَتْ) (عَلَيْنا شِقْوَتُنا وَكُنّا قَوْماً ضالِّينَ) وَقَالَ إِبْلِيسُ: (رَبِّ بِما أَغْوَيْتَنِي) ».

فَقُلْتُ: وَاللهِ، مَا أَقُولُ بِقَوْلِهِمْ، وَلكِنِّي أَقُولُ: لَايَكُونُ إِلاَّ بِمَا شَاءَ اللهُ وَأَرَادَ، وَقَدَّرَ وَقَضى، فَقَالَ: « يَا يُونُسُ، لَيْسَ هكَذَا، لَايَكُونُ إِلاَّ مَا شَاءَ اللهُ وَأَرَادَ، وَقَدَّرَ وَقَضى ؛ يَا يُونُسُ، تَعْلَمُ مَا الْمَشِيئَةُ؟ »، قُلْتُ: لَا، قَالَ: « هِيَ الذِّكْرُ الْأَوَّلُ، فَتَعْلَمُ مَا الْإِرَادَةُ؟ »، قُلْتُ: لَا، قَالَ: «

هِيَ الْعَزِيمَةُ عَلى مَا يَشَاءُ، فَتَعْلَمُ مَا الْقَدَرُ ؟ »، قُلْتُ: لَا، قَالَ: « هِيَ الْهُنْدَسَةُ، وَوَضْعُ الْحُدُودِ مِنَ الْبَقَاءِ وَالْفَنَاءِ ».

قَالَ: ثُمَّ قَالَ: « وَالْقَضَاءُ هُوَ الْإِبْرَامُ وَإِقَامَةُ الْعَيْنِ ». قَالَ: فَاسْتَأْذَنْتُهُ أَنْ أُقَبِّلَ رَأْسَهُ، وَقُلْتُ: فَتَحْتَ لِي شَيْئاً كُنْتُ عَنْهُ فِي غَفْلَةٍ.

Ali Bin Ibrahim, from his father, from Ismail Bin Marrar, from Yunus Bin Abdul Rahman who said,

'Abu Al-Hassan Al-Reza[asws] said to me: 'O Yunus! Do not say with the speech of the Qadiriyya, for the Qadiriyya are not speaking with the speech of the people of the Paradise, nor by the speech of the people of the Fire, nor by the speech of Ibleesla, for the people of the Paradise would be saying [7:43] All Praise is due to Allah Who Guided us to this, and we would not have found the Way had it not been that Allah had Guided us; and the people of the Fire would say [23:106] O our Lord! Our adversity overcame us and we were an erroneous people; and Ibleesla would say [15:39] He said: Lord! With what You Sent me astray?'.

So I said, 'By Allah[azwj]! I am not speaking by their speech, but I am saying, nothing can happen to be except with what Allah[azwj] so Desires, and Intends, and Determines, and Ordains'. So he[asws] said: 'O Yunus! It is not like this. Nothing can happen to be except what Allah[azwj] so Desires, and Intends, and Determines, and Ordains.

O Yunus! Do you know what is the Desire?' I said, 'No'. He[asws] said: 'It is the first Remembrance (الذِّكْر). So do you know what is the Intention?' I said, 'No'. He[asws] said: 'It is the Determination upon what He[azwj] so Desires. So do you know what is the Determination?' I said, 'No'. He[asws] said: 'It is the Engineering and the Placement of the limitations for the remaining and the perishing'.

He (the narrator) said, 'Then he[asws] said: 'And the Ordainment, it is the accomplishment of the eyes (physical reality)'.

He (the narrator) said, 'So I sought his[asws] permission to kiss his[asws] head, and I said, 'You[asws] opened something for me which I was oblivious of'.[54]

5- مُحَمَّدُ بْنُ إِسْمَاعِيلَ، عَنِ الْفَضْلِ بْنِ شَاذَانَ، عَنْ حَمَّادِ بْنِ عِيسى، عَنْ إِبْرَاهِيمَ بْنِ عُمَرَ الْيَمَانِيِّ:

عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « إِنَّ اللهَ خَلَقَ الْخَلْقَ، فَعَلِمَ مَا هُمْ صَائِرُونَ إِلَيْهِ، وَأَمَرَهُمْ وَنَهَاهُمْ، فَمَا أَمَرَهُمْ بِهِ مِنْ شَيْءٍ، فَقَدْ جَعَلَ لَهُمُ السَّبِيلَ إِلى تَرْكِهِ، وَلَا يَكُونُونَ آخِذِينَ وَلَا تَارِكِينَ إِلاَّ بِإِذْنِ اللهِ ».

Muhammad Bin Ismail, from Al Fazal Bin Shazan, from Hammad Bin Isa, from Ibrahim Bin Umar Al Yamani,

(It has been narrated) from Abu Abdullah[asws] having said: 'Allah[azwj] Created the creatures so He[azwj] Knew what they would be coming to, and Commanded them and Forbade them. So whatever He[azwj] Commanded them with from something, so He[azwj] has Made the way for them to neglect it, and

they would not happen to be taking to it nor neglecting except by the Permission of Allah[azwj].[55]

6- عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ مُحَمَّدِ بْنِ عِيسى، عَنْ يُونُسَ بْنِ عَبْدِ الرَّحْمنِ، عَنْ حَفْصِ بْنِ قُرْطٍ:

عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « قَالَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم: مَنْ زَعَمَ أَنَّ اللهَ يَأْمُرُ بِالسُّوءِ وَالْفَحْشَاءِ، فَقَدْ كَذَبَ عَلَى اللهِ ؛ وَمَنْ زَعَمَ أَنَّ الْخَيْرَ وَالشَّرَّ بِغَيْرِ مَشِيئَةِ اللهِ، فَقَدْ أَخْرَجَ اللهَ مِنْ سُلْطَانِهِ ؛ وَمَنْ زَعَمَ أَنَّ الْمَعَاصِيَ بِغَيْرِ قُوَّةِ اللهِ، فَقَدْ كَذَبَ عَلَى اللهِ ؛ وَمَنْ كَذَبَ عَلَى اللهِ، أَدْخَلَهُ اللهُ النَّارَ ».

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus Bin Abdul Rahman, from Hafs Bin Qurt,

(It has been narrated) from Abu Abdullah[asws] having said: 'Rasool-Allah[saww] said: 'The one who claims that Allah[azwj] Commands with the evil and the immoralities, so he has lied upon Allah[azwj,] and the one who claims that the good and the evil exist without the Desire of Allah[azwj,] so he has exited Allah[azwj] from His[azwj] Authority, and the one who claims that the disobedience is (committed) without the (given) Strength of Allah[azwj,] so he has lied upon Allah[azwj.] And the one who lies upon Allah[azwj,] Allah[azwj] would Enter him into the Fire'.[56]

7- عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللهِ، عَنْ عُثْمَانَ بْنِ عِيسى، عَنْ إِسْمَاعِيلَ بْنِ جَابِرٍ، قَالَ:

كَانَ فِي مَسْجِدِ الْمَدِينَةِ رَجُلٌ يَتَكَلَّمُ فِي الْقَدَرِ وَالنَّاسُ مُجْتَمِعُونَ، قَالَ: فَقُلْتُ: يَا هذَا، أَسْأَلُكَ؟ قَالَ: سَلْ، قُلْتُ: يَكُونُ فِي مُلْكِ اللهِ ـ تَبَارَكَ وَتَعَالى ـ مَا لَايُرِيدُ؟ قَالَ: فَأَطْرَقَ طَوِيلاً، ثُمَّ رَفَعَ رَأْسَهُ إِلَيَّ، فَقَالَ: يَا هذَا، لَئِنْ قُلْتُ: إِنَّهُ يَكُونُ فِي مُلْكِهِ مَا لَايُرِيدُ، إِنَّهُ لَمَقْهُورٌ، وَلَئِنْ قُلْتُ: لَايَكُونُ فِي مُلْكِهِ إِلاَّ مَا يُرِيدُ، أَقْرَرْتُ لَكَ بِالْمَعَاصِي، قَالَ: فَقُلْتُ لِأَبِي عَبْدِ اللهِ عليه‌السلام: سَأَلْتُ هذَا الْقَدَرِيَّ، فَكَانَ مِنْ جَوَابِهِ كَذَا وَكَذَا، فَقَالَ: « لِنَفْسِهِ نَظَرَ، أَمَا لَوْ قَالَ غَيْرَ مَا قَالَ، لَهَلَكَ ».

A number of our companions, from Ahmad Bin Abu Abdullah, from Usman Bin Isa, from Ismail Bin Jabir who said,

'There was a man in a Masjid of Al-Medina who was speaking regarding the Pre-determination, and the people were gathering. So I said, 'O you! I (would like to) question you'. He said, 'Ask'. I said, 'Can there happen to be in the Kingdom of Allah[azwj] Blessed and High what He[azwj] does not want?' So he lowered his head for a long while, then raised his head towards me, so he said to me, 'O you! If I were to say that there does happen to be in His[azwj] Kingdom what He[azwj] does not want, so He[azwj] would be defeated, and if I were to say that there cannot happen to be in His[azwj] Kingdom except what He[azwj] wants, I would be acknowledging to you with the disobedience (freedom to commit sins)'.

He (the narrator) said, ‘I said to Abu Abdullah[asws], ‘I asked the Qadiriyya, so it was from his answers, such and such’. So he[asws] said: ‘He watched out for himself. But, had he said other than what he said, he would be destroyed’.[57]

8- مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ مُحَمَّدِ بْنِ الْحَسَنِ زَعْلَانَ، عَنْ أَبِي طَالِبٍ الْقُمِّيِّ، عَنْ رَجُلٍ:

عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: قُلْتُ: أَجْبَرَ اللهُ الْعِبَادَ عَلَى الْمَعَاصِي؟ قَالَ: « لَا ». قال: قُلْتُ: فَفَوَّضَ إِلَيْهِمُ الْأَمْرَ ؟ قَالَ: « لَا ». قَالَ: قُلْتُ: فَمَا ذَا؟ قَالَ: « لُطْفٌ مِنْ رَبِّكَ بَيْنَ ذلِكَ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Al Hassan Za’lan, from Abu Talib Al Qummy, from a man,

(It has been narrated) from Abu Abdullah[asws], said, ‘I said, ‘Does Allah[azwj] Compel the servants upon the disobedience?’ He[asws] said: ‘No’. I said, ‘So, does He[azwj] Delegate the matters to them?’ He[asws] said: ‘No’. I said, ‘So what is (correct in) that?’ He[asws] said: ‘A Kindness from your Lord[azwj] between that’.[58]

9- عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ مُحَمَّدِ بْنِ عِيسى، عَنْ يُونُسَ بْنِ عَبْدِ الرَّحْمنِ، عَنْ غَيْرِ وَاحِدٍ:

عَنْ أَبِي جَعْفَرٍ وَأَبِي عَبْدِ اللهِ عليهماالسلام، قَالَا: « إِنَّ اللهَ أَرْحَمُ بِخَلْقِهِ مِنْ أَنْ يُجْبِرَ خَلْقَهُ عَلَى الذُّنُوبِ، ثُمَّ يُعَذِّبَهُمْ عَلَيْهَا، وَاللهُ أَعَزُّ مِنْ أَنْ يُرِيدَ أَمْراً ؛ فَلَا يَكُونَ ».

قَالَ: فَسُئِلَا عليهماالسلام: هَلْ بَيْنَ الْجَبْرِ وَالْقَدَرِ مَنْزِلَةٌ ثَالِثَةٌ؟ قَالَا: « نَعَمْ، أَوْسَعُ مِمَّا بَيْنَ السَّمَاءِ وَالْأَرْضِ ».

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus Bin Abdul Rahman, from someone else,

(It has been narrated) from Abu Ja’far[asws] and Abu Abdullah[asws] both having said: ‘Allah[azwj] is more Merciful with His[azwj] creatures than Compelling His[azwj] creatures upon the sins, then He[azwj] Punishes them upon these; and Allah is Mightier than for Him[azwj] to Intend a matter, so it does not come into being’.

He (the narrator) said, ‘So they[asws] were both asked, ‘Is there a third status between the Compulsion and the Pre-determination?’ They[asws] both said: ‘Yes, more extensive than what is between the sky and the earth’.[59]

10- عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ مُحَمَّدِ بْنِ عِيسى، عَنْ يُونُسَ بْنِ عَبْدِ الرَّحْمنِ، عَنْ صَالِحِ بْنِ سَهْلٍ، عَنْ بَعْضِ أَصْحَابِهِ

عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: سُئِلَ عَنِ الْجَبْرِ وَالْقَدَرِ، فَقَالَ: « لَا جَبْرَ وَلَا قَدَرَ، وَلكِنْ مَنْزِلَةٌ بَيْنَهُمَا فِيهَا الْحَقُّ ؛ الَّتِي بَيْنَهُمَا لَايَعْلَمُهَا إِلاَّ الْعَالِمُ، أَوْ مَنْ عَلَّمَهَا إِيَّاهُ الْعَالِمُ ».

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus Bin Abdul Rahman, from Salih Bin Sahl, from one of his companions,

(It has been narrated) from Abu Abdullah[asws], said, 'He[asws] was asked about the compulsion and the Pre-determination'. So he[asws] said: 'There is neither Compulsion nor Pre-determination, but there is a status between the two wherein is the Truth which is between the two. None knows it except for the knowledgeable ones[asws], or the ones whom the knowledgeable ones[asws] teach it to'.[60]

11- عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ مُحَمَّدٍ، عَنْ يُونُسَ، عَنْ عِدَّةٍ:

عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: قَالَ لَهُ رَجُلٌ: جُعِلْتُ فِدَاكَ، أَجْبَرَ اللهُ الْعِبَادَ عَلَى الْمَعَاصِي؟

فَقَالَ: « اللهُ أَعْدَلُ مِنْ أَنْ يُجْبِرَهُمْ عَلَى الْمَعَاصِي، ثُمَّ يُعَذِّبَهُمْ عَلَيْهَا ».

فَقَالَ لَهُ: جُعِلْتُ فِدَاكَ، فَفَوَّضَ اللهُ إِلَى الْعِبَادِ؟

قَالَ: فَقَالَ: « لَوْ فَوَّضَ إِلَيْهِمْ، لَمْ يَحْصُرْهُمْ بِالْأَمْرِ وَالنَّهْيِ ».

فَقَالَ لَهُ: جُعِلْتُ فِدَاكَ، فَبَيْنَهُمَا مَنْزِلَةٌ؟

قَالَ: فَقَالَ: « نَعَمْ، أَوْسَعُ مِمَّا بَيْنَ السَّمَاءِ وَ الْأَرْضِ ».

Ali Bin Ibrahim, from Muhammad, from Yunus, from a number (of people),

(It has been narrated) from Abu Abdullah[asws], said, 'A man said to him[asws], 'May I be sacrificed for you[asws]! Does Allah[azwj] Compel the servants upon the disobedience?' So he[asws] said: 'Allah[azwj] is more Just that for Him[azwj] to Compel them upon the disobedience then Punishing them upon it'.

So he said to him[asws], 'May I be sacrificed for you[asws]! So does Allah[azwj] Delegate to the servants?' So He[azwj] Said: 'If He[azwj] had Delegated to them, He[azwj] would not have Surrounded them with the Commands and the Prohibitions'.

So he said to him[asws], 'May I be sacrificed for you[asws]! So there is a (third) status between the two?' So he[asws] said: 'Yes, more extensive than what is between the sky and the earth'.[61]

12- مُحَمَّدُ بْنُ أَبِي عَبْدِ اللهِ وَغَيْرُهُ، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ أَبِي نَصْرٍ، قَالَ:

قُلْتُ لِأَبِي الْحَسَنِ الرِّضَا عليه‌السلام: إِنَّ بَعْضَ أَصْحَابِنَا يَقُولُ بِالْجَبْرِ، وَبَعْضَهُمْ يَقُولُ بِالِاسْتِطَاعَةِ، قَالَ: فَقَالَ عليه‌السلام لِي: « اكْتُبْ: بِسْمِ اللهِ الرَّحْمنِ الرَّحِيمِ، قَالَ عَلِيُّ بْنُ الْحُسَيْنِ عليهما‌السلام: قَالَ اللهُ عَزَّ وَجَلَّ: يَا ابْنَ آدَمَ، بِمَشِيئَتِي كُنْتَ أَنْتَ الَّذِي تَشَاءُ، وَبِقُوَّتِي أَدَّيْتَ إِلَيَّ فَرَائِضِي، وَبِنِعْمَتِي قَوِيتَ عَلى مَعْصِيَتِي ؛ جَعَلْتُكَ سَمِيعاً بَصِيراً (ما أَصابَكَ مِنْ حَسَنَةٍ فَمِنَ اللهِ وَما أَصابَكَ مِنْ سَيِّئَةٍ فَمِنْ نَفْسِكَ)، وَذلِكَ أَنِّي أَوْلى بِحَسَنَاتِكَ مِنْكَ، وَأَنْتَ أَوْلى بِسَيِّئَاتِكَ مِنِّي، وَذلِكَ أَنِّي لَا أُسْأَلُ عَمَّا أَفْعَلُ وَهُمْ يُسْأَلُونَ، قَدْ نَظَمْتُ لَكَ كُلَّ شَيْءٍ تُرِيدُ ».

Muhammad Bin Abu Abdullah, and someone else, from Sahl Bin Ziyad, from Ahmad Bin Muhammad Bin Abu Nasr who said,

'I said to Abu Al-Hassan Al-Reza[asws], 'Some of our companions are saying with the Compulsion and some of them are saying with the (people's) capabilities'.

He (the narrator) said, 'So he[asws] said to me: 'Write down, 'In the Name of Allah[azwj] the Beneficent, the Merciful. Ali[asws] Bin Al-Husayn[asws] said: 'Allah[azwj] Mighty and Majestic Said: "O son of Adam[as]! By My[azwj] Desire you came into being desiring (for yourself), and by My[azwj] Strength you are fulfilling My[azwj] Obligations to Me[azwj,] and by My[azwj] Favour I[azwj] (have Given) you strength upon disobeying Me[azwj.] I[azwj] made you to be hearing, seeing. Whatever you attains from the good deeds, so it is from Allah[azwj,] and whatever you attain from an evil, so it is from yourself, and that is because I[azwj] am closer with your good deeds than you are, and you are closer with your evil deeds than I[azwj] am, and that is because I[azwj] will not be questioned about what I[azwj] Do, and they would be questioned"'.

I have organised for you everything you wanted'.[62]

13- مُحَمَّدُ بْنُ أَبِي عَبْدِ اللهِ، عَنْ حُسَيْنِ بْنِ مُحَمَّدٍ، عَنْ مُحَمَّدِ بْنِ يَحْيى، عَمَّنْ حَدَّثَهُ:

عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « لَا جَبْرَ وَلَا تَفْوِيضَ، وَلكِنْ أَمْرٌ بَيْنَ أَمْرَيْنِ ».

قَالَ: قُلْتُ: وَمَا أَمْرٌ بَيْنَ أَمْرَيْنِ؟

قَالَ: « مَثَلُ ذلِكَ: رَجُلٌ رَأَيْتَهُ عَلى مَعْصِيَةٍ، فَنَهَيْتَهُ، فَلَمْ يَنْتَهِ، فَتَرَكْتَهُ، فَفَعَلَ تِلْكَ الْمَعْصِيَةَ ؛ فَلَيْسَ حَيْثُ لَمْ يَقْبَلْ مِنْكَ فَتَرَكْتَهُ كُنْتَ أَنْتَ الَّذِي أَمَرْتَهُ بِالْمَعْصِيَةِ ».

Muhammad Bin Abu Abdullah, from Husayn Bin Muhammad, from Muhammad Bin Yahya, from the one who narrated it,

(It has been narrated) from Abu Abdullah[asws] having said: 'There is neither Compulsion nor Delegation, but there is a matter between the two matters'. I said, 'And what is the matter between the two matters?' He[asws] said: 'An example of that is a man you see upon disobedience. So you forbid him, so he does not finish it. So you neglect him (for a while). Then he commits that very disobedience. Therefore it isn't so when he did not accept from you, so you neglected him, you came to be the one who instructed him with the disobedience'.[63]

14- عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ الْبَرْقِيِّ، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنْ هِشَامِ بْنِ سَالِمٍ:

عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « اللهُ أَكْرَمُ مِنْ أَنْ يُكَلِّفَ النَّاسَ مَا لَايُطِيقُونَ، وَاللهُ أَعَزُّ مِنْ أَنْ يَكُونَ فِي سُلْطَانِهِ مَا لَايُرِيدُ ».

A number of our companions, from Ahmad Bin Muhammad Al Barqy, from Ali Bin Al Hakam, from Hisham Bin Salim,

(It has been narrated) from Abu Abdullah[asws] having said: 'Allah[azwj] is more Benevolent than for Him[azwj] to Encumber the people what they are not enduring; and Allah[azwj] is Mightier than that there would happen to be in His[azwj] Authority what He[azwj] does not want'.[64]

31. بَابُ الِاسْتِطَاعَةِ

Chapter 31 – The Capability

1- عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنِ الْحَسَنِ بْنِ مُحَمَّدٍ، عَنْ عَلِيِّ بْنِ مُحَمَّدٍ الْقَاسَانِيِّ، عَنْ عَلِيِّ بْنِ أَسْبَاطٍ، قَالَ:

سَأَلْتُ أَبَا الْحَسَنِ الرِّضَا عليه‌السلام عَنِ الِاسْتِطَاعَةِ، فَقَالَ: « يَسْتَطِيعُ الْعَبْدُ بَعْدَ أَرْبَعِ خِصَالٍ: أَنْ يَكُونَ مُخَلَّى السَّرْبِ، صَحِيحَ الْجِسْمِ، سَلِيمَ الْجَوَارِحِ، لَهُ سَبَبٌ وَارِدٌ مِنَ اللهِ ».

قَالَ: قُلْتُ: جُعِلْتُ فِدَاكَ، فَسِّرْ لِي هذَا، قَالَ: « أَنْ يَكُونَ الْعَبْدُ مُخَلَّى السَّرْبِ، صَحِيحَ الْجِسْمِ، سَلِيمَ الْجَوَارِحِ يُرِيدُ أَنْ يَزْنِيَ، فَلَا يَجِدُ امْرَأَةً ثُمَّ يَجِدُهَا، فَإِمَّا أَنْ يَعْصِمَ نَفْسَهُ، فَيَمْتَنِعَ كَمَا امْتَنَعَ يُوسُفُ عليه‌السلام، أَوْ يُخَلِّيَ بَيْنَهُ وَبَيْنَ إِرَادَتِهِ، فَيَزْنِيَ، فَيُسَمّى زَانِياً، وَلَمْ يُطِعِ اللهَ بِإِكْرَاهٍ، وَلَمْ يَعْصِهِ بِغَلَبَةٍ ».

Ali Bin Ibrahim, from Al Hassan Bin Muhammad, from Ali Bin Muhammad Al Qasany, from Ali Bin Asbat who said,

'I asked Abu Al-Hassan Al-Reza[asws] about the capability. So he[asws] said: 'The servant is capable after four characteristics – If he happens to be free from the crowd, healthy of the body, sound body parts, for him there is a Cause coming from Allah[azwj]'.

He (the narrator) said, 'I said, 'May I be sacrificed for you[asws]! Explain this for me'. He[asws] said: 'If the servant happens to be free from the crowd, healthy of body, sound of body parts, if he wants to commit adultery but he does not find a woman, then he does find her, so either he saves his self and refrains just as Yusufas refrained, or he isolates between himself and his intention, and he does commit adultery. So he would be named as an adulterer, and he did not obey Allah[azwj] by his coercion and did not disobey Him[azwj] by being overcome'.[65]

2- مُحَمَّدُ بْنُ يَحْيى وَعَلِيُّ بْنُ إِبْرَاهِيمَ جَمِيعاً، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عَلِيِّ بْنِ الْحَكَمِ وَعَبْدِ اللهِ بْنِ يَزِيدَ جَمِيعاً، عَنْ رَجُلٍ مِنْ أَهْلِ الْبَصْرَةِ، قَالَ:

سَأَلْتُ أَبَا عَبْدِ اللهِ عليه‌السلام عَنِ الِاسْتِطَاعَةِ، فَقَالَ: « أَتَسْتَطِيعُ أَنْ تَعْمَلَ مَا لَمْ يُكَوَّنْ؟ »، قَالَ: لَا، قَالَ: « فَتَسْتَطِيعُ أَنْ تَنْتَهِيَ عَمَّا قَدْ كُوِّنَ؟ » قَالَ: لَا، قَالَ: فَقَالَ لَهُ أَبُو عَبْدِ اللهِ عليه‌السلام: « فَمَتى أَنْتَ مُسْتَطِيعٌ ؟ »، قَالَ: لَا أَدْرِي.

قَالَ: فَقَالَ لَهُ أَبُو عَبْدِ اللهِ عليه‌السلام: « إِنَّ اللهَ خَلَقَ خَلْقاً، فَجَعَلَ فِيهِمْ آلَةَ الِاسْتِطَاعَةِ، ثُمَّ لَمْ يُفَوِّضْ إِلَيْهِمْ، فَهُمْ مُسْتَطِيعُونَ لِلْفِعْلِ وَقْتَ الْفِعْلِ مَعَ الْفِعْلِ إِذَا فَعَلُوا ذلِكَ الْفِعْلَ، فَإِذَا لَمْ يَفْعَلُوهُ فِي مُلْكِهِ، لَمْ يَكُونُوا مُسْتَطِيعِينَ أَنْ يَفْعَلُوا فِعْلاً لَمْ يَفْعَلُوهُ ؛ لِأَنَّ اللهَ ـ عَزَّ وجَلَّ ـ أَعَزُّ مِنْ أَنْ يُضَادَّهُ فِي مُلْكِهِ أَحَدٌ ».

قَالَ الْبَصْرِيُّ: فَالنَّاسُ مَجْبُورُونَ؟ قَالَ: « لَوْ كَانُوا مَجْبُورِينَ، كَانُوا مَعْذُورِينَ ». قَالَ: فَفَوَّضَ إِلَيْهِمْ؟ قَالَ: « لَا ». قَالَ: فَمَا هُمْ؟ قَالَ: « عَلِمَ مِنْهُمْ فِعْلاً، فَجَعَلَ فِيهِمْ آلَةَ الْفِعْلِ، فَإِذَا فَعَلُوا كَانُوا مَعَ الْفِعْلِ مُسْتَطِيعِينَ ».

قَالَ الْبَصْرِيُّ: أَشْهَدُ أَنَّهُ الْحَقُّ، وَأَنَّكُمْ أَهْلُ بَيْتِ النُّبُوَّةِ وَالرِّسَالَةِ.

Muhammad Bin Yahya and Ali Bin Ibrahim, altogether from Ahmad Bin Muhammad, from Ali Bin Al Hakam and Abdullah Bin Yazeed, altogether from a man from the people of Al Basra who said,

'I asked Abu Abdullah[asws] about the capability. So he[asws] said: 'Are you capable of doing what has not come into being (started)?' He said, 'No'. He[asws] said: 'Are you capable of ending what has already happened (started)?' He said, 'No'. So Abu Abdullah[asws] said to him: 'So when are you capable?' He said, 'I don't know'.

He (the narrator) said, 'So Abu Abdullah[asws] said to him: 'Allah[azwj] Created creatures, so He[azwj] Made a tool to be inside them, the tool of capability. Then He[azwj] did not Delegate it to them, so they are capable of the deed at the time of the deed, along with the deed when they are doing that deed. So when they are not doing it in His[azwj] Kingdom, they would not happen to be capable of doing a deed they did not do,

because Allah[azwj] Mighty and Majestic is Mightier than that He[azwj] should be opposed in His[azwj] Kingdom by anyone'.

The man of Al-Basra said, 'So the people are being Compelled'. He[asws] said: 'If they are being Compelled, they would be excused'. He said, 'So He[azwj] Delegates to them?' He[asws] said: 'No'. He said, 'So what are they?' He[asws] said: 'He[azwj] Knew from them the doers, so He[azwj] Made a tool of the deed to be in them. So when they are doing, they would be with the deed, capable'.

The man of Al-Basra said, 'I testify that it is the Truth, and you[asws] (Imams[asws]) are the People[asws] of the Household of the Prophet-hood and the Message'.[66]

3- مُحَمَّدُ بْنُ أَبِي عَبْدِ اللهِ، عَنْ سَهْلِ بْنِ زِيَادٍ ؛ وَعَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ ؛ وَمُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ جَمِيعاً، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنْ صَالِحٍ النِّيلِيِّ، قَالَ:

سَأَلْتُ أَبَا عَبْدِ اللهِ عليه‌السلام: هَلْ لِلْعِبَادِ مِنَ الِاسْتِطَاعَةِ شَيْءٌ؟ قَالَ: فَقَالَ لِي: « إِذَا فَعَلُوا الْفِعْلَ، كَانُوا مُسْتَطِيعِينَ بِالِاسْتِطَاعَةِ الَّتِي جَعَلَهَا اللهُ فِيهِمْ ».

قَالَ: قُلْتُ: وَمَا هِيَ؟ قَالَ: « الْآلَةُ مِثْلُ الزَّانِي إِذَا زَنى، كَانَ مُسْتَطِيعاً لِلزِّنى حِينَ زَنى: وَلَوْ أَنَّهُ تَرَكَ الزِّنى وَلَمْ يَزْنِ، كَانَ مُسْتَطِيعاً لِتَرْكِهِ إِذَا تَرَكَ ».

قَالَ: ثُمَّ قَالَ: « لَيْسَ لَهُ مِنَ الِاسْتِطَاعَةِ قَبْلَ الْفِعْلِ قَلِيلٌ وَلَا كَثِيرٌ، وَلكِنْ مَعَ الْفِعْلِ وَالتَّرْكِ كَانَ مُسْتَطِيعاً ».

قُلْتُ: فَعَلى مَا ذَا يُعَذِّبُهُ ؟ قَالَ: « بِالْحُجَّةِ الْبَالِغَةِ وَالْآلَةِ الَّتِي رَكَّبَ فِيهِمْ ؛ إِنَّ اللهَ لَمْ يُجْبِرْ أَحَداً عَلى مَعْصِيَتِهِ، وَلَا أَرَادَ ـ إِرَادَةَ حَتْمٍ ـ الْكُفْرَ مِنْ أَحَدٍ، وَلكِنْ حِينَ كَفَرَ كَانَ فِي إِرَادَةِ اللهِ أَنْ يَكْفُرَ، وَهُمْ فِي إِرَادَةِ اللهِ وَفِي عِلْمِهِ أَنْ لَايَصِيرُوا إِلى شَيْءٍ مِنَ الْخَيْرِ ».

قُلْتُ: أَرَادَ مِنْهُمْ أَنْ يَكْفُرُوا؟ قَالَ: « لَيْسَ هكَذَا أَقُولُ، وَلكِنِّي أَقُولُ: عَلِمَ أَنَّهُمْ سَيَكْفُرُونَ، فَأَرَادَ الْكُفْرَ ؛ لِعِلْمِهِ فِيهِمْ، وَلَيْسَتْ هِيَ إِرَادَةَ حَتْمٍ، إِنَّمَا هِيَ إِرَادَةُ اخْتِيَارٍ ».

Muhammad Bin Abu Abdullah, from Sahl Bin Ziyad and Ali Bin Ibrahim, from Ahmad Bin Muhammad and Muhammad Bin Yahya, from Ahmad Bin Muhammad, altogether from Ali Bin Al Hakam, from Salih Al Nayli who said,

'I asked Abu Abdullah[asws] said: 'Is there any capability for the servants for anything?' So he[asws] said to me: 'When they are doing the deed, so they are being capable with the capability which Allah[azwj] has Made to be in them'.

He (the narrator) said, 'I said, 'And what is it?' He[asws] said: 'The tool. For example an adulterer when he commits adultery, he was capable of the adultery when he did commit adultery; and had he neglected the adultery and had not committed adultery, he would have been capable of neglecting it when he did neglect it'.

He (the narrator) said, 'Then he[asws] said: 'There isn't for him from the capability before the deed, neither little nor more, but with the deed, and the neglecting, he was capable'.

I said, 'So what is that upon which he would be Punished?' He[asws] said: 'Due to the sensible arguments, and the tool which is placed within them. Allah[azwj] Does not Compel anyone upon disobeying Him[azwj,] nor does He[azwj] Intend a Determined Intention of the disbelief from anyone, but when he does disbelieve, it would be in the Intention of Allah[azwj] that he does disbelieve, and they are in the Intention of Allah[azwj] and in His[azwj] Knowledge that they would not be coming to anything from the good'.

I said, 'He[azwj] Intends from them that they disbelieve?' He[asws] said: 'It isn't like this that I[asws] am saying. But, I[asws] am saying that He[azwj] Knows that they would be disbelieving, so the Intention of the disbelief is due to His[azwj] Knowledge regarding them, but it isn't the Determined Intention. But rather, it is an Intention of choice'.[67]

4- مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى، عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ، عَنْ بَعْضِ أَصْحَابِنَا، عَنْ عُبَيْدِ بْنِ زُرَارَةَ، قَالَ: حَدَّثَنِي حَمْزَةُ بْنُ حُمْرَانَ، قَالَ:

سَأَلْتُ أَبَا عَبْدِ اللهِ عليه‌السلام عَنِ الِاسْتِطَاعَةِ فَلَمْ يُجِبْنِي، فَدَخَلْتُ عَلَيْهِ دَخْلَةً أُخْرى، فَقُلْتُ: أَصْلَحَكَ اللهُ، إِنَّهُ قَدْ وَقَعَ فِي قَلْبِي مِنْهَا شَيْءٌ لَايُخْرِجُهُ إِلاَّ شَيْءٌ أَسْمَعُهُ مِنْكَ.

قَالَ: « فَإِنَّهُ لَايَضُرُّكَ مَا كَانَ فِي قَلْبِكَ ».

قُلْتُ: أَصْلَحَكَ اللهُ، إِنِّي أَقُولُ: إِنَّ اللهَ ـ تَبَارَكَ وَتَعَالى ـ لَمْ يُكَلِّفِ الْعِبَادَ مَا لَا يَسْتَطِيعُونَ، وَلَمْ يُكَلِّفْهُمْ إِلاَّ مَا يُطِيقُونَ، وَأَنَّهُمْ لَايَصْنَعُونَ شَيْئاً مِنْ ذلِكَ إِلاَّ بِإِرَادَةِ اللهِ وَمَشِيئَتِهِ وَقَضَائِهِ وَقَدَرِهِ.

قَالَ: فَقَالَ: « هذَا دِينُ اللهِ الَّذِي أَنَا عَلَيْهِ وَآبَائِي ». أَوْ كَمَا قَالَ.

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al Husayn Bin Saeed, from some of our companions, from Ubeyd Bin Zurara who said, 'Hamza Bin Humran narrated to me saying,

'I asked Abu Abdullah[asws] about the capability, but he[asws] did not answer me. So I went over to him[asws] once again and I said, 'May Allah[azwj] Keep you[asws] well! It has occurred in my heart; from it is something which will not be coming out except by something I hear from you[asws]'. He[asws] said: 'But it would not harm you, whatever was in your heart'.

I said, 'May Allah[azwj] Keep you[asws] well! I am saying that Allah[azwj] Blessed and High does not Encumber the servant what they are not capable of enduring, and does not Encumber them except with what they are capable of enduring, and they are not doing anything from that except by an Intention of Allah[azwj,] and His[azwj] Desire, and His[azwj] Ordainment, and His[azwj] Pre-determination'. So he[asws] said: 'This is the Religion of Allah[azwj] which I[asws] am upon and my[asws] forefathers (as well) or just as he[asws] said'.[68]

32 . بَابُ الْبَيَانِ وَالتَّعْرِيفِ وَلُزُومِ الْحُجَّةِ

Chapter 32 – The Declaration, and the Definition, and the necessity of the Proof[asws]

1- مُحَمَّدُ بْنُ يَحْيى وَغَيْرُهُ، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى، عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ جَمِيلِ بْنِ دَرَّاجٍ، عَنِ ابْنِ الطَّيَّارِ:

عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « إِنَّ اللهَ احْتَجَّ عَلَى النَّاسِ بِمَا آتَاهُمْ وَعَرَّفَهُمْ ».

مُحَمَّدُ بْنُ إِسْمَاعِيلَ، عَنِ الْفَضْلِ بْنِ شَاذَانَ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ جَمِيلِ بْنِ دَرَّاجٍ، مِثْلَهُ.

Muhammad Bin Yahya, and someone else, from Ahmad Bin Muhammad Bin Isa, from Al Husayn Bin Saeed, from Ibn Abu Umeyr, from Jameel Bin Darraj, from Ibn Al Tayyar,

(It has been narrated) from Abu Abdullah[asws] having said: 'Allah[azwj] Argued upon the people with what He[azwj] Gave them and Introduced them (to)'.

Muhammad Bin Ismail, from Al Fazl Bin Shazan, from Ibn Abu Umeyr, from Jameel Bin Darraj – similar to it.[69]

2- مُحَمَّدُ بْنُ يَحْيى وَغَيْرُهُ، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى، عَنْ مُحَمَّدِ بْنِ أَبِي عُمَيْرٍ، عَنْ مُحَمَّدِ بْنِ حَكِيمٍ، قَالَ:

قُلْتُ لِأَبِي عَبْدِ اللهِ عليه‌السلام: الْمَعْرِفَةُ مِنْ صُنْعِ مَنْ هِيَ؟

قَالَ: « مِنْ صُنْعِ اللهِ، لَيْسَ لِلْعِبَادِ فِيهَا صُنْعٌ ».

Muhammad Bin Yahya and someone else, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Abu Umeyr, from Muhammad Bin Hakeym who said,

'I said to Abu Abdullah[asws], 'The recognition (الْمَعْرِفَةُ) from a maker, whose is it?' He[asws] said: 'From the Making of Allah[azwj]. There isn't for the servants, a making with regards to it'.[70]

3- عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ، عَنِ ابْنِ فَضَّالٍ، عَنْ ثَعْلَبَةَ بْنِ مَيْمُونٍ، عَنْ حَمْزَةَ بْنِ مُحَمَّدٍ الطَّيَّارِ:

عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام فِي قَوْلِ اللهِ عَزَّ وَجَلَّ: (وَما كانَ اللهُ لِيُضِلَّ قَوْماً بَعْدَ إِذْ هَداهُمْ حَتّى يُبَيِّنَ لَهُمْ ما يَتَّقُونَ)، قَالَ: « حَتّى يُعَرِّفَهُمْ مَا يُرْضِيهِ وَمَا يُسْخِطُهُ ».

وَقَالَ: (فَأَلْهَمَها) (فُجُورَها وَتَقْواها)، قَالَ: « بَيَّنَ لَهَا مَا تَأْتِي وَمَا تَتْرُكُ ».

وَقَالَ: (إِنّا هَدَيْناهُ السَّبِيلَ إِمّا شاكِراً وَإِمّا كَفُوراً)، قَالَ: « عَرَّفْنَاهُ، إِمَّا آخِذٌ وَإِمَّا تَارِكٌ ».

وَعَنْ قَوْلِهِ: (وَأَمّا ثَمُودُ فَهَدَيْناهُمْ فَاسْتَحَبُّوا الْعَمى عَلَى الْهُدى)، قَالَ: « عَرَّفْنَاهُمْ فَاسْتَحَبُّوا الْعَمى عَلَى الْهُدى وَهُمْ يَعْرِفُونَ ».

وَفِي رِوَايَةٍ: « بَيَّنَّا لَهُمْ ».

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Ibn Fazzal, from Sa'alba Bin Maymoun, from Hamza Bin Muhammad Al Tayyar,

(It has been narrated) from Abu Abdullah[asws] regarding the Words of Allah[azwj] Mighty and Majestic [9:115] It was not for Allah that He should Lead a people astray after He has Guided them; until He Clarifies to them what they should guard against. He[asws] said: 'Until He[azwj] has Introduced to them what Pleases Him[azwj] and what Angers Him[azwj]'.

And he (the narrator) said, '(What about) [91:8] Then He inspired it to understand its immorality and its piety?' He[asws] said: 'Clarified to it what you should be coming to and what you should neglect'.

And he (the narrator) said, '(What about) [76:3] Surely, We have shown him the way: he may be thankful or unthankful?' He[asws] said: 'Made him (human being) recognise it, either he takes it or he leaves it'.

And about His[azwj] Words [41:17] And as to Samood, We Guided them but they chose blindness over the Guidance, (he[asws] said): 'And they were recognising'. And in a report, '(He[asws] said): 'It was clarified to them'.[71]

4- عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ مُحَمَّدِ بْنِ عِيسى، عَنْ يُونُسَ بْنِ عَبْدِ الرَّحْمنِ، عَنِ ابْنِ بُكَيْرٍ، عَنْ حَمْزَةَ بْنِ مُحَمَّدٍ:

عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: سَأَلْتُهُ عَنْ قَوْلِ اللهِ عَزَّ وَجَلَّ: (وَهَدَيْناهُ النَّجْدَيْنِ) قَالَ: « نَجْدَ الْخَيْرِ وَالشَّرِّ ».

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus Bin Abdul Rahman, from Ibn Bukeyr, from Hamza Bin Muhammad,

(It has been narrated) from Abu Abdullah[asws], said, 'I asked him[asws] about the Words of Allah[azwj] Mighty and Majestic [90:10] And pointed out to him the two conspicuous ways, he[asws] said: 'The way of good and the evil'.[72]

5- وَبِهَذَا الْإِسْنَادِ، عَنْ يُونُسَ، عَنْ حَمَّادٍ، عَنْ عَبْدِ الْأَعْلى، قَالَ:

قُلْتُ لِأَبِي عَبْدِ اللهِ عليه‌السلام: أَصْلَحَكَ اللهُ، هَلْ جُعِلَ فِي النَّاسِ أَدَاةٌ يَنَالُونَ بِهَا الْمَعْرِفَةَ؟ قَالَ: فَقَالَ: « لَا ».

قُلْتُ: فَهَلْ كُلِّفُوا الْمَعْرِفَةَ؟ قَالَ: « لَا، عَلَى اللهِ الْبَيَانُ (لا يُكَلِّفُ اللهُ نَفْساً إِلاّ وُسْعَها) وَ (لا يُكَلِّفُ اللهُ نَفْساً إِلاّ ما آتاها) ».

قَالَ: وَسَأَلْتُهُ عَنْ قَوْلِهِ تَعَالى: (وَما كانَ اللهُ لِيُضِلَّ قَوْماً بَعْدَ إِذْ هَداهُمْ حَتّى يُبَيِّنَ لَهُمْ ما يَتَّقُونَ) قَالَ: « حَتّى يُعَرِّفَهُمْ مَا يُرْضِيهِ وَمَا يُسْخِطُهُ ».

And by this chain, from Yunus, from Hammad, from Abdul A'ala who said,

'I said to Abu Abdullah[asws], 'May Allah[azwj] Keep you[asws] well! Has there Made to be in the people a tool by which they can attain the recognition?' So he[asws] said: 'No'. He said, 'So is He[azwj] Encumbering the recognition?' He[asws] said: 'No. Upon Allah[azwj] is the Clarification. [2:286] Allah does not impose upon any soul a duty but to the extent of its ability. [65:7] Allah does not lay on any soul a burden except to the extent to which He has granted it'.

He (the narrator) said, 'And I asked him[asws] about His[azwj] Words [9:115] It was not for Allah that He should Lead a people astray after He has Guided them; until He Clarifies to them what they should guard against. He[asws] said: 'Until He[azwj] Introduces to them what Pleases Him[azwj] and what Angers Him[azwj]'.[73]

6- وَبِهَذَا الْإِسْنَادِ، عَنْ يُونُسَ، عَنْ سَعْدَانَ رَفَعَهُ:

عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « إِنَّ اللهَ لَمْ يُنْعِمْ عَلى عَبْدٍ نِعْمَةً إِلاَّ وَقَدْ أَلْزَمَهُ فِيهَا الْحُجَّةَ مِنَ اللهِ، فَمَنْ مَنَّ اللهُ عَلَيْهِ فَجَعَلَهُ قَوِيّاً، فَحُجَّتُهُ عَلَيْهِ الْقِيَامُ بِمَا كَلَّفَهُ، وَاحْتِمَالُ مَنْ هُوَ دُونَهُ مِمَّنْ هُوَ أَضْعَفُ مِنْهُ ؛ وَمَنْ مَنَّ اللهُ عَلَيْهِ فَجَعَلَهُ مُوَسَّعاً عَلَيْهِ، فَحُجَّتُهُ عَلَيْهِ مَالُهُ، ثُمَّ تَعَاهُدُهُ الْفُقَرَاءَ بَعْدُ بِنَوَافِلِهِ ؛ وَمَنْ مَنَّ اللهُ عَلَيْهِ فَجَعَلَهُ شَرِيفاً فِي بَيْتِهِ، جَمِيلاً فِي صُورَتِهِ، فَحُجَّتُهُ عَلَيْهِ أَنْ يَحْمَدَ اللهَ تَعَالى عَلى ذلِكَ، وَأَنْ لَايَتَطَاوَلَ عَلى غَيْرِهِ ؛ فَيَمْنَعَ حُقُوقَ الضُّعَفَاءِ لِحَالِ شَرَفِهِ وَجَمَالِهِ ».

And by this chain, from Yunus, from Sa'dan, raising it,

(It has been narrated) from Abu Abdullah[asws] having said: 'Allah[azwj] does not Favour upon a servant with a Bounty unless He[azwj] has Necessitated with regards to it the Proof[asws] from Allah[azwj]. So the one whom Allah[azwj] Favours upon, so He[azwj] would Make him strong, so the Proof is established upon him

with what He[azwj] Encumbers him with, and the toleration of the one who is below him from the ones who are weaker than him (in understanding).

And the one whom Allah[azwj] Favours upon, so He[azwj] would Make him capacious upon it, so the Argument upon him is his wealth. Then He[azwj] Pacted him with (helping) the poor afterwards by his optional (helping). And the one whom Allah[azwj] Favours upon, so He[azwj] would Make him noble in his house, beautiful in his image. So the Argument upon him is that he should Praise Allah[azwj] the Exalted upon that, and that he should not be insolent upon others, so that he would prevent the rights of the weak due to his noble state and his beauty'.[74]

33 . بَابُ اخْتِلَافِ الْحُجَّةِ عَلى عِبَادِهِ

Chapter 33 – Different Arguments upon His[azwj] servants

1- مُحَمَّدُ بْنُ أَبِي عَبْدِ اللهِ، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ عَلِيِّ بْنِ أَسْبَاطٍ، عَنِ الْحُسَيْنِ بْنِ زَيْدٍ، عَنْ دُرُسْتَ بْنِ أَبِي مَنْصُورٍ، عَمَّنْ حَدَّثَهُ:

عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « سِتَّةُ أَشْيَاءَ لَيْسَ لِلْعِبَادِ فِيهَا صُنْعٌ: الْمَعْرِفَةُ، وَالْجَهْلُ، وَالرِّضَا، وَالْغَضَبُ، وَالنَّوْمُ، وَالْيَقَظَةُ ».

Muhammad Bin Abu Abdullah, from Sahl Bin Ziyad, from Ali Bin Asbat, from Al Husayn Bin Zayd, from Dorost Bin Abu Mansour, from the one who narrated it,

(It has been narrated) from Abu Abdullah[asws] having said: 'Six things, there isn't a the servants to play a role with regards to these – The recognition, and the ignorance, and the pleasure, and the anger, and the sleep, and the waking up (from the sleep)'.[75]

34 . بَابُ حُجَجِ اللهِ عَلى خَلْقِهِ

Chapter 34 – Proof[asws] of Allah[azwj] upon His[azwj] creatures

1- مُحَمَّدُ بْنُ يَحْيى، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ، عَنْ أَبِي شُعَيْبٍ الْمَحَامِلِيِّ، عَنْ دُرُسْتَ بْنِ أَبِي مَنْصُورٍ، عَنْ بُرَيْدِ بْنِ مُعَاوِيَةَ:

عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « لَيْسَ لِلّهِ عَلى خَلْقِهِ أَنْ يَعْرِفُوا، وَلِلْخَلْقِ عَلَى اللهِ أَنْ يُعَرِّفَهُمْ، وَلِلّهِ عَلَى الْخَلْقِ إِذَا عَرَّفَهُمْ أَنْ يَقْبَلُوا ».

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Abu Shuayb Al Mahamily, from Dorost Bin Abu Mansour, from Bureyd Bin Muawiya,

(It has been narrated) from Abu Abdullah[asws] having said: 'It isn't for Allah[azwj] upon His[azwj] creatures that they should be recognising, and it is for creatures upon Allah[azwj] that He[azwj] Introduces them, and for Allah[azwj] upon the creatures, that when He[azwj] has introduced them, so they should be accepting'.[76]

2- عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى، عَنِ الْحَجَّالِ، عَنْ ثَعْلَبَةَ بْنِ مَيْمُونٍ، عَنْ عَبْدِ الْأَعْلَى بْنِ أَعْيَنَ، قَالَ:

سَأَلْتُ أَبَا عَبْدِ اللهِ عليه‌السلام: مَنْ لَمْ يَعْرِفْ شَيْئاً هَلْ عَلَيْهِ شَيْءٌ؟ قَالَ: « لَا ».

A number of our companions, from Ahmad Bin Muhammad Bin Isa, from Al Hajjal, from Sa'alba Bin Maymoun, from Abdul A'ala Bin Ayn who said,

'I asked Abu Abdullah[asws], 'The one who does not recognise anything, is there anything upon him?' He[asws] said: 'No'.[77]

3- مُحَمَّدُ بْنُ يَحْيى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى، عَنِ ابْنِ فَضَّالٍ، عَنْ دَاوُدَ بْنِ فَرْقَدٍ، عَنْ أَبِي الْحَسَنِ زَكَرِيَّا بْنِ يَحْيى:

عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: « مَا حَجَبَ اللهُ عَنِ الْعِبَادِ، فَهُوَ مَوْضُوعٌ عَنْهُمْ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ibn Fazzal, from Dawood Bin Farqad, from Abu Al Hassan Zakariyya Bin Yahya,

(It has been narrated) from Abu Abdullah[asws] having said: 'Whatever Allah[azwj] has Veiled from the servants, so it is dropped from them'.[78]

4- عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنْ أَبَانٍ الْأَحْمَرِ، عَنْ حَمْزَةَ بْنِ الطَّيَّارِ:

عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: قَالَ لِي: « اكْتُبْ »، فَأَمْلى عَلَيَّ: « إِنَّ مِنْ قَوْلِنَا: إِنَّ اللهَ يَحْتَجُّ عَلَى الْعِبَادِ بِمَا آتَاهُمْ وَعَرَّفَهُمْ، ثُمَّ أَرْسَلَ إِلَيْهِمْ رَسُولاً، وَأَنْزَلَ عَلَيْهِمُ الْكِتَابَ، فَأَمَرَ فِيهِ وَنَهى: أَمَرَ فِيهِ بِالصَّلَاةِ وَالصِّيَامِ، فَنَامَ رَسُولُ اللهِ صلى‌الله‌عليه‌وآله‌وسلم عَنِ الصَّلَاةِ، فَقَالَ: أَنَا أُنِيمُكَ، وَأَنَا أُوقِظُكَ، فَإِذَا قُمْتَ فَصَلِّ ؛ لِيَعْلَمُوا إِذَا أَصَابَهُمْ ذلِكَ كَيْفَ يَصْنَعُونَ، لَيْسَ كَمَا يَقُولُونَ: إِذَا نَامَ عَنْهَا هَلَكَ ؛ وَكَذلِكَ الصِّيَامُ، أَنَا أُمْرِضُكَ، وَأَنَا أُصِحُّكَ، فَإِذَا شَفَيْتُكَ فَاقْضِهِ ».

ثُمَّ قَالَ أَبُو عَبْدِ اللهِ عليه‌السلام: « وَكَذلِكَ إِذَا نَظَرْتَ فِي جَمِيعِ الْأَشْيَاءِ، لَمْ تَجِدْ أَحَداً فِي ضِيقٍ، وَلَمْ تَجِدْ أَحَداً إِلاَّ وَلِلّهِ عَلَيْهِ الْحُجَّةُ، وَلِلّهِ فِيهِ الْمَشِيئَةُ، وَلَا أَقُولُ: إِنَّهُمْ مَا شَاؤُوا صَنَعُوا».

ثُمَّ قَالَ: « إِنَّ اللهَ يَهْدِي وَيُضِلُّ ». وَقَالَ: « وَ مَا أُمِرُوا إِلاَّ بِدُونِ سَعَتِهِمْ، وَكُلُّ شَيْءٍ أُمِرَ النَّاسُ بِهِ، فَهُمْ يَسَعُونَ لَهُ، وَكُلُّ شَيْءٍ لَايَسَعُونَ لَهُ، فَهُوَ مَوْضُوعٌ عَنْهُمْ، وَلكِنَّ النَّاسَ لَاخَيْرَ فِيهِمْ ».

ثُمَّ تَلَا عليه‌السلام: (لَيْسَ عَلَى الضُّعَفاءِ وَلا عَلَى الْمَرْضى وَلا عَلَى الَّذِينَ لا يَجِدُونَ ما يُنْفِقُونَ حَرَجٌ) فَوُضِعَ عَنْهُمْ (ما عَلَى الْمُحْسِنِينَ مِنْ سَبِيلٍ وَاللهُ غَفُورٌ رَحِيمٌ وَلا عَلَى الَّذِينَ إِذا ما أَتَوْكَ لِتَحْمِلَهُمْ) قَالَ: « فَوُضِعَ عَنْهُمْ ؛ لِأَنَّهُمْ لَايَجِدُونَ ».

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Ali Bin Al Hakam, from Aban Al Ahmar, from Hamza Bin Al Tayyar,

(It has been narrated) from Abu Abdullah[asws], said, 'He[asws] said to me: 'Write!' So he[asws] dictated to me: 'From our[asws] speech (Doctrine) it that Allah[azwj] would Argue against the people with what He[azwj] Granted them and Introduced them to.

Then He[azwj] Sent Rasools[as] to them and Revealed the Book unto them. So He[azwj] Commanded by it and Forbade. He[azwj] Commanded with the Salat and the Soam (Fasts). So Rasool-Allah[saww] slept from the Salat, and He[azwj] Said: "I[azwj] Cause you[saww] to sleep and I[azwj] Wake you[saww] up". So when he[saww] stood for the Salat, he[saww] prayed Salat in order to teach (the people), when that hits them, how they should be dealing with it. It isn't how they (general Muslims) are saying, 'When someone sleeps from it, he is destroyed'. And similar to that is the Fasting. (He[azwj] Said): "And I[azwj] Cause you to be sick and I[azwj] Cause you to be well. So when I[azwj] Heal you, so fulfil these (Fasts missed out)!'.

Then Abu Abdullah[asws] said: 'And similar to that is when you look into the entirety of the things, you will not find anyone to be in constriction, and you will not find anyone except, and for Allah[azwj] is the Argument upon him, and for Allah[azwj] there would be the Desire with regards to him. And I[asws] am not saying that whatever they so desire to they can do'.

Then he[asws] said: 'Allah[azwj] Guides and Lets to stray and Said: "And I[azwj] am not Commanding except for less than their capabilities". And everything the people have been Commanded with, so they are capable for it, and everything they are not capable for, so it is Dropped from them. But the people are such that there is no good in them'.

Then he[asws] recited [9:91] It is not upon the weak, nor in the sick, nor in those who do not find what they should spend, to go forth, so long as they are sincere to Allah and His Rasool; there is no way (to blame) against the doers of good; and Allah is Forgiving, Merciful [9:92] Nor upon those who when they came to you that you might carry them. He[asws] said: 'So He[azwj] Dropped from them because they were not finding (the means)'.[79]

35. بَابُ الْهِدَايَةِ أَنَّهَا مِنَ اللهِ عَزَّ وَجَلَّ

Chapter 35 – The Guidance, it is from Allah[azwj] Mighty and Majestic

1- عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى، عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ، عَنْ أَبِي إِسْمَاعِيلَ السَّرَّاجِ، عَنِ ابْنِ مُسْكَانَ، عَنْ ثَابِتٍ أَبِي سَعِيدٍ، قَالَ:

قَالَ أَبُو عَبْدِ اللهِ عليه‌السلام: « يَا ثَابِتُ، مَا لَكُمْ وَلِلنَّاسِ، كُفُّوا عَنِ النَّاسِ، وَلَا تَدْعُوا أَحَداً إِلى أَمْرِكُمْ ؛ فَوَ اللهِ، لَوْ أَنَّ أَهْلَ السَّمَاوَاتِ وَأَهْلَ الْأَرَضِينَ اجْتَمَعُوا عَلى أَنْ يَهْدُوا عَبْداً يُرِيدُ اللهُ ضَلَالَتَهُ، مَا اسْتَطَاعُوا عَلى أَنْ يَهْدُوهُ ؛ وَلَوْ أَنَّ أَهْلَ السَّمَاوَاتِ وَأَهْلَ الْأَرَضِينَ اجْتَمَعُوا عَلى أَنْ يُضِلُّوا عَبْداً يُرِيدُ اللهُ هِدَايَتَهُ، مَا اسْتَطَاعُوا أَنْ يُضِلُّوهُ،

كُفُّوا عَنِ النَّاسِ، وَلَا يَقُولُ أَحَدٌ: عَمِّي وَ أَخِي وَابْنُ عَمِّي وَجَارِي ؛ فَإِنَّ اللهَ إِذَا أَرَادَ بِعَبْدٍ خَيْراً، طَيَّبَ رُوحَهُ، فَلَا يَسْمَعُ مَعْرُوفاً إِلاَّ عَرَفَهُ، وَلَا مُنْكَراً إِلاَّ أَنْكَرَهُ، ثُمَّ يَقْذِفُ اللهُ فِي قَلْبِهِ كَلِمَةً يَجْمَعُ بِهَا أَمْرَهُ ».

A number of our companions, from Ahmad in Muhammad Bin Isa, from Muhammad Bin Ismail, from Ismail Al Sarraj, from Ibn Muskan, from Sabit Bin Saeed who said,

'Abu Abdullah[asws] said: 'O Sabit! What have you all to do with the people? Refrain from the people and do not be inviting anyone to your matter (Al-Wilayah), for, by Allah[azwj,] even if the people of the skies and the people of the earths were to gather together upon that they guide a servant whose straying Allah[azwj] Intends, they would not have the capability upon guiding him.

And even if the people of the skies and the people of the earths were to gather upon that they should stray a servant whose Guidance Allah[azwj] Intends, they would not have the capability that they stray him.

Refrain from the people and no one should be saying, 'My uncle, and my brother, and son of my uncle, and my neighbour', for Allah[azwj,] when He[azwj] Intends good with a servant, would Make good his soul, so he would not hear a good thing except that he would recognise it, nor an evil except that he would deny it. Then Allah[azwj] would cast a word into his heart to gather his affairs by it'.[80]

2- عَلِيُّ بْنُ إِبْرَاهِيمَ بْنِ هَاشِمٍ، عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنْ مُحَمَّدِ بْنِ حُمْرَانَ، عَنْ سُلَيْمَانَ بْنِ خَالِدٍ:

عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: قَالَ: « إِنَّ اللهَ ـ عَزَّ وَجَلَّ ـ إِذَا أَرَادَ بِعَبْدٍ خَيْراً، نَكَتَ فِي قَلْبِهِ نُكْتَةً مِنْ نُورٍ، وَفَتَحَ مَسَامِعَ قَلْبِهِ، وَوَكَّلَ بِهِ مَلَكاً يُسَدِّدُهُ، وَإِذَا أَرَادَ بِعَبْدٍ سُوءاً، نَكَتَ فِي قَلْبِهِ نُكْتَةً سَوْدَاءَ، وَسَدَّ مَسَامِعَ قَلْبِهِ، وَوَكَّلَ بِهِ شَيْطَاناً يُضِلُّهُ ».

ثُمَّ تَلَا هذِهِ الْآيَةَ: (فَمَنْ يُرِدِ اللهُ أَنْ يَهْدِيَهُ يَشْرَحْ صَدْرَهُ لِلْإِسْلامِ وَمَنْ يُرِدْ أَنْ يُضِلَّهُ يَجْعَلْ صَدْرَهُ ضَيِّقاً حَرَجاً كَأَنَّما يَصَّعَّدُ فِي السَّماءِ).

Ali Bin Ibrahim Bin Hashim, from his father, from Ibn Abu Umeyr, from Muhammad Bin Humran, from Suleyman Bin Khalid,

(It has been narrated) from Abu Abdullah[asws] having said: 'Allah[azwj] Mighty and Majestic, whenever He[azwj] Intends good with a servant, Imprints a spot of 'Noor' (The Invisible Light) into his heart, and Opens the hearing of his heart, and Allocates and Angel with him who would guide him. And when He[azwj] intends evil with a servant, Imprints a black spot into his hear and Shuts the hearings of his heart, and Allocate a Satan[la] with him to stray him'.

Then he recited this Verse [6:125] Therefore (for) whomsoever Allah Intends that He would Guide him aright, He Expands his chest for Islam, and (for) whomsoever He Intends that He should Let him to err, He makes his chest straitened and narrow as though he were ascending to the sky'.[81]

3- عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ ابْنِ فَضَّالٍ، عَنْ عَلِيِّ بْنِ عُقْبَةَ، عَنْ أَبِيهِ، قَالَ:

سَمِعْتُ أَبَا عَبْدِ اللهِ عليه‌السلام يَقُولُ: « اجْعَلُوا أَمْرَكُمْ لِلّهِ، وَلَا تَجْعَلُوهُ لِلنَّاسِ ؛ فَإِنَّهُ مَا كَانَ لِلّهِ، فَهُوَ لِلّهِ ؛ وَمَا كَانَ لِلنَّاسِ، فَلَا يَصْعَدُ إِلَى اللهِ، وَلَا تُخَاصِمُوا النَّاسَ لِدِينِكُمْ ؛ فَإِنَّ الْمُخَاصَمَةَ مَرَضَةٌ لِلْقَلْبِ ؛ إِنَّ اللهَ تَعَالى قَالَ لِنَبِيِّهِ صلى‌الله‌عليه‌وآله‌وسلم: (إِنَّكَ لا تَهْدِي مَنْ أَحْبَبْتَ وَلكِنَّ اللهَ يَهْدِي مَنْ يَشاءُ) وَقَالَ: (أَفَأَنْتَ تُكْرِهُ النّاسَ حَتّى يَكُونُوا مُؤْمِنِينَ) ذَرُوا النَّاسَ ؛ فَإِنَّ النَّاسَ أَخَذُوا عَنِ النَّاسِ، وَإِنَّكُمْ أَخَذْتُمْ عَنْ رَسُولِ اللهِ صلى‌الله‌عليه‌وآله‌وسلم، إِنِّي سَمِعْتُ أَبِي عليه‌السلام يَقُولُ: إِنَّ اللهَ عَزَّ وَجَلَّ ـ إِذَا كَتَبَ عَلى عَبْدٍ أَنْ يَدْخُلَ فِي هذَا الْأَمْرِ، كَانَ أَسْرَعَ إِلَيْهِ مِنَ الطَّيْرِ إِلى وَكْرِهِ ».

A number of our companions, from Ahmad Bin Muhammad, from Ibn FAzzal, from Ali Bin Uqba, from his father who said,

'I heard Abu Abdullah[asws] saying: 'Make your matters to be for Allah[azwj] and do not be making these to be for the people, for whatever was for Allah[azwj,] so it is for Allah[azwj,] and whatever was for the people, so it would not ascend to Allah[azwj.] And do not be disputing the people for your Religion, for the disputation is a sickness for the heart.

Allah[azwj] the Exalted Said to His[azwj] Prophet[saww] [28:56] Surely you cannot guide whom you love, but Allah Guides whom He Desires to. And Said [10:99] will you then force the people until they become Believers? Leave the people, for the people are taking from the people, and you all are taking from Rasool-Allah[saww].

I[asws] heard my[asws] father[asws] saying: 'Allah[azwj] Mighty and Majestic, when He[azwj] Writes (Decrees) upon a servant that he should enter into this matter (Al-Wilayah), he would be quicker to it than a bird would be to its nest'.[82]

4- أَبُو عَلِيٍّ الْأَشْعَرِيُّ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ، عَنْ صَفْوَانَ بْنِ يَحْيى، عَنْ مُحَمَّدِ بْنِ مَرْوَانَ، عَنْ فُضَيْلِ بْنِ يَسَارٍ، قَالَ:

قُلْتُ لِأَبِي عَبْدِ اللهِ عليه‌السلام: نَدْعُو النَّاسَ إِلى هذَا الْأَمْرِ؟ فَقَالَ: « لَا، يَا فُضَيْلُ، إِنَّ اللهَ إِذَا أَرَادَ بِعَبْدٍ خَيْراً، أَمَرَ مَلَكاً فَأَخَذَ بِعُنُقِهِ، فَأَدْخَلَهُ فِي هذَا الْأَمْرِ طَائِعاً أَوْ كَارِهاً ».

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Safwan Bin Yahya, from Muhammad Bin Marwan, from Fuzayl Bin Yasaar who said,

'I said to Abu Abdullah[asws], 'Should we be inviting the people to this matter (Al-Wilayah)'. So he[asws] said: 'No, O Fuzayl! Allah[azwj,] when He[azwj] Intends good with a servant, Commands an Angel. So he seizes him by his neck and enters him into this matter, willingly or unwillingly'.[83]

تَمَّ كِتَابُ الْعَقْلِ وَالْعِلْمِ وَالتَّوْحِيدِ مِنْ كِتَابِ الْكَافِي، وَيَتْلُوهُ كِتَابُ الْحُجَّةِ فِي الْجُزْءِ الثَّانِي مِنْ كِتَابِ الْكَافِي تَأْلِيفِ الشَّيْخِ أَبِي جَعْفَرٍ مُحَمَّدِ بْنِ يَعْقُوبَ الْكُلَيْنِيِّ رَحْمَةُ اللهِ عَلَيْهِ.

The Book of the Intellect and the knowledge and the Tawheed (Oneness) from the Book Al Kafi is completed, and it would be followed by the Book of the Proof[asws] in the second part from the Book Al Kafi, composed by Sheykh Abu Ja'far Muhammad Bin Yaqoub Al Kulayni, may Allah[azwj] have Mercy on him.

Notes

1 Al Kafi V 1 – The Book Of Tawheed (Oneness of Allah[azwj]) CH 22 H 1
2 Al Kafi V 1 – The Book Of Tawheed (Oneness of Allah[azwj]) CH 22 H 2
3 Al Kafi V 1 – The Book Of Tawheed (Oneness of Allah[azwj]) CH 22 H 3
4 Al Kafi V 1 – The Book Of Tawheed (Oneness of Allah[azwj]) CH 22 H 4
5 Al Kafi V 1 – The Book Of Tawheed (Oneness of Allah[azwj]) CH 22 H 5
6 Al Kafi V 1 – The Book Of Tawheed (Oneness of Allah[azwj]) CH 22 H 6
7 Al Kafi V 1 – The Book Of Tawheed (Oneness of Allah[azwj]) CH 22 H 7
8 Al Kafi V 1 – The Book Of Tawheed (Oneness of Allah[azwj]) CH 23 H 1
9 Al Kafi V 1 – The Book Of Tawheed (Oneness of Allah[azwj]) CH 23 H 2
10 Al Kafi V 1 – The Book Of Tawheed (Oneness of Allah[azwj]) CH 23 H 3
11 Al Kafi V 1 – The Book Of Tawheed (Oneness of Allah[azwj]) CH 23 H 4
12 Al Kafi V 1 – The Book Of Tawheed (Oneness of Allah[azwj]) CH 23 H 5
13 Al Kafi V 1 – The Book Of Tawheed (Oneness of Allah[azwj]) CH 23 H 6
14 Al Kafi V 1 – The Book Of Tawheed (Oneness of Allah[azwj]) CH 23 H 7
15 Al Kafi V 1 – The Book Of Tawheed (Oneness of Allah[azwj]) CH 23 H 8
16 Al Kafi V 1 – The Book Of Tawheed (Oneness of Allah[azwj]) CH 23 H 9
17 Al Kafi V 1 – The Book Of Tawheed (Oneness of Allah[azwj]) CH 23 H 10
18 Al Kafi V 1 – The Book Of Tawheed (Oneness of Allah[azwj]) CH 23 H 11
19 Al Kafi V 1 – The Book Of Tawheed (Oneness of Allah[azwj]) CH 24 H 1
20 Al Kafi V 1 – The Book Of Tawheed (Oneness of Allah[azwj]) CH 24 H 2
21 Al Kafi V 1 – The Book Of Tawheed (Oneness of Allah[azwj]) CH 24 H 3
22 Al Kafi V 1 – The Book Of Tawheed (Oneness of Allah[azwj]) CH 24 H 4
23 Al Kafi V 1 – The Book Of Tawheed (Oneness of Allah[azwj]) CH 24 H 5
24 Al Kafi V 1 – The Book Of Tawheed (Oneness of Allah[azwj]) CH 24 H 6
25 Al Kafi V 1 – The Book Of Tawheed (Oneness of Allah[azwj]) CH 24 H 7
26 Al Kafi V 1 – The Book Of Tawheed (Oneness of Allah[azwj]) CH 24 H 8
27 Al Kafi V 1 – The Book Of Tawheed (Oneness of Allah[azwj]) CH 24 H 9
28 Al Kafi V 1 – The Book Of Tawheed (Oneness of Allah[azwj]) CH 24 H 10
29 Al Kafi V 1 – The Book Of Tawheed (Oneness of Allah[azwj]) CH 24 H 11
30 Al Kafi V 1 – The Book Of Tawheed (Oneness of Allah[azwj]) CH 24 H 12
31 Al Kafi V 1 – The Book Of Tawheed (Oneness of Allah[azwj]) CH 24 H 13
32 Al Kafi V 1 – The Book Of Tawheed (Oneness of Allah[azwj]) CH 24 H 14
33 Al Kafi V 1 – The Book Of Tawheed (Oneness of Allah[azwj]) CH 24 H 15
34 Al Kafi V 1 – The Book Of Tawheed (Oneness of Allah[azwj]) CH 24 H 16
35 Al Kafi V 1 – The Book Of Tawheed (Oneness of Allah[azwj]) CH 25 H 1
36 Al Kafi V 1 – The Book Of Tawheed (Oneness of Allah[azwj]) CH 25 H 2
37 Al Kafi V 1 – The Book Of Tawheed (Oneness of Allah[azwj]) CH 26 H 1
38 Al Kafi V 1 – The Book Of Tawheed (Oneness of Allah[azwj]) CH 26 H 2
39 Al Kafi V 1 – The Book Of Tawheed (Oneness of Allah[azwj]) CH 26 H 3
40 Al Kafi V 1 – The Book Of Tawheed (Oneness of Allah[azwj]) CH 26 H 4
41 Al Kafi V 1 – The Book Of Tawheed (Oneness of Allah[azwj]) CH 26 H 5
42 Al Kafi V 1 – The Book Of Tawheed (Oneness of Allah[azwj]) CH 26 H 6
43 Al Kafi V 1 – The Book Of Tawheed (Oneness of Allah[azwj]) CH 27 H 1
44 Al Kafi V 1 – The Book Of Tawheed (Oneness of Allah[azwj]) CH 27 H 2
45 Al Kafi V 1 – The Book Of Tawheed (Oneness of Allah[azwj]) CH 28 H 1
46 Al Kafi V 1 – The Book Of Tawheed (Oneness of Allah[azwj]) CH 28 H 2
47 Al Kafi V 1 – The Book Of Tawheed (Oneness of Allah[azwj]) CH 28 H 3

48 Al Kafi V 1 – The Book Of Tawheed (Oneness of Allah[azwj]) CH 29 H 1
49 Al Kafi V 1 – The Book Of Tawheed (Oneness of Allah[azwj]) CH 29 H 2
50 Al Kafi V 1 – The Book Of Tawheed (Oneness of Allah[azwj]) CH 29 H 3
51 Al Kafi V 1 – The Book Of Tawheed (Oneness of Allah[azwj]) CH 30 H 1
52 Al Kafi V 1 – The Book Of Tawheed (Oneness of Allah[azwj]) CH 30 H 2
53 Al Kafi V 1 – The Book Of Tawheed (Oneness of Allah[azwj]) CH 30 H 3
54 Al Kafi V 1 – The Book Of Tawheed (Oneness of Allah[azwj]) CH 30 H 4
55 Al Kafi V 1 – The Book Of Tawheed (Oneness of Allah[azwj]) CH 30 H 5
56 Al Kafi V 1 – The Book Of Tawheed (Oneness of Allah[azwj]) CH 30 H 6
57 Al Kafi V 1 – The Book Of Tawheed (Oneness of Allah[azwj]) CH 30 H 7
58 Al Kafi V 1 – The Book Of Tawheed (Oneness of Allah[azwj]) CH 30 H 8
59 Al Kafi V 1 – The Book Of Tawheed (Oneness of Allah[azwj]) CH 30 H 9
60 Al Kafi V 1 – The Book Of Tawheed (Oneness of Allah[azwj]) CH 30 H 10
61 Al Kafi V 1 – The Book Of Tawheed (Oneness of Allah[azwj]) CH 30 H 11
62 Al Kafi V 1 – The Book Of Tawheed (Oneness of Allah[azwj]) CH 30 H 12
63 Al Kafi V 1 – The Book Of Tawheed (Oneness of Allah[azwj]) CH 30 H 13
64 Al Kafi V 1 – The Book Of Tawheed (Oneness of Allah[azwj]) CH 30 H 14
65 Al Kafi V 1 – The Book Of Tawheed (Oneness of Allah[azwj]) CH 31 H 1
66 Al Kafi V 1 – The Book Of Tawheed (Oneness of Allah[azwj]) CH 31 H 2
67 Al Kafi V 1 – The Book Of Tawheed (Oneness of Allah[azwj]) CH 31 H 3
68 Al Kafi V 1 – The Book Of Tawheed (Oneness of Allah[azwj]) CH 31 H 4
69 Al Kafi V 1 – The Book Of Tawheed (Oneness of Allah[azwj]) CH 32 H 1
70 Al Kafi V 1 – The Book Of Tawheed (Oneness of Allah[azwj]) CH 32 H 2
71 Al Kafi V 1 – The Book Of Tawheed (Oneness of Allah[azwj]) CH 32 H 3
72 Al Kafi V 1 – The Book Of Tawheed (Oneness of Allah[azwj]) CH 32 H 4
73 Al Kafi V 1 – The Book Of Tawheed (Oneness of Allah[azwj]) CH 32 H 5
74 Al Kafi V 1 – The Book Of Tawheed (Oneness of Allah[azwj]) CH 32 H 6
75 Al Kafi V 1 – The Book Of Tawheed (Oneness of Allah[azwj]) CH 33 H 1
76 Al Kafi V 1 – The Book Of Tawheed (Oneness of Allah[azwj]) CH 34 H 1
77 Al Kafi V 1 – The Book Of Tawheed (Oneness of Allah[azwj]) CH 34 H 2
78 Al Kafi V 1 – The Book Of Tawheed (Oneness of Allah[azwj]) CH 34 H 3
79 Al Kafi V 1 – The Book Of Tawheed (Oneness of Allah[azwj]) CH 34 H 4
80 Al Kafi V 1 – The Book Of Tawheed (Oneness of Allah[azwj]) CH 35 H 1
81 Al Kafi V 1 – The Book Of Tawheed (Oneness of Allah[azwj]) CH 35 H 2
82 Al Kafi V 1 – The Book Of Tawheed (Oneness of Allah[azwj]) CH 35 H 3
83 Al Kafi V 1 – The Book Of Tawheed (Oneness of Allah[azwj]) CH 35 H 4

كتاب الحجة

THE BOOK OF DIVINE AUTHORITY (1)

بسم الله الرحمن الرحيم الحمد لله رب العالمين، وصلى الله على سيدنا محمد وآله الطاهرين، وسلم تسليما.

In the Name of Allah[azwj] the Beneficent, the Merciful. The Praise is for Allah[azwj] Lord[azwj] of the Worlds, and Blessing be upon our Chief Muhammad[saww] and his[saww] Purified Progeny[asws], and greetings with abundant greetings.

1 . بَابُ الِاضْطِرَارِ إِلَى الْحُجَّةِ

Chapter 1 – The desperate need to the Divine Authority

1. قَالَ أَبُو جَعْفَرٍ مُحَمَّدُ بْنُ يَعْقُوبَ الْكُلَيْنِيُّ مُصَنِّفُ هَذَا الْكِتَابِ رَحِمَهُ الله حَدَّثَنَا عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ الْعَبَّاسِ بْنِ عُمَرَ الْفُقَيْمِيِّ عَنْ هِشَامِ بْنِ الْحَكَمِ عَنْ أَبِي عَبْدِ الله (عَلَيْهِ السَّلام) أَنَّهُ قَالَ لِلزِّنْدِيقِ الَّذِي سَأَلَهُ مِنْ أَيْنَ أَثْبَتَّ الانْبِيَاءَ وَالرُّسُلَ قَالَ إِنَّا لَمَّا أَثْبَتْنَا أَنَّ لَنَا خَالِقاً صَانِعاً مُتَعَالِياً عَنَّا وَعَنْ جَمِيعِ مَا خَلَقَ وَكَانَ ذَلِكَ الصَّانِعُ حَكِيماً مُتَعَالِياً لَمْ يَجُزْ أَنْ يُشَاهِدَهُ خَلْقُهُ وَلا يُلامِسُوهُ فَيُبَاشِرَهُمْ وَيُبَاشِرُوهُ وَيُحَاجَّهُمْ وَيُحَاجُّوهُ ثَبَتَ أَنَّ لَهُ سُفَرَاءَ فِي خَلْقِهِ يُعَبِّرُونَ عَنْهُ إِلَى خَلْقِهِ وَعِبَادِهِ وَيَدُلُّونَهُمْ عَلَى مَصَالِحِهِمْ وَمَنَافِعِهِمْ وَمَا بِهِ بَقَاؤُهُمْ وَفِي تَرْكِهِ فَنَاؤُهُمْ فَثَبَتَ الامِرُونَ وَالنَّاهُونَ عَنِ الْحَكِيمِ الْعَلِيمِ فِي خَلْقِهِ وَالْمُعَبِّرُونَ عَنْهُ جَلَّ وَعَزَّ وَهُمُ الانْبِيَاءُ (عَلَيْهِم السَّلام) وَصَفْوَتُهُ مِنْ خَلْقِهِ حُكَمَاءَ مُؤَدَّبِينَ بِالْحِكْمَةِ مَبْعُوثِينَ بِهَا غَيْرَ مُشَارِكِينَ لِلنَّاسِ عَلَى مُشَارَكَتِهِمْ لَهُمْ فِي الْخَلْقِ وَالتَّرْكِيبِ فِي شَيْءٍ مِنْ أَحْوَالِهِمْ مُؤَيَّدِينَ مِنْ عِنْدِ الْحَكِيمِ الْعَلِيمِ بِالْحِكْمَةِ ثُمَّ ثَبَتَ ذَلِكَ فِي كُلِّ دَهْرٍ وَزَمَانٍ مِمَّا أَتَتْ بِهِ الرُّسُلُ وَالانْبِيَاءُ مِنَ الدَّلائِلِ وَالْبَرَاهِينِ لِكَيْلا تَخْلُوَ أَرْضُ الله مِنْ حُجَّةٍ يَكُونُ مَعَهُ عِلْمٌ يَدُلُّ عَلَى صِدْقِ مَقَالَتِهِ وَجَوَازِ عَدَالَتِهِ.

Abu Ja’far Muhammad Bin Yaqoub Al Kulaynira, author of this book, said, ‘Ali Bin Ibrahim narrated to us, from his father, from Al Abbas Bin Umar Al Fuqaymi, from Hisham Bin Al Hakam,

(It has been narrated) from Abu Abdullah[asws] having said to the atheist who had asked him[asws], ‘From where are the Prophets[as] and the Rasools[as] proved?’ He[asws] said: ‘We[asws], when we[asws] proved that for us there is a Creator, a Maker, Exalted for us and for the entirety of what He[azwj] Created, and that was the Maker, Wise, Exalted, it is not allowed that His[azwj] creatures should witness Him[azwj], nor touch Him[azwj], so He[azwj] would Communicate with them and they would communicate with Him[azwj] directly, and He[azwj] would Argue with them and they would argue with Him[azwj] directly, it proves that for Him[azwj] there are ambassadors among His[azwj] creatures who are expressing on His[azwj] behalf to His[azwj] creatures and are indicating them upon their

correction and their benefits and what would be their remaining with it, and with regards to its neglecting, so they are forbidding them.

Thus, it proves (the presence of) the enjoiners and the forbidders on behalf of the Wise, the Knowing, among His[azwj] creatures, and the expressers from Him[azwj] Majestic and Mighty, and they[as] are the Prophets[as] and His[azwj] Elites[asws] from His[azwj] creatures, the wise ones, disciplined with the Wisdom, been Sent with it, without a participation with the people upon their[as] participation, for them[asws] among the creatures, and the implementation regarding something from their states, being supporters from the Presence of the Wise, the Knowing.

Then it proves that in every era and time, from what the Rasools[as] and the Prophets[as] came with, from the evidences and the proofs lest the earth of Allah[azwj] be empty from a Divine Authority who happens to have knowledge with him[asws] indicating upon the truthfulness of his[asws] speech and authorisation of his[asws] justice'.[1]

2. مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَاذَانَ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ مَنْصُورِ بْنِ حَازِمٍ قَالَ قُلْتُ لابِي عَبْدِ الله (عَلَيْهِ السَّلام) إِنَّ الله أَجَلُّ وَأَكْرَمُ مِنْ أَنْ يُعْرَفَ بِخَلْقِهِ بَلِ الْخَلْقُ يُعْرَفُونَ بِالله قَالَ صَدَقْتَ قُلْتُ إِنَّ مَنْ عَرَفَ أَنَّ لَهُ رَبّاً فَيَنْبَغِي لَهُ أَنْ يَعْرِفَ أَنَّ لِذَلِكَ الرَّبِّ رِضًا وَسَخَطاً وَأَنَّهُ لا يُعْرَفُ رِضَاهُ وَسَخَطُهُ إِلا بِوَحْيٍ أَوْ رَسُولٍ فَمَنْ لَمْ يَأْتِهِ الْوَحْيُ فَقَدْ يَنْبَغِي لَهُ أَنْ يَطْلُبَ الرُّسُلَ فَإِذَا لَقِيَهُمْ عَرَفَ أَنَّهُمُ الْحُجَّةُ وَأَنَّ لَهُمُ الطَّاعَةَ الْمُفْتَرَضَةَ وَقُلْتُ لِلنَّاسِ تَعْلَمُونَ أَنَّ رَسُولَ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) كَانَ هُوَ الْحُجَّةَ مِنَ الله عَلَى خَلْقِهِ قَالُوا بَلَى قُلْتُ فَحِينَ مَضَى رَسُولُ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) مَنْ كَانَ الْحُجَّةَ عَلَى خَلْقِهِ فَقَالُوا الْقُرْآنُ فَنَظَرْتُ فِي الْقُرْآنِ فَإِذَا هُوَ يُخَاصِمُ بِهِ الْمُرْجِئُ وَالْقَدَرِيُّ وَالزِّنْدِيقُ الَّذِي لا يُؤْمِنُ بِهِ حَتَّى يَغْلِبَ الرِّجَالَ بِخُصُومَتِهِ فَعَرَفْتُ أَنَّ الْقُرْآنَ لا يَكُونُ حُجَّةً إِلا بِقَيِّمٍ فَمَا قَالَ فِيهِ مِنْ شَيْءٍ كَانَ حَقّاً فَقُلْتُ لَهُمْ مَنْ قَيِّمُ الْقُرْآنِ فَقَالُوا ابْنُ مَسْعُودٍ قَدْ كَانَ يَعْلَمُ وَعُمَرُ يَعْلَمُ وَحُذَيْفَةُ يَعْلَمُ قُلْتُ كُلَّهُ قَالُوا لا فَلَمْ أَجِدْ أَحَداً يُقَالُ إِنَّهُ يَعْرِفُ ذَلِكَ كُلَّهُ إِلا عَلِيّاً (عَلَيْهِ السَّلام) وَإِذَا كَانَ الشَّيْءُ بَيْنَ الْقَوْمِ فَقَالَ هَذَا لا أَدْرِي وَقَالَ هَذَا لا أَدْرِي وَقَالَ هَذَا لا أَدْرِي وَقَالَ هَذَا أَنَا أَدْرِي فَأَشْهَدُ أَنَّ عَلِيّاً (عَلَيْهِ السَّلام) كَانَ قَيِّمَ الْقُرْآنِ وَكَانَتْ طَاعَتُهُ مُفْتَرَضَةً وَكَانَ الْحُجَّةَ عَلَى النَّاسِ بَعْدَ رَسُولِ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) وَأَنَّ مَا قَالَ فِي الْقُرْآنِ فَهُوَ حَقٌّ فَقَالَ رَحِمَكَ الله.

Muhammad Bin Ismail, from Al Fazl Bin Shazan, from Safwan Bin Yahya, from Mansour Bin Hazim who said,

'I said to Abu Abdullah[asws], 'Allah[azwj] is more Majestic and more Benevolent than that He[azwj] should be recognised by His[azwj] creatures. But, the creatures are being recognised by Allah[azwj].' He[asws] said: 'You speak the truth'.

I said, 'The one who recognises that there is a Lord[azwj] for him, so it is befitting for him that he recognises that for that Lord[azwj], there is Pleasure and Anger, and that he (himself) would not recognise His[azwj] Pleasure and His[azwj]

Anger except by a Revelation or by a Rasool[saww]. So the one to whom the Revelation does not come, so it would be befitting for him that he seeks the Rasools[as], and when he meets up with them[as], he should recognise that he[as] is the Divine Authority and that there is an obedience to them[as], the Necessitated obedience.

And I said to the people, 'Do you know that Rasool-Allah[saww] was the Divine Authority from Allah[azwj] upon His[azwj] creatures?' They said, 'Yes'. I said, 'So when Rasool-Allah[saww] passed away, who was the Divine Authority upon His[azwj] creatures?' So they said, 'The Quran'.

So I looked into the Quran, so it was such what the Murjiites, and the Qadiriyya were debating with, and (even) the atheists who do not believe in it, to the extent that they overcome the men by debating with it. So I recognised that the Quran cannot happen to be a Divine Authority except by a custodian, so he[asws] would not say anything with regards to it except that it would be true.

So I said to them, 'Who is the custodian of the Quran?' So they said, 'Ibn Masoud. He had known, and Umar knew, and Huzayfa knew'. I said, '(They knew) all of it?'

They said, 'No'. So I did not find anyone who could say that he knew all of that except for Ali[asws]. And whenever there was something between the people, so this one said, 'I don't know', and this one said, 'I don't know', and this one said, 'I[asws] do know'. So I testify that Ali[asws] was the custodian of the Quran, and that obedience to him[asws] was a necessity, and he[asws] was the Divine Authority upon the people after Rasool-Allah[saww], and that whatever he[asws] said regarding the Quran, so it is true'. So he[asws] said: 'May Allah[azwj] have Mercy on you'.[2]

3. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ الْحَسَنِ بْنِ إِبْرَاهِيمَ عَنْ يُونُسَ بْنِ يَعْقُوبَ قَالَ كَانَ عِنْدَ أَبِي عَبْدِ الله (عَلَيْهِ السَّلام) جَمَاعَةٌ مِنْ أَصْحَابِهِ مِنْهُمْ حُمْرَانُ بْنُ أَعْيَنَ وَمُحَمَّدُ بْنُ النُّعْمَانِ وَهِشَامُ بْنُ سَالِمٍ وَالطَّيَّارُ وَجَمَاعَةٌ فِيهِمْ هِشَامُ بْنُ الْحَكَمِ وَهُوَ شَابٌّ فَقَالَ أَبُو عَبْدِ الله (عَلَيْهِ السَّلام) يَا هِشَامُ أَ لا تُخْبِرُنِي كَيْفَ صَنَعْتَ بِعَمْرِو بْنِ عُبَيْدٍ وَكَيْفَ سَأَلْتَهُ فَقَالَ هِشَامٌ يَا ابْنَ رَسُولِ الله إِنِّي أُجِلُّكَ وَأَسْتَحْيِيكَ وَلا يَعْمَلُ لِسَانِي بَيْنَ يَدَيْكَ فَقَالَ أَبُو عَبْدِ الله إِذَا أَمَرْتُكُمْ بِشَيْءٍ فَافْعَلُوا قَالَ هِشَامٌ بَلَغَنِي مَا كَانَ فِيهِ عَمْرُو بْنُ عُبَيْدٍ وَجُلُوسُهُ فِي مَسْجِدِ الْبَصْرَةِ فَعَظُمَ ذَلِكَ عَلَيَّ فَخَرَجْتُ إِلَيْهِ وَدَخَلْتُ الْبَصْرَةَ يَوْمَ الْجُمُعَةِ فَأَتَيْتُ مَسْجِدَ الْبَصْرَةِ فَإِذَا أَنَا بِحَلْقَةٍ كَبِيرَةٍ فِيهَا عَمْرُو بْنُ عُبَيْدٍ وَعَلَيْهِ شَمْلَةٌ سَوْدَاءُ مُتَّزِراً بِهَا مِنْ صُوفٍ وَشَمْلَةٌ مُرْتَدِياً بِهَا وَالنَّاسُ يَسْأَلُونَهُ فَاسْتَفْرَجْتُ النَّاسَ فَأَفْرَجُوا لِي ثُمَّ قَعَدْتُ فِي آخِرِ الْقَوْمِ عَلَى رُكْبَتَيَّ ثُمَّ قُلْتُ أَيُّهَا الْعَالِمُ إِنِّي رَجُلٌ غَرِيبٌ تَأْذَنُ لِي فِي مَسْأَلَةٍ فَقَالَ لِي نَعَمْ فَقُلْتُ لَهُ أَ لَكَ عَيْنٌ فَقَالَ يَا بُنَيَّ أَيُّ شَيْءٍ هَذَا مِنَ السُّؤَالِ وَشَيْءٌ تَرَاهُ كَيْفَ تَسْأَلُ عَنْهُ فَقُلْتُ هَكَذَا مَسْأَلَتِي فَقَالَ يَا بُنَيَّ سَلْ وَإِنْ كَانَتْ مَسْأَلَتُكَ حَمْقَاءَ قُلْتُ أَجِبْنِي فِيهَا قَالَ لِي سَلْ قُلْتُ أَ لَكَ عَيْنٌ قَالَ نَعَمْ قُلْتُ فَمَا تَصْنَعُ بِهَا قَالَ أَرَى بِهَا الألْوَانَ وَالاشْخَاصَ قُلْتُ فَلَكَ أَنْفٌ قَالَ نَعَمْ قُلْتُ فَمَا تَصْنَعُ بِهِ قَالَ أَشَمُّ بِهِ الرَّائِحَةَ قُلْتُ أَ لَكَ فَمٌ قَالَ نَعَمْ قُلْتُ

فَمَا تَصْنَعُ بِهِ قَالَ أَذُوقُ بِهِ الطَّعْمَ قُلْتُ فَلَكَ أُذُنٌ قَالَ نَعَمْ قُلْتُ فَمَا تَصْنَعُ بِهَا قَالَ أَسْمَعُ بِهَا الصَّوْتَ قُلْتُ أَ لَكَ قَلْبٌ قَالَ نَعَمْ قُلْتُ فَمَا تَصْنَعُ بِهِ قَالَ أُمَيِّزُ بِهِ كُلَّ مَا وَرَدَ عَلَى هَذِهِ الْجَوَارِحِ وَالْحَوَاسِّ قُلْتُ أَ وَلَيْسَ فِي هَذِهِ الْجَوَارِحِ غِنًى عَنِ الْقَلْبِ فَقَالَ لا قُلْتُ وَكَيْفَ ذَلِكَ وَهِيَ صَحِيحَةٌ سَلِيمَةٌ قَالَ يَا بُنَيَّ إِنَّ الْجَوَارِحَ إِذَا شَكَّتْ فِي شَيْءٍ شَمَّتْهُ أَوْ رَأَتْهُ أَوْ ذَاقَتْهُ أَوْ سَمِعَتْهُ رَدَّتْهُ إِلَى الْقَلْبِ فَيَسْتَيْقِنُ الْيَقِينَ وَيُبْطِلُ الشَّكَّ قَالَ هِشَامٌ فَقُلْتُ لَهُ فَإِنَّمَا أَقَامَ اللهُ الْقَلْبَ لِشَكِّ الْجَوَارِحِ قَالَ نَعَمْ قُلْتُ لا بُدَّ مِنَ الْقَلْبِ وَإِلا لَمْ تَسْتَيْقِنِ الْجَوَارِحُ قَالَ نَعَمْ فَقُلْتُ لَهُ يَا أَبَا مَرْوَانَ فَاللهُ تَبَارَكَ وَتَعَالَى لَمْ يَتْرُكْ جَوَارِحَكَ حَتَّى جَعَلَ لَهَا إِمَاماً يُصَحِّحُ لَهَا الصَّحِيحَ وَيَتَيَقَّنُ بِهِ مَا شُكَّ فِيهِ وَيَتْرُكُ هَذَا الْخَلْقَ كُلَّهُمْ فِي حَيْرَتِهِمْ وَشَكِّهِمْ وَاخْتِلافِهِمْ لا يُقِيمُ لَهُمْ إِماماً يَرُدُّونَ إِلَيْهِ شَكَّهُمْ وَحَيْرَتَهُمْ وَيُقِيمُ لَكَ إِماماً لِجَوَارِحِكَ تَرُدُّ إِلَيْهِ حَيْرَتَكَ وَشَكَّكَ قَالَ فَسَكَتَ وَلَمْ يَقُلْ لِي شَيْئاً ثُمَّ الْتَفَتَ إِلَيَّ فَقَالَ لِي أَنْتَ هِشَامُ بْنُ الْحَكَمِ فَقُلْتُ لا قَالَ أَ مِنْ جُلَسَائِهِ قُلْتُ لا قَالَ فَمِنْ أَيْنَ أَنْتَ قَالَ قُلْتُ مِنْ أَهْلِ الْكُوفَةِ قَالَ فَأَنْتَ إِذاً هُوَ ثُمَّ ضَمَّنِي إِلَيْهِ وَأَقْعَدَنِي فِي مَجْلِسِهِ وَزَالَ عَنْ مَجْلِسِهِ وَمَا نَطَقَ حَتَّى قُمْتُ قَالَ فَضَحِكَ أَبُو عَبْدِ اللهِ (عَلَيْهِ السَّلام) وَقَالَ يَا هِشَامُ مَنْ عَلَّمَكَ هَذَا قُلْتُ شَيْءٌ أَخَذْتُهُ مِنْكَ وَأَلَّفْتُهُ فَقَالَ هَذَا وَاللهِ مَكْتُوبٌ فِي صُحُفِ إِبْرَاهِيمَ وَمُوسَى.

Ali Bin Ibrahim, from his father, from Al Hassan Bin Ibrahim, from Yunus Bin Yaqoub who said,

'There was in the presence of Abu Abdullah[asws], a group of his[asws] companions. From them were Humran Bin Ayn and Muhammad Bin Al-Numan, and Hisham Bin Salim, and Al-Tayyar; and (also) a group, among whom was Hisham Bin Al-Hakam, and he was a youth.

So, Abu Abdullah[asws] said: 'O Hisham! Can you inform me[asws] how you dealt with Amro Bin Ubeyd, and how you questioned him?' So Hisham said, 'O son[asws] of Rasool-Allah[saww]! I am prevented by your[asws] majesty and am too embarrassed from you[asws] and my tongue does not work in front of you[asws]'. So Abu Abdullah[asws] said: 'When I[asws] order you with something, so do it'.

Hisham said, 'It reached me what Amro Bin Ubeyd and his (companions) would be gathering in a Masjid of Al-Basra, so that was grievous upon me. So I went out to him and entered Al-Basra on the day of Friday. So I went over to the Masjid of Al-Basra, and there I was with a big circle in which was Amro Bin Ubeyd, and upon him was a black cloth he had used as a loin cloth, and a cloth he had robed himself with, and the people were questioning him. So I cleaved (cut-through) the people and they made way for me. Then I seated myself among the last (ones) of the people (who were seated there), upon my knees.

Then I said, O you scholar! I am a man who is a stranger. Will you permit me for the questioning?' So he said to me, 'Yes'. So I said to him, 'Is there an eye for you?' So he said, 'O my son! Which thing is this from the questions, and it is a thing you see? How can you question about it?' So I said, 'This is how my question is' So he said, 'O my son! Ask, and even if your

question was stupid'. I said, 'Answer me with regards to it'. He said to me, 'Ask'.

I said, 'Is there an eye for you?' He[asws] said, 'Yes'. I said, 'So what do you do with it?' He said, 'I see the colours and the persons with it'. I said, 'So is there a nose for you?' He said, 'So what do you with it?' He said, 'I smell the aromas with it'. I said, 'Is there a mouth for you?' He said, 'Yes'. I said, 'So what do you do with it?' He said, 'I taste the food by it'. I said, 'So is there an ear for you'. He said, 'Yes'. I said, 'So what do you do with it'. He said, 'I hear the sounds by it'. I said, 'Is there a ' قَلْبٌ ' heart for you?' He said, 'Yes'. I said, 'So what do you do with it?' He said, 'I distinguish by it whatever is referred upon these body parts and the senses'.

I said, 'Or isn't there with regards to these body parts a needlessness from the heart?' So he said, 'No'. I said, 'And how can that be and these are (all) healthy, sound?' He said, 'O my son! The body part, when it is doubtful regarding something it smells, or it sees, or it tastes, or it hears, it refers it back to the heart, so it convinces it with the conviction and invalidates the doubt'.

Hisham said, 'So I said to him, 'So rather, Allah[azwj] has Made the heart as a custodian for the doubts of the body parts?'. He said, 'Yes'. I said, 'It is inevitable from the heart, or else the body parts would not attain conviction?'. He Said, 'Yes'. So I said to him, 'O Abu Marwan! So Allah[azwj] Blessed and High did not Neglect your body parts until He[azwj] Made an Imam to be for these, correcting for these with the corrections and convincing these with what is doubtful with regards to it, and (you reckon that) He[azwj] would Neglect these creatures, all of them to be in their confusions, and their doubts, and their differing, and not Establish an Imam[asws] for them, to whom they should be referring their doubts and their confusion to, and He[azwj] did Establish an Imam for you for your body part, to which your confusions and your doubts get referred to?'

He (Hisham) said, 'So he was silent and did not say a thing. Then he turned towards me and said to me, 'You are Hisham Bin Al-Hakam?' So I said, 'No'. He said, 'Are you from his gatherers?' I said, 'No'. So, where are you from?' I said, 'From the people of Al-Kufa'. He said, 'So then you are him'. He then embraced me and made me sit among his gatherers, and declined from (speaking to) his gathering, and did not speak until I arose (and left)'.

He (the narrator) said, 'So Abu Abdullah[asws] laughed and said, 'O Hisham! Who taught you this?' I said, 'Something I took from you[asws] and compiled it'. So he[asws] said: 'This, by Allah[azwj,] is Written in the Parchments of Ibrahim[as] and Musa[as]'.[3]

4 عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَمَّنْ ذَكَرَهُ عَنْ يُونُسَ بْنِ يَعْقُوبَ قَالَ كُنْتُ عِنْدَ أَبِي عَبْدِ الله (عَلَيْهِ السَّلام) فَوَرَدَ عَلَيْهِ رَجُلٌ مِنْ أَهْلِ الشَّامِ فَقَالَ إِنِّي رَجُلٌ صَاحِبُ كَلامٍ وَفِقْهٍ وَفَرَائِضَ وَقَدْ جِئْتُ لِمُنَاظَرَةِ أَصْحَابِكَ فَقَالَ أَبُو عَبْدِ الله (عَلَيْهِ السَّلام) كَلامُكَ مِنْ كَلامِ رَسُولِ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) أَوْ مِنْ عِنْدِكَ فَقَالَ مِنْ كَلامِ رَسُولِ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) وَمِنْ عِنْدِي فَقَالَ أَبُو عَبْدِ الله (عَلَيْهِ السَّلام) فَأَنْتَ إِذاً شَرِيكُ رَسُولِ الله قَالَ لا قَالَ فَسَمِعْتَ الْوَحْيَ عَنِ الله عَزَّ

وَجَلَّ يُخْبِرُكَ قَالَ لا قَالَ فَتَجِبُ طَاعَتُكَ كَمَا تَجِبُ طَاعَةُ رَسُولِ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) قَالَ لا فَالْتَفَتَ أَبُو عَبْدِ الله (عَلَيْهِ السَّلام) إِلَيَّ فَقَالَ يَا يُونُسَ بْنَ يَعْقُوبَ هَذَا قَدْ خَصَمَ نَفْسَهُ قَبْلَ أَنْ يَتَكَلَّمَ ثُمَّ قَالَ يَا يُونُسُ لَوْ كُنْتَ تُحْسِنُ الْكَلامَ كَلَّمْتَهُ قَالَ يُونُسُ فَيَا لَهَا مِنْ حَسْرَةٍ فَقُلْتُ جُعِلْتُ فِدَاكَ إِنِّي سَمِعْتُكَ تَنْهَى عَنِ الْكَلامِ وَتَقُولُ وَيْلٌ لاصْحَابِ الْكَلامِ يَقُولُونَ هَذَا يُنْقَادُ وَهَذَا لا يُنْقَادُ وَهَذَا يُنْسَاقُ وَهَذَا لا يُنْسَاقُ وَهَذَا نَعْقِلُهُ وَهَذَا لا نَعْقِلُهُ فَقَالَ أَبُو عَبْدِ الله (عَلَيْهِ السَّلام) إِنَّمَا قُلْتُ فَوَيْلٌ لَهُمْ إِنْ تَرَكُوا مَا أَقُولُ وَذَهَبُوا إِلَى مَا يُرِيدُونَ ثُمَّ قَالَ لِي اخْرُجْ إِلَى الْبَابِ فَانْظُرْ مَنْ تَرَى مِنَ الْمُتَكَلِّمِينَ فَأَدْخِلْهُ قَالَ فَأَدْخَلْتُ حُمْرَانَ بْنَ أَعْيَنَ وَكَانَ يُحْسِنُ الْكَلامَ وَأَدْخَلْتُ الاحْوَلَ وَكَانَ يُحْسِنُ الْكَلامَ وَأَدْخَلْتُ هِشَامَ بْنَ سَالِمٍ وَكَانَ يُحْسِنُ الْكَلامَ وَأَدْخَلْتُ قَيْسَ بْنَ الْمَاصِرِ وَكَانَ عِنْدِي أَحْسَنَهُمْ كَلاماً وَكَانَ قَدْ تَعَلَّمَ الْكَلامَ مِنْ عَلِيِّ بن الحسين (عَلَيْهِما السَّلام) فَلَمَّا اسْتَقَرَّ بِنَا الْمَجْلِسُ وَكَانَ أَبُو عَبْدِ الله (عَلَيْهِ السَّلام) قَبْلَ الْحَجِّ يَسْتَقِرُّ أَيَّاماً فِي جَبَلٍ فِي طَرَفِ الْحَرَمِ فِي فَازَةٍ لَهُ مَضْرُوبَةٍ قَالَ فَأَخْرَجَ أَبُو عَبْدِ الله (عَلَيْهِ السَّلام) رَأْسَهُ مِنْ فَازَتِهِ فَإِذَا هُوَ بِبَعِيرٍ يَخُبُّ فَقَالَ هِشَامٌ وَرَبِّ الْكَعْبَةِ قَالَ فَظَنَنَّا أَنَّ هِشَاماً رَجُلٌ مِنْ وُلْدِ عَقِيلٍ كَانَ شَدِيدَ الْمَحَبَّةِ لَهُ قَالَ فَوَرَدَ هِشَامُ بْنُ الْحَكَمِ وَهُوَ أَوَّلُ مَا احْتَطَّتْ لِحْيَتُهُ وَلَيْسَ فِينَا إِلا مَنْ هُوَ أَكْبَرُ سِنّاً مِنْهُ قَالَ فَوَسَّعَ لَهُ أَبُو عَبْدِ الله (عَلَيْهِ السَّلام) وَقَالَ نَاصِرُنَا بِقَلْبِهِ وَلِسَانِهِ وَيَدِهِ ثُمَّ قَالَ يَا حُمْرَانُ كَلِّمِ الرَّجُلَ فَكَلَّمَهُ فَظَهَرَ عَلَيْهِ حُمْرَانُ ثُمَّ قَالَ يَا طَاقِيُّ كَلِّمْهُ فَكَلَّمَهُ فَظَهَرَ عَلَيْهِ الاحْوَلُ ثُمَّ قَالَ يَا هِشَامَ بْنَ سَالِمٍ كَلِّمْهُ فَتَعَارَفَا ثُمَّ قَالَ أَبُو عَبْدِ الله (عَلَيْهِ السَّلام) لِقَيْسٍ الْمَاصِرِ كَلِّمْهُ فَكَلَّمَهُ فَأَقْبَلَ أَبُو عَبْدِ الله (عَلَيْهِ السَّلام) يَضْحَكُ مِنْ كَلامِهِمَا مِمَّا قَدْ أَصَابَ الشَّامِيَّ فَقَالَ لِلشَّامِيِّ كَلِّمْ هَذَا الْغُلامَ يَعْنِي هِشَامَ بْنَ الْحَكَمِ فَقَالَ نَعَمْ فَقَالَ لِهِشَامٍ يَا غُلامُ سَلْنِي فِي إِمَامَةِ هَذَا فَغَضِبَ هِشَامٌ حَتَّى ارْتَعَدَ ثُمَّ قَالَ لِلشَّامِيِّ يَا هَذَا أَ رَبُّكَ أَنْظَرُ لِخَلْقِهِ أَمْ خَلْقُهُ لانْفُسِهِمْ فَقَالَ الشَّامِيُّ بَلْ رَبِّي أَنْظَرُ لِخَلْقِهِ قَالَ فَفَعَلَ بِنَظَرِهِ لَهُمْ مَا ذَا قَالَ أَقَامَ لَهُمْ حُجَّةً وَدَلِيلاً كَيْلا يَتَشَتَّتُوا أَوْ يَخْتَلِفُوا يَتَأَلَّفُهُمْ وَيُقِيمُ أَوَدَهُمْ وَيُخْبِرُهُمْ بِفَرْضِ رَبِّهِمْ قَالَ فَمَنْ هُوَ قَالَ رَسُولُ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) قَالَ هِشَامٌ فَبَعْدَ رَسُولِ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) قَالَ الْكِتَابُ وَالسُّنَّةُ قَالَ هِشَامٌ فَهَلْ نَفَعَنَا الْيَوْمَ الْكِتَابُ وَالسُّنَّةُ فِي رَفْعِ الاخْتِلافِ عَنَّا قَالَ الشَّامِيُّ نَعَمْ قَالَ فَلِمَ اخْتَلَفْنَا أَنَا وَأَنْتَ وَصِرْتَ إِلَيْنَا مِنَ الشَّامِ فِي مُخَالَفَتِنَا إِيَّاكَ قَالَ فَسَكَتَ الشَّامِيُّ فَقَالَ أَبُو عَبْدِ الله (عَلَيْهِ السَّلام) لِلشَّامِيِّ مَا لَكَ لا تَتَكَلَّمُ قَالَ الشَّامِيُّ إِنْ قُلْتُ لَمْ نَخْتَلِفْ كَذَبْتُ وَإِنْ قُلْتُ إِنَّ الْكِتَابَ وَالسُّنَّةَ يَرْفَعَانِ عَنَّا الاخْتِلافَ أَبْطَلْتُ لانَّهُمَا يَحْتَمِلانِ الْوُجُوهَ وَإِنْ قُلْتُ قَدِ اخْتَلَفْنَا وَكُلُّ وَاحِدٍ مِنَّا يَدَّعِي الْحَقَّ فَلَمْ يَنْفَعْنَا إِذَنِ الْكِتَابُ وَالسُّنَّةُ إِلا أَنَّ لِي عَلَيْهِ هَذِهِ الْحُجَّةَ فَقَالَ أَبُو عَبْدِ الله (عَلَيْهِ السَّلام) سَلْهُ تَجِدْهُ مَلِيّاً فَقَالَ الشَّامِيُّ يَا هَذَا مَنْ أَنْظَرُ لِلْخَلْقِ أَ رَبُّهُمْ أَوْ

أَنْفُسُهُمْ فَقَالَ هِشَامٌ رَبُّهُمْ أَنْظَرُ لَهُمْ مِنْهُمْ لانْفُسِهِمْ فَقَالَ الشَّامِيُّ فَهَلْ أَقَامَ لَهُمْ مَنْ يَجْمَعُ لَهُمْ كَلِمَتَهُمْ وَيُقِيمُ أَوَدَهُمْ وَيُخْبِرُهُمْ بِحَقِّهِمْ مِنْ بَاطِلِهِمْ قَالَ هِشَامٌ فِي وَقْتِ رَسُولِ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) أَوِ السَّاعَةِ.

قَالَ الشَّامِيُّ فِي وَقْتِ رَسُولِ الله رَسُولُ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) وَالسَّاعَةِ مَنْ فَقَالَ هِشَامٌ هَذَا الْقَاعِدُ الَّذِي تُشَدُّ إِلَيْهِ الرِّحَالُ وَيُخْبِرُنَا بِأَخْبَارِ السَّمَاءِ وَالارْضِ وِرَاثَةً عَنْ أَبٍ عَنْ جَدٍّ قَالَ الشَّامِيُّ فَكَيْفَ لِي أَنْ أَعْلَمَ ذَلِكَ قَالَ هِشَامٌ سَلْهُ عَمَّا بَدَا لَكَ قَالَ الشَّامِيُّ قَطَعْتَ عُذْرِي فَعَلَيَّ السُّؤَالُ فَقَالَ أَبُو عَبْدِ الله (عَلَيْهِ السَّلام) يَا شَامِيُّ أُخْبِرُكَ كَيْفَ كَانَ سَفَرُكَ وَكَيْفَ كَانَ طَرِيقُكَ كَانَ كَذَا وَكَذَا فَأَقْبَلَ الشَّامِيُّ يَقُولُ صَدَقْتَ أَسْلَمْتُ لله السَّاعَةَ فَقَالَ أَبُو عَبْدِ الله (عَلَيْهِ السَّلام) بَلْ آمَنْتَ بِالله السَّاعَةَ إِنَّ الاسْلامَ قَبْلَ الايمَانِ وَعَلَيْهِ يَتَوَارَثُونَ وَيَتَنَاكَحُونَ وَالايمَانُ عَلَيْهِ يُثَابُونَ فَقَالَ الشَّامِيُّ صَدَقْتَ فَأَنَا السَّاعَةَ أَشْهَدُ أَنْ لا إِلَهَ إِلا الله وَأَنَّ مُحَمَّداً رَسُولُ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) وَأَنَّكَ وَصِيُّ الاوْصِيَاءِ ثُمَّ الْتَفَتَ أَبُو عَبْدِ الله (عَلَيْهِ السَّلام) إِلَى حُمْرَانَ فَقَالَ بُخْرِي الْكَلامَ عَلَى الاثَرِ فَتُصِيبُ وَالْتَفَتَ إِلَى هِشَامِ بْنِ سَالِمٍ فَقَالَ تُرِيدُ الاثَرَ وَلا تَعْرِفُهُ ثُمَّ الْتَفَتَ إِلَى الاحْوَلِ فَقَالَ قَيَّاسٌ رَوَّاغٌ تَكْسِرُ بَاطِلاً بِبَاطِلٍ إِلا أَنَّ بَاطِلَكَ أَظْهَرُ ثُمَّ الْتَفَتَ إِلَى قَيْسٍ الْمَاصِرِ فَقَالَ تَتَكَلَّمُ وَأَقْرَبُ مَا تَكُونُ مِنَ الْخَبَرِ عَنْ رَسُولِ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) أَبْعَدُ مَا تَكُونُ مِنْهُ تَمْزُجُ الْحَقَّ مَعَ الْبَاطِلِ وَقَلِيلُ الْحَقِّ يَكْفِي عَنْ كَثِيرِ الْبَاطِلِ أَنْتَ وَالاحْوَلُ قَفَّازَانِ حَاذِقَانِ قَالَ يُونُسُ فَظَنَنْتُ وَالله أَنَّهُ يَقُولُ لِهِشَامٍ قَرِيباً مِمَّا قَالَ لَهُمَا ثُمَّ قَالَ يَا هِشَامُ لا تَكَادُ تَقَعُ تَلْوِي رِجْلَيْكَ إِذَا هَمَمْتَ بِالارْضِ طِرْتَ مِثْلُكَ فَلْيُكَلِّمِ النَّاسَ فَاتَّقِ الزَّلَّةَ وَالشَّفَاعَةُ مِنْ وَرَائِهَا إِنْ شَاءَ الله.

Ali Bin Ibrahim, from his father, from the one who mentioned it, from Yunus Bin Yaqoub who said,

'I was in the presence of Abu Abdullah[asws], and a man from the people of Syria arrived to him[asws]. So he said, 'I am a man who is a master of theology, and jurisprudence, and the Obligations (a high priest), and I have come to debate your[asws] companions'.

So Abu Abdullah[asws] said: 'Is you speech from the words of Rasool-Allah[saww], or from yourself?' So he said, 'From the words of Rasool-Allah[saww] and from myself'. So Abu Abdullah[asws] said: 'So then you are a partner of Rasool-Allah[saww]'. He said, 'No'. He[asws] said: 'So you hear the Revelation from Allah[azwj] Mighty and Majestic Informing you?' He said, 'No'. He[asws] said: 'So is obedience to you Obligated, just as the obedience to Rasool-Allah[saww] is Obligated?' He said, 'No'.

So, Abu Abdullah[asws] turned towards me and said: 'O Yunus Bin Yaqoub! This one has debated against himself before he even spoke'. Then he[asws] said: 'O Yunus! If you are good at speaking, speak to him'. Yunus said, 'Alas, at the regret of it'. So I said, 'May I be sacrificed for you[asws]! I heard you[asws]

forbidding from the speaking, and you[asws] were saying: 'Woe be on the companions of the speech who are saying, 'This is guiding/deliverance and this is not guiding, and this is drifting and this is not drifting, and this we understand it and this we do not understand it'. So Abu Abdullah[asws] said: 'But rather, I[asws] said: 'So woe be unto them if they are neglecting what I[asws] am saying and are going to whatever they are wanting to go to'.

Then he[asws] said to me: 'Go out to the door and look for the one you see from the speakers and bring him in'. He (the narrator) said, 'So I brought in Humran Bin Ayn, and he was good of the speech, and I brought in Al-Ahowl and he was good of the speech, and I brought in Hisham Bin Salim and he was good of the speech, and I brought in Qays Bin Al-Masir and he was, in my presence, the best of them in speech, and he had learnt the speech from Ali Bin Al-Husayn[asws].

So when the gatherers sat down, and it was so that Abu Abdullah[asws], before the Hajj, used to hold gatherings for days in a mountain by the side of the Sanctuary inside a tent struck for him[asws]. So Abu Abdullah[asws] brought out his[asws] head from his[asws] tent, and there was a camel growling. So he[asws] said, 'Hisham! By the Lord[azwj] of the Kabah!'.

He (the narrator) said, 'So we thought that Hisham was a man from the children of Aqeel for whom he[asws] had intense love for. Hisham Bin Al-Hakam arrived and he was the first who had sprouted his beard, and there wasn't among us anyone except he was older in age than him. So Abu Abdullah[asws] made space for him as said, 'He helps us by his heart, and his tongue, and his hands'.

Then he[asws] said: 'O Humran! Speak to the man'. So he spoke to him and was victorious over him. Then he[asws] said: 'O Taaqy (Al-Ahowl)! Speak to him'. So he spoke to him and Al Ahowl was victorious over him. Then he[asws] said: 'O Hisham Bin Salim! Speak to him'. So they were both equal. Then Abu Abu Abdullah[asws] said to Qays Al-Masir: 'Speak to him!'. So he spoke to him, and Abu Abdullah[asws] laughed due to both their speeches from what had hit the Syrian, and he[asws] said to the Syrian: 'Speak to this boy', meaning Hisham Bin Al-Hakam. So he said, 'Yes'.

So he said to Hisham, 'O boy! Ask me regarding the Imamate of this one[asws]'. So Hisham got angered to the extent that he trembled, then said to the Syrian, 'O you! Is your Lord[azwj] Watching over His[azwj] creatures or are the creatures watching out for themselves?' So the Syrian said, 'But, my Lord[azwj] Looks after His[azwj] creatures'. He said, 'So what is that which He[azwj] Does by His[azwj] Look out for them?' He said,

'He[azwj] Established a Divine Authority and evidence, lest they be disunited or differ, so he would unite them and inform them of the Impositions of their Lord[azwj]'.

He (Hisham) said, 'So who is he?' He said, 'Rasool-Allah[saww]'. Hisham said, 'So, after Rasool-Allah[saww]?' He said, 'The Book and the Sunnah'. Hisham said, 'So would the Book and the Sunnah benefit us today in sorting out the differing from us?' The Syrian said, 'Yes'. He said, 'Why (then) are we differing, me and you, and you have come to us from Syrian regarding the differences among you (and us)?'

He (the narrator) said, 'So the Syrian was silent, and Abu Abdullah[asws] said to the Syrian, 'What is the matter with you, you are not speaking?' The Syrian said, 'If I were to say that we do not differ, I would be lying, and if I were to say that the Book and the Sunnah have both sorted the differences from us, it would be invalid, because they both carry the (various) aspects, and if I were to say that we have differed and each one of us is claiming the Truth, so the Book and the Sunnah would not benefit us except if there is for me, this Divine Authority over it'.

So Abu Abdullah[asws] said, 'Ask him. You will find him full (of knowledge)'. So the Syrian said, 'O you! Who watches out for the creatures, is it their Lord[azwj] or they themselves?' So Hisham said, 'Their Lord[azwj] Watches out more for them than they do themselves'. So the Syrian said, 'So does He[azwj] Establish for them the one[asws] who would gather their speeches (to be in unison) and he[asws] would inform them of their rights from their wrongs?' Hisham said, 'During the time of Rasool-Allah[saww], or at the moment?' The Syrian said, 'During the time of Rasool-Allah[saww], and at the moment, who?' So Hisham said, 'This here is the guide[asws] to whom the riders travel and he[asws] informs us with the news of the sky and the earth, and is an inheritor from a father[asws], and from a grandfather[asws]'.

The Syrian said, 'So how would it be for me that I would come to know that?' Hisham said, 'Ask him[asws] about whatever comes to you'. The Syrian said, 'My excuses are cut off, so upon me is the question'. So Abu Abdullah[asws] said: 'O Syrian! I[asws] shall inform you how your journey was, and how your travel path was. It was such and such'. So the Syrian turned facing, saying, 'You[asws] speak the truth. I submit to Allah[azwj] (become Muslim) this very moment'. So Abu Abdullah[asws] said: 'But, at the moment, you believe in Allah[azwj]. Al-Islam is before the Eman, and upon it they (people) are inheriting and are marrying, and (as for) the Eman, upon it they are being Rewarded'.

So the Syrian said, 'You[asws] speak the truth. So I, at this moment, testify that there is no god except Allah[azwj], and that Muhammad[saww] is Rasool-Allah[saww], and you[asws] are a successor[asws] of the successors[asws]'.

Then Abu Abdullah[asws] turned towards Humran and he[asws] said, 'You should flow the speech upon the Hadeeth, so you would be correct'. And he[asws] turned towards Hisham Bin Salim and he[asws] said, 'You intend the Hadeeth but you do not recognise it'. Then he[asws] turned towards Al-Ahowl and he[asws] said: 'You analogise, dodging (issues), breaking the falsehood with the falsehood, except that your falsehood was victorious'. Then he[asws] turned towards Qays Al-Masir and he[asws] said: 'You spoke, and you were as close as you can happen to be from the Hadeeth from Rasool-Allah[saww] (while using a method) as remote as can happen to be from him[saww]. You mix the Truth with the falsehood, and the little of the Truth can suffice from the lot of falsehood. You and Al-Ahowl are both manouvering around skilfully'.

Yunus said, 'So I thought, 'By Allah[azwj], he[asws] would be saying to Hisham close to what he[asws] said to them both'. Then he[asws] said: 'O Hisham! You almost fall down, tangling your legs. When you hit the ground, you fly off (like a bird). The likes of you, so let him speak to the people. But fear the slips, and the intercession is from behind it, if Allah[azwj] so Desires'.[4]

5. عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ أَبَانٍ قَالَ أَخْبَرَنِي الاحْوَلُ أَنَّ زَيْدَ بْنَ عَلِيِّ بن الحسين (عَلَيْهما السَّلام) بَعَثَ إِلَيْهِ وَهُوَ مُسْتَخْفٍ قَالَ فَأَتَيْتُهُ فَقَالَ لِي يَا أَبَا جَعْفَرٍ مَا تَقُولُ إِنْ طَرَقَكَ طَارِقٌ مِنَّا أَ تَخْرُجُ مَعَهُ قَالَ فَقُلْتُ لَهُ إِنْ كَانَ أَبَاكَ أَوْ أَخَاكَ خَرَجْتُ مَعَهُ قَالَ فَقَالَ لِي فَأَنَا أُرِيدُ أَنْ أَخْرُجَ أُجَاهِدُ هَؤُلاءِ الْقَوْمَ فَاخْرُجْ مَعِي قَالَ قُلْتُ لا مَا أَفْعَلُ جُعِلْتُ فِدَاكَ قَالَ فَقَالَ لِي أَ تَرْغَبُ بِنَفْسِكَ عَنِّي قَالَ قُلْتُ لَهُ إِنَّمَا هِيَ نَفْسٌ وَاحِدَةٌ فَإِنْ كَانَ لله فِي الارْضِ حُجَّةٌ فَالْمُتَخَلِّفُ عَنْكَ نَاجٍ وَالْخَارِجُ مَعَكَ هَالِكٌ وَإِنْ لا تَكُنْ لله حُجَّةٌ فِي الارْضِ فَالْمُتَخَلِّفُ عَنْكَ وَالْخَارِجُ مَعَكَ سَوَاءٌ قَالَ فَقَالَ لِي يَا أَبَا جَعْفَرٍ كُنْتُ أَجْلِسُ مَعَ أَبِي عَلَى الْخِوَانِ فَيُلْقِمُنِي الْبَضْعَةَ السَّمِينَةَ وَيُبَرِّدُ لِيَ اللُّقْمَةَ الْحَارَّةَ حَتَّى تَبْرُدَ شَفَقَةً عَلَيَّ وَلَمْ يُشْفِقْ عَلَيَّ مِنْ حَرِّ النَّارِ إِذاً أَخْبَرَكَ بِالدِّينِ وَلَمْ يُخْبِرْنِي بِهِ فَقُلْتُ لَهُ جُعِلْتُ فِدَاكَ مِنْ شَفَقَتِهِ عَلَيْكَ مِنْ حَرِّ النَّارِ لَمْ يُخْبِرْكَ خَافَ عَلَيْكَ أَنْ لا تَقْبَلَهُ فَتَدْخُلَ النَّارَ وَأَخْبَرَنِي أَنَا فَإِنْ قَبِلْتُ نَجَوْتُ وَإِنْ لَمْ أَقْبَلْ لَمْ يُبَالِ أَنْ أَدْخُلَ النَّارَ ثُمَّ قُلْتُ لَهُ جُعِلْتُ فِدَاكَ أَنْتُمْ أَفْضَلُ أَمِ الانْبِيَاءُ قَالَ بَلِ الانْبِيَاءُ قُلْتُ يَقُولُ يَعْقُوبُ لِيُوسُفَ يَا بُنَيَّ لا تَقْصُصْ رُؤْيَاكَ عَلَى إِخْوَتِكَ فَيَكِيدُوا لَكَ كَيْداً لِمَ لَمْ يُخْبِرْهُمْ حَتَّى كَانُوا لا يَكِيدُونَهُ وَلَكِنْ كَتَمَهُمْ ذَلِكَ فَكَذَا أَبُوكَ كَتَمَكَ لانَّهُ خَافَ عَلَيْكَ قَالَ فَقَالَ أَمَا وَالله لَئِنْ قُلْتَ ذَلِكَ لَقَدْ حَدَّثَنِي صَاحِبُكَ بِالْمَدِينَةِ أَنِّي أُقْتَلُ وَأُصْلَبُ بِالْكُنَاسَةِ وَإِنَّ عِنْدَهُ لَصَحِيفَةً فِيهَا قَتْلِي وَصَلْبِي فَحَجَجْتُ فَحَدَّثْتُ أَبَا عَبْدِ الله (عَلَيْهِ السَّلام) بِمَقَالَةِ زَيْدٍ وَمَا قُلْتُ لَهُ فَقَالَ لِي أَخَذْتَهُ مِنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ وَعَنْ يَمِينِهِ وَعَنْ شِمَالِهِ وَمِنْ فَوْقِ رَأْسِهِ وَمِنْ تَحْتِ قَدَمَيْهِ وَلَمْ تَتْرُكْ لَهُ مَسْلَكاً يَسْلُكُهُ.

A number of our companions, from Ahmad Bin Muhammad BinIsa, from Ali Bin Al Hakam, from Aban who said,

‘Al-Ahowl informed me that Zayd Bin Ali[asws] Bin Al-Husayn[asws] sent for him, and he was in concealment. He said, ‘So I went over to him and he said to me, ‘O Abu Ja’far! What are you saying, if a comer comes to you from us, would you go out (rise up against the ruling authorities) along with him?’ So I said to him, ‘If it was your father[asws] or your uncle[asws], I would go out with him[asws]’. So he said, ‘So I intend to go out and fight these people, therefore come out with me’. I said, ‘No, I would not do so, may I be sacrificed for you’.

He said, ‘So he said to me, ‘Are you desiring your own self over mine?’ I said to him, ‘But rather, it is one self. So if there was a Divine Authority for Allah[azwj] in the earth, so then the staying behind (rather than go in support of) you would be the salvation and the going out with you would be destruction, and if there does not happen to be a Divine Authority for Allah[azwj] in the earth, so the staying behind from you and the going out with you, it would be the same’.

He said, ‘So he (Zayd) said to me, ‘O Abu Ja’far! I used to sit with my father[asws] upon the meal, so he[asws] would feed me morsels of chunky parts,

and he[asws] would cool the hot morsels for me until it would cool down, out of compassion upon me, and (you reckon) he[asws] would not be compassionate upon me from the heat of the Fire (of Hell), when he[asws] informed you of the (correct) Religion and he[asws] would not inform me with it?'

So I said to him, 'May I be sacrificed for you! It was from his[asws] compassion upon you from the heat of the Fire (of Hell) that he[asws] did not inform you, out of fear upon you, that you might not accept it so you would enter the Fire, and he[asws] informed me. I, so if I were to accept, I would attain salvation, and if I do not accept, he[asws] would not care if I enter the Fire'.

Then I said to him, 'May I be sacrificed for you! Are you more superior or the Prophets[as]?' He said, 'But, the Prophets[as] are'. I said, 'Yaqoubas was saying to Yusuf [12:5] do not relate your vision to your brothers, so they would plot a plot against you. Why did he[asws] not inform them until they did, that they should not plot against him[as]? But, he[as] concealed that from them. So, such was your father[asws]. He[asws] concealed from you because he[asws] feared that upon you'.

He Said, 'So he (Zayd) said, 'But, by Allah[azwj] While I say that your companion (Imam[asws]) had narrated to me at Al-Medina that I would be killed and crucified at Al-

Kunasa, and that in his[asws] presence was a Parchment wherein was (written) my murder and my crucifixion'.

So I went for Hajj and I discussed with Abu Abdullah[asws] with the words of Zayd and what I said to him. So he[asws] said to me: 'You seized him from in front of him, and from behind him, and from his right, and from his left, and from above his head, and from beneath his feet, and you did not leave a way for him to travel upon'.[5]

2 . بَابُ طَبَقَاتِ الْأَنْبِيَاءِ وَالرُّسُلِ وَالْأَئِمَّةِ عليهم السلام

Chapter 2 – The categories of the Prophets[asws], and the Rasools[as], and the Imams[asws]

1. مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ أَبِي يَحْيَى الْوَاسِطِيِّ عَنْ هِشَامِ بْنِ سَالِمٍ وَدُرُسْتَ بْنِ أَبِي مَنْصُورٍ عَنْهُ قَالَ قَالَ أَبُو عَبْدِ الله (عَلَيْهِ السَّلام) الانْبِيَاءُ وَالْمُرْسَلُونَ عَلَى أَرْبَعِ طَبَقَاتٍ فَنَبِيٌّ مُنَبَّأٌ فِي نَفْسِهِ لا يَعْدُو غَيْرَهَا وَنَبِيٌّ يَرَى فِي النَّوْمِ وَيَسْمَعُ الصَّوْتَ وَلا يُعَايِنُهُ فِي الْيَقَظَةِ وَلَمْ يُبْعَثْ إِلَى أَحَدٍ وَعَلَيْهِ إِمَامٌ مِثْلُ مَا كَانَ إِبْرَاهِيمُ عَلَى لُوطٍ (عَلَيْهِ السَّلام) وَنَبِيٌّ يَرَى فِي مَنَامِهِ وَيَسْمَعُ الصَّوْتَ وَيُعَايِنُ الْمَلَكَ وَقَدْ أُرْسِلَ إِلَى طَائِفَةٍ قَلُّوا أَوْ كَثُرُوا كَيُونُسَ قَالَ الله لِيُونُسَ وَأَرْسَلْناهُ إِلى مِائَةِ أَلْفٍ أَوْ يَزِيدُونَ قَالَ يَزِيدُونَ ثَلاثِينَ أَلْفاً وَعَلَيْهِ إِمَامٌ وَالَّذِي يَرَى فِي نَوْمِهِ وَيَسْمَعُ الصَّوْتَ وَيُعَايِنُ فِي الْيَقَظَةِ وَهُوَ إِمَامٌ مِثْلُ أُولِي الْعَزْمِ وَقَدْ كَانَ إِبْرَاهِيمُ (عَلَيْهِ السَّلام) نَبِيّاً وَلَيْسَ بِإِمَامٍ حَتَّى قَالَ الله إِنِّي جاعِلُكَ لِلنَّاسِ إِماماً قالَ وَمِنْ ذُرِّيَّتِي فَقَالَ الله لا يَنالُ عَهْدِي الظَّالِمِينَ مَنْ عَبَدَ صَنَماً أَوْ وَثَناً لا يَكُونُ إِمَاماً.

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Abu Yahya Al Wasity, from Hisham Bin Salim and Dorost Bin Abu Mansour, from him who said,

'Abu Abdullah[asws] said: 'The Prophets[as] and the Rasools[as] are upon four categories. So there is a Prophet[as] Who is Given the News within himselfas, without (responsibility of) inviting the others; and there is a Prophet[as] who sees (dream) in the sleep and he hears the voice, and does not see him (Jibraeel[as]) while awake, and is not Sent to any one, and upon him is an Imam similar to what Ibrahim[as] was upon Lotas.

And there is a Prophet[as] who sees (a dream) in his[as] sleep, and hears the voice, and sees the Angel, and he[asws] has been Sent to a (particular) group, be they little or more, like Yunusas was. Allah[azwj] Said to Yunusas [37:147] And We sent him to a hundred thousand, or more'. He[asws] said: '(The words) 'Or more' refers to thirty thousand, and upon him[as] would be an Imam, and he[as] sees in his[as] sleep, and hears the voice, and sees while awake, and he would be an Imam like the Determined Ones (Ul Al-Azam), and Ibrahim[as] was a Prophet[saww], and was not an Imam until Allah[azwj] Said [2:124] I Make you to be an Imam of the people. Ibrahim said: And from my offspring? He Said: My Covenant cannot be attained by the unjust'.[6]

2. مُحَمَّدُ بْنُ الْحَسَنِ عَمَّنْ ذَكَرَهُ عَنْ مُحَمَّدِ بْنِ خَالِدٍ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ زَيْدٍ الشَّحَّامِ قَالَ سَمِعْتُ أَبَا عَبْدِ الله (عَلَيْهِ السَّلام) يَقُولُ إِنَّ الله تَبَارَكَ وَتَعَالَى اتَّخَذَ إِبْرَاهِيمَ عَبْداً قَبْلَ أَنْ يَتَّخِذَهُ نَبِيّاً وَإِنَّ الله اتَّخَذَهُ نَبِيّاً قَبْلَ أَنْ يَتَّخِذَهُ رَسُولاً وَإِنَّ الله اتَّخَذَهُ رَسُولاً قَبْلَ أَنْ يَتَّخِذَهُ خَلِيلاً وَإِنَّ الله اتَّخَذَهُ خَلِيلاً قَبْلَ أَنْ يَجْعَلَهُ إِمَاماً فَلَمَّا جَمَعَ لَهُ الاشْيَاءَ قَالَ إِنِّي جاعِلُكَ لِلنَّاسِ إِماماً قَالَ فَمِنْ عِظَمِهَا فِي عَيْنِ إِبْرَاهِيمَ قَالَ وَمِنْ ذُرِّيَّتِي قالَ لا يَنالُ عَهْدِي الظَّالِمِينَ قَالَ لا يَكُونُ السَّفِيهُ إِمَامَ التَّقِيِّ.

Muhammad Bin Al Hassan, from the one who mentioned it, from Muhammad Bin Khalid, from Muhammad Bin Sinan, from Zayd Al Shahham who said,

'I heard Abu Abdullah[asws] saying: 'Allah[azwj] Blessed and High Took Ibrahim[as] as a servant before He[azwj] Took him[as] as a Prophet[as], and that Allah[azwj] Took him[as] as a Prophet before He[azwj] Took him[as] as a Rasool[as], and that Allah[azwj] Took him[as] as a Rasool[as] before He[azwj] Took him[as] as a friend, and that Allah[azwj] Took him[as] as a friend before He[azwj] Took him[as] as an Imam.

So when the things were gathered for him[as], He[azwj] Said [2:124] I Make you to be an Imam of the people. So it was a great matter in the eyes of Ibrahim[as], so he[as] said [2:124] Ibrahim said: And from my offspring? He Said: My Covenant cannot be attained by the unjust'. He[asws] said: 'The foolish cannot happen to be an Imam of the pious'.[7]

3. عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ يَحْيَى الْخَثْعَمِيِّ عَنْ هِشَامٍ عَنِ ابْنِ أَبِي يَعْفُورٍ قَالَ سَمِعْتُ أَبَا عَبْدِ الله (عَلَيْهِ السَّلام) يَقُولُ سَادَةُ النَّبِيِّينَ وَالْمُرْسَلِينَ خَمْسَةٌ وَهُمْ أُولُو

الْعَزْمِ مِنَ الرُّسُلِ وَعَلَيْهِمْ دَارَتِ الرَّحَى نُوحٌ وَإِبْرَاهِيمُ وَمُوسَى وَعِيسَى وَمُحَمَّدٌ صَلَّى الله عَلَيْهِ وَآلِهِ وَعَلَى جَمِيعِ الانْبِيَاءِ.

A number of our companions, from Ahmad Bin Muhammad, from Muhammad Bin Yahya Al Kash'amy, from Hisham, from Ibn Abu Yafour who said,

'I heard Abu Abdullah[asws] saying, 'The chiefs of the Prophets[as] and the Mursilsas are five, and they[as] are the Determined Ones (Ul Al-Azm) from the Rasools[as], and upon them[asws] is the pole of the grind-mill (the central role) – Noahas, and Ibrahim[as], and Musa[as], and Isa[as], and Muhammad[saww], may Salawat be upon them[as] and upon the entirety of the Prophets[as]'.[8]

4. عَلِيُّ بْنُ مُحَمَّدٍ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ إِسْحَاقَ بْنِ عَبْدِ الْعَزِيزِ أَبِي السَّفَاتِجِ عَنْ جَابِرٍ عَنْ ابي جعفر (عَلَيْهِ السَّلام) قَالَ سَمِعْتُهُ يَقُولُ إِنَّ الله اتَّخَذَ إِبْرَاهِيمَ عَبْداً قَبْلَ أَنْ يَتَّخِذَهُ نَبِيّاً وَاتَّخَذَهُ نَبِيّاً قَبْلَ أَنْ يَتَّخِذَهُ رَسُولاً وَاتَّخَذَهُ رَسُولاً قَبْلَ أَنْ يَتَّخِذَهُ خَلِيلاً وَاتَّخَذَهُ خَلِيلاً قَبْلَ أَنْ يَتَّخِذَهُ إِمَاماً فَلَمَّا جَمَعَ لَهُ هَذِهِ الاشْيَاءَ وَقَبَضَ يَدَهُ قَالَ لَهُ يَا إِبْرَاهِيمُ إِنِّي جاعِلُكَ لِلنَّاسِ إِماماً فَمِنْ عِظَمِهَا فِي عَيْنِ إِبْرَاهِيمَ (عَلَيْهِ السَّلام) قَالَ يَا رَبِّ وَمِنْ ذُرِّيَّتِي قالَ لا يَنالُ عَهْدِي الظَّالِمِينَ.

Ali Bin Muhammad, from Sahl Bin Ziyad, from Muhammad Bin Al Husayn, from Is'haq Bin Abdul Aziz Abu Saffatij, from Jabir,

(It has been narrated) from Abu Ja'far[asws], said, 'I heard him[asws] saying: 'Allah[azwj] Took Ibrahim[as] as a servant before He[azwj] Took him[as] as a Prophet[as], and Took him[as] as a Prophet[as] before He[azwj] Took him[as] as a Rasool[as], and Took him[as] as a Rasool[as] before He[azwj] Took him[as] as a friend, and Took him[as] as a friend, before He[azwj] Took him[as] as an Imam.

So when these things were gathered for him[as] and were in his[as] hand, He[azwj] Said to him[as] [2:124] I Make you to be an Imam of the people. So it was a great matter in the eyes of Ibrahim[as], so he[as] said: 'O Lord[azwj!] [2:124] And from my offspring? He Said: My Covenant cannot be attained by the unjust'.[9]

3. بَابُ الْفَرْقِ بَيْنَ الرَّسُولِ وَالنَّبِيِّ وَالْمُحَدَّثِ

Chapter 3 – The difference between the Rasool[as], and the Prophet[as], and the Muhaddith

1. عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ أَبِي نَصْرٍ عَنْ ثَعْلَبَةَ بْنِ مَيْمُونٍ عَنْ زُرَارَةَ قَالَ سَأَلْتُ أَبَا جَعْفَرٍ (عَلَيْهِ السَّلام) عَنْ قَوْلِ الله عَزَّ وَجَلَّ وَكانَ رَسُولاً نَبِيًّا مَا الرَّسُولُ وَمَا النَّبِيُّ قَالَ النَّبِيُّ الَّذِي يَرَى فِي مَنَامِهِ وَيَسْمَعُ الصَّوْتَ وَلا يُعَايِنُ الْمَلَكَ وَالرَّسُولُ الَّذِي يَسْمَعُ الصَّوْتَ وَيَرَى فِي الْمَنَامِ وَيُعَايِنُ الْمَلَكَ قُلْتُ الامَامُ مَا مَنْزِلَتُهُ قَالَ يَسْمَعُ الصَّوْتَ وَلا يَرَى وَلا يُعَايِنُ الْمَلَكَ ثُمَّ تَلا هَذِهِ الايَةَ وَما أَرْسَلْنا مِنْ قَبْلِكَ مِنْ رَسُولٍ وَلا نَبِيٍّ وَلا مُحَدَّثٍ.

A number of our companions, from Ahmad Bin Muhammad, from Ahmad Bin Muhammad Bin Abu Nasr, from Sa'alba Bin Maymoun, from Zurara who said,

'I asked Abu Ja'far[asws] about the Words of Allah[azwj] Mighty and Majestic [19:51] and he was a Rasool, a Prophet, 'What is the Rasool[as], and what is the Prophet[as]?' He[asws] said: 'The Prophet[as] is the one who sees in his[as] dream, and hears the voice and does not see the Angel; and the Rasool[as] is the one who hears the voice, and sees in the dream, and see the Angel'.

I said, 'The Imam[asws], what is his[asws] status?' He[asws] said: 'He[asws] hears the voice, and does not see (in the dream) and does not see the Angel (while awake)'. Then he[asws] recited this Verse [22:52] And We did not Send any Rasool or Prophet, or a Muhaddith before you' (Please note that the word 'Muhaddith' is missing from this Verse in the current version of the Quran).[10]

2. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ إِسْمَاعِيلَ بْنِ مَرَّارٍ قَالَ كَتَبَ الْحَسَنُ بْنُ الْعَبَّاسِ الْمَعْرُوفِيُّ إِلَى الرِّضَا (عَلَيْهِ السَّلام) جُعِلْتُ فِدَاكَ أَخْبِرْنِي مَا الْفَرْقُ بَيْنَ الرَّسُولِ وَالنَّبِيِّ وَالامَامِ قَالَ فَكَتَبَ أَوْ قَالَ الْفَرْقُ بَيْنَ الرَّسُولِ وَالنَّبِيِّ وَالامَامِ أَنَّ الرَّسُولَ الَّذِي يُنْزَلُ عَلَيْهِ جَبْرَئِيلُ فَيَرَاهُ وَيَسْمَعُ كَلامَهُ وَيُنْزَلُ عَلَيْهِ الْوَحْيُ وَرُبَّمَا رَأَى فِي مَنَامِهِ نَحْوَ رُؤْيَا إِبْرَاهِيمَ (عَلَيْهِ السَّلام) وَالنَّبِيُّ رُبَّمَا سَمِعَ الْكَلامَ وَرُبَّمَا رَأَى الشَّخْصَ وَلَمْ يَسْمَعْ وَالامَامُ هُوَ الَّذِي يَسْمَعُ الْكَلامَ وَلا يَرَى الشَّخْصَ.

Ali Bin Ibrahim, from his father, from Ismail Bin Marra who said,

'Abu Al-Hassan Bin Al-Abbas Al-Maroufi wrote to Al-Reza[asws], 'May I be sacrificed for you[asws]! Inform me, what is the difference between the Rasool[as], and the Prophet[as], and the Imam[asws]?' He said, 'So he[asws] wrote, or said: 'The difference between the Rasool[as], and the Prophet[as], and the Imam[asws] is that the Rasool[as] is one Jibraeel[as] descends unto. So he[as] sees him[as] and hears his[as] speech, and the Revelation descends unto him[as], and sometimes he[as] sees in his[as] dream approximately a dream of Ibrahim[as]; and the Prophet[as] sometimes hears the speech, and sometimes sees the person and does not hear; and the Imam[asws], he[asws] is one who hears the speech and does not see the person'.[11]

3. مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنِ الاحْوَلِ قَالَ سَأَلْتُ أَبَا جَعْفَرٍ (عَلَيْهِ السَّلام) عَنِ الرَّسُولِ وَالنَّبِيِّ وَالْمُحَدَّثِ قَالَ الرَّسُولُ الَّذِي يَأْتِيهِ جَبْرَئِيلُ قُبُلاً فَيَرَاهُ وَيُكَلِّمُهُ فَهَذَا الرَّسُولُ وَأَمَّا النَّبِيُّ فَهُوَ الَّذِي يَرَى فِي مَنَامِهِ نَحْوَ رُؤْيَا إِبْرَاهِيمَ وَنَحْوَ مَا كَانَ رَأَى رَسُولُ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) مِنْ أَسْبَابِ النُّبُوَّةِ قَبْلَ الْوَحْيِ حَتَّى أَتَاهُ جَبْرَئِيلُ (عَلَيْهِ السَّلام) مِنْ عِنْدِ الله بِالرِّسَالَةِ وَكَانَ مُحَمَّدٌ (صَلَّى اللهُ عَلَيْهِ وَآلِه) حِينَ جُمِعَ لَهُ النُّبُوَّةُ وَجَاءَتْهُ الرِّسَالَةُ مِنْ عِنْدِ الله يَجِيئُهُ بِهَا جَبْرَئِيلُ وَيُكَلِّمُهُ بِهَا قُبُلاً وَمِنَ الانْبِيَاءِ مَنْ جُمِعَ لَهُ النُّبُوَّةُ وَيَرَى فِي مَنَامِهِ وَيَأْتِيهِ الرُّوحُ وَيُكَلِّمُهُ وَيُحَدِّثُهُ مِنْ غَيْرِ أَنْ يَكُونَ يَرَى فِي الْيَقَظَةِ وَأَمَّا الْمُحَدَّثُ فَهُوَ الَّذِي يُحَدَّثُ فَيَسْمَعُ وَلا يُعَايِنُ وَلا يَرَى فِي مَنَامِهِ.

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Hassan Bin Mahboub, from Al Ahowl who said,

‘I asked Abu Ja’far[asws] about the Rasool[as], and the Prophet[as], and the Muhaddath’. He[asws] said: ‘The Rasool[as] is one to who Jibraeel[as] comes to face to face. So he[as] sees him[as] and speaks to him[as]. So this is the Rasool[as]. And as for the Nabi, so he[as] is the one who sees in his[as] dream approximate to a dream of Ibrahim[as] and approximately what Rasool-Allah[saww] saw from the reasons of the Prophet-hood before the Revelation, until he[saww] did see Jibraeel[as] from the Presence of Allah[azwj] with the Message.

And it was so that Muhammad[saww], when the Prophet-hood and the Message was gathered for him[saww] from the Presence of Allah[azwj], Jibraeel[as] came over to him[as], and spoke to him[saww] face to face; and from the Prophets[as] is one for whom the Prophet-hood is gathered to, and he[as] sees in his[as] dream, and the Spirit comes over to him[as], and speaks to him[as], and discusses with him[as] from without him[as] happening to see it while awake; and as for the Muhaddath, so he[asws] is the one who is narrated to, so he[asws] hears, and does not see (while awake) nor does he[asws] see during his[asws] dream’.[12]

4. أَحْمَدُ بْنُ مُحَمَّدٍ وَمُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ عَلِيِّ بْنِ حَسَّانَ عَنِ ابْنِ فَضَّالٍ عَنْ عَلِيِّ بْنِ يَعْقُوبَ الْهَاشِمِيِّ عَنْ مَرْوَانَ بْنِ مُسْلِمٍ عَنْ بُرَيْدٍ عَنْ أَبِي جَعْفَرٍ وَأَبِي عَبْدِ اللهِ (عَلَيْهِ السَّلام) فِي قَوْلِهِ عَزَّ وَجَلَّ وَما أَرْسَلْنا مِنْ قَبْلِكَ مِنْ رَسُولٍ وَلا نَبِيٍّ وَلا مُحَدَّثٍ قُلْتُ جُعِلْتُ فِدَاكَ لَيْسَتْ هَذِهِ قِرَاءَتَنَا فَمَا الرَّسُولُ وَالنَّبِيُّ وَالْمُحَدَّثُ قَالَ الرَّسُولُ الَّذِي يَظْهَرُ لَهُ الْمَلَكُ فَيُكَلِّمُهُ وَالنَّبِيُّ هُوَ الَّذِي يَرَى فِي مَنَامِهِ وَرُبَّمَا اجْتَمَعَتِ النُّبُوَّةُ وَالرِّسَالَةُ لِوَاحِدٍ وَالْمُحَدَّثُ الَّذِي يَسْمَعُ الصَّوْتَ وَلا يَرَى الصُّورَةَ قَالَ قُلْتُ أَصْلَحَكَ اللهُ كَيْفَ يَعْلَمُ أَنَّ الَّذِي رَأَى فِي النَّوْمِ حَقٌّ وَأَنَّهُ مِنَ الْمَلَكِ قَالَ يُوَفَّقُ لِذَلِكَ حَتَّى يَعْرِفَهُ لَقَدْ خَتَمَ اللهُ بِكِتَابِكُمُ الْكُتُبَ وَخَتَمَ بِنَبِيِّكُمُ الانْبِيَاءَ.

Ahmad Bin Muhammad and Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Ali Bin Hassan, from Ibn Fazzal, from Ali Bin Yaqoub Al Hashimy, from Marwan Bin Muslim, from Bureyd,

(It has been narrated) from Abu Ja’far[asws] and Abu Abdullah[asws] regarding His[azwj] Mighty and Majestic [22:52] And We did not Send any Rasool or Prophet, or a Muhaddith before you (Please note that the word ‘Muhaddith’ is missing from this Verse in the current version of the Quran).[13]

I said, ‘May I be sacrificed for you[asws]! This is not our recitation. So what is the Rasool[as], and the Prophet[as], and the Muhaddath?’ He[asws] said: ‘The Rasool[as] is one to whom the Angel appears, so he[as] speaks to him[as]. And the Prophet[as], he[as] is the one who sees in his[as] dream, and sometimes the Prophet-hood and the Message is gathered for him[as] to one; and the Muhaddath is one[asws] who hears the voice, and does not see the image’.

He (the narrator) said, ‘I said, ‘May Allah[azwj] Keep you[asws] well! How does he[as] (a Prophet[as]) know that the one whom he[as] saw in his[as] dream, is true, and that he is from the Angels?’ He[asws] said: ‘He[as] reconciles to that until he[as] recognises him. Allah[azwj] has Ended the Books by your Book (Quran), and Ended the Prophets[as] by your Prophet[saww]’. [14]

4. بَابُ أَنَّ الْحُجَّةَ لَاتَقُومُ لِلّهِ عَلى خَلْقِهِ إِلاَّ بِإِمَامٍ

Chapater 4 – The Divine Authority cannot be established for Allah[azwj] upon His[azwj] creatures except by an Imam[asws]

1. مُحَمَّدُ بْنُ يَحْيَى الْعَطَّارُ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ دَاوُدَ الرَّقِّيِّ عَنِ الْعَبْدِ الصَّالِحِ (عَلَيْهِ السَّلام) قَالَ إِنَّ الْحُجَّةَ لا تَقُومُ لله عَلَى خَلْقِهِ إِلا بِإِمَامٍ حَتَّى يُعْرَفَ.

Muhammad Bin Yahya Al Attar, from Ahmad Bin Muhammad Bin Isa, from Ibn Abu Umeyr, from Al Hassan Bin Mahboub, from Dawood Al Raqyy,

(It has been narrated) from Al-Abd Al-Salih[asws] (7th Imam[asws]) having said: 'The Divine Authority of Allah[azwj] cannot be established upon His[azwj] creatures except by an Imam[asws] until He[azwj] is recognised'.[15]

2. الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْوَشَّاءِ قَالَ سَمِعْتُ الرِّضَا (عَلَيْهِ السَّلام) يَقُولُ إِنَّ أَبَا عَبْدِ الله (عَلَيْهِ السَّلام) قَالَ إِنَّ الْحُجَّةَ لا تَقُومُ لله عَزَّ وَجَلَّ عَلَى خَلْقِهِ إِلا بِإِمَامٍ حَتَّى يُعْرَفَ.

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Hassan Bin Ali Al Washa who said,

'I heard Al-Reza[asws] saying that Abu Abdullah[asws] said: 'The Divine Authority of Allah[azwj] Mighty and Majestic cannot be established upon His[azwj] creatures except by an Imam[asws] until He[azwj] is recognised'.[16]

3. أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ عَنْ عَبَّادِ بْنِ سُلَيْمَانَ عَنْ سَعْدِ بْنِ سَعْدٍ عَنْ مُحَمَّدِ بْنِ عُمَارَةَ عَنْ أَبِي الْحَسَنِ الرِّضَا (عَلَيْهِ السَّلام) قَالَ إِنَّ الْحُجَّةَ لا تَقُومُ لله عَلَى خَلْقِهِ إِلا بِإِمَامٍ حَتَّى يُعْرَفَ.

Ahmad Bin Muhammad, from Muhammad Bin Al Hassan, from Abbad Bin Suleyman, from Sa'ad Bin Sa'd, from Muhammad Bin Umara,

(It has been narrated) from Abu Al-Hassan Al-Reza[asws] having said: 'The Divine Authority of Allah[azwj] cannot be established upon His[azwj] creatures except by an Imam[asws] until He[azwj] is recognised'.[17]

4. مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْبَرْقِيِّ عَنْ خَلَفِ بْنِ حَمَّادٍ عَنْ أَبَانِ بْنِ تَغْلِبَ قَالَ قَالَ أَبُو عَبْدِ الله (عَلَيْهِ السَّلام) الْحُجَّةُ قَبْلَ الْخَلْقِ وَمَعَ الْخَلْقِ وَبَعْدَ الْخَلْقِ.

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Barqy, from Khalaf Bin Hammad, from Aban Bin Taghlub who said,

'Abu Abdullah[asws] said: 'The Divine Authority (was) before the people, and (is) with the people, and (will be) after the people'.[18]

5. بَابُ أَنَّ الْأَرْضَ لَاتَخْلُو مِنْ حُجَّةٍ

Chapter 5 – The earth cannot be empty from a Divine Authority

1. عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنْ مُحَمَّدِ بْنِ أَبِي عُمَيْرٍ عَنِ الْحُسَيْنِ بْنِ أَبِي الْعَلاءِ قَالَ قُلْتُ لابِي عَبْدِ الله (عَلَيْهِ السَّلام) تَكُونُ الارْضُ لَيْسَ فِيهَا إِمَامٌ قَالَ لا قُلْتُ يَكُونُ إِمَامَانِ قَالَ لا إِلا وَأَحَدُهُمَا صَامِتٌ.

A number of our companions, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Abu Umeyr, from Al Husayn Bin Abu Al A'ala who said,

'I said to Abu Abdullah[asws], 'Can the earth happen to be and there isn't an Imam[asws] in it?' He[asws] said: 'No'. I said, 'Can there happen to be two Imams[asws] (at the same time)?' He[asws] said: 'No, except that one of the two would be silent'.[19]

2. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ أَبِي عُمَيْرٍ عَنْ مَنْصُورِ بْنِ يُونُسَ وَسَعْدَانَ بْنِ مُسْلِمٍ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ الله (عَلَيْهِ السَّلام) قَالَ سَمِعْتُهُ يَقُولُ إِنَّ الارْضَ لا تَخْلُو إِلا وَفِيهَا إِمَامٌ كَيْمَا إِنْ زَادَ الْمُؤْمِنُونَ شَيْئاً رَدَّهُمْ وَإِنْ نَقَصُوا شَيْئاً أَتَمَّهُ لَهُمْ.

Ali Bin Ibrahim, from his father, from Muhammad Bin Abu Umeyr, from Mansour Bin Yunus and Sa'dan Bin Muslim, from Is'haq Bin Ammar,

(It has been narrated) from Abu Abdullah[asws], said, 'I heard him[asws] saying: 'The earth cannot be empty except there would be an Imam[asws] so that if the Momineen exceed in something, he[asws] would return them, and if they are deficient in something, he[asws] would complete it for them'.[20]

3. مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ رَبِيعِ بْنِ مُحَمَّدٍ الْمُسْلِيِّ عَنْ عَبْدِ الله بْنِ سُلَيْمَانَ الْعَامِرِيِّ عَنْ أَبِي عَبْدِ الله (عَلَيْهِ السَّلام) قَالَ مَا زَالَتِ الارْضُ إِلا وَلله فِيهَا الْحُجَّةُ يُعَرِّفُ الْحَلالَ وَالْحَرَامَ وَيَدْعُو النَّاسَ إِلَى سَبِيلِ الله.

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al Haka, from Rabie Bin Muhammad Al Musally, from Abdullah Bin Suleyman Al Aamiry,

(It has been narrated) from Abu Abdullah[asws] having said: 'The earth will not cease to be except for Allah[azwj] there would be the Divine Authority in it. He[asws] would recognise the Permissible and the Prohibitions and he[asws] would be inviting the people to the Way of Allah[azwj]'.[21]

4. أَحْمَدُ بْنُ مِهْرَانَ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنِ الْحُسَيْنِ بْنِ أَبِي الْعَلاءِ عَنْ أَبِي عَبْدِ الله (عَلَيْهِ السَّلام) قَالَ قُلْتُ لَهُ تَبْقَى الارْضُ بِغَيْرِ إِمَامٍ قَالَ لا.

Ahmad Bin Mihran, from Muhammad Bin Ali, from Al Husayn Bin Abu Al A'ala,

(It has been narrated) from Abu Abdullah[asws], said, 'I said to him[asws], 'Can the earth remain (existing) without an Imam[asws]: 'He[asws] said: 'No'.[22]

5. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ يُونُسَ عَنِ ابْنِ مُسْكَانَ عَنْ أَبِي بَصِيرٍ عَنْ أَحَدِهِمَا (عَلَيْهِما السَّلام) قَالَ قَالَ إِنَّ الله لَمْ يَدَعِ الارْضَ بِغَيْرِ عَالِمٍ وَلَوْ لا ذَلِكَ لَمْ يُعْرَفِ الْحَقُّ مِنَ الْبَاطِلِ.

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Ibn Muskan, from Abu Baseer,

(It has been narrated) from one of the two (5th or 6th Imam[asws]) having said: 'Allah[azwj] will not Leave the earth without a knowledgeable one[asws], and had it not been for that, the Truth would not be recognised from the falsehood'.[23]

6. مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ أَبِي حَمْزَةَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ الله (عَلَيْهِ السَّلام) قَالَ إِنَّ الله أَجَلُّ وَأَعْظَمُ مِنْ أَنْ يَتْرُكَ الارْضَ بِغَيْرِ إِمَامٍ عَادِلٍ.

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Al Qasim Bin Muhammad, from Ali Bin Abu Hamza, from Abu Baseer,

(It has been narrated) from Abu Abdullah[asws] having said: 'Allah[azwj] is more Majestic and More Magnificent than that He[azwj] would Leave the earth without a Just Imam[asws]'.[24]

7. عَلِيُّ بْنُ مُحَمَّدٍ عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ أَبِي أُسَامَةَ وَعَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ أَبِي أُسَامَةَ وَهِشَامِ بْنِ سَالِمٍ عَنْ أَبِي حَمْزَةَ عَنْ أَبِي إِسْحَاقَ عَمَّنْ يَثِقُ بِهِ مِنْ أَصْحَابِ أَمِيرِ الْمُؤْمِنِينَ (عَلَيْهِ السَّلام) أَنَّ أَمِيرَ الْمُؤْمِنِينَ (عَلَيْهِ السَّلام) قَالَ اللهمَّ إِنَّكَ لا تُخْلِي أَرْضَكَ مِنْ حُجَّةٍ لَكَ عَلَى خَلْقِكَ.

Ali Bin Muhammad, from Sahl Bin Ziyad, from Al Hassan Bin Mahboub, from Abu Asama and Ali Bin Ibrahim, from his father, from Al Hassan Bin Mahboub, from Abu Asama and Hisham Bin Salim, from Abu Hamza, from Abu Is'haq,

(It has been narrated) from the one who is reliable with it from the companions of Amir Al-Momineen[asws], that Amir Al-Momineen[asws] said: 'O Allah[azwj]! You[azwj] do not Leave Your[azwj] earth from a Divine Authority of Yours[azwj] upon Your[azwj] creatures'.[25]

8. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ مُحَمَّدِ بْنِ الْفُضَيْلِ عَنْ أَبِي حَمْزَةَ عَنْ ابي جعفر (عَلَيْهِ السَّلام) قَالَ قَالَ وَالله مَا تَرَكَ الله أَرْضاً مُنْذُ قَبَضَ آدَمَ (عَلَيْهِ السَّلام) إِلا وَفِيهَا إِمَامٌ يُهْتَدَى بِهِ إِلَى الله وَهُوَ حُجَّتُهُ عَلَى عِبَادِهِ وَلا تَبْقَى الارْضُ بِغَيْرِ إِمَامٍ حُجَّةٍ لله عَلَى عِبَادِهِ.

Ali Bin Ibrahim, from Muhammad Bin Isa, from Muhammad Bin Al Fuzayl, from Abu Hamza,

(It has been narrated) from Abu Ja'far[asws] having said: 'By Allah[azwj]! Allah[azwj] did not Leave the earth since He[azwj] Captured (the soul of) Adam[as], except therein was an Imam He[azwj] Guided with to Allah[azwj], and he was His[azwj] Divine Authority upon His[azwj] servants; and the earth cannot remain without an Imam[asws], a Divine Authority of Allah[azwj] upon His[azwj] creatures'.[26]

9. الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَبِي عَلِيِّ بْنِ رَاشِدٍ قَالَ قَالَ أَبُو الْحَسَنِ (عَلَيْهِ السَّلام) إِنَّ الارْضَ لا تَخْلُو مِنْ حُجَّةٍ وَأَنَا وَالله ذَلِكَ الْحُجَّةُ.

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from one of our companions, from Abu Ali Bin Rashid who said,

'Abu Al-Hassan[asws] said: 'The earth cannot be empty from a Divine Authority, and I[asws], by Allah[azwj], am that Divine Authority'.[27]

10. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ مُحَمَّدِ بْنِ الْفُضَيْلِ عَنْ أَبِي حَمْزَةَ قَالَ قُلْتُ لابِي عَبْدِ الله (عَلَيْهِ السَّلام) أَ تَبْقَى الارْضُ بِغَيْرِ إِمَامٍ قَالَ لَوْ بَقِيَتِ الارْضُ بِغَيْرِ إِمَامٍ لَسَاخَتْ.

Ali Bin Ibrahim, from Muhammad Bin Isa, from Muhammad Bin Al Fuzayl, from Abu Hamza who said,

'I said to Abu Abdullah[asws], 'Can the earth remain without an Imam[asws]?' He[asws] said: 'If the earth were to remain without an Imam[asws], it would be bog down (its inhabitants)'.[28]

11. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ مُحَمَّدِ بْنِ الْفُضَيْلِ عَنْ أَبِي الْحَسَنِ الرِّضَا (عَلَيْهِ السَّلام) قَالَ قُلْتُ لَهُ أَ تَبْقَى الارْضُ بِغَيْرِ إِمَامٍ قَالَ لا قُلْتُ فَإِنَّا نُرَوَّى عَنْ أَبِي عَبْدِ الله (عَلَيْهِ السَّلام) أَنَّهَا لا تَبْقَى بِغَيْرِ إِمَامٍ إِلا أَنْ يَسْخَطَ الله تَعَالَى عَلَى أَهْلِ الارْضِ أَوْ عَلَى الْعِبَادِ فَقَالَ لا لا تَبْقَى إِذاً لَسَاخَتْ.

Ali Bin Ibrahim, from Muhammad Bin Isa, from Muhammad Bin Al Fuzayl,

(It has been narrated) from Abu Al-Hassan Al-Reza[asws], said, 'I said to him[asws], 'Can the earth remain without an Imam[asws]?' He[asws] said: 'No'. I said, 'But we are reporting from Abu Abdullah[asws] that it would not remain without an Imam[asws] except that it would bog down upon the inhabitants of the earth, or upon the servants'. So he[asws] said: 'No. It would not remain when it bogs down (its inhabitants)'.[29]

12. عَلِيٌّ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ أَبِي عَبْدِ الله الْمُؤْمِنِ عَنْ أَبِي هَرَاسَةَ عَنْ ابي جعفر (عَلَيْهِ السَّلام) قَالَ لَوْ أَنَّ الامَامَ رُفِعَ مِنَ الارْضِ سَاعَةً لَمَاجَتْ بِأَهْلِهَا كَمَا يَمُوجُ الْبَحْرُ بِأَهْلِهِ.

Ali, from Muhammad Bin Isa, from Abu Abdullah Al Momin, from Abu Harasa,

(It has been narrated) from Abu Ja'far[asws] having said: 'If the Imam[asws] was to be raised from the earth for a moment, it would be turbulent with its inhabitants just as the ocean is turbulent with its inhabitants'.[30]

13. الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْوَشَّاءِ قَالَ سَأَلْتُ أَبَا الْحَسَنِ الرِّضَا (عَلَيْهِ السَّلام) هَلْ تَبْقَى الارْضُ بِغَيْرِ إِمَامٍ قَالَ لا قُلْتُ إِنَّا نُرَوَّى أَنَّهَا لا تَبْقَى إِلا أَنْ يَسْخَطَ الله عَزَّ وَجَلَّ عَلَى الْعِبَادِ قَالَ لا تَبْقَى إِذاً لَسَاخَتْ.

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Washa who said,

'I asked Abu Al-Hassan Al-Reza[asws], 'Would the earth remain without an Imam[asws]?' He[asws] said: 'No'. I said, 'We are reporting that it would not remain except that Allah[azwj] Mighty and Majestic would Bog it down upon the servants'. He[asws] said: 'It would not remain except it would bog down (its inhabitants)'.[31]

6 . بَابُ أَنَّهُ لَوْ لَمْ يَبْقَ فِي الْأَرْضِ إِلاَّ رَجُلَانِ، لَكَانَ أَحَدُهُمَا الْحُجَّةَ

Chapter 6 – If it was that there did not remain in the earth except for two men, one of the two would be the Divine Aurhority

1. مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنِ ابْنِ الطَّيَّارِ قَالَ سَمِعْتُ أَبَا عَبْدِ اللهِ (عَلَيْهِ السَّلام) يَقُولُ لَوْ لَمْ يَبْقَ فِي الارْضِ إِلا اثْنَانِ لَكَانَ أَحَدُهُمَا الْحُجَّةَ.

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Sinan, from Ibn Al Tayyar who said,

'I heard Abu Abdullah[asws] saying: 'If there do not remain in the earth except for two, one of the two would be the Divine Authority'.[32]

2. أَحْمَدُ بْنُ إِدْرِيسَ وَمُحَمَّدُ بْنُ يَحْيَى جَمِيعاً عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ عِيسَى بْنِ عُبَيْدٍ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ حَمْزَةَ بْنِ الطَّيَّارِ عَنْ أَبِي عَبْدِ اللهِ (عَلَيْهِ السَّلام) قَالَ لَوْ بَقِيَ اثْنَانِ لَكَانَ أَحَدُهُمَا الْحُجَّةَ عَلَى صَاحِبِهِ.

مُحَمَّدُ بْنُ الْحَسَنِ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ عِيسَى مِثْلَهُ.

Ahmad Bin Idrees and Muhammad Bin Yahya altogether, from Ahmad Bin Muhammad, from Muhammad Bin Isa Bin Ubeyd, from Muhammad Bin Sinan, from Hamza Bin Al Tayyar,

(It has been narrated) from Abu Abdullah[asws] having said: 'If two remain, it would be so that one of the two would be the Divine Authority upon his companion'.

Muhammad Bin Al Hassan, from Sahl Bin Ziyad, from Muhammad Bin Isa – similar to it.[33]

3. مُحَمَّدُ بْنُ يَحْيَى عَمَّنْ ذَكَرَهُ عَنِ الْحَسَنِ بْنِ مُوسَى الْخَشَّابِ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ كَرَّامٍ قَالَ قَالَ أَبُو عَبْدِ اللهِ (عَلَيْهِ السَّلام) لَوْ كَانَ النَّاسُ رَجُلَيْنِ لَكَانَ أَحَدُهُمَا الامَامَ وَقَالَ إِنَّ آخِرَ مَنْ يَمُوتُ الامَامُ لِئَلا يَحْتَجَّ أَحَدٌ عَلَى اللهِ عَزَّ وَجَلَّ أَنَّهُ تَرَكَهُ بِغَيْرِ حُجَّةٍ للهِ عَلَيْهِ.

Muhammad Bin Yahya, from the one who mentioned it, from Al Hassan Bin Musa Al Khashhab, from Ja'far Bin Muhammad, from Karram who said,

'Abu Abdllah[asws] said: 'If the people were (only) two men, it would be so that one of the two would be the Imam[asws]'.

And he[asws] said: 'The last one to be dying would be the Imam[asws], lest anyone could argue against Allah[azwj] Mighty and Majestic that He[azwj] Left him to be without a Divine Authority of Allah[azwj] upon him'.[34]

4. عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ الْبَرْقِيِّ عَنْ عَلِيِّ بْنِ إِسْمَاعِيلَ عَنِ ابْنِ سِنَانٍ عَنْ حَمْزَةَ بْنِ الطَّيَّارِ قَالَ سَمِعْتُ أَبَا عَبْدِ اللهِ (عَلَيْهِ السَّلام) يَقُولُ لَوْ لَمْ يَبْقَ فِي الارْضِ إِلا اثْنَانِ لَكَانَ أَحَدُهُمَا الْحُجَّةَ أَوْ الثَّانِي الْحُجَّةَ.

الشَّكُّ مِنْ أَحْمَدَ بْنِ مُحَمَّدٍ.

A number of our companions, from Ahmad Bin Muhammad Al Barqy, from Ali Bin Ismail, from Ibn Sinan, from Hamza Bin Al Tayyar who said,

'I heard Abu Abdullah[asws] saying: 'If there do not remain in the earth except for two, it would be so that one of the two would be the Divine Authority', or (he[asws] said): 'The second one would be the Divine Authority'.

The doubt is from Ahmad Bin Muhammad (the fourth narrator).[35]

5. أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ عَنِ النَّهْدِيِّ عَنْ أَبِيهِ عَنْ يُونُسَ بْنِ يَعْقُوبَ عَنْ أَبِي عَبْدِ اللهِ (عَلَيْهِ السَّلام) قَالَ سَمِعْتُهُ يَقُولُ لَوْ لَمْ يَكُنْ فِي الارْضِ إِلا اثْنَانِ لَكَانَ الامَامُ أَحَدَهُمَا.

Ahmad Bin Muhammad, from Muhammad Bin Al Hassan, from Al Nahdy, from his father, from Yunus Bin Yaqoub,

(It has been narrated) from Abu Abdullah[asws], said, 'I heard him[asws] saying: 'If it was so that there do not happen to be in the earth except for two, it would be so that the Imam[asws] would be one of the two'.[36]

7 . بَابُ مَعْرِفَةِ الْإِمَامِ وَالرَّدِّ إِلَيْهِ

Chapter 7 – Recognition of the Imam[asws] and the referring (of the matters) to him[asws]

1. الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْوَشَّاءِ قَالَ حَدَّثَنَا مُحَمَّدُ بْنُ الْفُضَيْلِ عَنْ أَبِي حَمْزَةَ قَالَ قَالَ لِي أَبُو جَعْفَرٍ (عَلَيْهِ السَّلام) إِنَّمَا يَعْبُدُ اللهَ مَنْ يَعْرِفُ اللهَ فَأَمَّا مَنْ لا يَعْرِفُ اللهَ فَإِنَّمَا يَعْبُدُهُ هَكَذَا ضَلالاً قُلْتُ جُعِلْتُ فِدَاكَ فَمَا مَعْرِفَةُ اللهِ قَالَ تَصْدِيقُ اللهِ عَزَّ وَجَلَّ وَتَصْدِيقُ رَسُولِهِ (صَلَّى اللهُ عَلَيْهِ وَآلِه) وَمُوَالاةُ علي (عَلَيْهِ السَّلام) وَالائْتِمَامُ بِهِ وَبِأَئِمَّةِ الْهُدَى (عَلَيْهِم السَّلام) وَالْبَرَاءَةُ إِلَى اللهِ عَزَّ وَجَلَّ مِنْ عَدُوِّهِمْ هَكَذَا يُعْرَفُ اللهُ عَزَّ وَجَلَّ.

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Hassan Bin Ali Al Washa who said, 'Muhammad Bin Al Fuzayl narrated to us, from Abu Hamza who said,

'Abu Ja'far[asws] said to me: 'But rather, he worships Allah[azwj], the one who recognises Allah[azwj]. So, as for the one who does not recognise Allah[azwj], so rather he is worshipping Him[azwj] like this, ' ضَـلَالاً ' (under dark covers of kufr) erroneously'.

I said, 'May I be sacrificed for you[asws]! So what is the recognition of Allah[azwj]?' He[asws] said: 'Ratification of Allah[azwj] Mighty and Majestic, and ratification of His Rasool[saww], and the Master of the Command Ali[asws], and the following with him[asws] and the Imams[asws] of the Guidance, and the disavowing to Allah[azwj] from their enemies. Like this, Allah[azwj] Mighty and Majestic is recognised'.[37]

2. الْحُسَيْنُ عَنْ مُعَلىً عَنِ الْحَسَنِ بْنِ عَلِيٍّ عَنْ أَحْمَدَ بْنِ عَائِذٍ عَنْ أَبِيهِ عَنِ ابْنِ أُذَيْنَةَ قَالَ حَدَّثَنَا غَيْرُ وَاحِدٍ عَنْ أَحَدِهِمَا (عَلَيْهِما السَّلام) أَنَّهُ قَالَ لا يَكُونُ الْعَبْدُ مُؤْمِناً حَتَّى يَعْرِفَ اللهَ

وَرَسُولَهُ وَالائِمَّةَ كُلَّهُمْ وَإِمَامَ زَمَانِهِ وَيَرُدَّ إِلَيْهِ وَيُسَلِّمَ لَهُ ثُمَّ قَالَ كَيْفَ يَعْرِفُ الاخِرَ وَهُوَ يَجْهَلُ الاوَّلَ.

Al Husayn, from Moalla, from Al Hassan Bin Ali, from Ahmad Bin Aiz, from his father, from Ibn Azina who said, 'Someone else narrated,

(It has been narrated) from one of the two (5th or 6th Imam[asws]) having said: 'The servant cannot happen to be a Momin until he recognises Allah[azwj], and His[azwj] Rasool[saww], and the Imams[asws], all of them[asws], and the Imam[asws] of his time period, and he refers (all his matters) to him[asws], and submits to him[asws]'.

Then he[asws] said: 'How can he recognise the last one[asws] while he is ignorant of the first one[asws]?'.[38]

3. مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ زُرَارَةَ قَالَ قُلْتُ لابي جعفر (عَلَيْهِ السَّلام) أَخْبِرْنِي عَنْ مَعْرِفَةِ الامَامِ مِنْكُمْ وَاجِبَةٌ عَلَى جَمِيعِ الْخَلْقِ فَقَالَ إِنَّ الله عَزَّ وَجَلَّ بَعَثَ مُحَمَّداً (صَلَّى اللهُ عَلَيْهِ وَآلِه) إِلَى النَّاسِ أَجْمَعِينَ رَسُولاً وَحُجَّةً لله عَلَى جَمِيعِ خَلْقِهِ فِي أَرْضِهِ فَمَنْ آمَنَ بِالله وَبِمُحَمَّدٍ رَسُولِ الله وَاتَّبَعَهُ وَصَدَّقَهُ فَإِنَّ مَعْرِفَةَ الامَامِ مِنَّا وَاجِبَةٌ عَلَيْهِ وَمَنْ لَمْ يُؤْمِنْ بِالله وَبِرَسُولِهِ وَلَمْ يَتَّبِعْهُ وَلَمْ يُصَدِّقْهُ وَيَعْرِفْ حَقَّهُمَا فَكَيْفَ يَجِبُ عَلَيْهِ مَعْرِفَةُ الامَامِ وَهُوَ لا يُؤْمِنُ بِالله وَرَسُولِهِ وَيَعْرِفُ حَقَّهُمَا قَالَ قُلْتُ فَمَا تَقُولُ فِيمَنْ يُؤْمِنُ بِالله وَرَسُولِهِ وَيُصَدِّقُ رَسُولَهُ فِي جَمِيعِ مَا أَنْزَلَ الله يَجِبُ عَلَى أُولَئِكَ حَقُّ مَعْرِفَتِكُمْ قَالَ نَعَمْ أَ لَيْسَ هَؤُلاءِ يَعْرِفُونَ فُلاناً وَفُلاناً قُلْتُ بَلَى قَالَ أَ تَرَى أَنَّ الله هُوَ الَّذِي أَوْقَعَ فِي قُلُوبِهِمْ مَعْرِفَةَ هَؤُلاءِ وَالله مَا أَوْقَعَ ذَلِكَ فِي قُلُوبِهِمْ إِلا الشَّيْطَانُ لا وَالله مَا أَلْهَمَ الْمُؤْمِنِينَ حَقَّنَا إِلا الله عَزَّ وَجَلَّ.

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Hassan Bin Mahboub, from Hisham Bin Salim, from Zurara who said,

'I said to Abu Ja'far[asws], 'Inform me about recognition of the Imam[asws] from you (Imams[asws]). Is it an Obligation upon the entirety of the creatures?' So he[asws] said: 'Allah[azwj] Mighty and Majestic Sent Muhammad[asws] to the people altogether as a Rasool[saww] and a Divine Authority of Allah[azwj] upon the entirety of His[azwj] creatures in His[azwj] earth.

So the one who believes in Allah[azwj,] and in Muhammad[saww] as a Rasool[saww] of Allah[azwj,] and follows him[asws] and ratifies him[saww], so the recognition of the Imam[asws] from us[asws] is an Obligation upon him; and the one who does not believe in Allah[azwj] and in His[azwj] Rasool[saww], and does not follow him[saww] and does not ratify him[saww] and recognise both their rights, so how can the recognition of the Imam[asws] Obligate upon him while he does not believe in Allah[azwj] and His[azwj] Rasool[saww] and recognise both their rights?'

He (the narrator) said, 'I said, 'So what are you saying regarding the one who believes in Allah[azwj] and His[azwj] Rasool[saww] with regards to the entirety of what Allah[azwj] has Revealed, would it Obligate upon those ones the right of your[asws] recognition?'. He[asws] said: 'Yes. Aren't they reognising so and so, and so and so?' I said, 'Yes'. He[asws] said: 'Is it your view that Allah[azwj] is the One[azwj] Who Caused the recognition of those (two) to occur into their hearts?

By Allah[azwj]! Allah[azwj] did not Cause the occurrence of that into their hearts, except (it was) the Satan[la.] No, by Allah[azwj]! None inspires the Momineen of our[asws] rights except for Allah[azwj] Mighty and Majestic'.[39]

4 ـــ عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ عَمْرِو بْنِ أَبِي الْمِقْدَامِ عَنْ جَابِرٍ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ (عَلَيْهِ السَّـــلام) يَقُولُ إِنَّمَا يَعْرِفُ الله عَزَّ وَجَلَّ وَيَعْبُدُهُ مَنْ عَرَفَ الله وَعَرَفَ إِمَامَهُ مِنَّا أَهْلَ الْبَيْتِ وَمَنْ لا يَعْرِفِ الله عَزَّ وَجَلَّ وَلا يَعْرِفِ الامَامَ مِنَّا أَهْلَ الْبَيْتِ فَإِنَّمَا يَعْرِفُ وَيَعْبُدُ غَيْرَ الله هَكَذَا وَالله ضَلالاً.

From him, from Ahmad Bin Muhammad, from Al Hassan Bin Mahboub, from Amro Bin Abu Al Miqdam, from Jabir who said,

'I heard Abu Ja'far[asws] saying: 'But rather, he recognises Allah[azwj] Mighty and Majestic and worships Him[azwj,] the one who recognises Allah[azwj] and recognises his Imam[asws] from us[asws] the People[asws] of the Household; and the one who does not recognise Allah[azwj] Mighty and Majestic and does not recognise his Imam[asws] from us[asws] the People[asws] of the Household, so rather he is recognising and worshipping other than Allah[azwj.] Like this, by Allah[azwj,] is the straying!'.[40]

5. الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ جُمْهُورٍ عَنْ فَضَالَةَ بْنِ أَيُّوبَ عَنْ مُعَاوِيَةَ بْنِ وَهْبٍ عَنْ ذَرِيحٍ قَالَ سَأَلْتُ أَبَا عَبْدِ الله (عَلَيْهِ السَّلام) عَنِ الائِمَّةِ بَعْدَ النَّبِيِّ (صَلَّى اللهُ عَلَيْهِ وَآلِه) فَقَالَ كَانَ أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلام) إِمَاماً ثُمَّ كَانَ الْحَسَنُ (عَلَيْهِ السَّلام) إِمَاماً ثُمَّ كَانَ الْحُسَيْنُ (عَلَيْهِ السَّلام) إِمَاماً ثُمَّ كَانَ عَلِيُّ بْنُ الْحُسَيْنِ إِمَاماً ثُمَّ كَانَ مُحَمَّدُ بْنُ عَلِيٍّ إِمَاماً مَنْ أَنْكَرَ ذَلِكَ كَانَ كَمَنْ أَنْكَرَ مَعْرِفَةَ الله تَبَارَكَ وَتَعَالَى وَمَعْرِفَةَ رَسُولِهِ (صَلَّى اللهُ عَلَيْهِ وَآلِه) ثُمَّ قَالَ قُلْتُ ثُمَّ أَنْتَ جُعِلْتُ فِدَاكَ فَأَعَدْتُهَا عَلَيْهِ ثَلاثَ مَرَّاتٍ فَقَالَ لِي إِنِّي إِنَّمَا حَدَّثْتُكَ لِتَكُونَ مِنْ شُهَدَاءِ الله تَبَارَكَ وَتَعَالَى فِي أَرْضِهِ.

Al Husayn Bin Muhammad, from Muhammad Bin Jamhour, from Fazalat Bin Ayoub, from Muawiya Bin Wahab, from Zareeh who said,

'I asked Abu Abdullah[asws] about the Imams[asws] after the Prophet[saww]. So he[asws] said: 'Amir Al-Momineen[asws] was an Imam[asws], then Al-Hassan[asws] was an Imam[asws], and Al-Husayn[asws] was an Imam[asws], and Ali[asws] Bin Al-Husayn[asws] was an Imam[asws], and Muhammad[asws] Bin Ali[asws] was an Imam[asws].

The one who denies that, he would be like the one who denies the recognition of Allah[azwj] Blessed and High, and recognition of His[azwj] Rasool[saww]'.

Then he (the narrator) said, 'I said, 'Then you[asws], may I be sacrificed for you[asws]!' So I reiterated it upon him[asws] three times. So he[asws] said to me: 'I[asws] rather, narrated to you in order for you to become from the witnesses of Allah[azwj] Blessed and High in His[azwj] earth'.[41]

6. عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ عَنْ أَبِيهِ عَمَّنْ ذَكَرَهُ عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى عَنْ أَبِيهِ عَنْ أَبِي عَبْدِ الله (عَلَيْهِ السَّلام) قَالَ إِنَّكُمْ لا تَكُونُونَ صَالِحِينَ حَتَّى

تَعْرِفُوا وَلا تَعْرِفُوا حَتَّى تُصَدِّقُوا وَلا تُصَدِّقُوا حَتَّى تُسَلِّمُوا أَبْوَاباً أَرْبَعَةً لا يَصْلُحُ أَوَّلُهَا إِلا بِآخِرِهَا ضَلَّ أَصْحَابُ الثَّلاثَةِ وَتَاهُوا تَيْهاً بَعِيداً إِنَّ الله تَبَارَكَ وَتَعَالَى لا يَقْبَلُ إِلا الْعَمَلَ الصَّالِحَ وَلا يَقْبَلُ الله إِلا الْوَفَاءَ بِالشُّرُوطِ وَالْعُهُودِ فَمَنْ وَفَى لله عَزَّ وَجَلَّ بِشَرْطِهِ وَاسْتَعْمَلَ مَا وَصَفَ فِي عَهْدِهِ نَالَ مَا عِنْدَهُ وَاسْتَكْمَلَ مَا وَعَدَهُ إِنَّ الله تَبَارَكَ وَتَعَالَى أَخْبَرَ الْعِبَادَ بِطُرُقِ الْهُدَى وَشَرَعَ لَهُمْ فِيهَا الْمَنَارَ وَأَخْبَرَهُمْ كَيْفَ يَسْلُكُونَ فَقَالَ وَإِنِّي لَغَفَّارٌ لِمَنْ تابَ وَآمَنَ وَعَمِلَ صالِحاً ثُمَّ اهْتَدى وَقَالَ إِنَّما يَتَقَبَّلُ الله مِنَ الْمُتَّقِينَ فَمَنِ اتَّقَى الله فِيمَا أَمَرَهُ لَقِيَ الله مُؤْمِناً بِمَا جَاءَ بِهِ مُحَمَّدٌ (صَلَّى اللهُ عَلَيْهِ وَآلِه) هَيْهَاتَ هَيْهَاتَ فَاتَ قَوْمٌ وَمَاتُوا قَبْلَ أَنْ يَهْتَدُوا وَظَنُّوا أَنَّهُمْ آمَنُوا وَأَشْرَكُوا مِنْ حَيْثُ لا يَعْلَمُونَ إِنَّهُ مَنْ أَتَى الْبُيُوتَ مِنْ أَبْوَابِهَا اهْتَدَى وَمَنْ أَخَذَ فِي غَيْرِهَا سَلَكَ طَرِيقَ الرَّدَى وَصَلَ الله طَاعَةَ وَلِيِّ أَمْرِهِ بِطَاعَةِ رَسُولِهِ وَطَاعَةَ رَسُولِهِ بِطَاعَتِهِ فَمَنْ تَرَكَ طَاعَةَ وُلاةِ الامْرِ لَمْ يُطِعِ الله وَلا رَسُولَهُ وَهُوَ الاقْرَارُ بِمَا أُنْزِلَ مِنْ عِنْدِ الله عَزَّ وَجَلَّ خُذُوا زِينَتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ وَالْتَمِسُوا الْبُيُوتَ الَّتِي أَذِنَ الله أَنْ تُرْفَعَ وَيُذْكَرَ فِيهَا اسْمُهُ فَإِنَّهُ أَخْبَرَكُمْ أَنَّهُمْ رِجَالٌ لا تُلْهِيهِمْ تِجَارَةٌ وَلا بَيْعٌ عَنْ ذِكْرِ الله وَإِقَامِ الصَّلاةِ وَإِيتَاءِ الزَّكَاةِ يَخَافُونَ يَوْماً تَتَقَلَّبُ فِيهِ الْقُلُوبُ وَالابْصَارُ إِنَّ الله قَدِ اسْتَخْلَصَ الرُّسُلَ لامْرِهِ ثُمَّ اسْتَخْلَصَهُمْ مُصَدِّقِينَ بِذَلِكَ فِي نُذُرِهِ فَقَالَ وَإِنْ مِنْ أُمَّةٍ إِلا خَلا فِيهَا نَذِيرٌ تَاهَ مَنْ جَهِلَ وَاهْتَدَى مَنْ أَبْصَرَ وَعَقَلَ إِنَّ الله عَزَّ وَجَلَّ يَقُولُ فَإِنَّها لا تَعْمَى الابْصارُ وَلكِنْ تَعْمَى الْقُلُوبُ الَّتِي فِي الصُّدُورِ وَكَيْفَ يَهْتَدِي مَنْ لَمْ يُبْصِرْ وَكَيْفَ يُبْصِرُ مَنْ لَمْ يَتَدَبَّرْ اتَّبِعُوا رَسُولَ الله وَأَهْلَ بَيْتِهِ وَأَقِرُّوا بِمَا نَزَلَ مِنْ عِنْدِ الله وَاتَّبِعُوا آثَارَ الْهُدَى فَإِنَّهُمْ عَلامَاتُ الامَانَةِ وَالتُّقَى وَاعْلَمُوا أَنَّهُ لَوْ أَنْكَرَ رَجُلٌ عِيسَى ابْنَ مَرْيَمَ (عَلَيْهِ السَّلام) وَأَقَرَّ بِمَنْ سِوَاهُ مِنَ الرُّسُلِ لَمْ يُؤْمِنْ اقْتَصُّوا الطَّرِيقَ بِالْتِمَاسِ الْمَنَارِ وَالْتَمِسُوا مِنْ وَرَاءِ الْحُجُبِ الاثَارَ تَسْتَكْمِلُوا أَمْرَ دِينِكُمْ وَتُؤْمِنُوا بِالله رَبِّكُمْ.

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from his father, from the one who mentioned it, from Muhammad Bin Abdul Rahman Bin Abu Layli, from his father,

(It has been narrated) from Abu Abdullah[asws] having said: 'You all will not be becoming righteous until you are recognising, nor will you be recognising until you are ratifying, nor will you be ratifying until you are submitting to four doors, the first not being correct except with its last one. They strayed, the companions of the three, wandering with a far wandering.

Allah[azwj] Blessed and High does not Accept except for the righteous deeds nor does Allah[azwj] Accept except for the loyalty with the stipulation and the Covenants. So the one who is loyal to Allah[azwj] Mighty and Majestic with His[azwj] Stipulation and works upon what is described in his Covenant, would attain what is in His[azwj] Presence, and He[azwj] would Complete whatever He[azwj] Promised him.

Allah[azwj] Blessed and High Informed the servant with the ways of the Guidance and Legislated for them the beacons in these, and Informed them how they should be travelling, so He[azwj] Said [20:82] And I am Forgiving to him who repents and believes and does righteous deeds, then follows the right Guidance'.

And he[asws] said: 'But rather, Allah[azwj] Accepts from the pious. So the one who fears Allah[azwj] with regards to what He[azwj] Commanded him, would meet Allah[azwj] as a believer in whatever Muhammad[saww] came with.

Alas! Alas! Lost were a people and they died before they were guided, and they were thinking that they had believed, and (but) they had associated (committed Shirk) from (an aspect) they were not knowing. It is so, that the one who comes to the houses by their doors is guided, and the one who takes to something else has travelled the road of annihilation.

Allah[azwj] Linked the obedience to a Master of His[azwj] Command with the obedience to His[azwj] Rasool[saww], and the obedience to His[azwj] Rasool[saww] with obedience to Him[azwj]. So the one who neglects the obedience to a Master of the Command would have neither obeyed Allah[azwj] nor His[azwj] Rasool[saww], and it is the acknowledgement with whatever was Revealed from the Presence of Allah[azwj] Mighty and Majestic [7:31] O Children of Adam! Take to your adornments at every Masjid. And seek out [24:36] houses which Allah has Allowed to be Exalted and that His Name may be Mentioned in them.

So He[azwj] informed you that these are [24:37] Men whom neither merchandise nor selling diverts from the Remembrance of Allah and the keeping up of Prayer and the giving of Zakat; they fear a Day in which the hearts and eyes shall be overturned.

Allah[azwj] had Selected the Rasools[as] for His[azwj] Command. Then He[azwj] Selected them[as] Ratifying with that in His[azwj] Warning, so He[azwj] Said [35:24] and there is not a people but a warner has gone among them. He strayed, the one who was ignorant; and he was guided, the one who had insight and intellect. [22:46] For surely it is not the eyes that are blind, but blind are the hearts which are in the chests. And how can he be guided, the one who does not have insight, and how can he have insight, the one who does not ponder?

Follow Rasool-Allah[saww] and the People[asws] of his[saww] Household, and be acknowledging with whatever has been Revealed from the Presence of Allah[azwj], and follow the Ahadeeth of the Guidance, for they[asws] are the signs of honesty and piety, and know that if a man was to deny Isa[as] Bin Maryam[as] and accepts the ones besides him[as] from the Rasools[as] has not believed.

Navigate the road by seeking the beacons, and seek it from behind the veil of the الْ ْثَارَ ' ' Signs (Ahadeeth), you would be completing the matter of your Religion and you would be believers in Allah[azwj], your Lord[azwj'].[42]

7. عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ صَغِيرٍ عَمَّنْ حَدَّثَهُ عَنْ رِبْعِيِّ بْنِ عَبْدِ الله عَنْ أَبِي عَبْدِ الله (عَلَيْهِ السَّلام) أَنَّهُ قَالَ أَبَى الله أَنْ يُجْرِيَ الاشْيَاءَ إِلا بِأَسْبَابٍ فَجَعَلَ لِكُلِّ شَيْءٍ سَبَباً وَجَعَلَ لِكُلِّ سَبَبٍ شَرْحاً وَجَعَلَ لِكُلِّ شَرْحٍ

عِلْماً وَجَعَلَ لِكُلِّ عِلْمٍ بَاباً نَاطِقاً عَرَفَهُ مَنْ عَرَفَهُ وَجَهِلَهُ مَنْ جَهِلَهُ ذَاكَ رَسُولُ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) وَنَحْنُ.

A number of our companions, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Muhammad Bin Al Husayn Bin Sagheer, from the one who narrated it, from Rabie Bin Abdullah,

(It has been narrated) from Abu Abdullah[asws] having said: 'Allah[azwj] Refused to Flow the things except by causes. Thus, He[azwj] Made a cause to be for everything, and Made an explanation to be for every cause, and Made a knowledge to be for every explanation, and Made a speaking door to be for every knowledge. He recognised him[asws] the one who recognised it, and he was ignorant of him[asws] the one who was ignorant of it. That, is Rasool-Allah[saww] and us[asws]'.[43]

8. مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنِ الْعَلاءِ بْنِ رَزِينٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ (عَلَيْهِ السَّلام) يَقُولُ كُلُّ مَنْ دَانَ الله عَزَّ وَجَلَّ بِعِبَادَةٍ يُجْهِدُ فِيهَا نَفْسَهُ وَلا إِمَامَ لَهُ مِنَ الله فَسَعْيُهُ غَيْرُ مَقْبُولٍ وَهُوَ ضَالٌّ مُتَحَيِّرٌ وَالله شَانِئٌ لاعْمَالِهِ وَمَثَلُهُ كَمَثَلِ شَاةٍ ضَلَّتْ عَنْ رَاعِيهَا وَقَطِيعِهَا فَهَجَمَتْ ذَاهِبَةً وَجَائِيَةً يَوْمَهَا فَلَمَّا جَنَّهَا اللَّيْلُ بَصُرَتْ بِقَطِيعِ غَنَمٍ مَعَ رَاعِيهَا فَحَنَّتْ إِلَيْهَا وَاغْتَرَّتْ بِهَا فَبَاتَتْ مَعَهَا فِي مَرْبِضِهَا فَلَمَّا أَنْ سَاقَ الرَّاعِي قَطِيعَهُ أَنْكَرَتْ رَاعِيَهَا وَقَطِيعَهَا فَهَجَمَتْ مُتَحَيِّرَةً تَطْلُبُ رَاعِيَهَا وَقَطِيعَهَا فَبَصُرَتْ بِغَنَمٍ مَعَ رَاعِيهَا فَحَنَّتْ إِلَيْهَا وَاغْتَرَّتْ بِهَا فَصَاحَ بِهَا الرَّاعِي الْحَقِي بِرَاعِيكِ وَقَطِيعِكِ فَأَنْتِ تَائِهَةٌ مُتَحَيِّرَةٌ عَنْ رَاعِيكَ وَقَطِيعِكَ فَهَجَمَتْ ذَعِرَةً مُتَحَيِّرَةً تَائِهَةً لا رَاعِيَ لَهَا يُرْشِدُهَا إِلَى مَرْعَاهَا أَوْ يَرُدُّهَا فَبَيْنَا هِيَ كَذَلِكَ إِذَا اغْتَنَمَ الذِّئْبُ ضَيْعَتَهَا فَأَكَلَهَا وَكَذَلِكَ وَالله يَا مُحَمَّدُ مَنْ أَصْبَحَ مِنْ هَذِهِ الامَّةِ لا إِمَامَ لَهُ مِنَ الله عَزَّ وَجَلَّ ظَاهِرٌ عَادِلٌ أَصْبَحَ ضَالاً تَائِهاً وَإِنْ مَاتَ عَلَى هَذِهِ الْحَالَةِ مَاتَ مِيتَةَ كُفْرٍ وَنِفَاقٍ وَاعْلَمْ يَا مُحَمَّدُ أَنَّ أَئِمَّةَ الْجَوْرِ وَأَتْبَاعَهُمْ لَمَعْزُولُونَ عَنْ دِينِ الله قَدْ ضَلُّوا وَأَضَلُّوا فَأَعْمَالُهُمُ الَّتِي يَعْمَلُونَهَا كَرَمَادٍ اشْتَدَّتْ بِهِ الرِّيحُ فِي يَوْمٍ عَاصِفٍ لا يَقْدِرُونَ مِمَّا كَسَبُوا عَلَى شَيْءٍ ذَلِكَ هُوَ الضَّلالُ الْبَعِيدُ.

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Safwan Bin Yahya, from Al A'ala Bin Razeyn,f rom Muhammad Bin Muslim who said,

'I heard Abu Ja'far[asws] saying: 'Everyone who makes it a Religion of Allah[azwj] Mighty and Majestic by worship, fighting against his own self, and there is no Imam[asws] for him from Allah[azwj], so his striving would be without Acceptance and he would stray confused and Allah[azwj] would Hate his deeds.

And his example is like the example of a sheep who has strayed from its shepherd and its herd. So it wanders going and coming during its day. So when the night shields it, it sees a herd of sheep with their shepherd. So it goes over to them and departs with them and spends the night along with them in their pens. So the shepherd shouts at it, 'Go and join your own shepherd

and your herd, for you are wandering confused from your shepherd and your herd!'

So it runs wandering confusedly, there being no shepherd for it to guide it to its pastures or to return it. So while it is like that, the wolf attacks it, wasting it, and devours it.

And similar to that, by Allah[azwj] O Muhammad, is the one from this community who wakes up in the morning with no Imam[asws] for him from Allah[azwj] Mighty and Majestic, manifest, just. He wakes up in the morning straying, wandering, and if he was to die upon this state, would die the death of disbelief and hypocrisy. And know, O Muhammad, that the tyrannous imams and their followers are isolated from the Religion of Allah[azwj]. They have strayed and are straying (others). Thus, the deeds which they are performing are like the dust which the wind scatters with during a stormy day. They are not able upon anything from that what they are earning. It is the far straying'.[44]

9. الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ جُمْهُورٍ عَنْ عَبْدِ اللهِ بْنِ عَبْدِ الرَّحْمَنِ عَنِ الْهَيْثَمِ بْنِ وَاقِدٍ عَنْ مُقَرِّنٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللهِ (عَلَيْهِ السَّلام) يَقُولُ جَاءَ ابْنُ الْكَوَّاءِ إِلَى أَمِيرِ الْمُؤْمِنِينَ (عَلَيْهِ السَّلام) فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ وَعَلَى الاعْرَافِ رِجالٌ يَعْرِفُونَ كُلاً بِسِيماهُمْ فَقَالَ نَحْنُ عَلَى الاعْرَافِ نَعْرِفُ أَنْصَارَنَا بِسِيمَاهُمْ وَنَحْنُ الاعْرَافُ الَّذِي لا يُعْرَفُ اللهُ عَزَّ وَجَلَّ إِلا بِسَبِيلِ مَعْرِفَتِنَا وَنَحْنُ الاعْرَافُ يُعَرِّفُنَا اللهُ عَزَّ وَجَلَّ يَوْمَ الْقِيَامَةِ عَلَى الصِّرَاطِ فَلا يَدْخُلُ الْجَنَّةَ إِلا مَنْ عَرَفَنَا وَعَرَفْنَاهُ وَلا يَدْخُلُ النَّارَ إِلا مَنْ أَنْكَرَنَا وَأَنْكَرْنَاهُ إِنَّ اللهَ تَبَارَكَ وَتَعَالَى لَوْ شَاءَ لَعَرَّفَ الْعِبَادَ نَفْسَهُ وَلَكِنْ جَعَلَنَا أَبْوَابَهُ وَصِرَاطَهُ وَسَبِيلَهُ وَالْوَجْهَ الَّذِي يُؤْتَى مِنْهُ فَمَنْ عَدَلَ عَنْ وَلايَتِنَا أَوْ فَضَّلَ عَلَيْنَا غَيْرَنَا فَإِنَّهُمْ عَنِ الصِّرَاطِ لَنَاكِبُونَ فَلا سَوَاءٌ مَنِ اعْتَصَمَ النَّاسُ بِهِ وَلا سَوَاءٌ حَيْثُ ذَهَبَ النَّاسُ إِلَى عُيُونٍ كَدِرَةٍ يَفْرَغُ بَعْضُهَا فِي بَعْضٍ وَذَهَبَ مَنْ ذَهَبَ إِلَيْنَا إِلَى عُيُونٍ صَافِيَةٍ تَجْرِي بِأَمْرِ رَبِّهَا لا نَفَادَ لَهَا وَلا انْقِطَاعَ.

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Muhammad Bin Jamhour, from Abdullah Bin Abdul Rahman, from Al Haysam Bin Waqid, from Muqarrin who said,

'I heard Abu Abdullah[asws] saying: 'Ibn Al-Kawwa came over to Amir Al-Momineen[asws] and he said, 'O Amir Al-Momineen[asws] [7:46] and upon the heights there shall be men recognising all by their marks. So he[asws] said: 'We[asws] would be upon the Heights. We[asws] would recognise our[asws] helpers by their marks, and we[asws] are the recognisers who, Allah[azwj] Mighty and Majestic cannot be recognised except by the way of our[asws] recognition, and we[asws] are the recognisers whom Allah[azwj] Mighty and Majestic would Introduce on the Day of Judgment upon the Bridge. Thus, none shall enter the Paradise except the one who recognises us and we[asws] recognise him, and none shall enter the Fire except the one who denies us[asws] and we[asws] deny him.

Surely, if Allah[azwj] Blessed and High had Desired to, would have Introduce Himself[azwj] to the servant. But, He[azwj] Made us[asws] to be His[azwj] Door, and His[azwj] Bridge, and His[azwj] Way, and the Face which comes from Him[azwj]. So

the one who turns away from our[asws] Wilayah, or prefers others over us[asws], so they would be falling off from the Bridge.

So they are not equal, the one who clings to the people with it, nor is it the same where the people are going to the turbid springs, draining into each other, and the going of the one who comes over to us[asws], to clear springs flowing by the Command of its Lord[azwj,] neither there being a depletion for it nor a termination'.[45]

10. الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ مُحَمَّدٍ عَنْ بَكْرِ بْنِ صَالِحٍ عَنِ الرَّيَّانِ بْنِ شَبِيبٍ عَنْ يُونُسَ عَنْ أَبِي أَيُّوبَ الْخَزَّازِ عَنْ أَبِي حَمْزَةَ قَالَ قَالَ أَبُو جَعْفَرٍ (عَلَيْهِ السَّلام) يَا أَبَا حَمْزَةَ يَخْرُجُ أَحَدُكُمْ فَرَاسِخَ فَيَطْلُبُ لِنَفْسِهِ دَلِيلاً وَأَنْتَ بِطُرُقِ السَّمَاءِ أَجْهَلُ مِنْكَ بِطُرُقِ الارْضِ فَاطْلُبْ لِنَفْسِكَ دَلِيلاً.

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Ali Bin Muhammad, from Bakr Bin Salih, from Al Rayyan Bin Shabeeb, from Yunus, from Abu Ayoub Al Khazzaz, from Abu Hamza who said,

'Abu Ja'far[asws] said: 'O Abu Hamza! (When) one of you goes out for one Farsakh, so he is seeking a navigator for himself, and you are more ignorant of the ways of the sky than the ways of the earth, therefore seek a navigator for yourself'.[46]

11. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ يُونُسَ عَنْ أَيُّوبَ بْنِ الْحُرِّ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ الله (عَلَيْهِ السَّلام) فِي قَوْلِ الله عَزَّ وَجَلَّ وَمَنْ يُؤْتَ الْحِكْمَةَ فَقَدْ أُوتِيَ خَيْراً كَثِيراً فَقَالَ طَاعَةُ الله وَمَعْرِفَةُ الامَامِ.

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Ayoub Bin Al Hurr, from Abu Baseer,

(It has been narrated) from Abu Abdullah[asws] regarding the Words of Allah[azwj] Mighty and Majestic [2:269] and whoever is Give the Wisdom, he indeed is Given a lot of good. So he[asws] said: 'Obedience to Allah[azwj] and the recognition of the Imam[asws]'.[47]

12. مُحَمَّدُ بْنُ يَحْيَى عَنْ عَبْدِ الله بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ أَبَانٍ عَنْ أَبِي بَصِيرٍ قَالَ قَالَ لِي أَبُو جَعْفَرٍ (عَلَيْهِ السَّلام) هَلْ عَرَفْتَ إِمَامَكَ قَالَ قُلْتُ إِي وَالله قَبْلَ أَنْ أَخْرُجَ مِنَ الْكُوفَةِ فَقَالَ حَسْبُكَ إِذاً.

Muhammad Bin Yahya, from Abdullah Bin Muhammad, from Ali Bin Al Hakam, from Aban, from Abu Baseer who said,

'Abu Ja'far[asws] said to me: 'Do you recognise your Imam[asws]?' I said, 'Yes, by Allah[azwj,] before I came out from Al-Kufa'. So he[asws] said: 'Then it is sufficient for you'.[48]

13. مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ مَنْصُورِ بْنِ يُونُسَ عَنْ بُرَيْدٍ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ (عَلَيْهِ السَّلام) يَقُولُ فِي قَوْلِ الله تَبَارَكَ وَتَعَالَى أَ وَمَنْ كانَ مَيْتاً

فَأَحْيَيْناهُ وَجَعَلْنا لَهُ نُوراً يَمْشِي بِهِ فِي النَّاسِ فَقَالَ مَيْتٌ لا يَعْرِفُ شَيْئاً وَنُوراً يَمْشِي بِهِ فِي النَّاسِ إِمَاماً يُؤْتَمُّ بِهِ كَمَنْ مَثَلُهُ فِي الظُّلُماتِ لَيْسَ بِخارِجٍ مِنْها قَالَ الَّذِي لا يَعْرِفُ الامَامَ.

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Ismail, from Mansour Bin Yunus, from Bureyd who said,

'I heard Abu Ja'far[asws] saying regarding the Words of Allah[azwj] Blessed and High [6:122] Is he who was dead then We Raised him to life and Made for him a Light by which he walks among the people. So he[asws] said: 'The dead do not recognise anything, and a Light by which he walks among the people is an Imam[asws] he follows with'.

(And for) [6:122] like him whose likeness is that of one in utter darkness whence he cannot come forth, he[asws] said: 'The one who does not recognise the Imam[asws]'.[49]

14. الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ أُورَمَةَ وَمُحَمَّدِ بْنِ عَبْدِ الله عَنْ عَلِيِّ بْنِ حَسَّانَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ كَثِيرٍ عَنْ أَبِي عَبْدِ الله (عَلَيْهِ السَّلام) قَالَ قَالَ أَبُو جَعْفَرٍ (عَلَيْهِ السَّلام) دَخَلَ أَبُو عَبْدِ الله الْجَدَلِيُّ عَلَى أَمِيرِ الْمُؤْمِنِينَ فَقَالَ (عَلَيْهِ السَّلام) يَا أَبَا عَبْدِ الله أَ لا أُخْبِرُكَ بِقَوْلِ الله عَزَّ وَجَلَّ مَنْ جاءَ بِالْحَسَنَةِ فَلَهُ خَيْرٌ مِنْها وَهُمْ مِنْ فَزَعٍ يَوْمَئِذٍ آمِنُونَ. وَمَنْ جاءَ بِالسَّيِّئَةِ فَكُبَّتْ وُجُوهُهُمْ فِي النَّارِ هَلْ تُجْزَوْنَ إِلا ما كُنْتُمْ تَعْمَلُونَ قَالَ بَلَى يَا أَمِيرَ الْمُؤْمِنِينَ جُعِلْتُ فِدَاكَ فَقَالَ الْحَسَنَةُ مَعْرِفَةُ الْوَلايَةِ وَحُبُّنَا أَهْلَ الْبَيْتِ وَالسَّيِّئَةُ إِنْكَارُ الْوَلايَةِ وَبُغْضُنَا أَهْلَ الْبَيْتِ ثُمَّ قَرَأَ عَلَيْهِ هَذِهِ الايَةَ.

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Muhammad Bin Awrama and Muhammad Bin Abdullah, from Ali Bin Hassan, from Abdul Rahman Bin Kaseer,

(It has been narrated) from Abu Abdullah[asws] having said: 'Abu Ja'far[asws] said: 'Abu Abdullah Al-Jadly came over to Amir Al-Momineen[asws], so he[asws] said: 'O Abu Abdullah! Shall I[asws] inform you with the Words of Allah[azwj] Mighty and Majestic [27:89] Whoever brings good, he shall have better than it; and they shall be secure from terror on the Day [27:90] And whoever brings evil, these shall be thrown down on their faces into the Fire; will you be Recompensed except for what you had been doing?

He said, 'Yes, O Amir Al-Momineen[asws], may I be sacrificed for you[asws]'. So he[asws] said: 'The good is the recognition of the Wilayah and our[asws] love of the People[asws] of the Household, and the evil is the denial of the Wilayah and us[asws], hatred of the People[asws] of the Household'. Then he[asws] recited these Verses'.[50]

8 . بَابُ فَرْضِ طَاعَةِ الْأَئِمَّةِ عليهم السلام

Chapter 8 – Necessity of obeying the Imams[asws]

1. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عِيسَى عَنْ حَرِيزٍ عَنْ زُرَارَةَ عَنْ ابي جعفر (عَلَيْهِ السَّلام) قَالَ ذِرْوَةُ الامْرِ وَسَنَامُهُ وَمِفْتَاحُهُ وَبَابُ الاشْيَاءِ وَرِضَا الرَّحْمَنِ تَبَارَكَ وَتَعَالَى الطَّاعَةُ

لِلاَمَامِ بَعْدَ مَعْرِفَتِهِ ثُمَّ قَالَ إِنَّ الله تَبَارَكَ وَتَعَالَى يَقُولُ مَنْ يُطِعِ الرَّسُولَ فَقَدْ أَطاعَ الله وَمَنْ تَوَلَّى فَما أَرْسَلْناكَ عَلَيْهِمْ حَفِيظاً.

Ali Bin Ibrahim, from his father, from Hammad Bin Isa, from Hareyz, from Zurara,

(It has been narrated) from Abu Ja'far[asws] having said: 'The height of the matter (of Religion), and its peak, and its key, and doors of the things, and Pleasure of the Beneficent, Blessed and High, is the obedience to the Imam[asws] after recognising him[asws]'.

Then he[asws] said: 'Allah[azwj] Blessed and High is Saying [4:80] Whoever obeys the Rasool, so he has obeyed Allah, and whoever turns back, so We have not Sent you as a keeper over them'.[51]

2. الْحُسَيْنُ بْنُ مُحَمَّدٍ الاشْعَرِيُّ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْوَشَّاءِ عَنْ أَبَانِ بْنِ عُثْمَانَ عَنْ أَبِي الصَّبَّاحِ قَالَ أَشْهَدُ أَنِّي سَمِعْتُ أَبَا عَبْدِ الله (عَلَيْهِ السَّلام) يَقُولُ أَشْهَدُ أَنَّ عَلِيّاً إِمَامٌ فَرَضَ الله طَاعَتَهُ وَأَنَّ الْحَسَنَ إِمَامٌ فَرَضَ الله طَاعَتَهُ وَأَنَّ الْحُسَيْنَ إِمَامٌ فَرَضَ الله طَاعَتَهُ وَأَنَّ عَلِيَّ بْنَ الْحُسَيْنِ إِمَامٌ فَرَضَ الله طَاعَتَهُ وَأَنَّ مُحَمَّدَ بْنَ عَلِيٍّ إِمَامٌ فَرَضَ الله طَاعَتَهُ.

Al Husayn Bin Muhammad Al Ashary, from Moalla Bin Muhammad, from Al Hassan Bin Ali Al Washa, from Aban Bin Usman, from Abu Al Sabah who said,

'I bear witness that I heard Abu Abdullah[asws] saying: 'I[asws] testify that Ali[asws] is an Imam[asws], Allah[azwj] Imposed obedience to him[asws]; and that Al-Hassan[asws] is an Imam[asws], Allah[azwj] Imposed obedience to him[asws]; and that Al-Husayn[asws] is an Imam[asws], Allah[azwj] Imposed obedience to him[asws]; and that Ali[asws] Bin Al-Husayn[asws] is an Imam[asws], Allah[azwj] Imposed obedience to him[asws]; and that Muhammad[asws] Bin Ali[asws] is an Imam[asws], Allah[azwj] Imposed obedience to him[asws]'.[52]

3. وَبِهَذَا الاسْنَادِ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ قَالَ حَدَّثَنَا حَمَّادُ بْنُ عُثْمَانَ عَنْ بَشِيرٍ الْعَطَّارِ قَالَ سَمِعْتُ أَبَا عَبْدِ الله (عَلَيْهِ السَّلام) يَقُولُ نَحْنُ قَوْمٌ فَرَضَ الله طَاعَتَنَا وَأَنْتُمْ تَأْتَمُّونَ بِمَنْ لا يُعْذَرُ النَّاسُ بِجَهَالَتِهِ.

And by this chain, from Moalla Bin Muhammad, from Al Hassan Bin Ali who said, 'Hammad Bin Usman narrated to us, from Bashir Al Attar who said,

'I heard Abu Abdullah[asws] saying: 'We[asws] are a people, Allah[azwj] Imposed obedience to us[asws], and you are following the one[asws], the people would not be excused of their ignorance of him[asws]'.[53]

4. مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ حَمَّادِ بْنِ عِيسَى عَنِ الْحُسَيْنِ بْنِ الْمُخْتَارِ عَنْ بَعْضِ أَصْحَابِنَا عَنْ ابي جعفر (عَلَيْهِ السَّلام) فِي قَوْلِ الله عَزَّ وَجَلَّ وَآتَيْناهُمْ مُلْكاً عَظِيماً قَالَ الطَّاعَةُ الْمَفْرُوضَةُ.

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Hammad Bin Isa, from Al Husayn Bin Al Mukhtar, from one of our companions,

(It has been narrated) from Abu Ja'far[asws] regarding the Words of Allah[azwj] Mighty and Majestic [4:54] and We have Given them a Grand Kingdom. He[asws] said: 'The Imposed obedience'.[54]

5. عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ أَبِي خَالِدٍ الْقَمَّاطِ عَنْ أَبِي الْحَسَنِ الْعَطَّارِ قَالَ سَمِعْتُ أَبَا عَبْدِ الله (عَلَيْهِ السَّلام) يَقُولُ أُشْرِكَ بَيْنَ الاوْصِيَاءِ وَالرُّسُلِ فِي الطَّاعَةِ.

A number of our companions, from Ahmad Bin Muhammad, from Muhammad Bin Sinan, from Abu Khalid Al Qammat, from Abu Al Hassan Al Attar who said,

'I heard Abu Abdullah[asws] saying: 'There is a participation between the successors[as] and the Rasools[as] with regards to the obedience'.[55]

6. أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ أَبِي عُمَيْرٍ عَنْ سَيْفِ بْنِ عَمِيرَةَ عَنْ أَبِي الصَّبَّاحِ الْكِنَانِيِّ قَالَ قَالَ أَبُو عَبْدِ الله (عَلَيْهِ السَّلام) نَحْنُ قَوْمٌ فَرَضَ الله عَزَّ وَجَلَّ طَاعَتَنَا لَنَا الانْفَالُ وَلَنَا صَفْوُ الْمَالِ وَنَحْنُ الرَّاسِخُونَ فِي الْعِلْمِ وَنَحْنُ الْمَحْسُودُونَ الَّذِينَ قَالَ الله أَمْ يَحْسُدُونَ النَّاسَ عَلى ما آتاهُمُ الله مِنْ فَضْلِهِ.

Ahmad Bin Muhammad, from Muhammad Bin Abu Umeyr, from Sayf Bin Ameyra, from Abu Al Sabbah Al Kinany who said,

'Abu Abdullah[asws] said: 'We[asws] are a people, Allah[azwj] Mighty and Majestic Necessitated obedience to us[asws]. For us[asws] are the spoils of war, and for us[asws] is the clean wealth, and we[asws] are the ones deeply rooted in the knowledge, and we[asws] are the envied ones for whom Allah[azwj] Said [4:54] Or do they envy the people for what Allah has given them of His grace?'.[56]

7. أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنِ الْحُسَيْنِ بْنِ أَبِي الْعَلاءِ قَالَ ذَكَرْتُ لابِي عَبْدِ الله (عَلَيْهِ السَّلام) قَوْلَنَا فِي الاوْصِيَاءِ إِنَّ طَاعَتَهُمْ مُفْتَرَضَةٌ قَالَ فَقَالَ نَعَمْ هُمُ الَّذِينَ قَالَ الله تَعَالَى أَطِيعُوا الله وَأَطِيعُوا الرَّسُولَ وَأُولِي الامْرِ مِنْكُمْ وَهُمُ الَّذِينَ قَالَ الله عَزَّ وَجَلَّ إِنَّما وَلِيُّكُمُ الله وَرَسُولُهُ وَالَّذِينَ آمَنُوا.

Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Al Husayn Bin Abu Al A'ala who said,

'I mentioned to Abu Abdullah[asws] our words regarding the successors[asws], 'Is obedience to them[asws] is a necessity?'. So he[asws] said: 'Yes. They[asws] are the ones for whom Allah[azwj] the Exalted Said [4:59] O you who believe! Obey Allah and obey the Rasool and those in authority from among you; and they[asws] the ones for whom Allah[azwj] Mighty and Majestic Said [5:55] But rather, only Allah is your Guardian and His Rasool and those who believe'.[57]

8. وَبِهَذَا الاسْنَادِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُعَمَّرِ بْنِ خَلادٍ قَالَ سَأَلَ رَجُلٌ فَارِسِيٌّ أَبَا الْحَسَنِ (عَلَيْهِ السَّلام) فَقَالَ طَاعَتُكَ مُفْتَرَضَةٌ فَقَالَ نَعَمْ قَالَ مِثْلُ طَاعَةِ عَلِيِّ بْنِ أَبِي طَالِبٍ (عَلَيْهِ السَّلام) فَقَالَ نَعَمْ.

And by this chain, from Ahmad Bin Muhammad, from Moammar Bin Khalid who said,

'A Persian man asked Abu Al-Hassan[asws], so he said, 'Obeying to you[asws] is a necessity?' So he[asws] said: 'Yes'. He said, 'Like obedience to Ali[asws] Bin Abu Talib[asws]?' So he[asws] said: 'Yes'.[58]

9. وَبِهَذَا الاسْنَادِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ عَلِيِّ بْنِ أَبِي حَمْزَةَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ الله (عَلَيْهِ السَّلام) قَالَ سَأَلْتُهُ عَنِ الائِمَّةِ هَلْ يَجْرُونَ فِي الامْرِ وَالطَّاعَةِ مَجْرَى وَاحِدٍ قَالَ نَعَمْ.

And by this chain, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Ali Bin Abu Hamza, from Abu Baseer,

(It has been narrated) from Abu Abdullah[asws], said, 'I asked him[asws] about the Imams[asws], 'Are they[asws] (all) flowing in the matter (Religion), and the obedience, with one flow?' He[asws] said: 'Yes'.[59]

10. وَبِهَذَا الاسْنَادِ عَنْ مَرْوَكِ بْنِ عُبَيْدٍ عَنْ مُحَمَّدِ بْنِ زَيْدٍ الطَّبَرِيِّ قَالَ كُنْتُ قَائِماً عَلَى رَأْسِ الرِّضَا (عَلَيْهِ السَّلام) بِخُرَاسَانَ وَعِنْدَهُ عِدَّةٌ مِنْ بَنِي هَاشِمٍ وَفِيهِمْ إِسْحَاقُ بْنُ مُوسَى بْنِ عِيسَى الْعَبَّاسِيُّ فَقَالَ يَا إِسْحَاقُ بَلَغَنِي أَنَّ النَّاسَ يَقُولُونَ إِنَّا نَزْعُمُ أَنَّ النَّاسَ عَبِيدٌ لَنَا لا وَقَرَابَتِي مِنْ رَسُولِ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) مَا قُلْتُهُ قَطُّ وَلا سَمِعْتُهُ مِنْ آبَائِي قَالَهُ وَلا بَلَغَنِي عَنْ أَحَدٍ مِنْ آبَائِي قَالَهُ وَلَكِنِّي أَقُولُ النَّاسُ عَبِيدٌ لَنَا فِي الطَّاعَةِ مَوَالٍ لَنَا فِي الدِّينِ فَلْيُبَلِّغِ الشَّاهِدُ الْغَائِبَ.

And by this chain, from Marwak Bin Ubeyd, from Muhammad Bin Zayd Al Tabary who said,

'I was standing by the head of Al-Reza[asws] at Khurasan, and in his[asws] presence were a number from the Clan of Hashim[as], and among them was Is'haq Bin Musa Bin Isa Al-Abbasy. So he[asws] said: 'O Is'haq! It has reached me[asws] that the people are saying that we[asws] are claiming that the people are our[asws] slaves. No! By my[asws] relationship from Rasool-Alah[saww]! I[asws] did not say it at all, nor had I[asws] heard it from my[asws] forefathers[asws] saying it, nor has it reached me from anyone from my[asws] forefathers[asws] having said it. But, I[asws] am saying, the people are slaves of ours[asws] regarding the obedience, friends of ours[asws] in the Religion. So let the attendees deliver it to the absentees'.[60]

11. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ صَالِحِ بْنِ السِّنْدِيِّ عَنْ جَعْفَرِ بْنِ بَشِيرٍ عَنْ أَبِي سَلَمَةَ عَنْ أَبِي عَبْدِ الله (عَلَيْهِ السَّلام) قَالَ سَمِعْتُهُ يَقُولُ نَحْنُ الَّذِينَ فَرَضَ الله طَاعَتَنَا لا يَسَعُ النَّاسَ إِلا مَعْرِفَتُنَا وَلا يُعْذَرُ النَّاسُ بِجَهَالَتِنَا مَنْ عَرَفَنَا كَانَ مُؤْمِناً وَمَنْ أَنْكَرَنَا كَانَ كَافِراً وَمَنْ لَمْ يَعْرِفْنَا وَلَمْ يُنْكِرْنَا

كَانَ ضَالاً حَتَّى يَرْجِعَ إِلَى الْهُدَى الَّذِي افْتَرَضَ الله عَلَيْهِ مِنْ طَاعَتِنَا الْوَاجِبَةِ فَإِنْ يَمُتْ عَلَى ضَلالَتِهِ يَفْعَلِ الله بِهِ مَا يَشَاءُ.

Ali Bin Ibrahim, from Salih Bin Al Sindy, from Ja'far Bin Bashir, from Abu Salma,

(It has been narrated) from Abu Abdullah[asws], said, 'I heard him[asws] saying: 'We[asws] are those, obedience to whom Allah[azwj] has necessitated. The people have no leeway except recognising us[asws], nor are the people excused of being ignorant of us[asws]. The one who recognises us[asws] would be a Momin, and the one who denies us[asws] would be a disbeliever, and the one who does not recognise us[asws] and does not deny us[asws], would be a strayer until he returns to the guidance which Allah[azwj] has Necessitated upon him, from being obedient to us[asws], the Obligatory. So if he was to die upon his straying, Allah[azwj] will Do with him whatever He[azwj] so Desires to'.[61]

12. عَلِيٌّ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ يُونُسَ عَنْ مُحَمَّدِ بْنِ الْفُضَيْلِ قَالَ سَأَلْتُهُ عَنْ أَفْضَلِ مَا يَتَقَرَّبُ بِهِ الْعِبَادُ إِلَى الله عَزَّ وَجَلَّ قَالَ أَفْضَلُ مَا يَتَقَرَّبُ بِهِ الْعِبَادُ إِلَى الله عَزَّ وَجَلَّ طَاعَةُ الله وَطَاعَةُ رَسُولِهِ وَطَاعَةُ أُولِي الامْرِ قَالَ أَبُو جَعْفَرٍ (عَلَيْهِ السَّلام) حُبُّنَا إِيمَانٌ وَبُغْضُنَا كُفْرٌ.

Ali Bin Muhammad Bin Isa, from Yunus, from Muhammad Bin Al Fuzayl who said,

'I asked him[asws] about the most superior of what the servant can be near to Allah[azwj] Mighty and Majestic with. He[asws] said: 'The most superior of what the servants can be closer to Allah[azwj] Mighty and Majestic with is the obedience to Allah[azwj], and obedience to His[azwj] Rasool[saww], and obedience to the Master of the Command (Ul Al-Amr)'.

Abu Ja'far[asws] said: 'Love for us[asws] is the Eman and hatred for us[asws] is the disbelief'.[62]

13. مُحَمَّدُ بْنُ الْحَسَنِ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ فَضَالَةَ بْنِ أَيُّوبَ عَنْ أَبَانٍ عَنْ عَبْدِ الله بْنِ سِنَانٍ عَنْ إِسْمَاعِيلَ بْنِ جَابِرٍ قَالَ قُلْتُ لابي جعفر (عَلَيْهِ السَّلام) أَعْرِضُ عَلَيْكَ دِينِيَ الَّذِي أَدِينُ الله عَزَّ وَجَلَّ بِهِ قَالَ فَقَالَ هَاتِ قَالَ فَقُلْتُ أَشْهَدُ أَنْ لا إِلَهَ إِلا الله وَحْدَهُ لا شَرِيكَ لَهُ وَأَنَّ مُحَمَّداً عَبْدُهُ وَرَسُولُهُ وَالاقْرَارُ بِمَا جَاءَ بِهِ مِنْ عِنْدِ الله وَأَنَّ عَلِيّاً كَانَ إِمَاماً فَرَضَ الله طَاعَتَهُ ثُمَّ كَانَ بَعْدَهُ الْحَسَنُ إِمَاماً فَرَضَ الله طَاعَتَهُ ثُمَّ كَانَ بَعْدَهُ الْحُسَيْنُ إِمَاماً فَرَضَ الله طَاعَتَهُ ثُمَّ كَانَ بَعْدَهُ عَلِيُّ بْنُ الْحُسَيْنِ إِمَاماً فَرَضَ الله طَاعَتَهُ حَتَّى انْتَهَى الامْرُ إِلَيْهِ ثُمَّ قُلْتُ أَنْتَ يَرْحَمُكَ الله قَالَ فَقَالَ هَذَا دِينُ الله وَدِينُ مَلائِكَتِهِ.

Muhammad Bin Al Hassan, from Sahl Bin Ziyad, from Muhammad Bin Isa, from Fazalat Bin Ayoub, from Aban, from Abdullah Bin Sinan, from Ismail Bin Jabir who said,

'I said to Abu Ja'far[asws], 'Shall I present to you[asws] my Religion which I have made a Religion of Allah[azwj] Mighty and Majestic with?' So he[asws] said: 'Give!'.

He (the narrator) said, ‘So I said, ‘I testify that there is no god except Allah[azwj] Alone, there being no associates for Him[azwj,] and that Muhammad[saww] is His[azwj] servant and His[azwj] Rasool[saww], and the acknowledgement with whatever has come from the Presence of Allah[azwj,] and that Ali[asws] was an Imam[asws]. Allah[azwj] Necessitated obedience to him[asws]. Then, after him[asws] Al-Hassan[asws] was an Imam[asws]. Allah[azwj] Necessitated obedience to him[asws]. Then, after him[asws] Al-Husayn[asws] was an Imam[asws]. Allah[azwj] Necessitated obedience to him[asws]. Then after him[asws] Ali[asws] Bin Al-Husayn[asws] was an Imam[asws]. Allah[azwj] Necessitated obedience to him[asws], until the matter has ended up to you[asws]’.

Then I said, ‘(Then it is) You[asws], may Allah[azwj] have Mercy on you[asws]!’ So he[asws] said: ‘This is the Religion of Allah[azwj] and the Religion of His[azwj] Angels’.[63]

14. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ مَحْبُوبٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي حَمْزَةَ عَنْ أَبِي إِسْحَاقَ عَنْ بَعْضِ أَصْحَابِ أَمِيرِ الْمُؤْمِنِينَ (عَلَيْهِ السَّلام) قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلام) اعْلَمُوا أَنَّ صُحْبَةَ الْعَالِمِ وَاتِّبَاعَهُ دِينٌ يُدَانُ اللهِ بِهِ وَطَاعَتَهُ مَكْسَبَةٌ لِلْحَسَنَاتِ مَمْحَاةٌ لِلسَّيِّئَاتِ وَذَخِيرَةٌ لِلْمُؤْمِنِينَ وَرِفْعَةٌ فِيهِمْ فِي حَيَاتِهِمْ وَجَمِيلٌ بَعْدَ مَمَاتِهِمْ.

Ali Bin Ibrahim, from his father, from Ibn Mahboub, from Hisham Bin Salim, from Abu Hamza, from Abu Is’haq,

(It has been narrated) from one of the companions of Amir Al-Momineen[asws], said, ‘Amir Al-Momineen[asws] said: ‘Know that the companionship of the knowledgeable one[asws] and following him[asws] is a Religion Allah[azwj] has Made to be a Religion with, and obedience to him[asws] is an earner of the good deeds and a remover of the evil deeds, and a treasure hoard of the Momineen, and an elevation among them during their lifetime, and a beauty after their deaths’.[64]

15. مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَاذَانَ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ مَنْصُورِ بْنِ حَازِمٍ قَالَ قُلْتُ لابِي عَبْدِ الله (عَلَيْهِ السَّلام) إِنَّ الله أَجَلُّ وَأَكْرَمُ مِنْ أَنْ يُعْرَفَ بِخَلْقِهِ بَلِ الْخَلْقُ يُعْرَفُونَ بِالله قَالَ صَدَقْتَ قُلْتُ إِنَّ مَنْ عَرَفَ أَنَّ لَهُ رَبّاً فَقَدْ يَنْبَغِي لَهُ أَنْ يَعْرِفَ أَنَّ لِذَلِكَ الرَّبِّ رِضًا وَسَخَطاً وَأَنَّهُ لا يُعْرَفُ رِضَاهُ وَسَخَطُهُ إِلا بِوَحْيٍ أَوْ رَسُولٍ فَمَنْ لَمْ يَأْتِهِ الْوَحْيُ فَيَنْبَغِي لَهُ أَنْ يَطْلُبَ الرُّسُلَ فَإِذَا لَقِيَهُمْ عَرَفَ أَنَّهُمُ الْحُجَّةُ وَأَنَّ لَهُمُ الطَّاعَةَ الْمُفْتَرَضَةَ فَقُلْتُ لِلنَّاسِ أَ لَيْسَ تَعْلَمُونَ أَنَّ رَسُولَ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) كَانَ هُوَ الْحُجَّةَ مِنَ الله عَلَى خَلْقِهِ قَالُوا بَلَى قُلْتُ فَحِينَ مَضَى (صَلَّى اللهُ عَلَيْهِ وَآلِه) مَنْ كَانَ الْحُجَّةَ قَالُوا الْقُرْآنُ فَنَظَرْتُ فِي الْقُرْآنِ فَإِذَا هُوَ يُخَاصِمُ بِهِ الْمُرْجِئُ وَالْقَدَرِيُّ وَالزِّنْدِيقُ الَّذِي لا يُؤْمِنُ بِهِ حَتَّى يَغْلِبَ الرِّجَالَ بِخُصُومَتِهِ فَعَرَفْتُ أَنَّ الْقُرْآنَ لا يَكُونُ حُجَّةً إِلا بِقَيِّمٍ فَمَا قَالَ فِيهِ مِنْ شَيْءٍ كَانَ حَقّاً فَقُلْتُ لَهُمْ مَنْ قَيِّمُ الْقُرْآنِ قَالُوا ابْنُ مَسْعُودٍ قَدْ كَانَ يَعْلَمُ وَعُمَرُ يَعْلَمُ وَحُذَيْفَةُ يَعْلَمُ قُلْتُ كُلَّهُ قَالُوا لا فَلَمْ أَجِدْ أَحَداً يُقَالُ إِنَّهُ يَعْلَمُ الْقُرْآنَ كُلَّهُ إِلا عَلِيّاً صَلَوَاتُ الله عَلَيْهِ وَإِذَا كَانَ الشَّيْءُ بَيْنَ الْقَوْمِ فَقَالَ هَذَا لا أَدْرِي وَقَالَ هَذَا

لا أَدْرِي وَقَالَ هَذَا لا أَدْرِي وَقَالَ هَذَا أَنَا أَدْرِي فَأَشْهَدُ أَنَّ عَلِيّاً (عَلَيْهِ السَّلام) كَانَ قَيِّمَ الْقُرْآنِ وَكَانَتْ طَاعَتُهُ مُفْتَرَضَةً وَكَانَ الْحُجَّةَ عَلَى النَّاسِ بَعْدَ رَسُولِ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) وَأَنَّ مَا قَالَ فِي الْقُرْآنِ فَهُوَ حَقٌّ فَقَالَ رَحِمَكَ الله فَقُلْتُ إِنَّ عَلِيّاً (عَلَيْهِ السَّلام) لَمْ يَذْهَبْ حَتَّى تَرَكَ حُجَّةً مِنْ بَعْدِهِ كَمَا تَرَكَ رَسُولُ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) وَأَنَّ الْحُجَّةَ بَعْدَ عَلِيٍّ الْحَسَنُ بْنُ عَلِيٍّ وَأَشْهَدُ عَلَى الْحَسَنِ أَنَّهُ لَمْ يَذْهَبْ حَتَّى تَرَكَ حُجَّةً مِنْ بَعْدِهِ كَمَا تَرَكَ أَبُوهُ وَجَدُّهُ وَأَنَّ الْحُجَّةَ بَعْدَ الْحَسَنِ الْحُسَيْنُ وَكَانَتْ طَاعَتُهُ مُفْتَرَضَةً فَقَالَ رَحِمَكَ الله فَقَبَّلْتُ رَأْسَهُ وَقُلْتُ وَأَشْهَدُ عَلَى الْحُسَيْنِ (عَلَيْهِ السَّلام) أَنَّهُ لَمْ يَذْهَبْ حَتَّى تَرَكَ حُجَّةً مِنْ بَعْدِهِ عَلِيَّ بْنَ الْحُسَيْنِ وَكَانَتْ طَاعَتُهُ مُفْتَرَضَةً فَقَالَ رَحِمَكَ الله فَقَبَّلْتُ رَأْسَهُ وَقُلْتُ وَأَشْهَدُ عَلَى عَلِيِّ بْنِ الْحُسَيْنِ أَنَّهُ لَمْ يَذْهَبْ حَتَّى تَرَكَ حُجَّةً مِنْ بَعْدِهِ مُحَمَّدَ بْنَ عَلِيٍّ أَبَا جَعْفَرٍ وَكَانَتْ طَاعَتُهُ مُفْتَرَضَةً فَقَالَ رَحِمَكَ الله قُلْتُ أَعْطِنِي رَأْسَكَ حَتَّى أُقَبِّلَهُ فَضَحِكَ قُلْتُ أَصْلَحَكَ الله قَدْ عَلِمْتُ أَنَّ أَبَاكَ لَمْ يَذْهَبْ حَتَّى تَرَكَ حُجَّةً مِنْ بَعْدِهِ كَمَا تَرَكَ أَبُوهُ وَأَشْهَدُ بِالله أَنَّكَ أَنْتَ الْحُجَّةُ وَأَنَّ طَاعَتَكَ مُفْتَرَضَةٌ فَقَالَ كُفَّ رَحِمَكَ الله قُلْتُ أَعْطِنِي رَأْسَكَ أُقَبِّلْهُ فَقَبَّلْتُ رَأْسَهُ فَضَحِكَ وَقَالَ سَلْنِي عَمَّا شِئْتَ فَلا أُنْكِرُكَ بَعْدَ الْيَوْمِ أَبَداً.

Muhammad Bin Ismail, from Al Fazl Bin Shazan, from Safwan Bin Yahya, from Mansour Bin Hazim who said,

'I said to Abu Abdullah[asws], 'Surely Allah[azwj] is more Majestic and more Benevolent than for Him[azwj] to be recognised due to His[azwj] creatures, but the creatures are being recognised due to Allah[azwj'. He[asws] said: 'You speak the truth'.

I said, 'Surely the one who recognises that there is a Lord[azwj] for him, so it would be befitting for him that he recognises that, for that Lord[azwj] is a Pleasure and Anger, and that he would not (be able to) recognise His[azwj] Pleasure and His[azwj] Anger except either by a Revelation or a Rasool[saww]. So the one to whom the Revelation does not come, so it is befitting for him that he seeks the Rasools[saww], so when he meets up with him[saww], he should recognises that they[asws] are the Divine Authorities and that for them[asws] is the necessitated obedience.

So I said to the people, 'Aren't you knowing that Rasool-Allah[saww], he[saww] was the Divine Authority from Allah[azwj] upon His[azwj] creatures?' They said, 'Yes'. I said, 'So when he[saww] passed away, who was the Divine Authority?' So they said, 'The Quran'. So when I looked into the Quran, so it is what the Murjiites, and the Qadiriyya, and the Atheists who do not (even) believe in it, debating with it, to the extent that they overcome the men by its debate. So I recognised that the Quran cannot happen to be a Divine Authority except by a Custodian, so that whatever he would say with regards to it, would be true.

So I said to them, 'Who is the custodian of the Quran?' They said, 'Ibn Masoud used to know, and Umar knew, and Huzayfa knew'. I said, '(They knew) all of it?' They said, 'No'. So I could not find anyone who could be said that he knew the Quran, all of it, except for Ali[asws]; and whenever there

was a thing (dispute) between the people, so this one said, ‘I don’t know’, and this one said, ‘I don’t know’, and this one said, ‘I don’t know, and this one said, ‘I do know’.

So I said, ‘Surely Ali[asws] did not go away until he[asws] left a Divine Authority to be after him[asws] just as Rasool-Allah[saww] had left, and that the Divine Authority after Ali[asws] was Al-Hassan Bin Ali[asws]. And I testify that Al-Hassan[asws], he[asws] did not go away until he[asws] left a Divine Authority to be from after him[asws], just as his[asws] father[asws] and his[asws] grandfather[saww] had left, and that the Divine Authority after Al-Hassan[asws], was Al-Husayn[asws], and obedience to him[asws] was a necessity’. So he[asws] said: ‘May Allah[azwj] have Mercy on you!’

So I kissed his[asws] (fore) head and I said, ‘And I testify upon Al-Husayn[asws] that he[asws] did not go away until he[asws] left a Divine Authority to be from after him[asws], being Ali[asws] Bin Al-Husayn[asws], and it was so that obedience to him[asws] was a necessity’. So he[asws] said: ‘May Allah[azwj] have Mercy on you!’

So I kissed his[asws] (fore) head and I said, ‘And I testify upon Ali[asws] Bin Al-Husayn[asws] that he[asws] did not go away until he[asws] left a Divine Authority to be from after him[asws], being Muhammad[asws] Bin Ali[asws] Abu Ja’far[asws], and it was so that obedience to him[asws] was a necessity’. So he[asws] said: ‘May Allah[azwj] have Mercy on you!’

I said, ‘Give me your[asws] head until I kiss it’. So he[asws] laughed. I said, ‘May Allah[azwj] Keep you[asws] well! I know full well that your[asws] father[asws] did not go away until he[asws] left a Divine Authority to be from after him[asws], just as his[asws] father had left, and I testify with Allah[azwj] that you[asws] are the Divine Authority, and that obedience to you[asws] is a necessity’.

So he[asws] said: ‘Stop! May Allah[azwj] have Mercy on you!’ I said, ‘Give me your[asws] head, I shall kiss it’. So I kissed his[asws] head. So he[asws] laughed and said: ‘Ask me[asws] about whatever you so desire to, for I[asws] will not deny you (an answer) after today, ever!’.[65]

16. مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنْ مُحَمَّدِ بْنِ خَالِدٍ الْبَرْقِيِّ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ الْجَوْهَرِيِّ عَنِ الْحُسَيْنِ بْنِ أَبِي الْعَلاءِ قَالَ قُلْتُ لابِي عَبْدِ الله (عَلَيْهِ السَّلام) الاوْصِيَاءُ طَاعَتُهُمْ مُفْتَرَضَةٌ قَالَ نَعَمْ هُمُ الَّذِينَ قَالَ الله عَزَّ وَجَلَّ أَطِيعُوا الله وَأَطِيعُوا الرَّسُولَ وَأُولِي الامْرِ مِنْكُمْ وَهُمُ الَّذِينَ قَالَ الله عَزَّ وَجَلَّ إِنَّمَا وَلِيُّكُمُ الله وَرَسُولُهُ وَالَّذِينَ آمَنُوا الَّذِينَ يُقِيمُونَ الصَّلاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ راكِعُونَ.

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Khalid Al Barqy, from Al Qasim Bin Muhammad Al Jowhary, from Al Husayn Bin Abu Al A’ala who said,

‘I said to Abu Abdullah[asws], ‘The successors[asws], is obedience to them[asws] a necessity?’ He[asws] said: ‘Yes. They[asws] are the those for whom Allah[azwj] Mighty and Majestic Said [4:59] O you who believe! Obey Allah and obey the Rasool and those in authority from among you; and they[asws] the ones for whom Allah[azwj] Mighty and Majestic Said [5:55] But rather, only Allah is your Guardian and His Rasool and those who believe, those who keep up the Prayers and pay the Zakat while they are bowing’.[66]

17. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ يُونُسَ بْنِ عَبْدِ الرَّحْمَنِ عَنْ حَمَّادٍ عَنْ عَبْدِ الاعْلَى قَالَ سَمِعْتُ أَبَا عَبْدِ الله (عَلَيْهِ السَّلام) يَقُولُ السَّمْعُ وَالطَّاعَةُ أَبْوَابُ الْخَيْرِ السَّامِعُ الْمُطِيعُ لا حُجَّةَ عَلَيْهِ وَالسَّامِعُ الْعَاصِي لا حُجَّةَ لَهُ وَإِمَامُ الْمُسْلِمِينَ تَمَّتْ حُجَّتُهُ وَاحْتِجَاجُهُ يَوْمَ يَلْقَى الله عَزَّ وَجَلَّ ثُمَّ قَالَ يَقُولُ الله تَبَارَكَ وَتَعَالَى يَوْمَ نَدْعُوا كُلَّ أُناسٍ بِإِمامِهِمْ.

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus Bin Abdul Rahman, from Hammad, from Abdu A'ala who said,

'I heard Abu Abdullah[asws] saying: 'The listening and the obeying are the doors of the goodness. The obedience listener, there is no argument against him, and the disobedient listener, there is no argument for him; and the Imam[asws] of the Muslims would complete his[asws] proof and his[asws] argumentation on the Day he[asws] meets Allah[azwj] Mighty and Majestic'.

Then he[asws] said: 'Allah[azwj] Blessed and High is Saying [17:71] The Day when We will Call all human beings with their Imam'.[67]

9 . بَابٌ فِي أَنَّ الْأَئِمَّةَ عليهم السلام شُهَدَاءُ اللهِ عَزَّ وَجَلَّ عَلى خَلْقِهِ

Chapter 9 – Regarding that the Imams[asws] are the witnesses of Allah[azwj] Mighty and Majestic upon His[azwj] creatures

1. عَلِيُّ بْنُ مُحَمَّدٍ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ يَعْقُوبَ بْنِ يَزِيدَ عَنْ زِيَادٍ الْقَنْدِيِّ عَنْ سَمَاعَةَ قَالَ قَالَ أَبُو عَبْدِ الله (عَلَيْهِ السَّلام) فِي قَوْلِ الله عَزَّ وَجَلَّ فَكَيْفَ إِذا جِئْنا مِنْ كُلِّ أُمَّةٍ بِشَهِيدٍ وَجِئْنا بِكَ عَلى هؤُلاءِ شَهِيداً قَالَ نَزَلَتْ فِي أُمَّةِ مُحَمَّدٍ (صَلَّى اللهُ عَلَيْهِ وَآلِه) خَاصَّةً فِي كُلِّ قَرْنٍ مِنْهُمْ إِمَامٌ مِنَّا شَاهِدٌ عَلَيْهِمْ وَمُحَمَّدٌ (صَلَّى اللهُ عَلَيْهِ وَآلِه) شَاهِدٌ عَلَيْنَا.

Ali Bin Muhammad, from Sahl Bin Ziyad, from Yaqoub Bin Yazeed Al Qandy, from Sama'at who said,

'Abu Abdullah[asws] said regarding the Words of Allah[azwj] Mighty and Majestic [4:41] How will it be, then, when We Bring from every community a witness and bring you as a witness against them? he[asws] said: 'It was Revealed regarding the community of Muhammad[saww] in particular. In every generation from them there is an Imam[asws] from us, a witness upon them, and Muhammad[saww] is a witness upon us[asws]'.[68]

2. الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْوَشَّاءِ عَنْ أَحْمَدَ بْنِ عَائِذٍ عَنْ عُمَرَ بْنِ أُذَيْنَةَ عَنْ بُرَيْدٍ الْعِجْلِيِّ قَالَ سَأَلْتُ أَبَا عَبْدِ الله (عَلَيْهِ السَّلام) عَنْ قَوْلِ الله عَزَّ وَجَلَّ وَكَذلِكَ جَعَلْناكُمْ أُمَّةً وَسَطاً لِتَكُونُوا شُهَداءَ عَلَى النَّاسِ قَالَ نَحْنُ الامَّةُ الْوُسْطَى وَنَحْنُ شُهَدَاءُ الله عَلَى خَلْقِهِ وَحُجَجُهُ فِي أَرْضِهِ قُلْتُ قَوْلَ الله عَزَّ وَجَلَّ مِلَّةَ أَبِيكُمْ إِبْراهِيمَ قَالَ إِيَّانَا عَنَى خَاصَّةً هُوَ سَمَّاكُمُ الْمُسْلِمِينَ مِنْ قَبْلُ فِي الْكُتُبِ الَّتِي مَضَتْ وَفِي هَذَا الْقُرْآنِ لِيَكُونَ الرَّسُولُ شَهِيداً عَلَيْكُمْ فَرَسُولُ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) الشَّهِيدُ عَلَيْنَا بِمَا بَلَّغَنَا عَنِ الله عَزَّ وَجَلَّ وَنَحْنُ الشُّهَدَاءُ عَلَى النَّاسِ فَمَنْ صَدَّقَ صَدَّقْنَاهُ يَوْمَ الْقِيَامَةِ وَمَنْ كَذَّبَ كَذَّبْنَاهُ يَوْمَ الْقِيَامَةِ.

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Hassan Bin Ali Al Washha, from Ahmad Bin Aiz, from Umar Bin Azina, from Bureyd Al Ijaly who said,

'I asked Abu Abdullah[asws] about the Words of Allah[azwj] Mighty and Majestic [2:143] And thus We Made you a medium (just) nation that you may be the bearers of witness to the people. He[asws] said: 'We[asws] are the medium nations, and we[asws] are the witnesses of Allah[azwj] upon His[azwj] creatures and His[azwj] Divine Authorities in His[azwj] earth'.

I said, 'The Words of Allah[azwj] Mighty and Majestic [22:78] the nation of your father Ibrahim. He[asws] Said: 'It Means us[asws] in particular. He[azwj] Named you all as Muslims from before in the Books of the past, and in this Quran [2:143] and (that) the Rasool may become a bearer of witness over you. Thus, Rasool-Allah[saww] is the witness upon us[asws] with whatever he[saww] delivered to us from Allah[azwj] Mighty and Majestic, and we[asws] are the witnesses upon the people. So, the one who ratifies, we[asws] shall ratify him on the Day of Judgment, and the one who belies, we[asws] shall belie him on the Day of Judgment'.[69]

3. وَبِهَذَا الاسْنَادِ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ عَنْ أَحْمَدَ بْنِ عُمَرَ الْحَلالِ قَالَ سَأَلْتُ أَبَا الْحَسَنِ (عَلَيْهِ السَّلام) عَنْ قَوْلِ الله عَزَّ وَجَلَّ أَ فَمَنْ كانَ عَلى بَيِّنَةٍ مِنْ رَبِّهِ وَيَتْلُوهُ شاهِدٌ مِنْهُ فَقَالَ أَمِيرُ الْمُؤْمِنِينَ صَلَوَاتُ الله عَلَيْهِ الشَّاهِدُ عَلَى رَسُولِ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) وَرَسُولُ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) عَلَى بَيِّنَةٍ مِنْ رَبِّهِ.

And by this chaim, from Moalla Bin Muhammad, from Al Hassan Bin Ali, from Ahmad Bin Umar Al Hallal who said,

'I asked Abu Al-Hassan[asws] about the Words of Allah[azwj] Mighty and Majestic [11:17] So the one who was upon a clear Proof from his Lord, and a witness from Him recites it. So he[asws] said: 'Amir Al-Momineen[asws], is the witness upon Rasool-Allah[saww], and Rasool-Allah[saww] upon clear proof from his[saww] Lord[azwj]'.[70]

4. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ أَبِي عُمَيْرٍ عَنِ ابْنِ أُذَيْنَةَ عَنْ بُرَيْدٍ الْعِجْلِيِّ قَالَ قُلْتُ لابي جعفر (عَلَيْهِ السَّلام) قَوْلَ الله تَبَارَكَ وَتَعَالَى وَكَذلِكَ جَعَلْناكُمْ أُمَّةً وَسَطاً لِتَكُونُوا شُهَداءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيداً قَالَ نَحْنُ الامَّةُ الْوَسَطُ وَنَحْنُ شُهَدَاءُ الله تَبَارَكَ وَتَعَالَى عَلَى خَلْقِهِ وَحُجَجُهُ فِي أَرْضِهِ قُلْتُ قَوْلَهُ تَعَالَى يا أَيُّهَا الَّذِينَ آمَنُوا ارْكَعُوا وَاسْجُدُوا وَاعْبُدُوا رَبَّكُمْ وَافْعَلُوا الْخَيْرَ لَعَلَّكُمْ تُفْلِحُونَ وَجاهِدُوا فِي الله حَقَّ جِهادِهِ هُوَ اجْتَباكُمْ قَالَ إِيَّانَا عَنَى وَنَحْنُ الْمُجْتَبَوْنَ وَلَمْ يَجْعَلِ الله تَبَارَكَ وَتَعَالَى فِي الدِّينِ مِنْ حَرَجٍ فَالْحَرَجُ أَشَدُّ مِنَ الضِّيقِ مِلَّةَ أَبِيكُمْ إِبْراهِيمَ إِيَّانَا عَنَى خَاصَّةً وَسَمَّاكُمُ الْمُسْلِمِينَ الله سَمَّانَا الْمُسْلِمِينَ مِنْ قَبْلُ فِي الْكُتُبِ الَّتِي مَضَتْ وَفِي هَذَا الْقُرْآنِ لِيَكُونَ الرَّسُولُ شَهِيداً عَلَيْكُمْ وَتَكُونُوا شُهَداءَ عَلَى النَّاسِ فَرَسُولُ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) الشَّهِيدُ عَلَيْنَا بِمَا بَلَّغَنَا عَنِ الله تَبَارَكَ وَتَعَالَى وَنَحْنُ الشُّهَدَاءُ عَلَى النَّاسِ فَمَنْ صَدَّقَ يَوْمَ الْقِيَامَةِ صَدَّقْنَاهُ وَمَنْ كَذَّبَ كَذَّبْنَاهُ.

Ali Bin Ibrahim, from his father, from Muhammad Bin Abu Umeyr, from Ibn Azina, from Bureyd Al Ijaly who said,

'I said to Abu Ja'far[asws], 'The Words of Allah[azwj] Blessed and High [2:143] And thus We Made you a medium (just) nation that you may be the bearers of witness to the people and (that) the Rasool may become a bearer of witness over you.

He[asws] said: 'We[asws] are the medium nation, and we[asws] are the witnesses of Allah[azwj] Blessed and High upon His[azwj] creatures, and His[azwj] Divine Authorities in His[azwj] earth'.

I said, 'The Words of the Exalted [22:77] O you who believe! Bow down, and Prostrate, and worship your Lord, and do good that you may succeed [22:78] And strive hard in (the Way of) Allah, with a striving which is due to Him; He has Chosen you. He[asws] said: 'It Means us[asws], and we[asws] are the Chosen ones, and Allah[azwj] Blessed and High and has not Laid upon you a hardship in the Religion. So the hardship is more intense than the constriction the nation of your father Ibrahim. It Means us[asws] in particular, and Allah[azwj] Named you all as Muslims.

Allah[azwj] Named us[asws] as Muslim from before, from the Books of the past, and in this Quran [2:143] and (that) the Rasool may become a bearer of witness over you and that you may be the bearers of witness upon the people. Thus, Rasool-Allah[saww] is the witness upon us[asws] with whatever he[saww] delivered to us[asws] from Allah[azwj] Blessed and High, and we[asws] are the witnesses upon the people. So the one who ratifies on the Day of Judgment, we[asws] shall ratify him, and the one who belies, we[asws] shall belie him'.[71]

5. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عِيسَى عَنْ إِبْرَاهِيمَ بْنِ عُمَرَ الْيَمَانِيِّ عَنْ سُلَيْمِ بْنِ قَيْسٍ الْهِلَالِيِّ عَنْ أَمِيرِ الْمُؤْمِنِينَ (صَلَّى اللهُ عَلَيْهِ وَآلِه) قَالَ إِنَّ الله تَبَارَكَ وَتَعَالَى طَهَّرَنَا وَعَصَمَنَا وَجَعَلَنَا شُهَدَاءَ عَلَى خَلْقِهِ وَحُجَّتَهُ فِي أَرْضِهِ وَجَعَلَنَا مَعَ الْقُرْآنِ وَجَعَلَ الْقُرْآنَ مَعَنَا لا نُفَارِقُهُ وَلا يُفَارِقُنَا.

Ali Bin Ibrahim, from his father, from Hammad Bin Isa, from Ibrahim Bin Umar Al Yamani, from Suleym Bin Qays Al Hilaly,

(It has been narrated) from Amir Al-Momineen[asws] having said: 'Allah[azwj] Blessed and High Purified us[asws], and Protected us[asws], and Made us[asws] witnesses upon His[azwj] creatures, and His[azwj] Divine Authorities in His[azwj] earth, and Made us to be with the Quran, and Made the Quran to be with us[asws]. Neither will we[asws] separate from it, nor will it separate from us'.[72]

10 . بَابُ أَنَّ الْأَئِمَّةَ عليهم السلام هُمُ الْهُدَاةُ

Chapter 10 – The Imams[asws], they[asws] are the Guides

1. عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ النَّضْرِ بْنِ سُوَيْدٍ وَفَضَالَةَ بْنِ أَيُّوبَ عَنْ مُوسَى بْنِ بَكْرٍ عَنِ الْفُضَيْلِ قَالَ سَأَلْتُ أَبَا عَبْدِ الله (عَلَيْهِ السَّلام) عَنْ قَوْلِ الله عَزَّ وَجَلَّ وَلِكُلِّ قَوْمٍ هادٍ فَقَالَ كُلُّ إِمَامٍ هَادٍ لِلْقَرْنِ الَّذِي هُوَ فِيهِمْ.

A number of our companions, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Al Nazar Bin Suweyd and Fazalat Bin Ayoub, from Musa Bin Bakr, from Al Fuzayl who said,

'Abu Abdullah[asws] was asked about the Words of Allah[azwj] Mighty and Majestic [13:7] and for every people is a Guide. So he[asws] said: 'Every Imam[asws] is a guide of the generation he[asws] is in'.[73]

2. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ أَبِي عُمَيْرٍ عَنِ ابْنِ أُذَيْنَةَ عَنْ بُرَيْدٍ الْعِجْلِيِّ عَنْ ابي جعفر (عَلَيْهِ السَّلام) فِي قَوْلِ الله عَزَّ وَجَلَّ إِنَّما أَنْتَ مُنْذِرٌ وَلِكُلِّ قَوْمٍ هادٍ فَقَالَ رَسُولُ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) الْمُنْذِرُ وَلِكُلِّ زَمَانٍ مِنَّا هَادٍ يَهْدِيهِمْ إِلَى مَا جَاءَ بِهِ نَبِيُّ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) ثُمَّ الْهُدَاةُ مِنْ بَعْدِهِ عَلِيٌّ ثُمَّ الاوْصِيَاءُ وَاحِدٌ بَعْدَ وَاحِدٍ.

Ali Bin Ibrahim, from his father, from Muhammad Bin Abu Umery, from Ibn Azina, from Bureyd Al Ijaly,

(It has been narrated) from Abu Ja'far[asws] regarding the Words of Allah[azwj] Mighty and Majestic [13:7] But rather, you are only a warner, and for every people is a Guide. So he[asws] said: 'Rasool-Allah[saww] is the warner, and for every era there would be a guide from us[asws] guiding them to what the Prophet of Allah[azwj] came with. Then the guide from after him[asws] is Ali[asws], then the successors[asws], one after one'.[74]

3. الْحُسَيْنُ بْنُ مُحَمَّدٍ الاشْعَرِيُّ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ جُمْهُورٍ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ سَعْدَانَ عَنْ أَبِي بَصِيرٍ قَالَ قُلْتُ لابِي عَبْدِ الله (عَلَيْهِ السَّلام) إِنَّما أَنْتَ مُنْذِرٌ وَلِكُلِّ قَوْمٍ هادٍ فَقَالَ رَسُولُ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) الْمُنْذِرُ وَعَلِيٌّ الْهَادِي يَا أَبَا مُحَمَّدٍ هَلْ مِنْ هَادٍ الْيَوْمَ قُلْتُ بَلَى جُعِلْتُ فِدَاكَ مَا زَالَ مِنْكُمْ هَادٍ بَعْدَ هَادٍ حَتَّى دُفِعَتْ إِلَيْكَ فَقَالَ رَحِمَكَ الله يَا أَبَا مُحَمَّدٍ لَوْ كَانَتْ إِذَا نَزَلَتْ آيَةٌ عَلَى رَجُلٍ ثُمَّ مَاتَ ذَلِكَ الرَّجُلُ مَاتَتِ الايَةُ مَاتَ الْكِتَابُ وَلَكِنَّهُ حَيٌّ يَجْرِي فِيمَنْ بَقِيَ كَمَا جَرَى فِيمَنْ مَضَى.

Al Husayn Bin Muhammad Al Ashary, from Moalla Bin Muhammad, from Muhammad Bin Jamhour Bin Ismail, from Sa'dan, from Abu Baseer who said,

'I said to Abu Abdullah[asws], '[13:7] But rather, you are only a warner, and for every people is a Guide. So he[asws] said: 'Rasool-Allah[saww] is the warner, and Ali[asws] the guide'.

O Abu Muhammad! Is there a guide today?' I said, 'Yes, may I be sacrificed for you[asws]! There has not ceased to be from you (Imams[asws]), a guide after a guide until it (Imamate) was handed over to you[asws]'. So he[asws] said: 'May Allah[azwj] have Mercy on you[asws], O Abu Muhammad! Had it been so that a Verse was Revealed unto a man, then that man was to die, the Verse would die, the Book would die. But, it is alive. It flow among the ones[asws] who remain just as it flows among the ones[asws] of the past'.[75]

4. مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ صَفْوَانَ عَنْ مَنْصُورٍ عَنْ عَبْدِ الرَّحِيمِ الْقَصِيرِ عَنْ ابي جعفر (عَلَيْهِ السَّلام) فِي قَوْلِ الله تَبَارَكَ وَتَعَالَى إِنَّما أَنْتَ مُنْذِرٌ وَلِكُلِّ

قَوْمٍ هادٍ فَقَالَ رَسُولُ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) الْمُنْذِرُ وَعَلِيٌّ الْهَادِي أَمَا وَالله مَا ذَهَبَتْ مِنَّا وَمَا زَالَتْ فِينَا إِلَى السَّاعَةِ.

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Safwan, from Mansour, from Abdul Raheem Al Qasyer,

(It has been narrated) from Abu Ja'far[asws] regarding the Words of Allah[azwj] Blessed and High [13:7] ' إِنَّمَا أَنتَ مُنذِرٌ وَلِكُلِّ قَوْمٍ هَادٍ ' But rather, you are only a warner, and for every people is a Guide. So he[asws] said: رَسُولُ اللَّه (صل اللَّ عليه وآله) الْمُنْذِرُ وَ عَلِيٌّ الْهَادِي 'Rasool-Allah[saww] is the warner and Ali[asws] the Guide. But, by Allah[azwj,] it (Guidance) did not cease to be from us[asws], and will not cease to be among us[asws] up to the Hour (Day of Judgment)'.[76]

11 . بَابُ أَنَّ الْأَئِمَّةَ عليهم السلام وُلَاةُ أَمْرِ اللهِ وَخَزَنَةُ عِلْمِهِ

Chapter 11 – The Imams[asws] are the Masters of the Command (Wali Al-Amr) and the Treasurers of His[azwj] Knowledge

1. مُحَمَّدُ بْنُ يَحْيَى الْعَطَّارُ عَنْ أَحْمَدَ بْنِ أَبِي زَاهِرٍ عَنِ الْحَسَنِ بْنِ مُوسَى عَنْ عَلِيِّ بْنِ حَسَّانَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ كَثِيرٍ قَالَ سَمِعْتُ أَبَا عَبْدِ الله (عَلَيْهِ السَّلام) يَقُولُ نَحْنُ وُلاةُ أَمْرِ الله وَخَزَنَةُ عِلْمِ الله وَعَيْبَةُ وَحْيِ الله.

Muhammad Bin Yahya Al Attar, from Ahmad Bin Abu Zahir, from Al Hassan Bin Musa, from Ali Bin Hassan, from Abdul Rahman Bin Kaseer who said,

'I heard Abu Abdullah[asws] saying: 'We are the Master of the Command of Allah[azwj,] and the treasurers of the Knowledge of Allah[azwj,] and the Repositories (Mines) of the Revelation of Allah[azwj]'.[77]

2. عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ عَلِيِّ بْنِ أَسْبَاطٍ عَنْ أَبِيهِ أَسْبَاطٍ عَنْ سَوْرَةَ بْنِ كُلَيْبٍ قَالَ قَالَ لِي أَبُو جَعْفَرٍ (عَلَيْهِ السَّلام) وَالله إِنَّا لَخُزَّانُ الله فِي سَمَائِهِ وَأَرْضِهِ لا عَلَى ذَهَبٍ وَلا عَلَى فِضَّةٍ إِلا عَلَى عِلْمِهِ.

A number of our companions, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Ali Bin Asbaat, from his father Asbaat, from Sowrat Bin Kuleyb who said,

'Abu Ja'far[asws] said to me: 'By Allah[azwj!] We[asws] are the treasurers of Allah[azwj] in His[azwj] sky and His[azwj] earth, neither upon gold nor upon silver, but upon His[azwj] Knowledge'.[78]

3 ــ عَلِيُّ بْنُ مُوسَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ وَمُحَمَّدِ بْنِ خَالِدٍ الْبَرْقِيِّ عَنِ النَّضْرِ بْنِ سُوَيْدٍ رَفَعَهُ عَنْ سَدِيرٍ عَنْ ابي جعفر (عَلَيْهِ السَّلام) قَالَ قُلْتُ لَهُ جُعِلْتُ فِدَاكَ مَا أَنْتُمْ قَالَ نَحْنُ خُزَّانُ عِلْمِ الله وَنَحْنُ تَرَاجِمَةُ وَحْيِ الله وَنَحْنُ الْحُجَّةُ الْبَالِغَةُ عَلَى مَنْ دُونَ السَّمَاءِ وَمَنْ فَوْقَ الارْضِ.

Ali Bin Musa, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed and Muhammad Bin Khalid Al Barqy, from Al Nazar Bin Suweyd, raising it from Sadeyr,

(It has been narrated) from Abu Ja'far[asws], said, 'I said to him[asws], 'May I be sacrificed for you[asws]! What are you[asws]?' He[asws] said: 'We[asws] are the treasurers of the Knowledge of Allah[azwj,] and we are the translators of the Revelation of Allah[azwj,] and we are the preachers with Divine Authority upon the ones below the sky and the ones above the earth'.[79]

4. مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنِ النَّضْرِ بْنِ شُعَيْبٍ عَنْ مُحَمَّدِ بْنِ الْفُضَيْلِ عَنْ أَبِي حَمْزَةَ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ (عَلَيْهِ السَّلام) يَقُولُ قَالَ رَسُولُ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) قَالَ الله تَبَارَكَ وَتَعَالَى اسْتِكْمَالُ حُجَّتِي عَلَى الاشْقِيَاءِ مِنْ أُمَّتِكَ مِنْ تَرْكِ وَلايَةِ عَلِيٍّ وَالاوْصِيَاءِ مِنْ بَعْدِكَ فَإِنَّ فِيهِمْ سُنَّتَكَ وَسُنَّةَ الانْبِيَاءِ مِنْ قَبْلِكَ وَهُمْ خُزَّانِي عَلَى عِلْمِي مِنْ بَعْدِكَ ثُمَّ قَالَ رَسُولُ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) لَقَدْ أَنْبَأَنِي جَبْرَئِيلُ (عَلَيْهِ السَّلام) بِأَسْمَائِهِمْ وَأَسْمَاءِ آبَائِهِمْ.

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Al Nazar Bin Shuayb, from Muhammad Bin Al Fuzayl, from Abu Hamza who said,

'I heard Abu Ja'far[asws] saying: 'Rasool-Allah[saww] said: 'Allah[azwj] Blessed and High Said: "I[azwj] Completed My[azwj] Proof upon the wretched ones of your[saww] Community of the neglecting of the Wilayah of Ali[asws] and the successors[asws] from after you[saww], in them[asws] is your[saww] Sunnah and the Sunnah of the Prophets[as] from before you[saww], and they[asws] are the treasurers upon My[azwj] Knowledge from after you[saww]"'.

Then he[asws] said: 'Rasool-Allah[saww] said: 'Jibraeel[as] has informed me[saww] of their[asws] names and the names of their[asws] forefathers[asws]''.[80]

5. أَحْمَدُ بْنُ إِدْرِيسَ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ مُحَمَّدِ بْنِ خَالِدٍ عَنْ فَضَالَةَ بْنِ أَيُّوبَ عَنْ عَبْدِ الله بْنِ أَبِي يَعْفُورٍ قَالَ قَالَ أَبُو عَبْدِ الله (عَلَيْهِ السَّلام) يَا ابْنَ أَبِي يَعْفُورٍ إِنَّ الله وَاحِدٌ مُتَوَحِّدٌ بِالْوَحْدَانِيَّةِ مُتَفَرِّدٌ بِأَمْرِهِ فَخَلَقَ خَلْقاً فَقَدَّرَهُمْ لِذَلِكَ الامْرِ فَنَحْنُ هُمْ يَا ابْنَ أَبِي يَعْفُورٍ فَنَحْنُ حُجَجُ الله فِي عِبَادِهِ وَخُزَّانُهُ عَلَى عِلْمِهِ وَالْقَائِمُونَ بِذَلِكَ.

Ahmad Bin Idrees, from Muhammad Bin Abdul Jabbar, from Muhammad Bin Khalid, from Fazalat Bin Ayoub, from Abdullah Bin Abu Yafour who said,

'Abu Abdullah[asws] said: 'O ibn Abu Yafour! Allah[azwj] is One, Unified with the Oneness, Unique with His[azwj] Command. So He[azwj] Created the creatures and He[azwj] Determined them for that Command. So we[asws] are they[asws], O Ibn Abu Yafour! So we[asws] are the Divine Authorities of Allah[azwj] among His[azwj] servant, and His[azwj] treasurers upon His[azwj] Knowledge, and the custodians of that'.[81]

6. عَلِيُّ بْنُ مُحَمَّدٍ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُوسَى بْنِ الْقَاسِمِ بْنِ مُعَاوِيَةَ وَمُحَمَّدُ بْنُ يَحْيَى عَنِ الْعَمْرَكِيِّ بْنِ عَلِيٍّ جَمِيعاً عَنْ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أَبِي الْحَسَنِ مُوسَى (عَلَيْهِ السَّلام) قَالَ قَالَ أَبُو

عَبْدِ الله (عَلَيْهِ السَّلام) إِنَّ الله عَزَّ وَجَلَّ خَلَقَنَا فَأَحْسَنَ خَلْقَنَا وَصَوَّرَنَا فَأَحْسَنَ صُوَرَنَا وَجَعَلَنَا خُزَّانَهُ فِي سَمَائِهِ وَأَرْضِهِ وَلَنَا نَطَقَتِ الشَّجَرَةُ وَبِعِبَادَتِنَا عُبِدَ الله عَزَّ وَجَلَّ وَلَوْلانَا مَا عُبِدَ الله.

Ali Bin Muhammad, from Sahl Bin Ziyad, from Musa Bin Al Qasim Bin Muawiya and Muhammad Bin Yahya, from Al Amraky Bin Ali, altogether,

(It has been narrated) from Ali son of Ja'far[asws], from Abu Al-Hassan Musa[asws] having said: 'Abu Abdullah[asws] said: 'Allah[azwj] Mighty and Majestic Created us[asws], so excellent are our[asws] creations, and Imaged us[asws], so excellent are our[asws] images, and Made us[asws] to be His[azwj] treasurers in His[azwj] sky and in His[azwj] earth, and for us[asws] the trees spoke, and by our[asws] worship, Allah[azwj] Mighty and Majestic is worshipped, and had it not been for us[asws], Allah[azwj] would not be worshipped'.[82]

12 . بَابُ أَنَّ الْأَئِمَّةَ عليهم السلام خُلَفَاءُ اللهِ عَزَّ وَجَلَّ فِي أَرْضِهِ وَأَبْوَابُهُ الَّتِي مِنْهَا يُؤْتَى

Chapter 12 – The Imams[asws] are the Caliphs of Allah[azwj] Mighty and Majestic in His[azwj] earth and His[azwj] Doors from which He[azwj] is accessed

1. الْحُسَيْنُ بْنُ مُحَمَّدٍ الاشْعَرِيُّ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ أَبِي مَسْعُودٍ عَنِ الْجَعْفَرِيِّ قَالَ سَمِعْتُ أَبَا الْحَسَنِ الرِّضَا (عَلَيْهِ السَّلام) يَقُولُ الائِمَّةُ خُلَفَاءُ الله عَزَّ وَجَلَّ فِي أَرْضِهِ.

Al Husayn Bin Muhammad Al Ashary, from Moalla Bin Muhammad, from Ahmad Bin Muhammad, from Abu Masoud, from Al Ja'fary who said,

'I heard Abu Al-Hassan Al-Reza[asws] saying: 'The Imams[asws] are the Caliphs of Allah[azwj] Mighty and Majestic in His[azwj] earth'.[83]

2. عَنْهُ عَنْ مُعَلىً عَنْ مُحَمَّدِ بْنِ جُمْهُورٍ عَنْ سُلَيْمَانَ بْنِ سَمَاعَةَ عَنْ عَبْدِ الله بْنِ الْقَاسِمِ عَنْ أَبِي بَصِيرٍ قَالَ قَالَ أَبُو عَبْدِ الله (عَلَيْهِ السَّلام) الاوْصِيَاءُ هُمْ أَبْوَابُ الله عَزَّ وَجَلَّ الَّتِي يُؤْتَى مِنْهَا وَلَوْلاهُمْ مَا عُرِفَ الله عَزَّ وَجَلَّ وَبِهِمُ احْتَجَّ الله تَبَارَكَ وَتَعَالَى عَلَى خَلْقِهِ.

From him, from Moalla, from Muhammad Bin Jamhour, from Suleyman Bin Sama'at, from Abdullah Bin Al Qasim, from Abu Baseer who said,

'Abu Abdullah[asws] said: 'The successos[asws], they[asws] are the doors of Allah[azwj] Mighty and Majestic which He[azwj] can be accessed through these, and had it not been for them[asws], Allah[azwj] Mighty and Majestic would not be recognised, and by them[asws], Allah[azwj] Blessed and High has Argued upon His[azwj] creatures'.[84]

3. الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْوَشَّاءِ عَنْ عَبْدِ الله بْنِ سِنَانٍ قَالَ سَأَلْتُ أَبَا عَبْدِ الله (عَلَيْهِ السَّلام) عَنْ قَوْلِ الله جَلَّ جَلالُهُ وَعَدَ الله الَّذِينَ آمَنُوا مِنْكُمْ وَعَمِلُوا الصَّالِحاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الارْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِنْ قَبْلِهِمْ قَالَ هُمُ الائِمَّةُ.

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Washa, from Abdullah Bin Sinan who said,

'I asked Abu Abdullah[asws] about the Words of Allah[azwj], Majestic is His[azwj] Majesty [24:55] Allah has Promised to those of you who believe and do righteous deeds that He will Make them to be Caliphs in the earth as He Made

Caliphs those who were before them. He[asws] said: 'They[asws] are the Imams[asws]'.[85]

13 . بَابُ أَنَّ الْأَئِمَّةَ عليهم السلام نُورُ اللهِ عَزَّ وَجَلَّ

Chapter 13 The Imams[asws] are the Light (نُورُ) of Allah[azwj] Mighty and Majestic

1. الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ مِرْدَاسٍ قَالَ حَدَّثَنَا صَفْوَانُ بْنُ يَحْيَى وَالْحَسَنُ بْنُ مَحْبُوبٍ عَنْ أَبِي أَيُّوبَ عَنْ أَبِي خَالِدٍ الْكَابُلِيِّ قَالَ سَأَلْتُ أَبَا جَعْفَرٍ (عَلَيْهِ السَّلام) عَنْ قَوْلِ اللهِ عَزَّ وَجَلَّ فَآمِنُوا بِاللهِ وَرَسُولِهِ وَالنُّورِ الَّذِي أَنْزَلْنا فَقَالَ يَا أَبَا خَالِدٍ النُّورُ وَاللهِ الاَئِمَّةُ مِنْ آلِ مُحَمَّدٍ (صَلَّى اللهُ عَلَيْهِ وَآلِهِ) إِلَى يَوْمِ الْقِيَامَةِ وَهُمْ وَاللهِ نُورُ اللهِ الَّذِي أَنْزَلَ وَهُمْ وَاللهِ نُورُ اللهِ فِي السَّمَاوَاتِ وَفِي الارْضِ وَاللهِ يَا أَبَا خَالِدٍ لَنُورُ الامَامِ فِي قُلُوبِ الْمُؤْمِنِينَ أَنْوَرُ مِنَ الشَّمْسِ الْمُضِيئَةِ بِالنَّهَارِ وَهُمْ وَاللهِ يُنَوِّرُونَ قُلُوبَ الْمُؤْمِنِينَ وَيَحْجُبُ اللهُ عَزَّ وَجَلَّ نُورَهُمْ عَمَّنْ يَشَاءُ فَتُظْلَمُ قُلُوبُهُمْ وَاللهِ يَا أَبَا خَالِدٍ لا يُحِبُّنَا عَبْدٌ وَيَتَوَلانَا حَتَّى يُطَهِّرَ اللهُ قَلْبَهُ وَلا يُطَهِّرُ اللهُ قَلْبَ عَبْدٍ حَتَّى يُسَلِّمَ لَنَا وَيَكُونَ سِلْماً لَنَا فَإِذَا كَانَ سِلْماً لَنَا سَلَّمَهُ اللهُ مِنْ شَدِيدِ الْحِسَابِ وَآمَنَهُ مِنْ فَزَعِ يَوْمِ الْقِيَامَةِ الاكْبَرِ.

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Ali Bin Mirdas who said, 'Safwan Bin Yahya and Al Hassan Bin Mahboub narrated to us, from Abu Ayoub, from Abu Khalid Al Kabuly who said,

'I asked Abu Ja'far[asws] about the Words of Allah[azwj] Mighty and Majestic [64:8] Therefore believe in Allah and His Rasool and the Light which We have Sent down. So he[asws] said: 'O Abu Khalid! The Light (النُّور), by Allah[azwj,] are the Imams[asws] from the Progeny[asws] of Muhammad[saww] up to the Day of Judgment, and they[asws], by Allah[azwj,] are the Light (النُّور) of Allah[azwj] which descended, and they[asws], by Allah[azwj,] are the Light (النُّور) of Allah[azwj] in the skies and in the earth, by Allah[azwj!]'.

O Abu Khalid! The Light (الـنُّـور) of the Imam[asws] in the hearts of the Momineen is more radiant than the bright sun by the day. By Allah[azwj!] They[asws] are radiating the hearts of the Momineen and He[azwj] Allah[azwj] Mighty and Majestic Blocks their[asws] Light (النُّور) from the ones He[azwj] so Desires to, so it darkens their hearts.

By Allah[azwj,] O Abu Khalid! No servant would respond to us[asws] and be in our[asws] Wilayah until Allah[azwj] Cleans his heart, and Allah[azwj] does not Clean a heart of a servant until he submits to us[asws] and becomes submissive to us[asws]. So when he was submissive to us[asws]. Allah[azwj] would Secure him from the difficulties of the Reckoning, and Secure him from the great horrors of the Day of Judgment'.[86]

2. عَلِيُّ بْنُ إِبْرَاهِيمَ بِإِسْنَادِهِ عَنْ أَبِي عَبْدِ الله (عَلَيْهِ السَّلام) فِي قَوْلِ الله تَعَالَى الَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِيَّ الامِّيَّ الَّذِي يَجِدُونَهُ مَكْتُوباً عِنْدَهُمْ فِي التَّوْراةِ وَالانْجِيلِ يَأْمُرُهُمْ بِالْمَعْرُوفِ وَيَنْهاهُمْ عَنِ الْمُنْكَرِ وَيُحِلُّ لَهُمُ الطَّيِّباتِ وَيُحَرِّمُ عَلَيْهِمُ الْخَبائِثَ إِلَى قَوْلِهِ وَاتَّبَعُوا النُّورَ الَّذِي أُنْزِلَ مَعَهُ أُولئِكَ هُمُ الْمُفْلِحُونَ قَالَ النُّورُ فِي هَذَا الْمَوْضِعِ عَلِيٌّ أَمِيرُ الْمُؤْمِنِينَ وَالائِمَّةُ (عَلَيْهِم السَّلام)

Ali Bin Ibrahim, by his chain,

(It has been narrated) from Abu Abdullah[asws] regarding the Words of Allah[azwj] the Exalted [7:157] Those who follow the Rasool, the Prophet, the Ummi, whom they find written down with them in the Torah and the Evangel (who) enjoins them good and forbids them from the evil, and makes lawful to them the good things and makes unlawful to them bad things up to His[azwj] Words and follow the Light which has been Sent down with him, these are the successful ones'. He[asws] said: 'The Light (النُّور) (Mentioned) in this place, is Ali Amir Al-Momineen[asws] and the Imams[asws]'.[87]

3. أَحْمَدُ بْنُ إِدْرِيسَ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنِ ابْنِ فَضَّالٍ عَنْ ثَعْلَبَةَ بْنِ مَيْمُونٍ عَنْ أَبِي الْجَارُودِ قَالَ قُلْتُ لابي جعفر (عَلَيْهِ السَّلام) لَقَدْ آتَى الله أَهْلَ الْكِتَابِ خَيْراً كَثِيراً قَالَ وَمَا ذَاكَ قُلْتُ قَوْلُ الله تَعَالَى الَّذِينَ آتَيْناهُمُ الْكِتابَ مِنْ قَبْلِهِ هُمْ بِهِ يُؤْمِنُونَ إِلَى قَوْلِهِ أُولئِكَ يُؤْتَوْنَ أَجْرَهُمْ مَرَّتَيْنِ بِما صَبَرُوا قَالَ فَقَالَ قَدْ آتَاكُمُ الله كَمَا آتَاهُمْ ثُمَّ تَلا يا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا الله وَآمِنُوا بِرَسُولِهِ يُؤْتِكُمْ كِفْلَيْنِ مِنْ رَحْمَتِهِ وَيَجْعَلْ لَكُمْ نُوراً تَمْشُونَ بِهِ يَعْنِي إِمَاماً تَأْتَمُّونَ بِهِ.

Ahmad Bin Idrees, from Muhammad Bin Abdul Jabbar, from Ibn Fazzal, from Sa'alba Bin Maymoun, from Abu Al Jaroud who said,

'I said to Abu Ja'far[asws], 'Allah[azwj] has Given the People of the Book, a lot of good'. He[asws] said: 'And what is that?' I said, 'The Words of Allah[azwj] the Exalted [28:52] The ones to whom We Gave the Book before it, they are believers in it - up to His[azwj] Words [28:54] These shall be Granted their reward twice, because they were patient'. He[asws] said: 'Allah[azwj] has Given you all just as He[azwj] has Given them'. Then he[asws] recited [57:28] O you who believe! Fear Allah and believe in His Rasool: He will give you two portions of His Mercy, and Make for you a Light with which you will walk by – Meaning an Imam[asws] you are following with'.[88]

4. أَحْمَدُ بْنُ مِهْرَانَ عَنْ عَبْدِ الْعَظِيمِ بْنِ عَبْدِ الله الْحَسَنِيِّ عَنْ عَلِيِّ بْنِ أَسْبَاطٍ وَالْحَسَنِ بْنِ مَحْبُوبٍ عَنْ أَبِي أَيُّوبَ عَنْ أَبِي خَالِدٍ الْكَابُلِيِّ قَالَ سَأَلْتُ أَبَا جَعْفَرٍ (عَلَيْهِ السَّلام) عَنْ قَوْلِ الله تَعَالَى فَآمِنُوا بِالله وَرَسُولِهِ وَالنُّورِ الَّذِي أَنْزَلْنا فَقَالَ يَا أَبَا خَالِدٍ النُّورُ وَالله الائِمَّةُ (عَلَيْهِم السَّلام) يَا أَبَا خَالِدٍ لَنُورُ الامَامِ فِي قُلُوبِ الْمُؤْمِنِينَ أَنْوَرُ مِنَ الشَّمْسِ الْمُضِيئَةِ بِالنَّهَارِ وَهُمُ الَّذِينَ يُنَوِّرُونَ قُلُوبَ الْمُؤْمِنِينَ وَيَحْجُبُ الله نُورَهُمْ عَمَّنْ يَشَاءُ فَتُظْلَمُ قُلُوبُهُمْ وَيَغْشَاهُمْ هَمَا.

Ahmad Bin Mihran, from Abdul Azeem Bin Abdullah Al Hasanna, from Ali Bin Asbat, and Al Hassan Bin Mahboub, from Abu Ayoub, from Abu Khalid Al Kabuly who said,

‘I asked Abu Ja’far[asws] about the Words of Allah[azwj] the Exalted [64:8] Therefore believe in Allah and His Rasool and the Light which We have Sent down. So he[asws] said: ‘O Abu Khalid! The Light (النُّور), by Allah[azwj,] are the Imams[asws]. O Abu Khalid! The Light (النُّور) of the Imam[asws] in the hearts of the Momineen is more radiant than the bright sun by the day, and they[asws] are those who are radiating the hearts of the Momineen, and Allah[azwj] Blocks their[asws] Light from the ones who He[azwj] so Desires to, to darken their hearts and they are covered by it’.[89]

5. عَلِيُّ بْنُ مُحَمَّدٍ وَمُحَمَّدُ بْنُ الْحَسَنِ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ بْنِ شَمُّونٍ عَنْ عَبْدِ اللهِ بْنِ عَبْدِ الرَّحْمَنِ الاصَمِّ عَنْ عَبْدِ اللهِ بْنِ الْقَاسِمِ عَنْ صَالِحِ بْنِ سَهْلٍ الْهَمْدَانِيِّ قَالَ قَالَ أَبُو عَبْدِ اللهِ (عَلَيْهِ السَّلام) فِي قَوْلِ اللهِ تَعَالَى اللهُ نُورُ السَّماواتِ وَالارْضِ مَثَلُ نُورِهِ كَمِشْكاةٍ فَاطِمَةُ (عليها السلام) فِيها مِصْباحٌ الْحَسَنُ الْمِصْباحُ فِي زُجاجَةٍ الْحُسَيْنُ الزُّجاجَةُ كَأَنَّها كَوْكَبٌ دُرِّيٌّ فَاطِمَةُ كَوْكَبٌ دُرِّيٌّ بَيْنَ نِساءِ أَهْلِ الدُّنْيا يُوقَدُ مِنْ شَجَرَةٍ مُبارَكَةٍ إِبْراهِيمُ (عَلَيْهِ السَّلام) زَيْتُونَةٍ لا شَرْقِيَّةٍ وَلا غَرْبِيَّةٍ لا يَهُودِيَّةٍ وَلا نَصْرانِيَّةٍ يَكادُ زَيْتُها يُضِيءُ يَكادُ الْعِلْمُ يَنْفَجِرُ بِهَا وَلَوْ لَمْ تَمْسَسْهُ نارٌ نُورٌ عَلى نُورٍ إِمَامٌ مِنْهَا بَعْدَ إِمَامٍ يَهْدِي اللهُ لِنُورِهِ مَنْ يَشاءُ يَهْدِي اللهُ لِلاءِمَّةِ مَنْ يَشَاءُ وَيَضْرِبُ اللهُ الامْثالَ لِلنَّاسِ قُلْتُ أَوْ كَظُلُماتٍ قَالَ الاوَّلُ وَصَاحِبُهُ يَغْشاهُ مَوْجٌ الثَّالِثُ مِنْ فَوْقِهِ مَوْجٌ ظُلُمَاتٌ الثَّانِي بَعْضُها فَوْقَ بَعْضٍ مُعَاوِيَةُ وَفِتَنُ بَنِي أُمَيَّةَ إِذا أَخْرَجَ يَدَهُ الْمُؤْمِنُ فِي ظُلْمَةِ فِتْنَتِهِمْ لَمْ يَكَدْ يَراها وَمَنْ لَمْ يَجْعَلِ اللهُ لَهُ نُوراً إِماماً مِنْ وُلْدِ فَاطِمَةَ (عليها السلام) فَما لَهُ مِنْ نُورٍ إِمَامٍ يَوْمَ الْقِيَامَةِ وَقَالَ فِي قَوْلِهِ يَسْعى نُورُهُمْ بَيْنَ أَيْدِيهِمْ وَبِأَيْمَانِهِمْ أَئِمَّةُ الْمُؤْمِنِينَ يَوْمَ الْقِيَامَةِ تَسْعَى بَيْنَ يَدَيِ الْمُؤْمِنِينَ وَبِأَيْمَانِهِمْ حَتَّى يُنْزِلُوهُمْ مَنَازِلَ أَهْلِ الْجَنَّةِ.

عَلِيُّ بْنُ مُحَمَّدٍ وَمُحَمَّدُ بْنُ الْحَسَنِ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُوسَى بْنِ الْقَاسِمِ الْبَجَلِيِّ وَمُحَمَّدُ بْنُ يَحْيَى عَنِ الْعَمْرَكِيِّ بْنِ عَلِيٍّ جَمِيعاً عَنْ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ مُوسَى (عَلَيْهِ السَّلام) مِثْلَهُ.

Ali Bin Muhammad and Muhammad Bin Al Hassan, from Sahl Bin Ziyad, from Muhammad Bin Al Hassan Bin Shamoun, from Abdullah Bin Abdul Rahman Al Asammi, from Abdullah Bin Al Qasim, from Salih Bin Sahl Al Hamdany who said,

‘Abu Abdullah[asws] said regarding the Words of Allah[azwj] the Exalted [24:35] Allah is Light of the skies and the earth, a likeness of His Light is as a niche (which is Syeda) Fatima[asws], in which is a lamp Al-Hassan[asws], the lamp is enclosed in a glass, Al-Husayn[asws], (and) the glass is as if it were a brightly shining star Fatima[asws] is the brightly shining star between the women of the world, lit from a blessed olive-tree of Ibrahim[as] neither eastern nor western neither Jewish nor Christian the oil of which is almost luminous illumination of the knowledge which almost explodes from her[asws] although fire does not touch it - Light upon Light – and Imam[asws] after an Imam[asws] Allah Guides to His Light whomsoever He Desires to Allah[azwj] Guides to the

Imam[asws] whomsoever He[azwj] so Desires to and Allah Strikes Examples for the people'.

I said, '(What about) [24:40] Or like utter darkness?' He[asws] said: 'The first one (Abu Bakr) and his companion (Umar) there covers it a wave of the third one (Usman) above which is another wave, above which is a cloud, (layers of) utter darkness of the second one (Umar) one above another Muawiya and the strife of the Clan of Umayya when he holds out his hand the Believer, in the darkness of their strife he is almost unable to see it; and to whomsoever Allah does not Give Light of the Imams[asws] from the sons[asws] of Syeda Fatima[asws] so he has no Light for himself on the Day of Judgement'.

And he[asws] said regarding His[azwj] Words [57:12] their light would be running before them and on their right hand: 'The Imams[asws] of the Momineen, one the Day of Judgment, would be running in front of the Momineen, and one their right until they lodge them in the houses of the inhabitants of the Paradise'.

Ali Bin Muhammad and Muhammad Bin Al Hassan, from Sahl Bin Ziyad, fromMusa Bin Al Qasim Al Bajaly and Muhammad Bin Yahya, from Al Amraky Bin Ali, altogether,

(It has been narrated) from Ali son of Ja'far[asws], from his brother[asws] Musa[asws] – similar to it.[90]

6. أَحْمَدُ بْنُ إِدْرِيسَ عَنِ الْحُسَيْنِ بْنِ عُبَيْدِ الله عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ وَمُوسَى بْنِ عُمَرَ عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ مُحَمَّدِ بْنِ الْفُضَيْلِ عَنْ أَبِي الْحَسَنِ (عَلَيْهِ السَّلام) قَالَ سَأَلْتُهُ عَنْ قَوْلِ الله تَبَارَكَ وَتَعَالَى يُرِيدُونَ لِيُطْفِؤُا نُورَ الله بِأَفْواهِهِمْ قَالَ يُرِيدُونَ لِيُطْفِئُوا وَلايَةَ أَمِيرِ الْمُؤْمِنِينَ (عَلَيْهِ السَّلام) بِأَفْوَاهِهِمْ قُلْتُ قَوْلُهُ تَعَالَى وَالله مُتِمُّ نُورِهِ قَالَ يَقُولُ وَالله مُتِمُّ الامَامَةِ وَالامَامَةُ هِيَ النُّورُ وَذَلِكَ قَوْلُهُ عَزَّ وَجَلَّ فَآمِنُوا بِالله وَرَسُولِهِ وَالنُّورِ الَّذِي أَنْزَلْنا قَالَ النُّورُ هُوَ الامَامُ.

Ahmad Bin Idrees, from Al Husayn Bin Ubeydullah, from Muhammad Bin Al Husayn and Musa Bin Umar, from Al Hassan Bin Mahboub, from Muhammad Bin Al Fuzayl,

(It has been narrated) from Abu Al Hassan[asws], said, 'I asked him[asws] about the Words of Allah[azwj] Blessed and High [61:8] They are intending to extinguish the Light of Allah with their mouths. He[asws] said: 'They are intending to extinguishing the Wilayah of Amir Al-Momineen[asws] by their mouths (by talking against it)'.

I said, 'The Words of the Exalted but Allah will Complete His light'. He[asws] said: 'And Allah[azwj] will Complete the Imamate; and the Imamate, it is the Light (النُّـور), and these are the Words of the Mighty and Majestic [64:8] Therefore believe in Allah and His Rasool and the Light which We have Sent down'. He[asws] said: 'The Light (النُّور), it is the Imam[asws]'.[91]

Notes

1 Al Kafi V 1 – The Book Of Divine Authority CH 1 H 1
2 Al Kafi V 1 – The Book Of Divine Authority CH 1 H 2
3 Al Kafi V 1 – The Book Of Divine Authority CH 1 H 3
4 Al Kafi V 1 – The Book Of Divine Authority CH 1 H 4
5 Al Kafi V 1 – The Book Of Divine Authority CH 1 H 5
6 Al Kafi V 1 – The Book Of Divine Authority CH 2 H 1
7 Al Kafi V 1 – The Book Of Divine Authority CH 2 H 2
8 Al Kafi V 1 – The Book Of Divine Authority CH 2 H 3
9 Al Kafi V 1 – The Book Of Divine Authority CH 2 H 4
10 Al Kafi V 1 – The Book Of Divine Authority CH 3 H 1
11 Al Kafi V 1 – The Book Of Divine Authority CH 3 H 2
12 Al Kafi V 1 – The Book Of Divine Authority CH 3 H 3
13 Al Kafi V 1 – The Book Of Divine Authority CH 3 H 4
14 Al Kafi V 1 – The Book Of Divine Authority CH 3 H 5
15 Al Kafi V 1 – The Book Of Divine Authority CH 4 H 1
16 Al Kafi V 1 – The Book Of Divine Authority CH 4 H 2
17 Al Kafi V 1 – The Book Of Divine Authority CH 4 H 3
18 Al Kafi V 1 – The Book Of Divine Authority CH 4 H 4
19 Al Kafi V 1 – The Book Of Divine Authority CH 5 H 1
20 Al Kafi V 1 – The Book Of Divine Authority CH 5 H 2
21 Al Kafi V 1 – The Book Of Divine Authority CH 5 H 3
22 Al Kafi V 1 – The Book Of Divine Authority CH 5 H 4
23 Al Kafi V 1 – The Book Of Divine Authority CH 5 H 5
24 Al Kafi V 1 – The Book Of Divine Authority CH 5 H 6
25 Al Kafi V 1 – The Book Of Divine Authority CH 5 H 7
26 Al Kafi V 1 – The Book Of Divine Authority CH 5 H 8
27 Al Kafi V 1 – The Book Of Divine Authority CH 5 H 9
28 Al Kafi V 1 – The Book Of Divine Authority CH 5 H 10
29 Al Kafi V 1 – The Book Of Divine Authority CH 5 H 11
30 Al Kafi V 1 – The Book Of Divine Authority CH 5 H 12
31 Al Kafi V 1 – The Book Of Divine Authority CH 5 H 13
32 Al Kafi V 1 – The Book Of Divine Authority CH 6 H 1
33 Al Kafi V 1 – The Book Of Divine Authority CH 6 H 2
34 Al Kafi V 1 – The Book Of Divine Authority CH 6 H 3
35 Al Kafi V 1 – The Book Of Divine Authority CH 6 H 4
36 Al Kafi V 1 – The Book Of Divine Authority CH 6 H 5
37 Al Kafi V 1 – The Book Of Divine Authority CH 7 H 1
38 Al Kafi V 1 – The Book Of Divine Authority CH 7 H 2
39 Al Kafi V 1 – The Book Of Divine Authority CH 7 H 3
40 Al Kafi V 1 – The Book Of Divine Authority CH 7 H 4
41 Al Kafi V 1 – The Book Of Divine Authority CH 7 H 5
42 Al Kafi V 1 – The Book Of Divine Authority CH 7 H 6
43 Al Kafi V 1 – The Book Of Divine Authority CH 7 H 7
44 Al Kafi V 1 – The Book Of Divine Authority CH 7 H
45 Al Kafi V 1 – The Book Of Divine Authority CH 7 H 9
46 Al Kafi V 1 – The Book Of Divine Authority CH 7 H 10
47 Al Kafi V 1 – The Book Of Divine Authority CH 7 H 11
48 Al Kafi V 1 – The Book Of Divine Authority CH 7 H 12
49 Al Kafi V 1 – The Book Of Divine Authority CH 7 H 13
50 Al Kafi V 1 – The Book Of Divine Authority CH 7 H 14
51 Al Kafi V 1 – The Book Of Divine Authority CH 8 H 1
52 Al Kafi V 1 – The Book Of Divine Authority CH 8 H 2
53 Al Kafi V 1 – The Book Of Divine Authority CH 8 H 3
54 Al Kafi V 1 – The Book Of Divine Authority CH 8 H 4
55 Al Kafi V 1 – The Book Of Divine Authority CH 8 H 5
56 Al Kafi V 1 – The Book Of Divine Authority CH 8 H 6
57 Al Kafi V 1 – The Book Of Divine Authority CH 8 H 7

58 Al Kafi V 1 – The Book Of Divine Authority CH 8 H 8
59 Al Kafi V 1 – The Book Of Divine Authority CH 8 H 9
60 Al Kafi V 1 – The Book Of Divine Authority CH 8 H 10
61 Al Kafi V 1 – The Book Of Divine Authority CH 8 H 11
62 Al Kafi V 1 – The Book Of Divine Authority CH 8 H 12
63 Al Kafi V 1 – The Book Of Divine Authority CH 8 H 13
64 Al Kafi V 1 – The Book Of Divine Authority CH 8 H 14
65 Al Kafi V 1 – The Book Of Divine Authority CH 8 H 15
66 Al Kafi V 1 – The Book Of Divine Authority CH 8 H 16
67 Al Kafi V 1 – The Book Of Divine Authority CH 8 H 17
68 Al Kafi V 1 – The Book Of Divine Authority CH 9 H 1
69 Al Kafi V 1 – The Book Of Divine Authority CH 9 H 2
70 Al Kafi V 1 – The Book Of Divine Authority CH 9 H 3
71 Al Kafi V 1 – The Book Of Divine Authority CH 9 H 4
72 Al Kafi V 1 – The Book Of Divine Authority CH 9 H 5
73 Al Kafi V 1 – The Book Of Divine Authority CH 10 H 1
74 Al Kafi V 1 – The Book Of Divine Authority CH 10 H 2
75 Al Kafi V 1 – The Book Of Divine Authority CH 10 H 3
76 Al Kafi V 1 – The Book Of Divine Authority CH 10 H 4
77 Al Kafi V 1 – The Book Of Divine Authority CH 11 H 1
78 Al Kafi V 1 – The Book Of Divine Authority CH 11 H 2
79 Al Kafi V 1 – The Book Of Divine Authority CH 11 H 3
80 Al Kafi V 1 – The Book Of Divine Authority CH 11 H 4
81 Al Kafi V 1 – The Book Of Divine Authority CH 11 H 5
82 Al Kafi V 1 – The Book Of Divine Authority CH 11 H 6
83 Al Kafi V 1 – The Book Of Divine Authority CH 12 H 1
84 Al Kafi V 1 – The Book Of Divine Authority CH 12 H 2
85 Al Kafi V 1 – The Book Of Divine Authority CH 12 H 3
86 Al Kafi V 1 – The Book Of Divine Authority CH 13 H 1
87 Al Kafi V 1 – The Book Of Divine Authority CH 13 H 2
88 Al Kafi V 1 – The Book Of Divine Authority CH 13 H 3
89 Al Kafi V 1 – The Book Of Divine Authority CH 13 H
90 Al Kafi V 1 – The Book Of Divine Authority CH 13 H 5
91 Al Kafi V 1 – The Book Of Divine Authority CH 13 H 6

كِتَابُ الْحُجَّةِ

THE BOOK OF DIVINE AUTHORITY (2)

14 . بَابُ أَنَّ الْأَئِمَّةَ عليهم السلام هُمْ أَرْكَانُ الْأَرْضِ

Chapter 14 – The Imams[asws], they[asws] are the Stabiliers of the earth

1. أَحْمَدُ بْنُ مِهْرَانَ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ وَمُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ جَمِيعاً عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنِ الْمُفَضَّلِ بْنِ عُمَرَ عَنْ أَبِي عَبْدِ الله (عَلَيْهِ السَّلام) قَالَ مَا جَاءَ بِهِ علي (عَلَيْهِ السَّلام) آخُذُ بِهِ وَمَا نَهَى عَنْهُ أَنْتَهِي عَنْهُ جَرَى لَهُ مِنَ الْفَضْلِ مِثْلُ مَا جَرَى لِمُحَمَّدٍ (صَلَّى اللهُ عَلَيْهِ وَآلِه) وَلِمُحَمَّدٍ (صَلَّى اللهُ عَلَيْهِ وَآلِه) الْفَضْلُ عَلَى جَمِيعِ مَنْ خَلَقَ الله عَزَّ وَجَلَّ الْمُتَعَقِّبُ عَلَيْهِ فِي شَيْءٍ مِنْ أَحْكَامِهِ كَالْمُتَعَقِّبِ عَلَى الله وَعَلَى رَسُولِهِ وَالرَّادُّ عَلَيْهِ فِي صَغِيرَةٍ أَوْ كَبِيرَةٍ عَلَى حَدِّ الشِّرْكِ بِالله كَانَ أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلام) بَابَ الله الَّذِي لا يُؤْتَى إِلا مِنْهُ وَسَبِيلَهُ الَّذِي مَنْ سَلَكَ بِغَيْرِهِ هَلَكَ وَكَذَلِكَ يَجْرِي الائِمَّةُ الْهُدَى وَاحِداً بَعْدَ وَاحِدٍ جَعَلَهُمُ الله أَرْكَانَ الارْضِ أَنْ تَمِيدَ بِأَهْلِهَا وَحُجَّتَهُ الْبَالِغَةَ عَلَى مَنْ فَوْقَ الارْضِ وَمَنْ تَحْتَ الثَّرَى وَكَانَ أَمِيرُ الْمُؤْمِنِينَ (صَلَّى اللهُ عَلَيْهِ وَآلِه) كَثِيراً مَا يَقُولُ أَنَا قَسِيمُ الله بَيْنَ الْجَنَّةِ وَالنَّارِ وَأَنَا الْفَارُوقُ الاكْبَرُ وَأَنَا صَاحِبُ الْعَصَا وَالْمِيسَمِ وَلَقَدْ أَقَرَّتْ لِي جَمِيعُ الْمَلائِكَةِ وَالرُّوحُ وَالرُّسُلُ بِمِثْلِ مَا أَقَرُّوا بِهِ لِمُحَمَّدٍ (صَلَّى اللهُ عَلَيْهِ وَآلِه) وَلَقَدْ حُمِلْتُ عَلَى مِثْلِ حَمُولَتِهِ وَهِيَ حَمُولَةُ الرَّبِّ وَإِنَّ رَسُولَ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) يُدْعَى فَيُكْسَى وَأُدْعَى فَأُكْسَى وَيُسْتَنْطَقُ وَأُسْتَنْطَقُ فَأَنْطِقُ عَلَى حَدِّ مَنْطِقِهِ وَلَقَدْ أُعْطِيتُ خِصَالاً مَا سَبَقَنِي إِلَيْهَا أَحَدٌ قَبْلِي عُلِّمْتُ الْمَنَايَا وَالْبَلايَا وَالانْسَابَ وَفَصْلَ الْخِطَابِ فَلَمْ يَفُتْنِي مَا سَبَقَنِي وَلَمْ يَعْزُبْ عَنِّي مَا غَابَ عَنِّي أُبَشِّرُ بِإِذْنِ الله وَأُؤَدِّي عَنْهُ كُلُّ ذَلِكَ مِنَ الله مَكَّنَنِي فِيهِ بِعِلْمِهِ.

الْحُسَيْنُ بْنُ مُحَمَّدٍ الاشْعَرِيُّ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ جُمْهُورٍ الْعَمِّيِّ عَنْ مُحَمَّدِ بْنِ سِنَانٍ قَالَ حَدَّثَنَا الْمُفَضَّلُ قَالَ سَمِعْتُ أَبَا عَبْدِ الله (عَلَيْهِ السَّلام) يَقُولُ ثُمَّ ذَكَرَ الْحَدِيثَ الاوَّلَ.

Ahmad Bin Mihran, from Muhammad Bin Ali and Muhammad Bin Yahya, from Ahmad Bin Muhammad, altogether, from Muhammad Bin Sinan, from Al Mufazzal Bin Umar,

(It has been narrated) from Abu Abdullah[asws] having said: 'Whatever Ali[asws] came with, take with it, and whatever he[asws] forbade from, refrain from it. It flows for him[asws] from the merits like what flowed for Muhammad[azwj], and for Muhammad[saww] is the merit upon the entirety of the creatures of Allah[azwj] Mighty and Majestic. The pursuer upon him[asws] regarding something from his[asws] decisions is like the pursuer upon Allah[azwj] and upon His[azwj]

Rasool[saww], and the rejecter upon him[asws] regarding a small (matter) or a big (matter), would be within the limits of Shirk (Association) with Allah[azwj].

It was so that Amir Al-Momineen[asws] was a Door of Allah[azwj] which one cannot approach except through him[asws], and His[azwj] Way which, if one was to travel with other than it, he would perish; and similar to that, it flows for the Imams[asws] of the Guidance, the one after the other. Allah[azwj] Made them[asws] as the stabilisers of the earth, lest it shakes with its inhabitants, and His[azwj] eloquent Divine Authorities upon the ones above the earth and the ones beneath the soil.

And Amir Al-Momineen[asws] was frequently saying,

'I[asws] am the 'Allah[azwj]'s Distributor' between the Paradise and the Fire, and I[asws] am the Great Differentiator, and I[asws] am the owner of the Staff and the Branding Iron. And they have acknowledged to me[asws], the entirety of the Angels and the Spirit, and the Rasools[as], with similar to what they acknowledged to Muhammad[saww] with, and I[asws] am loaded upon like his[saww] load, and it is the load of the Lord[azwj].

And that (on the Day of Judgment), Rasool-Allah[saww] would be Called, so he[saww] would be clothed, and I[asws] would be Called, so I[asws] would be clothed; and he[saww] would be Interrogated and I[asws] would be Interrogated (about our[asws] followers). So I[asws] shall speak upon a limit of his[saww] speaking. And I[asws] have been Given qualities to that no one has preceded me[asws] to these by anyone with before me[asws]. I[asws] know the deaths, and the tribulations, and the decisive sermons. Thus, nothing was missed out from me[asws], that which preceded me[asws], and nothing escapes from me[asws], that which is hidden from me[asws]. I[asws] give Glad Tidings by the Permission of Allah[azwj], and I[asws] will fulfill from it, all of that, from Allah[azwj] Who Enabled me[asws] with regards to it by His[azwj] Knowledge'.

Al Husayn Bin Muhammad Al Ashary, from Moalla Bin Muhammad, from Muhammad Bin Jamhour the blind, from Muhammad Bin Sinan who said, 'Al Mufazzal narrated to us saying,

'I heard Abu Abdullah[asws] saying', … then he mentioned the former Hadeeth'.[1]

2. عَلِيُّ بْنُ مُحَمَّدٍ وَمُحَمَّدُ بْنُ الْحَسَنِ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ الْوَلِيدِ شَبَابِ الصَّيْرَفِيِّ قَالَ حَدَّثَنَا سَعِيدٌ الاعْرَجُ قَالَ دَخَلْتُ أَنَا وَسُلَيْمَانُ بْنُ خَالِدٍ عَلَى أَبِي عَبْدِ الله (عَلَيْهِ السَّلام) فَابْتَدَأَنَا فَقَالَ يَا سُلَيْمَانُ مَا جَاءَ عَنْ أَمِيرِ الْمُؤْمِنِينَ (عَلَيْهِ السَّلام) يُؤْخَذُ بِهِ وَمَا نَهَى عَنْهُ يُنْتَهَى عَنْهُ جَرَى لَهُ مِنَ الْفَضْلِ مَا جَرَى لِرَسُولِ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) وَلِرَسُولِ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) الْفَضْلُ عَلَى جَمِيعِ مَنْ خَلَقَ الله الْمُعَيِّبُ عَلَى أَمِيرِ الْمُؤْمِنِينَ (عَلَيْهِ السَّلام) فِي شَيْءٍ مِنْ أَحْكَامِهِ كَالْمُعَيِّبِ عَلَى الله عَزَّ وَجَلَّ وَعَلَى رَسُولِهِ (صَلَّى اللهُ عَلَيْهِ وَآلِه) وَالرَّادُّ عَلَيْهِ فِي صَغِيرَةٍ أَوْ كَبِيرَةٍ عَلَى حَدِّ الشِّرْكِ بِالله كَانَ أَمِيرُ الْمُؤْمِنِينَ (صَلَّى اللهُ عَلَيْهِ وَآلِه) بَابَ الله الَّذِي لا يُؤْتَى إِلا مِنْهُ وَسَبِيلَهُ الَّذِي مَنْ سَلَكَ بِغَيْرِهِ هَلَكَ وَبِذَلِكَ جَرَتِ الائِمَّةُ (عَلَيْهِم السَّلام) وَاحِدٌ بَعْدَ وَاحِدٍ جَعَلَهُمُ الله أَرْكَانَ الارْضِ أَنْ تَمِيدَ بِهِمْ وَالْحُجَّةَ الْبَالِغَةَ عَلَى مَنْ فَوْقَ الارْضِ وَمَنْ تَحْتَ

الثَّرَى وَقَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلام) أَنَا قَسِيمُ الله بَيْنَ الْجَنَّةِ وَالنَّارِ وَأَنَا الْفَارُوقُ الاكْبَرُ وَأَنَا صَاحِبُ الْعَصَا وَالْمِيسَمِ وَلَقَدْ أَقَرَّتْ لِي جَمِيعُ الْمَلائِكَةِ وَالرُّوحُ بِمِثْلِ مَا أَقَرَّتْ لِمُحَمَّدٍ (صَلَّى اللهُ عَلَيْهِ وَآلِه) وَلَقَدْ حُمِلْتُ عَلَى مِثْلِ حَمُولَةِ مُحَمَّدٍ (صَلَّى اللهُ عَلَيْهِ وَآلِه) وَهِيَ حَمُولَةُ الرَّبِّ وَإِنَّ مُحَمَّداً (صَلَّى اللهُ عَلَيْهِ وَآلِه) يُدْعَى فَيُكْسَى وَيُسْتَنْطَقُ وَأُدْعَى فَأُكْسَى وَأُسْتَنْطَقُ فَأَنْطِقُ عَلَى حَدِّ مَنْطِقِهِ وَلَقَدْ أُعْطِيتُ خِصَالاً لَمْ يُعْطَهُنَّ أَحَدٌ قَبْلِي عُلِّمْتُ عِلْمَ الْمَنَايَا وَالْبَلايَا وَالانْسَابَ وَفَصْلَ الْخِطَابِ فَلَمْ يَفُتْنِي مَا سَبَقَنِي وَلَمْ يَعْزُبْ عَنِّي مَا غَابَ عَنِّي أُبَشِّرُ بِإِذْنِ الله وَأُؤَدِّي عَنِ الله عَزَّ وَجَلَّ كُلُّ ذَلِكَ مَكَّنَنِيَ الله فِيهِ بِإِذْنِهِ.

Ali Bin Muhammad, and Muhammad Bin Al Hassan, from Sahl Bin Ziyad, from Muhammad Bin Al Waleed Shabab Al Sayrafi who said, 'Saeed Al A'raj narrated to us saying,

'I and Suleyman Bin Khalid went over to Abu Abdullah[asws]. So he[asws] initiated us both by saying: 'O Suleyman! Whatever has come from Amir Al-Momineen[asws], take with it, and whatever he[asws] forbade from, refrain from it. It flows for him[asws] from the merit what flowed for Rasool-Allah[saww], and for Rasool-Allah[saww] is the merit upon the entirety of the creatures of Allah[azwj]. The fault-finder upon Amir Al-Momineen[asws] regarding anything from his[asws] decisions is like the faultfinder upon Allah[azwj] Mighty and Majestic and upon His[azwj] Rasoolsaw, and the rejecter upon him[asws] in a small (matter) or big would be within the limits of Shirk (Association) with Allah[azwj].

It was so that Amir Al-Momineen[asws] was 'Allah[azwj's] Door' no one can access it but through it, and His[azwj] Way which the one who travels with other than it, perishes, with that flowed the Imams[asws], one after one. Allah[azwj] Made them[asws] to be the Pivot of the earth, lest it shakes with its inhabitants, and His[azwj] eloquent Divine Authorities upon the ones above the earth and the ones beneath the soil'.

And he[asws] said: 'Amir Al-Momineen[asws] said: 'I[asws] am 'Allah[azwj's] Distributor' of the Paradise and the Fire, and I[asws] the Great Differentiator, and I[asws] am the owner of the Staff and the Branding Iron; and they have acknowledged to me[asws] the entirety of the Angels and the Spirit with the likes of what they acknowledged to Muhammad[saww]. and I[asws] am loaded upon like his[saww] load, and it is the load of the Lord[azwj].

And that (on the Day of Judgment) Rasool-Allah[saww] would be Called, so he[saww] would be clothed, and I[asws] would be Called, so I[asws] would be clothed; and I[asws] shall be speaking upon a limit of his[saww] speaking. And I[asws] have been Given qualities what no one has preceded me[asws] to these by anyone before me[asws]. I[asws] know the deaths, and the tribulations, and the decisive sermons. Thus, nothing was missed out from me[asws], that which preceded me[asws], and nothing escapes from me[asws], that which is hidden from me[asws]. I[asws] give Glad Tidings by the Permission of Allah[azwj], and I[asws] will fulfill from it, all of that, from Allah[azwj] Who Enabled me[asws] with regards to it by His[azwj] Permission'.[2]

3. مُحَمَّدُ بْنُ يَحْيَى وَأَحْمَدُ بْنُ مُحَمَّدٍ جَمِيعاً عَنْ مُحَمَّدِ بْنِ الْحَسَنِ عَنْ عَلِيِّ بْنِ حَسَّانَ قَالَ حَدَّثَنِي أَبُو عَبْدِ الله الرِّيَاحِيُّ عَنْ أَبِي الصَّامِتِ الْحُلْوَانِيِّ عَنْ ابي جعفر (عَلَيْهِ السَّلام) قَالَ فَضْلُ أَمِيرِ الْمُؤْمِنِينَ (عَلَيْهِ السَّلام) مَا جَاءَ بِهِ آخُذُ بِهِ وَمَا نَهَى عَنْهُ أَنْتَهِي عَنْهُ جَرَى لَهُ مِنَ الطَّاعَةِ بَعْدَ رَسُولِ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) مَا لِرَسُولِ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) وَالْفَضْلُ لِمُحَمَّدٍ (صَلَّى اللهُ عَلَيْهِ وَآلِه) الْمُتَقَدِّمُ بَيْنَ يَدَيْهِ كَالْمُتَقَدِّمِ بَيْنَ يَدَيِ الله وَرَسُولِهِ وَالْمُتَفَضِّلُ عَلَيْهِ كَالْمُتَفَضِّلِ عَلَى رَسُولِ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) وَالرَّادُّ عَلَيْهِ فِي صَغِيرَةٍ أَوْ كَبِيرَةٍ عَلَى حَدِّ الشِّرْكِ بِالله فَإِنَّ رَسُولَ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) بَابُ الله الَّذِي لا يُؤْتَى إِلا مِنْهُ وَسَبِيلُهُ الَّذِي مَنْ سَلَكَهُ وَصَلَ إِلَى الله عَزَّ وَجَلَّ وَكَذَلِكَ كَانَ أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلام) مِنْ بَعْدِهِ وَجَرَى لِلائِمَّةِ (عَلَيْهِم السَّلام) وَاحِداً بَعْدَ وَاحِدٍ جَعَلَهُمُ الله عَزَّ وَجَلَّ أَرْكَانَ الارْضِ أَنْ تَمِيدَ بِأَهْلِهَا وَعُمُدَ الاسْلامِ وَرَابِطَةً عَلَى سَبِيلِ هُدَاهُ لا يَهْتَدِي هَادٍ إِلا بِهُدَاهُمْ وَلا يَضِلُّ خَارِجٌ مِنَ الْهُدَى إِلا بِتَقْصِيرٍ عَنْ حَقِّهِمْ أُمَنَاءُ الله عَلَى مَا أَهْبَطَ مِنْ عِلْمٍ أَوْ عُذُرٍ أَوْ نُذُرٍ وَالْحُجَّةُ الْبَالِغَةُ عَلَى مَنْ فِي الارْضِ يَجْرِي لآخِرِهِمْ مِنَ الله مِثْلُ الَّذِي جَرَى لاوَّلِهِمْ وَلا يَصِلُ أَحَدٌ إِلَى ذَلِكَ إِلا بِعَوْنِ الله وَقَالَ أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلام) أَنَا قَسِيمُ الله بَيْنَ الْجَنَّةِ وَالنَّارِ لا يَدْخُلُهَا دَاخِلٌ إِلا عَلَى حَدِّ قَسْمِي وَأَنَا الْفَارُوقُ الاكْبَرُ وَأَنَا الامَامُ لِمَنْ بَعْدِي وَالْمُؤَدِّي عَمَّنْ كَانَ قَبْلِي لا يَتَقَدَّمُنِي أَحَدٌ إِلا أَحْمَدُ (صَلَّى اللهُ عَلَيْهِ وَآلِه) وَإِنِّي وَإِيَّاهُ لَعَلَى سَبِيلٍ وَاحِدٍ إِلا أَنَّهُ هُوَ الْمَدْعُوُّ بِاسْمِهِ وَلَقَدْ أُعْطِيتُ السِّتَّ عِلْمَ الْمَنَايَا وَالْبَلايَا وَالْوَصَايَا وَفَصْلَ الْخِطَابِ وَإِنِّي لَصَاحِبُ الْكَرَّاتِ وَدَوْلَةِ الدُّوَلِ وَإِنِّي لَصَاحِبُ الْعَصَا وَالْمِيسَمِ وَالدَّابَّةُ الَّتِي تُكَلِّمُ النَّاسَ.

Muhammad Bin Yahya and Ahmad Bin Muhammad altogether, from Muhammad Bin Al Hassan, from Ali Bin Hassan who said, 'Abu Abdullah Al Riyyahi narrated to me, from Abu Al Samit Al Hulwany,

(It has been narrated) from Abu Ja'far[asws] having said: 'A merit of Amir Al-Momineen[asws] is that whatever he[asws] came with, (you) take by it, and whatever he[asws] forbade from, refrain from it. It flows for him[asws] from the obedience after Rasool-Allah[saww], what flowed for Rasool-Allah[saww]. And the merit is for Muhammad[saww]. The one (trying to be) in front of him[asws] is like the one (trying to be) in front of Allah[azwj] and His[azwj] Rasool[saww]; and the one (trying to be more) meritorious (take a lead) over him[asws] is like the one (trying to be more) meritorious upon Rasool-Allah[saww], and the rejecter upon him[asws] regarding a small (matter) or big, would be within the limits of the Shirk (Association) with Allah[azwj].

So if Rasool-Allah[saww] is a Door of Allah[azwj] Which one cannot come to Him[azwj] except from it, and His[azwj] Way which the one who travels it arrives to Allah[azwj] Mighty and Majestic. It was like for Amir Al-Momineen[asws] from after him[saww], and it flowed for the Imams[asws], one after one. Allah[azwj] Mighty and Majestic Made them[asws] to be Pivot of the earth lest is shakes with its inhabitants, and pillars of Al-Islam, and the connection to the Way of His[azwj]

Guidance. No guide can guide except by their[asws] guidance, nor would one stray outside from the guidance except by being deficient in their[asws] rights.

They are the Trustees of Allah[azwj] upon what came down from a Knowledge, or an excuse, or a warning, and are the Eloquent Divine Authority upon the ones in the earth. It flows for the last of them[asws] from Allah[azwj] similar to which flowed for their[asws] first one, and no one would arrive to that except by the Assistance of Allah[azwj].

And Amir Al-Momineen[asws] said: 'I[asws] am 'Allah[azwj]'s Distributor' of Paradise and the Fire. None can enter it except upon a limit of my[asws] distribution, and I[asws] am the Great Differentiator, and I[asws] am the Imam[asws] of the ones after me and the communicator on behalf of the ones who were before me[asws]. No one precedes me except Ahmad[saww], and I[asws] and him[saww] are upon one way, except that he[saww] is the one called by his[saww] name.

And I[asws] have been Given six – Knowledge of the deaths, and the tribulations, and the successorship, and decisive sermons, and I[asws] am the owner of the spheres and a state of the states, and I[asws] am the owner of the Staff and the Branding iron, ' الدَّابَّ ' and the Walker (27:82) who would be speaking to the people'.[3]

15 . بَابٌ نَادِرٌ جَامِعٌ فِي فَضْلِ الْإِمَامِ عليه السلام وَصِفَاتِهِ

Chapter 15 – Miscellaneous - Summarisation of the merits of the Imam[asws] and his[asws] description

1. أَبُو مُحَمَّدٍ الْقَاسِمُ بْنُ الْعَلاءِ رَحِمَهُ الله رَفَعَهُ عَنْ عَبْدِ الْعَزِيزِ بْنِ مُسْلِمٍ قَالَ كُنَّا مَعَ الرِّضَا (عَلَيْهِ السَّلام) بِمَرْوَ فَاجْتَمَعْنَا فِي الْجَامِعِ يَوْمَ الْجُمُعَةِ فِي بَدْءِ مَقْدَمِنَا فَأَدَارُوا أَمْرَ الامَامَةِ وَذَكَرُوا كَثْرَةَ الْحِتِلافِ النَّاسِ فِيهَا فَدَخَلْتُ عَلَى سَيِّدِي (عَلَيْهِ السَّلام) فَأَعْلَمْتُهُ خَوْضَ النَّاسِ فِيهِ فَتَبَسَّمَ (عَلَيْهِ السَّلام) ثُمَّ قَالَ يَا عَبْدَ الْعَزِيزِ جَهِلَ الْقَوْمُ وَخُدِعُوا عَنْ آرَائِهِمْ إِنَّ الله عَزَّ وَجَلَّ لَمْ يَقْبِضْ نَبِيَّهُ (صَلَّى اللهُ عَلَيْهِ وَآلِه) حَتَّى أَكْمَلَ لَهُ الدِّينَ وَأَنْزَلَ عَلَيْهِ الْقُرْآنَ فِيهِ تِبْيَانُ كُلِّ شَيْءٍ بَيَّنَ فِيهِ الْحَلالَ وَالْحَرَامَ وَالْحُدُودَ وَالاحْكَامَ وَجَمِيعَ مَا يَحْتَاجُ إِلَيْهِ النَّاسُ كَمَلاً فَقَالَ عَزَّ وَجَلَّ ما فَرَّطْنا فِي الْكِتابِ مِنْ شَيْءٍ وَأَنْزَلَ فِي حَجَّةِ الْوَدَاعِ وَهِيَ آخِرُ عُمُرِهِ (صَلَّى اللهُ عَلَيْهِ وَآلِه) الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الاسْلامَ دِيناً وَأَمْرُ الامَامَةِ مِنْ تَمَامِ الدِّينِ وَلَمْ يَمْضِ (صَلَّى اللهُ عَلَيْهِ وَآلِه) حَتَّى بَيَّنَ لامَّتِهِ مَعَالِمَ دِينِهِمْ وَأَوْضَحَ لَهُمْ سَبِيلَهُمْ وَتَرَكَهُمْ عَلَى قَصْدِ سَبِيلِ الْحَقِّ وَأَقَامَ لَهُمْ عَلِيّاً (عَلَيْهِ السَّلام) عَلَماً وَإِمَاماً وَمَا تَرَكَ لَهُمْ شَيْئاً يَحْتَاجُ إِلَيْهِ الامَّةُ إِلا بَيَّنَهُ فَمَنْ زَعَمَ أَنَّ الله عَزَّ وَجَلَّ لَمْ يُكْمِلْ دِينَهُ فَقَدْ رَدَّ كِتَابَ الله وَمَنْ رَدَّ كِتَابَ الله فَهُوَ كَافِرٌ بِهِ هَلْ يَعْرِفُونَ قَدْرَ الامَامَةِ وَمَحَلَّهَا مِنَ الامَّةِ فَيَجُوزَ فِيهَا اخْتِيَارُهُمْ إِنَّ الامَامَةَ أَجَلُّ قَدْراً وَأَعْظَمُ شَأْناً وَأَعْلَى مَكَاناً وَأَمْنَعُ جَانِباً وَأَبْعَدُ غَوْراً مِنْ أَنْ يَبْلُغَهَا النَّاسُ بِعُقُولِهِمْ أَوْ يَنَالُوهَا بِآرَائِهِمْ أَوْ يُقِيمُوا إِمَاماً بِاخْتِيَارِهِمْ إِنَّ الامَامَةَ خَصَّ الله عَزَّ وَجَلَّ بِهَا إِبْرَاهِيمَ الْخَلِيلَ (عَلَيْهِ

السَّلام) بَعْدَ النُّبُوَّةِ وَالْخُلَّةِ مَرْتَبَةً ثَالِثَةً وَفَضِيلَةً شَرَّفَهُ بِهَا وَأَشَادَ بِهَا ذِكْرَهُ فَقَالَ إِنِّي جاعِلُكَ لِلنَّاسِ إِماماً فَقَالَ الْخَلِيلُ (عَلَيْهِ السَّلام) سُرُوراً بِهَا وَمِنْ ذُرِّيَّتِي قَالَ الله تَبَارَكَ وَتَعَالَى لا يَنالُ عَهْدِي الظَّالِمِينَ فَأَبْطَلَتْ هَذِهِ الايَةُ إِمَامَةَ كُلِّ ظَالِمٍ إِلَى يَوْمِ الْقِيَامَةِ وَصَارَتْ فِي الصَّفْوَةِ ثُمَّ أَكْرَمَهُ الله تَعَالَى بِأَنْ جَعَلَهَا فِي ذُرِّيَّتِهِ أَهْلِ الصَّفْوَةِ وَالطَّهَارَةِ فَقَالَ وَوَهَبْنا لَهُ إِسْحاقَ وَيَعْقُوبَ نافِلَةً وَكُلاً جَعَلْنا صالِحِينَ. وَجَعَلْناهُمْ أَئِمَّةً يَهْدُونَ بِأَمْرِنا وَأَوْحَيْنا إِلَيْهِمْ فِعْلَ الْخَيْراتِ وَإِقامَ الصَّلاةِ وَإِيتاءَ الزَّكاةِ وَكانُوا لَنا عابِدِينَ فَلَمْ تَزَلْ فِي ذُرِّيَّتِهِ يَرِثُهَا بَعْضٌ عَنْ بَعْضٍ قَرْناً فَقَرْناً حَتَّى وَرَّثَهَا الله تَعَالَى النَّبِيَّ (صَلَّى اللهُ عَلَيْهِ وَآلِه) فَقَالَ جَلَّ وَتَعَالَى إِنَّ أَوْلَى النَّاسِ بِإِبْراهِيمَ لَلَّذِينَ اتَّبَعُوهُ وَهذَا النَّبِيُّ وَالَّذِينَ آمَنُوا وَالله وَلِيُّ الْمُؤْمِنِينَ فَكَانَتْ لَهُ خَاصَّةً فَقَلَّدَهَا (صَلَّى اللهُ عَلَيْهِ وَآلِه) عَلِيّاً (عَلَيْهِ السَّلام) بِأَمْرِ الله تَعَالَى عَلَى رَسْمِ مَا فَرَضَ الله فَصَارَتْ فِي ذُرِّيَّتِهِ الاصْفِيَاءِ الَّذِينَ آتَاهُمُ الله الْعِلْمَ وَالايمَانَ بِقَوْلِهِ تَعَالَى وَقالَ الَّذِينَ أُوتُوا الْعِلْمَ وَالايمانَ لَقَدْ لَبِثْتُمْ فِي كِتابِ الله إِلى يَوْمِ الْبَعْثِ فَهِيَ فِي وُلْدِ علي (عَلَيْهِ السَّلام) خَاصَّةً إِلَى يَوْمِ الْقِيَامَةِ إِذْ لا نَبِيَّ بَعْدَ مُحَمَّدٍ (صَلَّى اللهُ عَلَيْهِ وَآلِه) فَمِنْ أَيْنَ يَخْتَارُ هَؤُلاءِ الْجُهَّالُ إِنَّ الامَامَةَ هِيَ مَنْزِلَةُ الانْبِيَاءِ وَإِرْثُ الاوْصِيَاءِ إِنَّ الامَامَةَ خِلافَةُ الله وَخِلافَةُ الرَّسُولِ (صَلَّى اللهُ عَلَيْهِ وَآلِه) وَمَقَامُ أَمِيرِ الْمُؤْمِنِينَ (عَلَيْهِ السَّلام) وَمِيرَاثُ الْحَسَنِ وَالْحُسَيْنِ (عَلَيْهِ السَّلام) إِنَّ الامَامَةَ زِمَامُ الدِّينِ وَنِظَامُ الْمُسْلِمِينَ وَصَلاحُ الدُّنْيَا وَعِزُّ الْمُؤْمِنِينَ إِنَّ الامَامَةَ أُسُّ الاسْلامِ النَّامِي وَفَرْعُهُ السَّامِي بِالامَامِ تَمَامُ الصَّلاةِ وَالزَّكَاةِ وَالصِّيَامِ وَالْحَجِّ وَالْجِهَادِ وَتَوْفِيرُ الْفَيْءِ وَالصَّدَقَاتِ وَإِمْضَاءُ الْحُدُودِ وَالاحْكَامِ وَمَنْعُ الثُّغُورِ وَالاطْرَافِ الامَامُ يُحِلُّ حَلالَ الله وَيُحَرِّمُ حَرَامَ الله وَيُقِيمُ حُدُودَ الله وَيَذُبُّ عَنْ دِينِ الله وَيَدْعُو إِلَى سَبِيلِ رَبِّهِ بِالْحِكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَالْحُجَّةِ الْبَالِغَةِ الامَامُ كَالشَّمْسِ الطَّالِعَةِ الْمُجَلِّلَةِ بِنُورِهَا لِلْعَالَمِ وَهِيَ فِي الافُقِ بِحَيْثُ لا تَنَالُهَا الايْدِي وَالابْصَارُ الامَامُ الْبَدْرُ الْمُنِيرُ وَالسِّرَاجُ الزَّاهِرُ وَالنُّورُ السَّاطِعُ وَالنَّجْمُ الْهَادِي فِي غَيَاهِبِ الدُّجَى وَأَجْوَازِ الْبُلْدَانِ وَالْقِفَارِ وَلُجَجِ الْبِحَارِ الامَامُ الْمَاءُ الْعَذْبُ عَلَى الظَّمَإِ وَالدَّالُّ عَلَى الْهُدَى وَالْمُنْجِي مِنَ الرَّدَى الامَامُ النَّارُ عَلَى الْيَفَاعِ الْحَارُّ لِمَنِ اصْطَلَى بِهِ وَالدَّلِيلُ فِي الْمَهَالِكِ مَنْ فَارَقَهُ فَهَالِكٌ الامَامُ السَّحَابُ الْمَاطِرُ وَالْغَيْثُ الْهَاطِلُ وَالشَّمْسُ الْمُضِيئَةُ وَالسَّمَاءُ الظَّلِيلَةُ وَالارْضُ الْبَسِيطَةُ وَالْعَيْنُ الْغَزِيرَةُ وَالْغَدِيرُ وَالرَّوْضَةُ الامَامُ الانِيسُ الرَّفِيقُ وَالْوَالِدُ الشَّفِيقُ وَالاخُ الشَّقِيقُ وَالامُّ الْبَرَّةُ بِالْوَلَدِ الصَّغِيرِ وَمَفْزَعُ الْعِبَادِ فِي الدَّاهِيَةِ النَآدِ الامَامُ أَمِينُ الله فِي خَلْقِهِ وَحُجَّتُهُ عَلَى عِبَادِهِ وَخَلِيفَتُهُ فِي بِلادِهِ وَالدَّاعِي إِلَى الله وَالذَّابُّ عَنْ حُرَمِ الله الامَامُ الْمُطَهَّرُ مِنَ الذُّنُوبِ وَالْمُبَرَّأُ عَنِ الْعُيُوبِ الْمَخْصُوصُ بِالْعِلْمِ الْمَوْسُومُ بِالْحِلْمِ نِظَامُ الدِّينِ وَعِزُّ الْمُسْلِمِينَ وَغَيْظُ الْمُنَافِقِينَ وَبَوَارُ الْكَافِرِينَ.

الامَامُ وَاحِدُ دَهْرِهِ لا يُدَانِيهِ أَحَدٌ وَلا يُعَادِلُهُ عَالِمٌ وَلا يُوجَدُ مِنْهُ بَدَلٌ وَلا لَهُ مِثْلٌ وَلا نَظِيرٌ مَخْصُوصٌ بِالْفَضْلِ كُلِّهِ مِنْ غَيْرِ طَلَبٍ مِنْهُ لَهُ وَلا اكْتِسَابٍ بَلِ اخْتِصَاصٌ مِنَ الْمُفْضِلِ الْوَهَّابِ فَمَنْ ذَا الَّذِي يَبْلُغُ مَعْرِفَةَ الامَامِ أَوْ يُمْكِنُهُ اخْتِيَارُهُ هَيْهَاتَ هَيْهَاتَ ضَلَّتِ الْعُقُولُ وَتَاهَتِ الْحُلُومُ وَحَارَتِ الالْبَابُ وَخَسَأَتِ الْعُيُونُ وَتَصَاغَرَتِ الْعُظَمَاءُ وَتَحَيَّرَتِ الْحُكَمَاءُ وَتَقَاصَرَتِ الْحُلَمَاءُ وَحَصِرَتِ الْخُطَبَاءُ وَجَهِلَتِ الالِبَّاءُ وَكَلَّتِ الشُّعَرَاءُ وَعَجَزَتِ الادَبَاءُ وَعَيِيَتِ الْبُلَغَاءُ عَنْ وَصْفِ شَأْنٍ مِنْ شَأْنِهِ أَوْ فَضِيلَةٍ مِنْ فَضَائِلِهِ وَأَقَرَّتْ بِالْعَجْزِ وَالتَّقْصِيرِ وَكَيْفَ يُوصَفُ بِكُلِّهِ أَوْ يُنْعَتُ بِكُنْهِهِ أَوْ يُفْهَمُ شَيْءٌ مِنْ أَمْرِهِ أَوْ يُوجَدُ مَنْ يَقُومُ مَقَامَهُ وَيُغْنِي غِنَاهُ لا كَيْفَ وَأَنَّى وَهُوَ بِحَيْثُ النَّجْمِ مِنْ يَدِ الْمُتَنَاوِلِينَ وَوَصْفِ الْوَاصِفِينَ فَأَيْنَ الاخْتِيَارُ مِنْ هَذَا وَأَيْنَ الْعُقُولُ عَنْ هَذَا وَأَيْنَ يُوجَدُ مِثْلُ هَذَا أَ تَظُنُّونَ أَنَّ ذَلِكَ يُوجَدُ فِي غَيْرِ آلِ الرَّسُولِ مُحَمَّدٍ (صَلَّى اللهُ عَلَيْهِ وَآلِه) كَذَبَتْهُمْ وَالله أَنْفُسُهُمْ وَمَنَّتْهُمُ الاباطِيلَ فَارْتَقَوْا مُرْتَقاً صَعْباً دَحْضاً تَزِلُّ عَنْهُ إِلَى الْحَضِيضِ أَقْدَامُهُمْ رَامُوا إِقَامَةَ الامَامِ بِعُقُولٍ حَائِرَةٍ بَائِرَةٍ نَاقِصَةٍ وَآرَاءٍ مُضِلَّةٍ فَلَمْ يَزْدَادُوا مِنْهُ إِلا بُعْداً قَاتَلَهُمُ الله أَنَّى يُؤْفَكُونَ وَلَقَدْ رَامُوا صَعْباً وَقَالُوا إِفْكاً وَضَلُّوا ضَلالاً بَعِيداً وَوَقَعُوا فِي الْحَيْرَةِ إِذْ تَرَكُوا الامَامَ عَنْ بَصِيرَةٍ وَزَيَّنَ لَهُمُ الشَّيْطَانُ أَعْمَالَهُمْ فَصَدَّهُمْ عَنِ السَّبِيلِ وَكَانُوا مُسْتَبْصِرِينَ رَغِبُوا عَنِ اخْتِيَارِ الله وَاخْتِيَارِ رَسُولِ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) وَأَهْلِ بَيْتِهِ إِلَى اخْتِيَارِهِمْ وَالْقُرْآنُ يُنَادِيهِمْ وَرَبُّكَ يَخْلُقُ ما يَشاءُ وَيَخْتارُ ما كانَ لَهُمُ الْخِيَرَةُ سُبْحانَ الله وَتَعالى عَمَّا يُشْرِكُونَ وَقَالَ عَزَّ وَجَلَّ وَما كانَ لِمُؤْمِنٍ وَلا مُؤْمِنَةٍ إِذا قَضَى الله وَرَسُولُهُ أَمْراً أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ الايَةَ وَقَالَ ما لَكُمْ كَيْفَ تَحْكُمُونَ أَمْ لَكُمْ كِتابٌ فِيهِ تَدْرُسُونَ إِنَّ لَكُمْ فِيهِ لَما تَخَيَّرُونَ أَمْ لَكُمْ أَيْمانٌ عَلَيْنا بالِغَةٌ إِلى يَوْمِ الْقِيامَةِ إِنَّ لَكُمْ لَما تَحْكُمُونَ سَلْهُمْ أَيُّهُمْ بِذلِكَ زَعِيمٌ أَمْ لَهُمْ شُرَكاءُ فَلْيَأْتُوا بِشُرَكائِهِمْ إِنْ كانُوا صادِقِينَ وَقَالَ عَزَّ وَجَلَّ أَ فَلا يَتَدَبَّرُونَ الْقُرْآنَ أَمْ عَلى قُلُوبٍ أَقْفالُها أَمْ طُبِعَ الله عَلى قُلُوبِهِمْ فَهُمْ لا يَفْقَهُونَ أَمْ قالُوا سَمِعْنا وَهُمْ لا يَسْمَعُونَ إِنَّ شَرَّ الدَّوَابِّ عِنْدَ الله الصُّمُّ الْبُكْمُ الَّذِينَ لا يَعْقِلُونَ وَلَوْ عَلِمَ الله فِيهِمْ خَيْراً لاسْمَعَهُمْ وَلَوْ أَسْمَعَهُمْ لَتَوَلَّوْا وَهُمْ مُعْرِضُونَ أَمْ قالُوا سَمِعْنا وَعَصَيْنا بَلْ هُوَ فَضْلُ الله يُؤْتِيهِ مَنْ يَشاءُ وَالله ذُو الْفَضْلِ الْعَظِيمِ فَكَيْفَ لَهُمْ بِاخْتِيَارِ الامَامِ وَالامَامُ عَالِمٌ لا يَجْهَلُ وَرَاعٍ لا يَنْكُلُ مَعْدِنُ الْقُدْسِ وَالطَّهَارَةِ وَالنُّسُكِ وَالزَّهَادَةِ وَالْعِلْمِ وَالْعِبَادَةِ مَخْصُوصٌ بِدَعْوَةِ الرَّسُولِ (صَلَّى اللهُ عَلَيْهِ وَآلِه) وَنَسْلِ الْمُطَهَّرَةِ الْبَتُولِ لا مَغْمَزَ فِيهِ فِي نَسَبٍ وَلا يُدَانِيهِ ذُو حَسَبٍ فِي الْبَيْتِ مِنْ قُرَيْشٍ وَالذِّرْوَةِ مِنْ هَاشِمٍ وَالْعِتْرَةِ مِنَ الرَّسُولِ (صَلَّى اللهُ عَلَيْهِ وَآلِه) وَالرِّضَا مِنَ الله عَزَّ وَجَلَّ شَرَفُ الاشْرَافِ وَالْفَرْعُ مِنْ عَبْدِ مَنَافٍ نَامِي الْعِلْمِ كَامِلُ الْحِلْمِ مُضْطَلِعٌ بِالامَامَةِ عَالِمٌ بِالسِّيَاسَةِ مَفْرُوضُ الطَّاعَةِ قَائِمٌ بِأَمْرِ الله عَزَّ وَجَلَّ نَاصِحٌ لِعِبَادِ الله حَافِظٌ لِدِينِ الله إِنَّ الانْبِيَاءَ وَالائِمَّةَ (صَلَّى اللهُ عَلَيْهِ وَآلِه) يُوَفِّقُهُمُ الله وَيُؤْتِيهِمْ مِنْ مَخْزُونِ عِلْمِهِ وَحِكَمِهِ

مَا لا يُؤْتِيهِ غَيْرُهُمْ فَيَكُونُ عِلْمُهُمْ فَوْقَ عِلْمِ أَهْلِ الزَّمَانِ فِي قَوْلِهِ تَعَالَى أَ فَمَنْ يَهْدِي إِلَى الْحَقِّ أَحَقُّ أَنْ يُتَّبَعَ أَمَّنْ لا يَهِدِّي إِلا أَنْ يُهْدى فَما لَكُمْ كَيْفَ تَحْكُمُونَ وَقَوْلِهِ تَبَارَكَ وَتَعَالَى وَمَنْ يُؤْتَ الْحِكْمَةَ فَقَدْ أُوتِيَ خَيْراً كَثِيراً وَقَوْلِهِ فِي طَالُوتَ إِنَّ اللهَ اصْطَفاهُ عَلَيْكُمْ وَزادَهُ بَسْطَةً فِي الْعِلْمِ وَالْجِسْمِ وَاللهُ يُؤْتِي مُلْكَهُ مَنْ يَشاءُ وَاللهُ واسِعٌ عَلِيمٌ وَقَالَ لِنَبِيِّهِ (صَلَّى اللهُ عَلَيْهِ وَآلِه) أَنْزَلَ عَلَيْكَ الْكِتابَ وَالْحِكْمَةَ وَعَلَّمَكَ ما لَمْ تَكُنْ تَعْلَمُ وَكانَ فَضْلُ اللهِ عَلَيْكَ عَظِيماً وَقَالَ فِي الائِمَّةِ مِنْ أَهْلِ بَيْتِ نَبِيِّهِ وَعِتْرَتِهِ وَذُرِّيَّتِهِ (صَلَّى اللهُ عَلَيْهِ وَآلِه) أَمْ يَحْسُدُونَ النَّاسَ عَلى ما آتاهُمُ اللهُ مِنْ فَضْلِهِ فَقَدْ آتَيْنا آلَ إِبْراهِيمَ الْكِتابَ وَالْحِكْمَةَ وَآتَيْناهُمْ مُلْكاً عَظِيماً فَمِنْهُمْ مَنْ آمَنَ بِهِ وَمِنْهُمْ مَنْ صَدَّ عَنْهُ وَكَفى بِجَهَنَّمَ سَعِيراً وَإِنَّ الْعَبْدَ إِذَا اخْتَارَهُ اللهُ عَزَّ وَجَلَّ لامُورِ عِبَادِهِ شَرَحَ صَدْرَهُ لِذَلِكَ وَأَوْدَعَ قَلْبَهُ يَنَابِيعَ الْحِكْمَةِ وَأَلْهَمَهُ الْعِلْمَ إِلْهَاماً فَلَمْ يَعْيَ بَعْدَهُ بِجَوَابٍ وَلا يُحَيَّرُ فِيهِ عَنِ الصَّوَابِ.

فَهُوَ مَعْصُومٌ مُؤَيَّدٌ مُوَفَّقٌ مُسَدَّدٌ قَدْ أَمِنَ مِنَ الْخَطَايَا وَالزَّلَلِ وَالْعِثَارِ يَخُصُّهُ اللهُ بِذَلِكَ لِيَكُونَ حُجَّتَهُ عَلَى عِبَادِهِ وَشَاهِدَهُ عَلَى خَلْقِهِ وَذلِكَ فَضْلُ اللهِ يُؤْتِيهِ مَنْ يَشاءُ وَاللهُ ذُو الْفَضْلِ الْعَظِيمِ فَهَلْ يَقْدِرُونَ عَلَى مِثْلِ هَذَا فَيَخْتَارُونَهُ أَوْ يَكُونُ مُخْتَارُهُمْ بِهَذِهِ الصِّفَةِ فَيُقَدِّمُونَهُ تَعَدَّوْا وَبَيْتِ اللهِ الْحَقَّ وَنَبَذُوا كِتَابَ اللهِ وَرَاءَ ظُهُورِهِمْ كَأَنَّهُمْ لا يَعْلَمُونَ وَفِي كِتَابِ اللهِ الْهُدَى وَالشِّفَاءُ فَنَبَذُوهُ وَاتَّبَعُوا أَهْوَاءَهُمْ فَذَمَّهُمُ اللهُ وَمَقَّتَهُمْ وَأَتْعَسَهُمْ فَقَالَ جَلَّ وَتَعَالَى وَمَنْ أَضَلُّ مِمَّنِ اتَّبَعَ هَواهُ بِغَيْرِ هُدىً مِنَ اللهِ إِنَّ اللهَ لا يَهْدِي الْقَوْمَ الظَّالِمِينَ وَقَالَ فَتَعْساً لَهُمْ وَأَضَلَّ أَعْمالَهُمْ وَقَالَ كَبُرَ مَقْتاً عِنْدَ اللهِ وَعِنْدَ الَّذِينَ آمَنُوا كَذلِكَ يَطْبَعُ اللهُ عَلى كُلِّ قَلْبِ مُتَكَبِّرٍ جَبَّارٍ وَصَلَّى اللهُ عَلَى النَّبِيِّ مُحَمَّدٍ وَآلِهِ وَسَلَّمَ تَسْلِيماً كَثِيراً.

Abu Muhammad Al Qasim Bin Al A'ala, from Abdul Aziz Bin Muslim who said,

'We were with Al-Reza[asws] at Merv. So we attended a gathering in the central Masjid on the day of Friday in the beginning of our arrival. So they (people) had circled around the matter of the Imamate and they mentioned the numerous differences in people with regards to it. So I went over to my Master[asws] and let him[asws] know of the contests of the people regarding it.

So he[asws] smiled, then said: 'O Abdul Aziz! The people are ignorant and are being deceived from their opinions. Allah[azwj] Mighty and Majestic did not Capture (the soul) of His[azwj] Prophet[saww] until He[azwj] Completed the Religion for him[saww], and Revealed the Quran unto him[saww] wherein is a clarification of everything. There is a Clarification therein of the Permissible, and the Prohibitions, and the Legal Penalties, and the Judgments, and the entirety of whatever the people would be needy to, completely. So The Mighty and Majestic Said [6:38] We have not neglected anything in the Book.

And He[azwj] Revealed regarding the Farewell Hajj, and it is at the end of his[saww] age [5:3] This day have I Perfected for you your Religion and

Completed My Favour on you and Chosen for you Islam as a Religion. And the matter of the Imamate is from the completion of the Religion. And he[asws] did not pass away until he[as] clarified to his[saww] community the information of their Religion and explained to them the ways, and left them upon a direction of the way of the Truth, and he[saww] established Ali[asws] for them as a flag and an Imam[asws]. And he[saww] did not neglect anything for them which the community would be needy to except that he[saww] clarified it. So the one who claims that Allah[azwj] Mighty and Majestic did not Perfect His[azwj] Religion, so he has rejected the Book of Allah[azwj,] and the one who rejects the Book of Allah[azwj,] so he is a disbeliever in it.

Are they recognising the worth of the Imamate and its place in the community that they are allowing their own choice with regards to it? The Imamate is more majestic and worthy, and greater of glory, and loftier of place, and more impregnable of side, and more remote from thoughts than that the people could be reaching it with their intellects, or attain it by their opinions, or that they should be establishing their own imam by their choice.

Surely the Imamate is what Allah[azwj] Mighty and Majestic Specialised Ibrahim[as] the Friend with it, after the Prophet-hood and the Friendship, as a third in sequence, and a merit He[azwj] Ennobled him[as] with, and was Intense in Mentioning with it, thus He[azwj] Said 2:124] I will Make you an Imam of the people. So the Friend said in joyfulness with it And from my offspring? Allah[azwj] the Blessed and High Said He Said: My Covenant cannot be attained by the unjust. Therefore, this Verse invalidates the imamate of every unjust one up to the Day of Judgment and it came to be only among the Elites[asws].

Then Allah[azwj] Honoured him[as] by Making it (the Imamate) to be among his[as] offspring of the elite people[asws] and the Purified ones, so He[azwj] Said [21:72] And We Bestowed upon him Isaac, and Jacob as a grandson. Each of them We Made to be righteous [21:73] And We made them Imams who guided (people) by Our Command, and We Revealed unto them the doing of good and the establishment of Prayer and the giving of the Zakat, and they worshipped Us.

So it (Imamate) did not cease to be among his[as] offspring, being inherited, by one from the other, generation after generation until Allah[azwj] Made the Prophet[saww] to inherit it. So the Majestic and Exalted Said [3:68] Most, surely the nearest of people to Ibrahim are those who followed him and this Prophet, and those who believe, and Allah is the Guardian of the Believers.

So it was for him[saww] in particular, and he[saww] collared it on Ali[asws] by the Command of Allah[azwj] the Exalted upon a Decree what Allah[azwj] had Imposed. So it (Imamate) came to be among his[asws] offspring, the clean, those whom Allah[azwj] had Given the Knowledge and the Eman, in the Words of the Exalted [30:56] And those who are Given Knowledge and the Eman will say: Certainly you tarried according to the Book of Allah till the Day of Resurrection, so this is the Day of Resurrection.

Thus, it (Imamate) would be in the children of Ali[asws] in particular, up to the Day of Judgment, where there would be no Prophet[as] after Muhammad[saww]. So from where are these ignoramuses choosing? The Imamate, it is a status of the Prophetssa, and an inheritance of the successors[as]. The Imamate is the Caliphate of Allah[azwj] and Caliphate of Rasool-Allah[saww],

and position of Amir Al-Momineen[asws], and an inheritance of Al-Hassan[asws] and Al-Husayn[asws].

The Imamate is a rein of the Religion, and a system of the Muslims, and a corrector of the world, and an honour of the Momineen. The Imamate is the developing base of Al-Islam and its high branch. By the Imam[asws] is completed, the Salat, and the Zakat, and the Fasts, and the Hajj, and the Jihad, and the war booty and the charities are provided, and the Legal Penalties and the judgments are enforced, and the frontiers and outskirts are defended.

The Imam[asws] permits the Permissible of Allah[azwj] and prohibits the Prohibitions of Allah[azwj,] and he[asws] establishes the Legal Penalties of Allah[azwj,] and he[asws] protects the Religion of Allah[azwj] and invites to the Way of his[asws] Lord[azwj] by the Wisdom and the good advice and is the eloquent Divine Authority.

The Imam[asws] is like the emerging sun shining by its light to the world and it is in the horizon, where neither can the hands attain it nor the visions. The Imam[asws] is the radiant full moon and the luminous lantern, and the effulgent light, and the guiding star in the depths of darkness and in the middle of the cities as well as the wastelands and the tossing of the seas.

The Imam[asws] is the fresh water upon the thirsty, and the indicator upon the guide, and the saviour from the annihilation. The Imam[asws] is the fire of the hill for the one who wants to warm himself with it, and the Indicator regarding the perils of the one who separates from him[asws], so he would be destroyed.

The Imam[asws] is the rain-bearing cloud, and the torrential rain, and the shining sun, and the shading sky, and the extended land, and the gushing spring, and the well, and the garden.

The Imam[asws] is the comforter, the friend and the kind parent, and the brotherly brother, and the mother tender with the young child, and a refuge for the servant in a difficult association.

The Imam[asws] is a trustee of Allah[azwj] among His[azwj] creatures and His[azwj] Divine Authority upon His[azwj] servant in His[azwj] Country, and the Inviter to Allah[azwj] and the defender of the Sanctity of Allah[azwj.]

The Imam[asws] is the one purified from the sins, and the free from the faults, the one specialised with the knowledge, the one marked by the forbearance, a system of the Religion, and an honour of the Muslims, and an enrager of the hypocrites, and destroyer of the disbelievers.

The Imam[asws] is one of his[asws] time. Neither can anyone resemble him[asws] nor can a scholar be equivalent to him[asws], nor can a replacement be found for him[asws], nor is there an example for him[asws], nor a match. He[asws] is specialised with the (Divine) merits, all of it, without there being a seeking from him[asws] for it nor being attained. But a specialisation as the Grace of the Endower.

So who is that who can reach the recognition of the Imam[asws], or is able to choose him[asws]? Far be it! Far be it! The intellects have strayed, and the tolerances are lost, and the understanding ones are confused, and the eyes are dulled, and the great ones are belittled, and wise ones are confused, and the tolerant ones are deficient, and the preachers are restricted, and the intelligent ones are ignorant, and the poets are scarce (of words), and the writers are frustrated, and the eloquent ones are wordless from describing a glory from

his[asws] glories, or a merit from his[asws] merits and are acknowledging the frustration and the deficiency.

And how can he[asws] be described with all of it or attributed with his[asws] qualities, or anything from his[asws] matters be understood, or someone can be found to stand in his[asws] place and be needless with his[asws] needlessness? No! How and where, and he[asws] is where the star is from the hands of the possessors, and the description of the describers. So where is the choice from this, and where are the intellects from this, and where can a likeness of this be found? Are they thinking that, that can be found among other than the Progeny[asws] of the Rasool[saww] Muhammad[saww]? By Allah[azwj]! They are belying their own selves and the falsehoods have induced them.

So they are ascending a difficult ascent whereby their feet would slip them back to the rock bottom. They are wishing to establish the Imam by their own intellects which are confused, deficient, and their misleading views? So it will not increase them from it except for remoteness. [9:30] may Allah Kill them; how deluded they are!. And they have thrown an insult and are saying a lie, and are straying a far straying, and they are falling into confusion when they are neglecting the Imam[asws] from an insight [29:38] and the Satan made their deeds fair-seeming to them, so he kept them back from the path, though they were people with insight.

They are turning away from the Choice of Allah[azwj] and the choice of Rasool-Allah[saww] and the People[asws] of his[saww] Household to go to their own choices, and the Quran is calling out to them, [28:68] And your Lord Creates and Chooses whom He Desires to; the choosing is not for them; Glory be to Allah, and Exalted is He above what they are associating.

And the Mighty and Majestic Said [33:36] And it is not for a believing man and a believing woman when Allah and His Rasool have already decided a matter that they should have any choice in their matter – the Verse.

And Said [68:36] What is the matter with you? How do you judge? [68:37] Or have you a Book wherein you read, [68:38] That you have therein what you choose? [68:39] Or have you received from Us an agreement confirmed by an oath extending to the Day of Resurrection that you shall surely have what you are deciding? [68:40] Ask them which of them will vouch for that, [68:41] Or have they associates if they are truthful.

And the Mighty and Majestic Said [47:24] Do they not then reflect on the Quran? Or are there locks upon their hearts? Or [9:87] a seal is set upon their hearts so they do not understand Or [8:21] those who said, We hear, and they were not listening [8:22] Surely the vilest of animals, in Allah's sight, are the deaf, the dumb, who do not have intellect [8:23] And if Allah had Known any good in them He would have Made them listen, and if He were to Make them hear they would turn back while they withdraw. Or [2:93] They said: We hear and disobey But, [57:21] that is the Grace of Allah: He gives it to whom He pleases, and Allah is the Lord of Mighty Grace.

So how can there be a choice for them to choose the Imam[asws], and the Imam[asws] is a knowledgeable one, not ignorant, and a shepherd not recoiling from the Holy Duties, and the cleanliness, and the rituals, and the ascetism, and the knowledge, and the worship, specialised by the call of the Rasool[saww], and of the lineage of the purified, the chaste (mother). There would neither be

a blemish in him[asws] regarding a lineage, nor can he equate with him[asws], the one with the noble descent among the households of Qureysh, and he[asws] is of the offspring from Hashim[as], and the family of the Rasool[saww], and the Pleasure from Allah[azwj] Mighty and Majestic.

He[asws] is the noblest of the nobles, and the branch from Abd Manaf, of growing knowledge, perfect of the forbearance, undertaker of the Imamate, knowledgeable of the governance (of people), of the necessitated obedience, established of the Commands of Allah[azwj] Mighty and Majestic, an adviser to the servants of Allah[azwj,] a protector of the Religion of Allah[azwj.]

Surely the Prophets[as] and the Imams[asws] are Harmonised by Allah[azwj,] and He[azwj] Gave them from the treasures of His[azwj] Knowledge and His[azwj] Wisdom what He[azwj] did not Give to other than them[asws]. Thus, their[asws] knowledge would happen to be above the knowledges of the people of the time. In His[azwj] Words of the Exalted [10:35] Is He then Who Guides to the Truth more worthy to be followed, or he who does not find Guidance unless he is himself Guided? So what is the matter with you; how are you judging?.

And His[azwj] Words, of the Blessed and High [2:269] and whoever is Given the Wisdom, he indeed is Given a lot of good. And His[azwj] Words regarding Talut [2:247] Surely Allah has Chosen him in preference to you, and He has Increased him abundantly in knowledge and physique, and Allah Grants His Kingdom to whom He so Desires to, and Allah is Amplegiving, Knowing.

And He[azwj] Said to His[azwj] Prophet[saww] [4:113] and Allah has Revealed to you the Book and the Wisdom, and He has Taught you what you did not know, and Allah's Grace on you is very great.

And He[azwj] Said regarding the Imams[asws] from the People[asws] of the Household of His[azwj] Prophet[saww], and his[saww] family, and his[saww] offspring [4:54] Or do they envy the people for what Allah has Given them of His Grace? But indeed We have given to the Progeny of Ibrahim, the Book and the Wisdom, and We have Given them a Grand Kingdom [4:55] So of them is he who believes in him, and of them is he who turns away from him, and Hell is sufficient as a Blazing Fire.

And the servant, when Allah[azwj] Mighty and Majestic Chooses him[asws] for the affairs of His[azwj] servants, Expands his chest for that, and Places springs of wisdom in his[asws] chest, and Inspires the Knowledge with an Inspiration. So after it, he[asws] neither tires of answering (based on opinions), nor does he[asws] get confused with regards to it from the correct answer. Thus, he[asws] is infallible, Assisted, Harmonised, Protected. He[asws] is secure from the mistakes, and the slips, and the short-comings. Allah[azwj] Specialises him[asws] with that in order for him[asws] to become His[azwj] Divine Authority upon His[azwj] servant, and His[azwj] witness upon His[azwj] creatures, and [57:21] that is the Grace of Allah: He gives it to whom He pleases, and Allah is the Lord of Mighty Grace.

So, are they able upon the likes of this, so that they would be choosing him[asws], or can they chosen one be with this description so they would be putting him forward? They are transgressing, and I[asws] swear by the House of Allah[azwj,] the Truth, and they [2:101] threw the Book of Allah behind their backs as if they knew nothing. And in the Book of Allah[azwj] is the Guidance, and the Healing. So they threw it and followed their own opinions, and

Allah[azwj] Condemned them, and Abhorred them, and Criticised them, so the Mighty and Majestic Said truthful [28:50] But if they do not answer you, then know that they only follow their own desires; and who is more erring than he who follows his own desires without any Guidance from Allah? Surely Allah does not Guide the unjust people.

[47:8] for them is destruction and He has made their deeds to be in vain. And Said [40:35] greatly hated it is by Allah and by those who believe. Thus does Allah Set a seal over the heart of every proud, tyrant. And May Allah[azwj] Send Salawat upon the Prophet[saww] Muhammad[saww], and his[saww] Progen[asws], and submit abundant greetings'.[4]

2. مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ إِسْحَاقَ بْنِ غَالِبٍ عَنْ أَبِي عَبْدِ الله (عَلَيْهِ السَّلام) فِي خُطْبَةٍ لَهُ يَذْكُرُ فِيهَا حَالَ الائِمَّةِ (عَلَيْهِ السَّلام) وَصِفَاتِهِمْ إِنَّ الله عَزَّ وَجَلَّ أَوْضَحَ بِأَئِمَّةِ الْهُدَى مِنْ أَهْلِ بَيْتِ نَبِيِّنَا عَنْ دِينِهِ وَأَبْلَجَ بِهِمْ عَنْ سَبِيلِ مِنْهَاجِهِ وَفَتَحَ بِهِمْ عَنْ بَاطِنِ يَنَابِيعِ عِلْمِهِ فَمَنْ عَرَفَ مِنْ أُمَّةِ مُحَمَّدٍ (صَلَّى اللهُ عَلَيْهِ وَآلِه) وَاجِبَ حَقِّ إِمَامِهِ وَجَدَ طَعْمَ حَلاوَةِ إِيمَانِهِ وَعَلِمَ فَضْلَ طُلاوَةِ إِسْلامِهِ لانَّ الله تَبَارَكَ وَتَعَالَى نَصَبَ الامَامَ عَلَماً لِخَلْقِهِ وَجَعَلَهُ حُجَّةً عَلَى أَهْلِ مَوَادِّهِ وَعَالَمِهِ وَأَلْبَسَهُ الله تَاجَ الْوَقَارِ وَغَشَّاهُ مِنْ نُورِ الْجَبَّارِ يَمُدُّ بِسَبَبٍ إِلَى السَّمَاءِ لا يَنْقَطِعُ عَنْهُ مَوَادُّهُ وَلا يُنَالُ مَا عِنْدَ الله إِلا بِجِهَةِ أَسْبَابِهِ وَلا يَقْبَلُ الله أَعْمَالَ الْعِبَادِ إِلا بِمَعْرِفَتِهِ فَهُوَ عَالِمٌ بِمَا يَرِدُ عَلَيْهِ مِنْ مُلْتَبِسَاتِ الدُّجَى وَمُعَمِّيَاتِ السُّنَنِ وَمُشَبِّهَاتِ الْفِتَنِ فَلَمْ يَزَلِ الله تَبَارَكَ وَتَعَالَى يَخْتَارُهُمْ لِخَلْقِهِ مِنْ وُلْدِ الْحُسَيْنِ (عَلَيْهِ السَّلام) مِنْ عَقِبِ كُلِّ إِمَامٍ يَصْطَفِيهِمْ لِذَلِكَ وَيَجْتَبِيهِمْ وَيَرْضَى بِهِمْ لِخَلْقِهِ وَيَرْتَضِيهِمْ كُلَّ مَا مَضَى مِنْهُمْ إِمَامٌ نَصَبَ لِخَلْقِهِ مِنْ عَقِبِهِ إِمَاماً عَلَماً بَيِّناً وَهَادِياً نَيِّراً وَإِمَاماً قَيِّماً وَحُجَّةً عَالِماً أَئِمَّةً مِنَ الله يَهْدُونَ بِالْحَقِّ وَبِهِ يَعْدِلُونَ حُجَجُ الله وَدُعَاتُهُ وَرُعَاتُهُ عَلَى خَلْقِهِ يَدِينُ بِهَدْيِهِمُ الْعِبَادُ وَتَسْتَهِلُّ بِنُورِهِمُ الْبِلادُ وَيَنْمُو بِبَرَكَتِهِمُ التِّلادُ جَعَلَهُمُ الله حَيَاةً لِلانَامِ وَمَصَابِيحَ لِلظَّلامِ وَمَفَاتِيحَ لِلْكَلامِ وَدَعَائِمَ لِلاسْلامِ جَرَتْ بِذَلِكَ فِيهِمْ مَقَادِيرُ الله عَلَى مَحْتُومِهَا فَالامَامُ هُوَ الْمُنْتَجَبُ الْمُرْتَضَى وَالْهَادِي الْمُنْتَجَى وَالْقَائِمُ الْمُرْتَجَى اصْطَفَاهُ الله بِذَلِكَ وَاصْطَنَعَهُ عَلَى عَيْنِهِ فِي الذَّرِّ حِينَ ذَرَأَهُ وَفِي الْبَرِيَّةِ حِينَ بَرَأَهُ ظِلاً قَبْلَ خَلْقِ نَسَمَةٍ عَنْ يَمِينِ عَرْشِهِ مَحْبُوّاً بِالْحِكْمَةِ فِي عِلْمِ الْغَيْبِ عِنْدَهُ اخْتَارَهُ بِعِلْمِهِ وَانْتَجَبَهُ لِطُهْرِهِ بَقِيَّةً مِنْ آدَمَ (عَلَيْهِ السَّلام) وَخِيَرَةً مِنْ ذُرِّيَّةِ نُوحٍ وَمُصْطَفًى مِنْ آلِ إِبْرَاهِيمَ وَسُلالَةً مِنْ إِسْمَاعِيلَ وَصَفْوَةً مِنْ عِتْرَةِ مُحَمَّدٍ (صَلَّى اللهُ عَلَيْهِ وَآلِه) لَمْ يَزَلْ مَرْعِيّاً بِعَيْنِ الله يَحْفَظُهُ وَيَكْلَؤُهُ بِسِتْرِهِ مَطْرُوداً عَنْهُ حَبَائِلُ إِبْلِيسَ وَجُنُودِهِ مَدْفُوعاً عَنْهُ وُقُوبُ الْغَوَاسِقِ وَنُفُوثُ كُلِّ فَاسِقٍ مَصْرُوفاً عَنْهُ قَوَارِفُ السُّوءِ مُبْرَأً مِنَ الْعَاهَاتِ مَحْجُوباً عَنِ الافَاتِ مَعْصُوماً مِنَ الزَّلاتِ مَصُوناً عَنِ الْفَوَاحِشِ كُلِّهَا مَعْرُوفاً بِالْحِلْمِ وَالْبِرِّ فِي يَفَاعِهِ مَنْسُوباً إِلَى الْعَفَافِ وَالْعِلْمِ وَالْفَضْلِ عِنْدَ انْتِهَائِهِ مُسْنَداً إِلَيْهِ أَمْرُ وَالِدِهِ صَامِتاً عَنِ الْمَنْطِقِ فِي حَيَاتِهِ فَإِذَا انْقَضَتْ مُدَّةُ وَالِدِهِ إِلَى أَنِ انْتَهَتْ بِهِ

مَقَادِيرُ الله إِلَى مَشِيئَتِهِ وَجَاءَتِ الارَادَةُ مِنَ الله فِيهِ إِلَى مَحَبَّتِهِ وَبَلَغَ مُنْتَهَى مُدَّةِ وَالِدِهِ (عَلَيْهِ السَّلام) فَمَضَى وَصَارَ أَمْرُ الله إِلَيْهِ مِنْ بَعْدِهِ وَقَلَّدَهُ دِينَهُ وَجَعَلَهُ الْحُجَّةَ عَلَى عِبَادِهِ وَقَيِّمَهُ فِي بِلادِهِ وَأَيَّدَهُ بِرُوحِهِ وَآتَاهُ عِلْمَهُ وَأَنْبَأَهُ فَصْلَ بَيَانِهِ وَاسْتَوْدَعَهُ سِرَّهُ وَانْتَدَبَهُ لِعَظِيمِ أَمْرِهِ وَأَنْبَأَهُ فَضْلَ بَيَانِ عِلْمِهِ وَنَصَبَهُ عَلَماً لِخَلْقِهِ وَجَعَلَهُ حُجَّةً عَلَى أَهْلِ عَالَمِهِ وَضِيَاءً لاهْلِ دِينِهِ وَالْقَيِّمَ عَلَى عِبَادِهِ رَضِيَ الله بِهِ إِمَاماً لَهُمُ اسْتَوْدَعَهُ سِرَّهُ وَاسْتَحْفَظَهُ عِلْمَهُ وَاسْتَخْبَأَهُ حِكْمَتَهُ وَاسْتَرْعَاهُ لِدِينِهِ وَانْتَدَبَهُ لِعَظِيمِ أَمْرِهِ وَأَحْيَا بِهِ مَنَاهِجَ سَبِيلِهِ وَفَرَائِضَهُ وَحُدُودَهُ فَقَامَ بِالْعَدْلِ عِنْدَ تَحَيُّرِ أَهْلِ الْجَهْلِ وَتَحْيِيرِ أَهْلِ الْجَدَلِ بِالنُّورِ السَّاطِعِ وَالشِّفَاءِ النَّافِعِ بِالْحَقِّ الابْلَجِ وَالْبَيَانِ اللائِحِ مِنْ كُلِّ مَخْرَجٍ عَلَى طَرِيقِ الْمَنْهَجِ الَّذِي مَضَى عَلَيْهِ الصَّادِقُونَ مِنْ آبَائِهِ (عَلَيْهِم السَّلام) فَلَيْسَ يَجْهَلُ حَقَّ هَذَا الْعَالِمِ إِلا شَقِيٌّ وَلا يَجْحَدُهُ إِلا غَوِيٌّ وَلا؛11 يَصُدُّ عَنْهُ إِلا جَرِيٌّ عَلَى الله جَلَّ وَعَلا.

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al Hassan Bin Mahboub, from Is'haq Bin Ghalib,

(It has been narrated) from Abu Abdullah[asws] in a sermon of his[asws] mentioning therein the state of the Imams[asws] and their[asws] qualities: 'Allah[azwj] Mighty and Majestic has Explained about His[azwj] Religion, by the Imams[asws] of the Guidance from the People[asws] of the Household of our Prophet[saww], and Cleared by them[asws] the way of His[azwj] Manifesto, and Opened by them[asws] the hidden springs of His[azwj] Knowledge.

So the one from the community of Muhammad[saww] who recognises the Obligatory right of his Imam[asws] would find the sweet taste of his Eman, and would know the merits of charm of his Islam, because Allah[azwj] Blessed and High Appointed the Imam[asws] as a Knowledgeable one for His[azwj] creatures and Made him[asws] as a Divine Authority upon the people of his[asws] cordiality and His[azwj] world, and Adorned him[asws] with a crown of dignity, and Covered him[asws] from the Light of the Compeller, extending by a cause, up to the sky. Neither would his[asws] cordiality be cut off from him[asws] nor can anyone attain what is in the Presence of Allah[azwj] except by an aspect of his[asws] cause, nor would Allah[azwj] Accept the deeds of the servant except by him having his[asws] recognition.

So he[asws] is knowledgeable with whatever is referred unto him[asws] from the obscured mysteries, and the unknown Sunnahs, and doubts of strife. Therefore, Allah[azwj] will not Cease to Choose them[asws] for His[azwj] creatures, from the sons[asws] of Al-Husayn[asws], being from the posterity of each Imam[asws], Choosing them[asws] for that, and Selecting them[asws], and being Pleased with them[asws] for His[azwj] creatures, being Well-Satisfied with them[asws].

Every time one of them[asws] passes away, he[asws] appoints for His[azwj] creatures, and Imam[asws] from his[asws] posterity, as a clear flag, and a luminous guide, and a custodian Imam[asws], and a Divine Authority, a knowledgeable one[asws], being an Imam[asws] from Allah[azwj] guiding with the Truth, and by it dealing out justice, being Divine Authorities of Allah[azwj,] and His[azwj] callers, and His[azwj] Shepherd upon His[azwj] creatures, making a Religion by guiding the servants. And the cities are commencing with their[asws] light and by their[asws] blessings the vegetation is growing.

Allah[azwj] had Made them[asws] to be the life for the beasts, and the lanterns for the darkness, and keys for the speech, and foundations of Al-Islam. Due to that, the Determinations of Allah[azwj] flows within them[asws] upon its Ordained matters. So the Imam[asws], he[asws] is the Excellent, the amicable, and the trusted guide, and the establisher of the hopes. Allah[azwj] Chose him[asws] with that upon exactly it in the (realm of the) particles, where He[azwj] Made him[asws] as a particle, and among the created beings where He[azwj] Created him[asws] as a shadow before the creation of persons, on the right of His[azwj] Throne, being endowed with the Wisdom in the knowledge of the unseen in His[azwj] Presence.

He[azwj] Choose him[asws] by His[azwj] Knowledge, and Selected him[asws] to Purify him[asws], being a posterity from Adam[as], and a best one from the offspring of Noahas, and a chosen one from the Progeny of Ibrahim[as], and a descendant from Ismailas, and an elite from the family of Muhammad[saww].

He[asws] does not cease to be a shepherd. Allah[azwj] Protects him[asws], and Nourishing him[asws] by His[azwj] Veil, Expelling from him[asws] the traps of Ibleesla and hisla armies, Defending from him[asws] the darkness (evils) of the night and the blowings (spells) of every mischievous one, Exchanging it from him[asws] the effects of evil, freed from the deformities, Veiled from the scourges.

(He[asws] is) infallible from the slips, Protected from the immoralities, all of them, well-known with the forbearance and the righteousness during his[asws] youth, linked to the chastity, and the knowledge, and the virtues to its maximum, the command having been linked to his[asws] father[asws], being silent from speaking during his[asws] lifetime.

So when the duration of his[asws] father[asws] expires to the point that it ends up to the Determination of Allah[azwj] to His[azwj] Desire, and there comes the Intention from Allah[azwj] with regards to it to His[azwj] Love, and the duration of his[asws] father[asws] reaches its end-point, so he[asws] passes away, and the Command of Allah[azwj] comes to him[asws], from after him[asws], and he[asws] is collared with His[azwj] Religion, and Made to be His[azwj] Divine Authority upon His[azwj] servants, and His[azwj] custodian in His[azwj] country, and He[azwj] Assists him[asws] with His[azwj] Spirit.

And He[azwj] Gives him[asws] His[azwj] Knowledge, and Informs him[asws] of the Decisive of His[azwj] Explanations, and Deposits His[azwj] secrets in him[asws], and Delegates His[azwj] Command to him[asws], and Informs him[asws] of the Preferred explanation of His[azwj] Knowledge, and Appoints him[asws] as a flag of His[azwj] creatures, and Makes him[asws] a Divine Authority upon the people of His[azwj] world, and as an illumination for the people of His[azwj] Religion, and the custodian upon His[azwj] servant.

Allah[azwj] is Pleased with him[asws] as an Imam[asws] for them, a receptacle of His[azwj] secrets, and as a protector of His[azwj] Knowledge, and as a guardian of His[azwj] Wisdom, and as a shepherd of His[azwj] Religion, as a deputy for His[azwj] Magnificent Command. And He[azwj] Revives the Manifesto of His[azwj] Way by him[asws], and (for) His[azwj] Impositions and His[azwj] legal penalties.

So he[asws] stands with the justice during the confusion of the people of ignorance, the people of controversy, with the shining light and the beneficial healing with the radiant Truth, and the clear explanations from every aspect

upon the path of the Manifesto which was passed onto him[asws] by the truthful ones from his[asws] forefathers.

So, none would be ignorant of the rights of this knowledgeable one[asws] except for a wretch, nor would he reject him[asws] except for a straying one, nor would he block from him[asws] except for the one audacious upon Allah[azwj], Majestic and High'.[5]

16 . بَابُ أَنَّ الْأَئِمَّةَ عليهم السلام وُلَاةُ الْأَمْرِ وَهُمُ النَّاسُ الْمَحْسُودُونَ الَّذِينَ ذَكَرَهُمُ اللهُ عَزَّ وَجَلَّ

Chapter 16 – The Imams[asws] are the Masters of the Command (Wali Al-Amr), and they[asws] are the envied people whom Allah[azwj] Mighty and Majestic has Mentioned

1. الْحُسَيْنُ بْنُ مُحَمَّدِ بْنِ عَامِرٍ الاشْعَرِيُّ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ قَالَ حَدَّثَنِي الْحَسَنُ بْنُ عَلِيٍّ الْوَشَّاءُ عَنْ أَحْمَدَ بْنِ عَائِذٍ عَنِ ابْنِ أُذَيْنَةَ عَنْ بُرَيْدٍ الْعِجْلِيِّ قَالَ سَأَلْتُ أَبَا جَعْفَرٍ (عَلَيْهِ السَّلام) عَنْ قَوْلِ اللهِ عَزَّ وَجَلَّ أَطِيعُوا اللهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الامْرِ مِنْكُمْ فَكَانَ جَوَابُهُ أَ لَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيباً مِنَ الْكِتابِ يُؤْمِنُونَ بِالْجِبْتِ وَالطَّاغُوتِ وَيَقُولُونَ لِلَّذِينَ كَفَرُوا هؤُلاءِ أَهْدى مِنَ الَّذِينَ آمَنُوا سَبِيلاً يَقُولُونَ لائِمَّةِ الضَّلالَةِ وَالدُّعَاةِ إِلَى النَّارِ هؤُلاءِ أَهْدى مِنْ آلِ مُحَمَّدٍ سَبِيلاً أُولئِكَ الَّذِينَ لَعَنَهُمُ اللهُ وَمَنْ يَلْعَنِ اللهُ فَلَنْ تَجِدَ لَهُ نَصِيراً أَمْ لَهُمْ نَصِيبٌ مِنَ الْمُلْكِ يَعْنِي الامَامَةَ وَالْخِلافَةَ فَإِذاً لا يُؤْتُونَ النَّاسَ نَقِيراً نَحْنُ النَّاسُ الَّذِينَ عَنَى اللهُ وَالنَّقِيرُ النُّقْطَةُ الَّتِي فِي وَسَطِ النَّوَاةِ أَمْ يَحْسُدُونَ النَّاسَ عَلى ما آتاهُمُ اللهُ مِنْ فَضْلِهِ نَحْنُ النَّاسُ الْمَحْسُودُونَ عَلَى مَا آتَانَا اللهُ مِنَ الامَامَةِ دُونَ خَلْقِ اللهِ أَجْمَعِينَ فَقَدْ آتَيْنا آلَ إِبْراهِيمَ الْكِتابَ وَالْحِكْمَةَ وَآتَيْناهُمْ مُلْكاً عَظِيماً يَقُولُ جَعَلْنَا مِنْهُمُ الرُّسُلَ وَالانْبِيَاءَ وَالائِمَّةَ فَكَيْفَ يُقِرُّونَ بِهِ فِي آلِ إِبْرَاهِيمَ (عَلَيْهِم السَّلام) وَيُنْكِرُونَهُ فِي آلِ مُحَمَّدٍ (صَلَّى اللهُ عَلَيْهِ وَآلِه) فَمِنْهُمْ مَنْ آمَنَ بِهِ وَمِنْهُمْ مَنْ صَدَّ عَنْهُ وَكَفى بِجَهَنَّمَ سَعِيراً إِنَّ الَّذِينَ كَفَرُوا بِآياتِنا سَوْفَ نُصْلِيهِمْ ناراً كُلَّما نَضِجَتْ جُلُودُهُمْ بَدَّلْناهُمْ جُلُوداً غَيْرَها لِيَذُوقُوا الْعَذابَ إِنَّ اللهَ كانَ عَزِيزاً حَكِيماً.

Al Husayn Bin Muhammad Bin Aamir Al Ashary, from Moalla Bin Muhammad who said, 'Al Hassan Bin Al Al Washha narrated to me, from Ahmad Bin Aiz, from Ibn Azina, from Bureyd Al Ijaly who said,

'I asked Abu Ja'far[asws] about the Words of Allah[azwj] Mighty and Majestic [4:59] O you who believe! Obey Allah and obey the Rasool and those in authority from among you. So his[asws] answer was: '[4:51] Have you not seen those to whom a portion of the Book has been given? They believe in idols and false deities and say of those who disbelieve: These are better guided in the path than those who believe. They are saying for the imams of the misguidance and the inviters to the Fire that they are more guiding than the Progeny[asws] of Muhammad[saww] in the path.

[4:52] Those are they whom Allah has Cursed, and whomever Allah Curses you shall not find any helper for him [4:53] Or have they a share in the kingdom? Meaning the Imamate and the Caliphte, But then they would not give to people even the speck in the date stone. We[asws] are the people whom Allah[azwj] has Meant, and the 'speck', it is the seed which is found in the middle of the date.

[4:54] Or do they envy the people for what Allah has Given them of His Grace? So we[asws] are the envied people upon what Allah[azwj] Gave us[asws] from the Imamate besides the whole of the creatures of Allah[azwj]. But indeed We have given to the Progeny of Ibrahim, the Book and the Wisdom, and We have Given them a Grand Kingdom. He[azwj] is Saying: "We[azwj] Made to be from them, the Rasools[as], and the Prophets[as], and the Imams[asws].

So how come they are acknowledging with it regarding the Progeny of Ibrahim[as], and they are denying it regarding the Progeny[asws] of Muhammad[saww]?

[4:55] So of them is he who believes in him, and of them is he who turns away from him, and Hell is sufficient as a Blazing Fire [4:56] (As for) those who disbelieve in Our Signs, We shall Make them enter the Fire; Every time their skins are thoroughly burned, We will Change them for other skins, that they may taste the Punishment; surely Allah is Mighty, Wise'.[6]

2. عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ مُحَمَّدِ بْنِ الْفُضَيْلِ عَنْ أَبِي الْحَسَنِ (عَلَيْهِ السَّلام) فِي قَوْلِ الله تَبَارَكَ وَتَعَالَى أَمْ يَحْسُدُونَ النَّاسَ عَلى ما آتاهُمُ الله مِنْ فَضْلِهِ قَالَ نَحْنُ الْمَحْسُودُونَ.

A number of our companions, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Muhammad Bin Al Fuzayl,

(It has been narrated) from Abu Al-Hassan[asws] regarding the Words of Allah[azwj] Blessed and High [4:54] Or do they envy the people for what Allah has Given them of His Grace? He[asws] said: 'We[asws] are the envied people'.[7]

3. مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ النَّضْرِ بْنِ سُوَيْدٍ عَنْ يَحْيَى الْحَلَبِيِّ عَنْ مُحَمَّدٍ الاحْوَلِ عَنْ حُمْرَانَ بْنِ أَعْيَنَ قَالَ قُلْتُ لابِي عَبْدِ الله (عَلَيْهِ السَّلام) قَوْلُ الله عَزَّ وَجَلَّ فَقَدْ آتَيْنا آلَ إِبْراهِيمَ الْكِتابَ فَقَالَ النُّبُوَّةَ قُلْتُ الْحِكْمَةَ قَالَ الْفَهْمَ وَالْقَضَاءَ قُلْتُ وَآتَيْناهُمْ مُلْكاً عَظِيماً فَقَالَ الطَّاعَةَ.

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Al Nazar Bin Suweyd, from Yahya Al Halby, from Muhammad Al Ahowl, from Humran Bin Ayn who said,

'I said to Abu Abdullah[asws], 'The Words of Allah[azwj] Mighty and Majestic [4:54] But indeed We have given to the Progeny of Ibrahim, the Book'. So he[asws] said: 'The Prophet-hood'. I said, 'and the Wisdom?' He[asws] said: 'The understanding and the (giving) judgment'. I said, 'and We have Given them a Grand Kingdom?' So he[asws] said: 'The obedience (of the people)'.[8]

4. الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْوَشَّاءِ عَنْ حَمَّادِ بْنِ عُثْمَانَ عَنْ أَبِي الصَّبَّاحِ قَالَ سَأَلْتُ أَبَا عَبْدِ الله (عَلَيْهِ السَّلام) عَنْ قَوْلِ الله عَزَّ وَجَلَّ أَمْ يَحْسُدُونَ النَّاسَ عَلى ما آتاهُمُ الله مِنْ فَضْلِهِ فَقَالَ يَا أَبَا الصَّبَّاحِ نَحْنُ وَالله النَّاسُ الْمَحْسُودُونَ.

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Washha, from Hammad Bin Usman, from Abu Al Sabbah who said,

'I asked Abu Abdullah[asws] about the Words of Allah[azwj] Mighty and Majestic [4:54] Or do they envy the people for what Allah has Given them of His Grace? So he[asws] said: 'O Abu Al-Sabbah! We[asws], by Allah[azwj], are the envied people'.[9]

5. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ أَبِي عُمَيْرٍ عَنْ عُمَرَ بْنِ أُذَيْنَةَ عَنْ بُرَيْدٍ الْعِجْلِيِّ عَنْ ابي جعفر (عَلَيْهِ السَّلام) فِي قَوْلِ الله تَبَارَكَ وَتَعَالَى فَقَدْ آتَيْنا آلَ إِبْراهِيمَ الْكِتابَ وَالْحِكْمَةَ وَآتَيْناهُمْ مُلْكاً عَظِيماً قَالَ جَعَلَ مِنْهُمُ الرُّسُلَ وَالانْبِيَاءَ وَالائِمَّةَ فَكَيْفَ يُقِرُّونَ فِي آلِ إِبْرَاهِيمَ (عَلَيْهِم السَّلام) وَيُنْكِرُونَهُ فِي آلِ مُحَمَّدٍ (صَلَّى اللهُ عَلَيْهِ وَآلِه) قَالَ قُلْتُ وَآتَيْناهُمْ مُلْكاً عَظِيماً قَالَ الْمُلْكُ الْعَظِيمُ أَنْ جَعَلَ فِيهِمْ أَئِمَّةً مَنْ أَطَاعَهُمْ أَطَاعَ الله وَمَنْ عَصَاهُمْ عَصَى الله فَهُوَ الْمُلْكُ الْعَظِيمُ.

Ali Bin Ibrahim, from his father, from Muhammad Bin Abu Umeyr, from Umar Bin Azina, from Bureyd Al Ijaly,

(It has been narrated) from Abu Ja'far[asws] regarding the Words of Allah[azwj] Blessed and High [4:54] But indeed We have given to the Progeny of Ibrahim, the Book and the Wisdom, and We have Given them a Grand Kingdom. He[asws] said: 'He[azwj] Made to be from them, the Rasools[as], and the Prophets[as], and the Imams[asws]. So, how come they (people) are acknowledging regarding the Progeny of Ibrahim[as] and they are denying regarding the Progeny[asws] of Muhammad[saww]?'

He (the narrator) said, 'I said, '[4:54] and We have Given them a Grand Kingdom?' He[asws] said: 'The Grand Kingdom is that He[azwj] Made the Imams[asws] to be among them. The one who obeys them[asws] obeys Allah[azwj], and the one who disobeys them[asws] disobeys Allah[azwj]. Thus it is the Grand Kingdom'.[10]

17 . بَابُ أَنَّ الْأَئِمَّةَ عليهم السلام هُمُ الْعَلَامَاتُ الَّتِي ذَكَرَهَا اللهُ عَزَّ وَجَلَّ فِي كِتَابِهِ

Chapter 17 – The Imams[asws], they[asws] are the Signs which Allah[azwj] Mighty and Majestic Mentioned in His[azwj] Book

1. الْحُسَيْنُ بْنُ مُحَمَّدٍ الاشْعَرِيُّ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ أَبِي دَاوُدَ الْمُسْتَرِقِّ قَالَ حَدَّثَنَا دَاوُدُ الْجَصَّاصُ قَالَ سَمِعْتُ أَبَا عَبْدِ الله (عَلَيْهِ السَّلام) يَقُولُ وَعَلاماتٍ وَبِالنَّجْمِ هُمْ يَهْتَدُونَ قَالَ النَّجْمُ رَسُولُ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) وَالْعَلامَاتُ هُمُ الائِمَّةُ (عَلَيْهِم السَّلام)

Al Husayn Bin Muhammad Al Ashary, from Moalla Bin Muhammad, from Abu Dawood Al Mustariq who said, 'Al Dawood Al Jassas narrated to us saying,

'I heard Abu Abdullah[asws] saying (with regards to) [16:16] And Signs; and by the star they are being guided. He[asws] said: 'The 'star' is Rasool-Allah[saww], and the 'signs', they[asws] are the Imams[asws]'.[11]

2. الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْوَشَّاءِ عَنْ أَسْبَاطِ بْنِ سَالِمٍ قَالَ سَأَلَ الْهَيْثَمُ أَبَا عَبْدِ الله (عَلَيْهِ السَّلام) وَأَنَا عِنْدَهُ عَنْ قَوْلِ الله عَزَّ وَجَلَّ وَعَلاماتٍ وَبِالنَّجْمِ هُمْ يَهْتَدُونَ فَقَالَ رَسُولُ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) النَّجْمُ وَالْعَلامَاتُ هُمُ الائِمَّةُ (عَلَيْهِم السَّلام)

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Washha, from Asbaat Bin Salim who said,

'Al-Haysam asked Abu Abdullah[asws] and I was in his[asws] presence, about the Words of Allah[azwj] Mighty and Majestic [16:16] And Signs; and by the star they are being guided, so he[asws] said: 'The 'star' and the 'signs', they are the Imams[asws]'.[12]

3. الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْوَشَّاءِ قَالَ سَأَلْتُ الرِّضَا (عَلَيْهِ السَّلام) عَنْ قَوْلِ الله تَعَالَى وَعَلاماتٍ وَبِالنَّجْمِ هُمْ يَهْتَدُونَ قَالَ نَحْنُ الْعَلامَاتُ وَالنَّجْمُ رَسُولُ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه)

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Washha who said,

'I asked Al-Reza[asws] about the Words of Allah[azwj] the Exalted [16:16] And Signs; and by the star they are being guided. He[asws] said: 'We[asws] are the 'signs', and the 'star' is Rasool-Allah[saww]'.[13]

18 . بَابُ أَنَّ الْآيَاتِ الَّتِي ذَكَرَهَا اللهُ . عَزَّ وَجَلَّ . فِي كِتَابِهِ هُمُ الْأَئِمَّةُ عليهم السلام

Chapter 18 – The Signs which Allah[azwj] Mighty and Majestic Mentioned in His[azwj] Book, they[asws] are the Imams[asws]

1. الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَبْدِ الله عَنْ أَحْمَدَ بْنِ هِلالٍ عَنْ أُمَيَّةَ بْنِ عَلِيٍّ عَنْ دَاوُدَ الرَّقِّيِّ قَالَ سَأَلْتُ أَبَا عَبْدِ الله (عَلَيْهِ السَّلام) عَنْ قَوْلِ الله تَبَارَكَ وَتَعَالَى وَما تُغْنِي الايَاتُ وَالنُّذُرُ عَنْ قَوْمٍ لا يُؤْمِنُونَ قَالَ الايَاتُ هُمُ الائِمَّةُ وَالنُّذُرُ هُمُ الانْبِيَاءُ (عَلَيْهِم السَّلام)

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Ahmad Bin Muhammad Bin Abdullah, from Ahmad Bin Hilal, from Amiyya Bin Ali, from Dawood Al Raqqy who said,

'I asked Abu Abdullah[asws] about the Words of Allah[azwj] Blessed and High [10:101] Say: Look at what is it that is in the skies and the earth; and the Signs and the warners do not avail a people who would not believe. He[asws] said: 'The Signs, they are the Imams[asws], and the 'Warners', they[asws] are the Prophets[as]'.[14]

2. أَحْمَدُ بْنُ مِهْرَانَ عَنْ عَبْدِ الْعَظِيمِ بْنِ عَبْدِ اللهِ الْحَسَنِيِّ عَنْ مُوسَى بْنِ مُحَمَّدٍ الْعِجْلِيِّ عَنْ يُونُسَ بْنِ يَعْقُوبَ رَفَعَهُ عَنْ ابي جعفر (عَلَيْهِ السَّلام) فِي قَوْلِ اللهِ عَزَّ وَجَلَّ كَذَّبُوا بِآيَاتِنَا كُلِّهَا يَعْنِي الاوْصِيَاءَ كُلَّهُمْ.

Ahmad Bin Mihran, from Abdul Azeem Bin Abdullah Al Hasany, from Musa Bin Muhammad Al Ijaly, from Yunus Bin Yaqoub, raising it,

(It has been narrated) from Abu Ja'far[asws] regarding the Words of Allah[azwj] Mighty and Majestic [54:42] They belied Our Signs, all of them – Meaning the successors[asws], all of them[asws]'.[15]

3. مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ أَبِي عُمَيْرٍ أَوْ غَيْرِهِ عَنْ مُحَمَّدِ بْنِ الْفُضَيْلِ عَنْ أَبِي حَمْزَةَ عَنْ ابي جعفر (عَلَيْهِ السَّلام) قَالَ قُلْتُ لَهُ جُعِلْتُ فِدَاكَ إِنَّ الشِّيعَةَ يَسْأَلُونَكَ عَنْ تَفْسِيرِ هَذِهِ الايَةِ عَمَّ يَتَسَاءَلُونَ عَنِ النَّبَإِ الْعَظِيمِ قَالَ ذَلِكَ إِلَيَّ إِنْ شِئْتُ أَخْبَرْتُهُمْ وَإِنْ شِئْتُ لَمْ أُخْبِرْهُمْ ثُمَّ قَالَ لَكِنِّي أُخْبِرُكَ بِتَفْسِيرِهَا قُلْتُ عَمَّ يَتَسَاءَلُونَ قَالَ فَقَالَ هِيَ فِي أَمِيرِ الْمُؤْمِنِينَ صَلَوَاتُ اللهِ عَلَيْهِ كَانَ أَمِيرُ الْمُؤْمِنِينَ صَلَوَاتُ اللهِ عَلَيْهِ يَقُولُ مَا للهِ عَزَّ وَجَلَّ آيَةٌ هِيَ أَكْبَرُ مِنِّي وَلا للهِ مِنْ نَبَإٍ أَعْظَمُ مِنِّي.

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Abu Umeyr, from someone else, from Muhammad Bin Al Fuzayl, from Abu Hamza,

(It has been narrated) from Abu Ja'far[asws], said, 'I said to him[asws], 'May I be sacrificed for you[asws]! The Shias are asking you[asws] about the interpretation of this Verse [78:2] About the Great News'. He[asws] said: 'That is up to me[asws]. If I[asws] so desire to I[asws] shall inform them, and if I[asws] so Desire, I[asws] shall not inform them'.

Then he[asws] said: 'But, I shall inform you of its interpretation'. I said, '[78:1] What are they asking about?'. He[asws] said: 'It is regarding Amir Al-Momineen[asws]. It was so that Amir Al-Momineen[asws] was saying: 'There is no Sign of Allah[azwj] Mighty and Majestic which is greater than Me[asws], and there is no News of Allah[azwj] greater than Mine'.[16]

19 . بَابُ مَا فَرَضَ اللهُ . عَزَّ وَجَلَّ . وَرَسُولُهُ ﷺ مِنَ الْكَوْنِ مَعَ الْأَئِمَّةِ عليهم السلام

Chapter 19 – Whatever Allah[azwj] Mighty and Majestic and His[azwj] Rasool[saww] Necessitated from the creation, is with the Imams[asws]

1. الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْوَشَّاءِ عَنْ أَحْمَدَ بْنِ عَائِذٍ عَنِ ابْنِ أُذَيْنَةَ عَنْ بُرَيْدِ بْنِ مُعَاوِيَةَ الْعِجْلِيِّ قَالَ سَأَلْتُ أَبَا جَعْفَرٍ (عَلَيْهِ السَّلام) عَنْ قَوْلِ اللهِ عَزَّ وَجَلَّ اتَّقُوا اللهَ وَكُونُوا مَعَ الصَّادِقِينَ قَالَ إِيَّانَا عَنَى.

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Washha, from Ahmad Bin Aiz, from Ibn Azina, from Bureyd Bin Muawiya Al Ijaly who said,

‘I asked Abu Ja’far[asws] about the Words of Allah[azwj] Mighty and Majestic [9:119] Fear Allah and be with the truthful ones. He[asws] said: ‘It Means us[asws]’.[17]

2. مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ أَبِي نَصْرٍ عَنْ أَبِي الْحَسَنِ الرِّضَا (عَلَيْهِ السَّلام) قَالَ سَأَلْتُهُ عَنْ قَوْلِ الله عَزَّ وَجَلَّ يا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا الله وَكُونُوا مَعَ الصَّادِقِينَ قَالَ الصَّادِقُونَ هُمُ الائِمَّةُ وَالصِّدّيقُونَ بِطَاعَتِهِمْ.

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Abu Nasr, from Abu Al Hassan Al Reza[asws], said,

‘I asked him[asws] about the Words of Allah[azwj] Mighty and Majestic [9:119] O you who believe! Fear Allah and be with the truthful ones. He[asws] said: ‘The truthful ones, they[asws] are the Imams[asws], and the very truthful in their[asws] obedience (is in obedience to Allah[azwj])’.[18]

3. أَحْمَدُ بْنُ مُحَمَّدٍ وَمُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْحَمِيدِ عَنْ مَنْصُورِ بْنِ يُونُسَ عَنْ سَعْدِ بْنِ طَرِيفٍ عَنْ ابي جعفر (عَلَيْهِ السَّلام) قَالَ قَالَ رَسُولُ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) مَنْ أَحَبَّ أَنْ يَحْيَا حَيَاةً تُشْبِهُ حَيَاةَ الانْبِيَاءِ وَيَمُوتَ مِيتَةً تُشْبِهُ مِيتَةَ الشُّهَدَاءِ وَيَسْكُنَ الْجِنَانَ الَّتِي غَرَسَهَا الرَّحْمَنُ فَلْيَتَوَلَّ عَلِيّاً وَلْيُوَالِ وَلِيَّهُ وَلْيَقْتَدِ بِالائِمَّةِ مِنْ بَعْدِهِ فَإِنَّهُمْ عِتْرَتِي خُلِقُوا مِنْ طِينَتِي اللهمَّ ارْزُقْهُمْ فَهْمِي وَعِلْمِي وَوَيْلٌ لِلْمُخَالِفِينَ لَهُمْ مِنْ أُمَّتِي اللهمَّ لا تُنِلْهُمْ شَفَاعَتِي.

Ahmad Bin Muhammad and Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Muhammad Bin Abdul Hameed, from Mansour Bin Yunus, from Sa’ad Bin Tareyf,

(It has been narrated) from Abu Ja’far[asws] having said: ‘Rasool-Allah[saww] said: ‘The one who loves it that he should live a life resembling the lives of the Prophets[as] and he should be dying a death resembling the deaths of the martyrs, and he settles in the Gardens which the Beneficent has Grown, so let him befriend Ali[asws], and let him befriend his[asws] friends, and let him follow the Imams[asws] who (would come) after him[asws], for they[asws] are my[saww] family, having been Created from my[saww] essence. O Allah[azwj]! Grace them[asws] my[saww] understanding, and my[saww] knowledge; and woe be unto the adversaries of theirs[asws] from my[saww] community! O Allah[azwj]! Do not let them attain my[saww] intercession!’.[19]

4. مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنِ النَّضْرِ بْنِ شُعَيْبٍ عَنْ مُحَمَّدِ بْنِ الْفُضَيْلِ عَنْ أَبِي حَمْزَةَ الثُّمَالِيّ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ (عَلَيْهِ السَّلام) يَقُولُ قَالَ رَسُولُ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) إِنَّ الله تَبَارَكَ وَتَعَالَى يَقُولُ اسْتِكْمَالُ حُجَّتِي عَلَى الاشْقِيَاءِ مِنْ أُمَّتِكَ مَنْ تَرَكَ وَلايَةَ عَلِيٍّ وَوَالَى أَعْدَاءَهُ وَأَنْكَرَ فَضْلَهُ وَفَضْلَ الاوْصِيَاءِ مِنْ بَعْدِهِ فَإِنَّ فَضْلَكَ فَضْلُهُمْ وَطَاعَتَكَ طَاعَتُهُمْ وَحَقَّكَ حَقُّهُمْ وَمَعْصِيَتَكَ مَعْصِيَتُهُمْ وَهُمُ الائِمَّةُ الْهُدَاةُ مِنْ بَعْدِكَ جَرَى فِيهِمْ رُوحُكَ وَرُوحُكَ مَا جَرَى فِيكَ مِنْ رَبِّكَ وَهُمْ عِتْرَتُكَ مِنْ طِينَتِكَ وَلَحْمِكَ وَدَمِكَ وَقَدْ أَجْرَى الله عَزَّ وَجَلَّ فِيهِمْ سُنَّتَكَ

وَسُنَّةَ الانْبِيَاءِ قَبْلَكَ وَهُمْ خُزَّانِي عَلَى عِلْمِي مِنْ بَعْدِكَ حَقٌّ عَلَيَّ لَقَدِ اصْطَفَيْتُهُمْ وَانْتَجَبْتُهُمْ وَأَخْلَصْتُهُمْ وَارْتَضَيْتُهُمْ وَنَجَا مَنْ أَحَبَّهُمْ وَوَالاهُمْ وَسَلَّمَ لِفَضْلِهِمْ وَلَقَدْ أَتَانِي جَبْرَئِيلُ (عَلَيْهِ السَّلام) بِأَسْمَائِهِمْ وَأَسْمَاءِ آبَائِهِمْ وَأَحِبَّائِهِمْ وَالْمُسَلِّمِينَ لِفَضْلِهِمْ.

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Al Nazar Bin Shuayb, from Muhammad Bin Al Fuzayl, from Abu Hamza Al Sumaly who said,

'I heard Abu Ja'far[asws] saying: 'Rasool-Allah[saww] said: 'Allah[azwj] Blessed and High is Saying: "My[azwj] Argument is Completed upon the wretched ones from your[saww] community, the ones who neglect the Wilayah of Ali[asws], and upon his[asws] enemies, the ones who deny his[asws] merits and the merits of the successors[asws] (who would come) after him[asws], for your[saww] merit is their[asws] merit, obedience to you[saww] is obedience to them[asws], and your[saww] right is their[asws] right, and disobedience to you[saww] is disobedience to them[asws].

and they[asws] are the Imams[asws] of the guidance from after you[saww]. Your[saww] spirit flows in them[asws], and your[saww] spirit is what is flowing from your[saww] Lord[azwj,] and they[asws] are your[saww] family from your[saww] essence, and your[saww] flesh, and your[saww] blood. And Allah[azwj] Mighty and Majestic has Cause your[saww] Sunnah to flow in them[asws], and the Sunnah of the Prophets[as] before you[saww], and they[asws] are the treasurers of My[azwj] Knowledge from after you[saww]. It is a right upon Me[azwj.] I[azwj] have Chosen them[asws], and Selected them[asws], and Purified them[asws], and am Pleased with them[asws]. And Salvation is for the one who loves them[asws], and befriends Them[asws], and submits to their[asws] merits".

And Jibraeel[as] had come to me[saww] with their[asws] names, and the names of their[asws] forefathers[asws], and the ones who would be submitting to their[asws] merits''.[20]

5. عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ فَضَالَةَ بْنِ أَيُّوبَ عَنْ أَبِي الْمَغْرَاءِ عَنْ مُحَمَّدِ بْنِ سَالِمٍ عَنْ أَبَانِ بْنِ تَغْلِبَ قَالَ سَمِعْتُ أَبَا عَبْدِ الله (عَلَيْهِ السَّلام) يَقُولُ قَالَ رَسُولُ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) مَنْ أَرَادَ أَنْ يَحْيَا حَيَاتِي وَيَمُوتَ مِيتَتِي وَيَدْخُلَ جَنَّةَ عَدْنٍ الَّتِي غَرَسَهَا الله رَبِّي بِيَدِهِ فَلْيَتَوَلَّ عَلِيَّ بْنَ أَبِي طَالِبٍ وَلْيَتَوَلَّ وَلِيَّهُ وَلْيُعَادِ عَدُوَّهُ وَلْيُسَلِّمْ لِلاوْصِيَاءِ مِنْ بَعْدِهِ فَإِنَّهُمْ عِتْرَتِي مِنْ لَحْمِي وَدَمِي أَعْطَاهُمُ الله فَهْمِي وَعِلْمِي إِلَى الله أَشْكُو أَمْرَ أُمَّتِي الْمُنْكِرِينَ لِفَضْلِهِمْ الْقَاطِعِينَ فِيهِمْ صِلَتِي وَايْمُ الله لَيَقْتُلُنَّ ابْنِي لا أَنَالَهُمُ الله شَفَاعَتِي.

A number of our companions, from Ahmad Bin Muhammad Bin Isa, from Al Husayn Bin Saeed, from Fazalat Bin Ayoub, from Abu Al Magra'a, from Muhammad Bin Salim, from Aban Bin Taghlub who said,

'I heard Abu Abdullah[asws] saying: 'Rasool-Allah[saww] said: 'The one who wants that he should live (like) my[saww] life, and he should be dying (like) my[saww] death, and enter the Garden of Eden which Allah[azwj] my[saww] Lord[azwj] Planted with His[azwj] Own Hands, so let him befriend Ali[asws] Bin AbuTalib[asws], and let him befriend his[asws] friends, and let him be inimical to his[asws] enemies, and let him submit to the successors[asws] (who would come) after him[asws], for

they[asws] are my[saww] family, from my[saww] flesh and my[saww] blood. Allah[azwj] Gave them my[saww] understanding and my[saww] knowledge.

I[saww] complain to Allah[azwj] of the matter of my[saww] community, the deniers of their[asws] merits, the cutters of my[saww] relationship in them. And I[saww] swear by Allah[azwj], they would be murdering my[saww] (grand) son[asws]. Allah[azwj] will not let them attain my[saww] intercession!''.[21]

6. مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُوسَى بْنِ سَعْدَانَ عَنْ عَبْدِ اللهِ بْنِ الْقَاسِمِ عَنْ عَبْدِ الْقَهَّارِ عَنْ جَابِرٍ الْجُعْفِيِّ عَنْ ابي جعفر (عَلَيْهِ السَّلام) قَالَ قَالَ رَسُولُ اللهِ (صَلَّى اللهُ عَلَيْهِ وَآلِهِ) مَنْ سَرَّهُ أَنْ يَحْيَا حَيَاتِي وَيَمُوتَ مِيتَتِي وَيَدْخُلَ الْجَنَّةَ الَّتِي وَعَدَنِيهَا رَبِّي وَيَتَمَسَّكَ بِقَضِيبٍ غَرَسَهُ رَبِّي بِيَدِهِ فَلْيَتَوَلَّ عَلِيَّ بْنَ أَبِي طَالِبٍ (عَلَيْهِ السَّلام) وَأَوْصِيَاءَهُ مِنْ بَعْدِهِ فَإِنَّهُمْ لا يُدْخِلُونَكُمْ فِي بَابِ ضَلالٍ وَلا يُخْرِجُونَكُمْ مِنْ بَابِ هُدًى فَلا تُعَلِّمُوهُمْ فَإِنَّهُمْ أَعْلَمُ مِنْكُمْ وَإِنِّي سَأَلْتُ رَبِّي أَلا يُفَرِّقَ بَيْنَهُمْ وَبَيْنَ الْكِتَابِ حَتَّى يَرِدَا عَلَيَّ الْحَوْضَ هَكَذَا وَضَمَّ بَيْنَ إِصْبَعَيْهِ وَعَرْضُهُ مَا بَيْنَ صَنْعَاءَ إِلَى أَيْلَةَ فِيهِ قُدْحَانُ فِضَّةٍ وَذَهَبٍ عَدَدَ النُّجُومِ.

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Musa Bin Sa'dan, from Abdullah Bin Al Qasim, from Abdul Qahar, from Jabir Al Ju'fy,

(It has been narrated) from Abu Ja'far[asws] having said: 'Rasool-Allah[saww] said: 'The one who is happy that he should live (like) my[saww] life, and be dying (like) my[saww] death, and enter the Paradise which my[saww] Lord[azwj] has Promised us, and attach himself with a branch which my[azwj] Lord[azwj] Planted with His[azwj] Own Hands, so let him befriend Ali[asws] Bin Abu Talib[asws] and the successors[asws] from after him[asws], for they[asws] will not enter you into a door of straying, nor will they exit you from a door of guidance.

Therefore, do not try to teach them[asws], for they[asws] are more knowledgeable than you are, and I[saww] asked my[saww] Lord[azwj] that they[asws] should be no separation between them[asws] and the Book until they[asws] return to me[saww] are the Fountain, like this', and he[saww] joined between his[saww] fingers, 'and its width is what is between Sana'a (a city of Yemen) up to Ayla (a place between Makkah and Al-Medina), therein are cups of silver and gold of the number of the stars'.[22]

7. الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ جُمْهُورٍ عَنْ فَضَالَةَ بْنِ أَيُّوبَ عَنِ الْحَسَنِ بْنِ زِيَادٍ عَنِ الْفُضَيْلِ بْنِ يَسَارٍ قَالَ قَالَ أَبُو جَعْفَرٍ (عَلَيْهِ السَّلام) وَإِنَّ الرَّوْحَ وَالرَّاحَةَ وَالْفَلْجَ وَالْعَوْنَ وَالنَّجَاحَ وَالْبَرَكَةَ وَالْكَرَامَةَ وَالْمَغْفِرَةَ وَالْمُعَافَاةَ وَالْيُسْرَ وَالْبُشْرَى وَالرِّضْوَانَ وَالْقُرْبَ وَالنَّصْرَ وَالتَّمَكُّنَ وَالرَّجَاءَ وَالْمَحَبَّةَ مِنَ اللهِ عَزَّ وَجَلَّ لِمَنْ تَوَلَّى عَلِيّاً وَائْتَمَّ بِهِ وَبَرِئَ مِنْ عَدُوِّهِ وَسَلَّمَ لِفَضْلِهِ وَلِلاوْصِيَاءِ مِنْ بَعْدِهِ حَقّاً عَلَيَّ أَنْ أُدْخِلَهُمْ فِي شَفَاعَتِي وَحَقٌّ عَلَى رَبِّي تَبَارَكَ وَتَعَالَى أَنْ يَسْتَجِيبَ لِي فِيهِمْ فَإِنَّهُمْ أَتْبَاعِي وَمَنْ تَبِعَنِي فَإِنَّهُ مِنِّي.

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Muhammad Bin Jamhour, from Fazalat Bin Ayoub, from Al Hassan Bin Ziyad, from al Fuzayl Bin Yasaar who said,

‘Abu Ja’far[asws] said: ‘The comfort, and the rest, and the success, and the Assistance, and the achievement, and the Blessings, and the Benevolence, and the Forgiveness, and the healing, and the ease, and the Glad Tidings, and the (Divine) Pleasure, and the nearness, and the Help, and the competence, and the hope, and the Love from Allah[azwj] Mighty and Majestic is for the one who befriends Ali[asws] and makes him[asws] as an Imam[asws] with him[asws], and disavows from his[asws] enemies, and submits to his[asws] merits, and to the successors[asws] from after him[asws], would have a right upon me[asws] than I[asws] include him[asws] in my[asws] intercession, and he would have a right upon my[asws] Lord[azwj] Blessed and High that He[azwj] Answers me[asws] regarding them, for they would be my[asws] followers, and the one who follows me[asws], so he is from me[asws]’.[23]

20 . بَابُ أَنَّ أَهْلَ الذِّكْرِ الَّذِينَ أَمَرَ اللهُ الْخَلْقَ بِسُؤَالِهِمْ هُمُ الْأَئِمَّةُ عليهم السلام

Chapter 20 – The Ahl Al-Zikr (The People of the Reminder) for whom Allah[azwj] Commanded the people to be asking them[asws], they[asws] are the Imams[asws]

1. الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْوَشَّاءِ عَنْ عَبْدِ اللهِ بْنِ عَجْلانَ عَنْ ابي جعفر (عَلَيْهِ السَّلام) فِي قَوْلِ اللهِ عَزَّ وَجَلَّ فَسْئَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لا تَعْلَمُونَ قَالَ رَسُولُ اللهِ (صَلَّى اللهُ عَلَيْهِ وَآلِه) الذِّكْرُ أَنَا وَالائِمَّةُ أَهْلُ الذِّكْرِ وَقَوْلِهِ عَزَّ وَجَلَّ وَإِنَّهُ لَذِكْرٌ لَكَ وَلِقَوْمِكَ وَسَوْفَ تُسْئَلُونَ قَالَ أَبُو جَعْفَرٍ (عَلَيْهِ السَّلام) نَحْنُ قَوْمُهُ وَنَحْنُ الْمَسْئُولُونَ.

Al Husayn Bin Muhmmad, from Moalla Bin Muhammad, from Al Washha, from Abdullah Bin Ajlan,

(It has been narrated) from Abu Ja’far[asws] regarding the Words of Allah[azwj] Mighty and Majestic [16:43] so ask the People of the Reminder if you do not know. He[asws] said: ‘Rasool-Allah[saww] is the Zikr (Reminder). I[asws] and the Imams[asws] are the People of the Remider (Ahl Al-Zikr)’.

And (as for) the Words of the Mighty and Majestic [43:44] And it is a Reminder for you and your people, and you shall soon be questioned, Abu Ja’far[asws] said: ‘We[asws] are his[saww] people, and we[asws] would be asked (about the Divine matters)’.[24]

2. الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ أُورَمَةَ عَنْ عَلِيِّ بْنِ حَسَّانَ عَنْ عَمِّهِ عَبْدِ الرَّحْمَنِ بْنِ كَثِيرٍ قَالَ قُلْتُ لابِي عَبْدِ اللهِ (عَلَيْهِ السَّلام) فَسْئَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لا تَعْلَمُونَ قَالَ الذِّكْرُ مُحَمَّدٌ (صَلَّى اللهُ عَلَيْهِ وَآلِه) وَنَحْنُ أَهْلُهُ الْمَسْئُولُونَ قَالَ قُلْتُ قَوْلُهُ وَإِنَّهُ لَذِكْرٌ لَكَ وَلِقَوْمِكَ وَسَوْفَ تُسْئَلُونَ قَالَ إِيَّانَا عَنَى وَنَحْنُ أَهْلُ الذِّكْرِ وَنَحْنُ الْمَسْئُولُونَ.

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Muhammad Bin Awrama, from Ali Bin Hassan, from his uncle Abdul Rahman Bin Kaseer who said,

‘I said to Abu Abdullah[asws], ‘[16:43] so ask the People of the Reminder if you do not know. He[asws] said: ‘Al-Zikr (The Reminder) is Muhammad[saww], and we[asws] are his[saww] people, the ones[asws] to be asked’.

He (the narrator) said, ‘I said, ‘Hisazwj Words [43:44] And it is a Reminder for you and your people, and you shall soon be questioned?’ Heasws said: ‘It Means usasws, and weasws are the Ahl Al-Zikr (The People of the Reminder), and weasws are the ones to be asked’.[25]

3. الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْوَشَّاءِ قَالَ سَأَلْتُ الرِّضَا (عَلَيْهِ السَّلام) فَقُلْتُ لَهُ جُعِلْتُ فِدَاكَ فَسْئَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لا تَعْلَمُونَ فَقَالَ نَحْنُ أَهْلُ الذِّكْرِ وَنَحْنُ الْمَسْئُولُونَ قُلْتُ فَأَنْتُمُ الْمَسْئُولُونَ وَنَحْنُ السَّائِلُونَ قَالَ نَعَمْ قُلْتُ حَقّاً عَلَيْنَا أَنْ نَسْأَلَكُمْ قَالَ نَعَمْ قُلْتُ حَقّاً عَلَيْكُمْ أَنْ تُجِيبُونَا قَالَ لا ذَاكَ إِلَيْنَا إِنْ شِئْنَا فَعَلْنَا وَإِنْ شِئْنَا لَمْ نَفْعَلْ أَ مَا تَسْمَعُ قَوْلَ اللهِ تَبَارَكَ وَتَعَالَى هذا عَطاؤُنا فَامْنُنْ أَوْ أَمْسِكْ بِغَيْرِ حِسابٍ.

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Washha who said,

‘I asked Al-Rezaasws, so I said to himasws, ‘May I be sacrificed for youasws! [16:43] so ask the People of the Reminder if you do not know?’ So heasws said: ‘Weasws are the Ahl Al-Zikr (The People of the Reminder), and weasws are the ones to be asked’. I said, ‘So you (Imamsasws) would be answering to (all) of our questions?’ Heasws said: ‘Yes’. I said, ‘It is a right upon us that we ask youasws All?’ Heasws said: ‘Yes’. I said, ‘Is it a right upon youasws that youasws should answer us?’ Heasws said: ‘No. That is up to usasws. If weasws so desire to, we would do so, and if weasws desire, weasws would not do so. Have you not heard the Words of Allahazwj Blessed and High [38:39] This is Our Gift, therefore give out freely or withhold, without accountability?’.[26]

4. عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ النَّضْرِ بْنِ سُوَيْدٍ عَنْ عَاصِمِ بْنِ حُمَيْدٍ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللهِ (عَلَيْهِ السَّلام) فِي قَوْلِ اللهِ عَزَّ وَجَلَّ وَإِنَّهُ لَذِكْرٌ لَكَ وَلِقَوْمِكَ وَسَوْفَ تُسْئَلُونَ فَرَسُولُ اللهِ (صَلَّى اللهُ عَلَيْهِ وَآلِه) الذِّكْرُ وَأَهْلُ بَيْتِهِ (عَلَيْهِم السَّلام) الْمَسْئُولُونَ وَهُمْ أَهْلُ الذِّكْرِ.

A number of our companions, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Al Nazar Bin Suweyd, from Aasim Bin Humeyd, from Abu Baseer,

(It has been narrated) from Abu Abdullahasws regarding the Words of Allahazwj Mighty and Majestic [43:44] And it is a Reminder for you and your people, and you shall soon be questioned: ‘So, Rasool-Allahsaww is the Zikr (Reminder), and the Peopleasws of hissaww Household are the asked ones, and theyasws are the Ahl Al-Zikr (The People of the Reminder)’.[27]

5. أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ حَمَّادٍ عَنْ رِبْعِيٍّ عَنِ الْفُضَيْلِ عَنْ أَبِي عَبْدِ اللهِ (عَلَيْهِ السَّلام) فِي قَوْلِ اللهِ تَبَارَكَ وَتَعَالَى وَإِنَّهُ لَذِكْرٌ لَكَ وَلِقَوْمِكَ وَسَوْفَ تُسْئَلُونَ قَالَ الذِّكْرُ الْقُرْآنُ وَنَحْنُ قَوْمُهُ وَنَحْنُ الْمَسْئُولُونَ.

Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Hammad, from Rabie, from Al Fuzayl,

(It has been narrated) from Abu Abdullah[asws] regarding the Words of Allah[azwj] Blessed and High [43:44] And it is a Reminder for you and your people, and you shall soon be questioned. He[asws] said: 'The Zikr (The Reminder) is the Quran, and we[asws] are its people, and we[asws] are the ones to be asked'.[28]

6. مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ مَنْصُورِ بْنِ يُونُسَ عَنْ أَبِي بَكْرٍ الْحَضْرَمِيِّ قَالَ كُنْتُ عِنْدَ ابي جعفر (عَلَيْهِ السَّلام) وَدَخَلَ عَلَيْهِ الْوَرْدُ أَخُو الْكُمَيْتِ فَقَالَ جَعَلَنِيَ الله فِدَاكَ احْتَرْتُ لَكَ سَبْعِينَ مَسْأَلَةً مَا تَحْضُرُنِي مِنْهَا مَسْأَلَةٌ وَاحِدَةٌ قَالَ وَلا وَاحِدَةٌ يَا وَرْدُ قَالَ بَلَى قَدْ حَضَرَنِي مِنْهَا وَاحِدَةٌ قَالَ وَمَا هِيَ قَالَ قَوْلُ الله تَبَارَكَ وَتَعَالَى فَسْئَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لا تَعْلَمُونَ مَنْ هُمْ قَالَ نَحْنُ قَالَ قُلْتُ عَلَيْنَا أَنْ نَسْأَلَكُمْ قَالَ نَعَمْ قُلْتُ عَلَيْكُمْ أَنْ تُجِيبُونَا قَالَ ذَاكَ إِلَيْنَا.

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Muhammad Bin Ismail, from Mansour Bin Yunus, from Abu Baker Al Hazramy who said,

'I was in the presence of Abu Ja'far[asws] and Al-Ward, a brother of Al-Kumeyt came over and he said, 'May Allah[azwj] Make me to be sacrificed for you[asws]! I had chosen seventy questions for you[asws], I cannot recall even one from these'. He[asws] said: 'And not even one, O Ward?' He said, 'Yes, I have recalled one of these'. He[asws] said: 'And what is it?' He said, 'The Words of Allah[azwj] Blessed and High [16:43] so ask the People of the Reminder if you do not know, who are they?' He[asws] said: 'We[asws] are'. I said, 'Is it upon us that we ask you?' He[asws] said: 'Yes'. I said, 'Is it upon you[asws] that you[asws] answer us?' He[asws] said: 'That is up to us[asws]'.[29]

7. مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنِ الْعَلاءِ بْنِ رَزِينٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ ابي جعفر (عَلَيْهِ السَّلام) قَالَ إِنَّ مَنْ عِنْدَنَا يَزْعُمُونَ أَنَّ قَوْلَ الله عَزَّ وَجَلَّ فَسْئَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لا تَعْلَمُونَ أَنَّهُمُ الْيَهُودُ وَالنَّصَارَى قَالَ إِذاً يَدْعُونَكُمْ إِلَى دِينِهِمْ قَالَ قَالَ بِيَدِهِ إِلَى صَدْرِهِ نَحْنُ أَهْلُ الذِّكْرِ وَنَحْنُ الْمَسْئُولُونَ.

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Safwan Bin Yahya, from Al A'ala Bin Razeyn, from Muhammad Bin Muslim,

(It has been narrated) from Abu Ja'far[asws], said, 'There are ones with us who are alleging that the Words of Allah[azwj] Mighty and Majestic [16:43] so ask the People of the Reminder if you do not know, they are the Jews and the Christians'. He[asws] said: 'Then they would be calling you to their religion'.

He (the narrator) said, 'He[asws] said by (placing) his[asws] upon his[asws] chest: 'We[asws] are the Ahl Al-Zikr (People of the Reminder), and we[asws] are to be asked'.[30]

8. عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْوَشَّاءِ عَنْ أَبِي الْحَسَنِ الرِّضَا (عَلَيْهِ السَّلام) قَالَ سَمِعْتُهُ يَقُولُ قَالَ عَلِيُّ بن الحسين (عَلَيْهِما السَّلام) عَلَى الائِمَّةِ مِنَ الْفَرْضِ مَا لَيْسَ عَلَى

شِيعَتِهِمْ وَعَلَى شِيعَتِنَا مَا لَيْسَ عَلَيْنَا أَمَرَهُمُ اللهُ عَزَّ وَجَلَّ أَنْ يَسْأَلُونَا قَالَ فَسْئَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لا تَعْلَمُونَ فَأَمَرَهُمْ أَنْ يَسْأَلُونَا وَلَيْسَ عَلَيْنَا الْجَوَابُ إِنْ شِئْنَا أَجَبْنَا وَإِنْ شِئْنَا أَمْسَكْنَا.

A number of our companions, from Ahmad Bin Muhammad, from Al Washa,

(It has been narrated) from Abu Al-Hassan Al-Reza[asws], said, 'I heard him[asws] saying: 'Ali[asws] Bin Al-Husayn[asws] said: 'Certain obligations for 'Aimmah'[asws] are not obligatory upon their[asws] followers and certain obligations of our[asws] followers are not obligatory for us. It is from the Imposition upon the Imams[asws] what isn't upon their[asws] Shias, and upon our[asws] Shia what isn't upon us[asws]. Allah[azwj] Mighty and Majestic Commanded them that they should be asking us[asws], so He[azwj] Said [16:43] so ask the People of the Reminder if you do not know. So He[azwj] Commanded them that they should ask us[asws], and the answering isn't upon us[asws]. If we[asws] so desire to, we[asws] will answer, and if we[asws] so desire, we[asws] will not answer'.[31]

9. أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ أَبِي نَصْرٍ قَالَ كَتَبْتُ إِلَى الرِّضَا (عَلَيْهِ السَّلام) كِتَاباً فَكَانَ فِي بَعْضِ مَا كَتَبْتُ قَالَ اللهُ عَزَّ وَجَلَّ فَسْئَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لا تَعْلَمُونَ وَقَالَ اللهُ عَزَّ وَجَلَّ وَما كانَ الْمُؤْمِنُونَ لِيَنْفِرُوا كَافَّةً فَلَوْ لا نَفَرَ مِنْ كُلِّ فِرْقَةٍ مِنْهُمْ طائِفَةٌ لِيَتَفَقَّهُوا فِي الدِّينِ وَلِيُنْذِرُوا قَوْمَهُمْ إِذا رَجَعُوا إِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُونَ فَقَدْ فُرِضَتْ عَلَيْهِمُ الْمَسْأَلَةُ وَلَمْ يُفْرَضْ عَلَيْكُمُ الْجَوَابُ قَالَ قَالَ اللهُ تَبَارَكَ وَتَعَالَى فَإِنْ لَمْ يَسْتَجِيبُوا لَكَ فَاعْلَمْ أَنَّما يَتَّبِعُونَ أَهْواءَهُمْ وَمَنْ أَضَلُّ مِمَّنِ اتَّبَعَ هَواهُ.

Ahmad Bin Muhammad, from Ahmad Bin Muhammad Bin Abu Nasr who said,

'I wrote a letter to Al-Reza[asws], and it was among part of what I wrote, 'Allah[azwj] Mighty and Majestic Said [16:43] so ask the People of the Reminder if you do not know, and Allah[azwj] Mighty and Majestic Said [9:122] And it was not for the believers that they should go forth all together; why should not then a company from every party from among them go forth that they may apply themselves to obtain understanding in religion, and that they may warn their people when they come back to them that they may be cautious?. So the asking has been Imposed upon them and the answering has not been Imposed upon you[asws]?'

He[asws] said: 'Allah[azwj] Blessed and High Said [28:50] But if they do not answer you, then know that they only follow their own desires; and who is more erring than he who follows his own desires?'.[32]

21. بَابُ أَنَّ مَنْ وَصَفَهُ اللهُ تَعَالى فِي كِتَابِهِ بِالْعِلْمِ هُمُ الْأَئِمَّةُ عليهم السلام

Chapter 21 – The ones whom Allah[azwj] has Described as being with the knowledge, they[asws] are the Imams[asws]

1. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عَبْدِ اللهِ بْنِ الْمُغِيرَةِ عَنْ عَبْدِ الْمُؤْمِنِ بْنِ الْقَاسِمِ الانْصَارِيِّ عَنْ سَعْدٍ عَنْ جَابِرٍ عَنْ ابي جعفر (عَلَيْهِ السَّلام) فِي قَوْلِ اللهِ عَزَّ وَجَلَّ هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لا يَعْلَمُونَ إِنَّمَا يَتَذَكَّرُ أُولُوا الالْبابِ قَالَ أَبُو جَعْفَرٍ (عَلَيْهِ السَّلام) إِنَّمَا نَحْنُ الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لا يَعْلَمُونَ عَدُوُّنَا وَشِيعَتُنَا أُولُو الالْبَابِ.

Ali Bin Ibrahim, from his father, from Abdullah Bin Al Mugheira, from Abdul Momin Bin Al Qasim Al Ansary, from Sa'ad, from Jabir,

(It has been narrated) from Abu Ja'far[asws] regarding the Words of Allah[azwj] Mighty and Majestic [39:9] Are those who are knowing and those who are not knowing alike? But rather, it is the ones of understanding who are mindful. Abu Ja'far[asws] said: 'But rather we[asws] are those who are knowing, and those who are not knowing are our[asws] enemies, and our Shias are the ones of understanding.[33]

2. عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ النَّضْرِ بْنِ سُوَيْدٍ عَنْ جَابِرٍ عَنْ ابي جعفر (عَلَيْهِ السَّلام) فِي قَوْلِهِ عَزَّ وَجَلَّ هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لا يَعْلَمُونَ إِنَّمَا يَتَذَكَّرُ أُولُوا الالْبابِ قَالَ نَحْنُ الَّذِينَ يَعْلَمُونَ وَعَدُوُّنَا الَّذِينَ لا يَعْلَمُونَ وَشِيعَتُنَا أُولُو الالْبَابِ.

A number of our companions, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Al Nazar Bin Suweyd, from Jabir,

(It has been narrated) from Abu Ja'far[asws] regarding the Words of the Mighty and Majestic [39:9] Are those who ae knowing and those who are not knowing alike? But rather, it is the ones of understanding who are mindful. He[asws] said: 'We[asws] are those who are knowing, and our[asws] enemies are those who are not knowing, and our[asws] Shias are the ones of understanding'.[34]

22 . بَابُ أَنَّ الرَّاسِخِينَ فِي الْعِلْمِ هُمُ الْأَئِمَّةُ عليهم السلام

Chapter 22 – The Ones firmly rooted in knowledge, they[asws] are The Imams[asws]

1. عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ النَّضْرِ بْنِ سُوَيْدٍ عَنْ أَيُّوبَ بْنِ الْحُرِّ وَعِمْرَانَ بْنِ عَلِيٍّ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللهِ (عَلَيْهِ السَّلام) قَالَ نَحْنُ الرَّاسِخُونَ فِي الْعِلْمِ وَنَحْنُ نَعْلَمُ تَأْوِيلَهُ.

A number of our companions, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Al Nazar Bin Suweyd, from Ayoub Bin Al Hurr and Imran Bin Ali, from Abu Baseer,

(It has been narrated) from Abu Abdullah[asws] having said: 'We[asws] [3:7] those who are firmly rooted in knowledge and we[asws] know Its (Quran's) interpretation'.[35]

2. عَلِيُّ بْنُ مُحَمَّدٍ عَنْ عَبْدِ اللهِ بْنِ عَلِيٍّ عَنْ إِبْرَاهِيمَ بْنِ إِسْحَاقَ عَنْ عَبْدِ اللهِ بْنِ حَمَّادٍ عَنْ بُرَيْدِ بْنِ مُعَاوِيَةَ عَنْ أَحَدِهِمَا (عَلَيْهِما السَّلام) فِي قَوْلِ اللهِ عَزَّ وَجَلَّ وَما يَعْلَمُ تَأْوِيلَهُ إِلا اللهُ

وَالرَّاسِخُونَ فِي الْعِلْمِ فَرَسُولُ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) أَفْضَلُ الرَّاسِخِينَ فِي الْعِلْمِ قَدْ عَلَّمَهُ الله عَزَّ وَجَلَّ جَمِيعَ مَا أَنْزَلَ عَلَيْهِ مِنَ التَّنْزِيلِ وَالتَّأْوِيلِ وَمَا كَانَ الله لِيُنْزِلَ عَلَيْهِ شَيْئاً لَمْ يُعَلِّمْهُ تَأْوِيلَهُ وَأَوْصِيَاؤُهُ مِنْ بَعْدِهِ يَعْلَمُونَهُ كُلَّهُ وَالَّذِينَ لا يَعْلَمُونَ تَأْوِيلَهُ إِذَا قَالَ الْعَالِمُ فِيهِمْ بِعِلْمٍ فَأَجَابَهُمُ الله بِقَوْلِهِ يَقُولُونَ آمَنَّا بِهِ كُلٌّ مِنْ عِنْدِ رَبِّنا وَالْقُرْآنُ خَاصٌّ وَعَامٌّ وَمُحْكَمٌ وَمُتَشَابِهٌ وَنَاسِخٌ وَمَنْسُوخٌ فَالرَّاسِخُونَ فِي الْعِلْمِ يَعْلَمُونَهُ.

Ali Bin Muhammad, from Abdullah Bin Ali, from Ibrahim Bin Is'haq, from Abdullah Bin Hammad, from Bureyd Bin Muawiya,

(It has been narrated) from one of the two (5th or 6th Imam[asws]) regarding the Words of Allah[azwj] Mighty and Majestic [3:7] but none knows its interpretation except Allah, and those who are firmly rooted in knowledge: 'So Rasool-Allah[saww] is the most superior of the ones firmly rooted in the knowledge. Allah[azwj] Mighty and Majestic had Taught him[saww] the entirety of what had been Sent down upon him[saww] from the Revelation, and it was not so that Allah[azwj] would Revealed something unto him[saww] and not Teach him[saww] its interpretation.

And his[saww] succesors[asws] from after him[saww] knew all of it, and those that are not knowing its interpretation, when the scholar said regarding them with knowledge, so Allah[azwj] Answered them with His[azwj] Words [3:7] We believe in it, it is all from our Lord; and none do mind except those having understanding. And the Quran (has Verses which are) Particular, and General, and Decisive, and Allegorical, and Abrogating, and Abrogated. So the ones[asws] firmly rooted in the knowledge are knowing it'.[36]

3. الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ أُورَمَةَ عَنْ عَلِيِّ بْنِ حَسَّانَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ كَثِيرٍ عَنْ أَبِي عَبْدِ الله (عَلَيْهِ السَّلام) قَالَ الرَّاسِخُونَ فِي الْعِلْمِ أَمِيرُ الْمُؤْمِنِينَ وَالائِمَّةُ مِنْ بَعْدِهِ (عَلَيْهِ السَّلام)

Al Husayn Bin Muhammad, from Moalla Bin Muhammad Bin Awrama, from Ali Bin Hassan, from Abdul Rahman Bin Kaseer,

(It has been narrated) from Abu Abdullah[asws] having said: '[3:7] and those who are firmly rooted in knowledge are Amir Al-Momineen[asws] and the Imams[asws] from after him[asws]'.[37]

23 . بَابُ أَنَّ الْأَئِمَّةَ عليهم السلام قَدْ أُوتُوا الْعِلْمَ وَأُثْبِتَ فِي صُدُورِهِمْ

Chapter 23 – The Imams[asws] have been Given the Knowledge and Affirmed into their[asws] chests

1. أَحْمَدُ بْنُ مِهْرَانَ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ حَمَّادِ بْنِ عِيسَى عَنِ الْحُسَيْنِ بْنِ الْمُخْتَارِ عَنْ أَبِي بَصِيرٍ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ (عَلَيْهِ السَّلام) يَقُولُ فِي هَذِهِ الايَةِ بَلْ هُوَ آياتٌ بَيِّناتٌ فِي صُدُورِ الَّذِينَ أُوتُوا الْعِلْمَ فَأَوْمَأَ بِيَدِهِ إِلَى صَدْرِهِ.

Ahmad Bin Mihran, from Muhammad Bin Ali, from Hammad Bin Is, from Al Husayn Bin Al Mukhtar, from Abu Baseer who said,

‘I heard Abu Ja’far[asws] saying (indicating) regarding this Verse [29:49] But these are clear Verses in the chests of those who are granted Knowledge, and he[asws] gestured by his[asws] hand towards his[asws] own chest’.[38]

2. عَنْهُ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنِ ابْنِ مَحْبُوبٍ عَنْ عَبْدِ الْعَزِيزِ الْعَبْدِيِّ عَنْ أَبِي عَبْدِ الله (عَلَيْهِ السَّلام) فِي قَوْلِ الله عَزَّ وَجَلَّ بَلْ هُوَ آياتٌ بَيِّناتٌ فِي صُدُورِ الَّذِينَ أُوتُوا الْعِلْمَ قَالَ هُمُ الائِمَّةُ (عَلَيْهِم السَّلام)

From him, from Muhammad Bin Ali, from Ibn Mahboub, from Abdul Aziz Al Abidy,

(It has been narrated) from Abu Abdullah[asws] regarding the Words of Allah[azwj] Mighty and Majestic [29:49] But these are clear Verses in the chests of those who are granted Knowledge, he[asws] said: ‘They[asws] are the Imams[asws]’.[39]

3. وَعَنْهُ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ سَمَاعَةَ عَنْ أَبِي بَصِيرٍ قَالَ قَالَ أَبُو جَعْفَرٍ (عَلَيْهِ السَّلام) فِي هَذِهِ الايَةِ بَلْ هُوَ آياتٌ بَيِّناتٌ فِي صُدُورِ الَّذِينَ أُوتُوا الْعِلْمَ ثُمَّ قَالَ أَمَا وَالله يَا أَبَا مُحَمَّدٍ مَا قَالَ بَيْنَ دَفَّتَيِ الْمُصْحَفِ قُلْتُ مَنْ هُمْ جُعِلْتُ فِدَاكَ قَالَ مَنْ عَسَى أَنْ يَكُونُوا غَيْرَنَا.

And from him, from Muhammad Bin Ali, from Usman Bin Isa, from Sama’at, from Abu baser who said,

‘Abu Ja’far[asws] said regarding this Verse [29:49] But these are clear Verses in the chests of those who are granted Knowledge: ‘But, by Allah[azwj,] O Abu Muhammad! Whatever is said to be between the two covers of the Parchment’. I said, ‘Who are they, may I be sacrificed for you[asws]?’ He[asws] said: ‘Who can they happen to be apart from us[asws]?’.[40]

4. مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ يَزِيدَ شَغَرٍ عَنْ هَارُونَ بْنِ حَمْزَةَ عَنْ أَبِي عَبْدِ الله (عَلَيْهِ السَّلام) قَالَ سَمِعْتُهُ يَقُولُ بَلْ هُوَ آياتٌ بَيِّناتٌ فِي صُدُورِ الَّذِينَ أُوتُوا الْعِلْمَ قَالَ هُمُ الائِمَّةُ (عَلَيْهِم السَّلام) خَاصَّةً.

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Yazeed Shaghar, from Haroun Bin Hamza,

(It has been narrated) from Abu Abdullah[asws], said, ‘I heard him[asws] saying: ‘[29:49] But these are clear Verses in the chests of those who are granted Knowledge, they[asws] are the Imams[asws] in particular’.[41]

5. عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ مُحَمَّدِ بْنِ الْفُضَيْلِ قَالَ سَأَلْتُهُ عَنْ قَوْلِ الله عَزَّ وَجَلَّ بَلْ هُوَ آياتٌ بَيِّناتٌ فِي صُدُورِ الَّذِينَ أُوتُوا الْعِلْمَ قَالَ هُمُ الائِمَّةُ (عَلَيْهِم السَّلام) خَاصَّةً.

A number of our companions, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Muhammad Bin Al Fuzayl who said,

‘I asked him[asws] about the Words of Allah[azwj] Mighty and Majestic [29:49] But these are clear Verses in the chests of those who are granted Knowledge, He[asws] said: ‘They[asws] are the Imams[asws] in particular’.[42]

24 . بَابٌ فِي أَنَّ مَنِ اصْطَفَاهُ اللهُ مِنْ عِبَادِهِ وَأَوْرَثَهُمْ كِتَابَهُ هُمُ الْأَئِمَّةُ عليهم السلام

Chapter 24 – Regarding that the ones whom Allah[azwj] Chose from His[azwj] servants and Made them to inherit His[azwj] Book, they[asws] are the Imams[asws]

1. الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ جُمْهُورٍ عَنْ حَمَّادِ بْنِ عِيسَى عَنْ عَبْدِ الْمُؤْمِنِ عَنْ سَالِمٍ قَالَ سَأَلْتُ أَبَا جَعْفَرٍ (عَلَيْهِ السَّلام) عَنْ قَوْلِ اللهِ عَزَّ وَجَلَّ ثُمَّ أَوْرَثْنَا الْكِتابَ الَّذِينَ اصْطَفَيْنا مِنْ عِبادِنا فَمِنْهُمْ ظالِمٌ لِنَفْسِهِ وَمِنْهُمْ مُقْتَصِدٌ وَمِنْهُمْ سابِقٌ بِالْخَيْراتِ بِإِذْنِ اللهِ قَالَ السَّابِقُ بِالْخَيْرَاتِ الامَامُ وَالْمُقْتَصِدُ الْعَارِفُ لِلامَامِ وَالظَّالِمُ لِنَفْسِهِ الَّذِي لا يَعْرِفُ الامَامَ.

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Muhammad Bin Jamhour, from Hammad Bin Isa, from Abdul Momin, from Salim who said,

'I asked Abu Ja'far[asws] about the Words of Allah[azwj] Mighty and Majestic [35:32] Then We Gave the Book as an inheritance to those whom We Chose from among Our servants; but from them is he who unjust to his own self, and of them is he who is moderate, and of them is he who is foremost in deeds of goodness. He[asws] said: 'The one who is foremost in deeds of goodness is the Imam[asws], and the who is moderate is the recogniser of the Imam[asws], and the one unjust to his own self is the one who does not recognise the Imam[asws]'.[43]

2. الْحُسَيْنُ عَنْ مُعَلىً عَنِ الْوَشَّاءِ عَنْ عَبْدِ الْكَرِيمِ عَنْ سُلَيْمَانَ بْنِ خَالِدٍ عَنْ أَبِي عَبْدِ اللهِ (عَلَيْهِ السَّلام) قَالَ سَأَلْتُهُ عَنْ قَوْلِهِ تَعَالَى ثُمَّ أَوْرَثْنَا الْكِتابَ الَّذِينَ اصْطَفَيْنا مِنْ عِبادِنا فَقَالَ أَيَّ شَيْءٍ تَقُولُونَ أَنْتُمْ قُلْتُ نَقُولُ إِنَّهَا فِي الْفَاطِمِيِّينَ قَالَ لَيْسَ حَيْثُ تَذْهَبُ لَيْسَ يَدْخُلُ فِي هَذَا مَنْ أَشَارَ بِسَيْفِهِ وَدَعَا النَّاسَ إِلَى خِلافٍ فَقُلْتُ فَأَيُّ شَيْءٍ الظَّالِمُ لِنَفْسِهِ قَالَ الْجَالِسُ فِي بَيْتِهِ لا يَعْرِفُ حَقَّ الامَامِ وَالْمُقْتَصِدُ الْعَارِفُ بِحَقِّ الامَامِ وَالسَّابِقُ بِالْخَيْرَاتِ الامَامُ.

Al Husayn, from Moalla, from Al Washha, from Abdul Kareem, from Suleyman Bin Khalid,

(It has been narrated) from Abu Abdullah[asws], said, 'I asked him[asws] about the Words of the Exalted [35:32] Then We Gave the Book as an inheritance to those whom We Chose from among Our servants. So he[asws] said: 'Which thing are you saying?' I said, 'We are saying it is regarding the Fatimids (Descendants of Fatima[asws])'. He[asws] said: 'It isn't where you are going. He isn't included in this, the one who points by his sword and calls the people to opposition'.

So I said, 'Which one is the he who unjust to his own self?' He[asws] said: 'The one seated in his house, not recognising a right of the Imam[asws]. And he who is moderate is the one who recognises a right of the Imam[asws], and the one who is foremost in deeds of goodness is the Imam[asws]'.[44]

3. الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ عَنْ أَحْمَدَ بْنِ عُمَرَ قَالَ سَأَلْتُ أَبَا الْحَسَنِ الرِّضَا (عَلَيْهِ السَّلام) عَنْ قَوْلِ اللهِ عَزَّ وَجَلَّ ثُمَّ أَوْرَثْنَا الْكِتابَ الَّذِينَ اصْطَفَيْنا مِنْ عِبادِنا الايَةَ قَالَ فَقَالَ وُلْدُ فَاطِمَةَ (عليها السلام) وَالسَّابِقُ بِالْخَيْرَاتِ الامَامُ وَالْمُقْتَصِدُ الْعَارِفُ بِالامَامِ وَالظَّالِمُ لِنَفْسِهِ الَّذِي لا يَعْرِفُ الامَامَ.

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Hassan, from Ahmad Bin Umar who said,

'I asked Abu Al-Hassan Al-Reza[asws] about the Words of Allah[azwj] Mighty and Majestic [35:32] Then We Gave the Book as an inheritance to those whom We Chose from among Our servants – the Verse. So he[asws] said: 'Children of Fatima[asws]. And the one who is foremost in deeds of goodness is the Imam[asws], and he who is moderate is the one who recognises a right of the Imam[asws], and the one unjust to his own self is the one who does not recognise the Imam[asws]'.[45]

4. مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مَحْبُوبٍ عَنْ أَبِي وَلادٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللهِ (عَلَيْهِ السَّلام) عَنْ قَوْلِ اللهِ عَزَّ وَجَلَّ الَّذِينَ آتَيْناهُمُ الْكِتابَ يَتْلُونَهُ حَقَّ تِلاوَتِهِ أُولئِكَ يُؤْمِنُونَ بِهِ قَالَ هُمُ الائِمَّةُ (عَلَيْهِم السَّلام)

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Mahboub, from Abu Wallad who said,

'I asked Abu Abdullah[asws] about the Words of Allah[azwj] Mighty and Majestic [2:121] Those to whom We have Given the Book recite it as it ought to be recited. They believe in it. He[asws] said: 'They[asws] are the Imams[asws]'.[46]

25 . بَابُ أَنَّ الْأَئِمَّةَ فِي كِتَابِ اللهِ إِمَامَانِ: إِمَامٌ يَدْعُو إِلَى اللهِ، وَإِمَامٌ يَدْعُو إِلَى النَّارِ

Chapter 25 – The Imams in the Book of Allah[asws] are two (types of) Imams – an Imam[asws] calling to Allah[azwj] and an imam calling to the Fire

1. مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ عَبْدِ اللهِ بْنِ غَالِبٍ عَنْ جَابِرٍ عَنْ ابي جعفر (عَلَيْهِ السَّلام) قَالَ قَالَ لَمَّا نَزَلَتْ هَذِهِ الايَةُ يَوْمَ نَدْعُوا كُلَّ أُناسٍ بِإِمامِهِمْ قَالَ الْمُسْلِمُونَ يَا رَسُولَ اللهِ أَ لَسْتَ إِمَامَ النَّاسِ كُلِّهِمْ أَجْمَعِينَ قَالَ فَقَالَ رَسُولُ اللهِ (صَلَّى اللهُ عَلَيْهِ وَآلِه) أَنَا رَسُولُ اللهِ إِلَى النَّاسِ أَجْمَعِينَ وَلَكِنْ سَيَكُونُ مِنْ بَعْدِي أَئِمَّةٌ عَلَى النَّاسِ مِنَ اللهِ مِنْ أَهْلِ بَيْتِي يَقُومُونَ فِي النَّاسِ فَيُكَذَّبُونَ وَيَظْلِمُهُمْ أَئِمَّةُ الْكُفْرِ وَالضَّلالِ وَأَشْيَاعُهُمْ فَمَنْ وَالاهُمْ وَاتَّبَعَهُمْ وَصَدَّقَهُمْ فَهُوَ مِنِّي وَمَعِي وَسَيَلْقَانِي أَلا وَمَنْ ظَلَمَهُمْ وَكَذَّبَهُمْ فَلَيْسَ مِنِّي وَلا مَعِي وَأَنَا مِنْهُ بَرِيءٌ.

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Hassan Bin Mahboub, from Abdullah Bin Ghalib, from Jabir,

(It has been narrated) from Abu Ja'far[asws] having said: 'When this Verse was Revealed [17:71] The Day when We will Call every human being with

their Imam, the Muslims said, ‘O Rasool-Allah[saww]! Aren’t you[saww] the Imam of the people, all of them in their entirety?’ So Rasool-Allah[saww] said: ‘I[saww] am a Rasool[saww] of Allah[azwj] to the people in their entirety, but there shall be coming from after me[saww], Imams[asws] upon the people from Allah[azwj], from the People[asws] of my[saww] Household, who would be standing among the people. So they would be belying them[asws] and oppressing them[asws], the imams of the disbelief and the straying, and their adherents.

So the one who befriends them[asws], and follows them[asws], and ratifies them[asws], so he is from me[saww], and with me[saww], and would be meeting me[saww]. Indeed! The one who oppresses them[asws] and belies them[asws], so he is neither from me[saww], nor with me[saww], and I[saww] disavow from him’.[47]

2. مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ وَمُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ طَلْحَةَ بْنِ زَيْدٍ عَنْ أَبِي عَبْدِ اللهِ (عَلَيْهِ السَّلام) قَالَ قَالَ إِنَّ الاءِئِمَّةَ فِي كِتَابِ اللهِ عَزَّ وَجَلَّ إِمَامَانِ قَالَ اللهُ تَبَارَكَ وَتَعَالَى وَجَعَلْناهُمْ أَئِمَّةً يَهْدُونَ بِأَمْرِنا لا بِأَمْرِ النَّاسِ يُقَدِّمُونَ أَمْرَ اللهِ قَبْلَ أَمْرِهِمْ وَحُكْمَ اللهِ قَبْلَ حُكْمِهِمْ قَالَ وَجَعَلْناهُمْ أَئِمَّةً يَدْعُونَ إِلَى النَّارِ يُقَدِّمُونَ أَمْرَهُمْ قَبْلَ أَمْرِ اللهِ وَحُكْمَهُمْ قَبْلَ حُكْمِ اللهِ وَيَأْخُذُونَ بِأَهْوَائِهِمْ خِلافَ مَا فِي كِتَابِ اللهِ عَزَّ وَجَلَّ.

Muhammad Bin Yahya, from Ahmad Bin Muhammad and Muhammad Bin Al Husayn, from Muhammad Bin Yahya, from Talha Bin Zayd,

(It has been narrated) from Abu Abdullah[asws] having said: ‘The Imams in the Book of Allah[azwj] Mighty and Majestic are two Imams. Allah[azwj] Blessed and High Said [21:73] And We made them Imams who are guiding by Our Command, not by the orders of the people. They are placing forward the Commands of Allah[azwj] before their[asws] own orders, and the Decision of Allah[azwj] before their[asws] own decisions.

He[azwj] Said [28:41] And We Made them Imams who call to the Fire. They are placing forwards their own orders before the Commands of Allah[azwj], and their own decisions before the Decision of Allah[azwj], and they are taking to their own desires in opposition to what is in the Book of Allah[azwj] Mighty and Majestic’.[48]

26 . بَابُ أَنَّ الْقُرْآنَ يَهْدِي لِلْإِمَامِ

Chapter 26 – The Quran Guides to the Imams[asws]

1. مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ قَالَ سَأَلْتُ أَبَا الْحَسَنِ الرِّضَا (عَلَيْهِ السَّلام) عَنْ قَوْلِهِ عَزَّ وَجَلَّ وَلِكُلٍّ جَعَلْنا مَوالِيَ مِمَّا تَرَكَ الْوالِدانِ وَالاقْرَبُونَ وَالَّذِينَ عَقَدَتْ أَيْمانُكُمْ قَالَ إِنَّمَا عَنَى بِذَلِكَ الاءِئِمَّةَ (عليهم السلم) بِهِمْ عَقَدَ اللهُ عَزَّ وَجَلَّ أَيْمَانَكُمْ.

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al Hassan Bin Mahboub who said,

‘I asked Abu Al-Hassan Al-Reza[asws] about the Words of the Mighty and Majestic [4:33] And to every one We have appointed heirs of what parents and near relatives leave, and as to those with whom your right hands have ratified agreements He[asws] said: ‘But rather, it Means by that, the Imams[asws]. By them has Allah[azwj] Mighty and Majestic Ratified your agreements’.[49]

2. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ الْحَمِيدِ عَنْ مُوسَى بْنِ أُكَيْلٍ النُّمَيْرِيِّ عَنِ الْعَلاءِ بْنِ سَيَابَةَ عَنْ أَبِي عَبْدِ اللهِ (عَلَيْهِ السَّلام) فِي قَوْلِهِ تَعَالَى إِنَّ هذَا الْقُرْآنَ يَهْدِي لِلَّتِي هِيَ أَقْوَمُ قَالَ يَهْدِي إِلَى الامَامِ.

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Ibrahim Bin Abdul Hameed, from Musa Bin Al Akeyl Al Numeyri, from Al A'ala Bin Sayaba,

(It has been narrated) from Abu Abdullah[asws] regarding the Words of the Exalted [17:9] Surely this Quran Guides to that which is most upright. He[asws] said: 'Guides to the Imam[asws]'.[50]

27 . بَابُ أَنَّ النِّعْمَةَ الَّتِي ذَكَرَهَا اللهُ عَزَّ وَجَلَّ فِي كِتَابِهِ الْأَئِمَّةُ عليهم السلام

Chapter 27 – The Favour (النِّعْمَةَ) which Allah[azwj] Mighty and Majestic Mentioned in His[azwj] Book, are the Imams[asws]

1. الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنِ الْمُعَلَّى بْنِ مُحَمَّدٍ عَنْ بِسْطَامَ بْنِ مُرَّةَ عَنْ إِسْحَاقَ بْنِ حَسَّانَ عَنِ الْهَيْثَمِ بْنِ وَاقِدٍ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ الْعَبْدِيِّ عَنْ سَعْدٍ الاسْكَافِ عَنِ الاصْبَغِ بْنِ نُبَاتَةَ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلام) مَا بَالُ أَقْوَامٍ غَيَّرُوا سُنَّةَ رَسُولِ اللهِ (صَلَّى اللهُ عَلَيْهِ وَآلِه) وَعَدَلُوا عَنْ وَصِيِّهِ لا يَتَخَوَّفُونَ أَنْ يَنْزِلَ بِهِمُ الْعَذَابُ ثُمَّ تَلا هَذِهِ الايَةَ أَ لَمْ تَرَ إِلَى الَّذِينَ بَدَّلُوا نِعْمَتَ اللهِ كُفْراً وَأَحَلُّوا قَوْمَهُمْ دارَ الْبَوارِ جَهَنَّمَ ثُمَّ قَالَ نَحْنُ النِّعْمَةُ الَّتِي أَنْعَمَ اللهُ بِهَا عَلَى عِبَادِهِ وَبِنَا يَفُوزُ مَنْ فَازَ يَوْمَ الْقِيَامَةِ.

Al Husayn Bin Muhammad, from Al Moalla Bin Muhammad, from Bastam Bin Murra, from Is'haq Bin Hassan, from Al Haysam Bin Waqid, from Ali Bin Al Husayn Al Abdy, from Sa'd Al Askaf, from Al Asbagh Bin Nubata who said,

'Amir Al-Momineen[asws] said: 'What is the matter with a people who are changing the Sunnah of Rasool-Allah[saww] and are turning away from his[saww] bequest? Are they not fearing that the Punishment might descend upon them?'

Then he[asws] recited the Verse [14:28] Have you not seen those who have changed Allah's Favour for ungratefulness and made their people to alight into the abode of perdition [14:29] into Hell?'

Then he[asws] said: 'We[asws] are the Favour which Allah[azwj] has Favoured with upon His[azwj] servants, and with us[asws] will be the successful ones, who would succeed on the Day of Judgment'.[51]

2. الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ رَفَعَهُ فِي قَوْلِ اللهِ عَزَّ وَجَلَّ فَبِأَيِّ آلاءِ رَبِّكُما تُكَذِّبانِ أَ بِالنَّبِيِّ أَمْ بِالْوَصِيِّ تُكَذِّبَانِ نَزَلَتْ فِي الرَّحْمَنِ.

Al Husayn Bin Muhammad, from Moalla Bin Muhammad raising,

(He[asws] said): 'With regards to the Words of Allah[azwj] Mighty and Majestic [55:13] Which then of the Favours of your Lord will you two deny? Is it with the Prophet[saww] or with the successor[asws] will you two deny?' It was Revealed in (Surah) Al-Rahman.[52]

3. الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ جُمْهُورٍ عَنْ عَبْدِ الله بْنِ عَبْدِ الرَّحْمَنِ عَنِ الْهَيْثَمِ بْنِ وَاقِدٍ عَنْ أَبِي يُوسُفَ الْبَزَّازِ قَالَ تَلا أَبُو عَبْدِ الله (عَلَيْهِ السَّلام) هَذِهِ الايَةَ فَاذْكُرُوا آلاءَ الله قَالَ أَ تَدْرِي مَا آلاءُ الله قُلْتُ لا قَالَ هِيَ أَعْظَمُ نِعَمِ الله عَلَى خَلْقِهِ وَهِيَ وَلايَتُنَا.

Al Husayn Bin Muhammad, from Moallad Bin Muhammad, from Muhammad Bin Jamhour, from Abdullah Bin Abdul Rahman, from Al Haysam Bin Waqid, from Abu Yusuf Al Bazzal who said,

'Abu Abdullah[asws] recited this Verse [7:69] therefore remember the Favours of Allah, that you may be successful. He[asws] said: 'Do you know what is the Favour of Allah[azwj]?' I said, 'No'. He[asws] said: 'It is the most Magnificent Bounty upon His[azwj] creatures, and it is our[asws] Wilayah'.[53]

4. الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ أُورَمَةَ عَنْ عَلِيِّ بْنِ حَسَّانَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ كَثِيرٍ قَالَ سَأَلْتُ أَبَا عَبْدِ الله (عَلَيْهِ السَّلام) عَنْ قَوْلِ الله عَزَّ وَجَلَّ أَ لَمْ تَرَ إِلَى الَّذِينَ بَدَّلُوا نِعْمَتَ الله كُفْراً الايَةَ قَالَ عَنَى بِهَا قُرَيْشاً قَاطِبَةً الَّذِينَ عَادَوْا رَسُولَ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) وَنَصَبُوا لَهُ الْحَرْبَ وَجَحَدُوا وَصِيَّةَ وَصِيِّهِ.

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Muhammad Bin Awrama, from Ali Bin Hassan, from Abdul Rahman Bin Kaseer who said,

'I asked Abu Abdullah[asws] about the Words of Allah[azwj] Mighty and Majestic [14:28] Have you not seen those who have changed Allah's Favour for ungratefulness – the Verse. He[asws] said: 'It Means by it the (tribe of) Qureysh as a whole who were inimical to Rasool-Allah[saww], and they establish the war against him[saww], and they rejected the bequest regarding his[saww] successor[asws]'.[54]

28 . بَابُ أَنَّ الْمُتَوَسِّمِينَ . الَّذِينَ ذَكَرَهُمُ اللهُ تَعَالى فِي كِتَابِهِ . هُمُ الْأَئِمَّةُ عليهم السلام وَالسَّبِيلُ فِيهِمْ مُقِيمٌ

Chapter 28 – The Distinguishers whom Allah[azwj] the Exalted Mentioned in His[azwj] Book are the Imams[asws] and the straight way among them

1. أَحْمَدُ بْنُ مِهْرَانَ عَنْ عَبْدِ الْعَظِيمِ بْنِ عَبْدِ الله الْحَسَنِيِّ عَنِ ابْنِ أَبِي عُمَيْرٍ قَالَ أَخْبَرَنِي أَسْبَاطٌ بَيَّاعُ الزُّطِّيِّ قَالَ كُنْتُ عِنْدَ أَبِي عَبْدِ الله (عَلَيْهِ السَّلام) فَسَأَلَهُ رَجُلٌ عَنْ قَوْلِ الله عَزَّ وَجَلَّ إِنَّ فِي ذلِكَ لايَاتٍ لِلْمُتَوَسِّمِينَ وَإِنَّهَا لَبِسَبِيلٍ مُقِيمٍ قَالَ فَقَالَ نَحْنُ الْمُتَوَسِّمُونَ وَالسَّبِيلُ فِينَا مُقِيمٌ.

Ahmad Bin Mihran, from Abdul Azeem Bin Abdullah Al Hasany, from Ibn Abu Umeyr who said, 'Asbat Baya'a Al Zatty informed me saying,

'I was in the presence of Abu Abdullah[asws] and a man asked him[asws] about the Words of Allah[azwj] Mighty and Majestic [15:75] Surely, in this are Signs for the distinguishers (of the marks) [15:76] And surely it is on a road that still abides. So he[asws] said: 'We[asws] are the distinguishers, and the way abides in us[asws]'.[55]

2. مُحَمَّدُ بْنُ يَحْيَى عَنْ سَلَمَةَ بْنِ الْخَطَّابِ عَنْ يَحْيَى بْنِ إِبْرَاهِيمَ قَالَ حَدَّثَنِي أَسْبَاطُ بْنُ سَالِمٍ قَالَ كُنْتُ عِنْدَ أَبِي عَبْدِ الله (عَلَيْهِ السَّلام) فَدَخَلَ عَلَيْهِ رَجُلٌ مِنْ أَهْلِ هِيتٍ فَقَالَ لَهُ أَصْلَحَكَ الله مَا تَقُولُ فِي قَوْلِ الله عَزَّ وَجَلَّ إِنَّ فِي ذلِكَ لاياتٍ لِلْمُتَوَسِّمِينَ قَالَ نَحْنُ الْمُتَوَسِّمُونَ وَالسَّبِيلُ فِينَا مُقِيمٌ.

Muhammad Bin Yahya, from Salma Bin Al Khattab, from Yahya Bin Ibrahim who said, 'Asbat Bin Salim narrated to me saying,

'I was in the presence of Abu Abdullah[asws], and a man from the people of Hayt came over to him[asws], and he said to him[asws], 'May Allah[azwj] Keep you[asws] well! What are you[asws] saying regarding the Words of Allah[azwj] Mighty and Majestic [15:75] Surely, in this are Signs for the distinguishers (of the marks)?' He[asws] said: 'We[asws] are the distinguishers, and the way, it abides in us[asws]'.[56]

3. مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَاذَانَ عَنْ حَمَّادِ بْنِ عِيسَى عَنْ رِبْعِيِّ بْنِ عَبْدِ الله عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ ابي جعفر (عَلَيْهِ السَّلام) فِي قَوْلِ الله عَزَّ وَجَلَّ إِنَّ فِي ذلِكَ لاياتٍ لِلْمُتَوَسِّمِينَ قَالَ هُمُ الائِمَّةُ (عَلَيْهِم السَّلام) قَالَ رَسُولُ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) اتَّقُوا فِرَاسَةَ الْمُؤْمِنِ فَإِنَّهُ يَنْظُرُ بِنُورِ الله عَزَّ وَجَلَّ فِي قَوْلِ الله تَعَالَى إِنَّ فِي ذلِكَ لاياتٍ لِلْمُتَوَسِّمِينَ.

Muhammad Bin Ismail, from Al Fazl Bin Shazan, from Hammad Bin Isa, from Rabie Bin Abdullah, from Muhammad Bin Muslim,

(It has been narrated) from Abu Ja'far[asws] regarding the Words of Allah[azwj] Mighty and Majestic [15:75] Surely, in this are Signs for the distinguishers (of the marks). He[asws] said: 'They[asws] are the Imams[asws]. Rasool-Allah[saww] said: 'Fear the discernment of the Momin, for he looks by a Light of Allah[azwj] Mighty and Majestic in the Words of Allah[azwj] the Exalted [15:75] Surely, in this are Signs for the distinguishers (of the marks)'.[57]

4. مُحَمَّدُ بْنُ يَحْيَى عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْكُوفِيِّ عَنْ عُبَيْسِ بْنِ هِشَامٍ عَنْ عَبْدِ الله بْنِ سُلَيْمَانَ عَنْ أَبِي عَبْدِ الله (عَلَيْهِ السَّلام) فِي قَوْلِ الله عَزَّ وَجَلَّ إِنَّ فِي ذلِكَ لاياتٍ لِلْمُتَوَسِّمِينَ فَقَالَ هُمُ الائِمَّةُ (عَلَيْهِم السَّلام) وَإِنَّها لَبِسَبِيلٍ مُقِيمٍ قَالَ لا يَخْرُجُ مِنَّا أَبَداً.

Muhammad Bin Yahya, from Al Hassan Bin Ali Al Kufy, from Ubeys Bin Hisham, from Abdullah Bin Suleyman,

(It has been narrated) from Abu Abdullah[asws] regarding the Words of Allah[azwj] Mighty and Majestic [15:75] Surely, in this are Signs for the distinguishers (of the marks). So he[asws] said: 'They[asws] are the Imams[asws]'. (And for) [15:76] And surely it is on a road that still abides, he[asws] said: 'It will not exit from us[asws], ever!'.[58]

5. مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ أَسْلَمَ عَنْ إِبْرَاهِيمَ بْنِ أَيُّوبَ عَنْ عَمْرِو بْنِ شِمْرٍ عَنْ جَابِرٍ عَنْ ابي جعفر (عَلَيْهِ السَّلام) قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلام) فِي قَوْلِهِ

تَعَالَى إِنَّ فِي ذلِكَ لايات لِلْمُتَوَسِّمِينَ قَالَ كَانَ رَسُولُ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) الْمُتَوَسِّمَ وَأَنَا مِنْ بَعْدِهِ وَالائِمَّةُ مِنْ ذُرِّيَّتِي الْمُتَوَسِّمُونَ.

وَفِي نُسْخَةٍ أُخْرَى عَنْ أَحْمَدَ بْنِ مِهْرَانَ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ مُحَمَّدِ بْنِ أَسْلَمَ عَنْ إِبْرَاهِيمَ بْنِ أَيُّوبَ بِإِسْنَادِهِ مِثْلَهُ.

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Muhammad Bin Aslam, from Ibrahim Bin Ayoub, from Amro Bin Shimr, from Jabir,

(It has been narrated) from Abu Ja'far[asws] having said: 'Amir Al-Momineen[asws] said: 'Regarding the Words of the Exalted [15:75] Surely, in this are Signs for the distinguishers (of the marks). He[asws] said: 'Rasool-Allah[saww] is the distinguisher, and I[asws] from after him[saww], and the Imams[asws] from my[asws] offspring are the distinguishers'.

And in another copy, from Ahmad Bin Mihran, from Muhammad Bin Ali, from Muhammad Bin Aslam, from Ibrahim Bin Ayoub, by his chain – similar to it.[59]

29 . بَابُ عَرْضِ الْأَعْمَالِ عَلَى النَّبِيِّ ﷺ وَالْأَئِمَّةِ عليهم السلام

Chapter 29 – The deeds are presented to the Prophet[saww] and the Imams[asws]

1. مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ أَبِي حَمْزَةَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ الله (عَلَيْهِ السَّلام) قَالَ تُعْرَضُ الاعْمَالُ عَلَى رَسُولِ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) أَعْمَالُ الْعِبَادِ كُلَّ صَبَاحٍ أَبْرَارُهَا وَفُجَّارُهَا فَاحْذَرُوهَا وَهُوَ قَوْلُ الله تَعَالَى اعْمَلُوا فَسَيَرَى الله عَمَلَكُمْ وَرَسُولُهُ وَسَكَتَ.

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Al Qasim Bin Muhammad, from Ali Bin Abu Hamza, from Abu Baseer,

(It has been narrated) from Abu Abdullah[asws] having said: 'The deeds are presented to Rasool-Allah[saww], the deeds of the servants, every morning, of their righteous ones and their immoral ones. Therefore, be cautious of it, and these are the Words of Allah[azwj] the Exalted [9:105] And say: Work; so Allah will See your work and (so will) His Rasool', and was silent'.[60]

2. عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ النَّضْرِ بْنِ سُوَيْدٍ عَنْ يَحْيَى الْحَلَبِيِّ عَنْ عَبْدِ الْحَمِيدِ الطَّائِيِّ عَنْ يَعْقُوبَ بْنِ شُعَيْبٍ قَالَ سَأَلْتُ أَبَا عَبْدِ الله (عَلَيْهِ السَّلام) عَنْ قَوْلِ الله عَزَّ وَجَلَّ اعْمَلُوا فَسَيَرَى الله عَمَلَكُمْ وَرَسُولُهُ وَالْمُؤْمِنُونَ قَالَ هُمُ الائِمَّةُ.

A number of our companions, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Al Nazar Bin Suweyd, from Yahya Al Halby, from Abdul Al Hameed Al Tai'y, from Yaqoub Bin Shuayb who said,

'I asked Abu Abdullah[asws] about the Words of Allah[azwj] Mighty and Majestic [9:105] And say: Work; so Allah will See your work and (so will)

His Rasool and the Believers. He[asws] said: ‘They (the Believers) are the Imams[asws]’.[61]

3. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ سَمَاعَةَ عَنْ أَبِي عَبْدِ الله (عَلَيْهِ السَّلام) قَالَ سَمِعْتُهُ يَقُولُ مَا لَكُمْ تَسُوءُونَ رَسُولَ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) فَقَالَ رَجُلٌ كَيْفَ نَسُوؤُهُ فَقَالَ أَ مَا تَعْلَمُونَ أَنَّ أَعْمَالَكُمْ تُعْرَضُ عَلَيْهِ فَإِذَا رَأَى فِيهَا مَعْصِيَةً سَاءَهُ ذَلِكَ فَلا تَسُوءُوا رَسُولَ الله وَسُرُّوهُ.

Ali Bin Ibrahim, from his father, from Usman Bin Isa, from Sama’at,

(It has been narrated) from Abu Abdullah[asws], said, ‘I heard him[asws] saying: ‘What is the matter with you all, upsetting Rasool-Allah[saww]?’ So the man said, ‘How are we upsetting him[saww]?’ So he[asws] said: ‘But, are you not knowing that your deeds are presented to him[saww]? So when he[saww] sees your deeds wherein is disobedience, that upsets him[saww]. So do not upset Rasool-Allah[saww] and (instead) cheer him[saww] up’.[62]

4. عَلِيٌّ عَنْ أَبِيهِ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنِ الزَّيَّاتِ عَنْ عَبْدِ الله بْنِ أَبَانٍ الزَّيَّاتِ وَكَانَ مَكِيناً عِنْدَ الرِّضَا (عَلَيْهِ السَّلام) قَالَ قُلْتُ لِلرِّضَا (عَلَيْهِ السَّلام) ادْعُ الله لِي وَلاهْلِ بَيْتِي فَقَالَ أَ وَلَسْتُ أَفْعَلُ وَالله إِنَّ أَعْمَالَكُمْ لَتُعْرَضُ عَلَيَّ فِي كُلِّ يَوْمٍ وَلَيْلَةٍ قَالَ فَاسْتَعْظَمْتُ ذَلِكَ فَقَالَ لِي أَ مَا تَقْرَأُ كِتَابَ الله عَزَّ وَجَلَّ وَقُلِ اعْمَلُوا فَسَيَرَى الله عَمَلَكُمْ وَرَسُولُهُ وَالْمُؤْمِنُونَ قَالَ هُوَ وَالله عَلِيُّ بْنُ أَبِي طَالِبٍ (عَلَيْهِ السَّلام)

Ali, from his father, from Al Qasim Bin Muhammad, from Al Zayyat,

(It has been narrated) from Abdullah Bin Aban Al-Zayat, and he was staying with Al-Reza[asws] (as a guest), said, ‘I said to Al-Reza[asws], ‘Supplicate to Allah[azwj] for me and for the people of my household’. So he[asws] said: ‘Aren’t I[asws] doing so already? By Allah[azwj!] Your deeds get presented to me[asws] during every day and night’.

He (the narrator) said, ‘So that was grievous upon me, so he[asws] said to me: ‘But, have you not read the Book of Allah[azwj] Mighty and Majestic [9:105] And say: Work;

so Allah will See your work and (so will) His Rasool and the Believers? He[asws], by Allah[azwj,] (the Believer) is Ali[asws] Bin Abu Talib[asws]’.[63]

5. أَحْمَدُ بْنُ مِهْرَانَ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ أَبِي عَبْدِ الله الصَّامِتِ عَنْ يَحْيَى بْنِ مُسَاوِرٍ عَنْ ابي جعفر (عَلَيْهِ السَّلام) أَنَّهُ ذَكَرَ هَذِهِ الايَةَ فَسَيَرَى الله عَمَلَكُمْ وَرَسُولُهُ وَالْمُؤْمِنُونَ قَالَ هُوَ وَالله عَلِيُّ بْنُ أَبِي طَالِبٍ (عَلَيْهِ السَّلام)

Ahmad Bin Mihran, from Muhammad Bin Ali, from Abu Abdullah Al Sammat, from Yahya Bin Masawir,

(It has been narrated) from Abu Ja’far[asws]. This Verse was mentioned [9:105] And say: Work; so Allah will See your work and (so will) His Rasool and the Believers. He[asws] said: ‘He[asws], by Allah[azwj,] is Ali[asws] Bin Abu Talib[asws]’.[64]

6. عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْوَشَّاءِ قَالَ سَمِعْتُ الرِّضَا (عَلَيْهِ السَّلام) يَقُولُ إِنَّ الاعْمَالَ تُعْرَضُ عَلَى رَسُولِ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) أَبْرَارَهَا وَفُجَّارَهَا.

A number of our companions, from Ahmad Bin Muhammad, from Al Washha who said,

'I heard Al-Reza[asws] saying: 'The deeds get presented to Rasool-Allah[saww], its righteous ones and its immoral ones'.[65]

30 . بَابُ أَنَّ الطَّرِيقَةَ الَّتِي حُثَّ عَلَى الِاسْتِقَامَةِ عَلَيْهَا وَلَايَةُ عَلِيٍّ عليه السلام

Chapter 30 – The doctrine which it is urged to be steadfast upon is Wilayah of Ali[asws]

1. أَحْمَدُ بْنُ مِهْرَانَ عَنْ عَبْدِ الْعَظِيمِ بْنِ عَبْدِ الله الْحَسَنِيِّ عَنْ مُوسَى بْنِ مُحَمَّدٍ عَنْ يُونُسَ بْنِ يَعْقُوبَ عَمَّنْ ذَكَرَهُ عَنْ ابي جعفر (عَلَيْهِ السَّلام) فِي قَوْلِهِ تَعَالَى وَأَنْ لَوِ اسْتَقامُوا عَلَى الطَّرِيقَةِ لاسْقَيْناهُمْ ماءً غَدَقاً قَالَ يَعْنِي لَوِ اسْتَقَامُوا عَلَى وَلايَةِ عَلِيِّ بْنِ أَبِي طَالِبٍ أَمِيرِ الْمُؤْمِنِينَ وَالاوْصِيَاءِ مِنْ وُلْدِهِ (عَلَيْهِم السَّلام) وَقَبِلُوا طَاعَتَهُمْ فِي أَمْرِهِمْ وَنَهْيِهِمْ لاسْقَيْنَاهُمْ مَاءً غَدَقاً يَقُولُ لاشْرَبْنَا قُلُوبَهُمُ الايمَانَ وَالطَّرِيقَةُ هِيَ الايمَانُ بِوَلايَةِ عَلِيٍّ وَالاوْصِيَاءِ.

Ahmad Bin Mihran, from Abdul Azeem Bin Abdullah Al Hasany, from Musa Bin Muhammad, from Yunus Bin Yaqoub, from the one who mentioned it,

(It has been narrated) from Abu Ja'far[asws] regarding the Words of the Exalted [72:16] And that if they should keep to the (right) way, We would certainly give them to drink of abundant water. He[asws] said: 'It Means if they (people) were to be steadfast upon the Wilayah of Ali[asws] Bin Abu Talib Amir Al-Momineen[asws], and the successors[asws] from his[asws] sons[asws], and accept to be in their[asws] obdeince regarding their[asws] orders and their prohibitions, We would certainly give them to drink of abundant water, He[azwj] is Saying: "We[azwj] would Make their hearts to drink the Eman", and the doctrine, it is the belief in the Wilayah of Ali[asws] and the successors[asws]'.[66]

2. الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ جُمْهُورٍ عَنْ فَضَالَةَ بْنِ أَيُّوبَ عَنِ الْحُسَيْنِ بْنِ عُثْمَانَ عَنْ أَبِي أَيُّوبَ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ سَأَلْتُ أَبَا عَبْدِ الله (عَلَيْهِ السَّلام) عَنْ قَوْلِ الله عَزَّ وَجَلَّ الَّذِينَ قالُوا رَبُّنَا الله ثُمَّ اسْتَقامُوا فَقَالَ أَبُو عَبْدِ الله (عَلَيْهِ السَّلام) اسْتَقَامُوا عَلَى الائِمَّةِ وَاحِدٍ بَعْدَ وَاحِدٍ تَتَنَزَّلُ عَلَيْهِمُ الْمَلائِكَةُ أَلا تَخافُوا وَلا تَحْزَنُوا وَأَبْشِرُوا بِالْجَنَّةِ الَّتِي كُنْتُمْ تُوعَدُونَ.

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Muhammad Bin Jamhour, from Fazalat Bin Ayoub, from Al Husayn Bin Usman, from Abu Ayoub, from Muhammad Bin Muslim who said,

'I asked Abu Abdullah[asws] about the Words of Allah[azwj] Mighty and Majestic [41:30] (As for) those who say: Our Lord is Allah, then are steadfast. So Abu Abdullah[asws] said: 'They are steadfast upon the Imams[asws], one after

one the Angels descend upon them, saying: Fear not, nor be grieved, and receive good news of the Paradise which you were Promised'.[67]

31 . بَابُ أَنَّ الْأَئِمَّةَ عليهم السلام مَعْدِنُ الْعِلْمِ وَشَجَرَةُ النُّبُوَّةِ وَمُخْتَلَفُ الْمَلَائِكَةِ

Chapter 31 – The Imams[asws] are a Mine of Knowledge, and a tree of the Prophet-hood, and interchage of the Angels (where Angels come and go)

1. أَحْمَدُ بْنُ مِهْرَانَ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ غَيْرِ وَاحِدٍ عَنْ حَمَّادِ بْنِ عِيسَى عَنْ رِبْعِيِّ بْنِ عَبْدِ اللهِ عَنْ أَبِي الْجَارُودِ قَالَ قَالَ عَلِيُّ بن الحسين (عَلَيْهِما السَّلام) مَا يَنْقِمُ النَّاسُ مِنَّا فَنَحْنُ وَاللهِ شَجَرَةُ النُّبُوَّةِ وَبَيْتُ الرَّحْمَةِ وَمَعْدِنُ الْعِلْمِ وَمُخْتَلَفُ الْمَلائِكَةِ.

Ahmad Bin Mihran, from Muhammad Bin Ali, from someone else, from Hammad Bin Isa, from Rabie Bin Abdullah, from Abu Al Jaroud who said,

'Ali[asws] Bin Al-Husayn[asws] said: 'What makes the people resentful from us[asws]. We[asws], by Allah[azwj,] are the tree of Prophet-hood, and the House of Mercy, and the Mine of Knowledge, and the inter-change of Angels Where Angels come and go)'.[68]

2. مُحَمَّدُ بْنُ يَحْيَى عَنْ عَبْدِ اللهِ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنْ أَبِيهِ عَنْ عَبْدِ اللهِ بْنِ الْمُغِيرَةِ عَنْ إِسْمَاعِيلَ بْنِ أَبِي زِيَادٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ (عَلَيْهِ السَّلام) قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلام) إِنَّا أَهْلَ الْبَيْتِ شَجَرَةُ النُّبُوَّةِ وَمَوْضِعُ الرِّسَالَةِ وَمُخْتَلَفُ الْمَلائِكَةِ وَبَيْتُ الرَّحْمَةِ وَمَعْدِنُ الْعِلْمِ.

Muhammad Bin Yahya, from Abdullah Bin Muhammad Bin Isa, from his father, from Abdullah Al Mugheira, from Ismail Bin Abu Ziyad,

(It has been narrated) from Ja'far[asws] Bin Muhammad[asws], from his[asws] father[asws] having said: 'Amir Al-Momineen[asws] said: 'We[asws], the People[asws] of the Household, are the tree of Prophet-hood, and a receptacle of the Message, and the inter-change of Angels (where Angels come and go), and the House of Mercy, and the Mine of Knowledge'.[69]

3. أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ عَبْدِ اللهِ بْنِ مُحَمَّدٍ عَنِ الْخَشَّابِ قَالَ حَدَّثَنَا بَعْضُ أَصْحَابِنَا عَنْ خَيْثَمَةَ قَالَ قَالَ لِي أَبُو عَبْدِ اللهِ (عَلَيْهِ السَّلام) يَا خَيْثَمَةُ نَحْنُ شَجَرَةُ النُّبُوَّةِ وَبَيْتُ الرَّحْمَةِ وَمَفَاتِيحُ الْحِكْمَةِ وَمَعْدِنُ الْعِلْمِ وَمَوْضِعُ الرِّسَالَةِ وَمُخْتَلَفُ الْمَلائِكَةِ وَمَوْضِعُ سِرِّ اللهِ وَنَحْنُ وَدِيعَةُ اللهِ فِي عِبَادِهِ وَنَحْنُ حَرَمُ اللهِ الاكْبَرُ وَنَحْنُ ذِمَّةُ اللهِ وَنَحْنُ عَهْدُ اللهِ فَمَنْ وَفَى بِعَهْدِنَا فَقَدْ وَفَى بِعَهْدِ اللهِ وَمَنْ خَفَرَهَا فَقَدْ خَفَرَ ذِمَّةَ اللهِ وَعَهْدَهُ.

Ahmad Bin Muhammad, from Muhammad Bin Al Husayn, from Abdullah Bin Muhammad, from Al Khashhab who said, 'Some of our companions narrated from Khusayma, who said,

'Abu Abdullah[asws] said to me: 'O Khusayma! We[asws] are the tree of Prophet-hood, and the House of Mercy, and keys of the Wisdom, and the Mine of Knowledge, and the receptacle of the Message, and an inter-change

of the Angels (where Angels come and go), and a receptacle of the Secrets of Allah[azwj,] and we[asws] are the depository among His[azwj] servants, and we[asws] are the Great Sanctity of Allah[azwj,] and we[asws] are the Guarantee of Allah[azwj,] and we Are the Covenant of Allah[azwj.]

Therefore, the one who is loyal to our[asws] Covenant so is loyal with the Covenant of Allah[azwj,] and the one who disregards it, so he has disregarded the Guarantee of Allah[azwj] and His[azwj] Covenant'.[70]

32 . بَابُ أَنَّ الْأَئِمَّةَ عليهم السلام وَرَثَةُ الْعِلْمِ يَرِثُ بَعْضُهُمْ بَعْضاً الْعِلْمَ

Chapter 32 – The Imams[asws] are the inheritors of the Knowledge, inheriting the Knowledge from each other

1. عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ النَّضْرِ بْنِ سُوَيْدٍ عَنْ يَحْيَى الْحَلَبِيِّ عَنْ بُرَيْدِ بْنِ مُعَاوِيَةَ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي عَبْدِ الله (عَلَيْهِ السَّلام) قَالَ إِنَّ عَلِيّاً (عَلَيْهِ السَّلام) كَانَ عَالِماً وَالْعِلْمُ يُتَوَارَثُ وَلَنْ يَهْلِكَ عَالِمٌ إِلا بَقِيَ مِنْ بَعْدِهِ مَنْ يَعْلَمُ عِلْمَهُ أَوْ مَا شَاءَ الله.

A number of our companions, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Al Nazar Bin Suweyd, from Yahya Al Halby, from Bureyd Bin Muawiya, from Muhammad Bin Muslim,

(It has been narrated) from Abu Abdullah[asws] having said: 'Surely, Ali[asws] was a Knowledgeable one, and the Knowledge is inherited and the knowledgeable one will never pass away except that there would remain from after him[asws] the one[asws] who knows his[asws] knowledge, or whatever Allah[azwj] so Desires'.[71]

2. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عِيسَى عَنْ حَرِيزٍ عَنْ زُرَارَةَ وَالْفُضَيْلِ عَنْ ابي جعفر (عَلَيْهِ السَّلام) قَالَ إِنَّ الْعِلْمَ الَّذِي نَزَلَ مَعَ آدَمَ (عَلَيْهِ السَّلام) لَمْ يُرْفَعْ وَالْعِلْمُ يُتَوَارَثُ وَكَانَ علي (عَلَيْهِ السَّلام) عَالِمَ هَذِهِ الامَّةِ وَإِنَّهُ لَمْ يَهْلِكْ مِنَّا عَالِمٌ قَطُّ إِلا خَلَفَهُ مِنْ أَهْلِهِ مَنْ عَلِمَ مِثْلَ عِلْمِهِ أَوْ مَا شَاءَ الله.

Ali Bin Ibrahim, from his father, from Hammad Bin Isa, from Hareyz, from Zurara and Al Fuzayl,

(It has been narrated) from Abu Ja'far[asws] having said: 'The Knowledge is that which descended with Adam[as]. It has not been Raised (ever since). And the Knowledge is inherited, and It was so that Ali[asws] was a knowledgeable one of this community, and a knowledgeable one[asws] from us[asws] does not pass away at all except he[asws] is replaced from his[asws] family, one[asws] who knows the like his knowledge, or whatever Allah[azwj] so Desires'.[72]

3. مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْبَرْقِيِّ عَنِ النَّضْرِ بْنِ سُوَيْدٍ عَنْ يَحْيَى الْحَلَبِيِّ عَنْ عَبْدِ الْحَمِيدِ الطَّائِيِّ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ قَالَ أَبُو جَعْفَرٍ (عَلَيْهِ السَّلام) إِنَّ الْعِلْمَ يُتَوَارَثُ وَلا يَمُوتُ عَالِمٌ إِلا وَتَرَكَ مَنْ يَعْلَمُ مِثْلَ عِلْمِهِ أَوْ مَا شَاءَ الله.

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Barqy, from Al Nazar Bin Suweyd, from Yahya Al Halby, from Abdul Hameed Al Taiy, from Muhammad Bin Muslim who said,

'Abu Ja'far[asws] said: 'The knowledge is inherited, and a knowledgeable one[asws] does not pass away except he[asws] leaves one[asws] who knows the like of his[asws] knowledge, or whatever Allah[azwj] so Desires'.[73]

4. أَبُو عَلِيٍّ الاشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ عَنْ مُوسَى بْنِ بَكْرٍ عَنِ الْفُضَيْلِ بْنِ يَسَارٍ قَالَ سَمِعْتُ أَبَا عَبْدِ الله (عَلَيْهِ السَّلام) يَقُولُ إِنَّ فِي علي (عَلَيْهِ السَّلام) سُنَّةَ أَلْفِ نَبِيٍّ مِنَ الانْبِيَاءِ وَإِنَّ الْعِلْمَ الَّذِي نَزَلَ مَعَ آدَمَ (عَلَيْهِ السَّلام) لَمْ يُرْفَعْ وَمَا مَاتَ عَالِمٌ فَذَهَبَ عِلْمُهُ وَالْعِلْمُ يُتَوَارَثُ.

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Safwan, from Musa Bin Bakr, from Al Fuzayl Bin Yasaar who said,

'I heard Abu Abdullah[asws] saying: 'In Ali[asws] there are Sunnahs of a thousand Prophets[as], and the Knowledge which descended with Adam[as] was not Raised; and a knowledgeable one[asws] does not pass away, so his[asws] knowledge goes away, and the Knowledge is inherited'.[74]

5. مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ فَضَالَةَ بْنِ أَيُّوبَ عَنْ عُمَرَ بْنِ أَبَانٍ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ (عَلَيْهِ السَّلام) يَقُولُ إِنَّ الْعِلْمَ الَّذِي نَزَلَ مَعَ آدَمَ (عَلَيْهِ السَّلام) لَمْ يُرْفَعْ وَمَا مَاتَ عَالِمٌ فَذَهَبَ عِلْمُهُ.

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed from Fazalat Bin Ayoub, from Umar Bin Aban who said,

'I heard Abu Ja'far[asws] saying: 'The Knowledge is that which descended with Adam[as], and was not Raised (back), and a knowledgeable one[asws] does not pass away, so his[asws] knowledge would go away'.[75]

6. مُحَمَّدٌ عَنْ أَحْمَدَ عَنْ عَلِيِّ بْنِ النُّعْمَانِ رَفَعَهُ عَنْ ابي جعفر (عَلَيْهِ السَّلام) قَالَ قَالَ أَبُو جَعْفَرٍ (عَلَيْهِ السَّلام) يَمُصُّونَ الثِّمَادَ وَيَدَعُونَ النَّهَرَ الْعَظِيمَ قِيلَ لَهُ وَمَا النَّهَرُ الْعَظِيمُ قَالَ رَسُولُ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) وَالْعِلْمُ الَّذِي أَعْطَاهُ الله إِنَّ الله عَزَّ وَجَلَّ جَمَعَ لِمُحَمَّدٍ (صَلَّى اللهُ عَلَيْهِ وَآلِه) سُنَنَ النَّبِيِّينَ مِنْ آدَمَ وَهَلُمَّ جَرّاً إِلَى مُحَمَّدٍ (صَلَّى اللهُ عَلَيْهِ وَآلِه) قِيلَ لَهُ وَمَا تِلْكَ السُّنَنُ قَالَ عِلْمُ النَّبِيِّينَ بِأَسْرِهِ وَإِنَّ رَسُولَ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) صَيَّرَ ذَلِكَ كُلَّهُ عِنْدَ أَمِيرِ الْمُؤْمِنِينَ (عَلَيْهِ السَّلام) فَقَالَ لَهُ رَجُلٌ يَا ابْنَ رَسُولِ الله فَأَمِيرُ الْمُؤْمِنِينَ أَعْلَمُ أَمْ بَعْضُ النَّبِيِّينَ فَقَالَ أَبُو جَعْفَرٍ (عَلَيْهِ السَّلام) اسْمَعُوا مَا يَقُولُ إِنَّ الله يَفْتَحُ مَسَامِعَ مَنْ يَشَاءُ إِنِّي حَدَّثْتُهُ أَنَّ الله جَمَعَ لِمُحَمَّدٍ (صَلَّى اللهُ عَلَيْهِ وَآلِه) عِلْمَ النَّبِيِّينَ وَأَنَّهُ جَمَعَ ذَلِكَ كُلَّهُ عِنْدَ أَمِيرِ الْمُؤْمِنِينَ (عَلَيْهِ السَّلام) وَهُوَ يَسْأَلُنِي أَ هُوَ أَعْلَمُ أَمْ بَعْضُ النَّبِيِّينَ.

Muhammad, from Ahmad Bin Ali Bin Al Numan,

raising it from Abu Ja'far[asws], said: 'Abu Ja'far[asws] said: 'They (people) are sucking the moisture and are leaving the magnificent river'. It was said to

him[asws], 'And what is the magnificent river?' He[saww] said: 'Rasool-Allah[saww] and the Knowledge which Allah[azwj] Granted him[saww]. Allah[azwj] Mighty and Majestic Gathered for Muhammad[saww], the Sunnah of the Prophets[as], from Adam[as] and brought forwards flowing up to Muhammad[saww]'.

It was said to him[asws], 'And what is that Sunnah?' He[asws] said: 'Knowledge of the Prophets[as] in its entirety, and that Rasool-Allah[saww] rendered that, all of it with Amir Al-Momineen[asws]'.

So a man said to him[asws], 'O son[asws] of Rasool-Allah[saww]! So, is Amir Al-Momineen[asws] more knowledgeable or some of the Prophets[as]?' So Abu Ja'far[asws] said to him: 'Listen to what he is saying! Allah[azwj] Opens the hearing of the ones He[azwj] so Desires to. I[asws] narrated to him that Allah[azwj] Gathered to Muhammad[saww] the Knowledge of the Prophets[as], and that he[saww] gathered that, all of it, to be with Amir Al-Momineen[asws], and he is asking me[asws], is he[asws] more knowledgeable or some of the Prophets[as]?'.[76]

7. مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْبَرْقِيِّ عَنِ النَّضْرِ بْنِ سُوَيْدٍ عَنْ يَحْيَى الْحَلَبِيِّ عَنْ عَبْدِ الْحَمِيدِ الطَّائِيِّ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ قَالَ أَبُو جَعْفَرٍ (عَلَيْهِ السَّلام) إِنَّ الْعِلْمَ يُتَوَارَثُ فَلا يَمُوتُ عَالِمٌ إِلا تَرَكَ مَنْ يَعْلَمُ مِثْلَ عِلْمِهِ أَوْ مَا شَاءَ الله.

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Barqy, from Al Nazar Bin Suweyd, from Yahya Al Halby, from Abdul Hameed Al Tai'y, from Muhammad Bin Muslim who said,

'Abu Ja'far[asws] said: 'The Knowledge is inherited, so there does not die a knowledgeable one[asws] except that he[asws] leaves one[asws] who knows the like of his[asws] knowledge, or whatever Allah[azwj] so Desires'.[77]

8. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ يُونُسَ عَنِ الْحَارِثِ بْنِ الْمُغِيرَةِ قَالَ سَمِعْتُ أَبَا عَبْدِ الله (عَلَيْهِ السَّلام) يَقُولُ إِنَّ الْعِلْمَ الَّذِي نَزَلَ مَعَ آدَمَ (عَلَيْهِ السَّلام) لَمْ يُرْفَعْ وَمَا مَاتَ عَالِمٌ إِلا وَقَدْ وَرَّثَ عِلْمَهُ إِنَّ الارْضَ لا تَبْقَى بِغَيْرِ عَالِمٍ.

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Al Haris Bin Al Mugheira who said,

'I heard Abu Abdullah[asws] saying: 'The Knowledge is that which descended with Adam[as], and was never Raised; and a knowledgeable One[asws] does not die except his[asws] knowledge gets inherited. The earth cannot remain without a knowledgeable one[asws]'.[78]

33 . بَابُ أَنَّ الْأَئِمَّةَ وَرِثُوا عِلْمَ النَّبِي وَجَمِيعِ الْأَنْبِيَاءِ وَالْأَوْصِيَاءِ عليهم السلام الَّذِينَ مِنْ قَبْلِهِمْ

Chapter 33 – The Imams[asws] inherited the Knowledge of the Prophet[saww] and of the entirety of the Prophets[as] and the successors[as] who were from before them[asws]

1. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عَبْدِ الْعَزِيزِ بْنِ الْمُهْتَدِي عَنْ عَبْدِ الله بْنِ جُنْدَبٍ أَنَّهُ كَتَبَ إِلَيْهِ الرِّضَا (عَلَيْهِ السَّلام) أَمَّا بَعْدُ فَإِنَّ مُحَمَّداً (صَلَّى اللهُ عَلَيْهِ وَآلِه) كَانَ أَمِينَ الله فِي خَلْقِهِ فَلَمَّا قُبِضَ (صَلَّى اللهُ عَلَيْهِ وَآلِه) كُنَّا أَهْلَ الْبَيْتِ وَرَثَتَهُ فَنَحْنُ أُمَنَاءُ الله فِي أَرْضِهِ عِنْدَنَا عِلْمُ الْبَلايَا

وَالْمَنَايَا وَأَنْسَابُ الْعَرَبِ وَمَوْلِدُ الاسْلامِ وَإِنَّا لَنَعْرِفُ الرَّجُلَ إِذَا رَأَيْنَاهُ بِحَقِيقَةِ الايمَانِ وَحَقِيقَةِ النِّفَاقِ وَإِنَّ شِيعَتَنَا لَمَكْتُوبُونَ بِأَسْمَائِهِمْ وَأَسْمَاءِ آبَائِهِمْ أَخَذَ الله عَلَيْنَا وَعَلَيْهِمُ الْمِيثَاقَ يَرِدُونَ مَوْرِدَنَا وَيَدْخُلُونَ مَدْخَلَنَا لَيْسَ عَلَى مِلَّةِ الاسْلامِ غَيْرُنَا وَغَيْرُهُمْ نَحْنُ النُّجَبَاءُ النُّجَاةُ وَنَحْنُ أَفْرَاطُ الانْبِيَاءِ وَنَحْنُ أَبْنَاءُ الاوْصِيَاءِ وَنَحْنُ الْمَخْصُوصُونَ فِي كِتَابِ الله عَزَّ وَجَلَّ وَنَحْنُ أَوْلَى النَّاسِ بِكِتَابِ الله وَنَحْنُ أَوْلَى النَّاسِ بِرَسُولِ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) وَنَحْنُ الَّذِينَ شَرَعَ الله لَنَا دِينَهُ فَقَالَ فِي كِتَابِهِ شَرَعَ لَكُمْ يَا آلَ مُحَمَّدٍ مِنَ الدِّينِ ما وَصَّى بِهِ نُوحاً قَدْ وَصَّانَا بِمَا وَصَّى بِهِ نُوحاً وَالَّذِي أَوْحَيْنا إِلَيْكَ يَا مُحَمَّدُ وَما وَصَّيْنا بِهِ إِبْراهِيمَ وَمُوسى وَعِيسى فَقَدْ عَلَّمَنَا وَبَلَّغَنَا عِلْمَ مَا عَلِمْنَا وَاسْتَوْدَعَنَا عِلْمَهُمْ نَحْنُ وَرَثَةُ أُولِي الْعَزْمِ مِنَ الرُّسُلِ أَنْ أَقِيمُوا الدِّينَ يَا آلَ مُحَمَّدٍ وَلا تَتَفَرَّقُوا فِيهِ وَكُونُوا عَلَى جَمَاعَةٍ كَبُرَ عَلَى الْمُشْرِكِينَ مَنْ أَشْرَكَ بِوَلايَةِ عَلِيٍّ ما تَدْعُوهُمْ إِلَيْهِ مِنْ وَلايَةِ عَلِيٍّ إِنَّ الله يَا مُحَمَّدُ يَهْدِي إِلَيْهِ مَنْ يُنِيبُ مَنْ يُجِيبُكَ إِلَى وَلايَةِ عَلِيٍّ (عَلَيْهِ السَّلام)

Ali Bin Ibrahim, from his father, from Abdul Aziz Bin Al Muhtady,

(It has been narrated) from Abdullah Bin Jundab that Al-Reza[asws] wrote to him: 'As for after this, so Muhammad[saww] was a trustee of Allah[azwj] among His[azwj] creatures. So when he[saww] passed away, it was us[asws], the People[asws] of the Household who inherited him[saww]. Thus, we[asws] are the trustees of Allah[azwj] in His[azwj] earth.

With us[asws] is the knowledge of the calamities and the deaths, and the lineages of the Arabs, and the birth of Al-Islam. And we[asws] tend to recognise the man when we[asws] see him, by the reality of the Eman and the reality of the hypocrisy, and that our[asws] Shias are recorded with their names and the names of their fathers. Allah[azwj] Took the Covenant upon us[asws] and upon them. They are intending our[asws] intentions and are entering our entries. There isn't upon the nation of Al-Islam apart from us[asws] and them.

We[asws] are the saviours for the salvation, and we[asws] are the amplified of the Prophets[as], and we[asws] are the sons[asws] of the successors[as], and we[asws] the ones particularised in the Book of Allah[azwj] Mighty and Majestic, and we[asws] are the closest of the people with the Book of Allah[azwj,] and we[asws] are the closest of the people with Rasool-Allah[saww].

And we[asws] are those for whom Allah[azwj] Legislated His[azwj] Religion for us[asws], so He[azwj] Said in His[azwj] Book [42:13] He has Legislated to you O Progeny[asws] of Muhammad[saww] from the Religion what He Enjoined upon Nuh and that which We have Revealed to you O Muhammad[saww], and that which We Enjoined upon Ibrahim and Musa and Isa.

So He[azwj] has Taught us[asws], and Delivered to Us[asws] the Knowledge what we[asws] know, and Entrusted us[asws] their[as] knowledge. We[asws] are the inheritors of the Determined Ones (Ul Al-Azam) from the Rasools[as] that you[asws] would be steadfast upon the Religion O Progeny[asws] Muhammad[saww] and be not divided therein, and become one group, hard it is to the Polytheists the ones who associate others with the Wilayah of Ali[asws] that which you call them to from the Wilayah of Ali[asws]. Allah, O Muhammad[saww], Guides to Himself him who turns, the one who answers you to the Wilayah of Ali[asws]'.[79]

2. مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ كَثِيرٍ عَنْ ابي جعفر (عَلَيْهِ السَّلام) قَالَ قَالَ رَسُولُ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) إِنَّ أَوَّلَ وَصِيٍّ كَانَ عَلَى وَجْهِ الارْضِ هِبَةُ الله بْنُ آدَمَ وَمَا مِنْ نَبِيٍّ مَضَى إِلا وَلَهُ وَصِيٌّ وَكَانَ جَمِيعُ الانْبِيَاءِ مِائَةَ أَلْفِ نَبِيٍّ وَعِشْرِينَ أَلْفَ نَبِيٍّ مِنْهُمْ خَمْسَةٌ أُولُو الْعَزْمِ نُوحٌ وَإِبْرَاهِيمُ وَمُوسَى وَعِيسَى وَمُحَمَّدٌ (عَلَيْهِم السَّلام) وَإِنَّ عَلِيَّ بْنَ أَبِي طَالِبٍ كَانَ هِبَةَ الله لِمُحَمَّدٍ وَوَرِثَ عِلْمَ الاوْصِيَاءِ وَعِلْمَ مَنْ كَانَ قَبْلَهُ أَمَا إِنَّ مُحَمَّداً وَرِثَ عِلْمَ مَنْ كَانَ قَبْلَهُ مِنَ الانْبِيَاءِ وَالْمُرْسَلِينَ عَلَى قَائِمَةِ الْعَرْشِ مَكْتُوبٌ حَمْزَةُ أَسَدُ الله وَأَسَدُ رَسُولِهِ وَسَيِّدُ الشُّهَدَاءِ وَفِي ذُؤَابَةِ الْعَرْشِ عَلِيٌّ أَمِيرُ الْمُؤْمِنِينَ فَهَذِهِ حُجَّتُنَا عَلَى مَنْ أَنْكَرَ حَقَّنَا وَجَحَدَ مِيرَاثَنَا وَمَا مَنَعَنَا مِنَ الْكَلامِ وَأَمَامَنَا الْيَقِينُ فَأَيُّ حُجَّةٍ تَكُونُ أَبْلَغَ مِنْ هَذَا.

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Abdul Rahman Bin Kaseer,

(It has been narrated) from Abu Ja'far[asws] having said: 'Rasool-Allah[saww] said: 'The first successor[as] upon the face of the earth was Hibtullah Bin Adam[as], and there is none from a Prophet[as] of the past except that for him[as] was a successor[as], and the entirety of the Prophets were one hundred and twenty thousand Prophets. From them[as], five were Determined Ones (Ul Al-Azam) – Noahas, and Ibrahim[as], and Musa[as], and Isa[as] and Muhammad[saww], and that Ali[asws] Bin Abu Talib[asws] was the Hibtullahas of Muhammad[saww], and an inheritor of the Knowledge of the successors[as], and the knowledge of the ones who were before him[as]'.

As for Muhammad[saww], he[saww] inherited the knowledge of the onesas who were before him[saww] from the Prophets[as] and the Rasools[as]. It is inscribed upon the Register of the Throne: "Hamzaas is a lion of Allah[azwj] and a lion of His[azwj] Rasoolas and the chief of the martyrs"; and in the central facet of the Throne: "Ali[asws] Amir Al-Momineen[asws]". So these are our[asws] proofs upon the ones who deny our[asws] rights and fight against our[asws] inheritances. And what prevents us[asws] from the speaking and in front of us[asws] is the conviction? So which proof can happen to be more eloquent than this?'.[80]

3. مُحَمَّدُ بْنُ يَحْيَى عَنْ سَلَمَةَ بْنِ الْخَطَّابِ عَنْ عَبْدِ الله بْنِ مُحَمَّدٍ عَنْ عَبْدِ الله بْنِ الْقَاسِمِ عَنْ زُرْعَةَ بْنِ مُحَمَّدٍ عَنِ الْمُفَضَّلِ بْنِ عُمَرَ قَالَ قَالَ أَبُو عَبْدِ الله (عَلَيْهِ السَّلام) إِنَّ سُلَيْمَانَ وَرِثَ دَاوُدَ وَإِنَّ مُحَمَّداً وَرِثَ سُلَيْمَانَ وَإِنَّا وَرِثْنَا مُحَمَّداً وَإِنَّ عِنْدَنَا عِلْمَ التَّوْرَاةِ وَالانْجِيلِ وَالزَّبُورِ وَتِبْيَانَ مَا فِي الالْوَاحِ قَالَ قُلْتُ إِنَّ هَذَا لَهُوَ الْعِلْمُ قَالَ لَيْسَ هَذَا هُوَ الْعِلْمَ إِنَّ الْعِلْمَ الَّذِي يَحْدُثُ يَوْماً بَعْدَ يَوْمٍ وَسَاعَةً بَعْدَ سَاعَةٍ.

Muhammad Bin Yahya, from Salma Bin Al Khattab, from Abdullah Bin Muhammad, from Abdullah Bin Al Qasim, from Zur'a Bin Muhammad, from Al Mufazzal Bin Umar who said,

'Abu Abdullah[asws] said: 'Suleymanas inherited Dawoodas, and that Muhammad[saww] inherited Suleymanas, and we[asws] are the inheritors of Muhammad[saww], and that in our[asws] presence is the Knowledge of the Torah,

and the Evangel, and the Psalms, and the explanation of what is in the Tablets'.

He (the narrator) said, 'I said, 'This Tablet, is the Knowledge?' He[asws] said: 'This is not the Knowledge. The Knowledge is that which occurs day after day, and moment after moment'.[81]

4. أَحْمَدُ بْنُ إِدْرِيسَ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ شُعَيْبٍ الْحَدَّادِ عَنْ ضُرَيْسٍ الْكُنَاسِيِّ قَالَ كُنْتُ عِنْدَ أَبِي عَبْدِ الله (عَلَيْهِ السَّلام) وَعِنْدَهُ أَبُو بَصِيرٍ فَقَالَ أَبُو عَبْدِ الله (عَلَيْهِ السَّلام) إِنَّ دَاوُدَ وَرِثَ عِلْمَ الانْبِيَاءِ وَإِنَّ سُلَيْمَانَ وَرِثَ دَاوُدَ وَإِنَّ مُحَمَّداً (صَلَّى اللهُ عَلَيْهِ وَآلِه) وَرِثَ سُلَيْمَانَ وَإِنَّا وَرِثْنَا مُحَمَّداً (صَلَّى اللهُ عَلَيْهِ وَآلِه) وَإِنَّ عِنْدَنَا صُحُفَ إِبْرَاهِيمَ وَأَلْوَاحَ مُوسَى فَقَالَ أَبُو بَصِيرٍ إِنَّ هَذَا لَهُوَ الْعِلْمُ فَقَالَ يَا أَبَا مُحَمَّدٍ لَيْسَ هَذَا هُوَ الْعِلْمَ إِنَّمَا الْعِلْمُ مَا يَحْدُثُ بِاللَّيْلِ وَالنَّهَارِ يَوْماً بِيَوْمٍ وَسَاعَةً بِسَاعَةٍ.

Ahmad Bin Idrees, from Muhammad Bin Abdul Jabbar, from Safwan Bin Yahya, from Shuayb Al Haddad, from Zureys Al Kunasy who said,

'I was in the presence of Abu Abdullah[asws] and with him[asws] was Abu Baseer. So Abu Abdullah[asws] said: 'Dawoodas inherited the Knowledge of the Prophets[as], and that Suleymanas inherited Dawoodas, and that Muhammad[saww] inherited Suleymanas, and we[asws] inherited Muhammad[saww], and that with us[asws] are the Parchments of Ibrahim[as], and the Tablets of Musa[as]'.

So Abu Baseer said, 'This Tablet, is the Knowledge?' So he[asws] said: 'O Abu Baseer! This is not the Knowledge. But rather, the Knowledge is what occurs by the night and the day, day by day, and moment by moment'.[82]

5. مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ عَلِيِّ بْنِ النُّعْمَانِ عَنِ ابْنِ مُسْكَانَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ الله (عَلَيْهِ السَّلام) قَالَ قَالَ لِي يَا أَبَا مُحَمَّدٍ إِنَّ الله عَزَّ وَجَلَّ لَمْ يُعْطِ الانْبِيَاءَ شَيْئاً إِلا وَقَدْ أَعْطَاهُ مُحَمَّداً (صَلَّى اللهُ عَلَيْهِ وَآلِه) قَالَ وَقَدْ أَعْطَى مُحَمَّداً جَمِيعَ مَا أَعْطَى الانْبِيَاءَ وَعِنْدَنَا الصُّحُفُ الَّتِي قَالَ الله عَزَّ وَجَلَّ صُحُفِ إِبْرَاهِيمَ وَمُوسى قُلْتُ جُعِلْتُ فِدَاكَ هِيَ الالْوَاحُ قَالَ نَعَمْ.

Muhammad Bin Yahya, from Muhammad Bin Abdul Jabbar, from Muhammad Bin Ismail, from Ali Bin Al Numan, from Ibn Muskan, from Abu Baseer,

(It has been narrated) from Abu Abdullah[asws], said, 'He[asws] said to me: 'O Abu Muhammad! Allah[azwj] Mighty and Majestic did not Give anything to the Prophets[as] except and He[azwj] Gave it to Muhammad[saww] (as well). And He[azwj] Gave Muhammad[saww] the entirety of what He[azwj] Gave to the Prophets[as], and with us[asws] are the Parchments which Allah[azwj] Mighty and Majestic Said are [87:19] The scriptures of Ibrahim and Musa'. I said, 'May I be sacrificed for you[asws]! These are the Tablets?' He[asws] said: 'Yes'.[83]

6. مُحَمَّدٌ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ النَّضْرِ بْنِ سُوَيْدٍ عَنْ عَبْدِ الله بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ الله (عَلَيْهِ السَّلام) أَنَّهُ سَأَلَهُ عَنْ قَوْلِ الله عَزَّ وَجَلَّ وَلَقَدْ كَتَبْنا فِي الزَّبُورِ مِنْ

بَعْدِ الذِّكْرِ مَا الزَّبُورُ وَمَا الذِّكْرُ قَالَ الذِّكْرُ عِنْدَ اللهِ وَالزَّبُورُ الَّذِي أُنْزِلَ عَلَى دَاوُدَ وَكُلُّ كِتَابٍ نَزَلَ فَهُوَ عِنْدَ أَهْلِ الْعِلْمِ وَنَحْنُ هُمْ.

Muhammad, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Al Nazar Bin Suweyd, from Abdullah Bin Sinan,

(It has been narrated) from Abu Abdullah[asws], that he asked him[asws] about the Words of Allah[azwj] Mighty and Majestic [21:105] And We have Written in the Psalms after the Reminder, 'What is the Psalms and what is the Reminder (Al-Zikr)?' He[asws] said: 'The Reminder (Al-Zikr) is with Allah[azwj], and the Psalms is what which was Revealed unto Dawood; and every Book which was Revealed, so it is with the People of the Knowledge, and we[asws] are they'.[84]

7. مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ أَبِي زَاهِرٍ أَوْ غَيْرِهِ عَنْ مُحَمَّدِ بْنِ حَمَّادٍ عَنْ أَخِيهِ أَحْمَدَ بْنِ حَمَّادٍ عَنْ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ أَبِي الْحَسَنِ الاوَّلِ (عَلَيْهِ السَّلام) قَالَ قُلْتُ لَهُ جُعِلْتُ فِدَاكَ أَخْبِرْنِي عَنِ النَّبِيِّ (صَلَّى اللهُ عَلَيْهِ وَآلِه) وَرِثَ النَّبِيِّينَ كُلَّهُمْ قَالَ نَعَمْ قُلْتُ مِنْ لَدُنْ آدَمَ حَتَّى انْتَهَى إِلَى نَفْسِهِ قَالَ مَا بَعَثَ اللهُ نَبِيّاً إِلا وَمُحَمَّدٌ (صَلَّى اللهُ عَلَيْهِ وَآلِه) أَعْلَمُ مِنْهُ قَالَ قُلْتُ إِنَّ عِيسَى ابْنَ مَرْيَمَ كَانَ يُحْيِي الْمَوْتَى بِإِذْنِ اللهِ قَالَ صَدَقْتَ وَسُلَيْمَانَ بْنَ دَاوُدَ كَانَ يَفْهَمُ مَنْطِقَ الطَّيْرِ وَكَانَ رَسُولُ اللهِ (صَلَّى اللهُ عَلَيْهِ وَآلِه) يَقْدِرُ عَلَى هَذِهِ الْمَنَازِلِ قَالَ فَقَالَ إِنَّ سُلَيْمَانَ بْنَ دَاوُدَ قَالَ لِلهُدْهُدِ حِينَ فَقَدَهُ وَشَكَّ فِي أَمْرِهِ فَقَالَ ما لِيَ لا أَرَى الْهُدْهُدَ أَمْ كانَ مِنَ الْغائِبِينَ حِينَ فَقَدَهُ فَغَضِبَ عَلَيْهِ فَقَالَ لاعَذِّبَنَّهُ عَذاباً شَدِيداً أَوْ لاذْبَحَنَّهُ أَوْ لَيَأْتِيَنِّي بِسُلْطانٍ مُبِينٍ وَإِنَّمَا غَضِبَ لانَّهُ كَانَ يَدُلُّهُ عَلَى الْمَاءِ فَهَذَا وَهُوَ طَائِرٌ قَدْ أُعْطِيَ مَا لَمْ يُعْطَ سُلَيْمَانُ وَقَدْ كَانَتِ الرِّيحُ وَالنَّمْلُ وَالانْسُ وَالْجِنُّ وَالشَّيَاطِينُ وَالْمَرَدَةُ لَهُ طَائِعِينَ وَلَمْ يَكُنْ يَعْرِفُ الْمَاءَ تَحْتَ الْهَوَاءِ وَكَانَ الطَّيْرُ يَعْرِفُهُ وَإِنَّ اللهَ يَقُولُ فِي كِتَابِهِ وَلَوْ أَنَّ قُرْآناً سُيِّرَتْ بِهِ الْجِبالُ أَوْ قُطِّعَتْ بِهِ الارْضُ أَوْ كُلِّمَ بِهِ الْمَوْتَى وَقَدْ وَرِثْنَا نَحْنُ هَذَا الْقُرْآنَ الَّذِي فِيهِ مَا تُسَيَّرُ بِهِ الْجِبَالُ وَتُقَطَّعُ بِهِ الْبُلْدَانُ وَتُحْيَا بِهِ الْمَوْتَى وَنَحْنُ نَعْرِفُ الْمَاءَ تَحْتَ الْهَوَاءِ وَإِنَّ فِي كِتَابِ اللهِ لآيَاتٍ مَا يُرَادُ بِهَا أَمْرٌ إِلا أَنْ يَأْذَنَ اللهُ بِهِ مَعَ مَا قَدْ يَأْذَنُ اللهُ مِمَّا كَتَبَهُ الْمَاضُونَ جَعَلَهُ اللهُ لَنَا فِي أُمِّ الْكِتَابِ إِنَّ اللهَ يَقُولُ وَما مِنْ غائِبَةٍ فِي السَّماءِ وَالارْضِ إِلا فِي كِتابٍ مُبِينٍ ثُمَّ قَالَ ثُمَّ أَوْرَثْنَا الْكِتابَ الَّذِينَ اصْطَفَيْنا مِنْ عِبادِنا فَنَحْنُ الَّذِينَ اصْطَفَانَا اللهُ عَزَّ وَجَلَّ وَأَوْرَثَنَا هَذَا الَّذِي فِيهِ تِبْيَانُ كُلِّ شَيْءٍ.

Muhammad Bin Yahya, from Ahmad Bin Abu Zahir, or someone else, from Muhammad Bin Hammad, from his father Ahmad Bin Hammad, from Ibrahim, from his father,

(It has been narrated) from Abu Al-Hassan[asws] the 1st, said, 'I said to him[asws], 'May I be sacrificed for you[asws]! Inform me about the Prophet[saww]. Did he[saww] inherit the Prophets[as], all of them[as]?' He[asws] said: 'Yes'. I said, 'From Adam[as] until it ended to himself[saww]?' He[asws] said: 'Allah[azwj] did not

Send a Prophet[saww] except that Muhammad[saww] was more knowledgeable than him[as]'.

He (the narrator) said, 'I said, 'Isa[as] Ibn Maryam[as] used to revive the dead by the Permission of Allah[azwj'. He[asws] said: 'You speak the truth'. (I said), 'And Suleymanas Bin Dawoodas used to understand the speech of the bird, and was Rasool-Allah[saww] able to be upon this status?'

He (the narrator) said, 'Suleymanas Bin Dawoodas said to the Hoopoe (bird) when he[as] missed it and doubted regarding its matter, so he[as] said [27:20] What is the matter that I cannot see the hoopoe or is it from the absentees?, when he[as] missed it. So he[as] was angry upon it, so he[as] said: '[27:21] I will punish it with a severe punishment, or slaughter it, or it brings to me a clear authorisation (for its absence)'.

And rather, he[as] was angry because it used to navigate for him upon the waters. So this one, and it was a bird, and it had been Given what Suleymanas had not been Given. And it was so that the wind, and the ant, and the humans, and the jinn, and the Satansla were chained to him[asws] in obedience, and he[as] did not happen to recognise the water beneath the atmosphere, and the bird used to recognise it.

And Allah[azwj] is Saying in His[azwj] Book [13:31] And even if there were a Quran by which the mountains were made to pass away, or the earth were travelled over by it, or the dead were made to speak thereby, and we[asws] have inherited this Quran wherein is what the mountains can be made to passed with, and the cities be made to travel with, and the dead to be revived with, and we[asws] know the water beneath the atmosphere.

And in the Book of Allah[azwj] there are Verses what a matter can be intended with except that Allah[azwj] has Permitted with it, along with what Allah[azwj] had Permitted from what He[azwj] had Prescribed the past ones with. Allah[azwj] has Made it to be for us in the Mother of the Book (Umm Al-Kitab). Allah[azwj] is Saying [27:75] And there is nothing concealed in the sky and the earth but it is in a Clarifying Book.

Then He[azwj] Said [35:32] Then We Gave the Book as an inheritance to those whom We Chose from among Our servants. So we[asws] are those whom Allah[azwj] Mighty and Majestic has Chosen and Made us[asws] to inherit this (Quran) wherein is an explanation of everything'.[85]

Notes

1 Al Kafi V 1 – The Book Of Divine Authority CH 14 H 1
2 Al Kafi V 1 – The Book Of Divine Authority CH 14 H 2
3 Al Kafi V 1 – The Book Of Divine Authority CH 14 H 3
4 Al Kafi V 1 – The Book Of Divine Authority CH 15 H 1
5 Al Kafi V 1 – The Book Of Divine Authority CH 15 H 2
6 Al Kafi V 1 – The Book Of Divine Authority CH 16 H 1
7 Al Kafi V 1 – The Book Of Divine Authority CH 16 H 2
8 Al Kafi V 1 – The Book Of Divine Authority CH 16 H 3
9 Al Kafi V 1 – The Book Of Divine Authority CH 16 H
10 Al Kafi V 1 – The Book Of Divine Authority CH 16 H 5
11 Al Kafi V 1 – The Book Of Divine Authority CH 17 H 1
12 Al Kafi V 1 – The Book Of Divine Authority CH 17 H 2
13 Al Kafi V 1 – The Book Of Divine Authority CH 17 H 3
14 Al Kafi V 1 – The Book Of Divine Authority CH 18 H 1
15 Al Kafi V 1 – The Book Of Divine Authority CH 18 H 2
16 Al Kafi V 1 – The Book Of Divine Authority CH 18 H 3
17 Al Kafi V 1 – The Book Of Divine Authority CH 19 H 1
18 Al Kafi V 1 – The Book Of Divine Authority CH 19 H 2
19 Al Kafi V 1 – The Book Of Divine Authority CH 19 H 3
20 Al Kafi V 1 – The Book Of Divine Authority CH 19 H 4
21 Al Kafi V 1 – The Book Of Divine Authority CH 19 H 5
22 Al Kafi V 1 – The Book Of Divine Authority CH 19 H 6
23 Al Kafi V 1 – The Book Of Divine Authority CH 19 H 7
24 Al Kafi V 1 – The Book Of Divine Authority CH 20 H 1
25 Al Kafi V 1 – The Book Of Divine Authority CH 20 H 2
26 Al Kafi V 1 – The Book Of Divine Authority CH 20 H 3
27 Al Kafi V 1 – The Book Of Divine Authority CH 20 H 4
28 Al Kafi V 1 – The Book Of Divine Authority CH 20 H 5
29 Al Kafi V 1 – The Book Of Divine Authority CH 20 H 6
30 Al Kafi V 1 – The Book Of Divine Authority CH 20 H 7
31 Al Kafi V 1 – The Book Of Divine Authority CH 20 H 8
32 Al Kafi V 1 – The Book Of Divine Authority CH 20 H 9
33 Al Kafi V 1 – The Book Of Divine Authority CH 21 H 1
34 Al Kafi V 1 – The Book Of Divine Authority CH 21 H 2
35 Al Kafi V 1 – The Book Of Divine Authority CH 22 H 1
36 Al Kafi V 1 – The Book Of Divine Authority CH 22 H 2
37 Al Kafi V 1 – The Book Of Divine Authority CH 22 H 3
38 Al Kafi V 1 – The Book Of Divine Authority CH 23 H 1
39 Al Kafi V 1 – The Book Of Divine Authority CH 23 H 2
40 Al Kafi V 1 – The Book Of Divine Authority CH 23 H 3
41 Al Kafi V 1 – The Book Of Divine Authority CH 23 H 4
42 Al Kafi V 1 – The Book Of Divine Authority CH 23 H 5
43 Al Kafi V 1 – The Book Of Divine Authority CH 24 H 1
44 Al Kafi V 1 – The Book Of Divine Authority CH 24 H 2
45 Al Kafi V 1 – The Book Of Divine Authority CH 24 H 3
46 Al Kafi V 1 – The Book Of Divine Authority CH 24 H 4
47 Al Kafi V 1 – The Book Of Divine Authority CH 25 H 1
48 Al Kafi V 1 – The Book Of Divine Authority CH 25 H 2
49 Al Kafi V 1 – The Book Of Divine Authority CH 26 H 1
50 Al Kafi V 1 – The Book Of Divine Authority CH 26 H 2
51 Al Kafi V 1 – The Book Of Divine Authority CH 27 H 1
52 Al Kafi V 1 – The Book Of Divine Authority CH 27 H 2
53 Al Kafi V 1 – The Book Of Divine Authority CH 27 H 3
54 Al Kafi V 1 – The Book Of Divine Authority CH 27 H 4
55 Al Kafi V 1 – The Book Of Divine Authority CH 28 H 1
56 Al Kafi V 1 – The Book Of Divine Authority CH 28 H 2
57 Al Kafi V 1 – The Book Of Divine Authority CH 28 H 3

58 Al Kafi V 1 – The Book Of Divine Authority CH 28 H 4
59 Al Kafi V 1 – The Book Of Divine Authority CH 28 H 5
60 Al Kafi V 1 – The Book Of Divine Authority CH 29 H 1
61 Al Kafi V 1 – The Book Of Divine Authority CH 29 H 2
62 Al Kafi V 1 – The Book Of Divine Authority CH 29 H 3
63 Al Kafi V 1 – The Book Of Divine Authority CH 29 H 4
64 Al Kafi V 1 – The Book Of Divine Authority CH 29 H 5
65 Al Kafi V 1 – The Book Of Divine Authority CH 29 H 6
66 Al Kafi V 1 – The Book Of Divine Authority CH 30 H 1
67 Al Kafi V 1 – The Book Of Divine Authority CH 30 H 2
68 Al Kafi V 1 – The Book Of Divine Authority CH 31 H 1
69 Al Kafi V 1 – The Book Of Divine Authority CH 31 H 3
70 Al Kafi V 1 – The Book Of Divine Authority CH 31 H 3
71 Al Kafi V 1 – The Book Of Divine Authority CH 32 H 1
72 Al Kafi V 1 – The Book Of Divine Authority CH 32 H 2
73 Al Kafi V 1 – The Book Of Divine Authority CH 32 H 3
74 Al Kafi V 1 – The Book Of Divine Authority CH 32 H 4
75 Al Kafi V 1 – The Book Of Divine Authority CH 32 H 5
76 Al Kafi V 1 – The Book Of Divine Authority CH 32 H 6
77 Al Kafi V 1 – The Book Of Divine Authority CH 32 H 7
78 Al Kafi V 1 – The Book Of Divine Authority CH 32 H 8
79 Al Kafi V 1 – The Book Of Divine Authority CH 33 H 1
80 Al Kafi V 1 – The Book Of Divine Authority CH 33 H 2
81 Al Kafi V 1 – The Book Of Divine Authority CH 33 H 3
82 Al Kafi V 1 – The Book Of Divine Authority CH 33 H 4
83 Al Kafi V 1 – The Book Of Divine Authority CH 33 H 5
84 Al Kafi V 1 – The Book Of Divine Authority CH 33 H 6
85 Al Kafi V 1 – The Book Of Divine Authority CH 33 H 7

كِتَابُ الْحُجَّةِ

THE BOOK OF DIVINE AUTHORITY (3)

بسم الله الرحمن الرحيم الحمد لله رب العالمين، وصلى الله على سيدنا محمد وآله الطاهرين، وسلم تسليما.

In the Name of Allah[azwj] the Beneficent, the Merciful. The Praise is for Allah[azwj] Lord[azwj] of the Worlds, and Blessing be upon our Chief Muhammad[saww] and his[saww] Purified Progeny[asws], and greetings with abundant greetings.

34 . بَابُ أَنَّ الْأَئِمَّةَ عليهم السلام عِنْدَهُمْ جَمِيعُ الْكُتُبِ الَّتِي نَزَلَتْ مِنْ عِنْدِ اللهِ عَزَّ وَجَلَّ، وَأَنَّهُمْ يَعْرِفُونَهَا عَلَى اخْتِلَافِ أَلْسِنَتِهَا

Chapter 34 – The Imams[asws], with them[asws] are the entirety of the Books which were Revealed from Allah[azwj] Mighty and Majestic, and they[asws] recognise these upon their different languages

1. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ الْحَسَنِ بْنِ إِبْرَاهِيمَ عَنْ يُونُسَ عَنْ هِشَامِ بْنِ الْحَكَمِ فِي حَدِيثِ بُرَيْهٍ أَنَّهُ لَمَّا جَاءَ مَعَهُ إِلَى أَبِي عَبْدِ الله (عَلَيْهِ السَّلام) فَلَقِيَ أَبَا الْحَسَنِ مُوسَى بْنَ جَعْفَرٍ (عَلَيْهِما السَّلام) فَحَكَى لَهُ هِشَامٌ الْحِكَايَةَ فَلَمَّا فَرَغَ قَالَ أَبُو الْحَسَنِ (عَلَيْهِ السَّلام) لِبُرَيْهٍ يَا بُرَيْهُ كَيْفَ عِلْمُكَ بِكِتَابِكَ قَالَ أَنَا بِهِ عَالِمٌ ثُمَّ قَالَ كَيْفَ ثِقَتُكَ بِتَأْوِيلِهِ قَالَ مَا أَوْثَقَنِي بِعِلْمِي فِيهِ قَالَ فَابْتَدَأَ أَبُو الْحَسَنِ (عَلَيْهِ السَّلام) يَقْرَأُ الانْجِيلَ فَقَالَ بُرَيْهٌ إِيَّاكَ كُنْتُ أَطْلُبُ مُنْذُ خَمْسِينَ سَنَةً أَوْ مِثْلَكَ قَالَ فَآمَنَ بُرَيْهٌ وَحَسُنَ إِيمَانُهُ وَآمَنَتِ الْمَرْأَةُ الَّتِي كَانَتْ مَعَهُ فَدَخَلَ هِشَامٌ وَبُرَيْهٌ وَالْمَرْأَةُ عَلَى أَبِي عَبْدِ الله (عَلَيْهِ السَّلام) فَحَكَى لَهُ هِشَامٌ الْكَلامَ الَّذِي جَرَى بَيْنَ أَبِي الْحَسَنِ مُوسَى (عَلَيْهِ السَّلام) وَبَيْنَ بُرَيْهٍ فَقَالَ أَبُو عَبْدِ الله (عَلَيْهِ السَّلام) ذُرِّيَّةً بَعْضُهَا مِنْ بَعْضٍ وَالله سَمِيعٌ عَلِيمٌ فَقَالَ بُرَيْهٌ أَنَّى لَكُمُ التَّوْرَاةُ وَالانْجِيلُ وَكُتُبُ الانْبِيَاءِ قَالَ هِيَ عِنْدَنَا وِرَاثَةً مِنْ عِنْدِهِمْ نَقْرَؤُهَا كَمَا قَرَءُوهَا وَنَقُولُهَا كَمَا قَالُوا إِنَّ الله لا يَجْعَلُ حُجَّةً فِي أَرْضِهِ يُسْأَلُ عَنْ شَيْءٍ فَيَقُولُ لا أَدْرِي.

Ali Bin Ibrahim, from his father, from Al Hassan Bin Ibrahim, from Yunus, from Hisham Bin Al Hakam,

‘In a Hadeeth of Bureyh, that when he went with him to Abu Abdullah[asws], so he met Abu Al-Hassan Musa[asws] Bin Ja’far[asws]. So Hisham related a story to him[asws]. So when he finished, Abu Al-Hassan[asws] said to Bureyh: ‘O Bureyh! How is your knowledge with your Book?’ He said, ‘I am a knower with it’. Then he[asws] said: ‘How reliable are you with its interpretation?’ He said, ‘What I can rely in it with my knowledge’.

He (the narrator) said, ‘So Abu Al-Hassan[asws] recited the Evangel. So Bureyh said, ‘You[asws] are the one I have been seeking since fifty years, or someone like you[asws]!’ So, Bureyh professed belief, and his belief was good, and the woman who was with him (also) expressed belief. So Hisham, and Bureyh and the woman went over to Abu Abdullah[asws], and Hisham related to him[asws] the speech which flowed between Abu Al-Hassan Musa[asws] and Bureyh.

So Abu Abdullah[asws] said ‘[3:34] Offspring one from the other; and Allah is Hearing, Knowing’. So Bureyh said, ‘Is there for you[asws], the Torah, and the Evangel, and the Books of the Prophets[as]?’ He[asws] said: ‘These are with us[asws] as an inheritance from them[asws]. We[asws] tend to recite these just as they[as] recited these, and we[asws] are saying it just as they[as] were saying it. Allah[azwj] does not Make a Divine Authority to be in His[azwj] earth who is asked about something, so he[asws] would be saying: ‘I[asws] don’t know’’.[1]

2. عَلِيُّ بْنُ مُحَمَّدٍ وَمُحَمَّدُ بْنُ الْحَسَنِ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ بَكْرِ بْنِ صَالِحٍ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ مُفَضَّلِ بْنِ عُمَرَ قَالَ أَتَيْنَا بَابَ أَبِي عَبْدِ الله (عَلَيْهِ السَّلام) وَنَحْنُ نُرِيدُ الاذْنَ عَلَيْهِ فَسَمِعْنَاهُ يَتَكَلَّمُ بِكَلامٍ لَيْسَ بِالْعَرَبِيَّةِ فَتَوَهَّمْنَا أَنَّهُ بِالسُّرْيَانِيَّةِ ثُمَّ بَكَى فَبَكَيْنَا لِبُكَائِهِ ثُمَّ خَرَجَ إِلَيْنَا الْغُلامُ فَأَذِنَ لَنَا فَدَخَلْنَا عَلَيْهِ فَقُلْتُ أَصْلَحَكَ الله أَتَيْنَاكَ نُرِيدُ الاذْنَ عَلَيْكَ فَسَمِعْنَاكَ تَتَكَلَّمُ بِكَلامٍ لَيْسَ بِالْعَرَبِيَّةِ فَتَوَهَّمْنَا أَنَّهُ بِالسُّرْيَانِيَّةِ ثُمَّ بَكَيْتَ فَبَكَيْنَا لِبُكَاءِكَ قَالَ نَعَمْ ذَكَرْتُ إِلْيَاسَ النَّبِيَّ وَكَانَ مِنْ عُبَّادِ أَنْبِيَاءِ بَنِي إِسْرَائِيلَ فَقُلْتُ كَمَا كَانَ يَقُولُ فِي سُجُودِهِ ثُمَّ انْدَفَعَ فِيهِ بِالسُّرْيَانِيَّةِ فَلا وَالله مَا رَأَيْنَا قَسّاً وَلا جَاثَلِيقاً أَفْصَحَ لَهْجَةً مِنْهُ بِهِ ثُمَّ فَسَّرَهُ لَنَا بِالْعَرَبِيَّةِ فَقَالَ كَانَ يَقُولُ فِي سُجُودِهِ أَ تُرَاكَ مُعَذِّبِي وَقَدْ أَظْمَأْتُ لَكَ هَوَاجِرِي أَ تُرَاكَ مُعَذِّبِي وَقَدْ عَفَّرْتُ لَكَ فِي التُّرَابِ وَجْهِي أَ تُرَاكَ مُعَذِّبِي وَقَدِ اجْتَنَبْتُ لَكَ الْمَعَاصِيَ أَ تُرَاكَ مُعَذِّبِي وَقَدْ أَسْهَرْتُ لَكَ لَيْلِي قَالَ فَأَوْحَى الله إِلَيْهِ أَنِ ارْفَعْ رَأْسَكَ فَإِنِّي غَيْرُ مُعَذِّبِكَ قَالَ فَقَالَ إِنْ قُلْتَ لا أُعَذِّبُكَ ثُمَّ عَذَّبْتَنِي مَا ذَا أَ لَسْتُ عَبْدَكَ وَأَنْتَ رَبِّي قَالَ فَأَوْحَى الله إِلَيْهِ أَنِ ارْفَعْ رَأْسَكَ فَإِنِّي غَيْرُ مُعَذِّبِكَ إِنِّي إِذَا وَعَدْتُ وَعْداً وَفَيْتُ بِهِ.

Ali Bin Muhammad and Muhammad Bin Al Hassan, from Sahl Bin Ziyad, from Bakr Bin Salih, from Muhammad Bin Sinan, from Mufazzal Bin Umar who said,

‘We came over to the door of Abu Abdullah[asws] and we wanted the permission to (see) him[asws]. So we heard him[asws] speak in a speech which wasn’t Arabic. So we were under the impression that it was Assyrian. Then he[asws] cried. So we cried upon his[asws] crying. Then the boy came out to us, and permitted for us. So we entered to (see) him[asws].

So I said, ‘May Allah[azwj] Keep you[asws] well! We came over to you[asws] wanting the permission to (see) you[asws], and we heard you[asws] speaking with a speech which wasn’t Arabic. So we were under the impression that it is Assyrian. Then you cried, so we cried upon your[asws] crying’. He[asws] said: ‘Yes.

I[asws] remembered Ilyasas the Prophet[as], and he[as] was from the most devoted of the worshippers of the Children of Israel'.

So I said, 'Just as he[as] was saying in his[as] Sajdah?'. Then he spoke regarding it in Assyrian, so by Allah[azwj,] we had neither seen a Pastor nor a Vicar more eloquent in tone than he[asws] was with it. Then he[asws] interpreted it for us in Arabic, so he[asws] said: 'He[as] was saying in his[as] Sajdah: 'Will You[azwj] Punish meas and I[as] have kept my[as] mouth thirsty for You[azwj?] Will You[azwj] Punish meas and I[as] have rubbed my[as] face in the dust for You[azwj?] Will You[azwj] Punish meas and I[as] have kept aside from my[as] disobediences for You[azwj?] Will You[azwj] Punish meas and I[as] have held vigils for You[azwj] during my[as] nights?'

He[asws] said: 'So Allah[azwj] Revealed unto him[as]: "Raise youras head, for I[azwj] will not Punish you[as]". So he[as] said: 'If You[azwj] Say: "I[azwj] will not Punish you[as]", then if You[azwj] do Punish meas, what would that be? Am I[as] not Your[azwj] servant and You[azwj] myas Lord[azwj?'] He[asws] said: 'So Allah[azwj] Revealed unto him[as]: "Raise youras head, for I[azwj] will not Punish you[as]! I[azwj,] when I[azwj] Promise a Promise, I[azwj] Fulfil it!'.[2]

35 . بَابُ أَنَّهُ لَمْ يَجْمَعِ الْقُرْآنَ كُلَّهُ إِلاَّ الْأَئِمَّةُ عليهم السلام وَأَنَّهُمْ يَعْلَمُونَ عِلْمَهُ كُلَّهُ

Chapter 35 – No one collected the Quran, all of it, except for the Imams[asws], and they[asws] are knowing its Knowledge, all of it

1. مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مَحْبُوبٍ عَنْ عَمْرِو بْنِ أَبِي الْمِقْدَامِ عَنْ جَابِرٍ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ (عَلَيْهِ السَّلام) يَقُولُ مَا ادَّعَى أَحَدٌ مِنَ النَّاسِ أَنَّهُ جَمَعَ الْقُرْآنَ كُلَّهُ كَمَا أُنْزِلَ إِلا كَذَّابٌ وَمَا جَمَعَهُ وَحَفِظَهُ كَمَا نَزَّلَهُ اللهُ تَعَالَى إِلا عَلِيُّ بْنُ أَبِي طَالِبٍ (عَلَيْهِ السَّلام) وَالاَئِمَّةُ مِنْ بَعْدِهِ (عَلَيْهِم السَّلام)

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Mahboub, from Amro Bin Abu Al Miqdam, from Jabir who said,

'I heard Abu Ja'far[asws] saying: 'No one from the people would claim that he has collected the Quran, all of it, just as it was Revealed, except he would be a liar, and not one collected it and memorised it just as Allah[azwj] the Exalted Revealed it except for Ali[asws] Bin Abu Talib[asws] and the Imams[asws] from after him[asws]'.[3]

2. مُحَمَّدُ بْنُ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ عَمَّارِ بْنِ مَرْوَانَ عَنِ الْمُنَخَّلِ عَنْ جَابِرٍ عَنْ ابي جعفر (عَلَيْهِ السَّلام) أَنَّهُ قَالَ مَا يَسْتَطِيعُ أَحَدٌ أَنْ يَدَّعِيَ أَنَّ عِنْدَهُ جَمِيعَ الْقُرْآنِ كُلِّهِ ظَاهِرِهِ وَبَاطِنِهِ غَيْرُ الاوْصِيَاءِ.

Muhammad Bin Al Husayn, from Muhammad Bin Al Hassan, from Muhammad Bin Sinan, from Ammar Bin Marwan, from Al Mankhal, from Jabir,

(It has been narrated) from Abu Ja'far[asws] having said: 'No one is able to claim that with him is the entirety of the Quran, all of it, it's apparent, and its hidden, apart from the succesors[asws]'.[4]

3. عَلِيُّ بْنُ مُحَمَّدٍ وَمُحَمَّدُ بْنُ الْحَسَنِ عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ الْقَاسِمِ بْنِ الرَّبِيعِ عَنْ عُبَيْدِ بْنِ عَبْدِ اللهِ بْنِ أَبِي هَاشِمٍ الصَّيْرَفِيِّ عَنْ عَمْرِو بْنِ مُصْعَبٍ عَنْ سَلَمَةَ بْنِ مُحْرِزٍ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ (عَلَيْهِ السَّلام) يَقُولُ إِنَّ مِنْ عِلْمِ مَا أُوتِينَا تَفْسِيرَ الْقُرْآنِ وَأَحْكَامَهُ وَعِلْمَ تَغْيِيرِ الزَّمَانِ وَحَدَثَانِهِ إِذَا أَرَادَ اللهُ بِقَوْمٍ خَيْراً أَسْمَعَهُمْ وَلَوْ أَسْمَعَ مَنْ لَمْ يَسْمَعْ لَوَلَّى مُعْرِضاً كَأَنْ لَمْ يَسْمَعْ ثُمَّ أَمْسَكَ هُنَيْئَةً ثُمَّ قَالَ وَلَوْ وَجَدْنَا أَوْعِيَةً أَوْ مُسْتَرَاحاً لَقُلْنَا وَاللهُ الْمُسْتَعَانُ.

Ali Bin Muhammad and Muhammad Bin Al Hassan, from Sahl Bin Ziyad, from Al Qasim Bin Al Rabie, from Ubeyd Bin Abdullah Bin Abu Hashim Al Sayrafi, from Amro Bin Mus'ab, from Salma Bin Muhriz who said,

'I heard Abu Ja'far[asws] saying: 'From the Knowledge which we[asws] have been Given is the interpretation of the Quran, and its Judgments, and knowledge of the changing of times and its new occurrences. Whenever Allah[azwj] Intends good with a people, He[azwj] Causes them to listen, and if someone hears whom He[azwj] Does not Want him to hear, he would turn around as if he had not heard'.

Then he[asws] waited for a while, then said: 'If we[asws] were to find a retaining ear or a receptacle, we[asws] would say (tell all), and Allah[azwj] is the Aider'.[5]

4. مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ أَبِي عَبْدِ اللهِ الْمُؤْمِنِ عَنْ عَبْدِ الاعْلَى مَوْلَى آلِ سَامٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللهِ (عَلَيْهِ السَّلام) يَقُولُ وَاللهِ إِنِّي لاعْلَمُ كِتَابَ اللهِ مِنْ أَوَّلِهِ إِلَى آخِرِهِ كَأَنَّهُ فِي كَفِّي فِيهِ خَبَرُ السَّمَاءِ وَخَبَرُ الارْضِ وَخَبَرُ مَا كَانَ وَخَبَرُ مَا هُوَ كَائِنٌ قَالَ اللهُ عَزَّ وَجَلَّ فِيهِ تِبْيَانُ كُلِّ شَيْءٍ.

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Muhammad Bin Isa, from Abu Abdullah Al Momin, from Abdul A'ala, a slave of the family of Saam who said,

'I heard Abu Abdullah[asws] saying: 'By Allah[azwj]! I[asws] am more knowing of the Book of Allah[azwj,] from its beginning to its end, as if it was in my[asws] palm. Therein is news of the sky and news of the earth, and news of what has occurred, and news of what is going to occur. Allah[azwj] Mighty and Majestic Said [16:89] and in it is clarification of everything'.[6]

5. مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ أَبِي زَاهِرٍ عَنِ الْخَشَّابِ عَنْ عَلِيِّ بْنِ حَسَّانَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ كَثِيرٍ عَنْ أَبِي عَبْدِ اللهِ (عَلَيْهِ السَّلام) قَالَ قالَ الَّذِي عِنْدَهُ عِلْمٌ مِنَ الْكِتابِ أَنَا آتِيكَ بِهِ قَبْلَ أَنْ يَرْتَدَّ إِلَيْكَ طَرْفُكَ قَالَ فَفَرَّجَ أَبُو عَبْدِ اللهِ (عَلَيْهِ السَّلام) بَيْنَ أَصَابِعِهِ فَوَضَعَهَا فِي صَدْرِهِ ثُمَّ قَالَ وَعِنْدَنَا وَاللهِ عِلْمُ الْكِتَابِ كُلُّهُ.

Muhammad Bin Yahya, from Ahmad Bin Abu Zahir, from Al Khashaab, from Ali Bin Hassan, from Abdul Rahman Bin Kaseer,

(It has been narrated) from Abu Abdullah[asws] having said: '[27:40] The one who had the knowledge from the Book said – I[asws] can come with it (Throne of Bilquis) before your eyelid blinks'.

He (the narrator) said, ‘So Abu Abdullah[asws] parted between his[asws] fingers and placed them upon his[asws] chest, then said: ‘And with us[asws], by Allah[azwj], is the Knowledge of the Book, all of it’.[7]

6. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَمُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحَسَنِ عَمَّنْ ذَكَرَهُ جَمِيعاً عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ ابْنِ أُذَيْنَةَ عَنْ بُرَيْدِ بْنِ مُعَاوِيَةَ قَالَ قُلْتُ لابي جعفر (عَلَيْهِ السَّلام) قُلْ كَفى بِالله شَهِيداً بَيْنِي وَبَيْنَكُمْ وَمَنْ عِنْدَهُ عِلْمُ الْكِتابِ قَالَ إِيَّانَا عَنَى وَعَلِيٌّ أَوَّلُنَا وَأَفْضَلُنَا وَخَيْرُنَا بَعْدَ النَّبِيِّ (صَلَّى اللهُ عَلَيْهِ وَآلِه)

Ali Bin Ibrahim, from his father and Muhammad Bin Yahya, from Muhammad Bin Al Hassan, from the one who metioned it, altogether from Ibn Abu Umeyr, from Ibn Azina, from Bureyd Bin Muawiya who said,

‘I said to Abu Ja’far[asws], ‘[13:43] Say: Allah is Sufficient as a Witness between me and you and the one who has Knowledge of the Book. He[asws] said: ‘It Means us[asws], and Ali[asws] is our[asws] first one, and the most superior of us[asws], and the best of us[asws] after the Prophet[saww]’.[8]

36 . بَابُ مَا أُعْطِيَ الْأَئِمَّةُ عليهم السلام مِنِ اسْمِ اللهِ الْأَعْظَمِ

Chapter 36 – What has been Given to the Imams[asws] from the Magnificent Name of Allah[azwj]

1. مُحَمَّدُ بْنُ يَحْيَى وَغَيْرُهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ مُحَمَّدِ بْنِ الْفُضَيْلِ قَالَ أَخْبَرَنِي شُرَيْسٌ الْوَابِشِيُّ عَنْ جَابِرٍ عَنْ ابي جعفر (عَلَيْهِ السَّلام) قَالَ إِنَّ اسْمَ الله الاعْظَمَ عَلَى ثَلاثَةٍ وَسَبْعِينَ حَرْفاً وَإِنَّمَا كَانَ عِنْدَ آصَفَ مِنْهَا حَرْفٌ وَاحِدٌ فَتَكَلَّمَ بِهِ فَخُسِفَ بِالارْضِ مَا بَيْنَهُ وَبَيْنَ سَرِيرِ بِلْقِيسَ حَتَّى تَنَاوَلَ السَّرِيرَ بِيَدِهِ ثُمَّ عَادَتِ الارْضُ كَمَا كَانَتْ أَسْرَعَ مِنْ طَرْفَةِ عَيْنٍ وَنَحْنُ عِنْدَنَا مِنَ الاسْمِ الاعْظَمِ اثْنَانِ وَسَبْعُونَ حَرْفاً وَحَرْفٌ وَاحِدٌ عِنْدَ الله تَعَالَى اسْتَأْثَرَ بِهِ فِي عِلْمِ الْغَيْبِ عِنْدَهُ وَلا حَوْلَ وَلا قُوَّةَ إِلا بِالله الْعَلِيِّ الْعَظِيمِ.

Muhammad Bin Yahya and someone else, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Muhammad Bin Al Fuzayl who said,

‘Shureys Al-Sabishy informed be, from Jabir, from Abu Ja’far[asws] having said: ‘The Magnificent Name of Allah[azwj] is upon seventy-three letters, and rather it was with Asif (Bik Barkhiya, successor[as] Suleymanas). So he[as] spoke with it, and the land which was between him[as] and the throne of Bilquis submerged to the extent that he[as] grabbed the throne by his[as] hand. Then the land returned just as it had been, quicker than the blink of an eye.

And we[asws], with us[asws] are seventy-two letters from the Magnificent Name, and one letter is in the Presence of Allah[azwj] the Exalted, which He[azwj] Accounts for the the Knowledge of the unseen. And there is neither Might nor Strength except with Allah[azwj], the Exalted, the Magnificent’.[9]

2. مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ وَمُحَمَّدِ بْنِ خَالِدٍ عَنْ زَكَرِيَّا بْنِ عِمْرَانَ الْقُمِّيِّ عَنْ هَارُونَ بْنِ الْجَهْمِ عَنْ رَجُلٍ مِنْ أَصْحَابِ أَبِي عَبْدِ الله (عَلَيْهِ السَّلام) لَمْ أَحْفَظْ

اسْمَهُ قَالَ سَمِعْتُ أَبَا عَبْدِ الله (عَلَيْهِ السَّلام) يَقُولُ إِنَّ عِيسَى ابْنَ مَرْيَمَ (عَلَيْهِ السَّلام) أُعْطِيَ حَرْفَيْنِ كَانَ يَعْمَلُ بِهِمَا وَأُعْطِيَ مُوسَى أَرْبَعَةَ أَحْرُفٍ وَأُعْطِيَ إِبْرَاهِيمُ ثَمَانِيَةَ أَحْرُفٍ وَأُعْطِيَ نُوحٌ خَمْسَةَ عَشَرَ حَرْفاً وَأُعْطِيَ آدَمُ خَمْسَةً وَعِشْرِينَ حَرْفاً وَإِنَّ الله تَعَالَى جَمَعَ ذَلِكَ كُلَّهُ لِمُحَمَّدٍ (صَلَّى اللهُ عَلَيْهِ وَآلِه) وَإِنَّ اسْمَ الله الاعْظَمَ ثَلاثَةٌ وَسَبْعُونَ حَرْفاً أُعْطِيَ مُحَمَّدٌ (صَلَّى اللهُ عَلَيْهِ وَآلِه) اثْنَيْنِ وَسَبْعِينَ حَرْفاً وَحُجِبَ عَنْهُ حَرْفٌ وَاحِدٌ.

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed and Muhammad Bin Khalid, from Zakariyya Bin Imran Al Qummy, from Haroun Bin Al Jahm,

(It has been narrated) from a man from the companions of Abu Abdullah[asws], his name was not preserved, who said, 'I heard Abu Abdullah[asws] saying: 'Isa[as] Bin Maryam[as] was Given two letters. He[as] used to work with these two; and Musa[as] was Given four letters, and Ibrahim[as] was Given eight letter, and Nuhas was given fifteen letters, and Adam[as] was Given twenty five letters, and that Allah[azwj] Gathered all of it for Muhammad[saww], and that the Magnificent Name of Allah[azwj] are seventy three letters. Muhammad[saww] was Given seventy two letters, and one letter was Veiled from him[saww]'.[10]

3. الْحُسَيْنُ بْنُ مُحَمَّدٍ الاشْعَرِيُّ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَبْدِ الله عَنْ عَلِيِّ بْنِ مُحَمَّدٍ النَّوْفَلِيِّ عَنْ أَبِي الْحَسَنِ صَاحِبِ الْعَسْكَرِ (عَلَيْهِ السَّلام) قَالَ سَمِعْتُهُ يَقُولُ اسْمُ الله الاعْظَمُ ثَلاثَةٌ وَسَبْعُونَ حَرْفاً كَانَ عِنْدَ آصَفَ حَرْفٌ فَتَكَلَّمَ بِهِ فَانْخَرَقَتْ لَهُ الارْضُ فِيمَا بَيْنَهُ وَبَيْنَ سَبَإٍ فَتَنَاوَلَ عَرْشَ بِلْقِيسَ حَتَّى صَيَّرَهُ إِلَى سُلَيْمَانَ ثُمَّ انْبَسَطَتِ الارْضُ فِي أَقَلَّ مِنْ طَرْفَةِ عَيْنٍ وَعِنْدَنَا مِنْهُ اثْنَانِ وَسَبْعُونَ حَرْفاً وَحَرْفٌ عِنْدَ الله مُسْتَأْثِرٌ بِهِ فِي عِلْمِ الْغَيْبِ.

Al Husayn Bin Muhammad Al Ashary, from Moalla Bin Muhammad, from Ahmad Bin Muhammad Bin Abdullah, from Ali Bin Muhammad Al Nowfaly,

(It has been narrated) from Abu Al-Hassan[asws], the owner of the army, said, 'I heard him[asws] saying: 'The Magnificent Name of Allah[azwj] are seventy three letters. One letter was with Asif (Bin Barkhiyyaas, successor[as] of Suleymanas). So he[as] spoke with it, and the land was folded for him, in what was between him[as] and Saba (Sheba). So he[as] grabbed the throne of Bilquis until it came to be to Suleymanas. Then the earth extended back in less than the blink of an eye. And with us[asws], from it, are seventy-two letters, and one letter is in the Presence of Allah[azwj,] Accounting by it in the Knowledge of the unseen'.[11]

37. بَابُ مَا عِنْدَ الْأَئِمَّةِ مِنْ آيَاتِ الْأَنْبِيَاءِ عليهم السلام

Chapter 37 – What is with the Imams[asws] from the Signs of the Prophets[as]

1. مُحَمَّدُ بْنُ يَحْيَى عَنْ سَلَمَةَ بْنِ الْخَطَّابِ عَنْ عَبْدِ الله بْنِ مُحَمَّدٍ عَنْ مَنِيعِ بْنِ الْحَجَّاجِ الْبَصْرِيِّ عَنْ مُجَاشِعٍ عَنْ مُعَلىً عَنْ مُحَمَّدِ بْنِ الْفَيْضِ عَنْ ابي جعفر (عَلَيْهِ السَّلام) قَالَ كَانَتْ عَصَا مُوسَى لآدَمَ (عَلَيْهِ السَّلام) فَصَارَتْ إِلَى شُعَيْبٍ ثُمَّ صَارَتْ إِلَى مُوسَى بْنِ عِمْرَانَ وَإِنَّهَا لَعِنْدَنَا وَإِنَّ عَهْدِي بِهَا آنِفاً وَهِيَ خَضْرَاءُ كَهَيْئَتِهَا حِينَ انْتُزِعَتْ مِنْ شَجَرَتِهَا وَإِنَّهَا لَتَنْطِقُ إِذَا اسْتُنْطِقَتْ أُعِدَّتْ لِقَائِمِنَا (عجل الله تعالى فرجه الشريف) يَصْنَعُ بِهَا مَا كَانَ يَصْنَعُ مُوسَى وَإِنَّهَا لَتَرُوعُ وَتَلْقَفُ مَا يَأْفِكُونَ وَتَصْنَعُ مَا تُؤْمَرُ بِهِ إِنَّهَا حَيْثُ أَقْبَلَتْ تَلْقَفُ مَا يَأْفِكُونَ يُفْتَحُ لَهَا شُعْبَتَانِ إِحْدَاهُمَا فِي الارْضِ وَالاخْرَى فِي السَّقْفِ وَبَيْنَهُمَا أَرْبَعُونَ ذِرَاعاً تَلْقَفُ مَا يَأْفِكُونَ بِلِسَانِهَا.

Muhammad Bin Yahya, from Salma Bin Al Khattab, from Abdullah Bin Muhammad, from Munie Al Haaj Al Basry, from Mujashie, from Moalla, from Muhammad Bin Al Fayz,

(It has been narrated) from Abu Ja'far[asws] having said: 'The Staff of Musa[as] was (actually) for Adam[as] (beforehand). So it came to be to Shuaybas, then it came to be to Musa[as] Bin Imran[as], and it is with us[asws], and that I[asws] looked at it just now, and it is green as if it has been just snatched from its tree, and it tends to speak when spoken to. It is prepared for our[asws] Qaim[asws]. He[asws] would do with it what Musa[as] did with it. And it would intimidate and devour whatever they would be falsifying, and it does whatever it is ordered with. It, when faced, would devour whatever they would be falsifying, by two branches opening out for it, one of them in the ground, and the other in the ceiling, and between the two would be (a distance of) forty cubits, devouring whatever they would be falsifying, with its tongue'.[12]

2. أَحْمَدُ بْنُ إِدْرِيسَ عَنْ عِمْرَانَ بْنِ مُوسَى عَنْ مُوسَى بْنِ جَعْفَرٍ الْبَغْدَادِيِّ عَنْ عَلِيِّ بْنِ أَسْبَاطٍ عَنْ مُحَمَّدِ بْنِ الْفُضَيْلِ عَنْ أَبِي حَمْزَةَ الثُّمَالِيِّ عَنْ أَبِي عَبْدِ الله (عَلَيْهِ السَّلام) قَالَ سَمِعْتُهُ يَقُولُ أَلْوَاحُ مُوسَى (عَلَيْهِ السَّلام) عِنْدَنَا وَعَصَا مُوسَى عِنْدَنَا وَنَحْنُ وَرَثَةُ النَّبِيِّينَ.

Ahmad Bin Idrees, from Imran Bin Musa, from Musa Bin Ja'far Al Baghdady, from Ali Bin Asbat, from Muhammad Bin Al Fuzayl, from Abu Hamza Al Sumaly,

(It has been narrated) from Abu Abdullah[asws], said, 'I heard him[asws] saying: 'The Tablets of Musa[as] are with us[asws], and the Staff of Musa[as] is with us[asws], and we[asws] are the inheritors of the Prophets[as]'.[13]

3. مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُوسَى بْنِ سَعْدَانَ عَنْ عَبْدِ الله بْنِ الْقَاسِمِ عَنْ أَبِي سَعِيدٍ الْخُرَاسَانِيِّ عَنْ أَبِي عَبْدِ الله (عَلَيْهِ السَّلام) قَالَ قَالَ أَبُو جَعْفَرٍ (عَلَيْهِ السَّلام) إِنَّ الْقَائِمَ إِذَا قَامَ بِمَكَّةَ وَأَرَادَ أَنْ يَتَوَجَّهَ إِلَى الْكُوفَةِ نَادَى مُنَادِيهِ أَلا لا يَحْمِلْ أَحَدٌ مِنْكُمْ طَعَاماً وَلا شَرَاباً وَيَحْمِلُ حَجَرَ مُوسَى بْنِ عِمْرَانَ وَهُوَ وِقْرُ بَعِيرٍ فَلا يَنْزِلُ مَنْزِلاً إِلا انْبَعَثَ عَيْنٌ مِنْهُ فَمَنْ كَانَ جَائِعاً شَبِعَ وَمَنْ كَانَ ظَامِئاً رَوِيَ فَهُوَ زَادُهُمْ حَتَّى يَنْزِلُوا النَّجَفَ مِنْ ظَهْرِ الْكُوفَةِ.

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Musa Bin Sa'dan, from Abdullah Bin Al Qasim, from Abu Saeed Al Khurasany,

(It has been narrated) from Abu Abdullah[asws] having said: 'Abu Ja'far[asws] said: 'The Qaim[asws], when he[asws] arises at Makkah and intends to divert towards Al-Kufa, a Caller would Call out: 'Indeed! Not one of you should carry the food nor any drink, and he should carry a rock of Musa[as] Bin Imran[as], and it would be the load of a camel!' So they would not descend at an encampment except a spring would burst out from it. So whoever would be hungry, would be satiated, and the one who was thirsty would be quenched. Thus, it would be their provision until they encamp at Al-Najaf, which is behind Al-Kufa'.[14]

4. مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُوسَى بْنِ سَعْدَانَ عَنْ أَبِي الْحَسَنِ الاسَدِيِّ عَنْ أَبِي بَصِيرٍ عَنْ ابي جعفر (عَلَيْهِ السَّلام) قَالَ خَرَجَ أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلام) ذَاتَ لَيْلَةٍ بَعْدَ عَتَمَةٍ وَهُوَ يَقُولُ هَمْهَمَةً هَمْهَمَةً وَلَيْلَةً مُظْلِمَةً خَرَجَ عَلَيْكُمُ الامَامُ عَلَيْهِ قَمِيصُ آدَمَ وَفِي يَدِهِ خَاتَمُ سُلَيْمَانَ وَعَصَا مُوسَى (عَلَيْهِ السَّلام)

Muhammad Bin yahya, from Muhammad Bin Al Husayn, from Musa Bin Sa'dan, from Abu Al Hassan Al Asady, from Abu Baseer,

(It has been narrated) from Abu Ja'far[asws] having said: 'Amir Al-Momineen[asws] went out one night after dark, and he[asws] was saying, muttering, murmuring: 'And the night is dark, the Imam[asws] has come out to you all! Upon him[asws] is the shirt of Adam[as], and in his[asws] hand is a ring of Suleyman and a Staff of Musa[as]'.[15]

5. مُحَمَّدٌ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ أَبِي إِسْمَاعِيلَ السَّرَّاجِ عَنْ بِشْرِ بْنِ جَعْفَرٍ عَنْ مُفَضَّلِ بْنِ عُمَرَ عَنْ أَبِي عَبْدِ الله (عَلَيْهِ السَّلام) قَالَ سَمِعْتُهُ يَقُولُ أَ تَدْرِي مَا كَانَ قَمِيصُ يُوسُفَ (عَلَيْهِ السَّلام) قَالَ قُلْتُ لا قَالَ إِنَّ إِبْرَاهِيمَ (عَلَيْهِ السَّلام) لَمَّا أُوقِدَتْ لَهُ النَّارُ أَتَاهُ جَبْرَئِيلُ (عَلَيْهِ السَّلام) بِثَوْبٍ مِنْ ثِيَابِ الْجَنَّةِ فَأَلْبَسَهُ إِيَّاهُ فَلَمْ يَضُرَّهُ مَعَهُ حَرٌّ وَلا بَرْدٌ فَلَمَّا حَضَرَ إِبْرَاهِيمَ الْمَوْتُ جَعَلَهُ فِي تَمِيمَةٍ وَعَلَّقَهُ عَلَى إِسْحَاقَ وَعَلَّقَهُ إِسْحَاقُ عَلَى يَعْقُوبَ فَلَمَّا وُلِدَ يُوسُفُ (عَلَيْهِ السَّلام) عَلَّقَهُ عَلَيْهِ فَكَانَ فِي عَضُدِهِ حَتَّى كَانَ مِنْ أَمْرِهِ مَا كَانَ فَلَمَّا أَخْرَجَهُ يُوسُفُ بِمِصْرَ مِنَ التَّمِيمَةِ وَجَدَ يَعْقُوبُ رِيحَهُ وَهُوَ قَوْلُهُ إِنِّي لاجِدُ رِيحَ يُوسُفَ لَوْ لا أَنْ تُفَنِّدُونِ فَهُوَ ذَلِكَ الْقَمِيصُ الَّذِي أَنْزَلَهُ الله مِنَ الْجَنَّةِ قُلْتُ جُعِلْتُ فِدَاكَ فَإِلَى مَنْ صَارَ ذَلِكَ الْقَمِيصُ قَالَ إِلَى أَهْلِهِ ثُمَّ قَالَ كُلُّ نَبِيٍّ وَرِثَ عِلْماً أَوْ غَيْرُهُ فَقَدِ انْتَهَى إِلَى آلِ مُحَمَّدٍ (صَلَّى اللهُ عَلَيْهِ وَآلِه)

Muhammad, from Muhammad Bin Al Husay, from Muhammad Bin Ismail, from Abu Ismail Al Sarraj, from Bishr Bin Ja'far, from Mufazzal Bin Umar,

(It has been narrated) from Abu Abdullah[asws], said, 'I heard him[asws] saying: 'Do you know what was the shirt of Yusufas?' I said, 'No'. He[asws] said: 'Ibrahim[as], when the fire was inflamed for him[as], Jibraeel[as] came over to him[as] with a cloth from the clothes of the Paradise. So he[as] wore it, and with it, the heat and the cold did not harm him[as].

So when the death presented itself to Ibrahim[as], he[as] made it to be in an amulet and hung it upon Is'haqas, and Is'haqas hung it upon Yaqoub. So when

Yusufas was born, heas hung it upon himas. Thus, it was on hisas shoulder until it was from hisas affair which was. So when Yusufas took it out from the amulet in Egypt, Yaqoubas found its smell, and these are hisas words [12:94] Surely I find the aroma of Yusuf, unless you pronounce me to be weak minded. So it was that shirt which Allahazwj Sent down from the Paradise'

I said, 'May I be sacrificed for youasws! So to whom has that shirt come to be?' Heasws said: 'To its rightful ones'. Then heasws said: 'Every Prophetas inherited knowledge or something else, so it has ended up to the Progenyasws of Muhammadsaww'.[16]

38 . بَابُ مَا عِنْدَ الْأَئِمَّةِ عليهم السلام مِنْ سِلَاحِ رَسُولِ اللهِ صلى الله عليه وآله وَمَتَاعِهِ

Chapter 38 – What is with the Imamsasws from the weapons of Rasool-Allahsaww and hissaww chattels

1. عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ مُعَاوِيَةَ بْنِ وَهْبٍ عَنْ سَعِيدٍ السَّمَّانِ قَالَ كُنْتُ عِنْدَ أَبِي عَبْدِ الله (عَلَيْهِ السَّلام) إِذْ دَخَلَ عَلَيْهِ رَجُلانِ مِنَ الزَّيْدِيَّةِ فَقَالا لَهُ أَ فِيكُمْ إِمَامٌ مُفْتَرَضُ الطَّاعَةِ قَالَ فَقَالَ لا قَالَ فَقَالا لَهُ قَدْ أَخْبَرَنَا عَنْكَ الثِّقَاتُ أَنَّكَ تُفْتِي وَتُقِرُّ وَتَقُولُ بِهِ وَنُسَمِّيهِمْ لَكَ فُلانٌ وَفُلانٌ وَهُمْ أَصْحَابُ وَرَعٍ وَتَشْمِيرٍ وَهُمْ مِمَّنْ لا يَكْذِبُ فَغَضِبَ أَبُو عَبْدِ الله (عَلَيْهِ السَّلام) فَقَالَ مَا أَمَرْتُهُمْ بِهَذَا فَلَمَّا رَأَيَا الْغَضَبَ فِي وَجْهِهِ خَرَجَا فَقَالَ لِي أَ تَعْرِفُ هَذَيْنِ قُلْتُ نَعَمْ هُمَا مِنْ أَهْلِ سُوقِنَا وَهُمَا مِنَ الزَّيْدِيَّةِ وَهُمَا يَزْعُمَانِ أَنَّ سَيْفَ رَسُولِ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) عِنْدَ عَبْدِ الله بْنِ الْحَسَنِ فَقَالَ كَذَبَا لَعَنَهُمَا الله وَالله مَا رَآهُ عَبْدُ الله بْنُ الْحَسَنِ بِعَيْنَيْهِ وَلا بِوَاحِدَةٍ مِنْ عَيْنَيْهِ وَلا رَآهُ أَبُوهُ اللهمَّ إِلا أَنْ يَكُونَ رَآهُ عِنْدَ عَلِيِّ بْنِ الْحُسَيْنِ فَإِنْ كَانَا صَادِقَيْنِ فَمَا عَلامَةٌ فِي مَقْبِضِهِ وَمَا أَثَرٌ فِي مَوْضِعِ مَضْرَبِهِ وَإِنَّ عِنْدِي لَسَيْفَ رَسُولِ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) وَإِنَّ عِنْدِي لَرَايَةَ رَسُولِ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) وَدِرْعَهُ وَلامَتَهُ وَمِغْفَرَهُ فَإِنْ كَانَا صَادِقَيْنِ فَمَا عَلامَةٌ فِي دِرْعِ رَسُولِ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) وَإِنَّ عِنْدِي لَرَايَةَ رَسُولِ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) الْمِغْلَبَةَ وَإِنَّ عِنْدِي أَلْوَاحَ مُوسَى وَعَصَاهُ وَإِنَّ عِنْدِي لَخَاتَمَ سُلَيْمَانَ بْنِ دَاوُدَ وَإِنَّ عِنْدِي الطَّسْتَ الَّذِي كَانَ مُوسَى يُقَرِّبُ بِهِ الْقُرْبَانَ وَإِنَّ عِنْدِي الاسْمَ الَّذِي كَانَ رَسُولُ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) إِذَا وَضَعَهُ بَيْنَ الْمُسْلِمِينَ وَالْمُشْرِكِينَ لَمْ يَصِلْ مِنَ الْمُشْرِكِينَ إِلَى الْمُسْلِمِينَ نُشَّابَةٌ وَإِنَّ عِنْدِي لَمِثْلَ الَّذِي جَاءَتْ بِهِ الْمَلائِكَةُ وَمَثَلُ السِّلاحِ فِينَا كَمَثَلِ التَّابُوتِ فِي بَنِي إِسْرَائِيلَ كَانَتْ بَنُو إِسْرَائِيلَ فِي أَيِّ أَهْلِ بَيْتٍ وُجِدَ التَّابُوتُ عَلَى أَبْوَابِهِمْ أُوتُوا النُّبُوَّةَ وَمَنْ صَارَ إِلَيْهِ السِّلاحُ مِنَّا أُوتِيَ الامَامَةَ وَلَقَدْ لَبِسَ أَبِي دِرْعَ رَسُولِ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) فَخَطَّتْ عَلَى الارْضِ خَطِيطاً وَلَبِسْتُهَا أَنَا فَكَانَتْ وَكَانَتْ وَقَائِمُنَا مَنْ إِذَا لَبِسَهَا مَلاهَا إِنْ شَاءَ الله.

A number of our companions, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al Hakam, from Muawiya Bin Wahab, from Saeed Al Samman who said,

'I was in the presence of Abu Abdullah[asws] when two men from the Zaydiites came over to him[asws]. So they said to him[asws], 'Is there an Imam[asws] among you the obedience to whom is Obligatory?' So he[asws] said: 'No'. So they said to him[asws], 'The reliable ones have informed us from you[asws] that you[asws] tend to issue Fatwas, and are acknowledging as such and are saying with it, and we can name them to you, so and so, and so and so, and they are companions of piety and alertness, and they are from the ones who cannot be belied'.

So Abu Abdullah[asws] got angered and he[asws] said: 'I[asws] did not order them with this!'. So when they saw the anger in his[asws] face, they went out. So he[asws] said to me: 'Do you know these two?' I said, 'Yes, they are both from the people of our market, and they are both from the Zaydiites, and they both allege that the sword of Rasool-Allah[saww] is with Abdullah Bin Al-Hassan'.

So he[asws] said: 'They are both lying! May Allah[azwj] Curse them! Abdullah Bin Al-Hassan has not seen it with his two eyes, nor with one of his eyes, nor has his father seen it , O Allah[azwj,] except if he happened to have seen it with Ali[asws] Bin Al-Husayn[asws]. So if these two were truthful, so what is the mark in its sheath? And what is trace in its blade? And with me[asws] is the sword of Rasool-Allah[saww], and with me[asws] is the flag of Rasool-Allah[saww], and his[saww] armour, and his[saww] insignia, and his[saww] helmet.

So if they were truthful, so what is the mark in the armour of Rasool-Allah[saww], and with me[asws] is the flag of Rasool-Allah[saww], the victorious, and with me[asws] are the Tablets of Musa[as] and his[as] Staff, and with me[asws] is the ring of Suleymanas Bin Dawoodas, and with me[asws] is the tray in which Musa[as] used to offer the sacrificial offering with it.

And with me[asws] is the Name which Rasool-Allah[saww], whenever he[saww] placed it between the Muslims and the Polytheists, no arrow arrived from the Polytheists to the Muslims, and with me[asws] are the remnants which the Angels came with, and the examples of the weapons with us[asws] is like an example of the Ark among the Children of Israel.

The Children of Israel were such that whichever family the Ark was found to be upon their door, were Given the Prophet-hood, and the ones from us[asws] to whom the weapons come to be, is Given the Imamate. My[asws] father[asws] had worn the armour of Rasool-Allah[saww], so it made lines upon the ground, and I[asws] wore it, so it was and it was (big), and our[asws] Qaim[asws] is the one when he[asws] wears it, it would fit (perfectly), if Allah[azwj] so Desires it'.[17]

2. الْحُسَيْنُ بْنُ مُحَمَّدٍ الاشْعَرِيُّ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْوَشَّاءِ عَنْ حَمَّادِ بْنِ عُثْمَانَ عَنْ عَبْدِ الاعْلَى بْنِ أَعْيَنَ قَالَ سَمِعْتُ أَبَا عَبْدِ الله (عَلَيْهِ السَّلام) يَقُولُ عِنْدِي سِلاحُ رَسُولِ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) لا أُنَازَعُ فِيهِ ثُمَّ قَالَ إِنَّ السِّلاحَ مَدْفُوعٌ عَنْهُ لَوْ وُضِعَ عِنْدَ شَرِّ خَلْقِ الله لَكَانَ خَيْرَهُمْ ثُمَّ قَالَ إِنَّ هَذَا الامْرَ يَصِيرُ إِلَى مَنْ يُلْوَى لَهُ الْحَنَكُ فَإِذَا كَانَتْ مِنَ الله فِيهِ الْمَشِيئَةُ خَرَجَ فَيَقُولُ النَّاسُ مَا هَذَا الَّذِي كَانَ وَيَضَعُ الله لَهُ يَداً عَلَى رَأْسِ رَعِيَّتِهِ.

Al Husayn Bin Muhammad Al Ashary, from Moalla Bin Muhammad, from Al Hassan Bin Ali Al Washa, from Hammad Bin Usman, from Abdul A'ala Bin Ayn who said,

'I heard Abu Abdullah[asws] saying: 'With me[asws] are the weapons of Rasool-Allah[saww], there is no dispute with regards to it'.

Then he[asws] said: 'The weapons are defended from. If these were placed with the most evil creature of Allah[azwj,] he would be the best of them'.

Then he[asws] said: 'This matter (Divine Authority) comes to be to the one for whom the jaws would drop, so when it would be the Desire from Allah[azwj] with regards to it, so the people would be saying, 'What is this which has happened?' And Allah[azwj] would Place for him[asws], and Hand upon the heads of his[asws] citizens'.[18]

3. مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ النَّضْرِ بْنِ سُوَيْدٍ عَنْ يَحْيَى الْحَلَبِيِّ عَنِ ابْنِ مُسْكَانَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللهِ (عَلَيْهِ السَّلام) قَالَ قَالَ تَرَكَ رَسُولُ اللهِ (صَلَّى اللهُ عَلَيْهِ وَآلِه) فِي الْمَتَاعِ سَيْفاً وَدِرْعاً وَعَنَزَةً وَرَحْلاً وَبَغْلَتَهُ الشَّهْبَاءَ فَوَرِثَ ذَلِكَ كُلَّهُ عَلِيُّ بْنُ أَبِي طَالِبٍ (عَلَيْهِ السَّلام)

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al Husayn Bin Saeed, from Al Nazar Bin Suweyd, from Yahya Al Halby, from Ibn Muskan, from Abu baser,

(It has been narrated) from Abu Abdullah[asws] having said: 'Rasool-Allah[saww] left behind among the chattels, a sword, and a shield, and a spear, and a saddle, and a grey mule. So all of that was inherited by Ali[asws] Bin Abu Talib[asws]'.[19]

4. الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْوَشَّاءِ عَنْ أَبَانِ بْنِ عُثْمَانَ عَنْ فُضَيْلِ بْنِ يَسَارٍ عَنْ أَبِي عَبْدِ اللهِ (عَلَيْهِ السَّلام) قَالَ لَبِسَ أَبِي دِرْعَ رَسُولِ اللهِ (صَلَّى اللهُ عَلَيْهِ وَآلِه) ذَاتَ الْفُضُولِ فَخَطَّتْ وَلَبِسْتُهَا أَنَا فَفَضَلَتْ.

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Washha, from Aban Bin Usman, from Fuzayl Bin Yasar,

(It has been narrated) from Abu Abdullah[asws] having said: 'My[asws] father[asws] wore the armour of Rasool-Allah[saww], Zat Al-Fuzoul, so it made lines (dragging on the ground), and I[asws] wore it, so it was surplus (bigger)'.[20]

5. أَحْمَدُ بْنُ مُحَمَّدٍ وَمُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحَسَنِ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللهِ عَنْ أَبِي الْحَسَنِ الرِّضَا (عَلَيْهِ السَّلام) قَالَ سَأَلْتُهُ عَنْ ذِي الْفَقَارِ سَيْفِ رَسُولِ اللهِ (صَلَّى اللهُ عَلَيْهِ وَآلِه) مِنْ أَيْنَ هُوَ قَالَ هَبَطَ بِهِ جَبْرَئِيلُ (عَلَيْهِ السَّلام) مِنَ السَّمَاءِ وَكَانَتْ حِلْيَتُهُ مِنْ فِضَّةٍ وَهُوَ عِنْدِي.

Ahmad Bin Muhammad, and Muhgammad Bin Yahya, from Muhammad Bin Al Hassan, from Muhammad Bin Isa, from Ahmad Bin Abu Abdullah,

(It has been narrated) from Abu Al-Hassan Al-Reza[asws], said, 'I asked him[asws] about Zi Al-Faqar, the sword of Rasool-Allah[saww], from where is it?'

He[asws] said: 'Jibraeel[as] descended with it from the sky, and its sheath was of silver, and it is with me[asws]'.[21]

6. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ يُونُسَ بْنِ عَبْدِ الرَّحْمَنِ عَنْ مُحَمَّدِ بْنِ حَكِيمٍ عَنْ أَبِي إِبْرَاهِيمَ (عَلَيْهِ السَّلام) قَالَ السِّلاحُ مَوْضُوعٌ عِنْدَنَا مَدْفُوعٌ عَنْهُ لَوْ وُضِعَ عِنْدَ شَرِّ خَلْقِ الله كَانَ خَيْرَهُمْ لَقَدْ حَدَّثَنِي أَبِي أَنَّهُ حَيْثُ بَنَى بِالثَّقَفِيَّةِ وَكَانَ قَدْ شُقَّ لَهُ فِي الْجِدَارِ فَنُجِّدَ الْبَيْتُ فَلَمَّا كَانَتْ صَبِيحَةُ عُرْسِهِ رَمَى بِبَصَرِهِ فَرَأَى حَذْوَهُ خَمْسَةَ عَشَرَ مِسْمَاراً فَفَزِعَ لِذَلِكَ وَقَالَ لَهَا تَحَوَّلِي فَإِنِّي أُرِيدُ أَنْ أَدْعُوَ مَوَالِيَّ فِي حَاجَةٍ فَكَشَطَهُ فَمَا مِنْهَا مِسْمَارٌ إِلا وَجَدَهُ مُصْرِفاً طَرَفَهُ عَنِ السَّيْفِ وَمَا وَصَلَ إِلَيْهِ مِنْهَا شَيْءٌ.

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus Bin Abdul Rahman, from Muhammad Bin Hakeem,

(It has been narrated) from Abu Ibrahim[as] (7th Imam[asws]) having said: 'The weapons are placed with us[asws], defended from. Had these been placed with the most evil creature of Allah[azwj,] he would have been the best of them.

My[asws] father[asws] has narrated to me[asws] that he[asws], when he built at Al-Sawafiyya, and it was so that for him[asws] there was a wall which had splits in it, so he[asws] renewed the room. So when it was the morning of his[asws] marriage, he[asws] looked around with his[asws] eyesight, and he[asws] saw fifteen nails sticking out. So he[asws] was anxious at that and said to her (the bride): 'Transfer, for I[asws] want to invite my[asws] friends regarding a need'. So he[asws] scraped it, and there was no nail from these except that its end was bent from the sword, and nothing from these had arrived to it'.[22]

7. مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنِ ابْنِ مُسْكَانَ عَنْ حُجْرٍ عَنْ حُمْرَانَ عَنْ ابي جعفر (عَلَيْهِ السَّلام) قَالَ سَأَلْتُهُ عَمَّا يَتَحَدَّثُ النَّاسُ أَنَّهُ دُفِعَتْ إِلَى أُمِّ سَلَمَةَ صَحِيفَةٌ مَخْتُومَةٌ فَقَالَ إِنَّ رَسُولَ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) لَمَّا قُبِضَ وَرِثَ علي (عَلَيْهِ السَّلام) عِلْمَهُ وَسِلاحَهُ وَمَا هُنَاكَ ثُمَّ صَارَ إِلَى الْحَسَنِ ثُمَّ صَارَ إِلَى الْحُسَيْنِ (عَلَيْهِ السَّلام) فَلَمَّا خَشِينَا أَنْ نُغْشَى اسْتَوْدَعَهَا أُمَّ سَلَمَةَ ثُمَّ قَبَضَهَا بَعْدَ ذَلِكَ عَلِيُّ بن الحسين (عَلَيْهِما السَّلام) قَالَ فَقُلْتُ نَعَمْ ثُمَّ صَارَ إِلَى أَبِيكَ ثُمَّ انْتَهَى إِلَيْكَ وَصَارَ بَعْدَ ذَلِكَ إِلَيْكَ قَالَ نَعَمْ.

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Safwan Bin Yahya, from Ibn Muskan, from Hujr, from Humran,

(It has been narrated) from Abu Ja'far[asws], said, 'I asked him[asws] about what the people narrating that a sealed Parchment had been handed over to Umm Salmaas. So he[asws] said: 'When (the soul of) Rasool-Allah[saww] was Captured, Ali[asws] inherited his[saww] Knowledge, and his[saww] weapons, and whatever was there. Then these came to be to Al-Hassan[asws]. Then these came to be to Al-Husayn[asws]. So when we[asws] feared losing them (in the plunder at Kerbala), these were entrusted to Umm Salmaas. Then Ali[asws] Bin Al-Husayn[asws] took possession of these after that'.

He (the narrator) said, ‘So I said, ‘Yes, then these came to be to your[asws] father[asws], then ended up to you[asws], and they came to be to you after that?’ He[asws] said: ‘Yes’.[23]

8. مُحَمَّدٌ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ فَضَالَةَ عَنْ عُمَرَ بْنِ أَبَانٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللهِ (عَلَيْهِ السَّلام) عَمَّا يَتَحَدَّثُ النَّاسُ أَنَّهُ دُفِعَ إِلَى أُمِّ سَلَمَةَ صَحِيفَةٌ مَخْتُومَةٌ فَقَالَ إِنَّ رَسُولَ اللهِ (صَلَّى اللهُ عَلَيْهِ وَآلِه) لَمَّا قُبِضَ وَرِثَ علي (عَلَيْهِ السَّلام) عِلْمَهُ وَسِلاحَهُ وَمَا هُنَاكَ ثُمَّ صَارَ إِلَى الْحَسَنِ ثُمَّ صَارَ إِلَى الْحُسَيْنِ (عَلَيْهِ السَّلام) قَالَ قُلْتُ ثُمَّ صَارَ إِلَى عَلِيِّ بْنِ الْحُسَيْنِ ثُمَّ صَارَ إِلَى ابْنِهِ ثُمَّ انْتَهَى إِلَيْكَ فَقَالَ نَعَمْ.

Muhammad, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Fazalat, from Umar Bin Aban who said,

‘I asked Abu Abdullah[asws] about what the people are narrating that a sealed Parchment was handed over to Umm Salmaas. So he[asws] said: ‘When (the soul of) Rasool-Allah[saww] was Captured, Ali[asws] inherited his[saww] knowledge, and his[saww] weapons, and whatever was there. Then these came to be to Al-Hassan[asws], then came to be to Al-Husayn[asws]’.

He (the narrator) said, ‘I said, ‘Then these came to be to Ali[asws] Bin Al-Husayn[asws], then came to be to his[asws] son[asws], then ended up to you[asws]?’ He[asws] said: ‘Yes’.[24]

9. مُحَمَّدُ بْنُ الْحُسَيْنِ وَعَلِيُّ بْنُ مُحَمَّدٍ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ الْوَلِيدِ شَبَابٍ الصَّيْرَفِيِّ عَنْ أَبَانِ بْنِ عُثْمَانَ عَنْ أَبِي عَبْدِ اللهِ (عَلَيْهِ السَّلام) قَالَ لَمَّا حَضَرَتْ رَسُولَ اللهِ (صَلَّى اللهُ عَلَيْهِ وَآلِه) الْوَفَاةُ دَعَا الْعَبَّاسَ بْنَ عَبْدِ الْمُطَّلِبِ وَأَمِيرَ الْمُؤْمِنِينَ (عَلَيْهِ السَّلام) فَقَالَ لِلْعَبَّاسِ يَا عَمَّ مُحَمَّدٍ تَأْخُذُ تُرَاثَ مُحَمَّدٍ وَتَقْضِي دَيْنَهُ وَتُنْجِزُ عِدَاتِهِ فَرَدَّ عَلَيْهِ فَقَالَ يَا رَسُولَ اللهِ بِأَبِي أَنْتَ وَأُمِّي إِنِّي شَيْخٌ كَثِيرُ الْعِيَالِ قَلِيلُ الْمَالِ مَنْ يُطِيقُكَ وَأَنْتَ تُبَارِي الرِّيحَ قَالَ فَأَطْرَقَ (صَلَّى اللهُ عَلَيْهِ وَآلِه) هُنَيْئَةً ثُمَّ قَالَ يَا عَبَّاسُ أَ تَأْخُذُ تُرَاثَ مُحَمَّدٍ وَتُنْجِزُ عِدَاتِهِ وَتَقْضِي دَيْنَهُ فَقَالَ بِأَبِي أَنْتَ وَأُمِّي شَيْخٌ كَثِيرُ الْعِيَالِ قَلِيلُ الْمَالِ وَأَنْتَ تُبَارِي الرِّيحَ قَالَ أَمَا إِنِّي سَأُعْطِيهَا مَنْ يَأْخُذُهَا بِحَقِّهَا ثُمَّ قَالَ يَا عَلِيُّ يَا أَخَا مُحَمَّدٍ أَ تُنْجِزُ عِدَاتِ مُحَمَّدٍ وَتَقْضِي دَيْنَهُ وَتَقْبِضُ تُرَاثَهُ فَقَالَ نَعَمْ بِأَبِي أَنْتَ وَأُمِّي ذَاكَ عَلَيَّ وَلِي قَالَ فَنَظَرْتُ إِلَيْهِ حَتَّى نَزَعَ خَاتَمَهُ مِنْ إِصْبَعِهِ فَقَالَ تَخَتَّمْ بِهَذَا فِي حَيَاتِي قَالَ فَنَظَرْتُ إِلَى الْخَاتَمِ حِينَ وَضَعْتُهُ فِي إِصْبَعِي فَتَمَنَّيْتُ مِنْ جَمِيعِ مَا تَرَكَ الْخَاتَمَ ثُمَّ صَاحَ يَا بِلالُ عَلَيَّ بِالْمِغْفَرِ وَالدِّرْعِ وَالرَّايَةِ وَالْقَمِيصِ وَذِي الْفَقَارِ وَالسَّحَابِ وَالْبُرْدِ وَالابْرَقَةِ وَالْقَضِيبِ قَالَ فَوَ اللهِ مَا رَأَيْتُهَا غَيْرَ سَاعَتِي تِلْكَ يَعْنِي الابْرَقَةَ فَجِيءَ بِشِقَّةٍ كَادَتْ تَخْطَفُ الابْصَارَ فَإِذَا هِيَ مِنْ أَبْرُقِ الْجَنَّةِ فَقَالَ يَا عَلِيُّ إِنَّ جَبْرَئِيلَ أَتَانِي بِهَا وَقَالَ يَا مُحَمَّدُ اجْعَلْهَا فِي حَلْقَةِ الدِّرْعِ وَاسْتَذْفِرْ بِهَا مَكَانَ الْمِنْطَقَةِ ثُمَّ دَعَا بِزَوْجَيْ نِعَالٍ عَرَبِيَّيْنِ جَمِيعاً أَحَدُهُمَا مَخْصُوفٌ وَالاخَرُ غَيْرُ مَخْصُوفٍ وَالْقَمِيصَيْنِ الْقَمِيصِ الَّذِي أُسْرِيَ بِهِ فِيهِ وَالْقَمِيصِ الَّذِي خَرَجَ فِيهِ يَوْمَ أُحُدٍ وَالْقَلانِسِ الثَّلاثِ

قَلَنْسُوَةِ السَّفَرِ وَقَلَنْسُوَةِ الْعِيدَيْنِ وَالْجُمَعِ وَقَلَنْسُوَةٍ كَانَ يَلْبَسُهَا وَيَقْعُدُ مَعَ أَصْحَابِهِ ثُمَّ قَالَ يَا بِلالُ عَلَيَّ بِالْبَغْلَتَيْنِ الشَّهْبَاءِ وَالدُّلْدُلِ وَالنَّاقَتَيْنِ الْعَضْبَاءِ وَالْقَصْوَاءِ وَالْفَرَسَيْنِ الْجَنَاحِ كَانَتْ تُوقَفُ بِبَابِ الْمَسْجِدِ لِحَوَائِجِ رَسُولِ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) يَبْعَثُ الرَّجُلَ فِي حَاجَتِهِ فَيَرْكَبُهُ فَيَرْكُضُهُ فِي حَاجَةِ رَسُولِ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) وَحَيْزُومٍ وَهُوَ الَّذِي كَانَ يَقُولُ أَقْدِمْ حَيْزُومُ وَالْحِمَارِ عُفَيْرٍ فَقَالَ اقْبِضْهَا فِي حَيَاتِي فَذَكَرَ أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلام) أَنَّ أَوَّلَ شَيْءٍ مِنَ الدَّوَابِّ تُوُفِّيَ عُفَيْرٌ سَاعَةَ قُبِضَ رَسُولُ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) قَطَعَ خِطَامَهُ ثُمَّ مَرَّ يَرْكُضُ حَتَّى أَتَى بِئْرَ بَنِي خَطْمَةَ بِقُبَا فَرَمَى بِنَفْسِهِ فِيهَا فَكَانَتْ قَبْرَهُ وَرُوِيَ أَنَّ أَمِيرَ الْمُؤْمِنِينَ (عَلَيْهِ السَّلام) قَالَ إِنَّ ذَلِكَ الْحِمَارَ كَلَّمَ رَسُولَ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) فَقَالَ بِأَبِي أَنْتَ وَأُمِّي إِنَّ أَبِي حَدَّثَنِي عَنْ أَبِيهِ عَنْ جَدِّهِ عَنْ أَبِيهِ أَنَّهُ كَانَ مَعَ نُوحٍ فِي السَّفِينَةِ فَقَامَ إِلَيْهِ نُوحٌ فَمَسَحَ عَلَى كَفَلِهِ ثُمَّ قَالَ يَخْرُجُ مِنْ صُلْبِ هَذَا الْحِمَارِ حِمَارٌ يَرْكَبُهُ سَيِّدُ النَّبِيِّينَ وَخَاتَمُهُمْ فَالْحَمْدُ لله الَّذِي جَعَلَنِي ذَلِكَ الْحِمَارَ.

Muhammad Bin Al Husayn and Ali Bin Muhammad, from Sahl Bin Ziyad, from Muhammad Bin Al Waleed, the young money-changer, from Aban Bin Usman,

(It has been narrated) from Abu Abdullah[asws] having said: 'When the death presented itself to Rasool-Allah[saww], he[saww] called Al-Abbas Bin Abdul Muttalib and Amir Al-Momineen[asws]. So he[saww] said to Al-Abbas: 'O uncle of Muhammad[saww]! Will you take the inheritance of Muhammad[saww] and fulfill his[saww] debts, and accomplish his[saww] promises made?' So he responded to him[saww], and he said, 'O Rasool-Allah[saww]! May my father and my mother be (sacrificed) for you[asws]! I am an old man with a lot of dependants, of little wealth. Who can endure you[asws] and you[saww] compete with the winds (extremely generous)?'

He[asws] said: 'So he[saww] left it for a while, then said: 'O Abbas! Will you take the inheritance of Muhammad, and accomplish his[saww] promises made, and fulfil his[saww] debts?' So he said, 'May my father and my mother be (sacrificed) for you[saww]! I am an old man with a lot of dependants, of little wealth, and you[saww] compete with the winds (extremely generous)'. He[saww] said: 'However, I[saww] shall be giving it to the one who will take it by its right'.

Then he[saww] said: 'O Ali[asws], brother of Muhammad[saww]! Will you[asws] accomplish the Promises of Muhammad[saww], and will you[asws] fulfil his[saww] debts, and will you[asws] take possession of his[saww] inheritance?' So he[asws] said: 'Yes may my[asws] fatheras and my[as] mother be (sacrificed) for you[saww]! That is upon me[asws], and for me[asws]'. He[asws] said 'So he[saww] looked at him[asws] until he[saww] removed his[saww] ring from his[saww] finger, and he[saww] said: 'Wear this ring during my[saww] lifetime'.

He (Amir Al-Momineen[asws]) said: 'So I[asws] looked at the ring when he[saww] placed it in my[asws] finger, and I[asws] desired it from the entirety of what he[saww] had left'. Then he[saww] shouted: 'O Bilal! (Come) to me[asws] with the helmet, and the armour, and the flag, and the shirt, and Zil Faqar, and the turban, and the cloak, and the belt and the staff!' He (Amir Al-Momineen[asws]) said: 'By

Allah[azwj]! I[asws] had not seen it, apart from that very moment of mine (meaning the belt)'. It had a shine which almost took away the sight'.

So he[saww] said: 'O Ali[asws]! Jibraeel[as] came to me[saww] with it and said: 'O Muhammad[saww]! Make it to be a circle around the armour, and use it as a belt with it at the place of your[asws] waist'.

Then he[saww] called for a pair of Arabian slippers together, one of the two being stitched and the other one without stitches, and two shirts, the shirt with which he ascended with (Mi'raj), and the shirt in which he[saww] came out on the Day of Ohad, and three turbans (caps), a cap for the journey, and a cap for the two Eids and the Friday, and a cap which he[saww] used to wear and sit along with his[saww] companions.

Then he[saww] said: 'O Bilal! (Come) to me[saww] with the two mules, Al-Shahba'a and Al-Duldul, and the two she-camels, Al-Azba'a and Al-Qaswa, and the two horses, Al-Janah which used to be paused by the door of the Masjid for the needs of Rasool-Allah[saww] which he[saww] used to send the man regarding his[saww] need, so he would ride it, so he would race it regarding a need of Rasool-Allah[saww], and Hayzoum, and it is that which used to be called Aqdim Hayzoum, and the donkey (called) Ufeyr.

So he[saww] said: 'Take possession of these during my[saww] lifetime'. So Amir Al-Momineen[asws] mentioned that the first thing from the animal which died was Ufeyr, at the time of the passing away of Rasool-Allah[saww], it broke its rein then passed by racing until it came to a well of the Clan of Khatma at Quba. So it threw itself into it. Thus, it Became its grave'.

And it is reported that Amir Al-Momineen[asws] said: 'That donkey spoke to Rasool-Allah[saww], so it said, 'May my father and my mother be sacrificed for you[saww]! My father narrated to me, from his father, from his grandfather that he was with Noahas in the ship. So Noahas stood up to him and Noahas wiped upon his back, then said: 'There will come out from the loins of this donkey which would be ridden upon by the Chief of the Prophets[saww] and their[as] seal'. So the Praise be to Allah[azwj] Who Made me to be that donkey''.[25]

39 . بَابُ أَنَّ مَثَلَ سِلَاحِ رَسُولِ اللهِ ﷺ مَثَلُ التَّابُوتِ فِي بَنِي إِسْرَائِيلَ

Chapter 39 – An example of the weapons of Rasool-Allah[saww] is an example of the Ark among the Children of Israel

1. عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ مُعَاوِيَةَ بْنِ وَهْبٍ عَنْ سَعِيدٍ السَّمَّانِ قَالَ سَمِعْتُ أَبَا عَبْدِ اللهِ (صَلَّى اللهُ عَلَيْهِ وَآلِهِ) يَقُولُ إِنَّمَا مَثَلُ السِّلاحِ فِينَا مَثَلُ التَّابُوتِ فِي بَنِي إِسْرَائِيلَ كَانَتْ بَنُو إِسْرَائِيلَ أَيُّ أَهْلِ بَيْتٍ وُجِدَ التَّابُوتُ عَلَى بَابِهِمْ أُوتُوا النُّبُوَّةَ فَمَنْ صَارَ إِلَيْهِ السِّلاحُ مِنَّا أُوتِيَ الامَامَةَ.

A number of our companions, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Muawiya Bin Wahab, from Saeed Al Samman who said,

'I heard Abu Abdullah[asws] saying: 'But rather, and example of the weapons among us[asws] is an example of the Ark among the Children of Israel. The Children of Israel were such that whichever family the Ark was found to be

upon their door, were Given the Prophet-hood. So the one[asws] from us[asws] to whom the weapons come to be, is Given the Imamate'.[26]

2. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ مُحَمَّدِ بْنِ السُّكَيْنِ عَنْ نُوحِ بْنِ دَرَّاجٍ عَنْ عَبْدِ اللهِ بْنِ أَبِي يَعْفُورٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللهِ (عَلَيْهِ السَّلام) يَقُولُ إِنَّمَا مَثَلُ السِّلاحِ فِينَا مَثَلُ التَّابُوتِ فِي بَنِي إِسْرَائِيلَ حَيْثُمَا دَارَ التَّابُوتُ دَارَ الْمُلْكُ فَأَيْنَمَا دَارَ السِّلاحُ فِينَا دَارَ الْعِلْمُ.

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Muhammad Bin Al Sukeyn, from Noah Bin Darraj, from Abdullah Bin Abu Yafour who said,

'I heard Abu Abdullah[asws] saying: 'But rather an example of the weapons among us[asws] is an example of the Ark among the Children of Israel. Wherever the Ark went to, the Kingdom went. So wherever the weapons go to among us[asws], the Knowledge would come along with it'.[27]

3. مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ صَفْوَانَ عَنْ أَبِي الْحَسَنِ الرِّضَا (عَلَيْهِ السَّلام) قَالَ كَانَ أَبُو جَعْفَرٍ (عَلَيْهِ السَّلام) يَقُولُ إِنَّمَا مَثَلُ السِّلاحِ فِينَا مَثَلُ التَّابُوتِ فِي بَنِي إِسْرَائِيلَ حَيْثُمَا دَارَ التَّابُوتُ أُوتُوا النُّبُوَّةَ وَحَيْثُمَا دَارَ السِّلاحُ فِينَا فَثَمَّ الامْرُ قُلْتُ فَيَكُونُ السِّلاحُ مُزَائِلاً لِلْعِلْمِ قَالَ لا.

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Safwan,

(It has been narrated) from Abu Al-Hassan Al-Reza[asws] having said: 'Abu Ja'far[asws] was saying: 'But rather an example of the weapons among us[asws] is an example of the Ark among the Children of Israel. Wherever the Ark went, the Prophet-hood was Given, and wherever the weapons go to among us[asws], so does the Divine Authority'. I said, 'So do the weapons happen to be counterparts of the Knowledge?' He[asws] said: 'No'.[28]

4. عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ أَبِي نَصْرٍ عَنْ أَبِي الْحَسَنِ الرِّضَا (عَلَيْهِ السَّلام) قَالَ قَالَ أَبُو جَعْفَرٍ (عَلَيْهِ السَّلام) إِنَّمَا مَثَلُ السِّلاحِ فِينَا كَمَثَلِ التَّابُوتِ فِي بَنِي إِسْرَائِيلَ أَيْنَمَا دَارَ التَّابُوتُ دَارَ الْمُلْكُ وَأَيْنَمَا دَارَ السِّلاحُ فِينَا دَارَ الْعِلْمُ.

A number of our companions, from Ahmad Bin Muhammad, from Ibn Abu Nasr,

(It has been narrated) from Abu Al-Hassan Al-Reza[asws] having said: 'Abu Ja'far[asws] said: 'But rather an example of the weapons among us[asws] is like an example of the Ark among the Children of Israel. Wherever the Ark went, so did the Kingdom, and wherever the weapons go to among us[asws], so does the Knowledge'.[29]

40 . بَابٌ فِيهِ ذِكْرُ الصَّحِيفَةِ وَالْجَفْرِ وَالْجَامِعَةِ وَمُصْحَفِ فَاطِمَةَ عليها السلام

Chapter 40 – In it is the mention of the Parchment, and the Jaf'r, and the Jami'e, and Parchments of Fatima[asws]

1. عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَبْدِ اللهِ بْنِ الْحَجَّالِ عَنْ أَحْمَدَ بْنِ عُمَرَ الْحَلَبِيِّ عَنْ أَبِي بَصِيرٍ قَالَ دَخَلْتُ عَلَى أَبِي عَبْدِ اللهِ (عَلَيْهِ السَّلام) فَقُلْتُ لَهُ جُعِلْتُ فِدَاكَ إِنِّي أَسْأَلُكَ عَنْ مَسْأَلَةٍ هَاهُنَا أَحَدٌ يَسْمَعُ كَلامِي قَالَ فَرَفَعَ أَبُو عَبْدِ اللهِ (عَلَيْهِ السَّلام) سِتْراً بَيْنَهُ وَبَيْنَ بَيْتٍ آخَرَ فَاطَّلَعَ فِيهِ ثُمَّ قَالَ يَا أَبَا مُحَمَّدٍ سَلْ عَمَّا بَدَا لَكَ قَالَ قُلْتُ جُعِلْتُ فِدَاكَ إِنَّ شِيعَتَكَ يَتَحَدَّثُونَ أَنَّ رَسُولَ اللهِ (صَلَّى اللهُ عَلَيْهِ وَآلِه) عَلَّمَ عَلِيّاً (عَلَيْهِ السَّلام) باباً يُفْتَحُ لَهُ مِنْهُ أَلْفُ بَابٍ قَالَ فَقَالَ يَا أَبَا مُحَمَّدٍ عَلَّمَ رَسُولُ اللهِ (صَلَّى اللهُ عَلَيْهِ وَآلِه) عَلِيّاً (عَلَيْهِ السَّلام) أَلْفَ بَابٍ يُفْتَحُ مِنْ كُلِّ بَابٍ أَلْفُ بَابٍ قَالَ قُلْتُ هَذَا وَاللهِ الْعِلْمُ قَالَ فَنَكَتَ سَاعَةً فِي الارْضِ ثُمَّ قَالَ إِنَّهُ لَعِلْمٌ وَمَا هُوَ بِذَاكَ قَالَ ثُمَّ قَالَ يَا أَبَا مُحَمَّدٍ وَإِنَّ عِنْدَنَا الْجَامِعَةَ وَمَا يُدْرِيهِمْ مَا الْجَامِعَةُ قَالَ قُلْتُ جُعِلْتُ فِدَاكَ وَمَا الْجَامِعَةُ قَالَ صَحِيفَةٌ طُولُهَا سَبْعُونَ ذِرَاعاً بِذِرَاعِ رَسُولِ اللهِ (صَلَّى اللهُ عَلَيْهِ وَآلِه) وَإِمْلائِهِ مِنْ فَلْقِ فِيهِ وَخَطِّ عَلِيٍّ بِيَمِينِهِ فِيهَا كُلُّ حَلالٍ وَحَرَامٍ وَكُلُّ شَيْءٍ يَحْتَاجُ النَّاسُ إِلَيْهِ حَتَّى الارْشُ فِي الْخَدْشِ وَضَرَبَ بِيَدِهِ إِلَيَّ فَقَالَ تَأْذَنُ لِي يَا أَبَا مُحَمَّدٍ قَالَ قُلْتُ جُعِلْتُ فِدَاكَ إِنَّمَا أَنَا لَكَ فَاصْنَعْ مَا شِئْتَ قَالَ فَغَمَزَنِي بِيَدِهِ وَقَالَ حَتَّى أَرْشُ هَذَا كَأَنَّهُ مُغْضَبٌ قَالَ قُلْتُ هَذَا وَاللهِ الْعِلْمُ قَالَ إِنَّهُ لَعِلْمٌ وَلَيْسَ بِذَاكَ ثُمَّ سَكَتَ سَاعَةً ثُمَّ قَالَ وَإِنَّ عِنْدَنَا الْجَفْرَ وَمَا يُدْرِيهِمْ مَا الْجَفْرُ قَالَ قُلْتُ وَمَا الْجَفْرُ قَالَ وِعَاءٌ مِنْ أَدَمٍ فِيهِ عِلْمُ النَّبِيِّينَ وَالْوَصِيِّينَ وَعِلْمُ الْعُلَمَاءِ الَّذِينَ مَضَوْا مِنْ بَنِي إِسْرَائِيلَ قَالَ قُلْتُ إِنَّ هَذَا هُوَ الْعِلْمُ قَالَ إِنَّهُ لَعِلْمٌ وَلَيْسَ بِذَاكَ ثُمَّ سَكَتَ سَاعَةً ثُمَّ قَالَ وَإِنَّ عِنْدَنَا لَمُصْحَفَ فَاطِمَةَ (عليها السلام) وَمَا يُدْرِيهِمْ مَا مُصْحَفُ فَاطِمَةَ (عليها السلام) قَالَ قُلْتُ وَمَا مُصْحَفُ فَاطِمَةَ (عليها السلام) قَالَ مُصْحَفٌ فِيهِ مِثْلُ قُرْآنِكُمْ هَذَا ثَلاثَ مَرَّاتٍ وَاللهِ مَا فِيهِ مِنْ قُرْآنِكُمْ حَرْفٌ وَاحِدٌ قَالَ قُلْتُ هَذَا وَاللهِ الْعِلْمُ قَالَ إِنَّهُ لَعِلْمٌ وَمَا هُوَ بِذَاكَ ثُمَّ سَكَتَ سَاعَةً ثُمَّ قَالَ إِنَّ عِنْدَنَا عِلْمَ مَا كَانَ وَعِلْمَ مَا هُوَ كَائِنٌ إِلَى أَنْ تَقُومَ السَّاعَةُ قَالَ قُلْتُ جُعِلْتُ فِدَاكَ هَذَا وَاللهِ هُوَ الْعِلْمُ قَالَ إِنَّهُ لَعِلْمٌ وَلَيْسَ بِذَاكَ قَالَ قُلْتُ جُعِلْتُ فِدَاكَ فَأَيُّ شَيْءٍ الْعِلْمُ قَالَ مَا يَحْدُثُ بِاللَّيْلِ وَالنَّهَارِ الامْرُ مِنْ بَعْدِ الامْرِ وَالشَّيْءُ بَعْدَ الشَّيْءِ إِلَى يَوْمِ الْقِيَامَةِ.

A number of our companions, from Ahmad Bin Muhammad, from Abdullah Bin Al Hajjal, from Ahmad Bin Umar Al Halby, from Abu Baseer who said,

'I went over to Abu Abdullah[asws] and I said to him[asws], 'May I be sacrificed for you[asws]! I want to ask you[asws] a question. Is there anyone over here who would hear my speech?' So Abu Abdullah[asws] raised a curtain between him[asws] and another room, and looked into it, then said: 'O Abu Muhammad! Ask about whatever comes to you'.

He (Abu Baseer) said, 'May I be sacrificed for you[asws]! Your[asws] Shias are narrating that Rasool-Allah[saww] taught Ali[asws] such a door (of knowledge) that a thousand (other) doors (of knowledge) opened from it'. So he[asws] said: 'O Abu Muhammad! Rasool-Allah[saww] taught Ali[asws] a thousand doors (of

knowledge), there opening from each of the doors, a thousand (other) doors (of knowledge)'. I said, 'This, by Allah[azwj,] is the knowledge!'. So he[asws] made marks in the ground for a while, then said: 'It is a knowledge, but it is not that (knowledge)'.

He (Abu Baseer) said, 'Then he[asws] said: 'O Abu Muhammad! And with us[asws] is the Jami'e, and what do they (people) know what the Jami'e is?' I said, 'May be sacrificed for you[asws]! And what is the Jami'e?

He[asws] said: 'A Parchment of the length of seventy cubits by the cubit (measurement) of Rasool-Allah[saww] and his[saww] dictation from his[saww] own mouth, and handwritten by Ali[asws] by his[asws] right hand. Therein are the Permissible and the Prohibitions, and everything that the people would be needy to, to the extent of the compensation regarding the scratch', and he[asws] struck with his[asws] hand towards me, and he[asws] said: 'Will you permit me[asws], O Abu Muhammad? I said, 'May I be sacrificed for you[asws]! But rather, I am for you[asws], therefore do whatever you so desire to'. So he[asws] pressed me by his[asws] hand and said: 'To the extent of this', as if he[asws] was angry. I said, 'This, by Allah[azwj,] is the knowledge!'. He[asws] said: 'It is a knowledge, but it is not that (knowledge)!'

Then he[asws] was silent for a while, then said: 'And with us[asws] is the Jaf'r, and what do they (people) know what the Jaf'r is?' I said, 'And what is the Jaf'r?' He[asws] said: 'A receptacle from Adam[as] wherein is knowledge of the Prophets[as], and the successors[as], and knowledge of the scholars of the past from the Children of Israel'. I said, 'This, is the knowledge!' He[asws] said: 'It is knowledge, and it isn't that (knowledge)!'.

Then he[asws] was silent for a while, then said: 'And with us[asws] is the Parchment of Syeda Fatima[asws], and what do they (people) know what the Parchment of Fatima[asws] is?' I said, 'And what is the Parchment of Fatima[asws]?' He[asws] said: 'A Parchment where is the likes of this Quran of yours three times over. By Allah[azwj!] And there is not a single letter from your Quran therein'. I said, 'This, by Allah[azwj,] is the knowledge!' He[asws] said: 'It is a knowledge, but it is not that (knowledge)!'.

Then he[asws] was silent for a while, then said: 'With us[asws] is knowledge of whatever has happened, and what would be happening up to the establishment of the Hour'. I said, 'May I be sacrificed for you[asws]! This, by Allah[azwj,] it is the knowledge!'. He[asws] said: 'It is a knowledge, and it isn't that (knowledge)!'.

He (Abu Baseer) said, 'I said, 'May I be sacrificed for you[asws]! So which thing is the knowledge?' He[asws] said: 'Whatever newly occurs by the night and the day, the matter after the matter, and the thing after the thing, up to the Day of Judgment'.[30]

2. عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ عَنْ حَمَّادِ بْنِ عُثْمَانَ قَالَ سَمِعْتُ أَبَا عَبْدِ الله (عَلَيْهِ السَّلام) يَقُولُ تَظْهَرُ الزَّنَادِقَةُ فِي سَنَةِ ثَمَانٍ وَعِشْرِينَ وَمِائَةٍ وَذَلِكَ أَنِّي نَظَرْتُ فِي مُصْحَفِ فَاطِمَةَ (عليها السلام) قَالَ قُلْتُ وَمَا مُصْحَفُ فَاطِمَةَ قَالَ إِنَّ الله تَعَالَى لَمَّا قَبَضَ نَبِيَّهُ (صَلَّى اللهُ عَلَيْهِ وَآلِه) دَخَلَ عَلَى فَاطِمَةَ (عليها السلام) مِنْ وَفَاتِهِ مِنَ الْحُزْنِ مَا لا يَعْلَمُهُ إِلا الله عَزَّ وَجَلَّ فَأَرْسَلَ الله إِلَيْهَا مَلَكاً يُسَلِّي غَمَّهَا وَيُحَدِّثُهَا فَشَكَتْ ذَلِكَ إِلَى أَمِيرِ

الْمُؤْمِنِينَ (عَلَيْهِ السَّلام) فَقَالَ إِذَا أَحْسَسْتِ بِذَلِكِ وَسَمِعْتِ الصَّوْتَ قُولِي لِي فَأَعْلَمَتْهُ بِذَلِكَ فَجَعَلَ أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلام) يَكْتُبُ كُلَّ مَا سَمِعَ حَتَّى أَثْبَتَ مِنْ ذَلِكَ مُصْحَفاً قَالَ ثُمَّ قَالَ أَمَا إِنَّهُ لَيْسَ فِيهِ شَيْءٌ مِنَ الْحَلالَ وَالْحَرَامِ وَلَكِنْ فِيهِ عِلْمُ مَا يَكُونُ.

A number of our companions, from Ahmad Bin Muhammad, from Umar Bin Abdul Aziz, from Hammad Bin Usman who said,

'I heard Abu Abdullah[asws] saying: ' الزَّنَادِ ةَ ُ '' The Atheists will appear in the year one hundred and twenty-eight, and that is what I[asws] (found when I[asws]) looked into the Parchment of (Syeda) Fatima[asws]'. I said, 'And what is the Parchment of Syeda Fatima[asws]?'

He[asws] said: 'When Allah[azwj] - The Exalted Captured (the soul of) His[azwj] Prophet[saww], the grief entered into (Syeda) Fatima[asws] due to his[saww] passing away, (such grief) which none knows it except for Allah[azwj] Mighty and Majestic. So Allah[azwj] Sent an Angel to her[asws] to console her[asws] sadness and to narrate to her[asws]. So she[asws] described that to Amir Al-Momineen[asws]. So he[asws] said: 'When you[asws] feel that and hear the voice, tell me[asws]'.

So she[asws] let him[asws] know of that, and Amir Al-Momineen[asws] went on to write down everything what he[asws] heard until a Parchment was affirmed from that'.

He (the narrator) said, 'Then he[asws] said: 'But, there isn't anything in it from the Permissible and the Prohibitions, but therein is the knowledge what is going to happen'.[31]

3. عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنِ الْحُسَيْنِ بْنِ أَبِي الْعَلاءِ قَالَ سَمِعْتُ أَبَا عَبْدِ الله (عَلَيْهِ السَّلام) يَقُولُ إِنَّ عِنْدِي الْجَفْرَ الابْيَضَ قَالَ قُلْتُ فَأَيُّ شَيْءٍ فِيهِ قَالَ زَبُورُ دَاوُدَ وَتَوْرَاةُ مُوسَى وَإِنْجِيلُ عِيسَى وَصُحُفُ إِبْرَاهِيمَ (عَلَيْهِ السَّلام) وَالْحَلالُ وَالْحَرَامُ وَمُصْحَفُ فَاطِمَةَ مَا أَزْعُمُ أَنَّ فِيهِ قُرْآناً وَفِيهِ مَا يَحْتَاجُ النَّاسُ إِلَيْنَا وَلا نَحْتَاجُ إِلَى أَحَدٍ حَتَّى فِيهِ الْجَلْدَةُ وَنِصْفُ الْجَلْدَةِ وَرُبُعُ الْجَلْدَةِ وَأَرْشُ الْخَدْشِ وَعِنْدِي الْجَفْرَ الاحْمَرَ قَالَ قُلْتُ وَأَيُّ شَيْءٍ فِي الْجَفْرِ الاحْمَرِ قَالَ السِّلاحُ وَذَلِكَ إِنَّمَا يُفْتَحُ لِلدَّمِ يَفْتَحُهُ صَاحِبُ السَّيْفِ لِلْقَتْلِ فَقَالَ لَهُ عَبْدُ الله بْنُ أَبِي يَعْفُورٍ أَصْلَحَكَ الله أَ يَعْرِفُ هَذَا بَنُو الْحَسَنِ فَقَالَ إِي وَالله كَمَا يَعْرِفُونَ اللَّيْلَ أَنَّهُ لَيْلٌ وَالنَّهَارَ أَنَّهُ نَهَارٌ وَلَكِنَّهُمْ يَحْمِلُهُمُ الْحَسَدُ وَطَلَبُ الدُّنْيَا عَلَى الْجُحُودِ وَالانْكَارِ وَلَوْ طَلَبُوا الْحَقَّ بِالْحَقِّ لَكَانَ خَيْراً لَهُمْ.

A number of our companions, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Al Husayn Bin Abu Al A'ala who said,

'I heard Abu Abdullah[asws] saying: 'With me[asws] is the white Jaf'r'. I said, 'So which thing is in it?' He[asws] said: 'The Psalms of Dawoodas, and Torah of Musa[as], and Evangel of Isa[as], and Parchment of Ibrahim[as], and the Permissible and the Prohibitions, and Parchment of (Syeda) Fatima[asws]. I[asws] am not claiming that the Quran is in it, and therein is what the people would be needy to us[asws], and we[asws] are not needy to anyone, to the extent that in it

is the lashing, and half a lashing, and a quarter of the lashing, and compensation of the scratch.

So Abdullah Bin Abu Yafour said to him[asws], 'May Allah[azwj] Keep you[asws] well! Do the sons of Al-Hassan[asws] recognise this?' Yes, by Allah[azwj]! Just as they are recognising the night that it is a night and the day that it is a day, but they were carried away by the envy and the seeking of the world upon the rejection and the denial, and had they sought the Truth by the Truth, it would have been better for them'.[32]

4. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ يُونُسَ عَمَّنْ ذَكَرَهُ عَنْ سُلَيْمَانَ بْنِ خَالِدٍ قَالَ قَالَ أَبُو عَبْدِ اللهِ (عَلَيْهِ السَّلام) إِنَّ فِي الْجَفْرِ الَّذِي يَذْكُرُونَهُ لَمَا يَسُوؤُهُمْ لانَّهُمْ لا يَقُولُونَ الْحَقَّ وَالْحَقُّ فِيهِ فَلْيُخْرِجُوا قَضَايَا عَلِيٍّ وَفَرَائِضَهُ إِنْ كَانُوا صَادِقِينَ وَسَلُوهُمْ عَنِ الْخَالاتِ وَالْعَمَّاتِ وَلْيُخْرِجُوا مُصْحَفَ فَاطِمَةَ (عليها السلام) فَإِنَّ فِيهِ وَصِيَّةَ فَاطِمَةَ (عليها السلام) وَمَعَهُ سِلاحُ رَسُولِ اللهِ (صَلَّى اللهُ عَلَيْهِ وَآلِه) إِنَّ اللهَ عَزَّ وَجَلَّ يَقُولُ فَأْتُوا بِكِتابٍ مِنْ قَبْلِ هذا أَوْ أَثارَةٍ مِنْ عِلْمٍ إِنْ كُنْتُمْ صادِقِينَ.

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from the one who mentioned it, from Suleyman Bin Khalid who said,

'Abu Abdullah[asws] said: 'With regards to the Jaf'r which they (Zaydiites) are mentioning is due to what is disturbing them. They are not saying the truth, and the Truth is in it. So let them be extracting the judgments of Ali[asws] and his[asws] Obligation if they were truthful. And ask them about the maternal aunts and the paternal aunts, and let them bring out the Parchment of Syeda Fatima[asws], for therein is a bequest of Syeda Fatima[asws], and with it are the weapons of Rasool-Allah[saww]. Allah Mighty and Majestic is Saying [46:4] Bring me a Book before this or traces of the Knowledge, if you are truthful'.[33]

5. مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مَحْبُوبٍ عَنِ ابْنِ رِئَابٍ عَنْ أَبِي عُبَيْدَةَ قَالَ سَأَلَ أَبَا عَبْدِ اللهِ (عَلَيْهِ السَّلام) بَعْضُ أَصْحَابِنَا عَنِ الْجَفْرِ فَقَالَ هُوَ جِلْدُ ثَوْرٍ مَمْلُوءٌ عِلْماً قَالَ لَهُ فَالْجَامِعَةُ قَالَ تِلْكَ صَحِيفَةٌ طُولُهَا سَبْعُونَ ذِرَاعاً فِي عَرْضِ الادِيمِ مِثْلُ فَخِذِ الْفَالِجِ فِيهَا كُلُّ مَا يَحْتَاجُ النَّاسُ إِلَيْهِ وَلَيْسَ مِنْ قَضِيَّةٍ إِلا وَهِيَ فِيهَا حَتَّى أَرْشُ الْخَدْشِ قَالَ فَمُصْحَفُ فَاطِمَةَ (عليها السلام) قَالَ فَسَكَتَ طَوِيلاً ثُمَّ قَالَ إِنَّكُمْ لَتَبْحَثُونَ عَمَّا تُرِيدُونَ وَعَمَّا لا تُرِيدُونَ إِنَّ فَاطِمَةَ مَكَثَتْ بَعْدَ رَسُولِ اللهِ (صَلَّى اللهُ عَلَيْهِ وَآلِه) خَمْسَةً وَسَبْعِينَ يَوْماً وَكَانَ دَخَلَهَا حُزْنٌ شَدِيدٌ عَلَى أَبِيهَا وَكَانَ جَبْرَئِيلُ (عَلَيْهِ السَّلام) يَأْتِيهَا فَيُحْسِنُ عَزَاءَهَا عَلَى أَبِيهَا وَيُطَيِّبُ نَفْسَهَا وَيُخْبِرُهَا عَنْ أَبِيهَا وَمَكَانِهِ وَيُخْبِرُهَا بِمَا يَكُونُ بَعْدَهَا فِي ذُرِّيَّتِهَا وَكَانَ علي (عَلَيْهِ السَّلام) يَكْتُبُ ذَلِكَ فَهَذَا مُصْحَفُ فَاطِمَةَ (عليها السلام)

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Mahboub, from Ibn Raib, from Abu Ubeyda who said,

'Abu Abdullah[asws] was asked by one of our companions about the Jaf'r. So he[asws] said: 'It is an ox hide filled with knowledge'.

He said to him[asws], 'So the Jami'e?' He[asws] said: 'That is a lengthy Parchment of seventy cubits in width of the leather, like a thigh of the camel. Therein is everything what the people would be needy to, and there isn't anything from a judgment except and it is therein, to the extent of the compensation for a scratch'.

He said, 'So the Parchment of Syeda Fatima[asws]?' So he[asws] was silent for a long while, then said: 'You all are exploring about what you need and about that which you do not need! Fatima[asws] remained after Rasool-Allah[saww] for seventy-five (75) days, and intense grief entered into her[asws] for her[asws] father[saww], and it was so that Jibraeel[as] would come to her[asws] and would give condolences upon her[asws] father[saww], and that would better her[asws] self, and he[as] informed her[asws] about her[asws] father[saww], and his[saww] place, and he[as] informed her[asws] with what would be happening after her[asws] in her[asws] children, and Ali[asws] would write that down. So this is the Parchment of Syeda Fatima[asws]'.[34]

6. عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ صَالِحِ بْنِ سَعِيدٍ عَنْ أَحْمَدَ بْنِ أَبِي بِشْرٍ عَنْ بَكْرِ بْنِ كَرِبٍ الصَّيْرَفِيِّ قَالَ سَمِعْتُ أَبَا عَبْدِ اللهِ (عَلَيْهِ السَّلام) يَقُولُ إِنَّ عِنْدَنَا مَا لا نَحْتَاجُ مَعَهُ إِلَى النَّاسِ وَإِنَّ النَّاسَ لَيَحْتَاجُونَ إِلَيْنَا وَإِنَّ عِنْدَنَا كِتَاباً إِمْلاءُ رَسُولِ اللهِ (صَلَّى اللهُ عَلَيْهِ وَآلِهِ) وَخَطُّ علي (عَلَيْهِ السَّلام) صَحِيفَةً فِيهَا كُلُّ حَلالٍ وَحَرَامٍ وَإِنَّكُمْ لَتَأْتُونَّا بِالامْرِ فَنَعْرِفُ إِذَا أَخَذْتُمْ بِهِ وَنَعْرِفُ إِذَا تَرَكْتُمُوهُ.

A number of our companions, from Ahmad Bin Muhammad, from Salih Bin Saeed, from Ahmad Bin Abu Bishr, from Bakr Bin Karb Al Sayrafi who said,

'I heard Abu Abdullah[asws] saying: 'With us[asws] is that so with it we[asws] would not be needy to the people, and the people would be becoming needy to us (what is therein), and that with us[asws] is a book dictated by Rasool-Allah[saww] and written by Ali[asws]. A Parchment wherein is every Permissible and Prohibition, and you all are coming to us[asws] with the matter, so we[asws] recognise when you take with it and we[asws] recognise when you are leaving it'.[35]

7. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ عُمَرَ بْنِ أُذَيْنَةَ عَنْ فُضَيْلِ بْنِ يَسَارٍ وَبُرَيْدِ بْنِ مُعَاوِيَةَ وَزُرَارَةَ أَنَّ عَبْدَ الْمَلِكِ بْنَ أَعْيَنَ قَالَ لابِي عَبْدِ اللهِ (عَلَيْهِ السَّلام) إِنَّ الزَّيْدِيَّةَ وَالْمُعْتَزِلَةَ قَدْ أَطَافُوا بِمُحَمَّدِ بْنِ عَبْدِ اللهِ فَهَلْ لَهُ سُلْطَانٌ فَقَالَ وَاللهِ إِنَّ عِنْدِي لَكِتَابَيْنِ فِيهِمَا تَسْمِيَةُ كُلِّ نَبِيٍّ وَكُلِّ مَلِكٍ يَمْلِكُ الارْضَ لا وَاللهِ مَا مُحَمَّدُ بْنُ عَبْدِ اللهِ فِي وَاحِدٍ مِنْهُمَا.

Ali Bin Ibrahim, from his fathr, from Ibn Abu Umeyr, from Umar Bin Azina, from Fuzayl Bin Yasaar and Bureyd Bin Muawiya and Zurara that,

'Abdulah Malik Bin Ayn said to Abu Abdullah[asws], 'The Zaydiites and the Mu'tazilites are circling around Muhammad Bin Abdullah, so it there an authority for him?' So he[asws] said: 'By Allah[azwj!] With me[asws] are two Books wherein is named every Prophet[as], and every king who would be a king of the earth. No, by Allah[azwj!] Muhammad Bin Abdullah is not in any one of these two'.[36]

8. مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنْ عَبْدِ الصَّمَدِ بْنِ بَشِيرٍ عَنْ فُضَيْلِ بْنِ سُكَّرَةَ قَالَ دَخَلْتُ عَلَى أَبِي عَبْدِ الله (عَلَيْهِ السَّلام) فَقَالَ يَا فُضَيْلُ أَ تَدْرِي فِي أَيِّ شَيْءٍ كُنْتُ أَنْظُرُ قُبَيْلُ قَالَ قُلْتُ لا قَالَ كُنْتُ أَنْظُرُ فِي كِتَابِ فَاطِمَةَ (عليها السلام) لَيْسَ مِنْ مَلِكٍ يَمْلِكُ الارْضَ إِلا وَهُوَ مَكْتُوبٌ فِيهِ بِاسْمِهِ وَاسْمِ أَبِيهِ وَمَا وَجَدْتُ لِوُلْدِ الْحَسَنِ فِيهِ شَيْئاً.

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Al Qasim Bin Muhammad, from Abdul Samad Bin Bashir, from Fuzayl Bin Sakkara who said,

'I went over to Abu Abdullah[asws], so he[asws] said: 'O Fuzayl! Do you know in which thing I[asws] was looking into just before?' I said, 'No'. He[asws] said: 'I[asws] was looking into the Book of Syeda Fatima[asws]. There isn't from a king who would be a king of the earth except it is written therein by his name and the name of his father, and I[asws] did not find for the sons of Al-Hassan[asws], anything in it'.[37]

41 . بَابٌ فِي شَأْنِ (إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ) وَتَفْسِيرِهَا

Chapter 41 – Regarding the glory of [97:1] We have indeed revealed this in the Night of Predestination (Chapter 97) and its interpretation

1. مُحَمَّدُ بْنُ أَبِي عَبْدِ الله وَمُحَمَّدُ بْنُ الْحَسَنِ عَنْ سَهْلِ بْنِ زِيَادٍ وَمُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ جَمِيعاً عَنِ الْحَسَنِ بْنِ الْعَبَّاسِ بْنِ الْحَرِيشِ عَنْ أَبِي جَعْفَرٍ الثَّانِي (عَلَيْهِ السَّلام) قَالَ قَالَ أَبُو عَبْدِ الله (عَلَيْهِ السَّلام) بَيْنَا أَبِي (عَلَيْهِ السَّلام) يَطُوفُ بِالْكَعْبَةِ إِذَا رَجُلٌ مُعْتَجِرٌ قَدْ قُبِّضَ لَهُ فَقَطَعَ عَلَيْهِ أُسْبُوعَهُ حَتَّى أَدْخَلَهُ إِلَى دَارٍ جَنْبَ الصَّفَا فَأَرْسَلَ إِلَيَّ فَكُنَّا ثَلاثَةً فَقَالَ مَرْحَباً يَا ابْنَ رَسُولِ الله ثُمَّ وَضَعَ يَدَهُ عَلَى رَأْسِي وَقَالَ بَارَكَ الله فِيكَ يَا أَمِينَ الله بَعْدَ آبَائِهِ يَا أَبَا جَعْفَرٍ إِنْ شِئْتَ فَأَخْبِرْنِي وَإِنْ شِئْتَ فَأَخْبَرْتُكَ وَإِنْ شِئْتَ سَلْنِي وَإِنْ شِئْتَ سَأَلْتُكَ وَإِنْ شِئْتَ فَاصْدُقْنِي وَإِنْ شِئْتَ صَدَقْتُكَ قَالَ كُلَّ ذَلِكَ أَشَاءُ قَالَ فَإِيَّاكَ أَنْ يَنْطِقَ لِسَانُكَ عِنْدَ مَسْأَلَتِي بِأَمْرٍ تُضْمِرُ لِي غَيْرَهُ قَالَ إِنَّمَا يَفْعَلُ ذَلِكَ مَنْ فِي قَلْبِهِ عِلْمَانِ يُخَالِفُ أَحَدُهُمَا صَاحِبَهُ وَإِنَّ الله عَزَّ وَجَلَّ أَبَى أَنْ يَكُونَ لَهُ عِلْمٌ فِيهِ اخْتِلافٌ قَالَ هَذِهِ مَسْأَلَتِي وَقَدْ فَسَّرْتَ طَرَفاً مِنْهَا أَخْبِرْنِي عَنْ هَذَا الْعِلْمِ الَّذِي لَيْسَ فِيهِ اخْتِلافٌ مَنْ يَعْلَمُهُ قَالَ أَمَّا جُمْلَةُ الْعِلْمِ فَعِنْدَ الله جَلَّ ذِكْرُهُ وَأَمَّا مَا لا بُدَّ لِلْعِبَادِ مِنْهُ فَعِنْدَ الاوْصِيَاءِ قَالَ فَفَتَحَ الرَّجُلُ عَجِيرَتَهُ وَاسْتَوَى جَالِساً وَهَلَّلَ وَجْهُهُ وَقَالَ هَذِهِ أَرَدْتُ وَلَهَا أَتَيْتُ زَعَمْتَ أَنَّ عِلْمَ مَا لا اخْتِلافَ فِيهِ مِنَ الْعِلْمِ عِنْدَ الاوْصِيَاءِ فَكَيْفَ يَعْلَمُونَهُ قَالَ كَمَا كَانَ رَسُولُ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) يَعْلَمُهُ إِلا أَنَّهُمْ لا يَرَوْنَ مَا كَانَ رَسُولُ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) يَرَى لانَّهُ كَانَ نَبِيّاً وَهُمْ مُحَدَّثُونَ وَأَنَّهُ كَانَ يَفِدُ إِلَى الله عَزَّ وَجَلَّ فَيَسْمَعُ الْوَحْيَ وَهُمْ لا يَسْمَعُونَ

فَقَالَ صَدَقْتَ يَا ابْنَ رَسُولِ الله سَآتِيكَ بِمَسْأَلَةٍ صَعْبَةٍ أَخْبِرْنِي عَنْ هَذَا الْعِلْمِ مَا لَهُ لا يَظْهَرُ كَمَا كَانَ يَظْهَرُ مَعَ رَسُولِ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) قَالَ فَضَحِكَ أَبِي (عَلَيْهِ السَّلام) وَقَالَ أَبَى الله عَزَّ وَجَلَّ أَنْ يُطْلِعَ عَلَى عِلْمِهِ إِلا مُمْتَحَناً لِلايمَانِ بِهِ كَمَا قَضَى عَلَى رَسُولِ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) أَنْ يَصْبِرَ عَلَى أَذَى قَوْمِهِ وَلا يُجَاهِدَهُمْ إِلا بِأَمْرِهِ فَكَمْ مِنِ اكْتِتَامٍ قَدِ اكْتَتَمَ بِهِ حَتَّى قِيلَ لَهُ فَاصْدَعْ بِما تُؤْمَرُ وَأَعْرِضْ عَنِ الْمُشْرِكِينَ وَايْمُ الله أَنْ لَوْ صَدَعَ قَبْلَ ذَلِكَ لَكَانَ آمِناً وَلَكِنَّهُ إِنَّمَا نَظَرَ فِي الطَّاعَةِ وَخَافَ الْخِلافَ فَلِذَلِكَ كَفَّ فَوَدِدْتُ أَنَّ عَيْنَكَ تَكُونُ مَعَ مَهْدِيِّ هَذِهِ الامَّةِ وَالْمَلائِكَةُ بِسُيُوفِ آلِ دَاوُدَ بَيْنَ السَّمَاءِ وَالارْضِ تُعَذِّبُ أَرْوَاحَ الْكَفَرَةِ مِنَ الامْوَاتِ وَتُلْحِقُ بِهِمْ أَرْوَاحَ أَشْبَاهِهِمْ مِنَ الاحْيَاءِ ثُمَّ أَخْرَجَ سَيْفاً ثُمَّ قَالَ هَا إِنَّ هَذَا مِنْهَا قَالَ فَقَالَ أَبِي إِي وَالَّذِي اصْطَفَى مُحَمَّداً عَلَى الْبَشَرِ قَالَ فَرَدَّ الرَّجُلُ اعْتِجَارَهُ وَقَالَ أَنَا إِلْيَاسُ مَا سَأَلْتُكَ عَنْ أَمْرِكَ وَبِي مِنْهُ جَهَالَةٌ غَيْرَ أَنِّي أَحْبَبْتُ أَنْ يَكُونَ هَذَا الْحَدِيثُ قُوَّةً لاصْحَابِكَ وَسَأُخْبِرُكَ بِآيَةٍ أَنْتَ تَعْرِفُهَا إِنْ خَاصَمُوا بِهَا فَلَجُوا.

قَالَ فَقَالَ لَهُ أَبِي إِنْ شِئْتَ أَخْبَرْتُكَ بِهَا قَالَ قَدْ شِئْتُ قَالَ إِنَّ شِيعَتَنَا إِنْ قَالُوا لاهْلِ الْخِلافِ لَنَا إِنَّ الله عَزَّ وَجَلَّ يَقُولُ لِرَسُولِهِ (صَلَّى اللهُ عَلَيْهِ وَآلِه) إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ إِلَى آخِرِهَا فَهَلْ كَانَ رَسُولُ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) يَعْلَمُ مِنَ الْعِلْمِ شَيْئاً لا يَعْلَمُهُ فِي تِلْكَ اللَّيْلَةِ أَوْ يَأْتِيهِ بِهِ جَبْرَئِيلُ (عَلَيْهِ السَّلام) فِي غَيْرِهَا فَإِنَّهُمْ سَيَقُولُونَ لا فَقُلْ لَهُمْ فَهَلْ كَانَ لِمَا عَلِمَ بُدٌّ مِنْ أَنْ يُظْهِرَ فَيَقُولُونَ لا فَقُلْ لَهُمْ فَهَلْ كَانَ فِيمَا أَظْهَرَ رَسُولُ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) مِنْ عِلْمِ الله عَزَّ ذِكْرُهُ اخْتِلافٌ فَإِنْ قَالُوا لا فَقُلْ لَهُمْ فَمَنْ حَكَمَ بِحُكْمِ الله فِيهِ اخْتِلافٌ فَهَلْ خَالَفَ رَسُولَ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) فَيَقُولُونَ نَعَمْ فَإِنْ قَالُوا لا فَقَدْ نَقَضُوا أَوَّلَ كَلامِهِمْ فَقُلْ لَهُمْ مَا يَعْلَمُ تَأْوِيلَهُ إِلا الله وَالرَّاسِخُونَ فِي الْعِلْمِ فَإِنْ قَالُوا مَنِ الرَّاسِخُونَ فِي الْعِلْمِ فَقُلْ مَنْ لا يَخْتَلِفُ فِي عِلْمِهِ فَإِنْ قَالُوا فَمَنْ هُوَ ذَاكَ فَقُلْ كَانَ رَسُولُ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) صَاحِبَ ذَلِكَ فَهَلْ بَلَّغَ أَوْ لا فَإِنْ قَالُوا قَدْ بَلَّغَ فَقُلْ فَهَلْ مَاتَ (صَلَّى اللهُ عَلَيْهِ وَآلِه) وَالْخَلِيفَةُ مِنْ بَعْدِهِ يَعْلَمُ عِلْماً لَيْسَ فِيهِ اخْتِلافٌ فَإِنْ قَالُوا لا فَقُلْ إِنَّ خَلِيفَةَ رَسُولِ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) مُؤَيَّدٌ وَلا يَسْتَخْلِفُ رَسُولُ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) إِلا مَنْ يَحْكُمُ بِحُكْمِهِ وَإِلا مَنْ يَكُونُ مِثْلَهُ إِلا النُّبُوَّةَ وَإِنْ كَانَ رَسُولُ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) لَمْ يَسْتَخْلِفْ فِي عِلْمِهِ أَحَداً فَقَدْ ضَيَّعَ مَنْ فِي أَصْلابِ الرِّجَالِ مِمَّنْ يَكُونُ بَعْدَهُ فَإِنْ قَالُوا لَكَ فَإِنَّ عِلْمَ رَسُولِ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) كَانَ مِنَ الْقُرْآنِ فَقُلْ حم. وَالْكِتابِ الْمُبِينِ. إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةٍ مُبارَكَةٍ إِنَّا كُنَّا مُنْذِرِينَ فِيها إِلَى قَوْلِهِ إِنَّا كُنَّا مُرْسِلِينَ فَإِنْ قَالُوا لَكَ لا يُرْسِلُ الله عَزَّ وَجَلَّ إِلا إِلَى نَبِيٍّ فَقُلْ هَذَا الامْرُ الْحَكِيمُ الَّذِي يُفْرَقُ فِيهِ هُوَ مِنَ الْمَلائِكَةِ وَالرُّوحِ الَّتِي تَنْزِلُ مِنْ سَمَاءٍ إِلَى سَمَاءٍ أَوْ مِنْ سَمَاءٍ إِلَى أَرْضٍ فَإِنْ قَالُوا مِنْ سَمَاءٍ إِلَى سَمَاءٍ فَلَيْسَ فِي السَّمَاءِ

أَحَدٌ يَرْجِعُ مِنْ طَاعَةٍ إِلَى مَعْصِيَةٍ فَإِنْ قَالُوا مِنْ سَمَاءٍ إِلَى أَرْضٍ وَأَهْلُ الارْضِ أَحْوَجُ الْخَلْقِ إِلَى ذَلِكَ فَقُلْ فَهَلْ لَهُمْ بُدٌّ مِنْ سَيِّدٍ يَتَحَاكَمُونَ إِلَيْهِ فَإِنْ قَالُوا فَإِنَّ الْخَلِيفَةَ هُوَ حَكَمُهُمْ فَقُلْ الله وَلِيُّ الَّذِينَ آمَنُوا يُخْرِجُهُمْ مِنَ الظُّلُماتِ إِلَى النُّورِ إِلَى قَوْلِهِ خالِدُونَ لَعَمْرِي مَا فِي الارْضِ وَلا فِي السَّمَاءِ وَلِيٌّ لله عَزَّ ذِكْرُهُ إِلا وَهُوَ مُؤَيَّدٌ وَمَنْ أُيِّدَ لَمْ يُخْطِ وَمَا فِي الارْضِ عَدُوٌّ لله عَزَّ ذِكْرُهُ إِلا وَهُوَ مَخْذُولٌ وَمَنْ خُذِلَ لَمْ يُصِبْ كَمَا أَنَّ الامْرَ لا بُدَّ مِنْ تَنْزِيلِهِ مِنَ السَّمَاءِ يَحْكُمُ بِهِ أَهْلُ الارْضِ كَذَلِكَ لا بُدَّ مِنْ وَالٍ فَإِنْ قَالُوا لا نَعْرِفُ هَذَا فَقُلْ لَهُمْ قُولُوا مَا أَحْبَبْتُمْ أَبَى الله عَزَّ وَجَلَّ بَعْدَ مُحَمَّدٍ (صَلَّى اللهُ عَلَيْهِ وَآلِه) أَنْ يَتْرُكَ الْعِبَادَ وَلا حُجَّةَ عَلَيْهِمْ قَالَ أَبُو عَبْدِ الله (عَلَيْهِ السَّلام) ثُمَّ وَقَفَ فَقَالَ هَاهُنَا يَا ابْنَ رَسُولِ الله بَابٌ غَامِضٌ أَ رَأَيْتَ إِنْ قَالُوا حُجَّةُ الله الْقُرْآنُ قَالَ إِذَنْ أَقُولَ لَهُمْ إِنَّ الْقُرْآنَ لَيْسَ بِنَاطِقٍ يَأْمُرُ وَيَنْهَى وَلَكِنْ لِلْقُرْآنِ أَهْلٌ يَأْمُرُونَ وَيَنْهَوْنَ وَأَقُولَ قَدْ عَرَضَتْ لِبَعْضِ أَهْلِ الارْضِ مُصِيبَةٌ مَا هِيَ فِي السُّنَّةِ وَالْحُكْمِ الَّذِي لَيْسَ فِيهِ اخْتِلافٌ وَلَيْسَتْ فِي الْقُرْآنِ أَبَى الله لِعِلْمِهِ بِتِلْكَ الْفِتْنَةِ أَنْ تَظْهَرَ فِي الارْضِ وَلَيْسَ فِي حُكْمِهِ رَادٌّ لَهَا وَمُفَرِّجٌ عَنْ أَهْلِهَا فَقَالَ هَاهُنَا تَفْلُجُونَ يَا ابْنَ رَسُولِ الله أَشْهَدُ أَنَّ الله عَزَّ ذِكْرُهُ قَدْ عَلِمَ بِمَا يُصِيبُ الْخَلْقَ مِنْ مُصِيبَةٍ فِي الارْضِ أَوْ فِي أَنْفُسِهِمْ مِنَ الدِّينِ أَوْ غَيْرِهِ فَوَضَعَ الْقُرْآنَ دَلِيلاً قَالَ فَقَالَ الرَّجُلُ هَلْ تَدْرِي يَا ابْنَ رَسُولِ الله دَلِيلَ مَا هُوَ قَالَ أَبُو جَعْفَرٍ (عَلَيْهِ السَّلام) نَعَمْ فِيهِ جُمَلُ الْحُدُودِ وَتَفْسِيرُهَا عِنْدَ الْحُكْمِ فَقَالَ أَبَى الله أَنْ يُصِيبَ عَبْداً بِمُصِيبَةٍ فِي دِينِهِ أَوْ فِي نَفْسِهِ أَوْ فِي مَالِهِ لَيْسَ فِي أَرْضِهِ مِنْ حُكْمِهِ قَاضٍ بِالصَّوَابِ فِي تِلْكَ الْمُصِيبَةِ قَالَ فَقَالَ الرَّجُلُ أَمَّا فِي هَذَا الْبَابِ فَقَدْ فَلَجْتَهُمْ بِحُجَّةٍ إِلا أَنْ يَفْتَرِيَ خَصْمُكُمْ عَلَى الله فَيَقُولَ لَيْسَ لله جَلَّ ذِكْرُهُ حُجَّةٌ وَلَكِنْ أَخْبِرْنِي عَنْ تَفْسِيرِ لِكَيْلا تَأْسَوْا عَلى ما فاتَكُمْ مِمَّا خُصَّ بِهِ علي (عَلَيْهِ السَّلام) وَلا تَفْرَحُوا بِما آتاكُمْ قَالَ فِي أَبِي فُلانٍ وَأَصْحَابِهِ وَاحِدَةٌ مُقَدِّمَةٌ وَوَاحِدَةٌ مُؤَخِّرَةٌ لِكَيْلا تَأْسَوْا عَلى ما فاتَكُمْ مِمَّا خُصَّ بِهِ علي (عَلَيْهِ السَّلام) وَلا تَفْرَحُوا بِما آتاكُمْ مِنَ الْفِتْنَةِ الَّتِي عَرَضَتْ لَكُمْ بَعْدَ رَسُولِ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) فَقَالَ الرَّجُلُ أَشْهَدُ أَنَّكُمْ أَصْحَابُ الْحُكْمِ الَّذِي لا اخْتِلافَ فِيهِ ثُمَّ قَامَ الرَّجُلُ وَذَهَبَ فَلَمْ أَرَهُ.

Muhammad Bin Abdu Abdullah and Muhammad Bin Al Hassan, from Sahl Bin Ziyad and Muhammad Bin Yahya, from Ahmad Bin Muhammad, altogether from Al Hassan Bin Al Abbas Bin Al Harysh,

(It has been narrated) from Abu Ja'far[asws] the 2nd who said, 'Abu Abdullah[asws] said: 'While my[asws] father[asws] was performing Tawaaf of the Kabah, when a man covered by a turban of his like an egg-shell, cut off his[asws] seven (circuits) until he made him[asws] enter into a house by the side of Al-Safa. So he[asws] sent for me[asws], and we became three.

So he said, 'Welcome, O son[asws] of Rasool-Allah[saww]!' Then he placed his hand upon my[asws] head and said, 'May Allah[azwj] Bless you[asws], O trustees of Allah[azwj] after his[asws] forefathers[asws]! O Abu Ja'far[asws]! If you[asws] so desire, so inform me and if you[asws] so desire, so I shall inform you[asws], and if you[asws] so

desire, ask me, and if you[asws] so desire, I shall ask you[asws], and if you[asws] so desire, ratify me, and if you[asws] so desire, I shall ratify you[asws]'.

He[asws] said: 'All of that I[asws] like'. He said, 'So beware of speaking by your tongue during my questioning by a matter with something else in your[asws] consciousness'. He[asws] said: 'But rather that is the one in whose heart are two knowledges, one of it opposing its counterpart, and that Allah[azwj] Mighty and Majestic Refused that there should be a Knowledge for Him[azwj] wherein is a differing'.

He said, 'This is my question, and you have explained part of it. Inform me about this knowledge which there is no differing in it. Who knows it?' He[asws] said: 'But, the totality of the knowledge, so it is with Allah[azwj,] Majestic is His[azwj] Mention, and as for what is a must for the servants from it, so it is with the successors[asws]'.

He[asws] said: 'So the man opened up his turban and sat evenly (relaxed manner), and his face was cheerful, and he said, 'This is what I wanted, and for it I came over. You[asws] claim that knowledge is what there is no differing therein, from the knowledge with the succesors[asws], so how do they know it?' He[asws] said: 'Just as how Rasool-Allah[saww] used to know it except that they[asws] are not seeing what Rasool-Allah[saww] used to see, because he[saww] was a Prophet[saww], and they[asws] are Muhaddisoun, and it was so that he[asws] would be a delegate to Allah[azwj] Mighty and Majestic and he[saww] would hear the Revelation, and they[asws] are not hearing'.

You speak the truth, O son[asws] of Rasool-Allah[saww]! I shall come to you with a difficult question. Inform me about this knowledge. What is the matter with it that it is not apparent (now) just as it was apparent with Rasool-Allah[saww]?' So my[asws] father[asws] smiled and said: 'Allah[azwj] Mighty and Majestic Refuses that anyone should have notification of His[azwj] Knowledg except for the one examined for the Eman with it, just as He[azwj] Ordained upon Rasool-Allah[saww] that he[saww] be patient upon the harm of his[saww] people, and he[saww] should not fight against them except by His[azwj] Command.

So how much from the secrets he[saww] was secretive with until it was said to him[saww], '[15:94] Therefore declare openly what you are Commanded with and turn aside from the polytheists. And I swear by Allah[azwj] that had he[saww] proclaimed openly before that, he[saww] would (still) have been safe, but he[saww], rather, considered to be in the obedience and feared the differing (of people). Therefore, due to that, he[saww] restrained.

So, I[asws] would love it if your eyes happen to be with the Mahdi[asws] of this community, and the Angels with the swords of the family of Dawoodas, between the sky and the earth, Punishing the souls of the disbelievers from the deceased and join with them the souls of their likes from the living ones'. Then he[asws] brought out a sword, then said: 'Here, this is from those'.

He[asws] said: 'So my[asws] father[asws] said: 'Yes. By the One[azwj] Who Chose Muhammad[saww] over (all) the human beings!'. So the man returned his turban and said, 'I am Ilyasas. I[as] did not ask you[asws] about your[asws] matter and there was ignorance with me from it, apart from that I[as] loved it that this Hadeeth takes place, as a strengthening for your[asws] companions, and I[as] shall inform you with a Verse you[asws] recognise it, if they were to debate with it, they

would win'. So my[asws] father[asws] said to him: 'If you[as] so desire, I[asws] shall inform you[as] with it'. He said, 'I do desire it'.

He[asws] said: 'Our[asws] Shias, if they were to be saying to the people is opposition to us[asws] that Allah[azwj] Mighty and Majestic is Saying to His[azwj] Rasool[saww] [97:1] We have indeed revealed this in the Night of Predestination – up to its end. So, did Rasool-Allah[saww] know anything from the knowledge which he[saww] did not know during that night, or Jibraeel[as] came with it during other than it? So if they would be saying, 'No', so say to them, 'So was it inevitable from what he[saww] knew that he[saww] should manifest it?' So they would be saying, 'No'.

So say to them, 'So what there, regarding what Rasool-Allah[saww] did manifest, from the Knowledge of Allah[azwj,] Mighty is His[azwj] Mention, any differing?' So if they say, 'No', so say to them, 'Therefore the one who judges by a Judgment of Allah[azwj] wherein is a differing, so has he opposed Rasool-Allah[saww]?' So they would be saying, 'Yes'. So if they say, 'No', so they have broken their first speech.

So say to them, '[3:7] but none knows its interpretation except Allah, and those who are firmly rooted in the Knowledge'. So if they say, 'Who are the ones firmly rooted in the Knowledge?' So say, 'The ones in whose knowledge there is no differing'. So if they say, 'So who is that?' So say, 'Rasool-Allah[saww] was an owner of that. So did he[saww] deliver or not?' So if they say, 'He[saww] did deliver', so say, 'He[saww] passed away and the Caliph from after him[saww] had knowledge wherein there was no differing?'

So if they say, 'No', so say, 'A Caliph of Rasool-Allah[saww] is Assisted, and Rasool-Allah[saww] would not leave behind anyone except the one who judged by his[saww] judgment, and except one who would happen to be similar to him[saww] except for the Prophet-hood, and if it was so that Rasool-Allah[azwj] did not leave anyone behind regarding his[saww] knowledge, so he[saww] would have wasted the ones who are in the loins of the men, from the ones who would be coming (to the world) after him[saww]'.

So if they say to you, 'The knowledge of Rasool-Allah[saww] was from the Quran', so say, [44:1] Ha Mim! [44:2] I swear by the Clarifying Book [44:3] Surely We Revealed it on a Blessed Night surely We are ever Warning – up to His[azwj] Words [44:5] surely We are the Senders (of Messages)'.

So if they say to you, 'Allah[azwj] Mighty and Majestic does not Send a Message except to a Prophet[as], so say, 'This 44:4] Therein every wise affair is made distinct, it is from the Angels and the Spirit who descend from a sky to a sky or from a sky to the earth?' So if they say, 'From a sky to a sky', so there isn't anyone in the sky who returns from obedience to disobedience. So if they say, 'From sky to the earth', and the people of the earth are more needy of the creatures to that.

So say, 'So is there a must for them to have a chief they would be going to for the judgments?' So if they say, 'So the Caliph, he is their judge'. So say, '[2:257] Allah is the Guardian of those who believe. He Extracts them from the darkness into the Light – up to His[azwj] Words in it they shall be abiding. By my[asws] life! There is neither in the sky nor in the earth, a Guardian of Allah[azwj,] Mighty is His[azwj] Mention, except that he[asws] is Assisted, and the one who is Assisted would not err, and there is neither in the sky nor in the earth,

an enemy of Allah[azwj], Mighty is His[azwj] Mention except that he is Abandoned, and the one who is Abandoned would not be correct (in his judgments). Just as it is inevitable for there to be a Revelation which descends from the sky for the people of the earth to be judged with, like that, it is inevitable for there to be a Guardian[asws].

So if they say, 'We do not recognise this'. So say to them, 'Say whatever you so like to. Allah[azwj] Mighty and Majestic Refused that after Muhammad[saww] He[azwj] should leave the servants and there is no Divine Authority upon them'.

Abu Abdullah[asws] said: 'Then he[asws] paused, so he (Ilyasas) said: 'Over here, O son[asws] of Rasool-Allah[saww], is a vague door. What is your[asws] view if they were to say, 'The Divine Authority is the Quran'?' He[asws] said: 'Then I[asws] would be saying to them: 'The Quran is not with a speech, Ordering and Prohibiting, but for the Quran there are people[asws] who are ordering and prohibiting,' and I[asws] would be saying: 'There would get presented to some people of the earth, a difficulty which is not in the Sunnah, and the judgment wherein there is no differing, and it isn't in the Quran, Allah[azwj] refused that (situation to occur) for His[azwj] Knowledge, for that strife to appear in the earth and there is no refutation for it in His[azwj] Judgment, and a relief for its people'.

So he (Ilyasas) said: 'Over here you[asws] are winning, O son[asws] of Rasool-Allah[saww]! I[as] testify that Allah[azwj], Mighty is His[azwj] Mention had Known of what would be hitting the creatures from difficulties in the earth, or regarding themselves from the Religion, or something else, so He[azwj] Placed the Quran as Evidence'.

He[asws] said: 'So the man (Ilyasas) said: 'Do you[asws] know, O son[asws] of Rasool-Allah[saww] the Evidence, what it is?' Abu Ja'far[asws] said: 'Yes, therein is the totality of the Legal Punishments, and its interpretation during the judgment'. So he[as] said: 'Allah[azwj] Refuses that a servant be hit by a difficulty in his Religion, or regarding himself, or in his wealth, and there isn't in His[azwj] earth from His[azwj] Judgment which can be judged with the correctness with regards to that very difficulty'.

He[asws] said: 'So the man (Ilyasas) said: 'But, in this door (subject matter), you[asws] would be winning with an argument except if they were to forge against Allah[azwj] in disputing you[asws], so they would be saying, 'There isn't a Divine Authority for Allah[azwj], Majestic is His[azwj] Mention'. But, inform meas about the interpretation of [57:23] So that you may not despair over what has escaped you from what Ali[asws] has been Specialised with, nor be happy at what He has Given you'.

He[asws] said: '(It is) regarding Abu so and so, and his companion. One who was foremost and one who was delayed (later one) [57:23] So that you may not despair over what has escaped you from what Ali[asws] has been Specialised with, nor be happy at what He has Given you, from the strife which appeared for you after Rasool-Allah[saww]'.

So the man (Ilyasas) said: 'I[as] testify that you Imams[asws] are the owners of the wisdom wherein there is no differing'. Then the man stood up and went, and I[asws] did not see him (again)'.[38]

2. عَنْ أَبِي عَبْدِ الله (عَلَيْهِ السَّلام) قَالَ بَيْنَا أَبِي جَالِسٌ وَعِنْدَهُ نَفَرٌ إِذَا اسْتَضْحَكَ حَتَّى اغْرَوْرَقَتْ عَيْنَاهُ دُمُوعاً ثُمَّ قَالَ هَلْ تَدْرُونَ مَا أَضْحَكَنِي قَالَ فَقَالُوا لا قَالَ زَعَمَ ابْنُ عَبَّاسٍ أَنَّهُ مِنَ الَّذِينَ قالُوا رَبُّنَا الله ثُمَّ اسْتَقامُوا فَقُلْتُ لَهُ هَلْ رَأَيْتَ الْمَلائِكَةَ يَا ابْنَ عَبَّاسٍ تُخْبِرُكَ بِوَلايَتِهَا لَكَ فِي الدُّنْيَا وَالاخِرَةِ مَعَ الامْنِ مِنَ الْخَوْفِ وَالْحُزْنِ قَالَ فَقَالَ إِنَّ الله تَبَارَكَ وَتَعَالَى يَقُولُ إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ وَقَدْ دَخَلَ فِي هَذَا جَمِيعُ الامَّةِ فَاسْتَضْحَكْتُ ثُمَّ قُلْتُ صَدَقْتَ يَا ابْنَ عَبَّاسٍ أَنْشُدُكَ الله هَلْ فِي حُكْمِ الله جَلَّ ذِكْرُهُ اخْتِلافٌ قَالَ فَقَالَ لا فَقُلْتُ مَا تَرَى فِي رَجُلٍ ضَرَبَ رَجُلاً أَصَابِعَهُ بِالسَّيْفِ حَتَّى سَقَطَتْ ثُمَّ ذَهَبَ وَأَتَى رَجُلٌ آخَرُ فَأَطَارَ كَفَّهُ فَأُتِيَ بِهِ إِلَيْكَ وَأَنْتَ قَاضٍ كَيْفَ أَنْتَ صَانِعٌ قَالَ أَقُولُ لِهَذَا الْقَاطِعِ أَعْطِهِ دِيَةَ كَفِّهِ وَأَقُولُ لِهَذَا الْمَقْطُوعِ صَالِحْهُ عَلَى مَا شِئْتَ وَابْعَثْ بِهِ إِلَى ذَوِي عَدْلٍ قُلْتُ جَاءَ الاخْتِلافُ فِي حُكْمِ الله عَزَّ ذِكْرُهُ وَنَقَضْتَ الْقَوْلَ الاوَّلَ أَبَى الله عَزَّ ذِكْرُهُ أَنْ يُحْدِثَ فِي خَلْقِهِ شَيْئاً مِنَ الْحُدُودِ وَلَيْسَ تَفْسِيرُهُ فِي الارْضِ اقْطَعْ قَاطِعَ الْكَفِّ أَصْلاً ثُمَّ أَعْطِهِ دِيَةَ الاصَابِعِ هَكَذَا حُكْمُ الله لَيْلَةً يَنْزِلُ فِيهَا أَمْرُهُ إِنْ جَحَدْتَهَا بَعْدَ مَا سَمِعْتَ مِنْ رَسُولِ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) فَأَدْخَلَكَ الله النَّارَ كَمَا أَعْمَى بَصَرَكَ يَوْمَ جَحَدْتَهَا عَلَى ابْنِ أَبِي طَالِبٍ قَالَ فَلِذَلِكَ عَمِيَ بَصَرِي قَالَ وَمَا عِلْمُكَ بِذَلِكَ فَوَ الله إِنْ عَمِيَ بَصَرِي إِلا مِنْ صَفْقَةِ جَنَاحِ الْمَلَكِ قَالَ فَاسْتَضْحَكْتُ ثُمَّ تَرَكْتُهُ يَوْمَهُ ذَلِكَ لِسَخَافَةِ عَقْلِهِ ثُمَّ لَقِيتُهُ فَقُلْتُ يَا ابْنَ عَبَّاسٍ مَا تَكَلَّمْتَ بِصِدْقٍ مِثْلِ أَمْسِ قَالَ لَكَ عَلِيُّ بْنُ أَبِي طَالِبٍ (عَلَيْهِ السَّلام) إِنَّ لَيْلَةَ الْقَدْرِ فِي كُلِّ سَنَةٍ وَإِنَّهُ يَنْزِلُ فِي تِلْكَ اللَّيْلَةِ أَمْرُ السَّنَةِ وَإِنَّ لِذَلِكَ الامْرِ وُلاةً بَعْدَ رَسُولِ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) فَقُلْتَ مَنْ هُمْ فَقَالَ أَنَا وَأَحَدَ عَشَرَ مِنْ صُلْبِي أَئِمَّةٌ مُحَدَّثُونَ فَقُلْتَ لا أَرَاهَا كَانَتْ إِلا مَعَ رَسُولِ الله فَتَبَدَّى لَكَ الْمَلَكُ الَّذِي يُحَدِّثُهُ فَقَالَ كَذَبْتَ يَا عَبْدَ الله رَأَتْ عَيْنَايَ الَّذِي حَدَّثَكَ بِهِ عَلِيٌّ وَلَمْ تَرَهُ عَيْنَاهُ وَلَكِنْ وَعَى قَلْبُهُ وَوُقِرَ فِي سَمْعِهِ ثُمَّ صَفَقَكَ بِجَنَاحِهِ فَعَمِيتَ قَالَ فَقَالَ ابْنُ عَبَّاسٍ مَا اخْتَلَفْنَا فِي شَيْءٍ فَحُكْمُهُ إِلَى الله فَقُلْتُ لَهُ فَهَلْ حَكَمَ الله فِي حُكْمٍ مِنْ حُكْمِهِ بِأَمْرَيْنِ قَالَ لا فَقُلْتُ هَاهُنَا هَلَكْتَ وَأَهْلَكْتَ.

(It has been narrated) from Abu Abdullah[asws] having said: 'While my[asws] father[asws] was seated, and in his[asws] presence were a number (of people), when (suddenly) he[asws] laughed until his[asws] eyes filled up with tears. Then he[asws] said: 'Do you know what made me[asws] laugh?' So they said, 'No'. He[asws] said: 'Ibn Abbas is alleging that he is from [41:30] (As for) those who say: Our Lord is Allah, then are steadfast'.

So I[asws] said to him: 'Have you (ever) seen the Angels, O Ibn Abbas, informing you of their Wilayah for you in the world and the Hereafter, along with the security from the fear and the grief?' So he said, 'Allah[azwj] Blessed and High is Saying [49:10] But rather, the Believers are brothers, and the entirety of the community is included in this'. So I smiled, then I said, 'You speak the truth, O Ibn Abbas! I[asws] hereby adjure you to Allah[azwj,] is there any

differing in the Judgments of Allah[azwj,] Majestic is His[azwj] Mention? So he said, 'No'.

So I[asws] said: 'What is your view regarding a man who strikes a man's fingers with the sword until they drop off, then he goes and another man comes over, so he cuts off his palm, so he comes with it to you, and you are a judge, how would you deal with it?' He said, 'I would say to this cutter to give him the wergild of his palm, and I would be saying to this cut one to reconcile with him upon whatever he so desires to, and send him to a just one (for arbitration)'.

I[asws] said, '(Then) there would have come a differing in the Judgments of Allah[azwj,] Mighty is His[azwj] Mentioned, and you have broken the first words (of yours). Allah[azwj,] Mighty is His[azwj] Mention, Refuses that something should occur among His[azwj] creatures, from the Legal Penalties and there isn't its interpretation in the earth. Cut the palm of the cutter from its roots, then give him the wergild of the fingers. This is how Allah[azwj] Judged, the night in which His[azwj] Command descended. If you were to reject it after what you heard from Rasool-Allah[saww], so Allah[azwj] would Enter you into the Fires just as He[azwj] Blinded your vision on the day you denied upon Ali[asws] Bin Abu Talib[asws]'.

He said, 'So it was due to that my vision was blinded? And what made you[asws] know that, for by Allah[azwj,] my vision was not blinded except from a flap of a wing of an Angel'. He[asws] said: 'So I[asws] smiled, then left him on that day of his due to the absurdity of his intellect.

Then I[asws] met him, so I[asws] said: 'O Ibn Abbas! You did not speak with truthfulness like what you did yesterday. Ali[asws] Bin Abu Talib[asws] said to you: 'The Night of Pre-determination (Laylat Al-Qadr) is in every year, and it descends during that night with the Commands of the year, and for that Command are Master (Wali Al-Amr) after Rasool-Allah[saww]'. So you said: 'Who are they?' So he[asws] said: 'I[asws] and eleven from my[asws] descendants, Imams[asws], Muhaddisun'.

So you said, 'I have not seen it as such except with Rasool-Allah[saww]'. So the Angel who used to narrate to him[asws], appeared to you, and he said: 'You lie, O Ibn Abbas! I saw with my eyes that which Ali[asws] narrated to you with', and his (Ibn Abbas's eyes did not see him, but his heart felt it, and it occurred in his hearing. Then he flapped you with his wing, so you were blinded'.

He[asws] said: 'So Ibn Abbas said, 'We are differing with regards to something, so its Judgment is to Allah[azwj'.] So I[asws] said to him: 'So would Allah[azwj] Judge regarding a Judgment from His[azwj] Judgments with two Commands?' He said, 'No'. So I[asws] said: 'Over here you perish and cause others to perish'.[39]

3. وَبِهَذَا الاسْنَادِ عَنْ ابي جعفر (عَلَيْهِ السَّلام) قَالَ قَالَ الله عَزَّ وَجَلَّ فِي لَيْلَةِ الْقَدْرِ فِيها يُفْرَقُ كُلُّ أَمْرٍ حَكِيمٍ يَقُولُ يَنْزِلُ فِيهَا كُلُّ أَمْرٍ حَكِيمٍ وَالْمُحْكَمُ لَيْسَ بِشَيْئَيْنِ إِنَّمَا هُوَ شَيْءٌ وَاحِدٌ فَمَنْ حَكَمَ بِمَا لَيْسَ فِيهِ اخْتِلافٌ فَحُكْمُهُ مِنْ حُكْمِ الله عَزَّ وَجَلَّ وَمَنْ حَكَمَ بِأَمْرٍ فِيهِ اخْتِلافٌ فَرَأَى أَنَّهُ مُصِيبٌ فَقَدْ حَكَمَ بِحُكْمِ الطَّاغُوتِ إِنَّهُ لَيَنْزِلُ فِي لَيْلَةِ الْقَدْرِ إِلَى وَلِيِّ الامْرِ تَفْسِيرُ الامُورِ سَنَةً سَنَةً يُؤْمَرُ فِيهَا فِي أَمْرِ نَفْسِهِ بِكَذَا وَكَذَا وَفِي أَمْرِ النَّاسِ بِكَذَا وَكَذَا وَإِنَّهُ لَيَحْدُثُ

لِوَلِيِّ الامْرِ سِوَى ذَلِكَ كُلَّ يَوْمٍ عِلْمُ الله عَزَّ وَجَلَّ الْخَاصُّ وَالْمَكْنُونُ الْعَجِيبُ الْمَخْزُونُ مِثْلُ مَا يَنْزِلُ فِي تِلْكَ اللَّيْلَةِ مِنَ الامْرِ ثُمَّ قَرَأَ وَلَوْ أَنَّ ما فِي الارْضِ مِنْ شَجَرَةٍ أَقْلامٌ وَالْبَحْرُ يَمُدُّهُ مِنْ بَعْدِهِ سَبْعَةُ أَبْحُرٍ ما نَفِدَتْ كَلِماتُ الله إِنَّ الله عَزِيزٌ حَكِيمٌ.

And by this chain,

(It has been narrated) from Abu Ja'far[asws] having said: 'Allah[azwj] Mighty and Majestic Said regarding the Night of Pre-determination (Laylat Al-Qadr) [44:4] Therein every wise affair is made distinct. He[azwj] is Saying that He[azwj] Sends down every wise affair during it, and the Decisive, it isn't with two things, but rather it is one thing. So the one who judge with what there isn't any differing, so his judgment is from the Judgments of Allah[azwj] Mighty and Majestic, and the one who judges by a matter wherein is a differing, and he views that it is correct, so he had judged with a judgment of the false god (Taghout)'.

It descends during the Night of Pre-determination (Laylat Al-Qadr) to a Master of the Command[asws], the explanation of the affairs of the year, (every) year. He[asws] is Commanded during it regarding the matter of his[asws] own self with such and such, and regarding the affairs of the people with such and such, and it comes anew for the Master of the Command[asws], besides that every day, Knowledge of Allah[azwj] Mighty and Majestic, the Special, and the Concealed, the Wonderful, the Treasured similar to what descended during that Night, from the Commands'.

Then he[asws] recited [31:27] And were every tree that is in the earth pens and the sea (to supply it with ink), with seven more seas to increase it, the Words of Allah would not come to an end; surely Allah is Mighty, Wise'.[40]

4. وَبِهَذَا الاسْنَادِ عَنْ أَبِي عَبْدِ الله (عَلَيْهِ السَّلام) قَالَ كَانَ عَلِيُّ بْنُ الْحُسَيْنِ صَلَوَاتُ الله عَلَيْهِ يَقُولُ إِنَّا أَنْزَلْناهُ فِي لَيْلَةِ الْقَدْرِ صَدَقَ الله عَزَّ وَجَلَّ أَنْزَلَ الله الْقُرْآنَ فِي لَيْلَةِ الْقَدْرِ وَما أَدْراكَ ما لَيْلَةُ الْقَدْرِ قَالَ رَسُولُ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) لا أَدْرِي قَالَ الله عَزَّ وَجَلَّ لَيْلَةُ الْقَدْرِ خَيْرٌ مِنْ أَلْفِ شَهْرٍ لَيْسَ فِيهَا لَيْلَةُ الْقَدْرِ قَالَ لِرَسُولِ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) وَهَلْ تَدْرِي لِمَ هِيَ خَيْرٌ مِنْ أَلْفِ شَهْرٍ قَالَ لا قَالَ لانَّهَا تَنَزَّلُ فِيهَا الْمَلائِكَةُ وَالرُّوحُ بِإِذْنِ رَبِّهِمْ مِنْ كُلِّ أَمْرٍ وَإِذَا أَذِنَ الله عَزَّ وَجَلَّ بِشَيْءٍ فَقَدْ رَضِيَهُ سَلامٌ هِيَ حَتَّى مَطْلَعِ الْفَجْرِ يَقُولُ تُسَلِّمُ عَلَيْكَ يَا مُحَمَّدُ مَلائِكَتِي وَرُوحِي بِسَلامِي مِنْ أَوَّلِ مَا يَهْبِطُونَ إِلَى مَطْلَعِ الْفَجْرِ ثُمَّ قَالَ فِي بَعْضِ كِتَابِهِ وَاتَّقُوا فِتْنَةً لا تُصِيبَنَّ الَّذِينَ ظَلَمُوا مِنْكُمْ خَاصَّةً فِي إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ وَقَالَ فِي بَعْضِ كِتَابِهِ وَما مُحَمَّدٌ إِلا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ أَ فَإِنْ ماتَ أَوْ قُتِلَ انْقَلَبْتُمْ عَلى أَعْقابِكُمْ وَمَنْ يَنْقَلِبْ عَلى عَقِبَيْهِ فَلَنْ يَضُرَّ الله شَيْئاً وَسَيَجْزِي الله الشَّاكِرِينَ يَقُولُ فِي الايَةِ الاولَى إِنَّ مُحَمَّداً حِينَ يَمُوتُ يَقُولُ أَهْلُ الْخِلافِ لامْرِ الله عَزَّ وَجَلَّ مَضَتْ لَيْلَةُ الْقَدْرِ مَعَ رَسُولِ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه)

فَهَذِهِ فِتْنَةٌ أَصَابَتْهُمْ خَاصَّةً وَبِهَا ارْتَدُّوا عَلَى أَعْقَابِهِمْ لانَّهُمْ إِنْ قَالُوا لَمْ تَذْهَبْ فَلا بُدَّ أَنْ يَكُونَ لله عَزَّ وَجَلَّ فِيهَا أَمْرٌ وَإِذَا أَقَرُّوا بِالامْرِ لَمْ يَكُنْ لَهُ مِنْ صَاحِبٍ بُدٌّ.

And by this chain,

(It has been narrated) 'from Abu Abdullah[asws] having said: 'Ali[asws] Bin Al-Husayn[asws] was saying [97:1] We have indeed revealed this in the Night of Pre-determination. Allah[azwj] Mighty and Majestic Spoke the Truth. Allah[azwj] Revealed the Quran during the Night of the Pre-determination (Laylat Al-Qadr) [97:3] The Night of Pre-determination is better than a thousand months wherein there is no Night of Pre-determination.

He[azwj] asked Rasool-Allah[saww]: "Do you[saww] know why it is better than a thousand months?" He[saww] said: 'Because [97:4] Therein come down the angels and the Spirit by Allah's Permission from every affair; and when Allah[azwj] Mighty and Majestic Permits for something, so it has Pleased Him[azwj] [97:5] Peace! Such it is till the break of the morning. He[azwj] is Saying: "They are submitting upon you[saww], O Muhammad[saww], My[azwj] Angels and My[azwj] Spirit with My[azwj] Greetings, from the beginning of what they are descending up to the emergence of the dawn'.

Then He[azwj] Said in (another) part of His[azwj] Book [8:25] And fear a strife which may not smite (only) those of you in particular who are unjust, in particular regarding [97:1] We have indeed revealed this in the Night of Predestination.

And He[azwj] Said in (another) part of His[azwj] Book [3:144] And what is Muhammad except for a Rasool; the Rasools have already passed away before him; if then he dies or is killed will you turn back upon your heels? And whoever turns back upon his heels, he will by no means do harm to Allah in the least and Allah will Reward the grateful.

He[azwj] is Saying in the first Verse that Muhammad[saww], when he[saww] passes away, the people of the opposition to the Command of Allah[azwj] Mighty and Majestic would be saying, 'The Night of Pre-determination (Laylat Al-Qadr) expired along with Rasool-Allah[saww]'. So this is a strife hitting them in particular, and by it they are turning back upon their heels because they, if they were to say, 'It (Laylat Al-Qadr) did not go away, so it would be inevitable that there would happen to be for Allah[azwj] Mighty and Majestic a Command during it, and when they acknowledge with the Command, there cannot happen to be an escape from there being a Master[asws] for it'.[41]

5. وَعَنْ أَبِي عَبْدِ الله (عَلَيْهِ السَّلام) قَالَ كَانَ علي (عَلَيْهِ السَّلام) كَثِيراً مَا يَقُولُ مَا اجْتَمَعَ التَّيْمِيُّ وَالْعَدَوِيُّ عِنْدَ رَسُولِ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) وَهُوَ يَقْرَأُ إِنَّا أَنْزَلْنَاهُ بِتَخَشُّعٍ وَبُكَاءٍ فَيَقُولانِ مَا أَشَدَّ رِقَّتَكَ لِهَذِهِ السُّورَةِ فَيَقُولُ رَسُولُ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) لِمَا رَأَتْ عَيْنِي وَوَعَى قَلْبِي وَلِمَا يَرَى قَلْبُ هَذَا مِنْ بَعْدِي فَيَقُولانِ وَمَا الَّذِي رَأَيْتَ وَمَا الَّذِي يَرَى قَالَ فَيَكْتُبُ لَهُمَا فِي التُّرَابِ تَنَزَّلُ الْمَلائِكَةُ وَالرُّوحُ فِيها بِإِذْنِ رَبِّهِمْ مِنْ كُلِّ أَمْرٍ قَالَ ثُمَّ يَقُولُ هَلْ بَقِيَ شَيْءٌ بَعْدَ قَوْلِهِ عَزَّ وَجَلَّ كُلِّ أَمْرٍ فَيَقُولانِ لا فَيَقُولُ هَلْ تَعْلَمَانِ مَنِ الْمُنْزَلُ إِلَيْهِ بِذَلِكَ فَيَقُولانِ أَنْتَ يَا رَسُولَ الله فَيَقُولُ نَعَمْ فَيَقُولُ هَلْ تَكُونُ لَيْلَةُ الْقَدْرِ مِنْ بَعْدِي فَيَقُولانِ نَعَمْ قَالَ فَيَقُولُ فَهَلْ يَنْزِلُ

ذَلِكَ الامْرُ فِيهَا فَيَقُولانِ نَعَمْ قَالَ فَيَقُولُ إِلَى مَنْ فَيَقُولانِ لا نَدْرِي فَيَأْخُذُ بِرَأْسِي وَيَقُولُ إِنْ لَمْ تَدْرِيَا فَادْرِيَا هُوَ هَذَا مِنْ بَعْدِي قَالَ فَإِنْ كَانَا لَيَعْرِفَانِ تِلْكَ اللَّيْلَةَ بَعْدَ رَسُولِ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) مِنْ شِدَّةِ مَا يُدَاخِلُهُمَا مِنَ الرُّعْبِ.

And,

(It has been narrated) from Abu Abdullah[asws] having said: 'It was so that Ali[asws] was frequently saying: 'There would not gather (from the Clan of) Al-Taymi (Abu Bakr) and (from the Clan of) Al-Adwy (Umar) in the presence of Rasool-Allah[saww] and he[saww] recited [97:1] We have indeed revealed this Chapter 97) with humbleness and crying, so they would both be saying: 'How intense is youras soft-heartedness for this Chapter!'

So Rasool-Allah[saww] was saying: '(It is) due to what my eyes see, and my[saww] heart feels, and due to what the heart of this one[asws] would see from after me[saww]'. So they were both saying, 'What is that which your[saww] heart is seeing, and what is that which his[asws] heart would see?' He[asws] said: 'So he[saww] wrote for them both in the sand [97:4] Therein come down the angels and the Spirit by Allah's permission, on every affair'.

He[asws] said: 'Then he[saww] was saying: 'Does there remain anything after His[azwj] Words every affair?' So they were both saying, 'No'. So he[saww] was saying: 'Do you two know who they descend upon with that?' So they were saying, 'You[saww], O Rasool-Allah[saww]!'. So he[saww] was saying: 'Yes'.

So he[saww] was saying: 'Would there happen to be a Night of Pre-determination (Laylat Al-Qadr) (to come) after me[saww]?' So they both were saying, 'Yes'. So he[saww] was saying: 'So would that affair be descending during it?' So they were saying, 'Yes'. So he[saww] was saying: 'Unto whom?' So they were saying, 'We don't know'. So he[saww] grabbed my[asws] head and he[saww] was saying: 'If you don't know, so know, it is this one[asws], from after me[saww]'.

He[asws] said: 'So it was such that they both (the two from the Clans of Taymi and Adwy) recognised that night (Laylat Al-Qadr) from the intensity of what entered into them from the awe'.[42]

6. وَعَنْ ابي جعفر (عَلَيْهِ السَّلام) قَالَ يَا مَعْشَرَ الشِّيعَةِ خَاصِمُوا بِسُورَةِ إِنَّا أَنْزَلْنَاهُ تَفْلُجُوا فَوَ الله إِنَّهَا لَحُجَّةُ الله تَبَارَكَ وَتَعَالَى عَلَى الْخَلْقِ بَعْدَ رَسُولِ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) وَإِنَّهَا لَسَيِّدَةُ دِينِكُمْ وَإِنَّهَا لَغَايَةُ عِلْمِنَا يَا مَعْشَرَ الشِّيعَةِ خَاصِمُوا بِ حم وَالْكِتابِ الْمُبِينِ إِنَّا أَنْزَلْناهُ فِي لَيْلَةٍ مُبارَكَةٍ إِنَّا كُنَّا مُنْذِرِينَ فَإِنَّهَا لِوُلاةِ الامْرِ خَاصَّةً بَعْدَ رَسُولِ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) يَا مَعْشَرَ الشِّيعَةِ يَقُولُ الله تَبَارَكَ وَتَعَالَى وَإِنْ مِنْ أُمَّةٍ إِلا خَلا فِيها نَذِيرٌ قِيلَ يَا أَبَا جَعْفَرٍ نَذِيرُهَا مُحَمَّدٌ (صَلَّى اللهُ عَلَيْهِ وَآلِه) قَالَ صَدَقْتَ فَهَلْ كَانَ نَذِيرٌ وَهُوَ حَيٌّ مِنَ الْبِعْثَةِ فِي أَقْطَارِ الارْضِ فَقَالَ السَّائِلُ لا قَالَ أَبُو جَعْفَرٍ (عَلَيْهِ السَّلام) أَ رَأَيْتَ بَعِيثَهُ أَ لَيْسَ نَذِيرَهُ كَمَا أَنَّ رَسُولَ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) فِي بِعْثَتِهِ مِنَ الله عَزَّ وَجَلَّ نَذِيرٌ فَقَالَ بَلَى قَالَ فَكَذَلِكَ لَمْ يَمُتْ مُحَمَّدٌ إِلا وَلَهُ بَعِيثٌ نَذِيرٌ قَالَ فَإِنْ قُلْتُ لا فَقَدْ ضَيَّعَ رَسُولُ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) مَنْ فِي أَصْلابِ الرِّجَالِ

مِنْ أُمَّتِهِ قَالَ وَمَا يَكْفِيهِمُ الْقُرْآنُ قَالَ بَلَى إِنْ وَجَدُوا لَهُ مُفَسِّراً قَالَ وَمَا فَسَّرَهُ رَسُولُ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) قَالَ بَلَى قَدْ فَسَّرَهُ لِرَجُلٍ وَاحِدٍ وَفَسَّرَ لِلامَّةِ شَأْنَ ذَلِكَ الرَّجُلِ وَهُوَ عَلِيُّ بْنُ أَبِي طَالِبٍ (عَلَيْهِ السَّلام) قَالَ السَّائِلُ يَا أَبَا جَعْفَرٍ كَانَ هَذَا أَمْرٌ خَاصٌّ لا يَحْتَمِلُهُ الْعَامَّةُ قَالَ أَبَى الله أَنْ يُعْبَدَ إِلا سِرّاً حَتَّى يَأْتِيَ إِبَّانُ أَجَلِهِ الَّذِي يَظْهَرُ فِيهِ دِينُهُ كَمَا أَنَّهُ كَانَ رَسُولُ الله مَعَ خَدِيجَةَ مُسْتَتِراً حَتَّى أُمِرَ بِالاعْلانِ قَالَ السَّائِلُ يَنْبَغِي لِصَاحِبِ هَذَا الدِّينِ أَنْ يَكْتُمَ قَالَ أَ وَمَا كَتَمَ عَلِيُّ بْنُ أَبِي طَالِبٍ (عَلَيْهِ السَّلام) يَوْمَ أَسْلَمَ مَعَ رَسُولِ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) حَتَّى ظَهَرَ أَمْرُهُ قَالَ بَلَى قَالَ فَكَذَلِكَ أَمْرُنَا حَتَّى يَبْلُغَ الْكِتَابُ أَجَلَهُ.

And from Abu Ja'far[asws] having said: 'O group of the Shias! Argue by (utilising) the Chapter [97:1] We have indeed revealed this, you would be winning, for by Allah[azwj,] it is a Proof of Allah[azwj] Blessed and High upon the creatures, after Rasool-Allah[saww], and it is a Chief of your Religion, and it is a peak of our[asws] teachings.

O group of the Shias! Argue by (utilizing) [44:1] Ha Mim! [44:2] I swear by the Clarifying Book [44:3] Surely We Revealed it on a Blessed Night surely We are ever Warning, for these are for the Masters[asws] of the Command (Wali Al-Amr) in particular after Rasool-Allah[saww].

O group of the Shias! Allah[azwj] Blessed and High is Saying [35:24] and there is not a community but a warner has gone among them'. It was said, 'O Abu Ja'far[asws]! It – the warner is Muhammad[saww]'. He[asws] said: 'You speak the truth. So was there a warner from the Sent ones in the horizons of the earth while he[saww] was alive?' So the questioner said, 'No'. Abu Ja'far[asws] said: 'What is your view, had He[azwj] Sent him, wouldn't he be His[azwj] warner just as Rasool-Allah[saww] was during His[azwj] Sending from Allah[azwj] Mighty and Majestic as a warner?' So he said, 'Yes'. He[asws] said: 'Similar to that, Muhammad[saww] did not pass away except that there was for him[saww], a Sent warner'.

He[asws] said: 'Supposing I[asws] were to say 'no', so Rasool-Allah[saww] would have wasted the ones in the loins of the men from his[saww] community' (Muslims to be born until the Hereafter). He said, 'And the Quran does not suffice them?' He[asws] said: 'Yes (it would), if they were to find an interpreter for it'. He said, 'And didn't Rasool-

Allah[saww] interpret it?' He[asws] said: 'Yes, he[saww] had interpreted it to one man, and he[saww] explained the glory of that man to the community, and he is Ali[asws] Bin Abu Talib[asws]'.

The questioner said, 'O Abu Ja'far[asws]! This was a special matter, the generality (of the people) do not carry it'. He[asws] said: 'Allah[azwj] Refused that He[azwj] be worshipped except for secretly until there came the period during which His[azwj] Religion could be Manifested, just as it as concealed when Rasool-Allah[saww] was with Syeda Khadeejaas until he[saww] was Commanded with the proclamation'.

The questioner said, 'Is it befitting for the Master of this Religion that he[asws] conceals?'. He[asws] said: 'Or did not Ali[asws] Bin Abu Talib[asws] conceal the day he[asws] professed Islam along with Rasool-Allah[saww] until his[saww]

matter was manifested?' He said, 'Yes'. He[asws] said: 'Similar to that is our[asws] matter, until the prescribed term comes up'.[43]

7. وَعَنْ ابي جعفر (عَلَيْهِ السَّلام) قَالَ لَقَدْ خَلَقَ الله جَلَّ ذِكْرُهُ لَيْلَةَ الْقَدْرِ أَوَّلَ مَا خَلَقَ الدُّنْيَا وَلَقَدْ خَلَقَ فِيهَا أَوَّلَ نَبِيٍّ يَكُونُ وَأَوَّلَ وَصِيٍّ يَكُونُ وَلَقَدْ قَضَى أَنْ يَكُونَ فِي كُلِّ سَنَةٍ لَيْلَةٌ يَهْبِطُ فِيهَا بِتَفْسِيرِ الامُورِ إِلَى مِثْلِهَا مِنَ السَّنَةِ الْمُقْبِلَةِ مَنْ جَحَدَ ذَلِكَ فَقَدْ رَدَّ عَلَى الله عَزَّ وَجَلَّ عِلْمَهُ لانَّهُ لا يَقُومُ الانْبِيَاءُ وَالرُّسُلُ وَالْمُحَدَّثُونَ إِلا أَنْ تَكُونَ عَلَيْهِمْ حُجَّةٌ بِمَا يَأْتِيهِمْ فِي تِلْكَ اللَّيْلَةِ مَعَ الْحُجَّةِ الَّتِي يَأْتِيهِمْ بِهَا جَبْرَئِيلُ (عَلَيْهِ السَّلام) قُلْتُ وَالْمُحَدَّثُونَ أَيْضاً يَأْتِيهِمْ جَبْرَئِيلُ أَوْ غَيْرُهُ مِنَ الْمَلائِكَةِ (عَلَيْهِم السَّلام) قَالَ أَمَّا الانْبِيَاءُ وَالرُّسُلُ صَلَّى الله عَلَيْهِمْ فَلا شَكَّ وَلا بُدَّ لِمَنْ سِوَاهُمْ مِنْ أَوَّلِ يَوْمٍ خُلِقَتْ فِيهِ الارْضُ إِلَى آخِرِ فَنَاءِ الدُّنْيَا أَنْ تَكُونَ عَلَى أَهْلِ الارْضِ حُجَّةٌ يَنْزِلُ ذَلِكَ فِي تِلْكَ اللَّيْلَةِ إِلَى مَنْ أَحَبَّ مِنْ عِبَادِهِ وَايْمُ الله لَقَدْ نَزَلَ الرُّوحُ وَالْمَلائِكَةُ بِالامْرِ فِي لَيْلَةِ الْقَدْرِ عَلَى آدَمَ وَايْمُ الله مَا مَاتَ آدَمُ إِلا وَلَهُ وَصِيٌّ وَكُلُّ مَنْ بَعْدَ آدَمَ مِنَ الانْبِيَاءِ قَدْ أَتَاهُ الامْرُ فِيهَا وَوَضَعَ لِوَصِيِّهِ مِنْ بَعْدِهِ وَايْمُ الله إِنْ كَانَ النَّبِيُّ لَيُؤْمَرُ فِيمَا يَأْتِيهِ مِنَ الامْرِ فِي تِلْكَ اللَّيْلَةِ مِنْ آدَمَ إِلَى مُحَمَّدٍ (صَلَّى اللهُ عَلَيْهِ وَآلِه) أَنْ أَوْصِ إِلَى فُلانٍ وَلَقَدْ قَالَ الله عَزَّ وَجَلَّ فِي كِتَابِهِ لِوُلاةِ الامْرِ مِنْ بَعْدِ مُحَمَّدٍ (صَلَّى اللهُ عَلَيْهِ وَآلِه) خَاصَّةً وَعَدَ الله الَّذِينَ آمَنُوا مِنْكُمْ وَعَمِلُوا الصَّالِحاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الارْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِنْ قَبْلِهِمْ إِلَى قَوْلِهِ فَأُولئِكَ هُمُ الْفاسِقُونَ يَقُولُ أَسْتَخْلِفُكُمْ لِعِلْمِي وَدِينِي وَعِبَادَتِي بَعْدَ نَبِيِّكُمْ كَمَا اسْتَخْلَفَ وُصَاةَ آدَمَ مِنْ بَعْدِهِ حَتَّى يَبْعَثَ النَّبِيَّ الَّذِي يَلِيهِ يَعْبُدُونَنِي لا يُشْرِكُونَ بِي شَيْئاً يَقُولُ يَعْبُدُونَنِي بِإِيمَانٍ لا نَبِيَّ بَعْدَ مُحَمَّدٍ (صَلَّى اللهُ عَلَيْهِ وَآلِه) فَمَنْ قَالَ غَيْرَ ذَلِكَ فَأُولئِكَ هُمُ الْفاسِقُونَ فَقَدْ مَكَّنَ وُلاةَ الامْرِ بَعْدَ مُحَمَّدٍ بِالْعِلْمِ وَنَحْنُ هُمْ فَاسْأَلُونَا فَإِنْ صَدَقْنَاكُمْ فَأَقِرُّوا وَمَا أَنْتُمْ بِفَاعِلِينَ أَمَّا عِلْمُنَا فَظَاهِرٌ وَأَمَّا إِبَّانُ أَجَلِنَا الَّذِي يَظْهَرُ فِيهِ الدِّينُ مِنَّا حَتَّى لا يَكُونَ بَيْنَ النَّاسِ اخْتِلافٌ فَإِنَّ لَهُ أَجَلاً مِنْ مَمَرِّ اللَّيَالِي وَالايَّامِ إِذَا أَتَى ظَهَرَ وَكَانَ الامْرُ وَاحِداً وَايْمُ الله لَقَدْ قُضِيَ الامْرُ أَنْ لا يَكُونَ بَيْنَ الْمُؤْمِنِينَ اخْتِلافٌ وَلِذَلِكَ جَعَلَهُمْ شُهَدَاءَ عَلَى النَّاسِ لِيَشْهَدَ مُحَمَّدٌ (صَلَّى اللهُ عَلَيْهِ وَآلِه) عَلَيْنَا وَلِنَشْهَدَ عَلَى شِيعَتِنَا وَلِتَشْهَدَ شِيعَتُنَا عَلَى النَّاسِ أَبَى الله عَزَّ وَجَلَّ أَنْ يَكُونَ فِي حُكْمِهِ اخْتِلافٌ أَوْ بَيْنَ أَهْلِ عِلْمِهِ تَنَاقُضٌ ثُمَّ قَالَ أَبُو جَعْفَرٍ (عَلَيْهِ السَّلام) فَضْلُ إِيمَانِ الْمُؤْمِنِ بِجُمْلَةٍ إِنَّا أَنْزَلْنَاهُ وَبِتَفْسِيرِهَا عَلَى مَنْ لَيْسَ مِثْلَهُ فِي الايمَانِ بِهَا كَفَضْلِ الانْسَانِ عَلَى الْبَهَائِمِ وَإِنَّ الله عَزَّ وَجَلَّ لَيَدْفَعُ بِالْمُؤْمِنِينَ بِهَا عَنِ الْجَاحِدِينَ لَهَا فِي الدُّنْيَا لِكَمَالِ عَذَابِ الاخِرَةِ لِمَنْ عَلِمَ أَنَّهُ لا يَتُوبُ مِنْهُمْ مَا يَدْفَعُ بِالْمُجَاهِدِينَ عَنِ الْقَاعِدِينَ وَلا أَعْلَمُ أَنَّ فِي هَذَا الزَّمَانِ جِهَاداً إِلا الْحَجَّ وَالْعُمْرَةَ وَالْجِوَارَ.

And from Abu Ja'far[asws] having said: 'Allah[azwj] had Created the Night of Pre-determination (Laylat Al-Qadr) before having Created the world, and Had Created regarding it the first Prophet[as] and the first successor[as] who would happen to be, and had Ordained that there would happen to be a night during every year in which would descend the interpretation of the affairs up to its like from the next year.

The one who rejects that so he has rebutted against Allah[azwj] Mighty and Majestic of His[azwj] Knowledge, because the Prophets[as] and the Rasools[as] and the Muhaddisoun[asws] cannot be standing except if there happens to be an argument upon them[asws] with what is Given to them[asws] during that Night along with the Authority which Jibraeel[as] comes with to them[asws]'.

I said, 'And the Muhaddisoun as well, Does Jibraeel[as] comes to them or someone else from the Angels?' He[asws] said: 'As for the Prophets[as] and the Rasools[as], so there is no doubt, and it is inevitable for the ones besides them[as], from the first day in which the earth was Created up to the last annihilation of the world, that there would happen to be a Divine Authority upon the people of the earth, that would descend during that very Night unto the most beloved of His[azwj] servants.

And I[asws] swear by Allah[azwj]! The Spirit and the Angels had descended during the Night of Pre-determination (Laylat Al-Qadr) unto Adam[as]. And I[asws] swear by Allah[azwj]! Adam[as] did not die except there was a successor[as] for him[as], and (for) everyone from the Prophets[as] after Adam[as], that Command had come to him[as] during it, and was placed for his[as] successor[as] from after him[as]. And I[asws] swear by Allah[azwj]! It was always so that the Prophet[as] was Commanded among what came to Him[as] from the Commands during that Night, from Adam[as] to Muhammad[saww], that he[as] bequeaths to so and so.

And Allah[azwj] Mighty and Majestic has Said in His[azwj] Book to the Masters[asws] of the Command after Muhammad[saww] in particular [24:55] Allah has Promised to those of you who believe and do righteous deeds that He will Make them to be Caliphs in the earth as He Made Caliphs those who were before them – up to His[azwj] Words these it is who are the transgressors.

He[azwj] is Saying: "I[azwj] will be Making Caliphs for My[azwj] Knowledge, and My[azwj] Religion, and My[azwj] servants after your Prophet[as] just as I[azwj] had Made Caliphs of the successors[as] of Adam[as] from after him[as] until the Prophet[saww] was Sent, those that followed him[azwj] that they shall worship Me, not associating anything with Me". He[azwj] is Saying: "Worship Me[azwj] with the belief that there will be no Prophet[saww] after Muhammad[saww], so the one who says other than that, these are the ones who are the transgressors".

So He[azwj] has Enabled the Masters[asws] of the Command (Wali Al-Amr) after Muhammad[saww] with the Knowledge, and we[asws] are they, therefore ask us[asws], so if we[asws] ratify you, be acknowledging, and you will not be doing so. As for our[asws] knowledge, so it is apparent, and as for the appearance of our[asws] era in which the Religion would be manifested from us[asws] until there does not happen to be any differing between the people, so there is a term for it from the passing of the nights and the days. When it comes, it would be manifested, and it would be one command.

And I[asws] swear by Allah[azwj]! The matter has been Ordained that there will not be any differing between the Momineen, and due to that, Allah[azwj] Made

them to be the witnesses upon the people, for Muhammad[saww] to be a witness upon us[asws] and for us[asws] to be a witness upon our[asws] Shias, and for our[asws] Shias to be a witness upon the (generality of the) people. Allah[azwj] Mighty and Majestic Refuses that there should happen to be a differing in His[azwj] Judgment, or between the people[asws] of His[azwj] Knowledge, there be a contradiction'.

Then Abu Ja'far[asws] said: 'The merit of the Eman of the Momin in total is [97:1] We have indeed revealed this (Chapter 97) and in its interpretation, upon the one who is not like him in the Eman with it, is like the merit of the human being upon the beasts. And Allah[azwj] Mighty and Majestic Defends with the believers in it from the rejecters of it in the world, in order to perfect the Punishment of the Hereafter for the ones He[azwj] Knows there is no repentance from them, as He[azwj] Defends by the fighters from the sitters. And I[asws] do not know that in this era if there is a Jihad other than the (performance) of the Hajj, and the Umra, and the (good) neighbourliness'.[44]

8. قَالَ وَقَالَ رَجُلٌ لابي جعفر (عَلَيْهِ السَّلام) يَا ابْنَ رَسُولِ الله لا تَغْضَبْ عَلَيَّ قَالَ لِمَا ذَا قَالَ لِمَا أُرِيدُ أَنْ أَسْأَلَكَ عَنْهُ قَالَ قُلْ قَالَ وَلا تَغْضَبُ قَالَ وَلا أَغْضَبُ قَالَ أَ رَأَيْتَ قَوْلَكَ فِي لَيْلَةِ الْقَدْرِ وَتَنَزُّلِ الْمَلائِكَةِ وَالرُّوحِ فِيهَا إِلَى الاوْصِيَاءِ يَأْتُونَهُمْ بِأَمْرٍ لَمْ يَكُنْ رَسُولُ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) قَدْ عَلِمَهُ أَوْ يَأْتُونَهُمْ بِأَمْرٍ كَانَ رَسُولُ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) يَعْلَمُهُ وَقَدْ عَلِمْتُ أَنَّ رَسُولَ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) مَاتَ وَلَيْسَ مِنْ عِلْمِهِ شَيْءٌ إِلا وَعلي (عَلَيْهِ السَّلام) لَهُ وَاعٍ قَالَ أَبُو جَعْفَرٍ (عَلَيْهِ السَّلام) مَا لِي وَلَكَ أَيُّهَا الرَّجُلُ وَمَنْ أَدْخَلَكَ عَلَيَّ قَالَ أَدْخَلَنِي عَلَيْكَ الْقَضَاءُ لِطَلَبِ الدِّينِ قَالَ فَافْهَمْ مَا أَقُولُ لَكَ إِنَّ رَسُولَ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) لَمَّا أُسْرِيَ بِهِ لَمْ يَهْبِطْ حَتَّى أَعْلَمَهُ الله جَلَّ ذِكْرُهُ عِلْمَ مَا قَدْ كَانَ وَمَا سَيَكُونُ وَكَانَ كَثِيرٌ مِنْ عِلْمِهِ ذَلِكَ جُمَلاً يَأْتِي تَفْسِيرُهَا فِي لَيْلَةِ الْقَدْرِ وَكَذَلِكَ كَانَ عَلِيُّ بْنُ أَبِي طَالِبٍ (عَلَيْهِ السَّلام) قَدْ عَلِمَ جُمَلَ الْعِلْمِ وَيَأْتِي تَفْسِيرُهُ فِي لَيَالِي الْقَدْرِ كَمَا كَانَ مَعَ رَسُولِ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) قَالَ السَّائِلُ أَ وَمَا كَانَ فِي الْجُمَّلِ تَفْسِيرٌ قَالَ بَلَى وَلَكِنَّهُ إِنَّمَا يَأْتِي بِالامْرِ مِنَ الله تَعَالَى فِي لَيَالِي الْقَدْرِ إِلَى النَّبِيِّ وَإِلَى الاوْصِيَاءِ افْعَلْ كَذَا وَكَذَا لامْرٍ قَدْ كَانُوا عَلِمُوهُ أُمِرُوا كَيْفَ يَعْمَلُونَ فِيهِ قُلْتُ فَسِّرْ لِي هَذَا قَالَ لَمْ يَمُتْ رَسُولُ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) إِلا حَافِظاً لِجُمْلَةِ الْعِلْمِ وَتَفْسِيرِهِ قُلْتُ فَالَّذِي كَانَ يَأْتِيهِ فِي لَيَالِي الْقَدْرِ عِلْمُ مَا هُوَ قَالَ الامْرُ وَالْيُسْرُ فِيمَا كَانَ قَدْ عَلِمَ قَالَ السَّائِلُ فَمَا يَحْدُثُ لَهُمْ فِي لَيَالِي الْقَدْرِ عِلْمٌ سِوَى مَا عَلِمُوا قَالَ هَذَا مِمَّا أُمِرُوا بِكِتْمَانِهِ وَلا يَعْلَمُ تَفْسِيرَ مَا سَأَلْتَ عَنْهُ إِلا الله عَزَّ وَجَلَّ قَالَ السَّائِلُ فَهَلْ يَعْلَمُ الاوْصِيَاءُ مَا لا يَعْلَمُ الانْبِيَاءُ قَالَ لا وَكَيْفَ يَعْلَمُ وَصِيٌّ غَيْرَ عِلْمِ مَا أُوصِيَ إِلَيْهِ قَالَ السَّائِلُ فَهَلْ يَسَعُنَا أَنْ نَقُولَ إِنَّ أَحَداً مِنَ الْوُصَاةِ يَعْلَمُ مَا لا يَعْلَمُ الاخَرُ قَالَ لا لَمْ يَمُتْ نَبِيٌّ إِلا وَعِلْمُهُ فِي جَوْفِ وَصِيِّهِ وَإِنَّمَا تَنَزَّلُ الْمَلائِكَةُ وَالرُّوحُ فِي لَيْلَةِ الْقَدْرِ بِالْحُكْمِ الَّذِي يَحْكُمُ بِهِ بَيْنَ الْعِبَادِ قَالَ السَّائِلُ وَمَا كَانُوا عَلِمُوا ذَلِكَ الْحُكْمَ قَالَ بَلَى قَدْ عَلِمُوهُ

وَلَكِنَّهُمْ لا يَسْتَطِيعُونَ إِمْضَاءَ شَيْءٍ مِنْهُ حَتَّى يُؤْمَرُوا فِي لَيَالِي الْقَدْرِ كَيْفَ يَصْنَعُونَ إِلَى السَّنَةِ الْمُقْبِلَةِ قَالَ السَّائِلُ يَا أَبَا جَعْفَرٍ لا أَسْتَطِيعُ إِنْكَارَ هَذَا قَالَ أَبُو جَعْفَرٍ (عَلَيْهِ السَّلام) مَنْ أَنْكَرَهُ فَلَيْسَ مِنَّا قَالَ السَّائِلُ يَا أَبَا جَعْفَرٍ أَ رَأَيْتَ النَّبِيَّ (صَلَّى اللهُ عَلَيْهِ وَآلِه) هَلْ كَانَ يَأْتِيهِ فِي لَيَالِي الْقَدْرِ شَيْءٌ لَمْ يَكُنْ عَلِمَهُ قَالَ لا يَحِلُّ لَكَ أَنْ تَسْأَلَ عَنْ هَذَا أَمَّا عِلْمُ مَا كَانَ وَمَا سَيَكُونُ فَلَيْسَ يَمُوتُ نَبِيٌّ وَلا وَصِيٌّ إِلا وَالْوَصِيُّ الَّذِي بَعْدَهُ يَعْلَمُهُ أَمَّا هَذَا الْعِلْمُ الَّذِي تَسْأَلُ عَنْهُ فَإِنَّ اللهَ عَزَّ وَجَلَّ أَبَى أَنْ يُطْلِعَ الاوْصِيَاءَ عَلَيْهِ إِلا أَنْفُسَهُمْ قَالَ السَّائِلُ يَا ابْنَ رَسُولِ اللهِ كَيْفَ أَعْرِفُ أَنَّ لَيْلَةَ الْقَدْرِ تَكُونُ فِي كُلِّ سَنَةٍ قَالَ إِذَا أَتَى شَهْرُ رَمَضَانَ فَاقْرَأْ سُورَةَ الدُّخَانِ فِي كُلِّ لَيْلَةٍ مِائَةَ مَرَّةٍ فَإِذَا أَتَتْ لَيْلَةُ ثَلاثٍ وَعِشْرِينَ فَإِنَّكَ نَاظِرٌ إِلَى تَصْدِيقِ الَّذِي سَأَلْتَ عَنْهُ.

He (the narrator) said,

'And a man said to Abu Ja'far[asws], 'O son[asws] of Rasool-Allah[saww]! Do not be angry upon me'. He[asws] said: 'Due to what?' He said, 'Due to what I intend to ask you[asws]'. He[asws] said: 'Say (it)'. He said, 'And you will not be angry?' He[asws] said: 'And I[asws] will not be angry'. He said, 'Will you[asws] consider your[asws] words regarding The Night of Pre-determination (Laylat Al-Qadr), that the Angels and the Spirit descend during it unto the successors[asws]. Are they coming to them[asws] with the matters which Rasool-Allah[saww] did not happen to have its knowledge, or are they coming to them[asws] with matters which Rasool-Allah[saww] did have the knowledge of it? And I know that Rasool-Allah[saww] passed away and there wasn't anything from his[saww] knowledge except that Ali[asws] was a retainer of it'.

Abu Ja'far[asws] said: 'What is it to me[asws] and to you, O man! And who made you come over to me[asws]?' He Said, 'The Ordainment made me come over to you seeking the Religion'. He[asws] said: 'Then understand what I[asws] am saying to you. When Rasool-Allah[saww] was ascended with, he[saww] did not come back down until Allah[azwj,] Majestic is His[azwj] Mention Taught him[saww] whatever had happened, and what will be happening, and a lot of his[saww] knowledge of that in total, its interpretation came to him[saww] during the Night of Pre-determination (Laylat Al-Qadr). And similar to that was Ali[asws] Bin Abu Talib[asws] had known the totality of the knowledge, and its interpretation came during a Night of Pre-determination (Laylat Al-Qadr), just as was the case with Rasool-Allah[saww].

The questioner said, 'Or was there no interpretation for the whole of it?' He[asws] said: 'Yes, but, rather it came with the Commands from Allah[azwj] the Exalted during the Nights of the Pre-determination unto the Prophet[saww] and unto the successors[asws]: "Do such and such for a matter". They[asws] did have its knowledge. Its Command was how they[asws] should be doing it'. He said, 'Explain this to me'. He[asws] said: 'Rasool-Allah[saww] did not pass away except having preserved the totality of the knowledge and its interpretation'.

I said, 'So the knowledge which he[saww] was Given during the Nights of Pre-determination, what was it?' He[asws] said: 'The Command and the ease regarding what he[saww] had already known'. The questioner said, 'So whatever newly occurred for them[asws] during the Nights of Pre-determination was

knowledge besides what they already knew of?' He[asws] said: 'This is from what they[asws] have been Commanded with its concealment, and none know the interpretation of what you asked about except for Allah[azwj] Mighty and Majestic'.

The questioner asked, 'So do the successors[asws] know what the Prophets[as] did not know?' He[asws] said: 'No. And how can a successor[asws] know other than a knowledge which had been bequeathed to him[asws]?'

The questioner asked, 'So do we have the leeway that we should be saying that one of the successors[asws] knows what the other one does not?' He[asws] said: 'No. A Prophet[as] does not pass away except his[as] knowledge would be in the inside of his[as] successor[as], and rather, the Angels and the Spirit descend during a Night of Pre-determination (Laylat Al-Qadr) with the Judgment he[asws] would be judging with between the servants'.

The questioner said, 'And was it so that they[asws] knew of that Judgment?' He[asws] said: 'They[asws] had known it, but they[asws] cannot implement anything from it until they[asws] are Commanded for it during the Nights of Pre-determination how they[asws] should be dealing with it up to the next year'.

The questioner said, 'O Abu Ja'far[asws], 'I am not able to deny this'. Abu Ja'far[asws] said: 'The one who denies it, so he isn't from us[asws]'.

The questioner said, 'O Abu Ja'far[asws]! What is your[asws] view of the Prophet[saww], did anything come to him[saww] during the Nights of Pre-determination which he[saww] did not know of?' He[asws] said: 'It is not permissible for you that you should be asking about this. As for the knowledge of what had happened and what was going to happen, so neither does a Prophet[as] pass away nor a successor[as], except that the successor[as] to be after him[as] would know it. As for this knowledge which you asked about, so Allah[azwj] Mighty and Majestic Refuses that the succesorsas should notify it except upon themselvesas'.

The questioner said, 'O son[asws] of Rasool-Allah[saww]! How can I recognise a Night of Pre-determination (Laylat Al-Qadr) occurring during every year?' He[asws] said: 'When a Month of Ramazan comes, so recite Surah Al-Dukhhan (Chapter 44) every night one hundred times. So when the night of the twenty third comes, so you shall see the ratification of that which you questioned about'.[45]

9. وَقَالَ قَالَ أَبُو جَعْفَرٍ (عَلَيْهِ السَّلام) لَمَا تَرَوْنَ مَنْ بَعَثَهُ الله عَزَّ وَجَلَّ لِلشُّقَاءِ عَلَى أَهْلِ الضَّلالَةِ مِنْ أَجْنَادِ الشَّيَاطِينِ وَأَزْوَاجِهِمْ أَكْثَرُ مِمَّا تَرَوْنَ خَلِيفَةَ الله الَّذِي بَعَثَهُ لِلْعَدْلِ وَالصَّوَابِ مِنَ الْمَلائِكَةِ قِيلَ يَا أَبَا جَعْفَرٍ وَكَيْفَ يَكُونُ شَيْءٌ أَكْثَرَ مِنَ الْمَلائِكَةِ قَالَ كَمَا شَاءَ الله عَزَّ وَجَلَّ قَالَ السَّائِلُ يَا أَبَا جَعْفَرٍ إِنِّي لَوْ حَدَّثْتُ بَعْضَ الشِّيعَةِ بِهَذَا الْحَدِيثِ لانْكَرُوهُ قَالَ كَيْفَ يُنْكِرُونَهُ قَالَ يَقُولُونَ إِنَّ الْمَلائِكَةَ (عَلَيْهِم السَّلام) أَكْثَرُ مِنَ الشَّيَاطِينِ قَالَ صَدَقْتَ افْهَمْ عَنِّي مَا أَقُولُ إِنَّهُ لَيْسَ مِنْ يَوْمٍ وَلا لَيْلَةٍ إِلا وَجَمِيعُ الْجِنِّ وَالشَّيَاطِينِ تَزُورُ أَئِمَّةَ الضَّلالَةِ وَيَزُورُ إِمَامَ الْهُدَى عَدَدُهُمْ مِنَ الْمَلائِكَةِ حَتَّى إِذَا أَتَتْ لَيْلَةُ الْقَدْرِ فَيَهْبِطُ فِيهَا مِنَ الْمَلائِكَةِ إِلَى وَلِيِّ الامْرِ خَلَقَ الله أَوْ قَالَ قَيَّضَ الله عَزَّ وَجَلَّ مِنَ الشَّيَاطِينِ بِعَدَدِهِمْ ثُمَّ زَارُوا وَلِيَّ الضَّلالَةِ فَأَتَوْهُ بِالافْكِ

وَالْكَذِبِ حَتَّى لَعَلَّهُ يُصْبِحُ فَيَقُولُ رَأَيْتُ كَذَا وَكَذَا فَلَوْ سَأَلَ وَلِيَّ الامْرِ عَنْ ذَلِكَ لَقَالَ رَأَيْتَ شَيْطَاناً أَخْبَرَكَ بِكَذَا وَكَذَا حَتَّى يُفَسِّرَ لَهُ تَفْسِيراً وَيُعْلِمَهُ الضَّلالَةَ الَّتِي هُوَ عَلَيْهَا وَايْمُ الله إِنَّ مَنْ صَدَّقَ بِلَيْلَةِ الْقَدْرِ لَيَعْلَمُ أَنَّهَا لَنَا خَاصَّةً لِقَوْلِ رَسُولِ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) لِعلي (عَلَيْهِ السَّلام) حِينَ دَنَا مَوْتُهُ هَذَا وَلِيُّكُمْ مِنْ بَعْدِي فَإِنْ أَطَعْتُمُوهُ رَشَدْتُمْ وَلَكِنْ مَنْ لا يُؤْمِنُ بِمَا فِي لَيْلَةِ الْقَدْرِ مُنْكِرٌ وَمَنْ آمَنَ بِلَيْلَةِ الْقَدْرِ مِمَّنْ عَلَى غَيْرِ رَأْيِنَا فَإِنَّهُ لا يَسَعُهُ فِي الصِّدْقِ إِلا أَنْ يَقُولَ إِنَّهَا لَنَا وَمَنْ لَمْ يَقُلْ فَإِنَّهُ كَاذِبٌ إِنَّ الله عَزَّ وَجَلَّ أَعْظَمُ مِنْ أَنْ يُنَزِّلَ الامْرَ مَعَ الرُّوحِ وَالْمَلائِكَةِ إِلَى كَافِرٍ فَاسِقٍ فَإِنْ قَالَ إِنَّهُ يُنَزِّلُ إِلَى الْخَلِيفَةِ الَّذِي هُوَ عَلَيْهَا فَلَيْسَ قَوْلُهُمْ ذَلِكَ بِشَيْءٍ وَإِنْ قَالُوا إِنَّهُ لَيْسَ يُنَزِّلُ إِلَى أَحَدٍ فَلا يَكُونُ أَنْ يُنَزَّلَ شَيْءٌ إِلَى غَيْرِ شَيْءٍ وَإِنْ قَالُوا وَسَيَقُولُونَ لَيْسَ هَذَا بِشَيْءٍ فَقَدْ ضَلُّوا ضَلالاً بَعِيداً.

And Abu Ja'far[asws] said: 'For what (reason) are you seeing the ones whom Allah[azwj] Mighty Send for the wretched ones upon the people of the straying from the armies of the Satansla and their pairs to be more than what you are seeing the Caliphs of Allah[azwj] whom Allah[azwj] Sent for the justice and the correctness from the Angels?' O Abu Ja'far[asws]! And how can anything be more numerous than the Angels are?' He[asws] said: '(It is) what Allah[azwj] Mighty and Majestic has Desired it to be'.

The questioner said, 'O Abu Ja'far[asws]! If I were to narrate to some of the Shias with this Hadeed, they would be denying it'. He[asws] said: 'How would they be denying it?' He said, 'They would be saying that the Angels are more numerous than the Satansla are'. He[asws] said: 'You speak the truth. Understand from me[asws] what I[asws] am saying. There isn't from a day, nor a night except that the entirety of the Jinn and the Satansla are visiting the imams of misguidance, and (the like of) their number from the Angels would be visiting the Imam[asws] of the Guidance, to the extent that when the Night of Predetermination (Laylat Al-Qadr) comes, so there descend during it, unto a Master[asws] of the Command, the Angels whom Allah[azwj] Mighty and Majestic Created', or said: 'Ordained from the Satansla of their number.

Then theyla are visiting a master of the straying, so they come to himla with the fabrications and the lies until it is perhaps morning. So hela is saying, 'Ila saw such and such'. But, if a Master[asws] of the Command were to be asked about that, he[asws] would say: 'I[asws] saw Satan[la] inform you with such and such', until he[asws] would interpret for him an interpretation, and he would come to know the straying which he was upon.

And I[asws] swear by Allah[azwj] than the one who ratifies by a Night of Pre-determination (Laylat Al-Qadr) he would know that it is for us[asws] in particular due to the words of Rasool-Allah[saww] for Ali[asws] when his[asws] death approached him[saww]: 'This is your Guardian[asws] after me[saww]. So if you were to obey him, you would be rightly guided'. But, the one who does not believe in what is regarding the Night of Pre-determination (Laylat Al-Qadr) is a denier, and the one who believes in The Night of Pre-determination would be from the one from other than our[asws] viewpoint, so he would not have the

leeway regarding the ratification except that he should be saying that it is for us[asws], and the one who does not says so, so he is a liar.

Surely Allah[azwj] Mighty and Majestic is more Magnificent that He[azwj] would Send the Command with the Spirit and the Angels unto a disbeliever, a transgressor. So if they were to say that it descends unto the Caliph, the one who is upon it (the Caliphate), so that speech of theirs is not with anything (meaningful), and if they were to say that it doesn't descend unto anyone, so it cannot happen that something would descend upon nothing, and if they were to say and they will be saying, that this isn't anything, so they would have strayed a far straying'.[46]

42. بَابٌ فِي أَنَّ الْأَئِمَّةَ عليهم السلام يَزْدَادُونَ فِي لَيْلَةِ الْجُمُعَةِ

Chapter 42 – Regarding that the Imams[asws] are being increased (with knowledge) during the night of Friday

1. حَدَّثَنِي أَحْمَدُ بْنُ إِدْرِيسَ الْقُمِّيُّ وَمُحَمَّدُ بْنُ يَحْيَى عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْكُوفِيِّ عَنْ مُوسَى بْنِ سَعْدَانَ عَنْ عَبْدِ اللهِ بْنِ أَيُّوبَ عَنْ أَبِي يَحْيَى الصَّنْعَانِيِّ عَنْ أَبِي عَبْدِ اللهِ (عَلَيْهِ السَّلام) قَالَ قَالَ لِي يَا أَبَا يَحْيَى إِنَّ لَنَا فِي لَيَالِي الْجُمُعَةِ لَشَأْناً مِنَ الشَّأْنِ قَالَ قُلْتُ جُعِلْتُ فِدَاكَ وَمَا ذَاكَ الشَّأْنُ قَالَ يُؤْذَنُ لارْوَاحِ الانْبِيَاءِ الْمَوْتَى (عَلَيْهِ السَّلام) وَأَرْوَاحِ الاوْصِيَاءِ الْمَوْتَى وَرُوحِ الْوَصِيِّ الَّذِي بَيْنَ ظَهْرَانَيْكُمْ يُعْرَجُ بِهَا إِلَى السَّمَاءِ حَتَّى تُوَافِيَ عَرْشَ رَبِّهَا فَتَطُوفَ بِهِ أُسْبُوعاً وَتُصَلِّيَ عِنْدَ كُلِّ قَائِمَةٍ مِنْ قَوَائِمِ الْعَرْشِ رَكْعَتَيْنِ ثُمَّ تُرَدُّ إِلَى الابْدَانِ الَّتِي كَانَتْ فِيهَا فَتُصْبِحُ الانْبِيَاءُ وَالاوْصِيَاءُ قَدْ مُلِئُوا سُرُوراً وَيُصْبِحُ الْوَصِيُّ الَّذِي بَيْنَ ظَهْرَانَيْكُمْ وَقَدْ زِيدَ فِي عِلْمِهِ مِثْلُ جَمِّ الْغَفِيرِ.

Ahmad Bin Idrees Al Qummy and Muhammad Bin Yahya narrated to me, from Al Hassan Bin Al Al Kufy, from Musa Bin Sa'dan, from Abdullah Bin Ayoub, from Abu Yahya Al Sana'any,

(It has been narrated) from Abu Abdullah[asws] having said to me: 'O Abu Yahya! For us[asws] during the nights of Friday is a special issue from the issues (to be dealt with)'. I said, 'May I be sacrificed for you[asws]! And what is that special issue?' He[asws] said: 'It is Permitted for the soul of the deceased Prophets[as] and the souls of the deceased successors[as], and soul of the successor[asws] who is apparent between you, that they[as] are ascended to the sky until they perform Tawaf of the Throne of their[as] Lord[azwj]. So they perform Tawaf of seven circuits of it and pray Salat of two cycles during every pillar from the pillars of the Throne. Then they are returned to their[as] respective bodies which they[as] used to be in.

So the Prophets[as] and the succesorsas become filled with joy, and the successor[asws] who is apparent between you all become such that he[asws] is increased in his[asws] knowledge similar to abundant swarms (immensely)'.[47]

2. مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ أَبِي زَاهِرٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الْكُوفِيِّ عَنْ يُوسُفَ الابْزَارِيِّ عَنِ الْمُفَضَّلِ قَالَ قَالَ لِي أَبُو عَبْدِ اللهِ (عَلَيْهِ السَّلام) ذَاتَ يَوْمٍ وَكَانَ لا يُكَنِّينِي قَبْلَ ذَلِكَ يَا أَبَا عَبْدِ اللهِ قَالَ قُلْتُ لَبَّيْكَ قَالَ إِنَّ لَنَا فِي كُلِّ لَيْلَةِ جُمُعَةٍ سُرُوراً قُلْتُ زَادَكَ اللهُ وَمَا ذَاكَ قَالَ إِذَا

كَانَ لَيْلَةُ الْجُمُعَةِ وَافَى رَسُولُ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) الْعَرْشَ وَوَافَى الائِمَّةُ (عَلَيْهِم السَّلام) مَعَهُ وَوَافَيْنَا مَعَهُمْ فَلا تُرَدُّ أَرْوَاحُنَا إِلَى أَبْدَانِنَا إِلا بِعِلْمٍ مُسْتَفَادٍ وَلَوْ لا ذَلِكَ لانْفَدْنَا.

Muhammad Bin yahya, from Ahmad Bin Abu Zahir, from Ja'far Bin Muhammad Al kufy, from Yusuf Al Abzary, from Al Mufazzal who said,

'Abu Abdullah[asws] said to me one day, and he[asws] had not teknonymed me before that: 'O Abu Abdullah!' I said, 'At your[asws] service!'. He[asws] said: 'For us[asws], during every night of Friday, there is joyfulness'. I said, 'May Allah[azwj] Increase that for you[asws]! And what is that (joy)?' He[asws] said: 'Whenever it is a night of Friday, Rasool-Allah[saww] performs Tawaf of the Throne and the Imams[asws] perform Tawaf of the Throne along with him[saww], and we[asws] perform Tawaf along with them[asws]. So we[asws] do not return back to our[asws] bodies except with beneficial knowledge, and had it not been for that, it would deplete from us[asws]'.[48]

3. مُحَمَّدُ بْنُ يَحْيَى عَنْ سَلَمَةَ بْنِ الْخَطَّابِ عَنْ عَبْدِ الله بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ أَحْمَدَ الْمِنْقَرِيِّ عَنْ يُونُسَ أَوِ الْمُفَضَّلِ عَنْ أَبِي عَبْدِ الله (عَلَيْهِ السَّلام) قَالَ مَا مِنْ لَيْلَةِ جُمُعَةٍ إِلا وَلاوْلِيَاءِ الله فِيهَا سُرُورٌ قُلْتُ كَيْفَ ذَلِكَ جُعِلْتُ فِدَاكَ قَالَ إِذَا كَانَ لَيْلَةُ الْجُمُعَةِ وَافَى رَسُولُ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) الْعَرْشَ وَوَافَى الائِمَّةُ (عَلَيْهِم السَّلام) وَوَافَيْتُ مَعَهُمْ فَمَا أَرْجِعُ إِلا بِعِلْمٍ مُسْتَفَادٍ وَلَوْ لا ذَلِكَ لَنَفِدَ مَا عِنْدِي.

Muhammad Bin Yahya, from Salma Bin Al Kattab, from Abdullah Bin Muhammad, from Al Husayn Bin Ahmad Al Minqary, from Yunus, or Al Mufazzal,

(It has been narrated) from Abu Abdullah[asws] having said: 'There is none from a Friday night except that the Guardians[asws] of Allah[azwj] are joyful in it'. I said, 'And how is that so, may I be sacrificed for you[asws]?' He[asws] said:' Whenever it is a Friday night, Rasool-Allah[saww] performs Tawaf of the Throne, and the Imams[asws] perform Tawaf of the Throne, and I[asws] perform Tawaf along with them[asws]. So I[asws] do not return except with beneficial knowledge, and had it not been for that, it would deplete what is with me[asws]'.[49]

43 . بَابُ لَوْ لَا أَنَّ الْأَئِمَّةَ عليهم السلام يَزْدَادُونَ لَنَفِدَ مَا عِنْدَهُمْ

Chapter 43 – If the Imams[asws] were not to be increased, it would deplete what is with them[asws]

1. عَلِيُّ بْنُ مُحَمَّدٍ وَمُحَمَّدُ بْنُ الْحَسَنِ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ أَبِي نَصْرٍ عَنْ صَفْوَانَ بْنِ يَحْيَى قَالَ سَمِعْتُ أَبَا الْحَسَنِ (عَلَيْهِ السَّلام) يَقُولُ كَانَ جَعْفَرُ بْنُ مُحَمَّدٍ (عَلَيْهِما السَّلام) يَقُولُ لَوْ لا أَنَّا نَزْدَادُ لانْفَدْنَا.

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ خَالِدٍ عَنْ صَفْوَانَ عَنْ أَبِي الْحَسَنِ مِثْلَهُ.

Ali Bin Muhammad and Muhammad Bin Al Hassan, from Sahl Bin Ziyad, from Ahmad Bin Muhammad Bin Abu Nasr, from Safwan Bin Yahya who said,

'I heard Abu Al-Hassan[asws] saying: 'Ja'far[asws] Bin Muhammad[asws] was saying: 'If we[asws] were not to be increased, we[asws] would run out'.

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Khalid, from Safwan,

(It has been narrated) from Abu Al Hassan[asws] – similar to it.[50]

2 ـ مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ النَّضْرِ بْنِ سُوَيْدٍ عَنْ يَحْيَى الْحَلَبِيِّ عَنْ ذَرِيحٍ الْمُحَارِبِيِّ قَالَ قَالَ لِي أَبُو عَبْدِ الله (عَلَيْهِ السَّـــلام) يَا ذَرِيحُ لَوْ لا أَنَّا نَزْدَادُ لانْفَدْنَا.

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Al Nazar Bin Suweyd, from Yahya Al Halby, from Zareyh Al Muharby who said,

'Abu Abdullah[asws] said to me: 'O Zareyh! If we[asws] are not increased, we[asws] would run out'.[51]

3. مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ أَبِي نَصْرٍ عَنْ ثَعْلَبَةَ عَنْ زُرَارَةَ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ (عَلَيْهِ السَّلام) يَقُولُ لَوْ لا أَنَّا نَزْدَادُ لانْفَدْنَا قَالَ قُلْتُ تَزْدَادُونَ شَيْئاً لا يَعْلَمُهُ رَسُولُ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) قَالَ أَمَا إِنَّهُ إِذَا كَانَ ذَلِكَ عُرِضَ عَلَى رَسُولِ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) ثُمَّ عَلَى الائِمَّةِ ثُمَّ انْتَهَى الامْرُ إِلَيْنَا.

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Abu Nasr, from Sa'alba, from Zurara who said,

'I heard Abu Ja'far[asws] saying: 'Had we[asws] not been increased, we[asws] would run out'. I said, 'Are you[asws] being increased with something which Rasool-Allah[saww] did not know of?' He[asws] said: 'But, if it was that, it would be presented to Rasool-Allah[saww] (first), then to the Imams[asws], then the matter would end up to us[asws]'.[52]

4. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ يُونُسَ بْنِ عَبْدِ الرَّحْمَنِ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي عَبْدِ الله (عَلَيْهِ السَّلام) قَالَ لَيْسَ يَخْرُجُ شَيْءٌ مِنْ عِنْدِ الله عَزَّ وَجَلَّ حَتَّى يَبْدَأَ بِرَسُولِ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) ثُمَّ بِأَمِيرِ الْمُؤْمِنِينَ (عَلَيْهِ السَّلام) ثُمَّ بِوَاحِدٍ بَعْدَ وَاحِدٍ لِكَيْلا يَكُونَ آخِرُنَا أَعْلَمَ مِنْ أَوَّلِنَا.

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus Bin Abdul Rahman, from one of his companions,

(It has been narrated) from Abu Abdullah[asws] having said: 'There isn't anything coming out from the Presence of Allah[azwj] Mighty and Majestic until it is begun with Rasool-Allah[saww], then with Amir Al-Momineen[asws], then by one after another, lest our[asws] later ones should be more knowledgeable than our former ones'.[53]

44. بَابُ أَنَّ الْأَئِمَّةَ عليهم السلام يَعْلَمُونَ جَمِيعَ الْعُلُومِ الَّتِي خَرَجَتْ إِلَى الْمَلَائِكَةِ وَالْأَنْبِيَاءِ وَالرُّسُلِ

Chapter 44 – The Imams[asws] are knowing the entirety of the knowledges which came out to the Angels, and the Prophets[as] and the Rasools[as]

1. عَلِيُّ بْنُ مُحَمَّدٍ وَمُحَمَّدُ بْنُ الْحَسَنِ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ بْنِ شَمُّونٍ عَنْ عَبْدِ اللهِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ عَبْدِ اللهِ بْنِ الْقَاسِمِ عَنْ سَمَاعَةَ عَنْ أَبِي عَبْدِ اللهِ (عَلَيْهِ السَّلام) قَالَ إِنَّ للهِ تَبَارَكَ وَتَعَالَى عِلْمَيْنِ عِلْماً أَظْهَرَ عَلَيْهِ مَلائِكَتَهُ وَأَنْبِيَاءَهُ وَرُسُلَهُ فَمَا أَظْهَرَ عَلَيْهِ مَلائِكَتَهُ وَرُسُلَهُ وَأَنْبِيَاءَهُ فَقَدْ عَلِمْنَاهُ وَعِلْماً اسْتَأْثَرَ بِهِ فَإِذَا بَدَا للهِ فِي شَيْءٍ مِنْهُ أَعْلَمَنَا ذَلِكَ وَعَرَضَ عَلَى الائِمَّةِ الَّذِينَ كَانُوا مِنْ قَبْلِنَا.

عَلِيُّ بْنُ مُحَمَّدٍ وَمُحَمَّدُ بْنُ الْحَسَنِ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُوسَى بْنِ الْقَاسِمِ وَمُحَمَّدُ بْنُ يَحْيَى عَنِ الْعَمْرَكِيِّ بْنِ عَلِيٍّ جَمِيعاً عَنْ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ مُوسَى بْنِ جَعْفَرٍ (عَلَيْهِما السَّلام) مِثْلَهُ.

Ali Bin Muhammad and Muhammad Bin Al Hassan, from Sahl Bin Ziyad, from Muhammad Bin Al Hassan Bin Shamoun, from Abdullah Bin Abdul Rahman, from Abdullah Bin Al Qasim, from Sama'at,

(It has been narrated) from Abu Abdullah[asws] having said: 'For Allah[azwj] Blessed and High there are two (types of) Knowledges – a Knowledge He[azwj] Manifested upon the Angels and His[azwj] Prophetsas and His[azwj] Rasoolsas. So whatever was Manifested upon His[azwj] Angels, and His[azwj] Rasoolsas, and His[azwj] Prophetsas, we[asws] know it; and a Knowledge He[azwj] is exclusive with it. So whenever Allah[azwj] begins regarding something from it, He[azwj] Teaches us[asws] that and it is displayed upon the Imams[asws] who were before us[asws]'.

Ali Bin Muhammad and Muhammad Bin Al Hassan, from Sahl Bin Ziyad, from Musa Bin Al Qasim and Muhammad Bin Yahya, from Al Amraky Bin Ali, altogether,

(It has been narrated) from Ali son of Ja'far[asws], from his brother[asws] Musa[asws] Bin Ja'far[asws] – similar to it.[54]

2. عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ أَبِي حَمْزَةَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللهِ (عَلَيْهِ السَّلام) قَالَ إِنَّ للهِ عَزَّ وَجَلَّ عِلْمَيْنِ عِلْماً عِنْدَهُ لَمْ يُطْلِعْ عَلَيْهِ أَحَداً مِنْ خَلْقِهِ وَعِلْماً نَبَذَهُ إِلَى مَلائِكَتِهِ وَرُسُلِهِ فَمَا نَبَذَهُ إِلَى مَلائِكَتِهِ وَرُسُلِهِ فَقَدِ انْتَهَى إِلَيْنَا.

A number of our companions, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Al Qasim Bin Muhammad, from Ali Bin Abu Hamza, from Abu Baseer,

(It has been narrated) from Abu Abdullah[asws] having said: 'For Allah[azwj] Mighty and Majestic there are two (types of) Knowledges. There is a

Knowledge with Him[azwj] which He[azwj] has not Notified upon anyone from His[azwj] creatures with it. And there is a Knowledge which He[saww] Cast to His[azwj] Angels, and His[azwj] Rasoolsas. So whatever He[azwj] Cast to His[azwj] Angels and His[azwj] Rasoolsas, so it has ended up to us[asws]'.[55]

3. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ صَالِحِ بْنِ السِّنْدِيِّ عَنْ جَعْفَرِ بْنِ بَشِيرٍ عَنْ ضُرَيْسٍ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ (عَلَيْهِ السَّلام) يَقُولُ إِنَّ لله عَزَّ وَجَلَّ عِلْمَيْنِ عِلْمٌ مَبْذُولٌ وَعِلْمٌ مَكْفُوفٌ فَأَمَّا الْمَبْذُولُ فَإِنَّهُ لَيْسَ مِنْ شَيْءٍ تَعْلَمُهُ الْمَلائِكَةُ وَالرُّسُلُ إِلا نَحْنُ نَعْلَمُهُ وَأَمَّا الْمَكْفُوفُ فَهُوَ الَّذِي عِنْدَ الله عَزَّ وَجَلَّ فِي أُمِّ الْكِتَابِ إِذَا خَرَجَ نَفَذَ.

Ali Bin Ibrahim, from Salih Bin Al Sindy, from Ja'far Bin Bashir, from Zureys who said,

'I heard Abu Ja'far[asws] saying: 'For Allah[azwj] Mighty and Majestic there are (two types of) Knowledges – A Knowledge Granted and a Knowledge Withheld. So as for the Withheld, so there isn't anything which He[azwj] Taught to the Angels and the Rasools[as] except that we[asws] know it; and as for the Withheld, so it that which is in the Presence of Allah[azwj] Mighty and Majestic in the Mother of the Book. Whenever it comes out, it is Granted'.[56]

4. أَبُو عَلِيٍّ الاشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ عَلِيِّ بْنِ النُّعْمَانِ عَنْ سُوَيْدٍ الْقَلاءِ عَنْ أَبِي أَيُّوبَ عَنْ أَبِي بَصِيرٍ عَنْ ابي جعفر (عَلَيْهِ السَّلام) قَالَ إِنَّ لله عَزَّ وَجَلَّ عِلْمَيْنِ عِلْمٌ لا يَعْلَمُهُ إِلا هُوَ وَعِلْمٌ عَلَّمَهُ مَلائِكَتَهُ وَرُسُلَهُ فَمَا عَلَّمَهُ مَلائِكَتَهُ وَرُسُلَهُ (عَلَيْهِ السَّلام) فَنَحْنُ نَعْلَمُهُ.

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Muhammad Bin Ismail, from Ali Bin Al Nu'man, from Suweyd Al Qalla'a, from Abu Ayoub, from Abu Baseer,

(It has been narrated) from Abu Ja'far[asws] having said: 'For Allah[azwj] Mighty and Majestic there are two (types of) Knowledges – a Knowledge which no one knows except Him[azwj,] and a Knowledge which He[azwj] Taught His[azwj] Angels, and His[azwj] Rasoolsas. So whatever He[azwj] Taught His[azwj] Angels and His[azwj] Rasoolsas, so we[asws] know it'.[57]

45. بَابٌ نَادِرٌ فِيهِ ذِكْرُ الْغَيْبِ

Chapter 45 – In it is the Mention of the Unseen

1. عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنْ مُعَمَّرِ بْنِ خَلادٍ قَالَ سَأَلَ أَبَا الْحَسَنِ (عَلَيْهِ السَّلام) رَجُلٌ مِنْ أَهْلِ فَارِسَ فَقَالَ لَهُ أَ تَعْلَمُونَ الْغَيْبَ فَقَالَ قَالَ أَبُو جَعْفَرٍ (عَلَيْهِ السَّلام) يُبْسَطُ لَنَا الْعِلْمُ فَنَعْلَمُ وَيُقْبَضُ عَنَّا فَلا نَعْلَمُ وَقَالَ سِرُّ الله عَزَّ وَجَلَّ أَسَرَّهُ إِلَى جَبْرَئِيلَ (عَلَيْهِ السَّلام) وَأَسَرَّهُ جَبْرَئِيلُ إِلَى مُحَمَّدٍ (صَلَّى اللهُ عَلَيْهِ وَآلِهِ) وَأَسَرَّهُ مُحَمَّدٌ إِلَى مَنْ شَاءَ الله.

A number of our companions, from Ahmad Bin Muhammad Bin Isa, from Moammar Bin Khallad who said,

'A man from the people of Persia asked Abu Al-Hassan[asws] saying to him[asws], 'Are you knowing the knowledge of the unseen?' So Abu Ja'far[asws]

said: ‘The Knowledge is extended to us[asws], so we[asws] know it, and it is Withheld from us[asws], so we[asws] do not know it’.

And he[asws] said: ‘Secrets of Allah[azwj] Mighty and Majestic, He[azwj] Confided to JIbraeel[as], and Jibraeel[as] confided to Muhammad[saww], and Muhammad[saww] confided to the one whom Allah[azwj] so Desired’.[58]

2. مُحَمَّدُ بْنُ يَحْيَى عَنْ عَبْدِ اللهِ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ عَلِيِّ بْنِ رِئَابٍ عَنْ سَدِيرٍ الصَّيْرَفِيِّ قَالَ سَمِعْتُ حُمْرَانَ بْنَ أَعْيَنَ يَسْأَلُ أَبَا جَعْفَرٍ (عَلَيْهِ السَّلام) عَنْ قَوْلِ اللهِ عَزَّ وَجَلَّ بَدِيعُ السَّماواتِ وَالارْضِ قَالَ أَبُو جَعْفَرٍ (عَلَيْهِ السَّلام) إِنَّ اللهَ عَزَّ وَجَلَّ ابْتَدَعَ الاشْيَاءَ كُلَّهَا بِعِلْمِهِ عَلَى غَيْرِ مِثَالٍ كَانَ قَبْلَهُ فَابْتَدَعَ السَّمَاوَاتِ وَالارَضِينَ وَلَمْ يَكُنْ قَبْلَهُنَّ سَمَاوَاتٌ وَلا أَرَضُونَ أَ مَا تَسْمَعُ لِقَوْلِهِ تَعَالَى وَكَانَ عَرْشُهُ عَلَى الْماءِ فَقَالَ لَهُ حُمْرَانُ أَ رَأَيْتَ قَوْلَهُ جَلَّ ذِكْرُهُ عالِمُ الْغَيْبِ فَلا يُظْهِرُ عَلى غَيْبِهِ أَحَداً فَقَالَ أَبُو جَعْفَرٍ (عَلَيْهِ السَّلام) إِلا مَنِ ارْتَضى مِنْ رَسُولٍ وَكَانَ وَاللهِ مُحَمَّدٌ مِمَّنِ ارْتَضَاهُ وَأَمَّا قَوْلُهُ عالِمُ الْغَيْبِ فَإِنَّ اللهَ عَزَّ وَجَلَّ عَالِمٌ بِمَا غَابَ عَنْ خَلْقِهِ فِيمَا يَقْدِرُ مِنْ شَيْءٍ وَيَقْضِيهِ فِي عِلْمِهِ قَبْلَ أَنْ يَخْلُقَهُ وَقَبْلَ أَنْ يُفْضِيَهُ إِلَى الْمَلائِكَةِ فَذَلِكَ يَا حُمْرَانُ عِلْمٌ مَوْقُوفٌ عِنْدَهُ إِلَيْهِ فِيهِ الْمَشِيئَةُ فَيَقْضِيهِ إِذَا أَرَادَ وَيَبْدُو لَهُ فِيهِ فَلا يُمْضِيهِ فَأَمَّا الْعِلْمُ الَّذِي يُقَدِّرُهُ اللهُ عَزَّ وَجَلَّ فَيَقْضِيهِ وَيُمْضِيهِ فَهُوَ الْعِلْمُ الَّذِي انْتَهَى إِلَى رَسُولِ اللهِ (صَلَّى اللهُ عَلَيْهِ وَآلِهِ) ثُمَّ إِلَيْنَا.

Muhammad Bin Yahya, from Abdullah Bin Muhammad Bin Isa, from Al Hassan Bin Mahboub, from Ali Bin Raib, from Sadeyr Al Sayrafi who said,

‘I heard Humran Bin Ayn asking Abu Ja’far[asws] about the Words of Allah[azwj] Mighty and Majestic [2:117] Originator of the skies and the earth. Abu Ja’far[asws] said: ‘Allah[azwj] Mighty and Majestic Begins the things, all of them, in His[azwj] Knowledge, upon without there being an example (for it) which there was before it. So He[azwj] Originated the skies and the firmaments, and there neither happened to be skies nor earths before it. Have you not listened to the Words of the Exalted [11:7] and His Throne was upon the water?’

So Humran said to him[asws], ‘What is your[asws] view of the Words of the Mighty and Majestic [72:26] The Knower of the unseen! So He does not Reveal His secrets to any?’ So Abu Ja’far[asws] said: ‘[72:27] Except to him whom He chooses from the Messenger. And it was so, by Allah[azwj], Muhammad[saww] was from the ones He[azwj] Chose. And as for His[azwj] Words [72:26] The Knower of the unseen! So Allah[azwj] Mighty and Majestic is A Knower of whatever is unseen from His[azwj] creatures with regards to whatever He[azwj] Determines from something and Ordains it in His[azwj] Knowledge before He[azwj] Creates it, and before He[azwj] Exposed it to the Angels.

So that, O Humran, is a Knowledge Paused in His[azwj] Presence. To it, with regards to it, is the Desire. So He[azwj] Ordains it whenever He[azwj] Intends and Originates for it regarding it, and He[azwj] Changes His[azwj] Decision for it with regards to it, so it is not Ordained. So, as for the knowledge which Allah[azwj]

Mighty and Majestic Determines, so He[azwj] Ordains it, and Accomplishes it. So it is the Knowledge which ended up to Rasool-Allah[saww], then to us[asws]'.[59]

3. أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ عَنْ عَبَّادِ بْنِ سُلَيْمَانَ عَنْ مُحَمَّدِ بْنِ سُلَيْمَانَ عَنْ أَبِيهِ عَنْ سَدِيرٍ قَالَ كُنْتُ أَنَا وَأَبُو بَصِيرٍ وَيَحْيَى الْبَزَّازُ وَدَاوُدُ بْنُ كَثِيرٍ فِي مَجْلِسِ أَبِي عَبْدِ الله (عَلَيْهِ السَّلام) إِذْ خَرَجَ إِلَيْنَا وَهُوَ مُغْضَبٌ فَلَمَّا أَخَذَ مَجْلِسَهُ قَالَ يَا عَجَباً لاقْوَامٍ يَزْعُمُونَ أَنَّا نَعْلَمُ الْغَيْبَ مَا يَعْلَمُ الْغَيْبَ إِلا الله عَزَّ وَجَلَّ لَقَدْ هَمَمْتُ بِضَرْبِ جَارِيَتِي فُلانَةَ فَهَرَبَتْ مِنِّي فَمَا عَلِمْتُ فِي أَيِّ بُيُوتِ الدَّارِ هِيَ قَالَ سَدِيرٌ فَلَمَّا أَنْ قَامَ مِنْ مَجْلِسِهِ وَصَارَ فِي مَنْزِلِهِ دَخَلْتُ أَنَا وَأَبُو بَصِيرٍ وَمُيَسِّرٌ وَقُلْنَا لَهُ جُعِلْنَا فِدَاكَ سَمِعْنَاكَ وَأَنْتَ تَقُولُ كَذَا وَكَذَا فِي أَمْرِ جَارِيَتِكَ وَنَحْنُ نَعْلَمُ أَنَّكَ تَعْلَمُ عِلْماً كَثِيراً وَلا نَنْسُبُكَ إِلَى عِلْمِ الْغَيْبِ قَالَ فَقَالَ يَا سَدِيرُ أَ لَمْ تَقْرَأِ الْقُرْآنَ قُلْتُ بَلَى قَالَ فَهَلْ وَجَدْتَ فِيمَا قَرَأْتَ مِنْ كِتَابِ الله عَزَّ وَجَلَّ قالَ الَّذِي عِنْدَهُ عِلْمٌ مِنَ الْكِتابِ أَنَا آتِيكَ بِهِ قَبْلَ أَنْ يَرْتَدَّ إِلَيْكَ طَرْفُكَ قَالَ قُلْتُ جُعِلْتُ فِدَاكَ قَدْ قَرَأْتُهُ قَالَ فَهَلْ عَرَفْتَ الرَّجُلَ وَهَلْ عَلِمْتَ مَا كَانَ عِنْدَهُ مِنْ عِلْمِ الْكِتَابِ قَالَ قُلْتُ أَخْبِرْنِي بِهِ قَالَ قَدْرُ قَطْرَةٍ مِنَ الْمَاءِ فِي الْبَحْرِ الاخْضَرِ فَمَا يَكُونُ ذَلِكَ مِنْ عِلْمِ الْكِتَابِ قَالَ قُلْتُ جُعِلْتُ فِدَاكَ مَا أَقَلَّ هَذَا فَقَالَ يَا سَدِيرُ مَا أَكْثَرَ هَذَا أَنْ يَنْسِبَهُ الله عَزَّ وَجَلَّ إِلَى الْعِلْمِ الَّذِي أُخْبِرُكَ بِهِ يَا سَدِيرُ فَهَلْ وَجَدْتَ فِيمَا قَرَأْتَ مِنْ كِتَابِ الله عَزَّ وَجَلَّ أَيْضاً قُلْ كَفى بِالله شَهِيداً بَيْنِي وَبَيْنَكُمْ وَمَنْ عِنْدَهُ عِلْمُ الْكِتابِ قَالَ قُلْتُ قَدْ قَرَأْتُهُ جُعِلْتُ فِدَاكَ قَالَ أَ فَمَنْ عِنْدَهُ عِلْمُ الْكِتَابِ كُلُّهُ أَفْهَمُ أَمْ مَنْ عِنْدَهُ عِلْمُ الْكِتَابِ بَعْضُهُ قُلْتُ لا بَلْ مَنْ عِنْدَهُ عِلْمُ الْكِتَابِ كُلُّهُ قَالَ فَأَوْمَأَ بِيَدِهِ إِلَى صَدْرِهِ وَقَالَ عِلْمُ الْكِتَابِ وَالله كُلُّهُ عِنْدَنَا عِلْمُ الْكِتَابِ وَالله كُلُّهُ عِنْدَنَا.

Ahmad Bin Muhammad, from Muhammad Bin Al Hassan, from Abbad Bin Suleyman, from Muhammad Bin Suleyman, from his father, from Sadeyr who said,

Sadeyr (the narrator) said, 'So when he[asws] arose from his[asws] gathering and went to his[asws] house, I and Abu Baseer, and Muyassar went over and said to him[asws], 'May we be sacrificed for you[asws]! We heard you[asws] and you[asws] were saying such and such regarding the matter of your[asws] maid, and we know that you[asws] have a lot of knowledge, and we are not linking you[asws] to the knowledge of the unseen'. So he[asws] said: 'O Sadeyr! Do you not read the Quran?' I said, 'Yes (I do)'. He[asws] said: 'So did you find in what you read from the Book of Allah[azwj] Mighty and Majestic [27:40] The one who had the knowledge from the Book said: I will bring it to you in the blink of an eye?

He (the narrator) said, 'I said, 'May I be sacrificed for you[asws]! I have read it'. He[asws] said: 'So do you recognise the man, and do you know what was with him from the knowledge of the Book?' I said, 'Inform me of it'. He[asws] said: 'A measurement of a drop of water from the green ocean, so that is what happened to be from the knowledge of the Book'. I said, 'May I be sacrificed for you[asws]! What little this is' So he[asws] said: 'O Sadeyr! What a lot this is if

you were to link it to Allah[azwj] Mighty and Majestic to the Knowledge which I am about to inform you with it.

O Sadeyr! So, did you find in what you read from the Book of Allah[azwj] Mighty and Majestic as well, [13:43] Say: Allah is Sufficient as a Witness between me and you and the one who has Knowledge of the Book?' I said, 'I have read it, may I be sacrificed for you[asws]!' He[asws] said: 'So, is the one with whom is the knowledge of the Book, all of it, more understanding, or the one with whom is knowledge of the Book, part of it?' I said, 'No, but the one with whom is the knowledge of the Book, all of it'.

He (the narrator) said, 'So he[asws] gestured by his[asws] hand towards his[asws] chest and said: 'The knowledge of the Book, by Allah[azwj,] all of it is with us[asws]! The knowledge of the Book, by Allah[azwj,] all of it is with us[asws]!'.[60]

4. أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ عَنْ أَحْمَدَ بْنِ الْحَسَنِ بْنِ عَلِيٍّ عَنْ عَمْرِو بْنِ سَعِيدٍ عَنْ مُصَدِّقِ بْنِ صَدَقَةَ عَنْ عَمَّارٍ السَّابَاطِيِّ قَالَ سَأَلْتُ أَبَا عَبْدِ اللهِ (عَلَيْهِ السَّلام) عَنِ الامَامِ يَعْلَمُ الْغَيْبَ فَقَالَ لا وَلَكِنْ إِذَا أَرَادَ أَنْ يَعْلَمَ الشَّيْءَ أَعْلَمَهُ اللهُ ذَلِكَ.

Ahmad Bin Muhammad, from Muhammad Bin Al Hassan, from Ahmad Bin Al hassan Bin Ali, from Amro Bin Saeed, from Musaddaq Bin Sadaqa, from Ammar Al Sabaty who said,

'I asked Abu Abdullah[asws] about the Imam[asws], does he[asws] know the unseen?' So he[asws] said: 'No, but whenever he[asws] intends to know something, Allah[azwj] would let him[asws] know that'.[61]

46 . بَابُ أَنَّ الْأَئِمَّةَ عليهم السلام إِذَا شَاؤُوا أَنْ يَعْلَمُوا عُلِّمُوا

Chapter 46 – The Imams[asws], whenever they[asws] desire to know (something), they[asws] know (it)

1. عَلِيُّ بْنُ مُحَمَّدٍ وَغَيْرُهُ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ أَيُّوبَ بْنِ نُوحٍ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنِ ابْنِ مُسْكَانَ عَنْ بَدْرِ بْنِ الْوَلِيدِ عَنْ أَبِي الرَّبِيعِ الشَّامِيِّ عَنْ أَبِي عَبْدِ اللهِ (عَلَيْهِ السَّلام) قَالَ إِنَّ الامَامَ إِذَا شَاءَ أَنْ يَعْلَمَ عُلِّمَ.

Ali Bin Muhammad and someone else, from Sahl Bin Ziyad, from Ayoub Bin Nuh, from Safwan Bin Yahya, from Ibn Muskan, from Badr Bin Al Waleed, from Abu Al Rabie Al Shamy,

(It has been narrated) from Abu Abdullah[asws] having said: 'The Imam[asws], whenever he[asws] desires that he[asws] knows (something), knows (it)'.[62]

2. أَبُو عَلِيٍّ الاشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ عَنِ ابْنِ مُسْكَانَ عَنْ بَدْرِ بْنِ الْوَلِيدِ عَنْ أَبِي الرَّبِيعِ عَنْ أَبِي عَبْدِ اللهِ (عَلَيْهِ السَّلام) قَالَ إِنَّ الامَامَ إِذَا شَاءَ أَنْ يَعْلَمَ أُعْلِمَ.

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Safwan, from Ibn Muskan, from Badr Bin Al Waleed, from Abu Al Rabie,

(It has been narrated) from Abu Abdullah[asws] having said: 'The Imam[asws], whenever he[asws] so desires to know (something), knows (it)'.[63]

3. مُحَمَّدُ بْنُ يَحْيَى عَنْ عِمْرَانَ بْنِ مُوسَى عَنْ مُوسَى بْنِ جَعْفَرٍ عَنْ عَمْرِو بْنِ سَعِيدٍ الْمَدَائِنِيِّ عَنْ أَبِي عُبَيْدَةَ الْمَدَائِنِيِّ عَنْ أَبِي عَبْدِ الله (عَلَيْهِ السَّلام) قَالَ إِذَا أَرَادَ الامَامُ أَنْ يَعْلَمَ شَيْئاً أَعْلَمَهُ الله ذَلِكَ.

Muhammad Bin Yahya, from Imran Bin Musa, from Musa Bin Ja'far, from Amro Bin Saeed Al Madainy, from Abu Ubeyda Al Madainy,

(It has been narrated) from Abu Abdullah[asws] having said: 'Whenever the Imam[asws] intends to know something, Allah[azwj] let him[asws] know that'.[64]

47 . بَابُ أَنَّ الْأَئِمَّةَ عليهم السلام يَعْلَمُونَ مَتى يَمُوتُونَ، وَأَنَّهُمْ لَايَمُوتُونَ إِلاَّ بِاخْتِيَارٍ مِنْهُمْ

Chapter 47 – The Imams[asws] are knowing when they[asws] would be passing away, and they[asws] are not passing away except by a choice from them[asws]

1. مُحَمَّدُ بْنُ يَحْيَى عَنْ سَلَمَةَ بْنِ الْخَطَّابِ عَنْ سُلَيْمَانَ بْنِ سَمَاعَةَ وَعَبْدِ الله بْنِ مُحَمَّدٍ عَنْ عَبْدِ الله بْنِ الْقَاسِمِ الْبَطَلِ عَنْ أَبِي بَصِيرٍ قَالَ قَالَ أَبُو عَبْدِ الله (عَلَيْهِ السَّلام) أَيُّ إِمَامٍ لا يَعْلَمُ مَا يُصِيبُهُ وَإِلَى مَا يَصِيرُ فَلَيْسَ ذَلِكَ بِحُجَّةٍ لله عَلَى خَلْقِهِ.

Muhammad Bin yahya, from Salma Bin Al Khattab, from Suleyman Bin Sama'at, and Abdullah Bin Muhammad, from Abdullah Bin Al Qasim Al Batl, from Abu Baseer who said,

'Abu Abdullah[asws] said: 'Whichever Imam does not know what is to hit him and to what he would be proceeding, so that one isn't with a Divine Authority upon His[azwj] creatures'.[65]

2. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنِ الْحَسَنِ بْنِ مُحَمَّدِ بْنِ بَشَّارٍ قَالَ حَدَّثَنِي شَيْخٌ مِنْ أَهْلِ قَطِيعَةِ الرَّبِيعِ مِنَ الْعَامَّةِ بِبَغْدَادَ مِمَّنْ كَانَ يُنْقَلُ عَنْهُ قَالَ قَالَ لِي قَدْ رَأَيْتُ بَعْضَ مَنْ يَقُولُونَ بِفَضْلِهِ مِنْ أَهْلِ هَذَا الْبَيْتِ فَمَا رَأَيْتُ مِثْلَهُ قَطُّ فِي فَضْلِهِ وَنُسُكِهِ فَقُلْتُ لَهُ مَنْ وَكَيْفَ رَأَيْتَهُ قَالَ جُمِعْنَا أَيَّامَ السِّنْدِيِّ بْنِ شَاهَكَ ثَمَانِينَ رَجُلاً مِنَ الْوُجُوهِ الْمَنْسُوبِينَ إِلَى الْخَيْرِ فَأُدْخِلْنَا عَلَى مُوسَى بْنِ جَعْفَرٍ (عَلَيْهِما السَّلام) فَقَالَ لَنَا السِّنْدِيُّ يَا هَؤُلاءِ انْظُرُوا إِلَى هَذَا الرَّجُلِ هَلْ حَدَثَ بِهِ حَدَثٌ فَإِنَّ النَّاسَ يَزْعُمُونَ أَنَّهُ قَدْ فُعِلَ بِهِ وَيُكْثِرُونَ فِي ذَلِكَ وَهَذَا مَنْزِلُهُ وَفِرَاشُهُ مُوَسَّعٌ عَلَيْهِ غَيْرُ مُضَيَّقٍ وَلَمْ يُرِدْ بِهِ أَمِيرُ الْمُؤْمِنِينَ سُوءاً وَإِنَّمَا يَنْتَظِرُ بِهِ أَنْ يَقْدَمَ فَيُنَاظِرَ أَمِيرَ الْمُؤْمِنِينَ وَهَذَا هُوَ صَحِيحٌ مُوَسَّعٌ عَلَيْهِ فِي جَمِيعِ أُمُورِهِ فَسَلُوهُ قَالَ وَنَحْنُ لَيْسَ لَنَا هَمٌّ إِلا النَّظَرُ إِلَى الرَّجُلِ وَإِلَى فَضْلِهِ وَسَمْتِهِ فَقَالَ مُوسَى بْنُ جَعْفَرٍ (عَلَيْهِ السَّلام) أَمَّا مَا ذَكَرَ مِنَ التَّوْسِعَةِ وَمَا أَشْبَهَهَا فَهُوَ عَلَى مَا ذَكَرَ غَيْرَ أَنِّي أُخْبِرُكُمْ أَيُّهَا النَّفَرُ أَنِّي قَدْ سُقِيتُ السَّمَّ فِي سَبْعِ تَمَرَاتٍ وَأَنَا غَداً أَخْضَرُّ وَبَعْدَ غَدٍ أَمُوتُ قَالَ فَنَظَرْتُ إِلَى السِّنْدِيِّ بْنِ شَاهَكَ يَضْطَرِبُ وَيَرْتَعِدُ مِثْلَ السَّعَفَةِ.

Ali Bin Ibrahim, from Muhammad Bin Isa, from Al Hassan Bin Muhammad Bin Bashhar who said, 'A Sheykh from the people of Qatiyya Al

Rabi'e, from the generals Muslims at Baghdad, from the ones who was transmitted from (a reliable reporter), said,

'He said to me, 'I have seen one[asws] whose merits are spoken of, from the People[asws] of this Household, so I have not seen the likes of him[asws] at all regarding his[asws] merits and his[asws] (performance of) rituals'. So I said to him, 'Who, and how did you see him[asws]?'

He said, 'In the days of Al-Sindy Bin Shahak (Vizier of Caliph Haroun Al-Rashid), we gathered eighty men from the perspective linked to the goodness, and we went over to Musa[asws] Bin Ja'far[asws] (in prison). So Al-Sindy said to us, 'O you all! Look at this man. Has anything new (bad) happened with him[asws]? The people are alleging that he[asws] has been (tortured) with and they are frequenting with regards to that. And this here is his[asws] room, and his[asws] bed, and it is made to be capacious upon him[asws] without constraints, and the commander of the faithful (Caliph Haroun Rashid) does not intend evil with him[asws], and rather he is being considerate with him[asws], so that he[asws] would proceed and debate with the commander of the faithful (Caliph Haroun Rashid). And here he[asws] is, in good health, eased upon with regards to the entirety of his[asws] affairs. Therefore, ask him[asws]'.

He (the narrator) said, 'And we, there weren't any thoughts for us except for the looking at the man[asws], and to his[asws] merits and his[asws] ways (mannerisms). So Musa[asws] Bin Ja'far[asws] said: 'As for what he (Al-Sindy) has mentioned from the capaciousness and what resembles it, so it is upon what he has mentioned apart from that I[asws] am informing you all, O you number (of people), that I[asws] have been given poison in seven dates, and tomorrow I[asws] shall turn green, and after tomorrow I[asws] shall be passing away'.

He (the narrator) said, 'I looked at Al-Sindy Bin Shahak, he was trembling and shuddering like a palm tree'.[66]

3. مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ فَضَّالٍ عَنْ أَبِي جَمِيلَةَ عَنْ عَبْدِ اللهِ بْنِ أَبِي جَعْفَرٍ قَالَ حَدَّثَنِي أَخِي عَنْ جَعْفَرٍ عَنْ أَبِيهِ أَنَّهُ أَتَى عَلِيَّ بن الحسين (عَلَيْهِما السَّلام) لَيْلَةً قُبِضَ فِيهَا بِشَرَابٍ فَقَالَ يَا أَبَتِ اشْرَبْ هَذَا فَقَالَ يَا بُنَيَّ إِنَّ هَذِهِ اللَّيْلَةُ الَّتِي أُقْبَضُ فِيهَا وَهِيَ اللَّيْلَةُ الَّتِي قُبِضَ فِيهَا رَسُولُ اللهِ (صَلَّى اللهُ عَلَيْهِ وَآلِه)

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Fazzal, from Abu Jameela, from Abdullah Bin Abu Ja'far who said,

'My brother narrated to me, from Ja'far[asws], from his[asws] father[asws], that he[asws] went over to Ali[asws] Bin Al-Husayn[asws] with a drink on the night in which he[asws] passed away, and he[asws] said: 'O father[asws]! Drink this'. So he[asws] said: 'O my[asws] son[asws]! This is the night in which I[asws] shall pass away, and it is the night in which Rasool-Allah[saww] passed away'.[67]

4. عَلِيُّ بْنُ مُحَمَّدٍ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْحَمِيدِ عَنِ الْحَسَنِ بْنِ الْجَهْمِ قَالَ قُلْتُ لِلرِّضَا (عَلَيْهِ السَّلام) إِنَّ أَمِيرَ الْمُؤْمِنِينَ (عَلَيْهِ السَّلام) قَدْ عَرَفَ قَاتِلَهُ وَاللَّيْلَةَ الَّتِي يُقْتَلُ فِيهَا وَالْمَوْضِعَ الَّذِي يُقْتَلُ فِيهِ وَقَوْلُهُ لَمَّا سَمِعَ صِيَاحَ الاوَزِّ فِي الدَّارِ صَوَائِحُ تَتْبَعُهَا نَوَائِحُ وَقَوْلُ أُمِّ كُلْثُومٍ لَوْ صَلَّيْتَ اللَّيْلَةَ دَاخِلَ الدَّارِ وَأَمَرْتَ غَيْرَكَ يُصَلِّي بِالنَّاسِ فَأَبَى عَلَيْهَا وَكَثُرَ دُخُولُهُ

وَخُرُوجُهُ تِلْكَ اللَّيْلَةَ بِلا سِلاحٍ وَقَدْ عَرَفَ (عَلَيْهِ السَّلام) أَنَّ ابْنَ مُلْجَمٍ لَعَنَهُ الله قَاتِلُهُ بِالسَّيْفِ كَانَ هَذَا مِمَّا لَمْ يَجُزْ تَعَرُّضُهُ فَقَالَ ذَلِكَ كَانَ وَلَكِنَّهُ خُيِّرَ فِي تِلْكَ اللَّيْلَةِ لِتَمْضِيَ مَقَادِيرُ الله عَزَّ وَجَلَّ.

Ali Bin Muhammad, from Sahl Bin Ziyad, from Muhammad Bin Abdul Hameed, from Al Hassan Bin Al Jahm who said,

'I said to Al-Reza[asws], 'Amir Al-Momineen[asws] had recognised his[asws] murderer and the night in which he[asws] would be murdered, and the place in which he[asws] would be murdered, and his[asws] words to what he[asws] heard the shrieking of the geese in the house: 'Their shrieking would be followed by their wailing', and the words of Umm Kulsoum: 'If you[asws] could pray the night inside the house and order someone else to pray Salat with the people', so he[asws] refused upon it, and used to frequently enter it and exit from it during that night without a weapon, and he[asws] had recognised that Ibn Muljimla, may Allah[azwj] Curse himla, would kill him[asws] with the sword. This was from what it is not allowed to be exposed to'.

So he[asws] said: 'That was so, but it was better during that night for the accomplishment of the Pre-determination of Allah[azwj] Mighty and Majestic'.[68]

5. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَبِي الْحَسَنِ مُوسَى (عَلَيْهِ السَّلام) قَالَ إِنَّ الله عَزَّ وَجَلَّ غَضِبَ عَلَى الشِّيعَةِ فَخَيَّرَنِي نَفْسِي أَوْ هُمْ فَوَقَيْتُهُمْ وَالله بِنَفْسِي.

Ali Bin Ibrahim, from Muhammad Bin Isa, from on of our companions,

(It has been narrated) from Abu Al-Hassan Musa[asws] having said: 'Allah[azwj] Mighty and Majestic got Angry upon the Shias, so He[azwj] Gave me[asws] a choice, either myself[asws] or them, So I[asws] protected them, by Allah[azwj,] with myself[asws]'.[69]

6. مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْوَشَّاءِ عَنْ مُسَافِرٍ أَنَّ أَبَا الْحَسَنِ الرِّضَا (عَلَيْهِ السَّلام) قَالَ لَهُ يَا مُسَافِرُ هَذَا الْقَنَاةُ فِيهَا حِيتَانٌ قَالَ نَعَمْ جُعِلْتُ فِدَاكَ فَقَالَ إِنِّي رَأَيْتُ رَسُولَ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) الْبَارِحَةَ وَهُوَ يَقُولُ يَا عَلِيُّ مَا عِنْدَنَا خَيْرٌ لَكَ.

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Washha, from Musafir that,

'Abu Al-Hassan Al-Reza[asws] said him: 'O Musafir! This (water) channel, are there fish therein?' He said, 'Yes, may I be sacrificed for you[asws]!' So he[asws] said: 'I[asws] saw Rasool-Allah[saww] last night and he[saww] was saying: 'What is with us[saww] is better for you[asws]'.[70]

7. مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْوَشَّاءِ عَنْ أَحْمَدَ بْنِ عَائِذٍ عَنْ أَبِي خَدِيجَةَ عَنْ أَبِي عَبْدِ الله (عَلَيْهِ السَّلام) قَالَ كُنْتُ عِنْدَ أَبِي فِي الْيَوْمِ الَّذِي قُبِضَ فِيهِ فَأَوْصَانِي بِأَشْيَاءَ فِي غُسْلِهِ وَفِي كَفْنِهِ وَفِي دُخُولِهِ قَبْرَهُ فَقُلْتُ يَا أَبَاهْ وَالله مَا رَأَيْتُكَ مُنْذُ اشْتَكَيْتَ أَحْسَنَ مِنْكَ الْيَوْمَ مَا رَأَيْتُ عَلَيْكَ أَثَرَ الْمَوْتِ فَقَالَ يَا بُنَيَّ أَ مَا سَمِعْتَ عَلِيَّ بن الحسين (عَلَيْهِما السَّلام) يُنَادِي مِنْ وَرَاءِ الْجِدَارِ يَا مُحَمَّدُ تَعَالَ عَجِّلْ.

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Washha, from Ahmad Bin Aiz, from Abu Khadeeja,

(It has been narrated) from Abu Abdullah[asws] having said: 'I was in the presence of my[asws] father during the day in which he[asws] passed away, and he[asws] bequeathed to me[asws] with (certain) things with regards to washing him[asws], and enshrouding him[asws], and entering him[asws] into his[asws] grave. So I[asws] said: 'O father[asws]! By Allah[azwj,] I[asws] have not seen you[asws], since you[asws] complained (of illness), better (health) than today. I[asws] do not see the traces of death upon you[asws]'. So he[asws] said: 'O my[asws] son[asws]! Did you[asws] not hear Ali[asws] Bin Al-Husayn[asws] calling out from behind the wall: 'O Muhammad[asws]! Come quickly!'''.[71]

8. عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ سَيْفِ بْنِ عَمِيرَةَ عَنْ عَبْدِ الْمَلِكِ بْنِ أَعْيَنَ عَنْ ابي جعفر (عَلَيْهِ السَّلام) قَالَ أَنْزَلَ الله تَعَالَى النَّصْرَ عَلَى الْحُسَيْنِ (عَلَيْهِ السَّلام) حَتَّى كَانَ مَا بَيْنَ السَّمَاءِ وَالارْضِ ثُمَّ خُيِّرَ النَّصْرَ أَوْ لِقَاءَ الله فَاخْتَارَ لِقَاءَ الله تَعَالَى.

A number of our companions, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Sayf Bin Ameyra, from Abdul Malik Bin Ayn,

(It has been narrated) from Abu Ja'far[asws] having said: 'Allah[azwj] the Exalted Sent down the Help upon Al-Husayn[asws] until it was (suspended in) what is between the sky and the earth. Then He[azwj] Gave him[asws] the choice, the Help or Meeting Allah[azwj,] so he[asws] chose meeting Allah[azwj] the Exalted'.[72]

Notes

1 Al Kafi V 1 – The Book Of Divine Authority CH 34 H 1
2 Al Kafi V 1 – The Book Of Divine Authority CH 34 H 2
3 Al Kafi V 1 – The Book Of Divine Authority CH 35 H 1
4 Al Kafi V 1 – The Book Of Divine Authority CH 35 H 2
5 Al Kafi V 1 – The Book Of Divine Authority CH 35 H 3
6 Al Kafi V 1 – The Book Of Divine Authority CH 35 H 4
7 Al Kafi V 1 – The Book Of Divine Authority CH 35 H 5
8 Al Kafi V 1 – The Book Of Divine Authority CH 35 H 6
9 Al Kafi V 1 – The Book Of Divine Authority CH 36 H 1
10 Al Kafi V 1 – The Book Of Divine Authority CH 36 H 2
11 Al Kafi V 1 – The Book Of Divine Authority CH 36 H 3
12 Al Kafi V 1 – The Book Of Divine Authority CH 37 H 1
13 Al Kafi V 1 – The Book Of Divine Authority CH 37 H 2
14 Al Kafi V 1 – The Book Of Divine Authority CH 37 H 3
15 Al Kafi V 1 – The Book Of Divine Authority CH 37 H 4
16 Al Kafi V 1 – The Book Of Divine Authority CH 37 H 5
17 Al Kafi V 1 – The Book Of Divine Authority CH 38 H 1
18 Al Kafi V 1 – The Book Of Divine Authority CH 38 H 2
19 Al Kafi V 1 – The Book Of Divine Authority CH 38 H 3
20 Al Kafi V 1 – The Book Of Divine Authority CH 38 H 4
21 Al Kafi V 1 – The Book Of Divine Authority CH 38 H 5
22 Al Kafi V 1 – The Book Of Divine Authority CH 38 H 6
23 Al Kafi V 1 – The Book Of Divine Authority CH 38 H 7
24 Al Kafi V 1 – The Book Of Divine Authority CH 38 H 8
25 Al Kafi V 1 – The Book Of Divine Authority CH 38 H 9
26 Al Kafi V 1 – The Book Of Divine Authority CH 39 H 1
27 Al Kafi V 1 – The Book Of Divine Authority CH 39 H 2
28 Al Kafi V 1 – The Book Of Divine Authority CH 39 H 3
29 Al Kafi V 1 – The Book Of Divine Authority CH 39 H 4
30 Al Kafi V 1 – The Book Of Divine Authority CH 40 H 1
31 Al Kafi V 1 – The Book Of Divine Authority CH 40 H 2
32 Al Kafi V 1 – The Book Of Divine Authority CH 40 H 3
33 Al Kafi V 1 – The Book Of Divine Authority CH 40 H 4
34 Al Kafi V 1 – The Book Of Divine Authority CH 40 H 5
35 Al Kafi V 1 – The Book Of Divine Authority CH 40 H 6
36 Al Kafi V 1 – The Book Of Divine Authority CH 40 H 7
37 Al Kafi V 1 – The Book Of Divine Authority CH 40 H 8
38 Al Kafi V 1 – The Book Of Divine Authority CH 41 H 1
39 Al Kafi V 1 – The Book Of Divine Authority CH 41 H 2
40 Al Kafi V 1 – The Book Of Divine Authority CH 41 H 3
41 Al Kafi V 1 – The Book Of Divine Authority CH 41 H 4
42 Al Kafi V 1 – The Book Of Divine Authority CH 41 H 5
43 Al Kafi V 1 – The Book Of Divine Authority CH 41 H 6
44 Al Kafi V 1 – The Book Of Divine Authority CH 41 H 7
45 Al Kafi V 1 – The Book Of Divine Authority CH 41 H 8
46 Al Kafi V 1 – The Book Of Divine Authority CH 41 H 9
47 Al Kafi V 1 – The Book Of Divine Authority CH 42 H 1
48 Al Kafi V 1 – The Book Of Divine Authority CH 42 H 2
49 Al Kafi V 1 – The Book Of Divine Authority CH 42 H 3
50 Al Kafi V 1 – The Book Of Divine Authority CH 43 H 1
51 Al Kafi V 1 – The Book Of Divine Authority CH 43 H 2
52 Al Kafi V 1 – The Book Of Divine Authority CH 43 H 3
53 Al Kafi V 1 – The Book Of Divine Authority CH 43 H 4
54 Al Kafi V 1 – The Book Of Divine Authority CH 44 H 1
55 Al Kafi V 1 – The Book Of Divine Authority CH 44 H 2
56 Al Kafi V 1 – The Book Of Divine Authority CH 44 H 3
57 Al Kafi V 1 – The Book Of Divine Authority CH 44 H 4

58 Al Kafi V 1 – The Book Of Divine Authority CH 45 H 1
59 Al Kafi V 1 – The Book Of Divine Authority CH 45 H 2
60 Al Kafi V 1 – The Book Of Divine Authority CH 45 H 3
61 Al Kafi V 1 – The Book Of Divine Authority CH 45 H 4
62 Al Kafi V 1 – The Book Of Divine Authority CH 46 H 1
63 Al Kafi V 1 – The Book Of Divine Authority CH 46 H 2
64 Al Kafi V 1 – The Book Of Divine Authority CH 46 H 3
65 Al Kafi V 1 – The Book Of Divine Authority CH 47 H 1
66 Al Kafi V 1 – The Book Of Divine Authority CH 47 H 2
67 Al Kafi V 1 – The Book Of Divine Authority CH 47 H 3
68 Al Kafi V 1 – The Book Of Divine Authority CH 47 H 4
69 Al Kafi V 1 – The Book Of Divine Authority CH 47 H 5
70 Al Kafi V 1 – The Book Of Divine Authority CH 47 H 6
71 Al Kafi V 1 – The Book Of Divine Authority CH 47 H 7
72 Al Kafi V 1 – The Book Of Divine Authority CH 47 H 8

كِتَابُ الْحُجَّةِ

THE BOOK OF DIVINE AUTHORITY (4)

بسم الله الرحمن الرحيم الحمد لله رب العالمين، وصلى الله على سيدنا محمد وآله الطاهرين، وسلم تسليما.

In the Name of Allah[azwj] the Beneficent, the Merciful. The Praise is for Allah[azwj] Lord[azwj] of the Worlds, and Blessing be upon our Chief Muhammad[saww] and his[saww] Purified Progeny[asws], and greetings with abundant greetings.

48 . بَابُ أَنَّ الْأَئِمَّةَ عليهم السلام يَعْلَمُونَ عِلْمَ مَا كَانَ وَمَا يَكُونُ، وَأَنَّهُ لَايَخْفى عَلَيْهِمُ الشَّيْءُ صَلَوَاتُ اللهِ عَلَيْهِمْ

Chapter 48 – The Imams[asws] know the knowledge of whatever has happened, and whatever will be happening, and it is so that nothing is hidden from them[asws], may the Salawat of Allah[azwj] be upon them[asws]

1. أَحْمَدُ بْنُ مُحَمَّدٍ وَمُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ إِبْرَاهِيمَ بْنِ إِسْحَاقَ الاحْمَرِ عَنْ عَبْدِ الله بْنِ حَمَّادٍ عَنْ سَيْفٍ التَّمَّارِ قَالَ كُنَّا مَعَ أَبِي عَبْدِ الله (عَلَيْهِ السَّلام) جَمَاعَةً مِنَ الشِّيعَةِ فِي الْحِجْرِ فَقَالَ عَلَيْنَا عَيْنٌ فَالْتَفَتْنَا يَمْنَةً وَيَسْرَةً فَلَمْ نَرَ أَحَداً فَقُلْنَا لَيْسَ عَلَيْنَا عَيْنٌ فَقَالَ وَرَبِّ الْكَعْبَةِ وَرَبِّ الْبَنِيَّةِ ثَلاثَ مَرَّاتٍ لَوْ كُنْتُ بَيْنَ مُوسَى وَالْخَضِرِ لاخْبَرْتُهُمَا أَنِّي أَعْلَمُ مِنْهُمَا وَلانْبَأْتُهُمَا بِمَا لَيْسَ فِي أَيْدِيهِمَا لانَّ مُوسَى وَالْخَضِرَ (عَلَيْهِما السَّلام) أُعْطِيَا عِلْمَ مَا كَانَ وَلَمْ يُعْطَيَا عِلْمَ مَا يَكُونُ وَمَا هُوَ كَائِنٌ حَتَّى تَقُومَ السَّاعَةُ وَقَدْ وَرِثْنَاهُ مِنْ رَسُولِ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) وِرَاثَةً.

Ahmad Bin Muhammad and Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Ibrahim Bin Is'haq Al Ahmar, from Abdullah Bin Hammad, from Sayf Al Tammar who said,

'We were with Abu Abdullah[asws] as a group of Shias in Al-Hijr, so he[asws] said to us: 'Is there any (spying) eye upon us?' So we turned right and left, but we did not see anyone, so we said, 'There is no eye upon us'. So he[asws] said: 'By the Lord[azwj] of the Kabah! By the Lord[azwj] of the Kabah!' – three times, 'Had I[asws] been between Musa[as] and Al-Khizras, I[asws] would have informed them[as] both that I[asws] am more knowledgeable than the two of them[as], and would have given them[as] the news of what wasn't in their hands (knowledge), because Musa[as] and Al-Khizras were both Given Knowledge of what had happened, and they[as] were not Given knowledge of what was happening and what was going to happen up to the Establishment of the Hour, and we[asws] have inherited it from Rasool-Allah[saww] as an inheritance'.[1]

2. عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ يُونُسَ بْنِ يَعْقُوبَ عَنِ الْحَارِثِ بْنِ الْمُغِيرَةِ وَعِدَّةٍ مِنْ أَصْحَابِنَا مِنْهُمْ عَبْدُ الاعْلَى وَأَبُو عُبَيْدَةَ وَعَبْدُ الله بْنُ بِشْرٍ الْخَثْعَمِيُّ

سَمِعُوا أَبَا عَبْدِ الله (عَلَيْهِ السَّلام) يَقُولُ إِنِّي لاعْلَمُ مَا فِي السَّمَاوَاتِ وَمَا فِي الارْضِ وَأَعْلَمُ مَا فِي الْجَنَّةِ وَأَعْلَمُ مَا فِي النَّارِ وَأَعْلَمُ مَا كَانَ وَمَا يَكُونُ قَالَ ثُمَّ مَكَثَ هُنَيْئَةً فَرَأَى أَنَّ ذَلِكَ كَبُرَ عَلَى مَنْ سَمِعَهُ مِنْهُ فَقَالَ عَلِمْتُ ذَلِكَ مِنْ كِتَابِ الله عَزَّ وَجَلَّ إِنَّ الله عَزَّ وَجَلَّ يَقُولُ فِيهِ تِبْيَانُ كُلِّ شَيْءٍ.

A number of our companions, from Ahmad Bin Muhammad, from Muhammad Bin Sinan, from Yunus Bin Yaqoub, from Al Haris Bin Al Mugheira and a number of our companions, from whom was Abdul A'ala and Abu Ubeyda and Abdullah Bin Bishr Al Khash'amy,

(All of them) having heard Abu Abdullah[asws] saying: 'I[asws] am more knowing of what is in the skies and what is in the earth, and am more knowing of what is in the Paradise, and more knowing of what is in the Fire, and more knowing of what has already happened and what is going to happen'.

They (the narrators) said, 'Then he[asws] waited for a while, and he[asws] saw that, that was grievous upon the ones who had heard it from him[asws], so he[asws] said: 'That is from the Book of Allah[azwj] Mighty and Majestic. Allah[azwj] Mighty and Majestic is Saying in it is a [16:89] Clarification of everything'.[2]

3. عَلِيُّ بْنُ مُحَمَّدٍ عَنْ سَهْلٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ أَبِي نَصْرٍ عَنْ عَبْدِ الْكَرِيمِ عَنْ جَمَاعَةَ بْنِ سَعْدٍ الْخَثْعَمِيِّ أَنَّهُ قَالَ كَانَ الْمُفَضَّلُ عِنْدَ أَبِي عَبْدِ الله (عَلَيْهِ السَّلام) فَقَالَ لَهُ الْمُفَضَّلُ جُعِلْتُ فِدَاكَ يَفْرِضُ الله طَاعَةَ عَبْدٍ عَلَى الْعِبَادِ وَيَحْجُبُ عَنْهُ خَبَرَ السَّمَاءِ قَالَ لا الله أَكْرَمُ وَأَرْحَمُ وَأَرْأَفُ بِعِبَادِهِ مِنْ أَنْ يَفْرِضَ طَاعَةَ عَبْدٍ عَلَى الْعِبَادِ ثُمَّ يَحْجُبَ عَنْهُ خَبَرَ السَّمَاءِ صَبَاحاً وَمَسَاءً.

Ali Bin Muhammad, from Sahl, from Ahmad Bin Muhammad Bin Abu Nasr, from Abdul Kareem, from Jam'a Bin Sa'ad Al Khashamy who said,

'Al-Mufazzal was in the presence of Abu Abdullah[asws], so Al-Mufazzal said to him[asws], 'May I be sacrificed for you[asws]! Does Allah[azwj] Necessitate the obedience of a servant upon the servants and Veils the news of the sky from him[asws]?' He[asws] said: 'No. Allah[azwj] is more Benevolent, and more Merciful, and more Kind than that He[azwj] would Necessitate the obedience of a servant upon the servants, then He[azwj] would Veil the news of the sky from him, morning and evening'.[3]

4. مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مَحْبُوبٍ عَنِ ابْنِ رِئَابٍ عَنْ ضُرَيْسٍ الْكُنَاسِيِّ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ (عَلَيْهِ السَّلام) يَقُولُ وَعِنْدَهُ أُنَاسٌ مِنْ أَصْحَابِهِ عَجِبْتُ مِنْ قَوْمٍ يَتَوَلَّوْنَا وَيَجْعَلُونَا أَئِمَّةً وَيَصِفُونَ أَنَّ طَاعَتَنَا مُفْتَرَضَةٌ عَلَيْهِمْ كَطَاعَةِ رَسُولِ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) ثُمَّ يَكْسِرُونَ حُجَّتَهُمْ وَيَخْصِمُونَ أَنْفُسَهُمْ بِضَعْفِ قُلُوبِهِمْ فَيَنْقُصُونَا حَقَّنَا وَيَعِيبُونَ ذَلِكَ عَلَى مَنْ أَعْطَاهُ الله بُرْهَانَ حَقِّ مَعْرِفَتِنَا وَالتَّسْلِيمَ لامْرِنَا أَ تَرَوْنَ أَنَّ الله تَبَارَكَ وَتَعَالَى افْتَرَضَ طَاعَةَ أَوْلِيَائِهِ عَلَى عِبَادِهِ ثُمَّ يُخْفِي عَنْهُمْ أَخْبَارَ السَّمَاوَاتِ وَالارْضِ وَيَقْطَعُ عَنْهُمْ مَوَادَّ الْعِلْمِ فِيمَا يَرِدُ عَلَيْهِمْ مِمَّا فِيهِ قِوَامُ دِينِهِمْ فَقَالَ لَهُ حُمْرَانُ جُعِلْتُ فِدَاكَ أَ رَأَيْتَ مَا كَانَ مِنْ أَمْرِ قِيَامِ عَلِيِّ بْنِ أَبِي طَالِبٍ

وَالْحَسَنِ وَالْحُسَيْنِ (عَلَيْهِ السَّلام) وَخُرُوجِهِمْ وَقِيَامِهِمْ بِدِينِ الله عَزَّ ذِكْرُهُ وَمَا أُصِيبُوا مِنْ قَتْلِ الطَّوَاغِيتِ إِيَّاهُمْ وَالظَّفَرِ بِهِمْ حَتَّى قُتِلُوا وَغُلِبُوا فَقَالَ أَبُو جَعْفَرٍ (عَلَيْهِ السَّلام) يَا حُمْرَانُ إِنَّ الله تَبَارَكَ وَتَعَالَى قَدْ كَانَ قَدَّرَ ذَلِكَ عَلَيْهِمْ وَقَضَاهُ وَأَمْضَاهُ وَحَتَمَهُ عَلَى سَبِيلِ الاخْتِيَارِ ثُمَّ أَجْرَاهُ فَبِتَقَدُّمِ عِلْمٍ إِلَيْهِمْ مِنْ رَسُولِ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) قَامَ عَلِيٌّ وَالْحَسَنُ وَالْحُسَيْنُ (عَلَيْهِ السَّلام) وَبِعِلْمٍ صَمَتَ مَنْ صَمَتَ مِنَّا وَلَوْ أَنَّهُمْ يَا حُمْرَانُ حَيْثُ نَزَلَ بِهِمْ مَا نَزَلَ مِنْ أَمْرِ الله عَزَّ وَجَلَّ وَإِظْهَارِ الطَّوَاغِيتِ عَلَيْهِمْ سَأَلُوا الله عَزَّ وَجَلَّ أَنْ يَدْفَعَ عَنْهُمْ ذَلِكَ وَأَلَحُّوا عَلَيْهِ فِي طَلَبِ إِزَالَةِ مُلْكِ الطَّوَاغِيتِ وَذَهَابِ مُلْكِهِمْ إِذاً لاجَابَهُمْ وَدَفَعَ ذَلِكَ عَنْهُمْ ثُمَّ كَانَ انْقِضَاءُ مُدَّةِ الطَّوَاغِيتِ وَذَهَابُ مُلْكِهِمْ أَسْرَعَ مِنْ سِلْكٍ مَنْظُومٍ انْقَطَعَ فَتَبَدَّدَ وَمَا كَانَ ذَلِكَ الَّذِي أَصَابَهُمْ يَا حُمْرَانُ لِذَنْبٍ اقْتَرَفُوهُ وَلا لِعُقُوبَةِ مَعْصِيَةٍ خَالَفُوا الله فِيهَا وَلَكِنْ لِمَنَازِلَ وَكَرَامَةٍ مِنَ الله أَرَادَ أَنْ يَبْلُغُوهَا فَلا تَذْهَبَنَّ بِكَ الْمَذَاهِبُ فِيهِمْ.

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Mahboub, from Ibn Raib, from Zurey Al Kunasy who said,

'I heard Abu Ja'far[asws] saying, and in his[asws] presence were people from his[asws] companions: 'I[asws] am astounded from a group of people who are befriending us[asws] and making us[asws] to be their Imams[asws], and are describing that obedience to us[asws] is a necessity upon them just like the obedience to Rasool-Allah[saww], then they are breaking their own arguments and are debating against themselves due to their weak hearts, so they are being deficient in our[asws] rights, and they are (then) faulting that upon the ones whom Allah[azwj] has Granted the substantiation of the right of our[asws] recognition, and the submission to our[asws] orders.

Are you viewing that Allah[azwj] Blessed and High would Necessitate the obedience to His[azwj] Guardians[asws] upon His[azwj] servants, then He[azwj] would Hide the news of the skies and the earth and cut-off the Mine of the Knowledge from them[asws], regarding what is referred to them[asws] from what wherein is the straightness of their Religion?'

So Humran said to him[asws], 'May I be sacrificed for you[asws]! What is your[asws] view of what was from the matter of the risings of Ali[asws] Bin Abu Talib[asws], and Al-Hassan[asws], and Al-Husayn[asws], and their[asws] coming out and their[asws] rising with the Religion of Allah[azwj,] Mighty is His[azwj] Mention, and what hit them[asws] from the tyrants murdering them[asws] and being victorious with them[asws] until they murdered and overcame?'

So Abu Ja'far[asws] said: 'O Humran! Allah[azwj] Blessed and High had already Determined that upon them[asws], and Ordained it, and Accomplished it, and Made it to be inevitable upon the way of the choice (by them[asws]). Then He[azwj] Caused it to flow. Thus, it was by the preceding of knowledge to them[asws] from Rasool-Allah[saww] that Ali[asws], and Al-Hassan[asws], and Al-Husayn[asws] arose, but (on the other hand) it was due to (that) knowledge remains silent, the one[asws] from us[asws] who is silent.

And had they[asws], O Humran, when it descended with them what descended from Allah[azwj] Mighty and Majestic, and the victories of the tyrants

upon them[asws], asked Allah[azwj] Mighty and Majestic that He[azwj] Defends them[asws] from that, and insisted upon it with regards to the decline of the kingdoms of the tyrants and the annihilation of their kingdoms, then He[azwj] would have Answered them[asws] and Defended them[asws] from that, then it would have been so that the expiry of the duration of the tyrants and the annihilation of their kingdoms would have been quicker than the dispersal of the beads when their string is cut off, so it would have dispersed.

And it was not so, that, that which hit them[asws], O Humran, was neither due to sins they[asws] had committed nor was it a Punishment due to disobedience opposing Allah[azwj] therein, but it was due to the status and Benevolence from Allah[azwj] Intending that they[asws] reach it. Therefore, do not let the (false) principles take you to be among them' (who oppose the truth).[4]

5. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ مَعْبَدٍ عَنْ هِشَامِ بْنِ الْحَكَمِ قَالَ سَأَلْتُ أَبَا عَبْدِ اللهِ (عَلَيْهِ السَّلام) بِمِنًى عَنْ خَمْسِمِائَةِ حَرْفٍ مِنَ الْكَلامِ فَأَقْبَلْتُ أَقُولُ يَقُولُونَ كَذَا وَكَذَا قَالَ فَيَقُولُ قُلْ كَذَا وَكَذَا قُلْتُ جُعِلْتُ فِدَاكَ هَذَا الْحَلالُ وَهَذَا الْحَرَامُ أَعْلَمُ أَنَّكَ صَاحِبُهُ وَأَنَّكَ أَعْلَمُ النَّاسِ بِهِ وَهَذَا هُوَ الْكَلامُ فَقَالَ لِي وَيْكَ يَا هِشَامُ لا يَحْتَجُّ اللهُ تَبَارَكَ وَتَعَالَى عَلَى خَلْقِهِ بِحُجَّةٍ لا يَكُونُ عِنْدَهُ كُلُّ مَا يَحْتَاجُونَ إِلَيْهِ.

Ali Bin Ibrahim, from his father, from Ali Bin Ma'bad, from Hisham Bin Al Hakam who said,

'I asked Abu Abdullah[asws] at Mina about the five hundred letters (sentences/questions) from the theology. So I turned saying, 'They are saying such and such'. He[asws] said: 'So they are saying, 'Say such and such?' I said, 'May I be sacrificed for you[asws]! This is Permissible, and this is Prohibited. I know that you[asws] are its master and that you[asws] are more knowledgeable of the people with it, and this, it is the theology'. So he[asws] said to me: 'Woe be unto you, O Hisham! Allah[azwj] Blessed and High does not Impose any duty upon His[azwj] creatures without first providing them all that which they need to comply with those (very) Commands'.[5]

6. مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ عَنْ مُحَمَّدِ بْنِ الْفُضَيْلِ عَنْ أَبِي حَمْزَةَ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ (عَلَيْهِ السَّلام) يَقُولُ لا وَاللهِ لا يَكُونُ عَالِمٌ جَاهِلاً أَبَداً عَالِماً بِشَيْءٍ جَاهِلاً بِشَيْءٍ ثُمَّ قَالَ اللهُ أَجَلُّ وَأَعَزُّ وَأَكْرَمُ مِنْ أَنْ يَفْرِضَ طَاعَةَ عَبْدٍ يَحْجُبُ عَنْهُ عِلْمَ سَمَائِهِ وَأَرْضِهِ ثُمَّ قَالَ لا يَحْجُبُ ذَلِكَ عَنْهُ.

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Umar Bin Abdul Aziz, from Muhammad Bin Al Fuzayl, from Abu Hamza who said,

'I heard Abu Ja'far[asws] saying: 'No, by Allah[azwj]! A knowledgeable one[asws] cannot happen to be ignorant, ever, that he[asws] would be a knower of something and be ignorant of something'.

Then he[asws] said: 'Allah[azwj] is more Majestic, and more Mighty, and more Benevolent than that He[azwj] would Necessitate the obedience of a servant, and then Veil from him[asws] the knowledge of His[azwj] sky and His[azwj] earth'. Then he[asws] said: (Indeed) 'Nothing is Hidden from him[asws]'.[6]

49 . بَابُ أَنَّ اللهَ . عَزَّ وَجَلَّ . لَمْ يُعَلِّمْ نَبِيَّهُ عِلْماً إِلاَّ أَمَرَهُ أَنْ يُعَلِّمَهُ أَمِيرَ الْمُؤْمِنِينَ عليه السلام وَأَنَّهُ كَانَ شَرِيكَهُ فِي الْعِلْمِ عليه السلام

Chapter 49 – Allah[azwj] Mighty and Majestic did not Teach His[azwj] Prophet[saww] a knowledge except that He[azwj] Commanded him[asws] that he[saww] teach it to Amir Al-Momineen[asws], and he[asws] was his[saww] associate in the knowledge

1. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ ابْنِ أُذَيْنَةَ عَنْ عَبْدِ اللهِ بْنِ سُلَيْمَانَ عَنْ حُمْرَانَ بْنِ أَعْيَنَ عَنْ أَبِي عَبْدِ اللهِ (عَلَيْهِ السَّلام) قَالَ إِنَّ جَبْرَئِيلَ (عَلَيْهِ السَّلام) أَتَى رَسُولَ اللهِ (صَلَّى اللهُ عَلَيْهِ وَآلِه) بِرُمَّانَتَيْنِ فَأَكَلَ رَسُولُ اللهِ (صَلَّى اللهُ عَلَيْهِ وَآلِه) إِحْدَاهُمَا وَكَسَرَ الاخْرَى بِنِصْفَيْنِ فَأَكَلَ نِصْفاً وَأَطْعَمَ عَلِيّاً نِصْفاً ثُمَّ قَالَ رَسُولُ اللهِ (صَلَّى اللهُ عَلَيْهِ وَآلِه) يَا أَخِي هَلْ تَدْرِي مَا هَاتَانِ الرُّمَّانَتَانِ قَالَ لا قَالَ أَمَّا الاولَى فَالنُّبُوَّةُ لَيْسَ لَكَ فِيهَا نَصِيبٌ وَأَمَّا الاخْرَى فَالْعِلْمُ أَنْتَ شَرِيكِي فِيهِ فَقُلْتُ أَصْلَحَكَ اللهُ كَيْفَ كَانَ يَكُونُ شَرِيكَهُ فِيهِ قَالَ لَمْ يُعَلِّمِ اللهُ مُحَمَّداً (صَلَّى اللهُ عَلَيْهِ وَآلِه) عِلْماً إِلا وَأَمَرَهُ أَنْ يُعَلِّمَهُ عَلِيّاً (عَلَيْهِ السَّلام)

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Ibn Azina, from Abdullah Bin Suleyman, from Humran Bin Ayn,

(It has been narrated) from Abu Abdullah[asws] having said: 'Jibraeel[as] came to Rasool-Allah[saww] with two pomegranates. So Rasool-Allah[saww] ate one of the two and broke the other one in two halves. So he[saww] ate half and fed Ali[asws] half. Then Rasool-Allah[saww] said: 'O my[saww] brother[asws]! Do you[asws] know what there two pomegranates are?' He[asws] said: 'No'. He[saww] said: 'As for the first, so it is the Prophet-hood. There isn't a share for you[asws] in it. And as for the other, so it is the knowledge. You[asws] are my[saww] associate in it'.

So I said, 'May Allah[azwj] Keep you[asws] well! He[asws] happened to be his[saww] associate in it?' He[asws] said: 'Allah[azwj] did not Teach Muhammad[saww] a knowledge except that He[azwj] Commanded him[saww] that he[saww] teaches it to Ali[asws]'.[7]

2. عَلِيٌّ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ ابْنِ أُذَيْنَةَ عَنْ زُرَارَةَ عَنْ ابي جعفر (عَلَيْهِ السَّلام) قَالَ نَزَلَ جَبْرَئِيلُ (عَلَيْهِ السَّلام) عَلَى رَسُولِ اللهِ (صَلَّى اللهُ عَلَيْهِ وَآلِه) بِرُمَّانَتَيْنِ مِنَ الْجَنَّةِ فَأَعْطَاهُ إِيَّاهُمَا فَأَكَلَ وَاحِدَةً وَكَسَرَ الاخْرَى بِنِصْفَيْنِ فَأَعْطَى عَلِيّاً (عَلَيْهِ السَّلام) نِصْفَهَا فَأَكَلَهَا فَقَالَ يَا عَلِيُّ أَمَّا الرُّمَّانَةُ الاولَى الَّتِي أَكَلْتُهَا فَالنُّبُوَّةُ لَيْسَ لَكَ فِيهَا شَيْءٌ وَأَمَّا الاخْرَى فَهُوَ الْعِلْمُ فَأَنْتَ شَرِيكِي فِيهِ.

Ali, from his father, from Ibn Abu Umeyr, from Azina, from Zurara,

(It has been narrated) from Abu Ja'far[asws] having said: 'Jibraeel[as] descended unto Rasool-Allah[saww] with two pomegranates from the Paradise. So he[as] gave him[saww] these two. So he[saww] ate one and broke the other one into two halves, and gave Ali[asws] half of it, so he[asws] ate it, and he[saww] said: 'O

Ali[asws]! As for the first pomegranate which I[saww] ate, so it is the Prophet-hood, there isn't a share for you in it. And as for the other, so it is the knowledge, so You[asws] are my[saww] associate in it'.[8]

3. مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحَسَنِ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْحَمِيدِ عَنْ مَنْصُورِ بْنِ يُونُسَ عَنِ ابْنِ أُذَيْنَةَ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ (عَلَيْهِ السَّلام) يَقُولُ نَزَلَ جَبْرَئِيلُ عَلَى مُحَمَّدٍ (صَلَّى اللهُ عَلَيْهِ وَآلِه) بِرُمَّانَتَيْنِ مِنَ الْجَنَّةِ فَلَقِيَهُ علي (عَلَيْهِ السَّلام) فَقَالَ مَا هَاتَانِ الرُّمَّانَتَانِ اللَّتَانِ فِي يَدِكَ فَقَالَ أَمَّا هَذِهِ فَالنُّبُوَّةُ لَيْسَ لَكَ فِيهَا نَصِيبٌ وَأَمَّا هَذِهِ فَالْعِلْمُ ثُمَّ فَلَقَهَا رَسُولُ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) بِنِصْفَيْنِ فَأَعْطَاهُ نِصْفَهَا وَأَخَذَ رَسُولُ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) نِصْفَهَا ثُمَّ قَالَ أَنْتَ شَرِيكِي فِيهِ وَأَنَا شَرِيكُكَ فِيهِ قَالَ فَلَمْ يَعْلَمْ وَالله رَسُولُ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) حَرْفاً مِمَّا عَلَّمَهُ الله عَزَّ وَجَلَّ إِلا وَقَدْ عَلَّمَهُ عَلِيّاً ثُمَّ انْتَهَى الْعِلْمُ إِلَيْنَا ثُمَّ وَضَعَ يَدَهُ عَلَى صَدْرِهِ.

Muhammad Bin Yahya, from Muhammad Bin Al Hassan, from Muhammad Bin Abdul Hameed, from Mansour Bin Yunus, from Ibn Azina, from Muhammad Bin Muslim who said,

'I heard Abu Ja'far[asws] saying: 'Jibraeel[as] descended unto Muhammad[saww] with two pomegranates from the Paradise. So he[as] met Ali[asws]. So he[asws] said: 'What are these two pomegranates which are in youras hand?' So he[as] said: 'As for this one, so it is the Prophet-hood. There isn't a share for you[azwj] in it, and as for this one, so it is the knowledge'.

Then Rasool-Allah[azwj] split it into two halves, and gave him[asws] half of it, and Rasool-Allah[saww] took half of it, then said: 'You[asws] are my[saww] associate in it, and I[saww] am your[asws] associate in it'.

He (Abu Ja'far[asws]) said: 'So he[saww] did not know a letter, by Allah[azwj,] from what Allah[azwj] Mighty and Majestic had Taught him[saww] except and he[saww] had taught it to Ali[azwj.] Then the knowledge ended up to us[asws]'. Then he[asws] placed his[asws] hand upon his[asws] chest'.[9]

50. بَابُ جِهَاتِ عُلُومِ الْأَئِمَّةِ عليهم السلام

Chapter 50 – Aspects of the knowledges of the Imams[asws]

1. مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ عَمِّهِ حَمْزَةَ بْنِ بَزِيعٍ عَنْ عَلِيٍّ السَّائِيِّ عَنْ أَبِي الْحَسَنِ الاوَّلِ مُوسَى (عَلَيْهِ السَّلام) قَالَ قَالَ مَبْلَغُ عِلْمِنَا عَلَى ثَلاثَةِ وُجُوهٍ مَاضٍ وَغَابِرٍ وَحَادِثٍ فَأَمَّا الْمَاضِي فَمُفَسَّرٌ وَأَمَّا الْغَابِرُ فَمَزْبُورٌ وَأَمَّا الْحَادِثُ فَقَذْفٌ فِي الْقُلُوبِ وَنَقْرٌ فِي الاسْمَاعِ وَهُوَ أَفْضَلُ عِلْمِنَا وَلا نَبِيَّ بَعْدَ نَبِيِّنَا.

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Ismail, from his uncle Hamza Bin Bazie, from Ali Al Saiy,

(It has been narrated) from Abu Al-Hassan[asws] the 1st Musa[asws] having said: 'Our[asws] knowledge reaches upon three aspects – the past, the ancient, and the newly occurring (present). So as for the past, so it is interpreted, and as for the ancient, so it Hymned, and as for the newly occurring (present), so it is cast into the hearts, and reverberated in the ears, and it is the most superior

of our[asws] knowledge, and there is no Prophet[as] to come after our[asws] Prophet[saww]'.[10]

2. مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ أَبِي زَاهِرٍ عَنْ عَلِيِّ بْنِ مُوسَى عَنْ صَفْوَانَ بْنِ يَحْيَى عَنِ الْحَارِثِ بْنِ الْمُغِيرَةِ عَنْ أَبِي عَبْدِ اللهِ (عَلَيْهِ السَّلام) قَالَ قُلْتُ أَخْبِرْنِي عَنْ عِلْمِ عَالِمِكُمْ قَالَ وِرَاثَةٌ مِنْ رَسُولِ اللهِ (صَلَّى اللهُ عَلَيْهِ وَآلِه) وَمِنْ علي (عَلَيْهِ السَّلام) قَالَ قُلْتُ إِنَّا نَتَحَدَّثُ أَنَّهُ يُقْذَفُ فِي قُلُوبِكُمْ وَيُنْكَتُ فِي آذَانِكُمْ قَالَ أَوْ ذَاكَ.

Muhammad Bin Yahya, from Ahmad Bin Abu Zahir, from Ali Bin Musa, from Safwan Bin Yahya, from Al Haris Bin Al Mugheira,

(It has been narrated) from Abu Abdullah[asws], said, 'I said, 'Inform me about the knowledge of your[asws] knowledgeable ones[asws] (i.e., Imams[asws])'. He[asws] said: 'It is an inheritance from Rasool-Allah[saww], and from Ali[asws]'. I said, 'We are narrating that it gets cast into your[asws] hearts, and reverberates into your[asws] ears?' He[asws] said: 'Or that'.[11]

3. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَمَّنْ حَدَّثَهُ عَنِ الْمُفَضَّلِ بْنِ عُمَرَ قَالَ قُلْتُ لابِي الْحَسَنِ (عَلَيْهِ السَّلام) رُوِّينَا عَنْ أَبِي عَبْدِ اللهِ (عَلَيْهِ السَّلام) أَنَّهُ قَالَ إِنَّ عِلْمَنَا غَابِرٌ وَمَزْبُورٌ وَنَكْتٌ فِي الْقُلُوبِ وَنَقْرٌ فِي الاسْمَاعِ فَقَالَ أَمَّا الْغَابِرُ فَمَا تَقَدَّمَ مِنْ عِلْمِنَا وَأَمَّا الْمَزْبُورُ فَمَا يَأْتِينَا وَأَمَّا النَّكْتُ فِي الْقُلُوبِ فَإِلْهَامٌ وَأَمَّا النَّقْرُ فِي الاسْمَاعِ فَأَمْرُ الْمَلَكِ.

Ali Bin Ibrahim, from the one who narrated it, from Al Mufazzal Bin Umar who said,

'I said to Abu Al-Hassan[asws], 'We are reporting from Abu Abdullah[asws] that he[asws] said: 'Our[asws] knowledge is ancient, and Hymned, and Cast into the hearts, and Reverberated into the ears. As for the ancient, so it is what has preceded from our[asws] Knowledge, and as for the Hymned, so it is what is Given to us[asws], and as for the Cast into the hearts, so it is inspiration, and as for the Reverberated into the hearts, so it is an instruction of the Angel'.[12]

51. بَابُ أَنَّ الْأَئِمَّةَ عليهم السلام لَوْ سُتِرَ عَلَيْهِمْ لَأَخْبَرُوا كُلَّ امْرِئٍ بِمَا لَهُ وَعَلَيْهِ

Chapter 51- The Imams[asws], if secrets would have been kept, they[asws] would have informed every person with whatever was for him and against him

1. عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ فَضَالَةَ بْنِ أَيُّوبَ عَنْ أَبَانِ بْنِ عُثْمَانَ عَنْ عَبْدِ الْوَاحِدِ بْنِ الْمُخْتَارِ قَالَ قَالَ أَبُو جَعْفَرٍ (عَلَيْهِ السَّلام) لَوْ كَانَ لالْسِنَتِكُمْ أَوْكِيَةٌ لَحَدَّثْتُ كُلَّ امْرِئٍ بِمَا لَهُ وَعَلَيْهِ.

A number of our companions, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Fazalat Bin Ayoub, from Aban Bin Usman, from Abdul Wahid Bin Al Mukhrat who said,

'Abu Ja'far[asws] said: 'If there was a stopper for your tongues (to restrain them), I[asws] would have narrated every person with what is for him and against him'.[13]

2. وَبِهَذَا الاسْنَادِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ سِنَانٍ عَنْ عَبْدِ الله بْنِ مُسْكَانَ قَالَ سَمِعْتُ أَبَا بَصِيرٍ يَقُولُ قُلْتُ لابِي عَبْدِ الله (عَلَيْهِ السَّلام) مِنْ أَيْنَ أَصَابَ أَصْحَابَ عَلِيٍّ مَا أَصَابَهُمْ مَعَ عِلْمِهِمْ بِمَنَايَاهُمْ وَبَلايَاهُمْ قَالَ فَأَجَابَنِي شِبْهَ الْمُغْضَبِ مِمَّنْ ذَلِكَ إلا مِنْهُمْ فَقُلْتُ مَا يَمْنَعُكَ جُعِلْتُ فِدَاكَ قَالَ ذَلِكَ بَابٌ أُغْلِقَ إلا أَنَّ الْحُسَيْنَ بْنَ عَلِيٍّ صَلَوَاتٌ عَلَيْهِمَا فَتَحَ مِنْهُ شَيْئاً يَسِيراً ثُمَّ قَالَ يَا أَبَا مُحَمَّدٍ إِنَّ أُولَئِكَ كَانَتْ عَلَى أَفْوَاهِهِمْ أَوْكِيَةٌ.

And by this chain, from Ahmad Bin Muhammad, from Ibn Sinan, from Abdullah Bin Muskan who said,

‘I heard Abu Baeer saying, ‘I said to Abu Abdullah[asws], ‘From where did the companions of Ali[asws] attain (the knowledge of) what is going to hit them, along with the knowledge of their deaths and their calamities?’ He (Abu Baseer) said, ‘So he[asws] answered me resembling the anger: ‘From whom would that be except for themselves?’ So I said, ‘So what is preventing you[asws], may I be sacrificed for you[asws]?’ (i.e., to foretell our future to us). He[asws] said: ‘That is a locked door, except that Al-Husayn[asws] Bin Ali[asws] opened something small from it’.

Then he[asws] said:’O Abu Muhammad! Those ones, they used to have stoppers upon their mouths’.[14]

52 . بَابُ التَّفْوِيضِ إِلى رَسُولِ اللهِ ﷺ وَإِلَى الْأَئِمَّةِ عليهم السلام فِي أَمْرِ الدِّينِ

Chapter 52 – The Authorising to Rasool-Allah[saww] and to the Imams[asws] regarding the command of the Religion

1. مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ أَبِي زَاهِرٍ عَنْ عَلِيِّ بْنِ إِسْمَاعِيلَ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ عَاصِمِ بْنِ حُمَيْدٍ عَنْ أَبِي إِسْحَاقَ النَّحْوِيِّ قَالَ دَخَلْتُ عَلَى أَبِي عَبْدِ الله (عَلَيْهِ السَّلام) فَسَمِعْتُهُ يَقُولُ إِنَّ الله عَزَّ وَجَلَّ أَدَّبَ نَبِيَّهُ عَلَى مَحَبَّتِهِ فَقَالَ وَإِنَّكَ لَعَلى خُلُقٍ عَظِيمٍ ثُمَّ فَوَّضَ إِلَيْهِ فَقَالَ عَزَّ وَجَلَّ وَما آتاكُمُ الرَّسُولُ فَخُذُوهُ وَما نَهاكُمْ عَنْهُ فَانْتَهُوا وَقَالَ عَزَّ وَجَلَّ مَنْ يُطِعِ الرَّسُولَ فَقَدْ أَطاعَ الله قَالَ ثُمَّ قَالَ وَإِنَّ نَبِيَّ الله فَوَّضَ إِلَى عَلِيٍّ وَائْتَمَنَهُ فَسَلَّمْتُمْ وَجَحَدَ النَّاسُ فَوَ الله لَنُحِبُّكُمْ أَنْ تَقُولُوا إِذَا قُلْنَا وَأَنْ تَصْمُتُوا إِذَا صَمَتْنَا وَنَحْنُ فِيمَا بَيْنَكُمْ وَبَيْنَ الله عَزَّ وَجَلَّ مَا جَعَلَ الله لاحَدٍ خَيْراً فِي خِلافِ أَمْرِنَا.

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ أَبِي نَجْرَانَ عَنْ عَاصِمِ بْنِ حُمَيْدٍ عَنْ أَبِي إِسْحَاقَ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ (عَلَيْهِ السَّلام) يَقُولُ ثُمَّ ذَكَرَ نَحْوَهُ.

Muhammad Bin Yahya, from Ahmad Bin Abu Zahir, from Ali Bin Ismail, from Safwan Bin Yahya, from Aaim Bin Humeyd, from Abu Is’haq Al Nahwy who said,

‘I went over to Abu Abdullah[asws], and I heard him[asws] saying: ‘Allah[azwj] Mighty and Majestic Educated His[azwj] Prophet[saww] upon His[azwj] Love, so He[azwj] Said [68:4] And you are upon magnificent morals. Then He[azwj] Authorised to him[saww], so the Mighty and Majestic Said [59:7] and whatever

the Rasool gives you, accept it, and from whatever he forbids you, keep back. And the Mighty and Majestic Said [4:80] Whoever obeys the Rasool, so he has obeyed Allah'.

He (the narrator) said, 'Then he[asws] said: 'And the Prophet[saww] of Allah[azwj] authorised it to Ali[asws] and entrusted him[asws]. So you (Shias) submitted and the people rejected. So, by Allah[azwj,] we[asws] would love it if you all would be saying when we[asws] say, and that you should be silent when we[asws] are silent, and we[asws] are in what is between you all and Allah[azwj] Mighty and Majestic. Allah[azwj] had not Made goodness to be for anyone in opposition to our[asws] orders'.

A number of our companions, from Ahmad Bin Muhammad, from Ibn Abu Najran, from Aasim Bin Humeyd, from Abu Is'haq who said,

'I heard Abu Ja'far[asws] saying', then he mentioned similar to it'.[15]

2. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ يَحْيَى بْنِ أَبِي عِمْرَانَ عَنْ يُونُسَ عَنْ بَكَّارِ بْنِ بَكْرٍ عَنْ مُوسَى بْنِ أَشْيَمَ قَالَ كُنْتُ عِنْدَ أَبِي عَبْدِ الله (عَلَيْهِ السَّلام) فَسَأَلَهُ رَجُلٌ عَنْ آيَةٍ مِنْ كِتَابِ الله عَزَّ وَجَلَّ فَأَخْبَرَهُ بِهَا ثُمَّ دَخَلَ عَلَيْهِ دَاخِلٌ فَسَأَلَهُ عَنْ تِلْكَ الايَةِ فَأَخْبَرَهُ بِخِلافِ مَا أَخْبَرَ بِهِ الاوَّلَ فَدَخَلَنِي مِنْ ذَلِكَ مَا شَاءَ الله حَتَّى كَأَنَّ قَلْبِي يُشْرَحُ بِالسَّكَاكِينِ فَقُلْتُ فِي نَفْسِي تَرَكْتُ أَبَا قَتَادَةَ بِالشَّامِ لا يُخْطِئُ فِي الْوَاوِ وَشِبْهِهِ وَجِئْتُ إِلَى هَذَا يُخْطِئُ هَذَا الْخَطَأَ كُلَّهُ فَبَيْنَا أَنَا كَذَلِكَ إِذْ دَخَلَ عَلَيْهِ آخَرُ فَسَأَلَهُ عَنْ تِلْكَ الايَةِ فَأَخْبَرَهُ بِخِلافِ مَا أَخْبَرَنِي وَأَخْبَرَ صَاحِبَيَّ فَسَكَنَتْ نَفْسِي فَعَلِمْتُ أَنَّ ذَلِكَ مِنْهُ تَقِيَّةٌ قَالَ ثُمَّ الْتَفَتَ إِلَيَّ فَقَالَ لِي يَا ابْنَ أَشْيَمَ إِنَّ الله عَزَّ وَجَلَّ فَوَّضَ إِلَى سُلَيْمَانَ بْنِ دَاوُدَ فَقَالَ هذا عَطاؤُنا فَامْنُنْ أَوْ أَمْسِكْ بِغَيْرِ حِسابٍ وَفَوَّضَ إِلَى نَبِيِّهِ (صَلَّى اللهُ عَلَيْهِ وَآلِه) فَقَالَ ما آتاكُمُ الرَّسُولُ فَخُذُوهُ وَما نَهاكُمْ عَنْهُ فَانْتَهُوا فَمَا فَوَّضَ إِلَى رَسُولِ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) فَقَدْ فَوَّضَهُ إِلَيْنَا.

Ali Bin Ibrahim, from his father, from Yahya Bin Abu Imran, from Yunus, from Bakkar Bin Bakr, from Musa Bin Asheym who said,

'I was in the presence of Abu Abdullah[asws], and a man asked him[asws] about a Verse from the Book of Allah[azwj] Mighty and Majestic. So he[asws] informed him about it. Then an entering one entered and asked him[asws] about that very Verse. So he[asws] informed him differently with what he[asws] had informed the first one with. So there entered into me due to that, whatever Allah[azwj] so Desired, until it was as if my heart was being shredded with the knives.

So I said within myself, 'I neglected Abu Qatada in Syria who did not even err regarding the (letter) Waaw and the likes of it, and I came over to this one[asws], who errs with all these mistakes?' So while I was like that when another one entered and asked him[asws] about that very Verse. So he[asws] informed him differently to what he[asws] had informed me and informed my companion with. So myself calmed down, and I knew that, that was from him[asws] in ' تَقِيَّةٌ ' dissimulation.

He said, 'Then he[asws] turned towards me, so he[asws] said to me: 'O Ibn Asheym! Allah[azwj] Mighty and Majestic Authorised to Suleymanas Bin

Dawoodas, so He[azwj] Said [38:39] This is Our Gift, therefore give out freely without measure, or withhold. And He[azwj] Authorised to His[azwj] Prophet[saww], so He[azwj] Said: '[59:7] and whatever the Rasool gives you, accept it, and from whatever he forbids you, keep back. Thus, whatever was Authorised to Rasool-Allah[saww], so it has been Authorised to us[asws]'.[16]

3. عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحَجَّالِ عَنْ ثَعْلَبَةَ عَنْ زُرَارَةَ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ وَأَبَا عَبْدِ الله (عَلَيْهِ السَّلام) يَقُولانِ إِنَّ الله عَزَّ وَجَلَّ فَوَّضَ إِلَى نَبِيِّهِ (صَلَّى اللهُ عَلَيْهِ وَآلِه) أَمْرَ خَلْقِهِ لِيَنْظُرَ كَيْفَ طَاعَتُهُمْ ثُمَّ تَلا هَذِهِ الايَةَ ما آتاكُمُ الرَّسُولُ فَخُذُوهُ وَما نَهاكُمْ عَنْهُ فَانْتَهُوا.

A number of our companions, from Ahmad Bin Muhammad, from Al Hajjal, from Sa'alba, from Zurara who said,

'I heard Abu Ja'far[asws] and Abu Abdullah[asws] both saying: 'Allah[azwj] Mighty and Majestic Authorised to His[azwj] Prophet[saww] and the affairs of His[azwj] creatures in order to See how their obedience would be'. Then he[asws] recited this Verse [59:7] and whatever the Rasool gives you, accept it, and from whatever he forbids you, keep back'.[17]

4. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ عُمَرَ بْنِ أُذَيْنَةَ عَنْ فُضَيْلِ بْنِ يَسَارٍ قَالَ سَمِعْتُ أَبَا عَبْدِ الله (عَلَيْهِ السَّلام) يَقُولُ لِبَعْضِ أَصْحَابِ قَيْسٍ الْمَاصِرِ إِنَّ الله عَزَّ وَجَلَّ أَدَّبَ نَبِيَّهُ فَأَحْسَنَ أَدَبَهُ فَلَمَّا أَكْمَلَ لَهُ الادَبَ قَالَ إِنَّكَ لَعَلى خُلُقٍ عَظِيمٍ ثُمَّ فَوَّضَ إِلَيْهِ أَمْرَ الدِّينِ وَالامَّةِ لِيَسُوسَ عِبَادَهُ فَقَالَ عَزَّ وَجَلَّ ما آتاكُمُ الرَّسُولُ فَخُذُوهُ وَما نَهاكُمْ عَنْهُ فَانْتَهُوا وَإِنَّ رَسُولَ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) كَانَ مُسَدَّداً مُوَفَّقاً مُؤَيَّداً بِرُوحِ الْقُدُسِ لا يَزِلُّ وَلا يُخْطِئُ فِي شَيْءٍ مِمَّا يَسُوسُ بِهِ الْخَلْقَ فَتَأَدَّبَ بِآدَابِ الله ثُمَّ إِنَّ الله عَزَّ وَجَلَّ فَرَضَ الصَّلاةَ رَكْعَتَيْنِ رَكْعَتَيْنِ عَشْرَ رَكَعَاتٍ فَأَضَافَ رَسُولُ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) إِلَى الرَّكْعَتَيْنِ رَكْعَتَيْنِ وَإِلَى الْمَغْرِبِ رَكْعَةً فَصَارَتْ عَدِيلَ الْفَرِيضَةِ لا يَجُوزُ تَرْكُهُنَّ إِلا فِي سَفَرٍ وَأَفْرَدَ الرَّكْعَةَ فِي الْمَغْرِبِ فَتَرَكَهَا قَائِمَةً فِي السَّفَرِ وَالْحَضَرِ فَأَجَازَ الله عَزَّ وَجَلَّ لَهُ ذَلِكَ كُلَّهُ فَصَارَتِ الْفَرِيضَةُ سَبْعَ عَشْرَةَ رَكْعَةً ثُمَّ سَنَّ رَسُولُ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) النَّوَافِلَ أَرْبَعاً وَثَلاثِينَ رَكْعَةً مِثْلَيِ الْفَرِيضَةِ فَأَجَازَ الله عَزَّ وَجَلَّ لَهُ ذَلِكَ وَالْفَرِيضَةُ وَالنَّافِلَةُ إِحْدَى وَخَمْسُونَ رَكْعَةً مِنْهَا رَكْعَتَانِ بَعْدَ الْعَتَمَةِ جَالِساً تُعَدُّ بِرَكْعَةٍ مَكَانَ الْوَتْرِ وَفَرَضَ الله فِي السَّنَةِ صَوْمَ شَهْرِ رَمَضَانَ وَسَنَّ رَسُولُ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) صَوْمَ شَعْبَانَ وَثَلاثَةَ أَيَّامٍ فِي كُلِّ شَهْرٍ مِثْلَيِ الْفَرِيضَةِ فَأَجَازَ الله عَزَّ وَجَلَّ لَهُ ذَلِكَ وَحَرَّمَ الله عَزَّ وَجَلَّ الْخَمْرَ بِعَيْنِهَا وَحَرَّمَ رَسُولُ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) الْمُسْكِرَ مِنْ كُلِّ شَرَابٍ فَأَجَازَ الله لَهُ ذَلِكَ كُلَّهُ وَعَافَ رَسُولُ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) أَشْيَاءَ وَكَرِهَهَا وَلَمْ يَنْهَ عَنْهَا نَهْيَ حَرَامٍ إِنَّمَا نَهَى عَنْهَا نَهْيَ إِعَافَةٍ وَكَرَاهَةٍ ثُمَّ رَخَّصَ فِيهَا فَصَارَ الاخْذُ بِرُخَصِهِ وَاجِباً عَلَى الْعِبَادِ كَوُجُوبِ مَا يَأْخُذُونَ بِنَهْيِهِ وَعَزَائِمِهِ وَلَمْ يُرَخِّصْ لَهُمْ رَسُولُ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) فِيمَا نَهَاهُمْ عَنْهُ نَهْيَ حَرَامٍ وَلا فِيمَا أَمَرَ بِهِ أَمْرَ فَرْضٍ لازِمٍ فَكَثِيرُ الْمُسْكِرِ مِنَ الاشْرِبَةِ نَهَاهُمْ عَنْهُ نَهْيَ حَرَامٍ لَمْ يُرَخِّصْ فِيهِ لاحَدٍ وَلَمْ

يُرَخِّصْ رَسُولُ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) لاحَدٍ تَقْصِيرَ الرَّكْعَتَيْنِ اللَّتَيْنِ ضَمَّهُمَا إِلَى مَا فَرَضَ الله عَزَّ وَجَلَّ بَلْ أَلْزَمَهُمْ ذَلِكَ إِلْزَاماً وَاجِباً لَمْ يُرَخِّصْ لاحَدٍ فِي شَيْءٍ مِنْ ذَلِكَ إِلا لِلْمُسَافِرِ وَلَيْسَ لاحَدٍ أَنْ يُرَخِّصَ شَيْئاً مَا لَمْ يُرَخِّصْهُ رَسُولُ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) فَوَافَقَ أَمْرُ رَسُولِ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) أَمْرَ الله عَزَّ وَجَلَّ وَنَهْيُهُ نَهْيَ الله عَزَّ وَجَلَّ وَوَجَبَ عَلَى الْعِبَادِ التَّسْلِيمُ لَهُ كَالتَّسْلِيمِ لله تَبَارَكَ وَتَعَالَى.

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Umar Bin Azina, from Fuzayl Bin Yasar who said,

'I heard Abu Abdullah[asws] saying to one of his[asws] companions Qays Al-Masir: 'Allah[azwj] Mighty and Majestic Educated His[azwj] Prophet[saww], so excellent was his[saww] education. So when He[azwj] Completed the education for him[saww], He[azwj] Said [68:4] And you are upon magnificent morals. Then He[azwj] Authorised to him[saww] the matters of the Religion and the nation in order for him[saww] to deal with the social affairs of His[azwj] servants, so He[azwj] the Mighty and Majestic Said [59:7] and whatever the Rasool gives you, accept it, and from whatever he forbids you, keep back.

And that Rasool-Allah[saww] was Protected, Made to be successful, Assisted by the Holy Spirit. He[saww] neither made a slip nor a mistake with regards to anything from what he[saww] dealt with the social affairs of the creatures. Thus, was he[saww] Educated by the Education of Allah[azwj].

Then Allah[azwj] Mighty and Majestic Necessitated the Salāt, two Cycles, two Cycles, being ten Cycles (per day). So Rasool-Allah[saww] doubled it by two Cycles, two Cycles, and to Al-Maghrib, added one Cycle. So these became equal to the Obligatory ones. It is not allowed to neglect these except during a journey, and the individual Cycle regarding Al-Maghrib, so it is left standing during the journey and staying as such. So Allah[azwj] Mighty and Majestic Allowed that for him[saww], all of it, so the Obligatory came to be seventeen Cycles.

Then Rasool-Allah[saww] made a Sunnah of the optional (Salāt) of thirty four Cycles, twice the like of the Obligatory. So Allah[azwj] Mighty and Majestic Allowed that for him[saww]. And the Obligatory and the optional are fifty-one (51) Cycles – from these are two Cycles after the (fall of) darkness, seated, counted as one Cycle in place of Al-Witr.

And Allah[azwj] Necessitated regarding the Fasts of the Month of Ramazan, and Rasool-Allah[saww] made Fasts of (the month of) Shaban, and three days during every month being like of twice the Obligatory ones. So Allah[azwj] Mighty and Majestic Authorise Authorised that for him[saww].

And Allah[azwj] Mighty and Majestic Prohibited the wine exactly, and Rasool-Allah[saww] Prohibited the intoxicants from every drink. So Allah[azwj] Allowed that for him[saww], all of it.

And Rasool-Allah[saww] annulled certain things and made these to be disliked, and he[saww] did not forbid from it the forbiddance of a Prohibition. But rather, he[saww] forbade from these as a forbiddance of annulment and a dislike. Then he[saww] allowed with regards to these. So the taking by his[asws] allowance came to be Obligatory upon the servant like the Obligation of what they were taking by his[saww] forbiddance and his[saww] determination. And

Rasool-Allah[saww] did not allow for them regarding what he[saww] had forbidden them from as a forbiddance of a Prohibition, nor regarding what he[saww] had ordered with an order of an obligated necessity.

Thus, more of the intoxicants from the drinks, he[saww] forbade from it with a forbiddance of a Prohibition. He[saww] did not allow anyone with regards to it. And Rasool-Allah[saww] did not allow anyone for the shortening of the two Cycles which he[saww] had incorporated to what Allah[azwj] Mighty and Majestic had Obligated. But, he[saww] necessitated that with a necessitation of an Obligation. He[saww] did not allow anyone regarding something from that, except for the traveller, and it is not for anyone that he is allowed something what Rasool-Allah[saww] did not allow.

Thus, the orders of Rasool-Allah[saww] were harmonized with the Commands of Allah[azwj] Mighty and Majestic, and his[as] forbiddances with the Forbiddances of Allah[azwj] Mighty and Majestic, and it is an Obligation upon the servants, the submission to him[saww] like the submission to Allah[azwj] Blessed and High'.[18]

5. أَبُو عَلِيٍّ الاشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنِ ابْنِ فَضَّالٍ عَنْ ثَعْلَبَةَ بْنِ مَيْمُونٍ عَنْ زُرَارَةَ أَنَّهُ سَمِعَ أَبَا جَعْفَرٍ وَأَبَا عَبْدِ الله (عَلَيْهِ السَّلام) يَقُولانِ إِنَّ الله تَبَارَكَ وَتَعَالَى فَوَّضَ إِلَى نَبِيِّهِ (صَلَّى اللهُ عَلَيْهِ وَآلِه) أَمْرَ خَلْقِهِ لِيَنْظُرَ كَيْفَ طَاعَتُهُمْ ثُمَّ تَلا هَذِهِ الايَةَ ما آتاكُمُ الرَّسُولُ فَخُذُوهُ وَما نَهاكُمْ عَنْهُ فَانْتَهُوا.

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحَجَّالِ عَنْ ثَعْلَبَةَ بْنِ مَيْمُونٍ عَنْ زُرَارَةَ مِثْلَهُ.

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Ibn Fazal, from Sa'alba Bin Maymoun, from Zurara,

'He heard Abu Ja'far[asws] and Abu Abdullah[asws] both saying that Allah[azwj] Blessed and High Authorised to His[azwj] Prophet[saww] the matters of His[azwj] creatures in order to See how their obedience would be'. Then he[asws] recited this Verse [59:7] and whatever the Rasool gives you, accept it, and from whatever he forbids you, keep back'.

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Hajjal, from Sa'alba Bin Maymoun, from Zurara – similar to it.[19]

6. مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ الله (عَلَيْهِ السَّلام) قَالَ إِنَّ الله تَبَارَكَ وَتَعَالَى أَدَّبَ نَبِيَّهُ (صَلَّى اللهُ عَلَيْهِ وَآلِه) فَلَمَّا انْتَهَى بِهِ إِلَى مَا أَرَادَ قَالَ لَهُ إِنَّكَ لَعَلى خُلُقٍ عَظِيمٍ فَفَوَّضَ إِلَيْهِ دِينَهُ فَقَالَ وَما آتاكُمُ الرَّسُولُ فَخُذُوهُ وَما نَهاكُمْ عَنْهُ فَانْتَهُوا وَإِنَّ الله عَزَّ وَجَلَّ فَرَضَ الْفَرَائِضَ وَلَمْ يَقْسِمْ لِلْجَدِّ شَيْئاً وَإِنَّ رَسُولَ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) أَطْعَمَهُ السُّدُسَ فَأَجَازَ الله جَلَّ ذِكْرُهُ لَهُ ذَلِكَ وَذَلِكَ قَوْلُ الله عَزَّ وَجَلَّ هذا عَطاؤُنا فَامْنُنْ أَوْ أَمْسِكْ بِغَيْرِ حِسابٍ.

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Sinan, from Is'haq Bin Ammar,

(It has been narrated) from Abu Abdullah[asws] having said: 'Allah[azwj] Blessed and High Educated His[azwj] Prophet[saww]. So when He[azwj] Ended up

with him[saww] to what He[azwj] Wanted, Said to him[saww] [68:4] And you are upon magnificent morals. So He[azwj] Authorised to him[saww] His[azwj] Religion, so He[azwj] Said [59:7] and whatever the Rasool gives you, accept it, and from whatever he forbids you, keep back.

And that Allah[azwj] Mighty and Majestic Necessitated the necessities (of the inheritances) and did not apportion anything for the grandfather, and that Rasool-Allah[saww] fed (apportioned to) him, the sixth. So Allah[azwj,] Majestic is His[azwj] Mention, Allowed that for him[saww], and these are the Words of Allah[azwj] Mighty and Majestic [38:39] This is Our Gift, therefore give out freely or withhold, without accountability'.[20]

7. الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْوَشَّاءِ عَنْ حَمَّادِ بْنِ عُثْمَانَ عَنْ زُرَارَةَ عَنْ ابي جعفر (عَلَيْهِ السَّلام) قَالَ وَضَعَ رَسُولُ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) دِيَةَ الْعَيْنِ وَدِيَةَ النَّفْسِ وَحَرَّمَ النَّبِيذَ وَكُلَّ مُسْكِرٍ فَقَالَ لَهُ رَجُلٌ وَضَعَ رَسُولُ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) مِنْ غَيْرِ أَنْ يَكُونَ جَاءَ فِيهِ شَيْءٌ قَالَ نَعَمْ لِيَعْلَمَ مَنْ يُطِيعُ الرَّسُولَ مِمَّنْ يَعْصِيهِ.

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Washha, from Hammad Bin Usman, from Zurara,

(It has been narrated) from Abu Ja'far[asws] having said: 'Rasool-Allah[saww] placed the wergild of the eye and wergild of the self, and prohibited the Nabeez (an intoxicating drink), and every intoxicant'.

So a man said to him[asws], 'Rasool-Allah[saww] placed (it) from without there happening to be something coming (from Allah[azwj)?'] He[asws] said: 'Yes, in order for Him[azwj] to know the one who obeys the Rasool[saww] from the ones who disobey him[saww]'.[21]

8. مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحَسَنِ قَالَ وَجَدْتُ فِي نَوَادِرِ مُحَمَّدِ بْنِ سِنَانٍ عَنْ عَبْدِ الله بْنِ سِنَانٍ قَالَ قَالَ أَبُو عَبْدِ الله (عَلَيْهِ السَّلام) لا وَالله مَا فَوَّضَ الله إِلَى أَحَدٍ مِنْ خَلْقِهِ إلا إِلَى رَسُولِ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) وَإِلَى الائِمَّةِ قَالَ عَزَّ وَجَلَّ إِنَّا أَنْزَلْنا إِلَيْكَ الْكِتابَ بِالْحَقِّ لِتَحْكُمَ بَيْنَ النَّاسِ بِما أَراكَ الله وَهِيَ جَارِيَةٌ فِي الاوْصِيَاءِ (عَلَيْهِم السَّلام)

Muhammad Bin Yahya, from Muhammad Bin Al Hassan who said, 'I found in the miscellaneous (Ahadeeth reported by) Muhammad Bin Sinan, from Abdullah Bin Sinan who said,

'Abu Abdullah[asws] said: 'No, by Allah[azwj!] Allah[azwj] did not Authorised to anyone from His[azwj] creatures except to Rasool-Allah[saww] and to the Imams[asws]. Allah[azwj] Mighty and Majestic Said [4:105] Surely We have Revealed the Book to you with the Truth that you may judge between people by means of that which Allah has Shown you, and it flows among the successors[asws]'.[22]

9. مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحَسَنِ عَنْ يَعْقُوبَ بْنِ يَزِيدَ عَنِ الْحَسَنِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ الْمِيثَمِيِّ عَنْ أَبِي عَبْدِ الله (عَلَيْهِ السَّلام) قَالَ سَمِعْتُهُ يَقُولُ إِنَّ الله عَزَّ وَجَلَّ أَدَّبَ

رَسُولَهُ حَتَّى قَوَّمَهُ عَلَى مَا أَرَادَ ثُمَّ فَوَّضَ إِلَيْهِ فَقَالَ عَزَّ ذِكْرُهُ ما آتاكُمُ الرَّسُولُ فَخُذُوهُ وَما نَهاكُمْ عَنْهُ فَانْتَهُوا فَمَا فَوَّضَ الله إِلَى رَسُولِهِ (صَلَّى اللهُ عَلَيْهِ وَآلِه) فَقَدْ فَوَّضَهُ إِلَيْنَا.

Muhammad Bin Yahya, from Muhammad Bin Al Hassan, from Yaqoub Bin Yazeed, from Al Hassan Bin Ziyad, from Muhammad Bin Al Hassan Al Maysami,

(It has been narrated) from Abu Abdullah[asws], said, 'I heard him[asws] saying that Allah[azwj] Mighty and Majestic Educated His[azwj] Rasool[saww] until He[azwj] Made him[saww] to be a custodian upon whatever He[azwj] Wanted. Then He[azwj] Authorised to him[saww], so He[azwj,] Mighty is His[azwj] Mention, Said [59:7] and whatever the Rasool gives you, accept it, and from whatever he forbids you, keep back. So whatever Allah[azwj] Authorised to His[azwj] Rasool[saww], so He[azwj] has Authorised it to us[asws]'.[23]

10. عَلِيُّ بْنُ مُحَمَّدٍ عَنْ بَعْضِ أَصْحَابِنَا عَنِ الْحُسَيْنِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ صَنْدَلٍ الْخَيَّاطِ عَنْ زَيْدٍ الشَّحَّامِ قَالَ سَأَلْتُ أَبَا عَبْدِ الله (عَلَيْهِ السَّلام) فِي قَوْلِهِ تَعَالَى هذا عَطاؤُنا فَامْنُنْ أَوْ أَمْسِكْ بِغَيْرِ حِسابٍ قَالَ أَعْطَى سُلَيْمَانَ مُلْكاً عَظِيماً ثُمَّ جَرَتْ هَذِهِ الايَةُ فِي رَسُولِ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) فَكَانَ لَهُ أَنْ يُعْطِيَ مَا شَاءَ مَنْ شَاءَ وَيَمْنَعَ مَنْ شَاءَ وَأَعْطَاهُ الله أَفْضَلَ مِمَّا أَعْطَى سُلَيْمَانَ لِقَوْلِهِ ما آتاكُمُ الرَّسُولُ فَخُذُوهُ وَما نَهاكُمْ عَنْهُ فَانْتَهُوا.

Ali Bin Muhammad, from one of our companiosn, from Al Husayn Bin Abdul Rahman, from Sandal Al Khayyat, from Zayd Al Shahham who said,

'I asked Abu Abdullah[asws] regarding the Words of the Exalted [38:39] This is Our Gift, therefore give out freely or withhold, without accountability. He[asws] said: 'He[azwj] Gave Suleymanas a magnificent kingdom. Then this Verse flowed regarding Rasool-Allah[saww]. Thus, it was for him[saww] that he[saww] could give whatever he[saww] so desired to whoever he[saww] so desired, and prevent it from the one who he[saww] so desires to. And, Allah[azwj] Gave him[saww] was what He[azwj] Gave Suleymanas due to His[azwj] Words [59:7] and whatever the Rasool gives you, accept it, and from whatever he forbids you, keep back'.[24]

53 . بَابٌ فِي أَنَّ الْأَئِمَّةَ عليهم السلام بِمَنْ يُشْبِهُونَ مِمَّنْ مَضى وَكَرَاهِيَةِ الْقَوْلِ فِيهِمْ بِالنُّبُوَّةِ

Chapter 53 – Regarding that the Imams[asws] are resembling with the ones from the past and the abhorrence of the speech regarding them[asws] being with the Prophet-hood

1. أَبُو عَلِيٍّ الاشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ حُمْرَانَ بْنِ أَعْيَنَ قَالَ قُلْتُ لابي جعفر (عَلَيْهِ السَّلام) مَا مَوْضِعُ الْعُلَمَاءِ قَالَ مِثْلُ ذِي الْقَرْنَيْنِ وَصَاحِبِ سُلَيْمَانَ وَصَاحِبِ مُوسَى (عَلَيْهِ السَّلام)

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Safwan Bin Yahya,f rom Humran Bin Ayn who said,

‘I said to Abu Ja’far[asws], ‘What is the place of the scholars[asws]?’ He[asws] said: ‘Similar to Zil Qarnayn, and companion of Suleymanas and companion of Musa[as]’.[25]

2. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ الْحُسَيْنِ بْنِ أَبِي الْعَلاءِ قَالَ قَالَ أَبُو عَبْدِ اللهِ (عَلَيْهِ السَّلام) إِنَّمَا الْوُقُوفُ عَلَيْنَا فِي الْحَلالِ وَالْحَرَامِ فَأَمَّا النُّبُوَّةُ فَلا.

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Al Husayn Bin Abu Al A’ala who said,

‘Abu Abdullah[asws] said: ‘But rather, the inquiring is to us[asws] regarding the Permissible and the Prohibition, but, as for the Prophet-hood (being for us[asws]), so no (it is not)’.[26]

3. مُحَمَّدُ بْنُ يَحْيَى الاشْعَرِيُّ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْبَرْقِيِّ عَنِ النَّضْرِ بْنِ سُوَيْدٍ عَنْ يَحْيَى بْنِ عِمْرَانَ الْحَلَبِيِّ عَنْ أَيُّوبَ بْنِ الْحُرِّ قَالَ سَمِعْتُ أَبَا عَبْدِ اللهِ (عَلَيْهِ السَّلام) يَقُولُ إِنَّ اللهَ عَزَّ ذِكْرُهُ خَتَمَ بِنَبِيِّكُمُ النَّبِيِّينَ فَلا نَبِيَّ بَعْدَهُ أَبَداً وَخَتَمَ بِكِتَابِكُمُ الْكُتُبَ فَلا كِتَابَ بَعْدَهُ أَبَداً وَأَنْزَلَ فِيهِ تِبْيَانَ كُلِّ شَيْءٍ وَخَلْقَكُمْ وَخَلْقَ السَّمَاوَاتِ وَالارْضِ وَنَبَأَ مَا قَبْلَكُمْ وَفَصْلَ مَا بَيْنَكُمْ وَخَبَرَ مَا بَعْدَكُمْ وَأَمْرَ الْجَنَّةِ وَالنَّارِ وَمَا أَنْتُمْ صَائِرُونَ إِلَيْهِ.

Muhammad Bin Yahya Al Ashary, from Ahmad Bin Muhammad, from Al Barqy, from Al Nazar Bin Suweyd, from Yahya Bin Imran Al Halby, from Ayoub Bin Al Hurr who said,

‘I heard Abu Abdullah[asws] saying: ‘Allah[azwj,] Mighty is His[azwj] Mention, Ended the Prophets[as] by your Prophet[saww], therefore there will not be a Prophet[saww] after him[saww], ever! And He[azwj] Ended the Books by your Book (Quran), therefore there will not be a Book after it, ever! And He[azwj] Revealed in it the clarification of everything, and Created you all and Created the skied and the earth, and Gave you news of what (transpired) before you, and Decisions of what is between you, and news of what is to be after you, and the matter of the Paradise and the Fire, and what you are going towards’.[27]

4. عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ حَمَّادِ بْنِ عِيسَى عَنِ الْحُسَيْنِ بْنِ الْمُخْتَارِ عَنِ الْحَارِثِ بْنِ الْمُغِيرَةِ قَالَ قَالَ أَبُو جَعْفَرٍ (عَلَيْهِ السَّلام) إِنَّ عَلِيّاً (عَلَيْهِ السَّلام) كَانَ مُحَدَّثاً فَقُلْتُ فَتَقُولُ نَبِيٌّ قَالَ فَحَرَّكَ بِيَدِهِ هَكَذَا ثُمَّ قَالَ أَوْ كَصَاحِبِ سُلَيْمَانَ أَوْ كَصَاحِبِ مُوسَى أَوْ كَذِي الْقَرْنَيْنِ أَ وَمَا بَلَغَكُمْ أَنَّهُ قَالَ وَفِيكُمْ مِثْلُهُ.

A number of our companions, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed,f rom Hammad Bin Isa, from Al Husayn Bin Al Mukhtar, from Al Haris Bin Al Mugheira who said,

‘Abu Ja’far[asws] said: ‘Ali[asws] was a Muhaddis’. So I said, ‘So you[asws] are saying, (he[asws] was) a Prophet[as]?’ So he[asws] moved his[asws] hand like this, then said: ‘Or like the companion of Suleymanas, or like the companion of Musa[as], or like Zil Qarnayn, or has it not reached you all that he[asws] said: ‘And among you is one[asws] similar to him (Zil Qarnayn)’?’[28]

5. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ ابْنِ أُذَيْنَةَ عَنْ بُرَيْدِ بْنِ مُعَاوِيَةَ عَنْ أَبِي جَعْفَرٍ وَأَبِي عَبْدِ الله (عَلَيْهِ السَّلام) قَالَ قُلْتُ لَهُ مَا مَنْزِلَتُكُمْ وَمَنْ تُشْبِهُونَ مِمَّنْ مَضَى قَالَ صَاحِبُ مُوسَى وَذُو الْقَرْنَيْنِ كَانَا عَالِمَيْنِ وَلَمْ يَكُونَا نَبِيَّيْنِ.

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Ibn Azina, from Bureyd Bin Muawiya,

(It has been narrated) from Abu Ja'far[asws] and Abu Abdullah[asws], said, 'I said to him[asws], 'What are your (Imams[asws]) positions, and who resembles you from the ones of the past?' He[asws] said: 'Companion of Musa[as], and Zul Qarnayn were both knowledgeable ones, and they did not happen to be Prophets[as]'.[29]

6. مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْبَرْقِيِّ عَنْ أَبِي طَالِبٍ عَنْ سَدِيرٍ قَالَ قُلْتُ لابِي عَبْدِ الله (عَلَيْهِ السَّلام) إِنَّ قَوْماً يَزْعُمُونَ أَنَّكُمْ آلِهَةٌ يَتْلُونَ بِذَلِكَ عَلَيْنَا قُرْآناً وَهُوَ الَّذِي فِي السَّماءِ إِلهٌ وَفِي الارْضِ إِلهٌ فَقَالَ يَا سَدِيرُ سَمْعِي وَبَصَرِي وَبَشَرِي وَلَحْمِي وَدَمِي وَشَعْرِي مِنْ هَؤُلاءِ بَرَاءٌ وَبَرِئَ الله مِنْهُمْ مَا هَؤُلاءِ عَلَى دِينِي وَلا عَلَى دِينِ آبَائِي وَالله لا يَجْمَعُنِي الله وَإِيَّاهُمْ يَوْمَ الْقِيَامَةِ إِلا وَهُوَ سَاخِطٌ عَلَيْهِمْ قَالَ قُلْتُ وَعِنْدَنَا قَوْمٌ يَزْعُمُونَ أَنَّكُمْ رُسُلٌ يَقْرَءُونَ عَلَيْنَا بِذَلِكَ قُرْآناً يا أَيُّهَا الرُّسُلُ كُلُوا مِنَ الطَّيِّباتِ وَاعْمَلُوا صالِحاً إِنِّي بِما تَعْمَلُونَ عَلِيمٌ فَقَالَ يَا سَدِيرُ سَمْعِي وَبَصَرِي وَشَعْرِي وَبَشَرِي وَلَحْمِي وَدَمِي مِنْ هَؤُلاءِ بَرَاءٌ وَبَرِئَ الله مِنْهُمْ وَرَسُولُهُ مَا هَؤُلاءِ عَلَى دِينِي وَلا عَلَى دِينِ آبَائِي وَالله لا يَجْمَعُنِي الله وَإِيَّاهُمْ يَوْمَ الْقِيَامَةِ إِلا وَهُوَ سَاخِطٌ عَلَيْهِمْ قَالَ قُلْتُ فَمَا أَنْتُمْ قَالَ نَحْنُ خُزَّانُ عِلْمِ الله نَحْنُ تَرَاجِمَةُ أَمْرِ الله نَحْنُ قَوْمٌ مَعْصُومُونَ أَمَرَ الله تَبَارَكَ وَتَعَالَى بِطَاعَتِنَا وَنَهَى عَنْ مَعْصِيَتِنَا نَحْنُ الْحُجَّةُ الْبَالِغَةُ عَلَى مَنْ دُونَ السَّمَاءِ وَفَوْقَ الارْضِ.

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Barqy, from Abu Talib, from Sadeyr who said,

'I said to Abu Abdullah[asws], 'There is a group or people who are claiming that you (Imams[asws]) are gods by reciting that (from) the Quran upon us [43:84] And He is That Who is God in the skies and God in the earth'.

So he[asws] said: 'O Sadeyr! My[asws] hearing, and my[asws] vision, and my[asws] skin, and my[asws] flesh, and my[asws] blood, and my[asws] hair are disavowed from those, and Allah[azwj] Disavows from them. They are not upon my[asws] Religion, nor upon the Religion of my[asws] forefathers[asws], and Allah[azwj] will not Gather me[asws] and them on the Day of Judgment except that He[azwj] would be Wrathful upon them'.

He (the narrator) said, 'I said, 'And with us there is a group of people who are claiming that you (Imams[asws]) are Rasools[as], reciting that (from) the Quran upon us [23:51] O you Rasools! Eat from the good things and do righteous deeds; surely I Know what you are doing'.

So he[asws] said: 'O Sadeyr! My[asws] hearing, and my[asws] vision, and my[asws] hair, and my[asws] skin, and my[asws] flesh, and my[asws] blood are disavowed from those ones, and Allah[azwj] Disavows from them, and (as well as) His[azwj] Rasool[saww]. They are neither upon my[asws] Religion nor upon the Religion of

my[asws] forefathers[asws], and Allah[azwj] will not Gather me[asws] and them on the Day of Judgment except that He[azwj] would be Wrathful upon them'.

He (the narrator) said, 'I said, 'So what are you[asws]?' He[asws] said: 'We[asws] are the treasurers of the Knowledge of Allah[azwj]. We[asws] are translators of the Commands of Allah[azwj]. We[asws] are a group of infallibles. Allah[azwj] Blessed and High has Commanded with obedience to us[asws] and Forbade from disobeying us[asws]. We are the eloquent Divine Authorities upon the ones below the sky and above the earth'.[30]

7. عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ عَبْدِ اللهِ بْنِ بَحْرٍ عَنِ ابْنِ مُسْكَانَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي عَبْدِ اللهِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللهِ (عَلَيْهِ السَّلام) يَقُولُ الائِمَّةُ بِمَنْزِلَةِ رَسُولِ اللهِ (صَلَّى اللهُ عَلَيْهِ وَآلِه) إِلا أَنَّهُمْ لَيْسُوا بِأَنْبِيَاءَ وَلا يَحِلُّ لَهُمْ مِنَ النِّسَاءِ مَا يَحِلُّ لِلنَّبِيِّ (صَلَّى اللهُ عَلَيْهِ وَآلِه) فَأَمَّا مَا خَلا ذَلِكَ فَهُمْ فِيهِ بِمَنْزِلَةِ رَسُولِ اللهِ (صَلَّى اللهُ عَلَيْهِ وَآلِه)

A number of our companions, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Abdullah Bin Bahr, from Ibn Muskan, from Abdul Rahman Bin Abu Abdullah, from Muhammad Bin Muslim who said,

'I heard Abu Abdullah[asws] saying: 'The Imams[asws] are at the status of Rasool-Allahas except that they[asws] aren't with the Prophet-hood, nor is it Permissible for them[asws] from the women what was Permissible for the Prophet[saww]. So, as for whatever is besides that, so they[asws] with regards to it are at the status of Rasool-Allah[saww]'.[31]

54 . بَابُ أَنَّ الْأَئِمَّةَ عليهم السلام مُحَدَّثُونَ مُفَهَّمُونَ

Chapter 54 – The Imams[asws] are Muhaddisoun (ones discussing with the Angels), understaning ones

1. مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحَجَّالِ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنْ عُبَيْدِ بْنِ زُرَارَةَ قَالَ أَرْسَلَ أَبُو جَعْفَرٍ (عَلَيْهِ السَّلام) إِلَى زُرَارَةَ أَنْ يُعْلِمَ الْحَكَمَ بْنَ عُتَيْبَةَ أَنَّ أَوْصِيَاءَ مُحَمَّدٍ عَلَيْهِ وَعَلَيْهِم السَّلام مُحَدَّثُونَ.

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Hajjal, from Al Qasim Bin Muhammad, from Ubeyd Bin Zurara who said,

'Abu Ja'far[asws] sent Zurara that he should let Al-Hakam Bin Uteyba (The famous philosopher Al-Kindy) know that the successors[asws] of Muhammad[saww], upon him[saww] and upon them[asws] be the greetings, are Muhaddisoun (to whom the Angels discuss)'.[32]

2. مُحَمَّدٌ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مَحْبُوبٍ عَنْ جَمِيلِ بْنِ صَالِحٍ عَنْ زِيَادِ بْنِ سُوقَةَ عَنِ الْحَكَمِ بْنِ عُتَيْبَةَ قَالَ دَخَلْتُ عَلَى عَلِيِّ بن الحسين (عَلَيْهِما السَّلام) يَوْماً فَقَالَ يَا حَكَمُ هَلْ تَدْرِي الايَةَ الَّتِي كَانَ عَلِيُّ بْنُ أَبِي طَالِبٍ (عَلَيْهِ السَّلام) يَعْرِفُ قَاتِلَهُ بِهَا وَيَعْرِفُ بِهَا الامُورَ الْعِظَامَ الَّتِي كَانَ يُحَدِّثُ بِهَا النَّاسَ قَالَ الْحَكَمُ فَقُلْتُ فِي نَفْسِي قَدْ وَقَعْتُ عَلَى عِلْمٍ مِنْ عِلْمِ

عَلِيِّ بْنِ الْحُسَيْنِ أَعْلَمُ بِذَلِكَ تِلْكَ الامُورَ الْعِظَامَ قَالَ فَقُلْتُ لا وَالله لا أَعْلَمُ قَالَ ثُمَّ قُلْتُ الايَةُ تُخْبِرُنِي بِهَا يَا ابْنَ رَسُولِ الله قَالَ هُوَ وَالله قَوْلُ الله عَزَّ ذِكْرُهُ وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ وَلا نَبِيٍّ وَلا مُحَدَّثٍ وَكَانَ عَلِيُّ بْنُ أَبِي طَالِبٍ (عَلَيْهِ السَّلام) مُحَدَّثاً فَقَالَ لَهُ رَجُلٌ يُقَالُ لَهُ عَبْدُ الله بْنُ زَيْدٍ كَانَ أَخَا عَلِيٍّ لامِّهِ سُبْحَانَ الله مُحَدَّثاً كَأَنَّهُ يُنْكِرُ ذَلِكَ فَأَقْبَلَ عَلَيْنَا أَبُو جَعْفَرٍ (عَلَيْهِ السَّلام) فَقَالَ أَمَا وَالله إِنَّ ابْنَ أُمِّكَ بَعْدُ قَدْ كَانَ يَعْرِفُ ذَلِكَ قَالَ فَلَمَّا قَالَ ذَلِكَ سَكَتَ الرَّجُلُ فَقَالَ هِيَ الَّتِي هَلَكَ فِيهَا أَبُو الْخَطَّابِ فَلَمْ يَدْرِ مَا تَأْوِيلُ الْمُحَدَّثِ وَالنَّبِيِّ.

Muhammad, from Ahmad Bin Muhammad, from Ibn Mahboub, from Jameel Bin Salih, from Ziyad Bin Sowqat, from Al Hakam Bin Uteyba who said,

'I went over to Ali[asws] Bin Al-Husayn[asws] one day, so he[asws] said: 'O Hakam! Do you know the Verse which Ali[asws] Bin Abu Talib[asws] had recognised his[asws] murderer with, and he[asws] recognised the great matters which he[asws] used to narrate to the people with?' Hisham said, 'So I said within myself, 'I have fallen upon a knowledge from the knowledge of Ali[asws] Bin Al-Husayn[asws], by that I will know those great matters'. So I said, 'No, by Allah[azwj], I don't know'. Then I said, 'The Verse, (please) inform me with it, O son[asws] of Rasool-Allah[saww]!'.

He[asws] said: 'It is, by Allah[azwj], the Words of Allah[azwj], Mighty is His[azwj] Mention [22:52] And We did not Send any Rasool or Prophet, or a Muhaddith before you?' (Please note that the word 'Muhaddith' is missing from this Verse in the current version of the Quran). And it was so that Ali[asws] Bin Abu Talib[asws] was a Muhaddith'.

So a man called Abdullah Bin Zayd, and he was a brother of Ali[asws] to his mother (maternal side) said to him[asws], 'Glory be to Allah[azwj]! A Muhaddith?' As if he was denying that. So Abu Ja'far[asws] turned towards us and he[asws] said: 'But, by Allah[azwj], the son[asws] of your mother used to recognise that, after all'. So when he[asws] said that, the man was silent. So he[asws] said: 'It is regarding which Abu Al-Khattab was destroyed, so he did not know what is the explanation of the Muhaddith and the Prophet[as]'.[33]

3. أَحْمَدُ بْنُ مُحَمَّدٍ وَمُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحَسَنِ عَنْ يَعْقُوبَ بْنِ يَزِيدَ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ قَالَ سَمِعْتُ أَبَا الْحَسَنِ (عَلَيْهِ السَّلام) يَقُولُ الائِمَّةُ عُلَمَاءُ صَادِقُونَ مُفَهَّمُونَ مُحَدَّثُونَ.

Ahmad Bin Muhammad and Muhammad Bin Yahya, from Muhammad Bin Al Hassan, from Yaqoub Bin Yazeed, from Muhammad Bin Ismail who said,

'I heard Abu Al-Hassan[asws] saying: 'The Imam[asws] are scholars, truthful, understanding, Muhaddisoun (whom the Angels discuss with)'.[34]

4. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ يُونُسَ عَنْ رَجُلٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ ذُكِرَ الْمُحَدَّثُ عِنْدَ أَبِي عَبْدِ الله (عَلَيْهِ السَّلام) فَقَالَ إِنَّهُ يَسْمَعُ الصَّوْتَ وَلا يَرَى الشَّخْصَ فَقُلْتُ

لَهُ جُعِلْتُ فِدَاكَ كَيْفَ يَعْلَمُ أَنَّهُ كَلامُ الْمَلَكِ قَالَ إِنَّهُ يُعْطَى السَّكِينَةَ وَالْوَقَارَ حَتَّى يَعْلَمَ أَنَّهُ كَلامُ مَلَكٍ.

Ali Bin Ibrahim, from Muhammad Bin Isa, fromYunus, from a man, from Muhammad Bin Muslim who said,

'The Muhaddith was mentioned in the presence of Abu Abdullah[asws]. So he[asws] said: 'He[asws] would hear the voice, nor does he[asws] see the person'. So I said to him[asws], 'May I be sacrificed for you[asws]! How does he[asws] know that it is a speech of the Angel?' He[asws] said: 'He[asws] would be Given the tranquillity and the dignity until he[asws] would know that it is a speech of the Angel'.[35]

5. مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ حَمَّادِ بْنِ عِيسَى عَنِ الْحُسَيْنِ بْنِ الْمُخْتَارِ عَنِ الْحَارِثِ بْنِ الْمُغِيرَةِ عَنْ حُمْرَانَ بْنِ أَعْيَنَ قَالَ قَالَ أَبُو جَعْفَرٍ (عَلَيْهِ السَّلام) إِنَّ عَلِيّاً (عَلَيْهِ السَّلام) كَانَ مُحَدَّثاً فَخَرَجْتُ إِلَى أَصْحَابِي فَقُلْتُ جِئْتُكُمْ بِعَجِيبَةٍ فَقَالُوا وَمَا هِيَ فَقُلْتُ سَمِعْتُ أَبَا جَعْفَرٍ (عَلَيْهِ السَّلام) يَقُولُ كَانَ علي (عَلَيْهِ السَّلام) مُحَدَّثاً فَقَالُوا مَا صَنَعْتَ شَيْئاً إِلا سَأَلْتَهُ مَنْ كَانَ يُحَدِّثُهُ فَرَجَعْتُ إِلَيْهِ فَقُلْتُ إِنِّي حَدَّثْتُ أَصْحَابِي بِمَا حَدَّثْتَنِي فَقَالُوا مَا صَنَعْتَ شَيْئاً إِلا سَأَلْتَهُ مَنْ كَانَ يُحَدِّثُهُ فَقَالَ لِي يُحَدِّثُهُ مَلَكٌ قُلْتُ تَقُولُ إِنَّهُ نَبِيٌّ قَالَ فَحَرَّكَ يَدَهُ هَكَذَا أَوْ كَصَاحِبِ سُلَيْمَانَ أَوْ كَصَاحِبِ مُوسَى أَوْ كَذِي الْقَرْنَيْنِ أَ وَمَا بَلَغَكُمْ أَنَّهُ قَالَ وَفِيكُمْ مِثْلُهُ.

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Hammad Bin Isa, from Al Husayn Bin Al Mukhtar, from Al Haris Bin Al Mugheira, from Humran Bin Ayn who said,

'Abu Ja'far[asws] said: 'Ali[asws] was a Muhaddith'. So I went out to my companions and I said, 'I have come to you all with a strange thing'. So they said, 'And what is it?' So I said, 'I heard Abu Ja'far[asws] saying: 'Ali[asws] was a Muhaddith'. So they said, 'You have not done anything unless you ask him[asws] who it was that was discussing with him[asws]'. So I returned to him[asws] and I said, 'I narrated to my companions with what you[asws] had narrated to me, so they said, 'You have not done anything until you ask him[asws] who it was that was discussing with him[asws]'.

So he[asws] said to me: 'An Angel used to discuss with him[asws]'. I said, 'Are you[asws] saying that he[asws] was a Prophet[as]?' So he[asws] moved his[asws] hand like this (and said): 'Or like the companion of Suleymanas or like the companion of Musa[as], or like Zul Qarnayn, or has it not reached you all that he[asws] said: 'And among you is his example?'.[36]

55. بَابٌ فِيهِ ذِكْرُ الْأَرْوَاحِ الَّتِي فِي الْأَئِمَّةِ عليهم السلام

Chapter 55 – Regarding the mention of the spirits within the Imams[asws]

1. مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ حَمَّادِ بْنِ عِيسَى عَنْ إِبْرَاهِيمَ بْنِ عُمَرَ الْيَمَانِيِّ عَنْ جَابِرٍ الْجُعْفِيِّ قَالَ قَالَ أَبُو عَبْدِ الله (عَلَيْهِ السَّلام) يَا جَابِرُ إِنَّ الله تَبَارَكَ وَتَعَالَى خَلَقَ الْخَلْقَ ثَلاثَةَ أَصْنَافٍ وَهُوَ قَوْلُ الله عَزَّ وَجَلَّ وَكُنْتُمْ أَزْواجاً ثَلاثَةً فَأَصْحابُ الْمَيْمَنَةِ ما أَصْحابُ الْمَيْمَنَةِ وَأَصْحابُ الْمَشْئَمَةِ ما أَصْحابُ الْمَشْئَمَةِ وَالسَّابِقُونَ السَّابِقُونَ أُولئِكَ الْمُقَرَّبُونَ فَالسَّابِقُونَ هُمْ رُسُلُ الله (عَلَيْهِم السَّلام) وَخَاصَّةُ الله مِنْ خَلْقِهِ جَعَلَ فِيهِمْ خَمْسَةَ أَرْوَاحٍ أَيَّدَهُمْ بِرُوحِ الْقُدُسِ فَبِهِ عَرَفُوا الاشْيَاءَ وَأَيَّدَهُمْ بِرُوحِ الايمَانِ فَبِهِ خَافُوا الله عَزَّ وَجَلَّ وَأَيَّدَهُمْ بِرُوحِ الْقُوَّةِ فَبِهِ قَدَرُوا عَلَى طَاعَةِ الله وَأَيَّدَهُمْ بِرُوحِ الشَّهْوَةِ فَبِهِ اشْتَهَوْا طَاعَةَ الله عَزَّ وَجَلَّ وَكَرِهُوا مَعْصِيَتَهُ وَجَعَلَ فِيهِمْ رُوحَ الْمَدْرَجِ الَّذِي بِهِ يَذْهَبُ النَّاسُ وَيَجِيئُونَ وَجَعَلَ فِي الْمُؤْمِنِينَ وَأَصْحَابِ الْمَيْمَنَةِ رُوحَ الايمَانِ فَبِهِ خَافُوا الله وَجَعَلَ فِيهِمْ رُوحَ الْقُوَّةِ فَبِهِ قَدَرُوا عَلَى طَاعَةِ الله وَجَعَلَ فِيهِمْ رُوحَ الشَّهْوَةِ فَبِهِ اشْتَهَوْا طَاعَةَ الله وَجَعَلَ فِيهِمْ رُوحَ الْمَدْرَجِ الَّذِي بِهِ يَذْهَبُ النَّاسُ وَيَجِيئُونَ.

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Hammad Bin Isa, from Ibrahim Bin Umar Al Yamani, from Jabir Al Ju'fy who said,

'Abu Abdullah[asws] said: 'O Jabir! Allah[azwj] Blessed and High Created the creatures (people) upon three types, and these are the Words of Allah[azwj] Mighty and Majestic [56:7] And you shall be three sorts. [56:8] So the companions of the right hand; what are the companions of the right hand! [56:9] And the companions of the left hand; what are the companions of the left hand! [56:10] And the foremost are the foremost, [56:11] These are the ones of proximity.

So the ones of proximity, they[as] are the Rasools[as] of Allah[azwj] and the special ones of Allah[azwj] from His[azwj] creatures. Allah[azwj] Made five spirits to be inside them[asws]. He[azwj] Assisted them[as] with the Holy Spirit, and by it they[as] recognise the things, and Assisted them[as] with the spirit of Eman and by it they[as] fear Allah[azwj] Mighty and Majestic, and Assisted them[as] by the spirit of strength and by it they[as] are able upon the obedience of Allah[azwj,] and Assisted them[as] by the spirit of desire and by it they are desiring the obedience of Allah[azwj] Mighty and Majestic and are abhorring the disobedience. And He[azwj] Made to be within them[as] the spirit of progression by which the people are going and coming.

And He[azwj] Made to be within the Momineen and the companions of the right hand, the spirit of Eman and by it they are fearing Allah[azwj,] and Made to be within them the spirit of strength and by it they are enabled upon the obedience of Allah[azwj,] and Made to be within them the spirit of the desire and by it they are desiring the obedience of Allah[azwj,] and Made to be within them the spirit of progression by which the people are going and coming'.[37]

2. مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُوسَى بْنِ عُمَرَ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ عَمَّارِ بْنِ مَرْوَانَ عَنِ الْمُنَخَّلِ عَنْ جَابِرٍ عَنْ ابي جعفر (عَلَيْهِ السَّلام) قَالَ سَأَلْتُهُ عَنْ عِلْمِ الْعَالِمِ فَقَالَ لِي يَا جَابِرُ إِنَّ فِي الانْبِيَاءِ وَالاوْصِيَاءِ خَمْسَةَ أَرْوَاحٍ رُوحَ الْقُدُسِ وَرُوحَ الايمَانِ وَرُوحَ الْحَيَاةِ وَرُوحَ الْقُوَّةِ

وَرُوحَ الشَّهْوَةِ فَبِرُوحِ الْقُدُسِ يَا جَابِرُ عَرَفُوا مَا تَحْتَ الْعَرْشِ إِلَى مَا تَحْتَ الثَّرَى ثُمَّ قَالَ يَا جَابِرُ إِنَّ هَذِهِ الارْبَعَةَ أَرْوَاحٌ يُصِيبُهَا الْحَدَثَانُ إِلا رُوحَ الْقُدُسِ فَإِنَّهَا لا تَلْهُو وَلا تَلْعَبُ.

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Musa Bin Umar, from Muhammad Bin Sinan, from Ammar Bin Marwan, from Al Munakhhal, from Jabir,

(It has been narrated) from Abu Ja'far[asws], said, 'I asked him[asws] about the knowledge of the knowledgeable one[asws]. So he[asws] said to me: 'O Jabir! Within the Prophets[as] and the successors[as] are five spirits – the Holy Spirit, and the spirit of Eman, and the spirit of life, and the spirit of strength, and the spirit of desire. So by the Holy Spirit, O Jabir, they[as] are recognising what is beneath the Throne up to what is beneath the soil'.

Then he[asws] said: 'O Jabir! These four spirits do get affected by the newly occurring events except for the Holy Spirit, for it neither sports nor play around'.[38]

3. الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنِ الْمُعَلَّى بْنِ مُحَمَّدٍ عَنْ عَبْدِ اللهِ بْنِ إِدْرِيسَ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنِ الْمُفَضَّلِ بْنِ عُمَرَ عَنْ أَبِي عَبْدِ اللهِ (عَلَيْهِ السَّلام) قَالَ سَأَلْتُهُ عَنْ عِلْمِ الامَامِ بِمَا فِي أَقْطَارِ الارْضِ وَهُوَ فِي بَيْتِهِ مُرْخًى عَلَيْهِ سِتْرُهُ فَقَالَ يَا مُفَضَّلُ إِنَّ اللهَ تَبَارَكَ وَتَعَالَى جَعَلَ فِي النَّبِيِّ (صَلَّى اللهُ عَلَيْهِ وَآلِهِ) خَمْسَةَ أَرْوَاحٍ رُوحَ الْحَيَاةِ فَبِهِ دَبَّ وَدَرَجَ وَرُوحَ الْقُوَّةِ فَبِهِ نَهَضَ وَجَاهَدَ وَرُوحَ الشَّهْوَةِ فَبِهِ أَكَلَ وَشَرِبَ وَأَتَى النِّسَاءَ مِنَ الْحَلالِ وَرُوحَ الايمَانِ فَبِهِ آمَنَ وَعَدَلَ وَرُوحَ الْقُدُسِ فَبِهِ حَمَلَ النُّبُوَّةَ فَإِذَا قُبِضَ النَّبِيُّ (صَلَّى اللهُ عَلَيْهِ وَآلِهِ) انْتَقَلَ رُوحُ الْقُدُسِ فَصَارَ إِلَى الامَامِ وَرُوحُ الْقُدُسِ لا يَنَامُ وَلا يَغْفُلُ وَلا يَلْهُو وَلا يَزْهُو وَالارْبَعَةُ الارْوَاحِ تَنَامُ وَتَغْفُلُ وَتَزْهُو وَتَلْهُو وَرُوحُ الْقُدُسِ كَانَ يَرَى بِهِ.

Al Husayn Bin Muhammad, from Al Moalla Bin Muhammad, from Abdullah Bin Idrees, from Muhammad Bin Sinan, from Al Mufazzal Bin Umar,

(It has been narrated) from Abu Abdullah[asws], said, 'I asked him[asws] about the knowledge of the Imam[asws] of whatever is in the horizons of the earth while he[asws] is in his[asws] house, 'Is his[asws] veil relaxed upon him[asws]?'

So he[asws] said: 'O Mufazzal! Allah[azwj] Blessed and High Made five spirits to be within the Prophet[saww] – the spirit of life and by it he[saww] experienced and moved around, and the spirit of strength and by it he[saww] arose and strived, and the spirit of desire and by it he[saww] ate and drank and went to the women from the Permissible ones, and the spirit of Eman and by it he[saww] believed and was just, and the Holy Spirit and by it he[saww] bore the Prophet-hood.

So when the Prophet[saww] passed away, the Holy Spirit transferred and came to be to the Imam[asws]. And the Holy Spirit neither sleeps, nor works, nor plays, nor (indulges in) vanities. And the (other) four spirits sleep, and work, and (indulge in) vanities, and play. And the Holy Spirit is such, one can see (the unseen) with it'.[39]

56. بَابُ الرُّوحِ الَّتِي يُسَدِّدُ اللهُ بِهَا الْأَئِمَّةَ عليهم السلام

Chapter 56 – The spirit by which Allah[azwj] Protects the Imams[asws]

1. عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ النَّضْرِ بْنِ سُوَيْدٍ عَنْ يَحْيَى الْحَلَبِيِّ عَنْ أَبِي الصَّبَّاحِ الْكِنَانِيِّ عَنْ أَبِي بَصِيرٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللهِ (عَلَيْهِ السَّلام) عَنْ قَوْلِ اللهِ تَبَارَكَ وَتَعَالَى وَكَذلِكَ أَوْحَيْنا إِلَيْكَ رُوحاً مِنْ أَمْرِنا ما كُنْتَ تَدْرِي مَا الْكِتابُ وَلا الايمانُ قَالَ خَلْقٌ مِنْ خَلْقِ اللهِ عَزَّ وَجَلَّ أَعْظَمُ مِنْ جَبْرَئِيلَ وَمِيكَائِيلَ كَانَ مَعَ رَسُولِ اللهِ (صَلَّى اللهُ عَلَيْهِ وَآلِه) يُخْبِرُهُ وَيُسَدِّدُهُ وَهُوَ مَعَ الائِمَّةِ مِنْ بَعْدِهِ.

A number of our companions, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Al Nazar Bin Suweyd, from Yahya Al Halby, from Abu Al Sabbah Al Kinany, from Abu Baseer who said,

'I asked Abu Abdullah[asws] about the Words of Allah[azwj] Blessed and High [42:52] And thus We Revealed to you a Spirit from Our Command. You did not know what the Book was, nor the Eman. He[asws] said: 'A creature from the creatures of Allah[azwj] Mighty and Majestic, more magnificent than Jibraeel[as] and Mikaeelas. It was with Rasool-Allah[saww], informing him[saww], protecting him[saww], and it is with the Imams[asws] from after him[saww]'.[40]

2. مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ عَلِيِّ بْنِ أَسْبَاطٍ عَنْ أَسْبَاطِ بْنِ سَالِمٍ قَالَ سَأَلَهُ رَجُلٌ مِنْ أَهْلِ هِيتَ وَأَنَا حَاضِرٌ عَنْ قَوْلِ اللهِ عَزَّ وَجَلَّ وَكَذلِكَ أَوْحَيْنا إِلَيْكَ رُوحاً مِنْ أَمْرِنا فَقَالَ مُنْذُ أَنْزَلَ اللهُ عَزَّ وَجَلَّ ذَلِكَ الرُّوحَ عَلَى مُحَمَّدٍ (صَلَّى اللهُ عَلَيْهِ وَآلِه) مَا صَعِدَ إِلَى السَّمَاءِ وَإِنَّهُ لَفِينَا.

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Ali Bin Asbat, from Asbat Bin Salim who said,

'A man from the people of Hayt asked him[asws] and I was present, about the Words of Allah[azwj] Mighty and Majestic [42:52] And thus We Revealed to you a Spirit from Our Command. So he[asws] said: 'Since Allah[azwj] Mighty and Majestic Sent down the Spirit unto Muhammad[saww], it has not ascended to the sky, and it is within us[asws]'.[41]

3. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ يُونُسَ عَنِ ابْنِ مُسْكَانَ عَنْ أَبِي بَصِيرٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللهِ (عَلَيْهِ السَّلام) عَنْ قَوْلِ اللهِ عَزَّ وَجَلَّ يَسْئَلُونَكَ عَنِ الرُّوحِ قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي قَالَ خَلْقٌ أَعْظَمُ مِنْ جَبْرَئِيلَ وَمِيكَائِيلَ كَانَ مَعَ رَسُولِ اللهِ (صَلَّى اللهُ عَلَيْهِ وَآلِه) وَهُوَ مَعَ الائِمَّةِ وَهُوَ مِنَ الْمَلَكُوتِ.

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Ibn Muskan, from Abu Baseer who said,

'I asked Abu Abdullah[asws] about the Words of Allah[azwj] Mighty and Majestic [17:85] And they are asking you about the Spirit. Say: The Spirit is from the Commands of my Lord, and you are not Given from the knowledge (of it) except for a little. He[asws] said: 'A creature more magnificent than

Jibraeel[as] and Mikaeelas. It was with Rasool-Allah[saww] and it is with the Imams[asws], and it is from the Dominion (of Allah[azwj)'.[42]

4. عَلِيٌّ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ أَبِي أَيُّوبَ الْخَزَّازِ عَنْ أَبِي بَصِيرٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللهِ (عَلَيْهِ السَّلام) يَقُولُ يَسْئَلُونَكَ عَنِ الرُّوحِ قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي قَالَ خَلْقٌ أَعْظَمُ مِنْ جَبْرَئِيلَ وَمِيكَائِيلَ لَمْ يَكُنْ مَعَ أَحَدٍ مِمَّنْ مَضَى غَيْرِ مُحَمَّدٍ (صَلَّى اللهُ عَلَيْهِ وَآلِه) وَهُوَ مَعَ الائِمَّةِ يُسَدِّدُهُمْ وَلَيْسَ كُلُّ مَا طُلِبَ وُجِدَ.

Ali, from his father, from Ibn Abu Umeyr, from Abu Ayoub Al Khazzaz, from Abu Baseer who said,

'I heard Abu Abdullah[asws] saying: '[17:85] And they are asking you about the Spirit. Say: The Spirit is from the Commands of my Lord. He[asws] said: 'A creature more magnificent than Jibraeel[as] and Mikaeelas. It did not happen to be with anyone from the past apart from Muhammad[saww], and it is with the Imams[asws], protecting them[asws], and it isn't so that everything what is sought, it found'.[43]

5. مُحَمَّدُ بْنُ يَحْيَى عَنْ عِمْرَانَ بْنِ مُوسَى عَنْ مُوسَى بْنِ جَعْفَرٍ عَنْ عَلِيِّ بْنِ أَسْبَاطٍ عَنْ مُحَمَّدِ بْنِ الْفُضَيْلِ عَنْ أَبِي حَمْزَةَ قَالَ سَأَلْتُ أَبَا عَبْدِ اللهِ (عَلَيْهِ السَّلام) عَنِ الْعِلْمِ أَ هُوَ عِلْمٌ يَتَعَلَّمُهُ الْعَالِمُ مِنْ أَفْوَاهِ الرِّجَالِ أَمْ فِي الْكِتَابِ عِنْدَكُمْ تَقْرَءُونَهُ فَتَعْلَمُونَ مِنْهُ قَالَ الامْرُ أَعْظَمُ مِنْ ذَلِكَ وَأَوْجَبُ أَ مَا سَمِعْتَ قَوْلَ اللهِ عَزَّ وَجَلَّ وَكَذلِكَ أَوْحَيْنا إِلَيْكَ رُوحاً مِنْ أَمْرِنا ما كُنْتَ تَدْرِي مَا الْكِتابُ وَلا الايمانُ ثُمَّ قَالَ أَيَّ شَيْءٍ يَقُولُ أَصْحَابُكُمْ فِي هَذِهِ الايَةِ أَ يُقِرُّونَ أَنَّهُ كَانَ فِي حَالٍ لا يَدْرِي مَا الْكِتَابُ وَلا الايمَانُ فَقُلْتُ لا أَدْرِي جُعِلْتُ فِدَاكَ مَا يَقُولُونَ فَقَالَ لِي بَلَى قَدْ كَانَ فِي حَالٍ لا يَدْرِي مَا الْكِتَابُ وَلا الايمَانُ حَتَّى بَعَثَ اللهُ تَعَالَى الرُّوحَ الَّتِي ذُكِرَ فِي الْكِتَابِ فَلَمَّا أَوْحَاهَا إِلَيْهِ عَلَّمَ بِهَا الْعِلْمَ وَالْفَهْمَ وَهِيَ الرُّوحُ الَّتِي يُعْطِيهَا اللهُ تَعَالَى مَنْ شَاءَ فَإِذَا أَعْطَاهَا عَبْداً عَلَّمَهُ الْفَهْمَ.

Muhammad Bin Yahya, from Imran Bin Musa, from Musa Bin Ja'far, from Ali Bin Asbat, from Muhammad Bin Al Fuzayl, from Abu Hamza who said,

'I asked Abu Abdullah[asws] about the knowledge, 'Is it a knowledge which the knowledgeable one[asws] learns from the mouths of the men, or is it in the Book with you (Imams[asws]) which you[asws] are reading from, so you[asws] are learning from it?' He[asws] said: 'The matter is greater than that and more necessary. Have you not heard the Words of Allah[azwj] Mighty and Majestic [42:52] And thus We Revealed to you a Spirit from Our Command. You did not know what the Book was, nor the Eman'.

Then he[asws] said: 'Which thing are your companions saying regarding this Verse? Are they reading it that he[saww] was in a state of not knowing what the Book (Quran) nor the Eman was?' So I said, 'I don't know, may I be sacrificed for you[asws], what they are saying'. So he[asws] said to me: 'Yes. He[saww] was in a state where he[saww] did not know what the Book was nor the Eman until Allah[azwj] the Exalted Sent the Spirit Mentioned in the Book. So when

He[azwj] Revealed to Him[azwj], he[saww] knew by it the knowledge and the understanding, and it is the Spirit which Allah[azwj] the Exalted Gives to the one whom He[azwj] so Desires to. So when He[azwj] does Give it to a servant, He[azwj] Teaches him the understanding'.[44]

6. مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ عَلِيِّ بْنِ أَسْبَاطٍ عَنِ الْحُسَيْنِ بْنِ أَبِي الْعَلاءِ عَنْ سَعْدٍ الاسْكَافِ قَالَ أَتَى رَجُلٌ أَمِيرَ الْمُؤْمِنِينَ (عَلَيْهِ السَّلام) يَسْأَلُهُ عَنِ الرُّوحِ أَ لَيْسَ هُوَ جَبْرَئِيلَ فَقَالَ لَهُ أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلام) جَبْرَئِيلُ (عَلَيْهِ السَّلام) مِنَ الْمَلائِكَةِ وَالرُّوحُ غَيْرُ جَبْرَئِيلَ فَكَرَّرَ ذَلِكَ عَلَى الرَّجُلِ فَقَالَ لَهُ لَقَدْ قُلْتَ عَظِيماً مِنَ الْقَوْلِ مَا أَحَدٌ يَزْعُمُ أَنَّ الرُّوحَ غَيْرُ جَبْرَئِيلَ فَقَالَ لَهُ أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلام) إِنَّكَ ضَالٌّ تَرْوِي عَنْ أَهْلِ الضَّلالِ يَقُولُ اللهُ تَعَالَى لِنَبِيِّهِ (صَلَّى اللهُ عَلَيْهِ وَآلِه) أَتَى أَمْرُ اللهِ فَلا تَسْتَعْجِلُوهُ سُبْحانَهُ وَتَعالى عَمَّا يُشْرِكُونَ يُنَزِّلُ الْمَلائِكَةَ بِالرُّوحِ وَالرُّوحُ غَيْرُ الْمَلائِكَةِ صَلَوَاتُ اللهِ عَلَيْهِمْ.

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Ali Bin Asbat, from Al Husayn Bin Abu Al A'ala, from Sa'ad Al Askaf who said,

'A man came over to Amir Al-Momineen[asws] asking him[asws] about the Spirit, 'Isn't it Jibraeel[as]?'. So Amir Al-Momineen[asws] said to him: 'Jibraeel[as] is from the Angels, and the Spirit is other than Jibraeel[as]', and he[asws] reiterated that upon the man. So he said to him[asws], 'You[asws] have spoken a great thing from the speech. There is no one claiming that the Spirit is other than Jibraeel[as]'.

So Amir Al-Momineen[asws] said to him: 'You have strayed and are reporting from the strayed people. Allah[azwj] the Exalted is Saying to His[azwj] Prophet[saww] [16:1] Allah's Command will come, therefore do not hasten it; Glory be to Him, and Exalted is He above what they are describing [16:2] He Sends down the Angels with the Spirit, and the Spirit is other than the Angels, may the Salawat of Allah[azwj] be upon them'.[45]

57 . بَابُ وَقْتِ مَا يَعْلَمُ الْإِمَامُ جَمِيعَ عِلْمِ الْإِمَامِ الَّذِي قَبْلَهُ عَلَيْهِ السَّلَامُ

Chapter 57 – The time when the Imam[asws] learns the entirety of the knowledge of the Imam[asws] who was before him[asws]

1. مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ عَلِيِّ بْنِ أَسْبَاطٍ عَنِ الْحَكَمِ بْنِ مِسْكِينٍ عَنْ بَعْضِ أَصْحَابِنَا قَالَ قُلْتُ لابِي عَبْدِ اللهِ (عَلَيْهِ السَّلام) مَتَى يَعْرِفُ الاخِيرُ مَا عِنْدَ الاوَّلِ قَالَ فِي آخِرِ دَقِيقَةٍ تَبْقَى مِنْ رُوحِهِ.

Muhammad Bin Yahya, from Ahmad bin Muhammad, from Al Husayn Bin Saeed, from Ali Bin Asbat, from Al Hakam Bin Miskeen, from one of our companions who said,

'I said to Abu Abdullah[asws], 'When does the later one (Imam[asws]) recognise what was with the former (Imam[asws])?' He[asws] said: 'During the last minute remaining from his[asws] soul'.[46]

2. مُحَمَّدٌ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ عَلِيِّ بْنِ أَسْبَاطٍ عَنِ الْحَكَمِ بْنِ مِسْكِينٍ عَنْ عُبَيْدِ بْنِ زُرَارَةَ وَجَمَاعَةٍ مَعَهُ قَالُوا سَمِعْنَا أَبَا عَبْدِ اللهِ (عَلَيْهِ السَّلام) يَقُولُ يَعْرِفُ الَّذِي بَعْدَ الامَامِ عِلْمَ مَنْ كَانَ قَبْلَهُ فِي آخِرِ دَقِيقَةٍ تَبْقَى مِنْ رُوحِهِ.

Muhammad, from Muhammad Bin Al Husayn, from Ali Bin Asbat, from Al Hakam Bin Miskeen, from Ubeyd Bin Zurara and a group of people with him who said,

'We heard Abu Abdullah[asws] saying: 'The Imam[asws] who is after recognises the knowledge of the one[asws] who was before him[asws] during the last minute remaining from his[asws] soul'.[47]

3. مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ يَعْقُوبَ بْنِ يَزِيدَ عَنْ عَلِيِّ بْنِ أَسْبَاطٍ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي عَبْدِ اللهِ (عَلَيْهِ السَّلام) قَالَ قُلْتُ لَهُ الامَامُ مَتَى يَعْرِفُ إِمَامَتَهُ وَيَنْتَهِي الامْرُ إِلَيْهِ قَالَ فِي آخِرِ دَقِيقَةٍ مِنْ حَيَاةِ الاوَّلِ.

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Yaqoub Bin Yazeed, from Ali Bin Asbat, from one of his companions,

(It has been narrated) from Abu Abdullah[asws], said, 'I said to him[asws], 'The Imam[asws], when does he[asws] recognise his[asws] own Imamate and the ending of the command up to him[asws]?' He[asws] said: 'During the last minute from the life of the former (Imam[asws])'.[48]

58 . بَابٌ فِي أَنَّ الْأَئِمَّةَ صَلَواتُ اللهِ عَلَيْهِمْ فِي الْعِلْمِ وَالشَّجَاعَةِ وَالطَّاعَةِ سَوَاءٌ

Chapter 58 – The Imams[asws] are equal regarding the knowledge, and the bravery, and the (Obligated) obedience

1. مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ أَبِي زَاهِرٍ عَنِ الْخَشَّابِ عَنْ عَلِيِّ بْنِ حَسَّانَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ كَثِيرٍ عَنْ أَبِي عَبْدِ اللهِ (عَلَيْهِ السَّلام) قَالَ قَالَ اللهُ تَعَالَى الَّذِينَ آمَنُوا وَاتَّبَعَتْهُمْ ذُرِّيَّتُهُمْ بِإِيمانٍ أَلْحَقْنا بِهِمْ ذُرِّيَّتَهُمْ وَما أَلَتْناهُمْ مِنْ عَمَلِهِمْ مِنْ شَيْءٍ قَالَ الَّذِينَ آمَنُوا النَّبِيُّ (صَلَّى اللهُ عَلَيْهِ وَآلِهِ) وَأَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلام) وَذُرِّيَّتُهُ الائِمَّةُ وَالاوْصِيَاءُ صَلَوَاتُ اللهِ عَلَيْهِمْ أَلْحَقْنَا بِهِمْ وَلَمْ نَنْقُصْ ذُرِّيَّتَهُمُ الْحُجَّةَ الَّتِي جَاءَ بِهَا مُحَمَّدٌ (صَلَّى اللهُ عَلَيْهِ وَآلِهِ) فِي علي (عَلَيْهِ السَّلام) وَحُجَّتُهُمْ وَاحِدَةٌ وَطَاعَتُهُمْ وَاحِدَةٌ.

Muhammad Bin Yahya, from Ahmad Bin Abu Zahir, from Al Khashhab, from Ali Bin Hassan, from Abdul Rahman Bin Kaseer,

(It has been narrated) from Abu Abdullah[asws] having said: '[52:21] And (as for) those who believe and their offspring follow them in faith, We will unite with them their offspring and We will not diminish to them aught of their work'. He[asws] said: 'Those who believe are, the Prophet[saww] and Amir Al-Momineen[asws], and their offspring who follow them in faith are the Imams[asws] and the successors[asws], may the Salawat of Allah[azwj] be upon them[asws], We will unite them, and We[azwj] will not Reduce their[asws] offspring of the Divine Authority which Muhammad[saww] came with regarding Ali[asws], and their[asws]

Divine Authority is one, and the Obligation for them[asws] to be obeyed is one'.[49]

2. عَلِيُّ بْنُ مُحَمَّدِ بْنِ عَبْدِ اللهِ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ دَاوُدَ النَّهْدِيِّ عَنْ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أَبِي الْحَسَنِ (عَلَيْهِ السَّلام) قَالَ قَالَ لِي نَحْنُ فِي الْعِلْمِ وَالشَّجَاعَةِ سَوَاءٌ وَفِي الْعَطَايَا عَلَى قَدْرِ مَا نُؤْمَرُ.

Ali Bin Muhammad Bin Abdullah, from his father, from Muhammad Bin Isa, from Dawood Al Nahdy,

(It has been narrated) from Ali son of Ja'far[asws], from Abu Al-Hassan[asws], said, 'He[asws] said to me: 'We (Imams[asws]) are equal in the knowledge and the bravery, and with regards to the Grants, it is in accordance with what we[asws] are Commanded (by Allah[azwj])'.[50]

3. أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ عَنْ عَلِيِّ بْنِ إِسْمَاعِيلَ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنِ ابْنِ مُسْكَانَ عَنِ الْحَارِثِ بْنِ الْمُغِيرَةِ عَنْ أَبِي عَبْدِ اللهِ (عَلَيْهِ السَّلام) قَالَ سَمِعْتُهُ يَقُولُ قَالَ رَسُولُ اللهِ (صَلَّى اللهُ عَلَيْهِ وَآلِه) نَحْنُ فِي الامْرِ وَالْفَهْمِ وَالْحَلالِ وَالْحَرَامِ نَجْرِي مَجْرًى وَاحِداً فَأَمَّا رَسُولُ اللهِ (صَلَّى اللهُ عَلَيْهِ وَآلِه) وَعلي (عَلَيْهِ السَّلام) فَلَهُمَا فَضْلُهُمَا.

Ahmad Bin Muhammad, from Muhammad Bin Al Hassan, from Ali Bin Ismail, from Safwan Bin Yahya, from Ibn Muskan, from Al Haris Bin Al Mugheira,

(It has been narrated) from Abu Abdullah[asws], said, 'I heard him[asws] saying: 'Rasool-Allah[saww] said: 'We[saww] are (the Divine Guides), regarding the Commands, and the understanding, and the Permissible, and the Prohibitions, we[asws] are flowing in one flow'. So, as for Rasool-Allah[saww] and Ali[asws], for them[asws] is their[asws] superiority'.[51]

59 . بَابُ أَنَّ الْإِمَامَ يَعْرِفُ الْإِمَامَ الَّذِي يَكُونُ مِنْ بَعْدِهِ، وَأَنَّ قَوْلَ اللهِ تَعَالى: « إِنَّ اللهَ يَأْمُرُكُمْ أَن تُؤَدُّواْ الْأَمنتِ إِلَى أَهْلِهَا » فِيهِمْ عليهم السلام نَزَلَتْ

Chapter 59 – The Imams[asws] recognises the Imamsas who would happen to be from after him[asws], and that the Words of Allah[azwj] the Exalted [4:58] Surely Allah Commands you to make over trusts to their owners, it was Revealed regarding them[asws]

1. الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْوَشَّاءِ عَنْ أَحْمَدَ بْنِ عَائِذٍ عَنِ ابْنِ أُذَيْنَةَ عَنْ بُرَيْدٍ الْعِجْلِيِّ قَالَ سَأَلْتُ أَبَا جَعْفَرٍ (عَلَيْهِ السَّلام) عَنْ قَوْلِ اللهِ عَزَّ وَجَلَّ إِنَّ اللهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الامانات إِلى أَهْلِها وَإِذا حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ تَحْكُمُوا بِالْعَدْلِ قَالَ إِيَّانَا عَنَى أَنْ يُؤَدِّيَ الاوَّلُ إِلَى الامَامِ الَّذِي بَعْدَهُ الْكُتُبَ وَالْعِلْمَ وَالسِّلاحَ وَإِذا حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ تَحْكُمُوا بِالْعَدْلِ الَّذِي فِي أَيْدِيكُمْ ثُمَّ قَالَ لِلنَّاسِ يا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللهَ وَأَطِيعُوا الرَّسُولَ

وَأُولِي الامْرِ مِنْكُمْ إِيَّانَا عَنَى خَاصَّةً أَمَرَ جَمِيعَ الْمُؤْمِنِينَ إِلَى يَوْمِ الْقِيَامَةِ بِطَاعَتِنَا فَإِنْ خِفْتُمْ تَنَازُعاً فِي أَمْرٍ فَرُدُّوهُ إِلَى الله وَإِلَى الرَّسُولِ وَإِلَى أُولِي الامْرِ مِنْكُمْ كَذَا نَزَلَتْ وَكَيْفَ يَأْمُرُهُمُ الله عَزَّ وَجَلَّ بِطَاعَةِ وُلاةِ الامْرِ وَيُرَخِّصُ فِي مُنَازَعَتِهِمْ إِنَّمَا قِيلَ ذَلِكَ لِلْمَأْمُورِينَ الَّذِينَ قِيلَ لَهُمْ أَطِيعُوا الله وَأَطِيعُوا الرَّسُولَ وَأُولِي الامْرِ مِنْكُمْ.

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Hassan Bin Ali Al Washha, from Ahmad Bin Aiz, from Ibn Azina, from Bureyd Al Ijaly who said,

'I asked Abu Ja'far[asws] about the Words of Allah[azwj] Mighty and Majestic [4:58] Surely Allah Commands you to make over trusts to their owners and that when you judge between people you judge with justice. He[asws] said: 'It Means us[asws], that the first one[asws] should hand over to the Imam[asws] who is to be after him[asws], the knowledge and the weapons and that when you judge between people you judge with justice which is in your[asws] hands'.

Then He[azwj] Said to the people [4:59] O you who believe! Obey Allah and obey the Rasool and those in authority from among you. It Means us[asws] in particular, the affairs of the entirety of the Momineen up to the Day of Judgment, by them being obedient to us[asws], then if you quarrel about anything, refer it to Allah and the Rasool and to those in authority from among you, like this is how it was Revealed. And how can Allah[azwj] Mighty and Majestic with obedience to the Master[asws] of the Command and Allow them to quarrel with them[asws]. But rather, that was Said to the Commanded ones for whom[asws] He[azwj] Said to them [4:59] O you who believe! Obey Allah and obey the Rasool and those in authority from among you'.[52]

2. الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْوَشَّاءِ عَنْ أَحْمَدَ بْنِ عُمَرَ قَالَ سَأَلْتُ الرِّضَا (عَلَيْهِ السَّلام) عَنْ قَوْلِ الله عَزَّ وَجَلَّ إِنَّ الله يَأْمُرُكُمْ أَنْ تُؤَدُّوا الاماناتِ إِلى أَهْلِها قَالَ هُمُ الائِمَّةُ مِنْ آلِ مُحَمَّدٍ (صَلَّى اللهُ عَلَيْهِ وَآلِه) أَنْ يُؤَدِّيَ الامَامُ الامَانَةَ إِلَى مَنْ بَعْدَهُ وَلا يَخُصَّ بِهَا غَيْرَهُ وَلا يَزْوِيَهَا عَنْهُ.

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Hassan Bin Ali Al Washha, from Ahmad Bin Umar who said,

'I asked Al-Reza[asws] about the Words of Allah[azwj] Mighty and Majestic [4:58] Surely Allah Commands you to make over trusts to their owners. He[asws] said: 'They[asws] are the Imams[asws] from the Progeny[asws] of Muhammad[saww] that they[asws] had over the entrustment from after him[saww], and He[azwj] did not Particularise other than him[asws] with it, nor impeded it from him[asws]'.[53]

3. مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ مُحَمَّدِ بْنِ الْفُضَيْلِ عَنْ أَبِي الْحَسَنِ الرِّضَا (عَلَيْهِ السَّلام) فِي قَوْلِ الله عَزَّ وَجَلَّ إِنَّ الله يَأْمُرُكُمْ أَنْ تُؤَدُّوا الاماناتِ إِلى أَهْلِها قَالَ هُمُ الائِمَّةُ يُؤَدِّي الامَامُ إِلَى الامَامِ مِنْ بَعْدِهِ وَلا يَخُصُّ بِهَا غَيْرَهُ وَلا يَزْوِيهَا عَنْهُ.

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Muhammad Bin Al Fuzayl,

(It has been narrated) from Abu Al-Hassan Al-Reza[asws] regarding the Words of Allah[azwj] Mighty and Majestic [4:58] Surely Allah Commands you to make over trusts to their owners. He[asws] said: 'They[asws] are the Imams[asws]. The Imam[asws] hands over the entrustments to the Imam[asws] to be from after him[asws], and no one else is particularised with it apart from him[asws], nor is it impeded from him[asws]'.[54]

4. مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنِ ابْنِ أَبِي يَعْفُورٍ عَنِ الْمُعَلَّى بْنِ خُنَيْسٍ قَالَ سَأَلْتُ أَبَا عَبْدِ الله (عَلَيْهِ السَّلام) عَنْ قَوْلِ الله عَزَّ وَجَلَّ إِنَّ الله يَأْمُرُكُمْ أَنْ تُؤَدُّوا الاماناتِ إِلى أَهْلِها قَالَ أَمَرَ الله الامَامَ الاوَّلَ أَنْ يَدْفَعَ إِلَى الامَامِ الَّذِي بَعْدَهُ كُلَّ شَيْءٍ عِنْدَهُ.

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Sinan, from Is'haq Bin Ammar, from Ibn Abu Yafour, from Al Moalla Bin Khunays who said,

'I asked Abu Abdullah[asws] about the Words of Allah[azwj] Mighty and Majestic [4:58] Surely Allah Commands you to make over trusts to their owners. Allah[azwj] Commanded the former Imam[asws] that he[asws] should hand over to the Imam[asws] who is to be from after him[asws], everything which is with him[asws]'.[55]

5. مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنِ ابْنِ مَحْبُوبٍ عَنِ الْعَلاءِ بْنِ رَزِينٍ عَنْ عَبْدِ الله بْنِ أَبِي يَعْفُورٍ عَنْ أَبِي عَبْدِ الله (عَلَيْهِ السَّلام) قَالَ لا يَمُوتُ الامَامُ حَتَّى يَعْلَمَ مَنْ يَكُونُ مِنْ بَعْدِهِ فَيُوصِيَ إِلَيْهِ.

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Ibn Mahboub, from Al A'ala Bin Razeyn, from Abdullah Bin Ab Yafour,

(It has been narrated) from Abu Abdyllah[asws] having said: 'An Imam[asws] does not pass away until he[asws] knows one would happen to be (an Imam[asws]) after him[asws], so he[asws] bequeaths to him[asws]'.[56]

6. أَحْمَدُ بْنُ إِدْرِيسَ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنِ ابْنِ أَبِي عُثْمَانَ عَنِ الْمُعَلَّى بْنِ خُنَيْسٍ عَنْ أَبِي عَبْدِ الله (عَلَيْهِ السَّلام) قَالَ إِنَّ الامَامَ يَعْرِفُ الامَامَ الَّذِي مِنْ بَعْدِهِ فَيُوصِي إِلَيْهِ.

Ahmad Bin Idrees, from Muhammad Bin Abdul Jabbar, from Safwan Bin Yahya, from Ibn Abu Usman, from Al Moalla Bin Khunays,

(It has been narrated) from Abu Abdullah[asws] having said: 'The Imam[asws] recognises the one who is to be (the Imam[asws]) after him[asws], so he[asws] bequeaths to him[asws]'.[57]

7. أَحْمَدُ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ أَبِي عَبْدِ الله الْبَرْقِيِّ عَنْ فَضَالَةَ بْنِ أَيُّوبَ عَنْ سُلَيْمَانَ بْنِ خَالِدٍ عَنْ أَبِي عَبْدِ الله (عَلَيْهِ السَّلام) قَالَ مَا مَاتَ عَالِمٌ حَتَّى يُعْلِمَهُ الله عَزَّ وَجَلَّ إِلَى مَنْ يُوصِي.

Ahmad, from Muhammad Bin Abdul Jabbar, from Abu Abdullah Al Barqy, from Fazalat Bin Ayoub, from Suleyman Bin Khalid,

(It has been narrated) from Abu Abdullah[asws] having said: ‘A scholar (Imam[asws]) does not pass away until Allah[azwj] Mighty and Majestic Lets him[asws] know to whom he[asws] should be bequeathing to’.[58]

60 . بَابُ أَنَّ الْإِمَامَةَ عَهْدٌ مِنَ اللهِ عَزَّوَجَلَّ مَعْهُودٌ مِنْ وَاحِدٍ إِلى وَاحِدٍ عليهم السلام

Chapter 60 – The Imamate is a Covenant from Allah[azwj] Mighty and Majestic, Covenanted from one[asws] to one[asws]

1. الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْوَشَّاءِ قَالَ حَدَّثَنِي عُمَرُ بْنُ أَبَانٍ عَنْ أَبِي بَصِيرٍ قَالَ كُنْتُ عِنْدَ أَبِي عَبْدِ الله (عَلَيْهِ السَّلام) فَذَكَرُوا الاوْصِيَاءَ وَذَكَرْتُ إِسْمَاعِيلَ فَقَالَ لا وَالله يَا أَبَا مُحَمَّدٍ مَا ذَاكَ إِلَيْنَا وَمَا هُوَ إِلا إِلَى الله عَزَّ وَجَلَّ يُنْزِلُ وَاحِداً بَعْدَ وَاحِدٍ.

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Hassan Bin Ali Al Washha who said, ‘Umar Bin Aban narrated to me, from Abu Baseer who said,

‘I was in the presence of Abu Abdullah[asws], so they (people) mentioned the successors[asws], and mentioned Ismail (The eldest son of Abu Abdullah[asws]). So he[asws] said: ‘No, by Allah[azwj], O Abu Muhammad! That is not up to us[asws], and it is not except up to Allah[azwj] Mighty and Majestic. He[azwj] Sends down one[asws] after one[asws]’.[59]

2. مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادِ بْنِ عُثْمَانَ عَنْ عَمْرِو بْنِ الاشْعَثِ قَالَ سَمِعْتُ أَبَا عَبْدِ الله (عَلَيْهِ السَّلام) يَقُولُ أَ تَرَوْنَ الْمُوصِيَ مِنَّا يُوصِي إِلَى مَنْ يُرِيدُ لا وَالله وَلَكِنْ عَهْدٌ مِنَ الله وَرَسُولِهِ (صَلَّى اللهُ عَلَيْهِ وَآلِه) لِرَجُلٍ فَرَجُلٍ حَتَّى يَنْتَهِيَ الامْرُ إِلَى صَاحِبِهِ.

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ جُمْهُورٍ عَنْ حَمَّادِ بْنِ عِيسَى عَنْ مِنْهَالٍ عَنْ عَمْرِو بْنِ الاشْعَثِ عَنْ أَبِي عَبْدِ الله (عَلَيْهِ السَّلام) مِثْلَهُ.

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Ibn Abu Umeyr, from Hammad Bin Usman, from Amro Bin Al Ash’as who said,

‘I heard Abu Abdullah[asws] saying: ‘Are you viewing that the bequeathed one[asws] from us[asws] would be bequeathing to the one[asws] he[asws] so wants to? No, by Allah[azwj]! But, it (Imamate) is a Covenant from Allah[azwj] and His[azwj] Rasool[saww] to a man, then to a man until the command ends up to its owner’.

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Muhammad Bin Jamhour, from Hammad Bin Isa, from Minhal, from Amro Bin Al Ash’as, from Abu Abdullah[asws] – similar to it.[60]

3. الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ مُحَمَّدٍ عَنْ بَكْرِ بْنِ صَالِحٍ عَنْ مُحَمَّدِ بْنِ سُلَيْمَانَ عَنْ عَيْثَمِ بْنِ أَسْلَمَ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ الله (عَلَيْهِ السَّلام) قَالَ إِنَّ الامَامَةَ عَهْدٌ مِنَ الله عَزَّ وَجَلَّ مَعْهُودٌ لِرِجَالٍ مُسَمَّيْنَ لَيْسَ لِلامَامِ أَنْ يَزْوِيَهَا عَنِ الَّذِي يَكُونُ مِنْ بَعْدِهِ إِنَّ الله تَبَارَكَ وَتَعَالَى أَوْحَى إِلَى دَاوُدَ (عَلَيْهِ السَّلام) أَنِ اتَّخِذْ وَصِيّاً مِنْ أَهْلِكَ فَإِنَّهُ قَدْ

سَبَقَ فِي عِلْمِي أَنْ لا أَبْعَثَ نَبِيّاً إلا وَلَهُ وَصِيٌّ مِنْ أَهْلِهِ وَكَانَ لِدَاوُدَ (عَلَيْهِ السَّلام) أَوْلادٌ عِدَّةٌ وَفِيهِمْ غُلامٌ كَانَتْ أُمُّهُ عِنْدَ دَاوُدَ وَكَانَ لَهَا مُحِبّاً فَدَخَلَ دَاوُدُ (عَلَيْهِ السَّلام) عَلَيْهَا حِينَ أَتَاهُ الْوَحْيُ فَقَالَ لَهَا إِنَّ الله عَزَّ وَجَلَّ أَوْحَى إِلَيَّ يَأْمُرُنِي أَنِ أَتَّخِذَ وَصِيّاً مِنْ أَهْلِي فَقَالَتْ لَهُ امْرَأَتُهُ فَلْيَكُنِ ابْنِي قَالَ ذَلِكَ أُرِيدُ وَكَانَ السَّابِقُ فِي عِلْمِ الله الْمَحْتُومِ عِنْدَهُ أَنَّهُ سُلَيْمَانُ فَأَوْحَى الله تَبَارَكَ وَتَعَالَى إِلَى دَاوُدَ أَنْ لا تَعْجَلْ دُونَ أَنْ يَأْتِيَكَ أَمْرِي فَلَمْ يَلْبَثْ دَاوُدُ (عَلَيْهِ السَّلام) أَنْ وَرَدَ عَلَيْهِ رَجُلانِ يَخْتَصِمَانِ فِي الْغَنَمِ وَالْكَرْمِ فَأَوْحَى الله عَزَّ وَجَلَّ إِلَى دَاوُدَ أَنِ اجْمَعْ وُلْدَكَ فَمَنْ قَضَى بِهَذِهِ الْقَضِيَّةِ فَأَصَابَ فَهُوَ وَصِيُّكَ مِنْ بَعْدِكَ فَجَمَعَ دَاوُدُ (عَلَيْهِ السَّلام) وُلْدَهُ فَلَمَّا أَنْ قَصَّ الْخَصْمَانِ قَالَ سُلَيْمَانُ (عَلَيْهِ السَّلام) يَا صَاحِبَ الْكَرْمِ مَتَى دَخَلَتْ غَنَمُ هَذَا الرَّجُلِ كَرْمَكَ قَالَ دَخَلَتْهُ لَيْلاً قَالَ قَضَيْتُ عَلَيْكَ يَا صَاحِبَ الْغَنَمِ بِأَوْلادِ غَنَمِكَ وَأَصْوَافِهَا فِي عَامِكَ هَذَا ثُمَّ قَالَ لَهُ دَاوُدُ فَكَيْفَ لَمْ تَقْضِ بِرِقَابِ الْغَنَمِ وَقَدْ قَوَّمَ ذَلِكَ عُلَمَاءُ بَنِي إِسْرَائِيلَ وَكَانَ ثَمَنُ الْكَرْمِ قِيمَةَ الْغَنَمِ فَقَالَ سُلَيْمَانُ إِنَّ الْكَرْمَ لَمْ يُجْتَثَّ مِنْ أَصْلِهِ وَإِنَّمَا أُكِلَ حِمْلُهُ وَهُوَ عَائِدٌ فِي قَابِلٍ فَأَوْحَى الله عَزَّ وَجَلَّ إِلَى دَاوُدَ إِنَّ الْقَضَاءَ فِي هَذِهِ الْقَضِيَّةِ مَا قَضَى سُلَيْمَانُ بِهِ يَا دَاوُدُ أَرَدْتَ أَمْراً وَأَرَدْنَا أَمْراً غَيْرَهُ فَدَخَلَ دَاوُدُ عَلَى امْرَأَتِهِ فَقَالَ أَرَدْنَا أَمْراً وَأَرَادَ الله عَزَّ وَجَلَّ أَمْراً غَيْرَهُ وَلَمْ يَكُنْ إلا مَا أَرَادَ الله عَزَّ وَجَلَّ فَقَدْ رَضِينَا بِأَمْرِ الله عَزَّ وَجَلَّ وَسَلَّمْنَا وَكَذَلِكَ الاوْصِيَاءُ (عَلَيْهِم السَّلام) لَيْسَ لَهُمْ أَنْ يَتَعَدَّوْا بِهَذَا الامْرِ فَيُجَاوِزُونَ صَاحِبَهُ إِلَى غَيْرِهِ.

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Ali Bin Muhammad, from Bakr Bin Salih, from Muhammad Bin Suleyman, from Aysam Bin Aslam, from Muawiya Bin Ammar,

(It has been narrated) from Abu Abdullah[asws] having said: 'The Imamate is a Covenant from Allah[azwj] Mighty and Majestic, Covenanted to a specifically named one. It isn't for the Imam[asws] that he[asws] impedes it (holds back) from the one[asws] who would happen to be from after him[asws].

Allah[azwj] Blessed and High Revealed unto Dawoodas: "Take a successor[as] from your[asws] family, for it has preceded in My[azwj] Knowledge that I[azwj] shall not Send a Prophet[as] except that for him[as] would be a successor[as] from his[as] familyas". And it was so that for Dawoodas were a number of children, and among them was a boy whose mother was with Dawoodas, and he[as] loved her.

So Dawoodas went over to her when he[as] was Given the Revelation, and he[as] said to her: 'Allah[azwj] Mighty and Majestic Revealed unto meas Commanding meas that I[as] should take a successor[as] from my[as] family'. So she said to him[as], 'So let it happen to be my son'. He[as] said: 'I[as] want that, and it has preceded in the Inevitable Knowledge of Allah[azwj] that he[as] is Suleymanas.

So Allah[azwj] Blessed and High Revealed unto Dawoodas: "Do not be hasty beside My[azwj] Command coming to you[as]". So it was not long for Dawoodas before two men came over to him[as] disputing with each other regarding the

sheep and the vineyard. So Allah[azwj] Mighty and Majestic Revealed unto Dawoodas: “Gather youras sons, so the one who judges this judgment and is correct, so he would be youras successor[as] after you[as]”.

So Dawoodas gathered his[as] sons. So when the two disputants related their cases, Suleymanas said: ‘O owner of the vineyard! When did these sheep of the man enter your vineyard?’ He said, ‘They entered at night’. He[as] said: ‘I[as] hereby judge against you, O owner of the sheep, with the children of your sheep and their wool during this year of yours (to be given to him as compensation)’.

Then Dawoodas said to him[as]: ‘So how come you[as] did not judge with the necks of the sheep (which ate from the vineyard), and the scholars of the Children of Israel had evaluated that and the price of the vineyard as being the price of the sheep?’ So Suleymanas said: ‘The vineyard was not uprooted from its roots, and rather its load (fruits) were eaten, and these would be returning (growing again) next year’.

So Allah[azwj] Mighty and Majestic Revealed unto Dawoodas: “The judgment regarding this is the judgement what Suleymanas judged with. O Dawoodas! You[as] intended a matter and I[azwj] Intended a matter other than it”. So Dawoodas went over to his[as] wife and he[as] said: ‘We wanted a matter and Allah[azwj] Mighty and Majestic Wanted a matter other than it, and it will not come into being except what Allah[azwj] Mighty and Majestic Wants. Thus, we are pleased with the Command of Allah[azwj] Mighty and Majestic and we submit’.

(He[asws] said): ‘And similar to that are the successors[asws]. It isn’t for them[asws] that they[asws] should be advancing with this matter, so they would be over-stepping its (rightful) owner to someone else’.

قَالَ الْكُلَيْنِيُّ مَعْنَى الْحَدِيثِ الاوَّلِ أَنَّ الْغَنَمَ لَوْ دَخَلَتِ الْكَرْمَ نَهَاراً لَمْ يَكُنْ عَلَى صَاحِبِ الْغَنَمِ شَيْءٌ لانَّ لِصَاحِبِ الْغَنَمِ أَنْ يُسَرِّحَ غَنَمَهُ بِالنَّهَارِ تَرْعَى وَعَلَى صَاحِبِ الْكَرْمِ حِفْظُهُ وَعَلَى صَاحِبِ الْغَنَمِ أَنْ يَرْبِطَ غَنَمَهُ لَيْلاً وَلِصَاحِبِ الْكَرْمِ أَنْ يَنَامَ فِي بَيْتِهِ.

Al-Kulayni said, ‘The meaning of the First Hadeeth is that the sheep, had they entered the vineyard at daytime, there would not have been anything upon the owner of the sheep, because it is for the owner of the sheep that he releases his sheep by the day for pasture and upon the owner of the vineyard to protect it, and it is upon the owner of the sheep that he fastens (enclose in a pen) his sheep at night and for the owner of the vineyard that he sleep in his house’.[61]

4. مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ ابْنِ بُكَيْرٍ وَجَمِيلٍ عَنْ عَمْرِو بْنِ مُصْعَبٍ قَالَ سَمِعْتُ أَبَا عَبْدِ الله (عَلَيْهِ السَّلام) يَقُولُ أَ تَرَوْنَ أَنَّ الْمُوصِيَ مِنَّا يُوصِي إِلَى مَنْ يُرِيدُ لا وَالله وَلَكِنَّهُ عَهْدٌ مِنْ رَسُولِ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) إِلَى رَجُلٍ فَرَجُلٍ حَتَّى انْتَهَى إِلَى نَفْسِهِ.

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Abu Umeyr, from Ibn Bukeyr and Jameel, from Amro Bin Mus’ab who said,

‘I heard Abu Abdullah[asws] saying: ‘Are you viewing that the bequeather from us[asws] can bequeath to the one he[asws] so wants to? No, by Allah[azwj]! But, it (Imamate) is a Covenant from Rasool-Allah[saww] to a man, then a man’ – until he[asws] ended up (naming) to himself[asws]’.[62]

61 . بَابُ أَنَّ الْأَئِمَّةَ عليهم السلام لَمْ يَفْعَلُوا شَيْئاً وَلَايَفْعَلُونَ إِلاَّ بِعَهْدٍ مِنَ اللهِ . عَزَّ وَجَلَّ . وَأَمْرٍ مِنْهُ لَايَتَجَاوَزُونَهُ

Chapter 61 – The Imams[asws] are not doing anything nor will they[asws] be doing (anything) except by a Covenant from Allah[azwj] Mighty and Majestic and a Command from Him[azwj], not exceeding it

1. مُحَمَّدُ بْنُ يَحْيَى وَالْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ بْنِ عَلِيٍّ عَنْ إِسْمَاعِيلَ بْنِ مِهْرَانَ عَنْ أَبِي جَمِيلَةَ عَنْ مُعَاذِ بْنِ كَثِيرٍ عَنْ أَبِي عَبْدِ الله (عَلَيْهِ السَّلام) قَالَ إِنَّ الْوَصِيَّةَ نَزَلَتْ مِنَ السَّمَاءِ عَلَى مُحَمَّدٍ كِتَاباً لَمْ يُنْزَلْ عَلَى مُحَمَّدٍ (صَلَّى اللهُ عَلَيْهِ وَآلِه) كِتَابٌ مَخْتُومٌ إِلا الْوَصِيَّةُ فَقَالَ جَبْرَئِيلُ (عَلَيْهِ السَّلام) يَا مُحَمَّدُ هَذِهِ وَصِيَّتُكَ فِي أُمَّتِكَ عِنْدَ أَهْلِ بَيْتِكَ فَقَالَ رَسُولُ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) أَيُّ أَهْلِ بَيْتِي يَا جَبْرَئِيلُ قَالَ نَجِيبُ الله مِنْهُمْ وَذُرِّيَّتُهُ لِيَرِثَكَ عِلْمَ النُّبُوَّةِ كَمَا وَرَّثَهُ إِبْرَاهِيمُ (عَلَيْهِ السَّلام) وَمِيرَاثُهُ لِعلي (عَلَيْهِ السَّلام) وَذُرِّيَّتِكَ مِنْ صُلْبِهِ قَالَ وَكَانَ عَلَيْهَا خَوَاتِيمُ قَالَ فَفَتَحَ علي (عَلَيْهِ السَّلام) الْخَاتَمَ الاوَّلَ وَمَضَى لِمَا فِيهَا ثُمَّ فَتَحَ الْحَسَنُ (عَلَيْهِ السَّلام) الْخَاتَمَ الثَّانِيَ وَمَضَى لِمَا أُمِرَ بِهِ فِيهَا فَلَمَّا تُوُفِّيَ الْحَسَنُ وَمَضَى فَتَحَ الْحُسَيْنُ (عَلَيْهِ السَّلام) الْخَاتَمَ الثَّالِثَ فَوَجَدَ فِيهَا أَنْ قَاتِلْ فَاقْتُلْ وَتُقْتَلَ وَاخْرُجْ بِأَقْوَامٍ لِلشَّهَادَةِ لا شَهَادَةَ لَهُمْ إِلا مَعَكَ قَالَ فَفَعَلَ (عَلَيْهِ السَّلام) فَلَمَّا مَضَى دَفَعَهَا إِلَى عَلِيِّ بن الحسين (عَلَيْهِما السَّلام) قَبْلَ ذَلِكَ فَفَتَحَ الْخَاتَمَ الرَّابِعَ فَوَجَدَ فِيهَا أَنِ اصْمُتْ وَأَطْرِقْ لِمَا حُجِبَ الْعِلْمُ فَلَمَّا تُوُفِّيَ وَمَضَى دَفَعَهَا إِلَى مُحَمَّدِ بن علي (عَلَيْهِما السَّلام) فَفَتَحَ الْخَاتَمَ الْخَامِسَ فَوَجَدَ فِيهَا أَنْ فَسِّرْ كِتَابَ الله تَعَالَى وَصَدِّقْ أَبَاكَ وَوَرِّثِ ابْنَكَ وَاصْطَنِعِ الامَّةَ وَقُمْ بِحَقِّ الله عَزَّ وَجَلَّ وَقُلِ الْحَقَّ فِي الْخَوْفِ وَالامْنِ وَلا تَخْشَ إِلا الله فَفَعَلَ ثُمَّ دَفَعَهَا إِلَى الَّذِي يَلِيهِ قَالَ قُلْتُ لَهُ جُعِلْتُ فِدَاكَ فَأَنْتَ هُوَ قَالَ فَقَالَ مَا بِي إِلا أَنْ تَذْهَبَ يَا مُعَاذُ فَتَرْوِيَ عَلَيَّ قَالَ فَقُلْتُ أَسْأَلُ الله الَّذِي رَزَقَكَ مِنْ آبَائِكَ هَذِهِ الْمَنْزِلَةَ أَنْ يَرْزُقَكَ مِنْ عَقِبِكَ مِثْلَهَا قَبْلَ الْمَمَاتِ قَالَ قَدْ فَعَلَ الله ذَلِكَ يَا مُعَاذُ قَالَ فَقُلْتُ فَمَنْ هُوَ جُعِلْتُ فِدَاكَ قَالَ هَذَا الرَّاقِدُ وَأَشَارَ بِيَدِهِ إِلَى الْعَبْدِ الصَّالِحِ وَهُوَ رَاقِدٌ.

Muhammad Bin Yahya and Al Husayn Bin Muhammad, from Ja’far Bin Muhammad, from Ali Bin Al Husayn Bin Ali, from Ismail Bin Mihran, from Abu Jameela, from Muaz Bin Kaseer,

(It has been narrated) from Abu Abdullah[asws] having said: ‘The Testament descended from the sky unto Muhammad[saww] as an Ordinance. There did not descend unto Muhammad[saww] a sealed Ordinance except for the Testament.

So Jibraeel[as] said: 'O Muhammad[saww]! This here is your[saww] testament regarding your[saww] community about the People[asws] of your[saww] Household'. So Rasool-Allah[saww] said: 'Which are the People[asws] of my[saww] Household, O Jibraeel[as]?' He[as] said: 'The noble one of Allah[azwj] from them and his[asws] offspring in order to inherit from you[saww] the knowledge of the Prophet-hood just as Ibrahim[as] made to inherit and his[as] inheritance is for Ali[asws] and your[saww] offspring from his[asws] lineage'.

He[asws] said: 'And it was so that there were seals upon these. So Ali[asws] opened the first seal and accomplished whatever was therein. Then Al-Hassan[asws] opened the second seal and accomplished whatever he[asws] had been Commanded with therein. So when Al-Hassan[asws] passed away and accomplished, Al-Husayn[asws] opened the third seal, and he[asws] found therein: "Fight! So kill and be killed and go out with a group of people for the martyrdom, there being no martyrdom for them except with you[asws]".

He[asws] said: 'So he[asws] did it. So when he[asws] accomplished, he[asws] handed these (the remaining sealed Ordinances) over to Ali[asws] Bin Al-Husayn[asws] before that. So he[asws] opened the fourth seal and found therein: 'Be silent and withhold due to the blockade of the knowledge".

So when he[asws] passed away and accomplished, he[asws] handed these over to Muhammad[asws] Bin Ali[asws]. So he[asws] opened the fifth seal and found therein: "Interpret the Book of Allah[azwj] the Exalted and ratify your[asws] father[asws], and make your[asws] son to inherit, and synthesize the community, and rise by the Right of Allah[azwj] Mighty and Majestic, and speak the Truth during the fear and the security, and do not fear except Allah[azwj]".

So he[asws] did it. Then he[asws] handed these over to the one[asws] who followed him[asws]. I said, 'So you[asws] are him[asws]'. So he[asws] said: 'What is with me[asws], O Muazz, except that you will go, so you will be reporting against me[asws]'. So I said, 'I ask Allah[azwj] Who Graced your[asws] forefathers[asws] of this status, that He[azwj] should Grace you[asws] from your[asws] offspring, similar to it, before the passing away'. He[asws] said: 'He[azwj] has already Done so, O Muaz!'. So I said, 'So who is that, may I be sacrificed for you[asws]?' He[asws] said: 'This one lying (over there)', and he[asws] gestured by his[asws] hand towards Al-Abd Salih[asws] (7th Imam[asws]), and he[asws] was lying (sleeping)'.[63]

2. أَحْمَدُ بْنُ مُحَمَّدٍ وَمُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ أَبِي الْحَسَنِ الْكِنَانِيِّ عَنْ جَعْفَرِ بْنِ نُجَيحٍ الْكِنْدِيِّ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ عُبَيْدِ الله الْعُمَرِيِّ عَنْ أَبِيهِ عَنْ جَدِّهِ عَنْ أَبِي عَبْدِ الله (عَلَيْهِ السَّلام) قَالَ إِنَّ الله عَزَّ وَجَلَّ أَنْزَلَ عَلَى نَبِيِّهِ (صَلَّى اللهُ عَلَيْهِ وَآلِه) كِتَاباً قَبْلَ وَفَاتِهِ فَقَالَ يَا مُحَمَّدُ هَذِهِ وَصِيَّتُكَ إِلَى النُّجَبَةِ مِنْ أَهْلِكَ قَالَ وَمَا النُّجَبَةُ يَا جَبْرَئِيلُ فَقَالَ عَلِيُّ بْنُ أَبِي طَالِبٍ وَوُلْدُهُ (عَلَيْهِم السَّلام) وَكَانَ عَلَى الْكِتَابِ خَوَاتِيمُ مِنْ ذَهَبٍ فَدَفَعَهُ النَّبِيُّ (صَلَّى اللهُ عَلَيْهِ وَآلِه) إِلَى أَمِيرِ الْمُؤْمِنِينَ (عَلَيْهِ السَّلام) وَأَمَرَهُ أَنْ يَفُكَّ خَاتَماً مِنْهُ وَيَعْمَلَ بِمَا فِيهِ فَفَكَّ أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلام) خَاتَماً وَعَمِلَ بِمَا فِيهِ ثُمَّ دَفَعَهُ إِلَى ابْنِهِ الْحَسَنِ (عَلَيْهِ السَّلام) فَفَكَّ خَاتَماً وَعَمِلَ بِمَا فِيهِ ثُمَّ دَفَعَهُ إِلَى الْحُسَيْنِ (عَلَيْهِ السَّلام) فَفَكَّ خَاتَماً فَوَجَدَ فِيهِ أَنِ اخْرُجْ بِقَوْمٍ إِلَى الشَّهَادَةِ فَلا شَهَادَةَ لَهُمْ إِلا مَعَكَ وَاشْرِ نَفْسَكَ لله عَزَّ وَجَلَّ فَفَعَلَ ثُمَّ دَفَعَهُ إِلَى عَلِيٍّ

بن الحسين (عَلَيْهما السَّلام) فَفَكَّ خَاتَماً فَوَجَدَ فِيهِ أَنْ أَطْرِقْ وَاصْمُتْ وَالْزَمْ مَنْزِلَكَ وَاعْبُدْ رَبَّكَ حَتَّى يَأْتِيَكَ الْيَقِينُ فَفَعَلَ ثُمَّ دَفَعَهُ إِلَى ابْنِهِ مُحَمَّدِ بن علي (عَلَيْهما السَّلام) فَفَكَّ خَاتَماً فَوَجَدَ فِيهِ حَدِّثِ النَّاسَ وَأَفْتِهِمْ وَلا تَخَافَنَّ إِلا الله عَزَّ وَجَلَّ فَإِنَّهُ لا سَبِيلَ لاحَدٍ عَلَيْكَ فَفَعَلَ ثُمَّ دَفَعَهُ إِلَى ابْنِهِ جَعْفَرٍ فَفَكَّ خَاتَماً فَوَجَدَ فِيهِ حَدِّثِ النَّاسَ وَأَفْتِهِمْ وَانْشُرْ عُلُومَ أَهْلِ بَيْتِكَ وَصَدِّقْ آبَاءَكَ الصَّالِحِينَ وَلا تَخَافَنَّ إِلا الله عَزَّ وَجَلَّ وَأَنْتَ فِي حِرْزٍ وَأَمَانٍ فَفَعَلَ ثُمَّ دَفَعَهُ إِلَى ابْنِهِ مُوسَى (عَلَيْهِ السَّلام) وَكَذَلِكَ يَدْفَعُهُ مُوسَى إِلَى الَّذِي بَعْدَهُ ثُمَّ كَذَلِكَ إِلَى قِيَامِ الْمَهْدِيِّ صَلَّى الله عَلَيْهِ.

Ahmad Bin Muhammad and Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Ahmad Bin Muhammad, from Abu Al Hassan Al Kinany, from Ja'far Bin Najeeh Al Kindy, from Muhammad Bin Ahmad Bin Ubeydullah Al Umary, from his father, from his grandfather,

(It has been narrated) from Abu Abdullah[asws] having said: 'Allah[azwj] Mighty and Majestic sent an Ordinance upon His[azwj] Prophet[saww] before his[saww] passing away. So he (Jibraeel[as] said: 'O Muhammad[saww]! This is your[asws] testament to the nobles from your[saww] family'. He[saww] said: 'And what nobles O Jibraeel[as]?' So he[as] said: 'Ali[asws] Bin Abu Talibas and his[asws] sons[asws]'.

And it was so that there were seals of gold upon the Ordinances. So the Prophet[as] handed it over to Amir Al-Momineen[asws] and instructed him[asws] that he[asws] should untie a seal from it and act in accordance with whatever is in it. So Amir Al-Momineen[asws] untied a seal and acted in accordance with whatever was in it. Then he[asws] handed it over to Al-Hassan[asws]. So he[asws] untied a seal and acted in accordance with whatever was in it.

Then he[asws] handed it over to Al-Husayn[asws]. So he[asws] untied a seal, and he[asws] found therein: "Go out with a group of people to the martyrdom, and there is no martyrdom for them except with you[asws], and give glad tidings to yourself[asws] for the Sake of Allah[azwj] Mighty and Majestic". Then he[asws] handed it over to Ali[asws] Bin Al-Husayn[asws]. So he[asws] untied a seal and he[asws] found therein: "Withhold and be silent and necessitate (staying in) your[asws] house [15:99] And worship your Lord until there comes to you certainty'.

So he[asws] did it. Then he[asws] handed it over to his[asws] son[asws] Muhammad[asws] Bin Ali[asws]. So he[asws] untied a seal and he[asws] found therein: "Narrate to the people and issue Verdicts to them, and do not fear anyone except Allah[azwj] Mighty and Majestic, for there is no way for anyone against you[asws]". So he[asws] did it. Then he[asws] handed it over to his[asws] son[asws] Ja'far[asws]. So he[asws] untied a seal and he[asws] found therein: "Narrate to the people and issue Verdicts to them and publicise the knowledge to the People[asws] of your[asws] Household, and ratify your[asws] forefathers[asws], the righteous ones[asws], and do not fear anyone except Allah[azwj] Mighty and Majestic, and you[asws] are in Protection and Security".

Then he[asws] handed it over to his[asws] son[asws] Musa[asws], and similar to that, Musa[asws] would be handing it over to the one[asws] who would be after him[asws], up to the rising of Al-Mahdi[asws], may the Salawat of Allah[azwj] be upon him[asws]'.[64]

3. مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مَحْبُوبٍ عَنِ ابْنِ رِئَابٍ عَنْ ضُرَيْسٍ الْكُنَاسِيِّ عَنْ ابي جعفر (عَلَيْهِ السَّلام) قَالَ قَالَ لَهُ حُمْرَانُ جُعِلْتُ فِدَاكَ أَ رَأَيْتَ مَا كَانَ مِنْ أَمْرِ عَلِيٍّ وَالْحَسَنِ وَالْحُسَيْنِ (عَلَيْهِ السَّلام) وَخُرُوجِهِمْ وَقِيَامِهِمْ بِدِينِ الله عَزَّ وَجَلَّ وَمَا أُصِيبُوا مِنْ قَتْلِ الطَّوَاغِيتِ إِيَّاهُمْ وَالظَّفَرِ بِهِمْ حَتَّى قُتِلُوا وَغُلِبُوا فَقَالَ أَبُو جَعْفَرٍ (عَلَيْهِ السَّلام) يَا حُمْرَانُ إِنَّ الله تَبَارَكَ وَتَعَالَى قَدْ كَانَ قَدَّرَ ذَلِكَ عَلَيْهِمْ وَقَضَاهُ وَأَمْضَاهُ وَحَتَمَهُ ثُمَّ أَجْرَاهُ فَبِتَقَدُّمِ عِلْمِ ذَلِكَ إِلَيْهِمْ مِنْ رَسُولِ الله قَامَ عَلِيٌّ وَالْحَسَنُ وَالْحُسَيْنُ وَبِعِلْمٍ صَمَتَ مَنْ صَمَتَ مِنَّا.

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Mahboub, from Ibn Raib, from Zureys Al Kunasy,

(It has been narrated) from Abu Ja'far[asws], said, 'Humran said to him[asws], 'May I be sacrificed for you[asws]! What is your[asws] view of what was from the matter of Ali[asws], and Al-Hassan[asws], and Al-Husayn[asws], and their[asws] going out and their[asws] making a stand with the Religion of Allah[azwj] Mighty and Majestic, and what they[asws] were hit with from the tyrants killing them[asws], and being victorious with them[asws] until they[asws] were killed and overcome?'

So Abu Ja'far[asws] said: 'O Humran! Allah[azwj] Blessed and High had Determined that upon them[asws], and Ordained it, and Accomplished it, and Made it to be inevitable, then Flowed it. Thus, it was by the preceding knowledge of that upon them[asws] from Rasool-Allah[saww] did Ali[asws] and Al-Hassan[asws] and Al-Husayn[asws] make a stand, and by (preceding) knowledge is silent, the one who is silent from us[asws]'.[65]

4. الْحُسَيْنُ بْنُ مُحَمَّدٍ الاشْعَرِيُّ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحَارِثِ بْنِ جَعْفَرٍ عَنْ عَلِيِّ بْنِ إِسْمَاعِيلَ بْنِ يَقْطِينٍ عَنْ عِيسَى بْنِ الْمُسْتَفَادِ أَبِي مُوسَى الضَّرِيرِ قَالَ حَدَّثَنِي مُوسَى بْنُ جَعْفَرٍ (عَلَيْهِما السَّلام) قَالَ قُلْتُ لابِي عَبْدِ الله أَ لَيْسَ كَانَ أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلام) كَاتِبَ الْوَصِيَّةِ وَرَسُولُ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) الْمُمْلِي عَلَيْهِ وَجَبْرَئِيلُ وَالْمَلائِكَةُ الْمُقَرَّبُونَ (عَلَيْهِم السَّلام) شُهُودٌ قَالَ فَأَطْرَقَ طَوِيلاً ثُمَّ قَالَ يَا أَبَا الْحَسَنِ قَدْ كَانَ مَا قُلْتَ وَلَكِنْ حِينَ نَزَلَ بِرَسُولِ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) الامْرُ نَزَلَتِ الْوَصِيَّةُ مِنْ عِنْدِ الله كِتَاباً مُسَجَّلاً نَزَلَ بِهِ جَبْرَئِيلُ مَعَ أُمَنَاءِ الله تَبَارَكَ وَتَعَالَى مِنَ الْمَلائِكَةِ فَقَالَ جَبْرَئِيلُ يَا مُحَمَّدُ مُرْ بِإِخْرَاجِ مَنْ عِنْدَكَ إِلا وَصِيَّكَ لِيَقْبِضَهَا مِنَّا وَتُشْهِدَنَا بِدَفْعِكَ إِيَّاهَا إِلَيْهِ ضَامِناً لَهَا يَعْنِي عَلِيّاً (عَلَيْهِ السَّلام) فَأَمَرَ النَّبِيُّ (صَلَّى اللهُ عَلَيْهِ وَآلِه) بِإِخْرَاجِ مَنْ كَانَ فِي الْبَيْتِ مَا خَلا عَلِيّاً (عَلَيْهِ السَّلام) وَفَاطِمَةُ فِيمَا بَيْنَ السِّتْرِ وَالْبَابِ فَقَالَ جَبْرَئِيلُ يَا مُحَمَّدُ رَبُّكَ يُقْرِئُكَ السَّلامَ وَيَقُولُ هَذَا كِتَابُ مَا كُنْتُ عَهِدْتُ إِلَيْكَ وَشَرَطْتُ عَلَيْكَ وَشَهِدْتُ بِهِ عَلَيْكَ وَأَشْهَدْتُ بِهِ عَلَيْكَ مَلائِكَتِي وَكَفَى بِي يَا مُحَمَّدُ شَهِيداً قَالَ فَارْتَعَدَتْ مَفَاصِلُ النَّبِيِّ (صَلَّى اللهُ عَلَيْهِ وَآلِه) فَقَالَ يَا جَبْرَئِيلُ رَبِّي هُوَ السَّلامُ وَمِنْهُ السَّلامُ وَإِلَيْهِ يَعُودُ السَّلامُ صَدَقَ عَزَّ وَجَلَّ وَبَرَّ هَاتِ الْكِتَابَ فَدَفَعَهُ إِلَيْهِ وَأَمَرَهُ بِدَفْعِهِ إِلَى أَمِيرِ الْمُؤْمِنِينَ (عَلَيْهِ السَّلام) فَقَالَ لَهُ اقْرَأْهُ فَقَرَأَهُ حَرْفاً حَرْفاً فَقَالَ يَا عَلِيُّ هَذَا عَهْدُ رَبِّي تَبَارَكَ وَتَعَالَى إِلَيَّ

وَشَرْطُهُ عَلَيَّ وَأَمَانَتُهُ وَقَدْ بَلَّغْتُ وَنَصَحْتُ وَأَدَّيْتُ فَقَالَ علي (عَلَيْهِ السَّلام) وَأَنَا أَشْهَدُ لَكَ بِأَبِي وَأُمِّي أَنْتَ بِالْبَلاغِ وَالنَّصِيحَةِ وَالتَّصْدِيقِ عَلَى مَا قُلْتَ وَيَشْهَدُ لَكَ بِهِ سَمْعِي وَبَصَرِي وَلَحْمِي وَدَمِي فَقَالَ جَبْرَئِيلُ (عَلَيْهِ السَّلام) وَأَنَا لَكُمَا عَلَى ذَلِكَ مِنَ الشَّاهِدِينَ فَقَالَ رَسُولُ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) يَا عَلِيُّ أَخَذْتَ وَصِيَّتِي وَعَرَفْتَهَا وَضَمِنْتَ لله وَلِيَ الْوَفَاءَ بِمَا فِيهَا فَقَالَ علي (عَلَيْهِ السَّلام) نَعَمْ بِأَبِي أَنْتَ وَأُمِّي عَلَيَّ ضَمَانُهَا وَعَلَى الله عَوْنِي وَتَوْفِيقِي عَلَى أَدَائِهَا فَقَالَ رَسُولُ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) يَا عَلِيُّ إِنِّي أُرِيدُ أَنْ أُشْهِدَ عَلَيْكَ بِمُوَافَاتِي بِهَا يَوْمَ الْقِيَامَةِ فَقَالَ علي (عَلَيْهِ السَّلام) نَعَمْ أَشْهِدْ فَقَالَ النَّبِيُّ (صَلَّى اللهُ عَلَيْهِ وَآلِه) إِنَّ جَبْرَئِيلَ وَمِيكَائِيلَ فِيمَا بَيْنِي وَبَيْنَكَ الانَ وَهُمَا حَاضِرَانِ مَعَهُمَا الْمَلائِكَةُ الْمُقَرَّبُونَ لاشْهِدَهُمْ عَلَيْكَ فَقَالَ نَعَمْ لِيَشْهَدُوا وَأَنَا بِأَبِي أَنْتَ وَأُمِّي أُشْهِدُهُمْ فَأَشْهَدَهُمْ رَسُولُ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) وَكَانَ فِيمَا اشْتَرَطَ عَلَيْهِ النَّبِيُّ بِأَمْرِ جَبْرَئِيلَ (عَلَيْهِ السَّلام) فِيمَا أَمَرَ الله عَزَّ وَجَلَّ أَنْ قَالَ لَهُ يَا عَلِيُّ تَفِي بِمَا فِيهَا مِنْ مُوَالاةِ مَنْ وَالَى الله وَرَسُولَهُ وَالْبَرَاءَةِ وَالْعَدَاوَةِ لِمَنْ عَادَى الله وَرَسُولَهُ وَالْبَرَاءَةِ مِنْهُمْ عَلَى الصَّبْرِ مِنْكَ وَعَلَى كَظْمِ الْغَيْظِ وَعَلَى ذَهَابِ حَقِّي وَغَصْبِ خُمُسِكَ وَانْتِهَاكِ حُرْمَتِكَ فَقَالَ نَعَمْ يَا رَسُولَ الله فَقَالَ أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلام) وَالَّذِي فَلَقَ الْحَبَّةَ وَبَرَأَ النَّسَمَةَ لَقَدْ سَمِعْتُ جَبْرَئِيلَ (عَلَيْهِ السَّلام) يَقُولُ لِلنَّبِيِّ يَا مُحَمَّدُ عَرِّفْهُ أَنَّهُ يُنْتَهَكُ الْحُرْمَةُ وَهِيَ حُرْمَةُ الله وَحُرْمَةُ رَسُولِ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) وَعَلَى أَنْ تُخْضَبَ لِحْيَتُهُ مِنْ رَأْسِهِ بِدَمٍ عَبِيطٍ قَالَ أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلام) فَصَعِقْتُ حِينَ فَهِمْتُ الْكَلِمَةَ مِنَ الامِينِ جَبْرَئِيلَ حَتَّى سَقَطْتُ عَلَى وَجْهِي وَقُلْتُ نَعَمْ قَبِلْتُ وَرَضِيتُ وَإِنِ انْتَهَكَتِ الْحُرْمَةُ وَعُطِّلَتِ السُّنَنُ وَمُزِّقَ الْكِتَابُ وَهُدِّمَتِ الْكَعْبَةُ وَخُضِبَتْ لِحْيَتِي مِنْ رَأْسِي بِدَمٍ عَبِيطٍ صَابِراً مُحْتَسِباً أَبَداً حَتَّى أَقْدَمَ عَلَيْكَ ثُمَّ دَعَا رَسُولُ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) فَاطِمَةَ وَالْحَسَنَ وَالْحُسَيْنَ وَأَعْلَمَهُمْ مِثْلَ مَا أَعْلَمَ أَمِيرَ الْمُؤْمِنِينَ فَقَالُوا مِثْلَ قَوْلِهِ فَخُتِمَتِ الْوَصِيَّةُ بِخَوَاتِيمَ مِنْ ذَهَبٍ لَمْ تَمَسَّهُ النَّارُ وَدُفِعَتْ إِلَى أَمِيرِ الْمُؤْمِنِينَ (عَلَيْهِ السَّلام) فَقُلْتُ لابِي الْحَسَنِ (عَلَيْهِ السَّلام) بِأَبِي أَنْتَ وَأُمِّي أَ لا تَذْكُرُ مَا كَانَ فِي الْوَصِيَّةِ فَقَالَ سُنَنُ الله وَسُنَنُ رَسُولِهِ فَقُلْتُ أَكَانَ فِي الْوَصِيَّةِ تَوَثُّبُهُمْ وَخِلافُهُمْ عَلَى أَمِيرِ الْمُؤْمِنِينَ (عَلَيْهِ السَّلام) فَقَالَ نَعَمْ وَالله شَيْئاً شَيْئاً وَحَرْفاً حَرْفاً أَ مَا سَمِعْتَ قَوْلَ الله عَزَّ وَجَلَّ إِنَّا نَحْنُ نُحْيِ الْمَوْتى وَنَكْتُبُ ما قَدَّمُوا وَآثارَهُمْ وَكُلَّ شَيْءٍ أَحْصَيْناهُ فِي إِمامٍ مُبِينٍ وَالله لَقَدْ قَالَ رَسُولُ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) لامِيرِ الْمُؤْمِنِينَ وَفَاطِمَةَ (عليها السلام) أَ لَيْسَ قَدْ فَهِمْتُمَا مَا تَقَدَّمْتُ بِهِ إِلَيْكُمَا وَقَبِلْتُمَاهُ فَقَالا بَلَى وَصَبَرْنَا عَلَى مَا سَاءَنَا وَغَاظَنَا.

Al Husayn Bin Muhammad Al Ashary, from Moalla Bin Muhammad, from Ahmad Bin Muhammad, from Al Haris Bin Ja'far[asws], from Ali Bin Ismail Bin Yaqteen, from Isa Bin Al Mustafad Abu Musa Al Zareyr who said,

‘Musa[asws] Bin Ja’far[asws] narrated to me saying: ‘I[asws] said to Abu Abdullah[asws]: 'Wasn’t it so that Amir Al-Momineen[asws] was the writer of the bequest and Rasool-Allah[saww] dictated upon it, and Jibraeel[as] and the Angels of the Proximity were the witnesses?’

He[asws] said: ‘So he (Abu Abdullah[asws]) withheld for a long while, then said: ‘O Abu Al-Hassan[asws]! It was so, what you[asws] said, but when the Command came down to Rasool-Allah[saww], the bequest came down from the Presence of Allah[azwj] as an inscribed Ordinance. Jibraeel[as] descended with it with the trustworthy ones of Allah[azwj] Blessed and High from the Angels. So Jibraeel[as] said: ‘Instruct the ones in your[saww] presence with the exiting except for your[asws] successor[asws] in order for him[asws] to take charge from usas, and weas should witness your[saww] handing it over to him[asws], as our responsibility for it’, meaning Ali[asws].

So the Prophet[saww] instructed with the exiting of the ones who were in the room apart from Ali[asws], and Fatima[asws] was in what is between the curtain and the door. So Jibraeel[as] said: ‘O Muhammad[saww]! Your[saww] Lord[azwj] Conveys the greetings to you[saww] and is Saying: “This is an Ordinance what was Covenanted to you[saww], and Stipulated upon you[saww], and Witnessed with upon you[saww], and My[azwj] Angels witnessed with it upon you[saww], and Suffice with Me[azwj,] O Muhammad[saww], as a Witness”.

He[asws] said: ‘So the joints of the Prophet[saww] trembled and he[saww] said: ‘O Jibraeel[as]! He[azwj] is the Grantor of safety, and from Him[azwj] is the safety, and to Him[azwj] depends the safety return. The Mighty and Majestic Speaks the Truth and is Right. Give the Ordinance!’ So he[as] handed it over to him[saww] and instructed him[saww] for it to be handed over to Amir Al-Momineen[asws], and he[saww] said to him[asws]: ‘Read it!’. So he[asws] read it, letter by letter. So he[saww] said: ‘O Ali[asws]!! This is a Covenant of my[saww] Lord[azwj,] Blessed and High, to me[saww], and He[azwj] Stipulated upon me[saww], and it is His[azwj] entrustment. And I[saww] have delivered, and advised, and fulfilled it’.

So Ali[asws] said: ‘And I[asws] testify for you[saww], by my[asws] fatheras and my[asws] motheras for you[saww]! You[saww] are with the delivery and the advice and the ratification upon what you[saww] said, and there testify for you[saww] with it, my[asws] hearing, and my[asws] vision, and my[asws] flesh, and my[asws] blood’. So Jibraeel[as] said: ‘And I[as] am from the witness for the both of you[asws], upon that’.

So Rasool-Allah[saww] said: ‘O Ali[asws]! Do you[asws] take my[saww] bequest and recognise it and take responsibility to Allah[azwj] and to me[saww] of the fulfilment with whatever is in it?’ So Ali[asws] said: ‘Yes, by my[asws] fatheras and my[asws] motheras for you[saww]! Upon me[asws] is its responsibility, and upon Allah[azwj] is His[azwj] Assisting me[asws] and Inclining me[asws] upon its fulfilment’.

So Rasool-Allah[saww] said: ‘O Ali[asws]! I[saww] want to testify upon you[asws] with having been loyal to me[saww] with it on the Day of Judgment’. So Ali[asws] said: ‘Yes I[asws] do testify’. So the Prophet[saww] said: ‘Jibraeel[as] and Mikaeelas are between me[saww] and you[asws] now, and they[as] are both present, and with them[as] are the Angels of Proximity to bear witness upon you[asws]’. So he[asws] said: ‘Yes, let them bear witness, and I[asws], by my[asws] fatheras and my[asws] motheras being for you[saww], (accept them as) witnesses’.

So Rasool-Allah[saww] made them witnesses, and it was among what the Prophet[saww] stipulated upon him[asws], by the instructions of Jibraeel[as] regarding

what Allah[azwj] Mighty and Majestic has Commanded, that he[saww] said to him: 'O Ali[asws]! You[asws] be loyal with whatever is therein from the befriending the one who befriends Allah[azwj] and His[azwj] Rasool[saww], and the disavowment and the enmity to the one who is an enemy of Allah[azwj] and His[azwj] Rasool[saww] and the disavowment from them, upon the observance of patience from you[asws] and upon the swallowing of the anger, and upon the removal of my[saww] rights, and the usurpation of your[saww] Khums, and the violation of your[asws] sanctity'. So he[asws] said: 'Yes, O Rasool-Allah[saww]!'

So Amir Al-Momineen[asws] said: 'By the One[azwj] Who Split the seed and formed the person (in the womb), I[asws] have heard Jibraeel[as] saying to the Prophet[saww]: 'O Muhammad[saww]! Make him[asws] understand: 'Your[asws] sanctity will be violated, and it is a Sanctity of Allah[azwj] and Sanctity of Rasool-Allah[saww], and upon that his[asws] beard would be dyed from the fresh blood of his[asws] head'.

Amir Al-Momineen[asws] said: 'So I[asws] cried when I[asws] understood the speech from the trustworthy Jibraeel[as] until I[asws] fell down upon my[asws] face, and I[asws] said: 'Yes, I[asws] accept, and am pleased, and even if the sanctity is violated, and the Sunnah is deactivated, and the Book (Quran) is shred, and the Kabah is demolished, and my[asws] beard is dyed from the fresh blood of my[asws] head. I[asws] shall be patient waiting Reckoning, forever, until I[asws] proceed to you[saww]'.

Then Rasool-Allah[saww] called over Syeda Fatima[asws], and Al-Hassan[asws] and Al-Husayn[asws], and he[saww] let them[asws] know similar to what he[saww] had let known Amir Al-Momineen[asws]. So they[asws] said similar to his[asws] words. So he[saww] sealed the bequest with seals of gold, the fire not having touched it, and handed it over to Amir Al-Momineen[asws]'.

So I (the narrator) said to Abu Al-Hassan[asws], 'By my father and my mother being for you[asws]! You[asws] did not mention what was in the bequest'. So he[asws] said: 'Sunnah of Allah[azwj] and Sunnah of His[azwj] Rasool[saww]'. So I said, 'Was there in the bequest their (enemies) attacking and their opposition to Amir Al-Momineen[asws]?' So he[asws] said: 'Yes, by Allah[azwj,] thing by thing, and letter by letter. Have you not heard the Words of Allah[azwj] Mighty and Majestic [36:12] Surely, We Revive the dead, and We Write down what they have sent before and its effects, and We have Numbered everything in a Manifest Imam?

By Allah[azwj!] Rasool-Allah[saww] had said to Amir Al-Momineen[asws] and Fatima[asws]: 'Have I[saww] not made you[asws] both understand what would be preceding to you[asws] both, and you[asws] accepted it?' So they[asws] said: 'Yes, and we[asws] would be patient upon what would dismay us[asws] and anger us[asws]''.

5. وَ فِي نُسْخَةِ الصَّفْوَانِيِّ زِيَادَةٌ عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عَبْدِ اللهِ بْنِ عَبْدِ الرَّحْمَنِ الاصَمِّ عَنْ أَبِي عَبْدِ اللهِ الْبَزَّازِ عَنْ حَرِيزٍ قَالَ قُلْتُ لابِي عَبْدِ اللهِ (عَلَيْهِ السَّلام) جُعِلْتُ فِدَاكَ مَا أَقَلَّ بَقَاءَكُمْ أَهْلَ الْبَيْتِ وَأَقْرَبَ آجَالَكُمْ بَعْضَهَا مِنْ بَعْضٍ مَعَ حَاجَةِ النَّاسِ إِلَيْكُمْ فَقَالَ إِنَّ لِكُلِّ وَاحِدٍ مِنَّا صَحِيفَةً فِيهَا مَا يَحْتَاجُ إِلَيْهِ أَنْ يَعْمَلَ بِهِ فِي مُدَّتِهِ فَإِذَا انْقَضَى مَا فِيهَا مِمَّا أُمِرَ بِهِ عَرَفَ أَنَّ أَجَلَهُ قَدْ حَضَرَ فَأَتَاهُ النَّبِيُّ (صَلَّى اللهُ عَلَيْهِ وَآلِه) يَنْعَى إِلَيْهِ نَفْسَهُ وَأَخْبَرَهُ بِمَا لَهُ عِنْدَ اللهِ وَأَنَّ الْحُسَيْنَ (عَلَيْهِ السَّلام) قَرَأَ صَحِيفَتَهُ الَّتِي أُعْطِيَهَا وَفُسِّرَ لَهُ مَا يَأْتِي بِنَعْيٍ وَبَقِيَ فِيهَا أَشْيَاءُ لَمْ

تُقْضَ فَخَرَجَ لِلْقِتَالِ وَكَانَتْ تِلْكَ الامُورُ الَّتِي بَقِيَتْ أَنَّ الْمَلائِكَةَ سَأَلَتِ اللهَ فِي نُصْرَتِهِ فَأَذِنَ لَهَا وَمَكَثَتْ تَسْتَعِدُّ لِلْقِتَالِ وَتَتَأَهَّبُ لِذَلِكَ حَتَّى قُتِلَ فَنَزَلَتْ وَقَدِ انْقَطَعَتْ مُدَّتُهُ وَقُتِلَ (عَلَيْهِ السَّلام) فَقَالَتِ الْمَلائِكَةُ يَا رَبِّ أَذِنْتَ لَنَا فِي الانْحِدَارِ وَأَذِنْتَ لَنَا فِي نُصْرَتِهِ فَانْحَدَرْنَا وَقَدْ قَبَضْتَهُ فَأَوْحَى اللهُ إِلَيْهِمْ أَنِ الْزَمُوا قَبْرَهُ حَتَّى تَرَوْهُ وَقَدْ خَرَجَ فَانْصُرُوهُ وَابْكُوا عَلَيْهِ وَعَلَى مَا فَاتَكُمْ مِنْ نُصْرَتِهِ فَإِنَّكُمْ قَدْ خُصِّصْتُمْ بِنُصْرَتِهِ وَبِالْبُكَاءِ عَلَيْهِ فَبَكَتِ الْمَلائِكَةُ تَعَزِّياً وَحُزْناً عَلَى مَا فَاتَهُمْ مِنْ نُصْرَتِهِ فَإِذَا خَرَجَ يَكُونُونَ أَنْصَارَهُ.

And in a copy of Al Safwany there is an increase – Ali Bin Ibrahim, from his father, from Abdullah Bin Abdul Rahman Al Asammi, from Abu Abdullah Al Bazzaz, from Hareyz who said,

'I said to Abu Abdullah[asws]! May I be sacrificed for you[asws]! How less is your[asws] remaining (life-times), People[asws] of the Household, and how near is your[asws] term from each other, along with the need of the people to you[asws] all'.

So he[asws] said: 'For every one[asws] from us[asws] there is a Parchment wherein is what would be needed to him[asws] if he[asws] acts by it during his[asws] period. So when it is accomplished whatever is therein from what he[asws] had been Commanded with, he[asws] recognises that his[asws] term (death) has presented itself. So the Prophet[saww] comes over to him[asws], himself[saww], and informs him[asws] with what is for him[asws] in the Presence of Allah[azwj], and that Al-Husayn[asws] read his[asws] Parchment which he[asws] had been Given, and it was interpreted for him[asws] what would be coming with his[asws] obituary, and there remained certain things therein which were yet to be accomplished. So he[asws] went out for the killing (to fulfil which was remaining).

And it was so, those very matters which remained (unaccomplished), the Angels asked Allah[azwj] with regards to helping him[asws]. So they were Permitted for it, and they remained preparing for the fighting and were poised for that until he[asws] was marytred. So they descended and his[asws] term had expired, and he[asws] had been marytered. So the Angels said: 'O Lord[azwj]! You[azwj] Permitted for us regarding the descent, and You[azwj] Permitted for us regarding helping him[asws]. So we descended and You[azwj] had Captured his[asws] soul'.

So Allah[azwj] Revealed to them: "Necessitate yourselves to his[asws] grave until you see him[asws] and he[asws] has come out, so help him[asws], and weep upon him[asws] and upon what was lost by you from helping him[asws], for you all had been particularised with helping him[asws] and with the weeping upon him[asws]". So the Angels wept in condolence and grief upon what had been lost by them from helping him[asws]. Thus, when he[asws] does come out (during Raj'at), they would be his[asws] helpers'.[66]

62 . بَابُ الْأُمُورِ الَّتِي تُوجِبُ حُجَّةَ الْإِمَامِ عليه السلام

Chapter 62 – The matters which are inevitable for the Divine Authority of the Imam[asws]

1. مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ أَبِي نَصْرٍ قَالَ قُلْتُ لابِي الْحَسَنِ الرِّضَا (عَلَيْهِ السَّلام) إِذَا مَاتَ الامَامُ بِمَ يُعْرَفُ الَّذِي بَعْدَهُ فَقَالَ لِلامَامِ عَلامَاتٌ مِنْهَا أَنْ يَكُونَ أَكْبَرَ وُلْدِ أَبِيهِ وَيَكُونَ فِيهِ الْفَضْلُ وَالْوَصِيَّةُ وَيَقْدَمَ الرَّكْبُ فَيَقُولَ إِلَى مَنْ أَوْصَى فُلانٌ فَيُقَالَ إِلَى فُلانٍ وَالسِّلاحُ فِينَا بِمَنْزِلَةِ التَّابُوتِ فِي بَنِي إِسْرَائِيلَ تَكُونُ الامَامَةُ مَعَ السِّلاحِ حَيْثُمَا كَانَ.

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Abu Nasr who said,

'I said to Abu Al-Hassan Al-Reza[asws], 'When the Imam[asws] passes away, by what does he[asws] recognise the one[asws] who is to be after him[asws]?' So he[asws] said: 'For the Imam[asws] there are certain signs – from these is that he[asws] would happen to be the eldest son of his[asws] father, and there would happen to be the merit in him[asws], and the bequest, and the riders would come, so they would be saying, 'To whom has it (Imamate) been bequeathed?' So it could be said, 'To so and so'. And the weapons among us[asws] are at the status of the Ark among the Children of Israel. The Imamate would happen to be with the weapons, wherever they may be'.[67]

2. مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ يَزِيدَ شَعِرٍ عَنْ هَارُونَ بْنِ حَمْزَةَ عَنْ عَبْدِ الاعْلَى قَالَ قُلْتُ لابِي عَبْدِ الله (عَلَيْهِ السَّلام) الْمُتَوَثِّبُ عَلَى هَذَا الامْرِ الْمُدَّعِي لَهُ مَا الْحُجَّةُ عَلَيْهِ قَالَ يُسْأَلُ عَنِ الْحَلالِ وَالْحَرَامِ قَالَ ثُمَّ أَقْبَلَ عَلَيَّ فَقَالَ ثَلاثَةٌ مِنَ الْحُجَّةِ لَمْ تَجْتَمِعْ فِي أَحَدٍ إِلا كَانَ صَاحِبَ هَذَا الامْرِ أَنْ يَكُونَ أَوْلَى النَّاسِ بِمَنْ كَانَ قَبْلَهُ وَيَكُونَ عِنْدَهُ السِّلاحُ وَيَكُونَ صَاحِبَ الْوَصِيَّةِ الظَّاهِرَةِ الَّتِي إِذَا قَدِمْتَ الْمَدِينَةَ سَأَلْتَ عَنْهَا الْعَامَّةَ وَالصِّبْيَانَ إِلَى مَنْ أَوْصَى فُلانٌ فَيَقُولُونَ إِلَى فُلانِ بْنِ فُلانٍ.

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Yazeed Shaeer, from Haroun Bin Hamza, from Abdul A'ala who said,

'I said to Abu Abdullah[asws], 'The leaper upon this command (Imamate), the claimant for it, what would be the argument against him?' He[asws] said: 'He would be asked about the Permissible and the Prohibitions'.

He (the narrator) said, 'Then he[asws] turned to face me[asws] and he[asws] said: 'There are three from the proofs, not one of which would gather in anyone except that he would be the owner of this command (Imamate) – he[asws] would happen to be the closest with the one[asws] who was before him[asws], there would happen to be the weapons (of Rasool-Allah[azwj]) with him[asws], and he[asws] would happen to be the owner of the apparent bequest which, if one was to proceed to the city and the general Muslims and the children are asked about it, 'To whom has so and so (Imam[asws]) bequeathed to?' So they would be saying, 'To so and so, son of so and so (Imam[asws])'.[68]

3. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ وَحَفْصِ بْنِ الْبَخْتَرِيِّ عَنْ أَبِي عَبْدِ الله (عَلَيْهِ السَّلام) قَالَ قِيلَ لَهُ بِأَيِّ شَيْءٍ يُعْرَفُ الامَامُ قَالَ بِالْوَصِيَّةِ الظَّاهِرَةِ وَبِالْفَضْلِ

إِنَّ الامَامَ لا يَسْتَطِيعُ أَحَدٌ أَنْ يَطْعُنَ عَلَيْهِ فِي فَمٍ وَلا بَطْنٍ وَلا فَرْجٍ فَيُقَالَ كَذَّابٌ وَيَأْكُلُ أَمْوَالَ النَّاسِ وَمَا أَشْبَهَ هَذَا.

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hisham Bin Salim, and Hafs Bin Al Bakhtary,

(It has been narrated) from Abu Abdullah[asws], said, 'It was said to him[asws], 'With which thing is the Imam[asws] recognised (as being the Imam[asws])?' He[asws] said: 'With the apparent bequest, and with the merit that the Imam[asws] is such that no would be able to taunt upon him[asws] regarding the mouth (something he[asws] had said), nor belly (something he[asws] had consumed and earned), nor private part (for immorality), so it would (not) be said, 'He[asws] is a liar, and he[asws] eats the wealth of the people, and what resembles this'.[69]

4. مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ مُعَاوِيَةَ بْنِ وَهْبٍ قَالَ قُلْتُ لابي جعفر (عَلَيْهِ السَّلام) مَا عَلامَةُ الامَامِ الَّذِي بَعْدَ الامَامِ فَقَالَ طَهَارَةُ الْوِلادَةِ وَحُسْنُ الْمَنْشَإِ وَلا يَلْهُو وَلا يَلْعَبُ.

Muhammad Bin Yahya, from Muhammad Bin Ismail, from Ali Bin Al Hakam, from Muawiya Bin Wahab who said,

'I said to Abu Ja'far[asws], 'What is the sign of the Imam[azwj] who is to be after the (current) Imam[asws]?' So he[asws] said: 'Clean of birth, and good upbringing, ' وَ لَا يَلْهُو وَ لَا يَلْعَبُ ' and he[asws] would neither indulge in vanities nor playfulness'.[70]

5. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ يُونُسَ عَنْ أَحْمَدَ بْنِ عُمَرَ عَنْ أَبِي الْحَسَنِ الرِّضَا (عَلَيْهِ السَّلام) قَالَ سَأَلْتُهُ عَنِ الدَّلالَةِ عَلَى صَاحِبِ هَذَا الامْرِ فَقَالَ الدَّلالَةُ عَلَيْهِ الْكِبَرُ وَالْفَضْلُ وَالْوَصِيَّةُ إِذَا قَدِمَ الرَّكْبُ الْمَدِينَةَ فَقَالُوا إِلَى مَنْ أَوْصَى فُلانٌ قِيلَ إِلَى فُلانِ بْنِ فُلانٍ وَدُورُوا مَعَ السِّلاحِ حَيْثُمَا دَارَ فَأَمَّا الْمَسَائِلُ فَلَيْسَ فِيهَا حُجَّةٌ.

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Ahmad Bin Umar,

(It has been narrated) from Abu Al-Hassan Al-Reza[asws], said, 'I asked him[asws] about the evidence upon the owner of this matter (Imamate)'. So he[asws] said: 'The evidence upon him[asws] is being the elder, and the merit, and the bequest. When the riders of Al-Medina proceed and they say, 'To whom has so and so (Imam[asws]) bequeathed to?' It can be said, 'To so and so, son of so and so', and it (the Imamate) would circle around along with the weapons wherever they may be. So as for the asking questions, so there is no proof in it'.[71]

6. مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ أَبِي يَحْيَى الْوَاسِطِيِّ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي عَبْدِ اللهِ (عَلَيْهِ السَّلام) قَالَ إِنَّ الامْرَ فِي الْكَبِيرِ مَا لَمْ تَكُنْ فِيهِ عَاهَةٌ.

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Abu Yahya Al Wasity, from Hisham Bin Salim,

(It has been narrated) from Abu Abdullah[asws] having said: ‘The command (Imamate) is in the eldest, for as long as there does not happen to be a inability (Caused by Allah[azwj,] i.e., death) for him’.[72]

7. أَحْمَدُ بْنُ مِهْرَانَ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ أَبِي بَصِيرٍ قَالَ قُلْتُ لابِي الْحَسَنِ (عَلَيْهِ السَّلام) جُعِلْتُ فِدَاكَ بِمَ يُعْرَفُ الامَامُ قَالَ فَقَالَ بِخِصَالٍ أَمَّا أَوَّلُهَا فَإِنَّهُ بِشَيْءٍ قَدْ تَقَدَّمَ مِنْ أَبِيهِ فِيهِ بِإِشَارَةٍ إِلَيْهِ لِتَكُونَ عَلَيْهِمْ حُجَّةً وَيُسْأَلُ فَيُجِيبُ وَإِنْ سُكِتَ عَنْهُ ابْتَدَأَ وَيُخْبِرُ بِمَا فِي غَدٍ وَيُكَلِّمُ النَّاسَ بِكُلِّ لِسَانٍ ثُمَّ قَالَ لِي يَا أَبَا مُحَمَّدٍ أُعْطِيكَ عَلامَةً قَبْلَ أَنْ تَقُومَ فَلَمْ أَلْبَثْ أَنْ دَخَلَ عَلَيْنَا رَجُلٌ مِنْ أَهْلِ خُرَاسَانَ فَكَلَّمَهُ الْخُرَاسَانِيُّ بِالْعَرَبِيَّةِ فَأَجَابَهُ أَبُو الْحَسَنِ (عَلَيْهِ السَّلام) بِالْفَارِسِيَّةِ فَقَالَ لَهُ الْخُرَاسَانِيُّ وَاللهِ جُعِلْتُ فِدَاكَ مَا مَنَعَنِي أَنْ أُكَلِّمَكَ بِالْخُرَاسَانِيَّةِ غَيْرُ أَنِّي ظَنَنْتُ أَنَّكَ لا تُحْسِنُهَا فَقَالَ سُبْحَانَ اللهِ إِذَا كُنْتُ لا أُحْسِنُ أُجِيبُكَ فَمَا فَضْلِي عَلَيْكَ ثُمَّ قَالَ لِي يَا أَبَا مُحَمَّدٍ إِنَّ الامَامَ لا يَخْفَى عَلَيْهِ كَلامُ أَحَدٍ مِنَ النَّاسِ وَلا طَيْرٍ وَلا بَهِيمَةٍ وَلا شَيْءٍ فِيهِ الرُّوحُ فَمَنْ لَمْ يَكُنْ هَذِهِ الْخِصَالُ فِيهِ فَلَيْسَ هُوَ بِإِمَامٍ.

Ahmad Bin Mihran, from Muhammad Bin Ali, from Abu Baseer who said, ‘I said to Abu Al-Hassan[asws], ‘May I be sacrificed for you[asws]! By what is the Imam[asws] recognised?’ So he[asws] said: ‘By certain characteristics. As for its first, so he[asws] would be with something which would have preceded from his[asws] father[asws] by indicating to him[asws] in order for it to be a proof upon them (people); and he[asws] would be asked, so he[asws] would answer, and if they (people) are silent from him[asws], he[asws] would initiate and inform with whatever regarding the next day; and he[asws] would speak to the people in every language.

Then he[asws] said: ‘O Abu Muhammad! I[asws] shall give you a sign before you would be arising’. So it was not long before a man from the people of Khurasan came over to us. So the Khurasani spoke in Arabic and Abu Al-Hassan[asws] answered him in Persian. So the Khurasani said to him[asws], ‘By Allah[azwj!] May I be sacrificed for you[asws]! Nothing prevented me from speaking to you[asws] in Khurasani language (Persian) apart from that I thought that you[asws] might not be good at it’. So he[asws] said: ‘Glory be to Allah[azwj!] When I[asws] am not good in answering you, so what would be my[asws] merit over you?’

Then he[asws] said to me: ‘O Abu Muhammad! The Imam[asws] is such that no one’s speech is concealed upon him, neither from the people, nor a bird, nor an animal, nor anything in which is a soul. So the one who does not have this characteristic in him, so he isn’t an Imam[asws]’.[73]

63 . بَابُ ثَبَاتِ الْإِمَامَةِ فِي الْأَعْقَابِ، وَأَنَّهَا لَا تَعُودُ فِي أَخٍ وَلَاعَمٍّ وَلَاغَيْرِهِمَا مِنَ الْقَرَابَاتِ

Chapter 63 – The continuation of the Imamate be in the descendants and that it would not be returning to be in a brother, nor a paternal uncle nor any other from the relatives

1. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ يُونُسَ عَنِ الْحُسَيْنِ بْنِ ثُوَيْرِ بْنِ أَبِي فَاخِتَةَ عَنْ أَبِي عَبْدِ الله (عَلَيْهِ السَّلام) قَالَ لا تَعُودُ الامَامَةُ فِي أَخَوَيْنِ بَعْدَ الْحَسَنِ وَالْحُسَيْنِ أَبَداً إِنَّمَا جَرَتْ مِنْ عَلِيِّ بْنِ الْحُسَيْنِ كَمَا قَالَ الله تَبَارَكَ وَتَعَالَى وَأُولُوا الارْحامِ بَعْضُهُمْ أَوْلى بِبَعْضٍ فِي كِتابِ الله فَلا تَكُونُ بَعْدَ عَلِيِّ بن الحسين (عَلَيْهِما السَّلام) إِلا فِي الاعْقَابِ وَأَعْقَابِ الاعْقَابِ.

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Al Husayn Bin Suweyr Bin Abu Fakhta,

(It has been narrated) from Abu Abdullah[asws] having said: 'The Imamate would not be returning to be in two brothers after Al-Hassan[asws] and Al-Husayn[asws], ever! But rather, it flows from Ali[asws] Bin Al-Husayn[asws] just as Allah[azwj] Blessed and High Said [8:75] and the possessors of relationships are nearer to each other in the Ordinance of Allah. So it will not happen to be, after Ali[asws] Bin Al-Husayn[asws], except in the descendants and the descendants of the descendants'.[74]

2. عَلِيُّ بْنُ مُحَمَّدٍ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ الْوَلِيدِ عَنْ يُونُسَ بْنِ يَعْقُوبَ عَنْ أَبِي عَبْدِ الله (عَلَيْهِ السَّلام) أَنَّهُ سَمِعَهُ يَقُولُ أَبَى الله أَنْ يَجْعَلَهَا لاخَوَيْنِ بَعْدَ الْحَسَنِ وَالْحُسَيْنِ (عَلَيْهِما السَّلام)

Ali Bin Muhammad, from Sahl Bin Ziyad, from Muhammad Bin Al Waleed, from Yunus Bin Yaqoub,

(It has been narrated) from Abu Abdullah[asws], that he (the narrator) heard him[asws] saying: 'Allah[azwj] Refused to Make it (Imamate) to be for two brothers after Al-Hassan[asws] and Al-Husayn[asws]'.[75]

3. مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ بْنِ بَزِيعٍ عَنْ أَبِي الْحَسَنِ الرِّضَا (عَلَيْهِ السَّلام) أَنَّهُ سُئِلَ أَ تَكُونُ الامَامَةُ فِي عَمٍّ أَوْ خَالٍ فَقَالَ لا فَقُلْتُ فَفِي أَخٍ قَالَ لا قُلْتُ فَفِي مَنْ قَالَ فِي وَلَدِي وَهُوَ يَوْمَئِذٍ لا وَلَدَ لَهُ.

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Ismail Bin Bazie,

(It has been narrated) from Abu Al-Hassan Al-Reza[asws], having been asked, 'Can the Imamate happen to be in a paternal uncle or a maternal uncle?' So he[asws] said: 'No'. So I said, 'So, (can it be) in a brother?' He[asws] said: 'No'. I said, 'So in whom (would it be)'. He[asws] said: 'In my[asws] son[asws]'. And he[asws] was such that in those days, there was no son for him[asws]'.[76]

4. مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي نَجْرَانَ عَنْ سُلَيْمَانَ بْنِ جَعْفَرٍ الْجَعْفَرِيِّ عَنْ حَمَّادِ بْنِ عِيسَى عَنْ أَبِي عَبْدِ الله (عَلَيْهِ السَّلام) أَنَّهُ قَالَ لا تَجْتَمِعُ الامَامَةُ فِي أَخَوَيْنِ بَعْدَ الْحَسَنِ وَالْحُسَيْنِ إِنَّمَا هِيَ فِي الاعْقَابِ وَأَعْقَابِ الاعْقَابِ.

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Abdul Rahman Bin Abu Najran, from Suleyman Bin Ja'far Al Ja'fary, from Hammad Bin Isa,

(It has been narrated) from Abu Abdullah[asws] having said: 'The Imamate will not gather to be in two brothers after Al-Hassan[asws] and Al-Husayn[asws].

But rather, it would be in the descendants and descendants of the descendants'.[77]

5. مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنِ ابْنِ أَبِي نَجْرَانَ عَنْ عِيسَى بْنِ عَبْدِ اللهِ بْنِ عُمَرَ بْنِ عَلِيِّ بْنِ أَبِي طَالِبٍ (عَلَيْهِ السَّلام) عَنْ أَبِي عَبْدِ اللهِ (عَلَيْهِ السَّلام) قَالَ قُلْتُ لَهُ إِنْ كَانَ كَوْنٌ وَلا أَرَانِيَ اللهُ فَبِمَنْ أَتْتَمُّ فَأَوْمَأَ إِلَى ابْنِهِ مُوسَى قَالَ قُلْتُ فَإِنْ حَدَثَ بِمُوسَى حَدَثٌ فَبِمَنْ أَتْتَمُّ قَالَ بِوَلَدِهِ قُلْتُ فَإِنْ حَدَثَ بِوَلَدِهِ حَدَثٌ وَتَرَكَ أَخاً كَبِيراً وَابْناً صَغِيراً فَبِمَنْ أَتْتَمُّ قَالَ بِوَلَدِهِ ثُمَّ وَاحِداً فَوَاحِداً.

وَفِي نُسْخَةِ الصَّفْوَانِيِّ ثُمَّ هَكَذَا أَبَداً.

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Ibn Abu Najran,

(It has been narrated) from Isa Bin Abdullah Bin Umar Bin Ali[asws] Bin Abu Talib[asws], from Abu Abdullah[asws], said, 'I said to him[asws], 'If what is to happen does happen,

may Allah[azwj] not Show me (that), so with whom should I take as an Imam[asws]?' So he[asws] gestured towards his[asws] son[asws] Musa[asws]'.

He (the narrator) said, 'I said, 'So if is an event (of death) occurs with Musa[asws], so with whom shall I take as an Imam[asws]?' He[asws] said: 'With his[asws] son[asws]'. I said, 'So if an event (of death) occurs with his[asws] son[asws], and he[asws] leaves a lot of brothers, or young sons, so with whom shall I take as an Imam[asws]?' He[asws] said: 'By his[asws] son[asws], then one after one'.

And in a copy of Al-Safwany, (He[asws] said): 'Then it would be like this, forever!'[78]

64 . بَابُ مَا نَصَّ اللهُ عَزَّ وجَلَّ ورَسُولُهُ عَلَى الْأَئِمَّةِ عليهم السلام واحِداً فَوَاحِداً

Chapter 64 – What was Stipulated by Allah[azwj] Mighty and Majestic and His[azwj] Rasool[saww] upon the Imams[asws], one then one

1. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ يُونُسَ وَعَلِيُّ بْنُ مُحَمَّدٍ عَنْ سَهْلِ بْنِ زِيَادٍ أَبِي سَعِيدٍ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ يُونُسَ عَنِ ابْنِ مُسْكَانَ عَنْ أَبِي بَصِيرٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللهِ (عَلَيْهِ السَّلام) عَنْ قَوْلِ اللهِ عَزَّ وَجَلَّ أَطِيعُوا اللهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الامْرِ مِنْكُمْ فَقَالَ نَزَلَتْ فِي عَلِيِّ بْنِ أَبِي طَالِبٍ وَالْحَسَنِ وَالْحُسَيْنِ (عَلَيْهِم السَّلام) فَقُلْتُ لَهُ إِنَّ النَّاسَ يَقُولُونَ فَمَا لَهُ لَمْ يُسَمِّ عَلِيّاً وَأَهْلَ بَيْتِهِ (عَلَيْهِم السَّلام) فِي كِتَابِ اللهِ عَزَّ وَجَلَّ قَالَ فَقَالَ قُولُوا لَهُمْ إِنَّ رَسُولَ اللهِ (صَلَّى اللهُ عَلَيْهِ وَآلِه) نَزَلَتْ عَلَيْهِ الصَّلاةُ وَلَمْ يُسَمِّ اللهُ لَهُمْ ثَلاثاً وَلا أَرْبَعاً حَتَّى كَانَ رَسُولُ اللهِ (صَلَّى اللهُ عَلَيْهِ وَآلِه) هُوَ الَّذِي فَسَّرَ ذَلِكَ لَهُمْ وَنَزَلَتْ عَلَيْهِ الزَّكَاةُ وَلَمْ يُسَمِّ لَهُمْ مِنْ كُلِّ أَرْبَعِينَ دِرْهَماً دِرْهَمٌ حَتَّى كَانَ رَسُولُ اللهِ (صَلَّى اللهُ عَلَيْهِ وَآلِه) هُوَ الَّذِي فَسَّرَ ذَلِكَ لَهُمْ وَنَزَلَ الْحَجُّ فَلَمْ يَقُلْ لَهُمْ طُوفُوا أُسْبُوعاً حَتَّى كَانَ رَسُولُ اللهِ (صَلَّى اللهُ عَلَيْهِ وَآلِه) هُوَ الَّذِي فَسَّرَ ذَلِكَ لَهُمْ

وَنَزَلَتْ أَطِيعُوا الله وَأَطِيعُوا الرَّسُولَ وَأُولِي الامْرِ مِنْكُمْ وَنَزَلَتْ فِي عَلِيٍّ وَالْحَسَنِ وَالْحُسَيْنِ فَقَالَ رَسُولُ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) فِي عَلِيٍّ مَنْ كُنْتُ مَوْلاهُ فَعَلِيٌّ مَوْلاهُ وَقَالَ (صَلَّى اللهُ عَلَيْهِ وَآلِه) أُوصِيكُمْ بِكِتَابِ الله وَأَهْلِ بَيْتِي فَإِنِّي سَأَلْتُ الله عَزَّ وَجَلَّ أَنْ لا يُفَرِّقَ بَيْنَهُمَا حَتَّى يُورِدَهُمَا عَلَيَّ الْحَوْضَ فَأَعْطَانِي ذَلِكَ وَقَالَ لا تُعَلِّمُوهُمْ فَهُمْ أَعْلَمُ مِنْكُمْ وَقَالَ إِنَّهُمْ لَنْ يُخْرِجُوكُمْ مِنْ بَابِ هُدًى وَلَنْ يُدْخِلُوكُمْ فِي بَابِ ضَلالَةٍ فَلَوْ سَكَتَ رَسُولُ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) فَلَمْ يُبَيِّنْ مَنْ أَهْلُ بَيْتِهِ لادَّعَاهَا آلُ فُلانٍ وَآلُ فُلانٍ وَلَكِنَّ الله عَزَّ وَجَلَّ أَنْزَلَهُ فِي كِتَابِهِ تَصْدِيقاً لِنَبِيِّهِ (صَلَّى اللهُ عَلَيْهِ وَآلِه) إِنَّما يُرِيدُ الله لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيراً فَكَانَ عَلِيٌّ وَالْحَسَنُ وَالْحُسَيْنُ وَفَاطِمَةُ (عَلَيْهِم السَّلام) فَأَدْخَلَهُمْ رَسُولُ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) تَحْتَ الْكِسَاءِ فِي بَيْتِ أُمِّ سَلَمَةَ ثُمَّ قَالَ اللهمَّ إِنَّ لِكُلِّ نَبِيٍّ أَهْلاً وَثَقَلاً وَهَؤُلاءِ أَهْلُ بَيْتِي وَثَقَلِي فَقَالَتْ أُمُّ سَلَمَةَ أَ لَسْتُ مِنْ أَهْلِكَ فَقَالَ إِنَّكِ إِلَى خَيْرٍ وَلَكِنَّ هَؤُلاءِ أَهْلِي وَثِقْلِي فَلَمَّا قُبِضَ رَسُولُ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) كَانَ عَلِيٌّ أَوْلَى النَّاسِ بِالنَّاسِ لِكَثْرَةِ مَا بَلَّغَ فِيهِ رَسُولُ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) وَإِقَامَتِهِ لِلنَّاسِ وَأَخْذِهِ بِيَدِهِ فَلَمَّا مَضَى عَلِيٌّ لَمْ يَكُنْ يَسْتَطِيعُ عَلِيٌّ وَلَمْ يَكُنْ لِيَفْعَلَ أَنْ يُدْخِلَ مُحَمَّدَ بْنَ عَلِيٍّ وَلا الْعَبَّاسَ بْنَ عَلِيٍّ وَلا وَاحِداً مِنْ وُلْدِهِ إِذاً لَقَالَ الْحَسَنُ وَالْحُسَيْنُ إِنَّ الله تَبَارَكَ وَتَعَالَى أَنْزَلَ فِينَا كَمَا أَنْزَلَ فِيكَ فَأَمَرَ بِطَاعَتِنَا كَمَا أَمَرَ بِطَاعَتِكَ وَبَلَّغَ فِينَا رَسُولُ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) كَمَا بَلَّغَ فِيكَ وَأَذْهَبَ عَنَّا الرِّجْسَ كَمَا أَذْهَبَهُ عَنْكَ فَلَمَّا مَضَى علي (عَلَيْهِ السَّلام) كَانَ الْحَسَنُ (عَلَيْهِ السَّلام) أَوْلَى بِهَا لِكِبَرِهِ فَلَمَّا تُوُفِّيَ لَمْ يَسْتَطِعْ أَنْ يُدْخِلَ وُلْدَهُ وَلَمْ يَكُنْ لِيَفْعَلَ ذَلِكَ وَالله عَزَّ وَجَلَّ يَقُولُ وَأُولُوا الارْحامِ بَعْضُهُمْ أَوْلى بِبَعْضٍ فِي كِتابِ الله فَيَجْعَلَهَا فِي وُلْدِهِ إِذاً لَقَالَ الْحُسَيْنُ أَمَرَ الله بِطَاعَتِي كَمَا أَمَرَ بِطَاعَتِكَ وَطَاعَةِ أَبِيكَ وَبَلَّغَ فِيَّ رَسُولُ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) كَمَا بَلَّغَ فِيكَ وَفِي أَبِيكَ وَأَذْهَبَ الله عَنِّي الرِّجْسَ كَمَا أَذْهَبَ عَنْكَ وَعَنْ أَبِيكَ فَلَمَّا صَارَتْ إِلَى الْحُسَيْنِ (عَلَيْهِ السَّلام) لَمْ يَكُنْ أَحَدٌ مِنْ أَهْلِ بَيْتِهِ يَسْتَطِيعُ أَنْ يَدَّعِيَ عَلَيْهِ كَمَا كَانَ هُوَ يَدَّعِي عَلَى أَخِيهِ وَعَلَى أَبِيهِ لَوْ أَرَادَا أَنْ يَصْرِفَا الامْرَ عَنْهُ وَلَمْ يَكُونَا لِيَفْعَلا ثُمَّ صَارَتْ حِينَ أَفْضَتْ إِلَى الْحُسَيْنِ (عَلَيْهِ السَّلام) فَجَرَى تَأْوِيلُ هَذِهِ الايَةِ وَأُولُوا الارْحامِ بَعْضُهُمْ أَوْلى بِبَعْضٍ فِي كِتابِ الله ثُمَّ صَارَتْ مِنْ بَعْدِ الْحُسَيْنِ لِعَلِيِّ بْنِ الْحُسَيْنِ ثُمَّ صَارَتْ مِنْ بَعْدِ عَلِيِّ بْنِ الْحُسَيْنِ إِلَى مُحَمَّدِ بن علي (عَلَيْهِما السَّلام) وَقَالَ الرِّجْسُ هُوَ الشَّكُّ وَالله لا نَشُكُّ فِي رَبِّنَا أَبَداً.

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنْ مُحَمَّدِ بْنِ خَالِدٍ وَالْحُسَيْنُ بْنُ سَعِيدٍ عَنِ النَّضْرِ بْنِ سُوَيْدٍ عَنْ يَحْيَى بْنِ عِمْرَانَ الْحَلَبِيِّ عَنْ أَيُّوبَ بْنِ الْحُرِّ وَعِمْرَانَ بْنِ عَلِيٍّ الْحَلَبِيِّ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ الله (عَلَيْهِ السَّلام) مِثْلَ ذَلِكَ.

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus and Ali Bin Muhammad, from Sahl Bin Ziyad Abu Saeed, from Muhammad Bin Isa, from Yunus, from Ibn Muskan, from Abu Baseer who said,

'I asked Abu Abdullah[asws] about the Words of Allah[azwj] Mighty and Majestic [4:59] O you who believe! Obey Allah and obey the Rasool and those in authority from among you. So he[asws] said: 'It was Revealed regarding Ali[asws] Bin Abu Talib[asws], and Al-Hassan[asws] and Al-Husayn[asws]'.

So I said to him[asws], 'The people are saying, 'So what was the matter with Him[azwj] that He[azwj] did not Name Ali[asws] and the People[asws] of his[saww] Household in the Book of Allah[azwj] Mighty and Majestic?'

He (the narrator) said, 'So he[asws] said: 'Say to them that Rasool-Allah[azwj,] the Salāt was Revealed unto him[saww] and Allah[azwj] did not Specify to them, neither three nor four until it was Rasool-Allah[saww], he[saww] was the one who explained that to them. And the Zakāt was Revealed unto him[saww], and He[azwj] did not Specify to them it would be one Dirham from every forty Dirhams until it was Rasool-Allah[saww], he[saww] was the one who explained that to them. And the Hajj was Revealed, but He[azwj] did not Say to them that they should be performing Tawāf of seven circuits until it was Rasool-Allah[saww], he[saww] was the one[saww] who explained that to them.

And it was Revealed [4:59] O you who believe! Obey Allah and obey the Rasool and those in authority from among you, and it was Revealed regarding Ali[asws] and Al-Hassan[asws] and Al-Husayn[asws]. So Rasool-Allah[saww] said regarding Ali[asws]: 'The one whose Master I[saww] was, so Ali[asws] is his Master[asws]'. And he[saww] said: 'I[saww] bequeath you with the Book of Allah[azwj] and the People[asws] of my[saww] Household, for I[saww] asked Allah[azwj] Mighty and Majestic that there should be no separation between the two until they both return to me[saww] at the Fountain. So He[azwj] Granted me[saww] that'. And he[saww] said: 'Do not (try to) teach them[asws], for they[asws] are more learned than you all'. And said: 'They[asws] will never exit you from a door of Guidance and will never enter you into a door of straying'.

So, had Rasool-Allah[saww] remained silent and did not clarify who the People[asws] of his[saww] Household were, they would have claimed it, the family of so and so, and family of so and so, but Allah[azwj] Mighty and Majestic Revealed it in His[azwj] Book in Ratification of His[azwj] Prophet[saww] [33:33] But rather, Allah Desires to Keep away the uncleanness from you, O people of the House! And to Purify you a with a Purification. So it was Ali[asws], and Al-Hassan[asws], and Al-Husayn[asws], and Syeda Fatima[asws]. So Rasool-Allah[saww] included them[asws] underneath the cloak in the room of Umm Salmaas, then said: 'O Allah[azwj!] For every Prophet[saww] are family members, and reliable ones, they[asws] are the People[asws] of my[saww] Household and my[saww] reliable ones'. So Umm Salmaas said: 'Aren't I[as] from youras family?' So he[saww] said: 'You[asws] are towards goodness, but they[asws] are my[asws] family[asws] and my reliable ones'.

So when Rasool-Allah[saww] passed away, it was Ali[asws] who was the closest of the people (of Holy family[asws]) than the (other) people due to the abundance of what Rasool-Allah[saww] had delivered with regards to him[asws], and his[saww] standing him[asws] for the people and grabbing him[asws] by the hand. So when Ali[asws] passed away, Ali[asws] did not have the leeway and would not do so that

he[asws] should include Muhammad Bin Ali[asws] nor Al-Abbas[asws] Bin Ali[asws], nor anyone from his[asws] sons, when Al-Hassan[asws] and Al-Husayn Could have said: 'Allah[azwj] Blessed and High Revealed regarding us[asws] just as He[azwj] Revealed regarding you[asws], so He[azwj] Commanded with obedience for us[asws] just as He[azwj] Commanded with obedience for you[asws], and Rasool-Allah[saww] delivered regarding us[asws] just as he[saww] delivered regarding you[asws], and He[azwj] Removed the uncleanness from us[asws] just as He[azwj] Removed it from you[asws]'.

So when Ali[asws] passed away, it was Al-Hassan[asws] who was closest with it due to his being elder. So when he[asws] passed away, he[asws] did not have the leeway that he[asws] should include his[asws] son, and he[asws] would not have done that and Allah[azwj] Mighty and Majestic is Saying [33:6] and the possessors of relationships are nearer to each other in the Ordinance of Allah, so he[asws] would make it to be in his[asws] son, when Al-Husayn[asws] could have said: 'Allah[azwj] has Commanded with obedience to me[asws] just as He[azwj] had Commanded with obedience to you[asws] and obedience to your[asws] father[asws], and Rasool-Allah[saww] delivered regarding me[asws] just as he[saww] delivered regarding you[asws] and regarding your[asws] father[asws], and Allah[azwj] Removed the uncleanness from me[asws] just as He[azwj] had Removed it from you[asws] and from your[asws] father[asws]'.

So when it (Imamate) came to be to Al-Husayn[asws], there did not happen to be a leeway from any one from his[asws] family that he should claim upon it just as he[asws] had a claim upon his[asws] brother[asws], and upon his[asws] father[asws]. Had he[asws] intended to divert the matter from him[asws], he[asws] could not have done so. Then, it came to be, as a result, to Al-Husayn[asws]. And so flowed the explanation of this Verse [33:6] and the possessors of relationships are nearer to each other in the Ordinance of Allah.

Then it came to be, from after Al-Husayn[asws], to Ali[asws] Bin Al-Husayn[asws]. Then it came to be, from after Ali[asws] Bin Al-Husayn[asws], to Muhammad[asws] Bin Ali[asws]'.

And he[asws] said: 'The ' الرِّجْسُ ' uncleanness, it is the doubt. By Allah[azwj]! We[asws] do not doubt in our[asws] Lord[azwj], ever!'

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Khalid and Al Husayn Bin Saeed, from Al Nazar Bin Suweyd, from Yahya Bin Imran Al Halby, from Ayoub Bin Al Hurr and Imran Bin Ali Al Halby, from Abu Baseer, from Abu Abdullah[asws], similar to that.[79]

2. مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنْ أَبِيهِ عَنْ عَبْدِ الله بْنِ الْمُغِيرَةِ عَنِ ابْنِ مُسْكَانَ عَنْ عَبْدِ الرَّحِيمِ بْنِ رَوْحٍ الْقَصِيرِ عَنْ ابي جعفر (عَلَيْهِ السَّلام) فِي قَوْلِ الله عَزَّ وَجَلَّ النَّبِيُّ أَوْلى بِالْمُؤْمِنِينَ مِنْ أَنْفُسِهِمْ وَأَزْواجُهُ أُمَّهاتُهُمْ وَأُولُوا الارْحامِ بَعْضُهُمْ أَوْلى بِبَعْضٍ فِي كِتابِ الله فِيمَنْ نَزَلَتْ فَقَالَ نَزَلَتْ فِي الامْرَةِ إِنَّ هَذِهِ الايَةَ جَرَتْ فِي وُلْدِ الْحُسَيْنِ (عَلَيْهِ السَّلام) مِنْ بَعْدِهِ فَنَحْنُ أَوْلَى بِالامْرِ وَبِرَسُولِ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) مِنَ الْمُؤْمِنِينَ وَالْمُهَاجِرِينَ وَالانْصَارِ قُلْتُ فَوُلْدُ جَعْفَرٍ لَهُمْ فِيهَا نَصِيبٌ قَالَ لا قُلْتُ فَلِوُلْدِ الْعَبَّاسِ فِيهَا نَصِيبٌ فَقَالَ لا فَعَدَدْتُ

عَلَيْهِ بُطُونَ بَنِي عَبْدِ الْمُطَّلِبِ كُلَّ ذَلِكَ يَقُولُ لا قَالَ وَنَسِيتُ وُلْدَ الْحَسَنِ (عَلَيْهِ السَّلام) فَدَخَلْتُ بَعْدَ ذَلِكَ عَلَيْهِ فَقُلْتُ لَهُ هَلْ لِوُلْدِ الْحَسَنِ (عَلَيْهِ السَّلام) فِيهَا نَصِيبٌ فَقَالَ لا وَاللهِ يَا عَبْدَ الرَّحِيمِ مَا لِمُحَمَّدِيٍّ فِيهَا نَصِيبٌ غَيْرَنَا.

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from his father, from Abdullah Bin Al Mugheira, from Ibn Muskan, from Abdul Raheem Bin Rawh Al Qaseyr,

(It has been narrated) from Abu Ja'far[asws] regarding the Words of Allah[azwj] Mighty and Majestic [33:6] The Prophet is closer to the Believers than their own selves, and his wives are their mothers; and the possessors of relationships some of them are closer to others in the Book of Allah, 'Regarding whom was it Revealed?' So he[asws] said: 'It was Revealed regarding (Divine) Authority. This Verse flowed among the sons of Al-Husayn[asws] from after him[asws]. Thus we[asws] are the closest with the Authority and with Rasool-Allah[saww] from the Momineen and the Emigrants and the Helpers'.

I said, 'So the sons of Ja'faras (Al-Tayyar), is there a share for them in it?' He[asws] said: 'No'. I said, 'So the son of Al-Abbas, is there a share in it?' So he[asws] said No'. So I number upon him[asws] the bellies (womb relationships) of the sons of Abdul Muttalibas. For each of that he[asws] was saying: 'No'. And I forgot the sons of Al-Hassanas, so I went over to him[asws] after that and I said to him[asws], 'Is there for the sons of Al-Hassan[asws] a share in it?' So he[asws] said: 'No, by Allah[azwj,] O Abdul Rahman! There is not for a Muhammady a share in it apart from us[asws]'.[80]

3. الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ مُحَمَّدٍ الْهَاشِمِيِّ عَنْ أَبِيهِ عَنْ أَحْمَدَ بْنِ عِيسَى عَنْ أَبِي عَبْدِ اللهِ (عَلَيْهِ السَّلام) فِي قَوْلِ اللهِ عَزَّ وَجَلَّ إِنَّمَا وَلِيُّكُمُ اللهُ وَرَسُولُهُ وَالَّذِينَ آمَنُوا قَالَ إِنَّمَا يَعْنِي أَوْلَى بِكُمْ أَيْ أَحَقُّ بِكُمْ وَبِأُمُورِكُمْ وَأَنْفُسِكُمْ وَأَمْوَالِكُمُ اللهُ وَرَسُولُهُ وَالَّذِينَ آمَنُوا يَعْنِي عَلِيّاً وَأَوْلادَهُ الائِمَّةَ (عَلَيْهِم السَّلام) إِلَى يَوْمِ الْقِيَامَةِ ثُمَّ وَصَفَهُمُ اللهُ عَزَّ وَجَلَّ فَقَالَ الَّذِينَ يُقِيمُونَ الصَّلاةَ وَيُؤْتُونَ الزَّكاةَ وَهُمْ راكِعُونَ وَكَانَ أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلام) فِي صَلاةِ الظُّهْرِ وَقَدْ صَلَّى رَكْعَتَيْنِ وَهُوَ رَاكِعٌ وَعَلَيْهِ حُلَّةٌ قِيمَتُهَا أَلْفُ دِينَارٍ وَكَانَ النَّبِيُّ (صَلَّى اللهُ عَلَيْهِ وَآلِهِ) كَسَاهُ إِيَّاهَا وَكَانَ النَّجَاشِيُّ أَهْدَاهَا لَهُ فَجَاءَ سَائِلٌ فَقَالَ السَّلامُ عَلَيْكَ يَا وَلِيَّ اللهِ وَأَوْلَى بِالْمُؤْمِنِينَ مِنْ أَنْفُسِهِمْ تَصَدَّقْ عَلَى مِسْكِينٍ فَطَرَحَ الْحُلَّةَ إِلَيْهِ وَأَوْمَأَ بِيَدِهِ إِلَيْهِ أَنِ احْمِلْهَا فَأَنْزَلَ اللهُ عَزَّ وَجَلَّ فِيهِ هَذِهِ الايَةَ وَصَيَّرَ نِعْمَةَ أَوْلادِهِ بِنِعْمَتِهِ فَكُلُّ مَنْ بَلَغَ مِنْ أَوْلادِهِ مَبْلَغَ الامَامَةِ يَكُونُ بِهَذِهِ الصِّفَةِ مِثْلَهُ فَيَتَصَدَّقُونَ وَهُمْ رَاكِعُونَ وَالسَّائِلُ الَّذِي سَأَلَ أَمِيرَ الْمُؤْمِنِينَ (عَلَيْهِ السَّلام) مِنَ الْمَلائِكَةِ وَالَّذِينَ يَسْأَلُونَ الائِمَّةَ مِنْ أَوْلادِهِ يَكُونُونَ مِنَ الْمَلائِكَةِ.

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Ahmad Bin Muhammad, from Al Hassan Bin Muhammad Al Hashimy, from his father, from Ahmad Bin Isa,

(It has been narrated) from Abu Abdullah[asws] regarding the Words of Allah[azwj] Mighty and Majestic [5:55] But rather, only Allah is your Guardian and His Rasool and those who believe. He[asws] said: 'But rather it Means, 'Closest with you', i.e., 'more rightful with you and with your affairs and your own selves and your wealth', Allah[azwj] and His[azwj] Rasool[saww] and those who believe, Meaning Ali[asws] and his[asws] children, the Imams[asws] up to the Day of Judgment.

Then Allah[azwj] Mighty and Majestic Described them, so He[azwj] Said [5:55] those who are establishing the Prayers and are paying the Zakāt while bowing, and it was Amir Al-Momineen[asws] during the Zohr Salāt, and he[asws] had already prayed two Cycles (of it) and he[asws] was bowing (performing Ruku') and upon him[asws] was an apparel the price of which was a thousand Dinars, and it was the Prophet[saww] who had clothed him[asws] with it, and it was (the Ethiopian king) Al-Najjashy who had gifted it to him[saww].

So a beggar came over and said, 'The greeting be upon you[asws], O Guardian[asws] of Allah[azwj,] and the one closest with the Momineen than their own selves, give charity to upon a poor one'. So he[asws] dropped the apparel to him and gestured with his[asws] hand towards it that he should carry it away. So Allah[azwj] Mighty and Majestic Revealed this Verse with regards to it, and the Bounty of his[asws] children can to be with his[asws] Bounty. So everyone from his[asws] children to whom reached the Imamate, happened to be with this characteristic similar to him[asws], so they[asws] (also) were giving charity while they were bowing (performing Ruku'); and the beggar who begged from Amir Al-Momineen[asws] was from the Angels, and those who are begging the Imams[asws] from his[asws] children are (all) happening to be from the Angels'.[81]

4. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ عُمَرَ بْنِ أُذَيْنَةَ عَنْ زُرَارَةَ وَالْفُضَيْلِ بْنِ يَسَارٍ وَبُكَيْرِ بْنِ أَعْيَنَ وَمُحَمَّدِ بْنِ مُسْلِمٍ وَبُرَيْدِ بْنِ مُعَاوِيَةَ وَأَبِي الْجَارُودِ جَمِيعاً عَنْ ابي جعفر (عَلَيْهِ السَّلام) قَالَ أَمَرَ الله عَزَّ وَجَلَّ رَسُولَهُ بِوَلايَةِ عَلِيٍّ وَأَنْزَلَ عَلَيْهِ إِنَّما وَلِيُّكُمُ الله وَرَسُولُهُ وَالَّذِينَ آمَنُوا الَّذِينَ يُقِيمُونَ الصَّلاةَ وَيُؤْتُونَ الزَّكاةَ وَفَرَضَ وَلايَةَ أُولِي الامْرِ فَلَمْ يَدْرُوا مَا هِيَ فَأَمَرَ الله مُحَمَّداً (صَلَّى اللهُ عَلَيْهِ وَآلِه) أَنْ يُفَسِّرَ لَهُمُ الْوَلايَةَ كَمَا فَسَّرَ لَهُمُ الصَّلاةَ وَالزَّكاةَ وَالصَّوْمَ وَالْحَجَّ فَلَمَّا أَتَاهُ ذَلِكَ مِنَ الله ضَاقَ بِذَلِكَ صَدْرُ رَسُولِ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) وَتَخَوَّفَ أَنْ يَرْتَدُّوا عَنْ دِينِهِمْ وَأَنْ يُكَذِّبُوهُ فَضَاقَ صَدْرُهُ وَرَاجَعَ رَبَّهُ عَزَّ وَجَلَّ فَأَوْحَى الله عَزَّ وَجَلَّ إِلَيْهِ يا أَيُّهَا الرَّسُولُ بَلِّغْ ما أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ وَإِنْ لَمْ تَفْعَلْ فَما بَلَّغْتَ رِسالَتَهُ وَالله يَعْصِمُكَ مِنَ النَّاسِ فَصَدَعَ بِأَمْرِ الله تَعَالَى ذِكْرُهُ فَقَامَ بِوَلايَةِ علي (عَلَيْهِ السَّلام) يَوْمَ غَدِيرِ خُمٍّ فَنَادَى الصَّلاةَ جَامِعَةً وَأَمَرَ النَّاسَ أَنْ يُبَلِّغَ الشَّاهِدُ الْغَائِبَ قَالَ عُمَرُ بْنُ أُذَيْنَةَ قَالُوا جَمِيعاً غَيْرَ أَبِي الْجَارُودِ وَقَالَ أَبُو جَعْفَرٍ (عَلَيْهِ السَّلام) وَكَانَتِ الْفَرِيضَةُ تَنْزِلُ بَعْدَ الْفَرِيضَةِ الاخْرَى وَكَانَتِ الْوَلايَةُ آخِرَ الْفَرَائِضِ فَأَنْزَلَ الله عَزَّ وَجَلَّ الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِي قَالَ أَبُو جَعْفَرٍ (عَلَيْهِ السَّلام) يَقُولُ الله عَزَّ وَجَلَّ لا أُنْزِلُ عَلَيْكُمْ بَعْدَ هَذِهِ فَرِيضَةً قَدْ أَكْمَلْتُ لَكُمُ الْفَرَائِضَ.

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Umar Bin Azina, from Zurara and Al Fuzayl Bin Yasar and Bukeyr Bin Ayn and Muhammad Bin Muslim and Bureyd Bin Muawiya and Abu Al Jaroud,

(It has been narrated) from Abu Ja'far[asws] having said: 'Allah[azwj] Mighty and Majestic Commanded His[azwj] Rasool[saww] with the Wilayah of Ali[asws] and Revealed unto him[saww] [5:55] But rather, only Allah is your Guardian and His Rasool and those who believe, those who are establishing the Prayers and are paying the Zakāt, and He[azwj] Necessitated the Wilayah of the Master[asws] of the Command (Ul Al-Amr).

But they (people) did not know what it was, so Allah[azwj] Commanded Muhammad[saww] that he[saww] should interpret the Wilayah for them just as he[saww] had interpreted for them the Salāt, and the Zakāt, and the Fasts, and the Hajj. So when he[saww] gave them that, the chest of Rasool-Allah[saww] was constricted by that and he[saww] was fearing that they would be reneging from their Religion, and that they would be belying him[asws].

So his[saww] chest was constricted and he[asws] referred to his[saww] Lord[azwj] Mighty and Majestic, so Allah[azwj] Mighty and Majestic Revealed unto him[saww] [5:67] O Rasool! Deliver what has been Revealed unto you from your Lord; and if you do it not, then you have not delivered His Message, and Allah will Protect you from the people.

So he[saww] implemented the Command of Allah[azwj,] Exalted is His[azwj] Mention, so he[asws] established the Wilayah of Ali[asws] on the Day of Ghadeer Khumm, so he[saww] called for the congregational Salāt and ordered the people that the ones present should deliver it to the absentees'.

Umar Bin Azina (a narrator) said, 'All (the above mentioned reporters) said altogether, apart from Abu Al-Jaroud, 'And Abu Ja'far[asws] said: 'And it was so that the Obligatory act was Revealed after the other Obligatory act, and it was so that the Wilayah was the last of the Obligations. So Allah[azwj] Mighty and Majestic Revealed [5:3] This day have I Perfected for you your Religion and Completed My Favour on you'. Abu Ja'far[asws] said: 'Allah[azwj] Mighty and Majestic is Saying: "I[asws] will not be Revealing upon you, after this Obligation, and I[asws] have already Completed the Obligations for you all"'.[82]

5. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ صَالِحِ بْنِ السِّنْدِيِّ عَنْ جَعْفَرِ بْنِ بَشِيرٍ عَنْ هَارُونَ بْنِ خَارِجَةَ عَنْ أَبِي بَصِيرٍ عَنْ ابي جعفر (عَلَيْهِ السَّلام) قَالَ كُنْتُ عِنْدَهُ جَالِساً فَقَالَ لَهُ رَجُلٌ حَدِّثْنِي عَنْ وَلايَةِ عَلِيٍّ أَ مِنَ اللهِ أَوْ مِنْ رَسُولِهِ فَغَضِبَ ثُمَّ قَالَ وَيْحَكَ كَانَ رَسُولُ اللهِ (صَلَّى اللهُ عَلَيْهِ وَآلِه) أَخْوَفَ لله مِنْ أَنْ يَقُولَ مَا لَمْ يَأْمُرْهُ بِهِ اللهِ بَلِ افْتَرَضَهُ كَمَا افْتَرَضَ اللهِ الصَّلاةَ وَالزَّكَاةَ وَالصَّوْمَ وَالْحَجَّ

Ali Bin Ibrahim, from Salih Bin Al Sindy, from Ja'far Bin Bashir, from Haroun Bin Kharjat, from Abu Baseer,

(It has been narrated) from Abu Ja'far[asws], said, 'I was seated in his[asws] presence, so a man said to him[asws], 'Narrate to me about the Wilayah of Ali[asws], is it from Allah[azwj] from His[azwj] Rasool[saww]?' So he[asws] got angry then said: 'Woe be unto you! Rasool-Allah[saww] was the most fearing of Allah[azwj] than for him[saww] to be saying what Allah[azwj] had not Commanded him[saww]

with. But, it is a necessity just as Allah[azwj] Necessitated the Salāt, and the Zakāt, and the Fasts, and the Hajj'.[83]

6. مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ وَمُحَمَّدِ بْنِ الْحُسَيْنِ جَمِيعاً عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ بْنِ بَزِيعٍ عَنْ مَنْصُورِ بْنِ يُونُسَ عَنْ أَبِي الْجَارُودِ عَنْ ابي جعفر (عَلَيْهِ السَّلام) قَالَ سَمِعْتُ أَبَا جَعْفَرٍ (عَلَيْهِ السَّلام) يَقُولُ فَرَضَ الله عَزَّ وَجَلَّ عَلَى الْعِبَادِ خَمْساً أَخَذُوا أَرْبَعاً وَتَرَكُوا وَاحِداً قُلْتُ أَ تُسَمِّيهِنَّ لِي جُعِلْتُ فِدَاكَ فَقَالَ الصَّلاةُ وَكَانَ النَّاسُ لا يَدْرُونَ كَيْفَ يُصَلُّونَ فَنَزَلَ جَبْرَئِيلُ (عَلَيْهِ السَّلام) فَقَالَ يَا مُحَمَّدُ أَخْبِرْهُمْ بِمَوَاقِيتِ صَلاتِهِمْ ثُمَّ نَزَلَتِ الزَّكَاةُ فَقَالَ يَا مُحَمَّدُ أَخْبِرْهُمْ مِنْ زَكَاتِهِمْ مَا أَخْبَرْتَهُمْ مِنْ صَلاتِهِمْ ثُمَّ نَزَلَ الصَّوْمُ فَكَانَ رَسُولُ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) إِذَا كَانَ يَوْمُ عَاشُورَاءَ بَعَثَ إِلَى مَا حَوْلَهُ مِنَ الْقُرَى فَصَامُوا ذَلِكَ الْيَوْمَ فَنَزَلَ شَهْرُ رَمَضَانَ بَيْنَ شَعْبَانَ وَشَوَّالٍ ثُمَّ نَزَلَ الْحَجُّ فَنَزَلَ جَبْرَئِيلُ (عَلَيْهِ السَّلام) فَقَالَ أَخْبِرْهُمْ مِنْ حَجِّهِمْ مَا أَخْبَرْتَهُمْ مِنْ صَلاتِهِمْ وَزَكَاتِهِمْ وَصَوْمِهِمْ ثُمَّ نَزَلَتِ الْوَلايَةُ وَإِنَّمَا أَتَاهُ ذَلِكَ فِي يَوْمِ الْجُمُعَةِ بِعَرَفَةَ أَنْزَلَ الله عَزَّ وَجَلَّ الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِي وَكَانَ كَمَالُ الدِّينِ بِوَلايَةِ عَلِيِّ بْنِ أَبِي طَالِبٍ (عَلَيْهِ السَّلام) فَقَالَ عِنْدَ ذَلِكَ رَسُولُ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) أُمَّتِي حَدِيثُو عَهْدٍ بِالْجَاهِلِيَّةِ وَمَتَى أَخْبَرْتُهُمْ بِهَذَا فِي ابْنِ عَمِّي يَقُولُ قَائِلٌ وَيَقُولُ قَائِلٌ فَقُلْتُ فِي نَفْسِي مِنْ غَيْرِ أَنْ يَنْطِقَ بِهِ لِسَانِي فَأَتَتْنِي عَزِيمَةٌ مِنَ الله عَزَّ وَجَلَّ بَتْلَةً أَوْعَدَنِي إِنْ لَمْ أُبَلِّغْ أَنْ يُعَذِّبَنِي فَنَزَلَتْ يا أَيُّهَا الرَّسُولُ بَلِّغْ ما أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ وَإِنْ لَمْ تَفْعَلْ فَما بَلَّغْتَ رِسالَتَهُ وَالله يَعْصِمُكَ مِنَ النَّاسِ إِنَّ الله لا يَهْدِي الْقَوْمَ الْكافِرِينَ فَأَخَذَ رَسُولُ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) بِيَدِ علي (عَلَيْهِ السَّلام) فَقَالَ أَيُّهَا النَّاسُ إِنَّهُ لَمْ يَكُنْ نَبِيٌّ مِنَ الانْبِيَاءِ مِمَّنْ كَانَ قَبْلِي إِلا وَقَدْ عَمَّرَهُ الله ثُمَّ دَعَاهُ فَأَجَابَهُ فَأَوْشَكَ أَنْ أُدْعَى فَأُجِيبَ وَأَنَا مَسْئُولٌ وَأَنْتُمْ مَسْئُولُونَ فَمَا ذَا أَنْتُمْ قَائِلُونَ فَقَالُوا نَشْهَدُ أَنَّكَ قَدْ بَلَّغْتَ وَنَصَحْتَ وَأَدَّيْتَ مَا عَلَيْكَ فَجَزَاكَ الله أَفْضَلَ جَزَاءِ الْمُرْسَلِينَ فَقَالَ اللهمَّ اشْهَدْ ثَلاثَ مَرَّاتٍ ثُمَّ قَالَ يَا مَعْشَرَ الْمُسْلِمِينَ هَذَا وَلِيُّكُمْ مِنْ بَعْدِي فَلْيُبَلِّغِ الشَّاهِدُ مِنْكُمُ الْغَائِبَ قَالَ أَبُو جَعْفَرٍ (عَلَيْهِ السَّلام) كَانَ وَالله علي (عَلَيْهِ السَّلام) أَمِينَ الله عَلَى خَلْقِهِ وَغَيْبِهِ وَدِينِهِ الَّذِي ارْتَضَاهُ لِنَفْسِهِ ثُمَّ إِنَّ رَسُولَ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) حَضَرَهُ الَّذِي حَضَرَ فَدَعَا عَلِيّاً فَقَالَ يَا عَلِيُّ إِنِّي أُرِيدُ أَنْ أَتْتَمِنَكَ عَلَى مَا ائْتَمَنَنِيَ الله عَلَيْهِ مِنْ غَيْبِهِ وَعِلْمِهِ وَمِنْ خَلْقِهِ وَمِنْ دِينِهِ الَّذِي ارْتَضَاهُ لِنَفْسِهِ فَلَمْ يُشْرِكْ وَالله فِيهَا يَا زِيَادُ أَحَداً مِنَ الْخَلْقِ ثُمَّ إِنَّ عَلِيّاً (عَلَيْهِ السَّلام) حَضَرَهُ الَّذِي حَضَرَهُ فَدَعَا وُلْدَهُ وَكَانُوا اثْنَيْ عَشَرَ ذَكَراً فَقَالَ لَهُمْ يَا بَنِيَّ إِنَّ الله عَزَّ وَجَلَّ قَدْ أَبَى إِلا أَنْ يَجْعَلَ فِيَّ سُنَّةً مِنْ يَعْقُوبَ وَإِنَّ يَعْقُوبَ دَعَا وُلْدَهُ وَكَانُوا اثْنَيْ عَشَرَ ذَكَراً فَأَخْبَرَهُمْ بِصَاحِبِهِمْ أَلا وَإِنِّي أُخْبِرُكُمْ بِصَاحِبِكُمْ أَلا إِنَّ هَذَيْنِ ابْنَا رَسُولِ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) الْحَسَنَ وَالْحُسَيْنَ (عَلَيْهِما السَّلام)

فَاسْمَعُوا لَهُمَا وَأَطِيعُوا وَوَازِرُوهُمَا فَإِنِّي قَدِ ائْتَمَنْتُهُمَا عَلَى مَا ائْتَمَنَنِي عَلَيْهِ رَسُولُ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) مِمَّا ائْتَمَنَهُ الله عَلَيْهِ مِنْ خَلْقِهِ وَمِنْ غَيْبِهِ وَمِنْ دِينِهِ الَّذِي ارْتَضَاهُ لِنَفْسِهِ فَأَوْجَبَ الله لَهُمَا مِنْ علي (عَلَيْهِ السَّلام) مَا أَوْجَبَ لِعلي (عَلَيْهِ السَّلام) مِنْ رَسُولِ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) فَلَمْ يَكُنْ لاحَدٍ مِنْهُمَا فَضْلٌ عَلَى صَاحِبِهِ إلا بِكِبَرِهِ وَإِنَّ الْحُسَيْنَ كَانَ إِذَا حَضَرَ الْحَسَنُ لَمْ يَنْطِقْ فِي ذَلِكَ الْمَجْلِسِ حَتَّى يَقُومَ ثُمَّ إِنَّ الْحَسَنَ (عَلَيْهِ السَّلام) حَضَرَهُ الَّذِي حَضَرَهُ فَسَلَّمَ ذَلِكَ إِلَى الْحُسَيْنِ (عَلَيْهِ السَّلام) ثُمَّ إِنَّ حُسَيْناً حَضَرَهُ الَّذِي حَضَرَهُ فَدَعَا ابْنَتَهُ الْكُبْرَى فَاطِمَةَ بِنْتَ الْحُسَيْنِ (عَلَيْهِ السَّلام) فَدَفَعَ إِلَيْهَا كِتَاباً مَلْفُوفاً وَوَصِيَّةً ظَاهِرَةً وَكَانَ عَلِيُّ بن الحسين (عَلَيْهِما السَّلام) مَبْطُوناً لا يَرَوْنَ إلا أَنَّهُ لِمَا بِهِ فَدَفَعَتْ فَاطِمَةُ الْكِتَابَ إِلَى عَلِيِّ بْنِ الْحُسَيْنِ ثُمَّ صَارَ وَالله ذَلِكَ الْكِتَابُ إِلَيْنَا.

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ جُمْهُورٍ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ بْنِ بَزِيعٍ عَنْ مَنْصُورِ بْنِ يُونُسَ عَنْ أَبِي الْجَارُودِ عَنْ ابي جعفر (عَلَيْهِ السَّلام) مِثْلَهُ.

Muhammad Bin Yahya, from Ahmad Bin Muhammad and Muhammad Bin Al Husayn, altogether from Muhammad Bin Ismail Bin Bazie, from Mansour Bin Yunus, from Abu Al Jaroud,

(It has been narrated) from Abu Ja'far[asws], said, 'I heard him[asws] saying: 'Allah[azwj] Mighty and Majestic Necessitated five things upon the servants. They took four and neglected one'. I said, 'Can you name these for me, may I be sacrificed for you[asws]?'

So he[asws] said: 'The Salāt, and it was so that the people were not knowing how they should be praying. So Jibraeel[as] descended and he[as] said: 'O Muhammad[saww]! Inform them with the timing of their Salāts'. Then Zakāt was Revealed, so he[as] said: 'O Muhammad[saww]! Inform them of their Zakāt, what you[saww] informed them of their Salāts'. Then the Fasts were Revealed, and it was so that whenever it was the day of Ashoura, he[saww] used to send a message to the ones in town, so they would Fast that day. So the Month of Ramazan was Revealed between Shaban and Shawwal. Then the Hajj was Revealed. So Jibraeel[as] descended and he[as] said: 'Inform them of their Hajj what you[saww] informed them of their Salāt, and their Zakāt, and their Fasts'.

The Wilayah was Revealed, and rather that was Given during the day of Friday at Arafat. Allah[azwj] Mighty and Majestic Revealed 5:3] This day have I Perfected for you your Religion and Completed My Favour on you by the Wilayah of Ali[asws] Bin Abu Talib[asws]. So Rasool-Allah[saww] said during that, 'My[saww] community have just recently come out from the era of the ignorance, and when I[saww] inform them with this regarding my[asws] cousin, a sayer would be saying this, and a sayer would be saying this. So I[saww] shall say it within myself[saww] from without speaking with it by my[saww] tongue.

Then came to me[saww] the Determination of Allah[azwj] Mighty and Majestic with the Notification threatening me[saww] that He[azwj] would Punish me[saww] if I[saww] did not deliver (the Message), [5:67] O Rasool! Deliver what has been Revealed unto you from your Lord; and if you do it not, then you have not

delivered His Message, and Allah will Protect you from the people; surely Allah will not Guide the unbelieving people.

So Rasool-Allah[saww] grabbed the hand of Ali[asws] and he[saww] said: 'O you people! There has not been a Prophet[as] from the Prophets[as], from the one who were before me[saww] except that Allah[azwj] had Commanded him[as], then Called him[as], so he[as] answered Him[azwj.] So there is no doubt that I[saww] would be Called so I[saww] would answer, and I[asws] would be questioned and you would be questioned. So what is that which you are saying?' So they said, 'We testify that you[asws] have delivered, and advised, and fulfilled whatever was upon you[saww]. So, may Allah[azwj] Recompense you[asws] with the most superior of the Recompenses of the Mursil Prophets[as]'.

So he[saww] said: 'O Allah[azwj!] Bear Witness!' – three times. Then he[saww] said: 'O group of Muslims! This is your Guardian after me[saww], so let those present from you deliver it to the absentees'.

Abu Ja'far[asws] said: 'By Allah[azwj!] It was so that Ali[asws] was a trustee of Allah[azwj] upon His[azwj] creatures, and His[azwj] Unseen (Authority), and His[azwj] Religion which He[azwj] was Pleased with for Himself[azwj.] Then Rasool-Allah[saww], it presented to him[asws] that which presented (death), so he[saww] called Ali[asws] over and he[saww] said: 'O Ali[asws]! I want to entrust you[asws] upon what Allah[azwj] Entrusted me[saww] upon, from His[azwj] unseen, and His[azwj] Knowledge, and from His[azwj] creatures, and from His[azwj] Religion which He[azwj] was Pleased with for Himself[azwj.]

So he[saww] did not participate anyone from His[azwj] creatures, O Ziyad! Then Ali[asws], it presented to him[asws] that which presented (death), so he[asws] called his[asws] children, and they were twelve males, so he[asws] said to them: 'O my[asws] sons! Allah[azwj] Mighty and Majestic has Refused except that He[azwj] Makes to be within me[asws] Sunnah from Yaqoubas, and that Yaqoubas had called his[as] children, and they were twelve males, so he[as] informed them with their master.

Indeed! And I[asws] am informing you all with your master. These here are two sons[asws] of Rasool-Allah[saww], Al-Hassan[asws] and Al-Husayn[asws]. Therefore, listen to both of them[asws], and obey them[asws], and make them[asws] as Viziers, for I[asws] have entrusted them[asws] both upon whatever Rasool-Allah[saww] had entrusted me[asws] upon it - from whatever Allah[azwj] had Entrusted him[saww] upon from His[azwj] creatures, and from His[azwj] unseen, and from His[azwj] Religion which He[azwj] is Pleased with Himself[azwj.]

Thus, Allah[azwj] Obligated for both of them[asws] from Ali[asws], whatever was Obligated for Ali[asws] from Rasool-Allah[saww]. So there does not happen to be for any one of the two a merit upon his[asws] companion except by his[asws] age, and Al-Husayn[asws] was such that whenever Al-Hassan[asws] was present, would not speak in that gathering until he (Al-Hassan[asws]) arose.

Then Al-Hassan[asws], it presented to him[asws] which presented (death). So he[asws] submitted that to Al-Husayn[asws]. Then Husayn[asws] was such that when it presented to him[asws] which presented (death), so he[asws] called over his[asws] eldest daughter Syeda Fatima Bint Al-Husayn[asws], so he[asws] handed over to her a wrapped Book and an apparent bequest, and it was so that Ali[asws] Bin Al-Husayn[asws] was experiencing stomach problems, not seeing except it was due to what he[asws] was with. So Syeda Fatimaas handed over the Book to Ali[asws] Bin Al-Husayn[asws]. Then that came to be, by Allah[azwj,] to us[asws]'.

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Muhammad Bin Jamhour, from Muhammad Bin Ismail Bin Bazie, from Mansour Bin Yunus, from Abu Al Jaroud,

(It has been narrated) from Abu Ja'far[asws], similar to it.[84]

7. مُحَمَّدُ بْنُ الْحَسَنِ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ صَبَّاحٍ الازْرَقِ عَنْ أَبِي بَصِيرٍ قَالَ قُلْتُ لابي جعفر (عَلَيْهِ السَّلام) إِنَّ رَجُلاً مِنَ الْمُخْتَارِيَّةِ لَقِيَنِي فَزَعَمَ أَنَّ مُحَمَّدَ بْنَ الْحَنَفِيَّةِ إِمَامٌ فَغَضِبَ أَبُو جَعْفَرٍ (عَلَيْهِ السَّلام) ثُمَّ قَالَ أَ فَلا قُلْتَ لَهُ قَالَ قُلْتُ لا وَاللهِ مَا دَرَيْتُ مَا أَقُولُ قَالَ أَ فَلا قُلْتَ لَهُ إِنَّ رَسُولَ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) أَوْصَى إِلَى عَلِيٍّ وَالْحَسَنِ وَالْحُسَيْنِ فَلَمَّا مَضَى علي (عَلَيْهِ السَّلام) أَوْصَى إِلَى الْحَسَنِ وَالْحُسَيْنِ وَلَوْ ذَهَبَ يَزْوِيهَا عَنْهُمَا لَقَالا لَهُ نَحْنُ وَصِيَّانِ مِثْلُكَ وَلَمْ يَكُنْ لِيَفْعَلَ ذَلِكَ وَأَوْصَى الْحَسَنُ إِلَى الْحُسَيْنِ وَلَوْ ذَهَبَ يَزْوِيهَا عَنْهُ لَقَالَ أَنَا وَصِيٌّ مِثْلُكَ مِنْ رَسُولِ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) وَمِنْ أَبِي وَلَمْ يَكُنْ لِيَفْعَلَ ذَلِكَ قَالَ الله عَزَّ وَجَلَّ وَأُولُوا الارْحامِ بَعْضُهُمْ أَوْلى بِبَعْضٍ هِيَ فِينَا وَفِي أَبْنَائِنَا.

Muhammad Bin Al Hassan, from Sahl Bin Ziyad, from Muhammad Bin Isa, from Safwan Bin Yahya, from Sabbah Al Azraq, from Abu Baseer who said,

'I said to Abu Ja'far[asws], 'A man from the followers of Al-Mukhtar met me, so he alleged that Muhammad Bin Al-Hanafiyya is an Imam'. So Abu Ja'far[asws] got angry, then said: 'Did you not say (anything) to him?' I said to him[asws], 'No, by Allah[azwj]! I did not know what I should be saying'.

He[asws] said: 'So why did you not say to him that Rasool-Allah[saww] bequeathed to Ali[asws], and Al-Hassan[asws] and Al-Husayn[asws]. So when Ali[asws] passed away bequeathed to Al-Hassan[asws] and Al-Husayn[asws], and had he[asws] gone to impede it from them[asws] both, they[asws] would have said to him[asws]: 'We[asws] are both succesors[asws] like you[asws] were', and he[asws] would not have done that.

And Al-Hassan[asws] bequeathed to Al-Husayn[asws], and had he[asws] gone to impeded it from him[asws], he[asws] would have said: 'I[asws] am a successor[asws] like you[asws] from Rasool-Allah[saww] and from my[asws] father[asws], and he[asws] would not have done that. Allah[azwj] Mighty and Majestic [33:6] and the possessors of relationships are nearer to each other in the Ordinance of Allah – it is regarding us[asws] and regarding our[asws] sons[asws]'.[85]

Notes

1 Al Kafi V 1 – The Book Of Divine Authority CH 48 H 1
2 Al Kafi V 1 – The Book Of Divine Authority CH 48 H 2
3 Al Kafi V 1 – The Book Of Divine Authority CH 48 H 3
4 Al Kafi V 1 – The Book Of Divine Authority CH 48 H 4
5 Al Kafi V 1 – The Book Of Divine Authority CH 48 H 5
6 Al Kafi V 1 – The Book Of Divine Authority CH 48 H 6
7 Al Kafi V 1 – The Book Of Divine Authority CH 49 H 1
8 Al Kafi V 1 – The Book Of Divine Authority CH 49 H 2
9 Al Kafi V 1 – The Book Of Divine Authority CH 49 H 3
10 Al Kafi V 1 – The Book Of Divine Authority CH 50 H 1
11 Al Kafi V 1 – The Book Of Divine Authority CH 50 H 2
12 Al Kafi V 1 – The Book Of Divine Authority CH 50 H 3
13 Al Kafi V 1 – The Book Of Divine Authority CH 51 H 1
14 Al Kafi V 1 – The Book Of Divine Authority CH 51 H 2
15 Al Kafi V 1 – The Book Of Divine Authority CH 52 H 1
16 Al Kafi V 1 – The Book Of Divine Authority CH 52 H 2
17 Al Kafi V 1 – The Book Of Divine Authority CH 52 H 3
18 Al Kafi V 1 – The Book Of Divine Authority CH 52 H 4
19 Al Kafi V 1 – The Book Of Divine Authority CH 52 H 5
20 Al Kafi V 1 – The Book Of Divine Authority CH 52 H 6
21 Al Kafi V 1 – The Book Of Divine Authority CH 52 H 7
22 Al Kafi V 1 – The Book Of Divine Authority CH 52 H 8
23 Al Kafi V 1 – The Book Of Divine Authority CH 52 H 9
24 Al Kafi V 1 – The Book Of Divine Authority CH 52 H 10
25 Al Kafi V 1 – The Book Of Divine Authority CH 53 H 1
26 Al Kafi V 1 – The Book Of Divine Authority CH 53 H 2
27 Al Kafi V 1 – The Book Of Divine Authority CH 53 H 3
28 Al Kafi V 1 – The Book Of Divine Authority CH 53 H 4
29 Al Kafi V 1 – The Book Of Divine Authority CH 53 H 5
30 Al Kafi V 1 – The Book Of Divine Authority CH 53 H 6
31 Al Kafi V 1 – The Book Of Divine Authority CH 53 H 7
32 Al Kafi V 1 – The Book Of Divine Authority CH 54 H 1
33 Al Kafi V 1 – The Book Of Divine Authority CH 54 H 2
34 Al Kafi V 1 – The Book Of Divine Authority CH 54 H 3
35 Al Kafi V 1 – The Book Of Divine Authority CH 54 H 4
36 Al Kafi V 1 – The Book Of Divine Authority CH 54 H 5
37 Al Kafi V 1 – The Book Of Divine Authority CH 55 H 1
38 Al Kafi V 1 – The Book Of Divine Authority CH 55 H 2
39 Al Kafi V 1 – The Book Of Divine Authority CH 55 H 3
40 Al Kafi V 1 – The Book Of Divine Authority CH 56 H 1
41 Al Kafi V 1 – The Book Of Divine Authority CH 56 H 2
42 Al Kafi V 1 – The Book Of Divine Authority CH 56 H 3
43 Al Kafi V 1 – The Book Of Divine Authority CH 56 H 4
44 Al Kafi V 1 – The Book Of Divine Authority CH 56 H 5
45 Al Kafi V 1 – The Book Of Divine Authority CH 56 H 6
46 Al Kafi V 1 – The Book Of Divine Authority CH 57 H 1
47 Al Kafi V 1 – The Book Of Divine Authority CH 57 H 2
48 Al Kafi V 1 – The Book Of Divine Authority CH 57 H 3
49 Al Kafi V 1 – The Book Of Divine Authority CH 58 H 1
50 Al Kafi V 1 – The Book Of Divine Authority CH 58 H 2
51 Al Kafi V 1 – The Book Of Divine Authority CH 58 H 3
52 Al Kafi V 1 – The Book Of Divine Authority CH 59 H 1
53 Al Kafi V 1 – The Book Of Divine Authority CH 59 H 2
54 Al Kafi V 1 – The Book Of Divine Authority CH 59 H 3
55 Al Kafi V 1 – The Book Of Divine Authority CH 59 H 4
56 Al Kafi V 1 – The Book Of Divine Authority CH 59 H 5
57 Al Kafi V 1 – The Book Of Divine Authority CH 59 H 6

58 Al Kafi V 1 – The Book Of Divine Authority CH 59 H 7
59 Al Kafi V 1 – The Book Of Divine Authority CH 60 H 1
60 Al Kafi V 1 – The Book Of Divine Authority CH 60 H 2
61 Al Kafi V 1 – The Book Of Divine Authority CH 60 H 3
62 Al Kafi V 1 – The Book Of Divine Authority CH 60 H 4
63 Al Kafi V 1 – The Book Of Divine Authority CH 61 H 1
64 Al Kafi V 1 – The Book Of Divine Authority CH 61 H 2
65 Al Kafi V 1 – The Book Of Divine Authority CH 61 H 3
66 Al Kafi V 1 – The Book Of Divine Authority CH 61 H 4
67 Al Kafi V 1 – The Book Of Divine Authority CH 62 H 1
68 Al Kafi V 1 – The Book Of Divine Authority CH 62 H 2
69 Al Kafi V 1 – The Book Of Divine Authority CH 62 H 3
70 Al Kafi V 1 – The Book Of Divine Authority CH 62 H 4
71 Al Kafi V 1 – The Book Of Divine Authority CH 62 H 5
72 Al Kafi V 1 – The Book Of Divine Authority CH 62 H 6
73 Al Kafi V 1 – The Book Of Divine Authority CH 62 H 7
74 Al Kafi V 1 – The Book Of Divine Authority CH 63 H 1
75 Al Kafi V 1 – The Book Of Divine Authority CH 63 H 2
76 Al Kafi V 1 – The Book Of Divine Authority CH 63 H 3
77 Al Kafi V 1 – The Book Of Divine Authority CH 63 H 4
78 Al Kafi V 1 – The Book Of Divine Authority CH 63 H 5
79 Al Kafi V 1 – The Book Of Divine Authority CH 64 H 1
80 Al Kafi V 1 – The Book Of Divine Authority CH 64 H 2
81 Al Kafi V 1 – The Book Of Divine Authority CH 64 H 3
82 Al Kafi V 1 – The Book Of Divine Authority CH 64 H 4
83 Al Kafi V 1 – The Book Of Divine Authority CH 64 H 5
84 Al Kafi V 1 – The Book Of Divine Authority CH 64 H 6
85 Al Kafi V 1 – The Book Of Divine Authority CH 64 H 7

كِتَابُ الْحُجَّةِ

THE BOOK OF DIVINE AUTHORITY (5)

بسم الله الرحمن الرحيم الحمد لله رب العالمين، وصلى الله على سيدنا محمد وآله الطاهرين، وسلم تسليما.

In the Name of Allah[azwj] the Beneficent, the Merciful. The Praise is for Allah[azwj] Lord[azwj] of the Worlds, and Blessing be upon our Chief Muhammad[saww] and his[saww] Purified Progeny[asws], and greetings with abundant greetings.

65 . بَابُ الْإِشَارَةِ والنَّصِّ عَلى أَمِيرِ الْمُؤْمِنِينَ عليه السلام

Chapter 65 – The Indication and the wordings upon Amir Al Momineen[asws]

1. مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ مَنْصُورِ بْنِ يُونُسَ عَنْ زَيْدِ بْنِ الْجَهْمِ الْهِلالِيِّ عَنْ أَبِي عَبْدِ الله (عَلَيْهِ السَّلام) قَالَ سَمِعْتُهُ يَقُولُ لَمَّا نَزَلَتْ وَلايَةُ عَلِيِّ بْنِ أَبِي طَالِبٍ (عَلَيْهِ السَّلام) وَكَانَ مِنْ قَوْلِ رَسُولِ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) سَلِّمُوا عَلَى عَلِيٍّ بِإِمْرَةِ الْمُؤْمِنِينَ فَكَانَ مِمَّا أَكَّدَ الله عَلَيْهِمَا فِي ذَلِكَ الْيَوْمِ يَا زَيْدُ قَوْلُ رَسُولِ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) لَهُمَا قُومَا فَسَلِّمَا عَلَيْهِ بِإِمْرَةِ الْمُؤْمِنِينَ فَقَالا أَ مِنَ الله أَوْ مِنْ رَسُولِهِ يَا رَسُولَ الله فَقَالَ لَهُمَا رَسُولُ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) مِنَ الله وَمِنْ رَسُولِهِ فَأَنْزَلَ الله عَزَّ وَجَلَّ وَلا تَنْقُضُوا الايْمَانَ بَعْدَ تَوْكِيدِها وَقَدْ جَعَلْتُمُ الله عَلَيْكُمْ كَفِيلاً إِنَّ الله يَعْلَمُ ما تَفْعَلُونَ يَعْنِي بِهِ قَوْلَ رَسُولِ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) لَهُمَا وَقَوْلُهُمَا أَ مِنَ الله أَوْ مِنْ رَسُولِهِ وَلا تَكُونُوا كَالَّتِي نَقَضَتْ غَزْلَها مِنْ بَعْدِ قُوَّةٍ أَنْكاثاً تَتَّخِذُونَ أَيْمانَكُمْ دَخَلاً بَيْنَكُمْ أَنْ تَكُونَ أَئِمَّةٌ هِيَ أَزْكَى مِنْ أَئِمَّتِكُمْ قَالَ قُلْتُ جُعِلْتُ فِدَاكَ أَئِمَّةٌ قَالَ إِي وَالله أَئِمَّةٌ قُلْتُ فَإِنَّا نَقْرَأُ أَرْبى فَقَالَ مَا أَرْبَى وَأَوْمَأَ بِيَدِهِ فَطَرَحَهَا إِنَّما يَبْلُوكُمُ الله بِهِ يَعْنِي بِعلي (عَلَيْهِ السَّلام) وَلَيُبَيِّنَنَّ لَكُمْ يَوْمَ الْقِيامَةِ ما كُنْتُمْ فِيهِ تَخْتَلِفُونَ. وَلَوْ شاءَ الله لَجَعَلَكُمْ أُمَّةً واحِدَةً وَلكِنْ يُضِلُّ مَنْ يَشاءُ وَيَهْدِي مَنْ يَشاءُ وَلَتُسْئَلُنَّ يَوْمَ الْقِيامَةِ عَمَّا كُنْتُمْ تَعْمَلُونَ. وَلا تَتَّخِذُوا أَيْمانَكُمْ دَخَلاً بَيْنَكُمْ فَتَزِلَّ قَدَمٌ بَعْدَ ثُبُوتِها يَعْنِي بَعْدَ مَقَالَةِ رَسُولِ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) فِي علي (عَلَيْهِ السَّلام) وَتَذُوقُوا السُّوءَ بِما صَدَدْتُمْ عَنْ سَبِيلِ الله يَعْنِي بِهِ عَلِيّاً (عَلَيْهِ السَّلام) وَلَكُمْ عَذابٌ عَظِيمٌ.

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Muhammad Bin Ismail, from Mansour Bin Yunus, from Zayd Bin Al Jahm Al Hilaly,

(It has been narrated) from Abu Abdullah[asws], said, 'I heard him[asws] saying: 'When the Wilayah of Ali[asws] Bin Abu Talib[asws] was Revealed, and it was from the words of Rasool-Allah[saww]: 'Greet upon Ali[asws] as Amir Al-

Momineen (The Commander of the Believers)'. So it was from what Allah[azwj] Allah[azwj] had Affirmed upon them both during that day, O Zayd, the words of Rasool-Allah[saww] to them both (Abu Bakr and Umar) were: 'Arise you both and greet upon him[asws] as Amir Al-Momineen[asws]'. So they said, 'Is it from Allah[azwj] or from His[azwj] Rasool[saww], O Rasool-Allah[saww]?' So Rasool-Allah[saww] said to them: '(It is) from Allah[azwj] and His[azwj] Rasool[saww]'.

So Allah[azwj] Mighty and Majestic Revealed [16:91] and do not break the oaths after affirming them, and you have indeed made Allah a surety for you; surely Allah Knows what you are doing, Meaning by it the words of Rasool-Allah[saww] to the two of them, and their words, 'It is from Allah[azwj] or from His[azwj] Rasool[saww]?' [16:92] And be not like her who unravels her yarn, disintegrating it into pieces after having spun it strongly. You make your oaths to be means of deceit between you so that the Imams would happen to be more virtuous than your own leaders'. (Note – The words in red are different in the current Version of the Holy Quran).

He (the narrator) said, 'I said, 'May I be sacrificed for you[asws]! Imams[asws]?' He[asws] said: 'Yes, by Allah[azwj,] Imams[asws]'. I said, 'But we are reciting 'More beneficial' (أَرْبٰى)!' So he[asws] said: 'What is (this word) 'أَرْبٰى '?' And he[asws] gestured by his[asws] hand, so he[asws] discarded them (indicatively) [16:92] But rather, Allah is Testing you by this, Meaning by Ali[asws] and He will Clarify to you on the Day of Judgement that which you were differing in [16:93] And had Allah so Desired it He would Make you a single nation, but He Lets err whomsoever He Desires to and Guides whomsoever He Desires to; and you will be Questioned about what you had been doing [16:94] And do not make your oaths a means of deceit between you, lest a foot should slip after its stability Meaning after the words of Rasool-Allah[saww] regarding Ali[asws] and you would taste evil because you turned away from Allah's Way Meaning by it 'Ali[asws]', and a grievous Punishment would be for you'.[1]

2. مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ وَأَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مَحْبُوبٍ عَنْ مُحَمَّدِ بْنِ الْفُضَيْلِ عَنْ أَبِي حَمْزَةَ الثُّمَالِيِّ عَنْ ابي جعفر (عَلَيْهِ السَّلام) قَالَ سَمِعْتُهُ يَقُولُ لَمَّا أَنْ قَضَى مُحَمَّدٌ نُبُوَّتَهُ وَاسْتَكْمَلَ أَيَّامَهُ أَوْحَى اللهُ تَعَالَى إِلَيْهِ أَنْ يَا مُحَمَّدُ قَدْ قَضَيْتَ نُبُوَّتَكَ وَاسْتَكْمَلْتَ أَيَّامَكَ فَاجْعَلِ الْعِلْمَ الَّذِي عِنْدَكَ وَالايْمَانَ وَالاسْمَ الاكْبَرَ وَمِيرَاثَ الْعِلْمِ وَآثَارَ عِلْمِ النُّبُوَّةِ فِي أَهْلِ بَيْتِكَ عِنْدَ عَلِيِّ بْنِ أَبِي طَالِبٍ فَإِنِّي لَنْ أَقْطَعَ الْعِلْمَ وَالايمَانَ وَالاسْمَ الاكْبَرَ وَمِيرَاثَ الْعِلْمِ وَآثَارَ عِلْمِ النُّبُوَّةِ مِنَ الْعَقِبِ مِنْ ذُرِّيَّتِكَ كَمَا لَمْ أَقْطَعْهَا مِنْ ذُرِّيَّاتِ الانْبِيَاءِ.

Muhammad Bin Yahya, from Muhammad Bin Al Husayn and Ahmad Bin Muhammad, from Ibn Mahboub, from Muhammad Bin Al Fuzayl, from Abu Hamza Al Sumaly,

(It has been narrated) from Abu Ja'far[asws], said, 'I heard him[asws] saying: 'When the Prophet-hood of Muhammad[saww] expired and his[saww] days were completed, Allah[azwj] the Exalted Revealed unto him[saww]: "O Muhammad[saww]! Your[saww] Prophet-hood has expired and your[saww] days are completed, therefore make the Knowledge which is with you[saww], and the Eman, and the Great Name, and inheritance of the Knowledge, and the traces (Ahadeeth) of

Knowledge of the Prophet-hood to be in the People[asws] of your[saww] Household with Ali[asws] Bin Abu Talib[asws], for I[azwj] Never Cut-off the Knowledge, and the Eman, and the Great Name, and inheritance of the Knowledge, and traces of the Knowledge (Ahadeeth) of the Prophet-hood, from the descendants of your[saww] offspring, just as I[azwj] did not Cut it off from the offspring of the Prophets[as] (before)'.[2]

3. مُحَمَّدُ بْنُ الْحُسَيْنِ وَغَيْرُهُ عَنْ سَهْلٍ عَنْ مُحَمَّدِ بْنِ عِيسَى وَمُحَمَّدُ بْنُ يَحْيَى وَمُحَمَّدُ بْنُ الْحُسَيْنِ جَمِيعاً عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ إِسْمَاعِيلَ بْنِ جَابِرٍ وَعَبْدِ الْكَرِيمِ بْنِ عَمْرٍو عَنْ عَبْدِ الْحَمِيدِ بْنِ أَبِي الدَّيْلَمِ عَنْ أَبِي عَبْدِ الله (عَلَيْهِ السَّلام) قَالَ أَوْصَى مُوسَى (عَلَيْهِ السَّلام) إِلَى يُوشَعَ بْنِ نُونٍ وَأَوْصَى يُوشَعُ بْنُ نُونٍ إِلَى وَلَدِ هَارُونَ وَلَمْ يُوصِ إِلَى وَلَدِهِ وَلا إِلَى وَلَدِ مُوسَى إِنَّ الله تَعَالَى لَهُ الْخِيَرَةُ يَخْتَارُ مَنْ يَشَاءُ مِمَّنْ يَشَاءُ وَبَشَّرَ مُوسَى وَيُوشَعُ بِالْمَسِيحِ (عَلَيْهِ السَّلام) فَلَمَّا أَنْ بَعَثَ الله عَزَّ وَجَلَّ الْمَسِيحَ (عَلَيْهِ السَّلام) قَالَ الْمَسِيحُ لَهُمْ إِنَّهُ سَوْفَ يَأْتِي مِنْ بَعْدِي نَبِيٌّ اسْمُهُ أَحْمَدُ مِنْ وُلْدِ إِسْمَاعِيلَ (عَلَيْهِ السَّلام) يَجِيءُ بِتَصْدِيقِي وَتَصْدِيقِكُمْ وَعُذْرِي وَعُذْرِكُمْ وَجَرَتْ مِنْ بَعْدِهِ فِي الْحَوَارِيِّينَ فِي الْمُسْتَحْفَظِينَ وَإِنَّمَا سَمَّاهُمُ الله تَعَالَى الْمُسْتَحْفَظِينَ لانَّهُمُ اسْتُحْفِظُوا الاسْمَ الاكْبَرَ وَهُوَ الْكِتَابُ الَّذِي يُعْلَمُ بِهِ عِلْمُ كُلِّ شَيْءٍ الَّذِي كَانَ مَعَ الانْبِيَاءِ (صَلَّى اللهُ عَلَيْهِ وَآلِه) يَقُولُ الله تَعَالَى وَلَقَدْ أَرْسَلْنَا رُسُلاً مِنْ قَبْلِكَ وَأَنْزَلْنا مَعَهُمُ الْكِتابَ وَالْمِيزانَ الْكِتَابُ الاسْمُ الاكْبَرُ وَإِنَّمَا عُرِفَ مِمَّا يُدْعَى الْكِتَابَ التَّوْرَاةُ وَالانْجِيلُ وَالْفُرْقَانُ فِيهَا كِتَابُ نُوحٍ وَفِيهَا كِتَابُ صَالِحٍ وَشُعَيْبٍ وَإِبْرَاهِيمَ (عَلَيْهِ السَّلام) فَأَخْبَرَ الله عَزَّ وَجَلَّ إِنَّ هذا لَفِي الصُّحُفِ الاولى صُحُفِ إِبْرَاهِيمَ وَمُوسى فَأَيْنَ صُحُفُ إِبْرَاهِيمَ إِنَّمَا صُحُفُ إِبْرَاهِيمَ الاسْمُ الاكْبَرُ وَصُحُفُ مُوسَى الاسْمُ الاكْبَرُ فَلَمْ تَزَلِ الْوَصِيَّةُ فِي عَالِمٍ بَعْدَ عَالِمٍ حَتَّى دَفَعُوهَا إِلَى مُحَمَّدٍ (صَلَّى اللهُ عَلَيْهِ وَآلِه) فَلَمَّا بَعَثَ الله عَزَّ وَجَلَّ مُحَمَّداً (صَلَّى اللهُ عَلَيْهِ وَآلِه) أَسْلَمَ لَهُ الْعَقِبُ مِنَ الْمُسْتَحْفِظِينَ وَكَذَّبَهُ بَنُو إِسْرَائِيلَ وَدَعَا إِلَى الله عَزَّ وَجَلَّ وَجَاهَدَ فِي سَبِيلِهِ ثُمَّ أَنْزَلَ الله جَلَّ ذِكْرُهُ عَلَيْهِ أَنْ أَعْلِنْ فَضْلَ وَصِيِّكَ فَقَالَ رَبِّ إِنَّ الْعَرَبَ قَوْمٌ جُفَاةٌ لَمْ يَكُنْ فِيهِمْ كِتَابٌ وَلَمْ يُبْعَثْ إِلَيْهِمْ نَبِيٌّ وَلا يَعْرِفُونَ فَضْلَ نُبُوَّاتِ الانْبِيَاءِ (عَلَيْهِم السَّلام) وَلا شَرَفَهُمْ وَلا يُؤْمِنُونَ بِي إِنْ أَنَا أَخْبَرْتُهُمْ بِفَضْلِ أَهْلِ بَيْتِي فَقَالَ الله جَلَّ ذِكْرُهُ وَلا تَحْزَنْ عَلَيْهِمْ وَقُلْ سَلامٌ فَسَوْفَ يَعْلَمُونَ فَذَكَرَ مِنْ فَضْلِ وَصِيِّهِ ذِكْراً فَوَقَعَ النِّفَاقُ فِي قُلُوبِهِمْ فَعَلِمَ رَسُولُ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) ذَلِكَ وَمَا يَقُولُونَ فَقَالَ الله جَلَّ ذِكْرُهُ يَا مُحَمَّدُ وَلَقَدْ نَعْلَمُ أَنَّكَ يَضِيقُ صَدْرُكَ بِما يَقُولُونَ فَإِنَّهُمْ لا يُكَذِّبُونَكَ وَلكِنَّ الظَّالِمِينَ بِآياتِ الله يَجْحَدُونَ وَلَكِنَّهُمْ يَجْحَدُونَ بِغَيْرِ حُجَّةٍ لَهُمْ وَكَانَ رَسُولُ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) يَتَأَلَّفُهُمْ وَيَسْتَعِينُ بِبَعْضِهِمْ عَلَى بَعْضٍ وَلا يَزَالُ يُخْرِجُ لَهُمْ شَيْئاً فِي فَضْلِ وَصِيِّهِ حَتَّى نَزَلَتْ هَذِهِ السُّورَةُ فَاحْتَجَّ عَلَيْهِمْ حِينَ أُعْلِمَ بِمَوْتِهِ وَنُعِيَتْ إِلَيْهِ نَفْسُهُ فَقَالَ الله جَلَّ ذِكْرُهُ فَإِذا فَرَغْتَ فَانْصَبْ وَإِلى رَبِّكَ فَارْغَبْ يَقُولُ إِذَا

فَرَغْتَ فَانْصَبْ عَلَمَكَ وَأَعْلِنْ وَصِيَّكَ فَأَعْلِمْهُمْ فَضْلَهُ عَلانِيَةً فَقَالَ (صَلَّى اللهُ عَلَيْهِ وَآلِه) مَنْ كُنْتُ مَوْلاهُ فَعَلِيٌّ مَوْلاهُ اللهمَّ وَالِ مَنْ وَالاهُ وَعَادِ مَنْ عَادَاهُ ثَلاثَ مَرَّاتٍ ثُمَّ قَالَ لابْعَثَنَّ رَجُلاً يُحِبُّ اللهَ وَرَسُولَهُ وَيُحِبُّهُ اللهُ وَرَسُولُهُ لَيْسَ بِفَرَّارٍ يُعَرِّضُ بِمَنْ رَجَعَ يُجَبِّنُ أَصْحَابَهُ وَيُجَبِّنُونَهُ وَقَالَ (صَلَّى اللهُ عَلَيْهِ وَآلِه) عَلِيٌّ سَيِّدُ الْمُؤْمِنِينَ وَقَالَ عَلِيٌّ عَمُودُ الدِّينِ وَقَالَ هَذَا هُوَ الَّذِي يَضْرِبُ النَّاسَ بِالسَّيْفِ عَلَى الْحَقِّ بَعْدِي وَقَالَ الْحَقُّ مَعَ عَلِيٍّ أَيْنَمَا مَالَ وَقَالَ إِنِّي تَارِكٌ فِيكُمْ أَمْرَيْنِ إِنْ أَخَذْتُمْ بِهِمَا لَنْ تَضِلُّوا كِتَابَ اللهِ عَزَّ وَجَلَّ وَأَهْلَ بَيْتِي عِتْرَتِي أَيُّهَا النَّاسُ اسْمَعُوا وَقَدْ بَلَّغْتُ إِنَّكُمْ سَتَرِدُونَ عَلَيَّ الْحَوْضَ فَأَسْأَلُكُمْ عَمَّا فَعَلْتُمْ فِي الثَّقَلَيْنِ وَالثَّقَلانِ كِتَابُ اللهِ جَلَّ ذِكْرُهُ وَأَهْلُ بَيْتِي فَلا تَسْبِقُوهُمْ فَتَهْلِكُوا وَلا تُعَلِّمُوهُمْ فَإِنَّهُمْ أَعْلَمُ مِنْكُمْ فَوَقَعَتِ الْحُجَّةُ بِقَوْلِ النَّبِيِّ (صَلَّى اللهُ عَلَيْهِ وَآلِه) وَبِالْكِتَابِ الَّذِي يَقْرَأُهُ النَّاسُ فَلَمْ يَزَلْ يُلْقِي فَضْلَ أَهْلِ بَيْتِهِ بِالْكَلامِ وَيُبَيِّنُ لَهُمْ بِالْقُرْآنِ إِنَّما يُرِيدُ اللهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيراً وَقَالَ عَزَّ ذِكْرُهُ وَاعْلَمُوا أَنَّما غَنِمْتُمْ مِنْ شَيْءٍ فَأَنَّ للهِ خُمُسَهُ وَلِلرَّسُولِ وَلِذِي الْقُرْبى ثُمَّ قَالَ وَآتِ ذَا الْقُرْبى حَقَّهُ فَكَانَ علي (عَلَيْهِ السَّلام) وَكَانَ حَقُّهُ الْوَصِيَّةَ الَّتِي جُعِلَتْ لَهُ وَالاسْمَ الاكْبَرَ وَمِيرَاثَ الْعِلْمِ وَآثَارَ عِلْمِ النُّبُوَّةِ.

فَقَالَ قُلْ لا أَسْئَلُكُمْ عَلَيْهِ أَجْراً إِلا الْمَوَدَّةَ فِي الْقُرْبى ثُمَّ قَالَ وَإِذَا الْمَوْؤُدَةُ سُئِلَتْ بِأَيِّ ذَنْبٍ قُتِلَتْ يَقُولُ أَسْأَلُكُمْ عَنِ الْمَوَدَّةِ الَّتِي أَنْزَلْتُ عَلَيْكُمْ فَضْلَهَا مَوَدَّةِ الْقُرْبَى بِأَيِّ ذَنْبٍ قَتَلْتُمُوهُمْ وَقَالَ جَلَّ ذِكْرُهُ فَسْئَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لا تَعْلَمُونَ قَالَ الْكِتَابُ هُوَ الذِّكْرُ وَأَهْلُهُ آلُ مُحَمَّدٍ (عَلَيْهِم السَّلام) أَمَرَ اللهُ عَزَّ وَجَلَّ بِسُؤَالِهِمْ وَلَمْ يُؤْمَرُوا بِسُؤَالِ الْجُهَّالِ وَسَمَّى اللهُ عَزَّ وَجَلَّ الْقُرْآنَ ذِكْراً فَقَالَ تَبَارَكَ وَتَعَالَى وَأَنْزَلْنا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ ما نُزِّلَ إِلَيْهِمْ وَلَعَلَّهُمْ يَتَفَكَّرُونَ وَقَالَ عَزَّ وَجَلَّ وَإِنَّهُ لَذِكْرٌ لَكَ وَلِقَوْمِكَ وَسَوْفَ تُسْئَلُونَ وَقَالَ عَزَّ وَجَلَّ أَطِيعُوا اللهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الامْرِ مِنْكُمْ وَقَالَ عَزَّ وَجَلَّ وَلَوْ رَدُّوهُ إِلَى اللهِ وَإِلَى الرَّسُولِ وَإِلى أُولِي الامْرِ مِنْهُمْ لَعَلِمَهُ الَّذِينَ يَسْتَنْبِطُونَهُ مِنْهُمْ فَرَدَّ الامْرَ أَمْرَ النَّاسِ إِلَى أُولِي الامْرِ مِنْهُمُ الَّذِينَ أَمَرَ بِطَاعَتِهِمْ وَبِالرَّدِّ إِلَيْهِمْ فَلَمَّا رَجَعَ رَسُولُ اللهِ (صَلَّى اللهُ عَلَيْهِ وَآلِه) مِنْ حَجَّةِ الْوَدَاعِ نَزَلَ عَلَيْهِ جَبْرَئِيلُ (عَلَيْهِ السَّلام) فَقَالَ يا أَيُّهَا الرَّسُولُ بَلِّغْ ما أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ وَإِنْ لَمْ تَفْعَلْ فَما بَلَّغْتَ رِسالَتَهُ وَاللهُ يَعْصِمُكَ مِنَ النَّاسِ إِنَّ اللهَ لا يَهْدِي الْقَوْمَ الْكافِرِينَ فَنَادَى النَّاسَ فَاجْتَمَعُوا وَأَمَرَ بِسَمُرَاتٍ فَقُمَّ شَوْكُهُنَّ ثُمَّ قَالَ (صَلَّى اللهُ عَلَيْهِ وَآلِه) يَا أَيُّهَا النَّاسُ مَنْ وَلِيُّكُمْ وَأَوْلَى بِكُمْ مِنْ أَنْفُسِكُمْ فَقَالُوا اللهُ وَرَسُولُهُ فَقَالَ مَنْ كُنْتُ مَوْلاهُ فَعَلِيٌّ مَوْلاهُ اللهمَّ وَالِ مَنْ وَالاهُ وَعَادِ مَنْ عَادَاهُ ثَلاثَ مَرَّاتٍ فَوَقَعَتْ حَسَكَةُ النِّفَاقِ فِي قُلُوبِ الْقَوْمِ وَقَالُوا مَا أَنْزَلَ اللهُ جَلَّ ذِكْرُهُ هَذَا عَلَى مُحَمَّدٍ قَطُّ وَمَا يُرِيدُ إِلا أَنْ يَرْفَعَ بِضَبْعِ ابْنِ عَمِّهِ فَلَمَّا قَدِمَ الْمَدِينَةَ أَتَتْهُ الانْصَارُ فَقَالُوا يَا رَسُولَ اللهِ إِنَّ اللهَ جَلَّ ذِكْرُهُ قَدْ أَحْسَنَ إِلَيْنَا وَشَرَّفَنَا بِكَ وَبِنُزُولِكَ بَيْنَ ظَهْرَانَيْنَا فَقَدْ فَرَّحَ اللهُ صَدِيقَنَا وَكَبَّتَ عَدُوَّنَا وَقَدْ

يَأْتِيكَ وُفُودٌ فَلا تَجِدُ مَا تُعْطِيهِمْ فَيَشْمَتُ بِكَ الْعَدُوُّ فَنُحِبُّ أَنْ تَأْخُذَ ثُلُثَ أَمْوَالِنَا حَتَّى إِذَا قَدِمَ عَلَيْكَ وَفْدُ مَكَّةَ وَجَدْتَ مَا تُعْطِيهِمْ فَلَمْ يَرُدَّ رَسُولُ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) عَلَيْهِمْ شَيْئاً وَكَانَ يَنْتَظِرُ مَا يَأْتِيهِ مِنْ رَبِّهِ فَنَزَلَ جَبْرَئِيلُ (عَلَيْهِ السَّلام) وَقَالَ قُلْ لا أَسْئَلُكُمْ عَلَيْهِ أَجْراً إِلا الْمَوَدَّةَ فِي الْقُرْبَى وَلَمْ يَقْبَلْ أَمْوَالَهُمْ فَقَالَ الْمُنَافِقُونَ مَا أَنْزَلَ الله هَذَا عَلَى مُحَمَّدٍ وَمَا يُرِيدُ إِلا أَنْ يَرْفَعَ بِضَبْعِ ابْنِ عَمِّهِ وَيَحْمِلَ عَلَيْنَا أَهْلَ بَيْتِهِ يَقُولُ أَمْسِ مَنْ كُنْتُ مَوْلاهُ فَعَلِيٌّ مَوْلاهُ وَالْيَوْمَ قُلْ لا أَسْئَلُكُمْ عَلَيْهِ أَجْراً إِلا الْمَوَدَّةَ فِي الْقُرْبَى ثُمَّ نَزَلَ عَلَيْهِ آيَةُ الْخُمُسِ فَقَالُوا يُرِيدُ أَنْ يُعْطِيَهُمْ أَمْوَالَنَا وَفَيْئَنَا ثُمَّ أَتَاهُ جَبْرَئِيلُ فَقَالَ يَا مُحَمَّدُ إِنَّكَ قَدْ قَضَيْتَ نُبُوَّتَكَ وَاسْتَكْمَلْتَ أَيَّامَكَ فَاجْعَلِ الاسْمَ الاكْبَرَ وَمِيرَاثَ الْعِلْمِ وَآثَارَ عِلْمِ النُّبُوَّةِ عِنْدَ علي (عَلَيْهِ السَّلام) فَإِنِّي لَمْ أَتْرُكِ الارْضَ إِلا وَلِيَ فِيهَا عَالِمٌ تُعْرَفُ بِهِ طَاعَتِي وَتُعْرَفُ بِهِ وَلايَتِي وَيَكُونُ حُجَّةً لِمَنْ يُولَدُ بَيْنَ قَبْضِ النَّبِيِّ إِلَى خُرُوجِ النَّبِيِّ الاخَرِ قَالَ فَأَوْصَى إِلَيْهِ بِالاسْمِ الاكْبَرِ وَمِيرَاثِ الْعِلْمِ وَآثَارِ عِلْمِ النُّبُوَّةِ وَأَوْصَى إِلَيْهِ بِأَلْفِ كَلِمَةٍ وَأَلْفِ بَابٍ يَفْتَحُ كُلُّ كَلِمَةٍ وَكُلُّ بَابٍ أَلْفَ كَلِمَةٍ وَأَلْفَ بَابٍ.

Muhammad Bin Al Husayn and someone else, from Sahl, from Muhammad Bin Isa and Muhammad Bin Yahya and Muhammad Bin Al Husayn, altogether from Muhammad Bin Sinan, from Ismail Bin Jabir and Abdul Kareem Bin Amro, from Abdul Hameed Bin Abu Al Daylam,

(It has been narrated) from Abu Abdullah[asws] having said: 'Musa[as] bequeathed to Yoshuaas Bin Noonas, and Yoshuaas Bin Noonas bequeathed to a son of Harounas and did not bequeath to his[as] own son, nor to a son of Musa[as]. Allah[azwj] the Exalted Gave him[as] the choice that he[as] can choose the one whom he[as] so desires to, from the ones he[as] so desires to.

And Musa[as] and Yoshuaas gave glad tidings of the Messiahas. So when Allah[azwj] Mighty and Majestic Sent the Messiahas, the Messiahas said to them: 'There would be soon coming a Prophet[saww] after meas whose name is Ahmad[saww], from the children of Ismailas. He[saww] would come ratifying meas and ratifying you, and my[as] justifications and your justifications'. And there flowed from after him[as] among the disciples, among the preservers, and rather Allah[azwj] Named them as 'preservers' because they preserved the Great Name, and it is the 'Book' through which one can find out the knowledge of everything which was with the Prophets[as].

Allah[azwj] the Exalted is Saying [57:25] Certainly We sent Our Rasools with clear arguments, and sent down with them the Book and the Scale. The Book is the Great Name, and rather it is recognised from what He[azwj] is Called in the Books, the Torah and the Evangel and the Criterion (Quran). Therein is the Book of Noahas, and therein is the Book of Salihas and Shuaybas and Ibrahim[as]. So Allah[azwj] Mighty and Majestic Informed [87:18] Most surely this is in the earlier Scriptures, [87:19] The scriptures of Ibrahim and Musa. So where is the Scriptures of Ibrahim[as]? But rather, the Scripture of Ibrahim[as] is ' اِسْمُ الْاَكْبَرُ ' the Great Name, and the Scripture of Musa[as] is ' اِسْمُ الْاَكْبَرُ ' the Great Name.

So the bequest did not cease to be in a scholar after a scholar until it was handed over to Muhammad[saww]. So when Allah[azwj] Mighty and Majestic Sent Muhammad[saww], the descendants from the 'preservers' submitted to him[saww] and the Children of Israel belied him[saww], ' وَ دَعَا إِلَى اللَّهِ عَزَّ وَ جَلَّ وَ جَاهَدَ فِي سَبِيلِه ' and they (the descendants of the preservers) called to Allah[azwj] and fought in His[azwj] Way.

Then Allah[azwj,] Majestic is His[azwj] Mention, Revealed unto him[saww]: "Proclaim the merits of your[saww] successor[asws]!" So he[saww] said: 'Lord[azwj!] The Arabs are a disloyal people. There has not happened to be a Book among them nor a Prophet[as] was Sent to them, but they are neither recognising the merits of the Prophet-hoods of the Prophets[as], nor their[as] nobilities, nor would they be believing in me[saww] if I[saww] were to inform them with the merits of the People[asws] of my[saww] Household'. So Allah[azwj,] Majestic is His[azwj] Mention Said: "And do not grieve upon them and say [43:89] Peace, for they shall soon come to know'.

So he[saww] mentioned the merits of his[saww] successor[asws] with a mention, and the hypocrisy occurred in their hearts. So Rasool-Allah[saww] knew that and what they were saying, so Allah[azwj,] Majestic is His[azwj] Mention, Said: "O Muhammad[saww]! [6:33] We know indeed that what they say certainly grieves you, but surely they cannot call you a liar; but the unjust deny the Signs of Allah". But they were denying without there being any proof/argument for them.

And it was so that Rasool-Allah[saww] used to harmonise with them and assist with some of them upon the others, and he[saww] did not cease to bring out for them something regarding the merits of his[saww] successor[asws] until this Chapter was Revealed. So he[saww] argued against them when he[saww] knew of (nearness of) his[saww] own death, and gave the news of it to himself[saww]. So Allah[azwj,] Majestic is His[azwj] Mention Said [94:7] So when you are free, nominate. [94:8] And to your Lord turn (all) your attention. He[saww] is Saying: "When you[saww] are free, so nominate your[saww] flag and proclaim your[saww] successor[asws], so let them (people) know his[asws] merits publicly".

So he[saww] said: 'The one whose Master I[saww] was, so Ali[asws] is his Master! O Allah[azwj!] Befriend the one who befriends him[asws] and be Inimical to the one who is inimical to him[asws]' – three times. Then he[saww] said (on the Day of Khyber): 'I[saww] shall be sending a man who loves Allah[azwj] and His[azwj] Rasool[saww], and Allah[azwj] and His[azwj] Rasool[saww] love him[asws]. He[asws] isn't with fleeing' thus exposing the cowards from his[saww] companions and their cowardice.

And he[saww] said: 'Ali[asws] is the chief of the Momineen', and said: 'Ali[asws] is the pillar of the Religion', and said: 'This is the one who would be striking the people with the sword upon the Truth after me[saww]', and said: 'The Truth is with Ali[asws] wherever he[asws] so inclines'. Amd said: 'I[saww] leave behind among you all two matters. If you were to take to these two, you will never stray – the Book of Allah[azwj] Mighty and Majestic and the People[asws] of my[saww] Household, my[saww] family. O you people!

Listen, and I[saww] have delivered (the Message). You will soon be returning to me[saww] at the Fountain, and I[saww] will be asking you all about what you had

done with the two weighty things, and the two weighty things are the Book of Allah[azwj,] Mighty is His[azwj] Mention and the People[asws] of my[saww] Household. Therefore, do not precede them[asws] for you will be destroyed, and not do (try to) teach them[asws], for they[asws] are more knowledgeable than you are'.

So the proof occurred by the words of the Prophet[saww] and by the Book which people recited. So he[saww] did not cease to cast the merits of the People[asws] of his[saww] Household with the speech and clarifying to them with the Quran [33:33] But rather, Allah Desires to Keep away the uncleanness from you, O people of the House! And to Purify you with a Purification. And Allah[azwj,] Mighty is His[azwj] Mention [8:41] And know that whatever war booty you gain, a fifth of it is for Allah and for the Rasool and for the near of kin. Then He[azwj] Said [17:26] And give to the near of kin his due.

So it was Ali[asws], and it was his[asws] right, the successorship which was Made to be for him[asws], and the Great Name, and the inherited Knowledge, and traces (Ahadeeth) of the Knowledge of the Prophet-hood, so He[azwj] Said [42:23] Say: I do not ask of you any Recompense for it except for the cordiality for my near relatives. Then He[azwj] Said [81:8] And when the cordiality (Mawaddat) is asked about [81:9] For what sin was it killed. He[azwj] is Saying: "I[azwj] shall Ask all of you about the cordiality which I[azwj] Revealed upon you of its merits, the cordiality for the near-relative (of Rasool-Allah[saww]), for which did you kill them[asws]?"

And He[azwj] Said [16:43] so ask the People of the Reminder if you do not know. The Book, it is the Reminder (Al-Zikr), and its people are the Progeny[asws] of Muhammad[saww]. Allah[azwj] Mighty and Majestic Commanded with asking them[asws] and did not Command with asking the ignoramuses, and Allah[azwj] Mighty and Majestic Named the Quran as The Reminder (Al-Zikr), so He[azwj] Said [16:44] and We Revealed unto you the Reminder that you may clarify to the people what has been Revealed to them, perhaps they would ponder. And He[azwj] Said [43:44] And it is a Reminder for you and your people, and you shall soon be questioned.

And the Mighty and Majestic Said [4:59] O you who believe! Obey Allah and obey the Rasool and those in authority from among you. And the Mighty and Majestic Said [4:83] and if they had referred it to the Rasool and to those in authority among them, those among them who can search out the Knowledge of it would have known it. Thus, the referring of the matter is the referring of the people of their affairs to the one with Divine Authority (Ul Al-Amr) from them, those they had been Commanded to obey them[asws], and with the referring to them[asws].

So when Rasool-Allah[saww] returned from the Farewell Hajj, Jibraeel[as] descended unto him[saww] and said [5:67] O Rasool! Deliver what has been Revealed unto you from your Lord; and if you do it not, then you have not delivered His Message, and Allah will Protect you from the people; surely Allah will not Guide the unbelieving people. So he[saww] called the people, and they gathered, and he[saww] ordered with the clearing (of the ground), so the thorns were removed. Then he[saww] said: 'O you people! Who is your guardian and closer with you all than your own selves?' So they (people) said, 'Allah[azwj] and His[azwj] Rasool[saww]!' So he[saww] said: 'The one whose Master

I[saww] am, so Ali[asws] is his Master. O Allah[azwj!] Befriend the one who befriends him[asws] and be Inimical to the one who is inimical to him[asws]' – three times.

So the thorns of hypocrisy occurred in the hearts of the people and they said, 'Allah[azwj,] Majestic is His[azwj] Mention has not Revealed this unto Muhammad[saww] at all, and he[saww] does not intend except to raise the shoulder of his[asws] cousin[asws]'.

So when he[as] proceeded to Al Medina, the Helpers came to him[saww] and they said, 'O Rasool-Allah[saww]! Allah[azwj,] Majestic is His[azwj] Mention has Favoured upon us and has Ennobled us with you[saww] and by your[saww] dwelling between our midst. So Allah[azwj] has Made our friends happy and and our enemies are suppressed, and there come to you delegations, so you[saww] do not find what to give them, and the enemies gloat upon you[saww]. So we would love it if you[saww] were to take a third of our wealth so that when a delegation of Makkah comes over to you[saww], you[saww] would find what to give them'.

But Rasool-Allah[saww] did not respond upon them with anything, and he[saww] was awaiting what would be coming from his[saww] Lord[azwj.] So Jibraeel[as] descended and said: '[42:23] Say: I do not ask of you any Recompense for it except for the cordiality for my near relatives', and he[saww] did not accept their wealth.

So the hypocrites said, 'This has not been Revealed upon Muhammad[saww], and he[saww] does not intend except to raise the shoulders of his[saww] cousin and load upon us the People[asws] of his[saww] Household. Yesterday he[saww] was saying: 'The one whose Master I[saww] am, so Ali[asws] is his Master', and today: ''[42:23] Say: I do not ask of you any Recompense for it except for the cordiality for my near relatives'. Then the Verse of Khums was Revealed, so they said, 'He[saww] intends that we give him[saww] our wealth, and our war booties'.

Then Jibraeel[as] came over to him[saww] and he[as] said: 'O Muhammad[saww]! (Allah[azwj] is Saying): "You[saww] have spent your[saww] Prophet-hood and completed your[saww] days, therefore make the Great Name, and the inherited Knowledge, and the traces (Ahadeeth) of the Knowledge of the Prophet-hood to be with Ali[asws], for I[azwj] do not Leave the earth except there is a scholar for Me[azwj] in it, by whom My[azwj] obedience can be recognised, and by him[asws] My[azwj] Wilayah can be recognised, and he[asws] can happen to be My[azwj] Divine Authority to the ones who would be born from the passing away of a Prophet[as] to the coming out of another Prophet[as]"'.

He[asws] said: 'So he[saww] bequeathed to him[asws] with the Great Name, and the inherited Knowledge, and traces (Ahadeeth) of the Knowledge of the Prophet-hood, and bequeathed to him[asws] with a thousand words and a thousand topics, with each word and each topic opening a thousand words and a thousand topics'.[3]

4. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَصَالِحِ بْنِ السِّنْدِيِّ عَنْ جَعْفَرِ بْنِ بَشِيرٍ عَنْ يَحْيَى بْنِ مُعَمَّرٍ الْعَطَّارِ عَنْ بَشِيرٍ الدَّهَّانِ عَنْ أَبِي عَبْدِ الله (عَلَيْهِ السَّلام) قَالَ قَالَ رَسُولُ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) فِي مَرَضِهِ الَّذِي تُوُفِّيَ فِيهِ ادْعُوا لِي خَلِيلِي فَأَرْسَلَتَا إِلَى أَبَوَيْهِمَا فَلَمَّا نَظَرَ إِلَيْهِمَا رَسُولُ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) أَعْرَضَ عَنْهُمَا ثُمَّ قَالَ ادْعُوا لِي خَلِيلِي فَأُرْسِلَ إِلَى عَلِيٍّ فَلَمَّا نَظَرَ إِلَيْهِ

أَكَبَّ عَلَيْهِ يُحَدِّثُهُ فَلَمَّا خَرَجَ لَقِيَاهُ فَقَالا لَهُ مَا حَدَّثَكَ خَلِيلُكَ فَقَالَ حَدَّثَنِي أَلْفَ بَابٍ يَفْتَحُ كُلُّ بَابٍ أَلْفَ بَابٍ.

Ali Bin Ibrahim, from his father and Salih Bin Al Sindy, from Ja'far Bin Bashir, from Yahya Bin Moammar Al Attar, from Bashir Al Dahhan,

(It has been narrated) from Abu Abdullah[asws] having said: 'Rasool-Allah[saww] said during his[saww] illness in which he[saww] passed away: 'Call my[saww] friend for me[saww]'. So they both (Ayesha and Hafsa) sent a message to their fathers (Abu Bakr and Umar). So when Rasool-Allah[saww] looked at them, turned away from them. Then he[saww] said:

'Call my[saww] friend for me[saww]'. So a message was sent to Ali[asws]. So when he[saww] looked at him[asws], he[saww] got engrossed (engaged) upon it narrating to him[asws].

So when he[asws] came out, they (Abu Bakr and Umar) met him[asws] and they both said to him[asws], 'What did your[asws] friend narrate to you[asws]?' So he[asws] said: 'He[saww] narrated to me[asws] a thousand topics, with each topic opening a thousand topics'.[4]

5. أَحْمَدُ بْنُ إِدْرِيسَ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ مَنْصُورِ بْنِ يُونُسَ عَنْ أَبِي بَكْرٍ الْحَضْرَمِيِّ عَنْ ابي جعفر (عَلَيْهِ السَّلام) قَالَ عَلَّمَ رَسُولُ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) عَلِيّاً (صَلَّى اللهُ عَلَيْهِ وَآلِه) أَلْفَ حَرْفٍ كُلُّ حَرْفٍ يَفْتَحُ أَلْفَ حَرْفٍ.

Ahmad Bin Idrees, from Muhammad Bin Abdul Jabbar, from Muhammad Bin Ismail, from Mansour Bin Yunus, from Abu Bakr Al Hazaramy,

(It has been narrated) from Abu Ja'far[asws] having said: 'Rasool-Allah[saww] taught Ali[asws] a thousand letters, each letter opening a thousand letters'.[5]

6. عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ عَلِيِّ بْنِ أَبِي حَمْزَةَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ الله (عَلَيْهِ السَّلام) قَالَ كَانَ فِي ذُؤَابَةِ سَيْفِ رَسُولِ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) صَحِيفَةٌ صَغِيرَةٌ فَقُلْتُ لابِي عَبْدِ الله (عَلَيْهِ السَّلام) أَيُّ شَيْءٍ كَانَ فِي تِلْكَ الصَّحِيفَةِ قَالَ هِيَ الاحْرُفُ الَّتِي يَفْتَحُ كُلُّ حَرْفٍ أَلْفَ حَرْفٍ قَالَ أَبُو بَصِيرٍ قَالَ أَبُو عَبْدِ الله (عَلَيْهِ السَّلام) فَمَا خَرَجَ مِنْهَا حَرْفَانِ حَتَّى السَّاعَةِ.

A number of our companions, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Ali Bin Abu Hamza, from Abu Baseer,

(It has been narrated) from Abu Abdullah[asws] having said: 'In the hilt of the sword of Rasool-Allah[saww] was a small parchment'. So I said to Abu Abdullah[asws], 'Which thing was in that Parchment?' He[asws] said: 'These were the letters, each letter opening a thousand letters'.

Abu Baseer said, 'Abu Abdullah[asws] said: 'So, no two letters from these would come out until the Hour (Day of Judgment)'.[6]

7. عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ أَبِي نَصْرٍ عَنْ فُضَيْلِ بْنِ سُكَّرَةَ قَالَ قُلْتُ لابِي عَبْدِ الله (عَلَيْهِ السَّلام) جُعِلْتُ فِدَاكَ هَلْ لِلْمَاءِ الَّذِي يُغَسَّلُ بِهِ الْمَيِّتُ حَدٌّ مَحْدُودٌ قَالَ إِنَّ رَسُولَ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) قَالَ لِعلي (عَلَيْهِ السَّلام) إِذَا مِتُّ فَاسْتَقِ سِتَّ قِرَبٍ مِنْ مَاءٍ

بِئْرِ غَرْسٍ فَغَسِّلْنِي وَكَفِّنِّي وَحَنِّطْنِي فَإِذَا فَرَغْتَ مِنْ غُسْلِي وَكَفْنِي فَخُذْ بِجَوَامِعِ كَفَنِي وَأَجْلِسْنِي ثُمَّ سَلْنِي عَمَّا شِئْتَ فَوَ اللهِ لا تَسْأَلُنِي عَنْ شَيْءٍ إِلا أَجَبْتُكَ فِيهِ.

A number of our companions, from Ahmad Bin Muhammad, from Ibn Abu Nasr, from Fuzayl Bin Sukrat who said,

'I said to Abu Abdullah[asws], 'May I be sacrificed for you[asws]! Is there a restrictive limit for the water which the deceased is washed with?' He[saww] said: 'Rasool-Allah[saww] said to Ali[asws]: 'When I[saww] pass away, so draw six pitchers of water of a well of Ghars, so wash me[saww], and enshroud me[saww], and embalm me[saww]. So when you[asws] are free from washing me[saww] and enshrouding me[asws], so grab me[saww] with the entirety of my[saww] shroud and sit me[saww] up, then ask me[saww] about whatever you[asws] so desire to, for by Allah[azwj], you[asws] will not ask me[saww] about anything except that I[saww] would answer you[asws] with regards to it'.[7]

8. مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ أَبِي حَمْزَةَ عَنِ ابْنِ أَبِي سَعِيدٍ عَنْ أَبَانِ بْنِ تَغْلِبَ عَنْ أَبِي عَبْدِ اللهِ (عَلَيْهِ السَّلام) قَالَ لَمَّا حَضَرَ رَسُولَ اللهِ (صَلَّى اللهُ عَلَيْهِ وَآلِه) الْمَوْتُ دَخَلَ عَلَيْهِ علي (عَلَيْهِ السَّلام) فَأَدْخَلَ رَأْسَهُ ثُمَّ قَالَ يَا عَلِيُّ إِذَا أَنَا مِتُّ فَغَسِّلْنِي وَكَفِّنِّي ثُمَّ أَقْعِدْنِي وَسَلْنِي وَاكْتُبْ.

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Al Qasim Bin Muhammad, from Ali Bin Abu Hamza, from Ibn Abu Saeed, from Aban Bin Taghlub,

(It has been narrated) from Abu Abdullah[asws] having said: 'When the death presented itself to Rasool-Allah[saww], Ali[asws] came over to him[asws], so he[saww] entered his[saww] head (to be near to his[asws] head), then said: 'O Ali[asws]! When I[saww] pass away, so wash me[saww] and enshroud me[saww], then sit me[saww] up and ask me[saww], and write down (the answers)'.[8]

9. عَلِيُّ بْنُ مُحَمَّدٍ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ الْوَلِيدِ شَبَابٍ الصَّيْرَفِيِّ عَنْ يُونُسَ بْنِ رِبَاطٍ قَالَ دَخَلْتُ أَنَا وَكَامِلٌ التَّمَّارُ عَلَى أَبِي عَبْدِ اللهِ (عَلَيْهِ السَّلام) فَقَالَ لَهُ كَامِلٌ جُعِلْتُ فِدَاكَ حَدِيثٌ رَوَاهُ فُلانٌ فَقَالَ اذْكُرْهُ فَقَالَ حَدَّثَنِي أَنَّ النَّبِيَّ (صَلَّى اللهُ عَلَيْهِ وَآلِه) حَدَّثَ عَلِيّاً (عَلَيْهِ السَّلام) بِأَلْفِ بَابٍ يَوْمَ تُوُفِّيَ رَسُولُ اللهِ (صَلَّى اللهُ عَلَيْهِ وَآلِه) كُلُّ بَابٍ يَفْتَحُ أَلْفَ بَابٍ فَذَلِكَ أَلْفُ أَلْفِ بَابٍ فَقَالَ لَقَدْ كَانَ ذَلِكَ قُلْتُ جُعِلْتُ فِدَاكَ فَظَهَرَ ذَلِكَ لِشِيعَتِكُمْ وَمَوَالِيكُمْ فَقَالَ يَا كَامِلُ بَابٌ أَوْ بَابَانِ فَقُلْتُ لَهُ جُعِلْتُ فِدَاكَ فَمَا يُرْوَى مِنْ فَضْلِكُمْ مِنْ أَلْفِ أَلْفِ بَابٍ إِلا بَابٌ أَوْ بَابَانِ قَالَ فَقَالَ وَمَا عَسَيْتُمْ أَنْ تَرْوُوا مِنْ فَضْلِنَا مَا تَرْوُونَ مِنْ فَضْلِنَا إِلا أَلْفاً غَيْرَ مَعْطُوفَةٍ.

Ali Bin Muhammad, from Sahl Bin Ziyad, fom Muhammad Bin Al Waleed Shaban Al Sayrafi, from Yunus Bin Rabat who said,

'I and Kamil Al-Tammar went over to Abu Abdullah[asws]. So Kamil said to him[asws], 'May I be sacrificed for you[asws]! There is a Hadeeth which so and so reported'. He[asws] said: 'Mention it'. So he said, 'It was narrated to me that the

Prophet[saww] narrated to Ali[asws] with a thousand topics on the day Rasool-Allah[saww] passed away, each topic opening a thousand topics. So that would be a thousand thousand (a million) topics'.

So he[asws] said: 'It had been that'. I said, 'May I be sacrificed for you[asws]! So, has that been manifested to your[asws] Shias and your[asws] friends?' So he[asws] said: 'O Kamil! (Maybe) a topic or two topics'. So I said to him[asws], 'May I be sacrificed for you[asws]! So it has not been reported from your[asws] merits from a thousand thousand (a million) topics except for a topic or two topics?'

He (the narrator) said, 'So he[asws] said: 'And perhaps your reports from our[asws] merits, you have not reported from our merits except for a thousand without being read together'.[9]

66 . بَابُ الْإِشَارَةِ والنَّصِّ عَلَى الْحَسَنِ بْنِ عَلِيٍّ عليهما السلام

Chapter 66 – The Indication and the wordings upon Al-Hassan[asws] Bin Ali[asws]

1. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عِيسَى عَنْ إِبْرَاهِيمَ بْنِ عُمَرَ الْيَمَانِيِّ وَعُمَرَ بْنِ أُذَيْنَةَ عَنْ أَبَانٍ عَنْ سُلَيْمِ بْنِ قَيْسٍ قَالَ شَهِدْتُ وَصِيَّةَ أَمِيرِ الْمُؤْمِنِينَ (عَلَيْهِ السَّلام) حِينَ أَوْصَى إِلَى ابْنِهِ الْحَسَنِ (عَلَيْهِ السَّلام) وَأَشْهَدَ عَلَى وَصِيَّتِهِ الْحُسَيْنَ (عَلَيْهِ السَّلام) وَمُحَمَّداً وَجَمِيعَ وُلْدِهِ وَرُؤَسَاءَ شِيعَتِهِ وَأَهْلَ بَيْتِهِ ثُمَّ دَفَعَ إِلَيْهِ الْكِتَابَ وَالسِّلاحَ وَقَالَ لابْنِهِ الْحَسَنِ (عَلَيْهِ السَّلام) يَا بُنَيَّ أَمَرَنِي رَسُولُ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) أَنْ أُوصِيَ إِلَيْكَ وَأَنْ أَدْفَعَ إِلَيْكَ كُتُبِي وَسِلاحِي كَمَا أَوْصَى إِلَيَّ رَسُولُ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) وَدَفَعَ إِلَيَّ كُتُبَهُ وَسِلاحَهُ وَأَمَرَنِي أَنْ آمُرَكَ إِذَا حَضَرَكَ الْمَوْتُ أَنْ تَدْفَعَهَا إِلَى أَخِيكَ الْحُسَيْنِ (عَلَيْهِ السَّلام) ثُمَّ أَقْبَلَ عَلَى ابْنِهِ الْحُسَيْنِ (عَلَيْهِ السَّلام) فَقَالَ وَأَمَرَكَ رَسُولُ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) أَنْ تَدْفَعَهَا إِلَى ابْنِكَ هَذَا ثُمَّ أَخَذَ بِيَدِ عَلِيِّ بن الحسين (عَلَيْهِما السَّلام) ثُمَّ قَالَ لِعَلِيِّ بْنِ الْحُسَيْنِ وَأَمَرَكَ رَسُولُ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) أَنْ تَدْفَعَهَا إِلَى ابْنِكَ مُحَمَّدِ بْنِ عَلِيٍّ وَأَقْرِئْهُ مِنْ رَسُولِ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) وَمِنِّي السَّلامَ.

Ali Bin Ibrahim, from his father, from Hammad Bin Isa, from Ibrahim Bin Umar Al Yamani and Umar Bin Azina, from Aban, from Suleym Bin Qays who said,

'I witnessed the bequest of Amir Al-Momineen[asws] when he[asws] bequeathed to his[asws] son[asws] Al-Hassan[asws], and there bore witness upon his[asws] bequest, Al-Husayn[asws], and Muhammad, and the entirety of his children, and the chiefs of his[asws] Shias and his[asws] family members.

Then he[asws] handed over the Book and the weapons and said to his[asws] son[asws] Al-Hassan[asws]: 'O my[asws] son! Rasool-Allah[saww] instructed me[asws] that I[asws] bequeath to you[asws], and that I[asws] hand over to you[asws] my[asws] Books and my[asws] weapons just as Rasool-Allah[saww] had bequeathed to me[asws] and handed over to me[asws] his[saww] Book and his[saww] weapons, and instructed me[asws] that I[asws] instruct you[asws] that when death presents itself, you[asws] should hand over these to your[asws] brother[asws] Al-Husayn[asws]'.

Then he[asws] turned towards his[asws] son[asws] Al-Husayn[asws] and he[asws] said: 'And Rasool-Allah[saww] instructed me[asws] that you[asws] should hand these over to this son[asws] of yours[asws]', and he[asws] grabbed the hand of Ali[asws] Bin Al-Husayn[asws]. Then he[asws] said to Ali[asws] Bin Al-Husayn[asws]: 'And Rasool-Allah[saww] instructed that you[asws] should hand these over to your[asws] son[asws] Muhammad[asws] Bin Ali[asws], and convey to him[asws] the greetings, from Rasool-Allah[saww] and myself[asws]'.[10]

2. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ عَبْدِ الصَّمَدِ بْنِ بَشِيرٍ عَنْ أَبِي الْجَارُودِ عَنْ ابي جعفر (عَلَيْهِ السَّلام) قَالَ إِنَّ أَمِيرَ الْمُؤْمِنِينَ (صَلَّى اللهُ عَلَيْهِ وَآلِه) لَمَّا حَضَرَهُ الَّذِي حَضَرَهُ قَالَ لابْنِهِ الْحَسَنِ ادْنُ مِنِّي حَتَّى أُسِرَّ إِلَيْكَ مَا أَسَرَّ رَسُولُ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) إِلَيَّ وَأَئْتَمِنَكَ عَلَى مَا ائْتَمَنَنِي عَلَيْهِ فَفَعَلَ.

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Abdul Samad Bin Bashir, from Abu Al Jaroud,

(It has been narrated) from Abu Ja'far[asws] having said: 'Amir Al-Momineen[asws], when there presented to him[asws] that which presented (death), said to his[asws] son[asws] Al-Hassan[asws]: 'Approach me[asws] until I[asws] divulge a secret to you[asws] what Rasool-Allah[saww] had divulged to me[asws], and entrust you[asws] upon what he[saww] entrusted me[saww] upon'. So he[asws] did'.[11]

3. عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ سَيْفِ بْنِ عَمِيرَةَ عَنْ أَبِي بَكْرٍ الْحَضْرَمِيِّ قَالَ حَدَّثَنِي الاجْلَحُ وَسَلَمَةُ بْنُ كُهَيْلٍ وَدَاوُدُ بْنُ أَبِي يَزِيدَ وَزَيْدٌ الْيَمَامِيُّ قَالُوا حَدَّثَنَا شَهْرُ بْنُ حَوْشَبٍ أَنَّ عَلِيّاً (عَلَيْهِ السَّلام) حِينَ سَارَ إِلَى الْكُوفَةِ اسْتَوْدَعَ أُمَّ سَلَمَةَ كُتُبَهُ وَالْوَصِيَّةَ فَلَمَّا رَجَعَ الْحَسَنُ (عَلَيْهِ السَّلام) دَفَعَتْهَا إِلَيْهِ.

A number of our companions, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Sayf Bin Ameyra, from Abu Bakr Al Hazamy who said, 'It was narrated to me by Al Ajlah, and Salma Bin Kuhayl, and Dawood Bin Abu Yazeed Al Yamami who (all) said:

'Shahr Bin Howshab narrated to us that Ali[asws], when he[asws] went to Al-Kufa, deposited with Umm Salmaas his[asws] Books and the bequest. So when Al-Hassan[asws] returned (to Al-Medina), she[as] handed over these to him[asws]'.[12]

4. وَفِي نُسْخَةِ الصَّفْوَانِيِّ أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ سَيْفٍ عَنْ أَبِي بَكْرٍ عَنْ أَبِي عَبْدِ الله (عَلَيْهِ السَّلام) أَنَّ عَلِيّاً صَلَوَاتُ الله عَلَيْهِ حِينَ سَارَ إِلَى الْكُوفَةِ اسْتَوْدَعَ أُمَّ سَلَمَةَ كُتُبَهُ وَالْوَصِيَّةَ فَلَمَّا رَجَعَ الْحَسَنُ دَفَعَتْهَا إِلَيْهِ.

And in a copy of Al Safwany – Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Sayf, from Abu Bakr,

(It has been narrated) from Abu Abdullah[asws] that Ali[asws], when he[asws] went to Al-Kufa, deposited with Umm Salmaas, his[asws] Books and the bequest. So when Al-Hassan[asws] returned (to Al-Medina), she[as] handed these over to him[asws]'.[13]

5. عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ حَمَّادِ بْنِ عِيسَى عَنْ عَمْرِو بْنِ شِمْرٍ عَنْ جَابِرٍ عَنْ ابي جعفر (عَلَيْهِ السَّلام) قَالَ أَوْصَى أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلام) إِلَى الْحَسَنِ وَأَشْهَدَ عَلَى وَصِيَّتِهِ الْحُسَيْنَ (عَلَيْهِ السَّلام) وَمُحَمَّداً وَجَمِيعَ وُلْدِهِ وَرُؤَسَاءَ شِيعَتِهِ وَأَهْلَ بَيْتِهِ ثُمَّ دَفَعَ إِلَيْهِ الْكِتَابَ وَالسِّلاحَ ثُمَّ قَالَ لابْنِهِ الْحَسَنِ يَا بُنَيَّ أَمَرَنِي رَسُولُ الله أَنْ أُوصِيَ إِلَيْكَ وَأَنْ أَدْفَعَ إِلَيْكَ كُتُبِي وَسِلاحِي كَمَا أَوْصَى إِلَيَّ رَسُولُ الله وَدَفَعَ إِلَيَّ كُتُبَهُ وَسِلاحَهُ وَأَمَرَنِي أَنْ آمُرَكَ إِذَا حَضَرَكَ الْمَوْتُ أَنْ تَدْفَعَهُ إِلَى أَخِيكَ الْحُسَيْنِ ثُمَّ أَقْبَلَ عَلَى ابْنِهِ الْحُسَيْنِ وَقَالَ أَمَرَكَ رَسُولُ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) أَنْ تَدْفَعَهُ إِلَى ابْنِكَ هَذَا ثُمَّ أَخَذَ بِيَدِ ابْنِ ابْنِهِ عَلِيِّ بْنِ الْحُسَيْنِ ثُمَّ قَالَ لِعَلِيِّ بْنِ الْحُسَيْنِ يَا بُنَيَّ وَأَمَرَكَ رَسُولُ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) أَنْ تَدْفَعَهُ إِلَى ابْنِكَ مُحَمَّدِ بْنِ عَلِيٍّ وَأَقْرِئْهُ مِنْ رَسُولِ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) وَمِنِّي السَّلامَ ثُمَّ أَقْبَلَ عَلَى ابْنِهِ الْحَسَنِ فَقَالَ يَا بُنَيَّ أَنْتَ وَلِيُّ الامْرِ وَوَلِيُّ الدَّمِ فَإِنْ عَفَوْتَ فَلَكَ وَإِنْ قَتَلْتَ فَضَرْبَةٌ مَكَانَ ضَرْبَةٍ وَلا تَأْثَمْ.

A number of our companions, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Hammad Bin Isa, from Amro Bin Shimr, from Jabir,

(It has been narrated) from Abu Ja'far[asws] having said: 'Amir Al-Momineen[asws] bequeathed to Al-Hassan[asws], and there bore witness upon his[asws] bequest, Al-Husayn[asws], and Muhammad, and the entirety of his[asws] children, and the chiefs of his[asws] Shias, and his[asws] family members.

Then he[asws] handed over to him[asws] the Book and the weapons, then said to his[asws] son[asws] Al-Hassan[asws]: 'O my[asws] son[asws]! Rasool-Allah[saww] instructed me[asws] that I[asws] should instruct you[asws] when the death presents itself, that you[asws] should hand it over to your[asws] brother[asws] Al-Husayn[asws]'.

Then he[asws] turned towards his[asws] son[asws] Al-Husayn[asws] and said: 'Rasool-Allah[saww] instructed you[asws] that you[asws] should hand it over to this son[asws] of yours[asws] Ali[asws] Bin Al-Husayn[asws]'.

Then he[asws] said to Ali[asws] Bin Al-Husayn[asws]: 'O my[asws] son[asws]! And Rasool-Allah[saww] instructed you[asws] that you[asws] should hand it over to your[asws] son[asws] Muhammad[asws] Bin Ali[asws], and convey from Rasool-Allah[saww] and from me[asws], the greetings'.

Then he[asws] turned towards his[asws] son Al-Hassan[asws], so he[asws] said: 'O my[asws] son[asws]! You[asws] are the Master of the Command (Wali Al-Amr) and Guardian of the blood (avenging me[asws]). So if you[asws] were to forgive, so it is for you[asws], and if you[asws] were to kill (Ibn Al-Muljim), so a strike in place of a strike, and you[asws] would not be overdoing'.[14]

6. الْحُسَيْنُ بْنُ الْحَسَنِ الْحَسَنِيُّ رَفَعَهُ وَمُحَمَّدُ بْنُ الْحَسَنِ عَنْ إِبْرَاهِيمَ بْنِ إِسْحَاقَ الاحْمَرِيِّ رَفَعَهُ قَالَ لَمَّا ضُرِبَ أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلام) حَفَّ بِهِ الْعُوَّادُ وَقِيلَ لَهُ يَا أَمِيرَ الْمُؤْمِنِينَ أَوْصِ فَقَالَ اثْنُوا لِي وِسَادَةً ثُمَّ قَالَ الْحَمْدُ لله حَقَّ قَدْرِهِ مُتَّبِعِينَ أَمْرَهُ وَأَحْمَدُهُ كَمَا أَحَبَّ وَلا إِلَهَ إِلا الله الْوَاحِدُ الاحَدُ الصَّمَدُ كَمَا انْتَسَبَ أَيُّهَا النَّاسُ كُلُّ امْرِئٍ لاقٍ فِي فِرَارِهِ مَا مِنْهُ يَفِرُّ وَالاجَلُ مَسَاقُ النَّفْسِ إِلَيْهِ وَالْهَرَبَ مِنْهُ مُوَافَاتُهُ كَمْ أَطْرَدْتُ الايَّامَ أَبْتَغِي أَبْحَثُهَا عَنْ مَكْنُونِ هَذَا الامْرِ فَأَبَى الله عَزَّ ذِكْرُهُ

إِلا إِخْفَاءَهُ هَيْهَاتَ عِلْمٌ مَكْنُونٌ أَمَّا وَصِيَّتِي فَأَنْ لا تُشْرِكُوا بِالله جَلَّ ثَنَاؤُهُ شَيْئاً وَمُحَمَّداً (صَلَّى اللهُ عَلَيْهِ وَآلِه) فَلا تُضَيِّعُوا سُنَّتَهُ أَقِيمُوا هَذَيْنِ الْعَمُودَيْنِ وَأَوْقِدُوا هَذَيْنِ الْمِصْبَاحَيْنِ وَخَلاَكُمْ ذَمٌّ مَا لَمْ تَشْرُدُوا حُمِّلَ كُلُّ امْرِئٍ مَجْهُودَهُ وَخُفِّفَ عَنِ الْجَهَلَةِ رَبٌّ رَحِيمٌ وَإِمَامٌ عَلِيمٌ وَدِينٌ قَوِيمٌ أَنَا بِالامْسِ صَاحِبُكُمْ وَأَنَا الْيَوْمَ عِبْرَةٌ لَكُمْ وَغَداً مُفَارِقُكُمْ إِنْ تَثْبُتِ الْوَطْأَةُ فِي هَذِهِ الْمَزَلَّةِ فَذَاكَ الْمُرَادُ وَإِنْ تَدْحَضِ الْقَدَمُ فَإِنَّا كُنَّا فِي أَفْيَاءِ أَغْصَانٍ وَذَرَى رِيَاحٍ وَتَحْتَ ظِلِّ غَمَامَةٍ اضْمَحَلَّ فِي الْجَوِّ مُتَلَفِّقُهَا وَعَفَا فِي الارْضِ مَحَطُّهَا وَإِنَّمَا كُنْتُ جَاراً جَاوَرَكُمْ بَدَنِي أَيَّاماً وَسَتُعْقَبُونَ مِنِّي جُثَّةً خَلاءً سَاكِنَةً بَعْدَ حَرَكَةٍ وَكَاظِمَةً بَعْدَ نُطْقٍ لِيَعِظَكُمْ هُدُوِّي وَخُفُوتُ إِطْرَاقِي وَسُكُونُ أَطْرَافِي فَإِنَّهُ أَوْعَظُ لَكُمْ مِنَ النَّاطِقِ الْبَلِيغِ وَدَّعْتُكُمْ وَدَاعَ مُرْصِدٍ لِلتَّلاقِي غَداً تَرَوْنَ أَيَّامِي وَيَكْشِفُ الله عَزَّ وَجَلَّ عَنْ سَرَائِرِي وَتَعْرِفُونِّي بَعْدَ خُلُوِّ مَكَانِي وَقِيَامِ غَيْرِي مَقَامِي إِنْ أَبْقَ فَأَنَا وَلِيُّ دَمِي وَإِنْ أَفْنَ فَالْفَنَاءُ مِيعَادِي وَإِنْ أَعْفُ فَالْعَفْوُ لِي قُرْبَةٌ وَلَكُمْ حَسَنَةٌ فَاعْفُوا وَاصْفَحُوا أَ لا تُحِبُّونَ أَنْ يَغْفِرَ الله لَكُمْ فَيَا لَهَا حَسْرَةً عَلَى كُلِّ ذِي غَفْلَةٍ أَنْ يَكُونَ عُمُرُهُ عَلَيْهِ حُجَّةً أَوْ تُؤَدِّيَهُ أَيَّامُهُ إِلَى شِقْوَةٍ جَعَلَنَا الله وَإِيَّاكُمْ مِمَّنْ لا يَقْصُرُ بِهِ عَنْ طَاعَةِ الله رَغْبَةٌ أَوْ تَحُلُّ بِهِ بَعْدَ الْمَوْتِ نَقِمَةٌ فَإِنَّمَا نَحْنُ لَهُ وَبِهِ ثُمَّ أَقْبَلَ عَلَى الْحَسَنِ (عَلَيْهِ السَّلام) فَقَالَ يَا بُنَيَّ ضَرْبَةً مَكَانَ ضَرْبَةٍ وَلا تَأْثَمْ.

Al Husayn Bin Al Hassan, raising it, and Muhammad Bin Al Hassan, from Ibrahim Bin Is'haq Al Ahmary, raising it, said,

'When Amir Al-Momineen[asws] was struck, the visitors encircled him[asws] and it was said to him[asws], 'O Amir Al-Momineen[asws]! Bequeath!' So he[asws] said: 'Double the pillow for me[asws]'. Then he[asws] said: 'The Praise is for Allah[azwj] as He[azwj] is rightful of. I[asws] was obedient to His[azwj] Commands, and I[asws] Praise Him[azwj] just as He[azwj] Loves, and there is no god except for Allah[azwj,] the One, the First, the Samad, just as He[azwj] has Lineaged Himself[azwj.]

O you people! Every person would meet during his fleeing, what he is fleeing from (i.e., death). The death is an usher of the soul towards it, and the escaping from it is to (actually) find it. How many days have come and gone in researching about the hidden of this matter, but Allah[azwj,] Mighty is His[azwj] Mention, Refused except to Keep it hidden. Far be it, for the hidden to be known!

As for my[asws] bequest, so it is that you shall not associate anything with Allah[azwj,] Majestic is His[azwj] Laudation. And Muhammad[saww], so you must not waste his[saww] Sunnah. Establish these two pillars and inflame these two lanterns, and you will be free of blame for as long as you are not displaced. Every person would bear his effort, and it is lightened from the ignorant ones. The Lord[azwj] is Merciful, and the Imam[asws] is the most knowledgeable, and the Religion is straight.

Yesterday I[asws] was your companion, and today I[asws] am a lesson for you all, and tomorrow I[asws] shall part from you. If the treading is steadfast during these stumbles, so that is the objective, and if the feet waver, so we are living in the shade of the branches and shelter of the winds, and beneath the shade

of the clouds dissipating in the atmosphere and the disappearing resources in the central ground.

And rather, I[asws] was a neighbour. My[asws] body was your neighbour for (some) days, and as a consequence from me[asws] it would be an empty body, motionless after its movement, and silent after speaking. Let it be an admonishment, my[asws] silence, and the dimming of my[asws] eyes, and the stillness of my[asws] limbs. So it is more of a preacher for you all than the eloquent speaker. And my[asws] bidding farewell to you all is a farewell of one expecting the reunion. Tomorrow you shall be seeing (the reality of) my[asws] days, and Allah[azwj] Mighty and Majestic will Uncover my[asws] secrets from me[asws], and you will be recognising me[asws] after the emptiness of my[asws] place, and the standing of someone else in my[asws] place.

If I[asws] were to remain (alive), I[asws] would be the Guardian of my[asws] own blood, and if I[asws] perish, so the perishing is my[asws] destiny, and if I[asws] were to forgive, so the forgiving, for me[asws] it is a nearness (to Allah[azwj], and for you it is a good deed, therefore be forgiving and overlooking. Would you not like it Allah[azwj] should be Forigivng you all? What a regret it would be upon every neglectful one! His own life-time would become an argument against him, or his days would lead him to misery.

May Allah[azwj] Make us[asws] and you all from the ones who are not deficient with it from obeying Allah[azwj] out of desire or being terrified of the Punishment after the death. So rather, we are for Him[azwj] and with Him[azwj].

Then he[asws] turned towards Al-Hassan[asws], and he[asws] said: 'O my[asws] son[asws]! A strike in place of a strike, and you[asws] will not be overdoing it'.[15]

7. مُحَمَّدُ بْنُ يَحْيَى عَنْ عَلِيِّ بْنِ الْحَسَنِ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ الْعَقِيلِيِّ يَرْفَعُهُ قَالَ قَالَ لَمَّا ضَرَبَ ابْنُ مُلْجَمٍ أَمِيرَ الْمُؤْمِنِينَ (عَلَيْهِ السَّلام) قَالَ لِلْحَسَنِ يَا بُنَيَّ إِذَا أَنَا مِتُّ فَاقْتُلِ ابْنَ مُلْجَمٍ وَاحْفِرْ لَهُ فِي الْكُنَاسَةِ وَوَصَفَ الْعَقِيلِيُّ الْمَوْضِعَ عَلَى بَابِ طَاقِ الْمَحَامِلِ مَوْضِعُ الشُّوَّاءِ وَالرُّوَّاسِ ثُمَّ ارْمِ بِهِ فِيهِ فَإِنَّهُ وَادٍ مِنْ أَوْدِيَةِ جَهَنَّمَ.

Muhammad Bin Yahya, from Ali Bin Al Hassan, from Ali Bin Ibrahim Al Aqeyli, raising it, said,

'When Ibn Muljimla struck Amir Al-Momineen[asws], he[asws] said to Al-Hassan[asws]: 'O my[asws] son[asws]! When I[asws] pass away, so kill Ibn Muljimla and dig a grave for himla among the sweepings (rubbish dump)', and Aqeyli (the narrator) described the place as being at the gate of Taaq Al-Mahamil, a place of barbequing the heads (of animals), 'then throw himla into it, for it is a valley from the valleys of Hell'.[16]

67 . بَابُ الْإِشَارَةِ والنَّصِّ عَلَى الْحُسَيْنِ بْنِ عَلِيٍّ عليهما السلام

Chapter 67 – The Indication and the wordings upon Al-Husayn[asws] Bin Ali[asws]

1. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ بَكْرِ بْنِ صَالِحٍ قَالَ الْكُلَيْنِيُّ وَعِدَّةٌ مِنْ أَصْحَابِنَا عَنِ ابْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ سُلَيْمَانَ الدَّيْلَمِيِّ عَنْ هَارُونَ بْنِ الْجَهْمِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ سَمِعْتُ أَبَا

جَعْفَرٍ (عَلَيْهِ السَّلام) يَقُولُ لَمَّا حَضَرَ الْحَسَنَ بن علي (عَلَيْهما السَّلام) الْوَفَاةُ قَالَ لِلْحُسَيْنِ (عَلَيْهِ السَّلام) يَا أَخِي إِنِّي أُوصِيكَ بِوَصِيَّةٍ فَاحْفَظْهَا إِذَا أَنَا مِتُّ فَهَيِّئْنِي ثُمَّ وَجِّهْنِي إِلَى رَسُولِ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) لاحْدِثَ بِهِ عَهْداً ثُمَّ اصْرِفْنِي إِلَى أُمِّي (عليها السلام) ثُمَّ رُدَّنِي فَادْفِنِّي بِالْبَقِيعِ وَاعْلَمْ أَنَّهُ سَيُصِيبُنِي مِنْ عَائِشَةَ مَا يَعْلَمُ الله وَالنَّاسُ صَنِيعُهَا وَعَدَاوَتُهَا لله وَلِرَسُولِهِ وَعَدَاوَتُهَا لَنَا أَهْلَ الْبَيْتِ فَلَمَّا قُبِضَ الْحَسَنُ (عَلَيْهِ السَّلام) وَوُضِعَ عَلَى السَّرِيرِ ثُمَّ انْطَلَقُوا بِهِ إِلَى مُصَلَّى رَسُولِ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) الَّذِي كَانَ يُصَلِّي فِيهِ عَلَى الْجَنَائِزِ فَصَلَّى عَلَيْهِ الْحُسَيْنُ (عَلَيْهِ السَّلام) وَحُمِلَ وَأُدْخِلَ إِلَى الْمَسْجِدِ فَلَمَّا أُوقِفَ عَلَى قَبْرِ رَسُولِ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) ذَهَبَ ذُو الْعُوَيْنَيْنِ إِلَى عَائِشَةَ فَقَالَ لَهَا إِنَّهُمْ قَدْ أَقْبَلُوا بِالْحَسَنِ لِيَدْفِنُوا مَعَ النَّبِيِّ (صَلَّى اللهُ عَلَيْهِ وَآلِه) فَخَرَجَتْ مُبَادِرَةً عَلَى بَغْلٍ بِسَرْجٍ فَكَانَتْ أَوَّلَ امْرَأَةٍ رَكِبَتْ فِي الاسْلامِ سَرْجاً فَقَالَتْ نَحُّوا ابْنَكُمْ عَنْ بَيْتِي فَإِنَّهُ لا يُدْفَنُ فِي بَيْتِي وَيُهْتَكُ عَلَى رَسُولِ الله حِجَابُهُ فَقَالَ لَهَا الْحُسَيْنُ (عَلَيْهِ السَّلام) قَدِيماً هَتَكْتِ أَنْتِ وَأَبُوكِ حِجَابَ رَسُولِ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) وَأَدْخَلْتِ عَلَيْهِ بَيْتَهُ مَنْ لا يُحِبُّ قُرْبَهُ وَإِنَّ الله سَائِلُكِ عَنْ ذَلِكِ يَا عَائِشَةُ.

Ali Bin Ibrahim, from his father, from Bakr Bin Salih who said, ‘Al Kulayni and a number of our companions, from Ibn Ziyad, from Muhammad Bin Suleyman Al Dalaymi, from Haroun Bin Al Jahm, from Muhammad Bin Muslim who said,

‘I heard Abu Ja’far[asws] saying: ‘When the death presented itself to Al-Hassan Bin Ali[asws], he[asws] said to Al-Husayn[asws]: ‘O my[asws] brother[asws]! I[asws] am bequeathing to you[asws] with a bequest, therefore preserve. When I[asws] pass away, so prepare me[asws], then divert me[asws] towards Rasool-Allah[saww] so I[asws] renew my[asws] Covenant with him[saww]. Then divert me[asws] towards my[asws] mother[asws], then return me[asws] and bury me at Al-Baqi’e (Cemetery), and know that there would be difficulties for me[asws] from Ayesha what Allah[azwj] and the people know of her enmity to Allah[azwj] and His[azwj] Rasool[saww], and her enmity towards us[asws], the People[asws] of the Household’.

So when Al-Hassan[asws] passed away and was placed upon the bed, then they went with him[asws] to the Praying place of Rasool-Allah[saww] where he[saww] used to Pray Salat in, so Al-Husayn[asws] prayed Salat over him[asws], and he[asws] was carried and entered into the Masjid. So when he[asws] was brought to the grave of Rasool-Allah[saww], the two-eyed one (spy) went to Ayesha and he said to her, ‘They have come with Al-Hassan[asws] in order to bury him[asws] along with the Prophet[saww]’.

So she came out in a rush upon a mule with a saddle. Thus, she was the first woman to have ridden a saddle in Al-Islam. So she said, ‘Move your son away from my house, for he will not be buried in my house and be a violation upon Rasool-Allah[saww] of his[saww] privacy!’ So Al-Husayn[asws] said to her: ‘From a long time you and your father have violated the privacy of Rasool-Allah[saww], and you entered upon him[saww] in his[saww] house the ones he[saww] did not like, and Allah[azwj] will Ask you about that, O Ayesha!’.[17]

2. مُحَمَّدُ بْنُ الْحَسَنِ وَعَلِيُّ بْنُ مُحَمَّدٍ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ سُلَيْمَانَ الدَّيْلَمِيِّ عَنْ بَعْضِ أَصْحَابِنَا عَنِ الْمُفَضَّلِ بْنِ عُمَرَ عَنْ أَبِي عَبْدِ الله (عَلَيْهِ السَّلام) قَالَ لَمَّا حَضَرَتِ الْحَسَنَ بن علي (عَلَيْهِما السَّلام) الْوَفَاةُ قَالَ يَا قَنْبَرُ انْظُرْ هَلْ تَرَى مِنْ وَرَاءِ بَابِكَ مُؤْمِناً مِنْ غَيْرِ آلِ مُحَمَّدٍ (عَلَيْهِم السَّلام) فَقَالَ الله تَعَالَى وَرَسُولُهُ وَابْنُ رَسُولِهِ أَعْلَمُ بِهِ مِنِّي قَالَ ادْعُ لِي مُحَمَّدَ بْنَ عَلِيٍّ فَأَتَيْتُهُ فَلَمَّا دَخَلْتُ عَلَيْهِ قَالَ هَلْ حَدَثَ إِلا خَيْرٌ قُلْتُ أَجِبْ أَبَا مُحَمَّدٍ فَعَجَّلَ عَلَى شِسْعِ نَعْلِهِ فَلَمْ يُسَوِّهِ وَخَرَجَ مَعِي يَعْدُو فَلَمَّا قَامَ بَيْنَ يَدَيْهِ سَلَّمَ فَقَالَ لَهُ الْحَسَنُ بن علي (عَلَيْهِما السَّلام) اجْلِسْ فَإِنَّهُ لَيْسَ مِثْلُكَ يَغِيبُ عَنْ سَمَاعِ كَلامٍ يَحْيَا بِهِ الامْوَاتُ وَيَمُوتُ بِهِ الاحْيَاءُ كُونُوا أَوْعِيَةَ الْعِلْمِ وَمَصَابِيحَ الْهُدَى فَإِنَّ ضَوْءَ النَّهَارِ بَعْضُهُ أَضْوَأُ مِنْ بَعْضٍ أَ مَا عَلِمْتَ أَنَّ الله جَعَلَ وُلْدَ إِبْرَاهِيمَ (عَلَيْهِ السَّلام) أَئِمَّةً وَفَضَّلَ بَعْضَهُمْ عَلَى بَعْضٍ وَآتَى دَاوُدَ (عَلَيْهِ السَّلام) زَبُوراً وَقَدْ عَلِمْتَ بِمَا اسْتَأْثَرَ بِهِ مُحَمَّداً (صَلَّى اللهُ عَلَيْهِ وَآلِه) يَا مُحَمَّدَ بْنَ عَلِيٍّ إِنِّي أَخَافُ عَلَيْكَ الْحَسَدَ وَإِنَّمَا وَصَفَ الله بِهِ الْكَافِرِينَ فَقَالَ الله عَزَّ وَجَلَّ كُفَّاراً حَسَداً مِنْ عِنْدِ أَنْفُسِهِمْ مِنْ بَعْدِ ما تَبَيَّنَ لَهُمُ الْحَقُّ وَلَمْ يَجْعَلِ الله عَزَّ وَجَلَّ لِلشَّيْطَانِ عَلَيْكَ سُلْطَاناً يَا مُحَمَّدَ بْنَ عَلِيٍّ أَ لا أُخْبِرُكَ بِمَا سَمِعْتُ مِنْ أَبِيكَ فِيكَ قَالَ بَلَى قَالَ سَمِعْتُ أَبَاكَ (عَلَيْهِ السَّلام) يَقُولُ يَوْمَ الْبَصْرَةِ مَنْ أَحَبَّ أَنْ يَبَرَّنِي فِي الدُّنْيَا وَالاخِرَةِ فَلْيَبَرَّ مُحَمَّداً وَلَدِي يَا مُحَمَّدَ بْنَ عَلِيٍّ لَوْ شِئْتُ أَنْ أُخْبِرَكَ وَأَنْتَ نُطْفَةٌ فِي ظَهْرِ أَبِيكَ لاخْبَرْتُكَ يَا مُحَمَّدَ بْنَ عَلِيٍّ أَ مَا عَلِمْتَ أَنَّ الْحُسَيْنَ بن علي (عَلَيْهِما السَّلام) بَعْدَ وَفَاةِ نَفْسِي وَمُفَارَقَةِ رُوحِي جِسْمِي إِمَامٌ مِنْ بَعْدِي وَعِنْدَ الله جَلَّ اسْمُهُ فِي الْكِتَابِ وِرَاثَةً مِنَ النَّبِيِّ (صَلَّى اللهُ عَلَيْهِ وَآلِه) أَضَافَهَا الله عَزَّ وَجَلَّ لَهُ فِي وِرَاثَةِ أَبِيهِ وَأُمِّهِ فَعَلِمَ الله أَنَّكُمْ خِيَرَةُ خَلْقِهِ فَاصْطَفَى مِنْكُمْ مُحَمَّداً (صَلَّى اللهُ عَلَيْهِ وَآلِه) وَاخْتَارَ مُحَمَّدٌ عَلِيّاً (عَلَيْهِ السَّلام) وَاخْتَارَنِي علي (عَلَيْهِ السَّلام) بِالامَامَةِ وَاخْتَرْتُ أَنَا الْحُسَيْنَ (عَلَيْهِ السَّلام) فَقَالَ لَهُ مُحَمَّدُ بْنُ عَلِيٍّ أَنْتَ إِمَامٌ وَأَنْتَ وَسِيلَتِي إِلَى مُحَمَّدٍ (صَلَّى اللهُ عَلَيْهِ وَآلِه) وَالله لَوَدِدْتُ أَنَّ نَفْسِي ذَهَبَتْ قَبْلَ أَنْ أَسْمَعَ مِنْكَ هَذَا الْكَلامَ أَلا وَإِنَّ فِي رَأْسِي كَلاماً لا تَنْزِفُهُ الدِّلاءُ وَلا تُغَيِّرُهُ نَغْمَةُ الرِّيَاحِ كَالْكِتَابِ الْمُعْجَمِ فِي الرَّقِّ الْمُنَمْنَمِ أَهُمُّ بِإِبْدَائِهِ فَأَجِدُنِي سُبِقْتُ إِلَيْهِ سَبَقَ الْكِتَابُ الْمُنْزَلُ أَوْ مَا جَاءَتْ بِهِ الرُّسُلُ وَإِنَّهُ لَكَلامٌ يَكِلُّ بِهِ لِسَانُ النَّاطِقِ وَيَدُ الْكَاتِبِ حَتَّى لا يَجِدَ قَلَماً وَيُؤْتَوْا بِالْقِرْطَاسِ حُمَماً فَلا يَبْلُغُ إِلَى فَضْلِكَ وَكَذَلِكَ يَجْزِي الله الْمُحْسِنِينَ وَلا قُوَّةَ إِلا بِالله الْحُسَيْنُ أَعْلَمُنَا عِلْماً وَأَثْقَلُنَا حِلْماً وَأَقْرَبُنَا مِنْ رَسُولِ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) رَحِماً كَانَ فَقِيهاً قَبْلَ أَنْ يُخْلَقَ وَقَرَأَ الْوَحْيَ قَبْلَ أَنْ يَنْطِقَ وَلَوْ عَلِمَ الله فِي أَحَدٍ خَيْراً مَا اصْطَفَى مُحَمَّداً (صَلَّى اللهُ عَلَيْهِ وَآلِه) فَلَمَّا اخْتَارَ الله مُحَمَّداً وَاخْتَارَ مُحَمَّدٌ عَلِيّاً وَاخْتَارَكَ عَلِيٌّ إِمَاماً وَاخْتَرْتَ الْحُسَيْنَ سَلَّمْنَا وَرَضِينَا مَنْ هُوَ بِغَيْرِهِ يَرْضَى وَمَنْ غَيْرُهُ كُنَّا نَسْلَمُ بِهِ مِنْ مُشْكِلاتِ أَمْرِنَا.

Muhammad Bin Al Hassan and Ali Bin Muhammad, from Sahl Bin Ziyad, from Muhammad Bin Suleyman Al Dalaymi, from some of our companions, from Al Mufazzal Bin Umar,

(It has been narrated) from Abu Abdullah[asws] having said: 'When the death presented itself to Al-Hassan[asws] Bin Ali[asws], he[asws] said: 'O Qanbar! Look around. Can you see from behind your door a Momin from other than the Progeny[asws] of Muhammad[saww]?' So he said, 'Allah[azwj] the Exalted, and His[azwj] Rasool[saww] are more knowing with it than I am'. He[asws] said: 'Muhammad son of Ali[asws] for me'.

So I (Qanbar) went over to him. So when I entered upon him, he said, 'Has anything happened except good?' I said, 'Respond to (the call of) Abu Muhammad[asws] (Al-Hassan[asws]!' So he hastened upon wearing his shoes, and he did not even bother to even them, and went out with me running. So when he stood in front of him[asws], he greeted. So Al-Hassan[asws] Bin Ali[asws] said to him: 'Be seated, for it isn't for the likes of you to be absent from hearing a speech the dead can be revived with and the living can be caused to die with. Become a retaining listener of the Knowledge and lanterns of Guidance, for the illumination of the day, part of it is more illuminating than (its other) part.

Do you not know that Allah[azwj] Made the children of Ibrahim[as] to be Imams and Merited some of them over the others, and Gave the Psalms to Dawoodas? And you know what He[azwj] Preferred Muhammad[saww] with. O Muhammad son of Ali[asws]! I[asws] fear upon you of the envy, and rather Allah[azwj] has Described the Infidels with it, so Allah[azwj] Mighty and Majestic Said [2:109] unbelievers after your faith, out of envy from themselves, (even) after the truth has become Manifest to them, and Allah[azwj] Mighty and Majestic will not Make for the Satan[la] an authority upon you.

O Muhammad son of Ali[asws]! Shall I[asws] inform you with what I[asws] heard from your father[asws] with regards to you?' He said, 'Yes'. He[asws] said: 'I[asws] heard your father[asws] saying on the day of Basra (Battle of the Camel): 'The one who loved to be good to me[asws] in the world and the Hereafter, so let him be good to Muhammad, my[asws] son'.

O Muhammad son of Ali[asws]! If you so desire, I[asws] can inform you (about yourself) while you were (a seed) in the forehead of your father!

O Muhammad son of Ali[asws]! Do you not know that Al-Husayn[asws] Bin Ali[asws], after my[asws] passing away and the departure of my[asws] soul from my[asws] body, would be the Imam[asws] from after me[asws], and in the Presence of Allah[azwj,] Majestic is His[azwj] Name in the Book, as an inheritance from the Prophet[saww]? Allah[azwj] Mighty and Majestic Chose it to be for him[asws] in the inheritance of his[asws] father[asws] and his[asws] mother[asws]. So Allah[azwj] Knew that he[asws] is the best of His[azwj] creatures, there He[azwj] Chose Muhammad[saww] from you all, and Muhammad[saww] chose Ali[asws], and Ali[asws] chose me[asws] with the Imamate, and I[asws] hereby choose Al-Husayn[asws]'.

So Muhammad son of Ali[asws] said to him[asws], 'You[asws] are an Imam[asws], and you[asws] are my Means to Muhammad[saww]. By Allah[azwj!] I would have loved myself to have gone (died) before I heard this speech from you[asws]. Indeed, and in my head there are (so many) words that neither can the buckets drain them nor can the songs of winds change them. These are like the book, the lexicon, in the decorated pages. I am thinking of initiating it, so I find that I

have been preceded to it by the preceding Revealed Books or what the Rasools[as] came with. And it is a speech which exhausts the tongues from speaking with it and the hands to write these. I cannot find pens and these would turn the papers to ashes. Thus, one cannot reach to your[asws] merits, and that is how Allah[azwj] Recompenses the good doers, and there is no Strength except with Allah[azwj].

Al-Husayn[asws] is our most knowledgeable one[asws], and our heaviest one[asws] in forbearance, and our closest one[asws] from Rasool-Allah[saww] in mercy. He[asws] was an understanding one before he[asws] was Created, and read the Revelation before he[asws] spoke, and had Allah[azwj] Known goodness in anyone (else) He[azwj] would not have Chosen Muhammad[saww]. So when Allah[azwj] Chose Muhammad[saww], and Muhammad[saww] chose Ali[asws] as an Imam[asws], and you[asws] chose Al-Husayn[asws]. We submit and we are pleased. Who is he who would be please with other than him[asws]? And who, apart from him[asws], can we be safe with from the difficulties of our affairs?'[18]

3. وَبِهَذَا الاسْنَادِ عَنْ سَهْلٍ عَنْ مُحَمَّدِ بْنِ سُلَيْمَانَ عَنْ هَارُونَ بْنِ الْجَهْمِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ (عَلَيْهِ السَّلام) يَقُولُ لَمَّا احْتُضِرَ الْحَسَنُ بن علي (عَلَيْهما السَّلام) قَالَ لِلْحُسَيْنِ يَا أَخِي إِنِّي أُوصِيكَ بِوَصِيَّةٍ فَاحْفَظْهَا فَإِذَا أَنَا مِتُّ فَهَيِّئْنِي ثُمَّ وَجِّهْنِي إِلَى رَسُولِ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) لاحْدِثَ بِهِ عَهْداً ثُمَّ اصْرِفْنِي إِلَى أُمِّي فَاطِمَةَ (عليها السلام) ثُمَّ رُدَّنِي فَادْفِنِّي بِالْبَقِيعِ وَاعْلَمْ أَنَّهُ سَيُصِيبُنِي مِنَ الْحُمَيْرَاءِ مَا يَعْلَمُ النَّاسُ مِنْ صَنِيعِهَا وَعَدَاوَتِهَا لله وَلِرَسُولِهِ (صَلَّى اللهُ عَلَيْهِ وَآلِه) وَعَدَاوَتِهَا لَنَا أَهْلَ الْبَيْتِ فَلَمَّا قُبِضَ الْحَسَنُ (عَلَيْهِ السَّلام) وَوُضِعَ عَلَى سَرِيرِهِ فَانْطَلَقُوا بِهِ إِلَى مُصَلَّى رَسُولِ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) الَّذِي كَانَ يُصَلِّي فِيهِ عَلَى الْجَنَائِزِ فَصَلَّى عَلَى الْحَسَنِ (عَلَيْهِ السَّلام) فَلَمَّا أَنْ صَلَّى عَلَيْهِ حُمِلَ فَأُدْخِلَ الْمَسْجِدَ فَلَمَّا أُوقِفَ عَلَى قَبْرِ رَسُولِ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) بَلَغَ عَائِشَةَ الْخَبَرُ وَقِيلَ لَهَا إِنَّهُمْ قَدْ أَقْبَلُوا بِالْحَسَنِ بْنِ عَلِيٍّ لِيُدْفَنَ مَعَ رَسُولِ الله فَخَرَجَتْ مُبَادِرَةً عَلَى بَغْلٍ بِسَرْجٍ فَكَانَتْ أَوَّلَ امْرَأَةٍ رَكِبَتْ فِي الاسْلامِ سَرْجاً فَوَقَفَتْ وَقَالَتْ نَحُّوا ابْنَكُمْ عَنْ بَيْتِي فَإِنَّهُ لا يُدْفَنُ فِيهِ شَيْءٌ وَلا يُهْتَكُ عَلَى رَسُولِ الله حِجَابُهُ فَقَالَ لَهَا الْحُسَيْنُ بْنُ عَلِيٍّ صَلَوَاتُ الله عَلَيْهِمَا قَدِيماً هَتَكْتِ أَنْتِ وَأَبُوكِ حِجَابَ رَسُولِ الله وَأَدْخَلْتِ بَيْتَهُ مَنْ لا يُحِبُّ رَسُولُ الله قُرْبَهُ وَإِنَّ الله سَائِلُكِ عَنْ ذَلِكِ يَا عَائِشَةُ إِنَّ أَخِي أَمَرَنِي أَنْ أُقَرِّبَهُ مِنْ أَبِيهِ رَسُولِ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) لِيُحْدِثَ بِهِ عَهْداً وَاعْلَمِي أَنَّ أَخِي أَعْلَمُ النَّاسِ بِالله وَرَسُولِهِ وَأَعْلَمُ بِتَأْوِيلِ كِتَابِهِ مِنْ أَنْ يَهْتِكَ عَلَى رَسُولِ الله سِتْرَهُ لانَّ الله تَبَارَكَ وَتَعَالَى يَقُولُ يا أَيُّهَا الَّذِينَ آمَنُوا لا تَدْخُلُوا بُيُوتَ النَّبِيِّ إِلا أَنْ يُؤْذَنَ لَكُمْ وَقَدْ أَدْخَلْتِ أَنْتِ بَيْتَ رَسُولِ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) الرِّجَالَ بِغَيْرِ إِذْنِهِ وَقَدْ قَالَ الله عَزَّ وَجَلَّ يا أَيُّهَا الَّذِينَ آمَنُوا لا تَرْفَعُوا أَصْوَاتَكُمْ فَوْقَ صَوْتِ النَّبِيِّ وَلَعَمْرِي لَقَدْ ضَرَبْتِ أَنْتِ لابِيكِ وَفَارُوقِهِ عِنْدَ أُذُنِ رَسُولِ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) الْمَعَاوِلَ وَقَالَ الله عَزَّ وَجَلَّ إِنَّ الَّذِينَ يَغُضُّونَ أَصْوَاتَهُمْ عِنْدَ رَسُولِ الله أُولئِكَ

الَّذِينَ امْتَحَنَ الله قُلُوبَهُمْ لِلتَّقْوى وَلَعَمْرِي لَقَدْ أَدْخَلَ أَبُوكِ وَفَارُوقُهُ عَلَى رَسُولِ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) بِقُرْبِهِمَا مِنْهُ الاذَى وَمَا رَعَيَا مِنْ حَقِّهِ مَا أَمَرَهُمَا الله بِهِ عَلَى لِسَانِ رَسُولِ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) إِنَّ الله حَرَّمَ مِنَ الْمُؤْمِنِينَ أَمْوَاتاً مَا حَرَّمَ مِنْهُمْ أَحْيَاءً وَتَالله يَا عَائِشَةُ لَوْ كَانَ هَذَا الَّذِي كَرِهْتِيهِ مِنْ دَفْنِ الْحَسَنِ عِنْدَ أَبِيهِ رَسُولِ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) جَائِزاً فِيمَا بَيْنَنَا وَبَيْنَ الله لَعَلِمْتِ أَنَّهُ سَيُدْفَنُ وَإِنْ رَغِمَ مَعْطِسُكِ قَالَ ثُمَّ تَكَلَّمَ مُحَمَّدُ بْنُ الْحَنَفِيَّةِ وَقَالَ يَا عَائِشَةُ يَوْماً عَلَى بَغْلٍ وَيَوْماً عَلَى جَمَلٍ فَمَا تَمْلِكِينَ نَفْسَكِ وَلا تَمْلِكِينَ الارْضَ عَدَاوَةً لِبَنِي هَاشِمٍ قَالَ فَأَقْبَلَتْ عَلَيْهِ فَقَالَتْ يَا ابْنَ الْحَنَفِيَّةِ هَؤُلاءِ الْفَوَاطِمُ يَتَكَلَّمُونَ فَمَا كَلامُكَ فَقَالَ لَهَا الْحُسَيْنُ (عَلَيْهِ السَّلام) وَأَنَّى تُبْعِدِينَ مُحَمَّداً مِنَ الْفَوَاطِمِ فَوَ الله لَقَدْ وَلَدَتْهُ ثَلاثُ فَوَاطِمَ فَاطِمَةُ بِنْتُ عِمْرَانَ بْنِ عَائِذِ بْنِ عَمْرِو بْنِ مَخْزُومٍ وَفَاطِمَةُ بِنْتُ أَسَدِ بْنِ هَاشِمٍ وَفَاطِمَةُ بِنْتُ زَائِدَةَ بْنِ الاصَمِّ ابْنِ رَوَاحَةَ بْنِ حِجْرِ بْنِ عَبْدِ مَعِيصِ بْنِ عَامِرٍ قَالَ فَقَالَتْ عَائِشَةُ لِلْحُسَيْنِ (عَلَيْهِ السَّلام) نَحُّوا ابْنَكُمْ وَاذْهَبُوا بِهِ فَإِنَّكُمْ قَوْمٌ خَصِمُونَ قَالَ فَمَضَى الْحُسَيْنُ (عَلَيْهِ السَّلام) إِلَى قَبْرِ أُمِّهِ ثُمَّ أَخْرَجَهُ فَدَفَنَهُ بِالْبَقِيعِ.

And by the chain from Sahl, from Muhammad Bin Suleyman, from Haroun Bin Al Jahm, from Muhammad Bin Muslim who said,

'I heard Abu Ja'far[asws] saying: 'When death presented itself to Al-Hassan[asws] Bin Ali[asws], he[asws] said to Al-Husayn[asws]: 'O my[asws] brother[asws]! I[asws] am bequeathing to you[asws] with a bequest, therefore preserve it. So when I[asws] pass away, prepare me[asws], then divert me[asws] towards Rasool-Allah[saww] in order to renew a Covenant with him[saww]. Then divert me[asws] towards my[asws] mother[asws] Syeda Fatima[asws]. Then return me[asws], and bury me[asws] at Al-Baqi'e (Cemetery), and know that there would be difficulties for me[asws] from Al-Humeyra (Ayesha), what the people know from her actions and her enmity to Allah[azwj] and to His[azwj] Rasool[saww] and her animosity towards us[asws], the People[asws] of the Household'.

So when Al-Hassan[asws] passed away and was placed upon his[asws] bed, so they went with him[asws] to the praying place of Rasool-Allah[saww] which he[saww] used to pray Salat in, upon the deceased. So he[asws] prayed Salat upon Al-Hassan[asws]. So when he[asws] had been Prayed Salat upon, he[asws] was carried and entered into the Masjid. So when he[asws] came to be upon the grave of Rasool-Allah[saww], the news reached Al-

Ayesah, and it was said to her, 'They have come with Al-Hassan[asws] Bin Ali[asws] in order to bury him[asws] along with Rasool-Allah[saww]'.

So she came out rushing upon a saddled mule. Thus, she was the first woman in Al-Islam to have ridden a saddle. So she paused and said, 'Move away your son from my house, for nothing would be buried in it, nor will the privacy be violated upon Rasool-Allah[saww]!' So Al-Husayn[asws] Bin Ali[asws] said to her: 'For a long time, you and your father violated the privacy of Rasool-Allah[saww] and entered into his[saww] house the one whose nearness Rasool-Allah[saww] did not like, and Allah[azwj] will be Asking you about that, O Ayesha!

My[asws] brother[asws] instructed me[asws] that I[asws] bring him[asws] to be closer to his[asws] (grand) father Rasool-Allah[saww], in order to renew a Covenant with him[saww], and I[asws] know that my[asws] brother[asws] is the most knowledgeable of the people with Allah[azwj] and His[azwj] Rasool[saww], and is most knowledgeable with the explanation of His[azwj] Book, that for him[asws] to violate upon Rasool-Allah[saww] of his[saww] privacy, because Allah[azwj] Blessed and High is Saying [33:53] O you who believe! Do not enter the houses of the Prophet unless permission is given to you, and you entered certain men into the house of Rasool-Allah[saww] without his[saww] permission.

And Allah[azwj] Mighty and Majestic had Said [49:2] O you who believe! Do not raise your voices above the voice of the Prophet. By my[asws] life! You and your father (Abu Bakr) and his Farouq (Umar) had struck a pickaxe near to the ears of Rasool-Allah[saww].

And Allah[azwj] Mighty and Majestic Said [49:3] Surely those who lower their voices in the presence Rasool-Allah, they are the ones whose hearts Allah has Tested for piety. By my[asws] life! Your father (Abu Bakr) and his Farouq (Umar), due to their being buried nearby, is harming to Rasool-Allah[azwj,] and they never respected his[saww] rights whatever Allah[azwj] had Commanded them both with, upon the tongue of Rasool-Allah[saww], that Allah[azwj] has Prohibited the living Momineen from the same as what Allah[azwj] has Prohibited from those who have passed away.

And I[asws] swear by Allah[azwj,] O Ayesha! If it was such that this which you are disliking, from the burial of Al-Hassan[asws] by his[asws] (grand) father Rasool-Allah[saww], was allowed, in what is between us[asws] and Allah[azwj,] you would have known that he[asws] would be buried, and even if it would rub your nose (break your pride)'.

He (Abu Ja'far[asws]) said: 'Then Muhammad Bin Al-Hanafiyya spoke and he said, 'O Ayesha! One day you are upon a mule, and one day you were upon a camel (Battle of Al-Basra), so you are not in control of yourself, nor do you own the earth out of enmity to the Clan of Hashim[as]'. So she turned towards him and she said, 'O ibn Hanafiyya! They[asws] are Fatimids (sons of Fatima[asws]), so what is your speech for?'

So Al-Husayn[asws] said to her: 'And in what way are you distancing Muhammad from the Fatimids? By Allah[azwj!] Three Fatimas have given birth to him – Fatima Bint Imran Bin Aiz Bin Amro Bin Makhzum; and Fatima Bint Asad Bin Hashim[as]; and Fatima Bint Zaida Bin Al Asammi Ibn Rawahat Bin Hijr Bin Abdul Maees Bin Aamir'.

He (Abu Ja'far[asws]) said: 'So Ayesha said to Al-Husayn[asws], 'Move away your son and go away with him[asws], for you all are a disputing people'. So Al-Husayn[asws] went to the grave of his[asws] mother[asws], then brought him[asws] out, and buried him[asws] at Al-Baqi'e'.[19]

68 . بَابُ الْإِشَارَةِ والنَّصِّ عَلى عَلِيِّ بْنِ الْحُسَيْنِ صَلَوَاتُ اللهِ عَلَيْهِمَا

Chapter 68 – The Indication and the wordings upon Ali[asws] Bin Al-Husayn[asws]

1. مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ وَأَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ مَنْصُورِ بْنِ يُونُسَ عَنْ أَبِي الْجَارُودِ عَنْ ابي جعفر (عَلَيْهِ السَّلام) قَالَ إِنَّ الْحُسَيْنَ بن علي (عَلَيْهِما السَّلام) لَمَّا حَضَرَهُ الَّذِي حَضَرَهُ دَعَا ابْنَتَهُ الْكُبْرَى فَاطِمَةَ بِنْتَ الْحُسَيْنِ (عَلَيْهِ السَّلام) فَدَفَعَ إِلَيْهَا كِتَاباً مَلْفُوفاً وَوَصِيَّةً ظَاهِرَةً وَكَانَ عَلِيُّ بن الحسين (عَلَيْهِما السَّلام) مَبْطُوناً مَعَهُمْ لا يَرَوْنَ إِلا أَنَّهُ لِمَا بِهِ فَدَفَعَتْ فَاطِمَةُ الْكِتَابَ إِلَى عَلِيِّ بن الحسين (عَلَيْهِما السَّلام) ثُمَّ صَارَ وَالله ذَلِكَ الْكِتَابُ إِلَيْنَا يَا زِيَادُ قَالَ قُلْتُ مَا فِي ذَلِكَ الْكِتَابِ جَعَلَنِيَ الله فِدَاكَ قَالَ فِيهِ وَالله مَا يَحْتَاجُ إِلَيْهِ وُلْدُ آدَمَ مُنْذُ خَلَقَ الله آدَمَ إِلَى أَنْ تَفْنَى الدُّنْيَا وَالله إِنَّ فِيهِ الْحُدُودَ حَتَّى أَنَّ فِيهِ أَرْشَ الْخَدْشِ.

Muhammad Bin Yahya, from Muhammad Bin Al Husayn and Ahmad Bin Muhammad, from Muhammad Bin Ismail, from Mansour Bin Yunus, from Abu Al Jaroud,

(It has been narrated) from Abu Ja'far[asws] having said: 'Al-Husayn[asws] Bin Ali[asws], when it presented to him[asws] what which presented (death), called his[asws] eldest daughter Syeda Fatima[asws] Bint Al-Husayn[asws], and he[asws] handed over the wrapped Book and the apparent bequest. And it was so that Ali[asws] Bin Al-Husayn[asws] was with a stomach illness. The ones with him[asws] were not seeing except that he[asws] was with it. So Syeda Fatimaas handed over the Book to Ali[asws] Bin Al Husayn[asws], then, by Allah[azwj,] that Book came to be to us[asws], O Zayd'.

He (the narrator) said, 'I said, 'What is in that Book? May I be sacrificed for you[asws]'. He[asws] said: 'Therein, by Allah[azwj,] is whatever the Children of Adam[as] would be needy to, since Allah[azwj] Created Adam[as] up to the annihilation of the world. By Allah[azwj!] In it are the legal punishments, to the extent that in it is the compensation of the scratch'.[20]

2. عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ ابْنِ سِنَانٍ عَنْ أَبِي الْجَارُودِ عَنْ ابي جعفر (عَلَيْهِ السَّلام) قَالَ لَمَّا حَضَرَ الْحُسَيْنَ (عَلَيْهِ السَّلام) مَا حَضَرَهُ دَفَعَ وَصِيَّتَهُ إِلَى ابْنَتِهِ فَاطِمَةَ ظَاهِرَةً فِي كِتَابٍ مُدْرَجٍ فَلَمَّا أَنْ كَانَ مِنْ أَمْرِ الْحُسَيْنِ (عَلَيْهِ السَّلام) مَا كَانَ دَفَعَتْ ذَلِكَ إِلَى عَلِيِّ بن الحسين (عَلَيْهِما السَّلام) قُلْتُ لَهُ فَمَا فِيهِ يَرْحَمُكَ الله فَقَالَ مَا يَحْتَاجُ إِلَيْهِ وُلْدُ آدَمَ مُنْذُ كَانَتِ الدُّنْيَا إِلَى أَنْ تَفْنَى.

A number of our companions, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Ibn Sinan, from Abu Al Jaroud,

(It has been narrated) from Abu Ja'far[asws] having said: 'When it presented to Al-Husayn[asws] what presents (death), he[asws] handed over his[asws] bequest to his[asws] daughter Syeda Fatimaas apparently, in a sealed Book. So when it was from the matter of Al-Husayn[asws] what was (martyrdom at Karbala 61 AH), he[asws] handed that over to Ali[asws] Bin Al-Husayn[asws]'.

I said to him[asws], 'So what is in it? May Allah[azwj] have Mercy on you[asws]!'. So he[asws] said: 'Whatever the children of Adam[saww] would be needy to, since the world existed up to its annihilation'.[21]

3. عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ سَيْفِ بْنِ عَمِيرَةَ عَنْ أَبِي بَكْرٍ الْحَضْرَمِيِّ عَنْ أَبِي عَبْدِ الله (عَلَيْهِ السَّلام) قَالَ إِنَّ الْحُسَيْنَ صَلَوَاتُ الله عَلَيْهِ لَمَّا صَارَ إِلَى الْعِرَاقِ اسْتَوْدَعَ أُمَّ سَلَمَةَ رَضِيَ الله عَنْهَا الْكُتُبَ وَالْوَصِيَّةَ فَلَمَّا رَجَعَ عَلِيُّ بن الحسين (عَلَيْهما السَّلام) دَفَعَتْهَا إِلَيْهِ.

A number of our companions, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Sayf Bin Ameyra, from Abu Bakr Al Hazramy,

(It has been narrated) from Abu Abdullah[asws] having said: 'Al-Husayn[asws], when he[asws] went to Al-Iraq, deposited with Umm Salmaas, the Book and the bequest. So when Ali[asws] Bin Al-Husayn[asws] returned (to Al-Medina), she[as] handed it over to him[asws]'.[22]

4. وَفِي نُسْخَةِ الصَّفْوَانِيِّ عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَنَانِ بْنِ سَدِيرٍ عَنْ فُلَيْحِ بْنِ أَبِي بَكْرٍ الشَّيْبَانِيِّ قَالَ وَالله إِنِّي لَجَالِسٌ عِنْدَ عَلِيِّ بْنِ الْحُسَيْنِ وَعِنْدَهُ وُلْدُهُ إِذْ جَاءَهُ جَابِرُ بْنُ عَبْدِ الله الانْصَارِيُّ فَسَلَّمَ عَلَيْهِ ثُمَّ أَخَذَ بِيَدِ ابي جعفر (عَلَيْهِ السَّلام) فَخَلا بِهِ فَقَالَ إِنَّ رَسُولَ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) أَخْبَرَنِي أَنِّي سَأُدْرِكُ رَجُلاً مِنْ أَهْلِ بَيْتِهِ يُقَالُ لَهُ مُحَمَّدُ بْنُ عَلِيٍّ يُكَنَّى أَبَا جَعْفَرٍ فَإِذَا أَدْرَكْتَهُ فَأَقْرِئْهُ مِنِّي السَّلامَ قَالَ وَمَضَى جَابِرٌ وَرَجَعَ أَبُو جَعْفَرٍ (عَلَيْهِ السَّلام) فَجَلَسَ مَعَ أَبِيهِ عَلِيِّ بن الحسين (عَلَيْهما السَّلام) وَإِخْوَتِهِ فَلَمَّا صَلَّى الْمَغْرِبَ قَالَ عَلِيُّ بْنُ الْحُسَيْنِ لابي جعفر (عَلَيْهِ السَّلام) أَيَّ شَيْءٍ قَالَ لَكَ جَابِرُ بْنُ عَبْدِ الله الانْصَارِيُّ فَقَالَ قَالَ إِنَّ رَسُولَ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) قَالَ إِنَّكَ سَتُدْرِكُ رَجُلاً مِنْ أَهْلِ بَيْتِيَ اسْمُهُ مُحَمَّدُ بْنُ عَلِيٍّ يُكَنَّى أَبَا جَعْفَرٍ فَأَقْرِئْهُ مِنِّي السَّلامَ فَقَالَ لَهُ أَبُوهُ هَنِيئاً لَكَ يَا بُنَيَّ مَا خَصَّكَ الله بِهِ مِنْ رَسُولِهِ مِنْ بَيْنِ أَهْلِ بَيْتِكَ لا تُطْلِعْ إِخْوَتَكَ عَلَى هَذَا فَيَكِيدُوا لَكَ كَيْداً كَمَا كَادُوا إِخْوَةُ يُوسُفَ لِيُوسُفَ (عَلَيْهِ السَّلام)

And in a copy of Al Safwany – Ali Bin Ibrahim, from his father, from Hanan Bin Sadeyr, from Fuleyh Bin Abu Bakr Al Shaybani who said,

'By Allah[azwj!] I was seated in the presence of Ali[asws] Bin Al-Husayn[asws], and in his[asws] presence were his[asws] children, when Jabir Bin Abdullah Al-Ansary came over. So he Greeted upon him[asws], then he grabbed the hand of Abu Ja'far[asws] and isolated himself with him[asws], and he said, 'Rasool-Allah[saww] informed me that I will be coming across a man from the People[asws] of his[saww] Household called Muhammad[asws] Bin Ali[asws]. His[asws] teknonym would be Abu Ja'far[asws]. (He[saww] said): 'So when you come across him[asws], so convey the greetings from me[saww]'.

He (the narrator) said, 'And Jabir went away and Abu Ja'far[asws] returned. So he[asws] sat with his[asws] father[asws] Ali[asws] Bin Al-Husayn[asws] and his[asws] brothers. So when he[asws] prayed the Maghrib Salat, Ali[asws] Bin Al-Husayn[asws] said to Abu Ja'far[asws]: 'Which thing did Jabir Bin Abdullah Al-Ansay say to you[asws]?' So he[asws] said: 'He said that Rasool-Allah[saww] said: 'You will be coming across a man from the People[asws] of my[saww] Household. His[asws] name is Muhammad[asws] Bin Ali[asws]. His[asws] teknonym is Abu Ja'far[asws]. Therefore, convey the greetings from me[saww]'.

So his[asws] father[asws] said to him[asws]: 'Congratulations to you[asws], O my[asws] son[asws]! What Allah[azwj] has Specialised you[asws] with from His[azwj] Rasool[saww], from between your[asws] family members, do not notify your[asws] brothers upon this, for they would plot against you[asws] with a plotting just as the brothers of Yusufas plotted against Yusufas'.[23]

69 . بَابُ الْإِشَارَةِ والنَّصِّ عَلى أَبِي جَعْفَرٍ عليه السلام

Chapter 69 – The Indication and the wordings upon Abu Ja'far[asws]

1. أَحْمَدُ بْنُ إِدْرِيسَ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ أَبِي الْقَاسِمِ الْكُوفِيِّ عَنْ مُحَمَّدِ بْنِ سَهْلٍ عَنْ إِبْرَاهِيمَ بْنِ أَبِي الْبِلادِ عَنْ إِسْمَاعِيلَ بْنِ مُحَمَّدِ بْنِ عَبْدِ اللهِ بْنِ عَلِيِّ بْنِ الْحُسَيْنِ عَنْ ابي جعفر (عَلَيْهِ السَّلام) قَالَ لَمَّا حَضَرَ عَلِيَّ بن الحسين (عَلَيْهِما السَّلام) الْوَفَاةُ قَبْلَ ذَلِكَ أَخْرَجَ سَفَطاً أَوْ صُنْدُوقاً عِنْدَهُ فَقَالَ يَا مُحَمَّدُ احْمِلْ هَذَا الصُّنْدُوقَ قَالَ فَحَمَلَ بَيْنَ أَرْبَعَةٍ فَلَمَّا تُوُفِّيَ جَاءَ إِخْوَتُهُ يَدَّعُونَ مَا فِي الصُّنْدُوقِ فَقَالُوا أَعْطِنَا نَصِيبَنَا فِي الصُّنْدُوقِ فَقَالَ وَاللهِ مَا لَكُمْ فِيهِ شَيْءٌ وَلَوْ كَانَ لَكُمْ فِيهِ شَيْءٌ مَا دَفَعَهُ إِلَيَّ وَكَانَ فِي الصُّنْدُوقِ سِلاحُ رَسُولِ اللهِ (صَلَّى اللهُ عَلَيْهِ وَآلِهِ) وَكُتُبُهُ.

Ahmad Bin Idrees, from Muhammad Bin Abdul Jabbar, from Abu Al Qasim Al Kufy, from Muhammad Bin Sahl, from Ibrahim Bin Abu Al Balad,

(It has been narrated) from Ismail Bin Muhammad Bin Abdullah, son of Ali[asws] Bin Al-Husayn[asws], from Abu Ja'far[asws] having said: 'When the death presented itself to Ali[asws] Bin Al-Husayn[asws], before that, he[asws] brought out a basket or a box which was with him[asws], and he[asws] said: 'O Muhammad[asws]! Carry away this box!'

He (the narrator) said: 'So he[asws] carried it between four (help of four people). So when he (Ali[asws] Bin Al-Husayn[asws]) passed away, his[asws] brothers came over claiming whatever was in the box, and they said, 'Give us our share in the box'. So he[asws] said: 'By Allah[azwj]! There is no share for you all in it, and had there been a share for you all in it, it would not have been handed over to me[asws]'. And in the box were the weapons of Rasool-Allah[saww] and his[saww] Books'.[24]

2. مُحَمَّدُ بْنُ يَحْيَى عَنْ عِمْرَانَ بْنِ مُوسَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللهِ عَنْ عِيسَى بْنِ عَبْدِ اللهِ عَنْ أَبِيهِ عَنْ جَدِّهِ قَالَ الْتَفَتَ عَلِيُّ بن الحسين (عَلَيْهِما السَّلام) إِلَى وُلْدِهِ وَهُوَ فِي الْمَوْتِ وَهُمْ مُجْتَمِعُونَ عِنْدَهُ ثُمَّ الْتَفَتَ إِلَى مُحَمَّدِ بْنِ عَلِيٍّ فَقَالَ يَا مُحَمَّدُ هَذَا الصُّنْدُوقُ اذْهَبْ بِهِ إِلَى بَيْتِكَ قَالَ أَمَا إِنَّهُ لَمْ يَكُنْ فِيهِ دِينَارٌ وَلا دِرْهَمٌ وَلَكِنْ كَانَ مَمْلُوءاً عِلْماً.

Muhammad Bin Yahya, from Imran Bin Musa, from Muhammad Bin Al Husayn, from Muhammad Bin Abdullah, from Isa Bin Abdullah, from his father, from his grandfather who said,

'Ali[asws] Bin Al-Husayn[asws] turned around to his[asws] children, and he[asws] was during the (pangs of) death, and they had gathered in his[asws] presence. Then

he[asws] turned towards Muhammad[asws] Bin Ali[asws] and he[asws] said: 'O Muhammad[asws]! This box, go with it to your[asws] house'.

He (the narrator) said, 'But there neither happened to be any Dinars in it nor Dirhams, but it was filled with knowledge'.[25]

3. مُحَمَّدُ بْنُ الْحَسَنِ عَنْ سَهْلٍ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ فَضَالَةَ بْنِ أَيُّوبَ عَنِ الْحُسَيْنِ بْنِ أَبِي الْعَلاءِ عَنْ أَبِي عَبْدِ اللهِ (عَلَيْهِ السَّلام) قَالَ سَمِعْتُهُ يَقُولُ إِنَّ عُمَرَ بْنَ عَبْدِ الْعَزِيزِ كَتَبَ إِلَى ابْنِ حَزْمٍ أَنْ يُرْسِلَ إِلَيْهِ بِصَدَقَةِ عَلِيٍّ وَعُمَرَ وَعُثْمَانَ وَإِنَّ ابْنَ حَزْمٍ بَعَثَ إِلَى زَيْدِ بْنِ الْحَسَنِ وَكَانَ أَكْبَرَهُمْ فَسَأَلَهُ الصَّدَقَةَ فَقَالَ زَيْدٌ إِنَّ الْوَالِيَ كَانَ بَعْدَ عَلِيٍّ الْحَسَنَ وَبَعْدَ الْحَسَنِ الْحُسَيْنَ وَبَعْدَ الْحُسَيْنِ عَلِيَّ بْنَ الْحُسَيْنِ وَبَعْدَ عَلِيِّ بْنِ الْحُسَيْنِ مُحَمَّدَ بْنَ عَلِيٍّ فَابْعَثْ إِلَيْهِ فَبَعَثَ ابْنُ حَزْمٍ إِلَى أَبِي فَأَرْسَلَنِي أَبِي بِالْكِتَابِ إِلَيْهِ حَتَّى دَفَعْتُهُ إِلَى ابْنِ حَزْمٍ فَقَالَ لَهُ بَعْضُنَا يَعْرِفُ هَذَا وُلْدُ الْحَسَنِ قَالَ نَعَمْ كَمَا يَعْرِفُونَ أَنَّ هَذَا لَيْلٌ وَلَكِنَّهُمْ يَحْمِلُهُمُ الْحَسَدُ وَلَوْ طَلَبُوا الْحَقَّ بِالْحَقِّ لَكَانَ خَيْراً لَهُمْ وَلَكِنَّهُمْ يَطْلُبُونَ الدُّنْيَا.

Muhammad Bin Al Hassan, from Sahl, from Muhammad Bin Isa, from Fazalat Bin Ayoub, from Al Husayn Bin Abu Al A'ala,

(It has been narrated) from Abu Abdullah[asws], said, 'I heard him[asws] saying: 'Umar Bin Abdul Aziz (the governor) wrote to Ibn Hazim (the judge) that he should send to him the charity donations record of Ali[asws], and Umar and Usman. And Ibn Hazim (the judge) sent for Zayd son of Al-Hassan[asws], and he was their eldest, and he asked him of the charity. So Zayd said, 'The Guardian after Ali[asws] was Al-Hassan[asws], and after Al-Hassan[asws], it was Al-Husayn[asws], and after Al-Husayn[asws] it was Ali[asws] Bin Al-Husayn[asws], and after Ali[asws] Bin Al-Husayn[asws] it was Muhammad[asws] Bin Ali[azwj]. Therefore, send (a messenger) to him[asws].

So Ibn Hazim (the judge) sent (a messenger) to my[asws] father[asws]. So my[asws] father[asws] sent me[asws] with the Book to him until I[asws] handed it over to him'. So one of us said to him[asws], 'Did the sons of Al-Hassan[asws] know this?' He[asws] said: 'Yes, just as they were knowing that this is a night, but, the envy carried them, and had they sought the Truth with the Truth, it would have been better for them, but they are seeking the world'.[26]

4. الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْوَشَّاءِ عَنْ عَبْدِ الْكَرِيمِ بْنِ عَمْرٍو عَنِ ابْنِ أَبِي يَعْفُورٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللهِ (عَلَيْهِ السَّلام) يَقُولُ إِنَّ عُمَرَ بْنَ عَبْدِ الْعَزِيزِ كَتَبَ إِلَى ابْنِ حَزْمٍ ثُمَّ ذَكَرَ مِثْلَهُ إِلا أَنَّهُ قَالَ بَعَثَ ابْنُ حَزْمٍ إِلَى زَيْدِ بْنِ الْحَسَنِ وَكَانَ أَكْبَرَ مِنْ أَبِي (عَلَيْهِ السَّلام)

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْوَشَّاءِ مِثْلَهُ

Al Husayn Bin Muhammad, from Moalla Bin uhammad, from Al Hassan Bin Ali Al Washa, from Abdul Kareem Bin Amro, from Ibn Abu Yafour who said,

'I heard Abu Abdullah[asws] saying: 'Umar Bin Abdul Aziz (the governor) wrote to Ibn Hazim (the judge)', then he mentioned similar to it, except that

he[asws] said, ‘Ibn Hazim sent for Zayd son of Al-Hassan[asws], and he was older than my[asws] father[asws]’’.

A number of our companions, from Ahmad Bin Muhammad, from Al Washha - similar to it.[27]

70 . بَابُ الْإِشَارَةِ والنَّصِّ عَلى أَبِي عَبْدِ اللهِ جَعْفَرِ بْنِ مُحَمَّدٍ الصَّادِقِ صَلَوَاتُ اللهِ عَلَيْهِمَا

Chapter 70 – The Indication and the wordings upon Abu Abdullah Ja’far[asws] Bin Muhammad Al-Sadiq[asws]

1. الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْوَشَّاءِ عَنْ أَبَانِ بْنِ عُثْمَانَ عَنْ أَبِي الصَّبَّاحِ الْكِنَانِيِّ قَالَ نَظَرَ أَبُو جَعْفَرٍ (عَلَيْهِ السَّلام) إِلَى أَبِي عَبْدِ الله (عَلَيْهِ السَّلام) يَمْشِي فَقَالَ تَرَى هَذَا هَذَا مِنَ الَّذِينَ قَالَ الله عَزَّ وَجَلَّ وَنُرِيدُ أَنْ نَمُنَّ عَلَى الَّذِينَ اسْتُضْعِفُوا فِي الارْضِ وَنَجْعَلَهُمْ أَئِمَّةً وَنَجْعَلَهُمُ الْوارِثِينَ.

Al Usayn Bin Muhammad, from Moalla Bin Muhammad, from Al Washha, from Aban Bin usman, from Abu Al Sabbah Al Kinany who said,

‘Abu Ja’far[asws] looked at Abu Abdullah[asws] walking, so he[asws] said: ‘Do you Know this one[asws]? This one[asws] is from those for whom Allah[azwj] Mighty and Majestic Said [28:5] And We Wanted to Bestow a Favour upon those who were deemed weak in the land, and to make them the Imams, and to make them the heirs’.[28]

2. مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي عَبْدِ الله (عَلَيْهِ السَّلام) قَالَ لَمَّا حَضَرَتْ أَبِي (عَلَيْهِ السَّلام) الْوَفَاةُ قَالَ يَا جَعْفَرُ أُوصِيكَ بِأَصْحَابِي خَيْراً قُلْتُ جُعِلْتُ فِدَاكَ وَالله لادَعَنَّهُمْ وَالرَّجُلُ مِنْهُمْ يَكُونُ فِي الْمِصْرِ فَلا يَسْأَلُ أَحَداً.

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Abu Umeyr, from Hisham Bin Salim,

(It has been narrated) from Abu Abdullah[asws] having said: ‘When the death presented itself to my[asws] father[asws], he[asws] said: ‘O Ja’far[asws]! I[asws] bequeath you[asws] to be good with my[asws] companions’. I said, ‘May I[asws] be sacrificed for you[asws]! By Allah[azwj!] I[asws] shall educate them (to the extent that), and the man from them would happen to be in the city, so he would not (need to) ask anyone (to know anything)’.[29]

3. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ الْمُثَنَّى عَنْ سَدِيرٍ الصَّيْرَفِيِّ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ (عَلَيْهِ السَّلام) يَقُولُ إِنَّ مِنْ سَعَادَةِ الرَّجُلِ أَنْ يَكُونَ لَهُ الْوَلَدُ يَعْرِفُ فِيهِ شِبْهَ خَلْقِهِ وَخُلُقِهِ وَشَمَائِلِهِ وَإِنِّي لاعْرِفُ مِنِ ابْنِي هَذَا شِبْهَ خَلْقِي وَخُلُقِي وَشَمَائِلِي يَعْنِي أَبَا عَبْدِ الله (عَلَيْهِ السَّلام)

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hisham Bin Al Musna, from Sadeyr Al Sayrafi who said,

‘I heard Abu Ja’far[asws] saying: ‘It is from the happiness of the man that there happens to be the son for him in whom he can recognise the resemblance of his own physical appearance in him and his mannerisms and his merits,

and I[asws] recognise it from this son[asws] of mine[asws], my[asws] physical appearance, and my[asws] mannerisms, and my[asws] merits', meaning Abu Abdullah[asws]'.[30]

4. عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ طَاهِرٍ قَالَ كُنْتُ عِنْدَ ابي جعفر (عَلَيْهِ السَّلام) فَأَقْبَلَ جَعْفَرٌ (عَلَيْهِ السَّلام) فَقَالَ أَبُو جَعْفَرٍ (عَلَيْهِ السَّلام) هَذَا خَيْرُ الْبَرِيَّةِ أَوْ أَخْيَرُ.

A number of our companions, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, fom Tahir who said,

'I was in the presence of Abu Ja'far[asws], so he[asws] kissed Ja'far[asws], and Abu Ja'far[asws] said: 'This one[asws] is the best of the Created beings, or (even) better'.[31]

5. أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ خَالِدٍ عَنْ بَعْضِ أَصْحَابِنَا عَنْ يُونُسَ بْنِ يَعْقُوبَ عَنْ طَاهِرٍ قَالَ كُنْتُ عِنْدَ ابي جعفر (عَلَيْهِ السَّلام) فَأَقْبَلَ جَعْفَرٌ (عَلَيْهِ السَّلام) فَقَالَ أَبُو جَعْفَرٍ (عَلَيْهِ السَّلام) هَذَا خَيْرُ الْبَرِيَّةِ.

Ahmad Bin Muhammad, from Muhammad Bin Khalid, from one of our companions, from Yunus Bin Yaqoub, from Tahir who said,

'I was in the presence of Abu Ja'far[asws], so he[asws] kissed Ja'far[asws], and Abu Ja'far[asws] said: 'This one[asws] is the best of the Created beings'.[32]

6. أَحْمَدُ بْنُ مِهْرَانَ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ فُضَيْلِ بْنِ عُثْمَانَ عَنْ طَاهِرٍ قَالَ كُنْتُ قَاعِداً عِنْدَ ابي جعفر (عَلَيْهِ السَّلام) فَأَقْبَلَ جَعْفَرٌ (عَلَيْهِ السَّلام) فَقَالَ أَبُو جَعْفَرٍ (عَلَيْهِ السَّلام) هَذَا خَيْرُ الْبَرِيَّةِ.

Ahmad Bin Mihran, from Muhammad Bin Ali, from Fuzayl Bin Usman, from Tahir who said,

'I was seated in the presence of Abu Ja'far[asws], so he[asws] kissed Ja'far[asws] and Abu Ja'far[asws] said: 'This one[asws] is the best of the Created beings'.[33]

7. مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مَحْبُوبٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ جَابِرِ بْنِ يَزِيدَ الْجُعْفِيِّ عَنْ ابي جعفر (عَلَيْهِ السَّلام) قَالَ سُئِلَ عَنِ الْقَائِمِ (عَلَيْهِ السَّلام) فَضَرَبَ بِيَدِهِ عَلَى أَبِي عَبْدِ الله (عَلَيْهِ السَّلام) فَقَالَ هَذَا وَالله قَائِمُ آلِ مُحَمَّدٍ (صَلَّى اللهُ عَلَيْهِ وَآلِه) قَالَ عَنْبَسَةُ فَلَمَّا قُبِضَ أَبُو جَعْفَرٍ (عَلَيْهِ السَّلام) دَخَلْتُ عَلَى أَبِي عَبْدِ الله (عَلَيْهِ السَّلام) فَأَخْبَرْتُهُ بِذَلِكَ فَقَالَ صَدَقَ جَابِرٌ ثُمَّ قَالَ لَعَلَّكُمْ تَرَوْنَ أَنْ لَيْسَ كُلُّ إِمَامٍ هُوَ الْقَائِمَ بَعْدَ الامَامِ الَّذِي كَانَ قَبْلَهُ.

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Mahboub, from Hisham Bin Salim, from Jabir Bin Yazeed Al Ju'fy,

(It has been narrated) from Abu Ja'far[asws], said, 'He[asws] was asked about Al-Qaim[asws]. So he[asws] struck his[asws] hand upon Abu Abdullah[asws] and he[asws] said: 'This one[asws], by Allah[azwj], is a Qaim[asws] of the Progeny of Muhammad[saww]'.

Anbasa (a narrator) said, 'So when Abu Ja'far[asws] passed away, I went over to Abu Abdullah[asws] and I informed him[asws] with that. So he[asws] said: 'Jabir (the narrator) spoke the truth'.

Then he[asws] said: ‘Perhaps you all are viewing that it isn’t so. Every Imam[asws], he[asws] is Al-Qaim[asws] after the Imam[asws] who was before him[asws]’.[34]

8. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ يُونُسَ بْنِ عَبْدِ الرَّحْمَنِ عَنْ عَبْدِ الاعْلَى عَنْ أَبِي عَبْدِ الله (عَلَيْهِ السَّلام) قَالَ إِنَّ أَبِي (عَلَيْهِ السَّلام) اسْتَوْدَعَنِي مَا هُنَاكَ فَلَمَّا حَضَرَتْهُ الْوَفَاةُ قَالَ ادْعُ لِي شُهُوداً فَدَعَوْتُ لَهُ أَرْبَعَةً مِنْ قُرَيْشٍ فِيهِمْ نَافِعٌ مَوْلَى عَبْدِ الله بْنِ عُمَرَ فَقَالَ اكْتُبْ هَذَا مَا أَوْصَى بِهِ يَعْقُوبُ بَنِيهِ يا بَنِيَّ إِنَّ الله اصْطَفَى لَكُمُ الدِّينَ فَلا تَمُوتُنَّ إِلا وَأَنْتُمْ مُسْلِمُونَ وَأَوْصَى مُحَمَّدُ بْنُ عَلِيٍّ إِلَى جَعْفَرِ بْنِ مُحَمَّدٍ وَأَمَرَهُ أَنْ يُكَفِّنَهُ فِي بُرْدِهِ الَّذِي كَانَ يُصَلِّي فِيهِ الْجُمُعَةَ وَأَنْ يُعَمِّمَهُ بِعِمَامَتِهِ وَأَنْ يُرَبِّعَ قَبْرَهُ وَيَرْفَعَهُ أَرْبَعَ أَصَابِعَ وَأَنْ يَحُلَّ عَنْهُ أَطْمَارَهُ عِنْدَ دَفْنِهِ ثُمَّ قَالَ لِلشُّهُودِ انْصَرِفُوا رَحِمَكُمُ الله فَقُلْتُ لَهُ يَا أَبَتِ بَعْدَ مَا انْصَرَفُوا مَا كَانَ فِي هَذَا بِأَنْ تُشْهِدَ عَلَيْهِ فَقَالَ يَا بُنَيَّ كَرِهْتُ أَنْ تُغْلَبَ وَأَنْ يُقَالَ إِنَّهُ لَمْ يُوصَ إِلَيْهِ فَأَرَدْتُ أَنْ تَكُونَ لَكَ الْحُجَّةُ.

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus Bin Abdul Rahman, from Abdul A’ala,

(It has been narrated) from Abu Abdullah[asws] having said: ‘My[asws] father[asws] entrusted me[asws] with whatever was there. So when the death presented itself to him[asws], he[asws] said: ‘Call witnesses for me[asws]’. So I[asws] called four (people) from the Qureysh for him[asws], among them was Nafi’u a slave of Abdullah Bin Umar.

So he[asws] said: ‘Write! This is what Yaqoubas bequeathed with to his[as] sons [2:132] O my sons! Surely Allah has Chosen for you the Religion, therefore die not unless you are Muslims (submitters). And Muhammad[asws] Bin Ali[asws] is bequeathing to Ja’far[asws] Bin Muhammad[asws] and instructing him[asws] that he[asws] should enshroud him[asws] in his[asws] cloak which he[asws] used to pray the Friday Salat in it, and that he[asws] should turban him[asws] with a turban, and that he[asws] should square his[asws] grave raising it to four fingers, and that he[asws] should loosen his[asws] shroud during his[asws] burial’.

Then he[asws] said to the witnesses: ‘You can leave, may Allah[azwj] have Mercy on you all’. So I said to him[asws] after they had left: ‘O father[asws]! It wasn’t regarding this that you[asws] got them to witness upon’. So he[asws] said: ‘O my[asws] son[asws]! I[asws] disliked you[asws] to be overcome, and that it should be said, ‘He[asws] did not bequeath to him[asws]’. So I[asws] wanted it to become a proof for you[asws]’.[35]

71 . بَابُ الْإِشَارَةِ والنَّصِّ عَلى أَبِي الْحَسَنِ مُوسى عليه السلام

Chapter 71 – The Indication and the wordings upon Abu Al-Hassan Musa[asws]

1. أَحْمَدُ بْنُ مِهْرَانَ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ عَبْدِ الله الْفَلاءِ عَنِ الْفَيْضِ بْنِ الْمُخْتَارِ قَالَ قُلْتُ لابِي عَبْدِ الله (عَلَيْهِ السَّلام) خُذْ بِيَدِي مِنَ النَّارِ مَنْ لَنَا بَعْدَكَ فَدَخَلَ عَلَيْهِ أَبُو إِبْرَاهِيمَ (عَلَيْهِ السَّلام) وَهُوَ يَوْمَئِذٍ غُلامٌ فَقَالَ هَذَا صَاحِبُكُمْ فَتَمَسَّكْ بِهِ.

Ahmad Bin Mihran, from Muhammad Bin Ali, from Abdullah Al Qala'a, from Al Fayz Bin Al Mkhtar who said,

'I said to Abu Abdullah[asws], 'Take my hand out from the fire, who would be for us after you[asws]?' So Abu Ibrahim[asws] (7th Imam[asws]) came over to him[asws], and he[asws], in those days, was a boy. So he[asws] said: 'This one[asws] is your master[asws], therefore attach yourselves to him[asws]'.[36]

2. عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ أَبِي أَيُّوبَ الْخَزَّازِ عَنْ ثُبَيْتٍ عَنْ مُعَاذِ بْنِ كَثِيرٍ عَنْ أَبِي عَبْدِ الله (عَلَيْهِ السَّلام) قَالَ قُلْتُ لَهُ أَسْأَلُ الله الَّذِي رَزَقَ أَبَاكَ مِنْكَ هَذِهِ الْمَنْزِلَةَ أَنْ يَرْزُقَكَ مِنْ عَقِبِكَ قَبْلَ الْمَمَاتِ مِثْلَهَا فَقَالَ قَدْ فَعَلَ الله ذَلِكَ قَالَ قُلْتُ مَنْ هُوَ جُعِلْتُ فِدَاكَ فَأَشَارَ إِلَى الْعَبْدِ الصَّالِحِ وَهُوَ رَاقِدٌ فَقَالَ هَذَا الرَّاقِدُ وَهُوَ غُلامٌ.

A number of our companions, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Abu Ayoub Al Khazaz, from Sabeyt, from Muaz Bin Kaseer,

(It has been narrated) from Abu Abdullah[asws], said, 'I said to him[asws], 'I ask Allah[azwj] Who Graced your[asws] father[asws] this status that He[azwj] should Grace you[asws] from your[asws] descendants, before your[asws] passing away, similar to it'. So he[asws] said: 'Allah[azwj] has already Done that'. I said, 'Who is he[asws] (the next Imam[asws])? May I be sacrificed for you[asws]!' So he[asws] gestured towards Al-Abd Al-Salih[asws] (7th Imam[asws]), and he[asws] was lying (sleeping), and he[asws] said: 'This one[asws] lying down', and he[asws] was a boy'.[37]

3. وَبِهَذَا الاسْنَادِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ قَالَ حَدَّثَنِي أَبُو عَلِيٍّ الارَّجَانِيُّ الْفَارِسِيُّ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحَجَّاجِ قَالَ سَأَلْتُ عَبْدَ الرَّحْمَنِ فِي السَّنَةِ الَّتِي أُخِذَ فِيهَا أَبُو الْحَسَنِ الْمَاضِي (عَلَيْهِ السَّلام) فَقُلْتُ لَهُ إِنَّ هَذَا الرَّجُلَ قَدْ صَارَ فِي يَدِ هَذَا وَمَا نَدْرِي إِلَى مَا يَصِيرُ فَهَلْ بَلَغَكَ عَنْهُ فِي أَحَدٍ مِنْ وُلْدِهِ شَيْءٌ فَقَالَ لِي مَا ظَنَنْتُ أَنَّ أَحَداً يَسْأَلُنِي عَنْ هَذِهِ الْمَسْأَلَةِ دَخَلْتُ عَلَى جَعْفَرِ بْنِ مُحَمَّدٍ فِي مَنْزِلِهِ فَإِذَا هُوَ فِي بَيْتٍ كَذَا فِي دَارِهِ فِي مَسْجِدٍ لَهُ وَهُوَ يَدْعُو وَعَلَى يَمِينِهِ مُوسَى بْنُ جَعْفَرٍ (عَلَيْهِ السَّلام) يُؤَمِّنُ عَلَى دُعَائِهِ فَقُلْتُ لَهُ جَعَلَنِيَ الله فِدَاكَ قَدْ عَرَفْتَ انْقِطَاعِي إِلَيْكَ وَخِدْمَتِي لَكَ فَمَنْ وَلِيُّ النَّاسِ بَعْدَكَ فَقَالَ إِنَّ مُوسَى قَدْ لَبِسَ الدِّرْعَ وَسَاوَى عَلَيْهِ فَقُلْتُ لَهُ لا أَحْتَاجُ بَعْدَ هَذَا إِلَى شَيْءٍ.

And by this chain, from Ahmad Bin Muhammad who said, 'Abu Ali Al Arjany Al Farsy narrated to me, from Abdul Rahman Al Hajjaj who said,

'I asked Abdul Rahman during the year in which Abu Al-Hassan Al-Maazy (7th Imam[asws]) was seized (imprisoned), and I said to him, 'This man[asws] who has come to be in the hands of this one (the Caliph), and we do not know what would become of him[asws]. So has there reached anything from him[asws] regarding any one of his[asws] sons?'

So he said to me, 'I had not thought anyone would be asking me about this issue. I had gone to Ja'far[asws] Bin Muhammad[asws] in his[asws] house, so there he[asws] was in a room of his[asws] house in a Masjid of his[asws], and he[asws] was supplicating, and upon his[asws] right hand was Musa[asws] Bin Ja'far[asws], saying, 'Ameen', upon his[asws] supplication'. So I said to him[asws], 'May Allah[azwj] Make

me to be sacrificed for you[asws]! You[asws] have recognised my cutting-off (from others) to you[asws], and my service to you[asws]. So who would be the Guardian of the people after you[asws]?' So he[asws] said: 'Musa[asws] had worn the armour and it fit evenly upon him[asws]'. So I said to him[asws], 'I am not needy after this, to anything'.[38]

4. أَحْمَدُ بْنُ مِهْرَانَ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ مُوسَى الصَّيْقَلِ عَنِ الْمُفَضَّلِ بْنِ عُمَرَ قَالَ كُنْتُ عِنْدَ أَبِي عَبْدِ الله (عَلَيْهِ السَّلام) فَدَخَلَ أَبُو إِبْرَاهِيمَ (عَلَيْهِ السَّلام) وَهُوَ غُلامٌ فَقَالَ اسْتَوْصِ بِهِ وَضَعْ أَمْرَهُ عِنْدَ مِنْ تَثِقُ بِهِ مِنْ أَصْحَابِكَ.

Ahmad Bin Mihran, from Muhammad Bin Ali, from Musa Al Sayqal, from Al Mufazzal Bin Umar who said,

'I was in the presence of Abu Abdullah[asws], and Abu Ibrahim[asws] (7th Imam[asws]) came over, and he[asws] was a boy. So he[asws] said: 'I[asws] shall be bequeathing to him[asws], and place his[asws] matter in the presence of the ones you can rely upon from your companions'.[39]

5. أَحْمَدُ بْنُ مِهْرَانَ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ يَعْقُوبَ بْنِ جَعْفَرٍ الْجَعْفَرِيِّ قَالَ حَدَّثَنِي إِسْحَاقُ بْنُ جَعْفَرٍ قَالَ كُنْتُ عِنْدَ أَبِي يَوْماً فَسَأَلَهُ عَلِيُّ بْنُ عُمَرَ بْنِ عَلِيٍّ فَقَالَ جُعِلْتُ فِدَاكَ إِلَى مَنْ نَفْزَعُ وَيَفْزَعُ النَّاسُ بَعْدَكَ فَقَالَ إِلَى صَاحِبِ الثَّوْبَيْنِ الاصْفَرَيْنِ وَالْغَدِيرَتَيْنِ يَعْنِي الذُّؤَابَتَيْنِ وَهُوَ الطَّالِعُ عَلَيْكَ مِنْ هَذَا الْبَابِ يَفْتَحُ الْبَابَيْنِ بِيَدِهِ جَمِيعاً فَمَا لَبِثْنَا أَنْ طَلَعَتْ عَلَيْنَا كَفَّانِ آخِذَةً بِالْبَابَيْنِ فَفَتَحَهُمَا ثُمَّ دَخَلَ عَلَيْنَا أَبُو إِبْرَاهِيمَ.

Ahmad Bin Mihran, from Muhammad Bin Ali, from Yaqoub Bin Ja'far Al Ja'fary who said,

'Is'haq son of Ja'far[asws] narrated to me saying, 'I was in the presence of my father[asws] one day, so Ali Bin Umar Bin Ali asked him[asws] saying, 'May I be sacrificed for you[asws]! To who should we turn to (when in distress), and the people in desperate need, after you[asws]?' So he[asws] said to me: 'To the owner of the two yellow clothes, and the two streams, meaning the two tresses (of hair), and he[asws] would be emerging to you from this door'. He[asws] opened the two doors together. So we did not wait long before there emerged to us two palms grabbing the two doors, and opened them. Then Abu Ibrahim[asws] (7th Imam[asws]) entered coming towards us'.[40]

6. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي نَجْرَانَ عَنْ صَفْوَانَ الْجَمَّالِ عَنْ أَبِي عَبْدِ الله (عَلَيْهِ السَّلام) قَالَ قَالَ لَهُ مَنْصُورُ بْنُ حَازِمٍ بِأَبِي أَنْتَ وَأُمِّي إِنَّ الانْفُسَ يُغْدَى عَلَيْهَا وَيُرَاحُ فَإِذَا كَانَ ذَلِكَ فَمَنْ فَقَالَ أَبُو عَبْدِ الله (عَلَيْهِ السَّلام) إِذَا كَانَ ذَلِكَ فَهُوَ صَاحِبُكُمْ وَضَرَبَ بِيَدِهِ عَلَى مَنْكِبِ أَبِي الْحَسَنِ (عَلَيْهِ السَّلام) الايْمَنِ فِي مَا أَعْلَمُ وَهُوَ يَوْمَئِذٍ خُمَاسِيٌّ وَعَبْدُ الله بْنُ جَعْفَرٍ جَالِسٌ مَعَنَا.

Ali Bin Ibrahim, from his father, from Ibn Abu Najran, from Safwan Al Jammal,

(It has been narrated) from Abu Abdullah[asws] having said: 'Mansour Bin Hazim said to him[asws], 'May by father and my mother be (sacrificed) for

you[asws]! The souls (people) wake up in the morning and they leave (die). So when it was that, so who (would be the next Imam[asws])?' So Abu Abdullah[asws] said: 'When it would be like that, so it would be your master[asws]', and he[asws] struck by his[asws] hand upon a shoulder of Abu Al-Hassan[asws] (7th Imam[asws]), the right one as far as I know, and he[asws], in those days, was five, and Abdullah, son of Ja'far[asws] was seated along with us'.[41]

7. مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي نَجْرَانَ عَنْ عِيسَى بْنِ عَبْدِ اللهِ بْنِ مُحَمَّدِ بْنِ عُمَرَ بْنِ عَلِيِّ بْنِ أَبِي طَالِبٍ عَنْ أَبِي عَبْدِ اللهِ (عَلَيْهِ السَّلام) قَالَ قُلْتُ لَهُ إِنْ كَانَ كَوْنٌ وَلا أَرَانِي اللهُ ذَلِكَ فَبِمَنْ أَتْتَمُّ قَالَ فَأَوْمَأَ إِلَى ابْنِهِ مُوسَى (عَلَيْهِ السَّلام) قُلْتُ فَإِنْ حَدَثَ بِمُوسَى حَدَثٌ فَبِمَنْ أَتْتَمُّ قَالَ بِوَلَدِهِ قُلْتُ فَإِنْ حَدَثَ بِوَلَدِهِ حَدَثٌ وَتَرَكَ أَخاً كَبِيراً وَابْناً صَغِيراً فَبِمَنْ أَتْتَمُّ قَالَ بِوَلَدِهِ ثُمَّ قَالَ هَكَذَا أَبَداً قُلْتُ فَإِنْ لَمْ أَعْرِفْهُ وَلا أَعْرِفْ مَوْضِعَهُ قَالَ تَقُولُ اللهمَّ إِنِّي أَتَوَلَّى مَنْ بَقِيَ مِنْ حُجَجِكَ مِنْ وُلْدِ الامَامِ الْمَاضِي فَإِنَّ ذَلِكَ يُجْزِيكَ إِنْ شَاءَ اللهُ.

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Abdul Rahman Bin Abu Najran,

(It has been narrated) from Isa Bin Abdullah Bin Muhammad Bin Umar, son of Ali[asws] Bin Abu Talib[asws], from Abu Abdullah[asws], said, 'I said to him[asws], 'If it does happen, and may Allah[azwj] not Show me that, so with one should I take as an Imam[asws]?' So he[asws] gestured towards his[asws] son[asws] Musa[asws]'.

I said, 'So if It occurs with Musa[asws] an occurrence (of death), so with whom should I take as an Imam[asws]?' He[asws] said: 'With his[asws] son[asws]'. I said, 'Supposing there occurs with his[asws] son[asws] an occurrence (of death), and he[asws] leaves a lot of brothers and young sons, so with whom should I take as an Imam[asws]?' He[asws] said: 'With his[asws] son[asws]'.

Then he[asws] said: 'This is how it will be for ever!'. I said, 'Supposing I do not reconise him[asws] nor do I recognise his[asws] place?' He[asws] said: 'You should be saying,

'O Allah[azwj!] I hereby take as a Guardian the one[asws] who remains from Your[azwj] Divine Authority, from a son[asws] of the past Imam[asws]'. So that would suffice you, if Allah[azwj] so Desires'.[42]

8. أَحْمَدُ بْنُ مِهْرَانَ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ عَبْدِ اللهِ الْقَلاءِ عَنِ الْمُفَضَّلِ بْنِ عُمَرَ قَالَ ذَكَرَ أَبُو عَبْدِ اللهِ (عَلَيْهِ السَّلام) أَبَا الْحَسَنِ (عَلَيْهِ السَّلام) وَهُوَ يَوْمَئِذٍ غُلامٌ فَقَالَ هَذَا الْمَوْلُودُ الَّذِي لَمْ يُولَدْ فِينَا مَوْلُودٌ أَعْظَمُ بَرَكَةً عَلَى شِيعَتِنَا مِنْهُ ثُمَّ قَالَ لِي لا تَجْفُوا إِسْمَاعِيلَ.

Ahmad Bin Mihran, from Muhammad Bin Ali, from Abdullah Al Qala'a, from Al Mufazzal Bin Umar who said,

'Abu Abdullah[asws] mentioned Abu Al-Hassan[asws], and he[asws], in those days, was a boy. So he[asws] said: 'This ' الْمَوْلُودُ ' (coming to world) is which there has not been born among us[asws] a ' مَوْلُودٌ ' greater of Blessings upon our[asws] Shias than him[asws]'.

Then he[asws] said to me: 'Do not ignore Ismail'.[43]

9. مُحَمَّدُ بْنُ يَحْيَى وَأَحْمَدُ بْنُ إِدْرِيسَ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنِ الْحَسَنِ بْنِ الْحُسَيْنِ عَنْ أَحْمَدَ بْنِ الْحَسَنِ الْمِيثَمِيِّ عَنْ فَيْضِ بْنِ الْمُخْتَارِ فِي حَدِيثٍ طَوِيلٍ فِي أَمْرِ أَبِي الْحَسَنِ (عَلَيْهِ السَّلام) حَتَّى قَالَ لَهُ أَبُو عَبْدِ الله (عَلَيْهِ السَّلام) هُوَ صَاحِبُكَ الَّذِي سَأَلْتَ عَنْهُ فَقُمْ إِلَيْهِ فَأَقِرَّ لَهُ بِحَقِّهِ فَقُمْتُ حَتَّى قَبَّلْتُ رَأْسَهُ وَيَدَهُ وَدَعَوْتُ الله عَزَّ وَجَلَّ لَهُ فَقَالَ أَبُو عَبْدِ الله (عَلَيْهِ السَّلام) أَمَا إِنَّهُ لَمْ يُؤْذَنْ لَنَا فِي أَوَّلَ مِنْكَ قَالَ قُلْتُ جُعِلْتُ فِدَاكَ فَأُخْبِرُ بِهِ أَحَداً فَقَالَ نَعَمْ أَهْلَكَ وَوُلْدَكَ وَكَانَ مَعِي أَهْلِي وَوُلْدِي وَرُفَقَائِي وَكَانَ يُونُسُ بْنُ ظَبْيَانَ مِنْ رُفَقَائِي فَلَمَّا أَخْبَرْتُهُمْ حَمِدُوا الله عَزَّ وَجَلَّ وَقَالَ يُونُسُ لا وَالله حَتَّى أَسْمَعَ ذَلِكَ مِنْهُ وَكَانَتْ بِهِ عَجَلَةٌ فَخَرَجَ فَاتَّبَعْتُهُ فَلَمَّا انْتَهَيْتُ إِلَى الْبَابِ سَمِعْتُ أَبَا عَبْدِ الله (عَلَيْهِ السَّلام) يَقُولُ لَهُ وَقَدْ سَبَقَنِي إِلَيْهِ يَا يُونُسُ الامْرُ كَمَا قَالَ لَكَ فَيْضٌ قَالَ فَقَالَ سَمِعْتُ وَأَطَعْتُ فَقَالَ لِي أَبُو عَبْدِ الله (عَلَيْهِ السَّلام) خُذْهُ إِلَيْكَ يَا فَيْضُ.

Muhammad Bin Yahya and Ahmad Bin Idrees, from Muhammad Bin Abdul Jabbar, from Al Hassan Bin Al Husayn, from Ahmad Bin Al Hassan Al Maysami, from Fayz Bin Al Mukhtar,

'In a lengthy Hadeeth regarding the command of Abu Al-Hassan[asws], until Abu Abdullah[asws] said to him: 'He[asws] is your Master[asws] whom you asked about, therefore stand and go to him[asws] and acknowledge to him[asws] of his[asws] right'. So I stood until I kissed his[asws] head and his[asws] hand, and I supplicated to Allah[azwj] Mighty and Majestic for him[asws].

So Abu Abdullah[asws] said: 'But, it was not Permitted for us[asws] at first before you'. I said, 'May I be sacrificed for you[asws]! So, should I inform anyone (else) with it?' So he[asws] said: 'Yes, your wife and your children'. And it was so that with me was my wife and children and my friends, and it was so that Yunus Bin Zibyan was from my friends. So when I informed them, they Praised Allah[azwj] Mighty and Majestic and Yunus said, 'No, by Allah[azwj], until I hear that from him[asws]', and there was a haste with him. So he went out, and I followed him.

So when I ended up to the door, I heard Abu Abdullah[asws] saying to him: 'And you have preceded me[asws] to it, O Yunus. The matter is as Fayz has said to you'. So he said, 'I have heard, and I shall obey'. So Abu Abdullah[asws] said to me: 'Take him with you, O Fayz'.[44]

10. مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ جَعْفَرِ بْنِ بَشِيرٍ عَنْ فُضَيْلٍ عَنْ طَاهِرٍ عَنْ أَبِي عَبْدِ الله قَالَ كَانَ أَبُو عَبْدِ الله (عَلَيْهِ السَّلام) يَلُومُ عَبْدَ الله وَيُعَاتِبُهُ وَيَعِظُهُ وَيَقُولُ مَا مَنَعَكَ أَنْ تَكُونَ مِثْلَ أَخِيكَ فَوَ الله إِنِّي لاعْرِفُ النُّورَ فِي وَجْهِهِ فَقَالَ عَبْدُ الله لِمَ أَ لَيْسَ أَبِي وَأَبُوهُ وَاحِداً وَأُمِّي وَأُمُّهُ وَاحِدَةً فَقَالَ لَهُ أَبُو عَبْدِ الله إِنَّهُ مِنْ نَفْسِي وَأَنْتَ ابْنِي.

Muhammad BinYahya, from Muhammad Bin Al-Husayn, from Ja'far Bin Bashir, from Fuzayl, from Tahir,

(It has been narrated) from Abu Abdullah[asws], said, 'It was so that Abu Abdullah[asws] was blaming Abdullah, and admonishing him and exhorting him, and he[asws] was saying: 'What is preventing you from becoming like your brother (Musa[asws]), for, by Allah[azwj], I[asws] recognise the Light in his[asws] face'.

So Abdullah said, ‘Isn’t my father[asws] and his[asws] father[asws] one, and my mother and his[asws] mother one?’ So Abu Abdullah[asws] said to him: ‘He[asws] is from my[asws] self, and you are my[asws] son’.[45]

11. الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْوَشَّاءِ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ يَعْقُوبَ السَّرَّاجِ قَالَ دَخَلْتُ عَلَى أَبِي عَبْدِ الله (عَلَيْهِ السَّلام) وَهُوَ وَاقِفٌ عَلَى رَأْسِ أَبِي الْحَسَنِ مُوسَى وَهُوَ فِي الْمَهْدِ فَجَعَلَ يُسَارُّهُ طَوِيلاً فَجَلَسْتُ حَتَّى فَرَغَ فَقُمْتُ إِلَيْهِ فَقَالَ لِي ادْنُ مِنْ مَوْلاكَ فَسَلِّمْ فَدَنَوْتُ فَسَلَّمْتُ عَلَيْهِ فَرَدَّ عَلَيَّ السَّلامَ بِلِسَانٍ فَصِيحٍ ثُمَّ قَالَ لِيَ اذْهَبْ فَغَيِّرِ اسْمَ ابْنَتِكَ الَّتِي سَمَّيْتَهَا أَمْسِ فَإِنَّهُ اسْمٌ يُبْغِضُهُ الله وَكَانَ وُلِدَتْ لِيَ ابْنَةٌ سَمَّيْتُهَا بِالْحُمَيْرَاءِ فَقَالَ أَبُو عَبْدِ الله (عَلَيْهِ السَّلام) انْتَهِ إِلَى أَمْرِهِ تُرْشَدْ فَغَيَّرْتُ اسْمَهَا.

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Washha, from Muhammad Bin Sinan, from Yaqoub Al Sarraj who said,

‘I went over to Abu Abdullah[asws] and he[asws] had paused by the head of Abu Al-Hassan Musa[asws], and he[asws] was in the cradle. So he[asws] went on to talk secretively to him[asws] for a long time. So I sat down until he[asws] was free. Then I stood up to (speak with) him[asws], so he[asws] said to me: ‘Approach your Master[asws], and greet’. So I approached and greeted upon him[asws], and he[asws] returned the greeting by an eloquent tongue.

Then he[asws] said to me: ‘Go, and change the name of your daughter which you named her with yesterday, for it is a name Hated by Allah[azwj]. And it was so that a daughter had been born unto me. I had named her as Al-Humeyra. So Abu Abdullah[asws] said to me: ‘Finalise this matter, you would be rightly Guided’. So I changed her name’.[46]

12. أَحْمَدُ بْنُ إِدْرِيسَ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ عَنِ ابْنِ مُسْكَانَ عَنْ سُلَيْمَانَ بْنِ خَالِدٍ قَالَ دَعَا أَبُو عَبْدِ الله (عَلَيْهِ السَّلام) أَبَا الْحَسَنِ (عَلَيْهِ السَّلام) يَوْماً وَنَحْنُ عِنْدَهُ فَقَالَ لَنَا عَلَيْكُمْ بِهَذَا فَهُوَ وَالله صَاحِبُكُمْ بَعْدِي.

Ahmad Bin Idrees, from Muhammad Bin Abdul Jabbar, from Safwan, from Ibn Muskan, from Suleyman Bin Khalid who said,

‘Abu Abdullah[asws] called Abu Al-Hassan[asws] one day, and we were in his[asws] presence, so he[asws] said to us: ‘It is upon you all with this one[asws], for he[asws], by Allah[azwj], is your Master[asws] after me[asws]’.[47]

13. عَلِيُّ بْنُ مُحَمَّدٍ عَنْ سَهْلٍ أَوْ غَيْرِهِ عَنْ مُحَمَّدِ بْنِ الْوَلِيدِ عَنْ يُونُسَ عَنْ دَاوُدَ بْنِ زُرْبِيٍّ عَنْ أَبِي أَيُّوبَ النَّحْوِيِّ قَالَ بَعَثَ إِلَيَّ أَبُو جَعْفَرٍ الْمَنْصُورُ فِي جَوْفِ اللَّيْلِ فَأَتَيْتُهُ فَدَخَلْتُ عَلَيْهِ وَهُوَ جَالِسٌ عَلَى كُرْسِيٍّ وَبَيْنَ يَدَيْهِ شَمْعَةٌ وَفِي يَدِهِ كِتَابٌ قَالَ فَلَمَّا سَلَّمْتُ عَلَيْهِ رَمَى بِالْكِتَابِ إِلَيَّ وَهُوَ يَبْكِي فَقَالَ لِي هَذَا كِتَابُ مُحَمَّدِ بْنِ سُلَيْمَانَ يُخْبِرُنَا أَنَّ جَعْفَرَ بْنَ مُحَمَّدٍ قَدْ مَاتَ فَإِنَّا لله وَإِنَّا إِلَيْهِ رَاجِعُونَ ثَلاثاً وَأَيْنَ مِثْلُ جَعْفَرٍ ثُمَّ قَالَ لِيَ اكْتُبْ قَالَ فَكَتَبْتُ صَدْرَ الْكِتَابِ ثُمَّ قَالَ

اكْتُبْ إِنْ كَانَ أَوْصَى إِلَى رَجُلٍ وَاحِدٍ بِعَيْنِهِ فَقَدِّمْهُ وَاضْرِبْ عُنُقَهُ قَالَ فَرَجَعَ إِلَيْهِ الْجَوَابُ أَنَّهُ قَدْ أَوْصَى إِلَى خَمْسَةٍ وَاحِدُهُمْ أَبُو جَعْفَرٍ الْمَنْصُورُ وَمُحَمَّدُ بْنُ سُلَيْمَانَ وَعَبْدُ اللهِ وَمُوسَى وَحَمِيدَةُ.

Ali Bin Muhammad, from Sahl, or someone else, from Muhammad Bin Al Waleed, from Yunus, from Dawood Zurby, from Abu Ayoub Al Nahwa who said,

'Abu Ja'far Al-Manour (the Caliph) sent for me in the middle of the night. So I went over to him and came up to him, and he was seated upon a chair, and in front of him was a candle and in his hand was a letter. So when I greeted upon him, he threw the letter towards me and he was crying, and he said to me, 'This is the letter of Muhammad Bin Suleyman informing us that Ja'far[asws] Bin Muhammad[asws] has passed away, for we are for Allah[azwj] and to Him[azwj] are we returning (three times), and where is the likes of Ja'far[asws]?'

Then he said to me, 'Write!' So I wrote the commencement of the letter. Then he said, 'If it was so that he[asws] had bequeathed to one man in particular, so bring him forward and strike off his neck'. So the answer returned to him that he[asws] had bequeathed to five – Abu Ja'far Al-Mansour, and Muhammad Bin Suleyman, and Abdullah, and Musa[asws], and Hameyda'.[48]

14. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّضْرِ بْنِ سُوَيْدٍ بِنَحْوٍ مِنْ هَذَا إِلا أَنَّهُ ذَكَرَ أَنَّهُ أَوْصَى إِلَى أَبِي جَعْفَرٍ الْمَنْصُورِ وَعَبْدِ اللهِ وَمُوسَى وَمُحَمَّدِ بْنِ جَعْفَرٍ وَمَوْلًى لابِي عَبْدِ اللهِ (عَلَيْهِ السَّلام) قَالَ فَقَالَ أَبُو جَعْفَرٍ لَيْسَ إِلَى قَتْلِ هَؤُلاءِ سَبِيلٌ.

Ali Bin Ibrahim, from his father, from Al Nazar Bin Suweyd,

'Approximate to this (above Hadeeth), except that he (the narrator) mentioned that he[asws] had bequeathed to Abu Ja'far Mansour, and Abdullah, and Musa[asws], and Muhammad Bin Ja'far, and a slave of Abu Abdullah[asws]. So Abu Ja'far (the Caliph) said, 'There isn't a way to kill them (all)'.[49]

15. الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْوَشَّاءِ عَنْ عَلِيِّ بْنِ الْحَسَنِ عَنْ صَفْوَانَ الْجَمَّالِ قَالَ سَأَلْتُ أَبَا عَبْدِ اللهِ (عَلَيْهِ السَّلام) عَنْ صَاحِبِ هَذَا الامْرِ فَقَالَ إِنَّ صَاحِبَ هَذَا الامْرِ لا يَلْهُو وَلا يَلْعَبُ وَأَقْبَلَ أَبُو الْحَسَنِ مُوسَى وَهُوَ صَغِيرٌ وَمَعَهُ عَنَاقٌ مَكِّيَّةٌ وَهُوَ يَقُولُ لَهَا اسْجُدِي لِرَبِّكِ فَأَخَذَهُ أَبُو عَبْدِ اللهِ (عَلَيْهِ السَّلام) وَضَمَّهُ إِلَيْهِ وَقَالَ بِأَبِي وَأُمِّي مَنْ لا يَلْهُو وَلا يَلْعَبُ.

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Washha, from Ali Bin Al Hassan, from Safwan Al Jammal who said,

'I asked Abu Abdullah[asws] about the Master of this command (Imamate), so he[asws] said: 'The Master of this command would ' لَ يَلْهُو وَ لَ يَلْعَبُ ' neither (indulge in) games nor play', and Abu Al-Hassan Musa[asws] came over, and he[asws] was young, and with him[asws] was a Meccan kid (baby goat), and he[asws] was saying: 'Prostrate to your Lord[azwj]!' So Abu Abdullah[asws] grabbed him[asws] and embraced him[asws] to himself[asws] and said: 'By my[asws] father[asws] and my[asws] mother! The one[asws] who neither (indulges in) games nor play'.[50]

16. عَلِيُّ بْنُ مُحَمَّدٍ عَنْ بَعْضِ أَصْحَابِنَا عَنْ عُبَيْسِ بْنِ هِشَامٍ قَالَ حَدَّثَنِي عُمَرُ الرُّمَّانِيُّ عَنْ فَيْضِ بْنِ الْمُخْتَارِ قَالَ إِنِّي لَعِنْدَ أَبِي عَبْدِ الله (عَلَيْهِ السَّلام) إِذْ أَقْبَلَ أَبُو الْحَسَنِ مُوسَى (عَلَيْهِ السَّلام) وَهُوَ غُلامٌ فَالْتَزَمْتُهُ وَقَبَّلْتُهُ فَقَالَ أَبُو عَبْدِ الله (عَلَيْهِ السَّلام) أَنْتُمُ السَّفِينَةُ وَهَذَا مَلاحُهَا قَالَ فَحَجَجْتُ مِنْ قَابِلٍ وَمَعِي أَلْفَا دِينَارٍ فَبَعَثْتُ بِأَلْفٍ إِلَى أَبِي عَبْدِ الله (عَلَيْهِ السَّلام) وَأَلْفٍ إِلَيْهِ فَلَمَّا دَخَلْتُ عَلَى أَبِي عَبْدِ الله (عَلَيْهِ السَّلام) قَالَ يَا فَيْضُ عَدَلْتَهُ بِي قُلْتُ إِنَّمَا فَعَلْتُ ذَلِكَ لِقَوْلِكَ فَقَالَ أَمَا وَالله مَا أَنَا فَعَلْتُ ذَلِكَ بَلِ الله عَزَّ وَجَلَّ فَعَلَهُ بِهِ.

Ali Bin Muhammad, from one of our companions, from Ubeys Bin Hisham who said, 'Umro Al Rummany narrated to me, from Fayz Bin Al Mukhtar who said,

'I was in the presence of Abu Abdullah[asws] when Abu Al-Hassan Musa[asws] came over, and he[asws] was a boy. So he[asws] embraced him[asws] and kissed him[asws], and Abu Abdullah[asws] said: 'You are the ship and this one[asws] is its captain'.

He (the narrator) said, 'So I performed Hajj the next year and with me were two thousand Dinars. So I sent a thousand over to Abu Abdullah[asws] and a thousand to him[asws] (Musa[asws]). So when I went over to Abu Abdullah[asws], he[asws] said: 'O Fayz! You equated him[asws] with me[asws]'. I said, 'But rather, I did that due to your[asws] words'. So he[asws] said: 'But, by Allah[azwj,] it was not I[asws] who did that, but (it was) Allah[azwj] Mighty and Majestic who Did it with him[asws]'.[51]

72 . بَابُ الْإِشَارَةِ والنَّصِّ عَلى أَبِي الْحَسَنِ الرِّضَا عليه السلام

Chapter 72 – The Indication and the wordings upon Abu Al-Hassan Al-Reza[asws]

1. مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مَحْبُوبٍ عَنِ الْحُسَيْنِ بْنِ نُعَيْمٍ الصَّحَّافِ قَالَ كُنْتُ أَنَا وَهِشَامُ بْنُ الْحَكَمِ وَعَلِيُّ بْنُ يَقْطِينٍ بِبَغْدَادَ فَقَالَ عَلِيُّ بْنُ يَقْطِينٍ كُنْتُ عِنْدَ الْعَبْدِ الصَّالِحِ جَالِساً فَدَخَلَ عَلَيْهِ ابْنُهُ عَلِيٌّ فَقَالَ لِي يَا عَلِيَّ بْنَ يَقْطِينٍ هَذَا عَلِيٌّ سَيِّدُ وُلْدِي أَمَا إِنِّي قَدْ نَحَلْتُهُ كُنْيَتِي فَضَرَبَ هِشَامُ بْنُ الْحَكَمِ بِرَاحَتِهِ جَبْهَتَهُ ثُمَّ قَالَ وَيْحَكَ كَيْفَ قُلْتَ فَقَالَ عَلِيُّ بْنُ يَقْطِينٍ سَمِعْتُ وَالله مِنْهُ كَمَا قُلْتُ فَقَالَ هِشَامٌ أَخْبَرَكَ أَنَّ الامْرَ فِيهِ مِنْ بَعْدِهِ.

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Mahboub, from Al Husayn Bin Nuaym Al Sahhaf who said,

'I, and Hisham Bin Al-Hakam, and Ali Bin Yaqteen were at Baghdad, so Ali Bin Yaqteen said, 'I was seated in the presence of Abd Al-Salih[asws] (7th Imam[asws]), and his[asws] son[asws] Ali[asws] came over to him[asws]. So he[asws] said to me: 'O Ali Bin Yaqteen! This Ali[asws], is the chief of my[asws] children. As for I[asws], I[asws] have gifted him[asws] my[asws] teknonym'. So Hisham Bin Al-Hakam touched his forehead by his palm, then said, 'Woe be unto you! How?' I said, 'Ali Bin Yaqteen said he heard it, by Allah[azwj,] from him[asws] just as he said'.

So Hisham said, ‘Did he inform you that the command (Imamate) is in him[asws] from after him[asws]?’

أَحْمَدُ بْنُ مِهْرَانَ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنِ الْحُسَيْنِ بْنِ نُعَيْمٍ الصَّحَّافِ قَالَ كُنْتُ عِنْدَ الْعَبْدِ الصَّالِحِ وَفِي نُسْخَةِ الصَّفْوَانِيِّ قَالَ كُنْتُ أَنَا ثُمَّ ذَكَرَ مِثْلَهُ.

Ahmad Bin Mihran, from Muhammad Bin Ali, from Al-Husayn Bin Nuaym Al-Sahhaf who said, ‘I was in the presence of Al-Abd Al-Salih[asws] (7th Imam[asws])’. And in a copy of Al-Safwany, he said, ‘I was’, then mentioned similar to it.[52]

2. عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُعَاوِيَةَ بْنِ حُكَيْمٍ عَنْ نُعَيْمٍ الْقَابُوسِيِّ عَنْ أَبِي الْحَسَنِ (عَلَيْهِ السَّلام) أَنَّهُ قَالَ إِنَّ ابْنِي عَلِيّاً أَكْبَرُ وُلْدِي وَأَبَرُّهُمْ عِنْدِي وَأَحَبُّهُمْ إِلَيَّ وَهُوَ يَنْظُرُ مَعِي فِي الْجَفْرِ وَلَمْ يَنْظُرْ فِيهِ إِلا نَبِيٌّ أَوْ وَصِيُّ نَبِيٍّ.

A number of our companions, from Ahmad Bin Muhammad, from Muawiya Bin Hukeym, from Nuaym Al Qabousy,

(It has been narrated) from Abu Al-Hassan[asws] that he[asws] said: ‘My[asws] son[asws] Ali[asws] is the eldest of my[asws] children, and the more righteous of them in my[asws] presence, and the most beloved of them to me[asws], and he[asws] looks into Al-Jaf’r with me[asws], and none looks into it except for a Prophet[as] or a successor[as] of a Prophet[as]’.[53]

3. أَحْمَدُ بْنُ مِهْرَانَ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ مُحَمَّدِ بْنِ سِنَانٍ وَإِسْمَاعِيلَ بْنِ عَبَّادٍ الْقَصْرِيِّ جَمِيعاً عَنْ دَاوُدَ الرَّقِّيِّ قَالَ قُلْتُ لابِي إِبْرَاهِيمَ (عَلَيْهِ السَّلام) جُعِلْتُ فِدَاكَ إِنِّي قَدْ كَبِرَ سِنِّي فَخُذْ بِيَدِي مِنَ النَّارِ قَالَ فَأَشَارَ إِلَى ابْنِهِ أَبِي الْحَسَنِ (عَلَيْهِ السَّلام) فَقَالَ هَذَا صَاحِبُكُمْ مِنْ بَعْدِي.

Ahmad Bin Mihran, from Muhammad Bin Ali, from Muhammad Bin Sinan and Ismail Bin Abbad Al Qasary, altogether from Dawood Al Raqqy who said,

‘I said to Abu Ibrahim[asws] (7th Imam[asws], ‘May I be sacrificed for you[asws]! I have aged a lot, so take my hand out from the fire’. So he[asws] gestured towards his[asws] son[asws] Abu Al-Hassan[asws], and he[asws] said: ‘This one[asws] is your Master[asws] after me[asws]’.[54]

4. الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَبْدِ اللهِ عَنِ الْحَسَنِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ بْنِ عَمَّارٍ قَالَ قُلْتُ لابِي الْحَسَنِ الاوَّلِ (عَلَيْهِ السَّلام) أَ لا تَدُلُّنِي إِلَى مَنْ آخُذُ عَنْهُ دِينِي فَقَالَ هَذَا ابْنِي عَلِيٌّ إِنَّ أَبِي أَخَذَ بِيَدِي فَأَدْخَلَنِي إِلَى قَبْرِ رَسُولِ اللهِ (صَلَّى اللهُ عَلَيْهِ وَآلِه) فَقَالَ يَا بُنَيَّ إِنَّ اللهَ عَزَّ وَجَلَّ قَالَ إِنِّي جاعِلٌ فِي الارْضِ خَلِيفَةً وَإِنَّ اللهَ عَزَّ وَجَلَّ إِذَا قَالَ قَوْلاً وَفَى بِهِ.

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Ahmad Bin Muhammad Bin Abdullah, from Al Hassan, from Ibn Abu Umeyr, from Muhammad Bin Is’haq Bin Ammar, said,

‘I said to Abu Al-Hassan[asws] the 1st, ‘Will you[asws] not point me to the one[asws] from whom I should be taking my Religion?’ So he[asws] said: ‘This son[asws] of mine[asws], Ali[asws]. My[asws] father[asws] grabbed me[asws] by my[asws] hand

and took me[asws] to the grave of Rasool-Allah[saww] and he[asws] said: 'O my[asws] son[asws]! Allah[azwj] Mighty and Majestic Said [2:30] And when your Lord said to the Angels, I am going to Make a Caliph in the earth, and surely when Allah[azwj] Mighty and Majestic Says (some) Words, He[azwj] Fulfils it'.[55]

5. أَحْمَدُ بْنُ إِدْرِيسَ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنِ الْحَسَنِ بْنِ الْحُسَيْنِ اللُّؤْلُؤِيِّ عَنْ يَحْيَى بْنِ عَمْرٍو عَنْ دَاوُدَ الرَّقِّيِّ قَالَ قُلْتُ لابِي الْحَسَنِ مُوسَى (عَلَيْهِ السَّلام) إِنِّي قَدْ كَبِرَتْ سِنِّي وَدَقَّ عَظْمِي وَإِنِّي سَأَلْتُ أَبَاكَ (عَلَيْهِ السَّلام) فَأَخْبَرَنِي بِكَ فَأَخْبِرْنِي مَنْ بَعْدَكَ فَقَالَ هَذَا أَبُو الْحَسَنِ الرِّضَا.

Ahmad Bin Idrees, from Muhammad Bin Abdul Jabbar, from Al Hassan Bin Al Husayn Al Luluie, frm Yahya Bin Amro, from Dawood Al Raqqy who said,

'I said to Abu Al-Hassan Musa[asws], 'I have aged a lot and my bones are knocking, and I asked your[asws] father[asws], so he[asws] informed me of you[asws], therefore inform me of the one[asws] after you[asws]'. So he[asws] said: 'This, Abu Al-Hassan Al-Reza[asws]'.[56]

6. أَحْمَدُ بْنُ مِهْرَانَ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ زِيَادِ بْنِ مَرْوَانَ الْقَنْدِيِّ وَكَانَ مِنَ الْوَاقِفَةِ قَالَ دَخَلْتُ عَلَى أَبِي إِبْرَاهِيمَ وَعِنْدَهُ ابْنُهُ أَبُو الْحَسَنِ (عَلَيْهِ السَّلام) فَقَالَ لِي يَا زِيَادُ هَذَا ابْنِي فُلانٌ كِتَابُهُ كِتَابِي وَكَلامُهُ كَلامِي وَرَسُولُهُ رَسُولِي وَمَا قَالَ فَالْقَوْلُ قَوْلُهُ.

Ahmad Bin Mihran, from Muhammad Bin Ali, from Ziyad Bin Marwan Al Qandy, and he was from the Waqifites, said,

'I went over to Abu Ibrahim[asws] (7th Imam[asws]), and in his[asws] presence was his[asws] son[asws] Abu Al-Hassan[asws], so he[asws] said to me: 'O Ziyad! This is my[asws] son[asws] so and so. His[asws] letters are my[asws] letters and his[asws] speech is my[asws] speech, and his[asws] messenger is my[asws] messenger, and whatever he[asws] says, so the (final) words are his[asws] words'.[57]

7. أَحْمَدُ بْنُ مِهْرَانَ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ مُحَمَّدِ بْنِ الْفُضَيْلِ قَالَ حَدَّثَنِي الْمَخْزُومِيُّ وَكَانَتْ أُمُّهُ مِنْ وُلْدِ جَعْفَرِ بْنِ أَبِي طَالِبٍ (عَلَيْهِ السَّلام) قَالَ بَعَثَ إِلَيْنَا أَبُو الْحَسَنِ مُوسَى (عَلَيْهِ السَّلام) فَجَمَعَنَا ثُمَّ قَالَ لَنَا أَ تَدْرُونَ لِمَ دَعَوْتُكُمْ فَقُلْنَا لا فَقَالَ اشْهَدُوا أَنَّ ابْنِي هَذَا وَصِيِّي وَالْقَيِّمُ بِأَمْرِي وَخَلِيفَتِي مِنْ بَعْدِي مَنْ كَانَ لَهُ عِنْدِي دَيْنٌ فَلْيَأْخُذْهُ مِنِ ابْنِي هَذَا وَمَنْ كَانَتْ لَهُ عِنْدِي عِدَةٌ فَلْيُنْجِزْهَا مِنْهُ وَمَنْ لَمْ يَكُنْ لَهُ بُدٌّ مِنْ لِقَائِي فَلا يَلْقَنِي إِلا بِكِتَابِهِ.

Ahmad Bin Mihran, from Muhammad Bin Ali, from Muhammad Bin Al Fuzayl who said,

'Al-Makhzoumy narrated to me, and it was so that his paternal uncle was from the children of Ja'far[asws] Bin Abu Talib[asws]. He said, 'Abu Al-Hassan Musa[asws] sent for me. So we gathered ourselves, then said to us: 'Do you know why I[asws] invited you all?' So we said, 'No'. So he[asws] said: 'Bear witness that this son[asws] of mine[asws] is my[asws] successor[asws], and the establisher of my[asws] commands, and my[asws] Caliph after me[asws]. The one who has a debt for him with me[asws], so let him take it from this son[asws] of mine[asws], and the one who

had a promise for him with me[asws], so let him have it fulfilled from him[asws], and the one for whom it is inevitable that he must meet me[asws], so he should not come to meet me[asws] except by his[asws] letter (Written authorisation)'.[58]

8. أَحْمَدُ بْنُ مِهْرَانَ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ مُحَمَّدِ بْنِ سِنَانٍ وَعَلِيِّ بْنِ الْحَكَمِ جَمِيعاً عَنِ الْحُسَيْنِ بْنِ الْمُخْتَارِ قَالَ خَرَجَتْ إِلَيْنَا أَلْوَاحٌ مِنْ أَبِي الْحَسَنِ (عَلَيْهِ السَّلام) وَهُوَ فِي الْحَبْسِ عَهْدِي إِلَى أَكْبَرِ وُلْدِي أَنْ يَفْعَلَ كَذَا وَأَنْ يَفْعَلَ كَذَا وَفُلانٌ لا تُنِلْهُ شَيْئاً حَتَّى أَلْقَاكَ أَوْ يَقْضِيَ اللهُ عَلَيَّ الْمَوْتَ.

Ahmad Bin Mihran, from Muhammad Bin Ali, from Muhammad Bin Sinan and Ali Bin Al Hakam, altogether from Al Husayn Bin Al Mukhtar who said,

'The tablets (written parchments) from Abu Al-Hassan[asws] came out to us, and he[asws] was in the prison: 'My[asws] Covenant it to the eldest of my[asws] sons, that he[asws] should do such and he[asws] should do such, and so and so will not attain anything until I[asws] meet up with you, or Allah[azwj] Ordains the death upon me[asws]'.[59]

9. عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ عَبْدِ اللهِ بْنِ الْمُغِيرَةِ عَنِ الْحُسَيْنِ بْنِ الْمُخْتَارِ قَالَ خَرَجَ إِلَيْنَا مِنْ أَبِي الْحَسَنِ (عَلَيْهِ السَّلام) بِالْبَصْرَةِ أَلْوَاحٌ مَكْتُوبٌ فِيهَا بِالْعَرْضِ عَهْدِي إِلَى أَكْبَرِ وُلْدِي يُعْطَى فُلانٌ كَذَا وَفُلانٌ كَذَا وَفُلانٌ كَذَا وَفُلانٌ لا يُعْطَى حَتَّى أَجِيءَ أَوْ يَقْضِيَ اللهُ عَزَّ وَجَلَّ عَلَيَّ الْمَوْتَ إِنَّ اللهَ يَفْعَلُ مَا يَشَاءُ.

A number of our companions, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Abdullah Bin Al Mugheira, from Al Husayn Bin Al Mukhtar who said,

'The tablets (written parchments) came out to us from Abu Al-Hassan[asws] at Al-Basra wherein it was written width-wise: 'My[asws] Covenant is to my[asws] eldest son[asws] that he[asws] should give to so and so, such, and to so and so, such, and to so and so he[asws] should not give until I[asws] come or Allah[azwj] Mighty and Majestic Ordains the death upon me[asws]. Surely, Allah[azwj] Does whatever He[azwj] so Desires to'.[60]

10. أَحْمَدُ بْنُ مِهْرَانَ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنِ ابْنِ مُحْرِزٍ عَنْ عَلِيِّ بْنِ يَقْطِينٍ عَنْ أَبِي الْحَسَنِ (عَلَيْهِ السَّلام) قَالَ كَتَبَ إِلَيَّ مِنَ الْحَبْسِ أَنَّ فُلاناً ابْنِي سَيِّدُ وُلْدِي وَقَدْ نَحَلْتُهُ كُنْيَتِي.

Ahmad Bin Mihran, from Muhammad Bin Ali , from Ibn Muhriz, from Ali Bin Yaqteen,

(It has been narrated) from Abu Al-Hassan[asws], said, 'He[asws] wrote to me from the prison: 'So and so son[asws] of mine[asws] is the chief of my[asws] children, and[asws] have gifted my[asws] teknonym to him[asws]'.[61]

11. أَحْمَدُ بْنُ مِهْرَانَ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ أَبِي عَلِيٍّ الْخَزَّازِ عَنْ دَاوُدَ بْنِ سُلَيْمَانَ قَالَ قُلْتُ لابِي إِبْرَاهِيمَ (عَلَيْهِ السَّلام) إِنِّي أَخَافُ أَنْ يَحْدُثَ حَدَثٌ وَلا أَلْقَاكَ فَأَخْبِرْنِي مَنِ الامَامُ بَعْدَكَ فَقَالَ ابْنِي فُلانٌ يَعْنِي أَبَا الْحَسَنِ (عَلَيْهِ السَّلام)

Ahmad Bin Mihran, from Muhammad Bin Ali, from Abu Al Al Khazzaz, from Dawood Bin Suleyman who said,

'I said to Abu Ibrahim[asws] (7th Imam[asws]), 'I fear that an occurrence (death) would occur and I shall not meet you[asws], therefore inform me[asws], who is the Imam[asws] after you[asws]?' So he[asws] said: 'My[asws] son[asws] so and so', meaning Abu Al-Hassan[asws]'.[62]

12. أَحْمَدُ بْنُ مِهْرَانَ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ سَعِيدِ بْنِ أَبِي الْجَهْمِ عَنِ النَّصْرِ بْنِ قَابُوسَ قَالَ قُلْتُ لابِي إِبْرَاهِيمَ (عَلَيْهِ السَّلام) إِنِّي سَأَلْتُ أَبَاكَ (عَلَيْهِ السَّلام) مَنِ الَّذِي يَكُونُ مِنْ بَعْدِكَ فَأَخْبَرَنِي أَنَّكَ أَنْتَ هُوَ فَلَمَّا تُوُفِّيَ أَبُو عَبْدِ الله (عَلَيْهِ السَّلام) ذَهَبَ النَّاسُ يَمِيناً وَشِمَالاً وَقُلْتُ فِيكَ أَنَا وَأَصْحَابِي فَأَخْبِرْنِي مَنِ الَّذِي يَكُونُ مِنْ بَعْدِكَ مِنْ وُلْدِكَ فَقَالَ ابْنِي فُلانٌ.

Ahmad Bin Mihran, from Muhammad Bin Ali, from Saeed Bin Abu Al Jahm, from Al Nasr Bin Qabous who said,

'I said to Abu Ibrahim[asws] (7th Imam[asws]), 'I asked your[asws] father[asws] who is that who would happen to be from after you[asws]. So he[asws] informed me that you[asws] are him[asws]. So when Abu Abdullah[asws] passed away, the people went right and left, and I said regarding you[asws], I and my companions. Therefore, inform me, who is the one who would happen to be from after you[asws] from your[asws] sons?' So he[asws] said: 'My[asws] son, so and so'.[63]

13. أَحْمَدُ بْنُ مِهْرَانَ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنِ الضَّحَّاكِ بْنِ الاشْعَثِ عَنْ دَاوُدَ بْنِ زُرْبِيٍّ قَالَ جِئْتُ إِلَى أَبِي إِبْرَاهِيمَ (عَلَيْهِ السَّلام) بِمَالٍ فَأَخَذَ بَعْضَهُ وَتَرَكَ بَعْضَهُ فَقُلْتُ أَصْلَحَكَ الله لايِّ شَيْءٍ تَرَكْتَهُ عِنْدِي قَالَ إِنَّ صَاحِبَ هَذَا الامْرِ يَطْلُبُهُ مِنْكَ فَلَمَّا جَاءَنَا نَعْيُهُ بَعَثَ إِلَيَّ أَبُو الْحَسَنِ (عَلَيْهِ السَّلام) ابْنُهُ فَسَأَلَنِي ذَلِكَ الْمَالَ فَدَفَعْتُهُ إِلَيْهِ.

Ahmad Bin Mihran, from Muhammad Bin Ali, from Al Zahhak Bin Al Ash'as Bin Al Ash'ab, from Dawood Bin Zurby who said,

'I went over to Abu Ibrahim[asws] with some wealth, so he[asws] took part of it and left part. So I said, 'May Allah[azwj] Keep you[asws] well! For which thing (reason) did you[asws] leave it to be with me?' He[asws] said: 'The Master of this command (Imamate), would seek it from you[asws]'. So when his[asws] Obituary came to us, Abu Al-Hassan[asws], his[asws] son[asws] sent a message to me, asking me for that wealth. So I handed it over to him[asws]'.[64]

14. أَحْمَدُ بْنُ مِهْرَانَ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ أَبِي الْحَكَمِ الارْمَنِيِّ قَالَ حَدَّثَنِي عَبْدُ الله بْنُ إِبْرَاهِيمَ بْنِ عَلِيِّ بْنِ عَبْدِ الله بْنِ جَعْفَرِ بْنِ أَبِي طَالِبٍ عَنْ يَزِيدَ بْنِ سَلِيطٍ الزَّيْدِيِّ قَالَ أَبُو الْحَكَمِ وَأَخْبَرَنِي عَبْدُ الله بْنُ مُحَمَّدِ بْنِ عُمَارَةَ الْجَرْمِيُّ عَنْ يَزِيدَ بْنِ سَلِيطٍ قَالَ لَقِيتُ أَبَا إِبْرَاهِيمَ (عَلَيْهِ السَّلام) وَنَحْنُ نُرِيدُ الْعُمْرَةَ فِي بَعْضِ الطَّرِيقِ فَقُلْتُ جُعِلْتُ فِدَاكَ هَلْ تُثْبِتُ هَذَا الْمَوْضِعَ الَّذِي نَحْنُ فِيهِ قَالَ نَعَمْ فَهَلْ تُثْبِتُهُ أَنْتَ قُلْتُ نَعَمْ إِنِّي أَنَا وَأَبِي لَقِينَاكَ هَاهُنَا وَأَنْتَ مَعَ أَبِي عَبْدِ الله (عَلَيْهِ السَّلام) وَمَعَهُ إِخْوَتُكَ فَقَالَ لَهُ أَبِي بِأَبِي أَنْتَ وَأُمِّي أَنْتُمْ كُلُّكُمْ أَئِمَّةٌ مُطَهَّرُونَ وَالْمَوْتُ لا يَعْرَى مِنْهُ أَحَدٌ فَأَحْدِثْ إِلَيَّ شَيْئاً أُحَدِّثْ بِهِ مَنْ يَخْلُفُنِي مِنْ بَعْدِي فَلا يَضِلَّ قَالَ نَعَمْ يَا أَبَا

عَبْدِ الله هَؤُلاءِ وُلْدِي وَهَذَا سَيِّدُهُمْ وَأَشَارَ إِلَيْكَ وَقَدْ عُلِّمَ الْحُكْمَ وَالْفَهْمَ وَالسَّخَاءَ وَالْمَعْرِفَةَ بِمَا يَحْتَاجُ إِلَيْهِ النَّاسُ وَمَا اخْتَلَفُوا فِيهِ مِنْ أَمْرِ دِينِهِمْ وَدُنْيَاهُمْ وَفِيهِ حُسْنُ الْخُلُقِ وَحُسْنُ الْجَوَابِ وَهُوَ بَابٌ مِنْ أَبْوَابِ الله عَزَّ وَجَلَّ وَفِيهِ أُخْرَى خَيْرٌ مِنْ هَذَا كُلِّهِ فَقَالَ لَهُ أَبِي وَمَا هِيَ بِأَبِي أَنْتَ وَأُمِّي قَالَ (عَلَيْهِ السَّلام) يُخْرِجُ الله عَزَّ وَجَلَّ مِنْهُ غَوْثَ هَذِهِ الامَّةِ وَغِيَاثَهَا وَعَلَمَهَا وَنُورَهَا وَفَضْلَهَا وَحِكْمَتَهَا خَيْرُ مَوْلُودٍ وَخَيْرُ نَاشِئٍ يَحْقُنُ الله عَزَّ وَجَلَّ بِهِ الدِّمَاءَ وَيُصْلِحُ بِهِ ذَاتَ الْبَيْنِ وَيَلُمُّ بِهِ الشَّعْثَ وَيَشْعَبُ بِهِ الصَّدْعَ وَيَكْسُو بِهِ الْعَارِيَ وَيُشْبِعُ بِهِ الْجَائِعَ وَيُؤْمِنُ بِهِ الْخَائِفَ وَيُنْزِلُ الله بِهِ الْقَطْرَ وَيَرْحَمُ بِهِ الْعِبَادَ خَيْرُ كَهْلٍ وَخَيْرُ نَاشِئٍ قَوْلُهُ حُكْمٌ وَصَمْتُهُ عِلْمٌ يُبَيِّنُ لِلنَّاسِ مَا يَخْتَلِفُونَ فِيهِ وَيَسُودُ عَشِيرَتَهُ مِنْ قَبْلِ أَوَانِ حُلُمِهِ فَقَالَ لَهُ أَبِي بِأَبِي أَنْتَ وَأُمِّي وَهَلْ وُلِدَ قَالَ نَعَمْ وَمَرَّتْ بِهِ سِنُونَ قَالَ يَزِيدُ فَجَاءَنَا مَنْ لَمْ نَسْتَطِعْ مَعَهُ كَلاماً قَالَ يَزِيدُ فَقُلْتُ لابِي إِبْرَاهِيمَ (عَلَيْهِ السَّلام) فَأَخْبِرْنِي أَنْتَ بِمِثْلِ مَا أَخْبَرَنِي بِهِ أَبُوكَ (عَلَيْهِ السَّلام) فَقَالَ لِي نَعَمْ إِنَّ أَبِي (عَلَيْهِ السَّلام) كَانَ فِي زَمَانٍ لَيْسَ هَذَا زَمَانَهُ فَقُلْتُ لَهُ فَمَنْ يَرْضَى مِنْكَ بِهَذَا فَعَلَيْهِ لَعْنَةُ الله قَالَ فَضَحِكَ أَبُو إِبْرَاهِيمَ ضَحِكاً شَدِيداً ثُمَّ قَالَ أُخْبِرُكَ يَا أَبَا عُمَارَةَ إِنِّي خَرَجْتُ مِنْ مَنْزِلِي فَأَوْصَيْتُ إِلَى ابْنِي فُلانٍ وَأَشْرَكْتُ مَعَهُ بَنِيَّ فِي الظَّاهِرِ وَأَوْصَيْتُهُ فِي الْبَاطِنِ فَأَفْرَدْتُهُ وَحْدَهُ وَلَوْ كَانَ الامْرُ إِلَيَّ لَجَعَلْتُهُ فِي الْقَاسِمِ ابْنِي لِحُبِّي إِيَّاهُ وَرَأْفَتِي عَلَيْهِ وَلَكِنْ ذَلِكَ إِلَى الله عَزَّ وَجَلَّ يَجْعَلُهُ حَيْثُ يَشَاءُ وَلَقَدْ جَاءَنِي بِخَبَرِهِ رَسُولُ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) ثُمَّ أَرَانِيهِ وَأَرَانِي مَنْ يَكُونُ مَعَهُ وَكَذَلِكَ لا يُوصَى إِلَى أَحَدٍ مِنَّا حَتَّى يَأْتِيَ بِخَبَرِهِ رَسُولُ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) وَجَدِّي عَلِيٌّ صَلَوَاتُ الله عَلَيْهِ وَرَأَيْتُ مَعَ رَسُولِ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) خَاتَماً وَسَيْفاً وَعَصًا وَكِتَاباً وَعِمَامَةً فَقُلْتُ مَا هَذَا يَا رَسُولَ الله فَقَالَ لِي أَمَّا الْعِمَامَةُ فَسُلْطَانُ الله عَزَّ وَجَلَّ وَأَمَّا السَّيْفُ فَعِزُّ الله تَبَارَكَ وَتَعَالَى وَأَمَّا الْكِتَابُ فَنُورُ الله تَبَارَكَ وَتَعَالَى وَأَمَّا الْعَصَا فَقُوَّةُ الله وَأَمَّا الْخَاتَمُ فَجَامِعُ هَذِهِ الامُورِ ثُمَّ قَالَ لِي وَالامْرُ قَدْ خَرَجَ مِنْكَ إِلَى غَيْرِكَ فَقُلْتُ يَا رَسُولَ الله أَرِنِيهِ أَيُّهُمْ هُوَ فَقَالَ رَسُولُ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) مَا رَأَيْتُ مِنَ الائِمَّةِ أَحَداً أَجْزَعَ عَلَى فِرَاقِ هَذَا الامْرِ.

مِنْكَ وَلَوْ كَانَتِ الامَامَةُ بِالْمَحَبَّةِ لَكَانَ إِسْمَاعِيلُ أَحَبَّ إِلَى أَبِيكَ مِنْكَ وَلَكِنْ ذَلِكَ مِنَ الله عَزَّ وَجَلَّ ثُمَّ قَالَ أَبُو إِبْرَاهِيمَ وَرَأَيْتُ وُلْدِي جَمِيعاً الاحْيَاءَ مِنْهُمْ وَالامْوَاتَ فَقَالَ لِي أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلام) هَذَا سَيِّدُهُمْ وَأَشَارَ إِلَى ابْنِي عَلِيٍّ فَهُوَ مِنِّي وَأَنَا مِنْهُ وَالله مَعَ الْمُحْسِنِينَ قَالَ يَزِيدُ ثُمَّ قَالَ أَبُو إِبْرَاهِيمَ (عَلَيْهِ السَّلام) يَا يَزِيدُ إِنَّهَا وَدِيعَةٌ عِنْدَكَ فَلا تُخْبِرْ بِهَا إِلا عَاقِلاً أَوْ عَبْداً تَعْرِفُهُ صَادِقاً وَإِنْ سُئِلْتَ عَنِ الشَّهَادَةِ فَاشْهَدْ بِهَا وَهُوَ قَوْلُ الله عَزَّ وَجَلَّ إِنَّ الله يَأْمُرُكُمْ أَنْ تُؤَدُّوا الاماناتِ إِلى أَهْلِها وَقَالَ لَنَا أَيْضاً وَمَنْ أَظْلَمُ مِمَّنْ كَتَمَ شَهادَةً عِنْدَهُ مِنَ الله قَالَ فَقَالَ أَبُو إِبْرَاهِيمَ (عَلَيْهِ السَّلام) فَأَقْبَلْتُ عَلَى رَسُولِ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) فَقُلْتُ قَدْ جَمَعْتَهُمْ لِي بِأَبِي وَأُمِّي

فَأَيُّهُمْ هُوَ فَقَالَ هُوَ الَّذِي يَنْظُرُ بِنُورِ الله عَزَّ وَجَلَّ وَيَسْمَعُ بِفَهْمِهِ وَيَنْطِقُ بِحِكْمَتِهِ يُصِيبُ فَلا يُخْطِئُ وَيَعْلَمُ فَلا يَجْهَلُ مُعَلَّماً حُكْماً وَعِلْماً هُوَ هَذَا وَأَخَذَ بِيَدِ عَلِيٍّ ابْنِي ثُمَّ قَالَ مَا أَقَلَّ مُقَامَكَ مَعَهُ فَإِذَا رَجَعْتَ مِنْ سَفَرِكَ فَأَوْصِ وَأَصْلِحْ أَمْرَكَ وَافْرُغْ مِمَّا أَرَدْتَ فَإِنَّكَ مُنْتَقِلٌ عَنْهُمْ وَمُجَاوِرٌ غَيْرَهُمْ فَإِذَا أَرَدْتَ فَادْعُ عَلِيّاً فَلْيُغَسِّلْكَ وَلْيُكَفِّنْكَ فَإِنَّهُ طُهْرٌ لَكَ وَلا يَسْتَقِيمُ إِلا ذَلِكَ وَذَلِكَ سُنَّةٌ قَدْ مَضَتْ فَاضْطَجِعْ بَيْنَ يَدَيْهِ وَصُفَّ إِخْوَتَهُ خَلْفَهُ وَعُمُومَتَهُ وَمُرْهُ فَلْيُكَبِّرْ عَلَيْكَ تِسْعاً فَإِنَّهُ قَدِ اسْتَقَامَتْ وَصِيَّتُهُ وَوَلِيَكَ وَأَنْتَ حَيٌّ ثُمَّ اجْمَعْ لَهُ وُلْدَكَ مِنْ بَعْدِهِمْ فَأَشْهِدْ عَلَيْهِمْ وَأَشْهِدِ الله عَزَّ وَجَلَّ وَكَفَى بِالله شَهِيداً قَالَ يَزِيدُ ثُمَّ قَالَ لِي أَبُو إِبْرَاهِيمَ (عَلَيْهِ السَّلام) إِنِّي أُؤْخَذُ فِي هَذِهِ السَّنَةِ وَالامْرُ هُوَ إِلَى ابْنِي عَلِيٍّ سَمِيِّ عَلِيٍّ وَعَلِيٍّ فَأَمَّا عَلِيٌّ الاوَّلُ فَعَلِيُّ بْنُ أَبِي طَالِبٍ وَأَمَّا الاخِرُ فَعَلِيُّ بن الحسين (عَلَيْهما السَّلام) أُعْطِيَ فَهْمَ الاوَّلِ وَحِلْمَهُ وَنَصْرَهُ وَوُدَّهُ وَدِينَهُ وَمِحْنَتَهُ وَمِحْنَةَ الاخِرِ وَصَبْرَهُ عَلَى مَا يَكْرَهُ وَلَيْسَ لَهُ أَنْ يَتَكَلَّمَ إِلا بَعْدَ مَوْتِ هَارُونَ بِأَرْبَعِ سِنِينَ ثُمَّ قَالَ لِي يَا يَزِيدُ وَإِذَا مَرَرْتَ بِهَذَا الْمَوْضِعِ وَلَقِيتَهُ وَسَتَلْقَاهُ فَبَشِّرْهُ أَنَّهُ سَيُولَدُ لَهُ غُلامٌ أَمِينٌ مَأْمُونٌ مُبَارَكٌ وَسَيُعْلِمُكَ أَنَّكَ قَدْ لَقِيتَنِي فَأَخْبِرْهُ عِنْدَ ذَلِكَ أَنَّ الْجَارِيَةَ الَّتِي يَكُونُ مِنْهَا هَذَا الْغُلامُ جَارِيَةٌ مِنْ أَهْلِ بَيْتِ مَارِيَةَ جَارِيَةِ رَسُولِ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) أُمِّ إِبْرَاهِيمَ فَإِنْ قَدَرْتَ أَنْ تُبَلِّغَهَا مِنِّي السَّلامَ فَافْعَلْ قَالَ يَزِيدُ فَلَقِيتُ بَعْدَ مُضِيِّ أَبِي إِبْرَاهِيمَ (عَلَيْهِ السَّلام) عَلِيّاً (عَلَيْهِ السَّلام) فَبَدَأَنِي فَقَالَ لِي يَا يَزِيدُ مَا تَقُولُ فِي الْعُمْرَةِ فَقُلْتُ بِأَبِي أَنْتَ وَأُمِّي ذَلِكَ إِلَيْكَ وَمَا عِنْدِي نَفَقَةٌ فَقَالَ سُبْحَانَ الله مَا كُنَّا نُكَلِّفُكَ وَلا نَكْفِيكَ فَخَرَجْنَا حَتَّى انْتَهَيْنَا إِلَى ذَلِكَ الْمَوْضِعِ فَابْتَدَأَنِي فَقَالَ يَا يَزِيدُ إِنَّ هَذَا الْمَوْضِعَ كَثِيراً مَا لَقِيتَ فِيهِ حِيرَتَكَ وَعُمُومَتَكَ قُلْتُ نَعَمْ ثُمَّ قَصَصْتُ عَلَيْهِ الْخَبَرَ فَقَالَ لِي أَمَّا الْجَارِيَةُ فَلَمْ تَجِئْ بَعْدُ فَإِذَا جَاءَتْ بَلَّغْتُهَا مِنْهُ السَّلامَ فَانْطَلَقْنَا إِلَى مَكَّةَ فَاشْتَرَاهَا فِي تِلْكَ السَّنَةِ فَلَمْ تَلْبَثْ إِلا قَلِيلاً حَتَّى حَمَلَتْ فَوَلَدَتْ ذَلِكَ الْغُلامَ قَالَ يَزِيدُ وَكَانَ إِخْوَةُ عَلِيٍّ يَرْجُونَ أَنْ يَرِثُوهُ فَعَادُونِي إِخْوَتُهُ مِنْ غَيْرِ ذَنْبٍ فَقَالَ لَهُمْ إِسْحَاقُ بْنُ جَعْفَرٍ وَالله لَقَدْ رَأَيْتُهُ وَإِنَّهُ لَيَقْعُدُ مِنْ أَبِي إِبْرَاهِيمَ بِالْمَجْلِسِ الَّذِي لا أَجْلِسُ فِيهِ أَنَا.

Ahmad Bin Mihran, from Muhammad Bin Ali, from Abu Al Hakam Al Armany who said, ‘Abdullah Bin Ibrahim Bin Ali Bin Abdullah Bin Ja’far Bin Abu Talib, from Yazeed Bin Saley Al Zaydi who said, ‘Abu Al Hakam said and Abdullah Bin Muhammad Bin Umara Al Jarmy informed me, from Yazeed Bin Saleyt who said,

‘I met Abu Ibrahim[asws] in one of the roads and we intended (performance of) Umrah. So I said, ‘May I be sacrificed for you[asws]! Do you realise this place which we are in?’ He[asws] said: ‘Yes, so do you realise it (as well)?’ I said, ‘Yes, because I and my father, we met you[asws], we met you[asws] over here and you[asws] were with Abu Abdullah[asws], and with him[asws] were your[asws] brothers. So my father said to him[asws], ‘May my father and my mother die for you! You[asws] are all Purified Imams[asws], and the death, no one is immune from

it. So if there occurs an occurrence (of death) to me, whom would my descendants refer to after me so that they do not stray?'

He[asws] said: 'Yes, O Abdullah! These are my[asws] children and this one[asws] is their chief', and he[asws] gestured towards you[asws], and he[asws] is known for the judgements, and the understanding, and the generosity, and the recognition of what the people would be needy to him[asws] for, and what they are differing in from the matters of their Religion and their world, and in him[asws] are the good morals, and the good answers,

and he[asws] is a door from the doors of Allah[azwj] Mighty and Majestic, and in him[asws] is other, better than all of this'.

So my father said to him[asws], 'And what is it? May my father and my mother be (sacrificed) for you[asws]!' He[asws] said: 'Allah[azwj] Mighty and Majestic would Bring about from him[asws], the relief of this community, and its blossoms, and its banners, and its light, and its merits, and its wisdom. He[azwj] would have the best of ' مَوْلُودٍ ' (coming to world) and the best of the growths. Allah[azwj] Mighty and Majestic would Save the blood by him[asws] and Reconcile by him[asws] between two parties, and Gather by him[asws] the diversities, and Bridge by him[asws] the rifts, and Clothe by him[asws] the bare, and Feed by him[asws] the hungry, and Secure by him[asws] the fearful, and Allah[azwj] would Send down the drops (rain) due to him[asws], and have Mercy on the servants due to him[asws].

He[asws] would be the best of the elderly and the best of the budding (youths). His[asws] words would be wisdom and his[asws] silence - the knowledge. He[asws] would clarify to the people whatever they would be differing in, and he[asws] would be assisting his[asws] claim from before his[asws] attainment of the adulthood'.

So my father said to him[asws], 'May my father and my mother be (sacrificed) for you[asws]! And has he[asws] been born yet?' He[asws] said: 'Yes, and years have passed'.

Yazeed said, 'So there came to us one who we did not have the leeway of speaking (in his presence)'. Yazeed said, 'Then I said to Abu Ibrahim[asws] (7th Imam[asws]), 'So (now) you[asws] inform me with similar to what your[asws] father[asws] informed me with'. So he[asws] said to me: 'Yes. My[asws] father[asws] was in an era, (but) this isn't his[asws] era'. So I said to him[asws], 'So whoever is pleased from you[asws] with this (much only), so upon him is the Curse of Allah[azwj]'. So Abu Ibrahim[asws] laughed intensely, then said: 'I[asws] shall inform you, O Abu Umara!

I[asws] came out from my[asws] house, so I[asws] bequeathed to my[asws] son[asws] so and so, and I[asws] participated with him[asws] my[asws] (other) sons regarding the apparent, and I[asws] bequeathed to him[asws] in the hidden, alone, and had the matter been to me[asws], I[asws] would have made it to be in Al-Qasim, my[asws] son, due to my[asws] love for him and my[asws] kindness upon him. But, that is up to Allah[azwj] Mighty and Majestic. He[azwj] Makes it to be wherever He[azwj] so Desires to.

And Rasool-Allah[saww] had come to me[asws] with his[asws] news, then he[saww] showed him[asws] to me[asws], and I[asws] saw the ones who would be with him[asws]. And like that it is. Not one of us[asws] can be bequeath until Rasool-Allah[saww]

comes with his[asws] news, and my[asws] grandfather[asws] Ali[asws]. And I[asws] saw with Rasool-Allah[saww], his[saww] ring, and his[saww] sword, and his[saww] staff, and his[saww] Book, and his[saww] turban.

So I[asws] said: 'What is this, O Rasool-Allah[saww]?' So he[saww] said to me: 'As for the turban, so it is the Authority of Allah[azwj] Mighty and Majestic, and as for the sword, so it is the Might of Allah[azwj] Blessed and High, and as for the Book, so it is the Light of Allah[azwj] Blessed and High, and as for the Staff, so it is the Strength of Allah[azwj,] and as for the ring, so it is the entirety of these matters'.

Then he[saww] said to me: 'And the command (Imamate) has come out from you[asws] to other than you[asws]'. So I[asws] said, 'O Rasool-Allah[saww]! Show me[asws], which of them is he[asws]?' So Rasool-Allah[saww] said: 'I[saww] have not seen anyone from the Imams[asws] anyone more apprehensive upon the separation of this command than you[asws], and had the Imamate been with the love, it was so that Ismail was more beloved to your[asws] father[asws] than you[asws] were, but that is from Allah[azwj] Mighty and Majestic'.

Then Abu Ibrahim[asws] said: 'And I[asws] saw my[asws] children altogether, the living ones from them and the deceased. So Amir Al-Momineen[asws] said to me: 'This one is their chief', and he[asws] gestured towards my[asws] son[asws] Ali[asws], 'So he[asws] is from me[asws] and I[asws] am from him[asws], and Allah[asws] is with the good doers'.

Yazeed said, 'Then Abu Ibrahim[asws] said: 'O Yazeed! It is a deposit with you, therefore do not inform with it to anyone except an intellectual, or a servants whose sincerity you recognise, and if you are asked about the witnessing, so testify with it, and these are the Words of Allah[azwj] Mighty and Majestic [4:58] Surely Allah Commands you to make over trusts to their owners. And He[azwj] Said to us as well [2:140] And who is more unjust than he who conceals a testimony that he has from Allah?'

He (the narrator) said, 'So Abu Ibrahim[asws] said: 'So I[asws] turned towards Rasool-Allah[azwj,] and I[asws] said: 'You[saww] have gathered them for me[asws]. By my[asws] father[asws] and my[asws] mother, so which of them is he[asws]?' So he[saww] said: 'He[asws] is the one who looks by the Light of Allah[azwj] Mighty and Majestic, and he[asws] hears by His[azwj] Understanding, and he[asws] speaks by His[azwj] Wisdom. He[asws] gets its right and he[asws] does not err, and he[asws] knows and he[asws] is not ignorant. He[asws] is Taught the Wisdom and the Knowledge. He[asws] is this one', and he[saww] grabbed the hand of Ali[asws], my[asws] son[asws]'.

Then he[saww] said: 'How little is your[asws] remaining with him[asws]. So when you[asws] return from your[asws] journey, so bequeath, and correct your[asws] affairs, and be free from whatever you want, so you[asws] would be transferring from them and be in the vicinity of other than them. So whenever you[asws] want, so call Ali[asws], so let him[asws] wash you[asws], and let him[asws] enshroud you[asws], for it would be cleaner for you[asws], and nothing is straight except for that, and that is a Sunnah of the past. Then recline in front of him[asws], and form rows of his[asws] brothers behind him, and his[asws] being a prayer leader, and instruct him[asws], so let him exclaim Takbeer upon you[asws], nine (exclamations), so it would he established your[asws] bequest and your[asws] Guardian, while you[asws] are alive. Then gather your[asws] sons for him[asws], from after him[asws], so get them

to bear witness, and keep Allah[azwj] Mighty and Majestic as a Witness, and Allah[azwj] Suffices as a Witness'.

Yazeed said, 'Then Abu Ibrahim[asws] said to me: 'I[asws] would be Taken during this year and the command (Imamate), it would be with my[asws] son[asws] Ali[asws]. He[asws] was named by Ali[asws] and Ali[asws]. So as for the first Ali[asws], so it is Ali[asws] Bin Abu Talib[asws], and as for the other Ali[asws], so it is Ali[asws] Bin Al-Husayn[asws]. He[asws] has been Given the understanding of the first one, and his[asws] forbearance, and his[asws] victory, and his[asws] cordiality, and his[asws] Religion, and his[asws] loved, and his[asws] ordeals and the ordeals of the other, and his[asws] patience upon what he[asws] dislikes, and it isn't for him[asws] that he[asws] speaks except after the death of Haroun (Al-Rashid the Caliph) by four years'.

Then, he[asws] said to me: 'O Yazeed! And when you pass by this place and meet him[asws], and you shall be meeting him[asws], so give him[asws] the glad tidings that a boy would be born unto him[asws] trustworthy, secure, Blessed, and he[asws] would be letting you know that you had met me[asws]. So inform him[asws] during that, that the slave girl which this boy would happen to be from, is a slave girl from the Household of Maria (the Coptic), the slave girl of Rasool-Allah[saww], the mother of Ibrahim[as] (sonas of Rasool-Allah[saww]). So if you are able to deliver the greetings from me[asws], then do so'.

Yazeed said, 'So I saw Ali[asws] after the passing away of Abu Ibrahim[asws], so he[asws] initiated me by saying to me: 'O Yazeed! What are you saying regarding (performing) the Umra?' So I said, 'By my father and my mother being for you[asws]! That is up to you[asws], and there is no expenditure money with me'. So he[asws] said: 'Glory be to Allah[azwj]! We[asws] would not encumber you and not suffice you'. So we went out until we ended up to that very place. So he[asws] initiated me saying, 'O Yaeed! This place is where you frequently meet your neighbours and your uncles in'. I said, 'Yes'.

Then I related the news upon him[asws], so he[asws] said to me: 'As for the slave girl, so she has not come yet. So when she does come, deliver to her the greetings from him[asws]'. So we went to Makkah and acquired her during that year. So she did not remain except for a little before she started expecting and gave birth to that boy.

Yazeed said, 'And it was so that the brothers of Ali[asws] were hoping to inherit him[asws], so his[asws] brothers were hostile to me with any sin (wrongdoing from me). So Is'haq Bin Ja'far said to them, 'By Allah[azwj]! I have seen him and he used to (make) him (sit) near to Abu Ibrahim[asws] in the gathering which I could not sit it'.[65]

15. أَحْمَدُ بْنُ مِهْرَانَ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ أَبِي الْحَكَمِ قَالَ حَدَّثَنِي عَبْدُ اللهِ بْنُ إِبْرَاهِيمَ الْجَعْفَرِيُّ وَعَبْدُ اللهِ بْنُ مُحَمَّدِ بْنِ عُمَارَةَ عَنْ يَزِيدَ بْنِ سَلِيطٍ قَالَ لَمَّا أَوْصَى أَبُو إِبْرَاهِيمَ (عَلَيْهِ السَّلام) أَشْهَدَ إِبْرَاهِيمَ بْنَ مُحَمَّدٍ الْجَعْفَرِيَّ وَإِسْحَاقَ بْنَ مُحَمَّدٍ الْجَعْفَرِيَّ وَإِسْحَاقَ بْنَ جَعْفَرِ بْنِ مُحَمَّدٍ وَجَعْفَرَ بْنَ صَالِحٍ وَمُعَاوِيَةَ الْجَعْفَرِيَّ وَيَحْيَى بْنَ الْحُسَيْنِ بْنِ زَيْدِ بْنِ عَلِيٍّ وَسَعْدَ بْنَ عِمْرَانَ الانْصَارِيَّ وَمُحَمَّدَ بْنَ الْحَارِثِ الانْصَارِيَّ وَيَزِيدَ بْنَ سَلِيطٍ الانْصَارِيَّ وَمُحَمَّدَ بْنَ جَعْفَرِ بْنِ سَعْدٍ الاسْلَمِيَّ وَهُوَ كَاتِبُ الْوَصِيَّةِ الاولَى أَشْهَدَهُمْ أَنَّهُ يَشْهَدُ أَنْ لا إِلَهَ إِلا اللهُ وَحْدَهُ لا شَرِيكَ لَهُ

وَأَنَّ مُحَمَّداً عَبْدُهُ وَرَسُولُهُ وَأَنَّ السَّاعَةَ آتِيَةٌ لا رَيْبَ فِيهَا وَأَنَّ الله يَبْعَثُ مَنْ فِي الْقُبُورِ وَأَنَّ الْبَعْثَ بَعْدَ الْمَوْتِ حَقٌّ وَأَنَّ الْوَعْدَ حَقٌّ وَأَنَّ الْحِسَابَ حَقٌّ وَالْقَضَاءَ حَقٌّ وَأَنَّ الْوُقُوفَ بَيْنَ يَدَيِ الله حَقٌّ وَأَنَّ مَا جَاءَ بِهِ مُحَمَّدٌ (صَلَّى اللهُ عَلَيْهِ وَآلِه) حَقٌّ وَأَنَّ مَا نَزَلَ بِهِ الرُّوحُ الامِينُ حَقٌّ عَلَى ذَلِكَ أَحْيَا وَعَلَيْهِ أَمُوتُ وَعَلَيْهِ أُبْعَثُ إِنْ شَاءَ الله وَأَشْهَدَهُمْ أَنَّ هَذِهِ وَصِيَّتِي بِخَطِّي وَقَدْ نَسَخْتُ وَصِيَّةَ جَدِّي أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ (عَلَيْهِ السَّلام) وَوَصِيَّةَ مُحَمَّدِ بْنِ عَلِيٍّ قَبْلَ ذَلِكَ نَسَخْتُهَا حَرْفاً بِحَرْفٍ وَوَصِيَّةَ جَعْفَرِ بْنِ مُحَمَّدٍ عَلَى مِثْلِ ذَلِكَ وَإِنِّي قَدْ أَوْصَيْتُ إِلَى عَلِيٍّ وَبَنِيَّ بَعْدُ مَعَهُ إِنْ شَاءَ وَآنَسَ مِنْهُمْ رُشْداً وَأَحَبَّ أَنْ يُقِرَّهُمْ فَذَاكَ لَهُ وَإِنْ كَرِهَهُمْ وَأَحَبَّ أَنْ يُخْرِجَهُمْ فَذَاكَ لَهُ وَلا أَمْرَ لَهُمْ مَعَهُ وَأَوْصَيْتُ إِلَيْهِ بِصَدَقَاتِي وَأَمْوَالِي وَمَوَالِيَّ وَصِبْيَانِيَ الَّذِينَ خَلَّفْتُ وَوُلْدِي إِلَى إِبْرَاهِيمَ وَالْعَبَّاسِ وَقَاسِمٍ وَإِسْمَاعِيلَ وَأَحْمَدَ وَأُمِّ أَحْمَدَ وَإِلَى عَلِيٍّ أَمْرُ نِسَائِي دُونَهُمْ وَثُلُثُ صَدَقَةِ أَبِي وَثُلُثِي يَضَعُهُ حَيْثُ يَرَى وَيَجْعَلُ فِيهِ مَا يَجْعَلُ ذُو الْمَالِ فِي مَالِهِ فَإِنْ أَحَبَّ أَنْ يَبِيعَ أَوْ يَهَبَ أَوْ يَنْحَلَ أَوْ يَتَصَدَّقَ بِهَا عَلَى مَنْ سَمَّيْتُ لَهُ وَعَلَى غَيْرِ مَنْ سَمَّيْتُ فَذَاكَ لَهُ.

وَهُوَ أَنَا فِي وَصِيَّتِي فِي مَالِي وَفِي أَهْلِي وَوُلْدِي وَإِنْ يَرَى أَنْ يُقِرَّ إِخْوَتَهُ الَّذِينَ سَمَّيْتُهُمْ فِي كِتَابِي هَذَا أَقَرَّهُمْ وَإِنْ كَرِهَ فَلَهُ أَنْ يُخْرِجَهُمْ غَيْرَ مُثَرَّبٍ عَلَيْهِ وَلا مَرْدُودٍ فَإِنْ آنَسَ مِنْهُمْ غَيْرَ الَّذِي فَارَقْتُهُمْ عَلَيْهِ فَأَحَبَّ أَنْ يَرُدَّهُمْ فِي وَلايَةٍ فَذَاكَ لَهُ وَإِنْ أَرَادَ رَجُلٌ مِنْهُمْ أَنْ يُزَوِّجَ أُخْتَهُ فَلَيْسَ لَهُ أَنْ يُزَوِّجَهَا إِلا بِإِذْنِهِ وَأَمْرِهِ فَإِنَّهُ أَعْرَفُ بِمَنَاكِحِ قَوْمِهِ وَأَيُّ سُلْطَانٍ أَوْ أَحَدٌ مِنَ النَّاسِ كَفَّهُ عَنْ شَيْءٍ أَوْ حَالَ بَيْنَهُ وَبَيْنَ شَيْءٍ مِمَّا ذَكَرْتُ فِي كِتَابِي هَذَا أَوْ أَحَدٍ مِمَّنْ ذَكَرْتُ فَهُوَ مِنَ الله وَمِنْ رَسُولِهِ بَرِيءٌ وَالله وَرَسُولُهُ مِنْهُ بُرَآءُ وَعَلَيْهِ لَعْنَةُ الله وَغَضَبُهُ وَلَعْنَةُ اللاعِنِينَ وَالْمَلائِكَةِ الْمُقَرَّبِينَ وَالنَّبِيِّينَ وَالْمُرْسَلِينَ وَجَمَاعَةِ الْمُؤْمِنِينَ وَلَيْسَ لاحَدٍ مِنَ السَّلاطِينِ أَنْ يَكُفَّهُ عَنْ شَيْءٍ وَلَيْسَ لِي عِنْدَهُ تَبِعَةٌ وَلا تِبَاعَةٌ وَلا لاحَدٍ مِنْ وُلْدِي لَهُ قِبَلِي مَالٌ فَهُوَ مُصَدَّقٌ فِيمَا ذَكَرَ فَإِنْ أَقَلَّ فَهُوَ أَعْلَمُ وَإِنْ أَكْثَرَ فَهُوَ الصَّادِقُ كَذَلِكَ وَإِنَّمَا أَرَدْتُ بِإِدْخَالِ الَّذِينَ أَدْخَلْتُهُمْ مَعَهُ مِنْ وُلْدِي التَّنْوِيهَ بِأَسْمَائِهِمْ وَالتَّشْرِيفَ لَهُمْ وَأُمَّهَاتُ أَوْلادِي مَنْ أَقَامَتْ مِنْهُنَّ فِي مَنْزِلِهَا وَحِجَابِهَا فَلَهَا مَا كَانَ يَجْرِي عَلَيْهَا فِي حَيَاتِي إِنْ رَأَى ذَلِكَ وَمَنْ خَرَجَتْ مِنْهُنَّ إِلَى زَوْجٍ فَلَيْسَ لَهَا أَنْ تَرْجِعَ إِلَى مَحْوَايَ إِلا أَنْ يَرَى عَلِيٌّ غَيْرَ ذَلِكَ وَبَنَاتِي بِمِثْلِ ذَلِكَ وَلا يُزَوِّجُ بَنَاتِي أَحَدٌ مِنْ إِخْوَتِهِنَّ مِنْ أُمَّهَاتِهِنَّ وَلا سُلْطَانٌ وَلا عَمٌّ إِلا بِرَأْيِهِ وَمَشُورَتِهِ فَإِنْ فَعَلُوا غَيْرَ ذَلِكَ فَقَدْ خَالَفُوا الله وَرَسُولَهُ وَجَاهَدُوهُ فِي مُلْكِهِ وَهُوَ أَعْرَفُ بِمَنَاكِحِ قَوْمِهِ فَإِنْ أَرَادَ أَنْ يُزَوِّجَ زَوَّجَ وَإِنْ أَرَادَ أَنْ يَتْرُكَ تَرَكَ وَقَدْ أَوْصَيْتُهُنَّ بِمِثْلِ مَا ذَكَرْتُ فِي كِتَابِي هَذَا وَجَعَلْتُ الله عَزَّ وَجَلَّ عَلَيْهِنَّ شَهِيداً وَهُوَ وَأُمُّ أَحْمَدَ شَاهِدَانِ وَلَيْسَ لاحَدٍ أَنْ يَكْشِفَ وَصِيَّتِي وَلا يَنْشُرَهَا وَهُوَ مِنْهَا عَلَى غَيْرِ مَا ذَكَرْتُ وَسَمَّيْتُ فَمَنْ أَسَاءَ فَعَلَيْهِ وَمَنْ أَحْسَنَ فَلِنَفْسِهِ وَمَا رَبُّكَ بِظَلامٍ لِلْعَبِيدِ وَصَلَّى الله عَلَى مُحَمَّدٍ وَعَلَى آلِهِ وَلَيْسَ لاحَدٍ مِنْ سُلْطَانٍ وَلا غَيْرِهِ أَنْ يَفُضَّ

كِتَابِي هَذَا الَّذِي خَتَمْتُ عَلَيْهِ الاسْفَلَ فَمَنْ فَعَلَ ذَلِكَ فَعَلَيْهِ لَعْنَةُ الله وَغَضَبُهُ وَلَعْنَةُ اللاعِنِينَ وَالْمَلائِكَةِ الْمُقَرَّبِينَ وَجَمَاعَةِ الْمُرْسَلِينَ وَالْمُؤْمِنِينَ مِنَ الْمُسْلِمِينَ وَعَلَى مَنْ فَضَّ كِتَابِي هَذَا وَكَتَبَ وَخَتَمَ أَبُو إِبْرَاهِيمَ وَالشُّهُودُ وَصَلَّى الله عَلَى مُحَمَّدٍ وَعَلَى آلِهِ

Ahmad Bin Mihran, from Muhammad Bin Ali, from Abu Al Hakam who said, 'Abdullah Bin Ibrahim Al Ja'fary and Abdullah Bin Muhammad Bin Umara narrated to me from Yazeed Bin Saleyt who said,

'When Abu Ibrahim[asws] bequeathed, it was witnessed by Ibrahim Bin Muhammad Al-Ja'fary, and Is'haq Bin Muhammad Al Ja'fary, and Is'haq Bin Ja'far Bin Muhammad, and Ja'far Bin Salih and Muawiya Al Ja'fary, and Yahya Bin Al Husayn Bin Zyad Bin Ali, and Sa'ad Bin Imran Al Ansary, and Muhammad Bin Al Haris Al Ansary, and Muhammad Bin Ja'far Bin Sa'd Al Aslamy, and he was the writer of the bequest.

The first of what they witnessed what that he[asws] testified: 'There is no god except Allah[azwj,] Alone, there being no associates for Him[azwj,] and that Muhammad[saww] is His[azwj] servant and His[azwj] Rasool[saww], and that the Hour is coming, there being no doubt in it, and that Allah[azwj] would be Resurrecting the ones in the graves, and that the Resurrection after the death is true, and that the Promise is true, and that the Reckoning is true, and the Judgment is true, and that the pausing in front of Allah[azwj] is true, and that whatever the Trustworthy Sprit descended with is true. Upon that I[asws] live and upon it I[asws] pass away, and upon it I[asws] shall be Resurrected, if Allah[azwj] so Desires.

And I keep them as witnesses that this here is my[asws] bequest in my[asws] own handwriting, and I[asws] have copied the bequest of my[asws] grandfather[asws] Ali[asws] Bin Abu Talib[asws] and the Bequest of Muhammad[asws] Bin Ali[asws] before that, copying it letter by letter, and the Bequest of Ja'far[asws] Bin Muhammad[asws] was upon similar to that, and I[asws] hereby bequeath to my[asws] son[asws] Ali[asws], and my[asws] son after with him[asws]. If he[asws] so desires he[asws] can be amiable with them rightfully, and I[asws] would love it for them to acknowledge him[asws]. So that is for him[asws], and if he[asws] dislikes them and loves to take them out, so that is for him[asws], and there is no command for them along with him[asws].

And I[asws] am bequeathing to him[asws] with my charities, and my[asws] wealth, and my[asws] slaves, and the children which I[asws] am leaving behind, and my[asws] sons to Ibrahim, and Al-Abbas, and Qasim, and Ismail, and Ahmad, and the uncle of Ahmad, and to Ali[asws] is the matter of my[asws] womenfolk, besides them, and a third of the charity of my[asws] father[asws], and two thirds he[asws] can place wherever he[asws] so sees fit, and he[asws] can make to be in it whatever he[asws] so makes to be in it with the wealth in his[asws] wealth. So if he[asws] so loves, he[asws] can sell, or gift, or confer, or give charity with it upon the ones I[asws] have named for him, and upon other than the ones I[asws] have named for him[asws].

So that is for him[asws], and he[asws] is me[asws] in my[asws] bequest with regards to my[asws] wealth and regarding my[asws] family, and my[asws] children. And if he[asws] sees fit to accept his[asws] brothers whom I[asws] have named in this letter of mine, he[asws] accepts them, and if he dislikes it, so it is for him[asws] that he[asws] takes them out without being blamed over it nor returned. So if he[asws] is amiable

from them with other than which I[asws] have separated from them upon, so if he[asws] loves to repel them regarding the Wiyalah, so that is for him, and if a man from them intends to get his sister married, so it would not be for him if he gets her married except by his[asws] permission and his[asws] orders, for he[asws] recognises the marriages of his[asws] people.

And whichever ruler, or anyone from the people stops him[asws] from something, or obstruct between him and something from what I[asws] mentioned in this letter of mine[asws], or anyone from whom I[asws] mentioned, so he would be disavowed from Allah[azwj] and from His[asws] Rasool[saww], and Allah[azwj] and His[azwj] Rasool[saww] would be disavowed from him, and upon him would be the Curse of Allah[azwj] and His[azwj] Wrath, and the Curses of the Cursers, and the Angels of Proximity, and the Prophets[as], and the Mursil Prophets[as], and the group of Momineen.

And it isn't for anyone from the ruling authorities that they stop him[asws] from anything, and it isn't for me[asws] with him[asws] any demand nor a complaint, nor is there for any one of my[asws] children to him[asws] before me[asws] regarding wealth. So he[asws] is the ratifier regarding what I[asws] mentioned. So if it is less, so he[asws] would be knowing, and if it is more, so he[asws] is the truthful with that. And rather, I[asws] intended by the inclusion of those whom I[asws] included with him[asws] from my[asws] children, for the noting of their names and the nobility for them.

And the mothers of my[asws] children, the one from them who stays in her house and her veil, so it would be for her, whatever (expenditure monies) flowed upon her during my[asws] lifetime, if he[asws] sees that, and the one from them who goes out to marry, so there wouldn't be for her that she returns to my[asws] house except if Ali[asws] views other than that. And my[asws] daughter are with the likes of that. And none shall my[asws] daughters get married off by anyone from their brothers from their mothers, nor one with authority, nor a paternal uncle except by his[asws] view and his[asws] consultation.

So if they were to do other than that, so they would have opposed Allah[azwj] and His[azwj] Rasool[saww], and they would have fought against Him[azwj] in His[azwj] Kingdom, and he[asws] is more knowing of the marriages of his[asws] people. So if he[asws] wants to get them married, so they get married, and if he[asws] wants them to leave it, so they should leave it, and I[asws] have already bequeathed to them with the likes of what I[asws] mentioned in this letter of mine[asws]. And I[asws] made Allah[azwj] Mighty and Majestic as a Witness upon them, and He[azwj] and Umm Ahmad are two witnesses, and there isn't for anyone that he uncovers my[asws] bequest, nor publicise it, and it is from it upon other than what I[asws] mentioned and specified.

So the one who offends, so it would be against himself, and the one who does good, so it would be for himself, and your Lord[azwj] is not the least unjust to the servants. And may Allah[azwj] Send Salawat upon Muhammad[saww] and upon his[saww] Progeny[asws]. And it isn't for anyone from a ruler, or anyone else that he[asws] open this letter of mine which I[asws] am sealing upon at the bottom. So the one who does that, so upon would be the Curse of Allah[azwj] and His[azwj] Wrath, and the curses of the cursing ones and the Angels of Proximity, and the group of the Mursil Prophets[as], and the Momineen from the Muslims, and upon the one who opens this letter of mine'.

And Abu Ibrahim[asws] wrote and sealed, and (so did the witnesses), and may Allah[azwj] Send Salawat upon Muhammad[saww] and upon his[saww] Progeny[asws].'

THE AFTERMATH

قَالَ أَبُو الْحَكَمِ فَحَدَّثَنِي عَبْدُ الله بْنُ آدَمَ الْجَعْفَرِيُّ عَنْ يَزِيدَ بْنِ سَلِيطٍ قَالَ كَانَ أَبُو عِمْرَانَ الطَّلْحِيُّ قَاضِيَ الْمَدِينَةِ فَلَمَّا مَضَى مُوسَى قَدَّمَهُ إِخْوَتُهُ إِلَى الطَّلْحِيِّ الْقَاضِي فَقَالَ الْعَبَّاسُ بْنُ مُوسَى أَصْلَحَكَ الله وَأَمْتَعَ بِكَ إِنَّ فِي أَسْفَلِ هَذَا الْكِتَابِ كَنْزاً وَجَوْهَراً وَيُرِيدُ أَنْ يَحْتَجِبَهُ.

وَيَأْخُذَهُ دُونَنَا وَلَمْ يَدَعْ أَبُونَا رَحِمَهُ الله شَيْئاً إِلا أَلْجَأَهُ إِلَيْهِ وَتَرَكَنَا عَالَةً وَلَوْ لا أَنِّي أَكُفُّ نَفْسِي لاخْبَرْتُكَ بِشَيْءٍ عَلَى رُءُوسِ الْمَلا فَوَثَبَ إِلَيْهِ إِبْرَاهِيمُ بْنُ مُحَمَّدٍ فَقَالَ إِذاً وَالله تُخْبِرُ بِمَا لا نَقْبَلُهُ مِنْكَ وَلا نُصَدِّقُكَ عَلَيْهِ ثُمَّ تَكُونُ عِنْدَنَا مَلُوماً مَدْحُوراً نَعْرِفُكَ بِالْكَذِبِ صَغِيراً وَكَبِيراً وَكَانَ أَبُوكَ أَعْرَفَ بِكَ لَوْ كَانَ فِيكَ خَيْراً وَإِنْ كَانَ أَبُوكَ لَعَارِفاً بِكَ فِي الظَّاهِرِ وَالْبَاطِنِ وَمَا كَانَ لِيَأْمَنَكَ عَلَى تَمْرَتَيْنِ ثُمَّ وَثَبَ إِلَيْهِ إِسْحَاقُ بْنُ جَعْفَرٍ عَمُّهُ فَأَخَذَ بِتَلْبِيبِهِ فَقَالَ لَهُ إِنَّكَ لَسَفِيهٌ ضَعِيفٌ أَحْمَقُ اجْمَعْ هَذَا مَعَ مَا كَانَ بِالامْسِ مِنْكَ وَأَعَانَهُ الْقَوْمُ أَجْمَعُونَ فَقَالَ أَبُو عِمْرَانَ الْقَاضِي لِعَلِيٍّ قُمْ يَا أَبَا الْحَسَنِ حَسْبِي مَا لَعَنَنِي أَبُوكَ الْيَوْمَ وَقَدْ وَسَّعَ لَكَ أَبُوكَ وَلا وَالله مَا أَحَدٌ أَعْرَفَ بِالْوَلَدِ مِنْ وَالِدِهِ وَلا وَالله مَا كَانَ أَبُوكَ عِنْدَنَا بِمُسْتَخَفٍّ فِي عَقْلِهِ وَلا ضَعِيفٍ فِي رَأْيِهِ فَقَالَ الْعَبَّاسُ لِلْقَاضِي أَصْلَحَكَ الله فُضَّ الْخَاتَمَ وَاقْرَأْ مَا تَحْتَهُ فَقَالَ أَبُو عِمْرَانَ لا أَفُضُّهُ حَسْبِي مَا لَعَنَنِي أَبُوكَ الْيَوْمَ فَقَالَ الْعَبَّاسُ فَأَنَا أَفُضُّهُ فَقَالَ ذَاكَ إِلَيْكَ فَفَضَّ الْعَبَّاسُ الْخَاتَمَ فَإِذَا فِيهِ إِخْرَاجُهُمْ وَإِقْرَارُ عَلِيٍّ لَهَا وَحْدَهُ وَإِدْخَالُهُ إِيَّاهُمْ فِي وَلايَةِ عَلِيٍّ إِنْ أَحَبُّوا أَوْ كَرِهُوا وَإِخْرَاجُهُمْ مِنْ حَدِّ الصَّدَقَةِ وَغَيْرِهَا وَكَانَ فَتْحُهُ عَلَيْهِمْ بَلاءً وَفَضِيحَةً وَذِلَّةً وَلِعلي (عَلَيْهِ السَّلام) خِيَرَةً وَكَانَ فِي الْوَصِيَّةِ الَّتِي فَضَّ الْعَبَّاسُ تَحْتَ الْخَاتَمِ هَؤُلاءِ الشُّهُودُ إِبْرَاهِيمُ بْنُ مُحَمَّدٍ وَإِسْحَاقُ بْنُ جَعْفَرٍ وَجَعْفَرُ بْنُ صَالِحٍ وَسَعِيدُ بْنُ عِمْرَانَ وَأَبْرَزُوا وَجْهَ أُمِّ أَحْمَدَ فِي مَجْلِسِ الْقَاضِي وَادَّعَوْا أَنَّهَا لَيْسَتْ إِيَّاهَا حَتَّى كَشَفُوا عَنْهَا وَعَرَفُوهَا فَقَالَتْ عِنْدَ ذَلِكَ قَدْ وَالله قَالَ سَيِّدِي هَذَا إِنَّكِ سَتُؤْخَذِينَ جَبْراً وَتُخْرَجِينَ إِلَى الْمَجَالِسِ فَزَجَرَهَا إِسْحَاقُ بْنُ جَعْفَرٍ وَقَالَ اسْكُتِي فَإِنَّ النِّسَاءَ إِلَى الضَّعْفِ مَا أَظُنُّهُ قَالَ مِنْ هَذَا شَيْئاً ثُمَّ إِنَّ عَلِيّاً (عَلَيْهِ السَّلام) الْتَفَتَ إِلَى الْعَبَّاسِ فَقَالَ يَا أَخِي إِنِّي أَعْلَمُ أَنَّهُ إِنَّمَا حَمَلَكُمْ عَلَى هَذِهِ الْغَرَائِمُ وَالدُّيُونُ الَّتِي عَلَيْكُمْ فَانْطَلِقْ يَا سَعِيدُ فَتَعَيَّنْ لِي مَا عَلَيْهِمْ ثُمَّ اقْضِ عَنْهُمْ وَلا وَالله لا أَدَعُ مُوَاسَاتَكُمْ وَبِرَّكُمْ مَا مَشَيْتُ عَلَى الارْضِ فَقُولُوا مَا شِئْتُمْ فَقَالَ الْعَبَّاسُ مَا تُعْطِينَا إِلا مِنْ فُضُولِ أَمْوَالِنَا و مَا لَنَا عِنْدَكَ أَكْثَرُ فَقَالَ قُولُوا مَا شِئْتُمْ فَالْعِرْضُ عِرْضُكُمْ فَإِنْ تُحْسِنُوا فَذَاكَ لَكُمْ عِنْدَ الله وَإِنْ تُسِيئُوا فَإِنَّ الله غَفُورٌ رَحِيمٌ وَالله إِنَّكُمْ لَتَعْرِفُونَ أَنَّهُ مَا لِي يَوْمِي هَذَا وَلَدٌ وَلا وَارِثٌ غَيْرُكُمْ وَلَئِنْ حَبَسْتُ شَيْئاً مِمَّا تَظُنُّونَ أَوِ ادَّخَرْتُهُ فَإِنَّمَا هُوَ لَكُمْ وَمَرْجِعُهُ إِلَيْكُمْ وَالله مَا مَلَكْتُ مُنْذُ مَضَى أَبُوكُمْ رَضِيَ الله عَنْهُ شَيْئاً إِلا وَقَدْ سَيَّبْتُهُ حَيْثُ رَأَيْتُمْ فَوَثَبَ الْعَبَّاسُ فَقَالَ وَالله مَا هُوَ كَذَلِكَ

وَمَا جَعَلَ الله لَكَ مِنْ رَأْيٍ عَلَيْنَا وَلَكِنْ حَسَدُ أَبِينَا لَنَا وَإِرَادَتُهُ مَا أَرَادَ مِمَّا لا يُسَوِّغُهُ الله إِيَّاهُ وَلا إِيَّاكَ وَإِنَّكَ لَتَعْرِفُ أَنِّي أَعْرِفُ صَفْوَانَ بْنَ يَحْيَى بَيَّاعَ السَّابِرِيِّ بِالْكُوفَةِ وَلَئِنْ سَلِمْتُ لاغْصِصَنَّهُ بِرِيقِهِ وَأَنْتَ مَعَهُ فَقَالَ علي (عَلَيْهِ السَّلام) لا حَوْلَ وَلا قُوَّةَ إِلا بِالله الْعَلِيِّ الْعَظِيمِ أَمَّا إِنِّي يَا إِخْوَتِي فَحَرِيصٌ عَلَى مَسَرَّتِكُمْ الله يَعْلَمُ اللهمَّ إِنْ كُنْتَ تَعْلَمُ أَنِّي أُحِبُّ صَلاحَهُمْ وَأَنِّي بَارٌّ بِهِمْ وَاصِلٌ لَهُمْ رَفِيقٌ عَلَيْهِمْ أُعْنَى بِأُمُورِهِمْ لَيْلاً وَنَهَاراً فَاجْزِنِي بِهِ خَيْراً وَإِنْ كُنْتُ عَلَى غَيْرِ ذَلِكَ فَأَنْتَ عَلامُ الْغُيُوبِ فَاجْزِنِي بِهِ مَا أَنَا أَهْلُهُ إِنْ كَانَ شَرّاً فَشَرّاً وَإِنْ كَانَ خَيْراً فَخَيْراً اللهمَّ أَصْلِحْهُمْ وَأَصْلِحْ لَهُمْ وَاحْسَأْ عَنَّا وَعَنْهُمُ الشَّيْطَانَ وَأَعِنْهُمْ عَلَى طَاعَتِكَ وَوَفِّقْهُمْ لِرُشْدِكَ أَمَّا أَنَا يَا أَخِي فَحَرِيصٌ عَلَى مَسَرَّتِكُمْ جَاهِدٌ عَلَى صَلاحِكُمْ وَالله عَلَى مَا نَقُولُ وَكِيلٌ فَقَالَ الْعَبَّاسُ مَا أَعْرَفَنِي بِلِسَانِكَ وَلَيْسَ لِمِسْحَاتِكَ عِنْدِي طِينٌ فَافْتَرَقَ الْقَوْمُ عَلَى هَذَا وَصَلَّى الله عَلَى مُحَمَّدٍ وَآلِهِ.

Abu Al-Hakam said, ‘Abdullah Bin Adam Al-Ja’fary narrated to me, from Yazeed Bin Saleyt who said, ‘Abu Imran Al-Talhy was a judge of Al-Medina. So when Musa[asws] passed away, his[asws] brothers went over to Al-Talhy the judge. So Al-Abbas (one of his[asws] brothers) said, ‘May Allah[azwj] Keep you well and be Happy with you. At the bottom of this letter there is a treasure and jewels (mentioned) and he[asws] intends to conceal it, and he[asws] wants to take these besides us, and our father[asws], may Allah[azwj] have Mercy on him[asws], did not leave us anything except wealth for him[asws], and left us a burden. And had I not controlled myself, I would have informed you with something against the heads of the council’.

So Ibrahim Bin Muhammad leapt upon him and he said, ‘Then by Allah[azwj,] you would be informing with what we will neither accept from you nor ratify you upon it, then you would become blameworthy, defeated in our presence. We know you with the lying when you were young and old, and it was so that your father[asws] knew (the lying) with you. Had there been goodness in you, and even if your father[asws] knew of you in the apparent and the hidden, and he[asws] had never trusted you upon (even) two dates’.

Then Ishaq Bin Ja’far, his uncle, leapt upon him (Al Abbas) and grabbed his two collars, so he said to him, ‘You are foolish, weak, stupid. This is gathered with whatever was from you yesterday’, and the people altogether supported him. So Abu Imran the judge said to Ali[asws], ‘Stand, O Abu Al-Hassan[asws]! It suffices me what your[asws] father[asws] cursed me with today, and your[asws] father[asws] has been extensive to you, and no, by Allah[azwj,] and no one is more knowing of his child than his parent. And no, by Allah[azwj,] your[asws] father[asws], in our presence, wasn’t light-minded with regard to his[asws] intellect, nor was he[asws] weak in his[asws] opinions’.

So Al-Abbas said to the judge, ‘May Allah[azwj] Keep you well! Open the seal and read what is beneath it!’ So Abu Imran said, ‘I will not open it. It suffices me what your father[asws] has cursed me with today’. So Al-Abbas said, ‘So I will open it’. So he said, ‘That is up to you’. So Al-Abbas opened the seal, and therein was their exit and the acceptance of Ali[asws] to it, alone, and their inclusion in the authority of Ali[asws], whether they like it or dislike it, and their exit from the limit of the charities and others such matters. And it was

so that the opening (of the bequest) was a calamity upon them and a scandal and a disgrace, and for Ali[asws] it was good.

And it was in the bequest which Al-Abbas opened, beneath the seal – 'These are the witnesses – Ibrahim Bin Muhammad, and Is'haq Bin Ja'far, and Ja'far Bin Salih, and Saeed Bin Imran. And they unveiled the face of Umm Ahmad in the gathering of the judge and they claimed that she isn't her (who she claims to be) until they uncover it from her and recognised her. So she said during that, 'By Allah[azwj!] My Master[asws] (husband) had said this that you would be taking this forcefully and you would be going to the gathering'. So Is'haq Bin Ja'far rebuked her and said: 'Be silent, for the women are Subject to weakness. I don't think he[asws] said anything from this!'

Then Ali[asws] turned towards Al-Abbas and he[asws] said: 'O my[asws] brother! I[asws] know well that rather it was the liabilities and the debts upon you all which carried you upon this. So go, O Saeed, and look into it for me[asws], what (debt/labilities) are upon them, and fulfil it from them. And no, by Allah[azwj,] I[asws] will not leave being considerate with you all and be good to you for as long as I[asws] walk upon the earth, therefore you can be saying whatever you so desire to'.

So Al-Abbas said, 'What you[asws] are giving us is from the remnants of our own wealth, and what there is for us with you[asws] is more'. So he[asws] said: 'Say whatever you like, so the presentation is your presentation. So if you were to be good, so that would be for you in the Presence of Allah[azwj,] and if you are offensive, so Allah[azwj] is Forgiving, Merciful. By Allah[azwj!] You are knowing that on this day of mine[asws], there is neither a son for me[asws] nor an inheritor apart from you all, and if[asws] have withheld anything from what you are thinking, or I[asws] have hoarded, so rather it is for you all, and would be returning to you. By Allah[azwj!] I[asws] have not owned anything since your father[asws] passed away, may Allah[azwj] be Pleased with him[asws], except that I[asws] have disposed it where you have seen it'.

So Al-Abbas jumped and he said, 'By Allah[azwj!] It is not like that, and Allah[azwj] has not Made to be for you[asws] any of your[asws] opinions (binding) upon us, but our father[asws] wan envious to us, and his[asws] intentions from what he[asws] wanted are from what cannot be justified with Allah[azwj] nor are yours[asws], and you[asws] know that I know Safwan Bin Yahya the seller of Al-Sabiry (fabrics) in Al-Kufa, and although you[asws] submit, I will drown him in his own saliva, and you[asws] along with him'.

So Ali[asws] said: 'There is neither Might nor Strength except with Allah[azwj] the Exalted, the Magnificent! As for myself[asws], O my[asws] brothers, So I[asws] am desiring your happiness. Allah[azwj] Knows. O Allah[azwj!] If You[azwj] Know that I[asws] love reconciling with them and I[asws] am righteous with them, helping to them, kind upon them, assisting with their affairs night and day, so Recompense me[asws] goodly for it, and if it was other than that, so You[asws] are the Knower of the unseen, so Recompense me[asws] with what I[asws] are deserving of, if it was evil, so evil, and if it was good, so good'.

O Allah[azwj!] Correct them and Correct for them, and Keep away the Satan[la] from us[asws] and from them, and Assist them upon obeying You[azwj,] and Harmonise them to Your[azwj] Guidance! As for I[asws], O my[asws] brother, so I am

desirous upon your happiness, striving upon reconciling you, and Allah[azwj] is the Defender upon what we are saying'.

So Al-Abbas said, 'What I know of your[asws] tongue, and there isn't any clay with me to swab you[asws] with'.

And the people dispersed upon this. And may Allah[azwj] Send Salawat upon Muhammad[saww] and his[saww] Progeny[asws]'.[66]

16. مُحَمَّدُ بْنُ الْحَسَنِ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ وَعُبَيْدِ اللهِ بْنِ الْمَرْزُبَانِ عَنِ ابْنِ سِنَانٍ قَالَ دَخَلْتُ عَلَى أَبِي الْحَسَنِ مُوسَى (عَلَيْهِ السَّلام) مِنْ قَبْلِ أَنْ يَقْدَمَ الْعِرَاقَ بِسَنَةٍ وَعَلِيٌّ ابْنُهُ جَالِسٌ بَيْنَ يَدَيْهِ فَنَظَرَ إِلَيَّ فَقَالَ يَا مُحَمَّدُ أَمَا إِنَّهُ سَيَكُونُ فِي هَذِهِ السَّنَةِ حَرَكَةٌ فَلا تَجْزَعْ لِذَلِكَ قَالَ قُلْتُ وَمَا يَكُونُ جُعِلْتُ فِدَاكَ فَقَدْ أَقْلَقَنِي مَا ذَكَرْتَ فَقَالَ أَصِيرُ إِلَى الطَّاغِيَةِ أَمَا إِنَّهُ لا يَبْدَأُنِي مِنْهُ سُوءٌ وَمِنَ الَّذِي يَكُونُ بَعْدَهُ قَالَ قُلْتُ وَمَا يَكُونُ جُعِلْتُ فِدَاكَ قَالَ يُضِلُّ اللهُ الظَّالِمِينَ وَيَفْعَلُ اللهُ مَا يَشَاءُ قَالَ قُلْتُ وَمَا ذَاكَ جُعِلْتُ فِدَاكَ قَالَ مَنْ ظَلَمَ ابْنِي هَذَا حَقَّهُ وَجَحَدَ إِمَامَتَهُ مِنْ بَعْدِي كَانَ كَمَنْ ظَلَمَ عَلِيَّ بْنَ أَبِي طَالِبٍ حَقَّهُ وَجَحَدَهُ إِمَامَتَهُ بَعْدَ رَسُولِ اللهِ (صَلَّى اللهُ عَلَيْهِ وَآلِهِ) قَالَ قُلْتُ وَاللهِ لَئِنْ مَدَّ اللهُ لِي فِي الْعُمُرِ لاسَلِّمَنَّ لَهُ حَقَّهُ وَلاقِرَّنَّ لَهُ بِإِمَامَتِهِ قَالَ صَدَقْتَ يَا مُحَمَّدُ يَمُدُّ اللهُ فِي عُمُرِكَ وَتُسَلِّمُ لَهُ حَقَّهُ وَتُقِرُّ لَهُ بِإِمَامَتِهِ وَإِمَامَةِ مَنْ يَكُونُ مِنْ بَعْدِهِ قَالَ قُلْتُ وَمَنْ ذَاكَ قَالَ مُحَمَّدٌ ابْنُهُ قَالَ قُلْتُ لَهُ الرِّضَا وَالتَّسْلِيمُ.

Muhammad Bin Al Hassan, from Sahl Bin Ziyad, from Muhammad Bin Ali and Ubeydullah Bin Al Marzuban, from Ibn Sinan who said,

'I went over to Abu Al-Hassan Musa[asws] from before he[asws] had proceeded to Al-Iraq by a year, and Ali[asws], his[asws] son[asws] was seated in front of him[asws]. So he[asws] looked at me and he[asws] said: 'O Muhammad! There would be happening, during this year, a disturbance, therefore do not panic due to that'. I said, 'And what would happen? May I be sacrificed for you[asws], as it has worried me, what you[asws] have mentioned'.

So he[asws] said: 'I[asws] shall be going to the tyrant, it would begin for me[asws] evil from him and from the one who would happen to be after him'. I said, 'And what would happen? May I be sacrificed for you[asws]!' He[asws] said: 'Allah[azwj] Lets to stray the unjust ones and He[azwj] Does whatever He[azwj] so Desires to'. I said, 'And what is that? May I be sacrificed for you[asws]!

He[asws] said: 'The one who oppresses this son[asws] of mine[asws] of his[asws] rights and rejects his[asws] Imamate after me[asws], would be like the one who oppressed Ali[asws] Bin Abu Talib[asws] of his[asws] right and rejected his[asws] Imamate after Rasool-Allah[saww]'. I said, 'By Allah[azwj]! If Allah[azwj] was to Extend for me regarding the life-span, I will submit to him[asws] his[asws] right and I will acknowledge to him[asws] with his[asws] Imamate'.

He[asws] said: 'You speak the truth, O Muhammad! Allah[azwj] will Extend in your life-span and you will submit to him[asws] his[asws] right and accept to him[asws] with his[asws] Imamate, and the Imamate of the one[asws] who would happen to be after him[asws]'. I said, 'And who is that?' He[asws] said: 'Muhammad[asws], his[asws] son[asws]'. I said to him, 'The agreement and the submission (from me)'.[67]

Notes

1 Al Kafi V 1 – The Book Of Divine Authority CH 65 H 1
2 Al Kafi V 1 – The Book Of Divine Authority CH 65 H 2
3 Al Kafi V 1 – The Book Of Divine Authority CH 65 H 3
4 Al Kafi V 1 – The Book Of Divine Authority CH 65 H 4
5 Al Kafi V 1 – The Book Of Divine Authority CH 65 H 5
6 Al Kafi V 1 – The Book Of Divine Authority CH 65 H 6
7 Al Kafi V 1 – The Book Of Divine Authority CH 65 H 7
8 Al Kafi V 1 – The Book Of Divine Authority CH 65 H 8
9 Al Kafi V 1 – The Book Of Divine Authority CH 65 H 9
10 Al Kafi V 1 – The Book Of Divine Authority CH 66 H 1
11 Al Kafi V 1 – The Book Of Divine Authority CH 66 H 2
12 Al Kafi V 1 – The Book Of Divine Authority CH 66 H 3
13 Al Kafi V 1 – The Book Of Divine Authority CH 66 H 4
14 Al Kafi V 1 – The Book Of Divine Authority CH 66 H 5
15 Al Kafi V 1 – The Book Of Divine Authority CH 66 H 6
16 Al Kafi V 1 – The Book Of Divine Authority CH 66 H 7
17 Al Kafi V 1 – The Book Of Divine Authority CH 66 H 1
18 Al Kafi V 1 – The Book Of Divine Authority CH 66 H 2
19 Al Kafi V 1 – The Book Of Divine Authority CH 66 H 3
20 Al Kafi V 1 – The Book Of Divine Authority CH 68 H 1
21 Al Kafi V 1 – The Book Of Divine Authority CH 68 H 2
22 Al Kafi V 1 – The Book Of Divine Authority CH 68 H 3
23 Al Kafi V 1 – The Book Of Divine Authority CH 68 H 4
24 Al Kafi V 1 – The Book Of Divine Authority CH 69 H 1
25 Al Kafi V 1 – The Book Of Divine Authority CH 69 H 2
26 Al Kafi V 1 – The Book Of Divine Authority CH 69 H 3
27 Al Kafi V 1 – The Book Of Divine Authority CH 69 H 4
28 Al Kafi V 1 – The Book Of Divine Authority CH 70 H 1
29 Al Kafi V 1 – The Book Of Divine Authority CH 70 H 2
30 Al Kafi V 1 – The Book Of Divine Authority CH 70 H 3
31 Al Kafi V 1 – The Book Of Divine Authority CH 70 H 4
32 Al Kafi V 1 – The Book Of Divine Authority CH 70 H 5
33 Al Kafi V 1 – The Book Of Divine Authority CH 70 H 6
34 Al Kafi V 1 – The Book Of Divine Authority CH 70 H 7
35 Al Kafi V 1 – The Book Of Divine Authority CH 70 H 8
36 Al Kafi V 1 – The Book Of Divine Authority CH 71 H 1
37 Al Kafi V 1 – The Book Of Divine Authority CH 71 H 2
38 Al Kafi V 1 – The Book Of Divine Authority CH 71 H 3
39 Al Kafi V 1 – The Book Of Divine Authority CH 71 H 4
40 Al Kafi V 1 – The Book Of Divine Authority CH 71 H 5
41 Al Kafi V 1 – The Book Of Divine Authority CH 71 H 6
42 Al Kafi V 1 – The Book Of Divine Authority CH 71 H 7
43 Al Kafi V 1 – The Book Of Divine Authority CH 71 H 8
44 Al Kafi V 1 – The Book Of Divine Authority CH 71 H 9
45 Al Kafi V 1 – The Book Of Divine Authority CH 71 H 10
46 Al Kafi V 1 – The Book Of Divine Authority CH 71 H 11
47 Al Kafi V 1 – The Book Of Divine Authority CH 71 H 12
48 Al Kafi V 1 – The Book Of Divine Authority CH 71 H 13
49 Al Kafi V 1 – The Book Of Divine Authority CH 71 H 14
50 Al Kafi V 1 – The Book Of Divine Authority CH 71 H 15
51 Al Kafi V 1 – The Book Of Divine Authority CH 71 H 16
52 Al Kafi V 1 – The Book Of Divine Authority CH 72 H 1
53 Al Kafi V 1 – The Book Of Divine Authority CH 72 H 2
54 Al Kafi V 1 – The Book Of Divine Authority CH 72 H 3
55 Al Kafi V 1 – The Book Of Divine Authority CH 72 H 4
56 Al Kafi V 1 – The Book Of Divine Authority CH 72 H 5
57 Al Kafi V 1 – The Book Of Divine Authority CH 72 H 6

58 Al Kafi V 1 – The Book Of Divine Authority CH 72 H 7
59 Al Kafi V 1 – The Book Of Divine Authority CH 72 H 8
60 Al Kafi V 1 – The Book Of Divine Authority CH 72 H 9
61 Al Kafi V 1 – The Book Of Divine Authority CH 72 H 10
62 Al Kafi V 1 – The Book Of Divine Authority CH 72 H 11
63 Al Kafi V 1 – The Book Of Divine Authority CH 72 H 12
64 Al Kafi V 1 – The Book Of Divine Authority CH 72 H 13
65 Al Kafi V 1 – The Book Of Divine Authority CH 72 H 14
66 Al Kafi V 1 – The Book Of Divine Authority CH 72 H 15
67 Al Kafi V 1 – The Book Of Divine Authority CH 72 H 16

كِتَابُ الْحُجَّةِ

THE BOOK OF DIVINE AUTHORITY (6)

بسم الله الرحمن الرحيم الحمد لله رب العالمين، وصلى الله على سيدنا محمد وآله الطاهرين، وسلم تسليما.

In the Name of Allah[azwj] the Beneficent, the Merciful. The Praise is for Allah[azwj] Lord[azwj] of the Worlds, and Blessing be upon our Chief Muhammad[saww] and his[saww] Purified Progeny[asws], and greetings with abundant greetings.

73 . بَابُ الْإِشَارَةِ والنَّصِّ عَلى أَبِي جَعْفَرٍ الثَّانِي عليه السلام

Chapter 73 – The Indication and the wordings upon Abu Ja'far[asws] the 2nd (9th Imam[asws])

1. عَلِيُّ بْنُ مُحَمَّدٍ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ الْوَلِيدِ عَنْ يَحْيَى بْنِ حَبِيبٍ الزَّيَّاتِ قَالَ أَخْبَرَنِي مَنْ كَانَ عِنْدَ أَبِي الْحَسَنِ الرِّضَا (عَلَيْهِ السَّلام) جَالِساً فَلَمَّا نَهَضُوا قَالَ لَهُمُ الْقَوْا أَبَا جَعْفَرٍ فَسَلِّمُوا عَلَيْهِ وَأَحْدِثُوا بِهِ عَهْداً فَلَمَّا نَهَضَ الْقَوْمُ الْتَفَتَ إِلَيَّ فَقَالَ يَرْحَمُ اللهُ الْمُفَضَّلَ إِنَّهُ كَانَ لَيَقْنَعُ بِدُونِ هَذَا.

Ali Bin Muhammad, from Sahl Bin Ziyad, from Muhammad Bin Al Waleed, from Yahya Bin Habeeb Al Zayyat who said,

'He informed me, the one who was seated in the presence of Abu Al-Hassan Al-Reza[asws], that when they (people) arose (to leave the gathering), he[asws] said to them: 'Meet Abu Ja'far[asws], so greet upon him[asws] and renew the Covenant with him[asws]'. So when the people left, he[asws] turned towards me and he[asws] said: 'May Allah[azwj] be Merciful to Al-Mufazzal, he was content without this'.[1]

2. مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُعَمَّرِ بْنِ خَلادٍ قَالَ سَمِعْتُ الرِّضَا (عَلَيْهِ السَّلام) وَذَكَرَ شَيْئاً فَقَالَ مَا حَاجَتُكُمْ إِلَى ذَلِكَ هَذَا أَبُو جَعْفَرٍ قَدْ أَجْلَسْتُهُ مَجْلِسِي وَصَيَّرْتُهُ مَكَانِي وَقَالَ إِنَّا أَهْلُ بَيْتٍ يَتَوَارَثُ أَصَاغِرُنَا عَنْ أَكَابِرِنَا الْقُذَّةَ بِالْقُذَّةِ.

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Moammar Bin Khallad who said,

'I heard Al-Reza[asws] and something was mentioned, so he[asws] said: 'What is your need to that? This here is Abu Ja'far[asws] whom I[asws] have seated in my[asws] seat and he[asws] has come to be in my[asws] place'.

And he[asws] said: 'We[asws], the People[asws] of the Household, our[asws] young ones inherit from our[asws] older ones, the exactness with the exactness'.[2]

3. مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنْ أَبِيهِ مُحَمَّدِ بْنِ عِيسَى قَالَ دَخَلْتُ عَلَى أَبِي جَعْفَرٍ الثَّانِي (عَلَيْهِ السَّلام) فَنَاظَرَنِي فِي أَشْيَاءَ ثُمَّ قَالَ لِي يَا أَبَا عَلِيٍّ ارْتَفَعَ الشَّكُّ مَا لابِي غَيْرِي.

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from his father Muhammad Bin Isa who said,

'I went over to Abu Ja'far[asws] the 2nd, so he[asws] debated with me regarding the things, then said to me: 'O Abu Ali! Raise your doubts! There is none for my[asws] father[asws] apart from me[asws]'.[3]

4. عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ جَعْفَرِ بْنِ يَحْيَى عَنْ مَالِكِ بْنِ أَشْيَمَ عَنِ الْحُسَيْنِ بْنِ بَشَّارٍ قَالَ كَتَبَ ابْنُ قِيَامَا إِلَى أَبِي الْحَسَنِ (عَلَيْهِ السَّلام) كِتَاباً يَقُولُ فِيهِ كَيْفَ تَكُونُ إِمَاماً وَلَيْسَ لَكَ وَلَدٌ فَأَجَابَهُ أَبُو الْحَسَنِ الرِّضَا (عَلَيْهِ السَّلام) شِبْهَ الْمُغْضَبِ وَمَا عَلَّمَكَ أَنَّهُ لا يَكُونُ لِي وَلَدٌ وَاللهِ لا تَمْضِي الايَّامُ وَاللَّيَالِي حَتَّى يَرْزُقَنِيَ اللهُ وَلَداً ذَكَراً يَفْرُقُ بِهِ بَيْنَ الْحَقِّ وَالْبَاطِلِ.

A number of our companions, from Ahmad Bin Muhammad, from Ja'far Bin Yahya, from Malik Bin Asheym, from Al Husayn Bin Bashhar who said,

'Abu Qiyama wrote a letter to Abu Al-Hassan[asws] saying in it, 'How can you[asws] happen to be the Imam[asws] and there isn't a son for you[asws]'. So Abu Al-Hassan Al-Reza[asws] answered, resembling the angry one: 'And what would make you know that there would not happen to be a son for me[asws]? By Allah[azwj]! The days and the nights will not pass by until Allah[azwj] Graces me[asws] a male child, differentiating between the Truth and the falsehood'.[4]

5. بَعْضُ أَصْحَابِنَا عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ مُعَاوِيَةَ بْنِ حُكَيْمٍ عَنِ ابْنِ أَبِي نَصْرٍ قَالَ قَالَ لِيَ ابْنُ النَّجَاشِيِّ مَنِ الامَامُ بَعْدَ صَاحِبِكَ فَأَشْتَهِي أَنْ تَسْأَلَهُ حَتَّى أَعْلَمَ فَدَخَلْتُ عَلَى الرِّضَا (عَلَيْهِ السَّلام) فَأَخْبَرْتُهُ قَالَ فَقَالَ لِي الامَامُ ابْنِي ثُمَّ قَالَ هَلْ يَتَجَرَّأُ أَحَدٌ أَنْ يَقُولَ ابْنِي وَلَيْسَ لَهُ وَلَدٌ.

Some of our companions, from Muhammad Bin Ali, from Muawiya Bin Hukey, from Ibn Abu Nasr who said,

'Ibn Al-Najjashy said to me, 'Who is the Imam[asws] after your Master[asws]?' So I desire to ask him[asws] until I do know. So I went over to Al-Reza[asws] and informed him[asws]. So he[asws] said to me: 'The (next) Imam[asws] is my[asws] son[asws]'.

Then he[asws] said: 'Would anyone has the audacity (courage) to say, 'My son', but there isn't a son for him?'.[5]

6. أَحْمَدُ بْنُ مِهْرَانَ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ مُعَمَّرِ بْنِ خَلادٍ قَالَ ذَكَرْنَا عِنْدَ أَبِي الْحَسَنِ (عَلَيْهِ السَّلام) شَيْئاً بَعْدَ مَا وُلِدَ لَهُ أَبُو جَعْفَرٍ (عَلَيْهِ السَّلام) فَقَالَ مَا حَاجَتُكُمْ إِلَى ذَلِكَ هَذَا أَبُو جَعْفَرٍ قَدْ أَجْلَسْتُهُ مَجْلِسِي وَصَيَّرْتُهُ فِي مَكَانِي.

Ahmad Bin Mihran, from Muhammad Bin Ali, from Moammar Bin Khallad who said,

'We mentioned something in the presence of Abu Al-Hassan[asws] after (he[asws] was) blessed with Abu Ja'far[asws] (9th Imam[asws]), so he[asws] said: 'What is your need to that? This here is Abu Ja'far[asws]. I[asws] have seated him[asws] in my[asws] seat, and he[asws] has come to be in my[asws] place'.[6]

7. أَحْمَدُ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنِ ابْنِ قِيَامَا الْوَاسِطِيِّ قَالَ دَخَلْتُ عَلَى عَلِيِّ بْنِ مُوسَى (عَلَيْهِ السَّلام) فَقُلْتُ لَهُ أَ يَكُونُ إِمَامَانِ قَالَ لا إِلا وَأَحَدُهُمَا صَامِتٌ فَقُلْتُ لَهُ هُوَ ذَا أَنْتَ لَيْسَ لَكَ صَامِتٌ وَلَمْ يَكُنْ وُلِدَ لَهُ أَبُو جَعْفَرٍ (عَلَيْهِ السَّلام) بَعْدُ فَقَالَ لِي وَاللهِ لَيَجْعَلَنَّ اللهُ مِنِّي مَا يُثْبِتُ

بِهِ الْحَقَّ وَأَهْلَهُ وَيَمْحَقُ بِهِ الْبَاطِلَ وَأَهْلَهُ فَوُلِدَ لَهُ بَعْدَ سَنَةٍ أَبُو جَعْفَرٍ (عَلَيْهِ السَّلام) وَكَانَ ابْنُ قِيَامَا وَاقِفِيّاً.

Ahmad, from Muhammad Bin Ali, from Ibn Qiyama Al Wasity who said,

'I went over to Ali[asws] Bin Musa[asws] and I said to him[asws], 'Can there happen to be two Imams[asws]?' He[asws] said: 'No, except one of the two would be silent'. So I said to him[asws], 'It is that. You[asws] are such that there isn't a silent one for you[asws]', and he[asws] had not (yet) been blessed with Abu Ja'far[asws]. So he[asws] said to me: 'By Allah[azwj!] Allah[azwj] would be Making from me[asws] what the Truth will be established with and its people, and the Falsehood would be Obliterated with and its people'. So, after a year, he[asws] was blessed with Abu Ja'far[asws]. And it was so that Qiyama (the narrator) was a Waqifite (a sect)'.[7]

8. أَحْمَدُ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنِ الْحَسَنِ بْنِ الْجَهْمِ قَالَ كُنْتُ مَعَ أَبِي الْحَسَنِ (عَلَيْهِ السَّلام) جَالِساً فَدَعَا بِابْنِهِ وَهُوَ صَغِيرٌ فَأَجْلَسَهُ فِي حَجْرِي فَقَالَ لِي جَرِّدْهُ وَانْزِعْ قَمِيصَهُ فَنَزَعْتُهُ فَقَالَ لِيَ انْظُرْ بَيْنَ كَتِفَيْهِ فَنَظَرْتُ فَإِذَا فِي أَحَدِ كَتِفَيْهِ شَبِيهٌ بِالْخَاتَمِ دَاخِلٌ فِي اللَّحْمِ ثُمَّ قَالَ أَ تَرَى هَذَا كَانَ مِثْلُهُ فِي هَذَا الْمَوْضِعِ مِنْ أَبِي (عَلَيْهِ السَّلام)

Ahmad, from Muhammad Bin Ali, from Al Hassan Bin Al Jahm who said,

'I was seated with Abu Al-Hassan[asws], so he[asws] called for his[asws] son[asws], and he[asws] was small, so he[asws] seated him[asws] in his[asws] lap, and he[asws] said to me: 'Disrobe him[asws] by removing his[asws] shirt'. So I removed it, and he[asws] said: 'Look between his[asws] two shoulders'. So I looked and there was in one of his[asws] shoulder, resembling a seal entered into the flesh. Then he[asws] said: 'Do you see this?' The like of it was in this place from my[asws] father[asws]'.[8]

9. عَنْهُ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ أَبِي يَحْيَى الصَّنْعَانِيِّ قَالَ كُنْتُ عِنْدَ أَبِي الْحَسَنِ الرِّضَا (عَلَيْهِ السَّلام) فَجِيءَ بِابْنِهِ ابي جعفر (عَلَيْهِ السَّلام) وَهُوَ صَغِيرٌ فَقَالَ هَذَا الْمَوْلُودُ الَّذِي لَمْ يُولَدْ مَوْلُودٌ أَعْظَمُ بَرَكَةً عَلَى شِيعَتِنَا مِنْهُ.

From him, from Muhammad Bin Ali, from Abu Yahya Al Sana'ny who said,

'I was in the presence of Abu Al-Hassan Al-Reza[asws], so they came with his[asws] son[asws] Abu Ja'far[asws] and he[asws] was small. So he[asws] said: 'This is the Blessed event which none has been begotten as being of greater Blessings upon our[asws] Shias than him[asws]'.[9]

10. مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ صَفْوَانَ بْنِ يَحْيَى قَالَ قُلْتُ لِلرِّضَا (عَلَيْهِ السَّلام) قَدْ كُنَّا نَسْأَلُكَ قَبْلَ أَنْ يَهَبَ الله لَكَ أَبَا جَعْفَرٍ (عَلَيْهِ السَّلام) فَكُنْتَ تَقُولُ يَهَبُ الله لِي غُلاماً فَقَدْ وَهَبَهُ الله لَكَ فَأَقَرَّ عُيُونَنَا فَلا أَرَانَا الله يَوْمَكَ فَإِنْ كَانَ كَوْنٌ فَإِلَى مَنْ فَأَشَارَ بِيَدِهِ إِلَى ابي جعفر (عَلَيْهِ السَّلام) وَهُوَ قَائِمٌ بَيْنَ يَدَيْهِ فَقُلْتُ جُعِلْتُ فِدَاكَ هَذَا ابْنُ ثَلاثِ سِنِينَ فَقَالَ وَمَا يَضُرُّهُ مِنْ ذَلِكَ فَقَدْ قَامَ عِيسَى (عَلَيْهِ السَّلام) بِالْحُجَّةِ وَهُوَ ابْنُ ثَلاثِ سِنِينَ.

Muhammad Bin yahya, from Ahmad Bin Muhammad, from Safwan Bin Yahya who said,

‘I said to Al-Reza[asws], ‘We had asked you[asws] before Allah[azwj] had Endowed Abu Ja’far[asws] to you[asws], so you[asws] had said: ‘Allah[azwj] would Endown unto me[asws] a boy’. So Allah[azwj] has Endowed him[asws] to you[asws] and our eyes are delighted. So, may Allah[azwj] not Show us your[asws] day (of passing away). So if it does happen, so to whom?’ So he[asws] gestured to Abu Ja’far[asws], and he[asws] was standing in front of him[asws]. So I said, ‘May I be sacrificed for you[asws]! This is a boy of three years!’. So he[asws] said: ‘And what would harm him[asws] from that? Isa[as] had stood with the Divine Authority and he[as] was a boy of three years’.[10]

11. الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ جُمْهُورٍ عَنْ مُعَمَّرِ بْنِ خَلادٍ قَالَ سَمِعْتُ إِسْمَاعِيلَ بْنَ إِبْرَاهِيمَ يَقُولُ لِلرِّضَا (عَلَيْهِ السَّلام) إِنَّ ابْنِي فِي لِسَانِهِ ثِقْلٌ فَأَنَا أَبْعَثُ بِهِ إِلَيْكَ غَداً تَمْسَحُ عَلَى رَأْسِهِ وَتَدْعُو لَهُ فَإِنَّهُ مَوْلاكَ فَقَالَ هُوَ مَوْلَى أَبِي جَعْفَرٍ فَابْعَثْ بِهِ غَداً إِلَيْهِ.

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Muhammad Bin Jamhour, from Moammar Bin Khallad who said,

‘I heard Ismail Bin Ibrahim saying to Al-Reza[asws], ‘My son has heaviness in his tongue, so I would be sending him to you[asws] tomorrow for you[asws] to wipe upon his head and supplicate for him, for he is in your[asws] Wilayah’. So he[asws] said: ‘He is in the Wilayah of Abu Ja’far[asws] (9th Imam[asws]) therefore send him to him[asws] tomorrow’.[11]

12. الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ النَّهْدِيِّ عَنْ مُحَمَّدِ بْنِ خَلادٍ الصَّيْقَلِ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ بْنِ عَمَّارٍ قَالَ كُنْتُ عِنْدَ عَلِيِّ بْنِ جَعْفَرِ بْنِ مُحَمَّدٍ جَالِساً بِالْمَدِينَةِ وَكُنْتُ أَقَمْتُ عِنْدَهُ سَنَتَيْنِ أَكْتُبُ عَنْهُ مَا يَسْمَعُ مِنْ أَخِيهِ يَعْنِي أَبَا الْحَسَنِ (عَلَيْهِ السَّلام) إِذْ دَخَلَ عَلَيْهِ أَبُو جَعْفَرٍ مُحَمَّدُ بْنُ عَلِيٍّ الرِّضَا (عَلَيْهِ السَّلام) الْمَسْجِدَ مَسْجِدَ الرَّسُولِ (صَلَّى اللهُ عَلَيْهِ وَآلِه) فَوَثَبَ عَلِيُّ بْنُ جَعْفَرٍ بِلا حِذَاءٍ وَلا رِدَاءٍ فَقَبَّلَ يَدَهُ وَعَظَّمَهُ فَقَالَ لَهُ أَبُو جَعْفَرٍ (عَلَيْهِ السَّلام) يَا عَمِّ اجْلِسْ رَحِمَكَ الله فَقَالَ يَا سَيِّدِي كَيْفَ أَجْلِسُ وَأَنْتَ قَائِمٌ فَلَمَّا رَجَعَ عَلِيُّ بْنُ جَعْفَرٍ إِلَى مَجْلِسِهِ جَعَلَ أَصْحَابُهُ يُوَبِّخُونَهُ وَيَقُولُونَ أَنْتَ عَمُّ أَبِيهِ وَأَنْتَ تَفْعَلُ بِهِ هَذَا الْفِعْلَ فَقَالَ اسْكُتُوا إِذَا كَانَ الله عَزَّ وَجَلَّ وَقَبَضَ عَلَى لِحْيَتِهِ لَمْ يُؤَهِّلْ هَذِهِ الشَّيْبَةَ وَأَهَّلَ هَذَا الْفَتَى وَوَضَعَهُ حَيْثُ وَضَعَهُ أُنْكِرُ فَضْلَهُ نَعُوذُ بِالله مِمَّا تَقُولُونَ بَلْ أَنَا لَهُ عَبْدٌ.

Al Husayn Bin Muhammad, from Muhammad Bin Ahmad Al Nahdy, from Muhammad Bin Khallad Al Sayqal, from Muhammad Bin Al Hassan Bin Ammar who said,

‘I was seated in the presence of Ali son of Ja’far[asws] Bin Muhammad[asws] at Al-Medina, and I was staying with him for two years, writing from him what he had heard from his brother[asws], meaning Abu Al-Hassan[asws] (7th Imam[asws]) when Abu Ja’far Muhammad[asws] Bin Ali Al-Reza[asws] entered the Masjid, the Masjid of Rasool-Allah[saww]. So Ali Bin Ja’far[asws] leapt up without any shoes nor a robe, and he kissed his[asws] hand and revered him[asws]. So Abu Ja’far[asws] said to him, ‘O Uncle, be seated, may Allah[azwj] have Mercy on you’. So he said, ‘O my Chief[asws]! How can I sit while you[asws] are standing?’

So when Ali son of Ja'far[asws] returned to his gathering, his companions went on rebuking him and they were saying, 'You are an uncle of his[asws] father[asws], and you are doing this deed with him[asws]?' So he said, 'Be silent! When it was so that Allah[azwj] Mighty and Majestic', and he grabbed his own beard, 'has not Sanctified this old man and has Sanctified this youth, and Placed him[asws] where He[azwj] Placed him[asws], (how can I) deny his[asws] merits? I seek Refuge with Allah[azwj] from what you are saying. But, I am a slave of his[asws]'.[12]

13. الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنِ الْخَيْرَانِيِّ عَنْ أَبِيهِ قَالَ كُنْتُ وَاقِفاً بَيْنَ يَدَيْ أَبِي الْحَسَنِ (عَلَيْهِ السَّلام) بِخُرَاسَانَ فَقَالَ لَهُ قَائِلٌ يَا سَيِّدِي إِنْ كَانَ كَوْنٌ فَإِلَى مَنْ قَالَ إِلَى أَبِي جَعْفَرٍ ابْنِي فَكَأَنَّ الْقَائِلَ اسْتَصْغَرَ سِنَّ ابي جعفر (عَلَيْهِ السَّلام) فَقَالَ أَبُو الْحَسَنِ (عَلَيْهِ السَّلام) إِنَّ الله تَبَارَكَ وَتَعَالَى بَعَثَ عِيسَى ابْنَ مَرْيَمَ رَسُولاً نَبِيّاً صَاحِبَ شَرِيعَةٍ مُبْتَدَأَةٍ فِي أَصْغَرَ مِنَ السِّنِّ الَّذِي فِيهِ أَبُو جَعْفَرٍ (عَلَيْهِ السَّلام)

Al Husayn Bin Muhammad, from Al Khayrani, from his father who said,

'I had paused in front of Abu Al-Hassan[asws] at Khurasan, so a speaker said to him[asws], 'O my Chief! If there was an occurrence (death), so to whom?' He[asws] said: 'To Abu Ja'far[asws], my[asws] son[asws]'. So it was as if the speaker was belittling the (young) age of Abu Ja'far[asws]. So Abu Al-Hassan[asws] said: 'Allah[azwj] Blessed and High Sent Isa[as] Ibn Maryam[as] as a Rasool[as], a Prophet[as], an owner of a Law, commencing during an age smaller than that which is in Abu Ja'far[asws]'.[13]

14. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَعَلِيّ بْنِ مُحَمَّدٍ الْقَاسَانِيِّ جَمِيعاً عَنْ زَكَرِيَّا بْنِ يَحْيَى بْنِ النُّعْمَانِ الصَّيْرَفِيِّ قَالَ سَمِعْتُ عَلِيَّ بْنَ جَعْفَرٍ يُحَدِّثُ الْحَسَنَ بْنَ الْحُسَيْنِ بْنِ عَلِيِّ بْنِ الْحُسَيْنِ فَقَالَ وَالله لَقَدْ نَصَرَ الله أَبَا الْحَسَنِ الرِّضَا (عَلَيْهِ السَّلام) فَقَالَ لَهُ الْحَسَنُ إِي وَالله جُعِلْتُ فِدَاكَ لَقَدْ بَغَى عَلَيْهِ إِخْوَتُهُ فَقَالَ عَلِيُّ بْنُ جَعْفَرٍ إِي وَالله وَنَحْنُ عُمُومَتُهُ بَغَيْنَا عَلَيْهِ فَقَالَ لَهُ الْحَسَنُ جُعِلْتُ فِدَاكَ كَيْفَ صَنَعْتُمْ فَإِنِّي لَمْ أَحْضُرْكُمْ قَالَ قَالَ لَهُ إِخْوَتُهُ وَنَحْنُ أَيْضاً مَا كَانَ فِينَا إِمَامٌ قَطُّ حَائِلَ اللَّوْنِ فَقَالَ لَهُمُ الرِّضَا (عَلَيْهِ السَّلام) هُوَ ابْنِي قَالُوا فَإِنَّ رَسُولَ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) قَدْ قَضَى بِالْقَافَةِ فَبَيْنَنَا وَبَيْنَكَ الْقَافَةُ قَالَ ابْعَثُوا أَنْتُمْ إِلَيْهِمْ فَأَمَّا أَنَا فَلا وَلا تُعْلِمُوهُمْ لِمَا دَعَوْتُمُوهُمْ وَلْتَكُونُوا فِي بُيُوتِكُمْ فَلَمَّا جَاءُوا أَقْعَدُونَا فِي الْبُسْتَانِ وَاصْطَفَّ عُمُومَتُهُ وَإِخْوَتُهُ وَأَخَوَاتُهُ وَأَخَذُوا الرِّضَا (عَلَيْهِ السَّلام) وَأَلْبَسُوهُ جُبَّةَ صُوفٍ وَقَلَنْسُوَةً مِنْهَا وَوَضَعُوا عَلَى عُنُقِهِ مِسْحَاةً وَقَالُوا لَهُ ادْخُلِ الْبُسْتَانَ كَأَنَّكَ تَعْمَلُ فِيهِ ثُمَّ جَاءُوا بِابي جعفر (عَلَيْهِ السَّلام) فَقَالُوا أَلْحِقُوا هَذَا الْغُلامَ بِأَبِيهِ فَقَالُوا لَيْسَ لَهُ هَاهُنَا أَبٌ وَلَكِنَّ هَذَا عَمُّ أَبِيهِ وَهَذَا عَمُّ أَبِيهِ وَهَذَا عَمُّهُ وَهَذِهِ عَمَّتُهُ وَإِنْ يَكُنْ لَهُ هَاهُنَا أَبٌ فَهُوَ صَاحِبُ الْبُسْتَانِ فَإِنَّ قَدَمَيْهِ وَقَدَمَيْهِ وَاحِدَةٌ فَلَمَّا رَجَعَ أَبُو الْحَسَنِ (عَلَيْهِ السَّلام) قَالُوا هَذَا أَبُوهُ قَالَ عَلِيُّ بْنُ جَعْفَرٍ فَقُمْتُ فَمَصَصْتُ رِيقَ ابي جعفر (عَلَيْهِ السَّلام) ثُمَّ

قُلْتُ لَهُ أَشْهَدُ أَنَّكَ إِمَامِي عِنْدَ الله فَبَكَى الرِّضَا (عَلَيْهِ السَّلام) ثُمَّ قَالَ يَا عَمِّ أَ لَمْ تَسْمَعْ أَبِي وَهُوَ يَقُولُ قَالَ رَسُولُ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) بِأَبِي ابْنُ خِيَرَةِ الاماءِ ابْنُ النُّوبِيَّةِ الطَّيِّبَةِ الْفَمِ الْمُنْتَجَبَةِ الرَّحِمِ وَيْلَهُمْ لَعَنَ الله الاعَيْبِسَ وَذُرِّيَّتَهُ صَاحِبَ الْفِتْنَةِ وَيَقْتُلُهُمْ سِنِينَ وَشُهُوراً وَأَيَّاماً يَسُومُهُمْ خَسْفاً وَيَسْقِيهِمْ كَأْساً مُصْبِرَةً وَهُوَ الطَّرِيدُ الشَّرِيدُ الْمَوْتُورُ بِأَبِيهِ وَجَدِّهِ صَاحِبُ الْغَيْبَةِ يُقَالُ مَاتَ أَوْ هَلَكَ أَيَّ وَادٍ سَلَكَ أَ فَيَكُونُ هَذَا يَا عَمِّ إِلا مِنِّي فَقُلْتُ صَدَقْتَ جُعِلْتُ فِدَاكَ.

Ali Bin Ibrahim, from his father and Ali Bin Muhammad Al Qasany, altogether from Zakariyya Bin Yahya Bin Al Nu'man Al Sayrafi who said,

'I heard Ali son of Ja'far[asws] narrating to Al-Hassan Bin Al-Husayn Bin Ali Bin Al-Husayn, so he said, 'By Allah[azwj!] Allah[azwj] has Granted victory to Abu Al-Hassan Al-Reza[asws]'. So Al-Hassan said to him, 'Yes, by Allah[azwj,] may I be sacrificed for you! His[asws] brothers had rebelled against him[asws]'. So Ali son of Ja'far[asws] said, 'Yes, by Allah[azwj,] we, his[asws] uncles, had (also) rebelled against him[asws]'.

So Al-Hassan said to him, 'May I be sacrificed for you! How did you behave, for I was not present with you all'. He said, 'His[asws] brothers said to him[asws], and us as well, 'There has not been among us an Imam[asws] at all of a dark complexion'. So Al-Reza[asws] said to them: 'He[asws] is my[asws] son[asws]!'. So they said, 'Rasool-Allah[saww] had judged (characters) based on appearance, therefore between us and you[asws] is the appearance'. He[asws] said: 'You can send for them (experts in physiology), but as for I[asws], so no, and do not let them know what you are inviting them for, and let them happen to be in your houses'.

So when they came, we got them to be seated in the orchard, and chose his[asws] uncles, and his[asws] brothers, and his[asws] sisters, and they took Al-Reza[asws] and clothed him[asws] in a woollen robe and a skull cap and placed a spade upon his neck, and they said to him[asws], 'Enter the orchard as if you[asws] are working in it'. Then they came with Abu Ja'far[asws] and they said (to the experts in physiology), 'Link this boy to his[asws] father[asws]'. So they said, 'There isn't a father for him[asws] over here, but, this here is an uncle of his[asws] father[asws], and this one is an uncle of his[asws] father[asws], and this is his[asws] uncle, and this here is his[asws] paternal aunt, and if there was a father of his[asws] over here, so he[asws] is the one in the orchard, for his[asws] feet and his[asws] feet are one'. So when Abu Al-Hassan[asws] returned, they said, 'This is his[asws] father[asws]!'

Ali Bin Ja'far said, 'So I stood and I extracted the saliva of Abu Ja'far[asws], then I said to him[asws], 'I testify that you[asws] are my Imam[asws] in the Presence of Allah[azwj'.] So Al-Reza[asws] wept, then said: 'O Uncle! Why did you not listen to my[asws] father[asws] and he[asws] was saying: 'Rasool-Allah[saww] said: 'May my[saww] fatheras be for the son of the best of the slave girls of the sons of Nubia (Sudan), the aromatic of the mouth, the excellent of the womb!'.

Woe be unto them! May Allah[azwj] Curse the Abbasides and their offspring, the owners of the strife who have killed them (Imams[asws]) for years and months and days. They poisoned them[asws] and made them[asws] sick by sealed goblets, and he[asws] would be in exile, homeless, suffering the pain of his[asws] father[asws] and his[asws] grandfather.

(as for) the Occultation, it would be said, 'He[asws] died, or perished'. (No one will know) which valley he[asws] would be travelling in. O Uncle! Can this happen to be except from me[asws]?' So I said, 'You[asws] speak the truth, may I be sacrificed for you[asws]!'.[14]

74 . بَابُ الْإِشَارَةِ والنَّصِّ عَلى أَبِي الْحَسَنِ الثَّالِثِ عليه السلام

Chapter 74 – The Indication and the wordings upon Abu Al-Hassan[asws] the 3rd. (10th Imam[asws])

1. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ إِسْمَاعِيلَ بْنِ مِهْرَانَ قَالَ لَمَّا خَرَجَ أَبُو جَعْفَرٍ (عَلَيْهِ السَّلام) مِنَ الْمَدِينَةِ إِلَى بَغْدَادَ فِي الدَّفْعَةِ الاولَى مِنْ خَرْجَتَيْهِ قُلْتُ لَهُ عِنْدَ خُرُوجِهِ جُعِلْتُ فِدَاكَ إِنِي أَخَافُ عَلَيْكَ فِي هَذَا الْوَجْهِ فَإِلَى مَنِ الامْرُ بَعْدَكَ فَكَرَّ بِوَجْهِهِ إِلَيَّ ضَاحِكاً وَقَالَ لَيْسَ الْغَيْبَةُ حَيْثُ ظَنَنْتَ فِي هَذِهِ السَّنَةِ فَلَمَّا أُخْرِجَ بِهِ الثَّانِيَةَ إِلَى الْمُعْتَصِمِ صِرْتُ إِلَيْهِ فَقُلْتُ لَهُ جُعِلْتُ فِدَاكَ أَنْتَ خَارِجٌ فَإِلَى مَنْ هَذَا الامْرُ مِنْ بَعْدِكَ فَبَكَى حَتَّى اخْضَلَّتْ لِحْيَتُهُ ثُمَّ الْتَفَتَ إِلَيَّ فَقَالَ عِنْدَ هَذِهِ يُخَافُ عَلَيَّ الامْرُ مِنْ بَعْدِي إِلَى ابْنِي عَلِيٍّ.

Ali Bin Ibrahim, from his father, from Ismail Bin Mihran who said,

'When Abu Ja'far[asws] went out from Al-Medina to Baghdad during the first time from his[asws] two such exits, I said to him[asws] during his[asws] exiting, 'May I be sacrificed for you[asws]! I fear upon you during this direction, so to whom would be the command (Imamate) after you[asws]?' So he[asws] turned his[asws] face towards me smiling and said: 'The Occultation isn't to be during this year, where your thoughts are'.

So when they went out with him[asws] for the second time to Al-Mu'tasim (the Caliph), I said to him[asws], 'May I be sacrificed for you[asws]! You[asws] are going out, so to whom would this command (Imamate) be from after you[asws]?' So he[asws] wept until his[asws] beard was soaked. Then he[asws] turned towards me and he[asws] said: 'This is what you had feared upon me[asws]. The command (Imamate) from after me[asws] is to my[asws] son[asws] Ali[asws]' (10th Imam[asws]).[15]

2. الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنِ الْخَيْرَانِيِّ عَنْ أَبِيهِ أَنَّهُ قَالَ كَانَ يَلْزَمُ بَابَ ابي جعفر (عَلَيْهِ السَّلام) لِلْخِدْمَةِ الَّتِي كَانَ وُكِّلَ بِهَا وَكَانَ أَحْمَدُ بْنُ مُحَمَّدِ بْنِ عِيسَى يَجِيءُ فِي السَّحَرِ فِي كُلِّ لَيْلَةٍ لِيَعْرِفَ خَبَرَ عِلَّةِ ابي جعفر (عَلَيْهِ السَّلام) وَكَانَ الرَّسُولُ الَّذِي يَخْتَلِفُ بَيْنَ ابي جعفر (عَلَيْهِ السَّلام) وَبَيْنَ أَبِي إِذَا حَضَرَ قَامَ أَحْمَدُ وَخَلا بِهِ أَبِي فَخَرَجْتُ ذَاتَ لَيْلَةٍ وَقَامَ أَحْمَدُ عَنِ الْمَجْلِسِ وَخَلا أَبِي بِالرَّسُولِ وَاسْتَدَارَ أَحْمَدُ فَوَقَفَ حَيْثُ يَسْمَعُ الْكَلامَ فَقَالَ الرَّسُولُ لابِي إِنَّ مَوْلاكَ يَقْرَأُ عَلَيْكَ السَّلامَ وَيَقُولُ لَكَ إِنِّي مَاضٍ وَالامْرُ صَائِرٌ إِلَى ابْنِي عَلِيٍّ وَلَهُ عَلَيْكُمْ بَعْدِي مَا كَانَ لِي عَلَيْكُمْ بَعْدَ أَبِي ثُمَّ مَضَى الرَّسُولُ وَرَجَعَ أَحْمَدُ إِلَى مَوْضِعِهِ وَقَالَ لابِي مَا الَّذِي قَدْ قَالَ لَكَ قَالَ خَيْراً قَالَ قَدْ سَمِعْتُ مَا قَالَ فَلِمَ تَكْتُمُهُ وَأَعَادَ مَا سَمِعَ فَقَالَ لَهُ أَبِي قَدْ حَرَّمَ الله عَلَيْكَ مَا فَعَلْتَ لانَّ الله تَعَالَى يَقُولُ وَلا تَجَسَّسُوا فَاحْفَظِ الشَّهَادَةَ لَعَلَّنَا نَحْتَاجُ إِلَيْهَا يَوْماً مَا وَإِيَّاكَ أَنْ تُظْهِرَهَا إِلَى

وَقْتِهَا فَلَمَّا أَصْبَحَ أَبِي كَتَبَ نُسْخَةَ الرِّسَالَةِ فِي عَشْرِ رِقَاعٍ وَخَتَمَهَا وَدَفَعَهَا إِلَى عَشْرَةٍ مِنْ وُجُوهِ الْعِصَابَةِ وَقَالَ إِنْ حَدَثَ بِي حَدَثُ الْمَوْتِ قَبْلَ أَنْ أُطَالِبَكُمْ بِهَا فَافْتَحُوهَا وَأَعْلِمُوا بِمَا فِيهَا فَلَمَّا مَضَى أَبُو جَعْفَرٍ (عَلَيْهِ السَّلام) ذَكَرَ أَبِي أَنَّهُ لَمْ يَخْرُجْ مِنْ مَنْزِلِهِ حَتَّى قَطَعَ عَلَى يَدَيْهِ نَحْوٌ مِنْ أَرْبَعِمِائَةِ إِنْسَانٍ وَاجْتَمَعَ رُؤَسَاءُ الْعِصَابَةِ عِنْدَ مُحَمَّدِ بْنِ الْفَرَجِ يَتَفَاوَضُونَ هَذَا الامْرَ فَكَتَبَ مُحَمَّدُ بْنُ الْفَرَجِ إِلَى أَبِي يُعْلِمُهُ بِاجْتِمَاعِهِمْ عِنْدَهُ وَأَنَّهُ لَوْ لا مَخَافَةُ الشُّهْرَةِ لَصَارَ مَعَهُمْ إِلَيْهِ وَيَسْأَلُهُ أَنْ يَأْتِيَهُ فَرَكِبَ أَبِي وَصَارَ إِلَيْهِ فَوَجَدَ الْقَوْمَ مُجْتَمِعِينَ عِنْدَهُ فَقَالُوا لابِي مَا تَقُولُ فِي هَذَا الامْرِ فَقَالَ أَبِي لِمَنْ عِنْدَهُ الرِّقَاعُ أَحْضِرُوا الرِّقَاعَ فَأَحْضَرُوهَا فَقَالَ لَهُمْ هَذَا مَا أُمِرْتُ بِهِ فَقَالَ بَعْضُهُمْ قَدْ كُنَّا نُحِبُّ أَنْ يَكُونَ مَعَكَ فِي هَذَا الامْرِ شَاهِدٌ آخَرُ فَقَالَ لَهُمْ قَدْ أَتَاكُمُ اللهُ عَزَّ وَجَلَّ بِهِ هَذَا أَبُو جَعْفَرٍ الاشْعَرِيُّ يَشْهَدُ لِي بِسَمَاعِ هَذِهِ الرِّسَالَةِ وَسَأَلَهُ أَنْ يَشْهَدَ بِمَا عِنْدَهُ فَأَنْكَرَ أَحْمَدُ أَنْ يَكُونَ سَمِعَ مِنْ هَذَا شَيْئاً فَدَعَاهُ أَبِي إِلَى الْمُبَاهَلَةِ فَقَالَ لَمَّا حَقَّقَ عَلَيْهِ قَالَ قَدْ سَمِعْتُ ذَلِكَ وَهَذَا مَكْرُمَةٌ كُنْتُ أُحِبُّ أَنْ تَكُونَ لِرَجُلٍ مِنَ الْعَرَبُ لا لِرَجُلٍ مِنَ الْعَجَمِ فَلَمْ يَبْرَحِ الْقَوْمُ حَتَّى قَالُوا بِالْحَقِّ جَمِيعاً.

Al Husayn Bin Muhammad, from Al Kahyrani, from his father, said,

'He (my father) had necessitated the door of Abu Ja'far[asws] for the service (as a doorman) which he[asws] had allocated with, and it was so that Ahmad Bin Muhammad Bin Isa used to come during the dawn of every night in order to know the news of the illness of Abu Ja'far[asws] (9th Imam[asws]) and there was the messenger who used to come and go between Abu Ja'far[asws] and my father. Whenever he (the messenger) was present, Ahmad would arise and my father would be alone with him (the messenger).

So I went out one night and Ahmad stood from the gathering and my father was alone with the messenger, and Ahmad was circling around. So he paused, when he heard the speech, and the messenger said to my father, 'Your Master[asws] conveys the greetings upon you and is saying to you: 'I[asws] am going to pass away and the command (Imamate) is going to (be with) my[asws] son[asws] Ali[asws], and for him[asws] upon you all, after me[asws] would be what is for me[asws] upon you after my[asws] father[asws]'.

Then the messenger went away and Ahmad returned to his place and said to my father, 'What is that which he had said to you?' He said, 'Good'. He said, 'I have heard what he said, therefore do not conceal it', and he repeated what he had heard. So my father said to him, 'Allah[azwj] has Prohibited upon you what you did because Allah[azwj] the Exalted is Saying [49:12] and do not spy, therefore preserve the testimony for perhaps we would be needy to it one day and beware of manifesting it before its time'.

So when it was morning, my father copied the message in ten papers and sealed these and handed these over to ten from the clan and said, 'If there occurs with me an occurrence of death before I seek these from you all, so open these and get to know with whatever is in it'.

So when Abu Ja'far[asws] passed away, my father mentioned that he would not come out from his house until about four hundred persons had cut off (from others) upon his hands, and he gathered the chiefs of the community in the presence of Muhammad Bin Al-Faraj negotiating this matter. So Muhammad Bin Al-Faraj wrote to my father letting him know of their gathering in his presence, and that he, if he does not fear the publicity, should come to be with them, and he asked him to come over.

So my father rode and went over to him and he found the people have had gathered with him. So they said to my father, 'What are you saying regarding this matter?' So my father said, 'To the one with whom there is a parchment, should display the parchment'. So they displayed these, and he said to them, 'This is what I had been ordered with'. So some of them said, 'We would have loved it if there had been other witnesses with you regarding this matter'.

So he said to them, 'Allah[azwj] Mighty and Majestic has Already Come with it. This is Abu Ja'far Al-Ashary. He would testify for me that he heard this message, and ask him that he should testify with whatever is with him'. But, Ahmad denied that he had been hearing anything from this. So my father called him to the imprecation (Mubahila).

So he (the narrator) said, 'When it was proven against him, he said, 'I had heard that and this is a prestige. I had liked it that it would happen to be from a man from the Arabs, not to a man from the non-Arabs'. (Al-Khayrani was a non-Arab). So the people did not depart until they had spoken with the truth, altogether'.[16]

3. وَفِي نُسْخَةِ الصَّفْوَانِيِّ مُحَمَّدُ بْنُ جَعْفَرٍ الْكُوفِيُّ عَنْ مُحَمَّدِ بْنِ عِيسَى بْنِ عُبَيْدٍ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ الْوَاسِطِيِّ أَنَّهُ سَمِعَ أَحْمَدَ بْنَ أَبِي خَالِدٍ مَوْلَى أَبِي جَعْفَرٍ يَحْكِي أَنَّهُ أَشْهَدَهُ عَلَى هَذِهِ الْوَصِيَّةِ الْمَنْسُوخَةِ شَهِدَ أَحْمَدُ بْنُ أَبِي خَالِدٍ مَوْلَى أَبِي جَعْفَرٍ أَنَّ أَبَا جَعْفَرٍ مُحَمَّدَ بْنَ عَلِيِّ بْنِ مُوسَى بْنِ جَعْفَرِ بْنِ مُحَمَّدِ بْنِ عَلِيِّ بْنِ الْحُسَيْنِ بْنِ عَلِيِّ بْنِ أَبِي طَالِبٍ (عَلَيْهِ السَّلام) أَشْهَدَهُ أَنَّهُ أَوْصَى إِلَى عَلِيٍّ ابْنِهِ بِنَفْسِهِ وَأَخَوَاتِهِ وَجَعَلَ أَمْرَ مُوسَى إِذَا بَلَغَ إِلَيْهِ وَجَعَلَ عَبْدَ الله بْنَ الْمُسَاوِرِ قَائِماً عَلَى تَرِكَتِهِ مِنَ الضِّيَاعِ وَالامْوَالِ وَالنَّفَقَاتِ وَالرَّقِيقِ وَغَيْرِ ذَلِكَ إِلَى أَنْ يَبْلُغَ عَلِيُّ بْنُ مُحَمَّدٍ صَيَّرَ عَبْدُ الله بْنُ الْمُسَاوِرِ ذَلِكَ الْيَوْمَ إِلَيْهِ يَقُومُ بِأَمْرِ نَفْسِهِ وَأَخَوَاتِهِ وَيُصَيِّرُ أَمْرَ مُوسَى إِلَيْهِ يَقُومُ لِنَفْسِهِ بَعْدَهُمَا عَلَى شَرْطِ أَبِيهِمَا فِي صَدَقَاتِهِ الَّتِي تَصَدَّقَ بِهَا وَذَلِكَ يَوْمُ الاحَدِ لِثَلاثِ لَيَالٍ خَلَوْنَ مِنْ ذِي الْحِجَّةِ سَنَةَ عِشْرِينَ وَمِائَتَيْنِ وَكَتَبَ أَحْمَدُ بْنُ أَبِي خَالِدٍ شَهَادَتَهُ بِخَطِّهِ وَشَهِدَ الْحَسَنُ بْنُ مُحَمَّدِ بْنِ عَبْدِ الله بْنِ الْحَسَنِ بْنِ عَلِيِّ بْنِ الْحُسَيْنِ بْنِ عَلِيِّ بْنِ أَبِي طَالِبٍ (عَلَيْهِ السَّلام) وَهُوَ الْجَوَّانِيُّ عَلَى مِثْلِ شَهَادَةِ أَحْمَدَ بْنِ أَبِي خَالِدٍ فِي صَدْرِ هَذَا الْكِتَابِ وَكَتَبَ شَهَادَتَهُ بِيَدِهِ وَشَهِدَ نَصْرٌ الْخَادِمُ وَكَتَبَ شَهَادَتَهُ بِيَدِهِ.

And in a copy of Al Safwany – Muhammad Bin Ja'far Al Kufy, from Muhammad Bin Isa Bin Ubeyd, from Muhammad Bin Al Husayn Al Wasity that he heard Ahmad Bin Abu Khalid a slave of Abu Ja'far,

‘He witnessed upon this copied bequest – ‘Ahmad Bin Abu Khalid, a slave of Abu Ja’far[asws] Muhammad[asws] Bin Ali[asws] Bin Musa[asws] Bin Ja’far[asws] Bin Muhammad[asws] Bin Ali[asws] Bin Al-Husayn[asws] Bin Ali[asws] Bin Abu Talib[asws] testifies, ‘I hereby testify that he[asws] bequeathed to Ali[asws] his[asws] son[asws] with himself[asws] and his[asws] sisters, and made the matter of Musa, when he reaches adulthood, to him[asws].

And he[asws] made Abdullah Bin Al-Musawir to him on that day to be custodian upon his[asws] legacy from the properties, and wealth, and the expenditure monies, and the slaves, and other than that, until Ali[asws] Bin Muhammad[asws] (10th Imam[asws]) reaches adulthood. Abdullah Bin Al-Musawir, on that day, came to be standing with the matter of his[asws] own self, and his[asws] sisters, and the matter of Musa came to be with him, standing for himself after the two of them, upon the stipulation of their father[asws] regarding his[asws] charities which he[asws] gave with, and that is the day of Sunday the third night of Zil Hijjah, the year two hundred and twenty.

And Ahmad Bin Abu Khalid wrote his testimony by his own handwriting it was witnessed by Al-Hassan Bin Muhammad Bin Abdullah Bin Al-Hassan Bin Ali[asws] Bin Al-Husayn[asws] Bin Ali[asws] Bin Abu Talib[asws], and he is Al-Jawwany, upon the like of the testimony of Ahmad Bin Abu Khalid in the beginning of this letter, and he wrote his testimony by his own hand, Nasr the servant testified and wrote his testimony by his own hand’.[17]

75 . بَابُ الْإِشَارَةِ والنَّصِّ عَلى أَبِي مُحَمَّدٍ عليه السلام

Chapter 75 – The Indication and the wordings upon Abu Muhammad[asws] (11th Imam[asws])

1. عَلِيُّ بْنُ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ النَّهْدِيِّ عَنْ يَحْيَى بْنِ يَسَارٍ الْقَنْبَرِيِّ قَالَ أَوْصَى أَبُو الْحَسَنِ (عَلَيْهِ السَّلام) إِلَى ابْنِهِ الْحَسَنِ قَبْلَ مُضِيِّهِ بِأَرْبَعَةِ أَشْهُرٍ وَأَشْهَدَنِي عَلَى ذَلِكَ وَجَمَاعَةً مِنَ الْمَوَالِي.

Ali Bin Muhammad, from Muhammad Bin Ahmad Al Nahdy, from Yahya Bin Yasaar Al Qanbary who said,

‘Abu Al-Hassan[asws] (10th Imam[asws]) bequeathed to his[asws] son[asws] Al-Hassan[asws] (11th Imam[asws]) before his[asws] passing away by four months and kept me as a witness upon that, and a group of friends’.[18]

2. عَلِيُّ بْنُ مُحَمَّدٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الْكُوفِيِّ عَنْ بَشَّارِ بْنِ أَحْمَدَ الْبَصْرِيِّ عَنْ عَلِيِّ بْنِ عُمَرَ النَّوْفَلِيِّ قَالَ كُنْتُ مَعَ أَبِي الْحَسَنِ (عَلَيْهِ السَّلام) فِي صَحْنِ دَارِهِ فَمَرَّ بِنَا مُحَمَّدٌ ابْنُهُ فَقُلْتُ لَهُ جُعِلْتُ فِدَاكَ هَذَا صَاحِبُنَا بَعْدَكَ فَقَالَ لا صَاحِبُكُمْ بَعْدِي الْحَسَنُ.

Ali Bin Muhammad, from Ja’far Bin Muhammad Al Kufy, from Bashhar Bin Ahmad Al Basry, from Ali Bin Umar Al Nowfaly who said,

‘I was with Abu Al-Hassan[asws] in the courtyard of his[asws] house, so Muhammad his[asws] son passed by us. So I said to him[asws], ‘May I be sacrificed for you[asws]! This one would be our Master after you[asws]?’ So he[asws] said: ‘No. Your Master[asws] after me[asws] is Al-Hassan[asws]’.[19]

3. عَنْهُ عَنْ بَشَّارِ بْنِ أَحْمَدَ عَنْ عَبْدِ الله بْنِ مُحَمَّدٍ الاصْفَهَانِيِّ قَالَ قَالَ أَبُو الْحَسَنِ (عَلَيْهِ السَّلام) صَاحِبُكُمْ بَعْدِيَ الَّذِي يُصَلِّي عَلَيَّ قَالَ وَلَمْ نَعْرِفْ أَبَا مُحَمَّدٍ قَبْلَ ذَلِكَ قَالَ فَخَرَجَ أَبُو مُحَمَّدٍ فَصَلَّى عَلَيْهِ.

From him, from Bashhar Bin Ahmad, from Abdullah Bin Muhammad Al Isfahany who said,

'Abu Al-Hassan[asws] said: 'Your Master[asws] after me[asws] is the one who would pray Salat over me[asws]', and we did not know Abu Muhammad[asws] before that. So Abu Muhammad[asws] came out and prayed Salat over him[asws]'.[20]

4. وَعَنْهُ عَنْ مُوسَى بْنِ جَعْفَرِ بْنِ وَهْبٍ عَنْ عَلِيِّ بْنِ جَعْفَرٍ قَالَ كُنْتُ حَاضِراً أَبَا الْحَسَنِ (عَلَيْهِ السَّلام) لَمَّا تُوُفِّيَ ابْنُهُ مُحَمَّدٌ فَقَالَ لِلْحَسَنِ يَا بُنَيَّ أَحْدِثْ لله شُكْراً فَقَدْ أَحْدَثَ فِيكَ أَمْراً.

And from him, from Musa Bin Ja'far Bin Wahab, from Ali Bin Ja'far Who said,

'I was presence with Abu Al Hassan[asws] when his[asws] son Muhammad died. So he[asws] said to Al-Hassan[asws]: 'O my[asws] son[asws]! Renew the thanks to Allah[azwj] for the command (Imamate) has come to be in you[asws]'.[21]

5. الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَبْدِ الله بْنِ مَرْوَانَ الانْبَارِيِّ قَالَ كُنْتُ حَاضِراً عِنْدَ مُضِيِّ أَبِي جَعْفَرٍ مُحَمَّدِ بن علي (عَلَيْهِما السَّلام) فَجَاءَ أَبُو الْحَسَنِ (عَلَيْهِ السَّلام) فَوُضِعَ لَهُ كُرْسِيٌّ فَجَلَسَ عَلَيْهِ وَحَوْلَهُ أَهْلُ بَيْتِهِ وَأَبُو مُحَمَّدٍ قَائِمٌ فِي نَاحِيَةٍ فَلَمَّا فَرَغَ مِنْ أَمْرِ أَبِي جَعْفَرٍ الْتَفَتَ إِلَى أَبِي مُحَمَّدٍ (عَلَيْهِ السَّلام) فَقَالَ يَا بُنَيَّ أَحْدِثْ لله تَبَارَكَ وَتَعَالَى شُكْراً فَقَدْ أَحْدَثَ فِيكَ أَمْراً.

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Ahmad Bin Muhammad Bin Abdullah Bin Marwan Al Anbary who said,

'I was present during the passing away of Abu Ja'far Muhammad[asws] Bin Ali[asws] (9th Imam[asws]). So Abu Al-Hassan[asws] (10th Imam) came over, and a chair was placed for him[asws], so he[asws] sat upon it, and around him[asws] were his[asws] family members, and Abu Muhammad[asws] (11th Imam[asws]) was standing in a corner. So when he[asws] was free from the matter of Abu Ja'far[asws], he[asws] turned towards Abu Muhammad[asws] and he[asws] said: 'O my[asws] son[asws]! Renew thanks to Allah[azwj] Blessed and High for the command has come to be in you[asws]'.[22]

6. عَلِيُّ بْنُ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ الْقَلانِسِيِّ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ بْنِ عَمْرٍو عَنْ عَلِيِّ بْنِ مَهْزِيَارَ قَالَ قُلْتُ لابِي الْحَسَنِ (عَلَيْهِ السَّلام) إِنْ كَانَ كَوْنٌ وَأَعُوذُ بِالله فَإِلَى مَنْ قَالَ عَهْدِي إِلَى الاكْبَرِ مِنْ وَلَدَيَّ.

Ali Bin Muhammad, from Muhammad Bin Ahmad Al Qalanasy, from Ali Bin Al Husayn Bin Amro, from Ali Bin Mahziyar who said,

‘I said to Abu Al-Hassan[asws], ‘If there was an occurrence (of death), and I seek Refuge with Allah[azwj], so to whom?’ He[asws] said: ‘My[asws] Covenant is to the eldest of my[asws] sons’.[23]

7. عَلِيُّ بْنُ مُحَمَّدٍ عَنْ أَبِي مُحَمَّدٍ الاسْبَارِقِينِيِّ عَنْ عَلِيِّ بْنِ عَمْرٍو الْعَطَّارِ قَالَ دَخَلْتُ عَلَى أَبِي الْحَسَنِ الْعَسْكَرِيِّ (عَلَيْهِ السَّلام) وَأَبُو جَعْفَرٍ ابْنُهُ فِي الاحْيَاءِ وَأَنَا أَظُنُّ أَنَّهُ هُوَ فَقُلْتُ لَهُ جُعِلْتُ فِدَاكَ مَنْ أَخُصُّ مِنْ وُلْدِكَ فَقَالَ لا تَخُصُّوا أَحَداً حَتَّى يَخْرُجَ إِلَيْكُمْ أَمْرِي قَالَ فَكَتَبْتُ إِلَيْهِ بَعْدُ فِيمَنْ يَكُونُ هَذَا الامْرُ قَالَ فَكَتَبَ إِلَيَّ فِي الْكَبِيرِ مِنْ وَلَدَيَّ قَالَ وَكَانَ أَبُو مُحَمَّدٍ أَكْبَرَ مِنْ أَبِي جَعْفَرٍ.

Ali Bin Muhammad, from Abu Muhammad Al Isbariqeyni, from Ali Bin Amro Al Attar who said,

‘I went over to Abu Al-Hassan Al-Askary[asws] (10th Imam[asws]) and Abu Ja’far, his[asws] son during his life-time, and I thought that he would be him (the Imam[asws]). So I said to him[asws], ‘May I be sacrificed for you[asws]! Whom from your[asws] sons should I choose?’ So he[asws] said: ‘Do not choose anyone until my[asws] order comes out to you all’. So I wrote to him[asws] afterwards, ‘In whom would this command (Imamate) come to be?’ So he[asws] wrote to me: ‘In the eldest of my[asws] sons’. And it was so that Abu Muhammad[asws] (11th Imam[asws]) was older than Abu Ja’far’.[24]

8. مُحَمَّدُ بْنُ يَحْيَى وَغَيْرُهُ عَنْ سَعْدِ بْنِ عَبْدِ الله عَنْ جَمَاعَةٍ مِنْ بَنِي هَاشِمٍ مِنْهُمُ الْحَسَنُ بْنُ الْحَسَنِ الافْطَسُ أَنَّهُمْ حَضَرُوا يَوْمَ تُوُفِّيَ مُحَمَّدُ بْنُ عَلِيِّ بْنِ مُحَمَّدٍ بَابَ أَبِي الْحَسَنِ يُعَزُّونَهُ وَقَدْ بُسِطَ لَهُ فِي صَحْنِ دَارِهِ وَالنَّاسُ جُلُوسٌ حَوْلَهُ فَقَالُوا قَدَّرْنَا أَنْ يَكُونَ حَوْلَهُ مِنْ آلِ أَبِي طَالِبٍ وَبَنِي هَاشِمٍ وَقُرَيْشٍ مِائَةٌ وَخَمْسُونَ رَجُلاً سِوَى مَوَالِيهِ وَسَائِرِ النَّاسِ إِذْ نَظَرَ إِلَى الْحَسَنِ بْنِ عَلِيٍّ قَدْ جَاءَ مَشْقُوقَ الْجَيْبِ حَتَّى قَامَ عَنْ يَمِينِهِ وَنَحْنُ لا نَعْرِفُهُ فَنَظَرَ إِلَيْهِ أَبُو الْحَسَنِ (عَلَيْهِ السَّلام) بَعْدَ سَاعَةٍ فَقَالَ يَا بُنَيَّ أَحْدِثْ لله عَزَّ وَجَلَّ شُكْراً فَقَدْ أَحْدَثَ فِيكَ أَمْراً فَبَكَى الْفَتَى وَحَمِدَ الله وَاسْتَرْجَعَ وَقَالَ الْحَمْدُ لله رَبِّ الْعَالَمِينَ وَأَنَا أَسْأَلُ الله تَمَامَ نِعَمِهِ لَنَا فِيكَ وَإِنَّا لله وَإِنَّا إِلَيْهِ رَاجِعُونَ فَسَأَلْنَا عَنْهُ فَقِيلَ هَذَا الْحَسَنُ ابْنُهُ وَقَدَّرْنَا لَهُ فِي ذَلِكَ الْوَقْتِ عِشْرِينَ سَنَةً أَوْ أَرْجَحَ فَيَوْمَئِذٍ عَرَفْنَاهُ وَعَلِمْنَا أَنَّهُ قَدْ أَشَارَ إِلَيْهِ بِالامَامَةِ وَأَقَامَهُ مَقَامَهُ.

Muhammad Bin Yahya and someone else, from Sa’ad Bin Abdullah,

(It has been narrated) from a group of the Clan of Hashim[as], from them being Al-Hassan Bin Al-Hassan Al-Aftas, that they were present, on the day Muhammad[asws] Bin Ali[asws] Bin Muhammad[asws] (9th Imam[asws]) passed away, at the door of Abu Al-

Hassan[asws] (10th Imam[asws]) consoling him[asws], and there had been extended for him[asws] in the courtyard of his[asws] house, and the people were seated around him[asws].

So they said, ‘We estimated that there would happen to be around him[asws] from the progeny of Abu Talib[asws] and the Clan of Hashim[as], and Qureysh, one hundred and fifty men, besides his[asws] friends and the rest of the people.

We looked at Al-Hassan[asws] Bin Ali[asws] who had come with a torn shirt until he[asws] stood on his[asws] right, and we did not know him[asws]. So Abu Al-Hassan[asws] looked at him[asws] after a while and he[asws] said: 'O my[asws] son[asws]! Renew thanks for Allah[azwj] Mighty and Majestic for the command (Imamate) has occurred in you[asws]'.

So the youth wept and Praised Allah[azwj] and said: 'We are for Allah[azwj] and to Him[azwj] are we returning', and said: 'The Praise is for Allah[azwj], Lord[azwj] of the words, and I[asws] ask Allah[azwj] for the completion of His[azwj] Bounties for us in you[asws], and we are for Allah[azwj] and we are returning to Him[azwj]'.

So we asked about him[asws], and it was said, 'This is Al-Hassan[asws], his[asws] son[asws]', and we estimated for him[asws] at that time to be of twenty years or more. So it was in those days that we recognised him[asws] and we knew that he[asws] had indicated to him[asws] as being with the Imamate, and (had made) him[asws] stood in his[asws] own place'.[25]

9. عَلِيُّ بْنُ مُحَمَّدٍ عَنْ إِسْحَاقَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ يَحْيَى بْنِ دَرْيَابَ قَالَ دَخَلْتُ عَلَى أَبِي الْحَسَنِ (عَلَيْهِ السَّلام) بَعْدَ مُضِيِّ أَبِي جَعْفَرٍ فَعَزَّيْتُهُ عَنْهُ وَأَبُو مُحَمَّدٍ (عَلَيْهِ السَّلام) جَالِسٌ فَبَكَى أَبُو مُحَمَّدٍ (عَلَيْهِ السَّلام) فَأَقْبَلَ عَلَيْهِ أَبُو الْحَسَنِ (عَلَيْهِ السَّلام) فَقَالَ لَهُ إِنَّ الله تَبَارَكَ وَتَعَالَى قَدْ جَعَلَ فِيكَ خَلَفاً مِنْهُ فَاحْمَدِ الله.

Ali Bin Muhammad, from Is'haq Bin Muhammad, from Muhammad Bin Yahya Bin Daryaab who said,

'I went over to Abu Al-Hassan[asws] (10th Imam[asws]) after the passing away of Abu Ja'far[asws] (9th Imam[asws]) So I consoled him[asws] about him[asws] and Abu Muhammad[asws] (11th Imam[asws]) was seated. So Abu Muhammad[asws] wept and Abu Al-Hassan[asws] faced him[asws] and said to him[asws]: 'Allah[azwj] Blessed and High has Made you[asws] to be a replacement from him[asws], therefore Praise Allah[azwj]'.[26]

10. عَلِيُّ بْنُ مُحَمَّدٍ عَنْ إِسْحَاقَ بْنِ مُحَمَّدٍ عَنْ أَبِي هَاشِمٍ الْجَعْفَرِيِّ قَالَ كُنْتُ عِنْدَ أَبِي الْحَسَنِ (عَلَيْهِ السَّلام) بَعْدَ مَا مَضَى ابْنُهُ أَبُو جَعْفَرٍ وَإِنِّي لافَكِّرُ فِي نَفْسِي أُرِيدُ أَنْ أَقُولَ كَأَنَّهُمَا أَعْنِي أَبَا جَعْفَرٍ وَأَبَا مُحَمَّدٍ فِي هَذَا الْوَقْتِ كَأَبِي الْحَسَنِ مُوسَى وَإِسْمَاعِيلَ ابْنَيْ جَعْفَرِ بْنِ مُحَمَّدٍ (عَلَيْهِما السَّلام) وَإِنَّ قِصَّتَهُمَا كَقِصَّتِهِمَا إِذْ كَانَ أَبُو مُحَمَّدٍ الْمُرْجَى بَعْدَ ابي جعفر (عَلَيْهِ السَّلام) فَأَقْبَلَ عَلَيَّ أَبُو الْحَسَنِ قَبْلَ أَنْ أَنْطِقَ فَقَالَ نَعَمْ يَا أَبَا هَاشِمٍ بَدَا لله فِي أَبِي مُحَمَّدٍ بَعْدَ ابي جعفر (عَلَيْهِ السَّلام) مَا لَمْ يَكُنْ يُعْرَفُ لَهُ كَمَا بَدَا لَهُ فِي مُوسَى بَعْدَ مُضِيِّ إِسْمَاعِيلَ مَا كَشَفَ بِهِ عَنْ حَالِهِ وَهُوَ كَمَا حَدَّثَتْكَ نَفْسُكَ وَإِنْ كَرِهَ الْمُبْطِلُونَ وَأَبُو مُحَمَّدٍ ابْنِي الْخَلَفُ مِنْ بَعْدِي عِنْدَهُ عِلْمُ مَا يُحْتَاجُ إِلَيْهِ وَمَعَهُ آلَةُ الامَامَةِ.

Ali Bin Muhammad, from Is'haq Bin Muhammad, from Abu Hashim Al Ja'fary who said,

'I was in the presence of Abu Al-Hassan[asws] after the passing away of his[asws] son Abu Ja'far, and I was thinking within myself intending that I should be saying, 'It is as if these two, meaning Abu Ja'far and Abu

Muhammad[asws], at this time, are like Abu Al-Hassan Musa[asws] and Ismail, the two sons of Ja'far[asws] Bin Muhammad[asws] and that both their stories are like both their stories, whether it would be Abu Muhammad as the appointee after Abu Ja'far[asws].

So Abu Al-Hassan[asws] turned towards me before I could speak, and he[asws] said: 'Yes, O Abu Hashim! There is a Change in Allah[azwj's] Decision regarding Abu Muhammad being after Abu Ja'far[asws] what did not happen to be a recognition for him, just as there was a Change in Allah[azwj's] Decision for Him[azwj] regarding Musa[as] after the passing away of Ismail, what was uncovered with it from his state, and it is just as you narrated to yourself, and even though the falsifiers may dislike it. And it would be Abu Muhammad[asws], my[asws] son[asws], as the Caliph after me[asws]. With him[asws] is the knowledge of whatever is needed to, and with him[asws] are the Signs of the Imamate'.[27]

11. عَلِيُّ بْنُ مُحَمَّدٍ عَنْ إِسْحَاقَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ يَحْيَى بْنِ دَرْيَابَ عَنْ أَبِي بَكْرٍ الْفَهْفَكِيِّ قَالَ كَتَبَ إِلَيَّ أَبُو الْحَسَنِ (عَلَيْهِ السَّلام) أَبُو مُحَمَّدٍ ابْنِي أَنْصَحُ آلِ مُحَمَّدٍ غَرِيزَةً وَأَوْثَقُهُمْ حُجَّةً وَهُوَ الاكْبَرُ مِنْ وَلَدَيَّ وَهُوَ الْخَلَفُ وَإِلَيْهِ يَنْتَهِي عُرَى الامَامَةِ وَأَحْكَامُهَا فَمَا كُنْتَ سَائِلِي فَسَلْهُ عَنْهُ فَعِنْدَهُ مَا يُحْتَاجُ إِلَيْهِ.

Ali Bin Muhammad, from Is'haq Bin Muhammad, from Muhammad Bin Yahya Bin Daryab, from Abu Bakr Al Fahfaky who said,

'Abu Al-Hassan[asws] (10th Imam[asws]) wrote to me: 'Abu Muhammad[asws] (11th Imam[asws]) my[asws] son[asws] is the most of the Progeny[asws] of Muhammad[saww], distinguished, and strongest of proofs, and he[asws] is the eldest of my[asws] sons[asws], and he[asws] is replacement, and to him[asws] ends up the handle of the Imamate and its decisions. So whatever you ask me[asws], so ask him[asws] about it, for with him[asws] is whatever you are needy to'.[28]

12. عَلِيُّ بْنُ مُحَمَّدٍ عَنْ إِسْحَاقَ بْنِ مُحَمَّدٍ عَنْ شَاهَوَيْهِ بْنِ عَبْدِ اللهِ الْجَلابِ قَالَ كَتَبَ إِلَيَّ أَبُو الْحَسَنِ فِي كِتَابٍ أَرَدْتَ أَنْ تَسْأَلَ عَنِ الْخَلَفِ بَعْدَ أَبِي جَعْفَرٍ وَقَلِقْتَ لِذَلِكَ فَلا تَغْتَمَّ فَإِنَّ اللهَ عَزَّ وَجَلَّ لا يُضِلُّ قَوْماً بَعْدَ إِذْ هَدَاهُمْ حَتَّى يُبَيِّنَ لَهُمْ مَا يَتَّقُونَ وَصَاحِبُكَ بَعْدِي أَبُو مُحَمَّدٍ ابْنِي وَعِنْدَهُ مَا تَحْتَاجُونَ إِلَيْهِ يُقَدِّمُ مَا يَشَاءُ اللهُ وَيُؤَخِّرُ مَا يَشَاءُ اللهُ ما نَنْسَخْ مِنْ آيَةٍ أَوْ نُنْسِها نَأْتِ بِخَيْرٍ مِنْها أَوْ مِثْلِها قَدْ كَتَبْتُ بِمَا فِيهِ بَيَانٌ وَقِنَاعٌ لِذِي عَقْلٍ يَقْظَانَ.

Ali Bin Muhammad, from Is'haq Bin Muhammad, from Shahawiya Bin Abdullah Al Khallab who said,

'Abu Al-Hassan[asws] (10th Imam[asws]) wrote to me: 'You wanted to ask about the Caliph after Abu Ja'far[asws] and you were anxious for that. So do not be gloomy, for Allah[azwj] Mighty and Majestic does not [9:115] Let a people stray after He has Guided them; until He Clarifies to them what they should guard against. And your Master[asws] after me[asws] is Abu Muhammad[asws], (11th Imam[asws]) my[asws] son[asws], and with him[asws] is whatever they (people) would be needy to. Allah[azwj] Brings forward whatever He[azwj] so Desires to and Allah[azwj] Delays whatever He[azwj] so Desires to [2:106] Whatever from a Verse We Abrogate or cause it to be forgotten, We Come with one better than it or the like of it.

I[asws] have written with what is a clarification therein and a contentment for the one with an alert intellect'.[29]

13. عَلِيُّ بْنُ مُحَمَّدٍ عَمَّنْ ذَكَرَهُ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ الْعَلَوِيِّ عَنْ دَاوُدَ بْنِ الْقَاسِمِ قَالَ سَمِعْتُ أَبَا الْحَسَنِ (عَلَيْهِ السَّلام) يَقُولُ الْخَلَفُ مِنْ بَعْدِيَ الْحَسَنُ فَكَيْفَ لَكُمْ بِالْخَلَفِ مِنْ بَعْدِ الْخَلَفِ فَقُلْتُ وَلِمَ جَعَلَنِيَ اللهُ فِدَاكَ فَقَالَ إِنَّكُمْ لا تَرَوْنَ شَخْصَهُ وَلا يَحِلُّ لَكُمْ ذِكْرُهُ بِاسْمِهِ فَقُلْتُ فَكَيْفَ نَذْكُرُهُ فَقَالَ قُولُوا الْحُجَّةُ مِنْ آلِ مُحَمَّدٍ عَلَيْهِم السَّلام.

Ali Bin Muhammad, from the one who mentioned it, from Muhammad Bin Ahmad Al Alawy, from Dawood Bin Al Qasim who said,

'I heard Abu Al-Hassan[asws] saying: 'The replacement (Imam[asws]) from after me[asws] is Al-Hassan[asws]. So how would it be for you all with the replacement (Imam[asws]) from after the replacement (Imam[asws])?' So I said, 'And why (would it be so)? May Allah[azwj] Make me to be sacrificed for you[asws]!' So he[asws] said: 'You all would not be seeing his[asws] person (physically), nor would it be Permissible for you all to mention him[asws] by his[asws] name'. So I said, 'So how should be mention him[asws]?' So he[asws] said: 'You should be saying, ' الْحُجَّـةُ مِنْ آلِ مُحَمَّـدٍ عَلَيْهِمُ السَّ لَامُ ' 'The Divine Authority (Al-Hujjat) from the Progeny[asws] of Muhammad[saww]'.[30]

76 . بَابُ الْإِشَارَةِ والنَّصِّ إِلى صَاحِبِ الدَّارِ عليه السلام

Chapter 76 – The Indication and the wordings upon the Master[asws] of the world (12th Imam[asws])

1. عَلِيُّ بْنُ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ عَلِيِّ بْنِ بِلالٍ قَالَ خَرَجَ إِلَيَّ مِنْ أَبِي مُحَمَّدٍ قَبْلَ مُضِيِّهِ بِسَنَتَيْنِ يُخْبِرُنِي بِالْخَلَفِ مِنْ بَعْدِهِ ثُمَّ خَرَجَ إِلَيَّ مِنْ قَبْلِ مُضِيِّهِ بِثَلاثَةِ أَيَّامٍ يُخْبِرُنِي بِالْخَلَفِ مِنْ بَعْدِهِ.

Ali Bin Muhammad, from Muhammad Bin Ali Bin Bilal who said,

'There came out to me from Abu Muhammad[asws] (11th Imam[asws]) before his[asws] passing away by two years informing me of the replacement (Imam[asws]) from after him[asws]. Then there came to me from before his[asws] passing away by three days informing me with the replacement (Imam[asws] from after him[asws])'.[31]

2. مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ إِسْحَاقَ عَنْ أَبِي هَاشِمٍ الْجَعْفَرِيِّ قَالَ قُلْتُ لابِي مُحَمَّدٍ (عَلَيْهِ السَّلام) جَلالَتُكَ تَمْنَعُنِي مِنْ مَسْأَلَتِكَ فَتَأْذَنُ لِي أَنْ أَسْأَلَكَ فَقَالَ سَلْ قُلْتُ يَا سَيِّدِي هَلْ لَكَ وَلَدٌ فَقَالَ نَعَمْ فَقُلْتُ فَإِنْ حَدَثَ بِكَ حَدَثٌ فَأَيْنَ أَسْأَلُ عَنْهُ قَالَ بِالْمَدِينَةِ.

Muhammad Bin Yahya, from Ahmad Bin Is'haq, from Abu Hashim Al Ja'fary who said,

'I said to Abu Muhammad[asws] (11th Imam[asws]) 'Your[asws] majesty prevents me from asking you[asws], so if you[asws] were to permit me, I shall ask you[asws]'. So he[asws] said: 'Ask'. I said, 'O my Chief! Is there a son[asws] for you[asws]?' So he[asws] said: 'Yes'. So I said, 'So if there occurs with you an occurrence (of death), so where shall I ask about him[asws]?' He[asws] said: 'At Al-Medina''.[32]

3. عَلِيُّ بْنُ مُحَمَّدٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الْكُوفِيِّ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الْمَكْفُوفِ عَنْ عَمْرٍو الاهْوَازِيِّ قَالَ أَرَانِي أَبُو مُحَمَّدٍ ابْنَهُ وَقَالَ هَذَا صَاحِبُكُمْ مِنْ بَعْدِي.

Ali Bin Muhammad, from Ja'far Bin Muhammad Al Kufy, from Ja'far Bin Muhammad Al Makfouf, from Amro Al Ahwazy who said,

'Abu Muhammad[asws] (11th Imam[asws]) showed me his[asws] son and said: 'This is your Master[asws] from after me[asws]''.[33]

4. عَلِيُّ بْنُ مُحَمَّدٍ عَنْ حَمْدَانَ الْقَلانِسِيِّ قَالَ قُلْتُ لِلْعَمْرِيِّ قَدْ مَضَى أَبُو مُحَمَّدٍ فَقَالَ لِي قَدْ مَضَى وَلَكِنْ قَدْ خَلَّفَ فِيكُمْ مَنْ رَقَبَتُهُ مِثْلُ هَذِهِ وَأَشَارَ بِيَدِهِ.

Ali Bin Muhammad, from Hamdan Al Qalanasy who said,

'I said to Al-Amry, 'Has Abu Muhammad[asws] (11th Imam[asws]) passed away?' So he said to me, 'He[asws] had passed away, but he[asws] has left among you all the one whose neck is like this', and gestured with his hand'. (Al-Amry was the first representative of Imam Al-Mahdi[asws]).[34]

5. الْحُسَيْنُ بْنُ مُحَمَّدٍ الاشْعَرِيُّ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَبْدِ الله قَالَ خَرَجَ عَنْ أَبِي مُحَمَّدٍ (عَلَيْهِ السَّلام) حِينَ قُتِلَ الزُّبَيْرِيُّ لَعَنَهُ الله هَذَا جَزَاءُ مَنِ اجْتَرَأَ عَلَى الله فِي أَوْلِيَائِهِ يَزْعُمُ أَنَّهُ يَقْتُلُنِي وَلَيْسَ لِي عَقِبٌ فَكَيْفَ رَأَى قُدْرَةَ الله فِيهِ وَوُلِدَ لَهُ وَلَدٌ سَمَّاهُ م ح م د فِي سَنَةِ سِتٍّ وَخَمْسِينَ وَمِائَتَيْنِ.

Al Husayn Bin Muhammad Al Ashary, from Moalla Bin Muhammad, from Ahmad Bin Muhammad Bin Abdullah who said,

'There came out from Abu Muhammad[asws], when Al-Zubeyrila, may Allah[azwj] Curse himla was killed: 'This is a Recompense of the one who is audacious unto Allah[azwj] with regards to His[azwj] Guardians[asws]. He claimed that he would murder me[asws], and there wouldn't be an offspring for me[asws]? So how does he see the Determination of Allah[azwj] regarding him[asws]?' And there was I[asws] was blessed with a son[asws]. He[asws] named him[asws] as M H M D (Abbreviated as it is not allowed to mention his[asws] name), in the year two hundred and fifty six'.[35]

6. عَلِيُّ بْنُ مُحَمَّدٍ عَنِ الْحُسَيْنِ وَمُحَمَّدٍ ابْنَيْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عَلِيِّ بْنِ عَبْدِ الرَّحْمَنِ الْعَبْدِيِّ مِنْ عَبْدِ قَيْسٍ عَنْ ضَوْءِ بْنِ عَلِيٍّ الْعِجْلِيِّ عَنْ رَجُلٍ مِنْ أَهْلِ فَارِسَ سَمَّاهُ قَالَ أَتَيْتُ سَامَرَّاءَ وَلَزِمْتُ بَابَ أَبِي مُحَمَّدٍ (عَلَيْهِ السَّلام) فَدَعَانِي فَدَخَلْتُ عَلَيْهِ وَسَلَّمْتُ فَقَالَ مَا الَّذِي أَقْدَمَكَ قَالَ قُلْتُ رَغْبَةٌ فِي خِدْمَتِكَ قَالَ فَقَالَ لِي فَالْزَمِ الْبَابَ قَالَ فَكُنْتُ فِي الدَّارِ مَعَ الْخَدَمِ ثُمَّ صِرْتُ أَشْتَرِي لَهُمُ الْحَوَائِجَ مِنَ السُّوقِ وَكُنْتُ أَدْخُلُ عَلَيْهِمْ مِنْ غَيْرِ إِذْنٍ إِذَا كَانَ فِي الدَّارِ رِجَالٌ قَالَ فَدَخَلْتُ عَلَيْهِ يَوْماً وَهُوَ فِي دَارِ الرِّجَالِ فَسَمِعْتُ حَرَكَةً فِي الْبَيْتِ فَنَادَانِي مَكَانَكَ لا تَبْرَحْ فَلَمْ أَجْسُرْ أَنْ أَدْخُلَ وَلا أَخْرُجَ فَخَرَجَتْ عَلَيَّ جَارِيَةٌ مَعَهَا شَيْءٌ مُغَطًّى ثُمَّ نَادَانِيَ ادْخُلْ فَدَخَلْتُ وَنَادَى الْجَارِيَةَ فَرَجَعَتْ إِلَيْهِ فَقَالَ لَهَا اكْشِفِي عَمَّا مَعَكِ فَكَشَفَتْ عَنْ غُلامٍ أَبْيَضَ

حَسَنِ الْوَجْهِ وَكَشَفَ عَنْ بَطْنِهِ فَإِذَا شَعْرٌ نَابِتٌ مِنْ لَبَّتِهِ إِلَى سُرَّتِهِ أَخْضَرُ لَيْسَ بِأَسْوَدَ فَقَالَ هَذَا صَاحِبُكُمْ ثُمَّ أَمَرَهَا فَحَمَلَتْهُ فَمَا رَأَيْتُهُ بَعْدَ ذَلِكَ حَتَّى مَضَى أَبُو مُحَمَّدٍ (عَلَيْهِ السَّلام)

Ali Bin Muhammad, from Al Husayn and Muhammad, two sons of Ali Bin Ibrahim, from Muhammad Bin Ali Bin Abdul Rahman Al Abdy, from Abd Qays, from Zou Bin Ali Al Ijaly, from a man of the people of Persia, he named him, said,

'I came to Samarra and necessitated the door of Abu Muhammad[asws] (11th Imam[asws]). So he[asws] invited me in and I went over to him[asws] and greeted. So he[asws] said: 'What is that which made you come?' I said, 'Desire to serve you[asws]'. So he[asws] said to me: 'So necessitate the door (be a doorman)'.

He said, 'So I used to be in the house with the servants. Then I came to be buying the necessaries for them from the market, and used to enter upon them from without a permission when there were men in the house. So I went over to him[asws] one day and he[asws] was in the room of the men, and I heard movement in the house. So he[asws] called out to me: '(Be) in your place and do not depart!' So I couldn't dare to enter nor exit.

So a maid came over to me, and with her was something covered. Then he[asws] called out to me: 'Enter!' So I entered, and he[asws] called out to the maid, so she returned to him[asws]. So he[asws] said to her: 'Uncover from what is with you'. So she uncovered from a white boy, beautiful of face, and she uncovered from his[asws] belly, so there was a growth of green hair from his[asws] belly to his[asws] navel, without blackness. So he[asws] said: 'This is your Master[asws]'. Then he[asws] ordered her, so she carried him[asws] away, and I did not see him[asws] after that until Abu Muhammad[asws] (11th Imam[asws]) passed away'.[36]

77 . بَابٌ فِي تَسْمِيَةِ مَنْ رَآهُ عليه السلام

Chapter 77 – Regarding the naming of the ones who saw him[asws]

1. مُحَمَّدُ بْنُ عَبْدِ اللهِ وَمُحَمَّدُ بْنُ يَحْيَى جَمِيعاً عَنْ عَبْدِ اللهِ بْنِ جَعْفَرٍ الْحِمْيَرِيِّ قَالَ اجْتَمَعْتُ أَنَا وَالشَّيْخُ أَبُو عَمْرٍو رَحِمَهُ اللهُ عِنْدَ أَحْمَدَ بْنِ إِسْحَاقَ فَغَمَزَنِي أَحْمَدُ بْنُ إِسْحَاقَ أَنْ أَسْأَلَهُ عَنِ الْخَلَفِ فَقُلْتُ لَهُ يَا أَبَا عَمْرٍو إِنِّي أُرِيدُ أَنْ أَسْأَلَكَ عَنْ شَيْءٍ وَمَا أَنَا بِشَاكٍّ فِيمَا أُرِيدُ أَنْ أَسْأَلَكَ عَنْهُ فَإِنَّ اعْتِقَادِي وَدِينِي أَنَّ الارْضَ لا تَخْلُو مِنْ حُجَّةٍ إِلا إِذَا كَانَ قَبْلَ يَوْمِ الْقِيَامَةِ بِأَرْبَعِينَ يَوْماً فَإِذَا كَانَ ذَلِكَ رُفِعَتِ الْحُجَّةُ وَأُغْلِقَ بَابُ التَّوْبَةِ فَلَمْ يَكُ يَنْفَعُ نَفْساً إِيمَانُهَا لَمْ تَكُنْ آمَنَتْ مِنْ قَبْلُ أَوْ كَسَبَتْ فِي إِيمَانِهَا خَيْراً فَأُولَئِكَ أَشْرَارٌ مِنْ خَلْقِ اللهِ عَزَّ وَجَلَّ وَهُمُ الَّذِينَ تَقُومُ عَلَيْهِمُ الْقِيَامَةُ وَلَكِنِّي أَحْبَبْتُ أَنْ أَزْدَادَ يَقِيناً وَإِنَّ إِبْرَاهِيمَ (عَلَيْهِ السَّلام) سَأَلَ رَبَّهُ عَزَّ وَجَلَّ أَنْ يُرِيَهُ كَيْفَ يُحْيِي الْمَوْتَى قَالَ أَ وَلَمْ تُؤْمِنْ قَالَ بَلَى وَلَكِنْ لِيَطْمَئِنَّ قَلْبِي وَقَدْ أَخْبَرَنِي أَبُو عَلِيٍّ أَحْمَدُ بْنُ إِسْحَاقَ عَنْ أَبِي الْحَسَنِ (عَلَيْهِ السَّلام) قَالَ سَأَلْتُهُ وَقُلْتُ مَنْ أُعَامِلُ أَوْ عَمَّنْ آخُذُ وَقَوْلَ مَنْ أَقْبَلُ فَقَالَ لَهُ الْعَمْرِيُّ ثِقَتِي فَمَا أَدَّى إِلَيْكَ عَنِّي فَعَنِّي يُؤَدِّي وَمَا قَالَ لَكَ عَنِّي فَعَنِّي يَقُولُ فَاسْمَعْ

لَهُ وَأَطِعْ فَإِنَّهُ الثِّقَةُ الْمَأْمُونُ وَأَخْبَرَنِي أَبُو عَلِيٍّ أَنَّهُ سَأَلَ أَبَا مُحَمَّدٍ (عَلَيْهِ السَّلام) عَنْ مِثْلِ ذَلِكَ فَقَالَ لَهُ الْعَمْرِيُّ وَابْنُهُ ثِقَتَانِ فَمَا أَدَّيَا إِلَيْكَ عَنِّي فَعَنِّي يُؤَدِّيَانِ وَمَا قَالا لَكَ فَعَنِّي يَقُولانِ فَاسْمَعْ لَهُمَا وَأَطِعْهُمَا فَإِنَّهُمَا الثِّقَتَانِ الْمَأْمُونَانِ فَهَذَا قَوْلُ إِمَامَيْنِ قَدْ مَضَيَا فِيكَ قَالَ فَخَرَّ أَبُو عَمْرٍو سَاجِداً وَبَكَى ثُمَّ قَالَ سَلْ حَاجَتَكَ فَقُلْتُ لَهُ أَنْتَ رَأَيْتَ الْخَلَفَ مِنْ بَعْدِ أَبِي مُحَمَّدٍ (عَلَيْهِ السَّلام) فَقَالَ إِي وَالله وَرَقَبَتُهُ مِثْلُ ذَا وَأَوْمَأَ بِيَدِهِ فَقُلْتُ لَهُ فَبَقِيَتْ وَاحِدَةٌ فَقَالَ لِي هَاتِ قُلْتُ فَالاسْمُ قَالَ مُحَرَّمٌ عَلَيْكُمْ أَنْ تَسْأَلُوا عَنْ ذَلِكَ وَلا أَقُولُ هَذَا مِنْ عِنْدِي فَلَيْسَ لِي أَنْ أُحَلِّلَ وَلا أُحَرِّمَ وَلَكِنْ عَنْهُ (عَلَيْهِ السَّلام) فَإِنَّ الامْرَ عِنْدَ السُّلْطَانِ أَنَّ أَبَا مُحَمَّدٍ مَضَى وَلَمْ يُخَلِّفْ وَلَداً وَقَسَّمَ مِيرَاثَهُ وَأَخَذَهُ مَنْ لا حَقَّ لَهُ فِيهِ وَهُوَ ذَا عِيَالُهُ يَجُولُونَ لَيْسَ أَحَدٌ يَجْسُرُ أَنْ يَتَعَرَّفَ إِلَيْهِمْ أَوْ يُنِيلَهُمْ شَيْئاً وَإِذَا وَقَعَ الاسْمُ وَقَعَ الطَّلَبُ فَاتَّقُوا الله وَأَمْسِكُوا عَنْ ذَلِكَ.

قَالَ الْكُلَيْنِيُّ رَحِمَهُ الله وَحَدَّثَنِي شَيْخٌ مِنْ أَصْحَابِنَا ذَهَبَ عَنِّي اسْمُهُ أَنَّ أَبَا عَمْرٍو سَأَلَ عَنْ أَحْمَدَ بْنِ إِسْحَاقَ عَنْ مِثْلِ هَذَا فَأَجَابَ بِمِثْلِ هَذَا.

Muhammad Bin Abdullah and Muhammad Bin Yahya, altogether from Abdullah Bin Ja'far Al Humeyri who said,

'I and Sheykh Abu Amro, may Allah[azwj] be Pleased with him, gathered in the presence of Ahmad Bin Is'haq. So Ahmad Bin Is'haq winked at me that I should ask him about the replacement (Imam[asws]). So I said to him, 'O Abu Amro! I want to ask you about something, and I am not with a doubt regarding what I intend to ask you about. So my belief and my Religion is that the earth cannot be empty from a Divine Authority except when it would be just before the Day of Judgment by forty days. So when it would be that, the Divine Authority would be Raised and the door of repentance would be shut. Thus, no soul shall benefit by its Eman which it did not belief from before, or goodness having been earned by its Eman [6:158] its faith shall not profit a soul, which did not believe before, or earn good through its faith.

So they would be the most evil of the creatures of Allah[azwj] Mighty and Majestic, and they are those against whom the Day of Judgment would be Established. But, I would like to increase conviction and that Ibrahim[as] asked his[as] Lord[azwj] Mighty and Majestic how He[azwj] Revives the dead [2:260] He said: Or you do not believe? He said: Yes, but to reassure my heart.

And Abu Ali Ahmad Bin Is'haq informed me from Abu Al-Hassan[asws] (10th Imam[asws]) saying, 'I asked him[asws] and said, 'So who is the office bearer, or from whom should I take, and whose word should I accept?' So he[asws] said to him: 'Al-Amiry is my[asws] reliable one, therefore whatever he brings to you from me[asws], so I[asws] have put it across, and whatever he says to you from me[asws], so I[asws] have said it. Therefore, listen to him and obey, for he is the reliable, the trustworthy'.

And Abu Ali informed me that he asked Abu Muhammad[asws] (11th Imam[asws]) about similar to that, so he[asws] said to him: 'Al-Amiry and his son are two reliable ones. So whatever they both bring to you from me[asws], so I[asws] have put it across to them, and whatever they both say to you, so I[asws] have

said it to them. Therefore, listen to them both and obey them, for they are both reliable ones, trustworthy ones. So these are the words of two Imams[asws] proceeding with regards to you'.

He said, 'So Abu Amro fell prostrating and wept. Then he said, 'Ask your need'. So I said to him, 'You have seen the replacement (Imam[asws]) from after Abu Muhammad[asws]?'. So he said, 'Yes, by Allah[azwj,] and his[asws] neck was similar to that', and he gestured by his hand.

So I said to him, 'So there remains one (question)'. So he said to me, 'Give'. I said, 'So (what is) the name?' He said, 'It is Prohibited upon you that you should be asking about that nor will I be saying this from myself. Thus, there isn't for me that I should permit nor that I should prohibit, but it is from him[asws], for the matter with the ruling authority (Caliph Mu'tasim) is that Abu Muhammad[asws] passed away and did not leave behind a son, and he[asws] distributed his[asws] inheritance, and it was taken by the ones who had no right to it with regards to it, and he[asws] is with dependents who are roaming around. There isn't anyone bold enough that he should introduce himself to them nor give them anything. And when the name will occur, the seeking (from the ruling authorities) would occur, therefore fear Allah[azwj] and withhold from that'.

Al-Kulayni, may Allah[azwj] have Mercy on him, said, 'It was narrated to me by a companions whose name escapes me, that Amro asked from Ahmad Bin Is'haq, about similar to this, so he answered with similar to this'.[37]

2. عَلِيُّ بْنُ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ بْنِ مُوسَى بْنِ جَعْفَرٍ وَكَانَ أَسَنَّ شَيْخٍ مِنْ وُلْدِ رَسُولِ اللهِ (صَلَّى اللهُ عَلَيْهِ وَآلِه) بِالْعِرَاقِ فَقَالَ رَأَيْتُهُ بَيْنَ الْمَسْجِدَيْنِ وَهُوَ غُلامٌ (عَلَيْهِ السَّلام)

Ali Bin Muhammad,

(It has been narrated) from Muhammad Bin Ismail Bin Musa Bin Ja'far, and he was the most aged Sheykhs from the children of Rasool-Allah[saww] in Al-Iraq. So he said, 'I saw him[asws] between the two Masjids and he[asws] was a boy'.[38]

3. مُحَمَّدُ بْنُ يَحْيَى عَنِ الْحُسَيْنِ بْنِ رِزْقِ اللهِ أَبُو عَبْدِ اللهِ قَالَ حَدَّثَنِي مُوسَى بْنُ مُحَمَّدِ بْنِ الْقَاسِمِ بْنِ حَمْزَةَ بْنِ مُوسَى بْنِ جَعْفَرٍ قَالَ حَدَّثَتْنِي حَكِيمَةُ ابْنَةُ مُحَمَّدِ بْنِ عَلِيٍّ وَهِيَ عَمَّةُ أَبِيهِ أَنَّهَا رَأَتْهُ لَيْلَةَ مَوْلِدِهِ وَبَعْدَ ذَلِكَ.

Muhammad Bin yahya, from Al Husayn Bin Rizqallah Abu Abdullah who said, 'Musa Bin Muhammad Bin Al Qasim Bin Hamza Bin Musa Bin Ja'far narrated to me saying,

'It was narrated to me by Hakeema, daughter of Muhammad Bin Ali[asws], and she is the paternal aunt of his[asws] father[asws], that she saw him[asws] on the night of his[asws] Blessed birth and after that'.[39]

4. عَلِيُّ بْنُ مُحَمَّدٍ عَنْ حَمْدَانَ الْقَلانِسِيِّ قَالَ قُلْتُ لِلْعَمْرِيِّ قَدْ مَضَى أَبُو مُحَمَّدٍ (عَلَيْهِ السَّلام) فَقَالَ قَدْ مَضَى وَلَكِنْ قَدْ خَلَّفَ فِيكُمْ مَنْ رَقَبَتُهُ مِثْلُ هَذَا وَأَشَارَ بِيَدِهِ.

Ali Bin Muhammad, from Hamdan Al Qalansy who said,

‘I said to Al-Amry, ‘Had Abu Muhammad[asws] passed away?’ So he said: ‘He[asws] has passed away, but he[asws] has left behind among you the one[asws] whose neck is like this’, and he indicated by his hand’.[40]

5. عَلِيُّ بْنُ مُحَمَّدٍ عَنْ فَتْحٍ مَوْلَى الزُّرَارِيِّ قَالَ سَمِعْتُ أَبَا عَلِيِّ بْنَ مُطَهَّرٍ يَذْكُرُ أَنَّهُ قَدْ رَآهُ وَوَصَفَ لَهُ قَدَّهُ.

Ali Bin Muhammad, from Fat’h, a slave of Al Zarary who said,

‘I heard Abu Ali Bin Mut’har mention that he had seen him[asws], and described his[asws] tallness to him’.[41]

6. عَلِيُّ بْنُ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ شَاذَانَ بْنِ نُعَيْمٍ عَنْ خَادِمٍ لابْرَاهِيمَ بْنِ عَبْدَةَ النَّيْسَابُورِيِّ أَنَّهَا قَالَتْ كُنْتُ وَاقِفَةً مَعَ إِبْرَاهِيمَ عَلَى الصَّفَا فَجَاءَ (عَلَيْهِ السَّلام) حَتَّى وَقَفَ عَلَى إِبْرَاهِيمَ وَقَبَضَ عَلَى كِتَابِ مَنَاسِكِهِ وَحَدَّثَهُ بِأَشْيَاءَ.

Ali Bin Muhammad, from Muhammad Bin Shazan Bin Nuaym, from Khadim Al Ibrahim Bin Abda Al Neyshapouri that she said,

‘I was staying with Ibrahim at Al-Safa, so he[asws] came until he[asws] paused by Ibrahim and grabbed the book of his rituals and discussed some things with him’.[42]

7. عَلِيُّ بْنُ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِي عَبْدِ اللهِ بْنِ صَالِحٍ أَنَّهُ رَآهُ عِنْدَ الْحَجَرِ الاسْوَدِ وَالنَّاسُ يَتَجَاذَبُونَ عَلَيْهِ وَهُوَ يَقُولُ مَا بِهَذَا أُمِرُوا.

Ali Bin Muhammad, from Muhammad Bin Ali Bin Ibrahim, from Abu Abdullah Bin Salih that,

‘He saw him[asws] by the Black Stone (Al-Hajr Al-Aswad), and the people were flocking upon it, and he[asws] was saying: ‘This is no what they have been Commanded with’.[43]

8. عَلِيٌّ عَنْ أَبِي عَلِيٍّ أَحْمَدَ بْنِ إِبْرَاهِيمَ بْنِ إِدْرِيسَ عَنْ أَبِيهِ أَنَّهُ قَالَ رَأَيْتُهُ (عَلَيْهِ السَّلام) بَعْدَ مُضِيِّ أَبِي مُحَمَّدٍ حِينَ أَيْفَعَ وَقَبَّلْتُ يَدَيْهِ وَرَأْسَهُ.

Ali, from Abu Al Ahmad Bin Ibrahim Bin Idrees, from his father that he said,

‘I saw him[asws] after the passing away of Abu Muhammad[asws] when he[asws] had reached adolescence and I kissed his[asws] hand and his[asws] head’.[44]

9. عَلِيٌّ عَنْ أَبِي عَبْدِ اللهِ بْنِ صَالِحٍ وَأَحْمَدَ بْنِ النَّضْرِ عَنِ الْقَنْبَرِيِّ رَجُلٌ مِنْ وُلْدِ قَنْبَرٍ الْكَبِيرِ مَوْلَى أَبِي الْحَسَنِ الرِّضَا (عَلَيْهِ السَّلام) قَالَ جَرَى حَدِيثُ جَعْفَرِ بْنِ عَلِيٍّ فَذَمَّهُ فَقُلْتُ لَهُ فَلَيْسَ غَيْرُهُ فَهَلْ رَأَيْتَهُ فَقَالَ لَمْ أَرَهُ وَلَكِنْ رَآهُ غَيْرِي قُلْتُ وَمَنْ رَآهُ قَالَ قَدْ رَآهُ جَعْفَرٌ مَرَّتَيْنِ وَلَهُ حَدِيثٌ.

Ali, from Abu Abdullah Bin Salih and Ahmad Bin Al Nazar, from Al Qanbary, a man from the children of Qanbar the great,

(It has been narrated) a slave of Abu Al-Hassan Al-Reza[asws] said, ‘There flowed a discussion about Ja’far Bin Ali and he was condemned, so I said to him, ‘But there isn’t anyone apart from him, so have you seen him[asws]?’ So he said, ‘I have not seen him[asws], but somebody else has seen him[asws]’. I said,

‘And who has seen him[asws], ‘He said, ‘Ja’far has seen him twice and for him there is a Hadeeth’.[45]

10. عَلِيُّ بْنُ مُحَمَّدٍ عَنْ أَبِي مُحَمَّدٍ الْوَجْنَانِيِّ أَنَّهُ أَخْبَرَنِي عَمَّنْ رَآهُ أَنَّهُ خَرَجَ مِنَ الدَّارِ قَبْلَ الْحَادِثِ بِعَشَرَةِ أَيَّامٍ وَهُوَ يَقُولُ اللهمَّ إِنَّكَ تَعْلَمُ أَنَّهَا مِنْ أَحَبِّ الْبِقَاعِ لَوْ لا الطَّرْدُ أَوْ كَلامٌ هَذَا نَحْوُهُ.

Ali Bin Muhammad,

(It has been narrated) from Abu Muhammad Al-Wajnany who informed me about the one who saw him[asws] that he[asws] came out from the house before the occurrence (of the death of his[asws] father[asws]) by ten days, and he[asws] was saying: ‘O Allah[azwj!] You[azwj] Know that it is from the most beloved of the spots had I[asws] not been expelled’, or words approximate to this’.[46]

11. عَلِيُّ بْنُ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ قَيْسٍ عَنْ بَعْضِ جَلاوِزَةِ السَّوَادِ قَالَ شَاهَدْتُ سِيمَاءَ آنِفاً بِسُرَّ مَنْ رَأَى وَقَدْ كَسَرَ بَابَ الدَّارِ فَخَرَجَ عَلَيْهِ وَبِيَدِهِ طَبَرْزِينٌ فَقَالَ لَهُ مَا تَصْنَعُ فِي دَارِي فَقَالَ سِيمَاءُ إِنَّ جَعْفَراً زَعَمَ أَنَّ أَبَاكَ مَضَى وَلا وَلَدَ لَهُ فَإِنْ كَانَتْ دَارَكَ فَقَدِ انْصَرَفْتُ عَنْكَ فَخَرَجَ عَنِ الدَّارِ قَالَ عَلِيُّ بْنُ قَيْسٍ فَخَرَجَ عَلَيْنَا خَادِمٌ مِنْ خَدَمِ الدَّارِ فَسَأَلْتُهُ عَنْ هَذَا الْخَبَرِ فَقَالَ لِي مَنْ حَدَّثَكَ بِهَذَا فَقُلْتُ لَهُ حَدَّثَنِي بَعْضُ جَلاوِزَةِ السَّوَادِ فَقَالَ لِي لا يَكَادُ يَخْفَى عَلَى النَّاسِ شَيْءٌ.

Ali Bin Muhammad, from Ali Bin Qays, from one of the black henchman who said,

‘I saw Sayma’a only a while ago in ‘Sur Man Rayy’ and he had broken the door of the house. So he[asws] came out to him and in his[asws] hand was an axe, and he[asws] said to him: ‘What are you doing in my[asws] house?’ So Syema’a said, ‘Ja’far claimed that your[asws] father[asws] passed away and there was no son[asws] for him[asws]. So, if it was your[asws] house, I shall leave from you[asws]’. And he exited from the house.

Ali Bin Qays said, ‘So a servant from the servants of the house came out to us, and we asked him about this news. So he said to me, ‘Who narrated to you with this?’ So I said to him, ‘One of the black henchmen narrated to me’. So he said to me, ‘It is almost impossible to conceal anything from the people’.[47]

12. عَلِيُّ بْنُ مُحَمَّدٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الْكُوفِيِّ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الْمَكْفُوفِ عَنْ عَمْرٍو الاهْوَازِيِّ قَالَ أَرَانِيهِ أَبُو مُحَمَّدٍ (عَلَيْهِ السَّلام) وَقَالَ هَذَا صَاحِبُكُمْ.

Ali Bin Muhammad, from Ja’far Bin Muhammad Al Kufy, from Ja’far Bin Muhammad Al Makfouf, from Amro Al Ahwazy who said,

‘Abu Muhammad[asws] (11th Imam[asws]) showed him[asws] to me and said: ‘This is your Master[asws]’’.[48]

13. مُحَمَّدُ بْنُ يَحْيَى عَنِ الْحَسَنِ بْنِ عَلِيٍّ النَّيْسَابُورِيِّ عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدِ بْنِ عَبْدِ اللهِ بْنِ مُوسَى بْنِ جَعْفَرٍ عَنْ أَبِي نَصْرٍ ظَرِيفٍ الْخَادِمِ أَنَّهُ رَآهُ.

Muhammad Bin yahya, from Al Hassan Bin Al Al Neyshapouri, from Ibrahim Bin Muhammad Bin Abdullah Bin Musa Bin Ja'far,

(It has been narrated) from Abu Nasr Zareyf, the servant that he had seen him[asws]'.[49]

14. عَلِيُّ بْنُ مُحَمَّدٍ عَنْ مُحَمَّدٍ وَالْحَسَنِ ابْنَيْ عَلِيِّ بْنِ إِبْرَاهِيمَ أَنَّهُمَا حَدَّثَاهُ فِي سَنَةِ تِسْعٍ وَسَبْعِينَ وَمِائَتَيْنِ عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ الْعَبْدِيِّ عَنْ ضَوْءِ بْنِ عَلِيٍّ الْعِجْلِيِّ عَنْ رَجُلٍ مِنْ أَهْلِ فَارِسَ سَمَّاهُ أَنَّ أَبَا مُحَمَّدٍ أَرَاهُ إِيَّاهُ.

Ali Bin Muhammad, from Muhammad and Al Hassan the two sons of Ali Bin Ibrahim, that they had both been narrated to in the year two hundred and ninety three, from Muhammad Bin Abdul Rahman Al Abady, from Zou Bin Ali Al Ijaly,

(It has been narrated) from a man from the people of Persia whom he named that Abu Muhammad[asws] had shown him[asws] to him'.[50]

15. عَلِيُّ بْنُ مُحَمَّدٍ عَنْ أَبِي أَحْمَدَ بْنِ رَاشِدٍ عَنْ بَعْضِ أَهْلِ الْمَدَائِنِ قَالَ كُنْتُ حَاجّاً مَعَ رَفِيقٍ لِي فَوَافَيْنَا إِلَى الْمَوْقِفِ فَإِذَا شَابٌّ قَاعِدٌ عَلَيْهِ إِزَارٌ وَرِدَاءٌ وَفِي رِجْلَيْهِ نَعْلٌ صَفْرَاءُ قَوَّمْتُ الازَارَ وَالرِّدَاءَ بِمِائَةٍ وَخَمْسِينَ دِينَاراً وَلَيْسَ عَلَيْهِ أَثَرُ السَّفَرِ فَدَنَا مِنَّا سَائِلٌ فَرَدَدْنَاهُ فَدَنَا مِنَ الشَّابِّ فَسَأَلَهُ فَحَمَلَ شَيْئاً مِنَ الارْضِ وَنَاوَلَهُ فَدَعَا لَهُ السَّائِلُ وَاجْتَهَدَ فِي الدُّعَاءِ وَأَطَالَ فَقَامَ الشَّابُّ وَغَابَ عَنَّا فَدَنَوْنَا مِنَ السَّائِلِ فَقُلْنَا لَهُ وَيْحَكَ مَا أَعْطَاكَ فَأَرَانَا حَصَاةَ ذَهَبٍ مُضَرَّسَةً قَدَّرْنَاهَا عِشْرِينَ مِثْقَالاً فَقُلْتُ لِصَاحِبِي مَوْلانَا عِنْدَنَا وَنَحْنُ لا نَدْرِي ثُمَّ ذَهَبْنَا فِي طَلَبِهِ فَدُرْنَا الْمَوْقِفَ كُلَّهُ فَلَمْ نَقْدِرْ عَلَيْهِ فَسَأَلْنَا كُلَّ مَنْ كَانَ حَوْلَهُ مِنْ أَهْلِ مَكَّةَ وَالْمَدِينَةِ فَقَالُوا شَابٌّ عَلَوِيٌّ يَحُجُّ فِي كُلِّ سَنَةٍ مَاشِياً.

Ali Bin Muhammad, from Abu Ahmad Bin Rashid, from one of the people of Al Mada'in who said,

'I was a Pilgrim (of Hajj) along with a friend of mine. So we reached to the Pausing Station (Arafat), and there was a youth seated, and upon him was a trouser and a robe, and in his feet there were yellow slippers. We evaluated the trouser and the robe to be worth two hundred and fifty Dinars, and there weren't any effects of the journey upon him. So a beggar approached us, but we repelled him. So he went near to the youth and begged from him. So he picked up something from the ground, and gave it to him. So the beggar supplicated for him and strived in the supplication and prolonged it.

So the youth arose and disappeared (went away) from us. So we both approached the beggar and we said to him, 'Woe be unto you! What did he give you?' So he showed us pebbles of gold which were marked. We estimated these two to be twenty Misqal (unit of weight). So I said to my companion, 'Our Master[asws] is in our presence and we do not know!' Then we went to seek him[asws], and we circled around the whole of the Pausing Station (Arafat), but we were not able upon it. So we asked everyone who was around him[asws], from the people of Makkah and Al-Medina, so they (all) said: 'He is an Alawite youth who performs Hajj during every year, walking'.[51]

78 . بَابٌ فِي النَّهْيِ عَنِ الِاسْمِ

Chapter 78 – Regaring the forbiddance from the name

1. عَلِيُّ بْنُ مُحَمَّدٍ عَمَّنْ ذَكَرَهُ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ الْعَلَوِيِّ عَنْ دَاوُدَ بْنِ الْقَاسِمِ الْجَعْفَرِيِّ قَالَ سَمِعْتُ أَبَا الْحَسَنِ الْعَسْكَرِيَّ (عَلَيْهِ السَّلام) يَقُولُ الْخَلَفُ مِنْ بَعْدِي الْحَسَنُ فَكَيْفَ لَكُمْ بِالْخَلَفِ مِنْ بَعْدِ الْخَلَفِ فَقُلْتُ وَلِمَ جَعَلَنِيَ اللهُ فِدَاكَ قَالَ إِنَّكُمْ لا تَرَوْنَ شَخْصَهُ وَلا يَحِلُّ لَكُمْ ذِكْرُهُ بِاسْمِهِ فَقُلْتُ فَكَيْفَ نَذْكُرُهُ فَقَالَ قُولُوا الْحُجَّةُ مِنْ آلِ مُحَمَّدٍ صَلَوَاتُ اللهِ عَلَيْهِ وَسَلامُهُ.

Ali Bin Muhammad, from the one who mentioned it, from Muhammad Bin Ahmad Al Alawy, from Dawood Al Qasim Al Ja'fary who said,

'I heard Abu Al-Hassan Al-Askary[asws] (10th Imam[asws]) saying: 'The replacement (Imam[asws]) from after me[asws] is Al-Hassan[asws], so how would it be for you all with the replacement (Imam[asws]) from after the replacement (Imam[asws])?' So I said, 'And why? May I be sacrificed for you[asws]!' He[asws] said: 'You all would not be seeing his[asws] person (physically), not would be Permissible for you all to mention him[asws] by his[asws] name'. So I said, 'So how should we mention him[asws]?' So he[asws] said: 'You should be saying, 'The Divine Authority (Al-Hujjat) from the Progeny[asws] of Muhammad[saww]'.[52]

2. عَلِيُّ بْنُ مُحَمَّدٍ عَنْ أَبِي عَبْدِ اللهِ الصَّالِحِيِّ قَالَ سَأَلَنِي أَصْحَابُنَا بَعْدَ مُضِيِّ أَبِي مُحَمَّدٍ (عَلَيْهِ السَّلام) أَنْ أَسْأَلَ عَنِ الاسْمِ وَالْمَكَانِ فَخَرَجَ الْجَوَابُ إِنْ دَلَلْتُهُمْ عَلَى الاسْمِ أَذَاعُوهُ وَإِنْ عَرَفُوا الْمَكَانَ دَلُّوا عَلَيْهِ.

Ali Bin Muhammad, from Abu Abdullah Al Salihy who said,

Our companions asked me after the passing away of Abu Muhammad[asws] (11th Imam[asws]) that he[asws] was asked about the name and the place, so the answer came out: 'If they are pointed upon his[asws] name, they would broadcast it, and if they know of the place, they would point (to others) upon it'.[53]

3. عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنِ ابْنِ فَضَّالٍ عَنِ الرَّيَّانِ بْنِ الصَّلْتِ قَالَ سَمِعْتُ أَبَا الْحَسَنِ الرِّضَا (عَلَيْهِ السَّلام) يَقُولُ وَسُئِلَ عَنِ الْقَائِمِ فَقَالَ لا يُرَى جِسْمُهُ وَلا يُسَمَّى اسْمُهُ.

A number of our companions, from Ja'far Bin Muhammad, from Ibn Fazzal, from Al Rayyan Bin Al Salt who said,

'I heard Abu Al-Hassan Al-Reza[asws] saying, and he[asws] had been asked about Al-Qaim[asws]. So he[asws] said: 'Neither will his[asws] body be seen, nor would his[asws] name be (specifically) mentioned'.[54]

4. مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنِ ابْنِ رِئَابٍ عَنْ أَبِي عَبْدِ اللهِ (عَلَيْهِ السَّلام) قَالَ صَاحِبُ هَذَا الامْرِ لا يُسَمِّيهِ بِاسْمِهِ إِلا كَافِرٌ.

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Al Hassan Bin Mahboub, from Ibn Ra'ib,

(It has been narrated) from Abu Abdullah[asws] having said: 'This Divine Authority, none will name him[asws] by his[asws] name except for an Infidel'.[55]

79 . بَابٌ نَادِرٌ فِي حَالِ الْغَيْبَةِ

Chapter 79 – Miscellaneous regarding the state of the Occultation

1. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ خَالِدٍ عَمَّنْ حَدَّثَهُ عَنِ الْمُفَضَّلِ بْنِ عُمَرَ وَمُحَمَّدُ بْنُ يَحْيَى عَنْ عَبْدِ اللهِ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنْ أَبِيهِ عَنْ بَعْضِ أَصْحَابِهِ عَنِ الْمُفَضَّلِ بْنِ عُمَرَ عَنْ أَبِي عَبْدِ اللهِ (عَلَيْهِ السَّلام) قَالَ أَقْرَبُ مَا يَكُونُ الْعِبَادُ مِنَ اللهِ جَلَّ ذِكْرُهُ وَأَرْضَى مَا يَكُونُ عَنْهُمْ إِذَا افْتَقَدُوا حُجَّةَ اللهِ جَلَّ وَعَزَّ وَلَمْ يَظْهَرْ لَهُمْ وَلَمْ يَعْلَمُوا مَكَانَهُ وَهُمْ فِي ذَلِكَ يَعْلَمُونَ أَنَّهُ لَمْ تَبْطُلْ حُجَّةُ اللهِ جَلَّ ذِكْرُهُ وَلا مِيثَاقُهُ فَعِنْدَهَا فَتَوَقَّعُوا الْفَرَجَ صَبَاحاً وَمَسَاءً فَإِنَّ أَشَدَّ مَا يَكُونُ غَضَبُ اللهِ عَلَى أَعْدَائِهِ إِذَا افْتَقَدُوا حُجَّتَهُ وَلَمْ يَظْهَرْ لَهُمْ وَقَدْ عَلِمَ أَنَّ أَوْلِيَاءَهُ لا يَرْتَابُونَ وَلَوْ عَلِمَ أَنَّهُمْ يَرْتَابُونَ مَا غَيَّبَ حُجَّتَهُ عَنْهُمْ طَرْفَةَ عَيْنٍ وَلا يَكُونُ ذَلِكَ إِلا عَلَى رَأْسِ شِرَارِ النَّاسِ.

Ali Bin Ibrahim, from his father, from Muhammad Bin Khalid, from the one who narrated it, from Al Mufazzal Bin Umar and Muhammad Bin Yahya, from Abdullah Bin Muhammad Bin Isa, from his father, from one of his companions, from Al Mufazzal Bin Umar,

(It has been narrated) from Abu Abdullah[asws] having said: 'The closest of what the servants can be to Allah[azwj,] Majestic is His[azwj] Mention, and the Happiest what He[azwj] can be from them is when they would be missing the Divine Authority of Allah[azwj] Majestic and Mighty and he[asws] would not be apparent to them and they would not be knowing his[asws] place, and they, during that, would be knowing that it neither invalidates the Divine Authority of Allah[azwj,] Majestic is His[azwj] Mention, nor His[azwj] Covenant. Thus, during that, they would be anticipating the relief morning and evening.

So the most intensely Wrathful what Allah[azwj] can be upon His[azwj] enemies is when they are missing His[azwj] Divine Authority and he[asws] is not apparent to them, and He[azwj] has Known that His[azwj] friends would not be suspicious, and had He[azwj] Known that they would be suspicious, He[azwj] would not have Caused His[azwj] Divine Authority to be absent from them for the blink of an eye, and that (Wrath) does not happen to be except upon the heads of the most evil of the people'.[56]

2. الْحُسَيْنُ بْنُ مُحَمَّدٍ الاشْعَرِيُّ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ مِرْدَاسٍ عَنْ صَفْوَانَ بْنِ يَحْيَى وَالْحَسَنِ بْنِ مَحْبُوبٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ عَمَّارٍ السَّابَاطِيِّ قَالَ قُلْتُ لابِي عَبْدِ اللهِ (عَلَيْهِ السَّلام) أَيُّمَا أَفْضَلُ الْعِبَادَةُ فِي السِّرِّ مَعَ الامَامِ مِنْكُمُ الْمُسْتَتِرِ فِي دَوْلَةِ الْبَاطِلِ أَوِ الْعِبَادَةُ فِي ظُهُورِ الْحَقِّ وَدَوْلَتِهِ مَعَ الامَامِ مِنْكُمُ الظَّاهِرِ فَقَالَ يَا عَمَّارُ الصَّدَقَةُ فِي السِّرِّ وَاللهِ أَفْضَلُ مِنَ الصَّدَقَةِ فِي الْعَلانِيَةِ وَكَذَلِكَ وَاللهِ عِبَادَتُكُمْ فِي السِّرِّ مَعَ إِمَامِكُمُ الْمُسْتَتِرِ فِي دَوْلَةِ الْبَاطِلِ وَتَخَوُّفُكُمْ مِنْ عَدُوِّكُمْ فِي دَوْلَةِ الْبَاطِلِ وَحَالِ الْهُدْنَةِ أَفْضَلُ مِمَّنْ يَعْبُدُ اللهَ عَزَّ وَجَلَّ ذِكْرُهُ فِي ظُهُورِ الْحَقِّ مَعَ إِمَامِ الْحَقِّ الظَّاهِرِ فِي دَوْلَةِ الْحَقِّ وَلَيْسَتِ الْعِبَادَةُ مَعَ الْخَوْفِ فِي دَوْلَةِ الْبَاطِلِ مِثْلَ الْعِبَادَةِ وَالامْنِ فِي دَوْلَةِ الْحَقِّ وَاعْلَمُوا أَنَّ مَنْ صَلَّى مِنْكُمُ الْيَوْمَ صَلاةً فَرِيضَةً فِي جَمَاعَةٍ مُسْتَتِرٍ بِهَا مِنْ عَدُوِّهِ فِي

وَقْتِهَا فَأَتَمَّهَا كَتَبَ اللهُ لَهُ خَمْسِينَ صَلاةً فَرِيضَةً فِي جَمَاعَةٍ وَمَنْ صَلَّى مِنْكُمْ صَلاةً فَرِيضَةً وَحْدَهُ مُسْتَتِراً بِهَا مِنْ عَدُوِّهِ فِي وَقْتِهَا فَأَتَمَّهَا كَتَبَ اللهُ عَزَّ وَجَلَّ بِهَا لَهُ خَمْساً وَعِشْرِينَ صَلاةً فَرِيضَةً وَحْدَانِيَّةً وَمَنْ صَلَّى مِنْكُمْ صَلاةً نَافِلَةً لِوَقْتِهَا فَأَتَمَّهَا كَتَبَ اللهُ لَهُ بِهَا عَشْرَ صَلَوَاتٍ نَوَافِلَ وَمَنْ عَمِلَ مِنْكُمْ حَسَنَةً كَتَبَ اللهُ عَزَّ وَجَلَّ لَهُ بِهَا عِشْرِينَ حَسَنَةً وَيُضَاعِفُ اللهُ عَزَّ وَجَلَّ حَسَنَاتِ الْمُؤْمِنِ مِنْكُمْ إِذَا أَحْسَنَ أَعْمَالَهُ وَدَانَ بِالتَّقِيَّةِ عَلَى دِينِهِ وَإِمَامِهِ وَنَفْسِهِ وَأَمْسَكَ مِنْ لِسَانِهِ أَضْعَافاً مُضَاعَفَةً إِنَّ اللهَ عَزَّ وَجَلَّ كَرِيمٌ قُلْتُ جُعِلْتُ فِدَاكَ قَدْ وَاللهِ رَغَّبْتَنِي فِي الْعَمَلِ وَحَثَثْتَنِي عَلَيْهِ وَلَكِنْ أُحِبُّ أَنْ أَعْلَمَ كَيْفَ صِرْنَا نَحْنُ الْيَوْمَ أَفْضَلَ أَعْمَالاً مِنْ أَصْحَابِ الامَامِ الظَّاهِرِ مِنْكُمْ فِي دَوْلَةِ الْحَقِّ وَنَحْنُ عَلَى دِينٍ وَاحِدٍ فَقَالَ إِنَّكُمْ سَبَقْتُمُوهُمْ إِلَى الدُّخُولِ فِي دِينِ اللهِ عَزَّ وَجَلَّ وَإِلَى الصَّلاةِ وَالصَّوْمِ وَالْحَجِّ وَإِلَى كُلِّ خَيْرٍ وَفِقْهٍ وَإِلَى عِبَادَةِ اللهِ عَزَّ ذِكْرُهُ سِرّاً مِنْ عَدُوِّكُمْ مَعَ إِمَامِكُمُ الْمُسْتَتِرِ مُطِيعِينَ لَهُ صَابِرِينَ مَعَهُ مُنْتَظِرِينَ لِدَوْلَةِ الْحَقِّ خَائِفِينَ عَلَى إِمَامِكُمْ وَأَنْفُسِكُمْ مِنَ الْمُلُوكِ الظَّلَمَةِ تَنْتَظِرُونَ إِلَى حَقِّ إِمَامِكُمْ وَحُقُوقِكُمْ فِي أَيْدِي الظَّلَمَةِ قَدْ مَنَعُوكُمْ ذَلِكَ وَاضْطَرُّوكُمْ إِلَى حَرْثِ الدُّنْيَا وَطَلَبِ الْمَعَاشِ مَعَ الصَّبْرِ عَلَى دِينِكُمْ وَعِبَادَتِكُمْ وَطَاعَةِ إِمَامِكُمْ وَالْخَوْفِ مَعَ عَدُوِّكُمْ فَبِذَلِكَ ضَاعَفَ اللهُ عَزَّ وَجَلَّ لَكُمُ الاعْمَالَ فَهَنِيئاً لَكُمْ قُلْتُ جُعِلْتُ فِدَاكَ فَمَا تَرَى إِذاً أَنْ نَكُونَ مِنْ أَصْحَابِ الْقَائِمِ وَيَظْهَرَ الْحَقُّ وَنَحْنُ الْيَوْمَ فِي إِمَامَتِكَ وَطَاعَتِكَ أَفْضَلُ أَعْمَالاً مِنْ أَصْحَابِ دَوْلَةِ الْحَقِّ وَالْعَدْلِ فَقَالَ سُبْحَانَ اللهِ أَ مَا تُحِبُّونَ أَنْ يُظْهِرَ اللهُ تَبَارَكَ وَتَعَالَى الْحَقَّ وَالْعَدْلَ فِي الْبِلادِ وَيَجْمَعَ اللهُ الْكَلِمَةَ وَيُؤَلِّفَ اللهُ بَيْنَ قُلُوبٍ مُخْتَلِفَةٍ وَلا يَعْصُونَ اللهَ عَزَّ وَجَلَّ فِي أَرْضِهِ وَتُقَامَ حُدُودُهُ فِي خَلْقِهِ وَيَرُدَّ اللهُ الْحَقَّ إِلَى أَهْلِهِ فَيَظْهَرَ حَتَّى لا يُسْتَخْفَى بِشَيْءٍ مِنَ الْحَقِّ مَخَافَةَ أَحَدٍ مِنَ الْخَلْقِ أَمَا وَاللهِ يَا عَمَّارُ لا يَمُوتُ مِنْكُمْ مَيِّتٌ عَلَى الْحَالِ الَّتِي أَنْتُمْ عَلَيْهَا إِلا كَانَ أَفْضَلَ عِنْدَ اللهِ مِنْ كَثِيرٍ مِنْ شُهَدَاءِ بَدْرٍ وَأُحُدٍ فَأَبْشِرُوا.

Al Husayn Bin Muhammad Al Ashary, from Moalla Bin Muhammad, from Ali Bin Mirdas, from Safwan Bin Yahya and Al Hassan Bin Mahboub, from Hisham Bin Salim, from Ammar Al Sabaty who said,

'I said to Abu Abdullah[asws], 'Which is more superior, the worship (performed) in secret along with the Imam[asws] from you all (Imams[asws]) covertly in the government of the falsehood, or the worship (performed) during the appearance of the Truth and its government along with the Imam[asws] from you all (Imams[asws]) overtly?'

So he[asws] said: 'O Ammar! The charity (donated) in the secret, by Allah[azwj], is superior than the charity (donated) publicly, and similar to that, by Allah[azwj], is your worship in the secret along with your Imam[asws], performed covertly in the government of the falsehood, and your fearing from your enemies in the government of the falsehood, and the state of truce, is more superior than the one who worships Allah[azwj] Mighty and Majestic, and his Zikr

(Remembrance) during the appearance of the Truth along with the Imam[asws] of the Truth openly in the government of the Truth.

And it isn't so that the worship with the fear in the government of the falsehood is similar to the worship with the security in the government of the Truth.

And Know that the one from you who prays Salat today, the Obligatory Salat in a congregation during its (Prescribed) timings, concealing by it from his enemies, so he completes this, Allah[azwj] would Write for him fifty Obligatory Salats in a congregation. And the one from you who prays the Obligatory Salat alone during its (Prescribed) timings, concealing by it from his enemies, so he completes these, Allah[azwj] Mighty and Majestic would Write for him due to it, twenty five Obligatory Salats performed alone.

And the one from you who prays the Optional Salat to its timings, Allah[asws] would Write ten Optional Salats for him due to it; and the one from you who performed a good deed, Allah[azwj] Mighty and Majestic would Write for him, twenty Good deeds due to it. And Allah[azwj] Multiplies the good deeds of the Momin from you when he performs a good deed and makes a Religion with the dissimulation upon his Religion, and his Imam[asws], and himself, and withholds his tongue, Multiplying it exponentially. Surely, Allah[azwj] Mighty and Majestic is Benevolent'.

I said, 'May I be sacrificed for you[asws]! By Allah[azwj!] You[asws] have made me desirous regarding the performance of the deeds and encouraged me upon it, but I would love to know how, today, we can come to be of more superior deeds than the companions of the Imam[asws], the apparent one from you[asws] in the government of the Truth, and we are (all) upon one Religion'.

So he[asws] said: 'You all are preceding them to the entry into the Religion of Allah[azwj] Mighty and Majestic and to the Salat, and the Soam (Fast), and the Hajj, and to every goodness, and understanding, and to the worship of Allah[azwj,] Mighty is His[azwj] Mention secretly from your enemies along with your Imam[asws], the concealed, being obedient to him[asws], observing patience with him[asws], awaiting the government of the Truth, being fearful upon your Imam[asws] and yourselves from the unjust kings.

You are awaiting to the rights of your Imams[asws] and their rights are in the hands of the oppressors who have prevent that from them[asws], compelling you all to covet the world and you are seeking the livelihood with the patience upon your Religion, and your (acts of) worship, and obedience to your Imam[asws], and the fear from your enemies. So, due to that, Allah[azwj] Mighty and Majestic would Multiply the deeds for you all. Therefore, congratulations be to you all!'.

I said, 'May I be sacrificed for you[asws]! So what is your[asws] view, when, if we were to become from the companions of Al-Qaim[asws] and the Truth is manifested, and today we are in your[asws] Imamate and your[asws] obedience, are our deeds superior than the companions of the government of the Truth and the justice?'

So he[asws] said: 'Glory be to Allah[azwj!] Are you not loving that Allah[azwj] Blessed and High should Manifest the Truth and the justice in the country, and Allah[azwj] should Gather the ideologies, and Allah[azwj] Joins between the differing hearts and no one would be disobeying Allah[azwj] Mighty and

Majestic in His[azwj] earth, and His[azwj] Legal Punishments be established among His[azwj] creatures, and Allah[azwj] should Return the Truth to its people, so it overcome until nothing from the Truth would be concealed out of fear of anyone from the creatures?.

But, by Allah[azwj,] O Ammar! A dying one from you all is not dying upon the state which you are upon except that he would be superior in the Presence of Allah[azwj] than most of the martyrs of Badr and Ohad. Therefore receive glad tidings!'.[57]

3. عَلِيُّ بْنُ مُحَمَّدٍ عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ ابْنِ مَحْبُوبٍ عَنْ أَبِي أُسَامَةَ عَنْ هِشَامٍ وَمُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مَحْبُوبٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي حَمْزَةَ عَنْ أَبِي إِسْحَاقَ قَالَ حَدَّثَنِي الثِّقَةُ مِنْ أَصْحَابِ أَمِيرِ الْمُؤْمِنِينَ (عَلَيْهِ السَّلام) أَنَّهُمْ سَمِعُوا أَمِيرَ الْمُؤْمِنِينَ (عَلَيْهِ السَّلام) يَقُولُ فِي خُطْبَةٍ لَهُ اللهمَّ وَإِنِّي لاعْلَمُ أَنَّ الْعِلْمَ لا يَأْرِزُ كُلُّهُ وَلا يَنْقَطِعُ مَوَادُّهُ وَأَنَّكَ لا تُخْلِي أَرْضَكَ مِنْ حُجَّةٍ لَكَ عَلَى خَلْقِكَ ظَاهِرٍ لَيْسَ بِالْمُطَاعِ أَوْ خَائِفٍ مَغْمُورٍ كَيْلا تَبْطُلَ حُجَجُكَ وَلا يَضِلَّ أَوْلِيَاؤُكَ بَعْدَ إِذْ هَدَيْتَهُمْ بَلْ أَيْنَ هُمْ وَكَمْ أُولَئِكَ الاقَلُّونَ عَدَداً وَالاعْظَمُونَ عِنْدَ الله جَلَّ ذِكْرُهُ قَدْراً الْمُتَّبِعُونَ لِقَادَةِ الدِّينِ الائِمَّةِ الْهَادِينَ الَّذِينَ يَتَأَدَّبُونَ بِآدَابِهِمْ وَيَنْهَجُونَ نَهْجَهُمْ فَعِنْدَ ذَلِكَ يَهْجُمُ بِهِمُ الْعِلْمُ عَلَى حَقِيقَةِ الايمَانِ فَتَسْتَجِيبُ أَرْوَاحُهُمْ لِقَادَةِ الْعِلْمِ وَيَسْتَلِينُونَ مِنْ حَدِيثِهِمْ مَا اسْتَوْعَرَ عَلَى غَيْرِهِمْ وَيَأْنَسُونَ بِمَا اسْتَوْحَشَ مِنْهُ الْمُكَذِّبُونَ وَأَبَاهُ الْمُسْرِفُونَ أُولَئِكَ أَتْبَاعُ الْعُلَمَاءِ صَحِبُوا أَهْلَ الدُّنْيَا بِطَاعَةِ الله تَبَارَكَ وَتَعَالَى وَأَوْلِيَائِهِ وَدَانُوا بِالتَّقِيَّةِ عَنْ دِينِهِمْ وَالْخَوْفِ مِنْ عَدُوِّهِمْ فَأَرْوَاحُهُمْ مُعَلَّقَةٌ بِالْمَحَلِّ الاعْلَى فَعُلَمَاؤُهُمْ وَأَتْبَاعُهُمْ خُرْسٌ صُمْتٌ فِي دَوْلَةِ الْبَاطِلِ مُنْتَظِرُونَ لِدَوْلَةِ الْحَقِّ وَسَيُحِقُّ الله الْحَقَّ بِكَلِمَاتِهِ وَيَمْحَقُ الْبَاطِلَ هَا هَا طُوبَى لَهُمْ عَلَى صَبْرِهِمْ عَلَى دِينِهِمْ فِي حَالِ هُدْنَتِهِمْ وَيَا شَوْقَاهْ إِلَى رُؤْيَتِهِمْ فِي حَالِ ظُهُورِ دَوْلَتِهِمْ وَسَيَجْمَعُنَا الله وَإِيَّاهُمْ فِي جَنَّاتِ عَدْنٍ وَمَنْ صَلَحَ مِنْ آبَائِهِمْ وَأَزْوَاجِهِمْ وَذُرِّيَّاتِهِمْ.

Ali Bin Muhgammad, from Sahl Bin Ziyad, from Ibn Mahboub, from Abu Asama, from Hisham and Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Mahboub, from Hisham bin Salim, from Abu Hamza, from Abu Is'haq who said,

'It was narrated to me by the reliable ones of the companions of Amir Al-Momineen[asws] that they heard Amir Al-Momineen[asws] saying in a sermon of his[asws]: 'O Allah[azwj!] And I[asws] know that the knowledge, all of it cannot be erased, nor would its items be cut off, and You[asws] do not Leave your[asws] earth empty from a Divine Authority of Yours[azwj] to be upon Your[azwj] creatures, who is apparent but isn't with the obedience, or is fearful, obscure, nor do You[azwj] Let Your[azwj] friends to stray after having Guided them. But, where are they? And how many are Your[azwj] friends? They are few in numbers and are of great worth in the Presence of Allah[azwj,] Majestic is His[azwj] Mention.

(They are) the followers of the leaders of the Religion, the Imams[asws], the Guides who are educating them with their[asws] education are programming them upon their[asws] program. Thus, during that, the knowledge leads with

them upon the realities of the Eman, and their souls answer to the leadership of the knowledge and they are finding it easy from the Ahadeed what is difficult upon others, and they are being comforted with what the beliers are terrified upon and the extravagant are indifferent of.

They are the followers of the knowledgeable ones[asws], accompanying the people of the word in obedience to Allah[azwj] Blessed and High and His[azwj] Guardians[asws], and they are making a Religion with the dissimulation about their Religion, and the fear from their enemies. So their souls are clinging with the lofty places. Their scholars[asws] and their[asws] follower are mute, silent, in the government of the falsehood, awaiting the government of the Truth, and very soon Allah[azwj] would Bring about the reality of the Truth by His[azwj] Word and Delete the falsehood.

Haa! Haa! Beatitude is for them upon their observant of patience upon their Religion in a state of truce. And O my[asws] longing to see them in a state of the manifestation of their government! And Allah[azwj] will soon be Gathering us[asws] and them in the Gardens of Eden, and the righteous ones from their forefathers, and their wives, and their offspring'.[58]

80 . بَابٌ فِي الْغَيْبَةِ

Chapter 80 – Regarding the Occulation

1. مُحَمَّدُ بْنُ يَحْيَى وَالْحَسَنُ بْنُ مُحَمَّدٍ جَمِيعاً عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الْكُوفِيِّ عَنِ الْحَسَنِ بْنِ مُحَمَّدٍ الصَّيْرَفِيِّ عَنْ صَالِحِ بْنِ خَالِدٍ عَنْ يَمَانٍ التَّمَّارِ قَالَ كُنَّا عِنْدَ أَبِي عَبْدِ الله (عَلَيْهِ السَّلام) جُلُوساً فَقَالَ لَنَا إِنَّ لِصَاحِبِ هَذَا الامْرِ غَيْبَةً الْمُتَمَسِّكُ فِيهَا بِدِينِهِ كَالْخَارِطِ لِلْقَتَادِ ثُمَّ قَالَ هَكَذَا بِيَدِهِ فَأَيُّكُمْ يُمْسِكُ شَوْكَ الْقَتَادِ بِيَدِهِ ثُمَّ أَطْرَقَ مَلِيّاً ثُمَّ قَالَ إِنَّ لِصَاحِبِ هَذَا الامْرِ غَيْبَةً فَلْيَتَّقِ الله عَبْدٌ وَلْيَتَمَسَّكْ بِدِينِهِ.

Muhammad Bin yahya and Al Hassan Bin Muhammad, altogether from Ja'far Bin Muhammad Al Kufy, from Al Hassan Bin Muhammad Al Sayrafi, from Salih Bin Khalid, from Yaman Al Tammar who said,

'We were seated in the presence of Abu Abdullah[asws], so he[asws] said to us: 'For the Master[asws] of this command there would be an Occultation. Being attached to his[asws] Religion would be like entering into the thorny bush'. Then he[asws] said: 'Like this!' – by his[asws] hand. So, which one of you would like to touch a branch of thorns?' Then he[asws] was silent for a while, then said: 'For the Master[asws] of this command there would be an Occultation, so let a servant fear Allah[azwj] and let him attach with his[asws] Religion'.[59]

2. عَلِيُّ بْنُ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عِيسَى بْنِ مُحَمَّدِ بْنِ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أَبِيهِ عَنْ جَدِّهِ عَنْ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ مُوسَى بْنِ جَعْفَرٍ (عَلَيْهِما السَّلام) قَالَ إِذَا فُقِدَ الْخَامِسُ مِنْ وُلْدِ السَّابِعِ فَالله الله فِي أَدْيَانِكُمْ لا يُزِيلُكُمْ عَنْهَا أَحَدٌ يَا بُنَيَّ إِنَّهُ لا بُدَّ لِصَاحِبِ هَذَا الامْرِ مِنْ غَيْبَةٍ حَتَّى يَرْجِعَ عَنْ هَذَا الامْرِ مَنْ كَانَ يَقُولُ بِهِ إِنَّمَا هِيَ مِحْنَةٌ مِنَ الله عَزَّ وَجَلَّ امْتَحَنَ بِهَا خَلْقَهُ لَوْ عَلِمَ آبَاؤُكُمْ وَأَجْدَادُكُمْ دِيناً أَصَحَّ مِنْ هَذَا لاتَّبَعُوهُ قَالَ فَقُلْتُ يَا سَيِّدِي مَنِ الْخَامِسُ مِنْ وُلْدِ

السَّابِعِ فَقَالَ يَا بُنَيَّ عُقُولُكُمْ تَصْغُرُ عَنْ هَذَا وَأَحْلامُكُمْ تَضِيقُ عَنْ حَمْلِهِ وَلَكِنْ إِنْ تَعِيشُوا فَسَوْفَ تُدْرِكُونَهُ.

Ali Bin Muhammad, from Al Hassan Bin Isa Bin Muhammad Bin Ali Bin Ja'far, from his father, from his grandfather,

(It has been narrated) from Ali son of Ja'far[asws], from his brother Musa[asws] Bin Ja'far[asws] having said: 'When the fifth one from the sons[asws] of the seventh is missing (in Occultation), so Allah[azwj], Allah[azwj], with regards to your Religion. Do not let anyone remove you from it, O my[asws] children. An Occultation is inevitable for the Master[asws] of this command, to the extent that he would retract from this matter, the one who used to be saying with it. But rather, it would be an ordeal from Allah[azwj] Mighty and Majestic to Test His[azwj] creatures by it. Had your fathers and your grandfathers known of a Religion more correct that this, they would have followed it'.

He (the narrator) said, 'So I said, 'O my Chief[asws]! Who is the fifth from the sons[asws] of the seventh?' So he[asws] said: 'O my[asws] son[asws]! Your intellects are too little from this, and your forbearances are too narrow from bearing it, but if you live, so soon you would be realising it'.[60]

3. مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ أَبِي نَجْرَانَ عَنْ مُحَمَّدِ بْنِ الْمُسَاوِرِ عَنِ الْمُفَضَّلِ بْنِ عُمَرَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللهِ (عَلَيْهِ السَّلام) يَقُولُ إِيَّاكُمْ وَالتَّنْوِيهَ أَمَا وَاللهِ لَيَغِيبَنَّ إِمَامُكُمْ سِنِيناً مِنْ دَهْرِكُمْ وَلَتُمَحَّصُنَّ حَتَّى يُقَالَ مَاتَ قُتِلَ هَلَكَ بِأَيِّ وَادٍ سَلَكَ وَلَتَدْمَعَنَّ عَلَيْهِ عُيُونُ الْمُؤْمِنِينَ وَلَتُكْفَؤُنَّ كَمَا تُكْفَأُ السُّفُنُ فِي أَمْوَاجِ الْبَحْرِ فَلا يَنْجُو إِلا مَنْ أَخَذَ اللهُ مِيثَاقَهُ وَكَتَبَ فِي قَلْبِهِ الايمَانَ وَأَيَّدَهُ بِرُوحٍ مِنْهُ وَلَتُرْفَعَنَّ اثْنَتَا عَشْرَةَ رَايَةً مُشْتَبِهَةً لا يُدْرَى أَيٌّ مِنْ أَيٍّ قَالَ فَبَكَيْتُ ثُمَّ قُلْتُ فَكَيْفَ نَصْنَعُ قَالَ فَنَظَرَ إِلَى شَمْسٍ دَاخِلَةٍ فِي الصُّفَّةِ فَقَالَ يَا أَبَا عَبْدِ اللهِ تَرَى هَذِهِ الشَّمْسَ قُلْتُ نَعَمْ فَقَالَ وَاللهِ لامْرُنَا أَبْيَنُ مِنْ هَذِهِ الشَّمْسِ.

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Abu Najran, from Muhammad Bin Al Musawir, from Al Mufazzal Bin Umar who said,

'I heard Abu Abdullah[asws] saying: 'Beware of the allusions! But, by Allah[azwj]! Your Imam[asws] would be absent (in Occultation) for years from your time. You will be Sifted until it would be said, 'He[asws] died, killed, perished, (Don't know) by which valley he[asws] travelled', and the eyes of the Momineen would shed tears upon him[asws], and you would be tossed around like the tossing of the ships in the waves of the sea.

Thus, he would not attain salvation except the one whose Covenant Allah[azwj] has Taken, and Written the Eman in his heart, and Aided him by a Spirit from Him[azwj]. And you would be separating into twelve resembling banners, not known which one is from which'.

He (the narrator) said, 'So I wept, then I said, 'So how should we deal with it?' So he[asws] looked at the sunshine entering the pavilion and he[asws] said: 'O Abu Abdullah! Do you see this sunshine?' I said, 'Yes'. So he[asws] said: 'By Allah[azwj]! Our[asws] matter would be clearer that this sunshine'.[61]

4. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنِ ابْنِ أَبِي نَجْرَانَ عَنْ فَضَالَةَ بْنِ أَيُّوبَ عَنْ سَدِيرٍ الصَّيْرَفِيِّ قَالَ سَمِعْتُ أَبَا عَبْدِ الله (عَلَيْهِ السَّلام) يَقُولُ إِنَّ فِي صَاحِبِ هَذَا الامْرِ شَبَهاً مِنْ يُوسُفَ (عَلَيْهِ السَّلام) قَالَ قُلْتُ لَهُ كَأَنَّكَ تَذْكُرُهُ حَيَاتَهُ أَوْ غَيْبَتَهُ قَالَ فَقَالَ لِي وَمَا يُنْكَرُ مِنْ ذَلِكَ هَذِهِ الامَّةُ أَشْبَاهُ الْخَنَازِيرِ إِنَّ إِخْوَةَ يُوسُفَ (عَلَيْهِ السَّلام) كَانُوا أَسْبَاطاً أَوْلادَ الانْبِيَاءِ تَاجَرُوا يُوسُفَ وَبَايَعُوهُ وَخَاطَبُوهُ وَهُمْ إِخْوَتُهُ وَهُوَ أَخُوهُمْ فَلَمْ يَعْرِفُوهُ حَتَّى قَالَ أَنَا يُوسُفُ وَهَذَا أَخِي فَمَا تُنْكِرُ هَذِهِ الامَّةُ الْمَلْعُونَةُ أَنْ يَفْعَلَ الله عَزَّ وَجَلَّ بِحُجَّتِهِ فِي وَقْتٍ مِنَ الاوْقَاتِ كَمَا فَعَلَ بِيُوسُفَ إِنَّ يُوسُفَ (عَلَيْهِ السَّلام) كَانَ إِلَيْهِ مُلْكُ مِصْرَ وَكَانَ بَيْنَهُ وَبَيْنَ وَالِدِهِ مَسِيرَةُ ثَمَانِيَةَ عَشَرَ يَوْماً فَلَوْ أَرَادَ أَنْ يُعْلِمَهُ لَقَدَرَ عَلَى ذَلِكَ لَقَدْ سَارَ يَعْقُوبُ (عَلَيْهِ السَّلام) وَوُلْدُهُ عِنْدَ الْبِشَارَةِ تِسْعَةَ أَيَّامٍ مِنْ بَدْوِهِمْ إِلَى مِصْرَ فَمَا تُنْكِرُ هَذِهِ الامَّةُ أَنْ يَفْعَلَ الله جَلَّ وَعَزَّ بِحُجَّتِهِ كَمَا فَعَلَ بِيُوسُفَ أَنْ يَمْشِيَ فِي أَسْوَاقِهِمْ وَيَطَأَ بُسُطَهُمْ حَتَّى يَأْذَنَ الله فِي ذَلِكَ لَهُ كَمَا أَذِنَ لِيُوسُفَ قَالُوا أَ إِنَّكَ لانْتَ يُوسُفُ قالَ أَنَا يُوسُفُ.

Ali Bin Ibrahim, from Muhammad Bin Al Husayn, from Ibn Abu Najran, from Fazalat Bin Ayoub, from Sadeyr Al Sayrafi who said,

'I heard Abu Abdullah[asws] saying: 'In the Master[asws] of this command, there is a resemblance from Yusufas'. I said to him[asws], 'It is as if you[asws] are mentioning his[asws] lifetime or his[asws] absence (Occultation)'.

He (the narrator) said, 'So he[asws] said to me: 'And what can they deny from that, this community resembling the pigs. The brothers of Yusufas were a tribe of the children of the Prophets[as]. They traded with Yusufas and they sold to him[as] and they addressed him[as], and they were his[as] brothers, and he[as] was their brother. But they did not recognise him[as] until he[as] said: '[12:90] I am Yusuf and this is my brother'. So what this Accursed community deny if Allah[azwj] Mighty and Majestic were to Deal with His[azwj] Divine Authority during a time from the times just as He[azwj] Dealt with Yusufas?

Surely, it was so that Yusufas had kingship of Egypt, and there was between him[as] and his[as] fatheras a travel distance of eighteen days. So, had he[as] wanted to let him[as] know, he[as] would have been able upon that. Yaqoubas and his[as] children, during the receipt of good news, travelled for nine days from the Bedouin home to Egypt.

So what can this community deny if Allah[azwj] Majestic and Mighty was to Deal with His[azwj] Divine Authority just as He[azwj] Dealt with Yusufas, if he[asws] was to walk in their markets and tread upon their carpets until Allah[azwj] Permits that for him[as] just as He[azwj] Permitted for Yusufas [12:90] They said: Are you indeed Yusuf? He said: I am Yusuf'.[62]

5. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنِ الْحَسَنِ بْنِ مُوسَى الْخَشَّابِ عَنْ عَبْدِ الله بْنِ مُوسَى عَنْ عَبْدِ الله بْنِ بُكَيْرٍ عَنْ زُرَارَةَ قَالَ سَمِعْتُ أَبَا عَبْدِ الله (عَلَيْهِ السَّلام) يَقُولُ إِنَّ لِلْغُلامِ غَيْبَةً قَبْلَ أَنْ يَقُومَ قَالَ قُلْتُ وَلِمَ قَالَ يَخَافُ وَأَوْمَأَ بِيَدِهِ إِلَى بَطْنِهِ ثُمَّ قَالَ يَا زُرَارَةُ وَهُوَ الْمُنْتَظَرُ وَهُوَ الَّذِي يُشَكُّ فِي

وِلادَتِهِ مِنْهُمْ مَنْ يَقُولُ مَاتَ أَبُوهُ بِلا خَلَفٍ وَمِنْهُمْ مَنْ يَقُولُ حَمْلٌ وَمِنْهُمْ مَنْ يَقُولُ إِنَّهُ وُلِدَ قَبْلَ مَوْتِ أَبِيهِ بِسَنَتَيْنِ وَهُوَ الْمُنْتَظَرُ غَيْرَ أَنَّ اللهَ عَزَّ وَجَلَّ يُحِبُّ أَنْ يَمْتَحِنَ الشِّيعَةَ فَعِنْدَ ذَلِكَ يَرْتَابُ الْمُبْطِلُونَ يَا زُرَارَةُ قَالَ قُلْتُ جُعِلْتُ فِدَاكَ إِنْ أَدْرَكْتُ ذَلِكَ الزَّمَانَ أَيَّ شَيْءٍ أَعْمَلُ قَالَ يَا زُرَارَةُ إِذَا أَدْرَكْتَ هَذَا الزَّمَانَ فَادْعُ بِهَذَا الدُّعَاءِ اللهمَّ عَرِّفْنِي نَفْسَكَ فَإِنَّكَ إِنْ لَمْ تُعَرِّفْنِي نَفْسَكَ لَمْ أَعْرِفْ نَبِيَّكَ اللهمَّ عَرِّفْنِي رَسُولَكَ فَإِنَّكَ إِنْ لَمْ تُعَرِّفْنِي رَسُولَكَ لَمْ أَعْرِفْ حُجَّتَكَ اللهمَّ عَرِّفْنِي حُجَّتَكَ فَإِنَّكَ إِنْ لَمْ تُعَرِّفْنِي حُجَّتَكَ ضَلَلْتُ عَنْ دِينِي ثُمَّ قَالَ يَا زُرَارَةُ لا بُدَّ مِنْ قَتْلِ غُلامٍ بِالْمَدِينَةِ قُلْتُ جُعِلْتُ فِدَاكَ أَ لَيْسَ يَقْتُلُهُ جَيْشُ السُّفْيَانِيِّ قَالَ لا وَلَكِنْ يَقْتُلُهُ جَيْشُ آلِ بَنِي فُلانٍ يَجِيءُ حَتَّى يَدْخُلَ الْمَدِينَةَ فَيَأْخُذُ الْغُلامَ فَيَقْتُلُهُ فَإِذَا قَتَلَهُ بَغْياً وَعُدْوَاناً وَظُلْماً لا يُمْهَلُونَ فَعِنْدَ ذَلِكَ تَوَقُّعُ الْفَرَجِ إِنْ شَاءَ اللهُ.

Ali Bin Ibrahim, from Al Hassan Bin Musa Al Khashab, from Abdullah Bin Musa, from Abdullah Bin Bukeyr, from Zurara who said,

'I heard Abu Abdullah[asws] saying: 'For the boy there would be an Occultation before he[asws] arises'. I said, 'And why (would that be so)?' He[asws] said: 'He[asws] would fear', and he[asws] gestured by his[asws] to his[asws] belly.

Then he[asws] said: 'O Zurara, and he[asws] is awaiting, and he[asws] is the one[asws] for whom they will doubt regarding his[asws] birth. From them would be one who would be saying, 'His[asws] father[asws] died without a replacement (Imam[asws])', and from them would be one who would be saying, 'He[asws] was borne (i.e. his[asws] motheras was expecting when his[as] fatheras passed away)'; and from them would be one who would be saying, 'He[asws] was born before the death of his[asws] father[asws] by two years, and he[asws] is awaited, apart from that Allah[azwj] Mighty and Majetic Loved to Test the Shias'. Thus, during that, the false ones would be raising doubts, O Zurara!'.

He (the narrator) said, 'May I be sacrificed for you[asws]! If I were to come across that time period, which thing should I do?' He[asws] said: 'O Zurara! If you come across this time period, so supplicate with this supplication, 'O Allah[azwj]! Acquaint Yourself[azwj] to me, for if You[azwj] do not Acquaint Yourself[saww] to me, I will not (be able to) recognise Your[azwj] Prophet[saww]. O Allah[azwj]! Acquaint me with Your[azwj] Rasool[saww], for if You[azwj] do not Acquaint me with Your[azwj] Rasool[saww], I would not recognise Your[azwj] Divine Authority. O Allah[azwj]! Acquaint me with Your[azwj] Divine Authority, for it You[azwj] do not Acquaint me with Your[azwj] Divine Authority, I would stray from my Religion''.

Then he[asws] said: 'O Zurara! It is inevitable that a boy be murdered in Al-Medina'. I said, 'May I be sacrificed for you[asws]! Wouldn't he be killed by the army of Al-Sufyani?' He[asws] said: 'No, but it would be the army of the Clan of so and so which would kill him. It would come until it enters Al-Medina, so they would seize the boy. So when they kill him by transgression, and animosity, and injustice, they would not be given a respite. So, during that, anticipate the relief (Rising of Al-Qaim[asws]), if Allah[azwj] so Desires'.[63]

6. مُحَمَّدُ بْنُ يَحْيَى عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ إِسْحَاقَ بْنِ مُحَمَّدٍ عَنْ يَحْيَى بْنِ الْمُثَنَّى عَنْ عَبْدِ اللهِ بْنِ بُكَيْرٍ عَنْ عُبَيْدِ بْنِ زُرَارَةَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللهِ (عَلَيْهِ السَّلام) يَقُولُ يَفْقِدُ النَّاسُ إِمَامَهُمْ يَشْهَدُ الْمَوْسِمَ فَيَرَاهُمْ وَلا يَرَوْنَهُ.

Muhammad Bin Yahya, from Ja'far Bin Muhammad, from Is'haq Bin Muhammad, from Yahya Bin Al Musna, from Abdullah Bin Bukeyr, from Ubeyd Bin Zurara who said,

'I heard Abu Abdullah[asws] saying: 'The people would miss their Imam[asws]. He[asws] would be attending the season (Hajj), so he[asws] would see them and they would not see him[asws]'.[64]

7. عَلِيُّ بْنُ مُحَمَّدٍ عَنْ عَبْدِ اللهِ بْنِ مُحَمَّدِ بْنِ خَالِدٍ قَالَ حَدَّثَنِي مُنْذِرُ بْنُ مُحَمَّدِ بْنِ قَابُوسَ عَنْ مَنْصُورِ بْنِ السِّنْدِيِّ عَنْ أَبِي دَاوُدَ الْمُسْتَرِقِّ عَنْ ثَعْلَبَةَ بْنِ مَيْمُونٍ عَنْ مَالِكٍ الْجُهَنِيِّ عَنِ الْحَارِثِ بْنِ الْمُغِيرَةِ عَنِ الاصْبَغِ بْنِ نُبَاتَةَ قَالَ أَتَيْتُ أَمِيرَ الْمُؤْمِنِينَ (عَلَيْهِ السَّلام) فَوَجَدْتُهُ مُتَفَكِّراً يَنْكُتُ فِي الارْضِ فَقُلْتُ يَا أَمِيرَ الْمُؤْمِنِينَ مَا لِي أَرَاكَ مُتَفَكِّراً تَنْكُتُ فِي الارْضِ أَ رَغْبَةً مِنْكَ فِيهَا فَقَالَ لا وَاللهِ مَا رَغِبْتُ فِيهَا وَلا فِي الدُّنْيَا يَوْماً قَطُّ وَلَكِنِّي فَكَّرْتُ فِي مَوْلُودٍ يَكُونُ مِنْ ظَهْرِي الْحَادِيَ عَشَرَ مِنْ وُلْدِي هُوَ الْمَهْدِيُّ الَّذِي يَمْلا الارْضَ عَدْلاً وَقِسْطاً كَمَا مُلِئَتْ جَوْراً وَظُلْماً تَكُونُ لَهُ غَيْبَةٌ وَحَيْرَةٌ يَضِلُّ فِيهَا أَقْوَامٌ وَيَهْتَدِي فِيهَا آخَرُونَ فَقُلْتُ يَا أَمِيرَ الْمُؤْمِنِينَ وَكَمْ تَكُونُ الْحَيْرَةُ وَالْغَيْبَةُ قَالَ سِتَّةَ أَيَّامٍ أَوْ سِتَّةَ أَشْهُرٍ أَوْ سِتَّ سِنِينَ فَقُلْتُ وَإِنَّ هَذَا لَكَائِنٌ فَقَالَ نَعَمْ كَمَا أَنَّهُ مَخْلُوقٌ وَأَنَّى لَكَ بِهَذَا الامْرِ يَا أَصْبَغُ أُولَئِكَ خِيَارُ هَذِهِ الامَّةِ مَعَ خِيَارِ أَبْرَارِ هَذِهِ الْعِتْرَةِ فَقُلْتُ ثُمَّ مَا يَكُونُ بَعْدَ ذَلِكَ فَقَالَ ثُمَّ يَفْعَلُ اللهُ مَا يَشَاءُ فَإِنَّ لَهُ بَدَاءَاتٍ وَإِرَادَاتٍ وَغَايَاتٍ وَنِهَايَاتٍ.

Ali Bin Muhammad, from Abdullah Bin Muhammad Bin Khalid who said, 'Munzir Bin Muhammad Bin Qabous narrated to me, from Mansour Bin Al Sindy, from Abu Dawood Al Mustariq, from Sa'alba Bin Maymoun, from Malik Al Juhny, from Al Haris Bin Al Mugheira, from Al Asbagh Bin Nubata who said,

'I went over to Amir Al-Momineen[asws], and I found him[asws] pondering, making markings in the ground. So I said, 'O Amir Al Momineen[asws]! What is the matter I see you[asws] pondering, making markings in the ground? Is there a desire from you[asws] with regards to it?'

So he[asws] said: 'No, by Allah[azwj]! I[asws] have not desired with regards to it nor regarding the world even for a day, at all! But, I[asws] am thinking regarding the birth. which would occur from my[asws] back, the eleventh from my[asws] sons[asws]. He[asws] is the Mahdi who would fill the earth with justice and equity just as it was filled with tyranny and injustice. An absence (Occultation) would occur for him[asws] and confusion wherein groups of people would stray, and others would be Guided during it'.

So I said, 'O Amir Al-Momineen[asws]! And how much would the confusion and the Occultation happen to be?' He[asws] said: '(It could be) six days, or six months, or six years'.

So I said, ‘And this would be happening?’ So he[asws] said: ‘Yes, just as he[asws] would be Created, and in what way is for you with this matter? O Asbagh! They (The Momineen of that time) would be the best of this community along with the best of the righteous ones of this family[asws]’.

So I said, ‘The what would happen after that?’ So he[asws] said: ‘Then Allah[azwj] would do whatever He[azwj] so Desires, for there are Changes of Decisions for Him[azwj,] and the Intentions, and purposes and end results’.[65]

8. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَنَانِ بْنِ سَدِيرٍ عَنْ مَعْرُوفِ بْنِ خَرَّبُوذَ عَنْ ابي جعفر (عَلَيْهِ السَّلام) قَالَ إِنَّمَا نَحْنُ كَنُجُومِ السَّمَاءِ كُلَّمَا غَابَ نَجْمٌ طَلَعَ نَجْمٌ حَتَّى إِذَا أَشَرْتُمْ بِأَصَابِعِكُمْ وَمِلْتُمْ بِأَعْنَاقِكُمْ غَيَّبَ الله عَنْكُمْ نَجْمَكُمْ فَاسْتَوَتْ بَنُو عَبْدِ الْمُطَّلِبِ فَلَمْ يُعْرَفْ أَيٌّ مِنْ أَيٍّ فَإِذَا طَلَعَ نَجْمُكُمْ فَاحْمَدُوا رَبَّكُمْ.

Ali Bin Ibrahim, from his father, from Hanan Bin Sadeyr, from Marouf Bin Mharrabouz,

(It has been narrated) from Abu Ja’far[asws] having said: ‘But rather, we[asws] are like the stars of the sky. Every time one star disappears, one emerges, to the extent when you indicate with your fingers and tilt with your necks. Allah[azwj] would Hide your star from you all. So the Clan of Abdul Muttalibas would be evenly established and it would not be recognised which one is from which. So when your star does emerge, then Praise your Lord[azwj]’.[66]

9. مُحَمَّدُ بْنُ يَحْيَى عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ مُعَاوِيَةَ عَنْ عَبْدِ الله بْنِ جَبَلَةَ عَنْ عَبْدِ الله بْنِ بُكَيْرٍ عَنْ زُرَارَةَ قَالَ سَمِعْتُ أَبَا عَبْدِ الله (عَلَيْهِ السَّلام) يَقُولُ إِنَّ لِلْقَائِمِ (عَلَيْهِ السَّلام) غَيْبَةً قَبْلَ أَنْ يَقُومَ قُلْتُ وَلِمَ قَالَ إِنَّهُ يَخَافُ وَأَوْمَأَ بِيَدِهِ إِلَى بَطْنِهِ يَعْنِي الْقَتْلَ.

Muhammad Bin Yahya, from Ja’far Bin Muhammad, from Al Hassan Bin Muawiya, from Abdullah Bin Jabala, from Abdullah Bin Bukeyr, from Zurara who said,

‘I heard Abu Abdullah[asws] saying: ‘For Al-Qaim[asws] there would be an absence (Occultation) before his[asws] rising’. I said, ‘And why (would that be so)?’ He[asws] he[asws] would fear’, and he[asws] gestured by his[asws] hand towards his[asws] belly, meaning the murder’.[67]

10. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ أَبِي أَيُّوبَ الْخَزَّازِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ سَمِعْتُ أَبَا عَبْدِ الله (عَلَيْهِ السَّلام) يَقُولُ إِنْ بَلَغَكُمْ عَنْ صَاحِبِ هَذَا الامْرِ غَيْبَةٌ فَلا تُنْكِرُوهَا.

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Abu Ayoub Al Khazzaz, from Muhammad Bin Muslim who said,

‘I heard Abu Abdullah[asws] saying: ‘If an Occultation reaches you all regarding the Master[asws] of this command, so do not be denying it’.[68]

11. الْحُسَيْنُ بْنُ مُحَمَّدٍ وَمُحَمَّدُ بْنُ يَحْيَى عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ مُعَاوِيَةَ عَنْ عَبْدِ الله بْنِ جَبَلَةَ عَنْ إِبْرَاهِيمَ بْنِ خَلَفِ بْنِ عَبَّادٍ الانْمَاطِيِّ عَنْ مُفَضَّلِ بْنِ عُمَرَ قَالَ كُنْتُ عِنْدَ أَبِي عَبْدِ الله (عَلَيْهِ السَّلام) وَعِنْدَهُ فِي الْبَيْتِ أُنَاسٌ فَظَنَنْتُ أَنَّهُ إِنَّمَا أَرَادَ بِذَلِكَ غَيْرِي فَقَالَ أَمَا وَالله

لَيَغِيبَنَّ عَنْكُمْ صَاحِبُ هَذَا الامْرِ وَلَيَحْمِلَنَّ هَذَا حَتَّى يُقَالَ مَاتَ هَلَكَ فِي أَيِّ وَادٍ سَلَكَ وَلَتُكْفَؤُنَّ كَمَا تُكْفَأُ السَّفِينَةُ فِي أَمْوَاجِ الْبَحْرِ لا يَنْجُو إِلا مَنْ أَخَذَ الله مِيثَاقَهُ وَكَتَبَ الايمَانَ فِي قَلْبِهِ وَأَيَّدَهُ بِرُوحٍ مِنْهُ وَلَتُرْفَعَنَّ اثْنَتَا عَشْرَةَ رَايَةً مُشْتَبِهَةً لا يُدْرَى أَيٌّ مِنْ أَيٍّ قَالَ فَبَكَيْتُ فَقَالَ مَا يُبْكِيكَ يَا أَبَا عَبْدِ الله فَقُلْتُ جُعِلْتُ فِدَاكَ كَيْفَ لا أَبْكِي وَأَنْتَ تَقُولُ اثْنَتَا عَشْرَةَ رَايَةً مُشْتَبِهَةً لا يُدْرَى أَيٌّ مِنْ أَيٍّ قَالَ وَفِي مَجْلِسِهِ كَوَّةٌ تَدْخُلُ فِيهَا الشَّمْسُ فَقَالَ أَ بَيِّنَةٌ هَذِهِ فَقُلْتُ نَعَمْ قَالَ أَمْرُنَا أَبْيَنُ مِنْ هَذِهِ الشَّمْسِ.

Al Husayn Bin Muhammad and Muhammad Bin Yahya, from Ja'far Bin Muhammad, from Al Hassan Bin Muawiya, from Abdullah Bin Jabala, from Ibrahim Bin Khalaf Bin Abbad Al Anmaty, from Mufazzal Bin Umar who said,

'I was in the presence of Abu Abdullah[asws], and with him[asws] were some people in the room. So I thought that he[asws] intended by that, others than me (when) he[asws] said: 'By Allah[azwj]! He[asws] would be absent from you all, the Master[asws] of this command, and this (matter) would become so obscure to the extent that it would be said, 'He[asws] died, perished in whichever valley he[asws] travelled', and you all would be tossed about just as the ship gets tossed in the waves of the sea. None will be save except for the one whose Covenant Allah[azwj] has Taken, and Written the Eman to be in his heart, and Aided him with a Spirit from Him[azwj]. And there would be raised twelve resembling flags. It would not be known which is from which'.

He (the narrator) said, 'So I wept', and he[asws] said: 'What makes you weep, O Abu Abdullah?' So I said, 'May I be sacrificed for you[asws]! How can I not weep and you[asws] are saying there would be twelve resembling flags, not being know which one is from which?' And in his[asws] gathering there was a skylight through which the sunshine entered. So he[asws] said: 'It this clear (enough)?' So I said, 'Yes'. He[asws] said: 'Our[asws] matter would be clearer than this sunshine'.[69]

12. الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنِ الْقَاسِمِ بْنِ إِسْمَاعِيلَ الانْبَارِيِّ عَنْ يَحْيَى بْنِ الْمُثَنَّى عَنْ عَبْدِ الله بْنِ بُكَيْرٍ عَنْ عُبَيْدِ بْنِ زُرَارَةَ عَنْ أَبِي عَبْدِ الله (عَلَيْهِ السَّلام) قَالَ لِلْقَائِمِ غَيْبَتَانِ يَشْهَدُ فِي إِحْدَاهُمَا الْمَوَاسِمَ يَرَى النَّاسَ وَلا يَرَوْنَهُ.

Al Husayn Bin Muhammad, from Ja'far Bin Muhammad, from Al Qasim Bin Ismail Al Anbary, from Yahya Bin Al Musna, from Abdullah Bin Bukeyr, from Ubeyd Bin Zurara,

(It has been narrated) from Abu Abdullah[asws] having said: 'For Al-Qaim[asws] there would be two Occultations. In one of these, he[asws] would be attending the seasons (of Hajj). He[asws] would see the people but they would not be seeing him[asws]'.[70]

13. عَلِيُّ بْنُ مُحَمَّدٍ عَنْ سَهْلِ بْنِ زِيَادٍ وَمُحَمَّدُ بْنُ يَحْيَى وَغَيْرُهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ وَعَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ جَمِيعاً عَنِ ابْنِ مَحْبُوبٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي حَمْزَةَ عَنْ أَبِي إِسْحَاقَ السَّبِيعِيِّ

عَنْ بَعْضِ أَصْحَابِ أَمِيرِ الْمُؤْمِنِينَ (عَلَيْهِ السَّلام) مِمَّنْ يُوثَقُ بِهِ أَنَّ أَمِيرَ الْمُؤْمِنِينَ (عَلَيْهِ السَّلام) تَكَلَّمَ بِهَذَا الْكَلامِ وَحُفِظَ عَنْهُ وَخَطَبَ بِهِ عَلَى مِنْبَرِ الْكُوفَةِ اللهمَّ إِنَّهُ لا بُدَّ لَكَ مِنْ حُجَجٍ فِي أَرْضِكَ حُجَّةٍ بَعْدَ حُجَّةٍ عَلَى خَلْقِكَ يَهْدُونَهُمْ إِلَى دِينِكَ وَيُعَلِّمُونَهُمْ عِلْمَكَ كَيْلا يَتَفَرَّقَ أَتْبَاعُ أَوْلِيَائِكَ ظَاهِرٍ غَيْرِ مُطَاعٍ أَوْ مُكْتَتَمٍ يُتَرَقَّبُ إِنْ غَابَ عَنِ النَّاسِ شَخْصُهُمْ فِي حَالِ هُدْنَتِهِمْ فَلَمْ يَغِبْ عَنْهُمْ قَدِيمُ مَبْثُوثِ عِلْمِهِمْ وَآدَابُهُمْ فِي قُلُوبِ الْمُؤْمِنِينَ مُثْبَتَةٌ فَهُمْ بِهَا عَامِلُونَ وَيَقُولُ (عَلَيْهِ السَّلام) فِي هَذِهِ الْخُطْبَةِ فِي مَوْضِعٍ آخَرَ فِيمَنْ هَذَا وَلِهَذَا يَأْرِزُ الْعِلْمُ إِذَا لَمْ يُوجَدْ لَهُ حَمَلَةٌ يَحْفَظُونَهُ وَيَرْوُونَهُ كَمَا سَمِعُوهُ مِنَ الْعُلَمَاءِ وَيَصْدُقُونَ عَلَيْهِمْ فِيهِ اللهمَّ فَإِنِّي لاعْلَمُ أَنَّ الْعِلْمَ لا يَأْرِزُ كُلُّهُ وَلا يَنْقَطِعُ مَوَادُّهُ وَإِنَّكَ لا تُخْلِي أَرْضَكَ مِنْ حُجَّةٍ لَكَ عَلَى خَلْقِكَ ظَاهِرٍ لَيْسَ بِالْمُطَاعِ أَوْ خَائِفٍ مَغْمُورٍ كَيْلا تَبْطُلَ حُجَّتُكَ وَلا يَضِلَّ أَوْلِيَاؤُكَ بَعْدَ إِذْ هَدَيْتَهُمْ بَلْ أَيْنَ هُمْ وَكَمْ هُمْ أُولَئِكَ الاقَلُّونَ عَدَداً الاعْظَمُونَ عِنْدَ الله قَدْراً.

Ali Bin Muhammad, from Sahl Bin Ziyad and Muhammad Bin Yahya and someone else, from Ahmad Bin Muhammad and Ali Bin Ibrahim, from his father altogether, from Ibn Mahboub, from Hisham Bin Salim, from Abu Hamza, from Abu Is'haq Al Sabai'e,

(It has been narrated) from one of the companions of Amir Al-Momineen[asws], from the one who was reliable with it that Amir Al-Momineen[asws] spoke with this speech, and he Memorised it from him[asws], and he[asws] addressed with it upon the Pulpit of Al-Kufa: 'O Allah[azwj]! It is Inevitable for You[azwj] that there be a Divine Authority for You[azwj] in Your[azwj] earth, a Divine Authority after a Divine Authority upon Your[azwj] creatures, guiding them towards Your[azwj] Religion and teaching them Your[azwj] Knowledge lest they scatter.

The followers of Your[azwj] Guardians[asws] in the apparent are without obedience, or in concealment, and they[asws] would be awaited. If their[asws] persons are absent from the people during a state of their[asws] truce, but their[asws] ancient knowledge and their[asws] education would be spread out in the hearts of the Momineen, affirmed. Thus, they would be acting with it'.

And he[asws] said during this sermon in another place: 'So in who would this be? And due to this the knowledge is obscured when a bearer cannot be found for it who would be preserving it and reporting it just as he had heard it from the knowledgeable ones[asws], and he would be truthful upon them with regards to it.

O Allah[azwj]! So I[asws] know that the knowledge, all of it cannot be obscured, nor would its items be cut-off, and You[azwj] do not Leave Your[azwj] earth empty from a Divine Authority of Yours[saww] upon Your[azwj] creatures. He[asws] would either be apparent and wouldn't be with a following or fearful obscured, lest Your[azwj] Divine Authority be invalidated, and You[azwj] do not Let Your[azwj] friends to stray after having Guided them. But where are they, and how many are Your[azwj] friends. There are few in number, magnified in the Presence of Allah[azwj] in worth'.[71]

14. عَلِيُّ بْنُ مُحَمَّدٍ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُوسَى بْنِ الْقَاسِمِ بْنِ مُعَاوِيَةَ الْبَجَلِيِّ عَنْ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ مُوسَى بْنِ جَعْفَرٍ (عَلَيْهِما السَّلام) فِي قَوْلِ الله عَزَّ وَجَلَّ قُلْ أَ رَأَيْتُمْ إِنْ أَصْبَحَ ماؤُكُمْ غَوْراً فَمَنْ يَأْتِيكُمْ بِماءٍ مَعِينٍ قَالَ إِذَا غَابَ عَنْكُمْ إِمَامُكُمْ فَمَنْ يَأْتِيكُمْ بِإِمَامٍ جَدِيدٍ.

Ali Bin Muhammad, from Sahl Bin Ziyad, from Musa Bin Al Qasim Bin Muawiya Al Bajaly,

(It has been narrated) from Ali son of Ja'far[asws], from his brother[asws] Musa[asws] Bin Ja'far[asws] regarding the Words of Allah[azwj] Mighty and Majestic [67:30] Say: Have you considered if your water should recede, who is it then that will bring you flowing water?. He[asws] said: 'When your Imam[asws] is absent from you all, so who would come to you with a new Imam[asws]?'.[72]

15. عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ أَبِي أَيُّوبَ الْخَزَّازِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ سَمِعْتُ أَبَا عَبْدِ الله (عَلَيْهِ السَّلام) يَقُولُ إِنْ بَلَغَكُمْ عَنْ صَاحِبِكُمْ غَيْبَةٌ فَلا تُنْكِرُوهَا.

A number of our companions, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Abu Ayoub Al Khazzaz, from Muhammad Bin Muslim who said,

'I heard Abu Abdullah[asws] saying: 'When an Occultation reaches you all from your Master[asws], so do not be denying it'.[73]

16. عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْوَشَّاءِ عَنْ عَلِيِّ بْنِ أَبِي حَمْزَةَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ الله (عَلَيْهِ السَّلام) قَالَ لا بُدَّ لِصَاحِبِ هَذَا الامْرِ مِنْ غَيْبَةٍ وَلا بُدَّ لَهُ فِي غَيْبَتِهِ مِنْ عُزْلَةٍ وَنِعْمَ الْمَنْزِلُ طَيْبَةُ وَمَا بِثَلاثِينَ مِنْ وَحْشَةٍ.

A number of our companions, from Ahmad Bin Muhammad, from Al hassan Bin Ali Al Washha, from Ali Bin Abu Hamza, from Abu Baseer,

(It has been narrated) from Abu Abdullah[asws] having said: 'It is inevitable for an Occultation to be for the Master[asws] of this command, and an isolation is inevitable for him[asws] during his[asws] Occultation, and the best of the dwellings is Tayba (Al-Medina), and there is no loneliness with thirty (people)'.[74]

17. وَبِهَذَا الاسْنَادِ عَنِ الْوَشَّاءِ عَنْ عَلِيِّ بْنِ الْحَسَنِ عَنْ أَبَانِ بْنِ تَغْلِبَ قَالَ قَالَ أَبُو عَبْدِ الله (عَلَيْهِ السَّلام) كَيْفَ أَنْتَ إِذَا وَقَعَتِ الْبَطْشَةُ بَيْنَ الْمَسْجِدَيْنِ فَيَأْرِزُ الْعِلْمُ كَمَا تَأْرِزُ الْحَيَّةُ فِي جُحْرِهَا وَاخْتَلَفَتِ الشِّيعَةُ وَسَمَّى بَعْضُهُمْ بَعْضاً كَذَّابِينَ وَتَفَلَ بَعْضُهُمْ فِي وُجُوهِ بَعْضٍ قُلْتُ جُعِلْتُ فِدَاكَ مَا عِنْدَ ذَلِكَ مِنْ خَيْرٍ فَقَالَ لِي الْخَيْرُ كُلُّهُ عِنْدَ ذَلِكَ ثَلاثاً.

And by this chain, from Al Washa'a, from Ali Bin Al Hassan, from Aban Bin Taghlub who said,

'Abu Abdullah[asws] said: 'How would you be when the seizure occurs between the two Masjids, so the knowledge would be obscured just as the obscurity of the snake into its hole, and the Shias would differ, and some of them would be calling the others to be liars, and some of them would be spitting in the faces of others'.

I said, ‘May I be sacrificed for you[asws]! There would not be any goodness during that’. So he[asws] said to me: ‘The goodness, all of it, would be during that’ – three (times)’.[75]

18. وَبِهَذَا الاسْنَادِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ مُحَمَّدِ بْنِ عِيسَى عَنِ ابْنِ بُكَيْرٍ عَنْ زُرَارَةَ قَالَ سَمِعْتُ أَبَا عَبْدِ الله (عَلَيْهِ السَّلام) يَقُولُ إِنَّ لِلْقَائِمِ غَيْبَةً قَبْلَ أَنْ يَقُومَ إِنَّهُ يَخَافُ وَأَوْمَأَ بِيَدِهِ إِلَى بَطْنِهِ يَعْنِي الْقَتْلَ.

And by this chain, from Ahmad Bin Muhammad, from his father Muhammad Bin Isa, from Ibn Bukeyr, from Zurara who said,

‘I heard Abu Abdullah[asws] saying: ‘For Al-Qaim[asws], there would be an Occultation before he[asws] arises. He[asws] would fear’, and he[asws] gestured by his[asws] hand towards his[asws] belly, meaning the murder’.[76]

19. مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنِ ابْنِ مَحْبُوبٍ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ قَالَ قَالَ أَبُو عَبْدِ الله (عَلَيْهِ السَّلام) لِلْقَائِمِ غَيْبَتَانِ إِحْدَاهُمَا قَصِيرَةٌ وَالاخْرَى طَوِيلَةٌ الْغَيْبَةُ الاولَى لا يَعْلَمُ بِمَكَانِهِ فِيهَا إِلا خَاصَّةُ شِيعَتِهِ وَالاخْرَى لا يَعْلَمُ بِمَكَانِهِ فِيهَا إِلا خَاصَّةُ مَوَالِيهِ.

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Ibn Mahboub, from Is’haq Bin Ammar who said,

‘Abu Abdullah[asws] said: ‘For Al-Qaim[asws], there would be two Occultations, one of them short and the other one long. During the first Occultation, it would not be known which place he[asws] is in except for special ones of his[asws] Shias; and the other (Occultation), it would not be known which place he[asws] is in except for special ones of the ones in his[asws] Wilayah’.[77]

20. مُحَمَّدُ بْنُ يَحْيَى وَأَحْمَدُ بْنُ إِدْرِيسَ عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْكُوفِيِّ عَنْ عَلِيِّ بْنِ حَسَّانَ عَنْ عَمِّهِ عَبْدِ الرَّحْمَنِ بْنِ كَثِيرٍ عَنْ مُفَضَّلِ بْنِ عُمَرَ قَالَ سَمِعْتُ أَبَا عَبْدِ الله (عَلَيْهِ السَّلام) يَقُولُ لِصَاحِبِ هَذَا الامْرِ غَيْبَتَانِ إِحْدَاهُمَا يَرْجِعُ مِنْهَا إِلَى أَهْلِهِ وَالاخْرَى يُقَالُ هَلَكَ فِي أَيِّ وَادٍ سَلَكَ قُلْتُ كَيْفَ نَصْنَعُ إِذَا كَانَ كَذَلِكَ قَالَ إِذَا ادَّعَاهَا مُدَّعٍ فَاسْأَلُوهُ عَنْ أَشْيَاءَ يُجِيبُ فِيهَا مِثْلَهُ.

Muhammad Bin Yahya and Ahmad Bin Idrees, from Al Hassan Bin Ali Al Kufy, from Ali Bin Hassan, from his uncle Abdul Rahman Bin Kaseer, from Mufazzal Bin Umar who said,

‘I heard Abu Abdullah[asws] saying: ‘For the Master[asws] of this command, there would be two Occultation – (During) one of the two, he[asws] would return from it to his[asws] family, and (during) the other, it would be said, ‘He[asws] perished in whichever valley he[asws] travelled in’. I said, ‘How should one to deal with it, when it would be like that’. He[asws] said: ‘When a claimant claims it, so ask him about things. He would answer with regards to these, similar to him[asws]’.[78]

21. أَحْمَدُ بْنُ إِدْرِيسَ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ جَعْفَرِ بْنِ الْقَاسِمِ عَنْ مُحَمَّدِ بْنِ الْوَلِيدِ الْخَزَّازِ عَنِ الْوَلِيدِ بْنِ عُقْبَةَ عَنِ الْحَارِثِ بْنِ زِيَادٍ عَنْ شُعَيْبٍ عَنْ أَبِي حَمْزَةَ قَالَ دَخَلْتُ عَلَى أَبِي عَبْدِ الله (عَلَيْهِ السَّلام) فَقُلْتُ لَهُ أَنْتَ صَاحِبُ هَذَا الامْرِ فَقَالَ لا فَقُلْتُ فَوَلَدُكَ فَقَالَ لا فَقُلْتُ فَوَلَدُ

وَلَدِكَ هُوَ قَالَ لا فَقُلْتُ فَوَلَدُ وَلَدِ وَلَدِكَ فَقَالَ لا قُلْتُ مَنْ هُوَ قَالَ الَّذِي يَمْلاهَا عَدْلاً كَمَا مُلِئَتْ ظُلْماً وَجَوْراً عَلَى فَتْرَةٍ مِنَ الائِمَّةِ كَمَا أَنَّ رَسُولَ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) بُعِثَ عَلَى فَتْرَةٍ مِنَ الرُّسُلِ.

Ahmad Bin Idrees, from Muhammad Bin Ahmad, from Ja'far Bin Al Qasim, from Muhammad Bin Al Waleed Al Khazzaz, from Al Waleed Bin Uqba, from Al Haris Bin Ziyad, from Shuayb, from Abu Hamza who said,

'I went over to Abu Abdullah[asws] and I said to him[asws], 'Are you[asws] the Master[asws] of this command (i.e. Al-Mahdi[asws])?' So he[asws] said: 'No'. So I said, 'So, your[asws] son[asws]?' So he[asws] said: 'No'. So I said, 'So, a son[asws] of your[asws] son[asws], is him[asws]?' He[asws] said: 'No'. So I said, 'So, a son[asws], for a son[asws] of your[asws] son[asws]?' So he[asws] said: No'. I said, 'Who is he[asws]?' He[asws] said: 'The one who would be filling it (the earth) with justice just as it had been filled with injustice and tyranny upon an interval from the Imams[asws], just as Rasool-Allah[saww] was Sent upon an interval from the Rasools[as]'.[79]

22. عَلِيُّ بْنُ مُحَمَّدٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ مُوسَى بْنِ جَعْفَرٍ الْبَغْدَادِيِّ عَنْ وَهْبِ بْنِ شَاذَانَ عَنِ الْحَسَنِ بْنِ أَبِي الرَّبِيعِ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ عَنْ أُمِّ هَانِئٍ قَالَتْ سَأَلْتُ أَبَا جَعْفَرٍ مُحَمَّدَ بن علي (عَلَيْهِما السَّلام) عَنْ قَوْلِ الله تَعَالَى فَلا أُقْسِمُ بِالْخُنَّسِ الْجَوارِ الْكُنَّسِ قَالَتْ فَقَالَ إِمَامٌ يَخْنِسُ سَنَةَ سِتِّينَ وَمِائَتَيْنِ ثُمَّ يَظْهَرُ كَالشِّهَابِ يَتَوَقَّدُ فِي اللَّيْلَةِ الظَّلْمَاءِ فَإِنْ أَدْرَكْتِ زَمَانَهُ قَرَّتْ عَيْنُكِ.

Ali Bin Muhammad, from Ja'far Bin Muhammad, from Musa Bin Ja'far Al Naghdady, from Wahab Bin Shazan, from Al Hassan Bin Abu Al Rabie, from Muhammad Bin Is'haq, from Umm Hany who said,

'I asked Abu Ja'far Muhammad[asws] Bin Ali[asws] about the Words of Allah[azwj] the Exalted [81:15] But nay! I swear by the Concealment, [81:16] (The stars) that run their course (and) hide. So he[asws] said: 'The Imam[asws] would be in concealment in the year two hundred and sixty, then he[asws] would appear like the meteor shooting in the dark night. So, if you were to come across his[asws] time, it would delight your eyes'.[80]

23. عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَعْدِ بْنِ عَبْدِ الله عَنْ أَحْمَدَ بْنِ الْحَسَنِ عَنْ عُمَرَ بْنِ يَزِيدَ عَنِ الْحَسَنِ بْنِ الرَّبِيعِ الْهَمْدَانِيِّ قَالَ حَدَّثَنَا مُحَمَّدُ بْنُ إِسْحَاقَ عَنْ أُسَيْدِ بْنِ ثَعْلَبَةَ عَنْ أُمِّ هَانِئٍ قَالَتْ لَقِيتُ أَبَا جَعْفَرٍ مُحَمَّدَ بن علي (عَلَيْهِما السَّلام) فَسَأَلْتُهُ عَنْ هَذِهِ الايَةِ فَلا أُقْسِمُ بِالْخُنَّسِ الْجَوارِ الْكُنَّسِ قَالَ الْخُنَّسُ إِمَامٌ يَخْنِسُ فِي زَمَانِهِ عِنْدَ انْقِطَاعٍ مِنْ عِلْمِهِ عِنْدَ النَّاسِ سَنَةَ سِتِّينَ وَمِائَتَيْنِ ثُمَّ يَبْدُو كَالشِّهَابِ الْوَاقِدِ فِي ظُلْمَةِ اللَّيْلِ فَإِنْ أَدْرَكْتِ ذَلِكِ قَرَّتْ عَيْنُكِ.

A number of our companions, from Sa'ad Bin Abdullah, from Ahmad Bin Al Hassan, from Umar Bin Yazeed, from Al Hassan Bin Al Rabie Al Hamdany who said, 'Muhammad Bin Is'haq narrated to us, from Aseyd Bin Sa'alba, from Umm Hany who said,

'I met Abu Ja'far Muhammad Bin Ali[asws], so I asked him[asws] about this Verse [81:15] But nay! I swear by the Concealment, [81:16] (The stars) that

run their course (and) hide. He[asws] said: 'The concealment is the Imam[asws] who would be in concealment during his[asws] time during the cutting off from his[asws] knowledge with the people in the year two hundred and sixty. Then he[asws] would appear like the shooting meteor during a dark night. So, if you come across that, it would delight your eyes'.[81]

24. عَلِيُّ بْنُ مُحَمَّدٍ عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَيُّوبَ بْنِ نُوحٍ عَنْ أَبِي الْحَسَنِ الثَّالِثِ (عَلَيْهِ السَّلام) قَالَ إِذَا رُفِعَ عِلْمُكُمْ مِنْ بَيْنِ أَظْهُرِكُمْ فَتَوَقَّعُوا الْفَرَجَ مِنْ تَحْتِ أَقْدَامِكُمْ.

Ali Bin Muhammad, from one of our companions, from Ayoub Bin Nuh,

(It has been narrated) from Abu Al-Hassan[asws] the 3rd having said: 'When your knowledge would be raised from between your apparent, so anticipate the relief from beneath your feet'.[82]

25. عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَعْدِ بْنِ عَبْدِ الله عَنْ أَيُّوبَ بْنِ نُوحٍ قَالَ قُلْتُ لابِي الْحَسَنِ الرِّضَا (عَلَيْهِ السَّلام) إِنِّي أَرْجُو أَنْ تَكُونَ صَاحِبَ هَذَا الامْرِ وَأَنْ يَسُوقَهُ الله إِلَيْكَ بِغَيْرِ سَيْفٍ فَقَدْ بُويِعَ لَكَ وَضُرِبَتِ الدَّرَاهِمُ بِاسْمِكَ فَقَالَ مَا مِنَّا أَحَدٌ اخْتَلَفَتْ إِلَيْهِ الْكُتُبُ وَأُشِيرَ إِلَيْهِ بِالاصَابِعِ وَسُئِلَ عَنِ الْمَسَائِلِ وَحُمِلَتْ إِلَيْهِ الامْوَالُ إِلا اغْتِيلَ أَوْ مَاتَ عَلَى فِرَاشِهِ حَتَّى يَبْعَثَ الله لِهَذَا الامْرِ غُلاماً مِنَّا خَفِيَّ الْوِلادَةِ وَالْمَنْشَإِ غَيْرَ خَفِيٍّ فِي نَسَبِهِ.

A number of our companions, from Sa'ad Bin Abdullah, from Ayoub Bin Nuh who said,

'I said to Abu Al-Hassan Al-Reza[asws], 'I am hoping that you[asws] would happen to be the Master[asws] of this command and that Allah[azwj] would Usher it to You[asws] without (having raised) a sword, for allegiance has been pledged to you[asws] and the Dirham has been struck with your[asws] name (on it)'.

So he[asws] said: 'There is none from us[asws] with whom letters have been exchanged and he[asws] has been pointed to with the fingers, and asked about the questioned, and the wealth has been carried over to him[asws], except that he[asws] has been assassinated or passed away upon his[asws] bed, until Allah[azwj] Would Send for this command, a boy from us[asws], concealed of the birth and the growth, without there being a concealment with regards to his[asws] lineage'.[83]

26. الْحُسَيْنُ بْنُ مُحَمَّدٍ وَغَيْرُهُ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْعَبَّاسِ بْنِ عَامِرٍ عَنْ مُوسَى بْنِ هِلالٍ الْكِنْدِيِّ عَنْ عَبْدِ الله بْنِ عَطَاءٍ عَنْ ابي جعفر (عَلَيْهِ السَّلام) قَالَ قُلْتُ لَهُ إِنَّ شِيعَتَكَ بِالْعِرَاقِ كَثِيرَةٌ وَالله مَا فِي أَهْلِ بَيْتِكَ مِثْلُكَ فَكَيْفَ لا تَخْرُجُ قَالَ فَقَالَ يَا عَبْدَ الله بْنَ عَطَاءٍ قَدْ أَخَذْتَ تَفْرُشُ أُذُنَيْكَ لِلنَّوْكَى إِي وَالله مَا أَنَا بِصَاحِبِكُمْ قَالَ قُلْتُ لَهُ فَمَنْ صَاحِبُنَا قَالَ انْظُرُوا مَنْ عَمِيَ عَلَى النَّاسِ وِلادَتُهُ فَذَاكَ صَاحِبُكُمْ إِنَّهُ لَيْسَ مِنَّا أَحَدٌ يُشَارُ إِلَيْهِ بِالاصْبَعِ وَيُضْغَ بِالالْسُنِ إِلا مَاتَ غَيْظاً أَوْ رَغِمَ أَنْفُهُ.

Al Husayn Bin Muhammad and someone else, from Ja'far Bin Muhammad, from Ali Bin Al Abbas Bin Aamir, from Musa Bin Hilal Al Kindy, from Abdullah Bin Ata'a,

(It has been narrated) from Abu Ja'far[asws], said, 'I said to him[asws], 'Your[asws] Shias in Al-Iraq are a lot. By Allah[azwj,] there is none like you[asws] among your[asws] family members. So how come you[asws] are not coming out (rising against the ruling authorities)?' So he[asws] said: 'O Abdullah Bin Ata'a! You have taken the lining of your two ears for the silliness. Yes, by Allah[azwj,] I[asws] am not your Master (Al-Qaim[asws])'. I said, 'So who is our Master (Al-Qaim[asws])?' He[asws] said: 'Await the one whose birth the people would be blinded from, so that one would be your Master (Al-Qaim[asws]). There isn't anyone from us[asws] who is pointed to by the fingers and chewed by the tongues except he[asws] has passed away in indignation or his[asws] nose was rubbed (pride was hurt)'.[84]

27. مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي عَبْدِ اللهِ (عَلَيْهِ السَّلام) قَالَ يَقُومُ الْقَائِمُ وَلَيْسَ لاحَدٍ فِي عُنُقِهِ عَهْدٌ وَلا عَقْدٌ وَلا بَيْعَةٌ.

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Ibn Abu Umeyr, from Hisham Bin Salim,

(It has been narrated) from Abu Abdullah[asws] having said: 'Al-Qaim[asws] would be rising and there would not be a pact for anyone upon his[asws] neck, nor an agreement, nor an allegiance'.[85]

28. مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ فَضَّالٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْعَطَّارِ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ مَنْصُورٍ عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللهِ (عَلَيْهِ السَّلام) قَالَ قُلْتُ إِذَا أَصْبَحْتُ وَأَمْسَيْتُ لا أَرَى إِمَاماً أَئْتَمُّ بِهِ مَا أَصْنَعُ قَالَ فَأَحِبَّ مَنْ كُنْتَ تُحِبُّ وَأَبْغِضْ مَنْ كُنْتَ تُبْغِضُ حَتَّى يُظْهِرَهُ اللهُ عَزَّ وَجَلَّ.

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Fazzal, from Al Hassan Bin Ali Al Attar, from Ja'far Bin Muhammad, from Mansour, from the one who mentioned it,

(It has been narrated) from Abu Abdullah[asws], said, 'I said, 'Whenever in the morning and evening I do not see an Imam[asws] I can follow as an Imam[asws] with, what should I do?' He[asws] said: 'So love the one whom you used to love and hate the one whom you used to hate until Allah[azwj] Mighty and Majestic Manifests him[asws]'.[86]

29. الْحُسَيْنُ بْنُ أَحْمَدَ عَنْ أَحْمَدَ بْنِ هِلالٍ قَالَ حَدَّثَنَا عُثْمَانُ بْنُ عِيسَى عَنْ خَالِدِ بْنِ نَجِيحٍ عَنْ زُرَارَةَ بْنِ أَعْيَنَ قَالَ قَالَ أَبُو عَبْدِ اللهِ (عَلَيْهِ السَّلام) لا بُدَّ لِلْغُلامِ مِنْ غَيْبَةٍ قُلْتُ وَلِمَ قَالَ يَخَافُ وَأَوْمَأَ بِيَدِهِ إِلَى بَطْنِهِ وَهُوَ الْمُنْتَظَرُ وَهُوَ الَّذِي يَشُكُّ النَّاسُ فِي وِلادَتِهِ فَمِنْهُمْ مَنْ يَقُولُ حَمْلٌ وَمِنْهُمْ مَنْ يَقُولُ مَاتَ أَبُوهُ وَلَمْ يُخَلِّفْ وَمِنْهُمْ مَنْ يَقُولُ وُلِدَ قَبْلَ مَوْتِ أَبِيهِ بِسَنَتَيْنِ قَالَ زُرَارَةُ فَقُلْتُ وَمَا تَأْمُرُنِي لَوْ أَدْرَكْتُ ذَلِكَ الزَّمَانَ قَالَ ادْعُ اللهَ بِهَذَا الدُّعَاءِ اللهمَّ عَرِّفْنِي نَفْسَكَ فَإِنَّكَ إِنْ لَمْ تُعَرِّفْنِي نَفْسَكَ لَمْ أَعْرِفْكَ اللهمَّ عَرِّفْنِي نَبِيَّكَ فَإِنَّكَ إِنْ لَمْ تُعَرِّفْنِي نَبِيَّكَ لَمْ أَعْرِفْهُ قَطُّ

اللهمَّ عَرِّفْنِي حُجَّتَكَ فَإِنَّكَ إِنْ لَمْ تُعَرِّفْنِي حُجَّتَكَ ضَلَلْتُ عَنْ دِينِي قَالَ أَحْمَدُ بْنُ الْهِلالِ سَمِعْتُ هَذَا الْحَدِيثَ مُنْذُ سِتٍّ وَخَمْسِينَ سَنَةً.

Al Husayn Bin Ahmad, from Ahmad Bin Hilal who said, 'Usman Bin Isa narrated to us, from Khalid Bin Najeeh, from Zurara Bin Ayn who said,

'Abu Abdullah[asws] said: 'An Occultation is inevitable for the boy'. I said, 'And why (is that so)?' He[asws] said: 'He[asws] would fear', and he[asws] gestured by his[asws] hand towards his[asws] belly, 'and he[asws] is the awaited, and he[asws] is the one the people would doubt regarding his[asws] birth. So, from them would be one who would be saying, 'He[asws] was borne'; and from them would be one who would be saying, 'His[asws] father[asws] passed away and did not leave a replacement (Imam[asws])'; and from them would be one who would be saying, 'He[asws] was born two years before his[asws] father[asws] passed away''.

Zurara said, 'So I said, 'And what would you[asws] instruct me with if I were to come across that time period?' He[asws] said: 'Supplicate to Allah[azwj] with this supplication, 'O Allah[azwj!] Acquaint Yourself[azwj] to me, for if You[azwj] do not Acquaint Yourself[saww] to me, I will not (be able to) recognise You[azwj.] O Allah[azwj!] Acquaint me with Your[azwj] Rasool[saww], for if You[azwj] do not Acquaint me with Your[azwj] Rasool[saww], I would not recognise Your[azwj] Divine Authority. O Allah[azwj!] Acquaint me with Your[azwj] Divine Authority, for it You[azwj] do not Acquaint me with Your[azwj] Divine Authority, I would stray from my Religion''.

Ahmad Bin Hilal (the narrator) said, 'I heard this Hadeeth fifty six years ago'.[87]

30. أَبُو عَلِيٍّ الاشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ حَسَّانَ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ عَبْدِ الله بْنِ الْقَاسِمِ عَنِ الْمُفَضَّلِ بْنِ عُمَرَ عَنْ أَبِي عَبْدِ الله (عَلَيْهِ السَّلام) فِي قَوْلِ الله عَزَّ وَجَلَّ فَإِذا نُقِرَ فِي النَّاقُورِ قَالَ إِنَّ مِنَّا إِمَاماً مُظَفَّراً مُسْتَتِراً فَإِذَا أَرَادَ الله عَزَّ ذِكْرُهُ إِظْهَارَ أَمْرِهِ نَكَتَ فِي قَلْبِهِ نُكْتَةً فَظَهَرَ فَقَامَ بِأَمْرِ الله تَبَارَكَ وَتَعَالَى.

Abu Ali Al Ashary, from Muhammad Bin Hassan, from Muhammad Bin Ali, from Abdullah Bin Al Qasim, from Al Mufazzal Bin Umar,

(It has been narrated) from Abu Abdullah[asws] regarding the Words of Allah[azwj] Mighty and Majestic [74:8] For when the Trumpet is sounded. He[asws] said: 'From us[asws] is an Imam[asws], who is victorious, hidden. So when Allah[azwj] Mighty is His[azwj] Mention, Intends to Manifest His[azwj] Command, would Imprint in his[asws] heart with an imprint, so he[asws] would appear, and stand by the Command of Allah[azwj] the Blessed and High'.[88]

31. مُحَمَّدُ بْنُ يَحْيَى عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ عَبْدِ الله عَنْ مُحَمَّدِ بْنِ الْفَرَجِ قَالَ كَتَبَ إِلَيَّ أَبُو جَعْفَرٍ (عَلَيْهِ السَّلام) إِذَا غَضِبَ الله تَبَارَكَ وَتَعَالَى عَلَى خَلْقِهِ نَحَّانَا عَنْ جِوَارِهِمْ.

Muhammad Bin Yahya, from Ja'far Bin Muhammad, from Ahmad Bin Al Husayn, from Muhammad Bin Abdullah, from Muhammad Bin Al Faraj who said,

‘Abu Ja’far[asws] wrote to me: ‘Whenever Allah[azwj] Blessed and High is Wrathful upon His[azwj] creatures, He[azwj] Forbids us[asws] from being in their vicinity’.[89]

Notes

1 Al Kafi V 1 – The Book Of Divine Authority CH 73 H 1
2 Al Kafi V 1 – The Book Of Divine Authority CH 73 H 2
3 Al Kafi V 1 – The Book Of Divine Authority CH 73 H 3
4 Al Kafi V 1 – The Book Of Divine Authority CH 73 H 4
5 Al Kafi V 1 – The Book Of Divine Authority CH 73 H 5
6 Al Kafi V 1 – The Book Of Divine Authority CH 73 H 6
7 Al Kafi V 1 – The Book Of Divine Authority CH 73 H 7
8 Al Kafi V 1 – The Book Of Divine Authority CH 73 H 8
9 Al Kafi V 1 – The Book Of Divine Authority CH 73 H 9
10 Al Kafi V 1 – The Book Of Divine Authority CH 73 H 10
11 Al Kafi V 1 – The Book Of Divine Authority CH 73 H 11
12 Al Kafi V 1 – The Book Of Divine Authority CH 73 H 12
13 Al Kafi V 1 – The Book Of Divine Authority CH 73 H 13
14 Al Kafi V 1 – The Book Of Divine Authority CH 73 H 14
15 Al Kafi V 1 – The Book Of Divine Authority CH 74 H 1
16 Al Kafi V 1 – The Book Of Divine Authority CH 74 H 2
17 Al Kafi V 1 – The Book Of Divine Authority CH 74 H 3
18 Al Kafi V 1 – The Book Of Divine Authority CH 75 H 1
19 Al Kafi V 1 – The Book Of Divine Authority CH 75 H 2
20 Al Kafi V 1 – The Book Of Divine Authority CH 75 H 3
21 Al Kafi V 1 – The Book Of Divine Authority CH 75 H 4
22 Al Kafi V 1 – The Book Of Divine Authority CH 75 H 5
23 Al Kafi V 1 – The Book Of Divine Authority CH 75 H 6
24 Al Kafi V 1 – The Book Of Divine Authority CH 75 H 7
25 Al Kafi V 1 – The Book Of Divine Authority CH 75 H 8
26 Al Kafi V 1 – The Book Of Divine Authority CH 75 H 9
27 Al Kafi V 1 – The Book Of Divine Authority CH 75 H 10
28 Al Kafi V 1 – The Book Of Divine Authority CH 75 H 11
29 Al Kafi V 1 – The Book Of Divine Authority CH 75 H 12
30 Al Kafi V 1 – The Book Of Divine Authority CH 75 H 13
31 Al Kafi V 1 – The Book Of Divine Authority CH 76 H 1
32 Al Kafi V 1 – The Book Of Divine Authority CH 76 H 2
33 Al Kafi V 1 – The Book Of Divine Authority CH 76 H 3
34 Al Kafi V 1 – The Book Of Divine Authority CH 76 H 4
35 Al Kafi V 1 – The Book Of Divine Authority CH 76 H 5
36 Al Kafi V 1 – The Book Of Divine Authority CH 76 H 6
37 Al Kafi V 1 – The Book Of Divine Authority CH 77 H 1
38 Al Kafi V 1 – The Book Of Divine Authority CH 77 H 2
39 Al Kafi V 1 – The Book Of Divine Authority CH 77 H 3
40 Al Kafi V 1 – The Book Of Divine Authority CH 77 H 4
41 Al Kafi V 1 – The Book Of Divine Authority CH 77 H 5
42 Al Kafi V 1 – The Book Of Divine Authority CH 77 H 6
43 Al Kafi V 1 – The Book Of Divine Authority CH 77 H 7
44 Al Kafi V 1 – The Book Of Divine Authority CH 77 H 8
45 Al Kafi V 1 – The Book Of Divine Authority CH 77 H 9
46 Al Kafi V 1 – The Book Of Divine Authority CH 77 H 10
47 Al Kafi V 1 – The Book Of Divine Authority CH 77 H 11
48 Al Kafi V 1 – The Book Of Divine Authority CH 77 H 12
49 Al Kafi V 1 – The Book Of Divine Authority CH 77 H 13
50 Al Kafi V 1 – The Book Of Divine Authority CH 77 H 14
51 Al Kafi V 1 – The Book Of Divine Authority CH 77 H 15
52 Al Kafi V 1 – The Book Of Divine Authority CH 78 H 1
53 Al Kafi V 1 – The Book Of Divine Authority CH 78 H 2
54 Al Kafi V 1 – The Book Of Divine Authority CH 78 H 3
55 Al Kafi V 1 – The Book Of Divine Authority CH 78 H 4
56 Al Kafi V 1 – The Book Of Divine Authority CH 79 H 1
57 Al Kafi V 1 – The Book Of Divine Authority CH 79 H 2

58 Al Kafi V 1 – The Book Of Divine Authority CH 79 H 3
59 Al Kafi V 1 – The Book Of Divine Authority CH 80 H 1
60 Al Kafi V 1 – The Book Of Divine Authority CH 80 H 2
61 Al Kafi V 1 – The Book Of Divine Authority CH 80 H 3
62 Al Kafi V 1 – The Book Of Divine Authority CH 80 H 4
63 Al Kafi V 1 – The Book Of Divine Authority CH 80 H 5
64 Al Kafi V 1 – The Book Of Divine Authority CH 80 H 6
65 Al Kafi V 1 – The Book Of Divine Authority CH 80 H 7
66 Al Kafi V 1 – The Book Of Divine Authority CH 80 H 8
67 Al Kafi V 1 – The Book Of Divine Authority CH 80 H 9
68 Al Kafi V 1 – The Book Of Divine Authority CH 80 H 10
69 Al Kafi V 1 – The Book Of Divine Authority CH 80 H 11
70 Al Kafi V 1 – The Book Of Divine Authority CH 80 H 12
71 Al Kafi V 1 – The Book Of Divine Authority CH 80 H 13
72 Al Kafi V 1 – The Book Of Divine Authority CH 80 H 14
73 Al Kafi V 1 – The Book Of Divine Authority CH 80 H 15
74 Al Kafi V 1 – The Book Of Divine Authority CH 80 H 16
75 Al Kafi V 1 – The Book Of Divine Authority CH 80 H 17
76 Al Kafi V 1 – The Book Of Divine Authority CH 80 H 18
77 Al Kafi V 1 – The Book Of Divine Authority CH 80 H 19
78 Al Kafi V 1 – The Book Of Divine Authority CH 80 H 20
79 Al Kafi V 1 – The Book Of Divine Authority CH 80 H 21
80 Al Kafi V 1 – The Book Of Divine Authority CH 80 H 22
81 Al Kafi V 1 – The Book Of Divine Authority CH 80 H 23
82 Al Kafi V 1 – The Book Of Divine Authority CH 80 H 24
83 Al Kafi V 1 – The Book Of Divine Authority CH 80 H 25
84 Al Kafi V 1 – The Book Of Divine Authority CH 80 H 26
85 Al Kafi V 1 – The Book Of Divine Authority CH 80 H 27
86 Al Kafi V 1 – The Book Of Divine Authority CH 80 H 28
87 Al Kafi V 1 – The Book Of Divine Authority CH 80 H 29
88 Al Kafi V 1 – The Book Of Divine Authority CH 80 H 30
89 Al Kafi V 1 – The Book Of Divine Authority CH 80 H 31

كِتَابُ الْحُجَّةِ

THE BOOK OF DIVINE AUTHORITY (7)

بسم الله الرحمن الرحيم الحمد لله رب العالمين، وصلى الله على سيدنا محمد وآله الطاهرين، وسلم تسليما.

In the Name of Allah[azwj] the Beneficent, the Merciful. The Praise is for Allah[azwj] Lord[azwj] of the Worlds, and Blessing be upon our Chief Muhammad[saww] and his[saww] Purified Progeny[asws], and greetings with abundant greetings.

81 . بَابُ مَا يُفْصَلُ بِهِ بَيْنَ دَعْوَى الْمُحِقِّ والْمُبْطِلِ فِي أَمْرِ الْإِمَامَةِ

Chapter 81 – What can be decided with between the truthful and the false claimant regarding the matter of the Imamate

1. عَلِيُّ بْنُ إِبْرَاهِيمَ بْنِ هَاشِمٍ عَنْ أَبِيهِ عَنِ ابْنِ مَحْبُوبٍ عَنْ سَلامِ بْنِ عَبْدِ الله وَمُحَمَّدُ بْنُ الْحَسَنِ وَعَلِيُّ بْنُ مُحَمَّدٍ عَنْ سَهْلِ بْنِ زِيَادٍ وَأَبُو عَلِيٍّ الاشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ حَسَّانَ جَمِيعاً عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ عَلِيِّ بْنِ أَسْبَاطٍ عَنْ سَلامِ بْنِ عَبْدِ الله الْهَاشِمِيِّ قَالَ مُحَمَّدُ بْنُ عَلِيٍّ وَقَدْ سَمِعْتُهُ مِنْهُ عَنْ أَبِي عَبْدِ الله (عَلَيْهِ السَّلام) قَالَ بَعَثَ طَلْحَةُ وَالزُّبَيْرُ رَجُلاً مِنْ عَبْدِ الْقَيْسِ يُقَالُ لَهُ خِدَاشٌ إِلَى أَمِيرِ الْمُؤْمِنِينَ (صَلَّى اللهُ عَلَيْهِ وَآلِه) وَقَالا لَهُ إِنَّا نَبْعَثُكَ إِلَى رَجُلٍ طَالَ مَا كُنَّا نَعْرِفُهُ وَأَهْلَ بَيْتِهِ بِالسِّحْرِ وَالْكِهَانَةِ وَأَنْتَ أَوْثَقُ مَنْ بِحَضْرَتِنَا مِنْ أَنْفُسِنَا مِنْ أَنْ تَمْتَنِعَ مِنْ ذَلِكَ وَأَنْ تُحَاجَّهُ لَنَا حَتَّى تَقِفَهُ عَلَى أَمْرٍ مَعْلُومٍ وَاعْلَمْ أَنَّهُ أَعْظَمُ النَّاسِ دَعْوَى فَلا يَكْسِرَنَّكَ ذَلِكَ عَنْهُ وَمِنَ الابْوَابِ الَّتِي يَخْدَعُ النَّاسَ بِهَا الطَّعَامُ وَالشَّرَابُ وَالْعَسَلُ وَالدُّهْنُ وَأَنْ يُخَالِيَ الرَّجُلَ فَلا تَأْكُلْ لَهُ طَعَاماً وَلا تَشْرَبْ لَهُ شَرَاباً وَلا تَمَسَّ لَهُ عَسَلاً وَلا دُهْناً وَلا تَخْلُ مَعَهُ وَاحْذَرْ هَذَا كُلَّهُ مِنْهُ وَانْطَلِقْ عَلَى بَرَكَةِ الله فَإِذَا رَأَيْتَهُ فَاقْرَأْ آيَةَ السُّخْرَةِ وَتَعَوَّذْ بِالله مِنْ كَيْدِهِ وَكَيْدِ الشَّيْطَانِ فَإِذَا جَلَسْتَ إِلَيْهِ فَلا تُمَكِّنْهُ مِنْ بَصَرِكَ كُلِّهِ وَلا تَسْتَأْنِسْ بِهِ ثُمَّ قُلْ لَهُ إِنَّ أَخَوَيْكَ فِي الدِّينِ وَابْنَيْ عَمِّكَ فِي الْقَرَابَةِ يُنَاشِدَانِكَ الْقَطِيعَةَ وَيَقُولانِ لَكَ أَ مَا تَعْلَمُ أَنَّا تَرَكْنَا النَّاسَ لَكَ وَخَالَفْنَا عَشَائِرَنَا فِيكَ مُنْذُ قَبَضَ الله عَزَّ وَجَلَّ مُحَمَّداً (صَلَّى اللهُ عَلَيْهِ وَآلِه) فَلَمَّا نِلْتَ أَدْنَى مَنَالٍ ضَيَّعْتَ حُرْمَتَنَا وَقَطَعْتَ رَجَاءَنَا ثُمَّ قَدْ رَأَيْتَ أَفْعَالَنَا فِيكَ وَقُدْرَتَنَا عَلَى النَّأْيِ عَنْكَ وَسَعَةِ الْبِلادِ دُونَكَ وَأَنَّ مَنْ كَانَ يَصْرِفُكَ عَنَّا وَعَنْ صِلَتِنَا كَانَ أَقَلَّ لَكَ نَفْعاً وَأَضْعَفَ عَنْكَ دَفْعاً مِنَّا وَقَدْ وَضَحَ الصُّبْحُ لِذِي عَيْنَيْنِ وَقَدْ بَلَغَنَا عَنْكَ انْتِهَاكٌ لَنَا وَدُعَاءٌ عَلَيْنَا فَمَا الَّذِي يَحْمِلُكَ عَلَى ذَلِكَ فَقَدْ كُنَّا نَرَى أَنَّكَ أَشْجَعُ فُرْسَانِ الْعَرَبِ أَ تَتَّخِذُ اللَّعْنَ لَنَا دِيناً وَتَرَى أَنَّ ذَلِكَ يَكْسِرُنَا عَنْكَ فَلَمَّا أَتَى خِدَاشٌ أَمِيرَ الْمُؤْمِنِينَ (عَلَيْهِ السَّلام) صَنَعَ مَا أَمَرَاهُ فَلَمَّا نَظَرَ إِلَيْهِ علي (عَلَيْهِ السَّلام) وَهُوَ يُنَاجِي نَفْسَهُ ضَحِكَ

وَقَالَ هَاهُنَا يَا أَخَا عَبْدِ قَيْسٍ وَأَشَارَ لَهُ إِلَى مَجْلِسٍ قَرِيبٍ مِنْهُ فَقَالَ مَا أَوْسَعَ الْمَكَانَ أُرِيدُ أَنْ أُؤَدِّيَ إِلَيْكَ رِسَالَةً قَالَ بَلْ تَطْعَمُ وَتَشْرَبُ وَتَحُلُّ ثِيَابَكَ وَتَدَّهِنُ ثُمَّ تُؤَدِّي رِسَالَتَكَ قُمْ يَا قَنْبَرُ فَأَنْزِلْهُ قَالَ مَا بِي إِلَى شَيْءٍ مِمَّا ذَكَرْتَ حَاجَةٌ قَالَ فَأَخْلُو بِكَ قَالَ كُلُّ سِرٍّ لِي عَلانِيَةٌ قَالَ فَأَنْشُدُكَ بِالله الَّذِي هُوَ أَقْرَبُ إِلَيْكَ مِنْ نَفْسِكَ الْحَائِلِ بَيْنَكَ وَبَيْنَ قَلْبِكَ الَّذِي يَعْلَمُ خَائِنَةَ الاعْيُنِ وَمَا تُخْفِي الصُّدُورُ أَ تَقَدَّمَ إِلَيْكَ الزُّبَيْرُ بِمَا عَرَضْتُ عَلَيْكَ قَالَ اللهمَّ نَعَمْ قَالَ لَوْ كَتَمْتَ بَعْدَ مَا سَأَلْتُكَ مَا ارْتَدَّ إِلَيْكَ طَرْفُكَ فَأَنْشُدُكَ الله هَلْ عَلَّمَكَ كَلاماً تَقُولُهُ إِذَا أَتَيْتَنِي قَالَ اللهمَّ نَعَمْ قَالَ علي (عَلَيْهِ السَّلام) آيَةَ السُّحْرَةِ قَالَ نَعَمْ قَالَ فَاقْرَأْهَا فَقَرَأَهَا وَجَعَلَ علي (عَلَيْهِ السَّلام) يُكَرِّرُهَا وَيُرَدِّدُهَا وَيَفْتَحُ عَلَيْهِ إِذَا أَخْطَأَ حَتَّى إِذَا قَرَأَهَا سَبْعِينَ مَرَّةً قَالَ الرَّجُلُ مَا يَرَى أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلام) أَمْرَهُ بِتَرَدُّدِهَا سَبْعِينَ مَرَّةً ثُمَّ قَالَ لَهُ أَ تَجِدُ قَلْبَكَ اطْمَأَنَّ قَالَ إِي وَالَّذِي نَفْسِي بِيَدِهِ قَالَ فَمَا قَالا لَكَ فَأَخْبَرَهُ فَقَالَ قُلْ لَهُمَا كَفَى بِمَنْطِقِكُمَا حُجَّةً عَلَيْكُمَا وَلَكِنَّ الله لا يَهْدِي الْقَوْمَ الظَّالِمِينَ زَعَمْتُمَا أَنَّكُمَا أَخَوَايَ فِي الدِّينِ وَابْنَا عَمِّي فِي النَّسَبِ فَأَمَّا النَّسَبُ فَلا أُنْكِرُهُ وَإِنْ كَانَ النَّسَبُ مَقْطُوعاً إِلا مَا وَصَلَهُ الله بِالاسْلامِ وَأَمَّا قَوْلُكُمَا إِنَّكُمَا أَخَوَايَ فِي الدِّينِ فَإِنْ كُنْتُمَا صَادِقَيْنِ فَقَدْ فَارَقْتُمَا كِتَابَ الله عَزَّ وَجَلَّ وَعَصَيْتُمَا أَمْرَهُ بِأَفْعَالِكُمَا فِي أَخِيكُمَا فِي الدِّينِ وَإِلا فَقَدْ كَذَبْتُمَا وَافْتَرَيْتُمَا بِادِّعَائِكُمَا أَنَّكُمَا أَخَوَايَ فِي الدِّينِ وَأَمَّا مُفَارَقَتُكُمَا النَّاسَ مُنْذُ قَبَضَ الله مُحَمَّداً (صَلَّى اللهُ عَلَيْهِ وَآلِه) فَإِنْ كُنْتُمَا فَارَقْتُمَاهُمْ بِحَقٍّ فَقَدْ نَقَضْتُمَا ذَلِكَ الْحَقَّ بِفِرَاقِكُمَا إِيَّايَ أَخِيراً وَإِنْ فَارَقْتُمَاهُمْ بِبَاطِلٍ فَقَدْ وَقَعَ إِثْمُ ذَلِكَ الْبَاطِلِ عَلَيْكُمَا مَعَ الْحَدَثِ الَّذِي أَحْدَثْتُمَا مَعَ أَنَّ صَفْقَتَكُمَا بِمُفَارَقَتِكُمَا النَّاسَ لَمْ تَكُنْ.

إِلا لِطَمَعِ الدُّنْيَا زَعَمْتُمَا وَذَلِكَ قَوْلُكُمَا فَقَطَعْتَ رَجَاءَنَا لا تَعِيبَانِ بِحَمْدِ الله مِنْ دِينِي شَيْئاً وَأَمَّا الَّذِي صَرَفَنِي عَنْ صِلَتِكُمَا فَالَّذِي صَرَفَكُمَا عَنِ الْحَقِّ وَحَمَلَكُمَا عَلَى خَلْعِهِ مِنْ رِقَابِكُمَا كَمَا يَخْلَعُ الْحَرُونُ لِجَامَهُ وَهُوَ الله رَبِّي لا أُشْرِكُ بِهِ شَيْئاً فَلا تَقُولا أَقَلَّ نَفْعاً وَأَضْعَفَ دَفْعاً فَتَسْتَحِقَّا اسْمَ الشِّرْكِ مَعَ النِّفَاقِ وَأَمَّا قَوْلُكُمَا إِنِّي أَشْجَعُ فُرْسَانِ الْعَرَبِ وَهَرْبُكُمَا مِنْ لَعْنِي وَدُعَائِي فَإِنَّ لِكُلِّ مَوْقِفٍ عَمَلاً إِذَا اخْتَلَفَتِ الاسِنَّةُ وَمَاجَتْ لُبُودُ الْخَيْلِ وَمَلا سَحَرَاكُمَا أَجْوَافَكُمَا فَثَمَّ يَكْفِينِيَ الله بِكَمَالِ الْقَلْبِ وَأَمَّا إِذَا أَبَيْتُمَا بِأَنِّي أَدْعُو الله فَلا تَجْزَعَا مِنْ أَنْ يَدْعُوَ عَلَيْكُمَا رَجُلٌ سَاحِرٌ مِنْ قَوْمٍ سَحَرَةٍ زَعَمْتُمَا اللهمَّ أَقْصِمِ الزُّبَيْرَ بِشَرِّ قِتْلَةٍ وَاسْفِكْ دَمَهُ عَلَى ضَلالَةٍ وَعَرِّفْ طَلْحَةَ الْمَذَلَّةَ وَادَّخِرْ لَهُمَا فِي الاخِرَةِ شَرّاً مِنْ ذَلِكَ إِنْ كَانَا ظَلَمَانِي وَافْتَرَيَا عَلَيَّ وَكَتَمَا شَهَادَتَهُمَا وَعَصَيَاكَ وَعَصَيَا رَسُولَكَ فِيَّ قُلْ آمِينَ قَالَ خِدَاشٌ آمِينَ ثُمَّ قَالَ خِدَاشٌ لِنَفْسِهِ وَالله مَا رَأَيْتُ لِحْيَةً قَطُّ أَبْيَنَ خَطَأً مِنْكَ حَامِلَ حُجَّةٍ يَنْقُضُ بَعْضُهَا بَعْضاً لَمْ يَجْعَلِ الله لَهَا مِسَاكاً أَنَا أَبْرَأُ إِلَى الله مِنْهُمَا قَالَ علي (عَلَيْهِ السَّلام) ارْجِعْ إِلَيْهِمَا وَأَعْلِمْهُمَا مَا قُلْتُ قَالَ لا وَالله حَتَّى

تَسْأَلَ اللهَ أَنْ يَرُدَّنِي إِلَيْكَ عَاجِلاً وَأَنْ يُوَفِّقَنِي لِرِضَاهُ فِيكَ فَفَعَلَ فَلَمْ يَلْبَثْ أَنِ انْصَرَفَ وَقُتِلَ مَعَهُ يَوْمَ الْجَمَلِ رَحِمَهُ اللهُ.

Ali Bin Ibrahim Bin Hashim, from his father, from Ibn Mahboub, from Salam Bin Abdullah and Muhammad Bin Al Hassan and Ali Bin Muhammad, from Sahl bin Ziyad and Abu Ali Al Ashary, from Muhammad Bin Hassan, altogether from Muhammad Bin Ali, from Ali Bin Asbat, from Salam Bin Abdullah Al Hashimy who said, 'Muhammad Bin Ali Said, and he had heard it from him,

(It has been narrated) from Abu Abdullah[asws] having said: 'Talha and Al-Zubeyr sent a man from (the Clan of) Abdul Qays, called Khidash, to Amir Al-Momineen[asws], and they both said to him, 'We are sending you to a tall man whom we recognise him[asws] and his[asws] family with the sorcery and the soothsaying, and you are the most reliable of the ones in our presence from ourselves to refrain from that, and that you should argue (against) him[asws] from us until you pause upon a known matter.

And know, he[asws] is the greatest of the people in claims, therefore that should not break you from him[asws]; and from the doors (ways) with which he[asws] deceives the people with, are the food and the drinks, and the honey, and the oils, and that he[asws] isolates with the man. Therefore you should neither eat any food of his[asws] nor drink any drink of his[asws], and do not touch any honey of his[asws], nor oil, nor be alone with him[asws], and be cautious of all of this from him[asws], and go upon the Blessings of Allah[azwj.]

Therefore when you see him[asws], so recite Ayat Al-Sakhra (7:54) and you should seek Refuge with Allah[azwj] from his[asws] plots and the plots of the Satan[la.] So when you sit with him[asws], so do not enable him[asws] from your vision, all of it, (make eye contact), nor be comfortable with him[asws], then say to him[asws] that your brothers in the Religion and the two sons of your uncle among the relatives are both adjuring you[asws] of the cutting-off and are both saying to you[asws], 'Do you[asws] not know that we have both left the people for you[asws] and we opposed our clans regarding you[asws] since Allah[azwj] Mighty and Majestic Captured (the soul of) Muhammad[saww]? So when you[asws] attained the lowest of the achievements you[asws] wasted our sanctities and cut off our hopes.

Then you[asws] have seen our deeds regarding you[asws], and our abilities upon the distancing from you[asws] and capacity of the land (acquiring vast land) without you[asws], and that the one who has taken you[asws] away from us and from our help is less for you[asws] in benefit and weaker in defending you[asws] than we are, and the morning has clarified to the two eyes. And there has reached us from you[asws], your[asws] violations to us and your[asws] supplicating against us. So what is that which carried you[asws] upon that, for we have seen that you[asws] are the bravest of the horsemen of the Arabs. Are you taking cursing us as a Religion, and are you[asws] viewing that, that would break us from you[asws]?'

So when Khidash came over to Amir Al-Momineen[asws], he did what the two had instructed him with. So when Ali[asws] looked at him, and he was whispering to himself, he[asws] laughed and said: 'Over here, O brother (of the Clan of) Abd Qays!', and he[asws] gestured to him to a seat near to him[asws]. He

said, ‘The place is wide enough, I want to deliver a message to you[asws]’. He[asws] said: But, eat and drink and loosen your clothes and apply oil, then deliver your message. Stand, O Qanbar, and lodge him!’ He said, ‘And there is no need with me to anything from what you[asws] mentioned’. He[asws] said: ‘So I[asws] shall be alone with you’. He said, ‘Every secret is public to me’.

He[asws] said: ‘So I adjure you with Allah[azwj] Who is closer to you than yourself as a barrier between you and your heart. The One[azwj] Who Knows the deception of the eyes and what the chests conceal. Did Al-Zubeyr come to you with what you I[asws] presented to you?’ He said, ‘O Allah[azwj,] yes’. He[asws] said: ‘If you had concealed after my[asws] asking you, your eyesight would not have returned to you. So I[asws] adjure you with Allah[azwj!] Did he teach you word you should be saying when you end up to me[asws]?’ He said, ‘O Allah[azwj,] yes’. Ali[asws] said: ‘Ayat Al-Sakhra (7:54)?’ He said, ‘Yes’. He[asws] said: ‘So recite it’. So he recited it and Ali[asws] went on repeating it, and making him repeating it, and correcting upon him when he erred, until when he had recited it seventy times, the man said, ‘What is the reason of Amir Al-Momineen[asws] instructing him with repeating it seventy times?’

Then he[asws] said to him: ‘Does your heart find the comfort?’ He said, ‘Yes, by the One[azwj] in Whose Hand is my soul’. He[asws] said: ‘So what did they both say to you?’ So he informed him[asws]. So he[asws] said to him: ‘Say to both of them, ‘Both your speeches suffice as a proof against you, but Allah[azwj] does not Guide the unjust people. You are both claiming that you are my[asws] brethren in the Religion and sons of my[asws] uncle regarding the lineage. So as for the lineage, so I[asws] cannot deny it and even though the lineage was cut-off, except what Allah[azwj] has Linked it with Al-Islam.

And as for your words that you are my[asws] brothers in Religion, so if you are truthful, so it was the Book of Allah[azwj] Mighty and Majestic which the two of you separated from and you disobeyed His[azwj] Command by your deeds regarding your brother[asws] in the Religion or else so you have both lied and forged by your claims that you are my[asws] brothers in the Religion.

And as for your separating from the people since Allah[azwj] Captured (the soul of) Muhammad[saww], so if your separation was with Truth, so you have both broken that Truth by separating from me[asws] later one, and if your separation from them was with falsehood, so the sin of that falsehood has occurred upon you both, along with the new events which you two invented, along with that your dealing with your separation from the people did not happen except due to the greed of the world which you both desired, and these are your words, ‘You[asws] cut-off our hopes’, not faulting me of anything from my[asws] Religion, by the Praise of Allah[azwj.]

And as for that which turned me[asws] from maintaining relationships with you two, so it is that which turned you from the Truth and carried you upon loosening from your reins just as the stubborn animal loosens its reins. And He[azwj] is my[asws] Lord[azwj.] I[asws] do not associate anything with Him[asws], therefore do not be saying, ‘He[asws] is of less benefits and weaker in defence’, for you would be deserving of the label of Shirk (Association with Allah[azwj)] and along with the (label of) hypocrisy.

And as for your words that I[asws] am the bravest of the horsemen of the Arabs and your fleeing from my[asws] curse and my[asws] supplication, so for

every stance there is a deed. When the spears clash and the manes of the cavalry horses toss about and your chests fill up with your fears, so that is when Allah[azwj] Suffices me[asws] with the perfection of the heart.

And as for when you two disdained me[asws] from supplicating to Allah[azwj], so you should not be panicking if a sorcerer man were to supplicate against you from the people of the sorcery which you two are claiming as. O Allah[azwj]! Chastise Al-Zubeyr with the most evil of killings and Shed his blood upon straying, and Make Talha to know the disgrace, and Hoard for the two of them in the Hereafter more evil than that, if they have both oppressed me and forged upon me, and concealed their testimonies, and disobeyed You[azwj] and disobeyed Your[azwj] Rasool[saww] regarding me[asws]!. Say Ameen!' Khidash said, 'Ameen!'.

The Khidash said to himself, 'By Allah[azwj]! I have not seen a beard (bearded man) at all with clearer censures than you[asws], bearing arguments, parts of which break the other parts. Allah[azwj] has not Made greed to be in it. By Allah[azwj], I hereby disavow from both of them'. Ali[asws] said: 'Return to them and let them know of what you said'. He said, 'No, by Allah[azwj], not until you[asws] ask Allah[azwj] that he return me back to you[asws] quickly and that He[azwj] should Incline me to His[azwj] Pleasure regarding you[asws]'. So he[asws] did, and it was not long before he left and was killed with him[asws] (fighting against his[asws] enemies) on the Day of the Camel (the battle of Al-Basra). May Allah[azwj] have Mercy on him'.[1]

2. عَلِيُّ بْنُ مُحَمَّدٍ وَمُحَمَّدُ بْنُ الْحَسَنِ عَنْ سَهْلِ بْنِ زِيَادٍ وَأَبُو عَلِيٍّ الاشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ حَسَّانَ جَمِيعاً عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ نَصْرِ بْنِ مُزَاحِمٍ عَنْ عَمْرِو بْنِ سَعِيدٍ عَنْ جَرَّاحِ بْنِ عَبْدِ اللهِ عَنْ رَافِعِ بْنِ سَلَمَةَ قَالَ كُنْتُ مَعَ عَلِيِّ بْنِ أَبِي طَالِبٍ صَلَوَاتُ اللهِ عَلَيْهِ يَوْمَ النَّهْرَوَانِ فَبَيْنَا علي (عَلَيْهِ السَّلام) جَالِسٌ إِذْ جَاءَ فَارِسٌ فَقَالَ السَّلامُ عَلَيْكَ يَا عَلِيُّ فَقَالَ لَهُ علي (عَلَيْهِ السَّلام) وَعَلَيْكَ السَّلامُ مَا لَكَ ثَكِلَتْكَ أُمُّكَ لَمْ تُسَلِّمْ عَلَيَّ بِإِمْرَةِ الْمُؤْمِنِينَ قَالَ بَلَى سَأُخْبِرُكَ عَنْ ذَلِكَ كُنْتُ إِذْ كُنْتَ عَلَى الْحَقِّ بِصِفِّينَ فَلَمَّا حَكَّمْتَ الْحَكَمَيْنِ بَرِئْتُ مِنْكَ وَسَمَّيْتُكَ مُشْرِكاً فَأَصْبَحْتُ لا أَدْرِي إِلَى أَيْنَ أَصْرِفُ وَلايَتِي وَاللهِ لانْ أَعْرِفَ هُدَاكَ مِنْ ضَلالَتِكَ أَحَبُّ إِلَيَّ مِنَ الدُّنْيَا وَمَا فِيهَا فَقَالَ لَهُ علي (عَلَيْهِ السَّلام) ثَكِلَتْكَ أُمُّكَ قِفْ مِنِّي قَرِيباً أُرِيكَ عَلامَاتِ الْهُدَى مِنْ عَلامَاتِ الضَّلالَةِ فَوَقَفَ الرَّجُلُ قَرِيباً مِنْهُ فَبَيْنَمَا هُوَ كَذَلِكَ إِذْ أَقْبَلَ فَارِسٌ يَرْكُضُ حَتَّى أَتَى عَلِيّاً (عَلَيْهِ السَّلام) فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ أَبْشِرْ بِالْفَتْحِ أَقَرَّ اللهُ عَيْنَكَ قَدْ وَاللهِ قُتِلَ الْقَوْمُ أَجْمَعُونَ فَقَالَ لَهُ مِنْ دُونِ النَّهَرِ أَوْ مِنْ خَلْفِهِ قَالَ بَلْ مِنْ دُونِهِ فَقَالَ كَذَبْتَ وَالَّذِي فَلَقَ الْحَبَّةَ وَبَرَأَ النَّسَمَةَ لا يَعْبُرُونَ أَبَداً حَتَّى يُقْتَلُوا فَقَالَ الرَّجُلُ فَازْدَدْتُ فِيهِ بَصِيرَةً فَجَاءَ آخَرُ يَرْكُضُ عَلَى فَرَسٍ لَهُ فَقَالَ لَهُ مِثْلَ ذَلِكَ فَرَدَّ عَلَيْهِ أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلام) مِثْلَ الَّذِي رَدَّ عَلَى صَاحِبِهِ قَالَ الرَّجُلُ الشَّاكُّ وَهَمَمْتُ أَنْ أَحْمِلَ عَلَى علي (عَلَيْهِ السَّلام) فَأَفْلَقَ هَامَتَهُ بِالسَّيْفِ ثُمَّ جَاءَ فَارِسَانِ يَرْكُضَانِ قَدْ أَعْرَقَا فَرَسَيْهِمَا فَقَالا أَقَرَّ اللهُ عَيْنَكَ يَا أَمِيرَ الْمُؤْمِنِينَ أَبْشِرْ بِالْفَتْحِ قَدْ وَاللهِ قُتِلَ الْقَوْمُ

أَجْمَعُونَ فَقَالَ علي (عَلَيْهِ السَّلام) أَ مِنْ خَلْفِ النَّهَرِ أَوْ مِنْ دُونِهِ قَالا لا بَلْ مِنْ خَلْفِهِ إِنَّهُمْ لَمَّا اقْتَحَمُوا خَيْلَهُمُ النَّهْرَوَانَ وَضَرَبَ الْمَاءُ لَبَّاتِ خُيُولِهِمْ رَجَعُوا فَأُصِيبُوا فَقَالَ أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلام) صَدَقْتُمَا فَنَزَلَ الرَّجُلُ عَنْ فَرَسِهِ فَأَخَذَ بِيَدِ أَمِيرِ الْمُؤْمِنِينَ (عَلَيْهِ السَّلام) وَبِرِجْلِهِ فَقَبَّلَهُمَا فَقَالَ علي (عَلَيْهِ السَّلام) هَذِهِ لَكَ آيَةٌ.

Ali Bin Muhammad and Muhammad Bin Al Hassan, from Sahl Bin Ziyad and Abu Ali Al Ashary, from Muhammad Bin Hassan, altogether from Muhammad Bin Ali, from Nasr Bin Muzahim, from Amro Bin Saeed, from Jarrah Bin Abdullah, from Rafie Bin Salama who said,

'I was with Ali[asws] Bin Abu Talib[asws] on the Day of (the battle of) Al-Nahrawan. So while we were seated with Ali[azwj,] a horseman came over and he said, 'Greetings be upon you[asws], O Ali[asws]!' So Ali[asws] said to him: 'And upon you be the greetings! What is the matter with you, may your mother be bereft of you, you are not greeting upon me[asws] as Amir Al-Momineen?'

He said, 'Yes, I shall inform you[asws] about that. I was, when you[asws] were upon the Truth at (the battle of) Siffeen. So when you[asws] made two judges to judge, I disavowed from you[asws] and called you[asws] a Polytheist. So I have become such that I do not know to where I should expend my guardianship. By Allah[azwj!] If I could recognise your[asws] Guidance from your[asws] straying, it would be more beloved to me than the world and whatever is in it'. So Ali[asws] said to him: 'May your mother be bereft of you! Pause closer to me[asws] and I[asws] shall show you signs of the Guidance from the signs of the straying'. So the man paused near to him[asws]'.

So while he was like that when a horseman came running until he came over to Ali[asws] and he said, 'O Amir Al-Momineen[asws]! Receive the good news of the victory. Allah[azwj] had Delighted your[asws] eyes. By Allah[azwj!] The group of people have been killed, altogether!' So he[asws] said to him: 'From besides the river or from behind it?' He said, 'But, from besides it'. So he[asws] said: 'You are lying! By the One[azwj] Whom Splits the seed and Forms the person (in the womb)! They will not be crossing the river ever, until they are killed'. So the man (first horseman) said, 'So my insight has increased in it'.

So another one came to him[asws] galloping upon a horse, similar to that. So Amir Al-Momineen[asws] responded to him similar to that which he[asws] had responded to his companions. The man (first horseman) said, '(At that point) I doubted and thought of attacking upon Ali[asws] and split his[asws] head with the sword'.

Then two horse-men came galloping, their two horses perspiring, and they both said, 'Allah[azwj] has Delighted your[asws] eyes, O Amir Al-Momineen[asws]! Receive good news of the victory. By Allah[azwj!] The group of the people have been killed, altogether'. So Ali[asws] said: 'Was it from behind the river or from besides it?' They said, 'No, but from behind it. They, when they stormed their horses into the Nahrwan and the water struck the manes of their cavalry horses, they returned, so they were hit'. So Amir Al-Momineen[asws] said: 'You two are speaking the truth'. So the man descended from his horse and grabbed the hand of Amir Al Momineen[asws] and his[asws] leg and kissed them. So Ali[asws] said: 'This is a sign for you!'[2]

3. عَلِيُّ بْنُ مُحَمَّدٍ عَنْ أَبِي عَلِيٍّ مُحَمَّدِ بْنِ إِسْمَاعِيلَ بْنِ مُوسَى بْنِ جَعْفَرٍ عَنْ أَحْمَدَ بْنِ الْقَاسِمِ الْعِجْلِيِّ عَنْ أَحْمَدَ بْنِ يَحْيَى الْمَعْرُوفِ بِكُرْدٍ عَنْ مُحَمَّدِ بْنِ خُدَاهِيٍّ عَنْ عَبْدِ اللهِ بْنِ أَيُّوبَ عَنْ عَبْدِ اللهِ بْنِ هَاشِمٍ عَنْ عَبْدِ الْكَرِيمِ بْنِ عَمْرٍو الْخَثْعَمِيِّ عَنْ حَبَابَةَ الْوَالِبِيَّةِ قَالَتْ رَأَيْتُ أَمِيرَ الْمُؤْمِنِينَ (عَلَيْهِ السَّلام) فِي شُرْطَةِ الْخَمِيسِ وَمَعَهُ دِرَّةٌ لَهَا سَبَابَتَانِ يَضْرِبُ بِهَا بَيَّاعِي الْجِرِّيِّ وَالْمَارْمَاهِي وَالزِّمَّارِ وَيَقُولُ لَهُمْ يَا بَيَّاعِي مُسُوخِ بَنِي إِسْرَائِيلَ وَجُنْدِ بَنِي مَرْوَانَ فَقَامَ إِلَيْهِ فُرَاتُ بْنُ أَحْنَفَ فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ وَمَا جُنْدُ بَنِي مَرْوَانَ قَالَ فَقَالَ لَهُ أَقْوَامٌ حَلَقُوا اللِّحَى وَفَتَلُوا الشَّوَارِبَ فَمُسِخُوا فَلَمْ أَرَ نَاطِقاً أَحْسَنَ نُطْقاً مِنْهُ ثُمَّ اتَّبَعْتُهُ فَلَمْ أَزَلْ أَقْفُو أَثَرَهُ حَتَّى قَعَدَ فِي رَحَبَةِ الْمَسْجِدِ فَقُلْتُ لَهُ يَا أَمِيرَ الْمُؤْمِنِينَ مَا دَلالَةُ الامَامَةِ يَرْحَمُكَ اللهُ قَالَتْ فَقَالَ ائْتِينِي بِتِلْكِ الْحَصَاةِ وَأَشَارَ بِيَدِهِ إِلَى حَصَاةٍ فَأَتَيْتُهُ بِهَا فَطَبَعَ لِي فِيهَا بِخَاتَمِهِ ثُمَّ قَالَ لِي يَا حَبَابَةُ إِذَا ادَّعَى مُدَّعٍ الامَامَةَ فَقَدَرَ أَنْ يَطْبَعَ كَمَا رَأَيْتِ فَاعْلَمِي أَنَّهُ إِمَامٌ مُفْتَرَضُ الطَّاعَةِ وَالامَامُ لا يَعْزُبُ عَنْهُ شَيْءٌ يُرِيدُهُ قَالَتْ ثُمَّ انْصَرَفْتُ حَتَّى قُبِضَ أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلام) فَجِئْتُ إِلَى الْحَسَنِ (عَلَيْهِ السَّلام) وَهُوَ فِي مَجْلِسِ أَمِيرِ الْمُؤْمِنِينَ (عَلَيْهِ السَّلام) وَالنَّاسُ يَسْأَلُونَهُ فَقَالَ يَا حَبَابَةُ الْوَالِبِيَّةُ فَقُلْتُ نَعَمْ يَا مَوْلايَ فَقَالَ هَاتِي مَا مَعَكِ قَالَ فَأَعْطَيْتُهُ فَطَبَعَ فِيهَا كَمَا طَبَعَ أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلام) قَالَتْ ثُمَّ أَتَيْتُ الْحُسَيْنَ (عَلَيْهِ السَّلام) وَهُوَ فِي مَسْجِدِ رَسُولِ اللهِ (صَلَّى اللهُ عَلَيْهِ وَآلِه) فَقَرَّبَ وَرَحَّبَ ثُمَّ قَالَ لِي إِنَّ فِي الدَّلالَةِ دَلِيلاً عَلَى مَا تُرِيدِينَ أَ فَتُرِيدِينَ دَلالَةَ الامَامَةِ فَقُلْتُ نَعَمْ يَا سَيِّدِي فَقَالَ هَاتِي مَا مَعَكِ فَنَاوَلْتُهُ الْحَصَاةَ فَطَبَعَ لِي فِيهَا قَالَتْ ثُمَّ أَتَيْتُ عَلِيَّ بن الحسين (عَلَيْهِما السَّلام) وَقَدْ بَلَغَ بِيَ الْكِبَرُ إِلَى أَنْ أُرْعِشْتُ وَأَنَا أَعُدُّ يَوْمَئِذٍ مِائَةً وَثَلاثَ عَشْرَةَ سَنَةً فَرَأَيْتُهُ رَاكِعاً وَسَاجِداً وَمَشْغُولاً بِالْعِبَادَةِ فَيَئِسْتُ مِنَ الدَّلالَةِ فَأَوْمَأَ إِلَيَّ بِالسَّبَّابَةِ فَعَادَ إِلَيَّ شَبَابِي قَالَتْ فَقُلْتُ يَا سَيِّدِي كَمْ مَضَى مِنَ الدُّنْيَا وَكَمْ بَقِيَ فَقَالَ أَمَّا مَا مَضَى فَنَعَمْ وَأَمَّا مَا بَقِيَ فَلا قَالَتْ ثُمَّ قَالَ لِي هَاتِي مَا مَعَكِ فَأَعْطَيْتُهُ الْحَصَاةَ فَطَبَعَ لِي فِيهَا ثُمَّ أَتَيْتُ أَبَا جَعْفَرٍ (عَلَيْهِ السَّلام) فَطَبَعَ لِي فِيهَا ثُمَّ أَتَيْتُ أَبَا عَبْدِ اللهِ (عَلَيْهِ السَّلام) فَطَبَعَ لِي فِيهَا ثُمَّ أَتَيْتُ أَبَا الْحَسَنِ مُوسَى (عَلَيْهِ السَّلام) فَطَبَعَ لِي فِيهَا ثُمَّ أَتَيْتُ الرِّضَا (عَلَيْهِ السَّلام) فَطَبَعَ لِي فِيهَا وَعَاشَتْ حَبَابَةُ بَعْدَ ذَلِكَ تِسْعَةَ أَشْهُرٍ عَلَى مَا ذَكَرَ مُحَمَّدُ بْنُ هِشَامٍ.

Ali Bin Muhammad, from Abu Ali Muhammad Bin Isnail Bin Musa Bin Ja'far, from Ahmad Bin Al Qasim Al Ijaly, from Ahmad Bin Yahya know as Kurdi, from Muhammad Bin Khudahy, from Abdullah Bin Ayoub, from Abdullah Bin Hashim, from Abdul Kareem Bin Amro Al Khash'amy, from Hababat Al Wailibiya who said,

'I saw Amir Al-Momineen[asws] among the elite police and with him was a whip of his[asws] having two branches to it. He[asws] was striking with it upon the sellers of the eels, and the moray and the angles (Prohibited fishes), and he[asws]

was saying to them: ‘O sellers of the metamorphosed Children of Israel and the armies of the Clan of Marwan!’ So Furat Bin Akhnaf stood up to him[asws] and said, ‘O Amir Al-Momineen[asws]! What is the army of the Clan of Marwan?’ So he[asws] said to him: ‘People who (used to) shave off the beards and twiddle the moustaches, so they were metamorphosed’.

So I had not seen a speaker speaking better than him[asws]. Then I followed him[asws] and did not cease missing his[asws] footsteps until he[asws] sat in an open space of the Masjid. So I said to him[asws], ‘O Amir Al-Momineen[asws]! What is the evidence of the Imamate? May Allah[azwj] have Mercy on you[asws]!’ So he[asws] said: ‘Bring to me[asws] that pebble’, and he[asws] gestured by his[asws] hand to a pebble. So I came over to him[asws] with it, and he[asws] imprinted in it with his[asws] ring for me, then said to me: ‘O Hababa! Whenever a claimant claims the Imamate and he[asws] is able to imprint just as you saw, so know that he[asws] is an Imam of Obligatory obedience, and the Imam[asws] is such that nothing escapes from him[asws] which he[asws] wants’.

She said, ‘Then I left, until such times as Amir Al-Momineen[asws] passed away. So I went over to Al-Hassan[asws], and he[asws] was in the seat of Amir Al-Momineen[asws] and the people were asking him[asws]. So he[asws] said: ‘O Hababa Al-Wailibiya!’ So I said, ‘Yes, my Master[asws]!’ So he[asws] said: ‘Give me what is with you’. So I gave it (the imprinted) pebble, and he[asws] imprinted in it just as Amir Al-Momineen[asws] had imprinted (beforehand).

She said, ‘Then I went over to Al-Husayn[asws] and he[asws] was in the Masjid of Rasool-Allah[saww]. So he[asws] told me to come near and welcomed me, then said to me: ‘Regarding the evidence upon what you want, are you (still) wanting the evidence of the Imamate?’ So I said, ‘Yes, O my Chief!’ So he[asws] said: ‘Give me what is with you’. So I gave the pebble to him[asws], and he[asws] imprinted in it.

She said, ‘Then I went over to Ali[asws] Bin Al-Husayn[asws], and there had reached with me the age that I was shaking, and I had counted that in those days I was one hundred and thirteen years old. So I saw him[asws] performing Ruk’u and Sajda, and was pre-occupied with the worship, so I despaired from the evidence. So he[asws] gestures towards me with the index finger, so my youth returned to me. So I said, ‘My Chief! How much from the world has passed and how much remains?’ So he[asws] said: ‘As for what has passed, so yes, and as for what remains, so no’. Then he[asws] said to me: ‘Give me what is with you’. So I gave the pebble to him, and he[asws] imprinted in it for me.

Then I went over to Abu Ja’far[asws], so he[asws] imprinted in it for me. Then I went over to Abu Abdullah[asws], so he[asws] imprinted in it for me. Then I went over to Abu Al-Hassan Musa[asws], so he[asws] printed in it for me. Then I went over to Al-Reza[asws], so he[asws] imprinted in it for me’.

And Hababa lived after that for nine months upon what Muhammad Bin Hisham mentioned.[3]

4. مُحَمَّدُ بْنُ أَبِي عَبْدِ الله وَعَلِيُّ بْنُ مُحَمَّدٍ عَنْ إِسْحَاقَ بْنِ مُحَمَّدٍ النَّخَعِيِّ عَنْ أَبِي هَاشِمٍ دَاوُدَ بْنِ الْقَاسِمِ الْجَعْفَرِيِّ قَالَ كُنْتُ عِنْدَ أَبِي مُحَمَّدٍ (عَلَيْهِ السَّلام) فَاسْتُؤْذِنَ لِرَجُلٍ مِنْ أَهْلِ الْيَمَنِ عَلَيْهِ فَدَخَلَ رَجُلٌ عَبْلٌ طَوِيلٌ جَسِيمٌ فَسَلَّمَ عَلَيْهِ بِالْوَلايَةِ فَرَدَّ عَلَيْهِ بِالْقَبُولِ وَأَمَرَهُ بِالْجُلُوسِ فَجَلَسَ

مُلاصِقاً لِي فَقُلْتُ فِي نَفْسِي لَيْتَ شِعْرِي مَنْ هَذَا فَقَالَ أَبُو مُحَمَّدٍ (عَلَيْهِ السَّلام) هَذَا مِنْ وُلْدِ الاعْرَابِيَّةِ صَاحِبَةِ الْحَصَاةِ الَّتِي طَبَعَ آبَائِي (عَلَيْهِم السَّلام) فِيهَا بِخَوَاتِيمِهِمْ فَانْطَبَعَتْ وَقَدْ جَاءَ بِهَا مَعَهُ يُرِيدُ أَنْ أَطْبَعَ فِيهَا ثُمَّ قَالَ هَاتِهَا فَأَخْرَجَ حَصَاةً وَفِي جَانِبٍ مِنْهَا مَوْضِعٌ أَمْلَسُ فَأَخَذَهَا أَبُو مُحَمَّدٍ (عَلَيْهِ السَّلام) ثُمَّ أَخْرَجَ خَاتَمَهُ فَطَبَعَ فِيهَا فَانْطَبَعَ فَكَأَنِّي أَرَى نَقْشَ خَاتَمِهِ السَّاعَةَ الْحَسَنُ بْنُ عَلِيٍّ فَقُلْتُ لِلْيَمَانِيِّ رَأَيْتَهُ قَبْلَ هَذَا قَطُّ قَالَ لا وَاللهِ وَإِنِّي لَمُنْذُ دَهْرٍ حَرِيصٌ عَلَى رُؤْيَتِهِ حَتَّى كَانَ السَّاعَةَ أَتَانِي شَابٌّ لَسْتُ أَرَاهُ فَقَالَ لِي قُمْ فَادْخُلْ فَدَخَلْتُ ثُمَّ نَهَضَ الْيَمَانِيُّ وَهُوَ يَقُولُ رَحْمَةُ اللهِ وَبَرَكَاتُهُ عَلَيْكُمْ أَهْلَ الْبَيْتِ ذُرِّيَّةً بَعْضُهَا مِنْ بَعْضٍ أَشْهَدُ بِاللهِ إِنَّ حَقَّكَ لَوَاجِبٌ كَوُجُوبِ حَقِّ أَمِيرِ الْمُؤْمِنِينَ (عَلَيْهِ السَّلام) وَالائِمَّةِ مِنْ بَعْدِهِ صَلَوَاتُ اللهِ عَلَيْهِمْ أَجْمَعِينَ ثُمَّ مَضَى فَلَمْ أَرَهُ بَعْدَ ذَلِكَ قَالَ إِسْحَاقُ قَالَ أَبُو هَاشِمٍ الْجَعْفَرِيُّ وَسَأَلْتُهُ عَنِ اسْمِهِ فَقَالَ اسْمِي مِهْجَعُ بْنُ الصَّلْتِ بْنِ عُقْبَةَ بْنِ سِمْعَانَ بْنِ غَانِمٍ ابْنِ أُمِّ غَانِمٍ وَهِيَ الاعْرَابِيَّةُ الْيَمَانِيَّةُ صَاحِبَةُ الْحَصَاةِ الَّتِي طَبَعَ فِيهَا أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلام) وَالسِّبْطُ إِلَى وَقْتِ أَبِي الْحَسَنِ (عَلَيْهِ السَّلام)

Muhammad Bin Abu Abdullah and Ali Bin Muhammad, from Is'haq Bin Muhammad Al Nakhaie, from Abu Hashim Dawood Bin Al Qasim Al Ja'fary who said,

'I was in the presence of Abu Muhammad[asws] and permission was given for a man from the people of Al-Yemen to see him[asws]. So there entered a man of plump and tall figure. He greeted upon him[asws] with ' بِالْـوَلَايَ ' the Wilayah, so he[asws] returned upon him with the acceptance and instructed him with being seated. So he sat down adjacent to me. So I said within myself, 'I wish I was aware of who this one is'.

So Abu Muhammad[asws] said: 'This is from the children of the Bedouin woman, the owner of the pebble which my[asws] forefathers[asws] had imprinted therein with their[asws] insignias, so it is engraved, and he has come with it intending that I[asws] should imprint (my[asws] insignia) in it'. Then he[asws] said: 'Give it!' So he brought out a pebble and in one side of it was a smooth place. Abu Muhammad[asws] took it, then brought out his[asws] seal and imprinted in it, and it was engraved, and it was as if I could see the engraving at the moment of the seal of Al-Hassan[asws] Bin Ali[asws]. So I said to the Yemeni, 'Had you seen him (Abu Muhammad[asws]) before this, at all?'

So he said, 'No, by Allah[azwj], and I have been coveting for a long time upon seeing him[asws], until it was the time when a youth came to me whom I had not seen, so he said to me, 'Arise, and come in'. So I entered here'. Then the Yameni got up and he was saying,

'May Allah[azwj] have Mercy upon you[asws] all, the People[asws] of the Household, [3:34] Offspring of one from the other. I testify with Allah[azwj] that your[asws] right is an Obligatory like the Obligation of the right of Amir Al-Momineen[asws] and the Imams[asws] from after him[asws], may the Salawat of Allah[azwj] be upon them[asws] altogether'. Then he left and I did not see him after that.

Is'haq said, 'Abu Hisham Al-Ja'fary said, 'And I asked him about his name, so he said, 'My name is Mijam Bin Al-Salt Bin Uqba Bin Sim'an Bin Ghanim Ibn Umm Ghanim, and she was the Yemenite Bedouin woman, the owner of the pebble in which Amir Al-Momineen[asws] and his[asws] descendants[asws] had imprinted, up to the time of Abu Al-Hassan[asws] (8th Imam[asws])'.[4]

4. مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مَحْبُوبٍ عَنْ عَلِيِّ بْنِ رِئَابٍ عَنْ أَبِي عُبَيْدَةَ وَزُرَارَةَ جَمِيعاً عَنْ ابي جعفر (عَلَيْهِ السَّلام) قَالَ لَمَّا قُتِلَ الْحُسَيْنُ (عَلَيْهِ السَّلام) أَرْسَلَ مُحَمَّدُ بْنُ الْحَنَفِيَّةِ إِلَى عَلِيِّ بن الحسين (عَلَيْهِما السَّلام) فَخَلا بِهِ فَقَالَ لَهُ يَا ابْنَ أَخِي قَدْ عَلِمْتَ أَنَّ رَسُولَ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) دَفَعَ الْوَصِيَّةَ وَالامَامَةَ مِنْ بَعْدِهِ إِلَى أَمِيرِ الْمُؤْمِنِينَ (عَلَيْهِ السَّلام) ثُمَّ إِلَى الْحَسَنِ (عَلَيْهِ السَّلام) ثُمَّ إِلَى الْحُسَيْنِ (عَلَيْهِ السَّلام) وَقَدْ قُتِلَ أَبُوكَ رَضِيَ الله عَنْهُ وَصَلَّى عَلَى رُوحِهِ وَلَمْ يُوصِ وَأَنَا عَمُّكَ وَصِنْوُ أَبِيكَ وَوِلادَتِي مِنْ علي (عَلَيْهِ السَّلام) فِي سِنِّي وَقَدِيمِي أَحَقُّ بِهَا مِنْكَ فِي حَدَاثَتِكَ فَلا تُنَازِعْنِي فِي الْوَصِيَّةِ وَالامَامَةِ وَلا تُحَاجَّنِي فَقَالَ لَهُ عَلِيُّ بن الحسين (عَلَيْهِما السَّلام) يَا عَمِّ اتَّقِ الله وَلا تَدَّعِ مَا لَيْسَ لَكَ بِحَقٍّ إِنِّي أَعِظُكَ أَنْ تَكُونَ مِنَ الْجَاهِلِينَ إِنَّ أَبِي يَا عَمِّ صَلَوَاتُ الله عَلَيْهِ أَوْصَى إِلَيَّ قَبْلَ أَنْ يَتَوَجَّهَ إِلَى الْعِرَاقِ وَعَهِدَ إِلَيَّ فِي ذَلِكَ قَبْلَ أَنْ يُسْتَشْهَدَ بِسَاعَةٍ وَهَذَا سِلاحُ رَسُولِ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) عِنْدِي فَلا تَتَعَرَّضْ لِهَذَا فَإِنِّي أَخَافُ عَلَيْكَ نَقْصَ الْعُمُرِ وَتَشَتُّتَ الْحَالِ إِنَّ الله عَزَّ وَجَلَّ جَعَلَ الْوَصِيَّةَ وَالامَامَةَ فِي عَقِبِ الْحُسَيْنِ (عَلَيْهِ السَّلام) فَإِذَا أَرَدْتَ أَنْ تَعْلَمَ ذَلِكَ فَانْطَلِقْ بِنَا إِلَى الْحَجَرِ الاسْوَدِ حَتَّى نَتَحَاكَمَ إِلَيْهِ وَنَسْأَلَهُ عَنْ ذَلِكَ قَالَ أَبُو جَعْفَرٍ (عَلَيْهِ السَّلام) وَكَانَ الْكَلامُ بَيْنَهُمَا بِمَكَّةَ فَانْطَلَقَا حَتَّى أَتَيَا الْحَجَرَ الاسْوَدَ فَقَالَ عَلِيُّ بْنُ الْحُسَيْنِ لِمُحَمَّدِ بْنِ الْحَنَفِيَّةِ ابْدَأْ أَنْتَ فَابْتَهِلْ إِلَى الله عَزَّ وَجَلَّ وَسَلْهُ أَنْ يُنْطِقَ لَكَ الْحَجَرَ ثُمَّ سَلْ فَابْتَهَلَ مُحَمَّدٌ فِي الدُّعَاءِ وَسَأَلَ الله ثُمَّ دَعَا الْحَجَرَ فَلَمْ يُجِبْهُ فَقَالَ عَلِيُّ بن الحسين (عَلَيْهِما السَّلام) يَا عَمِّ لَوْ كُنْتَ وَصِيّاً وَإِمَاماً لاجَابَكَ قَالَ لَهُ مُحَمَّدٌ فَادْعُ الله أَنْتَ يَا ابْنَ أَخِي وَسَلْهُ فَدَعَا الله عَلِيُّ بن الحسين (عَلَيْهِما السَّلام) بِمَا أَرَادَ ثُمَّ قَالَ أَسْأَلُكَ بِالَّذِي جَعَلَ فِيكَ مِيثَاقَ الانْبِيَاءِ وَمِيثَاقَ الاوْصِيَاءِ وَمِيثَاقَ النَّاسِ أَجْمَعِينَ لَمَّا أَخْبَرْتَنَا مَنِ الْوَصِيُّ وَالامَامُ بَعْدَ الْحُسَيْنِ بن علي (عَلَيْهِما السَّلام) قَالَ فَتَحَرَّكَ الْحَجَرُ حَتَّى كَادَ أَنْ يَزُولَ عَنْ مَوْضِعِهِ ثُمَّ أَنْطَقَهُ الله عَزَّ وَجَلَّ بِلِسَانٍ عَرَبِيٍّ مُبِينٍ فَقَالَ اللهمَّ إِنَّ الْوَصِيَّةَ وَالامَامَةَ بَعْدَ الْحُسَيْنِ بن علي (عَلَيْهِما السَّلام) إِلَى عَلِيِّ بْنِ الْحُسَيْنِ بْنِ عَلِيِّ بْنِ أَبِي طَالِبٍ وَابْنِ فَاطِمَةَ بِنْتِ رَسُولِ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) قَالَ فَانْصَرَفَ مُحَمَّدُ بْنُ عَلِيٍّ وَهُوَ يَتَوَلَّى عَلِيَّ بْنَ الْحُسَيْنِ (عَلَيْهِما السَّلام)

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عِيسَى عَنْ حَرِيزٍ عَنْ زُرَارَةَ عَنْ ابي جعفر (عَلَيْهِ السَّلام) مِثْلَهُ.

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Mahboub, from Ali Bin Raib, from Abu Ubeyda and Zurara altogether,

(It has been narrated) from Abu Ja'far[asws] having said: 'When Al-Husayn[asws] was killed, Muhammad Bin Hanafiyya sent a message to Ali[asws] Bin Al-Husayn[asws]. So he[asws] isolated himself[asws] with him, and he said to him[asws], 'يَا ابْنَ أَخِي ' 'O my nephewas[ws]! You[asws] have known that Rasool-Allah[saww] handed over the successorship and the Imamate from after him[saww] to Amir Al-Momineen[asws], then to Al-Hassan[asws], then to Al-Husayn[asws], and your[asws] father[asws] was killed, may Allah[azwj] be Pleased with him[asws] and Send Salawat upon his[asws] soul, and he[asws] did not bequeath; and I am your[asws] uncle and equivalent to your[asws] father[asws], and my birth is from Ali[asws]. With regards to my age and my precedence, I am more rightful with it than you[asws] are regarding your[asws] young age. Therefore, do not dispute with me regarding the successorship and the Imamate, nor argue with me'.

So Ali[asws] Bin Al-Husayn[asws] said: 'O uncle! Fear Allah[azwj] and do not claim what isn't for you by right. I[asws] hereby advise you not to become from the ignorant ones. O uncle! My[asws] father[asws], may the Salawat of Allah[azwj] be upon him[asws], bequeathed to me[asws] before he[asws] headed towards Al-Iraq and covenanted to me[asws] regarding that before he[asws] was martyred, by some time, and these here are the weapons of Rasool-Allah[saww] with me[asws]. Therefore do not expose yourself to this matter, for I[asws] fear of a reduction of the life-span upon you and the difficult conditions. Allah[azwj] Mighty and Majestic Made the successorship and the Imamate to be in the posterity of Al-Husayn[asws]. Thus, if you intend to know that (to be a fact), so let us go to the Black Stone (Al-Hajr Al-Aswad) until it judges for us and we ask it about that'.

Abu Ja'far[asws] said: 'And it was so that the speech between the two of them was at Makkah, and they both went until they came over to the Black Stone (Al-Hajr Al-Aswad). So Ali[asws] Bin Al-Husayn[asws] said to Muhammad Bin Al-Hanafiyya: 'You begin and beseech to Allah[azwj] Mighty and Majestic and ask Him[azwj] to Cause the Stone to Speak to you, then ask'. So Muhammad beseeched in the supplication and asked Allah[azwj,] then called out to the Stone. But it did not answer him. So Ali[asws] Bin Al-Husayn[asws] said: 'O uncle! Had you been a successor[asws] and an Imam[asws], it would have answered you'.

So Muhammad said to him[asws], 'So you[asws] supplicate to Allah[azwj,] O my 'يا ابْـنَ أَخِـي ' nephewas[ws], and ask Him[azwj'.] So Ali[asws] Bin Al-Husayn[asws] supplicated to Allah[azwj] with what he[asws] intended, then said: 'I[asws] ask you (Al-Hajr Al-Aswad), by the One[azwj] Who Made to be inside you the Covenant of the Prophets[as] and the Covenant of the succesorsas and the Covenant of the people altogether, to inform us, who is the successor[asws] and the Imam[asws] after Al-Husayn Bin Ali[asws]?'

He (Imam Baqir[asws]) said: 'So the Stone moved until it almost fell from its place. Then Allah[azwj] Mighty and Majestic Caused it to speak in clear Arabic language, and it said: 'O Allah[azwj!] The successorship and the Imamate after

Al-Husayn Bin Ali[asws] it to Ali[asws] Bin Ali Husayn Bin Ali Bin Abu Talib[asws] and a son[asws] of the daughter[asws] of Rasool-Allah[saww]!'

He (Imam Baqir[asws]) said: 'So Muhammad Bin Ali (Al-Hanafiyya) left and he was acknowledging the Master-ship of Ali[asws] Bin Al-Husayn[asws]'.

Ali Bin Ibrahim, from his father, from Hammad Bin Isa, from Hareyz, from Zurara, from Abu Ja'far[asws], similar to it.[5]

6. الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنِ الْمُعَلَّى بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ قَالَ أَخْبَرَنِي سَمَاعَةُ بْنُ مِهْرَانَ قَالَ أَخْبَرَنِي الْكَلْبِيُّ النَّسَّابَةُ قَالَ دَخَلْتُ الْمَدِينَةَ وَلَسْتُ أَعْرِفُ شَيْئاً مِنْ هَذَا الامْرِ فَأَتَيْتُ الْمَسْجِدَ فَإِذَا جَمَاعَةٌ مِنْ قُرَيْشٍ فَقُلْتُ أَخْبِرُونِي عَنْ عَالِمِ أَهْلِ هَذَا الْبَيْتِ فَقَالُوا عَبْدُ الله بْنُ الْحَسَنِ فَأَتَيْتُ مَنْزِلَهُ فَاسْتَأْذَنْتُ فَخَرَجَ إِلَيَّ رَجُلٌ ظَنَنْتُ أَنَّهُ غُلامٌ لَهُ فَقُلْتُ لَهُ اسْتَأْذِنْ لِي عَلَى مَوْلاكَ فَدَخَلَ ثُمَّ خَرَجَ فَقَالَ لِيَ ادْخُلْ فَدَخَلْتُ فَإِذَا أَنَا بِشَيْخٍ مُعْتَكِفٍ شَدِيدِ الاجْتِهَادِ فَسَلَّمْتُ عَلَيْهِ فَقَالَ لِي مَنْ أَنْتَ فَقُلْتُ أَنَا الْكَلْبِيُّ النَّسَّابَةُ فَقَالَ مَا حَاجَتُكَ فَقُلْتُ جِئْتُ أَسْأَلُكَ فَقَالَ أَ مَرَرْتَ بِابْنِي مُحَمَّدٍ قُلْتُ بَدَأْتُ بِكَ فَقَالَ سَلْ فَقُلْتُ أَخْبِرْنِي عَنْ رَجُلٍ قَالَ لامْرَأَتِهِ أَنْتِ طَالِقٌ عَدَدَ نُجُومِ السَّمَاءِ فَقَالَ تَبِينُ بِرَأْسِ الْجَوْزَاءِ وَالْبَاقِي وِزْرٌ عَلَيْهِ وَعُقُوبَةٌ فَقُلْتُ فِي نَفْسِي وَاحِدَةٌ فَقُلْتُ مَا يَقُولُ الشَّيْخُ فِي الْمَسْحِ عَلَى الْخُفَّيْنِ فَقَالَ قَدْ مَسَحَ قَوْمٌ صَالِحُونَ وَنَحْنُ أَهْلَ الْبَيْتِ لا نَمْسَحُ فَقُلْتُ فِي نَفْسِي ثِنْتَانِ فَقُلْتُ مَا تَقُولُ فِي أَكْلِ الْجِرِّيِّ أَ حَلالٌ هُوَ أَمْ حَرَامٌ فَقَالَ حَلالٌ إِلا أَنَّا أَهْلَ الْبَيْتِ نَعَافُهُ فَقُلْتُ فِي نَفْسِي ثَلاثٌ فَقُلْتُ فَمَا تَقُولُ فِي شُرْبِ النَّبِيذِ فَقَالَ حَلالٌ إِلا أَنَّا أَهْلَ الْبَيْتِ لا نَشْرَبُهُ فَقُمْتُ فَخَرَجْتُ مِنْ عِنْدِهِ وَأَنَا أَقُولُ هَذِهِ الْعِصَابَةُ تَكْذِبُ عَلَى أَهْلِ هَذَا الْبَيْتِ فَدَخَلْتُ الْمَسْجِدَ فَنَظَرْتُ إِلَى جَمَاعَةٍ مِنْ قُرَيْشٍ وَغَيْرِهِمْ مِنَ النَّاسِ فَسَلَّمْتُ عَلَيْهِمْ ثُمَّ قُلْتُ لَهُمْ مَنْ أَعْلَمُ أَهْلِ هَذَا الْبَيْتِ فَقَالُوا عَبْدُ الله بْنُ الْحَسَنِ فَقُلْتُ قَدْ أَتَيْتُهُ فَلَمْ أَجِدْ عِنْدَهُ شَيْئاً فَرَفَعَ رَجُلٌ مِنَ الْقَوْمِ رَأْسَهُ فَقَالَ ائْتِ جَعْفَرَ بْنَ مُحَمَّدٍ (عَلَيْهِما السَّلام) فَهُوَ أَعْلَمُ أَهْلِ هَذَا الْبَيْتِ فَلامَهُ بَعْضُ مَنْ كَانَ بِالْحَضْرَةِ فَقُلْتُ إِنَّ الْقَوْمَ إِنَّمَا مَنَعَهُمْ مِنْ إِرْشَادِي إِلَيْهِ أَوَّلَ مَرَّةٍ الْحَسَدُ فَقُلْتُ لَهُ وَيْحَكَ إِيَّاهُ أَرَدْتُ فَمَضَيْتُ حَتَّى صِرْتُ إِلَى مَنْزِلِهِ فَقَرَعْتُ الْبَابَ فَخَرَجَ غُلامٌ لَهُ فَقَالَ ادْخُلْ يَا أَخَا كَلْبٍ فَوَ الله لَقَدْ أَدْهَشَنِي فَدَخَلْتُ وَأَنَا مُضْطَرِبٌ وَنَظَرْتُ فَإِذَا شَيْخٌ عَلَى مُصَلىً بِلا مِرْفَقَةٍ وَلا بَرْدَعَةٍ فَابْتَدَأَنِي بَعْدَ أَنْ سَلَّمْتُ عَلَيْهِ فَقَالَ لِي مَنْ أَنْتَ فَقُلْتُ فِي نَفْسِي يَا سُبْحَانَ الله غُلامُهُ يَقُولُ لِي بِالْبَابِ ادْخُلْ يَا أَخَا كَلْبٍ وَيَسْأَلُنِي الْمَوْلَى مَنْ أَنْتَ فَقُلْتُ لَهُ أَنَا الْكَلْبِيُّ النَّسَّابَةُ فَضَرَبَ بِيَدِهِ عَلَى جَبْهَتِهِ وَقَالَ كَذَبَ الْعَادِلُونَ بِالله وَضَلُّوا ضَلالاً بَعِيداً وَخَسِرُوا خُسْرَاناً مُبِيناً يَا أَخَا كَلْبٍ إِنَّ الله عَزَّ وَجَلَّ يَقُولُ وَعاداً وَثَمُودَ وَأَصْحابَ الرَّسِّ وَقُرُوناً بَيْنَ ذلِكَ كَثِيراً أَ فَتَنْسِبُهَا أَنْتَ فَقُلْتُ لا جُعِلْتُ فِدَاكَ فَقَالَ لِي أَ فَتَنْسِبُ نَفْسَكَ قُلْتُ نَعَمْ أَنَا فُلانُ بْنُ فُلانِ بْنِ فُلانٍ حَتَّى ارْتَفَعْتُ فَقَالَ لِي قِفْ لَيْسَ حَيْثُ تَذْهَبُ وَيْحَكَ أَ تَدْرِي

مَنْ فُلانُ بْنُ فُلانٍ قُلْتُ نَعَمْ فُلانُ بْنُ فُلانٍ قَالَ إِنَّ فُلانَ بْنَ فُلانٍ ابْنُ فُلانٍ الرَّاعِي الْكُرْدِيّ إِنَّمَا كَانَ فُلانٌ الرَّاعِي الْكُرْدِيُّ عَلَى جَبَلِ آلِ فُلانٍ فَنَزَلَ إِلَى فُلانَةَ امْرَأَةِ فُلانٍ مِنْ جَبَلِهِ الَّذِي كَانَ يَرْعَى غَنَمَهُ عَلَيْهِ فَأَطْعَمَهَا شَيْئاً وَغَشِيَهَا فَوَلَدَتْ فُلاناً وَفُلانُ بْنُ فُلانٍ مِنْ فُلانَةَ وَفُلانِ بْنِ فُلانٍ ثُمَّ قَالَ أَ تَعْرِفُ هَذِهِ الاسَامِيَ قُلْتُ لا وَاللهِ جُعِلْتُ فِدَاكَ فَإِنْ رَأَيْتَ أَنْ تَكُفَّ عَنْ هَذَا فَعَلْتَ فَقَالَ إِنَّمَا قُلْتَ فَقُلْتُ فَقُلْتُ إِنِّي لا أَعُودُ قَالَ لا نَعُودُ إِذاً وَاسْأَلْ عَمَّا جِئْتَ لَهُ فَقُلْتُ لَهُ أَخْبِرْنِي عَنْ رَجُلٍ قَالَ لامْرَأَتِهِ أَنْتِ طَالِقٌ عَدَدَ نُجُومِ السَّمَاءِ فَقَالَ وَيْحَكَ أَ مَا تَقْرَأُ سُورَةَ الطَّلاقِ قُلْتُ بَلَى قَالَ فَاقْرَأْ فَقَرَأْتُ فَطَلِّقُوهُنَّ لِعِدَّتِهِنَّ وَأَحْصُوا الْعِدَّةَ قَالَ أَ تَرَى هَاهُنَا نُجُومَ السَّمَاءِ قُلْتُ لا قُلْتُ فَرَجُلٌ قَالَ لامْرَأَتِهِ أَنْتِ طَالِقٌ ثَلاثاً قَالَ تُرَدُّ إِلَى كِتَابِ اللهِ وَسُنَّةِ نَبِيِّهِ (صَلَّى اللهُ عَلَيْهِ وَآلِه) ثُمَّ قَالَ لا طَلاقَ إِلا عَلَى طُهْرٍ مِنْ غَيْرِ جِمَاعٍ بِشَاهِدَيْنِ مَقْبُولَيْنِ فَقُلْتُ فِي نَفْسِي وَاحِدَةٌ ثُمَّ قَالَ سَلْ قُلْتُ مَا تَقُولُ فِي الْمَسْحِ عَلَى الْخُفَّيْنِ فَتَبَسَّمَ ثُمَّ قَالَ إِذَا كَانَ يَوْمُ الْقِيَامَةِ وَرَدَّ اللهُ كُلَّ شَيْءٍ إِلَى شَيْئِهِ وَرَدَّ الْجِلْدَ إِلَى الْغَنَمِ فَتَرَى أَصْحَابَ الْمَسْحِ أَيْنَ يَذْهَبُ وُضُوؤُهُمْ فَقُلْتُ فِي نَفْسِي ثِنْتَانِ ثُمَّ الْتَفَتَ إِلَيَّ فَقَالَ سَلْ فَقُلْتُ أَخْبِرْنِي عَنْ أَكْلِ الْجِرِّيِّ فَقَالَ إِنَّ اللهَ عَزَّ وَجَلَّ مَسَخَ طَائِفَةً مِنْ بَنِي إِسْرَائِيلَ فَمَا أَخَذَ مِنْهُمْ بَحْراً فَهُوَ الْجِرِّيُّ وَالْمَارْمَاهِي وَالزِّمَّارُ وَمَا سِوَى ذَلِكَ وَمَا أَخَذَ مِنْهُمْ بَرّاً فَالْقِرَدَةُ وَالْخَنَازِيرُ وَالْوَبْرُ وَالْوَرَكُ وَمَا سِوَى ذَلِكَ فَقُلْتُ فِي نَفْسِي ثَلاثٌ ثُمَّ الْتَفَتَ إِلَيَّ فَقَالَ سَلْ وَقُمْ فَقُلْتُ مَا تَقُولُ فِي النَّبِيذِ فَقَالَ حَلالٌ فَقُلْتُ إِنَّا نَنْبِذُ فَنَطْرَحُ فِيهِ الْعَكَرَ وَمَا سِوَى ذَلِكَ وَنَشْرَبُهُ فَقَالَ شَهْ شَهْ تِلْكَ الْخَمْرَةُ الْمُنْتِنَةُ فَقُلْتُ جُعِلْتُ فِدَاكَ فَأَيَّ نَبِيذٍ تَعْنِي فَقَالَ إِنَّ أَهْلَ الْمَدِينَةِ شَكَوْا إِلَى رَسُولِ اللهِ (صَلَّى اللهُ عَلَيْهِ وَآلِه) تَغْيِيرَ الْمَاءِ وَفَسَادَ طَبَائِعِهِمْ فَأَمَرَهُمْ أَنْ يَنْبِذُوا فَكَانَ الرَّجُلُ يَأْمُرُ خَادِمَهُ أَنْ يَنْبِذَ لَهُ فَيَعْمِدُ إِلَى كَفٍّ مِنَ التَّمْرِ فَيَقْذِفُ بِهِ فِي الشَّنِّ فَمِنْهُ شُرْبُهُ وَمِنْهُ طَهُورُهُ فَقُلْتُ وَكَمْ كَانَ عَدَدُ التَّمْرِ الَّذِي كَانَ فِي الْكَفِّ فَقَالَ مَا حَمَلَ الْكَفُّ فَقُلْتُ وَاحِدَةٌ وَثِنْتَانِ فَقَالَ رُبَّمَا كَانَتْ وَاحِدَةً وَرُبَّمَا كَانَتْ ثِنْتَيْنِ فَقُلْتُ وَكَمْ كَانَ يَسَعُ الشَّنُّ فَقَالَ مَا بَيْنَ الاَرْبَعِينَ إِلَى الثَّمَانِينَ إِلَى مَا فَوْقَ ذَلِكَ فَقُلْتُ بِالاَرْطَالِ فَقَالَ نَعَمْ أَرْطَالٌ بِمِكْيَالِ الْعِرَاقِ قَالَ سَمَاعَةُ قَالَ الْكَلْبِيُّ ثُمَّ نَهَضَ (عَلَيْهِ السَّلام) وَقُمْتُ فَخَرَجْتُ وَأَنَا أَضْرِبُ بِيَدِي عَلَى الاخْرَى وَأَنَا أَقُولُ إِنْ كَانَ شَيْءٌ فَهَذَا فَلَمْ يَزَلِ الْكَلْبِيُّ يَدِينُ اللهَ بِحُبِّ آلِ هَذَا الْبَيْتِ حَتَّى مَاتَ.

Al Husayn Bin Muhammad, from Al Moalla Bin Muhammad, from Muhammad Bin Ali who said, ‘Sama’at Bin Mihran informed me saying, Al Kalby the genealogist informed me saying,

‘I entered Al-Medina and I did not recognise anything from this matter (Al-Wilayah). So I went over to the Masjid, and there was a group of Qureysh there. So I said, ‘Inform me about the knowledgeable one of this Household (of Rasool-Allah[saww])’. So they said, ‘Abd Allah son of Al-Hassan[asws]’.

So I went over to his house and sought permission. So a man came out to me, and I thought he was a slave of his, so I said to him, 'Get permission for me to see your master'. So he entered (the house), then came out, and he said to me, 'Enter!' So I entered, and there I was with an old man who had secluded (himself) for intense striving. So I greeted upon him, and he said to me, 'Who are you?' So I said, 'I am Al-Kalby the genealogist'. So he said to me, 'What is your need?' So I said, 'I came over to question you'. So he said, 'Did you pass by my son Muhammad?' I said, 'I began with you'. So he said, 'Ask'.

So I said, 'Inform me about a man who says to his wife, 'You are divorced (as many times as) the number of the stars in the sky'. So he said, 'It is clear as the head of the Gemini (irrevocable divorce), and there remains a burden (sin) upon him, and a Punishment'. So I said to myself, 'One'.

So I said, 'What is the sheikh saying regarding the wiping upon the two shoes (during ablution)?' So he said, 'The righteous people have wiped (as such), and we the people of the Household (of Rasool-Allah[saww]) do not wipe (as such)'. So I said within myself, 'Two'.

So I said, 'What are you saying regarding eating the eel, is it Permissible or it is Prohibited?' So he said, 'Permissible, except that we, the People of the Household detest it'. So I said within myself, 'Three'.

So I said, 'So what are you saying regarding drinking Al-Nabeez?' So he said, 'Permissible, except that we the People of the Houshold do not drink it'. So I arose from his presence and I was saying, 'This gang is lying upon the People[asws] of this Household'.

So I entered the Masjid and looked at the group of Qureysh and others from the people. So I greeted upon them, then I said to them, 'Who is the most knowledgeable of this Household (of Rasool-Allah[saww])?' So they said, 'Abd Allah son of Al-Hassan[asws]'. So I said, 'I have been to him but I did not find anything to be with him'. So a man from the group raised his head and he said, 'Did you go to Ja'far[asws] Bin Muhammad[asws], for he[asws] is the most knowledgeable one of this Household'. So, some of those in his presence blamed him (for saying that). So I said, 'The people,

rather, what prevented them to guide me towards him[asws], was the envy'. So I said to him, 'Woe be unto you! He[asws] is the one I want'.

So I went until I came to his[asws] house, and I knocked the door, and a slave of his[asws] came out and he said, 'Enter, O brother of (the clan of) Kalb!' So, by Allah[azwj,] he had amazed me. So I entered and I was shaken, and I looked around, so there was an old man upon a Prayer mat without a pillow and no blanket, and he[asws] initiated me after I had greeted upon him[asws], so he[asws] said to me: 'Who are you?' So I said within myself, 'O Glory be to Allah[azwj]! His[asws] slave said to me at the door, 'Enter, O borhter of (the clan of) Kalb', and the master is asking me: 'Who are you'?'

So I said to him[asws], 'I am Al-Kalby, the genealogist'. So he[asws] struck his[asws] hand upon his[asws] forehead and said: 'The equalisers with Allah[azwj] are lying and straying with a far straying, and are losing with evident losses. O brother of (the clan of) Kalb! Allah[azwj] Mighty and Majestic is Saying [25:38] And Aad, and Samood, and the dwellers of the Al-Rass and many generations between them. So can you lineage these?' So I said, 'No, may I be sacrificed for you[asws]'. So he[asws] said to me: 'So can you lineage yourself?' I said, 'Yes.

I am so and so, son of so and so, son of so and so', until I raised it. So he[asws] said to me: 'Stop! It isn't where you are going with. Woe be unto you! Do you know who was so and so, son of so and so?' I said, 'Yes, so and so, son of so and so'.

He[asws] said: 'So and so, was the son of so and so the Kurdish shepherd. But rather, so and so the Kurdish shepherd was upon a mountain of the family of so and so. So he descended unto so and so woman from his mountain which he was pasturing his sheep upon. So he fed her something and overwhelmed her. So she gave birth to so and so, and so and so, son of so and so from so and so woman, and so and so, son of so and so'. Then he[asws] said: 'Do you know these names?' I said, 'No, by Allah[azwj!] May I be sacrificed for you[asws]! So if you[asws] see fit, you[asws] could refrain from this, do so'. So he[asws] said: 'But rather, I[asws] (due to what) you said'. So I said, 'I shall not repeat'. He[asws] said: 'We[asws] shall not repeat then, and ask about what you came for'.

So I said to him[asws], 'Inform me about a man who says to his wife, 'You are divorced (as many times as) the number of the stars of the sky'. So he[asws] said: 'Woe be unto you! Have you not read Surah Al-Talaq (Chapter 65)?' I said, 'Yes'. He[asws] said: 'So read'. So I read, '[65:1] When you divorce women, divorce them for their prescribed time, and calculate the number of the days prescribed'. He[asws] said: 'Do you see over here the start of the sky?' I said, 'No'.

I said, 'So a man says to his wife, 'You are divorced', three times'. He[asws] said: 'You should refer it to the Book of Allah[azwj] and the Sunnah of His[azwj] Prophet[saww]'. Then he[asws] said: 'There is no divorce except upon cleanliness (menses-free period) from without a copulation, with two witnesses, both acceptable'. So I said within myself, 'One'.

Then he[asws] said: 'Ask'. I said, 'What are you[asws] saying regarding the wiping upon the two shoes (during ablution)?' So he[asws] smiled, then said: 'When it will be the Day of Judgment, and Allah[azwj] Return everything to its matter, and Returns the skin to the sheep, so you will see the performers of (such) wiping would see where their ablutions would have gone'. So I said within myself, 'Two'.

Then he[asws] turned towards me and he[asws] said: 'Ask'. So I said, 'Inform me about eating the eel'. So he[asws] said: 'Allah[azwj] Mighty and Majestic Metamorphosed a group from the Children of Israel. So whatever the sea seized of them, so these are the eel, and the catfish, and the moray, and whatever is besides that. And whatever the land seized of them, so (these are the) monkeys, and the pigs, and the guinea pig, and the lizard and whatever is besides that'. So I said within myself, 'Three'.

Then he[asws] turned towards me and he[asws] said: 'Ask and arise'. So I said, 'What are you[asws] saying regarding Al-Nabeez'. So he[asws] said: 'Permissible'. So I said, 'When we prepare Nabeez, we tend to toss the sediment into it and what is besides that, and we drink it'. So he[asws] said: 'Shh! Shh! That is the stinking wine'. So I said, 'May I be sacrificed for you[asws]! So which Nabeez do you[asws] mean?' So he[asws] said: 'The people of Al-Medina complained to Rasool-Allah[saww] of the change of the water and the spoiling of their health, so he[saww] instructed them that they should rotate it (stir it). So the man used to order his servant that he stirs it for him, and he would extend a handful of

dates and throw it into the container. Thus from it, it would be drunk, and from it, it would be (used for) cleaning. 'Al-Iraq'.

Sama'at (the narrator) said, 'Al-Kalby said, 'Then he[asws] got up, and I arose and exited, and I was striking my hand upon the other and I was saying, 'If there was anything, so this is it'. So Al-Kalby did not cease to make a Religion of Allah[azwj] by loving the Progeny[asws] of this Household until he died'.[6]

7. مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنْ أَبِي يَحْيَى الْوَاسِطِيِّ عَنْ هِشَامِ بْنِ سَالِمٍ قَالَ كُنَّا بِالْمَدِينَةِ بَعْدَ وَفَاةِ أَبِي عَبْدِ الله (عَلَيْهِ السَّلام) أَنَا وَصَاحِبُ الطَّاقِ وَالنَّاسُ مُجْتَمِعُونَ عَلَى عَبْدِ الله بْنِ جَعْفَرٍ أَنَّهُ صَاحِبُ الامْرِ بَعْدَ أَبِيهِ فَدَخَلْنَا عَلَيْهِ أَنَا وَصَاحِبُ الطَّاقِ وَالنَّاسُ عِنْدَهُ وَذَلِكَ أَنَّهُمْ رَوَوْا عَنْ أَبِي عَبْدِ الله (عَلَيْهِ السَّلام) أَنَّهُ قَالَ إِنَّ الامْرَ فِي الْكَبِيرِ مَا لَمْ تَكُنْ بِهِ عَاهَةٌ فَدَخَلْنَا عَلَيْهِ نَسْأَلُهُ عَمَّا كُنَّا نَسْأَلُ عَنْهُ أَبَاهُ فَسَأَلْنَاهُ عَنِ الزَّكَاةِ فِي كَمْ تَجِبُ فَقَالَ فِي مِائَتَيْنِ خَمْسَةٌ فَقُلْنَا فَفِي مِائَةٍ فَقَالَ دِرْهَمَانِ وَنِصْفٌ فَقُلْنَا وَالله مَا تَقُولُ الْمُرْجِئَةُ هَذَا قَالَ فَرَفَعَ يَدَهُ إِلَى السَّمَاءِ فَقَالَ وَالله مَا أَدْرِي مَا تَقُولُ الْمُرْجِئَةُ قَالَ فَخَرَجْنَا مِنْ عِنْدِهِ ضُلالاً لا نَدْرِي إِلَى أَيْنَ نَتَوَجَّهُ أَنَا وَأَبُو جَعْفَرٍ الاحْوَلُ فَقَعَدْنَا فِي بَعْضِ أَزِقَّةِ الْمَدِينَةِ بَاكِينَ حَيَارَى لا نَدْرِي إِلَى أَيْنَ نَتَوَجَّهُ وَلا مَنْ نَقْصِدُ وَنَقُولُ إِلَى الْمُرْجِئَةِ إِلَى الْقَدَرِيَّةِ إِلَى الزَّيْدِيَّةِ إِلَى الْمُعْتَزِلَةِ إِلَى الْخَوَارِجِ فَنَحْنُ كَذَلِكَ إِذْ رَأَيْتُ رَجُلاً شَيْخاً لا أَعْرِفُهُ يُومِئُ إِلَيَّ بِيَدِهِ فَخِفْتُ أَنْ يَكُونَ عَيْناً مِنْ عُيُونِ أَبِي جَعْفَرٍ الْمَنْصُورِ وَذَلِكَ أَنَّهُ كَانَ لَهُ بِالْمَدِينَةِ جَوَاسِيسُ يَنْظُرُونَ إِلَى مَنِ اتَّفَقَتْ شِيعَةُ جَعْفَرٍ (عَلَيْهِ السَّلام) عَلَيْهِ فَيَضْرِبُونَ عُنُقَهُ فَخِفْتُ أَنْ يَكُونَ مِنْهُمْ فَقُلْتُ لِلاحْوَلِ تَنَحَّ فَإِنِّي خَائِفٌ عَلَى نَفْسِي وَعَلَيْكَ وَإِنَّمَا يُرِيدُنِي لا يُرِيدُكَ فَتَنَحَّ عَنِّي لا تَهْلِكْ وَتُعِينَ عَلَى نَفْسِكَ فَتَنَحَّى غَيْرَ بَعِيدٍ وَتَبِعْتُ الشَّيْخَ وَذَلِكَ أَنِّي ظَنَنْتُ أَنِّي لا أَقْدِرُ عَلَى التَّخَلُّصِ مِنْهُ فَمَا زِلْتُ أَتْبَعُهُ وَقَدْ عَزَمْتُ عَلَى الْمَوْتِ حَتَّى وَرَدَ بِي عَلَى بَابِ أَبِي الْحَسَنِ (عَلَيْهِ السَّلام) ثُمَّ خَلانِي وَمَضَى فَإِذَا خَادِمٌ بِالْبَابِ فَقَالَ لِيَ ادْخُلْ رَحِمَكَ الله فَدَخَلْتُ فَإِذَا أَبُو الْحَسَنِ مُوسَى (عَلَيْهِ السَّلام) فَقَالَ لِيَ ابْتِدَاءً مِنْهُ لا إِلَى الْمُرْجِئَةِ وَلا إِلَى الْقَدَرِيَّةِ وَلا إِلَى الزَّيْدِيَّةِ وَلا إِلَى الْمُعْتَزِلَةِ وَلا إِلَى الْخَوَارِجِ إِلَيَّ إِلَيَّ فَقُلْتُ جُعِلْتُ فِدَاكَ مَضَى أَبُوكَ قَالَ نَعَمْ قُلْتُ مَضَى مَوْتاً قَالَ نَعَمْ قُلْتُ فَمَنْ لَنَا مِنْ بَعْدِهِ فَقَالَ إِنْ شَاءَ الله أَنْ يَهْدِيَكَ هَدَاكَ قُلْتُ جُعِلْتُ فِدَاكَ إِنَّ عَبْدَ الله يَزْعُمُ أَنَّهُ مِنْ بَعْدِ أَبِيهِ قَالَ يُرِيدُ عَبْدُ الله أَنْ لا يُعْبَدَ الله قَالَ قُلْتُ جُعِلْتُ فِدَاكَ فَمَنْ لَنَا مِنْ بَعْدِهِ قَالَ إِنْ شَاءَ الله أَنْ يَهْدِيَكَ هَدَاكَ قَالَ قُلْتُ جُعِلْتُ فِدَاكَ فَأَنْتَ هُوَ قَالَ لا مَا أَقُولُ ذَلِكَ قَالَ فَقُلْتُ فِي نَفْسِي لَمْ أُصِبْ طَرِيقَ الْمَسْأَلَةِ ثُمَّ قُلْتُ لَهُ جُعِلْتُ فِدَاكَ عَلَيْكَ إِمَامٌ قَالَ لا فَدَاخَلَنِي شَيْءٌ لا يَعْلَمُ إِلا الله عَزَّ وَجَلَّ إِعْظَاماً لَهُ وَهَيْبَةً أَكْثَرَ مِمَّا كَانَ يَحُلُّ بِي مِنْ أَبِيهِ إِذَا دَخَلْتُ عَلَيْهِ ثُمَّ قُلْتُ لَهُ جُعِلْتُ فِدَاكَ أَسْأَلُكَ عَمَّا كُنْتُ أَسْأَلُ أَبَاكَ فَقَالَ سَلْ تُخْبَرْ وَلا تُذِعْ فَإِنْ أَذَعْتَ فَهُوَ الذَّبْحُ فَسَأَلْتُهُ فَإِذَا

هُوَ بَحْرٌ لا يُنْزَفُ قُلْتُ جُعِلْتُ فِدَاكَ شِيعَتُكَ وَشِيعَةُ أَبِيكَ ضُلالٌ فَأُلْقِي إِلَيْهِمْ وَأَدْعُوهُمْ إِلَيْكَ وَقَدْ أَخَذْتَ عَلَيَّ الْكِتْمَانَ قَالَ مَنْ آنَسْتَ مِنْهُ رُشْداً فَأَلْقِ إِلَيْهِ وَخُذْ عَلَيْهِ الْكِتْمَانَ فَإِنْ أَذَاعُوا فَهُوَ الذَّبْحُ وَأَشَارَ بِيَدِهِ إِلَى حَلْقِهِ قَالَ فَخَرَجْتُ مِنْ عِنْدِهِ فَلَقِيتُ أَبَا جَعْفَرٍ الاحْوَلَ فَقَالَ لِي مَا وَرَاءَكَ قُلْتُ الْهُدَى فَحَدَّثْتُهُ بِالْقِصَّةِ قَالَ ثُمَّ لَقِينَا الْفُضَيْلَ وَأَبَا بَصِيرٍ فَدَخَلا عَلَيْهِ وَسَمِعَا كَلامَهُ وَسَاءَلاهُ وَقَطَعَا عَلَيْهِ بِالامَامَةِ ثُمَّ لَقِينَا النَّاسَ أَفْوَاجاً فَكُلُّ مَنْ دَخَلَ عَلَيْهِ قَطَعَ إِلا طَائِفَةَ عَمَّارٍ وَأَصْحَابَهُ وَبَقِيَ عَبْدُ الله لا يَدْخُلُ إِلَيْهِ إِلا قَلِيلٌ مِنَ النَّاسِ فَلَمَّا رَأَى ذَلِكَ قَالَ مَا حَالَ النَّاسَ فَأُخْبِرَ أَنَّ هِشَاماً صَدَّ عَنْكَ النَّاسَ قَالَ هِشَامٌ فَأَقْعَدَ لِي بِالْمَدِينَةِ غَيْرَ وَاحِدٍ لِيَضْرِبُونِي.

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Abu Yahya Al Wasity, from Hisham Bin Salim who said,

'We were at Al-Medina after the passing away of Abu Abdullah[asws]. I and Sahib Al-Taaq and the people had gathered at Abdullah son of Ja'far[asws], as being the master of the command after his father[asws]. So, I and Sahib Al-Taaq went over to him, and the people were in his presence, and that they had been reporting from Abu Abdullah[asws] that he[asws] had said that the command is to be in the eldest (son) for as long as there does not happen to be any disability with him.

So we went over to him to ask him about what we had asked his father[asws] about. So we asked him about the Zakat, in how much is it Obligated. So he said, 'In two hundred and fifty'. So we said, 'So (what about) in one hundred?' So he said, 'Two Dirhams and a half'. So we said, 'By Allah[azwj], the Murjiites are not saying this!' So he raised his hands towards the sky and he said, 'By Allah[azwj]! I do not know what the Murjiites are saying'.

He (the narrator) said, 'So we went out from his presence straying, not knowing to where we should be heading, I and Abu Ja'far Al-Ahowl. So we sat in one of the alleyways of Al-Medina, crying, confused, not knowing to where we should be heading nor whom we should be seeking, and we were saying, '(Shall we go) to the Murjiites, to the Qadiriites, to the Zaydiites, to the Mu'tazilites, to the Khawarijites?'. So we were like that when we saw an old man whom I did not recognise gestured to me by his hand. So we feared that he might happen to be a spy from the spies of Abu Ja'far Al-Mansour (the Caliph), and that he used to have spies for him at Al-Medina who were looking at whom the Shias of Ja'far[asws] had united upon, so they could strike off their necks. So I feared he might happen be from them.

So I said to Al-Ahowl, 'Leave me alone, for I fear upon myself and upon you, and rather, he is intending me and is not intending you. Therefore leave me and do not perish and look after yourself'. So he moved away, nor far, and I followed the old man, and that is because I thought that I would not be able to free myself from him. So I did not cease to follow him, and I had been determined upon the death until he came with me to the door of Abu Al-Hassan[asws]. Then he left me alone and left, and there was a servant at the door who said to me, ' لِيَ ادْخُلْ رَحِمَكَ هـ اللَّهُ ' 'Enter, may Allah[azwj] have Mercy on you!'

So I entered, and there was Abu Al-Hassan Musa[asws], and he[asws] said to me initiating from him[asws]: 'Neither to the Murjiites, not to the Qadiriites, not to the Zaydiites, not to the Mu'tazilites, nor to the Khawarifites. To me[asws], to me[asws]!' So I said, 'May I be sacrificed for you[asws]! Your[asws] father[asws] has expired'. He[asws] said: 'Yes'. I said, 'An expiry of death?' He[asws] said: 'Yes'. I said, 'So who is for us from after him[asws]?' So he[asws] said: 'If Allah[azwj] so Desires to Guide you, He[azwj] will Guide you'. I said, 'May I be sacrificed for you[asws]! Abdullah is alleging that he is the one from after his father[asws]'. He[asws] said: 'Abdullah intends that Allah[azwj] is not worshipped'.

He (the narrator) said, 'I said, 'May I be sacrificed for you[asws]! So who is for us from after him[asws]?' He[asws] said: 'If Allah[azwj] so Desires to Guide you, He[azwj] will Guide you'. I said, 'May I be sacrificed for you[asws]! So you[asws] are him[asws] (the Imam[asws] of the time)?' He[asws] said: 'I[asws] am not saying that'. So I said within myself, 'I have not been correct in the way of my questioning'. Then I said, 'May I be sacrificed for you[asws]! Is there an Imam over you[asws]?' He[asws] said: 'No'.

So there entered something into me none knows except for Allah[azwj] Mighty and Majestic, a reverence for him[asws] and awe more than what I used to be overwhelmed with from his[asws] father[asws] whenever I went over to him[asws]. Then I said to him[asws], 'May I be sacrificed for you[asws]! I (want to) ask you[asws] about what I[asws] had asked your[asws] father[asws]'. So he[asws] said: 'Ask. I[asws] shall inform you and do not broadcast, for if you were to broadcast, so there would be the slaughter'. So I asked him[asws], and he[asws] was an ocean, not depleting.

I said, 'May I be sacrificed for you[asws]! Your[asws] Shias and the Shias of your[asws] father[asws] are straying, so can I deliver to them and call them to you[asws], and I would take it upon me for the concealment?' He[asws] said: 'The one whom you are friendly from and is rational, so deliver to him and take the (promise of) concealment upon him, for if you were to broadcast, then there would be the slaughter', and he[asws] gestured by his[asws] hand to his[asws] throat.

He (the narrator) said, 'So I went out from his[asws] presence and met up with Abu Ja'far Al-Ahowl. So he said to me, 'What is behind you?' I said, 'The Guidance'. And I narrated to him with the story. Then we met Al-Fuzayl and Abu Baseer, so they both went over to him[asws] and heard his[asws] speech, and they both asked him[asws], and cut-off to him[asws] (from the others) with the Imamate. Then we met the people in droves. So everyone who went over to him[asws], cut-off (from others) except for the group of Ammar and his companions. And there remained Abdullah, none were going to him except for a few from the people. So when he saw that, he said, 'What is the matter with the people?' So he was informed, 'Hisham is blocking the people from you'. Hisham said, 'So they laid waiting to ambush me at Al-Medina, more than once, in order to strike me'.[7]

8. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ فُلانٍ الْوَاقِفِيِّ قَالَ كَانَ لِيَ ابْنُ عَمٍّ يُقَالُ لَهُ الْحَسَنُ بْنُ عَبْدِ اللهِ كَانَ زَاهِداً وَكَانَ مِنْ أَعْبَدِ أَهْلِ زَمَانِهِ وَكَانَ يَتَّقِيهِ السُّلْطَانُ لِجِدِّهِ فِي الدِّينِ وَاجْتِهَادِهِ وَرُبَّمَا اسْتَقْبَلَ السُّلْطَانَ بِكَلامٍ صَعْبٍ يَعِظُهُ وَيَأْمُرُهُ بِالْمَعْرُوفِ وَيَنْهَاهُ عَنِ الْمُنْكَرِ وَكَانَ

السُّلْطَانُ يَحْتَمِلُهُ لِصَلاحِهِ وَلَمْ تَزَلْ هَذِهِ حَالَتَهُ حَتَّى كَانَ يَوْمٌ مِنَ الايَّامِ إِذْ دَخَلَ عَلَيْهِ أَبُو الْحَسَنِ مُوسَى (عَلَيْهِ السَّلام) وَهُوَ فِي الْمَسْجِدِ فَرَآهُ فَأَوْمَأَ إِلَيْهِ فَأَتَاهُ فَقَالَ لَهُ يَا أَبَا عَلِيٍّ مَا أَحَبَّ إِلَيَّ مَا أَنْتَ فِيهِ وَأَسَرَّنِي إِلا أَنَّهُ لَيْسَتْ لَكَ مَعْرِفَةٌ فَاطْلُبِ الْمَعْرِفَةَ قَالَ جُعِلْتُ فِدَاكَ وَمَا الْمَعْرِفَةُ قَالَ اذْهَبْ فَتَفَقَّهْ وَاطْلُبِ الْحَدِيثَ قَالَ عَمَّنْ قَالَ عَنْ فُقَهَاءِ أَهْلِ الْمَدِينَةِ ثُمَّ اعْرِضْ عَلَيَّ الْحَدِيثَ قَالَ فَذَهَبَ فَكَتَبَ ثُمَّ جَاءَهُ فَقَرَأَهُ عَلَيْهِ فَأَسْقَطَهُ كُلَّهُ ثُمَّ قَالَ لَهُ اذْهَبْ فَاعْرِفِ الْمَعْرِفَةَ وَكَانَ الرَّجُلُ مَعْنِيّاً بِدِينِهِ فَلَمْ يَزَلْ يَتَرَصَّدُ أَبَا الْحَسَنِ (عَلَيْهِ السَّلام) حَتَّى خَرَجَ إِلَى ضَيْعَةٍ لَهُ فَلَقِيَهُ فِي الطَّرِيقِ فَقَالَ لَهُ جُعِلْتُ فِدَاكَ إِنِّي أَحْتَجُّ عَلَيْكَ بَيْنَ يَدَيِ اللهِ فَدُلَّنِي عَلَى الْمَعْرِفَةِ قَالَ فَأَخْبَرَهُ بِأَمِيرِ الْمُؤْمِنِينَ (عَلَيْهِ السَّلام) وَمَا كَانَ بَعْدَ رَسُولِ اللهِ (صَلَّى اللهُ عَلَيْهِ وَآلِه) وَأَخْبَرَهُ بِأَمْرِ الرَّجُلَيْنِ فَقَبِلَ مِنْهُ ثُمَّ قَالَ لَهُ فَمَنْ كَانَ بَعْدَ أَمِيرِ الْمُؤْمِنِينَ (عَلَيْهِ السَّلام) قَالَ الْحَسَنُ (عَلَيْهِ السَّلام) ثُمَّ الْحُسَيْنُ (عَلَيْهِ السَّلام) حَتَّى انْتَهَى إِلَى نَفْسِهِ ثُمَّ سَكَتَ قَالَ فَقَالَ لَهُ جُعِلْتُ فِدَاكَ فَمَنْ هُوَ الْيَوْمَ قَالَ إِنْ أَخْبَرْتُكَ تَقْبَلُ قَالَ بَلَى جُعِلْتُ فِدَاكَ قَالَ أَنَا هُوَ قَالَ فَشَيْءٌ أَسْتَدِلُّ بِهِ قَالَ اذْهَبْ إِلَى تِلْكَ الشَّجَرَةِ وَأَشَارَ بِيَدِهِ إِلَى أُمِّ غَيْلانَ فَقُلْ لَهَا يَقُولُ لَكِ مُوسَى بْنُ جَعْفَرٍ أَقْبِلِي قَالَ فَأَتَيْتُهَا فَرَأَيْتُهَا وَاللهِ تَخُدُّ الارْضَ خَدّاً حَتَّى وَقَفَتْ بَيْنَ يَدَيْهِ ثُمَّ أَشَارَ إِلَيْهَا فَرَجَعَتْ قَالَ فَأَقَرَّ بِهِ ثُمَّ لَزِمَ الصَّمْتَ وَالْعِبَادَةَ فَكَانَ لا يَرَاهُ أَحَدٌ يَتَكَلَّمُ بَعْدَ ذَلِكَ.

مُحَمَّدُ بْنُ يَحْيَى وَأَحْمَدُ بْنُ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ عَنْ إِبْرَاهِيمَ بْنِ هَاشِمٍ مِثْلَهُ.

Ali Bin Ibrahim, from his father, from Muhammad, from Muhammad Bin Fulan the Waqifiite who said,

‘There was a cousin of mine called Al-Hassan Bin Abdullah who was ascetic, and he was from the most devout worshippers of his time, and the ruler used to fear him due to his devoutness in the Religion and his striving, and sometimes he used to face the ruler with harsh speech advising him and instructing him with the goodness and forbidding him from the evil, and it was so that the ruler used to endure him due to his righteousness. And this did not cease to be his state until it was from the days when he went over to Abu Al-Hassan Musa[asws], and he[asws] was in the Masjid.

So he[asws] saw him and gestured towards him and said to him: ‘O Abu Ali! How beloved it is to me[asws] what you are in and it cheers me[asws] except that there isn’t any ‘ مَــعْــرِفُــَ ’ understanding for you. Therefore, seek the understanding’. He said, ‘May I be sacrificed for you[asws]! And what is the understanding?’ He[asws] said: ‘Go and ponder and seek the Hadeeth’. He said, ‘From whom?’ He[asws] said: ‘ عَنْ فُقَهَاءِ أَهْلِ الْمَدِينَ ’ ‘From the jurists of the people of Al Medina, then present the Hadeeth unto me[asws]’.

He (the narrator) said, ‘So he went, and wrote down (the Ahadeeth), then came over with it and recited it to him[asws]. So he[asws] rejected all of it, then said to him: ‘Go and recognise the understanding’. And he was the man serious with his Religion, so he did not cease to hang around Abu Al-Hassan[asws] until

he[asws] went out to a property of his[asws], so he met him[asws] in the road. So he said to him[asws], 'May I be sacrificed for you[asws]! I want to argue against you[asws] in front of Allah[azwj], so indicate me upon ' الْمَعْرِفَ ' the recognition'.

He (the narrator) said, 'So he[asws] informed him of Amir Al-Momineen[asws] and what had occurred after Rasool-Allah[saww], and informed him of the matter of the two men (Abu Bakr and Umar). So he accepted from him[asws], then said to him[asws], 'So who was after Amir Al-Momineen[asws]?' He[asws] said: 'Al-Hassan[asws], then Al-Husayn[asws]', until he[asws] ended up to himself[asws]. Then he[asws] was silent. So he said, 'So who is he (the Imam[asws]) today?' He[asws] said: 'If I[asws] inform you, will you accept?' He Said, 'Yes, may I be sacrificed for you[asws]!' He[asws] said: 'I[asws] am he[asws]'.

He said: 'So is there anything to evidence with it?' He[asws] said: 'Go to that tree', and he[asws] gestured towards Umm Gaylan (a type of tree), 'and say to it, 'Musa[asws] Bin Ja'far[asws] is telling you, 'come to me'. He said, 'So I went over to it and said it. By Allah[azwj], it furrowed the ground with a furrowing until it stopped in front of him[asws].

Then he[asws] gestured towards it, so it returned. So he acknowledged with it, the necessitated the silence and the worship (upon himself), and it was so that no one saw him speak after that'.

Muhammad Bin Yahya, and Ahmad Bin Muhammad, from Muhammad Bin Al Hassan, from Ibrahim Bin Hashim – similar to it.[8]

9. مُحَمَّدُ بْنُ يَحْيَى وَأَحْمَدُ بْنُ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ عَنْ أَحْمَدَ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ الطَّيِّبِ عَنْ عَبْدِ الْوَهَّابِ بْنِ مَنْصُورٍ عَنْ مُحَمَّدِ بْنِ أَبِي الْعَلاءِ قَالَ سَمِعْتُ يَحْيَى بْنَ أَكْثَمَ قَاضِيَ سَامَرَّاءَ بَعْدَ مَا جَهَدْتُ بِهِ وَنَاظَرْتُهُ وَحَاوَرْتُهُ وَوَاصَلْتُهُ وَسَأَلْتُهُ عَنْ عُلُومِ آلِ مُحَمَّدٍ فَقَالَ بَيْنَا أَنَا ذَاتَ يَوْمٍ دَخَلْتُ أَطُوفُ بِقَبْرِ رَسُولِ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) فَرَأَيْتُ مُحَمَّدَ بْنَ عَلِيٍّ الرِّضَا (عَلَيْهِ السَّلام) يَطُوفُ بِهِ فَنَاظَرْتُهُ فِي مَسَائِلَ عِنْدِي فَأَخْرَجَهَا إِلَيَّ فَقُلْتُ لَهُ وَالله إِنِّي أُرِيدُ أَنْ أَسْأَلَكَ مَسْأَلَةً وَإِنِّي وَالله لاسْتَحْيِي مِنْ ذَلِكَ فَقَالَ لِي أَنَا أُخْبِرُكَ قَبْلَ أَنْ تَسْأَلَنِي تَسْأَلُنِي عَنِ الامَامِ فَقُلْتُ هُوَ وَالله هَذَا فَقَالَ أَنَا هُوَ فَقُلْتُ عَلامَةً فَكَانَ فِي يَدِهِ عَصًا فَنَطَقَتْ وَقَالَتْ إِنَّ مَوْلايَ إِمَامُ هَذَا الزَّمَانِ وَهُوَ الْحُجَّةُ.

Muhammad Bin Yahya, and Ahmad Bin Muhammad, from Muhammad Bin Al Hassan, from Ahmad Bin Al Husayn, from Muhammad Bin Al Tayyib, from Abdul Wahhab Bin Mansour, from Muhammad Bin Abu Al A'ala who said,

'I heard Yahya Bin Aksam, the judge of Samarra, after having tested him, and debated him, and interviewed him, and maintaining good relations with him, and I asked him about the knowledge of the Progeny[asws] of Muhammad[saww]. So he said, 'One day when I entered to perform Tawaaf of the grave of Rasol-Allah[saww], so I saw Muhammad[asws] Bin Ali Al-Reza[asws] performing Tawaaf of it.

So I debated with him[asws] regarding the questions which were with me, so he extracted (the answers) to me. So I said to him[asws], 'By Allah[azwj]! I want to ask you[asws] a question and I, by Allah[azwj], am too embarrassed from that'. So

he[asws] said to me: 'I[asws] shall inform you before you even ask me[asws]. You want to ask me[asws] about the Imam[asws]'. So I said, 'By Allah[azwj]! This is it'. So he[asws] said: 'I[asws] am he[asws]'. So I said, 'It's sign?' So there was a staff in his[asws] hand, and it spoke and said, 'My owner is the Imam[asws] of this time, and he[asws] is the Divine Authority'.[9]

10. مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ أَوْ غَيْرِهِ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنِ الْحُسَيْنِ بْنِ عُمَرَ بْنِ يَزِيدَ قَالَ دَخَلْتُ عَلَى الرِّضَا (عَلَيْهِ السَّلام) وَأَنَا يَوْمَئِذٍ وَاقِفٌ وَقَدْ كَانَ أَبِي سَأَلَ أَبَاهُ عَنْ سَبْعِ مَسَائِلَ فَأَجَابَهُ فِي سِتٍّ وَأَمْسَكَ عَنِ السَّابِعَةِ فَقُلْتُ وَاللهِ لاسْأَلَنَّهُ عَمَّا سَأَلَ أَبِي أَبَاهُ فَإِنْ أَجَابَ بِمِثْلِ جَوَابِ أَبِيهِ كَانَتْ دَلالَةً فَسَأَلْتُهُ فَأَجَابَ بِمِثْلِ جَوَابِ أَبِيهِ أَبِي فِي الْمَسَائِلِ السِّتِّ فَلَمْ يَزِدْ فِي الْجَوَابِ وَاواً وَلا يَاءً وَأَمْسَكَ عَنِ السَّابِعَةِ وَقَدْ كَانَ أَبِي قَالَ لابِيهِ إِنِّي أَحْتَجُّ عَلَيْكَ عِنْدَ اللهِ يَوْمَ الْقِيَامَةِ أَنَّكَ زَعَمْتَ أَنَّ عَبْدَ اللهِ لَمْ يَكُنْ إِمَاماً فَوَضَعَ يَدَهُ عَلَى عُنُقِهِ ثُمَّ قَالَ لَهُ نَعَمْ احْتَجَّ عَلَيَّ بِذَلِكَ عِنْدَ اللهِ عَزَّ وَجَلَّ فَمَا كَانَ فِيهِ مِنْ إِثْمٍ فَهُوَ فِي رَقَبَتِي فَلَمَّا وَدَّعْتُهُ قَالَ إِنَّهُ لَيْسَ أَحَدٌ مِنْ شِيعَتِنَا يُبْتَلَى بِبَلِيَّةٍ أَوْ يَشْتَكِي فَيَصْبِرُ عَلَى ذَلِكَ إِلا كَتَبَ اللهُ لَهُ أَجْرَ أَلْفِ شَهِيدٍ فَقُلْتُ فِي نَفْسِي وَاللهِ مَا كَانَ لِهَذَا ذِكْرٌ فَلَمَّا مَضَيْتُ وَكُنْتُ فِي بَعْضِ الطَّرِيقِ خَرَجَ بِي عِرْقُ الْمَدِينِيِّ فَلَقِيتُ مِنْهُ شِدَّةً فَلَمَّا كَانَ مِنْ قَابِلٍ حَجَجْتُ فَدَخَلْتُ عَلَيْهِ وَقَدْ بَقِيَ مِنْ وَجَعِي بَقِيَّةٌ فَشَكَوْتُ إِلَيْهِ وَقُلْتُ لَهُ جُعِلْتُ فِدَاكَ عَوِّذْ رِجْلِي وَبَسَطْتُهَا بَيْنَ يَدَيْهِ فَقَالَ لِي لَيْسَ عَلَى رِجْلِكَ هَذِهِ بَأْسٌ وَلَكِنْ أَرِنِي رِجْلَكَ الصَّحِيحَةَ فَبَسَطْتُهَا بَيْنَ يَدَيْهِ فَعَوَّذَهَا فَلَمَّا خَرَجْتُ لَمْ أَلْبَثْ إِلا يَسِيراً حَتَّى خَرَجَ بِيَ الْعِرْقُ وَكَانَ وَجَعُهُ يَسِيراً.

Muhammad Bin Yahya, from Ahmad Bin Muhammad, or someone else, from Ali Bin Al Hakam, from Al Husayn Bin Umar Bin Yazeed who said,

'I went over to Al-Reza[asws], and I, in those days, was a Waqifiite, and it was so that my father had asked his[asws] father[asws] about seven questions and he[asws] hand answered six and withheld from the seventh. So I said (to myself), 'By Allah[azwj]! I shall ask him[asws] about what my father asked his[asws] father[asws]. So if he[asws] were to answer with the like of the answer of his[asws] father, it would be proof'. So I asked him[asws], and he[asws] answered with like the answer of his[asws] father[asws] to my father regarding the six questions, and he[asws] did not increase in the answer with neither a (letter) 'Waw' nor a (letter) 'Ya', and he[asws] withheld from the seventh.

And my father had said to his[asws] father[asws], 'I shall argue against you[asws] in the Presence of Allah[azwj] on the Day of Judgment. You[asws] are claiming that Abdullah does not happen to be the Imam'. So he[asws] had placed his[asws] hand upon his neck, then said to him: 'Yes, argue against me[asws] with that on the Day of Judgment in the Presence of Allah[azwj] Mighty and Majestic. So whatever was in it from a sin, so it would be upon my[asws] neck.

So when I bade him[asws] farewell, he[asws] said: 'There isn't anyone from our[asws] Shias who is afflicted with an affliction or a complaint, so he is patient upon that, except that Allah[azwj] would Write to him the Recompense of a

thousand martyrs'. So I said within myself, 'By Allah[azwj]! There was no mention of this'.

So when I went and was in one of the streets, a leg vein came out with me (swelled) and I faced intense (pain) from it. So when it was from the next year, I performed Hajj, and I went over to him[asws], and there had (still) remained some pain from my pains. So I complained to him[asws], and I said to him[asws], 'May I be sacrificed for you[asws]! My leg is hurting' and I extended it in front of him[asws]. So he[asws] said to me: 'There is nothing wrong upon this leg of yours, but show me[asws] your correct leg'. So I extended it in front of him[asws] and he[asws] sought Refuge (with Allah[azwj]) for it. So when I left, I did not wait except for a little while until the vein swelled with me, and it was of a little pain'.[10]

11. أَحْمَدُ بْنُ مِهْرَانَ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنِ ابْنِ قِيَامَا الْوَاسِطِيِّ وَكَانَ مِنَ الْوَاقِفَةِ قَالَ دَخَلْتُ عَلَى عَلِيِّ بْنِ مُوسَى الرِّضَا (عَلَيْهِ السَّلام) فَقُلْتُ لَهُ يَكُونُ إِمَامَانِ قَالَ لا إِلا وَأَحَدُهُمَا صَامِتٌ فَقُلْتُ لَهُ هُوَ ذَا أَنْتَ لَيْسَ لَكَ صَامِتٌ وَلَمْ يَكُنْ وُلِدَ لَهُ أَبُو جَعْفَرٍ بَعْدُ فَقَالَ لِي وَاللهِ لَيَجْعَلَنَّ اللهُ مِنِّي مَا يُثْبِتُ بِهِ الْحَقَّ وَأَهْلَهُ وَيَمْحَقُ بِهِ الْبَاطِلَ وَأَهْلَهُ فَوُلِدَ لَهُ بَعْدَ سَنَةٍ أَبُو جَعْفَرٍ (عَلَيْهِ السَّلام) فَقِيلَ لابْنِ قِيَامَا أَ لا تُقْنِعُكَ هَذِهِ الايَةُ فَقَالَ أَمَا وَاللهِ إِنَّهَا لآيَةٌ عَظِيمَةٌ وَلَكِنْ كَيْفَ أَصْنَعُ بِمَا قَالَ أَبُو عَبْدِ اللهِ (عَلَيْهِ السَّلام) فِي ابْنِهِ.

Ahmad Bin Mihran, from Muhammad Bin Ali, from Ibn Qiyama Al Wasity, and he was from the Waqifiites who said,

'I went over to Ali[asws] Bin Musa Al-Reza[asws], and I said to him[asws], 'Can there happen to be two Imams[asws]?' He[asws] said: 'No, except that one of the two would be silent'. So I said to him[asws], 'It is that. You[asws] are such that there isn't a silent one for you[asws]'. And there had not happened the birth of Abu Ja'far[asws] for him[asws] yet. So he[asws] said to me: 'By Allah[azwj]! Allah[azwj] would be Making from me[asws] what the Truth and its people would be affirmed by and the falsehood and its people would be obliterated by'.

So there came for him[asws], after a year, Abu Ja'far[asws]. So it was said to Ibn Qiyama (the narrator), 'Does this sign not suffice for you?' So he said, 'But, by Allah[azwj], it is a great sign, but how shall I deal with what Abu Abdullah[asws] said regarding his[asws] son?'[11]

12. الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْوَشَّاءِ قَالَ أَتَيْتُ خُرَاسَانَ وَأَنَا وَاقِفٌ فَحَمَلْتُ مَعِي مَتَاعاً وَكَانَ مَعِي ثَوْبٌ وَشِيٌّ فِي بَعْضِ الرِّزَمِ وَلَمْ أَشْعُرْ بِهِ وَلَمْ أَعْرِفْ مَكَانَهُ فَلَمَّا قَدِمْتُ مَرْوَ وَنَزَلْتُ فِي بَعْضِ مَنَازِلِهَا لَمْ أَشْعُرْ إِلا وَرَجُلٌ مَدَنِيٌّ مِنْ بَعْضِ مُوَلَّدِيهَا فَقَالَ لِي إِنَّ أَبَا الْحَسَنِ الرِّضَا (عَلَيْهِ السَّلام) يَقُولُ لَكَ ابْعَثْ إِلَيَّ الثَّوْبَ الْوَشِيَّ الَّذِي عِنْدَكَ قَالَ فَقُلْتُ وَمَنْ أَخْبَرَ أَبَا الْحَسَنِ بِقُدُومِي وَأَنَا قَدِمْتُ آنِفاً وَمَا عِنْدِي ثَوْبٌ وَشِيٌّ فَرَجَعَ إِلَيْهِ وَعَادَ إِلَيَّ فَقَالَ يَقُولُ لَكَ بَلَى هُوَ فِي مَوْضِعِ كَذَا وَكَذَا وَرِزْمَتُهُ كَذَا وَكَذَا فَطَلَبْتُهُ حَيْثُ قَالَ فَوَجَدْتُهُ فِي أَسْفَلِ الرِّزْمَةِ فَبَعَثْتُ بِهِ إِلَيْهِ.

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Washa who said,

‘I went to Khurasan and I was a Waqifiite. So I carried provisions and there were clothes for me and something in one of the packets, and I was not aware of it and did not know of its place. So when I proceeded to Merv and lodged in one of its lodgings and did not publicise except that a Medinite man from one of its tribes came over and said to me, ‘Abu Al-Hassan Al-Reza[asws] is saying to you: ‘Send over to me[asws] the Washy cloth which is with you’. So I said, ‘And who informed Abu Al-Hassan[asws] of my coming over here and I have just come, and there is not Washy cloth with me’.

So he returned to him[asws] and came back to me and said, ‘He[asws] is saying to you: ‘Yes (you do), and it is in such and such a place, and in such and such a packet’. So I looked for it where he[asws] said it to be, and I found it in the lowest of the packets. So I sent it over to him[asws]’.[12]

13. ابْنُ فَضَّالٍ عَنْ عَبْدِ اللهِ بْنِ الْمُغِيرَةِ قَالَ كُنْتُ وَاقِفاً وَحَجَجْتُ عَلَى تِلْكَ الْحَالِ فَلَمَّا صِرْتُ بِمَكَّةَ خَلَجَ فِي صَدْرِي شَيْءٌ فَتَعَلَّقْتُ بِالْمُلْتَزَمِ ثُمَّ قُلْتُ اللهمَّ قَدْ عَلِمْتَ طَلِبَتِي وَإِرَادَتِي فَأَرْشِدْنِي إِلَى خَيْرِ الادْيَانِ فَوَقَعَ فِي نَفْسِي أَنْ آتِيَ الرِّضَا (عَلَيْهِ السَّلام) فَأَتَيْتُ الْمَدِينَةَ فَوَقَفْتُ بِبَابِهِ وَقُلْتُ لِلْغُلامِ قُلْ لِمَوْلاكَ رَجُلٌ مِنْ أَهْلِ الْعِرَاقِ بِالْبَابِ قَالَ فَسَمِعْتُ نِدَاءَهُ وَهُوَ يَقُولُ ادْخُلْ يَا عَبْدَ اللهِ بْنَ الْمُغِيرَةِ ادْخُلْ يَا عَبْدَ اللهِ بْنَ الْمُغِيرَةِ فَدَخَلْتُ فَلَمَّا نَظَرَ إِلَيَّ قَالَ لِي قَدْ أَجَابَ اللهُ دُعَاءَكَ وَهَدَاكَ لِدِينِهِ فَقُلْتُ أَشْهَدُ أَنَّكَ حُجَّةُ اللهِ وَأَمِينُهُ عَلَى خَلْقِهِ.

Ibn Fazzal, from Abdullah Bin Al Mugheira who said,

‘I was Waqifiite and I performed Hajj being upon that state. So when I came to Makkah, something disturbed me in my chest, so I attached with Al-Multazim (a wall of the Kaaba), then I said, ‘O Allah[azwj]! You[azwj] have Known of my seeking and my intention, therefore Guide me to the best of the Religions’. So there occurred within myself that I should go to Al-Reza[asws].

So I went over to Al-Medina and paused at his[asws] door and said to the slave, ‘Tell your Master[asws] that a man from the people of Al-Iraq is at the door’. So I heard his[asws] call and he[asws] was saying: ‘Enter, O Abdullah Bin Al-Mugheira! Enter, O Abdullah Bin Al Mugheira!’ So I entered. So when he[asws] looked at me, he[asws] said: ‘Allah[azwj] has Answered your supplication and Guided you to His[azwj] Religion’. So I said, ‘I testify that you[asws] are the Divine Authority of Allah[azwj] and His[azwj] Trustee upon His[azwj] creatures’.[13]

14. الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَبْدِ اللهِ قَالَ كَانَ عَبْدُ اللهِ بْنُ هُلَيْلٍ يَقُولُ بِعَبْدِ اللهِ فَصَارَ إِلَى الْعَسْكَرِ فَرَجَعَ عَنْ ذَلِكَ فَسَأَلْتُهُ عَنْ سَبَبِ رُجُوعِهِ فَقَالَ إِنِّي عَرَضْتُ لابِي الْحَسَنِ (عَلَيْهِ السَّلام) أَنْ أَسْأَلَهُ عَنْ ذَلِكَ فَوَافَقَنِي فِي طَرِيقٍ ضَيِّقٍ فَمَالَ نَحْوِي حَتَّى إِذَا حَاذَانِي أَقْبَلَ نَحْوِي بِشَيْءٍ مِنْ فِيهِ فَوَقَعَ عَلَى صَدْرِي فَأَخَذْتُهُ فَإِذَا هُوَ رَقٌّ فِيهِ مَكْتُوبٌ مَا كَانَ هُنَالِكَ وَلا كَذَلِكَ.

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Ahmad Bin Muhammad Bin Abdullah who said,

‘It was so that Abdullah Bin Huleyl was saying that Abdullah (son of Ja’far[asws] as being the Imam). So he went to Al-Askar and retracted from that. So I asked him about the reason for his retraction. So he said, ‘I went to Abu Al-Hassan[asws] to ask him[asws] about that, and he[asws] was with me in one of the narrow streets. So when he[asws] was besides me, when he[asws] threw something towards me from his[asws] mouth. So it landed upon my chest, and I grabbed it, and it was a parchment in which was written: ‘It (Imamate) was not there nor was it like that’.[14]

15. عَلِيُّ بْنُ مُحَمَّدٍ عَنْ بَعْضِ أَصْحَابِنَا ذَكَرَ اسْمَهُ قَالَ حَدَّثَنَا مُحَمَّدُ بْنُ إِبْرَاهِيمَ قَالَ أَخْبَرَنَا مُوسَى بْنُ مُحَمَّدِ بْنِ إِسْمَاعِيلَ بْنِ عُبَيْدِ اللهِ بْنِ الْعَبَّاسِ بْنِ عَلِيِّ بْنِ أَبِي طَالِبٍ قَالَ حَدَّثَنِي جَعْفَرُ بْنُ زَيْدِ بْنِ مُوسَى عَنْ أَبِيهِ عَنْ آبَائِهِ (عَلَيْهِم السَّلام) قَالُوا جَاءَتْ أُمُّ أَسْلَمَ يَوْماً إِلَى النَّبِيِّ (صَلَّى اللهُ عَلَيْهِ وَآلِه) وَهُوَ فِي مَنْزِلِ أُمِّ سَلَمَةَ فَسَأَلَتْهَا عَنْ رَسُولِ اللهِ (صَلَّى اللهُ عَلَيْهِ وَآلِه) فَقَالَتْ خَرَجَ فِي بَعْضِ الْحَوَائِجِ وَالسَّاعَةَ يَجِيءُ فَانْتَظَرَتْهُ عِنْدَ أُمِّ سَلَمَةَ حَتَّى جَاءَ (صَلَّى اللهُ عَلَيْهِ وَآلِه) فَقَالَتْ أُمُّ أَسْلَمَ بِأَبِي أَنْتَ وَأُمِّي يَا رَسُولَ اللهِ إِنِّي قَدْ قَرَأْتُ الْكُتُبَ وَعَلِمْتُ كُلَّ نَبِيٍّ وَوَصِيٍّ فَمُوسَى كَانَ لَهُ وَصِيٌّ فِي حَيَاتِهِ وَوَصِيٌّ بَعْدَ مَوْتِهِ وَكَذَلِكَ عِيسَى فَمَنْ وَصِيُّكَ يَا رَسُولَ اللهِ فَقَالَ لَهَا يَا أُمَّ أَسْلَمَ وَصِيِّي فِي حَيَاتِي وَبَعْدَ مَمَاتِي وَاحِدٌ ثُمَّ قَالَ لَهَا يَا أُمَّ أَسْلَمَ مَنْ فَعَلَ فِعْلِي هَذَا فَهُوَ وَصِيِّي ثُمَّ ضَرَبَ بِيَدِهِ إِلَى حَصَاةٍ مِنَ الارْضِ فَفَرَكَهَا بِإِصْبَعِهِ فَجَعَلَهَا شِبْهَ الدَّقِيقِ ثُمَّ عَجَنَهَا ثُمَّ طَبَعَهَا بِخَاتَمِهِ ثُمَّ قَالَ مَنْ فَعَلَ فِعْلِي هَذَا فَهُوَ وَصِيِّي فِي حَيَاتِي وَبَعْدَ مَمَاتِي فَخَرَجْتُ مِنْ عِنْدِهِ فَأَتَيْتُ أَمِيرَ الْمُؤْمِنِينَ (عَلَيْهِ السَّلام) فَقُلْتُ بِأَبِي أَنْتَ وَأُمِّي أَنْتَ وَصِيُّ رَسُولِ اللهِ (صَلَّى اللهُ عَلَيْهِ وَآلِه) قَالَ نَعَمْ يَا أُمَّ أَسْلَمَ ثُمَّ ضَرَبَ بِيَدِهِ إِلَى حَصَاةٍ فَفَرَكَهَا فَجَعَلَهَا كَهَيْئَةِ الدَّقِيقِ ثُمَّ عَجَنَهَا وَخَتَمَهَا بِخَاتَمِهِ ثُمَّ قَالَ يَا أُمَّ أَسْلَمَ مَنْ فَعَلَ فِعْلِي هَذَا فَهُوَ وَصِيِّي فَأَتَيْتُ الْحَسَنَ (عَلَيْهِ السَّلام) وَهُوَ غُلامٌ فَقُلْتُ لَهُ يَا سَيِّدِي أَنْتَ وَصِيُّ أَبِيكَ فَقَالَ نَعَمْ يَا أُمَّ أَسْلَمَ وَضَرَبَ بِيَدِهِ وَأَخَذَ حَصَاةً فَفَعَلَ بِهَا كَفِعْلِهِمَا فَخَرَجْتُ مِنْ عِنْدِهِ فَأَتَيْتُ الْحُسَيْنَ (عَلَيْهِ السَّلام) وَإِنِّي لَمُسْتَصْغِرَةٌ لِسِنِّهِ فَقُلْتُ لَهُ بِأَبِي أَنْتَ وَأُمِّي أَنْتَ وَصِيُّ أَخِيكَ فَقَالَ نَعَمْ يَا أُمَّ أَسْلَمَ ائْتِينِي بِحَصَاةٍ ثُمَّ فَعَلَ كَفِعْلِهِمْ فَعَمَرَتْ أُمُّ أَسْلَمَ حَتَّى لَحِقَتْ بِعَلِيِّ بْنِ الْحُسَيْنِ بَعْدَ قَتْلِ الْحُسَيْنِ (عَلَيْهِ السَّلام) فِي مُنْصَرَفِهِ فَسَأَلَتْهُ أَنْتَ وَصِيُّ أَبِيكَ فَقَالَ نَعَمْ ثُمَّ فَعَلَ كَفِعْلِهِمْ صَلَوَاتُ اللهِ عَلَيْهِمْ أَجْمَعِينَ.

Ali Bin Muhammad, from one of our companions whose name he mentioned, said, ‘Muhammad Bin Ibrahim narrated to us saying,

‘Musa Bin Muhammad Bin Ismail Bin Ubeydullah son of Al-Abbas[asws] Bin Ali[asws] Bin Abu Talib[asws] informed us saying, Ja’far Bin Zayd son of Musa[asws], from his[asws] father[asws], from his[asws] forefathers[asws] having said: ‘One day Umm Aslam came over to the Prophet[saww], and he[asws] was in the house of Umm Salmaas. So she asked heras about Rasool-Allah[saww]. So she[as] said: ‘He[saww] went out regarding some need and he[saww] would be coming back after a while’.

So she waited in the presence of Umm Salmaas until he[saww] came over. So Umm Aslam said, ‘May my father and my mother be (sacrificed) for you[saww], O Rasool-Allah[saww]! I have read in books and I know every Prophet[as] and successor[as]. So Musa[as], there was a successor[as] for him[as] during his[as] lifetime and after his[as] death. And similar to that was Isa[as]. So who is your[saww] successor[asws], O Rasool-Allah[saww]?’ So he[saww] said to her: ‘O Umm Aslam! My[saww] successor[asws] during my[saww] lifetime and after my[saww] passing away is one’.

Then he[saww] said to her: ‘O Umm Aslam! The one who does this deed of mine[saww], so he[asws] is my[saww] successor[asws]’. Then he[saww] struck his[saww] hand upon a pebble from the ground and crushed it by his[saww] fingers and made it be like flour, then kneaded it, then imprinted by his[saww] seal, then said: ‘The one who does this deed of mine[saww], so he[asws] is my[saww] successor[asws] during my[saww] lifetime and after my[saww] passing away’.

(So she said), ‘I exited from his[saww] presence and went over to Amir Al-Momineen[asws] and I said, ‘May my father and my mother be (sacrificed) for you[asws]! Are you[asws] the successor[asws] of Rasool-Allah[saww]?’ He[asws] said: ‘Yes, O Umm Aslam! Then he[asws] struck his[asws] hand upon a pebble, and he[asws] crushed as if it was flour, then kneaded it, and sealed it by his[asws] insignia, then said: ‘O Umm Aslam! The one who does this deed of mine[asws], so he[asws] is my[asws] successor[asws]’.

So I went over to Al-Hassan[asws], and he[asws] was a boy, and I said to him[asws], ‘O my Master[asws]! Are you a successor[asws] of your[asws] father[asws]?’ So he[asws] said: ‘Yes, O Umm Aslam!’ And he[asws] struck by his[asws] hand and grabbed a pebble and did with the like of both their[asws] deeds.

So I exited from his[asws] presence and I went over to Al-Husayn[asws], and I considered him[asws] of a small age, so I said to him[asws], ‘May my father and my mother be (sacrificed) for you[asws]! Are you a successor[asws] of your[asws] brother[asws]?’ So he[asws] said: ‘Yes, O Umm Aslam! Bring me a pebble’. Then he[asws] did the like of their[asws] deeds’.

So Umm Aslam lived until she met up with Ali[asws] Bin Al-Husayn[asws] after the martyrdom of Al-Husayn[asws], upon his[asws] return (from Al-Iraq). So she asked him[asws], ‘Are you[asws] a successor[asws] of your[asws] father[asws]?’ So he[asws] said: ‘Yes’. Then he[asws] did the like of their[asws] deeds. May the Salawat of Allah[azwj] be upon all of them[asws]’.[15]

16. مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ الْحُسَيْنِ بْنِ الْجَارُودِ عَنْ مُوسَى بْنِ بَكْرِ بْنِ دَابٍ عَمَّنْ حَدَّثَهُ عَنْ ابي جعفر (عَلَيْهِ السَّلام) أَنَّ زَيْدَ بْنَ عَلِيِّ بن الحسين (عَلَيْهِما السَّلام) دَخَلَ عَلَى أَبِي جَعْفَرٍ مُحَمَّدِ بْنِ عَلِيٍّ وَمَعَهُ كُتُبٌ مِنْ أَهْلِ الْكُوفَةِ يَدْعُونَهُ فِيهَا إِلَى أَنْفُسِهِمْ وَيُخْبِرُونَهُ بِاجْتِمَاعِهِمْ وَيَأْمُرُونَهُ بِالْخُرُوجِ فَقَالَ لَهُ أَبُو جَعْفَرٍ (عَلَيْهِ السَّلام) هَذِهِ الْكُتُبُ ابْتِدَاءٌ مِنْهُمْ أَوْ جَوَابُ مَا كَتَبْتَ بِهِ إِلَيْهِمْ وَدَعَوْتَهُمْ إِلَيْهِ فَقَالَ بَلِ ابْتِدَاءٌ مِنَ الْقَوْمِ لِمَعْرِفَتِهِمْ بِحَقِّنَا وَبِقَرَابَتِنَا مِنْ رَسُولِ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) وَلِمَا يَجِدُونَ فِي كِتَابِ الله عَزَّ وَجَلَّ مِنْ وُجُوبِ مَوَدَّتِنَا وَفَرْضِ طَاعَتِنَا وَلِمَا نَحْنُ فِيهِ مِنَ الضِّيقِ وَالضَّنْكِ وَالْبَلاءِ فَقَالَ لَهُ أَبُو جَعْفَرٍ (عَلَيْهِ

السَّلام) إِنَّ الطَّاعَةَ مَفْرُوضَةٌ مِنَ الله عَزَّ وَجَلَّ وَسُنَّةٌ أَمْضَاهَا فِي الاوَّلِينَ وَكَذَلِكَ يُجْرِيهَا فِي الاخِرِينَ وَالطَّاعَةُ لِوَاحِدٍ مِنَّا وَالْمَوَدَّةُ لِلْجَمِيعِ وَأَمْرُ الله يَجْرِي لاوْلِيَائِهِ بِحُكْمٍ مَوْصُولٍ وَقَضَاءٍ مَفْصُولٍ وَحَتْمٍ مَقْضِيٍّ وَقَدَرٍ مَقْدُورٍ وَأَجَلٍ مُسَمًّى لِوَقْتٍ مَعْلُومٍ فَلا يَسْتَخِفَّنَّكَ الَّذِينَ لا يُوقِنُونَ إِنَّهُمْ لَنْ يُغْنُوا عَنْكَ مِنَ الله شَيْئاً فَلا تَعْجَلْ فَإِنَّ الله لا يَعْجَلُ لِعَجَلَةِ الْعِبَادِ وَلا تَسْبِقَنَّ الله فَتُعْجِزَكَ الْبَلِيَّةُ فَتَصْرَعَكَ قَالَ فَغَضِبَ زَيْدٌ عِنْدَ ذَلِكَ ثُمَّ قَالَ لَيْسَ الامَامُ مِنَّا مَنْ جَلَسَ فِي بَيْتِهِ وَأَرْخَى سِتْرَهُ وَثَبَّطَ عَنِ الْجِهَادِ وَلَكِنَّ الامَامَ مِنَّا مَنْ مَنَعَ حَوْزَتَهُ وَجَاهَدَ فِي سَبِيلِ الله حَقَّ جِهَادِهِ وَدَفَعَ عَنْ رَعِيَّتِهِ وَذَبَّ عَنْ حَرِيمِهِ قَالَ أَبُو جَعْفَرٍ (عَلَيْهِ السَّلام) هَلْ تَعْرِفُ يَا أَخِي مِنْ نَفْسِكَ شَيْئاً مِمَّا نَسَبْتَهَا إِلَيْهِ فَتَجِيءَ عَلَيْهِ بِشَاهِدٍ مِنْ كِتَابِ الله أَوْ حُجَّةٍ مِنْ رَسُولِ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) أَوْ تَضْرِبَ بِهِ مَثَلاً فَإِنَّ الله عَزَّ وَجَلَّ أَحَلَّ حَلالاً وَحَرَّمَ حَرَاماً وَفَرَضَ فَرَائِضَ وَضَرَبَ أَمْثَالاً وَسَنَّ سُنَناً وَلَمْ يَجْعَلِ الامَامَ الْقَائِمَ بِأَمْرِهِ شُبْهَةً فِيمَا فَرَضَ لَهُ مِنَ الطَّاعَةِ أَنْ يَسْبِقَهُ بِأَمْرٍ قَبْلَ مَحَلِّهِ أَوْ يُجَاهِدَ فِيهِ قَبْلَ حُلُولِهِ وَقَدْ قَالَ الله عَزَّ وَجَلَّ فِي الصَّيْدِ لا تَقْتُلُوا الصَّيْدَ وَأَنْتُمْ حُرُمٌ أَ فَقَتْلُ الصَّيْدِ أَعْظَمُ أَمْ قَتْلُ النَّفْسِ الَّتِي حَرَّمَ الله وَجَعَلَ لِكُلِّ شَيْءٍ مَحَلاً وَقَالَ الله عَزَّ وَجَلَّ وَإِذا حَلَلْتُمْ فَاصْطادُوا وَقَالَ عَزَّ وَجَلَّ لا تُحِلُّوا شَعائِرَ الله وَلا الشَّهْرَ الْحَرامَ فَجَعَلَ الشُّهُورَ عِدَّةً مَعْلُومَةً فَجَعَلَ مِنْهَا أَرْبَعَةً حُرُماً وَقَالَ فَسِيحُوا فِي الارْضِ أَرْبَعَةَ أَشْهُرٍ وَاعْلَمُوا أَنَّكُمْ غَيْرُ مُعْجِزِي الله ثُمَّ قَالَ تَبَارَكَ وَتَعَالَى فَإِذَا انْسَلَخَ الاشْهُرُ الْحُرُمُ فَاقْتُلُوا الْمُشْرِكِينَ حَيْثُ وَجَدْتُمُوهُمْ فَجَعَلَ لِذَلِكَ مَحَلاً وَقَالَ وَلا تَعْزِمُوا عُقْدَةَ النِّكاحِ حَتَّى يَبْلُغَ الْكِتابُ أَجَلَهُ فَجَعَلَ لِكُلِّ شَيْءٍ أَجَلاً وَلِكُلِّ أَجَلٍ كِتَاباً فَإِنْ كُنْتَ عَلَى بَيِّنَةٍ مِنْ رَبِّكَ وَيَقِينٍ مِنْ أَمْرِكَ وَتِبْيَانٍ مِنْ شَأْنِكَ فَشَأْنَكَ وَإِلا فَلا تَرُومَنَّ أَمْراً أَنْتَ مِنْهُ فِي شَكٍّ وَشُبْهَةٍ وَلا تَتَعَاطَ زَوَالَ مُلْكٍ لَمْ تَنْقَضِ أُكُلُهُ وَلَمْ يَنْقَطِعْ مَدَاهُ وَلَمْ يَبْلُغِ الْكِتَابُ أَجَلَهُ فَلَوْ قَدْ بَلَغَ مَدَاهُ وَانْقَطَعَ أُكُلُهُ وَبَلَغَ الْكِتَابُ أَجَلَهُ لانْقَطَعَ الْفَصْلُ وَتَتَابَعَ النِّظَامُ وَلاعْقَبَ الله فِي التَّابِعِ وَالْمَتْبُوعِ الذُّلَّ وَالصَّغَارَ أَعُوذُ بِالله مِنْ إِمَامٍ ضَلَّ عَنْ وَقْتِهِ فَكَانَ التَّابِعُ فِيهِ أَعْلَمَ مِنَ الْمَتْبُوعِ أَ تُرِيدُ يَا أَخِي أَنْ تُحْيِيَ مِلَّةَ قَوْمٍ قَدْ كَفَرُوا بِآيَاتِ الله وَعَصَوْا رَسُولَهُ وَاتَّبَعُوا أَهْوَاءَهُمْ بِغَيْرِ هُدًى مِنَ الله وَادَّعَوُا الْخِلافَةَ بِلا بُرْهَانٍ مِنَ الله وَلا عَهْدٍ مِنْ رَسُولِهِ أُعِيذُكَ بِالله يَا أَخِي أَنْ تَكُونَ غَداً الْمَصْلُوبَ بِالْكُنَاسَةِ ثُمَّ ارْفَضَّتْ عَيْنَاهُ وَسَالَتْ دُمُوعُهُ ثُمَّ قَالَ الله بَيْنَنَا وَبَيْنَ مَنْ هَتَكَ سِتْرَنَا وَجَحَدَنَا حَقَّنَا وَأَفْشَى سِرَّنَا وَنَسَبَنَا إِلَى غَيْرِ جَدِّنَا وَقَالَ فِينَا مَا لَمْ نَقُلْهُ فِي أَنْفُسِنَا.

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Al Husayn Bin Al Jaroud, from Musa Bin Bakr Bin Dab, from the one who narrated it,

(It has been narrated) from Abu Ja'far[asws]. Zayd son of Ali[asws] Bin Al-Husayn[asws] went to Abu Ja'far Muhammad[asws] Bin Ali[asws], and with him were

letters from the people of Al-Kufa, inviting him in these to themselves and informing him of their groups, and instructing him with the rising (against the ruling authorities). So Abu Ja'far[asws] said to him: 'These letter are an initiative from them or a response to what you had written with to them and inviting them to it?' So he said, 'But, it is an initiative from the people due to their recognition of our rights and due to their acknowledgment of our relationship from Rasool-Allah[saww], and due to what they are finding in the Book of Allah[azwj] Mighty and Majestic from the Obligation of having our cordiality and the necessity of being obedient to us, and due to what we are in from the straightness, and the impediments, and the afflictions'.

So Abu Ja'far[asws] said to him: 'The obedience is an Imposition from Allah[azwj] Mighty and Majestic and a Sunnah established among the former ones, and similar to that it flows among the later ones, and the obedience is to one of us[asws] and the cordiality is for the entirety (all of us[asws]), and the Command of Allah[azwj] Flows for His[azwj] friends by the Decisions Made and the decisive Judgment and Ordained Accomplishments, and Determinations Determined, and a specified term for a known time. Therefore do not let those who have no conviction belittle you, for they will never benefit you of anything from Allah[azwj]. So, do not be hasty, for Allah[azwj] does not Haste due to the hastiness of the servants, nor precede Allah[azwj], for the afflictions would frustrate you and destroy you'.

He (the narrator) said, 'So Zayd got angered during that, then said, 'The Imam[asws] from us doesn't sit in his[asws] house and draw his curtains and discourage from the Jihad, but the Imam[asws] from is the one who defends his[asws] possessions and does Jihad in the Way of Allah[azwj] as is rightful for the Jihad, and defends his[asws] citizens and protects his[asws] sanctity'.

Abu Ja'far[asws] said: 'O brother, do you recognise anything from yourself from what you are linking it to, so you can come with a witness upon it from the Book of Allah[azwj], or a proof from Rasool-Allah[saww], or you can strike an example with? Allah[azwj] Mighty and Majestic Permitted the Permissible and Prohibited the Prohibition, and Necessitated the necessities, and Struck examples, and Established the Sunnahs and He[azwj] did not Make The rising Imam[asws] by His[azwj] Command as being doubtful with regards to what is Necessitated for him[asws] from the obedience, that he[asws] would precede a matter before its (rightful) time or he[asws] would struggle with regards to it before its resolution.

And Allah[azwj] Mighty and Majestic has Said regarding the hunting: [5:95] O you who believe! Do not kill game while you are in the Sanctuary. Is the killing of the prey more grievous or killing the soul whom Allah[azwj] has Prohibited? And He[azwj] Made a place for everything, and Said: [5:2] and when you are free from the Obligations of the Pilgrimage, then hunt. And the Mighty and Majestic Said [5:2] Do not violate the Signs Appointed by Allah nor the Sacred Month. So He[azwj] Made the months to be of a known number, and He[azwj] Made four of these to be sanctimonious and Said: [9:2] So go about in the land for four months and know that you cannot frustrate Allah and that Allah will Frustrate the unbelievers.

Then the Blessed and High Said: [9:5] So when the Sacred Months have passed away, then fight the Polytheists wherever you find them. Thus, He[azwj]

Made a place for it. And He[azwj] Said: [2:235] and do not confirm the marriage tie until the writing is fulfilled. Thus, He[azwj] Made a term for everything and for every term a writing.

Therefore, if you were upon a proof from your Lord[azwj] and conviction of your affairs, and a clarification of your occupation, so (do) your occupation, or else do not indulge in a matter while you are in doubt with regards to it and confusion, nor try to decline a kingdom whose consumption has not expired yet and its term has yet to be cut off and its Ordained term has not reached. So had its term reached, and its consumption cut-off, and the Ordained term reached, the gap would be eradicated and the system would be followed, and Allah[azwj] would Punish the followers and the followed one to be humiliated and belittled.

I[asws] seek Refuge with Allah[azwj] from a leader who strays from his time, and the follower in it being more knowledgeable than the followed one. O brother! Are you intending to revive a nation of people who have disbelieved in the Signs of Allah[azwj] and disobeyed His[azwj] Rasool[saww] and followed their own desires without a Guidance from Allah[azwj] and claimed the Caliphate without a proof from Allah[azwj,] nor any covenant from His[azwj] Rasool[saww]?

I seek Refuge with Allah[azwj,] O bother that you would happen to be crucified tomorrow by the rubbish dump'. Then his[asws] eyes filled up and his[asws] tears flowed, then he[asws] said: 'Allah[azwj] is between us[asws] and the ones who tore down our[asws] veils and fought against us[asws] of our[asws] rights, and publicised our[asws] secrets, and linked us to other than our[asws] grandfather[saww], and said regarding us[asws] what we[asws] did not say regarding ourselves[asws]'.[16]

17. بَعْضُ أَصْحَابِنَا عَنْ مُحَمَّدِ بْنِ حَسَّانَ عَنْ مُحَمَّدِ بْنِ رَنْجَوَيْهِ عَنْ عَبْدِ اللهِ بْنِ الْحَكَمِ الارْمَنِيِّ عَنْ عَبْدِ اللهِ بْنِ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ الْجَعْفَرِيِّ قَالَ أَتَيْنَا خَدِيجَةَ بِنْتَ عُمَرَ بْنِ عَلِيِّ بْنِ الْحُسَيْنِ بْنِ عَلِيِّ بْنِ أَبِي طَالِبٍ (عَلَيْهِ السَّلام) نُعَزِّيهَا بِابْنِ بِنْتِهَا فَوَجَدْنَا عِنْدَهَا مُوسَى بْنَ عَبْدِ اللهِ بْنِ الْحَسَنِ فَإِذَا هِيَ فِي نَاحِيَةٍ قَرِيباً مِنَ النِّسَاءِ فَعَزَّيْنَاهُمْ ثُمَّ أَقْبَلْنَا عَلَيْهِ فَإِذَا هُوَ يَقُولُ لابْنَةِ أَبِي يَشْكُرَ الرَّاثِيَةِ قُولِي فَقَالَتْ.

اعْدُدْ رَسُولَ اللهِ وَاعْدُدْ بَعْدَهُ***أَسَدَ الالَهِ وَثَالِثاً عَبَّاسَا

وَاعْدُدْ عَلِيَّ الْخَيْرِ وَاعْدُدْ جَعْفَراً***وَاعْدُدْ عَقِيلاً بَعْدَهُ الرُّوَّاسَا

فَقَالَ أَحْسَنْتِ وَأَطْرَبْتِنِي زِيدِينِي فَانْدَفَعَتْ تَقُولُ.

وَمِنَّا إِمَامُ الْمُتَّقِينَ مُحَمَّدٌ*** وَفَارِسُهُ ذَاكَ الامَامُ الْمُطَهَّرُ

وَ مِنَّا عَلِيٌّ صِهْرُهُ وَابْنُ عَمِّهِ*** وَحَمْزَةُ مِنَّا وَالْمُهَذَّبُ جَعْفَرُ

فَأَقَمْنَا عِنْدَهَا حَتَّى كَادَ اللَّيْلُ أَنْ يَجِيءَ ثُمَّ قَالَتْ خَدِيجَةُ سَمِعْتُ عَمِّي مُحَمَّدَ بْنَ عَلِيٍّ صَلَوَاتُ اللهِ عَلَيْهِ وَهُوَ يَقُولُ إِنَّمَا تَحْتَاجُ الْمَرْأَةُ فِي الْمَأْتَمِ إِلَى النَّوْحِ لِتَسِيلَ دَمْعَتُهَا وَلا يَنْبَغِي لَهَا أَنْ تَقُولَ هُجْراً فَإِذَا جَاءَ اللَّيْلُ فَلا تُؤْذِي الْمَلائِكَةَ بِالنَّوْحِ ثُمَّ خَرَجْنَا فَغَدَوْنَا إِلَيْهَا غُدْوَةً فَتَذَاكَرْنَا عِنْدَهَا احْتِزَالَ مَنْزِلِهَا مِنْ دَارِ أَبِي عَبْدِ اللهِ جَعْفَرِ بْنِ مُحَمَّدٍ فَقَالَ هَذِهِ دَارٌ تُسَمَّى دَارَ السَّرِقَةِ فَقَالَتْ

هَذَا مَا اصْطَفَى مَهْدِيُّنَا تَعْنِي مُحَمَّدَ بْنَ عَبْدِ الله بْنِ الْحَسَنِ تُمَازِحُهُ بِذَلِكَ فَقَالَ مُوسَى بْنُ عَبْدِ الله وَالله لاخْبِرَنَّكُمْ بِالْعَجَبِ رَأَيْتُ أَبِي رَحِمَهُ الله لَمَّا أَخَذَ فِي أَمْرِ مُحَمَّدِ بْنِ عَبْدِ الله وَأَجْمَعَ عَلَى لِقَاءِ أَصْحَابِهِ فَقَالَ لا أَجِدُ هَذَا الامْرَ يَسْتَقِيمُ إِلا أَنْ أَلْقَى أَبَا عَبْدِ الله جَعْفَرَ بْنَ مُحَمَّدٍ فَانْطَلَقَ وَهُوَ مُتَّكِءٌ عَلَيَّ فَانْطَلَقْتُ مَعَهُ حَتَّى أَتَيْنَا أَبَا عَبْدِ الله (عَلَيْهِ السَّلام) فَلَقِيَنَاهُ خَارِجاً يُرِيدُ الْمَسْجِدَ فَاسْتَوْقَفَهُ أَبِي وَكَلَّمَهُ فَقَالَ لَهُ أَبُو عَبْدِ الله (عَلَيْهِ السَّلام) لَيْسَ هَذَا مَوْضِعَ ذَلِكَ نَلْتَقِي إِنْ شَاءَ الله فَرَجَعَ أَبِي مَسْرُوراً ثُمَّ أَقَامَ حَتَّى إِذَا كَانَ الْغَدُ أَوْ بَعْدَهُ بِيَوْمٍ انْطَلَقْنَا حَتَّى أَتَيْنَاهُ فَدَخَلَ عَلَيْهِ أَبِي وَأَنَا مَعَهُ فَابْتَدَأَ الْكَلامَ ثُمَّ قَالَ لَهُ فِيمَا يَقُولُ قَدْ عَلِمْتَ جُعِلْتُ فِدَاكَ أَنَّ السِّنَّ لِي عَلَيْكَ وَأَنَّ فِي قَوْمِكَ مَنْ هُوَ أَسَنُّ مِنْكَ وَلَكِنَّ الله عَزَّ وَجَلَّ قَدْ قَدَّمَ لَكَ فَضْلاً لَيْسَ هُوَ لاحَدٍ مِنْ قَوْمِكَ وَقَدْ جِئْتُكَ مُعْتَمِداً لِمَا أَعْلَمُ مِنْ بِرِّكَ وَأَعْلَمُ فَدَيْتُكَ أَنَّكَ إِذَا أَجَبْتَنِي لَمْ يَتَخَلَّفْ عَنِّي أَحَدٌ مِنْ أَصْحَابِكَ وَلَمْ يَخْتَلِفْ عَلَيَّ اثْنَانِ مِنْ قُرَيْشٍ وَلا غَيْرِهِمْ فَقَالَ لَهُ أَبُو عَبْدِ الله (عَلَيْهِ السَّلام) إِنَّكَ تَجِدُ غَيْرِي أَطْوَعَ لَكَ مِنِّي وَلا حَاجَةَ لَكَ فِيَّ فَوَ الله إِنَّكَ لَتَعْلَمُ أَنِّي أُرِيدُ الْبَادِيَةَ أَوْ أَهُمُّ بِهَا فَأَثْقُلُ عَنْهَا وَأُرِيدُ الْحَجَّ فَمَا أُدْرِكُهُ إِلا بَعْدَ كَدٍّ وَتَعَبٍ وَمَشَقَّةٍ عَلَى نَفْسِي فَاطْلُبْ غَيْرِي وَسَلْهُ ذَلِكَ وَلا تُعْلِمْهُمْ أَنَّكَ جِئْتَنِي فَقَالَ لَهُ النَّاسُ مَادُّونَ أَعْنَاقَهُمْ إِلَيْكَ وَإِنْ أَجَبْتَنِي لَمْ يَتَخَلَّفْ عَنِّي أَحَدٌ وَلَكَ أَنْ لا تُكَلَّفَ قِتَالاً وَلا مَكْرُوهاً قَالَ وَهَجَمَ عَلَيْنَا نَاسٌ فَدَخَلُوا وَقَطَعُوا كَلامَنَا فَقَالَ أَبِي جُعِلْتُ فِدَاكَ مَا تَقُولُ فَقَالَ نَلْتَقِي إِنْ شَاءَ الله فَقَالَ أَ لَيْسَ عَلَى مَا أُحِبُّ فَقَالَ عَلَى مَا تُحِبُّ إِنْ شَاءَ الله مِنْ إِصْلاحِكَ ثُمَّ انْصَرَفَ حَتَّى جَاءَ الْبَيْتَ فَبَعَثَ رَسُولاً إِلَى مُحَمَّدٍ فِي جَبَلٍ بِجُهَيْنَةَ يُقَالُ لَهُ الاشْقَرُ عَلَى لَيْلَتَيْنِ مِنَ الْمَدِينَةِ فَبَشَّرَهُ وَأَعْلَمَهُ أَنَّهُ قَدْ ظَفِرَ لَهُ بِوَجْهِ حَاجَتِهِ وَمَا طَلَبَ ثُمَّ عَادَ بَعْدَ ثَلاثَةِ أَيَّامٍ فَوَقَّفْنَا بِالْبَابِ وَلَمْ نَكُنْ نُحْجَبُ إِذَا جِئْنَا فَأَبْطَأَ الرَّسُولُ ثُمَّ أَذِنَ لَنَا فَدَخَلْنَا عَلَيْهِ فَجَلَسْتُ فِي نَاحِيَةِ الْحُجْرَةِ وَدَنَا أَبِي إِلَيْهِ فَقَبَّلَ رَأْسَهُ ثُمَّ قَالَ جُعِلْتُ فِدَاكَ قَدْ عُدْتُ إِلَيْكَ رَاجِياً مُؤَمِّلاً قَدِ انْبَسَطَ رَجَائِي وَأَمَلِي وَرَجَوْتُ الدَّرْكَ لِحَاجَتِي فَقَالَ لَهُ أَبُو عَبْدِ الله (عَلَيْهِ السَّلام) يَا ابْنَ عَمِّ إِنِّي أُعِيذُكَ بِالله مِنَ التَّعَرُّضِ لِهَذَا الامْرِ الَّذِي أَمْسَيْتَ فِيهِ وَإِنِّي لَخَائِفٌ عَلَيْكَ أَنْ يُكْسِبَكَ شَرّاً فَجَرَى الْكَلامُ بَيْنَهُمَا حَتَّى أَفْضَى إِلَى مَا لَمْ يَكُنْ يُرِيدُ وَكَانَ مِنْ قَوْلِهِ بِأَيِّ شَيْءٍ كَانَ الْحُسَيْنُ أَحَقَّ بِهَا مِنَ الْحَسَنِ فَقَالَ أَبُو عَبْدِ الله (عَلَيْهِ السَّلام) رَحِمَ الله الْحَسَنَ وَرَحِمَ الْحُسَيْنَ وَكَيْفَ ذَكَرْتَ هَذَا قَالَ لانَّ الْحُسَيْنَ (عَلَيْهِ السَّلام) كَانَ يَنْبَغِي لَهُ إِذَا عَدَلَ أَنْ يَجْعَلَهَا فِي الاسَنِّ مِنْ وُلْدِ الْحَسَنِ فَقَالَ أَبُو عَبْدِ الله (عَلَيْهِ السَّلام) إِنَّ الله تَبَارَكَ وَتَعَالَى لَمَّا أَنْ أَوْحَى إِلَى مُحَمَّدٍ (صَلَّى اللهُ عَلَيْهِ وَآلِه) أَوْحَى إِلَيْهِ بِمَا شَاءَ وَلَمْ يُؤَامِرْ أَحَداً مِنْ خَلْقِهِ وَأَمَرَ مُحَمَّدٌ (صَلَّى اللهُ عَلَيْهِ وَآلِه) عَلِيّاً (عَلَيْهِ السَّلام) بِمَا شَاءَ فَفَعَلَ مَا أُمِرَ بِهِ وَلَسْنَا نَقُولُ فِيهِ إِلا مَا قَالَ رَسُولُ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) مِنْ تَبْجِيلِهِ وَتَصْدِيقِهِ فَلَوْ كَانَ أَمَرَ الْحُسَيْنَ أَنْ يُصَيِّرَهَا فِي

الاسَنِّ أَوْ يَنْقُلَهَا فِي وُلْدِهِمَا يَعْنِي الْوَصِيَّةَ لَفَعَلَ ذَلِكَ الْحُسَيْنُ وَمَا هُوَ بِالْمُتَّهَمِ عِنْدَنَا فِي الذَّخِيرَةِ لِنَفْسِهِ وَلَقَدْ وَلَّى وَتَرَكَ ذَلِكَ وَلَكِنَّهُ مَضَى لِمَا أُمِرَ بِهِ وَهُوَ جَدُّكَ وَعَمُّكَ فَإِنْ قُلْتَ خَيْراً فَمَا أَوْلاكَ بِهِ وَإِنْ قُلْتَ هُجْراً فَيَغْفِرُ الله لَكَ أَطِعْنِي يَا ابْنَ عَمِّ وَاسْمَعْ كَلامِي فَوَ الله الَّذِي لا إِلَهَ إِلا هُوَ لا آلُوكَ نُصْحاً وَحِرْصاً فَكَيْفَ وَلا أَرَاكَ تَفْعَلُ وَمَا لامْرِ الله مِنْ مَرَدٍّ فَسُرَّ أَبِي عِنْدَ ذَلِكَ فَقَالَ لَهُ أَبُو عَبْدِ الله وَالله إِنَّكَ لَتَعْلَمُ أَنَّهُ الاحْوَلُ الاكْشَفُ الاخْضَرُ الْمَقْتُولُ بِسُدَّةِ أَشْجَعَ عِنْدَ بَطْنِ مَسِيلِهَا فَقَالَ أَبِي لَيْسَ هُوَ ذَلِكَ وَالله لَيُحَارِبَنَّ بِالْيَوْمِ يَوْماً وَبِالسَّاعَةِ سَاعَةً وَبِالسَّنَةِ سَنَةً وَلَيَقُومَنَّ بِثَأْرِ بَنِي أَبِي طَالِبٍ جَمِيعاً فَقَالَ لَهُ أَبُو عَبْدِ الله (عَلَيْهِ السَّلام) يَغْفِرُ الله لَكَ مَا أَحْوَفَنِي أَنْ يَكُونَ هَذَا الْبَيْتُ يَلْحَقُ صَاحِبَنَا مَنَّتْكَ نَفْسُكَ فِي الْخَلاءِ ضَلالاً لا وَالله لا يَمْلِكُ أَكْثَرَ مِنْ حِيطَانِ الْمَدِينَةِ وَلا يَبْلُغُ عَمَلُهُ الطَّائِفَ إِذَا أَحْفَلَ يَعْنِي إِذَا أَجْهَدَ نَفْسَهُ وَمَا لِلامْرِ مِنْ بُدٍّ أَنْ يَقَعَ فَاتَّقِ الله وَارْحَمْ نَفْسَكَ وَبَنِي أَبِيكَ فَوَ الله إِنِّي لارَاهُ أَشْأَمَ سَلْحَةٍ أَخْرَجَتْهَا أَصْلابُ الرِّجَالِ إِلَى أَرْحَامِ النِّسَاءِ وَالله إِنَّهُ الْمَقْتُولُ بِسُدَّةِ أَشْجَعَ بَيْنَ دُورِهَا وَالله لَكَأَنِّي بِهِ صَرِيعاً مَسْلُوباً بِزَّتُهُ بَيْنَ رِجْلَيْهِ لَبِنَةٌ وَلا يَنْفَعُ هَذَا الْغُلامَ مَا يَسْمَعُ قَالَ مُوسَى بْنُ عَبْدِ الله يَعْنِينِي وَلَيَخْرُجَنَّ مَعَهُ فَيُهْزَمُ وَيُقْتَلُ صَاحِبُهُ ثُمَّ يَمْضِي فَيَخْرُجُ مَعَهُ رَايَةٌ أُخْرَى فَيُقْتَلُ كَبْشُهَا وَيَتَفَرَّقُ جَيْشُهَا فَإِنْ أَطَاعَنِي فَلْيَطْلُبِ الامَانَ عِنْدَ ذَلِكَ مِنْ بَنِي الْعَبَّاسِ حَتَّى يَأْتِيَهُ الله بِالْفَرَجِ وَلَقَدْ عَلِمْتَ بِأَنَّ هَذَا الامْرَ لا يَتِمُّ وَإِنَّكَ لَتَعْلَمُ وَنَعْلَمُ أَنَّ ابْنَكَ الاحْوَلُ الاخْضَرُ الاكْشَفُ الْمَقْتُولُ بِسُدَّةِ أَشْجَعَ بَيْنَ دُورِهَا عِنْدَ بَطْنِ مَسِيلِهَا فَقَامَ أَبِي وَهُوَ يَقُولُ بَلْ يُغْنِي الله عَنْكَ وَلَتَعُودَنَّ أَوْ لَيَقِي الله بِكَ وَبِغَيْرِكَ وَمَا أَرَدْتَ بِهَذَا إِلا امْتِنَاعَ غَيْرِكَ وَأَنْ تَكُونَ ذَرِيعَتَهُمْ إِلَى ذَلِكَ فَقَالَ أَبُو عَبْدِ الله (عَلَيْهِ السَّلام) الله يَعْلَمُ مَا أُرِيدُ إِلا نُصْحَكَ وَرُشْدَكَ وَمَا عَلَيَّ إِلا الْجُهْدُ فَقَامَ أَبِي يَجُرُّ ثَوْبَهُ مُغْضَباً فَلَحِقَهُ أَبُو عَبْدِ الله (عَلَيْهِ السَّلام) فَقَالَ لَهُ أُخْبِرُكَ أَنِّي سَمِعْتُ عَمَّكَ وَهُوَ خَالُكَ يَذْكُرُ أَنَّكَ وَبَنِي أَبِيكَ سَتُقْتَلُونَ فَإِنْ أَطَعْتَنِي وَرَأَيْتَ أَنْ تَدْفَعَ بِالَّتِي هِيَ أَحْسَنُ فَافْعَلْ فَوَ الله الَّذِي لا إِلَهَ إِلا هُوَ عَالِمُ الْغَيْبِ وَالشَّهَادَةِ الرَّحْمَنُ الرَّحِيمُ الْكَبِيرُ الْمُتَعَالِ عَلَى خَلْقِهِ لَوَدِدْتُ أَنِّي فَدَيْتُكَ بِوُلْدِي وَبِأَحَبِّهِمْ إِلَيَّ وَبِأَحَبِّ أَهْلِ بَيْتِي إِلَيَّ وَمَا يَعْدِلُكَ عِنْدِي شَيْءٌ فَلا تَرَى أَنِّي غَشَشْتُكَ فَخَرَجَ أَبِي مِنْ عِنْدِهِ مُغْضَباً أَسِفاً قَالَ فَمَا أَقَمْنَا بَعْدَ ذَلِكَ إِلا قَلِيلاً عِشْرِينَ لَيْلَةً أَوْ نَحْوَهَا حَتَّى قَدِمَتْ رُسُلُ أَبِي جَعْفَرٍ فَأَخَذُوا أَبِي وَعُمُومَتِي سُلَيْمَانَ بْنَ حَسَنٍ وَحَسَنَ بْنَ حَسَنٍ وَإِبْرَاهِيمَ بْنَ حَسَنٍ وَدَاوُدَ بْنَ حَسَنٍ وَعَلِيَّ بْنَ حَسَنٍ وَسُلَيْمَانَ بْنَ دَاوُدَ بْنِ حَسَنٍ وَعَلِيَّ بْنَ إِبْرَاهِيمَ بْنِ حَسَنٍ وَحَسَنَ بْنَ جَعْفَرِ بْنِ حَسَنٍ وَطَبَاطَبَا إِبْرَاهِيمَ بْنَ إِسْمَاعِيلَ بْنِ حَسَنٍ وَعَبْدَ الله بْنَ دَاوُدَ قَالَ فَصُفِّدُوا فِي الْحَدِيدِ ثُمَّ حُمِلُوا فِي مَحَامِلَ أَعْرَاءَ لا وِطَاءَ فِيهَا وَوُقِّفُوا بِالْمُصَلَّى لِكَيْ يُشْمِتَهُمُ النَّاسُ قَالَ فَكَفَّ النَّاسُ عَنْهُمْ وَرَقُّوا لَهُمْ لِلْحَالِ الَّتِي هُمْ فِيهَا ثُمَّ انْطَلَقُوا بِهِمْ حَتَّى وُقِّفُوا عِنْدَ بَابِ مَسْجِدِ رَسُولِ

الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) قَالَ عَبْدُ الله بْنُ إِبْرَاهِيمَ الْجَعْفَرِيُّ فَحَدَّثَتْنَا خَدِيجَةُ بِنْتُ عُمَرَ بْنِ عَلِيٍّ أَنَّهُمْ لَمَّا أُوقِفُوا عِنْدَ بَابِ الْمَسْجِدِ الْبَابِ الَّذِي يُقَالُ لَهُ بَابُ جَبْرَئِيلَ اطَّلَعَ عَلَيْهِمْ أَبُو عَبْدِ الله (عَلَيْهِ السَّلام) وَعَامَّةُ رِدَائِهِ مَطْرُوحٌ بِالارْضِ ثُمَّ اطَّلَعَ مِنْ بَابِ الْمَسْجِدِ فَقَالَ لَعَنَكُمُ الله يَا مَعَاشِرَ الانْصَارِ ثَلاثاً مَا عَلَى هَذَا عَاهَدْتُمْ رَسُولَ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) وَلا بَايَعْتُمُوهُ أَمَا وَالله إِنْ كُنْتُ حَرِيصاً وَلَكِنِّي غُلِبْتُ وَلَيْسَ لِلْقَضَاءِ مَدْفَعٌ ثُمَّ قَامَ وَأَخَذَ إِحْدَى نَعْلَيْهِ فَأَدْخَلَهَا رِجْلَهُ وَالاخْرَى فِي يَدِهِ وَعَامَّةُ رِدَائِهِ يَجُرُّهُ فِي الارْضِ ثُمَّ دَخَلَ بَيْتَهُ فَحُمَّ عِشْرِينَ لَيْلَةً لَمْ يَزَلْ يَبْكِي فِيهِ اللَّيْلَ وَالنَّهَارَ حَتَّى خِفْنَا عَلَيْهِ فَهَذَا حَدِيثُ خَدِيجَةَ قَالَ الْجَعْفَرِيُّ وَحَدَّثَنَا مُوسَى بْنُ عَبْدِ الله بْنِ الْحَسَنِ أَنَّهُ لَمَّا طُلِعَ بِالْقَوْمِ فِي الْمَحَامِلِ قَامَ أَبُو عَبْدِ الله (عَلَيْهِ السَّلام) مِنَ الْمَسْجِدِ ثُمَّ أَهْوَى إِلَى الْمَحْمِلِ الَّذِي فِيهِ عَبْدُ الله بْنُ الْحَسَنِ يُرِيدُ كَلامَهُ فَمُنِعَ أَشَدَّ الْمَنْعِ وَأَهْوَى إِلَيْهِ الْحَرَسِيُّ فَدَفَعَهُ وَقَالَ تَنَحَّ عَنْ هَذَا فَإِنَّ الله سَيَكْفِيكَ وَيَكْفِي غَيْرَكَ ثُمَّ دَخَلَ بِهِمُ الزُّقَاقَ وَرَجَعَ أَبُو عَبْدِ الله (عَلَيْهِ السَّلام) إِلَى مَنْزِلِهِ فَلَمْ يَبْلُغْ بِهِمُ الْبَقِيعَ حَتَّى ابْتُلِيَ الْحَرَسِيُّ بَلاءً شَدِيداً رَمَحَتْهُ نَاقَتُهُ فَدَقَّتْ وَرِكَهُ فَمَاتَ فِيهَا وَمَضَى بِالْقَوْمِ فَأَقَمْنَا بَعْدَ ذَلِكَ حِيناً ثُمَّ أَتَى مُحَمَّدُ بْنُ عَبْدِ الله بْنِ حَسَنٍ فَأُخْبِرَ أَنَّ أَبَاهُ وَعُمُومَتَهُ قُتِلُوا قَتَلَهُمْ أَبُو جَعْفَرٍ إِلا حَسَنَ بْنَ جَعْفَرٍ وَطَبَاطَبَا وَعَلِيَّ بْنَ إِبْرَاهِيمَ وَسُلَيْمَانَ بْنَ دَاوُدَ وَدَاوُدَ بْنَ حَسَنٍ وَعَبْدَ الله بْنَ دَاوُدَ قَالَ فَظَهَرَ مُحَمَّدُ بْنُ عَبْدِ الله عِنْدَ ذَلِكَ وَدَعَا النَّاسَ لِبَيْعَتِهِ قَالَ فَكُنْتُ ثَالِثَ ثَلاثَةٍ بَايَعُوهُ وَاسْتَوْسَقَ النَّاسَ لِبَيْعَتِهِ وَلَمْ يَخْتَلِفْ عَلَيْهِ قُرَشِيٌّ وَلا أَنْصَارِيٌّ وَلا عَرَبِيٌّ قَالَ وَشَاوَرَ عِيسَى بْنَ زَيْدٍ وَكَانَ مِنْ ثِقَاتِهِ وَكَانَ عَلَى شُرَطِهِ فَشَاوَرَهُ فِي الْبِعْثَةِ إِلَى وُجُوهِ قَوْمِهِ فَقَالَ لَهُ عِيسَى بْنُ زَيْدٍ إِنْ دَعَوْتَهُمْ دُعَاءً يَسِيراً لَمْ يُجِيبُوكَ أَوْ تَغْلُظَ عَلَيْهِمْ فَخَلِّنِي وَإِيَّاهُمْ فَقَالَ لَهُ مُحَمَّدٌ امْضِ إِلَى مَنْ أَرَدْتَ مِنْهُمْ فَقَالَ ابْعَثْ إِلَى رَئِيسِهِمْ وَكَبِيرِهِمْ يَعْنِي أَبَا عَبْدِ الله جَعْفَرَ بْنَ مُحَمَّدٍ (عَلَيْهِما السَّلام) فَإِنَّكَ إِذَا أَغْلَظْتَ عَلَيْهِ عَلِمُوا جَمِيعاً أَنَّكَ سَتُمِرُّهُمْ عَلَى الطَّرِيقِ الَّتِي أَمَرَرْتَ عَلَيْهَا أَبَا عَبْدِ الله (عَلَيْهِ السَّلام) قَالَ فَوَ الله مَا لَبِثْنَا أَنْ أُتِيَ بِأَبِي عَبْدِ الله (عَلَيْهِ السَّلام) حَتَّى أُوقِفَ بَيْنَ يَدَيْهِ فَقَالَ لَهُ عِيسَى بْنُ زَيْدٍ أَسْلِمْ تَسْلَمْ فَقَالَ لَهُ أَبُو عَبْدِ الله (عَلَيْهِ السَّلام) أَ حَدَثَتْ نُبُوَّةٌ بَعْدَ مُحَمَّدٍ (صَلَّى اللهُ عَلَيْهِ وَآلِه) فَقَالَ لَهُ مُحَمَّدٌ لا وَلَكِنْ بَايِعْ تَأْمَنْ عَلَى نَفْسِكَ وَمَالِكَ وَوُلْدِكَ وَلا تُكَلِّفَنَّ حَرْباً فَقَالَ لَهُ أَبُو عَبْدِ الله (عَلَيْهِ السَّلام) مَا فِيَّ حَرْبٌ وَلا قِتَالٌ وَلَقَدْ تَقَدَّمْتُ إِلَى أَبِيكَ وَحَذَّرْتُهُ الَّذِي حَاقَ بِهِ وَلَكِنْ لا يَنْفَعُ حَذَرٌ مِنْ قَدَرٍ يَا ابْنَ أَخِي عَلَيْكَ بِالشَّبَابِ وَدَعْ عَنْكَ الشُّيُوخَ فَقَالَ لَهُ مُحَمَّدٌ مَا؛ججّ أَقْرَبَ مَا بَيْنِي وَبَيْنَكَ فِي السِّنِّ فَقَالَ لَهُ أَبُو عَبْدِ الله (عَلَيْهِ السَّلام) إِنِّي لَمْ أُعَازَّكَ وَلَمْ أَجِئْ لاتَقَدَّمَ عَلَيْكَ فِي الَّذِي أَنْتَ فِيهِ فَقَالَ لَهُ مُحَمَّدٌ لا وَالله لا بُدَّ مِنْ أَنْ تُبَايِعَ فَقَالَ لَهُ أَبُو عَبْدِ الله (عَلَيْهِ السَّلام) مَا فِيَّ يَا ابْنَ أَخِي طَلَبٌ وَلا حَرْبٌ وَإِنِّي لاريدُ الْخُرُوجَ إِلَى الْبَادِيَةِ فَيَصُدُّنِي ذَلِكَ وَيَثْقُلُ

عَلَيَّ حَتَّى تُكَلِّمَنِي فِي ذَلِكَ الاهْلُ غَيْرَ مَرَّةٍ وَلا يَمْنَعُنِي مِنْهُ إلا الضَّعْفُ وَالله وَالرَّحِمِ أَنْ تُدْبِرَ عَنَّا وَنَشْقَى بِكَ فَقَالَ لَهُ يَا أَبَا عَبْدِ الله قَدْ وَالله مَاتَ أَبُو الدَّوَانِيقِ يَعْنِي أَبَا جَعْفَرٍ فَقَالَ لَهُ أَبُو عَبْدِ الله (عَلَيْهِ السَّلام) وَمَا تَصْنَعُ بِي وَقَدْ مَاتَ قَالَ أُرِيدُ الْجَمَالَ بِكَ قَالَ مَا إِلَى مَا تُرِيدُ سَبِيلٌ لا وَالله مَا مَاتَ أَبُو الدَّوَانِيقِ إلا أَنْ يَكُونَ مَاتَ مَوْتَ النَّوْمِ قَالَ وَالله لَتُبَايِعُنِي طَائِعاً أَوْ مُكْرَهاً وَلا تُحْمَدُ فِي بَيْعَتِكَ فَأَبَى عَلَيْهِ إِبَاءً شَدِيداً وَأَمَرَ بِهِ إِلَى الْحَبْسِ فَقَالَ لَهُ عِيسَى بْنُ زَيْدٍ أَمَا إِنْ طَرَحْنَاهُ فِي السِّجْنِ وَقَدْ خَرِبَ السِّجْنُ وَلَيْسَ عَلَيْهِ الْيَوْمَ غَلَقٌ خِفْنَا أَنْ يَهْرُبَ مِنْهُ فَضَحِكَ أَبُو عَبْدِ الله (عَلَيْهِ السَّلام) ثُمَّ قَالَ لا حَوْلَ وَلا قُوَّةَ إلا بِالله الْعَلِيِّ الْعَظِيمِ أَ وَتُرَاكَ تُسْجِنُنِي قَالَ نَعَمْ وَالَّذِي أَكْرَمَ مُحَمَّداً (صَلَّى اللهُ عَلَيْهِ وَآلِه) بِالنُّبُوَّةِ لاسْجِنَنَّكَ وَلاشَدِّدَنَّ عَلَيْكَ فَقَالَ عِيسَى بْنُ زَيْدٍ احْبِسُوهُ فِي الْمَحْبَإِ وَذَلِكَ دَارُ رَيْطَةَ الْيَوْمَ فَقَالَ لَهُ أَبُو عَبْدِ الله (عَلَيْهِ السَّلام) أَمَا وَالله إِنِّي سَأَقُولُ ثُمَّ أُصَدَّقُ فَقَالَ لَهُ عِيسَى بْنُ زَيْدٍ لَوْ تَكَلَّمْتَ لَكَسَرْتُ فَمَكَ فَقَالَ لَهُ أَبُو عَبْدِ الله (عَلَيْهِ السَّلام) أَمَا وَالله يَا أَكْشَفُ يَا أَزْرَقُ لَكَأَنِّي بِكَ تَطْلُبُ لِنَفْسِكَ جُحْراً تَدْخُلُ فِيهِ وَمَا أَنْتَ فِي الْمَذْكُورِينَ عِنْدَ اللِّقَاءِ وَإِنِّي لاظُنُّكَ إِذَا صُفِّقَ خَلْفَكَ طِرْتَ مِثْلَ الْهَيْقِ النَّافِرِ فَنَفَرَ عَلَيْهِ مُحَمَّدٌ بِانْتِهَارٍ احْبِسْهُ وَشَدِّدْ عَلَيْهِ وَاغْلُظْ عَلَيْهِ فَقَالَ لَهُ أَبُو عَبْدِ الله (عَلَيْهِ السَّلام) أَمَا وَالله لَكَأَنِّي بِكَ خَارِجاً مِنْ سُدَّةِ أَشْجَعَ إِلَى بَطْنِ الْوَادِي وَقَدْ حَمَلَ عَلَيْكَ فَارِسٌ مُعْلَمٌ فِي يَدِهِ طِرَادَةٌ نِصْفُهَا أَبْيَضُ وَنِصْفُهَا أَسْوَدُ عَلَى فَرَسٍ كُمَيْتٍ أَقْرَحَ فَطَعَنَكَ فَلَمْ يَصْنَعْ فِيكَ شَيْئاً وَضَرَبْتَ خَيْشُومَ فَرَسِهِ فَطَرَحْتَهُ وَحَمَلَ عَلَيْكَ آخَرُ خَارِجٌ مِنْ زُقَاقِ آلِ أَبِي عَمَّارٍ الدُّؤَلِيِّينَ عَلَيْهِ غَدِيرَتَانِ مَضْفُورَتَانِ وَقَدْ خَرَجَتَا مِنْ تَحْتِ بَيْضَةٍ كَثِيرُ شَعْرِ الشَّارِبَيْنِ فَهُوَ وَالله صَاحِبُكَ فَلا رَحِمَ الله رِمَّتَهُ فَقَالَ لَهُ مُحَمَّدٌ يَا أَبَا عَبْدِ الله حَسِبْتَ فَأَخْطَأْتَ وَقَامَ إِلَيْهِ السُّرَاقِيُّ بْنُ سَلْخِ الْحُوتِ فَدَفَعَ فِي ظَهْرِهِ حَتَّى أُدْخِلَ السِّجْنَ وَاصْطُفِيَ مَا كَانَ لَهُ مِنْ مَالٍ وَمَا كَانَ لِقَوْمِهِ مِمَّنْ لَمْ يَخْرُجْ مَعَ مُحَمَّدٍ قَالَ فَطُلِعَ بِإِسْمَاعِيلَ بْنِ عَبْدِ الله بْنِ جَعْفَرِ بْنِ أَبِي طَالِبٍ وَهُوَ شَيْخٌ كَبِيرٌ ضَعِيفٌ قَدْ ذَهَبَتْ إِحْدَى عَيْنَيْهِ وَذَهَبَتْ رِجْلاهُ وَهُوَ يُحْمَلُ حَمْلاً فَدَعَاهُ إِلَى الْبَيْعَةِ فَقَالَ لَهُ يَا ابْنَ أَخِي إِنِّي شَيْخٌ كَبِيرٌ ضَعِيفٌ وَأَنَا إِلَى بِرِّكَ وَعَوْنِكَ أَحْوَجُ فَقَالَ لَهُ لا بُدَّ مِنْ أَنْ تُبَايِعَ فَقَالَ لَهُ وَأَيَّ شَيْءٍ تَنْتَفِعُ بِبَيْعَتِي وَالله إِنِّي لاضَيِّقُ عَلَيْكَ مَكَانَ اسْمِ رَجُلٍ إِنْ كَتَبْتَهُ قَالَ لا بُدَّ لَكَ أَنْ تَفْعَلَ وَأَغْلَظَ لَهُ فِي الْقَوْلِ فَقَالَ لَهُ إِسْمَاعِيلُ ادْعُ لِي جَعْفَرَ بْنَ مُحَمَّدٍ فَلَعَلَّنَا نُبَايِعُ جَمِيعاً قَالَ فَدَعَا جَعْفَراً (عَلَيْهِ السَّلام) فَقَالَ لَهُ إِسْمَاعِيلُ جُعِلْتُ فِدَاكَ إِنْ رَأَيْتَ أَنْ تُبَيِّنَ لَهُ فَافْعَلْ لَعَلَّ الله يَكُفُّهُ عَنَّا قَالَ قَدْ أَجْمَعْتُ أَلا أُكَلِّمَهُ أَ فَلْيَرَ فِيَّ بِرَأْيِهِ فَقَالَ إِسْمَاعِيلُ لابِي عَبْدِ الله (عَلَيْهِ السَّلام) أَنْشُدُكَ الله هَلْ تَذْكُرُ يَوْماً أَتَيْتُ أَبَاكَ مُحَمَّدَ بن علي (عَلَيْهِما السَّلام) وَعَلَيَّ حُلَّتَانِ صَفْرَاوَانِ فَدَامَ النَّظَرَ إِلَيَّ فَبَكَى فَقُلْتُ لَهُ مَا يُبْكِيكَ فَقَالَ لِي يُبْكِينِي أَنَّكَ تُقْتَلُ عِنْدَ كِبَرِ سِنِّكَ ضَيَاعاً لا يَنْتَطِحُ فِي دَمِكَ عَنْزَانِ قَالَ قُلْتُ

فَمَتَى ذَاكَ قَالَ إِذَا دُعِيتَ إِلَى الْبَاطِلِ فَأَبَيْتَهُ وَإِذَا نَظَرْتَ إِلَى الاحْوَلِ مَشُومِ قَوْمِهِ يَنْتَمِي مِنْ آلِ الْحَسَنِ عَلَى مِنْبَرِ رَسُولِ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) يَدْعُو إِلَى نَفْسِهِ قَدْ تَسَمَّى بِغَيْرِ اسْمِهِ فَأَحْدِثْ عَهْدَكَ وَاكْتُبْ وَصِيَّتَكَ فَإِنَّكَ مَقْتُولٌ فِي يَوْمِكَ أَوْ مِنْ غَدٍ فَقَالَ لَهُ أَبُو عَبْدِ الله (عَلَيْهِ السَّلام) نَعَمْ وَهَذَا وَرَبِّ الْكَعْبَةِ لا يَصُومُ مِنْ شَهْرِ رَمَضَانَ إِلا أَقَلَّهُ فَأَسْتَوْدِعُكَ الله يَا أَبَا الْحَسَنِ وَأَعْظَمَ الله أَجْرَنَا فِيكَ وَأَحْسَنَ الْخِلافَةَ عَلَى مَنْ خَلَّفْتَ وَإِنَّا لله وَإِنَّا إِلَيْهِ رَاجِعُونَ قَالَ ثُمَّ احْتُمِلَ إِسْمَاعِيلُ وَرُدَّ جَعْفَرٌ إِلَى الْحَبْسِ قَالَ فَوَ الله مَا أَمْسَيْنَا حَتَّى دَخَلَ عَلَيْهِ بَنُو أَخِيهِ بَنُو مُعَاوِيَةَ بْنِ عَبْدِ الله بْنِ جَعْفَرٍ فَتَوَطَّئُوهُ حَتَّى قَتَلُوهُ وَبَعَثَ مُحَمَّدُ بْنُ عَبْدِ الله إِلَى جَعْفَرٍ فَخَلَّى سَبِيلَهُ قَالَ وَأَقَمْنَا بَعْدَ ذَلِكَ حَتَّى اسْتَهْلَلْنَا شَهْرَ رَمَضَانَ فَبَلَغَنَا خُرُوجُ عِيسَى بْنِ مُوسَى يُرِيدُ الْمَدِينَةَ قَالَ فَتَقَدَّمَ مُحَمَّدُ بْنُ عَبْدِ الله عَلَى مُقَدِّمَتِهِ يَزِيدُ بْنُ مُعَاوِيَةَ بْنِ عَبْدِ الله بْنِ جَعْفَرٍ وَكَانَ عَلَى مُقَدِّمَةِ عِيسَى بْنِ مُوسَى وُلْدُ الْحَسَنِ بْنِ زَيْدِ بْنِ الْحَسَنِ بْنِ الْحَسَنِ وَقَاسِمٌ وَمُحَمَّدُ بْنُ زَيْدٍ وَعَلِيٌّ وَإِبْرَاهِيمُ بَنُو الْحَسَنِ بْنِ زَيْدٍ فَهُزِمَ يَزِيدُ بْنُ مُعَاوِيَةَ وَقَدِمَ عِيسَى بْنُ مُوسَى الْمَدِينَةَ وَصَارَ الْقِتَالُ بِالْمَدِينَةِ فَنَزَلَ بِذُبَابٍ وَدَخَلَتْ عَلَيْنَا الْمُسَوِّدَةُ مِنْ خَلْفِنَا وَخَرَجَ مُحَمَّدٌ فِي أَصْحَابِهِ حَتَّى بَلَغَ السُّوقَ فَأَوْصَلَهُمْ وَمَضَى ثُمَّ تَبِعَهُمْ حَتَّى انْتَهَى إِلَى مَسْجِدِ الْخَوَّامِينَ فَنَظَرَ إِلَى مَا هُنَاكَ فَضَاءٍ لَيْسَ فِيهِ مُسَوِّدٌ وَلا مُبَيِّضٌ فَاسْتَقْدَمَ حَتَّى انْتَهَى إِلَى شِعْبِ فَزَارَةَ ثُمَّ دَخَلَ هُذَيْلَ ثُمَّ مَضَى إِلَى أَشْجَعَ فَخَرَجَ إِلَيْهِ الْفَارِسُ الَّذِي قَالَ أَبُو عَبْدِ الله مِنْ خَلْفِهِ مِنْ سِكَّةِ هُذَيْلَ فَطَعَنَهُ فَلَمْ يَصْنَعْ فِيهِ شَيْئاً وَحَمَلَ عَلَى الْفَارِسِ فَضَرَبَ خَيْشُومَ فَرَسِهِ بِالسَّيْفِ فَطَعَنَهُ الْفَارِسُ فَأَنْفَذَهُ فِي الدِّرْعِ وَانْثَنَى عَلَيْهِ مُحَمَّدٌ فَضَرَبَهُ فَأَثْخَنَهُ وَخَرَجَ عَلَيْهِ حُمَيْدُ بْنُ قَحْطَبَةَ وَهُوَ مُدْبِرٌ عَلَى الْفَارِسِ يَضْرِبُهُ مِنْ زُقَاقِ الْعَمَّارِيِّينَ فَطَعَنَهُ طَعْنَةً أَنْفَذَ السِّنَانَ فِيهِ فَكُسِرَ الرُّمْحُ وَحَمَلَ عَلَى حُمَيْدٍ فَطَعَنَهُ حُمَيْدٌ بِزُجِّ الرُّمْحِ فَصَرَعَهُ ثُمَّ نَزَلَ إِلَيْهِ فَضَرَبَهُ حَتَّى أَثْخَنَهُ وَقَتَلَهُ وَأَخَذَ رَأْسَهُ وَدَخَلَ الْجُنْدُ مِنْ كُلِّ جَانِبٍ وَأُخِذَتِ الْمَدِينَةُ وَأُجْلِينَا هَرَباً فِي الْبِلادِ قَالَ مُوسَى بْنُ عَبْدِ الله فَانْطَلَقْتُ حَتَّى لَحِقْتُ بِإِبْرَاهِيمَ بْنِ عَبْدِ الله فَوَجَدْتُ عِيسَى بْنَ زَيْدٍ مُكْمَناً عِنْدَهُ فَأَخْبَرْتُهُ بِسُوءِ تَدْبِيرِهِ وَخَرَجْنَا مَعَهُ حَتَّى أُصِيبَ رَحِمَهُ الله ثُمَّ مَضَيْتُ مَعَ ابْنِ أَخِي الاشْتَرِ عَبْدِ الله بْنِ مُحَمَّدِ بْنِ عَبْدِ الله بْنِ حَسَنٍ حَتَّى أُصِيبَ بِالسِّنْدِ ثُمَّ رَجَعْتُ شَرِيداً طَرِيداً تُضَيَّقُ عَلَيَّ الْبِلادُ فَلَمَّا ضَاقَتْ عَلَيَّ الارْضُ وَاشْتَدَّ بِيَ الْخَوْفُ ذَكَرْتُ مَا قَالَ أَبُو عَبْدِ الله (عَلَيْهِ السَّلام) فَجِئْتُ إِلَى الْمَهْدِيِّ وَقَدْ حَجَّ وَهُوَ يَخْطُبُ النَّاسَ فِي ظِلِّ الْكَعْبَةِ فَمَا شَعَرَ إِلا وَأَنِّي قَدْ قُمْتُ مِنْ تَحْتِ الْمِنْبَرِ فَقُلْتُ لِيَ الامَانُ يَا أَمِيرَ الْمُؤْمِنِينَ وَأَدُلُّكَ عَلَى نَصِيحَةٍ لَكَ عِنْدِي فَقَالَ نَعَمْ مَا هِيَ قُلْتُ أَدُلُّكَ عَلَى مُوسَى بْنِ عَبْدِ الله بْنِ حَسَنٍ فَقَالَ لِي نَعَمْ لَكَ الامَانُ فَقُلْتُ لَهُ أَعْطِنِي مَا أَثِقُ بِهِ فَأَخَذْتُ مِنْهُ عُهُوداً وَمَوَاثِيقَ وَوَثَّقْتُ لِنَفْسِي ثُمَّ قُلْتُ أَنَا مُوسَى بْنُ عَبْدِ الله فَقَالَ لِي إِذاً تُكْرَمَ وَتُحْبَى فَقُلْتُ لَهُ أَقْطِعْنِي إِلَى بَعْضِ أَهْلِ بَيْتِكَ يَقُومُ بِأَمْرِي

عِنْدَكَ فَقَالَ لِيَ انْظُرْ إِلَى مَنْ أَرَدْتَ فَقُلْتُ عَمَّكَ الْعَبَّاسَ بْنَ مُحَمَّدٍ فَقَالَ الْعَبَّاسُ لا حَاجَةَ لِي فِيكَ فَقُلْتُ وَلَكِنْ لِي فِيكَ الْحَاجَةُ أَسْأَلُكَ بِحَقِّ أَمِيرِ الْمُؤْمِنِينَ إِلا قَبِلْتَنِي فَقَبِلَنِي شَاءَ أَوْ أَبَى وَقَالَ لِيَ الْمَهْدِيُّ مَنْ يَعْرِفُكَ وَحَوْلَهُ أَصْحَابُنَا أَوْ أَكْثَرُهُمْ فَقُلْتُ هَذَا الْحَسَنُ بْنُ زَيْدٍ يَعْرِفُنِي وَهَذَا مُوسَى بْنُ جَعْفَرٍ يَعْرِفُنِي وَهَذَا الْحَسَنُ بْنُ عَبْدِ الله بْنِ الْعَبَّاسِ يَعْرِفُنِي فَقَالُوا نَعَمْ يَا أَمِيرَ الْمُؤْمِنِينَ كَأَنَّهُ لَمْ يَغِبْ عَنَّا ثُمَّ قُلْتُ لِلْمَهْدِيِّ يَا أَمِيرَ الْمُؤْمِنِينَ لَقَدْ أَخْبَرَنِي بِهَذَا الْمَقَامِ أَبُو هَذَا الرَّجُلِ وَأَشَرْتُ إِلَى مُوسَى بْنِ جَعْفَرٍ قَالَ مُوسَى بْنُ عَبْدِ الله وَكَذَبْتُ عَلَى جَعْفَرٍ كَذِبَةً فَقُلْتُ لَهُ وَأَمَرَنِي أَنْ أُقْرِئَكَ السَّلامَ وَقَالَ إِنَّهُ إِمَامُ عَدْلٍ وَسَخَاءٍ قَالَ فَأَمَرَ لِمُوسَى بْنِ جَعْفَرٍ بِخَمْسَةِ آلافِ دِينَارٍ فَأَمَرَ لِي مِنْهَا مُوسَى بِأَلْفَيْ دِينَارٍ وَوَصَلَ عَامَّةَ أَصْحَابِهِ وَوَصَلَنِي فَأَحْسَنَ صِلَتِي فَحَيْثُ مَا ذُكِرَ وُلْدُ مُحَمَّدِ بْنِ عَلِيِّ بْنِ الْحُسَيْنِ فَقُولُوا صَلَّى الله عَلَيْهِمْ وَمَلائِكَتُهُ وَحَمَلَةُ عَرْشِهِ وَالْكِرَامُ الْكَاتِبُونَ وَخُصُّوا أَبَا عَبْدِ الله بِأَطْيَبِ ذَلِكَ وَجَزَى مُوسَى بْنَ جَعْفَرٍ عَنِّي خَيْراً فَأَنَا وَالله مَوْلاهُمْ بَعْدَ الله.

One of our companions, from Muhammad Bin Hassan, from Muhammad Bin Ranjawiya, from Abdullah Bin Al Hakam Al Armany, from Abdullah Bin Ibrahim Bin Muhammad Al Ja'far who said,

'Wen went over to Khadija daughter of Umar son of Ali[asws] Bin Al-Husayn[asws] Bin Ali[asws] Bin Abu Talib[asws] to console her for a son of her daughter. So we found her in the presence of Musa Bin Abdullah son of Al-Hassan[asws], and she was in a corner close to the women. So we consoled them then we turned to face him, and he was saying to a daughter of Abu Yashkur Al-Rasiya, 'Say (some words)'.

So she said, '(Of our) number (family) is Rasool-Allah[saww] and of our number after him[saww] the Lion of God, and thirdly Abbas. And (of our) number is Ali[asws] the best, and (of our) number is Ja'far and (of our) number is Aqeel, after him the chiefs'. So he said, 'Excellent! It moved me. Increase it for me'. So she rushed saying, 'And from us is the Imam of the Pious ones Muhammad[saww], and Hamzaas is from us[asws],

and the polite ones Ja'far[asws], and from us[asws] is Ali[asws] his[saww] son-in-law and his[saww] cousin, and his[saww] horseman. That is the Purified Imam[asws]'.

So we stayed in her presence until the night almost came. Then Khadeeja said, 'I heard my uncle Muhammad Bin Ali[asws] and he[asws] was saying: 'But rather you need the woman regarding the mourning for the lamentations in order for the tears to flow, and it is not befitting for her that she should be saying wild exaggerations. So when the night comes, do not hurt the Angels with the lamentations'.

Then we went out, and we came back to her the next day, and we mentioned in her presence the isolation of her dwelling from the house of Abu Abdullah Ja'far[asws] Bin Muhammad[asws]. So he (Musa) said, 'This is the house which is named as the stolen house'. So she said, 'This is what was chosen by our Mahdi (Guide)', meaning Muhammad Bin Abdullah Bin Al-Hassan, to tease him with that. So Musa Bin Abdullah said, 'By Allah[azwj]! I shall inform you all with the strangeness I saw with my father, may Allah[azwj] be Pleased with him.

When he took with the matter of Muhammad Bin Abdullah and gathered to meet his companions, so he said, 'I do not find this matter to be straight except if I meet Abu Abdullah Ja'far[asws] Bin Muhammad[asws]'. So he went, and he was leaning upon me. So I went with him until we came over to Abu Abdullah[asws], and we met him[asws] coming out intending to go to the Masjid. So my father paused him[asws] and spoke to him[asws]. So Abu Abdullah[asws] said to him: 'This is not the place for this. We shall meet up, if Allah[azwj] so Desires it'. So my father returned joyful.

Then we stayed until it was the next day or after it by a day, we went until we came over to him[asws]. So my father entered to see him[asws] and I was with him, and he initiated the speech. Then he said to him[asws], 'With regards to what you[asws] are saying, I know, may I be sacrificed for you[asws], that the age is for me over you[asws], and that among your[asws] people there are ones who are older than you[asws] are, but Allah[azwj] Mighty and Majestic has Preceded merits for you[asws] which are not for anyone from your[asws] people, and has Made you[asws] to be reliable due to what is known from your[asws] righteousness, and what is known of your[asws] status, if you[asws] respond to me, no one from your[asws] companions would oppose me, and not two from the Qureysh would oppose me, nor any others'.

So Abu Abdullah[asws] said to him: 'You will find others to be more obedient to you than me[asws], and there is no need for you with regards to me[asws]. You should know that I[asws] intended (to live) in the wilderness or was thinking of it, but I[asws] found it too heavy of it, and I[asws] intended the Hajj, but I[asws] could not realise it except after exertion and exhaustion and difficulties upon myself[asws]. Therefore you should seek someone else and ask him of that, and do not let him know that you came over to me[asws]'.

So he said to him[asws], 'The people are extending their necks towards you[asws] and if you[asws] were to respond to me, no one would oppose me, and for you[asws] would be that you[asws] will neither be encumbered with the fighting nor any abhorrence'. And the people crowded upon us and they came over and cut off our speech. So my father said, 'May I be sacrificed for you[asws]! What are you[asws] saying?' So he[asws] said: 'We shall meet up, Allah[azwj] Willing'. So he said, 'Would it be upon what I like?' So he[asws] said: 'Upon what you like, Allah[azwj] Willing, from your correction'.

Then he left until he came to his house, and he sent a messenger to Muhammad (living) in a mountain at Juhayna called Al-Ashqar, which was two nights (journey) from Al-Medina. So he gave him glad tidings and let him know that there was success for him with respect to his need and what he sought (help of Abu Abdullah[asws] for the uprising against the ruling authorities).

Then he returned after three days and paused at the door, and we were not barred from the door when we came, as the messenger was delayed. Then we had permission for us, so we entered to see him[asws]. So we were seated in a corner of the room and my father went near to him[asws] and kissed his[asws] head, then said, 'May I be sacrificed for you[asws]! I have returned to you[asws] hoping, expecting, and I have unrolled my hopes and my expectation and begging for the realisation of my need'.

So Abu Abdullah[asws] said to him: 'O son of my[asws] uncle! I[asws] seek Refuge with Allah[azwj] from the exposure to this matter which you are indulging in, and I[asws] am afraid over you that you might amass evil'. So there flowed the speech between them until it led to what he had not wanted from his speech, 'By which thing was Al-Husayn[asws] more rightful with it than Al-Hassan[asws]?' So Abu Abdullah[asws] said: 'May Allah[azwj] have Mercy on Al-Hassan[asws] and have Mercy on Al-Husayn[asws]. And how could you mention this?' He said, 'Because Al-Husayn[asws], it was befitting for him[asws] when he[asws] was just that he[asws] should have made it (Imamate) to be in the eldest one from the sons of Al-Hassan[asws]'.

So Abu Abdullah[asws] said: 'Alllah[azwj] Blessed and Hish, when He[azwj] Revealed unto Muhammad[saww], Revealed unto him[saww] with whatever He[azwj] so Desired to and did not Command anyone from His[azwj] creatures, and Muhammad[saww] instructed Ali[asws] with whatever he[saww] so desired to, so he[asws] did whatever he[asws] was instructed with, and we[asws] are not saying with regards to it except what Rasool-Allah[saww] said from his (Al-Husayn[asws]'s) veneration and his[asws] ratification.

So, had he[saww] instructed Al-Husayn[asws] that he[asws] should make it to be in the eldest one or transfer it to be in their[asws] sons, meaning the successorship, he[asws] would have done that, and he[asws] is not with an accusation in our[asws] presence with regards to hoarding it for himself[asws], and he[asws] was a Guardian (Wali) and he could have neglected that, but he[asws] accomplished whatever he[asws] had been instructed with, and he[asws] is your grandfather and your uncle. Thus, if you were to speak good then you would be closer with it, and if you were to speak vanities, then may Allah[azwj] Forgive you.

So if you were to obey me[asws], O son of my[asws] uncle, and listen to my speech, by Allah[azwj] the One[azwj] there is no god except for Him[azwj,] I[asws] have advised you and ordered you, so how come I[asws] do not see you doing what is the Command of Allah[azwj] from what is due?' So my father was joyful during that.

So Abu Abdullah[asws] said to him: 'By Allah[azwj!] You know that the squint-eyed one with few hairs would be killed by the door of Ashja'a at the bottom of its (water) flow'.

So my father said, 'It is not like that. By Allah[azwj!] He would be battling them with a day for a day, and with an hour for an hour, and with a year for a year, and he would straighten (avenge) for the rest of the clan of Abu Talib[asws] altogether'.

So Abu Abdullah[asws] said to him: 'What I[asws] fear is that this couplet would happen to be attached to our companion, 'You clothed yourself with straying in private'. No, by Alah[azwj!] He will not control any more that the walls of Al-Medina nor would his word reach Al-Taef when he tries, meaning when he strives himself, and what is inevitable to happen will occur. Therefore, fear Allah[azwj] and have mercy on yourself and the sons of your father, for by Allah[azwj,] I[asws] see him as the most ill-fated of the weapons which the loins of men have brought out to the wombs of the women.

By Allah[azwj!] He would be killed by the doorway of Ashja'a between its houses. By Allah[azwj!] It is as if I[asws] am (seeing) him in bits, crucified, with a

brick in between his legs, and it is not befitting this boy what he is hearing'. Musa Bin Abdullah said, 'He[asws] meant me'.

'And he would be going out with him, so he would be defeated and his companion would be killed. So he would be going out with another banner, and its commander would be killed and his army would disperse. But, if he were to obey me[asws], so let him seek the security during that from the Clan of Al-Abbas until Allah[azwj] Brings him the relief. And you know that this matter would not be completed and you know and we[asws] know that your son, the squint-eyed of few hairs will be killed by the doorway of Ashja'a between its houses by the bottom of its (water) flows'.

So my father stood up and he was saying, But Allah[azwj] would Make us to be needless of you[asws] and He[azwj] would Return you[asws] or Join you[asws] up with the others, and you[asws] are not intending with this except to prevent others, and that you[asws] would become their reason to that (for not helping us)'. So Abu Abdullah[asws] said: 'Allah[azwj] Knows what I[asws] do not intend except to advise you and guide you, and there isn't upon me[asws] except for the trying'.

So my father arose, dragging his clothes in anger. So Abu Abdullah[asws] reached out to him And said to him: 'I[asws] am informing you that I[asws] heard your uncle and he is your maternal uncle, mentioning that you and the sons of our father would soon be getting killed, so if you were to obey me[asws] and if you view that you should defend with that which is better, so do it.

By Allah[azwj,] Who, there is no god except for Him[azwj,] the Knower of the unseen and the seen, the Beneficent, the Merciful, the Greatest, the Exalted over His[azwj] creatures, you are beloved and I[asws] would ransom you with my[asws] children, and by the most beloved ones to me, and by the most beloved ones of my[asws] family to me, and nothing equates with you in my[asws] presence. Therefore do not view that I[asws] have deceived you'. So my father exited from his[asws] presence, angry, aggrieved.

He (the narrator) said, 'So we did not stay after that except for a little, maybe twenty nights or so until messengers of (the Caliph) Abu Ja'far (Al-Mansour) came over and seized my father, and my uncles Suleyman Bin Hassan, and Hassan Bin Hassan, and Ibrahim Bin Hassan, and Dawood Bin Hassan, and Ali Bin Hassan, and Suleyman Bin Dawood Bin Hassan, and Ali Bin Ibrahim Bin Hassan, and Hassan Bin Ja'far Bin Hassan, and Tabataba Ibrahim Bin Ismail Bin Hassan, and Abdullah Bin Dawood.

He (the narrator) said, 'So they were shackled in the iron (shackles), then they were carried in bare carriages. There being no covering therein and they were paused at the praying place so that perhaps the people might insult them. But the people refrained from them and were kind to them due to the state which they were in. Then they went with them until they were paused by the door of the Masjid of Rasool-Allah[saww]'.

Abdullah Bin Ibrahim Al-Ja'fary said, 'Khadeeja Bint Umar Bin Ali narrated to us that whey they were paused by the door of the Masjid which was called Jibraeel[as] door, Abu Abdullah[asws] emerged unto them and the generality of his[asws] robe was dragging in the ground. Then he[asws] emerged from the door of the Masjid and he[asws] said: 'May Allah[azwj] Curse you all, O group of the Helpers!' - three times. (Then said): 'It was not upon this that Rasool-Allah[saww] Covenanted with you nor did you all pledge allegiance to

him[saww] (upon this). But, by Allah[azwj,] I was careful, but it is as if I[asws] have been overcome, and there is no repelling the Ordainment'.

Then he[asws] arose and grabbed one of his[asws] slippers and inserted his[asws] leg, and the other one was in his[asws] hand, and the generality of his[asws] robe was flowing in the ground. Then he[asws] entered into his[asws] house, and was feverish for twenty nights. He[asws] did not cease to weep during it day and night until we[asws] feared upon him[asws]. So this is the Hadeeth of Khadeeja.

And Musa Bin Abdullah Bin Al-Hassan narrated to us that when they emerged with the group in the carriages, Abu Abdullah[asws] stood up from the Masjid, then went towards the carriage in which was Abdullah Bin Al-Hassan, intending to speak to him[asws], but he[asws] was prevented with the most intense of the preventions, and guard pushed him[asws] away and said, 'Stay away from this, may Allah[azwj] Stop you[asws] and others'. Then they entered them into an alleyway, and Abu Abdullah[asws] returned to his[asws] house.

So he had not reached with them to Al-Baqi'e (the cemetery) until the guard was afflicted with an intense difficulty. His she-camel threw him off and his hip was pulverized and he died during it, and they went with the group. So we stayed after that for a while, then Muhammad Bin Abdullah Bin Hassan came over and informed that his father and his uncles had been killed. Abu Ja'far (Al-Mansour the Caliph) had killed them, except for Hassan Bin Ja'far, and Tabataba, and Ali Bin Ibrahim, and Suleyman Bin Dawood, and Dawood Bin Hassan, and Abdullah Bin Dawood.

He (the narrator) said, 'So Muhammad Bin Abdullah appeared during that and called the people to his allegiance. So we were three who pledged allegiance to him and urged the people to pledge allegiance to him, and neither the Qureysh opposed him, nor the Helpers, nor the Bedouins. And he consulted Isa Bin Zayd, and he was from his trustworthy ones, and he was (a commander) upon his police force. So he consulted him regarding the sending to face his people. So Isa Bin Zayd said to him, 'If you call them with an easy calling, they will not answer you, or you should be harsh upon them. Therefore leave me and them'. So Muhammad said to him, 'Go to whoever you intend from them'.

So he said, 'Go to their chiefs and their elders, meaning Abu Abdullah Ja'far[asws] Bin Muhammad[asws], for if you are harsh upon him[asws], they would all know that you will make them pass upon the path which you passed Abu Abdullah[asws] upon'. So it was not long before they came with Abu Abdullah[asws] until they paused him[asws] in front of him. So Isa Bin Zayd said to him[asws], 'Submit, you[asws] will be safe'.

So he (the narrator) said, 'So Abu Abdullah[asws] said to him: 'Are you initiating a new Prophet-hood after Muhammad[saww]?' So Muhammad said to him[asws], 'No, but pledge allegiance and be secure upon yourself[asws], and your[asws] wealth, and your[asws] children and you will not be encumbered with war'. So Abu Abdullah[asws] said to him: 'I[asws] am neither indulging in war nor fighting, and I[asws] had preceded to your father and cautioned him what he would be caught up with, but a caution cannot benefit from the pre-determination.

O son of my[asws] brother! Upon you is with the youth, and leave off from the elderly'. So Muhammad said to him[asws], 'How near it is what is between

me and you[asws] in age'. So Abu Abdullah[asws] said to him: 'I[asws] have not harmed you and did not come to proceed against you with regards to what you are in'. So Muhammad said to him, 'No, by Allah[azwj!] It is inevitable that you[asws] must pledge allegiance'. So Abu Abdullah[asws] said to him: 'O son of my[asws] brother! I[asws] did not come seeking (worldly gains), nor a war, and I[asws] wanted to go out to the wilderness, but that was difficult upon me[asws] and heavy upon me[asws], to the extent that the family spoke to me[asws] regarding that more than once, and nothing prevented me[asws] from it except for (physical) weakness. By Allah[azwj] and the womb relationship, turn away from us[asws] and our[asws] misfortune with you'.

So he said to him[asws], 'O Abu Abdullah[asws]! Abu Al-Dawaneeq, meaning Abu Ja'far (Al-Mansour the Caliph) has died!' So Abu Abdullah[asws] said: 'And what are you doing with me[asws] and he has died?' He[asws] said: 'I want the majesty with you[asws]'. He[asws] said: 'There is no way to what you are intending. By Allah[azwj!] Abu Ja'far (Al Mansour) has not died except if he has happened to have died the death of sleep'. He said, 'By Allah[azwj!] You[asws] will either pledge allegiance to me willingly or unwillingly, and there is no praise in your[asws] pledging allegiance'. But he[asws] refused upon him with intense refusal, and he ordered with him[asws] to the prison.

So Isa Bin Zayd said to him, 'But, if you were to throw him[asws] in the prison, and the prison has been ruined, and there is no lock upon it today. We fear that he[asws] might flee from it'. So Abu Abdullah[asws] smiled, then said: 'There is neither a Might nor Strength except with Allah[azwj,] the Exalted, the Magnificent! Or do you think you will be imprisoning me[asws]?' He said, 'Yes, by the One[azwj] Who Honoured Muhammad[saww] with the Prophet-hood, I will be imprisoning you[asws] and will be intensely harsh upon you[asws]'.

So Isa Bin Zayd said, 'Withhold him[asws] in the hide-out, and that is the house of Rayta today'. So Abu Abdullah[asws] said: 'But, by Allah[azwj,] I[asws] shall be saying (something) and I[asws] will be ratified'. So Isa Bin Zayd said, 'If you speak, I shall break your[asws] mouth'. So Abu Abdullah[asws] said to him: 'But, by Allah[azwj,] O bald one, O blue-eyed one! It is as if I[asws] see you looking for a hole for yourself to enter into, and you will not be among the mentioned ones during the meeting (the enemy during battles), and I[asws] think that when (someone) claps behind you, you will flee like the fleeing ostrich. So Muhammad rushed upon it with the rebuke, 'Withhold him[asws], and be severe upon him[asws], and be harsh upon him[asws]'.

So Abu Abdullah[asws] said to him: 'But, by Allah[azwj,] it is as if I[asws] am with you (seeing you) coming out from the doorway of Ashja'a to the base of the valley and an informant horseman has attacked you, there being a lance in his hand, half of it white and half of it black, upon a Kumeyt horse (brown with white forehead), so he stabs you, but it does not do anything to you, and you strike the nose of his horse, so it throws him. And another one attacks upon you, outside from the alleyway of the family of Abu Ammar Al-Dowliyayn. Upon him are two braids of hair and they are coming out from his helmet, being of a lot of hair of the moustache. So he, by Allah[azwj,] is your companion (who will kill you). May Allah[azwj] not have Mercy on his bones'.

So Muhammad said to him[asws], 'O Abu Abdullah[asws]! You[asws] counted, but erred', and Al-Surraqy Bin Sulkh Al-Howt stood up to him[asws] and pushed

him[asws] in his[asws] back until he[asws] entered into the prison, and they chose (plundered) whatever was for him[asws] from the wealth and whatever was for his[asws] group from the ones who did not come out along with Muhammad.

He (the narrator) said, 'So they emerged with Ismail Bin Abdullah Bin Ja'far[asws] Bin Abu Talib[asws], and he was an aged old man, weak, and one of his eyes (sight) had gone, and both his legs had gone, and he was carried by a carrier. So he called him to his allegiance. So he said to him, 'O son of my brother! I am an aged old man, weak, and I am (at the mercy of) your righteousness, and needy to your forgiveness'. So he said to him, 'It is inevitable that you pledge allegiance'. So he said to him, 'And which thing would you benefit by the pledge of my allegiance? By Allah[azwj!] I would be restricting upon you the place of the name of (another) man, if you were to write him'. He said, 'It is inevitable that you do so', and he was harsh upon him with the words.

So Ismail said to him, 'Call Ja'far[asws] Bin Muhammad[asws] for me, so we can pledge allegiance together'. So he called Ja'far[asws]. So Ismail said to him[asws], 'May I be sacrificed for you[asws]! If you[asws] see it fit, you[asws] could clarify to him, then do so, perhaps Allah[azwj] would Refrain him from us'. He[asws] said: 'I[asws] have decided that I[asws] shall not speak to him, so let him view with regards to me[asws] by his opinion'.

So Ismail said to Abu Abdullah[asws], 'I adjure you[asws] with Allah[azwj!] Do You[asws] remember the day I came over to your[asws] father[asws] Muhammad Bin Ali[asws], and upon me were two yellow garments. So he[asws] looked at me for long, ane he[asws] wept. So I said to him[asws], 'What makes you[asws] weep?' So he[asws] said to me: 'It makes me weep that you would be killed during old age wastefully, no two goats would butt their heads regarding your blood'. I said, 'So when would that be?' He[asws] said: 'When you will be called to the falsehood and you would refuse, and you will look at the squint-eyed one of his people belonging to the progeny of Al-Hassan[asws], being upon the Pulpit of Rasool-Allah[saww], calling (the people) to himself, having being named with other than his name. So renew your oath and write out your will for you would be killed during your day or the next'.

So Abu Abdullah[asws] said to him: 'Yes, and this one (Muhammad), by the Lord[azwj] of the Kabah, does not Fast from the Month of Ramazan except for a few (days). Therefore trust Allah[azwj,] O Abu Al-Hassan, and may Allah[azwj] Magnify our[asws] Recompense regarding you, and Keep well the ones whom you leave behind, and we are for Allah[azwj] and to Him[azwj] we are returning'.

He (the narrator) said, 'The Ismail was carried away and Ja'far[asws] was returned to the detention. So, by Allah[azwj,] we had not even seen the evening before the sons of his brother, the clan of Mauawiya Bin Abdullah Bin Ja'far, so they trampled him (Ismail) until they killed him, and Muhammad Bin Abdullah sent a messenger to Ja'far[asws] and freed his[asws] way.

He (the narrator) said, 'And we stayed after that until we saw the crescent of the Month of Ramazan, and we came across the rising of Isa Bin Musa, intending Al-Medina. So Muhammad Bin Abdullah proceeded upon the leading (of the army) by Yazeed Bin Muawiya Bin Abdullah Bin Ja'far, and it was so that upon the front of (the army of) Isa Bin Musa were the sons of Al-Hassan Bin Zayd Bin Al-Hassan Bin Al-Hassan, and Qasim, and

muhammad Bin Zayd and Ali Bin Ibrahim, sons of Al-Hassan Bin Zayd. So Yazeed Bin Muawiya was defeated and Isa Bin Musa proceeded to Al-Medina, and the fighting was at Al-Medina.

So he (Isa) encamped at Zubab, and the blacks (black banners of the Abbasides) came upon us from behind us, and Muhammad went out among his companions until he reached the marketplace. So he arrived to them and went, then pursued them until he ended up to the Masjid Al-Khawameen. So he looked around to what was placed over there. There weren't any blacks (Abbasides) nor any whites. So he proceeded until he ended up to the cave of Fazarat. Then he entered Huzayl, then went to Ashja'a. So there came out to him the horsemen whom Abu Abdullah[asws] had spoken of, from behind him, from the doorway of Huzayl and stabbed him. But it did not waste anything in him, and he attacked upon the horseman and struck the nose of his horse with the sword. So the horseman stabbed him and penetrated his armour and Muhammad retaliated upon him and struck him, and killed him.

And there came out upon him, Humeyd Bin Qahtaba, and his back was turned upon the horse, and he struck him from the alleyway of Ammariyeen. So he stabbed him with a stabbing, and the spearhead got stuck and the spear broke during it. And he attacked upon Humeyd, and Humeyd stabbed him with the head of the spear and wounded him. Then he descended unto him, and he struck him until he ripped him and killed him, and took his head and the army entered from every side, and took Al-Medina, and we were exiled fleeing in the land.

Musa Bin Abdullah said, 'So I went until I met up with Ibrahim Bin Abdullah, and I found Isa Bin Zayd hiding with him. So I informed him of the evil of his plan and we went out with him until he died, may Allah[azwj] have Mercy on him. Then I went with the son of my brother Al-Ashtar Abdullah Bin Muhammad Bin Abdullah Bin Hassan until he died at Al-Sind. Then I returned, fearfully, a fugitive, the land being constricted upon me.

So when the land was constricted upon me and the fear intensified with me, I remembered what Abu Abdullah[asws] had said. So I went over to Al-Mahdi (the Abbaside Caliph), and he had performed Hajj and he was addressing the people in the shade of the Kabah. So he was not aware except that I had been standing beneath the pulpit. So I said, '(Grant) the security for me, O commander of the faithful, and I shall point you upon an advice for you which is with me'. So he said, 'Yes, and what is it?' I said, 'I shall point you upon Musa Bin Abdullah Bin Hassan'. So he said to me, 'Yes, for you is the security'.

So I said to him, 'Give me what I can rely with'. So I took an oath from him and a covenant and what I could trust for myself, then I said, 'I am Musa Bin Abdullah'. So he said to me, 'Then you shall be honoured and respected'. So I said to him, 'Cut me off (for support) to someone from your family who would stand with my affairs in your presence'. So he said to me, 'Look at the one whom you intend'. So I said, 'Your uncle Al-Abbas Bin Muhammad'. So Al-Abbas said, 'There is no need for me with regards to you'. So I said, 'But, there is a need for me regarding you. I ask you by the right of until you accept me'. So accept me willingly or refuse'.

And Al-Mahdy said to me, ‘Who recognises you?’ And around him were our companions, or most of them. So I said, ‘This one, Al-Hassan Bin Zayd knows me, and this one Musa[asws] Bin Ja’far[asws] knows me, and this Al-Hassan Bin Abullah Bin Al-Abbas knows me’. So they said, ‘Yes, O commander of the faithful, it is as if he was never absent from us’.

Then I said to Al-Mahdy, ‘O Amir Al-Momineen! He[asws] informed me of this place, the father[asws] of this man[asws]’, and I gestured towards Musa[asws] Bin Ja’far[asws]. Musa Bin Abdullah said, ‘And I lied upon Ja’far[asws] with a lied, so I said to him (the Caliph), ‘And he[asws] instructed me that I should convey the greetings to you, and he[asws] said that he (the Caliph) is a just leader and generous’.

Then he (the narrator) said, ‘So he (the Caliph) ordered for five thousand Dinar to be given to Musa[asws] Bin Ja’far[asws], and from it Musa[asws] ordered with two thousand Dinars to be given to me, and he[asws] helped the generality of his[asws] companions and helped me, so excellent was his[asws] helping me. So wherever the sons of Muhammad[asws] Bin Ali[asws] Bin Al-Husayn[asws] are mentioned, so you should be saying, ‘May Allah[azwj] Send Salawat upon them, (as well as) His[azwj] Angels, and the bearers of His[azwj] Throne, and the Honourable Recorders, in particular Abu Abdullah[asws] with the best of that, and Recompense Musa[asws] Bin Ja’far[asws] with goodness from me, for I, by Allah[azwj], am their slave, after Allah[azwj]’.[17]

18. وَبِهَذَا الاسْنَادِ عَنْ عَبْدِ الله بْنِ جَعْفَرِ بْنِ إِبْرَاهِيمَ الْجَعْفَرِيِّ قَالَ حَدَّثَنَا عَبْدُ الله بْنُ الْمُفَضَّلِ مَوْلَى عَبْدِ الله بْنِ جَعْفَرِ بْنِ أَبِي طَالِبٍ قَالَ لَمَّا خَرَجَ الْحُسَيْنُ بْنُ عَلِيٍّ الْمَقْتُولُ بِفَخٍّ وَاحْتَوَى عَلَى الْمَدِينَةِ دَعَا مُوسَى بْنَ جَعْفَرٍ إِلَى الْبَيْعَةِ فَأَتَاهُ فَقَالَ لَهُ يَا ابْنَ عَمِّ لا تُكَلِّفْنِي مَا كَلَّفَ ابْنُ عَمِّكَ عَمَّكَ أَبَا عَبْدِ الله فَيَخْرُجَ مِنِّي مَا لا أُرِيدُ كَمَا خَرَجَ مِنْ أَبِي عَبْدِ الله مَا لَمْ يَكُنْ يُرِيدُ فَقَالَ لَهُ الْحُسَيْنُ إِنَّمَا عَرَضْتُ عَلَيْكَ أَمْراً فَإِنْ أَرَدْتَهُ دَخَلْتَ فِيهِ وَإِنْ كَرِهْتَهُ لَمْ أَحْمِلْكَ عَلَيْهِ وَالله الْمُسْتَعَانُ ثُمَّ وَدَّعَهُ فَقَالَ لَهُ أَبُو الْحَسَنِ مُوسَى بْنُ جَعْفَرٍ حِينَ وَدَّعَهُ يَا ابْنَ عَمِّ إِنَّكَ مَقْتُولٌ فَأَجِدَّ الضِّرَابَ فَإِنَّ الْقَوْمَ فُسَّاقٌ يُظْهِرُونَ إِيمَاناً وَيَسْتُرُونَ شِرْكاً وَإِنَّا لله وَإِنَّا إِلَيْهِ رَاجِعُونَ أَحْتَسِبُكُمْ عِنْدَ الله مِنْ عُصْبَةٍ ثُمَّ خَرَجَ الْحُسَيْنُ وَكَانَ مِنْ أَمْرِهِ مَا كَانَ قُتِلُوا كُلُّهُمْ كَمَا قَالَ (عَلَيْهِ السَّلام)

And by this chain, from Abdullah Bin Ja’far Bin Ibrahim Al Ja’fary who said, ‘Abdullah Bin Al Mufazzal, a slave of Abdullah Bin Ja’far Bin Abu Talib narrated to us saying,

‘When Al-Husayn Bin Ali, the one killed at Fajhha went out (against the ruling authorities) and established upon Al-Medina, Musa[asws] Bin Ja’far[asws] called to the allegiance. So he went to him[asws]. So he[asws] said to him: ‘O son of my[asws] uncle! Do not encumber me[asws] what the son of your uncle encumbered upon Abu Abdullah[asws], so there would come out from me[asws] what I[asws] do not want, just as it came out from my[asws] father[asws] Abu Abdullah[asws], and what you do not want would happen’.

So Al-Husayn said, ‘But rather, I shall present a matter to you[asws], so if you[asws] want, enter into it, and if you[asws] dislike, I shall not burden it upon you[asws], and Allah[azwj] is the Aider’. Then he bade him[asws] farewell. So Abu

Al-Hassan Musa[asws] Bin Ja'far[asws] said to him when he bade him[asws] farewell: 'O son of my[asws] uncle! You will be killed, therefore fight forcefully, for the people are transgressors. They are displaying Eman and they are veiling Shirk, and we are for Allah[azwj] and to Him[azwj] we are returning. Your Reckoning is in the Presence of Allah[azwj,] from the disobedient ones'.

Then Al-Husayn went out, and it was from his affair what was, and all of them were killed just as he[asws] had said'.[18]

19. وَبِهَذَا الاسْنَادِ عَنْ عَبْدِ الله بْنِ إِبْرَاهِيمَ الْجَعْفَرِيِّ قَالَ كَتَبَ يَحْيَى بْنُ عَبْدِ الله بْنِ الْحَسَنِ إِلَى مُوسَى بْنِ جَعْفَرٍ (عَلَيْهِما السَّلام) أَمَّا بَعْدُ فَإِنِّي أُوصِي نَفْسِي بِتَقْوَى الله وَبِهَا أُوصِيكَ فَإِنَّهَا وَصِيَّةُ الله فِي الاوَّلِينَ وَوَصِيَّتُهُ فِي الاخِرِينَ خَبَّرَنِي مَنْ وَرَدَ عَلَيَّ مِنْ أَعْوَانِ الله عَلَى دِينِهِ وَنَشْرِ طَاعَتِهِ بِمَا كَانَ مِنْ تَخَنُّثِكَ مَعَ خِذْلانِكَ وَقَدْ شَاوَرْتُ فِي الدَّعْوَةِ لِلرِّضَا مِنْ آلِ مُحَمَّدٍ (صَلَّى اللهُ عَلَيْهِ وَآلِه) وَقَدِ احْتَجَبْتَهَا وَاحْتَجَبَهَا أَبُوكَ مِنْ قَبْلِكَ وَقَدِيماً ادَّعَيْتُمْ مَا لَيْسَ لَكُمْ وَبَسَطْتُمْ آمَالَكُمْ إِلَى مَا لَمْ يُعْطِكُمُ الله فَاسْتَهْوَيْتُمْ وَأَضْلَلْتُمْ وَأَنَا مُحَذِّرُكَ مَا حَذَّرَكَ الله مِنْ نَفْسِهِ فَكَتَبَ إِلَيْهِ أَبُو الْحَسَنِ مُوسَى بْنُ جَعْفَرٍ (عَلَيْهِ السَّلام) مِنْ مُوسَى بْنِ أَبِي عَبْدِ الله جَعْفَرٍ وَعَلِيٍّ مُشْتَرَكَيْنِ فِي التَّذَلُّلِ لله وَطَاعَتِهِ إِلَى يَحْيَى بْنِ عَبْدِ الله بْنِ حَسَنٍ أَمَّا بَعْدُ فَإِنِّي أُحَذِّرُكَ الله وَنَفْسِي وَأُعْلِمُكَ أَلِيمَ عَذَابِهِ وَشَدِيدَ عِقَابِهِ وَتَكَامُلَ نَقِمَاتِهِ وَأُوصِيكَ وَنَفْسِي بِتَقْوَى الله فَإِنَّهَا زَيْنُ الْكَلامِ وَتَثْبِيتُ النِّعَمِ أَتَانِي كِتَابُكَ تَذْكُرُ فِيهِ أَنِّي مُدَّعٍ وَأَبِي مِنْ قَبْلُ وَمَا سَمِعْتَ ذَلِكَ مِنِّي وَسَتُكْتَبُ شَهَادَتُهُمْ وَيُسْأَلُونَ وَلَمْ يَدَعْ حِرْصُ الدُّنْيَا وَمَطَالِبُهَا لاهْلِهَا مَطْلَباً لآخِرَتِهِمْ حَتَّى يُفْسِدَ عَلَيْهِمْ مَطْلَبَ آخِرَتِهِمْ فِي دُنْيَاهُمْ وَذَكَرْتَ أَنِّي تَبَّطْتُ النَّاسَ عَنْكَ لِرَغْبَتِي فِيمَا فِي يَدَيْكَ وَمَا مَنَعَنِي مِنْ مَدْخَلِكَ الَّذِي أَنْتَ فِيهِ لَوْ كُنْتُ رَاغِباً ضَعْفٌ عَنْ سُنَّةٍ وَلا قِلَّةُ بَصِيرَةٍ بِحُجَّةٍ وَلَكِنَّ الله تَبَارَكَ وَتَعَالَى خَلَقَ النَّاسَ أَمْشَاجاً وَغَرَائِبَ وَغَرَائِزَ فَأَخْبِرْنِي عَنْ حَرْفَيْنِ أَسْأَلُكَ عَنْهُمَا مَا الْعَتْرَفُ فِي بَدَنِكَ وَمَا الصَّهْلَجُ فِي الانْسَانِ ثُمَّ اكْتُبْ إِلَيَّ بِخَبَرِ ذَلِكَ وَأَنَا مُتَقَدِّمٌ إِلَيْكَ أُحَذِّرُكَ مَعْصِيَةَ الْخَلِيفَةِ وَأَحُثُّكَ عَلَى بِرِّهِ وَطَاعَتِهِ وَأَنْ تَطْلُبَ لِنَفْسِكَ أَمَاناً قَبْلَ أَنْ تَأْخُذَكَ الاظْفَارُ وَيَلْزَمَكَ الْخِنَاقُ مِنْ كُلِّ مَكَانٍ فَتَرَوَّحَ إِلَى النَّفَسِ مِنْ كُلِّ مَكَانٍ وَلا تَجِدُهُ حَتَّى يَمُنَّ الله عَلَيْكَ بِمَنِّهِ وَفَضْلِهِ وَرِقَّةِ الْخَلِيفَةِ أَبْقَاهُ الله فَيُؤْمِنَكَ وَيَرْحَمَكَ وَيَحْفَظَ فِيكَ أَرْحَامَ رَسُولِ الله وَالسَّلامُ عَلَى مَنِ اتَّبَعَ الْهُدَى إِنَّا قَدْ أُوحِيَ إِلَيْنَا أَنَّ الْعَذَابَ عَلَى مَنْ كَذَّبَ وَتَوَلَّى قَالَ الْجَعْفَرِيُّ فَبَلَغَنِي أَنَّ كِتَابَ مُوسَى بْنِ جَعْفَرٍ (عَلَيْهِما السَّلام) وَقَعَ فِي يَدَيْ هَارُونَ فَلَمَّا قَرَأَهُ قَالَ النَّاسُ يَحْمِلُونِي عَلَى مُوسَى بْنِ جَعْفَرٍ وَهُوَ بَرِيءٌ مِمَّا يُرْمَى بِهِ.

And by this chain, from Abdullah Bin Ibrahim Al Ja'fary who said,

'Yahya Bin Abdullah Bin Al-Hassan wrote to Musa[asws] Bin Ja'far[asws], 'As for afterwards, So I hereby bequeath myself to fear Allah[azwj,] and by it I bequeath you[asws], for it is a Bequest of Allah[azwj] among the former ones and His[azwj] Bequest among the later ones. They have informed me, the ones who

came to me, from the supporters of Allah[azwj] upon His[azwj] Religion and (those who) spread His[azwj] obedience, with what has been from your[asws] sympathy and your[asws] abandonment (of us), and I had consulted regarding the claiming to the agreeable one from the Progeny[asws] of Muhammad[saww], and you[asws] had blocked it and your[asws] father[asws] had blocked it from before you[asws], and for long you[asws] have been claiming what is not for you[asws], and you[asws] all extended your[asws] hoped to what Allah[azwj] did not Give you. Thus, you[asws] followed desires and strayed, and I am cautioning you[asws] of what Allah[azwj] Cautioned You[asws] from Himself[azwj] of'.

So Abu Al-Hassan Musa[asws] Bin Ja'far[asws] wrote to him: '(This letter is) from Musa[asws] Bin Abu Abdullah Ja'far[asws] and Ali[asws], both participants in the humbleness to Allah[azwj] and His[azwj] obedience, to Yahya Bin Abdullah Bin Hassan – As for afterwards, so I[asws] caution you of Allah[azwj] and myself[asws] and let you know of the pain of His[azwj] Punishment and the intensity of His[azwj] Retribution, and completion of His[azwj] Curse, and I[asws] bequeath you and myself[asws] with the fear of Allah[azwj] for it is the beautiful speech and the affirmation of the Bounties.

Your letter came to me[asws] mentioning therein that I[asws] am claiming, and so did my[asws] father[asws] from before, and you have not heard that from me[asws], and [43:19] Their evidence shall be written down and they shall be questioned, and the greed of the world and its seeking does not leave for its owners the seeking of the Hereafter until it spoils it upon them the seeking of their Hereafter in their world.

And you mentioned that I[asws] am blocking the people from you for my[asws] desire regarding what is in your hands. And If I[asws] was desirous (as such), it would not be the weakness from the Sunnah, nor the scarcity of insight with proof what would prevent me from entering into that which you are in, but Allah[azwj] Blessed and High Created the people with variations, of different instincts. So inform me about two words I[asws] am asking you about. What is Al-Atraf in your body and what is Al-Sahlaj in the human being?

Then write to me with the information of that and I[asws] shall proceed to you. I[asws] caution you from disobeying the Caliph and urge you upon being good to him and obey him, and you should seek security for yourself before the claws seize you and the pressures choke you from every place, so you would look for rest for yourself from every place but will not find it until Allah[azwj] Favours upon you with a Favour and His[azwj] Grace, the kindness of the Caliph, may Allah[azwj] Cause him to remain, so he would grant you security and preserve regarding you the relationship of Rasool-Allah[saww]. And the greetings be upon the follower of the Guidance. It has been Revealed unto us[asws] that the Punishment is to be upon the one who lies and turns away'.

Al-Ja'far said, '(News) reached me that the letter of Musa[asws] Bin Ja'far[asws] fell into the hands of Haroun (Al-Rashid the Caliph), So when he read it, said: 'The people are carrying me to go against Musa[asws] Bin Ja'far[asws] and he[asws] is away from what he[asws] is being accused with'.[19]

82. بَابُ كَرَاهِيَةِ التَّوْقِيتِ

Chapter 82 – The abhorrence of the timing (of the re-appearance of Imam Al Mahdi[asws])

1. عَلِيُّ بْنُ مُحَمَّدٍ وَمُحَمَّدُ بْنُ الْحَسَنِ عَنْ سَهْلِ بْنِ زِيَادٍ وَمُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى جَمِيعاً عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ أَبِي حَمْزَةَ الثُّمَالِيِّ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ (عَلَيْهِ السَّلام) يَقُولُ يَا ثَابِتُ إِنَّ الله تَبَارَكَ وَتَعَالَى قَدْ كَانَ وَقَّتَ هَذَا الامْرَ فِي السَّبْعِينَ فَلَمَّا أَنْ قُتِلَ الْحُسَيْنُ صَلَوَاتُ الله عَلَيْهِ اشْتَدَّ غَضَبُ الله تَعَالَى عَلَى أَهْلِ الارْضِ فَأَخَّرَهُ إِلَى أَرْبَعِينَ وَمِائَةٍ فَحَدَّثْنَاكُمْ فَأَذَعْتُمُ الْحَدِيثَ فَكَشَفْتُمْ قِنَاعَ السَّتْرِ وَلَمْ يَجْعَلِ الله لَهُ بَعْدَ ذَلِكَ وَقْتاً عِنْدَنَا وَيَمْحُو الله مَا يَشَاءُ وَيُثْبِتُ وَعِنْدَهُ أُمُّ الْكِتَابِ قَالَ أَبُو حَمْزَةَ فَحَدَّثْتُ بِذَلِكَ أَبَا عَبْدِ الله (عَلَيْهِ السَّلام) فَقَالَ قَدْ كَانَ كَذَلِكَ.

Ali Bin Muhammad and Muhammad Bin Al Hassan, from Sahl Bin Ziyad and Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, altogether, from Al Hassan Bin Mahboub, from Abu Hamza Al Sumaly who said,

'I heard Abu Ja'far[asws] saying: 'O Sabit! Allah[asws] Blessed and High has (Fixed) a time for this matter in (the year) seventy (A.H.). So when Al-Husayn[asws] was killed, the Wrath of Allah[azwj] Intensified upon the people of the earth, therefore He[azwj] Delayed it to (the year) one hundred and forty (A.H.). So we[asws] narrated it to you all, but you broadcast the Hadeeth, and so you uncovered the covering of the veil; and Allah[azwj] did not Make a (specific) time for it after that with us[asws]. [13:39] Allah Obliterates whatever He so Desires to and Establishes, and with Him is the Mother of the Book'.

Abu Hamza said, 'So I narrated with that to Abu Abdullah[asws], so he[asws] said: 'It has been like that'.[20]

2. مُحَمَّدُ بْنُ يَحْيَى عَنْ سَلَمَةَ بْنِ الْخَطَّابِ عَنْ عَلِيِّ بْنِ حَسَّانَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ كَثِيرٍ قَالَ كُنْتُ عِنْدَ أَبِي عَبْدِ الله (عَلَيْهِ السَّلام) إِذْ دَخَلَ عَلَيْهِ مِهْزَمٌ فَقَالَ لَهُ جُعِلْتُ فِدَاكَ أَخْبِرْنِي عَنْ هَذَا الامْرِ الَّذِي نَنْتَظِرُ مَتَى هُوَ فَقَالَ يَا مِهْزَمُ كَذَبَ الْوَقَّاتُونَ وَهَلَكَ الْمُسْتَعْجِلُونَ وَنَجَا الْمُسَلِّمُونَ.

Muhammad Bin Yahya, from Salma Bin Al Khattab, from Ali Bin Hassan, from Abdul Rahman Bin Kaseer who said,

'I was in the presence of Abu Abdullah[asws] when Mihzam came over to him[asws] and said to him[asws], 'May I be sacrificed for you[asws]! Inform me about this matter which we are awaiting, when would it be?' So he[asws] said: 'O Mihzam! The timers would be lying, and the hasteners would be destroyed, and the submitters would be saved'.[21]

3. عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ عَنْ أَبِيهِ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ أَبِي حَمْزَةَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ الله (عَلَيْهِ السَّلام) قَالَ سَأَلْتُهُ عَنِ الْقَائِمِ (عَلَيْهِ السَّلام) فَقَالَ كَذَبَ الْوَقَّاتُونَ إِنَّا أَهْلُ بَيْتٍ لا نُوَقِّتُ.

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from his father, from Al Qasim Bin Muhammad, from Ali Bin Abu Hamza, from Abu Baseer,

(It has been narrated) from Abu Abdullah[asws], said, 'I asked him[asws] about Al-Qaim[asws], so he[asws] said: 'The timers are lying! We[asws], the People[asws] of the Household are not timing it'.[22]

4. أَحْمَدُ بِإِسْنَادِهِ قَالَ قَالَ أَبَى الله إِلا أَنْ يُخَالِفَ وَقْتَ الْمُوَقِّتِينَ.

Ahmad, by his chain, said,

'He[asws] said: 'Allah[azwj] Refused except that He[azwj] would be Opposing the timing of the timers'.[23]

5. الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْخَزَّازِ عَنْ عَبْدِ الْكَرِيمِ بْنِ عَمْرٍو الْخَثْعَمِيِّ عَنِ الْفُضَيْلِ بْنِ يَسَارٍ عَنْ ابي جعفر (عَلَيْهِ السَّلام) قَالَ قُلْتُ لِهَذَا الامْرِ وَقْتٌ فَقَالَ كَذَبَ الْوَقَّاتُونَ كَذَبَ الْوَقَّاتُونَ كَذَبَ الْوَقَّاتُونَ إِنَّ مُوسَى (عَلَيْهِ السَّلام) لَمَّا خَرَجَ وَافِداً إِلَى رَبِّهِ وَاعَدَهُمْ ثَلاثِينَ يَوْماً فَلَمَّا زَادَهُ الله عَلَى الثَّلاثِينَ عَشْراً قَالَ قَوْمُهُ قَدْ أَخْلَفَنَا مُوسَى فَصَنَعُوا مَا صَنَعُوا فَإِذَا حَدَّثْنَاكُمُ الْحَدِيثَ فَجَاءَ عَلَى مَا حَدَّثْنَاكُمْ بِهِ فَقُولُوا صَدَقَ الله وَإِذَا حَدَّثْنَاكُمُ الْحَدِيثَ فَجَاءَ عَلَى خِلافِ مَا حَدَّثْنَاكُمْ بِهِ فَقُولُوا صَدَقَ الله تُؤْجَرُوا مَرَّتَيْنِ.

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Hassan Bin Ali Al Khazzaz, from Abdul Kareem Bin Amro Al Khash'amy, from Al Fuzayl Bin Yasaar,

(It has been narrated) from Abu Ja'far[asws], said, 'I said, 'Is there a (specific) time for this matter?' So he[asws] said: 'The timers would be lying! The timers would be lying! The timers would be lying! When (Prophet) Musa[as] went as a delegate to his[as] Lord[azwj,] his[as] appointment was for thirty days. So when Allah[azwj] Increased ten upon the thirty, his[as] people said, 'Musa[as] has broken his[as] promise'. Thus, they did what they did. So when we[asws] narrate to you all with the Hadeeth and there comes what we[asws] had narrated with, so you should be saying, 'Allah[azwj] Spoke the truth'. And when we[asws] narrated to you all with the Hadeeth, so there comes different to what we[asws] had narrated to you with, so you should be saying, 'Allah[azwj] Spoke the truth'. You would be Recompensed twice'.[24]

6. مُحَمَّدُ بْنُ يَحْيَى وَأَحْمَدُ بْنُ إِدْرِيسَ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنِ السَّيَّارِيِّ عَنِ الْحَسَنِ بْنِ عَلِيِّ بْنِ يَقْطِينٍ عَنْ أَخِيهِ الْحُسَيْنِ عَنْ أَبِيهِ عَلِيِّ بْنِ يَقْطِينٍ قَالَ قَالَ لِي أَبُو الْحَسَنِ (عَلَيْهِ السَّلام) الشِّيعَةُ تُرَبَّى بِالامَانِيِّ مُنْذُ مِائَتَيْ سَنَةٍ قَالَ وَقَالَ يَقْطِينٌ لابْنِهِ عَلِيِّ بْنِ يَقْطِينٍ مَا بَالُنَا قِيلَ لَنَا فَكَانَ وَقِيلَ لَكُمْ فَلَمْ يَكُنْ قَالَ فَقَالَ لَهُ عَلِيٌّ إِنَّ الَّذِي قِيلَ لَنَا وَلَكُمْ كَانَ مِنْ مَخْرَجٍ وَاحِدٍ غَيْرَ أَنَّ أَمْرَكُمْ حَضَرَ فَأُعْطِيتُمْ مَحْضَهُ فَكَانَ كَمَا قِيلَ لَكُمْ وَإِنَّ أَمْرَنَا لَمْ يَحْضُرْ فَعُلِّلْنَا بِالامَانِيِّ فَلَوْ قِيلَ لَنَا إِنَّ هَذَا الامْرَ لا يَكُونُ إِلا إِلَى مِائَتَيْ سَنَةٍ أَوْ ثَلاثِمِائَةِ سَنَةٍ لَقَسَتِ الْقُلُوبُ وَلَرَجَعَ عَامَّةُ النَّاسِ عَنِ الاسْلامِ وَلَكِنْ قَالُوا مَا أَسْرَعَهُ وَمَا أَقْرَبَهُ تَأْلُّفاً لِقُلُوبِ النَّاسِ وَتَقْرِيباً لِلْفَرَجِ.

Muhammad Bin Yahya, and Ahmad Bin Idrees from Muhammad Bin Ahmad, from Al Sayyari, from Al Hassan Bin Ali Bin Yaqteen, from his brother Al Husayn, from his father Ali Bin Yaqteen who said,

'Abu Al-Hassan[asws] said to me: 'The Shias have been nourished with the belief since two hundred years'.

He (the narrator) said, 'And Yaqteen said to his son Ali Bin Yaqteen, 'What is the matter that what was said to us, happened, and (what) was said to you all, so it did not happen?' So Ali said to him, 'That which was said to us and to you was from one exit, apart from that your matter was present, so it was given to you purely. So if happened just as it had been said to you. And our matter is not present (i.e., it is for the future), so we have aspirations, and if it had been said to us that this matter would not be happening except after two hundred years or three hundred years, the hearts would have hardened and the generality of the people would return from Al-Islam. But, they[asws] were saying: 'How fast it would be and how close', in order to harmonise the hearts of the people and the imminence of the relief. (This is not a Hadith). [25]

7. الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنِ الْقَاسِمِ بْنِ إِسْمَاعِيلَ الانْبَارِيِّ عَنِ الْحَسَنِ بْنِ عَلِيٍّ عَنْ إِبْرَاهِيمَ بْنِ مِهْزَمٍ عَنْ أَبِيهِ عَنْ أَبِي عَبْدِ الله (عَلَيْهِ السَّلام) قَالَ ذَكَرْنَا عِنْدَهُ مُلُوكَ آلِ فُلانٍ فَقَالَ إِنَّمَا هَلَكَ النَّاسُ مِنِ اسْتِعْجَالِهِمْ لِهَذَا الامْرِ إِنَّ الله لا يَعْجَلُ لِعَجَلَةِ الْعِبَادِ إِنَّ لِهَذَا الامْرِ غَايَةً يَنْتَهِي إِلَيْهَا فَلَوْ قَدْ بَلَغُوهَا لَمْ يَسْتَقْدِمُوا سَاعَةً وَلَمْ يَسْتَأْخِرُوا.

Al Husayn Bin Muhammad, from Ja'far Bin Muhammad, from Al Qasim Bin Ismail Al Anbary, from Al Hassan Bin Ali, from Ibrahim Bin Mihzam, from his father,

(It has been narrated) from Abu Abdullah[asws] having said: 'We mentioned the kinship of the family of so and so in his[asws] presence, so he[asws] said: 'But rather, the people perished due to their haste for this matter. Allah[azwj] does not Make Haste due to the haste of the servants. For this matter there is a goal it would be ending up to. So if it has reached it, it would neither be brought forward by a moment nor would it be delayed'.[26]

83. بَابُ التَّمْحِيصِ والِامْتِحَانِ

Chapter 83 – The vetting and the examination

1. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ يَعْقُوبَ السَّرَّاجِ وَعَلِيِّ بْنِ رِئَابٍ عَنْ أَبِي عَبْدِ الله (عَلَيْهِ السَّلام) أَنَّ أَمِيرَ الْمُؤْمِنِينَ (عَلَيْهِ السَّلام) لَمَّا بُويِعَ بَعْدَ مَقْتَلِ عُثْمَانَ صَعِدَ الْمِنْبَرَ وَخَطَبَ بِخُطْبَةٍ ذَكَرَهَا يَقُولُ فِيهَا أَلا إِنَّ بَلِيَّتَكُمْ قَدْ عَادَتْ كَهَيْئَتِهَا يَوْمَ بَعَثَ الله نَبِيَّهُ (صَلَّى اللهُ عَلَيْهِ وَآلِه) وَالَّذِي بَعَثَهُ بِالْحَقِّ لَتُبَلْبَلُنَّ بَلْبَلَةً وَلَتُغَرْبَلُنَّ غَرْبَلَةً حَتَّى يَعُودَ أَسْفَلُكُمْ أَعْلاكُمْ وَأَعْلاكُمْ أَسْفَلَكُمْ وَلَيَسْبِقَنَّ سَبَّاقُونَ كَانُوا قَصَّرُوا وَلَيُقَصِّرَنَّ سَبَّاقُونَ كَانُوا سَبَقُوا وَالله مَا كَتَمْتُ وَشْمَةً وَلا كَذَبْتُ كَذِبَةً وَلَقَدْ نُبِّئْتُ بِهَذَا الْمَقَامِ وَهَذَا الْيَوْمِ.

Ali Bin Ibrahim, from his father, from Al Hassan Bin Mahboub, from Yaqoub Al Sarraj and Ali Bin Raib,

(It has been narrated) from Abu Abdullah[asws]: 'When Amir Al-Momineen[asws] was pledged allegiance to after the killing of Usman, he[asws] ascended the Pulpit and addressed with a sermon, he (Abu Abdullah[asws]) mentioned, saying therein: 'Indeed! Your trials have returned as if these were on the day Allah[azwj] Sent His[azwj] Prophet[saww]. By the One[azwj] Who Sent him[saww] with the Truth, you will be tried with trials and you would be sifted with a sifting until your lower ones would turn to be your higher ones and your higher ones, your lower ones, and your forwards ones who were ahead would be left behind, and those who were left behind would precede. By Allah[azwj]! I[asws] have not concealed and (have) specified, and I[asws] did not lie with a lie, and I[asws] had been Informed with this place and this day'.[27]

2. مُحَمَّدُ بْنُ يَحْيَى وَالْحَسَنُ بْنُ مُحَمَّدٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنِ الْقَاسِمِ بْنِ إِسْمَاعِيلَ الانْبَارِيِّ عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ عَنْ أَبِي الْمَغْرَاءِ عَنِ ابْنِ أَبِي يَعْفُورٍ قَالَ سَمِعْتُ أَبَا عَبْدِ الله (عَلَيْهِ السَّلام) يَقُولُ وَيْلٌ لِطُغَاةِ الْعَرَبِ مِنْ أَمْرٍ قَدِ اقْتَرَبَ قُلْتُ جُعِلْتُ فِدَاكَ كَمْ مَعَ الْقَائِمِ مِنَ الْعَرَبِ قَالَ نَفَرٌ يَسِيرٌ قُلْتُ وَالله إِنَّ مَنْ يَصِفُ هَذَا الامْرَ مِنْهُمْ لَكَثِيرٌ قَالَ لا بُدَّ لِلنَّاسِ مِنْ أَنْ يُمَحَّصُوا وَيُمَيَّزُوا وَيُغَرْبَلُوا وَيُسْتَخْرَجُ فِي الْغِرْبَالِ خَلْقٌ كَثِيرٌ.

Muhammad Bin Yahya, and Al Hassan Bin Muhammad, from Ja'far Bin Muhammad, from Al Qasim Bin Ismail Al Anbary, from Al Husayn Bin Ali, from Abu Al Magra'a, from Ibn Abu Yafour who said,

'I heard Abu Abdullah[asws] saying: 'Woe be unto the tyrants of the Arabs from a matter which has drawn closer!' I said, 'May I be sacrificed for you[asws]! How many from the Arabs would be with Al-Qaim[asws]?' He[asws] said: 'A small number'. I said, 'By Allah[azwj]! Surely the ones who describe this matter are most of them'. He[asws] said: 'It is inevitable for the people from being vetted, and differentiated, and sifted, and there would be exited during the sifting, a lot of people'.[28]

3. مُحَمَّدُ بْنُ يَحْيَى وَالْحَسَنُ بْنُ مُحَمَّدٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ مُحَمَّدٍ الصَّيْرَفِيِّ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الصَّيْقَلِ عَنْ أَبِيهِ عَنْ مَنْصُورٍ قَالَ قَالَ لِي أَبُو عَبْدِ الله (عَلَيْهِ السَّلام) يَا مَنْصُورُ إِنَّ هَذَا الامْرَ لا يَأْتِيكُمْ إِلا بَعْدَ إِيَاسٍ وَلا وَالله حَتَّى تُمَيَّزُوا وَلا وَالله حَتَّى تُمَحَّصُوا وَلا وَالله حَتَّى يَشْقَى مَنْ يَشْقَى وَيَسْعَدَ مَنْ يَسْعَدُ.

Muhammad Bin Yahya, and Al Hassan Bin Muhammad, from Ja'far Bin Muhammad, from Al Hassan Bin Muhammad Al Sayrafi, from Ja'far Bin Muhammad Al Sayqal, from his father, from Mansour who said,

'Abu Abdullah[asws] said to me: 'O Mansour! This matter would not be coming to you all except after despair, and no, by Allah[azwj,] until you are differentiated, and no, by Allah[azwj,] until you are vetted, and no, by Allah[azwj,] until he becomes wretched, the one who is wretched, and he becomes fortunate, the one who is fortunate'.[29]

4. عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُعَمَّرِ بْنِ خَلادٍ قَالَ سَمِعْتُ أَبَا الْحَسَنِ (عَلَيْهِ السَّلام) يَقُولُ الم أَ حَسِبَ النَّاسُ أَنْ يُتْرَكُوا أَنْ يَقُولُوا آمَنَّا وَهُمْ لا يُفْتَنُونَ ثُمَّ قَالَ لِي مَا الْفِتْنَةُ

قُلْتُ جُعِلْتُ فِدَاكَ الَّذِي عِنْدَنَا الْفِتْنَةُ فِي الدِّينِ فَقَالَ يُفْتَنُونَ كَمَا يُفْتَنُ الذَّهَبُ ثُمَّ قَالَ يُخْلَصُونَ كَمَا يُخْلَصُ الذَّهَبُ.

A number of our companions, from Ahmad Bin Muhammad, from Moammar Bn Khallad who said,

'I heard Abu Al-Hassan[asws] saying: '[29:2] Do the people reckon that they will be left alone on saying, We believe, and they will not be Tested?' Then he[asws] said to me: 'What is ' الْفِتْنَ ' the strife?' I said, 'May I be sacrificed for you[asws]! That which is with us is the strife regarding the Religion'. So he[asws] said: 'They would be refined as gold is refined'. Then he[asws] said: 'They would be purified just as gold is purified'.[30]

5. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ يُونُسَ عَنْ سُلَيْمَانَ بْنِ صَالِحٍ رَفَعَهُ عَنْ ابي جعفر (عَلَيْهِ السَّلام) قَالَ قَالَ إِنَّ حَدِيثَكُمْ هَذَا لَتَشْمَئِزُّ مِنْهُ قُلُوبُ الرِّجَالِ فَمَنْ أَقَرَّ بِهِ فَزِيدُوهُ وَمَنْ أَنْكَرَهُ فَذَرُوهُ إِنَّهُ لا بُدَّ مِنْ أَنْ يَكُونَ فِتْنَةٌ يَسْقُطُ فِيهَا كُلُّ بِطَانَةٍ وَوَلِيجَةٍ حَتَّى يَسْقُطَ فِيهَا مَنْ يَشُقُّ الشَّعْرَ بِشَعْرَتَيْنِ حَتَّى لا يَبْقَى إِلا نَحْنُ وَشِيعَتُنَا.

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Suleyman Bin Salih, raising it,

(It has been narrated) from Abu Ja'far[asws] having said: 'This Hadeeth of yours (of the rising of Al-Qaim[asws]) tends to abominate (detest) the hearts of the men. So the one who acknowledges with it, so it would increase him, and the one who denies it, so leave him. It is inevitable that strife takes place during which every hidden matter and confidant would fall, to the extent that there would fall during it, the one who split one hair with two hairs, until there does not remain anyone except for us[asws] and our[asws] Shias'.[31]

6. مُحَمَّدُ بْنُ الْحَسَنِ وَعَلِيُّ بْنُ مُحَمَّدٍ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ مُحَمَّدِ بْنِ مَنْصُورٍ الصَّيْقَلِ عَنْ أَبِيهِ قَالَ كُنْتُ أَنَا وَالْحَارِثُ بْنُ الْمُغِيرَةِ وَجَمَاعَةٌ مِنْ أَصْحَابِنَا جُلُوساً وَأَبُو عَبْدِ الله (عَلَيْهِ السَّلام) يَسْمَعُ كَلامَنَا فَقَالَ لَنَا فِي أَيِّ شَيْءٍ أَنْتُمْ هَيْهَاتَ هَيْهَاتَ لا وَالله لا يَكُونُ مَا تَمُدُّونَ إِلَيْهِ أَعْيُنَكُمْ حَتَّى تُغَرْبَلُوا لا وَالله لا يَكُونُ مَا تَمُدُّونَ إِلَيْهِ أَعْيُنَكُمْ حَتَّى تُمَحَّصُوا لا وَالله لا يَكُونُ مَا تَمُدُّونَ إِلَيْهِ أَعْيُنَكُمْ حَتَّى تُمَيَّزُوا لا وَالله مَا يَكُونُ مَا تَمُدُّونَ إِلَيْهِ أَعْيُنَكُمْ إِلا بَعْدَ إِيَاسٍ لا وَالله لا يَكُونُ مَا تَمُدُّونَ إِلَيْهِ أَعْيُنَكُمْ حَتَّى يَشْقَى مَنْ يَشْقَى وَيَسْعَدَ مَنْ يَسْعَدُ.

Muhammad Bin Al Hassan, and Ali Bin Muhammad, from Sahl Bin Ziyad, from Muhammad Bin Sinan, from Muhammad Bin Mansour Al Sayqal, from his father who said,

'I and Haris Bin Al-Mugheira, and a group of our companions were seated, and Abu Abdullah[asws] heard our speech. So he[asws] said to us: 'In which thing (discussion) are you in? Far be it! Far be it! No, by Allah[azwj!] What you all are extending your eyes towards will not be happening until you are scrutinised! No, by Allah[azwj!] What you are extending your eyes towards will not be happening until you are differentiated! No, by Allah[azwj!] What you are extending your eyes towards will not be happening until after despair! No, by

Allah[azwj!] What you are extending your eyes towards will not be happening until the one who is a wretch becomes a wretch, and the one who is ‘ يَسْعَدَ ’ auspicious becomes auspicious’.[32]

84 . بَابُ أَنَّهُ مَنْ عَرَفَ إِمَامَهُ لَمْ يَضُرَّهُ تَقَدَّمَ هذَا الْأَمْرُ أَوْ تَأَخَّرَ

Chapter 84 – The one who recognises his Imam[asws], it would not harm him whether this matter (Rising of Al-Qaim[asws]) is brought forward or delayed

1. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عِيسَى عَنْ حَرِيزٍ عَنْ زُرَارَةَ قَالَ قَالَ أَبُو عَبْدِ الله (عَلَيْهِ السَّلام) اعْرِفْ إِمَامَكَ فَإِنَّكَ إِذَا عَرَفْتَ لَمْ يَضُرَّكَ تَقَدَّمَ هَذَا الامْرُ أَوْ تَأَخَّرَ.

Ali Bin Ibrahim, from his father, from Hammad Bin Isa, from Hareyz, from Zurara who said,

‘Abu Abdullah[asws] said: ‘Recognise your Imam[asws], for you, when you have recognised, it would not harm you, the precedence of this matter or its delay’.[33]

2. الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ جُمْهُورٍ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ مُحَمَّدِ بْنِ مَرْوَانَ عَنِ الْفُضَيْلِ بْنِ يَسَارٍ قَالَ سَأَلْتُ أَبَا عَبْدِ الله (عَلَيْهِ السَّلام) عَنْ قَوْلِ الله تَبَارَكَ وَتَعَالَى يَوْمَ نَدْعُوا كُلَّ أُناسٍ بِإِمامِهِمْ فَقَالَ يَا فُضَيْلُ اعْرِفْ إِمَامَكَ فَإِنَّكَ إِذَا عَرَفْتَ إِمَامَكَ لَمْ يَضُرَّكَ تَقَدَّمَ هَذَا الامْرُ أَوْ تَأَخَّرَ وَمَنْ عَرَفَ إِمَامَهُ ثُمَّ مَاتَ قَبْلَ أَنْ يَقُومَ صَاحِبُ هَذَا الامْرِ كَانَ بِمَنْزِلَةِ مَنْ كَانَ قَاعِداً فِي عَسْكَرِهِ لا بَلْ بِمَنْزِلَةِ مَنْ قَعَدَ تَحْتَ لِوَائِهِ قَالَ وَقَالَ بَعْضُ أَصْحَابِهِ بِمَنْزِلَةِ مَنِ اسْتُشْهِدَ مَعَ رَسُولِ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه)

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Muhammad Bin Jamhour, from Safwan Bin Yahya, from Muhammad Bin Marwan, from Al Fuzayl Bin Yasar who said,

‘I asked Abu Abdullah[asws] about the Words of Allah[azwj] Blessed and High [17:71] The Day when We will Call every human being with their Imam. So he[asws] said: ‘O Fuzayl! Recognise your Imam[asws], for you, when you recognise your Imam[asws], it would not harm you whether this matter is brought forwards or is delayed. And the one who recognises his Imam[asws], then dies before the rising of the Master of this Command, would be at the status of the one who was seated among his[asws] soldiers. No! But, seated beneath his[asws] flag’.

He (the narrator) said, ‘And he[asws] said: ‘Some of his[asws] companions would be at the status of the ones who were martyred with Rasool-Allah[saww]’.[34]

3. عَلِيُّ بْنُ مُحَمَّدٍ رَفَعَهُ عَنْ عَلِيِّ بْنِ أَبِي حَمْزَةَ عَنْ أَبِي بَصِيرٍ قَالَ قُلْتُ لابِي عَبْدِ الله (عَلَيْهِ السَّلام) جُعِلْتُ فِدَاكَ مَتَى الْفَرَجُ فَقَالَ يَا أَبَا بَصِيرٍ وَأَنْتَ مِمَّنْ يُرِيدُ الدُّنْيَا مَنْ عَرَفَ هَذَا الامْرَ فَقَدْ فُرِّجَ عَنْهُ لانْتِظَارِهِ.

Ali Bin Muhammad, raising it, from Ali Bin Abu Hamza, from Abu Baseer who said,

'I said to Abu Abdullah[asws], 'May I be sacrificed for you[asws]! When would the relief be?' So he[asws] said: 'O Abu Baseer! And are you from the ones who want the world? The one who recognises this matter, so he has (already) been relieved, due to his awaiting it'.[35]

4. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ صَالِحِ بْنِ السِّنْدِيِّ عَنْ جَعْفَرِ بْنِ بَشِيرٍ عَنْ إِسْمَاعِيلَ بْنِ مُحَمَّدٍ الْخُزَاعِيِّ قَالَ سَأَلَ أَبُو بَصِيرٍ أَبَا عَبْدِ اللهِ (عَلَيْهِ السَّلام) وَأَنَا أَسْمَعُ فَقَالَ تَرَانِي أُدْرِكُ الْقَائِمَ (عَلَيْهِ السَّلام) فَقَالَ يَا أَبَا بَصِيرٍ أَ لَسْتَ تَعْرِفُ إِمَامَكَ فَقَالَ إِي وَاللهِ وَأَنْتَ هُوَ وَتَنَاوَلَ يَدَهُ فَقَالَ وَاللهِ مَا تُبَالِي يَا أَبَا بَصِيرٍ أَلا تَكُونَ مُحْتَبِياً بِسَيْفِكَ فِي ظِلِّ رِوَاقِ الْقَائِمِ صَلَوَاتُ اللهِ عَلَيْهِ.

Ali Bin Ibrahim, from Salih Bin Al Sindy, from Ja'far Bin Bashir, from Ismail Bin Muhammad Al Khuzaie who said,

'Abu Baseer asked Abu Abdullah[asws] and I heard it, so he said, 'Do you[asws] view that I shall come across Al-Qaim[asws]?' So he[asws] said: 'O Abu Baseer! Haven't you recognised your Imam[asws]?' So he said, 'Yes, by Allah[azwj,] and you[asws] are him[asws], and grabbed his[asws] hand. So he[asws] said: 'By Allah[azwj!] (Then) you should not care if you do not happen to be leaning by your sword in the shade of the alleyway of Al-Qaim[asws], may the Salawat of Allah[azwj] be upon him[asws]'.[36]

5. عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ النُّعْمَانِ عَنْ مُحَمَّدِ بْنِ مَرْوَانَ عَنْ فُضَيْلِ بْنِ يَسَارٍ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ (عَلَيْهِ السَّلام) يَقُولُ مَنْ مَاتَ وَلَيْسَ لَهُ إِمَامٌ فَمِيتَتُهُ مِيتَةٌ جَاهِلِيَّةٍ وَمَنْ مَاتَ وَهُوَ عَارِفٌ لامَامِهِ لَمْ يَضُرَّهُ تَقَدَّمَ هَذَا الامْرُ أَوْ تَأَخَّرَ وَمَنْ مَاتَ وَهُوَ عَارِفٌ لامَامِهِ كَانَ كَمَنْ هُوَ مَعَ الْقَائِمِ فِي فُسْطَاطِهِ.

A number of our companions, from Ahmad Bin Muhammad, from Ali Bin Al Nomann, from Muhammad Bin Marwan, from Fuzayl Bin Yasar who said,

'I heard Abu Ja'far[asws] saying: 'The one who dies there isn't an Imam[asws] for him, so he would have died a death of the Pre-Islamic period (an unbeliever); and the one who dies while recognising his Imam[asws], it would not harm him whether this matter is brought forwards or delayed; and the one who dies while recognising his Imam[asws] would be like the one who is with Al-Qaim[asws] in his[asws] tent'.[37]

6. الْحُسَيْنُ بْنُ عَلِيٍّ الْعَلَوِيُّ عَنْ سَهْلِ بْنِ جُمْهُورٍ عَنْ عَبْدِ الْعَظِيمِ بْنِ عَبْدِ اللهِ الْحَسَنِيِّ عَنِ الْحَسَنِ بْنِ الْحُسَيْنِ الْعُرَنِيِّ عَنْ عَلِيِّ بْنِ هَاشِمٍ عَنْ أَبِيهِ عَنْ ابي جعفر (عَلَيْهِ السَّلام) قَالَ مَا ضَرَّ مَنْ مَاتَ مُنْتَظِراً لامْرِنَا أَلا يَمُوتَ فِي وَسَطِ فُسْطَاطِ الْمَهْدِيِّ وَعَسْكَرِهِ.

Al Husayn Bin Ali Al Alawy, from Sahl Bin Jamhour, from Abdul Azeem Bin Abdullah Al Hasany, from Al Hassan Bin Al Husayn Al Urany, from Ali Bin Hashim, from his father,

(It has been narrated) from Abu Ja'far[asws] having said: 'He would not be disadvantaged, the one who dies awaiting our[asws] matter, if he could not die in the middle of the tent of Al-Mahdi[asws] and his[asws] army'.[38]

7. عَلِيُّ بْنُ مُحَمَّدٍ عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ فَضَالَةَ بْنِ أَيُّوبَ عَنْ عُمَرَ بْنِ أَبَانٍ قَالَ سَمِعْتُ أَبَا عَبْدِ الله (عَلَيْهِ السَّلام) يَقُولُ اعْرِفِ الْعَلامَةَ فَإِذَا عَرَفْتَهُ لَمْ يَضُرَّكَ تَقَدَّمَ هَذَا الامْرُ أَوْ تَأَخَّرَ إِنَّ الله عَزَّ وَجَلَّ يَقُولُ يَوْمَ نَدْعُوا كُلَّ أُناسٍ بِإِمامِهِمْ فَمَنْ عَرَفَ إِمَامَهُ كَانَ كَمَنْ كَانَ فِي فُسْطَاطِ الْمُنْتَظَرِ (عَلَيْهِ السَّلام)

Ali Bin Muhammad, from Sahl Bin Ziyad, from Al Husayn Bin Saeed, from Fazalat Bin Ayoub, from Umar Bin Aban who said,

'I heard Abu Abdullah[asws] saying: 'Recognise the Sign (Imam[asws])! So when you recognise him[asws], it would not harm you whether this matter is brought forward or is delayed. Allah[azwj] Mighty and Majestic is Saying [17:71] The Day when We will Call every human being with their Imam. So the one who recognises his Imam[asws] would be like the one who would be in the tent of ' الْمُنْتَظَرِ ' (The Expected one[asws])'.[39]

Notes

1 Al Kafi V 1 – The Book Of Divine Authority CH 81 H 1
2 Al Kafi V 1 – The Book Of Divine Authority CH 81 H 2
3 Al Kafi V 1 – The Book Of Divine Authority CH 81 H 3
4 Al Kafi V 1 – The Book Of Divine Authority CH 81 H 4
5 Al Kafi V 1 – The Book Of Divine Authority CH 81 H 5
6 Al Kafi V 1 – The Book Of Divine Authority CH 81 H 6
7 Al Kafi V 1 – The Book Of Divine Authority CH 81 H 7
8 Al Kafi V 1 – The Book Of Divine Authority CH 81 H 8
9 Al Kafi V 1 – The Book Of Divine Authority CH 81 H 9
10 Al Kafi V 1 – The Book Of Divine Authority CH 81 H 10
11 Al Kafi V 1 – The Book Of Divine Authority CH 81 H 11
12 Al Kafi V 1 – The Book Of Divine Authority CH 81 H 12
13 Al Kafi V 1 – The Book Of Divine Authority CH 81 H 13
14 Al Kafi V 1 – The Book Of Divine Authority CH 81 H 14
15 Al Kafi V 1 – The Book Of Divine Authority CH 81 H 15
16 Al Kafi V 1 – The Book Of Divine Authority CH 81 H 16
17 Al Kafi V 1 – The Book Of Divine Authority CH 81 H 17
18 Al Kafi V 1 – The Book Of Divine Authority CH 81 H 18
19 Al Kafi V 1 – The Book Of Divine Authority CH 81 H 19
20 Al Kafi V 1 – The Book Of Divine Authority CH 82 H 1
21 Al Kafi V 1 – The Book Of Divine Authority CH 82 H 2
22 Al Kafi V 1 – The Book Of Divine Authority CH 82 H 3
23 Al Kafi V 1 – The Book Of Divine Authority CH 82 H 4
24 Al Kafi V 1 – The Book Of Divine Authority CH 82 H 5
25 Al Kafi V 1 – The Book Of Divine Authority CH 82 H 6
26 Al Kafi V 1 – The Book Of Divine Authority CH 82 H 7
27 Al Kafi V 1 – The Book Of Divine Authority CH 83 H 1
28 Al Kafi V 1 – The Book Of Divine Authority CH 83 H 2
29 Al Kafi V 1 – The Book Of Divine Authority CH 83 H 3
30 Al Kafi V 1 – The Book Of Divine Authority CH 83 H 4
31 Al Kafi V 1 – The Book Of Divine Authority CH 83 H 5
32 Al Kafi V 1 – The Book Of Divine Authority CH 83 H 6
33 Al Kafi V 1 – The Book Of Divine Authority CH 84 H 1
34 Al Kafi V 1 – The Book Of Divine Authority CH 84 H 2
35 Al Kafi V 1 – The Book Of Divine Authority CH 84 H 3
36 Al Kafi V 1 – The Book Of Divine Authority CH 84 H 4
37 Al Kafi V 1 – The Book Of Divine Authority CH 84 H 5
38 Al Kafi V 1 – The Book Of Divine Authority CH 84 H 6
39 Al Kafi V 1 – The Book Of Divine Authority CH 84 H 7

كِتَابُ الْحُجَّةِ

THE BOOK OF DIVINE AUTHORITY (8)

بسم الله الرحمن الرحيم الحمد لله رب العالمين، وصلى الله على سيدنا محمد وآله الطاهرين، وسلم تسليما.

In the Name of Allah[azwj] the Beneficent, the Merciful. The Praise is for Allah[azwj] Lord[azwj] of the Worlds, and Blessing be upon our Chief Muhammad[saww] and his[saww] Purified Progeny[asws], and greetings with abundant greetings.

85 . بَابُ مَنِ ادَّعَى الْإِمَامَةَ ولَيْسَ لَهَا بِأَهْلٍ، ومَنْ جَحَدَ الْأَئِمَّةَ أَوْ بَعْضَهُمْ، ومَنْ أَثْبَتَ الْإِمَامَةَ لِمَنْ لَيْسَ لَهَا بِأَهْلٍ

Chapter 85 – The one who claims the Imamate and he is not rightful for it, and the one who denies the Imams[asws], or some of them[asws], and the one who affirms the Imamate for the one who is not rightful for it

1. مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ أَبِي سَلامٍ عَنْ سَوْرَةَ بْنِ كُلَيْبٍ عَنْ ابي جعفر (عَلَيْهِ السَّلام) قَالَ قُلْتُ لَهُ قَوْلُ الله عَزَّ وَجَلَّ وَيَوْمَ الْقِيامَةِ تَرَى الَّذِينَ كَذَبُوا عَلَى الله وُجُوهُهُمْ مُسْوَدَّةٌ قَالَ مَنْ قَالَ إِنِّي إِمَامٌ وَلَيْسَ بِإِمَامٍ قَالَ قُلْتُ وَإِنْ كَانَ عَلَوِيّاً قَالَ وَإِنْ كَانَ عَلَوِيّاً قُلْتُ وَإِنْ كَانَ مِنْ وُلْدِ عَلِيِّ ابْنِ أَبِي طَالِبٍ (عَلَيْهِ السَّلام) قَالَ وَإِنْ كَانَ.

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Sinan, from Abu Sallam, from Sowrat Bin Kuleyb,

(It has been narrated) from Abu Ja'far[asws], said, 'I said to him[asws], 'The Words of Allah[azwj] Mighty and Majestic [39:60] And on the Day of Judgement you shall see those who lied against Allah; their faces having been blackened'. He[asws] said: 'The one who says, 'I am an Imam', and he is not an Imam'.

He (the narrator) said, 'I said, 'And even if he was an Alawiite?' He[asws] said: 'And even if he was an Alawiite'. I said, 'And even if he was from the sons of Ali[asws] Bin Abu Talib[asws]?' He[asws] said: 'And even if he was'.[1]

2. مُحَمَّدُ بْنُ يَحْيَى عَنْ عَبْدِ الله بْنِ مُحَمَّدِ بْنِ عِيسَى عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ أَبَانٍ عَنِ الْفُضَيْلِ عَنْ أَبِي عَبْدِ الله (عَلَيْهِ السَّلام) قَالَ مَنِ ادَّعَى الامَامَةَ وَلَيْسَ مِنْ أَهْلِهَا فَهُوَ كَافِرٌ.

Muhammad Bin Yahya, from Abdullah Bin Muhammad Bin Isa, from Ali Bin Al Hakam, from Aban, from Al Fuzayl,

(It has been narrated) from Abu Abdullah[asws] having said: 'The one who claims the Imamate and he isn't from its rightful ones, so he is an Infidel'.[2]

3. الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ جُمْهُورٍ عَنْ عَبْدِ الله بْنِ عَبْدِ الرَّحْمَنِ عَنِ الْحُسَيْنِ بْنِ الْمُخْتَارِ قَالَ قُلْتُ لابِي عَبْدِ الله (عَلَيْهِ السَّلام) جُعِلْتُ فِدَاكَ وَيَوْمَ الْقِيامَةِ تَرَى

الَّذِينَ كَذَبُوا عَلَى اللهِ قَالَ كُلُّ مَنْ زَعَمَ أَنَّهُ إِمَامٌ وَلَيْسَ بِإِمَامٍ قُلْتُ وَإِنْ كَانَ فَاطِمِيّاً عَلَوِيّاً قَالَ وَإِنْ كَانَ فَاطِمِيّاً عَلَوِيّاً.

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Muhammad Bin Jamhour, from Abdullah Bin Abdul Rahman, from Al Husayn Bin Al Mukhtar who said,

'I said to Abu Abdullah[asws], 'May I be sacrificed for you[asws]! [39:60] And on the Day of Judgement you shall see those who lied against Allah'. He[asws] said: 'Everyone who claims that he is an Imam but he isn't an Imam'. I said, 'And even if he was a Fatimiide (from the children of Syeda Fatima[asws])?' He[asws] said: 'And even if he was a Fatimiide (from the children of Syeda Fatima[asws]), Alawiite (from the children of Ali[asws])'.[3]

4. عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْوَشَّاءِ عَنْ دَاوُدَ الْحَمَّارِ عَنِ ابْنِ أَبِي يَعْفُورٍ عَنْ أَبِي عَبْدِ اللهِ (عَلَيْهِ السَّلام) قَالَ سَمِعْتُهُ يَقُولُ ثَلاثَةٌ لا يُكَلِّمُهُمُ اللهُ يَوْمَ الْقِيَامَةِ وَلا يُزَكِّيهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ مَنِ ادَّعَى إِمَامَةً مِنَ اللهِ لَيْسَتْ لَهُ وَمَنْ جَحَدَ إِمَاماً مِنَ اللهِ وَمَنْ زَعَمَ أَنَّ لَهُمَا فِي الاسْلامِ نَصِيباً.

A number of our companions, from Ahmad Bin Muhammad, from Al Washa, from Dawood Al Hammar, from Ibn Abu Yafour,

(It has been narrated) from Abu Abdullah[asws], said, 'I heard him[asws] saying: 'Three (people), Allah[azwj] will not be Speaking to them on the Day of Judgment, nor will He[azwj] be Purifying them, and for them would be a painful Punishment – the one who alleges that he is an Imam (Appointed by) Allah[azwj] but it (the Imamate) isn't for him, and the one who denies an Imam[asws] from Allah[azwj,] and the one who claims that there is a share for the two of them (number one and number two) in Al-Islam'.[4]

5. مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ سِنَانٍ عَنْ يَحْيَى أَخِي أُدَيْمٍ عَنِ الْوَلِيدِ بْنِ صَبِيحٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللهِ يَقُولُ إِنَّ هَذَا الامْرَ لا يَدَّعِيهِ غَيْرُ صَاحِبِهِ إِلا بَتَرَ اللهُ عُمُرَهُ.

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Sinan, from Yahya, a brother of Adeym, from Al Waleed Bin Sabeeh who said,

'I heard Abu Abdullah[asws] saying: 'This matter (Imamate) is such that anyone other than its (rightful) owner would not claim it except Allah[azwj] would Cut-off his life'.[5]

6. مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ طَلْحَةَ بْنِ زَيْدٍ عَنْ أَبِي عَبْدِ اللهِ (عَلَيْهِ السَّلام) قَالَ مَنْ أَشْرَكَ مَعَ إِمَامٍ إِمَامَتُهُ مِنْ عِنْدِ اللهِ مَنْ لَيْسَتْ إِمَامَتُهُ مِنَ اللهِ كَانَ مُشْرِكاً بِاللهِ.

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Muhammad Bin Sinan, from Talha Bin Zayd,

(It has been narrated) from Abu Abdullah[asws] having said: 'The one who associates with an Imam[asws] in his[asws] Imamate from the Presence of Allah[azwj,] the one whose Imamate isn't from Allah[azwj,] would be an associater (Mushrik) with Allah[azwj]'.[6]

7. مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ مَنْصُورِ بْنِ يُونُسَ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ قُلْتُ لابِي عَبْدِ الله (عَلَيْهِ السَّلام) رَجُلٌ قَالَ لِيَ اعْرِفِ الاخِرَ مِنَ الائِمَّةِ وَلا يَضُرُّكَ أَنْ لا تَعْرِفَ الاوَّلَ قَالَ فَقَالَ لَعَنَ الله هَذَا فَإِنِّي أُبْغِضُهُ وَلا أَعْرِفُهُ وَهَلْ عُرِفَ الاخِرُ إِلا بِالاوَّلِ.

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Ismail, from Mansour Bin Yunus, from Muhammad Bin Muslim who said,

'I said to Abu Abdullah[asws], 'A man said to me, 'If you were to recognise the last of the Imams[asws], it would not harm you if you do not recognise the first of the Imams[asws]'. So he[asws] said: 'May Allah[azwj] Curse this one, for I[asws] hate him and do not recognise him! And, can the last one be recognised except with the first one?'.[7]

8. الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ جُمْهُورٍ عَنْ صَفْوَانَ عَنِ ابْنِ مُسْكَانَ قَالَ سَأَلْتُ الشَّيْخَ عَنِ الائِمَّةِ (عَلَيْهِ السَّلام) قَالَ مَنْ أَنْكَرَ وَاحِداً مِنَ الاحْيَاءِ فَقَدْ أَنْكَرَ الامْوَاتَ.

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Muhammad Bin Jamhour, from Safwan, from Ibn Muskan who said,

'I asked the Sheykh (7th Imam[asws]) about the Imams[asws]. He[asws] said: 'The one who denies one[asws] from the living ones, so he has denied the departed ones'.[8]

9. عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ أَبِي وَهْبٍ عَنْ مُحَمَّدِ بْنِ مَنْصُورٍ قَالَ سَأَلْتُهُ عَنْ قَوْلِ الله عَزَّ وَجَلَّ وَإِذا فَعَلُوا فاحِشَةً قالُوا وَجَدْنا عَلَيْها آباءَنا وَالله أَمَرَنا بِها قُلْ إِنَّ الله لا يَأْمُرُ بِالْفَحْشاءِ أَ تَقُولُونَ عَلَى الله ما لا تَعْلَمُونَ قَالَ فَقَالَ هَلْ رَأَيْتَ أَحَداً زَعَمَ أَنَّ الله أَمَرَ بِالزِّنَا وَشُرْبِ الْخَمْرِ أَوْ شَيْءٍ مِنْ هَذِهِ الْمَحَارِمِ فَقُلْتُ لا فَقَالَ مَا هَذِهِ الْفَاحِشَةُ الَّتِي يَدَّعُونَ أَنَّ الله أَمَرَهُمْ بِهَا قُلْتُ الله أَعْلَمُ وَوَلِيُّهُ قَالَ فَإِنَّ هَذَا فِي أَئِمَّةِ الْجَوْرِ ادَّعَوْا أَنَّ الله أَمَرَهُمْ بِالائْتِمَامِ بِقَوْمٍ لَمْ يَأْمُرْهُمُ الله بِالائْتِمَامِ بِهِمْ فَرَدَّ الله ذَلِكَ عَلَيْهِمْ فَأَخْبَرَ أَنَّهُمْ قَدْ قَالُوا عَلَيْهِ الْكَذِبَ وَسَمَّى ذَلِكَ مِنْهُمْ فَاحِشَةً.

A number of our companions, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Abu Wahab, from Muhammad Bin Mansour who said,

'I asked him[asws] about the Words of Allah[azwj] Mighty and Majestic [7:28] And when they commit an immorality they say: We found our fathers doing this, and Allah has Commanded us for it. Say: Surely, Allah does not Command for immoralities; are you saying against Allah what you do not know?. So he[asws] said: 'Have you ever seen anyone claiming that Allah[azwj] Commanded with the adultery, and drinking of the wine, or anything from these Prohibitions?' So I said, 'No'. So he[asws] said: 'What are these

immoralities that they are claiming that Allah[azwj] Commanded with these?' I said, 'Allah[azwj] and His[azwj] Guardian[asws] are more Knowing'.

He[asws] said: 'So this is regarding the tyrannical imams (leaders) who are claiming that Allah[azwj] Commanded them to be the imams (leaders) of the people. Allah[azwj] did not Command them with being their imams (leaders). Thus, Allah[azwj] Rebutted it upon them and Informed that they have said a lie upon Him[azwj,] and He[azwj] Termed that as being an immorality from them'.[9]

10. عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ أَبِي وَهْبٍ عَنْ مُحَمَّدِ بْنِ مَنْصُورٍ قَالَ سَأَلْتُ عَبْداً صَالِحاً عَنْ قَوْلِ الله عَزَّ وَجَلَّ قُلْ إِنَّما حَرَّمَ رَبِّيَ الْفَواحِشَ ما ظَهَرَ مِنْها وَما بَطَنَ قَالَ فَقَالَ إِنَّ الْقُرْآنَ لَهُ ظَهْرٌ وَبَطْنٌ فَجَمِيعُ مَا حَرَّمَ الله فِي الْقُرْآنِ هُوَ الظَّاهِرُ وَالْبَاطِنُ مِنْ ذَلِكَ أَئِمَّةُ الْجَوْرِ وَجَمِيعُ مَا أَحَلَّ الله تَعَالَى فِي الْكِتَابِ هُوَ الظَّاهِرُ وَالْبَاطِنُ مِنْ ذَلِكَ أَئِمَّةُ الْحَقِّ.

A number of our companions, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Abu Wahab, from Muhammad Bin Mansour who said,

'I asked Al-Abd Al-Salih[asws] (7th Imam[asws]) about the Words of Allah[azwj] Mighty and Majestic [7:33] Say: But rather, My Lord has only Prohibited the immoralities, those of which are apparent as well as those that are concealed. So he[asws] said: 'The Quran is such that for it there is an apparent and a hidden (meaning). So the entirety of what Allah[azwj] Prohibited in the Quran, it is the apparent, and the hidden from that are the tyrannical imams (leaders); and the entirety of what Allah[azwj] the Exalted Permitted in the Book, it is the apparent, and the hidden from that are the Imams[asws] of the truth'.[10]

11. مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ عَمْرِو بْنِ ثَابِتٍ عَنْ جَابِرٍ قَالَ سَأَلْتُ أَبَا جَعْفَرٍ (عَلَيْهِ السَّلام) عَنْ قَوْلِ الله عَزَّ وَجَلَّ وَمِنَ النَّاسِ مَنْ يَتَّخِذُ مِنْ دُونِ الله أَنْداداً يُحِبُّونَهُمْ كَحُبِّ الله قَالَ هُمْ وَالله أَوْلِيَاءُ فُلانٍ وَفُلانٍ اتَّخَذُوهُمْ أَئِمَّةً دُونَ الامَامِ الَّذِي جَعَلَهُ الله لِلنَّاسِ إِمَاماً فَلِذَلِكَ قَالَ وَلَوْ يَرَى الَّذِينَ ظَلَمُوا إِذْ يَرَوْنَ الْعَذابَ أَنَّ الْقُوَّةَ لله جَمِيعاً وَأَنَّ الله شَدِيدُ الْعَذابِ. إِذْ تَبَرَّأَ الَّذِينَ اتُّبِعُوا مِنَ الَّذِينَ اتَّبَعُوا وَرَأَوُا الْعَذابَ وَتَقَطَّعَتْ بِهِمُ الاسْبابُ. وَقالَ الَّذِينَ اتَّبَعُوا لَوْ أَنَّ لَنا كَرَّةً فَنَتَبَرَّأَ مِنْهُمْ كَما تَبَرَّؤُا مِنَّا كَذلِكَ يُرِيهِمُ الله أَعْمالَهُمْ حَسَراتٍ عَلَيْهِمْ وَما هُمْ بِخارِجِينَ مِنَ النَّارِ ثُمَّ قَالَ أَبُو جَعْفَرٍ (عَلَيْهِ السَّلام) هُمْ وَالله يَا جَابِرُ أَئِمَّةُ الظَّلَمَةِ وَأَشْيَاعُهُمْ.

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al Hassan Bin Mahboub, from Amro Bin Sabit, from Jabir who said,

'I asked Abu Ja'far[asws] about the Words of Allah[azwj] Mighty and Majestic [2:165] And from the people there are ones who take for themselves objects of worship besides Allah, whom they love as they love Allah. By Allah[azwj]! They are the friends of so and so (Abu Bakr) and so and so (Umar). They are taking them as imams (leaders) besides whom Allah[azwj] had Made to be as the Imams[asws] for the people.

Thus, due to that, He[azwj] Said [2:165] and if those who are unjust had seen, the Punishment when they see it, that the Power is wholly Allah's and that Allah is Severe in requiting (evil). [2:166] When those who were followed shall renounce those who followed (them), and they see the Punishment and their ties are cut asunder. And He[azwj] Said [2:167] 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 be coming out from the Fire'.

Then Abu Ja'far[asws] said: 'By Allah[azwj]! They are the unjust imams (leaders) and their adherents'.[11]

12. الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ أَبِي دَاوُدَ الْمُسْتَرِقِّ عَنْ عَلِيِّ بْنِ مَيْمُونٍ عَنِ ابْنِ أَبِي يَعْفُورٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللهِ (عَلَيْهِ السَّلام) يَقُولُ ثَلاثَةٌ لا يَنْظُرُ اللهُ إِلَيْهِمْ يَوْمَ الْقِيَامَةِ وَلا يُزَكِّيهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ مَنِ ادَّعَى إِمَامَةً مِنَ اللهِ لَيْسَتْ لَهُ وَمَنْ جَحَدَ إِمَاماً مِنَ اللهِ وَمَنْ زَعَمَ أَنَّ لَهُمَا فِي الاسْلامِ نَصِيباً.

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Abu Dawood Al Mustaraq, from Ali Bin Maymoun, from Ibn Abu Yafour who said,

'I heard Abu Abdullah[asws] saying: 'Three (people), Allah[azwj] will not Look at them on the Day of Judgment, nor Purify (their deeds) for them, and for them would be painful Punishments – the one who claims imamate from Allah[azwj] and it isn't for him, and the one who denies an Imam[asws] from Allah[azwj], and the one who claims that for the two of them is a share in Al-Islam'.[12]

86 . بَابٌ فِيمَنْ دَانَ اللهَ عَزَّ وجَلَّ بِغَيْرِ إِمَامٍ مِنَ اللهِ جَلَّ جَلَالُهُ

Chapter 86 – Regading the one who makes it a Religion of Allah[azwj] Mighty and Majestic without an Imam[asws] from Allah[azwj], Majestic is His[azwj] Majesty

1. عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ أَبِي نَصْرٍ عَنْ أَبِي الْحَسَنِ (عَلَيْهِ السَّلام) فِي قَوْلِ اللهِ عَزَّ وَجَلَّ وَمَنْ أَضَلُّ مِمَّنِ اتَّبَعَ هَواهُ بِغَيْرِ هُدىً مِنَ اللهِ قَالَ يَعْنِي مَنِ اتَّخَذَ دِينَهُ رَأْيَهُ بِغَيْرِ إِمَامٍ مِنْ أَئِمَّةِ الْهُدَى.

A number of our companions, from Ahmad Bin Muhammad, from Ibn Abu Nasr,

(It has been narrated) from Abu Al Hassan[asws] regarding the Words of Allah[azwj] Mighty and Majestic [28:50] and who is more erring than he who follows his own desires without any Guidance from Allah?. He[asws] said: 'It means the one who takes his opinion as his Religion without an Imam[asws] from the Imams[asws] of the Guidance'.[13]

2. مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنِ الْعَلاءِ بْنِ رَزِينٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ (عَلَيْهِ السَّلام) يَقُولُ كُلُّ مَنْ دَانَ اللهَ بِعِبَادَةٍ يُجْهِدُ فِيهَا نَفْسَهُ

وَلا إِمَامَ لَهُ مِنَ الله فَسَعْيُهُ غَيْرُ مَقْبُولٍ وَهُوَ ضَالٌّ مُتَحَيِّرٌ وَالله شَانِئٌ لاعْمَالِهِ وَمَثَلُهُ كَمَثَلِ شَاةٍ ضَلَّتْ عَنْ رَاعِيهَا وَقَطِيعِهَا فَهَجَمَتْ ذَاهِبَةً وَجَائِيَةً يَوْمَهَا فَلَمَّا جَنَّهَا اللَّيْلُ بَصُرَتْ بِقَطِيعٍ مَعَ غَيْرِ رَاعِيهَا فَحَنَّتْ إِلَيْهَا وَاغْتَرَّتْ بِهَا فَبَاتَتْ مَعَهَا فِي رَبَضَتِهَا فَلَمَّا أَنْ سَاقَ الرَّاعِي قَطِيعَهُ أَنْكَرَتْ رَاعِيَهَا وَقَطِيعَهَا فَهَجَمَتْ مُتَحَيِّرَةً تَطْلُبُ رَاعِيَهَا وَقَطِيعَهَا فَبَصُرَتْ بِغَنَمٍ مَعَ رَاعِيهَا فَحَنَّتْ إِلَيْهَا وَاغْتَرَّتْ بِهَا فَصَاحَ بِهَا الرَّاعِي الْحَقِي بِرَاعِيكِ وَقَطِيعِكِ فَإِنَّكِ تَائِهَةٌ مُتَحَيِّرَةٌ عَنْ رَاعِيكِ وَقَطِيعِكِ فَهَجَمَتْ ذَعِرَةً مُتَحَيِّرَةً نَادَّةً لا رَاعِيَ لَهَا يُرْشِدُهَا إِلَى مَرْعَاهَا أَوْ يَرُدُّهَا فَبَيْنَا هِيَ كَذَلِكَ إِذَا اغْتَنَمَ الذِّئْبُ ضَيْعَتَهَا فَأَكَلَهَا وَكَذَلِكَ وَالله يَا مُحَمَّدُ مَنْ أَصْبَحَ مِنْ هَذِهِ الامَّةِ لا إِمَامَ لَهُ مِنَ الله جَلَّ وَعَزَّ ظَاهِراً عَادِلاً أَصْبَحَ ضَالاً تَائِهاً وَإِنْ مَاتَ عَلَى هَذِهِ الْحَالِ مَاتَ مِيتَةَ كُفْرٍ وَنِفَاقٍ وَاعْلَمْ يَا مُحَمَّدُ إِنَّ أَئِمَّةَ الْجَوْرِ وَأَتْبَاعَهُمْ لَمَعْزُولُونَ عَنْ دِينِ الله قَدْ ضَلُّوا وَأَضَلُّوا فَأَعْمَالُهُمُ الَّتِي يَعْمَلُونَهَا كَرَمَادٍ اشْتَدَّتْ بِهِ الرِّيحُ فِي يَوْمٍ عَاصِفٍ لا يَقْدِرُونَ مِمَّا كَسَبُوا عَلَى شَيْءٍ ذَلِكَ هُوَ الضَّلالُ الْبَعِيدُ.

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Safwan Bin Yahya, from Al A'ala Bin Razeyn, from Muhammad Bin Muslim who said,

'I heard Abu Ja'far[asws] saying: 'Every one who makes it a Religion of Allah[azwj] with worship, striving in it himself, and there is no Imam[asws] from Allah[azwj] for him, so his efforts would be without Acceptance, and he would be straying in confusion, and Allah[azwj] would Disdain his deeds, and his example is like the example of a sheep, straying from her shepherd and her flock.

So she wanders around going and coming during its day. So when the night shields her, she sees a flock with another shepherd. So she arrives to them and joins up with them. So she spends the night along with them in their pen. So when the shepherd ushers his flock, she denies her shepherd and her flock. So she wanders around in confusion seeking her shepherd and her flock. So she sees some sheep with their shepherd. So she arrives to them and joins up with them. But the shepherd shouts at her, 'Join up with your own shepherd and your flock, for you are wandering in confusion from your shepherd and your flock!'

So she wanders around on rough terrain fearfully, in confusion, there being no shepherd for her to guide her to her pasture or return her (from straying). So while she is like that, the wolf attacks her place and devours her. And similar to that, by Allah[azwj,] O Muhammad, is the one from this community who wakes up in the morning, there being no Imam[asws] for him, from Allah[azwj] Majestic and Mighty, apparent, Just. He wakes up in the morning straying, wandering, and if he were to die upon this state, he would die a death of disbelief and hypocrisy.

And know, O Muhammad, that the tyrannical imams (leaders) and their followers are isolated from the Religion of Allah[azwj,] having had strayed and causing others to stray. So their deeds which they are performing are like dust

blown away by the winds during a stormy day, they are not being able upon anything from what they are earning. That is the far straying'.[14]

3. عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنِ ابْنِ مَحْبُوبٍ عَنْ عَبْدِ الْعَزِيزِ الْعَبْدِيِّ عَنْ عَبْدِ الله بْنِ أَبِي يَعْفُورٍ قَالَ قُلْتُ لابِي عَبْدِ الله (عَلَيْهِ السَّلام) إِنِّي أُخَالِطُ النَّاسَ فَيَكْثُرُ عَجَبِي مِنْ أَقْوَامٍ لا يَتَوَلَّوْنَكُمْ وَيَتَوَلَّوْنَ فُلاناً وَفُلاناً لَهُمْ أَمَانَةٌ وَصِدْقٌ وَوَفَاءٌ وَأَقْوَامٌ يَتَوَلَّوْنَكُمْ لَيْسَ لَهُمْ تِلْكَ الامَانَةُ وَلا الْوَفَاءُ وَالصِّدْقُ قَالَ فَاسْتَوَى أَبُو عَبْدِ الله (عَلَيْهِ السَّلام) جَالِساً فَأَقْبَلَ عَلَيَّ كَالْغَضْبَانِ ثُمَّ قَالَ لا دِينَ لِمَنْ دَانَ الله بِوَلايَةِ إِمَامٍ جَائِرٍ لَيْسَ مِنَ الله وَلا عَتْبَ عَلَى مَنْ دَانَ بِوَلايَةِ إِمَامٍ عَادِلٍ مِنَ الله قُلْتُ لا دِينَ لاولَئِكَ وَلا عَتْبَ عَلَى هَؤُلاءِ قَالَ نَعَمْ لا دِينَ لاولَئِكَ وَلا عَتْبَ عَلَى هَؤُلاءِ ثُمَّ قَالَ أَ لا تَسْمَعُ لِقَوْلِ الله عَزَّ وَجَلَّ الله وَلِيُّ الَّذِينَ آمَنُوا يُخْرِجُهُمْ مِنَ الظُّلُماتِ إِلَى النُّورِ يَعْنِي مِنْ ظُلُمَاتِ الذُّنُوبِ إِلَى نُورِ التَّوْبَةِ وَالْمَغْفِرَةِ لِوَلايَتِهِمْ كُلَّ إِمَامٍ عَادِلٍ مِنَ الله وَقَالَ وَالَّذِينَ كَفَرُوا أَوْلِياؤُهُمُ الطَّاغُوتُ يُخْرِجُونَهُمْ مِنَ النُّورِ إِلَى الظُّلُماتِ إِنَّمَا عَنَى بِهَذَا أَنَّهُمْ كَانُوا عَلَى نُورِ الاسْلامِ فَلَمَّا أَنْ تَوَلَّوْا كُلَّ إِمَامٍ جَائِرٍ لَيْسَ مِنَ الله عَزَّ وَجَلَّ خَرَجُوا بِوَلايَتِهِمْ إِيَّاهُ مِنْ نُورِ الاسْلامِ إِلَى ظُلُمَاتِ الْكُفْرِ فَأَوْجَبَ الله لَهُمُ النَّارَ مَعَ الْكُفَّارِ فَ أُولئِكَ أَصْحابُ النَّارِ هُمْ فِيها خالِدُونَ.

A number of our companions, from Ahmad Bin Muhammad Bin Isa, from Ibn Mahboub, from Abdul Aziz Al Abady, from Abdullah Bin Abu Yafour who said,

'I said to Abu Abdullah[asws], 'I tend to mingle with the people, and I am frequently astounded from the people who are not in the guardianship (Wilayah) of you[asws] all (Imams[asws]) and are in the guardianship of so and so, and so and so. For them is trustworthiness, and truthfulness, and loyalty. And there are a people who are in your[asws] guardianship (Wilayah), there isn't that trustworthiness for them, nor the loyalty and the truthfulness'.

He (the narrator) said, 'Abu Abdullah[asws] sat upright and turned towards me as if angered, then said: 'There is no Religion for the one who makes it a Religion by the guardianship of a tyrannous imam (leader) who isn't from Allah[azwj], nor is there any blame upon the one who makes it a Religion by the Wilayah of a Just Imam[asws] from Allah[azwj'].

I said, 'There is no Religion for those ones and there is no blame upon these ones?' He[asws] said: 'Yes! There is no Religion for those ones and there is no blame upon these ones'.

Then he[asws] said: 'Have you not listened to the Words of Allah[azwj] Mighty and Majestic [2:257] Allah is the Guardian of those who believe. He Extracts them from the darkness into the Light? It Means, from the darkness of the sins to the light of the repentance and the Forgiveness, due to their Wilayah for every just Imam[asws] from Allah[azwj].

And He[azwj] Said [2:257] and (as to) those who disbelieve, their guardians are tyrants who extract them from the Light into the darkness. But rather it Means by this that they were upon the light of Al-Islam. So when they took

as guardians every tyrannical imam (leader) who wasn't from Allah[azwj] Mighty and Majestic, they exited from the light of Al-Islam due to their befriending them, to the darkness of the disbelief. Thus, Allah[azwj] Obligated the Fire for them along with the disbelievers [2:257] these are the inmates of the Fire, in it they shall be abiding'.[15]

4. وَعَنْهُ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ حَبِيبٍ السِّجِسْتَانِيِّ عَنْ ابي جعفر (عَلَيْهِ السَّلام) قَالَ قَالَ اللهُ تَبَارَكَ وَتَعَالَى لاعَذِّبَنَّ كُلَّ رَعِيَّةٍ فِي الاسْلامِ دَانَتْ بِوَلايَةِ كُلِّ إِمَامٍ جَائِرٍ لَيْسَ مِنَ اللهِ وَإِنْ كَانَتِ الرَّعِيَّةُ فِي أَعْمَالِهَا بَرَّةً تَقِيَّةً وَلاعْفُوَنَّ عَنْ كُلِّ رَعِيَّةٍ فِي الاسْلامِ دَانَتْ بِوَلايَةِ كُلِّ إِمَامٍ عَادِلٍ مِنَ اللهِ وَإِنْ كَانَتِ الرَّعِيَّةُ فِي أَنْفُسِهَا ظَالِمَةً مُسِيئَةً.

And from him, from Hisham Bin Salim, from Habeeb Al Sijistany,

(It has been narrated) from Abu Ja'far[asws] having said: 'Allah[azwj] Blessed and High Said: "I[azwj] shall Punish every citizen in Al-Islam who makes it a Religion with the guardianship of every tyrannous imam (leader) who isn't from Allah[azwj] and even if the citizen was righteous in his deeds, pious; and I[azwj] shall Forgive every citizen in Al-Islam who makes it a Religion by the Wilayah of every Just Imam[asws] from Allah[azwj,] and even if the citizen was unjust within himself, a sinner'.[16]

5. عَلِيُّ بْنُ مُحَمَّدٍ عَنِ ابْنِ جُمْهُورٍ عَنْ أَبِيهِ عَنْ صَفْوَانَ عَنِ ابْنِ مُسْكَانَ عَنْ عَبْدِ اللهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللهِ (عَلَيْهِ السَّلام) قَالَ قَالَ إِنَّ اللهَ لا يَسْتَحْيِي أَنْ يُعَذِّبَ أُمَّةً دَانَتْ بِإِمَامٍ لَيْسَ مِنَ اللهِ وَإِنْ كَانَتْ فِي أَعْمَالِهَا بَرَّةً تَقِيَّةً وَإِنَّ اللهَ لَيَسْتَحْيِي أَنْ يُعَذِّبَ أُمَّةً دَانَتْ بِإِمَامٍ مِنَ اللهِ وَإِنْ كَانَتْ فِي أَعْمَالِهَا ظَالِمَةً مُسِيئَةً.

Ali Bin Muhammad, from Ibn Jamhour, from his father, from Safwan, from Ibn Muskan, from Abdullah Bin Sinan,

(It has been narrated) from Abu Abdullah[asws] having said: 'Allah[azwj] is not Embarrassed from Punishing a community which makes it a Religion with an imam (leader) who is not from Allah[azwj] and even if they were righteous in their deeds; and Allah[azwj] is too Embarrassed to Punish a community which makes it a Religion with an Imam[asws] from Allah[azwj,] and even if they were unjust, sinful, in their deeds'.[17]

87 . بَابُ مَنْ مَاتَ ولَيْسَ لَهُ إِمَامٌ مِنْ أَئِمَّةِ الْهُدى وَهُوَ مِنَ الْبَابِ الْأَوَّلِ

Chapter 87 – The one who dies and there isn't an Imam[asws] for him from the Imams[asws] of Guidance – and it is from the first chapter (above)

1. الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْوَشَّاءِ عَنْ أَحْمَدَ بْنِ عَائِذٍ عَنِ ابْنِ أُذَيْنَةَ عَنِ الْفُضَيْلِ بْنِ يَسَارٍ قَالَ ابْتَدَأَنَا أَبُو عَبْدِ اللهِ (عَلَيْهِ السَّلام) يَوْماً وَقَالَ قَالَ رَسُولُ اللهِ (صَلَّى اللهُ عَلَيْهِ وَآلِهِ) مَنْ مَاتَ وَلَيْسَ عَلَيْهِ إِمَامٌ فَمِيتَتُهُ مِيتَةٌ جَاهِلِيَّةٍ فَقُلْتُ قَالَ ذَلِكَ رَسُولُ

اللهِ (صَلَّى اللهُ عَلَيْهِ وَآلِه) فَقَالَ إِي وَاللهِ قَدْ قَالَ قُلْتُ فَكُلُّ مَنْ مَاتَ وَلَيْسَ لَهُ إِمَامٌ فَمِيتَتُهُ مِيتَةُ جَاهِلِيَّةٍ قَالَ نَعَمْ.

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Hassan Bin Ali Al Washa, from Ahmad Bin A'iz, from Ibn Azina, from Al Fuzayl Bin Yasar who said,

'One day Abu Abdullah[asws] initiated us saying: 'Rasool-Allah[saww] said: 'The one who dies and there isn't an Imam[asws] over him, so his death would be a death of the ignorance (Pre-Islamic era)'. So I said, 'Rasool-Allah[saww] said that?' He[asws] said: 'Yes, by Allah[azwj], he[saww] has said that?' I said, 'So everyone who dies and there isn't an Imam[asws] for him, so his death would be the death of the ignorance (Pre-Islamic period)?' He[asws] said: 'Yes'.[18]

2. الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْوَشَّاءِ قَالَ حَدَّثَنِي عَبْدُ الْكَرِيمِ بْنُ عَمْرٍو عَنِ ابْنِ أَبِي يَعْفُورٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللهِ (عَلَيْهِ السَّلام) عَنْ قَوْلِ رَسُولِ اللهِ (صَلَّى اللهُ عَلَيْهِ وَآلِه) مَنْ مَاتَ وَلَيْسَ لَهُ إِمَامٌ فَمِيتَتُهُ مِيتَةُ جَاهِلِيَّةٍ قَالَ قُلْتُ مِيتَةُ كُفْرٍ قَالَ مِيتَةُ ضَلالٍ قُلْتُ فَمَنْ مَاتَ الْيَوْمَ وَلَيْسَ لَهُ إِمَامٌ فَمِيتَتُهُ مِيتَةُ جَاهِلِيَّةٍ فَقَالَ نَعَمْ.

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Washha who said, 'Abdul Kareem Bin Amro narrated to me, from Ibn Abu Yafour who said,

'I asked Abu Abdullah[asws] about the Words of Rasool-Allah[saww]: 'The one who dies and there isn't an Imam[asws] for him, so his death would be a death of the ignorance (Pre-Islamic period)', I said, 'A death of disbelief?' He[asws] said: 'Death of straying'. I said, 'So the one who dies today, and there isn't an Imam[asws] for him, so his death would be a death of the ignorance (Pre-Islamic period)'.[19]

3. أَحْمَدُ بْنُ إِدْرِيسَ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ عَنِ الْفُضَيْلِ عَنِ الْحَارِثِ بْنِ الْمُغِيرَةِ قَالَ قُلْتُ لابِي عَبْدِ اللهِ (عَلَيْهِ السَّلام) قَالَ رَسُولُ اللهِ (صَلَّى اللهُ عَلَيْهِ وَآلِه) مَنْ مَاتَ لا يَعْرِفُ إِمَامَهُ مَاتَ مِيتَةً جَاهِلِيَّةً قَالَ نَعَمْ قُلْتُ جَاهِلِيَّةً جَهْلاءَ أَوْ جَاهِلِيَّةً لا يَعْرِفُ إِمَامَهُ قَالَ جَاهِلِيَّةَ كُفْرٍ وَنِفَاقٍ وَضَلالٍ.

Ahmad Bin Idrees, from Muhammad bin Abdul Jabbar, from Safwan, from Al Fuzayl, from Al Haris Bin Al Mugheira who said,

'I said to Abu Abdullah[asws], 'Rasool-Allah[saww] said: 'The one who dies without recognising his Imam[asws], dies a death of the ignorance (Pre-Islamic period)'?' He[asws] said: 'Yes'. I said, 'Ignorance of not knowing (being uneducated) or ignorance of not recognising his Imam[asws]?' He[asws] said: 'Ignorance of disbelief, and hypocrisy, and straying'.[20]

4. بَعْضُ أَصْحَابِنَا عَنْ عَبْدِ الْعَظِيمِ بْنِ عَبْدِ اللهِ الْحَسَنِيِّ عَنْ مَالِكِ بْنِ عَامِرٍ عَنِ الْمُفَضَّلِ بْنِ زَائِدَةَ عَنِ الْمُفَضَّلِ بْنِ عُمَرَ قَالَ قَالَ أَبُو عَبْدِ اللهِ (عَلَيْهِ السَّلام) مَنْ دَانَ اللهَ بِغَيْرِ سَمَاعٍ عَنْ

صَادِقٍ أَلْزَمَهُ الله الْبَتَّةَ إِلَى الْعَنَاءِ وَمَنِ ادَّعَى سَمَاعاً مِنْ غَيْرِ الْبَابِ الَّذِي فَتَحَهُ الله فَهُوَ مُشْرِكٌ وَذَلِكَ الْبَابُ الْمَأْمُونُ عَلَى سِرِّ الله الْمَكْنُونِ.

Some of our companions, from Abdul Azeem Bin Abdullah Al Hasany, from Malik Bin Aamir, from Al Mufazzal Bin Zaida, from Al Mufazzal Bin Umar who said,

'Abu Abdullah[asws] said: 'The one who makes it a Religion without listening from a Truthful one (Imam[asws]), Allah[azwj] would Necessitate the hardship to him; and the one who claims to have heard from a door other than which Allah[azwj] has Opened, so he is a Mushrik (who associates with Allah[azwj]), and that (the Truthful Imam[asws]) is the door of security upon the concealed secrets of Allah[azwj]'.[21]

88 . بَابٌ فِيمَنْ عَرَفَ الْحَقَّ مِنْ أَهْلِ الْبَيْتِ ومَنْ أَنْكَرَ

Chapter 88 – Regarding the one who recognises the truth from the People[asws] of the Household and the one who denies

1. عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ سُلَيْمَانَ بْنِ جَعْفَرٍ قَالَ سَمِعْتُ الرِّضَا (عَلَيْهِ السَّلام) يَقُولُ إِنَّ عَلِيَّ بْنَ عَبْدِ الله بْنِ الْحُسَيْنِ بْنِ عَلِيِّ بْنِ الْحُسَيْنِ بْنِ عَلِيِّ بْنِ أَبِي طَالِبٍ (عَلَيْهِ السَّلام) وَامْرَأَتَهُ وَبَنِيهِ مِنْ أَهْلِ الْجَنَّةِ ثُمَّ قَالَ مَنْ عَرَفَ هَذَا الامْرَ مِنْ وُلْدِ عَلِيٍّ وَفَاطِمَةَ (عليها السلام) لَمْ يَكُنْ كَالنَّاسِ.

A number of our companions, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al Hakam, from Suleyman Bin Ja'far who said,

'I heard Al-Reza[asws] saying: 'Ali Bin Abdullah son of Al-Husayn Bin Ali[asws] Bin Al-Husayn[asws] Bin Ali[asws] Bin Abu Talib[asws], and his wife and his sons are from the inhabitants of the Paradise'.

Then he[asws] said: 'The ones who recognise this matter (Al-Wilayah), from the children of Ali[asws] and Fatima[asws], do not happen to be like the (ordinary) people'.[22]

2. الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ قَالَ حَدَّثَنِي الْوَشَّاءُ قَالَ حَدَّثَنَا أَحْمَدُ بْنُ عُمَرَ الْحَلالُ قَالَ قُلْتُ لابِي الْحَسَنِ (عَلَيْهِ السَّلام) أَخْبِرْنِي عَمَّنْ عَانَدَكَ وَلَمْ يَعْرِفْ حَقَّكَ مِنْ وُلْدِ فَاطِمَةَ هُوَ وَسَائِرُ النَّاسِ سَوَاءٌ فِي الْعِقَابِ فَقَالَ كَانَ عَلِيُّ بن الحسين (عَلَيْهِما السَّلام) يَقُولُ عَلَيْهِمْ ضِعْفَا الْعِقَابِ.

Al Husayn Bin Muhammad, from Moalla Bin Muhammad who said, 'Al Washha narrated to me saying, 'Ahmad Bin Umar Al Hallal narrated to us saying,

'I said to Abu Al-Hassan[asws], 'Inform me about the one who opposes you[asws] and does not recognise your[asws] right, from the children of Syeda Fatima[asws]. Would he and the rest of the people, be equal in the Punishment?' So he[asws] said: 'Ali[asws] Bin Al-Husayn[asws] was saying: 'Upon them would be double the Punishment'.[23]

3. الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ رَاشِدٍ قَالَ حَدَّثَنَا عَلِيُّ بْنُ إِسْمَاعِيلَ الْمِيثَمِيُّ قَالَ حَدَّثَنَا رِبْعِيُّ بْنُ عَبْدِ الله قَالَ قَالَ لِي عَبْدُ الرَّحْمَنِ بْنُ أَبِي عَبْدِ الله قُلْتُ لابِي عَبْدِ الله (عَلَيْهِ السَّلام) الْمُنْكِرُ لِهَذَا الامْرِ مِنْ بَنِي هَاشِمٍ وَغَيْرِهِمْ سَوَاءٌ فَقَالَ لِي لا تَقُلِ الْمُنْكِرُ وَلَكِنْ قُلِ الْجَاحِدُ مِنْ بَنِي هَاشِمٍ وَغَيْرِهِمْ قَالَ أَبُو الْحَسَنِ فَتَفَكَّرْتُ فِيهِ فَذَكَرْتُ قَوْلَ الله عَزَّ وَجَلَّ فِي إِخْوَةِ يُوسُفَ فَعَرَفَهُمْ وَهُمْ لَهُ مُنْكِرُونَ.

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Hassan Bin Rashid who said, 'Ali Bin Ismail Al Maysami narrated to us saying, 'Rabie Bin Abdullah narrated to us saying,

'Abdul Rahman son of Abu Abdullah[asws] said to him, 'I said to Abu Abdullah[asws], 'The denier of the matter (Al-Wilayah), from the Clan of Hashim[as] and others are equal?' So he[asws] said to me: 'No. Do not say, 'the denier', but say, 'the rejecter (disbeliever)', from the Clan of Hashim[as] and others''.

Abu Al-Hassan (the narrator) said, 'So I pondered in it and I remembered the Words of Allah[azwj] Mighty and Majestic regarding the brothers of Yusufas. [12:58] and he knew them, while they did not recognise him'.[24]

4. عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ أَبِي نَصْرٍ قَالَ سَأَلْتُ الرِّضَا (عَلَيْهِ السَّلام) قُلْتُ لَهُ الْجَاحِدُ مِنْكُمْ وَمِنْ غَيْرِكُمْ سَوَاءٌ فَقَالَ الْجَاحِدُ مِنَّا لَهُ ذَنْبَانِ وَالْمُحْسِنُ لَهُ حَسَنَتَانِ.

A number of our companions, from Ahmad Bin Muhammad, from Ibn Abu Nasr who said,

'I asked Al-Reza[asws] saying to him[asws], 'The rejecter from you all and others, are they equal?' So he[asws] said: 'The rejecter from us[asws], for him are two sins, and the good doer, for him are two good deeds (is doubled up)'.[25]

89. بَابُ مَا يَجِبُ عَلَى النَّاسِ عِنْدَ مُضِيِّ الْإِمَامِ

Chapter 89 – What is Obligated upon the people during the passing away of the Imam[asws]

1. مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ صَفْوَانَ عَنْ يَعْقُوبَ بْنِ شُعَيْبٍ قَالَ قُلْتُ لابِي عَبْدِ الله (عَلَيْهِ السَّلام) إِذَا حَدَثَ عَلَى الامَامِ حَدَثٌ كَيْفَ يَصْنَعُ النَّاسُ قَالَ أَيْنَ قَوْلُ الله عَزَّ وَجَلَّ فَلَوْ لا نَفَرَ مِنْ كُلِّ فِرْقَةٍ مِنْهُمْ طائِفَةٌ لِيَتَفَقَّهُوا فِي الدِّينِ وَلِيُنْذِرُوا قَوْمَهُمْ إِذا رَجَعُوا إِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُونَ قَالَ هُمْ فِي عُذْرٍ مَا دَامُوا فِي الطَّلَبِ وَهَؤُلاءِ الَّذِينَ يَنْتَظِرُونَهُمْ فِي عُذْرٍ حَتَّى يَرْجِعَ إِلَيْهِمْ أَصْحَابُهُمْ.

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Safwan, from Yaqoub Bin Shuayb who said,

'I said to Abu Abdullah[asws], 'When there occurs upon the Imam[asws] an event (of death), how should the people deal with it?' He[asws] said: 'Where (are they from) the Words of Allah[azwj] Mighty and Majestic [9:122] And it was not for the believers that they should go forth all together; why should not

then a company from every party from among them go forth that they may apply themselves to obtain understanding in religion, and that they may warn their people when they come back to them that they may be cautious?'

He[asws] said: 'They are in excuse (period) for as long as they are in the seeking, and those ones would be waiting in the excuse (period) until their companions return to them (having found out who the next Imam[asws] is)?'[26]

2. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ يُونُسَ بْنِ عَبْدِ الرَّحْمَنِ قَالَ حَدَّثَنَا حَمَّادٌ عَنْ عَبْدِ الاعْلَى قَالَ سَأَلْتُ أَبَا عَبْدِ الله (عَلَيْهِ السَّلام) عَنْ قَوْلِ الْعَامَّةِ إِنَّ رَسُولَ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) قَالَ مَنْ مَاتَ وَلَيْسَ لَهُ إِمَامٌ مَاتَ مِيتَةً جَاهِلِيَّةً فَقَالَ الْحَقُّ وَالله قُلْتُ فَإِنَّ إِمَاماً هَلَكَ وَرَجُلٌ بِخُرَاسَانَ لا يَعْلَمُ مَنْ وَصِيُّهُ لَمْ يَسَعْهُ ذَلِكَ قَالَ لا يَسَعُهُ إِنَّ الامَامَ إِذَا هَلَكَ وَقَعَتْ حُجَّةُ وَصِيِّهِ عَلَى مَنْ هُوَ مَعَهُ فِي الْبَلَدِ وَحَقُّ النَّفْرِ عَلَى مَنْ لَيْسَ بِحَضْرَتِهِ إِذَا بَلَغَهُمْ إِنَّ الله عَزَّ وَجَلَّ يَقُولُ فَلَوْ لا نَفَرَ مِنْ كُلِّ فِرْقَةٍ مِنْهُمْ طائِفَةٌ لِيَتَفَقَّهُوا فِي الدِّينِ وَلِيُنْذِرُوا قَوْمَهُمْ إِذا رَجَعُوا إِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُونَ. قُلْتُ فَنَفَرَ قَوْمٌ فَهَلَكَ بَعْضُهُمْ قَبْلَ أَنْ يَصِلَ فَيَعْلَمَ قَالَ إِنَّ الله جَلَّ وَعَزَّ يَقُولُ وَمَنْ يَخْرُجْ مِنْ بَيْتِهِ مُهاجِراً إِلَى الله وَرَسُولِهِ ثُمَّ يُدْرِكْهُ الْمَوْتُ فَقَدْ وَقَعَ أَجْرُهُ عَلَى الله قُلْتُ فَبَلَغَ الْبَلَدَ بَعْضُهُمْ فَوَجَدَكَ مُغْلَقاً عَلَيْكَ بَابُكَ وَمُرْخًى عَلَيْكَ سِتْرُكَ لا تَدْعُوهُمْ إِلَى نَفْسِكَ وَلا يَكُونُ مَنْ يَدُلُّهُمْ عَلَيْكَ فَبِمَا يَعْرِفُونَ ذَلِكَ. قَالَ بِكِتَابِ الله الْمُنْزَلِ قُلْتُ فَيَقُولُ الله جَلَّ وَعَزَّ كَيْفَ قَالَ أَرَاكَ قَدْ تَكَلَّمْتَ فِي هَذَا قَبْلَ الْيَوْمِ قُلْتُ أَجَلْ قَالَ فَذَكِّرْ مَا أَنْزَلَ الله فِي علي (عَلَيْهِ السَّلام) وَمَا قَالَ لَهُ رَسُولُ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) فِي حَسَنٍ وَحُسَيْنٍ (عَلَيْهِما السَّلام) وَمَا خَصَّ الله بِهِ عَلِيّاً (عَلَيْهِ السَّلام) وَمَا قَالَ فِيهِ رَسُولُ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) مِنْ وَصِيَّتِهِ إِلَيْهِ وَنَصْبِهِ إِيَّاهُ وَمَا يُصِيبُهُمْ وَإِقْرَارِ الْحَسَنِ وَالْحُسَيْنِ بِذَلِكَ وَوَصِيَّتِهِ إِلَى الْحَسَنِ وَتَسْلِيمِ الْحُسَيْنِ لَهُ بِقَوْلِ الله النَّبِيُّ أَوْلى بِالْمُؤْمِنِينَ مِنْ أَنْفُسِهِمْ وَأَزْواجُهُ أُمَّهاتُهُمْ وَأُولُوا الارْحامِ بَعْضُهُمْ أَوْلى بِبَعْضٍ فِي كِتابِ الله قُلْتُ فَإِنَّ النَّاسَ تَكَلَّمُوا فِي ابي جعفر (عَلَيْهِ السَّلام) وَيَقُولُونَ كَيْفَ تَخَطَّتْ مِنْ وُلْدِ أَبِيهِ مَنْ لَهُ مِثْلُ قَرَابَتِهِ وَمَنْ هُوَ أَسَنُّ مِنْهُ وَقَصُرَتْ عَمَّنْ هُوَ أَصْغَرُ مِنْهُ فَقَالَ يُعْرَفُ صَاحِبُ هَذَا الامْرِ بِثَلاثِ خِصَالٍ لا تَكُونُ فِي غَيْرِهِ هُوَ أَوْلَى النَّاسِ بِالَّذِي قَبْلَهُ وَهُوَ وَصِيُّهُ وَعِنْدَهُ سِلاحُ رَسُولِ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) وَوَصِيَّتُهُ وَذَلِكَ عِنْدِي لا أُنَازَعُ فِيهِ قُلْتُ إِنَّ ذَلِكَ مَسْتُورٌ مَخَافَةَ السُّلْطَانِ قَالَ لا يَكُونَ فِي سِتْرٍ إِلا وَلَهُ حُجَّةٌ ظَاهِرَةٌ إِنَّ أَبِي اسْتَوْدَعَنِي مَا هُنَاكَ فَلَمَّا حَضَرَتْهُ الْوَفَاةُ قَالَ ادْعُ لِي شُهُوداً فَدَعَوْتُ أَرْبَعَةً مِنْ قُرَيْشٍ فِيهِمْ نَافِعٌ مَوْلَى عَبْدِ الله بْنِ عُمَرَ قَالَ اكْتُبْ هَذَا مَا أَوْصَى بِهِ يَعْقُوبُ بَنِيهِ يا بَنِيَّ إِنَّ الله اصْطَفَى لَكُمُ الدِّينَ فَلا تَمُوتُنَّ إِلا وَأَنْتُمْ مُسْلِمُونَ وَأَوْصَى مُحَمَّدُ بْنُ عَلِيٍّ إِلَى ابْنِهِ جَعْفَرِ بْنِ مُحَمَّدٍ وَأَمَرَهُ أَنْ يُكَفِّنَهُ فِي بُرْدِهِ الَّذِي كَانَ يُصَلِّي فِيهِ الْجُمَعَ وَأَنْ يُعَمِّمَهُ بِعِمَامَتِهِ وَأَنْ يُرَبِّعَ قَبْرَهُ وَيَرْفَعَهُ أَرْبَعَ أَصَابِعَ ثُمَّ يُخَلِّيَ عَنْهُ فَقَالَ اطْوُوهُ ثُمَّ قَالَ

لِلشُّهُودِ انْصَرِفُوا رَحِمَكُمُ اللهُ فَقُلْتُ بَعْدَ مَا انْصَرَفُوا مَا كَانَ فِي هَذَا يَا أَبَتِ أَنْ تُشْهِدَ عَلَيْهِ فَقَالَ إِنِّي كَرِهْتُ أَنْ تُغْلَبَ وَأَنْ يُقَالَ إِنَّهُ لَمْ يُوصَ فَأَرَدْتُ أَنْ تَكُونَ لَكَ حُجَّةٌ فَهُوَ الَّذِي إِذَا قَدِمَ الرَّجُلُ الْبَلَدَ قَالَ مَنْ وَصِيُّ فُلانٍ قِيلَ فُلانٌ قُلْتُ فَإِنْ أَشْرَكَ فِي الْوَصِيَّةِ قَالَ تَسْأَلُونَهُ فَإِنَّهُ سَيُبَيِّنُ لَكُمْ.

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus Bin Abdul Rahman who said, 'Hammad narrated to us from Abdul A'ala who said,

'I asked Abu Abdullah[asws] about the words of the general Muslims that Rasool-Allah[saww] said: 'The one who dies and there isn't an Imam[asws] for him dies the death of ignorance (Pre-Islamic period)''.

So he[asws] said: 'The truth, by Allah[azwj!'] I said, 'So if an Imam[asws] was to pass away and a man is at Khurasan not knowing who his[asws] successor[asws] is, that would not be a leeway for him?' He[asws] said: 'There is no leeway if the Imam[asws], when he[asws] passes away, (Seeking) the Divine Authority[asws] of his[asws] successor[asws], falls upon the ones who are with him[asws] in the city, and right of the number (of persons) upon the ones who are not in his[asws] presence, when there reaches to them (the news).

Allah[azwj] Mighty and Majestic is Saying [9:122] And it was not for the believers that they should go forth all together; why should not then a company from every party from among them go forth that they may apply themselves to obtain understanding in religion, and that they may warn their people when they come back to them that they may be cautious?'.

I said, 'the number of people (who go out), supposing some of them die before they arrive, so they would know?' He[asws] said: 'Allah[azwj] Mighty and Majestic is Saying [4:100] And whoever emigrates in Allah's Way, he will find in the earth many a place of refuge and abundant resources, and whoever goes forth from his house fleeing to Allah and His Rasool, and then death overtakes him, his Recompense is indeed with Allah'.

I said, 'Supposing some of them reach the city and they find you[asws] such that the door is locked upon you[asws] and your[asws] curain is drawn upon you[asws], (and) you[asws] are not calling them to yourself[asws] nor does there happen to be someone who can point them to you[asws]. So with what would they be recognising that?' He[asws] said: 'By the Revealed Book of Allah[azwj'.]

I said, 'So how is Allah[azwj] Majestic and Mighty Saying (it)?' He[asws] said: 'I[asws] see you have spoken regarding this before today'. I said, 'Yes'. He[asws] said: 'Recall what Allah[azwj] has Revealed regarding Ali[asws] and what Rasool-Allah[saww] said for him[asws] regarding Hassan[asws] and Husayn[asws], and What Allah[azwj] specialised Ali[asws] with and what Rasool-Allah[saww] said regarding him[asws] from his[saww] bequest to him[asws], and appointing him[asws], and what would be hitting them, and the acknowledgment of Al-Hassan[asws] and Al-Husayn[asws] with that, and his[saww] bequest to Al-Hassan[asws] and the submission of Al-Husayn[asws] to him[asws] by the Words of Allah[azwj [33:6] The Prophet is closer to the Believers than their own selves, and his wives are their mothers; and the possessors of relationships some of them are closer to others in the Book of Allah'.

I said, ‘But the people are speaking regarding Abu Ja’far[asws] and they are saying, ‘How come it (Imamate) exceeded from the son of his[asws] father[asws], the one who had similar relationship like his[asws], and the one who was older than him[asws], and was curtailed from the one who was younger than him[asws]?’ So he[asws] said: ‘The Master[asws] of this command is recognised by three characteristics which do not happen to be in others than him[asws] – He[asws] would be the closest of the people with the one[asws] who was before him[asws], and he[asws] would be his[asws] successor[asws], and with him[asws] would be the weapons of Rasool-Allah[saww] and his[saww] bequest, and (all) that is with me[asws], there is no disputing with regards to it’.

I said, ‘That is concealed out of fearing of the ruling authorities?’ He[asws] said: ‘These do not happen to be in concealment except for it is an apparent proof that my[asws] father[asws] entrusted me[asws] with whatever was there. So when the death presented itself, he[asws] said: ‘Call some witnesses for me’. So I called over four from Qureysh, among them being Nafau, a slave of Abdullah Bin Umar. He[asws] said: ‘Write this,

what Yaqoub[saww] bequeathed to his[as] sons: [2:132] O my sons! Surely Allah has Chosen for you the Religion, therefore die not unless you are Muslims (submitters).

I[asws] say: ‘And Muhammad[asws] Bin Ali[asws] bequeaths to his[asws] son[asws] Ja’far[asws] Bin Muhammad[asws] and instructs him[asws] that he[asws] should enshroud him[asws] in his[asws] cloak which he[asws] used to pray the Friday Salat in, and that he[asws] turban him[asws] with his[asws] turban, and that he[asws] should square his[asws] grave and raise it (to) four fingers. Then he[asws] should isolate from him[asws]’.

So he[asws] said: ‘Then he[asws] folded it, then said to the witnesses: ‘Leave, may Allah[azwj] be Merciful to you all!’ So I[asws] said after they had left: ‘What was in this, O father[asws], that you[asws] had it witnessed upon?’ So he[asws] said: ‘I[asws] disliked it that you[asws] be overcome and it should be said that he[asws] did not bequeath, therefore I[asws] wanted that there should happen to be a proof for you[asws]. Thus it is such, when the man proceeds to the city (and) he says, ‘Who did so and so bequeath to?’ It would be said, ‘So and so’’.

I said, ‘Supposing there is an associate in the bequest?’ He[asws] said: ‘You can ask him[asws], and he[asws] would explain it to you all’.[27]

3. مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنْ مُحَمَّدِ بْنِ خَالِدٍ عَنِ النَّضْرِ بْنِ سُوَيْدٍ عَنْ يَحْيَى الْحَلَبِيِّ عَنْ بُرَيْدِ بْنِ مُعَاوِيَةَ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ قُلْتُ لابِي عَبْدِ الله (عَلَيْهِ السَّلام) أَصْلَحَكَ الله بَلَغَنَا شَكْوَاكَ وَأَشْفَقْنَا فَلَوْ أَعْلَمْتَنَا أَوْ عَلَّمْتَنَا مَنْ قَالَ إِنَّ عَلِيّاً (عَلَيْهِ السَّلام) كَانَ عَالِماً وَالْعِلْمُ يُتَوَارَثُ فَلا يَهْلِكُ عَالِمٌ إِلا بَقِيَ مِنْ بَعْدِهِ مَنْ يَعْلَمُ مِثْلَ عِلْمِهِ أَوْ مَا شَاءَ الله قُلْتُ أَ فَيَسَعُ النَّاسَ إِذَا مَاتَ الْعَالِمُ أَلا يَعْرِفُوا الَّذِي بَعْدَهُ فَقَالَ أَمَّا أَهْلُ هَذِهِ الْبَلْدَةِ فَلا يَعْنِي الْمَدِينَةَ وَأَمَّا غَيْرُهَا مِنَ الْبُلْدَانِ فَبِقَدْرِ مَسِيرِهِمْ إِنَّ الله يَقُولُ وَما كانَ الْمُؤْمِنُونَ لِيَنْفِرُوا كَافَّةً فَلَوْ لا نَفَرَ مِنْ كُلِّ فِرْقَةٍ مِنْهُمْ طائِفَةٌ لِيَتَفَقَّهُوا فِي الدِّينِ وَلِيُنْذِرُوا قَوْمَهُمْ إِذا رَجَعُوا إِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُونَ قَالَ قُلْتُ أَ رَأَيْتَ مَنْ مَاتَ فِي ذَلِكَ فَقَالَ هُوَ بِمَنْزِلَةِ مَنْ خَرَجَ مِنْ بَيْتِهِ مُهَاجِراً إِلَى الله وَرَسُولِهِ ثُمَّ

يُدْرِكُهُ الْمَوْتُ فَقَدْ وَقَعَ أَجْرُهُ عَلَى اللهِ قَالَ قُلْتُ فَإِذَا قَدِمُوا بِأَيِّ شَيْءٍ يَعْرِفُونَ صَاحِبَهُمْ قَالَ يُعْطَى السَّكِينَةَ وَالْوَقَارَ وَالْهَيْبَةَ.

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Khalid, from Al Nazar Bin Suweyd, from Yahya Al Halby, from Bureyd Bin MUawiya, from Muhammad Bin Muslim who said,

'I said to Abu Abdullah[asws], 'May Allah[azwj] Keep you[asws] well! Your[asws] complaint (illness) has reached us and we are compassionate, so if you[asws] could let us know, or tell us who (is the Imam[asws] after you[asws])?' He[asws] said: 'Ali[asws] was a knowledgeable one, and the knowledge is inherited. So the knowledgeable one will not depart except that there would remain from after him[asws], the one[asws] who knows the like of his[asws] knowledge or whatever Allah[azwj] so Desires'.

I said, 'Is there a leeway for the people, when the knowledgeable one[asws] passes away, except that they should recognise the one[asws] who is after him[asws]?' So he[asws] said: 'As for the people of this city, so no, meaning Al-Medina, and as for others from the cities, so in accordance of their travel distance. Allah[azwj] is Saying [9:122] And it was not for the believers that they should go forth all together; why should not then a company from every party from among them go forth that they may apply themselves to obtain understanding in religion, and that they may warn their people when they come back to them that they may be cautious?'.

He (the narrator) said, 'I said, 'What is your[asws] view of the one who dies during that?' So he[asws] said: 'He would be at the status of [4:100] whoever goes forth from his house fleeing to Allah and His Rasool, and then death overtakes him, his Recompense is indeed with Allah'.

He (the narrator) said, 'I said, 'So how do they proceed, by which thing they would be recognising their Master[asws]?' He[asws] said: 'They would be granted the tranquillity, and the dignity, and the awe (in his[asws] presence)'.[28]

90. بَابٌ فِي أَنَّ الْإِمَامَ مَتى يَعْلَمُ أَنَّ الْأَمْرَ قَدْ صَارَ إِلَيْهِ

Chapter 90 – Regarding the Imam[asws], when does he[asws] know that the command has come to him[asws]

1. أَحْمَدُ بْنُ إِدْرِيسَ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ أَبِي جَرِيرٍ الْقُمِّيِّ قَالَ قُلْتُ لابِي الْحَسَنِ (عَلَيْهِ السَّلام) جُعِلْتُ فِدَاكَ قَدْ عَرَفْتَ انْقِطَاعِي إِلَى أَبِيكَ ثُمَّ إِلَيْكَ ثُمَّ حَلَفْتُ لَهُ وَحَقِّ رَسُولِ اللهِ (صَلَّى اللهُ عَلَيْهِ وَآلِه) وَحَقِّ فُلانٍ وَفُلانٍ حَتَّى انْتَهَيْتُ إِلَيْهِ بِأَنَّهُ لا يَخْرُجُ مِنِّي مَا تُخْبِرُنِي بِهِ إِلَى أَحَدٍ مِنَ النَّاسِ وَسَأَلْتُهُ عَنْ أَبِيهِ أَ حَيٌّ هُوَ أَوْ مَيِّتٌ فَقَالَ قَدْ وَاللهِ مَاتَ فَقُلْتُ جُعِلْتُ فِدَاكَ إِنَّ شِيعَتَكَ يَرْوُونَ أَنَّ فِيهِ سُنَّةَ أَرْبَعَةِ أَنْبِيَاءَ قَالَ قَدْ وَاللهِ الَّذِي لا إِلَهَ إِلا هُوَ هَلَكَ قُلْتُ هَلاكَ غَيْبَةٍ أَوْ هَلاكَ مَوْتٍ قَالَ هَلاكَ مَوْتٍ فَقُلْتُ لَعَلَّكَ مِنِّي فِي تَقِيَّةٍ فَقَالَ سُبْحَانَ اللهِ قُلْتُ فَأَوْصَى إِلَيْكَ قَالَ نَعَمْ قُلْتُ فَأَشْرَكَ مَعَكَ فِيهَا أَحَداً قَالَ لا قُلْتُ فَعَلَيْكَ مِنْ إِخْوَتِكَ إِمَامٌ قَالَ لا قُلْتُ فَأَنْتَ الامَامُ قَالَ نَعَمْ.

Ahmad Bin Idrees, from Muhammad Bin Abdul Jabbar, from Safwan Bin Yahya, from Abu Jareer Al Qummy who said,

'I said to Abu Al-Hassan[asws], (8th Imam) [asws]'May I be sacrificed for you[asws]! You[asws] have known of my cutting-off (from others) to your[asws] father[asws], then to you[asws]. Then I took an oath to him[asws] by the right of Rasool-Allah[saww], and the right of so and so, and so and so, until I ended up to him[asws], with that, 'Whatever you[asws] inform me with would not be coming out from me to anyone from the people'.

And I asked him[asws] about his[asws] father[asws] (7th Imam[asws]), 'Is he[asws] alive or has he[asws] passed away?' So he[asws] said: 'By Allah[azwj!] He[asws] has passed away'. So I said, 'May I be sacrificed for you[asws]! Your[asws] Shias are reporting that in him[asws] were the Sunnahs of four Prophets[as]'. He[asws] said: 'By Allah[azwj,] there being no god except Him[azwj,] he[asws] has passed away!'. I said, 'Passing away of absence (Occultation) or passing away of death?' He[asws] said: 'Passing away of death'.

So I said, 'Perhaps you are observing dissimulation from me'. So he[asws] said: 'Glory be to Allah[azwj!]' I said, 'So he[asws] bequeathed to you[asws]?' He[asws] said: 'Yes'. I said, 'So did he[asws] participate anyone else in it with you[asws]?' He[asws] said: 'No'. I said, 'So is there an Imam[asws] over you[asws] from your[asws] brethren?' He[asws] said: 'No'. I said, 'So you[asws] are the Imam[asws]?' He[asws] said: 'Yes'.[29]

2. الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ أَسْبَاطٍ قَالَ قُلْتُ لِلرِّضَا (عَلَيْهِ السَّلام) إِنَّ رَجُلاً عَنَى أَخَاكَ إِبْرَاهِيمَ فَذَكَرَ لَهُ أَنَّ أَبَاكَ فِي الْحَيَاةِ وَأَنَّكَ تَعْلَمُ مِنْ ذَلِكَ مَا يَعْلَمُ فَقَالَ سُبْحَانَ الله يَمُوتُ رَسُولُ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) وَلا يَمُوتُ مُوسَى (عَلَيْهِ السَّلام) قَدْ وَالله مَضَى كَمَا مَضَى رَسُولُ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) وَلَكِنَّ الله تَبَارَكَ وَتَعَالَى لَمْ يَزَلْ مُنْذُ قَبَضَ نَبِيَّهُ (صَلَّى اللهُ عَلَيْهِ وَآلِه) هَلُمَّ جَرّاً يَمُنُّ بِهَذَا الدِّينِ عَلَى أَوْلادِ الاعَاجِمِ وَيَصْرِفُهُ عَنْ قَرَابَةِ نَبِيِّهِ (صَلَّى اللهُ عَلَيْهِ وَآلِه) هَلُمَّ جَرّاً فَيُعْطِي هَؤُلاءِ وَيَمْنَعُ هَؤُلاءِ لَقَدْ قَضَيْتُ عَنْهُ فِي هِلالِ ذِي الْحِجَّةِ أَلْفَ دِينَارٍ بَعْدَ أَنْ أَشْفَى عَلَى طَلاقِ نِسَائِهِ وَعِتْقِ مَمَالِيكِهِ وَلَكِنْ قَدْ سَمِعْتُ مَا لَقِيَ يُوسُفُ مِنْ إِخْوَتِهِ.

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Ali Bin Asbaat who said,

'I said to Al-Reza[asws], 'A man implied to your[asws] brother Ibrahim and mentioned to him that your[asws] father[asws] (7th Imam[asws]) is alive and you[asws] know of that what he knows'. He[asws] said: 'Glory be to Allah[azwj!] Rasool-Allah[saww] passes away and Musa[asws] does not pass away? By Allah[azwj!] He[asws] has passed away just as Rasool-Allah[saww] has passed away, but Allah[azwj] Blessed and High, since He[azwj] Captured (the soul of) His[azwj] Prophet[saww], did not cease to Come forward with this Religion upon the children of the non-Arabs, and Exchanging it away from the relatives of His[azwj] Prophet[saww] and so on. So He[azwj] Gave these ones and Prevented those ones.

I[asws] have paid off on his (Ibrahim's) behalf during the crescent of Zilhajj, a thousand Dinars after he had decided to divorce his wife and free his slaves, but you have heard what Yusufas faced from his[as] brothers'.[30]

3. الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْوَشَّاءِ قَالَ قُلْتُ لابِي الْحَسَنِ (عَلَيْهِ السَّلام) إِنَّهُمْ رَوَوْا عَنْكَ فِي مَوْتِ أَبِي الْحَسَنِ (عَلَيْهِ السَّلام) أَنَّ رَجُلاً قَالَ لَكَ عَلِمْتَ ذَلِكَ بِقَوْلِ سَعِيدٍ فَقَالَ جَاءَ سَعِيدٌ بَعْدَ مَا عَلِمْتُ بِهِ قَبْلَ مَجِيئِهِ قَالَ وَسَمِعْتُهُ يَقُولُ طَلَّقْتُ أُمَّ فَرْوَةَ بِنْتَ إِسْحَاقَ فِي رَجَبٍ بَعْدَ مَوْتِ أَبِي الْحَسَنِ بِيَوْمٍ قُلْتُ طَلَّقْتَهَا وَقَدْ عَلِمْتَ بِمَوْتِ أَبِي الْحَسَنِ قَالَ نَعَمْ قُلْتُ قَبْلَ أَنْ يَقْدَمَ عَلَيْكَ سَعِيدٌ قَالَ نَعَمْ.

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Washha who said,

'I said to Abu Al-Hassan[asws], 'They (people) are reporting from you[asws] regarding the passing away of Abu Al-Hassan[asws] (7th Imam[asws]), that a man said to you, 'You knew of that (passing away of the 7th Imam[asws] in prison) by the words of Saeed'. So he[asws] said: 'Saeed came after I[asws] had known of it, before his coming'.

He (the narrator) said, 'And I heard him[asws] saying: 'I[asws] divorced Umm Farwa, daughter of Is'haq, after the passing away of Abu Al-Hassan[asws] (7th Imam[asws]), by one day'. I said, 'You[asws] divorced her and you[asws] had known of the passing away of Abu Al-Hassan[asws] (7th Imam[asws])?' He[asws] said: 'Yes'. I said, 'Before the proceeding of Saeed to you[asws]?' He[asws] said: 'Yes'.[31]

4. مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ صَفْوَانَ قَالَ قُلْتُ لِلرِّضَا (عَلَيْهِ السَّلام) أَخْبِرْنِي عَنِ الامَامِ مَتَى يَعْلَمُ أَنَّهُ إِمَامٌ حِينَ يَبْلُغُهُ أَنَّ صَاحِبَهُ قَدْ مَضَى أَوْ حِينَ يَمْضِي مِثْلَ أَبِي الْحَسَنِ قُبِضَ بِبَغْدَادَ وَأَنْتَ هَاهُنَا قَالَ يَعْلَمُ ذَلِكَ حِينَ يَمْضِي صَاحِبُهُ قُلْتُ بِأَيِّ شَيْءٍ قَالَ يُلْهِمُهُ الله.

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Safwan who said,

'I said to Al-Reza[asws], 'Inform me about the Imam[asws], when does he[asws] know that he[asws] is the Imam[asws], when it (news) reaches him[asws] that his[asws] companion (the previous Imam[asws]) has passed away, or when he[asws] (actually) did pass away? For example, Abu Al-Hassan[asws] (7th Imam[asws]) passed away at Baghdad and you[asws] are over here'. He[asws] said: 'He[asws] knows that when his[asws] companion (the previous Imam[asws]) (actually) does pass away'. I said, 'By which thing?' He[asws] said: 'Allah[azwj] Inspires him[asws]'.[32]

5. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ أَبِي الْفَضْلِ الشَّهْبَانِيِّ عَنْ هَارُونَ بْنِ الْفَضْلِ قَالَ رَأَيْتُ أَبَا الْحَسَنِ عَلِيَّ بْنَ مُحَمَّدٍ فِي الْيَوْمِ الَّذِي تُوُفِّيَ فِيهِ أَبُو جَعْفَرٍ (عَلَيْهِ السَّلام) فَقَالَ إِنَّا لله وَإِنَّا إِلَيْهِ رَاجِعُونَ مَضَى أَبُو جَعْفَرٍ (عَلَيْهِ السَّلام) فَقِيلَ لَهُ وَكَيْفَ عَرَفْتَ قَالَ لانَّهُ تُدَاخِلُنِي ذِلَّةٌ لله لَمْ أَكُنْ أَعْرِفُهَا.

Ali Bin Ibrahim, from Muhammad Bin Isa, from Abu Al Fazal Al Shahbany, from Haroun Bin Al Fazl who said,

‘I saw Abu Al-Hassan Ali Bin Muhammad[asws] (10th Imam[asws]) during the day in which Abu Ja’far[asws] (9th Imam[asws]) passed away, and he[asws] said: ‘We are for Allah[azwj] and to Him[azwj] we are returning’. Abu Ja’far[asws] has passed away’. So it was said to him[asws], ‘And how did you[asws] know that?’ He[asws] said: ‘Because such humbleness to Allah[azwj] entered into me[asws] which I[asws] had not recognised it (beforehand)’.[33]

6. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ مُسَافِرٍ قَالَ أَمَرَ أَبُو إِبْرَاهِيمَ (عَلَيْهِ السَّلام) حِينَ أُخْرِجَ بِهِ أَبَا الْحَسَنِ (عَلَيْهِ السَّلام) أَنْ يَنَامَ عَلَى بَابِهِ فِي كُلِّ لَيْلَةٍ أَبَداً مَا كَانَ حَيّاً إِلَى أَنْ يَأْتِيَهُ خَبَرُهُ قَالَ فَكُنَّا فِي كُلِّ لَيْلَةٍ نَفْرُشُ لابِي الْحَسَنِ فِي الدِّهْلِيزِ ثُمَّ يَأْتِي بَعْدَ الْعِشَاءِ فَيَنَامُ فَإِذَا أَصْبَحَ انْصَرَفَ إِلَى مَنْزِلِهِ قَالَ فَمَكَثَ عَلَى هَذِهِ الْحَالِ أَرْبَعَ سِنِينَ فَلَمَّا كَانَ لَيْلَةٌ مِنَ اللَّيَالِي أَبْطَأَ عَنَّا وَفُرِشَ لَهُ فَلَمْ يَأْتِ كَمَا كَانَ يَأْتِي فَاسْتَوْحَشَ الْعِيَالُ وَذُعِرُوا وَدَخَلَنَا أَمْرٌ عَظِيمٌ مِنْ إِبْطَائِهِ فَلَمَّا كَانَ مِنَ الْغَدِ أَتَى الدَّارَ وَدَخَلَ إِلَى الْعِيَالِ وَقَصَدَ إِلَى أُمِّ أَحْمَدَ فَقَالَ لَهَا هَاتِ الَّتِي أَوْدَعَكِ أَبِي فَصَرَخَتْ وَلَطَمَتْ وَجْهَهَا وَشَقَّتْ جَيْبَهَا وَقَالَتْ مَاتَ وَاللهِ سَيِّدِي فَكَفَّهَا وَقَالَ لَهَا لا تَكَلَّمِي بِشَيْءٍ وَلا تُظْهِرِيهِ حَتَّى يَجِيءَ الْخَبَرُ إِلَى الْوَالِي فَأَخْرَجَتْ إِلَيْهِ سَفَطاً وَأَلْفَيْ دِينَارٍ أَوْ أَرْبَعَةَ آلافِ دِينَارٍ فَدَفَعَتْ ذَلِكَ أَجْمَعَ إِلَيْهِ دُونَ غَيْرِهِ وَقَالَتْ إِنَّهُ قَالَ لِي فِيمَا بَيْنِي وَبَيْنَهُ وَكَانَتْ أَثِيرَةً عِنْدَهُ احْتَفِظِي بِهَذِهِ الْوَدِيعَةِ عِنْدَكِ لا تُطْلِعِي عَلَيْهَا أَحَداً حَتَّى أَمُوتَ فَإِذَا مَضَيْتُ فَمَنْ أَتَاكِ مِنْ وُلْدِي فَطَلَبَهَا مِنْكِ فَادْفَعِيهَا إِلَيْهِ وَاعْلَمِي أَنِّي قَدْ مِتُّ وَقَدْ جَاءَنِي وَاللهِ عَلامَةُ سَيِّدِي فَقَبَضَ ذَلِكَ مِنْهَا وَأَمَرَهُمْ بِالامْسَاكِ جَمِيعاً إِلَى أَنْ وَرَدَ الْخَبَرُ وَانْصَرَفَ فَلَمْ يَعُدْ لِشَيْءٍ مِنَ الْمَبِيتِ كَمَا كَانَ يَفْعَلُ فَمَا لَبِثْنَا إِلا أَيَّاماً يَسِيرَةً حَتَّى جَاءَتِ الْخَرِيطَةُ بِنَعْيِهِ فَعَدَدْنَا الايَّامَ وَتَفَقَّدْنَا الْوَقْتَ فَإِذَا هُوَ قَدْ مَاتَ فِي الْوَقْتِ الَّذِي فَعَلَ أَبُو الْحَسَنِ (عَلَيْهِ السَّلام) مَا فَعَلَ مِنْ تَخَلُّفِهِ عَنِ الْمَبِيتِ وَقَبْضِهِ لِمَا قَبَضَ.

Ali Bin Ibrahim, from Muhammad Bin Isa, from Musafir who said,

‘Abu Ibrahim[asws] (7th Imam[asws]) instructed Abu Al-Hassan[asws] (8th Imam[asws]), when he[asws] was brought out with (to be imprisoned), that he[asws] (8th Imam[asws]) should sleep at his[asws] door during every night for ever for as long as he (7th Imam[asws]) was alive, up to the time when his[asws] news (of passing away) comes to him[asws] (8th Imam[asws])’.

He (the narrator) said, ‘So every night we used to prepared the bed for Abu Al-Hassan[asws] at the corridor. Then he[asws] would come after Al-Isha and he[asws] would sleep. So when it would be the morning, he[asws] would leave to go to his[asws] house. So it was upon this state for four years.

So when it was a night from the nights, he[asws] was delayed from us and we had prepared the bed for him[asws], and he[asws] did not come as he[asws] used to come. So the dependants were apprehensive and a grievous matter entered into us due to his[asws] delay. So when it was the morning, he[asws] came to the house and entered to the dependants and went to Umm Ahmad and said to her: ‘Bring that which my[asws] father[asws] had entrusted to you’. So she shrieked

and slapped her face and tore her garment and said, ‘By Allah[azwj], my Master[asws] has passed away’.

So he[asws] stopped her and said to her: ‘Do not speak with anything nor make it apparent until the news comes to the governor’. So she brought out to him[asws] a package and two thousand Dinars, or four thousand Dinars, and handed over the entirety of these to him[asws], besides others, and she said, ‘He[asws] had said to me, regarding what is between me and him[asws], and she was affectionate in his[asws] presence: ‘Protect these entrustment with you and do not notify anyone upon it until I[asws] pass away. So when I[asws] do pass away, so whoever from my[asws] sons comes to you seeking it from you, hand it over to him, and know that I[asws] have passed away’. And, by Allah[azwj], the sign of my Master[asws] has come to me’.

So he[asws] took possession of that from her and instructed all of them to withhold until the news comes to them, and he[asws] left. So he[asws] did not repeat anything from the sleeping just as he[asws] used to do beforehand. And it was not long, except a few days, until there came the news of his[asws] passing away. So we numbered the days and the lost time, and it was so that he (7th Imam[asws]) had passed away during the time in which Abu Al-Hassan[asws] did what he[asws] did from staying behind from the sleeping (in the corridor) and taking possession of what he[asws] took possession of’.[34]

91 . بَابُ حَالَاتِ الْأَئِمَّةِ عليهم السلام فِي السِّنِّ

Chapter 91 – States of the Imams[asws] regarding the age

1. عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنِ ابْنِ مَحْبُوبٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ يَزِيدَ الْكُنَاسِيِّ قَالَ سَأَلْتُ أَبَا جَعْفَرٍ (عَلَيْهِ السَّلام) أَ كَانَ عِيسَى ابْنُ مَرْيَمَ (عَلَيْهِ السَّلام) حِينَ تَكَلَّمَ فِي الْمَهْدِ حُجَّةَ الله عَلَى أَهْلِ زَمَانِهِ فَقَالَ كَانَ يَوْمَئِذٍ نَبِيّاً حُجَّةَ الله غَيْرَ مُرْسَلٍ أَ مَا تَسْمَعُ لِقَوْلِهِ حِينَ قَالَ إِنِّي عَبْدُ الله آتانِيَ الْكِتابَ وَجَعَلَنِي نَبِيًّا. وَجَعَلَنِي مُبارَكاً أَيْنَ ما كُنْتُ وَأَوْصانِي بِالصَّلاةِ وَالزَّكاةِ ما دُمْتُ حَيًّا قُلْتُ فَكَانَ يَوْمَئِذٍ حُجَّةً لله عَلَى زَكَرِيَّا فِي تِلْكَ الْحَالِ وَهُوَ فِي الْمَهْدِ فَقَالَ كَانَ عِيسَى فِي تِلْكَ الْحَالِ آيَةً لِلنَّاسِ وَرَحْمَةً مِنَ الله لِمَرْيَمَ حِينَ تَكَلَّمَ فَعَبَّرَ عَنْهَا وَكَانَ نَبِيّاً حُجَّةً عَلَى مَنْ سَمِعَ كَلامَهُ فِي تِلْكَ الْحَالِ ثُمَّ صَمَتَ فَلَمْ يَتَكَلَّمْ حَتَّى مَضَتْ لَهُ سَنَتَانِ وَكَانَ زَكَرِيَّا الْحُجَّةَ لله عَزَّ وَجَلَّ عَلَى النَّاسِ بَعْدَ صَمْتِ عِيسَى بِسَنَتَيْنِ ثُمَّ مَاتَ زَكَرِيَّا فَوَرِثَهُ ابْنُهُ يَحْيَى الْكِتَابَ وَالْحِكْمَةَ وَهُوَ صَبِيٌّ صَغِيرٌ أَ مَا تَسْمَعُ لِقَوْلِهِ عَزَّ وَجَلَّ يا يَحْيى خُذِ الْكِتابَ بِقُوَّةٍ وَآتَيْناهُ الْحُكْمَ صَبِيًّا فَلَمَّا بَلَغَ عِيسَى (عَلَيْهِ السَّلام) سَبْعَ سِنِينَ تَكَلَّمَ بِالنُّبُوَّةِ وَالرِّسَالَةِ حِينَ أَوْحَى الله تَعَالَى إِلَيْهِ فَكَانَ عِيسَى الْحُجَّةَ عَلَى يَحْيَى وَعَلَى النَّاسِ أَجْمَعِينَ وَلَيْسَ تَبْقَى الارْضُ يَا أَبَا خَالِدٍ يَوْماً وَاحِداً بِغَيْرِ حُجَّةٍ لله عَلَى النَّاسِ مُنْذُ يَوْمَ خَلَقَ الله آدَمَ (عَلَيْهِ السَّلام) وَأَسْكَنَهُ الارْضَ فَقُلْتُ جُعِلْتُ فِدَاكَ أَ كَانَ علي (عَلَيْهِ السَّلام) حُجَّةً مِنَ الله وَرَسُولِهِ عَلَى هَذِهِ الامَّةِ فِي حَيَاةِ رَسُولِ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) فَقَالَ نَعَمْ يَوْمَ أَقَامَهُ لِلنَّاسِ وَنَصَبَهُ عَلَماً وَدَعَاهُمْ إِلَى

وَلايَتِهِ وَأَمَرَهُمْ بِطَاعَتِهِ قُلْتُ وَكَانَتْ طَاعَةُ علي (عَلَيْهِ السَّلام) وَاجِبَةً عَلَى النَّاسِ فِي حَيَاةِ رَسُولِ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) وَبَعْدَ وَفَاتِهِ فَقَالَ نَعَمْ وَلَكِنَّهُ صَمَتَ فَلَمْ يَتَكَلَّمْ مَعَ رَسُولِ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) وَكَانَتِ الطَّاعَةُ لِرَسُولِ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) عَلَى أُمَّتِهِ وَعَلَى علي (عَلَيْهِ السَّلام) فِي حَيَاةِ رَسُولِ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) وَكَانَتِ الطَّاعَةُ مِنَ الله وَمِنْ رَسُولِهِ عَلَى النَّاسِ كُلِّهِمْ لِعلي (عَلَيْهِ السَّلام) بَعْدَ وَفَاةِ رَسُولِ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) وَكَانَ علي (عَلَيْهِ السَّلام) حَكِيماً عَالِماً.

A number of our companions, from Ahmad Bin Muhammad Bin Isa, from Ibn Mahboub, from Hisham Bin Salim, from Yazeed Al Kunasy who said,

'I asked Abu Ja'far[asws], 'Was Isa[as] Ibn Maryam[as], when he[as] spoke in the cradle, a Divine Authority of Allah[azwj] upon the people of his[asws] era?' So he[asws] said: 'He[as] was a Prophet[as] in those days, a Divine Authority of Allah[azwj] without being a Mursil. Have you not listened to his[as] words when he[as] said [19:30] He said: I am a servant of Allah; He has Given me the Book and Made me a Prophet [19:31] And He has Made me Blessed wherever I may be, and He has Enjoined upon me with the Prayer and the Zakat for as long as I live?'.

I said, 'In those days he[as] was a Divine Authority upon Zakariyyaas in that state, and he[as] (Isa[as]) was in the cradle?' So he[asws] said: 'Isa[as], in that state, was a Sign for the people and a Mercy from Allah[azwj] to Maryam[as] when he[as] spoke, so he[as] expressed on heras behalf, and he[as] was a Prophet[as], a Divine Authority upon the ones who heard his[as] speech in that state. Then he[as] was silent, so he[as] did not speak until two years passed by for him[as], and it was so that Zakariyyaas was the Divine Authority of Allah[azwj] Mighty and Majestic upon the people after the silence of Isa[as] by two years.

Then Zakariyyaas passed away, so his[as] sonas Yahyaas inherited him[as], the Book and the Wisdom, and he[as] was a young child. Have you not listened to the Words of the Mighty and Majestic [19:12] O Yahya! Grab hold of the Book with strength; and We Granted him the Wisdom whilst he was a child?

So when Isa[as] reached the age of seven years, he[as] spoke with the Prophet-hood and the Messenger-ship when Allah[azwj] the Exalted Revealed unto him[as]. So Isa[as] was the Divine Authority upon Yahyaas and upon the people altogether, and the earth doesn't remain, O Abu Khalid, even for one day without a Divine Authority of Allah[azwj] upon the people since the day Allah[azwj] Created Adam[as] and Settled him[as] in the earth'.

So I said, 'May I be sacrificed for you[asws]! Was Ali[asws] a Divine Authority of Allah[azwj] and His[azwj] Rasool[saww] upon this community during the lifetime of Rasool-Allah[saww]?' So he[asws] said: 'Yes, the day he[saww] nominated him[asws] to the people and established him[asws] as a flag and called them to his[as] Wilayah and ordered them with his[asws] obedience'.

I said, 'And was it so that the obedience to Ali[asws] was an Obligation upon the people during the lifetime of Rasool-Allah[saww] and after his[saww] passing away?' So he[asws] said: 'Yes, but he[asws] was silent, so he[asws] did not speak along with Rasool-Allah[saww], and it was so that the obedience to Rasool-Allah[saww] was upon his[saww] community and upon Ali[asws] during the lifetime of Rasool-Allah[saww], and it was so that the obedience for Ali[asws] was from Allah[azwj] and

from His[azwj] Rasool[saww] upon the people, all of them, after the passing away of Rasool-Allah[saww], and it was so that Ali[asws] was wise, knowledgeable'.[35]

2. مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنْ صَفْوَانَ بْنِ يَحْيَى قَالَ قُلْتُ لِلرِّضَا (عَلَيْهِ السَّلام) قَدْ كُنَّا نَسْأَلُكَ قَبْلَ أَنْ يَهَبَ الله لَكَ أَبَا جَعْفَرٍ (عَلَيْهِ السَّلام) فَكُنْتَ تَقُولُ يَهَبُ الله لِي غُلاماً فَقَدْ وَهَبَ الله لَكَ فَقَرَّ عُيُونُنَا فَلا أَرَانَا الله يَوْمَكَ فَإِنْ كَانَ كَوْنٌ فَإِلَى مَنْ فَأَشَارَ بِيَدِهِ إِلَى ابي جعفر (عَلَيْهِ السَّلام) وَهُوَ قَائِمٌ بَيْنَ يَدَيْهِ فَقُلْتُ جُعِلْتُ فِدَاكَ هَذَا ابْنُ ثَلاثِ سِنِينَ قَالَ وَمَا يَضُرُّهُ مِنْ ذَلِكَ شَيْءٌ قَدْ قَامَ عِيسَى (عَلَيْهِ السَّلام) بِالْحُجَّةِ وَهُوَ ابْنُ ثَلاثِ سِنِينَ.

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Safwan Bin Yahya who said,

'I said to Al-Reza[asws], 'We had asked you[asws] before Allah[azwj] Endowed Abu Ja'far[asws] (9th Imam[asws]) to you[asws]. So you[asws] were saying: 'Allah[azwj] will Endow a boy unto me[asws]'. So Allah[azwj] has (now) Endowed him[as] to you[asws] and our eyes are delighted. May Allah[azwj] not Show us your[asws] day (of passing away). So if it does happen, to whom (should we look to)?'

So he[asws] gestured by his[asws] hand towards Abu Ja'far[asws], and he[asws] was standing in front of him[asws]'. So I said, 'May I be sacrificed for you[asws]! This is a boy of three years old?' He[asws] said: 'And nothing affects him[asws] from that. Isa[as] had stood with the Divine Authority and he[as] was a boy of three years old'.[36]

3. مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ سَيْفٍ عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَبِي جَعْفَرٍ الثَّانِي (عَلَيْهِ السَّلام) قَالَ قُلْتُ لَهُ إِنَّهُمْ يَقُولُونَ فِي حَدَاثَةِ سِنِّكَ فَقَالَ إِنَّ الله تَعَالَى أَوْحَى إِلَى دَاوُدَ أَنْ يَسْتَخْلِفَ سُلَيْمَانَ وَهُوَ صَبِيٌّ يَرْعَى الْغَنَمَ فَأَنْكَرَ ذَلِكَ عُبَّادُ بَنِي إِسْرَائِيلَ وَعُلَمَاؤُهُمْ فَأَوْحَى الله إِلَى دَاوُدَ (عَلَيْهِ السَّلام) أَنْ خُذْ عَصَا الْمُتَكَلِّمِينَ وَعَصَا سُلَيْمَانَ وَاجْعَلْهَا فِي بَيْتٍ وَاخْتِمْ عَلَيْهَا بِخَوَاتِيمِ الْقَوْمِ فَإِذَا كَانَ مِنَ الْغَدِ فَمَنْ كَانَتْ عَصَاهُ قَدْ أَوْرَقَتْ وَأَثْمَرَتْ فَهُوَ الْخَلِيفَةُ فَأَخْبَرَهُمْ دَاوُدُ فَقَالُوا قَدْ رَضِينَا وَسَلَّمْنَا.

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Sayf, from one of our companions,

(It has been narrated) from Abu Ja'far[asws] the 2nd, said, 'I said to him[asws], 'They (people) are talking regarding the infancy of your[asws] age'. So he[asws] said: 'Allah[azwj] the Exalted Revealed unto Dawoodas that he[as] choose Suleymanas as the Caliph, and he[as] was a child pasturing sheep. So the worshippers of the Children of Israel and their scholars denied that. So Allah[azwj] Revealed unto Dawoodas: "Take the staffs of the speakers and the staff of Suleymanas and make these to be in a house, and seal upon these with the seals of the people. So when it would be the morning, the one whose staff would have sprouted leaves and fruit, so he[asws] would be the Caliph". So Dawoodas informed them, and they said, 'We agree and submit''.[37]

4. عَلِيُّ بْنُ مُحَمَّدٍ وَغَيْرُهُ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ يَعْقُوبَ بْنِ يَزِيدَ عَنْ مُصْعَبٍ عَنْ مَسْعَدَةَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللهِ (عَلَيْهِ السَّلام) قَالَ أَبُو بَصِيرٍ دَخَلْتُ إِلَيْهِ وَمَعِي غُلامٌ يَقُودُنِي خُمَاسِيٌّ لَمْ يَبْلُغْ فَقَالَ لِي كَيْفَ أَنْتُمْ إِذَا احْتَجَّ عَلَيْكُمْ بِمِثْلِ سِنِّهِ أَوْ قَالَ سَيَلِي عَلَيْكُمْ بِمِثْلِ سِنِّهِ.

Ali Bin Muhammad, and someone else, from Sahl Bin Ziyad, from Yaqoub Bin Yazeed, from Mus'ab, from Mas'ada, from Abu Baseer,

(It has been narrated) from Abu Abdullah[asws]. Abu Baseer said, 'I went over to him[asws] and with me was a boy, guiding me, being of five years old, not having attained adulthood. So he[asws] said to me: 'How would you be (reacting) when it is argued against you with the likes of his age?' Or he[asws] said: 'Or a successor[asws] upon you with the likes of his[asws] age?'.[38]

5. سَهْلُ بْنُ زِيَادٍ عَنْ عَلِيِّ بْنِ مَهْزِيَارَ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ بْنِ بَزِيعٍ قَالَ سَأَلْتُهُ يَعْنِي أَبَا جَعْفَرٍ (عَلَيْهِ السَّلام) عَنْ شَيْءٍ مِنْ أَمْرِ الامَامِ فَقُلْتُ يَكُونُ الامَامُ ابْنَ أَقَلَّ مِنْ سَبْعِ سِنِينَ فَقَالَ نَعَمْ وَأَقَلَّ مِنْ خَمْسِ سِنِينَ فَقَالَ سَهْلٌ فَحَدَّثَنِي عَلِيُّ بْنُ مَهْزِيَارَ بِهَذَا فِي سَنَةِ إِحْدَى وَعِشْرِينَ وَمِائَتَيْنِ.

Sahl Bin Ziyad, from Ali Bin Mahziyar, from Muhammad Bin Ismail Bin Bazie who said,

'I asked him[asws], meaning Abu Ja'far[asws] about something from the matters of the Imam[asws], and I said, 'Can the Imam[asws] happen to be a boy of less than seven years old?' So he[asws] said: 'Yes, and even less than five years old'.

So Sahl said, 'Ali Bin Mahziyar narrated to me with this during the year two hundred and twenty one (A.H.)'.[39]

6. الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنِ الْخَيْرَانِيِّ عَنْ أَبِيهِ قَالَ كُنْتُ وَاقِفاً بَيْنَ يَدَيْ أَبِي الْحَسَنِ (عَلَيْهِ السَّلام) بِخُرَاسَانَ فَقَالَ لَهُ قَائِلٌ يَا سَيِّدِي إِنْ كَانَ كَوْنٌ فَإِلَى مَنْ قَالَ إِلَى أَبِي جَعْفَرٍ ابْنِي فَكَأَنَّ الْقَائِلَ اسْتَصْغَرَ سِنَّ ابي جعفر (عَلَيْهِ السَّلام) فَقَالَ أَبُو الْحَسَنِ (عَلَيْهِ السَّلام) إِنَّ اللهَ تَبَارَكَ وَتَعَالَى بَعَثَ عِيسَى ابْنَ مَرْيَمَ (عَلَيْهِ السَّلام) رَسُولاً نَبِيّاً صَاحِبَ شَرِيعَةٍ مُبْتَدَأَةٍ فِي أَصْغَرَ مِنَ السِّنِّ الَّذِي فِيهِ أَبُو جَعْفَرٍ.

Al Husayn Bin Muhammad, from Al Kahyrani, from his father who said,

'I was standing in front of Abu Al-Hassan[asws] (8th Imam[asws] at Khurasan, and a speaker said to him, 'O my Master[asws]! If there occurs the event (of your[asws] passing away), so to whom (show we look to)?' He[asws] said: 'To Abu Ja'far[asws] my[asws] son[asws]'. So it was as if the speaker was belittling the age of Abu Ja'far[asws]. So Abu Al-Hassan[asws] said: 'Allah[azwj] Blessed and High Sent Isa[as] Ibn Maryam[as] as a Rasool[as], a Prophet[as], as a owner of a Law, beginning at an age younger than that of Abu Ja'far[asws]'.[40]

7. الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ أَسْبَاطٍ قَالَ رَأَيْتُ أَبَا جَعْفَرٍ (عَلَيْهِ السَّلام) وَقَدْ خَرَجَ عَلَيَّ فَأَخَذْتُ النَّظَرَ إِلَيْهِ وَجَعَلْتُ أَنْظُرُ إِلَى رَأْسِهِ وَرِجْلَيْهِ لاصِفَ قَامَتَهُ لاصْحَابِنَا بِمِصْرَ فَبَيْنَا أَنَا كَذَلِكَ حَتَّى قَعَدَ فَقَالَ يَا عَلِيُّ إِنَّ اللهَ احْتَجَّ فِي الامَامَةِ بِمِثْلِ مَا احْتَجَّ

بِهِ فِي النُّبُوَّةِ فَقَالَ وَآتَيْناهُ الْحُكْمَ صَبِيًّا وَلَمَّا بَلَغَ أَشُدَّهُ وَبَلَغَ أَرْبَعِينَ سَنَةً فَقَدْ يَجُوزُ أَنْ يُؤْتَى الْحِكْمَةَ وَهُوَ صَبِيٌّ وَيَجُوزُ أَنْ يُؤْتَاهَا وَهُوَ ابْنُ أَرْبَعِينَ سَنَةً.

Al Husayn Bin Muhammad, from Moala Bin Muhammad, from Ali Bin Asbat who said,

'I saw Abu Ja'far[asws] and he[asws] had come out to me. So I took to looking at him[asws] and went on looking at him[asws] to his[asws] head and his[asws] legs in order to be able to describe him[asws] to our companions in Egypt. While I was during that, he[asws] sat down and said: 'O Ali! Allah[azwj] has Argued regarding the Imamate similar to what He[azwj] Argued with regarding the Prophet-hood, so He[azwj] Said [19:12] and We Granted him the Wisdom whilst he was a child. [46:15] until when he attains his maturity and reaches forty years. Thus, it is allowed that he[as] be Given the Wisdom and he[as] was a child, and it is allowed that He[azwj] be Given it and he[as] was a man of forty years of age'.[41]

8. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ قَالَ قَالَ عَلِيُّ بْنُ حَسَّانَ لابي جعفر (عَلَيْهِ السَّلام) يَا سَيِّدِي إِنَّ النَّاسَ يُنْكِرُونَ عَلَيْكَ حَدَاثَةَ سِنِّكَ فَقَالَ وَمَا يُنْكِرُونَ مِنْ ذَلِكَ قَوْلَ الله عَزَّ وَجَلَّ لَقَدْ قَالَ الله عَزَّ وَجَلَّ لِنَبِيِّهِ (صَلَّى اللهُ عَلَيْهِ وَآلِه) قُلْ هذِهِ سَبِيلِي أَدْعُوا إِلَى الله عَلى بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعَنِي فَوَ الله مَا تَبِعَهُ إِلا علي (عَلَيْهِ السَّلام) وَلَهُ تِسْعُ سِنِينَ وَأَنَا ابْنُ تِسْعِ سِنِينَ.

Ali Bin Ibrahim, from his father who said,

'Ali Bin Hassan said to Abu Ja'far[asws], 'O my Master[asws]! The people are denying upon you[asws] because of your young age'. So he[asws] said: 'And what are they denying from that, the Words of Allah[azwj] Mighty and Majestic? Allah[azwj] Mighty and Majestic Said to His[azwj] Prophet[saww] [12:108] Say: This is my way: I call to Allah, I and the one who follows me having insight. So, by Allah[azwj], none followed him[saww] except for Ali[asws], and for him[asws] were nine years, and I[asws] am a boy of nine years old'.[42]

92 . بَابُ أَنَّ الْإِمَامَ لَايَغْسِلُهُ إِلاَّ إِمَامٌ مِنَ الْأَئِمَّةِ عليهم السلام

Chapter 92 – The Imam[asws] is such that none can wash him[asws] (funeral wash) except an Imam[asws] from the Imams[asws]

1. الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْوَشَّاءِ عَنْ أَحْمَدَ بْنِ عُمَرَ الْحَلالِ أَوْ غَيْرِهِ عَنِ الرِّضَا (عَلَيْهِ السَّلام) قَالَ قُلْتُ لَهُ إِنَّهُمْ يُحَاجُّونَّا يَقُولُونَ إِنَّ الامَامَ لا يَغْسِلُهُ إِلا الامَامُ قَالَ فَقَالَ مَا يُدْرِيهِمْ مَنْ غَسَلَهُ فَمَا قُلْتَ لَهُمْ قَالَ فَقُلْتُ جُعِلْتُ فِدَاكَ قُلْتُ لَهُمْ إِنْ قَالَ مَوْلايَ إِنَّهُ غَسَلَهُ تَحْتَ عَرْشِ رَبِّي فَقَدْ صَدَقَ وَإِنْ قَالَ غَسَلَهُ فِي تُخُومِ الارْضِ فَقَدْ صَدَقَ قَالَ لا هَكَذَا قَالَ فَقُلْتُ فَمَا أَقُولُ لَهُمْ قَالَ قُلْ لَهُمْ إِنِّي غَسَلْتُهُ فَقُلْتُ أَقُولُ لَهُمْ إِنَّكَ غَسَلْتَهُ فَقَالَ نَعَمْ.

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Hassan Bin Ali Al Washha, from Ahmad Bin Umar Al Hallal, or someone else,

(It has been narrated) from Al-Reza[asws], said, ‘I said to him[asws], ‘They are arguing against us saying that the Imam[asws] is such that none can wash him[asws] (for funeral) except for (another) Imam[asws]. What would make them know who washed him[asws]? So what did you say to them?’ So I said, ‘May I be sacrificed for you[asws]! I said to them, ‘If my Master[asws] says that he[asws] washed him (7th Imam[asws]) beneath the Throne of my Lord[azwj], so he[asws] has spoken the truth, and if he[asws] says that he[asws] washed him[asws] in the surrounding of the earth, so he[asws] has spoken the truth’.

He[asws] said: ‘Not like this’. So I said, ‘So what should I be saying to them?’ He[asws] said: ‘Say to them that I[asws] washed him (7th Imam[asws])’. So I said, ‘Shall I say to them that you[asws] washed him[asws]?’ So he[asws] said: ‘Yes’. (Note – the 7th Imam[asws] passed away at Baghdad while 8th Imam[asws] was in Madina - hence the questioning).[43]

2- الْحُسَيْنُ بْنُ مُحَمَّدٍ، عَنْ مُعَلَّى بْنِ مُحَمَّدٍ، عَنْ مُحَمَّدِ بْنِ جُمْهُورٍ، قَالَ: حَدَّثَنَا أَبُو مَعْمَرٍ، قَالَ:سَأَلْتُ الرِّضَاعليه‌السلام عَنِ الْإِمَامِ يَغْسِلُهُ الْإِمَامُ؟ قَالَ: «سُنَّةُ مُوسَى بْنِ عِمْرَانَ عليه‌السلام

«

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Muhammad Bin Jamhour who said, ‘Abu Ma’mar narrated to us saying,

‘I asked Al-Reza[asws] about the Imam[asws] washing the Imam[asws]. He[asws] said: ‘Sunnah of Musa[as] Bin Imran[as]’.[44]

3. وَعَنْهُ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ جُمْهُورٍ عَنْ يُونُسَ عَنْ طَلْحَةَ قَالَ قُلْتُ لِلرِّضَا (عَلَيْهِ السَّلام) إِنَّ الامَامَ لا يَغْسِلُهُ إِلا الامَامُ فَقَالَ أَ مَا تَدْرُونَ مَنْ حَضَرَ لِغُسْلِهِ قَدْ حَضَرَهُ خَيْرٌ مِمَّنْ غَابَ عَنْهُ الَّذِينَ حَضَرُوا يُوسُفَ فِي الْجُبِّ حِينَ غَابَ عَنْهُ أَبَوَاهُ وَأَهْلُ بَيْتِهِ.

And from him, from Moalla Bin Muhammad, from Muhammad Bin Jamhour, from Yunus, from Talha who said,

‘I said to Al-Reza[asws], ‘The Imam[asws] is such that none can wash him[asws] (for funeral) except (another) Imam[asws]?’ So he[asws] said: ‘What would make you know who was present for his[asws] washing? (The ones who) had attended it were better than those who were absent from it. Those who attended Yusufas in the well when his[as] parents and his[as] family were absent from him[as]’.[45]

93. بَابُ مَوَالِيدِ الْأَئِمَّةِ عليهم‌السلام

Chapter 93 – The Coming (to the World) of the Imams[asws]

1. عَلِيُّ بْنُ مُحَمَّدٍ عَنْ عَبْدِ اللهِ بْنِ إِسْحَاقَ الْعَلَوِيِّ عَنْ مُحَمَّدِ بْنِ زَيْدٍ الرِّزَامِيِّ عَنْ مُحَمَّدِ بْنِ سُلَيْمَانَ الدَّيْلَمِيِّ عَنْ عَلِيِّ بْنِ أَبِي حَمْزَةَ عَنْ أَبِي بَصِيرٍ قَالَ حَجَجْنَا مَعَ أَبِي عَبْدِ اللهِ (عَلَيْهِ السَّلام) فِي السَّنَةِ الَّتِي وُلِدَ فِيهَا ابْنُهُ مُوسَى (عَلَيْهِ السَّلام) فَلَمَّا نَزَلْنَا الابْوَاءَ وَضَعَ لَنَا الْغَدَاءَ وَكَانَ إِذَا وَضَعَ الطَّعَامَ لاصْحَابِهِ أَكْثَرَ وَأَطَابَ قَالَ فَبَيْنَا نَحْنُ نَأْكُلُ إِذْ أَتَاهُ رَسُولُ حَمِيدَةَ فَقَالَ لَهُ إِنَّ حَمِيدَةَ تَقُولُ قَدْ أَنْكَرْتُ نَفْسِي وَقَدْ وَجَدْتُ مَا كُنْتُ أَجِدُ إِذَا حَضَرَتْ وِلادَتِي وَقَدْ أَمَرْتَنِي

أَنْ لا أَسْتَبِقَكَ بِابْنِكَ هَذَا فَقَامَ أَبُو عَبْدِ الله (عَلَيْهِ السَّلام) فَانْطَلَقَ مَعَ الرَّسُولِ فَلَمَّا انْصَرَفَ قَالَ لَهُ أَصْحَابُهُ سَرَّكَ الله وَجَعَلَنَا فِدَاكَ فَمَا أَنْتَ صَنَعْتَ مِنْ حَمِيدَةَ قَالَ سَلَّمَهَا الله وَقَدْ وَهَبَ لِي غُلاماً وَهُوَ خَيْرُ مَنْ بَرَأَ الله فِي خَلْقِهِ وَلَقَدْ أَخْبَرَتْنِي حَمِيدَةُ عَنْهُ بِأَمْرٍ ظَنَنْتُ أَنِّي لا أَعْرِفُهُ وَلَقَدْ كُنْتُ أَعْلَمَ بِهِ مِنْهَا فَقُلْتُ جُعِلْتُ فِدَاكَ وَمَا الَّذِي أَخْبَرَتْكَ بِهِ حَمِيدَةُ عَنْهُ قَالَ ذَكَرَتْ أَنَّهُ سَقَطَ مِنْ بَطْنِهَا حِينَ سَقَطَ وَاضِعاً يَدَيْهِ عَلَى الارْضِ رَافِعاً رَأْسَهُ إِلَى السَّمَاءِ فَأَخْبَرْتُهَا أَنَّ ذَلِكَ أَمَارَةُ رَسُولِ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) وَأَمَارَةُ الْوَصِيِّ مِنْ بَعْدِهِ فَقُلْتُ جُعِلْتُ فِدَاكَ وَمَا هَذَا مِنْ أَمَارَةِ رَسُولِ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) وَأَمَارَةِ الْوَصِيِّ مِنْ بَعْدِهِ فَقَالَ لِي إِنَّهُ لَمَّا كَانَتِ اللَّيْلَةُ الَّتِي عُلِقَ فِيهَا بِجَدِّي أَتَى آتٍ جَدَّ أَبِي بِكَأْسٍ فِيهِ شَرْبَةٌ أَرَقُّ مِنَ الْمَاءِ وَأَلْيَنُ مِنَ الزُّبْدِ وَأَحْلَى مِنَ الشَّهْدِ وَأَبْرَدُ مِنَ الثَّلْجِ وَأَبْيَضُ مِنَ اللَّبَنِ فَسَقَاهُ إِيَّاهُ وَأَمَرَهُ بِالْجِمَاعِ فَقَامَ فَجَامَعَ فَعُلِقَ بِجَدِّي وَلَمَّا أَنْ كَانَتِ اللَّيْلَةُ الَّتِي عُلِقَ فِيهَا بِأَبِي أَتَى آتٍ جَدِّي فَسَقَاهُ كَمَا سَقَى جَدَّ أَبِي وَأَمَرَهُ بِمِثْلِ الَّذِي أَمَرَهُ فَقَامَ فَجَامَعَ فَعُلِقَ بِأَبِي وَلَمَّا أَنْ كَانَتِ اللَّيْلَةُ الَّتِي عُلِقَ فِيهَا بِي أَتَى آتٍ أَبِي فَسَقَاهُ بِمَا سَقَاهُمْ وَأَمَرَهُ بِالَّذِي أَمَرَهُمْ بِهِ فَقَامَ فَجَامَعَ فَعُلِقَ بِي وَلَمَّا أَنْ كَانَتِ اللَّيْلَةُ الَّتِي عُلِقَ فِيهَا بِابْنِي أَتَانِي آتٍ كَمَا أَتَاهُمْ فَفَعَلَ بِي كَمَا فَعَلَ بِهِمْ فَقُمْتُ بِعِلْمِ الله وَإِنِّي مَسْرُورٌ بِمَا يَهَبُ الله لِي فَجَامَعْتُ فَعُلِقَ بِابْنِي هَذَا الْمَوْلُودِ فَدُونَكُمْ فَهُوَ وَالله صَاحِبُكُمْ مِنْ بَعْدِي إِنَّ نُطْفَةَ الامَامِ مِمَّا أَخْبَرْتُكَ وَإِذَا سَكَنَتِ النُّطْفَةُ فِي الرَّحِمِ أَرْبَعَةَ أَشْهُرٍ وَأُنْشِئَ فِيهَا الرُّوحُ بَعَثَ الله تَبَارَكَ وَتَعَالَى مَلَكاً يُقَالُ لَهُ حَيَوَانُ فَكَتَبَ عَلَى عَضُدِهِ الايْمَنِ وَتَمَّتْ كَلِمَةُ رَبِّكَ صِدْقاً وَعَدْلاً لا مُبَدِّلَ لِكَلِماتِهِ وَهُوَ السَّمِيعُ الْعَلِيمُ وَإِذَا وَقَعَ مِنْ بَطْنِ أُمِّهِ وَقَعَ وَاضِعاً يَدَيْهِ عَلَى الارْضِ رَافِعاً رَأْسَهُ إِلَى السَّمَاءِ فَأَمَّا وَضْعُهُ يَدَيْهِ عَلَى الارْضِ فَإِنَّهُ يَقْبِضُ كُلَّ عِلْمٍ لله أَنْزَلَهُ مِنَ السَّمَاءِ إِلَى الارْضِ وَأَمَّا رَفْعُهُ رَأْسَهُ إِلَى السَّمَاءِ فَإِنَّ مُنَادِياً يُنَادِي بِهِ مِنْ بُطْنَانِ الْعَرْشِ مِنْ قِبَلِ رَبِّ الْعِزَّةِ مِنَ الافُقِ الاعْلَى بِاسْمِهِ وَاسْمِ أَبِيهِ يَقُولُ يَا فُلانَ بْنَ فُلانٍ اثْبُتْ تُثْبَتْ فَلِعَظِيمٍ مَا خَلَقْتُكَ أَنْتَ صَفْوَتِي مِنْ خَلْقِي وَمَوْضِعُ سِرِّي وَعَيْبَةُ عِلْمِي وَأَمِينِي عَلَى وَحْيِي وَخَلِيفَتِي فِي أَرْضِي لَكَ وَلِمَنْ تَوَلاكَ أَوْجَبْتُ رَحْمَتِي وَمَنَحْتُ جِنَانِي وَأَحْلَلْتُ جِوَارِي ثُمَّ وَعِزَّتِي وَجَلالِي لاصْلِيَنَّ مَنْ عَادَاكَ أَشَدَّ عَذَابِي وَإِنْ وَسَّعْتُ عَلَيْهِ فِي دُنْيَايَ مِنْ سَعَةِ رِزْقِي فَإِذَا انْقَضَى الصَّوْتُ صَوْتُ الْمُنَادِي أَجَابَهُ هُوَ وَاضِعاً يَدَيْهِ رَافِعاً رَأْسَهُ إِلَى السَّمَاءِ يَقُولُ شَهِدَ الله أَنَّهُ لا إِلهَ إِلا هُوَ وَالْمَلائِكَةُ وَأُولُوا الْعِلْمِ قائِماً بِالْقِسْطِ لا إِلهَ إِلا هُوَ الْعَزِيزُ الْحَكِيمُ قَالَ فَإِذَا قَالَ ذَلِكَ أَعْطَاهُ الله الْعِلْمَ الاوَّلَ وَالْعِلْمَ الاخِرَ وَاسْتَحَقَّ زِيَارَةَ الرُّوحِ فِي لَيْلَةِ الْقَدْرِ قُلْتُ جُعِلْتُ فِدَاكَ الرُّوحُ لَيْسَ هُوَ جَبْرَئِيلَ قَالَ الرُّوحُ هُوَ أَعْظَمُ مِنْ جَبْرَئِيلَ إِنَّ جَبْرَئِيلَ مِنَ الْمَلائِكَةِ وَإِنَّ الرُّوحَ هُوَ خَلْقٌ أَعْظَمُ مِنَ الْمَلائِكَةِ أَ لَيْسَ يَقُولُ الله تَبَارَكَ وَتَعَالَى تَنَزَّلُ الْمَلائِكَةُ وَالرُّوحُ.

مُحَمَّدُ بْنُ يَحْيَى وَأَحْمَدُ بْنُ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ أَحْمَدَ بْنِ الْحَسَنِ عَنِ الْمُخْتَارِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ سُلَيْمَانَ عَنْ أَبِيهِ عَنْ أَبِي بَصِيرٍ مِثْلَهُ.

Ali Bin Muhammad, from Abdullah Bin Is'haq Al Alawy, from Muhammad Bin Zayd Al Rizamy, from Muhammad Bin Suleyman Al Dalaymi, from Ali Bin Abu Hamza, from Abu Baseer who said,

'We performed Hajj along with Abu Abdullah[asws] during the year in which he[asws] was Blessed with his[asws] son[asws] Musa[asws]. So when we encamped at Abwa, the lunch was placed for us, and it was so that whenever the meal was placed for his[asws] companions, it would be abundant and pleasant.

He (the narrator) said, 'So while we were eating when a messenger of (Lady) Hameeda came over and he said to him[asws], '(Lady) Hameeda is saying, 'I have denied myself and have found what I found when it presented itself, and you[asws] had instructed me that I should not preceded you[asws] with this son[asws] of yours[asws]'. So Abu Abdullah[asws] arose and went along with the messenger.

So when he[asws] returned, his[asws] companions said to him[asws], 'May Allah[azwj] Make us to be sacrificed for you[asws]! So what did you[asws] do from (Lady) Hameeda?' He[asws] said: 'Allah[azwj] has Kept her safe and has Endowed a son unto me[asws], and he[asws] is the best one whom Allah[azwj] Created among His[azwj] creatures, and Hameeda informed me[asws] about him[asws] with a matter, thinking that I[asws] do not know of it, and I[asws] was more knowing with it than her'.

I said, 'May I be sacrificed for you[asws]! And what is that which (Lady) Hameeda informed you[asws] about?' He[asws] said: She[asws] informed him[asws] about the baby's actions as soon as his[asws] body touched the ground. The baby[asws] placed his[asws] hands on the ground and raised his[asws] head to the sky. So I[asws] informed her that, that was a gesture of Rasool-Allah[saww] and a gesture of the successor[asws] from after him[saww]'.

So I said, 'May I be sacrificed for you[asws]! And what is this from a gesture of Rasool-Allah[saww] and a gesture of the successor[asws] from after him[saww]?' So he[asws] said to me: 'It is, whenever it was the night in which my[asws] grandfather[asws] was conceived, a comer came to the grandfather of my father with a cup in which was a drink finer than water, and softer than the butter, and sweeter than the honey, and colder than the ice, and whiter than the milk. So he quenched him[asws] with it and asked him[asws] to goto his[asws] wife. So he[asws] did that, and my[asws] grandfather[asws] was conceived.

And when it was the night in which my[asws] father[asws] was conceived, a comer came to my[asws] grandfather and quenched him[asws] just as he had quenched my[asws] father's[asws] grandfather, and instructed him[asws] with the like of that which he had instructed him[asws] with. So he[asws] did that, and my[asws] father[asws] was conceived.

And when it was the night in which I[asws] was conceived, a comer came to my[asws] father[asws] and quenched him with what he had quenched them[asws], and instructed him[asws] with that which he had instructed them[asws] with. So he[asws] did that and I[asws] was conceived.

And when it was the night in which my[asws] son[asws] was conceived, a comer came to me[asws] just as he had come to them[asws] and did with me[asws] just as he had done with them[asws]. So I[asws] stood with the Knowledge of Allah[azwj] and

I[asws] was joyful with what Allah[azwj] had Endowed to me[asws]. So I[asws] went (near my wife) and my[asws] son[asws] was conceived. This new arrival, facing you all, so he[asws], by Allah[azwj], is your Master[asws] from after me[asws].

And the seed of the Imam[asws], is from what I[asws] am informing you, and when the seed settles in the womb for four months and the spirit is established therein, Allah[azwj] Blessed and High Sends an Angel call Haywaan. So it write upon his[asws] right upper arm: [6:115] And the Word of your Lord has been accomplished truly and justly; there is none who can change His Words, and He is the Hearing, the Knowing.

And as soon as he[asws] appears (and his[asws] body touched the ground) he[asws] places his[asws] hands on the floor and raises his[asws] head to the sky. Placing his hands on earth is an indication of his taking possession of all the knowledge of Allah[azwj] that is sent from the heavens to earth. So a Caller Calls him[asws] from the middle of the Throne, from the Lord[azwj] of Mighty, from the high horizons, by his[asws] name and the name of his[asws] father[asws].

He (the Caller) is saying: "O so and so! Be affirmed, established, for a great matter have I[azwj] Created you[asws]! You[asws] are my elite from My[azwj] creatures, and the place of My[azwj] secrets, and repository of My[azwj] Knowledge, and My[azwj] Trustee upon My[azwj] Revelation, and My[azwj] Caliph in My[azwj] earth. For you[asws] and for the one who befriends you[asws], I[azwj] Obligate My[azwj] Mercy, and Grant My[azwj] gardens, and Permit My[azwj] vicinity. Then, by My[azwj] Might and My[azwj] Majesty! The one who is inimical to you[asws], I[asws] shall Inflict the most intense of My[azwj] Punishments, and even if I[asws] were to Expand upon him in My[azwj] world from the expansion of My[azwj] sustenance!"

So when the voice terminates, the voice of the Caller, he[asws] answers Him[azwj] placing his[asws] hand, raising his[asws] hands towards the sky, saying: '[3:18] Allah bears witness that there is no god but He, and (so do) the Angels and those possessed of knowledge, Maintaining His creation with justice; there is no god but He, the Mighty, the Wise'.

He[asws] said: 'So when he[asws] says that, Allah[azwj] Gives him[asws] the first knowledge and the last knowledge and the right of the visitation of the (Holy) Spirit during the Night of the Pre-determination (Laylat Al-Qadr)'.

I said, 'May I be sacrificed for you[asws]! The Spirit, is he not Jibraeel[as]?' He[asws] said: 'The Spirit, he is greater than Jibraeel[as]. Jibraeel[as] is from the Angels, and the Spirit, he is a creature greater than the Angels. Isn't Allah[azwj] Blessed and High Saying [97:4] Therein come down the angels and the Spirit?'

Muhammad Bin Yahya, and Ahmad Bin Muhammad, from Muhammad Bin Al Husayn, from Ahmad Bin Al Hassan, from Al Mukhtar Bin Ziyad, from Muhammad Bin Suleyman, from his father, from Abu Baseer, similar to it'.[46]

2. مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُوسَى بْنِ سَعْدَانَ عَنْ عَبْدِ اللهِ بْنِ الْقَاسِمِ عَنِ الْحَسَنِ بْنِ رَاشِدٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللهِ (عَلَيْهِ السَّلام) يَقُولُ إِنَّ اللهَ تَبَارَكَ وَتَعَالَى إِذَا أَحَبَّ أَنْ يَخْلُقَ الامَامَ أَمَرَ مَلَكاً فَأَخَذَ شَرْبَةً مِنْ مَاءٍ تَحْتَ الْعَرْشِ فَيَسْقِيهَا أَبَاهُ فَمِنْ ذَلِكَ يَخْلُقُ الامَامَ

فَيَمْكُثُ أَرْبَعِينَ يَوْماً وَلَيْلَةً فِي بَطْنِ أُمِّهِ لا يَسْمَعُ الصَّوْتَ ثُمَّ يَسْمَعُ بَعْدَ ذَلِكَ الْكَلامَ فَإِذَا وُلِدَ بَعَثَ ذَلِكَ الْمَلَكَ فَيَكْتُبُ بَيْنَ عَيْنَيْهِ وَتَمَّتْ كَلِمَةُ رَبِّكَ صِدْقاً وَعَدْلاً لا مُبَدِّلَ لِكَلِماتِهِ وَهُوَ السَّمِيعُ الْعَلِيمُ فَإِذَا مَضَى الامَامُ الَّذِي كَانَ قَبْلَهُ رُفِعَ لِهَذَا مَنَارٌ مِنْ نُورٍ يَنْظُرُ بِهِ إِلَى أَعْمَالِ الْخَلائِقِ فَبِهَذَا يَحْتَجُّ الله عَلَى خَلْقِهِ.

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Musa Bin Sa'dan, from Abdullah Bin Al Qasim, from Al Hassan Bin Rashid who said,

'I heard Abu Abdullah[asws] saying: 'Allah[azwj] Blessed and High, when He[azwj] Loves to Create the Imam[asws], Commands the Angel. So he takes a drink from the water beneath the Throne and quenches him[asws] with it. So, from that, the Imam[asws] is Created, and he[asws] remains for forty days and nights in the belly of his[asws] mother, not hearing the sounds. Then he[asws] hears the speech after that. So when the time comes (of his[asws] appearance), that Angel is Sent, so he write between his[asws] eyes [6:115] And the Word of your Lord has been accomplished truly and justly; there is none who can change His Words, and He is the Hearing, the Knowing.

So when the Imam[asws] who was before him[asws] passes away, a beacon of light is raised for him[asws]. He[asws] can look by it to the deeds of the creatures. Thus, it is by this that Allah[azwj] would Argue against His[azwj] creatures'.[47]

3. مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ حَدِيدٍ عَنْ مَنْصُورِ بْنِ يُونُسَ عَنْ يُونُسَ بْنِ ظَبْيَانَ قَالَ سَمِعْتُ أَبَا عَبْدِ الله (عَلَيْهِ السَّلام) يَقُولُ إِنَّ الله عَزَّ وَجَلَّ إِذَا أَرَادَ أَنْ يَخْلُقَ الامَامَ مِنَ الامَامِ بَعَثَ مَلَكاً فَأَخَذَ شَرْبَةً مِنْ مَاءٍ تَحْتَ الْعَرْشِ ثُمَّ أَوْقَعَهَا أَوْ دَفَعَهَا إِلَى الامَامِ فَشَرِبَهَا فَيَمْكُثُ فِي الرَّحِمِ أَرْبَعِينَ يَوْماً لا يَسْمَعُ الْكَلامَ ثُمَّ يَسْمَعُ الْكَلامَ بَعْدَ ذَلِكَ فَإِذَا وَضَعَتْهُ أُمُّهُ بَعَثَ الله إِلَيْهِ ذَلِكَ الْمَلَكَ الَّذِي أَخَذَ الشَّرْبَةَ فَكَتَبَ عَلَى عَضُدِهِ الايْمَنِ وَتَمَّتْ كَلِمَةُ رَبِّكَ صِدْقاً وَعَدْلاً لا مُبَدِّلَ لِكَلِماتِهِ فَإِذَا قَامَ بِهَذَا الامْرِ رَفَعَ الله لَهُ فِي كُلِّ بَلْدَةٍ مَنَاراً يَنْظُرُ بِهِ إِلَى أَعْمَالِ الْعِبَادِ.

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Hadeed, from Mansour Bin Yunus, from Yunus Bin Zabyan who said,

'I heard Abu Abdullah[asws] saying: 'Allah[azwj] Mighty and Majestic, whenever He[azwj] Intends to Create the Imam[asws] from the Imams[asws], Sends an Angel. So he takes a drink from the water beneath the Throne, then casts it, or hands it over to the Imam[asws]. So he[asws] drinks it, and he[asws] stays in the womb for forty days, not hearing the speech. Then he[asws] hears the speech after that. So when his[asws] mother places him[asws], Allah[azwj] Sends that Angel to him, the one who took the drink, and he writes upon his right arm: [6:115] And the Word of your Lord has been accomplished truly and justly; there is none who can change His Words'.

So when he[asws] does stand with this command, Allah[azwj] Raises for him[asws] a beacon in every city. He[asws] can look with this to the deeds of the servants'.[48]

4. عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مَحْبُوبٍ عَنِ الرَّبِيعِ بْنِ مُحَمَّدٍ الْمُسْلِيِّ عَنْ مُحَمَّدِ بْنِ مَرْوَانَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللهِ (عَلَيْهِ السَّلام) يَقُولُ إِنَّ الامَامَ لَيَسْمَعُ فِي بَطْنِ أُمِّهِ فَإِذَا وُلِدَ خُطَّ بَيْنَ كَتِفَيْهِ وَتَمَّتْ كَلِمَةُ رَبِّكَ صِدْقاً وَعَدْلاً لا مُبَدِّلَ لِكَلِماتِهِ وَهُوَ السَّمِيعُ الْعَلِيمُ فَإِذَا صَارَ الامْرُ إِلَيْهِ جَعَلَ اللهُ لَهُ عَمُوداً مِنْ نُورٍ يُبْصِرُ بِهِ مَا يَعْمَلُ أَهْلُ كُلِّ بَلْدَةٍ.

A number of our companions, from Ahmad Bin Muhammad, from Ibn Mahboub, from Al Rabie Bin Muhammad Al Musly, from Muhammad Bin Marwan who said,

'I heard Abu Abdullah[asws] saying: 'The Imam[asws] hears in the belly of his[asws] mother. So when he[asws] comes (to the world), it is inscribed between his[asws] shoulders [6:115] And the Word of your Lord has been accomplished truly and justly; there is none who can change His Words, and He is the Hearing, the Knowing.

So when the command comes to him[asws], Allah[azwj] Makes a pillar of light to be for him[asws]. He[asws] visualizes with it what is being done by the inhabitants of every city'.[49]

5. الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَبْدِ اللهِ عَنِ ابْنِ مَسْعُودٍ عَنْ عَبْدِ اللهِ بْنِ إِبْرَاهِيمَ الْجَعْفَرِيِّ قَالَ سَمِعْتُ إِسْحَاقَ بْنَ جَعْفَرٍ يَقُولُ سَمِعْتُ أَبِي يَقُولُ الاوْصِيَاءُ إِذَا حَمَلَتْ بِهِمْ أُمَّهَاتُهُمْ أَصَابَهَا فَتْرَةٌ شِبْهُ الْغَشْيَةِ فَأَقَامَتْ فِي ذَلِكَ يَوْمَهَا ذَلِكَ إِنْ كَانَ نَهَاراً أَوْ لَيْلَتَهَا إِنْ كَانَ لَيْلاً ثُمَّ تَرَى فِي مَنَامِهَا رَجُلاً يُبَشِّرُهَا بِغُلامٍ عَلِيمٍ حَلِيمٍ فَتَفْرَحُ لِذَلِكَ ثُمَّ تَنْتَبِهُ مِنْ نَوْمِهَا فَتَسْمَعُ مِنْ جَانِبِهَا الايْمَنِ فِي جَانِبِ الْبَيْتِ صَوْتاً يَقُولُ حَمَلْتِ بِخَيْرٍ وَتَصِيرِينَ إِلَى خَيْرٍ وَجِئْتِ بِخَيْرٍ أَبْشِرِي بِغُلامٍ حَلِيمٍ عَلِيمٍ وَتَجِدُ خِفَّةً فِي بَدَنِهَا ثُمَّ لَمْ تَجِدْ بَعْدَ ذَلِكَ امْتِنَاعاً مِنْ جَنْبَيْهَا وَبَطْنِهَا فَإِذَا كَانَ لِتِسْعٍ مِنْ شَهْرِهَا سَمِعَتْ فِي الْبَيْتِ حِسّاً شَدِيداً فَإِذَا كَانَتِ اللَّيْلَةُ الَّتِي تَلِدُ فِيهَا ظَهَرَ لَهَا فِي الْبَيْتِ نُورٌ تَرَاهُ لا يَرَاهُ غَيْرُهَا إِلا أَبُوهُ فَإِذَا وَلَدَتْهُ وَلَدَتْهُ قَاعِداً وَتَفَتَّحَتْ لَهُ حَتَّى يَخْرُجَ مُتَرَبِّعاً يَسْتَدِيرُ بَعْدَ وُقُوعِهِ إِلَى الارْضِ فَلا يُخْطِئُ الْقِبْلَةَ حَيْثُ كَانَتْ بِوَجْهِهِ ثُمَّ يَعْطِسُ ثَلاثاً يُشِيرُ بِإِصْبَعِهِ بِالتَّحْمِيدِ وَيَقَعُ مَسْرُوراً مَخْتُوناً وَرَبَاعِيَتَاهُ مِنْ فَوْقٍ وَأَسْفَلَ وَنَابَاهُ وَضَاحِكَاهُ وَمِنْ بَيْنِ يَدَيْهِ مِثْلُ سَبِيكَةِ الذَّهَبِ نُورٌ وَيُقِيمُ يَوْمَهُ وَلَيْلَتَهُ تَسِيلُ يَدَاهُ ذَهَباً وَكَذَلِكَ الانْبِيَاءُ إِذَا وُلِدُوا وَإِنَّمَا الاوْصِيَاءُ أَعْلاقٌ مِنَ الانْبِيَاءِ.

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Ahmad Bin Muhammad Bin Abdullah, from Ibn Masoud, from Abdullah Bin Ibrahim Al Ja'fary who said,

'I heard Is'haq son of Ja'far[asws] saying: 'I[asws] heard my[asws] father[asws] saying: 'The successors[asws] are such that when their[asws] mothers bear them, she would be hit by a phase resembling a fainting. So she would stay in that for her day, if it was during the day, or her night if it was during the night. Then she would see a man in her dream giving her glad tidings of a boy, knowledgeable, forbearing. So she would be happy due to that.

Then she wakes up from her sleep, and she would hear a voice from her right side in the side of the house saying: ‘You bore with goodness, and you have come to be with goodness, and have come with goodness. Receive glad tidings of a boy, forbearing, knowledgeable!’ And she finds lightness in her body, then she does not find any difficulty from her sides and her belly. So when she would be in her ninth month, she hears an intense hissing in the house. So when it is the night in which she would be Blessed (with a boy), a light appears to her in the house. She sees it and others do not see it except for his[asws] father[asws].

Then, when he[asws] comes to the (world), he[asws] is in the seated (state), and after his[asws] falling to the ground. So he[asws] does not miss the Qiblah by his[asws] face wherever he[asws] might be facing. Then he[asws] sneezes three (times), gesturing by his fingers with the Praise, and his[asws] (unbilical cord), being cut, being circumcised, and (with) his four upper teeth and lower teeth, and his[asws] canines and his[asws] bi-cuspids. And in front of him[asws] would be like a shining light of gold, and he[asws] would remain for his[asws] day and his[asws] night, with golden light flowing from his hands. And like that are the Prophets[as] when they[as] are born, and rather, the successors[as] are an attachment from the Prophets[as]’.[50]

6. عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ حَدِيدٍ عَنْ جَمِيلِ بْنِ دَرَّاجٍ قَالَ رَوَى غَيْرُ وَاحِدٍ مِنْ أَصْحَابِنَا أَنَّهُ قَالَ لا تَتَكَلَّمُوا فِي الامَامِ فَإِنَّ الامَامَ يَسْمَعُ الْكَلامَ وَهُوَ فِي بَطْنِ أُمِّهِ فَإِذَا وَضَعَتْهُ كَتَبَ الْمَلَكُ بَيْنَ عَيْنَيْهِ وَتَمَّتْ كَلِمَةُ رَبِّكَ صِدْقاً وَعَدْلاً لا مُبَدِّلَ لِكَلِماتِهِ وَهُوَ السَّمِيعُ الْعَلِيمُ فَإِذَا قَامَ بِالامْرِ رُفِعَ لَهُ فِي كُلِّ بَلْدَةٍ مَنَارٌ يَنْظُرُ مِنْهُ إِلَى أَعْمَالِ الْعِبَادِ.

A number of our companions, from Ahmad Bin Muhammad, from Ali Bin Hadeed, from Jameel Bin Darraj who said,

‘More than one of our companions reported that he[asws] said: ‘Do not be speaking regarding the Imam[asws], for the Imam[asws] hears the speech while he[asws] is in the belly of his[asws] mother. So when she places him[asws], the Angel writes between his[asws] eyes: [6:115] And the Word of your Lord has been accomplished truly and justly; there is none who can change His Words, and He is the Hearing, the Knowing. So when he[asws] does stand with the command, a beacon is raised for him[asws] in every city. He[asws] looks from it to the deeds of the servants’.[51]

7. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيسَى بْنِ عُبَيْدٍ قَالَ كُنْتُ أَنَا وَابْنُ فَضَّالٍ جُلُوساً إِذْ أَقْبَلَ يُونُسُ فَقَالَ دَخَلْتُ عَلَى أَبِي الْحَسَنِ الرِّضَا (عَلَيْهِ السَّلام) فَقُلْتُ لَهُ جُعِلْتُ فِدَاكَ قَدْ أَكْثَرَ النَّاسُ فِي الْعَمُودِ قَالَ فَقَالَ لِي يَا يُونُسُ مَا تَرَاهُ أَ تَرَاهُ عَمُوداً مِنْ حَدِيدٍ يُرْفَعُ لِصَاحِبِكَ قَالَ قُلْتُ مَا أَدْرِي قَالَ لَكِنَّهُ مَلَكٌ مُوَكَّلٌ بِكُلِّ بَلْدَةٍ يَرْفَعُ اللهُ بِهِ أَعْمَالَ تِلْكَ الْبَلْدَةِ قَالَ فَقَامَ ابْنُ فَضَّالٍ فَقَبَّلَ رَأْسَهُ وَقَالَ رَحِمَكَ اللهُ يَا أَبَا مُحَمَّدٍ لا تَزَالُ تَجِيءُ بِالْحَدِيثِ الْحَقِّ الَّذِي يُفَرِّجُ اللهُ بِهِ عَنَّا.

Ali Bin Ibrahim, from Muhammad Bin Isa Bin Ubeyd who said, ‘It was so that I and Ibn Fazzal were seated when Yunus came over and he said,

‘I went over to Abu Al-Hassan Al-Reza[asws] and I said to him[asws], ‘May I be sacrificed for you[asws]! The people are frequently (speaking) regarding the pillar (of light)’. So he[asws] said to me: ‘O Yunus! What do you see it as? Do you see it as a pillar of iron raised for your companions?’ I said, ‘I do not know’. He[asws] said: ‘But, it is an Angel allocated with every city. Allah[azwj] Raises the deeds of that city with him’.

He (the narrator) said, ‘So Ibn Fazzal stood up and kissed his head and said, ‘May Allah[azwj] have Mercy on you, O Abu Muhammad[asws]! You[asws] do not cease to come with the true Hadeeth by which Allah[azwj] Relieves from us’.[52]

8. عَلِيُّ بْنُ مُحَمَّدٍ عَنْ بَعْضِ أَصْحَابِنَا عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَرِيزٍ عَنْ زُرَارَةَ عَنْ ابي جعفر (عَلَيْهِ السَّلام) قَالَ لِلإِمَامِ عَشْرُ عَلامَاتٍ يُولَدُ مُطَهَّراً مَخْتُوناً وَإِذَا وَقَعَ عَلَى الارْضِ وَقَعَ عَلَى رَاحَتِهِ رَافِعاً صَوْتَهُ بِالشَّهَادَتَيْنِ وَلا يُجْنِبُ وَتَنَامُ عَيْنَاهُ وَلا يَنَامُ قَلْبُهُ وَلا يَتَثَاءَبُ وَلا يَتَمَطَّى وَيَرَى مِنْ خَلْفِهِ كَمَا يَرَى مِنْ أَمَامِهِ وَنَجْوُهُ كَرَائِحَةِ الْمِسْكِ وَالارْضُ مُوَكَّلَةٌ بِسَتْرِهِ وَابْتِلاعِهِ وَإِذَا لَبِسَ دِرْعَ رَسُولِ اللهِ (صَلَّى اللهُ عَلَيْهِ وَآلِه) كَانَتْ عَلَيْهِ وَفْقاً وَإِذَا لَبِسَهَا غَيْرُهُ مِنَ النَّاسِ طَوِيلِهِمْ وَقَصِيرِهِمْ زَادَتْ عَلَيْهِ شِبْراً وَهُوَ مُحَدَّثٌ إِلَى أَنْ تَنْقَضِيَ أَيَّامُهُ.

Ali Bin Muhammad, from one of our companions, from Ibn Abu Umeyr, from Hareyz, from Zurara,

(It has been narrated) from Abu Ja’far[asws] having said: ‘For the Imam[asws] there are ten signs – He[asws] would be Blessed clean; circumcised; and when he[asws] falls upon the ground, would fall upon his[asws] palms, raising his[asws] voice with the two testimonies; and he[asws] would not be with impurity; and his[asws] eyes would sleep but his[asws] heart would not sleep; and he[asws] neither yawns nor stretch (his[asws] limbs; and he[asws] sees from his[asws] behind just as he[asws] sees from his[asws] front; and his[asws] secretion (sweat, etc.) is the aroma of musk and the earth has been allocated with devouring it by concealing it and swallowing it; and when he[asws] wears the armour of Rasool-Allah[saww], it would be upon him[asws] harmoniously (fit exactly), and when others from the people wear it, it would be either too long with them or too short with them, increasing upon them by a palm’s width; and he[asws] would be a Muhaddath (the one whom the Angels discuss with), until the expiry of his[asws] days’.[53]

94. بَابُ خَلْقِ أَبْدَانِ الْأَئِمَّةِ وَأَرْوَاحِهِمْ وقُلُوبِهِمْ عليهم السلام

Chapter 94 – The Creation of the Imams[asws], and their spirits and their[asws] hearts

1. عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ أَبِي يَحْيَى الْوَاسِطِيِّ عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَبِي عَبْدِ الله (عَلَيْهِ السَّلام) قَالَ إِنَّ الله خَلَقَنَا مِنْ عِلِّيِّينَ وَخَلَقَ أَرْوَاحَنَا مِنْ فَوْقِ ذَلِكَ وَخَلَقَ أَرْوَاحَ شِيعَتِنَا مِنْ عِلِّيِّينَ وَخَلَقَ أَجْسَادَهُمْ مِنْ دُونِ ذَلِكَ فَمِنْ أَجْلِ ذَلِكَ الْقَرَابَةُ بَيْنَنَا وَبَيْنَهُمْ وَقُلُوبُهُمْ تَحِنُّ إِلَيْنَا.

A number of our companions, from Ahmad Bin Muhammad, from Abu Yahya Al Wasity, from one of our companions,

(It has been narrated) from Abu Abdullah[asws] having said: 'Allah[azwj] Created us from Illiyeen and Created our[asws] souls from above that, and Created the souls of our[asws] Shias from Illiyeen and Created their bodies from below that. So from the reason of that, there is a relationship between us[asws] and them, and their hearts incline towards us'.[54]

2. أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ عَنْ مُحَمَّدِ بْنِ عِيسَى بْنِ عُبَيْدٍ عَنْ مُحَمَّدِ بْنِ شُعَيْبٍ عَنْ عِمْرَانَ بْنِ إِسْحَاقَ الزَّعْفَرَانِيِّ عَنْ مُحَمَّدِ بْنِ مَرْوَانَ عَنْ أَبِي عَبْدِ اللهِ (عَلَيْهِ السَّلام) قَالَ سَمِعْتُهُ يَقُولُ إِنَّ اللهَ خَلَقَنَا مِنْ نُورِ عَظَمَتِهِ ثُمَّ صَوَّرَ خَلْقَنَا مِنْ طِينَةٍ مَخْزُونَةٍ مَكْنُونَةٍ مِنْ تَحْتِ الْعَرْشِ فَأَسْكَنَ ذَلِكَ النُّورَ فِيهِ فَكُنَّا نَحْنُ خَلْقاً وَبَشَراً نُورَانِيِّينَ لَمْ يَجْعَلْ لاحَدٍ فِي مِثْلِ الَّذِي خَلَقَنَا مِنْهُ نَصِيباً وَخَلَقَ أَرْوَاحَ شِيعَتِنَا مِنْ طِينَتِنَا وَأَبْدَانَهُمْ مِنْ طِينَةٍ مَخْزُونَةٍ مَكْنُونَةٍ أَسْفَلَ مِنْ ذَلِكَ الطِّينَةِ وَلَمْ يَجْعَلِ اللهُ لاحَدٍ فِي مِثْلِ الَّذِي خَلَقَهُمْ مِنْهُ نَصِيباً إِلا لِلانْبِيَاءِ وَلِذَلِكَ صِرْنَا نَحْنُ وَهُمُ النَّاسَ وَصَارَ سَائِرُ النَّاسِ هَمَجٌ لِلنَّارِ وَإِلَى النَّارِ.

Ahmad Bin Muhammad, from Muhammad Bin Al Hassan, from Mhammad Bin Isa Bin Ubeyd, from Muhammad Bin Shuab, from Imran Bin Is'haq Al Zafrany, from Muhammad Bin Marwan,

(It has been narrated) from Abu Abdullah[asws], said, 'I heard him[asws] saying: 'Allah[azwj] Created us[asws] from the Light of His[azwj] Magnificence, then Imaged our[asws] creation from treasured clay, hidden from beneath the Throne. So that Light dwelled in it. Thus, we[asws] were created as luminous human beings (بَشَراً نُورَانِيِّينَ). There has not been made any share for anyone else in the likes of which we[asws] have been created with.

And the souls of our[asws] Shias were created from our[asws] clay, and their bodies were created from the treasured, hidden clay, lower than that clay, and Allah[azwj] has not Made a share to be for anyone else in the likes of which they have been created from, except for the Prophets[as], and due to that we[asws] and them came to be the people, and the rest of the people came to be riff raff of the Fire, and to the Fire'.[55]

3. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ عَلِيِّ بْنِ حَسَّانَ وَمُحَمَّدُ بْنُ يَحْيَى عَنْ سَلَمَةَ بْنِ الْخَطَّابِ وَغَيْرِهِ عَنْ عَلِيِّ بْنِ حَسَّانَ عَنْ عَلِيِّ بْنِ عَطِيَّةَ عَنْ عَلِيِّ بْنِ رِئَابٍ رَفَعَهُ إِلَى أَمِيرِ الْمُؤْمِنِينَ (عَلَيْهِ السَّلام) قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلام) إِنَّ للهِ نَهَراً دُونَ عَرْشِهِ وَدُونَ النَّهَرِ الَّذِي دُونَ عَرْشِهِ نُورٌ نَوَّرَهُ وَإِنَّ فِي حَافَتَيِ النَّهَرِ رُوحَيْنِ مَخْلُوقَيْنِ رُوحُ الْقُدُسِ وَرُوحٌ مِنْ أَمْرِهِ وَإِنَّ للهِ عَشْرَ طِينَاتٍ خَمْسَةً مِنَ الْجَنَّةِ وَخَمْسَةً مِنَ الارْضِ فَفَسَّرَ الْجِنَانَ وَفَسَّرَ الارْضَ ثُمَّ قَالَ مَا مِنْ نَبِيٍّ وَلا مَلَكٍ مِنْ بَعْدِهِ جَبَلَهُ إِلا نَفَخَ فِيهِ مِنْ إِحْدَى الرُّوحَيْنِ وَجَعَلَ النَّبِيَّ (صَلَّى اللهُ عَلَيْهِ وَآلِه) مِنْ إِحْدَى الطِّينَتَيْنِ قُلْتُ لابِي الْحَسَنِ الاوَّلِ (عَلَيْهِ السَّلام) مَا الْجَبْلُ فَقَالَ الْخَلْقُ غَيْرَنَا أَهْلَ الْبَيْتِ فَإِنَّ اللهَ عَزَّ وَجَلَّ

خَلَقَنَا مِنَ الْعَشْرِ طِينَاتٍ وَنَفَخَ فِينَا مِنَ الرُّوحَيْنِ جَمِيعاً فَأَطْيَبَ بِهَا طِيباً وَرَوَى غَيْرُهُ عَنْ أَبِي الصَّامِتِ قَالَ طِينُ الْجِنَانِ جَنَّةُ عَدْنٍ وَجَنَّةُ الْمَأْوَى وَجَنَّةُ النَّعِيمِ وَالْفِرْدَوْسُ وَالْخُلْدُ وَطِينُ الارْضِ مَكَّةُ وَالْمَدِينَةُ وَالْكُوفَةُ وَبَيْتُ الْمَقْدِسِ وَالْحَائِرُ.

Ali Bin Ibrahim, from Ali Bin Hassan and Muhammad Bin Yahya, from Salma Bin Al Khattab, and someone else, from Ali Bin Hassan, from Ali Bin Atiyya, from Ali Bin Raib,

raising it to Amir Al-Momineen[asws], said, 'Amir Al-Momineen[asws] said: 'For Allah[azwj] there is a river below His[azwj] Throne, and below the river which is below His[azwj] Throne is a Light of His[azwj] Light, and in the two banks of the river are two created spirits – the Holy Spirit and a Spirit of His[azwj] Command; and Allah[azwj] has (therein) ten clays, five from the Paradise and five from the earth'. So he[asws] explained the gardens and explained the earth.

Then he[asws] said: 'There is none from a Prophet[as] nor an Angel kneaded from after it except that in his is one of the two spirits, and Made the Prophet[saww] to be from one of the two clays'.

I said to Abu Al-Hassan[asws] the 1st, 'What is the kneading?' So he[asws] said: 'The creation of others than us[asws] the People[asws] of the Household, for Allah[azwj] Mighty and Majestic Created us from the ten clays and Blew the Spirit into us from both the spirits together. Thus, He[azwj] Aromatised the aroma with it'.

And others reported from Abu Al-Samit that he[asws] said: 'The clay of the Gardens is the Garden of Everlasting Bliss, and the Garden of Shelter, and Al-Firdow, and Al-

Khuld, and the clay of the earth is Makkah, and Al-Medina, and Al-Kufa, and Bayt Al-Maqdis, and Al-Ha'ir' (area around the Holy grave of Imam Hussain[asws]).[56]

4. عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ خَالِدٍ عَنْ أَبِي نَهْشَلٍ قَالَ حَدَّثَنِي مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنْ أَبِي حَمْزَةَ الثُّمَالِيِّ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ (عَلَيْهِ السَّلام) يَقُولُ إِنَّ الله خَلَقَنَا مِنْ أَعْلَى عِلِّيِّينَ وَخَلَقَ قُلُوبَ شِيعَتِنَا مِمَّا خَلَقَنَا وَخَلَقَ أَبْدَانَهُمْ مِنْ دُونِ ذَلِكَ فَقُلُوبُهُمْ تَهْوِي إِلَيْنَا لانَّهَا خُلِقَتْ مِمَّا خُلِقْنَا ثُمَّ تَلا هَذِهِ الايَةَ كَلا إِنَّ كِتابَ الابْرارِ لَفِي عِلِّيِّينَ. وَما أَدْراكَ ما عِلِّيُّونَ. كِتابٌ مَرْقُومٌ. يَشْهَدُهُ الْمُقَرَّبُونَ وَخَلَقَ عَدُوَّنَا مِنْ سِجِّينٍ وَخَلَقَ قُلُوبَ شِيعَتِهِمْ مِمَّا خَلَقَهُمْ مِنْهُ وَأَبْدَانَهُمْ مِنْ دُونِ ذَلِكَ فَقُلُوبُهُمْ تَهْوِي إِلَيْهِمْ لانَّهَا خُلِقَتْ مِمَّا خُلِقُوا مِنْهُ ثُمَّ تَلا هَذِهِ الايَةَ كَلا إِنَّ كِتابَ الْفُجَّارِ لَفِي سِجِّينٍ. وَما أَدْراكَ ما سِجِّينٌ. كِتابٌ مَرْقُومٌ.

A number of our companions, from Ahmad Bin Muhammad, from Muhammad Bin Khalid, from Abu Nahshal who said, 'Muhammad Bin Ismail narrated to me, from Abu Hamza Al Sumaly who said,

'I heard Abu Ja'far[asws] saying: 'Allah[azwj] Created us[asws] from the High Illiyeel, and Created the hearts of our[asws] Shias from what He[azwj] Created us[asws] with, and Created their bodies from (a substance) below that. Therefore, their hearts tend to incline towards us[asws] because these have been created from what we[asws] have been created with'.

Then he[asws] recited this Verse [83:18] Nay! Most surely the record of the righteous shall be in the Iliyeen. [83:19] And what will make you know what the highest Iliyeen is? [83:20] It is a written book, [83:21] Those of Proximity witness it.

(He[asws] said): 'And He[azwj] Created our[asws] enemies from Sijjeen, and Created the hearts of their adherents from it, and their bodies from below that. Therefore, their hearts incline towards them because these have been created from what those have been Created from'. Then he[asws] recited this Verse [83:7] Nay! most surely the record of the wicked is in the Sijjeen. [83:8] And what will make you know what the Sijjeen is? [83:9] It is a written book'.[57]

95. بَابُ التَّسْلِيمِ وفَضْلِ الْمُسَلِّمِينَ

Chapter 95 – The The submission and the merits of the submitters

1. عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنِ ابْنِ سِنَانٍ عَنِ ابْنِ مُسْكَانَ عَنْ سَدِيرٍ قَالَ قُلْتُ لابي جعفر (عَلَيْهِ السَّلام) إِنِّي تَرَكْتُ مَوَالِيَكَ مُخْتَلِفِينَ يَتَبَرَّأُ بَعْضُهُمْ مِنْ بَعْضٍ قَالَ فَقَالَ وَمَا أَنْتَ وَذَاكَ إِنَّمَا كُلِّفَ النَّاسُ ثَلاثَةً مَعْرِفَةَ الائِمَّةِ وَالتَّسْلِيمَ لَهُمْ فِيمَا وَرَدَ عَلَيْهِمْ وَالرَّدَّ إِلَيْهِمْ فِيمَا اخْتَلَفُوا فِيهِ.

A number of our companions, from Ahmad Bin Muhammad Bin Isa, from Ibn Sinan, from Ibn Muskan, from Sadeyr who said,

'I said to Abu Ja'far[asws], 'I left the ones in your[asws] Wilayah differing, some of them disavowing from the others'. So he[asws] said: 'And what have you to do with that? But rather, the people have been encumbered with three (matters) – recognising the Imams[asws], and the submission to them[asws] with regards to whatever is referred to them, and the referring to them[asws] in whatever they are differing in'.[58]

2. عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ الْبَرْقِيِّ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ أَبِي نَصْرٍ عَنْ حَمَّادِ بْنِ عُثْمَانَ عَنْ عَبْدِ الله الْكَاهِلِيِّ قَالَ قَالَ أَبُو عَبْدِ الله (عَلَيْهِ السَّلام) لَوْ أَنَّ قَوْماً عَبَدُوا الله وَحْدَهُ لا شَرِيكَ لَهُ وَأَقَامُوا الصَّلاةَ وَآتَوُا الزَّكَاةَ وَحَجُّوا الْبَيْتَ وَصَامُوا شَهْرَ رَمَضَانَ ثُمَّ قَالُوا لِشَيْءٍ صَنَعَهُ الله أَوْ صَنَعَهُ رَسُولُ الله (صَلَّى اللهُ عَلَيْهِ وَآلِهِ) أَلا صَنَعَ خِلافَ الَّذِي صَنَعَ أَوْ وَجَدُوا ذَلِكَ فِي قُلُوبِهِمْ لَكَانُوا بِذَلِكَ مُشْرِكِينَ ثُمَّ تَلا هَذِهِ الايَةَ فَلا وَرَبِّكَ لا يُؤْمِنُونَ حَتَّى يُحَكِّمُوكَ فِيما شَجَرَ بَيْنَهُمْ ثُمَّ لا يَجِدُوا فِي أَنْفُسِهِمْ حَرَجاً مِمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيماً ثُمَّ قَالَ أَبُو عَبْدِ الله (عَلَيْهِ السَّلام) عَلَيْكُمْ بِالتَّسْلِيمِ.

A number of our companions, from Ahmad Bin Muhammad Al Barqy, from Ahmad Bin Muhammad Bin Abu Nasr, from Hammad Bin Usman, from Abdullah Al Kahily who said,

'Abu Abdullah[asws] said: 'If a people were to worship Allah[azwj] as One, there being no associates for Him[azwj,] and establish the Salat, and give the Zakat, and perform the Hajj of the House (Kabah), and Fast the Month of Ramazan,

they then say for something which Allah[azwj] has Done or Rasool-Allah[saww] has done, 'Why did they not do differently to what they did?', or find that to be in their hearts, they would happen to be Polytheists due to that'.

Then he[asws] recites this Verse [4:65] But no! By your Lord! They do not believe (in reality) until they make you a judge of that which has become a matter of disagreement among them, and then do not find any straitness in their hearts as to what you have decided and submit with entire submission. Then, Abu Abdullah[asws] said: 'It is upon you with the submission'.[59]

3. مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ حَمَّادِ بْنِ عِيسَى عَنِ الْحُسَيْنِ بْنِ الْمُخْتَارِ عَنْ زَيْدٍ الشَّحَّامِ عَنْ أَبِي عَبْدِ اللهِ (عَلَيْهِ السَّلام) قَالَ قُلْتُ لَهُ إِنَّ عِنْدَنَا رَجُلاً يُقَالُ لَهُ كُلَيْبٌ فَلا يَجِيءُ عَنْكُمْ شَيْءٌ إِلا قَالَ أَنَا أُسَلِّمُ فَسَمَّيْنَاهُ كُلَيْبَ تَسْلِيمٍ قَالَ فَتَرَحَّمَ عَلَيْهِ ثُمَّ قَالَ أَ تَدْرُونَ مَا التَّسْلِيمُ فَسَكَتْنَا فَقَالَ هُوَ وَاللهِ الاخْبَاتُ قَوْلُ اللهِ عَزَّ وَجَلَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحاتِ وَأَخْبَتُوا إِلى رَبِّهِمْ.

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Hammad Bin Isa, from Al Husayn Bin Al Mukhtar, from Zayd Al Shahham,

(It has been narrated) from Abu Abdullah[asws], said, 'I said to him[asws], 'Among us there is a man called Kuleyb. So there does not come anything from you[asws] except that he says, 'I submit'. So we named him as 'Kuleyb the submitter'. So (the Imam[asws]) paid tribute to him, then said: 'Do you know what the submission is?' So we were silent. So he[asws] said: 'It, by Allah[azwj,] is the humbleness in the Words of Allah[azwj] Mighty and Majestic [11:23] Surely, the ones who believe and do righteous deeds and humble themselves to their Lord'.[60]

4. الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْوَشَّاءِ عَنْ أَبَانٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ ابي جعفر (عَلَيْهِ السَّلام) فِي قَوْلِ اللهِ تَبَارَكَ وَتَعَالَى وَمَنْ يَقْتَرِفْ حَسَنَةً نَزِدْ لَهُ فِيها حُسْناً قَالَ الاقْتِرَافُ التَّسْلِيمُ لَنَا وَالصِّدْقُ عَلَيْنَا وَأَلا يَكْذِبَ عَلَيْنَا.

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Washa, from Aban, from Muhammad Bin Muslim,

(It has been narrated) from Abu Ja'far[asws] regarding the Words of Allah[azwj] Blessed and High [42:23] and whoever earns good, We Give him more of good therein. He[asws] said: 'The earning, is the submission to us[asws], and the truthfulness upon us[asws], and that he would not be lying upon us[asws]'.[61]

5. عَلِيُّ بْنُ مُحَمَّدِ بْنِ عَبْدِ اللهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ الْبَرْقِيِّ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْحَمِيدِ عَنْ مَنْصُورِ بْنِ يُونُسَ عَنْ بَشِيرٍ الدَّهَّانِ عَنْ كَامِلٍ التَّمَّارِ قَالَ قَالَ أَبُو جَعْفَرٍ (عَلَيْهِ السَّلام) قَدْ أَفْلَحَ الْمُؤْمِنُونَ أَ تَدْرِي مَنْ هُمْ قُلْتُ أَنْتَ أَعْلَمُ قَالَ قَدْ أَفْلَحَ الْمُؤْمِنُونَ الْمُسَلِّمُونَ إِنَّ الْمُسَلِّمِينَ هُمُ النُّجَبَاءُ فَالْمُؤْمِنُ غَرِيبٌ فَطُوبَى لِلْغُرَبَاءِ.

Ali Bin Muhammad Bin Abdullah, from Ahmad Bin Muhammad Al Barqy, from his father, from Muhammad Bin Abdul Hameed, from Mansour Bin Yunus, from Bashir Al Dahhan, from Kamil Al Tammar who said,

'Abu Ja'far[asws] said: '[23:1] Successful indeed are the Believers. 'Abu Ja'far[asws] said: '[23:1] Successful indeed are the Believers. Do you know who they are?' I said, 'You[asws] are more knowing'. He[asws] said: 'Successful indeed are the Momineen - the submitters. Surely, the submitters are the excellent ones, but a Momin is a ' غَرِيبٌ ' stranger/foreigner (wherever he lives) and foreigners are successful (in the Hereafter)'.[62]

6. عَلِيُّ بْنُ مُحَمَّدٍ عَنْ بَعْضِ أَصْحَابِنَا عَنِ الْخَشَّابِ عَنِ الْعَبَّاسِ بْنِ عَامِرٍ عَنْ رَبِيعٍ الْمُسْلِيِّ عَنْ يَحْيَى بْنِ زَكَرِيَّا الانْصَارِيِّ عَنْ أَبِي عَبْدِ الله (عَلَيْهِ السَّلام) قَالَ سَمِعْتُهُ يَقُولُ مَنْ سَرَّهُ أَنْ يَسْتَكْمِلَ الايمَانَ كُلَّهُ فَلْيَقُلِ الْقَوْلُ مِنِّي فِي جَمِيعِ الاشْيَاءِ قَوْلُ آلِ مُحَمَّدٍ فِيمَا أَسَرُّوا وَمَا أَعْلَنُوا وَفِيمَا بَلَغَنِي عَنْهُمْ وَفِيمَا لَمْ يَبْلُغْنِي.

Ali Bin Muhammad, from one of our companions, from Al Khashab, from Al Abbas Bin Aamir, from Rabie Al Musly, from Yahya Bin Zakariyya Al Ansary,

(It has been narrated) from Abu Abdullah[asws], (the narrator says) 'I heard him[asws] saying: 'The one who wants that his Eman to be completed, so let him say, 'The words from me in the entirety of the matters are the words of the Progeny[asws] of Muhammad[saww] regarding whatever was kept secretive and whatever was announced, and regarding whatever reached me from them[asws] and regarding whatever did not reach me'.[63]

7. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ ابْنِ أُذَيْنَةَ عَنْ زُرَارَةَ أَوْ بُرَيْدٍ عَنْ ابي جعفر (عَلَيْهِ السَّلام) قَالَ قَالَ لَقَدْ خَاطَبَ الله أَمِيرَ الْمُؤْمِنِينَ (عَلَيْهِ السَّلام) فِي كِتَابِهِ قَالَ قُلْتُ فِي أَيِّ مَوْضِعٍ قَالَ فِي قَوْلِهِ وَلَوْ أَنَّهُمْ إِذْ ظَلَمُوا أَنْفُسَهُمْ جاؤُكَ فَاسْتَغْفَرُوا الله وَاسْتَغْفَرَ لَهُمُ الرَّسُولُ لَوَجَدُوا الله تَوَّاباً رَحِيماً. فَلا وَرَبِّكَ لا يُؤْمِنُونَ حَتَّى يُحَكِّمُوكَ فِيما شَجَرَ بَيْنَهُمْ فِيمَا تَعَاقَدُوا عَلَيْهِ لَئِنْ أَمَاتَ الله مُحَمَّداً أَلا يَرُدُّوا هَذَا الامْرَ فِي بَنِي هَاشِمٍ ثُمَّ لا يَجِدُوا فِي أَنْفُسِهِمْ حَرَجاً مِمَّا قَضَيْتَ عَلَيْهِمْ مِنَ الْقَتْلِ أَوِ الْعَفْوِ وَيُسَلِّمُوا تَسْلِيماً.

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Ibn Azina, from Zurara or Bureyd,

(It has been narrated) from Abu Ja'far[asws] having said: 'Allah[azwj] has Addressed Amir Al-Momineen[asws] in His[azwj] Book'. I said, 'In which place?' He[asws] said: 'In His[azwj] Words [4:64] and had they, when they were unjust to themselves, come to you and asked Forgiveness from Allah and the Rasool had (also) asked Forgiveness for them, they would have found Allah Oft-returning (to Mercy), Merciful. [4:65] But no! By your Lord! They do not believe (in reality) until they make you a judge of that which has become a matter of disagreement among them, and then do not find any straitness in their hearts as to what you have decided and submit with entire submission'.[64]

8. أَحْمَدُ بْنُ مِهْرَانَ رَحِمَهُ الله عَنْ عَبْدِ الْعَظِيمِ الْحَسَنِيِّ عَنْ عَلِيِّ بْنِ أَسْبَاطٍ عَنْ عَلِيِّ بْنِ عُقْبَةَ عَنِ الْحَكَمِ بْنِ أَيْمَنَ عَنْ أَبِي بَصِيرٍ قَالَ سَأَلْتُ أَبَا عَبْدِ الله (عَلَيْهِ السَّلام) عَنْ قَوْلِ الله عَزَّ وَجَلَّ الَّذِينَ يَسْتَمِعُونَ الْقَوْلَ فَيَتَّبِعُونَ أَحْسَنَهُ إِلَى آخِرِ الايَةِ قَالَ هُمُ الْمُسَلِّمُونَ لآِلِ مُحَمَّدٍ الَّذِينَ إِذَا سَمِعُوا الْحَدِيثَ لَمْ يَزِيدُوا فِيهِ وَلَمْ يَنْقُصُوا مِنْهُ جَاءُوا بِهِ كَمَا سَمِعُوهُ.

Ahmad Bin Mihran, from Abdul Azeem Al Hassany, from Ali Bin Asbat, from Ali Bin Uqba, from Al Hakam Bin Ayman, from Abu Baseer whom said,

'I asked Abu Abdullah[asws] about the Words of Allah[azwj] Mighty and Majestic [39:18] Those who listen intently to the Word, then follow the best of it – up to the end of the Verse. He[asws] said: 'They are the submitters to the Progeny[asws] of Muhammad[saww], those who, when they hear the Hadeeth, they neither increase in it nor do they reduce from it. They come with it just as they had heard it'.[65]

96 . بَابُ أَنَّ الْوَاجِبَ عَلَى النَّاسِ بَعْدَ مَا يَقْضُونَ مَنَاسِكَهُمْ أَنْ يَأْتُوا الْإِمَامَ فَيَسْأَلُونَهُ عَنْ مَعَالِمِ دِينِهِمْ وَيُعْلِمُونَهُ وَلَايَتَهُمْ وَمَوَدَّتَهُمْ لَهُ

Chapter 96 – The Obligation upon the people, after having fulfilled their rituals (of Hajj), that they should come to the Imam[asws], so they should be asking him[asws] about the information about their Religion, and they should be letting him[asws] know of their Wilayah and their cordiality for him[asws]

1. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ ابْنِ أُذَيْنَةَ عَنِ الْفُضَيْلِ عَنْ ابي جعفر (عَلَيْهِ السَّلام) قَالَ نَظَرَ إِلَى النَّاسِ يَطُوفُونَ حَوْلَ الْكَعْبَةِ فَقَالَ هَكَذَا كَانُوا يَطُوفُونَ فِي الْجَاهِلِيَّةِ إِنَّمَا أُمِرُوا أَنْ يَطُوفُوا بِهَا ثُمَّ يَنْفِرُوا إِلَيْنَا فَيُعْلِمُونَا وَلايَتَهُمْ وَمَوَدَّتَهُمْ وَيَعْرِضُوا عَلَيْنَا نُصْرَتَهُمْ ثُمَّ قَرَأَ هَذِهِ الايَةَ فَاجْعَلْ أَفْئِدَةً مِنَ النَّاسِ تَهْوِي إِلَيْهِمْ.

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Ibn Azina, from Al Fuzayl,

(It has been narrated) from Abu Ja'far[asws], said, 'He[asws] looked at the people performing Tawaaf around the Kabah, so he[asws] said: 'This is how they used to circle around during the Pre-Islamic period. But rather, they have been Commanded that they should circle with it, then they should hasten towards us[asws] so they should let us[asws] know of their Wilayah and their cordiality, and they should present their help for us[asws]'. Then he[asws] recited this Verse [14:37] therefore make the hearts of some people yearn towards them'.[66]

2. الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ أَسْبَاطٍ عَنْ دَاوُدَ بْنِ النُّعْمَانِ عَنْ أَبِي عُبَيْدَةَ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ (عَلَيْهِ السَّلام) وَرَأَى النَّاسَ بِمَكَّةَ وَمَا يَعْمَلُونَ قَالَ فَقَالَ فِعَالٌ

كَفِعَالِ الْجَاهِلِيَّةِ أَمَا وَالله مَا أُمِرُوا بِهَذَا وَمَا أُمِرُوا إِلا أَنْ يَقْضُوا تَفَثَهُمْ وَلْيُوفُوا نُذُورَهُمْ فَيَمُرُّوا بِنَا فَيُخْبِرُونَا بِوَلايَتِهِمْ وَيَعْرِضُوا عَلَيْنَا نُصْرَتَهُمْ.

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Ali Bin Asbat, from Dawood Bin Al Na'man, from Abu Ubeyda who said,

'I heard Abu Ja'far[asws], and he[asws] saw the people at Makkah and what they were doing. So he[asws] said: 'Their deeds are like the deeds of the Pre-Islamic period. But, by Allah[azwj,] they have not been Commanded with this, and they have not been Commanded with except that they should complete their Hajj, and let them fulfil their vows. Then they should pass by us[asws] and they should inform us[asws] of their Wilayah and present their help to us[asws]'.[67]

3. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ صَالِحِ بْنِ السِّنْدِيِّ عَنْ جَعْفَرِ بْنِ بَشِيرٍ وَمُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنِ ابْنِ فَضَّالٍ جَمِيعاً عَنْ أَبِي جَمِيلَةَ عَنْ خَالِدِ بْنِ عَمَّارٍ عَنْ سَدِيرٍ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ (عَلَيْهِ السَّلام) وَهُوَ دَاخِلٌ وَأَنَا خَارِجٌ وَأَخَذَ بِيَدِي ثُمَّ اسْتَقْبَلَ الْبَيْتَ فَقَالَ يَا سَدِيرُ إِنَّمَا أُمِرَ النَّاسُ أَنْ يَأْتُوا هَذِهِ الاحْجَارَ فَيَطُوفُوا بِهَا ثُمَّ يَأْتُونَا فَيُعْلِمُونَا وَلايَتَهُمْ لَنَا وَهُوَ قَوْلُ الله وَإِنِّي لَغَفَّارٌ لِمَنْ تابَ وَآمَنَ وَعَمِلَ صالِحاً ثُمَّ اهْتَدى ثُمَّ أَوْمَأَ بِيَدِهِ إِلَى صَدْرِهِ إِلَى وَلايَتِنَا ثُمَّ قَالَ يَا سَدِيرُ فَأُرِيكَ الصَّادِّينَ عَنْ دِينِ الله ثُمَّ نَظَرَ إِلَى أَبِي حَنِيفَةَ وَسُفْيَانَ الثَّوْرِيِّ فِي ذَلِكَ الزَّمَانِ وَهُمْ حَلَقٌ فِي الْمَسْجِدِ فَقَالَ هَؤُلاءِ الصَّادُّونَ عَنْ دِينِ الله بِلا هُدًى مِنَ الله وَلا كِتَابٍ مُبِينٍ إِنَّ هَؤُلاءِ الاخَابِثَ لَوْ جَلَسُوا فِي بُيُوتِهِمْ فَجَالَ النَّاسُ فَلَمْ يَجِدُوا أَحَداً يُخْبِرُهُمْ عَنِ الله تَبَارَكَ وَتَعَالَى وَعَنْ رَسُولِهِ (صَلَّى اللهُ عَلَيْهِ وَآلِه) حَتَّى يَأْتُونَا فَنُخْبِرَهُمْ عَنِ الله تَبَارَكَ وَتَعَالَى وَعَنْ رَسُولِهِ (صَلَّى اللهُ عَلَيْهِ وَآلِه)

Ali Bin Ibrahim, from Salih Bin Al Sindy, from Ja'far Bin Bashir and Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ibn Fazzal, altogether, from Abu Jameela, from Khalid Bin Ammar, from Sadeyr who said,

'I heard Abu Ja'far[asws] and he[asws] was entering and I was exiting, and he[asws] grabbed me by my hand, then faced the House (Kabah), so he[asws] said: 'Sadeyr! But rather, the people have been Commanded that they should be coming to these rocks, so they should circle with these, then they should come to us[asws], and they should let us[asws] know of their Wilayah for us[asws], and these are the Words of Allah[azwj] [20:82] And I am Forgiving to him who repents and believes and does righteous deeds, then follows the right Guidance'. Then he[asws] gestured by his[asws] hand to his[asws] chest (and said): 'To our[asws] Wilayah'.

Then he[asws] said: 'O Sadeyr! Shall I[asws] show you the blockers from the Religion of Allah[asws]?' Then he[asws] looked towards Abu Haneefa and Sufyan Al-Sowry at that time, and they had a circle (of people) in the Masjid, so he[asws] said: 'They are the blockers from the Religion of Allah[azwj,] without any Guidance from Allah[azwj] nor any evident Book. They are the malignant ones. If they were to sit in their houses, so the people would go around, and they would not find anyone who would be informing them about Allah[azwj] Blessed

and High and about His[azwj] Rasool[saww] until they would come to us[asws]. So we[asws] would inform them about Allah[azwj] Blessed and High and about His[azwj] Rasool[saww]'.[68]

97 . بَابُ أَنَّ الْأَئِمَّةَ تَدْخُلُ الْمَلَائِكَةُ بُيُوتَهُمْ وتَطَأُ بُسُطَهُمْ وتَأْتِيهِمْ بِالْأَخْبَارِ عليهم السلام

Chapter 97 – The Imams[asws] are such that the Angels come over to them and tread their furnishings and come to them[asws] with the news

1. عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ سِنَانٍ عَنْ مِسْمَعٍ كِرْدِينٍ الْبَصْرِيِّ قَالَ كُنْتُ لا أَزِيدُ عَلَى أَكْلَةٍ بِاللَّيْلِ وَالنَّهَارِ فَرُبَّمَا اسْتَأْذَنْتُ عَلَى أَبِي عَبْدِ الله (عَلَيْهِ السَّلام) وَأَجِدُ الْمَائِدَةَ قَدْ رُفِعَتْ لَعَلِّي لا أَرَاهَا بَيْنَ يَدَيْهِ فَإِذَا دَخَلْتُ دَعَا بِهَا فَأُصِيبَ مَعَهُ مِنَ الطَّعَامِ وَلا أَتَأَذَّى بِذَلِكَ وَإِذَا عَقَّبْتُ بِالطَّعَامِ عِنْدَ غَيْرِهِ لَمْ أَقْدِرْ عَلَى أَنْ أَقِرَّ وَلَمْ أَنَمْ مِنَ النَّفْخَةِ فَشَكَوْتُ ذَلِكَ إِلَيْهِ وَأَخْبَرْتُهُ بِأَنِّي إِذَا أَكَلْتُ عِنْدَهُ لَمْ أَتَأَذَّ بِهِ فَقَالَ يَا أَبَا سَيَّارٍ إِنَّكَ تَأْكُلُ طَعَامَ قَوْمٍ صَالِحِينَ تُصَافِحُهُمُ الْمَلائِكَةُ عَلَى فُرُشِهِمْ قَالَ قُلْتُ وَيَظْهَرُونَ لَكُمْ قَالَ فَمَسَحَ يَدَهُ عَلَى بَعْضِ صِبْيَانِهِ فَقَالَ هُمْ أَلْطَفُ بِصِبْيَانِنَا مِنَّا بِهِمْ.

A number of our companions, from Ahmad Bin Muhammad, from Ibn Sinan, from Misma'a Kirdeyn Al Basry who said,

'I did not used to increase upon eating once by the night and the day. So, sometimes I would ask permission upon vising Abu Abdullah[asws], and find that perhaps the meal would have been raised and I would not see it in front of him[asws]. So when I would enter, he[asws] would call for it, so I would attain with him[asws] from the food, and I would not be harmed by that (the food at all). However, whenever I ate the food with others (people), I was not able upon settling and could not sleep due to gasses (indigestion).

So I complained of what to him[asws] and I informed him that whenever I ate with him[asws] I am not harmed by it. So he[asws] said: 'O Abu Sayyar! You are eating the food of the righteous people[asws]. Then Angels shake their hands upon their[asws] furnishings'. I said, 'And they appear to you[asws] all (Imams[asws])?' So he[asws] wiped his[asws] hands upon one of his[asws] children and he[asws] said: 'They are kinder with our[asws] children than we[asws] are with them'.[69]

2. مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ خَالِدٍ عَنْ مُحَمَّدِ بْنِ الْقَاسِمِ عَنِ الْحُسَيْنِ بْنِ أَبِي الْعَلاءِ عَنْ أَبِي عَبْدِ الله (عَلَيْهِ السَّلام) قَالَ قَالَ يَا حُسَيْنُ وَضَرَبَ بِيَدِهِ إِلَى مَسَاوِرَ فِي الْبَيْتِ مَسَاوِرُ طَالَ مَا اتَّكَتْ عَلَيْهَا الْمَلائِكَةُ وَرُبَّمَا الْتَقَطْنَا مِنْ زَغَبِهَا.

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Khalid, from Muhammad Bin Al Qasim, from Al Husayn Bin Abu Al A'ala,

(It has been narrated) from Abu Abdullah[asws] having said: 'O Husayn!' and he[asws] struck his[asws] hand to a cushion in the house, (then said): 'A cushion, the Angels having had leaned upon it for long and sometimes we[asws] tend to find their fluff (from their wings)'.[70]

3. مُحَمَّدٌ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ قَالَ حَدَّثَنِي مَالِكُ بْنُ عَطِيَّةَ الاحْمَسِيُّ عَنْ أَبِي حَمْزَةَ الثُّمَالِيِّ قَالَ دَخَلْتُ عَلَى عَلِيِّ بن الحسين (عَلَيْهِما السَّلام) فَاحْتُبِسْتُ فِي الدَّارِ سَاعَةً ثُمَّ دَخَلْتُ الْبَيْتَ وَهُوَ يَلْتَقِطُ شَيْئاً وَأَدْخَلَ يَدَهُ مِنْ وَرَاءِ السِّتْرِ فَنَاوَلَهُ مَنْ كَانَ فِي الْبَيْتِ فَقُلْتُ جُعِلْتُ فِدَاكَ هَذَا الَّذِي أَرَاكَ تَلْتَقِطُهُ أَيُّ شَيْءٍ هُوَ فَقَالَ فَضْلَةٌ مِنْ زَغَبِ الْمَلائِكَةِ نَجْمَعُهُ إِذَا خَلَّوْنَا نَجْعَلُهُ سَيْحاً لاوْلادِنَا فَقُلْتُ جُعِلْتُ فِدَاكَ وَإِنَّهُمْ لَيَأْتُونَكُمْ فَقَالَ يَا أَبَا حَمْزَةَ إِنَّهُمْ لَيُزَاحِمُونَّا عَلَى تُكَأَتِنَا.

Muhammad, from Ahmad Bin Muhammad, from Ali Bin Al Hakam who said, ‘Malik Bin Atiyya Al Ahmasy narrated to me, from Abu Hamza Al Sumaly who said,

‘I went over to Ali[asws] Bn Al-Husayn[asws], and I was withheld in the room for a while. Then I entered the room and he[asws] was picking up something and he[asws] inserted his[asws] hand from behind the curtain, and the one who was in the room took it’. So I said, ‘May I be sacrificed for you[asws]! This which I saw you[asws] pick up, which things was it?’ So he[asws] said: ‘Remnant from the fluff of the Angels. We[asws] gather it when they are around us[asws] to make it to amuse our[asws] children’. So I said, ‘May I be sacrificed for you[asws]! And they (Angels) tend to come to you[asws]?’ So he[asws] said: ‘O Abu Hamza! They tend to crowd upon our[asws] cushions’.[71]

4. مُحَمَّدٌ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ عَنْ مُحَمَّدِ بْنِ أَسْلَمَ عَنْ عَلِيِّ بْنِ أَبِي حَمْزَةَ عَنْ أَبِي الْحَسَنِ (عَلَيْهِ السَّلام) قَالَ سَمِعْتُهُ يَقُولُ مَا مِنْ مَلَكٍ يُهْبِطُهُ الله فِي أَمْرٍ مَا يُهْبِطُهُ إِلا بَدَأَ بِالامَامِ فَعَرَضَ ذَلِكَ عَلَيْهِ وَإِنَّ مُخْتَلَفَ الْمَلائِكَةِ مِنْ عِنْدِ الله تَبَارَكَ وَتَعَالَى إِلَى صَاحِبِ هَذَا الامْرِ.

Muhammad, from Muhammad Bin Al Hassan, from Muhammad Bin Aslam, from Ali Bin Abu Hamza,

from Abu Al-Hassan[asws], said, ‘I heard him[asws] saying: ‘There is none from an Angel whom Allah[azwj] Causes to descend regarding a matter what he descends for, except that he begins with the Imam[asws]. So he displays that upon him[asws], and the interchange of the Angels (their coming and going), is from the Presence of Allah[azwj] Blessed and High, to the Master[asws] of this Command’.[72]

98 . بَابُ أَنَّ الْجِنَّ يَأْتِيهِمْ فَيَسْأَلُونَهُمْ عَنْ مَعَالِمِ دِينِهِمْ ويَتَوَجَّهُونَ فِي أُمُورِهِمْ عليهم السلام

Chapter 98 – The Jinn come to them (Imams[asws]), so they are asking them[asws] about the information of their Religion, and they are betaking to their orders

1. بَعْضُ أَصْحَابِنَا عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ يَحْيَى بْنِ مُسَاوِرٍ عَنْ سَعْدٍ الاسْكَافِ قَالَ أَتَيْتُ أَبَا جَعْفَرٍ (عَلَيْهِ السَّلام) فِي بَعْضِ مَا أَتَيْتُهُ فَجَعَلَ يَقُولُ لا تَعْجَلْ حَتَّى حَمِيَتِ الشَّمْسُ عَلَيَّ وَجَعَلْتُ أَتَتَبَّعُ الافْيَاءَ فَمَا لَبِثَ أَنْ خَرَجَ عَلَيَّ قَوْمٌ كَأَنَّهُمُ الْجِرَادُ الصُّفْرُ عَلَيْهِمُ الْبُتُوتُ قَدِ انْتَهَكَتْهُمُ الْعِبَادَةُ قَالَ فَوَ الله لانْسَانِي مَا كُنْتُ فِيهِ مِنْ حُسْنِ هَيْئَةِ الْقَوْمِ فَلَمَّا دَخَلْتُ عَلَيْهِ

قَالَ لِي أَرَانِي قَدْ شَقَقْتُ عَلَيْكَ قُلْتُ أَجَلْ وَاللهِ لَقَدْ أَنْسَانِي مَا كُنْتُ فِيهِ قَوْمٌ مَرُّوا بِي لَمْ أَرَ قَوْماً أَحْسَنَ هَيْئَةً مِنْهُمْ فِي زِيِّ رَجُلٍ وَاحِدٍ كَأَنَّ أَلْوَانَهُمُ الْجَرَادُ الصُّفْرُ قَدِ انْتَهَكَتْهُمُ الْعِبَادَةُ فَقَالَ يَا سَعْدُ رَأَيْتَهُمْ قُلْتُ نَعَمْ قَالَ أُولَئِكَ إِخْوَانُكَ مِنَ الْجِنِّ قَالَ فَقُلْتُ يَأْتُونَكَ قَالَ نَعَمْ يَأْتُونَّا يَسْأَلُونَّا عَنْ مَعَالِمِ دِينِهِمْ وَحَلالِهِمْ وَحَرَامِهِمْ.

Some of our companions, from Muhammad Bin Ali, from Yahya Bin Musawir, from Sa'ad Al Iskaf who said,

'I went over to Abu Ja'far[asws] regarding some of what I used to go to him[asws] for, so he[asws] went on to say: 'Not now', until the sun was very hot upon me, and I went to follow the shades. So, it was not long before there came out to me a group, as if they were locusts, there being paleness upon them, slim, the worship having affected them. So, by Allah[azwj,] I had never been so awed by the beauty of the group.

So when I went over to him[asws], he[asws] said to me: 'I[asws] see that I[asws] have been difficult upon you'. I said, 'Yes, by Allah[azwj!] It had comforted me what I was in, by a group which passed by me. I have never seen a people more beautiful in awe than them in uniform like one man, as if their colours were like the locusts, the paleness due to the worship having had affected them'. So he[asws] said: 'O Sa'd! You saw them?' I said, 'Yes'. He[asws] said: 'They are your brethren from the Jinn'. So I said, 'They come to you[asws]?' He[asws] said: 'They do come to us[asws], asking us[asws] about the information of their Religion, and their Permissible and their Prohibitions'.[73]

2. عَلِيُّ بْنُ مُحَمَّدٍ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ عَلِيِّ بْنِ حَسَّانَ عَنْ إِبْرَاهِيمَ بْنِ إِسْمَاعِيلَ عَنِ ابْنِ جَبَلٍ عَنْ أَبِي عَبْدِ اللهِ (عَلَيْهِ السَّلام) قَالَ كُنَّا بِبَابِهِ فَخَرَجَ عَلَيْنَا قَوْمٌ أَشْبَاهُ الزُّطِّ عَلَيْهِمْ أُزُرٌ وَأَكْسِيَةٌ فَسَأَلْنَا أَبَا عَبْدِ اللهِ (عَلَيْهِ السَّلام) عَنْهُمْ فَقَالَ هَؤُلاءِ إِخْوَانُكُمْ مِنَ الْجِنِّ.

Ali Bin Muhammad, from Sahl Bin Ziyad, from Ali Bn Hassan, from Ibrahim Bin Ismail, from bn Jabal,

(It has been narrated) from Abu Abdullah[asws] having said: 'We were at his[asws] door, so a group came out to us resembling the gypsies. Upon them were loincloths and a covering. So we asked Abu Abdullah[asws] about them, and he[asws] said: 'They are your brethren from the Jinn'.[74]

3. أَحْمَدُ بْنُ إِدْرِيسَ وَمُحَمَّدُ بْنُ يَحْيَى عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْكُوفِيِّ عَنِ ابْنِ فَضَّالٍ عَنْ بَعْضِ أَصْحَابِنَا عَنْ سَعْدٍ الاسْكَافِ قَالَ أَتَيْتُ أَبَا جَعْفَرٍ (عَلَيْهِ السَّلام) أُرِيدُ الاذْنَ عَلَيْهِ فَإِذَا رِحَالُ إِبِلٍ عَلَى الْبَابِ مَصْفُوفَةٌ وَإِذَا الاصْوَاتُ قَدِ ارْتَفَعَتْ ثُمَّ خَرَجَ قَوْمٌ مُعْتَمِّينَ بِالْعَمَائِمِ يُشْبِهُونَ الزُّطَّ قَالَ فَدَخَلْتُ عَلَى ابي جعفر (عَلَيْهِ السَّلام) فَقُلْتُ جُعِلْتُ فِدَاكَ أَبْطَأَ إِذْنُكَ عَلَيَّ الْيَوْمَ وَرَأَيْتُ قَوْماً خَرَجُوا عَلَيَّ مُعْتَمِّينَ بِالْعَمَائِمِ فَأَنْكَرْتُهُمْ فَقَالَ أَ وَتَدْرِي مَنْ أُولَئِكَ يَا سَعْدُ قَالَ قُلْتُ لا قَالَ فَقَالَ أُولَئِكَ إِخْوَانُكُمْ مِنَ الْجِنِّ يَأْتُونَّا فَيَسْأَلُونَّا عَنْ حَلالِهِمْ وَحَرَامِهِمْ وَمَعَالِمِ دِينِهِمْ.

Ahmad Bin Idrees and Muhammad Bn Yahya, from Al Hassan Bin Ali Al Kufy, from Ibn Fazzal, from one of our comanions, from Sa'd Al Askaf who said,

‘I went over to Abu Ja’far[asws] wanting the permission to see him[asws], so there were riding camels upon the door in a row, and their voices were raised. Then there came out a group turbaned with the turbans resembling the gypsies.

He (the narrator) said, ‘So I went over to Abu Ja’far[asws], and I said, ‘May I be sacrificed for you[asws]! Your[asws] permission was delayed upon me today, and I saw a group coming out to me turbaned with the turbans, but I could not recognise them’. So he[asws] said: ‘And do you know who they are, O Sa’ad?’ I said, ‘No’. So he[asws] said: ‘They are your brethren from the Jinn. They come to us[asws], and they ask us about their Permissible and their Prohibitions and the information of their Religion’.[75]

4. مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ إِبْرَاهِيمَ بْنِ أَبِي الْبِلادِ عَنْ سَدِيرٍ الصَّيْرَفِيِّ قَالَ أَوْصَانِي أَبُو جَعْفَرٍ (عَلَيْهِ السَّلام) بِحَوَائِجَ لَهُ بِالْمَدِينَةِ فَخَرَجْتُ فَبَيْنَا أَنَا بَيْنَ فَجِّ الرَّوْحَاءِ عَلَى رَاحِلَتِي إِذَا إِنْسَانٌ يَلْوِي ثَوْبَهُ قَالَ فَمِلْتُ إِلَيْهِ وَظَنَنْتُ أَنَّهُ عَطْشَانُ فَنَاوَلْتُهُ الادَاوَةَ فَقَالَ لِي لا حَاجَةَ لِي بِهَا وَنَاوَلَنِي كِتَاباً طِينُهُ رَطْبٌ قَالَ فَلَمَّا نَظَرْتُ إِلَى الْخَاتَمِ إِذَا خَاتَمُ ابي جعفر (عَلَيْهِ السَّلام) فَقُلْتُ مَتَى عَهْدُكَ بِصَاحِبِ الْكِتَابِ قَالَ السَّاعَةَ وَإِذَا فِي الْكِتَابِ أَشْيَاءُ يَأْمُرُنِي بِهَا ثُمَّ الْتَفَتُّ فَإِذَا لَيْسَ عِنْدِي أَحَدٌ قَالَ ثُمَّ قَدِمَ أَبُو جَعْفَرٍ (عَلَيْهِ السَّلام) فَلَقِيتُهُ فَقُلْتُ جُعِلْتُ فِدَاكَ رَجُلٌ أَتَانِي بِكِتَابِكَ وَطِينُهُ رَطْبٌ فَقَالَ يَا سَدِيرُ إِنَّ لَنَا خَدَماً مِنَ الْجِنِّ فَإِذَا أَرَدْنَا السُّرْعَةَ بَعَثْنَاهُمْ.

وَفِي رِوَايَةٍ أُخْرَى قَالَ إِنَّ لَنَا أَتْبَاعاً مِنَ الْجِنِّ كَمَا أَنَّ لَنَا أَتْبَاعاً مِنَ الانْسِ فَإِذَا أَرَدْنَا أَمْراً بَعَثْنَاهُمْ.

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Ibrahim Bin Abu Al Balad, from Sadeyr Al Sayrafi who said,

‘Abu Ja’far[asws] ordered me to deal with a need of his[asws] at Al-Medina, so I went out. So while I was between Fajj Al-Raeha upon my ride, when a person waved his cloth at me. So I inclined towards him and thought that he is thirsty. So I gave him the drinking cup, but he said to me, ‘There is no need for me with it’, and he gave me a letters, the ink of which was still wet.

He (the narrator) said, ‘So when I looked at the seal, it was the seal of Abu Ja’far[asws]’. So I said, ‘When did he[asws], the owner of the letter pact with you?’ He said, ‘Just now’. And there were things in the letter instructing me with these. Then I turned around, but there was no one in my presence.

Then I proceeded to Abu Ja’far[asws] and met up with him[asws], and I said to him[asws], ‘A man came over to me with your[asws] letter and its ink was still wet’. So he[asws] said: ‘O Sadeyr! For us there are servants from the Jinn. So whenever we[asws] intend the quickness, we[asws] send them’.

And in another report, he[asws] said: ‘For us[asws] there are followers from the Jinn just as there are followers from the human beings. So, whenever we[asws] intend a matter, we[asws] send them’.[76]

5. عَلِيُّ بْنُ مُحَمَّدٍ وَمُحَمَّدُ بْنُ الْحَسَنِ عَنْ سَهْلِ بْنِ زِيَادٍ عَمَّنْ ذَكَرَهُ عَنْ مُحَمَّدِ بْنِ جَحْرَشٍ قَالَ حَدَّثَتْنِي حَكِيمَةُ بِنْتُ مُوسَى قَالَتْ رَأَيْتُ الرِّضَا (عَلَيْهِ السَّلام) وَاقِفاً عَلَى بَابِ بَيْتِ

الْخَطَبِ وَهُوَ يُنَاجِي وَلَسْتُ أَرَى أَحَداً فَقُلْتُ يَا سَيِّدِي لِمَنْ تُنَاجِي فَقَالَ هَذَا عَامِرٌ الزَّهْرَائِيُّ أَتَانِي يَسْأَلُنِي وَيَشْكُو إِلَيَّ فَقُلْتُ يَا سَيِّدِي أُحِبُّ أَنْ أَسْمَعَ كَلامَهُ فَقَالَ لِي إِنَّكَ إِنْ سَمِعْتِ بِهِ حُمِمْتِ سَنَةً فَقُلْتُ يَا سَيِّدِي أُحِبُّ أَنْ أَسْمَعَهُ فَقَالَ لِيَ اسْمَعِي فَاسْتَمَعْتُ فَسَمِعْتُ شِبْهَ الصَّفِيرِ وَرَكِبَتْنِيَ الْحُمَّى فَحُمِمْتُ سَنَةً.

Ali Bin Muhammad, and Muhammad Bin Al Hassan from Sahl Bin Ziyad, from the one who mentioned it, from Muhammad Bin Jahrash who said, 'Hakeema Bint Musa narrated to me saying,

'I saw Al-Reza[asws] pausing upon the door of Al-Hatab and he[asws] was whispering and I couldn't see anyone (else). So I said, 'O my Master[asws]! Whom are you[asws] whispering to?' So he[asws] said: 'This is Aamir Al-Zahraby (a Jinn). He has come to me[asws] to ask me[asws] and complain to me'. So I said, 'My Master[asws]! I would love to hear his speech'. So he[asws] said to me: 'You, if you were to listen to it, would have fever for a year'. So I said, 'O my Master[asws]! I would love to hear him'. So he[asws] said to me: 'Listen'. So I listened intently, and I heard (a sound) resembling the whistle, and the fever overcame me, and I was feverish for a year'.[77]

6. مُحَمَّدُ بْنُ يَحْيَى وَأَحْمَدُ بْنُ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ عَنْ إِبْرَاهِيمَ بْنِ هَاشِمٍ عَنْ عَمْرِو بْنِ عُثْمَانَ عَنْ إِبْرَاهِيمَ بْنِ أَيُّوبَ عَنْ عَمْرِو بْنِ شِمْرٍ عَنْ جَابِرٍ عَنْ ابي جعفر (عَلَيْهِ السَّلام) قَالَ بَيْنَا أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلام) عَلَى الْمِنْبَرِ إِذْ أَقْبَلَ ثُعْبَانٌ مِنْ نَاحِيَةِ بَابٍ مِنْ أَبْوَابِ الْمَسْجِدِ فَهَمَّ النَّاسُ أَنْ يَقْتُلُوهُ فَأَرْسَلَ أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلام) أَنْ كُفُّوا فَكَفُّوا وَأَقْبَلَ الثُّعْبَانُ يَنْسَابُ حَتَّى انْتَهَى إِلَى الْمِنْبَرِ فَتَطَاوَلَ فَسَلَّمَ عَلَى أَمِيرِ الْمُؤْمِنِينَ (عَلَيْهِ السَّلام) فَأَشَارَ أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلام) إِلَيْهِ أَنْ يَقِفَ حَتَّى يَفْرُغَ مِنْ خُطْبَتِهِ وَلَمَّا فَرَغَ مِنْ خُطْبَتِهِ أَقْبَلَ عَلَيْهِ فَقَالَ مَنْ أَنْتَ فَقَالَ عَمْرُو بْنُ عُثْمَانَ خَلِيفَتِكَ عَلَى الْجِنِّ وَإِنَّ أَبِي مَاتَ وَأَوْصَانِي أَنْ آتِيَكَ فَأَسْتَطْلِعَ رَأْيَكَ وَقَدْ أَتَيْتُكَ يَا أَمِيرَ الْمُؤْمِنِينَ فَمَا تَأْمُرُنِي بِهِ وَمَا تَرَى فَقَالَ لَهُ أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلام) أُوصِيكَ بِتَقْوَى الله وَأَنْ تَنْصَرِفَ فَتَقُومَ مَقَامَ أَبِيكَ فِي الْجِنِّ فَإِنَّكَ خَلِيفَتِي عَلَيْهِمْ قَالَ فَوَدَّعَ عَمْرٌو أَمِيرَ الْمُؤْمِنِينَ وَانْصَرَفَ فَهُوَ خَلِيفَتُهُ عَلَى الْجِنِّ فَقُلْتُ لَهُ جُعِلْتُ فِدَاكَ فَيَأْتِيكَ عَمْرٌو وَذَاكَ الْوَاجِبُ عَلَيْهِ قَالَ نَعَمْ.

Muhammad Bin Yahya and Ahmad Bin Muhammad, from Muhammad Bin Al Hassan, from Ibrahim Bin Hashim, from Amro Bin Usman, from Ibrahim Bin Ayoub, from Amro Bin Shimr, from Jabir,

(It has been narrated) from Abu Ja'far[asws] having said: 'While Amir Al-Momineen[asws] was upon the Pulpit, a snake came over from the direction of a door from the doors of the Masjid. So the people thought of killing it, but Amir Al-Momineen[asws] sent a message that they should refrain. So they refrained, and the snake glided until it ended up to the Pulpit, and stood elongated and greeted upon Amir Al-Momineen[asws]. But, Amir Al-

Momineen[asws] gestured towards it that it should pause until he[asws] is free from his[asws] sermon.

And when he[asws] was free from his[asws] sermon, he[asws] turned towards it and he[asws] said: 'Who are you?' So it said, 'Amro Bin Usman, your Caliph upon the Jinn, and that my father died and bequeathed me that I should come over to you and find out your[asws] view, and so I have come to you, O Amir Al-Momineen[asws]! So what are you[asws] ordering me with, and what is your[asws] view?'

So Amir Al-Momineen[asws] said to it: 'I[asws] command you with the fear of Allah[azwj,] and when you leave, so you should stand in the place of your father among the Jinn, for you are (now) my[asws] Caliph upon them'. So Amro bade farewell to Amir Al-Momineen[asws] and left, and he was his[asws] Caliph upon the Jinn'.

So I said to him[asws], 'May I be sacrificed for you[asws]! So does Amro come to you, and is that An Obligation upon him?' He[asws] said: 'Yes'.[78]

7. عَلِيُّ بْنُ مُحَمَّدٍ عَنْ صَالِحِ بْنِ أَبِي حَمَّادٍ عَنْ مُحَمَّدِ بْنِ أُورَمَةَ عَنْ أَحْمَدَ بْنِ النَّضْرِ عَنِ النُّعْمَانِ بْنِ بَشِيرٍ قَالَ كُنْتُ مُزَامِلاً لِجَابِرِ بْنِ يَزِيدَ الْجُعْفِيِّ فَلَمَّا أَنْ كُنَّا بِالْمَدِينَةِ دَخَلَ عَلَى ابي جعفر (عَلَيْهِ السَّلام) فَوَدَّعَهُ وَخَرَجَ مِنْ عِنْدِهِ وَهُوَ مَسْرُورٌ حَتَّى وَرَدْنَا الاخَيْرِجَةَ أَوَّلَ مَنْزِلٍ نَعْدِلُ مِنْ فَيْدَ إِلَى الْمَدِينَةِ يَوْمَ جُمُعَةٍ فَصَلَّيْنَا الزَّوَالَ فَلَمَّا نَهَضَ بِنَا الْبَعِيرُ إِذَا أَنَا بِرَجُلٍ طُوَالٍ آدَمَ مَعَهُ كِتَابٌ فَنَاوَلَهُ جَابِراً فَتَنَاوَلَهُ فَقَبَّلَهُ وَوَضَعَهُ عَلَى عَيْنَيْهِ وَإِذَا هُوَ مِنْ مُحَمَّدِ بْنِ عَلِيٍّ إِلَى جَابِرِ بْنِ يَزِيدَ وَعَلَيْهِ طِينٌ أَسْوَدُ رَطْبٌ فَقَالَ لَهُ مَتَى عَهْدُكَ بِسَيِّدِي فَقَالَ السَّاعَةَ فَقَالَ لَهُ قَبْلَ الصَّلاةِ أَوْ بَعْدَ الصَّلاةِ فَقَالَ بَعْدَ الصَّلاةِ فَفَكَّ الْخَاتَمَ وَأَقْبَلَ يَقْرَؤُهُ وَيَقْبِضُ وَجْهَهُ حَتَّى أَتَى عَلَى آخِرِهِ ثُمَّ أَمْسَكَ الْكِتَابَ فَمَا رَأَيْتُهُ ضَاحِكاً وَلا مَسْرُوراً حَتَّى وَافَى الْكُوفَةَ فَلَمَّا وَافَيْنَا الْكُوفَةَ لَيْلاً بِتُّ لَيْلَتِي فَلَمَّا أَصْبَحْتُ أَتَيْتُهُ إِعْظَاماً لَهُ فَوَجَدْتُهُ قَدْ خَرَجَ عَلَيَّ وَفِي عُنُقِهِ كِعَابٌ قَدْ عَلَّقَهَا وَقَدْ رَكِبَ قَصَبَةً وَهُوَ يَقُولُ أَجِدُ مَنْصُورَ بْنَ جُمْهُورٍ أَمِيراً غَيْرَ مَأْمُورٍ وَأَبْيَاتاً مِنْ نَحْوِ هَذَا فَنَظَرَ فِي وَجْهِي وَنَظَرْتُ فِي وَجْهِهِ فَلَمْ يَقُلْ لِي شَيْئاً وَلَمْ أَقُلْ لَهُ وَأَقْبَلْتُ أَبْكِي لِمَا رَأَيْتُهُ وَاجْتَمَعَ عَلَيَّ وَعَلَيْهِ الصِّبْيَانُ وَالنَّاسُ وَجَاءَ حَتَّى دَخَلَ الرَّحَبَةَ وَأَقْبَلَ يَدُورُ مَعَ الصِّبْيَانِ وَالنَّاسُ يَقُولُونَ جُنَّ جَابِرُ بْنُ يَزِيدَ جُنَّ فَوَ الله مَا مَضَتِ الايَّامُ حَتَّى وَرَدَ كِتَابُ هِشَامِ بْنِ عَبْدِ الْمَلِكِ إِلَى وَالِيهِ أَنِ انْظُرْ رَجُلاً يُقَالُ لَهُ جَابِرُ بْنُ يَزِيدَ الْجُعْفِيُّ فَاضْرِبْ عُنُقَهُ وَابْعَثْ إِلَيَّ بِرَأْسِهِ فَالْتَفَتَ إِلَى جُلَسَائِهِ فَقَالَ لَهُمْ مَنْ جَابِرُ بْنُ يَزِيدَ الْجُعْفِيُّ قَالُوا أَصْلَحَكَ الله كَانَ رَجُلاً لَهُ عِلْمٌ وَفَضْلٌ وَحَدِيثٌ وَحَجَّ فَجُنَّ وَهُوَ ذَا فِي الرَّحَبَةِ مَعَ الصِّبْيَانِ عَلَى الْقَصَبِ يَلْعَبُ مَعَهُمْ قَالَ فَأَشْرَفَ عَلَيْهِ فَإِذَا هُوَ مَعَ الصِّبْيَانِ يَلْعَبُ عَلَى الْقَصَبِ فَقَالَ الْحَمْدُ لله الَّذِي عَافَانِي مِنْ قَتْلِهِ قَالَ وَلَمْ تَمْضِ الايَّامُ حَتَّى دَخَلَ مَنْصُورُ بْنُ جُمْهُورٍ الْكُوفَةَ وَصَنَعَ مَا كَانَ يَقُولُ جَابِرٌ.

Ali Bin Muhammad, from Salih Bin Abu Hammad, from Muhammad Bin Awrama, from Ahmad Bin Al Nazar, from Al Noman Bin Bashir who said,

‘I was a travel companion of Jabir Bin Yazeed Al-Ju’fy. So when we were in Al-Medina, we went over to Abu Ja’far[asws]. Then we bade him[asws] farewell and went out from him[asws], and he was cheerful until we came to Al-Akhirjat, it being the first stop we encamped at, from Fayd to Al-Medina, on the day of Friday. So we prayed the midday Salat. So when the camel rose with us, I found that I was with a tall brown man, with him was a letter. So, he gave it to Jabir and Jabir took it, and kissed it and place it upon his eyes, and it was from Muhammad Bin Ali[asws] to Jabir Bin Yazeed, and its black ink was still wet.

So he said to him, ‘When did my Master[asws] pact with you?’ So he said, ‘Just now’. So he said to him, ‘Before the Salat or after the Salat?’ So he said, ‘After the Salat’. So he broke the seal and started reading it and his face strained until he came to the end of it. Then he withheld the letter, and I did not see him laugh nor cheerful until we came to Al-Kufa. So when we arrived at Al-Kufa, it was night. So I slept my night, and when it was the morning I went over to him, determined for it, but I found him to have come out to me, and in his neck were ankle bones handing upon it, and he was riding upon reeds and he was saying, ‘I find Mansour Bin Jamhour as an Emir without followers’, and couplets approximate to these.

So I looked at his face and kept on looking at his face, but he did not say anything to me, and I did not speak to him, and I turned around crying due to what I saw him in, and the children and people gathered around me and around him. And he went until he entered Al-Rahba, and he went on in circles along with the children, and the people were saying, ‘Jabir Bin Yazeed has gone mad’.

So, by Allah[azwj], not many days had passed by until there came a letter of Hisham Bin Abdul Malik (the Caliph) to his governor, ‘Look for a man call Jabir Bin Yazeed Al-Ju’fy, and strike off his neck, and send his neck to me’. So he (the governor) turned around to his gatherers and said to them, ‘Who is Jabir Bin Yazeed Al-Ju’fy?’ They said, ‘May Allah[azwj] Keep you well! He used to be a man who had knowledge for him and merits, and Ahadeeth, and (performance of) Hajj. But he went mad, and he is that one in Al-Rahba along with the children, upon the reeds, playing with them’.

He (the narrator) said, ‘So he (the governor) looked at him, and there he was, playing along with the children upon the reeds. So he said, ‘The Praise is for Allah[azwj] Who Excused me from killing him’.

He (the narrator) said, ‘And not many days had passed by until Mansour Bin Jamhour (the governor) entered Al-Kufa and did what Jabir was saying’.[79]

99 . بَابٌ فِي الْأَئِمَّةِ عليهم السلام أَنَّهُمْ إِذَا ظَهَرَ أَمْرُهُمْ حَكَمُوا بِحُكْمِ دَاوُدَ وآلِ دَاوُدَ ولَايَسْأَلُونَ الْبَيِّنَةَ، عَلَيْهِمُ السَّلَامُ والرَّحْمَةُ والرِّضْوَانُ

Chapter 99 – Regarding the Imams[asws] that they[asws], when their[asws] command appears, they[asws] would be judging by the judgment of Dawoodas and the Progeny of Dawoodas, and

they[asws] would not be asking for the proof, upon them[asws] be the greetings, and the Mercy, and the (Divine) Pleasure.

1. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ مَنْصُورٍ عَنْ فَضْلٍ الاعْوَرِ عَنْ أَبِي عُبَيْدَةَ الْحَذَّاءِ قَالَ كُنَّا زَمَانَ ابي جعفر (عَلَيْهِ السَّلام) حِينَ قُبِضَ نَتَرَدَّدُ كَالْغَنَمِ لا رَاعِيَ لَهَا فَلَقِينَا سَالِمَ بْنَ أَبِي حَفْصَةَ فَقَالَ لِي يَا أَبَا عُبَيْدَةَ مَنْ إِمَامُكَ فَقُلْتُ أَئِمَّتِي آلُ مُحَمَّدٍ فَقَالَ هَلَكْتَ وَأَهْلَكْتَ أَ مَا سَمِعْتُ أَنَا وَأَنْتَ أَبَا جَعْفَرٍ (عَلَيْهِ السَّلام) يَقُولُ مَنْ مَاتَ وَلَيْسَ عَلَيْهِ إِمَامٌ مَاتَ مِيتَةً جَاهِلِيَّةً فَقُلْتُ بَلَى لَعَمْرِي وَلَقَدْ كَانَ قَبْلَ ذَلِكَ بِثَلاثٍ أَوْ نَحْوِهَا دَخَلْتُ عَلَى أَبِي عَبْدِ الله (عَلَيْهِ السَّلام) فَرَزَقَ الله الْمَعْرِفَةَ فَقُلْتُ لابِي عَبْدِ الله (عَلَيْهِ السَّلام) إِنَّ سَالِماً قَالَ لِي كَذَا وَكَذَا قَالَ فَقَالَ يَا أَبَا عُبَيْدَةَ إِنَّهُ لا يَمُوتُ مِنَّا مَيِّتٌ حَتَّى يُخَلِّفَ مِنْ بَعْدِهِ مَنْ يَعْمَلُ بِمِثْلِ عَمَلِهِ وَيَسِيرُ بِسِيرَتِهِ وَيَدْعُو إِلَى مَا دَعَا إِلَيْهِ يَا أَبَا عُبَيْدَةَ إِنَّهُ لَمْ يُمْنَعْ مَا أُعْطِيَ دَاوُدَ أَنْ أُعْطِيَ سُلَيْمَانَ ثُمَّ قَالَ يَا أَبَا عُبَيْدَةَ إِذَا قَامَ قَائِمُ آلِ مُحَمَّدٍ (صَلَّى اللهُ عَلَيْهِ وَآلِه) حَكَمَ بِحُكْمِ دَاوُدَ وَسُلَيْمَانَ لا يَسْأَلُ بَيِّنَةً.

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Mansour, from Fazl Al Awry, from Abu Ubeyda Al Haza'a who said,

'We were in the time period when Abu Ja'far[asws] passed away. We were wavering like the sheep with no shepherd for them. So we met Salim Bin Abu Hafsa, and he said to me, 'O Abu Ubeyda! Who is your Imam[asws]?' So I said, 'My Imams[asws] are the Progeny[asws] of Muhammad[saww]'. So he said, 'You are destroyed and will cause others to be destroyed. Did I and you not hear Abu Ja'far[asws] saying: 'The one who dies and there isn't an Imam[asws] over him, died the death of the Pre-Islamic period?' So I said, 'Yes, by my life'.

And that had been three days before I went over to Abu Abdullah[asws], and Allah[azwj] Graced me with the recognition. So I said to Abu Abdullah[asws], 'Salim said to me, such and such'. So he[asws] said: 'O Abu Ubeyda! It is such that he[asws] does not die from us[asws], and dying one, until there replaces him[asws] from after him[asws], the one[asws] who does similar to his[asws] deeds, and by a way of his[asws] ways, and calls to what he[asws] used to call to.

O Abu Ubeyda! It was not prevented, what was Given to Dawoodas that it be Given to Suleymanas'. Then he[asws] said: 'When the Qaim[asws] of the Progeny[asws] Muhammad[saww] rises, he[asws] would judge by the judgment of Dawoodas and Suleyman[asws], not asking for proof'.[80]

2. مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ أَبَانٍ قَالَ سَمِعْتُ أَبَا عَبْدِ الله (عَلَيْهِ السَّلام) يَقُولُ لا تَذْهَبُ الدُّنْيَا حَتَّى يَخْرُجَ رَجُلٌ مِنِّي يَحْكُمُ بِحُكُومَةِ آلِ دَاوُدَ وَلا يَسْأَلُ بَيِّنَةً يُعْطِي كُلَّ نَفْسٍ حَقَّهَا.

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Sinan, from Aban who said,

‘I heard Abu Abdullah[asws] saying: ‘The world will not go away until there comes out a man from me[asws], judging by the judgment of the Progeny of Dawoodas, and not asking for proof, giving every soul its right’.[81]

3. مُحَمَّدٌ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مَحْبُوبٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ عَمَّارٍ السَّابَاطِيِّ قَالَ قُلْتُ لابِي عَبْدِ الله (عَلَيْهِ السَّلام) بِمَا تَحْكُمُونَ إِذَا حَكَمْتُمْ قَالَ بِحُكْمِ الله وَحُكْمِ دَاوُدَ فَإِذَا وَرَدَ عَلَيْنَا الشَّيْءُ الَّذِي لَيْسَ عِنْدَنَا تَلَقَّانَا بِهِ رُوحُ الْقُدُسِ.

Muhammad, from Ahmad Bin Muhammad, from Ibn Mahboub, from Hisham Bin Salim, from Ammar Al Sabbaty who said,

‘I said to Abu Abdullah[asws], ‘With what are you[asws] judging with when you[asws] are judging?’ He[asws] said: ‘By the Judgment of Dawoodas. So when the thing is referred to us[asws] which isn’t with us[asws], we[asws] receive it by the Holy Spirit’.[82]

4. مُحَمَّدُ بْنُ أَحْمَدَ عَنْ مُحَمَّدِ بْنِ خَالِدٍ عَنِ النَّضْرِ بْنِ سُوَيْدٍ عَنْ يَحْيَى الْحَلَبِيِّ عَنْ عِمْرَانَ بْنِ أَعْيَنَ عَنْ جُعَيْدٍ الْهَمْدَانِيِّ عَنْ عَلِيِّ بن الحسين (عَلَيْهِما السَّلام) قَالَ سَأَلْتُهُ بِأَيِّ حُكْمٍ تَحْكُمُونَ قَالَ حُكْمِ آلِ دَاوُدَ فَإِنْ أَعْيَانَا شَيْءٌ تَلَقَّانَا بِهِ رُوحُ الْقُدُسِ.

Muhammad Bin Ahmad, from Muhammad Bin Khalid, from Al Nazar Bin Suweyd, from Yahya Al Halby, from Imran Bin Ayn, from Jueyd Al Hamdany,

(It has been narrated) from Ali[asws] Bin Al-Husayn[asws], said, ‘I asked him[asws], ‘With which Judgment are you[asws] judging?’ He[asws] said: ‘Judgment of the Progeny of Dawoodas. So if something isn’t with us[asws], we[asws] receive it by the Holy Spirit’.[83]

5. أَحْمَدُ بْنُ مِهْرَانَ رَحِمَهُ الله عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنِ ابْنِ مَحْبُوبٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ عَمَّارٍ السَّابَاطِيِّ قَالَ قُلْتُ لابِي عَبْدِ الله (عَلَيْهِ السَّلام) مَا مَنْزِلَةُ الائِمَّةِ قَالَ كَمَنْزِلَةِ ذِي الْقَرْنَيْنِ وَكَمَنْزِلَةِ يُوشَعَ وَكَمَنْزِلَةِ آصَفَ صَاحِبِ سُلَيْمَانَ قَالَ فَبِمَا تَحْكُمُونَ قَالَ بِحُكْمِ الله وَحُكْمِ آلِ دَاوُدَ وَحُكْمِ مُحَمَّدٍ (صَلَّى اللهُ عَلَيْهِ وَآلِه) وَيَتَلَقَّانَا بِهِ رُوحُ الْقُدُسِ.

Ahmad Bin Mihran, from Muhammad Bin Ali, from Ibn Mahboub, from Hisham Bin Salim, from Ammar Al Sabaty who said,

‘I said to Abu Abdullah[asws], ‘What is the status of the Imams[asws]?’ He[asws] said: ‘Like the status of Zulqarnaynas, and like the status of Yoshuaas, and like the status of Asifas, companion of Suleymenas’.

He (the narrator) said, ‘So with what are you[asws] all (Imams[asws]) judging?’ He[asws] said: ‘By the Judgment of Allah[azwj], and judgment of the Progeny of Dawoodas, and judgment of Muhammad[saww], and we[asws] receive it by the Holy Spirit’. [84]

100 . بَابُ أَنَّ مُسْتَقَى الْعِلْمِ مِنْ بَيْتِ آلِ مُحَمَّدٍ عليهم السلام

Chapter 100 – The Knowledge is derived from the Houshold of the Progeny[asws] of Muhammad[saww]

1. عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مَحْبُوبٍ قَالَ حَدَّثَنَا يَحْيَى بْنُ عَبْدِ اللهِ أَبِي الْحَسَنِ صَاحِبُ الدَّيْلَمِ قَالَ سَمِعْتُ جَعْفَرَ بْنَ مُحَمَّدٍ (عَلَيْهِما السَّلام) يَقُولُ وَعِنْدَهُ أُنَاسٌ مِنْ أَهْلِ الْكُوفَةِ عَجَباً لِلنَّاسِ أَنَّهُمْ أَخَذُوا عِلْمَهُمْ كُلَّهُ عَنْ رَسُولِ اللهِ (صَلَّى اللهُ عَلَيْهِ وَآلِهِ) فَعَمِلُوا بِهِ وَاهْتَدَوْا وَيَرَوْنَ أَنَّ أَهْلَ بَيْتِهِ لَمْ يَأْخُذُوا عِلْمَهُ وَنَحْنُ أَهْلُ بَيْتِهِ وَذُرِّيَّتُهُ فِي مَنَازِلِنَا نَزَلَ الْوَحْيُ وَمِنْ عِنْدِنَا خَرَجَ الْعِلْمُ إِلَيْهِمْ أَ فَيَرَوْنَ أَنَّهُمْ عَلِمُوا وَاهْتَدَوْا وَجَهِلْنَا نَحْنُ وَضَلَلْنَا إِنَّ هَذَا لَمُحَالٌ.

A number of our companions, from Ahmad Bin Muhammad, from Ibn Mahboub who said, ‘Yahya Bin Abdullah Abu Al Hassan Sahib Al Daylam said,

‘I heard Ja’far Bin Muhammad[asws] saying, and in his[asws] presence were people from the inhabitants of Al-Kufa: ‘I[asws] am astounded at the people. They are taking their knowledge, all of it as being from Rasool-Allah[saww], and they are acting by it, and are guiding, and they are reporting that the People[asws] of his[saww] Household are not taking his[saww] knowledge, and we[asws] are the People[asws] of his[saww] Household, and his[saww] offspring. In our[asws] Household did the Revelation descend, and from us[asws] did the knowledge come out to them. Are they reporting that they are knowing and are being guided, and we[asws] are ignorant and straying? This is impossible!’[85]

2. عَلِيُّ بْنُ مُحَمَّدِ بْنِ عَبْدِ اللهِ عَنْ إِبْرَاهِيمَ بْنِ إِسْحَاقَ الاحْمَرِ عَنْ عَبْدِ اللهِ بْنِ حَمَّادٍ عَنْ صَبَّاحٍ الْمُزَنِيِّ عَنِ الْحَارِثِ بْنِ حَصِيرَةَ عَنِ الْحَكَمِ بْنِ عُتَيْبَةَ قَالَ لَقِيَ رَجُلٌ الْحُسَيْنَ بن علي (عَلَيْهِما السَّلام) بِالثَّعْلَبِيَّةِ وَهُوَ يُرِيدُ كَرْبَلاءَ فَدَخَلَ عَلَيْهِ فَسَلَّمَ عَلَيْهِ فَقَالَ لَهُ الْحُسَيْنُ (عَلَيْهِ السَّلام) مِنْ أَيِّ الْبِلادِ أَنْتَ قَالَ مِنْ أَهْلِ الْكُوفَةِ قَالَ أَمَا وَاللهِ يَا أَخَا أَهْلِ الْكُوفَةِ لَوْ لَقِيتُكَ بِالْمَدِينَةِ لارَيْتُكَ أَثَرَ جَبْرَئِيلَ (عَلَيْهِ السَّلام) مِنْ دَارِنَا وَنُزُولِهِ بِالْوَحْيِ عَلَى جَدِّي يَا أَخَا أَهْلِ الْكُوفَةِ أَ فَمُسْتَقَى النَّاسِ الْعِلْمَ مِنْ عِنْدِنَا فَعَلِمُوا وَجَهِلْنَا هَذَا مَا لا يَكُونُ.

Ali Bin Muhammad Bin Abdullah, from Ibrahim Bin Is’haq Al Ahmar, from Abdullah Bin Hammad, from Sabbah Al Muzany, from Al Hari Bin Haseyra, from Al Hakam Bin Uteyba who said,

‘A man met up with Al-Husayn Bin Ali[asws] at Salbiyya and he[asws] was intending Karbala. So he went over to him[asws], and greeted upon him[asws]. So Al-Husayn[asws] said to him: ‘Which city are you from?’ He said, ‘From the people of Al-Kufa’. He[asws] said: ‘But, by Allah[azwj], O brother of the people of Al-Kufa! Had I[asws] met you in Al-Medina, I[asws] would have shown you the effects of Jibraeel[as] from our[asws] house, and he[as] descended with the Revelation upon my[asws] grandfather[saww]. O brother of the people of Al-Kufa! So the people quenched the knowledge from us[asws], and is it so that they are knowledgeable and we[asws] are ignorant? This cannot happen to be!’[86]

101 . بَابُ أَنَّهُ لَيْسَ شَيْءٌ مِنَ الْحَقِّ فِي يَدِ النَّاسِ إِلاَّ مَا خَرَجَ مِنْ عِنْدِ الْأَئِمَّةِ عليهم السلام وَأَنَّ كُلَّ شَيْءٍ لَمْ يَخْرُجْ مِنْ عِنْدِهِمْ فَهُوَ بَاطِلٌ

Chapter 101 – There is nothing in the hands of the people from the truth except what came out from the presence of the Imams[asws], and that every thing which did not come out from them[asws], so it is false

1. عَلِيُّ بْنُ إِبْرَاهِيمَ بْنِ هَاشِمٍ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ يُونُسَ عَنِ ابْنِ مُسْكَانَ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ (عَلَيْهِ السَّلام) يَقُولُ لَيْسَ عِنْدَ أَحَدٍ مِنَ النَّاسِ حَقٌّ وَلا صَوَابٌ وَلا أَحَدٌ مِنَ النَّاسِ يَقْضِي بِقَضَاءٍ حَقٍّ إِلا مَا خَرَجَ مِنَّا أَهْلَ الْبَيْتِ وَإِذَا تَشَعَّبَتْ بِهِمُ الامُورُ كَانَ الْخَطَأُ مِنْهُمْ وَالصَّوَابُ مِنْ عَلِيٍّ (عَلَيْهِ السَّلام)

Ali Bin Ibrahim Bin Hashim, from Muhammad Bin Isa, from Yunus, from Ibn Muskan, from Muhammad Bin Muslim who said,

'I heard Abu Ja'far[asws] saying: 'There isn't any truth with anyone from the people, nor any correctness, nor is any one from the people judging with a rightful judgment except what came out from us[asws] the People[asws] of the Household, and when the matters branched out with them, the errors were from them and the correctness was from Ali[asws]'.[87]

2. عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ أَبِي نَصْرٍ عَنْ مُثَنًّى عَنْ زُرَارَةَ قَالَ كُنْتُ عِنْدَ ابي جعفر (عَلَيْهِ السَّلام) فَقَالَ لَهُ رَجُلٌ مِنْ أَهْلِ الْكُوفَةِ يَسْأَلُهُ عَنْ قَوْلِ أَمِيرِ الْمُؤْمِنِينَ (عَلَيْهِ السَّلام) سَلُونِي عَمَّا شِئْتُمْ فَلا تَسْأَلُونِّي عَنْ شَيْءٍ إِلا أَنْبَأْتُكُمْ بِهِ قَالَ إِنَّهُ لَيْسَ أَحَدٌ عِنْدَهُ عِلْمُ شَيْءٍ إِلا خَرَجَ مِنْ عِنْدِ أَمِيرِ الْمُؤْمِنِينَ (عَلَيْهِ السَّلام) فَلْيَذْهَبِ النَّاسُ حَيْثُ شَاءُوا فَوَ اللهِ لَيْسَ الامْرُ إِلا مِنْ هَاهُنَا وَأَشَارَ بِيَدِهِ إِلَى بَيْتِهِ.

A number of our companions, from Ahmad Bin Muhammad, from Ibn Abu Nasr, from Musna, from Zurara who said,

'I was in the presence of Abu Ja'far[asws], and a man from the people of Al-Kufa said to him[asws], asking him[asws] about the words of Amir Al Momineen[asws]: 'Ask me[asws] about whatever you so desire to, so you will not be asking me[asws] about anything except I[asws] shall be informing you with it'.

He[asws] said: 'There isn't anyone with whom there is any knowledge except it came out from the presence of Amir Al-Momineen[asws]. So, let the people go wherever they so desire to, for, by Allah[azwj], the matter isn't except from over here', and he[asws] indicated by his[asws] hand towards his[asws] own house'.[88]

3 ـــ عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْوَشَّاءِ عَنْ ثَعْلَبَةَ بْنِ مَيْمُونٍ عَنْ أَبِي مَرْيَمَ قَالَ قَالَ أَبُو جَعْفَرٍ (عَلَيْهِ السَّلام) لِسَلَمَةَ بْنِ كُهَيْلٍ وَالْحَكَمِ بْنِ عُتَيْبَةَ شَرِّقَا وَغَرِّبَا فَلا تَجِدَانِ عِلْماً صَحِيحاً إِلا شَيْئاً خَرَجَ مِنْ عِنْدِنَا أَهْلَ الْبَيْتِ.

A number of our companions, from Ahmad Bin Muhammad, from Al Washha, from Sa'alba Bin Maymoun, from Abu Maryam who said,

'Abu Ja'far[asws] said to Salmat Bin Kuheyl and Al-Hakam Bin Oteyba: '(Even if you were to fo) east and west, so you two will not find correct knowledge except something which came out from us[asws], the People[asws] of the Household'.[89]

4. مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ النَّضْرِ بْنِ سُوَيْدٍ عَنْ يَحْيَى الْحَلَبِيِّ عَنْ مُعَلَّى بْنِ عُثْمَانَ عَنْ أَبِي بَصِيرٍ قَالَ قَالَ لِي إِنَّ الْحَكَمَ بْنَ عُتَيْبَةَ مِمَّنْ قَالَ الله وَمِنَ النَّاسِ مَنْ يَقُولُ آمَنَّا بِالله وَبِالْيَوْمِ الاخِرِ وَما هُمْ بِمُؤْمِنِينَ فَلْيُشَرِّقِ الْحَكَمُ وَلْيُغَرِّبْ أَمَا وَالله لا يُصِيبُ الْعِلْمَ إِلا مِنْ أَهْلِ بَيْتٍ نَزَلَ عَلَيْهِمْ جَبْرَئِيلُ.

Muhammad Bin yahya, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Al Nazar Bin Suweyd, from Yahya Al Halby, from Moalla Biin Usman,

(It has been narrated) from Abu Baseer who said, 'He[asws] said to me: 'Al-Hakam Bin Oteyba is from the ones for whom Allah[azwj] Said [2:8] And from the people there are ones who are saying: We believe in Allah and the Last Day; and they are not at all Believers. So let Al-Hakam go east and let him go west. But, by Allah[azwj,] he will not attain the knowledge except from the People[asws] of the Household. Jibraeel[as] descends unto them[asws]'.[90]

5. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ صَالِحِ بْنِ السِّنْدِيِّ عَنْ جَعْفَرِ بْنِ بَشِيرٍ عَنْ أَبَانِ بْنِ عُثْمَانَ عَنْ أَبِي بَصِيرٍ قَالَ سَأَلْتُ أَبَا جَعْفَرٍ (عَلَيْهِ السَّلام) عَنْ شَهَادَةِ وَلَدِ الزِّنَا تَجُوزُ فَقَالَ لا فَقُلْتُ إِنَّ الْحَكَمَ بْنَ عُتَيْبَةَ يَزْعُمُ أَنَّهَا تَجُوزُ فَقَالَ اللهمَّ لا تَغْفِرْ ذَنْبَهُ مَا قَالَ الله لِلْحَكَمِ إِنَّهُ لَذِكْرٌ لَكَ وَلِقَوْمِكَ فَلْيَذْهَبِ الْحَكَمُ يَميناً وَشِمَالاً فَوَ الله لا يُؤْخَذُ الْعِلْمُ إِلا مِنْ أَهْلِ بَيْتٍ نَزَلَ عَلَيْهِمْ جَبْرَئِيلُ (عَلَيْهِ السَّلام)

Ali Bin Ibrahim, from Salih Bin Al Sindy, from Ja'far Bin Bashir, from Aban Bin usman, from Abu Baseer who said,

'I asked Abu Ja'far[asws] about the testimony of a son of adultery (bastard), 'Is it allowed?' So he[asws] said: 'No'. So I said, 'Al-Hakam Bin Oteyba is alleging that it is allowed?' So he[asws] said: 'O Allah[azwj!] Do not Forgive his sins. Allah[azwj] did not Say to Al Hakam [43:44] And it is a Reminder for you and your people. So let Al-Hakam go right and left, for, by Allah[azwj,] he will not find the knowledge except from the People[asws] of the Household. Jibraeel[as] descends unto them[asws]'.[91]

6. عِدَّةٌ مِنْ أَصْحَابِنَا عَنِ الْحُسَيْنِ بْنِ الْحَسَنِ بْنِ يَزِيدَ عَنْ بَدْرٍ عَنْ أَبِيهِ قَالَ حَدَّثَنِي سَلامٌ أَبُو عَلِيٍّ الْخُرَاسَانِيُّ عَنْ سَلامِ بْنِ سَعِيدٍ الْمَخْزُومِيِّ قَالَ بَيْنَا أَنَا جَالِسٌ عِنْدَ أَبِي عَبْدِ الله (عَلَيْهِ السَّلام) إِذْ دَخَلَ عَلَيْهِ عَبَّادُ بْنُ كَثِيرٍ عَابِدُ أَهْلِ الْبَصْرَةِ وَابْنُ شُرَيْحٍ فَقِيهُ أَهْلِ مَكَّةَ وَعِنْدَ أَبِي عَبْدِ الله (عَلَيْهِ السَّلام) مَيْمُونٌ الْقَدَّاحُ مَوْلَى ابي جعفر (عَلَيْهِ السَّلام) فَسَأَلَهُ عَبَّادُ بْنُ كَثِيرٍ فَقَالَ يَا أَبَا عَبْدِ الله فِي كَمْ ثَوْبٍ كُفِّنَ رَسُولُ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) قَالَ فِي ثَلاثَةِ أَثْوَابٍ ثَوْبَيْنِ صُحَارِيَّيْنِ وَثَوْبٍ حِبَرَةٍ وَكَانَ فِي الْبُرْدِ قِلَّةٌ فَكَأَنَّمَا ازْوَرَّ عَبَّادُ بْنُ كَثِيرٍ مِنْ ذَلِكَ فَقَالَ أَبُو عَبْدِ الله (عَلَيْهِ السَّلام) إِنَّ نَخْلَةَ مَرْيَمَ (عليها السلام) إِنَّمَا كَانَتْ عَجْوَةً وَنَزَلَتْ مِنَ السَّمَاءِ فَمَا نَبَتَ مِنْ أَصْلِهَا كَانَ عَجْوَةً وَمَا كَانَ مِنْ لُقَاطٍ فَهُوَ لَوْنٌ فَلَمَّا خَرَجُوا مِنْ عِنْدِهِ قَالَ عَبَّادُ بْنُ كَثِيرٍ لابْنِ

شُرَيْحٍ وَاللهِ مَا أَدْرِي مَا هَذَا الْمَثَلُ الَّذِي ضَرَبَهُ لِي أَبُو عَبْدِ اللهِ فَقَالَ ابْنُ شُرَيْحٍ هَذَا الْغُلامُ يُخْبِرُكَ فَإِنَّهُ مِنْهُمْ يَعْنِي مَيْمُونٌ فَسَأَلَهُ فَقَالَ مَيْمُونٌ أَ مَا تَعْلَمُ مَا قَالَ لَكَ قَالَ لا وَاللهِ قَالَ إِنَّهُ ضَرَبَ لَكَ مَثَلَ نَفْسِهِ فَأَخْبَرَكَ أَنَّهُ وَلَدٌ مِنْ وُلْدِ رَسُولِ اللهِ (صَلَّى اللهُ عَلَيْهِ وَآلِهِ) وَعِلْمُ رَسُولِ اللهِ عِنْدَهُمْ فَمَا جَاءَ مِنْ عِنْدِهِمْ فَهُوَ صَوَابٌ وَمَا جَاءَ مِنْ عِنْدِ غَيْرِهِمْ فَهُوَ لُقَاطٌ.

A number of our companions, from Al Husayn Bin Al Hassan Bin Yazeed, from Badr, from his father who said, 'Sallam Abu Ali Al Khurasany narrated to me, from Sallam Bin Saeed Al Makhzoumy who said,

'While we were seated in the presence of Abu Abdullah[asws], there came over to him[asws], Abbad Bin Kaseer of the people of Al-Basra, and Ibn Shurayh, a jurist of the people of Makkah, and in the presence of Abu Abdullah[asws] was Maymoun Al-Qaddah, a slave of Abu Ja'far[asws].

So Abbad Bin Kaseer asked him[asws] saying, 'O Abu Abdullah[asws]! In how many clothes was Rasool-Allah[azwj] enshrouded?' He[asws] said: 'In three clothes – two clothes of Suhary and a cloth of Hibra, and there was scarcity regarding Al-Burd'. So it was as if Abbad Bin Kaseer frowned due to that. So Abu Abdullah[asws] said: 'The palm tree of Maryam[as], rather was of Ajwa (dates), and it descended from the sky. So whatever was from its origin, was Ajwa, and whatever was from its seeding, so it is scrap'.

So when they exited from his[asws] presence, Abbad Bin Kaseer said to Ibn Shureyh, 'By Allah[azwj]! I don't know what this example was which Abu Abdullah[asws] struck for me'. So Ibn Shurayh said, 'This boy will inform you, for he is from them[asws]', meaning Maymoun. So he asked him, and Maymoun said, 'Do you not know what he[asws] said to you?' He said, 'By Allah[azwj]! No'. He said, 'He[asws] struck an example of himself[asws] for you, so he[asws] informed you that he[asws] is from the children of Rasool-Allah[saww], and the knowledge of Rasool-Allah[saww] is with them[asws]. So whatever comes from them[asws], so it is correct, and whatever comes from the presence of others, so it is scrap'.[92]

102 . بَابٌ فِيمَا جَاءَ أَنَّ حَدِيثَهُمْ صَعْبٌ مُسْتَصْعَبٌ

Chapter 102 – Regarding what has come that their Ahadeeth are difficult, becoming more difficult

1. مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ عَمَّارِ بْنِ مَرْوَانَ عَنْ جَابِرٍ قَالَ قَالَ أَبُو جَعْفَرٍ (عَلَيْهِ السَّلام) قَالَ رَسُولُ اللهِ (صَلَّى اللهُ عَلَيْهِ وَآلِهِ) إِنَّ حَدِيثَ آلِ مُحَمَّدٍ صَعْبٌ مُسْتَصْعَبٌ لا يُؤْمِنُ بِهِ إِلا مَلَكٌ مُقَرَّبٌ أَوْ نَبِيٌّ مُرْسَلٌ أَوْ عَبْدٌ امْتَحَنَ اللهُ قَلْبَهُ لِلإِيمَانِ فَمَا وَرَدَ عَلَيْكُمْ مِنْ حَدِيثِ آلِ مُحَمَّدٍ (صَلَّى اللهُ عَلَيْهِ وَآلِهِ) فَلانَتْ لَهُ قُلُوبُكُمْ وَعَرَفْتُمُوهُ فَاقْبَلُوهُ وَمَا اشْمَأَزَّتْ مِنْهُ قُلُوبُكُمْ وَأَنْكَرْتُمُوهُ فَرُدُّوهُ إِلَى اللهِ وَإِلَى الرَّسُولِ وَإِلَى الْعَالِمِ مِنْ آلِ مُحَمَّدٍ وَإِنَّمَا الْهَالِكُ أَنْ يُحَدِّثَ أَحَدُكُمْ بِشَيْءٍ مِنْهُ لا يَحْتَمِلُهُ فَيَقُولَ وَاللهِ مَا كَانَ هَذَا وَاللهِ مَا كَانَ هَذَا وَالانْكَارُ هُوَ الْكُفْرُ.

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Muhammad Bin Sinan, from Ammar Bin Marwan, from Jabir who said,

'Abu Ja'far[asws] said: 'Rasool-Allah[saww] said: 'The Ahadeeth of the Progeny[asws] of Muhammad[saww] are difficult, becoming more difficult. None will believe in it except for an Angel of Proximity, or a Mursil Prophet[saww], or a servant whose heart Allah[azwj] has Tested for the Eman.

Thus, whatever is referred upon you all from a Hadeeth of the Progeny[asws] of Muhammad[saww], and your hearts incline towards it, and you recognise it, so accept it, and whatever your hearts get constricted from and you cannot recognize it, so refer it back to Allah[azwj] and to the Rasool[saww], and to the knowledgeable one[asws] from the Progeny[asws] of Muhammad[saww]; and rather, the destroyed is when one of you is narrated to with something from it, and he cannot bear it, so he is saying, 'By Allah[azwj!] This was not so. By Allah[azwj!] This was not so'. And the denial, it is the disbelief'.[93]

2. أَحْمَدُ بْنُ إِدْرِيسَ عَنْ عِمْرَانَ بْنِ مُوسَى عَنْ هَارُونَ بْنِ مُسْلِمٍ عَنْ مَسْعَدَةَ بْنِ صَدَقَةَ عَنْ أَبِي عَبْدِ الله (عَلَيْهِ السَّلام) قَالَ ذُكِرَتِ التَّقِيَّةُ يَوْماً عِنْدَ عَلِيِّ بن الحسين (عَلَيْهِما السَّلام) فَقَالَ وَالله لَوْ عَلِمَ أَبُو ذَرٍّ مَا فِي قَلْبِ سَلْمَانَ لَقَتَلَهُ وَلَقَدْ آخَى رَسُولُ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) بَيْنَهُمَا فَمَا ظَنُّكُمْ بِسَائِرِ الْخَلْقِ إِنَّ عِلْمَ الْعُلَمَاءِ صَعْبٌ مُسْتَصْعَبٌ لا يَحْتَمِلُهُ إِلا نَبِيٌّ مُرْسَلٌ أَوْ مَلَكٌ مُقَرَّبٌ أَوْ عَبْدٌ مُؤْمِنٌ امْتَحَنَ الله قَلْبَهُ لِلايمَانِ فَقَالَ وَإِنَّمَا صَارَ سَلْمَانُ مِنَ الْعُلَمَاءِ لانَّهُ امْرُؤٌ مِنَّا أَهْلَ الْبَيْتِ فَلِذَلِكَ نَسَبْتُهُ إِلَى الْعُلَمَاءِ.

Ahmad Bin Idrees, from Imran Bin Musa, from Haroun Bin Muslim, from Mas'ada Bin Sadqa,

(It has been narrated) from Abu Abdullah[asws] having said: 'One day the dissimulation was mentioned in the presence of Ali[asws] Bin Al-Husayn[asws], so he[asws] said: 'By Allah[azwj!] If Abu Zarras knew what was in the heart of Salmanas, he[as] would have killed him[as]; and Rasool-Allah[saww] had established brotherhood between the two of them[as].

So what are your thoughts with the rest of the people? The knowledge of the knowledgeable ones[asws] is difficult, becoming more difficult. None can bear it except for a Mursil Prophet[saww], or an Angel of Proximity, or a Momin servant whose heart Allah[azwj] has Tested for the Eman'.

So he (Abu Abdullah[asws]) said: 'And rather, Salmanas came to be of the knowledgeable ones because he[as] is a man from us[asws], the People[asws] of the Household, therefore due to that I[asws] am attributing him[as] to the knowledgeable ones[asws]'.[94]

3. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ الْبَرْقِيِّ عَنِ ابْنِ سِنَانٍ أَوْ غَيْرِهِ رَفَعَهُ إِلَى أَبِي عَبْدِ الله (عَلَيْهِ السَّلام) قَالَ إِنَّ حَدِيثَنَا صَعْبٌ مُسْتَصْعَبٌ لا يَحْتَمِلُهُ إِلا صُدُورٌ مُنِيرَةٌ أَوْ قُلُوبٌ سَلِيمَةٌ أَوْ أَخْلاقٌ حَسَنَةٌ إِنَّ الله أَخَذَ مِنْ شِيعَتِنَا الْمِيثَاقَ كَمَا أَخَذَ عَلَى بَنِي آدَمَ أَ لَسْتُ بِرَبِّكُمْ فَمَنْ وَفَى لَنَا وَفَى الله لَهُ بِالْجَنَّةِ وَمَنْ أَبْغَضَنَا وَلَمْ يُؤَدِّ إِلَيْنَا حَقَّنَا فَفِي النَّارِ خَالِداً مُخَلَّداً.

Ali Bin Ibrahim, from his father, from Al Barqy, from Ibn Sinan, or someonle else,

(It has been narrated) raising it to Abu Abdullah[asws] having said: 'Our[asws] Ahadeeth are difficult, becoming more difficult. None can bear it except for an enlightened chest, or a tranquil heart, or excellent morals. Allah[azwj] Took the Covenant from our[asws] Shias just as He[azwj] Took upon the Children of Adam[as] [7:172] Am I not your Lord? So the one who was loyal to us[asws], Allah[azwj] would be Loyal to him with the Paradise, and the one who hates us[asws] and does not fulfill our[asws] rights to us[asws], so in the Fire he will abide eternally'.[95]

4. مُحَمَّدُ بْنُ يَحْيَى وَغَيْرُهُ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ بَعْضِ أَصْحَابِنَا قَالَ كَتَبْتُ إِلَى أَبِي الْحَسَنِ صَاحِبِ الْعَسْكَرِ (عَلَيْهِ السَّلام) جُعِلْتُ فِدَاكَ مَا مَعْنَى قَوْلِ الصَّادِقِ (عَلَيْهِ السَّلام) حَدِيثُنَا لا يَحْتَمِلُهُ مَلَكٌ مُقَرَّبٌ وَلا نَبِيٌّ مُرْسَلٌ وَلا مُؤْمِنٌ امْتَحَنَ الله قَلْبَهُ لِلايمَانِ فَجَاءَ الْجَوَابُ إِنَّمَا مَعْنَى قَوْلِ الصَّادِقِ (عَلَيْهِ السَّلام) أَيْ لا يَحْتَمِلُهُ مَلَكٌ وَلا نَبِيٌّ وَلا مُؤْمِنٌ إِنَّ الْمَلَكَ لا يَحْتَمِلُهُ حَتَّى يُخْرِجَهُ إِلَى مَلَكٍ غَيْرِهِ وَالنَّبِيُّ لا يَحْتَمِلُهُ حَتَّى يُخْرِجَهُ إِلَى نَبِيٍّ غَيْرِهِ وَالْمُؤْمِنُ لا يَحْتَمِلُهُ حَتَّى يُخْرِجَهُ إِلَى مُؤْمِنٍ غَيْرِهِ فَهَذَا مَعْنَى قَوْلِ جَدِّي (عَلَيْهِ السَّلام)

Muhammad Bin Yahya and others, from Muhammad Bin Ahmad, from one of our companions who said,

'I wrote to Abu Al-Hassan Sahib Al-Askar[asws], 'May I be sacrificed for you[asws]! What is the meaning of the words of Al-Sadiq[asws]: 'Our[asws] Ahadeeth, none can bear it except for an Angel of Proximity, nor a Mursil Prophet[as], nor a Momin whose heart Allah[azwj] has Tested for the Eman'?'.

So the answer came: 'But rather, the meaning of the words of Al-Sadiq[asws], i.e., neither can an Angel bear it, nor a Prophet[as], nor a Momin, is that the Angel cannot bear it until he brings it out (narrates) to another Angel, and the Prophet[as] cannot bear it until he[as] brings it out to another Prophet[as], and the Momin cannot bear it until he brings it out to another Momin. So this is the meaning of the words of my[asws] grandfather[asws]'.[96]

5. أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مَنْصُورِ بْنِ الْعَبَّاسِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ عَبْدِ الله بْنِ مُسْكَانَ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْخَالِقِ وَأَبِي بَصِيرٍ قَالَ قَالَ أَبُو عَبْدِ الله (عَلَيْهِ السَّلام) يَا أَبَا مُحَمَّدٍ إِنَّ عِنْدَنَا وَالله سِرّاً مِنْ سِرِّ الله وَعِلْماً مِنْ عِلْمِ الله وَالله مَا يَحْتَمِلُهُ مَلَكٌ مُقَرَّبٌ وَلا نَبِيٌّ مُرْسَلٌ وَلا مُؤْمِنٌ امْتَحَنَ الله قَلْبَهُ لِلايمَانِ وَالله مَا كَلَّفَ الله ذَلِكَ أَحَداً غَيْرَنَا وَلا اسْتَعْبَدَ بِذَلِكَ أَحَداً غَيْرَنَا وَإِنَّ عِنْدَنَا سِرّاً مِنْ سِرِّ الله وَعِلْماً مِنْ عِلْمِ الله أَمَرَنَا الله بِتَبْلِيغِهِ فَبَلَّغْنَا عَنِ الله عَزَّ وَجَلَّ مَا أَمَرَنَا بِتَبْلِيغِهِ فَلَمْ نَجِدْ لَهُ مَوْضِعاً وَلا أَهْلاً وَلا حَمَّالَةً يَحْتَمِلُونَهُ حَتَّى خَلَقَ الله لِذَلِكَ أَقْوَاماً خُلِقُوا مِنْ طِينَةٍ خُلِقَ مِنْهَا مُحَمَّدٌ وَآلُهُ وَذُرِّيَّتُهُ (عَلَيْهِم السَّلام) وَمِنْ نُورٍ خَلَقَ الله مِنْهُ مُحَمَّداً وَذُرِّيَّتَهُ وَصَنَعَهُمْ بِفَضْلِ رَحْمَتِهِ الَّتِي صَنَعَ مِنْهَا مُحَمَّداً وَذُرِّيَّتَهُ فَبَلَّغْنَا عَنِ الله مَا أَمَرَنَا بِتَبْلِيغِهِ فَقَبِلُوهُ وَاحْتَمَلُوا ذَلِكَ فَبَلَغَهُمْ ذَلِكَ عَنَّا فَقَبِلُوهُ وَاحْتَمَلُوهُ وَبَلَغَهُمْ ذِكْرُنَا فَمَالَتْ قُلُوبُهُمْ إِلَى مَعْرِفَتِنَا وَحَدِيثِنَا فَلَوْ لا أَنَّهُمْ خُلِقُوا مِنْ هَذَا لَمَا كَانُوا كَذَلِكَ لا وَالله مَا احْتَمَلُوهُ ثُمَّ قَالَ إِنَّ الله خَلَقَ

أَقْوَاماً لِجَهَنَّمَ وَالنَّارِ فَأَمَرَنَا أَنْ نُبَلِّغَهُمْ كَمَا بَلَّغْنَاهُمْ وَاشْمَأَزُّوا مِنْ ذَلِكَ وَنَفَرَتْ قُلُوبُهُمْ وَرَدُّوهُ عَلَيْنَا وَلَمْ يَحْتَمِلُوهُ وَكَذَّبُوا بِهِ وَقَالُوا سَاحِرٌ كَذَّابٌ فَطَبَعَ اللهُ عَلَى قُلُوبِهِمْ وَأَنْسَاهُمْ ذَلِكَ ثُمَّ أَطْلَقَ اللهُ لِسَانَهُمْ بِبَعْضِ الْحَقِّ فَهُمْ يَنْطِقُونَ بِهِ وَقُلُوبُهُمْ مُنْكِرَةٌ لِيَكُونَ ذَلِكَ دَفْعاً عَنْ أَوْلِيَائِهِ وَأَهْلِ طَاعَتِهِ وَلَوْ لا ذَلِكَ مَا عُبِدَ اللهُ فِي أَرْضِهِ فَأَمَرَنَا بِالْكَفِّ عَنْهُمْ وَالسَّتْرِ وَالْكِتْمَانِ فَاكْتُمُوا عَمَّنْ أَمَرَ اللهُ بِالْكَفِّ عَنْهُ وَاسْتُرُوا عَمَّنْ أَمَرَ اللهُ بِالسَّتْرِ وَالْكِتْمَانِ عَنْهُ قَالَ ثُمَّ رَفَعَ يَدَهُ وَبَكَى وَقَالَ اللهمَّ إِنَّ هَؤُلاءِ لَشِرْذِمَةٌ قَلِيلُونَ فَاجْعَلْ مَحْيَانَا مَحْيَاهُمْ وَمَمَاتَنَا مَمَاتَهُمْ وَلا تُسَلِّطْ عَلَيْهِمْ عَدُوّاً لَكَ فَتُفْجِعَنَا بِهِمْ فَإِنَّكَ إِنْ أَفْجَعْتَنَا بِهِمْ لَمْ تُعْبَدْ أَبَداً فِي أَرْضِكَ وَصَلَّى اللهُ عَلَى مُحَمَّدٍ وَآلِهِ وَسَلَّمَ تَسْلِيماً.

Ahmad Bin Muhammad, from Muhammad Bin Al Husayn, from Mansour Bin Al Abbas, from Safwan Bin Yahya, from Abdullah Bin Muskan, from Muhammad Bin Abdul Khaliq and Abu Baseer who said,

'Abu Abdullah[asws] said: 'O Abu Muhammad! With us[asws] are secrets from the Secrets of Allah[azwj,] and knowledge from Knowledge of Allah[azwj.] By Allah[azwj!] Neither can an Angel of Proximity bear it, nor a Mursil Prophet[as], nor a Momin whose heart Allah[azwj] has Tested for the Eman. By Allah[azwj!] Allah[azwj] has not Encumbered anyone with that apart from us[asws] nor is He[azwj] worshipped by anyone with that apart from us[asws].

And with us[asws] there are secrets from the Secrets of Allah[azwj] and knowledge from the Knowledge of Allah[azwj.] Allah[azwj] Commanded us[asws] with it's delivery, so we[asws] delivered it on behalf of Allah[azwj] Mighty and Majestic what He[azwj] had commanded us[asws] with it's delivery. But, we[asws] did not find a place for it nor a deserving one nor any bearers who could be bearing it until Allah[azwj] Created a people for that. They were Created from the clay from which Muhammad[saww] and the Progeny[asws] of Muhammad[saww] and his[saww] offspring were Created from, and from a Light from which Allah[azwj] had Created Muhammad[saww] and his[saww] offspring, and Made them with the Grace of His[azwj] Mercy from which Muhammad[saww] and his[asws] offspring had been Made.

Thus, we delivered on behalf of Allah[azwj] what He[azwj] had Commanded with it's delivery, and they accepted it and are bearing that. So we delivered that to them from us and they accepted it and are bearing it, and we[asws] delivered our[asws] mention (Zikr). So their hearts inclined towards our[asws] recognition and our[asws] Ahadeeth. So, had they not been created from this, they would not have been like that. No, by Allah[azwj,] they would not have been bearing it'.

Then he[asws] said: 'Allah[azwj] Created a people for Hell and the Fire. So He[azwj] Commanded us[asws] that we[asws] deliver to them just as we[asws] had delivered to those (Shias), and they were constricted from that, and their hearts were alienated and they rejected it upon us[asws] and they did not bear it, and they belied with it and they said, 'A lying magician'. Therefore, Allah[azwj] Sealed upon their hearts and they forgot that. Then Allah[azwj] Release their tongues with some of the truth, so they are speaking with it, and they hearts are in denial, it order for that to become a defence from His[azwj] Guardians[asws] and the people of His[azwj] obedience.

And had it not been for that, Allah[azwj] would not have been worshipped in His[azwj] earth. Thus, we[asws] ordered with the refraining from them, and the veiling, and the concealment. So they (Shias) concealed it from the ones whom Allah[azwj] Commanded from the rerefrainment from, and they veiled it from the ones whom Allah[azwj] Commanded with the veiling and the concealment from'.

He (the narrator) said, 'Then he[asws] raised his[asws] hands and wept, and said: 'O Allah[azwj]! They are a fragmented few (a very small group), therefore Make our[asws] way of living their way of living, and our[asws] manner of death their manner of death, and do not Let Your[azwj] enemies to overcome upon them so they would be grieved by them, for, if You[azwj] let them to be grieved by them, You[azwj] would not be worshipped in Your[azwj] earth, ever! And Send Salawat upon Muhammad[saww] and his[saww] Pogeny[asws], and Greetings of abundant greetings'.[97]

103 . بَابُ مَا أَمَرَ النَّبِيُّ ﷺ بِالنَّصِيحَةِ لِأَئِمَّةِ الْمُسْلِمِينَ واللُّزُومِ لِجَمَاعَتِهِمْ، ومَنْ هُمْ

Chapter 103 – What the Prophet[saww] ordered with the advice of the Imams[asws] of the Muslims and the necessitation to their[asws] gatherings, and who they[asws] are

1. عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ أَبِي نَصْرٍ عَنْ أَبَانِ بْنِ عُثْمَانَ عَنِ ابْنِ أَبِي يَعْفُورٍ عَنْ أَبِي عَبْدِ اللهِ (عَلَيْهِ السَّلام) أَنَّ رَسُولَ اللهِ (صَلَّى اللهُ عَلَيْهِ وَآلِه) خَطَبَ النَّاسَ فِي مَسْجِدِ الْخَيْفِ فَقَالَ نَضَّرَ اللهُ عَبْداً سَمِعَ مَقَالَتِي فَوَعَاهَا وَحَفِظَهَا وَبَلَّغَهَا مَنْ لَمْ يَسْمَعْهَا فَرُبَّ حَامِلِ فِقْهٍ غَيْرُ فَقِيهٍ وَرُبَّ حَامِلِ فِقْهٍ إِلَى مَنْ هُوَ أَفْقَهُ مِنْهُ ثَلاثٌ لا يُغِلُّ عَلَيْهِنَّ قَلْبُ امْرِئٍ مُسْلِمٍ إِخْلاصُ الْعَمَلِ للهِ وَالنَّصِيحَةُ لاِئِمَّةِ الْمُسْلِمِينَ وَاللُّزُومُ لِجَمَاعَتِهِمْ فَإِنَّ دَعْوَتَهُمْ مُحِيطَةٌ مِنْ وَرَائِهِمْ الْمُسْلِمُونَ إِخْوَةٌ تَتَكَافَأُ دِمَاؤُهُمْ وَيَسْعَى بِذِمَّتِهِمْ أَدْنَاهُمْ.

وَرَوَاهُ أَيْضاً عَنْ حَمَّادِ بْنِ عُثْمَانَ عَنْ أَبَانٍ عَنِ ابْنِ أَبِي يَعْفُورٍ مِثْلَهُ وَزَادَ فِيهِ وَهُمْ يَدٌ عَلَى مَنْ سِوَاهُمْ وَذَكَرَ فِي حَدِيثِهِ أَنَّهُ خَطَبَ فِي حَجَّةِ الْوَدَاعِ بِمِنًى فِي مَسْجِدِ الْخَيْفِ.

A number of our companions, from Ahmad Bin Muhammad Bin Isa, from Ahmad Bin Muhammad Bin Abu Nasr, from Aban Bin Usman, from Ibn Abu Yafour,

(It has been narrated) from Abu Abdullah[asws] that: 'Rasool-Allah[azwj] addressed the people in Masjid Al-Kheif, so he[saww] said: 'May Allah[azwj] Flourish (Grant Joy and Happiness) the servant who hears my[asws] speech, so he retains it and preserves it and delivers it to the one who did not hear it. Sometimes a bearer's understanding is other than his (the transmitter's) understanding, and sometimes a bearer would be of more understanding than him (the transmitter). There are three upon which a Muslim's heart of a Muslim does not feel greed/envy – Sincerity of the deed for Allah[azwj], and the advice of the Imams[asws] of the Muslims, and the necessitation to their[asws] gatherings, for their[asws] invitation encompasses from behind them. The

Muslims are brothers, their bloods are a match for each other, and their lowest one strives for their responsibilities'.

And it is reported as well, from Hammad Bin Usman, from Aban, from Ibn Abu Yafour, similar to it, and there is an increase in it, (He[saww] said): 'And they are one hand to face their enemies', and he mentioned in his Hadeeth that he[saww] addressed during the farewell Hajj at Mina in Masjid Al-Kheif.[98]

2. مُحَمَّدُ بْنُ الْحَسَنِ عَنْ بَعْضِ أَصْحَابِنَا عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنِ الْحَكَمِ بْنِ مِسْكِينٍ عَنْ رَجُلٍ مِنْ قُرَيْشٍ مِنْ أَهْلِ مَكَّةَ قَالَ قَالَ سُفْيَانُ الثَّوْرِيُّ اذْهَبْ بِنَا إِلَى جَعْفَرِ بْنِ مُحَمَّدٍ قَالَ فَذَهَبْتُ مَعَهُ إِلَيْهِ فَوَجَدْنَاهُ قَدْ رَكِبَ دَابَّتَهُ فَقَالَ لَهُ سُفْيَانُ يَا أَبَا عَبْدِ الله حَدِّثْنَا بِحَدِيثِ خُطْبَةِ رَسُولِ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) فِي مَسْجِدِ الْخَيْفِ قَالَ دَعْنِي حَتَّى أَذْهَبَ فِي حَاجَتِي فَإِنِّي قَدْ رَكِبْتُ فَإِذَا جِئْتُ حَدَّثْتُكَ فَقَالَ أَسْأَلُكَ بِقَرَابَتِكَ مِنْ رَسُولِ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) لَمَّا حَدَّثْتَنِي قَالَ فَنَزَلَ فَقَالَ لَهُ سُفْيَانُ مُرْ لِي بِدَوَاةٍ وَقِرْطَاسٍ حَتَّى أُثْبِتَهُ فَدَعَا بِهِ ثُمَّ قَالَ اكْتُبْ بِسْمِ الله الرَّحْمَنِ الرَّحِيمِ خُطْبَةُ رَسُولِ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) فِي مَسْجِدِ الْخَيْفِ نَضَّرَ الله عَبْداً سَمِعَ مَقَالَتِي فَوَعَاهَا وَبَلَّغَهَا مَنْ لَمْ تَبْلُغْهُ يَا أَيُّهَا النَّاسُ لِيُبَلِّغِ الشَّاهِدُ الْغَائِبَ فَرُبَّ حَامِلِ فِقْهٍ لَيْسَ بِفَقِيهٍ وَرُبَّ حَامِلِ فِقْهٍ إِلَى مَنْ هُوَ أَفْقَهُ مِنْهُ ثَلاثٌ لا يُغِلُّ عَلَيْهِنَّ قَلْبُ امْرِئٍ مُسْلِمٍ إِخْلاصُ الْعَمَلِ لله وَالنَّصِيحَةُ لائِمَّةِ الْمُسْلِمِينَ وَاللُّزُومُ لِجَمَاعَتِهِمْ فَإِنَّ دَعْوَتَهُمْ مُحِيطَةٌ مِنْ وَرَائِهِمْ الْمُؤْمِنُونَ إِخْوَةٌ تَتَكَافَأُ دِمَاؤُهُمْ وَهُمْ يَدٌ عَلَى مَنْ سِوَاهُمْ يَسْعَى بِذِمَّتِهِمْ أَدْنَاهُمْ فَكَتَبَهُ سُفْيَانُ ثُمَّ عَرَضَهُ عَلَيْهِ وَرَكِبَ أَبُو عَبْدِ الله (عَلَيْهِ السَّلام) وَجِئْتُ أَنَا وَسُفْيَانُ فَلَمَّا كُنَّا فِي بَعْضِ الطَّرِيقِ قَالَ لِي كَمَا أَنْتَ حَتَّى أَنْظُرَ فِي هَذَا الْحَدِيثِ فَقُلْتُ لَهُ قَدْ وَالله أَلْزَمَ أَبُو عَبْدِ الله رَقَبَتَكَ شَيْئاً لا يَذْهَبُ مِنْ رَقَبَتِكَ أَبَداً فَقَالَ وَأَيُّ شَيْءٍ ذَلِكَ فَقُلْتُ لَهُ ثَلاثٌ لا يُغِلُّ عَلَيْهِنَّ قَلْبُ امْرِئٍ مُسْلِمٍ إِخْلاصُ الْعَمَلِ لله قَدْ عَرَفْنَاهُ وَالنَّصِيحَةُ لائِمَّةِ الْمُسْلِمِينَ مَنْ هَؤُلاءِ الائِمَّةُ الَّذِينَ يَجِبُ عَلَيْنَا نَصِيحَتُهُمْ مُعَاوِيَةُ بْنُ أَبِي سُفْيَانَ وَيَزِيدُ بْنُ مُعَاوِيَةَ وَمَرْوَانُ بْنُ الْحَكَمِ وَكُلُّ مَنْ لا تَجُوزُ شَهَادَتُهُ عِنْدَنَا وَلا تَجُوزُ الصَّلاةُ خَلْفَهُمْ وَقَوْلُهُ وَاللُّزُومُ لِجَمَاعَتِهِمْ فَأَيُّ الْجَمَاعَةِ مُرْجِئٌ يَقُولُ مَنْ لَمْ يُصَلِّ وَلَمْ يَصُمْ وَلَمْ يَغْتَسِلْ مِنْ جَنَابَةٍ وَهَدَمَ الْكَعْبَةَ وَنَكَحَ أُمَّهُ فَهُوَ عَلَى إِيمَانِ جَبْرَئِيلَ وَمِيكَائِيلَ أَوْ قَدَرِيٌّ يَقُولُ لا يَكُونُ مَا شَاءَ الله عَزَّ وَجَلَّ وَيَكُونُ مَا شَاءَ إِبْلِيسُ أَوْ حَرُورِيٌّ يَتَبَرَّأُ مِنْ عَلِيِّ بْنِ أَبِي طَالِبٍ وَشَهِدَ عَلَيْهِ بِالْكُفْرِ أَوْ جَهْمِيٌّ يَقُولُ إِنَّمَا هِيَ مَعْرِفَةُ الله وَحْدَهُ لَيْسَ الايمَانُ شَيْءٌ غَيْرُهَا قَالَ وَيْحَكَ وَأَيَّ شَيْءٍ يَقُولُونَ فَقُلْتُ يَقُولُونَ إِنَّ عَلِيَّ بْنَ أَبِي طَالِبٍ (عَلَيْهِ السَّلام) وَالله الامَامُ الَّذِي يَجِبُ عَلَيْنَا نَصِيحَتُهُ وَلُزُومُ جَمَاعَتِهِمْ أَهْلُ بَيْتِهِ قَالَ فَأَخَذَ الْكِتَابَ فَخَرَقَهُ ثُمَّ قَالَ لا تُخْبِرْ بِهَا أَحَداً.

Muhammad Bin Al Hassan, from some of our companions, from Ali Bin Al Hakam, from Al Hakam Bin Miskeen, from a man of Qureysh from the people of Makkah who said,

‘Sufyan Al-Sowry said, ‘Come with us to Ja’far[asws] Bin Muhammad[asws]’. So I went with him to him[asws], and we found him[asws] to have ridden his[asws] animal. So Sufyan said to him[asws]: ‘O Abu Abdullah[asws]! Narrate to us with the Hadeeth of the address of Rasool-Allah[saww] in Masjid Al-Kheif’. He[asws] said: ‘Leave me[asws] until I[asws] go regarding my[asws] need, for I[asws] have already mounted. So when I[asws] come back, I[asws] shall narrate to you’.

So he said: ‘I ask you[asws] by your[asws] relationship from Rasool-Allah[saww] why not narrate to me?’ So he[asws] descended, and Sufyan said to him[asws], ‘Order with the ink and the paper until I affirm it’. So he[asws] called for it, then said: ‘Write! In the Name of Allah[azwj] the Beneficent, the Merciful. Rasool-Allah[saww] addressed the people in Masjid Al-Kheif: ‘May Allah[azwj] Flourish a servant who hears my[saww] speech, so he retains it and delivers it to the one whom it has not reached.

O you people! Let the ones present deliver it to the absent ones, so sometimes the bearer isn’t with his understanding, and sometimes the bearer delivers it to the one who is more understanding that him. Three would not be begrudged upon by a heart of a Muslim person – Sincerity of the deed for Allah[azwj,] and the advice of the Imams[asws] of the Muslims, and the necessity to their[asws] gatherings, for their[asws] invitation would be encompassing from their backs. The Momineen are brethren, their bloods are a match for each other and they are one hand against the ones besides them, their lowest one striving for their responsibilities’’.

So Sufyan wrote it, then displayed it to him[asws], and Abu Abdullah[asws] mounted, and I and Sufyan came back. So when we were in one of the roads, he said to me, ‘Stay as you are until I look into this Hadeeth’. So I said to him, ‘But, by Allah[azwj,] Abu Abdullah[asws] has necessitated something on your neck which will never go away from your neck, ever!’ So he said, ‘And which thing is that?’

So I said to him, ‘Three would not be begrudged upon by a heart of a Muslim person – Sincerity of the deed for Allah[azwj.] We have recognised it. And the advice of the Imams[asws] of the Muslim. Who are these Imams[asws] whose advice is obligated upon us? Muawiya Bin Abu Sufyan, and Yazeed Bin Muawiya, and Marwan Bin Al Hakam,

and every one who testimony is not allowed with us, and praying Salat behind them is not allowed?

And his[saww] words: ‘and the necessity to their[asws] gatherings’. So which gathering? The Murjiites are saying, ‘The one who does not pray Salat, and does not Fast, and does not wash from sexual impurities, and demolishes the Kabah, and marries his own mother, so he is upon the faith of Jibraeel[as] and Mikaeelas? Of the Qadiriites who are saying, ‘What Allah[azwj] Mighty and Majestic Desires may not happen and what Ibleesla so desires may happen’? Or the Harouiryya who are disavowing from Ali[asws] Bin Abu Talib[asws] and are testifying upon him[asws] with the disbelief? Or the Jahmiys who are saying, ‘But rather it is the recognition that Allah[azwj] is One, there isn’t the Eman anything other than it?’

He said, ‘Woe be unto you! And which thing was he[asws] saying: ‘So I said, ‘He[asws] is saying that Ali[asws] Bin Abu Talib[asws], by Allah[azwj,] is the Imam[asws] whose advice is Obligated upon us, and the necessitation of their[asws]

gatherings, the People[asws] of his[saww] Household'. So he brought out the letter and burnt it, then said, 'Do not inform anyone with it'.[99]

3. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَمُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ جَمِيعاً عَنْ حَمَّادِ بْنِ عِيسَى عَنْ حَرِيزٍ عَنْ بُرَيْدِ بْنِ مُعَاوِيَةَ عَنْ ابي جعفر (عَلَيْهِ السَّلام) قَالَ قَالَ رَسُولُ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) مَا نَظَرَ الله عَزَّ وَجَلَّ إِلَى وَلِيٍّ لَهُ يُجْهِدُ نَفْسَهُ بِالطَّاعَةِ لامَامِهِ وَالنَّصِيحَةِ إِلا كَانَ مَعَنَا فِي الرَّفِيقِ الاعْلَى.

Ali Bin Ibrahim, from his father and Muhammad Bin Yahya, from Ahmad Bin Muhammad, altogether from Hammad Bin Isa, from Hareyz, from Bureyd Bin Muawiya,

(It has been narrated) from Abu Ja'far[asws] having said: 'Rasool-Allah[saww] said: 'Allah[azwj] Mighty and Majestic continues Looking to a friend of His[azwj], who strived himself with obedience to his Imam[asws] and the advice until he will find himself with us[asws] among the lofty friends'.[100]

4. عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ فَضَّالٍ عَنْ أَبِي جَمِيلَةَ عَنْ مُحَمَّدٍ الْحَلَبِيِّ عَنْ أَبِي عَبْدِ الله (عَلَيْهِ السَّلام) قَالَ مَنْ فَارَقَ جَمَاعَةَ الْمُسْلِمِينَ قِيدَ شِبْرٍ فَقَدْ خَلَعَ رِبْقَةَ الاسْلامِ مِنْ عُنُقِهِ.

A number of our companions, from Ahmad Bin Muhammad, from Ibn Fazzal, from Abu Jameela, from Muhammad Al Halby,

(It has been narrated) from Abu Abdullah[asws] having said: 'The one who separates from a group of Muslims by a limit of a palms width, so he has removed the bond of allegiance with Al-Islam from his neck'.[101]

5. وَبِهَذَا الاسْنَادِ عَنْ أَبِي عَبْدِ الله (عَلَيْهِ السَّلام) قَالَ مَنْ فَارَقَ جَمَاعَةَ الْمُسْلِمِينَ وَنَكَثَ صَفْقَةَ الامَامِ جَاءَ إِلَى الله عَزَّ وَجَلَّ أَجْذَمَ.

And by this chain,

(It has been narrated) from Abu Abdullah[asws] having said: 'The one who separates from a group of the Muslims and disregards the allegiance of the Imam[asws] would come to Allah[azwj] Mighty and Majestic mutilated'.[102]

Notes

1 Al Kafi V 1 – The Book Of Divine Authority CH 85 H 1
2 Al Kafi V 1 – The Book Of Divine Authority CH 85 H 2
3 Al Kafi V 1 – The Book Of Divine Authority CH 85 H 3
4 Al Kafi V 1 – The Book Of Divine Authority CH 85 H 4
5 Al Kafi V 1 – The Book Of Divine Authority CH 85 H 5
6 Al Kafi V 1 – The Book Of Divine Authority CH 85 H 6
7 Al Kafi V 1 – The Book Of Divine Authority CH 85 H 7
8 Al Kafi V 1 – The Book Of Divine Authority CH 85 H 8
9 Al Kafi V 1 – The Book Of Divine Authority CH 85 H 9
10 Al Kafi V 1 – The Book Of Divine Authority CH 85 H 10
11 Al Kafi V 1 – The Book Of Divine Authority CH 85 H 11
12 Al Kafi V 1 – The Book Of Divine Authority CH 85 H 12
13 Al Kafi V 1 – The Book Of Divine Authority CH 86 H 1
14 Al Kafi V 1 – The Book Of Divine Authority CH 86 H 2
15 Al Kafi V 1 – The Book Of Divine Authority CH 86 H 3
16 Al Kafi V 1 – The Book Of Divine Authority CH 86 H 4
17 Al Kafi V 1 – The Book Of Divine Authority CH 86 H 5
18 Al Kafi V 1 – The Book Of Divine Authority CH 87 H 1
19 Al Kafi V 1 – The Book Of Divine Authority CH 87 H 2
20 Al Kafi V 1 – The Book Of Divine Authority CH 87 H 3
21 Al Kafi V 1 – The Book Of Divine Authority CH 87 H 4
22 Al Kafi V 1 – The Book Of Divine Authority CH 88 H 1
23 Al Kafi V 1 – The Book Of Divine Authority CH 88 H 2
24 Al Kafi V 1 – The Book Of Divine Authority CH 88 H 3
25 Al Kafi V 1 – The Book Of Divine Authority CH 88 H 4
26 Al Kafi V 1 – The Book Of Divine Authority CH 89 H 1
27 Al Kafi V 1 – The Book Of Divine Authority CH 89 H 2
28 Al Kafi V 1 – The Book Of Divine Authority CH 89 H 3
29 Al Kafi V 1 – The Book Of Divine Authority CH 90 H 1
30 Al Kafi V 1 – The Book Of Divine Authority CH 90 H 2
31 Al Kafi V 1 – The Book Of Divine Authority CH 90 H 3
32 Al Kafi V 1 – The Book Of Divine Authority CH 90 H 4
33 Al Kafi V 1 – The Book Of Divine Authority CH 90 H 5
34 Al Kafi V 1 – The Book Of Divine Authority CH 90 H 6
35 Al Kafi V 1 – The Book Of Divine Authority CH 91 H 1
36 Al Kafi V 1 – The Book Of Divine Authority CH 91 H 2
37 Al Kafi V 1 – The Book Of Divine Authority CH 91 H 3
38 Al Kafi V 1 – The Book Of Divine Authority CH 91 H 4
39 Al Kafi V 1 – The Book Of Divine Authority CH 91 H 5
40 Al Kafi V 1 – The Book Of Divine Authority CH 91 H 6
41 Al Kafi V 1 – The Book Of Divine Authority CH 91 H 7
42 Al Kafi V 1 – The Book Of Divine Authority CH 91 H 8
43 Al Kafi V 1 – The Book Of Divine Authority CH 92 H 1
44 Al Kafi V 1 – The Book Of Divine Authority CH 92 H 2
45 Al Kafi V 1 – The Book Of Divine Authority CH 92 H 3
46 Al Kafi V 1 – The Book Of Divine Authority CH 93 H 1
47 Al Kafi V 1 – The Book Of Divine Authority CH 93 H 2
48 Al Kafi V 1 – The Book Of Divine Authority CH 93 H 3
49 Al Kafi V 1 – The Book Of Divine Authority CH 93 H 4
50 Al Kafi V 1 – The Book Of Divine Authority CH 93 H 5
51 Al Kafi V 1 – The Book Of Divine Authority CH 93 H 6
52 Al Kafi V 1 – The Book Of Divine Authority CH 93 H 7
53 Al Kafi V 1 – The Book Of Divine Authority CH 93 H 8
54 Al Kafi V 1 – The Book Of Divine Authority CH 94 H 1
55 Al Kafi V 1 – The Book Of Divine Authority CH 94 H 2
56 Al Kafi V 1 – The Book Of Divine Authority CH 94 H 3
57 Al Kafi V 1 – The Book Of Divine Authority CH 94 H 4

58 Al Kafi V 1 – The Book Of Divine Authority CH 95 H 1
59 Al Kafi V 1 – The Book Of Divine Authority CH 95 H 2
60 Al Kafi V 1 – The Book Of Divine Authority CH 95 H 3
61 Al Kafi V 1 – The Book Of Divine Authority CH 95 H 4
62 Al Kafi V 1 – The Book Of Divine Authority CH 95 H 5
63 Al Kafi V 1 – The Book Of Divine Authority CH 95 H 6
64 Al Kafi V 1 – The Book Of Divine Authority CH 95 H 7
65 Al Kafi V 1 – The Book Of Divine Authority CH 95 H 8
66 Al Kafi V 1 – The Book Of Divine Authority CH 96 H 1
67 Al Kafi V 1 – The Book Of Divine Authority CH 96 H 2
68 Al Kafi V 1 – The Book Of Divine Authority CH 96 H 3
69 Al Kafi V 1 – The Book Of Divine Authority CH 97 H 1
70 Al Kafi V 1 – The Book Of Divine Authority CH 97 H 2
71 Al Kafi V 1 – The Book Of Divine Authority CH 97 H 3
72 Al Kafi V 1 – The Book Of Divine Authority CH 97 H 4
73 Al Kafi V 1 – The Book Of Divine Authority CH 98 H 1
74 Al Kafi V 1 – The Book Of Divine Authority CH 98 H 2
75 Al Kafi V 1 – The Book Of Divine Authority CH 98 H 3
76 Al Kafi V 1 – The Book Of Divine Authority CH 98 H 4
77 Al Kafi V 1 – The Book Of Divine Authority CH 98 H 5
78 Al Kafi V 1 – The Book Of Divine Authority CH 98 H 6
79 Al Kafi V 1 – The Book Of Divine Authority CH 98 H 7
80 Al Kafi V 1 – The Book Of Divine Authority CH 99 H 1
81 Al Kafi V 1 – The Book Of Divine Authority CH 99 H 2
82 Al Kafi V 1 – The Book Of Divine Authority CH 99 H 3
83 Al Kafi V 1 – The Book Of Divine Authority CH 99 H 4
84 Al Kafi V 1 – The Book Of Divine Authority CH 99 H 5
85 Al Kafi V 1 – The Book Of Divine Authority CH 100 H 1
86 Al Kafi V 1 – The Book Of Divine Authority CH 100 H 2
87 Al Kafi V 1 – The Book Of Divine Authority CH 101 H 1
88 Al Kafi V 1 – The Book Of Divine Authority CH 101 H 2
89 Al Kafi V 1 – The Book Of Divine Authority CH 101 H 3
90 Al Kafi V 1 – The Book Of Divine Authority CH 101 H 4
91 Al Kafi V 1 – The Book Of Divine Authority CH 101 H 5
92 Al Kafi V 1 – The Book Of Divine Authority CH 101 H 6
93 Al Kafi V 1 – The Book Of Divine Authority CH 102 H 1
94 Al Kafi V 1 – The Book Of Divine Authority CH 102 H 2
95 Al Kafi V 1 – The Book Of Divine Authority CH 102 H 3
96 Al Kafi V 1 – The Book Of Divine Authority CH 102 H 4
97 Al Kafi V 1 – The Book Of Divine Authority CH 102 H 5
98 Al Kafi V 1 – The Book Of Divine Authority CH 103 H 1
99 Al Kafi V 1 – The Book Of Divine Authority CH 103 H 2
100 Al Kafi V 1 – The Book Of Divine Authority CH 103 H 3
101 Al Kafi V 1 – The Book Of Divine Authority CH 103 H 4
102 Al Kafi V 1 – The Book Of Divine Authority CH 103 H 5

كِتَابُ الْحُجَّةِ

THE BOOK OF DIVINE AUTHORITY (9)

بسم الله الرحمن الرحيم الحمد لله رب العالمين، وصلى الله على سيدنا محمد وآله الطاهرين، وسلم تسليما.

In the Name of Allah[azwj] the Beneficent, the Merciful. The Praise is for Allah[azwj] Lord[azwj] of the Worlds, and Blessing be upon our Chief Muhammad[saww] and his[saww] Purified Progeny[asws], and greetings with abundant greetings.

104 . بَابُ مَا يَجِبُ مِنْ حَقِّ الْإِمَامِ عَلَى الرَّعِيَّةِ وحَقِّ الرَّعِيَّةِ عَلَى الْإِمَامِ عليه السلام

Chapter 104 – What is Obligated from the rights of the Imam[asws] upon the citizen and the rights of the citizen upon the Imam[asws]

1. الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ جُمْهُورٍ عَنْ حَمَّادِ بْنِ عُثْمَانَ عَنْ أَبِي حَمْزَةَ قَالَ سَأَلْتُ أَبَا جَعْفَرٍ (عَلَيْهِ السَّلام) مَا حَقُّ الامَامِ عَلَى النَّاسِ قَالَ حَقُّهُ عَلَيْهِمْ أَنْ يَسْمَعُوا لَهُ وَيُطِيعُوا قُلْتُ فَمَا حَقُّهُمْ عَلَيْهِمْ قَالَ يَقْسِمَ بَيْنَهُمْ بِالسَّوِيَّةِ وَيَعْدِلَ فِي الرَّعِيَّةِ فَإِذَا كَانَ ذَلِكَ فِي النَّاسِ فَلا يُبَالِي مَنْ أَخَذَ هَاهُنَا وَهَاهُنَا.

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Muhammad Bin Jamhour, from Hammad Bin Usman, from Abu Hamza who said,

'I asked Abu Ja'far[asws], 'What is the right of the Imam[asws] upon the people?' He[asws] said: 'His[asws] right upon them is that they should listen to him[asws] and obey him[asws]'. I said, 'So what is their right?' He[asws] said: 'He[asws] should distribute between them with the equality and do justice among the citizens. So when it was that among the people, so no one will fear who has taken this or that'.[1]

2. مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ بْنِ بَزِيعٍ عَنْ مَنْصُورِ بْنِ يُونُسَ عَنْ أَبِي حَمْزَةَ عَنْ ابي جعفر (عَلَيْهِ السَّلام) مِثْلَهُ إِلا أَنَّهُ قَالَ هَكَذَا وَهَكَذَا وَهَكَذَا وَهَكَذَا يَعْنِي مِنْ بَيْنِ يَدَيْهِ وَخَلْفِهِ وَعَنْ يَمِينِهِ وَعَنْ شِمَالِهِ.

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Muhammad Bin Ismail Bin Bazie, from Mansour Bin Yunus, from Abu Hamza,

(It has been narrated) from Abu Ja'far[asws] similar to it, except that he[asws] said: 'Like this, and like this, and the like this and like this', meaning from in front of him, and behind him, and from his right and from his left'.[2]

3. مُحَمَّدُ بْنُ يَحْيَى الْعَطَّارُ عَنْ بَعْضِ أَصْحَابِنَا عَنْ هَارُونَ بْنِ مُسْلِمٍ عَنْ مَسْعَدَةَ بْنِ صَدَقَةَ عَنْ أَبِي عَبْدِ الله (عَلَيْهِ السَّلام) قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلام) لا تَخُتَانُوا وُلاتَكُمْ وَلا

تَغُشُّوا هُدَاتَكُمْ وَلا تَجْهَلُوا أَئِمَّتَكُمْ وَلا تَصَدَّعُوا عَنْ حَبْلِكُمْ فَتَفْشَلُوا وَتَذْهَبَ رِيحُكُمْ وَعَلَى هَذَا فَلْيَكُنْ تَأْسِيسُ أُمُورِكُمْ وَالْزَمُوا هَذِهِ الطَّرِيقَةَ فَإِنَّكُمْ لَوْ عَايَنْتُمْ مَا عَايَنَ مَنْ قَدْ مَاتَ مِنْكُمْ مِمَّنْ خَالَفَ مَا قَدْ تُدْعَوْنَ إِلَيْهِ لَبَدَرْتُمْ وَخَرَجْتُمْ وَلَسَمِعْتُمْ وَلَكِنْ مَحْجُوبٌ عَنْكُمْ مَا قَدْ عَايَنُوا وَقَرِيباً مَا يُطْرَحُ الْحِجَابُ.

Muhammad Bin Yahya Al Attar, from some of our companions, from Haroun Bin Muslim, from Mas'ada Bin Sadaqa,

(It has been narrated) from Abu Abdullah[asws] having said: 'Amir Al-Momineen[asws] said: 'Neither betray your leaders, nor deceive your guides, nor be ignorant of your Imams[asws], nor crack your unity for you will fail and your power will depart, and let the foundation of your affairs be upon this, and necessitate this way. If you all were to see what your dead ones can see, from the ones who opposed what you have been called to, you would be convinced, and would come out and listen. But, it is veiled from you what they are seeing, and very soon the veil would be raised'.[3]

4. عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ حَمَّادٍ وَغَيْرِهِ عَنْ حَنَانِ بْنِ سَدِيرٍ الصَّيْرَفِيِّ قَالَ سَمِعْتُ أَبَا عَبْدِ الله (عَلَيْهِ السَّلام) يَقُولُ نُعِيَتْ إِلَى النَّبِيِّ (صَلَّى اللهُ عَلَيْهِ وَآلِه) نَفْسُهُ وَهُوَ صَحِيحٌ لَيْسَ بِهِ وَجَعٌ قَالَ نَزَلَ بِهِ الرُّوحُ الامِينُ قَالَ فَنَادَى (صَلَّى اللهُ عَلَيْهِ وَآلِه) الصَّلاةَ جَامِعَةً وَأَمَرَ الْمُهَاجِرِينَ وَالانْصَارَ بِالسِّلاحِ وَاجْتَمَعَ النَّاسُ فَصَعِدَ النَّبِيُّ (صَلَّى اللهُ عَلَيْهِ وَآلِه) الْمِنْبَرَ فَنَعَى إِلَيْهِمْ نَفْسَهُ ثُمَّ قَالَ أُذَكِّرُ الله الْوَالِيَ مِنْ بَعْدِي عَلَى أُمَّتِي أَلا يَرْحَمَ عَلَى جَمَاعَةِ الْمُسْلِمِينَ فَأَجَلَّ كَبِيرَهُمْ وَرَحِمَ ضَعِيفَهُمْ وَوَقَّرَ عَالِمَهُمْ وَلَمْ يُضِرَّ بِهِمْ فَيُذِلَّهُمْ وَلَمْ يُفْقِرْهُمْ فَيُكْفِرَهُمْ وَلَمْ يُغْلِقْ بَابَهُ دُونَهُمْ فَيَأْكُلَ قَوِيُّهُمْ ضَعِيفَهُمْ وَلَمْ يَحْبِزْهُمْ فِي بُعُوثِهِمْ فَيَقْطَعَ نَسْلَ أُمَّتِي ثُمَّ قَالَ قَدْ بَلَّغْتُ وَنَصَحْتُ فَاشْهَدُوا وَقَالَ أَبُو عَبْدِ الله (عَلَيْهِ السَّلام) هَذَا آخِرُ كَلامٍ تَكَلَّمَ بِهِ رَسُولُ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) عَلَى مِنْبَرِهِ.

A number of our companions, from Ahmad Bin Muhammad, from Abdul Rahman Bin Hammad, and someone else, from Hannan Bin Sadeyr Al Sayrafi who said,

'I heard Abu Abdullah[asws] saying: 'The news of death was given to the Prophet[saww] himself[saww] and he[saww] was healthy, there wasn't any pain with him[saww]. The Trustworthy Ruh descended with it. So he[saww] called for the congregational Salat and ordered the Emigrants and the Helpers with the weapons (to be ready). And the people gathered.

So the Prophet[saww] ascended the Pulpit, and gave the news of death to them himself[saww], then said: 'I[saww] remind and caution of Allah[azwj] the ruler from after me[saww] upon my[saww] community, that he should be merciful upon the group of Muslims, honour their elders and be merciful to their young ones, and dignify their scholars, and do not harm them so he would humiliate them, and not to impoverish them so they would disbelieve, and not close his door from them so their strong ones would devour their weak ones, and not pain

them in their campaigns, so the lineages of my[saww] community would be cut off'.

Then he[saww] said: 'I[saww] have delivered and advised, therefore, bear witness!' And Abu Abdullah[asws] said: 'This is the last speech Rasool-Allah[saww] spoke with upon his[saww] Pulpit'.[4]

5. مُحَمَّدُ بْنُ عَلِيٍّ وَغَيْرُهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ رَجُلٍ عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ قَالَ جَاءَ إِلَى أَمِيرِ الْمُؤْمِنِينَ (عَلَيْهِ السَّلام) عَسَلٌ وَتِينٌ مِنْ هَمْدَانَ وَحُلْوَانَ فَأَمَرَ الْعُرَفَاءَ أَنْ يَأْتُوا بِالْيَتَامَى فَأَمْكَنَهُمْ مِنْ رُءُوسِ الازْقَاقِ يَلْعَقُونَهَا وَهُوَ يَقْسِمُهَا لِلنَّاسِ قَدَحاً قَدَحاً فَقِيلَ لَهُ يَا أَمِيرَ الْمُؤْمِنِينَ مَا لَهُمْ يَلْعَقُونَهَا فَقَالَ إِنَّ الامَامَ أَبُو الْيَتَامَى وَإِنَّمَا أَلْعَقْتُهُمْ هَذَا بِرِعَايَةِ الابَاءِ.

Muhammad Bin Ali, and someone else, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al Hakam, from A man, from Habeeb Bin Abu Sabit who said,

'There came to Amir Al-Momineen[asws], honey and figs from Hamdan, and gifts. So he[asws] ordered the officers that they should bring the orphans. So he[asws] enabled them from top for the tasting. They were licking it and he[asws] was distribution to the people, cup by cup. So it was said to him[asws], 'O Amir Al-Momineen[asws]! What is for them that they should be licking it?' So he[asws] said: 'The Imam[asws] is a father of the orphans, and rather this treat of theirs is due to the care of the father'.[5]

6. عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ الْبَرْقِيِّ وَعَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ جَمِيعاً عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ الاصْبَهَانِيِّ عَنْ سُلَيْمَانَ بْنِ دَاوُدَ الْمِنْقَرِيِّ عَنْ سُفْيَانَ بْنِ عُيَيْنَةَ عَنْ أَبِي عَبْدِ الله (عَلَيْهِ السَّلام) أَنَّ النَّبِيَّ (صَلَّى اللهُ عَلَيْهِ وَآلِه) قَالَ أَنَا أَوْلَى بِكُلِّ مُؤْمِنٍ مِنْ نَفْسِهِ وَعَلِيٌّ أَوْلَى بِهِ مِنْ بَعْدِي فَقِيلَ لَهُ مَا مَعْنَى ذَلِكَ فَقَالَ قَوْلُ النَّبِيِّ (صَلَّى اللهُ عَلَيْهِ وَآلِه) مَنْ تَرَكَ دَيْناً أَوْ ضَيَاعاً فَعَلَيَّ وَمَنْ تَرَكَ مَالاً فَلِوَرَثَتِهِ فَالرَّجُلُ لَيْسَتْ لَهُ عَلَى نَفْسِهِ وِلايَةٌ إِذَا لَمْ يَكُنْ لَهُ مَالٌ وَلَيْسَ لَهُ عَلَى عِيَالِهِ أَمْرٌ وَلا نَهْيٌ إِذَا لَمْ يُجْرِ عَلَيْهِمُ النَّفَقَةَ وَالنَّبِيُّ وَأَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلام) وَمَنْ بَعْدَهُمَا أَلْزَمَهُمْ هَذَا فَمِنْ هُنَاكَ صَارُوا أَوْلَى بِهِمْ مِنْ أَنْفُسِهِمْ وَمَا كَانَ سَبَبُ إِسْلامِ عَامَّةِ الْيَهُودِ إِلا مِنْ بَعْدِ هَذَا الْقَوْلِ مِنْ رَسُولِ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) وَإِنَّهُمْ آمَنُوا عَلَى أَنْفُسِهِمْ وَعَلَى عِيَالاتِهِمْ.

A number of our companions, from Ahmad Bin Muhammad Al Barqy, and Ali Bin Ibrahim, from his father, altogether from Al Qasim Bin Muhammad Al Asbahany, from Suleyman Bin Dawood Al Minqary, from Sufyan Bin Uyayna,

(It has been narrated) from Abu Abdullah[asws] that the Prophet[saww] said: 'I[asws] am closer with every Momin than his own self, and Ali[asws] is the closest with it from after me[saww]'. So it was said to him[asws], 'What is the meaning of that?' So he[asws] said: 'The words of the Prophet[saww]: 'The one who leaves debts or losses, so it is upon me[saww], and the one who leaves wealth, so is it for his inheritors'.

Thus, the man is such that there isn't an authority upon himself when there does not happen to be any wealth for him, and there isn't any authority for him upon his dependants nor any forbidding when he does not cause the expenses to flow upon them. And the Prophet[saww] and Amir Al-Momineen[asws], and their[asws] successors[asws] have made it (providing maintenance) a binding upon themselves. For this reason they have a greater authority over them than their own selves. The general masses of the Jews accepted Islam only after these words of Rasool Allah[saww]. They found peace for themselves and for their dependents.'[6]

7. عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ أَبَانِ بْنِ عُثْمَانَ عَنْ صَبَّاحِ بْنِ سَيَابَةَ عَنْ أَبِي عَبْدِ الله (عَلَيْهِ السَّلام) قَالَ قَالَ رَسُولُ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) أَيُّمَا مُؤْمِنٍ أَوْ مُسْلِمٍ مَاتَ وَتَرَكَ دَيْناً لَمْ يَكُنْ فِي فَسَادٍ وَلا إِسْرَافٍ فَعَلَى الامَامِ أَنْ يَقْضِيَهُ فَإِنْ لَمْ يَقْضِهِ فَعَلَيْهِ إِثْمُ ذَلِكَ إِنَّ الله تَبَارَكَ وَتَعَالَى يَقُولُ إِنَّمَا الصَّدَقاتُ لِلْفُقَراءِ وَالْمَساكِينِ الايَةَ فَهُوَ مِنَ الْغَارِمِينَ وَلَهُ سَهْمٌ عِنْدَ الامَامِ فَإِنْ حَبَسَهُ فَإِثْمُهُ عَلَيْهِ.

A number of our companions, from Ahmad Bin Muhammad, fom Ali Bin Al Hakam, fom Aban Bin Usman, from Sabbah Bin Sayaba,

(It has been narrated) from Abu Abdullah[asws] having said: 'Rasool-Allah[saww] said: 'Whichever Momin or Muslim dies and leaves debts which do not happen to be regarding corruption or extravagance, so it is upon the Imam[asws] that he[asws] fulfils it. Therefore, if he[asws] does not fulfil it, the sin of that would be upon him[asws]. Allah[azwj] Blessed and High is Saying [9:60] But rather, the charities are only for the poor and the needy – the Verse. So he is from the debtors, and for him would be a share with the Imam[asws], and if he[asws] were to withhold it, so its sin would be upon him[asws]'.[7]

8. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ صَالِحِ بْنِ السِّنْدِيِّ عَنْ جَعْفَرِ بْنِ بَشِيرٍ عَنْ حَنَانٍ عَنْ أَبِيهِ عَنْ ابي جعفر (عَلَيْهِ السَّلام) قَالَ قَالَ رَسُولُ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) لا تَصْلُحُ الامَامَةُ إِلا لِرَجُلٍ فِيهِ ثَلاثُ خِصَالٍ وَرَعٌ يَحْجُزُهُ عَنْ مَعَاصِي الله وَحِلْمٌ يَمْلِكُ بِهِ غَضَبَهُ وَحُسْنُ الْوِلايَةِ عَلَى مَنْ يَلِي حَتَّى يَكُونَ لَهُمْ كَالْوَالِدِ الرَّحِيمِ.

وَفِي رِوَايَةٍ أُخْرَى حَتَّى يَكُونَ لِلرَّعِيَّةِ كَالابِ الرَّحِيمِ.

Ali Bin Ibrahim, from Salih Bin Al Sindy, from Ja'far Bin Bashir, from Hannan, from his father,

(It has been narrated) from Abu Ja'far[asws] having said: 'Rasool-Allah[saww] said: 'The Imamate is not correct except for a man in whom there are three characteristics – piety detaining him[asws] from disobeying Allah[azwj,] and forbearance he[asws] can control his[asws] anger with, and good guardianship upon the ones he[asws] rules over until he[asws] happens to be like the merciful father to them'.

And in another report: 'Until he[asws] happens to be to the citizens like the merciful father'.[8]

9- عَلِيُّ بْنُ مُحَمَّدٍ، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ مُعَاوِيَةَ بْنِ حُكَيْمٍ، عَنْ مُحَمَّدِ بْنِ أَسْلَمَ، عَنْ رَجُلٍ مِنْ طَبَرِسْتَانَ . يُقَالُ لَهُ: مُحَمَّدٌ . قَالَ: قَالَ مُعَاوِيَةُ: ولَقِيتُ الطَّبَرِيَّ مُحَمَّداً بَعْدَ ذلِكَ، فَأَخْبَرَنِي، قَالَ: سَمِعْتُ عَلِيَّ بْنَ مُوسى عليه‌السلام يَقُولُ: « الْمُغْرَمُ إِذَا تَدَيَّنَ أَوِ اسْتَدَانَ فِي حَقٍّ . الْوَهْمُ مِنْ مُعَاوِيَةَ . أُجِّلَ سَنَةً، فَإِنِ اتَّسَعَ، وإِلاَّ قَضى عَنْهُ الْإِمَامُ مِنْ بَيْتِ الْمَالِ ».

Ali Bin Muhammad, from Sahl Bin Ziyad, from Muawiya Bin Hukeym, from Muhammad Bin Aslam, from a man from Tabaristan called Muhammad, said, ‘Muawiya said, ‘And I met the Al Tabary, Muhammad, after that, so he informed me saying,

‘I heard Ali[asws] Bin Musa[asws] saying: ‘The debtor, when he lends a loan’, or ‘borrows regarding a right’ - the uncertainty O Muawiya (the narrator), he will be given one year’s time to pay. If he still cannot pay the Imam[asws] would fulfil it on his behalf from the Public Treasury’.[9]

105 . بَابُ أَنَّ الْأَرْضَ كُلَّهَا لِلْإِمَامِ عليه‌السلام

Chapter 105 – The earth, all of it, is for the Imam[asws]

1. مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنِ ابْنِ مَحْبُوبٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي خَالِدٍ الْكَابُلِيِّ عَنْ ابي جعفر (عَلَيْهِ السَّلام) قَالَ وَجَدْنَا فِي كِتَابِ علي (عَلَيْهِ السَّلام) إِنَّ الارْضَ لله يُورِثُها مَنْ يَشاءُ مِنْ عِبادِهِ وَالْعاقِبَةُ لِلْمُتَّقِينَ أَنَا وَأَهْلُ بَيْتِيَ الَّذِينَ أَوْرَثَنَا الله الارْضَ وَنَحْنُ الْمُتَّقُونَ وَالارْضُ كُلُّهَا لَنَا فَمَنْ أَحْيَا أَرْضاً مِنَ الْمُسْلِمِينَ فَلْيَعْمُرْهَا وَلْيُؤَدِّ خَرَاجَهَا إِلَى الامَامِ مِنْ أَهْلِ بَيْتِي وَلَهُ مَا أَكَلَ مِنْهَا فَإِنْ تَرَكَهَا أَوْ أَخْرَبَهَا وَأَخَذَهَا رَجُلٌ مِنَ الْمُسْلِمِينَ مِنْ بَعْدِهِ فَعَمَرَهَا وَأَحْيَاهَا فَهُوَ أَحَقُّ بِهَا مِنَ الَّذِي تَرَكَهَا يُؤَدِّي خَرَاجَهَا إِلَى الامَامِ مِنْ أَهْلِ بَيْتِي وَلَهُ مَا أَكَلَ مِنْهَا حَتَّى يَظْهَرَ الْقَائِمُ مِنْ أَهْلِ بَيْتِي بِالسَّيْفِ فَيَحْوِيَهَا وَيَمْنَعَهَا وَيُخْرِجَهُمْ مِنْهَا كَمَا حَوَاهَا رَسُولُ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) وَمَنَعَهَا إِلا مَا كَانَ فِي أَيْدِي شِيعَتِنَا فَإِنَّهُ يُقَاطِعُهُمْ عَلَى مَا فِي أَيْدِيهِمْ وَيَتْرُكُ الارْضَ فِي أَيْدِيهِمْ.

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ibn Mahboub, from Hisham Bin Salim, from Abu Khalid Al Kabuly,

(It has been narrated) from Abu Ja’far[asws] having said: ‘We[asws] found in the Book of Ali[asws] that [7:128] surely the earth is Allah's; He Causes such of His servants to inherit it as He so Desires, and the end is for those who are pious. I[asws] and the People[asws] of my[asws] Household are those whom Allah[azwj] Caused to inherit the earth, and we[asws] are the pious, and the earth, all of it is for us[asws].

So the one from the Muslims who revives it, so let him build it and let him pay its tax to the Imam[asws] from the People[asws] of my[asws] Household, and for him would be what he consumes from it. So if he were to neglect it or ruin it, and (another) man from the Muslims was to take it from after him, and he builds it, so he would be more rightful with it than the one who neglected it. He should pay its tax to the Imam[asws] from the People[asws] of my[asws] Household,

and for him would be whatever he consumes from it, until there appears Al-Qaim[asws] from the People[asws] of my[asws] Household with the sword.

So he[asws] would contain it and prevent it and throw them out from it just as Rasool-Allah[saww] had contained it and prevented it, except what was in the hands of our[asws] Shias, so it would be their piece upon what is in their hands, and he[asws] would leave the land to be in their hands'.[10]

2. الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ قَالَ أَخْبَرَنِي أَحْمَدُ بْنُ مُحَمَّدِ بْنِ عَبْدِ الله عَمَّنْ رَوَاهُ قَالَ الدُّنْيَا وَمَا فِيهَا لله تَبَارَكَ وَتَعَالَى وَلِرَسُولِهِ وَلَنَا فَمَنْ غَلَبَ عَلَى شَيْءٍ مِنْهَا فَلْيَتَّقِ الله وَلْيُؤَدِّ حَقَّ الله تَبَارَكَ وَتَعَالَى وَلْيَبَرَّ إِخْوَانَهُ فَإِنْ لَمْ يَفْعَلْ ذَلِكَ فَالله وَرَسُولُهُ وَنَحْنُ بُرَآءُ مِنْهُ.

Al Husayn Bin Muhammad, from Moalla Bin Muhammad who said, 'Ahmad Bin Muhammad Bin Abdullah informed be, from the one who reported it saying,

'The world and whatever is in it is for Allah[azwj] Blessed and High, and for His[azwj] Rasool[saww] and for us[asws]. So the one who overcomes upon anything from it, so let him fear Allah[azwj,] and let him pay the Right of Allah[azwj] Blessed and High, and let him be righteous with his brethren. So if he does not do that, then Allah[azwj] and His[azwj] Rasool[saww] and we[asws] are disavowed from him'.[11]

3. مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مَحْبُوبٍ عَنْ عُمَرَ بْنِ يَزِيدَ قَالَ رَأَيْتُ مِسْمَعاً بِالْمَدِينَةِ وَقَدْ كَانَ حَمَلَ إِلَى أَبِي عَبْدِ الله (عَلَيْهِ السَّلام) تِلْكَ السَّنَةَ مَالاً فَرَدَّهُ أَبُو عَبْدِ الله (عَلَيْهِ السَّلام) فَقُلْتُ لَهُ لِمَ رَدَّ عَلَيْكَ أَبُو عَبْدِ الله الْمَالَ الَّذِي حَمَلْتَهُ إِلَيْهِ قَالَ فَقَالَ لِي إِنِّي قُلْتُ لَهُ حِينَ حَمَلْتُ إِلَيْهِ الْمَالَ إِنِّي كُنْتُ وُلِّيتُ الْبَحْرَيْنَ الْغَوْصَ فَأَصَبْتُ أَرْبَعَمِائَةِ أَلْفِ دِرْهَمٍ وَقَدْ جِئْتُكَ بِخُمُسِهَا بِثَمَانِينَ أَلْفَ دِرْهَمٍ وَكَرِهْتُ أَنْ أَحْبِسَهَا عَنْكَ وَأَنْ أَعْرِضَ لَهَا وَهِيَ حَقُّكَ الَّذِي جَعَلَهُ الله تَبَارَكَ وَتَعَالَى فِي أَمْوَالِنَا فَقَالَ أَ وَمَا لَنَا مِنَ الارْضِ وَمَا أَخْرَجَ الله مِنْهَا إِلا الْخُمُسُ يَا أَبَا سَيَّارٍ إِنَّ الارْضَ كُلَّهَا لَنَا فَمَا أَخْرَجَ الله مِنْهَا مِنْ شَيْءٍ فَهُوَ لَنَا فَقُلْتُ لَهُ وَأَنَا أَحْمِلُ إِلَيْكَ الْمَالَ كُلَّهُ فَقَالَ يَا أَبَا سَيَّارٍ قَدْ طَيَّبْنَاهُ لَكَ وَأَحْلَلْنَاكَ مِنْهُ فَضُمَّ إِلَيْكَ مَالَكَ وَكُلُّ مَا فِي أَيْدِي شِيعَتِنَا مِنَ الارْضِ فَهُمْ فِيهِ مُحَلَّلُونَ حَتَّى يَقُومَ قَائِمُنَا فَيَجْبِيَهُمْ طَسْقَ مَا كَانَ فِي أَيْدِيهِمْ وَيَتْرُكَ الارْضَ فِي أَيْدِيهِمْ وَأَمَّا مَا كَانَ فِي أَيْدِي غَيْرِهِمْ فَإِنَّ كَسْبَهُمْ مِنَ الارْضِ حَرَامٌ عَلَيْهِمْ حَتَّى يَقُومَ قَائِمُنَا فَيَأْخُذَ الارْضَ مِنْ أَيْدِيهِمْ وَيُخْرِجَهُمْ صَغَرَةً قَالَ عُمَرُ بْنُ يَزِيدَ فَقَالَ لِي أَبُو سَيَّارٍ مَا أَرَى أَحَداً مِنْ أَصْحَابِ الضِّيَاعِ وَلا مِمَّنْ يَلِي الاعْمَالَ يَأْكُلُ حَلالاً غَيْرِي إِلا مَنْ طَيَّبُوا لَهُ ذَلِكَ.

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Mahboub, from Umar Bin Yazeed who said,

'I saw Misma'a at Al-Medina and he had carried some wealth to Abu Abdullah[asws] at that time, but Abu Abdullah[asws] returned it. So I said to him, 'Abu Abdullah[asws] returned the wealth upon you which you had carried it to him[asws]'. So he said to me, 'I said to him[asws] when I carried the wealth over to him[asws], 'I was in charge of the pearls of Bahrain and I attained a profit of four hundred thousand Dirhams, and I have come to you[asws] with its fifth (Khums),

with eighty thousand Dirhams, and I disliked it that I should withhold it and turn away with It, and it is your[asws] right which Allah[azwj] Blessed and High Made it to be in our wealth'.

So he[asws] said: 'Or what is for us[asws] from the earth and what Allah[azwj] Brings out from it except the Khums, O Abu Sayyar? Surely the earth, all of it, is for us[asws]. So whatever Allah[azwj] Brings forth from it, from anything, so it is for us[asws]'. So I said to him, 'And I shall carry all of the wealth to you[asws]'. So he[asws] said: 'O Abu Sayyar! We[asws] have cleaned it for you and permited you from it. So keep your wealth with you and everything what is in the hands of our[asws] Shias from the earth, so they are in permissibility with regards to it until our[asws] Qaim[asws] rises.

So he[asws] would collect their levy on whatever would be in their hands and he[asws] would leave the land to be in their hands. And as for whatever would be in the hands of others (non-Shias), so their earning from the land is Prohibited upon them until our[asws] Qaim[asws] rises. So he[asws] would seize the land from their hands and throw them out belittled'.

Umar Bin Yazeed said, 'So Abu Sayyar said to him, I do not find anyone doing business or people as in charge persons of certain tasks, who earn their living lawfully except myself and those for whom they[asws] ('A'immah) have made it lawful.[12]

4. مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ أَبِي عَبْدِ الله الرَّازِيِّ عَنِ الْحَسَنِ بْنِ عَلِيِّ بْنِ أَبِي حَمْزَةَ عَنْ أَبِيهِ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ الله (عَلَيْهِ السَّلام) قَالَ قُلْتُ لَهُ أَ مَا عَلَى الامَامِ زَكَاةٌ فَقَالَ أَحَلْتَ يَا أَبَا مُحَمَّدٍ أَ مَا عَلِمَتْ أَنَّ الدُّنْيَا وَالاخِرَةَ لِلامَامِ يَضَعُهَا حَيْثُ يَشَاءُ وَيَدْفَعُهَا إِلَى مَنْ يَشَاءُ جَائِزٌ لَهُ ذَلِكَ مِنَ الله إِنَّ الامَامَ يَا أَبَا مُحَمَّدٍ لا يَبِيتُ لَيْلَةً أَبَداً وَلله فِي عُنُقِهِ حَقٌّ يَسْأَلُهُ عَنْهُ.

Muhammad Bin Yahya, from Muhammad Bin Ahmad, from Abu Abdullah Al Razy, from Al Hassan Bin Ali Bin Abu Hamza, from his father, from Abu Baseer,

(It has been narrated) from Abu Abdullah[asws], said, 'I said to him[asws], 'Is there any Zakāt upon the Imam[asws]?' So he[asws] said: 'You have spoken an impossibility, O Abu Muhammad! Do you not know that the world and the Hereafter is for the Imam[asws]? He[asws] can place it wherever he[asws] so desires to and hands it over to whoever he[asws] so desires to. That is allowed for him[asws] from Allah[azwj]. The Imam[asws], O Abu Muhammad, does not sleep at night, ever, and in his[asws] neck is a Right of Allah[azwj], Asking him[asws] about it'.[13]

5. مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ مُحَمَّدِ بْنِ عَبْدِ الله بْنِ أَحْمَدَ عَنْ عَلِيِّ بْنِ النُّعْمَانِ عَنْ صَالِحِ بْنِ حَمْزَةَ عَنْ أَبَانِ بْنِ مُصْعَبٍ عَنْ يُونُسَ بْنِ ظَبْيَانَ أَوِ الْمُعَلَّى بْنِ خُنَيْسٍ قَالَ قُلْتُ لابِي عَبْدِ الله (عَلَيْهِ السَّلام) مَا لَكُمْ مِنْ هَذِهِ الارْضِ فَتَبَسَّمَ ثُمَّ قَالَ إِنَّ الله تَبَارَكَ وَتَعَالَى بَعَثَ جَبْرَئِيلَ (عَلَيْهِ السَّلام) وَأَمَرَهُ أَنْ يَخْرِقَ بِإِبْهَامِهِ ثَمَانِيَةَ أَنْهَارٍ فِي الارْضِ مِنْهَا سَيْحَانُ وَجَيْحَانُ وَهُوَ نَهْرُ بَلْخَ وَالْخشوع وَهُوَ نَهْرُ الشَّاشِ وَمِهْرَانُ وَهُوَ نَهْرُ الْهِنْدِ وَنِيلُ مِصْرَ وَدِجْلَةُ وَالْفُرَاتُ فَمَا سَقَتْ

أَوِ اسْتَقَتْ فَهُوَ لَنَا وَمَا كَانَ لَنَا فَهُوَ لِشِيعَتِنَا وَلَيْسَ لِعَدُوِّنَا مِنْهُ شَيْءٌ إِلا مَا غَصَبَ عَلَيْهِ وَإِنَّ وَلِيَّنَا لَفِي أَوْسَعَ فِيمَا بَيْنَ ذِهْ إِلَى ذِهْ يَعْنِي بَيْنَ السَّمَاءِ وَالارْضِ ثُمَّ تَلا هَذِهِ الايَةَ قُلْ هِيَ لِلَّذِينَ آمَنُوا فِي الْحَيَاةِ الدُّنْيا الْمَغْصُوبِينَ عَلَيْهَا خالِصَةً لَهُمْ يَوْمَ الْقِيامَةِ بِلا غَصْبٍ.

Muhammad Bin Yahya, from Muhammad Bin Ahmad, from Muhammad Bin Abdullah Bin Ahmad, from Ali Bin Al Numan, from Salih Bin Hamza, from Aban Bin Mus'ab, from Yunus Bin Zabyan, or al Moalla Bin Khunays who said,

'I said to Abu Abdullah[asws], 'What have you all (Imams[asws]) to do from the earth?' So he[asws] smiled, then said: 'Allah[azwj] Blessed and High Sent Jibraeel[as] and Commanded him[as] that he[as] furrows eight rivers by his[as] big toe in the earth – from these is Sayhan, and Jayhan, and it is the river Balkh, and Al-Khashou, and it is River Shash, and Mihran, and it is a river of India, and Nile of Egypt, and Dajla, and Euphrates.

So whatever is watered from or drawn, so it is for us[asws], and whatever was for us[asws] so it is for our[asws] Shias, and there isn't anything from it for our[asws] enemies except what they have usurped upon, and that our[asws] friends would be in (a place) more capacious in what is between this to this, meaning between the sky and the earth'.

Then he[asws] recited this Verse [7:32] Say: These are for the Believers in the life of this world the ones usurped upon especially on the Day of Judgement without being usurped'.[14]

6. عَلِيُّ بْنُ مُحَمَّدٍ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ مُحَمَّدِ بْنِ الرَّيَّانِ قَالَ كَتَبْتُ إِلَى الْعَسْكَرِيِّ (عَلَيْهِ السَّلام) جُعِلْتُ فِدَاكَ رُوِيَ لَنَا أَنْ لَيْسَ لِرَسُولِ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) مِنَ الدُّنْيَا إِلا الْخُمُسُ فَجَاءَ الْجَوَابُ إِنَّ الدُّنْيَا وَمَا عَلَيْهَا لِرَسُولِ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه)

Ali Bin Muhammad, from Sahl Bin Ziyad, from Muhammad Bin Isa, from Muhammad Bin Al Rayyan who said,

'I wrote to Al-Askary[asws], 'May I be sacrificed for you[asws]! It is reported to us that there isn't anything for Rasool-Allah[azwj] from the world except for the fifth (Khums)'. So the answer came: 'The world and whatever is upon it is for Rasool-Allah[saww]'.[15]

7. مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ رَفَعَهُ عَنْ عَمْرِو بْنِ شِمْرٍ عَنْ جَابِرٍ عَنْ ابي جعفر (عَلَيْهِ السَّلام) قَالَ قَالَ رَسُولُ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) خَلَقَ الله آدَمَ وَأَقْطَعَهُ الدُّنْيَا قَطِيعَةً فَمَا كَانَ لِآدَمَ (عَلَيْهِ السَّلام) فَلِرَسُولِ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) وَمَا كَانَ لِرَسُولِ الله فَهُوَ لِلائِمَّةِ مِنْ آلِ مُحَمَّدٍ (صَلَّى اللهُ عَلَيْهِ وَآلِه)

Muhammad Bin Yahya, from Ahmad Bin Muhammad, raising it, from Amro Bin Shimr, from Jabir,

(It has been narrated) from Abu Ja'far[asws] having said: 'Rasool-Allah[saww] said: 'Allah[azwj] Created Adam[as] and cut the world for him[as] as his[as] piece. Thus, whatever was for Adam[as], so it is for Rasool-Allah[saww], and whatever was for Rasool-Allah[saww], so it is for the Imams[asws] from the Progeny[asws] of Muhammad[saww]'.[16]

8. مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَاذَانَ وَعَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ جَمِيعاً عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَفْصِ بْنِ الْبَخْتَرِيِّ عَنْ أَبِي عَبْدِ الله (عَلَيْهِ السَّلام) قَالَ إِنَّ جَبْرَئِيلَ (عَلَيْهِ السَّلام) كَرَى بِرِجْلِهِ خَمْسَةَ أَنْهَارٍ وَلِسَانُ الْمَاءِ يَتْبَعُهُ الْفُرَاتَ وَدِجْلَةَ وَنِيلَ مِصْرَ وَمِهْرَانَ وَنَهْرَ بَلْخَ فَمَا سَقَتْ أَوْ سُقِيَ مِنْهَا فَلِلامَامِ وَالْبَحْرُ الْمُطِيفُ بِالدُّنْيَا لِلامَامِ.

Muhammad Bin Ismail, from Al Fazl Bin Shazan and Ali Bin Ibrahim, from his father, altogether from Ibn Abu Umeyr, from Hafs Bin Al Bakhtary,

(It has been narrated) from Abu Abdullah[asws] having said: 'Jibraeel[as] dug five rivers by his[as] leg and the strip of the water followed it – The Euphrates, and Dajla, and Nile of Egypt, and Mihran, and river Balkh. So whatever is watered or drawn from these, so it is for the Imam[asws], and the oceans circling the earth are for the Imam[asws]'.[17]

106 . بَابُ سِيرَةِ الْإِمَامِ فِي نَفْسِهِ و فِي الْمَطْعَمِ والْمَلْبَسِ إِذَا وِلِيَ الْأَمْرَ

Chapter 106 – The ways of the Imam[asws] regarding himself[asws] and regarding the meals and the clothing when he[asws] is the Master[asws] of the Command

1. مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنِ ابْنِ مَحْبُوبٍ عَنْ حَمَّادٍ عَنْ حُمَيْدٍ وَجَابِرٍ الْعَبْدِيِّ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلام) إِنَّ الله جَعَلَنِي إِمَاماً لِخَلْقِهِ فَفَرَضَ عَلَيَّ التَّقْدِيرَ فِي نَفْسِي وَمَطْعَمِي وَمَشْرَبِي وَمَلْبَسِي كَضُعَفَاءِ النَّاسِ كَيْ يَقْتَدِيَ الْفَقِيرُ بِفَقْرِي وَلا يُطْغِيَ الْغَنِيَّ غِنَاهُ.

Muhammad In Yahya, from Ahmad bin Muhammad Bin Isa, from Ibn Mahboub, from Hammad, from Humeyd and Jabir Al Baghdady who said,

'Amir Al-Momineen[asws] said: 'Allah[azwj] Made me[asws] as an Imam[asws] for His[azwj] creatures, so He[azwj] Necessitated the management upon me[asws] with regards to myself[asws] and my[asws] meals, and my[asws] drinks, and my[asws] clothing (to be) like the weak people so that the poor one can follow the example of my[asws] poverty and the rich one does not transgress by his riches'.[18]

2. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادِ بْنِ عُثْمَانَ عَنِ الْمُعَلَّى بْنِ خُنَيْسٍ قَالَ قُلْتُ لابِي عَبْدِ الله (عَلَيْهِ السَّلام) يَوْماً جُعِلْتُ فِدَاكَ ذَكَرْتُ آلَ فُلانٍ وَمَا هُمْ فِيهِ مِنَ النَّعِيمِ فَقُلْتُ لَوْ كَانَ هَذَا إِلَيْكُمْ لَعِشْنَا مَعَكُمْ فَقَالَ هَيْهَاتَ يَا مُعَلَّى أَمَا وَالله أَنْ لَوْ كَانَ ذَاكَ مَا كَانَ إِلا سِيَاسَةَ اللَّيْلِ وَسِيَاحَةَ النَّهَارِ وَلُبْسَ الْخَشِنِ وَأَكْلَ الْجَشِبِ فَزُوِيَ ذَلِكَ عَنَّا فَهَلْ رَأَيْتَ ظُلامَةً قَطُّ صَيَّرَهَا الله تَعَالَى نِعْمَةً إِلا هَذِهِ.

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hammad Bin Usman, from Al Moalla Bin Khunays who said,

'I said to Abu Abdullah[asws] one day, 'May I be sacrificed to you[asws]! I remembered the family of so and so and what they are in from the Bounties, so I said, 'If only that was for you[asws], we would have lived with you[asws] (prosperously)'. So he[asws] said: 'Far be it, O Moalla! But, by Allah[azwj], had it

been that, it would not have been except for hard labour (of protection) at night and strenuous work by the day, and wearing the coarse, and eating the tasteless. So that was Impeded from us[asws]. Have you ever seen a looted property Allah, the Most High, has turned into a blessing except this one (easy life for you while unjust Abbassids are in rule)?'[19]

3. عَلِيُّ بْنُ مُحَمَّدٍ عَنْ صَالِحِ بْنِ أَبِي حَمَّادٍ وَعِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ وَغَيْرُهُمَا بِأَسَانِيدَ مُخْتَلِفَةٍ فِي احْتِجَاجِ أَمِيرِ الْمُؤْمِنِينَ (عَلَيْهِ السَّلام) عَلَى عَاصِمِ بْنِ زِيَادٍ حِينَ لَبِسَ الْعَبَاءَ وَتَرَكَ الْمُلاءَ وَشَكَاهُ أَخُوهُ الرَّبِيعُ بْنُ زِيَادٍ إِلَى أَمِيرِ الْمُؤْمِنِينَ (عَلَيْهِ السَّلام) أَنَّهُ قَدْ غَمَّ أَهْلَهُ وَأَحْزَنَ وُلْدَهُ بِذَلِكَ فَقَالَ أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلام) عَلَيَّ بِعَاصِمِ بْنِ زِيَادٍ فَجِيءَ بِهِ فَلَمَّا رَآهُ عَبَسَ فِي وَجْهِهِ فَقَالَ لَهُ أَ مَا اسْتَحْيَيْتَ مِنْ أَهْلِكَ أَ مَا رَحِمْتَ وُلْدَكَ أَ تَرَى اللهَ أَحَلَّ لَكَ الطَّيِّبَاتِ وَهُوَ يَكْرَهُ أَخْذَكَ مِنْهَا أَنْتَ أَهْوَنُ عَلَى اللهِ مِنْ ذَلِكَ أَ وَلَيْسَ اللهُ يَقُولُ وَالارْضَ وَضَعَهَا لِلانامِ. فِيها فاكِهَةٌ وَالنَّخْلُ ذاتُ الاكْمامِ أَ وَلَيْسَ اللهُ يَقُولُ مَرَجَ الْبَحْرَيْنِ يَلْتَقِيانِ. بَيْنَهُما بَرْزَخٌ لا يَبْغِيانِ إِلَى قَوْلِهِ يَخْرُجُ مِنْهُمَا اللُّؤْلُؤُ وَالْمَرْجانُ فَبِاللهِ لابْتِذَالُ نِعَمِ اللهِ بِالْفَعَالِ أَحَبُّ إِلَيْهِ مِنِ ابْتِذَالِهَا بِالْمَقَالِ وَقَدْ قَالَ اللهُ عَزَّ وَجَلَّ وَأَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ فَقَالَ عَاصِمٌ يَا أَمِيرَ الْمُؤْمِنِينَ فَعَلَى مَا اقْتَصَرْتَ فِي مَطْعَمِكَ عَلَى الْجُشُوبَةِ وَفِي مَلْبَسِكَ عَلَى الْخُشُونَةِ فَقَالَ وَيْحَكَ إِنَّ اللهَ عَزَّ وَجَلَّ فَرَضَ عَلَى أَئِمَّةِ الْعَدْلِ أَنْ يُقَدِّرُوا أَنْفُسَهُمْ بِضَعَفَةِ النَّاسِ كَيْلا يَتَبَيَّغَ بِالْفَقِيرِ فَقْرُهُ فَأَلْقَى عَاصِمُ بْنُ زِيَادٍ الْعَبَاءَ وَلَبِسَ الْمُلاءَ.

Ali Bin Muhammad, from Salih Bin Abu Hammad and a number of our companions, from Ahmad Bin Muhammad and some others, by their different chains,

'Regarding the argumentation of Amir Al-Momineen[asws] upon Asim Bin Ziyad when he wore the cloak and neglected the appropriate (easy of life), and his brother Al-Rabie Bin Ziyad complained to Amir Al-Momineen[asws] that he (his brother by adapting strict life) had saddened his wife and grieved his children with that.

فَSo Amir Al-Momineen[asws] said: '(bring) Asim Bin Ziyad to me[asws]!' So they came with him. So when he[asws] saw him, he[asws] frowned his face and he[asws] said to him: 'Are you not ashamed from your wife? Are you not being merciful to your children? Do you view that Allah[azwj] Permitted the good things for you and He[azwj] would Abhor it if you were to take from these? You are lesser upon Allah[azwj] than that. Or, isn't Allah[azwj] Saying [55:10] And the earth, He has set it for the living creatures [55:11] Therein is fruit and palms having sheathed clusters?

Or isn't Allah[azwj] Saying [55:19] He United the two seas so they meet [55:20] Between them is a barrier which they do not violate – up to His[azwj] Words [55:22] There come forth from them pearls and rubies? So, by Allah[azwj], utilisation of the Bounties of Allah[azwj] by the deeds is more Beloved to Him[azwj] than utilising them by the words, and Allah[azwj] Mighty and

Majestic has Said [93:11] And as for the Favour of your Lord, do announce (it)'.

Asim said, 'O Amir Al-Momineen[asws]! So upon what do you[asws] confine (yourself) regarding your[asws] food upon the tastelessness, and regarding your[asws] clothing upon the coarseness?' So he[asws] said: 'Woe be unto you! Allah[azwj] Mighty and Majestic Necessitated upon the Imams[asws] of justice that they should manage themselves with the weak ones of the people, perhaps the poor might despair due to his poverty'. So Asim Bin Ziyad threw off the cloak and wore the appropriate'.[20]

4. عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ الْبَرْقِيِّ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ يَحْيَى الْخَزَّازِ عَنْ حَمَّادِ بْنِ عُثْمَانَ قَالَ حَضَرْتُ أَبَا عَبْدِ اللهِ (عَلَيْهِ السَّلام) وَقَالَ لَهُ رَجُلٌ أَصْلَحَكَ اللهُ ذَكَرْتَ أَنَّ عَلِيَّ بْنَ أَبِي طَالِبٍ (عَلَيْهِ السَّلام) كَانَ يَلْبَسُ الْخَشِنَ يَلْبَسُ الْقَمِيصَ بِأَرْبَعَةِ دَرَاهِمَ وَمَا أَشْبَهَ ذَلِكَ وَنَرَى عَلَيْكَ اللِّبَاسَ الْجَدِيدَ فَقَالَ لَهُ إِنَّ عَلِيَّ بْنَ أَبِي طَالِبٍ (عَلَيْهِ السَّلام) كَانَ يَلْبَسُ ذَلِكَ فِي زَمَانٍ لا يُنْكَرُ عَلَيْهِ وَلَوْ لَبِسَ مِثْلَ ذَلِكَ الْيَوْمَ شُهِرَ بِهِ فَخَيْرُ لِبَاسِ كُلِّ زَمَانٍ لِبَاسُ أَهْلِهِ غَيْرَ أَنَّ قَائِمَنَا أَهْلَ الْبَيْتِ (عَلَيْهِم السَّلام) إِذَا قَامَ لَبِسَ ثِيَابَ علي (عَلَيْهِ السَّلام) وَسَارَ بِسِيرَةِ عَلِيٍّ (عَلَيْهِ السَّلام)

A number of our companions, from Ahmad Bin Muhammad Al Barqy, from his father, from Muhammad Bin Yahya Al Khazzaz, from Hammad Bin Usman who said,

'I was present with Abu Abdullah[asws] and a man said to him[asws], 'May Allah[azwj] Keep you[asws] well! I remember that Ali[asws] Bin Abu Talib[asws] used to wear the coarse (clothing). He[asws] was wearing the shirt of four Dirhams and what resembled that, and we see upon you[asws] the new clothing'.

So he[asws] said to him: 'Ali[asws] Bin Abu Talib[asws] was wearing that during the time period that it would not be denied upon him[asws], and if he[asws] were to wear the likes of that today, he[asws] would be defamed by it. So the best clothing of every time period is the clothing worn by people (during that time), apart from that, our[asws] Qaim[asws] of the People[asws] of the Household, when he[asws] rises, would wear the clothing of Ali[asws], and he[asws] would live by the way of Ali[asws]'.[21]

107 . بَابٌ نَادِرٌ

Chapter 107 - Miscellaneous

1. الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَبْدِ اللهِ عَنْ أَيُّوبَ بْنِ نُوحٍ قَالَ عَطَسَ يَوْماً وَأَنَا عِنْدَهُ فَقُلْتُ جُعِلْتُ فِدَاكَ مَا يُقَالُ لِلإِمَامِ إِذَا عَطَسَ قَالَ يَقُولُونَ صَلَّى اللهُ عَلَيْكَ.

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Ahmad Bin Muhammad Bin Abdulla, from Ayoub Bin Nuh who said,

'He[asws] sneezed one day while I was in his[asws] presence, so I said, 'May I be sacrificed for you[asws]! What does one say to the Imam[asws] when he[asws]

sneezes?' He[asws] said: 'They should be saying, 'May Allah[azwj] Send Salawat upon you[asws]!'.[22]

2. مُحَمَّدُ بْنُ يَحْيَى عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ قَالَ حَدَّثَنِي إِسْحَاقُ بْنُ إِبْرَاهِيمَ الدِّينَوَرِيُّ عَنْ عُمَرَ بْنِ زَاهِرٍ عَنْ أَبِي عَبْدِ اللهِ (عَلَيْهِ السَّلام) قَالَ سَأَلَهُ رَجُلٌ عَنِ الْقَائِمِ يُسَلَّمُ عَلَيْهِ بِإِمْرَةِ الْمُؤْمِنِينَ قَالَ لا ذَاكَ اسْمٌ سَمَّى اللهُ بِهِ أَمِيرَ الْمُؤْمِنِينَ (عَلَيْهِ السَّلام) لَمْ يُسَمَّ بِهِ أَحَدٌ قَبْلَهُ وَلا يَتَسَمَّى بِهِ بَعْدَهُ إِلا كَافِرٌ قُلْتُ جُعِلْتُ فِدَاكَ كَيْفَ يُسَلَّمُ عَلَيْهِ قَالَ يَقُولُونَ السَّلامُ عَلَيْكَ يَا بَقِيَّةَ اللهِ ثُمَّ قَرَأَ بَقِيَّتُ اللهِ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ مُؤْمِنِينَ.

Muhammad Bin Yahya, from Ja'far Bin Muhammad who said, 'Is'haq Bin Ibrahim Al Deynouwary narrated to me, from Umar Bin Azhir,

(It has been narrated) from Abu Abdullah[asws], said, 'A man asked him[asws] about Al-Qaim[asws], 'Can one greet upon him[asws] as 'Amir Al-Momineen'?' He[asws] said: 'No, that is a name which Allah[azwj] Named Amir Al-Momineen[asws] with. No one has been named with it before him[asws], nor would anyone be named with it after him[asws] except for ' كَافِرٌ ' an Infidel'. I said, 'May I be sacrificed for you[asws]! How should one greet upon him[asws]?' He[asws] said: 'They should be saying, 'The greetings be upon you[asws], O Remaining one of Allah[azwj]! (يَا بَقِيَّ اللهِ)'. Then he[asws] recited [11:86] The Remaining one of Allah is better for you if you are Believers'.[23]

3. الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْوَشَّاءِ عَنْ أَحْمَدَ بْنِ عُمَرَ قَالَ سَأَلْتُ أَبَا الْحَسَنِ (عَلَيْهِ السَّلام) لِمَ سُمِّيَ أَمِيرَ الْمُؤْمِنِينَ (عَلَيْهِ السَّلام) قَالَ لانَّهُ يَمِيرُهُمْ الْعِلْمَ أَ مَا سَمِعْتَ فِي كِتَابِ اللهِ وَنَمِيرُ أَهْلَنا.

وَفِي رِوَايَةٍ أُخْرَى قَالَ لانَّ مِيرَةَ الْمُؤْمِنِينَ مِنْ عِنْدِهِ يَمِيرُهُمُ الْعِلْمَ.

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Washha, from Ahmad Bin Umar who said,

'I asked Abu Al-Hassan[asws], 'Why was Amir Al-Momineen[asws] named as such?' He[asws] said: 'Because he[asws] brings them (يَمِيرُهُمْ) the knowledge. Have you nor heard in the Book of Allah[azwj] [12:65] and we will bring (نَمِيرُ) grain for our family'.

And in another report, he[asws] said: 'Because he[asws] nourished the Momineen from his[asws] own presence, feeding them the knowledge'.[24]

4. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ يَعْقُوبَ بْنِ يَزِيدَ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ أَبِي الرَّبِيعِ الْقَزَّازِ عَنْ جَابِرٍ عَنْ ابي جعفر (عَلَيْهِ السَّلام) قَالَ قُلْتُ لَهُ لِمَ سُمِّيَ أَمِيرَ الْمُؤْمِنِينَ قَالَ اللهُ سَمَّاهُ وَهَكَذَا أَنْزَلَ فِي كِتَابِهِ وَإِذْ أَخَذَ رَبُّكَ مِنْ بَنِي آدَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَأَشْهَدَهُمْ عَلى أَنْفُسِهِمْ أَ لَسْتُ بِرَبِّكُمْ وَأَنَّ مُحَمَّداً رَسُولِي وَأَنَّ عَلِيّاً أَمِيرُ الْمُؤْمِنِينَ.

Ali Bin Ibrahim, from Yaqoub Bin Yazeed, from Ibn Abu Umeyr, from Abu Al Raie Al Qazzaz, from Jabir,

(It has been narrated) from Abu Ja'far[asws], said, 'I said to him[asws], 'Why is Amir Al-Momineen[asws] named as such?' He[asws] said: 'Allah[azwj] Named him[asws] and like this it is Revealed in His[azwj] Book [7:172] And when your Lord brought forth from the Children of Adam, from their backs, their descendants, and made them testify against their own souls: Am I not your Lord, and Muhammad[saww] is My Rasool and Ali[asws] is Amir Al-Momineen?'.[25]

108 . بَابٌ فِيهِ نُكَتٌ ونُتَفٌ مِنَ التَّنْزِيلِ فِي الْوَلَايَةِ

Chapter 108 – Points and pickings from the Revelation regarding the Wilayah

1. عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ بَعْضِ أَصْحَابِنَا عَنْ حَنَانِ بْنِ سَدِيرٍ عَنْ سَالِمٍ الْحَنَّاطِ قَالَ قُلْتُ لابي جعفر (عَلَيْهِ السَّلام) أَخْبِرْنِي عَنْ قَوْلِ الله تَبَارَكَ وَتَعَالَى نَزَلَ بِهِ الرُّوحُ الامِينُ عَلى قَلْبِكَ لِتَكُونَ مِنَ الْمُنْذِرِينَ بِلِسانٍ عَرَبِيٍّ مُبِينٍ قَالَ هِيَ الْوَلايَةُ لامِيرِ الْمُؤْمِنِينَ (عَلَيْهِ السَّلام)

A number of our companions, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from some of our companions, from Hanan Bin Sadeyr, from Salim Al Hannat who said,

'I said to Abu Ja'far[asws], 'Inform me about the Words of Allah[azwj] Blessed and High [26:193] The Trustworthy Spirit has descended with it [26:194] Upon your heart that you may become from the warners [26:195] In clear Arabic language. He[asws] said: 'It is the Wilayah of Amir Al-Momineen[asws]'.[26]

2. مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنِ الْحَكَمِ بْنِ مِسْكِينٍ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ رَجُلٍ عَنْ أَبِي عَبْدِ الله (عَلَيْهِ السَّلام) فِي قَوْلِ الله عَزَّ وَجَلَّ إِنَّا عَرَضْنَا الامانَةَ عَلَى السَّماواتِ وَالارْضِ وَالْجِبالِ فَأَبَيْنَ أَنْ يَحْمِلْنَها وَأَشْفَقْنَ مِنْها وَحَمَلَهَا الانْسانُ إِنَّهُ كانَ ظَلُوماً جَهُولاً قَالَ هِيَ وَلايَةُ أَمِيرِ الْمُؤْمِنِينَ (عَلَيْهِ السَّلام)

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Al Hakam Bin Miskeen, from Is'haq Bin Ammar, from a man,

(It has been narrated) from Abu Abdullah[asws] regarding the Words of Allah[azwj] Mighty and Majestic [33:72] Surely We Presented the Trust to the skies, and the earth, and the mountains, but they refused to bear it and feared from it, and the human being bore it; he was unjust, ignorant. He[asws] said: 'It is the Wilayah of Amir Al-Momineen[asws]'.[27]

3. مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ أَبِي زَاهِرٍ عَنِ الْحَسَنِ بْنِ مُوسَى الْخَشَّابِ عَنْ عَلِيِّ بْنِ حَسَّانَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ كَثِيرٍ عَنْ أَبِي عَبْدِ الله (عَلَيْهِ السَّلام) فِي قَوْلِ الله عَزَّ وَجَلَّ وَالَّذِينَ آمَنُوا وَلَمْ يَلْبِسُوا إِيمانَهُمْ بِظُلْمٍ قَالَ بِمَا جَاءَ بِهِ مُحَمَّدٌ (صَلَّى اللهُ عَلَيْهِ وَآلِه) مِنَ الْوَلايَةِ وَلَمْ يَخْلِطُوهَا بِوَلايَةِ فُلانٍ وَفُلانٍ فَهُوَ الْمُلَبَّسُ بِالظُّلْمِ.

Muhammad Bin Yahya, from Ahmad Bin Abu Zahir, from Al Hassan Bin Musa Al Kshhab, from Ali Bin Hassan, from Abdul Rahman Bin Kaseer,

(It has been narrated) from Abu Abdullah[asws] regarding the Words of Allah[azwj] Mighty and Majestic [6:82] Those who believe and do not mix up their faith with injustice. He[asws] said: 'With whatever Muhammad[saww] came with from the Wilayah, and they are not mixing it with the Wilayah of so and so, and so and so, so it is 'mixing up ' بِالظُّلْمِ ' with the injustice''.[28]

4. مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مَحْبُوبٍ عَنِ الْحُسَيْنِ بْنِ نُعَيْمٍ الصَّحَّافِ قَالَ سَأَلْتُ أَبَا عَبْدِ الله (عَلَيْهِ السَّلام) عَنْ قَوْلِ الله عَزَّ وَجَلَّ فَمِنْكُمْ كافِرٌ وَمِنْكُمْ مُؤْمِنٌ فَقَالَ عَرَفَ الله إِيمَانَهُمْ بِوَلايَتِنَا وَكُفْرَهُمْ بِهَا يَوْمَ أَخَذَ عَلَيْهِمُ الْمِيثَاقَ فِي صُلْبِ آدَمَ (عَلَيْهِ السَّلام) وَهُمْ ذَرٌّ.

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Mahboub, from Al Husayn Bin Nuaym Al Sahhaf who said,

'I asked Abu Abdullah[asws] about the Words of Allah[azwj] Mighty and Majestic [64:2] He it is Who Created you, so among you is an unbeliever and among you is a Believer. So he[asws] said: 'Allah[azwj] Recognised their Eman by our[asws] Wilayah and their disbelief in it on the day He[azwj] Took the Covenant upon them in ' صُلْبِ ' the forehead of Adam[as], and they were particles'.[29]

5. أَحْمَدُ بْنُ إِدْرِيسَ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ يَعْقُوبَ بْنِ يَزِيدَ عَنِ ابْنِ مَحْبُوبٍ عَنْ مُحَمَّدِ بْنِ الْفُضَيْلِ عَنْ أَبِي الْحَسَنِ (عَلَيْهِ السَّلام) فِي قَوْلِ الله عَزَّ وَجَلَّ يُوفُونَ بِالنَّذْرِ الَّذِي أَخَذَ عَلَيْهِمْ مِنْ وَلايَتِنَا.

Ahmad Bin Idrees, from Muhammad Bin Ahmad, from Yaqoub Bin Yazeed, from Ibn Mahboub, from Muhammad Bin Al Fuzayl,

(It has been narrated) from Abu Al-Hassan[asws] regarding the Words of Allah[azwj] Mighty and Majestic [76:7] They fulfill vows which were Taken upon them of our[asws] Wilayah'.[30]

6. مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَاذَانَ عَنْ حَمَّادِ بْنِ عِيسَى عَنْ رِبْعِيِّ بْنِ عَبْدِ الله عَنْ ابي جعفر (عَلَيْهِ السَّلام) فِي قَوْلِ الله عَزَّ وَجَلَّ وَلَوْ أَنَّهُمْ أَقامُوا التَّوْراةَ وَالانْجِيلَ وَما أُنْزِلَ إِلَيْهِمْ مِنْ رَبِّهِمْ قَالَ الْوَلايَةُ.

Muhammad Bin Ismail, from Al Fazl Bin Shazan, from Hammad Bin Isa, from Rabie Bin Abdullah,

(It has been narrated) from Abu Ja'far[asws] regarding Words of Allah[azwj] Mighty and Majestic [5:66] And if they had observed the Torah and the Evangel and that which was Revealed to them from their Lord. He[asws] said: 'Al-Wilayah'.[31]

7. الْحُسَيْنُ بْنُ مُحَمَّدٍ الاشْعَرِيُّ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْوَشَّاءِ عَنْ مُثَنًّى عَنْ زُرَارَةَ عَنْ عَبْدِ الله بْنِ عَجْلانَ عَنْ ابي جعفر (عَلَيْهِ السَّلام) فِي قَوْلِهِ تَعَالَى قُلْ لا أَسْئَلُكُمْ عَلَيْهِ أَجْراً إِلا الْمَوَدَّةَ فِي الْقُرْبَى قَالَ هُمُ الائِمَّةُ (عَلَيْهِم السَّلام)

Al Husayn Bin Muhammad Al Ashary, from Moalla Bin Muhammad, from Al Washha, from Musna, from Zurara, from Abdullah Bin Ajlan,

(It has been narrated) from Abu Ja'far[asws] regarding the Words of the Exalted [42:23] Say: I do not ask of you any Recompense for it except for the cordiality for my near relatives. He[asws] said: 'They[asws] are the Imams[asws]'.[32]

8. الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ أَسْبَاطٍ عَنْ عَلِيِّ بْنِ أَبِي حَمْزَةَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ الله (عَلَيْهِ السَّلام) فِي قَوْلِ الله عَزَّ وَجَلَّ وَمَنْ يُطِعِ الله وَرَسُولَهُ فِي وَلايَةِ عَلِيٍّ وَوَلايَةِ الائِمَّةِ مِنْ بَعْدِهِ فَقَدْ فازَ فَوْزاً عَظِيماً هَكَذَا نَزَلَتْ.

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Ali Bin Asbat, from Ali Bin Abu Hamza, from Abu Baseer,

(It has been narrated) from Abu Abdullah[asws] regarding the Words of Allah[azwj] Mighty and Majestic [33:71] and whoever obeys Allah and His Rasool, regarding the Wilayah of Ali[asws] and Wilayah of the Imams[asws] from after him, so he indeed achieves a mighty success – this is how it was Revealed'.[33]

9. الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ النَّضْرِ عَنْ مُحَمَّدِ بْنِ مَرْوَانَ رَفَعَهُ إِلَيْهِمْ فِي قَوْلِ الله عَزَّ وَجَلَّ وَما كانَ لَكُمْ أَنْ تُؤْذُوا رَسُولَ الله فِي عَلِيٍّ وَالائِمَّةِ كَالَّذِينَ آذَوْا مُوسى فَبَرَّأَهُ الله مِمَّا قالُوا.

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Ahmad Bin Al Nazar, from Muhammad Bin Marwan,

(It has been narrated) raising it to them[asws] regarding the Words of Allah[azwj] Mighty and Majestic [33:53] and it does not behove you that you should hurt Rasool Allah regarding Ali[asws] and the Imams[asws] just like those who had hurt Musa[as]. So Allah[azwj] Disavowed from what they were saying'.[34]

10. الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ السَّيَّارِيِّ عَنْ عَلِيِّ بْنِ عَبْدِ الله قَالَ سَأَلَهُ رَجُلٌ عَنْ قَوْلِهِ تَعَالَى فَمَنِ اتَّبَعَ هُدايَ فَلا يَضِلُّ وَلا يَشْقى قَالَ مَنْ قَالَ بِالائِمَّةِ وَاتَّبَعَ أَمْرَهُمْ وَلَمْ يَجُزْ طَاعَتَهُمْ.

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Sayyari, from Ali Bin Abdullah who said,

'A man asked about the Words of the Exalted [20:123] then whoever follows My Guidance, he shall not go astray nor be distressed. He[asws] said: 'The one who acknowledges the Imams[asws] and follows their[asws] orders and do not exceed their[asws] obedience'.[35]

11. الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَبْدِ الله رَفَعَهُ فِي قَوْلِهِ تَعَالَى لا أُقْسِمُ بِهَذَا الْبَلَدِ. وَأَنْتَ حِلٌّ بِهَذَا الْبَلَدِ. وَوالِدٍ وَما وَلَدَ قَالَ أَمِيرُ الْمُؤْمِنِينَ وَمَا وَلَدَ مِنَ الائِمَّةِ (عَلَيْهِم السَّلام)

Al Husayn Bin Muhammad, from Ali Bin Muhammad, from Ahmad Bin Muhammad Bin Abdullah,

(It has been narrated) raising it regarding the Words of the Exalted [90:1] Indeed! I swear by this city [90:2] And you are a dweller of this city [90:3] And a father and what he begot. He[asws] said: 'Amir Al-Momineen[asws] and what he[asws] begot from the Imams[asws]'.[36]

12. الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ أُورَمَةَ وَمُحَمَّدِ بْنِ عَبْدِ اللهِ عَنْ عَلِيِّ بْنِ حَسَّانَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ كَثِيرٍ عَنْ أَبِي عَبْدِ اللهِ (عَلَيْهِ السَّلام) فِي قَوْلِ اللهِ تَعَالَى وَاعْلَمُوا أَنَّمَا غَنِمْتُمْ مِنْ شَيْءٍ فَأَنَّ للهِ خُمُسَهُ وَلِلرَّسُولِ وَلِذِي الْقُرْبَى قَالَ أَمِيرُ الْمُؤْمِنِينَ وَالاَئِمَّةُ (عَلَيْهِم السَّلام)

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Muhammad Bin Awrama and Muhammad Bin Abdullah, from Ali Bin Hassan, from Abdul Rahman Bin Kaseer,

(It has been narrated) from Abu Abdullah[asws] regarding the Words of Allah[azwj] the Exalted [8:41] And know that whatever war booty you gain, a fifth of it is for Allah and for the Rasool and for the near of kin. He[asws] said: 'Amir Al-Momineen[asws] and the Imams[asws]'.[37]

13. الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْوَشَّاءِ عَنْ عَبْدِ اللهِ بْنِ سِنَانٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللهِ (عَلَيْهِ السَّلام) عَنْ قَوْلِ اللهِ عَزَّ وَجَلَّ وَمِمَّنْ خَلَقْنا أُمَّةٌ يَهْدُونَ بِالْحَقِّ وَبِهِ يَعْدِلُونَ قَالَ هُمُ الاَئِمَّةُ.

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Washa, from Abdullah Bin Sinan who said,

'I asked Abu Abdullah[asws] about the Words of Allah[azwj] Mighty and Majestic [7:181] And of those whom We have Created are a people who are Guiding with the Truth and thereby they are doing justice. He[asws] said: 'They[asws] are the Imams[asws]'.[38]

14. الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ أُورَمَةَ عَنْ عَلِيِّ بْنِ حَسَّانَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ كَثِيرٍ عَنْ أَبِي عَبْدِ اللهِ (عَلَيْهِ السَّلام) فِي قَوْلِهِ تَعَالَى هُوَ الَّذِي أَنْزَلَ عَلَيْكَ الْكِتابَ مِنْهُ آياتٌ مُحْكَماتٌ هُنَّ أُمُّ الْكِتابِ قَالَ أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلام) وَالاَئِمَّةُ وَأُخَرُ مُتَشابِهاتٌ قَالَ فُلانٌ وَفُلانٌ فَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ زَيْغٌ أَصْحَابُهُمْ وَأَهْلُ وَلايَتِهِمْ فَيَتَّبِعُونَ ما تَشابَهَ مِنْهُ ابْتِغاءَ الْفِتْنَةِ وَابْتِغاءَ تَأْوِيلِهِ وَما يَعْلَمُ تَأْوِيلَهُ إِلا اللهُ وَالرَّاسِخُونَ فِي الْعِلْمِ أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلام) وَالاَئِمَّةُ (عَلَيْهِم السَّلام)

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Muhammad Bin Awrama, from Ali Bin Hassan, from Abdul Rahman Bin Kaseer,

(It has been narrated) from Abu Abdullah[asws] regarding the Words of the Exalted [3:7] He is the One Who has Revealed the Book to you; some of its Verses are Decisive, they are the Mother of the Book. He[asws] said: 'Amir Al-Momineen[asws] and the Imams[asws] and others are Allegorical. He[asws] said: 'So and so and so and so. then as for those in whose hearts there is perversity - their companions and the people of their wilayah they follow the part of it

which is allegorical seeking to mislead and seeking to give it (their own) interpretation; but none knows its interpretation except Allah, and those who are firmly rooted in the Knowledge - Amir Al-Momineen[asws] and the Imams[asws]'.[39]

15. الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْوَشَّاءِ عَنْ مُثَنًّى عَنْ عَبْدِ اللهِ بْنِ عَجْلانَ عَنْ ابي جعفر (عَلَيْهِ السَّلام) فِي قَوْلِهِ تَعَالَى أَمْ حَسِبْتُمْ أَنْ تُتْرَكُوا وَلَمَّا يَعْلَمِ اللهُ الَّذِينَ جاهَدُوا مِنْكُمْ وَلَمْ يَتَّخِذُوا مِنْ دُونِ اللهِ وَلا رَسُولِهِ وَلا الْمُؤْمِنِينَ وَلِيجَةً يَعْنِي بِالْمُؤْمِنِينَ الائِمَّةَ (عليهم السلم) لَمْ يَتَّخِذُوا الْوَلائِجَ مِنْ دُونِهِمْ.

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Washha, from Musna, from Abdullah Bin Ajlan,

(It has been narrated) from Abu Ja'far[asws] regarding the Words of the Exalted [9:16] Are you reckoning that you would be left alone while Allah has not yet Known those of you who have struggled hard and do not take to any one besides Allah and His Rasool and the Believers– Meaning by 'the Believers' as the Imams[asws], not taking as a confidant the ones besides them[asws]'.[40]

16. الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ جُمْهُورٍ عَنْ صَفْوَانَ عَنِ ابْنِ مُسْكَانَ عَنِ الْحَلَبِيِّ عَنْ أَبِي عَبْدِ اللهِ (عَلَيْهِ السَّلام) فِي قَوْلِهِ تَعَالَى وَإِنْ جَنَحُوا لِلسَّلْمِ فَاجْنَحْ لَها قَالَ قُلْتُ مَا السَّلْمُ قَالَ الدُّخُولُ فِي أَمْرِنَا.

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Muhammad Bin Jamhour, from Safwan, from Ibn Muskan, from Al Halby,

(It has been narrated) from Abu Abdullah[asws] regarding the Words of the Exalted [8:61] And if they incline towards peace, then incline to it. He[asws] said: 'The entry into our[asws] matter (Al-Wilayah)'.[41]

17. مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مَحْبُوبٍ عَنْ جَمِيلِ بْنِ صَالِحٍ عَنْ زُرَارَةَ عَنْ ابي جعفر (عَلَيْهِ السَّلام) فِي قَوْلِهِ تَعَالَى لَتَرْكَبُنَّ طَبَقاً عَنْ طَبَقٍ قَالَ يَا زُرَارَةُ أَ وَلَمْ تَرْكَبْ هَذِهِ الامَّةُ بَعْدَ نَبِيِّهَا طَبَقاً عَنْ طَبَقٍ فِي أَمْرِ فُلانٍ وَفُلانٍ وَفُلانٍ.

Muhamman Bin Yahya, from Ahmad Bin Muhammad, from Ibn Mahboub, from Jameel Bin Salih, from Zurara,

(It has been narrated) from Abu Ja'far[asws] regarding the Words of the Exalted [84:19] That you shall most certainly enter one state after another. He[asws] said: 'And didn't this community, after its Prophet[saww], enter one state after another with regards to the matter of so and so, and so and so, and so and so?'.[42]

18. الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ جُمْهُورٍ عَنْ حَمَّادِ بْنِ عِيسَى عَنْ عَبْدِ اللهِ بْنِ جُنْدَبٍ قَالَ سَأَلْتُ أَبَا الْحَسَنِ (عَلَيْهِ السَّلام) عَنْ قَوْلِ اللهِ عَزَّ وَجَلَّ وَلَقَدْ وَصَّلْنا لَهُمُ الْقَوْلَ لَعَلَّهُمْ يَتَذَكَّرُونَ قَالَ إِمَامٌ إِلَى إِمَامٍ.

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Muhammad Bin Jamhour, from Hammad Bin Isa, from Abdullah Bin Jundab who said,

'I asked Abu Al-Hassan[asws] about the Words of Allah[asws] Mighty and Majestic 28:51] And We have Made the Word to reach them so that they may be mindful. He[asws] said: 'Imam[asws] to an Imam[asws]'.[43]

19. مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ مُحَمَّدِ بْنِ النُّعْمَانِ عَنْ سَلامٍ عَنْ ابي جعفر (عَلَيْهِ السَّلام) فِي قَوْلِهِ تَعَالَى قُولُوا آمَنَّا بِالله وَما أُنْزِلَ إِلَيْنا قَالَ إِنَّمَا عَنَى بِذَلِكَ عَلِيّاً (عَلَيْهِ السَّلام) وَفَاطِمَةَ وَالْحَسَنَ وَالْحُسَيْنَ وَجَرَتْ بَعْدَهُمْ فِي الائِمَّةِ (عَلَيْهِ السَّلام) ثُمَّ يَرْجِعُ الْقَوْلُ مِنَ الله فِي النَّاسِ فَقَالَ فَإِنْ آمَنُوا يَعْنِي النَّاسَ بِمِثْلِ ما آمَنْتُمْ بِهِ يَعْنِي عَلِيّاً وَفَاطِمَةَ وَالْحَسَنَ وَالْحُسَيْنَ وَالائِمَّةَ (عليهم السلم) فَقَدِ اهْتَدَوْا وَإِنْ تَوَلَّوْا فَإِنَّما هُمْ فِي شِقاقٍ.

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Hassan Bin Mahboub, from Muhammad Bin Al Numan, from Sallam,

(It has been narrated) from Abu Ja'far[asws] regarding the Words of the Exalted [2:136] Say: We believe in Allah and (in) that which had been Revealed unto us. He[asws] said: 'But rather it Means by that, Ali[asws], and (Syeda) Fatima[asws], and Al-Hassan[asws], and Al-Husayn[asws], and it flows after them[asws] regarding the Imams[asws]. Then the Words returned from Allah[azwj] regarding the people, so He[azwj] Said [2:137] So if they – Meaning the people - were to believe as you believe in Him – Meaning Ali[asws], and (Syeda) Fatima[asws] and Al-Hassan[asws] and Al-Husayn[asws] and the Imams[asws] -

they would have been Guided on the right course, and if they were to turn back, then they are only in strife'.[44]

20. الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْوَشَّاءِ عَنْ مُثَنًّى عَنْ عَبْدِ الله بْنِ عَجْلانَ عَنْ ابي جعفر (عَلَيْهِ السَّلام) فِي قَوْلِهِ تَعَالَى إِنَّ أَوْلَى النَّاسِ بِإِبْراهِيمَ لَلَّذِينَ اتَّبَعُوهُ وَهذَا النَّبِيُّ وَالَّذِينَ آمَنُوا قَالَ هُمُ الائِمَّةُ (عَلَيْهِم السَّلام) وَمَنِ اتَّبَعَهُمْ.

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Washha, from Musna, from Abdullah Bin Ajlan,

(It has been narrated) from Abu Ja'far[asws] regarding the Words of the Exalted [3:68] Most, surely the nearest of people to Ibrahim are those who followed him and this Prophet and those who believe. He[asws] said: 'They[asws] are the Imams[asws] and the ones who follow them[asws]'.[45]

21. الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْوَشَّاءِ عَنْ أَحْمَدَ بْنِ عَائِذٍ عَنِ ابْنِ أُذَيْنَةَ عَنْ مَالِكٍ الْجُهَنِيِّ قَالَ قُلْتُ لابِي عَبْدِ الله (عَلَيْهِ السَّلام) قَوْلُهُ عَزَّ وَجَلَّ وَأُوحِيَ إِلَيَّ هذَا الْقُرْآنُ لانْذِرَكُمْ بِهِ وَمَنْ بَلَغَ قَالَ مَنْ بَلَغَ أَنْ يَكُونَ إِماماً مِنْ آلِ مُحَمَّدٍ فَهُوَ يُنْذِرُ بِالْقُرْآنِ كَمَا أَنْذَرَ بِهِ رَسُولُ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه)

, from Al Washha, from Ahmad Bin Aiz, from Ibn Azina, from malik Al Juhny who said,

‘I said to Abu Abdullah[asws], ‘(What about) the Words of the Mighty and Majestic [6:19] and this Quran has been Revealed to me that with it I may warn you, and whomsoever it reaches?’ He[asws] said: ‘The one whom it reaches that he would become an Imam[asws] from the Progeny[asws] of Muhammad[saww], so he[asws] would warn by the Quran just as Rasool-Allah[saww] warned by it’.[46]

22. عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ مُفَضَّلِ بْنِ صَالِحٍ عَنْ جَابِرٍ عَنْ ابي جعفر (عَلَيْهِ السَّلام) فِي قَوْلِ الله عَزَّ وَجَلَّ وَلَقَدْ عَهِدْنا إِلى آدَمَ مِنْ قَبْلُ فَنَسِيَ وَلَمْ نَجِدْ لَهُ عَزْماً قَالَ عَهِدْنَا إِلَيْهِ فِي مُحَمَّدٍ وَالائِمَّةِ مِنْ بَعْدِهِ فَتَرَكَ وَلَمْ يَكُنْ لَهُ عَزْمٌ أَنَّهُمْ هَكَذَا وَإِنَّمَا سُمِّيَ أُولُو الْعَزْمِ أُوْلِي الْعَزْمِ لانَّهُ عَهِدَ إِلَيْهِمْ فِي مُحَمَّدٍ وَالاوْصِيَاءِ مِنْ بَعْدِهِ وَالْمَهْدِيِّ وَسِيرَتِهِ وَأَجْمَعَ عَزْمُهُمْ عَلَى أَنَّ ذَلِكَ كَذَلِكَ وَالاقْرَارِ بِهِ.

A number of our companions, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Mufazzal Bin Salih, from Jabir,

(It has been narrated) from Abu Ja’far[asws] regarding the Words of Allah[azwj] Mighty and Majestic [20:115] And We had Given a Covenant to Adam before, but he forgot; and We did not find determination in him. He[asws] said: ‘And We had Given a Covenant to Adam regarding Muhammad[saww] and the Imams[asws] from after him[asws] but he neglected and We did not find determination in him. It was like this. And rather the determined ones (Ul Al-Azm) have been named as the determined ones because it was covenanted to them[as] regarding Muhammad[saww] and the successors[as] from after him[saww], and Al-Mahdias and his[as] way, and gathered their[as] determination upon that, that was like that, and the acknowledgment with it’.[47]

23. الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدِ بْنِ عُبَيْدِ الله عَنْ مُحَمَّدِ بْنِ عِيسَى الْقُمِّيِّ عَنْ مُحَمَّدِ بْنِ سُلَيْمَانَ عَنْ عَبْدِ الله بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ الله (عَلَيْهِ السَّلام) فِي قَوْلِهِ وَلَقَدْ عَهِدْنا إِلى آدَمَ مِنْ قَبْلُ كَلِمَاتٍ فِي مُحَمَّدٍ وَعَلِيٍّ وَفَاطِمَةَ وَالْحَسَنِ وَالْحُسَيْنِ وَالائِمَّةِ (عَلَيْهِ السَّلام) مِنْ ذُرِّيَّتِهِمْ فَنَسِيَ هَكَذَا وَالله نَزَلَتْ عَلَى مُحَمَّدٍ (صَلَّى اللهُ عَلَيْهِ وَآلِه)

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Ja’far Bin Muhammad Bin Ubeydullah, from Muhammad Bin Isa, Al Qummy, from Muhammad Bin Suleyman, from Abdullah Bin Sinan,

(It has been narrated) from Abu Adullah[asws] regarding His[azwj] Words [20:115] And We had Given a Covenant to Adam before words regarding Muhammad[saww], and Ali[asws], and Fatima[asws], and Al-Hassan[asws], and Al-Husayn[asws], and the Imams[asws] from their[as] offspring – like this, by Allah[azwj], it was Revealed unto Muhammad[saww]’.[48]

24. مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنِ النَّضْرِ بْنِ شُعَيْبٍ عَنْ خَالِدِ بْنِ مَادٍّ عَنْ مُحَمَّدِ بْنِ الْفَضْلِ عَنِ الثُّمَالِيِّ عَنْ ابي جعفر (عَلَيْهِ السَّلام) قَالَ أَوْحَى الله إِلَى نَبِيِّهِ (صَلَّى اللهُ عَلَيْهِ وَآلِه) فَاسْتَمْسِكْ بِالَّذِي أُوحِيَ إِلَيْكَ إِنَّكَ عَلى صِراطٍ مُسْتَقِيمٍ قَالَ إِنَّكَ عَلَى وَلايَةِ عَلِيٍّ وَعَلِيٌّ هُوَ الصِّرَاطُ الْمُسْتَقِيمُ.

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Al Nazar Bin Shuayb, from Khalid Bin Madd, from Muhammad Bin Al Fazal, from Al Sumaly,

(It has been narrated) from Abu Ja'far[asws] having said: 'Allah[azwj] Revealed unto His[azwj] Prophet[saww] [43:43] Therefore attach yourselves to that which has been Revealed to you; surely you are on the Straight Path. He[asws]: 'You[saww] upon the Wilayah of Ali[asws], he[asws] is the Straight Path'.[49]

25. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ الْبَرْقِيِّ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ عَمَّارِ بْنِ مَرْوَانَ عَنْ مُنَخَّلٍ عَنْ جَابِرٍ عَنْ ابي جعفر (عَلَيْهِ السَّلام) قَالَ نَزَلَ جَبْرَئِيلُ (عَلَيْهِ السَّلام) بِهَذِهِ الايَةِ عَلَى مُحَمَّدٍ (صَلَّى اللهُ عَلَيْهِ وَآلِه) هَكَذَا بِئْسَمَا اشْتَرَوْا بِهِ أَنْفُسَهُمْ أَنْ يَكْفُرُوا بِما أَنْزَلَ الله فِي عَلِيٍّ بَغْياً.

Ali Bin Ibrahim, from Ahmad Bin Muhammad Al Barqy, from his father, from Muhammad Bin Sinan, from Ammar Bin Marwan, from Munakhhal, from Jabir,

(It has been narrated) from Abu Ja'far[asws] having said: 'Jibraeel[as] descended with this Verse like this [2:90] Evil is that for which they have sold their souls - that they should deny what Allah has Revealed regarding Ali[asws], in rebellion'.[50]

26. وَبِهَذَا الاسْنَادِ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ عَمَّارِ بْنِ مَرْوَانَ عَنْ مُنَخَّلٍ عَنْ جَابِرٍ قَالَ نَزَلَ جَبْرَئِيلُ (عَلَيْهِ السَّلام) بِهَذِهِ الايَةِ عَلَى مُحَمَّدٍ هَكَذَا وَإِنْ كُنْتُمْ فِي رَيْبٍ مِمَّا نَزَّلْنا على عَبْدِنا فِي عَلِيٍّ فَأْتُوا بِسُورَةٍ مِنْ مِثْلِهِ.

And by this chain, from Muhammad Bin Sinan, from Ammar Bin Marwan, from Munakhhal, from Jabir,

'He[asws] said: 'Jibraeel[as] descended with this Verse upon Muhammad[saww] like this [2:23] And if you are in doubt as to that which We have Revealed to Our servant regarding Ali[asws] then bring a Chapter like it'.[51]

27. وَبِهَذَا الاسْنَادِ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ عَمَّارِ بْنِ مَرْوَانَ عَنْ مُنَخَّلٍ عَنْ أَبِي عَبْدِ الله (عَلَيْهِ السَّلام) قَالَ نَزَلَ جَبْرَئِيلُ (عَلَيْهِ السَّلام) عَلَى مُحَمَّدٍ (صَلَّى اللهُ عَلَيْهِ وَآلِه) بِهَذِهِ الايَةِ هَكَذَا يا أَيُّهَا الَّذِينَ أُوتُوا الْكِتابَ آمِنُوا بِما نَزَّلْنا فِي عَلِيٍّ نُوراً مُبِيناً.

And by this chain, from Muhammad Bin Sinan, from Ammar Bin Marwan, from Munakhhal,

(It has been narrated) from Abu Abdullah[asws] having said: 'Jibraeel[as] descended unto Muhammad[saww] with this Verse like this [4:47] O you who have been Given the Book! Believe that which We have Revealed regarding Ali[asws] as a clear Light'.[52]

28. عَلِيُّ بْنُ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ عَنْ أَبِيهِ عَنْ أَبِي طَالِبٍ عَنْ يُونُسَ بْنِ بَكَّارٍ عَنْ أَبِيهِ عَنْ جَابِرٍ عَنْ ابي جعفر (عَلَيْهِ السَّلام) وَلَوْ أَنَّهُمْ فَعَلُوا ما يُوعَظُونَ بِهِ فِي عَلِيٍّ لَكانَ خَيْراً لَهُمْ.

Ali Bin Muhammad, from Ahmad Bin Muhammad Bin Khalid, from his father, from Abu Talib, from Yunus Bin Bakr, from his father, from Jabir,

(It has been narrated) from Abu Ja'far[asws] [4:66] and if they had done what they were Advised, it would have certainly been better for them'.[53]

29. الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْوَشَّاءِ عَنْ مُثَنًّى الْحَنَّاطِ عَنْ عَبْدِ اللهِ بْنِ عَجْلانَ عَنْ ابي جعفر (عَلَيْهِ السَّلام) فِي قَوْلِ اللهِ عَزَّ وَجَلَّ يا أَيُّهَا الَّذِينَ آمَنُوا ادْخُلُوا فِي السِّلْمِ كَافَّةً وَلا تَتَّبِعُوا خُطُواتِ الشَّيْطانِ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ قَالَ فِي وَلايَتِنَا.

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Hassan Bin Ali Al Washha, from Musna Al Hannat, from Abdullah Bin Ajlan,

(It has been narrated) from Abu Ja'far[asws] regarding the Words of Allah[azwj] Mighty and Majestic [2:208] O you who believe! Enter into the submission one and all and do not follow the footsteps of the Satan; he is your open enemy. He[asws] said: 'Regarding our[asws] Wilayah'.[54]

30. الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ عَبْدِ اللهِ بْنِ إِدْرِيسَ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنِ الْمُفَضَّلِ بْنِ عُمَرَ قَالَ قُلْتُ لابِي عَبْدِ اللهِ (عَلَيْهِ السَّلام) قَوْلُهُ جَلَّ وَعَزَّ بَلْ تُؤْثِرُونَ الْحَياةَ الدُّنْيا قَالَ وَلايَتَهُمْ وَالاخِرَةُ خَيْرٌ وَأَبْقى قَالَ وَلايَةُ أَمِيرِ الْمُؤْمِنِينَ (عَلَيْهِ السَّلام) إِنَّ هذا لَفِي الصُّحُفِ الاولى. صُحُفِ إِبْراهِيمَ وَمُوسى.

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Abdullah Bin Idrees, from Muhammad Bin Sinan, from Al Mufazzal Bin Umar who said,

'I said to Abu Abdullah[asws]. (What about) the Words of the Majestic and Mighty [87:16] Nay! you are preferring the life of the world. He[asws] said: 'Their Wilayah [87:17] While the hereafter is better and more lasting. He[asws] said: 'Wilayah of Amir Al-Momineen[asws]. [87:18] Most surely this is in the earlier scriptures, [87:19] The scriptures of Ibrahim and Musa'.[55]

31. أَحْمَدُ بْنُ إِدْرِيسَ عَنْ مُحَمَّدِ بْنِ حَسَّانَ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ عَمَّارِ بْنِ مَرْوَانَ عَنْ مُنَخَّلٍ عَنْ جَابِرٍ عَنْ ابي جعفر (عَلَيْهِ السَّلام) قَالَ أَ فَكُلَّما جاءَكُمْ مُحَمَّدٌ بِما لا تَهْوى أَنْفُسُكُمُ بِمُوالاةِ عَلِيٍّ فَ اسْتَكْبَرْتُمْ فَفَرِيقاً مِنْ آلِ مُحَمَّدٍ كَذَّبْتُمْ وَفَرِيقاً تَقْتُلُونَ.

Ahmad Bin Idrees, from Muhammad Bin Hassan, from Muhammad Bin Ali, from Ammar Bin Marwan, from Munakhhal, from Jabir,

(It has been narrated) from Abu Ja'far[asws] having said: '[2:87] What! Whenever Muhammad[saww] came to you with that which your souls did not desire regarding Wilyaah of Ali[asws] you were arrogant so you belied a group from the Progeny of Muhammad[saww], and a group you slew?'.[56]

32- الْحُسَيْنُ بْنُ مُحَمَّدٍ، عَنْ مُعَلَّى بْنِ مُحَمَّدٍ، عَنْ عَبْدِ اللهِ بْنِ إِدْرِيسَ، عَنْ مُحَمَّدِ بْنِ سِنَانٍ: عَنِ الرِّضَاعليه‌السلام فِي قَوْلِ اللهِ عَزَّ وجَلَّ:(كَبُرَ عَلَى الْمُشْرِكِينَ) «بِوَلَايَةِ عَلِيٍّ(ما تَدْعُوهُمْ إِلَيْهِ) يَا مُحَمَّدُ مِنْ وَلَايَةِ عَلِيٍّ ؛ هكَذَا فِي الْكِتَابِ مَخْطُوطَةٌ».

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Abdullah Bin Idrees, from Muhammad Bin Sinan,

(It has been narrated) from Al-Reza[asws] regarding the Words of Allah[azwj] Mighty and Majestic [42:13] hard to the Polytheists is that which you call them to O Muhammad[saww], of the Wilayah of Ali[asws]– like this it is in the written Book'.[57]

33 الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ هِلالٍ عَنْ أَبِيهِ عَنْ أَبِي السَّفَاتِجِ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ الله (عَلَيْهِ السَّلام) فِي قَوْلِ الله جَلَّ وَعَزَّ الْحَمْدُ لله الَّذِي هَدانا لِهذا وَما كُنَّا لِنَهْتَدِيَ لَوْ لا أَنْ هَدانَا الله فَقَالَ إِذَا كَانَ يَوْمُ الْقِيَامَةِ دُعِيَ بِالنَّبِيِّ (صَلَّى اللهُ عَلَيْهِ وَآلِه) وَبِأَمِيرِ الْمُؤْمِنِينَ وَبِالائِمَّةِ مِنْ وُلْدِهِ (عَلَيْهِم السَّلام) فَيُنْصَبُونَ لِلنَّاسِ فَإِذَا رَأَتْهُمْ شِيعَتُهُمْ قَالُوا الْحَمْدُ لله الَّذِي هَدَانَا لِهَذَا وَمَا كُنَّا لِنَهْتَدِيَ لَوْ لا أَنْ هَدَانَا الله يَعْنِي هَدَانَا الله فِي وَلايَةِ أَمِيرِ الْمُؤْمِنِينَ وَالائِمَّةِ مِنْ وُلْدِهِ (عَلَيْهِم السَّلام)

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Ahmad Bin Muhammad, from Ibn Hilal, from his father, from Abu Al Saffatij, from Abu Baseer,

(It has been narrated) from Abu Abdullah[asws] regarding the Words of Allah[azwj] Majestic and Mighty [7:43] All Praise is due to Allah Who Guided us to this, and we would not have found the Way had it not been that Allah had Guided us. So he[asws] said: 'When it will be the Day of Judgment. They would call the Prophet[saww], and Amir Al-Momineen[asws] and the Imams[asws] from his[asws] sons[asws], so they[asws] would be established for the people. So when their[as] Shias see them[asws], they would be saying [7:43] All Praise is due to Allah Who Guided us to this, and we would not have found the Way had it not been that Allah had Guided us - meaning Allah[azwj] Guided us regarding the Wilayah of Amir Al-Momineen[asws] and the Imams[asws] from his[asws] sons[asws]'.[58]

34 الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ أُورَمَةَ وَمُحَمَّدِ بْنِ عَبْدِ الله عَنْ عَلِيِّ بْنِ حَسَّانَ عَنْ عَبْدِ الله بْنِ كَثِيرٍ عَنْ أَبِي عَبْدِ الله (عَلَيْهِ السَّلام) فِي قَوْلِهِ تَعَالَى عَمَّ يَتَساءَلُونَ عَنِ النَّبَإِ الْعَظِيمِ قَالَ النَّبَأُ الْعَظِيمُ الْوَلايَةُ وَسَأَلْتُهُ عَنْ قَوْلِهِ هُنالِكَ الْوَلايَةُ لله الْحَقِّ قَالَ وَلايَةُ أَمِيرِ الْمُؤْمِنِينَ (عَلَيْهِ السَّلام)

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Muhammad Bin Awrama and Muhammad Bin Abdullah, from Ali Bin Hassan, from Abdullah Bin Kaseer,

(It has been narrated) from Abu Abdullah[asws] regarding the Words of the Exalted [78:1] What are they asking about? [78:2] About the Great News. He[asws] said: 'The Great News is the Wilayah'.

And I asked him[asws] about His[azwj] Words [18:44] Over here the Wilayah is for Allah, the Truth . He[asws] said: 'Wilayah of Amir Al-Momineen[asws]'.[59]

35 عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ صَالِحِ بْنِ السِّنْدِيِّ عَنْ جَعْفَرِ بْنِ بَشِيرٍ عَنْ عَلِيِّ بْنِ أَبِي حَمْزَةَ عَنْ أَبِي بَصِيرٍ عَنْ ابي جعفر (عَلَيْهِ السَّلام) فِي قَوْلِهِ تَعَالَى فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفاً قَالَ هِيَ الْوَلايَةُ.

Ali Bin Ibrahim, from Salih Bin Al Sindy, from Ja'far Bin Bashir, from Ali Bin Abu Hamza, from Abu Baseer,

(It has been narrated) from Abu Ja'far[asws] regarding the Words of the Exalted [30:30] Then set your face for the upright Religion. He[asws] said: 'It is the Wilayah'.[60]

36 عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ إِبْرَاهِيمَ الْهَمَذَانِيِّ يَرْفَعُهُ إِلَى أَبِي عَبْدِ الله (عَلَيْهِ السَّلام) فِي قَوْلِهِ تَعَالَى وَنَضَعُ الْمَوازِينَ الْقِسْطَ لِيَوْمِ الْقِيامَةِ قَالَ الانْبِيَاءُ وَالاوْصِيَاءُ (عَلَيْهِم السَّلام)

A number of our companions, from Ahmad Bin Muhammad, from Ibrahim Al Hamdany,

(It has been narrated) raising it to Abu Abdullah[asws] regarding the Words of the Exalted [21:47] And We will Set up an Equitable Scale on the Day of Judgement. He[asws] said: 'The Prophets[as] and the successors[asws]'.[61]

37 عَلِيُّ بْنُ مُحَمَّدٍ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ أَحْمَدَ بْنِ الْحُسَيْنِ بْنِ عُمَرَ بْنِ يَزِيدَ عَنْ مُحَمَّدِ بْنِ جُمْهُورٍ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنِ الْمُفَضَّلِ بْنِ عُمَرَ قَالَ سَأَلْتُ أَبَا عَبْدِ الله (عَلَيْهِ السَّلام) عَنْ قَوْلِ الله تَعَالَى ائْتِ بِقُرْآنٍ غَيْرِ هذا أَوْ بَدِّلْهُ قَالَ قَالُوا أَوْ بَدِّلْ عَلِيّاً (عَلَيْهِم السَّلام)

Ali Bin Muhammad, from Sahl Bin Ziyad, from Ahmad Bin Al Husayn Bin Umar Bin Yazeed, from Muhammad Bin Jamhour, from Muhammad Bin Sinan, from Al Mufazzal Bin Umar who said,

'I asked Abu Abdullah[asws] about the Words of Allah[azwj] the Exalted [10:15] Bring a Quran other than this or change it. Say: It does not beseem me that I should change it from myself. He[asws] said: 'They said, 'Change Ali[asws]'.[62]

38 عَلِيُّ بْنُ مُحَمَّدٍ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ إِسْمَاعِيلَ بْنِ مِهْرَانَ عَنِ الْحَسَنِ الْقُمِّيِّ عَنْ إِدْرِيسَ بْنِ عَبْدِ الله عَنْ أَبِي عَبْدِ الله (عَلَيْهِ السَّلام) قَالَ سَأَلْتُهُ عَنْ تَفْسِيرِ هَذِهِ الايَةِ ما سَلَكَكُمْ فِي سَقَرَ. قالُوا لَمْ نَكُ مِنَ الْمُصَلِّينَ قَالَ عَنَى بِهَا لَمْ نَكُ مِنْ أَتْبَاعِ الائِمَّةِ الَّذِينَ قَالَ الله تَبَارَكَ وَتَعَالَى فِيهِمْ وَالسَّابِقُونَ السَّابِقُونَ. أُولئِكَ الْمُقَرَّبُونَ أَ مَا تَرَى النَّاسَ يُسَمُّونَ الَّذِي يَلِي السَّابِقَ فِي الْحَلْبَةِ مُصَلِّي فَذَلِكَ الَّذِي عَنَى حَيْثُ قَالَ لَمْ نَكُ مِنَ الْمُصَلِّينَ لَمْ نَكُ مِنْ أَتْبَاعِ السَّابِقِينَ.

Ali Bin Muhammad, from Sahl Bin Ziyad, from Ismail Bin Mihran, from Al Hassan Al Qummy, from Idrees Bin Abdullah,

(It has been narrated) from Abu Abdullah[asws], said, 'I asked him[asws] about the interpretation of this Verse [74:42] What has brought you into Hell? [74:43] They shall say: We were not of those who Prayed (Musalleen). He[asws] said: 'It Means by it, 'We were not the ones who followed the Imams[asws], those for whom Allah[azwj] Blessed and High Said regarding them [56:10] And the foremost are the foremost [56:11] These are the ones of proximity. Have

you not seen the people naming the one who follows the preceding one in the race as ‘Musally’? So that is what they mean when they would be saying, ‘We were not of the ‘Musalleen’, i.e., we were not the ones who followed the foremost’.[63]

39 أَحْمَدُ بْنُ مِهْرَانَ عَنْ عَبْدِ الْعَظِيمِ بْنِ عَبْدِ الله الْحَسَنِيِّ عَنْ مُوسَى بْنِ مُحَمَّدٍ عَنْ يُونُسَ بْنِ يَعْقُوبَ عَمَّنْ ذَكَرَهُ عَنْ ابي جعفر (عَلَيْهِ السَّلام) فِي قَوْلِ الله عَزَّ وَجَلَّ وَأَنْ لَوِ اسْتَقامُوا عَلَى الطَّرِيقَةِ لاسْقَيْناهُمْ ماءً غَدَقاً يَقُولُ لاشْرَبْنَا قُلُوبَهُمُ الايمَانَ وَالطَّرِيقَةُ هِيَ وَلايَةُ عَلِيِّ بْنِ أَبِي طَالِبٍ وَالاوْصِيَاءِ (عَلَيْهِم السَّلام)

Ahmad Bin Mihran, from Abdul Azeem Bin Abdullah Al Hasany, from Musa Bin Muhammad, from Yunus Bin Yaqoub, from the one who mentioned,

(It has been narrated) from Abu Ja’far[asws] regarding the Words of Allah[azwj] Mighty and Majestic [72:16] And that if they should keep to the (right) way, We would certainly give them to drink of abundant water. He[azwj] is Saying: ‘We would give their hearts to drink the Eman’, and the Tareeqa (right way), it is Wilayah of Ali[asws] Bin Abu Talib[asws] and the successors[asws]’.[64]

40 الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ جُمْهُورٍ عَنْ فَضَالَةَ بْنِ أَيُّوبَ عَنِ الْحُسَيْنِ بْنِ عُثْمَانَ عَنْ أَبِي أَيُّوبَ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ سَأَلْتُ أَبَا عَبْدِ الله (عَلَيْهِ السَّلام) عَنْ قَوْلِ الله عَزَّ وَجَلَّ الَّذِينَ قالُوا رَبُّنَا الله ثُمَّ اسْتَقامُوا فَقَالَ أَبُو عَبْدِ الله (عَلَيْهِ السَّلام) اسْتَقَامُوا عَلَى الائِمَّةِ وَاحِداً بَعْدَ وَاحِدٍ تَتَنَزَّلُ عَلَيْهِمُ الْمَلائِكَةُ أَلا تَخافُوا وَلا تَحْزَنُوا وَأَبْشِرُوا بِالْجَنَّةِ الَّتِي كُنْتُمْ تُوعَدُونَ.

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Muhammad Bin Jamhour, from Fazalat Bin Ayoub, from Al Husayn Bin Usman, from Abu Ayoub, from Muhammad Bin Muslim who said,

‘I asked Abu Abdullah[asws] about the Words of Allah[azwj] Mighty and Majestic [41:30] (As for) those who say: Our Lord is Allah, then are steadfast. So Abu Abdullah[asws] said: ‘Being steadfast upon the Imams[asws], one after one the Angels descend upon them, saying: Fear not, nor be grieved, and receive good news of the Paradise which you were Promised’.[65]

41 الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْوَشَّاءِ عَنْ مُحَمَّدِ بْنِ الْفُضَيْلِ عَنْ أَبِي حَمْزَةَ قَالَ سَأَلْتُ أَبَا جَعْفَرٍ (عَلَيْهِ السَّلام) عَنْ قَوْلِ الله تَعَالَى قُلْ إِنَّما أَعِظُكُمْ بِواحِدَةٍ فَقَالَ إِنَّمَا أَعِظُكُمْ بِوَلايَةِ علي (عَلَيْهِ السَّلام) هِيَ الْوَاحِدَةُ الَّتِي قَالَ الله تَبَارَكَ وَتَعَالَى إِنَّما أَعِظُكُمْ بِواحِدَةٍ.

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Washha, from Muhammad Bin Al Fuzayl, from Abu Hamza who said,

‘I asked Abu Ja’far[asws] about the Words of Allah[azwj] the Exalted [34:46] Say: But rather, I exhort you to one thing. So he[asws] said: ‘But rather, I[saww] exhort you all with the Wilayah of Ali[asws], it is the ‘one thing’ which Allah[azwj] Blessed and High Spoke of [34:46] But rather, I exhort you to one thing’.[66]

42 الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ أُورَمَةَ وَعَلِيِّ بْنِ عَبْدِ الله عَنْ عَلِيِّ بْنِ حَسَّانَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ كَثِيرٍ عَنْ أَبِي عَبْدِ الله (عَلَيْهِ السَّلام) فِي قَوْلِ الله عَزَّ وَجَلَّ إِنَّ الَّذِينَ آمَنُوا ثُمَّ كَفَرُوا ثُمَّ آمَنُوا ثُمَّ كَفَرُوا ثُمَّ ازْدادُوا كُفْراً لَنْ تُقْبَلَ تَوْبَتُهُمْ قَالَ نَزَلَتْ فِي فُلانٍ وَفُلانٍ وَفُلانٍ آمَنُوا بِالنَّبِيِّ (صَلَّى اللهُ عَلَيْهِ وَآلِه) فِي أَوَّلِ الامْرِ وَكَفَرُوا حَيْثُ عُرِضَتْ عَلَيْهِمُ الْوَلايَةُ حِينَ قَالَ النَّبِيُّ (صَلَّى اللهُ عَلَيْهِ وَآلِه) مَنْ كُنْتُ مَوْلاهُ فَهَذَا عَلِيٌّ مَوْلاهُ ثُمَّ آمَنُوا بِالْبَيْعَةِ لامِيرِ الْمُؤْمِنِينَ (عَلَيْهِ السَّلام) ثُمَّ كَفَرُوا حَيْثُ مَضَى رَسُولُ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) فَلَمْ يَقِرُّوا بِالْبَيْعَةِ ثُمَّ ازْدَادُوا كُفْراً بِأَخْذِهِمْ مَنْ بَايَعَهُ بِالْبَيْعَةِ لَهُمْ فَهَؤُلاءِ لَمْ يَبْقَ فِيهِمْ مِنَ الايمَانِ شَيْءٌ.

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Muhammad Bin Awrama and Ali Bi Abdullah, from Ali Bin Hassan, from Abdul Rahman Bin Kaseer,

(It has been narrated) from Abu Abdullah[asws] regarding the Words of Allah[azwj] Mighty and Majestic [4:137] Surely (as for) those who believe then disbelieve, again believe and again disbelieve, then increased in disbelief, Allah will never Forgive them. He[asws] said: 'It was Revealed regarding so and so, and so and so. They believed in the Prophet[saww] regarding the first matter but they disbelieve when he[saww] presented to them the Wilayah, when the Prophet[saww] said: 'The one whose Master I[saww] was, so this Ali[asws] is his Master'.

Then they believed in the allegiance to Amir Al-Momineen[asws], then they disbelieved when Rasool-Allah[saww] passed away, so they did not acknowledge with the allegiance. Then the disbelief increased by their seizing the ones who pledged allegiance to him[asws], by the pledging of the allegiance for them. Thus, they are such that there did not remain in them anything from the Eman'.[67]

43 وَبِهَذَا الاسْنَادِ عَنْ أَبِي عَبْدِ الله (عَلَيْهِ السَّلام) فِي قَوْلِ الله تَعَالَى إِنَّ الَّذِينَ ارْتَدُّوا عَلى أَدْبارِهِمْ مِنْ بَعْدِ ما تَبَيَّنَ لَهُمُ الْهُدَى فُلانٌ وَفُلانٌ وَفُلانٌ ارْتَدُّوا عَنِ الايمَانِ فِي تَرْكِ وَلايَةِ أَمِيرِ الْمُؤْمِنِينَ (عَلَيْهِ السَّلام) قُلْتُ قَوْلُهُ تَعَالَى ذلِكَ بِأَنَّهُمْ قالُوا لِلَّذِينَ كَرِهُوا ما نَزَّلَ الله سَنُطِيعُكُمْ فِي بَعْضِ الامْرِ قَالَ نَزَلَتْ وَالله فِيهِمَا وَفِي أَتْبَاعِهِمَا وَهُوَ قَوْلُ الله عَزَّ وَجَلَّ الَّذِي نَزَلَ بِهِ جَبْرَئِيلُ (عَلَيْهِ السَّلام) عَلَى مُحَمَّدٍ (صَلَّى اللهُ عَلَيْهِ وَآلِه) ذلِكَ بِأَنَّهُمْ قالُوا لِلَّذِينَ كَرِهُوا ما نَزَّلَ الله فِي علي (عَلَيْهِ السَّلام) سَنُطِيعُكُمْ فِي بَعْضِ الامْرِ قَالَ دَعَوْا بَنِي أُمَيَّةَ إِلَى مِيثَاقِهِمْ أَلا يُصَيِّرُوا الامْرَ فِينَا بَعْدَ النَّبِيِّ (صَلَّى اللهُ عَلَيْهِ وَآلِه) وَلا يُعْطُونَا مِنَ الْخُمُسِ شَيْئاً وَقَالُوا إِنْ أَعْطَيْنَاهُمْ إِيَّاهُ لَمْ يَحْتَاجُوا إِلَى شَيْءٍ وَلَمْ يُبَالُوا أَنْ يَكُونَ الامْرُ فِيهِمْ فَقَالُوا سَنُطِيعُكُمْ فِي بَعْضِ الامْرِ الَّذِي دَعَوْتُمُونَا إِلَيْهِ وَهُوَ الْخُمُسُ أَلا نُعْطِيَهُمْ مِنْهُ شَيْئاً وَقَوْلُهُ كَرِهُوا ما نَزَّلَ الله وَالَّذِي نَزَّلَ الله مَا افْتَرَضَ عَلَى خَلْقِهِ مِنْ وَلايَةِ أَمِيرِ الْمُؤْمِنِينَ (عَلَيْهِ السَّلام) وَكَانَ مَعَهُمْ أَبُو عُبَيْدَةَ وَكَانَ كَاتِبَهُمْ فَأَنْزَلَ الله أَمْ أَبْرَمُوا أَمْراً فَإِنَّا مُبْرِمُونَ أَمْ يَحْسَبُونَ أَنَّا لا نَسْمَعُ سِرَّهُمْ وَنَجْواهُمْ الايَةَ.

And by this chain,

(It has been narrated) from Abu Abdullah[asws] regarding the Words of the Exalted [47:25] Surely (as for) those who turn back on their backs after that Guidance has become manifest to them: 'So and so, and so and so, and so and so reneged from the Eman regarding the neglect of the Wilayah of Amir Al-Momineen[asws]'.

I said, '(What about) the Words of the Exalted [47:26] That is because they say to those who hate what Allah has Revealed: We will obey you in some of the affairs?' He[asws] said: 'It was Revealed, by Allah[azwj], regarding the two of them, and regarding their follower, and these are the Words of Allah[azwj] Mighty and Majestic which Jibraeel[as] descended with unto Muhammad[saww] [47:26] That is because they say to those who hate what Allah has Revealed regarding Ali[asws] We will obey you in some of the affairs'.

He[asws] said: 'The Clan of Umayya called to their covenant that the command will not come to be among us[asws] after the Prophet[saww] nor should we[asws] be given anything from the fifth (Khums), and they said, 'If we were to give it to them[asws], they would not be needy to anything and they[asws] would not care if the command happens to be among them[asws]'. So they said, 'We shall obey you in some of the matters which you are calling us to, and it is the Khums, we shall not give them[asws] anything from it'.

And His[azwj] Words [47:26] hate what Allah has Revealed is what Allah[azwj] Revealed and which Allah[azwj] Revealed what Necessitated upon His[azwj] creatures from the Wilayah of Amir Al Momineen[asws], and it was so that with them was Ubeyda, and he was their scribe, so Allah[azwj] Revealed [43:79] Or have they settled an affair? So We are the Settlers. [43:80] Or do they think that We do not Hear what they conceal and their secret discourses? – the Verse'.[68]

44 وَبِهَذَا الاسْنَادِ عَنْ أَبِي عَبْدِ الله (عَلَيْهِ السَّلام) فِي قَوْلِ الله عَزَّ وَجَلَّ وَمَنْ يُرِدْ فِيهِ بِإِلْحَادٍ بِظُلْمٍ قَالَ نَزَلَتْ فِيهِمْ حَيْثُ دَخَلُوا الْكَعْبَةَ فَتَعَاهَدُوا وَتَعَاقَدُوا عَلَى كُفْرِهِمْ وَجُحُودِهِمْ بِمَا نُزِّلَ فِي أَمِيرِ الْمُؤْمِنِينَ (عَلَيْهِ السَّلام) فَأَلْحَدُوا فِي الْبَيْتِ بِظُلْمِهِمُ الرَّسُولَ وَوَلِيَّهُ فَبُعْداً لِلْقَوْمِ الظَّالِمِينَ.

And by this chain, from Abu Abdullah[asws] regarding the Words of Allah[azwj] Mighty and Majestic [22:25] and whoever shall incline therein to wrong unjustly. He[asws] said: 'It was regarding them when they entered the Kabah, so they made a pact and agreed upon their disbelief and their rejection with what was Revealed regarding Amir Al-Momineen[asws], so they inclined to the wrong in the House (Kabah) being unjust to the Rasool[saww] and his[saww] successor[as] [23:41] so away with the unjust people'.[69]

45 الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ أَسْبَاطٍ عَنْ عَلِيِّ بْنِ أَبِي حَمْزَةَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ الله (عَلَيْهِ السَّلام) فِي قَوْلِ الله عَزَّ وَجَلَّ فَسَتَعْلَمُونَ مَنْ هُوَ فِي ضَلالٍ مُبِينٍ يَا مَعْشَرَ الْمُكَذِّبِينَ حَيْثُ أَنْبَأْتُكُمْ رِسَالَةَ رَبِّي فِي وَلايَةِ علي (عَلَيْهِ السَّلام) وَالائِمَّةِ (عَلَيْهِ السَّلام) مِنْ بَعْدِهِ مَنْ هُوَ فِي ضَلالٍ مُبِينٍ كَذَا أُنْزِلَتْ وَفِي قَوْلِهِ تَعَالَى إِنْ تَلْوُوا أَوْ تُعْرِضُوا فَقَالَ إِنْ تَلْوُوا الامْرَ وَتُعْرِضُوا عَمَّا أُمِرْتُمْ بِهِ فَإِنَّ الله كانَ بِما تَعْمَلُونَ خَبِيراً وَفِي قَوْلِهِ فَلَنُذِيقَنَّ الَّذِينَ

كَفَرُوا بِتَرْكِهِمْ وَلايَةَ أَمِيرِ الْمُؤْمِنِينَ (عَلَيْهِ السَّلام) عَذاباً شَدِيداً فِي الدُّنْيَا وَلَنَجْزِيَنَّهُمْ أَسْوَأَ الَّذِي كانُوا يَعْمَلُونَ.

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Ali Bin Asbat, from Ali Bin Abu Hamza, from Abu Baseer,

(It has been narrated) from Abu Abdullah[asws] regarding the Words of Allah[azwj] Mighty and Majestic [67:29] so you shall come to know who it is that is in clear error. O group of beliers when I[saww] gave you the news of the Message of my[saww] Lord[azwj] regarding the Wilayah of Ali[asws] and of the Imams[asws] from after him[asws] [67:29] so you shall come to know who it is that is in clear error. Such is how it was Revealed'.

And regarding the Words of the Exalted [4:135] and if you turn back or turn aside, he[asws] said: 'If you turn back the matter and turn aside from what you have been Commanded with, then surely Allah is Aware of what you do'.

And regarding His[azwj] Words [41:27] Therefore We will most certainly make those who disbelieve by their neglecting the Wilayah of Amir Al-Momineen Taste a severe Punishment, and We will most certainly Recompense them for the evil deeds they used to do'.[70]

46 الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ أَسْبَاطٍ عَنْ عَلِيِّ بْنِ مَنْصُورٍ عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ الْحَمِيدِ عَنِ الْوَلِيدِ بْنِ صَبِيحٍ عَنْ أَبِي عَبْدِ الله (عَلَيْهِ السَّلام) ذلِكُمْ بِأَنَّهُ إِذا دُعِيَ الله وَحْدَهُ وَأَهْلُ الْوَلايَةِ كَفَرْتُمْ.

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Ali Bin Asbat, from Ali Bin Mansour, from Ibrahim Bin Abdul Hameed, from Al Waleed Bin Sabeeh,

(It has been narrated) from Abu Abdullah[asws] [40:12] That is because when you were called to Allah alone, and the people of Al-Wilayah, you disbelieved'.[71]

47 عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ خَالِدٍ عَنْ مُحَمَّدِ بْنِ سُلَيْمَانَ عَنْ أَبِيهِ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ الله (عَلَيْهِ السَّلام) فِي قَوْلِ الله تَعَالَى سَأَلَ سائِلٌ بِعَذابٍ واقِعٍ. لِلْكافِرِينَ بِوَلايَةِ عَلِيٍّ لَيْسَ لَهُ دافِعٌ ثُمَّ قَالَ هَكَذَا وَالله نَزَلَ بِهَا جَبْرَئِيلُ (عَلَيْهِ السَّلام) عَلَى مُحَمَّدٍ (صَلَّى اللهُ عَلَيْهِ وَآلِه)

Ali Bin Ibrahim, from Ahmad Bin Muhammad, from Muhammad Bin Khalid, from Muhammad Bin Suleyman, from his father, from Abu Baseer,

(It has been narrated) from Abu Abdullah[asws] regarding the Words of Allah[azwj] the Exalted [70:1] A questioner, asked for the Punishment to befall [70:2] For the unbelievers in the Wilayah of Ali[asws], there is none to avert it'. Then he[asws] said: 'This is how, by Allah[azwj] Jibraeel[as] descended with it unto Muhammad[saww]'.[72]

48 مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنِ الْحَسَنِ بْنِ سَيْفٍ عَنْ أَخِيهِ عَنْ أَبِيهِ عَنْ أَبِي حَمْزَةَ عَنْ ابي جعفر (عَلَيْهِ السَّلام) فِي قَوْلِهِ تَعَالَى إِنَّكُمْ لَفِي قَوْلٍ مُخْتَلِفٍ فِي أَمْرِ الْوَلايَةِ يُؤْفَكُ عَنْهُ مَنْ أُفِكَ قَالَ مَنْ أُفِكَ عَنِ الْوَلايَةِ أُفِكَ عَنِ الْجَنَّةِ.

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al Hassan Bin Sayf, from his brother, from his father, from Abu Hamza,

(It has been narrated) from Abu Ja'far[asws] regarding the Words of the Exalted [51:8] Most surely you are at variance with each other in what you say regarding the matter of Al-Wilayah [51:9] He is turned away from it who would be turned away. He[asws] said: 'The one who turns away from Al-Wilayah, turns away from the Paradise'.[73]

49 الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ جُمْهُورٍ عَنْ يُونُسَ قَالَ أَخْبَرَنِي مَنْ رَفَعَهُ إِلَى أَبِي عَبْدِ الله (عَلَيْهِ السَّلام) فِي قَوْلِهِ عَزَّ وَجَلَّ فَلا اقْتَحَمَ الْعَقَبَةَ. وَما أَدْراكَ مَا الْعَقَبَةُ. فَكُّ رَقَبَةٍ يَعْنِي بِقَوْلِهِ فَكُّ رَقَبَةٍ وَلايَةَ أَمِيرِ الْمُؤْمِنِينَ (عَلَيْهِ السَّلام) فَإِنَّ ذَلِكَ فَكُّ رَقَبَةٍ.

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Muhammad Bin Jamhour, from Yunus who said 'I was informed by the one who raised it to Abu Abdullah[asws], regarding the Words of the Mighty and Majestic [90:11] But he would not attempt the uphill road, [90:12]

And what will make you comprehend what the uphill road is? [90:13] (It is) the setting free of a slave. It Means by His[azwj] Words the setting free of a slave, the Wilayah of Amir Al-Momineen[asws], for that is the setting free of a slave'.[74]

50 وَبِهَذَا الاسْنَادِ عَنْ أَبِي عَبْدِ الله (عَلَيْهِ السَّلام) فِي قَوْلِهِ تَعَالَى بَشِّرِ الَّذِينَ آمَنُوا أَنَّ لَهُمْ قَدَمَ صِدْقٍ عِنْدَ رَبِّهِمْ قَالَ وَلايَةُ أَمِيرِ الْمُؤْمِنِينَ (عَلَيْهِ السَّلام)

And by this chain,

(It has been narrated) from Abu Abdullah[asws] regarding the Words of the Exalted [10:2] and give good News to those who believe that for them is a true footing with their Lord. He[asws] said: 'Wilayah of Amir Al-Momineen[asws]'.[75]

51 عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ الْبَرْقِيِّ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ الْفُضَيْلِ عَنْ أَبِي حَمْزَةَ عَنْ ابي جعفر (عَلَيْهِ السَّلام) فِي قَوْلِهِ تَعَالَى هذانِ خَصْمانِ اخْتَصَمُوا فِي رَبِّهِمْ فَالَّذِينَ كَفَرُوا بِوَلايَةِ عَلِيٍّ قُطِّعَتْ لَهُمْ ثِيابٌ مِنْ نارٍ.

Ali Bin Ibrahim, from Ahmad Bin Muhammad Al Barqy, from his father, from Muhammad Bin Al Fuzayl, from Abu Hamza,

(It has been narrated) from Abu Ja'far[asws] regarding the Words of the Exalted [22:19] These are two disputants who dispute about their Lord; then (as to) those who disbelieve in the Wilayah of Ali[asws], for them are cut out garments of Fire'.[76]

52 الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ أُورَمَةَ عَنْ عَلِيِّ بْنِ حَسَّانَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ كَثِيرٍ قَالَ سَأَلْتُ أَبَا عَبْدِ الله (عَلَيْهِ السَّلام) عَنْ قَوْلِ الله تَعَالَى هُنالِكَ الْوَلايَةُ لله الْحَقِّ قَالَ وَلايَةُ أَمِيرِ الْمُؤْمِنِينَ (عَلَيْهِ السَّلام)

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Muhammad Bin Awrama, from Ali Bin Hassan, from Abdul Rahman Bin Kaseer who said,

'I asked Abu Abdullah[asws] about the Words of Allah[azwj] [18:44] Over here the Wilayah is for Allah, the Truth. He[asws] said: 'Wilayah of Amir Al-Momineen[asws]'.[77]

53 مُحَمَّدُ بْنُ يَحْيَى عَنْ سَلَمَةَ بْنِ الْخَطَّابِ عَنْ عَلِيِّ بْنِ حَسَّانَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ كَثِيرٍ عَنْ أَبِي عَبْدِ الله (عَلَيْهِ السَّلام) فِي قَوْلِهِ عَزَّ وَجَلَّ صِبْغَةَ الله وَمَنْ أَحْسَنُ مِنَ الله صِبْغَةً قَالَ صَبَغَ الْمُؤْمِنِينَ بِالْوَلايَةِ فِي الْمِيثَاقِ.

Muhammad Bin Yahya, from Salma Bin Al Khatab, from Ali Bin Hassan, from Abdul Rahman Bin Kaseer,

(It has been narrated) from Abu Abdullah[asws] regarding the Words of the Mighty and Majestic [2:138] A Dyeing of Allah, and who is better than Allah in dyeing? He[asws] said: 'The Momineen were dyed by the Wilayah during the (Taking of the) Covenant'.[78]

54 عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنِ ابْنِ فَضَّالٍ عَنِ الْمُفَضَّلِ بْنِ صَالِحٍ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ الْحَلَبِيِّ عَنْ أَبِي عَبْدِ الله (عَلَيْهِ السَّلام) فِي قَوْلِهِ عَزَّ وَجَلَّ رَبِّ اغْفِرْ لِي وَلِوالِدَيَّ وَلِمَنْ دَخَلَ بَيْتِيَ مُؤْمِناً يَعْنِي الْوَلايَةَ مَنْ دَخَلَ فِي الْوَلايَةِ دَخَلَ فِي بَيْتِ الانْبِيَاءِ (عَلَيْهِم السَّلام) وَقَوْلُهُ إِنَّمَا يُرِيدُ الله لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيراً يَعْنِي الائِمَّةَ (عليهم السلم) وَوَلايَتَهُمْ مَنْ دَخَلَ فِيهَا دَخَلَ فِي بَيْتِ النَّبِيِّ (صَلَّى اللهُ عَلَيْهِ وَآلِه)

A number of our companions, from Ahmad Bin Muhammad Bin Isa, from Ibn Fazzal, from Al Mufazzal Bin Salih, from Muhammad Bin Ali Al Halby,

(It has been narrated) from Abu Abdullah[asws] regarding the Words of the Mighty and Majestic [71:28] My Lord! Forgive me and my parents and him who enters my house believing – Meaning the Wilayah. The one who enteres into the Wilayah enters into the House of the Prophets[as]'.

And His[azwj] Words [33:33] But rather, Allah Desires to Keep away the uncleanness from you, O people of the House! And to Purify you a with a Purification – Meaning the Imams[asws] and their[asws] Wilayah. The one who enters into it, enters into the House of the Prophet[saww]'.[79]

55 وَبِهَذَا الاسْنَادِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ عَنْ مُحَمَّدِ بْنِ الْفُضَيْلِ عَنِ الرِّضَا (عَلَيْهِ السَّلام) قَالَ قُلْتُ قُلْ بِفَضْلِ الله وَبِرَحْمَتِهِ فَبِذلِكَ فَلْيَفْرَحُوا هُوَ خَيْرٌ مِمَّا يَجْمَعُونَ قَالَ بِوَلايَةِ مُحَمَّدٍ وَآلِ مُحَمَّدٍ (عَلَيْهِم السَّلام) هُوَ خَيْرٌ مِمَّا يَجْمَعُ هَؤُلاءِ مِنْ دُنْيَاهُمْ.

And by this chain, from Ahmad Bin Muhammad, from Umar Bin Abdul Aziz, from Muhammad Bin Al Fuzayl,

(It has been narrated) from Al-Reza[asws], said, ‘I said, ‘[10:58] Say: By the Grace of Allah and by His Mercy – so it is by that they should be rejoicing; it is better from that which they are amassing. He[asws] said: ‘By the Wilayah of Muhammad[saww] and the Progeny[asws] of Muhammad[saww]. It is better than what they are amassing for their world’.[80]

56 أَحْمَدُ بْنُ مِهْرَانَ عَنْ عَبْدِ الْعَظِيمِ بْنِ عَبْدِ اللهِ الْحَسَنِيِّ عَنْ عَلِيِّ بْنِ أَسْبَاطٍ عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ الْحَمِيدِ عَنْ زَيْدٍ الشَّحَّامِ قَالَ قَالَ لِي أَبُو عَبْدِ اللهِ (عَلَيْهِ السَّلام) وَنَحْنُ فِي الطَّرِيقِ فِي لَيْلَةِ الْجُمُعَةِ اقْرَأْ فَإِنَّهَا لَيْلَةُ الْجُمُعَةِ قُرْآناً فَقَرَأْتُ إِنَّ يَوْمَ الْفَصْلِ كَانَ مِيقاتُهُمْ أَجْمَعِينَ. يَوْمَ لا يُغْنِي مَوْلىً عَنْ مَوْلىً شَيْئاً وَلا هُمْ يُنْصَرُونَ. إِلا مَنْ رَحِمَ اللهُ فَقَالَ أَبُو عَبْدِ اللهِ (عَلَيْهِ السَّلام) نَحْنُ وَاللهِ الَّذِي رَحِمَ اللهُ وَنَحْنُ وَاللهِ الَّذِي اسْتَثْنَى اللهُ لَكِنَّا نُغْنِي عَنْهُمْ.

Ahmad Bin Mihran, from Abdul Azeem Bin Abdullah Al Hassany, from Ali Bin Asbat, from Ibrahim Bin Abdul Hameed, from Zayd Al Shahham who said,

‘Abu Abdullah[asws] said to me and we were in the road during the night of Friday: ‘Recite the Quran, for it is a night of Friday’. So I recited [44:40] Surely the Day of separation is their appointed term, of all of them [44:41] The Day on which a friend shall not avail (his) friend aught, nor shall they be helped, [44:42] Except those on whom Allah shall have Mercy. So Abu Abdullah[asws] said: ‘We[asws], by Allah[azwj,] are those on whom Allah[azwj] has Mercy, and we, by Allah[azwj,] are those whom Allah[azwj] has Made to be exception, in order for us[asws] to make them (Shias) needless from them (rest of the people)’.[81]

57 أَحْمَدُ بْنُ مِهْرَانَ عَنْ عَبْدِ الْعَظِيمِ بْنِ عَبْدِ اللهِ عَنْ يَحْيَى بْنِ سَالِمٍ عَنْ أَبِي عَبْدِ اللهِ (عَلَيْهِ السَّلام) قَالَ لَمَّا نَزَلَتْ وَتَعِيَها أُذُنٌ واعِيَةٌ قَالَ رَسُولُ اللهِ (صَلَّى اللهُ عَلَيْهِ وَآلِه) هِيَ أُذُنُكَ يَا عَلِيُّ.

Ahmad Bin Mihran, from Abdul Azeem Bin Abdullah, from Yahya Bin Salim,

(It has been narrated) from Abu Abdullah[asws] having said: ‘When it was Revealed [69:12] and that the retaining ear would retain it, Rasool-Allah[saww] said: ‘It is your[asws] ear, O Ali[asws]’.[82]

58 أَحْمَدُ بْنُ مِهْرَانَ عَنْ عَبْدِ الْعَظِيمِ بْنِ عَبْدِ اللهِ عَنْ مُحَمَّدِ بْنِ الْفُضَيْلِ عَنْ أَبِي حَمْزَةَ عَنْ ابي جعفر (عَلَيْهِ السَّلام) قَالَ نَزَلَ جَبْرَئِيلُ (عَلَيْهِ السَّلام) بِهَذِهِ الايَةِ عَلَى مُحَمَّدٍ (صَلَّى اللهُ عَلَيْهِ وَآلِه) هَكَذَا فَبَدَّلَ الَّذِينَ ظَلَمُوا آلَ مُحَمَّدٍ حَقَّهُمْ قَوْلاً غَيْرَ الَّذِي قِيلَ لَهُمْ فَأَنْزَلْنا عَلَى الَّذِينَ ظَلَمُوا آلَ مُحَمَّدٍ حَقَّهُمْ رِجْزاً مِنَ السَّماءِ بِما كانُوا يَفْسُقُونَ.

Ahmad Bin Mihran, from Abdul Azeem Bin Abdullah, from Muhammad Bin Al Fuzayl, from Abu Hamza,

(It has been narrated) from Abu Ja’far[asws] having said: ‘Jibraeel[as] descended with this Verse unto Muhammad[saww], like this - [2:59] But those who were unjust to the Progeny of Muhammad[saww] of their rights changed it

for a word other than that which had been Spoken to them, so We Sent upon those who were unjust to the Progeny of Muhammad[saww] of their rights a Torment from the sky, because they transgressed'.[83]

59. وَبِهَذَا الاسْنَادِ عَنْ عَبْدِ الْعَظِيمِ بْنِ عَبْدِ الله الْحَسَنِيِّ عَنْ مُحَمَّدِ بْنِ الْفُضَيْلِ عَنْ أَبِي حَمْزَةَ عَنْ ابي جعفر (عَلَيْهِ السَّلام) قَالَ نَزَلَ جَبْرَئِيلُ (عَلَيْهِ السَّلام) بِهَذِهِ الايَةِ هَكَذَا إِنَّ الَّذِينَ... ظَلَمُوا آلَ مُحَمَّدٍ حَقَّهُمْ لَمْ يَكُنِ الله لِيَغْفِرَ لَهُمْ وَلا لِيَهْدِيَهُمْ طَرِيقاً. إِلا طَرِيقَ جَهَنَّمَ خالِدِينَ فِيها أَبَداً وَكانَ ذلِكَ عَلَى الله يَسِيراً ثُمَّ قَالَ يا أَيُّهَا النَّاسُ قَدْ جاءَكُمُ الرَّسُولُ بِالْحَقِّ مِنْ رَبِّكُمْ فِي وَلايَةِ عَلِيٍّ فَآمِنُوا خَيْراً لَكُمْ وَإِنْ تَكْفُرُوا بِوَلايَةِ عَلِيٍّ فَإِنَّ لله ما فِي السَّماواتِ وَمَا فِي الارْضِ.

And by this chain, from Abdul Azeem Bin Abdullah Al Hasany, from Muhammad Bin Al Fuzayl, from Abu Hamza,

(It has been narrated) from Abu Ja'far[asws] having said: 'Jibraeel[as] desended with this Verse, like this [4:168] Surely (as for) those who were unjust to the Progeny of Muhammad[saww] of their rights Allah will not Forgive them nor Guide them to a Path [4:169] Except the Path of Hell, to abide in it for ever, and this is easy to Allah.

Then he[asws] said: '[4:170] O you people! Surely the Rasool has come to you with the Truth from your Lord, regarding the Wilayah of Ali[asws], therefore believe, (it shall be) good for you and If you disbelieve in the Wilayah of Ali[asws], then surely whatever is in the skies and the earth is Allah's'.[84]

60. أَحْمَدُ بْنُ مِهْرَانَ رَحِمَهُ الله عَنْ عَبْدِ الْعَظِيمِ عَنْ بَكَّارٍ عَنْ جَابِرٍ عَنْ ابي جعفر (عَلَيْهِ السَّلام) قَالَ هَكَذَا نَزَلَتْ هَذِهِ الايَةُ وَلَوْ أَنَّهُمْ فَعَلُوا ما يُوعَظُونَ بِهِ فِي عَلِيٍّ لَكانَ خَيْراً لَهُمْ.

Ahmad Bin Mihran, from Abdul Azeem, from Bakkar, from Jabir,

(It has been narrated) from Abu Ja'far[asws] having said: 'This is how this Verse was Revealed [4:66] and if they had done what they were Advised with regarding Ali[asws], it would have certainly been better for them'.[85]

61. أَحْمَدُ عَنْ عَبْدِ الْعَظِيمِ عَنِ ابْنِ أُذَيْنَةَ عَنْ مَالِكٍ الْجُهَنِيِّ قَالَ قُلْتُ لابي عَبْدِ الله (عَلَيْهِ السَّلام) وَأُوحِيَ إِلَيَّ هذَا الْقُرْآنُ لانْذِرَكُمْ بِهِ وَمَنْ بَلَغَ قَالَ مَنْ بَلَغَ أَنْ يَكُونَ إِمَاماً مِنْ آلِ مُحَمَّدٍ يُنْذِرُ بِالْقُرْآنِ كَمَا يُنْذِرُ بِهِ رَسُولُ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه)

Ahmad Bin Abdul Azeem, from Ibn Azina, from Malik Al Juhny who said,

'I said to Abu Abdullah[asws], '[6:19] and this Quran has been Revealed to me that with it I may warn you, and whomsoever it reaches. He[asws] said: 'The one whom it reaches that he becomes an Imam[asws], from the Progeny[asws] of Muhammadas. He[asws] would warn with the Quran just as Rasool-Allah[saww] had warned with it'.[86]

62. أَحْمَدُ عَنْ عَبْدِ الْعَظِيمِ عَنِ الْحُسَيْنِ بْنِ مَيَّاحٍ عَمَّنْ أَخْبَرَهُ قَالَ قَرَأَ رَجُلٌ عِنْدَ أَبِي عَبْدِ الله (عَلَيْهِ السَّلام) قُلِ اعْمَلُوا فَسَيَرَى الله عَمَلَكُمْ وَرَسُولُهُ وَالْمُؤْمِنُونَ فَقَالَ لَيْسَ هَكَذَا هِيَ إِنَّمَا هِيَ وَالْمَأْمُونُونَ فَنَحْنُ الْمَأْمُونُونَ.

Ahmad, from Abdul Azeem, from Al Husayn Bin Mayyah, from the one who informed him who said,

‘A man recited in the presence of Abu Abdullah[asws] [9:105] And say: Work; so Allah will See your work and (so will) His Rasool and the Believers. So he[asws] said: ‘It is not like this! But rather, it is ‘The Secured ones (Al-Mamounoun). So we[asws] are the secured ones’.[87]

63. أَحْمَدُ عَنْ عَبْدِ الْعَظِيمِ عَنْ هِشَامِ بْنِ الْحَكَمِ عَنْ أَبِي عَبْدِ اللهِ (عَلَيْهِ السَّلام) قَالَ هَذَا صِرَاطُ عَلِيٍّ مُسْتَقِيمٌ.

Ahmad, from Abdul Azeem, from Hisham Bin Al Hakam,

(It has been narrated) from Abu Abdullah[asws] having said: ‘[15:41] He said: This is a Path of Ali, Straight’.[88]

64. أَحْمَدُ عَنْ عَبْدِ الْعَظِيمِ عَنْ مُحَمَّدِ بْنِ الْفُضَيْلِ عَنْ أَبِي حَمْزَةَ عَنْ ابي جعفر (عَلَيْهِ السَّلام) قَالَ نَزَلَ جَبْرَئِيلُ بِهَذِهِ الايَةِ هَكَذَا فَأَبى أَكْثَرُ النَّاسِ بِوَلايَةِ عَلِيٍّ إِلا كُفُوراً قَالَ وَنَزَلَ جَبْرَئِيلُ (عَلَيْهِ السَّلام) بِهَذِهِ الايَةِ هَكَذَا وَقُلِ الْحَقُّ مِنْ رَبِّكُمْ فِي وَلايَةِ عَلِيٍّ فَمَنْ شاءَ فَلْيُؤْمِنْ وَمَنْ شاءَ فَلْيَكْفُرْ إِنَّا أَعْتَدْنا لِلظَّالِمِينَ آلَ مُحَمَّدٍ ناراً.

Ahmad, from Abdul Azeem, from Muhammad Bin Al Fuzayl, from Abu Hamza,

(It has been narrated) from Abu Ja’far[asws] having said: ‘Jibraeel[as] descended with this Verse like this - [17:89] but most of the people refused (to accept) the Wilayah of Ali, except for the denying’.

He[asws] said: ‘And Jibraeel[as] descended with this Verse like this - [18:29] And say: The Truth is from your Lord, regarding the Wilayah of Ali[asws], so let him who desires to, believe, and let him who desires to, disbelieve; We have Prepared for the unjust to the Progeny of Muhammad, a Fire’.[89]

65. عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ مُحَمَّدِ بْنِ الْفُضَيْلِ عَنْ أَبِي الْحَسَنِ (عَلَيْهِ السَّلام) فِي قَوْلِهِ وَأَنَّ الْمَساجِدَ لله فَلا تَدْعُوا مَعَ اللهِ أَحَداً قَالَ هُمُ الاوْصِيَاءُ.

A number of our companions, from Ahmad Bin Muhammad, from Muhammad Bin Ismail, from Muhammad Bin Al Fuzayl,

(It has been narrated) from Abu Al-Hassan[asws] regarding His[azwj] Words 72:18] And that the Masjids are Allah's, therefore call not upon any one with Allah. He[asws] said: ‘They[asws] are the successors[asws]’.[90]

66. مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنِ ابْنِ مَحْبُوبٍ عَنِ الاحْوَلِ عَنْ سَلامِ بْنِ الْمُسْتَنِيرِ عَنْ ابي جعفر (عَلَيْهِ السَّلام) فِي قَوْلِهِ تَعَالَى قُلْ هذِهِ سَبِيلِي أَدْعُوا إِلَى اللهِ عَلى بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعَنِي قَالَ ذَاكَ رَسُولُ اللهِ (صَلَّى اللهُ عَلَيْهِ وَآلِه) وَأَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلام) وَالاوْصِيَاءُ مِنْ بَعْدِهِمْ.

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ibn Mahboub, from Al Ahowl, from Sallam Bin Al Mustaneer,

(It has been narrated) from Abu Ja’far[asws] regarding the Words of the Exalted [12:108] Say: This is my way: I call to Allah, I and the ones who follow me having insight. He[asws] said: ‘That is Rasool-Allah[saww] and Amir Al-Momineen[asws], and the successors[asws] from after them[asws]’.[91]

67. مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ حَنَانٍ عَنْ سَالِمٍ الْحَنَّاطِ قَالَ سَأَلْتُ أَبَا جَعْفَرٍ (عَلَيْهِ السَّلام) عَنْ قَوْلِ الله عَزَّ وَجَلَّ فَأَخْرَجْنا مَنْ كانَ فِيها مِنَ الْمُؤْمِنِينَ فَما وَجَدْنا فِيها غَيْرَ بَيْتٍ مِنَ الْمُسْلِمِينَ فَقَالَ أَبُو جَعْفَرٍ (عَلَيْهِ السَّلام) آلُ مُحَمَّدٍ لَمْ يَبْقَ فِيهَا غَيْرُهُمْ.

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Ismail, from Hanan, from Salim Al Hannat who said,

'I asked Abu Ja'far[asws] about the Words of Allah[azwj] Mighty and Majestic [51:35] Then We brought forth such as were therein of the Believers. [51:36] But We did not find therein save a (single) house of those who submitted. So Abu Ja'far[asws] said: 'The Progeny[asws] of Muhammad[saww]. There did not remain therein apart from them[asws]'.[92]

68. الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ جُمْهُورٍ عَنْ إِسْمَاعِيلَ بْنِ سَهْلٍ عَنِ الْقَاسِمِ بْنِ عُرْوَةَ عَنْ أَبِي السَّفَاتِجِ عَنْ زُرَارَةَ عَنْ ابي جعفر (عَلَيْهِ السَّلام) فِي قَوْلِهِ تَعَالَى فَلَمَّا رَأَوْهُ زُلْفَةً سِيئَتْ وُجُوهُ الَّذِينَ كَفَرُوا وَقِيلَ هذَا الَّذِي كُنْتُمْ بِهِ تَدَّعُونَ قَالَ هَذِهِ نَزَلَتْ فِي أَمِيرِ الْمُؤْمِنِينَ وَأَصْحَابِهِ الَّذِينَ عَمِلُوا مَا عَمِلُوا يَرَوْنَ أَمِيرَ الْمُؤْمِنِينَ (عَلَيْهِ السَّلام) فِي أَغْبَطِ الامَاكِنِ لَهُمْ فَيُسِيءُ وُجُوهَهُمْ وَيُقَالُ لَهُمْ هذَا الَّذِي كُنْتُمْ بِهِ تَدَّعُونَ الَّذِي انْتَحَلْتُمِ اسْمَهُ.

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Muhammad Bin Jamhour, from Ismail Bin Sahl, from Al Qasim Bin Urwa, from Abu Al Saffatij, from Zurara,

(It has been narrated) from Abu ja'far[asws] regarding the Words of the Exalted [67:27] But when they shall see it nigh, the faces of those who disbelieve shall be sorry, and it shall be said; This is that which you used to be called by. He[asws] said: 'This was Revealed regarding Amir Al-Momineen[asws] and his[asws] contemporaries, those who did what they did. They will be seeing Amir Al-Momineen[asws] in places which would be enviable to them, despair in their faces, and it shall be said; This is that which you used to be called by, those who impersonated by his[asws] name (i.e., they were named as Amir Al-Momineen)'.[93]

69. مُحَمَّدُ بْنُ يَحْيَى عَنْ سَلَمَةَ بْنِ الْخَطَّابِ عَنْ عَلِيِّ بْنِ حَسَّانَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ كَثِيرٍ عَنْ أَبِي عَبْدِ الله (عَلَيْهِ السَّلام) فِي قَوْلِهِ تَعَالَى وَشاهِدٍ وَمَشْهُودٍ قَالَ النَّبِيُّ (صَلَّى اللهُ عَلَيْهِ وَآلِه) وَأَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلام)

Muhammad Bin Yahya, from Salma Bin Al Khattab, from Ali Bin Hassan, from Abdul Rahman Bin Kaseer,

(It has been narrated) from Abu Abdullah[asws] regarding the Words of the Exalted [85:3] And the witness and the witnessed. He[asws] said: 'The Prophet[saww] and Amir Al-Momineen[asws]'.[94]

70. الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْوَشَّاءِ عَنْ أَحْمَدَ بْنِ عُمَرَ الْحَلالِ قَالَ سَأَلْتُ أَبَا الْحَسَنِ (عَلَيْهِ السَّلام) عَنْ قَوْلِهِ تَعَالَى فَأَذَّنَ مُؤَذِّنٌ بَيْنَهُمْ أَنْ لَعْنَةُ الله عَلَى الظَّالِمِينَ قَالَ الْمُؤَذِّنُ أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلام)

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Washha, from Ahmad Bin Umar Al Hallah who said,

'I asked Abu Al-Hassan[asws] about the Words of the Exalted [7:44] Then a proclaimer would proclaim among them that the Curse of Allah is on the unjust. He[asws] said: 'The proclaimer is Amir Al-Momineen[asws]'.[95]

71. الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ أُورَمَةَ عَنْ عَلِيِّ بْنِ حَسَّانَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ كَثِيرٍ عَنْ أَبِي عَبْدِ الله (عَلَيْهِ السَّلام) فِي قَوْلِهِ تَعَالَى وَهُدُوا إِلَى الطَّيِّبِ مِنَ الْقَوْلِ وَهُدُوا إِلى صِراطِ الْحَمِيدِ قَالَ ذَاكَ حَمْزَةُ وَجَعْفَرٌ وَعُبَيْدَةُ وَسَلْمَانُ وَأَبُو ذَرٍّ وَالْمِقْدَادُ بْنُ الاسْوَدِ وَعَمَّارٌ هُدُوا إِلَى أَمِيرِ الْمُؤْمِنِينَ (عَلَيْهِ السَّلام) وَقَوْلِهِ حَبَّبَ إِلَيْكُمُ الايمانَ وَزَيَّنَهُ فِي قُلُوبِكُمْ يَعْنِي أَمِيرَ الْمُؤْمِنِينَ وَكَرَّهَ إِلَيْكُمُ الْكُفْرَ وَالْفُسُوقَ وَالْعِصْيانَ الاوَّلَ وَالثَّانِيَ وَالثَّالِثَ.

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Muhammad Bin Awrama, from Ali Bin Hassan, from Abdul Rahman Bin Kaseer,

(It has been narrated) from Abu Abdullah[asws] regarding the Words of the Exalted [22:24] And they are Guided to goodly words and they are Guided to the Path of the Praised One. He[asws] said: 'That (refers to) Hamzaas, and Ja'faras, and Ubeyda, and Salmanas, and Abu Zarras, and Al-Miqdad Bin Al-Aswadas, and Ammar being Guided to Amir Al-Momineen[asws].

And His[azwj] Words [49:7] but Allah has Endeared the faith to you and has Adorned it in your hearts, and He has made hateful to you the unbelief and transgression and disobedience – the first (Caliph), and the second (Caliph) and the third (Caliph)'.[96]

72. مُحَمَّدُ بْنُ يَحْيَى عَنِ ابْنِ مَحْبُوبٍ عَنْ جَمِيلِ بْنِ صَالِحٍ عَنْ أَبِي عُبَيْدَةَ قَالَ سَأَلْتُ أَبَا جَعْفَرٍ (عَلَيْهِ السَّلام) عَنْ قَوْلِهِ تَعَالَى ائْتُونِي بِكِتابٍ مِنْ قَبْلِ هذا أَوْ أَثارَةٍ مِنْ عِلْمٍ إِنْ كُنْتُمْ صادِقِينَ قَالَ عَنَى بِالْكِتَابِ التَّوْرَاةَ وَالانْجِيلَ وَأَثَارَةٍ مِنْ عِلْمٍ فَإِنَّمَا عَنَى بِذَلِكَ عِلْمَ أَوْصِيَاءِ الانْبِيَاءِ (عَلَيْهِم السَّلام).

Muhammad Bin Yahya, from Ibn Mahboub, from Jameel Bin Salih, from Abu Ubeyda who said,

'I asked Abu Ja'far[asws] about the Words of the Exalted [46:4] Bring me a Book before this or traces of the Knowledge, if you are truthful. He[asws] said: 'It Means by the Book, the Torah, and the Evangel, 'traces of knowledge', so rather it means by that, knowledge of the successors[as] of the Prophets[as]'.[97]

73. الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَمَّنْ أَخْبَرَهُ عَنْ عَلِيِّ بْنِ جَعْفَرٍ قَالَ سَمِعْتُ أَبَا الْحَسَنِ (عَلَيْهِ السَّلام) يَقُولُ لَمَّا رَأَى رَسُولُ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) تَيْماً وَعَدِيّاً وَبَنِي أُمَيَّةَ

يَرْكَبُونَ مِنْبَرَهُ أَفْظَعَهُ فَأَنْزَلَ الله تَبَارَكَ وَتَعَالَى قُرْآناً يَتَأَسَّى بِهِ وَإِذْ قُلْنا لِلْمَلائِكَةِ اسْجُدُوا لادَمَ فَسَجَدُوا إِلا إِبْلِيسَ أَبى ثُمَّ أَوْحَى إِلَيْهِ يَا مُحَمَّدُ إِنِّي أَمَرْتُ فَلَمْ أُطَعْ فَلا تَجْزَعْ أَنْتَ إِذَا أَمَرْتَ فَلَمْ تُطَعْ فِي وَصِيِّكَ.

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from the one who informed him,

(It has been narrated) from Ali son of Ja'far[asws] who said, 'I heard Abu Al-Hassan[asws] saying: 'When Rasool-Allah[saww] saw (in a dream), the Clans of Taym and Aday and the Clan of Umayya riding his[saww] Pulpit, it made him[saww] feel terrible. So Allah[azwj] Blessed and High Revealed Quran to Comfort him[saww] by it [2:34] And when We said to the Angels: Prostrate to Adam! So they (all) Prostrated except for Iblees. He refused.

Then He[azwj] Revealed unto him[saww]: "O Muhammad[saww]! I[azwj] Commanded, but they did not obey, so you[saww] should not be anxious when you[saww] command and they do not obey you[saww] regarding your[saww] successor[asws]'.[98]

74. مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مَحْبُوبٍ عَنِ الْحُسَيْنِ بْنِ نُعَيْمٍ الصَّحَّافِ قَالَ سَأَلْتُ أَبَا عَبْدِ الله (عَلَيْهِ السَّلام) عَنْ قَوْلِهِ فَمِنْكُمْ كافِرٌ وَمِنْكُمْ مُؤْمِنٌ فَقَالَ عَرَفَ الله عَزَّ وَجَلَّ إِيمَانَهُمْ بِمُوالاتِنَا وَكُفْرَهُمْ بِهَا يَوْمَ أَخَذَ عَلَيْهِمُ الْمِيثَاقَ وَهُمْ ذَرٌّ فِي صُلْبِ آدَمَ وَسَأَلْتُهُ عَنْ قَوْلِهِ عَزَّ وَجَلَّ أَطِيعُوا الله وَأَطِيعُوا الرَّسُولَ فَإِنْ تَوَلَّيْتُمْ فَإِنَّما عَلى رَسُولِنَا الْبَلاغُ الْمُبِينُ فَقَالَ أَمَا وَالله مَا هَلَكَ مَنْ كَانَ قَبْلَكُمْ وَمَا هَلَكَ مَنْ هَلَكَ حَتَّى يَقُومَ قَائِمُنَا (عَلَيْهِ السَّلام) إِلا فِي تَرْكِ وَلايَتِنَا وَجُحُودِ حَقِّنَا وَمَا خَرَجَ رَسُولُ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) مِنَ الدُّنْيَا حَتَّى أَلْزَمَ رِقَابَ هَذِهِ الامَّةِ حَقَّنَا وَالله يَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ.

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Mahboub, from Al Husayn Bin Nuaym Al Sahhaf who said,

'I asked Abu Abdullah[asws] about His[azwj] Words [64:2] so among you is an unbeliever and among you is a Believer. So he[asws] said: 'Allah[azwj] Mighty and Majestic Recognised their Eman by their Wilayah for us[asws] and their disbelief with it on the day He[azwj] Took the Covenant upon them, and they were particles in the 'Sulb' of Adam[as]'.

And I asked him[asws] about the Words of the Mighty and Majestic [64:12] And obey Allah and obey the Rasool, but if you turn back, then upon Our Rasool devolves only the clear delivery (of the Message). So he[asws] said: 'By Allah[azwj]! The ones before you were not destroyed and the ones who are destroyed until the rising of Al-Qaim[asws] will not be destroyed except with regards to neglecting our[asws] Wilayah, and denying our[asws] rights; and Rasool-Allah[saww] did not exit from the world until he[saww] necessitated the necks of this community to our[asws] rights. [2:213] and Allah Guides whom He so Desires to, to the Straight Path'.[99]

75. مُحَمَّدُ بْنُ الْحَسَنِ وَعَلِيُّ بْنُ مُحَمَّدٍ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُوسَى بْنِ الْقَاسِمِ الْبَجَلِيِّ عَنْ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ مُوسَى (عَلَيْهِ السَّلام) فِي قَوْلِهِ تَعَالَى وَبِئْرٍ مُعَطَّلَةٍ وَقَصْرٍ مَشِيدٍ قَالَ الْبِئْرُ الْمُعَطَّلَةُ الامَامُ الصَّامِتُ وَالْقَصْرُ الْمَشِيدُ الامَامُ النَّاطِقُ.

وَرَوَاهُ مُحَمَّدُ بْنُ يَحْيَى عَنِ الْعَمْرَكِيِّ عَنْ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أَبِي الْحَسَنِ (عَلَيْهِ السَّلام) مِثْلَهُ.

Muhammad Bin Al Hassan and Ali Bin Muhammad, from Sahl Bin Ziyad, from Musa Bin Al Qasim Al Bajaly,

(It has been narrated) from Ali son of Ja'far[asws], from his brother[asws] Musa[asws] regarding the Words of the Exalted [22:45] and an abandoned well and a constructed palace (deserted), He[asws] said: 'The abandoned well is the silent Imam[asws], and the constructed palace (deserted) is the speaking Imam[asws]'.

And it is reported by Muhammad Bin Yahya, from Al Amraky, from Ali son of Ja'far[asws], from Abu Al Hassan[asws], similar to it.[100]

76. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ الْحَكَمِ بْنِ بُهْلُولٍ عَنْ رَجُلٍ عَنْ أَبِي عَبْدِ الله (عَلَيْهِ السَّلام) فِي قَوْلِهِ تَعَالَى وَلَقَدْ أُوحِيَ إِلَيْكَ وَإِلَى الَّذِينَ مِنْ قَبْلِكَ لَئِنْ أَشْرَكْتَ لَيَحْبَطَنَّ عَمَلُكَ قَالَ يَعْنِي إِنْ أَشْرَكْتَ فِي الْوَلايَةِ غَيْرَهُ بَلِ الله فَاعْبُدْ وَكُنْ مِنَ الشَّاكِرِينَ يَعْنِي بَلِ الله فَاعْبُدْ بِالطَّاعَةِ وَكُنْ مِنَ الشَّاكِرِينَ أَنْ عَضَدْتُكَ بِأَخِيكَ وَابْنِ عَمِّكَ.

Ali Bin Ibrahim, from his father, from Al Hakam Bin Bahloul, from a man,

(It has been narrated) from Abu Abdullah[asws] regarding the Words of the Exalted [39:65] And it was Revealed to you and to those before you: If you associate, your deeds would be confiscated. He[asws] said: 'It Means that if you were to associate in the Wilayah other than him[asws]. [39:66] But Allah alone should you worship and be of the thankful – Meaning, Allah[azwj] should you worship by the obedience and be of the thankful ones that I[azwj] have Re-inforced you[saww] with your[saww] brother & cousin'.[101]

77. الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ مُحَمَّدٍ الْهَاشِمِيِّ قَالَ حَدَّثَنِي أَبِي عَنْ أَحْمَدَ بْنِ عِيسَى قَالَ حَدَّثَنِي جَعْفَرُ بْنُ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ جَدِّهِ (عَلَيْهِ السَّلام) فِي قَوْلِهِ عَزَّ وَجَلَّ يَعْرِفُونَ نِعْمَتَ الله ثُمَّ يُنْكِرُونَهَا قَالَ لَمَّا نَزَلَتْ إِنَّمَا وَلِيُّكُمُ الله وَرَسُولُهُ وَالَّذِينَ آمَنُوا الَّذِينَ يُقِيمُونَ الصَّلاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ راكِعُونَ اجْتَمَعَ نَفَرٌ مِنْ أَصْحَابِ رَسُولِ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) فِي مَسْجِدِ الْمَدِينَةِ فَقَالَ بَعْضُهُمْ لِبَعْضٍ مَا تَقُولُونَ فِي هَذِهِ الايَةِ فَقَالَ بَعْضُهُمْ إِنْ كَفَرْنَا بِهَذِهِ الايَةِ نَكْفُرْ بِسَائِرِهَا وَإِنْ آمَنَّا فَإِنَّ هَذَا ذُلٌّ حِينَ يُسَلِّطُ عَلَيْنَا ابْنَ أَبِي طَالِبٍ فَقَالُوا قَدْ عَلِمْنَا أَنَّ مُحَمَّداً صَادِقٌ فِيمَا يَقُولُ وَلَكِنَّا نَتَوَلاهُ وَلا نُطِيعُ عَلِيّاً فِيمَا أَمَرَنَا قَالَ فَنَزَلَتْ هَذِهِ الايَةُ يَعْرِفُونَ نِعْمَتَ الله ثُمَّ يُنْكِرُونَهَا يَعْرِفُونَ يَعْنِي وَلايَةَ عَلِيِّ بْنِ أَبِي طَالِبٍ وَأَكْثَرُهُمُ الْكَافِرُونَ بِالْوَلايَةِ.

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Ahmad Bin Muhammad, from Al Hassan Bin Muhammad Al Hashimy who said, 'My father narrated to me, from Ahmad Bin Isa who said,

'Ja'far Bin Muhammad[asws] narrated to me, from his[asws] father[asws], from his[asws] grandfather[asws] regarding the Words of the Mighty and Majestic [16:83] They are recognising the Favour of Allah, then they are denying it. He[asws] said: 'When it was Revealed [5:55] But rather, only Allah is your Guardian and His Rasool and those who believe, those who are establishing the Prayers and are paying the Zakat while bowing, a number of the companions of Rasool-Allah[saww] gathered in the Masjid of Al-Medina.

So some of them said to the others, 'What are you saying regarding this Verse?' So, some of them said, 'If we were to disbelieve in this Verse, we would be disbelieving with the rest of it, and if we believe, so this would be a humiliation when the son[asws] of Abu Talibas would be empowered upon us'. So they said, 'We have known that Muhammad[saww] is truthful in whatever he[saww] is saying, but we shall turn back on him[saww] and we will not obey Ali[asws] in what he[saww] is commanding us'.

He[asws] said: 'Thus, this Verse was Revealed [16:83] They are recognising the Favour of Allah, then they are denying it – Meaning the Wilayah of Ali[asws] Bin Abu Talib[asws], and most of them are disbelievers in the Wilayah'.[102]

78. مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنِ ابْنِ مَحْبُوبٍ عَنْ مُحَمَّدِ بْنِ النُّعْمَانِ عَنْ سَلامٍ قَالَ سَأَلْتُ أَبَا جَعْفَرٍ (عَلَيْهِ السَّلام) عَنْ قَوْلِهِ تَعَالَى الَّذِينَ يَمْشُونَ عَلَى الارْضِ هَوْناً قَالَ هُمُ الاوْصِيَاءُ مِنْ مَخَافَةِ عَدُوِّهِمْ.

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ibn Mahboub, from Muhammad Bin Al Numan, from Sallam who said,

'I asked Abu Ja'far[asws] about the Words of the Exalted [25:63] And the servants of the Beneficent are they who walk on the earth modestly. He[asws] said: 'They[asws] are the successors[asws], out of fear of their[asws] enemies'.[103]

79- الْحُسَيْنُ بْنُ مُحَمَّدٍ، عَنْ مُعَلَّى بْنِ مُحَمَّدٍ، عَنْ بِسْطَامَ بْنِ مُرَّةَ، عَنْ إِسْحَاقَ بْنِ حَسَّانَ، عَنِ الْهَيْثَمِ بْنِ واقِدٍ، عَنْ عَلِيِّ بْنِ الْحُسَيْنِ الْعَبْدِيِّ، عَنْ سَعْدٍ الْإِسْكَافِ، عَنِ الْأَصْبَغِ بْنِ نُبَاتَةَ: أَنَّهُ سَأَلَ أَمِيرَ الْمُؤْمِنِينَعليهالسلام عَنْ قَوْلِهِ تَعَالى:(أَنِ اشْكُرْ لِي وَلِوالِدَيْكَ إِلَيَّ الْمَصِيرُ) فَقَالَ: « الْوَالِدَانِ ـ اللَّذَانِ أَوْجَبَ اللهُ لَهُمَا الشُّكْرَ ـ هُمَا اللَّذَانِ ولَدَا الْعِلْمَ، وو رِثَا الْحُكْمَ، وأُمِرَ النَّاسُ بِطَاعَتِهِمَا، ثُمَّ قَالَ اللهُ:(إِلَيَّ الْمَصِيرُ) فَمَصِيرُ الْعِبَادِ إِلَى اللهِ، وَالدَّلِيلُ عَلى ذلِكَ الْوَالِدَانِ.

ثمَّ عَطَفَ الْقَوْلَ عَلَى ابْنِ حَنْتَمَةَوصَاحِبِهِ، فَقَالَ فِي الْخَاصِّ والْعَامِّ:(وَإِنْ جاهَداكَ عَلى أَنْ تُشْرِكَ بِي) تَقُولَ فِي الْوَصِيَّةِ، وتَعْدِلَ عَمَّنْ أُمِرْتَ بِطَاعَتِهِ(فَلا تُطِعْهُما) ولَاتَسْمَعْ قَوْلَهُمَا.

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Bastam Bin Murra, from Is'haq Bin Hassan, from Al Haysam Bin Waqid, from Ali Bin Al Husayn Al Abady, from Sa'd Al Askaf,

(It has been narrated) from Al-Asbagh Bin Nubata who asked Amir Al-Momineen[asws] about the Words of the Exalted [31:14] Be grateful to Me and to both your parents; to Me is the eventual journey. So he[asws] said: 'The two

parent from whom Allah[azwj] Obligated the gratefulness, they are those who produced the knowledge and gave the wisdom as an inheritance, and the people are Commanded with obeying them. Then Allah[azwj] Said to Me is the eventual journey. So the journey of the servants is to Allah[azwj,] and the pointers upon that are the two parents.

Then He[azwj] Turned the Words upon Ibn Hantama and his companions, so He[azwj] Said regarding the specials ones and the general ones [31:15] And if they contend with you that you should associate with Me regarding the successorship and equate with the ones whom you have been Commanded with his[asws] obedience, do not obey the two of them and do not listen to their words'.

ثُمَّ عَطَفَ الْقَوْلَ عَلَى الْوَالِدَيْنِ فَقَالَ:(وَصاحِبْهُما فِي الدُّنْيا مَعْرُوفاً) يَقُولُ: عَرِّفِ النَّاسَ فَضْلَهُمَا، وادْعُ إِلى سَبِيلِهِمَا، وذلِكَ قَوْلُهُ:(وَاتَّبِعْ سَبِيلَ مَنْ أَنابَ إِلَيَّ ثُمَّ إِلَيَّ مَرْجِعُكُمْ) فَقَالَ: إِلَى اللهِ ثُمَّ إِلَيْنَا، فَاتَّقُوا اللهَ ولَاتَعْصُوا الْوَالِدَيْنِ ؛ فَإِنَّ رِضَاهُمَا رِضَى اللهِ، وسَخَطَهُمَا سَخَطُ اللهِ .»

Then He[azwj] Turned the Words upon the two parents, so He[azwj] Said and keep company with the two of them in the world kindly. He[azwj] is Saying to introduce the people to their[asws] merits and call to their[asws] ways, and that is in His[azwj] Words and follow the way of him who turns to Me, then to Me is your return.

So he[asws] said: 'To Allah[azwj,] then to us[asws], therefore fear Allah[azwj] do not disobey the two (spiritual) parents (Muhammad[saww] and Ali[asws]), for their[asws] pleasure is the Pleasure of Allah[azwj,] and their[asws] anger is the Anger of Allah[azwj'].[104]

80. عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ سَيْفٍ عَنْ أَبِيهِ عَنْ عَمْرِو بْنِ حُرَيْثٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللهِ (عَلَيْهِ السَّلام) عَنْ قَوْلِ اللهِ كَشَجَرَةٍ طَيِّبَةٍ أَصْلُها ثابِتٌ وَفَرْعُها فِي السَّماءِ قَالَ فَقَالَ رَسُولُ اللهِ (صَلَّى اللهُ عَلَيْهِ وَآلِه) أَصْلُهَا وَأَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلام) فَرْعُهَا وَالائِمَّةُ مِنْ ذُرِّيَّتِهِمَا أَغْصَانُهَا وَعِلْمُ الائِمَّةِ ثَمَرَتُهَا وَشِيعَتُهُمُ الْمُؤْمِنُونَ وَرَقُهَا هَلْ فِيهَا فَضْلٌ قَالَ قُلْتُ لا وَاللهِ قَالَ وَاللهِ إِنَّ الْمُؤْمِنَ لَيُولَدُ فَتُورَقُ وَرَقَةٌ فِيهَا وَإِنَّ الْمُؤْمِنَ لَيَمُوتُ فَتَسْقُطُ وَرَقَةٌ مِنْهَا.

A number of our companions, from Ahmad Bin Muhammad, from Ali Bin Sayf, from his father, from Amro Bin Hureys who said,

'I asked Abu Abdullah[asws] about the Words of Allah[azwj] [14:24] like a good tree, whose root is firm and whose branches are in the sky. So he[asws] said: 'Rasool-Allah[saww] is its root and Amir Al-Momineen[asws] its branch are the Imams[asws] from their[asws] (Rasool-Allah[saww] and Amir Al-Momineen[asws]) descendants, and the knowledge of the Imams[asws] stands for the fruits, and their[asws] Shias, the Momineen are its leaves. Is there any excess in this?' I said, 'No, by Allah[azwj'.] He[asws] said: 'The Momin is born, so a leaf sprouts in it, and if the Momin dies, so a leaf falls from it'.[105]

81. مُحَمَّدُ بْنُ يَحْيَى عَنْ حَمْدَانَ بْنِ سُلَيْمَانَ عَنْ عَبْدِ اللهِ بْنِ مُحَمَّدٍ الْيَمَانِيِّ عَنْ مَنِيعِ بْنِ الْحَجَّاجِ عَنْ يُونُسَ عَنْ هِشَامِ بْنِ الْحَكَمِ عَنْ أَبِي عَبْدِ اللهِ (عَلَيْهِ السَّلام) فِي قَوْلِ اللهِ عَزَّ وَجَلَّ لا يَنْفَعُ نَفْساً إِيمانُها لَمْ تَكُنْ آمَنَتْ مِنْ قَبْلُ يَعْنِي فِي الْمِيثَاقِ أَوْ كَسَبَتْ فِي إِيمانِها خَيْراً قَالَ الاقْرَارُ بِالانْبِيَاءِ وَالاوْصِيَاءِ وَأَمِيرِ الْمُؤْمِنِينَ (عَلَيْهِ السَّلام) خَاصَّةً قَالَ لا يَنْفَعُ إِيمَانُهَا لانَّهَا سُلِبَتْ.

Muhammad Bin Yahya, from Hamdan Bin Suleyman, from Abdullah Bin Muhammad Al Yamani, from Mani'e Bin Al Hajjaj, from Yunus, from Hisham Bin Al Hakam,

(It has been narrated) from Abu Abdullah[asws] regarding the Words of Allah[azwj] Mighty and Majestic [6:158] its faith shall not profit a soul, which did not believe before – Meaning during the Covenant, or earn good through its faith. He[asws] said: 'The acknowledgement with the Prophets[as] and the succesorsas and Amir Al-Momineen[asws] in particular'. He[asws] said: 'Its Eman would not benefit it because it would have been Confiscated'.[106]

82. وَبِهَذَا الاسْنَادِ عَنْ يُونُسَ عَنْ صَبَّاحٍ الْمُزَنِيِّ عَنْ أَبِي حَمْزَةَ عَنْ أَحَدِهِمَا (عَلَيْهِما السَّلام) فِي قَوْلِ اللهِ جَلَّ وَعَزَّ بَلى مَنْ كَسَبَ سَيِّئَةً وَأَحاطَتْ بِهِ خَطِيئَتُهُ قَالَ إِذَا جَحَدَ إِمَامَةَ أَمِيرِ الْمُؤْمِنِينَ (عَلَيْهِ السَّلام) فَأُولئِكَ أَصْحابُ النَّارِ هُمْ فِيها خالِدُونَ.

And by this chain, from Yunus, from Sabbah Al Muzanny, from Abu Hamza,

(It has been narrated) from one of the two (5th or 6th Imam[asws]) regarding the Words of Allah[azwj] Majestic and Mighty [2:81] Yes! Whoever earns evil and his sins beset him on every side. He[asws] said: 'When they denied the Imamate of Amir Al-Momineen[asws], so these are the inmates of the Fire; in it they shall be abiding'.[107]

83- عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ ابْنِ أَبِي نَصْرٍ، عَنْ حَمَّادِ بْنِ عُثْمَانَ، عَنْ أَبِي عُبَيْدَةَ الْحَذَّاءِ، قَالَ: سَأَلْتُ أَبَا جَعْفَرٍ عليه‌السلام عَنِ الِاسْتِطَاعَةِ، وقَوْلِ النَّاسِ، فَقَالَ. وتَلَا هذِهِ الْآيَةَ:(وَلا يَزالُونَ مُخْتَلِفِينَ إِلاّ مَنْ رَحِمَ رَبُّكَ وَلِذلِكَ خَلَقَهُمْ) .: « يَا أَبَا عُبَيْدَةَ، النَّاسُ مُخْتَلِفُونَ فِي إِصَابَةِ الْقَوْلِ، وكُلُّهُمْ هَالِكٌ

قَالَ: قُلْتُ: قَوْلُهُ:(إِلاّ مَنْ رَحِمَ رَبُّكَ) ؟ قَالَ: « هُمْ شِيعَتُنَا، ولِرَحْمَتِهِ خَلَقَهُمْ، وَهُوَ قَوْلُهُ:(وَلِذلِكَ خَلَقَهُمْ) يَقُولُ: لِطَاعَةِ الْإِمَامِ ؛ الرَّحْمَةُ الَّتِي يَقُولُ:(وَرَحْمَتِي وَسِعَتْ كُلَّ شَيْءٍ) يَقُولُ: عِلْمُ الْإِمَامِ، و وسِعَ عِلْمُهُ. الَّذِي هُوَ مِنْ عِلْمِهِ. كُلَّ شَيْءٍ هُمْ شِيعَتُنَا، ثُمَّ قَالَ:(فَسَأَكْتُبُها لِلَّذِينَ يَتَّقُونَ) يَعْنِي ولَايَةَ غَيْرِ الْإِمَامِ وطَاعَتَهُ، ثُمَّ قَالَ:(يَجِدُونَهُ مَكْتُوباً عِنْدَهُمْ فِي التَّوْراةِ وَالْإِنْجِيلِ) يَعْنِي النَّبِيَّصلى‌الله‌عليه‌وآله‌وسلم والْوَصِيَّ والْقَائِمَ(يَأْمُرُهُمْ بِالْمَعْرُوفِ) إِذَا قَامَ(وَيَنْهاهُمْ عَنِ الْمُنْكَرِ) والْمُنْكَرُ مَنْ أَنْكَرَ فَضْلَ الْإِمَامِ وَجَحَدَهُ(وَيُحِلُّ لَهُمُ الطَّيِّباتِ): أَخْذَ الْعِلْمِ مِنْ أَهْلِهِ(وَيُحَرِّمُ عَلَيْهِمُ الْخَبائِثَ) وَالْخَبَائِثُ قَوْلُ مَنْ خَالَفَ(وَيَضَعُ عَنْهُمْ إِصْرَهُمْ) وهِيَ الذُّنُوبُ الَّتِي كَانُوا فِيهَا قَبْلَ

مَعْرِفَتِهِمْ فَضْلَ الْإِمَامِ(وَالْأَغْلالَ الَّتِي كانَتْ عَلَيْهِمْ) والْأَغْلَالُ مَا كَانُوا يَقُولُونَ مِمَّا لَمْ يَكُونُوا أُمِرُوا بِهِ مِنْ تَرْكِ فَضْلِ الْإِمَامِ، فَلَمَّا عَرَفُوا فَضْلَ الْإِمَامِ وضَعَ عَنْهُمْ إِصْرَهُمْ ؛ والْإِصْرُ: الذَّنْبُ، وَهِيَ الْآصَارُ ثُمَّ نَسَبَهُمْ، فَقَالَ:(فَالَّذِينَ) (آمَنُوا بِهِ) يَعْنِي بِالْإِمَامِ (وَعَزَّرُوهُ) (وَنَصَرُوهُ وَاتَّبَعُوا النُّورَ الَّذِي أُنْزِلَ مَعَهُ) (أُولئِكَ هُمُ الْمُفْلِحُونَ) يَعْنِي الَّذِينَ اجْتَنَبُوا الْجِبْتَ والطَّاغُوتَ أَنْ يَعْبُدُوهَا ؛ والْجِبْتُ والطَّاغُوتُ: فُلَانٌ وفُلَانٌ وفُلَانٌ، والْعِبَادَةُ: طَاعَةُ النَّاسِ لَهُمْ.

ثُمَّ قَالَ:(أَنِيبُوا إِلى رَبِّكُمْ وَأَسْلِمُوا لَهُ) ثُمَّ جَزَاهُمْ، فَقَالَ:(لَهُمُ الْبُشْرى فِي الْحَياةِ الدُّنْيا وَفِي الْآخِرَةِ) والْإِمَامُ يُبَشِّرُهُمْ بِقِيَامِ الْقَائِمِ وبِظُهُورِهِ، وبِقَتْلِ أَعْدَائِهِمْ، وَبِالنَّجَاةِ فِي الْآخِرَةِ، والْوُرُودِ عَلى مُحَمَّدٍ صلى‌الله‌عليه‌وآله الصَّادِقِينَ ـ عَلَى الْحَوْضِ ».

A number of our companions, from Ahmad Bin Muhammad Bin Abu Nasr, from Hammad Bin Usman, from Abu Ubeyda Al Haza'a who said,

'I asked Abu Ja'far[asws] about the capability and the words of the people. So he[asws] said and recited this Verse: '[11:118] and they will not stop differing [11:119] Except for those on whom your Lord has Mercy; and it is for that did He Create them. He[asws] said: 'O Abu Ubeyda! The people are differing regarding the correct words, and all of them are destroyed'. I said, '(But what about) His[azwj] Words 11:119] Except for those on whom your Lord has Mercy?' He[asws] said: 'These are our[asws] Shias, and it is for His[azwj] Mercy did He[azwj] Create them, and it is in His[azwj] Words and it is for that did He Create them.

He[azwj] is Saying for the obedience of the Imam[asws] of the Mercy which He[azwj] is Saying [7:156] and My Mercy encompasses all things. He[azwj] is Saying that the knowledge of the Imam[asws] and that which is from his[asws] knowledge encompasses everything, they being our[asws] Shias'.

Then He[azwj] Said so I will Ordain it (specially) for those who are fearing, Meaning the wilayah of another imam (leader) and his obedience. Then He[azwj] Said [7:157] whom they find written down with them in the Torah and the Evangel Meaning the Prophet[saww] and the successor[asws] and Al-Qaim[asws] (who) enjoins them good when he[asws] rises and forbids them from the evil, the one who denies the merits of the Imam[asws] and rejects it. and makes lawful to them the good things, taking of the knowledge from its rightful ones, and makes unlawful to them bad things, and the bad things are the words of the one who opposes.

And removes from them their burden and these are the sins which they used to be in before their recognition of the merits of the Imam[asws], and the shackles which were upon and the shackles of what they were saying from what they did not happen to have been ordered with, from neglecting the merits of the Imams[asws]. So when they do recognise the merits of the Imam[asws], their offences would be removed from them, and the offence is the sin, and it is the offence'.

Then He[azwj] Linked them, so He[azwj] Said so (as for) those who believe in him Meaning the Imam[asws], and honour him and help him, and follow the Light which has been Sent down with him, these it is that are the successful.

Meaning those who kept aside from the ‘Jibt’ and ‘Taghoot’. And the ‘Jibt’ and ‘Taghoot’ is so and so, and so and so, and so and so, and the worship is the obedience of the people to them’.

[39:54] And return to your Lord time after time and submit to Him. Then He[azwj] Recompensed them so He[azwj] Said [10:64] For them is good news in the life of the world and in the Hereafter. And the Imam[asws] gives them the good news of the rising of Al-Qaim[asws] and of his[asws] appearance, and of the killing of their enemies, and of the salvation in the Hereafter, and the return to Muhammad[saww], may Allah[azwj] Send Salawat upon Muhammad[saww] and his[saww] Progeny[asws], the truthful, at the Fountain’.[108]

84. عَلِيُّ بْنُ مُحَمَّدٍ عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ ابْنِ مَحْبُوبٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ عَمَّارٍ السَّابَاطِيِّ قَالَ سَأَلْتُ أَبَا عَبْدِ الله (عَلَيْهِ السَّلام) عَنْ قَوْلِ الله عَزَّ وَجَلَّ أَ فَمَنِ اتَّبَعَ رِضْوانَ الله كَمَنْ باءَ بِسَخَطٍ مِنَ الله وَمَأْواهُ جَهَنَّمُ وَبِئْسَ الْمَصِيرُ هُمْ دَرَجاتٌ عِنْدَ الله فَقَالَ الَّذِينَ اتَّبَعُوا رِضْوَانَ الله هُمُ الائِمَّةُ وَهُمْ وَالله يَا عَمَّارُ دَرَجَاتٌ لِلْمُؤْمِنِينَ وَبِوَلايَتِهِمْ وَمَعْرِفَتِهِمْ إِيَّانَا يُضَاعِفُ الله لَهُمْ أَعْمَالَهُمْ وَيَرْفَعُ الله لَهُمُ الدَّرَجَاتِ الْعُلَى.

Ali Bin Muhammad, from Sahl Bin Ziyad, from Ibn Mahboub, from Hisham Bin Salim, from Ammar Al Sabaty who said,

‘I asked Abu Abdullah[asws] about the Words of Allah[azwj] Mighty and Majestic [3:162] Is then he who follows the Pleasure of Allah like him who has made himself deserving of Wrath from Allah, and his abode is Hell; and it is an evil destination [3:163] There are (varying) Levels with Allah.

So he[asws] said: ‘Those who are following the Pleasure of Allah[azwj,] they[asws] are the Imams[asws], O Ammar!. There are varying levels for the Momineen (followers of 12 Imams[asws]), and by their Wilayah and their recognition (understanding) of us[asws]. Allah[azwj] would Multiply their deeds for them and Allah[azwj] would Raise for them the lofty levels’.[109]

85. عَلِيُّ بْنُ مُحَمَّدٍ وَغَيْرُهُ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ يَعْقُوبَ بْنِ يَزِيدَ عَنْ زِيَادٍ الْقَنْدِيِّ عَنْ عَمَّارٍ الاسَدِيِّ عَنْ أَبِي عَبْدِ الله (عَلَيْهِ السَّلام) فِي قَوْلِ الله عَزَّ وَجَلَّ إِلَيْهِ يَصْعَدُ الْكَلِمُ الطَّيِّبُ وَالْعَمَلُ الصَّالِحُ يَرْفَعُهُ وَلايَتُنَا أَهْلَ الْبَيْتِ وَأَهْوَى بِيَدِهِ إِلَى صَدْرِهِ فَمَنْ لَمْ يَتَوَلَّنَا لَمْ يَرْفَعِ الله لَهُ عَمَلاً.

Ali Bin Muhammad and someone else, from Sahl Bin Ziyad, from Yaqoub Bin Yazeed, from Ziyad Al Qindy, from Ammar Al Asady,

(It has been narrated) from Abu Abdullah[asws] regarding the Words of Allah[azwj] Mighty and Majestic [35:10] To Him do ascend the good words; and the good deeds lift them up – our[asws] Wilayah of the People[asws] of the Household’, and he[asws] gestured by his[asws] hand to his[asws] chest, (then said): ‘So the one who does not have our[asws] Wilayah, Allah[azwj] will not Raise his deed for him’ (none of his deeds will be accepted).[110]

86. عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ النَّضْرِ بْنِ سُوَيْدٍ عَنِ الْقَاسِمِ بْنِ سُلَيْمَانَ عَنْ سَمَاعَةَ بْنِ مِهْرَانَ عَنْ أَبِي عَبْدِ الله (عَلَيْهِ السَّلام) فِي قَوْلِ الله عَزَّ وَجَلَّ يُؤْتِكُمْ كِفْلَيْنِ مِنْ رَحْمَتِهِ قَالَ الْحَسَنُ وَالْحُسَيْنُ وَيَجْعَلْ لَكُمْ نُوراً تَمْشُونَ بِهِ قَالَ إِمَامٌ تَأْتَمُّونَ بِهِ.

A number of our companions, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Al Nazar Bin Suweyd, from Al Qasim Bin Suleyman, from Sama'at Bin Mihran,

(It has been narrated) from Abu Abdullah[asws] regarding the Words of Allah[azwj] Mighty and Majestic [57:28] He will give you all two portions of His Mercy He[asws] said: 'Al-Hassan[asws] and Al-Husayn[asws] and Make for you a Light with which you will walk. He[asws] said: 'The 'نُور ' (Light) stands for an Imam[asws] you follow'.[111]

87 عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ الْجَوْهَرِيِّ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي عَبْدِ الله (عَلَيْهِ السَّلام) فِي قَوْلِهِ وَيَسْتَنْبِئُونَكَ أَ حَقٌّ هُوَ قَالَ مَا تَقُولُ فِي عَلِيٍّ قُلْ إِي وَرَبِّي إِنَّهُ لَحَقٌّ وَما أَنْتُمْ بِمُعْجِزِينَ.

Alli Bin Ibrahim, from Al Qasim Bin Muhammad Al Jowharey, from some of his companions,

(It has been narrated) from Abu Abdullah[asws] regarding His[azwj] Words [10:53] And they are asking you: Is it true? He[asws] said: 'What you[saww] are saying regarding Ali[asws]'. Say: Yes! By my Lord! It is most surely the Truth, and you will not be escaping it'.[112]

88 عَلِيُّ بْنُ مُحَمَّدٍ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ سُلَيْمَانَ الدَّيْلَمِيِّ عَنْ أَبِيهِ عَنْ أَبَانِ بْنِ تَغْلِبَ عَنْ أَبِي عَبْدِ الله (عَلَيْهِ السَّلام) قَالَ قُلْتُ لَهُ جُعِلْتُ فِدَاكَ قَوْلُهُ فَلا اقْتَحَمَ الْعَقَبَةَ فَقَالَ مَنْ أَكْرَمَهُ الله بِوَلايَتِنَا فَقَدْ جَازَ الْعَقَبَةَ وَنَحْنُ تِلْكَ الْعَقَبَةُ الَّتِي مَنِ اقْتَحَمَهَا نَجَا قَالَ فَسَكَتَ فَقَالَ لِي فَهَلا أُفِيدُكَ حَرْفاً خَيْرٌ لَكَ مِنَ الدُّنْيَا وَمَا فِيهَا قُلْتُ بَلَى جُعِلْتُ فِدَاكَ قَالَ قَوْلُهُ فَكُّ رَقَبَةٍ ثُمَّ قَالَ النَّاسُ كُلُّهُمْ عَبِيدُ النَّارِ غَيْرَكَ وَأَصْحَابِكَ فَإِنَّ الله فَكَّ رِقَابَكُمْ مِنَ النَّارِ بِوَلايَتِنَا أَهْلَ الْبَيْتِ.

Ali Bin Muhammad, from Sahl Bin Ziyad, from Muhammad Bin Suleyman Al Daylami, from his father, from Aban Bin Taghlub,

(It has been narrated) from Abu Abdullah[asws], said, 'I said to him[asws], 'May I be sacrificed for you[asws]! His[azwj] Words [90:11] But he would not attempt the uphill road'. So he[asws] said: 'The one whom Allah[azwj] has Honoured with our[asws] Wilayah, so he has crossed the uphill road, and we[asws] are that uphill road which, one who attempts it, would attain salvation'.

He (the narrator) said, 'So he[asws] was silent, then he[asws] said to me: 'Shall I[asws] give you a sentence (حَرْفاً) which is better for you than the world and whatever is in it?' I said, 'Yes, may I be sacrificed for you[asws]!' He[asws] said: 'His[azwj] Words [90:13] (It is) the setting free of a slave'. Then he[asws] said: 'The people, all of them are slaves of the Fire, apart from you and your companions, for Allah[azwj] has Freed your necks from the Fire by our[asws] Wilayah, of the People[asws] of the Household'.[113]

86. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ سَمَاعَةَ عَنْ أَبِي عَبْدِ الله (عَلَيْهِ السَّلام) فِي قَوْلِ الله جَلَّ وَعَزَّ وَأَوْفُوا بِعَهْدِي قَالَ بِوَلايَةِ أَمِيرِ الْمُؤْمِنِينَ (عَلَيْهِ السَّلام) أُوفِ بِعَهْدِكُمْ أُوفِ لَكُمْ بِالْجَنَّةِ.

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Sama'at,

(It has been narrated) from Abu Abdullah[asws] regarding the Words of Allah[azwj] Majestic and Mighty [2:40] and be faithful to (your) Covenant with Me. He[asws] said: 'By the Wilayah of Amir Al-Momineen[asws] I will Fulfill (My) Covenant with you. I[azwj] shall Fulfill for you with the Paradise'.[114]

90. مُحَمَّدُ بْنُ يَحْيَى عَنْ سَلَمَةَ بْنِ الْخَطَّابِ عَنِ الْحَسَنِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ عَلِيِّ بْنِ أَبِي حَمْزَةَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ الله (عَلَيْهِ السَّلام) فِي قَوْلِ الله عَزَّ وَجَلَّ وَإِذا تُتْلى عَلَيْهِمْ آياتُنا بَيِّناتٍ قالَ الَّذِينَ كَفَرُوا لِلَّذِينَ آمَنُوا أَيُّ الْفَرِيقَيْنِ خَيْرٌ مَقاماً وَأَحْسَنُ نَدِيًّا قَالَ كَانَ رَسُولُ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) دَعَا قُرَيْشاً إِلَى وَلايَتِنَا فَنَفَرُوا وَأَنْكَرُوا فَقَالَ الَّذِينَ كَفَرُوا مِنْ قُرَيْشٍ لِلَّذِينَ آمَنُوا الَّذِينَ أَقَرُّوا لامِيرِ الْمُؤْمِنِينَ وَلَنَا أَهْلَ الْبَيْتِ أَيُّ الْفَرِيقَيْنِ خَيْرٌ مَقاماً وَأَحْسَنُ نَدِيًّا تَعْيِيراً مِنْهُمْ فَقَالَ الله رَدّاً عَلَيْهِمْ وَكَمْ أَهْلَكْنا قَبْلَهُمْ مِنْ قَرْنٍ مِنَ الامَمِ السَّالِفَةِ هُمْ أَحْسَنُ أَثاثاً وَرِءْياً قُلْتُ قَوْلُهُ مَنْ كانَ فِي الضَّلالَةِ فَلْيَمْدُدْ لَهُ الرَّحْمنُ مَدًّا قَالَ كُلُّهُمْ كَانُوا فِي الضَّلالَةِ لا يُؤْمِنُونَ بِوَلايَةِ أَمِيرِ الْمُؤْمِنِينَ (عَلَيْهِ السَّلام) وَلا بِوَلايَتِنَا فَكَانُوا ضَالِّينَ مُضِلِّينَ فَيَمُدُّ لَهُمْ فِي ضَلالَتِهِمْ وَطُغْيَانِهِمْ حَتَّى يَمُوتُوا فَيُصَيِّرُهُمُ الله شَرّاً مَكَاناً وَأَضْعَفَ جُنْداً قُلْتُ قَوْلُهُ حَتَّى إِذا رَأَوْا ما يُوعَدُونَ إِمَّا الْعَذابَ وَإِمَّا السَّاعَةَ فَسَيَعْلَمُونَ مَنْ هُوَ شَرٌّ مَكاناً وَأَضْعَفُ جُنْداً قَالَ أَمَّا قَوْلُهُ حَتَّى إِذا رَأَوْا ما يُوعَدُونَ فَهُوَ خُرُوجُ الْقَائِمِ وَهُوَ السَّاعَةُ فَسَيَعْلَمُونَ ذَلِكَ الْيَوْمَ وَمَا نَزَلَ بِهِمْ مِنَ الله عَلَى يَدَيْ قَائِمِهِ فَذَلِكَ قَوْلُهُ مَنْ هُوَ شَرٌّ مَكاناً يَعْنِي عِنْدَ الْقَائِمِ وَأَضْعَفُ جُنْداً قُلْتُ قَوْلُهُ وَيَزِيدُ الله الَّذِينَ اهْتَدَوْا هُدىً قَالَ يَزِيدُهُمْ ذَلِكَ الْيَوْمَ هُدًى عَلَى هُدًى بِاتِّبَاعِهِمُ الْقَائِمَ حَيْثُ لا يَجْحَدُونَهُ وَلا يُنْكِرُونَهُ قُلْتُ قَوْلُهُ لا يَمْلِكُونَ الشَّفاعَةَ إِلا مَنِ اتَّخَذَ عِنْدَ الرَّحْمنِ عَهْداً قَالَ إِلا مَنْ دَانَ الله بِوَلايَةِ أَمِيرِ الْمُؤْمِنِينَ وَالائِمَّةِ مِنْ بَعْدِهِ فَهُوَ الْعَهْدُ عِنْدَ الله قُلْتُ قَوْلُهُ إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحاتِ سَيَجْعَلُ لَهُمُ الرَّحْمنُ وُدًّا قَالَ وَلايَةُ أَمِيرِ الْمُؤْمِنِينَ هِيَ الْوُدُّ الَّذِي قَالَ الله تَعَالَى قُلْتُ فَإِنَّما يَسَّرْناهُ بِلِسانِكَ لِتُبَشِّرَ بِهِ الْمُتَّقِينَ وَتُنْذِرَ بِهِ قَوْماً لُدًّا قَالَ إِنَّمَا يَسَّرَهُ الله عَلَى لِسَانِهِ حِينَ أَقَامَ أَمِيرَ الْمُؤْمِنِينَ (عَلَيْهِ السَّلام) عَلَماً فَبَشَّرَ بِهِ الْمُؤْمِنِينَ وَأَنْذَرَ بِهِ الْكَافِرِينَ وَهُمُ الَّذِينَ ذَكَرَهُمُ الله فِي كِتَابِهِ لُدّاً أَيْ كُفَّاراً قَالَ وَسَأَلْتُهُ عَنْ قَوْلِ الله لِتُنْذِرَ قَوْماً ما أُنْذِرَ آباؤُهُمْ فَهُمْ غافِلُونَ قَالَ لِتُنْذِرَ الْقَوْمَ الَّذِينَ أَنْتَ فِيهِمْ كَمَا أُنْذِرَ آبَاؤُهُمْ فَهُمْ غَافِلُونَ عَنِ الله وَعَنْ رَسُولِهِ وَعَنْ وَعِيدِهِ لَقَدْ حَقَّ الْقَوْلُ عَلى أَكْثَرِهِمْ مِمَّنْ لا يُقِرُّونَ بِوَلايَةِ أَمِيرِ الْمُؤْمِنِينَ (عَلَيْهِ السَّلام) وَالائِمَّةِ مِنْ بَعْدِهِ فَهُمْ لا يُؤْمِنُونَ بِإِمَامَةِ أَمِيرِ الْمُؤْمِنِينَ وَالاوْصِيَاءِ مِنْ بَعْدِهِ فَلَمَّا لَمْ يُقِرُّوا كَانَتْ عُقُوبَتُهُمْ مَا ذَكَرَ

اللهِ إِنَّا جَعَلْنا فِي أَعْناقِهِمْ أَغْلالاً فَهِيَ إِلَى الاذْقانِ فَهُمْ مُقْمَحُونَ فِي نَارِ جَهَنَّمَ ثُمَّ قَالَ وَجَعَلْنا مِنْ بَيْنِ أَيْدِيهِمْ سَدًّا وَمِنْ خَلْفِهِمْ سَدًّا فَأَغْشَيْناهُمْ فَهُمْ لا يُبْصِرُونَ عُقُوبَةً مِنْهُ لَهُمْ حَيْثُ أَنْكَرُوا وَلايَةَ أَمِيرِ الْمُؤْمِنِينَ (عَلَيْهِ السَّلام) وَالائِمَّةِ مِنْ بَعْدِهِ هَذَا فِي الدُّنْيَا وَفِي الاخِرَةِ فِي نَارِ جَهَنَّمَ مُقْمَحُونَ ثُمَّ قَالَ يَا مُحَمَّدُ وَسَواءٌ عَلَيْهِمْ أَ أَنْذَرْتَهُمْ أَمْ لَمْ تُنْذِرْهُمْ لا يُؤْمِنُونَ بِاللهِ وَبِوَلايَةِ عَلِيٍّ وَمَنْ بَعْدَهُ ثُمَّ قَالَ إِنَّما تُنْذِرُ مَنِ اتَّبَعَ الذِّكْرَ يَعْنِي أَمِيرَ الْمُؤْمِنِينَ (عَلَيْهِ السَّلام) وَخَشِيَ الرَّحْمنَ بِالْغَيْبِ فَبَشِّرْهُ يَا مُحَمَّدُ بِمَغْفِرَةٍ وَأَجْرٍ كَرِيمٍ.

Muhammad Bin Yahya, from Salma Bin Al Khattab, from Al Hassan Bin Abdul Rahman, from Ali Bin Abu Hamza, from Abu Baseer,

(It has been narrated) from Abu Abdullah[asws] regarding the Words of Allah[azwj] Mighty and Majestic [19:73] And when Our clear Verses are recited to them, those who disbelieve say to those who believe: Which of the two sects is better in position and best in assembly?

He[asws] said: 'It was so that Rasool-Allah[saww] called the Qureysh to our[asws] Wilayah, but they fled and denied. So those who disbelieved from the Qureysh said to those who believed from the Qureysh, 'Are you acknowledging to Amir Al-Momineen[asws] and for us there are family members, Which of the two sects is better in position and best in assembly? In order to humiliate from them. So Allah[azwj] Rebutted upon them 19:74] And how many of the generations have We Destroyed before them who were better in respect of equipment and outwardly appearance!'.

I said, 'His[azwj] Words [19:75] Say: As for him who was in error, the Beneficent would Prolong his term'. He[asws] said: 'All of them used to be in the straying, not believing in the Wilayah of Amir Al-Momineen[asws] nor in our[asws] Wilayah. Thus, they were straying, and leading (others) astray. So He[azwj] Extended for them in their straying and their rebellion until they died, so Allah[azwj] Caused them to come to an evil place and weakest army'.

I said, 'His[azwj] Words [19:75] until they see what they were threatened with, either the Punishment or the Hour; So they shall soon be knowing who was in an evil position and a weaker army'. He[asws] said: 'As for His[azwj] Words until they see what they were threatened with, so that is the coming out of Al-Qaim[asws], and it is the Hour, So they shall soon be knowing that day and what descends with them from Allah[azwj] upon the hands of His[azwj] Qaim[asws]. Thus, these are His[azwj] Words who was in an evil position, Meaning in the presence of Al-Qaim[asws], and and a weaker army'.

I said, 'His[azwj] Words [19:76] And Allah would Increase in Guidance those who (seek) Guidance. He[asws] said: 'He[azwj] would Increase them on that day, Guidance upon Guidance, due to their following Al-Qaim[asws], when they will neither be rejecting him[asws] nor denying him[asws]'.

I said, 'His[azwj] Words [19:87] They shall not have control over intercession, except he who took a Covenant with the Beneficent. He[asws] said: 'Except the one who made it a Religion of allah[azwj] by the Wilayah of Amir Al-Momineen[asws] and the Imams[asws] from after him[asws], so it is the Covenant with Allah[azwj]'.

I said, 'His[azwj] Words [19:96] (As for) those who believe and do righteous deeds, the Beneficent would Make the cordiality for them'. He[asws] said: 'Wilayah of Amir Al-Momineen[asws], it is the cordiality which Allah[azwj] the Exalted Speaks of'.

I said, '[19:97] So We have Made it easy by your tongue that you may give good news thereby to the pious and warn thereby a contentious people'. He[asws] said: 'But rather, Allah[azwj] Made it to be easy upon his[saww] tongue when he[saww] established Amir Al-Momineen[asws] as a flag, so the Momineen were given glad tidings by it and the disbelievers were warned by it, and they are those whom Allah[azwj] Mentioned in His[azwj] Book as 'contentious', i.e., disbelievers'.

He (the narrator) said, 'And I asked him[asws] about the Words [36:6] That you may warn a people (with) what their fathers were warned about, so they are heedless. He[asws] said: 'In order to warn the people whom you[saww] are among just as their fathers were warned, but they were heedless from Allah[azwj], and from His[azwj] Rasool[saww], and from His[azwj] Threats.

[36:7] The Word has proved to be True for most of them from the ones who are not acknowledging with the Wilayah of Amir Al-Momineen[asws] and the Imams[asws] from after him[asws]. Thus, they do not believe in the Imamate of Amir Al-Momineen[asws] and the successors[asws] from after him[asws]. So when they were not acknowledging, their consequential Punishment was what Allah[azwj] Mentioned [36:8] Surely, We have placed chains on their necks, and these reach up to their chins, so they have their heads raised aloft in the Fire of Hell.

Then He[azwj] Said 36:9] And We have made in front of them a barrier and a barrier behind them, so We have Covered them over, so they are not seeing the consequential Punishment for them when they denied the Wilayah of Amir Al-Momineen[asws] and the Imams[asws] from after him[asws]. This is in the world, and in the Hereafter it is the Fire of Hell with their heads raised aloft.

Then He[azwj] Said: "O Muhammad[saww]! [36:10] And it is alike to them whether you warn them or do not warn them, they will not be believing in the Wilayah of Ali[asws] and the ones[asws] from after him[asws]. Then He[azwj] Said [36:11] But rather, You can only warn him who follows the Reminder Meaning Amir Al-Momineen[asws], and fears the Beneficent in secret; so announce to him O Muhammad[saww], the good news of Forgiveness and an honourable Recompense'.[115]

91 عَلِيُّ بْنُ مُحَمَّدٍ عَنْ بَعْضِ أَصْحَابِنَا عَنِ ابْنِ مَحْبُوبٍ عَنْ مُحَمَّدِ بْنِ الْفُضَيْلِ عَنْ أَبِي الْحَسَنِ الْمَاضِي (عَلَيْهِ السَّلام) قَالَ سَأَلْتُهُ عَنْ قَوْلِ اللهِ عَزَّ وَجَلَّ يُرِيدُونَ لِيُطْفِؤُا نُورَ اللهِ بِأَفْواهِهِمْ قَالَ يُرِيدُونَ لِيُطْفِئُوا وَلايَةَ أَمِيرِ الْمُؤْمِنِينَ (عَلَيْهِ السَّلام) بِأَفْوَاهِهِمْ قُلْتُ وَاللهِ مُتِمُّ نُورِهِ قَالَ وَاللهِ مُتِمُّ الامَامَةِ لِقَوْلِهِ عَزَّ وَجَلَّ الَّذِينَ فَآمِنُوا بِاللهِ وَرَسُولِهِ وَالنُّورِ الَّذِي أَنْزَلْنا فَالنُّورُ هُوَ الامَامُ قُلْتُ هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدى وَدِينِ الْحَقِّ قَالَ هُوَ الَّذِي أَمَرَ رَسُولَهُ بِالْوَلايَةِ لِوَصِيِّهِ وَالْوَلايَةُ هِيَ دِينُ الْحَقِّ قُلْتُ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ قَالَ يُظْهِرُهُ عَلَى جَمِيعِ الادْيَانِ عِنْدَ قِيَامِ الْقَائِمِ قَالَ يَقُولُ اللهِ وَاللهِ مُتِمُّ نُورِهِ وَلايَةِ الْقَائِمِ وَلَوْ كَرِهَ الْكافِرُونَ بِوَلايَةِ عَلِيٍّ قُلْتُ هَذَا تَنْزِيلٌ قَالَ نَعَمْ أَمَّا هَذَا

الْحَرْفُ فَتَنْزِيلٌ وَأَمَّا غَيْرُهُ فَتَأْوِيلٌ قُلْتُ ذلِكَ بِأَنَّهُمْ آمَنُوا ثُمَّ كَفَرُوا قَالَ إِنَّ الله تَبَارَكَ وَتَعَالَى سَمَّى مَنْ لَمْ يَتَّبِعْ رَسُولَهُ فِي وَلايَةِ وَصِيِّهِ مُنَافِقِينَ وَجَعَلَ مَنْ جَحَدَ وَصِيَّهُ إِمَامَتَهُ كَمَنْ جَحَدَ مُحَمَّداً وَأَنْزَلَ بِذَلِكَ قُرْآناً فَقَالَ يَا مُحَمَّدُ إِذا جاءَكَ الْمُنافِقُونَ بِوَلايَةِ وَصِيِّكَ قالُوا نَشْهَدُ إِنَّكَ لَرَسُولُ الله وَالله يَعْلَمُ إِنَّكَ لَرَسُولُهُ وَالله يَشْهَدُ إِنَّ الْمُنافِقِينَ بِوَلايَةِ عَلِيٍّ لَكاذِبُونَ. اتَّخَذُوا أَيْمانَهُمْ جُنَّةً فَصَدُّوا عَنْ سَبِيلِ الله وَالسَّبِيلُ هُوَ الْوَصِيُّ إِنَّهُمْ ساءَ ما كانُوا يَعْمَلُونَ ذلِكَ بِأَنَّهُمْ آمَنُوا بِرِسَالَتِكَ وَكَفَرُوا بِوَلايَةِ وَصِيِّكَ فَطُبِعَ الله عَلى قُلُوبِهِمْ فَهُمْ لا يَفْقَهُونَ قُلْتُ مَا مَعْنَى لا يَفْقَهُونَ قَالَ يَقُولُ لا يَعْقِلُونَ بِنُبُوَّتِكَ قُلْتُ وَإِذا قِيلَ لَهُمْ تَعالَوْا يَسْتَغْفِرْ لَكُمْ رَسُولُ الله قَالَ وَإِذَا قِيلَ لَهُمُ ارْجِعُوا إِلَى وَلايَةِ عَلِيٍّ يَسْتَغْفِرْ لَكُمُ النَّبِيُّ مِنْ ذُنُوبِكُمْ لَوَّوْا رُؤُسَهُمْ قَالَ الله وَرَأَيْتَهُمْ يَصُدُّونَ عَنْ وَلايَةِ عَلِيٍّ وَهُمْ مُسْتَكْبِرُونَ عَلَيْهِ ثُمَّ عَطَفَ الْقَوْلَ مِنَ الله بِمَعْرِفَتِهِ بِهِمْ فَقَالَ سَواءٌ عَلَيْهِمْ أَسْتَغْفَرْتَ لَهُمْ أَمْ لَمْ تَسْتَغْفِرْ لَهُمْ لَنْ يَغْفِرَ الله لَهُمْ إِنَّ الله لا يَهْدِي الْقَوْمَ الْفاسِقِينَ يَقُولُ الظَّالِمِينَ لِوَصِيِّكَ قُلْتُ أَ فَمَنْ يَمْشِي مُكِبًّا عَلى وَجْهِهِ أَهْدى أَمَّنْ يَمْشِي سَوِيًّا عَلى صِراطٍ مُسْتَقِيمٍ قَالَ إِنَّ الله ضَرَبَ مَثَلَ مَنْ حَادَ عَنْ وَلايَةِ عَلِيٍّ كَمَنْ يَمْشِي عَلَى وَجْهِهِ لا يَهْتَدِي لامْرِهِ وَجَعَلَ مَنْ تَبِعَهُ سَوِيّاً عَلَى صِرَاطٍ مُسْتَقِيمٍ وَالصِّرَاطُ الْمُسْتَقِيمُ أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلام) قَالَ قُلْتُ قَوْلُهُ إِنَّهُ لَقَوْلُ رَسُولٍ كَرِيمٍ قَالَ يَعْنِي جَبْرَئِيلَ عَنِ الله فِي وَلايَةِ علي (عَلَيْهِ السَّلام) قَالَ قُلْتُ وَما هُوَ بِقَوْلِ شاعِرٍ قَلِيلاً ما تُؤْمِنُونَ قَالَ قَالُوا إِنَّ مُحَمَّداً كَذَّابٌ عَلَى رَبِّهِ وَمَا أَمَرَهُ الله بِهَذَا فِي عَلِيٍّ فَأَنْزَلَ الله بِذَلِكَ قُرْآناً فَقَالَ إِنَّ وَلايَةَ عَلِيٍّ تَنْزِيلٌ مِنْ رَبِّ الْعالَمِينَ. وَلَوْ تَقَوَّلَ عَلَيْنا مُحَمَّدٌ بَعْضَ الاقاوِيلِ. لاخَذْنا مِنْهُ بِالْيَمِينِ. ثُمَّ لَقَطَعْنا مِنْهُ الْوَتِينَ ثُمَّ عَطَفَ الْقَوْلَ فَقَالَ إِنَّ وَلايَةَ عَلِيٍّ لَتَذْكِرَةٌ لِلْمُتَّقِينَ لِلْعَالَمِينَ وَإِنَّا لَنَعْلَمُ أَنَّ مِنْكُمْ مُكَذِّبِينَ. وَإِنَّ عَلِيّاً لَحَسْرَةٌ عَلَى الْكافِرِينَ. وَإِنَّ وَلايَتَهُ لَحَقُّ الْيَقِينِ. فَسَبِّحْ يَا مُحَمَّدُ بِاسْمِ رَبِّكَ الْعَظِيمِ يَقُولُ اشْكُرْ رَبَّكَ الْعَظِيمَ الَّذِي أَعْطَاكَ هَذَا الْفَضْلَ قُلْتُ قَوْلُهُ لَمَّا سَمِعْنَا الْهُدى آمَنَّا بِهِ قَالَ الْهُدَى الْوَلايَةُ آمَنَّا بِمَوْلانَا فَمَنْ آمَنَ بِوَلايَةِ مَوْلاهُ فَلا يَخافُ بَخْساً وَلا رَهَقاً قُلْتُ تَنْزِيلٌ قَالَ لا تَأْوِيلٌ قُلْتُ قَوْلُهُ لا أَمْلِكُ لَكُمْ ضَرًّا وَلا رَشَداً قَالَ إِنَّ رَسُولَ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) دَعَا النَّاسَ إِلَى وَلايَةِ عَلِيٍّ فَاجْتَمَعَتْ إِلَيْهِ قُرَيْشٌ فَقَالُوا يَا مُحَمَّدُ أَعْفِنَا مِنْ هَذَا فَقَالَ لَهُمْ رَسُولُ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) هَذَا إِلَى الله لَيْسَ إِلَيَّ فَاتَّهَمُوهُ وَخَرَجُوا مِنْ عِنْدِهِ فَأَنْزَلَ الله قُلْ إِنِّي لا أَمْلِكُ لَكُمْ ضَرًّا وَلا رَشَداً. قُلْ إِنِّي لَنْ يُجِيرَنِي مِنَ الله إِنْ عَصَيْتُهُ أَحَدٌ وَلَنْ أَجِدَ مِنْ دُونِهِ مُلْتَحَداً إِلا بَلاغاً مِنَ الله وَرِسَالاتِهِ فِي عَلِيٍّ قُلْتُ هَذَا تَنْزِيلٌ قَالَ نَعَمْ ثُمَّ قَالَ تَوْكِيداً وَمَنْ يَعْصِ الله وَرَسُولَهُ فِي وَلايَةِ عَلِيٍّ فَإِنَّ لَهُ نارَ جَهَنَّمَ خالِدِينَ فِيها أَبَداً قُلْتُ حَتَّى إِذا رَأَوْا ما يُوعَدُونَ فَسَيَعْلَمُونَ مَنْ أَضْعَفُ ناصِراً وَأَقَلُّ عَدَداً يَعْنِي بِذَلِكَ الْقَائِمَ وَأَنْصَارَهُ قُلْتُ وَاصْبِرْ عَلى ما يَقُولُونَ قَالَ يَقُولُونَ فِيكَ وَاهْجُرْهُمْ هَجْراً جَمِيلاً. وَذَرْنِي يَا مُحَمَّدُ وَالْمُكَذِّبِينَ بِوَصِيِّكَ

أُولِي النَّعْمَةِ وَمَهِّلْهُمْ قَلِيلاً قُلْتُ إِنَّ هَذَا تَنْزِيلٌ قَالَ نَعَمْ قُلْتُ لِيَسْتَيْقِنَ الَّذِينَ أُوتُوا الْكِتابَ قَالَ يَسْتَيْقِنُونَ أَنَّ الله وَرَسُولَهُ وَوَصِيَّهُ حَقٌّ قُلْتُ وَيَزْدادَ الَّذِينَ آمَنُوا إِيماناً قَالَ وَيَزْدَادُونَ بِوَلايَةِ الْوَصِيِّ إِيمَاناً قُلْتُ وَلا يَرْتابَ الَّذِينَ أُوتُوا الْكِتابَ وَالْمُؤْمِنُونَ قَالَ بِوَلايَةِ علي (عَلَيْهِ السَّلام) قُلْتُ مَا هَذَا الارْتِيَابُ قَالَ يَعْنِي بِذَلِكَ أَهْلَ الْكِتَابِ وَالْمُؤْمِنِينَ الَّذِينَ ذَكَرَ الله فَقَالَ وَلا يَرْتَابُونَ فِي الْوَلايَةِ قُلْتُ وَما هِيَ إِلا ذِكْرى لِلْبَشَرِ قَالَ نَعَمْ وَلايَةُ علي (عَلَيْهِ السَّلام) قُلْتُ إِنَّهَا لاحْدَى الْكُبَرِ قَالَ الْوَلايَةُ قُلْتُ لِمَنْ شاءَ مِنْكُمْ أَنْ يَتَقَدَّمَ أَوْ يَتَأَخَّرَ قَالَ مَنْ تَقَدَّمَ إِلَى وَلايَتِنَا أُخِّرَ عَنْ سَقَرَ وَمَنْ تَأَخَّرَ عَنَّا تَقَدَّمَ إِلَى سَقَرَ إِلا أَصْحابَ الْيَمِينِ قَالَ هُمْ وَالله شِيعَتُنَا قُلْتُ لَمْ نَكُ مِنَ الْمُصَلِّينَ قَالَ إِنَّا لَمْ نَتَوَلَّ وَصِيَّ مُحَمَّدٍ وَالاوْصِيَاءَ مِنْ بَعْدِهِ وَلا يُصَلُّونَ عَلَيْهِمْ قُلْتُ فَما لَهُمْ عَنِ التَّذْكِرَةِ مُعْرِضِينَ قَالَ عَنِ الْوَلايَةِ مُعْرِضِينَ قُلْتُ كَلا إِنَّهَا تَذْكِرَةٌ قَالَ الْوَلايَةُ قُلْتُ قَوْلُهُ يُوفُونَ بِالنَّذْرِ قَالَ يُوفُونَ لله بِالنَّذْرِ الَّذِي أَخَذَ عَلَيْهِمْ فِي الْمِيثَاقِ مِنْ وَلايَتِنَا قُلْتُ إِنَّا نَحْنُ نَزَّلْنا عَلَيْكَ الْقُرْآنَ تَنْزِيلاً قَالَ بِوَلايَةِ علي (عَلَيْهِ السَّلام) تَنْزِيلاً قُلْتُ هَذَا تَنْزِيلٌ قَالَ نَعَمْ ذَا تَأْوِيلٌ قُلْتُ إِنَّ هذِهِ تَذْكِرَةٌ قَالَ الْوَلايَةُ قُلْتُ يُدْخِلُ مَنْ يَشاءُ فِي رَحْمَتِهِ قَالَ فِي وَلايَتِنَا قَالَ وَالظَّالِمِينَ أَعَدَّ لَهُمْ عَذاباً أَلِيماً أَ لا تَرَى أَنَّ الله يَقُولُ وَما ظَلَمُونا وَلكِنْ كانُوا أَنْفُسَهُمْ يَظْلِمُونَ قَالَ إِنَّ الله أَعَزُّ وَأَمْنَعُ مِنْ أَنْ يَظْلِمَ أَوْ يَنْسُبَ نَفْسَهُ إِلَى ظُلْمٍ وَلَكِنَّ الله خَلَطَنَا بِنَفْسِهِ فَجَعَلَ ظُلْمَنَا ظُلْمَهُ وَوَلايَتَنَا وَلايَتَهُ ثُمَّ أَنْزَلَ بِذَلِكَ قُرْآناً عَلَى نَبِيِّهِ فَقَالَ وَما ظَلَمْناهُمْ وَلكِنْ كانُوا أَنْفُسَهُمْ يَظْلِمُونَ قُلْتُ هَذَا تَنْزِيلٌ قَالَ نَعَمْ قُلْتُ وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ قَالَ يَقُولُ وَيْلٌ لِلْمُكَذِّبِينَ يَا مُحَمَّدُ بِمَا أَوْحَيْتُ إِلَيْكَ مِنْ وَلايَةِ عَلِيِّ بْنِ أَبِي طَالِبٍ (عَلَيْهِ السَّلام) أَ لَمْ نُهْلِكِ الاوَّلِينَ. ثُمَّ نُتْبِعُهُمُ الاخِرِينَ قَالَ الاوَّلِينَ الَّذِينَ كَذَّبُوا الرُّسُلَ فِي طَاعَةِ الاوْصِيَاءِ كَذلِكَ نَفْعَلُ بِالْمُجْرِمِينَ قَالَ مَنْ أَجْرَمَ إِلَى آلِ مُحَمَّدٍ وَرَكِبَ مِنْ وَصِيِّهِ مَا رَكِبَ قُلْتُ إِنَّ الْمُتَّقِينَ قَالَ نَحْنُ وَالله وَشِيعَتُنَا لَيْسَ عَلَى مِلَّةِ إِبْرَاهِيمَ غَيْرُنَا وَسَائِرُ النَّاسِ مِنْهَا بُرَآءُ قُلْتُ يَوْمَ يَقُومُ الرُّوحُ وَالْمَلائِكَةُ صَفًّا لا يَتَكَلَّمُونَ الايَةَ قَالَ نَحْنُ وَالله الْمَأْذُونُ لَهُمْ يَوْمَ الْقِيَامَةِ وَالْقَائِلُونَ صَوَاباً قُلْتُ مَا تَقُولُونَ إِذَا تَكَلَّمْتُمْ قَالَ نُمَجِّدُ رَبَّنَا وَنُصَلِّي عَلَى نَبِيِّنَا وَنَشْفَعُ لِشِيعَتِنَا فَلا يَرُدُّنَا رَبُّنَا قُلْتُ كَلا إِنَّ كِتابَ الْفُجَّارِ لَفِي سِجِّينٍ قَالَ هُمُ الَّذِينَ فَجَرُوا فِي حَقِّ الائِمَّةِ وَاعْتَدَوْا عَلَيْهِمْ قُلْتُ ثُمَّ يُقَالُ هذَا الَّذِي كُنْتُمْ بِهِ تُكَذِّبُونَ قَالَ يَعْنِي أَمِيرَ الْمُؤْمِنِينَ قُلْتُ تَنْزِيلٌ قَالَ نَعَمْ.

Ali Bin Muhammad, from some of our companions, from Ibn Mahboub, from Muhammad Bin Al Fuzayl,

(It has been narrated) from Abu Al-Hassan Al-Maazy[asws] (7th Imam[asws]), said, 'I asked Him[asws] about the Words of Allah[azwj] Mighty and Majestic [61:8] They are intending to extinguish the Light of Allah with their mouths. He[asws] said: 'They are intending to extinguish the Wilayah of Amir Al-Momineen[asws] with their mouths (talking against it)'. I said, 'but Allah will

Complete His light'. He[asws] said: 'And Allah[azwj] will Complete the Imamat due to His[azwj] Words, the Mighty and Majestic [64:8] Therefore believe in Allah and His Rasool and the Light which We have Sent down. So the Light, it is the Imam[asws]'.

I said, '[61:9] He it is Who sent His Messenger with the Guidance and the true Religion'. He[asws] said: 'He[azwj] is Who Commanded His[azwj] Rasool[saww] with the Wilayah of his[saww] successor[asws], and the Wilayah - is the true Religion'. I said, 'That He may make it overcome the religions, all of them'. He[asws] said: 'Overcome upon the entirety of the Religions during the rising of Al-Qaim[asws]'.

He[asws] said: 'Allah[azwj] is Saying: but Allah will Complete His light, the Wilayah of Al-Qaim[asws] though the unbelievers may be averse to it, the Wilayah of Ali[asws]'. I said, 'This is Revelation?' He[asws] said: 'Yes. As for this word, so it is Revelation, and as for other than it, so it is explanation'.

I said, '[63:3] That is because they believe, then disbelieve. He[asws] said: 'Allah[azwj] Blessed and High has Named the one who does not follow His[azwj] Rasool[saww] regarding the Wilayah of his[saww] successor[asws], as a hypocrite, and Made the one who rejects the Imamate of his[saww] successor[asws] like the one who rejects Muhammad[saww], and the Quran was Revealed with that. So He[azwj] Said: "O Muhammad[saww]! [63:1] When the hypocrites come to you, with the Wilayah of Ali[asws] they say: We testify that you are Rasool-Allah; and Allah knows that you are His Rasool, and Allah Testifies that the hypocrites with the Wilayah of Ali[asws], are liars [63:2] They are making their oaths to be a cover, and thus turning away from Allah's Way, and Allah[azwj] Way, it is the successor[asws]. surely evil is that which they are doing. That is because they are believing in your[saww] Messenger-ship and are disbelieving in the Wilayah of your[saww] successor[asws]. Thus a seal is set upon their hearts so that they do not understand.

I said, 'What is the meaning of 'they do not understand'?' He[asws] said: 'He[azwj] is Saying: "They do not understand your[saww] Prophet-hood"'. I said, '[63:5] And when it is said to them: Come, the Messenger of Allah will ask forgiveness for you. He[asws] said: 'And when it is said to them: 'Return to the Wilayah of Ali[asws], the Prophet[saww] would seek Forgiveness for you all for your sins they turn back their heads. Allah[azwj] Said: "And you will see them blocking from the Wilayah of Ali[asws], while they are big with arrogance over it.

Then the Words of Allah[azwj] Turned by his[as] understanding with them, so He[azwj] Said [63:6] It is Alike to them whether you seek Forgiveness for them or do not seek Forgiveness for them; Allah will never Forgive them; surely Allah does not guide the transgressing people. He[azwj] is Saying: "The ones unjust to your[saww] successor[asws]"'.

I said, '[67:22] Is the one who goes prone upon his face better guided or he who walks upright upon a Straight Path?' He[asws] said: 'Allah[azwj] Struck an example of the one who is guided away from the Wilayah of Ali[asws] to be like the one who falls prone upon his face, having no guidance for his affairs, whereas (Allah[azwj]) Made the one who follows him[asws] as walking upright upon the Straight Path, and the Straight Path is Amir Al-Momineen[asws]'.

He (the narrator) said, 'I said, '[69:40] Most surely, it is the Word of an Honoured Messenger'. He[asws] said: 'It Means Jibraeel[as], from Allah[azwj], regarding the Wilayah of Ali[asws]'. I said, '[69:41] And it is not the word of a poet; little it is that you believe'. He[asws] said: 'They are saying that Muhammad[saww] is a liar upon his[saww] Lord[azwj], and Allah[azwj] did not Command him[saww] with this regarding Ali[asws]. So Allah[azwj] Revealed Quran due to that, so He[azwj] Said: "The Wilayah of Ali[asws] [69:43] It is a Revelation from the Lord of the Worlds [69:44] And if he had fabricated against Us some of the sayings, [69:45] We would certainly have seized him by the right hand, [69:46] Then We would certainly have cut off his aorta (vein).

Then the Speech turned, so He[azwj] Said [69:48] And it, the Wilayah of Ali[asws], is a Reminder for the pious. [69:49] And We know that some of you are beliers. [69:50] And it the Wilayah of Ali[asws] is a regret to the unbelievers. [69:51] And most surely it, the Wilayah, is the true certainty [69:52] So Glorify the Name of your Lord, the Magnificent. He[azwj] is Saying that you should thank your Lord[azwj] the Magnificent Who Gave you this Grace'.

I said, '[72:13] And that when we heard the guidance, we believed in it'. He[asws] said: 'The Guidance is the Wilayah. So whoever believes in the Wilayah of his Lord, he should neither fear loss nor Punishment'. I said, 'Revelation?' He[asws] said: '(sure) without Explanation'.

I said, 'His[azwj] Words [72:21] Say: I do not control for you evil or good'. He[asws] said: 'Rasool-Allah[saww] called the people to the Wilayah of Ali[asws]. So the Qureysh gathered to him[saww] and they said, 'O Muhammad[saww]! Excuse us from this!' So Rasool-Allah[saww] said to them: 'This is to Allah[azwj], it isn't to me[saww]'. So they accused him[saww] and exited from his[saww] presence.

Thus, Allah[azwj] Revealed [72:21] Say: I do not control for you evil or good [72:22] Say: Surely no one can protect me against Allah, nor can I find besides Him any place of refuge: [72:23] It is a Preaching from Allah and His Message regarding Ali[asws]'. I said, 'This is Revelation?' He[asws] said: 'Yes'. Then he[asws] said:

'An emphasis - and whoever disobeys Allah and His Rasool regarding the Wilayah of Ali[asws] surely he shall have the fire of Hell to abide therein for ever'.

I said, '[72:24] Until when they see what they are threatened with, then shall they know who is weaker in helpers and fewer in number. (He[asws] said): 'It Means by that Al-Qaim[asws] and his[asws] helpers'.

I said, '[73:10] And bear patiently at what they are saying'. He[asws] said: '(What) they are saying regarding you[saww] and avoid them with a becoming avoidance. [73:11] And leave to Me, O Muhammad[saww], the beliers of your successor, the possessors of ease and plenty, and respite them a little'. I said, 'This is Revelation?' He[asws] said: 'Yes'.

I said, '[74:31] that those who have been Given the Book may be certain'. He[asws] said: 'That they would become convinced that Allah[azwj] and His[azwj] Rasool[saww] and his[saww] successor[asws] are true'. I said, 'and those who believe may increase in faith'. He[asws] said: 'And they would be increased in faith of the Wilayah of the successor[asws]'. I said, 'and those who have been Given the Book and the believers may not doubt'. He[asws] said: 'In the Wilayah of Ali[asws]'. I said, 'What is this doubt?' He[asws] said: 'It Means by that the People

of the Book and the Momineen whom Allah[azwj] Mentioned, so He[azwj] Said: "And they shall not be doubting regarding the Wilayah".

I said, 'and this is naught but a reminder to the humans'. He[asws] said: 'Yes, the Wilayah of Ali[asws]'. I said, '[74:35] Surely it is one great'. He[asws]: 'The Wilayah'. I said, '[74:37] To him among you who wishes to go forward or remain behind'. He[asws] said: 'The one who goes forward to our[asws] wilayah would remain away from 'Saqar' (a valley of Hell), but the one who remains behind from us[asws], would go towards the Saqar [74:39] Except the people of the right hand'. He[asws] said: 'They, by Allah[azwj,] are our[asws] Shias'.

I said, '[74:43] They shall say: We were not of those who sent Prayed (Musalleen)'. He[asws] said: '(They are saying), 'We did not (have) the Wilayah of the successor[asws] of Muhammad[saww] and the successors[asws] from after him[asws], nor did we send Salawat upon them[asws]'. I said, '[74:49] What is then the matter with them, that they turn away from the admonition?' He[asws] said: '(Turning away) from the Wilayah '. I said, '[74:54] Nay! it is surely a admonition'. He[asws] said: 'The Wilayah'.

I said, 'His[azwj] Words [76:7] They fulfil vows'. He[asws] said: 'Fulfilling the vows which Allah[azwj] Took upon them regarding the Covenant, of our[asws] Wilayah'.

I said, '[76:23] Surely We Ourselves have Revealed the Quran to you Revealing (it) gradually'. He[asws] said: 'By the Wilayah of Ali[asws] (to be Revealed) gradually'. I said, 'This is Revelation?' He[asws] said: 'Yes, that is explanation'. I said, '[76:29] Surely this is a Reminder'. He[asws] said: 'The Wilayah'. I said '[76:31] He Makes whom He pleases to enter into His Mercy'. He[asws] said: 'Into our[asws] Wilayah, and (as for) the unjust, He has prepared for them a painful Chastisement. Have you not seen that Allah[azwj] is Saying [2:57] and they were not unjust to Us but they were unjust to themselves?

He[asws] said: 'Allah[azwj] is more Honourable and more Benevolent than that He[azwj] should be unjust or link Himself to an injustice, but Allah[azwj] Mingled us[asws] with Himself[saww], so He[azwj] Declares the injustice to us[asws] as being injustice to Him[azwj,] and our[asws] Wilayah as being His[azwj] Wilayah. Then He[azwj] Revealed Quran upon His[azwj] Prophet[saww] with that, so He[azwj] Said [2:57] and they were not unjust to Us but they were unjust to themselves'. I said, 'This is Revelation?' He[asws] said: 'Yes'.

I said, '[77:15] Woe on that day to the beliers'. He[asws] said: 'He[azwj] is Saying: "O Muhammad[saww], Woe be unto the beliers of what I[azwj] Revealed unto you[saww] from the Wilayah of Ali[asws] Bin Abu Talib[asws]. [77:16] Did We not destroy the former ones? [77:17] Then did We follow them up with later ones. The former ones are those who belied the Rasools[as] with regards to obedience of the succesorsas. [77:18] Even thus shall We deal with the guilty. The ones who are guilty to the Progeny[asws] of Muhammad[saww] and did from his[saww] successor[asws] what they did'.

I said, '[77:41] Surely, those who guard (against evil)'. He[asws] said: 'Us[asws], by Allah[asws], and our[asws] Shias. There isn't anyone upon the Religion of Ibrahim[as] apart from us, and the rest of the people are away from it'.

I said, '[78:38] The Day on which the Spirit and the Angels shall stand in ranks; they shall not speak – the Verse'. He[asws] said: 'We[asws], by Allah[azwj] are

he whom the Beneficent Allah permits and who speaks the right thing'. I said, 'What will you[asws] be saying when you[asws] will be speaking?' He[asws] said: 'We[asws] would Praise our[asws] Lord[azwj], and we[asws] would send Salawat upon our[asws] Prophet[saww], and we[asws] would intercede for our[asws] Shias. So, our[asws] Lord[azwj] will not be Preventing us[asws]'.

I said, '[83:7] Nay! most surely the record of the wicked is in the Sijjeen'. He[asws] said: 'They are those who were wicked with regards to the rights of the Imams[asws] and they transgressed against them[asws]'.

I said, '[83:17] Then shall it be said: This is what you gave the lie to'. He[asws] said: 'Meaning, (belying) Amir Al-Momineen[asws]'. I said, 'This is Revelation?' He[asws] said: 'Yes'.[116]

92. مُحَمَّدُ بْنُ يَحْيَى عَنْ سَلَمَةَ بْنِ الْخَطَّابِ عَنِ الْحُسَيْنِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ عَلِيِّ بْنِ أَبِي حَمْزَةَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ الله (عَلَيْهِ السَّلام) فِي قَوْلِ الله عَزَّ وَجَلَّ وَمَنْ أَعْرَضَ عَنْ ذِكْرِي فَإِنَّ لَهُ مَعِيشَةً ضَنْكاً قَالَ يَعْنِي بِهِ وَلايَةَ أَمِيرِ الْمُؤْمِنِينَ (عَلَيْهِ السَّلام) قُلْتُ وَنَحْشُرُهُ يَوْمَ الْقِيامَةِ أَعْمى قَالَ يَعْنِي أَعْمَى الْبَصَرِ فِي الاخِرَةِ أَعْمَى الْقَلْبِ فِي الدُّنْيَا عَنْ وَلايَةِ أَمِيرِ الْمُؤْمِنِينَ (عَلَيْهِ السَّلام) قَالَ وَهُوَ مُتَحَيِّرٌ فِي الْقِيَامَةِ يَقُولُ لِمَ حَشَرْتَنِي أَعْمى وَقَدْ كُنْتُ بَصِيراً قالَ كَذلِكَ أَتَتْكَ آياتُنا فَنَسِيتَها قَالَ الايَاتُ الائِمَّةُ (عَلَيْهِم السَّلام) فَنَسِيتَها وَكَذلِكَ الْيَوْمَ تُنْسى يَعْنِي تَرَكْتَهَا وَكَذَلِكَ الْيَوْمَ تُتْرَكُ فِي النَّارِ كَمَا تَرَكْتَ الائِمَّةَ (عليهم السلم) فَلَمْ تُطِعْ أَمْرَهُمْ وَلَمْ تَسْمَعْ قَوْلَهُمْ قُلْتُ وَكَذلِكَ نَجْزِي مَنْ أَسْرَفَ وَلَمْ يُؤْمِنْ بِآياتِ رَبِّهِ وَلَعَذابُ الاخِرَةِ أَشَدُّ وَأَبْقى قَالَ يَعْنِي مَنْ أَشْرَكَ بِوَلايَةِ أَمِيرِ الْمُؤْمِنِينَ (عَلَيْهِ السَّلام) غَيْرَهُ وَلَمْ يُؤْمِنْ بِآيَاتِ رَبِّهِ وَتَرَكَ الائِمَّةَ مُعَانَدَةً فَلَمْ يَتَّبِعْ آثَارَهُمْ وَلَمْ يَتَوَلَّهُمْ قُلْتُ الله لَطِيفٌ بِعِبادِهِ يَرْزُقُ مَنْ يَشاءُ قَالَ وَلايَةُ أَمِيرِ الْمُؤْمِنِينَ (عَلَيْهِ السَّلام) قُلْتُ مَنْ كانَ يُرِيدُ حَرْثَ الاخِرَةِ قَالَ مَعْرِفَةُ أَمِيرِ الْمُؤْمِنِينَ (عَلَيْهِ السَّلام) وَالائِمَّةِ نَزِدْ لَهُ فِي حَرْثِهِ قَالَ نَزِيدُهُ مِنْهَا قَالَ يَسْتَوْفِي نَصِيبَهُ مِنْ دَوْلَتِهِمْ وَمَنْ كانَ يُرِيدُ حَرْثَ الدُّنْيا نُؤْتِهِ مِنْها وَما لَهُ فِي الاخِرَةِ مِنْ نَصِيبٍ قَالَ لَيْسَ لَهُ فِي دَوْلَةِ الْحَقِّ مَعَ الْقَائِمِ نَصِيبٌ.

Muhammad Bin Yahya, from Salma Bin Al Khattab, from Al Husayn Bin Abdul Rahman, from Ali Bin Abu Hamza, from Abu Baseer,

(It has been narrated) from Abu Abdullah[asws] regarding the Words of Allah[azwj] Mighty and Majestic [20:124] And whoever ignores My Guidance will live a woeful life. He[asws] said: 'It Means ignoring the Wilayah of Amir Al-Momineen[asws]'.

I said, 'and We will Resurrect him on the Day of Judgement, blind?' He[asws] said: 'It Means blind of vision in the Hereafter, and blind of the heart in the world from the Wilayah of Amir Al-Momineen[asws]. And he would be confused on the Day of Judgment [20:125] He shall say: Lord! Why have You Resurrected me blind and I was a seeing one beforehand? [20:126] He will say: Even so, Our Signs came to you. The Signs are the Imams[asws], but you forgot them; even thus shall you be Forsaken this Day. You forgot, meaning neglected them[asws], and similarly you will be neglected in the Fire

just as you neglected the Imams[asws]. So you did not obey their[asws] orders and did not listen to their[asws] speech'.

I said, '[20:127] And thus do We Recompense him who is extravagant and does not believe in the Signs of his Lord, and the Punishment of the Hereafter is severer and more lasting'. He[asws] said: 'It Means the one who associates with the Wilayah of Amir Al-Momineen[asws] someone else, and does not believe in the Signs of his Lord[azwj,] and deliberately neglects the Imams[asws]. So he neither follows their[asws] Ahadeeth, nor acknowledges their[asws] Wilayah'.

I said, '[42:19] Allah is Gentle to His servants; He Gives sustenance to whom He Desires to'. He[asws] said: 'Wilayah of Amir Al-Momineen[asws]'. I said, '[42:20] Whoever desires the gain of the Hereafter'. He[asws] said: 'Recognition of Amir Al-Momineen[asws] and the Imams[asws], We will give him more of that gain. He[asws] said: 'We[azwj] shall Increase him from it'. He[asws] said: 'He would be fulfilled his share from their[asws] government. and whoever desires the gain of this world, We give him of it, and in the Hereafter he has no portion. He[asws] said: 'There wouldn't be a share for him, in the government of the truth along with Al-Qaim[asws]'.[117]

109 . بَابٌ فِيهِ نُتَفٌ وجَوَامِعُ مِنَ الرِّوَايَةِ فِي الْوَلَايَةِ

Chapter 109 – In it are pointers and the concise from the reports regarding the Wilayah

1. مُحَمَّدُ بْنُ يَعْقُوبَ الْكُلَيْنِيُّ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ وَعَلِيِّ بْنِ مُحَمَّدٍ عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ ابْنِ مَحْبُوبٍ عَنِ ابْنِ رِئَابٍ عَنْ بُكَيْرِ بْنِ أَعْيَنَ قَالَ كَانَ أَبُو جَعْفَرٍ (عَلَيْهِ السَّلام) يَقُولُ إِنَّ اللهَ أَخَذَ مِيثَاقَ شِيعَتِنَا بِالْوَلَايَةِ وَهُمْ ذَرٌّ يَوْمَ أَخَذَ الْمِيثَاقَ عَلَى الذَّرِّ وَالاقْرَارَ لَهُ بِالرُّبُوبِيَّةِ وَلِمُحَمَّدٍ (صَلَّى اللهُ عَلَيْهِ وَآلِه) بِالنُّبُوَّةِ.

Muhammad Bin Yaqoub Al Kulayni, from Muhammad Bin Al Hassan, and Ali Bin Muhammad, from Sahl Bin Ziyad, from Ibn Mahboub, from Ibn Qaib, from Bukeyr Bin Ayn who said,

'Abu Ja'far[asws] was saying: 'Allah[azwj] Took the Covenant of our[asws] Shias with the Wilayah, and they were particles on the Day the Covenant was Taken upon the particles, and the acknowledgment to Him[azwj] of the Lordship, and to Muhammad[saww] with the Prophet-hood'.[118]

2. مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ بْنِ بَزِيعٍ عَنْ صَالِحِ بْنِ عُقْبَةَ عَنْ عَبْدِ اللهِ بْنِ مُحَمَّدٍ الْجَعْفَرِيِّ عَنْ ابي جعفر (عَلَيْهِ السَّلام) وَعَنْ عُقْبَةَ عَنْ ابي جعفر (عَلَيْهِ السَّلام) قَالَ إِنَّ اللهَ خَلَقَ الْخَلْقَ فَخَلَقَ مَا أَحَبَّ مِمَّا أَحَبَّ وَكَانَ مَا أَحَبَّ أَنْ خَلَقَهُ مِنْ طِينَةِ الْجَنَّةِ وَخَلَقَ مَا أَبْغَضَ مِمَّا أَبْغَضَ وَكَانَ مَا أَبْغَضَ أَنْ خَلَقَهُ مِنْ طِينَةِ النَّارِ ثُمَّ بَعَثَهُمْ فِي الظِّلَالِ فَقُلْتُ وَأَيُّ شَيْءٍ الظِّلَالُ قَالَ أَ لَمْ تَرَ إِلَى ظِلِّكَ فِي الشَّمْسِ شَيْءٌ وَلَيْسَ بِشَيْءٍ ثُمَّ بَعَثَ اللهُ فِيهِمُ النَّبِيِّينَ يَدْعُونَهُمْ إِلَى الاقْرَارِ بِاللهِ وَهُوَ قَوْلُهُ وَلَئِنْ سَأَلْتَهُمْ مَنْ خَلَقَهُمْ لَيَقُولُنَّ اللهُ ثُمَّ دَعَاهُمْ

إِلَى الاقْرَارِ بِالنَّبِيِّينَ فَأَقَرَّ بَعْضُهُمْ وَأَنْكَرَ بَعْضُهُمْ ثُمَّ دَعَاهُمْ إِلَى وَلايَتِنَا فَأَقَرَّ بِهَا وَالله مَنْ أَحَبَّ وَأَنْكَرَهَا مَنْ أَبْغَضَ وَهُوَ قَوْلُهُ فَما كانُوا لِيُؤْمِنُوا بِما كَذَّبُوا بِهِ مِنْ قَبْلُ ثُمَّ قَالَ أَبُو جَعْفَرٍ (عَلَيْهِ السَّلام) كَانَ التَّكْذِيبُ ثَمَّ.

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Muhammad Bin Ismail Bin Bazie, from Salih Bin Uqba, from Abdullah Bin Muhammad Al Ja'fary,

(It has been narrated) from Abu Ja'far[asws], and from Uqba, from Abu Ja'far[asws] having said: 'Allah[azwj] Created the creatures. So He[azwj] Created whatever He[azwj] Loved from what He[azwj] Loved, and it was so that what He[azwj] Loved, He[azwj] Created from the clay of the Paradise. And He[azwj] Created whatever He[azwj] Hated from what He[azwj] Hated, and it was so that what He[azwj] Hated, He[azwj] Created from the clay of the Fire. Then He[azwj] Sent them into the shadows'.

So I said, 'And which thing is 'the shadows'?' He[asws] said: 'Do you not see your own shadow in the sun, it is something, but it isn't a thing? Then He[azwj] Sent the Prophets[as] among them, calling them to the acknowledgment of Allah[azwj,] and these are His[azwj] Words [43:87] And if you should ask them who created them, they would certainly say: Allah.

Then He[azwj] Called them to the acknowledgment with the Prophets[saww]. So some of them acknowledged, and some of them denied. Then He[azwj] Called them to our[asws] Wilayah. So the one who acknowledges it, by Allah[azwj,] is the one whom He[azwj] Loved, and the one who denied it, he is the one whom Allah[azwj] Hated. And these are His[azwj] Words [10:74] but they would not believe in what they had belied before'. Then Abu Ja'far[asws] said: 'It was so that the belying was then and there'.[119]

3. مُحَمَّدُ بْنُ يَحْيَى عَنْ سَلَمَةَ بْنِ الْخَطَّابِ عَنْ عَلِيِّ بْنِ سَيْفٍ عَنِ الْعَبَّاسِ بْنِ عَامِرٍ عَنْ أَحْمَدَ بْنِ رِزْقٍ الْغُمْشَانِيِّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ أَبِي عَبْدِ الله (عَلَيْهِ السَّلام) قَالَ وَلايَتُنَا وَلايَةُ الله الَّتِي لَمْ يَبْعَثْ نَبِيّاً قَطُّ إِلا بِهَا.

Muhammad Bin Yahya, from Salma Bin Al Khattab, from Ali Bin Sayf, from Al Abbas Bin Aamir, from Ahmad Bin Rizq Al Ghumshany, from Muhammad Bin Abdul Rahman,

(It has been narrated) from Abu Abdullah[asws] having said: 'Our[asws] Wilayah is the Wilayah of Allah[azwj] without which no Prophet[as] has ever been Sent'.[120]

4. مُحَمَّدُ بْنُ يَحْيَى عَنْ عَبْدِ الله بْنِ مُحَمَّدِ بْنِ عِيسَى عَنْ مُحَمَّدِ بْنِ عَبْدِ الْحَمِيدِ عَنْ يُونُسَ بْنِ يَعْقُوبَ عَنْ عَبْدِ الاعْلَى قَالَ سَمِعْتُ أَبَا عَبْدِ الله (عَلَيْهِ السَّلام) يَقُولُ مَا مِنْ نَبِيٍّ جَاءَ قَطُّ إِلا بِمَعْرِفَةِ حَقِّنَا وَتَفْضِيلِنَا عَلَى مَنْ سِوَانَا.

Muhammad Bin Yahya, from Abdullah Bin Muhammad Bin Isa, from Muhammad Bin Abdul Hameed, from Yunus Bin Yaqoub, from Abdul A'ala who said,

‘I heard Abu Abdullah[asws] saying: ‘There is none from a Prophet[saww] who came except with recognition of our[asws] rights and our[asws] merits over the ones besides us[asws]’.[121]

5. مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ بْنِ بَزِيعٍ عَنْ مُحَمَّدِ بْنِ الْفُضَيْلِ عَنْ أَبِي الصَّبَّاحِ الْكِنَانِيِّ عَنْ ابي جعفر (عَلَيْهِ السَّلام) قَالَ سَمِعْتُهُ يَقُولُ وَاللهِ إِنَّ فِي السَّمَاءِ لَسَبْعِينَ صَفّاً مِنَ الْمَلائِكَةِ لَوِ اجْتَمَعَ أَهْلُ الارْضِ كُلُّهُمْ يُحْصُونَ عَدَدَ كُلِّ صَفٍّ مِنْهُمْ مَا أَحْصَوْهُمْ وَإِنَّهُمْ لَيَدِينُونَ بِوَلايَتِنَا.

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Ismail Bin Bazie, from Muhammad Bin Al Fuzayl, from Abu Al Sabah Al Kinany,

(It has been narrated) from Abu Ja’far[asws], said, ‘I heard him[asws] saying: ‘By Allah[azwj]! In the sky there are seventy rows of Angels. If the inhabitants of the earth, all of them were to gather together to count the number of each row of them, they would not be (able to) count them, and they are (all) having a Religion with our[asws] Wilayah’.[122]

6. مُحَمَّدٌ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مَحْبُوبٍ عَنْ مُحَمَّدِ بْنِ الْفُضَيْلِ عَنْ أَبِي الْحَسَنِ (عَلَيْهِ السَّلام) قَالَ وَلايَةُ علي (عَلَيْهِ السَّلام) مَكْتُوبَةٌ فِي جَمِيعِ صُحُفِ الانْبِيَاءِ وَلَنْ يَبْعَثَ اللهُ رَسُولاً إِلا بِنُبُوَّةِ مُحَمَّدٍ (صَلَّى اللهُ عَلَيْهِ وَآلِه) وَوَصِيِّهِ عَلِيٍّ (عَلَيْهِ السَّلام)

Muhammad, from Ahmad Bin Muhammad, from Ibn Mahboub, from Muhammad Bin Al Fuzayl,

(It has been narrated) from Abu Al-Hassan[asws] having said: ‘The Wilayah of Ali[asws] is inscribed in the entirety of the Parchments of the Prophets, and Allah[azwj] never Sent a Rasool[as] or a Prophet[as] except with the Prophet-hood of Muhammad[saww] and Ali[asws]’ as his[saww] Successor[asws].[123]

7. الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ جُمْهُورٍ قَالَ حَدَّثَنَا يُونُسُ عَنْ حَمَّادِ بْنِ عُثْمَانَ عَنِ الْفُضَيْلِ بْنِ يَسَارٍ عَنْ ابي جعفر (عَلَيْهِ السَّلام) قَالَ إِنَّ اللهَ عَزَّ وَجَلَّ نَصَبَ عَلِيّاً (عَلَيْهِ السَّلام) عَلَماً بَيْنَهُ وَبَيْنَ خَلْقِهِ فَمَنْ عَرَفَهُ كَانَ مُؤْمِناً وَمَنْ أَنْكَرَهُ كَانَ كَافِراً وَمَنْ جَهِلَهُ كَانَ ضَالاً وَمَنْ نَصَبَ مَعَهُ شَيْئاً كَانَ مُشْرِكاً وَمَنْ جَاءَ بِوَلايَتِهِ دَخَلَ الْجَنَّةَ.

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Muhammad Bin Jamhour who said, ‘Yunus narrated to us, from Hammad Bin Usman, from Al Fuzayl Bin Yasaar,

(It has been narrated) from Abu Ja’far[asws] having said: ‘Allah[azwj] Mighty and Majestic Nominated Ali[asws] as a flag between Him[azwj] and His[azwj] creatures. So the one who recognises him[asws] would be a Momin, and the one who denies him[asws] would be a disbeliever, and the one who is ignorant of him[asws] would be straying, and the one who establishes anything with him[asws] would be an associator (Mushrik), and the one who comes with his[asws] Wilayah would enter the Paradise’.[124]

الْحُسَيْنُ بْنُ مُحَمَّدٍ، عَنْ مُعَلَّى بْنِ مُحَمَّدٍ، عَنِ الْوَشَّاءِ، عَنْ عَبْدِ اللهِ بْنِ سِنَانٍ، عَنْ أَبِي حَمْزَةَ، قَالَ:

سَمِعْتُ أَبَا جَعْفَرٍعليه‌السلام يَقُولُ: « إِنَّ عَلِيّاًعليه‌السلام بَابٌ فَتَحَهُ اللهُ ؛ فَمَنْ دَخَلَهُ كَانَ مُؤْمِناً، وَمَنْ خَرَجَ مِنْهُ كَانَ كَافِراً، ومَنْ لَمْ يَدْخُلْ فِيهِ ولَمْ يَخْرُجْ مِنْهُ كَانَ فِي الطَّبَقَةِ الَّذِينَ قَالَ اللهُ تَبَارَكَ وتَعَالى: لِي فِيهِمُ الْمَشِيئَةُ »

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Washha, from Abdullah Bin Sinan, from Abu Hamza who said,

'I heard Abu Ja'far[asws] saying: 'Ali[asws] is a door which Allah[azwj] Opened. So the one who enters it would be a Momin, and the one who exits from it would be a disbeliever, and the one who does not enter it and does not exit from it would be in the layer (under a category about) which Allah[azwj] Blessed and High has Said: 'For Me[azwj,] regarding them, is the (pending) decision'.[125]

9- مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنِ ابْنِ مَحْبُوبٍ، عَنِ ابْنِ رِئَابٍ، عَنْ بُكَيْرِ بْنِ أَعْيَنَ، قَالَ: كَانَ أَبُو جَعْفَرٍعليه‌السلام يَقُولُ: « إِنَّ اللهَ أَخَذَ مِيثَاقَ شِيعَتِنَا بِالْوَلَايَةِ لَنَا . وهُمْ ذَرٌّ . يَوْمَ أَخَذَ الْمِيثَاقَ عَلَى الذَّرِّ بِالْإِقْرَارِ لَهُ بِالرُّبُوبِيَّةِ، ولِمُحَمَّدٍصلى‌الله‌عليه‌وآله‌وسلم بِالنُّبُوَّةِ، وعَرَضَ اللهُ . جَلَّ وعَزَّ . عَلى مُحَمَّدٍصلى‌الله‌عليه‌وآله‌وسلم أُمَّتَهُ فِي الطِّينِ وهُمْ أَظِلَّةٌ، وخَلَقَهُمْ مِنَ الطِّينَةِ الَّتِي خُلِقَ مِنْهَا آدَمُ، وخَلَقَ اللهُ أَرْوَاحَ شِيعَتِنَا قَبْلَ أَبْدَانِهِمْ بِأَلْفَيْ عَامٍ، وَعَرَضَهُمْ عَلَيْهِ، وعَرَّفَهُمْ رَسُولَ اللهِصلى‌الله‌عليه‌وآله‌وسلم، وعَرَّفَهُمْ عَلِيّاًعليه‌السلام، ونَحْنُ نَعْرِفُهُمْ فِي لَحْنِ الْقَوْلِ ».

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Mahboub, from Ibn Raib, from Bukeyr Bin Ayn who said,

'Abu Ja'far[asws] was saying: 'Allah[azwj] Took the Covenant of our[asws] Shias with the Wilayah for us[asws], and they were particles on the day the Covenant was Taken upon the particles with the acknowledgment to Him[azwj] with the Lordship, and to Muhammad[saww] with the Prophet-hood.

And Allah[azwj] Majestic and Mighty Presented to Muhammad[saww], his[saww] community in the clay, and they were shadows. And He[azwj] Created them from the lay from which Adam[as] was created, and Allah[azwj] Created the spirits of our[asws] Shias before their bodies, by two thousand years, and presented them unto him[saww]. And He[azwj] Introduced them to Rasool-Allah[saww], and Introduced them to Ali[asws]. And we[asws] recognise them in the tone of their speech'.[126]

110 . بَابٌ فِي مَعْرِفَتِهِمْ أَوْلِيَاءَهُمْ والتَّفْوِيضِ إِلَيْهِمْ

Chapter 110 – Regarding their[asws] recognising their[asws] friends and the Authorisation to them[asws]

1. مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مَحْبُوبٍ عَنْ صَالِحِ بْنِ سَهْلٍ عَنْ أَبِي عَبْدِ اللهِ (عَلَيْهِ السَّلام) أَنَّ رَجُلاً جَاءَ إِلَى أَمِيرِ الْمُؤْمِنِينَ (عَلَيْهِ السَّلام) وَهُوَ مَعَ أَصْحَابِهِ فَسَلَّمَ عَلَيْهِ ثُمَّ

قَالَ لَهُ أَنَا وَالله أُحِبُّكَ وَأَتَوَلاكَ فَقَالَ لَهُ أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلام) كَذَبْتَ قَالَ بَلَى وَالله إِنِّي أُحِبُّكَ وَأَتَوَلاكَ فَكَرَّرَ ثَلاثاً فَقَالَ لَهُ أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلام) كَذَبْتَ مَا أَنْتَ كَمَا قُلْتَ إِنَّ الله خَلَقَ الارْوَاحَ قَبْلَ الابْدَانِ بِأَلْفَيْ عَامٍ ثُمَّ عَرَضَ عَلَيْنَا الْمُحِبَّ لَنَا فَوَ الله مَا رَأَيْتُ رُوحَكَ فِيمَنْ عُرِضَ فَأَيْنَ كُنْتَ فَسَكَتَ الرَّجُلُ عِنْدَ ذَلِكَ وَلَمْ يُرَاجِعْهُ.

وَفِي رِوَايَةٍ أُخْرَى قَالَ أَبُو عَبْدِ الله (عَلَيْهِ السَّلام) كَانَ فِي النَّارِ.

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Mahboub, from Salih Bin Sahl,

(It has been narrated) from Abu Abdullah[asws]: 'A man came over to Amir Al-Momineen[asws], and he[asws] was with his[asws] companions. So he greeted upon him[asws], then he said to him[asws], 'By Allah[azwj], I Love you[asws] and acknowledge your[asws] Wilayah'. So Amir Al-Momineen[asws] said to him: 'You are lying!' He said, 'Yes, by Allah[azwj], I do love you[asws] and acknowledge your[asws] Wilayah'. And he re-iterated thrice.

So Amir Al-Momineen[asws] said to him: 'You are lying! You are not as you are saying to be. Allah[azwj] Created the spirits before the bodies by two thousand years. Then He[azwj] Presented to us[asws] those who love us[asws]. So, by Allah[azwj], I[asws] did not see your Spirit among the ones who were Presented. So where were you?' So the man was silent during that and did not respond to him[asws]'.

And in another report, Abu Abdullah[asws] said: 'He was in the Fire'.[127]

2. مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ عَمْرِو بْنِ مَيْمُونٍ عَنْ عَمَّارِ بْنِ مَرْوَانَ عَنْ جَابِرٍ عَنْ ابي جعفر (عَلَيْهِ السَّلام) قَالَ إِنَّا لَنَعْرِفُ الرَّجُلَ إِذَا رَأَيْنَاهُ بِحَقِيقَةِ الايمَانِ وَحَقِيقَةِ النِّفَاقِ.

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Amro Bin Maymoun, from Ammar Bin Marwan, from Jabir,

(It has been narrated) from Abu Ja'far[asws] having said: 'We[asws] tend to recognise the man when we[asws] see him by the reality of the Eman and the reality of the hypocrisy'.[128]

3. أَحْمَدُ بْنُ إِدْرِيسَ وَمُحَمَّدُ بْنُ يَحْيَى عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْكُوفِيِّ عَنْ عُبَيْسِ بْنِ هِشَامٍ عَنْ عَبْدِ الله بْنِ سُلَيْمَانَ عَنْ أَبِي عَبْدِ الله (عَلَيْهِ السَّلام) قَالَ سَأَلْتُهُ عَنِ الامَامِ فَوَّضَ الله إِلَيْهِ كَمَا فَوَّضَ إِلَى سُلَيْمَانَ بْنِ دَاوُدَ فَقَالَ نَعَمْ وَذَلِكَ أَنَّ رَجُلاً سَأَلَهُ عَنْ مَسْأَلَةٍ فَأَجَابَهُ فِيهَا وَسَأَلَهُ آخَرُ عَنْ تِلْكَ الْمَسْأَلَةِ فَأَجَابَهُ بِغَيْرِ جَوَابِ الاوَّلِ ثُمَّ سَأَلَهُ آخَرُ فَأَجَابَهُ بِغَيْرِ جَوَابِ الاوَّلَيْنِ ثُمَّ قَالَ هذا عَطاؤُنا فَامْنُنْ أَوْ أَعْطِ بِغَيْرِ حِسابٍ وَهَكَذَا هِيَ فِي قِرَاءَةِ علي (عَلَيْهِ السَّلام) قَالَ قُلْتُ أَصْلَحَكَ الله فَحِينَ أَجَابَهُمْ بِهَذَا الْجَوَابِ يَعْرِفُهُمُ الامَامُ قَالَ سُبْحَانَ الله أَ مَا تَسْمَعُ الله يَقُولُ إِنَّ فِي ذلِكَ لايات لِلْمُتَوَسِّمِينَ وَهُمُ الائِمَّةُ وَإِنَّهَا لَبِسَبِيلٍ مُقِيمٍ لا يَخْرُجُ مِنْهَا أَبَداً ثُمَّ قَالَ لِي نَعَمْ إِنَّ الامَامَ إِذَا أَبْصَرَ إِلَى الرَّجُلِ عَرَفَهُ وَعَرَفَ لَوْنَهُ وَإِنْ سَمِعَ كَلامَهُ مِنْ خَلْفِ حَائِطٍ عَرَفَهُ وَعَرَفَ

مَا هُوَ إِنَّ الله يَقُولُ وَمِنْ آياتِهِ خَلْقُ السَّماواتِ وَالارْضِ وَاخْتِلافُ أَلْسِنَتِكُمْ وَأَلْوانِكُمْ إِنَّ فِي ذلِكَ لاياتٍ لِلْعالِمِينَ وَهُمُ الْعُلَمَاءُ فَلَيْسَ يَسْمَعُ شَيْئاً مِنَ الامْرِ يَنْطِقُ بِهِ إِلا عَرَفَهُ نَاجٍ أَوْ هَالِكٌ فَلِذَلِكَ يُجِيبُهُمْ بِالَّذِي يُجِيبُهُمْ.

Ahmad Bin Idrees and Muhammad Bin Yahya, from Al Hassan Bin Ali Al Kufy, from Ubeys Bin Hisham, from Abdullah Bin Suleyman,

(It has been narrated) from Abu Abdullah[asws], said, 'I asked him[asws] about the Imam[asws]. 'Has Allah[azwj] Authorise to him[asws] just as He[azwj] had Authorised to Suleymanas Bin Dawoodas?' So he[asws] said: 'Yes'. And that is, that a man asked him[asws] a question, so he[asws] answered him with regards to it; and another man asked him that very question, so he[asws] answered him with other than the answer of the first one. Then another one asked him[asws], so he[asws] answered him with other than the answer of the two former ones. Then he[asws] said: '[38:39] This is Our Gift, therefore withhold or give out freely without measure; and like this it is in the recitation of Ali[asws]'.

He (the narrator) said, 'I said, 'May Allah[azwj] Keep you[asws] well! So when he[asws] answers them with these answers, does the Imam[asws] understand them?' He[asws] said: 'Glory be to Allah[azwj]! Have you not hear Allah[azwj] Saying [15:75] Surely, in this are Signs for those who distinguish (the marks)? And they[asws] are the Imams[asws] [15:76] And surely it is on a road that still abides, not coming out from it, ever!'

He (the narrator) said, 'Then he[asws] said to me: 'Yes, the Imam[asws], when he looks at the man, he[asws] recognises him[asws] and recognises his[asws] colour, and if he[asws] hears his[asws] speech from behind a wall, recognises him and recognises who is he. Allah[azwj] is Saying [30:22] And from His Signs is the creation of the skies and the earth and the diversity of your tongues and colours; most surely there are Signs in this for the scholar. And they[asws] are the Scholars. So there isn't anything from the matters spoken with that he[asws] hears except that he[asws] would recognise it whether he is a saved one or a destroyed one. Therefore, due to that, he[asws] answers them by that which he[asws] answers them with'.[129]

Notes

1 Al Kafi V 1 – The Book Of Divine Authority CH 104 H 1
2 Al Kafi V 1 – The Book Of Divine Authority CH 104 H 2
3 Al Kafi V 1 – The Book Of Divine Authority CH 104 H 3
4 Al Kafi V 1 – The Book Of Divine Authority CH 104 H 4
5 Al Kafi V 1 – The Book Of Divine Authority CH 104 H 5
6 Al Kafi V 1 – The Book Of Divine Authority CH 104 H 6
7 Al Kafi V 1 – The Book Of Divine Authority CH 104 H 7
8 Al Kafi V 1 – The Book Of Divine Authority CH 104 H 8
9 Al Kafi V 1 – The Book Of Divine Authority CH 104 H 9
10 Al Kafi V 1 – The Book Of Divine Authority CH 105 H 1
11 Al Kafi V 1 – The Book Of Divine Authority CH 105 H 2
12 Al Kafi V 1 – The Book Of Divine Authority CH 105 H 3
13 Al Kafi V 1 – The Book Of Divine Authority CH 105 H 4
14 Al Kafi V 1 – The Book Of Divine Authority CH 105 H 5
15 Al Kafi V 1 – The Book Of Divine Authority CH 105 H 6
16 Al Kafi V 1 – The Book Of Divine Authority CH 105 H 7
17 Al Kafi V 1 – The Book Of Divine Authority CH 105 H 8
18 Al Kafi V 1 – The Book Of Divine Authority CH 106 H 1
19 Al Kafi V 1 – The Book Of Divine Authority CH 106 H 2
20 Al Kafi V 1 – The Book Of Divine Authority CH 106 H 3
21 Al Kafi V 1 – The Book Of Divine Authority CH 106 H 4
22 Al Kafi V 1 – The Book Of Divine Authority CH 107 H 1
23 Al Kafi V 1 – The Book Of Divine Authority CH 107 H 2
24 Al Kafi V 1 – The Book Of Divine Authority CH 107 H 3
25 Al Kafi V 1 – The Book Of Divine Authority CH 107 H 4
26 Al Kafi V 1 – The Book Of Divine Authority CH 108 H 1
27 Al Kafi V 1 – The Book Of Divine Authority CH 108 H 2
28 Al Kafi V 1 – The Book Of Divine Authority CH 108 H 3
29 Al Kafi V 1 – The Book Of Divine Authority CH 108 H 4
30 Al Kafi V 1 – The Book Of Divine Authority CH 108 H 5
31 Al Kafi V 1 – The Book Of Divine Authority CH 108 H 6
32 Al Kafi V 1 – The Book Of Divine Authority CH 108 H 7
33 Al Kafi V 1 – The Book Of Divine Authority CH 108 H 8
34 Al Kafi V 1 – The Book Of Divine Authority CH 108 H 9
35 Al Kafi V 1 – The Book Of Divine Authority CH 108 H 10
36 Al Kafi V 1 – The Book Of Divine Authority CH 108 H 11
37 Al Kafi V 1 – The Book Of Divine Authority CH 108 H 12
38 Al Kafi V 1 – The Book Of Divine Authority CH 108 H 13
39 Al Kafi V 1 – The Book Of Divine Authority CH 108 H 14
40 Al Kafi V 1 – The Book Of Divine Authority CH 108 H 15
41 Al Kafi V 1 – The Book Of Divine Authority CH 108 H 16
42 Al Kafi V 1 – The Book Of Divine Authority CH 108 H 17
43 Al Kafi V 1 – The Book Of Divine Authority CH 108 H 18
44 Al Kafi V 1 – The Book Of Divine Authority CH 108 H 19
45 Al Kafi V 1 – The Book Of Divine Authority CH 108 H 20
46 Al Kafi V 1 – The Book Of Divine Authority CH 108 H 21
47 Al Kafi V 1 – The Book Of Divine Authority CH 108 H 22
48 Al Kafi V 1 – The Book Of Divine Authority CH 108 H 23
49 Al Kafi V 1 – The Book Of Divine Authority CH 108 H 24
50 Al Kafi V 1 – The Book Of Divine Authority CH 108 H 25
51 Al Kafi V 1 – The Book Of Divine Authority CH 108 H 26
52 Al Kafi V 1 – The Book Of Divine Authority CH 108 H 27
53 Al Kafi V 1 – The Book Of Divine Authority CH 108 H 28
54 Al Kafi V 1 – The Book Of Divine Authority CH 108 H 29
55 Al Kafi V 1 – The Book Of Divine Authority CH 108 H 30
56 Al Kafi V 1 – The Book Of Divine Authority CH 108 H 31
57 Al Kafi V 1 – The Book Of Divine Authority CH 108 H 32

58 Al Kafi V 1 – The Book Of Divine Authority CH 108 H 33
59 Al Kafi V 1 – The Book Of Divine Authority CH 108 H 34
60 Al Kafi V 1 – The Book Of Divine Authority CH 108 H 35
61 Al Kafi V 1 – The Book Of Divine Authority CH 108 H 36
62 Al Kafi V 1 – The Book Of Divine Authority CH 108 H 37
63 Al Kafi V 1 – The Book Of Divine Authority CH 108 H 38
64 Al Kafi V 1 – The Book Of Divine Authority CH 108 H 39
65 Al Kafi V 1 – The Book Of Divine Authority CH 108 H 40
66 Al Kafi V 1 – The Book Of Divine Authority CH 108 H 41
67 Al Kafi V 1 – The Book Of Divine Authority CH 108 H 42
68 Al Kafi V 1 – The Book Of Divine Authority CH 108 H 43
69 Al Kafi V 1 – The Book Of Divine Authority CH 108 H 44
70 Al Kafi V 1 – The Book Of Divine Authority CH 108 H 45
71 Al Kafi V 1 – The Book Of Divine Authority CH 108 H 46
72 Al Kafi V 1 – The Book Of Divine Authority CH 108 H 47
73 Al Kafi V 1 – The Book Of Divine Authority CH 108 H 48
74 Al Kafi V 1 – The Book Of Divine Authority CH 108 H 49
75 Al Kafi V 1 – The Book Of Divine Authority CH 108 H 50
76 Al Kafi V 1 – The Book Of Divine Authority CH 108 H 51
77 Al Kafi V 1 – The Book Of Divine Authority CH 108 H 52
78 Al Kafi V 1 – The Book Of Divine Authority CH 108 H 53
79 Al Kafi V 1 – The Book Of Divine Authority CH 108 H 54
80 Al Kafi V 1 – The Book Of Divine Authority CH 108 H 55
81 Al Kafi V 1 – The Book Of Divine Authority CH 108 H 56
82 Al Kafi V 1 – The Book Of Divine Authority CH 108 H 57
83 Al Kafi V 1 – The Book Of Divine Authority CH 108 H 58
84 Al Kafi V 1 – The Book Of Divine Authority CH 108 H 59
85 Al Kafi V 1 – The Book Of Divine Authority CH 108 H 60
86 Al Kafi V 1 – The Book Of Divine Authority CH 108 H 61
87 Al Kafi V 1 – The Book Of Divine Authority CH 108 H 62
88 Al Kafi V 1 – The Book Of Divine Authority CH 108 H 63
89 Al Kafi V 1 – The Book Of Divine Authority CH 108 H 64
90 Al Kafi V 1 – The Book Of Divine Authority CH 108 H 65
91 Al Kafi V 1 – The Book Of Divine Authority CH 108 H 66
92 Al Kafi V 1 – The Book Of Divine Authority CH 108 H 67
93 Al Kafi V 1 – The Book Of Divine Authority CH 108 H 68
94 Al Kafi V 1 – The Book Of Divine Authority CH 108 H 69
95 Al Kafi V 1 – The Book Of Divine Authority CH 108 H 70
96 Al Kafi V 1 – The Book Of Divine Authority CH 108 H 71
97 Al Kafi V 1 – The Book Of Divine Authority CH 108 H 72
98 Al Kafi V 1 – The Book Of Divine Authority CH 108 H 73
99 Al Kafi V 1 – The Book Of Divine Authority CH 108 H 74
100 Al Kafi V 1 – The Book Of Divine Authority CH 108 H 75
101 Al Kafi V 1 – The Book Of Divine Authority CH 108 H 76
102 Al Kafi V 1 – The Book Of Divine Authority CH 108 H 77
103 Al Kafi V 1 – The Book Of Divine Authority CH 108 H 78
104 Al Kafi V 1 – The Book Of Divine Authority CH 108 H 79
105 Al Kafi V 1 – The Book Of Divine Authority CH 108 H 80
106 Al Kafi V 1 – The Book Of Divine Authority CH 108 H 81
107 Al Kafi V 1 – The Book Of Divine Authority CH 108 H 82
108 Al Kafi V 1 – The Book Of Divine Authority CH 108 H 83
109 Al Kafi V 1 – The Book Of Divine Authority CH 108 H 84
110 Al Kafi V 1 – The Book Of Divine Authority CH 108 H 85
111 Al Kafi V 1 – The Book Of Divine Authority CH 108 H 86
112 Al Kafi V 1 – The Book Of Divine Authority CH 108 H 87
113 Al Kafi V 1 – The Book Of Divine Authority CH 108 H 88
114 Al Kafi V 1 – The Book Of Divine Authority CH 108 H 89
115 Al Kafi V 1 – The Book Of Divine Authority CH 108 H 90

116 Al Kafi V 1 – The Book Of Divine Authority CH 108 H 91
117 Al Kafi V 1 – The Book Of Divine Authority CH 108 H 92
118 Al Kafi V 1 – The Book Of Divine Authority CH 109 H 1
119 Al Kafi V 1 – The Book Of Divine Authority CH 109 H 2
120 Al Kafi V 1 – The Book Of Divine Authority CH 109 H 3
121 Al Kafi V 1 – The Book Of Divine Authority CH 109 H 4
122 Al Kafi V 1 – The Book Of Divine Authority CH 109 H 5
123 Al Kafi V 1 – The Book Of Divine Authority CH 109 H 6
124 Al Kafi V 1 – The Book Of Divine Authority CH 109 H 7
125 Al Kafi V 1 – The Book Of Divine Authority CH 109 H 8
126 Al Kafi V 1 – The Book Of Divine Authority CH 109 H 9
127 Al Kafi V 1 – The Book Of Divine Authority CH 110 H 1
128 Al Kafi V 1 – The Book Of Divine Authority CH 110 H 2
129 Al Kafi V 1 – The Book Of Divine Authority CH 110 H 3

كِتَابُ الْحُجَّةِ

THE BOOK OF DIVINE AUTHORITY (10)

بسم الله الرحمن الرحيم الحمد لله رب العالمين، وصلى الله على سيدنا محمد وآله الطاهرين، وسلم تسليما.

In the Name of Allah[azwj] the Beneficent, the Merciful. The Praise is for Allah[azwj] Lord[azwj] of the Worlds, and Blessing be upon our Chief Muhammad[saww] and his[saww] Purified Progeny[asws], and greetings with abundant greetings.

أَبْوَابُ التَّارِيخِ

CHAPTERS ON HISTORY

111 . بَابُ مَوْلِدِ النَّبِيِّ ﷺ وو فَاتِهِ

Chapter 111 – The Birth of the Prophet[saww] and his[saww] demise

Note:

The translator has translated "مَوْلِدِ" with "Nazool (Arrival)" and it is incorrect. Because the word "مَوْلِدِ" in Arabic means "birth" not "Nazool (Arrival) and so on". So, we have changed according the Arabic text of Hadith.

1. مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ فَضَّالٍ عَنْ عَبْدِ اللهِ بْنِ مُحَمَّدِ بْنِ أَخِي حَمَّادٍ الْكَاتِبِ عَنِ الْحُسَيْنِ بْنِ عَبْدِ اللهِ قَالَ قُلْتُ لابِي عَبْدِ اللهِ (عَلَيْهِ السَّلام) كَانَ رَسُولُ اللهِ (صَلَّى اللهُ عَلَيْهِ وَآلِهِ) سَيِّدَ وُلْدِ آدَمَ فَقَالَ كَانَ وَاللهِ سَيِّدَ مَنْ خَلَقَ اللهُ وَمَا بَرَأَ اللهُ بَرِيَّةً خَيْراً مِنْ مُحَمَّدٍ (صَلَّى اللهُ عَلَيْهِ وَآلِهِ)

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Fazzal, from Abdullah Bin Muhammad Bin Akhy Hammad Al Katib Al Husayn Bin Abdullah who said 'I said to Abu Abdullah[asws], 'Was Rasool-Allah[saww] the chief of the children of Adam[as]?' So he[asws] said: 'By Allah[azwj]! He[saww] was the chief of the ones Allah[azwj] Created, and Allah[azwj] has no created being better than Muhammad[saww]'.[1]

2. مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحَجَّالِ عَنْ حَمَّادٍ عَنْ أَبِي عَبْدِ اللهِ (عَلَيْهِ السَّلام) وَذَكَرَ رَسُولَ اللهِ (صَلَّى اللهُ عَلَيْهِ وَآلِهِ) فَقَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلام) مَا بَرَأَ اللهُ نَسَمَةً خَيْراً مِنْ مُحَمَّدٍ (صَلَّى اللهُ عَلَيْهِ وَآلِهِ)

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Hajjal, from Hammad,

(It has been narrated) from Abu Abdullah[asws], and he[asws] mentioned Rasool-Allah[saww], so he[asws] said: 'Amir Al-Momineen[asws] said: 'Allah[azwj] has not Created any creature better than Muhammad[saww]'.[2]

3. أَحْمَدُ بْنُ إِدْرِيسَ عَنِ الْحُسَيْنِ بْنِ عَبْدِ اللهِ عَنْ مُحَمَّدِ بْنِ عِيسَى وَمُحَمَّدِ بْنِ عَبْدِ اللهِ عَنْ عَلِيِّ بْنِ حَدِيدٍ عَنْ مُرَازِمٍ عَنْ أَبِي عَبْدِ اللهِ (عَلَيْهِ السَّلام) قَالَ قَالَ اللهُ تَبَارَكَ وَتَعَالَى يَا مُحَمَّدُ إِنِّي خَلَقْتُكَ وَعَلِيّاً نُوراً يَعْنِي رُوحاً بِلا بَدَنٍ قَبْلَ أَنْ أَخْلُقَ سَمَاوَاتِي وَأَرْضِي وَعَرْشِي وَبَحْرِي فَلَمْ تَزَلْ تُهَلِّلُنِي وَتُمَجِّدُنِي ثُمَّ جَمَعْتُ رُوحَيْكُمَا فَجَعَلْتُهُمَا وَاحِدَةً فَكَانَتْ تُمَجِّدُنِي وَتُقَدِّسُنِي وَتُهَلِّلُنِي ثُمَّ قَسَمْتُهَا ثِنْتَيْنِ وَقَسَمْتُ الثِّنْتَيْنِ ثِنْتَيْنِ فَصَارَتْ أَرْبَعَةً مُحَمَّدٌ وَاحِدٌ وَعَلِيٌّ وَاحِدٌ وَالْحَسَنُ وَالْحُسَيْنُ ثِنْتَانِ ثُمَّ خَلَقَ اللهُ فَاطِمَةَ مِنْ نُورٍ ابْتَدَأَهَا رُوحاً بِلا بَدَنٍ ثُمَّ مَسَحَنَا بِيَمِينِهِ فَأَفْضَى نُورَهُ فِينَا.

Ahmad Bin Idrees, from Al Husayn Bin Abdullah, from Muhammad Bin Isa and Muhammad Bin Abdullah, from Ali Bin Hadeed, from Murazim,

(It has been narrated) from Abu Abullah[asws] having said: 'Allah[azwj] Blessed and High Said: "O Muhammad[saww]! I[azwj] Created you[saww] and Ali[asws] as ' نُور اً ' Light, Meaning a spirit without a body, before I[azwj] Created My[azwj] earth, and My[azwj] Throne, and My[azwj] oceans. So you[asws] did not cease to extol My[azwj] Oneness, and praising Me[azwj].

Then I[azwj] Gathered both your[asws] spirits and Made these two to be one. So it was glorifying Me[azwj], and extolling My[azwj] Holiness, and extolling My[azwj] Oneness. Then I[azwj] Divided it into two, and Divided the two into two each, so they came to be four – Muhammad[saww] being one, and Ali[asws] being one, and Al-Hassan[asws] and Al-Husayn[asws] being two. Then I[azwj] Created (Syeda) Fatima[asws] from ' نُورٍ ' Light, Beginning her[asws] as a spirit without a body".

Then He[azwj] Wiped us[asws] by His[azwj] Right Hand, so His[azwj] Light resulted into us[asws]'.[3]

4. أَحْمَدُ عَنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللهِ عَنْ مُحَمَّدِ بْنِ الْفُضَيْلِ عَنْ أَبِي حَمْزَةَ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ (عَلَيْهِ السَّلام) يَقُولُ أَوْحَى اللهُ تَعَالَى إِلَى مُحَمَّدٍ (صَلَّى اللهُ عَلَيْهِ وَآلِه) أَنِّي خَلَقْتُكَ وَلَمْ تَكُ شَيْئاً وَنَفَخْتُ فِيكَ مِنْ رُوحِي كَرَامَةً مِنِّي أَكْرَمْتُكَ بِهَا حِينَ أَوْجَبْتُ لَكَ الطَّاعَةَ عَلَى خَلْقِي جَمِيعاً فَمَنْ أَطَاعَكَ فَقَدْ أَطَاعَنِي وَمَنْ عَصَاكَ فَقَدْ عَصَانِي وَأَوْجَبْتُ ذَلِكَ فِي عَلِيٍّ وَفِي نَسْلِهِ مِمَّنِ اخْتَصَصْتُهُ مِنْهُمْ لِنَفْسِي.

Ahmad, from Al Husayn, from Muhammad Bin Abdullah, from Muhammad Bin Al Fuzayl, from Abu Hamza who said,

'I heard Abu Ja'far[asws] saying: 'Allah[azwj] the Exalted Revealed unto Muhammad[saww]: "[19:9] and indeed I Created you before, when you were nothing, and I[azwj] Blew into you[saww] of My[azwj] Spirit, a Prestige from Me[azwj]. I[azwj] Honoured you[saww] with it when I[azwj] Obligated the obedience to you[saww] upon My[azwj] creatures altogether. So the one who obeys you[saww], so he has obeyed Me[azwj], and the one who disobeys you[saww], so he has disobeyed Me[azwj];

and I[azwj] Obligated that regarding Ali[asws] and regarding his[asws] offspring from the ones[asws] whom I[azwj] Chose from them for Myself[azwj]'.[4]

5. الْحُسَيْنُ بْنُ مُحَمَّدٍ الاشْعَرِيُّ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ أَبِي الْفَضْلِ عَبْدِ الله بْنِ إِدْرِيسَ عَنْ مُحَمَّدِ بْنِ سِنَانٍ قَالَ كُنْتُ عِنْدَ أَبِي جَعْفَرٍ الثَّانِي (عَلَيْهِ السَّلام) فَأَجْرَيْتُ اخْتِلافَ الشِّيعَةِ فَقَالَ يَا مُحَمَّدُ إِنَّ الله تَبَارَكَ وَتَعَالَى لَمْ يَزَلْ مُتَفَرِّداً بِوَحْدَانِيَّتِهِ ثُمَّ خَلَقَ مُحَمَّداً وَعَلِيّاً وَفَاطِمَةَ فَمَكَثُوا أَلْفَ دَهْرٍ ثُمَّ خَلَقَ جَمِيعَ الاشْيَاءِ فَأَشْهَدَهُمْ خَلْقَهَا وَأَجْرَى طَاعَتَهُمْ عَلَيْهَا وَفَوَّضَ أُمُورَهَا إِلَيْهِمْ فَهُمْ يُحِلُّونَ مَا يَشَاءُونَ وَيُحَرِّمُونَ مَا يَشَاءُونَ وَلَنْ يَشَاءُوا إِلا أَنْ يَشَاءَ الله تَبَارَكَ وَتَعَالَى ثُمَّ قَالَ يَا مُحَمَّدُ هَذِهِ الدِّيَانَةُ الَّتِي مَنْ تَقَدَّمَهَا مَرَقَ وَمَنْ تَخَلَّفَ عَنْهَا مَحَقَ وَمَنْ لَزِمَهَا لَحِقَ خُذْهَا إِلَيْكَ يَا مُحَمَّدُ.

Al Husayn Bin Muhammad Al Ashary, from Moalla Bin Muhammad, from Abu Al Fazl Abdullah Bin Idrees, from Muhammad Bin Sinan who said,

'I was in the presence of Abu Ja'far[asws] the 2nd, so I flowed (the discussion) of the differing of the Shias. So he[asws] said: 'O Muhammad! Allah[azwj] Blessed and High did not cease to be Individual by His[azwj] Oneness. Then He[azwj] Created Muhammad[saww], and Ali[asws], and (Syeda) Fatima[asws]. So they[asws] remained for ' أَفْ دَهْرٍ ' a thousand Dahr (one Dahr equals the amount of time earth's existence). Then He[azwj] Created the entirety of the things. So He[azwj] Made them[asws] witness their creation, and Caused to flow their[asws] obedience to be upon these, and Authorised their affairs to them[asws]. Thus, they[asws] are permitting whatever they are so desiring, and permitting whatever they[asws] wish, and they[asws] are never desiring except what Allah[azwj] the Blessed and High Desires'.

Then he[asws] said: 'O Muhammad[saww]! This here is the Religion which (if) one who goes ahead of it (exaggerates), would miss it, and the one who remains behind from it would be obliterated, and the one who holds it properly would preserve it. Take it to yourself, O Muhammad[saww]!'[5]

6. عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مَحْبُوبٍ عَنْ صَالِحِ بْنِ سَهْلٍ عَنْ أَبِي عَبْدِ الله (عَلَيْهِ السَّلام) أَنَّ بَعْضَ قُرَيْشٍ قَالَ لِرَسُولِ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) بِأَيِّ شَيْءٍ سَبَقْتَ الانْبِيَاءَ وَأَنْتَ بُعِثْتَ آخِرَهُمْ وَخَاتَمَهُمْ قَالَ إِنِّي كُنْتُ أَوَّلَ مَنْ آمَنَ بِرَبِّي وَأَوَّلَ مَنْ أَجَابَ حِينَ أَخَذَ الله مِيثَاقَ النَّبِيِّينَ وَأَشْهَدَهُمْ عَلَى أَنْفُسِهِمْ أَ لَسْتُ بِرَبِّكُمْ قَالُوا بَلَى فَكُنْتُ أَنَا أَوَّلَ نَبِيٍّ قَالَ بَلَى فَسَبَقْتُهُمْ بِالاقْرَارِ بِالله.

A number of our companions, from Ahmad Bin Muhammad, from Ibn Mahboub, from Salih Bin Sahl,

(It has been narrated) from Abu Abdullah[asws]: 'Some of the Qureysh said to Rasool-Allah[saww], 'By which thing do you[saww] precede the Prophets[saww], and you[saww] were Sent at the end of them[as] and as their[as] Seal?' He[saww] said: 'I[saww] was the first one to believe in my[saww] Lord[azwj,] and the first one to answer when Allah[azwj] Took the Covenant of the Prophets[as] and Made them to testify upon themselvesas [7:172] Am I not your Lord? They said: Yes!. Thus it was

so that I[saww] was the first Prophet[as] to say: 'Yes', therefore I[saww] preceded them by the acknowledgement with Allah[azwj'].[6]

7. عَلِيُّ بْنُ مُحَمَّدٍ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ عَلِيِّ بْنِ حَمَّادٍ عَنِ الْمُفَضَّلِ قَالَ قُلْتُ لابِي عَبْدِ الله (عَلَيْهِ السَّلام) كَيْفَ كُنْتُمْ حَيْثُ كُنْتُمْ فِي الاظِلَّةِ فَقَالَ يَا مُفَضَّلُ كُنَّا عِنْدَ رَبِّنَا لَيْسَ عِنْدَهُ أَحَدٌ غَيْرُنَا فِي ظُلَّةٍ خَضْرَاءَ نُسَبِّحُهُ وَنُقَدِّسُهُ وَنُهَلله وَنُمَجِّدُهُ وَمَا مِنْ مَلَكٍ مُقَرَّبٍ وَلا ذِي رُوحٍ غَيْرُنَا حَتَّى بَدَا لَهُ فِي خَلْقِ الاشْيَاءِ فَخَلَقَ مَا شَاءَ كَيْفَ شَاءَ مِنَ الْمَلائِكَةِ وَغَيْرِهِمْ ثُمَّ أَنْهَى عِلْمَ ذَلِكَ إِلَيْنَا.

Ali Bin Muhammad, from Sahl Bin Ziyad, from Muhammad Bin Ali Bin Ibrahim, from Ali Bin Hammad, from Al Mufazzal who said,

'I said to Abu Abdullah[asws], 'How were you[asws] all when you[asws] were in the shadows?' So he[asws] said: 'O Mufazzal! We[asws] were with of our[asws] Lord[azwj] There wasn't anyone with Him[azwj] apart from us[asws] in the green shadow. We[asws] praised Him[azwj,] and we[asws] extolled His[azwj] Holiness, and we[asws] extolled His[azwj] Oneness, and we[asws] Praised Him[azwj,] and there was none from an Angel of Proximity nor anyone with a spirit apart from us[asws] until there was a beginning for it in the creation of the things. So He[azwj] Created whatever He[azwj] so Desired from the Angels and others, then the knowledge of that ended up to us[asws]'.[7]

8. سَهْلُ بْنُ زِيَادٍ عَنْ مُحَمَّدِ بْنِ الْوَلِيدِ قَالَ سَمِعْتُ يُونُسَ بْنَ يَعْقُوبَ عَنْ سِنَانِ بْنِ طَرِيفٍ عَنْ أَبِي عَبْدِ الله (عَلَيْهِ السَّلام) يَقُولُ قَالَ إِنَّا أَوَّلُ أَهْلِ بَيْتٍ نَوَّهَ الله بِأَسْمَائِنَا إِنَّهُ لَمَّا خَلَقَ السَّمَاوَاتِ وَالارْضَ أَمَرَ مُنَادِياً فَنَادَى أَشْهَدُ أَنْ لا إِلَهَ إِلا الله ثَلاثاً أَشْهَدُ أَنَّ مُحَمَّداً رَسُولُ الله ثَلاثاً أَشْهَدُ أَنَّ عَلِيّاً أَمِيرُ الْمُؤْمِنِينَ حَقّاً ثَلاثاً.

Sahl Bin Ziyad, from Muhammad Bin Al Waleed who said, 'I heard Yunus Bin Yaqoub, from Sinan Bin Tareyf,

(It has been narrated) from Abu Abdullah[asws] saying: 'We[asws] were the first family Allah[azwj] Commended by our[asws] names. It was that when He[azwj] Created the skies and the earth, He[azwj] Commanded a Caller to Call out: 'I testify that there is no god except for Allah[azwj',] thrice, and, 'I testify that Muhammad[saww] is Rasool[as] of Allah[azwj',] thrice, and, 'I testify that Ali[asws] is Amir Al-Momineen truly', thrice'.[8]

9. أَحْمَدُ بْنُ إِدْرِيسَ عَنِ الْحُسَيْنِ بْنِ عَبْدِ الله الصَّغِيرِ عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ الْجَعْفَرِيِّ عَنْ أَحْمَدَ بْنِ عَلِيِّ بْنِ مُحَمَّدِ بْنِ عَبْدِ الله بْنِ عُمَرَ بْنِ عَلِيِّ بْنِ أَبِي طَالِبٍ (عَلَيْهِ السَّلام) عَنْ أَبِي عَبْدِ الله (عَلَيْهِ السَّلام) قَالَ إِنَّ الله كَانَ إِذْ لا كَانَ فَخَلَقَ الْكَانَ وَالْمَكَانَ وَخَلَقَ نُورَ الانْوَارِ الَّذِي نُوِّرَتْ مِنْهُ الانْوَارُ وَأَجْرَى فِيهِ مِنْ نُورِهِ الَّذِي نُوِّرَتْ مِنْهُ الانْوَارُ وَهُوَ النُّورُ الَّذِي خَلَقَ مِنْهُ مُحَمَّداً وَعَلِيّاً فَلَمْ يَزَالا نُورَيْنِ أَوَّلَيْنِ إِذْ لا شَيْءَ كُوِّنَ قَبْلَهُمَا فَلَمْ يَزَالا يَجْرِيَانِ طَاهِرَيْنِ مُطَهَّرَيْنِ فِي الاصْلابِ الطَّاهِرَةِ حَتَّى افْتَرَقَا فِي أَطْهَرِ طَاهِرَيْنِ فِي عَبْدِ الله وَأَبِي طَالِبٍ (عَلَيْهِ السَّلام)

Ahmad Bin Idrees, from Al Husayn Bin Abdullah Al Sagheer, from Muhammad Bin Ibrahim Al Ja'fary, from Ahmad Bin Ali Bin Muhammad Bin Abdullah Bin Umar,

(It has been narrated) son of Ali[asws] Bin Abu Talib[asws], from Abu Abdullah[asws] having said: 'Allah[azwj] Existed when there was no other existence. So He[azwj] Created the existence (beings), and the space, and Created the Light of the light from which the lights are illuminated, and Made to flow into it from His[azwj] Own Light from which the lights lit up, and it is the Light from which were created Muhammad[saww] and Ali[asws]. So they[asws] did not cease to be two former lights when there was nothing existing before the two of them[asws]. Thus, they both[asws] did not cease to flow as clean, having been Cleaned, into the clean ' الْصِّلَا ', until they both[asws] separated in the most clean of the two clean (linages), in Abdullahas and Abu Talibas'.[9]

10. الْحُسَيْنُ عَنْ مُحَمَّدِ بْنِ عَبْدِ الله عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنِ الْمُفَضَّلِ عَنْ جَابِرِ بْنِ يَزِيدَ قَالَ قَالَ لِي أَبُو جَعْفَرٍ (عَلَيْهِ السَّلام) يَا جَابِرُ إِنَّ الله أَوَّلَ مَا خَلَقَ خَلَقَ مُحَمَّداً (صَلَّى اللهُ عَلَيْهِ وَآلِه) وَعِتْرَتَهُ الْهُدَاةَ الْمُهْتَدِينَ فَكَانُوا أَشْبَاحَ نُورٍ بَيْنَ يَدَيِ الله قُلْتُ وَمَا الاشْبَاحُ قَالَ ظِلُّ النُّورِ أَبْدَانٌ نُورَانِيَّةٌ بِلا أَرْوَاحٍ وَكَانَ مُؤَيَّداً بِرُوحٍ وَاحِدَةٍ وَهِيَ رُوحُ الْقُدُسِ فَبِهِ كَانَ يَعْبُدُ الله وَعِتْرَتَهُ وَلِذَلِكَ خَلَقَهُمْ حُلَمَاءَ عُلَمَاءَ بَرَرَةً أَصْفِيَاءَ يَعْبُدُونَ الله بِالصَّلاةِ وَالصَّوْمِ وَالسُّجُودِ وَالتَّسْبِيحِ وَالتَّهْلِيلِ وَيُصَلُّونَ الصَّلَوَاتِ وَيَحُجُّونَ وَيَصُومُونَ.

Al Husayn, from Muhammad Bin Abdullah, from Muhammad Bin Sinan, from Al Mufazzal, from Jabir Bin Yazeed who said,

'Abu Ja'far[asws] said to me: 'O Jabir! Allah[azwj,] the first of what He[azwj] Created was the creation of Muhammad[saww] and his[saww] family, the guides, the Guided. So they[asws] were resemblances of ' نُورٍ ' Light in front of Allah[azwj'.]

I said, 'And what are the resemblances?' He[asws] said: ' ظِلُّ النُّورِ ' 'Shadows of light, bodies of light without spirits, and they[asws] were Supported by one spirit, and it is the Holy Spirit.

So by it, he[saww] and his[saww] family[asws] worshipped Allah[azwj,] and it was for that that He[azwj] Created them[asws] as forbearing scholars, righteous, elites worshipping Allah[azwj] with the Salat, and the Sawm (Fasts), and the Sujood (Prostrations), and the Tasbeeh (Glorifications), and the extollation of Oneness, and they[asws] are praying Salat, and they[asws] are performing Hajj, and they[asws] are Fasting'.[10]

11. عَلِيُّ بْنُ مُحَمَّدٍ وَغَيْرُهُ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ الْوَلِيدِ شَبَابٍ الصَّيْرَفِيِّ عَنْ مَالِكِ بْنِ إِسْمَاعِيلَ النَّهْدِيِّ عَنْ عَبْدِ السَّلامِ بْنِ حَارِثٍ عَنْ سَالِمِ بْنِ أَبِي حَفْصَةَ الْعِجْلِيِّ عَنْ ابي جعفر (عَلَيْهِ السَّلام) قَالَ كَانَ فِي رَسُولِ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) ثَلاثَةٌ لَمْ تَكُنْ فِي أَحَدٍ غَيْرِهِ لَمْ يَكُنْ لَهُ فَيْءٌ وَكَانَ لا يَمُرُّ فِي طَرِيقٍ فَيُمَرُّ فِيهِ بَعْدَ يَوْمَيْنِ أَوْ ثَلاثَةٍ إِلا عُرِفَ أَنَّهُ قَدْ مَرَّ فِيهِ لِطِيبِ عَرْفِهِ وَكَانَ لا يَمُرُّ بِحَجَرٍ وَلا بِشَجَرٍ إِلا سَجَدَ لَهُ.

Ali Bin Muhammad and someone else, from Sahl Bin Ziyad, from Muhammad Bin Al Waleed Shabab Al Sayrafi, from Malik Bin Ismail Al Nahdy, from Abdul Salam Bin Haris, from Salim Bin Abu Hafsa Al Ijaly,

(It has been narrated) from Abu Ja'far[asws] having said: 'There were three (qualities) in Rasool-Allah[saww] which did not happen to be in anyone apart from him[saww] – There did not happen to be a shadow for him[saww], and it was so that he[saww] did not pass by a street; and no one would pass through it after two days or three, except that one would recognise that he[saww] had passed through it, due to the (still left therein) fragrance of Rasool-Allah[saww] (making him[saww]) recognised; and it was so that he[saww] neither passed by a rock nor by a tree except these prostrated to him[saww]'.[11]

12. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ أَبِي نَصْرٍ عَنْ حَمَّادِ بْنِ عُثْمَانَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ الله (عَلَيْهِ السَّلام) قَالَ لَمَّا عُرِجَ بِرَسُولِ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) انْتَهَى بِهِ جَبْرَئِيلُ إِلَى مَكَانٍ فَخَلَّى عَنْهُ فَقَالَ لَهُ يَا جَبْرَئِيلُ تُخَلِّينِي عَلَى هَذِهِ الْحَالَةِ فَقَالَ امْضِهْ فَوَ الله لَقَدْ وَطِئْتَ مَكَاناً مَا وَطِئَهُ بَشَرٌ وَمَا مَشَى فِيهِ بَشَرٌ قَبْلَكَ.

Ali Bin Ibrahim, from his father, from Ahmad Bin Muhammad Bin Abu Nasr, from Hammad Bin Usman, from Abu Baseer,

(It has been narrated) from Abu Abdullah[asws] having said: 'When there was an Ascension (Mi'raj) with Rasool-Allah[saww], Jibraeel[as] ended up with him[saww] to a place, and he[as] isolated from him[saww]. So he[saww] said to him[as]: 'O Jibraeel[as]! You[as] are isolating from me[saww] upon this state?' So he[as] said: 'Carry on, for by Allah[azwj], you[saww] are treading in a place in which no person has trod upon and no person has walked in it before you[saww]'.[12]

13. عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ الْجَوْهَرِيِّ عَنْ عَلِيِّ بْنِ أَبِي حَمْزَةَ قَالَ سَأَلَ أَبُو بَصِيرٍ أَبَا عَبْدِ الله (عَلَيْهِ السَّلام) وَأَنَا حَاضِرٌ فَقَالَ جُعِلْتُ فِدَاكَ كَمْ عُرِجَ بِرَسُولِ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) فَقَالَ مَرَّتَيْنِ فَأَوْقَفَهُ جَبْرَئِيلُ مَوْقِفاً فَقَالَ لَهُ مَكَانَكَ يَا مُحَمَّدُ فَلَقَدْ وَقَفْتَ مَوْقِفاً مَا وَقَفَهُ مَلَكٌ قَطُّ وَلا نَبِيٌّ إِنَّ رَبَّكَ يُصَلِّي فَقَالَ يَا جَبْرَئِيلُ وَكَيْفَ يُصَلِّي قَالَ يَقُولُ سُبُّوحٌ قُدُّوسٌ أَنَا رَبُّ الْمَلائِكَةِ وَالرُّوحِ سَبَقَتْ رَحْمَتِي غَضَبِي فَقَالَ اللهمَّ عَفْوَكَ عَفْوَكَ قَالَ وَكَانَ كَمَا قَالَ الله قَابَ قَوْسَيْنِ أَوْ أَدْنى فَقَالَ لَهُ أَبُو بَصِيرٍ جُعِلْتُ فِدَاكَ مَا قَابَ قَوْسَيْنِ أَوْ أَدْنَى قَالَ مَا بَيْنَ سِيَتِهَا إِلَى رَأْسِهَا فَقَالَ كَانَ بَيْنَهُمَا حِجَابٌ يَتَلالا يَخْفِقُ وَلا أَعْلَمُهُ إِلا وَقَدْ قَالَ زَبَرْجَدٌ فَنَظَرَ فِي مِثْلِ سَمِّ الابْرَةِ إِلَى مَا شَاءَ الله مِنْ نُورِ الْعَظَمَةِ فَقَالَ الله تَبَارَكَ وَتَعَالَى يَا مُحَمَّدُ قَالَ لَبَّيْكَ رَبِّي قَالَ مَنْ لامَّتِكَ مِنْ بَعْدِكَ قَالَ الله أَعْلَمُ قَالَ عَلِيُّ بْنُ أَبِي طَالِبٍ أَمِيرُ الْمُؤْمِنِينَ وَسَيِّدُ الْمُسْلِمِينَ وَقَائِدُ الْغُرِّ الْمُحَجَّلِينَ قَالَ ثُمَّ قَالَ أَبُو عَبْدِ الله (عَلَيْهِ السَّلام) لابِي بَصِيرٍ يَا أَبَا مُحَمَّدٍ وَالله مَا جَاءَتْ وَلايَةُ علي (عَلَيْهِ السَّلام) مِنَ الارْضِ وَلَكِنْ جَاءَتْ مِنَ السَّمَاءِ مُشَافَهَةً.

A number of our companions, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Al Qasim Bin Muhammad Al Jowhary, from Ali Bin Abu Hamza who said,

'Abu Baseer asked Abu Abdullah[asws] and I was present, so he said, 'May I be sacrificed for you[asws]! How many times was Rasool-Allah[saww] Ascended (Mi'raj) with?' So he[asws] said: 'Twice. So Jibraeel[as] paused him[saww] at a pausing stop and he[as] said to him[saww]: 'In your[saww] place, O Muhammad[saww], for you[saww] have paused at a pausing strop, no Angel has paused at all, not any Prophet[saww], your[saww] Lord[azwj] is Praying Salat'. So he[saww] said: O Jibraeel[as], and how does He[azwj] Pray Salāt?' He[as] said: 'He[azwj] is Saying: "Glorious, Holy am I[azwj!] Lord[azwj] of the Angels and the Spirit. My[azwj] Mercy precedes My[azwj] Wrath". So he[saww] said: 'Your[azwj] Pardon! Your[azwj] Pardon!' He[asws] said: 'And it was just as Allah[azwj] Said [53:9] So he was the measure of two bows or even closer'.

So Abu Baseer said, 'May I be sacrificed for you[asws]! What is the measure of two bows or even closer?' He[asws] said: 'What is between its centre to its top (radius)'. So he said, 'And there was a Veil between the two, sparkling, pulsating', and I (the narrator) do not know it except and he[asws] had said: 'Of aquamarine. So he[saww] looked into like an eye of the needle towards whatever Allah[azwj] so Desired from the Light of the Magnificence.

So Allah[azwj] Blessed and High Said: "O Muhammad[saww]!" He[saww] said: 'At Your[azwj] service my[saww] Lord[azwj!'] He[azwj] Said: "Who is for your[saww] community from after you[saww]?" He[saww] said: 'Allah[azwj] is more Knowing'. He[azwj] Said: "Ali[asws] Bin Abu Talib[asws], Amir Al-Momineen and chief of the Muslims, and guide of the resplendent".

He (the narrator) said, 'Then Abu Abdullah[asws] said to Abu Baseer: 'O Abu Muhammad! By Allah[azwj!] The Wilayah of Ali[asws] did not come from the earth, but it came from the sky Verbally'.[13]

14. عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ سَيْفٍ عَنْ عَمْرِو بْنِ شِمْرٍ عَنْ جَابِرٍ قَالَ قُلْتُ لابي جعفر (عَلَيْهِ السَّلام) صِفْ لِي نَبِيَّ الله (عَلَيْهِ السَّلام) قَالَ كَانَ نَبِيُّ الله (عَلَيْهِ السَّلام) أَبْيَضَ مُشْرَبَ حُمْرَةٍ أَدْعَجَ الْعَيْنَيْنِ مَقْرُونَ الْحَاجِبَيْنِ شَثْنَ الاطْرَافِ كَأَنَّ الذَّهَبَ أُفْرِغَ عَلَى بَرَاثِنِهِ عَظِيمَ مُشَاشَةِ الْمَنْكِبَيْنِ إِذَا الْتَفَتَ يَلْتَفِتُ جَمِيعاً مِنْ شِدَّةِ اسْتِرْسَالِهِ سُرْبَتُهُ سَائِلَةٌ مِنْ لَبَّتِهِ إِلَى سُرَّتِهِ كَأَنَّهَا وَسَطُ الْفِضَّةِ الْمُصَفَّاةِ وَكَأَنَّ عُنُقَهُ إِلَى كَاهِلِهِ إِبْرِيقُ فِضَّةٍ يَكَادُ أَنْفُهُ إِذَا شَرِبَ أَنْ يَرِدَ الْمَاءَ وَإِذَا مَشَى تَكَفَّأَ كَأَنَّهُ يَنْزِلُ فِي صَبَبٍ لَمْ يُرَ مِثْلُ نَبِيِّ الله قَبْلَهُ وَلا بَعْدَهُ (صَلَّى اللهُ عَلَيْهِ وَآلِهِ)

A number of our companions, from Ahmad Bin Muhammad, from Ali Bin Sayf, from Amro Bin Shimr, from Jabir who said,

'I said to Abu Ja'far[asws], 'Describe to me the Prophet[saww] of Allah[azwj'.] He[asws] said: 'He[saww] was white merged with red (complexion), the whiteness of his[saww] eyes was intensely white and the black was intensely black, the two eyebrows almost joined, fleshy limbs as if the gold had been moulded upon his[saww] fingers & toes, great fleshy shoulders.

Whenever he[saww] turned, he[azwj] turned entirely due to his[saww] uninhibitedness to make his questioner to be at ease; from below his[saww] neck to his[saww] navel was like a clear silver streak, and as if his[saww] necks was like shoulders of a silver jug (long); his[saww] nose almost touched the water when he[saww] drank. When he[saww] walked, he[saww] leaned as if he[saww] was descending into a slope. There was none like him[saww] a Prophet[as] of Allah[azwj] before him[saww], nor after him[saww]'.[14]

15. عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ فَضَّالٍ عَنْ أَبِي جَمِيلَةَ عَنْ مُحَمَّدٍ الْحَلَبِيِّ عَنْ أَبِي عَبْدِ اللهِ (عَلَيْهِ السَّلام) قَالَ إِنَّ رَسُولَ اللهِ (صَلَّى اللهُ عَلَيْهِ وَآلِهِ) قَالَ إِنَّ اللهَ مَثَّلَ لِي أُمَّتِي فِي الطِّينِ وَعَلَّمَنِي أَسْمَاءَهُمْ كَمَا عَلَّمَ آدَمَ الاسْمَاءَ كُلَّهَا فَمَرَّ بِي أَصْحَابُ الرَّايَاتِ فَاسْتَغْفَرْتُ لِعَلِيٍّ وَشِيعَتِهِ إِنَّ رَبِّي وَعَدَنِي فِي شِيعَةِ عَلِيٍّ خَصْلَةً قِيلَ يَا رَسُولَ اللهِ وَمَا هِيَ قَالَ الْمَغْفِرَةُ لِمَنْ آمَنَ مِنْهُمْ وَأَنْ لا يُغَادِرَ مِنْهُمْ صَغِيرَةً وَلا كَبِيرَةً وَلَهُمْ تُبَدَّلُ السَّيِّئَاتُ حَسَنَاتٍ.

A nmber of our companions, from Ahmad Bin Muhammad, from Ibn Fazzal, from Abu Jameela, from Muhammad Al Halby,

(It has been narrated) from Abu Abdullah[asws] having said: 'Allah[azwj] Made a resemblance of my[saww] community for me[saww] in the clay and Taught me[saww] their names just as He[azwj] had Taught Adam[saww] the names, all of them. So the owners of the flags passed by me[saww], and they sought Forgiveness for Ali[asws] and his[asws] Shias. My[saww] Lord[azwj] Promised me[saww] a characteristic with regards to the Shias of Ali[asws]'. It was said, 'O Rasool-Allah[saww]! And what is it?' He[saww] said: 'The Forgiveness for the ones from them who believe and that neither a minor (sin) nor a major (sin) of theirs would be left, and the evil deeds would be changed to good deeds'.[15]

16. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ الْحَسَنِ بْنِ سَيْفٍ عَنْ أَبِيهِ عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللهِ (عَلَيْهِ السَّلام) قَالَ خَطَبَ رَسُولُ اللهِ (صَلَّى اللهُ عَلَيْهِ وَآلِهِ) النَّاسَ ثُمَّ رَفَعَ يَدَهُ الْيُمْنَى قَابِضاً عَلَى كَفِّهِ ثُمَّ قَالَ أَ تَدْرُونَ أَيُّهَا النَّاسُ مَا فِي كَفِّي قَالُوا اللهُ وَرَسُولُهُ أَعْلَمُ فَقَالَ فِيهَا أَسْمَاءُ أَهْلِ الْجَنَّةِ وَأَسْمَاءُ آبَائِهِمْ وَقَبَائِلِهِمْ إِلَى يَوْمِ الْقِيَامَةِ ثُمَّ رَفَعَ يَدَهُ الشِّمَالَ فَقَالَ أَيُّهَا النَّاسُ أَ تَدْرُونَ مَا فِي كَفِّي قَالُوا اللهُ وَرَسُولُهُ أَعْلَمُ فَقَالَ أَسْمَاءُ أَهْلِ النَّارِ وَأَسْمَاءُ آبَائِهِمْ وَقَبَائِلِهِمْ إِلَى يَوْمِ الْقِيَامَةِ ثُمَّ قَالَ حَكَمَ اللهُ وَعَدَلَ حَكَمَ اللهُ وَعَدَلَ فَرِيقٌ فِي الْجَنَّةِ وَفَرِيقٌ فِي السَّعِيرِ.

Sli Bin Ibrahim, from his father, from Al Hassan Bin Sayf, from his father, from the one who mentioned it,

(It has been narrated) from Abu Abdullah[asws] having said: 'Rasool-Allah[saww] addressed the people, then raised his[saww] right hand gripping his[saww] palm, then said: 'O you people! What is in my[saww] palm?' They said, 'Allah[azwj] and His[azwj] Rasool[saww] are more knowing'. So he[saww] said: 'In it are the names of the inhabitants of the Paradise and the names of their fathers and their tribes, up to the Day of Judgment'.

Then he[saww] raised his[saww] left hand and he[saww] said: 'O you people! Do you know what is in my[saww] palm?' They said, 'Allah[azwj] and His[azwj] Rasool[saww] are more knowing'. So he[saww] said: 'The names of the inhabitants

of the Fire, and the names of their fathers and their tribes, up to the Day of Judgment'.

Then he[saww] said: 'Allah[azwj] Judged and was Just! Allah[azwj] Judged and was Just! A party in the Paradise and a party in the Blazing Fire'.[16]

17. مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ إِسْحَاقَ بْنِ غَالِبٍ عَنْ أَبِي عَبْدِ الله (عَلَيْهِ السَّلام) فِي خُطْبَةٍ لَهُ خَاصَّةً يَذْكُرُ فِيهَا حَالَ النَّبِيِّ وَالائِمَّةِ (عَلَيْهِ السَّلام) وَصِفَاتِهِمْ فَلَمْ يَمْنَعْ رَبَّنَا لِحِلْمِهِ وَأَنَاتِهِ وَعَطْفِهِ مَا كَانَ مِنْ عَظِيمِ جُرْمِهِمْ وَقَبِيحِ أَفْعَالِهِمْ أَنِ انْتَجَبَ لَهُمْ أَحَبَّ أَنْبِيَائِهِ إِلَيْهِ وَأَكْرَمَهُمْ عَلَيْهِ مُحَمَّدَ بْنَ عَبْدِ الله (عَلَيْهِ السَّلام) فِي حَوْمَةِ الْعِزِّ مَوْلِدُهُ وَفِي دَوْمَةِ الْكَرَمِ مَحْتِدُهُ غَيْرَ مَشُوبٍ حَسَبُهُ وَلا مَمْزُوجٍ نَسَبُهُ وَلا مَجْهُولٍ عِنْدَ أَهْلِ الْعِلْمِ صِفَتُهُ بَشَّرَتْ بِهِ الانْبِيَاءُ فِي كُتُبِهَا وَنَطَقَتْ بِهِ الْعُلَمَاءُ بِنَعْتِهَا وَتَأَمَّلَتْهُ الْحُكَمَاءُ بِوَصْفِهَا مُهَذَّبٌ لا يُدَانَى هَاشِمِيٌّ لا يُوَازَى أَبْطَحِيٌّ لا يُسَامَى شِيمَتُهُ الْحَيَاءُ وَطَبِيعَتُهُ السَّخَاءُ مَجْبُولٌ عَلَى أَوْقَارِ النُّبُوَّةِ وَأَخْلاقِهَا مَطْبُوعٌ عَلَى أَوْصَافِ الرِّسَالَةِ وَأَحْلامِهَا إِلَى أَنِ انْتَهَتْ بِهِ أَسْبَابُ مَقَادِيرِ الله إِلَى أَوْقَاتِهَا وَجَرَى بِأَمْرِ الله الْقَضَاءُ فِيهِ إِلَى نِهَايَاتِهَا أَدَّاهُ مَحْتُومُ قَضَاءِ الله إِلَى غَايَاتِهَا تُبَشِّرُ بِهِ كُلُّ أُمَّةٍ مَنْ بَعْدَهَا وَيَدْفَعُهُ كُلُّ أَبٍ إِلَى أَبٍ مِنْ ظَهْرٍ إِلَى ظَهْرٍ لَمْ يَخْلِطْهُ فِي عُنْصُرِهِ سِفَاحٌ وَلَمْ يُنَجِّسْهُ فِي وِلادَتِهِ نِكَاحٌ مِنْ لَدُنْ آدَمَ إِلَى أَبِيهِ عَبْدِ الله فِي خَيْرِ فِرْقَةٍ وَأَكْرَمِ سِبْطٍ وَأَمْنَعِ رَهْطٍ وَأَكْلا حَمْلٍ وَأَوْدَعِ حَجْرٍ اصْطَفَاهُ الله وَارْتَضَاهُ وَاجْتَبَاهُ وَآتَاهُ مِنَ الْعِلْمِ مَفَاتِيحَهُ وَمِنَ الْحُكْمِ يَنَابِيعَهُ ابْتَعَثَهُ رَحْمَةً لِلْعِبَادِ وَرَبِيعاً لِلْبِلادِ وَأَنْزَلَ الله إِلَيْهِ الْكِتَابَ فِيهِ الْبَيَانُ وَالتِّبْيَانُ قُرْآناً عَرَبِيّاً غَيْرَ ذِي عِوَجٍ لَعَلَّهُمْ يَتَّقُونَ قَدْ بَيَّنَهُ لِلنَّاسِ وَنَهَجَهُ بِعِلْمٍ قَدْ فَصَّلَهُ وَدِينٍ قَدْ أَوْضَحَهُ وَفَرَائِضَ قَدْ أَوْجَبَهَا وَحُدُودٍ حَدَّهَا لِلنَّاسِ وَبَيَّنَهَا وَأُمُورٍ قَدْ كَشَفَهَا لِخَلْقِهِ وَأَعْلَنَهَا فِيهَا دَلالَةٌ إِلَى النَّجَاةِ وَمَعَالِمُ تَدْعُو إِلَى هُدَاهُ فَبَلَّغَ رَسُولُ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) مَا أُرْسِلَ بِهِ وَصَدَعَ بِمَا أُمِرَ وَأَدَّى مَا حُمِّلَ مِنْ أَثْقَالِ النُّبُوَّةِ وَصَبَرَ لِرَبِّهِ وَجَاهَدَ فِي سَبِيلِهِ وَنَصَحَ لامَّتِهِ وَدَعَاهُمْ إِلَى النَّجَاةِ وَحَثَّهُمْ عَلَى الذِّكْرِ وَدَهَّمْ عَلَى سَبِيلِ الْهُدَى بِمَنَاهِجَ وَدَوَاعٍ أَسَّسَ لِلْعِبَادِ أَسَاسَهَا وَمَنَارٍ رَفَعَ لَهُمْ أَعْلامَهَا كَيْلا يَضِلُّوا مِنْ بَعْدِهِ وَكَانَ بِهِمْ رَءُوفاً رَحِيماً.

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al Hassan Bin Mahboub, from Is'haq Bin Ghalib,

(It has been narrated) from Abu Abdullah[asws] in a sermon of his[asws] especially mentioning therein the state of the Prophet[saww] and the Imams[asws] and their[asws] description: -

'So our[asws] Lord[azwj] was not prevented, due to His[azwj] Forbearance and His[azwj] Care, and His[azwj] Kindness, from the greatness of their crimes and the ugliness of their deeds, that He[azwj] should Choose for them the most Beloved of His[azwj] Prophets to Him[azwj].

And He[azwj] Honoured them upon it, Muhammad[saww] Bin Abdullah[saww] with regards to the respectability of his[saww] linage, and regarding the prestigious-

ness of his[saww] family environment, without there being a blemish in his[saww] descent nor an inter-mingling in his[asws] lineage, nor being unknown in the presence of knowledgeable people of his[saww] description which the Prophets[as] had given glad tidings with, in their[as] Books, and the scholars had spoken with his[saww] epithet, and the wise ones had pondered on his[saww] description.

A mannerism which no Hashimite had reached or was an equivalent of, nor had a person of Bat'ha had ever reached to such a peak. And his[saww] nature was generous and had a natural tendency upon the dignity of the Prophet-hood and its mannerisms, bring naturally upon the qualities of the Messenger-ship and its magnanimity, up to that he[saww] ended up to the Pre-determinations of Allah[azwj] to its timings, and there flowed, by the Command of Allah[azwj,] the Ordainments with regards to him[saww] up to its end goals, fulfilling the Inevitable Ordainment of Allah[azwj] to its peak.

Every community gave the glad tidings of it from after him[saww], and every father handed it over to a father, from back to back. There did not did not mix it in the cutthroat race and did not defile the marriage in his[saww] linage from since Adam[as] up to his[saww] father[as] Abdullahas, being in the best of the parties, and the most prestigious of tribes, and the most protected of groups, and the most preserved of lap, and the safest of laps.

Allah[azwj] Chose him[saww], and Favoured him[saww], and Selected him[saww], and Gave him[saww] from the Knowledge, its keys, and from the Wisdom, its springs, a Mercy to the servants, and a Sustainer to the cities. An Allah[azwj] Revealed the Book unto him[saww] wherein were the statements and the explanations, [39:28] An Arabic Quran without any crookedness, that they may fear.

He[azwj] had Explained it to the people and Programmed it with knowledge. He[azwj] had Detailed it, a Religion He[azwj] had Clarified it, and necessities He[azwj] had Obligated these, and Legal Punishments He[azwj] had Defined these for the people and explained these, and matters he[saww] has uncovered to His[azwj] creatures, and Proclaimed therein the evidence to the salvation and information Calling to His[azwj] Guidance.

So Rasool-Allah[saww] delivered what He[azwj] had been Sent with, and expounded openly with whatever he[saww] had been Commanded with, and fulfilled whatever he[saww] was carrying from the burden of the Prophet-hood, and observed patience for his[saww] Lord[azwj,] and struggled in His[azwj] Way, and advised to his[saww] community and called them to the salvation, and urged them upon the Remembrance (Zikr), and pointed them upon the way of the Guidance by manifestos and prepared grounds of foundations for the servants, and raised beacons for them as their signs, perhaps they might not stray from after him[saww], and he[saww] was kind and merciful with them'.[17]

18. مُحَمَّدُ بْنُ يَحْيَى عَنْ سَعْدِ بْنِ عَبْدِ اللهِ عَنْ جَمَاعَةٍ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ هِلالٍ عَنْ أُمَيَّةَ بْنِ عَلِيٍّ الْقَيْسِيِّ قَالَ حَدَّثَنِي دُرُسْتُ بْنُ أَبِي مَنْصُورٍ أَنَّهُ سَأَلَ أَبَا الْحَسَنِ الاوَّلَ (عَلَيْهِ السَّلام) أَ كَانَ رَسُولُ اللهِ (صَلَّى اللهُ عَلَيْهِ وَآلِه) مَحْجُوجاً بِأَبِي طَالِبٍ فَقَالَ لا وَلَكِنَّهُ كَانَ مُسْتَوْدَعاً لِلْوَصَايَا فَدَفَعَهَا إِلَيْهِ (صَلَّى اللهُ عَلَيْهِ وَآلِه) قَالَ قُلْتُ فَدَفَعَ إِلَيْهِ الْوَصَايَا عَلَى أَنَّهُ

مَحْجُوجٌ بِهِ فَقَالَ لَوْ كَانَ مَحْجُوجاً بِهِ مَا دَفَعَ إِلَيْهِ الْوَصِيَّةَ قَالَ فَقُلْتُ فَمَا كَانَ حَالُ أَبِي طَالِبٍ قَالَ أَقَرَّ بِالنَّبِيِّ وَبِمَا جَاءَ بِهِ وَدَفَعَ إِلَيْهِ الْوَصَايَا وَمَاتَ مِنْ يَوْمِهِ.

Muhammad Bin Yahya, from Saeed Bin Abdullah, from a group of our companions,from Ahmad Bin Hilal, from Amayya Bin Ali Al Qaysi who said,

'Dorost Bin Abu Mansour narrated to me that he asked Abu Al-Hassan[asws] the 1st, 'Was Rasool-Allah[saww] (ever) cautioned by Abu Talib[asws]?' So he[asws] said: 'No, he[asws] was a repository of the bequest, so he[asws] handed it over to him[saww]'. I said, 'So he[as] handed over the bequest to him[saww] upon that he[saww] was incapacitated by him[asws]?' So he[asws] said: 'Had he[saww] been incapacitated by him[asws], he[asws] would not have handed over the bequest to him[saww]'. So I said, 'So what was the state of Abu Talib[asws]?' He[saww] said: 'He[asws] acknowledge with the Prophet[saww] and with whatever he[saww] came with, and handed over the bequest, and passed away on that day'.[18]

19. الْحُسَيْنُ بْنُ مُحَمَّدٍ الاشْعَرِيُّ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ مَنْصُورِ بْنِ الْعَبَّاسِ عَنْ عَلِيِّ بْنِ أَسْبَاطٍ عَنْ يَعْقُوبَ بْنِ سَالِمٍ عَنْ رَجُلٍ عَنْ ابي جعفر (عَلَيْهِ السَّلام) قَالَ لَمَّا قُبِضَ رَسُولُ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) بَاتَ آلُ مُحَمَّدٍ (عَلَيْهم السَّلام) بِأَطْوَلِ لَيْلَةٍ حَتَّى ظَنُّوا أَنْ لا سَمَاءَ تُظِلُّهُمْ وَلا أَرْضَ تُقِلُّهُمْ لانَّ رَسُولَ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) وَتَرَ الاقْرَبِينَ وَالابْعَدِينَ فِي الله فَبَيْنَا هُمْ كَذَلِكَ إِذْ أَتَاهُمْ آتٍ لا يَرَوْنَهُ وَيَسْمَعُونَ كَلامَهُ فَقَالَ السَّلامُ عَلَيْكُمْ أَهْلَ الْبَيْتِ وَرَحْمَةُ الله وَبَرَكَاتُهُ إِنَّ فِي الله عَزَاءً مِنْ كُلِّ مُصِيبَةٍ وَنَجَاةً مِنْ كُلِّ هَلَكَةٍ وَدَرَكاً لِمَا فَاتَ كُلُّ نَفْسٍ ذائِقَةُ الْمَوْتِ وَإِنَّمَا تُوَفَّوْنَ أُجُورَكُمْ يَوْمَ الْقِيامَةِ فَمَنْ زُحْزِحَ عَنِ النَّارِ وَأُدْخِلَ الْجَنَّةَ فَقَدْ فازَ وَمَا الْحَياةُ الدُّنْيا إِلا مَتاعُ الْغُرُورِ إِنَّ الله اخْتَارَكُمْ وَفَضَّلَكُمْ وَطَهَّرَكُمْ وَجَعَلَكُمْ أَهْلَ بَيْتِ نَبِيِّهِ وَاسْتَوْدَعَكُمْ عِلْمَهُ وَأَوْرَثَكُمْ كِتَابَهُ وَجَعَلَكُمْ تَابُوتَ عِلْمِهِ وَعَصَا عِزِّهِ وَضَرَبَ لَكُمْ مَثَلاً مِنْ نُورِهِ وَعَصَمَكُمْ مِنَ الزَّلَلِ وَآمَنَكُمْ مِنَ الْفِتَنِ فَتَعَزَّوْا بِعَزَاءِ الله فَإِنَّ الله لَمْ يَنْزِعْ مِنْكُمْ رَحْمَتَهُ وَلَنْ يُزِيلَ عَنْكُمْ نِعْمَتَهُ فَأَنْتُمْ أَهْلُ الله عَزَّ وَجَلَّ الَّذِينَ بِهِمْ تَمَّتِ النِّعْمَةُ وَاجْتَمَعَتِ الْفُرْقَةُ وَائْتَلَفَتِ الْكَلِمَةُ وَأَنْتُمْ أَوْلِيَاؤُهُ فَمَنْ تَوَلاكُمْ فَازَ وَمَنْ ظَلَمَ حَقَّكُمْ زَهَقَ مَوَدَّتُكُمْ مِنَ الله وَاجِبَةٌ فِي كِتَابِهِ عَلَى عِبَادِهِ الْمُؤْمِنِينَ ثُمَّ الله عَلَى نَصْرِكُمْ إِذَا يَشَاءُ قَدِيرٌ فَاصْبِرُوا لِعَوَاقِبِ الامُورِ فَإِنَّهَا إِلَى الله تَصِيرُ قَدْ قَبَّلَكُمُ الله مِنْ نَبِيِّهِ وَدِيعَةً وَاسْتَوْدَعَكُمْ أَوْلِيَاءَهُ الْمُؤْمِنِينَ فِي الارْضِ فَمَنْ أَدَّى أَمَانَتَهُ آتَاهُ الله صِدْقَهُ فَأَنْتُمُ الامَانَةُ الْمُسْتَوْدَعَةُ وَلَكُمُ الْمَوَدَّةُ الْوَاجِبَةُ وَالطَّاعَةُ الْمَفْرُوضَةُ وَقَدْ قُبِضَ رَسُولُ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) وَقَدْ أَكْمَلَ لَكُمُ الدِّينَ وَبَيَّنَ لَكُمْ سَبِيلَ الْمَخْرَجِ فَلَمْ يَتْرُكْ لِجَاهِلٍ حُجَّةً فَمَنْ جَهِلَ أَوْ تَجَاهَلَ أَوْ أَنْكَرَ أَوْ نَسِيَ أَوْ تَنَاسَى فَعَلَى الله حِسَابُهُ وَالله مِنْ وَرَاءِ حَوَائِجِكُمْ وَأَسْتَوْدِعُكُمُ الله وَالسَّلامُ عَلَيْكُمْ فَسَأَلْتُ أَبَا جَعْفَرٍ (عَلَيْهِ السَّلام) مِمَّنْ أَتَاهُمُ التَّعْزِيَةُ فَقَالَ مِنَ الله تَبَارَكَ وَتَعَالَى.

Al Husayn Bin Muhammad Al Ashary, from Moalla Bin Myhammad, from Mansour Bin Al Abbas, from Ali Bin Asbat, from Yaqoub Bin Salim, from a man,

(It has been narrated) from Abu Ja'far[asws] having said: 'When Rasool-Allah[saww] passed away, the Progeny[asws] of Muhammad[saww] spent long nights until they[asws] thought that there is no sky to shade them nor any land below them[asws], because Rasool-Allah[saww] had held together the near ones and the far ones for the Sake of Allah[azwj.]

So while they[asws] were in that (situation), a comer came to them. They[asws] were not seeing him but they[asws] were hearing his speech. So he said, 'The greetings be upon you[asws] the People[asws] of the Household, and the Mercy of Allah[azwj] and His[azwj] Blessings! In Allah[azwj] there is a consolation from every difficulty and salvation from every destruction, and recovery of whatever is lost.

[3:185] Every self shall taste the death, but rather you shall only be paid fully your Reward on the Day of Judgement; then whoever is removed far away from the Fire and is made to enter the Paradise he indeed has succeeded; and what is the life of the world except for a deceptive pleasure.

Allah[azwj] Chose you all (Imams[asws]), and Preferred you[asws], and Purified you[asws], and Made you[asws] the People[asws] of the Household of His[azwj] Prophet[saww], and Entrusted His[azwj] Knowledge to you[asws], and Made you[asws] to inherit His[azwj] Book, and Made you[asws] a Container of His[azwj] Knowledge, and a Staff of His[azwj] Mighty, And Struck for you[asws] a resemblance from His[azwj] Light and Protected you[asws] from the error,

and Secured you[asws] from the strife. Thus, you[asws] were consoled by the Condolences of Allah[azwj.]

So Allah[azwj] did not Remove His[azwj] Mercy from you[asws] and never Declined His[azwj] Bounties from you[asws]. You[asws] are ' أَهْـلُ الـلَّـهِ ' the People[asws] of Allah[azwj] Mighty and Majestic, those by whom[asws] the Bounties are completed, and the parties gather together, and the speeches are harmonised. And you[asws] are the Guardians[asws] of Allah[azwj.] So the one who is in your[asws] Wilayah would succeed and the one who oppressed your[asws] rights would vanish.

(Adopting) your[asws] cordiality is from Allah[azwj,] being an Obligation in His[azwj] Book upon His[azwj] servants who are the Momineen. Then, Allah[azwj] is Able upon Helping you[asws] whenever He[azwj] so Desires to. Therefore, be patient for the consequential ending of the affairs, for these are proceeding to Allah[azwj.] Allah[azwj] has Accepted you[asws] from His[azwj] Prophet[saww] as a depository and Entrusted you[asws] with His[azwj] friends, the Momineen, in the earth. So the one who fulfils his entrustment, Allah[azwj] would Give him (Rewards for) his truthfulness.

Thus, you[asws] are the Entrusted entrustments, and for you[asws] is the Obligatory cordiality and the necessitated obedience, and Allah[azwj] has Captured (the soul of) His[azwj] Prophet[saww], and has Perfected the Religion for you all and Explained to you the way out (deliverance). Therefore He[azwj] did not leave an argument for the ignorant one. So the one who is ignorant or pretends to be ignorant, or denies, or forgets, or pretends to forget, so his Reckoning is upon Allah[azwj,] and Allah[azwj] is behind (the fulfilment of) all your needs, and I[asws] entrust you all to Allah[azwj,] and the greetings be upon you all'.

So I asked Abu Ja'far[asws], 'From who does the consolation come to them[asws]?' So he[asws] said: 'From Allah[azwj] Blessed and High'.[19]

20. عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنِ ابْنِ مُسْكَانَ عَنْ إِسْمَاعِيلَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ الله (عَلَيْهِ السَّلام) قَالَ كَانَ رَسُولُ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) إِذَا رُئِيَ فِي اللَّيْلَةِ الظَّلْمَاءِ رُئِيَ لَهُ نُورٌ كَأَنَّهُ شِقَّةُ قَمَرٍ.

A number of our companions, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Muhammad Bin Sinan, from Ibn Muskan, from Ismail Bin Ammar,

(It has been narrated) from Abu Abdullah[asws] having said: 'It was so that whenever Rasool-Allah[saww] was looked at in the dark night, there was seen to be a ' نُورٌ ' Light for him[saww] as if it was a portion of the moon'.[20]

21. أَحْمَدُ بْنُ إِدْرِيسَ عَنِ الْحُسَيْنِ بْنِ عُبَيْدِ الله عَنْ أَبِي عَبْدِ الله الْحُسَيْنِ الصَّغِيرِ عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ الْجَعْفَرِيِّ عَنْ أَحْمَدَ بْنِ عَلِيِّ بْنِ مُحَمَّدِ بْنِ عَبْدِ الله بْنِ عُمَرَ بْنِ عَلِيِّ بْنِ أَبِي طَالِبٍ عَنْ أَبِي عَبْدِ الله (عَلَيْهِ السَّلام) وَمُحَمَّدُ بْنُ يَحْيَى عَنْ سَعْدِ بْنِ عَبْدِ الله عَنْ يَعْقُوبَ بْنِ يَزِيدَ عَنِ ابْنِ فَضَّالٍ عَنْ بَعْضِ رِجَالِهِ عَنْ أَبِي عَبْدِ الله (عَلَيْهِ السَّلام) قَالَ نَزَلَ جَبْرَئِيلُ (عَلَيْهِ السَّلام) عَلَى النَّبِيِّ (صَلَّى اللهُ عَلَيْهِ وَآلِه) فَقَالَ يَا مُحَمَّدُ إِنَّ رَبَّكَ يُقْرِئُكَ السَّلامَ وَيَقُولُ إِنِّي قَدْ حَرَّمْتُ النَّارَ عَلَى صُلْبٍ أَنْزَلَكَ وَبَطْنٍ حَمَلَكَ وَحَجْرٍ كَفَلَكَ فَالصُّلْبُ صُلْبُ أَبِيكَ عَبْدِ الله بْنِ عَبْدِ الْمُطَّلِبِ وَالْبَطْنُ الَّذِي حَمَلَكَ فَآمِنَةُ بِنْتُ وَهْبٍ وَأَمَّا حَجْرٌ كَفَلَكَ فَحَجْرُ أَبِي طَالِبٍ.

وَفِي رِوَايَةِ ابْنِ فَضَّالٍ وَفَاطِمَةَ بِنْتِ أَسَدٍ.

Ahmad Bin Idrees, from Al Husayn Bin Ubeydullah Al Husayn Al Sageer, from Muhammad Bin Ibrahim Al Ja'fary, from Ahmad Bin Ali Bin Muhammad Bin Abdullah Bin Umar son of Ali[asws] Bin Abu Talib[asws], from Abu Abdullah[asws], and Muhammad Bin Yahya, from Sa'ad Bin Abdullah, from Yaqoub Bin Yazeed, from Ibn Fazzal, from some of his men,

(It has been narrated) from Abu Abdullah[asws] having said: 'Jibraeel[as] descended into the Prophet[saww] and he[as] said: 'O Muhammad[saww]! Your[saww] Lord[azwj] Conveys the Greetings to you[saww] and is Saying: "I[azwj] have Prohibited the Fire upon the ' صُــلْ ' Sulb (Linage) which brought you[saww] down, and the lap which bore you[saww], and the lap which took care of you[saww]. So the صُلْ is the صُلْ of your[saww] father Abdullah Bin Abdul Muttalib, and the lap which carried you[saww] is Fatima[asws] Bin Asadas. As for the lap which took care of you[saww], so it is the lap of Abu Talib[asws]"'.

And in a report of Ibn Fazzal: "And Fatima[asws] Bin Asad"'.[21]

22. مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ جَمِيلِ بْنِ دَرَّاجٍ عَنْ زُرَارَةَ بْنِ أَعْيَنَ عَنْ أَبِي عَبْدِ الله (عَلَيْهِ السَّلام) قَالَ يُحْشَرُ عَبْدُ الْمُطَّلِبِ يَوْمَ الْقِيَامَةِ أُمَّةً وَاحِدَةً عَلَيْهِ سِيمَاءُ الانْبِيَاءِ وَهَيْبَةُ الْمُلُوكِ.

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ibn Abu Umeyr, fromJameel Bin Darraj, from Zurara Bin Ayn,

(It has been narrated) from Abu Abdullah[asws] having said: 'Abdul Muttalib[asws] would be Resurrected on the Day of Judgment as one community. Upon him[saww] would be a mark of the Prophets[as] and ' هَيْبَةُ ' awe of the kings'.[22]

23. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عَبْدِ اللهِ بْنِ عَبْدِ الرَّحْمَنِ الاصَمِّ عَنِ الْهَيْثَمِ بْنِ وَاقِدٍ عَنْ مُقَرِّنٍ عَنْ أَبِي عَبْدِ اللهِ (عَلَيْهِ السَّلام) قَالَ إِنَّ عَبْدَ الْمُطَّلِبِ أَوَّلُ مَنْ قَالَ بِالْبَدَاءِ يُبْعَثُ يَوْمَ الْقِيَامَةِ أُمَّةً وَحْدَهُ عَلَيْهِ بَهَاءُ الْمُلُوكِ وَسِيمَاءُ الانْبِيَاءِ.

Ali Bin Ibrahim, from his father, from Abdullah Bin Abdul Rahman Al Asamma, from Al Haysam Bin Waqid, from Muqarran,

(It has been narrated) from Abu Abdullah[asws] having said: 'Abdul Muttalib[as] was the first one who said (believed) in Al-Bada'a (Change of Allah[azwj's] Decision). He[asws] would be Resurrected on the Day of Judgment as one community. Upon him[saww] would be the majesty of the kings and a mark of the Prophets[as]'.[23]

24. بَعْضُ أَصْحَابِنَا عَنِ ابْنِ جُمْهُورٍ عَنْ أَبِيهِ عَنِ ابْنِ مَحْبُوبٍ عَنِ ابْنِ رِئَابٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحَجَّاجِ وَعَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنِ الْمُفَضَّلِ بْنِ عُمَرَ جَمِيعاً عَنْ أَبِي عَبْدِ اللهِ (عَلَيْهِ السَّلام) قَالَ يُبْعَثُ عَبْدُ الْمُطَّلِبِ أُمَّةً وَحْدَهُ عَلَيْهِ بَهَاءُ الْمُلُوكِ وَسِيمَاءُ الانْبِيَاءِ وَذَلِكَ أَنَّهُ أَوَّلُ مَنْ قَالَ بِالْبَدَاءِ قَالَ وَكَانَ عَبْدُ الْمُطَّلِبِ أَرْسَلَ رَسُولَ اللهِ (صَلَّى اللهُ عَلَيْهِ وَآلِهِ) إِلَى رُعَاتِهِ فِي إِبِلٍ قَدْ نَدَّتْ لَهُ فَجَمَعَهَا فَأَبْطَأَ عَلَيْهِ فَأَخَذَ بِحَلْقَةِ بَابِ الْكَعْبَةِ وَجَعَلَ يَقُولُ يَا رَبِّ أَ تُهْلِكُ آلَكَ إِنْ تَفْعَلْ فَأَمْرٌ مَا بَدَا لَكَ فَجَاءَ رَسُولُ اللهِ (صَلَّى اللهُ عَلَيْهِ وَآلِهِ) بِالابِلِ وَقَدْ وَجَّهَ عَبْدُ الْمُطَّلِبِ فِي كُلِّ طَرِيقٍ وَفِي كُلِّ شِعْبٍ فِي طَلَبِهِ وَجَعَلَ يَصِيحُ يَا رَبِّ أَ تُهْلِكُ آلَكَ إِنْ تَفْعَلْ فَأَمْرٌ مَا بَدَا لَكَ وَلَمَّا رَأَى رَسُولَ اللهِ (صَلَّى اللهُ عَلَيْهِ وَآلِهِ) أَخَذَهُ فَقَبَّلَهُ وَقَالَ يَا بُنَيَّ لا وَجَّهْتُكَ بَعْدَ هَذَا فِي شَيْءٍ فَإِنِّي أَخَافُ أَنْ تُغْتَالَ فَتُقْتَلَ.

Some of our companions, from Ibn Jamhour, from his father, from Ibn Mahboub, from Ibn Raib, from Abdul Rahman Bin Al Hajjaj, and frm Muhammad Bin Sinan, from Al Mufazzal Bin Umar, altogether,

(It has been narrated) from Abu Abdullah[asws] having said: 'Abdul Muttalib[asws] would be Resurrected (on the Day of Judgment) as one community. Upon him[as] would be the glory of the kings and a mark of the Prophets[as], and that is because he[asws] was the first one to say (believe) in Al-Bada'a (Change of Allah[azwj's] Decision'.

He[asws] said: 'And it was so that Abdul Muttalib[asws] sent Rasool-Allah[saww] to his[asws] shepherds among camels which had spread out. So he[saww] gathered them, but was delayed upon it. So he[asws] grabbed the ring of the Door of the Kabah and went on saying: 'O Lord[azwj!] Will You[azwj] Destroy Your Sign? If You[azwj] do so, it would be a matter what is Changed for You[azwj'.

So Rasool-Allah[saww] came over with the camels, and Abdul Muttalib[as] had looked for him[saww] in every road and in every cave seeking him[saww], and went on shouting: 'O Lord[azwj]! Will You[azwj] destroy Your[azwj] Sign? If You[azwj] do so, it would be a matter what is Changed for You[azwj]'. When he[as] saw Rasool-Allah[saww], he[as] grabbed him[saww], and kissed him[as], and said: 'O my[as] son[saww]! I[as] will not divert you[saww] after this with regards to anything, for I[asws] fear that you[saww] might be assassinated, murdered'.[24]

25. عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ مُحَمَّدِ بْنِ حُمْرَانَ عَنْ أَبَانِ بْنِ تَغْلِبَ قَالَ قَالَ أَبُو عَبْدِ الله (عَلَيْهِ السَّلام) لَمَّا أَنْ وَجَّهَ صَاحِبُ الْحَبَشَةِ بِالْخَيْلِ وَمَعَهُمُ الْفِيلُ لِيَهْدِمَ الْبَيْتَ مَرُّوا بِإِبِلٍ لِعَبْدِ الْمُطَّلِبِ فَسَاقُوهَا فَبَلَغَ ذَلِكَ عَبْدَ الْمُطَّلِبِ فَأَتَى صَاحِبَ الْحَبَشَةِ فَدَخَلَ الاذِنُ فَقَالَ هَذَا عَبْدُ الْمُطَّلِبِ بْنُ هَاشِمٍ قَالَ وَمَا يَشَاءُ قَالَ التَّرْجُمَانُ جَاءَ فِي إِبِلٍ لَهُ سَاقُوهَا يَسْأَلُكَ رَدَّهَا فَقَالَ مَلِكُ الْحَبَشَةِ لاصْحَابِهِ هَذَا رَئِيسُ قَوْمٍ وَزَعِيمُهُمْ جِئْتُ إِلَى بَيْتِهِ الَّذِي يَعْبُدُهُ لاهْدِمَهُ وَهُوَ يَسْأَلُنِي إِطْلاقَ إِبِلِهِ أَمَا لَوْ سَأَلَنِيَ الامْسَاكَ عَنْ هَدْمِهِ لَفَعَلْتُ رُدُّوا عَلَيْهِ إِبِلَهُ فَقَالَ عَبْدُ الْمُطَّلِبِ لِتَرْجُمَانِهِ مَا قَالَ لَكَ الْمَلِكُ فَأَخْبَرَهُ فَقَالَ عَبْدُ الْمُطَّلِبِ أَنَا رَبُّ الابِلِ وَلِهَذَا الْبَيْتِ رَبٌّ يَمْنَعُهُ فَرُدَّتْ إِلَيْهِ إِبِلُهُ وَانْصَرَفَ عَبْدُ الْمُطَّلِبِ نَحْوَ مَنْزِلِهِ فَمَرَّ بِالْفِيلِ فِي مُنْصَرَفِهِ فَقَالَ لِلْفِيلِ يَا مَحْمُودُ فَحَرَّكَ الْفِيلُ رَأْسَهُ فَقَالَ لَهُ أَ تَدْرِي لِمَ جَاءُوا بِكَ فَقَالَ الْفِيلُ بِرَأْسِهِ لا فَقَالَ عَبْدُ الْمُطَّلِبِ جَاءُوا بِكَ لِتَهْدِمَ بَيْتَ رَبِّكَ أَ فَتُرَاكَ فَاعِلَ ذَلِكَ فَقَالَ بِرَأْسِهِ لا فَانْصَرَفَ عَبْدُ الْمُطَّلِبِ إِلَى مَنْزِلِهِ فَلَمَّا أَصْبَحُوا غَدَوْا بِهِ لِدُخُولِ الْحَرَمِ فَأَبَى وَامْتَنَعَ عَلَيْهِمْ فَقَالَ عَبْدُ الْمُطَّلِبِ لِبَعْضِ مَوَالِيهِ عِنْدَ ذَلِكَ اعْلُ الْجَبَلَ فَانْظُرْ تَرَى شَيْئاً فَقَالَ أَرَى سَوَاداً مِنْ قِبَلِ الْبَحْرِ فَقَالَ لَهُ يُصِيبُهُ بَصَرُكَ أَجْمَعَ فَقَالَ لَهُ لا وَلاوْشَكَ أَنْ يُصِيبَ فَلَمَّا أَنْ قَرُبَ قَالَ هُوَ طَيْرٌ كَثِيرٌ وَلا أَعْرِفُهُ يَحْمِلُ كُلُّ طَيْرٍ فِي مِنْقَارِهِ حَصَاةً مِثْلَ حَصَاةِ الْخَذْفِ أَوْ دُونَ حَصَاةِ الْخَذْفِ فَقَالَ عَبْدُ الْمُطَّلِبِ وَرَبِّ عَبْدِ الْمُطَّلِبِ مَا تُرِيدُ إِلا الْقَوْمَ حَتَّى لَمَّا صَارُوا فَوْقَ رُءُوسِهِمْ أَجْمَعَ أَلْقَتِ الْحَصَاةَ فَوَقَعَتْ كُلُّ حَصَاةٍ عَلَى هَامَةِ رَجُلٍ فَخَرَجَتْ مِنْ دُبُرِهِ فَقَتَلَتْهُ فَمَا انْفَلَتَ مِنْهُمْ إِلا رَجُلٌ وَاحِدٌ يُخْبِرُ النَّاسَ فَلَمَّا أَنْ أَخْبَرَهُمْ أَلْقَتْ عَلَيْهِ حَصَاةً فَقَتَلَتْهُ.

A number of our companions, from Ahmad Bin Muhammad Bin Isa, from Ibn Abu Umeyr, from Muhammad Bin Humran, from Aban Bin Taghlub who said,

'Abu Abdullah[asws] said: 'When the master of Ethiopia (Abraha) diverted with the cavalry horses and with them were the elephants, in order to demolish the House (Kabah), they passed by the camels of Abdul Muttalib. So they ushered them (for themselves). So (the news of) that reached Abdul Muttalibas, and he[asws] came to the master of Ethiopia (Abraha). So the proclaimer entered and said, 'This is Abdul Muttalib[asws] Bin Hashim[asws]!'. So he said, 'And what does he[asws] desire?' The translator said, 'He[asws] has come regarding camels of his[asws] which have been ushered (by us), asking you to return them'.

So the king of Ethiopia said to his companions, ‘This is a chief of the people and their leader. I have come to his[asws] House which he[asws] worships, in order to demolish it, and he[asws] is asking me to free his[asws] camels? But, had he[asws] asked me to refrain from demolishing it, I would have done so. Return his[asws] camels to him’. So Abdul Muttalib[asws] said to his translator: ‘What did the king say to you?’ So he informed him[asws]. So Abdul Muttalib[asws] said: ‘I[asws] am the lord of the camels, and for this House (Kabah), there is a Lord[azwj,] Protecting it’.

فَSo he returned his[asws] camels to him[asws], and Abdul Muttalib[asws] left towards his[asws] house. So he[asws] passed by the elephant during his[asws] leaving, and he[asws] said to the elephant: ‘O Mahmoud!’ So the elephant moved its head. So he[asws] said: ‘Do you know why they have come with you?’ So the elephant said with its head, ‘No’. So Abdul Muttalib[asws] said: ‘They came with you in order to demolish the House of your Lord[azwj.] Do you see yourself doing that?’ So it said with its head, ‘No’. So Abdul Muttalib[asws] left to go to his[asws] house’.

So when it was morning, they went with it in order to demolish the Sanctuary. But it refused and prevented upon them. So Abdul Muttalib[as] said to one of his[asws] friends during that: ‘Ascend to the top of the mountain and look if you can see anything’. So he said, ‘I see blackness from the direction of the sea’. So he[as] said to him: ‘Do you visualise all of it?’ So he said to him[as], ‘No, I can almost see it’. So when it was nearer, he said, ‘There are a lot of birds and I do not understand it. Every bird has a pebble in its beak like a flicking pebble, or smaller than a flicking pebble’.

So Abdul Muttalib[asws] said: ‘By the Lord[azwj] of Abdul Muttalib[asws]! They are not intending except for the group of people’. When they came to be above their heads, they cast the pebbles altogether, and every pebble fell on top of a man and exited from his behind, and killed him. So none escaped from them except for one man who (ran back to his hometown and) informed the people (what had happened to the king and his army). So when he had informed them, a pebble was thrown upon him, and killed him’.[25]

26. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ أَبِي نَصْرٍ عَنْ رِفَاعَةَ عَنْ أَبِي عَبْدِ اللهِ (عَلَيْهِ السَّلام) قَالَ كَانَ عَبْدُ الْمُطَّلِبِ يُفْرَشُ لَهُ بِفِنَاءِ الْكَعْبَةِ لا يُفْرَشُ لاحَدٍ غَيْرِهِ وَكَانَ لَهُ وُلْدٌ يَقُومُونَ عَلَى رَأْسِهِ فَيَمْنَعُونَ مَنْ دَنَا مِنْهُ فَجَاءَ رَسُولُ اللهِ (صَلَّى اللهُ عَلَيْهِ وَآلِهِ) وَهُوَ طِفْلٌ يَدْرِجُ حَتَّى جَلَسَ عَلَى فَخِذَيْهِ فَأَهْوَى بَعْضُهُمْ إِلَيْهِ لِيُنَحِّيَهُ عَنْهُ فَقَالَ لَهُ عَبْدُ الْمُطَّلِبِ دَعِ ابْنِي فَإِنَّ الْمَلَكَ قَدْ أَتَاهُ.

Ali Bin Ibrahim, from his father, from Ahmad Bin Muhammad Bin Abu Nasr, from Rifa’at,

(It has been narrated) from Abu Abdullah[asws] having said: ‘Abdul Muttalib[asws] was such that they used to furnish for him[as] in the courtyard of the Kabah. It was not furnished for anyone apart from him[asws]. And it was so that his[asws] sons would be standing by his[asws] head protecting him[asws] from the ones who approached him[asws]. So Rasool-Allah[saww] came over, and he[saww] was a child who had begun to walk, until he[saww] came to be upon his[asws] thigh. So one of them gestured towards him[saww] in order to prevent him[saww] from

him[asws], but Abdul Muttalib[asws] said to him: 'Leave my[asws] son[saww], for an Angel has come with him[saww]' (as a servant).[26]

27. مُحَمَّدُ بْنُ يَحْيَى عَنْ سَعْدِ بْنِ عَبْدِ اللهِ عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ الثَّقَفِيِّ عَنْ عَلِيِّ بْنِ الْمُعَلَّى عَنْ أَخِيهِ مُحَمَّدٍ عَنْ دُرُسْتَ بْنِ أَبِي مَنْصُورٍ عَنْ عَلِيِّ بْنِ أَبِي حَمْزَةَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللهِ (عَلَيْهِ السَّلام) قَالَ لَمَّا وُلِدَ النَّبِيُّ (صَلَّى اللهُ عَلَيْهِ وَآلِه) مَكَثَ أَيَّاماً لَيْسَ لَهُ لَبَنٌ فَأَلْقَاهُ أَبُو طَالِبٍ عَلَى ثَدْيِ نَفْسِهِ فَأَنْزَلَ اللهُ فِيهِ لَبَناً فَرَضَعَ مِنْهُ أَيَّاماً حَتَّى وَقَعَ أَبُو طَالِبٍ عَلَى حَلِيمَةَ السَّعْدِيَّةِ فَدَفَعَهُ إِلَيْهَا.

Muhammad Bin yahya, from Sa'd Bin Abdullah, from Ibrahim Bin Muhammad Al Saqafy, from Ali Bin Al Moalla, from his brother Muhammad, from Dorost Bin Abu Mansour, from Ali Bin Abu Hamza, from Abu Baseer,

(It has been narrated) from Abu Abdullah[asws] having said: 'When the (parents of) Prophet[saww] were blessed, he[saww] remained for days, there wasn't any milk for him[saww]. So Abu Talib[asws] cast him[saww] upon his[asws] own breast, and Allah[azwj] Sent down milk from it. So he[saww] breast-fed from him[asws] for days until Abu Talib[asws] came to Haleema Saeeda, so he[asws] handed him[saww] over to her'.[27]

28. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي عَبْدِ اللهِ (عَلَيْهِ السَّلام) قَالَ إِنَّ مَثَلَ أَبِي طَالِبٍ مَثَلُ أَصْحَابِ الْكَهْفِ أَسَرُّوا الايمَانَ وَأَظْهَرُوا الشِّرْكَ فَآتَاهُمُ اللهُ أَجْرَهُمْ مَرَّتَيْنِ.

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hisham Bin Salim,

(It has been narrated) from Abu Abdullah[asws] having said: 'An example of Abu Talib[asws] is a example of the Companions of the Cave (As'haab Al-Kahf). They were secretive of the Eman and they manifested the polytheism, so Allah[azwj] Gave them the Recompense twice'.[28]

29. الْحُسَيْنُ بْنُ مُحَمَّدٍ وَمُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ إِسْحَاقَ عَنْ بَكْرِ بْنِ مُحَمَّدٍ الازْدِيِّ عَنْ إِسْحَاقَ بْنِ جَعْفَرٍ عَنْ أَبِيهِ (عَلَيْهِ السَّلام) قَالَ قِيلَ لَهُ إِنَّهُمْ يَزْعُمُونَ أَنَّ أَبَا طَالِبٍ كَانَ كَافِراً فَقَالَ كَذَبُوا كَيْفَ يَكُونُ كَافِراً وَهُوَ يَقُولُ.

أَ لَمْ تَعْلَمُوا أَنَّا وَجَدْنَا مُحَمَّداً نَبِيّاً كَمُوسَى خُطَّ فِي أَوَّلِ الْكُتُبِ.

وَفِي حَدِيثٍ آخَرَ كَيْفَ يَكُونُ أَبُو طَالِبٍ كَافِراً وَهُوَ يَقُولُ.

لَقَدْ عَلِمُوا أَنَّ ابْنَنَا لا مُكَذَّبٌ لَدَيْنَا وَلا يَعْبَأُ بِقِيلِ الابَاطِلِ وَ أَبْيَضُ يُسْتَسْقَى الْغَمَامُ بِوَجْهِهِ ثِمَالُ الْيَتَامَى عِصْمَةٌ لِلارَامِلِ.

Al Husayn Bin Muhammad and Muhammad Bin Yahya, from Ahmad Bin Is'haq, from Bakr Bin Muhammad Al Azady,

(It has been narrated) from Is'haq son of Ja'far[asws], from his father[asws], said, 'It was said to him[asws], 'They (people) are claiming that Abu Talib[asws] was a

disbeliever'. So he[asws] said: 'They are lying! How can he[asws] happen to be a disbeliever and he[asws] was saying: 'Are you not knowing that we[asws] found Muhammad[saww] as a Prophet[asws] like Musa[as], written in the former Books?'.

And in another Hadeeth – 'How can Abu Talib[asws] happen to be a disbeliever and he[asws] was saying (in prose): 'They (people) have know that our[asws] son[saww] neither lies from us[asws], nor can he[saww] be faulted with the words of falsehood, and he[saww] is white, the clouds quench by his[saww] face, a protector of the orphans and chastity of the widows'.[29]

30. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ الْحَكَمِ عَنْ أَبِي عَبْدِ الله (عَلَيْهِ السَّلام) قَالَ بَيْنَا النَّبِيُّ (صَلَّى اللهُ عَلَيْهِ وَآلِه) فِي الْمَسْجِدِ الْحَرَامِ وَعَلَيْهِ ثِيَابٌ لَهُ جُدُدٌ فَأَلْقَى الْمُشْرِكُونَ عَلَيْهِ سَلَى نَاقَةٍ فَمَلَئُوا ثِيَابَهُ بِهَا فَدَخَلَهُ مِنْ ذَلِكَ مَا شَاءَ الله فَذَهَبَ إِلَى أَبِي طَالِبٍ فَقَالَ لَهُ يَا عَمِّ كَيْفَ تَرَى حَسَبِي فِيكُمْ فَقَالَ لَهُ وَمَا ذَاكَ يَا ابْنَ أَخِي فَأَخْبَرَهُ الْخَبَرَ فَدَعَا أَبُو طَالِبٍ حَمْزَةَ وَأَخَذَ السَّيْفَ وَقَالَ لِحَمْزَةَ خُذِ السَّلَى ثُمَّ تَوَجَّهَ إِلَى الْقَوْمِ وَالنَّبِيُّ مَعَهُ فَأَتَى قُرَيْشاً وَهُمْ حَوْلَ الْكَعْبَةِ فَلَمَّا رَأَوْهُ عَرَفُوا الشَّرَّ فِي وَجْهِهِ ثُمَّ قَالَ لِحَمْزَةَ أَمِرَّ السَّلى عَلَى سِبَالِهِمْ فَفَعَلَ ذَلِكَ حَتَّى أَتَى عَلَى آخِرِهِمْ ثُمَّ الْتَفَتَ أَبُو طَالِبٍ إِلَى النَّبِيِّ (صَلَّى اللهُ عَلَيْهِ وَآلِه) فَقَالَ يَا ابْنَ أَخِي هَذَا حَسَبُكَ فِينَا.

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hisham Bin Al Hakam,

(It has been narrated) from Abu Abdullah[asws] having said: 'While the Prophet[saww] was in the Sacred Masjid and upon him[saww] were new clothes, so the Polytheists threw upon him[saww] the stomach contents of a she-camel. So his[saww] clothes were stained by it. So there entered into him[saww] due to that, whatever Allah[azwj] so Desired. So he[saww] went to Abu Talib[asws] and said to him[asws]: 'O Uncle! How do you[asws] view my[asws] nobility among you all?' So he[asws] said to him[saww]: 'And what is that, O son[saww] of my[asws] brotheras?' So he[saww] informed him[asws] the news.

So Abu Talib[asws] called Hamza[asws] and grabbed the sword and said to Hamza[asws] to take the stomach contents (of a camel), then divert towards the group, and the Prophet[saww] was with him[asws]. So he[asws] came to the Qureysh, and they were around the Kabah. So when they saw him[asws], they recognised the ferocity in his[asws] face. Then he[asws] said to Hamza[asws]: 'Paste the stomach contents (of a camel) upon their faces'. So he[asws] did that until he[asws] came to their last one. Then Abu Talib[asws] turned towards the Prophet[saww], so he[asws] said: 'O son[saww] of my[asws] brother[asws]! This is your[saww] nobility among us'.[30]

31. عَلِيٌّ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي نَصْرٍ عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ الاشْعَرِيِّ عَنْ عُبَيْدِ بْنِ زُرَارَةَ عَنْ أَبِي عَبْدِ الله (عَلَيْهِ السَّلام) قَالَ لَمَّا تُوُفِّيَ أَبُو طَالِبٍ نَزَلَ جَبْرَئِيلُ عَلَى رَسُولِ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) فَقَالَ يَا مُحَمَّدُ اخْرُجْ مِنْ مَكَّةَ فَلَيْسَ لَكَ فِيهَا نَاصِرٌ وَثَارَتْ قُرَيْشٌ بِالنَّبِيِّ (صَلَّى اللهُ عَلَيْهِ وَآلِه) فَخَرَجَ هَارِباً حَتَّى جَاءَ إِلَى جَبَلٍ بِمَكَّةَ يُقَالُ لَهُ الْحَجُونُ فَصَارَ إِلَيْهِ.

Ali, from his father, from Ibn Abu Nasr, from Ibrahim Bin Muhammad Al Ashary, from Ubeyd Bin Zurara,

(It has been narrated) from Abu Abdullah[asws] having said: 'When Abu Talib[asws] passed away, Jibraeel[as] descended unto Rasool-Allah[saww] and he[as] said: 'O Muhammad[saww]! Exit from Makkah, for there isn't a helper for you[saww] therein, and the Qureysh arose against the Prophet[saww], so he[saww] went out fleeing until he[saww] came to a mountain of Makkah called Al-Hajoun, so he[saww] came to it'.[31]

32. عَلِيُّ بْنُ مُحَمَّدِ بْنِ عَبْدِ اللهِ وَمُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ عَبْدِ اللهِ رَفَعَهُ عَنْ أَبِي عَبْدِ اللهِ (عَلَيْهِ السَّلام) قَالَ إِنَّ أَبَا طَالِبٍ أَسْلَمَ بِحِسَابِ الْجُمَّلِ قَالَ بِكُلِّ لِسَانٍ.

Ali Bin Muhammad Bin Abdullah and Muhammad Bin Yahya, from Muhammad Bin Abdullah, raising it,

(It has been narrated) from Abu Abdullah[asws] having said: 'Abu Talib[asws] professed to Al-Islam by the accounting of Al-Jummal (Use of alphabetical letters in accordance to their numerical value)'. He[asws] said: 'In every language'.[32]

33. مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ وَعَبْدِ اللهِ ابْنَيْ مُحَمَّدِ بْنِ عِيسَى عَنْ أَبِيهِمَا عَنْ عَبْدِ اللهِ بْنِ الْمُغِيرَةِ عَنْ إِسْمَاعِيلَ بْنِ أَبِي زِيَادٍ عَنْ أَبِي عَبْدِ اللهِ (عَلَيْهِ السَّلام) قَالَ أَسْلَمَ أَبُو طَالِبٍ بِحِسَابِ الْجُمَّلِ وَعَقَدَ بِيَدِهِ ثَلاثاً وَسِتِّينَ.

Muhammad Bin Yahya, from Ahmad and Abdullah, two sons of Muhammad Bin Isa, from their father, from Abdullah Bin Al Mugheira, from Ismail Bin Abu Ziyad,

(It has been narrated) from Abu Abdullah[asws] having said: 'Abu Talib[asws] professed to Al-Islam by the accounting of Al-Jummal (Use of alphabetical letters in accordance to their numerical value)', and he[asws] formed 'sixty three' with his[asws] hands'.[33]

34. مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ فَضَّالٍ عَنِ الْحُسَيْنِ بْنِ عُلْوَانَ الْكَلْبِيِّ عَنْ عَلِيِّ بْنِ الْجَزَوَّرِ الْغَنَوِيِّ عَنْ أَصْبَغَ بْنِ نُبَاتَةَ الْحَنْظَلِيِّ قَالَ رَأَيْتُ أَمِيرَ الْمُؤْمِنِينَ (عَلَيْهِ السَّلام) يَوْمَ افْتَتَحَ الْبَصْرَةَ وَرَكِبَ بَغْلَةَ رَسُولِ اللهِ (صَلَّى اللهُ عَلَيْهِ وَآلِه) ثُمَّ قَالَ أَيُّهَا النَّاسُ أَ لا أُخْبِرُكُمْ بِخَيْرِ الْخَلْقِ يَوْمَ يَجْمَعُهُمُ اللهُ فَقَامَ إِلَيْهِ أَبُو أَيُّوبَ الانْصَارِيُّ فَقَالَ بَلَى يَا أَمِيرَ الْمُؤْمِنِينَ حَدِّثْنَا فَإِنَّكَ كُنْتَ تَشْهَدُ وَنَغِيبُ فَقَالَ إِنَّ خَيْرَ الْخَلْقِ يَوْمَ يَجْمَعُهُمُ اللهُ سَبْعَةٌ مِنْ وُلْدِ عَبْدِ الْمُطَّلِبِ لا يُنْكِرُ فَضْلَهُمْ إِلا كَافِرٌ وَلا يَجْحَدُ بِهِ إِلا جَاحِدٌ فَقَامَ عَمَّارُ بْنُ يَاسِرٍ رَحِمَهُ اللهُ فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ سَمِّهِمْ لَنَا لِنَعْرِفَهُمْ فَقَالَ إِنَّ خَيْرَ الْخَلْقِ يَوْمَ يَجْمَعُهُمُ اللهُ الرُّسُلُ وَإِنَّ أَفْضَلَ الرُّسُلِ مُحَمَّدٌ (صَلَّى اللهُ عَلَيْهِ وَآلِه) وَإِنَّ أَفْضَلَ كُلِّ أُمَّةٍ بَعْدَ نَبِيِّهَا وَصِيُّ نَبِيِّهَا حَتَّى يُدْرِكَهُ نَبِيٌّ أَلا وَإِنَّ أَفْضَلَ الاوْصِيَاءِ وَصِيُّ مُحَمَّدٍ عَلَيْهِ وَآلِهِ السَّلامُ أَلا وَإِنَّ أَفْضَلَ الْخَلْقِ بَعْدَ الاوْصِيَاءِ الشُّهَدَاءُ أَلا وَإِنَّ أَفْضَلَ الشُّهَدَاءِ حَمْزَةُ بْنُ عَبْدِ الْمُطَّلِبِ وَجَعْفَرُ بْنُ أَبِي طَالِبٍ لَهُ جَنَاحَانِ خَضِيبَانِ يَطِيرُ بِهِمَا فِي الْجَنَّةِ

لَمْ يُنْحَلْ أَحَدٌ مِنْ هَذِهِ الامَّةِ جَنَاحَانِ غَيْرُهُ شَيْءٌ كَرَّمَ الله بِهِ مُحَمَّداً (صَلَّى اللهُ عَلَيْهِ وَآلِه) وَشَرَّفَهُ وَالسِّبْطَانِ الْحَسَنُ وَالْحُسَيْنُ وَالْمَهْدِيُّ (عَلَيْهِم السَّلام) يَجْعَلُهُ الله مَنْ شَاءَ مِنَّا أَهْلَ الْبَيْتِ ثُمَّ تَلا هَذِهِ الايَةَ وَمَنْ يُطِعِ الله وَالرَّسُولَ فَأُولئِكَ مَعَ الَّذِينَ أَنْعَمَ الله عَلَيْهِمْ مِنَ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَداءِ وَالصَّالِحِينَ وَحَسُنَ أُولئِكَ رَفِيقاً. ذلِكَ الْفَضْلُ مِنَ الله وَكَفى بِالله عَلِيماً.

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Fazzal, from Al Hsayn Bin Ulwan Al Kalby, from Ali Bin Al Hazawwar Al Ghanawy, from Asbagh Bin Nubata Al Hanzaly who said,

'I saw Amir Al-Momineen[asws] on the day he[asws] was victorious over Al-Basra and rode the mule of Rasool-Allah[saww], then said: 'O you people! Shall I[asws] inform you with the nest of the creature on the Day Allah[azwj] would Gather them?' So Abu Ayoub Al-Alansary stood up to him[asws] and said, 'Yes, O Amir Al-Momineen[asws]! Narrate to us, for you[asws] were present and we were absent'. So he[asws] said: 'The best of the creatures on the Day Allah[azwj] would Gather them, are seven from the sons of Abdul Muttalib. None will deny their merits except for an Infidel, nor would anyone reject it except for a renegade'.

So Ammar Bin Yasir, may Allah[azwj] have Mercy on him stood up and he said, 'O Amir Al-Momineen[asws]! Name them for us in order for us to recognise them'. So he[asws] said: 'The best of the creatures on the Day Allah[azwj] would Gather them are the Rasools[saww], and that the most superior of the Rasools[as] is Muhammad[saww], and that the most superior of every community after its Prophet[saww] is the successor[as] of its Prophet[as], until he[as] comes across a (another) Prophet[as].

Indeed! And the most superior of the succesors[as] is the successor[asws] of Muhammad[saww], may the greetings be upon him[saww] and his[saww] Progeny[asws]. Indeed! And the most superior of the creatures after the succesors[as] are the martyrs. Indeed! And the most superior of the martyrs is Hamza[asws] Bin Abdul Muttalib[asws], and Ja'far[asws] Bin Abu Talib[asws]. For him[asws] are two fresh wings. He[asws] flies with these two in the Paradise. No one from this community has been Granted two wings apart from him[asws]. It is a thing which Allah[azwj] Prestige Muhammad[saww] with, and Ennobled him[saww], and the two grandsons Al-Hassan[asws] and Al-Husayn[asws], and Al-Mahdy[asws]. Allah[azwj] would Make him[asws] to be the one whomsoever Allah[azwj] so Desires from us[asws], the People[asws] of the Household'.

Then he[asws] recited this Verse [4:69] And whoever obeys Allah and the Rasool, these are with those upon whom Allah has Bestowed Favours from among the Prophets and the Truthful and the Martyrs and the Righteous, and a goodly company are they! [4:70] That is the Grace from Allah, and Sufficient is Allah as the Knower'.[34]

35 مُحَمَّدُ بْنُ الْحُسَيْنِ عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ ابْنِ فَضَّالٍ عَنْ عَلِيِّ بْنِ النُّعْمَانِ عَنْ أَبِي مَرْيَمَ الانْصَارِيِّ عَنْ ابي جعفر (عَلَيْهِ السَّلام) قَالَ قُلْتُ لَهُ كَيْفَ كَانَتِ الصَّلاةُ عَلَى النَّبِيِّ (صَلَّى اللهُ عَلَيْهِ وَآلِه) قَالَ لَمَّا غَسَّلَهُ أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلام) وَكَفَّنَهُ سَجَّاهُ ثُمَّ أَدْخَلَ عَلَيْهِ عَشَرَةً فَدَارُوا حَوْلَهُ ثُمَّ وَقَفَ أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلام) فِي وَسَطِهِمْ فَقَالَ إِنَّ الله وَمَلائِكَتَهُ يُصَلُّونَ عَلَى

النَّبِيِّ يا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيماً فَيَقُولُ الْقَوْمُ كَمَا يَقُولُ حَتَّى صَلَّى عَلَيْهِ أَهْلُ الْمَدِينَةِ وَأَهْلُ الْعَوَالِي.

Muhammad Bin Al Husayn, from Sahl Bin Ziyad, from Ibn Fazzal, from Ali Bin Al Numan, from Abu Maryam Al Ansary,

(It has been narrated) from Abu Ja'far[asws], said, 'I said to him[asws], 'How was the (funeral) Salat upon the Prophet[saww]?' When Amir Al-Momineen[asws] washed him[saww] and enshrouded him[saww], covered him[saww]. Then ten (people) came over to him[saww] and they circled around him[saww]. Then Amir Al-Momineen[asws] paused in the middle of them and he[asws] said: '[33:56] Surely Allah and His Angels are Sending Blessings upon the Prophet; O you who believe! Send blessings upon him and submit to him with a (complete) submission'. So the people were saying just as he[asws] was saying until the people of Al-Medina had prayed Salat upon him[saww], and (so did) the people of Al-Awaly'.[35]

36 مُحَمَّدُ بْنُ يَحْيَى عَنْ سَلَمَةَ بْنِ الْخَطَّابِ عَنْ عَلِيِّ بْنِ سَيْفٍ عَنْ أَبِي الْمَغْرَاءِ عَنْ عُقْبَةَ بْنِ بَشِيرٍ عَنْ ابي جعفر (عَلَيْهِ السَّلام) قَالَ قَالَ النَّبِيُّ (صَلَّى اللهُ عَلَيْهِ وَآلِه) لِعلي (عَلَيْهِ السَّلام) يَا عَلِيُّ ادْفِنِّي فِي هَذَا الْمَكَانِ وَارْفَعْ قَبْرِي مِنَ الارْضِ أَرْبَعَ أَصَابِعَ وَرُشَّ عَلَيْهِ مِنَ الْمَاءِ.

Muhammad Bin Yahya, from Salma Bin Al Khattab, from Ali Bin Sayf, from Abu Al Magra'a, from Uqba Bin Bashir,

(It has been narrated) from Abu Ja'far[asws] having said: 'The Prophet[saww] said to Ali[asws]: 'O Ali[asws]! Bury me[saww] in this place, and raise my[saww] grave from the ground by four fingers, and sprinkle upon it from the water'.[36]

37 عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادٍ عَنِ الْحَلَبِيِّ عَنْ أَبِي عَبْدِ الله (عَلَيْهِ السَّلام) قَالَ أَتَى الْعَبَّاسُ أَمِيرَ الْمُؤْمِنِينَ (عَلَيْهِ السَّلام) فَقَالَ يَا عَلِيُّ إِنَّ النَّاسَ قَدِ اجْتَمَعُوا أَنْ يَدْفِنُوا رَسُولَ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) فِي بَقِيعِ الْمُصَلَّى وَأَنْ يَؤُمَّهُمْ رَجُلٌ مِنْهُمْ فَخَرَجَ أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلام) إِلَى النَّاسِ فَقَالَ يَا أَيُّهَا النَّاسُ إِنَّ رَسُولَ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) إِمَامٌ حَيّاً وَمَيِّتاً وَقَالَ إِنِّي أُدْفَنُ فِي الْبُقْعَةِ الَّتِي أُقْبَضُ فِيهَا ثُمَّ قَالَ عَلَى الْبَابِ فَصَلَّى عَلَيْهِ ثُمَّ أَمَرَ النَّاسَ عَشَرَةً عَشَرَةً يُصَلُّونَ عَلَيْهِ ثُمَّ يَخْرُجُونَ.

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hammad, from Al Halby,

(It has been narrated) from Abu Abdullah[asws] having said: 'Al-Abbas came over to Amir Al-Momineen[asws], so he said, 'O Ali[asws]! The people are gathering that they would be burning Rasool-Allah[saww] in the spot of the Praying place, and that a man from them would be leading the (funeral) Salat. So Amir Al-Momineen[asws] came out to the people and he[asws] said: 'O you people! Rasool-Allah[saww] is an Imam[asws], be he[saww] alive or expired, and he[saww] said: 'I[saww] want to be buried in the spot in which I[saww] would pass away'.

Then he[asws] said: '(Come) at the door, so pray Salat upon him[saww]'. Then he[asws] instructed the people, ten by ten to be praying Salat upon him[saww]. Then they went out'.[37]

38. مُحَمَّدُ بْنُ يَحْيَى عَنْ سَلَمَةَ بْنِ الْخَطَّابِ عَنْ عَلِيِّ بْنِ سَيْفٍ عَنْ عَمْرِو بْنِ شِمْرٍ عَنْ جَابِرٍ عَنْ ابي جعفر (عَلَيْهِ السَّلام) قَالَ لَمَّا قُبِضَ النَّبِيُّ (صَلَّى اللهُ عَلَيْهِ وَآلِه) صَلَّتْ عَلَيْهِ الْمَلائِكَةُ وَالْمُهَاجِرُونَ وَالانْصَارُ فَوْجاً فَوْجاً قَالَ وَقَالَ أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلام) سَمِعْتُ رَسُولَ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) يَقُولُ فِي صِحَّتِهِ وَسَلامَتِهِ إِنَّمَا أُنْزِلَتْ هَذِهِ الايَةُ عَلَيَّ فِي الصَّلاةِ عَلَيَّ بَعْدَ قَبْضِ الله لِي إِنَّ الله وَمَلائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيماً.

Muhammad Bin Yahya, from Salma Bin Al Khattab, from Ali Bin Sayf, from Amro Bin Shimr, from Jabir,

(It has been narrated) from Abu Ja'far[asws] having said: 'When the Prophet[saww] passed away, there Prayed Salat upon him[saww], the Angels, and the Emigrants, and the Helpers, droves and droves'.

He[asws] said: 'And Amir Al-Momineen[asws] said: 'I[asws] heard Rasool-Allah[saww] saying during his[saww] good health and his[saww] well-being: 'But rather, this Verse was Revealed unto me[saww] regarding the Salat upon me[saww] after Allah[azwj] Captures (my[saww] soul) [33:56] Surely Allah and His Angels are Sending Blessings upon the Prophet; O you who believe! Send blessings upon him and submit to him with a (complete) submission'.[38]

39. بَعْضُ أَصْحَابِنَا رَفَعَهُ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ دَاوُدَ بْنِ كَثِيرٍ الرَّقِّيِّ قَالَ قُلْتُ لابِي عَبْدِ الله مَا مَعْنَى السَّلامِ عَلَى رَسُولِ الله فَقَالَ إِنَّ الله تَبَارَكَ وَتَعَالَى لَمَّا خَلَقَ نَبِيَّهُ وَوَصِيَّهُ وَابْنَتَهُ وَابْنَيْهِ وَجَمِيعَ الائِمَّةِ وَخَلَقَ شِيعَتَهُمْ أَخَذَ عَلَيْهِمُ الْمِيثَاقَ وَأَنْ يَصْبِرُوا وَيُصَابِرُوا وَيُرَابِطُوا وَأَنْ يَتَّقُوا الله وَوَعَدَهُمْ أَنْ يُسَلِّمَ لَهُمُ الارْضَ الْمُبَارَكَةَ وَالْحَرَمَ الامِنَ وَأَنْ يُنَزِّلَ لَهُمُ الْبَيْتَ الْمَعْمُورَ وَيُظْهِرَ لَهُمُ السَّقْفَ الْمَرْفُوعَ وَيُرِيحَهُمْ مِنْ عَدُوِّهِمْ وَالارْضِ الَّتِي يُبَدِّلُهَا الله مِنَ السَّلامِ وَيُسَلِّمُ مَا فِيهَا لَهُمْ لا شِيَةَ فِيهَا قَالَ لا خُصُومَةَ فِيهَا لِعَدُوِّهِمْ وَأَنْ يَكُونَ لَهُمْ فِيهَا مَا يُحِبُّونَ وَأَخَذَ رَسُولُ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) عَلَى جَمِيعِ الائِمَّةِ وَشِيعَتِهِمُ الْمِيثَاقَ بِذَلِكَ وَإِنَّمَا السَّلامُ عَلَيْهِ تَذْكِرَةُ نَفْسِ الْمِيثَاقِ وَتَجْدِيدٌ لَهُ عَلَى الله لَعَلَّهُ أَنْ يُعَجِّلَهُ جَلَّ وَعَزَّ وَيُعَجِّلَ السَّلامَ لَكُمْ بِجَمِيعِ مَا فِيهِ.

Some of our companions, raising it, from Muhammad Bin Sinan, from DAwood Bin Kaseer Al Raqqy who said,

'I said to Abu Abdullah[asws], 'What is the Meaning of the greetings upon Rasool-Allah[saww]?' So he[asws] said: 'Allah[azwj] Blessed and High, when He[azwj] Created His[azwj] Prophet[saww] and his[saww] successor[asws] and his[saww] daughter, and his[saww] two (grand) sons[asws], and the entirety of the Imams[asws], and Created their[asws] Shias, Took the Covenant upon them that they would be patient, and (make others to) observe patience, and that they would fear Allah[azwj].

And He[azwj] Promised them that He[azwj] would Submit the Blessed earth to them, and the 'الْحَرَمَ الْمِنَ' Just Al-Harrum, and that He[azwj] would Bring down the Oft-Frequented House (Bayt Al-Mamour) to them, and He[azwj]

would Manifest the Raised Ceiling to them, and Given them rest/respite from their enemies, and the earth Which Allah[azwj] would Change for them from the peace and safety for whatever it therein for them there being no blemish in it'.

He[asws] said: 'There will be no disputes therein of their enemies, and there would happen to be for them in it what they would be loving. And Rasool-Allah[saww] took the Covenant upon the entirety of the Imams[asws] and their[asws] Shias with that. And rather,

the greetings upon him[saww] is a reminder to the self of the Covenant and the renewal of it upon Allah[azwj], perhaps He[azwj] the Majestic and Mighty might Hasten the peace for you all with the entirety of whatever is in it'.[39]

40- ابْنُ مَحْبُوبٍ، عَنْ عَبْدِ اللهِ بْنِ سِنَانٍ: عَنْ أَبِي عَبْدِ اللهِ عليه‌السلام، قَالَ: سَمِعْتُهُ يَقُولُ: « اللهُمَّ صَلِّ عَلى مُحَمَّدٍ صَفِيِّكَ وَخَلِيلِكَ ونَجِيِّكَ، الْمُدَبِّرِ لِأَمْرِكَ ».

Ibn Mahboub, from Abdullah Bin Sinan,

(It has been narrated) from Abu Abdullah[asws], said, 'I heard him[asws] saying: 'O Allah[azwj]! Send Salawat upon Muhammad[saww], Your[azwj] elite and Your[azwj] friend, and Your[azwj] confidant, the manager of Your[azwj] affairs'.[40]

112 . بَابُ النَّهْيِ عَنِ الْإِشْرَافِ عَلى قَبْرِ النَّبِيِّ ﷺ

Chapter 112 – The Forbiddance from climbing upon the grave of the Prophet[saww]

1. عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ الْبَرْقِيِّ عَنْ جَعْفَرِ بْنِ الْمُثَنَّى الْخَطِيبِ قَالَ كُنْتُ بِالْمَدِينَةِ وَسَقْفُ الْمَسْجِدِ الَّذِي يُشْرِفُ عَلَى الْقَبْرِ قَدْ سَقَطَ وَالْفَعَلَةُ يَصْعَدُونَ وَيَنْزِلُونَ وَنَحْنُ جَمَاعَةٌ فَقُلْتُ لاصْحَابِنَا مَنْ مِنْكُمْ لَهُ مَوْعِدٌ يَدْخُلُ عَلَى أَبِي عَبْدِ الله (عَلَيْهِ السَّلام) اللَّيْلَةَ فَقَالَ مِهْرَانُ بْنُ أَبِي نَصْرٍ أَنَا وَقَالَ إِسْمَاعِيلُ بْنُ عَمَّارٍ الصَّيْرَفِيُّ أَنَا فَقُلْنَا لَهُمَا سَلاهُ لَنَا عَنِ الصُّعُودِ لِنُشْرِفَ عَلَى قَبْرِ النَّبِيِّ (صَلَّى اللهُ عَلَيْهِ وَآلِه) فَلَمَّا كَانَ مِنَ الْغَدِ لَقِيَنَاهُمَا فَاجْتَمَعْنَا جَمِيعاً فَقَالَ إِسْمَاعِيلُ قَدْ سَأَلْنَاهُ لَكُمْ عَمَّا ذَكَرْتُمْ فَقَالَ مَا أُحِبُّ لاحَدٍ مِنْهُمْ أَنْ يَعْلُوَ فَوْقَهُ وَلا آمَنُهُ أَنْ يَرَى شَيْئاً يَذْهَبُ مِنْهُ بَصَرُهُ أَوْ يَرَاهُ قَائِماً يُصَلِّي أَوْ يَرَاهُ مَعَ بَعْضِ أَزْوَاجِهِ (صَلَّى اللهُ عَلَيْهِ وَآلِه)

A number of our companions, from Ahmad Bin Muhammad Al Barqy, from Ja'far Bin Al Musna Al Khateeb who said,

'I was in Al-Medina and the ceiling of the Masjid which was upon the grave had fallen, and the workers were ascending and descending, and we were a group. So I said to our companions, 'Whom from you all to seek an appointment for him to see Abu Abdullah[asws] tonight?' So Mihran Bin Abu Nasr said, 'I do'. And Ismail Bin Ammar Al-Sayrafi said, 'I do'. So we said to them both, 'You both ask him[asws] for us about the ascending to see above the grave of the Prophet[saww]'.

So when it was the morning, we met up with them both, and all of us had gathered. So Ismail said, 'We had asked him[asws] for you all about what you had mentioned, so he[asws] said: 'I[asws] do not like it for anyone from you that he should be higher above him[saww], and there is no safety for him that he should

see something due to which his eyesight would go away, or he may see him[saww] standing praying Salat, or he might see him[saww] along with one of his[saww] wives'.[41]

113 . بَابُ مَوْلِدِ أَمِيرِ الْمُؤْمِنِينَ صَلَوَاتُ اللهِ عَلَيْهِ

Chapter 113 – The Birth of Amir Al-Momineen[asws]

1. الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ يَحْيَى الْفَارِسِيِّ عَنْ أَبِي حَنِيفَةَ مُحَمَّدِ بْنِ يَحْيَى عَنِ الْوَلِيدِ بْنِ أَبَانٍ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللهِ بْنِ مُسْكَانَ عَنْ أَبِيهِ قَالَ قَالَ أَبُو عَبْدِ اللهِ (عَلَيْهِ السَّلام) إِنَّ فَاطِمَةَ بِنْتَ أَسَدٍ جَاءَتْ إِلَى أَبِي طَالِبٍ لِتُبَشِّرَهُ بِمَوْلِدِ النَّبِيِّ (صَلَّى اللهُ عَلَيْهِ وَآلِهِ) فَقَالَ أَبُو طَالِبٍ اصْبِرِي سَبْتاً أُبَشِّرْكِ بِمِثْلِهِ إِلا النُّبُوَّةَ وَقَالَ السَّبْتُ ثَلاثُونَ سَنَةً وَكَانَ بَيْنَ رَسُولِ اللهِ (صَلَّى اللهُ عَلَيْهِ وَآلِهِ) وَأَمِيرِ الْمُؤْمِنِينَ (عَلَيْهِ السَّلام) ثَلاثُونَ سَنَةً.

Al Husayn Bin Muhammad, from Muhammad Bin yahya Al Farsy, from Abu Haneefa Muhammad Bin Yahya, from Al Waleed Bin Aban, from Muhammad Bin Abdullah Bin Muskan, from his father who said,

'Abu Abdullah[asws] said: 'Fatima[asws] Bint Asad[as] came over to Abu Talib[asws] in order to give him[asws] the glad tidings of the birth of the Prophet[saww]. So Abu Talib[asws] said: 'Be patient for a 'Sabta', I[as] shall give you[as] glad tidings similar to it, except for the Prophet-hood'.

And he[asws] said: 'The 'Sabt' is of thirty years, and between Rasool-Allah[saww] and Amir Al-Momineen[asws] was (a span of) thirty years'.[42]

2. عَلِيُّ بْنُ مُحَمَّدِ بْنِ عَبْدِ اللهِ عَنِ السَّيَّارِيِّ عَنْ مُحَمَّدِ بْنِ جُمْهُورٍ عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَبِي عَبْدِ اللهِ (عَلَيْهِ السَّلام) قَالَ إِنَّ فَاطِمَةَ بِنْتَ أَسَدٍ أُمَّ أَمِيرِ الْمُؤْمِنِينَ كَانَتْ أَوَّلَ امْرَأَةٍ هَاجَرَتْ إِلَى رَسُولِ اللهِ (صَلَّى اللهُ عَلَيْهِ وَآلِهِ) مِنْ مَكَّةَ إِلَى الْمَدِينَةِ عَلَى قَدَمَيْهَا وَكَانَتْ مِنْ أَبَرِّ النَّاسِ بِرَسُولِ اللهِ (صَلَّى اللهُ عَلَيْهِ وَآلِهِ) فَسَمِعَتْ رَسُولَ اللهِ وَهُوَ يَقُولُ إِنَّ النَّاسَ يُحْشَرُونَ يَوْمَ الْقِيَامَةِ عُرَاةً كَمَا وُلِدُوا فَقَالَتْ وَا سَوْأَتَاهْ فَقَالَ لَهَا رَسُولُ اللهِ (صَلَّى اللهُ عَلَيْهِ وَآلِهِ) فَإِنِّي أَسْأَلُ اللهَ أَنْ يَبْعَثَكِ كَاسِيَةً وَسَمِعَتْهُ يَذْكُرُ ضَغْطَةَ الْقَبْرِ فَقَالَتْ وَا ضَعْفَاهْ فَقَالَ لَهَا رَسُولُ اللهِ (صَلَّى اللهُ عَلَيْهِ وَآلِهِ) فَإِنِّي أَسْأَلُ اللهَ أَنْ يَكْفِيَكِ ذَلِكِ وَقَالَتْ لِرَسُولِ اللهِ (صَلَّى اللهُ عَلَيْهِ وَآلِهِ) يَوْماً إِنِّي أُرِيدُ أَنْ أُعْتِقَ جَارِيَتِي هَذِهِ فَقَالَ لَهَا إِنْ فَعَلْتِ أَعْتَقَ اللهُ بِكُلِّ عُضْوٍ مِنْهَا عُضْواً مِنْكِ مِنَ النَّارِ فَلَمَّا مَرِضَتْ أَوْصَتْ إِلَى رَسُولِ اللهِ (صَلَّى اللهُ عَلَيْهِ وَآلِهِ) وَأَمَرَتْ أَنْ يُعْتِقَ خَادِمَهَا وَاعْتُقِلَ لِسَانُهَا فَجَعَلَتْ تُومِي إِلَى رَسُولِ اللهِ (صَلَّى اللهُ عَلَيْهِ وَآلِهِ) إِيمَاءً فَقَبِلَ رَسُولُ اللهِ (صَلَّى اللهُ عَلَيْهِ وَآلِهِ) وَصِيَّتَهَا فَبَيْنَمَا هُوَ ذَاتَ يَوْمٍ قَاعِدٌ إِذْ أَتَاهُ أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلام) وَهُوَ يَبْكِي فَقَالَ لَهُ رَسُولُ اللهِ (صَلَّى اللهُ عَلَيْهِ وَآلِهِ) مَا يُبْكِيكَ فَقَالَ مَاتَتْ أُمِّي فَاطِمَةُ فَقَالَ رَسُولُ اللهِ وَأُمِّي وَاللهِ وَقَامَ مُسْرِعاً حَتَّى دَخَلَ فَنَظَرَ إِلَيْهَا وَبَكَى ثُمَّ أَمَرَ النِّسَاءَ أَنْ يَغْسِلْنَهَا وَقَالَ (صَلَّى اللهُ عَلَيْهِ وَآلِهِ)

إِذَا فَرَغْتُنَّ فَلا تُحْدِثْنَ شَيْئاً حَتَّى تُعْلِمْنَنِي فَلَمَّا فَرَغْنَ أَعْلَمْنَهُ بِذَلِكَ فَأَعْطَاهُنَّ أَحَدَ قَمِيصَيْهِ الَّذِي يَلِي جَسَدَهُ وَأَمَرَهُنَّ أَنْ يُكَفِّنَّهَا فِيهِ وَقَالَ لِلْمُسْلِمِينَ إِذَا رَأَيْتُمُونِي قَدْ فَعَلْتُ شَيْئاً لَمْ أَفْعَلْهُ قَبْلَ ذَلِكَ فَسَلُونِي لِمَ فَعَلْتُهُ فَلَمَّا فَرَغْنَ مِنْ غُسْلِهَا وَكَفْنِهَا دَخَلَ (صَلَّى اللهُ عَلَيْهِ وَآلِه) فَحَمَلَ جَنَازَتَهَا عَلَى عَاتِقِهِ فَلَمْ يَزَلْ تَحْتَ جَنَازَتِهَا حَتَّى أَوْرَدَهَا قَبْرَهَا ثُمَّ وَضَعَهَا وَدَخَلَ الْقَبْرَ فَاضْطَجَعَ فِيهِ ثُمَّ قَالَ فَأَخَذَهَا عَلَى يَدَيْهِ حَتَّى وَضَعَهَا فِي الْقَبْرِ ثُمَّ انْكَبَّ عَلَيْهَا طَوِيلاً يُنَاجِيهَا وَيَقُولُ لَهَا ابْنُكِ ابْنُكِ [ابْنُكِ] ثُمَّ خَرَجَ وَسَوَّى عَلَيْهَا ثُمَّ انْكَبَّ عَلَى قَبْرِهَا فَسَمِعُوهُ يَقُولُ لا إِلَهَ إِلا اللهُ اللهمَّ إِنِّي أَسْتَوْدِعُهَا إِيَّاكَ ثُمَّ انْصَرَفَ فَقَالَ لَهُ الْمُسْلِمُونَ إِنَّا رَأَيْنَاكَ فَعَلْتَ أَشْيَاءَ لَمْ تَفْعَلْهَا قَبْلَ الْيَوْمِ فَقَالَ الْيَوْمَ فَقَدْتُ بِرَّ أَبِي طَالِبٍ إِنْ كَانَتْ لَيَكُونُ عِنْدَهَا الشَّيْءُ فَتُؤْثِرُنِي بِهِ عَلَى نَفْسِهَا وَوَلَدِهَا وَإِنِّي ذَكَرْتُ الْقِيَامَةَ وَأَنَّ النَّاسَ يُحْشَرُونَ عُرَاةً فَقَالَتْ وَا سَوْأَتَاهْ فَضَمِنْتُ لَهَا أَنْ يَبْعَثَهَا اللهُ كَاسِيَةً وَذَكَرْتُ ضَغْطَةَ الْقَبْرِ فَقَالَتْ وَا ضَعْفَاهْ فَضَمِنْتُ لَهَا أَنْ يَكْفِيَهَا اللهُ ذَلِكَ فَكَفَّنْتُهَا بِقَمِيصِي وَاضْطَجَعْتُ فِي قَبْرِهَا لِذَلِكَ وَانْكَبَبْتُ عَلَيْهَا فَلَقَّنْتُهَا مَا تُسْأَلُ عَنْهُ فَإِنَّهَا سُئِلَتْ عَنْ رَبِّهَا فَقَالَتْ وَسُئِلَتْ عَنْ رَسُولِهَا فَأَجَابَتْ وَسُئِلَتْ عَنْ وَلِيِّهَا وَإِمَامِهَا فَارْتَجَّ عَلَيْهَا فَقُلْتُ ابْنُكِ ابْنُكِ [ابْنُكِ]

Ali Bin Muhammad Bin Abdullah, from Al Sayyari, from Muhammad Bin Jamhour, from some of our companions,

(It has been narrated) from Abu Abdullah[asws] having said: 'Fatima[asws] Bint Asad[as] is the mother of Amir Al-Momineen[asws]. She[asws] was the first woman to emigrate to Rasool-Allah[saww], from Makkah to Al-Medina upon her[asws] feet, and she[asws] was the most righteous of the people with Rasool-Allah[saww].

So she[as] heard Rasool-Allah[saww] and he[saww] was saying: 'The people would be Resurrected on the Day of Judgment, naked just as they were born'. So she[asws] said: 'Oh the evil of it!' So Rasool-Allah[saww] said to her: 'So I[saww] shall ask Allah[azwj] that He[azwj] should Resurrect you[asws] clothed'.

And she[asws] heard him[saww] mention the compression of the grave, so she[asws] said: 'Oh the weakness from it!' So Rasool-Allah[saww] said to her[asws]: 'So I[saww] shall ask Allah[azwj] that He[azwj] Restrain that'. And she[asws] said to Rasool-Allah[saww] one day, 'I[asws] intend to free this maid of mine'. So he[saww] said to her[asws]: 'Allah[azwj] would Free, with every body part of hers, a body part of yoursas, from the Fire'.

When she[asws] was ill, she[asws] bequeathed to Rasool-Allah[saww] and instructed that he[saww] should free her[as] servant, and her[asws] tongue seized up, so she[asws] went on gesturing to Rasool-Allah[saww] with gestures. So Rasool-Allah[saww] accepted her[asws] bequest. So while he[saww] was seated one day, when Amir Al-Momineen[asws] came over and he[asws] was weeping. So Rasool-Allah[saww] said to him[asws]: 'What makes you[asws] weep?' So he[asws] said: 'My[asws] mother[as] Fatima[asws] passed away'. So Rasool-Allah[saww] said: 'And (she[as] was) my[saww] mother (as well), by Allah[azwj!'], and he[saww] stood up quickly until he[saww] went over.

So he[saww] looked at her[asws] and wept. Then he[saww] instructed the women that they should wash her[asws] and said: 'When you are free, so do not do anything new until you let me[saww] know'. So when they were free, they let him[saww] know of that, so He[saww] gave them one of his[saww] shirts which was beneath his[saww] body, and instructed them that they should enshroud her[asws] in it, and said to the Muslims: 'When you see me[saww] to have done something I[saww] have not done before that, so ask me[as] why I[saww] have done it'.

So when they were free from washing her[as] and enshrouding heras, he[saww] came over and carried her[asws] coffin upon his[saww] shoulder. So he[saww] did not cease to be beneath her[asws] coffin until he[saww] came near her[asws] grave, and placed it and entered her[asws] grave. So he[saww] laid down in it'. Then he[asws] said: 'So he[saww] took her[asws] upon his[saww] hands until he[saww] placed her[asws] in the grave. Then he[saww] devoted upon her[asws] for a long time, whispering to her[asws], and he[saww] was saying to her: 'Your[asws] son[asws]! Your[asws] son[asws]! Your[asws] son[asws]!'.

Then he[saww] came out and evened (the soil) upon her[asws]. Then he[saww] devoted upon her[asws] grave and he[saww] was heard saying: 'There is no god Except Allah[azwj] O Allah[azwj] I[saww] hereby entrust her[asws] to You[azwj]'. Then he[saww] left. So the Muslims said, 'We saw you[saww] doing things which you[saww] did not do those before today'. So he[saww] said: 'Today I[saww] lost the righteousness of Abu Talib[asws]. If she[asws] ever happened to have anything with her[asws], so she[asws] would prefer me[saww] with it upon her[asws] own self, and her[asws] sonsas.

And I[saww] mentined the Day of Judgment that the people would be Resurrected naked, so she[asws] said: 'O the evil of it!'. So I[saww] guaranteed to her[asws] that Allah[azwj] would Resurrect her[asws] clothed. And I[saww] mentioned the compression of the grave, so she[asws] said: 'O the weakness from it!' So I[saww] guaranteed to her[asws] that Allah[azwj] would Restrain that. So I[saww] enshrouded her[asws] with my[saww] shirt, and I[saww] laid down in her[asws] grave for that and devoted upon heras, so I[saww] indoctrinated her[as] (Talqeen) what she[saww] would be question about. So she[saww] was questioned about her[asws] Lord[azwj], so she[asws] said it, and she[asws] was asked about her[asws] Rasool[saww], so she[asws] answered, and she[asws] was asked about her[asws] Gardian[asws] and her[asws] Imam[asws]. So she[asws] was shaken over it, so I[saww] said: 'Your[asws] son[asws]! Your[asws] son[asws]! Your[asws] son[asws]!'.[43]

3. بَعْضُ أَصْحَابِنَا عَمَّنْ ذَكَرَهُ عَنِ ابْنِ مَحْبُوبٍ عَنْ عُمَرَ بْنِ أَبَانٍ الْكَلْبِيِّ عَنِ الْمُفَضَّلِ بْنِ عُمَرَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللهِ (عَلَيْهِ السَّلام) يَقُولُ لَمَّا وُلِدَ رَسُولُ اللهِ (صَلَّى اللهُ عَلَيْهِ وَآلِهِ) فُتِحَ لِآمِنَةَ بَيَاضُ فَارِسَ وَقُصُورُ الشَّامِ فَجَاءَتْ فَاطِمَةُ بِنْتُ أَسَدٍ أُمُّ أَمِيرِ الْمُؤْمِنِينَ إِلَى أَبِي طَالِبٍ ضَاحِكَةً مُسْتَبْشِرَةً فَأَعْلَمَتْهُ مَا قَالَتْ آمِنَةُ فَقَالَ لَهَا أَبُو طَالِبٍ وَتَتَعَجَّبِينَ مِنْ هَذَا إِنَّكِ تَحْبَلِينَ وَتَلِدِينَ بِوَصِيِّهِ وَوَزِيرِهِ.

Some of our companions, from the one who mentioned it, from Ibn Mahboub, from Umar Bin Aban Al Kalby, from Al Mufazzal Bin Umar who said,

'I heard Abu Abdullah[asws] saying: 'When (Syeda) Aamina[as] was blessed with Rasool-Allah[saww], there were opened up (displayed) for, the white

(houses) of Persian, and palaces of Syria (as having been conquered). So (Syeda) Fatima[asws] Bint Asadas, mother[asws] of Amir Al-Momineen[asws] came over to Abu Talib[asws], smiling, giving glad tidings, and let him[asws] know what Aamina[asws] had said. So Abu Talib[asws] said to her[asws]: 'You[asws] are being astounded from this? You[asws] would be blessed with and bring up his[saww] successor[asws] and his[saww] Vizier'.[44]

4. عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنِ الْبَرْقِيِّ عَنْ أَحْمَدَ بْنِ زَيْدٍ النَّيْسَابُورِيِّ قَالَ حَدَّثَنِي عُمَرُ بْنُ إِبْرَاهِيمَ الْهَاشِمِيُّ عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَرَ عَنْ أَسِيدِ بْنِ صَفْوَانَ صَاحِبِ رَسُولِ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) قَالَ لَمَّا كَانَ الْيَوْمُ الَّذِي قُبِضَ فِيهِ أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلام) ارْتَجَّ الْمَوْضِعُ بِالْبُكَاءِ وَدَهِشَ النَّاسُ كَيَوْمَ قُبِضَ النَّبِيُّ (صَلَّى اللهُ عَلَيْهِ وَآلِه) وَجَاءَ رَجُلٌ بَاكِياً وَهُوَ مُسْرِعٌ مُسْتَرْجِعٌ وَهُوَ يَقُولُ الْيَوْمَ انْقَطَعَتْ خِلافَةُ النُّبُوَّةِ حَتَّى وَقَفَ عَلَى بَابِ الْبَيْتِ الَّذِي فِيهِ أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلام) فَقَالَ رَحِمَكَ الله يَا أَبَا الْحَسَنِ كُنْتَ أَوَّلَ الْقَوْمِ إِسْلاماً وَأَخْلَصَهُمْ إِيمَاناً وَأَشَدَّهُمْ يَقِيناً وَأَخْوَفَهُمْ لله وَأَعْظَمَهُمْ عَنَاءً وَأَحْوَطَهُمْ عَلَى رَسُولِ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) وَآمَنَهُمْ عَلَى أَصْحَابِهِ وَأَفْضَلَهُمْ مَنَاقِبَ وَأَكْرَمَهُمْ سَوَابِقَ وَأَرْفَعَهُمْ دَرَجَةً وَأَقْرَبَهُمْ مِنْ رَسُولِ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) وَأَشْبَهَهُمْ بِهِ هَدْياً وَخَلْقاً وَسَمْتاً وَفِعْلاً وَأَشْرَفَهُمْ مَنْزِلَةً وَأَكْرَمَهُمْ عَلَيْهِ فَجَزَاكَ الله عَنِ الاسْلامِ وَعَنْ رَسُولِهِ وَعَنِ الْمُسْلِمِينَ خَيْراً قَوِيتَ حِينَ ضَعُفَ أَصْحَابُهُ وَبَرَزْتَ حِينَ اسْتَكَانُوا وَنَهَضْتَ حِينَ وَهَنُوا وَلَزِمْتَ مِنْهَاجَ رَسُولِ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) إِذْ هَمَّ أَصْحَابُهُ وَكُنْتَ خَلِيفَتَهُ حَقّاً لَمْ تُنَازَعْ وَلَمْ تَضْرَعْ بِرَغْمِ الْمُنَافِقِينَ وَغَيْظِ الْكَافِرِينَ وَكُرْهِ الْحَاسِدِينَ وَصِغَرِ الْفَاسِقِينَ فَقُمْتَ بِالامْرِ حِينَ فَشِلُوا وَنَطَقْتَ حِينَ تَتَعْتَعُوا وَمَضَيْتَ بِنُورِ الله إِذْ وَقَفُوا فَاتَّبَعُوكَ فَهُدُوا وَكُنْتَ أَخْفَضَهُمْ صَوْتاً وَأَعْلاهُمْ قُنُوتاً وَأَقَلَّهُمْ كَلاماً وَأَصْوَبَهُمْ نُطْقاً وَأَكْبَرَهُمْ رَأْياً وَأَشْجَعَهُمْ قَلْباً وَأَشَدَّهُمْ يَقِيناً وَأَحْسَنَهُمْ عَمَلاً وَأَعْرَفَهُمْ بِالامُورِ كُنْتَ وَالله يَعْسُوباً لِلدِّينِ أَوَّلاً وَآخِراً الاوَّلَ حِينَ تَفَرَّقَ النَّاسُ وَالاخِرَ حِينَ فَشِلُوا كُنْتَ لِلْمُؤْمِنِينَ أَباً رَحِيماً إِذْ صَارُوا عَلَيْكَ عِيَالاً فَحَمَلْتَ أَثْقَالَ مَا عَنْهُ ضَعُفُوا وَحَفِظْتَ مَا أَضَاعُوا وَرَعَيْتَ مَا أَهْمَلُوا وَشَمَّرْتَ إِذَا اجْتَمَعُوا وَعَلَوْتَ إِذْ هَلِعُوا وَصَبَرْتَ إِذْ أَسْرَعُوا وَأَدْرَكْتَ أَوْتَارَ مَا طَلَبُوا وَنَالُوا بِكَ مَا لَمْ يَحْتَسِبُوا كُنْتَ عَلَى الْكَافِرِينَ عَذَاباً صَبّاً وَغَيْباً وَلِلْمُؤْمِنِينَ عَمَداً وَحِصْناً فَطِرْتَ وَالله بِنَعْمَائِهَا وَفُزْتَ بِحِبَائِهَا وَأَحْرَزْتَ سَوَابِغَهَا وَذَهَبْتَ بِفَضَائِلِهَا لَمْ تُفْلَلْ حُجَّتُكَ وَلَمْ يَزِغْ قَلْبُكَ وَلَمْ تَضْعُفْ بَصِيرَتُكَ وَلَمْ تَجْبُنْ نَفْسُكَ وَلَمْ تَخِرَّ كُنْتَ كَالْجَبَلِ لا تُحَرِّكُهُ الْعَوَاصِفُ وَكُنْتَ كَمَا قَالَ (عَلَيْهِ السَّلام) آمَنَ النَّاسِ فِي صُحْبَتِكَ وَذَاتِ يَدِكَ وَكُنْتَ كَمَا قَالَ (عَلَيْهِ السَّلام) ضَعِيفاً فِي بَدَنِكَ قَوِيّاً فِي أَمْرِ الله مُتَوَاضِعاً فِي نَفْسِكَ عَظِيماً عِنْدَ الله كَبِيراً فِي الارْضِ جَلِيلاً عِنْدَ الْمُؤْمِنِينَ لَمْ يَكُنْ لاحَدٍ فِيكَ مَهْمَزٌ وَلا لِقَائِلٍ فِيكَ مَغْمَزٌ [وَلا لاحَدٍ فِيكَ مَطْمَعٌ] وَلا لاحَدٍ عِنْدَكَ هَوَادَةٌ الضَّعِيفُ الذَّلِيلُ عِنْدَكَ قَوِيٌّ عَزِيزٌ حَتَّى تَأْخُذَ

لَهُ بِحَقِّهِ وَالْقَوِيُّ الْعَزِيزُ عِنْدَكَ ضَعِيفٌ ذَلِيلٌ حَتَّى تَأْخُذَ مِنْهُ الْحَقَّ وَالْقَرِيبُ وَالْبَعِيدُ عِنْدَكَ فِي ذَلِكَ سَوَاءٌ شَأْنُكَ الْحَقُّ وَالصِّدْقُ وَالرِّفْقُ وَقَوْلُكَ حُكْمٌ وَحَتْمٌ وَأَمْرُكَ حِلْمٌ وَحَزْمٌ وَرَأْيُكَ عِلْمٌ وَعَزْمٌ فِيمَا فَعَلْتَ وَقَدْ نَهَجَ السَّبِيلَ وَسَهُلَ الْعَسِيرُ وَأُطْفِئَتِ النِّيرَانُ وَاعْتَدَلَ بِكَ الدِّينُ وَقَوِيَ بِكَ الاسْلامُ فَظَهَرَ أَمْرُ الله وَلَوْ كَرِهَ الْكَافِرُونَ وَثَبَتَ بِكَ الاسْلامُ وَالْمُؤْمِنُونَ وَسَبَقْتَ سَبْقاً بَعِيداً وَأَتْعَبْتَ مَنْ بَعْدَكَ تَعَباً شَدِيداً فَجَلَلْتَ عَنِ الْبُكَاءِ وَعَظُمَتْ رَزِيَّتُكَ فِي السَّمَاءِ وَهَدَّتْ مُصِيبَتُكَ الانَامَ فَإِنَّا لله وَإِنَّا إِلَيْهِ رَاجِعُونَ رَضِينَا عَنِ الله قَضَاهُ وَسَلَّمْنَا لله أَمْرَهُ فَوَ الله لَنْ يُصَابَ الْمُسْلِمُونَ بِمِثْلِكَ أَبَداً كُنْتَ لِلْمُؤْمِنِينَ كَهْفاً وَحِصْناً وَقُنَّةً رَاسِياً وَعَلَى الْكَافِرِينَ غِلْظَةً وَغَيْظاً فَأَلْحَقَكَ الله بِنَبِيِّهِ وَلا أَحْرَمَنَا أَجْرَكَ وَلا أَضَلَّنَا بَعْدَكَ وَسَكَتَ الْقَوْمُ حَتَّى انْقَضَى كَلامُهُ وَبَكَى وَبَكَى أَصْحَابُ رَسُولِ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) ثُمَّ طَلَبُوهُ فَلَمْ يُصَادِفُوهُ.

A number of our companions, from Ahmad Bin Muhammad Bin Isa, from Al Barqy, from Ahmad Bin Zayd Al Neyshapouri who said, 'Umar Bin Ibrahim Al Hashimy narrated to me, from Abdul Malik Bin Umar,

(It has been narrated) from Aseyd Bin Safwan, a companion of Rasool-Allah[saww] who said, 'When it was the day in which Amir Al-Momineen[asws] passed away, the place/world/earth vibrated with the crying and the people were staggered like on the day the Prophet[saww] passed away; and a man came over crying, returning quickly, and he was saying, 'Today the Caliphate of the Prophet-hood has been cut off', until he paused at the door of the house in which was Amir Al-Momineen[asws].

So he said, 'May Allah[azwj] have Mercy on you[asws], O Amir Al-Momineen[asws]! You[asws] were the first of the people of Al-Islam and the most sincere of them in Eman, and the most intense of them in conviction, and the most fearful of them of Allah[azwj,] and of the greatest hardship of them, and the most protective of them upon Rasool-Allah[saww], and the most trustworthy of them upon his[saww] companions, and the most superior of them in virtues, and the most prestigious of them in precedence, and the loftiest of them in levels, and the closest of them from Rasool-Allah[saww], and the most resembling of them with him[as] in (providing) Guidance, and morals, and attributes, and deeds, and the noblest of them in status, and the most prestigious to him[saww].

So may Allah[azwj] Recompense you[asws] good on behalf of Al-Islam, and on behalf of His[azwj] Rasool[saww], and on behalf of the Muslims. You[asws] strengthened them when his[saww] companions were weak, and you[asws] went for duels when they were humbled, and you[asws] rose up when they were languishing, and you[asws] necessitated the manifesto of Rasool-Allah[saww] when his[saww] companions were distressed, and you[asws] were his[saww] true Caliph. You[asws] did not dispute and were not humbled by the opposition of the hypocrites, and the anger of the Infidels, and the abhorrence of the envying ones, and the lowliness of the transgressors.

So you[asws] stood with the matter where they failed, and you[asws] spoke where they were dumbfounded, and you[asws] went (ahead) with the Light of Allah[azwj] where they paused. So had they followed you, they would have been Guided. And you[asws] were the lowest of them in voices, and the highest of

them in devoutness, and the least of them in speeches, and the most correct of them in speaking, and the greatest of them in ideas, and the bravest of them of heart, and the most intense of them in conviction, and the most excellent of them in deeds, and the most understanding of them with the affairs.

By Allah[azwj!] You[asws] were the Leading figure (Yasoob) of the Religion, being the first and the last. The first, where the people scattered, and the last where they failed. For the Momineen you[asws] were a merciful father where they came to be dependent upon you[asws]. So you[asws] carried what they were weak from, and you[asws] preserved what they wasted, and you were a shepherd upon what they ignored, and you[asws] tightened (economized) when they amassed, and you[asws] rose high when they got lower, and you[asws] were patient when they were hasty, and you[asws] achieved the cords of what they were (still) seeking, and they attained with you[asws] what they were not even reckoning.

You[asws] were a Punishment, a calamity and a disaster upon the disbelievers; and for the Momineen a pillar and a fortress. So, by Allah[azwj,] you[asws] flew by its Bounties and succeeded with its awards, and you[asws] attained its accomplishments, and you[asws] went with its merits. Your[asws] argument was not blunted and your[asws] heart did not waver, and your[asws] insight did not weaken, and your[asws] self did not fear, and you[asws] did not fall. You[asws] were like a mountain which the storms could not move.

And you[asws] were just as he[saww] (Rasool-Allah[saww]) said: 'The people are safe in your[asws] company and that which is in your[asws] hands'. And you[asws] were just as he[saww] said: 'Weak in your[asws] body, strong in the Command of Allah[azwj,] modest within yourself[asws], magnificent in the Presence of Allah[azwj,] great in the earth, majestic in the presence of the Momineen. There did not happen to be any faulting for anyone regarding you, nor any criticism for a speaker regarding you[asws], nor any corruption for anyone regarding you[asws], nor was there a leniency for anyone with you[asws].

The weak and the humiliated was strong and honourable in your[asws] presence until you[asws] seized for him his right; and the strong (and) the honourable was weak and humiliated in your[asws] presence until you[asws] seized the right from him, and the near ones and the distant ones were equal in your[asws] presence with regards to that. Your[asws] dealings were the right, and (based on) the truthfulness, and the kindness, and your[asws] words were decisive judgments, and your[asws] orders were forbearing and determined, and your[asws] view were knowledgeable and resolute in whatever you[asws] did.

And the Way has been programmed, and the difficulties have been eased, and the two fires have been extinguished, and the Religion has been straightened by you[asws],

and Al-Islam has been strengthened by you[asws]. So the Command of Allah[azwj] appeared even though the disbelievers disliked it, and Al-Islam was affirmed by you[asws] and (so were) the Momineen, and you[asws] preceded with a far precedence, and exhausted the ones after you[asws] with an intense exhaustion.

You[asws] are gravely missed by the weeping, and how great is your[asws] issue in the skies, and your[asws] calamity has threatened the people (with chaos), [2:156] Surely we are for Allah and to Him we are returning. We are pleased from Allah[azwj] of His[azwj] Ordainment, and we submit to Allah[azwj] to His[azwj]

Command, for the Muslims will never come across the like of you[asws], ever! You[asws] were a cave for the Momineen and a fortress, and a mountain top, and upon the disbelievers a ruggedness and a fury. So, may Allah[azwj] Join you[asws] with His[azwj] Prophet[saww] and not Deprive us from your[asws] Recompense, nor let us to stray after you[asws]'.

And the people were silent until his speech terminated, and he wept, and the companions of Rasool-Allah[saww] wept. Then they sought him, but they could not come across him'.[45]

5. عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ صَفْوَانَ الْجَمَّالِ قَالَ كُنْتُ أَنَا وَعَامِرٌ وَعَبْدُ اللهِ بْنُ جُذَاعَةَ الازْدِيُّ عِنْدَ أَبِي عَبْدِ اللهِ (عَلَيْهِ السَّلام) قَالَ فَقَالَ لَهُ عَامِرٌ جُعِلْتُ فِدَاكَ إِنَّ النَّاسَ يَزْعُمُونَ أَنَّ أَمِيرَ الْمُؤْمِنِينَ (عَلَيْهِ السَّلام) دُفِنَ بِالرَّحْبَةِ قَالَ لا قَالَ فَأَيْنَ دُفِنَ قَالَ إِنَّهُ لَمَّا مَاتَ احْتَمَلَهُ الْحَسَنُ (عَلَيْهِ السَّلام) فَأَتَى بِهِ ظَهْرَ الْكُوفَةِ قَرِيباً مِنَ النَّجَفِ يَسْرَةً عَنِ الْغَرِيِّ يَمْنَةً عَنِ الْحِيرَةِ فَدَفَنَهُ بَيْنَ رَكَوَاتٍ بِيضٍ قَالَ فَلَمَّا كَانَ بَعْدُ ذَهَبْتُ إِلَى الْمَوْضِعِ فَتَوَهَّمْتُ مَوْضِعاً مِنْهُ ثُمَّ أَتَيْتُهُ فَأَخْبَرْتُهُ فَقَالَ لِي أَصَبْتَ رَحِمَكَ اللهُ ثَلاثَ مَرَّاتٍ.

A number of our companions, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Safwan Al Jammal who said,

'I, and Aamir, and Abdullah Bin Juza'at Al-Azdy were in the presence of Abu Abdullah[asws]. So Aamir said to him[asws], 'May I be sacrificed for you[asws]! The people are alleging that Amir Al-Momineen[asws] is buried at Al-Rahba'. He[asws] said: 'No'. He said, 'So where is he[asws] buried?' He[asws] said: 'When he[asws] passed away, Al-Hassan[asws] carried him[asws] and came with him[asws] to behind Al-Kufa, near from Al-Najaf, left of Al-Ghary, right of Al-Hira. So he[asws] buried him[asws] between the two white dunes'.

He (the narrator) said, 'So when it was afterwards, I went to the place. So I suspected a place from it. Then I went over to him[asws] and informed him[asws], so he[asws] said: 'You hit it. May Allah[azwj] have Mercy on you' – thrice'.[46]

6. أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنْ عَبْدِ اللهِ بْنِ سِنَانٍ قَالَ أَتَانِي عُمَرُ بْنُ يَزِيدَ فَقَالَ لِي ارْكَبْ فَرَكِبْتُ مَعَهُ فَمَضَيْنَا حَتَّى أَتَيْنَا مَنْزِلَ حَفْصٍ الْكُنَاسِيِّ فَاسْتَخْرَجْتُهُ فَرَكِبَ مَعَنَا ثُمَّ مَضَيْنَا حَتَّى أَتَيْنَا الْغَرِيَّ فَانْتَهَيْنَا إِلَى قَبْرٍ فَقَالَ انْزِلُوا هَذَا قَبْرُ أَمِيرِ الْمُؤْمِنِينَ (عَلَيْهِ السَّلام) فَقُلْنَا مِنْ أَيْنَ عَلِمْتَ فَقَالَ أَتَيْتُهُ مَعَ أَبِي عَبْدِ اللهِ (عَلَيْهِ السَّلام) حَيْثُ كَانَ بِالْحِيرَةِ غَيْرَ مَرَّةٍ وَخَبَّرَنِي أَنَّهُ قَبْرُهُ.

Ahmad Bin Muhammad, from Ibn Abu Umeyr, from Al Qasim Bin Muhammad, from Abdullah Bin Sinan who said,

'Umar Bin Yazeed came over to me and said to me, 'Ride'. So I rode with him, and we went until we came to the house of Hafs Al-Kunasy, So we got him out, and he rode with us. Then we went until we came over to Al-Ghary, so we ended up to a grave. So he said, 'Descend! This is the grave of Amir Al-Momineen[asws]'. So we said, 'From where did you know that?' So he said, 'I came to it along with Abu Abdullah[asws] when he[asws] was at Al-Hira, more than once, and he[asws] informed me that it is his[asws] grave'.[47]

7. مُحَمَّدُ بْنُ يَحْيَى عَنْ سَلَمَةَ بْنِ الْخَطَّابِ عَنْ عَبْدِ الله بْنِ مُحَمَّدٍ عَنْ عَبْدِ الله بْنِ الْقَاسِمِ عَنْ عِيسَى شَلَقَانَ قَالَ سَمِعْتُ أَبَا عَبْدِ الله (عَلَيْهِ السَّلام) يَقُولُ إِنَّ أَمِيرَ الْمُؤْمِنِينَ (عَلَيْهِ السَّلام) لَهُ خُئُولَةٌ فِي بَنِي مَخْزُومٍ وَإِنَّ شَابّاً مِنْهُمْ أَتَاهُ فَقَالَ يَا خَالِي إِنَّ أَخِي مَاتَ وَقَدْ حَزِنْتُ عَلَيْهِ حُزْناً شَدِيداً قَالَ فَقَالَ لَهُ تَشْتَهِي أَنْ تَرَاهُ قَالَ بَلَى قَالَ فَأَرِنِي قَبْرَهُ قَالَ فَخَرَجَ وَمَعَهُ بُرْدَةُ رَسُولِ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) مُتَّزِراً بِهَا فَلَمَّا انْتَهَى إِلَى الْقَبْرِ تَلَمْلَمَتْ شَفَتَاهُ ثُمَّ رَكَضَهُ بِرِجْلِهِ فَخَرَجَ مِنْ قَبْرِهِ وَهُوَ يَقُولُ بِلِسَانِ الْفُرْسِ فَقَالَ أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلام) أَ لَمْ تَمُتْ وَأَنْتَ رَجُلٌ مِنَ الْعَرَبِ قَالَ بَلَى وَلَكِنَّا مِتْنَا عَلَى سُنَّةِ فُلانٍ وَفُلانٍ فَانْقَلَبَتْ أَلْسِنَتُنَا.

Muhammad Bin Yahya, from Salma Bin Al Khattab, from Abdullah Bin Muhammad, from Abdullah Bin Al Qasim, from Isa Shalqan who said,

'I heard Abu Abdullah[asws] saying: 'Amir Al-Momineen[asws] had a maternal uncle for him[asws] among the Clan of Makhzoum, and a youth from them came over to him[asws]. So he said, 'O my maternal uncle! My brother died and I am in grief over him with intense grief'. So he[asws] said: 'Do you crave to see him?' He said, 'Yes'. He[asws] said: 'So show me[asws] his grave'.

He[asws] said: 'So he[asws] went out and with him[asws] was a cloak of Rasool-Allah[saww] being girded with it. So when he[asws] ended up to the grave, he[asws] moved his[asws] lips, then kicked it with his[asws] left. So he came out from his grave and he was saying (something) in the Persian language. So Amir Al-Momineen[asws] said: 'Did you not die and you were a man from the Arabs?' He said, 'Yes, but we died upon the Sunnah of so and so, and so and so, so our language changed'.[48]

8. مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ وَعَلِيُّ بْنُ مُحَمَّدٍ عَنْ سَهْلِ بْنِ زِيَادٍ جَمِيعاً عَنِ ابْنِ مَحْبُوبٍ عَنْ أَبِي حَمْزَةَ عَنْ ابي جعفر (عَلَيْهِ السَّلام) قَالَ لَمَّا قُبِضَ أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلام) قَامَ الْحَسَنُ بن علي (عَلَيْهِما السَّلام) فِي مَسْجِدِ الْكُوفَةِ فَحَمِدَ الله وَأَثْنَى عَلَيْهِ وَصَلَّى عَلَى النَّبِيِّ (صَلَّى اللهُ عَلَيْهِ وَآلِه) ثُمَّ قَالَ أَيُّهَا النَّاسُ إِنَّهُ قَدْ قُبِضَ فِي هَذِهِ اللَّيْلَةِ رَجُلٌ مَا سَبَقَهُ الاوَّلُونَ وَلا يُدْرِكُهُ الاخِرُونَ إِنَّهُ كَانَ لَصَاحِبَ رَايَةِ رَسُولِ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) عَنْ يَمِينِهِ جَبْرَئِيلُ وَعَنْ يَسَارِهِ مِيكَائِيلُ لا يَنْثَنِي حَتَّى يَفْتَحَ الله لَهُ وَالله مَا تَرَكَ بَيْضَاءَ وَلا حَمْرَاءَ إِلا سَبْعَمِائَةِ دِرْهَمٍ فَضَلَتْ عَنْ عَطَائِهِ أَرَادَ أَنْ يَشْتَرِيَ بِهَا خَادِماً لاهْلِهِ وَالله لَقَدْ قُبِضَ فِي اللَّيْلَةِ الَّتِي فِيهَا قُبِضَ وَصِيُّ مُوسَى يُوشَعُ بْنُ نُونٍ وَاللَّيْلَةِ الَّتِي عُرِجَ فِيهَا بِعِيسَى ابْنِ مَرْيَمَ وَاللَّيْلَةِ الَّتِي نُزِّلَ فِيهَا الْقُرْآنُ.

Muhammad Bin Yahya, from Ahmad Bin Muhammad and Ali Bin Muhammad, from Sahl Bin Ziyad, altogether from Ibn Mahboub, from Abu Hamza,

(It has been narrated) from Abu Ja'far[asws] having said: 'When Amir Al-Momineen[asws] passed away, Al-Hassan[asws] Bin Ali[asws] stood up in Masjid Al-Kufa. So he[asws] Praised Allah[azwj] and Extolled upon Him[azwj], and send Salawat upon the Prophet[saww], then said: O you people! He[asws] has passed away during this night, a man (the likes of whom) has not preceded among the former ones

nor will he be among the later ones. He[asws] was the bearer of the flag of Rasool-Allah[saww]. Upon his[asws] right was Jibraeel[as], and on his[asws] left was Mikaeelas. He[asws] was not deterred until Allah[azwj] Granted victory to him[asws].

By Allah[azwj!] He[asws] neither left behind a white nor a red, except for seven hundred Dirhams, being an excess from his[asws] gifts. He[asws] intended to buy a servant with it for his[asws] family. By Allah[azwj!] He[asws] has passed away during the night in which the successor[as] of Musa[as] Yoshua Bin Noun[as] passed away, and the night in which Isa Bin Maryam[as] was ascended with, and the night in which the Quran was Send down'.[49]

9. عَلِيُّ بْنُ مُحَمَّدٍ رَفَعَهُ قَالَ قَالَ أَبُو عَبْدِ الله (عَلَيْهِ السَّلام) لَمَّا غُسِلَ أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلام) نُودُوا مِنْ جَانِبِ الْبَيْتِ إِنْ أَخَذْتُمْ مُقَدَّمَ السَّرِيرِ كُفِيتُمْ مُؤَخَّرَهُ وَإِنْ أَخَذْتُمْ مُؤَخَّرَهُ كُفِيتُمْ مُقَدَّمَهُ.

Ali Bin Muhammad, raising it, said,

'Abu Abdullah[asws] said: 'When Amir Al-Momineen[asws] was washed (for funeral), there was a call from the side of the room: 'If you were to grab the front of the coffin, I shall suffice for its back, and if you were to grab its back, I shall suffice for its front'.[50]

10. عَبْدُ الله بْنُ جَعْفَرٍ وَسَعْدُ بْنُ عَبْدِ الله جَمِيعاً عَنْ إِبْرَاهِيمَ بْنِ مَهْزِيَارَ عَنْ أَخِيهِ عَلِيِّ بْنِ مَهْزِيَارَ عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ حَبِيبٍ السِّجِسْتَانِيِّ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ (عَلَيْهِ السَّلام) يَقُولُ وُلِدَتْ فَاطِمَةُ بِنْتُ مُحَمَّدٍ (صَلَّى اللهُ عَلَيْهِ وَآلِه) بَعْدَ مَبْعَثِ رَسُولِ الله بِخَمْسِ سِنِينَ وَتُوُفِّيَتْ وَلَهَا ثَمَانَ عَشْرَةَ سَنَةً وَخَمْسَةٌ وَسَبْعُونَ يَوْماً.

Abdullah Bin Ja'far and Sa'd Bin Abdullah, altogether from Ibrahim Bin Mahziyar, from his father Ali Bin Mahziyar, from Al Hassan Bin Mahboub, from Hisham Bin Salim, from Habeeb Al Sijistany who said,

'I heard Abu Ja'far[asws] saying: 'Rasool-Allah[saww] was blessed with daughter (Syeda) Fatima[asws] after the Message of Rasool-Allah[saww] by five years, and she[asws] passed away, and for her were eighteen years and seventy five days'.[51]

11. سَعْدُ بْنُ عَبْدِ الله عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنِ الْحَسَنِ بْنِ عَلِيِّ بْنِ فَضَّالٍ عَنْ عَبْدِ الله بُكَيْرٍ عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَبِي عَبْدِ الله (عَلَيْهِ السَّلام) أَنَّهُ سَمِعَهُ يَقُولُ لَمَّا قُبِضَ أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلام) أَخْرَجَهُ الْحَسَنُ وَالْحُسَيْنُ وَرَجُلانِ آخَرَانِ حَتَّى إِذَا خَرَجُوا مِنَ الْكُوفَةِ تَرَكُوهَا عَنْ أَيْمَانِهِمْ ثُمَّ أَخَذُوا فِي الْجَبَّانَةِ حَتَّى مَرُّوا بِهِ إِلَى الْغَرِيِّ فَدَفَنُوهُ وَسَوَّوْا قَبْرَهُ فَانْصَرَفُوا.

Sa'd Bin Abdullah, from Ahmad Bin Muhammad Bin Isa, from Al Hassan Bin Ali Bin Fazzal, from Abdullah Bukeyr, from some of our companions,

(It has been narrated) from Abu Abdullah[asws] that he heard him[asws] saying: 'When Amir Al-Momineen[asws] passed away, Al-Hassan[asws] and Al-Husayn[asws] and two other men brought him[asws] out until when they came out from Al-Kufa. They left it (Al-Kufa) upon their right, then they took (the way) of Al-Jabban until they passed with him[asws] to Al-Ghary, so they buried him[asws], and evened out his[asws] grave, and they left'.[52]

114 . بَابُ مَوْلِدِ الزَّهْرَاءِ فَاطِمَةَ عليها السلام

Chaper 114 – The Birth of Al-Zahra Fatima[asws]

1. مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مَحْبُوبٍ عَنِ ابْنِ رِئَابٍ عَنْ أَبِي عُبَيْدَةَ عَنْ أَبِي عَبْدِ الله (عَلَيْهِ السَّلام) قَالَ إِنَّ فَاطِمَةَ (عليها السلام) مَكَثَتْ بَعْدَ رَسُولِ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) خَمْسَةً وَسَبْعِينَ يَوْماً وَكَانَ دَخَلَهَا حُزْنٌ شَدِيدٌ عَلَى أَبِيهَا وَكَانَ يَأْتِيهَا جَبْرَئِيلُ (عَلَيْهِ السَّلام) فَيُحْسِنُ عَزَاءَهَا عَلَى أَبِيهَا وَيُطَيِّبُ نَفْسَهَا وَيُخْبِرُهَا عَنْ أَبِيهَا وَمَكَانِهِ وَيُخْبِرُهَا بِمَا يَكُونُ بَعْدَهَا فِي ذُرِّيَّتِهَا وَكَانَ علي (عَلَيْهِ السَّلام) يَكْتُبُ ذَلِكَ.

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Mahboub, from Ibn Raib, from Abu Ubeyda,

(It has been narrated) from Abu Abdullah[asws] having said: '(Syeda) Fatima[asws] remained after Rasool-Allah[saww] for seventy five days, and intense grief entered into her[asws] upon her[asws] father[saww], and Jibraeel[as] used to come to her[asws] and would excellently console her[asws] upon her[asws] father[saww], and that would make her[asws] better and he[as] would inform her[asws] about her[asws] father[saww], and his[saww] place, and he[as] would inform her[asws] with what would be happening after her[asws] among her[asws] children, and Ali[asws] would write that down'.[53]

2. مُحَمَّدُ بْنُ يَحْيَى عَنِ الْعَمْرَكِيِّ بْنِ عَلِيٍّ عَنْ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ أَبِي الْحَسَنِ (عَلَيْهِ السَّلام) قَالَ إِنَّ فَاطِمَةَ (عليها السلام) صِدِّيقَةٌ شَهِيدَةٌ وَإِنَّ بَنَاتِ الانْبِيَاءِ لا يَطْمَثْنَ.

Muhammad Bin Yahya, from Al Amraky Bin Ali,

(It has been narrated) from Ali son of Ja'far[asws], from his brother[asws] Abu Al-Hassan[asws] having said: '(Syeda) Fatima[asws] was truthful, a martyr, and that the daughters of the Prophets[as] do not menstruate'.[54]

3. أَحْمَدُ بْنُ مِهْرَانَ رَحِمَهُ الله رَفَعَهُ وَأَحْمَدُ بْنُ إِدْرِيسَ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ الشَّيْبَانِيِّ قَالَ حَدَّثَنِي الْقَاسِمُ بْنُ مُحَمَّدٍ الرَّازِيُّ قَالَ حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ الْهُرْمُزَانِيُّ عَنْ أَبِي عَبْدِ الله الْحُسَيْنِ بن علي (عَلَيْهِما السَّلام) قَالَ لَمَّا قُبِضَتْ فَاطِمَةُ (عليها السلام) دَفَنَهَا أَمِيرُ الْمُؤْمِنِينَ سِرّاً وَعَفَا عَلَى مَوْضِعِ قَبْرِهَا ثُمَّ قَامَ فَحَوَّلَ وَجْهَهُ إِلَى قَبْرِ رَسُولِ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) فَقَالَ السَّلامُ عَلَيْكَ يَا رَسُولَ الله عَنِّي وَالسَّلامُ عَلَيْكَ عَنِ ابْنَتِكَ وَزَائِرَتِكَ وَالْبَائِتَةِ فِي الثَّرَى بِبُقْعَتِكَ وَالْمُخْتَارِ الله لَهَا سُرْعَةَ اللِّحَاقِ بِكَ قَلَّ يَا رَسُولَ الله عَنْ صَفِيَّتِكَ صَبْرِي وَعَفَا عَنْ سَيِّدَةِ نِسَاءِ الْعَالَمِينَ تَجَلُّدِي إِلا أَنَّ لِي فِي التَّأَسِّي بِسُنَّتِكَ فِي فُرْقَتِكَ مَوْضِعَ تَعَزٍّ فَلَقَدْ وَسَّدْتُكَ فِي مَلْحُودَةِ قَبْرِكَ وَفَاضَتْ نَفْسُكَ بَيْنَ نَحْرِي وَصَدْرِي بَلَى وَفِي كِتَابِ الله لِي أَنْعَمُ الْقَبُولِ إِنَّا لله وَإِنَّا إِلَيْهِ رَاجِعُونَ قَدِ اسْتُرْجِعَتِ الْوَدِيعَةُ وَأُخِذَتِ الرَّهِينَةُ وَأُخْلِسَتِ الزَّهْرَاءُ فَمَا أَقْبَحَ الْخَضْرَاءَ وَالْغَبْرَاءَ يَا رَسُولَ الله أَمَّا حُزْنِي فَسَرْمَدٌ وَأَمَّا لَيْلِي فَمُسَهَّدٌ وَهَمٌّ لا يَبْرَحُ مِنْ قَلْبِي أَوْ يَخْتَارَ الله لِي دَارَكَ الَّتِي أَنْتَ فِيهَا مُقِيمٌ كَمَدٌ مُقَيِّحٌ وَهَمٌّ مُهَيِّجٌ سَرْعَانَ مَا فَرَّقَ بَيْنَنَا وَإِلَى الله أَشْكُو وَسَتُنْبِئُكَ ابْنَتُكَ بِتَظَافُرِ أُمَّتِكَ

عَلَى هَضْمِهَا فَأَحْفِهَا السُّؤَالَ وَاسْتَخْبِرْهَا الْحَالَ فَكَمْ مِنْ غَلِيلٍ مُعْتَلِجٍ بِصَدْرِهَا لَمْ تَجِدْ إِلَى بَثِّهِ سَبِيلاً وَسَتَقُولُ وَيَحْكُمُ اللهُ وَهُوَ خَيْرُ الْحَاكِمِينَ سَلامَ مُوَدِّعٍ لا قَالٍ وَلا سَئِمٍ فَإِنْ أَنْصَرِفْ فَلا عَنْ مَلالَةٍ وَإِنْ أُقِمْ فَلا عَنْ سُوءِ ظَنٍّ بِمَا وَعَدَ اللهُ الصَّابِرِينَ وَاهَ وَاهاً وَالصَّبْرُ أَيْمَنُ وَأَجْمَلُ وَلَوْ لا غَلَبَةُ الْمُسْتَوْلِينَ لَجَعَلْتُ الْمُقَامَ وَاللُّبْثَ لِزَاماً مَعْكُوفاً وَلاعْوَلْتُ إِعْوَالَ الثَّكْلَى عَلَى جَلِيلِ الرَّزِيَّةِ فَبِعَيْنِ اللهِ تُدْفَنُ ابْنَتُكَ سِرّاً وَتُهْضَمُ حَقَّهَا وَتُمْنَعُ إِرْثَهَا وَلَمْ يَتَبَاعَدِ الْعَهْدُ وَلَمْ يَخْلَقْ مِنْكَ الذِّكْرُ وَإِلَى اللهِ يَا رَسُولَ اللهِ الْمُشْتَكَى وَفِيكَ يَا رَسُولَ اللهِ أَحْسَنُ الْعَزَاءِ صَلَّى اللهُ عَلَيْكَ وَعَلَيْهَا السَّلامُ وَالرِّضْوَانُ.

Ahmad Bin Mihran, raising it, and Ahmad Bin Idrees, from Muhammad Bin Abdul Jabbar Al Shaybani who said, ‘Al Qasim Bin Muhammad Al Razy narrated to me saying, ‘Ali Bin Muhammad Al Hurmuzani narrated to us,

(It has been narrated) from Abu Abdullah Al-Husayn[asws] Bin Ali[asws] having said: ‘When (Syeda) Fatima[asws] passed away, Amir Al-Momineen[asws] buried her[asws] secretly, and effaced upon the place of her[asws] grave. Then he[asws] stood and turned his[asws] face towards the grave of Rasool-Allah[saww] and he[asws] said: ‘The greetings be upon you[saww], O Rasool-Allah[saww] from me[asws] and the greetings be upon you[saww] from your[saww] daughter[asws], and she[asws] would be visiting you[saww] and spending the night in the soil in your[saww] spot, and Allah[azwj] Chose for her[asws] a quick meeting with you[saww].

Little is my[asws] patience from losing you[saww] and excuse my[asws] tolerance from (losing) the chief-tess of the women of the worlds, except that for me[asws] is the solace with your[saww] Sunnah during your[saww] separation in place of condolence. So I[asws] had placed your[saww] pillow in the chasm of your[saww] grave, and your[saww] soul left between my[asws] throat and my[asws] chest. Yes, and in the Book of Allah[azwj,] there is for me[asws] the best of the acceptances [2:156] Surely we are for Allah and to Him we are returning.

I[asws] have returned the deposit and taken the pledge, and the blossom (Al-Zahra[asws]) is no more. So how ugly is the greenery and the dust, O Rasool-Allah[saww]! As for my[asws] grief, so it is perpetual, and as for my[asws] night, so it is sleepless, and the worries do not come out from my[asws] heart, unless Allah[azwj] Chooses for me[asws] your[saww] dwelling which you[saww] are staying in.

I[asws] am heartsicken, sorrowful, anxious, upset. How quick was the separation between us[asws]. And to Allah[azwj] I[asws] complain, and your[saww] daughter[asws] will be informing you[saww] of the concerted efforts of your[saww] community upon devouring her[asws]. So as her[asws], you[saww] will come to know of the state. So how many were her[asws] sorrows grabbing her[asws] chest, she[asws] could not find a way to expressing them, and she[asws] was saying: ‘And Allah[azwj] will Judge, and He[azwj] is the best of the judges’.

Greetings of farewell is not what I[asws] say, nor out of weariness. So, if I[asws] leave, it would not be from disappointment, and if I[asws] stay it would not be from pessimism with what Allah[azwj] Promised the patient ones. Alas! And the patience is more fruitful and more beautiful, and were it not for the predominance of the mischievous ones, I[asws] would have made the place and the

remaining (here) to be unambiguous and wailed the wailing of the bereaved mother upon the calamity of the child.

So in the Sight of Allah[azwj,] your[saww] daughter is buried secretly, and her[asws] rights have been devoured, and her[asws] inheritance prevented, and the covenant is not distance and your[saww] memories are still fresh; and to Allah[azwj,] O Rasool-Allah[saww], is the complaint, and regarding you[saww], O Rasool-Allah[saww] is the best of the condolences. May Allah[azwj] Send Salawat upon you[saww] and upon her[asws], the peace and the (Divine) Pleasure'.[55]

4. عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ أَبِي نَصْرٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ سَالِمٍ عَنِ الْمُفَضَّلِ عَنْ أَبِي عَبْدِ اللهِ (عَلَيْهِ السَّلام) قَالَ قُلْتُ لابِي عَبْدِ اللهِ (عَلَيْهِ السَّلام) مَنْ غَسَلَ فَاطِمَةَ قَالَ ذَاكَ أَمِيرُ الْمُؤْمِنِينَ وَكَأَنِّي اسْتَعْظَمْتُ ذَلِكَ مِنْ قَوْلِهِ فَقَالَ كَأَنَّكَ ضِقْتَ بِمَا أَخْبَرْتُكَ بِهِ قَالَ فَقُلْتُ قَدْ كَانَ ذَاكَ جُعِلْتُ فِدَاكَ قَالَ فَقَالَ لا تَضِيقَنَّ فَإِنَّهَا صِدِّيقَةٌ وَلَمْ يَكُنْ يَغْسِلُهَا إِلا صِدِّيقٌ أَ مَا عَلِمْتَ أَنَّ مَرْيَمَ لَمْ يَغْسِلْهَا إِلا عِيسَى.

A number of our companions, from Ahmad Bin Muhammad Bin Isa, from Ahmad Bin Muhammad Bin Abu Nasr, from Abdul Rahman Bin Salim, from Al Mufazzal,

(It has been narrated) from Abu Abdullah[asws], (the narrator says) 'I said to Abu Abdullah[asws], 'Who Washed (Syeda) Fatima[asws] (for funeral)?' He[asws] said: 'That was Amir Al-Momineen[asws]', and it was as if I took that as grievous from his[asws] words. So he[asws] said: 'It is as if you[asws] are constricted with what I[asws] informed you with'. So I said, 'It has been that, may I be sacrificed for you[asws]!' So he[asws] said: 'Do not be constricted, for she[asws] is a Truthful and none could have happened to have washed her[asws] except for a Truthful. Do you not know that Maryam[as], no one washed her[as] (for funeral) except for Isa[as]?'.[56]

5. مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ صَالِحِ بْنِ عُقْبَةَ عَنْ عَبْدِ اللهِ بْنِ مُحَمَّدٍ الْجُعْفِيِّ عَنْ أَبِي جَعْفَرٍ وَأَبِي عَبْدِ اللهِ (عَلَيْهِ السَّلام) قَالا إِنَّ فَاطِمَةَ (عليها السلام) لَمَّا أَنْ كَانَ مِنْ أَمْرِهِمْ مَا كَانَ أَخَذَتْ بِتَلابِيبِ عُمَرَ فَجَذَبَتْهُ إِلَيْهَا ثُمَّ قَالَتْ أَمَا وَاللهِ يَا ابْنَ الْخَطَّابِ لَوْ لا أَنِّي أَكْرَهُ أَنْ يُصِيبَ الْبَلاءُ مَنْ لا ذَنْبَ لَهُ لَعَلِمْتَ أَنِّي سَأُقْسِمُ عَلَى اللهِ ثُمَّ أَجِدُهُ سَرِيعَ الاجَابَةِ.

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Muhammad Bin Ismail, from Salih Bin Uqba, from Abdullah Bin Muhammad Al Ju'fy,

(It has been narrated) from Abu Ja'far[asws] and Abu Abdullah[asws] both having said: '(Syeda) Fatima[asws], when it was from their affair what was (Abu Bakr and Umar's burning down her[asws] door etc.), she[asws] grabbed the collar of Umar and pulled him, then she[asws] said: 'But, by Allah[azwj,] O son of Khattab! Had it not been for my[asws] dislike of the affliction hitting the ones who has not sin for him, you would have known that I[asws] would have sworn upon Allah[azwj] (for a curse to befall), then a quick Response would have been found'.[57]

6. وَبِهَذَا الاسْنَادِ عَنْ صَالِحِ بْنِ عُقْبَةَ عَنْ يَزِيدَ بْنِ عَبْدِ الْمَلِكِ عَنْ ابي جعفر (عَلَيْهِ السَّلام) قَالَ لَمَّا وُلِدَتْ فَاطِمَةُ (عليها السلام) أَوْحَى الله إِلَى مَلَكٍ فَأَنْطَقَ بِهِ لِسَانَ مُحَمَّدٍ (صَلَّى اللهُ عَلَيْهِ وَآلِه) فَسَمَّاهَا فَاطِمَةَ ثُمَّ قَالَ إِنِّي فَطَمْتُكِ بِالْعِلْمِ وَفَطَمْتُكِ مِنَ الطَّمْثِ ثُمَّ قَالَ أَبُو جَعْفَرٍ (عَلَيْهِ السَّلام) وَالله لَقَدْ فَطَمَهَا الله بِالْعِلْمِ وَعَنِ الطَّمْثِ فِي الْمِيثَاقِ.

And by this chain, from Salih Bin Uqba, from Yazeed Bin Abdul Malik,

(It has been narrated) from Abu Ja'far[asws] having said: 'When (Rasool-Allah) was Blessed with (Syeda) Fatima[asws], Allah[azwj] Revealed to an Angel, so he spoke with in the tongue (tone) of Muhammad[saww]: 'So name her[asws] as ' فَـاطِمَـةَ ' Fatima[asws]'. Then said: 'I[azwj] have Liberated the knowledge for you[asws] and Freed you[asws] from any impurity'.

Then Abu Ja'far[asws] said: 'And Allah[azwj] had Liberated the knowledge for her[asws] and Freed you[asws] from any impurity'.[58]

7. وَبِهَذَا الاسْنَادِ عَنْ صَالِحِ بْنِ عُقْبَةَ عَنْ عَمْرِو بْنِ شِمْرٍ عَنْ جَابِرٍ عَنْ ابي جعفر (عَلَيْهِ السَّلام) قَالَ قَالَ النَّبِيُّ (صَلَّى اللهُ عَلَيْهِ وَآلِه) لِفَاطِمَةَ (عليها السلام) يَا فَاطِمَةُ قُومِي فَأَخْرِجِي تِلْكَ الصَّحْفَةَ فَقَامَتْ فَأَخْرَجَتْ صَحْفَةً فِيهَا ثَرِيدٌ وَعُرَاقٌ يَفُورُ فَأَكَلَ النَّبِيُّ (صَلَّى اللهُ عَلَيْهِ وَآلِه) وَعَلِيٌّ وَفَاطِمَةُ وَالْحَسَنُ وَالْحُسَيْنُ ثَلاثَةَ عَشَرَ يَوْماً ثُمَّ إِنَّ أُمَّ أَيْمَنَ رَأَتِ الْحُسَيْنَ مَعَهُ شَيْءٌ فَقَالَتْ لَهُ مِنْ أَيْنَ لَكَ هَذَا قَالَ إِنَّا لَنَأْكُلُهُ مُنْذُ أَيَّامٍ فَأَتَتْ أُمُّ أَيْمَنَ فَاطِمَةَ فَقَالَتْ يَا فَاطِمَةُ إِذَا كَانَ عِنْدَ أُمِّ أَيْمَنَ شَيْءٌ فَإِنَّمَا هُوَ لِفَاطِمَةَ وَوُلْدِهَا وَإِذَا كَانَ عِنْدَ فَاطِمَةَ شَيْءٌ فَلَيْسَ لامِّ أَيْمَنَ مِنْهُ شَيْءٌ فَأَخْرَجَتْ لَهَا مِنْهُ فَأَكَلَتْ مِنْهُ أُمُّ أَيْمَنَ وَنَفِدَتِ الصَّحْفَةُ فَقَالَ لَهَا النَّبِيُّ (صَلَّى اللهُ عَلَيْهِ وَآلِه) أَمَا لَوْ لا أَنَّكِ أَطْعَمْتِهَا لاكَلْتِ مِنْهَا أَنْتِ وَذُرِّيَّتُكِ إِلَى أَنْ تَقُومَ السَّاعَةُ ثُمَّ قَالَ أَبُو جَعْفَرٍ (عَلَيْهِ السَّلام) وَالصَّحْفَةُ عِنْدَنَا يَخْرُجُ بِهَا قَائِمُنَا (عجل الله تعالى فرجه الشريف) فِي زَمَانِهِ.

And by this chain, from Salih Bin Uqba, from Amro Bin Shimr, from Jabir,

(It has been narrated) from Abu Ja'far[asws] having said: 'The Prophet[saww] said to (Syeda) Fatima[asws]: 'O Fatima[asws]! Arise and bring out that tray to me[saww]'. So she[asws] arose and brought out a tray which contained porridge and some steamed meat. So the Prophet[saww], and Ali[asws], and (Syed) Fatima[asws], and Al-Hassan[asws] and Al-Husayn[asws] ate (from it) for thirteen days.

Then Umm Aymanas saw Al-Husayn[asws] having something with him[asws], so she[as] said to him[asws]: 'From where did this come for you[asws]?' He[asws] said: 'We[asws] have been eating it for days'. So Umm Ayman[as] came over to (Syeda) Fatima[asws] and she[as] said: 'O Fatima[asws]! Whenever there is something for Umm Aymanas, so rather it would be for (Syeda) Fatima[asws] and her[asws] children, and when there was something with (Syeda) Fatima[asws], so there isn't anything from it for Umm Aymanas?'

So she[asws] brought out for heras, from it, and Umm Ayman[as] ate from it and the tray ran out. So the Prophet[saww] said to her[asws]: 'But, had you[asws] not fed heras, there would have eaten from it, yourself[asws] and your[asws] offspring, until the Establishment of the Hour'.

Then Abu Ja'far[asws] said: 'And the tray is with us[asws]. Our[asws] Qaim[asws] would come out with it during his[asws] era'.[59]

8. الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ عَلِيِّ بْنِ جَعْفَرٍ قَالَ سَمِعْتُ أَبَا الْحَسَنِ (عَلَيْهِ السَّلام) يَقُولُ بَيْنَا رَسُولُ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) جَالِسٌ إِذْ دَخَلَ عَلَيْهِ مَلَكٌ لَهُ أَرْبَعَةٌ وَعِشْرُونَ وَجْهاً فَقَالَ لَهُ رَسُولُ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) حَبِيبِي جَبْرَئِيلُ لَمْ أَرَكَ فِي مِثْلِ هَذِهِ الصُّورَةِ قَالَ الْمَلَكُ لَسْتُ بِجَبْرَئِيلَ يَا مُحَمَّدُ بَعَثَنِي الله عَزَّ وَجَلَّ أَنْ أُزَوِّجَ النُّورَ مِنَ النُّورِ قَالَ مَنْ مِمَّنْ قَالَ فَاطِمَةَ مِنْ عَلِيٍّ قَالَ فَلَمَّا وَلَّى الْمَلَكُ إِذَا بَيْنَ كَتِفَيْهِ مُحَمَّدٌ رَسُولُ الله عَلِيٌّ وَصِيُّهُ فَقَالَ رَسُولُ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) مُنْذُ كَمْ كُتِبَ هَذَا بَيْنَ كَتِفَيْكَ فَقَالَ مِنْ قَبْلِ أَنْ يَخْلُقَ الله آدَمَ بِاثْنَيْنِ وَعِشْرِينَ أَلْفَ عَامٍ.

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Ahmad Bin Muhammad Bin Ali,

(It has been narrated) from Ali son of Ja'far[asws] having said: 'I heard Abu Al-Hassan[asws] saying: 'While Rasool-Allah[saww] was seated, an Angel came over who had twenty four faces for him So he said to Rasool-Allahsaw: O Muhammad[saww]! Allah[azwj] Mighty and Majestic Sent me to pair up ' أَنْ أُزَوِّجَ ا نُّورَ مِنَ ا نُّورِ ' the Light with the Light. He[saww] said: 'Who with who?' He said: (Syeda) 'Fatima[asws] to Ali[asws]'.

He[asws] said: 'So when the Angel turned around, where was (written) between his shoulders: 'Muhammad[saww] is Rasool[saww] of Allah[azwj] and Ali[asws] is his[saww] successor[asws]'. So Rasool-Allah[saww] said: 'Since how many (years) has this been written between your shoulders?' So he said: 'From before Allah[azwj] Created Adam[as] by twenty two thousand years'.[60]

9. عَلِيُّ بْنُ مُحَمَّدٍ وَغَيْرُهُ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ أَبِي نَصْرٍ قَالَ سَأَلْتُ الرِّضَا (عَلَيْهِ السَّلام) عَنْ قَبْرِ فَاطِمَةَ (عليها السلام) فَقَالَ دُفِنَتْ فِي بَيْتِهَا فَلَمَّا زَادَتْ بَنُو أُمَيَّةَ فِي الْمَسْجِدِ صَارَتْ فِي الْمَسْجِدِ.

Ali Bin Muhammad and somone else, from Sahl Bin Ziyad, from Ahmad Bin Muhammad Bin Abu Nasr who said,

'I asked Al-Reza[asws] about the grave of (Syeda) Fatima[asws]'. So he[asws] said: 'She[asws] is buried in her[asws] house. So when the Clan of Umayya increased in the (boundaries) of the Masjid, she[asws] came to be in the Masjid'.[61]

10. عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْوَشَّاءِ عَنِ الْخَيْبَرِيِّ عَنْ يُونُسَ بْنِ ظَبْيَانَ عَنْ أَبِي عَبْدِ الله (عَلَيْهِ السَّلام) قَالَ سَمِعْتُهُ يَقُولُ لَوْ لا أَنَّ الله تَبَارَكَ وَتَعَالَى خَلَقَ أَمِيرَ الْمُؤْمِنِينَ (عَلَيْهِ السَّلام) لِفَاطِمَةَ مَا كَانَ لَهَا كُفْوٌ عَلَى ظَهْرِ الارْضِ مِنْ آدَمَ وَمَنْ دُونَهُ.

A number of our companions, from Ahmad Bin Muhammad, from Al Washha, from Al Khaybari, from Yunus Bin Zabyan,

(It has been narrated) from Abu Abdullah[asws], said, 'I heard him[asws] saying: 'Had Allah[azwj] Blessed and High not Created Amir Al-Momineen[asws] for

(Syeda) Fatima[asws], there would not have been a match for her[asws] on the surface of the earth, from Adam[as] and the ones after him[as]' (until the Day of Judgement).[62]

115 . بَابُ مَوْلِدِ الْحَسَنِ بْنِ عَلِيٍّ صَلَوَاتُ اللهِ عَلَيْهِمَا

Chapter 115 – The Birth of Al-Hassan[asws] Bin Ali[asws], may the Salawat of Allah[azwj] be upon them[asws]

1. مُحَمَّدُ بْنُ يَحْيَى عَنِ الْحُسَيْنِ بْنِ إِسْحَاقَ عَنْ عَلِيِّ بْنِ مَهْزِيَارَ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ النَّضْرِ بْنِ سُوَيْدٍ عَنْ عَبْدِ اللهِ بْنِ سِنَانٍ عَمَّنْ سَمِعَ أَبَا جَعْفَرٍ (عَلَيْهِ السَّلام) يَقُولُ لَمَّا حَضَرَتِ الْحَسَنَ (عَلَيْهِ السَّلام) الْوَفَاةُ بَكَى فَقِيلَ لَهُ يَا ابْنَ رَسُولِ اللهِ تَبْكِي وَمَكَانُكَ مِنْ رَسُولِ اللهِ (صَلَّى اللهُ عَلَيْهِ وَآلِه) الَّذِي أَنْتَ بِهِ وَقَدْ قَالَ فِيكَ مَا قَالَ وَقَدْ حَجَجْتَ عِشْرِينَ حَجَّةً مَاشِياً وَقَدْ قَاسَمْتَ مَالَكَ ثَلاثَ مَرَّاتٍ حَتَّى النَّعْلَ بِالنَّعْلِ فَقَالَ إِنَّمَا أَبْكِي لِخَصْلَتَيْنِ لِهَوْلِ الْمُطَّلَعِ وَفِرَاقِ الاحِبَّةِ.

Muhammad Bin Yahya, from Al Husayn Bin Is'haq, from Ali Bin Mahziyar, from Al Husayn Bin Saeed, from Al Nazar Bin Suweyd, from Abdullah Bin Sinan,

(It has been narrated) from the one who heard Abu Ja'far[asws] saying: 'When the death presented itself to Al-Hassan[asws], he[asws] wept. So it was said to him[asws], 'O son[asws] of Rasool-Allah[saww]! You[asws] are weeping and your[asws] status from Rasool-Allah[saww] which you[asws] are with, and he[saww] has said regarding you[asws] what he[saww] said, and you[asws] have performed Hajj twenty Pilgrimages walking, and you[asws] have distributed your[asws] wealth three times, step by step'. So he[asws] said: 'But rather, I[asws] weep for two reasons – for the fear of Hereafter (for my[asws] Shias) and the separation from the loved ones'.[63]

2. سَعْدُ بْنُ عَبْدِ اللهِ وَعَبْدُ اللهِ بْنُ جَعْفَرٍ عَنْ إِبْرَاهِيمَ بْنِ مَهْزِيَارَ عَنْ أَخِيهِ عَلِيِّ بْنِ مَهْزِيَارَ عَنِ الْحَسَنِ بْنِ سَعِيدٍ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنِ ابْنِ مُسْكَانَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللهِ (عَلَيْهِ السَّلام) قَالَ قُبِضَ الْحَسَنُ بن علي (عَلَيْهِما السَّلام) وَهُوَ ابْنُ سَبْعٍ وَأَرْبَعِينَ سَنَةً فِي عَامِ خَمْسِينَ عَاشَ بَعْدَ رَسُولِ اللهِ (صَلَّى اللهُ عَلَيْهِ وَآلِه) أَرْبَعِينَ سَنَةً.

Sa'd Bin Abdullah and Abdullah Bin Ja'far, from Ibrahim Bin Mahziyar, from his brother Ali Bin Mahziyar, from Al Hassan Bin Saeed, from Muhammad Bin Sinan, from Ibn Muskan, from Abu Baseer,

(It has been narrated) from Abu Abdullah[asws] having said: 'Al-Hassan[asws] Bin Ali[asws] passed away and he[asws] was forty-seven years old, in the year fifty. He[asws] lived after Rasool-Allah[saww] for forty years'.[64]

3. عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ النُّعْمَانِ عَنْ سَيْفِ بْنِ عَمِيرَةَ عَنْ أَبِي بَكْرٍ الْحَضْرَمِيِّ قَالَ إِنَّ جَعْدَةَ بِنْتَ أَشْعَثَ بْنِ قَيْسٍ الْكِنْدِيِّ سَمَّتِ الْحَسَنَ بْنَ عَلِيٍّ وَسَمَّتْ مَوْلاةً لَهُ فَأَمَّا مَوْلاتُهُ فَقَاءَتِ السَّمَّ وَأَمَّا الْحَسَنُ فَاسْتَمْسَكَ فِي بَطْنِهِ ثُمَّ انْتَفَطَ بِهِ فَمَاتَ.

A number of our companions, from Ahmad Bin Muhammad, from Ali Bin Al Numan, from Sayf Bin Ameyra, from Abu Bakr Al Hazramy who said,

'Jo'da Bin Ash'as Bin Qays Al-Kindy poisoned Al-Hassan[asws] Bin Ali[asws] and poisoned a female slave of his[asws]. So, as for the female slave, she vomited the poison, and as for Al-Hassan[asws], so it stayed in his[asws] stomach, which caused swelling that killed him[asws]'.[65]

4. مُحَمَّدُ بْنُ يَحْيَى وَأَحْمَدُ بْنُ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ عَنِ الْقَاسِمِ النَّهْدِيِّ عَنْ إِسْمَاعِيلَ بْنِ مِهْرَانَ عَنِ الْكُنَاسِيِّ عَنْ أَبِي عَبْدِ الله (عَلَيْهِ السَّلام) قَالَ خَرَجَ الْحَسَنُ بن علي (عَلَيْهما السَّلام) فِي بَعْضِ عُمَرِهِ وَمَعَهُ رَجُلٌ مِنْ وُلْدِ الزُّبَيْرِ كَانَ يَقُولُ بِإِمَامَتِهِ فَنَزَلُوا فِي مَنْهَلٍ مِنْ تِلْكَ الْمَنَاهِلِ تَحْتَ نَخْلٍ يَابِسٍ قَدْ يَبِسَ مِنَ الْعَطَشِ فَفُرِشَ لِلْحَسَنِ (عَلَيْهِ السَّلام) تَحْتَ نَخْلَةٍ وَفُرِشَ لِلزُّبَيْرِيِّ بِحِذَاهُ تَحْتَ نَخْلَةٍ أُخْرَى قَالَ فَقَالَ الزُّبَيْرِيُّ وَرَفَعَ رَأْسَهُ لَوْ كَانَ فِي هَذَا النَّخْلِ رُطَبٌ لاَكَلْنَا مِنْهُ فَقَالَ لَهُ الْحَسَنُ وَإِنَّكَ لَتَشْتَهِي الرُّطَبَ فَقَالَ الزُّبَيْرِيُّ نَعَمْ قَالَ فَرَفَعَ يَدَهُ إِلَى السَّمَاءِ فَدَعَا بِكَلاَمٍ لَمْ أَفْهَمْهُ فَاخْضَرَّتِ النَّخْلَةُ ثُمَّ صَارَتْ إِلَى حَالِهَا فَأَوْرَقَتْ وَحَمَلَتْ رُطَباً فَقَالَ الْجَمَّالُ الَّذِي اكْتَرَوْا مِنْهُ سِحْرٌ وَاللهِ قَالَ فَقَالَ الْحَسَنُ (عَلَيْهِ السَّلام) وَيْلَكَ لَيْسَ بِسِحْرٍ وَلَكِنْ دَعْوَةُ ابْنِ نَبِيٍّ مُسْتَجَابَةٌ قَالَ فَصَعِدُوا إِلَى النَّخْلَةِ فَصَرَمُوا مَا كَانَ فِيهِ فَكَفَاهُمْ.

Muhammad Bin Yahya and Ahmad Bin Muhammad, from Muhammad Bin Al Hassan, from al Qasim Al Nahdy, from Ismail Bin Mihran, from Al Kunasy,

(It has been narrated) from Abu Abdullah[asws] having said: Once 'Al-Hassan[asws] Bin Ali[asws] went outside (the town) with him[asws] was a man from the sons of Al-Zubeyr who was saying (believing) in his[asws] Imamate. So they encamped in an oasis from those oasis beneath a dry palm tree which had dried from the drought.

So it was furnished (carpeted) for Al-Hassan[asws] beneath the palm tree, and its was furnished for Al-Zubeyri by the side beneath another palm tree. So Al-Zubeyri said, and raised his head, 'If only there were dates in this palm tree, we could have eaten from it'. So Al-Hassan[asws] said to him: 'And you are desiring the dates?' So Al-Zubeyri said, 'Yes'.

He (Abu Abdullah[asws] said): 'So he[asws] raised his[asws] hands towards the sky and supplicated with a speech which he did not understand, and the palm tree turned green. Then it came to be to its state whereby it sprouted leaves and bore fruit. So the cameleer whom they had hired camels from, said, 'Sorcery, by Allah[azwj]!' So Al-Hassan[asws] said: 'Woe be unto you! It isn't sorcery. But, a supplication of the son[asws] of a Prophet[azwj] that is Answered'. So, they climbed up the palm tree and they picked whatever was in it, and it sufficed them'.[66]

5. أَحْمَدُ بْنُ مُحَمَّدٍ وَمُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحَسَنِ عَنْ يَعْقُوبَ بْنِ يَزِيدَ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ رِجَالِهِ عَنْ أَبِي عَبْدِ الله (عَلَيْهِ السَّلام) قَالَ إِنَّ الْحَسَنَ (عَلَيْهِ السَّلام) قَالَ إِنَّ لله مَدِينَتَيْنِ إِحْدَاهُمَا بِالْمَشْرِقِ وَالاخْرَى بِالْمَغْرِبِ عَلَيْهِمَا سُورٌ مِنْ حَدِيدٍ وَعَلَى كُلِّ وَاحِدٍ مِنْهُمَا

أَلْفُ أَلْفِ مِصْرَاعٍ وَفِيهَا سَبْعُونَ أَلْفَ أَلْفِ لُغَةٍ يَتَكَلَّمُ كُلُّ لُغَةٍ بِخِلافِ لُغَةِ صَاحِبِهَا وَأَنَا أَعْرِفُ جَمِيعَ اللُّغَاتِ وَمَا فِيهِمَا وَمَا بَيْنَهُمَا وَمَا عَلَيْهِمَا حُجَّةٌ غَيْرِي وَغَيْرُ الْحُسَيْنِ أَخِي.

Ahmad Bin Muhammad and Muhammad Bin yahya, from Muhammad Bin Al Hassan, from Yaqoub Bin Yazeed, from Ibn Abu Umeyr, from his men,

(It has been narrated) from Abu Abdullah[asws] having said: 'Al-Hassan[asws] said: 'For Allah[azwj] there are two cities, one of them in the east and the other one in the west. Upon those there are walls of iron, and upon each one of these there are a thousand (upon) thousand (million) shutters, and therein seventy thousand (upon) thousand (million) languages are spoken, every language being different from its counterpart, and I[asws] understand the entirety of the languages, and whatever there is in them,

and what is between them, and there is no Divine Authority upon these two apart from me[asws] and Al-Husayn[asws] my[asws] brother[asws]'.[67]

6. الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ عَلِيِّ بْنِ النُّعْمَانِ عَنْ صَنْدَلٍ عَنْ أَبِي أُسَامَةَ عَنْ أَبِي عَبْدِ الله (عَلَيْهِ السَّلام) قَالَ خَرَجَ الْحَسَنُ بن علي (عَلَيْهِما السَّلام) إِلَى مَكَّةَ سَنَةً مَاشِياً فَوَرِمَتْ قَدَمَاهُ فَقَالَ لَهُ بَعْضُ مَوَالِيهِ لَوْ رَكِبْتَ لَسَكَنَ عَنْكَ هَذَا الْوَرَمُ فَقَالَ كَلا إِذَا أَتَيْنَا هَذَا الْمَنْزِلَ فَإِنَّهُ يَسْتَقْبِلُكَ أَسْوَدُ وَمَعَهُ دُهْنٌ فَاشْتَرِ مِنْهُ وَلا تُمَاكِسْهُ فَقَالَ لَهُ مَوْلاهُ بِأَبِي أَنْتَ وَأُمِّي مَا قَدِمْنَا مَنْزِلاً فِيهِ أَحَدٌ يَبِيعُ هَذَا الدَّوَاءَ فَقَالَ لَهُ بَلَى إِنَّهُ أَمَامَكَ دُونَ الْمَنْزِلِ فَسَارَا مِيلاً فَإِذَا هُوَ بِالاسْوَدِ فَقَالَ الْحَسَنُ (عَلَيْهِ السَّلام) لِمَوْلاهُ دُونَكَ الرَّجُلَ فَخُذْ مِنْهُ الدُّهْنَ وَأَعْطِهِ الثَّمَنَ فَقَالَ الاسْوَدُ يَا غُلامُ لِمَنْ أَرَدْتَ هَذَا الدُّهْنَ فَقَالَ لِلْحَسَنِ بْنِ عَلِيٍّ فَقَالَ انْطَلِقْ بِي إِلَيْهِ فَانْطَلَقَ فَأَدْخَلَهُ إِلَيْهِ فَقَالَ لَهُ بِأَبِي أَنْتَ وَأُمِّي لَمْ أَعْلَمْ أَنَّكَ تَحْتَاجُ إِلَى هَذَا أَ وَتَرَى ذَلِكَ وَلَسْتُ آخُذُ لَهُ ثَمَناً إِنَّمَا أَنَا مَوْلاكَ وَلَكِنِ ادْعُ الله أَنْ يَرْزُقَنِي ذَكَراً سَوِيّاً يُحِبُّكُمْ أَهْلَ الْبَيْتِ فَإِنِّي خَلَّفْتُ أَهْلِي تَمْخَضُ فَقَالَ انْطَلِقْ إِلَى مَنْزِلِكَ فَقَدْ وَهَبَ الله لَكَ ذَكَراً سَوِيّاً وَهُوَ مِنْ شِيعَتِنَا.

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Ahmad Bin Muhammad, from Muhammad Bin Ali Bin Al Nu'man, from Sandal, from Abu Asama,

(It has been narrated) from Abu Abdullah[asws] having said: 'Al-Husayn[asws] Bin Ali[asws] went out to Makkah one year, walking. So his[asws] feet swelled up. So some of his[asws] slave said to him[asws], 'If only you[asws] were to ride, this would settle from you[asws]'. So he[asws] said: 'Never! When we come to this encampment, so a black man would welcome you and with him would be some oil. So buy it from him and do not haggle (for its price)'. So his[asws] slave said to him[asws], 'May my father and my mother be (sacrificed) for you[asws]! There is no such encampment in front of us wherein there would be anyone selling this medicine'. So he[asws] said to him: 'Yes, it is in front of you beside the encampment'.

So they travelled for a mile, and there was a black man. So Al-Hassan[asws] said to his[asws] slave: 'Below you is the man, so take the oil from him and give

him the price’. So the black man said, ‘O slave! For whom are you intending this oil?’ So he said, ‘For Al-Hasan[asws] Bin Ali[asws]’. So he said, ‘Come with me to him[asws]’. So he came over to him[asws] and said to him[asws], ‘By my father and my mother being (sacrificed) for you[asws]! I did not know you[asws] were needy to this. Had I known that, I would not have taken a price for it. But rather, I am your[asws] slave. But, supplicate to Allah[azwj] that He[azwj] should Grace me a male child, healthy, who would be loving you[asws], the People[asws] of the Household, for I left behind my wife, expecting’. So he[asws] said: ‘Go to your house, so Allah[azwj] has Endowed a healthy male child to you, and he is from our[asws] Shias’.[68]

116 . بَابُ مَوْلِدِ الْحُسَيْنِ بْنِ عَلِيٍّ عليهما السلام

Chapter 116 – The Birth of Al-Husayn Bin Ali[asws]

1. سَعْدٌ وَأَحْمَدُ بْنُ مُحَمَّدٍ جَمِيعاً عَنْ إِبْرَاهِيمَ بْنِ مَهْزِيَارَ عَنْ أَخِيهِ عَلِيِّ بْنِ مَهْزِيَارَ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنِ ابْنِ مُسْكَانَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ الله (عَلَيْهِ السَّلام) قَالَ قُبِضَ الْحُسَيْنُ بن علي (عَلَيْهِما السَّلام) يَوْمَ عَاشُورَاءَ وَهُوَ ابْنُ سَبْعٍ وَخَمْسِينَ سَنَةً.

Sa’d and Ahmad Bin Muhammad, altogether from Ibrahim Bin Mahziyar, from his brother Ali Bin Mahziyar, from Al Husayn Bin Saeed, from Muhammad Bin Sinan, from Ibn Muskan, from Abu Baseer,

(It has been narrated) from Abu Abdullah[asws] having said: ‘Al-Husayn[asws] Bin Ali[asws] passed away on the day of Ashoura, and he[asws] was fifty-seven years old’.[69]

2. عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ عَبْدِ الرَّحْمَنِ الْعَرْزَمِيِّ عَنْ أَبِي عَبْدِ الله (عَلَيْهِ السَّلام) قَالَ كَانَ بَيْنَ الْحَسَنِ وَالْحُسَيْنِ (عَلَيْهِ السَّلام) طُهْرٌ وَكَانَ بَيْنَهُمَا فِي الْمِيلادِ سِتَّةُ أَشْهُرٍ وَعَشْراً.

A number of our companions, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Abdul Rahman Al Arzamy,

(It has been narrated) from Abu Abdullah[asws] having said: ‘There was between Al-Hassan[asws] and Al-Husayn[asws] a gap that of one cycle (six months and ten days), and the age gap between the two (Imams) was six months and ten (days)’.[70]

3. مُحَمَّدُ بْنُ يَحْيَى عَنْ عَلِيِّ بْنِ إِسْمَاعِيلَ عَنْ مُحَمَّدِ بْنِ عَمْرٍو الزَّيَّاتِ عَنْ رَجُلٍ مِنْ أَصْحَابِنَا عَنْ أَبِي عَبْدِ الله (عَلَيْهِ السَّلام) قَالَ إِنَّ جَبْرَئِيلَ (عَلَيْهِ السَّلام) نَزَلَ عَلَى مُحَمَّدٍ (صَلَّى اللهُ عَلَيْهِ وَآلِه) فَقَالَ لَهُ يَا مُحَمَّدُ إِنَّ الله يُبَشِّرُكَ بِمَوْلُودٍ يُولَدُ مِنْ فَاطِمَةَ تَقْتُلُهُ أُمَّتُكَ مِنْ بَعْدِكَ فَقَالَ يَا جَبْرَئِيلُ وَعَلَى رَبِّيَ السَّلامُ لا حَاجَةَ لِي فِي مَوْلُودٍ يُولَدُ مِنْ فَاطِمَةَ تَقْتُلُهُ أُمَّتِي مِنْ بَعْدِي فَعَرَجَ ثُمَّ هَبَطَ (عَلَيْهِ السَّلام) فَقَالَ لَهُ مِثْلَ ذَلِكَ فَقَالَ يَا جَبْرَئِيلُ وَعَلَى رَبِّيَ السَّلامُ لا حَاجَةَ لِي فِي مَوْلُودٍ تَقْتُلُهُ أُمَّتِي مِنْ بَعْدِي فَعَرَجَ جَبْرَئِيلُ (عَلَيْهِ السَّلام) إِلَى السَّمَاءِ ثُمَّ هَبَطَ فَقَالَ يَا مُحَمَّدُ إِنَّ رَبَّكَ يُقْرِئُكَ السَّلامَ وَيُبَشِّرُكَ بِأَنَّهُ جَاعِلٌ فِي ذُرِّيَّتِهِ الامَامَةَ وَالْوَلايَةَ وَالْوَصِيَّةَ فَقَالَ قَدْ رَضِيتُ ثُمَّ

أَرْسَلَ إِلَى فَاطِمَةَ أَنَّ الله يُبَشِّرُنِي بِمَوْلُودٍ يُولَدُ لَكِ تَقْتُلُهُ أُمَّتِي مِنْ بَعْدِي فَأَرْسَلَتْ إِلَيْهِ لا حَاجَةَ لِي فِي مَوْلُودٍ مِنِّي تَقْتُلُهُ أُمَّتُكَ مِنْ بَعْدِكَ فَأَرْسَلَ إِلَيْهَا أَنَّ الله قَدْ جَعَلَ فِي ذُرِّيَّتِهِ الامَامَةَ وَالْوَلايَةَ وَالْوَصِيَّةَ فَأَرْسَلَتْ إِلَيْهِ أَنِّي قَدْ رَضِيتُ فَ حَمَلَتْهُ أُمُّهُ كُرْهاً وَوَضَعَتْهُ كُرْهاً وَحَمْلُهُ وَفِصالُهُ ثَلاثُونَ شَهْراً حَتَّى إِذا بَلَغَ أَشُدَّهُ وَبَلَغَ أَرْبَعِينَ سَنَةً قالَ رَبِّ أَوْزِعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَيَّ وَعَلى والِدَيَّ وَأَنْ أَعْمَلَ صالِحاً تَرْضاهُ وَأَصْلِحْ لِي فِي ذُرِّيَّتِي فَلَوْ لا أَنَّهُ قَالَ أَصْلِحْ لِي فِي ذُرِّيَّتِي لَكَانَتْ ذُرِّيَّتُهُ كُلُّهُمْ أَئِمَّةً وَلَمْ يَرْضَعِ الْحُسَيْنُ مِنْ فَاطِمَةَ (عليها السلام) وَلا مِنْ أُنْثَى كَانَ يُؤْتَى بِهِ النَّبِيَّ فَيَضَعُ إِبْهَامَهُ فِي فِيهِ فَيَمُصُّ مِنْهَا مَا يَكْفِيهَا الْيَوْمَيْنِ وَالثَّلاثَ فَنَبَتَ لَحْمُ الْحُسَيْنِ (عَلَيْهِ السَّلام) مِنْ لَحْمِ رَسُولِ الله وَدَمِهِ وَلَمْ يُولَدْ لِسِتَّةِ أَشْهُرٍ إِلا عِيسَى ابْنُ مَرْيَمَ (عَلَيْهِ السَّلام) وَالْحُسَيْنُ بْنُ عَلِيٍّ (عَلَيْهِما السَّلام)

Muhammad Bin Yahya, from Ali Bin Ismail, from Muhammad Bin Amro Al Zayyat, from a man from our comanions,

(It has been narrated) from Abu Abdullah[asws] having said: 'Jibraeel[as] descended unto Muhammad[saww] and said to him[saww]: 'O Muhammad[saww]! Allah[azwj] Give you[saww] glad tidings that (Syeda) Fatima[asws] will be Blessed with the one[asws] who Your[saww] community will kill after you[saww]'. So he[saww] said: 'O Jibraeel[saww], and upon my[saww] Lord[azwj] be the greetings! Why there is a need for me[saww] regarding a son[asws] whom my[saww] community would be killing after me[saww]'.

So he[as] ascended, then descended, and said to him[saww] the likes of that. So he[saww] said: 'O Jibraeel[as]! And upon my[saww] Lord[azwj] be the greetings! Why there is a need for me[saww] regarding a birth whom my[saww] community would be killing, from after me[saww]'.

So Jibraeel[as] ascended to the sky, then descended, so he[as] said: 'O Muhammad[saww]! Your[saww] Lord[azwj] Conveys the greetings and Gives you[saww] that He[azwj] would be Making to be Imams[asws] in his[asws] offspring, and the Wilayah, and the successorship'. So he[saww] said: 'I[saww] have been pleased'.

Then he[saww] sent a message to (Syeda) Fatima[asws]: 'Allah[azwj] Gives you[asws] glad tidings that you[asws] will be Blessed (with a son). My[saww] community would be killing him[asws] after me[saww]'. So she[asws] sent a message to him[saww]: 'Why there is a need for me[asws] having the one[asws] who would be killed by your[saww] community after you[saww]'. So he[saww] sent a message to her[asws]: 'Allah[azwj] has Made to be in his[asws] offspring, the Imamate, and the Wilayah, and the succesorship'. So she[asws] sent a message to him[saww]: 'I[asws] have been pleased'. [46:15] with abhorrence did his mother bear him and with abhorrence did she bring him forth; and the bearing of him and the weaning of him was thirty months.

When he[asws] reached strength and reached forty years of age, he[asws] said: 'Lord[azwj]! Advise me[asws] to thank for Your[azwj] Bounties which You[azwj] have Favoured upon me[asws] and upon my[asws] parents, and the righteous deeds You[azwj] would be Pleased with, and Correct for me[asws] among my[asws] offspring'. And had he[asws] not said 'Correct for me[asws] among my[asws]

offspring', it would have been so that his[asws] offspring, all of them would have been Imams[asws].

And Al-Husayn[asws] did not take milk from Fatima[asws], nor from a (another) woman. He[asws] used to be brought to the Prophet[saww], so he[saww] would place his[saww] thumb in his[asws] mouth, so he[asws] would suckle from it what sufficed him[asws] for two days or three. Thus, the flesh of Al-Husayn[asws] was built from the flesh of Rasool-Allah[saww] and his[saww] blood. And there was not come in (in the world) a six months except for Isa[as] Bin Maryam[as] and Al-Husayn[asws] Bin Ali[asws]'.

وَفِي رِوَايَةٍ أُخْرَى عَنْ أَبِي الْحَسَنِ الرِّضَا (عَلَيْهِ السَّلام) أَنَّ النَّبِيَّ (صَلَّى اللهُ عَلَيْهِ وَآلِه) كَانَ يُؤْتَى بِهِ الْحُسَيْنُ فَيُلْقِمُهُ لِسَانَهُ فَيَمُصُّهُ فَيَجْتَزِئُ بِهِ وَلَمْ يَرْتَضِعْ مِنْ أُنْثَى.

And in another report from Abu Al-Hassan Al-Reza[asws]: 'The Prophet[saww], they used to come to him[saww] with Al Husayn[asws], so he[saww] would morsel for him[asws] his[saww] own tongue, so he[asws] would suckle with it, and he[asws] did not breastfeed from a woman'.[71]

4. عَلِيُّ بْنُ مُحَمَّدٍ رَفَعَهُ عَنْ أَبِي عَبْدِ الله (عَلَيْهِ السَّلام) فِي قَوْلِ الله عَزَّ وَجَلَّ فَنَظَرَ نَظْرَةً فِي النُّجُومِ فَقَالَ إِنِّي سَقِيمٌ قَالَ حَسَبَ فَرَأَى مَا يَحُلُّ بِالْحُسَيْنِ (عَلَيْهِ السَّلام) فَقَالَ إِنِّي سَقِيمٌ لِمَا يَحُلُّ بِالْحُسَيْنِ (عَلَيْهِ السَّلام)

Ali Bin Muhammad, raising it,

(It has been narrated) from Abu Abdullah[asws] regarding the Words of Allah[azwj] Mighty and Majestic [37:88] Then he looked with a consideration at the stars [37:89] Then he said: I feel sick. He[asws] said: 'He[as] calculated (from the stars by looking at them), so he[as] saw what the conditions would be with Al-Husayn[asws], so he[as] said: 'I[as] feel sick at what (I[as] see of the) deterioration of the conditions with Al-Husayn[asws]'.[72]

5. أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ عَنْ مُحَمَّدِ بْنِ عِيسَى بْنِ عُبَيْدٍ عَنْ عَلِيِّ بْنِ أَسْبَاطٍ عَنْ سَيْفِ بْنِ عَمِيرَةَ عَنْ مُحَمَّدِ بْنِ حُمْرَانَ قَالَ قَالَ أَبُو عَبْدِ الله (عَلَيْهِ السَّلام) لَمَّا كَانَ مِنْ أَمْرِ الْحُسَيْنِ (عَلَيْهِ السَّلام) مَا كَانَ ضَجَّتِ الْمَلائِكَةُ إِلَى الله بِالْبُكَاءِ وَقَالَتْ يُفْعَلُ هَذَا بِالْحُسَيْنِ صَفِيِّكَ وَابْنِ نَبِيِّكَ قَالَ فَأَقَامَ الله لَهُمْ ظِلَّ الْقَائِمِ (عَلَيْهِ السَّلام) وَقَالَ بِهَذَا أَنْتَقِمُ لِهَذَا.

Ahmad Bin Muhammad, from Muhammad Bin Al Hassan, from Muhammad Bin Isa Bin Ubeyd, from Ali Bin Asbat, from Sayf Bin Ameyra, from Muhammad Bin Humran who said,

'Abu Abdullah[asws] said: 'When it was from the matter of Al-Husayn[asws] what was, the Angels raised a clamour to Allah[azwj] with the wailing, and they said: 'This has been done to Al-Husayn[asws], Your[azwj] elite and a son[asws] of Your[azwj] Prophet[saww]!' So Allah[azwj] Established a shadow of Al-Qaim[asws] for them and Said: "With this one I[azwj] shall Take revenge for this one[asws]"'.[73]

6. عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ سَيْفِ بْنِ عَمِيرَةَ عَنْ عَبْدِ الْمَلِكِ بْنِ أَعْيَنَ عَنْ ابي جعفر (عَلَيْهِ السَّلام) قَالَ لَمَّا نَزَلَ النَّصْرُ عَلَى الْحُسَيْنِ بْنِ عَلِيٍّ حَتَّى كَانَ بَيْنَ السَّمَاءِ وَالارْضِ ثُمَّ خُيِّرَ النَّصْرَ أَوْ لِقَاءَ الله فَاخْتَارَ لِقَاءَ الله.

A number of our companions, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al Hakam, from Sayf Bin Ameyra, from Abdul Malik Bin Ayn,

(It has been narrated) from Abu Ja'far[asws] having said: 'When the helpers descended unto Al-Husayn[asws] Bin Ali[asws] until they were between the sky and the earth, then he[asws] was Given the choice, then help or meeting Allah[azwj]. So he[asws] chose meeting Allah[azwj]'.[74]

7. الْحُسَيْنُ بْنُ مُحَمَّدٍ قَالَ حَدَّثَنِي أَبُو كُرَيْبٍ وَأَبُو سَعِيدٍ الاشَجُّ قَالَ حَدَّثَنَا عَبْدُ الله بْنُ إِدْرِيسَ عَنْ أَبِيهِ إِدْرِيسَ بْنِ عَبْدِ الله الاوْدِيِّ قَالَ لَمَّا قُتِلَ الْحُسَيْنُ (عَلَيْهِ السَّلام) أَرَادَ الْقَوْمُ أَنْ يُوطِئُوهُ الْخَيْلَ فَقَالَتْ فِضَّةُ لِزَيْنَبَ يَا سَيِّدَتِي إِنَّ سَفِينَةَ كُسِرَ بِهِ فِي الْبَحْرِ فَخَرَجَ إِلَى جَزِيرَةٍ فَإِذَا هُوَ بِأَسَدٍ فَقَالَ يَا أَبَا الْحَارِثِ أَنَا مَوْلَى رَسُولِ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) فَهَمْهَمَ بَيْنَ يَدَيْهِ حَتَّى وَقَفَهُ عَلَى الطَّرِيقِ وَالاسَدُ رَابِضٌ فِي نَاحِيَةٍ فَدَعِينِي أَمْضِي إِلَيْهِ وَأُعْلِمُهُ مَا هُمْ صَانِعُونَ غَداً قَالَ فَمَضَتْ إِلَيْهِ فَقَالَتْ يَا أَبَا الْحَارِثِ فَرَفَعَ رَأْسَهُ ثُمَّ قَالَتْ أَ تَدْرِي مَا يُرِيدُونَ أَنْ يَعْمَلُوا غَداً بِأَبِي عَبْدِ الله (عَلَيْهِ السَّلام) يُرِيدُونَ أَنْ يُوطِئُوا الْخَيْلَ ظَهْرَهُ قَالَ فَمَشَى حَتَّى وَضَعَ يَدَيْهِ عَلَى جَسَدِ الْحُسَيْنِ (عَلَيْهِ السَّلام) فَأَقْبَلَتِ الْخَيْلُ فَلَمَّا نَظَرُوا إِلَيْهِ قَالَ لَهُمْ عُمَرُ بْنُ سَعْدٍ لَعَنَهُ الله فِتْنَةٌ لا تُثِيرُوهَا انْصَرِفُوا فَانْصَرَفُوا.

Al Husayn Bin Muhammad said, 'Abu Kureyb and Abu Saeed Al Ashajja narrated to me saying, 'Abdullah Bin Idrees narrated to us, from his father Idrees Bin Abdullah Al Awdy who said,

'When Al-Husayn[asws] was killed, the people (army) wanted the cavalry horses to trample him[asws]. So Fizza[as] said to (Syeda) Zaynabas: 'O my[as] chieftess!' A ship broke in the sea, so it came out to an island, and there he was with a lion. So he said, 'O Abu Haris! I am a slave of Rasool-Allah[saww]!' So it murmured to him until he paused upon the road, and the lion was crouching nearby. So leave me[as] to go to it and let it know what they are thinking of doing tomorrow'.

So he (the narrator) said, 'So she[as] went to it and said: 'O Abu Al-Haris!' So it raised its head. Then she[as] said: 'Do you know what they are intending of doing tomorrow with Abu Abdullah[asws]? They are intending that the cavalry horses trample upon his[asws] back'. So it went until it placed its paws upon the body of Al-Husayn[asws]. So the cavalry horses came over, but when they looked at it, Umar Bin Sa'd, may Allah[azwj] Curse him, said to them, 'A strife! Do not raise it. Leave!' So they left'.[75]

9. عَلِيُّ بْنُ مُحَمَّدٍ، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ مُحَمَّدِ بْنِ أَحْمَدَ، عَنِ الْحَسَنِ بْنِ عَلِيٍّ، عَنْ يُونُسَ، عَنْ مَصْقَلَةَ الطَّحَّانِ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللهِ عليه‌السلام يَقُولُ: « لَمَّا قُتِلَ الْحُسَيْنُ عليه‌السلام،

أَقَامَتِ امْرَأَتُهُ الْكَلْبِيَّةُ عَلَيْهِ مَأْتَماً، وبَكَتْ وبَكَيْنَ النِّسَاءُ والْخَدَمُ حَتّى جَفَّتْ دُمُوعُهُنَّ وذَهَبَتْ، فَبَيْنَا هِيَ كَذلِكَ إِذَا رَأَتْ جَارِيَةً مِنْ جَوَارِيهَا تَبْكِي ودُمُوعُهَا تَسِيلُ، فَدَعَتْهَا، فَقَالَتْ لَهَا: مَا لَكِ أَنْتِ مِنْ بَيْنِنَا تَسِيلُ دُمُوعُكِ؟ قَالَتْ: إِنِّي لَمَّا أَصَابَنِي الْجَهْدُ شَرِبْتُ شَرْبَةَ سَوِيقٍ» قَالَ: « فَأَمَرَتْ بِالطَّعَامِ والْأَسْوِقَةِ، فَأَكَلَتْ وشَرِبَتْ وأَطْعَمَتْ وسَقَتْ، وقَالَتْ: إِنَّمَا نُرِيدُ بِذلِكِ أَنْ نَتَقَوّى عَلَى الْبُكَاءِ عَلَى الْحُسَيْنِ عليه‌السلام» قَالَ: « وَ أُهْدِيَ إِلَى الْكَلْبِيَّةِ جُونٌ لِتَسْتَعِينَ بِهَا عَلى مَأْتَمِ الْحُسَيْنِ عليه‌السلام، فَلَمَّا رَأَتِ الْجُونَ قَالَتْ: مَا هذِهِ؟ قَالُوا: هَدِيَّةٌ أَهْدَاهَا فُلَانٌ لِتَسْتَعِينِي عَلى مَأْتَمِ الْحُسَيْنِ عليه‌السلام، فَقَالَتْ: لَسْنَا فِي عُرْسٍ، فَمَا نَصْنَعُ بِهَا، ثُمَّ أَمَرَتْ بِهِنَّ، فَأُخْرِجْنَ مِنَ الدَّارِ، فَلَمَّا أُخْرِجْنَ مِنَ الدَّارِ، لَمْ يُحَسَّ لَهَا حِسٌّ كَأَنَّمَا طِرْنَ بَيْنَ السَّمَاءِ والْأَرْضِ، وَلَمْ يُرَ لَهُنَّ بِهَا بَعْدَ خُرُوجِهِنَّ مِنَ الدَّارِ أَثَرٌ».

Ali Bin Muhammad, from Sahl Bin Ziyad, from Muhammad Bin Ahmad, from Al Hassan Bin Ali, from Yunus, from Masqala Al Tahhan who said,

'I heard Abu Abdullah[asws] saying: 'When Al-Husayn[asws] was killed, his[asws] wife of the clan of Al-Kalby, organised a mourning ceremony, and she wept and the women wept and the servants, until they tears dried up and went. So while she was like that when she saw a maid from her maids weeping and her tears were flowing. So she called her over and said to her, 'What is the matter you are from between us and your tears are flowing?' She said, 'I, when I am hit by the stress, I drink the drink of Suweyq'.

He[asws] said: 'So she instructed with the meal and al-Suweyq, so she ate and drank, and fed and quenched, and she said, 'But rather I intend with that we should be strengthened upon the weeping upon Al-Husayn[asws]'.

He[asws] said: 'Certain birds were gifted to the Kalby woman in order to be supported by it upon the mourning of Al-Husayn[asws]. So when she saw these, she said, 'What are these?' They said, 'A gift which so and so has gifted in order to support us upon the mourning of Al-Husayn[asws]'. So she said, 'We are not in a marriage. So what shall we do with these?' Then she instructed with these, so they were taken away from the house. So when these were taken out from the house, there was no sight of these. It was as if they had flown between the sky and the earth, and no trace was seen of these after their exit from the house'.[76]

117 . بَابُ مَوْلِدِ عَلِيِّ بْنِ الْحُسَيْنِ عليهما السلام

Chapter 117 – The Birth of Ali[asws] Bin Al-Husayn[asws]

1. الْحُسَيْنُ بْنُ الْحَسَنِ الْحَسَنِيُّ رَحِمَهُ الله وَعَلِيُّ بْنُ مُحَمَّدِ بْنِ عَبْدِ الله جَمِيعاً عَنْ إِبْرَاهِيمَ بْنِ إِسْحَاقَ الاحْمَرِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَبْدِ الله الْخُزَاعِيِّ عَنْ نَصْرِ بْنِ مُزَاحِمٍ عَنْ عَمْرِو بْنِ شِمْرٍ عَنْ جَابِرٍ عَنْ ابي جعفر (عَلَيْهِ السَّلام) قَالَ لَمَّا أُقْدِمَتْ بِنْتُ يَزْدَجَرْدَ عَلَى عُمَرَ أَشْرَفَ لَهَا عَذَارَى الْمَدِينَةِ وَأَشْرَقَ الْمَسْجِدُ بِضَوْئِهَا لَمَّا دَخَلَتْهُ فَلَمَّا نَظَرَ إِلَيْهَا عُمَرُ غَطَّتْ وَجْهَهَا وَقَالَتْ أُفٍّ

بِيزُوجْ بَادَا هُرْمُزْ فَقَالَ عُمَرُ أَ تَشْتِمُنِي هَذِهِ وَهَمَّ بِهَا فَقَالَ لَهُ أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلام) لَيْسَ ذَلِكَ لَكَ خَيِّرْهَا رَجُلاً مِنَ الْمُسْلِمِينَ وَاحْسُبْهَا بِفَيْئِهِ فَخَيَّرَهَا فَجَاءَتْ حَتَّى وَضَعَتْ يَدَهَا عَلَى رَأْسِ الْحُسَيْنِ (عَلَيْهِ السَّلام) فَقَالَ لَهَا أَمِيرُ الْمُؤْمِنِينَ مَا اسْمُكِ فَقَالَتْ جَهَانْ شَاهُ فَقَالَ لَهَا أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلام) بَلْ شَهْرَبَانُوَيْهِ ثُمَّ قَالَ لِلْحُسَيْنِ يَا أَبَا عَبْدِ الله لَتَلِدَنَّ لَكَ مِنْهَا خَيْرُ أَهْلِ الارْضِ فَوَلَدَتْ عَلِيَّ بن الحسين (عَلَيْهِما السَّلام) وَكَانَ يُقَالُ لِعَلِيِّ بن الحسين (عَلَيْهِما السَّلام) ابْنُ الْخِيَرَتَيْنِ فَخِيَرَةُ الله مِنَ الْعَرَبِ هَاشِمٌ وَمِنَ الْعَجَمِ فَارِسُ.

وَرُوِيَ أَنَّ أَبَا الاسْوَدِ الدُّؤَلِيَّ قَالَ فِيهِ.

وَإِنَّ غُلاماً بَيْنَ كِسْرَى وَهَاشِمٍ***لاكْرَمُ مَنْ نِيطَتْ عَلَيْهِ التَّمَائِمُ

Al Husayn Bin Al Hassan Al Hassany, and Ali Bin Muhammad Bin Abdullah, altogether from Ibrahim Bin Is'haq Al Ahmar, from Abdul Rahman Bin Abdullah Al Khuzaie, from Nasr Bin Muzahim, from Amro Bin Shimr, from Jabir,

(It has been narrated) from Abu Ja'far[asws] having said: 'When the daughter of Yazdjard was brought to Umar, the young girls of Al-Medina flocked to see her[asws] and the Masjid sparkled by her[asws] illumination when she[asws] entered it. So when Umar looked at her[asws], she[asws] covered-up her[asws] face and she[asws] said (in Persian), 'Uff! May the Hurmuz turn black!' So Umar said, 'Is this one insulting me?', and he was concerned with it. So Amir Al-Momineen[asws] said to him: 'That is not for you. Give her the choice of a man from the Muslims, and count her[asws] as his share of the booty',

So he gave her[asws] the choice, and she[asws] came over until she[asws] placed her[asws] hand upon the head of Al-Husayn[asws]. So Amir Al-Momineen[asws] said to her[asws]: 'What is your name?' So she[asws] said, 'Jahan Shah'. So Amir Al-Momineen[asws] said to her[asws]: 'But, (It is) 'Shehr-bano'. Then he[asws] said to Al-Hassan[asws]: 'O Abu Abdullah[asws]! You[asws] will be Blessed from her[asws], the best of the people of the Earth'. So she[asws] was Blessed with Ali[asws] Bin Al-Husayn[asws], and it used to be said for Ali[asws] Bin Al-Husayn[asws], 'Son of the two best ones'. So the Chosen one of Allah[azwj] from the Arabs was Hashim[as], and from the non-Arabs was Persia'.

And it is reported that Abu Al-Aswad Al-Dawwaly said regarding it, 'And the boy is between Chosroe and Hashim. The honourable one upon whom amulets are stitched'.[77]

2. عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ فَضَّالٍ عَنِ ابْنِ بُكَيْرٍ عَنْ زُرَارَةَ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ (عَلَيْهِ السَّلام) يَقُولُ كَانَ لِعَلِيِّ بن الحسين (عَلَيْهِما السَّلام) نَاقَةٌ حَجَّ عَلَيْهَا اثْنَتَيْنِ وَعِشْرِينَ حَجَّةً مَا قَرَعَهَا قَرْعَةً قَطُّ قَالَ فَجَاءَتْ بَعْدَ مَوْتِهِ وَمَا شَعَرْنَا بِهَا إِلا وَقَدْ جَاءَنِي بَعْضُ خَدَمِنَا أَوْ بَعْضُ الْمَوَالِي فَقَالَ إِنَّ النَّاقَةَ قَدْ خَرَجَتْ فَأَتَتْ قَبْرَ عَلِيِّ بْنِ الْحُسَيْنِ فَانْبَرَكَتْ عَلَيْهِ فَدَلَكَتْ بِجِرَانِهَا الْقَبْرَ وَهِيَ تَرْغُو فَقُلْتُ أَدْرِكُوهَا أَدْرِكُوهَا وَجِيئُونِي بِهَا قَبْلَ أَنْ يَعْلَمُوا بِهَا أَوْ يَرَوْهَا قَالَ وَمَا كَانَتْ رَأَتِ الْقَبْرَ قَطُّ.

A number of our companions, from Ahmad Bin Muhammad, from Ibn Fazzal, from Ibn Bukeyr, from Zurara who said,

'I heard Abu Ja'far[asws] saying: 'There was a she-camel of Ali[asws] Bin Al-Husayn[asws], he[asws] performed Hajj upon it, twenty two Pilgrimages, not having whipped it with a whip at all. So she came over after his[asws] passing away, and we were not aware of it except that one of our[asws] servants came over to me[asws], or one of the slaves, so he said, 'The she-camel came out and came over to the grave of Ali[asws] Bin Al-Husayn[asws]. So she rubbed herself upon it by its side and she was moaning. So I said, 'Be aware of her, be aware of her, and go to her before they (people) come to know of her or see her'. He[asws] said: 'And she had not seen the grave (beforehand) at all'.[78]

3. عَلِيُّ بْنُ إِبْرَاهِيمَ بْنِ هَاشِمٍ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ حَفْصِ بْنِ الْبَخْتَرِيِّ عَمَّنْ ذَكَرَهُ عَنْ ابي جعفر (عَلَيْهِ السَّلام) قَالَ لَمَّا مَاتَ أَبِي عَلِيُّ بن الحسين (عَلَيْهِما السَّلام) جَاءَتْ نَاقَةٌ لَهُ مِنَ الرَّعْيِ حَتَّى ضَرَبَتْ بِجِرَانِهَا عَلَى الْقَبْرِ وَتَمَرَّغَتْ عَلَيْهِ فَأَمَرْتُ بِهَا فَرُدَّتْ إِلَى مَرْعَاهَا وَإِنَّ أَبِي (عَلَيْهِ السَّلام) كَانَ يَحُجُّ عَلَيْهَا وَيَعْتَمِرُ وَلَمْ يَقْرَعْهَا قَرْعَةً قَطُّ.

Ali Bin Ibrahim Bin Hashim, from his father, from Muhammad Bin Isa, from Hafs Bin Al Bakhtary, from the one who mentioned it,

(It has been narrated) from Abu Ja'far[asws] having said: 'When Ali[asws] Bin Al-Husayn[asws] passed away, a she-camel of his[asws] came over from the pen until she struck herself upon the side of the grave and wallowed upon it. So I[asws] ordered with her, and she was returned to her pen, and that my[asws] father[asws] had performed Hajj and Umrah upon her, and he[asws] had not whipped it with a whip at all'.[79]

4. الْحُسَيْنُ بْنُ مُحَمَّدِ بْنِ عَامِرٍ عَنْ أَحْمَدَ بْنِ إِسْحَاقَ بْنِ سَعْدٍ عَنْ سَعْدَانَ بْنِ مُسْلِمٍ عَنْ أَبِي عُمَارَةَ عَنْ رَجُلٍ عَنْ أَبِي عَبْدِ الله (عَلَيْهِ السَّلام) قَالَ لَمَّا كَانَ فِي اللَّيْلَةِ الَّتِي وُعِدَ فِيهَا عَلِيُّ بن الحسين (عَلَيْهِما السَّلام) قَالَ لِمُحَمَّدٍ (عَلَيْهِ السَّلام) يَا بُنَيَّ ابْغِنِي وَضُوءاً قَالَ فَقُمْتُ فَجِئْتُهُ بِوَضُوءٍ قَالَ لا أَبْغِي هَذَا فَإِنَّ فِيهِ شَيْئاً مَيِّتاً قَالَ فَخَرَجْتُ فَجِئْتُ بِالْمِصْبَاحِ فَإِذَا فِيهِ فَأْرَةٌ مَيْتَةٌ فَجِئْتُهُ بِوَضُوءٍ غَيْرِهِ فَقَالَ يَا بُنَيَّ هَذِهِ اللَّيْلَةُ الَّتِي وُعِدْتُهَا فَأَوْصَى بِنَاقَتِهِ أَنْ يُحْظَرَ لَهَا حِظَارٌ وَأَنْ يُقَامَ لَهَا عَلَفٌ فَجُعِلَتْ فِيهِ قَالَ فَلَمْ تَلْبَثْ أَنْ خَرَجَتْ حَتَّى أَتَتِ الْقَبْرَ فَضَرَبَتْ بِجِرَانِهَا وَرَغَتْ وَهَمَلَتْ عَيْنَاهَا فَأُتِيَ مُحَمَّدُ بْنُ عَلِيٍّ فَقِيلَ لَهُ إِنَّ النَّاقَةَ قَدْ خَرَجَتْ فَأَتَاهَا فَقَالَ صَهْ الانَ قُومِي بَارَكَ الله فِيكِ فَلَمْ تَفْعَلْ فَقَالَ وَإِنْ كَانَ لَيَخْرُجُ عَلَيْهَا إِلَى مَكَّةَ فَيُعَلِّقُ السَّوْطَ عَلَى الرَّحْلِ فَمَا يَقْرَعُهَا حَتَّى يَدْخُلَ الْمَدِينَةَ قَالَ وَكَانَ عَلِيُّ بن الحسين (عَلَيْهِما السَّلام) يَخْرُجُ فِي اللَّيْلَةِ الظَّلْمَاءِ فَيَحْمِلُ الْجِرَابَ فِيهِ الصُّرَرُ مِنَ الدَّنَانِيرِ وَالدَّرَاهِمِ حَتَّى يَأْتِيَ بَاباً بَاباً فَيَقْرَعُهُ ثُمَّ يُنِيلُ مَنْ يَخْرُجُ إِلَيْهِ فَلَمَّا مَاتَ عَلِيُّ بن الحسين (عَلَيْهِما السَّلام) فَقَدُوا ذَاكَ فَعَلِمُوا أَنَّ عَلِيّاً (عَلَيْهِ السَّلام) كَانَ يَفْعَلُهُ.

Al Husayn Bin Muhammad Bin Aamir, from Ahmad Bin Is'haq Bin Sa'ad, from Sa'dan Bin Muslim, from Abu Umara, from a man,

(It has been narrated) from Abu Abdullah[asws] having said: When it was the night in which Ali[asws] Bin Al-Husayn[asws] was to pass away, he[asws] said to Muhammad[asws]: 'O my[asws] son[asws]! Prepare the Wudou (ablution water) for me'. So he[asws] said: 'So I[asws] arose but (someone) brought to him[asws] with the (water for) Wudou'. But he[asws] said: 'This is not proper for there is something dead in it'.

He[asws] said: 'So I[asws] went out and came with the lantern, and there was a dead rat in it. So I[asws] brought to him[asws] with Wudou (water) other than it. So he[asws] said: 'O my[asws] son[asws]". This is the night which I[asws] have been Promised it'. So he[asws] bequeathed with his[asws] she-camel, and a stable be made for her and that feed should be established for her'. So I[asws] made her to be in it'.

He[asws] said: 'So it was not long before she exited until she came to the grave, and she struck herself by its side and rolled over it, and her eyes were flooded. So they came to Muhammad[asws] Bin Ali[asws], and said to him[asws] that the she-camel had gone out. So he[asws] went over to her and said: 'Calm down now, arise, may Allah[azwj] Bless you!' But she did not do so. So he[asws] said: 'And even when he (Ali[asws] Bin Al-Husayn[asws]) went out to Makkah upon her, so he[asws] would hang the whip upon the carriage, and he[asws] would not whip her until he[asws] entered Al-Medina'.

He[asws] said: 'And it was so that Ali[asws] Bin Al-Husayn[asws] would go out during the dark night, so he[asws] would carry the sack in which would be the packets of Dinars and Dirhams, until he[asws] would come upon door after door, so he[asws] would know upon it, then he[asws] would give it to the one who came out to him[asws]. So when Ali[asws] Bin Al-Husayn[asws] passed away, that was missed, and they came to know that Ali[asws] was the one doing it'.[80]

5. مُحَمَّدُ بْنُ أَحْمَدَ عَنْ عَمِّهِ عَبْدِ اللهِ بْنِ الصَّلْتِ عَنِ الْحَسَنِ بْنِ عَلِيِّ بْنِ بِنْتِ إِلْيَاسَ عَنْ أَبِي الْحَسَنِ (عَلَيْهِ السَّلام) قَالَ سَمِعْتُهُ يَقُولُ إِنَّ عَلِيَّ بن الحسين (عَلَيْهِما السَّلام) لَمَّا حَضَرَتْهُ الْوَفَاةُ أُغْمِيَ عَلَيْهِ ثُمَّ فَتَحَ عَيْنَيْهِ وَقَرَأَ إِذَا وَقَعَتِ الْوَاقِعَةُ وَإِنَّا فَتَحْنَا لَكَ وَقَالَ الْحَمْدُ للهِ الَّذِي صَدَقَنَا وَعْدَهُ وَأَوْرَثَنَا الارْضَ نَتَبَوَّأُ مِنَ الْجَنَّةِ حَيْثُ نَشَاءُ فَنِعْمَ أَجْرُ الْعَامِلِينَ ثُمَّ قُبِضَ مِنْ سَاعَتِهِ وَلَمْ يَقُلْ شَيْئاً.

Muhammad Bin Ahmad, from his uncle Abdullah Bin Al Salt, from Al Hassan Bin Ali Bin Bint Ilyas,

(It has been narrated) from Abu Al-Hassan[asws], said, 'I heard him[asws] saying: 'Ali[asws] Bin Al-Husayn[asws], when the death presented itself to him[asws], had faintness upon him[asws]. Then he[asws] opened his[asws] eyes and recited [56:1] When the great event occurs (Chapter 56), and [48:1] Surely We have Given to you a clear victory (Chapter 48), and said: '[39:74] The Praise is due to Allah, Whose Promise has been Proven to be True for us, and Made us to inherit the earth; we may abide in the Paradise wherever we desire to; so goodly is the Recompense of the workers'. Then he[asws] passed away from that moment of his[asws], and did not do anything (else)'.[81]

6. سَعْدُ بْنُ عَبْدِ الله وَعَبْدُ الله بْنُ جَعْفَرٍ الْحِمْيَرِيُّ عَنْ إِبْرَاهِيمَ بْنِ مَهْزِيَارَ عَنْ أَخِيهِ عَلِيِّ بْنِ مَهْزِيَارَ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنِ ابْنِ مُسْكَانَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ الله (عَلَيْهِ السَّلام) قَالَ قُبِضَ عَلِيُّ بن الحسين (عَلَيْهما السَّلام) وَهُوَ ابْنُ سَبْعٍ وَخَمْسِينَ سَنَةً فِي عَامِ خَمْسٍ وَتِسْعِينَ عَاشَ بَعْدَ الْحُسَيْنِ خَمْساً وَثَلاثِينَ سَنَةً.

Sa'd Bin Abdullah and Abdullah Bin Ja'far Al Humeyri, from Ibrahim Bin Mahziyar, from his brother Ali Bin Mahziyar, from Al Husayn Bin Saeed, from Muhammad Bin Sinan, from Ibn Muskan, from Abu Baseer,

(It has been narrated) from Abu Abdullah[asws] having said: 'Ali[asws] Bin Al-Husayn[asws] passed away and he[asws] was fifty-seven years old, during the year ninety-five (A.H.). He[asws] lived after Al-Husayn[asws] for thirty five years'.[82]

Notes

1 Al Kafi V 1 – The Book Of Divine Authority CH 111 H 1
2 Al Kafi V 1 – The Book Of Divine Authority CH 111 H 2
3 Al Kafi V 1 – The Book Of Divine Authority CH 111 H 3
4 Al Kafi V 1 – The Book Of Divine Authority CH 111 H 4
5 Al Kafi V 1 – The Book Of Divine Authority CH 111 H 5
6 Al Kafi V 1 – The Book Of Divine Authority CH 111 H 6
7 Al Kafi V 1 – The Book Of Divine Authority CH 111 H 7
8 Al Kafi V 1 – The Book Of Divine Authority CH 111 H 8
9 Al Kafi V 1 – The Book Of Divine Authority CH 111 H 9
10 Al Kafi V 1 – The Book Of Divine Authority CH 111 H 10
11 Al Kafi V 1 – The Book Of Divine Authority CH 111 H 11
12 Al Kafi V 1 – The Book Of Divine Authority CH 111 H 12
13 Al Kafi V 1 – The Book Of Divine Authority CH 111 H 13
14 Al Kafi V 1 – The Book Of Divine Authority CH 111 H 14
15 Al Kafi V 1 – The Book Of Divine Authority CH 111 H 15
16 Al Kafi V 1 – The Book Of Divine Authority CH 111 H 16
17 Al Kafi V 1 – The Book Of Divine Authority CH 111 H 17
18 Al Kafi V 1 – The Book Of Divine Authority CH 111 H 18
19 Al Kafi V 1 – The Book Of Divine Authority CH 111 H 19
20 Al Kafi V 1 – The Book Of Divine Authority CH 111 H 20
21 Al Kafi V 1 – The Book Of Divine Authority CH 111 H 21
22 Al Kafi V 1 – The Book Of Divine Authority CH 111 H 22
23 Al Kafi V 1 – The Book Of Divine Authority CH 111 H 23
24 Al Kafi V 1 – The Book Of Divine Authority CH 111 H 24
25 Al Kafi V 1 – The Book Of Divine Authority CH 111 H 25
26 Al Kafi V 1 – The Book Of Divine Authority CH 111 H 26
27 Al Kafi V 1 – The Book Of Divine Authority CH 111 H 27
28 Al Kafi V 1 – The Book Of Divine Authority CH 111 H 28
29 Al Kafi V 1 – The Book Of Divine Authority CH 111 H 29
30 Al Kafi V 1 – The Book Of Divine Authority CH 111 H 30
31 Al Kafi V 1 – The Book Of Divine Authority CH 111 H 31
32 Al Kafi V 1 – The Book Of Divine Authority CH 111 H 32
33 Al Kafi V 1 – The Book Of Divine Authority CH 111 H 33
34 Al Kafi V 1 – The Book Of Divine Authority CH 111 H 34
35 Al Kafi V 1 – The Book Of Divine Authority CH 111 H 35
36 Al Kafi V 1 – The Book Of Divine Authority CH 111 H 36
37 Al Kafi V 1 – The Book Of Divine Authority CH 111 H 37
38 Al Kafi V 1 – The Book Of Divine Authority CH 111 H 38
39 Al Kafi V 1 – The Book Of Divine Authority CH 111 H 39
40 Al Kafi V 1 – The Book Of Divine Authority CH 111 H 40
41 Al Kafi V 1 – The Book Of Divine Authority CH 112 H 1
42 Al Kafi V 1 – The Book Of Divine Authority CH 113 H 1
43 Al Kafi V 1 – The Book Of Divine Authority CH 113 H 2
44 Al Kafi V 1 – The Book Of Divine Authority CH 113 H 3
45 Al Kafi V 1 – The Book Of Divine Authority CH 113 H 4
46 Al Kafi V 1 – The Book Of Divine Authority CH 113 H 5
47 Al Kafi V 1 – The Book Of Divine Authority CH 113 H 6
48 Al Kafi V 1 – The Book Of Divine Authority CH 113 H 7
49 Al Kafi V 1 – The Book Of Divine Authority CH 113 H 8
50 Al Kafi V 1 – The Book Of Divine Authority CH 113 H 9
51 Al Kafi V 1 – The Book Of Divine Authority CH 113 H 10
52 Al Kafi V 1 – The Book Of Divine Authority CH 113 H 11
53 Al Kafi V 1 – The Book Of Divine Authority CH 114 H 1
54 Al Kafi V 1 – The Book Of Divine Authority CH 114 H 2
55 Al Kafi V 1 – The Book Of Divine Authority CH 114 H 3
56 Al Kafi V 1 – The Book Of Divine Authority CH 114 H 4
57 Al Kafi V 1 – The Book Of Divine Authority CH 114 H 5

58 Al Kafi V 1 – The Book Of Divine Authority CH 114 H 6
59 Al Kafi V 1 – The Book Of Divine Authority CH 114 H 7
60 Al Kafi V 1 – The Book Of Divine Authority CH 114 H 8
61 Al Kafi V 1 – The Book Of Divine Authority CH 114 H 9
62 Al Kafi V 1 – The Book Of Divine Authority CH 114 H 10
63 Al Kafi V 1 – The Book Of Divine Authority CH 115 H 1
64 Al Kafi V 1 – The Book Of Divine Authority CH 115 H 2
65 Al Kafi V 1 – The Book Of Divine Authority CH 115 H 3
66 Al Kafi V 1 – The Book Of Divine Authority CH 115 H 4
67 Al Kafi V 1 – The Book Of Divine Authority CH 115 H 5
68 Al Kafi V 1 – The Book Of Divine Authority CH 115 H 6
69 Al Kafi V 1 – The Book Of Divine Authority CH 116 H 1
70 Al Kafi V 1 – The Book Of Divine Authority CH 116 H 2
71 Al Kafi V 1 – The Book Of Divine Authority CH 116 H 4
72 Al Kafi V 1 – The Book Of Divine Authority CH 116 H 5
73 Al Kafi V 1 – The Book Of Divine Authority CH 116 H 6
74 Al Kafi V 1 – The Book Of Divine Authority CH 116 H 7
75 Al Kafi V 1 – The Book Of Divine Authority CH 116 H 8
76 Al Kafi V 1 – The Book Of Divine Authority CH 116 H 9
77 Al Kafi V 1 – The Book Of Divine Authority CH 117 H 1
78 Al Kafi V 1 – The Book Of Divine Authority CH 117 H 2
79 Al Kafi V 1 – The Book Of Divine Authority CH 117 H 3
80 Al Kafi V 1 – The Book Of Divine Authority CH 117 H 4
81 Al Kafi V 1 – The Book Of Divine Authority CH 117 H 5
82 Al Kafi V 1 – The Book Of Divine Authority CH 117 H 6

كِتَابُ الْحُجَّةِ

THE BOOK OF DIVINE AUTHORITY (11)

بسم الله الرحمن الرحيم الحمد لله رب العالمين، وصلى الله على سيدنا محمد وآله الطاهرين، وسلم تسليما.

In the Name of Allah[azwj] the Beneficent, the Merciful. The Praise is for Allah[azwj] Lord[azwj] of the Worlds, and Blessing be upon our Chief Muhammad[saww] and his[saww] Purified Progeny[asws], and greetings with abundant greetings.

118 . بَابُ مَوْلِدِ أَبِي جَعْفَرٍ مُحَمَّدِ بْنِ عَلِيٍّ عليه السلام

Chapter 118 – The Birth of Abu Ja'far Muhammad[asws] Bin Ali[asws]

1. مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ عَبْدِ اللهِ بْنِ أَحْمَدَ عَنْ صَالِحِ بْنِ مَزْيَدٍ عَنْ عَبْدِ اللهِ بْنِ الْمُغِيرَةِ عَنْ أَبِي الصَّبَّاحِ عَنْ ابي جعفر (عَلَيْهِ السَّلام) قَالَ كَانَتْ أُمِّي قَاعِدَةً عِنْدَ جِدَارٍ فَتَصَدَّعَ الْجِدَارُ وَسَمِعْنَا هَدَّةً شَدِيدَةً فَقَالَتْ بِيَدِهَا لا وَحَقِّ الْمُصْطَفَى مَا أَذِنَ اللهُ لَكَ فِي السُّقُوطِ فَبَقِيَ مُعَلَّقاً فِي الْجَوِّ حَتَّى جَازَتْهُ فَتَصَدَّقَ أَبِي عَنْهَا بِمِائَةِ دِينَارٍ قَالَ أَبُو الصَّبَّاحِ وَذَكَرَ أَبُو عَبْدِ اللهِ (عَلَيْهِ السَّلام) جَدَّتَهُ أُمَّ أَبِيهِ يَوْماً فَقَالَ كَانَتْ صِدِّيقَةً لَمْ تُدْرَكْ فِي آلِ الْحَسَنِ امْرَأَةٌ مِثْلُهَا.

Muhammad Bin Yahya, from Muhammad Bin Ahmad, from Abdullah Bin Ahmad, from Salih Bin Mazeed, from Abdullah Bin Al Mugheira, from Abu Al Sabbah,

(It has been narrated) from Abu Ja'far[asws] having said: 'My[asws] mother was seated by a wall, and the wall cracked, and we heard intense thuds (noise of the cracking). So, she[asws] said, 'No, by Allah[azwj,] and right of Al-Mustafa[saww]! Allah[azwj] has not Permitted you for the falling!' So (the wall) remained hanging in the atmosphere until she allowed it (to fall). So my[asws] father[asws] gave in charity one hundred Dinars on her[asws] behalf'.

Abu Al-Sabbah said, 'And Abu Abdullah[asws] mentioned his[asws] grandmother[asws], the mother of his[asws] father, and he[asws] said: 'She[asws] was truthful. No woman has been come across in the progeny of Al-Hassan[asws], the like of her'.

Muhammad Bin Al-Hassan, from Abdullah Bin Ahmad – similar to it.[1]

2. عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ أَبَانِ بْنِ تَغْلِبَ عَنْ أَبِي عَبْدِ اللهِ (عَلَيْهِ السَّلام) قَالَ إِنَّ جَابِرَ بْنَ عَبْدِ اللهِ الانْصَارِيَّ كَانَ آخِرَ مَنْ بَقِيَ مِنْ أَصْحَابِ رَسُولِ اللهِ وَكَانَ رَجُلاً مُنْقَطِعاً إِلَيْنَا أَهْلَ الْبَيْتِ وَكَانَ يَقْعُدُ فِي مَسْجِدِ رَسُولِ اللهِ (صَلَّى اللهُ عَلَيْهِ وَآلِهِ) وَهُوَ مُعْتَجِرٌ بِعِمَامَةٍ سَوْدَاءَ وَكَانَ يُنَادِي يَا بَاقِرَ الْعِلْمِ يَا بَاقِرَ الْعِلْمِ فَكَانَ أَهْلُ الْمَدِينَةِ يَقُولُونَ جَابِرٌ يَهْجُرُ فَكَانَ يَقُولُ لا وَاللهِ مَا أَهْجُرُ وَلَكِنِّي سَمِعْتُ رَسُولَ اللهِ (صَلَّى اللهُ عَلَيْهِ

وَآلِه) يَقُولُ إِنَّكَ سَتُدْرِكُ رَجُلاً مِنِّي اسْمُهُ اسْمِي وَشَمَائِلُهُ شَمَائِلِي يَبْقُرُ الْعِلْمَ بَقْراً فَذَاكَ الَّذِي دَعَانِي إِلَى مَا أَقُولُ قَالَ فَبَيْنَا جَابِرٌ يَتَرَدَّدُ ذَاتَ يَوْمٍ فِي بَعْضِ طُرُقِ الْمَدِينَةِ إِذْ مَرَّ بِطَرِيقٍ فِي ذَاكَ الطَّرِيقِ كُتَّابٌ فِيهِ مُحَمَّدُ بْنُ عَلِيٍّ فَلَمَّا نَظَرَ إِلَيْهِ قَالَ يَا غُلامُ أَقْبِلْ فَأَقْبَلَ ثُمَّ قَالَ لَهُ أَدْبِرْ فَأَدْبَرَ ثُمَّ قَالَ شَمَائِلُ رَسُولِ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) وَالَّذِي نَفْسِي بِيَدِهِ يَا غُلامُ مَا اسْمُكَ قَالَ اسْمِي مُحَمَّدُ بْنُ عَلِيِّ بْنِ الْحُسَيْنِ فَأَقْبَلَ عَلَيْهِ يُقَبِّلُ رَأْسَهُ وَيَقُولُ بِأَبِي أَنْتَ وَأُمِّي أَبُوكَ رَسُولُ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) يُقْرِئُكَ السَّلامَ وَيَقُولُ ذَلِكَ قَالَ فَرَجَعَ مُحَمَّدُ بْنُ عَلِيِّ بْنِ الْحُسَيْنِ إِلَى أَبِيهِ وَهُوَ ذَعِرٌ فَأَخْبَرَهُ الْخَبَرَ فَقَالَ لَهُ يَا بُنَيَّ وَقَدْ فَعَلَهَا جَابِرٌ قَالَ نَعَمْ قَالَ الْزَمْ بَيْتَكَ يَا بُنَيَّ فَكَانَ جَابِرٌ يَأْتِيهِ طَرَفَيِ النَّهَارِ وَكَانَ أَهْلُ الْمَدِينَةِ يَقُولُونَ وَا عَجَبَاهْ لِجَابِرٍ يَأْتِي هَذَا الْغُلامَ طَرَفَيِ النَّهَارِ وَهُوَ آخِرُ مَنْ بَقِيَ مِنْ أَصْحَابِ رَسُولِ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) فَلَمْ يَلْبَثْ أَنْ مَضَى عَلِيُّ بن الحسين (عَلَيْهِما السَّلام) فَكَانَ مُحَمَّدُ بْنُ عَلِيٍّ يَأْتِيهِ عَلَى وَجْهِ الْكَرَامَةِ لِصُحْبَتِهِ لِرَسُولِ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) قَالَ فَجَلَسَ (عَلَيْهِ السَّلام) يُحَدِّثُهُمْ عَنِ الله تَبَارَكَ وَتَعَالَى فَقَالَ أَهْلُ الْمَدِينَةِ مَا رَأَيْنَا أَحَداً أَجْرَأَ مِنْ هَذَا فَلَمَّا رَأَى مَا يَقُولُونَ حَدَّثَهُمْ عَنْ رَسُولِ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) فَقَالَ أَهْلُ الْمَدِينَةِ مَا رَأَيْنَا أَحَداً قَطُّ أَكْذَبَ مِنْ هَذَا يُحَدِّثُنَا عَمَّنْ لَمْ يَرَهُ فَلَمَّا رَأَى مَا يَقُولُونَ حَدَّثَهُمْ عَنْ جَابِرِ بْنِ عَبْدِ الله قَالَ فَصَدَّقُوهُ وَكَانَ جَابِرُ بْنُ عَبْدِ الله يَأْتِيهِ فَيَتَعَلَّمُ مِنْهُ.

A number of our companions, from Ahmad Bin Muhammad, from Muhammad Bin Sinan, from Aban Bin Taghlub,

(It has been narrated) from Abu Abdullah[asws] having said: 'Jabir Bin Abdullah Al-Ansary was the last ones to remain, from the companions of Rasool-Allah[saww], and he was a man who had cut himself off to us[asws], the People[asws] of the Household, and he was sitting in the Masjid of Rasool-Allah[saww], and he was turbaned with a black turban, and he was calling out, ' يَا بَاقِرَ الْعِلْمِ يَا بَاقِرَ الْعِلْمِ ' 'O expounder of the knowledge! O expounder of the knowledge!

And it was so that the people of Al-Medina were saying, 'Jabir is hallucinating'. So he was saying, 'No, by Allah[azwj!] I am not hallucinating. But, I heard Rasool-Allah[saww] saying: 'You (Jabir) would be coming across a man from me[saww], his[asws] name would be my[saww] name, and his[asws] mannerisms would be my[saww] mannerisms. He[asws] would expound the knowledge with an expansion'. So that is what is calling me to what I am saying'.

He[asws] said: 'So while Jabir was walking around one day in one of the streets of Al-Median, when some scribes passed by in that street, among whom was Muhammad[asws] Bin Ali[asws]. So when he looked at him[asws], he said, 'O boy[asws]! Come!' So, he[asws] came. Then he said, 'By Allah[azwj!] The mannerisms of Rasool-Allah[saww], by the One[azwj] in Whose Hand is my soul! O boy[asws]! What is your[asws] name?' He[asws] said: 'My[asws] name is Muhammad[asws] Bin Ali[asws] Bin Al-Husayn[asws]'. So he went faced him[asws], and

kissed his[asws] head and he was saying, ‘By my father and my mother be (sacrificed) for you[asws]! Your[asws] father Rasool-Allah[saww] conveys the greetings to you[asws] and he[saww] was saying (all) that’.

He[asws] said: ‘So Muhammad[asws] Bin Ali[asws] Bin Al-Husayn[asws] returned to his[asws] father[asws], and he[asws] was alarmed, So, he[asws] informed him[asws] of the news. So, he[asws] said to him[asws]: ‘O my[asws] son[asws], and Jabir did it?’ He[asws] said: ‘Yes’. He[asws] said: ‘Necessitated your[asws] house (stay at home), O my[asws] son!’ So Jabir used to come to him[asws] at both ends of the day, and the people of Al-Medina were saying, ‘O how strange of Jabir to come to this boy[asws] at both ends of the day, and he is the last one to remain from the companions of Rasool-Allah[saww]’.

It was not long before Ali[asws] Bin Al-Husayn[asws] passed away (martyred), and Muhammad[asws] Bin Ali[asws] used to go to him (Jabir Bin Abdullah) upon the aspect of the honour of his companionship to Rasool-Allah[saww]. He[asws] would sit and narrate to them (directly) from Allah[azwj] Blessed and High. The people of Al-Medina would say, ‘We have not seen anyone so audacious than this one’.

When he[asws] saw what they were saying, he[asws] narrated to them (directly) from Rasool-Allah[saww]. So, the people of Al-Medina said, ‘We have not seen anyone at all more lying than this one (Nouzobillah), narrating to us from the one[saww] he[asws] has not even seen. When he[asws] saw what they were saying, he[asws] narrated to them from Jabir Bin Abdullah. (In that way) they ratified him[asws], and it was so that Jabir Bin Abdullah used to come to him[asws], to learn from him[asws]’.[2]

3. عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ مُثَنًّى الْحَنَّاطِ عَنْ أَبِي بَصِيرٍ قَالَ دَخَلْتُ عَلَى ابي جعفر (عَلَيْهِ السَّلام) فَقُلْتُ لَهُ أَنْتُمْ وَرَثَةُ رَسُولِ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) قَالَ نَعَمْ قُلْتُ رَسُولُ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) وَارِثُ الانْبِيَاءِ عَلِمَ كُلَّ مَا عَلِمُوا قَالَ لِي نَعَمْ قُلْتُ فَأَنْتُمْ تَقْدِرُونَ عَلَى أَنْ تُحْيُوا الْمَوْتَى وَتُبْرِءُوا الاكْمَهَ وَالابْرَصَ قَالَ نَعَمْ بِإِذْنِ الله ثُمَّ قَالَ لِيَ ادْنُ مِنِّي يَا أَبَا مُحَمَّدٍ فَدَنَوْتُ مِنْهُ فَمَسَحَ عَلَى وَجْهِي وَعَلَى عَيْنَيَّ فَأَبْصَرْتُ الشَّمْسَ وَالسَّمَاءَ وَالارْضَ وَالْبُيُوتَ وَكُلَّ شَيْءٍ فِي الْبَلَدِ ثُمَّ قَالَ لِي أَ تُحِبُّ أَنْ تَكُونَ هَكَذَا وَلَكَ مَا لِلنَّاسِ وَعَلَيْكَ مَا عَلَيْهِمْ يَوْمَ الْقِيَامَةِ أَوْ تَعُودَ كَمَا كُنْتَ وَلَكَ الْجَنَّةُ خَالِصاً قُلْتُ أَعُودُ كَمَا كُنْتُ فَمَسَحَ عَلَى عَيْنَيَّ فَعُدْتُ كَمَا كُنْتُ قَالَ فَحَدَّثْتُ ابْنَ أَبِي عُمَيْرٍ بِهَذَا فَقَالَ أَشْهَدُ أَنَّ هَذَا حَقٌّ كَمَا أَنَّ النَّهَارَ حَقٌّ.

A number of our companions, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Musna Al Hannat, from Abu Baseer who said,

‘I went over to Abu Ja’far[asws], so I said to him[asws], ‘You (Imams[asws]) are the inheritors of the Prophets[saww]?’ He[asws] said: ‘Yes’. I said, ‘Rasool-Allah[saww] is an inheritor of the Prophets[as], knowing everything what they[as] were knowing?’ He[asws] said to me: ‘Yes’. I said, ‘So you (Imams[asws]) are able upon reviving the death, and curing the blind and the leper?’ He[asws] said: ‘Yes, by the Permission of Allah[azwj]’.

Then he[asws] said to me: 'Approach me[asws], O Abu Muhammad!' So I approached him[asws], and he[asws] wiped his[asws] hand upon my face and upon my eyes. So I visualised the sun, and the sky, and the earth, and the houses, and everything in the city. Then he[asws] said to me: 'Would you love it to become like this, and for you would be what is for the people, and upon you would be what would be upon them on the Day of Judgment, or to return to just as you were, and for you would be the Paradise purely?' I said, 'To return to just as I was'. So he[asws] wiped upon my eyes, so I returned to just as I was'.

He (Abu Baseer) said, 'So I narrated to Ibn Abu Umeyr with this, so he said, 'I testify that this is true just as the day is true'.[3]

4. مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ عَاصِمِ بْنِ حُمَيْدٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ ابي جعفر (عَلَيْهِ السَّلام) قَالَ كُنْتُ عِنْدَهُ يَوْماً إِذْ وَقَعَ زَوْجُ وَرَشَانَ عَلَى الْحَائِطِ وَهَدَلا هَدِيلَهُمَا فَرَدَّ أَبُو جَعْفَرٍ (عَلَيْهِ السَّلام) عَلَيْهِمَا كَلامَهُمَا سَاعَةً ثُمَّ نَهَضَا فَلَمَّا طَارَا عَلَى الْحَائِطِ هَدَلَ الذَّكَرُ عَلَى الانْثَى سَاعَةً ثُمَّ نَهَضَا فَقُلْتُ جُعِلْتُ فِدَاكَ مَا هَذَا الطَّيْرُ قَالَ يَا ابْنَ مُسْلِمٍ كُلُّ شَيْءٍ خَلَقَهُ الله مِنْ طَيْرٍ أَوْ بَهِيمَةٍ أَوْ شَيْءٍ فِيهِ رُوحٌ فَهُوَ أَسْمَعُ لَنَا وَأَطْوَعُ مِن ابْنِ آدَمَ إِنَّ هَذَا الْوَرَشَانَ ظَنَّ بِامْرَأَتِهِ فَحَلَفَتْ لَهُ مَا فَعَلْتُ فَقَالَتْ تَرْضَى بِمُحَمَّدِ بْنِ عَلِيٍّ فَرَضِيَا بِي فَأَخْبَرْتُهُ أَنَّهُ لَهَا ظَالِمٌ فَصَدَّقَهَا.

Muhammad Bin Yahya, from Muhammad Bin Ahmad, from Muhammad Bin Al Husayn, from Muhammad Bin Ali, from Aasim Bin Humeyd, from Muhammad Bin Muslim,

(It has been narrated) from Abu Ja'far[asws], said, 'We were in his[asws] presence one day when a pair of wood pigeons settled upon the wall and cooed their cooing's. Abu Ja'far[asws] responded upon them with their speech for a while. Then they rushed off. when they flew upon the wall, the male cooed to the female for a while, then they both flew away.

So I said, 'May I be sacrificed for you[asws]! What are these birds (saying)?' He[asws] said: 'O Ibn Muslim! Everything Allah[azwj] Created from the birds, or beasts, something in which is a spirit, so it would listen to us[asws] and would be more obedient than the children of Adam[asws]. This pigeon was suspicious with his wife, so she swore an oath to him that she had not done (anything wrong), and she said, 'Would you be pleased with Muhammad[asws] Bin Ali[asws] (as an arbitrator)?' So they were both pleased with me[asws], and I informed him that he is being unjust to her, so he ratified her'.[4]

5. الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ أَسْبَاطٍ عَنْ صَالِحِ بْنِ حَمْزَةَ عَنْ أَبِيهِ عَنْ أَبِي بَكْرٍ الْحَضْرَمِيِّ قَالَ لَمَّا حُمِلَ أَبُو جَعْفَرٍ (عَلَيْهِ السَّلام) إِلَى الشَّامِ إِلَى هِشَامِ بْنِ عَبْدِ الْمَلِكِ وَصَارَ بِبَابِهِ قَالَ لاصْحَابِهِ وَمَنْ كَانَ بِحَضْرَتِهِ مِنْ بَنِي أُمَيَّةَ إِذَا رَأَيْتُمُونِي قَدْ وَبَّخْتُ مُحَمَّدَ بْنَ عَلِيٍّ ثُمَّ رَأَيْتُمُونِي قَدْ سَكَتُّ فَلْيُقْبِلْ عَلَيْهِ كُلُّ رَجُلٍ مِنْكُمْ فَلْيُوَبِّخْهُ ثُمَّ أَمَرَ أَنْ يُؤْذَنَ لَهُ فَلَمَّا دَخَلَ عَلَيْهِ أَبُو جَعْفَرٍ (عَلَيْهِ السَّلام) قَالَ بِيَدِهِ السَّلامُ عَلَيْكُمْ فَعَمَّهُمْ جَمِيعاً بِالسَّلامِ ثُمَّ جَلَسَ فَازْدَادَ هِشَامٌ عَلَيْهِ حَنَقاً بِتَرْكِهِ السَّلامَ عَلَيْهِ بِالْخِلافَةِ وَجُلُوسِهِ بِغَيْرِ إِذْنٍ فَأَقْبَلَ يُوَبِّخُهُ وَيَقُولُ فِيمَا

يَقُولُ لَهُ يَا مُحَمَّدَ بْنَ عَلِيٍّ لا يَزَالُ الرَّجُلُ مِنْكُمْ قَدْ شَقَّ عَصَا الْمُسْلِمِينَ وَدَعَا إِلَى نَفْسِهِ وَزَعَمَ أَنَّهُ الامَامُ سَفَهاً وَقِلَّةَ عِلْمٍ وَوَبَّخَهُ بِمَا أَرَادَ أَنْ يُوَبِّخَهُ فَلَمَّا سَكَتَ أَقْبَلَ عَلَيْهِ الْقَوْمُ رَجُلٌ بَعْدَ رَجُلٍ يُوَبِّخُهُ حَتَّى انْقَضَى آخِرُهُمْ فَلَمَّا سَكَتَ الْقَوْمُ نَهَضَ (عَلَيْهِ السَّلام) قَائِماً ثُمَّ قَالَ أَيُّهَا النَّاسُ أَيْنَ تَذْهَبُونَ وَأَيْنَ يُرَادُ بِكُمْ بِنَا هَدَى الله أَوَّلَكُمْ وَبِنَا يَخْتِمُ آخِرَكُمْ فَإِنْ يَكُنْ لَكُمْ مُلْكٌ مُعَجَّلٌ فَإِنَّ لَنَا مُلْكاً مُؤَجَّلاً وَلَيْسَ بَعْدَ مُلْكِنَا مُلْكٌ لانَّا أَهْلُ الْعَاقِبَةِ يَقُولُ الله عَزَّ وَجَلَّ وَالْعاقِبَةُ لِلْمُتَّقِينَ فَأَمَرَ بِهِ إِلَى الْحَبْسِ فَلَمَّا صَارَ إِلَى الْحَبْسِ تَكَلَّمَ فَلَمْ يَبْقَ فِي الْحَبْسِ رَجُلٌ إلا تَرَشَّفَهُ وَحَنَّ إِلَيْهِ فَجَاءَ صَاحِبُ الْحَبْسِ إِلَى هِشَامٍ فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ إِنِّي خَائِفٌ عَلَيْكَ مِنْ أَهْلِ الشَّامِ أَنْ يَحُولُوا بَيْنَكَ وَبَيْنَ مَجْلِسِكَ هَذَا ثُمَّ أَخْبَرَهُ بِخَبَرِهِ فَأَمَرَ بِهِ فَحُمِلَ عَلَى الْبَرِيدِ هُوَ وَأَصْحَابُهُ لِيُرَدُّوا إِلَى الْمَدِينَةِ وَأَمَرَ أَنْ لا يُخْرَجَ لَهُمُ الاسْوَاقُ وَحَالَ بَيْنَهُمْ وَبَيْنَ الطَّعَامِ وَالشَّرَابِ فَسَارُوا ثَلاثاً لا يَجِدُونَ طَعَاماً وَلا شَرَاباً حَتَّى انْتَهَوْا إِلَى مَدْيَنَ فَأُغْلِقَ بَابُ الْمَدِينَةِ دُونَهُمْ فَشَكَا أَصْحَابُهُ الْجُوعَ وَالْعَطَشَ قَالَ فَصَعِدَ جَبَلاً لِيُشْرِفَ عَلَيْهِمْ فَقَالَ بِأَعْلَى صَوْتِهِ يَا أَهْلَ الْمَدِينَةِ الظَّالِمِ أَهْلُهَا أَنَا بَقِيَّةُ الله يَقُولُ الله بَقِيَّتُ الله خَيْرٌ لَكُمْ إِنْ كُنْتُمْ مُؤْمِنِينَ وَما أَنَا عَلَيْكُمْ بِحَفِيظٍ قَالَ وَكَانَ فِيهِمْ شَيْخٌ كَبِيرٌ فَأَتَاهُمْ فَقَالَ لَهُمْ يَا قَوْمِ هَذِهِ وَالله دَعْوَةُ شُعَيْبٍ النَّبِيِّ وَالله لَئِنْ لَمْ تُخْرِجُوا إِلَى هَذَا الرَّجُلِ بِالاسْوَاقِ لَتُؤْخَذُنَّ مِنْ فَوْقِكُمْ وَمِنْ تَحْتِ أَرْجُلِكُمْ فَصَدِّقُونِي فِي هَذِهِ الْمَرَّةِ وَأَطِيعُونِي وَكَذِّبُونِي فِيمَا تَسْتَأْنِفُونَ فَإِنِّي لَكُمْ نَاصِحٌ قَالَ فَبَادَرُوا فَأَخْرَجُوا إِلَى مُحَمَّدِ بْنِ عَلِيٍّ وَأَصْحَابِهِ بِالاسْوَاقِ فَبَلَغَ هِشَامَ بْنَ عَبْدِ الْمَلِكِ خَبَرُ الشَّيْخِ فَبَعَثَ إِلَيْهِ فَحَمَلَهُ فَلَمْ يُدْرَ مَا صَنَعَ بِهِ.

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Ali Bin Asbat, from Salih Bin Hamza, from his father, from Abu Bakr Al Hazramy who said,

'When Abu Ja'far[asws] was carried to Syria to Hisham Bin Abdul Malik and came to his door, he said to his companions, the ones who were in his presence from the Clan of Umayya, 'When you all see me to have rebuked Muhammad[asws] Bin Ali[asws], then you see me to be silent, so let every man from you speak against him[asws], so let him rebuke him[asws]'. Then he ordered to permit for him[asws] (to enter).

When Abu Ja'far[asws] came over to him, he[asws] said: 'The greetings be upon you all', by the gesture of his[asws] hand, and generalised them all with the greetings. Then he[asws] was seated. Hisham increased the resentment upon him[asws] for his[asws] neglecting the greetings upon him with the Caliphate, and his[asws] sitting down without his permission. He turned to face him[asws] and he was saying, among what he was saying, 'O Muhammad[asws] Bin Ali[asws]! The man from among you (Imams[asws]) does not cease to cause cracks in the staff of the Muslims and calling to himself[asws] and claims that he[asws] is the Imam[asws] of the foolish ones, and of little knowledge!' And he rebuked him[asws] with whatever he intended to rebuke him[asws].

When he was silent, the group of people turned to face him, man after a man, rebuking him[asws] until the last of them terminated. When the group of people were silent, he[asws] rushed standing up, then said: 'O you people! Where are you going? And where are you intending to be? By us[asws] Allah[azwj] Guided your former ones and by us[asws] would end your later ones. So, if there happens to be a kingdom for you at the moment, so for us[asws] would be a kingdom in the future, and there wouldn't be a kingdom after our[asws] kingdom, because we[asws] are the people of the end-of-time. Allah[azwj] Mighty and Majestic is Saying [7:128] and the end is for those who are pious'.

He (Caliph Hisham) ordered with him[asws] to the prison. When he[asws] came to be in the prison, he[asws] spoke, and there did not remain a man in the prison except that he sympathised with him[asws] and inclined towards him[asws]. So the warden of the prison went over to Hisham and he said, 'O commander of the faithful! I am fearing upon you from the people of Syria that they would overturn between you and this gathering of yours'. Then he informed him with his[asws] news. He ordered with him[asws] to be carried upon the transport camels, him[asws] and his[asws] companions, in order to be returned to Al-Medina, and he ordered that the markets (commodities) do not be brought out to them, and there be a hindrance between them and the food and the drinks.

So they travelled for three (days), neither finding any food nor water, until they ended up to Madayn, but the doors of the city were closed to them. His[asws] companions complained of the hunger and the thirst, so he[asws] ascended a hill in order to overlook upon them, and he[asws] said at the top of his[asws] voice: 'O people of the city, the unjust ones being its inhabitants! I[asws] am the remaining one of Allah[azwj]. Allah[azwj] is Saying [11:86] What remains of Allah is better for you if you are Momineen, and I am not a keeper over you'.

He (the narrator) said, 'And among them there was an old man. He went over to them (the people of the city) and said to them, 'O group of people! By Allah[azwj], this is the calling of Shuayb[as] the Prophet[as]. By Allah[azwj]! If you do not go out to this man with the commodities, you would be seized from your above and from below your feet, therefore ratify me during this time, and obey me, and you can belie me regarding what you are carrying, for I am a (sincere) adviser to you all'.

He (the narrator) said, 'So they came out to Muhammad[asws] Bin Ali[asws] and his[asws] companions with the commodities and the news of the old man reached Hisham Bin Abdul Malik. Hee sent (people) to him (the old man), and they attacked him, and it is not known what they did with him'.[5]

6. سَعْدُ بْنُ عَبْدِ الله وَالْحِمْيَرِيُّ جَمِيعاً عَنْ إِبْرَاهِيمَ بْنِ مَهْزِيَارَ عَنْ أَخِيهِ عَلِيِّ بْنِ مَهْزِيَارَ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنِ ابْنِ مُسْكَانَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ الله (عَلَيْهِ السَّلام) قَالَ قُبِضَ مُحَمَّدُ بْنُ عَلِيٍّ الْبَاقِرُ وَهُوَ ابْنُ سَبْعٍ وَخَمْسِينَ سَنَةً فِي عَامِ أَرْبَعَ عَشْرَةَ وَمِائَةٍ عَاشَ بَعْدَ عَلِيِّ بن الحسين (عَلَيْهِما السَّلام) تِسْعَ عَشْرَةَ سَنَةً وَشَهْرَيْنِ.

Sa'd Bin Abdullah and Al Himeyri, altogether from Ibrahim Bin Mahziyar, from his brother Ali Bin Mahziyar, from Al Husayn Bin Saeed, from Muhammad Bin Sinan, from Ibn Muskan, from Abu Baseer,

(It has been narrated) from Abu Abdullah[asws] having said: 'Muhammad[asws] Bin Ali Al-Baqir[asws] passed away and he[asws] was fifty seven years old, during the year one hundred and twenty four. He[asws] lived after Ali[asws] Bin Al-Husayn[asws] for nineteen years and two months'.[6]

119 . بَابُ مَوْلِدِ أَبِي عَبْدِ اللهِ جَعْفَرِ بْنِ مُحَمَّدٍ عليه السلام

Chapter 119 – The Birth of Abu Abdullah Ja'far[asws] Bin Muhammad[asws]

1. مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَبْدِ اللهِ بْنِ أَحْمَدَ عَنْ إِبْرَاهِيمَ بْنِ الْحَسَنِ قَالَ حَدَّثَنِي وَهْبُ بْنُ حَفْصٍ عَنْ إِسْحَاقَ بْنِ جَرِيرٍ قَالَ قَالَ أَبُو عَبْدِ اللهِ (عَلَيْهِ السَّلام) كَانَ سَعِيدُ بْنُ الْمُسَيَّبِ وَالْقَاسِمُ بْنُ مُحَمَّدِ بْنِ أَبِي بَكْرٍ وَأَبُو خَالِدٍ الْكَابُلِيُّ مِنْ ثِقَاتِ عَلِيِّ بن الحسين (عَلَيْهِما السَّلام) قَالَ وَكَانَتْ أُمِّي مِمَّنْ آمَنَتْ وَاتَّقَتْ وَأَحْسَنَتْ وَاللهُ يُحِبُّ الْمُحْسِنِينَ قَالَ وَقَالَتْ أُمِّي قَالَ أَبِي يَا أُمَّ فَرْوَةَ إِنِّي لادْعُو اللهَ لِمُذْنِبِي شِيعَتِنَا فِي الْيَوْمِ وَاللَّيْلَةِ أَلْفَ مَرَّةٍ لانَّا نَحْنُ فِيمَا يَنُوبُنَا مِنَ الرَّزَايَا نَصْبِرُ عَلَى مَا نَعْلَمُ مِنَ الثَّوَابِ وَهُمْ يَصْبِرُونَ عَلَى مَا لا يَعْلَمُونَ.

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Abdullah Bin Ahmad, from Ibrahim Bin Al Hassan who said, 'Wahab Bin Hafs narrated to me, from Is'haq Bin Jareer who said,

'Abu Abdullah[asws] said: 'It was so that Saeed Bin Al-Musayyab, and Al-Qasim Bin Muhammad Bin Abul Bakr, and Abu Khalid Al-Kabuly were from the reliable ones of Ali[asws] Bin Al-Husayn[asws]. And it was so that my[asws] mother was from the ones who believed, and was pious and a good doer, and [2:195] surely Allah loves the doers of good'.

He[asws] said: 'And my[asws] mother said that my[asws] father[asws] said: 'O Umm Farwa! I I[asws] tend to supplicate to Allah[azwj] for the sins of our[asws] Shias during the day and the night, a thousand times, because we[asws], regarding what we[asws] face from the deprivations. We[asws] observe patience upon what we[asws] know from the Rewards, and they are being patient upon what they are unaware of'.[7]

3. بَعْضُ أَصْحَابِنَا عَنِ ابْنِ جُمْهُورٍ عَنْ أَبِيهِ عَنْ سُلَيْمَانَ بْنِ سَمَاعَةَ عَنْ عَبْدِ اللهِ بْنِ الْقَاسِمِ عَنِ الْمُفَضَّلِ بْنِ عُمَرَ قَالَ وَجَّهَ أَبُو جَعْفَرٍ الْمَنْصُورُ إِلَى الْحَسَنِ بْنِ زَيْدٍ وَهُوَ وَالِيهِ عَلَى الْحَرَمَيْنِ أَنْ أَحْرِقْ عَلَى جَعْفَرِ بْنِ مُحَمَّدٍ دَارَهُ فَأَلْقَى النَّارَ فِي دَارِ أَبِي عَبْدِ اللهِ فَأَخَذَتِ النَّارُ فِي الْبَابِ وَالدِّهْلِيزِ فَخَرَجَ أَبُو عَبْدِ اللهِ (عَلَيْهِ السَّلام) يَتَخَطَّى النَّارَ وَيَمْشِي فِيهَا وَيَقُولُ أَنَا ابْنُ أَعْرَاقِ الثَّرَى أَنَا ابْنُ إِبْرَاهِيمَ خَلِيلِ اللهِ (عَلَيْهِ السَّلام)

Some of our companions, from Ibn Jamhour, from his father, from Suleyman Bin Sama'at, from Abdullah Bin Al Qasim, from Al Mufazzal Bin Umar who said,

'Abu Ja'far Al-Mansour (the Caliph) directed Al-Hassan Bin Zayd, and he was his governor upon the two Harrums (in Makkah and Al-Medina), that he burn down upon Ja'far[asws] Bin Muhammad[asws], his[asws] house. So, he cast the

fire in the house of Abu Abdullah[asws], and the fire took hold in the door and the corridor. Abu Abdullah[asws] came out skipping the fire and walking in it, and he[asws] was saying: 'I[asws] am the son[asws] of 'A'araq Al-Sara' (Ismailas)! I[asws] am the son[asws] of Ibrahim[as], Friend of Allah[azwj]!'[8]

3. الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْبَرْقِيِّ عَنْ أَبِيهِ عَمَّنْ ذَكَرَهُ عَنْ رُفَيْدٍ مَوْلَى يَزِيدَ بْنِ عَمْرِو بْنِ هُبَيْرَةَ قَالَ سَخِطَ عَلَيَّ ابْنُ هُبَيْرَةَ وَحَلَفَ عَلَيَّ لَيَقْتُلُنِي فَهَرَبْتُ مِنْهُ وَعُذْتُ بِأَبِي عَبْدِ الله (عَلَيْهِ السَّلام) فَأَعْلَمْتُهُ خَبَرِي فَقَالَ لِيَ انْصَرِفْ وَأَقْرِئْهُ مِنِّي السَّلامَ وَقُلْ لَهُ إِنِّي قَدْ آجَرْتُ عَلَيْكَ مَوْلاكَ رُفَيْداً فَلا تَهِجْهُ بِسُوءٍ فَقُلْتُ لَهُ جُعِلْتُ فِدَاكَ شَامِيٌّ خَبِيثُ الرَّأْيِ فَقَالَ اذْهَبْ إِلَيْهِ كَمَا أَقُولُ لَكَ فَأَقْبَلْتُ فَلَمَّا كُنْتُ فِي بَعْضِ الْبَوَادِي اسْتَقْبَلَنِي أَعْرَابِيٌّ فَقَالَ أَيْنَ تَذْهَبُ إِنِّي أَرَى وَجْهَ مَقْتُولٍ ثُمَّ قَالَ لِي أَخْرِجْ يَدَكَ فَفَعَلْتُ فَقَالَ يَدُ مَقْتُولٍ ثُمَّ قَالَ لِي أَبْرِزْ رِجْلَكَ فَأَبْرَزْتُ رِجْلِي فَقَالَ رِجْلُ مَقْتُولٍ ثُمَّ قَالَ لِي أَبْرِزْ جَسَدَكَ فَفَعَلْتُ فَقَالَ جَسَدُ مَقْتُولٍ ثُمَّ قَالَ لِي أَخْرِجْ لِسَانَكَ فَفَعَلْتُ فَقَالَ لِيَ امْضِ فَلا بَأْسَ عَلَيْكَ فَإِنَّ فِي لِسَانِكَ رِسَالَةً لَوْ أَتَيْتَ بِهَا الْجِبَالَ الرَّوَاسِيَ لانْقَادَتْ لَكَ قَالَ فَجِئْتُ حَتَّى وَقَفْتُ عَلَى بَابِ ابْنِ هُبَيْرَةَ فَاسْتَأْذَنْتُ فَلَمَّا دَخَلْتُ عَلَيْهِ قَالَ أَتَتْكَ بِحَائِنٍ رِجْلاهُ يَا غُلامُ النَّطْعَ وَالسَّيْفَ ثُمَّ أَمَرَ بِي فَكُتِّفْتُ وَشُدَّ رَأْسِي وَقَامَ عَلَيَّ السَّيَّافُ لِيَضْرِبَ عُنُقِي فَقُلْتُ أَيُّهَا الامِيرُ لَمْ تَظْفَرْ بِي عَنْوَةً وَإِنَّمَا جِئْتُكَ مِنْ ذَاتِ نَفْسِي وَهَاهُنَا أَمْرٌ أَذْكُرُهُ لَكَ ثُمَّ أَنْتَ وَشَأْنَكَ فَقَالَ قُلْ فَقُلْتُ أَخْلِنِي فَأَمَرَ مَنْ حَضَرَ فَخَرَجُوا فَقُلْتُ لَهُ جَعْفَرُ بْنُ مُحَمَّدٍ يُقْرِئُكَ السَّلامَ وَيَقُولُ لَكَ قَدْ آجَرْتُ عَلَيْكَ مَوْلاكَ رُفَيْداً فَلا تَهِجْهُ بِسُوءٍ فَقَالَ وَالله لَقَدْ قَالَ لَكَ جَعْفَرُ بْنُ مُحَمَّدٍ هَذِهِ الْمَقَالَةَ وَأَقْرَأَنِي السَّلامَ فَحَلَفْتُ لَهُ فَرَدَّهَا عَلَيَّ ثَلاثاً ثُمَّ حَلَّ أَكْتَافِي ثُمَّ قَالَ لا يُقْنِعُنِي مِنْكَ حَتَّى تَفْعَلَ بِي مَا فَعَلْتُ بِكَ قُلْتُ مَا تَنْطَلِقُ يَدِي بِذَاكَ وَلا تَطِيبُ بِهِ نَفْسِي فَقَالَ وَالله مَا يُقْنِعُنِي إِلا ذَاكَ فَفَعَلْتُ بِهِ كَمَا فَعَلَ بِي وَأَطْلَقْتُهُ فَنَاوَلَنِي خَاتَمَهُ وَقَالَ أُمُورِي فِي يَدِكَ فَدَبِّرْ فِيهَا مَا شِئْتَ.

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Barqy, from his father, from the one who mentioned it, from Rufeyd, a slave of Yazeed Bin Amro Bin Hubeyra who said,

'Ibn Ubeyra was angry upon me and swore against me that he would kill me. So I fled from him and sought refuge with Abu Abdullah[asws], and I let him know of my compulsion. So he[asws] said to me: 'Leave, and convey the greetings to him from me[asws], and say to him that I[asws] have undertook upon you (to protect) your slave Rufeyd, therefore do not approach him with evil'. So I said to him[asws], 'May I be sacrificed for you[asws]! He is a Syrian, of bad views'. So he[asws] said: 'Go to him just as I[asws] am saying to you'. So I returned.

When I was in one of the valleys, a Bedouin faced me and he said, 'Where are you going? I see a face of a killed one'. Then he said to me, 'Bring out your hand'. So I did, and he said, 'A hand of a killed one'. Then he said to me, 'Bring forward your leg'. So I brought my leg forward, and he said, 'A leg of a killed one'. Then he said to me, 'Bring forward your body towards

me’. So I did, and he said, ‘A body of a killed one’. Then he said to me, ‘Bring out your tongue’. So I did, and he said to me, ‘Carry on, for there is no evil upon you, for in your tongue is a message. If you were to go with it to the tall mountain, it would be in obedience to you’.

He (the narrator) said, ‘So I went until I paused upon the door of Ibn Hubeyra and sought permission. When I came over to him, he said, ‘The traitor comes over on his own legs. O slave! (Bring me) the leather cords and the sword!’ Then he ordered with me, so I was bound and my head held tight, and the swordsman stood over me to strike my neck off. So I said, ‘O you Emir! You did not overcome me by force, and rather I came over to you from my own self, and over here there is a matter I want to mention to you, then it would be you and your business (whatever you want to do)’.

He said, ‘Speak’. So I said, ‘Isolate with me’. He instructed the ones present, and they went out, and I said to him, ‘Ja’far[asws] Bin Muhammad[asws] conveys the greetings to you and is saying to you: ‘I[asws] have undertaken upon you, your slave Rufeyda, therefore do no approach him with evil’. So he said, ‘By Allah[azwj,] Ja’far[asws] Bin Muhammad[asws] said these words to you, and conveyed the greetings to me?’ So I swore on oath to him, and he reiterated it thrice upon me. Then he freed my ropes, then said, ‘I will not be content from you until you do with me what I did with you’. I said, ‘My hand will not go with (doing) that, nor will my self be good with it’. So he said, ‘By Allah[azwj!] I will not be contented except with that’. So I did with him just as he had done with me and I untied him. So he gave me his seal and said, ‘My affairs are in your hands, therefore manage these as you so desire to’.[9]

4. مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ عَنِ الْخَيْبَرِيِّ عَنْ يُونُسَ بْنِ ظَبْيَانَ وَمُفَضَّلِ بْنِ عُمَرَ وَأَبِي سَلَمَةَ السَّرَّاجِ وَالْحُسَيْنِ بْنِ ثُوَيْرِ بْنِ أَبِي فَاخِتَةَ قَالُوا كُنَّا عِنْدَ أَبِي عَبْدِ الله (عَلَيْهِ السَّلام) فَقَالَ عِنْدَنَا خَزَائِنُ الارْضِ وَمَفَاتِيحُهَا وَلَوْ شِئْتُ أَنْ أَقُولَ بِإِحْدَى رِجْلَيَّ أَخْرِجِي مَا فِيكِ مِنَ الذَّهَبِ لاخْرَجَتْ قَالَ ثُمَّ قَالَ بِإِحْدَى رِجْلَيْهِ فَخَطَّهَا فِي الارْضِ خَطّاً فَانْفَرَجَتِ الارْضُ ثُمَّ قَالَ بِيَدِهِ فَأَخْرَجَ سَبِيكَةَ ذَهَبٍ قَدْرَ شِبْرٍ ثُمَّ قَالَ انْظُرُوا حَسَناً فَنَظَرْنَا فَإِذَا سَبَائِكُ كَثِيرَةٌ بَعْضُهَا عَلَى بَعْضٍ يَتَلالا فَقَالَ لَهُ بَعْضُنَا جُعِلْتُ فِدَاكَ أُعْطِيتُمْ مَا أُعْطِيتُمْ وَشِيعَتُكُمْ مُحْتَاجُونَ قَالَ فَقَالَ إِنَّ الله سَيَجْمَعُ لَنَا وَلِشِيعَتِنَا الدُّنْيَا وَالاخِرَةَ وَيُدْخِلُهُمْ جَنَّاتِ النَّعِيمِ وَيُدْخِلُ عَدُوَّنَا الْجَحِيمَ.

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Umar Bin Abdul Aziz, from Al Khaybari, from Yunus Bin Zabyan and Mufazzal Bin Umar, and Abu Salma Al Sarraj and Al Husayn Bin Suweyr Bin Abu Fakhta who said,

‘We were in the presence of Abu Abdullah[asws], so he[asws] said: ‘With us[asws] there are treasures of the earth and their keys, and had I[asws] so desired to, I[asws] would be saying (gesturing) with one of my[asws] legs: ‘Bring out whatever is inside you from the gold!’ It would bring it out’.

He (the narrator) said, ‘Then he[asws] said (gestured) it with one of his[asws] legs, and marked the ground with a marking, so the ground burst out. Then

he[asws] said (gestured) with his[asws] hand, so a gold ingot came out of a measurement of a palm's width. Then he[asws] said: 'Look properly'. So we looked and there were many ingots, on top of each other, shining. So, one of us said to him[asws], 'May I be sacrificed for you[asws]! You (Imams[asws]) have been Given what you[asws] have been Given, and your[asws] Shias are needy'. So he[asws] said: 'Allah[azwj] would be Gathering for us[asws] and for our[asws] Shias, the world and the Hereafter, and He[azwj] will Enter them into the Gardens of Bliss, and He[azwj] would Enter our[asws] enemies into the Blazing Fire'.[10]

5. الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنِ الْمُعَلَّى بْنِ مُحَمَّدٍ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي بَصِيرٍ قَالَ كَانَ لِي جَارٌ يَتَّبِعُ السُّلْطَانَ فَأَصَابَ مَالاً فَأَعَدَّ قِيَاناً وَكَانَ يَجْمَعُ الْجَمِيعَ إِلَيْهِ وَيَشْرَبُ الْمُسْكِرَ وَيُؤْذِينِي فَشَكَوْتُهُ إِلَى نَفْسِهِ غَيْرَ مَرَّةٍ فَلَمْ يَنْتَهِ فَلَمَّا أَنْ أَلْحَحْتُ عَلَيْهِ فَقَالَ لِي يَا هَذَا أَنَا رَجُلٌ مُبْتَلىً وَأَنْتَ رَجُلٌ مُعَافىً فَلَوْ عَرَضْتَنِي لِصَاحِبِكَ رَجَوْتُ أَنْ يُنْقِذَنِيَ الله بِكَ فَوَقَعَ ذَلِكَ لَهُ فِي قَلْبِي فَلَمَّا صِرْتُ إِلَى أَبِي عَبْدِ الله (عَلَيْهِ السَّلام) ذَكَرْتُ لَهُ حَالَهُ فَقَالَ لِي إِذَا رَجَعْتَ إِلَى الْكُوفَةِ سَيَأْتِيكَ فَقُلْ لَهُ يَقُولُ لَكَ جَعْفَرُ بْنُ مُحَمَّدٍ دَعْ مَا أَنْتَ عَلَيْهِ وَأَضْمَنَ لَكَ عَلَى الله الْجَنَّةَ فَلَمَّا رَجَعْتُ إِلَى الْكُوفَةِ أَتَانِي فِيمَنْ أَتَى فَاحْتَبَسْتُهُ عِنْدِي حَتَّى خَلا مَنْزِلِي ثُمَّ قُلْتُ لَهُ يَا هَذَا إِنِّي ذَكَرْتُكَ لابِي عَبْدِ الله جَعْفَرِ بْنِ مُحَمَّدٍ الصَّادِقِ (عَلَيْهِ السَّلام) فَقَالَ لِي إِذَا رَجَعْتَ إِلَى الْكُوفَةِ سَيَأْتِيكَ فَقُلْ لَهُ يَقُولُ لَكَ جَعْفَرُ بْنُ مُحَمَّدٍ دَعْ مَا أَنْتَ عَلَيْهِ وَأَضْمَنَ لَكَ عَلَى الله الْجَنَّةَ قَالَ فَبَكَى ثُمَّ قَالَ لِيَ الله لَقَدْ قَالَ لَكَ أَبُو عَبْدِ الله هَذَا قَالَ فَحَلَفْتُ لَهُ أَنَّهُ قَدْ قَالَ لِي مَا قُلْتُ فَقَالَ لِي حَسْبُكَ وَمَضَى فَلَمَّا كَانَ بَعْدَ أَيَّامٍ بَعَثَ إِلَيَّ فَدَعَانِي وَإِذَا هُوَ خَلْفَ دَارِهِ عُرْيَانٌ فَقَالَ لِي يَا أَبَا بَصِيرٍ لا وَالله مَا بَقِيَ فِي مَنْزِلِي شَيْءٌ إِلا وَقَدْ أَخْرَجْتُهُ وَأَنَا كَمَا تَرَى قَالَ فَمَضَيْتُ إِلَى إِخْوَانِنَا فَجَمَعْتُ لَهُ مَا كَسَوْتُهُ بِهِ ثُمَّ لَمْ تَأْتِ عَلَيْهِ أَيَّامٌ يَسِيرَةٌ حَتَّى بَعَثَ إِلَيَّ أَنِّي عَلِيلٌ فَأْتِنِي فَجَعَلْتُ أَخْتَلِفُ إِلَيْهِ وَأُعَالِجُهُ حَتَّى نَزَلَ بِهِ الْمَوْتُ فَكُنْتُ عِنْدَهُ جَالِساً وَهُوَ يَجُودُ بِنَفْسِهِ فَغُشِيَ عَلَيْهِ غَشْيَةً ثُمَّ أَفَاقَ فَقَالَ لِي يَا أَبَا بَصِيرٍ قَدْ وَفَى صَاحِبُكَ لَنَا ثُمَّ قُبِضَ رَحْمَةُ الله عَلَيْهِ فَلَمَّا حَجَجْتُ أَتَيْتُ أَبَا عَبْدِ الله (عَلَيْهِ السَّلام) فَاسْتَأْذَنْتُ عَلَيْهِ فَلَمَّا دَخَلْتُ قَالَ لِيَ ابْتِدَاءً مِنْ دَاخِلِ الْبَيْتِ وَإِحْدَى رِجْلَيَّ فِي الصَّحْنِ وَالاخْرَى فِي دِهْلِيزِ دَارِهِ يَا أَبَا بَصِيرٍ قَدْ وَفَيْنَا لِصَاحِبِكَ.

Al Husayn Bin Muhammad, from Al Moalla Bin Muhammad, from some of his companions, from Abu Baseer who said,

'There was a neighbour of ours who followed (the biddings of) the ruling authorities, so he attained wealth. So he used to prepare (hold parties), female singers, and they all used to gather to him and drink the wine, and it used to bother me. So I complained to him repeatedly, but he did not end it. So when I was insistent upon it, so he said to me, 'O you! I am an afflicted man and you are a healthy man. So if you would present me to your Master[asws], I am hopeful that Allah[azwj] would Rescue me through you'. So that occurred in my heart.

So when I came to Abu Abdullah[asws], I mentioned his state to him[asws]. So he[asws] said to me: 'When you return to Al-Kufa, go to him and say to him, 'Ja'far[asws] Bin Muhammad[asws] is saying to you: 'Leave what you are upon and I[asws] (personally) guarantee the Paradise for you, upon (the Guarantee of) Allah[azwj'.

So when I returned to Al-Kufa, he came to me among the ones he came with. So I withheld him with me until my house was empty. Then I said to him, 'O you! I mentioned you to Abu Abdullah Ja'far[asws] Bin Muhammad Al-Sadiq[asws]. So he[asws] said to me: 'When you return to Al-Kufa, go to him and say to him, 'Ja'far[asws] Bin Muhammad[asws] is saying to you: 'Leave what you are upon and I[asws] (personally) guarantee the Paradise for you, upon (the Guarantee of) Allah[azwj'.

He (the narrator) said, 'So he wept, then said to me, 'By Allah[azwj! Abu Abdullah[asws] said this to you?' So I swore on oath to him and he[asws] had said so. He said to me what I said. So he said to me, 'You have sufficed', and he went away. So when it was a few days afterwards, he sent a message to me, and called me over, and there he was, bare, behind his door. So he said to me, 'O Abu Baseer! No, by Allah[azwj! There does not remain anything in my house but I have thrown it out, and I am just as you see'.

He (the narrator) said, 'So I went to our brethren and gathered for him what he could be clothed with. Then, there did not pass upon him a few days until he sent a message to me, 'I am sick'. So I went over to him, and I used to come and go to him and treat him until the death descended with him. So I was seated in his presence and he was struggling with himself, and there was a fainting upon him. He fainted, then woke up, and he said to me, 'O Abu Baseer! Your Master[asws] has fulfilled for us'. Then he passed away, may Allah[azwj] have Mercy upon him.

So, when I performed Hajj, I went over to Abu Abdullah[asws], and sought permission to see him[asws]. So when I entered, he[asws] said to me initiating from inside the house, and one of my legs was in the courtyard and the other one in the corridor: 'O Abu Baseer! We[asws] have fulfilled (our[asws] promise) for your companion'.[11]

6. أَبُو عَلِيٍّ الاشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ جَعْفَرِ بْنِ مُحَمَّدِ بْنِ الاشْعَثِ قَالَ قَالَ لِي أَ تَدْرِي مَا كَانَ سَبَبُ دُخُولِنَا فِي هَذَا الامْرِ وَمَعْرِفَتِنَا بِهِ وَمَا كَانَ عِنْدَنَا مِنْهُ ذِكْرٌ وَلا مَعْرِفَةُ شَيْءٍ مِمَّا عِنْدَ النَّاسِ قَالَ قُلْتُ لَهُ مَا ذَاكَ قَالَ إِنَّ أَبَا جَعْفَرٍ يَعْنِي أَبَا الدَّوَانِيقِ قَالَ لابِي مُحَمَّدِ بْنِ الاشْعَثِ يَا مُحَمَّدُ ابْغِ لِي رَجُلاً لَهُ عَقْلٌ يُؤَدِّي عَنِّي فَقَالَ لَهُ أَبِي قَدْ أَصَبْتُهُ لَكَ هَذَا فُلانُ بْنُ مُهَاجِرٍ خَالِي قَالَ فَأْتِنِي بِهِ قَالَ فَأَتَيْتُهُ بِخَالِي فَقَالَ لَهُ أَبُو جَعْفَرٍ يَا ابْنَ مُهَاجِرٍ خُذْ هَذَا الْمَالَ وَأْتِ الْمَدِينَةَ وَأْتِ عَبْدَ الله بْنَ الْحَسَنِ بْنِ الْحَسَنِ وَعِدَّةً مِنْ أَهْلِ بَيْتِهِ فِيهِمْ جَعْفَرُ بْنُ مُحَمَّدٍ فَقُلْ لَهُمْ إِنِّي رَجُلٌ غَرِيبٌ مِنْ أَهْلِ خُرَاسَانَ وَبِهَا شِيعَةٌ مِنْ شِيعَتِكُمْ وَجَّهُوا إِلَيْكُمْ بِهَذَا الْمَالِ وَادْفَعْ إِلَى كُلِّ وَاحِدٍ مِنْهُمْ عَلَى شَرْطِ كَذَا وَكَذَا فَإِذَا قَبَضُوا الْمَالَ فَقُلْ إِنِّي رَسُولٌ وَأُحِبُّ أَنْ يَكُونَ مَعِي خُطُوطُكُمْ بِقَبْضِكُمْ مَا قَبَضْتُمْ فَأَخَذَ الْمَالَ وَأَتَى الْمَدِينَةَ فَرَجَعَ إِلَى أَبِي

الدَّوَانِيقِ وَمُحَمَّدُ بْنُ الاشْعَثِ عِنْدَهُ فَقَالَ لَهُ أَبُو الدَّوَانِيقِ مَا وَرَاءَكَ قَالَ أَتَيْتُ الْقَوْمَ وَهَذِهِ خُطُوطُهُمْ بِقَبْضِهِمُ الْمَالَ خَلا جَعْفَرَ بْنَ مُحَمَّدٍ فَإِنِّي أَتَيْتُهُ وَهُوَ يُصَلِّي فِي مَسْجِدِ الرَّسُولِ (صَلَّى اللهُ عَلَيْهِ وَآلِه) فَجَلَسْتُ خَلْفَهُ وَقُلْتُ حَتَّى يَنْصَرِفَ فَأَذْكُرَ لَهُ مَا ذَكَرْتُ لاصْحَابِهِ فَعَجَّلَ وَانْصَرَفَ ثُمَّ الْتَفَتَ إِلَيَّ فَقَالَ يَا هَذَا اتَّقِ الله وَلا تَغُرَّ أَهْلَ بَيْتِ مُحَمَّدٍ فَإِنَّهُمْ قَرِيبُو الْعَهْدِ بِدَوْلَةِ بَنِي مَرْوَانَ وَكُلُّهُمْ مُحْتَاجٌ فَقُلْتُ وَمَا ذَاكَ أَصْلَحَكَ الله قَالَ فَأَدْنَى رَأْسَهُ مِنِّي وَأَخْبَرَنِي بِجَمِيعِ مَا جَرَى بَيْنِي وَبَيْنَكَ حَتَّى كَأَنَّهُ كَانَ ثَالِثَنَا قَالَ فَقَالَ لَهُ أَبُو جَعْفَرٍ يَا ابْنَ مُهَاجِرٍ اعْلَمْ أَنَّهُ لَيْسَ مِنْ أَهْلِ بَيْتِ نُبُوَّةٍ إِلا وَفِيهِ مُحَدَّثٌ وَإِنَّ جَعْفَرَ بْنَ مُحَمَّدٍ مُحَدَّثُنَا الْيَوْمَ وَكَانَتْ هَذِهِ الدَّلالَةُ سَبَبَ قَوْلِنَا بِهَذِهِ الْمَقَالَةِ.

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Safwan Bin Yahya, from Ja'far Bin Muhammad Bin Al Ash'as who said,

'He said to me: 'Do you know what was the cause of our entry into this matter (Al-Wilayah) and our understanding with it, and what there was nothing with us from it, neither a Zikr (Mention) nor any understanding) from what was with the people'. I said, 'What is that (cause)?' Abu Ja'far, meaning Al-Dawaniqy said to Abu Muhammad Bin Al-Ash'as, 'O Muhammad! Find a man for me who has intellect for him who can officiate on my behalf'. So my father said to him, 'I have come across him for you. This is so and so Bin Muhajir, my maternal uncle'. He said, 'So come to me with him'.

He (the narrator) said, 'So I went over to him with my maternal uncle. So Abu Ja'far said to him, 'O Ibn Muhajir! Take this wealth and go to Al-Medina, and go to Abu Abdullah Bin Al-Hassan Bin Al-Hassan, and a number of his family, among them being Ja'far[asws] Bin Muhammad[asws], and say to them, 'I am a stranger from the people of Khurasan, and with it a Shia from your Shias diverted me to you with this wealth', and hand it over to each one of them upon a stipulation of such and such.

So when they take possession of the wealth, so say, 'I am a messenger and I would love it if there happens to be your letters with me of your having taken possession of whatever you have taken possession of'.

So he took the wealth and went to Al-Medina. Then he returned to Al-Dawaniqy, and Muhammad Bin Al Ash'as was in his presence. So Abu Al-Dawaniqy said to him, 'What is behind you?' He said, 'I went to the group of people and these here are their letters of their having taken possession of the wealth, apart from Ja'far[asws] Bin Muhammad[asws], for I went over to him[asws] and he[asws] was praying Salat in the Masjid of Rasool[saww]. So I sat (there waiting) him[asws], and I said (to myself), '(I shall wait) until he[asws] finishes, then I shall mention to him[asws] what I mentioned to his[asws] companions'.

So he[asws] hastened and finished, then turned around to me, so he[asws] said: 'O you! Fear Allah[azwj] and do not deceive the People[asws] of the Household of Muhammad[saww], for they are very close to the era of the government of Marwan, and all of them are needy'. So I said, 'And what is that? May Allah[azwj] Keep you[asws] well!' So he[asws] brought his[asws] head close to mine and

informed me with the entirety of what had flowed between me and you to the extent that it was as if he[asws] was a third of us'.

He (the narrator) said, 'So Abu Ja'far said to him, 'O Ibn Muhajir! Know that there isn't a Prophet-hood from the People[asws] of the Household except and among them is a Muhaddath, and that Ja'far[asws] Bin Muhammad[asws] is our Muhaddath today (the one with whom the Angels speak to)'.

And thus, this here is the evidence, the cause of our words (beliefs), due to this discussion'.[12]

7. سَعْدُ بْنُ عَبْدِ الله وَعَبْدُ الله بْنُ جَعْفَرٍ جَمِيعاً عَنْ إِبْرَاهِيمَ بْنِ مَهْزِيَارَ عَنْ أَخِيهِ عَلِيِّ بْنِ مَهْزِيَارَ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنِ ابْنِ مُسْكَانَ عَنْ أَبِي بَصِيرٍ قَالَ قُبِضَ أَبُو عَبْدِ الله جَعْفَرُ بْنُ مُحَمَّدٍ (عَلَيْهِما السَّلام) وَهُوَ ابْنُ خَمْسٍ وَسِتِّينَ سَنَةً فِي عَامِ ثَمَانٍ وَأَرْبَعِينَ وَمِائَةٍ وَعَاشَ بَعْدَ ابي جعفر (عَلَيْهِ السَّلام) أَرْبَعاً وَثَلاثِينَ سَنَةً.

Sa'd Bin Abdullah, and Abdullah Bin Ja'far, altogether from Ibrahim Bin Mahziyar, from his brother Ali Bin Mahziyar, from Al Husayn Bin Saeed, from Muhammad Bin Sinan, from Ibn Muskan, from Abu Baseer who said,

'Abu Abdullah Ja'far[asws] Bin Muhammad[asws] passed away and he[asws] was fifty-six years old in the year one hundred and forty eight (A.H.), and he[asws] lived after Abu Ja'far[asws] for thirty-four years'.[13]

8. سَعْدُ بْنُ عَبْدِ الله عَنْ أَبِي جَعْفَرٍ مُحَمَّدِ بْنِ عُمَرَ بْنِ سَعِيدٍ عَنْ يُونُسَ بْنِ يَعْقُوبَ عَنْ أَبِي الْحَسَنِ الاوَّلِ (عَلَيْهِ السَّلام) قَالَ سَمِعْتُهُ يَقُولُ أَنَا كَفَّنْتُ أَبِي فِي ثَوْبَيْنِ شَطَوِيَّيْنِ كَانَ يُحْرِمُ فِيهِمَا وَفِي قَمِيصٍ مِنْ قُمُصِهِ وَفِي عِمَامَةٍ كَانَتْ لِعَلِيِّ بن الحسين (عَلَيْهِما السَّلام) وَفِي بُرْدٍ اشْتَرَاهُ بِأَرْبَعِينَ دِينَاراً.

Sa'd Bin Abdullah, from Abu Ja'far Muhammad Bin Umar Bin Saeed, from Yunus Bin Yaqoub,

(It has been narrated) from Abu Al-Hassan[asws] the 1st, said, 'I heard him[asws] saying: 'I[asws] enshrouded my[asws] father[asws] in two clothes, both being Shatwany (a type of cloth). He[asws] used to wear it as Ihram (for Hajj/Umrah), and in a shirt from his[asws] shirts, and in a turban which used to be for Ali[asws] Bin Al-Husayn[asws], and in a cloak which he[asws] had purchased it for forty Dinars'.[14]

120 . بَابُ مَوْلِدِ أَبِي الْحَسَنِ مُوسَى بْنِ جَعْفَرٍ عليهما السلام

Chapter 120 – The Birth of Abu Al Hassan Musa[asws] Bin Ja'far[asws]

1. الْحُسَيْنُ بْنُ مُحَمَّدٍ الاشْعَرِيُّ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ السِّنْدِيِّ الْقُمِّيِّ قَالَ حَدَّثَنَا عِيسَى بْنُ عَبْدِ الرَّحْمَنِ عَنْ أَبِيهِ قَالَ دَخَلَ ابْنُ عُكَّاشَةَ بْنِ مِحْصَنٍ الاسَدِيُّ عَلَى أَبِي جَعْفَرٍ وَكَانَ أَبُو عَبْدِ الله (عَلَيْهِ السَّلام) قَائِماً عِنْدَهُ فَقَدَّمَ إِلَيْهِ عِنَباً فَقَالَ حَبَّةً حَبَّةً يَأْكُلُهُ الشَّيْخُ الْكَبِيرُ وَالصَّبِيُّ الصَّغِيرُ وَثَلاثَةً وَأَرْبَعَةً يَأْكُلُهُ مَنْ يَظُنُّ أَنَّهُ لا يَشْبَعُ وَكُلْهُ حَبَّتَيْنِ حَبَّتَيْنِ فَإِنَّهُ يُسْتَحَبُّ

فَقَالَ لابي جعفر (عَلَيْهِ السَّلام) لايّ شَيْءٍ لا تُزَوِّجُ أَبَا عَبْدِ الله فَقَدْ أَدْرَكَ التَّزْوِيجَ قَالَ وَبَيْنَ يَدَيْهِ صُرَّةٌ مَخْتُومَةٌ فَقَالَ أَمَا إِنَّهُ سَيَجِيءُ نَخَّاسٌ مِنْ أَهْلِ بَرْبَرَ فَيَنْزِلُ دَارَ مَيْمُونٍ فَنَشْتَرِي لَهُ بِهَذِهِ الصُّرَّةِ جَارِيَةً قَالَ فَأَتَى لِذَلِكَ مَا أَتَى فَدَخَلْنَا يَوْماً عَلَى ابي جعفر (عَلَيْهِ السَّلام) فَقَالَ أَ لا أُخْبِرُكُمْ عَنِ النَّخَّاسِ الَّذِي ذَكَرْتُهُ لَكُمْ قَدْ قَدِمَ فَاذْهَبُوا فَاشْتَرُوا بِهَذِهِ الصُّرَّةِ مِنْهُ جَارِيَةً قَالَ فَأَتَيْنَا النَّخَّاسَ فَقَالَ قَدْ بِعْتُ مَا كَانَ عِنْدِي إِلا جَارِيَتَيْنِ مَرِيضَتَيْنِ إِحْدَاهُمَا أَمْثَلُ مِنَ الاخْرَى قُلْنَا فَأَخْرِجْهُمَا حَتَّى نَنْظُرَ إِلَيْهِمَا فَأَخْرَجَهُمَا فَقُلْنَا بِكَمْ تَبِيعُنَا هَذِهِ الْمُتَمَاثِلَةَ قَالَ بِسَبْعِينَ دِينَاراً قُلْنَا أَحْسِنْ قَالَ لا أَنْقُصُ مِنْ سَبْعِينَ دِينَاراً قُلْنَا لَهُ نَشْتَرِيهَا مِنْكَ بِهَذِهِ الصُّرَّةِ مَا بَلَغَتْ وَلا نَدْرِي مَا فِيهَا وَكَانَ عِنْدَهُ رَجُلٌ أَبْيَضُ الرَّأْسِ وَاللِّحْيَةِ قَالَ فُكُّوا وَزِنُوا فَقَالَ النَّخَّاسُ لا تَفُكُّوا فَإِنَّهَا إِنْ نَقَصَتْ حَبَّةً مِنْ سَبْعِينَ دِينَاراً لَمْ أُبَايِعْكُمْ فَقَالَ الشَّيْخُ ادْنُوا فَدَنَوْنَا وَفَكَكْنَا الْخَاتَمَ وَوَزَنَّا الدَّنَانِيرَ فَإِذَا هِيَ سَبْعُونَ دِينَاراً لا تَزِيدُ وَلا تَنْقُصُ فَأَخَذْنَا الْجَارِيَةَ فَأَدْخَلْنَاهَا عَلَى ابي جعفر (عَلَيْهِ السَّلام) وَجَعْفَرٌ قَائِمٌ عِنْدَهُ فَأَخْبَرْنَا أَبَا جَعْفَرٍ بِمَا كَانَ فَحَمِدَ الله وَأَثْنَى عَلَيْهِ ثُمَّ قَالَ لَهَا مَا اسْمُكِ قَالَتْ حَمِيدَةُ فَقَالَ حَمِيدَةٌ فِي الدُّنْيَا مَحْمُودَةٌ فِي الاخِرَةِ أَخْبِرِينِي عَنْكِ أَ بِكْرٌ أَنْتِ أَمْ ثَيِّبٌ قَالَتْ بِكْرٌ قَالَ وَكَيْفَ وَلا يَقَعُ فِي أَيْدِي النَّخَّاسِينَ شَيْءٌ إِلا أَفْسَدُوهُ فَقَالَتْ قَدْ كَانَ يَجِيئُنِي فَيَقْعُدُ مِنِّي مَقْعَدَ الرَّجُلِ مِنَ الْمَرْأَةِ فَيُسَلِّطُ الله عَلَيْهِ رَجُلاً أَبْيَضَ الرَّأْسِ وَاللِّحْيَةِ فَلا يَزَالُ يَلْطِمُهُ حَتَّى يَقُومَ عَنِّي فَفَعَلَ بِي مِرَاراً وَفَعَلَ الشَّيْخُ بِهِ مِرَاراً فَقَالَ يَا جَعْفَرُ خُذْهَا إِلَيْكَ فَوَلَدَتْ خَيْرَ أَهْلِ الارْضِ مُوسَى بْنَ جَعْفَرٍ (عَلَيْهِما السَّلام)

Al Husayn Bin Muhammad Al Ashary, from Moalla Bin Muhammad, from Ali Bin Al Sindy Al Qummy who said, 'Isa Bin Abdul Rahman narrated to us from his father saying,

'Ibn Ukasha Bin Mihsan Al-Asady came over to Abu Ja'far[asws], and Abu Abdullah[asws] was standing in his[asws] presence. So he placed forward some grapes to him[asws], and he[asws] said: 'One seed by one seed eats an aged old man and a young child eats three and four (at a time, as well as) the one who thinks he is not satiated, and (you) eat two by two, for it is recommended'.

So there came for that what came, and one day we went over to Abu Ja'far[asws], so he[asws] said: 'Shall I[asws] inform you all about the slave trader whom I[asws] mentioned to you? They have come. So go and buy with this bag, and slave girl from him'. So we went to the slave trader, but he said, 'I have sold whatever was with me except for two slave girls, both being sick, one of them more favourable than the other'. So we said, 'Bring them out until we look at them'. So he brought them out, and we said, 'With how much will you sell to us this more favourable one?' He said, 'Seventy Dinars'. We said, 'Good'.

He said, 'I will not reduce from Seventy Dinars'. We said to him, 'We shall buy her from you with this bag, whatever it reaches, and we do not know what is in it', and there with him a man of white haired and beard. He said,

‘Open it and weight it’. So the slave trader said, ‘Do not open it, for if it is deficient by even one grain from seventy Dinars, I will not sell to you’. So the old man said, ‘Approach’. So we approached and we opened the seal and weighed the Dinars, and there were seventy Dinars, neither more nor less.

So we took the slave girl and brought her over to Abu Ja’far[asws], and Ja’far[asws] was standing in his[asws] presence. So we informed Abu Ja’far[asws] with what had happened. So he[asws] praised Allah[azwj] and extolled upon Him[azwj], then said to her: ‘What is your name?’ She said, ‘Hameeda’. So he[asws] said: ‘Hameeda (praised) in the world, and even more praised in the Hereafter.

So he[asws] said: ‘O Ja’far[asws]! Take her to yourself[asws]’. So she gave birth to the best of the people of the earth, Musa[asws] Bin Ja’far[asws]’.[15]

2. مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ عَبْدِ اللهِ بْنِ أَحْمَدَ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ عَنِ ابْنِ سِنَانٍ عَنْ سَابِقِ بْنِ الْوَلِيدِ عَنِ الْمُعَلَّى بْنِ خُنَيْسٍ أَنَّ أَبَا عَبْدِ اللهِ (عَلَيْهِ السَّلام) قَالَ حَمِيدَةُ مُصَفَّاةٌ مِنَ الادْنَاسِ كَسَبِيكَةِ الذَّهَبِ مَا زَالَتِ الامْلاكُ تَحْرُسُهَا حَتَّى أُدِّيَتْ إِلَيَّ كَرَامَةً مِنَ اللهِ لِي وَالْحُجَّةِ مِنْ بَعْدِي.

Muhammad Bin Yahya, from Muhammad Bin Ahmad, from Abdullah Bin Ahmad, from Ali Bin Al Husayn, from Ibn Sinan, from Sabiq Bin Al Waleed, from Al Moalla Bin Khunays that,

‘Abu Abdullah[asws] said: ‘Hameeda is as refined from the pollution like and ingot of gold. The Angels did not cease to guard her until she was to me[asws] as a prestige from Allah[azwj] for me, and the Divine Authority from after me[asws]’.[16]

3. عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ وَعَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ جَمِيعاً عَنْ أَبِي قَتَادَةَ الْقُمِّيِّ عَنْ أَبِي خَالِدٍ الزُّبَالِيِّ قَالَ لَمَّا أُقْدِمَ بِأَبِي الْحَسَنِ مُوسَى (عَلَيْهِ السَّلام) عَلَى الْمَهْدِيِّ الْقُدْمَةَ الاولَى نَزَلَ زُبَالَةَ فَكُنْتُ أُحَدِّثُهُ فَرَآنِي مَغْمُوماً فَقَالَ لِي يَا أَبَا خَالِدٍ مَا لِي أَرَاكَ مَغْمُوماً فَقُلْتُ وَكَيْفَ لا أَغْتَمُّ وَأَنْتَ تُحْمَلُ إِلَى هَذِهِ الطَّاغِيَةِ وَلا أَدْرِي مَا يُحْدِثُ فِيكَ فَقَالَ لَيْسَ عَلَيَّ بَأْسٌ إِذَا كَانَ شَهْرُ كَذَا وَكَذَا وَيَوْمُ كَذَا فَوَافِنِي فِي أَوَّلِ الْمِيلِ فَمَا كَانَ لِي هَمٌّ إِلا إِحْصَاءَ الشُّهُورِ وَالايَّامِ حَتَّى كَانَ ذَلِكَ الْيَوْمُ فَوَافَيْتُ الْمِيلَ فَمَا زِلْتُ عِنْدَهُ حَتَّى كَادَتِ الشَّمْسُ أَنْ تَغِيبَ وَوَسْوَسَ الشَّيْطَانُ فِي صَدْرِي وَتَخَوَّفْتُ أَنْ أَشُكَّ فِيمَا قَالَ فَبَيْنَا أَنَا كَذَلِكَ إِذَا نَظَرْتُ إِلَى سَوَادٍ قَدْ أَقْبَلَ مِنْ نَاحِيَةِ الْعِرَاقِ فَاسْتَقْبَلْتُهُمْ فَإِذَا أَبُو الْحَسَنِ (عَلَيْهِ السَّلام) أَمَامَ الْقِطَارِ عَلَى بَغْلَةٍ فَقَالَ إِيهٍ يَا أَبَا خَالِدٍ قُلْتُ لَبَّيْكَ يَا ابْنَ رَسُولِ اللهِ فَقَالَ لا تَشُكَّنَّ وَدَّ الشَّيْطَانُ أَنَّكَ شَكَكْتَ فَقُلْتُ الْحَمْدُ للهِ الَّذِي خَلَّصَكَ مِنْهُمْ فَقَالَ إِنَّ لِي إِلَيْهِمْ عَوْدَةً لا أَتَخَلَّصُ مِنْهُمْ.

A number of our companions, from Ahmad Bin Muhammad and Ali Bin Ibrahim, from his father, altogether from Abu Qatada, from Abu Khalid Al Zabaly who said,

‘When they proceeded with Abu Al-Hassan Musa[asws] to Al-Mahdi (the Caliph), for the first proceeding, he[asws] was lodged at Zubala. I discussed with him[asws], and he[asws] saw me as gloomy, so he[asws] said to me: ‘O Abu Khalid!

What is the matter I[asws] see you as gloomy?' So I said, 'And how can I not be gloomy and you are being carried to this tyrant, and I do not know how his conduct will be with regards to you[asws]?' So he[asws] said: 'There is no problem upon me[asws]. When it would be such and such a month and such and such a day, so meet me in the first mile'.

So there were no worries for me except that I counted the months and the days until it was that day. So I went at the mile, and I did not cease to be with it until the sun almost set, and there was the whispering of the Satan[la] in my chest, and I feared I might doubt regarding what he[asws] had said. So while I was like that when I looked at blackness which had appeared from the direction of Al-Iraq. So I welcomed them and there was Abu Al-Hassan[asws], in front of the caravan upon a mule. So he[asws] said: 'Is it you, Abu Khalid?' I said, 'At your[asws] service, O son[asws] of Rasool-Allah[saww]!' So he[asws] said: 'Do not be doubting. The Satan[la] loves it that you doubt'. So I said, 'The Praise is for Allah[azwj] who Save you[asws] from them'. So he[asws] said: 'There is return for me[asws] to them. I[asws] will not be safe from them'.[17]

4. أَحْمَدُ بْنُ مِهْرَانَ وَعَلِيُّ بْنُ إِبْرَاهِيمَ جَمِيعاً عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنِ الْحَسَنِ بْنِ رَاشِدٍ عَنْ يَعْقُوبَ بْنِ جَعْفَرِ بْنِ إِبْرَاهِيمَ قَالَ كُنْتُ عِنْدَ أَبِي الْحَسَنِ مُوسَى (عَلَيْهِ السَّلام) إِذْ أَتَاهُ رَجُلٌ نَصْرَانِيٌّ وَنَحْنُ مَعَهُ بِالْعُرَيْضِ فَقَالَ لَهُ النَّصْرَانِيُّ أَتَيْتُكَ مِنْ بَلَدٍ بَعِيدٍ وَسَفَرٍ شَاقٍّ وَسَأَلْتُ رَبِّي مُنْذُ ثَلاثِينَ سَنَةً أَنْ يُرْشِدَنِي إِلَى خَيْرِ الادْيَانِ وَإِلَى خَيْرِ الْعِبَادِ وَأَعْلَمِهِمْ وَأَتَانِي آتٍ فِي النَّوْمِ فَوَصَفَ لِي رَجُلاً بِعُلْيَا دِمَشْقَ فَانْطَلَقْتُ حَتَّى أَتَيْتُهُ فَكَلَّمْتُهُ فَقَالَ أَنَا أَعْلَمُ أَهْلِ دِينِي وَغَيْرِي أَعْلَمُ مِنِّي فَقُلْتُ أَرْشِدْنِي إِلَى مَنْ هُوَ أَعْلَمُ مِنْكَ فَإِنِّي لا أَسْتَعْظِمُ السَّفَرَ وَلا تَبْعُدُ عَلَيَّ الشُّقَّةُ وَلَقَدْ قَرَأْتُ الانْجِيلَ كُلَّهَا وَمَزَامِيرَ دَاوُدَ وَقَرَأْتُ أَرْبَعَةَ أَسْفَارٍ مِنَ التَّوْرَاةِ وَقَرَأْتُ ظَاهِرَ الْقُرْآنِ حَتَّى اسْتَوْعَبْتُهُ كُلَّهُ فَقَالَ لِيَ الْعَالِمُ إِنْ كُنْتَ تُرِيدُ عِلْمَ النَّصْرَانِيَّةِ فَأَنَا أَعْلَمُ الْعَرَبِ وَالْعَجَمِ بِهَا وَإِنْ كُنْتَ تُرِيدُ عِلْمَ الْيَهُودِ فَبَاطِي بْنُ شُرَحْبِيلَ السَّامِرِيُّ أَعْلَمُ النَّاسِ بِهَا الْيَوْمَ وَإِنْ كُنْتَ تُرِيدُ عِلْمَ الاسْلامِ وَعِلْمَ التَّوْرَاةِ وَعِلْمَ الانْجِيلِ وَعِلْمَ الزَّبُورِ وَكِتَابَ هُودٍ وَكُلَّ مَا أُنْزِلَ عَلَى نَبِيٍّ مِنَ الانْبِيَاءِ فِي دَهْرِكَ وَدَهْرِ غَيْرِكَ وَمَا أُنْزِلَ مِنَ السَّمَاءِ مِنْ خَبَرٍ فَعَلِمَهُ أَحَدٌ أَوْ لَمْ يَعْلَمْ بِهِ أَحَدٌ فِيهِ تِبْيَانُ كُلِّ شَيْءٍ وَشِفَاءٌ لِلْعَالَمِينَ وَرَوْحٌ لِمَنِ اسْتَرْوَحَ إِلَيْهِ وَبَصِيرَةٌ لِمَنْ أَرَادَ اللهُ بِهِ خَيْراً وَأَنِسَ إِلَى الْحَقِّ فَأُرْشِدُكَ إِلَيْهِ فَأْتِهِ وَلَوْ مَشْياً عَلَى رِجْلَيْكَ فَإِنْ لَمْ تَقْدِرْ فَحَبْواً عَلَى رُكْبَتَيْكَ فَإِنْ لَمْ تَقْدِرْ فَزَحْفاً عَلَى اسْتِكَ فَإِنْ لَمْ تَقْدِرْ فَعَلَى وَجْهِكَ فَقُلْتُ لا بَلْ أَنَا أَقْدِرُ عَلَى الْمَسِيرِ فِي الْبَدَنِ وَالْمَالِ قَالَ فَانْطَلِقْ مِنْ فَوْرِكَ حَتَّى تَأْتِيَ يَثْرِبَ فَقُلْتُ لا أَعْرِفُ يَثْرِبَ قَالَ فَانْطَلِقْ حَتَّى تَأْتِيَ مَدِينَةَ النَّبِيِّ (صَلَّى اللهُ عَلَيْهِ وَآلِهِ) الَّذِي بُعِثَ فِي الْعَرَبِ وَهُوَ النَّبِيُّ الْعَرَبِيُّ الْهَاشِمِيُّ فَإِذَا دَخَلْتَهَا فَسَلْ عَنْ بَنِي غَنْمِ بْنِ مَالِكِ بْنِ النَّجَّارِ وَهُوَ عِنْدَ بَابِ مَسْجِدِهَا وَأَظْهِرْ بِزَّةَ النَّصْرَانِيَّةِ وَحِلْيَتَهَا فَإِنَّ وَالِيَهَا يَتَشَدَّدُ عَلَيْهِمْ وَالْخَلِيفَةُ

أَشَدُّ ثُمَّ تَسْأَلُ عَنْ بَنِي عَمْرِو بْنِ مَبْذُولٍ وَهُوَ بِبَقِيعِ الزُّبَيْرِ ثُمَّ تَسْأَلُ عَنْ مُوسَى بْنِ جَعْفَرٍ وَأَيْنَ مَنْزِلُهُ وَأَيْنَ هُوَ مُسَافِرٌ أَمْ حَاضِرٌ فَإِنْ كَانَ مُسَافِراً فَالْحَقْهُ فَإِنَّ سَفَرَهُ أَقْرَبُ مِمَّا ضَرَبْتَ إِلَيْهِ.

ثُمَّ أَعْلِمْهُ أَنَّ مَطْرَانَ عُلْيَا الْغُوطَةِ غُوطَةِ دِمَشْقَ هُوَ الَّذِي أَرْشَدَنِي إِلَيْكَ وَهُوَ يُقْرِئُكَ السَّلامَ كَثِيراً وَيَقُولُ لَكَ إِنِّي لاكْثِرُ مُنَاجَاةَ رَبِّي أَنْ يَجْعَلَ إِسْلامِي عَلَى يَدَيْكَ فَقَصَّ هَذِهِ الْقِصَّةَ وَهُوَ قَائِمٌ مُعْتَمِدٌ عَلَى عَصَاهُ ثُمَّ قَالَ إِنْ أَذِنْتَ لِي يَا سَيِّدِي كَفَّرْتُ لَكَ وَجَلَسْتُ فَقَالَ آذَنُ لَكَ أَنْ تَجْلِسَ وَلا آذَنُ لَكَ أَنْ تُكَفِّرَ فَجَلَسَ ثُمَّ أَلْقَى عَنْهُ بُرْنُسَهُ ثُمَّ قَالَ جُعِلْتُ فِدَاكَ تَأْذَنُ لِي فِي الْكَلامِ قَالَ نَعَمْ مَا جِئْتَ إِلا لَهُ فَقَالَ لَهُ النَّصْرَانِيُّ ارْدُدْ عَلَى صَاحِبِي السَّلامَ أَ وَمَا تَرُدُّ السَّلامَ فَقَالَ أَبُو الْحَسَنِ (عَلَيْهِ السَّلام) عَلَى صَاحِبِكَ إِنْ هَدَاهُ الله فَأَمَّا التَّسْلِيمُ فَذَاكَ إِذَا صَارَ فِي دِينِنَا فَقَالَ النَّصْرَانِيُّ إِنِّي أَسْأَلُكَ أَصْلَحَكَ الله قَالَ سَلْ قَالَ أَخْبِرْنِي عَنْ كِتَابِ الله تَعَالَى الَّذِي أُنْزِلَ عَلَى مُحَمَّدٍ وَنَطَقَ بِهِ ثُمَّ وَصَفَهُ بِمَا وَصَفَهُ بِهِ فَقَالَ حم. وَالْكِتابِ الْمُبِينِ. إِنَّا أَنْزَلْناهُ فِي لَيْلَةٍ مُبارَكَةٍ إِنَّا كُنَّا مُنْذِرِينَ. فِيها يُفْرَقُ كُلُّ أَمْرٍ حَكِيمٍ مَا تَفْسِيرُهَا فِي الْبَاطِنِ فَقَالَ أَمَّا حم فَهُوَ مُحَمَّدٌ (صَلَّى اللهُ عَلَيْهِ وَآلِه) وَهُوَ فِي كِتَابِ هُودٍ الَّذِي أُنْزِلَ عَلَيْهِ وَهُوَ مَنْقُوصُ الْحُرُوفِ وَأَمَّا الْكِتابِ الْمُبِينِ فَهُوَ أَمِيرُ الْمُؤْمِنِينَ علي (عَلَيْهِ السَّلام) وَأَمَّا اللَّيْلَةُ فَفَاطِمَةُ (عليها السلام) وَأَمَّا قَوْلُهُ فِيها يُفْرَقُ كُلُّ أَمْرٍ حَكِيمٍ يَقُولُ يَخْرُجُ مِنْهَا خَيْرٌ كَثِيرٌ فَرَجُلٌ حَكِيمٌ وَرَجُلٌ حَكِيمٌ وَرَجُلٌ حَكِيمٌ فَقَالَ الرَّجُلُ صِفْ لِيَ الاوَّلَ وَالاخِرَ مِنْ هَؤُلاءِ الرِّجَالِ فَقَالَ إِنَّ الصِّفَاتِ تَشْتَبِهُ وَلَكِنَّ الثَّالِثَ مِنَ الْقَوْمِ أَصِفُ لَكَ مَا يَخْرُجُ مِنْ نَسْلِهِ وَإِنَّهُ عِنْدَكُمْ لَفِي الْكُتُبِ الَّتِي نَزَلَتْ عَلَيْكُمْ إِنْ لَمْ تُغَيِّرُوا وَتُحَرِّفُوا وَتُكَفِّرُوا وَقَدِيماً مَا فَعَلْتُمْ قَالَ لَهُ النَّصْرَانِيُّ إِنِّي لا أَسْتُرُ عَنْكَ مَا عَلِمْتُ وَلا أُكَذِّبُكَ وَأَنْتَ تَعْلَمُ مَا أَقُولُ فِي صِدْقِ مَا أَقُولُ وَكَذِبِهِ وَالله لَقَدْ أَعْطَاكَ الله مِنْ فَضْلِهِ وَقَسَمَ عَلَيْكَ مِنْ نِعَمِهِ مَا لا يَخْطُرُهُ الْخَاطِرُونَ وَلا يَسْتُرُهُ السَّاتِرُونَ وَلا يُكَذِّبُ فِيهِ مَنْ كَذَّبَ فَقَوْلِي لَكَ فِي ذَلِكَ الْحَقُّ كَمَا ذَكَرْتُ فَهُوَ كَمَا ذَكَرْتُ فَقَالَ لَهُ أَبُو إِبْرَاهِيمَ (عَلَيْهِ السَّلام) أُعَجِّلُكَ أَيْضاً خَبَراً لا يَعْرِفُهُ إِلا قَلِيلٌ مِمَّنْ قَرَأَ الْكُتُبَ أَخْبِرْنِي مَا اسْمُ أُمِّ مَرْيَمَ وَأَيُّ يَوْمٍ نُفِخَتْ فِيهِ مَرْيَمُ وَلِكَمْ مِنْ سَاعَةٍ مِنَ النَّهَارِ وَأَيُّ يَوْمٍ وَضَعَتْ مَرْيَمُ فِيهِ عِيسَى (عَلَيْهِ السَّلام) وَلِكَمْ مِنْ سَاعَةٍ مِنَ النَّهَارِ فَقَالَ النَّصْرَانِيُّ لا أَدْرِي فَقَالَ أَبُو إِبْرَاهِيمَ (عَلَيْهِ السَّلام) أَمَّا أُمُّ مَرْيَمَ فَاسْمُهَا مَرْثَا وَهِيَ وَهِيبَةُ بِالْعَرَبِيَّةِ وَأَمَّا الْيَوْمُ الَّذِي حَمَلَتْ فِيهِ مَرْيَمُ فَهُوَ يَوْمُ الْجُمُعَةِ لِلزَّوَالِ وَهُوَ الْيَوْمُ الَّذِي هَبَطَ فِيهِ الرُّوحُ الامِينُ وَلَيْسَ لِلْمُسْلِمِينَ عِيدٌ كَانَ أَوْلَى مِنْهُ عَظَّمَهُ الله تَبَارَكَ وَتَعَالَى وَعَظَّمَهُ مُحَمَّدٌ (صَلَّى اللهُ عَلَيْهِ وَآلِه) فَأَمَرَ أَنْ يَجْعَلَهُ عِيداً فَهُوَ يَوْمُ الْجُمُعَةِ وَأَمَّا الْيَوْمُ الَّذِي وَلَدَتْ فِيهِ مَرْيَمُ فَهُوَ يَوْمُ الثَّلاثَاءِ لارْبَعِ سَاعَاتٍ وَنِصْفٍ مِنَ النَّهَارِ وَالنَّهَرُ الَّذِي وَلَدَتْ عَلَيْهِ مَرْيَمُ عِيسَى (عَلَيْهِ السَّلام) هَلْ تَعْرِفُهُ قَالَ لا قَالَ هُوَ الْفُرَاتُ وَعَلَيْهِ شَجَرُ النَّخْلِ وَالْكَرْمِ وَلَيْسَ يُسَاوَى بِالْفُرَاتِ شَيْءٌ

لِلْكُرُومِ وَالنَّخِيلِ فَأَمَّا الْيَوْمُ الَّذِي حَجَبَتْ فِيهِ لِسَانَهَا وَنَادَى قَيْدُوسُ وُلْدَهُ وَأَشْيَاعَهُ فَأَعَانُوهُ وَأَخْرَجُوا آلَ عِمْرَانَ لِيَنْظُرُوا إِلَى مَرْيَمَ فَقَالُوا لَهَا مَا قَصَّ الله عَلَيْكَ فِي كِتَابِهِ وَعَلَيْنَا فِي كِتَابِهِ فَهَلْ فَهِمْتَهُ قَالَ نَعَمْ وَقَرَأْتُهُ الْيَوْمَ الاحْدَثَ قَالَ إِذَنْ لا تَقُومَ مِنْ مَجْلِسِكَ حَتَّى يَهْدِيَكَ الله قَالَ النَّصْرَانِيُّ مَا كَانَ اسْمُ أُمِّي بِالسُّرْيَانِيَّةِ وَبِالْعَرَبِيَّةِ فَقَالَ كَانَ اسْمُ أُمِّكَ بِالسُّرْيَانِيَّةِ عَنْقَالِيَةَ وَعُنْقُورَةَ كَانَ اسْمُ جَدَّتِكَ لابِيكَ وَأَمَّا اسْمُ أُمِّكَ بِالْعَرَبِيَّةِ فَهُوَ مَيَّةُ وَأَمَّا اسْمُ أَبِيكَ فَعَبْدُ الْمَسِيحِ وَهُوَ عَبْدُ الله بِالْعَرَبِيَّةِ وَلَيْسَ لِلْمَسِيحِ عَبْدٌ قَالَ صَدَقْتَ وَبَرِرْتَ فَمَا كَانَ اسْمُ جَدِّي قَالَ كَانَ اسْمُ جَدِّكَ جَبْرَئِيلَ وَهُوَ عَبْدُ الرَّحْمَنِ سَمَّيْتُهُ فِي مَجْلِسِي هَذَا قَالَ أَمَا إِنَّهُ كَانَ مُسْلِماً قَالَ أَبُو إِبْرَاهِيمَ (عَلَيْهِ السَّلام) نَعَمْ وَقُتِلَ شَهِيداً دَخَلَتْ عَلَيْهِ أَجْنَادٌ فَقَتَلُوهُ فِي مَنْزِلِهِ غِيلَةً وَالاجْنَادُ مِنْ أَهْلِ الشَّامِ قَالَ فَمَا كَانَ اسْمِي قَبْلَ كُنْيَتِي قَالَ كَانَ اسْمُكَ عَبْدَ الصَّلِيبِ قَالَ فَمَا تُسَمِّينِي قَالَ أُسَمِّيكَ عَبْدَ الله قَالَ فَإِنِّي آمَنْتُ بِالله الْعَظِيمِ وَشَهِدْتُ أَنْ لا إِلَهَ إِلا الله وَحْدَهُ لا شَرِيكَ لَهُ فَرْداً صَمَداً لَيْسَ كَمَا تَصِفُهُ النَّصَارَى وَلَيْسَ كَمَا تَصِفُهُ الْيَهُودُ وَلا جِنْسٌ مِنْ أَجْنَاسِ الشِّرْكِ وَأَشْهَدُ أَنَّ مُحَمَّداً عَبْدُهُ وَرَسُولُهُ أَرْسَلَهُ بِالْحَقِّ فَأَبَانَ بِهِ لاهْلِهِ وَعَمِيَ الْمُبْطِلُونَ وَأَنَّهُ كَانَ رَسُولَ الله إِلَى النَّاسِ كَافَّةً إِلَى الاحْمَرِ وَالاسْوَدِ كُلٌّ فِيهِ مُشْتَرِكٌ فَأَبْصَرَ مَنْ أَبْصَرَ وَاهْتَدَى مَنِ اهْتَدَى وَعَمِيَ الْمُبْطِلُونَ وَضَلَّ عَنْهُمْ مَا كَانُوا يَدْعُونَ وَأَشْهَدُ أَنَّ وَلِيَّهُ نَطَقَ بِحِكْمَتِهِ وَأَنَّ مَنْ كَانَ قَبْلَهُ مِنَ الانْبِيَاءِ نَطَقُوا بِالْحِكْمَةِ الْبَالِغَةِ وَتَوَازَرُوا عَلَى الطَّاعَةِ لله وَفَارَقُوا الْبَاطِلَ وَأَهْلَهُ وَالرِّجْسَ وَأَهْلَهُ وَهَجَرُوا سَبِيلَ الضَّلالَةِ وَنَصَرَهُمُ الله بِالطَّاعَةِ لَهُ وَعَصَمَهُمْ مِنَ الْمَعْصِيَةِ فَهُمْ لله أَوْلِيَاءُ وَلِلدِّينِ أَنْصَارٌ يَحُثُّونَ عَلَى الْخَيْرِ وَيَأْمُرُونَ بِهِ آمَنْتُ بِالصَّغِيرِ مِنْهُمْ وَالْكَبِيرِ وَمَنْ ذَكَرْتُ مِنْهُمْ وَمَنْ لَمْ أَذْكُرْ وَآمَنْتُ بِالله تَبَارَكَ وَتَعَالَى رَبِّ الْعَالَمِينَ ثُمَّ قَطَعَ زُنَّارَهُ وَقَطَعَ صَلِيباً كَانَ فِي عُنُقِهِ مِنْ ذَهَبٍ ثُمَّ قَالَ مُرْنِي حَتَّى أَضَعَ صَدَقَتِي حَيْثُ تَأْمُرُنِي فَقَالَ هَاهُنَا أَخٌ لَكَ كَانَ عَلَى مِثْلِ دِينِكَ وَهُوَ رَجُلٌ مِنْ قَوْمِكَ مِنْ قَيْسِ بْنِ ثَعْلَبَةَ وَهُوَ فِي نِعْمَةٍ كَنِعْمَتِكَ فَتَوَاسَيَا وَتَجَاوَرَا وَلَسْتُ أَدَعُ أَنْ أُورِدَ عَلَيْكُمَا حَقَّكُمَا فِي الاسْلامِ فَقَالَ وَالله أَصْلَحَكَ الله إِنِّي لَغَنِيٌّ وَلَقَدْ تَرَكْتُ ثَلاثَمِائَةِ طَرُوقٍ بَيْنَ فَرَسٍ وَفَرَسَةٍ وَتَرَكْتُ أَلْفَ بَعِيرٍ فَحَقُّكَ فِيهَا أَوْفَرُ مِنْ حَقِّي فَقَالَ لَهُ أَنْتَ مَوْلَى الله وَرَسُولِهِ وَأَنْتَ فِي حَدِّ نَسَبِكَ عَلَى حَالِكَ فَحَسُنَ إِسْلامُهُ وَتَزَوَّجَ امْرَأَةً مِنْ بَنِي فِهْرٍ وَأَصْدَقَهَا أَبُو إِبْرَاهِيمَ (عَلَيْهِ السَّلام) خَمْسِينَ دِينَاراً مِنْ صَدَقَةِ عَلِيِّ بْنِ أَبِي طَالِبٍ (عَلَيْهِ السَّلام) وَأَخْدَمَهُ وَبَوَّأَهُ وَأَقَامَ حَتَّى أُخْرِجَ أَبُو إِبْرَاهِيمَ (عَلَيْهِ السَّلام) فَمَاتَ بَعْدَ مَخْرَجِهِ بِثَمَانٍ وَعِشْرِينَ لَيْلَةً.

Ahmad Bin Mihran and Ali Bin Ibrahim, altogether from Muhammad Bin Ali, from Al Hassan Bin Rashid, from Yaqoub Bin Ja'far Bin Ibrahim who said,

'I was in the presence of Abu Al-Hassan Musa[asws] when a Christian man came over to him[asws], and we were with him[asws] at Al-Urayz. So the Christian

said to him[asws], ‘I come to you[asws] from a distant city and a grievous journey, and I had asked my Lord[azwj] thirty years ago that He[azwj] should Guide me to the best of the Religion, and to the best of the servants, and the most knowledgeable of them. And a comer came to be during the sleep, and he described a man to me in the upper part of Damascus. So I went until I came over to him and spoke to him.

So he said, ‘(No doubt) I know more than the most people of my religion, but there is another who is more knowledgeable than me’. So I said, ‘Guide me to the one who is more knowledgeable than you, for there neither is the journey too difficult nor too distant upon me, and I have recited the Evangel, all of it, and the Psalms of Dawoodas, and I have read the four Books from the Torah, and I have read the apparent Quran to the extent that I have absorbed all of it’.

فَـقSo the scholar said to me, ‘If you are intending the knowledge of Christianity, so I am the most knowledgeable of the Arabs and non-Arabs with it, and if you were intending the knowledge of the Jews, so Baty Bin Shurjeel Al-Samiry is the most knowledgeable of the people with it today, and if you are intending the knowledge of Al-Islam, and the knowledge of the Torah, and the knowledge of the Evangel, and the knowledge of the Psalms, and the Book of Hudas, and everything which was Revealed unto a Prophet[as] from the Prophets[as] during your time and the time of others, and whatever was Revealed from the sky from a news, so whether anyone knows it or does not know of it, wherein is an explanation of everything and a healing for the world, and a rest for the one who seeks rest to it, and an insight for the one who intends Allah[azwj] with it, a goodness and a comfort to the Truth, so I can guide you to him[asws]. So go to him[asws], and even if it be walking upon your feet. So if you are not able, so crawl upon your knees. So if you are not able, then dragging upon your body/bottom. So if you are not able, so upon your face’.

So I said, ‘No, but I am able upon the travelling, regarding the body (health) and the wealth’. He said, ‘So go immediately until you get to Yasrib’ (Madina). I said, ‘I do not recognise Yasrib’. He said, ‘So go until you come to Medina of the Prophet[saww] who was Sent among the Arabs, and he is the Arabian Prophet[saww], the Hashimite. So when you enter it, so ask about the Clan of Ghanam Bin Malik Bin Al-Najjar, and it would be by the door of its Masjid, and display the overall of the Christians and their ornaments, for its governor is difficult upon them and the Caliph is even more difficult.

Then you should ask about the Clan of Amro Bin Mabzoul, and it would be at the spot of Al-Zubeyr. Then you should ask about Musa[asws] Bin Ja’far[asws] and where his[asws] house is, and whether he[asws] is, travelling or present. So if he[asws] was travelling, so meet up with him[asws], for his[asws] journey would be nearer that what you would have to travel to him[asws]. Then let him[asws] know that the high Bishop of Al-Ghowtat, the Ghowta of Damascus, he is the one who guided you to him[asws], and he conveys a lot of greetings and is saying to you[asws], ‘I frequently tend to whisper to my Lord[azwj] that He[azwj] Makes my Islam to be upon your[asws] hands’.

So he (the Christian man) related this story and he was standing, leaning upon his[asws] staff, then he said: 'If you[asws] permit me, O my Master[asws], to fold my hands to you[asws] and be seated'. So he[asws] said: 'I[asws] permit for you that you be seated, and I[asws] do not permit for you that you fold hands'. So he sat down, then threw down his hat from himself, then said, 'May I be sacrificed for you[asws]! Do you[asws] permit for me regarding the speech?' He[asws] said: 'Yes. You have not come (here) except for it'. So the Christian said to him[asws], 'Will you return the greeting upon my companion, or you[asws] will not return the greeting?'. So Abu Al-Hassan[asws] said: 'Upon your companions is that Allah[azwj] Guided him. So, as for the greeting, so that is when he comes to be upon our Religion'.

So the Christian said, 'I would like to ask you[asws], may Allah[azwj] Keep you[asws] well!' He[asws] said: 'Ask'. He said, 'Inform me about the Book of Allah[azwj] the Exalted which He[azwj] Revealed unto Muhammad[saww], and he[saww] spoke by it. Then He[azwj] Described with what He[azwj] Described with, So He[azwj] Said: '[44:1] Ha Mim! [44:2] I swear by the Clarifying Book [44:3] Surely We Revealed it on a Blessed Night surely We are ever Warning [44:4] Therein every wise affair is made distinct – what is its esoteric interpretation (hidden meanings)?'

So he[asws] said: 'As for [44:1] Ha Mim!, so it is Muhammad[saww], and it is in the Book of Hud[as] which was Revealed unto him[as], and it is an abbreviation of the letters. And as for the Book, so it is Amir Al-Momineen Ali[asws], and as for the night, so it is (Syeda) Fatima[asws], and as for His[azwj] Words [44:4] Therein every wise affair is made distinct, He[azwj] is Saying that there comes out from it a lot of good, so a wise man, and a wise man, and a wise man'.

So the man said, 'Describe the first and the last to me, who are these men?' So he[asws] said: 'The descriptions are similar, but the third from the group, I[asws] shall describe to you, what came out from his[asws] lineage, and he[asws] is with you all in the Books which were Revealed unto you, if you have not changed, altered and the rejected (these), and for long (this is) what you have been doing'.

The Christian said to him[asws], 'I shall not veil upon you[asws], nor shall I lie, and you[asws] know what I am saying is true and its lies. By Allah[azwj!] Allah[azwj] has Granted you[asws] from His[azwj] Grace and Distributed upon you[asws] from His[azwj] Bounties what neither the notifiers have been notified of it, nor have the concealer concealed it, nor can he belie with regards to it, the one who belies. So, my words to you[asws] regarding it is that the truth is just as I mention, so it is indeed just as I mentioned'.

So Abu Ibrahim[asws] said to him: 'I[asws] can give you news as well which none recognise it except for a few from the ones who read the Books. Inform me[asws], what is the name of the mother of Maryam[as], and in which day was (the spirit of) Maryam[as] blown into her, and at what time of the day, and in which day did Maryam[as] place (was blessed with) Isa[as], and at which time of the day?' So the Christian said, 'I don't know'.

So Abu Ibrahim[asws] said: 'As for the mother of Maryam[as], so her name was Martha, and it is 'prestige' in Arabic, and as for the day in which Maryam[as] was born, so it was the day of Friday at midday, and it is the day in which the Trustworthy Spirit descended, and there isn't an Eid (festival) for the Muslims

which was higher than it. Allah[azwj] Blessed and High Magnified it, and Muhammad[saww] magnified it, so he[saww] ordered that it be made to be an Eid, so it is a day of gathering.

And as for the day in which Maryam[as] was born, so it is the day of Tuesday, four and half hours from the day. And the river at which Maryam[as] gave birth to Isa[as], do you know it?' He said, 'No'. He[asws] said: 'It is the Euphrates, and upon it was a palm tree and the dates, and there isn't a place equal to the Euphrates for the dates and the palm trees. So, as for the day in which she veiled her[as] tongue, and Qaydous (the Chief of the Israelites) called his sons and his adherents, so they supported him and threw out the Family of Imran[as] in order to look at Maryam[as]. So they said to her, 'What is the story of Allah[azwj] upon you[as] in His[azwj] Book, and against us in His[azwj] Book?'

So, do you understand it?' He said, 'Yes, and I recited it today, a while ago'. He[asws] said: 'Then you should not be standing from your seat until Allah[azwj] Guides you'. The Christian said, 'What was the name of my mother in Assyrian and in Arabic?' So he[asws] said: 'The name of your mother in Assyrian was Anqaliya, and Unqoura was the name of your grandmother of your father's side; and as for the name of your mother in Arabic, so it is Mayya, and as for the name of your father, so it was Abdul Maseeh, and it is Abdullah in Arabic, and there is no worshipper for the Messiah'.

He said, 'You speak the truth and are vindicated. So what was the name of my grandfather?' He[asws] said: 'The name of your grandfather was Jibraeel and it is Abdul Rahman. I[asws] name him in this gathering of mine[asws]'. He said, 'But, was he a Muslim?' Abu Ibrahim[as] said: 'Yes, and he was killed a marty. The army came upon him, so they killed him in his house as an assassination, and the forces were from the people of Syria'. He said, 'So what used to be my name before my teknonym?' He[asws] said: 'Your name was Abdul Saleeb'. He said, 'So what would you[asws] name me as?' He[asws] said: 'Your name is Abdullah'.

He said, 'So I hereby believe in Allah[azwj] the Magnificent, and I testify that there is no god except Allah[azwj,] Alone, there being no associates for Him[azwj,] Individual, Self'Sufficient. He[azwj] isn't as the Christians describe Him[azwj,] and He[azwj] isn't as the Jews describe Him[azwj,] nor is He[azwj] a species from the species of the 'Al-Shirk'.

And I testify that Muhammad[saww] is His[azwj] servant and His[azwj] Rasool[saww]. He[azwj] Sent him[azwj] with the Truth. So he[saww] explained it to its rightful ones and blinded the falsifies, and he[saww] was Rasool[saww] of Allah[azwj] to the people, all of them - to the red and the black. All were common with regards to it. So he noticed, the one who noticed, and he was guided, the one who was guided, and the falsifiers were blinded and it was from them what they were calling to.

And I testify that his[saww] successor[asws] spoke with his[saww] wisdom, and that the one who was before him[saww] from the Prophets[saww] spoke with the eloquent wisdom, and they backed each other upon the obedience to Allah[azwj] and they[as] separated the falsehood and its people, and the uncleanness and its people, and they fled from the way of the straying, and Allah[azwj] Helped them[as] with the obedience to Him[azwj] and Rescued them[as] from the

disobedience. Thus, they[as] were the Guardians[asws] of Allah[azwj] and the helpers of the Religion, urging upon the goodness and enjoining with it.

I believe in the young of them[as] and the old, and the ones who were Mentioned from them[as] and the ones who were not Mentioned. And I believe in Allah[saww] Blessed and High, Lord[azwj] of the world'.

Then he cut off his strap and his crucifix of gold which was in his neck, then said, 'Order me until I place my charities wherever you[asws] instruct me to'. So he[asws] said: 'Over there is a bother of yours upon the like of your Religion, and he is a man from your people from Qays Bin Sa'alba, and he is in a Bounty like your Bounty. Therefore console each other and co-operate with each other, and I[asws] will not let you leave your rights which are upon you in Al-Islam'.

So he said, 'By Allah[azwj]! May Allah[azwj] Keep you[asws] well! I am rich, and I have left three hundred horses, male and female, and left a thousand camels, therefore your[asws] right are more than my rights'. So he[asws] said to him: 'You are a slave of Allah[azwj] and His[azwj] Rasool[saww], and you are in a limit of your ancestry, upon your state'.

So he (the narrator) said, 'And excellent was his Islam, and he married a woman from the Clan of Fihr, and Abu Ibrahim[asws] paid her dowry of Fifty Dinars from the charity of Ali[asws] Bin Abu Talib[asws], and gave him a servant and accommodated him, and looked after him until Abu Ibrahim[asws] was brought out (to go to prison). So he died after his[asws] exit by twenty-eight nights'.[18]

5. عَلِيُّ بْنُ إِبْرَاهِيمَ وَأَحْمَدُ بْنُ مِهْرَانَ جَمِيعاً عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنِ الْحَسَنِ بْنِ رَاشِدٍ عَنْ يَعْقُوبَ بْنِ جَعْفَرٍ قَالَ كُنْتُ عِنْدَ أَبِي إِبْرَاهِيمَ (عَلَيْهِ السَّلام) وَأَتَاهُ رَجُلٌ مِنْ أَهْلِ نَجْرَانَ الْيَمَنِ مِنَ الرُّهْبَانِ وَمَعَهُ رَاهِبَةٌ فَاسْتَأْذَنَ لَهُمَا الْفَضْلُ بْنُ سَوَّارٍ فَقَالَ لَهُ إِذَا كَانَ غَداً فَأْتِ بِهِمَا عِنْدَ بِئْرِ أُمِّ خَيْرٍ قَالَ فَوَافَيْنَا مِنَ الْغَدِ فَوَجَدْنَا الْقَوْمَ قَدْ وَافَوْا فَأَمَرَ بِخَصَفَةٍ بَوَارِيَّ ثُمَّ جَلَسَ وَجَلَسُوا فَبَدَأَتِ الرَّاهِبَةُ بِالْمَسَائِلِ فَسَأَلَتْ عَنْ مَسَائِلَ كَثِيرَةٍ كُلُّ ذَلِكَ يُجِيبُهَا وَسَأَلَهَا أَبُو إِبْرَاهِيمَ (عَلَيْهِ السَّلام) عَنْ أَشْيَاءَ لَمْ يَكُنْ عِنْدَهَا فِيهِ شَيْءٌ ثُمَّ أَسْلَمَتْ ثُمَّ أَقْبَلَ الرَّاهِبُ يَسْأَلُهُ فَكَانَ يُجِيبُهُ فِي كُلِّ مَا يَسْأَلُهُ فَقَالَ الرَّاهِبُ قَدْ كُنْتُ قَوِيّاً عَلَى دِينِي وَمَا خَلَّفْتُ أَحَداً مِنَ النَّصَارَى فِي الارْضِ يَبْلُغُ مَبْلَغِي فِي الْعِلْمِ وَلَقَدْ سَمِعْتُ بِرَجُلٍ فِي الْهِنْدِ إِذَا شَاءَ حَجَّ إِلَى بَيْتِ الْمَقْدِسِ فِي يَوْمٍ وَلَيْلَةٍ ثُمَّ يَرْجِعُ إِلَى مَنْزِلِهِ بِأَرْضِ الْهِنْدِ فَسَأَلْتُ عَنْهُ بِأَيِّ أَرْضٍ هُوَ فَقِيلَ لِي إِنَّهُ بِسُبْذَانَ وَسَأَلْتُ الَّذِي أَخْبَرَنِي فَقَالَ هُوَ عَلِمَ الاسْمَ الَّذِي ظَفِرَ بِهِ آصَفُ صَاحِبُ سُلَيْمَانَ لَمَّا أَتَى بِعَرْشِ سَبَإٍ وَهُوَ الَّذِي ذَكَرَهُ الله لَكُمْ فِي كِتَابِكُمْ وَلَنَا مَعْشَرَ الادْيَانِ فِي كُتُبِنَا فَقَالَ لَهُ أَبُو إِبْرَاهِيمَ (عَلَيْهِ السَّلام) فَكَمْ لله مِنِ اسْمٍ لا يُرَدُّ فَقَالَ الرَّاهِبُ الاسْمَاءُ كَثِيرَةٌ فَأَمَّا الْمَحْتُومُ مِنْهَا الَّذِي لا يُرَدُّ سَائِلُهُ فَسَبْعَةٌ فَقَالَ لَهُ أَبُو الْحَسَنِ (عَلَيْهِ السَّلام) فَأَخْبِرْنِي عَمَّا تَحْفَظُ مِنْهَا قَالَ الرَّاهِبُ لا وَالله الَّذِي أَنْزَلَ التَّوْرَاةَ عَلَى مُوسَى وَجَعَلَ عِيسَى عِبْرَةً لِلْعَالَمِينَ وَفِتْنَةً لِشُكْرِ أُولِي الالْبَابِ وَجَعَلَ مُحَمَّداً

بَرَكَةً وَرَحْمَةً وَجَعَلَ عَلِيّاً (عَلَيْهِ السَّلام) عِبْرَةً وَبَصِيرَةً وَجَعَلَ الاوْصِيَاءَ مِنْ نَسْلِهِ وَنَسْلِ مُحَمَّدٍ مَا أَدْرِي وَلَوْ دَرَيْتُ مَا احْتَجْتُ فِيهِ إِلَى كَلامِكَ وَلا جِئْتُكَ وَلا سَأَلْتُكَ فَقَالَ لَهُ أَبُو إِبْرَاهِيمَ (عَلَيْهِ السَّلام) عُدْ إِلَى حَدِيثِ الْهِنْدِيِّ فَقَالَ لَهُ الرَّاهِبُ سَمِعْتُ بِهَذِهِ الاسْمَاءِ وَلا أَدْرِي مَا بِطَانَتُهَا وَلا شَرَائِحُهَا وَلا أَدْرِي مَا هِيَ وَلا كَيْفَ هِيَ وَلا بِدُعَائِهَا فَانْطَلَقْتُ حَتَّى قَدِمْتُ سُبْذَانَ الْهِنْدِ فَسَأَلْتُ عَنِ الرَّجُلِ فَقِيلَ لِي إِنَّهُ بَنَى دَيْراً فِي جَبَلٍ فَصَارَ لا يَخْرُجُ وَلا يُرَى إِلا فِي كُلِّ سَنَةٍ مَرَّتَيْنِ وَزَعَمَتِ الْهِنْدُ أَنَّ الله فَجَّرَ لَهُ عَيْناً فِي دَيْرِهِ وَزَعَمَتِ الْهِنْدُ أَنَّهُ يُزْرَعُ لَهُ مِنْ غَيْرِ زَرْعٍ يُلْقِيهِ وَيُحْرَثُ لَهُ مِنْ غَيْرِ حَرْثٍ يَعْمَلُهُ فَانْتَهَيْتُ إِلَى بَابِهِ فَأَقَمْتُ ثَلاثاً لا أَذُقُّ الْبَابَ وَلا أُعَالِجُ الْبَابَ فَلَمَّا كَانَ الْيَوْمُ الرَّابِعُ فَتَحَ الله الْبَابَ وَجَاءَتْ بَقَرَةٌ عَلَيْهَا حَطَبٌ تَجُرُّ ضَرْعَهَا يَكَادُ يَخْرُجُ مَا فِي ضَرْعِهَا مِنَ اللَّبَنِ فَدَفَعَتِ الْبَابَ فَانْفَتَحَ فَتَبِعْتُهَا وَدَخَلْتُ فَوَجَدْتُ الرَّجُلَ قَائِماً يَنْظُرُ إِلَى السَّمَاءِ فَيَبْكِي وَيَنْظُرُ إِلَى الارْضِ فَيَبْكِي وَيَنْظُرُ إِلَى الْجِبَالِ فَيَبْكِي فَقُلْتُ سُبْحَانَ الله مَا أَقَلَّ ضَرْبَكَ فِي دَهْرِنَا هَذَا فَقَالَ لِي وَالله مَا أَنَا إِلا حَسَنَةٌ مِنْ حَسَنَاتِ رَجُلٍ خَلَّفْتَهُ وَرَاءَ ظَهْرِكَ فَقُلْتُ لَهُ أُخْبِرْتُ أَنَّ عِنْدَكَ اسْماً مِنْ أَسْمَاءِ الله تَبْلُغُ بِهِ فِي كُلِّ يَوْمٍ وَلَيْلَةٍ بَيْتَ الْمَقْدِسِ وَتَرْجِعُ إِلَى بَيْتِكَ فَقَالَ لِي وَهَلْ تَعْرِفُ بَيْتَ الْمَقْدِسِ قُلْتُ لا أَعْرِفُ إِلا بَيْتَ الْمَقْدِسِ الَّذِي بِالشَّامِ قَالَ لَيْسَ بَيْتَ الْمَقْدِسِ وَلَكِنَّهُ الْبَيْتُ الْمُقَدَّسُ وَهُوَ بَيْتُ آلِ مُحَمَّدٍ (صَلَّى اللهُ عَلَيْهِ وَآلِه) فَقُلْتُ لَهُ أَمَّا مَا سَمِعْتُ بِهِ إِلَى يَوْمِي هَذَا فَهُوَ بَيْتُ الْمَقْدِسِ فَقَالَ لِي تِلْكَ مَحَارِيبُ الانْبِيَاءِ وَإِنَّمَا كَانَ يُقَالُ لَهَا حَظِيرَةُ الْمَحَارِيبِ حَتَّى جَاءَتِ الْفَتْرَةُ الَّتِي كَانَتْ بَيْنَ مُحَمَّدٍ وَعِيسَى (صَلَّى اللهُ عَلَيْهِ وَآلِه) وَقَرُبَ الْبَلاءُ مِنْ أَهْلِ الشِّرْكِ وَحَلَّتِ النَّقِمَاتُ فِي دُورِ الشَّيَاطِينِ فَحَوَّلُوا وَبَدَّلُوا وَنَقَلُوا تِلْكَ الاسْمَاءَ وَهُوَ قَوْلُ الله تَبَارَكَ وَتَعَالَى الْبَطْنُ لآلِ مُحَمَّدٍ وَالظَّهْرُ مَثَلٌ إِنْ هِيَ إِلا أَسْماءٌ سَمَّيْتُمُوها أَنْتُمْ وَآباؤُكُمْ ما أَنْزَلَ الله بِها مِنْ سُلْطانٍ فَقُلْتُ لَهُ إِنِّي قَدْ ضَرَبْتُ إِلَيْكَ مِنْ بَلَدٍ بَعِيدٍ تَعَرَّضْتُ إِلَيْكَ بِحَاراً وَغُمُوماً وَهُمُوماً وَخَوْفاً وَأَصْبَحْتُ وَأَمْسَيْتُ مُؤْيَساً أَلا أَكُونَ ظَفِرْتُ بِحَاجَتِي فَقَالَ لِي مَا أَرَى أُمَّكَ حَمَلَتْ بِكَ إِلا وَقَدْ حَضَرَهَا مَلَكٌ كَرِيمٌ وَلا أَعْلَمُ أَنَّ أَبَاكَ حِينَ أَرَادَ الْوُقُوعَ بِأُمِّكَ إِلا وَقَدِ اغْتَسَلَ وَجَاءَهَا عَلَى طُهْرٍ وَلا أَزْعُمُ إِلا أَنَّهُ قَدْ كَانَ دَرَسَ السِّفْرَ الرَّابِعَ مِنْ سَهَرِهِ ذَلِكَ فَخُتِمَ لَهُ بِخَيْرٍ ارْجِعْ مِنْ حَيْثُ جِئْتَ فَانْطَلِقْ حَتَّى تَنْزِلَ مَدِينَةَ مُحَمَّدٍ (صَلَّى اللهُ عَلَيْهِ وَآلِه) الَّتِي يُقَالُ لَهَا طَيْبَةُ وَقَدْ كَانَ اسْمُهَا فِي الْجَاهِلِيَّةِ يَثْرِبَ ثُمَّ اعْمِدْ إِلَى مَوْضِعٍ مِنْهَا يُقَالُ لَهُ الْبَقِيعُ ثُمَّ سَلْ عَنْ دَارٍ يُقَالُ لَهَا دَارُ مَرْوَانَ فَانْزِلْهَا وَأَقِمْ ثَلاثاً ثُمَّ سَلْ عَنِ الشَّيْخِ الاسْوَدِ الَّذِي يَكُونُ عَلَى بَابِهَا يَعْمَلُ الْبَوَارِيَّ وَهِيَ فِي بِلادِهِمُ اسْمُهَا الْخَصَفُ فَالْطُفْ بِالشَّيْخِ وَقُلْ لَهُ بَعَثَنِي إِلَيْكَ نَزِيلُكَ الَّذِي كَانَ يَنْزِلُ فِي الزَّاوِيَةِ فِي الْبَيْتِ الَّذِي فِيهِ الْخُشَيْبَاتُ الارْبَعُ ثُمَّ سَلْهُ عَنْ فُلانِ بْنِ فُلانٍ الْفُلانِيِّ وَسَلْهُ أَيْنَ نَادِيهِ وَسَلْهُ أَيُّ سَاعَةٍ يَمُرُّ فِيهَا فَلَيُرِيكَاهُ أَوْ يَصِفُهُ لَكَ فَتَعْرِفُهُ بِالصِّفَةِ وَسَأَصِفُهُ لَكَ

قُلْتُ فَإِذَا لَقِيتُهُ فَأَصْنَعُ مَا ذَا قَالَ سَلْهُ عَمَّا كَانَ وَعَمَّا هُوَ كَائِنٌ وَسَلْهُ عَنْ مَعَالِمِ دِينِ مَنْ مَضَى وَمَنْ بَقِيَ فَقَالَ لَهُ أَبُو إِبْرَاهِيمَ (عَلَيْهِ السَّلام) قَدْ نَصَحَكَ صَاحِبُكَ الَّذِي لَقِيتَ فَقَالَ الرَّاهِبُ مَا اسْمُهُ جُعِلْتُ فِدَاكَ قَالَ هُوَ مُتَمِّمُ بْنُ فَيْرُوزٍ وَهُوَ مِنْ أَبْنَاءِ الْفُرْسِ وَهُوَ مِمَّنْ آمَنَ بِالله وَحْدَهُ لا شَرِيكَ لَهُ وَعَبَدَهُ بِالاخْلاصِ وَالايقَانِ وَفَرَّ مِنْ قَوْمِهِ لَمَّا خَافَهُمْ فَوَهَبَ لَهُ رَبُّهُ حُكْماً وَهَدَاهُ لِسَبِيلِ الرَّشَادِ وَجَعَلَهُ مِنَ الْمُتَّقِينَ وَعَرَّفَ بَيْنَهُ وَبَيْنَ عِبَادِهِ الْمُخْلَصِينَ وَمَا مِنْ سَنَةٍ إِلا وَهُوَ يَزُورُ فِيهَا مَكَّةَ حَاجّاً وَيَعْتَمِرُ فِي رَأْسِ كُلِّ شَهْرٍ مَرَّةً وَيَجِيءُ مِنْ مَوْضِعِهِ مِنَ الْهِنْدِ إِلَى مَكَّةَ فَضْلاً مِنَ الله وَعَوْناً وَكَذَلِكَ يَجْزِي الله الشَّاكِرِينَ ثُمَّ سَأَلَهُ الرَّاهِبُ عَنْ مَسَائِلَ كَثِيرَةٍ كُلُّ ذَلِكَ يُجِيبُهُ فِيهَا وَسَأَلَ الرَّاهِبَ عَنْ أَشْيَاءَ لَمْ يَكُنْ عِنْدَ الرَّاهِبِ فِيهَا شَيْءٌ فَأَخْبَرَهُ بِهَا ثُمَّ إِنَّ الرَّاهِبَ قَالَ أَخْبِرْنِي عَنْ ثَمَانِيَةِ أَحْرُفٍ نَزَلَتْ فَتَبَيَّنَ فِي الارْضِ مِنْهَا أَرْبَعَةٌ وَبَقِيَ فِي الْهَوَاءِ مِنْهَا أَرْبَعَةٌ عَلَى مَنْ نَزَلَتْ تِلْكَ الارْبَعَةُ الَّتِي فِي الْهَوَاءِ وَمَنْ يُفَسِّرُهَا قَالَ ذَاكَ قَائِمُنَا يُنْزِلُهُ الله عَلَيْهِ فَيُفَسِّرُهُ وَيُنَزِّلُ عَلَيْهِ مَا لَمْ يُنَزِّلْ عَلَى الصِّدِّيقِينَ وَالرُّسُلِ وَالْمُهْتَدِينَ ثُمَّ قَالَ الرَّاهِبُ فَأَخْبِرْنِي عَنِ الاثْنَيْنِ مِنْ تِلْكَ الارْبَعَةِ الاحْرُفِ الَّتِي فِي الارْضِ مَا هِيَ قَالَ أُخْبِرُكَ بِالارْبَعَةِ كُلِّهَا أَمَّا أَوَّلُهُنَّ فَلا إِلَهَ إِلا الله وَحْدَهُ لا شَرِيكَ لَهُ بَاقِياً وَالثَّانِيَةُ مُحَمَّدٌ رَسُولُ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) مُخْلَصاً وَالثَّالِثَةُ نَحْنُ أَهْلُ الْبَيْتِ وَالرَّابِعَةُ شِيعَتُنَا مِنَّا وَنَحْنُ مِنْ رَسُولِ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) وَرَسُولُ الله مِنَ الله بِسَبَبٍ فَقَالَ لَهُ الرَّاهِبُ أَشْهَدُ أَنْ لا إِلَهَ إِلا الله وَأَنَّ مُحَمَّداً رَسُولُ الله وَأَنَّ مَا جَاءَ بِهِ مِنْ عِنْدِ الله حَقٌّ وَأَنَّكُمْ صَفْوَةُ الله مِنْ خَلْقِهِ وَأَنَّ شِيعَتَكُمُ الْمُطَهَّرُونَ الْمُسْتَبْدَلُونَ وَلَهُمْ عَاقِبَةُ الله وَالْحَمْدُ لله رَبِّ الْعَالَمِينَ فَدَعَا أَبُو إِبْرَاهِيمَ (عَلَيْهِ السَّلام) بِجُبَّةِ خَزٍّ وَقَمِيصٍ قُوهِيٍّ وَطَيْلَسَانٍ وَخُفٍّ وَقَلَنْسُوَةٍ فَأَعْطَاهُ إِيَّاهَا وَصَلَّى الظُّهْرَ وَقَالَ لَهُ اخْتَتِنْ فَقَالَ قَدِ اخْتَتَنْتُ فِي سَابِعِي.

Ali Bin Ibrahim and Ahmad Bin Mihran, altogether from Muhammad Bin Ali, from Al Hassan Bin Rashid, from Yaqoub Bin Ja'far who said,

'I was in the presence of Abu Ibrahim[asws], and a man came over to him[asws] from the people of Najran of Al-Yemen, from the Monks, and with him was a Nun. So Al-Fazl Bin Sawwar sought permission for them, so he[asws] said to him: 'When it is the morning, so come with both of them by the well of Umm Khayr'.

He (the narrator) said, 'So we kept the appointment the next day, and we found the people to have (also) kept the appointment. So he[asws] ordered with the mat of palm leaves, then was seated, and they were seated. So the nun began with the questions, and she asked a lot of questions. Each of that he[asws] answered her. And Abu Ibrahim[asws] asked her about things, and there did not happen to be anything with her. Then she became a Muslim. Then the Monk turned to ask him[asws]. So he[asws] answered regarding everything what he asked him[asws].

So the Monk said, 'I used to be strong upon my religion and I was not behind anyone from the Christians in the earth who would reached my level

in the knowledge, and I had heard of a man in India who, whenever he so desired to, he could go for pilgrimage to Bayt Al-Maqdis in one day and one night, then return to his house, in the land of India. So I asked about him, in which land he was, and it was said to me that he was in Subzan. And I asked the one who informed me, so he said, it is the knowledge of the Name which Asifas, the companions of Suleyman[as] was successful with when he came with the throne of Saba, and it is which Allah[azwj] Mentioned to you all in your Book, and for us our circle of religions in our Books'.

So Abu Ibrahim[asws] said to him: 'So how many Names are there for Allah[azwj] which do not get repelled?' So the Monk said, 'Many Names, but as for the inevitable from these which its questioner does not get repelled, so (these are) seven'. So Abu Al-Hassan[asws] said to him: 'So inform me[asws] about what you have preserved from these'. The Monk said, 'No, by Allah[azwj] Who Revealed the Torah upon Musa[as] and Made Isa[as] as a lesson for the Momineen and a Trial for the gratefulness of the ones of understanding, and Made Muhammad[saww] as a Blessing and a Mercy, and Made Ali[asws] as a lesson and an insight, and Made the successors[asws] to be from his[asws] lineage and lineage of Muhammad[saww], I do not know, and had I known, I would not have argue with regards to it to your[asws] speech, nor would I have come to you[asws], nor asked you[asws]'.So Abu Ibrahim[asws] said: 'Return to the discussion of the Indian'. So the Monk said to him[asws], 'I had heard of these Names and I did not know what their esoteric (meanings) were nor of their segments, nor did I know what these were, nor how they were, nor of their supplications. So I went until I arrived at Subzan in India, and I asked around about the man, so it was said to me, 'He has built a monastery in a mountain, so he has become such that he neither comes out nor is seen except twice during every year'. And the Indians were alleging that Allah[azwj] Burst out a stream for him in his monastery and the Indians were alleging that it is cultivated for him from without any planting occurring in it, and it is farmed for him from without any farmers working on it.

So I ended up to its door and I stayed there for thee (days) not knocking the door nor trying to open the door. So when it was the fourth day, Allah[azwj] Opened the door and a cow came over. Upon her was some firewood. Her udders were flowing such that there almost came out from these whatever was in her udders from the milk. So she pushed the door, so it opened wide and I followed her and entered. There, I found the man standing looking towards the sky then weeping, and looking at the earth and weeping, and looking at the mountain and weeping.

So I said, 'Glory be to Allah[azwj!] How scarce are the likes of you during this times of ours'. So he said to me, 'By Allah[azwj!] I am not, except for a good deed from the good deeds of a man you have left behind your back'. So I said to him, 'I am informed that with you are Names from the Names of Allah[azwj] by which you can reach Bayt Al-Maqdis every day and night, and return to your house'. So he said to me, 'And do you recognise the Bayt Al-Maqdis (the Holy House)?' I said, 'I do not know except of the Bayt Al-Maqdis which is in Syria (Jerusalem of today)'. He said, 'It isn't the Bayt Al-Maqdis, but the Bayt Al-Maqdis (the Holy House) is the house of the Progeny[asws] of Muhammad[saww]'.

So I said to him, 'But, I have not heard with it up to this day of mine that it is Bayt Al-Maqdis'. So he said to me, 'There were the Prayer Niches (Mihraabs) of the Prophets[as], and rather it used to be called 'Hangar of the Prayer Niches', until there came the gap which was between Muhammad[saww] and Isa[as], and killings and the afflictions from the people of Polytheism, and released the Curses in the houses of the Satansla. So they transformed and changed and turned over those Names; and these are the Words of Allah[azwj] Blessed and High in its esoteric (meaning) the Progeny[asws] of Muhammad[saww], and the apparent it is a parable [53:23] They are naught but names which you have named, you and your fathers; Allah has not sent for them any authority'.

So I said to him, 'I have come to you from a distant city, exposed to oceans, and sorrows, and worries, and fear. In the morning and evening I was despairing that I would not be succeeding with my need'. So he said to me, 'I do not see your mother to have carried you except an Honourable Angel would have been present, nor do I know that your father, when he intended to copulate with your mother, except he would have washed and would have come to her upon purity, nor do I allege except that he would have learnt the fourth part of the Torah from that vigil of his. Thus, it ended with goodness for him.

Return to wherever you came from, so go until you disembark as the city of Muhammad[saww] which is called Tayba, and its name during the Pre-Islamic period was Yasrib. Then deliberate to a place from it called Al-Baqie. Then ask about the house called the house of Marwan, so lodge in it, and stay for three (days). Then ask about the black Sheikh who would happen to be upon its door working (producing) the matting, and in their city its name is 'Al-Khasaf'. So be kind to the Sheikh and say to him, 'He has sent me to you, your lodger who used to lodge in the corner of the house wherein were four planks of wood'.

Then ask him about so and so, son of so and so, and ask him where his association is, and ask him which time he would be passing by therein. So he would either show it to you or describe it for you. So recognise him[asws] with the description and I shall describe him[asws] to you'. I said, 'So when I do meet him[asws], so what is that should I do?' He said, 'Ask him[asws] about what has happened, and about what is going to happen, and ask him[asws] about the teachings of the ones who has passed away and the ones who remain'.

So Abu Ibrahim[asws] said to him: 'Your companion whom you met has given you good advice'. So the Monk said, 'What is his name? May I be sacrificed for you[asws]!' He[asws] said: 'He is Motamim Bin Feyrouz, and he is from the sons of Persia, and he is from the ones who believe in Allah[azwj] Alone, there being no associates for Him[azwj,] and worships Him[azwj] with the sincerity and the conviction, and he fled from his people due to what his fearing was from them, so his Lord[azwj] Endowed wisdom to him and Guided him to the way of righteousness, and Made him to be from the pious ones, and understanding between him and His[azwj] sincere servants. And there is none from a year except he visits Makkah during it as a Pilgrim, and he performs Umrah at the beginning of every month time and again, and he come from his place from India to Makkah as a Grace from Allah[azwj] and Assitance. And like that, Allah[azwj] Recompenses the grateful ones'.

Then the Monk asked him[asws] a lot of questions, each one of that he[asws] answered with regards to it. And he[asws] asked the Monk about things he did not happen to have anything with regards to these. So he[asws] informed him with it. Then the Monk said, 'Inform me about the eight 'Hurouf' (letter/sentences) which were Revealed. So four from these were Manifested in the earth and there remain four of these in the atmosphere, upon whom would these four be Revealed which are in the atmosphere, and who would be interpreting these?' He[asws] said: 'That would be our[asws] Qaim[asws]. Allah[azwj] would be Revealing unto him[asws], so he[asws] would be interpreting these, and there would be Revealed unto him[asws] what was not Revealed upon the truthful ones, and the Rasools[as] and the Guided ones'.

Then the Monk said, 'So inform me about the two from those four 'Hurouf' which are in the earth, what are these?' He[asws] said: 'I[asws] shall inform you with all four of them. As for the first of these so it is, 'There is no god except Allah[azwj] Alone, there being no associates for Him[azwj] surviving'; and the second, 'Muhammad[saww] is Rasool[saww] of Allah[azwj,] purely'; and the third is us[asws], the People[asws] of the Household; and the fourth, 'Our[asws] Shias are from us[asws] and we[asws] are from Rasool-Allah[saww], and Rasool-Allah[saww] is from Allah[azwj] by a cause'.

So the Monk said to him[asws], 'I testify that there is no god except Allah[azwj,] and that Muhammad[saww] is Rasool-Allah[saww], and that whatever he[saww] came with from the Presence of Allah[azwj] is true, and you (Imams[asws]) are the elites of Allah[azwj] from His[azwj] creatures, and that your[asws] Shias are the clean ones, the exchanged ones, and for them is the goodly end of Allah[azwj,] and the Praise is for Allah[azwj,] Lord[azwj] of the worlds'.

So Abu Ibrahim[asws] called for a gown (made of) Khazz, and a Qowhy shirt, and a pallium, and shoes, and a cap, so he[asws] gave these to him, and he[asws] prayed Al-Zohr Salat and said to him: 'Get circumcised' (unless its already been done). So he said, 'I was circumcised during my seventh (year)'.[19]

6. عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ عَبْدِ الله بْنِ الْمُغِيرَةِ قَالَ مَرَّ الْعَبْدُ الصَّالِحُ بِامْرَأَةٍ بِمِنًى وَهِيَ تَبْكِي وَصِبْيَانُهَا حَوْلَهَا يَبْكُونَ وَقَدْ مَاتَتْ لَهَا بَقَرَةٌ فَدَنَا مِنْهَا ثُمَّ قَالَ لَهَا مَا يُبْكِيكِ يَا أَمَةَ الله قَالَتْ يَا عَبْدَ الله إِنَّ لَنَا صِبْيَاناً يَتَامَى وَكَانَتْ لِي بَقَرَةٌ مَعِيشَتِي وَمَعِيشَةُ صِبْيَانِي كَانَ مِنْهَا وَقَدْ مَاتَتْ وَبَقِيتُ مُنْقَطَعاً بِي وَبِوُلْدِي لا حِيلَةَ لَنَا فَقَالَ يَا أَمَةَ الله هَلْ لَكِ أَنْ أُحْيِيَهَا لَكِ فَأُلْهِمَتْ أَنْ قَالَتْ نَعَمْ يَا عَبْدَ الله فَتَنَحَّى وَصَلَّى رَكْعَتَيْنِ ثُمَّ رَفَعَ يَدَهُ هُنَيْئَةً وَحَرَّكَ شَفَتَيْهِ ثُمَّ قَامَ فَصَوَّتَ بِالْبَقَرَةِ فَنَخَسَهَا نَخْسَةً أَوْ ضَرَبَهَا بِرِجْلِهِ فَاسْتَوَتْ عَلَى الارْضِ قَائِمَةً فَلَمَّا نَظَرَتِ الْمَرْأَةُ إِلَى الْبَقَرَةِ صَاحَتْ وَقَالَتْ عِيسَى ابْنُ مَرْيَمَ وَرَبِّ الْكَعْبَةِ فَخَالَطَ النَّاسَ وَصَارَ بَيْنَهُمْ وَمَضَى (عَلَيْهِ السَّلام)

A number of our companions, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Abdullah Bin Al Mugheira who said,

'Al-Abd Al-Salih[asws] (7th Imam[asws]) passed by a woman at Mina, and she was crying, and her children were crying around her, and a cow of hers had died. So he[asws] went closer to her, then said to her: 'What makes you cry, O

maid of Allah[azwj?'] She said, 'O servant of Allah[azwj!] For us there are orphaned children, and there was a cow for me for my livelihood and the livelihood of my children which was from it, and it has died, and I and my children have been cut off, there are no means for us'.

So he[asws] said: 'O maid of Allah[azwj!] Would it be a solution for you if I[asws] were to revive it for you?' So she was inspired and said, 'Yes, O servant of Allah[azwj!']. So he[asws] went aside and prayed two Cycles of Salat, then raised his[asws] hands for a while and moved his[asws] lips, then stood, so he[asws] struck the cow and pushed it with a push or struck it with his[asws] leg. So it sat upright upon the ground and stood up. So when the woman looked at the cow, she shouted and said, 'Isa[as] Bin Maryam[as], by the Lord[azwj] of the Kabah!'. So he[asws] mingled with the people and came to be between them and went away'.[20]

7. أَحْمَدُ بْنُ مِهْرَانَ رَحِمَهُ الله عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ سَيْفِ بْنِ عَمِيرَةَ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ قَالَ سَمِعْتُ الْعَبْدَ الصَّالِحَ يَنْعَى إِلَى رَجُلٍ نَفْسَهُ فَقُلْتُ فِي نَفْسِي وَإِنَّهُ لَيَعْلَمُ مَتَى يَمُوتُ الرَّجُلُ مِنْ شِيعَتِهِ فَالْتَفَتَ إِلَيَّ شِبْهَ الْمُغْضَبِ فَقَالَ يَا إِسْحَاقُ قَدْ كَانَ رُشَيْدٌ الْهَجَرِيُّ يَعْلَمُ عِلْمَ الْمَنَايَا وَالْبَلايَا وَالامَامُ أَوْلَى بِعِلْمِ ذَلِكَ ثُمَّ قَالَ يَا إِسْحَاقُ اصْنَعْ مَا أَنْتَ صَانِعٌ فَإِنَّ عُمُرَكَ قَدْ فَنِيَ وَإِنَّكَ تَمُوتُ إِلَى سَنَتَيْنِ وَإِخْوَتَكَ وَأَهْلَ بَيْتِكَ لا يَلْبَثُونَ بَعْدَكَ إِلا يَسِيراً حَتَّى تَتَفَرَّقَ كَلِمَتُهُمْ وَيَخُونُ بَعْضُهُمْ بَعْضاً حَتَّى يَشْمَتَ بِهِمْ عَدُوُّهُمْ فَكَانَ هَذَا فِي نَفْسِكَ فَقُلْتُ فَإِنِّي أَسْتَغْفِرُ الله بِمَا عَرَضَ فِي صَدْرِي فَلَمْ يَلْبَثْ إِسْحَاقُ بَعْدَ هَذَا الْمَجْلِسِ إِلا يَسِيراً حَتَّى مَاتَ فَمَا أَتَى عَلَيْهِمْ إِلا قَلِيلٌ حَتَّى قَامَ بَنُو عَمَّارٍ بِأَمْوَالِ النَّاسِ فَأَفْلَسُوا.

Ahmad Bin Mihran, from Muhammad Bin Ali, from Sayf Bin Ameyra, from Is'haq Bin Ammar who said,

'I heard Al-Abd Al-Salih[asws] (7th Imam[asws]) giving the news of death to a man of his own death. So I said within myself (with surprise), 'And he[asws] knows when a man from his[asws] Shias would be passing away'. So he[asws] turned towards me resembling the angered one and he[asws] said: 'O Is'haq! It was so that Rusheyd Al-Hajary knew the knowledge of the death and afflictions, and the Imam[asws] is higher with the knowledge of that'.

Then he[asws] said: 'O Is'haq! Do whatever you are doing, for your life-span has perished and you would be dying in two years, and your brethren and the people of your household would not be remaining after you except for a little while, until their speeches would differ and they would be deceiving each other until their enemies would be gloating upon them. So, what was this within yourself?'

So I said, 'So I hereby seek Forgiveness of Allah[azwj] due to what presented in my chest'. So Is'haq did not remain after this gathering except for a little until he died. So there did not come upon them except for a little (time) until the sons of Ammar stood with the wealth of (other) people, and they were bankrupted'.[21]

8. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ مُوسَى بْنِ الْقَاسِمِ الْبَجَلِيِّ عَنْ عَلِيِّ بْنِ جَعْفَرٍ قَالَ جَاءَنِي مُحَمَّدُ بْنُ إِسْمَاعِيلَ وَقَدِ اعْتَمَرْنَا عُمْرَةَ رَجَبٍ وَنَحْنُ يَوْمَئِذٍ بِمَكَّةَ فَقَالَ يَا عَمِّ إِنِّي أُرِيدُ بَغْدَادَ وَقَدْ أَحْبَبْتُ أَنْ أُوَدِّعَ عَمِّي أَبَا الْحَسَنِ يَعْنِي مُوسَى بْنَ جَعْفَرٍ (عَلَيْهِما السَّلام) وَأَحْبَبْتُ أَنْ تَذْهَبَ مَعِي إِلَيْهِ فَخَرَجْتُ مَعَهُ نَحْوَ أَخِي وَهُوَ فِي دَارِهِ الَّتِي بِالْحَوْبَةِ وَذَلِكَ بَعْدَ الْمَغْرِبِ بِقَلِيلٍ فَضَرَبْتُ الْبَابَ فَأَجَابَنِي أَخِي فَقَالَ مَنْ هَذَا فَقُلْتُ عَلِيٌّ فَقَالَ هُوَ ذَا أَخْرُجُ وَكَانَ بَطِيءَ الْوُضُوءِ فَقُلْتُ الْعَجَلَ قَالَ وَأَعْجَلُ فَخَرَجَ وَعَلَيْهِ إِزَارٌ مُمَشَّقٌ قَدْ عَقَدَهُ فِي عُنُقِهِ حَتَّى قَعَدَ تَحْتَ عَتَبَةِ الْبَابِ فَقَالَ عَلِيُّ بْنُ جَعْفَرٍ فَانْكَبَبْتُ عَلَيْهِ فَقَبَّلْتُ رَأْسَهُ وَقُلْتُ قَدْ جِئْتُكَ فِي أَمْرٍ إِنْ تَرَهُ صَوَاباً فَاللهُ وَفَّقَ لَهُ وَإِنْ يَكُنْ غَيْرَ ذَلِكَ فَمَا أَكْثَرَ مَا نُخْطِئُ قَالَ وَمَا هُوَ قُلْتُ هَذَا ابْنُ أَخِيكَ يُرِيدُ أَنْ يُوَدِّعَكَ وَيَخْرُجَ إِلَى بَغْدَادَ فَقَالَ لِيَ ادْعُهُ فَدَعَوْتُهُ وَكَانَ مُتَنَحِّياً فَدَنَا مِنْهُ فَقَبَّلَ رَأْسَهُ وَقَالَ جُعِلْتُ فِدَاكَ أَوْصِنِي فَقَالَ أُوصِيكَ أَنْ تَتَّقِيَ اللهَ فِي دَمِي فَقَالَ مُجِيباً لَهُ مَنْ أَرَادَكَ بِسُوءٍ فَعَلَ اللهُ بِهِ وَجَعَلَ يَدْعُو عَلَى مَنْ يُرِيدُهُ بِسُوءٍ ثُمَّ عَادَ فَقَبَّلَ رَأْسَهُ فَقَالَ يَا عَمِّ أَوْصِنِي فَقَالَ أُوصِيكَ أَنْ تَتَّقِيَ اللهَ فِي دَمِي فَقَالَ مَنْ أَرَادَكَ بِسُوءٍ فَعَلَ اللهُ بِهِ وَفَعَلَ ثُمَّ عَادَ فَقَبَّلَ رَأْسَهُ ثُمَّ قَالَ يَا عَمِّ أَوْصِنِي فَقَالَ أُوصِيكَ أَنْ تَتَّقِيَ اللهَ فِي دَمِي فَدَعَا عَلَى مَنْ أَرَادَهُ بِسُوءٍ ثُمَّ تَنَحَّى عَنْهُ وَمَضَيْتُ مَعَهُ فَقَالَ لِي أَخِي يَا عَلِيُّ مَكَانَكَ فَقُمْتُ مَكَانِي فَدَخَلَ مَنْزِلَهُ ثُمَّ دَعَانِي فَدَخَلْتُ إِلَيْهِ فَتَنَاوَلَ صُرَّةً فِيهَا مِائَةُ دِينَارٍ فَأَعْطَانِيهَا وَقَالَ قُلْ لابْنِ أَخِيكَ يَسْتَعِينُ بِهَا عَلَى سَفَرِهِ قَالَ عَلِيٌّ فَأَخَذْتُهَا فَأَدْرَجْتُهَا فِي حَاشِيَةِ رِدَائِي ثُمَّ نَاوَلَنِي مِائَةً أُخْرَى وَقَالَ أَعْطِهِ أَيْضاً ثُمَّ نَاوَلَنِي صُرَّةً أُخْرَى وَقَالَ أَعْطِهِ أَيْضاً فَقُلْتُ جُعِلْتُ فِدَاكَ إِذَا كُنْتَ تَخَافُ مِنْهُ مِثْلَ الَّذِي ذَكَرْتَ فَلِمَ تُعِينُهُ عَلَى نَفْسِكَ فَقَالَ إِذَا وَصَلْتُهُ وَقَطَعَنِي قَطَعَ اللهُ أَجَلَهُ ثُمَّ تَنَاوَلَ مِخَدَّةَ أَدَمٍ فِيهَا ثَلاثَةُ آلافِ دِرْهَمٍ وَضَحٍ وَقَالَ أَعْطِهِ هَذِهِ أَيْضاً قَالَ فَخَرَجْتُ إِلَيْهِ فَأَعْطَيْتُهُ الْمِائَةَ الاولَى فَفَرِحَ بِهَا فَرَحاً شَدِيداً وَدَعَا لِعَمِّهِ ثُمَّ أَعْطَيْتُهُ الثَّانِيَةَ وَالثَّالِثَةَ فَفَرِحَ بِهَا حَتَّى ظَنَنْتُ أَنَّهُ سَيَرْجِعُ وَلا يَخْرُجُ ثُمَّ أَعْطَيْتُهُ الثَّلاثَةَ آلافِ دِرْهَمٍ فَمَضَى عَلَى وَجْهِهِ حَتَّى دَخَلَ عَلَى هَارُونَ فَسَلَّمَ عَلَيْهِ بِالْخِلافَةِ وَقَالَ مَا ظَنَنْتُ أَنَّ فِي الارْضِ خَلِيفَتَيْنِ حَتَّى رَأَيْتُ عَمِّي مُوسَى بْنَ جَعْفَرٍ يُسَلَّمُ عَلَيْهِ بِالْخِلافَةِ فَأَرْسَلَ هَارُونُ إِلَيْهِ بِمِائَةِ أَلْفِ دِرْهَمٍ فَرَمَاهُ اللهُ بِالذُّبَحَةِ فَمَا نَظَرَ مِنْهَا إِلَى دِرْهَمٍ وَلا مَسَّهُ.

Ali Bin Ibrahim, from Muhammad Bin isa, from Musa Bin Al Qasim Al Bajaly,

(It has been narrated) from Ali son of Ja'far[asws] who said, 'Muhammad Bin Ismail came over to me and we had performed the Umrah of Rajab, and in those days we were in Makkah. So he said, 'O uncle! I am intending to go to Baghdad and would love to bid farewell to Abu Al-Hassan[asws], meaning Musa[asws] Bin Ja'far[asws], and I would love it if you could go with me to him[asws].

So I went out with him towards my brother[asws], and he[asws] was in his[asws] house which was at Al-Howba, and that was after Al-Maghrib by a little. So I knocked the door and my brother[asws] answered me: 'Who is this?' So I said, 'Ali'. So he[asws] said: 'I[asws] am just coming'. And it was so that he[asws] would perform his[asws] Wudou slowly'. So I said, 'Hurry up'. He[asws] said: 'And I[asws] am hurrying'. So he[asws] came out and upon him[asws] was a wrapping which was tied to his[asws] neck, until he[asws] sat at the threshold of the door.

So Ali[asws] Bin Ja'far[asws] said: 'So I bowed to him[asws] and kissed his[asws] head, and I said, 'I have come to you regarding a matter, if you[asws] deem it as correct, so may Allah[azwj] Cause him to achieve for him, and if it happens to be other than that, so how often have we erred'. He[asws] said: 'And what is it?' I said, 'This is a son of your[asws] brother. He is intending to bid you[asws] farewell and he wants to go out to Baghdad'. So he[asws] said to me: 'Call him'. So I called him over, and he was embarrassed. So he went near to him[asws] and kissed his[asws] head, and said, 'May I be sacrificed for you[asws]! Advise me'.

So he[asws] said: 'I advise you that you should fear Allah[azwj] with regards to my[asws] blood'. So he said in response to him[asws], 'The one who intends evil with you[asws], so may Allah[azwj] Do with him (the same)'. Then he repeatedly kissed his[asws] head, then said, 'O uncle! Advise me'.

So he[asws] said: 'I[asws] advise you that you should fear Allah[azwj] with regards to my[asws] blood'. So he supplicated against the one who would intend evil with him[asws], then isolated from him, and I went away with him. So my brother[asws] said to me, 'O Ali! (Stay) in your place'. So I stood in my place. So he[asws] entered into his[asws] house, then called me over. So I entered to see him[asws], and he gave me a bag in which were one hundred Dinars and said: 'Say to your nephew to be assisted by it upon his journey'.

Ali said, 'So I took it, and secured it in a corner of my robe. Then he[asws] gave me another hundred and said, 'Give it to him as well'. Then he[asws] gave me another bag and said, 'Give it to him as well'. So I said, 'May I be sacrificed for you[asws]! When you[asws] are fearful from him the like of which you[asws] mentioned, so why assist him against yourself[asws]?' So he[asws] said: 'When I[asws] help him and he cut off (relationship), Allah[azwj] would Cut off his term (of life)'. Then he[asws] gave me a sack in which were three thousand pure Dirhams, and said: 'Give it to him as well'.

He (Ali) said, 'So I went out to him and I gave him the first hundred (Dinars). So he was happy with it with an intense happiness and supplicated for his uncle[asws]. Then I gave him the second and the third. So he was happy with it to the extent that I thought that he would retract and not (bother) going out (to Baghdad). Then I gave him the three thousand Dirhams.

So he went upon his direction (to Baghdad) until he entered upon Haroun (Al-Rashid, the Caliph). So he greeted upon him with the Caliphate and said, 'I did not think that there would be two Caliphs in the earth until I saw my uncle Musa[asws] Bin Ja'far[asws] being greeted upon him[asws] with the Caliphate'. So Haroun sent one hundred thousand Dirhams to him, but Allah[azwj] Pelted him with the (illness) Angina. So he did not look from it to (even a single) Dirham, nor touched it (and he died)'.[22]

9. سَعْدُ بْنُ عَبْدِ الله وَعَبْدُ الله بْنُ جَعْفَرٍ جَمِيعاً عَنْ إِبْرَاهِيمَ بْنِ مَهْزِيَارَ عَنْ أَخِيهِ عَلِيِّ بْنِ مَهْزِيَارَ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنِ ابْنِ مُسْكَانَ عَنْ أَبِي بَصِيرٍ قَالَ قُبِضَ مُوسَى بْنُ جَعْفَرٍ (عَلَيْهِ السَّلام) وَهُوَ ابْنُ أَرْبَعٍ وَخَمْسِينَ سَنَةً فِي عَامِ ثَلاثٍ وَثَمَانِينَ وَمِائَةٍ وَعَاشَ بَعْدَ جَعْفَرٍ (عَلَيْهِ السَّلام) خَمْساً وَثَلاثِينَ سَنَةً.

Sa'd Bin Abdullah and Abdullah Bin Ja'far, altogether from Ibrahim Bin Mahziyar, from his brother Ali Bin Mahziyar, from Al Husayn Bin Saeed, from Muhammad Bin Sinan, from Ibn Muskan,

(It has been narrated) from Abu Baseer who said, 'Musa[asws] Bin Ja'far[asws] passed away and he[asws] was fifty-four years old, in the year one hundred and eighty three (A.H.), and he[asws] lived after (his[asws] father[asws]) Ja'far[asws] for thirty five years'.[23]

121 . بَابُ مَوْلِدِ أَبِي الْحَسَنِ الرِّضَا عليه السلام

Chapter 121 – The Birth of Abu Al-Hassan Al-Reza[asws]

1. مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مَحْبُوبٍ عَنْ هِشَامِ بْنِ أَحْمَرَ قَالَ قَالَ لِي أَبُو الْحَسَنِ الاوَّلُ هَلْ عَلِمْتَ أَحَداً مِنْ أَهْلِ الْمَغْرِبِ قَدِمَ قُلْتُ لا قَالَ بَلَى قَدْ قَدِمَ رَجُلٌ فَانْطَلِقْ بِنَا فَرَكِبَ وَرَكِبْتُ مَعَهُ حَتَّى انْتَهَيْنَا إِلَى الرَّجُلِ فَإِذَا رَجُلٌ مِنْ أَهْلِ الْمَدِينَةِ مَعَهُ رَقِيقٌ فَقُلْتُ لَهُ اعْرِضْ عَلَيْنَا فَعَرَضَ عَلَيْنَا سَبْعَ جَوَارٍ كُلَّ ذَلِكَ يَقُولُ أَبُو الْحَسَنِ (عَلَيْهِ السَّلام) لا حَاجَةَ لِي فِيهَا ثُمَّ قَالَ اعْرِضْ عَلَيْنَا فَقَالَ مَا عِنْدِي إِلا جَارِيَةٌ مَرِيضَةٌ فَقَالَ لَهُ مَا عَلَيْكَ أَنْ تَعْرِضَهَا فَأَبَى عَلَيْهِ فَانْصَرَفَ ثُمَّ أَرْسَلَنِي مِنَ الْغَدِ فَقَالَ قُلْ لَهُ كَمْ كَانَ غَايَتُكَ فِيهَا فَإِذَا قَالَ كَذَا وَكَذَا فَقُلْ قَدْ أَخَذْتُهَا فَأَتَيْتُهُ فَقَالَ مَا كُنْتُ أُرِيدُ أَنْ أَنْقُصَهَا مِنْ كَذَا وَكَذَا فَقُلْتُ قَدْ أَخَذْتُهَا فَقَالَ هِيَ لَكَ وَلَكِنْ أَخْبِرْنِي مَنِ الرَّجُلُ الَّذِي كَانَ مَعَكَ بِالامْسِ فَقُلْتُ رَجُلٌ مِنْ بَنِي هَاشِمٍ قَالَ مِنْ أَيِّ بَنِي هَاشِمٍ فَقُلْتُ مَا عِنْدِي أَكْثَرُ مِنْ هَذَا فَقَالَ أُخْبِرُكَ عَنْ هَذِهِ الْوَصِيفَةِ إِنِّي اشْتَرَيْتُهَا مِنْ أَقْصَى الْمَغْرِبِ فَلَقِيَتْنِي امْرَأَةٌ مِنْ أَهْلِ الْكِتَابِ فَقَالَتْ مَا هَذِهِ الْوَصِيفَةُ مَعَكَ قُلْتُ اشْتَرَيْتُهَا لِنَفْسِي فَقَالَتْ مَا يَكُونُ يَنْبَغِي أَنْ تَكُونَ هَذِهِ عِنْدَ مِثْلِكَ إِنَّ هَذِهِ الْجَارِيَةَ يَنْبَغِي أَنْ تَكُونَ عِنْدَ خَيْرِ أَهْلِ الارْضِ فَلا تَلْبَثُ عِنْدَهُ إِلا قَلِيلاً حَتَّى تَلِدَ مِنْهُ غُلاماً مَا يُولَدُ بِشَرْقِ الارْضِ وَلا غَرْبِهَا مِثْلُهُ قَالَ فَأَتَيْتُهُ بِهَا فَلَمْ تَلْبَثْ عِنْدَهُ إِلا قَلِيلاً حَتَّى وَلَدَتِ الرِّضَا (عَلَيْهِ السَّلام)

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Mahboub, from Hisham Bin Ahmar who said,

'Abu Al-Hassan[asws] the 1st said to me: 'Do you know anyone from the people of Al-Maghreb (Morocco) to have arrived?' I said, 'No, but a man has arrived (from somewhere)'. So we went, and he[asws] rode and I rode with him until we ended up to the man. But, there was thin man from the people of Al-Medina with him. So I said to him, 'Display to us'. So he displayed seven

slave girls to us, for each of that Abu Al-Hassan[asws] was saying to the man from the people of Al-Medina: 'There is no need for me with regards to her'.

Then he[asws] said: 'Display to us'. So he said, 'There is nothing with me except for a sick slave girl'. So he[asws] said to him: 'What is it to you if you were to display her'. But he refused to him[asws]. So he[asws] left. Then he[asws] sent me the next day, and he[asws] said to me: 'Say to him, 'How much was your maximum price regarding her?' So if he says, 'Such and such', so say, 'I take her'. So I went over to him, but he said, 'I would not have taken anything less than such and such'. So I said, 'I have taken her'.

So he said, 'She is yours, but, inform me, who was the man who was with you yesterday?' So I said, 'A man from the Clan of Hashim[as]'. He said, 'From which son of Hashim[as]?' So I said, 'There is nothing more with me than this'. So he said, 'I inform about this maid. I bought her from the outskirts of Al-Maghreb, and a woman from the People of the Book met me, and she said, 'Who is this maid with you?' I said, 'I bought her for myself'. So she said, 'It does not happen to be befitting that this one should be with the likes of you. This slave girl is such that it is befitting that she happens to be with the best of the people of the earth. So she would not remain with him except for a little until she would be Blessed with a boy from him such that the like of him has neither been born in the east nor its west.

He (the narrator) said, 'So I went over to him[asws] with her, and she did not remain with him[asws] except for a little until she was Blessed Al-Reza[asws]'.[24]

2. مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَمَّنْ ذَكَرَهُ عَنْ صَفْوَانَ بْنِ يَحْيَى قَالَ لَمَّا مَضَى أَبُو إِبْرَاهِيمَ (عَلَيْهِ السَّلام) وَتَكَلَّمَ أَبُو الْحَسَنِ (عَلَيْهِ السَّلام) خِفْنَا عَلَيْهِ مِنْ ذَلِكَ فَقِيلَ لَهُ إِنَّكَ قَدْ أَظْهَرْتَ أَمْراً عَظِيماً وَإِنَّا نَخَافُ عَلَيْكَ هَذِهِ الطَّاغِيَةَ قَالَ فَقَالَ لِيَجْهَدْ جَهْدَهُ فَلا سَبِيلَ لَهُ عَلَيَّ.

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from the one who mentioned it, from Safwan Bin Yahya who said,

'When Abu Ibrahim[asws] passed away and Abu Al-Hassan[asws] spoke fearfully upon it (the Imamate) from that, so it was said to him[asws], 'You[asws] have manifested a great matter, and we fear upon you[asws] of this tyrant'. So he[asws] said: 'Let him strive his striving, but there would not be a way for him upon me[asws]'.[25]

3. أَحْمَدُ بْنُ مِهْرَانَ رَحِمَهُ الله عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنِ الْحَسَنِ بْنِ مَنْصُورٍ عَنْ أَخِيهِ قَالَ دَخَلْتُ عَلَى الرِّضَا (عَلَيْهِ السَّلام) فِي بَيْتٍ دَاخِلٍ فِي جَوْفِ بَيْتٍ لَيْلاً فَرَفَعَ يَدَهُ فَكَانَتْ كَأَنَّ فِي الْبَيْتِ عَشَرَةَ مَصَابِيحَ وَاسْتَأْذَنَ عَلَيْهِ رَجُلٌ فَخَلَّى يَدَهُ ثُمَّ أَذِنَ لَهُ.

Ahmad Bin Mihran, from Muhamamd Bin Ali, from Al Hassan Bin Mansour, from his brother who said,

'I went over to Al-Reza[asws] in an inside room in the middle of the house one night, so he[asws] raised his[asws] hand, and it was as if there were ten lanterns in the house, and I sought permission for a man to see him[asws], so he[asws] freed his[asws] hand, then permitted for him'.[26]

4. عَلِيُّ بْنُ مُحَمَّدٍ عَنِ ابْنِ جُمْهُورٍ عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ اللهِ عَنْ أَحْمَدَ بْنِ عَبْدِ اللهِ عَنِ الْغِفَارِيِّ قَالَ كَانَ لِرَجُلٍ مِنْ آلِ أَبِي رَافِعٍ مَوْلَى النَّبِيِّ (صَلَّى اللهُ عَلَيْهِ وَآلِه) يُقَالُ لَهُ طَيْسٌ عَلَيَّ حَقٌّ فَتَقَاضَانِي وَأَلَحَّ عَلَيَّ وَأَعَانَهُ النَّاسُ فَلَمَّا رَأَيْتُ ذَلِكَ صَلَّيْتُ الصُّبْحَ فِي مَسْجِدِ الرَّسُولِ (صَلَّى اللهُ عَلَيْهِ وَآلِه) ثُمَّ تَوَجَّهْتُ نَحْوَ الرِّضَا (عَلَيْهِ السَّلام) وَهُوَ يَوْمَئِذٍ بِالْعُرَيْضِ فَلَمَّا قَرُبْتُ مِنْ بَابِهِ إِذَا هُوَ قَدْ طَلَعَ عَلَى حِمَارٍ وَعَلَيْهِ قَمِيصٌ وَرِدَاءٌ فَلَمَّا نَظَرْتُ إِلَيْهِ اسْتَحْيَيْتُ مِنْهُ فَلَمَّا لَحِقَنِي وَقَفَ وَنَظَرَ إِلَيَّ فَسَلَّمْتُ عَلَيْهِ وَكَانَ شَهْرُ رَمَضَانَ فَقُلْتُ جَعَلَنِيَ اللهُ فِدَاكَ إِنَّ لِمَوْلاكَ طَيْسٍ عَلَيَّ حَقّاً وَقَدْ وَاللهِ شَهَرَنِي وَأَنَا أَظُنُّ فِي نَفْسِي أَنَّهُ يَأْمُرُهُ بِالْكَفِّ عَنِّي وَوَ اللهِ مَا قُلْتُ لَهُ كَمْ لَهُ عَلَيَّ وَلا سَمَّيْتُ لَهُ شَيْئاً فَأَمَرَنِي بِالْجُلُوسِ إِلَى رُجُوعِهِ فَلَمْ أَزَلْ حَتَّى صَلَّيْتُ الْمَغْرِبَ وَأَنَا صَائِمٌ فَضَاقَ صَدْرِي وَأَرَدْتُ أَنْ أَنْصَرِفَ فَإِذَا هُوَ قَدْ طَلَعَ عَلَيَّ وَحَوْلَهُ النَّاسُ وَقَدْ قَعَدَ لَهُ السُّؤَّالُ وَهُوَ يَتَصَدَّقُ عَلَيْهِمْ فَمَضَى وَدَخَلَ بَيْتَهُ ثُمَّ خَرَجَ وَدَعَانِي فَقُمْتُ إِلَيْهِ وَدَخَلْتُ مَعَهُ فَجَلَسَ وَجَلَسْتُ فَجَعَلْتُ أُحَدِّثُهُ عَنِ ابْنِ الْمُسَيَّبِ وَكَانَ أَمِيرَ الْمَدِينَةِ وَكَانَ كَثِيراً مَا أُحَدِّثُهُ عَنْهُ فَلَمَّا فَرَغْتُ قَالَ لا أَظُنُّكَ أَفْطَرْتَ بَعْدُ فَقُلْتُ لا فَدَعَا لِي بِطَعَامٍ فَوُضِعَ بَيْنَ يَدَيَّ وَأَمَرَ الْغُلامَ أَنْ يَأْكُلَ مَعِي فَأَصَبْتُ وَالْغُلامَ مِنَ الطَّعَامِ فَلَمَّا فَرَغْنَا قَالَ لِيَ ارْفَعِ الْوِسَادَةَ وَخُذْ مَا تَحْتَهَا فَرَفَعْتُهَا وَإِذَا دَنَانِيرُ فَأَخَذْتُهَا وَوَضَعْتُهَا فِي كُمِّي وَأَمَرَ أَرْبَعَةً مِنْ عَبِيدِهِ أَنْ يَكُونُوا مَعِي حَتَّى يُبْلِغُونِي مَنْزِلِي فَقُلْتُ جُعِلْتُ فِدَاكَ إِنَّ طَائِفَ بْنَ الْمُسَيَّبِ يَدُورُ وَأَكْرَهُ أَنْ يَلْقَانِي وَمَعِي عَبِيدُكَ فَقَالَ لِي أَصَبْتَ أَصَابَ اللهُ بِكَ الرَّشَادَ وَأَمَرَهُمْ أَنْ يَنْصَرِفُوا إِذَا رَدَدْتُهُمْ فَلَمَّا قَرُبْتُ مِنْ مَنْزِلِي وَآنَسْتُ رَدَدْتُهُمْ فَصِرْتُ إِلَى مَنْزِلِي وَدَعَوْتُ بِالسِّرَاجِ وَنَظَرْتُ إِلَى الدَّنَانِيرِ وَإِذَا هِيَ ثَمَانِيَةٌ وَأَرْبَعُونَ دِينَاراً وَكَانَ حَقُّ الرَّجُلِ عَلَيَّ ثَمَانِيَةً وَعِشْرِينَ دِينَاراً وَكَانَ فِيهَا دِينَارٌ يَلُوحُ فَأَعْجَبَنِي حُسْنُهُ فَأَخَذْتُهُ وَقَرَّبْتُهُ مِنَ السِّرَاجِ فَإِذَا عَلَيْهِ نَقْشٌ وَاضِحٌ حَقُّ الرَّجُلِ ثَمَانِيَةٌ وَعِشْرُونَ دِينَاراً وَمَا بَقِيَ فَهُوَ لَكَ وَلا وَاللهِ مَا عَرَفْتُ مَا لَهُ عَلَيَّ وَالْحَمْدُ للهِ رَبِّ الْعَالَمِينَ الَّذِي أَعَزَّ وَلِيَّهُ.

Ali Bin Muhammad, from Ibn Jamhour, from Ibrahim Bin Abdullah, from Ahmad Bin Abdullah, from Al Ghafary who said,

'It was so that for a man from the family of Abu Raf'a, a slave of the Prophet[saww] (Imam Al-Reza[asws] called Tays, there was a right upon me (debt). So he pressured me and insisted upon me and the people assisted him. So when I saw that, I prayed the morning Salat in the Masjid of Rasool[saww], then I diverted to go towards Al-Reza[asws], and in those days he[asws] was at Al-Ureyz.

So when I went near to his[asws] door when he[asws] emerged upon a donkey, and upon him[asws] what a shirt and a cloak. So when I looked at him[asws], I was embarrassed form him[asws]. So when he[asws] met me, paused and looked at me. So I greeted to him[asws], and it was a Month of Ramazan. So I said, 'May I be sacrificed for you[asws]! For your[asws] slave, there is a right upon me, and By Allah[azwj,] he has publicized me', and I thought within myself that he[asws] would

order him with the restraint from me, and by Allah[azwj], I did not say to him[asws] how much was for him upon me, nor did I specify anything to him[asws].

So he[asws] ordered me with the sitting up to his[asws] return. So I did not cease (to be seated) until I had prayed Al-Maghrib Salat, and I was Fasting. So my chest got constricted and I wanted to leave. So he[asws] emerged to me and the people were around him[asws] and the beggars were asking him[asws] and he[asws] was giving charity to them. So he[asws] went and entered his[asws] house, then came out and called me over. So I arose to go to him[asws] and entered (the house) with him[asws], So he[asws] sat down and I sat.

So I went on to narrate to him[asws] about Ibn Al-Musayyab, and he was the Emir of Al-Medina, and it was so that I used to frequently narrate to him[asws] about him. So when I was free, he[asws] said: 'I[asws] don't think you have broken the Fast yet'. So I said, 'No'.

So he[asws] called for the meal for me, and it was placed it front of me, and he[asws] ordered the boy (servant) that he eats with me. So I and the boy attained from the meal. So when we were free, he[asws] said to me: 'Raised the pillow and take whatever is beneath it'. So I raised it and there were some Dinars. So I took these and placed them in my sleeve, and he[asws] ordered four of his[asws] slaves that they should happen to be with me until they reach with me to my house.

So I said, 'May I be sacrificed for you[asws]! The wanderers (spies) of Ibn Musayyab are going around, and I dislike it that they should meet me and with me are your[asws] slaves. So he[asws] said to me: 'You are right. May Allah[azwj] Guide you'. And he[asws] ordered them that they should leave whenever I return them. So when I was near to my house and was comforted, I returned them. So I came to be in my house and called for the lantern and looked at the Dinars, and there were forty-eight Dinars, and it was so that the right of the man upon me was twenty-eight Dinars.

And it was so that therein was a shiny Dinar, so its beauty astounded me. So I took it and brought it near the lantern, and upon it was a clear engraving: 'The right of the man is twenty eight Dinars and whatever remains, so it is for you'. And no, by Allah[azwj], I had not told him[asws] what was for him upon me. And the Praise is for Allah[azwj], Lord[azwj] of the world Who Honoured His[azwj] Guardian[asws].[27]

5. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي الْحَسَنِ الرِّضَا (عَلَيْهِ السَّلام) أَنَّهُ خَرَجَ مِنَ الْمَدِينَةِ فِي السَّنَةِ الَّتِي حَجَّ فِيهَا هَارُونُ يُرِيدُ الْحَجَّ فَانْتَهَى إِلَى جَبَلٍ عَنْ يَسَارِ الطَّرِيقِ وَأَنْتَ ذَاهِبٌ إِلَى مَكَّةَ يُقَالُ لَهُ فَارِعٌ فَنَظَرَ إِلَيْهِ أَبُو الْحَسَنِ ثُمَّ قَالَ بَانِي فَارِعٍ وَهَادِمُهُ يُقَطَّعُ إِرْباً إِرْباً فَلَمْ نَدْرِ مَا مَعْنَى ذَلِكَ فَلَمَّا وَلَّى وَافَى هَارُونُ وَنَزَلَ بِذَلِكَ الْمَوْضِعِ صَعِدَ جَعْفَرُ بْنُ يَحْيَى ذَلِكَ الْجَبَلَ وَأَمَرَ أَنْ يُبْنَى لَهُ ثَمَّ مَجْلِسٌ فَلَمَّا رَجَعَ مِنْ مَكَّةَ صَعِدَ إِلَيْهِ فَأَمَرَ بِهَدْمِهِ فَلَمَّا انْصَرَفَ إِلَى الْعِرَاقِ قُطِّعَ إِرْباً إِرْباً.

Ali Bin Ibrahim, from his father, from some of his companions,

(It has been narrated) from Abu Al-Hassan Al-Reza[asws] that he[asws] went out from Al-Medina intending the Hajj in the year in which Haroun (Al-Rashid the Caliph) performed Hajj. So he[asws] ended up to a mountain on the left of

the road when you are going to Makkah, called Fari'u. So Abu Al-Hassan[asws] looked at it, then said: 'The builder of Fari'u and its demolished would be cut into pieces (and) pieces'.

So we did not know what the meaning of that was. So when he returned, Haroun (Al-Rashid) arrived and encamped at that place. Ja'far Bin Yahya ascended that mountain and ordered that (a building) be built for him. Then they would gather. So when he returned from Makkah, he ascended to it, and ordered for it to be demolished. So when he left to (go to) Al-Iraq, he was cut into pieces (and) pieces'.[28]

6. أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ مُحَمَّدِ بْنِ حَمْزَةَ بْنِ الْقَاسِمِ عَنْ إِبْرَاهِيمَ بْنِ مُوسَى قَالَ أَلْحَحْتُ عَلَى أَبِي الْحَسَنِ الرِّضَا (عَلَيْهِ السَّلام) فِي شَيْءٍ أَطْلُبُهُ مِنْهُ فَكَانَ يَعِدُنِي فَخَرَجَ ذَاتَ يَوْمٍ لِيَسْتَقْبِلَ وَالِيَ الْمَدِينَةِ وَكُنْتُ مَعَهُ فَجَاءَ إِلَى قُرْبِ قَصْرِ فُلانٍ فَنَزَلَ تَحْتَ شَجَرَاتٍ وَنَزَلْتُ مَعَهُ أَنَا وَلَيْسَ مَعَنَا ثَالِثٌ فَقُلْتُ جُعِلْتُ فِدَاكَ هَذَا الْعِيدُ قَدْ أَظَلَّنَا وَلا وَاللهِ مَا أَمْلِكُ دِرْهَماً فَمَا سِوَاهُ فَحَكَّ بِسَوْطِهِ الارْضَ حَكّاً شَدِيداً ثُمَّ ضَرَبَ بِيَدِهِ فَتَنَاوَلَ مِنْهُ سَبِيكَةَ ذَهَبٍ ثُمَّ قَالَ انْتَفِعْ بِهَا وَاكْتُمْ مَا رَأَيْتَ.

Ahmad Bin Muhammad, from Muhammad Bin Al Hassan, from Muhammad Bin Isa, from Muhammad Bin Hamza Bin Al Qasim, from Ibrahim Bin Musa who said,

'I urged upon Abu Al-Hassan Al-Reza[asws] regarding something I sought from him[asws]. So he[asws] used to promise me. So, one day he[asws] went out to welcome the governor of Al-Medina, and I was with him[asws]. So he[asws] went near the castle of so and so, and encamped beneath some trees, and I encamped with him[asws], and there was no third (person) with us. So I said, 'May I be sacrificed for you[asws]. This is the Eid (festival day), and no, by Allah[azwj], I do not own (even) a Dirham, nor (anything else) besides it'. So he[asws] rubbed with his[asws] whip on the ground with an intense whipping, then struck his[asws] hand and grabbed a gold ingot from it, then said: 'Benefit by it and conceal what you saw'.[29]

7. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ يَاسِرٍ الْخَادِمِ وَالرَّيَّانِ بْنِ الصَّلْتِ جَمِيعاً قَالَ لَمَّا انْقَضَى أَمْرُ الْمَخْلُوعِ وَاسْتَوَى الامْرُ لِلْمَأْمُونِ كَتَبَ إِلَى الرِّضَا (عَلَيْهِ السَّلام) يَسْتَقْدِمُهُ إِلَى خُرَاسَانَ فَاعْتَلَّ عَلَيْهِ أَبُو الْحَسَنِ (عَلَيْهِ السَّلام) بِعِلَلٍ فَلَمْ يَزَلِ الْمَأْمُونُ يُكَاتِبُهُ فِي ذَلِكَ حَتَّى عَلِمَ أَنَّهُ لا مَحِيصَ لَهُ وَأَنَّهُ لا يَكُفُّ عَنْهُ فَخَرَجَ (عَلَيْهِ السَّلام) وَلابي جعفر (عَلَيْهِ السَّلام) سَبْعُ سِنِينَ فَكَتَبَ إِلَيْهِ الْمَأْمُونُ لا تَأْخُذْ عَلَى طَرِيقِ الْجَبَلِ وَقُمْ وَخُذْ عَلَى طَرِيقِ الْبَصْرَةِ وَالاهْوَازِ وَفَارِسَ حَتَّى وَافَى مَرْوَ فَعَرَضَ عَلَيْهِ الْمَأْمُونُ أَنْ يَتَقَلَّدَ الامْرَ وَالْخِلافَةَ فَأَبَى أَبُو الْحَسَنِ (عَلَيْهِ السَّلام) قَالَ فَوِلايَةَ الْعَهْدِ فَقَالَ عَلَى شُرُوطٍ أَسْأَلُكَهَا قَالَ الْمَأْمُونُ لَهُ سَلْ مَا شِئْتَ فَكَتَبَ الرِّضَا (عَلَيْهِ السَّلام) إِنِّي دَاخِلٌ فِي وِلايَةِ الْعَهْدِ عَلَى أَنْ لا آمُرَ وَلا أَنْهَى وَلا أُفْتِيَ وَلا أَقْضِيَ وَلا أُوَلِّيَ وَلا أَعْزِلَ وَلا أُغَيِّرَ شَيْئاً مِمَّا هُوَ قَائِمٌ وَتُعْفِيَنِي مِنْ ذَلِكَ كُلِّهِ فَأَجَابَهُ الْمَأْمُونُ إِلَى ذَلِكَ كُلِّهِ قَالَ فَحَدَّثَنِي يَاسِرٌ قَالَ فَلَمَّا حَضَرَ الْعِيدُ

بَعَثَ الْمَأْمُونُ إِلَى الرِّضَا (عَلَيْهِ السَّلام) يَسْأَلُهُ أَنْ يَرْكَبَ وَيَحْضُرَ الْعِيدَ وَيُصَلِّيَ وَيَخْطُبَ فَبَعَثَ إِلَيْهِ الرِّضَا (عَلَيْهِ السَّلام) قَدْ عَلِمْتَ مَا كَانَ بَيْنِي وَبَيْنَكَ مِنَ الشُّرُوطِ فِي دُخُولِ هَذَا الامْرِ فَبَعَثَ إِلَيْهِ الْمَأْمُونُ إِنَّمَا أُرِيدُ بِذَلِكَ أَنْ تَطْمَئِنَّ قُلُوبُ النَّاسِ وَيَعْرِفُوا فَضْلَكَ فَلَمْ يَزَلْ (عَلَيْهِ السَّلام) يُرَادُّهُ الْكَلامَ فِي ذَلِكَ فَأَلَحَّ عَلَيْهِ فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ إِنْ أَعْفَيْتَنِي مِنْ ذَلِكَ فَهُوَ أَحَبُّ إِلَيَّ وَإِنْ لَمْ تُعْفِنِي خَرَجْتُ كَمَا خَرَجَ رَسُولُ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) وَأَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلام) فَقَالَ الْمَأْمُونُ اخْرُجْ كَيْفَ شِئْتَ وَأَمَرَ الْمَأْمُونُ الْقُوَّادَ وَالنَّاسَ أَنْ يُبَكِّرُوا إِلَى بَابِ أَبِي الْحَسَنِ قَالَ فَحَدَّثَنِي يَاسِرٌ الْخَادِمُ أَنَّهُ قَعَدَ النَّاسُ لابِي الْحَسَنِ (عَلَيْهِ السَّلام) فِي الطُّرُقَاتِ وَالسُّطُوحِ الرِّجَالُ وَالنِّسَاءُ وَالصِّبْيَانُ وَاجْتَمَعَ الْقُوَّادُ وَالْجُنْدُ عَلَى بَابِ أَبِي الْحَسَنِ (عَلَيْهِ السَّلام) فَلَمَّا طَلَعَتِ الشَّمْسُ قَامَ (عَلَيْهِ السَّلام) فَاغْتَسَلَ وَتَعَمَّمَ بِعِمَامَةٍ بَيْضَاءَ مِنْ قُطْنٍ أَلْقَى طَرَفاً مِنْهَا عَلَى صَدْرِهِ وَطَرَفاً بَيْنَ كَتِفَيْهِ وَتَشَمَّرَ ثُمَّ قَالَ لِجَمِيعِ مَوَالِيهِ افْعَلُوا مِثْلَ مَا فَعَلْتُ ثُمَّ أَخَذَ بِيَدِهِ عُكَّازاً ثُمَّ خَرَجَ وَنَحْنُ بَيْنَ يَدَيْهِ وَهُوَ حَافٍ قَدْ شَمَّرَ سَرَاوِيلَهُ إِلَى نِصْفِ السَّاقِ وَعَلَيْهِ ثِيَابٌ مُشَمَّرَةٌ فَلَمَّا مَشَى وَمَشَيْنَا بَيْنَ يَدَيْهِ رَفَعَ رَأْسَهُ إِلَى السَّمَاءِ وَكَبَّرَ أَرْبَعَ تَكْبِيرَاتٍ فَخُيِّلَ إِلَيْنَا أَنَّ السَّمَاءَ وَالْحِيطَانَ تُجَاوِبُهُ وَالْقُوَّادُ وَالنَّاسُ عَلَى الْبَابِ قَدْ تَهَيَّئُوا وَلَبِسُوا السِّلاحَ وَتَزَيَّنُوا بِأَحْسَنِ الزِّينَةِ فَلَمَّا طَلَعْنَا عَلَيْهِمْ بِهَذِهِ الصُّورَةِ وَطَلَعَ الرِّضَا (عَلَيْهِ السَّلام) وَقَفَ عَلَى الْبَابِ وَقْفَةً ثُمَّ قَالَ الله أَكْبَرُ الله أَكْبَرُ الله أَكْبَرُ الله أَكْبَرُ عَلَى مَا هَدَانَا الله أَكْبَرُ عَلَى مَا رَزَقَنَا مِنْ بَهِيمَةِ الانْعَامِ وَالْحَمْدُ لله عَلَى مَا أَبْلانَا نَرْفَعُ بِهَا أَصْوَاتَنَا قَالَ يَاسِرٌ فَتَزَعْزَعَتْ مَرْوُ بِالْبُكَاءِ وَالضَّجِيجِ وَالصِّيَاحِ لَمَّا نَظَرُوا إِلَى أَبِي الْحَسَنِ (عَلَيْهِ السَّلام) وَسَقَطَ الْقُوَّادُ عَنْ دَوَابِّهِمْ وَرَمَوْا بِخِفَافِهِمْ لَمَّا رَأَوْا أَبَا الْحَسَنِ (عَلَيْهِ السَّلام) حَافِياً وَكَانَ يَمْشِي وَيَقِفُ فِي كُلِّ عَشْرِ خُطُوَاتٍ وَيُكَبِّرُ ثَلاثَ مَرَّاتٍ قَالَ يَاسِرٌ فَتُخُيِّلَ إِلَيْنَا أَنَّ السَّمَاءَ وَالارْضَ وَالْجِبَالَ تُجَاوِبُهُ وَصَارَتْ مَرْوُ ضَجَّةً وَاحِدَةً مِنَ الْبُكَاءِ وَبَلَغَ الْمَأْمُونَ ذَلِكَ فَقَالَ لَهُ الْفَضْلُ بْنُ سَهْلٍ ذُو الرِّئَاسَتَيْنِ يَا أَمِيرَ الْمُؤْمِنِينَ إِنْ بَلَغَ الرِّضَا الْمُصَلَّى عَلَى هَذَا السَّبِيلِ افْتَتَنَ بِهِ النَّاسُ وَالرَّأْيُ أَنْ تَسْأَلَهُ أَنْ يَرْجِعَ فَبَعَثَ إِلَيْهِ الْمَأْمُونُ فَسَأَلَهُ الرُّجُوعَ فَدَعَا أَبُو الْحَسَنِ (عَلَيْهِ السَّلام) بِخُفِّهِ فَلَبِسَهُ وَرَكِبَ وَرَجَعَ.

Ali Bin Ibrahim, from Yasser Al Khadim and Al Rayyan Bin Al Salt, altogether said,

‘When the command of the deposed (Caliph) expired and the command of Al-Mamoun was established, he wrote to Al-Reza[asws] proceeding him[asws] to Khurasan. So Abu Al-Hassan[asws] staved it off by (reason of) illness. But Al-Mamoun did not cease to write to him[asws] regarding that until he[asws] knew that there would be no avoidance for it, and that he would not refrain from him[asws].

So he[asws] went out, and for Abu Ja’far[asws] were seven years. So Al-Mamoun wrote to him[asws] that he[asws] should not take the mountain road and Qum, and take upon the road of Al-Basra and Al-Ahvaz and Persia, until he[asws] arrived

at Merv. So Al-Mamoun requested upon him[asws] that he[asws] should collar (upon himself[asws] the command and the Caliphate. But Abu Al-Hassan[asws] refused. He[asws] said, 'So the crown prince'. So he[asws] said: 'Upon condition I[asws] shall ask you'. Al-Mamoun said to him[asws], 'Ask whatever you[asws] so desire to'.

So Al-Reza[asws] wrote: 'I[asws] shall entered into the (office of) the crown prince upon (the stipulations) that I[asws] will neither order, nor forbid, nor issue verdicts, nor judge, nor appoint, nor dismiss, nor change anything from whatever is established, and you will fulfil for me[asws], all of it from that'. So Al-Mamoun answered him[asws] to that, all of it'.

He (the narrator) said, 'Yasir narrated to me saying, 'So when Eid presented itself, Al-Mamoun sent a message to Al-Reza[asws] asking him[asws] he[asws] should attend the Eid and (lead) the Salat and address (the people). So Al-Reza[asws] sent a message to him: 'You have known what was between me[asws] and you from the stipulation regarding the entry into this matter'. So Al-Mamoun sent a message to him: 'But rather I intended with that the slamming of the hearts of the people and their recognising your[asws] merit'. So he did not cease refuting the speech regarding that and (kept on) urging upon it.

So he[asws] said: 'O commander of the faithful! If you were to excuse me from that, so it would be more beloved to me, and if you do not excuse me, I[asws] shall come out just as Rasool-Allah[saww] and Amir Al-Momineen[asws] came out'. So Al-Mamoun said, 'Come out however you[asws] so desire to'. And Al-Mamoun ordered the leaders and the people that they should be exclaiming Takbeers to the door of Abu Al-Hassan[asws]'.

He (the narrator) said, 'Yasir the servant narrated to me that the people sat for Abu Al-Hassan[asws] in the streets and the rooftops, the men and the women and the children, and the leaders, and the army, at the door of Abu Al-Hassan[asws]. So when the sun emerged, he[asws] arose, so he[asws] washed and turbaned with a white turban of cotton, cast one end upon his[asws] chest and one end between his[asws] shoulders and pulled up, then said to the entirety of the ones in his[asws] Wilayah: 'Do the like of what I[asws] did'.

Then he[asws] grabbed a staff by his[asws] hand, then went out, and we were in front of him[asws], and he[asws] was barefoot and had pulled his[asws] trouser to half the leg, and upon him[asws] was a cloth pulled over. So when he[asws] walked, and we walked in front of him[asws], he[asws] raised his[asws] head towards the sky and exclaimed four Takbeers.

So it seemed to us that the sky and the walls responded to him[asws], and the leaders and the people were upon the door were ready, and they had put on their weapons and they had adorned with the best of the adornments.

So when we emerged to them in this image, and Al-Reza[asws] emerged, paused by the door with a pausing, then said: 'Allah[azwj] is the Greatest! Allah[azwj] is the Greatest! Allah[azwj] is the Greatest ! Allah[azwj] is the Greatest upon what Allah[azwj] had Guided us! Allah[azwj] is the Greatest upon what He[azwj] has Graced us from beasts, the cattle, and the Praise is for Allah[azwj] upon what He[azwj] has Blessed us!'. We raised our voices with it.

Yasir said, 'So Al-Merv shaken with the wailing and the racket and the shouting. So when they looked at Abu Al-Hassan[asws], and the leaders fell off

from their animals and threw off their shoes due to what the had seen that Abu Al-Hassan[asws] was barefooted; and he[asws] was walking and pausing during every ten steps, and he[asws] was exclaiming Takbeers three times.

Yasir said, 'So it seemed to us that the sky, and the earth, and the mountains are responding to him[asws], and Merv became one sensation from the wailing. And (the news of) that reached Al-Mamoun, so Al-Fazl Bin Sahl, the one with two governorships said to him, 'O commander of the faithful! If Al-Reza[asws] reaches the Praying Place upon this way, the people would be fascinated with him[asws], and the opinion is that you should ask him[asws] that he[asws] returns'. So Al-Mamoun sent a message to him[asws], asking him[asws] to return. So Abu Al-Hassan[asws] called for his[asws] slippers and he[asws] wore them, and rode, and returned'.[30]

8. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ يَاسِرٍ قَالَ لَمَّا خَرَجَ الْمَأْمُونُ مِنْ خُرَاسَانَ يُرِيدُ بَغْدَادَ وَخَرَجَ الْفَضْلُ ذُو الرِّئَاسَتَيْنِ وَخَرَجْنَا مَعَ أَبِي الْحَسَنِ (عَلَيْهِ السَّلام) وَرَدَ عَلَى الْفَضْلِ بْنِ سَهْلٍ ذِي الرِّئَاسَتَيْنِ كِتَابٌ مِنْ أَخِيهِ الْحَسَنِ بْنِ سَهْلٍ وَنَحْنُ فِي بَعْضِ الْمَنَازِلِ إِنِّي نَظَرْتُ فِي تَحْوِيلِ السَّنَةِ فِي حِسَابِ النُّجُومِ فَوَجَدْتُ فِيهِ أَنَّكَ تَذُوقُ فِي شَهْرِ كَذَا وَكَذَا يَوْمَ الاَرْبِعَاءِ حَرَّ الْحَدِيدِ وَحَرَّ النَّارِ وَأَرَى أَنْ تَدْخُلَ أَنْتَ وَأَمِيرُ الْمُؤْمِنِينَ وَالرِّضَا الْحَمَّامَ فِي هَذَا الْيَوْمِ وَتَحْتَجِمَ فِيهِ وَتَصُبَّ عَلَى يَدَيْكَ الدَّمَ لِيَزُولَ عَنْكَ نَحْسُهُ فَكَتَبَ ذُو الرِّئَاسَتَيْنِ إِلَى الْمَأْمُونِ بِذَلِكَ وَسَأَلَهُ أَنْ يَسْأَلَ أَبَا الْحَسَنِ ذَلِكَ فَكَتَبَ الْمَأْمُونُ إِلَى أَبِي الْحَسَنِ يَسْأَلُهُ ذَلِكَ فَكَتَبَ إِلَيْهِ أَبُو الْحَسَنِ لَسْتُ بِدَاخِلٍ الْحَمَّامَ غَداً وَلا أَرَى لَكَ وَلا لِلْفَضْلِ أَنْ تَدْخُلا الْحَمَّامَ غَداً فَأَعَادَ عَلَيْهِ الرُّقْعَةَ مَرَّتَيْنِ فَكَتَبَ إِلَيْهِ أَبُو الْحَسَنِ يَا أَمِيرَ الْمُؤْمِنِينَ لَسْتُ بِدَاخِلٍ غَداً الْحَمَّامَ فَإِنِّي رَأَيْتُ رَسُولَ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) فِي هَذِهِ اللَّيْلَةِ فِي النَّوْمِ فَقَالَ لِي يَا عَلِيُّ لا تَدْخُلِ الْحَمَّامَ غَداً وَلا أَرَى لَكَ وَلا لِلْفَضْلِ أَنْ تَدْخُلا الْحَمَّامَ غَداً فَكَتَبَ إِلَيْهِ الْمَأْمُونُ صَدَقْتَ يَا سَيِّدِي وَصَدَقَ رَسُولُ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) لَسْتُ بِدَاخِلٍ الْحَمَّامَ غَداً وَالْفَضْلُ أَعْلَمُ قَالَ فَقَالَ يَاسِرٌ فَلَمَّا أَمْسَيْنَا وَغَابَتِ الشَّمْسُ قَالَ لَنَا الرِّضَا (عَلَيْهِ السَّلام) قُولُوا نَعُوذُ بِالله مِنْ شَرِّ مَا يَنْزِلُ فِي هَذِهِ اللَّيْلَةِ فَلَمْ نَزَلْ نَقُولُ ذَلِكَ فَلَمَّا صَلَّى الرِّضَا (عَلَيْهِ السَّلام) الصُّبْحَ قَالَ لِيَ اصْعَدْ عَلَى السَّطْحِ فَاسْتَمِعْ هَلْ تَسْمَعُ شَيْئاً فَلَمَّا صَعِدْتُ سَمِعْتُ الضَّجَّةَ وَالْتَحَمَتْ وَكَثُرَتْ فَإِذَا نَحْنُ بِالْمَأْمُونِ قَدْ دَخَلَ مِنَ الْبَابِ الَّذِي كَانَ إِلَى دَارِهِ مِنْ دَارِ أَبِي الْحَسَنِ وَهُوَ يَقُولُ يَا سَيِّدِي يَا أَبَا الْحَسَنِ آجَرَكَ الله فِي الْفَضْلِ فَإِنَّهُ قَدْ أَبَى وَكَانَ دَخَلَ الْحَمَّامَ فَدَخَلَ عَلَيْهِ قَوْمٌ بِالسُّيُوفِ فَقَتَلُوهُ وَأُخِذَ مِمَّنْ دَخَلَ عَلَيْهِ ثَلاثُ نَفَرٍ كَانَ أَحَدُهُمْ ابْنَ خَالِهِ الْفَضْلَ ابْنَ ذِي الْقَلَمَيْنِ قَالَ فَاجْتَمَعَ الْجُنْدُ وَالْقُوَّادُ وَمَنْ كَانَ مِنْ رِجَالِ الْفَضْلِ عَلَى بَابِ الْمَأْمُونِ فَقَالُوا هَذَا اغْتَالَهُ وَقَتَلَهُ يَعْنُونَ الْمَأْمُونَ وَلَنَطْلُبَنَّ بِدَمِهِ وَجَاءُوا بِالنِّيرَانِ لِيُحْرِقُوا الْبَابَ فَقَالَ الْمَأْمُونُ لابِي الْحَسَنِ (عَلَيْهِ السَّلام) يَا سَيِّدِي تَرَى أَنْ تَخْرُجَ إِلَيْهِمْ وَتُفَرِّقَهُمْ قَالَ فَقَالَ يَاسِرٌ فَرَكِبَ أَبُو الْحَسَنِ وَقَالَ لِيَ ارْكَبْ فَرَكِبْتُ فَلَمَّا خَرَجْنَا مِنْ بَابِ الدَّارِ نَظَرَ إِلَى النَّاسِ

وَقَدْ تَزَاحَمُوا فَقَالَ لَهُمْ بِيَدِهِ تَفَرَّقُوا تَفَرَّقُوا قَالَ يَاسِرٌ فَأَقْبَلَ النَّاسُ وَالله يَقَعُ بَعْضُهُمْ عَلَى بَعْضٍ وَمَا أَشَارَ إِلَى أَحَدٍ إِلا رَكَضَ وَمَرَّ.

Ali Bin Ibrahim, from Yasir who said,

'When Al-Mamoun went out from Khurasan intending Baghdad, and Al-Fazal, the one with two governorships, went out, and we went out with Abu Al-Hassan[asws], Al-Fazl, the one with the two governorships received a letter from his brother Al-Hassan Bin Sahl, and we were in one of the lodgings, 'I looked at the changes of the year in the calculations of the stars, and I found therein that you, in such and such a month on the day of Wednesday, would taste the heat of the iron and heat of the fire, and I view that you and Amir Al-Momineen and Al-Reza[asws] should enter the bathhouse and perform cupping therein, and splash the blood upon your hands in order to decline its inauspiciousness from you'.

So the one with the two governorships wrote to Al-Mamoun with that and asked him that he should ask Abu Al-Hassan[asws] (to do) that. So Al-Mamoun wrote to Abu Al-Hassan[asws] asking him[asws] (to do) that. So Abu Al-Hassan[asws] wrote to him: 'I[asws] wouldn't be entering the bathhouse tomorrow, nor do I[asws] view for you nor for Al-Fazl that you both should be entering the bathhouse tomorrow', So he reiterated upon the plan, twice.

Al-Abu Al-Hassan[asws] wrote to him: 'O commander of the faithful! I wouldn't be entering the bathhouse tomorrow, for I[asws] saw Rasool-Allah[saww] in this night in the sleep, and he[saww] said to me: 'O Ali[asws]! Do not enter the bathhouse tomorrow', nor do I[asws] view for you nor for Al-Fazl that you should both enter the bathhouse tomorrow'. So Al-Mamoun wrote to him[asws], 'You[asws] speak the truth, O my Chief, and Rasool-Allah[saww] spoke the truth. I won't be entering the bathhouse tomorrow, and I shall let Al-Fazl know'.

He (the narrator) said, 'So Yasir said, 'So when we were in the evening and the sun set, Al-Reza[asws] said to us: 'Say, 'We seek Refuge with Allah[azwj] from the evil of what would be descending during this night''. So we did not cease to be saying that. So when Al-Reza prayed the morning Salat, he[asws] said to me: 'Ascend upon the roof and listen intently, can you hear anything?'

So when I had ascended, I heard the commotion, and the struggling, and it was increasing. So there we were with Al-Mamoun who had entered from the door which was to his house from the door of Abu Al-Hassan[asws], and he was saying, 'O my Chief! O Abu Al-Hassan[asws]! May Allah[azwj] Recompense you[asws]! With regards to Al-Fazl, so he had refused and had entered the bathhouse, and a group of people came over upon him with the swords, so they killed him; and three of the ones who had come upon him were seized. It was so that one of them was a son of his maternal uncle Al-Fazl Ibn Zul Qalamayn'.

He (the narrator) said, 'So the army, and the leaders, and the ones who were from the men of Al-Fazl gathered at the door of Al-Mamoun and they said, 'He assassinated him and killed him!', meaning Al-Mamoun, 'We are seeking his blood', and they came with the fire in order to burn the door. So Al-Mamoun said to Abu Al-Hassan[asws], 'O my Chief! Can you[asws] come out to them and disperse them?'

He (the narrator) said, ‘So Yasir said, ‘So Abu Al-Hassan[asws] rode and said to me: ‘Ride’. So I rode. So when we went out from the door of the house, he[asws] looked at the people and they had crowded, so he[asws] said to them by his[asws] hand (gestures): ‘Disperse!’. So they dispersed’.

Yasir said, ‘So the people turned back. By Allah[azwj!] Some of them were falling upon the others, and he[asws] did not gesture to anyone except he ran and passed by’.[31]

9. الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ مُسَافِرٍ وَعَنِ الْوَشَّاءِ عَنْ مُسَافِرٍ قَالَ لَمَّا أَرَادَ هَارُونُ بْنُ الْمُسَيَّبِ أَنْ يُوَاقِعَ مُحَمَّدَ بْنَ جَعْفَرٍ قَالَ لِي أَبُو الْحَسَنِ الرِّضَا (عَلَيْهِ السَّلام) اذْهَبْ إِلَيْهِ وَقُلْ لَهُ لا تَخْرُجْ غَداً فَإِنَّكَ إِنْ خَرَجْتَ غَداً هُزِمْتَ وَقُتِلَ أَصْحَابُكَ فَإِنْ سَأَلَكَ مِنْ أَيْنَ عَلِمْتَ هَذَا فَقُلْ رَأَيْتُ فِي الْمَنَامِ قَالَ فَأَتَيْتُهُ فَقُلْتُ لَهُ جُعِلْتُ فِدَاكَ لا تَخْرُجْ غَداً فَإِنَّكَ إِنْ خَرَجْتَ هُزِمْتَ وَقُتِلَ أَصْحَابُكَ فَقَالَ لِي مِنْ أَيْنَ عَلِمْتَ هَذَا فَقُلْتُ رَأَيْتُ فِي الْمَنَامِ فَقَالَ نَامَ الْعَبْدُ وَلَمْ يَغْسِلِ اسْتَهُ ثُمَّ خَرَجَ فَانْهَزَمَ وَقُتِلَ أَصْحَابُهُ قَالَ وَحَدَّثَنِي مُسَافِرٌ قَالَ كُنْتُ مَعَ أَبِي الْحَسَنِ الرِّضَا (عَلَيْهِ السَّلام) بِمِنًى فَمَرَّ يَحْيَى بْنُ خَالِدٍ فَغَطَّى رَأْسَهُ مِنَ الْغُبَارِ فَقَالَ مَسَاكِينُ لا يَدْرُونَ مَا يَحُلُّ بِهِمْ فِي هَذِهِ السَّنَةِ ثُمَّ قَالَ وَأَعْجَبُ مِنْ هَذَا هَارُونُ وَأَنَا كَهَاتَيْنِ وَضَمَّ إِصْبَعَيْهِ قَالَ مُسَافِرٌ فَوَ اللهِ مَا عَرَفْتُ مَعْنَى حَدِيثِهِ حَتَّى دَفَنَّاهُ مَعَهُ.

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Musafir, and from Al Washha, from Musafir who said,

‘When Al-Haroun Ibn Al-Musayyab intended to fight Muhammad Bin Ja’far, Abu Al-Hassan Al-Reza[asws] said to me: ‘Go to him and say to him, ‘Do not go out tomorrow, for you, if you do go out tomorrow, would be overcome and your companions would be killed’. So if he asks you from where you have come to know this, so say, ‘I saw it in the dream’.

He (the narrator) said, ‘So I went over to him and said to him, ‘May I be sacrificed for you! Do not go out tomorrow, for if you do go out, you would be overcome and your companions would be killed’. So he said to me, ‘From where did you come to know this?’ So I said, ‘I saw it in the dream’. So he said, ‘The slave sleeps and does not (even) wash his behind?’ Then he did go out, and he was overcome and his companions were killed’.

He (the narrator) said, ‘And Musafir narrated to me saying, ‘I was with Abu Al-Hassan Al-Reza[asws] at Mina, and Yahya Bin Khalid passed by, and he had covered his head from the dust. So he[asws] said: ‘The poor are not knowing what would be happening with then during this year’. Then he[asws] said: ‘And even more strange than this is that Haroun and I[asws] would be like this’, and he[asws] pressed his two fingers together’.

Musafir said, ‘So, by Allah[azwj,] I did not know the meaning of his[asws] Hadeeth until he[asws] was buried with (near to) him’.[32]

10. عَلِيُّ بْنُ مُحَمَّدٍ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ عَلِيِّ بْنِ مُحَمَّدٍ الْقَاسَانِيِّ قَالَ أَخْبَرَنِي بَعْضُ أَصْحَابِنَا أَنَّهُ حَمَلَ إِلَى أَبِي الْحَسَنِ الرِّضَا (عَلَيْهِ السَّلام) مَالاً لَهُ خَطَرٌ فَلَمْ أَرَهُ سُرَّ بِهِ قَالَ

فَاغْتَمَمْتُ لِذَلِكَ وَقُلْتُ فِي نَفْسِي قَدْ حَمَلْتُ هَذَا الْمَالَ وَلَمْ يُسَرَّ بِهِ فَقَالَ يَا غُلامُ الطَّسْتَ وَالْمَاءَ قَالَ فَقَعَدَ عَلَى كُرْسِيٍّ وَقَالَ بِيَدِهِ وَقَالَ لِلْغُلامِ صُبَّ عَلَيَّ الْمَاءَ قَالَ فَجَعَلَ يَسِيلُ مِنْ بَيْنِ أَصَابِعِهِ فِي الطَّسْتِ ذَهَبٌ ثُمَّ الْتَفَتَ إِلَيَّ فَقَالَ لِي مَنْ كَانَ هَكَذَا لا يُبَالِي بِالَّذِي حَمَلْتَهُ إِلَيْهِ.

Ali Bin Muhammad, from Sahl Bin Ziyad, from Ali Bin Muhammad Al Qasany who said,

‘One of our companions informed me that he carried over a lot of wealth to Abu Al-Hassan Al-Reza[asws], but did not see any happiness with him[asws]. He said, ‘So I was gloomy due to that and I said within myself, ‘I have carried (all) this wealth and he[asws] is not happy with it?’ So he[asws] said: ‘O boy! The washbasin and the water!’ So he[asws] sat upon a chair and gestured by his[asws] hand and said to the boy: ‘Pour the water upon me’. So gold flowed from in front of his[asws] fingers in the washbasin. Then he[asws] turned towards me and he[asws] said to me: ‘The one who was like this does not care of that which is carried over to him’.[33]

11. سَعْدُ بْنُ عَبْدِ اللهِ وَعَبْدُ اللهِ بْنُ جَعْفَرٍ جَمِيعاً عَنْ إِبْرَاهِيمَ بْنِ مَهْزِيَارَ عَنْ أَخِيهِ عَلِيِّ بْنِ مَهْزِيَارَ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ مُحَمَّدِ بْنِ سِنَانٍ قَالَ قُبِضَ عَلِيُّ بْنُ مُوسَى (عَلَيْهِ السَّلام) وَهُوَ ابْنُ تِسْعٍ وَأَرْبَعِينَ سَنَةً وَأَشْهُرٍ فِي عَامِ اثْنَيْنِ وَمِائَتَيْنِ عَاشَ بَعْدَ مُوسَى بْنِ جَعْفَرٍ عِشْرِينَ سَنَةً إِلا شَهْرَيْنِ أَوْ ثَلاثَةً.

Sa’d Bin Abdullah and Abdullah Bin Ja’far, altogether from Ibrahim Bin Mahziyar, from his brother Ali Bin Mahziyar, from Al Husayn Bin Saeed, from Muhammad Bin Sinan who said,

‘Ali[asws] Bin Musa[asws] passed away and he[asws] was forty-nine years and one month old, in the year two hundred and two, and he[asws] lived after Musa[asws] Bin Ja’far[asws] for twenty years except two months or three’.[34]

122 . بَابُ مَوْلِدِ أَبِي جَعْفَرٍ مُحَمَّدِ بْنِ عَلِيٍّ الثَّانِي عليه السلام

Chapter 122 – The Birth of Abu Ja’far Muhammad Bin Ali[asws] the 2nd (9th Imam[asws])

1. أَحْمَدُ بْنُ إِدْرِيسَ عَنْ مُحَمَّدِ بْنِ حَسَّانَ عَنْ عَلِيِّ بْنِ خَالِدٍ قَالَ مُحَمَّدٌ وَكَانَ زَيْدِيّاً قَالَ كُنْتُ بِالْعَسْكَرِ فَبَلَغَنِي أَنَّ هُنَاكَ رَجُلٌ مَحْبُوسٌ أُتِيَ بِهِ مِنْ نَاحِيَةِ الشَّامِ مَكْبُولاً وَقَالُوا إِنَّهُ تَنَبَّأَ قَالَ عَلِيُّ بْنُ خَالِدٍ فَأَتَيْتُ الْبَابَ وَدَارَيْتُ الْبَوَّابِينَ وَالْحَجَبَةَ حَتَّى وَصَلْتُ إِلَيْهِ فَإِذَا رَجُلٌ لَهُ فَهْمٌ فَقُلْتُ يَا هَذَا مَا قِصَّتُكَ وَمَا أَمْرُكَ قَالَ إِنِّي كُنْتُ رَجُلاً بِالشَّامِ أَعْبُدُ اللهَ فِي الْمَوْضِعِ الَّذِي يُقَالُ لَهُ مَوْضِعُ رَأْسِ الْحُسَيْنِ فَبَيْنَا أَنَا فِي عِبَادَتِي إِذْ أَتَانِي شَخْصٌ فَقَالَ لِي قُمْ بِنَا فَقُمْتُ مَعَهُ فَبَيْنَا أَنَا مَعَهُ إِذَا أَنَا فِي مَسْجِدِ الْكُوفَةِ فَقَالَ لِي تَعْرِفُ هَذَا الْمَسْجِدَ فَقُلْتُ نَعَمْ هَذَا مَسْجِدُ الْكُوفَةِ قَالَ فَصَلَّى وَصَلَّيْتُ مَعَهُ فَبَيْنَا أَنَا مَعَهُ إِذَا أَنَا فِي مَسْجِدِ الرَّسُولِ (صَلَّى اللهُ عَلَيْهِ وَآلِهِ) بِالْمَدِينَةِ فَسَلَّمَ عَلَى رَسُولِ اللهِ (صَلَّى اللهُ عَلَيْهِ وَآلِهِ) وَسَلَّمْتُ وَصَلَّى وَصَلَّيْتُ مَعَهُ وَصَلَّى عَلَى رَسُولِ اللهِ (صَلَّى

اللهُ عَلَيْهِ وَآلِه) فَبَيْنَا أَنَا مَعَهُ إِذَا أَنَا بِمَكَّةَ فَلَمْ أَزَلْ مَعَهُ حَتَّى قَضَى مَنَاسِكَهُ وَقَضَيْتُ مَنَاسِكِي مَعَهُ فَبَيْنَا أَنَا مَعَهُ إِذَا أَنَا فِي الْمَوْضِعِ الَّذِي كُنْتُ أَعْبُدُ اللهَ فِيهِ بِالشَّامِ وَمَضَى الرَّجُلُ فَلَمَّا كَانَ الْعَامُ الْقَابِلُ إِذَا أَنَا بِهِ فَعَلَ مِثْلَ فِعْلَتِهِ الاولَى فَلَمَّا فَرَغْنَا مِنْ مَنَاسِكِنَا وَرَدَّنِي إِلَى الشَّامِ وَهَمَّ بِمُفَارَقَتِي قُلْتُ لَهُ سَأَلْتُكَ بِالْحَقِّ الَّذِي أَقْدَرَكَ عَلَى مَا رَأَيْتُ إِلا أَخْبَرْتَنِي مَنْ أَنْتَ فَقَالَ أَنَا مُحَمَّدُ بْنُ عَلِيِّ بْنِ مُوسَى قَالَ فَتَرَاقَى الْخَبَرُ حَتَّى انْتَهَى إِلَى مُحَمَّدِ بْنِ عَبْدِ الْمَلِكِ الزَّيَّاتِ فَبَعَثَ إِلَيَّ وَأَخَذَنِي وَكَبَّلَنِي فِي الْحَدِيدِ وَحَمَلَنِي إِلَى الْعِرَاقِ قَالَ فَقُلْتُ لَهُ فَارْفَعِ الْقِصَّةَ إِلَى مُحَمَّدِ بْنِ عَبْدِ الْمَلِكِ فَفَعَلَ وَذَكَرَ فِي قِصَّتِهِ مَا كَانَ فَوَقَّعَ فِي قِصَّتِهِ قُلْ لِلَّذِي أَخْرَجَكَ مِنَ الشَّامِ فِي لَيْلَةٍ إِلَى الْكُوفَةِ وَمِنَ الْكُوفَةِ إِلَى الْمَدِينَةِ وَمِنَ الْمَدِينَةِ إِلَى مَكَّةَ وَرَدَّكَ مِنْ مَكَّةَ إِلَى الشَّامِ أَنْ يُخْرِجَكَ مِنْ حَبْسِكَ هَذَا قَالَ عَلِيُّ بْنُ خَالِدٍ فَغَمَّنِي ذَلِكَ مِنْ أَمْرِهِ وَرَقَقْتُ لَهُ وَأَمَرْتُهُ بِالْعَزَاءِ وَالصَّبْرِ قَالَ ثُمَّ بَكَّرْتُ عَلَيْهِ فَإِذَا الْجُنْدُ وَصَاحِبُ الْحَرَسِ وَصَاحِبُ السِّجْنِ وَخَلْقُ اللهِ فَقُلْتُ مَا هَذَا فَقَالُوا الْمَحْمُولُ مِنَ الشَّامِ الَّذِي تَنَبَّأَ افْتُقِدَ الْبَارِحَةَ فَلا يُدْرَى أَ خَسَفَتْ بِهِ الارْضُ أَوِ اخْتَطَفَهُ الطَّيْرُ.

Ahmad Bin Idrees, from Muhammad Bin Hassan, from Ali Bin Khalid who said,

'Muhammad, and he was a Zaydiite, said, 'I was at Al-Askar and (news) reached me that over there is a male prisoner who has been brought from around Syria bound, and they were saying that he (proclaimed himself as a) Prophet'.

Ali Bin Khalid said, 'So I went over to the door and went round the doormen and guards until I arrived to him, and he turned out to be a man who had understanding for him'. So I said, 'O you! What is your story and what is your matter?' He said, 'I was a man in Syria worshipping Allah[azwj] in the place which is called 'The place of the head of Al-Husayn[asws]'. So while I was in my worship when a person came over to me and he said to me, 'Arise with us!' So I stood up with him, and while I was with him, (it turned out to be) that I was in Masjid Al-Kufa'. So he said to me, 'Do you recognise this Masjid?' So I said, 'Yes, this is Masjid Al-Kufa'.

He said, 'So pray Salat', and I prayed Salat. So while I was with him, when (it turned out to be) that I was in Masjid Al-Rasool[saww] at Al-Medina. So he greeted upon Rasool-Allah[saww] and I greeted, and he prayed Salat and I prayed Salat with him, and he sent Salawat upon Rasool-Allah[saww].

So while I was with him, when (it turned out to be) that I was at Makkah. So I did not cease to be with him until he had fulfilled his rituals and I fulfilled my rituals along with him. So while I was with him, when (it turned out to be) I was in the place which I used to worship Allah[azwj] in, at Syrian, and the man went away. So when it was the next year, I was with him, and he did the like of what he did formerly. So when we were free from our rituals and he returned me to Syria and thought of separating from me, I said to him, 'I ask you by the right of the one who enabled you upon what I saw, except that you will inform me who you are'.

So he said, ‘I am Muhammad[asws] Bin Ali[asws] Bin Musa[asws] (9th Imam[asws])’. So the news spread until it ended up to Muhammad Bin Abdul Malik Al-Zayyat. So he sent (his people) to me and seized me and tied me up in iron (chains) and carried me over to Al-Iraq.

He (the narrator) said, ‘So I said to him, ‘So you should raise the story to Muhammad Bin Abdul Malik’. So he did, and he mentioned in his story whatever had happened. So he signed regarding his story, ‘Tell the one who took you out from Syria during the night to Al-Kufa, and from Al-Kufa to Al-Medina, and from Al-Medina to Makkah, and returned you from Makkah to Syria, that he should take you out from this prison of yours’.

Ali Bin Khalid said, ‘So that grieved me from his affair, and I sympathised for him, and I instructed him with the solace and the patience’. Then I went over to him in the morning, but there was the army and the security chief and the warden of the prison, and the creatures of Allah[azwj] (people). So I said, ‘What is this (happening here)?’ So they said, ‘The one who was brought from Syria who claimed to be a Prophet is missing since yesterday, so it is not known whether the earth submerged with him or the birds snatched him’.[35]

2. الْحُسَيْنُ بْنُ مُحَمَّدٍ الاشْعَرِيُّ قَالَ حَدَّثَنِي شَيْخٌ مِنْ أَصْحَابِنَا يُقَالُ لَهُ عَبْدُ الله بْنُ رَزِينٍ قَالَ كُنْتُ مُجَاوِراً بِالْمَدِينَةِ مَدِينَةِ الرَّسُولِ (صَلَّى اللهُ عَلَيْهِ وَآلِه) وَكَانَ أَبُو جَعْفَرٍ (عَلَيْهِ السَّلام) يَجِيءُ فِي كُلِّ يَوْمٍ مَعَ الزَّوَالِ إِلَى الْمَسْجِدِ فَيَنْزِلُ فِي الصَّحْنِ وَيَصِيرُ إِلَى رَسُولِ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) وَيُسَلِّمُ عَلَيْهِ وَيَرْجِعُ إِلَى بَيْتِ فَاطِمَةَ (عليها السلام) فَيَخْلَعُ نَعْلَيْهِ وَيَقُومُ فَيُصَلِّي فَوَسْوَسَ إِلَيَّ الشَّيْطَانُ فَقَالَ إِذَا نَزَلَ فَاذْهَبْ حَتَّى تَأْخُذَ مِنَ التُّرَابِ الَّذِي يَطَأُ عَلَيْهِ فَجَلَسْتُ فِي ذَلِكَ الْيَوْمِ أَنْتَظِرُهُ لافْعَلَ هَذَا فَلَمَّا أَنْ كَانَ وَقْتُ الزَّوَالِ أَقْبَلَ (عَلَيْهِ السَّلام) عَلَى حِمَارٍ لَهُ فَلَمْ يَنْزِلْ فِي الْمَوْضِعِ الَّذِي كَانَ يَنْزِلُ فِيهِ وَجَاءَ حَتَّى نَزَلَ عَلَى الصَّخْرَةِ الَّتِي عَلَى بَابِ الْمَسْجِدِ ثُمَّ دَخَلَ فَسَلَّمَ عَلَى رَسُولِ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) قَالَ ثُمَّ رَجَعَ إِلَى الْمَكَانِ الَّذِي كَانَ يُصَلِّي فِيهِ فَفَعَلَ هَذَا أَيَّاماً فَقُلْتُ إِذَا خَلَعَ نَعْلَيْهِ جِئْتُ فَأَخَذْتُ الْحَصَى الَّذِي يَطَأُ عَلَيْهِ بِقَدَمَيْهِ فَلَمَّا أَنْ كَانَ مِنَ الْغَدِ جَاءَ عِنْدَ الزَّوَالِ فَنَزَلَ عَلَى الصَّخْرَةِ ثُمَّ دَخَلَ فَسَلَّمَ عَلَى رَسُولِ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) ثُمَّ جَاءَ إِلَى الْمَوْضِعِ الَّذِي كَانَ يُصَلِّي فِيهِ فَصَلَّى فِي نَعْلَيْهِ وَلَمْ يَخْلَعْهُمَا حَتَّى فَعَلَ ذَلِكَ أَيَّاماً فَقُلْتُ فِي نَفْسِي لَمْ يَتَهَيَّأْ لِي هَاهُنَا وَلَكِنْ أَذْهَبُ إِلَى بَابِ الْحَمَّامِ فَإِذَا دَخَلَ إِلَى الْحَمَّامِ أَخَذْتُ مِنَ التُّرَابِ الَّذِي يَطَأُ عَلَيْهِ فَسَأَلْتُ عَنِ الْحَمَّامِ الَّذِي يَدْخُلُهُ فَقِيلَ لِي إِنَّهُ يَدْخُلُ حَمَّاماً بِالْبَقِيعِ لِرَجُلٍ مِنْ وُلْدِ طَلْحَةَ فَتَعَرَّفْتُ الْيَوْمَ الَّذِي يَدْخُلُ فِيهِ الْحَمَّامَ وَصِرْتُ إِلَى بَابِ الْحَمَّامِ وَجَلَسْتُ إِلَى الطَّلْحِيِّ أُحَدِّثُهُ وَأَنَا أَنْتَظِرُ مَجِيئَهُ (عَلَيْهِ السَّلام) فَقَالَ الطَّلْحِيُّ إِنْ أَرَدْتَ دُخُولَ الْحَمَّامِ فَقُمْ فَادْخُلْ فَإِنَّهُ لا يَتَهَيَّأُ لَكَ ذَلِكَ بَعْدَ سَاعَةٍ قُلْتُ وَلِمَ قَالَ لانَّ ابْنَ الرِّضَا يُرِيدُ دُخُولَ الْحَمَّامِ قَالَ قُلْتُ وَمَنِ ابْنُ الرِّضَا قَالَ رَجُلٌ مِنْ آلِ مُحَمَّدٍ لَهُ صَلاحٌ وَوَرَعٌ قُلْتُ لَهُ وَلا يَجُوزُ أَنْ

يَدْخُلَ مَعَهُ الْحَمَّامَ غَيْرُهُ قَالَ نُخْلِي لَهُ الْحَمَّامَ إِذَا جَاءَ قَالَ فَبَيْنَا أَنَا كَذَلِكَ إِذْ أَقْبَلَ (عَلَيْهِ السَّلام) وَمَعَهُ غِلْمَانٌ لَهُ وَبَيْنَ يَدَيْهِ غُلامٌ مَعَهُ حَصِيرٌ حَتَّى أَدْخَلَهُ الْمَسْلَخَ فَبَسَطَهُ وَوَافَى فَسَلَّمَ وَدَخَلَ الْحُجْرَةَ عَلَى حِمَارِهِ وَدَخَلَ الْمَسْلَخَ وَنَزَلَ عَلَى الْحَصِيرِ فَقُلْتُ لِلطَّلْحِيِّ هَذَا الَّذِي وَصَفْتَهُ بِمَا وَصَفْتَ مِنَ الصَّلاحِ وَالْوَرَعِ فَقَالَ يَا هَذَا لا وَالله مَا فَعَلَ هَذَا قَطُّ إِلا فِي هَذَا الْيَوْمِ فَقُلْتُ فِي نَفْسِي هَذَا مِنْ عَمَلِي أَنَا جَنَيْتُهُ ثُمَّ قُلْتُ أَنْتَظِرُهُ حَتَّى يَخْرُجَ فَلَعَلِّي أَنَالُ مَا أَرَدْتُ إِذَا خَرَجَ فَلَمَّا خَرَجَ وَتَلَبَّسَ دَعَا بِالْحِمَارِ فَأُدْخِلَ الْمَسْلَخَ وَرَكِبَ مِنْ فَوْقِ الْحَصِيرِ وَخَرَجَ (عَلَيْهِ السَّلام) فَقُلْتُ فِي نَفْسِي قَدْ وَالله آذَيْتُهُ وَلا أَعُودُ وَلا أَرُومُ مَا رُمْتُ مِنْهُ أَبَداً وَصَحَّ عَزْمِي عَلَى ذَلِكَ فَلَمَّا كَانَ وَقْتُ الزَّوَالِ مِنْ ذَلِكَ الْيَوْمِ أَقْبَلَ عَلَى حِمَارِهِ حَتَّى نَزَلَ فِي الْمَوْضِعِ الَّذِي كَانَ يَنْزِلُ فِيهِ فِي الصَّحْنِ فَدَخَلَ وَسَلَّمَ عَلَى رَسُولِ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) وَجَاءَ إِلَى الْمَوْضِعِ الَّذِي كَانَ يُصَلِّي فِيهِ فِي بَيْتِ فَاطِمَةَ (عليها السلام) وَخَلَعَ نَعْلَيْهِ وَقَامَ يُصَلِّي.

Al Husayn Bin Muhammad Al Ashary who said, 'A Sheykh from our companions called Abdullah Bin Razeyn narrated to me saying,

'I was in the vicinity of Al-Medina, the city of the Rasool[saww], and it was so that Abu Ja'far[asws] (9th Imam[asws]) used to come during every day, at midday, to the Masjid. So he[asws] would descend in the courtyard and he[asws] would go to Rasool-Allah[saww] and he[asws] would greet upon him[asws], and he[asws] would return to the house of (Syeda) Fatima[asws]. So he[asws] would take off his slippers and he[asws] would be standing, and he[asws] would pray Salat.

So the Satan[la] whispered to me, so hela said, 'When he[asws] descends, so go until you take from the dust which he[asws] treads upon'. So I sat during that day awaiting to do this. So when it was the time of midday, he[asws] came over upon a donkey of his[asws]. But, he[asws] did not descend in the place which he[asws] used to descend in, and came over until he[asws] descended upon the rock which were upon the door of the Masjid. Then he[asws] entered, so he[asws] greeted upon Rasool-Allah[saww]'.

He (the narrator) said, 'The I returned to the place where he[asws] used to pray Salat in. So he[asws] did that for day, and I said (to myself), 'When he[asws] takes off his slippers, so I shall take the pebbles which he[asws] would have trod upon by his[asws] feet. So when it was the next morning, he[asws] came over at midday. So he[asws] descended upon the rocks, then entered and greeted upon Rasool-Allah[saww]. Then he[asws] came over to the place in which he[asws] used to pray Salat in. But he[asws] prayed Salat in his[asws] slippers and did not take them off, to the extent that he[asws] did that for days.

So I said within myself, 'Nothing worked out for me over here, but I shall go to the door of the bathhouse. So when he[asws] enters into the bathhouse, I shall take from the dues which he[asws] treads upon. So I asked about the bathhouse which he[asws] used to frequent, so it was said to me, 'He[asws] frequents a bathhouse at Al-Baqi'e belonging to a man from the children of Talha'. So I found out the day which he[asws] tended the bathhouse in, and I came to be at the door of the bathhouse and sat with the 'Talhy' (owner), and I awaited his[asws] coming. So the Talhy said, 'If you are intending entering the

bathhouse, so stand and enter, so that would not be prepared for you after a while'. I said, 'And why?' He said, 'Because the son[asws] of Al-Reza[asws] would want to enter the bathhouse'.

He (the narrator) said, 'I said, 'And who is the son[asws] of Al-Reza[asws]?' He said, 'A man from the Progeny[asws] of Muhammad[saww] who has correctness for him[asws] and piety'. I said to him, 'And why is it not allowed for anyone else to enter the bathhouse along with him[asws]?' He said, 'We empty the bathhouse for him[asws] when he[asws] comes over'.

He (the narrator) said, 'So while I was like that when he[asws] came over and with him[asws] were to servants of his[asws], and in front of him[asws] was a boy with whom was matting, until he entered the dressing room. So he spread it and he[asws] arrived. So he[asws] greeted and entered the chamber upon his[asws] donkey and entered the dressing room, and descended upon the matting. So I said to the Talhy man, 'This is the one[asws] whom you described with what you described from the correctness and the piety?' So he said, 'O you! No, by Allah[azwj,] he[asws] had not done this (before) at all except in this day'. So I said within myself, 'This is due to my deed which I committed'.

Then I said, 'I shall await him[asws] until he[asws] comes out, so perhaps I shall attain what I intend when he[asws] exits. So when he[asws] exited and dressed, he[asws] called for the donkey. So it entered the dressing room and he[asws] rode from above the matting, and he[asws] exited. So I said within myself, 'By Allah[azwj!] I have bothered him[asws] and I shall not repeat nor will I plan what I planned of him[asws], ever!' And I corrected my determination upon that'

So when it was the time of midday from that day, he[asws] came upon his[asws] donkey until he[asws] descended in the place which he[asws] used to descend in, in the courtyard. So he[asws] entered and greeted upon Rasool-Allah[saww] and came to the place which he[asws] used to pray Salat in, in the house of (Syeda) Fatima[asws], and took off his[asws] slippers, and stood praying Salat'.[36]

3. الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ أَسْبَاطٍ قَالَ خَرَجَ (عَلَيْهِ السَّلام) عَلَيَّ فَنَظَرْتُ إِلَى رَأْسِهِ وَرِجْلَيْهِ لاصِفَ قَامَتَهُ لاصْحَابِنَا بِمِصْرَ فَبَيْنَا أَنَا كَذَلِكَ حَتَّى قَعَدَ وَقَالَ يَا عَلِيُّ إِنَّ اللهَ احْتَجَّ فِي الامَامَةِ بِمِثْلِ مَا احْتَجَّ فِي النُّبُوَّةِ فَقَالَ وَآتَيْنَاهُ الْحُكْمَ صَبِيًّا قَالَ وَلَمَّا بَلَغَ أَشُدَّهُ وَبَلَغَ أَرْبَعِينَ سَنَةً فَقَدْ يَجُوزُ أَنْ يُؤْتَى الْحُكْمَ صَبِيّاً وَيَجُوزُ أَنْ يُعْطَاهَا وَهُوَ ابْنُ أَرْبَعِينَ سَنَةً.

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Ali Bin Asbat who said,

'He (9th Imam[asws]) came out to me, so I looked at his[asws] head and his[asws] feet in order (to be able to) describe his[asws] stature to our companions in Egypt. So while I was like that until he[asws] sat and said: 'O Ali! Allah[azwj] Argued regarding the Imamate with the like of what He[azwj] Argued regarding the Prophet-hood, so He[azwj] Said [19:12] and We Granted him the Wisdom whilst he was a child [12:22] And when he reached his maturity [46:15] until when he attains his maturity and reaches forty years. Thus, it is allowed that He[azwj] Grants the Wisdom while he[as] is a child, and it is allowed that He[azwj] Grants it while he[as] is forty years old'.[37]

4. عَلِيُّ بْنُ مُحَمَّدٍ عَنْ بَعْضِ أَصْحَابِنَا عَنْ مُحَمَّدِ بْنِ الرَّيَّانِ قَالَ احْتَالَ الْمَأْمُونُ عَلَى ابي جعفر (عَلَيْهِ السَّلام) بِكُلِّ حِيلَةٍ فَلَمْ يُمْكِنْهُ فِيهِ شَيْءٌ فَلَمَّا اغْتَلَّ وَأَرَادَ أَنْ يَبْنِيَ عَلَيْهِ ابْنَتَهُ دَفَعَ إِلَى مِائَتَيْ وَصِيفَةٍ مِنْ أَجْمَلِ مَا يَكُونُ إِلَى كُلِّ وَاحِدَةٍ مِنْهُنَّ جَاماً فِيهِ جَوْهَرٌ يَسْتَقْبِلْنَ أَبَا جَعْفَرٍ (عَلَيْهِ السَّلام) إِذَا قَعَدَ فِي مَوْضِعِ الاخْيَارِ فَلَمْ يَلْتَفِتْ إِلَيْهِنَّ وَكَانَ رَجُلٌ يُقَالُ لَهُ مُخَارِقٌ صَاحِبُ صَوْتٍ وَعُودٍ وَضَرْبٍ طَوِيلُ اللِّحْيَةِ فَدَعَاهُ الْمَأْمُونُ فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ إِنْ كَانَ فِي شَيْءٍ مِنْ أَمْرِ الدُّنْيَا فَأَنَا أَكْفِيكَ أَمْرَهُ فَقَعَدَ بَيْنَ يَدَيْ ابي جعفر (عَلَيْهِ السَّلام) فَشَهِقَ مُخَارِقٌ شَهْقَةً اجْتَمَعَ عَلَيْهِ أَهْلُ الدَّارِ وَجَعَلَ يَضْرِبُ بِعُودِهِ وَيُغَنِّي فَلَمَّا فَعَلَ سَاعَةً وَإِذَا أَبُو جَعْفَرٍ لا يَلْتَفِتُ إِلَيْهِ لا يَمِيناً وَلا شِمَالاً ثُمَّ رَفَعَ إِلَيْهِ رَأْسَهُ وَقَالَ اتَّقِ الله يَا ذَا الْعُثْنُونِ قَالَ فَسَقَطَ الْمِضْرَابُ مِنْ يَدِهِ وَالْعُودُ فَلَمْ يَنْتَفِعْ بِيَدَيْهِ إِلَى أَنْ مَاتَ قَالَ فَسَأَلَهُ الْمَأْمُونُ عَنْ حَالِهِ قَالَ لَمَّا صَاحَ بِي أَبُو جَعْفَرٍ فَزِعْتُ فَزْعَةً لا أُفِيقُ مِنْهَا أَبَداً.

Ali Bin Muhammad, from some of our companions, from Muhammad Bin Al Rayyan who said,

'Al-Mamoun cajoled Upon Abu Ja'far[asws] (9th Imam[asws]) with every ploy but he was not enabled upon anything with regards to it. So when he was frustrated and intended to marry his daughter to him[asws], sent two hundred bridesmaids from the most beautiful as could happen to be, a bowl for each one of them wherein was a jewel, to welcome Abu Ja'far[asws].

When he[asws] was seated in a choicest place, he[asws] did not turn towards them, and there was a man called Mukhariq, owner of the (good) voice, and a lute, and beat, of a long beard. So Al-Mamoun called him over, and he said, 'O commander of the faithful! If it was regarding anything from the affairs of the world, so I shall suffice you of his[asws] matter'. So he sat in front of Abu Ja'far[asws].

Mukhariq inhaled with an inhalation (to sing) and the people of the house gathered, and he went on to strike on his lute and sing. So when he had done so for a while and when Abu Ja'far[asws] did not turn towards him, neither right nor left, then he[asws] raised his[asws] head and said: 'Fear Allah[azwj,] O one with the goatee (beard)!'. So the drum fell from his hand and the lute. So he did not benefit by his hands until (up to the day) he died.

He (the narrator) said, 'So Al-Mamoun asked about his sate. He said, 'When Abu Ja'far[asws] shouted at me, I panicked with such a panic, I shall not be coming out from it, ever!'.[38]

5. عَلِيُّ بْنُ مُحَمَّدٍ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ دَاوُدَ بْنِ الْقَاسِمِ الْجَعْفَرِيِّ قَالَ دَخَلْتُ عَلَى ابي جعفر (عَلَيْهِ السَّلام) وَمَعِي ثَلاثُ رِقَاعٍ غَيْرُ مُعَنْوَنَةٍ وَاشْتَبَهَتْ عَلَيَّ فَاغْتَمَمْتُ فَتَنَاوَلَ إِحْدَاهُمَا وَقَالَ هَذِهِ رُقْعَةُ زِيَادِ بْنِ شَبِيبٍ ثُمَّ تَنَاوَلَ الثَّانِيَةَ فَقَالَ هَذِهِ رُقْعَةُ فُلانٍ فَبُهِتُّ أَنَا فَنَظَرَ إِلَيَّ فَتَبَسَّمَ قَالَ وَأَعْطَانِي ثَلاثَمِائَةِ دِينَارٍ وَأَمَرَنِي أَنْ أَحْمِلَهَا إِلَى بَعْضِ بَنِي عَمِّهِ وَقَالَ أَمَا إِنَّهُ سَيَقُولُ لَكَ دُلَّنِي عَلَى حَرِيفٍ يَشْتَرِي لِي بِهَا مَتَاعاً فَدُلَّهُ عَلَيْهِ قَالَ فَأَتَيْتُهُ بِالدَّنَانِيرِ فَقَالَ لِي يَا أَبَا هَاشِمٍ دُلَّنِي عَلَى

حَرِيفٍ يَشْتَرِي لِي بِهَا مَتَاعاً فَقُلْتُ نَعَمْ قَالَ وَكَلَّمَنِي جَمَّالٌ أَنْ أُكَلِّمَهُ لَهُ يُدْخِلُهُ فِي بَعْضِ أُمُورِهِ فَدَخَلْتُ عَلَيْهِ لاكَلِّمَهُ لَهُ فَوَجَدْتُهُ يَأْكُلُ وَمَعَهُ جَمَاعَةٌ وَلَمْ يُمْكِنِّي كَلامَهُ فَقَالَ يَا أَبَا هَاشِمٍ كُلْ وَوَضَعَ بَيْنَ يَدَيَّ ثُمَّ قَالَ ابْتِدَاءً مِنْهُ مِنْ غَيْرِ مَسْأَلَةٍ يَا غُلامُ انْظُرْ إِلَى الْجَمَّالِ الَّذِي أَتَانَا بِهِ أَبُو هَاشِمٍ فَضُمَّهُ إِلَيْكَ قَالَ وَدَخَلْتُ مَعَهُ ذَاتَ يَوْمٍ بُسْتَاناً فَقُلْتُ لَهُ جُعِلْتُ فِدَاكَ إِنِّي لَمُولَعٌ بِأَكْلِ الطِّينِ فَادْعُ اللهَ لِي فَسَكَتَ ثُمَّ قَالَ لِي بَعْدَ ثَلاثَةِ أَيَّامٍ ابْتِدَاءً مِنْهُ يَا أَبَا هَاشِمٍ قَدْ أَذْهَبَ اللهُ عَنْكَ أَكْلَ الطِّينِ قَالَ أَبُو هَاشِمٍ فَمَا شَيْءٌ أَبْغَضَ إِلَيَّ مِنْهُ الْيَوْمَ.

Ali Bin Muhammad, from Sahl Bin Ziyad, from Dawood Bin Al Qasim Al Ja'fary who said,

'I went over to Abu Ja'far[asws] and with me were three papers without an address (of the sender) and it was doubtful upon me. So I was gloomy, and he[asws] took one of them and said: 'This paper is of Ziyad Bin Shuayb'. Then he[asws] took the second and he[asws] said: 'This paper is of so and so'. So I was amazed, and he[asws] looked at me and he[asws] smiled.

He (the narrator) said, 'And he[asws] gave me three hundred Dinars and instructed me that I should carry these to one of the sons of his[asws] uncle and said: 'However, he would be saying to you, 'Point me to a trader to buy some provisions for me with it'. So point him out for him'.

He (the narrator) said, 'So I went over to him with the Dinars, and he said to me, 'O Abu Hashim! Point me to a trader to buy some provisions for me with it'. So I said, 'Yes'.

He (the narrator) said, 'And a camelier spoke to me that I should speak to him[asws] for him to include him into one of his[asws] matters. So I went over to him[asws] in order to speak to him[asws], and I found him[asws] to be eating and with him[asws] was a group, and I was not able to speak to him[asws]. So he[asws] said: 'O Abu Hashim, Eat!' And (the meal) was placed in front of me. Then he[asws] said initiating from him[asws], from without being asked: 'O boy! Look after the camelier from whom Abu Hashim has come, so embrace him to you'.

He (the narrator) said, 'And I went over to the Orchard with him[asws] one day, so I said to him[asws], 'May I be sacrificed for you[asws]! I am addictively fond of eating figs, so supplicate for me'. So he[asws] was silent. Then he[asws] said to me after three days, initiating from him[asws]: 'O Abu Hashim! Allah[azwj] has Removed from you the eating of the figs'. Abu Hashim said, 'So there is nothing more hateful to me than it (eating figs) today'.[39]

6. الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ مُحَمَّدِ بْنِ حَمْزَةَ الْهَاشِمِيِّ عَنْ عَلِيِّ بْنِ مُحَمَّدٍ أَوْ مُحَمَّدِ بْنِ عَلِيٍّ الْهَاشِمِيِّ قَالَ دَخَلْتُ عَلَى ابي جعفر (عَلَيْهِ السَّلام) صَبِيحَةَ عُرْسِهِ حَيْثُ بَنَى بِابْنَةِ الْمَأْمُونِ وَكُنْتُ تَنَاوَلْتُ مِنَ اللَّيْلِ دَوَاءً فَأَوَّلُ مَنْ دَخَلَ عَلَيْهِ فِي صَبِيحَتِهِ أَنَا وَقَدْ أَصَابَنِي الْعَطَشُ وَكَرِهْتُ أَنْ أَدْعُوَ بِالْمَاءِ فَنَظَرَ أَبُو جَعْفَرٍ (عَلَيْهِ السَّلام) فِي وَجْهِي وَقَالَ أَظُنُّكَ عَطْشَانَ فَقُلْتُ أَجَلْ فَقَالَ يَا غُلامُ أَوْ جَارِيَةُ اسْقِنَا مَاءً فَقُلْتُ فِي نَفْسِي السَّاعَةَ يَأْتُونَهُ بِمَاءٍ يَسُمُّونَهُ بِهِ فَاغْتَمَمْتُ لِذَلِكَ فَأَقْبَلَ الْغُلامُ وَمَعَهُ الْمَاءُ فَتَبَسَّمَ فِي وَجْهِي ثُمَّ قَالَ يَا غُلامُ

نَاوِلْنِي الْمَاءَ فَتَنَاوَلَ الْمَاءَ فَشَرِبَ ثُمَّ نَاوَلَنِي فَشَرِبْتُ ثُمَّ عَطِشْتُ أَيْضاً وَكَرِهْتُ أَنْ أَدْعُوَ بِالْمَاءِ فَفَعَلَ مَا فَعَلَ فِي الاولَى فَلَمَّا جَاءَ الْغُلامُ وَمَعَهُ الْقَدَحُ قُلْتُ فِي نَفْسِي مِثْلَ مَا قُلْتُ فِي الاولَى فَتَنَاوَلَ الْقَدَحَ ثُمَّ شَرِبَ فَنَاوَلَنِي وَتَبَسَّمَ قَالَ مُحَمَّدُ بْنُ حَمْزَةَ فَقَالَ لِي هَذَا الْهَاشِمِيُّ وَأَنَا أَظُنُّهُ كَمَا يَقُولُونَ.

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Muhammad Bin Ali, from Muhammad Bin Hamza Al Hashimy, from Ali Bin Muhammad or Muhammad Bin Ali Al Hashimy who said,

'I went over to Abu Ja'far[asws] on the morning of his[asws] marriage when he[asws] married the daughter of Al-Mamoun, and I had taken medicine the night before. So the first one to go over to him in the morning was me, and the thirst had hit me, and I disliked to call for the water. So Abu Ja'far[asws] (9th Imam[asws]) looked at me in my face and said: 'I[asws] think you are thirsty. So I said, 'Yes'. So he[asws] said: 'O boy! or 'O Maid! Quench us with the water'.

So I said within myself, 'At this time he would come with the water having been poisoned with', and I was gloomy due to that. So the boy came and with him was the water, and he[asws] smiled in my face, then said: 'O boy! Give me[asws] the water!'. So he gave him[asws] the water, and he[asws] drank'. Then he gave it to me, so I drank. Then I was thirsty as well, and I disliked to call for the water. So he[asws] did what he[asws] had done formerly. So when the boy came and with him was the cup, I said within myself the like of what I had said during the first (time). So he[asws] took the cup and drank, then he[asws] gave it to me and smiled'.

Muhammad Bin Hamza said, 'So this Hashimy said to me, 'And I think he[asws] is just as they (Shias) are saying'.[40]

7. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ قَالَ اسْتَأْذَنَ عَلَى ابي جعفر (عَلَيْهِ السَّلام) قَوْمٌ مِنْ أَهْلِ النَّوَاحِي مِنَ الشِّيعَةِ فَأَذِنَ لَهُمْ فَدَخَلُوا فَسَأَلُوهُ فِي مَجْلِسٍ وَاحِدٍ عَنْ ثَلاثِينَ أَلْفَ مَسْأَلَةٍ فَأَجَابَ (عَلَيْهِ السَّلام) وَلَهُ عَشْرُ سِنِينَ.

Ali Bin Ibrahim, from his father who said,

'I sought permission upon Abu Ja'far[asws] (9th Imam[asws]) for a group from the people of the suburbs, from the Shias. So he[asws] permitted for them, and they came over and they asked him[asws] in one session, thirty thousand questions. So he[asws] answered, and for him[asws] were ten years (age)'.[41]

8. عَلِيُّ بْنُ مُحَمَّدٍ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ دِعْبِلِ بْنِ عَلِيٍّ أَنَّهُ دَخَلَ عَلَى أَبِي الْحَسَنِ الرِّضَا (عَلَيْهِ السَّلام) وَأَمَرَ لَهُ بِشَيْءٍ فَأَخَذَهُ وَلَمْ يَحْمَدِ الله قَالَ فَقَالَ لَهُ لِمَ لَمْ تَحْمَدِ الله قَالَ ثُمَّ دَخَلْتُ بَعْدُ عَلَى ابي جعفر (عَلَيْهِ السَّلام) وَأَمَرَ لِي بِشَيْءٍ فَقُلْتُ الْحَمْدُ لله فَقَالَ لِي تَأَدَّبْتَ.

Ali Bin Muhammad, from Sahl Bin Ziyad, from Ali Bin Al Hakam, from Di'bal Bin Ali that,

'He went over to Abu Al-Hassan Al-Reza[asws], and he[asws] ordered something for him, so he did not Praise Allah[azwj]. So he[asws] said to him: 'Why

did you not Praise Allah[azwj:] 'Then I went over to Abu Ja'far[asws] (9th Imam[asws]) afterwards and he[asws] ordered something for me, so I said, 'The Praise is for Allah[azwj'.] So he[asws] said: 'You have been disciplined'.[42]

9. الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَبْدِ اللهِ عَنْ مُحَمَّدِ بْنِ سِنَانٍ قَالَ دَخَلْتُ عَلَى أَبِي الْحَسَنِ (عَلَيْهِ السَّلام) فَقَالَ يَا مُحَمَّدُ حَدَثَ بِآلِ فَرَجٍ حَدَثٌ فَقُلْتُ مَاتَ عُمَرُ فَقَالَ الْحَمْدُ للهِ حَتَّى أَحْصَيْتُ لَهُ أَرْبَعاً وَعِشْرِينَ مَرَّةً فَقُلْتُ يَا سَيِّدِي لَوْ عَلِمْتُ أَنَّ هَذَا يَسُرُّكَ لَجِئْتُ حَافِياً أَعْدُو إِلَيْكَ قَالَ يَا مُحَمَّدُ أَ وَلا تَدْرِي مَا قَالَ لَعَنَهُ اللهُ لِمُحَمَّدِ بْنِ عَلِيٍّ أَبِي قَالَ قُلْتُ لا قَالَ خَاطَبَهُ فِي شَيْءٍ فَقَالَ أَظُنُّكَ سَكْرَانَ فَقَالَ أَبِي اللهمَّ إِنْ كُنْتَ تَعْلَمُ أَنِّي أَمْسَيْتُ لَكَ صَائِماً فَأَذِقْهُ طَعْمَ الْحَرْبِ وَذُلَّ الاسْرِ فَوَ اللهِ إِنْ ذَهَبَتِ الايَّامُ حَتَّى حُرِبَ مَالُهُ وَمَا كَانَ لَهُ ثُمَّ أُخِذَ أَسِيراً وَهُوَ ذَا قَدْ مَاتَ لا رَحِمَهُ اللهُ وَقَدْ أَدَالَ اللهُ عَزَّ وَجَلَّ مِنْهُ وَمَا زَالَ يُدِيلُ أَوْلِيَاءَهُ مِنْ أَعْدَائِهِ.

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Ahmad Bin Muhammad Bin Abdullah, from Muhammad Bin Sinan who said,

'I went over to Abu Al-Hassan[asws], so he[asws] said: 'O Muhammad! And occurrence has taken place with the family of Faraj, an event'. So I said, 'Umar died'. So he[asws] said: 'The Praise is for Allah[azwj',] to the extent that I counted for him[asws] twenty-four times'. So I said, 'My Master[asws]! Had I know that this would cheer you[asws] up, I could have come (running) barefoot congratulating to you[asws]'.

He[asws] said: 'O Muhammad! Or don't you know what he, may the Curse of Allah[azwj] be upon him, said to Muhammad Bin Ali[asws], my[asws] father[asws]?' I said, 'No'. He[asws] said: 'He[asws] addressed him regarding something, so he said, 'I think you[asws] are intoxicated'. So my[asws] father[asws] said: 'O Allah[azwj!] If You[asws] Know that I[asws] am Fasting for You[azwj,] so Make him taste the consumption of the war, and humiliation of the imprisonment'.

So, by Allah[azwj!] (Only a few) days passed until his wealth was ruined and whatever was for him, then he was seized as a prisoner, and he has that who has died. May Allah[azwj] no have Mercy on him, and Allah[azwj] Mighty and Majestic has Triumphed from him, and He[azwj] does not Cease to Cause His[azwj] friends to triumph upon His[azwj] enemies'.[43]

10. أَحْمَدُ بْنُ إِدْرِيسَ عَنْ مُحَمَّدِ بْنِ حَسَّانَ عَنْ أَبِي هَاشِمٍ الْجَعْفَرِيِّ قَالَ صَلَّيْتُ مَعَ ابي جعفر (عَلَيْهِ السَّلام) فِي مَسْجِدِ الْمُسَيَّبِ وَصَلَّى بِنَا فِي مَوْضِعِ الْقِبْلَةِ سَوَاءً وَذُكِرَ أَنَّ السِّدْرَةَ الَّتِي فِي الْمَسْجِدِ كَانَتْ يَابِسَةً لَيْسَ عَلَيْهَا وَرَقٌ فَدَعَا بِمَاءٍ وَتَهَيَّأَ تَحْتَ السِّدْرَةِ فَعَاشَتِ السِّدْرَةُ وَأَوْرَقَتْ وَحَمَلَتْ مِنْ عَامِهَا.

Ahmad Bin Idrees, from Muhammad Bin Hassan, from Abu Hashim Al Ja'fary who said,

'I prayed Salat along with Abu Ja'far[asws] (9th Imam[asws]) in the Masjid Al-Musayyab, and he prayed Salat with us in the place of the Qiblah, straight'. And he mentioned that there was a lotus tree which was in the Masjid had

dried up. There weren't any leaves upon it. So he[asws] called for the water and prepared (performed Wudou) beneath the lotus tree. So the lotus tree was revived and sprouted leaves and bore (fruit) from its year (season)'.[44]

11. عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحَجَّالِ وَعَمْرِو بْنِ عُثْمَانَ عَنْ رَجُلٍ مِنْ أَهْلِ الْمَدِينَةِ عَنِ الْمُطَرِّفِيِّ قَالَ مَضَى أَبُو الْحَسَنِ الرِّضَا (عَلَيْهِ السَّلام) وَلِيَ عَلَيْهِ أَرْبَعَةُ آلافِ دِرْهَمٍ فَقُلْتُ فِي نَفْسِي ذَهَبَ مَالِي فَأَرْسَلَ إِلَيَّ أَبُو جَعْفَرٍ (عَلَيْهِ السَّلام) إِذَا كَانَ غَداً فَأْتِنِي وَلْيَكُنْ مَعَكَ مِيزَانٌ وَأَوْزَانٌ فَدَخَلْتُ عَلَى ابي جعفر (عَلَيْهِ السَّلام) فَقَالَ لِي مَضَى أَبُو الْحَسَنِ وَلَكَ عَلَيْهِ أَرْبَعَةُ آلافِ دِرْهَمٍ فَقُلْتُ نَعَمْ فَرَفَعَ الْمُصَلَّى الَّذِي كَانَ تَحْتَهُ فَإِذَا تَحْتَهُ دَنَانِيرُ فَدَفَعَهَا إِلَيَّ.

A number of our companions, from Ahmad Bin Muhammad, from Al Hajjal and Amro Bin usman, from a man from the peple of Al medina, from Al Mutarrafy who said,

'Abu Al-Hassan Al-Reza[asws] passed away and for me, upon him[asws], were four thousand Dirham. So I said within myself, 'My wealth has gone!'. So Abu Ja'far[asws] (9th Imam[asws]) sent a message to me: 'When it is the morning, come to me[asws], and let there happen to be a scale with you and weights'. So I went over to Abu Ja'far[asws], and he[asws] said to me: 'Abu Al-Hassan[asws] has passed away, and for you, upon him[asws], are four thousand Dirhams'. So I said, 'Yes'. So he[asws] raised the prayer mat which was beneath him, and there were Dirans under it, so he[asws] handed these over to me'.[45]

12. سَعْدُ بْنُ عَبْدِ اللهِ وَالْحِمْيَرِيُّ جَمِيعاً عَنْ إِبْرَاهِيمَ بْنِ مَهْزِيَارَ عَنْ أَخِيهِ عَلِيٍّ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ مُحَمَّدِ بْنِ سِنَانٍ قَالَ قُبِضَ مُحَمَّدُ بْنُ عَلِيٍّ وَهُوَ ابْنُ خَمْسٍ وَعِشْرِينَ سَنَةً وَثَلاثَةِ أَشْهُرٍ وَاثْنَيْ عَشَرَ يَوْماً تُوُفِّيَ يَوْمَ الثَّلاثَاءِ لِسِتٍّ خَلَوْنَ مِنْ ذِي الْحِجَّةِ سَنَةَ عِشْرِينَ وَمِائَتَيْنِ عَاشَ بَعْدَ أَبِيهِ تِسْعَةَ عَشَرَ سَنَةً إِلا خَمْساً وَعِشْرِينَ يَوْماً.

Sa'd Bin Abdullah and Al Himeyri, altogether from Ibrahim Bin Mahziyar, from his brother Ali, from Al Husayn Bin Saeed, from Muhammad Bin Sinan who said,

'Muhammad Bin Ali[asws] (9th Imam[asws]) passed away and he[asws] was twenty-five years and three months and twelve days old. He[asws] passed away on the day of Tuesday on the sixth of Zil Hijjad, in the year two hundred and twenty. He[asws] lived after his[asws] father[asws] for nineteen years less twenty-five days'.[46]

Notes

1 Al Kafi V 1 – The Book Of Divine Authority CH 118 H 1
2 Al Kafi V 1 – The Book Of Divine Authority CH 118 H 2
3 Al Kafi V 1 – The Book Of Divine Authority CH 118 H 3
4 Al Kafi V 1 – The Book Of Divine Authority CH 118 H 4
5 Al Kafi V 1 – The Book Of Divine Authority CH 118 H 5
6 Al Kafi V 1 – The Book Of Divine Authority CH 118 H 6
7 Al Kafi V 1 – The Book Of Divine Authority CH 119 H 1
8 Al Kafi V 1 – The Book Of Divine Authority CH 119 H 2
9 Al Kafi V 1 – The Book Of Divine Authority CH 119 H 3
10 Al Kafi V 1 – The Book Of Divine Authority CH 119 H 4
11 Al Kafi V 1 – The Book Of Divine Authority CH 119 H 5
12 Al Kafi V 1 – The Book Of Divine Authority CH 119 H 6
13 Al Kafi V 1 – The Book Of Divine Authority CH 119 H 7
14 Al Kafi V 1 – The Book Of Divine Authority CH 119 H 8
15 Al Kafi V 1 – The Book Of Divine Authority CH 120 H 1
16 Al Kafi V 1 – The Book Of Divine Authority CH 120 H 2
17 Al Kafi V 1 – The Book Of Divine Authority CH 120 H 3
18 Al Kafi V 1 – The Book Of Divine Authority CH 120 H 4
19 Al Kafi V 1 – The Book Of Divine Authority CH 120 H 5
20 Al Kafi V 1 – The Book Of Divine Authority CH 120 H 6
21 Al Kafi V 1 – The Book Of Divine Authority CH 120 H 7
22 Al Kafi V 1 – The Book Of Divine Authority CH 120 H 8
23 Al Kafi V 1 – The Book Of Divine Authority CH 120 H 9
24 Al Kafi V 1 – The Book Of Divine Authority CH 121 H 1
25 Al Kafi V 1 – The Book Of Divine Authority CH 121 H 2
26 Al Kafi V 1 – The Book Of Divine Authority CH 121 H 3
27 Al Kafi V 1 – The Book Of Divine Authority CH 121 H 4
28 Al Kafi V 1 – The Book Of Divine Authority CH 121 H 5
29 Al Kafi V 1 – The Book Of Divine Authority CH 121 H 6
30 Al Kafi V 1 – The Book Of Divine Authority CH 121 H 7
31 Al Kafi V 1 – The Book Of Divine Authority CH 121 H 8
32 Al Kafi V 1 – The Book Of Divine Authority CH 121 H 9
33 Al Kafi V 1 – The Book Of Divine Authority CH 121 H 10
34 Al Kafi V 1 – The Book Of Divine Authority CH 121 H 11
35 Al Kafi V 1 – The Book Of Divine Authority CH 122 H 1
36 Al Kafi V 1 – The Book Of Divine Authority CH 122 H 2
37 Al Kafi V 1 – The Book Of Divine Authority CH 122 H 3
38 Al Kafi V 1 – The Book Of Divine Authority CH 122 H 4
39 Al Kafi V 1 – The Book Of Divine Authority CH 122 H 5
40 Al Kafi V 1 – The Book Of Divine Authority CH 122 H 6
41 Al Kafi V 1 – The Book Of Divine Authority CH 122 H 7
42 Al Kafi V 1 – The Book Of Divine Authority CH 122 H 8
43 Al Kafi V 1 – The Book Of Divine Authority CH 122 H 9
44 Al Kafi V 1 – The Book Of Divine Authority CH 122 H 10
45 Al Kafi V 1 – The Book Of Divine Authority CH 122 H 11
46 Al Kafi V 1 – The Book Of Divine Authority CH 122 H 12

كِتَابُ الْحُجَّةِ

THE BOOK OF DIVINE AUTHORITY (12)

بسم الله الرحمن الرحيم الحمد لله رب العالمين، وصلى الله على سيدنا محمد وآله الطاهرين، وسلم تسليما.

In the Name of Allah[azwj] the Beneficent, the Merciful. The Praise is for Allah[azwj] Lord[azwj] of the Worlds, and Blessing be upon our Chief Muhammad[saww] and his[saww] Purified Progeny[asws], and greetings with abundant greetings.

123 . بَابُ مَوْلِدِ أَبِي الْحَسَنِ عَلِيِّ بْنِ مُحَمَّدٍ عليهما السلام والرِّضْوَانُ

Chapter 123 – The Birth of Abu Al-Hassan Ali[asws] Bin Muhammad[asws] (10th Imam[asws]), upon them[asws] both be the greetings and the (Divine) Pleasure

1. الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْوَشَّاءِ عَنْ خَيْرَانَ الاسْبَاطِيِّ قَالَ قَدِمْتُ عَلَى أَبِي الْحَسَنِ (عَلَيْهِ السَّلام) الْمَدِينَةَ فَقَالَ لِي مَا خَبَرُ الْوَاثِقِ عِنْدَكَ قُلْتُ جُعِلْتُ فِدَاكَ خَلَّفْتُهُ فِي عَافِيَةٍ أَنَا مِنْ أَقْرَبِ النَّاسِ عَهْداً بِهِ عَهْدِي بِهِ مُنْذُ عَشَرَةِ أَيَّامٍ قَالَ فَقَالَ لِي إِنَّ أَهْلَ الْمَدِينَةِ يَقُولُونَ إِنَّهُ مَاتَ فَلَمَّا أَنْ قَالَ لِيَ النَّاسَ عَلِمْتُ أَنَّهُ هُوَ ثُمَّ قَالَ لِي مَا فَعَلَ جَعْفَرٌ قُلْتُ تَرَكْتُهُ أَسْوَأَ النَّاسِ حَالاً فِي السِّجْنِ قَالَ فَقَالَ أَمَا إِنَّهُ صَاحِبُ الامْرِ مَا فَعَلَ ابْنُ الزَّيَّاتِ قُلْتُ جُعِلْتُ فِدَاكَ النَّاسُ مَعَهُ وَالامْرُ أَمْرُهُ قَالَ فَقَالَ أَمَا إِنَّهُ شُؤْمٌ عَلَيْهِ قَالَ ثُمَّ سَكَتَ وَقَالَ لِي لا بُدَّ أَنْ تَجْرِيَ مَقَادِيرُ الله تَعَالَى وَأَحْكَامُهُ يَا خَيْرَانُ مَاتَ الْوَاثِقُ وَقَدْ قَعَدَ الْمُتَوَكِّلُ جَعْفَرٌ وَقَدْ قُتِلَ ابْنُ الزَّيَّاتِ فَقُلْتُ مَتَى جُعِلْتُ فِدَاكَ قَالَ بَعْدَ خُرُوجِكَ بِسِتَّةِ أَيَّامٍ.

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Washha, from Khayran Al Asbaty who said,

'I proceeded to Abu Al-Hassan[asws] (10th imam[asws]) to Al-Medina, so he[asws] said to me: 'What is the news of Al-Wasiq (the Caliph) with you?' I said, 'May I be sacrificed for you[asws]! I left him in good health. I am from the closest of the people to have met him. I met him ten days ago'. So he[asws] said to me: 'The people of Al-Medina are saying that he died'. So when he[asws] said to me, 'the people', I knew it was him[asws]'.

Then he[asws] said to me: 'What happened to Ja'far (Al-Mutawakkil)?' I said, 'I left him in the worst state of the people, in the prison'. So he[asws] said: 'But he is the master of the command (ruler). What happened with Ibn Zayyat (the Vizier of Wasiq)?' I said, 'May I be sacrificed for you[asws]! The people are with him, and the command is in his hands'. So he[asws] said, 'But it has been inauspicious upon him'.

He (the narrator) said, 'Then he[asws] was silent, and said to me: 'It is inevitable that the Pre-determinations of Allah[azwj] the Exalted and His[azwj] Judgments take place. O Khayran! Al-Wasiq has died and Al-Mutawakkil

Ja’far has sat (on the throne), and Ibn Zayyat has been killed’. So I said, ‘When? May I be sacrificed for you[asws]!’. He[asws] said: ‘After your exit by six days’.[1]

2. الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَبْدِ اللهِ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ صَالِحِ بْنِ سَعِيدٍ قَالَ دَخَلْتُ عَلَى أَبِي الْحَسَنِ (عَلَيْهِ السَّلام) فَقُلْتُ لَهُ جُعِلْتُ فِدَاكَ فِي كُلِّ الامُورِ أَرَادُوا إِطْفَاءَ نُورِكَ وَالتَّقْصِيرَ بِكَ حَتَّى أَنْزَلُوكَ هَذَا الْخَانَ الاشْنَعَ خَانَ الصَّعَالِيكِ فَقَالَ هَاهُنَا أَنْتَ يَا ابْنَ سَعِيدٍ ثُمَّ أَوْمَأَ بِيَدِهِ وَقَالَ انْظُرْ فَنَظَرْتُ فَإِذَا أَنَا بِرَوْضَاتٍ آنِقَاتٍ وَرَوْضَاتٍ بَاسِرَاتٍ فِيهِنَّ خَيْرَاتٌ عَطِرَاتٌ وِوِلْدَانٌ كَأَنَّهُنَّ اللُّؤْلُؤُ الْمَكْنُونُ وَأَطْيَارٌ وَظِبَاءٌ وَأَنْهَارٌ تَفُورُ فَحَارَ بَصَرِي وَحَسَرَتْ عَيْنِي فَقَالَ حَيْثُ كُنَّا فَهَذَا لَنَا عَتِيدٌ لَسْنَا فِي خَانِ الصَّعَالِيكِ.

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from ahmad Bin Muhammad Bin Abdullah, from Muhammad Bin Yahya, from Salih Bin Saeed who said,

‘I went over to Abu Al-Hassan[asws], so I said, ‘May I be sacrificed for you[asws]! In every affair they are intending to extinguish your[asws] Light and be deficient with you[asws], to the extent that they have lodged you[asws] in this repulsive inn, and inn for the tramps!’. So he[asws] said: ‘Over here, you (look), O Ibn Saeed!. Then he[asws] gestured by his[asws] hand and said: ‘Look!’ So I looked, and there I was in delightful gardens, captivating gardens, wherein were Bounties, female and male servants, as if they were hidden pearls, and birds, and deers, and rivers gushing forth. So my sight was bewildered and my eyes were dulled. So he[asws] said: ‘Wherever we[asws] may be, so this is prepared for us[asws]. We[asws] aren’t in the inn of the tramps’.[2]

3. الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَبْدِ اللهِ عَنْ عَلِيِّ بْنِ مُحَمَّدٍ عَنْ إِسْحَاقَ الْجَلابِ قَالَ اشْتَرَيْتُ لابِي الْحَسَنِ (عَلَيْهِ السَّلام) غَنَماً كَثِيرَةً فَدَعَانِي فَأَدْخَلَنِي مِنْ إِصْطَبْلِ دَارِهِ إِلَى مَوْضِعٍ وَاسِعٍ لا أَعْرِفُهُ فَجَعَلْتُ أُفَرِّقُ تِلْكَ الْغَنَمَ فِيمَنْ أَمَرَنِي بِهِ فَبَعَثَ إِلَى أَبِي جَعْفَرٍ وَإِلَى وَالِدَتِهِ وَغَيْرِهِمَا مِمَّنْ أَمَرَنِي ثُمَّ اسْتَأْذَنْتُهُ فِي الانْصِرَافِ إِلَى بَغْدَادَ إِلَى وَالِدِي وَكَانَ ذَلِكَ يَوْمَ التَّرْوِيَةِ فَكَتَبَ إِلَيَّ تُقِيمُ غَداً عِنْدَنَا ثُمَّ تَنْصَرِفُ قَالَ فَأَقَمْتُ فَلَمَّا كَانَ يَوْمُ عَرَفَةَ أَقَمْتُ عِنْدَهُ وَبِتُّ لَيْلَةَ الاضْحَى فِي رِوَاقٍ لَهُ فَلَمَّا كَانَ فِي السَّحَرِ أَتَانِي فَقَالَ يَا إِسْحَاقُ قُمْ قَالَ فَقُمْتُ فَفَتَحْتُ عَيْنِي فَإِذَا أَنَا عَلَى بَابِي بِبَغْدَادَ قَالَ فَدَخَلْتُ عَلَى وَالِدِي وَأَنَا فِي أَصْحَابِي فَقُلْتُ لَهُمْ عَرَّفْتُ بِالْعَسْكَرِ وَخَرَجْتُ بِبَغْدَادَ إِلَى الْعِيدِ.

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Ahmad Bin Muhammad Bin Abdullah, from Ali Bin Muhammad, from Is’haq Al Jallab who said,

‘I bought a lot of sheep for Abu Al-Hassan[asws], so he[asws] called me and made me enter into the stables of his[asws] house to a capacious place I did not recognise. So I went on to separate those sheep among the ones he[asws] instructed me with. So I sent to Abu Ja’far[asws] and his[asws] mother, and others from the ones he[asws] instructed me with. Then I sought his[asws] permission

regarding leaving to go to Baghdad to my parents, and that was the day of Al-Tarwiyya (8th Zilhajj). So he[asws] wrote to me: 'You should stay tomorrow with us[asws], then leave'.

He (the narrator) said, 'So I stayed. When it was the day of Arafat, I stayed with him[asws] and spent the night of Al-Az'ha in a gallery of his[asws]. When it was the pre-dawn, he[asws] came over to me and he[asws] said: 'O Is'haq! Arise!' So I arose and opened my eyes, and there I was upon my door in Baghdad. Therefore, I went over to my parents and I was among my companions. So I said to them, 'I spent the day of Arafat (9th Zilhajj) in Al-Askar and I came out to be in Baghdad to the Eid (10th Zilhajj)'.[3]

4. عَلِيُّ بْنُ مُحَمَّدٍ عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ الطَّاهِرِيِّ قَالَ مَرِضَ الْمُتَوَكِّلُ مِنْ خُرَاجٍ خَرَجَ بِهِ وَأَشْرَفَ مِنْهُ عَلَى الْهَلاكِ فَلَمْ يَجْسُرْ أَحَدٌ أَنْ يَمَسَّهُ بِحَدِيدَةٍ فَنَذَرَتْ أُمُّهُ إِنْ عُوفِيَ أَنْ تَحْمِلَ إِلَى أَبِي الْحَسَنِ عَلِيِّ بْنِ مُحَمَّدٍ مَالاً جَلِيلاً مِنْ مَالِهَا وَقَالَ لَهُ الْفَتْحُ بْنُ خَاقَانَ لَوْ بَعَثْتَ إِلَى هَذَا الرَّجُلِ فَسَأَلْتَهُ فَإِنَّهُ لا يَخْلُو أَنْ يَكُونَ عِنْدَهُ صِفَةٌ يُفَرِّجُ بِهَا عَنْكَ فَبَعَثَ إِلَيْهِ وَوَصَفَ لَهُ عِلَّتَهُ فَرَدَّ إِلَيْهِ الرَّسُولُ بِأَنْ يُؤْخَذَ كُسْبُ الشَّاةِ فَيُدَافَ بِمَاءِ وَرْدٍ فَيُوضَعَ عَلَيْهِ فَلَمَّا رَجَعَ الرَّسُولُ وَأَخْبَرَهُمْ أَقْبَلُوا يَهْزَءُونَ مِنْ قَوْلِهِ فَقَالَ لَهُ الْفَتْحُ هُوَ وَاللهِ أَعْلَمُ بِمَا قَالَ وَأَحْضَرَ الْكُسْبَ وَعَمِلَ كَمَا قَالَ وَوَضَعَ عَلَيْهِ فَغَلَبَهُ النَّوْمُ وَسَكَنَ ثُمَّ انْفَتَحَ وَخَرَجَ مِنْهُ مَا كَانَ فِيهِ وَبُشِّرَتْ أُمُّهُ بِعَافِيَتِهِ فَحَمَلَتْ إِلَيْهِ عَشَرَةَ آلافِ دِينَارٍ تَحْتَ خَاتَمِهَا ثُمَّ اسْتَقَلَّ مِنْ عِلَّتِهِ فَسَعَى إِلَيْهِ الْبَطْحَائِيُّ الْعَلَوِيُّ بِأَنَّ أَمْوَالاً تُحْمَلُ إِلَيْهِ وَسِلاحاً فَقَالَ لِسَعِيدٍ الْحَاجِبِ اهْجُمْ عَلَيْهِ بِاللَّيْلِ وَخُذْ مَا تَجِدُ عِنْدَهُ مِنَ الامْوَالِ وَالسِّلاحِ وَاحْمِلْهُ إِلَيَّ قَالَ إِبْرَاهِيمُ بْنُ مُحَمَّدٍ فَقَالَ لِي سَعِيدٌ الْحَاجِبُ صِرْتُ إِلَى دَارِهِ بِاللَّيْلِ وَمَعِي سُلَّمٌ فَصَعِدْتُ السَّطْحَ فَلَمَّا نَزَلْتُ عَلَى بَعْضِ الدَّرَجِ فِي الظُّلْمَةِ لَمْ أَدْرِ كَيْفَ أَصِلُ إِلَى الدَّارِ فَنَادَانِي يَا سَعِيدُ مَكَانَكَ حَتَّى يَأْتُوكَ بِشَمْعَةٍ فَلَمْ أَلْبَثْ أَنْ أَتَوْنِي بِشَمْعَةٍ فَنَزَلْتُ فَوَجَدْتُهُ عَلَيْهِ جُبَّةُ صُوفٍ وَقَلَنْسُوَةٌ مِنْهَا وَسَجَّادَةٌ عَلَى حَصِيرٍ بَيْنَ يَدَيْهِ فَلَمْ أَشُكَّ أَنَّهُ كَانَ يُصَلِّي فَقَالَ لِي دُونَكَ الْبُيُوتَ فَدَخَلْتُهَا وَفَتَّشْتُهَا فَلَمْ أَجِدْ فِيهَا شَيْئاً وَوَجَدْتُ الْبَدْرَةَ فِي بَيْتِهِ مَخْتُومَةً بِخَاتَمِ أُمِّ الْمُتَوَكِّلِ وَكِيساً مَخْتُوماً وَقَالَ لِي دُونَكَ الْمُصَلَّى فَرَفَعْتُهُ فَوَجَدْتُ سَيْفاً فِي جَفْنٍ غَيْرِ مُلَبَّسٍ فَأَخَذْتُ ذَلِكَ وَصِرْتُ إِلَيْهِ فَلَمَّا نَظَرَ إِلَى خَاتَمِ أُمِّهِ عَلَى الْبَدْرَةِ بَعَثَ إِلَيْهَا فَخَرَجَتْ إِلَيْهِ فَأَخْبَرَنِي بَعْضُ خَدَمِ الْخَاصَّةِ أَنَّهَا قَالَتْ لَهُ كُنْتُ قَدْ نَذَرْتُ فِي عِلَّتِكَ لَمَّا أَيِسْتُ مِنْكَ إِنْ عُوفِيتَ حَمَلْتُ إِلَيْهِ مِنْ مَالِي عَشَرَةَ آلافِ دِينَارٍ فَحَمَلْتُهَا إِلَيْهِ وَهَذَا خَاتَمِي عَلَى الْكِيسِ وَفَتَحَ الْكِيسَ الاخَرَ فَإِذَا فِيهِ أَرْبَعُمِائَةِ دِينَارٍ فَضَمَّ إِلَى الْبَدْرَةِ بَدْرَةً أُخْرَى وَأَمَرَنِي بِحَمْلِ ذَلِكَ إِلَيْهِ فَحَمَلْتُهُ وَرَدَدْتُ السَّيْفَ وَالْكِيسَيْنِ وَقُلْتُ لَهُ يَا سَيِّدِي عَزَّ عَلَيَّ فَقَالَ لِي سَيَعْلَمُ الَّذِينَ ظَلَمُوا أَيَّ مُنْقَلَبٍ يَنْقَلِبُونَ.

Ali Bin Muhammad, from Ibrahim Bin Muhammad Al Tahiry who said,

'Al-Mutawakkil (the Caliph) fell sick from an abscess than came out with him, and faced the death due to it. No one had the boldness that he touches him with an iron (to perform surgery). So his mother vowed if he is cured,

she would carry over to Abu Al-Hassan Ali[asws] Bin Muhammad[asws], a stately portion from her wealth, and Al-Fat'h Bin Khaqan said to him, 'If only you would send to this man (10th Imam[asws]) and ask him[asws], for he[asws] would not be devoid that there would happen to be in his[asws] possession a remedy for you to be relieved by it'.

Therefore, he sent a message to him[asws] and described his illness to him[asws]. A messenger returned to him with: 'Take an oil extracted from a sheep's fat mixed with rose extracts and warm it with water and place it upon it (the boil)'. So when the messenger returned and informed them, they turned around mocking at his[asws] words. So Al-Fat'h said to him (Al-Mutawakkil), 'By Allah[azwj!] He[asws] is more knowing with what he[asws] said', and he brought the oil extracts and prepared it just as he[asws] has said, and placed upon it. So the sleep overcame him and he settled. Then it (the boil) split, and whatever was in it came out, and his mother was given the glad tidings of his recovery.

So she carried over ten thousand Dinars to him[asws] sealed with her insignia. Then he fully recovered from his illness, so Al-Bat'hai Al-Alawy informed him that (large amounts of) wealth is being carried over to him along with weapons. So he said to Saeed the guard, 'Raid upon him[asws] at night and seize whatever you find with him[asws] from the wealth and the weapons, and carry it over to me'.

He (the narrator) said, 'Ibrahim Bin Muhammad said, 'So Saeed the guard said to me, 'I went to his[asws] house at night and with me was a ladder. So I ascended to the rood. So when I descended upon one of the level in the darkness, I did not know how I could arrive to the house. So he[asws] called out to me: 'O Saeed! (Stay) in your place until they bring you the candle'. So it was not long before I was given a candle. So I descended and I found him[asws] to have a woollen coat upon him[asws], and a woollen cap of it, and there was a prayer mat upon a carpet in front of him[asws]. So I did not doubt that he[asws] was Praying Salat.

So he[asws] said to me: 'Besides you there are rooms'. So I entered these and investigated them but I could not find anything therein, and I found the bag in his[asws] house sealed by a seal of the mother of Al-Mutawakkil, and a (another) sealed bag. And he[asws] said to me: 'Beside you is the prayer mat. So I raised it and I found a sheathed sword without a covering. So I seized that and went over to him (Al-Mutawakkil). So when he looked at the seal of his mother upon the bag, he sent a message to her. So she came out to him.

So, one of the specials servants informed me that she said to him, 'It was so that I had vowed regarding your illness due to what you lived from it, and if you recover, I would carry over to him from my own wealth, ten thousand Dinars. So I carried it over to him, and this is my seal upon the bag'. And he opened the other bag, and there were four hundred Dinars. So he merged these with the bag, another bag, and instructed me to carry that over to him[asws]. So I carried it and returned the sword and the two bags, and I said to him, 'O my Master[asws]! (This is) hurtful upon me'. So he[asws] said to me: [26:227] and they who act unjustly shall come to know the turning they shall be Overturned with'.[4]

5. الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنِ الْمُعَلَّى بْنِ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَبْدِ الله عَنْ عَلِيِّ بْنِ مُحَمَّدٍ النَّوْفَلِيِّ قَالَ قَالَ لِي مُحَمَّدُ بْنُ الْفَرَجِ إِنَّ أَبَا الْحَسَنِ كَتَبَ إِلَيْهِ يَا مُحَمَّدُ أَجْمِعْ أَمْرَكَ وَخُذْ حِذْرَكَ قَالَ فَأَنَا فِي جَمْعِ أَمْرِي وَلَيْسَ أَدْرِي مَا كَتَبَ إِلَيَّ حَتَّى وَرَدَ عَلَيَّ رَسُولٌ حَمَلَنِي مِنْ مِصْرَ مُقَيَّداً وَضَرَبَ عَلَى كُلِّ مَا أَمْلِكُ وَكُنْتُ فِي السِّجْنِ ثَمَانَ سِنِينَ ثُمَّ وَرَدَ عَلَيَّ مِنْهُ فِي السِّجْنِ كِتَابٌ فِيهِ يَا مُحَمَّدُ لا تَنْزِلْ فِي نَاحِيَةِ الْجَانِبِ الْغَرْبِيِّ فَقَرَأْتُ الْكِتَابَ فَقُلْتُ يَكْتُبُ إِلَيَّ بِهَذَا وَأَنَا فِي السِّجْنِ إِنَّ هَذَا لَعَجَبٌ فَمَا مَكَثْتُ أَنْ خُلِّيَ عَنِّي وَالْحَمْدُ لله قَالَ وَكَتَبَ إِلَيْهِ مُحَمَّدُ بْنُ الْفَرَجِ يَسْأَلُهُ عَنْ ضِيَاعِهِ فَكَتَبَ إِلَيْهِ سَوْفَ تُرَدُّ عَلَيْكَ وَمَا يَضُرُّكَ أَنْ لا تُرَدَّ عَلَيْكَ فَلَمَّا شَخَصَ مُحَمَّدُ بْنُ الْفَرَجِ إِلَى الْعَسْكَرِ كُتِبَ إِلَيْهِ بِرَدِّ ضِيَاعِهِ وَمَاتَ قَبْلَ ذَلِكَ قَالَ وَكَتَبَ أَحْمَدُ بْنُ الْخَضِيبِ إِلَى مُحَمَّدِ بْنِ الْفَرَجِ يَسْأَلُهُ الْخُرُوجَ إِلَى الْعَسْكَرِ فَكَتَبَ إِلَى أَبِي الْحَسَنِ (عَلَيْهِ السَّلام) يُشَاوِرُهُ فَكَتَبَ إِلَيْهِ اخْرُجْ فَإِنَّ فِيهِ فَرَجَكَ إِنْ شَاءَ الله تَعَالَى فَخَرَجَ فَلَمْ يَلْبَثْ إِلا يَسِيراً حَتَّى مَاتَ.

Al Husayn Bin Muhammad, from Al Moalla Bin Muhammad, from Ahmad Bin Muhammad Bin Abdullah, from Ali Bin Muhammad Al Nowfaly who said,

'Muhammad Bin Al-Faraj said to me that Abu Al-Hassan[asws] (10th Imam[asws]) wrote to him: 'O Muhammad! Gather your affairs and take your caution'. He said, 'So I was gathering my affairs and I didn't know what he[asws] wrote to me (its meaning) until a messenger came over to me and carried me away from Egypt, and struck upon (confiscated) everything that I owned, and I was in prison for eight years.

Then a letter arrived to me from him[asws] in prison in which he[asws] wrote: 'O Muhammad! Do not lodge in the western side'. So I wrote the letter and I said (to myself), 'He[asws] write to me with this and I am in prison. This is strange!'. So it wasn't long before they released me, and the Praise is for Allah[azwj].

He (the narrator) said, 'And Muhammad Bin Al-Faraj wrote to him[asws] asking him[asws] about his estate. So he[asws] wrote to him: 'Soon they would be returned to you, and it would not harm you if there are not returned to you'. When Muhammad Bin Al-Faraj went to Al-Askar, it was written to him for the return of his estate, and he died before that'.

He (the narrator) said, 'And Ahmad Bin Al-Khazeyb wrote to Muhammad Bin Al-Faraj asking him of the going out to Al-Askar. So he wrote to Abu Al-Hassan[asws] consulting him[asws]. So he[asws] wrote to him: 'Go out, for therein is your relief, if Allah[azwj] the Exalted so Desires'. So he went out, and he did not remain except for a little until he died'.[5]

6. الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ رَجُلٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ قَالَ أَخْبَرَنِي أَبُو يَعْقُوبَ قَالَ رَأَيْتُهُ يَعْنِي مُحَمَّداً قَبْلَ مَوْتِهِ بِالْعَسْكَرِ فِي عَشِيَّةٍ وَقَدِ اسْتَقْبَلَ أَبَا الْحَسَنِ (عَلَيْهِ السَّلام) فَنَظَرَ إِلَيْهِ وَاعْتَلَّ مِنْ غَدٍ فَدَخَلْتُ إِلَيْهِ عَائِداً بَعْدَ أَيَّامٍ مِنْ عِلَّتِهِ وَقَدْ ثَقُلَ فَأَخْبَرَنِي أَنَّهُ بَعَثَ إِلَيْهِ بِثَوْبٍ فَأَخَذَهُ وَأَدْرَجَهُ وَوَضَعَهُ تَحْتَ رَأْسِهِ قَالَ فَكُفِّنَ فِيهِ قَالَ أَحْمَدُ قَالَ أَبُو يَعْقُوبَ رَأَيْتُ أَبَا الْحَسَنِ (عَلَيْهِ السَّلام)

مَعَ ابْنِ الْخَضِيبِ فَقَالَ لَهُ ابْنُ الْخَضِيبِ سِرْ جُعِلْتُ فِدَاكَ فَقَالَ لَهُ أَنْتَ الْمُقَدَّمُ فَمَا لَبِثَ إِلا أَرْبَعَةَ أَيَّامٍ حَتَّى وُضِعَ الدَّهَقُ عَلَى سَاقِ ابْنِ الْخَضِيبِ ثُمَّ نُعِيَ قَالَ رُوِيَ عَنْهُ حِينَ أَلَحَّ عَلَيْهِ ابْنُ الْخَضِيبِ فِي الدَّارِ الَّتِي يَطْلُبُهَا مِنْهُ بَعَثَ إِلَيْهِ لاقْعُدَنَّ بِكَ مِنَ الله عَزَّ وَجَلَّ مَقْعَداً لا يَبْقَى لَكَ بَاقِيَةٌ فَأَخَذَهُ الله عَزَّ وَجَلَّ فِي تِلْكَ الايَّامِ.

Al Husayn Bin Muhammad, from a man, from Ahmad Bin Muhammad who said, 'Abu Yaqoub Informed me saying,

'I saw him, meaning Muhammad (Ibn Al-Faraj), before his death at Al-Askar in the evening, and Abu Al-Hassan[asws] had received him, and he[asws] looked after him, and he became ill the next morning, and I went to console him after a few days from his illness and it has become worse. So he informed me that he[asws] had sent a cloth to him, so he took it and layered it and placed it under his head. He (the narrator) said, 'So he was enshrouded in it.

Ahmad said, 'Abu Yaqoub said, 'I saw Abu Al-Hassan[asws] (10th Imam[asws]) with Ibn Al-Khazeyb, so Ibn Al-Khazeyb said to him[asws], '(You[asws] will) go (first), May I be sacrificed for you[asws]'. So he[asws] said to him: 'You would be the preceding one'. So it was not long except for four days until shackles were placed upon the leg of Ibn Al-Khazeyb, then news of his death was released'.

He (the narrator) said, 'It is reported from him when Ibn Al-Kahzeyb insisted upon him[asws] regarding the house which he was seeking from him[asws], he[asws] sent a message to him: 'I[asws] shall sit with you from Allah[azwj] Mighty and Majestic with such a sitting that there will not remain for you a remaining (trace)'. So Allah[azwj] Mighty and Majestic Seized him during that year'.[6]

7. مُحَمَّدُ بْنُ يَحْيَى عَنْ بَعْضِ أَصْحَابِنَا قَالَ أَخَذْتُ نُسْخَةَ كِتَابِ الْمُتَوَكِّلِ إِلَى أَبِي الْحَسَنِ الثَّالِثِ (عَلَيْهِ السَّلام) مِنْ يَحْيَى بْنِ هَرْثَمَةَ فِي سَنَةِ ثَلاثٍ وَأَرْبَعِينَ وَمِائَتَيْنِ وَهَذِهِ نُسْخَتُهُ بِسْمِ الله الرَّحْمَنِ الرَّحِيمِ أَمَّا بَعْدُ فَإِنَّ أَمِيرَ الْمُؤْمِنِينَ عَارِفٌ بِقَدْرِكَ رَاعٍ لِقَرَابَتِكَ مُوجِبٌ لِحَقِّكَ يُقَدِّرُ مِنَ الامُورِ فِيكَ وَفِي أَهْلِ بَيْتِكَ مَا أَصْلَحَ الله بِهِ حَالَكَ وَحَالَهُمْ وَثَبَّتَ بِهِ عِزَّكَ وَعِزَّهُمْ وَأَدْخَلَ الْيُمْنَ وَالامْنَ عَلَيْكَ وَعَلَيْهِمْ يَبْتَغِي بِذَلِكَ رِضَاءَ رَبِّهِ وَأَدَاءَ مَا افْتُرِضَ عَلَيْهِ فِيكَ وَفِيهِمْ وَقَدْ رَأَى أَمِيرُ الْمُؤْمِنِينَ صَرْفَ عَبْدِ الله بْنِ مُحَمَّدٍ عَمَّا كَانَ يَتَوَلاهُ مِنَ الْحَرْبِ وَالصَّلاةِ بِمَدِينَةِ رَسُولِ الله (صَلَّى اللهُ عَلَيْهِ وَآلِهِ) إِذْ كَانَ عَلَى مَا ذَكَرْتَ مِنْ جَهَالَتِهِ بِحَقِّكَ وَاسْتِخْفَافِهِ بِقَدْرِكَ وَعِنْدَ مَا قَرَفَكَ بِهِ وَنَسَبَكَ إِلَيْهِ مِنَ الامْرِ الَّذِي قَدْ عَلِمَ أَمِيرُ الْمُؤْمِنِينَ بَرَاءَتَكَ مِنْهُ وَصِدْقَ نِيَّتِكَ فِي تَرْكِ مُحَاوَلَتِهِ وَأَنَّكَ لَمْ تُؤَهِّلْ نَفْسَكَ لَهُ وَقَدْ وَلَّى أَمِيرُ الْمُؤْمِنِينَ مَا كَانَ يَلِي مِنْ ذَلِكَ مُحَمَّدَ بْنَ الْفَضْلِ وَأَمَرَهُ بِإِكْرَامِكَ وَتَبْجِيلِكَ وَالانْتِهَاءِ إِلَى أَمْرِكَ وَرَأْيِكَ وَالتَّقَرُّبِ إِلَى الله وَإِلَى أَمِيرِ الْمُؤْمِنِينَ بِذَلِكَ وَأَمِيرُ الْمُؤْمِنِينَ مُشْتَاقٌ إِلَيْكَ يُحِبُّ إِحْدَاثَ الْعَهْدِ بِكَ وَالنَّظَرَ إِلَيْكَ فَإِنْ نَشِطْتَ لِزِيَارَتِهِ وَالْمُقَامِ قِبَلَهُ مَا رَأَيْتَ شَخَصْتَ وَمَنْ أَحْبَبْتَ مِنْ أَهْلِ بَيْتِكَ وَمَوَالِيكَ وَحَشَمِكَ عَلَى مُهْلَةٍ وَطُمَأْنِينَةٍ تَرْحَلُ إِذَا شِئْتَ وَتَنْزِلُ إِذَا شِئْتَ وَتَسِيرُ كَيْفَ شِئْتَ وَإِنْ أَحْبَبْتَ أَنْ يَكُونَ يَحْيَى بْنُ هَرْثَمَةَ مَوْلَى أَمِيرِ

الْمُؤْمِنِينَ وَمَنْ مَعَهُ مِنَ الْجُنْدِ مُشَيِّعِينَ لَكَ يَرْحَلُونَ بِرَحِيلِكَ وَيَسِيرُونَ بِسَيْرِكَ وَالامْرُ فِي ذَلِكَ إِلَيْكَ حَتَّى تُوَافِيَ أَمِيرَ الْمُؤْمِنِينَ فَمَا أَحَدٌ مِنْ إِخْوَتِهِ وَوُلْدِهِ وَأَهْلِ بَيْتِهِ وَخَاصَّتِهِ أَلْطَفَ مِنْهُ مَنْزِلَةً وَلا أَحْمَدَ لَهُ أُثْرَةً وَلا هُوَ لَهُمْ أَنْظَرَ وَعَلَيْهِمْ أَشْفَقَ وَهِمْ أَبَرَّ وَإِلَيْهِمْ أَسْكَنَ مِنْهُ إِلَيْكَ إِنْ شَاءَ الله تَعَالَى وَالسَّلامُ عَلَيْكَ وَرَحْمَةُ الله وَبَرَكَاتُهُ وَكَتَبَ إِبْرَاهِيمُ بْنُ الْعَبَّاسِ وَصَلَّى الله عَلَى مُحَمَّدٍ وَآلِهِ وَسَلَّمَ.

Muhammad Bin Yahya, from one of our companions who said,

'I took a copy of the letter of Al-Mutawakkil to Abu Al-Hassan[asws] the 3rd (10th Imam[asws]), from Yahya Bin Harsama, in the year two hundred and forty three, and this here is its copy: -

In the Name of Allah[azwj] the Beneficent, the Merciful. As for afterwards – It is so that the commander of the faithful (the Caliph himself), recognises your[asws] worth, looking after you[asws] due to your[asws] near relationship Obligated for your[asws] right. He is able from the affairs regarding you[asws] and regarding the people of your[asws] household, what Allah[azwj] would Correct your[asws] state with and their state, and affirms your[asws] honour by it and their honour, and the security upon you[asws] and upon them. He (the Caliph himself) is seeking the Pleasure of his Lord[azwj] by that, and fulfil whatever He[azwj] Necessitated upon him regarding you[asws] and regarding them.

And the commander of the faithful views that he should change Abdullah Bin Muhammad from what he had made him the commander of the forces and the (leader) of the Salat at the city of Rasool-Allah[saww], when it was upon what you[asws] mentioned from his ignorance of your[asws] rights and his belittling your[asws] worth, and during what he accused with and linked to you[asws] from the matters which the commander of the faithful knows of your[asws] disavowing from it, and ratifies your[asws] intentions regarding the neglect of his attempts, and you[asws] yourself[asws] were not rightful for it.

And the commander of the faithful has hereby had made to rule, what he had ruled from that, Muhammad Bin Al-Fazl and ordered him with honouring you[asws] and revering you[asws] and the ending up to your[asws] orders and your[asws] view, and to get closer to Allah[azwj] and to the commander of the faithful by that. And the commander of the faithful is desirous to you[asws]. He[asws] would love to renew the covenant with you[asws] and look at you[asws]. So if you[asws] were to activate for visiting him and the staying before him for as long as you[asws] see fit, yourself and the ones you[asws] love from your[asws] family, and your[asws] friends, and your[asws] attendants upon a deadlines and suitability of riding whenever you[asws] so desire to, and lodge whenever you[asws] so desire to, and travel however you[asws] so desire to.

And if you[asws] so like that there should happen to be Yahya Bin Harsama, a slave of the commander of the faithful, and the ones with him from the forces to be walking for you[asws], riding with your[asws] rides and travelling with your[asws] travels, the command regarding that is to you[asws] until you arrive to the commander of the faithful.

So there is no one from his brethren, and his children, and his family members, and his special ones he would be kinder to in status, nor praiseworthy to of effects, nor is he more considerate to them and more

merciful upon them and more righteous with them, or peaceful to him than he would be to you[asws], if Allah[azwj] the Exalted so Desires. And the greetings be upon you[asws] and the Mercy of Allah[azwj] and His[azwj] Blessings.

And written by Ibrahim Bin Al-Abbas (a scribe), and may Allah[azwj] Send Salawat upon Muhammad[saww] and his[saww] Progeny[asws], and greetings'.[7]

8. الْحُسَيْنُ بْنُ الْحَسَنِ الْحَسَنِيُّ قَالَ حَدَّثَنِي أَبُو الطَّيِّبِ الْمُثَنَّى يَعْقُوبُ بْنُ يَاسِرٍ قَالَ كَانَ الْمُتَوَكِّلُ يَقُولُ وَيْحَكُمْ قَدْ أَعْيَانِي أَمْرُ ابْنِ الرِّضَا أَبَى أَنْ يَشْرَبَ مَعِي أَوْ يُنَادِمَنِي أَوْ أَجِدَ مِنْهُ فُرْصَةً فِي هَذَا فَقَالُوا لَهُ فَإِنْ لَمْ تَجِدْ مِنْهُ فَهَذَا أَخُوهُ مُوسَى قَصَّافٌ عَزَّافٌ يَأْكُلُ وَيَشْرَبُ وَيَتَعَشَّقُ قَالَ ابْعَثُوا إِلَيْهِ فَجِيئُوا بِهِ حَتَّى نُمَوِّهَ بِهِ عَلَى النَّاسِ وَنَقُولَ ابْنُ الرِّضَا فَكَتَبَ إِلَيْهِ وَأُشْخِصَ مُكَرَّماً وَتَلَقَّاهُ جَمِيعُ بَنِي هَاشِمٍ وَالْقُوَّادُ وَالنَّاسُ عَلَى أَنَّهُ إِذَا وَافَى أَقْطَعَهُ قَطِيعَةً وَبَنَى لَهُ فِيهَا وَحَوَّلَ الْخَمَّارِينَ وَالْقِيَانَ إِلَيْهِ وَوَصَلَهُ وَبَرَّهُ وَجَعَلَ لَهُ مَنْزِلاً سَرِيّاً حَتَّى يَزُورَهُ هُوَ فِيهِ فَلَمَّا وَافَى مُوسَى تَلَقَّاهُ أَبُو الْحَسَنِ فِي قَنْطَرَةٍ وَصِيفٍ وَهُوَ مَوْضِعٌ تُتَلَقَّى فِيهِ الْقَادِمُونَ فَسَلَّمَ عَلَيْهِ وَوَفَّاهُ حَقَّهُ ثُمَّ قَالَ لَهُ إِنَّ هَذَا الرَّجُلَ قَدْ أَحْضَرَكَ لِيَهْتِكَكَ وَيَضَعَ مِنْكَ فَلا تُقِرَّ لَهُ أَنَّكَ شَرِبْتَ نَبِيذاً قَطُّ فَقَالَ لَهُ مُوسَى فَإِذَا كَانَ دَعَانِي لِهَذَا فَمَا حِيلَتِي قَالَ فَلا تَضَعْ مِنْ قَدْرِكَ وَلا تَفْعَلْ فَإِنَّمَا أَرَادَ هَتْكَكَ فَأَبَى عَلَيْهِ فَكَرَّرَ عَلَيْهِ فَلَمَّا رَأَى أَنَّهُ لا يُجِيبُ قَالَ أَمَا إِنَّ هَذَا مَجْلِسٌ لا تُجْمَعُ أَنْتَ وَهُوَ عَلَيْهِ أَبَداً فَأَقَامَ ثَلاثَ سِنِينَ يُبَكِّرُ كُلَّ يَوْمٍ فَيُقَالُ لَهُ قَدْ تَشَاغَلَ الْيَوْمَ فَرُحْ فَيَرُوحُ فَيُقَالُ قَدْ سَكِرَ فَبَكِّرْ فَيُبَكِّرُ فَيُقَالُ شَرِبَ دَوَاءً فَمَا زَالَ عَلَى هَذَا ثَلاثَ سِنِينَ حَتَّى قُتِلَ الْمُتَوَكِّلُ وَلَمْ يَجْتَمِعْ مَعَهُ عَلَيْهِ.

Al Husayn Bin Al Hassan Al Husayni said, 'Abu Al Tayyib Al Musanna Yaqoub Bin Yasir narrated to me saying,

'Al-Mutawakkil was saying, 'Wo be unto you all! The matter of the son[asws] of Al Reza[asws] has exhausted me. He[asws] refuses to drink with me, or to socialise with me, or find an opportunity with regards to this!' So they said to him, 'So if you cannot find (a way) from him[asws], so this here is his[asws] brother Musa, a singer, a musician. He eats and drinks and mates'. He said, 'Send a message to him and bring him to me until I gossip with him upon the people and we will be saying, 'He is the son of Al-Reza[asws]'.

So he wrote to him and invited him honourably, and to be met by the entirety of the Clan of Hashim, and the leaders, and the people upon a stipulation that when he keeps to the appointment, a piece of land would be cut out for him and a building would be built for him therein, and the drunkards and the singers would be transported to it. And he maintained goodly relations with him and was righteous with him and quickly made a dwelling for him where he would visit him therein when he would be in it.

So when Musa kept to the appointment, Abu Al-Hassan[asws] met him in the reception arcade, and it was a place in which the guests were (normally) welcomed. So he[asws] greeted upon him and reminded him of his rights, then said to him: 'This man (Al-Mutawakkil) has got you here in order to disgrace you place insults on you, therefore do not acknowledge to him that you tend to drink Nabeez (an intoxicating drink), at all'. So Musa said to him[asws], 'So

when he has invited me for this, so what is my way out?' He[asws] said: 'Do not drop yourself from your worth and do not do it, for rather he intends to disgrace you'.

But he refused over it, and he[asws] re-iterated upon it. So when he[asws] saw that he is not responding, he[asws] said: 'As for this gathering, so you and him would not be gathering upon it, ever!' So he stayed for three years trying to go to him in the morning every day, but it was said to him, 'He is busy today, so go away'. So he would go. And it was said to him, 'He is intoxicated, so come tomorrow morning'. So he would come in the morning, and it was said to him, 'He has drunk the medication'. Thus, it did not cease to be upon this for three years until Al-Mutawakkil was killed and he did not gather with him over it'.[8]

9. بَعْضُ أَصْحَابِنَا عَنْ مُحَمَّدِ بْنِ عَلِيٍّ قَالَ أَخْبَرَنِي زَيْدُ بْنُ عَلِيِّ بْنِ الْحُسَيْنِ بْنِ زَيْدٍ قَالَ مَرِضْتُ فَدَخَلَ الطَّبِيبُ عَلَيَّ لَيْلاً فَوَصَفَ لِي دَوَاءً بِلَيْلٍ آخُذُهُ كَذَا وَكَذَا يَوْماً فَلَمْ يُمَكِّنِّي فَلَمْ يَخْرُجِ الطَّبِيبُ مِنَ الْبَابِ حَتَّى وَرَدَ عَلَيَّ نَصْرٌ بِقَارُورَةٍ فِيهَا ذَلِكَ الدَّوَاءُ بِعَيْنِهِ فَقَالَ لِي أَبُو الْحَسَنِ يُقْرِئُكَ السَّلامَ وَيَقُولُ لَكَ خُذْ هَذَا الدَّوَاءَ كَذَا وَكَذَا يَوْماً فَأَخَذْتُهُ فَشَرِبْتُهُ فَبَرَأْتُ قَالَ مُحَمَّدُ بْنُ عَلِيٍّ قَالَ لِي زَيْدُ بْنُ عَلِيٍّ يَأْبَى الطَّاعِنُ أَيْنَ الْغُلاةُ عَنْ هَذَا الْحَدِيثِ.

Some of our companions, from Muhammad Bin Ali who said, 'Zayd Bin Ali Bin Al Husayn Bin Zayd informed me saying,

'I fell sick, so the physician came over to me one night, and he prescribed a medication for me that I should be taking at night for such and such (number of) days. But I was not able (to find it). So the physician had not gone out from the door until Nasr came over to me with a bottle wherein was that very medicine, and he said to me, 'Abu Al-Hassan[asws] (10th Imam[asws]) conveys the greetings and is saying to you: 'Take this medicine for such and such (number of) days'. So I took it and drank it, and I was cured'.

Muhammad Bin Ali (the 2nd narrator) said, 'Zayd Bin Ali (the first narrator) said to me, 'The critics are refusing, 'From where are the exaggerators (bringing) this Hadeeth?'.[9]

124 . بَابُ مَوْلِدِ أَبِي مُحَمَّدٍ الْحَسَنِ بْنِ عَلِيٍّ عليه السلام

Chapter 124 – The Birth of Abu Muhammad Al-Hassan[asws] Bin Ali[asws] (11th Imam[asws])

1. الْحُسَيْنُ بْنُ مُحَمَّدٍ الاشْعَرِيُّ وَمُحَمَّدُ بْنُ يَحْيَى وَغَيْرُهُمَا قَالُوا كَانَ أَحْمَدُ بْنُ عُبَيْدِ اللهِ بْنِ خَاقَانَ عَلَى الضِّيَاعِ وَالْخَرَاجِ بِقُمَّ فَجَرَى فِي مَجْلِسِهِ يَوْماً ذِكْرُ الْعَلَوِيَّةِ وَمَذَاهِبِهِمْ وَكَانَ شَدِيدَ النَّصْبِ فَقَالَ مَا رَأَيْتُ وَلا عَرَفْتُ بِسُرَّ مَنْ رَأَى رَجُلاً مِنَ الْعَلَوِيَّةِ مِثْلَ الْحَسَنِ بْنِ عَلِيِّ بْنِ مُحَمَّدِ بْنِ الرِّضَا فِي هَدْيِهِ وَسُكُونِهِ وَعَفَافِهِ وَنُبْلِهِ وَكَرَمِهِ عِنْدَ أَهْلِ بَيْتِهِ وَبَنِي هَاشِمٍ وَتَقْدِيمِهِمْ إِيَّاهُ عَلَى ذَوِي السِّنِّ مِنْهُمْ وَالْخَطَرِ وَكَذَلِكَ الْقُوَّادِ وَالْوُزَرَاءِ وَعَامَّةِ النَّاسِ فَإِنِّي كُنْتُ يَوْماً قَائِماً عَلَى رَأْسِ أَبِي وَهُوَ يَوْمُ مَجْلِسِهِ لِلنَّاسِ إِذْ دَخَلَ عَلَيْهِ حُجَّابُهُ فَقَالُوا أَبُو مُحَمَّدِ بْنُ الرِّضَا بِالْبَابِ فَقَالَ بِصَوْتٍ

عَالٍ ائْذَنُوا لَهُ فَتَعَجَّبْتُ مِمَّا سَمِعْتُ مِنْهُمْ أَنَّهُمْ جَسَرُوا يُكَنُّونَ رَجُلاً عَلَى أَبِي بِحَضْرَتِهِ وَلَمْ يُكَنَّ عِنْدَهُ إِلا خَلِيفَةٌ أَوْ وَلِيُّ عَهْدٍ أَوْ مَنْ أَمَرَ السُّلْطَانُ أَنْ يُكَنَّى فَدَخَلَ رَجُلٌ أَسْمَرُ حَسَنُ الْقَامَةِ جَمِيلُ الْوَجْهِ جَيِّدُ الْبَدَنِ حَدَثُ السِّنِّ لَهُ جَلالَةٌ وَهَيْبَةٌ فَلَمَّا نَظَرَ إِلَيْهِ أَبِي قَامَ يَمْشِي إِلَيْهِ خُطًى وَلا أَعْلَمُهُ فَعَلَ هَذَا بِأَحَدٍ مِنْ بَنِي هَاشِمٍ وَالْقُوَّادِ فَلَمَّا دَنَا مِنْهُ عَانَقَهُ وَقَبَّلَ وَجْهَهُ وَصَدْرَهُ وَأَخَذَ بِيَدِهِ وَأَجْلَسَهُ عَلَى مُصَلاهُ الَّذِي كَانَ عَلَيْهِ وَجَلَسَ إِلَى جَنْبِهِ مُقْبِلاً عَلَيْهِ بِوَجْهِهِ وَجَعَلَ يُكَلِّمُهُ وَيَفْدِيهِ بِنَفْسِهِ وَأَنَا مُتَعَجِّبٌ مِمَّا أَرَى مِنْهُ إِذْ دَخَلَ عَلَيْهِ الْحَاجِبُ فَقَالَ الْمُوَفَّقُ قَدْ جَاءَ وَكَانَ الْمُوَفَّقُ إِذَا دَخَلَ عَلَى أَبِي تَقَدَّمَ حُجَّابُهُ وَخَاصَّةُ قُوَّادِهِ فَقَامُوا بَيْنَ مَجْلِسِ أَبِي وَبَيْنَ بَابِ الدَّارِ سِمَاطَيْنِ إِلَى أَنْ يَدْخُلَ وَيَخْرُجَ فَلَمْ يَزَلْ أَبِي مُقْبِلاً عَلَى أَبِي مُحَمَّدٍ يُحَدِّثُهُ حَتَّى نَظَرَ إِلَى غِلْمَانِ الْخَاصَّةِ فَقَالَ حِينَئِذٍ إِذَا شِئْتَ جَعَلَنِيَ اللهُ فِدَاكَ ثُمَّ قَالَ لِحُجَّابِهِ خُذُوا بِهِ خَلْفَ السِّمَاطَيْنِ حَتَّى لا يَرَاهُ هَذَا يَعْنِي الْمُوَفَّقَ فَقَامَ وَقَامَ أَبِي وَعَانَقَهُ وَمَضَى فَقُلْتُ لِحُجَّابِ أَبِي وَغِلْمَانِهِ وَيْلَكُمْ مَنْ هَذَا الَّذِي كَنَّيْتُمُوهُ عَلَى أَبِي وَفَعَلَ بِهِ أَبِي هَذَا الْفِعْلَ فَقَالُوا هَذَا عَلَوِيٌّ يُقَالُ لَهُ الْحَسَنُ بْنُ عَلِيٍّ يُعْرَفُ بِابْنِ الرِّضَا فَازْدَدْتُ تَعَجُّباً وَلَمْ أَزَلْ يَوْمِي ذَلِكَ قَلِقاً مُتَفَكِّراً فِي أَمْرِهِ وَأَمْرِ أَبِي وَمَا رَأَيْتُ فِيهِ حَتَّى كَانَ اللَّيْلُ وَكَانَتْ عَادَتُهُ أَنْ يُصَلِّيَ الْعَتَمَةَ ثُمَّ يَجْلِسُ فَيَنْظُرُ فِيمَا يَحْتَاجُ إِلَيْهِ مِنَ الْمُؤَامَرَاتِ وَمَا يَرْفَعُهُ إِلَى السُّلْطَانِ فَلَمَّا صَلَّى وَجَلَسَ جِئْتُ فَجَلَسْتُ بَيْنَ يَدَيْهِ وَلَيْسَ عِنْدَهُ أَحَدٌ فَقَالَ لِي يَا أَحْمَدُ لَكَ حَاجَةٌ قُلْتُ نَعَمْ يَا أَبَهْ فَإِنْ أَذِنْتَ لِي سَأَلْتُكَ عَنْهَا فَقَالَ قَدْ أَذِنْتُ لَكَ يَا بُنَيَّ فَقُلْ مَا أَحْبَبْتَ قُلْتُ يَا أَبَهْ مَنِ الرَّجُلُ الَّذِي رَأَيْتُكَ بِالْغَدَاةِ فَعَلْتَ بِهِ مَا فَعَلْتَ مِنَ الاجْلالِ وَالْكَرَامَةِ وَالتَّبْجِيلِ وَفَدَيْتَهُ بِنَفْسِكَ وَأَبَوَيْكَ فَقَالَ يَا بُنَيَّ ذَاكَ إِمَامُ الرَّافِضَةِ ذَاكَ الْحَسَنُ بْنُ عَلِيٍّ الْمَعْرُوفُ بِابْنِ الرِّضَا فَسَكَتَ سَاعَةً ثُمَّ قَالَ يَا بُنَيَّ لَوْ زَالَتِ الامَامَةُ عَنْ خُلَفَاءِ بَنِي الْعَبَّاسِ مَا اسْتَحَقَّهَا أَحَدٌ مِنْ بَنِي هَاشِمٍ غَيْرُ هَذَا وَإِنَّ هَذَا لَيَسْتَحِقُّهَا فِي فَضْلِهِ وَعَفَافِهِ وَهَدْيِهِ وَصِيَانَتِهِ وَزُهْدِهِ وَعِبَادَتِهِ وَجَمِيلِ أَخْلاقِهِ وَصَلاحِهِ وَلَوْ رَأَيْتَ أَبَاهُ رَأَيْتَ رَجُلاً جَزْلاً نَبِيلاً فَاضِلاً فَازْدَدْتُ قَلَقاً وَتَفَكُّراً وَغَيْظاً عَلَى أَبِي وَمَا سَمِعْتُ مِنْهُ وَاسْتَزَدْتُهُ فِي فِعْلِهِ وَقَوْلِهِ فِيهِ مَا قَالَ فَلَمْ يَكُنْ لِي هِمَّةٌ بَعْدَ ذَلِكَ إِلا السُّؤَالُ عَنْ خَبَرِهِ وَالْبَحْثُ عَنْ أَمْرِهِ فَمَا سَأَلْتُ أَحَداً مِنْ بَنِي هَاشِمٍ وَالْقُوَّادِ وَالْكُتَّابِ وَالْقُضَاةِ وَالْفُقَهَاءِ وَسَائِرِ النَّاسِ إِلا وَجَدْتُهُ عِنْدَهُ فِي غَايَةِ الاجْلالِ وَالاعْظَامِ وَالْمَحَلِّ الرَّفِيعِ وَالْقَوْلِ الْجَمِيلِ وَالتَّقْدِيمِ لَهُ عَلَى جَمِيعِ أَهْلِ بَيْتِهِ وَمَشَايِخِهِ فَعَظُمَ قَدْرُهُ عِنْدِي إِذْ لَمْ أَرَ لَهُ وَلِيّاً وَلا عَدُوّاً إِلا وَهُوَ يُحْسِنُ الْقَوْلَ فِيهِ وَالثَّنَاءَ عَلَيْهِ فَقَالَ لَهُ بَعْضُ مَنْ حَضَرَ مَجْلِسَهُ مِنَ الاشْعَرِيِّينَ يَا أَبَا بَكْرٍ فَمَا خَبَرُ أَخِيهِ جَعْفَرٍ فَقَالَ وَمَنْ جَعْفَرٌ فَتَسْأَلَ عَنْ خَبَرِهِ أَوْ يُقْرَنَ بِالْحَسَنِ جَعْفَرٌ مُعْلِنُ الْفِسْقِ فَاجِرٌ مَاجِنٌ شِرِّيبٌ لِلْخُمُورِ أَقَلُّ مَنْ رَأَيْتُهُ مِنَ الرِّجَالِ وَأَهْتَكُهُمْ لِنَفْسِهِ خَفِيفٌ قَلِيلٌ فِي نَفْسِهِ وَلَقَدْ وَرَدَ عَلَى السُّلْطَانِ وَأَصْحَابِهِ فِي وَقْتِ وَفَاةِ الْحَسَنِ بْنِ عَلِيٍّ مَا تَعَجَّبْتُ مِنْهُ وَمَا ظَنَنْتُ أَنَّهُ يَكُونُ

وَذَلِكَ أَنَّهُ لَمَّا اغْتَالَّ بَعَثَ إِلَى أَبِي أَنَّ ابْنَ الرِّضَا قَدِ اغْتَالَّ فَرَكِبَ مِنْ سَاعَتِهِ فَبَادَرَ إِلَى دَارِ الْخِلافَةِ ثُمَّ رَجَعَ مُسْتَعْجِلاً وَمَعَهُ خَمْسَةٌ مِنْ خَدَمِ أَمِيرِ الْمُؤْمِنِينَ كُلُّهُمْ مِنْ ثِقَاتِهِ وَخَاصَّتِهِ فِيهِمْ نِخْرِيرٌ فَأَمَرَهُمْ بِلُزُومِ دَارِ الْحَسَنِ وَتَعَرُّفِ خَبَرِهِ وَحَالِهِ وَبَعَثَ إِلَى نَفَرٍ مِنَ الْمُتَطَبِّبِينَ فَأَمَرَهُمْ بِالاخْتِلافِ إِلَيْهِ وَتَعَاهُدِهِ صَبَاحاً وَمَسَاءً فَلَمَّا كَانَ بَعْدَ ذَلِكَ بِيَوْمَيْنِ أَوْ ثَلاثَةٍ أُخْبِرَ أَنَّهُ قَدْ ضَعُفَ فَأَمَرَ الْمُتَطَبِّبِينَ بِلُزُومِ دَارِهِ وَبَعَثَ إِلَى قَاضِي الْقُضَاةِ فَأَحْضَرَهُ مَجْلِسَهُ وَأَمَرَهُ أَنْ يَخْتَارَ مِنْ أَصْحَابِهِ عَشَرَةً مِمَّنْ يُوثَقُ بِهِ فِي دِينِهِ وَأَمَانَتِهِ وَوَرَعِهِ فَأَحْضَرَهُمْ فَبَعَثَ بِهِمْ إِلَى دَارِ الْحَسَنِ وَأَمَرَهُمْ بِلُزُومِهِ لَيْلاً وَنَهَاراً فَلَمْ يَزَالُوا هُنَاكَ حَتَّى تُوُفِّيَ (عَلَيْهِ السَّلام) فَصَارَتْ سُرَّ مَنْ رَأَى ضَجَّةً وَاحِدَةً وَبَعَثَ السُّلْطَانُ إِلَى دَارِهِ مَنْ فَتَّشَهَا وَفَتَّشَ حُجَرَهَا وَخَتَمَ عَلَى جَمِيعِ مَا فِيهَا وَطَلَبُوا أَثَرَ وَلَدِهِ وَجَاءُوا بِنِسَاءٍ يَعْرِفْنَ الْحَمْلَ فَدَخَلْنَ إِلَى جَوَارِيهِ يَنْظُرْنَ إِلَيْهِنَّ فَذَكَرَ بَعْضُهُنَّ أَنَّ هُنَاكَ جَارِيَةً بِهَا حَمْلٌ فَجُعِلَتْ فِي حُجْرَةٍ وَوُكِّلَ بِهَا نِخْرِيرٌ الْخَادِمُ وَأَصْحَابُهُ وَنِسْوَةٌ مَعَهُمْ ثُمَّ أَخَذُوا بَعْدَ ذَلِكَ فِي تَهْيِئَتِهِ وَعُطِّلَتِ الاسْوَاقُ وَرَكِبَتْ بَنُو هَاشِمٍ وَالْقُوَّادُ وَأَبِي وَسَائِرُ النَّاسِ إِلَى جَنَازَتِهِ فَكَانَتْ سُرَّ مَنْ رَأَى يَوْمَئِذٍ شَبِيهاً بِالْقِيَامَةِ فَلَمَّا فَرَغُوا مِنْ تَهْيِئَتِهِ بَعَثَ السُّلْطَانُ إِلَى أَبِي عِيسَى بْنِ الْمُتَوَكِّلِ فَأَمَرَهُ بِالصَّلاةِ عَلَيْهِ فَلَمَّا وُضِعَتِ الْجَنَازَةُ لِلصَّلاةِ عَلَيْهِ دَنَا أَبُو عِيسَى مِنْهُ فَكَشَفَ عَنْ وَجْهِهِ فَعَرَضَهُ عَلَى بَنِي هَاشِمٍ مِنَ الْعَلَوِيَّةِ وَالْعَبَّاسِيَّةِ وَالْقُوَّادِ وَالْكُتَّابِ وَالْقُضَاةِ وَالْمُعَدَّلِينَ وَقَالَ هَذَا الْحَسَنُ بْنُ عَلِيِّ بْنِ مُحَمَّدِ بْنِ الرِّضَا مَاتَ حَتْفَ أَنْفِهِ عَلَى فِرَاشِهِ حَضَرَهُ مَنْ حَضَرَهُ مِنْ خَدَمِ أَمِيرِ الْمُؤْمِنِينَ وَثِقَاتِهِ فُلانٌ وَفُلانٌ وَمِنَ الْقُضَاةِ فُلانٌ وَفُلانٌ وَمِنَ الْمُتَطَبِّبِينَ فُلانٌ وَفُلانٌ ثُمَّ غَطَّى وَجْهَهُ وَأَمَرَ بِحَمْلِهِ فَحُمِلَ مِنْ وَسَطِ دَارِهِ وَدُفِنَ فِي الْبَيْتِ الَّذِي دُفِنَ فِيهِ أَبُوهُ فَلَمَّا دُفِنَ أَخَذَ السُّلْطَانُ وَالنَّاسُ فِي طَلَبِ وَلَدِهِ وَكَثُرَ التَّفْتِيشُ فِي الْمَنَازِلِ وَالدُّورِ وَتَوَقَّفُوا عَنْ قِسْمَةِ مِيرَاثِهِ وَلَمْ يَزَلِ الَّذِينَ وُكِّلُوا بِحِفْظِ الْجَارِيَةِ الَّتِي تُوُهِّمَ عَلَيْهَا الْحَمْلُ لازِمِينَ حَتَّى تَبَيَّنَ بُطْلانُ الْحَمْلِ فَلَمَّا بَطَلَ الْحَمْلُ عَنْهُنَّ قُسِمَ مِيرَاثُهُ بَيْنَ أُمِّهِ وَأَخِيهِ جَعْفَرٍ وَادَّعَتْ أُمُّهُ وَصِيَّتَهُ وَثَبَتَ ذَلِكَ عِنْدَ الْقَاضِي وَالسُّلْطَانُ عَلَى ذَلِكَ يَطْلُبُ أَثَرَ وَلَدِهِ فَجَاءَ جَعْفَرٌ بَعْدَ ذَلِكَ إِلَى أَبِي فَقَالَ اجْعَلْ لِي مَرْتَبَةَ أَخِي وَأُوصِلَ إِلَيْكَ فِي كُلِّ سَنَةٍ عِشْرِينَ أَلْفَ دِينَارٍ فَزَبَرَهُ أَبِي وَأَسْمَعَهُ وَقَالَ لَهُ يَا أَحْمَقُ السُّلْطَانُ جَرَّدَ سَيْفَهُ فِي الَّذِينَ زَعَمُوا أَنَّ أَبَاكَ وَأَخَاكَ أَئِمَّةٌ لِيَرُدَّهُمْ عَنْ ذَلِكَ فَلَمْ يَتَهَيَّأْ لَهُ ذَلِكَ فَإِنْ كُنْتَ عِنْدَ شِيعَةِ أَبِيكَ أَوْ أَخِيكَ إِمَاماً فَلا حَاجَةَ بِكَ إِلَى السُّلْطَانِ أَنْ يُرَتِّبَكَ مَرَاتِبَهُمَا وَلا غَيْرِ السُّلْطَانِ وَإِنْ لَمْ تَكُنْ عِنْدَهُمْ بِهَذِهِ الْمَنْزِلَةِ لَمْ تَنَلْهَا بِنَا وَاسْتَقَلَّهُ أَبِي عِنْدَ ذَلِكَ وَاسْتَضْعَفَهُ وَأَمَرَ أَنْ يُحْجَبَ عَنْهُ فَلَمْ يَأْذَنْ لَهُ فِي الدُّخُولِ عَلَيْهِ حَتَّى مَاتَ أَبِي وَخَرَجْنَا وَهُوَ عَلَى تِلْكَ الْحَالِ وَالسُّلْطَانُ يَطْلُبُ أَثَرَ وَلَدِ الْحَسَنِ بْنِ عَلِيٍّ.

Al Husayn Bin Muhammad Al Ashary and Muhammad Bin yahya and some others who said,

'It was so that Ahmad Bin Ubeydullah Bin Khaqan was in charge of the estates and the taxes at Qumm, and one day the discussion flowed in this gathering of the Alawites and their doctrines, and he used to be intensely hostile (Nasibi). So he said, 'I have not seen nor do I recognise in Surmanrayy (Samarrah) a man from the Alawites the like of Al-Hassan[asws] Bin Ali[asws] Bin Muhammad[asws] Bin Al-Reza[asws] (11th Imam[asws], regarding his[asws] Guidance, and his[asws] tranquillity, and his[asws] piety, and his[asws] nobility, and his[asws] benevolence in the presence of his[asws] family and the Clan of Hashim[as], and their preferring him[asws] upon the ones with age from them, and the officials, and similar to that, the leaders, and the ministers and the generality of the people'.

So, one day I was standing by the head of my father, and it was the day of his (Khaqan's) gathering to the people, when his guards came over to him and they said, 'Abu Muhammad[asws] Bin Al-Reza[asws] is at the door. So he said at the top of this voice, 'There is permission for him[asws]!' So I was astounded from what I had heard from them. They had been audacious to teknonym a man upon my father in his presence, and it did not happen in his presence except for a Caliph or a crown prince, or the one for whom the Sultan would have ordered that he be teknonymed.

So there entered a brown man of good stature, beautiful of face, good of the body (physically), young of age. For him[asws] was majesty and awe. So when my father looked at him, he stood up to walk towards him barefooted, and I had not known him do this with anyone from the Clan of Hashim[as] and the leaders. So when he went near him[asws], he hugged him[asws] and kissed his[asws] face and his[asws] chest, and grabbed his[asws] hand and seated him[asws] upon his Prayer mat which he had been seated upon, and he sat by his side, facing towards him[asws], and went on to speak to him[asws], and ransoming himself.

And I was astonished from what I saw from him. When the guard entered and said, 'Al-Mowaffaq has come', and it was so that Al-Mowaffaq, whenever he came over to my father, his guards and his officials would precede him, and they would be sitting between my father's seat and the door of the house of Simatayn until he would enter and exit. But my father did not cease to face Abu Muhammad[asws] discussing with him[asws] until he looked at the special attendants, so he said, 'Then, whenever you[asws] so desire to (leave), may Allah[azwj] Make me to be sacrificed for you[asws]!'

Then he said to his guards, 'Go with him[asws] behind Al-Simateyn until this one, meaning Al-Mowaffaq, does not see him[asws]. So he[asws] stood and my father stood and hugged him[asws], and he[asws] went away. So I said to the guards of my father and his attendants, 'Woe unto you all! Who is this one whom you teknonymed upon my father and my father did with him[asws] this deed?' So they said, 'This is an Alawite called Al-Hassan[asws] Bin Ali[asws], well knowns as the son[asws] of Al-Reza[asws]. So it increased my astonishment and it did not cease during that day of mine being uneasy, thinking regarding his[asws] affair and the affair of my father and what I saw with regards to it until it was the night, and it was his habit that he used to pray the Isha Salat, then he would

sit looking into what would be needy to from the matter (of the state) and what (matters) he would be raising to the Sultan.

So when he had prayed Salat and was seated, I went over and sat in front of him, and there wasn't anyone (else) in his presence. So he said to me, 'O Ahmad! For you there is a need?' I said, 'Yes, O father, so if you would allow me, I shall ask you about it'. So he said, 'I have permitted to you, O my son, so say whatever you like'. I said, 'O father! Who was that man whom I saw in the morning? You dealt with him[asws] what you dealt with from the majesty, and the prestige, and the reverence, and you were ransoming yourself and your parents'.

So he said, 'O my son! That is the Imam[asws] of the Rafiziites (rejecters). That is Al-Hassan[asws] Bin Ali[asws], well known as the son[asws] of Al-Reza[asws]'. So he was silent for a while, then he said, 'O my son! If the leadership were to decline from the Caliphs of the Clan of Abbas, no one from the Clan of Hashim[as] would be rightful for it apart from this one, and that this one is rightful for it due to his[asws] merits, and his[asws] chastity, and his[asws] Guidance, and his[asws] infallibility, and his[asws] ascetism, and his[asws] worship, and the beauty of his[asws] morals, and his[asws] correctness. And had you seen his[asws] father[asws], you would have seen a man intelligent, noble, meritorious'.

So it increased my uneasiness, and thinking, and rage upon my father and what I heard from him, and he had increased in his deed and his words with regards to him[asws], what he said. So there did not happen to be any mettle for me after that except the asking about his[asws] news and the discussion about his[asws] matter. So I did not ask anyone from the Clan of Hashim[as], and leaders, and the scribes, and the judges, and the jurists and the rest of the people except that I found him[asws] in his presence to be at the peak of the majesty and the magnificence, and the lofty position, and the beautiful words, and the preference for him unto the entirety of his[asws] family, and his[asws] elders. So that magnified his[asws] worth in my presence when I did not see a friend of his[asws] nor an enemy except he would good with the words regarding him[asws], and the praises upon him[asws].

So one of those who were present in his (my father's) gathering, from the Ashariites asked him, 'O Abu Bakr! So what is the news of his[asws] brother Ja'far?' So he said, 'And who is Ja'far, that you are asking of his news? O are you supporting Al-Hassan[asws], or Ja'far the accursed, the transgressor, the immoral, an addict of drinking the wine, the lowest of the ones I have seen from the men, and the disgraceful to himself, a light and less with regards to himself?

And there had been referred upon the Sultan and his companions during the time of the passing away of Al-Hassan[asws] Bin Ali[asws] what I was astounded from, and I did not think it would be happening, and that is that when he[asws] fell ill, he sent a message to my father that the son[asws] of Al-Reza[asws] has fallen ill. So he rode immediately and went to the house of the Caliphate. Then he returned in a jury and with him were five from the attendants of the commander of the faithful, all of them being from his reliable ones and his special ones, among them being Niheyr.

So he (my father) ordered them with staying at the door of Al-Hassan[asws] and get to know his[asws] news and his[asws] state. And he sent a message to a

number of the physicians and ordered them with the coming and going to him[asws], and to see him[asws] morning and evening. So when it was after that by two days or three, he was informed that he[asws] had weakened. So he ordered the physicians with the staying at his[asws] house, and sent a message to the Chief Justice to be present in his gathering and ordered him that he chooses ten from his companions, from the one he could rely with regards to his religion, and his entrustments, and his piety. So he presented them and sent them to the door of Al-Hassan[asws] and instructed them of staying there day and night.

So they did not cease to be over these until he[asws] passed away. So Surmanrayy (Samarrah) became one sensation, and the Sultan sent to his[asws] house the one who would investigate him[asws] and investigate his[asws] chambers, and he[asws] sealed off upon the entirety of whatever was in it, and they sought the traces of his[asws] son[asws] (12th Imam[asws]), and they came with women for them to recognise any pregnancy (that may be). So these women went over to his[asws] maids looking at them, and one of them mentioned that over there is a maid who could be expecting. So she was made to be in a room and Niheyr the servant and his companions were allocated with her, and the women were with them.

Then after that, they took to the preparation (for his[asws] funeral), and the markets were closed, and the Clan of Hashim[as], and the officials, and my father, and the rest of the people rode to his[asws] funeral. So it was as if Surmanrayy (Samarrah) in that day resembled the day of Judgment. So when they were free from his[asws] preparation, the Sultan sent a message to Abu Isa Bin Al-Mutawakil and ordered him with the (leading of the) Salat upon him[asws].

So when the body was placed for the Salat to be prayed upon him[asws], Abu Isa approached it, and he uncovered from his[asws] face and he displayed it to the Clan of Hashim[as], from the Alawites and the Abbasides, and the officials, and the scribes, and the judges, and the juries and said, 'This is Al-Hassan[asws] Bin Ali[asws] Bin Muhammad[asws] Bin Al-Reza[asws]! He[asws] passed away a natural death upon his[asws] bed'.

He attended it, the one who attended it, from the servants of the commander of the faithful, and his trusted ones were so and so, and so and so, and from the judges were so and so and so and so, and from the physicians were so and so and so and so. Then he covered his[asws] face and instructed with him[asws] to be carried from the middle of his[asws] house and to be buried in the room in which his[asws] father[asws] was buried in.

So when he[asws] was buried, the Sultan and the people took to seeking his[asws] son[asws] (12th Imam[asws]), and there was a lot of investigation in the houses and the rooms, and there was a stop to the distribution of his[asws] inheritance, and those who had been allocated with the protection of the (pregnant) slave girl did not cease to be suspicious upon her of the pregnancy, staying with her until it became clear that the claim of the pregnancy was invalid about her. His[asws] inheritance was distributed between his[asws] mother, and his[asws] brother Ja'far[asws]. And his[asws] mother claimed to be his[asws] executor of the will, and that was affirmed in the presence of the judge, and the Sultan, on top of that, sought the traces of his[asws] son[asws] (12th Imam[asws]).

So Ja'far came over after that to my father and he said, 'Make for me the status of my brother[asws] to be for me, and I shall send to you twenty thousand Dinars every year. But my father rebuked him and made him hear (harsh words) and said to him, 'O idiot! The Sultan has bared his sword regarding those who are claiming that your father[asws] and your brother[asws] are Imams[asws], in order to return them from that, so why are you preparing that for him? So if you were an Imam[asws] in the presence of the Shias of your father[asws] and your brother[asws], then there would be no need for you to the Sultan that he should give you their[asws] status, nor for anyone other than the Sultan (to do so), and if you do not happen to be an Imam[asws] in their[asws] presence with this status, why would you need it with us?'

And my father belittled him during that and weakened him and ordered that he be blocked from him. So he was not allowed to come over to him until my father died, and we went out and he was upon that state, and the Sultan was (still) seeking the traces of the son[asws] of Al-Hassan Bin Ali[asws]'.[10]

2. عَلِيُّ بْنُ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ بْنِ إِبْرَاهِيمَ بْنِ مُوسَى بْنِ جَعْفَرٍ قَالَ كَتَبَ أَبُو مُحَمَّدٍ (عَلَيْهِ السَّلام) إِلَى أَبِي الْقَاسِمِ إِسْحَاقَ بْنِ جَعْفَرٍ الزُّبَيْرِيِّ قَبْلَ مَوْتِ الْمُعْتَزِّ بِنَحْوِ عِشْرِينَ يَوْماً الْزَمْ بَيْتَكَ حَتَّى يَحْدُثَ الْحَادِثُ فَلَمَّا قُتِلَ بُرَيْحَةُ كَتَبَ إِلَيْهِ قَدْ حَدَثَ الْحَادِثُ فَمَا تَأْمُرُنِي فَكَتَبَ لَيْسَ هَذَا الْحَادِثَ هُوَ الْحَادِثُ الاخَرُ فَكَانَ مِنْ أَمْرِ الْمُعْتَزِّ مَا كَانَ وَعَنْهُ قَالَ كَتَبَ إِلَى رَجُلٍ آخَرَ يُقْتَلُ ابْنُ مُحَمَّدِ بْنِ دَاوُدَ عَبْدُ الله قَبْلَ قَتْلِهِ بِعَشَرَةِ أَيَّامٍ فَلَمَّا كَانَ فِي الْيَوْمِ الْعَاشِرِ قُتِلَ.

Ali Bin Muhammad, from Muhammad Bin Ismail Bin Ibrahim Bin Musa Bin Ja'far who said,

Abu Muhammad[asws] (11th Imam[asws]) wrote to my father Al-Qasim Is'haq Bin Ja'far Al-Zubeyri before the death of Al-Mu'taz (the Caliph) by approximately twenty days: 'Stay in your house until the event occurs'. So when Bureyha was killed, he wrote to him[asws]: 'The event has occurred, so what are you[asws] ordering me with?' So he[asws] wrote: 'This is not the event. It is another event'. So when it was from the matter of Al-Mu'taz what was'.

And from him who said, 'He[asws] wrote to another man: 'He would be killed, Ibn Muhammad Bin Dawood Abdullah', ten days before he was killed. So when it was the tenth day, he was killed'.[11]

3. عَلِيُّ بْنُ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ الْمَعْرُوفِ بِابْنِ الْكُرْدِيِّ عَنْ مُحَمَّدِ بْنِ عَلِيِّ بْنِ إِبْرَاهِيمَ بْنِ مُوسَى بْنِ جَعْفَرٍ قَالَ ضَاقَ بِنَا الامْرُ فَقَالَ لِي أَبِي امْضِ بِنَا حَتَّى نَصِيرَ إِلَى هَذَا الرَّجُلِ يَعْنِي أَبَا مُحَمَّدٍ فَإِنَّهُ قَدْ وُصِفَ عَنْهُ سَمَاحَةٌ فَقُلْتُ تَعْرِفُهُ فَقَالَ مَا أَعْرِفُهُ وَلا رَأَيْتُهُ قَطُّ قَالَ فَقَصَدْنَاهُ فَقَالَ لِي أَبِي وَهُوَ فِي طَرِيقِهِ مَا أَحْوَجَنَا إِلَى أَنْ يَأْمُرَ لَنَا بِخَمْسِمِائَةِ دِرْهَمٍ مِائَتَا دِرْهَمٍ لِلْكِسْوَةِ وَمِائَتَا دِرْهَمٍ لِلدَّيْنِ وَمِائَةٌ لِلنَّفَقَةِ فَقُلْتُ فِي نَفْسِي لَيْتَهُ أَمَرَ لِي بِثَلاثِمِائَةِ دِرْهَمٍ مِائَةٌ أَشْتَرِي بِهَا حِمَاراً وَمِائَةٌ لِلنَّفَقَةِ وَمِائَةٌ لِلْكِسْوَةِ وَأَخْرُجَ إِلَى الْجَبَلِ قَالَ فَلَمَّا وَافَيْنَا الْبَابَ خَرَجَ إِلَيْنَا غُلامُهُ فَقَالَ يَدْخُلُ عَلِيُّ بْنُ إِبْرَاهِيمَ وَمُحَمَّدٌ ابْنُهُ فَلَمَّا دَخَلْنَا عَلَيْهِ وَسَلَّمْنَا قَالَ لابِي يَا عَلِيُّ مَا خَلَّفَكَ عَنَّا إِلَى هَذَا الْوَقْتِ فَقَالَ يَا سَيِّدِي اسْتَحْيَيْتُ أَنْ أَلْقَاكَ عَلَى هَذِهِ الْحَالِ فَلَمَّا خَرَجْنَا مِنْ عِنْدِهِ

جَاءَنَا غُلامُهُ فَنَاوَلَ أَبِي صُرَّةً فَقَالَ هَذِهِ خَمْسُمِائَةِ دِرْهَمٍ مِائَتَانِ لِلْكِسْوَةِ وَمِائَتَانِ لِلدَّيْنِ وَمِائَةٌ لِلنَّفَقَةِ وَأَعْطَانِي صُرَّةً فَقَالَ هَذِهِ ثَلاثُمِائَةِ دِرْهَمٍ اجْعَلْ مِائَةً فِي ثَمَنِ حِمَارٍ وَمِائَةً لِلْكِسْوَةِ وَمِائَةً لِلنَّفَقَةِ وَلا تَخْرُجْ إِلَى الْجَبَلِ وَصِرْ إِلَى سُورَاءَ فَصَارَ إِلَى سُورَاءَ وَتَزَوَّجَ بِامْرَأَةٍ فَدَخْلُهُ الْيَوْمَ أَلْفُ دِينَارٍ وَمَعَ هَذَا يَقُولُ بِالْوَقْفِ فَقَالَ مُحَمَّدُ بْنُ إِبْرَاهِيمَ فَقُلْتُ لَهُ وَيْحَكَ أَ تُرِيدُ أَمْراً أَبْيَنَ مِنْ هَذَا قَالَ فَقَالَ هَذَا أَمْرٌ قَدْ جَرَيْنَا عَلَيْهِ.

Ali Bin Muhammad, from Muhammad Bin Ibrahim well known as Ibn Kurdy, from Muhammad Bin Ali Bin Ibrahim Bin Musa Bin Ja'far who said,

'The matter was constricted with us (financially), so my father said to me, 'Come with us until we come to be to this man, meanin Abu Muhammad[asws] (11th Imam[asws]) for he[asws] has been described to have leniency for him[asws]'. So I said, 'Do you know him[asws]?' So he said, 'I do not know him[asws] nor have I seen him[asws] at all!'.

He (the narrator) said, 'So we went out intending him[asws], and my father said to me, and he was in his road, 'How needy we are to that he[asws] would instruct for us with five hundred Dirham, two hundred for the clothes and two hundred for the debts, and a hundred for the expenses'. So I said within myself, 'If only he[asws] would order for me with three hundred Dirham, one hundred to buy a donkey with, and one hundred for the expenses, and one hundred for the clothes, and I shall go out to the mountain'.

He (the narrator) said, 'So when we arrived at the door, his[asws] slave came out to us and he said, 'Enter, Ali Bin Ibrahim and Muhammad his son!'. So when entered to see him[asws] and we had greeted, he[asws] said to my father, 'O Ali! What made you remain behind from us[asws] until this time?' So he said, 'My Master[asws]! I was too embarrassed to meet you[asws] while being upon this state'.

So when we exited from his[asws] presence, his[asws] slave came over to us and gave my father a package, and he said, 'These are five hundred Dirhams, two hundred being for the clothing, and two hundred being for the debts, and one hundred being for the expenses'. And he gave me a package and he said, 'These are three hundred Dirhams. Make a hundred to be regarding the price of a donkey, and one hundred for the clothes, and one hundred for the expenses. And do not go out to the mountain, and go to Sowra'a'.

So he went to Sowra'a and married a woman. So today his income is a thousand Dinars, and despite this he is saying with the pausing (holding Waqifiite beliefs). Muhammad Bin Ibrahim says: 'So I said to him, 'Woe be unto you! Are you wanting a matter clearer than this?' He said, 'To this matter (Waqifite beliefs) we have got used to (and are unable to revert due to being well settle therein)'.[12]

4. عَلِيُّ بْنُ مُحَمَّدٍ عَنْ أَبِي عَلِيٍّ مُحَمَّدِ بْنِ عَلِيِّ بْنِ إِبْرَاهِيمَ قَالَ حَدَّثَنِي أَحْمَدُ بْنُ الْحَارِثِ الْقَزْوِينِيُّ قَالَ كُنْتُ مَعَ أَبِي بِسُرَّ مَنْ رَأَى وَكَانَ أَبِي يَتَعَاطَى الْبَيْطَرَةَ فِي مَرْبِطِ أَبِي مُحَمَّدٍ قَالَ وَكَانَ عِنْدَ الْمُسْتَعِينِ بَغْلٌ لَمْ يُرَ مِثْلُهُ حُسْناً وَكِبْراً وَكَانَ يَمْنَعُ ظَهْرَهُ وَاللِّجَامَ وَالسَّرْجَ وَقَدْ كَانَ جَمَعَ عَلَيْهِ الرَّاضَةَ فَلَمْ يُمَكِّنْ لَهُمْ حِيلَةً فِي رُكُوبِهِ قَالَ فَقَالَ لَهُ بَعْضُ نُدَمَائِهِ يَا أَمِيرَ الْمُؤْمِنِينَ أَ لا تَبْعَثُ إِلَى

الْحَسَنِ ابْنِ الرِّضَا حَتَّى يَجِيءَ فَإِمَّا أَنْ يَرْكَبَهُ وَإِمَّا أَنْ يَقْتُلَهُ فَتَسْتَرِيحَ مِنْهُ قَالَ فَبَعَثَ إِلَى أَبِي مُحَمَّدٍ وَمَضَى مَعَهُ أَبِي فَقَالَ أَبِي لَمَّا دَخَلَ أَبُو مُحَمَّدٍ الدَّارَ كُنْتُ مَعَهُ فَنَظَرَ أَبُو مُحَمَّدٍ إِلَى الْبَغْلِ وَاقِفاً فِي صَحْنِ الدَّارِ فَعَدَلَ إِلَيْهِ فَوَضَعَ يَدِهِ عَلَى كَفَلِهِ قَالَ فَنَظَرْتُ إِلَى الْبَغْلِ وَقَدْ عَرِقَ حَتَّى سَالَ الْعَرَقُ مِنْهُ ثُمَّ صَارَ إِلَى الْمُسْتَعِينِ فَسَلَّمَ عَلَيْهِ فَرَحَّبَ بِهِ وَقَرَّبَ فَقَالَ يَا أَبَا مُحَمَّدٍ أَلْجِمْ هَذَا الْبَغْلَ فَقَالَ أَبُو مُحَمَّدٍ لابِي أَلْجِمْهُ يَا غُلامُ فَقَالَ الْمُسْتَعِينُ أَلْجِمْهُ أَنْتَ فَوَضَعَ طَيْلَسَانَهُ ثُمَّ قَامَ فَأَلْجَمَهُ ثُمَّ رَجَعَ إِلَى مَجْلِسِهِ وَقَعَدَ فَقَالَ لَهُ يَا أَبَا مُحَمَّدٍ أَسْرِجْهُ فَقَالَ لابِي يَا غُلامُ أَسْرِجْهُ فَقَالَ أَسْرِجْهُ أَنْتَ فَقَامَ ثَانِيَةً فَأَسْرَجَهُ وَرَجَعَ فَقَالَ لَهُ تَرَى أَنْ تَرْكَبَهُ فَقَالَ نَعَمْ فَرَكِبَهُ مِنْ غَيْرِ أَنْ يَمْتَنِعَ عَلَيْهِ ثُمَّ رَكَضَهُ فِي الدَّارِ ثُمَّ حَمَلَهُ عَلَى الْمَمْلَجَةِ فَمَشَى أَحْسَنَ مَشْيٍ يَكُونُ ثُمَّ رَجَعَ وَنَزَلَ فَقَالَ لَهُ الْمُسْتَعِينُ يَا أَبَا مُحَمَّدٍ كَيْفَ رَأَيْتَهُ قَالَ يَا أَمِيرَ الْمُؤْمِنِينَ مَا رَأَيْتُ مِثْلَهُ حُسْناً وَفَرَاهَةً وَمَا يَصْلُحُ أَنْ يَكُونَ مِثْلُهُ إِلا لامِيرِ الْمُؤْمِنِينَ قَالَ فَقَالَ يَا أَبَا مُحَمَّدٍ فَإِنَّ أَمِيرَ الْمُؤْمِنِينَ قَدْ حَمَلَكَ عَلَيْهِ فَقَالَ أَبُو مُحَمَّدٍ لابِي يَا غُلامُ خُذْهُ فَأَخَذَهُ أَبِي فَقَادَهُ.

Ali Bin Muhammad, from Abu Ali Muhammad Bin Ali Bin Ibrahim who said, ‘Ahmad Bin Al Haris Al Qazwiny narrated to me saying,

‘I was with my father at Surmanrayy (Samarrah), and my father was a vet in the stables of Abu Muhammad[asws] (11th Imam[asws]). And it was so that with Al-Mustain (Caliph) was a mule the likes of which has not been seen regarding beauty, and age, and it used to forbid its back (for riding), and the reining, and the saddling. And the trainers had gathered upon it but it did not enable a way to them with regards to riding it.

He (the narrator) said, ‘So one of his close aides said to him, ‘O commander of the faithful! Why don’t you send for Al-Hassan[asws], the son[asws] of Al-Reza[asws] until he[asws] comes over, so either he[asws] would (be able to) ride it or it would kill him[asws], so you would be at rest from him[asws]’.

He (the narrator) said, ‘So he sent for Abu Muhammad[asws], and my father went with him[asws]. So my father said, ‘When Abu Muhammad[asws] entered the house, I was with him[asws], and Abu Muhammad[asws] looked at the mule paused in the courtyard of the house, and he[asws] went to it and placed his[asws] hand upon its back. So I looked at the mule and it had perspired, to the extent that its perspiration was flowing from it. Then he[asws] came to Al-Mu’tasim, so he greeted upon him[asws] and welcomed him[asws] and sat him[asws] close by, and he said, ‘O Abu Muhammad[asws]! Harness this mule’. So Abu Muhammad[asws] said to my father, ‘Harness it, O boy!’. So Al-Mu’tasim said, ‘You[asws] harness it’. So he[asws] dropped his[asws] pallium, then he[asws] stood up and harnessed, then returned to his[asws] seat and sat down.

So he said to him[asws], ‘O Abu Muhammad[asws]! Saddle it’. So he[asws] said to my father: ‘O boy, saddle it!’ So he said, ‘You[asws] saddle it’. So he[asws] stood up for the second time and saddle it, and returned. So he said, ‘Do you[asws] view that you[asws] can ride it?’ So he[asws] said: ‘Yes’. So he[asws] rode it from without it preventing upon him[asws]. Then he[asws] ran it in the house, then he[asws]

spurred it upon encouragement, so it walked with as excellently as could happen to be. Then he[asws] returned and desended.

So Al-Mu'tasim said to him[asws], 'O Abu Muhammad[asws]! How did you[asws] see it?' He[asws] said, 'O commander of the faithful! I[asws] have not seen as excellent as it in beauty and agility, and it is not correct that the like of it should be with anyone except for the commander of the faithful'. So he said, 'O Abu Muhammad[asws]! Supposing the commander of the faithful has burdens you[asws] upon it?' So Abu Muhammad[asws] said to my father: 'O boy! Take it'. So my father took it and led it away'.[13]

5. عَلِيٌّ عَنْ أَبِي أَحْمَدَ بْنِ رَاشِدٍ عَنْ أَبِي هَاشِمٍ الْجَعْفَرِيِّ قَالَ شَكَوْتُ إِلَى أَبِي مُحَمَّدٍ (عَلَيْهِ السَّلام) الْحَاجَةَ فَحَكَّ بِسَوْطِهِ الارْضَ قَالَ وَأَحْسَبُهُ غَطَّاهُ بِمِنْدِيلٍ وَأَخْرَجَ خَمْسَمِائَةِ دِينَارٍ فَقَالَ يَا أَبَا هَاشِمٍ خُذْ وَأَعْذِرْنَا.

Ali, from Abu Ahmad Bin Rashid, from Abu Hashim Al Ja'fary who said,

'I complained to Abu Muhammad[asws] (11th Imam[asws]) of the need, so he[asws] struck the ground with his[asws] whip. And I reckon he[asws] covered it with a towel and extracted five hundred Dinars, and he[asws] said: 'O Abu Hashim! Take, and excuse us[asws]'.[14]

6. عَلِيُّ بْنُ مُحَمَّدٍ عَنْ أَبِي عَبْدِ الله بْنِ صَالِحٍ عَنْ أَبِيهِ عَنْ أَبِي عَلِيٍّ الْمُطَهَّرِ أَنَّهُ كَتَبَ إِلَيْهِ سَنَةَ الْقَادِسِيَّةِ يُعْلِمُهُ انْصِرَافَ النَّاسِ وَأَنَّهُ يَخَافُ الْعَطَشَ فَكَتَبَ (عَلَيْهِ السَّلام) امْضُوا فَلا خَوْفٌ عَلَيْكُمْ إِنْ شَاءَ الله فَمَضَوْا سَالِمِينَ وَالْحَمْدُ لله رَبِّ الْعَالَمِينَ.

Ali Bin Muhammad, from Abu Abdullah Bin Salih, from his father, from Abu Ali Al Mutahhir,

'He wrote to him[asws] (11th Imam[asws]) in the year of Al-Qadisiyya to let him[asws] know of the leaving (not performing Hajj) of the people and that he feared the thirst (due to the drought). So he[asws] wrote: 'Continue, and there would be no fear upon you, if Allah[azwj] so Desires'. So Suleyman continued (to Hajj), and the Praise is for Allah[azwj], Lord[azwj] of the worlds'.[15]

7. عَلِيُّ بْنُ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَسَنِ بْنِ الْفَضْلِ الْيَمَانِيِّ قَالَ نَزَلَ بِالْجَعْفَرِيِّ مِنْ آلِ جَعْفَرٍ خَلْقٌ لا قِبَلَ لَهُ بِهِمْ فَكَتَبَ إِلَى أَبِي مُحَمَّدٍ يَشْكُو ذَلِكَ فَكَتَبَ إِلَيْهِ تُكْفَوْنَ ذَلِكَ إِنْ شَاءَ الله تَعَالَى فَخَرَجَ إِلَيْهِمْ فِي نَفَرٍ يَسِيرٍ وَالْقَوْمُ يَزِيدُونَ عَلَى عِشْرِينَ أَلْفاً وَهُوَ فِي أَقَلَّ مِنْ أَلْفٍ فَاسْتَبَاحَهُمْ.

Ali Bin Muhammad, from Ali Bin Al Hassan Bin Al Fazl Al Yamani who said,

'A strong force of people came down upon Al-Ja'fary from the family of Ja'far, there being no (ability of) facing for him with them. So he wrote to Abu Muhammad[asws] (11th Imam[asws]) complaining of that. So he[asws] wrote to him: 'You would be sufficing (for) that, if Allah[azwj] so Desires'. So he went out against them among a small number (of defenders), and the people were (a force) more than twenty thousand strong, and he was among less than a thousand, and they destroyed them'.[16]

8. عَلِيُّ بْنُ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ الْعَلَوِيِّ قَالَ حُبِسَ أَبُو مُحَمَّدٍ عِنْدَ عَلِيِّ بْنِ نَارْمَشَ وَهُوَ أَنْصَبُ النَّاسِ وَأَشَدُّهُمْ عَلَى آلِ أَبِي طَالِبٍ وَقِيلَ لَهُ افْعَلْ بِهِ وَافْعَلْ فَمَا أَقَامَ عِنْدَهُ إِلا يَوْماً حَتَّى وَضَعَ خَدَّيْهِ لَهُ وَكَانَ لا يَرْفَعُ بَصَرَهُ إِلَيْهِ إِجْلالاً وَإِعْظَاماً فَخَرَجَ مِنْ عِنْدِهِ وَهُوَ أَحْسَنُ النَّاسِ بَصِيرَةً وَأَحْسَنُهُمْ فِيهِ قَوْلاً.

Ali Bin Muhammad, from Muhammad Bin Ismail Al Alawy who said,

'Abu Muhammad[asws] (11th Imam[asws]) was imprisoned with (the warden) Ali Bin Narmash, and he was the most hostile (Nasibi) of the people and the harshest of them upon the Progeny[asws] of Abu Talib[asws], and it was said to him, 'Deal with him[asws], and he dealt with him[asws]. So he[asws] did not stay with him except for a day until he placed his cheek for him[asws] (in submission), and he did not used to raise his eyes to him[asws] out of respect and reverence. So he[asws] came out from him, and he was the best of the people of insight, and the best of them in speech regarding him[asws]'.[17]

9. عَلِيُّ بْنُ مُحَمَّدٍ وَمُحَمَّدُ بْنُ أَبِي عَبْدِ الله عَنْ إِسْحَاقَ بْنِ مُحَمَّدٍ النَّخَعِيِّ قَالَ حَدَّثَنِي سُفْيَانُ بْنُ مُحَمَّدٍ الصُّبَعِيُّ قَالَ كَتَبْتُ إِلَى أَبِي مُحَمَّدٍ أَسْأَلُهُ عَنِ الْوَلِيجَةِ وَهُوَ قَوْلُ الله تَعَالَى وَلَمْ يَتَّخِذُوا مِنْ دُونِ الله وَلا رَسُولِهِ وَلا الْمُؤْمِنِينَ وَلِيجَةً قُلْتُ فِي نَفْسِي لا فِي الْكِتَابِ مَنْ تَرَى الْمُؤْمِنِينَ هَاهُنَا فَرَجَعَ الْجَوَابُ الْوَلِيجَةُ الَّذِي يُقَامُ دُونَ وَلِيِّ الامْرِ وَحَدَّثَتْكَ نَفْسُكَ عَنِ الْمُؤْمِنِينَ مَنْ هُمْ فِي هَذَا الْمَوْضِعِ فَهُمُ الائِمَّةُ الَّذِينَ يُؤْمِنُونَ عَلَى الله فَيُجِيزُ أَمَانَهُمْ.

Ali Bin Muhammad and Muhammad Bin Abu Abdullah, from Is'haq Bin Muhammad Al Makhai'e who said, 'Sufyan Bin Muhammad Al Zubayyi narrated to me saying,

'I wrote to Abu Muhammad[asws] (11th Imam[asws]) asking him[asws] about the confidant, and these are the Words of Allah[azwj] the Exalted [9:16] and do not take to any one besides Allah and His Rasool and the Believers as a confidant, and I said to myself, 'It is not in the Book. Where can you see a Believer over here?' So the answer came back: 'The confidant – is the one who is in the place of a Guardian[asws].

And I[asws] narrate to you about the Believers who are in this position, so they[asws] are the Imams[asws] who are believing in Allah[azwj,] so He[azwj] Authorises their[asws] safety'.[18]

10. إِسْحَاقُ قَالَ حَدَّثَنِي أَبُو هَاشِمٍ الْجَعْفَرِيُّ قَالَ شَكَوْتُ إِلَى أَبِي مُحَمَّدٍ (عَلَيْهِ السَّلام) ضِيقَ الْحَبْسِ وَكَتَلَ الْقَيْدِ فَكَتَبَ إِلَيَّ أَنْتَ تُصَلِّي الْيَوْمَ الظُّهْرَ فِي مَنْزِلِكَ فَأُخْرِجْتُ فِي وَقْتِ الظُّهْرِ فَصَلَّيْتُ فِي مَنْزِلِي كَمَا قَالَ (عَلَيْهِ السَّلام) وَكُنْتُ مُضَيَّقاً فَأَرَدْتُ أَنْ أَطْلُبَ مِنْهُ دَنَانِيرَ فِي الْكِتَابِ فَاسْتَحْيَيْتُ فَلَمَّا صِرْتُ إِلَى مَنْزِلِي وَجَّهَ إِلَيَّ بِمِائَةِ دِينَارٍ وَكَتَبَ إِلَيَّ إِذَا كَانَتْ لَكَ حَاجَةٌ فَلا تَسْتَحْيِ وَلا تَحْتَشِمْ وَاطْلُبْهَا فَإِنَّكَ تَرَى مَا تُحِبُّ إِنْ شَاءَ الله.

Is'haq said, 'Abu Hashim Al Ja'fary narrated to me saying,

'I complained to Abu Muhammad of the constraint of the prison and the restraining blocks (shackles). So he[asws] wrote to me: 'You will be praying Al-

Zohr Salat in your own home today'. So I came out (from the prison) during the time of Al-Zohr Salat, and I prayed it in my own house just as he[asws] had said.

And I was (financially) constrained, so I wanted to seek Dinars from him[asws] in the letter, but I was too embarrassed. So when I went to my house, he[asws] diverted to me with one hundred Dinars and wrote to me: 'Whenever there was a need for you, so neither be shy nor reserved, and seek it, for you will see what you love, if Allah[azwj] so Desires'.[19]

11. إِسْحَاقُ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ الاقْرَعِ قَالَ حَدَّثَنِي أَبُو حَمْزَةَ نُصَيْرٌ الْخَادِمُ قَالَ سَمِعْتُ أَبَا مُحَمَّدٍ غَيْرَ مَرَّةٍ يُكَلِّمُ غِلْمَانَهُ بِلُغَاتِهِمْ تُرْكٍ وَرُومٍ وَصَقَّالِبَةَ فَتَعَجَّبْتُ مِنْ ذَلِكَ وَقُلْتُ هَذَا وُلِدَ بِالْمَدِينَةِ وَلَمْ يَظْهَرْ لاحَدٍ حَتَّى مَضَى أَبُو الْحَسَنِ (عَلَيْهِ السَّلام) وَلا رَآهُ أَحَدٌ فَكَيْفَ هَذَا أُحَدِّثُ نَفْسِي بِذَلِكَ فَأَقْبَلَ عَلَيَّ فَقَالَ إِنَّ الله تَبَارَكَ وَتَعَالَى بَيَّنَ حُجَّتَهُ مِنْ سَائِرِ خَلْقِهِ بِكُلِّ شَيْءٍ وَيُعْطِيهِ اللُّغَاتِ وَمَعْرِفَةَ الانْسَابِ وَالاجَالِ وَالْحَوَادِثِ وَلَوْ لا ذَلِكَ لَمْ يَكُنْ بَيْنَ الْحُجَّةِ وَالْمَحْجُوجِ فَرْقٌ.

Is'haq, from Ahmad Bin Muhammad Bin Al Aqra'a who said, 'Abu Hamza Nuseyr al Khadim narrated to me saying,

'I heard Abu Muhammad[asws] more than once speaking to his[asws] servants in their own language, Turkish, or Roman, and Saqaliba. So I was astonished from that and I said, 'This (Imam[asws]) is born in Al-Medina and he[asws] did not appear to anyone until Abu Al-Hassan[asws] passed away, and no one saw him[asws], so how can this be?' I was discussing that with myself and he[asws] turned towards me, so he[asws] said: 'Allah[azwj] Blessed and High Clarified His[azwj] Divine Authority from the rest of the people with everything, and He[azwj] Gave him the languages and the recognition of the lineages, and the terms (of death), and the occurrences, and had it not been for that, there would not have been a difference between the Divine Authority and others (entities)'.[20]

12. إِسْحَاقُ عَنِ الاقْرَعِ قَالَ كَتَبْتُ إِلَى أَبِي مُحَمَّدٍ أَسْأَلُهُ عَنِ الامَامِ هَلْ يَحْتَلِمُ وَقُلْتُ فِي نَفْسِي بَعْدَ مَا فَصَلَ الْكِتَابُ الاحْتِلامُ شَيْطَنَةٌ وَقَدْ أَعَاذَ الله تَبَارَكَ وَتَعَالَى أَوْلِيَاءَهُ مِنْ ذَلِكَ فَوَرَدَ الْجَوَابُ حَالُ الائِمَّةِ فِي الْمَنَامِ حَالُهُمْ فِي الْيَقَظَةِ لا يُغَيِّرُ النَّوْمُ مِنْهُمْ شَيْئاً وَقَدْ أَعَاذَ الله أَوْلِيَاءَهُ مِنْ لَمَّةِ الشَّيْطَانِ كَمَا حَدَّثْتَكَ نَفْسُكَ.

Is'haq, from Al Aqra'a who said,

'I wrote to Abu Muhammad[asws] (11th Imam[asws]) asking him[asws] about the Imam[asws] whether he[asws] would experience wet dreams, and I said within myself after sending the letter, 'The wet dreams are Satanic and Allah[azwj] Blessed and High has Sheltered His[azwj] Guardians[asws] from that'. So the answer came, 'The state of the Imams[asws] during the sleep is their[asws] state during the wakefulness. The sleep does not change anything from them[asws], and Allah[azwj] has Sheltered His[azwj] Guardians[asws] from the ordeal of the Satan[la] just as you discussed with yourself'.[21]

13. إِسْحَاقُ قَالَ حَدَّثَنِي الْحَسَنُ بْنُ ظَرِيفٍ قَالَ اخْتَلَجَ فِي صَدْرِي مَسْأَلَتَانِ أَرَدْتُ الْكِتَابَ فِيهِمَا إِلَى أَبِي مُحَمَّدٍ (عَلَيْهِ السَّلام) فَكَتَبْتُ أَسْأَلُهُ عَنِ الْقَائِمِ (عَلَيْهِ السَّلام) إِذَا قَامَ بِمَا يَقْضِي وَأَيْنَ مَجْلِسُهُ الَّذِي يَقْضِي فِيهِ بَيْنَ النَّاسِ وَأَرَدْتُ أَنْ أَسْأَلَهُ عَنْ شَيْءٍ لِحُمَّى الرِّبْعِ فَأَغْفَلْتُ خَبَرَ الْحُمَّى فَجَاءَ الْجَوَابُ سَأَلْتَ عَنِ الْقَائِمِ فَإِذَا قَامَ قَضَى بَيْنَ النَّاسِ بِعِلْمِهِ كَقَضَاءِ دَاوُدَ (عَلَيْهِ السَّلام) لا يَسْأَلُ الْبَيِّنَةَ وَكُنْتَ أَرَدْتَ أَنْ تَسْأَلَ لِحُمَّى الرِّبْعِ فَأُنْسِيتَ فَاكْتُبْ فِي وَرَقَةٍ وَعَلِّقْهُ عَلَى الْمَحْمُومِ فَإِنَّهُ يَبْرَأُ بِإِذْنِ الله إِنْ شَاءَ الله يا نارُ كُونِي بَرْداً وَسَلاماً عَلى إِبْراهِيمَ فَعَلَّقْنَا عَلَيْهِ مَا ذَكَرَ أَبُو مُحَمَّدٍ (عَلَيْهِ السَّلام) فَأَفَاقَ.

Is'haq said,

'Al-Hassan Bin Zareyf narrated to me saying, 'Two questions disturbed my chest. I wanted (to write) a letter regarding these two to Abu Muhammad[asws] (11th Imam[asws]). So I wrote asking him[asws] about Al-Qaim[asws] when he[asws] rises with what would he[asws] be judging and where would his gathering be in which he[asws] would be judging between the people. And I wanted to ask him[asws] about something (medication) for my alternating fever, but I neglected (writing) the news of the fever.

So the answer came: 'You asked about Al-Qaims[asws]. So when he[asws] does rise, he[asws] would judge between the people by his[asws] knowledge like the judgment of Dawoodas. He[asws] will not be asking for the proof. And you wanted to ask for (a cure) for the alternating fever but you forgot. So write in a paper and hang it upon the feverish person, so he would cool down by the Permission of Allah[azwj,] if Allah[azwj] so Desires [21:69] O fire! Be cool and a safety to Ibrahim. So we hung it upon him what Abu Muhammad[asws] had mentioned, so he would be cured'.[22]

14. إِسْحَاقُ قَالَ حَدَّثَنِي إِسْمَاعِيلُ بْنُ مُحَمَّدِ بْنِ عَلِيِّ بْنِ إِسْمَاعِيلَ بْنِ عَلِيِّ بْنِ عَبْدِ الله بْنِ عَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ قَالَ قَعَدْتُ لابِي مُحَمَّدٍ (عَلَيْهِ السَّلام) عَلَى ظَهْرِ الطَّرِيقِ فَلَمَّا مَرَّ بِي شَكَوْتُ إِلَيْهِ الْحَاجَةَ وَحَلَفْتُ لَهُ أَنَّهُ لَيْسَ عِنْدِي دِرْهَمٌ فَمَا فَوْقَهَا وَلا غَدَاءٌ وَلا عَشَاءٌ قَالَ فَقَالَ تَحْلِفُ بِالله كَاذِباً وَقَدْ دَفَنْتَ مِائَتَيْ دِينَارٍ وَلَيْسَ قَوْلِي هَذَا دَفْعاً لَكَ عَنِ الْعَطِيَّةِ أَعْطِهِ يَا غُلامُ مَا مَعَكَ فَأَعْطَانِي غُلامُهُ مِائَةَ دِينَارٍ ثُمَّ أَقْبَلَ عَلَيَّ فَقَالَ لِي إِنَّكَ تُحْرَمُهَا أَحْوَجَ مَا تَكُونُ إِلَيْهَا يَعْنِي الدَّنَانِيرَ الَّتِي دَفَنْتُ وَصَدَقَ (عَلَيْهِ السَّلام) وَكَانَ كَمَا قَالَ دَفَنْتُ مِائَتَيْ دِينَارٍ وَقُلْتُ يَكُونُ ظَهْراً وَكَهْفاً لَنَا فَاضْطُرِرْتُ ضَرُورَةً شَدِيدَةً إِلَى شَيْءٍ أُنْفِقُهُ وَانْغَلَقَتْ عَلَيَّ أَبْوَابُ الرِّزْقِ فَنَبَّشْتُ عَنْهَا فَإِذَا ابْنٌ لِي قَدْ عَرَفَ مَوْضِعَهَا فَأَخَذَهَا وَهَرَبَ فَمَا قَدَرْتُ مِنْهَا عَلَى شَيْءٍ.

Is'haq said, 'Ismail Bin Muhammad Bin Ali Bin Ismail Bin Ali Bin Abdullah Bin Abbas Bin Abdul Muttalib narrated to me saying,

'I saw (awaiting) for Abu Muhammad[asws] (11th Imam[asws]) upon the back of the road. So when he[asws] passed by me, I complained to him[asws] of the need and I swore on oath to him[asws] that there wasn't a (single) Dirham with me and what was above it, nor any lunch nor a dinner'.

He (the narrator) said, ‘So he[asws] said: ‘You swore on oath with Allah[azwj], a lie, and you have buried two hundred Dinars, and this word of mine[asws] isn’t to repel you from the granting. O boy! Give him what is with you!’ So his[asws] servant gave me two hundred Dinars’. Then he[asws] turned towards me, and he[asws] said to me: ‘You will be deprived of it when you are as needy to it as can happen to be, meaning the Dinars which you have buried’.

And he[asws] spoke the truth, and it happenned just as he[asws] said. I had buried two hundred Dinars and I said, ‘It will happen to be a backing and a cave for us’. Then I was desperate with an intense necessity to something (I needed) to spend, and the doors of the sustenance were closed upon me. So I went to exhume it, and it was so that a son of mine had recognised its place, so he had taken it and fled, and I was not able upon anything from it’.[23]

15. إِسْحَاقُ قَالَ حَدَّثَنِي عَلِيُّ بْنُ زَيْدِ بْنِ عَلِيِّ بْنِ الْحُسَيْنِ بْنِ عَلِيٍّ قَالَ كَانَ لِي فَرَسٌ وَكُنْتُ بِهِ مُعْجَباً أُكْثِرُ ذِكْرَهُ فِي الْمَحَالِّ فَدَخَلْتُ عَلَى أَبِي مُحَمَّدٍ يَوْماً فَقَالَ لِي مَا فَعَلَ فَرَسُكَ فَقُلْتُ هُوَ عِنْدِي وَهُوَ ذَا هُوَ عَلَى بَابِكَ وَعَنْهُ نَزَلْتُ فَقَالَ لِيَ اسْتَبْدِلْ بِهِ قَبْلَ الْمَسَاءِ إِنْ قَدَرْتَ عَلَى مُشْتَرٍي وَلا تُؤَخِّرْ ذَلِكَ وَدَخَلَ عَلَيْنَا دَاخِلٌ وَانْقَطَعَ الْكَلامُ فَقُمْتُ مُتَفَكِّراً وَمَضَيْتُ إِلَى مَنْزِلِي فَأَخْبَرْتُ أَخِي الْخَبَرَ فَقَالَ مَا أَدْرِي مَا أَقُولُ فِي هَذَا وَشَحَحْتُ بِهِ وَنَفِسْتُ عَلَى النَّاسِ بِبَيْعِهِ وَأَمْسَيْنَا فَأَتَانَا السَّائِسُ وَقَدْ صَلَّيْنَا الْعَتَمَةَ فَقَالَ يَا مَوْلايَ نَفَقَ فَرَسُكَ فَاغْتَمَمْتُ وَعَلِمْتُ أَنَّهُ عَنَى هَذَا بِذَلِكَ الْقَوْلِ قَالَ ثُمَّ دَخَلْتُ عَلَى أَبِي مُحَمَّدٍ بَعْدَ أَيَّامٍ وَأَنَا أَقُولُ فِي نَفْسِي لَيْتَهُ أَخْلَفَ عَلَيَّ دَابَّةً إِذْ كُنْتُ اغْتَمَمْتُ بِقَوْلِهِ فَلَمَّا جَلَسْتُ قَالَ نَعَمْ نُخْلِفُ دَابَّةً عَلَيْكَ يَا غُلامُ أَعْطِهِ بِرْذَوْنِيَ الْكُمَيْتَ هَذَا خَيْرٌ مِنْ فَرَسِكَ وَأَوْطَأُ وَأَطْوَلُ عُمُراً.

Is’haq said,

‘Ali Bin Zayd son of Ali[asws] Bin Al-Husayn[asws] narrated to me saying, ‘There was a horse for me, and I was fascinated by it and would frequently mention it in the gatherings. So I went over to Abu Muhammad[asws] (11th Imam[asws]) one day, and he[asws] said to me: ‘What happened to your horse?’ So I said, ‘It is with me, and it is that which is at your[asws] door, and I descended from it’. So he[asws] said to me: ‘Change it before the evening if you are able upon (finding a) buyer, and do not delay that’; and a comer entered and the speech was cut off.

So I stood up worried and I went to my house and I informed my brother of the news. So he said, ‘I do not know what I should be saying regarding this’. And I hesitated with it and I was unwilling upon the people with selling it, and evening came. So there came to us a (horse) groomer came over and we prayed the evening Salat, and he said, ‘O my master! Your horse died’. So I was gloomy and knew that this is what he[asws] had meant with that word.

He (the narrator) said, ‘Then I went over to Abu Muhammad[asws] after a few days, and I was saying within myself, ‘If only he[asws] would replace the animal upon me when I was gloomy due to his[asws] words’. So when I was seated, he[asws] said: ‘Yes, we[asws] will replace the animal upon you. O boy! Give him my[asws] dark brown horse. This one is better than your horse, and more rideable, and of a longer life-span’.[24]

16. إِسْحَاقُ قَالَ حَدَّثَنِي مُحَمَّدُ بْنُ الْحَسَنِ بْنِ شَمُّونٍ قَالَ حَدَّثَنِي أَحْمَدُ بْنُ مُحَمَّدٍ قَالَ كَتَبْتُ إِلَى أَبِي مُحَمَّدٍ (عَلَيْهِ السَّلام) حِينَ أَخَذَ الْمُهْتَدِي فِي قَتْلِ الْمَوَالِي يَا سَيِّدِي الْحَمْدُ لله الَّذِي شَغَلَهُ عَنَّا فَقَدْ بَلَغَنِي أَنَّهُ يَتَهَدَّدُكَ وَيَقُولُ وَالله لاجْلِيَنَّهُمْ عَنْ جَدِيدِ الارْضِ فَوَقَّعَ أَبُو مُحَمَّدٍ (عَلَيْهِ السَّلام) بِخَطِّهِ ذَاكَ أَقْصَرُ لِعُمُرِهِ عُدَّ مِنْ يَوْمِكَ هَذَا خَمْسَةَ أَيَّامٍ وَيُقْتَلُ فِي الْيَوْمِ السَّادِسِ بَعْدَ هَوَانٍ وَاسْتِخْفَافٍ يَمُرُّ بِهِ فَكَانَ كَمَا قَالَ (عَلَيْهِ السَّلام)

Is'haq said, 'Muhammad Bin Al Hassan Bin Shamoun narrated to me saying, 'Ahmad Bin Muhammad narrated to me saying,

'I wrote to Abu Muhammad[asws] (11th Imam[asws]) when Al-Muhtady (the Caliph) took to the killing of the Slaves, 'O my Master[asws]" The Praise is for Allah[azwj] Who Pre-occupied him from us[asws], for it has reached me that he had threatened you[asws] and he was saying, 'By Allah[azwj]! I shall remove them from the new land'.

So Abu Muhammad[asws] signed by his[asws] own handwriting: 'That would be a shortening for his life-span. Count five days from this day of yours, and he would be killed during the sixth day after humiliation and being belittled passing by'. So it happened just as he[asws] had said'.[25]

17. إِسْحَاقُ قَالَ حَدَّثَنِي مُحَمَّدُ بْنُ الْحَسَنِ بْنِ شَمُّونٍ قَالَ كَتَبْتُ إِلَى أَبِي مُحَمَّدٍ (عَلَيْهِ السَّلام) أَسْأَلُهُ أَنْ يَدْعُوَ الله لِي مِنْ وَجَعِ عَيْنِي وَكَانَتْ إِحْدَى عَيْنَيَّ ذَاهِبَةً وَالاخْرَى عَلَى شَرَفِ ذَهَابٍ فَكَتَبَ إِلَيَّ حَبَسَ الله عَلَيْكَ عَيْنَكَ فَأَفَاقَتِ الصَّحِيحَةُ وَوَقَّعَ فِي آخِرِ الْكِتَابِ آجَرَكَ الله وَأَحْسَنَ ثَوَابَكَ فَاغْتَمَمْتُ لِذَلِكَ وَلَمْ أَعْرِفْ فِي أَهْلِي أَحَداً مَاتَ فَلَمَّا كَانَ بَعْدَ أَيَّامٍ جَاءَتْنِي وَفَاةُ ابْنِي طَيِّبٍ فَعَلِمْتُ أَنَّ التَّعْزِيَةَ لَهُ.

Is'haq said, 'Muhammad Bin Al Hassan Bin Shamoun narrated to me saying,

'I wrote to Abu Muhammad[asws] (11th Imam[asws]) asking him[asws] that he[asws] supplicates to Allah[azwj] for me for the pain of my eyes, and it was so the one of my eyes had gone (blinded) and the other one was upon the verge of going. So he[asws] wrote to me: 'Allah[azwj] will Preserve your eyes upon you'. So it opened healthy, and he[asws] had signed at the end of the letter: 'May Allah[azwj] Recompense you and Grant you good Rewards'. So I was gloomy due to that and I did not know it (the condolence) was with regards to which of my family member who had died. So when it was after a few days, there came to me (news) of the death of my son Taiib, then I knew that the condolence was for him'.[26]

18. إِسْحَاقُ قَالَ حَدَّثَنِي عُمَرُ بْنُ أَبِي مُسْلِمٍ قَالَ قَدِمَ عَلَيْنَا بِسُرَّ مَنْ رَأَى رَجُلٌ مِنْ أَهْلِ مِصْرَ يُقَالُ لَهُ سَيْفُ بْنُ اللَّيْثِ يَتَظَلَّمُ إِلَى الْمُهْتَدِي فِي ضَيْعَةٍ لَهُ قَدْ غَصَبَهَا إِيَّاهُ شَفِيعٌ الْخَادِمُ وَأَخْرَجَهُ مِنْهَا فَأَشَرْنَا عَلَيْهِ أَنْ يَكْتُبَ إِلَى أَبِي مُحَمَّدٍ (عَلَيْهِ السَّلام) يَسْأَلُهُ تَسْهِيلَ أَمْرِهَا فَكَتَبَ إِلَيْهِ أَبُو مُحَمَّدٍ (عَلَيْهِ السَّلام) لا بَأْسَ عَلَيْكَ ضَيْعَتُكَ تُرَدُّ عَلَيْكَ فَلا تَتَقَدَّمْ إِلَى السُّلْطَانِ وَالْقَ

الْوَكِيلَ الَّذِي فِي يَدِهِ الضَّيْعَةُ وَخَوِّفْهُ بِالسُّلْطَانِ الاعْظَمِ الله رَبِّ الْعَالَمِينَ فَلَقِيَهُ فَقَالَ لَهُ الْوَكِيلُ الَّذِي فِي يَدِهِ الضَّيْعَةُ قَدْ كُتِبَ إِلَيَّ عِنْدَ خُرُوجِكَ مِنْ مِصْرَ أَنْ أَطْلُبَكَ وَأَرُدَّ الضَّيْعَةَ عَلَيْكَ فَرَدَّهَا عَلَيْهِ بِحُكْمِ الْقَاضِي ابْنِ أَبِي الشَّوَارِبِ وَشَهَادَةِ الشُّهُودِ وَلَمْ يَحْتَجْ إِلَى أَنْ يَتَقَدَّمَ إِلَى الْمُهْتَدِي فَصَارَتِ الضَّيْعَةُ لَهُ وَفِي يَدِهِ وَلَمْ يَكُنْ لَهَا خَبَرٌ بَعْدَ ذَلِكَ قَالَ وَحَدَّثَنِي سَيْفُ بْنُ اللَّيْثِ هَذَا قَالَ خَلَّفْتُ ابْناً لِي عَلِيلاً بِمِصْرَ عِنْدَ خُرُوجِي عَنْهَا وَابْناً لِي آخَرَ أَسَنَّ مِنْهُ كَانَ وَصِيِّي وَقَيِّمِي عَلَى عِيَالِي وَفِي ضِيَاعِي فَكَتَبْتُ إِلَى أَبِي مُحَمَّدٍ (عَلَيْهِ السَّلام) أَسْأَلُهُ الدُّعَاءَ لابْنِيَ الْعَلِيلِ فَكَتَبَ إِلَيَّ قَدْ عُوفِيَ ابْنُكَ الْمُعْتَلُّ وَمَاتَ الْكَبِيرُ وَصِيُّكَ وَقَيِّمُكَ فَاحْمَدِ الله وَلا تَجْزَعْ فَيَحْبَطَ أَجْرُكَ فَوَرَدَ عَلَيَّ الْخَبَرُ أَنَّ ابْنِي قَدْ عُوفِيَ مِنْ عِلَّتِهِ وَمَاتَ الْكَبِيرُ يَوْمَ وَرَدَ عَلَيَّ جَوَابُ أَبِي مُحَمَّدٍ (عَلَيْهِ السَّلام)

Is'haq said, 'Umar Bin Abu Muslim narrated to me saying,

'A man from the people of Egypt called Sayf Al-Lays came over to us at Surmanrayy (Samarrah), to complain of an injustice go Al-Mohtady (the Caliph) regarding an estate of his which had been usurped from him by Shafi'e Al-Khadim and he had thrown him out from it. So we indicated to him that he should write to Abu Muhammad[asws] (11th Imam[asws]) asking him[asws] to ease its matter.

So Abu Muhammad[asws] wrote to him: 'There would be no problem upon you. Your estate would be returned to you, therefore do not proceed to the Sultan and meet up with the agent in whose hand is the estate and scare him with the greatest Sultan Allah[azwj], Lord[azwj] of the worlds'.

So he met up with him and the agent in whose hand was the estate said to him, 'He (Shafi'e Al-Khadim) had written to me during your exit from Egypt that you would be seeking it and that I should return the estate to you'. So he returned it to him by the judgment of the judge Ibn Abu So Shawarib, and the witnesses witnessed, and he had not need to proceed to Al-Mohtady (the Caliph). Thus, the estate came to be for him and into his hands, and there is no news of it after that'.

He (the narrator) said, 'And Sayf Bin Al-Lays narrate this to me saying, 'I left behind a son of mine in illness in Egypt during my going out from it, and another son of mine who was older than him was my trustee and the caretaker of my dependants and regarding my estate. So I wrote to Abu Muhammad[asws] asking him[asws] to supplicate for my sick son. So he[asws] wrote to me: 'Your son has (already) recovered from his illness', and the elder one died on the day the answer came from Abu Muhammad[asws]'.[27]

19. إِسْحَاقُ قَالَ حَدَّثَنِي يَحْيَى بْنُ الْقُشَيْرِيِّ مِنْ قَرْيَةٍ تُسَمَّى قِيرَ قَالَ كَانَ لابِي مُحَمَّدٍ وَكِيلٌ قَدِ اتَّخَذَ مَعَهُ فِي الدَّارِ حُجْرَةً يَكُونُ فِيهَا مَعَهُ خَادِمٌ أَبْيَضُ فَأَرَادَ الْوَكِيلُ الْخَادِمَ عَلَى نَفْسِهِ فَأَبَى إِلا أَنْ يَأْتِيَهُ بِنَبِيذٍ فَاحْتَالَ لَهُ بِنَبِيذٍ ثُمَّ أَدْخَلَهُ عَلَيْهِ وَبَيْنَهُ وَبَيْنَ أَبِي مُحَمَّدٍ ثَلاثَةُ أَبْوَابٍ مُغْلَقَةٍ قَالَ فَحَدَّثَنِي الْوَكِيلُ قَالَ إِنِّي لَمُنْتَبِهٌ إِذْ أَنَا بِالابْوَابِ تُفْتَحُ حَتَّى جَاءَ بِنَفْسِهِ فَوَقَفَ عَلَى بَابِ الْحُجْرَةِ ثُمَّ قَالَ يَا هَؤُلاءِ اتَّقُوا الله خَافُوا الله فَلَمَّا أَصْبَحْنَا أَمَرَ بِبَيْعِ الْخَادِمِ وَإِخْرَاجِي مِنَ الدَّارِ.

Is'haq said, 'Yahya Bin Al Qusheyri narrated to me from a town named as Qeyr saying,

'There was an agent for Abu Muhammad[asws] (11th Imam[asws]) whom he[asws] had taken to be in a room of the house. There happened to be a white servant with him. So the agent intended the servant to himself, but he refused except if he comes to him with Nabeez (an intoxicating drink). So he brought the Nabeez for him and went over to him; and between him and Abu Muhammad[asws] there were three locked doors.

He (the narrator) said, 'So the agent narrated to me saying, 'I was paying attention to him when the doors opened up until he[asws] came in himself[asws] and paused at the door of the room, then said: 'O you! Be pious to Allah[azwj] and fear Allah[azwj]!'. So when we were in the morning, he[asws] ordered to sell the servant and threw me out from the house'.[28]

20. إِسْحَاقُ قَالَ أَخْبَرَنِي مُحَمَّدُ بْنُ الرَّبِيعِ الشَّائِيُّ قَالَ نَاظَرْتُ رَجُلاً مِنَ الثَّنَوِيَّةِ بِالاهْوَازِ ثُمَّ قَدِمْتُ سُرَّ مَنْ رَأَى وَقَدْ عَلِقَ بِقَلْبِي شَيْءٌ مِنْ مَقَالَتِهِ فَإِنِّي لَجَالِسٌ عَلَى بَابِ أَحْمَدَ بْنِ الْخَضِيبِ إِذْ أَقْبَلَ أَبُو مُحَمَّدٍ (عَلَيْهِ السَّلام) مِنْ دَارِ الْعَامَّةِ يَؤُمُّ الْمَوْكِبَ فَنَظَرَ إِلَيَّ وَأَشَارَ بِسَبَّاحَتِهِ أَحَدٌ أَحَدٌ فَرْدٌ فَسَقَطْتُ مَغْشِيّاً عَلَيَّ.

Is'haq said, 'Muhammad Bin Al Rbi'e Al Shai'e informed me saying,

'I looked at a man from the Dualists (believers in two gods) in Al-Ahvaz, then I proceeded to Surmanrayy (Samarrah), and something from his speech was hanging upon my heart. So I sat at the door of Ahmad Bin Al-Khazeyb when Abu Muhammad[asws] (11th Imam[asws]) came over from the Public house on the day of the (Sultan's) procession. So he[asws] looked towards me and gestured by his[asws] forefinger: 'One! One! Individual! (There is only one God)'. So I fell down, there being unconsciousness upon me'.[29]

21. إِسْحَاقُ عَنْ أَبِي هَاشِمٍ الْجَعْفَرِيِّ قَالَ دَخَلْتُ عَلَى أَبِي مُحَمَّدٍ يَوْماً وَأَنَا أُرِيدُ أَنْ أَسْأَلَهُ مَا أَصُوغُ بِهِ خَاتَماً أَتَبَرَّكُ بِهِ فَجَلَسْتُ وَأُنْسِيتُ مَا جِئْتُ لَهُ فَلَمَّا وَدَّعْتُ وَنَهَضْتُ رَمَى إِلَيَّ بِالْخَاتَمِ فَقَالَ أَرَدْتَ فِضَّةً فَأَعْطَيْنَاكَ خَاتَماً رَبِحْتَ الْفَصَّ وَالْكِرَاءَ هَنَأَكَ الله يَا أَبَا هَاشِمٍ فَقُلْتُ يَا سَيِّدِي أَشْهَدُ أَنَّكَ وَلِيُّ الله وَإِمَامِيَ الَّذِي أَدِينُ الله بِطَاعَتِهِ فَقَالَ غَفَرَ الله لَكَ يَا أَبَا هَاشِمٍ.

Is'haq, from Abu Hashim Al Ja'fary who said,

'I went over to Abu Muhammad[asws] (11th Imam[asws]) one day and I wanted to ask him[asws] what I could forge a ring with in order to be Blessed by it. So I sat down and I forgot what I had come to him[asws] for. So when I bade farewell and got up, he flicked over a ring to me, and he[asws] said: 'You wanted silver, so we[asws] give you a (ready made) ring. You profited the silver and the forging (of the ring). May Allah[azwj] Bless you, O Abu Hashim!'. So I said, 'O my Master[asws]! I hereby testify that you[asws] are the Guardian of Allah[azwj] and my Imam[asws] who Allah[azwj] Made a Religion by his[asws] obedience'. So he[asws] said: 'May Allah[azwj] Forgive you, O Abu Hashim!''.[30]

22. إِسْحَاقُ قَالَ حَدَّثَنِي مُحَمَّدُ بْنُ الْقَاسِمِ أَبُو الْعَيْنَاءِ الْهَاشِمِيُّ مَوْلَى عَبْدِ الصَّمَدِ بْنِ عَلِيٍّ عَتَاقَةً قَالَ كُنْتُ أَدْخُلُ عَلَى أَبِي مُحَمَّدٍ (عَلَيْهِ السَّلام) فَأَعْطَشُ وَأَنَا عِنْدَهُ فَأُجِلُّهُ أَنْ أَدْعُوَ بِالْمَاءِ فَيَقُولُ يَا غُلامُ اسْقِهِ وَرُبَّمَا حَدَّثْتُ نَفْسِي بِالنُّهُوضِ فَأُفَكِّرُ فِي ذَلِكَ فَيَقُولُ يَا غُلامُ دَابَّتَهُ.

Is'haq said, 'Muhammad Bin Al Qasim Abu Al Ayana Al Hashimy, a slave of Abul Samad Bin Ali Ataqa narrated to me saying,

'I used to go over to Abu Muhammad[asws] (11th Imam[asws]). So I would get thirsty while I was in his[asws] presence, and I would defer calling for the water, and he[asws] would be saying: 'O boy! Quench him'. And sometimes I would discuss with myself for the leaving and be thinking with regards to that, so he[asws] would be saying: 'O boy! (Get) His animal'.[31]

23. عَلِيُّ بْنُ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ بْنِ إِبْرَاهِيمَ بْنِ مُوسَى بْنِ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ عَبْدِ الْغَفَّارِ قَالَ دَخَلَ الْعَبَّاسِيُّونَ عَلَى صَالِحِ بْنِ وَصِيفٍ وَدَخَلَ صَالِحُ بْنُ عَلِيٍّ وَغَيْرُهُ مِنَ الْمُنْحَرِفِينَ عَنْ هَذِهِ النَّاحِيَةِ عَلَى صَالِحِ بْنِ وَصِيفٍ عِنْدَ مَا حَبَسَ أَبَا مُحَمَّدٍ (عَلَيْهِ السَّلام) فَقَالَ لَهُمْ صَالِحٌ وَمَا أَصْنَعُ قَدْ وَكَّلْتُ بِهِ رَجُلَيْنِ مِنْ أَشَرِّ مَنْ قَدَرْتُ عَلَيْهِ فَقَدْ صَارَا مِنَ الْعِبَادَةِ وَالصَّلاةِ وَالصِّيَامِ إِلَى أَمْرٍ عَظِيمٍ فَقُلْتُ لَهُمَا مَا فِيهِ فَقَالا مَا تَقُولُ فِي رَجُلٍ يَصُومُ النَّهَارَ وَيَقُومُ اللَّيْلَ كُلَّهُ لا يَتَكَلَّمُ وَلا يَتَشَاغَلُ وَإِذَا نَظَرْنَا إِلَيْهِ ارْتَعَدَتْ فَرَائِصُنَا وَيُدَاخِلُنَا مَا لا نَمْلِكُهُ مِنْ أَنْفُسِنَا فَلَمَّا سَمِعُوا ذَلِكَ انْصَرَفُوا خَائِبِينَ.

Ali Bin Muhammad, from Muhammad Bin Ismail Bin Ibrahim Bin Musa Bin Ja'far Bin Muhammad, from Ali Bin Abdul Ghaffar who said,

'The Abbasides came over to Salih Bin Waseyf (the prison warden), and (also) Salih Bin Ali and others from the deviants from these areas came over to Salih Bin Waseyf, during the imprisonment of Abu Muhammad[asws] (11th Imam[asws]). So Salih said to them, 'And what can I do, and I had allocated two men from the evillest as I was able upon finding upon him[asws], but they came to a great matter from the worship and the Salat and the Fasting. So I said to these two, 'What is it regarding him[asws]?' So they both said, 'What can we say about a man who is Fasting during the day and is standing (for Salat) during the night, all of it, not speaking nor pre-occupying (with anything else)? And whenever we look at him[asws], our bodies tremble and (something) enters into us what we have no control over ourselves'. So when they heard that, they left disappointed'.[32]

24. عَلِيُّ بْنُ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ الْحُسَيْنِ قَالَ حَدَّثَنِي مُحَمَّدُ بْنُ الْحَسَنِ الْمَكْفُوفُ قَالَ حَدَّثَنِي بَعْضُ أَصْحَابِنَا عَنْ بَعْضِ فَصَّادِي الْعَسْكَرِ مِنَ النَّصَارَى أَنَّ أَبَا مُحَمَّدٍ (عَلَيْهِ السَّلام) بَعَثَ إِلَيَّ يَوْماً فِي وَقْتِ صَلاةِ الظُّهْرِ فَقَالَ لِي افْصِدْ هَذَا الْعِرْقَ قَالَ وَنَاوَلَنِي عِرْقاً لَمْ أَفْهَمْهُ مِنَ الْعُرُوقِ الَّتِي تُفْصَدُ فَقُلْتُ فِي نَفْسِي مَا رَأَيْتُ أَمْراً أَعْجَبَ مِنْ هَذَا يَأْمُرُنِي أَنْ أَفْصِدَ فِي وَقْتِ الظُّهْرِ وَلَيْسَ بِوَقْتِ فَصْدٍ وَالثَّانِيَةُ عِرْقٌ لا أَفْهَمُهُ ثُمَّ قَالَ لِيَ انْتَظِرْ وَكُنْ فِي الدَّارِ فَلَمَّا أَمْسَى

دَعَانِي وَقَالَ لِي سَرِّحِ الدَّمَ فَسَرَّحْتُ ثُمَّ قَالَ لِي أَمْسِكْ فَأَمْسَكْتُ ثُمَّ قَالَ لِي كُنْ فِي الدَّارِ فَلَمَّا كَانَ نِصْفُ اللَّيْلِ أَرْسَلَ إِلَيَّ وَقَالَ لِي سَرِّحِ الدَّمَ قَالَ فَتَعَجَّبْتُ أَكْثَرَ مِنْ عَجَبِيَ الاوَّلِ وَكَرِهْتُ أَنْ أَسْأَلَهُ قَالَ فَسَرَّحْتُ فَخَرَجَ دَمٌ أَبْيَضُ كَأَنَّهُ الْمِلْحُ قَالَ ثُمَّ قَالَ لِيَ احْبِسْ قَالَ فَحَبَسْتُ قَالَ ثُمَّ قَالَ كُنْ فِي الدَّارِ فَلَمَّا أَصْبَحْتُ أَمَرَ قَهْرَمَانَهُ أَنْ يُعْطِيَنِي ثَلاثَةَ دَنَانِيرَ فَأَخَذْتُهَا وَخَرَجْتُ حَتَّى أَتَيْتُ ابْنَ بَخْتِيشُوعَ النَّصْرَانِيَّ فَقَصَصْتُ عَلَيْهِ الْقِصَّةَ قَالَ فَقَالَ لِي وَاللهِ مَا أَفْهَمُ مَا تَقُولُ وَلا أَعْرِفُهُ فِي شَيْءٍ مِنَ الطِّبِّ وَلا قَرَأْتُهُ فِي كِتَابٍ وَلا أَعْلَمُ فِي دَهْرِنَا أَعْلَمَ بِكُتُبِ النَّصْرَانِيَّةِ مِنْ فُلانٍ الْفَارِسِيِّ فَاخْرُجْ إِلَيْهِ قَالَ فَاكْتَرَيْتُ زَوْرَقاً إِلَى الْبَصْرَةِ وَأَتَيْتُ الاهْوَازَ ثُمَّ صِرْتُ إِلَى فَارِسَ إِلَى صَاحِبِي فَأَخْبَرْتُهُ الْخَبَرَ قَالَ وَقَالَ أَنْظِرْنِي أَيَّاماً فَأَنْظَرْتُهُ ثُمَّ أَتَيْتُهُ مُتَقَاضِياً قَالَ فَقَالَ لِي إِنَّ هَذَا الَّذِي تَحْكِيهِ عَنْ هَذَا الرَّجُلِ فَعَلَهُ الْمَسِيحُ فِي دَهْرِهِ مَرَّةً.

Ali Bin Muhammad, from Al Hassan Bin Al Husayn who said, ‘Muhammad Bin Al Hassan Al Makfouf who said,

‘Some of our companions narrated to me from some cuppers of Al-Askar (who were) from the Christians and that Abu Muhammad[asws] (11th Imam[asws]) sent for me one day during the time of Al-Zahor Salat and he said to me, ‘Get cupping done of this vein’, and he[asws] pointed out a vein which I did not understand from the veins which do get cupped. So I said, within myself, ‘I have not seen a matter stranger than this. He[asws] is ordering me that I should get cupping done during this time of Al-Zohr and it isn’t a time for cupping, and secondly it is a vein which I do not recognise’.

He[asws] said to me: ‘Await and stay in the house’. So when it was evening, he[asws] called me over and said to me: ‘Release the blood’. So I (cut the vein and) released it. Then he[asws] said to me: ‘Withhold!’ So I withheld. Then he[asws] said to me: ‘Stay in the house. So when it was half the night, he[asws] sent for me and said to me: ‘Release the blood’. So I was astounded even more than my first astonishment, and I disliked to ask him[asws]. So I released (the blood) and the blood came out white as if it was salt. Then he[asws] said to me: ‘Withhold!’ So I withheld. Then he[asws] said: ‘Stay in the house’.

So when we were in the morning, he[asws] ordered his[asws] clerk to give me three Dinars. So I took these and went out until I came to Ibn Bakhtayshou the Christian, and I related to him the story. So he said to me, ‘By Allah[azwj!] I don’t understand what you are saying nor do I recognise it regarding anything from the medicine (treatments), nor have I read it in a book, nor do I know in our times anyone more knowledgeable with the books of the Christians than so and so, the Persian. Therefore, go out to him’.

He (the narrator) said, ‘So I hired a boat to Al-Basra, and I went over to Ahvaz, then I came to Persia to my companion and I informed him of the news. He said, ‘Respite me for some days’. So I waited for him, then went over to him requesting. So he said to me, ‘This which you are relating from this man, the Messiahas had done it once during his[as] time’.[33]

25. عَلِيُّ بْنُ مُحَمَّدٍ عَنْ بَعْضِ أَصْحَابِنَا قَالَ كَتَبَ مُحَمَّدُ بْنُ حُجْرٍ إِلَى أَبِي مُحَمَّدٍ (عَلَيْهِ السَّلام) يَشْكُو عَبْدَ الْعَزِيزِ بْنَ دُلَفَ وَيَزِيدَ بْنَ عَبْدِ الله فَكَتَبَ إِلَيْهِ أَمَّا عَبْدُ الْعَزِيزِ فَقَدْ كُفِيتَهُ وَأَمَّا يَزِيدُ فَإِنَّ لَكَ وَلَهُ مَقَاماً بَيْنَ يَدَيِ الله فَمَاتَ عَبْدُ الْعَزِيزِ وَقَتَلَ يَزِيدُ مُحَمَّدَ بْنَ حُجْرٍ.

Ali Bin Muhammad, from some of our companions who said,

'Muhammad Bin Hujr wrote to Abu Muhammad[asws] (11th Imam[asws]) complaining of Abdul Aziz Bin Dulf and Yazeed Bin Abdullah. So he[asws] wrote to him: 'As for Abdul Aziz, So I shall suffice him[asws], and as for Yazeed, so for you and for him there is a status in front of Allah[azwj]. So Abdul Aziz died and Yazeed killed Muhammad Bin Hujr'.[34]

26. عَلِيُّ بْنُ مُحَمَّدٍ عَنْ بَعْضِ أَصْحَابِنَا قَالَ سُلِّمَ أَبُو مُحَمَّدٍ (عَلَيْهِ السَّلام) إِلَى نَحْرِيرٍ فَكَانَ يُضَيِّقُ عَلَيْهِ وَيُؤْذِيهِ قَالَ فَقَالَتْ لَهُ امْرَأَتُهُ وَيْلَكَ اتَّقِ الله لا تَدْرِي مَنْ فِي مَنْزِلِكَ وَعَرَّفَتْهُ صَلاحَهُ وَقَالَتْ إِنِّي أَخَافُ عَلَيْكَ مِنْهُ فَقَالَ لارْمِيَنَّهُ بَيْنَ السِّبَاعِ ثُمَّ فَعَلَ ذَلِكَ بِهِ فَرُئِيَ (عَلَيْهِ السَّلام) قَائِماً يُصَلِّي وَهِيَ حَوْلَهُ.

Ali Bin Muhammad, from some of our companions who said,

'Abu Muhammad[asws] (11th Imam[asws]) was submitted (for custody) to an animal keeper, and he[asws] was constricting upon him[asws] and was hurting him[asws]. So his wife said to him, 'Woe be unto you! Fear Allah[azwj]! Do you not know who is in your house?' And she introduced him[asws] of his[asws] righteousness and she said, 'I fear upon you from him[asws]'. So he said, 'I shall throw him[asws] between the predatory animals'. Then he did that with him[asws], and he[asws] was seen standing praying Salat and they were around him[asws]'.[35]

27. مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ إِسْحَاقَ قَالَ دَخَلْتُ عَلَى أَبِي مُحَمَّدٍ (عَلَيْهِ السَّلام) فَسَأَلْتُهُ أَنْ يَكْتُبَ لانْظُرَ إِلَى خَطِّهِ فَأَعْرِفَهُ إِذَا وَرَدَ فَقَالَ نَعَمْ ثُمَّ قَالَ يَا أَحْمَدُ إِنَّ الْخَطَّ سَيَخْتَلِفُ عَلَيْكَ مِنْ بَيْنِ الْقَلَمِ الْغَلِيظِ إِلَى الْقَلَمِ الدَّقِيقِ فَلا تَشُكَّنَّ ثُمَّ دَعَا بِالدَّوَاةِ فَكَتَبَ وَجَعَلَ يَسْتَمِدُّ إِلَى مَجْرَى الدَّوَاةِ فَقُلْتُ فِي نَفْسِي وَهُوَ يَكْتُبُ أَسْتَوْهِبُهُ الْقَلَمَ الَّذِي كَتَبَ بِهِ فَلَمَّا فَرَغَ مِنَ الْكِتَابَةِ أَقْبَلَ يُحَدِّثُنِي وَهُوَ يَمْسَحُ الْقَلَمَ بِمِنْدِيلِ الدَّوَاةِ سَاعَةً ثُمَّ قَالَ هَاكَ يَا أَحْمَدُ فَنَاوَلَنِيهِ فَقُلْتُ جُعِلْتُ فِدَاكَ إِنِّي مُغْتَمٌّ لِشَيْءٍ يُصِيبُنِي فِي نَفْسِي وَقَدْ أَرَدْتُ أَنْ أَسْأَلَ أَبَاكَ فَلَمْ يُقْضَ لِي ذَلِكَ فَقَالَ وَمَا هُوَ يَا أَحْمَدُ فَقُلْتُ يَا سَيِّدِي رُوِيَ لَنَا عَنْ آبَائِكَ أَنَّ نَوْمَ الانْبِيَاءِ عَلَى أَقْفِيَتِهِمْ وَنَوْمَ الْمُؤْمِنِينَ عَلَى أَيْمَانِهِمْ وَنَوْمَ الْمُنَافِقِينَ عَلَى شَمَائِلِهِمْ وَنَوْمَ الشَّيَاطِينِ عَلَى وُجُوهِهِمْ فَقَالَ (عَلَيْهِ السَّلام) كَذَلِكَ هُوَ فَقُلْتُ يَا سَيِّدِي فَإِنِّي أَجْهَدُ أَنْ أَنَامَ عَلَى يَمِينِي فَمَا يُمْكِنُنِي وَلا يَأْخُذُنِي النَّوْمُ عَلَيْهَا فَسَكَتَ سَاعَةً ثُمَّ قَالَ يَا أَحْمَدُ ادْنُ مِنِّي فَدَنَوْتُ مِنْهُ فَقَالَ أَدْخِلْ يَدَكَ تَحْتَ ثِيَابِكَ فَأَدْخَلْتُهَا فَأَخْرَجَ يَدَهُ مِنْ تَحْتِ ثِيَابِهِ وَأَدْخَلَهَا تَحْتَ ثِيَابِي فَمَسَحَ بِيَدِهِ الْيُمْنَى عَلَى جَانِبِي الايْسَرِ وَبِيَدِهِ الْيُسْرَى عَلَى جَانِبِي الايْمَنِ ثَلاثَ مَرَّاتٍ فَقَالَ أَحْمَدُ فَمَا أَقْدِرُ أَنْ أَنَامَ عَلَى يَسَارِي مُنْذُ فَعَلَ ذَلِكَ بِي (عَلَيْهِ السَّلام) وَمَا يَأْخُذُنِي نَوْمٌ عَلَيْهَا أَصْلاً.

Muhammad Bin Yahya, from Ahmad Bin Is'haq who said,

'I went over to Abu Muhammad[asws] (11th Imam[asws]) and I asked him[asws] to write (something) in order to me to look at his[asws] handwriting so that I would recognise it when I come across it. So he[asws] said: 'Yes'. Then he[asws] said: 'O Ahmad! The handwriting would be different upon you from between the thin pen and the thick pen, therefore do not be doubting'.

Then he[asws] called for the ink, and he[asws] wrote, and went on taking it to flow the ink. So I said within myself, 'And he[asws] is writing, I shall ask him[asws] to gift me the pen which he[asws] is writing with'. So when he[asws] was free from the writing, he[asws] turned to discuss with me and he[asws] was wiped the ink from the pen with a towel for a while, then said: 'Here, O Ahmad!' And he[asws] gave it to me. So I said, 'May I be sacrificed for you[asws]! I am gloomy due to something which has hit me within myself and I had intended to ask your[asws] father[asws], but that did not happen for me'. So he[asws] said: 'And what is it, O Ahmad?'.

So I said, 'O my Master[asws]! It is reported to us from your[asws] forefathers[asws] that the sleep of the Prophets[as] is upon their[as] backs, and the sleep of the Momineen is upon their right, and the sleep of the hypocrites is upon their left, and the sleep of the Satansla is upon their faces'. So he[asws] said: 'It is like that'.

I said, 'O my Master[asws]! But I try to sleep upon my right, but I am not able to and the sleep does not seize me upon it'. So he[asws] remained silent for a while, then said: 'O Ahmad! Come near me[asws]'. So I went near him[asws], and he[asws] said: 'Insert your hand beneath your clothes'. So I inserted it, and he[asws] extracted his[asws] hand from beneath his[asws] clothes and inserted it beneath my Clothes. So he[asws] wipes his[asws] right hand upon my left side and his[asws] left hand upon my right side, three times.

Ahmad said, 'So I have not been able upon sleeping upon my left since he[asws] did that with me, and the sleep does not seize me upon it at all'.[36]

125 . بَابُ مَوْلِدِ الصَّاحِبِ عليه السلام

Chapter 125 – The Birth of the Master[asws]

1. الْحُسَيْنُ بْنُ مُحَمَّدٍ الاشْعَرِيُّ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ قَالَ خَرَجَ عَنْ أَبِي مُحَمَّدٍ (عَلَيْهِ السَّلام) حِينَ قُتِلَ الزُّبَيْرِيُّ هَذَا جَزَاءُ مَنِ افْتَرَى عَلَى اللهِ فِي أَوْلِيَائِهِ زَعَمَ أَنَّهُ يَقْتُلُنِي وَلَيْسَ لِي عَقِبٌ فَكَيْفَ رَأَى قُدْرَةَ اللهِ وَوُلِدَ لَهُ وَلَدٌ سَمَّاهُ م ح م د سَنَةَ سِتٍّ وَخَمْسِينَ وَمِائَتَيْنِ.

Al Husayn Bin Muhammad Al Ashary, from Moalla Bin Muhammad, from Ahmad Bin Muhammad who said,

'There came out (a letter) from Abu Muhammad[asws] (11th Imam[asws]) when Al-Zubeyri was killed: 'This is the Recompense of the one who forges (a lie) upon Allah[azwj] regarding His[azwj] Guardians[asws]. He[asws] claimed that he would be killing me[asws] and that there isn't a posterity for me[asws]. So how does he see the Power of Allah[azwj?'] And there he[asws] was Blessed with a son[asws]. He[asws] named him[asws] As M H M D, in the year two hundred and fifty six (256 A.H.)'.[37]

2. عَلِيُّ بْنُ مُحَمَّدٍ قَالَ حَدَّثَنِي مُحَمَّدٌ وَالْحَسَنُ ابْنَا عَلِيِّ بْنِ إِبْرَاهِيمَ فِي سَنَةِ تِسْعٍ وَسَبْعِينَ وَمِائَتَيْنِ قَالا حَدَّثَنَا مُحَمَّدُ بْنُ عَلِيِّ بْنِ عَبْدِ الرَّحْمَنِ الْعَبْدِيُّ مِنْ عَبْدِ قَيْسٍ عَنْ ضَوْءِ بْنِ عَلِيٍّ الْعِجْلِيِّ عَنْ رَجُلٍ مِنْ أَهْلِ فَارِسَ سَمَّاهُ قَالَ أَتَيْتُ سُرَّ مَنْ رَأَى وَلَزِمْتُ بَابَ أَبِي مُحَمَّدٍ (عَلَيْهِ السَّلام) فَدَعَانِي مِنْ غَيْرِ أَنْ أَسْتَأْذِنَ فَلَمَّا دَخَلْتُ وَسَلَّمْتُ قَالَ لِي يَا أَبَا فُلانٍ كَيْفَ حَالُكَ ثُمَّ قَالَ لِي اقْعُدْ يَا فُلانُ ثُمَّ سَأَلَنِي عَنْ جَمَاعَةٍ مِنْ رِجَالٍ وَنِسَاءٍ مِنْ أَهْلِي ثُمَّ قَالَ لِي مَا الَّذِي أَقْدَمَكَ قُلْتُ رَغْبَةٌ فِي خِدْمَتِكَ قَالَ فَقَالَ فَالْزَمِ الدَّارَ قَالَ فَكُنْتُ فِي الدَّارِ مَعَ الْخَدَمِ ثُمَّ صِرْتُ أَشْتَرِي لَهُمُ الْحَوَائِجَ مِنَ السُّوقِ وَكُنْتُ أَدْخُلُ عَلَيْهِ مِنْ غَيْرِ إِذْنٍ إِذَا كَانَ فِي دَارِ الرِّجَالِ فَدَخَلْتُ عَلَيْهِ يَوْماً وَهُوَ فِي دَارِ الرِّجَالِ فَسَمِعْتُ حَرَكَةً فِي الْبَيْتِ فَنَادَانِي مَكَانَكَ لا تَبْرَحْ فَلَمْ أَجْسُرْ أَنْ أَخْرُجَ وَلا أَدْخُلَ فَخَرَجَتْ عَلَيَّ جَارِيَةٌ مَعَهَا شَيْءٌ مُغَطًّى ثُمَّ نَادَانِيَ ادْخُلْ فَدَخَلْتُ وَنَادَى الْجَارِيَةَ فَرَجَعَتْ فَقَالَ لَهَا اكْشِفِي عَمَّا مَعَكِ فَكَشَفَتْ عَنْ غُلامٍ أَبْيَضَ حَسَنِ الْوَجْهِ وَكَشَفَتْ عَنْ بَطْنِهِ فَإِذَا شَعْرٌ نَابِتٌ مِنْ لَبَّتِهِ إِلَى سُرَّتِهِ أَحْضَرُ لَيْسَ بِأَسْوَدَ فَقَالَ هَذَا صَاحِبُكُمْ ثُمَّ أَمَرَهَا فَحَمَلَتْهُ فَمَا رَأَيْتُهُ بَعْدَ ذَلِكَ حَتَّى مَضَى أَبُو مُحَمَّدٍ (عَلَيْهِ السَّلام) فَقَالَ ضَوْءُ بْنُ عَلِيٍّ فَقُلْتُ لِلْفَارِسِيِّ كَمْ كُنْتَ تُقَدِّرُ لَهُ مِنَ السِّنِينَ قَالَ سَنَتَيْنِ قَالَ الْعَبْدِيُّ فَقُلْتُ لِضَوْءٍ كَمْ تُقَدِّرُ لَهُ أَنْتَ قَالَ أَرْبَعَ عَشْرَةَ سَنَةً قَالَ أَبُو عَلِيٍّ وَأَبُو عَبْدِ الله وَنَحْنُ نُقَدِّرُ لَهُ إِحْدَى وَعِشْرِينَ سَنَةً.

Ali Bin Muhammad said, ‘Muhammad and Al Hassan, the two sons of Ali Bin Ibrahim narrated to me in the year two hundred and seventy nine, saying, ‘Muhammad Bin Ali Bin Abdul Rahman Al Abady narrated to us from Abd Qays, from Zou Bin Ali Al Ijaly, from a man from the peope of Persia he named, saying,

‘I came to Surmanrayy (Samarrah) and I necessitated the door of Abu Muhammad[asws] (11th Imam[asws]). So he[asws] called me over without my seeking permission. So when I entered and greeted, he[asws] said to me, ‘O Abu so and so! How are you?’ Then he[asws] said to me: ‘Be seated, O so and so!’. Then he[asws] asked me about a group of men and women from my family members.

Then he[asws] said to me: ‘What is that which made you come?’ I said, ‘A desire to be in your[asws] service’. So he[asws] said: ‘Necessitate the house (be a doorman)’. So I necessitated to be at the door, and I used to be in the house along with the servant.

Then I would go to buy the necessaries for them from the market, and I used to go over to him[asws] from without (seeking) a permission when he[asws] was in the chamber for the men.

One day, I went to him[asws] and he[asws] was in the chamber for the men, and I heard movement in the house, and he[asws] called out: ‘Be in your place, do not depart!’ So I did not have the audacity to exit nor enter. Then a maid came out to me, and there was something covered with her. Then he[asws] called me: ‘Enter!’. So I entered, and he[asws] called the maid, so she returned, and he[asws] said to her: ‘Uncover from what is with you’. So she uncovered from a white boy[asws], beautiful of face, and uncovered from his[asws] belly, and there was a

growth of green hair from his chest to his[asws] navel, not black, and he[asws] said: ‘This is your Master[asws]’.

Then he[asws] ordered her, so she carried him[asws], and I did not see him[asws] after that until Abu Muhammad[asws] passed away.

Zou Bin Ali said, ‘I said to the Persian, ‘How much did you serve for him[asws] from the years?’ He said, ‘Two years’. Al-Abdy said, ‘I said to Zou, ‘How much did you serve him[asws]?’ He said, ‘Fourteen years’. Abu Ali and Abu Abdullah said, ‘And we served him[asws] for twenty-one years’.[38]

3. عَلِيُّ بْنُ مُحَمَّدٍ وَعَنْ غَيْرِ وَاحِدٍ مِنْ أَصْحَابِنَا الْقُمِّيِّينَ عَنْ مُحَمَّدِ بْنِ مُحَمَّدٍ الْعَامِرِيِّ عَنْ أَبِي سَعِيدٍ غَانِمٍ الْهِنْدِيِّ قَالَ كُنْتُ بِمَدِينَةِ الْهِنْدِ الْمَعْرُوفَةِ بِقِشْمِيرَ الدَّاخِلَةِ وَأَصْحَابٌ لِي يَقْعُدُونَ عَلَى كَرَاسِيَّ عَنْ يَمِينِ الْمَلِكِ أَرْبَعُونَ رَجُلاً كُلُّهُمْ يَقْرَأُ الْكُتُبَ الاربَعَةَ التَّوْرَاةَ وَالانْجِيلَ وَالزَّبُورَ وَصُحُفَ إِبْرَاهِيمَ نَقْضِي بَيْنَ النَّاسِ وَنُفَقِّهُهُمْ فِي دِينِهِمْ وَنُفْتِيهِمْ فِي حَلالِهِمْ وَحَرَامِهِمْ يَفْزَعُ النَّاسُ إِلَيْنَا الْمَلِكُ فَمَنْ دُونَهُ فَتَجَارَيْنَا ذِكْرَ رَسُولِ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) فَقُلْنَا هَذَا النَّبِيُّ الْمَذْكُورُ فِي الْكُتُبِ قَدْ خَفِيَ عَلَيْنَا أَمْرُهُ وَيَجِبُ عَلَيْنَا الْفَحْصُ عَنْهُ وَطَلَبُ أَثَرِهِ وَاتَّفَقَ رَأْيُنَا وَتَوَافَقْنَا عَلَى أَنْ أَخْرُجَ فَأَرْتَادَ لَهُمْ فَخَرَجْتُ وَمَعِي مَالٌ جَلِيلٌ فَسِرْتُ اثْنَيْ عَشَرَ شَهْراً حَتَّى قَرُبْتُ مِنْ كَابُلَ فَعَرَضَ لِي قَوْمٌ مِنَ التُّرْكِ فَقَطَعُوا عَلَيَّ وَأَخَذُوا مَالِي وَجُرِحْتُ جِرَاحَاتٍ شَدِيدَةً وَدُفِعْتُ إِلَى مَدِينَةِ كَابُلَ فَأَنْفَذَنِي مَلِكُهَا لَمَّا وَقَفَ عَلَى خَبَرِي إِلَى مَدِينَةِ بَلْخَ وَعَلَيْهَا إِذْ ذَاكَ دَاوُدُ بْنُ الْعَبَّاسِ بْنِ أَبِي الاسْوَدِ فَبَلَغَهُ خَبَرِي وَأَنِّي خَرَجْتُ مُرْتَاداً مِنَ الْهِنْدِ وَتَعَلَّمْتُ الْفَارِسِيَّةَ وَنَاظَرْتُ الْفُقَهَاءَ وَأَصْحَابَ الْكَلامِ فَأَرْسَلَ إِلَيَّ دَاوُدُ بْنُ الْعَبَّاسِ فَأَحْضَرَنِي مَجْلِسَهُ وَجَمَعَ عَلَيَّ الْفُقَهَاءَ فَنَاظَرُونِي فَأَعْلَمْتُهُمْ أَنِّي خَرَجْتُ مِنْ بَلَدِي أَطْلُبُ هَذَا النَّبِيَّ الَّذِي وَجَدْتُهُ فِي الْكُتُبِ فَقَالَ لِي مَنْ هُوَ وَمَا اسْمُهُ فَقُلْتُ مُحَمَّدٌ فَقَالُوا هُوَ نَبِيُّنَا الَّذِي تَطْلُبُ فَسَأَلْتُهُمْ عَنْ شَرَائِعِهِ فَأَعْلَمُونِي فَقُلْتُ لَهُمْ أَنَا أَعْلَمُ أَنَّ مُحَمَّداً نَبِيٌّ وَلا أَعْلَمُهُ هَذَا الَّذِي تَصِفُونَ أَمْ لا فَأَعْلِمُونِي مَوْضِعَهُ لاقْصِدَهُ فَأُسَائِلَهُ عَنْ عَلامَاتٍ عِنْدِي وَدَلالاتٍ فَإِنْ كَانَ صَاحِبِيَ الَّذِي طَلَبْتُ آمَنْتُ بِهِ فَقَالُوا قَدْ مَضَى (صَلَّى اللهُ عَلَيْهِ وَآلِه) فَقُلْتُ فَمَنْ وَصِيُّهُ وَخَلِيفَتُهُ فَقَالُوا أَبُو بَكْرٍ قُلْتُ فَسَمُّوهُ لِي فَإِنَّ هَذِهِ كُنْيَتُهُ قَالُوا عَبْدُ الله بْنُ عُثْمَانَ وَنَسَبُوهُ إِلَى قُرَيْشٍ قُلْتُ فَانْسُبُوا لِي مُحَمَّداً نَبِيَّكُمْ فَنَسَبُوهُ لِي فَقُلْتُ لَيْسَ هَذَا صَاحِبِيَ الَّذِي طَلَبْتُ صَاحِبِيَ الَّذِي أَطْلُبُهُ خَلِيفَتُهُ أَخُوهُ فِي الدِّينِ وَابْنُ عَمِّهِ فِي النَّسَبِ وَزَوْجُ ابْنَتِهِ وَأَبُو وُلْدِهِ لَيْسَ لِهَذَا النَّبِيِّ ذُرِّيَّةٌ عَلَى الارْضِ غَيْرُ وُلْدِ هَذَا الرَّجُلِ الَّذِي هُوَ خَلِيفَتُهُ قَالَ فَوَثَبُوا بِي وَقَالُوا أَيُّهَا الامِيرُ إِنَّ هَذَا قَدْ خَرَجَ مِنَ الشِّرْكِ إِلَى الْكُفْرِ هَذَا حَلالُ الدَّمِ فَقُلْتُ لَهُمْ يَا قَوْمُ أَنَا رَجُلٌ مَعِي دِينٌ مُتَمَسِّكٌ بِهِ لا أُفَارِقُهُ حَتَّى أَرَى مَا هُوَ أَقْوَى مِنْهُ إِنِّي وَجَدْتُ صِفَةَ هَذَا الرَّجُلِ فِي الْكُتُبِ الَّتِي أَنْزَلَهَا الله عَلَى أَنْبِيَائِهِ وَإِنَّمَا خَرَجْتُ مِنْ بِلادِ الْهِنْدِ وَمِنَ الْعِزِّ الَّذِي كُنْتُ فِيهِ طَلَباً لَهُ فَلَمَّا فَحَصْتُ عَنْ أَمْرِ صَاحِبِكُمُ الَّذِي ذَكَرْتُمْ لَمْ يَكُنِ النَّبِيَّ الْمَوْصُوفَ فِي الْكُتُبِ فَكَفُّوا عَنِّي

وَبَعَثَ الْعَامِلُ إِلَى رَجُلٍ يُقَالُ لَهُ الْحُسَيْنُ بْنُ إِشْكِيبَ فَدَعَاهُ فَقَالَ لَهُ نَاظِرْ هَذَا الرَّجُلَ الْهِنْدِيَّ فَقَالَ لَهُ الْحُسَيْنُ أَصْلَحَكَ الله عِنْدَكَ الْفُقَهَاءُ وَالْعُلَمَاءُ وَهُمْ أَعْلَمُ وَأَبْصَرُ بِمُنَاظَرَتِهِ فَقَالَ لَهُ نَاظِرْهُ كَمَا أَقُولُ لَكَ وَاحْلُ بِهِ وَالْطُفْ لَهُ فَقَالَ لِيَ الْحُسَيْنُ بْنُ إِشْكِيبَ بَعْدَ مَا فَاوَضْتُهُ إِنَّ صَاحِبَكَ الَّذِي تَطْلُبُهُ هُوَ النَّبِيُّ الَّذِي وَصَفَهُ هَؤُلاءِ وَلَيْسَ الامْرُ فِي خَلِيفَتِهِ كَمَا قَالُوا هَذَا النَّبِيُّ مُحَمَّدُ بْنُ عَبْدِ الله بْنِ عَبْدِ الْمُطَّلِبِ وَوَصِيُّهُ عَلِيُّ بْنُ أَبِي طَالِبِ بْنِ عَبْدِ الْمُطَّلِبِ وَهُوَ زَوْجُ فَاطِمَةَ بِنْتِ مُحَمَّدٍ وَأَبُو الْحَسَنِ وَالْحُسَيْنِ سِبْطَيْ مُحَمَّدٍ (صَلَّى اللهُ عَلَيْهِ وَآلِه) قَالَ غَانِمٌ أَبُو سَعِيدٍ فَقُلْتُ الله أَكْبَرُ هَذَا الَّذِي طَلَبْتُ فَانْصَرَفْتُ إِلَى دَاوُدَ بْنِ الْعَبَّاسِ فَقُلْتُ لَهُ أَيُّهَا الامِيرُ وَجَدْتُ مَا طَلَبْتُ وَأَنَا أَشْهَدُ أَنْ لا إِلَهَ إِلا الله وَأَنَّ مُحَمَّداً رَسُولُ الله قَالَ فَبَرَّنِي وَوَصَلَنِي وَقَالَ لِلْحُسَيْنِ تَفَقَّدْهُ قَالَ فَمَضَيْتُ إِلَيْهِ حَتَّى آنَسْتُ بِهِ وَفَقَّهَنِي فِيمَا احْتَجْتُ إِلَيْهِ مِنَ الصَّلاةِ وَالصِّيَامِ وَالْفَرَائِضِ قَالَ فَقُلْتُ لَهُ إِنَّا نَقْرَأُ فِي كُتُبِنَا أَنَّ مُحَمَّداً (صَلَّى اللهُ عَلَيْهِ وَآلِه) خَاتَمُ النَّبِيِّينَ لا نَبِيَّ بَعْدَهُ وَأَنَّ الامْرَ مِنْ بَعْدِهِ إِلَى وَصِيِّهِ وَوَارِثِهِ وَخَلِيفَتِهِ مِنْ بَعْدِهِ ثُمَّ إِلَى الْوَصِيِّ بَعْدَ الْوَصِيِّ لا يَزَالُ أَمْرُ الله جَارِياً فِي أَعْقَابِهِمْ حَتَّى تَنْقَضِيَ الدُّنْيَا فَمَنْ وَصِيُّ وَصِيِّ مُحَمَّدٍ قَالَ الْحَسَنُ ثُمَّ الْحُسَيْنُ ابْنَا مُحَمَّدٍ (صَلَّى اللهُ عَلَيْهِ وَآلِه) ثُمَّ سَاقَ الامْرَ فِي الْوَصِيَّةِ حَتَّى انْتَهَى إِلَى صَاحِبِ الزَّمَانِ (عجل الله تعالى فرجه الشريف) ثُمَّ أَعْلَمَنِي مَا حَدَثَ فَلَمْ يَكُنْ لِي هِمَّةٌ إِلا طَلَبُ النَّاحِيَةِ فَوَافَى قُمَّ وَقَعَدَ مَعَ أَصْحَابِنَا فِي سَنَةِ أَرْبَعٍ وَسِتِّينَ وَمِائَتَيْنِ وَخَرَجَ مَعَهُمْ حَتَّى وَافَى بَغْدَادَ وَمَعَهُ رَفِيقٌ لَهُ مِنْ أَهْلِ السِّنْدِ كَانَ صَحِبَهُ عَلَى الْمَذْهَبِ قَالَ فَحَدَّثَنِي غَانِمٌ قَالَ وَأَنْكَرْتُ مِنْ رَفِيقِي بَعْضَ أَخْلاقِهِ فَهَجَرْتُهُ وَخَرَجْتُ حَتَّى سِرْتُ إِلَى الْعَبَّاسِيَّةِ أَتَهَيَّأُ لِلصَّلاةِ وَأُصَلِّي وَإِنِّي لَوَاقِفٌ مُتَفَكِّرٌ فِيمَا قَصَدْتُ لِطَلَبِهِ إِذَا أَنَا بِآتٍ قَدْ أَتَانِي فَقَالَ أَنْتَ فُلانٌ اسْمُهُ بِالْهِنْدِ فَقُلْتُ نَعَمْ فَقَالَ أَجِبْ مَوْلاكَ فَمَضَيْتُ مَعَهُ فَلَمْ يَزَلْ يَتَخَلَّلُ بِيَ الطُّرُقَ حَتَّى أَتَى دَاراً وَبُسْتَاناً فَإِذَا أَنَا بِهِ (عَلَيْهِ السَّلام) جَالِسٌ فَقَالَ مَرْحَباً يَا فُلانُ بِكَلامِ الْهِنْدِ كَيْفَ حَالُكَ وَكَيْفَ خَلَّفْتَ فُلاناً وَفُلاناً حَتَّى عَدَّ الاربَعِينَ كُلَّهُمْ فَسَأَلَنِي عَنْهُمْ وَاحِداً وَاحِداً ثُمَّ أَخْبَرَنِي بِمَا تَجَارَيْنَا كُلُّ ذَلِكَ بِكَلامِ الْهِنْدِ ثُمَّ قَالَ أَرَدْتَ أَنْ تَحُجَّ مَعَ أَهْلِ قُمَّ قُلْتُ نَعَمْ يَا سَيِّدِي فَقَالَ لا تَحُجَّ مَعَهُمْ وَانْصَرِفْ سَنَتَكَ هَذِهِ وَحُجَّ فِي قَابِلٍ ثُمَّ أَلْقَى إِلَيَّ صُرَّةً كَانَتْ بَيْنَ يَدَيْهِ فَقَالَ لِيَ اجْعَلْهَا نَفَقَتَكَ وَلا تَدْخُلْ إِلَى بَغْدَادَ إِلَى فُلانٍ سَمَّاهُ وَلا تُطْلِعْهُ عَلَى شَيْءٍ وَانْصَرِفْ إِلَيْنَا إِلَى الْبَلَدِ ثُمَّ وَافَانَا بَعْضُ الْفُيُوجِ فَأَعْلَمُونَا أَنَّ أَصْحَابَنَا انْصَرَفُوا مِنَ الْعَقَبَةِ وَمَضَى نَحْوَ خُرَاسَانَ فَلَمَّا كَانَ فِي قَابِلٍ حَجَّ وَأَرْسَلَ إِلَيْنَا بِهَدِيَّةٍ مِنْ طُرَفِ خُرَاسَانَ فَأَقَامَ بِهَا مُدَّةً ثُمَّ مَاتَ رَحِمَهُ الله.

Ali Bin Muhammad and from someone else from our companions of Qumm, from Muhammad Bin Muhammad Al Aamiry, from Abu Saeed Ghanim the Indian who said,

‘I was (living) in the city of India well known as Kashmeer, in the interior, and companions of mine used to sit upon chairs on the right of the king. These were forty men, all of them having read the four Books, the Torah, and the Evangel, and the Psalms, and the Parchment of Ibrahim[as]. We would judge between the people and we would give them understanding in their religion, and give them the understanding of their permissible and their prohibitions. The people would come to us, then king and the ones besides him.

So we flowed the mention of Rasool-Allah[saww] and we said, ‘This Prophet[saww] who is mentioned in the Books, he[saww] has been hidden upon us, and it Obligates upon us the enquiring about him[saww] and seeking his[asws] Ahadeeth’, and we harmonised our opinions and we formed a consensus upon that I should go out and find out for them. So I went out, and with me was a princely wealth, and I travelled for twelve months until I was near to Kabul, and a group of Turks presented to me and they came over to me and seized my wealth and I was injured with intense injuries, and handed me over to Kabul city, and its king saved me.

When he was acquainted upon my news, (he sent me) to Balkh city, and upon it (as a ruler) was Dawood Bin Al-Abbas Bin Abu Al-Aswad. So my news reached him that I had come out to find out (all the way) from India and I had learnt Persian and had debated the jurists and the people of theology. So Dawood Bin Al-Abbas sent for me, and made me attend his gathering, and the jurists gathered against me and debated me. So I let them know that I had come out from my city seeking this Prophet[saww] whom I found in the Books.

So he said to me, ‘Who is he[saww] and what is his[saww] name?’ I said, ‘Muhammad[saww]!’. So they said, ‘He[saww] is our Prophet[saww] whom you are seeking’. So I asked them about his[saww] Law, and they let me know. So I said, ‘I know that Muhammad[saww] is a Prophet[saww], but I do not know this one whom you are describing (whether he is) or not, therefore let me know of his[saww] place so that I can go to it and ask him about the signs which are with me and the evidences. So if he[saww] was my companion who I am seeking, I will believe in him[saww]’.

So they said, ‘He[saww] has passed away’. I said, ‘So who is his[saww] successor?’ They said, ‘Abu Bakr’. I said, ‘Name him for me, for this is his teknonym’. They said, ‘Abdullah Bin Usman’, and they lineage him to Qureysh. I said, ‘So lineage Muhammad[saww] your Prophet[saww] for me’. So they lineage him[saww], and I said, ‘This isn’t my companion whom I seek. My companions who I seek is his[saww] Caliph, his[saww] brother in the Religion and his[saww] cousin in the lineage, and he[asws] would have married his[saww] daughter[asws], and he[asws] would be the father of his[saww] children, there being no offspring for this Prophet[saww] upon the earth other than the children of this man who is his[saww] Caliph’.

He (the narrator said), ‘So they leapt upon me and they said, ‘O you Emir! This one has come out from Polytheism to (go to) disbelief. This one is of permissible blood (to be killed)’. So I said to them, ‘O people! I am a man. With me is a religion which I am attached with. I will not separate from it until I see what is stronger than it. I found the description of this man in the Book which Allah[azwj] Revealed upon His[azwj] Prophet[saww], and rather I came out from a city of India and am from the most honourable one whom I was

among, seeking for him. Therefore, when I have examined about the matter of your companions whom you mentioned, he cannot happen to be the Prophet[saww] described in the Books'. So they refrained from me.

And the office bearer sent a message to man called Al-Husayn Bin Ishkeyb and called him over, and he said to him, 'Keep an eye on this Indian man'. So Al-Husayn said to him, 'May Allah[azwj] Keep you well! In your presence are jurists, and the scholars, and they are more knowledgeable and are of more insight to debate with him. He said to him, 'Debate him just as I am saying to you, and isolate with him and be kind to him'.

So Al-Husayn Bin Ishkeyb said to me afterwards after my having won against him, 'Your companions whom you are seeking, he is the Prophet[saww] whom they have described, and the matter of his[saww] Caliph is not as they are saying it to be. This Prophet[saww], is Muhammad[saww] Bin Abdullah[asws] Bin Abdul Muttalib[asws], and his[saww] successor[asws] is Ali[asws] Bin Abu Talib[asws] Bin Abdul Muttalib[asws], and he[asws] is the husband of (Syeda) Fatima[asws] daughter[asws] of Muhammad[saww], and father of Al-Hassan[asws] and Al-Husayn[asws], two grandsons[asws] of Muhammad[saww]'.

Ghanim Abu Saeed said, 'So I said, 'Allah[azwj] is the Greatest! This is the one whom I seek!'. So I went over to Dawood Bin Al-Abbas and I said to him, 'O you Emir! I have found what I am seeking, and I testify that there is no god except for Allah[azwj,] and that Muhammad[saww] is Rasool[saww] of Allah[azwj'.] So he was good to me and helped me (financially), and said to Al-Husayn, 'Visit him (regularly)'. So I went to him until I was comfortable with him and he made me understand regarding what I was needy to, from the Salat and the Sawm and the Obligations.

He (the narrator) said, 'I said to him, 'We read in our Books that Muhammad[saww] is the last of the Prophets[as], there would be no Prophet[saww] after him[saww], and that the command from after him[saww] is to his[saww] successor[asws] and his[saww] inheritor, and his[saww] Caliph from after him[saww]. Then it would be to the successor[asws] after the successor[asws] not declining. The Command of Allah[azwj] would be in their[asws] posterity until the world expires. So who is the successor[asws] of the successor[asws] of Muhammad[saww]?' He said, 'Al-Hassan[asws], then Al-Husayn[asws], two sons[asws] of Muhammad[saww]. Then the command carried on among the succesors[asws] until it ended up to the Master[asws] of the time.

Then he taught me what happened, so there did not happen to be an endeavour for me except to seek the area. So I arrived at Qum and sat with our companions in the year Two hundred and sixty-four, and went out with them until I arrived at Baghdad, and with him was a friend of his from the people of Al-Sind, who was his companion upon the doctrine.

Then he said, 'Ghanim narrated to me saying, 'And I disliked from my friend, some of his mannerisms, so I departed from him and went out until I came to Al-Abbasiya. I prepared for the Salat and I prayed, and I paused thinking regarding what I had aimed to seek, when I fell asleep. A comer came to me and he said, 'You are so and so', this (is your) name in India'. So I said, 'Yes'. And he said, 'Respond to your Master[asws]'. So I went with him, and he did not cease to change the streets with me until I came to a house and an orchard, and there I was with him[asws] (12th Imam[asws]), seated.

So he[asws] said: 'Welcome, O so and so!', in the Indian language, 'How are you, and how are the ones you left behind, so and so, and so and so', to the extent that he[asws] counted all forty of them, and he[asws] asked me about them, one by one. Then he[asws] informed me with what we had discussed, all of that being in the Indian language. Then he[asws] said: 'You intend to perform Hajj along with the people of Qumm?' I said, 'Yes, O my Master[asws]!'. So he[asws] said: 'Do not perform Hajj with them, and leave during this year of yours, and perform Hajj in the coming year'.

Then he[asws] chucked a bag at me which was in front of him[asws], and he[asws] said to me: 'Make it to be for your expenses and do not enter into Baghdad to go to So and so (naming him), and do not ask him for anything and leave to come to us[asws] to the city'.

Then some of the people arrived to us and they let us know that our companions had left from Al-Aqaba and went to around Khurasan. So when it was during the next Hajj, he sent us a gift from the side of Khurasan. So he stayed in it for a time, then died. May Allah[azwj] have Mercy on him'.[39]

4. عَلِيُّ بْنُ مُحَمَّدٍ عَنْ سَعْدِ بْنِ عَبْدِ اللهِ قَالَ إِنَّ الْحَسَنَ بْنَ النَّضْرِ وَأَبَا صِدَامٍ وَجَمَاعَةً تَكَلَّمُوا بَعْدَ مُضِيِّ أَبِي مُحَمَّدٍ (عَلَيْهِ السَّلام) فِيمَا فِي أَيْدِي الْوُكَلاءِ وَأَرَادُوا الْفَحْصَ فَجَاءَ الْحَسَنُ بْنُ النَّضْرِ إِلَى أَبِي الصِّدَامِ فَقَالَ إِنِّي أُرِيدُ الْحَجَّ فَقَالَ لَهُ أَبُو صِدَامٍ أَخِّرْهُ هَذِهِ السَّنَةَ فَقَالَ لَهُ الْحَسَنُ بْنُ النَّضْرِ إِنِّي أَفْزَعُ فِي الْمَنَامِ وَلا بُدَّ مِنَ الْخُرُوجِ وَأَوْصَى إِلَى أَحْمَدَ بْنِ يَعْلَى بْنِ حَمَّادٍ وَأَوْصَى لِلنَّاحِيَةِ بِمَالٍ وَأَمَرَهُ أَنْ لا يُخْرِجَ شَيْئاً إِلا مِنْ يَدِهِ إِلَى يَدِهِ بَعْدَ ظُهُورِهِ قَالَ فَقَالَ الْحَسَنُ لَمَّا وَافَيْتُ بَغْدَادَ اكْتَرَيْتُ دَاراً فَنَزَلْتُهَا فَجَاءَنِي بَعْضُ الْوُكَلاءِ بِثِيَابٍ وَدَنَانِيرَ وَخَلَّفَهَا عِنْدِي فَقُلْتُ لَهُ مَا هَذَا قَالَ هُوَ مَا تَرَى ثُمَّ جَاءَنِي آخَرُ بِمِثْلِهَا وَآخَرُ حَتَّى كَبَسُوا الدَّارَ ثُمَّ جَاءَنِي أَحْمَدُ بْنُ إِسْحَاقَ بِجَمِيعِ مَا كَانَ مَعَهُ فَتَعَجَّبْتُ وَبَقِيتُ مُتَفَكِّراً فَوَرَدَتْ عَلَيَّ رُقْعَةُ الرَّجُلِ (عَلَيْهِ السَّلام) إِذَا مَضَى مِنَ النَّهَارِ كَذَا وَكَذَا فَاحْمِلْ مَا مَعَكَ فَرَحَلْتُ وَحَمَلْتُ مَا مَعِي وَفِي الطَّرِيقِ صُعْلُوكٌ يَقْطَعُ الطَّرِيقَ فِي سِتِّينَ رَجُلاً فَاجْتَزْتُ عَلَيْهِ وَسَلَّمَنِي اللهُ مِنْهُ فَوَافَيْتُ الْعَسْكَرَ وَنَزَلْتُ فَوَرَدَتْ عَلَيَّ رُقْعَةٌ أَنِ احْمِلْ مَا مَعَكَ فَعَبَّيْتُهُ فِي صِنَانِ الْحَمَّالِينَ فَلَمَّا بَلَغْتُ الدِّهْلِيزَ إِذَا فِيهِ أَسْوَدُ قَائِمٌ فَقَالَ أَنْتَ الْحَسَنُ بْنُ النَّضْرِ قُلْتُ نَعَمْ قَالَ ادْخُلْ فَدَخَلْتُ الدَّارَ وَدَخَلْتُ بَيْتاً وَفَرَّغْتُ صِنَانَ الْحَمَّالِينَ وَإِذَا فِي زَاوِيَةِ الْبَيْتِ خُبْزٌ كَثِيرٌ فَأَعْطَى كُلَّ وَاحِدٍ مِنَ الْحَمَّالِينَ رَغِيفَيْنِ وَأُخْرِجُوا وَإِذَا بَيْتٌ عَلَيْهِ سِتْرٌ فَنُودِيتُ مِنْهُ يَا حَسَنَ بْنَ النَّضْرِ احْمَدِ اللهَ عَلَى مَا مَنَّ بِهِ عَلَيْكَ وَلا تَشُكَّنَّ فَوَدَّ الشَّيْطَانُ أَنَّكَ شَكَكْتَ وَأَخْرَجَ إِلَيَّ ثَوْبَيْنِ وَقِيلَ خُذْهَا فَسَتَحْتَاجُ إِلَيْهِمَا فَأَخَذْتُهُمَا وَخَرَجْتُ قَالَ سَعْدٌ فَانْصَرَفَ الْحَسَنُ بْنُ النَّضْرِ وَمَاتَ فِي شَهْرِ رَمَضَانَ وَكُفِّنَ فِي الثَّوْبَيْنِ.

Ali Bin Muhammad, from Saeed Bin Abdullah who said,

'Al-Hassan Bin Al-Nazar and Abu Sidam and a group were talking after the passing away of Abu Muhammad[asws] (11th Imam[asws]) regarding what was in the hands of the agents and intended the inquiry (distribution of his[asws]

inheritance). So Al-Husayn Bin Al-Nazar came over to Abu Al-Sidam and he said, ‘I intend performing the Hajj’. Abu Al-Sidam said, ‘Delay it this year’. So Al-Hassan Bin Al-Nazar said to him, ‘I panicked during the sleep and it is inevitable that I go out’, and he bequeathed to Ahmad Bin Ya’la Bin Hammad, and bequeathed to the supervisor with some wealth and instructed him that he should not take out anything except from his hand to go to his[asws] hand after his[asws] appearance’.

He (the narrator) said, ‘So Al-Hassan said, ‘When I arrived at Baghdad, I rented a house and I lodge in it. Then one of the agents came over to me with some clothes and Dinars and left it behind with me. So I said to him, ‘What is this?’ He said, ‘It is what you see’. Then another one came over to me with the likes of it, and another, to the extended that the house was filled up. Then Ahmad Bin Is’haq came over to me with the entire of what was with him. So I was astonished and remained pondering, and a note of the man[asws] (12th Imam[asws]) arrived to me: ‘When you go from such and such a day, so carry what is with you’.

So I departed, and I carried whatever was with me and in the road there was a vile person cutting off the road with sixty men. But I was brave upon him and Allah[azwj] Secured me from him. Then I arrived at Al-Askar and lodged, and a (another) note arrived to me: ‘Carry whatever is with you’. So I loaded it in the carriages of the porters. So when I reached the corridor, there was a black (man) standing in it, and he said, ‘Are you Al-Hassan Bin Al-Nazar?’ I said, ‘Yes’. He said, ‘Enter!’.

So I entered the house and I entered the room and freed the carriage of the porters. And in the corner of the house there was a lot of bread, and he gave every one of the porters two loaves of bread and exited them. And there was a room having a curtain upon it, so there was a call from it: ‘O Hassan Bin Al-Nazar! Praise Allah[azwj] upon what He[azwj] has Favoured with upon you, and do not doubt, for the Satan[la] loves it that you should be doubting; and he[asws] brought out to me two clothes and said: ‘Take these, for you would be needy to these two’. So I took them and went out’.

Sa’d said, ‘Al-Hassan Bin Al-Nazar left, and died in the Month of Ramazan, and he was enshrouded in the two clothes’.[40]

5. عَلِيُّ بْنُ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ حَمَّوَيْهِ السُّوَيْدَاوِيِّ عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ بْنِ مَهْزِيَارَ قَالَ شَكَكْتُ عِنْدَ مُضِيِّ أَبِي مُحَمَّدٍ (عَلَيْهِ السَّلام) وَاجْتَمَعَ عِنْدَ أَبِي مَالٌ جَلِيلٌ فَحَمَلَهُ وَرَكِبَ السَّفِينَةَ وَخَرَجْتُ مَعَهُ مُشَيِّعاً فَوُعِكَ وَعْكاً شَدِيداً فَقَالَ يَا بُنَيَّ رُدَّنِي فَهُوَ الْمَوْتُ وَقَالَ لِيَ اتَّقِ اللهَ فِي هَذَا الْمَالِ وَأَوْصَى إِلَيَّ فَمَاتَ فَقُلْتُ فِي نَفْسِي لَمْ يَكُنْ أَبِي لِيُوصِيَ بِشَيْءٍ غَيْرِ صَحِيحٍ أَحْمِلُ هَذَا الْمَالَ إِلَى الْعِرَاقِ وَأَكْتَرِي دَاراً عَلَى الشَّطِّ وَلا أُخْبِرُ أَحَداً بِشَيْءٍ وَإِنْ وَضَحَ لِي شَيْءٌ كَوُضُوحِهِ فِي أَيَّامِ أَبِي مُحَمَّدٍ (عَلَيْهِ السَّلام) أَنْفَذْتُهُ وَإِلا قَصَفْتُ بِهِ فَقَدِمْتُ الْعِرَاقَ وَاكْتَرَيْتُ دَاراً عَلَى الشَّطِّ وَبَقِيتُ أَيَّاماً فَإِذَا أَنَا بِرُقْعَةٍ مَعَ رَسُولٍ فِيهَا يَا مُحَمَّدُ مَعَكَ كَذَا وَكَذَا فِي جَوْفِ كَذَا وَكَذَا حَتَّى قَصَّ عَلَيَّ جَمِيعَ مَا مَعِي مِمَّا لَمْ أُحِطْ بِهِ عِلْماً فَسَلَّمْتُهُ إِلَى الرَّسُولِ وَبَقِيتُ أَيَّاماً لا يُرْفَعُ لِي رَأْسٌ وَاغْتَمَمْتُ فَخَرَجَ إِلَيَّ قَدْ أَقَمْنَاكَ مَكَانَ أَبِيكَ فَاحْمَدِ اللهَ.

Ali Bin Muhammad, from Muhammad Bin Hamawiyya Al Sawdiyya, from Muhammad Bin Ibrahim Bin Mahziyar who said,

'I doubted during the passing away of Abu Muhammad[asws] (11th Imam[asws]) and a lot of wealth had been gathered with my father. So he carried it and sailed the ship and I went out with him walking, but he was afflicted with intense fever, and he said, 'O my son! Return me, for it is the death', and said to me, 'Fear Allah[azwj] with regards to this wealth and he bequeathed to me. Then he died.

So I said within myself, 'It cannot happen that my father would bequeath with something without correctness. I shall carry this wealth to Al-Iraq and rent a house upon the river bank and not inform anyone with anything, and if something is clear to me like it was clear during the days of Abu Muhammad[asws] (11th Imam[asws]), I shall enforce it, or else I shall dump it'.

So I proceeded to Al-Iraq and rented a house upon the riverbank and remained there for some days, and there I received a note (from the 12th Imam[asws]) with a messenger wherein was: 'O Muhammad! With you is such and such in the middle of such and such', to the extent that he[asws] related upon me the entirety of whatever was with me, from what even my knowledge did not encompass with. So I submitted (everything) to the messenger and remained there for some days. Not a single head was raised for me, and I was gloomy, so there came out to me (another note): 'We[asws] have appointed you in the place of your father, therefore Praise Allah[azwj]''.[41]

6. مُحَمَّدُ بْنُ أَبِي عَبْدِ الله عَنْ أَبِي عَبْدِ الله النَّسَائِيِّ قَالَ أَوْصَلْتُ أَشْيَاءَ لِلْمَرْزُبَانِيِّ الْحَارِثِيِّ فِيهَا سِوَارُ ذَهَبٍ فَقُبِلَتْ وَرُدَّ عَلَيَّ السِّوَارُ فَأُمِرْتُ بِكَسْرِهِ فَكَسَرْتُهُ فَإِذَا فِي وَسَطِهِ مَثَاقِيلُ حَدِيدٍ وَنُحَاسٍ أَوْ صُفْرٍ فَأَخْرَجْتُهُ وَأَنْفَذْتُ الذَّهَبَ فَقُبِلَ.

Muhammad Bin Abu Abdullah, from Abu Abdullah Al Nasai'e who said,

'I delivered certain things to Al-Mirzubany Al-Harisy, among these was a gold bracelet, and these were accepted and the gold bracelet was returned upon me. So I instructed to break it, and there was in the inside of it, fragments of iron, and brass or zinc. So I extracted these and re-sent it, and it was accepted'.[42]

7. عَلِيُّ بْنُ مُحَمَّدٍ عَنِ الْفَضْلِ الْخَزَّازِ الْمَدَائِنِيِّ مَوْلَى خَدِيجَةَ بِنْتِ مُحَمَّدٍ ابي جعفر (عَلَيْهِ السَّلام) قَالَ إِنَّ قَوْماً مِنْ أَهْلِ الْمَدِينَةِ مِنَ الطَّالِبِيِّينَ كَانُوا يَقُولُونَ بِالْحَقِّ وَكَانَتِ الْوَظَائِفُ تَرِدُ عَلَيْهِمْ فِي وَقْتٍ مَعْلُومٍ فَلَمَّا مَضَى أَبُو مُحَمَّدٍ (عَلَيْهِ السَّلام) رَجَعَ قَوْمٌ مِنْهُمْ عَنِ الْقَوْلِ بِالْوَلَدِ فَوَرَدَتِ الْوَظَائِفُ عَلَى مَنْ ثَبَتَ مِنْهُمْ عَلَى الْقَوْلِ بِالْوَلَدِ وَقُطِعَ عَنِ الْبَاقِينَ فَلا يُذْكَرُونَ فِي الذَّاكِرِينَ وَالْحَمْدُ لله رَبِّ الْعَالَمِينَ.

Ali Bin Muhammad, from Al Fazl Al Khazzaz Al Madainy,

'A slave of Khadeeja, daughter of Muhammad Abu Ja'far[asws] said, 'There was a group from the people of Al-Medina from the Talibiyyin. They were saying (believing) in the truth, and it was so that the stipends used to arrive to them during a known time. So when Abu Muhammad[asws] (11th Imam[asws]) passed away, a group from them retracted from the words (beliefs) with the

arrival (of Al-Qaim[asws]). So the stipends continued arriving upon the ones who were steadfast from them upon the word (belief), and it was cut off from the remainder, so they are no longer among the remembered ones, and the Praise is for the Lord[azwj] of the worlds'.[43]

8. عَلِيُّ بْنُ مُحَمَّدٍ قَالَ أَوْصَلَ رَجُلٌ مِنْ أَهْلِ السَّوَادِ مَالاً فَرُدَّ عَلَيْهِ وَقِيلَ لَهُ أَخْرِجْ حَقَّ وُلْدِ عَمِّكَ مِنْهُ وَهُوَ أَرْبَعُمِائَةِ دِرْهَمٍ وَكَانَ الرَّجُلُ فِي يَدِهِ ضَيْعَةٌ لِوُلْدِ عَمِّهِ فِيهَا شِرْكَةٌ قَدْ حَبَسَهَا عَلَيْهِمْ فَنَظَرَ فَإِذَا الَّذِي لِوُلْدِ عَمِّهِ مِنْ ذَلِكَ الْمَالِ أَرْبَعُمِائَةِ دِرْهَمٍ فَأَخْرَجَهَا وَأَنْفَذَ الْبَاقِيَ فَقُبِلَ.

Ali Bin Muhammad said,

'A man from the people of the desert (Bedouins) delivered some wealth, but it was returned to him, and it was said to him: 'Take out the right of the children of your uncle from it, and it is four hundred Dirhams'; and it was so that the man had an estate in his hand belonging to the children of his uncle, wherein he was a partner, and he had withheld it from them. So he looked, and that which was for the children of his uncle from that wealth was four hundred Dirhams. So he extracted it and sent over the remainder, and it was accepted'.[44]

9. الْقَاسِمُ بْنُ الْعَلاءِ قَالَ وُلِدَ لِي عِدَّةُ بَنِينَ فَكُنْتُ أَكْتُبُ وَأَسْأَلُ الدُّعَاءَ فَلا يُكْتَبُ إِلَيَّ لَهُمْ بِشَيْءٍ فَمَاتُوا كُلُّهُمْ فَلَمَّا وُلِدَ لِيَ الْحَسَنُ ابْنِي كَتَبْتُ أَسْأَلُ الدُّعَاءَ فَأُجِبْتُ يَبْقَى وَالْحَمْدُ لله.

Al Qasim Bin Al A'ala said,

'A number of sons were born unto me, and I used to write and ask for the supplication, be he[asws] did not write with anything to me for them. So all of them died. Then when Al-Hassan, my son was born unto me, I wrote asking for the supplication, so he[asws] (12th Imam[asws]) answered. He remained (alive), and the Praise is for Allah[azwj]'.[45]

10. عَلِيُّ بْنُ مُحَمَّدٍ عَنْ أَبِي عَبْدِ الله بْنِ صَالِحٍ قَالَ كُنْتُ خَرَجْتُ سَنَةً مِنَ السِّنِينَ بِبَغْدَادَ فَاسْتَأْذَنْتُ فِي الْخُرُوجِ فَلَمْ يُؤْذَنْ لِي فَأَقَمْتُ اثْنَيْنِ وَعِشْرِينَ يَوْماً وَقَدْ خَرَجَتِ الْقَافِلَةُ إِلَى النَّهْرَوَانِ فَأُذِنَ فِي الْخُرُوجِ لِي يَوْمَ الاربِعَاءِ وَقِيلَ لِيَ اخْرُجْ فِيهِ فَخَرَجْتُ وَأَنَا آيِسٌ مِنَ الْقَافِلَةِ أَنْ أَلْحَقَهَا فَوَافَيْتُ النَّهْرَوَانَ وَالْقَافِلَةُ مُقِيمَةٌ فَمَا كَانَ إِلا أَنْ أَعْلَفْتُ جِمَالِي شَيْئاً حَتَّى رَحَلَتِ الْقَافِلَةُ فَرَحَلْتُ وَقَدْ دَعَا لِي بِالسَّلامَةِ فَلَمْ أَلْقَ سُوءاً وَالْحَمْدُ لله.

Ali Bin Muhammad, from Abu Abdullah Bin Salih who said,

'I had gone out for a year from the years at Baghdad. So I sought permission (of the 12th Imam[asws]) regarding the exiting, but he[asws] did not permit for me. So I stayed for twenty-two days and the caravan had gone out to Al-Nahrwan. Then he[asws] permitted for me regarding the going out on the day of Wednesday, and said to me: 'Go out during it'. So I went out and I had despaired from the caravan that I would meet up with it. I arrived at Al-Nharwan and the caravan was still there. Then it was not so except that I could feed something to my camels until the caravan departed. So I departed, and he[asws] had supplicated for me with the safety, and I did not come across any evil. And the Praise is for Allah[azwj]'.[46]

11. عَلِيٌّ عَنِ النَّضْرِ بْنِ صَبَّاحٍ الْبَجَلِيِّ عَنْ مُحَمَّدِ بْنِ يُوسُفَ الشَّاشِيِّ قَالَ خَرَجَ بِي نَاصُورٌ عَلَى مَقْعَدَتِي فَأَرَيْتُهُ الاطِبَّاءَ وَأَنْفَقْتُ عَلَيْهِ مَالاً فَقَالُوا لا نَعْرِفُ لَهُ دَوَاءً فَكَتَبْتُ رُقْعَةً أَسْأَلُ الدُّعَاءَ فَوَقَّعَ (عَلَيْهِ السَّلام) إِلَيَّ أَلْبَسَكَ الله الْعَافِيَةَ وَجَعَلَكَ مَعَنَا فِي الدُّنْيَا وَالاخِرَةِ قَالَ فَمَا أَتَتْ عَلَيَّ جُمْعَةٌ حَتَّى عُوفِيتُ وَصَارَ مِثْلَ رَاحَتِي فَدَعَوْتُ طَبِيباً مِنْ أَصْحَابِنَا وَأَرَيْتُهُ إِيَّاهُ فَقَالَ مَا عَرَفْنَا لِهَذَا دَوَاءً.

Ali, from Al Nazar Bin Sabbah Al Bajaly, from Muhammad Bin Yusuf Al Shahsy who said,

'A boil came out with me upon my backside, and I showed it to the physicians, and spent wealth upon it, so they said, 'We do not know of any cure for it. So I wrote a note (to the 12th Imam[asws]) asking for the cure, and he[asws] signed (a letter) to me: 'May Allah[azwj] Clothe you in good health and Make you to be with us[asws] in the world and the Hereafter'.

He (the narrator) said, 'So there did not come a Friday upon me until I recovered and it came to be like my palm (no swelling left therein). So I called a physician from our companions and showed it to him, and he said, 'We did not recognise a cure for this'.[47]

12. عَلِيٌّ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ الْيَمَانِيِّ قَالَ كُنْتُ بِبَغْدَادَ فَتَهَيَّأَتْ قَافِلَةٌ لِلْيَمَانِيِّينَ فَأَرَدْتُ الْخُرُوجَ مَعَهَا فَكَتَبْتُ أَلْتَمِسُ الاذْنَ فِي ذَلِكَ فَخَرَجَ لا تَخْرُجْ مَعَهُمْ فَلَيْسَ لَكَ فِي الْخُرُوجِ مَعَهُمْ خِيرَةٌ وَأَقِمْ بِالْكُوفَةِ قَالَ وَأَقَمْتُ وَخَرَجَتِ الْقَافِلَةُ فَخَرَجَتْ عَلَيْهِمْ حَنْظَلَةُ فَاجْتَاحَتْهُمْ وَكَتَبْتُ أَسْتَأْذِنُ فِي رُكُوبِ الْمَاءِ فَلَمْ يَأْذَنْ لِي فَسَأَلْتُ عَنِ الْمَرَاكِبِ الَّتِي خَرَجَتْ فِي تِلْكَ السَّنَةِ فِي الْبَحْرِ فَمَا سَلِمَ مِنْهَا مَرْكَبٌ خَرَجَ عَلَيْهَا قَوْمٌ مِنَ الْهِنْدِ يُقَالُ لَهُمُ الْبَوَارِجُ فَقَطَعُوا عَلَيْهَا قَالَ وَزُرْتُ الْعَسْكَرَ فَأَتَيْتُ الدَّرْبَ مَعَ الْمَغِيبِ وَلَمْ أُكَلِّمْ أَحَداً وَلَمْ أَتَعَرَّفْ إِلَى أَحَدٍ وَأَنَا أُصَلِّي فِي الْمَسْجِدِ بَعْدَ فَرَاغِي مِنَ الزِّيَارَةِ إِذَا بِخَادِمٍ قَدْ جَاءَنِي فَقَالَ لِي قُمْ فَقُلْتُ لَهُ إِذَنْ إِلَى أَيْنَ فَقَالَ لِي إِلَى الْمَنْزِلِ قُلْتُ وَمَنْ أَنَا لَعَلَّكَ أَرْسَلْتَ إِلَى غَيْرِي فَقَالَ لا مَا أَرْسَلْتُ إِلا إِلَيْكَ أَنْتَ عَلِيُّ بْنُ الْحُسَيْنِ رَسُولُ جَعْفَرِ بْنِ إِبْرَاهِيمَ فَمَرَّ بِي حَتَّى أَنْزَلَنِي فِي بَيْتِ الْحُسَيْنِ بْنِ أَحْمَدَ ثُمَّ سَارَّهُ فَلَمْ أَدْرِ مَا قَالَ لَهُ حَتَّى آتَانِي جَمِيعَ مَا أَحْتَاجُ إِلَيْهِ وَجَلَسْتُ عِنْدَهُ ثَلاثَةَ أَيَّامٍ وَاسْتَأْذَنْتُهُ فِي الزِّيَارَةِ مِنْ دَاخِلٍ فَأَذِنَ لِي فَزُرْتُ لَيْلاً.

Ali, from Ali Bin Al Husayn Al Yamani who said,

'I was at Baghdad and a caravan got prepared for the Yemenis, and I intended the going out with it. So I wrote (to the 12th Imam[asws]) seeking the permission regarding that, and there came out (a note): 'Do not go out with them, for there isn't any goodness for you in going out along with them, and stay in Al-Kufa'.

He (the narrator) said, 'And I stayed and the caravan went, and (the tribe of) Hanzala invaded them. And I wrote seeking permission regarding sailing the waters, but he[asws] did not permit for me. So I asked about the sailor who

went out in the sea during that year, and not one sailor from them was safe. A group from India called Al-Bawarij came out upon them (as pirates) and they cut off upon them (plundered)'.

He (the narrator) said, 'And I visited Al-Askar and went over to the (Holy) Shrine in a concealed manner, and I did not speak to anyone and did not introduce (myself) to anyone, and I prayed Salat in the Masjid after my being freed from my Ziyarat, and There was a servant who came over to me, and he said to me, 'Arise!'. So I said to him, 'Then to where?' He said to me, 'To the house'. I said, 'And who am I? Perhaps you have been sent to someone else'. He said, 'No. I have not been sent except to you. You are Ali Bin Al-Husayn, a messenger of Ja'far Bin Ibrahim.

So he went with me until he lodged me in the house of Al-Husayn Bin Ahmad. Then he held a private conversation with him, and I do not know what he said, until he gave me the entirety of whatever I was needy to, and I was seated with him for three days. And I sought his permission regarding the visitation from inside, and he permitted to me, so I visited at night'.[48]

13. الْحَسَنُ بْنُ الْفَضْلِ بْنِ زَيْدٍ الْيَمَانِيُّ قَالَ كَتَبَ أَبِي بِخَطِّهِ كِتَاباً فَوَرَدَ جَوَابُهُ ثُمَّ كَتَبْتُ بِخَطِّي فَوَرَدَ جَوَابُهُ ثُمَّ كَتَبَ بِخَطِّهِ رَجُلٌ مِنْ فُقَهَاءِ أَصْحَابِنَا فَلَمْ يَرِدْ جَوَابُهُ فَنَظَرْنَا فَكَانَتِ الْعِلَّةُ أَنَّ الرَّجُلَ تَحَوَّلَ قَرْمَطِيّاً قَالَ الْحَسَنُ بْنُ الْفَضْلِ فَزُرْتُ الْعِرَاقَ وَوَرَدْتُ طُوسَ وَعَزَمْتُ أَنْ لا أَخْرُجَ إِلا عَنْ بَيِّنَةٍ مِنْ أَمْرِي وَنَجَاحٍ مِنْ حَوَائِجِي وَلَوِ احْتَجْتُ أَنْ أُقِيمَ بِهَا حَتَّى أُتَصَدَّقَ قَالَ وَفِي خِلالِ ذَلِكَ يَضِيقُ صَدْرِي بِالْمَقَامِ وَأَخَافُ أَنْ يَفُوتَنِيَ الْحَجُّ قَالَ فَجِئْتُ يَوْماً إِلَى مُحَمَّدِ بْنِ أَحْمَدَ أَتَقَاضَاهُ فَقَالَ لِي صِرْ إِلَى مَسْجِدِ كَذَا وَكَذَا وَإِنَّهُ يَلْقَاكَ رَجُلٌ قَالَ فَصِرْتُ إِلَيْهِ فَدَخَلَ عَلَيَّ رَجُلٌ فَلَمَّا نَظَرَ إِلَيَّ ضَحِكَ وَقَالَ لا تَغْتَمَّ فَإِنَّكَ سَتَحُجُّ فِي هَذِهِ السَّنَةِ وَتَنْصَرِفُ إِلَى أَهْلِكَ وَوُلْدِكَ سَالِماً قَالَ فَاطْمَأْنَنْتُ وَسَكَنَ قَلْبِي وَأَقُولُ ذَا مِصْدَاقُ ذَلِكَ وَالْحَمْدُ لله قَالَ ثُمَّ وَرَدْتُ الْعَسْكَرَ فَخَرَجَتْ إِلَيَّ صُرَّةٌ فِيهَا دَنَانِيرُ وَثَوْبٌ فَاغْتَمَمْتُ وَقُلْتُ فِي نَفْسِي جَزَائِي عِنْدَ الْقَوْمِ هَذَا وَاسْتَعْمَلْتُ الْجَهْلَ فَرَدَدْتُهَا وَكَتَبْتُ رُقْعَةً وَلَمْ يُشِرِ الَّذِي قَبَضَهَا مِنِّي عَلَيَّ بِشَيْءٍ وَلَمْ يَتَكَلَّمْ فِيهَا بِحَرْفٍ ثُمَّ نَدِمْتُ بَعْدَ ذَلِكَ نَدَامَةً شَدِيدَةً وَقُلْتُ فِي نَفْسِي كَفَرْتُ بِرَدِّي عَلَى مَوْلايَ وَكَتَبْتُ رُقْعَةً أَعْتَذِرُ مِنْ فِعْلِي وَأَبُوءُ بِالاثْمِ وَأَسْتَغْفِرُ مِنْ ذَلِكَ وَأَنْفَذْتُهَا وَقُمْتُ أَتَمَسَّحُ فَأَنَا فِي ذَلِكَ أُفَكِّرُ فِي نَفْسِي وَأَقُولُ إِنْ رُدَّتْ عَلَيَّ الدَّنَانِيرُ لَمْ أَحْلُلْ صِرَارَهَا وَلَمْ أُحْدِثْ فِيهَا حَتَّى أَحْمِلَهَا إِلَى أَبِي فَإِنَّهُ أَعْلَمُ مِنِّي لِيَعْمَلَ فِيهَا بِمَا شَاءَ فَخَرَجَ إِلَى الرَّسُولِ الَّذِي حَمَلَ إِلَيَّ الصُّرَّةَ أَسَأْتَ إِذْ لَمْ تُعْلِمِ الرَّجُلَ إِنَّا رُبَّمَا فَعَلْنَا ذَلِكَ بِمَوَالِينَا وَرُبَّمَا سَأَلُونَا ذَلِكَ يَتَبَرَّكُونَ بِهِ وَخَرَجَ إِلَيَّ أَخْطَأْتَ فِي رَدِّكَ بِرَّنَا فَإِذَا اسْتَغْفَرْتَ الله فَالله يَغْفِرُ لَكَ فَأَمَّا إِذَا كَانَتْ عَزِيمَتُكَ وَعَقْدُ نِيَّتِكَ أَلا تُحْدِثَ فِيهَا حَدَثاً وَلا تُنْفِقَهَا فِي طَرِيقِكَ فَقَدْ صَرَفْنَاهَا عَنْكَ فَأَمَّا الثَّوْبُ فَلا بُدَّ مِنْهُ لِتُحْرِمَ فِيهِ قَالَ وَكَتَبْتُ فِي مَعْنَيَيْنِ وَأَرَدْتُ أَنْ أَكْتُبَ فِي الثَّالِثِ وَامْتَنَعْتُ مِنْهُ مَخَافَةَ أَنْ يَكْرَهَ ذَلِكَ فَوَرَدَ جَوَابُ الْمَعْنَيَيْنِ وَالثَّالِثِ

الَّذِي طَوَيْتُ مُفَسَّراً وَالْحَمْدُ لله قَالَ وَكُنْتُ وَافَقْتُ جَعْفَرَ بْنَ إِبْرَاهِيمَ النَّيْسَابُورِيَّ بِنَيْسَابُورَ عَلَى أَنْ أَرْكَبَ مَعَهُ وَأُزَامِلَهُ فَلَمَّا وَافَيْتُ بَغْدَادَ بَدَا لِي فَاسْتَقَلْتُهُ وَذَهَبْتُ أَطْلُبُ عَدِيلاً فَلَقِيَنِي ابْنُ الْوَجْنَاءِ بَعْدَ أَنْ كُنْتُ صِرْتُ إِلَيْهِ وَسَأَلْتُهُ أَنْ يَكْتَرِيَ لِي فَوَجَدْتُهُ كَارِهاً فَقَالَ لِي أَنَا فِي طَلَبِكَ وَقَدْ قِيلَ لِي إِنَّهُ يَصْحَبُكَ فَأَحْسِنْ مُعَاشَرَتَهُ وَاطْلُبْ لَهُ عَدِيلاً وَاكْتَرِ لَهُ.

Al Hassan Bin Al Fazl Bin Zayd Al Yamani who said,

'My father wrote a letter (to the 12th Imam[asws]) in his handwriting, and its answer came. Then I wrote by my own handwriting, and its answer came. Then a man from the jurists from our companions wrote in his handwriting, but its answer did not come. So we looked into it, and the reason was that the man has changed to (the beliefs of) Qarmatiyya'.

Al-Hassan Bin Al-Fazl said, 'I visited Al-Iraq and arrived at Toos, and I was determined that I will not go out except from a proof of my matter (beliefs) and a salvation from my needs, and even if I had complaints, I shall stay in it until ratified. And during that my chest got constricted due to the staying and I feared that I might lose performance of the Hajj. So, one day I went over to Muhammad Bin Ahmad requesting him, and he said to me, 'Go to Masjid so and so, and a man would meet you there'.

He (the narrator) said, 'So I went to it and a man came over to me. So when he looked at me, he laughed and said, 'Do not be gloomy, for you would be performing Hajj during this year, and you would be joining to your wife and children safely'. So that gave tranquillity and calmness to my heart and I was saying, that is a confirmation of that, and the Praise is for Allah[azwj'.]

He (the narrator) said, 'Then I arrived at Al-Askar, and a bag came to me (from the 12th Imam[asws]) wherein were Dinars and a cloth. So I was gloomy and said within myself, 'My recompense with the people is this?', and I utilised the ignorance, so I returned it and wrote a note, and he, the one who took it from me, did not indicate anything upon me and did not speak with regards to it by a word. Then I regretted after that with an intense regret and I said within myself, 'I disbelieve by returning upon my Master[asws]', and I wrote a note seeking a pardon of my deed and I acknowledged my guild and sought Forgiveness from that, and I sent it and remained rubbing my hands.

So while I was during that, I thought within myself that if he[asws] were to return the Dinars to me, I will not open its pouch and will not discuss with regards to it until I carry it over to my father, for he is more knowing than I am to do regarding it with whatever he so desires to. So there came to me the messenger who had brought the pouch to me (in the first place): 'I[asws] am offended when the man does not know that sometimes we[asws] tend to do that with the ones in our[asws] Wilayah and sometimes they ask us that in order to be Blessed by it'.

And there also came out to me (a letter from the 12th Imam[asws]): 'You erred in rejecting our[asws] righteousness. So when you sought Forgiveness of Allah[azwj,] Allah[azwj] Forgave you, and as for when you were determined and tightened your intention that you will not discuss with regards to it with a discussion nor will you be spending it in your way, so we[asws] have exchanged

it away from you. And as for the cloth, so there is no escape from you to be deprived from it'.

He (the narrator) said, 'And I wrote regarding two meanings (to be explained) and I wanted to write regarding the third and I was prevented from it out of fear that he[asws] would dislike that. So an answer arrived for the two meanings, and the third which was folded, (was also) explained, and the Praise is for Allah[azwj'.]

He (the narrator) said, 'And I agreed with Ja'far Bin Ibrahim Al-Neyshapouri at Meyshapour upon a stipulation that I shall ride with him and accompany him. So when I arrived at Baghdad there was a change of mind for me, and I resigned it and went seeking a replacement. So Ibn Al-Wajna met me afterwards and I had gone to him to ask him that if he could hire for me, but I found him disliking it, and he said to me, 'I have been seeking you and he[asws] said to me: 'He would be your companion, therefore go out with him and seek a replacement for him and hire for him'.[49]

14. عَلِيُّ بْنُ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَبْدِ الْحَمِيدِ قَالَ شَكَكْتُ فِي أَمْرِ حَاجِزٍ فَجَمَعْتُ شَيْئاً ثُمَّ صِرْتُ إِلَى الْعَسْكَرِ فَخَرَجَ إِلَيَّ لَيْسَ فِينَا شَكٌّ وَلا فِيمَنْ يَقُومُ مَقَامَنَا بِأَمْرِنَا رُدَّ مَا مَعَكَ إِلَى حَاجِزِ بْنِ يَزِيدَ.

Ali Bin Muhammad, from Al Hassan Bin Abdul Hameed who said,

'I doubted regarding the matter of Hajiz, so I gathered a few things, then went to Al-Askar, and there came out (a letter from the 12th Imam[asws]) to me: 'There isn't any doubt regarding us[asws] nor regarding the one who are standing in our[asws] place with our[asws] command. Return whatever is with you to Hajiz Bin Yazeed'.[50]

15. عَلِيُّ بْنُ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ صَالِحٍ قَالَ لَمَّا مَاتَ أَبِي وَصَارَ الامْرُ لِي كَانَ لابِي عَلَى النَّاسِ سَفَاتِجُ مِنْ مَالِ الْغَرِيمِ فَكَتَبْتُ إِلَيْهِ أُعْلِمُهُ فَكَتَبَ طَالِبْهُمْ وَاسْتَقْضِ عَلَيْهِمْ فَقَضَّانِيَ النَّاسُ إِلا رَجُلٌ وَاحِدٌ كَانَتْ عَلَيْهِ سَفْتَجَةٌ بِأَرْبَعِمِائَةِ دِينَارٍ فَجِئْتُ إِلَيْهِ أُطَالِبُهُ فَمَاطَلَنِي وَاسْتَخَفَّ بِيَ ابْنُهُ وَسَفِهَ عَلَيَّ فَشَكَوْتُ إِلَى أَبِيهِ فَقَالَ وَكَانَ مَا ذَا فَقَبَضْتُ عَلَى لِحْيَتِهِ وَأَخَذْتُ بِرِجْلِهِ وَسَحَبْتُهُ إِلَى وَسَطِ الدَّارِ وَرَكَلْتُهُ رَكْلاً كَثِيراً فَخَرَجَ ابْنُهُ يَسْتَغِيثُ بِأَهْلِ بَغْدَادَ وَيَقُولُ قُمِّيٌّ رَافِضِيٌّ قَدْ قَتَلَ وَالِدِي فَاجْتَمَعَ عَلَيَّ مِنْهُمُ الْخَلْقُ فَرَكِبْتُ دَابَّتِي وَقُلْتُ أَحْسَنْتُمْ يَا أَهْلَ بَغْدَادَ تَمِيلُونَ مَعَ الظَّالِمِ عَلَى الْغَرِيبِ الْمَظْلُومِ أَنَا رَجُلٌ مِنْ أَهْلِ هَمَذَانَ مِنْ أَهْلِ السُّنَّةِ وَهَذَا يَنْسُبُنِي إِلَى أَهْلِ قُمَّ وَالرَّفْضِ لِيَذْهَبَ بِحَقِّي وَمَالِي قَالَ فَمَالُوا عَلَيْهِ وَأَرَادُوا أَنْ يَدْخُلُوا عَلَى حَانُوتِهِ حَتَّى سَكَّنْتُهُمْ وَطَلَبَ إِلَيَّ صَاحِبُ السَّفْتَجَةِ وَحَلَفَ بِالطَّلاقِ أَنْ يُوَفِّيَنِي مَالِي حَتَّى أَخْرَجْتُهُمْ عَنْهُ.

Ali Bin Muhammad, from Muhammad Bin Salih who said,

'When my father died and the matter (of collecting dues on behalf of the 12th Imam[asws]) came upon me, there were promissory notes upon the people from the adversaries. So I wrote to him[asws] letting him[asws] know. So he[asws] wrote: 'Demand from them and enforce upon them'.

So the people fulfilled (their debts) except for one man who had a promissory note upon him of four hundred Dinars. So I went over to him seeking it, but he stalled me and his son belittled with me and behaved foolishly. So I complained to his father, and he said, 'So what was that anyway!' So I grabbed his beard and seized him by his leg and dragged him to the middle of the house, and kicked him with a lot of kicks.

So his son went out yelling (for help) with the people of Baghdad and he was saying, 'A Qummy, a Rafizi has killed my father!' So some people from the gathered upon me, and I rode upon my animal and said, 'Well done, O people of Baghdad (sarcastically)! You are inclining with the oppressor against the oppressed stranger? I am a man from the people of Hamdan from the Sunnis and this one is linking me to the people of Qumm and the Rafizis in order to go away with my right and my wealth'.

He (the narrator) said, 'So they inclined against him and they intended to enter into his shop until I calmed them down, and the owner of the promissory note requested to me and asked for an oath with the divorce that he would be paying me my wealth if I take them (the people) out from him'.[51]

16. عَلِيٌّ عَنْ عِدَّةٍ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ الْحَسَنِ وَالْعَلاءِ بْنِ رِزْقِ الله عَنْ بَدْرٍ غُلامِ أَحْمَدَ بْنِ الْحَسَنِ قَالَ وَرَدْتُ الْجَبَلَ وَأَنَا لا أَقُولُ بِالامَامَةِ أُحِبُّهُمْ جُمْلَةً إِلَى أَنْ مَاتَ يَزِيدُ بْنُ عَبْدِ الله فَأَوْصَى فِي عِلَّتِهِ أَنْ يُدْفَعَ الشِّهْرِيُّ السَّمَنْدُ وَسَيْفُهُ وَمِنْطَقَتُهُ إِلَى مَوْلاهُ فَخِفْتُ إِنْ أَنَا لَمْ أَدْفَعِ الشِّهْرِيَّ إِلَى إِذْكُوتَكِينَ نَالَنِي مِنْهُ اسْتِخْفَافٌ فَقَوَّمْتُ الدَّابَّةَ وَالسَّيْفَ وَالْمِنْطَقَةَ بِسَبْعِمِائَةِ دِينَارٍ فِي نَفْسِي وَلَمْ أُطْلِعْ عَلَيْهِ أَحَداً فَإِذَا الْكِتَابُ قَدْ وَرَدَ عَلَيَّ مِنَ الْعِرَاقِ وَجِّهِ السَّبْعَ مِائَةِ دِينَارٍ الَّتِي لَنَا قِبَلَكَ مِنْ ثَمَنِ الشِّهْرِيِّ وَالسَّيْفِ وَالْمِنْطَقَةِ.

Ali, from a number of our companions, from Ahmad Bin Al Hassan and Al A'ala Bin Rizqillah, from Badr Ghulam Ahmad Bn Al Hassan who said,

'I went to Al-Jabal and I was not saying (believing) in the Imamate. I loved them[asws] summarily until when Yazeed Bin Abdullah died, and he bequeathed to me during his illness that Shahry Al-Samand (his horse), and his sword, and his belt to be handed over to his Master[asws].

But, I feared that if I do not hand over Al-Shahry (the horse) to Izkowtakeyn (a Turkish official of the Abbaside Caliph), I would be harmed from him frightfully. So I evaluated the animal, and the sword, and the belt for seven hundred Dinars within myself and did not notify anyone upon it, but the letter (from the 12th Imam[asws]) had arrived to me from Al-Iraq: 'Divert (to me[asws]) the seven hundred Dinars which is for us[asws] with you from the price of Al-Shahry (the horse), and the sword, and the belt'.[52]

17. عَلِيٌّ عَمَّنْ حَدَّثَهُ قَالَ وُلِدَ لِي وَلَدٌ فَكَتَبْتُ أَسْتَأْذِنُ فِي طُهْرِهِ يَوْمَ السَّابِعِ فَوَرَدَ لا تَفْعَلْ فَمَاتَ يَوْمَ السَّابِعِ أَوِ الثَّامِنِ ثُمَّ كَتَبْتُ بِمَوْتِهِ فَوَرَدَ سَتُخْلَفُ غَيْرَهُ وَغَيْرَهُ تُسَمِّيهِ أَحْمَدَ وَمِنْ بَعْدِ أَحْمَدَ جَعْفَراً فَجَاءَ كَمَا قَالَ قَالَ وَتَهَيَّأْتُ لِلْحَجِّ وَوَدَّعْتُ النَّاسَ وَكُنْتُ عَلَى الْخُرُوجِ فَوَرَدَ نَحْنُ لِذَلِكَ كَارِهُونَ وَالامْرُ إِلَيْكَ قَالَ فَضَاقَ صَدْرِي وَاغْتَمَمْتُ وَكَتَبْتُ أَنَا مُقِيمٌ عَلَى السَّمْعِ وَالطَّاعَةِ

غَيْرَ أَنِّي مُغْتَمٌّ بِتَخَلُّفِي عَنِ الْحَجِّ فَوَقَّعَ لا يَضِيقَنَّ صَدْرُكَ فَإِنَّكَ سَتَحُجُّ مِنْ قَابِلٍ إِنْ شَاءَ الله قَالَ وَلَمَّا كَانَ مِنْ قَابِلٍ كَتَبْتُ أَسْتَأْذِنُ فَوَرَدَ الاذْنُ فَكَتَبْتُ أَنِّي عَادَلْتُ مُحَمَّدَ بْنَ الْعَبَّاسِ وَأَنَا وَاثِقٌ بِدِيَانَتِهِ وَصِيَانَتِهِ فَوَرَدَ الاسَدِيُّ نِعْمَ الْعَدِيلُ فَإِنْ قَدِمَ فَلا تَخْتَرْ عَلَيْهِ فَقَدِمَ الاسَدِيُّ وَعَادَلْتُهُ.

Ali, from the one who narrated it who said,

'A son was born for me, and I wrote (to the 12th Imam[asws]) seeking permission to clean him on the seventh day and the reply came: 'Do not do so, for he would die on the seventh day or the eighth'. Then I wrote of his death, and the reply came: 'You will be replaced with other than him and other than him. You should name him Ahmad, and from after Ahmad, Ja'far'. So they came just as he[asws] had said.

He (the narrator) said, 'And I prepared for the Hajj and bade farewell to the people, and I was on the verge of going out, and the reply came: 'We[asws] are abhorrent to that, and the matter is up to you'. So that constricted my chest and I was gloomy and I wrote, 'I am staying upon the hearing and the obeying, apart from that I am gloomy due to staying behind from the Hajj'. So he[asws] signed: 'Do not constrict your chest, for you will be performing Hajj the coming year, if Allah[azwj] so Desires'.'

And when it was the next year, I wrote seeking permission, and the reply came, 'The permission (is granted)'. So I wrote, 'I want Muhammad Bin Al-Abbas to accompany me and I trust his Religion and his conduct', and the reply came: 'Al-Asady is the best of the travel companions, so if he was to (agree to) proceed, then do not choose (anyone else) over him'. So Al-Asady proceeded (agreed to come with me), so I took him as a travel companion'.[53]

18. الْحَسَنُ بْنُ عَلِيٍّ الْعَلَوِيُّ قَالَ أَوْدَعَ الْمَجْرُوحُ مِرْدَاسَ بْنَ عَلِيٍّ مَالاً لِلنَّاحِيَةِ وَكَانَ عِنْدَ مِرْدَاسٍ مَالٌ لِتَمِيمِ بْنِ حَنْظَلَةَ فَوَرَدَ عَلَى مِرْدَاسٍ أَنْفِذْ مَالَ تَمِيمٍ مَعَ مَا أَوْدَعَكَ الشِّيرَازِيُّ.

Al Hassan Bin Ali Al Alawy said,

'Al-Majrouh deposited wealth with Mirdas Bin Ali for the hand (of Imam Al-Mahdi[asws]), and it was so that in the presence of Mirdas was some wealth of Tameem Bin Hanzala (already deposited). So there came (a letter from the 12th Imam[asws]) to Mirdas: 'Send across the wealth of Tameem along with what Al-Shirazy deposited'.[54]

19. عَلِيُّ بْنُ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عِيسَى الْعُرَيْضِيِّ أَبِي مُحَمَّدٍ قَالَ لَمَّا مَضَى أَبُو مُحَمَّدٍ (عَلَيْهِ السَّلام) وَرَدَ رَجُلٌ مِنْ أَهْلِ مِصْرَ بِمَالٍ إِلَى مَكَّةَ لِلنَّاحِيَةِ فَاخْتُلِفَ عَلَيْهِ فَقَالَ بَعْضُ النَّاسِ إِنَّ أَبَا مُحَمَّدٍ (عَلَيْهِ السَّلام) مَضَى مِنْ غَيْرِ خَلَفٍ وَالْخَلَفُ جَعْفَرٌ وَقَالَ بَعْضُهُمْ مَضَى أَبُو مُحَمَّدٍ عَنْ خَلَفٍ فَبَعَثَ رَجُلاً يُكَنَّى بِأَبِي طَالِبٍ فَوَرَدَ الْعَسْكَرَ وَمَعَهُ كِتَابٌ فَصَارَ إِلَى جَعْفَرٍ وَسَأَلَهُ عَنْ بُرْهَانٍ فَقَالَ لا يَتَهَيَّأُ فِي هَذَا الْوَقْتِ فَصَارَ إِلَى الْبَابِ وَأَنْفَذَ الْكِتَابَ إِلَى أَصْحَابِنَا فَخَرَجَ إِلَيْهِ آجَرَكَ الله فِي صَاحِبِكَ فَقَدْ مَاتَ وَأَوْصَى بِالْمَالِ الَّذِي كَانَ مَعَهُ إِلَى ثِقَةٍ لِيَعْمَلَ فِيهِ بِمَا يَجِبُ وَأُجِيبَ عَنْ كِتَابِهِ.

Ali Bin Muhammad, from Al Hassan Bin Isa Al Ureyz Abu Muhammad who said,

'When Abu Muhammad[asws] (11th Imam[asws]) passed away, a man from the people of Egypt came over with some wealth to Makkah for the hand (of the 12th Imam[asws]), and there was a differing over it. So some of the people said, 'Abu Muhammad[asws] has passed away from without a replacement (successor[asws]), and the replacement is Ja'far'; and some of them said, 'Abu Muhammad[asws] passed away and he[asws] does have a successor[asws]'.

So a man teknonymed as Abu Talib was sent, and he arrived at Al Askar, and with him was a letter. So he came to Ja'far and asked him of the proof, and he said, 'I am not available for this time'. So he came to the door and gave the letter to its owner. So there came out to him (a note): 'May Allah[azwj] Recompense you regarding your companion, for he has died, and he bequeathed with the wealth which was with him to a reliable one to work with regards to it with what he deems proper, and I[asws] have (already) answered his letter'.[55]

20. عَلِيُّ بْنُ مُحَمَّدٍ قَالَ حَمَلَ رَجُلٌ مِنْ أَهْلِ آبَةَ شَيْئاً يُوصِلُهُ وَنَسِيَ سَيْفاً بِآبَةَ فَأَنْفَذَ مَا كَانَ مَعَهُ فَكَتَبَ إِلَيْهِ مَا خَبَرُ السَّيْفِ الَّذِي نَسِيتَهُ.

Ali Bin Muhammad said,

'A man from the people of Abat carried something over to him[asws] and he forgot a sword at Abat. So he (only) gave what was with him. So he[asws] (12th Imam[asws]) wrote to him: 'What is the news of the sword which you forgot?'.[56]

21. الْحَسَنُ بْنُ خَفِيفٍ عَنْ أَبِيهِ قَالَ بَعَثَ بِخَدَمٍ إِلَى مَدِينَةِ الرَّسُولِ (صَلَّى اللهُ عَلَيْهِ وَآلِهِ) وَمَعَهُمْ خَادِمَانِ وَكَتَبَ إِلَى خَفِيفٍ أَنْ يَخْرُجَ مَعَهُمْ فَخَرَجَ مَعَهُمْ فَلَمَّا وَصَلُوا إِلَى الْكُوفَةِ شَرِبَ أَحَدُ الْخَادِمَيْنِ مُسْكِراً فَمَا خَرَجُوا مِنَ الْكُوفَةِ حَتَّى وَرَدَ كِتَابٌ مِنَ الْعَسْكَرِ بِرَدِّ الْخَادِمِ الَّذِي شَرِبَ الْمُسْكِرَ وَعُزِلَ عَنِ الْخِدْمَةِ.

Al Hassan Bin Khafeef, from his father who said,

'He[asws] sent servants to the city of the Rasool[saww] and with them were two servants, and he[asws] wrote to Khafeef that he goes out with them. So he went out with them, and when they arrived at Al-Kufa, one of the two servants drank an intoxicant, and they had not gone out from Al-Kufa until there came a letter (from the 12th Imam[asws]) from Al-Askar: 'Return the servant who drank the intoxicant and remove him from the service'.[57]

22. عَلِيُّ بْنُ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ أَبِي عَلِيِّ بْنِ غِيَاثٍ عَنْ أَحْمَدَ بْنِ الْحَسَنِ قَالَ أَوْصَى يَزِيدُ بْنُ عَبْدِ اللهِ بِدَابَّةٍ وَسَيْفٍ وَمَالٍ وَأُنْفِذَ ثَمَنُ الدَّابَّةِ وَغَيْرُ ذَلِكَ وَلَمْ يُبْعَثِ السَّيْفُ فَوَرَدَ كَانَ مَعَ مَا بَعَثْتُمْ سَيْفٌ فَلَمْ يَصِلْ أَوْ كَمَا قَالَ.

Ali Bin Muhammad, from Ahmad Bin Abu Ali Bin Giyas, from Ahmad Bin Al Hassan who said,

'Yazeed Bin Abdullah bequeathed with an animal, and a sword and some wealth. The price of the animal and other than that was sent across, and the sword was not sent. So there came (a letter from the 12th Imam[asws]): 'It was

so that along with whatever you sent, there was a sword, and it has not arrived', or said like that'.[58]

23. عَلِيُّ بْنُ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ عَلِيِّ بْنِ شَاذَانَ النَّيْسَابُورِيِّ قَالَ اجْتَمَعَ عِنْدِي خَمْسُمِائَةِ دِرْهَمٍ تَنْقُصُ عِشْرِينَ دِرْهَماً فَأَنِفْتُ أَنْ أَبْعَثَ بِخَمْسِمِائَةٍ تَنْقُصُ عِشْرِينَ دِرْهَماً فَوَزَنْتُ مِنْ عِنْدِي عِشْرِينَ دِرْهَماً وَبَعَثْتُهَا إِلَى الاسَدِيِّ وَلَمْ أَكْتُبْ مَا لِي فِيهَا فَوَرَدَ وَصَلَتْ خَمْسُمِائَةِ دِرْهَمٍ لَكَ مِنْهَا عِشْرُونَ دِرْهَماً.

Ali Bin Muhammad, from Muhammad Bin Ali Bin Shazan Al Neyshapouri who said,

'Five hundred Dirhams less twenty Dirhams (480) were gathered in my presence, so I resented sending five hundred Dirhams less twenty Dirhams, so I added twenty Dirhams from myself and sent these across to Al-Asady, and I did not write what was for me in it, and there came (a letter from the 12th Imam[asws]): 'There have arrived five hundred Dirhams, for you from it were twenty Dirhams'.[59]

24. الْحُسَيْنُ بْنُ مُحَمَّدٍ الاشْعَرِيُّ قَالَ كَانَ يَرِدُ كِتَابُ أَبِي مُحَمَّدٍ (عَلَيْهِ السَّلام) فِي الاجْرَاءِ عَلَى الْجُنَيْدِ قَاتِلِ فَارِسَ وَأَبِي الْحَسَنِ وَآخَرَ فَلَمَّا مَضَى أَبُو مُحَمَّدٍ (عَلَيْهِ السَّلام) وَرَدَ اسْتِئْنَافٌ مِنَ الصَّاحِبِ لاجْرَاءِ أَبِي الْحَسَنِ وَصَاحِبِهِ وَلَمْ يَرِدْ فِي أَمْرِ الْجُنَيْدِ بِشَيْءٍ قَالَ فَاغْتَمَمْتُ لِذَلِكَ فَوَرَدَ نَعْيُ الْجُنَيْدِ بَعْدَ ذَلِكَ.

Al Husayn Bin Muhammad Al Ashary who said,

'It was so that the letter of Abu Muhammad[asws] (11th Imam[asws]) came regarding the procedure upon Al-Junayd, killer of Faris, and Abu Al-Hassan and others. So when Abu Muhammad[asws] passed away, the coming of the letters resumed of the procedure of Abu Al-Hassan and his companions, and there was no referral of the matter of Al-Junayd with anything. So I was gloomy due to that, and there came the news of death of Al-Juneyd after that'.[60]

25. عَلِيُّ بْنُ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ صَالِحٍ قَالَ كَانَتْ لِي جَارِيَةٌ كُنْتُ مُعْجَباً بِهَا فَكَتَبْتُ أَسْتَأْمِرُ فِي اسْتِيلادِهَا فَوَرَدَ اسْتَوْلِدْهَا وَيَفْعَلُ اللهُ مَا يَشَاءُ فَوَطِئْتُهَا فَحَبِلَتْ ثُمَّ أَسْقَطَتْ فَمَاتَتْ.

Ali Bin Muhammad, from Muhammad Bin Salih who said,

'There was a maid of mine whom I was fascinated with, and I wrote for the orders with regards to procreating with her. So there arrived (a letter from the 12th Imam[asws]): 'Procreate with her and Allah[azwj] Does whatever He[azwj] so Desires to'. So I copulated with her and she became pregnant, then she miscarried and she died'.[61]

26. عَلِيُّ بْنُ مُحَمَّدٍ قَالَ كَانَ ابْنُ الْعَجَمِيِّ جَعَلَ ثُلُثَهُ لِلنَّاحِيَةِ وَكَتَبَ بِذَلِكَ وَقَدْ كَانَ قَبْلَ إِخْرَاجِهِ الثُّلُثَ دَفَعَ مَالاً لابْنِهِ أَبِي الْمِقْدَامِ لَمْ يَطَّلِعْ عَلَيْهِ أَحَدٌ فَكَتَبَ إِلَيْهِ فَأَيْنَ الْمَالُ الَّذِي عَزَلْتَهُ لابِي الْمِقْدَامِ.

Ali Bin Muhammad said,

‘It was so that Ibn Al-Ajamy had made his third (of the estate) to be for the hand (of the 12th Imam[asws]) and wrote with that, and before his extraction of the third he had handed over some wealth to his son Abu Al-Miqdam, not having notified anyone upon it. So he[asws] wrote to him: ‘Where is the wealth which you isolated for Abu Al-Miqdam?’.[62]

27. عَلِيُّ بْنُ مُحَمَّدٍ عَنْ أَبِي عَقِيلٍ عِيسَى بْنِ نَصْرٍ قَالَ كَتَبَ عَلِيُّ بْنُ زِيَادٍ الصَّيْمَرِيُّ يَسْأَلُ كَفَناً فَكَتَبَ إِلَيْهِ إِنَّكَ تَحْتَاجُ إِلَيْهِ فِي سَنَةِ ثَمَانِينَ فَمَاتَ فِي سَنَةِ ثَمَانِينَ وَبَعَثَ إِلَيْهِ بِالْكَفَنِ قَبْلَ مَوْتِهِ بِأَيَّامٍ.

Ali Bin Muhammad, from Abu Aqeel Isa Bin Nasr who said,

‘Ali Bin Ziyad Al-Saymari wrote asking for a shroud. So he wrote to him[asws] (the 12th Imam[asws]) in the year (two hundred and) eighty, and he did die in the year (two hundred and) eighty, and he[asws] sent the shroud to him before his death by two days’.[63]

28. عَلِيُّ بْنُ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ هَارُونَ بْنِ عِمْرَانَ الْهَمَذَانِيِّ قَالَ كَانَ لِلنَّاحِيَةِ عَلَيَّ خَمْسُمِائَةِ دِينَارٍ فَضِقْتُ بِهَا ذَرْعاً ثُمَّ قُلْتُ فِي نَفْسِي لِي حَوَانِيتُ اشْتَرَيْتُهَا بِخَمْسِمِائَةٍ وَثَلاثِينَ دِينَاراً قَدْ جَعَلْتُهَا لِلنَّاحِيَةِ بِخَمْسِمِائَةِ دِينَارٍ وَلَمْ أَنْطِقْ بِهَا فَكَتَبَ إِلَى مُحَمَّدِ بْنِ جَعْفَرٍ اقْبِضِ الْحَوَانِيتَ مِنْ مُحَمَّدِ بْنِ هَارُونَ بِالْخَمْسِمِائَةِ دِينَارٍ الَّتِي لَنَا عَلَيْهِ.

Ali Bin Muhammad, from Muhammad Bin Haroun Bin Imran Al Hamdany who said,

‘There was (a debt) upon me of five hundred Dinars for the hand (of the 12th Imam[asws]), and I was constricted due to it and fed up. Then I said within myself, ‘The shops which I have acquired with five hundred and thirty Dinars, I have made these to be for the hand (of the 12th Imam[asws]) for five hundred Dinars’, and I did not speak with it. So he[asws] wrote to Muhammad Bin Ja’far: ‘Seize the shops from Muhammad Bin Haroun due to the five hundred Dinars which are for us[asws] upon him’.[64]

29. عَلِيُّ بْنُ مُحَمَّدٍ قَالَ بَاعَ جَعْفَرٌ فِيمَنْ بَاعَ صَبِيَّةً جَعْفَرِيَّةً كَانَتْ فِي الدَّارِ يُرَبُّونَهَا فَبَعَثَ بَعْضَ الْعَلَوِيِّينَ وَأَعْلَمَ الْمُشْتَرِيَ خَبَرَهَا فَقَالَ الْمُشْتَرِي قَدْ طَابَتْ نَفْسِي بِرَدِّهَا وَأَنْ لا أُرْزَأَ مِنْ ثَمَنِهَا شَيْئاً فَخُذْهَا فَذَهَبَ الْعَلَوِيُّ فَأَعْلَمَ أَهْلَ النَّاحِيَةِ الْخَبَرَ فَبَعَثُوا إِلَى الْمُشْتَرِي بِأَحَدٍ وَأَرْبَعِينَ دِينَاراً وَأَمَرُوهُ بِدَفْعِهَا إِلَى صَاحِبِهَا.

Ali Bin Muhammad said,

‘Ja’far (brother of the 12th Imam[asws]) sold a Ja’farite female child among what he sold, who was in the house being nourished (by the 12th Imam[asws]). So one of the Alawites went to the buyer informing of her news, and the buyer said, ‘I have made good with myself to return her, if I could get something from her price’. So the Alawite went and informed the people of the hand (of the 12th Imam[asws] of the news, and they sent to the buyer one hundred and forty Dinars and instructed him with handing her over to her guardian’.[65]

30 الْحُسَيْنُ بْنُ الْحَسَنِ الْعَلَوِيُّ قَالَ كَانَ رَجُلٌ مِنْ نُدَمَاءِ روزحسنى وَآخَرُ مَعَهُ فَقَالَ لَهُ هُوَ ذَا يَجْبِي الامْوَالَ وَلَهُ وُكَلاءُ وَسَمَّوْا جَمِيعَ الْوُكَلاءِ فِي النَّوَاحِي وَأُنْهِيَ ذَلِكَ إِلَى عُبَيْدِ الله بْنِ سُلَيْمَانَ الْوَزِيرِ فَهَمَّ الْوَزِيرُ بِالْقَبْضِ عَلَيْهِمْ فَقَالَ السُّلْطَانُ اطْلُبُوا أَيْنَ هَذَا الرَّجُلُ فَإِنَّ هَذَا أَمْرٌ غَلِيظٌ فَقَالَ عُبَيْدُ الله بْنُ سُلَيْمَانَ نَقْبِضُ عَلَى الْوُكَلاءِ فَقَالَ السُّلْطَانُ لا وَلَكِنْ دُسُّوا لَهُمْ قَوْماً لا يُعْرَفُونَ بِالامْوَالِ فَمَنْ قَبَضَ مِنْهُمْ شَيْئاً قُبِضَ عَلَيْهِ قَالَ فَخَرَجَ بِأَنْ يَتَقَدَّمَ إِلَى جَمِيعِ الْوُكَلاءِ أَنْ لا يَأْخُذُوا مِنْ أَحَدٍ شَيْئاً وَأَنْ يَمْتَنِعُوا مِنْ ذَلِكَ وَيَتَجَاهَلُوا الامْرَ فَانْدَسَّ لِمُحَمَّدِ بْنِ أَحْمَدَ رَجُلٌ لا يَعْرِفُهُ وَخَلا بِهِ فَقَالَ مَعِي مَالٌ أُرِيدُ أَنْ أُوصِلَهُ فَقَالَ لَهُ مُحَمَّدٌ غَلِطْتَ أَنَا لا أَعْرِفُ مِنْ هَذَا شَيْئاً فَلَمْ يَزَلْ يَتَلَطَّفُهُ وَمُحَمَّدٌ يَتَجَاهَلُ عَلَيْهِ وَبَثُّوا الْجَوَاسِيسَ وَامْتَنَعَ الْوُكَلاءُ كُلُّهُمْ لِمَا كَانَ تَقَدَّمَ إِلَيْهِمْ.

Al Husayn Bin Al Hassan Al Alawy said,

‘There was a man from the informants of Rouz Hasany, and another one was with him, and he said to him, ‘He[asws] is that (Imam[asws]). The wealth comes to him[asws], and for him[asws] are agents’, and he named the entirety of the agents in the surrounding areas, and that ended up to Ubeydullah Bin Suleyman, the Vizier. So the Vizier thought of capturing them, but the Sultan said, ‘Seek where this man[asws] is, for this is a serious matter’.

So Ubeydullah Bin Suleyman said, ‘We should capture the agents’, but the Sultan said, ‘No, but send a group of people with some wealth to them whom they do not recognise, and the one from them who takes possession of anything, capture him’.

He (the narrator) said, ‘So there came out (a letter) to the entirety of the agents that they should not be taking anything from anyone, and that they should be preventing from that and be ignorant of the matter. So a man came over to Muhammad Bin Ahmad whom he did not recognise, and isolated with him, then said to him, ‘There is some wealth with me I am intending to deliver to him[asws]’. So Muhammad said to him, ‘You are mistaken. I do not know anything from this’. But he did not cease to be nice to him, and Muhammad kept on being ignorant over it, and they sent spies across and the agents, all of them refused (to take anything) due to what (message) had proceeded to them’.[66]

31 عَلِيُّ بْنُ مُحَمَّدٍ قَالَ خَرَجَ نَهْيٌ عَنْ زِيَارَةِ مَقَابِرِ قُرَيْشٍ وَالْحَيْرِ فَلَمَّا كَانَ بَعْدَ أَشْهُرٍ دَعَا الْوَزِيرُ الْبَاقَطَائِيَّ فَقَالَ لَهُ الْقَ بَنِي الْفُرَاتِ وَالْبُرْسِيِّينَ وَقُلْ لَهُمْ لا يَزُورُوا مَقَابِرَ قُرَيْشٍ فَقَدْ أَمَرَ الْخَلِيفَةُ أَنْ يُتَفَقَّدَ كُلُّ مَنْ زَارَ فَيُقْبَضَ عَلَيْهِ.

Ali Bin Muhammad said,

‘A prohibition order came out (from the 12th Imam[asws]) from visiting the graves of the Qureysh and Al-Ha’ir. So when it was after a few months, the Vizier called Al-Baqtai’y and said to him, ‘Meet up with the Clan of Al-Furat and Al-Bursiyyeen and say to them, ‘You should not be visiting the graves of the Qureysh for it is the order of the Caliph that he would inspect everyone who visits and be arrested over it’.[67]

Notes

1 Al Kafi V 1 – The Book Of Divine Authority CH 123 H 1
2 Al Kafi V 1 – The Book Of Divine Authority CH 123 H 2
3 Al Kafi V 1 – The Book Of Divine Authority CH 123 H 3
4 Al Kafi V 1 – The Book Of Divine Authority CH 123 H 4
5 Al Kafi V 1 – The Book Of Divine Authority CH 123 H 5
6 Al Kafi V 1 – The Book Of Divine Authority CH 123 H 6
7 Al Kafi V 1 – The Book Of Divine Authority CH 123 H 7
8 Al Kafi V 1 – The Book Of Divine Authority CH 123 H 8
9 Al Kafi V 1 – The Book Of Divine Authority CH 123 H 9
10 Al Kafi V 1 – The Book Of Divine Authority CH 124 H 1
11 Al Kafi V 1 – The Book Of Divine Authority CH 124 H 2
12 Al Kafi V 1 – The Book Of Divine Authority CH 124 H 3
13 Al Kafi V 1 – The Book Of Divine Authority CH 124 H 4
14 Al Kafi V 1 – The Book Of Divine Authority CH 124 H 5
15 Al Kafi V 1 – The Book Of Divine Authority CH 124 H 6
16 Al Kafi V 1 – The Book Of Divine Authority CH 124 H 7
17 Al Kafi V 1 – The Book Of Divine Authority CH 124 H 8
18 Al Kafi V 1 – The Book Of Divine Authority CH 124 H 9
19 Al Kafi V 1 – The Book Of Divine Authority CH 124 H 10
20 Al Kafi V 1 – The Book Of Divine Authority CH 124 H 11
21 Al Kafi V 1 – The Book Of Divine Authority CH 124 H 12
22 Al Kafi V 1 – The Book Of Divine Authority CH 124 H 13
23 Al Kafi V 1 – The Book Of Divine Authority CH 124 H 14
24 Al Kafi V 1 – The Book Of Divine Authority CH 124 H 15
25 Al Kafi V 1 – The Book Of Divine Authority CH 124 H 16
26 Al Kafi V 1 – The Book Of Divine Authority CH 124 H 17
27 Al Kafi V 1 – The Book Of Divine Authority CH 124 H 18
28 Al Kafi V 1 – The Book Of Divine Authority CH 124 H 19
29 Al Kafi V 1 – The Book Of Divine Authority CH 124 H 20
30 Al Kafi V 1 – The Book Of Divine Authority CH 124 H 21
31 Al Kafi V 1 – The Book Of Divine Authority CH 124 H 22
32 Al Kafi V 1 – The Book Of Divine Authority CH 124 H 23
33 Al Kafi V 1 – The Book Of Divine Authority CH 124 H 24
34 Al Kafi V 1 – The Book Of Divine Authority CH 124 H 25
35 Al Kafi V 1 – The Book Of Divine Authority CH 124 H 26
36 Al Kafi V 1 – The Book Of Divine Authority CH 124 H 27
37 Al Kafi V 1 – The Book Of Divine Authority CH 125 H 1
39 Al Kafi V 1 – The Book Of Divine Authority CH 125 H 3
40 Al Kafi V 1 – The Book Of Divine Authority CH 125 H 4
41 Al Kafi V 1 – The Book Of Divine Authority CH 125 H 5
42 Al Kafi V 1 – The Book Of Divine Authority CH 125 H 6
43 Al Kafi V 1 – The Book Of Divine Authority CH 125 H 7
44 Al Kafi V 1 – The Book Of Divine Authority CH 125 H 8
45 Al Kafi V 1 – The Book Of Divine Authority CH 125 H 9
46 Al Kafi V 1 – The Book Of Divine Authority CH 125 H 10
47 Al Kafi V 1 – The Book Of Divine Authority CH 125 H 11
48 Al Kafi V 1 – The Book Of Divine Authority CH 125 H 12
49 Al Kafi V 1 – The Book Of Divine Authority CH 125 H 13
50 Al Kafi V 1 – The Book Of Divine Authority CH 125 H 14
51 Al Kafi V 1 – The Book Of Divine Authority CH 125 H 15
52 Al Kafi V 1 – The Book Of Divine Authority CH 125 H 16
53 Al Kafi V 1 – The Book Of Divine Authority CH 125 H 17
54 Al Kafi V 1 – The Book Of Divine Authority CH 125 H 18
55 Al Kafi V 1 – The Book Of Divine Authority CH 125 H 19
56 Al Kafi V 1 – The Book Of Divine Authority CH 125 H 20
57 Al Kafi V 1 – The Book Of Divine Authority CH 125 H 21
58 Al Kafi V 1 – The Book Of Divine Authority CH 125 H 22

59 Al Kafi V 1 – The Book Of Divine Authority CH 125 H 23
60 Al Kafi V 1 – The Book Of Divine Authority CH 125 H 24
61 Al Kafi V 1 – The Book Of Divine Authority CH 125 H 25
62 Al Kafi V 1 – The Book Of Divine Authority CH 125 H 26
63 Al Kafi V 1 – The Book Of Divine Authority CH 125 H 27
64 Al Kafi V 1 – The Book Of Divine Authority CH 125 H 28
65 Al Kafi V 1 – The Book Of Divine Authority CH 125 H 29
66 Al Kafi V 1 – The Book Of Divine Authority CH 125 H 30
67 Al Kafi V 1 – The Book Of Divine Authority CH 125 H 31

كِتَابُ الْحُجَّةِ

THE BOOK OF DIVINE AUTHORITY (13)

بسم الله الرحمن الرحيم الحمد لله رب العالمين، وصلى الله على سيدنا محمد وآله الطاهرين، وسلم تسليما.

In the Name of Allah[azwj] the Beneficent, the Merciful. The Praise is for Allah[azwj] Lord[azwj] of the Worlds, and Blessing be upon our Chief Muhammad[saww] and his[saww] Purified Progeny[asws], and greetings with abundant greetings.

126 . بَابُ مَا جَاءَ فِي الِاثْنَيْ عَشَرَ والنَّصِّ عَلَيْهِمْ عليهم السلام

Chapter 126 – What has come regarding the twelve and the text upon them[asws]

1. عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ الْبَرْقِيِّ عَنْ أَبِي هَاشِمٍ دَاوُدَ بْنِ الْقَاسِمِ الْجَعْفَرِيِّ عَنْ أَبِي جَعْفَرٍ الثَّانِي (عَلَيْهِ السَّلام) قَالَ أَقْبَلَ أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلام) وَمَعَهُ الْحَسَنُ بن علي (عَلَيْهِما السَّلام) وَهُوَ مُتَّكِئٌ عَلَى يَدِ سَلْمَانَ فَدَخَلَ الْمَسْجِدَ الْحَرَامَ فَجَلَسَ إِذْ أَقْبَلَ رَجُلٌ حَسَنُ الْهَيْئَةِ وَاللِّبَاسِ فَسَلَّمَ عَلَى أَمِيرِ الْمُؤْمِنِينَ فَرَدَّ عَلَيْهِ السَّلامَ فَجَلَسَ ثُمَّ قَالَ يَا أَمِيرَ الْمُؤْمِنِينَ أَسْأَلُكَ عَنْ ثَلاثِ مَسَائِلَ إِنْ أَخْبَرْتَنِي بِهِنَّ عَلِمْتُ أَنَّ الْقَوْمَ رَكِبُوا مِنْ أَمْرِكَ مَا قُضِيَ عَلَيْهِمْ وَأَنْ لَيْسُوا بِمَأْمُونِينَ فِي دُنْيَاهُمْ وَآخِرَتِهِمْ وَإِنْ تَكُنِ الاخْرَى عَلِمْتُ أَنَّكَ وَهُمْ شَرَعٌ سَوَاءٌ فَقَالَ لَهُ أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلام) سَلْنِي عَمَّا بَدَا لَكَ قَالَ أَخْبِرْنِي عَنِ الرَّجُلِ إِذَا نَامَ أَيْنَ تَذْهَبُ رُوحُهُ وَعَنِ الرَّجُلِ كَيْفَ يَذْكُرُ وَيَنْسَى وَعَنِ الرَّجُلِ كَيْفَ يُشْبِهُ وَلَدُهُ الاعْمَامَ وَالاخْوَالَ فَالْتَفَتَ أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلام) إِلَى الْحَسَنِ فَقَالَ يَا أَبَا مُحَمَّدٍ أَجِبْهُ قَالَ فَأَجَابَهُ الْحَسَنُ (عَلَيْهِ السَّلام) فَقَالَ الرَّجُلُ أَشْهَدُ أَنْ لا إِلَهَ إِلا الله وَلَمْ أَزَلْ أَشْهَدُ بِهَا وَأَشْهَدُ أَنَّ مُحَمَّداً رَسُولُ الله وَلَمْ أَزَلْ أَشْهَدُ بِذَلِكَ وَأَشْهَدُ أَنَّكَ وَصِيُّ رَسُولِ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) وَالْقَائِمُ بِحُجَّتِهِ وَأَشَارَ إِلَى أَمِيرِ الْمُؤْمِنِينَ وَلَمْ أَزَلْ أَشْهَدُ بِهَا وَأَشْهَدُ أَنَّكَ وَصِيُّهُ وَالْقَائِمُ بِحُجَّتِهِ وَأَشَارَ إِلَى الْحَسَنِ (عَلَيْهِ السَّلام) وَأَشْهَدُ أَنَّ الْحُسَيْنَ بْنَ عَلِيٍّ وَصِيُّ أَخِيهِ وَالْقَائِمُ بِحُجَّتِهِ بَعْدَهُ وَأَشْهَدُ عَلَى عَلِيِّ بْنِ الْحُسَيْنِ أَنَّهُ الْقَائِمُ بِأَمْرِ الْحُسَيْنِ بَعْدَهُ وَأَشْهَدُ عَلَى مُحَمَّدِ بْنِ عَلِيٍّ أَنَّهُ الْقَائِمُ بِأَمْرِ عَلِيِّ بْنِ الْحُسَيْنِ وَأَشْهَدُ عَلَى جَعْفَرِ بْنِ مُحَمَّدٍ بِأَنَّهُ الْقَائِمُ بِأَمْرِ مُحَمَّدٍ وَأَشْهَدُ عَلَى مُوسَى أَنَّهُ الْقَائِمُ بِأَمْرِ جَعْفَرِ بْنِ مُحَمَّدٍ وَأَشْهَدُ عَلَى عَلِيِّ بْنِ مُوسَى أَنَّهُ الْقَائِمُ بِأَمْرِ مُوسَى بْنِ جَعْفَرٍ وَأَشْهَدُ عَلَى مُحَمَّدِ بْنِ عَلِيٍّ أَنَّهُ الْقَائِمُ بِأَمْرِ عَلِيِّ بْنِ مُوسَى وَأَشْهَدُ عَلَى عَلِيِّ بْنِ مُحَمَّدٍ بِأَنَّهُ الْقَائِمُ بِأَمْرِ مُحَمَّدِ بْنِ عَلِيٍّ وَأَشْهَدُ عَلَى الْحَسَنِ بْنِ عَلِيٍّ بِأَنَّهُ الْقَائِمُ بِأَمْرِ عَلِيِّ بْنِ مُحَمَّدٍ وَأَشْهَدُ عَلَى رَجُلٍ مِنْ وُلْدِ الْحَسَنِ لا يُكَنَّى وَلا يُسَمَّى

حَتَّى يَظْهَرَ أَمْرُهُ فَيَمْلاهَا عَدْلاً كَمَا مُلِئَتْ جَوْراً وَالسَّلامُ عَلَيْكَ يَا أَمِيرَ الْمُؤْمِنِينَ وَرَحْمَةُ الله وَبَرَكَاتُهُ ثُمَّ قَامَ فَمَضَى فَقَالَ أَمِيرُ الْمُؤْمِنِينَ يَا أَبَا مُحَمَّدٍ اتْبَعْهُ فَانْظُرْ أَيْنَ يَقْصِدُ فَخَرَجَ الْحَسَنُ بن علي (عَلَيْهِما السَّلام) فَقَالَ مَا كَانَ إِلا أَنْ وَضَعَ رِجْلَهُ خَارِجاً مِنَ الْمَسْجِدِ فَمَا دَرَيْتُ أَيْنَ أَخَذَ مِنْ أَرْضِ الله فَرَجَعْتُ إِلَى أَمِيرِ الْمُؤْمِنِينَ (عَلَيْهِ السَّلام) فَأَعْلَمْتُهُ فَقَالَ يَا أَبَا مُحَمَّدٍ أَ تَعْرِفُهُ قُلْتُ الله وَرَسُولُهُ وَأَمِيرُ الْمُؤْمِنِينَ أَعْلَمُ قَالَ هُوَ الْخَضِرُ (عَلَيْهِ السَّلام)

A number of our companions, from Ahmad Bin Muhammad Al Barqy, from Abu Hashim Dawood Bin al Qasim Al Ja'fary,

(It has been narrated) from Abu Ja'far[asws] the 2nd having said: 'Amir Al-Momineen[asws] came over and with him[asws] was Al-Hassan[asws] Bin Ali[asws], and he[asws] was leaning upon the hand of Salmanas. So he[asws] entered the Sacred Masjid and sat down, and a man of good personality and clothing came and greeted upon Amir Al-Momineen[asws]. So he[asws] returned the greetings, and he sat down, then said, 'O Amir Al-Momineen[asws]! I shall ask you[asws] three questions. If you[asws] were to inform me with these, I shall know that the people who are going against your[asws] command, it is what would be Judged against them and that they are not with safety in their world and in their Hereafter; and if it happens to be other, I shall know that you[asws] and they are equal in Law'.

So Amir Al-Momineen[asws] said to him: 'Ask me[asws] about whatever comes to you'. He said, 'Inform me about the man when he sleeps, where does his spirit go? And about the man, how does he remember and forget? And about the man, how do his children resemble the paternal uncles and the maternal uncles?' So Amir Al-Momineen[asws] turned towards Al-Hassan[asws], and he[asws] said: 'O Abu Muhammad[asws]! Answer him'.

He (Abu Ja'far[asws] the 2nd) said: 'So Al-Hassan[asws] answered him, and the man said, 'I testify that there is no god except for Allah[azwj,] and I shall not cease testifying with it, and I testify that Muhammad[saww] is Rasool-Allah[saww] and I shall not cease testifying with it, and I testify that you[asws] are a successor[asws] of Rasool-Allah[saww] and establisher with his[saww] Divine Authority', and he indicated towards Amir Al-Momineen[asws], 'And I shall not cease testifying with it, and I testify that you[asws] are his[saww] successor[asws]', and he indicated towards Al-Hassan[asws] , 'And I testify that Al-Husayn[asws] Bin Ali[asws] is a successor[asws] of his[asws] brother[asws] and the establisher with his[asws] Divine Authority after him[asws].

And I testify upon Ali[asws] Bin Al-Husayn[asws] that he[asws] is the establisher with the command of Al-Husayn[asws] after him[asws], and I testify upon Muhammad[asws] Bin Ali[asws] that he[asws] is the establisher with the command of Ali[asws] Bin Al-Husayn[asws], and I testify upon Ja'far[asws] Bin Muhammad[asws] and he[asws] is the establisher with the command of Muhammad[asws], and I testify upon Musa[asws] that he[asws] is the establisher with the command of Ja'far[asws] Bin Muhammad[asws], and I testify upon Ali[asws] Bin Musa[asws] that he[asws] is the establisher with the command of Musa[asws] Bin Ja'far[asws], and I testify upon Muhammad[asws] Bin Ali[asws] that he[asws] is the establisher with the command of Ali[asws] Bin Musa[asws], and I testify upon Ali[asws] Bin Muhammad[asws] that he[asws] is the established with the command of Muhammad[asws] Bin Ali[asws].

And I testify upon Al-Hassan[asws] Bin Ali[asws] that he[asws] is the establisher with the command of Ali[asws] Bin Muhammad[asws], and I testify upon a man from the sons[asws] of Al-Hassan[asws], who shall neither be teknonymed nor named until his[asws] command appears, so he[asws] would be filling it (the earth) with justice just as it had been filled with tyranny (beforehand), and the greetings be upon you[asws], O Amir Al-Momineen[asws], and the Mercy of Allah[azwj] and His[azwj] Blessings'.

Then he arose and went away. So Amir Al-Momineen[asws] said: 'O Abu Muhammad[asws]! Follow him and look where he is headed to'. So Al-Hassan[asws] Bin Ali[asws] went out and he[asws] said: 'It was not so except that he places his left (foot) outside from the Masjid, and it was not known where he was taken from the earth of Allah[azwj],' and he[asws] returned to Amir Al-Momineen[asws] and let him[asws] know. So he[asws] said: 'O Abu Muhammad! Do you[asws] recognise him?' So he[asws] said: 'Allah[azwj] and His[azwj] Rasool[saww] and Amir Al-Momineen[asws] are more knowing'. He[asws] said: 'He was Al-Khizras''.[1]

2. وَحَدَّثَنِي مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحَسَنِ الصَّفَّارِ عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ الله عَنْ أَبِي هَاشِمٍ مِثْلَهُ سَوَاءً قَالَ مُحَمَّدُ بْنُ يَحْيَى فَقُلْتُ لِمُحَمَّدِ بْنِ الْحَسَنِ يَا أَبَا جَعْفَرٍ وَدِدْتُ أَنَّ هَذَا الْخَبَرَ جَاءَ مِنْ غَيْرِ جِهَةِ أَحْمَدَ بْنِ أَبِي عَبْدِ الله قَالَ فَقَالَ لَقَدْ حَدَّثَنِي قَبْلَ الْحَيْرَةِ بِعَشْرِ سِنِينَ.

And Muhammad Bin Yahya narrated to me, from Muhammad Bin Al Hassan Al Saffar, from Ahgmad Bin Abu Abdullah,

(It has been narrated) from Abu Hashim - similar to it, except that Muhammad Bin Yahya said, 'So I said to Muhammad Bin Al-Hassan, 'O Abu Ja'far! This news (Hadeeth) has come from a direction other than Ahmad Bin Abu Abdullah'. So he said, 'He had narrated to me before the confusion by ten years'.[2]

3. مُحَمَّدُ بْنُ يَحْيَى وَمُحَمَّدُ بْنُ عَبْدِ الله عَنْ عَبْدِ الله بْنِ جَعْفَرٍ عَنِ الْحَسَنِ بْنِ ظَرِيفٍ وَعَلِيُّ بْنُ مُحَمَّدٍ عَنْ صَالِحِ بْنِ أَبِي حَمَّادٍ عَنْ بَكْرِ بْنِ صَالِحٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ سَالِمٍ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ الله (عَلَيْهِ السَّلام) قَالَ قَالَ أَبِي لِجَابِرِ بْنِ عَبْدِ الله الانْصَارِيِّ إِنَّ لِي إِلَيْكَ حَاجَةً فَمَتَى يَخِفُّ عَلَيْكَ أَنْ أَخْلُوَ بِكَ فَأَسْأَلَكَ عَنْهَا فَقَالَ لَهُ جَابِرٌ أَيَّ الاوْقَاتِ أَحْبَبْتَهُ فَخَلا بِهِ فِي بَعْضِ الايَّامِ فَقَالَ لَهُ يَا جَابِرُ أَخْبِرْنِي عَنِ اللَّوْحِ الَّذِي رَأَيْتَهُ فِي يَدِ أُمِّي فَاطِمَةَ (عليها السلام) بِنْتِ رَسُولِ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) وَمَا أَخْبَرَتْكَ بِهِ أُمِّي أَنَّهُ فِي ذَلِكَ اللَّوْحِ مَكْتُوبٌ فَقَالَ جَابِرٌ أَشْهَدُ بِالله أَنِّي دَخَلْتُ عَلَى أُمِّكَ فَاطِمَةَ (عليها السلام) فِي حَيَاةِ رَسُولِ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) فَهَنَّيْتُهَا بِوِلادَةِ الْحُسَيْنِ وَرَأَيْتُ فِي يَدَيْهَا لَوْحاً أَخْضَرَ ظَنَنْتُ أَنَّهُ مِنْ زُمُرُّدٍ وَرَأَيْتُ فِيهِ كِتَاباً أَبْيَضَ شِبْهَ لَوْنِ الشَّمْسِ فَقُلْتُ لَهَا بِأَبِي وَأُمِّي يَا بِنْتَ رَسُولِ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) مَا هَذَا اللَّوْحُ فَقَالَتْ هَذَا لَوْحٌ أَهْدَاهُ الله إِلَى رَسُولِهِ (صَلَّى اللهُ عَلَيْهِ وَآلِه) فِيهِ اسْمُ أَبِي وَاسْمُ بَعْلِي وَاسْمُ ابْنَيَّ وَاسْمُ الاوْصِيَاءِ مِنْ وُلْدِي وَأَعْطَانِيهِ أَبِي لِيُبَشِّرَنِي بِذَلِكَ قَالَ جَابِرٌ فَأَعْطَتْنِيهِ أُمُّكَ فَاطِمَةُ

(عليها السلام) فَقَرَأْتُهُ وَاسْتَنْسَخْتُهُ فَقَالَ لَهُ أَبِي فَهَلْ لَكَ يَا جَابِرُ أَنْ تَعْرِضَهُ عَلَيَّ قَالَ نَعَمْ فَمَشَى مَعَهُ أَبِي إِلَى مَنْزِلِ جَابِرٍ فَأَخْرَجَ صَحِيفَةً مِنْ رَقٍّ فَقَالَ يَا جَابِرُ انْظُرْ فِي كِتَابِكَ لاقْرَأَ أَنَا عَلَيْكَ فَنَظَرَ جَابِرٌ فِي نُسْخَةٍ فَقَرَأَهُ أَبِي فَمَا خَالَفَ حَرْفٌ حَرْفاً فَقَالَ جَابِرٌ فَأَشْهَدُ بِالله أَنِّي هَكَذَا رَأَيْتُهُ فِي اللَّوْحِ مَكْتُوباً بِسْمِ الله الرَّحْمَنِ الرَّحِيمِ هَذَا كِتَابٌ مِنَ الله الْعَزِيزِ الْحَكِيمِ لِمُحَمَّدٍ نَبِيِّهِ وَنُورِهِ وَسَفِيرِهِ وَحِجَابِهِ وَدَلِيلِهِ نَزَلَ بِهِ الرُّوحُ الامِينُ مِنْ عِنْدِ رَبِّ الْعَالَمِينَ عَظِّمْ يَا مُحَمَّدُ أَسْمَائِي وَاشْكُرْ نَعْمَائِي وَلا تَجْحَدْ آلائِي إِنِّي أَنَا الله لا إِلَهَ إِلا أَنَا قَاصِمُ الْجَبَّارِينَ وَمُدِيلُ الْمَظْلُومِينَ وَدَيَّانُ الدِّينِ إِنِّي أَنَا الله لا إِلَهَ إِلا أَنَا فَمَنْ رَجَا غَيْرَ فَضْلِي أَوْ خَافَ غَيْرَ عَدْلِي عَذَّبْتُهُ عَذَاباً لا أُعَذِّبُهُ أَحَداً مِنَ الْعَالَمِينَ فَإِيَّايَ فَاعْبُدْ وَعَلَيَّ فَتَوَكَّلْ إِنِّي لَمْ أَبْعَثْ نَبِيّاً فَأُكْمِلَتْ أَيَّامُهُ وَانْقَضَتْ مُدَّتُهُ إِلا جَعَلْتُ لَهُ وَصِيّاً وَإِنِّي فَضَّلْتُكَ عَلَى الانْبِيَاءِ وَفَضَّلْتُ وَصِيَّكَ عَلَى الاوْصِيَاءِ وَأَكْرَمْتُكَ بِشِبْلَيْكَ وَسِبْطَيْكَ حَسَنٍ وَحُسَيْنٍ فَجَعَلْتُ حَسَناً مَعْدِنَ عِلْمِي بَعْدَ انْقِضَاءِ مُدَّةِ أَبِيهِ وَجَعَلْتُ حُسَيْناً خَازِنَ وَحْيِي وَأَكْرَمْتُهُ بِالشَّهَادَةِ وَخَتَمْتُ لَهُ بِالسَّعَادَةِ فَهُوَ أَفْضَلُ مَنِ اسْتُشْهِدَ وَأَرْفَعُ الشُّهَدَاءِ دَرَجَةً جَعَلْتُ كَلِمَتِيَ التَّامَّةَ مَعَهُ وَحُجَّتِيَ الْبَالِغَةَ عِنْدَهُ بِعِتْرَتِهِ أُثِيبُ وَأُعَاقِبُ أَوَّلُهُمْ عَلِيٌّ سَيِّدُ الْعَابِدِينَ وَزَيْنُ أَوْلِيَائِيَ الْمَاضِينَ وَابْنُهُ شِبْهُ جَدِّهِ الْمَحْمُودِ مُحَمَّدٌ الْبَاقِرُ عِلْمِي وَالْمَعْدِنُ لِحِكْمَتِي سَيَهْلِكُ الْمُرْتَابُونَ فِي جَعْفَرٍ الرَّادُّ عَلَيْهِ كَالرَّادِّ عَلَيَّ حَقَّ الْقَوْلُ مِنِّي لاكْرِمَنَّ مَثْوَى جَعْفَرٍ وَلاسُرَّنَّهُ فِي أَشْيَاعِهِ وَأَنْصَارِهِ وَأَوْلِيَائِهِ أُتِيحَتْ بَعْدَهُ مُوسَى فِتْنَةٌ عَمْيَاءُ حِنْدِسٌ لانَّ خَيْطَ فَرْضِي لا يَنْقَطِعُ وَحُجَّتِي لا تَخْفَى وَأَنَّ أَوْلِيَائِي يُسْقَوْنَ بِالْكَأْسِ الاوْفَى مَنْ جَحَدَ وَاحِداً مِنْهُمْ فَقَدْ جَحَدَ نِعْمَتِي وَمَنْ غَيَّرَ آيَةً مِنْ كِتَابِي فَقَدِ افْتَرَى عَلَيَّ وَيْلٌ لِلْمُفْتَرِينَ الْجَاحِدِينَ عِنْدَ انْقِضَاءِ مُدَّةِ مُوسَى عَبْدِي وَحَبِيبِي وَخِيَرَتِي فِي عَلِيٍّ وَلِيِّي وَنَاصِرِي وَمَنْ أَضَعُ عَلَيْهِ أَعْبَاءَ النُّبُوَّةِ وَأَمْتَحِنُهُ بِالاضْطِلاعِ بِهَا يَقْتُلُهُ عِفْرِيتٌ مُسْتَكْبِرٌ يُدْفَنُ فِي الْمَدِينَةِ الَّتِي بَنَاهَا الْعَبْدُ الصَّالِحُ إِلَى جَنْبِ شَرِّ خَلْقِي حَقَّ الْقَوْلُ مِنِّي لاسُرَّنَّهُ بِمُحَمَّدٍ ابْنِهِ وَخَلِيفَتِهِ مِنْ بَعْدِهِ وَوَارِثِ عِلْمِهِ فَهُوَ مَعْدِنُ عِلْمِي وَمَوْضِعُ سِرِّي وَحُجَّتِي عَلَى خَلْقِي لا يُؤْمِنُ عَبْدٌ بِهِ إِلا جَعَلْتُ الْجَنَّةَ مَثْوَاهُ وَشَفَّعْتُهُ فِي سَبْعِينَ مِنْ أَهْلِ بَيْتِهِ كُلُّهُمْ قَدِ اسْتَوْجَبُوا النَّارَ وَأَخْتِمُ بِالسَّعَادَةِ لابْنِهِ عَلِيٍّ وَلِيِّي وَنَاصِرِي وَالشَّاهِدِ فِي خَلْقِي وَأَمِينِي عَلَى وَحْيِي أُخْرِجُ مِنْهُ الدَّاعِيَ إِلَى سَبِيلِي وَالْخَازِنَ لِعِلْمِيَ الْحَسَنَ وَأُكْمِلُ ذَلِكَ بِابْنِهِ مرحمد رَحْمَةً لِلْعَالَمِينَ عَلَيْهِ كَمَالُ مُوسَى وَبَهَاءُ عِيسَى وَصَبْرُ أَيُّوبَ فَيُذَلُّ أَوْلِيَائِي فِي زَمَانِهِ وَتُتَهَادَى رُءُوسُهُمْ كَمَا تُتَهَادَى رُءُوسُ التُّرْكِ وَالدَّيْلَمِ فَيُقْتَلُونَ وَيُحْرَقُونَ وَيَكُونُونَ خَائِفِينَ مَرْعُوبِينَ وَجِلِينَ تُصْبَغُ الارْضُ بِدِمَائِهِمْ وَيَفْشُو الْوَيْلُ وَالرَّنَّةُ فِي نِسَائِهِمْ أُولَئِكَ أَوْلِيَائِي حَقّاً بِهِمْ أَدْفَعُ كُلَّ فِتْنَةٍ عَمْيَاءَ حِنْدِسٍ وَبِهِمْ أَكْشِفُ الزَّلازِلَ وَأَدْفَعُ الاصَارَ وَالاغْلالَ أُولَئِكَ عَلَيْهِمْ صَلَوَاتٌ مِنْ

رَبِّهِمْ وَرَحْمَةٌ وَأُولَئِكَ هُمُ الْمُهْتَدُونَ قَالَ عَبْدُ الرَّحْمَنِ بْنُ سَالِمٍ قَالَ أَبُو بَصِيرٍ لَوْ لَمْ تَسْمَعْ فِي دَهْرِكَ إِلا هَذَا الْحَدِيثَ لَكَفَاكَ فَصُنْهُ إِلا عَنْ أَهْلِهِ.

Muhammad Bin Yahya and Muhammad Bin Abdullah, from Abdullah Bin Ja'far, from Al Hassan Bin Zareyf and Ali Bin Muhammad, from Salih Bin Abu Hammad, from Bakr Bin Salih, from Abdul Rahman Bin Salim, from Abu Baseer,

(It has been narrated) from Abu Abdullah[asws] having said: 'My[asws] father[asws] said to Jabir Bin Abdullah Al-Ansary: 'For me[asws] there is a need to you, therefore whenever there is ease upon you, I shall be alone with you and ask you about it'. Jabir said to him[asws], 'Whichever timings are suitable to you[asws]'. So he[asws] isolated with him during one of the days, and he[asws] said to Jabir: 'Inform me[asws] about the Tablet which you saw in the hand of my[asws] mother[asws] (Syeda) Fatima[asws] Bint Rasool-Allah[saww] and what my[asws] mother[asws] informed you with what was written in that Tablet'.

Jabir said, 'I testify with Allah[azwj] that I went over to your[asws] mother[asws] (Syeda) Fatima[asws] during the lifetime of Rasool-Allah[saww] and congratulated her[asws] of the arrival of Al-Husayn[asws], and I saw a green Tablet in her[asws] hand which I thought was made of emerald, and I saw a white writing therein resembling the colour of the sun. So I said to her[asws], 'By my father and my mother, O daughter of Rasool-Allah[saww]! What is this Tablet?' She[asws] said: 'This is a Tablet which Allah[azwj] Gifted to His[azwj] Rasool[saww]. There is the name of my[asws] father[saww], and name of my[asws] husband[asws], and name of my[asws] two sons[asws], and names of the successors[asws] from my[asws] children, and my father[saww] gave it to me[asws] in order to give me[asws] the glad tidings with that'.

Jabir said, 'Your[asws] mother[asws] gave it to me, so I read it and copied it'. So my[asws] father[asws] said to him: 'So is it for you, O Jabir, that you display it to me[asws]?' He said, 'Yes'. So my[asws] father[asws] went with him to the house of Jabir, and he brought out a parchment of paper. So he[asws] said: 'O Jabir! Look into your handwriting and I[asws] shall read upon you'. Jabir look into the copy and my[asws] father[asws] read, and no letter differed from a letter.

Jabir said, 'I testify with Allah[azwj] that I saw it written like this in the Tablet: -"In the Name of Allah[azwj] the Beneficent, the Merciful! This is a Letter from Allah[azwj] the Mighty, the Wise, to Muhammad[saww] His[azwj] Prophet[saww], and His[azwj] Light, and His[azwj] Ambassador, and His[azwj] Veil, and His[azwj] Proof. The Trustworthy Spirit descended with it from the Lord[azwj] of the worlds.

O Muhammad[saww]! Magnify My[azwj] Names and thank for My[azwj] Bounties and do not deny My[azwj] Signs. Me[azwj,] I[azwj] am Allah[azwj!] There is no god except for I[azwj] and the Crusher of the tyrants and the Helper of the oppressed and Maker of the Religion.

Me[azwj,] I[azwj] am Allah[azwj!] There is no god except for I[azwj,] so the one who wishes for other than My[azwj] Grace or fears other than My[azwj] Justice, I[azwj] shall Punish him with a Punishment I[azwj] have not Punished anyone from the worlds. So I[asws] am the One[azwj] you[saww] should worship and upon Me[azwj] should you[saww] rely. I[azwj] did not Send a Prophet[saww] and Completed his[as] days and Expired his[as] term except that I[azwj] Made a successor[as] to be for him[as], and

I[azwj] Preferred you[saww] upon the (rest of the) Prophets[as], and Preferred your[saww] successor[asws] over the (rest of the) succesorsas, and Honoured you[saww] with your[saww] two young ones[asws] and two grandsons Hassan[asws] and Husayn[asws].

So I[azwj] Made Hassan[asws] as a mine of My[azwj] Knowledge after the expiry of the term of his[asws] father[asws], and I[azwj] Made Husayn[asws] as a treasurer of My[azwj] Revelation and Honoured him[asws] with the martyrdom and Ended for him[asws] with the happiness. Thus, he[asws] is the most superior of the ones martyred and the loftiest of the levels of the martyrs. I[azwj] Made the complete Speech of Mine[azwj] to be with him[asws] and My[azwj] clear Proof to be with him[asws].

By his[asws] family I[azwj] Shall Reward and Punish. The first of them[asws] is Ali[asws] Chief of the worshippers and adornment of My[azwj] friends, the past ones; and his[asws] son would resemble his[asws] grandfather[saww], the praised one, Muhammad[saww], the expounder (Al-Baqir) of My[azwj] Knowledge and the Mine of My[azwj] Wisdom.

The doubters in Ja'far[asws] would be destroyed. The rejection upon him[asws] is like the rejection upon Me[azwj,] being a rightful Word from Me[azwj.] I[azwj] shall Honour the dwelling of Ja'far[asws] and I[azwj] shall Cheer him[asws] with regards to his[asws] Shias and his[asws] helpers and his[asws] friends. After him[asws] Musa[asws] shall live during a blinding strife of darkness because the thread of My[azwj] Obligation does not get cut-off and My[azwj] Divine Authority does not get concealed.

And My[azwj] friends would be quenching with the full cups. The one who rejects one of them[asws], so he has rejected My[azwj] Bounty, and the one who changes a Verse from My[azwj] Book, so he has forged (a lie) upon Me[azwj.] Woe be unto the forgers, the rejecters, at the expiry of the term of Musa[asws], My[azwj] servant and My[azwj] Beloved and My[azwj] Choice is Ali[azwj,] My[azwj] Guardian[asws] and My[azwj] helper, and the one upon whom I[azwj] shall Place the task of the Prophet-hood and Test him[asws] with the performance with it. And arrogant demon would murder him[asws]. He[asws] would be buried in a city being built by the righteous servant of (Mine[azwj),] to the side of the most evil of My[azwj] creatures (Harun Rashid).

A Truthful Word from Me[azwj.] I[azwj] shall cheer him[asws] with Muhammad[asws], his[asws] son[asws] and his[asws] Caliph from after him[asws], and an inheritor of his[asws] knowledge. So he[asws] would be the Mine of My[azwj] Knowledge and the Place of My[azwj] Secrets and My[azwj] Divine Authority upon My[azwj] creatures. No servant would believe in him[asws] except that I[azwj] shall Make the Paradise as being his Reward and he would intercede among seventy from his family members, all of them being such that the Fire would have been Obligated upon them.

And I[azwj] shall Seal with the happiness for his[asws] son Ali[asws], My[azwj] Guardian and My[azwj] helper and the witness among My[azwj] creatures and My[azwj] Trustee upon My[azwj] Revelation. I[azwj] shall Bring out from him[asws], the caller to My[azwj] Way and the treasurer of My[azwj] Knowledge, Al-Hassan[asws], and Complete that with his[asws] son[asws] 'M H M D', being a mercy to the worlds. Upon him[asws] would be the perfection of Musa[as], and the gloriousness of Isa[as] and patience of Ayoubas.

During his[asws] time My[azwj] friends would be humiliated and their heads would be gifted just as the gifting of the heads of the Turks and the Daylam. So they would be killed and burned and they would happen to be fearful, terrified, exiled. The land - would be dyed with their blood and the wailing and lamentations would be widespread among their womenfolk. Those are My[azwj] friends, truly. By them I[azwj] shall Repel every dark blinding strife, and by them I[azwj] shall Remove the earthquakes and Push away the sufferings and the shackles. Those are the ones[asws] upon whom are the Salawat from their Lord[azwj] and Mercy, and they are the ones who are Guided!".

Abdul Rahman Bin Salim said, 'Abu Baseer said, 'If you did not hear during your time except for this Hadeeth, it would suffice you. Therefore, protect it except from its deserving ones'.[3]

4. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عِيسَى عَنْ إِبْرَاهِيمَ بْنِ عُمَرَ الْيَمَانِيِّ عَنْ أَبَانِ بْنِ أَبِي عَيَّاشٍ عَنْ سُلَيْمِ بْنِ قَيْسٍ وَمُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ عُمَرَ بْنِ أُذَيْنَةَ وَعَلِيُّ بْنُ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ هِلالٍ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ عُمَرَ بْنِ أُذَيْنَةَ عَنْ أَبَانِ بْنِ أَبِي عَيَّاشٍ عَنْ سُلَيْمِ بْنِ قَيْسٍ قَالَ سَمِعْتُ عَبْدَ اللهِ بْنَ جَعْفَرٍ الطَّيَّارِ يَقُولُ كُنَّا عِنْدَ مُعَاوِيَةَ أَنَا وَالْحَسَنُ وَالْحُسَيْنُ وَعَبْدُ اللهِ بْنُ عَبَّاسٍ وَعُمَرُ ابْنُ أُمِّ سَلَمَةَ وَأُسَامَةُ بْنُ زَيْدٍ فَجَرَى بَيْنِي وَبَيْنَ مُعَاوِيَةَ كَلامٌ فَقُلْتُ لِمُعَاوِيَةَ سَمِعْتُ رَسُولَ اللهِ (صَلَّى اللهُ عَلَيْهِ وَآلِهِ) يَقُولُ أَنَا أَوْلَى بِالْمُؤْمِنِينَ مِنْ أَنْفُسِهِمْ ثُمَّ أَخِي عَلِيُّ بْنُ أَبِي طَالِبٍ أَوْلَى بِالْمُؤْمِنِينَ مِنْ أَنْفُسِهِمْ فَإِذَا اسْتُشْهِدَ عَلِيٌّ فَالْحَسَنُ بْنُ عَلِيٍّ أَوْلَى بِالْمُؤْمِنِينَ مِنْ أَنْفُسِهِمْ ثُمَّ ابْنِيَ الْحُسَيْنُ مِنْ بَعْدِهِ أَوْلَى بِالْمُؤْمِنِينَ مِنْ أَنْفُسِهِمْ فَإِذَا اسْتُشْهِدَ فَابْنُهُ عَلِيُّ بْنُ الْحُسَيْنِ أَوْلَى بِالْمُؤْمِنِينَ مِنْ أَنْفُسِهِمْ وَسَتُدْرِكُهُ يَا عَلِيُّ ثُمَّ ابْنُهُ مُحَمَّدُ بْنُ عَلِيٍّ أَوْلَى بِالْمُؤْمِنِينَ مِنْ أَنْفُسِهِمْ وَسَتُدْرِكُهُ يَا حُسَيْنُ ثُمَّ يُكَمِّلُهُ اثْنَيْ عَشَرَ إِمَاماً تِسْعَةً مِنْ وُلْدِ الْحُسَيْنِ قَالَ عَبْدُ اللهِ بْنُ جَعْفَرٍ وَاسْتَشْهَدْتُ الْحَسَنَ وَالْحُسَيْنَ وَعَبْدَ اللهِ بْنَ عَبَّاسٍ وَعُمَرَ ابْنَ أُمِّ سَلَمَةَ وَأُسَامَةَ بْنَ زَيْدٍ فَشَهِدُوا لِي عِنْدَ مُعَاوِيَةَ قَالَ سُلَيْمٌ وَقَدْ سَمِعْتُ ذَلِكَ مِنْ سَلْمَانَ وَأَبِي ذَرٍّ وَالْمِقْدَادِ وَذَكَرُوا أَنَّهُمْ سَمِعُوا ذَلِكَ مِنْ رَسُولِ اللهِ (صَلَّى اللهُ عَلَيْهِ وَآلِهِ)

Ali Bin Ibrahim, from his father, from Hammad Bin Isa, from Ibrahim Bin Umar Al Yamani, from Aban Bin Abu Ayyash, from Suleymn Bin Qays and Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Abu Umeyr, from Umar Bin Azina and Ali Bin Muhammad, from Ahmad Bin Hilal, from Ibn Abu Umeyr, from Umar Bin Azina, from Aban Bin Abu Ayyash, from Suleym Bin Qays who said,

'I heard Abdullah Bin Ja'far Al-Tayyar saying, 'We were in the presence of Muawiya, I, and Al-Hassan[asws] and Al-Husayn[asws], and Abdullah Bin Abbas, and Umar son of Umm Salmaas, and Asama Bin Zayd, and there flowed (heated) speech between me and Muawiya.

I said to Muawiya, 'I heard Rasool-Allah[saww] saying: 'I[saww] am closer with the Momineen than their own selves, then my[saww] brother[asws] Ali[asws] Bin Abu Talib[asws] is closer with the Momineen than their own selves. So when Ali[asws] is martyred, then Al-Hassan[asws] Bin Ali[asws] would be closer with the

Momineen than their own selves, then my[saww] son[asws] Al Husayn[asws] Bin Ali[asws] from after him[asws] would be closer to the Momineen than their own selves. So when he[asws] is martyred, so it would be his[asws] son[asws] Ali[asws] Bin Al-Husayn[asws] who would be closer with the Momineen than their own selves, and you[asws] will be seeing him[asws], O Ali[asws]! Then it would be his[asws] son[asws] Muhammad[asws] Bin Ali[asws] who would be closer with the Momineen than their own selves, and you[asws] will be seeing him[asws], O Husayn[asws]! Then ten Imams[asws] would be completed, nine being from the sons[asws] of Al-Husayn[asws]''.

Abdullah Bin Ja'far said, 'And I made witnesses of Al-Hassan[asws], and Al-Husayn[asws], and Abdullah Bin Abbas, and Umar son of Umm Salmaas, and Asama Bin Zayd, so they bore witness for me in the presence of Muawiya'.

Suleym said, 'And I had heard that from Salmanas, and Abu Zarras, and Al-Miqdadas, and they[as] mentioned that they[as] had heard that from Rasool-Allah[saww]'.[4]

5. عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ عَنْ أَبِيهِ عَنْ عَبْدِ اللهِ بْنِ الْقَاسِمِ عَنْ حَنَانِ بْنِ السَّرَّاجِ عَنْ دَاوُدَ بْنِ سُلَيْمَانَ الْكِسَائِيِّ عَنْ أَبِي الطُّفَيْلِ قَالَ شَهِدْتُ جِنَازَةَ أَبِي بَكْرٍ يَوْمَ مَاتَ وَشَهِدْتُ عُمَرَ حِينَ بُويِعَ وَعلي (عَلَيْهِ السَّلام) جَالِسٌ نَاحِيَةً فَأَقْبَلَ غُلامٌ يَهُودِيٌّ جَمِيلُ الْوَجْهِ بَهِيٌّ عَلَيْهِ ثِيَابُ حِسَانٌ وَهُوَ مِنْ وُلْدِ هَارُونَ حَتَّى قَامَ عَلَى رَأْسِ عُمَرَ فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ أَنْتَ أَعْلَمُ هَذِهِ الامَّةِ بِكِتَابِهِمْ وَأَمْرِ نَبِيِّهِمْ قَالَ فَطَأْطَأَ عُمَرُ رَأْسَهُ فَقَالَ إِيَّاكَ أَعْنِي وَأَعَادَ عَلَيْهِ الْقَوْلَ فَقَالَ لَهُ عُمَرُ لِمَ ذَاكَ قَالَ إِنِّي جِئْتُكَ مُرْتَاداً لِنَفْسِي شَاكّاً فِي دِينِي فَقَالَ دُونَكَ هَذَا الشَّابَّ قَالَ وَمَنْ هَذَا الشَّابُّ قَالَ هَذَا عَلِيُّ بْنُ أَبِي طَالِبٍ ابْنُ عَمِّ رَسُولِ اللهِ (صَلَّى اللهُ عَلَيْهِ وَآلِه) وَهَذَا أَبُو الْحَسَنِ وَالْحُسَيْنِ ابْنَيْ رَسُولِ اللهِ (صَلَّى اللهُ عَلَيْهِ وَآلِه) وَهَذَا زَوْجُ فَاطِمَةَ بِنْتِ رَسُولِ اللهِ (صَلَّى اللهُ عَلَيْهِ وَآلِه) فَأَقْبَلَ الْيَهُودِيُّ عَلَى علي (عَلَيْهِ السَّلام) فَقَالَ أَكَذَاكَ أَنْتَ قَالَ نَعَمْ قَالَ إِنِّي أُرِيدُ أَنْ أَسْأَلَكَ عَنْ ثَلاثٍ وَثَلاثٍ وَوَاحِدَةٍ قَالَ فَتَبَسَّمَ أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلام) مِنْ غَيْرِ تَبَسُّمٍ وَقَالَ يَا هَارُونِيُّ مَا مَنَعَكَ أَنْ تَقُولَ سَبْعاً قَالَ أَسْأَلُكَ عَنْ ثَلاثٍ فَإِنْ أَجَبْتَنِي سَأَلْتُ عَمَّا بَعْدَهُنَّ وَإِنْ لَمْ تَعْلَمْهُنَّ عَلِمْتُ أَنَّهُ لَيْسَ فِيكُمْ عَالِمٌ قَالَ علي (عَلَيْهِ السَّلام) فَإِنِّي أَسْأَلُكَ بِالاَلَهِ الَّذِي تَعْبُدُهُ لَعَلَّ أَنَا أَجَبْتُكَ فِي كُلِّ مَا تُرِيدُ لَتَدَعَنَّ دِينَكَ وَلَتَدْخُلَنَّ فِي دِينِي قَالَ مَا جِئْتُ إلا لِذَاكَ قَالَ فَسَلْ قَالَ أَخْبِرْنِي عَنْ أَوَّلِ قَطْرَةِ دَمٍ قَطَرَتْ عَلَى وَجْهِ الارْضِ أَيُّ قَطْرَةٍ هِيَ وَأَوَّلِ عَيْنٍ فَاضَتْ عَلَى وَجْهِ الارْضِ أَيُّ عَيْنٍ هِيَ وَأَوَّلِ شَيْءٍ اهْتَزَّ عَلَى وَجْهِ الارْضِ أَيُّ شَيْءٍ هُوَ فَأَجَابَهُ أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلام) فَقَالَ لَهُ أَخْبِرْنِي عَنِ الثَّلاثِ الاخَرِ أَخْبِرْنِي عَنْ مُحَمَّدٍ كَمْ لَهُ مِنْ إِمَامٍ عَدْلٍ وَفِي أَيِّ جَنَّةٍ يَكُونُ وَمَنْ سَاكَنَهُ مَعَهُ فِي جَنَّتِهِ فَقَالَ يَا هَارُونِيُّ إِنَّ لِمُحَمَّدٍ اثْنَيْ عَشَرَ إِمَامَ عَدْلٍ لا يَضُرُّهُمْ خِذْلانُ مَنْ خَذَلَهُمْ وَلا يَسْتَوْحِشُونَ بِخِلافِ مَنْ خَالَفَهُمْ وَإِنَّهُمْ فِي الدِّينِ أَرْسَبُ مِنَ الْجِبَالِ الرَّوَاسِي فِي الارْضِ وَمَسْكَنُ مُحَمَّدٍ فِي جَنَّتِهِ مَعَهُ

أُولَئِكَ الاثْنَيْ عَشَرَ الامَامَ الْعَدْلَ فَقَالَ صَدَقْتَ وَالله الَّذِي لا إِلَهَ إِلا هُوَ إِنِّي لاجِدُهَا فِي كُتُبِ أَبِي هَارُونَ كَتَبَهُ بِيَدِهِ وَأَمْلاهُ مُوسَى عَمِّي (عَلَيْهِ السَّلام) قَالَ فَأَخْبِرْنِي عَنِ الْوَاحِدَةِ أَخْبِرْنِي عَنْ وَصِيِّ مُحَمَّدٍ كَمْ يَعِيشُ مِنْ بَعْدِهِ وَهَلْ يَمُوتُ أَوْ يُقْتَلُ قَالَ يَا هَارُونِيُّ يَعِيشُ بَعْدَهُ ثَلاثِينَ سَنَةً لا يَزِيدُ يَوْماً وَلا يَنْقُصُ يَوْماً ثُمَّ يُضْرَبُ ضَرْبَةً هَاهُنَا يَعْنِي عَلَى قَرْنِهِ فَتُخْضَبُ هَذِهِ مِنْ هَذَا قَالَ فَصَاحَ الْهَارُونِيُّ وَقَطَعَ كُسْتِيجَهُ وَهُوَ يَقُولُ أَشْهَدُ أَنْ لا إِلَهَ إِلا الله وَحْدَهُ لا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّداً عَبْدُهُ وَرَسُولُهُ وَأَنَّكَ وَصِيُّهُ يَنْبَغِي أَنْ تَفُوقَ وَلا تُفَاقَ وَأَنْ تُعَظَّمَ وَلا تُسْتَضْعَفَ قَالَ ثُمَّ مَضَى بِهِ علي (عَلَيْهِ السَّلام) إِلَى مَنْزِلِهِ فَعَلَّمَهُ مَعَالِمَ الدِّينِ.

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from his father, from Abdullah Bin Al Qasim, from Hanan Bin Al Sarraj, fromDawood Bin Suleyman Al Kisai'e, from Abu Al Tafeyl who said,

'I attended the funeral of Abu Bakr on the day he died, and I attended When Umar was pledged allegiance to and Ali[asws] was seated on the side. There came over a Jewish boy of a beautiful face, good looking. Upon him were excellent clothes and he was from the children of Harounas, until he stood by the head of Umar and he said, 'O commander of the faithful! Are you the most knowledgeable one of this community of their Books and the matters of their Prophet[saww]?'

He (the narrator) said, 'Umar lowered his head, so he said, 'Is it you I mean', and he reiterated the words upon him. So, Umar said to him, 'Why is that?' He said, 'I have come to you investigating for myself as I am doubting in my religion'. He said, 'Besides you there is this youth'. He said, 'And who is this youth?' He said, 'This is Ali[asws] Bin Abu Talib[asws], a cousin of Rasool-Allah[saww], and this is the father of Al-Hassan[asws] and Al-Hassan[asws], two (grand) sons[asws] of Rasool-Allah[saww], and this is the husband of (Syeda) Fatima[asws] daughter[asws] of Rasool-Allah[saww]'.

The Jew turned towards Ali[asws] and he said, 'Are you[asws] like that?' He[asws] said: 'Yes'. He said, 'I want to ask you[asws] about three and three and one'. So Amir Al-Momineen[asws] smiled from without a smile (half-smile) and said: 'O Harouny! What is preventing you from saying 'seven'?' He said, 'I shall ask you[asws] about three, and if you[asws] answer me, I shall ask about what is after these, and if you[asws] do not know these, I shall know that there isn't a knowledgeable one among you all'.

Ali[asws] said: 'I[asws] ask you by the god which you worship. If I[asws] were to answer you regarding everything what you want, will you leave your religion and enter into my[asws] Religion?' He said, 'I have not come here except for that'. He[asws] said: 'So Ask'. He said, 'Inform me about the first drop of blood which dripped upon the surface of the earth, which drop was it? And the first spring which gushed upon the surface of the earth, which spring was it? And the first thing which vibrated upon the surface of the earth, which was it?'

So Amir Al-Momineen[asws] answered him, saying to him: 'Inform me about the other three'. (He said), 'Inform me about Muhammad[saww], how many just Imams[asws] are there for him[saww], and in which Garden is he[saww] existing, and who is settled with him[saww] in his[saww] Garden?' He[asws] said: 'O Harouny! For

Muhammad[saww] there are twelve just Imams[asws]. Neither does the abandonment of the abandoners harm them[asws] nor would they[asws] be feeling terrified by the opposition of the ones who oppose them[asws], and they[asws] are firmer in the Religion than the tall mountains in the earth; and Muhammad[saww] would be dwelling in his[saww] Garden and with him[saww] would be those twelve just Imams[asws]'.

So he said, 'You[asws] speak the truth. By Allah[azwj] Who, there is no god except for Him[azwj,] I have found it in the Book of my father Haroun. He[as] wrote it by his[as] own hand and Musa[as] my[as] uncle dictated it. Inform me about the one (last question). Inform me about the successor[asws] of Muhammad[saww], how long would he[asws] live from after him[saww], and would he[asws] be dying or would he[asws] be murdered?' He[asws] said: 'O Harouny! He[asws] would live from after him[saww] for thirty years, not increasing by a day nor reducing by a day'. Then he[asws] would be struck (by the sword) over here, meaning upon his[asws] forehead (and said): 'This (beard) would be dyed from this (head)'.

He (the narrator) said, 'The Harouny shrieked and cut off his religious pendant and he was saying, 'I testify that there is no god except Allah[azwj] Alone, there being no associates for Him[azwj,] and I testify that Muhammad[saww] is His[azwj] servant and His[azwj] Rasool[saww], and you[asws] are his[saww] successor[asws], and you[asws] should be above and not have anyone above you[asws], and that you[asws] should be revered and not be weakened'.

He (the narrator) said, 'Then Ali[asws] (went away) with him to his[asws] house and taught him the knowledge of the Religion'.[5]

6. مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ أَبِي سَعِيدٍ الْعُصْفُورِيِّ عَنْ عَمْرِو بْنِ ثَابِتٍ عَنْ أَبِي حَمْزَةَ قَالَ سَمِعْتُ عَلِيَّ بن الحسين (عَلَيْهِما السَّلام) يَقُولُ إِنَّ الله خَلَقَ مُحَمَّداً وَعَلِيّاً وَأَحَدَ عَشَرَ مِنْ وُلْدِهِ مِنْ نُورِ عَظَمَتِهِ فَأَقَامَهُمْ أَشْبَاحاً فِي ضِيَاءِ نُورِهِ يَعْبُدُونَهُ قَبْلَ خَلْقِ الْخَلْقِ يُسَبِّحُونَ الله وَيُقَدِّسُونَهُ وَهُمُ الائِمَّةُ مِنْ وُلْدِ رَسُولِ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه)

Muhammad Bin Yahya, from Muhammad Bin Ahmad, from Muhammad Bin Al Husayn, from Abu Saeed Al Usfoury, from Amro Bin Sabit, from Abu Hamza who said,

'I heard Ali[asws] Bin Al-Husayn[asws] saying: 'Allah[azwj] Created Muhammad[saww] and Ali[asws] and eleven from his[asws] sons[asws] from the Light of His[azwj] Magnificence. Then He[azwj] Stood them[asws] as being resemblances in the illumination of His[azwj] Light, worshipping Him[azwj] before the creation of the creatures. They[asws] were Glorifying Allah[azwj] and they[asws] were Extolling His[azwj] Holiness, and they[asws] are the Imams[asws] from the children of Rasool-Allah[saww]'.[6]

7. مُحَمَّدُ بْنُ يَحْيَى عَنْ عَبْدِ الله بْنِ مُحَمَّدٍ الْخَشَّابِ عَنِ ابْنِ سَمَاعَةَ عَنْ عَلِيِّ بْنِ الْحَسَنِ بْنِ رِبَاطٍ عَنِ ابْنِ أُذَيْنَةَ عَنْ زُرَارَةَ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ (عَلَيْهِ السَّلام) يَقُولُ الاثْنَا عَشَرَ الامَامَ مِنْ آلِ مُحَمَّدٍ (عَلَيْهِم السَّلام) كُلُّهُمْ مُحَدَّثٌ مِنْ وُلْدِ رَسُولِ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) وَمِنْ وُلْدِ عَلِيٍّ وَرَسُولُ الله وَعلي (عَلَيْهِ السَّلام) هُمَا الْوَالِدَانِ فَقَالَ عَلِيُّ بْنُ رَاشِدٍ كَانَ أَخَا عَلِيِّ بْنِ الْحُسَيْنِ لامِّهِ وَأَنْكَرَ ذَلِكَ فَصَرَّرَ أَبُو جَعْفَرٍ (عَلَيْهِ السَّلام) وَقَالَ أَمَا إِنَّ ابْنَ أُمِّكَ كَانَ أَحَدَهُمْ.

Muhammad Bin Yahya, from Abdullah Bin Muhammad Al Khashhab, from Ibn Sama'at, from Ali Bin Al Hassan Bin Ribat, from Ibn Azina, from Zurara who said,

'I heard Abu Ja'far[asws] saying: 'The twelve Imams[asws] are from the Progeny[asws] of Muhammad[saww], all of them being Muhaddath (whom the Angels discuss with), from the children of Rasool-Allah[saww], and from the children of Ali[asws]; and Rasool-Allah[saww] and Ali[asws], they are the two fathers[asws]'.

Ali Bin Rashid said, 'There was a brother of Ali Bin Al Husayn[asws] to his[asws] mother's side, and he denied that, so Abu Ja'far[asws] was furious and said: 'But the son[asws] of your mother is one of them[asws]'.[7]

8. مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مَسْعَدَةَ بْنِ زِيَادٍ عَنْ أَبِي عَبْدِ الله وَمُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ إِبْرَاهِيمَ عَنْ أَبِي يَحْيَى الْمَدَائِنِيِّ عَنْ أَبِي هَارُونَ الْعَبْدِيِّ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ كُنْتُ حَاضِراً لَمَّا هَلَكَ أَبُو بَكْرٍ وَاسْتَخْلَفَ عُمَرَ أَقْبَلَ يَهُودِيٌّ مِنْ عُظَمَاءِ يَهُودِ يَثْرِبَ وَتَزْعُمُ يَهُودُ الْمَدِينَةِ أَنَّهُ أَعْلَمُ أَهْلِ زَمَانِهِ حَتَّى رُفِعَ إِلَى عُمَرَ فَقَالَ لَهُ يَا عُمَرُ إِنِّي جِئْتُكَ أُرِيدُ الاسْلامَ فَإِنْ أَخْبَرْتَنِي عَمَّا أَسْأَلُكَ عَنْهُ فَأَنْتَ أَعْلَمُ أَصْحَابِ مُحَمَّدٍ بِالْكِتَابِ وَالسُّنَّةِ وَجَمِيعِ مَا أُرِيدُ أَنْ أَسْأَلَ عَنْهُ قَالَ فَقَالَ لَهُ عُمَرُ إِنِّي لَسْتُ هُنَاكَ لَكِنِّي أُرْشِدُكَ إِلَى مَنْ هُوَ أَعْلَمُ أُمَّتِنَا بِالْكِتَابِ وَالسُّنَّةِ وَجَمِيعِ مَا قَدْ تَسْأَلُ عَنْهُ وَهُوَ ذَاكَ فَأَوْمَأَ إِلَى علي (عَلَيْهِ السَّلام) فَقَالَ لَهُ الْيَهُودِيُّ يَا عُمَرُ إِنْ كَانَ هَذَا كَمَا تَقُولُ فَمَا لَكَ وَلِبَيْعَةِ النَّاسِ وَإِنَّمَا ذَاكَ أَعْلَمُكُمْ فَزَبَرَهُ عُمَرُ ثُمَّ إِنَّ الْيَهُودِيَّ قَامَ إِلَى علي (عَلَيْهِ السَّلام) فَقَالَ لَهُ أَنْتَ كَمَا ذَكَرَ عُمَرُ فَقَالَ وَمَا قَالَ عُمَرُ فَأَخْبَرَهُ قَالَ فَإِنْ كُنْتَ كَمَا قَالَ سَأَلْتُكَ عَنْ أَشْيَاءَ أُرِيدُ أَنْ أَعْلَمَ هَلْ يَعْلَمُهُ أَحَدٌ مِنْكُمْ فَأَعْلَمَ أَنَّكُمْ فِي دَعْوَاكُمْ خَيْرُ الامَمِ وَأَعْلَمُهَا صَادِقِينَ وَمَعَ ذَلِكَ أَدْخُلُ فِي دِينِكُمُ الاسْلامِ فَقَالَ أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلام) نَعَمْ أَنَا كَمَا ذَكَرَ لَكَ عُمَرُ سَلْ عَمَّا بَدَا لَكَ أُخْبِرْكَ بِهِ إِنْ شَاءَ الله قَالَ أَخْبِرْنِي عَنْ ثَلاثٍ وَثَلاثٍ وَوَاحِدَةٍ فَقَالَ لَهُ علي (عَلَيْهِ السَّلام) يَا يَهُودِيُّ وَلِمَ لَمْ تَقُلْ أَخْبِرْنِي عَنْ سَبْعٍ فَقَالَ لَهُ الْيَهُودِيُّ إِنَّكَ إِنْ أَخْبَرْتَنِي بِالثَّلاثِ سَأَلْتُكَ عَنِ الْبَقِيَّةِ وَإِلا كَفَفْتُ فَإِنْ أَنْتَ أَجَبْتَنِي فِي هَذِهِ السَّبْعِ فَأَنْتَ أَعْلَمُ أَهْلِ الارْضِ وَأَفْضَلُهُمْ وَأَوْلَى النَّاسِ بِالنَّاسِ فَقَالَ لَهُ سَلْ عَمَّا بَدَا لَكَ يَا يَهُودِيُّ قَالَ أَخْبِرْنِي عَنْ أَوَّلِ حَجَرٍ وُضِعَ عَلَى وَجْهِ الارْضِ وَأَوَّلِ شَجَرَةٍ غُرِسَتْ عَلَى وَجْهِ الارْضِ وَأَوَّلِ عَيْنٍ نَبَعَتْ عَلَى وَجْهِ الارْضِ فَأَخْبَرَهُ أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلام) ثُمَّ قَالَ لَهُ الْيَهُودِيُّ أَخْبِرْنِي عَنْ هَذِهِ الامَّةِ كَمْ لَهَا مِنْ إِمَامٍ هُدًى وَأَخْبِرْنِي عَنْ نَبِيِّكُمْ مُحَمَّدٍ أَيْنَ مَنْزِلُهُ فِي الْجَنَّةِ وَأَخْبِرْنِي مَنْ مَعَهُ فِي الْجَنَّةِ فَقَالَ لَهُ أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلام) إِنَّ لِهَذِهِ الامَّةِ اثْنَيْ عَشَرَ إِمَاماً هُدًى مِنْ ذُرِّيَّةِ نَبِيِّهَا وَهُمْ مِنِّي وَأَمَّا مَنْزِلُ نَبِيِّنَا فِي الْجَنَّةِ فَفِي أَفْضَلِهَا وَأَشْرَفِهَا جَنَّةِ عَدْنٍ

وَأَمَّا مَنْ مَعَهُ فِي مَنْزِلِهِ فِيهَا فَهَؤُلاءِ الاثْنَا عَشَرَ مِنْ ذُرِّيَّتِهِ وَأُمُّهُمْ وَجَدَّتُهُمْ وَأُمُّ أُمِّهِمْ وَذَرَارِيُّهُمْ لا يَشْرَكُهُمْ فِيهَا أَحَدٌ.

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Mas'ada Bin Ziyad, from Abu Abdullah and Muhammad Bin Al Husayn, from Ibrahim, from Abu Ibrahim, from Abu Yahya Al Madainy, from Abu Haroun Al Abdy, from Abu Saeed Al Khudry who said,

'I was present when Abu Bakr died and chose Umar as a Caliph. A Jew from the great ones of the Jews of Yasrib came over, and the Jews of Al-Medina thought that he (Umar) was the most knowledgeable of the people of his time, until he was brought to Umar, and he said to him, 'O Umar! I come to you intending Al-Islam, so if you were to inform me about what I ask you then you are the most knowledgeable of the companions of Muhammad[azwj] with the Book and the Sunnah and the entirety of what I ask you about'.

He (the narrator) said, 'Umar said to him, 'I am not in that position, but I shall guide you to the one[asws] who is the most knowledgeable of our community with the Book and the Sunnah and the entirety of what you have to ask about, and he[asws] is that one', and he gestured towards Ali[asws]. The Jew said to him, 'O Umar! If this one is as you are saying, then what is the matter with you taking pledges of allegiances of the people, and rather that one is the most knowledgeable one of you all?' So Umar scolded him.

تThen the Jew stood up (and came) to Ali[asws] and said to him[asws], 'Are you like what Umar mentioned?' He[asws] said: 'And what did Umar say?' So he informed him[asws]. He[asws] said: 'Supposing I[asws] am just as what he said?' He said, 'I shall ask you[asws] about certain things I want to know. If anyone from you all know, then I shall know that you all are a good community in your calling and know that you are truthful, and along with that, I shall enter into your Religion Al-Islam'.

So Amir Al-Momineen[asws] said: 'Yes, I[asws] am just as what Umar mentioned to you. Ask about whatever come to you. I[asws] shall inform you with it, if Allah[azwj] so Desires'. He said, 'Inform me about three and three and one'. Ali[asws] said to him: 'O Jew! And why do you not say, 'Inform me about seven?''. The Jew said to him[asws], 'if you[asws] were to inform me with the three, I shall ask you[asws] about the remainder, or else I shall stop. So if you were to answer me regarding these seven, then you are the most knowledgeable of the people of the earth and their most superior, and the closest of the people with the people'.

So he[asws] said: 'Ask about whatever comes to you, O Jew!' He said, 'Inform me about the first rock placed upon the surface of the earth, and the first tree planted upon the surface of the earth, and the first spring originated upon the surface of the earth'. So Amir Al-Momineen[asws] informed him. Then the Jew said to him[asws], 'Inform me about this community, how many Imams[asws] of Guidance are there for it, and inform me about your Prophet Muhammad[saww], where is his[asws] house in the Paradise, and inform me who would be with him[saww] in the Paradise'.

So Amir Al-Momineen[asws] said to him: 'For this community there are twelve Imam[asws] of Guidance from the children of His[azwj] Prophet[saww], and

they[asws] are from me[asws]; and as for the house of our Prophet[saww] in the Paradise, so it is in its most superior and noblest, the Garden of Eden; and as for the ones who would be with him[saww] in his[saww] house therein, so it would be these twelve Imams[asws] from his[asws] offspring, and their[asws] mothers and their[asws] grandmothers, and the mothers of their[asws] grandmothers, and their[asws] children. No one (from the general public) would participate with them[asws] in it'.[8]

9. مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنِ ابْنِ مَحْبُوبٍ عَنْ أَبِي الْجَارُودِ عَنْ ابي جعفر (عَلَيْهِ السَّلام) عَنْ جَابِرِ بْنِ عَبْدِ الله الانْصَارِيِّ قَالَ دَخَلْتُ عَلَى فَاطِمَةَ (عليها السلام) وَبَيْنَ يَدَيْهَا لَوْحٌ فِيهِ أَسْمَاءُ الاوْصِيَاءِ مِنْ وُلْدِهَا فَعَدَدْتُ اثْنَيْ عَشَرَ آخِرُهُمُ الْقَائِمُ (عجل الله تعالى فرجه الشريف) ثَلاثَةٌ مِنْهُمْ مُحَمَّدٌ وَثَلاثَةٌ مِنْهُمْ عَلِيٌّ.

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Ibn Mahboub, from Abu Al Jaroud,

(It has been narrated) from Abu Ja'far[asws], from Jabir Bin Abdullah Al-Ansary who said, 'I went over to (Syeda) Fatima[asws] and in front of her[asws] was a Tablet wherein were the names of the successors[asws] from her[asws] children. So, I counted twelve, the last of these being Al-Qaim[asws]. There from these were 'Muhammad' and thee from these were 'Ali''.[9]

10. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيسَى بْنِ عُبَيْدٍ عَنْ مُحَمَّدِ بْنِ الْفُضَيْلِ عَنْ أَبِي حَمْزَةَ عَنْ ابي جعفر (عَلَيْهِ السَّلام) قَالَ إِنَّ الله أَرْسَلَ مُحَمَّداً (صَلَّى اللهُ عَلَيْهِ وَآلِه) إِلَى الْجِنِّ وَالانْسِ وَجَعَلَ مِنْ بَعْدِهِ اثْنَيْ عَشَرَ وَصِيّاً مِنْهُمْ مَنْ سَبَقَ وَمِنْهُمْ مَنْ بَقِيَ وَكُلُّ وَصِيٍّ جَرَتْ بِهِ سُنَّةٌ وَالاوْصِيَاءُ الَّذِينَ مِنْ بَعْدِ مُحَمَّدٍ (صَلَّى اللهُ عَلَيْهِ وَآلِه) عَلَى سُنَّةِ أَوْصِيَاءِ عِيسَى وَكَانُوا اثْنَيْ عَشَرَ وَكَانَ أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلام) عَلَى سُنَّةِ الْمَسِيحِ.

Ali Bin Ibrahim, from Muhammad Bin Isa Bin Ubeydullah, from Muhammad Bin Al Fuzayl, from Abu Hamza,

(It has been narrated) from Abu Ja'far[asws] having: 'Allah[azwj] Sent Muhammad[saww] to the Jinn and the human and after him[saww] Made twelve succesors[asws]. From them[asws] are some who have preceded, and from them[asws] are some who remain; and every successor[asws], a Sunnah flowed with him[asws]; and the successors[asws], those from after Muhammad[saww] are upon the Sunnah of the successors[as] of Isa[as], they were twelve, and it was so that Amir Al-Momineen[asws] was upon the Sunnah of Isa[as]'.[10]

11. مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى وَمُحَمَّدُ بْنُ أَبِي عَبْدِ الله وَمُحَمَّدُ بْنُ الْحَسَنِ عَنْ سَهْلِ بْنِ زِيَادٍ جَمِيعاً عَنِ الْحَسَنِ بْنِ الْعَبَّاسِ بْنِ الْحَرِيشِ عَنْ أَبِي جَعْفَرٍ الثَّانِي (عَلَيْهِ السَّلام) أَنَّ أَمِيرَ الْمُؤْمِنِينَ (عَلَيْهِ السَّلام) قَالَ لابْنِ عَبَّاسٍ إِنَّ لَيْلَةَ الْقَدْرِ فِي كُلِّ سَنَةٍ وَإِنَّهُ يَنْزِلُ فِي تِلْكَ اللَّيْلَةِ أَمْرُ السَّنَةِ وَلِذَلِكَ الامْرِ وُلاةٌ بَعْدَ رَسُولِ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) فَقَالَ ابْنُ عَبَّاسٍ مَنْ هُمْ قَالَ أَنَا وَأَحَدَ عَشَرَ مِنْ صُلْبِي أَئِمَّةٌ مُحَدَّثُونَ.

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa and Muhammad Bin Abu Abdullah and Muhammad Bin Al Hassan, from Sahl Bin Ziyad, altogether from Al Hassan Bin Al Abbas Bin Al Hareysh,

(It has been narrated) from Abu Ja'far[asws] the 2nd that Amir Al-Momineen[asws] said to Ibn Abbas: 'The Night of Pre-determination (لَيْلَةَ الْقَدْرِ) is during every years, and during that night descends the Commands for the year, and for that has to be a Master[asws] of the Command after Rasool-Allah[saww]'. So Ibn Abbas said, 'Who are they[asws]?' He[asws] said: 'I[asws] and eleven from my[asws] lineage, Imams[asws] who are Muhaddith (Whom Angels discuss with)'.[11]

12. وَبِهَذَا الاسْنَادِ قَالَ قَالَ رَسُولُ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) لاصْحَابِهِ آمِنُوا بِلَيْلَةِ الْقَدْرِ إِنَّهَا تَكُونُ لِعَلِيِّ بْنِ أَبِي طَالِبٍ وَلِوُلْدِهِ الاحَدَ عَشَرَ مِنْ بَعْدِي.

And by this chain,

'He (Abu Ja'far[asws]) said: 'Rasool-Allah[saww] to his[saww] companions: 'Believe in the Night of Pre-determination (لَيْلَـةَ الْقَـدْرِ), it would occur for Ali[asws] Bin Abu Talib[asws] and for his[asws] sons[asws], the eleven from after me[saww]'.[12]

13. وَبِهَذَا الاسْنَادِ أَنَّ أَمِيرَ الْمُؤْمِنِينَ (عَلَيْهِ السَّلام) قَالَ لابِي بَكْرٍ يَوْماً لا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ الله أَمْواتاً بَلْ أَحْياءٌ عِنْدَ رَبِّهِمْ يُرْزَقُونَ وَأَشْهَدُ أَنَّ مُحَمَّداً (صَلَّى اللهُ عَلَيْهِ وَآلِه) رَسُولُ الله مَاتَ شَهِيداً وَالله لَيَأْتِيَنَّكَ فَأَيْقِنْ إِذَا جَاءَكَ فَإِنَّ الشَّيْطَانَ غَيْرُ مُتَخَيِّلٍ بِهِ فَأَخَذَ عَلِيٌّ بِيَدِ أَبِي بَكْرٍ فَأَرَاهُ النَّبِيَّ (صَلَّى اللهُ عَلَيْهِ وَآلِه) فَقَالَ لَهُ يَا أَبَا بَكْرٍ آمِنْ بِعَلِيٍّ وَبِأَحَدَ عَشَرَ مِنْ وُلْدِهِ إِنَّهُمْ مِثْلِي إِلا النُّبُوَّةَ وَتُبْ إِلَى الله مِمَّا فِي يَدِكَ فَإِنَّهُ لا حَقَّ لَكَ فِيهِ قَالَ ثُمَّ ذَهَبَ فَلَمْ يُرَ.

And by this chain,

'Amir Al-Momineen[asws] said to Abu Bakr one day: '[3:169] And reckon not those who are killed in Allah's Way as dead; but, they are alive (and) are being provided sustenance from their Lord. And I[asws] testify that Muhammad[saww] Rasool[saww] of Allah[azwj] died as a martyr. By Allah[azwj]! He[saww] would be coming to you, therefore be convinced when he[saww] does come to you for the Satan[la] cannot be dreamt as being him[saww]'.

Ali[asws] grabbed Abu Bakr by the hand and showed him the Prophet[saww], and he[saww] said to him: 'O Abu Bakr! Believe in Ali[asws] and in eleven from his[asws] sons[asws]. They[asws] are like me[saww] except for the Prophet-hood, and repent to Allah[azwj] from what is in your hands, for there isn't a right for you in it'.

He (the narrator) said, 'Then he[saww] went as was not seen (again)'.[13]

14. أَبُو عَلِيٍّ الاشْعَرِيُّ عَنِ الْحَسَنِ بْنِ عُبَيْدِ الله عَنِ الْحَسَنِ بْنِ مُوسَى الْخَشَّابِ عَنْ عَلِيِّ بْنِ سَمَاعَةَ عَنْ عَلِيِّ بْنِ الْحَسَنِ بْنِ رِبَاطٍ عَنِ ابْنِ أُذَيْنَةَ عَنْ زُرَارَةَ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ (عَلَيْهِ السَّلام) يَقُولُ الاثْنَا عَشَرَ الامَامَ مِنْ آلِ مُحَمَّدٍ كُلُّهُمْ مُحَدَّثٌ مِنْ وُلْدِ رَسُولِ الله (صَلَّى اللهُ عَلَيْهِ

وَآلِه) وَوُلْدِ عَلِيّ بْنِ أَبِي طَالِبٍ (عَلَيْهِ السَّلام) فَرَسُولُ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) وَعلي (عَلَيْهِ السَّلام) هُمَا الْوَالِدَانِ.

Abu Ali Al Ashary, from Al Hassan Bin Ubeydullah, from Al Hassan Bin Musa Al Khashhab, from Ali Bin Sama'at, from Ali Bin Al Hassan Bin Rabat, from Ibn Azina, from Zurara who said,

'I heard Abu Ja'far[asws] saying: 'The twelve Imams[asws] from the Progeny[asws] of Muhammad[saww], all of them[asws] are Muhaddath (Whom the Angels discuss with) from the children of Rasool-Allah[saww] and children of Ali[asws] Bin Abu Talib[asws]. Thus, Rasool-Allah[saww] and Ali[asws], they[asws] are the two parents[asws]'.[14]

15. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ سَعِيدِ بْنِ غَزْوَانَ عَنْ أَبِي بَصِيرٍ عَنْ ابي جعفر (عَلَيْهِ السَّلام) قَالَ يَكُونُ تِسْعَةُ أَئِمَّةٍ بَعْدَ الْحُسَيْنِ بْنِ عَلِيٍّ تَاسِعُهُمْ قَائِمُهُمْ.

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Saeed Bin Gazwan, from Abu Baseer,

(It has been narrated) from Abu Ja'far[asws] having said: 'There would happen to be nine Imams[asws] after Al-Husayn[asws] Bin Ali[asws], the ninth of them[asws] being their[asws] Qaim[asws]'.[15]

16. الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْوَشَّاءِ عَنْ أَبَانٍ عَنْ زُرَارَةَ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ (عَلَيْهِ السَّلام) يَقُولُ نَحْنُ اثْنَا عَشَرَ إِمَاماً مِنْهُمْ حَسَنٌ وَحُسَيْنٌ ثُمَّ الاءِئَمَّةُ مِنْ وُلْدِ الْحُسَيْنِ (عَلَيْهِ السَّلام)

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Washha, from Aban, from Zurara who said,

'I heard Abu Ja'far[asws] saying: 'We[asws] are twelve Imams[asws]. From them[asws] are Hassan[asws], and Husayn[asws], then the Imams[asws] are from the sons[asws] of Al-Husayn[asws]'.[16]

17. مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ أَبِي سَعِيدٍ الْعُصْفُورِيِّ عَنْ عَمْرِو بْنِ ثَابِتٍ عَنْ أَبِي الْجَارُودِ عَنْ ابي جعفر (عَلَيْهِ السَّلام) قَالَ قَالَ رَسُولُ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) إِنِّي وَاثْنَيْ عَشَرَ مِنْ وُلْدِي وَأَنْتَ يَا عَلِيُّ زِرُّ الارْضِ يَعْنِي أَوْتَادَهَا وَجِبَالَهَا بِنَا أَوْتَدَ الله الارْضَ أَنْ تَسِيخَ بِأَهْلِهَا فَإِذَا ذَهَبَ الاثْنَا عَشَرَ مِنْ وُلْدِي سَاخَتِ الارْضُ بِأَهْلِهَا وَلَمْ يُنْظَرُوا

Muhammad Bin Yahya, from Muhammad Bin Ahmad, from Muhamad Bin Al Husayn, from Abu Saeed Al Asoufy, from Amro Bin Sabit, from Abu Al Jaroud,

(It has been narrated) from Abu Ja'far[asws] having said:' Rasool-Allah[saww] said: 'I[saww] and twelve from my[saww] children[asws], and you[asws] O Ali[asws] are the anchors of the earth, meaning its pegs and its ropes. By us[asws] Allah[azwj] Stabilises the earth from subsiding with its inhabitants. So when the twelve from my[saww] sons[asws] go away, the earth would submerge its inhabitants and they would not be Given a Respite'.[17]

18. وَبِهَذَا الاسْنَادِ عَنْ أَبِي سَعِيدٍ رَفَعَهُ عَنْ ابي جعفر (عَلَيْهِ السَّلام) قَالَ قَالَ رَسُولُ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) مِنْ وُلْدِيَ اثْنَا عَشَرَ نَقِيباً نُجَبَاءُ مُحَدَّثُونَ مُفَهَّمُونَ آخِرُهُمُ الْقَائِمُ بِالْحَقِّ يَمْلاهَا عَدْلاً كَمَا مُلِئَتْ جَوْراً.

And by this chain, from Abu Saeed, raising it,

(It has been narrated) from Abu Ja'far[asws] having said: 'Rasool-Allah[saww] said: 'From my[saww] children there would be twelve excellent captains, Muhaddisoun (Whom the Angels discuss with), understanding ones. Their[asws] last one, the Rising one with the Truth (الْقَائِمُ بِالْحَقِّ) would fill it (the earth) with justice just as it had been filled with tyranny'.[18]

19. عَلِيُّ بْنُ مُحَمَّدٍ وَمُحَمَّدُ بْنُ الْحَسَنِ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ بْنِ شَمُّونٍ عَنْ عَبْدِ الله بْنِ عَبْدِ الرَّحْمَنِ الاصَمِّ عَنْ كَرَّامٍ قَالَ حَلَفْتُ فِيمَا بَيْنِي وَبَيْنَ نَفْسِي أَلا آكُلَ طَعَاماً بِنَهَارٍ أَبَداً حَتَّى يَقُومَ قَائِمُ آلِ مُحَمَّدٍ فَدَخَلْتُ عَلَى أَبِي عَبْدِ الله (عَلَيْهِ السَّلام) قَالَ فَقُلْتُ لَهُ رَجُلٌ مِنْ شِيعَتِكُمْ جَعَلَ لله عَلَيْهِ أَلا يَأْكُلَ طَعَاماً بِنَهَارٍ أَبَداً حَتَّى يَقُومَ قَائِمُ آلِ مُحَمَّدٍ قَالَ فَصُمْ إِذاً يَا كَرَّامُ وَلا تَصُمِ الْعِيدَيْنِ وَلا ثَلاثَةَ التَّشْرِيقِ وَلا إِذَا كُنْتَ مُسَافِراً وَلا مَرِيضاً فَإِنَّ الْحُسَيْنَ (عَلَيْهِ السَّلام) لَمَّا قُتِلَ عَجَّتِ السَّمَاوَاتُ وَالارْضُ وَمَنْ عَلَيْهِمَا وَالْمَلائِكَةُ فَقَالُوا يَا رَبَّنَا ائْذَنْ لَنَا فِي هَلاكِ الْخَلْقِ حَتَّى نُجَدِّدَهُمْ عَنْ جَدِيدِ الارْضِ بِمَا اسْتَحَلُّوا حُرْمَتَكَ وَقَتَلُوا صَفْوَتَكَ فَأَوْحَى الله إِلَيْهِمْ يَا مَلائِكَتِي وَيَا سَمَاوَاتِي وَيَا أَرْضِيَ اسْكُنُوا ثُمَّ كَشَفَ حِجَاباً مِنَ الْحُجُبِ فَإِذَا خَلْفَهُ مُحَمَّدٌ (صَلَّى اللهُ عَلَيْهِ وَآلِه) وَاثْنَا عَشَرَ وَصِيّاً لَهُ (عَلَيْهِ السَّلام) وَأَخَذَ بِيَدِ فُلانٍ الْقَائِمِ مِنْ بَيْنِهِمْ فَقَالَ يَا مَلائِكَتِي وَيَا سَمَاوَاتِي وَيَا أَرْضِي بِهَذَا أَنْتَصِرُ لِهَذَا قَاهَا ثَلاثَ مَرَّاتٍ.

Ali Bin Muhammad and Muhammad Bin Al Hassan, from Sahl Bin Ziyad, from Muhamad Bin Al Hassan Bin Shamoun, from Abdullah Bin Abdul Rahman Al Asamma, from Karram who said,

'I took an oath regarding what is between me and myself that I will not eat food during the day, ever, until the 'Qaim[asws] of the Progeny of Muhammad[saww] rises. Then I went over to Abu Abdullah[asws] and I said to him[asws], 'A man from your[asws] Shias has Made it for Allah[azwj] upon him that he will not eat food by the day, ever, until the Qaim[asws] of the Progeny[asws] of Muhammad[saww] rises'.

He[asws] said: 'So Fast then O Karram, but do not Fast the two Eids, nor the three days of Al-Tashreek, nor when you are travelling, nor when sick, for Al-Husayn[asws], when he[asws] was murdered, the skies and the earth and the ones upon them and the Angels raised a clamour and they said, 'O our Lord[azwj]! Permit for us to destroy the people until we renew them with a new people on the earth due to that they have permitted Your[azwj] Sanctity (to be violated) and they murdered Your[azwj] elite'.

So Allah[azwj] Revealed unto them: "O My[azwj] Angels, and O My[azwj] skies, and O My[azwj] earth! Calm down!" Then He[azwj] Uncovered a Veil from the Veils, and there were behind it, Muhammad[saww] and twelve successors[asws] of

his[saww], and Grabbed the hand of Al-Qaim[asws] from between them[asws] and He[azwj] Said: "O My[azwj] Angels, and O My[azwj] skies, and O My[azwj] earth! By this one[asws] I[azwj] shall Triumph for this one[asws]". He[azwj] Said it three times'.[19]

20. مُحَمَّدُ بْنُ يَحْيَى وَأَحْمَدُ بْنُ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ أَبِي طَالِبٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ سَمَاعَةَ بْنِ مِهْرَانَ قَالَ كُنْتُ أَنَا وَأَبُو بَصِيرٍ وَمُحَمَّدُ بْنُ عِمْرَانَ مَوْلَى ابي جعفر (عَلَيْهِ السَّلام) فِي مَنْزِلِهِ بِمَكَّةَ فَقَالَ مُحَمَّدُ بْنُ عِمْرَانَ سَمِعْتُ أَبَا عَبْدِ الله (عَلَيْهِ السَّلام) يَقُولُ نَحْنُ اثْنَا عَشَرَ مُحَدَّثاً فَقَالَ لَهُ أَبُو بَصِيرٍ سَمِعْتَ مِنْ أَبِي عَبْدِ الله (عَلَيْهِ السَّلام) فَحَلَّفَهُ مَرَّةً أَوْ مَرَّتَيْنِ أَنَّهُ سَمِعَهُ فَقَالَ أَبُو بَصِيرٍ لَكِنِّي سَمِعْتُهُ مِنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلام)

Muhammad Bin Yahyaa and Ahmad Bin Muhammad, from Muhammad Bin Al Husayn, from Abu Talib, from Usman Bin Isa, from Sama'at Bin Mihran who said,

'I, and Abu Baseer, and Mihran a slave of Abu Ja'far[asws] were in his[asws] house in Makkah. Muhammad Bin Imran said, 'I heard Abu Abdullah[asws] saying: 'We[asws] are twelve Muhaddith (Whom the Angels discuss with)'. So Abu Baseer said to him, 'You heard from Abu Abdullah[asws]?' So he oathed to him once or twice that he did hear it. Then Abu Baseer said, 'But I heard it from Abu Ja'far[asws]'.[20]

127- بَابٌ فِي أَنَّهُ إِذَا قِيلَ فِي الرَّجُلِ شَيْءٌ فَلَمْ يَكُنْ فِيهِ وَكَانَ فِي وَلَدِهِ أَوْ وَلَدِ وَلَدِهِ فَإِنَّهُ هُوَ الَّذِي قِيلَ فِيهِ

Chapter 127 – Regarding that when something is said regarding the man and does not happen to be in him, and it happens to be in his son, or a son of his son, so it is that which was said regarding him

1. مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ وَعَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ جَمِيعاً عَنِ ابْنِ مَحْبُوبٍ عَنِ ابْنِ رِئَابٍ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ الله (عَلَيْهِ السَّلام) قَالَ إِنَّ الله تَعَالَى أَوْحَى إِلَى عِمْرَانَ أَنِّي وَاهِبٌ لَكَ ذَكَراً سَوِيّاً مُبَارَكاً يُبْرِئُ الاكْمَهَ وَالابْرَصَ وَيُحْيِي الْمَوْتَى بِإِذْنِ الله وَجَاعِلُهُ رَسُولاً إِلَى بَنِي إِسْرَائِيلَ فَحَدَّثَ عِمْرَانُ امْرَأَتَهُ حَنَّةَ بِذَلِكَ وَهِيَ أُمُّ مَرْيَمَ فَلَمَّا حَمَلَتْ كَانَ حَمْلُهَا بِهَا عِنْدَ نَفْسِهَا غُلاماً فَلَمَّا وَضَعَتْهَا قالَتْ رَبِّ إِنِّي وَضَعْتُها أُنْثى... وَلَيْسَ الذَّكَرُ كَالانْثى أَيْ لا يَكُونُ الْبِنْتُ رَسُولاً يَقُولُ الله عَزَّ وَجَلَّ وَالله أَعْلَمُ بِما وَضَعَتْ فَلَمَّا وَهَبَ الله تَعَالَى لِمَرْيَمَ عِيسَى كَانَ هُوَ الَّذِي بَشَّرَ بِهِ عِمْرَانَ وَوَعَدَهُ إِيَّاهُ فَإِذَا قُلْنَا فِي الرَّجُلِ مِنَّا شَيْئاً وَكَانَ فِي وَلَدِهِ أَوْ وَلَدِ وَلَدِهِ فَلا تُنْكِرُوا ذَلِكَ.

Muhammad Bin Yahya, from Ahmad Bin Muhammad and Ali Bin Ibrahim, from his father, altogether from Ibn Mahboub, from Riab, from Abu Baseer,

(It has been narrated) from Abu Abdullah[asws] having said: 'Allah[azwj] the Exalted Revealed unto Imran[as]: "I[azwj] shall Grant to you[as] a male (son),

perfect, Blessed. He[as] will cure the blindness and leprosy, and he[as] will revive the dead by the Permission of Allah[azwj,] and I[azwj] shall Make him[as] a Rasool[as] to the Children of Israel".

So Imran[as] narrated it to his[as] wife Hanna with that, and she is the mother of Maryam[as]. So when she was expecting, it was so that within herself she thought it was a boy. [3:36] So when she gave birth to it, she said: My Lord! Surely I have brought it forth a female . . . . and the male is not like the female', i.e., a daughter cannot happen to be a Rasool[as]. Allah[azwj] Mighty and Majestic Said and Allah was more Knowing of what she gave birth to.

So when Allah[azwj] the Exalted Granted Isa[as] to Maryam[as], it was so that he[as] was the one Imran[as] had been Given glad tidings with, and Promised to him[as]. So when we[asws] say something regarding the man[asws] from us[asws], and it happens to be in his[asws] son, or a son of his[asws] son, so do not be denying that'.[21]

2. مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَاذَانَ عَنْ حَمَّادِ بْنِ عِيسَى عَنْ إِبْرَاهِيمَ بْنِ عُمَرَ الْيَمَانِيِّ عَنْ أَبِي عَبْدِ اللهِ (عَلَيْهِ السَّلام) قَالَ إِذَا قُلْنَا فِي رَجُلٍ قَوْلاً فَلَمْ يَكُنْ فِيهِ وَكَانَ فِي وَلَدِهِ أَوْ وَلَدِ وَلَدِهِ فَلا تُنْكِرُوا ذَلِكَ فَإِنَّ اللهَ تَعَالَى يَفْعَلُ مَا يَشَاءُ.

Muhammad Bin Ismail, from Al Fazl Bin Shazan, from Hammad Bin Isa, from Ibrahim Bin Umar Al Yamai,

(It has been narrated) from Abu Abdullah[asws] having said: 'We[asws] would say words regarding a man, so it may not happen in him, and it may happen in his son, or a son of his son, therefore do not be denying that, for Allah[azwj] Does whatever He[azwj] so Desires to'.[22]

3. الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْوَشَّاءِ عَنْ أَحْمَدَ بْنِ عَائِذٍ عَنْ أَبِي خَدِيجَةَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللهِ (عَلَيْهِ السَّلام) يَقُولُ قَدْ يَقُومُ الرَّجُلُ بِعَدْلٍ أَوْ بِجَوْرٍ وَيُنْسَبُ إِلَيْهِ وَلَمْ يَكُنْ قَامَ بِهِ فَيَكُونُ ذَلِكَ ابْنَهُ أَوِ ابْنَ ابْنِهِ مِنْ بَعْدِهِ فَهُوَ هُوَ.

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Washha, from Ahmad Bin Aiz, from Abu Khadeeja who said,

'I heard Abu Abdullah[asws] saying: 'The man would be rising with justice or with tyranny and it would be linked to him (that he would be doing so), and he does not happen to be rising with it, and that happens to be his son, or a son of his son from after him, so it (that) would be it'.[23]

128 . بَابُ أَنَّ الْأَئِمَّةَ عليهم السلام كُلَّهُمْ قَائِمُونَ بِأَمْرِ اللهِ تَعَالَى هَادُونَ إِلَيْهِ

Chapter 128 – The Imams[asws], all of them[asws] are establishing the Command of Allah[azwj] the Exalted, guiding to Him[azwj]

1. عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ زَيْدٍ أَبِي الْحَسَنِ عَنِ الْحَكَمِ بْنِ أَبِي نُعَيْمٍ قَالَ أَتَيْتُ أَبَا جَعْفَرٍ (عَلَيْهِ السَّلام) وَهُوَ بِالْمَدِينَةِ فَقُلْتُ لَهُ عَلَيَّ نَذْرٌ بَيْنَ الرُّكْنِ وَالْمَقَامِ إِنْ أَنَا لَقِيتُكَ أَنْ لا أَخْرُجَ مِنَ الْمَدِينَةِ حَتَّى أَعْلَمَ أَنَّكَ قَائِمُ آلِ مُحَمَّدٍ أَمْ لا فَلَمْ يُجِبْنِي بِشَيْءٍ فَأَقَمْتُ ثَلاثِينَ يَوْماً ثُمَّ اسْتَقْبَلَنِي فِي طَرِيقٍ فَقَالَ يَا حَكَمُ وَإِنَّكَ لَهَاهُنَا بَعْدُ

فَقُلْتُ نَعَمْ إِنِّي أَخْبَرْتُكَ بِمَا جَعَلْتُ لله عَلَيَّ فَلَمْ تَأْمُرْنِي وَلَمْ تَنْهَنِي عَنْ شَيْءٍ وَلَمْ تُجِبْنِي بِشَيْءٍ فَقَالَ بَكِّرْ عَلَيَّ غُدْوَةً الْمَنْزِلَ فَغَدَوْتُ عَلَيْهِ فَقَالَ (عَلَيْهِ السَّلام) سَلْ عَنْ حَاجَتِكَ فَقُلْتُ إِنِّي جَعَلْتُ لله عَلَيَّ نَذْراً وَصِيَاماً وَصَدَقَةً بَيْنَ الرُّكْنِ وَالْمَقَامِ إِنْ أَنَا لَقِيتُكَ أَنْ لا أَخْرُجَ مِنَ الْمَدِينَةِ حَتَّى أَعْلَمَ أَنَّكَ قَائِمُ آلِ مُحَمَّدٍ أَمْ لا فَإِنْ كُنْتَ أَنْتَ رَابَطْتُكَ وَإِنْ لَمْ تَكُنْ أَنْتَ سِرْتُ فِي الارْضِ فَطَلَبْتُ الْمَعَاشَ فَقَالَ يَا حَكَمُ كُلُّنَا قَائِمٌ بِأَمْرِ الله قُلْتُ فَأَنْتَ الْمَهْدِيُّ قَالَ كُلُّنَا نَهْدِي إِلَى الله قُلْتُ فَأَنْتَ صَاحِبُ السَّيْفِ قَالَ كُلُّنَا صَاحِبُ السَّيْفِ وَوَارِثُ السَّيْفِ قُلْتُ فَأَنْتَ الَّذِي تَقْتُلُ أَعْدَاءَ الله وَيَعِزُّ بِكَ أَوْلِيَاءُ الله وَيَظْهَرُ بِكَ دِينُ الله فَقَالَ يَا حَكَمُ كَيْفَ أَكُونُ أَنَا وَقَدْ بَلَغْتُ خَمْساً وَأَرْبَعِينَ سَنَةً وَإِنَّ صَاحِبَ هَذَا الامْرِ أَقْرَبُ عَهْداً بِاللَّبَنِ مِنِّي وَأَخَفُّ عَلَى ظَهْرِ الدَّابَّةِ.

A number of our companions, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al Hakam, from Zayd Abu Al Hassan, from Al Hakam Bin Abu Nuaym who said,

'I went over to Abu Ja'far[asws] and he[asws] was in Al-Medina, and I said to him[asws], 'Upon me there is a vow between Al-Rukn (a corner of the Kaaba) and Al-Maqam (of Ibrahim[as]) that if I were to meet you[asws], I will not exit from Al-Medina until I know (for certain) whether you[asws] are the Qaim[asws] of the Progeny[asws] of Muhammad[saww] or not'. But, he[asws] did not answer me with anything.

So I stayed for thirty days, then he[asws] met me in a street and he[asws] said: 'O Hakeym, and you are still over here?' So I said, 'Yes. I did inform you[asws] with what I had Made for (the Sake of) Allah[azwj] upon me, but you[asws] did not instruct me nor did you[asws] forbid me about anything, and you[asws] did not answer me with anything'. He[asws] said: 'Come tomorrow early in the morning to the house'. So I went the next morning to him[asws], and he[asws] said to me: 'Ask your need'.

So I said, 'I made it (for the Sake of) Allah[azwj,] a vow upon me and some Fasts and charity between Al-Rukn and Al-Maqam that if I were to meet you[asws], I will not exit from Al-Medina until I know (for certain) whether you[asws] are Qaim[asws] of the Progeny[asws] of Muhammad[saww] or not. Therefore, if you[asws] were as such, I shall maintain links with you[asws], and if you[asws] do not happen to be, I shall travel in the land and seek the livelihood'.

So he[asws] said: 'O Hakam! All of us (Imams[asws]) are Qaim (Standing) with the Command of Allah[azwj'·] I said, 'So are you[asws] Al-Mahdi[asws] (the Guiding one)?' He[asws] said: 'All of us[asws] Guide to Allah[azwj'·] I said, 'So are you[asws] the owner of the sword?' He[asws] said: 'All of us (Imams[asws]) are owners of the sword and the inheritors of the sword'. I said, 'So are you[asws] the one who will be killing the enemies of Allah[azwj] and the friends of Allah[azwj] would be strengthen with you[asws] and the Religion of Allah[azwj] would overcome (all the other religions)?'

He[asws] said: 'O Hakam! How can I[asws] happen to be (him[asws]), and I[asws] have already reached fifty-four years of age, and the Master[asws] of this Command would be closer to the ere of the milk (younger) than me[asws], and lighter upon the back of the animal'.[24]

2. الْحُسَيْنُ بْنُ مُحَمَّدٍ الاشْعَرِيُّ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْوَشَّاءِ عَنْ أَحْمَدَ بْنِ عَائِذٍ عَنْ أَبِي خَدِيجَةَ عَنْ أَبِي عَبْدِ الله (عَلَيْهِ السَّلام) أَنَّهُ سُئِلَ عَنِ الْقَائِمِ فَقَالَ كُلُّنَا قَائِمٌ بِأَمْرِ الله وَاحِدٌ بَعْدَ وَاحِدٍ حَتَّى يَجِيءَ صَاحِبُ السَّيْفِ فَإِذَا جَاءَ صَاحِبُ السَّيْفِ جَاءَ بِأَمْرٍ غَيْرِ الَّذِي كَانَ.

Al Husayn Bin Muhammad Al Ashary, from Moalla Bin Muhammad, from Al Washha, from Ahmad Bin Aiz, from Abu Khadeeja,

(It has been narrated) from Abu Abdullah[asws] that he[asws] was asked about Al-Qaim[asws], so he[asws] said: 'All of us[asws] are Qaim (standing) with the Command of Allah[azwj], one after one, until there would come the Owner of the sword. So when the owner of the sword comes, he[asws] would come with a matter other than which was'.[25]

3. عَلِيُّ بْنُ مُحَمَّدٍ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ بْنِ شَمُّونٍ عَنْ عَبْدِ الله بْنِ عَبْدِ الرَّحْمَنِ عَنْ عَبْدِ الله بْنِ الْقَاسِمِ الْبَطَلِ عَنْ عَبْدِ الله بْنِ سِنَانٍ قَالَ قُلْتُ لابِي عَبْدِ الله (عَلَيْهِ السَّلام) يَوْمَ نَدْعُوا كُلَّ أُناسٍ بِإِمامِهِمْ قَالَ إِمَامِهِمُ الَّذِي بَيْنَ أَظْهُرِهِمْ وَهُوَ قَائِمُ أَهْلِ زَمَانِهِ.

Ali Bin Muhammad, from Sahl Bin Ziyad, from Muhammad Bin Al Hassan Bin Shamoun, from Abdullah Bin Abdul Rahman, from Abdullah Bin Al Qasim Al Batal, from Abdullah Bin Sinan who said,

'I said to Abu Abdullah[asws], '[17:71] The Day when We will Call every human being with their Imam'. He[asws] said: 'Their Imam[asws] would be that who will be in appearance before them, and he[asws] is Al-Qaim[asws] of the people of his[asws] era'.[26]

129 . بَابُ صِلَةِ الْإِمَامِ

Chapter 129 – Helping the Imam[asws]

1. الْحُسَيْنُ بْنُ مُحَمَّدِ بْنِ عَامِرٍ بِإِسْنَادِهِ رَفَعَهُ قَالَ قَالَ أَبُو عَبْدِ الله (عَلَيْهِ السَّلام) مَنْ زَعَمَ أَنَّ الامَامَ يَحْتَاجُ إِلَى مَا فِي أَيْدِي النَّاسِ فَهُوَ كَافِرٌ إِنَّمَا النَّاسُ يَحْتَاجُونَ أَنْ يَقْبَلَ مِنْهُمُ الامَامُ قَالَ الله عَزَّ وَجَلَّ خُذْ مِنْ أَمْوالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيهِمْ بِها.

Al Husayn Bin Muhammad Bin Aamir, by his chain, raising it, said,

'Abu Abdullah[asws] said: 'The one who alleges that the Imam[asws] is needy to whatever is in the hands of the people, so he is a disbeliever. But rather, the people are needy that the Imam[asws] should be accepting from them. Allah[azwj] Mighty and Majestic Says [9:103] Take charity out from their wealth, you would cleanse them and purify them thereby'.[27]

2. عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْوَشَّاءِ عَنْ عِيسَى بْنِ سُلَيْمَانَ النَّحَّاسِ عَنِ الْمُفَضَّلِ بْنِ عُمَرَ عَنِ الْخَيْبَرِيِّ وَيُونُسَ بْنِ ظَبْيَانَ قَالا سَمِعْنَا أَبَا عَبْدِ الله (عَلَيْهِ السَّلام) يَقُولُ مَا مِنْ شَيْءٍ أَحَبَّ إِلَى الله مِنْ إِخْرَاجِ الدَّرَاهِمِ إِلَى الامَامِ وَإِنَّ الله لَيَجْعَلُ لَهُ الدِّرْهَمَ فِي الْجَنَّةِ مِثْلَ جَبَلِ أُحُدٍ ثُمَّ قَالَ إِنَّ الله تَعَالَى يَقُولُ فِي كِتَابِهِ مَنْ ذَا الَّذِي يُقْرِضُ الله قَرْضاً حَسَناً فَيُضاعِفَهُ لَهُ أَضْعافاً كَثِيرَةً قَالَ هُوَ وَالله فِي صِلَةِ الامَامِ خَاصَّةً.

A number of our companions, from Ahmad Bin Muhammad, from Al Washha, from Isa Bin Suleyman Al Nahhas, from Al Mufazzal Bin Umar, from Al Khaybari and Yunus Bin Zabyan both said,

'We both heard Abu Abdullah[asws] saying: 'There is none from the things more beloved to Allah[azwj] than the extraction of the Dirhams to (give to) the Imam[asws], and that Allah[azwj] Allah[azwj] would Make for him in the Paradise a mountain like Ohad, due to his making the Dirham to him[asws].

Then he[asws] said: 'Allah[azwj] the Exalted is Saying in His[azwj] Book [2:245] Who is it that who will lend to Allah a goodly loan, so He will Multiply it to him manifold? He[asws] said: 'By Allah[azwj]! It is regarding helping the Imam[asws] in particular'.[28]

3. وَبِهَذَا الاسْنَادِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ حَمَّادِ بْنِ أَبِي طَلْحَةَ عَنْ مُعَاذٍ صَاحِبِ الاكْسِيَةِ قَالَ سَمِعْتُ أَبَا عَبْدِ الله (عَلَيْهِ السَّلام) يَقُولُ إِنَّ الله لَمْ يَسْأَلْ خَلْقَهُ مَا فِي أَيْدِيهِمْ قَرْضاً مِنْ حَاجَةٍ بِهِ إِلَى ذَلِكَ وَمَا كَانَ لله مِنْ حَقٍّ فَإِنَّمَا هُوَ لِوَلِيِّهِ.

And bythis chain, from Ahmad Bin Muhammad, from Muhammad Bin Sinan, from Hammad Bin Abu Talha, from Muaz Sahib Al Aksiya who said,

'I heard Abu Abdullah[asws] saying: 'Allah[azwj] Does not Ask His[azwj] creatures for a loan from what is in their hands out of a need with Him[azwj] to that, and whatever was for Allah[azwj] from a right, so rather it is for His[azwj] Guardian[asws]'.[29]

4. أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ أَبِي الْمَغْرَاءِ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ أَبِي إِبْرَاهِيمَ (عَلَيْهِ السَّلام) قَالَ سَأَلْتُهُ عَنْ قَوْلِ الله عَزَّ وَجَلَّ مَنْ ذَا الَّذِي يُقْرِضُ الله قَرْضاً حَسَناً فَيُضاعِفَهُ لَهُ وَلَهُ أَجْرٌ كَرِيمٌ قَالَ نَزَلَتْ فِي صِلَةِ الامَامِ.

Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Abu Al Magra'a, from Is'haq Bin Ammar,

(It has been narrated) from Abu Ibrahim[asws] (7th Imam[asws]), said, 'I asked him[asws] about the Words of Allah[azwj] Mighty and Majestic [57:11] Who is there that will lend to Allah a good loan so He will double it for him, and he shall have an excellent Reward. He[asws] said: 'It was Revealed regarding helping the Imam[asws]'.[30]

5. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنِ الْحَسَنِ بْنِ مَيَّاحٍ عَنْ أَبِيهِ قَالَ قَالَ لِي أَبُو عَبْدِ الله (عَلَيْهِ السَّلام) يَا مَيَّاحُ دِرْهَمٌ يُوصَلُ بِهِ الامَامُ أَعْظَمُ وَزْناً مِنْ أُحُدٍ.

Ali Bin Ibrahim, from Muhammd Bin Isa, from Al Hassan Bin Mayyah, from his father who said,

'Abu Abdullah[asws] said to me: 'O Mayyah! A single Dirham one helps the Imam[asws] with is greater in weight than (Mount) Ohad'.[31]

6. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ يُونُسَ عَنْ بَعْضِ رِجَالِهِ عَنْ أَبِي عَبْدِ الله (عَلَيْهِ السَّلام) قَالَ دِرْهَمٌ يُوصَلُ بِهِ الامَامُ أَفْضَلُ مِنْ أَلْفَيْ أَلْفِ دِرْهَمٍ فِيمَا سِوَاهُ مِنْ وُجُوهِ الْبِرِّ.

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from one of his men,

(It has been narrated) from Abu Abdullah[asws] having said: ‘A single Dirham one helps the Imam[asws] with is superior than two thousand Dirhams (spent) in what is besides it from the aspects of righteousness’.[32]

7. مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ فَضَّالٍ عَنِ ابْنِ بُكَيْرٍ قَالَ سَمِعْتُ أَبَا عَبْدِ الله (عَلَيْهِ السَّلام) يَقُولُ إِنِّي لآَخُذُ مِنْ أَحَدِكُمُ الدِّرْهَمَ وَإِنِّي لَمِنْ أَكْثَرِ أَهْلِ الْمَدِينَةِ مَالاً مَا أُرِيدُ بِذَلِكَ إِلا أَنْ تُطَهَّرُوا.

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Fazzal, from Ibn Bukeyr who said,

‘I heard Abu Abdullah[asws] saying: ‘I[asws] take the Dirham from one of you although I[asws] am of the ones with a lot of wealth from the people of Al-Median, I[asws] do not intend by that except that you all get purified’.[33]

130 . بَابُ الْفَيْءِ والْأَنْفَالِ وتَفْسِيرِ الْخُمُسِ وحُدُودِهِ ومَا يَجِبُ فِيهِ

Chapter 130 – Al-Fey (Military gains) and Al-Anfal (Non-military gains) and the interpretation of Al-Khums (A fifth of military gains) and its limits and what it is Obligated upon

1. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عِيسَى عَنْ إِبْرَاهِيمَ بْنِ عُمَرَ الْيَمَانِيِّ عَنْ أَبَانِ بْنِ أَبِي عَيَّاشٍ عَنْ سُلَيْمِ بْنِ قَيْسٍ قَالَ سَمِعْتُ أَمِيرَ الْمُؤْمِنِينَ (عَلَيْهِ السَّلام) يَقُولُ نَحْنُ وَالله الَّذِينَ عَنَى الله بِذِي الْقُرْبَى الَّذِينَ قَرَنَهُمُ الله بِنَفْسِهِ وَنَبِيِّهِ (صَلَّى اللهُ عَلَيْهِ وَآلِه) فَقَالَ ما أَفاءَ الله عَلى رَسُولِهِ مِنْ أَهْلِ الْقُرى فَلله وَلِلرَّسُولِ وَلِذِي الْقُرْبى وَالْيَتامى وَالْمَساكِينِ مِنَّا خَاصَّةً وَلَمْ يَجْعَلْ لَنَا سَهْماً فِي الصَّدَقَةِ أَكْرَمَ الله نَبِيَّهُ وَأَكْرَمَنَا أَنْ يُطْعِمَنَا أَوْسَاخَ مَا فِي أَيْدِي النَّاسِ.

Ali Bin Ibrahim, from his father, from Hammad Bin Isa, from Ibrahim BinUmar Al Yamani, from AbanBin Abu Ayyash, from Suley Bin Qays who said,

‘I heard Amir Al-Momineen[asws] saying: ‘By Allah[azwj]! We (Imams[asws]) are those Allah[azwj] Meant by the ‘near of kin’ whom Allah[azwj] has Paired with Himself[azwj] and His[azwj] Prophet[saww], so He[azwj] Said [59:7] Whatever Allah has restored to His Rasool from the people of the towns, it is for Allah and for the Rasool, and for the near of kin and the orphans and the needy from us[asws] in particular, and He[azwj] did not Make for us[asws] a share in the charities. Allah[azwj] is more Honourable with His[azwj] Prophet[saww] and more Honourable with us[asws] than that He[azwj] should Feed us[asws] the grime what is in the hands of the people’.[34]

2. الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْوَشَّاءِ عَنْ أَبَانٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ ابي جعفر (عَلَيْهِ السَّلام) فِي قَوْلِ الله تَعَالَى وَاعْلَمُوا أَنَّما غَنِمْتُمْ مِنْ شَيْءٍ فَأَنَّ لله خُمُسَهُ وَلِلرَّسُولِ وَلِذِي الْقُرْبى قَالَ هُمْ قَرَابَةُ رَسُولِ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) وَالْخُمُسُ لله وَلِلرَّسُولِ وَلَنَا.

Al Hassan Bin Muhammad, from Moalla Bin Muhammad, from Al Washha, from Aban, fromMuhammad Bin Muslim,

(It has been narrated) from Abu Ja'far[asws] regarding the Words of Allah[azwj] the Exalted [8:41] And know that whatever war booty you gain, a fifth of it is for Allah and for the Rasool and for the near of kin. He[asws] said: 'They are the near of kin of Rasool-Allah[saww], and the fifth is for Allah[azwj] and for His[azwj] Rasool[saww] and for us[asws]'.[35]

3. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَفْصِ بْنِ الْبَخْتَرِيِّ عَنْ أَبِي عَبْدِ الله (عَلَيْهِ السَّلام) قَالَ الانْفَالُ مَا لَمْ يُوجَفْ عَلَيْهِ بِخَيْلٍ وَلا رِكَابٍ أَوْ قَوْمٌ صَالَحُوا أَوْ قَوْمٌ أَعْطَوْا بِأَيْدِيهِمْ وَكُلُّ أَرْضٍ خَرِبَةٍ وَبُطُونُ الاوْدِيَةِ فَهُوَ لِرَسُولِ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) وَهُوَ لِلامَامِ مِنْ بَعْدِهِ يَضَعُهُ حَيْثُ يَشَاءُ.

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hafs Bin Al Bakhtary,

(It has been narrated) from Abu Abdullah[asws] having said: 'The Anfal is what has not been attacked upon by the cavalry horse nor expeditions, or (gained from) a people reconciled (by a peace treaty), or a people who give with their own hands, and every barren land and interior of the valleys, so it would be for Rasool-Allah[saww], and it is for the Imam[asws] from after him[saww]. He[asws] would place it wherever he[asws] so desires to'.[36]

4. عَلِيُّ بْنُ إِبْرَاهِيمَ بْنِ هَاشِمٍ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عِيسَى عَنْ بَعْضِ أَصْحَابِنَا عَنِ الْعَبْدِ الصَّالِحِ (عَلَيْهِ السَّلام) قَالَ الْخُمُسُ مِنْ خَمْسَةِ أَشْيَاءَ مِنَ الْغَنَائِمِ وَالْغَوْصِ وَمِنَ الْكُنُوزِ وَمِنَ الْمَعَادِنِ وَالْمَلاحَةِ يُؤْخَذُ مِنْ كُلِّ هَذِهِ الصُّنُوفِ الْخُمُسُ فَيُجْعَلُ لِمَنْ جَعَلَهُ الله تَعَالَى لَهُ وَيُقْسَمُ الارْبَعَةُ الاخْمَاسِ بَيْنَ مَنْ قَاتَلَ عَلَيْهِ وَوَلِيَ ذَلِكَ وَيُقْسَمُ بَيْنَهُمُ الْخُمُسُ عَلَى سِتَّةِ أَسْهُمٍ سَهْمٌ لله وَسَهْمٌ لِرَسُولِ الله وَسَهْمٌ لِذِي الْقُرْبَى وَسَهْمٌ لِلْيَتَامَى وَسَهْمٌ لِلْمَسَاكِينِ وَسَهْمٌ لابْنَاءِ السَّبِيلِ فَسَهْمُ الله وَسَهْمُ رَسُولِ الله لاولِي الامْرِ مِنْ بَعْدِ رَسُولِ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) وِرَاثَةً فَلَهُ ثَلاثَةُ أَسْهُمٍ سَهْمَانِ وِرَاثَةً وَسَهْمٌ مَقْسُومٌ لَهُ مِنَ الله وَلَهُ نِصْفُ الْخُمُسِ كَمَلاً وَنِصْفُ الْخُمُسِ الْبَاقِي بَيْنَ أَهْلِ بَيْتِهِ فَسَهْمٌ لِيَتَامَاهُمْ وَسَهْمٌ لِمَسَاكِينِهِمْ وَسَهْمٌ لابْنَاءِ سَبِيلِهِمْ يُقْسَمُ بَيْنَهُمْ عَلَى الْكِتَابِ وَالسُّنَّةِ مَا يَسْتَغْنُونَ بِهِ فِي سَنَتِهِمْ فَإِنْ فَضَلَ عَنْهُمْ شَيْءٌ فَهُوَ لِلْوَالِي وَإِنْ عَجَزَ أَوْ نَقَصَ عَنِ اسْتِغْنَائِهِمْ كَانَ عَلَى الْوَالِي أَنْ يُنْفِقَ مِنْ عِنْدِهِ بِقَدْرِ مَا يَسْتَغْنُونَ بِهِ وَإِنَّمَا صَارَ عَلَيْهِ أَنْ يَمُونَهُمْ لانَّ لَهُ مَا فَضَلَ عَنْهُمْ وَإِنَّمَا جَعَلَ الله هَذَا الْخُمُسَ خَاصَّةً لَهُمْ دُونَ مَسَاكِينِ النَّاسِ وَأَبْنَاءِ سَبِيلِهِمْ عِوَضاً لَهُمْ مِنْ صَدَقَاتِ النَّاسِ تَنْزِيهاً مِنَ الله لَهُمْ لِقَرَابَتِهِمْ بِرَسُولِ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) وَكَرَامَةً مِنَ الله لَهُمْ عَنْ أَوْسَاخِ النَّاسِ فَجَعَلَ لَهُمْ خَاصَّةً مِنْ عِنْدِهِ مَا يُغْنِيهِمْ بِهِ عَنْ أَنْ يُصَيِّرَهُمْ فِي مَوْضِعِ الذُّلِّ وَالْمَسْكَنَةِ وَلا بَأْسَ بِصَدَقَاتِ بَعْضِهِمْ عَلَى بَعْضٍ وَهَؤُلاءِ الَّذِينَ جَعَلَ الله لَهُمُ الْخُمُسَ هُمْ قَرَابَةُ النَّبِيِّ (صَلَّى اللهُ عَلَيْهِ وَآلِه) الَّذِينَ ذَكَرَهُمُ الله فَقَالَ وَأَنْذِرْ عَشِيرَتَكَ الاقْرَبِينَ وَهُمْ بَنُو عَبْدِ الْمُطَّلِبِ أَنْفُسُهُمُ الذَّكَرُ مِنْهُمْ وَالانْثَى لَيْسَ فِيهِمْ مِنْ أَهْلِ بُيُوتَاتِ قُرَيْشٍ وَلا مِنَ

الْعَرَبِ أَحَدٌ وَلا فِيهِمْ وَلا مِنْهُمْ فِي هَذَا الْخُمُسِ مِنْ مَوَالِيهِمْ وَقَدْ تَحِلُّ صَدَقَاتُ النَّاسِ لِمَوَالِيهِمْ وَهُمْ وَالنَّاسُ سَوَاءٌ وَمَنْ كَانَتْ أُمُّهُ مِنْ بَنِي هَاشِمٍ وَأَبُوهُ مِنْ سَائِرِ قُرَيْشٍ فَإِنَّ الصَّدَقَاتِ تَحِلُّ لَهُ وَلَيْسَ لَهُ مِنَ الْخُمُسِ شَيْءٌ لانَّ الله تَعَالَى يَقُولُ ادْعُوهُمْ لابائِهِمْ وَلِلامَامِ صَفْوُ الْمَالِ أَنْ يَأْخُذَ مِنْ هَذِهِ الامْوَالِ صَفْوَهَا الْجَارِيَةَ الْفَارِهَةَ وَالدَّابَّةَ الْفَارِهَةَ وَالثَّوْبَ وَالْمَتَاعَ بِمَا يُحِبُّ أَوْ يَشْتَهِي فَذَلِكَ لَهُ قَبْلَ الْقِسْمَةِ وَقَبْلَ إِخْرَاجِ الْخُمُسِ وَلَهُ أَنْ يَسُدَّ بِذَلِكَ الْمَالِ جَمِيعَ مَا يَنُوبُهُ مِنْ مِثْلِ إِعْطَاءِ الْمُؤَلَّفَةِ قُلُوبُهُمْ وَغَيْرِ ذَلِكَ مِمَّا يَنُوبُهُ فَإِنْ بَقِيَ بَعْدَ ذَلِكَ شَيْءٌ أَخْرَجَ الْخُمُسَ مِنْهُ فَقَسَمَهُ فِي أَهْلِهِ وَقَسَمَ الْبَاقِيَ عَلَى مَنْ وَلِيَ ذَلِكَ وَإِنْ لَمْ يَبْقَ بَعْدَ سَدِّ النَّوَائِبِ شَيْءٌ فَلا شَيْءَ لَهُمْ وَلَيْسَ لِمَنْ قَاتَلَ شَيْءٌ مِنَ الارَضِينَ وَلا مَا غَلَبُوا عَلَيْهِ إِلا مَا احْتَوَى عَلَيْهِ الْعَسْكَرُ وَلَيْسَ لِلاعْرَابِ مِنَ الْقِسْمَةِ شَيْءٌ وَإِنْ قَاتَلُوا مَعَ الْوَالِي لانَّ رَسُولَ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) صَالَحَ الاعْرَابَ أَنْ يَدَعَهُمْ فِي دِيَارِهِمْ وَلا يُهَاجِرُوا عَلَى أَنَّهُ إِنْ دَهِمَ رَسُولَ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) مِنْ عَدُوِّهِ دَهْمٌ أَنْ يَسْتَنْفِرَهُمْ فَيُقَاتِلَ بِهِمْ وَلَيْسَ لَهُمْ فِي الْغَنِيمَةِ نَصِيبٌ وَسُنَّتُهُ جَارِيَةٌ فِيهِمْ وَفِي غَيْرِهِمْ وَالارَضُونَ الَّتِي أُخِذَتْ عَنْوَةً بِخَيْلٍ وَرِجَالٍ فَهِيَ مَوْقُوفَةٌ مَتْرُوكَةٌ فِي يَدِ مَنْ يَعْمُرُهَا وَيُحْيِيهَا وَيَقُومُ عَلَيْهَا عَلَى مَا يُصَالِحُهُمُ الْوَالِي عَلَى قَدْرِ طَاقَتِهِمْ مِنَ الْحَقِّ النِّصْفِ أَوِ الثُّلُثِ أَوِ الثُّلُثَيْنِ وَعَلَى قَدْرِ مَا يَكُونُ لَهُمْ صَلاحاً وَلا يَضُرُّهُمْ فَإِذَا أُخْرِجَ مِنْهَا مَا أُخْرِجَ بَدَأَ فَأَخْرَجَ مِنْهُ الْعُشْرَ مِنَ الْجَمِيعِ مِمَّا سَقَتِ السَّمَاءُ أَوْ سُقِيَ سَيْحاً وَنِصْفَ الْعُشْرِ مِمَّا سُقِيَ بِالدَّوَالِي وَالنَّوَاضِحِ فَأَخَذَهُ الْوَالِي فَوَجَّهَهُ فِي الْجِهَةِ الَّتِي وَجَّهَهَا الله عَلَى ثَمَانِيَةِ أَسْهُمٍ لِلْفُقَرَاءِ وَالْمَسَاكِينِ وَالْعَامِلِينَ عَلَيْهَا وَالْمُؤَلَّفَةِ قُلُوبُهُمْ وَفِي الرِّقَابِ وَالْغَارِمِينَ وَفِي سَبِيلِ الله وَابْنِ السَّبِيلِ ثَمَانِيَةَ أَسْهُمٍ يَقْسِمُ بَيْنَهُمْ فِي مَوَاضِعِهِمْ بِقَدْرِ مَا يَسْتَغْنُونَ بِهِ فِي سَنَتِهِمْ بِلا ضِيقٍ وَلا تَقْتِيرٍ فَإِنْ فَضَلَ مِنْ ذَلِكَ شَيْءٌ رُدَّ إِلَى الْوَالِي وَإِنْ نَقَصَ مِنْ ذَلِكَ شَيْءٌ وَلَمْ يَكْتَفُوا بِهِ كَانَ عَلَى الْوَالِي أَنْ يَمُونَهُمْ مِنْ عِنْدِهِ بِقَدْرِ سَعَتِهِمْ حَتَّى يَسْتَغْنُوا وَيُؤْخَذُ بَعْدُ مَا بَقِيَ مِنَ الْعُشْرِ فَيُقْسَمُ بَيْنَ الْوَالِي وَبَيْنَ شُرَكَائِهِ الَّذِينَ هُمْ عُمَّالُ الارْضِ وَأَكَرَتُهَا فَيُدْفَعُ إِلَيْهِمْ أَنْصِبَاؤُهُمْ عَلَى مَا صَالَحَهُمْ عَلَيْهِ وَيُؤْخَذُ الْبَاقِي فَيَكُونُ بَعْدَ ذَلِكَ أَرْزَاقَ أَعْوَانِهِ عَلَى دِينِ الله وَفِي مَصْلَحَةِ مَا يَنُوبُهُ مِنْ تَقْوِيَةِ الاسْلامِ وَتَقْوِيَةِ الدِّينِ فِي وُجُوهِ الْجِهَادِ وَغَيْرِ ذَلِكَ مِمَّا فِيهِ مَصْلَحَةُ الْعَامَّةِ لَيْسَ لِنَفْسِهِ مِنْ ذَلِكَ قَلِيلٌ وَلا كَثِيرٌ وَلَهُ بَعْدَ الْخُمُسِ الانْفَالُ وَالانْفَالُ كُلُّ أَرْضٍ خَرِبَةٍ قَدْ بَادَ أَهْلُهَا وَكُلُّ أَرْضٍ لَمْ يُوجَفْ عَلَيْهَا بِخَيْلٍ وَلا رِكَابٍ وَلَكِنْ صَالَحُوا صُلْحاً وَأَعْطَوْا بِأَيْدِيهِمْ عَلَى غَيْرِ قِتَالٍ وَلَهُ رُءُوسُ الْجِبَالِ وَبُطُونُ الاوْدِيَةِ وَالاجَامُ وَكُلُّ أَرْضٍ مَيْتَةٍ لا رَبَّ لَهَا وَلَهُ صَوَافِي الْمُلُوكِ مَا كَانَ فِي أَيْدِيهِمْ مِنْ غَيْرِ وَجْهِ الْغَصْبِ لانَّ الْغَصْبَ كُلَّهُ مَرْدُودٌ وَهُوَ وَارِثُ مَنْ لا وَارِثَ لَهُ يَعُولُ مَنْ لا حِيلَةَ لَهُ وَقَالَ إِنَّ الله لَمْ يَتْرُكْ شَيْئاً مِنْ صُنُوفِ الامْوَالِ إِلا وَقَدْ قَسَمَهُ وَأَعْطَى كُلَّ ذِي حَقٍّ حَقَّهُ الْخَاصَّةَ وَالْعَامَّةَ وَالْفُقَرَاءَ وَالْمَسَاكِينَ وَكُلَّ صِنْفٍ مِنْ

صُنُوفِ النَّاسِ فَقَالَ لَوْ عُدِلَ فِي النَّاسِ لاسْتَغْنَوْا ثُمَّ قَالَ إِنَّ الْعَدْلَ أَحْلَى مِنَ الْعَسَلِ وَلا يَعْدِلُ إِلا مَنْ يُحْسِنُ الْعَدْلَ قَالَ وَكَانَ رَسُولُ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) يَقْسِمُ صَدَقَاتِ الْبَوَادِي فِي الْبَوَادِي وَصَدَقَاتِ أَهْلِ الْحَضَرِ فِي أَهْلِ الْحَضَرِ وَلا يَقْسِمُ بَيْنَهُمْ بِالسَّوِيَّةِ عَلَى ثَمَانِيَةٍ حَتَّى يُعْطِيَ أَهْلَ كُلِّ سَهْمٍ ثُمُناً وَلَكِنْ يَقْسِمُهَا عَلَى قَدْرِ مَنْ يَحْضُرُهُ مِنْ أَصْنَافِ الثَّمَانِيَةِ عَلَى قَدْرِ مَا يُقِيمُ كُلَّ صِنْفٍ مِنْهُمْ يُقَدِّرُ لِسَنَتِهِ لَيْسَ فِي ذَلِكَ شَيْءٌ مَوْقُوتٌ وَلا مُسَمًّى وَلا مُؤَلَّفٌ إِنَّمَا يَضَعُ ذَلِكَ عَلَى قَدْرِ مَا يَرَى وَمَا يَحْضُرُهُ حَتَّى يَسُدَّ فَاقَةَ كُلِّ قَوْمٍ مِنْهُمْ وَإِنْ فَضَلَ مِنْ ذَلِكَ فَضْلٌ عَرَضُوا الْمَالَ جُمْلَةً إِلَى غَيْرِهِمْ وَالانْفَالُ إِلَى الْوَالِي وَكُلُّ أَرْضٍ فُتِحَتْ فِي أَيَّامِ النَّبِيِّ (صَلَّى اللهُ عَلَيْهِ وَآلِه) إِلَى آخِرِ الابَدِ وَمَا كَانَ افْتِتَاحاً بِدَعْوَةِ أَهْلِ الْجَوْرِ وَأَهْلِ الْعَدْلِ لانَّ ذِمَّةَ رَسُولِ الله فِي الاوَّلِينَ وَالاخِرِينَ ذِمَّةٌ وَاحِدَةٌ لانَّ رَسُولَ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) قَالَ الْمُسْلِمُونَ إِخْوَةٌ تَتَكَافَى دِمَاؤُهُمْ وَيَسْعَى بِذِمَّتِهِمْ أَدْنَاهُمْ وَلَيْسَ فِي مَالِ الْخُمُسِ زَكَاةٌ لانَّ فُقَرَاءَ النَّاسِ جُعِلَ أَرْزَاقُهُمْ فِي أَمْوَالِ النَّاسِ عَلَى ثَمَانِيَةِ أَسْهُمٍ فَلَمْ يَبْقَ مِنْهُمْ أَحَدٌ وَجَعَلَ لِلْفُقَرَاءِ قَرَابَةِ الرَّسُولِ (صَلَّى اللهُ عَلَيْهِ وَآلِه) نِصْفَ الْخُمُسِ فَأَغْنَاهُمْ بِهِ عَنْ صَدَقَاتِ النَّاسِ وَصَدَقَاتِ النَّبِيِّ (صَلَّى اللهُ عَلَيْهِ وَآلِه) وَوَلِيّ الامْرِ فَلَمْ يَبْقَ فَقِيرٌ مِنْ فُقَرَاءِ النَّاسِ وَلَمْ يَبْقَ فَقِيرٌ مِنْ فُقَرَاءِ قَرَابَةِ رَسُولِ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) إِلا وَقَدِ اسْتَغْنَى فَلا فَقِيرَ وَلِذَلِكَ لَمْ يَكُنْ عَلَى مَالِ النَّبِيِّ (صَلَّى اللهُ عَلَيْهِ وَآلِه) وَالْوَالِي زَكَاةٌ لانَّهُ لَمْ يَبْقَ فَقِيرٌ مُحْتَاجٌ وَلَكِنْ عَلَيْهِمْ أَشْيَاءُ تَنُوبُهُمْ مِنْ وُجُوهٍ وَلَهُمْ مِنْ تِلْكَ الْوُجُوهِ كَمَا عَلَيْهِمْ.

Ali Bin Ibrahim Bin Hashim, from his father, from Hammad Bin Isa, from some of our companions,

(It has been narrated) from Al-Abd Al-Salih[asws] (7th Imam[asws]) having said: 'The fifth (Al-Khums) is from five things – from the spoils (of war), and the diving, and from treasures, and from the mines and the salt-works. The fifth (Khums) would be taken from all of these types and it would be made to be for the ones whom Allah[azwj] the Exalted Made it to be for, and four-fifths would be distributed upon the ones who fought upon it and the ones who supported that.

And the fifth would be distributed upon six shares – a share being for Allah[azwj,] and a share for Rasool-Allah[saww], and a share for the near of kin, and a share for the orphans, and a share for the poor, and a share for the children of the way (needy travellers).

So the share of Allah[azwj] and the share of Rasool-Allah[saww] is for the Master[asws] of the Command (Wali Al-Amr) from after Rasool-Allah[saww] as an inheritance. Thus, for him[asws] would be three shares, two share as an inheritance and a share distributed for him[asws] (being near of kin) from Allah[azwj,] and for him[asws] would be half of the complete Khums; and the remaining half of the Khums would be between his[asws] family members.

Therefore, the share of the orphans, and the share of the poor, and the share of the children of the way (needy travellers), he[asws] would distribute between them based upon the Book and the Sunnah what they would become needless

with during their year. So if there is anything excess from them, so it would be for the Guardian[asws], and if there is frustration or a deficiency from their becoming needless, it would be upon the Guardian[asws] that he[asws] spends from him[asws] by a measurement of what they could become needless with.

And rather, it has come to be upon him[asws] that he[asws] prevents them, because for him[asws] is what is excess from them, and rather Allah[azwj] has Made the Khums to be especially for them, besides the poor ones of the people and their needy travellers as an alternate for them from the charities of the people as a distinction from Allah[azwj] for them due to their near relationship with Rasool-Allah[saww] and a Prestige from Allah[azwj] for them, from the grime of the people.

Thus, he[asws] makes it to be for them in particular, from Him[azwj] what they could be needless with that from coming into a place of disgrace and neediness. And there is no problem with the charities of some of them upon the others, and they are those for whom Allah[azwj] has Made the Khums. They are the near of kin of the Prophet[saww] whom Allah[azwj] has Mentioned, and He[azwj] Said [26:214] And warn your nearest relations, and they are the Clan of Abdul Muttalib[as] themselves, the males from them and the females. There aren't among them from the people of the households of the Qureysh, nor from the Arabs anyone, nor among them, nor from them in this Khums from any of their friends, and the charities of the people has been Made permissible for their friends, and they and the people are equal.

The one whose mother was from the Clan of Hashim and his father was from the rest of the Qureysh, so the charities would be Permissible for him and there wouldn't be anything for him from the Khums because Allah[azwj] the Exalted is Saying [33:5] Assert their relationship to their fathers.

And for the Imam[asws] is the clean wealth that he[asws] should take from these wealth, the cleanest of it – the luxurious maid, and the luxurious animal, and the clothes and the chattels. Whatever he[asws] loves or desires, so that is for him before the distribution and before the extraction of the Khums. And for him[asws] is that he[asws] supports with that wealth the entirety of what he[asws] is represented with from the likes of grants to incline their hearts and other than that from what he[asws] is represented with.

So if something were to remain after that, the Khums would be extracted from it and it would be distributed among his[asws] family and the remainder would be distributed upon the ones who is the governor of that, and if there does not remain anything after the support of the representatives, then there would not be anything for them. And there isn't anything for the fighter from the (captured) lands, nor what they overcome upon except for what the army encompasses upon.

And there isn't anything for the Bedouins from the distribution and even though they may have found along with the administrator, because Rasool-Allah[saww] reconciled with the Bedouins that he[saww] would leave them to be in their houses and they would not emigrate upon the stipulation that if Rasool-Allah[saww] is ever raided from his[saww] enemies with a raid, they would make them flee and fight with them and there wouldn't be a share for them in the spoils, and his[saww] Sunnah flows in them and in the others.

And the lands which are seized forcibly by cavalry horses and (infantry) men, so it would be suspended, left in the hands of the one who would build these and revive these, and look after upon these upon what the administrator would reconcile with them in accordance of their strength from the right, the half or the third or the two-third, and upon a measurement of what would happen to be correct for them, and he would not harm them.

So if there comes forth from it what comes forth (harvest), so a tenth would be taken out from the entirety of what the sky has irrigated, or the clouds irrigate, and (it would be) half of the tenth (5%) from what is irrigated by the buckets or the dams. So the administrator would take it and divert it in the perspective which Allah[azwj] has Diverted, upon eight shares – for the poor, and the needy, and the workers upon it, and the ones inclined of hearts, and regarding (freeing) of the slaves, and the creditors, and in the Way of Allah[azwj,] and the needy traveller.

(These) eight shares being distributed between them in their places by a measurement of what they could become needless with it during their years with neither being constricted nor being thrifty. So if there is anything excess from that, it would be returned to the administrator, and if something is deficient from that and they are not sufficed with it, it would be upon the administrator that he gifts it from him in accordance with their capacity until they become needless.

And he (the administrator) would take afterwards, whatever remains from the tenth, and it would be distributed between the administrator and his associated, those who work the earth and supervise it. So he would hand their shares to them upon what he can reconcile them upon, and he would take the remainder, so that it would happen to be a sustenance for his supporters upon the Religion of Allah[saww] and in the interests of what he is represented from the strengthening of Al-Islam and the strengthening of the Religion in its aspects of the Jihad and other than that, from what therein is the general interest of the people, and there isn't anything for himself from that, be it little of more.

And for him, after the Khums, is the Anfal, and the Anfal is every barren land which its people have perished, and every land not seized upon neither by a cavalry nor an infantry, but they have reconciled with a reconciliation and they have given with their own hands without any fighting. And for him (the administrator) would be the peaks of the mountains and the interior of the valleys, and the bushes, and every dead land with no owner for it; and for him would be the properties of the kings what was in their hands from without an aspect of usurpation, because the usurpation, all of it is returnable, and he would be an inheritor of the one who has no inheritor for him, and a supporter for whom there is no supporter for him.

And he[asws] said: 'Allah[azwj] did not neglects anything from the varieties of the wealth except and He[azwj] has Apportioned it and Given it to every one with a right, his right, the special and the general, and the poor and the needy, and every variety from the varieties of the people'.

He[asws] said: 'If justice is done among the people, they would become needless'. Then he[asws] said: 'The justice is sweeter than the honey, and he cannot do justice except the one who is good of justice. And it was so that

Rasool-Allah[saww] distributed the charities of the people of the valleys among the people of the valleys, and the charities of the people of the towns among the people of the towns, and he[azwj] did not apportion between them with the equal-ness upon the eight (categories) until he[saww] gave the people of each share, an eighth (of the total), but he[saww] distributed it upon a measurement of the ones who were present from the eight varieties, upon a measurement of what each category from them could be able to stay for his year.

There isn't anything dedicated nor specified, nor written. But rather, that is upon a measurement of what he[saww] saw and what was presented to him[saww] until he[saww] eliminated the destitution of every people from them. And if there was an excess from that, he[saww] distributed the total wealth upon the others'.

And the Anfal is to the administrator, and every land conquered during the days of the Prophet[saww] up to the last, for ever. And whatever was conquered by the calling of the people of tyranny and people of the justice, because the responsibility of Rasool-Allah[saww] among the former ones and the later ones, is one (and the same), because Rasool-Allah[saww] said: 'The Muslims are brethren. Their bloods are sufficed with and their responsibilities are strived for by the lowest of them'.

And there isn't any Zakat in the wealth of the Khums, because the poor people, their sustenance is made to be in the wealth of the people upon eight portions, therefore there does not remain even one of them. And for the poor of the relatives of Rasool-Allah[saww] is half the Khums, so they are needless by it from the charities of the people, and the charities of the Prophet[saww] and the Master[asws] of the Command (Wali Al-Amr).

Thus, there does not remain a poor one from the poor of the people, and there does not remain a poor one from the poor relatives of Rasool-Allah[saww] but they have been made needless. Therefore, there would be no poor ones due to that. The Zakat does not happen to be upon the wealth of the Prophet[saww] and the administrator because there does not remain a poor needy one, but upon them are things given to them from its perspective, and for them, from that perspective is like what is upon them'.[37]

5. عَلِيُّ بْنُ مُحَمَّدِ بْنِ عَبْدِ الله عَنْ بَعْضِ أَصْحَابِنَا أَظُنُّهُ السَّيَّارِيَّ عَنْ عَلِيِّ بْنِ أَسْبَاطٍ قَالَ لَمَّا وَرَدَ أَبُو الْحَسَنِ مُوسَى (عَلَيْهِ السَّلام) عَلَى الْمَهْدِيِّ رَآهُ يَرُدُّ الْمَظَالِمَ فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ مَا بَالُ مَظْلِمَتِنَا لا تُرَدُّ فَقَالَ لَهُ وَمَا ذَاكَ يَا أَبَا الْحَسَنِ قَالَ إِنَّ الله تَبَارَكَ وَتَعَالَى لَمَّا فَتَحَ عَلَى نَبِيِّهِ (صَلَّى اللهُ عَلَيْهِ وَآلِه) فَدَكاً وَمَا وَالاهَا لَمْ يُوجَفْ عَلَيْهِ بِخَيْلٍ وَلا رِكَابٍ فَأَنْزَلَ الله عَلَى نَبِيِّهِ (صَلَّى اللهُ عَلَيْهِ وَآلِه) وَآتِ ذَا الْقُرْبَى حَقَّهُ فَلَمْ يَدْرِ رَسُولُ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) مَنْ هُمْ فَرَاجَعَ فِي ذَلِكَ جَبْرَئِيلَ وَرَاجَعَ جَبْرَئِيلُ (عَلَيْهِ السَّلام) رَبَّهُ فَأَوْحَى الله إِلَيْهِ أَنِ ادْفَعْ فَدَكاً إِلَى فَاطِمَةَ (عليها السلام) فَدَعَاهَا رَسُولُ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) فَقَالَ لَهَا يَا فَاطِمَةُ إِنَّ الله أَمَرَنِي أَنْ أَدْفَعَ إِلَيْكِ فَدَكاً فَقَالَتْ قَدْ قَبِلْتُ يَا رَسُولَ الله مِنَ الله وَمِنْكَ فَلَمْ يَزَلْ وُكَلاؤُهَا فِيهَا حَيَاةَ رَسُولِ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) فَلَمَّا وُلِّيَ أَبُو بَكْرٍ أَخْرَجَ عَنْهَا وُكَلاءَهَا فَأَتَتْهُ فَسَأَلَتْهُ أَنْ يَرُدَّهَا عَلَيْهَا فَقَالَ لَهَا ائْتِنِي بِأَسْوَدَ أَوْ أَحْمَرَ يَشْهَدُ لَكِ بِذَلِكِ فَجَاءَتْ بِأَمِيرِ الْمُؤْمِنِينَ (عَلَيْهِ السَّلام)

وَأُمِّ أَيْمَنَ فَشَهِدَا لَهَا فَكَتَبَ لَهَا بِتَرْكِ التَّعَرُّضِ فَخَرَجَتْ وَالْكِتَابُ مَعَهَا فَلَقِيَهَا عُمَرُ فَقَالَ مَا هَذَا مَعَكِ يَا بِنْتَ مُحَمَّدٍ قَالَتْ كِتَابٌ كَتَبَهُ لِيَ ابْنُ أَبِي قُحَافَةَ قَالَ أَرِينِيهِ فَأَبَتْ فَانْتَزَعَهُ مِنْ يَدِهَا وَنَظَرَ فِيهِ ثُمَّ تَفَلَ فِيهِ وَمَحَاهُ وَخَرَقَهُ فَقَالَ لَهَا هَذَا لَمْ يُوجِفْ عَلَيْهِ أَبُوكِ بِخَيْلٍ وَلا رِكَابٍ فَضَعِي الْحِبَالَ فِي رِقَابِنَا فَقَالَ لَهُ الْمَهْدِيُّ يَا أَبَا الْحَسَنِ حُدَّهَا لِي فَقَالَ حَدٌّ مِنْهَا جَبَلُ أُحُدٍ وَحَدٌّ مِنْهَا عَرِيشُ مِصْرَ وَحَدٌّ مِنْهَا سِيفُ الْبَحْرِ وَحَدٌّ مِنْهَا دُومَةُ الْجَنْدَلِ فَقَالَ لَهُ كُلُّ هَذَا قَالَ نَعَمْ يَا أَمِيرَ الْمُؤْمِنِينَ هَذَا كُلُّهُ إِنَّ هَذَا كُلَّهُ مِمَّا لَمْ يُوجِفْ عَلَى أَهْلِهِ رَسُولُ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) بِخَيْلٍ وَلا رِكَابٍ فَقَالَ كَثِيرٌ وَأَنْظُرُ فِيهِ.

Ali Bin Muhammad Bin Abdullah, from one of our companions, it think it was Al Sayyari, from Ali Bin Asbat who said,

'When Abu Al-Hassan Musa[asws] arrived to Al-Mahdi (the Caliph), he[asws] saw him paying compensation for the injustices. So he[asws] said: 'O commander of the faithful! What is the matter the injustices upon us[asws] are not being compensated for?' So he said to him[asws], 'And what is that, O Abu Al-Hassan[asws]?' He[asws] said: 'Allah[azwj] Blessed and High, When He[azwj] Granted victory to His[azwj] Prophet[saww], (the land of) Fadak and what surrounded it was not captured upon by a cavalry or an infantry.

So Allah[azwj] Revealed unto His[azwj] Prophet[saww] [17:26] And give to the near of kin his due, and Rasool-Allah[saww] did not know who they were. So he[saww] referred that back to Jibraeel[as], and Jibraeel[as] referred it back to his[as] Lord[azwj]. So Allah[azwj] Revealed unto him[saww] that he[saww] should hand over Fadak to (Syeda) Fatima[asws]. So Rasool-Allah[saww] called her[asws] over and said to her[asws]: 'O Fatima[asws]! Allah[azwj] Commanded me[saww] that I[saww] should hand over Fadak to you[asws]'. She[asws] said: 'I[asws] have accepted, O Rasool-Allah[saww], as being from Allah[azwj] and from you[saww]'.

Thus, her[asws] agents did not cease to be therein during the lifetime of Rasool-Allah[saww]. So when Abu Bakr became the ruler, he threw her[asws] agents out from it. So she[asws] went over to him asking him to return it to her[asws], but he said to her[asws],

'Come to me with either a black (man) or a red (man) to testify for you[asws] with that'. So she[asws] came over with Amir Al-Momineen[asws] and Umm Ayman and they both testified for her[asws]. So he wrote it to be for her[asws] to be left along from interference.

So she[asws] went out and the letter was with her[asws], and Umar met her[asws], and he said, 'What is this with you[asws], O daughter[asws] of Muhammad[saww]?' She[asws] said: 'A letter written out for me[asws] by Ibn Abu Qohafa?' He said, 'Show it to me'. But she[asws] refused. So he snatched it from her[asws]hand and looked into it, then spit in it, and deleted it, and shredded it, and he said to her[asws], 'This (land) was not captured upon by your[asws] father[saww] without a cavalry or an infantry so the ropes could be tied in our necks'.

So Al-Mahdi said to him[asws], 'O Abu Al-Hassan[asws]! Define its boundary for me'. So he[asws] said: 'A boundary from it is the Mountain of Ohad, and a boundary from it is Areysh of Egypt, and a boundary from it is Sayf Al-Bahr, and a boundary from it is Dowmat Al-Jandal'. So he said, 'All of this?' He[asws]

said: ‘Yes, O commander of the faithful, all of this. All of this is from what was not captured upon from its owners by Rasool-Allah[saww], neither by a cavalry nor an infantry’. So he said, ‘It is a lot, and I shall look into it’.[38]

6. عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ عَلِيِّ بْنِ أَبِي حَمْزَةَ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ (عَلَيْهِ السَّلام) يَقُولُ الانْفَالُ هُوَ النَّفْلُ وَفِي سُورَةِ الانْفَالِ جَدْعُ الانْفِ.

A number of our companions, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Ali Bin Abu Hamza, from Muhammad Bin Muslim who said,

‘I heard Abu Ja’far[asws] saying: ‘Al-Anfal, it is the voluntary act, and in Surah Al-Anfal (Chapter 8) is an amputation of the nose (breaking the pride of the enemies of the Ahl Al-Bayt[asws])’.[39]

7. أَحْمَدُ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ أَبِي نَصْرٍ عَنِ الرِّضَا (عَلَيْهِ السَّلام) قَالَ سُئِلَ عَنْ قَوْلِ الله عَزَّ وَجَلَّ وَاعْلَمُوا أَنَّما غَنِمْتُمْ مِنْ شَيْءٍ فَأَنَّ لله خُمُسَهُ وَلِلرَّسُولِ وَلِذِي الْقُرْبى فَقِيلَ لَهُ فَمَا كَانَ لله فَلِمَنْ هُوَ فَقَالَ لِرَسُولِ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) وَمَا كَانَ لِرَسُولِ الله فَهُوَ لِلامَامِ فَقِيلَ لَهُ أَ فَرَأَيْتَ إِنْ كَانَ صِنْفٌ مِنَ الاصْنَافِ أَكْثَرَ وَصِنْفٌ أَقَلَّ مَا يُصْنَعُ بِهِ قَالَ ذَاكَ إِلَى الامَامِ أَ رَأَيْتَ رَسُولَ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) كَيْفَ يَصْنَعُ أَ لَيْسَ إِنَّمَا كَانَ يُعْطِي عَلَى مَا يَرَى كَذَلِكَ الامَامُ.

Ahmad, from Ahmad Bin Muhammad Bin Abu Nasr, from Al Reza[asws], said,

‘He[asws] was asked about the Words of Allah[azwj] Mighty and Majestic [8:41] And know that whatever war booty you gain, a fifth of it is for Allah and for the Rasool and for the near of kin, and it was said to him[asws], ‘So whatever was for Allah[azwj,] who was it for?’ So he[asws] said: ‘For Rasool-Allah[saww], and whatever was for Rasool-Allah[saww], so it would be for the Imam[asws]’.

It was said to him[asws], ‘What is your[asws] view if there was more of a category from the categories, and less of a category, what would be done with it?’ He[asws] said: ‘That is up to the Imam[asws]. Did you not see how Rasool-Allah[azwj] dealt (with it)? Wasn’t it so that he[saww] gave upon what he[saww] saw (as proper)? Like that is the Imam[asws]’.[40]

8. عَلِيُّ بْنُ إِبْرَاهِيمَ بْنِ هَاشِمٍ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ جَمِيلِ بْنِ دَرَّاجٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ ابي جعفر (عَلَيْهِ السَّلام) أَنَّهُ سُئِلَ عَنْ مَعَادِنِ الذَّهَبِ وَالْفِضَّةِ وَالْحَدِيدِ وَالرَّصَاصِ وَالصُّفْرِ فَقَالَ عَلَيْهَا الْخُمُسُ.

Ali Bin Ibrahim Bin Hashim, from his father, from Ibn Abu Umeyr, from Jameel Bin Darraj, from Muhammad Bin Muslim,

(It has been narrated) from Abu Ja’far[asws] having been asked about the mines of gold, and the silver, and the iron, and the brass, and the zinc. So he[asws] said: ‘Upon it is the Khums (the fifth)’.[41]

9. عَلِيٌّ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ جَمِيلٍ عَنْ زُرَارَةَ قَالَ الامَامُ يُجْرِي وَيُنَفِّلُ وَيُعْطِي مَا شَاءَ قَبْلَ أَنْ تَقَعَ السِّهَامُ وَقَدْ قَاتَلَ رَسُولُ الله (صَلَّى اللهُ عَلَيْهِ وَآلِه) بِقَوْمٍ لَمْ يَجْعَلْ لَهُمْ فِي الْفَيْءِ نَصِيباً وَإِنْ شَاءَ قَسَمَ ذَلِكَ بَيْنَهُمْ.

Ali, from his father, from Ibn Abu Umeyr, from Jameel,from Zurara who said,

'The Imam[asws] would cause to flow (a stipend) and optional (gifts), and grants, whatever he[asws] so desires to before the occurrence of the apportionments, and Rasool-Allah[saww] had fought with a people and did not make for them a share in the spoils, and if he[saww] had so desired, he[saww] could have distributed that between them'.[42]

10. مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ عَبْدِ الصَّمَدِ بْنِ بَشِيرٍ عَنْ حُكَيْمٍ مُؤَذِّنِ ابْنِ عِيسَى قَالَ سَأَلْتُ أَبَا عَبْدِ الله (عَلَيْهِ السَّلام) عَنْ قَوْلِ الله تَعَالَى وَاعْلَمُوا أَنَّمَا غَنِمْتُمْ مِنْ شَيْءٍ فَأَنَّ لله خُمُسَهُ وَلِلرَّسُولِ وَلِذِي الْقُرْبَى فَقَالَ أَبُو عَبْدِ الله (عَلَيْهِ السَّلام) بِمِرْفَقَيْهِ عَلَى رُكْبَتَيْهِ ثُمَّ أَشَارَ بِيَدِهِ ثُمَّ قَالَ هِيَ وَالله الافَادَةُ يَوْماً بِيَوْمٍ إِلا أَنَّ أَبِي جَعَلَ شِيعَتَهُ فِي حِلٍّ لِيَزْكُوا.

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Sinan, from Abdul Samad Bin Bashir, from Hukeym Mouwazzin Ibn Isa who said,

'I asked Abu Abdullah[asws] about the Words of Allah[azwj] the Exalted [8:41] And know that whatever war booty you gain, a fifth of it is for Allah and for the Rasool and for the near of kin. So Abu Abdullah[asws] said by his[asws] elbows upon his[asws] knees, then gestured by his[asws] hand, then said: 'By Allah[azwj]! It is the profit day by day, except that my[asws] father[asws] made our[asws] Shias to be in an ease (not obliged to pay Khums) in order to purify them'.[43]

11. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ الْحُسَيْنِ بْنِ عُثْمَانَ عَنْ سَمَاعَةَ قَالَ سَأَلْتُ أَبَا الْحَسَنِ (عَلَيْهِ السَّلام) عَنِ الْخُمُسِ فَقَالَ فِي كُلِّ مَا أَفَادَ النَّاسُ مِنْ قَلِيلٍ أَوْ كَثِيرٍ.

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Al Husayn Binusman, from Sama'at who said,

'I asked Abu Al-Hassan[asws] about the Khums, so he[asws] said: 'In everything what the people profit from a little or a lot'.[44]

12. عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى بْنِ يَزِيدَ قَالَ كَتَبْتُ جُعِلْتُ لَكَ الْفِدَاءَ تُعَلِّمُنِي مَا الْفَائِدَةُ وَمَا حَدُّهَا رَأْيَكَ أَبْقَاكَ الله تَعَالَى أَنْ تَمُنَّ عَلَيَّ بِبَيَانِ ذَلِكَ لِكَيْلا أَكُونَ مُقِيماً عَلَى حَرَامٍ لا صَلاةَ لِي وَلا صَوْمَ فَكَتَبَ الْفَائِدَةُ مِمَّا يُفِيدُ إِلَيْكَ فِي تِجَارَةٍ مِنْ رِبْحِهَا وَحَرْثٍ بَعْدَ الْغَرَامِ أَوْ جَائِزَةٍ.

A number of our companions, from Ahmad Bin Muhammad Bin Isa Bin Yazeed who said,

'I wrote, 'May I be sacrificed for you[asws]! Teach me what is a profit and what are its limits in your[asws] view. May Allah[azwj] Exalted Keep you[asws]

remaining, if you[asws] could favour upon me with an explanation of that, perhaps I might be staying upon a Prohibition, there neither being a Salat for me nor a Soam (Accepted)'. So he[asws] wrote: 'The profit is what is gained to you during a trade, from its profits and farming, after the (payment of) the taxes or allowances'.[45]

13. عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ أَبِي نَصْرٍ قَالَ كَتَبْتُ إِلَى ابي جعفر (عَلَيْهِ السَّلام) الْخُمُسُ أُخْرِجُهُ قَبْلَ الْمَئُونَةِ أَوْ بَعْدَ الْمَئُونَةِ فَكَتَبَ بَعْدَ الْمَئُونَةِ.

A number of our companions, from Ahmad Bin Muhammad, from Ibn Abu Nasr who said,

'I wrote to Abu Ja'far[asws], 'The Khums, shall I extract it before the provisions or after the provisions?' So he[asws] wrote: 'After the provisions'.[46]

14. أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ عَلِيِّ بْنِ أَبِي حَمْزَةَ عَنْ أَبِي بَصِيرٍ عَنْ ابي جعفر (عَلَيْهِ السَّلام) قَالَ كُلُّ شَيْءٍ قُوتِلَ عَلَيْهِ عَلَى شَهَادَةِ أَنْ لا إِلَهَ إِلا الله وَأَنَّ مُحَمَّداً رَسُولُ الله فَإِنَّ لَنَا خُمُسَهُ وَلا يَحِلُّ لاحَدٍ أَنْ يَشْتَرِيَ مِنَ الْخُمُسِ شَيْئاً حَتَّى يَصِلَ إِلَيْنَا حَقَّنَا.

Ahmad BinMuhammad, from Ali Bin Al Hakam, from Ali Bin Abu Hamza, from Abu Baseer,

(It has been narrated) from Abu Ja'far[asws] having said: 'Everything fought over upon the testimony that there is no god except for Allah[azwj] and that Muhammad[saww] is Rasool-Allah[saww], so it's fifth would be for us[asws], and it is not Permissible for anyone that he buys anything from the fifth (Khums) until he sends across our[asws] rights to us[asws]'.[47]

15. أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ يُونُسَ بْنِ يَعْقُوبَ عَنْ عَبْدِ الْعَزِيزِ بْنِ نَافِعٍ قَالَ طَلَبْنَا الاذْنَ عَلَى أَبِي عَبْدِ الله (عَلَيْهِ السَّلام) وَأَرْسَلْنَا إِلَيْهِ فَأَرْسَلَ إِلَيْنَا ادْخُلُوا اثْنَيْنِ اثْنَيْنِ فَدَخَلْتُ أَنَا وَرَجُلٌ مَعِي فَقُلْتُ لِلرَّجُلِ أُحِبُّ أَنْ تَسْتَأْذِنَ بِالْمَسْأَلَةِ فَقَالَ نَعَمْ فَقَالَ لَهُ جُعِلْتُ فِدَاكَ إِنَّ أَبِي كَانَ مِمَّنْ سَبَاهُ بَنُو أُمَيَّةَ قَدْ عَلِمْتُ أَنَّ بَنِي أُمَيَّةَ لَمْ يَكُنْ لَهُمْ أَنْ يُحَرِّمُوا وَلا يُحَلِّلُوا وَلَمْ يَكُنْ لَهُمْ مِمَّا فِي أَيْدِيهِمْ قَلِيلٌ وَلا كَثِيرٌ وَإِنَّمَا ذَلِكَ لَكُمْ فَإِذَا ذَكَرْتُ رَدَّ الَّذِي كُنْتُ فِيهِ دَخَلَنِي مِنْ ذَلِكَ مَا يَكَادُ يُفْسِدُ عَلَيَّ عَقْلِي مَا أَنَا فِيهِ فَقَالَ لَهُ أَنْتَ فِي حِلٍّ مِمَّا كَانَ مِنْ ذَلِكَ وَكُلُّ مَنْ كَانَ فِي مِثْلِ حَالِكَ مِنْ وَرَائِي فَهُوَ فِي حِلٍّ مِنْ ذَلِكَ قَالَ فَقُمْنَا وَخَرَجْنَا فَسَبَقَنَا مُعَتِّبٌ إِلَى النَّفَرِ الْقُعُودِ الَّذِينَ يَنْتَظِرُونَ إِذْنَ أَبِي عَبْدِ الله (عَلَيْهِ السَّلام) فَقَالَ لَهُمْ قَدْ ظَفِرَ عَبْدُ الْعَزِيزِ بْنُ نَافِعٍ بِشَيْءٍ مَا ظَفِرَ بِمِثْلِهِ أَحَدٌ قَطُّ قَدْ قِيلَ لَهُ وَمَا ذَاكَ فَفَسَّرَهُ لَهُمْ فَقَامَ اثْنَانِ فَدَخَلا عَلَى أَبِي عَبْدِ الله (عَلَيْهِ السَّلام) فَقَالَ أَحَدُهُمَا جُعِلْتُ فِدَاكَ إِنَّ أَبِي كَانَ مِنْ سَبَايَا بَنِي أُمَيَّةَ وَقَدْ عَلِمْتُ أَنَّ بَنِي أُمَيَّةَ لَمْ يَكُنْ لَهُمْ مِنْ ذَلِكَ قَلِيلٌ وَلا كَثِيرٌ وَأَنَا أُحِبُّ أَنْ تَجْعَلَنِي مِنْ ذَلِكَ فِي حِلٍّ فَقَالَ وَذَاكَ إِلَيْنَا مَا ذَاكَ إِلَيْنَا مَا لَنَا أَنْ نُحِلَّ وَلا أَنْ نُحَرِّمَ فَخَرَجَ الرَّجُلانِ وَغَضِبَ أَبُو عَبْدِ الله (عَلَيْهِ السَّلام) فَلَمْ يَدْخُلْ عَلَيْهِ أَحَدٌ فِي تِلْكَ اللَّيْلَةِ إِلا بَدَأَهُ أَبُو عَبْدِ الله (عَلَيْهِ السَّلام) فَقَالَ أَ لا تَعْجَبُونَ مِنْ

فُلانٍ يَجِيئُنِي فَيَسْتَحِلُّنِي مِمَّا صَنَعَتْ بَنُو أُمَيَّةَ كَأَنَّهُ يَرَى أَنَّ ذَلِكَ لَنَا وَلَمْ يَنْتَفِعْ أَحَدٌ فِي تِلْكَ اللَّيْلَةِ بِقَلِيلٍ وَلا كَثِيرٍ إِلا الاوَّلَيْنِ فَإِنَّهُمَا غَنِيَا بِحَاجَتِهِمَا.

Ahmad Bin Muhammad, from Muhammad Bin Sinan, from Yunus Bin Yaqoub, from Abdul Aziz Bin Nafiu who said,

'We sought the permission to see Abu Abdullah[asws] and sent a message to him[asws]. So he[asws] sent a message to us: 'Come over, two by two'. So I went over and there was a man with me, and I said to the man, 'I would love it if you would ask permission for the questions'. He said, 'Yes'.

So he said to him[asws], 'May I be sacrificed for you[asws]! My father was from the ones who was a captive of the Clan of Umayya, and I have known that the Clan of Umayya did not have (the right) for them that they should be prohibiting nor that they should be permitting, and they did not have for them, from whatever was in their hands, be it little or more, and rather (all) that was for you (Imam[asws]). So whenever I remember the return of that which I was in, there enters into me due to that what almost spoils my intellect upon me, what I am in (at the moment)'.

So he[asws] said to him: 'You are in an ease (without obligation) from whatever was from that, and everyone who was in a state similar to yours from after me[asws], so he (also) would be in an ease from that'.

He (the narrator) said, 'So we arose and went out and we preceded Mo'tab (the servant) to the number (of people) who were sitting awaiting the permission to see Abu Abdullah[asws]. So he (Mo'tab) said to him, 'Abdul Aziz Bin Nafiu has succeeded with something what no one has succeeded at all'. (They) said to him, 'And what is that?' So he explained it to them'.

So two (persons) stood up and went over to Abu Abdullah[asws], and one of the two said, 'May I be sacrificed for you[asws]! My father was from the captives of the Clan of Umayya, and I have known that the Clan of Umayya did not happen to have (the right) for them from that, neither little nor more, and I would love it if you[asws] could make for me an ease from that'. So he[asws] said: 'And is that up to us[asws]? That is not for us[asws] that we[asws] Permit nor that we[asws] Prohibit!'

So the two men exited and Abu Abdullah[asws] was angered. So, not one went over to him[asws] during that night except Abu Abdullah[asws] initiated him saying: 'Are you not wondering from so and so? He comes to me[asws] for me to legalise from what the Clan of Umaya have done. It is as if he sees that, that is for us[asws] (to do)'. And no one benefitted during that night, neither by a little nor by more except for the two first ones, for they both became needless of their needs'.[48]

16. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ مَحْبُوبٍ عَنْ ضُرَيْسٍ الْكُنَاسِيِّ قَالَ قَالَ أَبُو عَبْدِ الله (عَلَيْهِ السَّلام) مِنْ أَيْنَ دَخَلَ عَلَى النَّاسِ الزِّنَا قُلْتُ لا أَدْرِي جُعِلْتُ فِدَاكَ قَالَ مِنْ قِبَلِ خُمُسِنَا أَهْلَ الْبَيْتِ إِلا شِيعَتَنَا الاطْيَبِينَ فَإِنَّهُ مُحَلَّلٌ لَهُمْ لِمِيلادِهِمْ.

Ali Bin Ibrahim, from his father, from Ibn Mahboub, from Zureys Al Kunasy who said,

'Abu Abdullah[asws] said: 'From where did the adultery enter upon the people?' I said, 'I don't know, may I be sacrificed for you[asws]!' He[asws] said:

‘From the direction of our[asws] Khums (fifth) of the People[asws] of the Household, except for our[asws] Shias who are the clean ones, for it is Permissible (Khums so that) for them for their births (to be also clean)’.[49]

17. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ شُعَيْبٍ عَنْ أَبِي الصَّبَّاحِ قَالَ قَالَ لِي أَبُو عَبْدِ الله (عَلَيْهِ السَّلام) نَحْنُ قَوْمٌ فَرَضَ الله طَاعَتَنَا لَنَا الانْفَالُ وَلَنَا صَفْوُ الْمَالِ.

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Shuayb, from Abu Al Sabbah who said,

‘Abu Abdullah[asws] said: ‘We[asws] are a people, Allah[azwj] has Necessitated obedience to us[asws]. For us[asws] is the Anfal and for us[asws] is the clean wealth’.[50]

18. عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنْ رِفَاعَةَ عَنْ أَبَانِ بْنِ تَغْلِبَ عَنْ أَبِي عَبْدِ الله (عَلَيْهِ السَّلام) فِي الرَّجُلِ يَمُوتُ لا وَارِثَ لَهُ وَلا مَوْلَى قَالَ هُوَ مِنْ أَهْلِ هَذِهِ الايَةِ يَسْئَلُونَكَ عَنِ الانْفالِ.

A number of our companions, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Al Qasim Bin Muhammad, from Rifa’at, from Aban Bin Taghlub,

(It has been narrated) from Abu Abdullah[asws] regarding the man who is dying and there is no inheritor for him, nor a master. He[asws] said: ‘He would be from the rightful ones of this Verse [Shakir 8:1] They are asking you about the spoils of war’.[51]

19. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادٍ عَنِ الْحَلَبِيِّ عَنْ أَبِي عَبْدِ الله (عَلَيْهِ السَّلام) عَنِ الْكَنْزِ كَمْ فِيهِ قَالَ الْخُمُسُ وَعَنِ الْمَعَادِنِ كَمْ فِيهَا قَالَ الْخُمُسُ وَكَذَلِكَ الرَّصَاصُ وَالصُّفْرُ وَالْحَدِيدُ وَكُلُّ مَا كَانَ مِنَ الْمَعَادِنِ يُؤْخَذُ مِنْهَا مَا يُؤْخَذُ مِنَ الذَّهَبِ وَالْفِضَّةِ.

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hammad, from Al Halby,

(It has been narrated) from Abu Abdullah[asws] about the treasure, ‘How much (is due) regarding it?’ He[asws] said: ‘The one-fifth’. And (I asked) about the mines, ‘How much (is due) regarding it?’ He[asws] said: ‘The one-fifth; and similar to that are the lead, and the zinc, and the iron, and everything what was in the mine there would be taken from it what would be taken from the gold and the silver’.[52]

20. مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ صَبَّاحٍ الازْرَقِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَحَدِهِمَا (عَلَيْهِما السَّلام) قَالَ إِنَّ أَشَدَّ مَا فِيهِ النَّاسُ يَوْمَ الْقِيَامَةِ أَنْ يَقُومَ صَاحِبُ الْخُمُسِ فَيَقُولَ يَا رَبِّ خُمُسِي وَقَدْ طَيَّبْنَا ذَلِكَ لِشِيعَتِنَا لِتَطِيبَ وِلادَتُهُمْ وَلِتَزْكُوَ وِلادَتُهُمْ.

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Sinan, from Sabbah Al Azraq, from Muhammad Bin Muslim,

(It has been narrated) from one of the two (5th or 6th Imam[asws]) having said: ‘The most difficult (of the circumstances) what the people would be in on the Day of Judgment is when the owner of the Khums would be standing, so he[asws] would be saying: ‘O Lord[azwj!] My[asws] Khums’. And we[asws] have

waived that for our[asws] Shias in order for their births to be cleaned, and for their births to be purified'.[53]

21. مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ أَبِي نَصْرٍ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ أَبِي الْحَسَنِ (عَلَيْهِ السَّلام) قَالَ سَأَلْتُهُ عَمَّا يُخْرَجُ مِنَ الْبَحْرِ مِنَ اللُّؤْلُؤِ وَالْيَاقُوتِ وَالزَّبَرْجَدِ وَعَنْ مَعَادِنِ الذَّهَبِ وَالْفِضَّةِ مَا فِيهِ قَالَ إِذَا بَلَغَ ثَمَنُهُ دِينَاراً فَفِيهِ الْخُمُسُ.

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Ahmad Bin Muhammad Bin Abu Nasr, from Muhammad Bin Ali,

(It has been narrated) from Abu Al-Hassan[asws], said, 'I asked about what comes out from the sea, from the pearls and the sapphire and the aquamarine, and from the mines, the gold and the silver, what (is due) regarding it?' He[asws] said: 'When its prices reaches a Dinar, so regarding it is the Khums (fifth)'.[54]

22. مُحَمَّدُ بْنُ الْحُسَيْنِ وَعَلِيُّ بْنُ مُحَمَّدٍ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ عَلِيِّ بْنِ مَهْزِيَارَ قَالَ كَتَبْتُ إِلَيْهِ يَا سَيِّدِي رَجُلٌ دُفِعَ إِلَيْهِ مَالٌ يَحُجُّ بِهِ هَلْ عَلَيْهِ فِي ذَلِكَ الْمَالِ حِينَ يَصِيرُ إِلَيْهِ الْخُمُسُ أَوْ عَلَى مَا فَضَلَ فِي يَدِهِ بَعْدَ الْحَجِّ فَكَتَبَ (عَلَيْهِ السَّلام) لَيْسَ عَلَيْهِ الْخُمُسُ.

Muhammad Bin Al Husayn, and Ali Bin Muhammad, from Sahl Bin Ziyad, from Ali Bin Mahziyar who said,

'I wrote to him[asws], 'O my Master[asws]! A man is handed over some wealth to a man to perform Hajj with. Would there be the Khums (fifth) upon him in that wealth when it comes to him, or would it be upon what is excess after the performance of the Hajj?' So he[asws] wrote: 'There isn't the Khums upon it'.[55]

23. سَهْلُ بْنُ زِيَادٍ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ عَلِيِّ بْنِ الْحُسَيْنِ بْنِ عَبْدِ رَبِّهِ قَالَ سَرَّحَ الرِّضَا (عَلَيْهِ السَّلام) بِصِلَةٍ إِلَى أَبِي فَكَتَبَ إِلَيْهِ أَبِي هَلْ عَلَيَّ فِيمَا سَرَّحْتَ إِلَيَّ خُمُسٌ فَكَتَبَ إِلَيْهِ لا خُمُسَ عَلَيْكَ فِيمَا سَرَّحَ بِهِ صَاحِبُ الْخُمُسِ.

Sahl Bin Ziyad, from Muhammad Bin Isa, from Ali Bin Al Husayn Bin Abdul Rabbih who said,

'Al-Reza[asws] sent a monetary gift to my father, so my father wrote to him[asws], 'Is there any Khums (payable) regarding what you[asws] sent to me?' He[asws] wrote to him: 'There is no Khums upon you regarding what owner of the Khums sends to you'.[56]

24 ـ سَهْلٌ عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ الْهَمَذَانِيِّ قَالَ كَتَبْتُ إِلَى أَبِي الْحَسَنِ (عَلَيْهِ السَّلام) أَقْرَأَنِي عَلِيُّ بْنُ مَهْزِيَارَ كِتَابَ أَبِيكَ (عَلَيْهِ السَّلام) فِيمَا أَوْجَبَهُ عَلَى أَصْحَابِ الضِّيَاعِ نِصْفُ السُّدُسِ بَعْدَ الْمَئُونَةِ وَأَنَّهُ لَيْسَ عَلَى مَنْ لَمْ تَقُمْ ضَيْعَتُهُ بِمَئُونَتِهِ نِصْفُ السُّدُسِ وَلا غَيْرُ ذَلِكَ فَاخْتَلَفَ مَنْ قِبَلَنَا فِي ذَلِكَ فَقَالُوا يَجِبُ عَلَى الضِّيَاعِ الْخُمُسُ بَعْدَ الْمَئُونَةِ مَئُونَةِ الضَّيْعَةِ وَخَرَاجِهَا لا مَئُونَةِ الرَّجُلِ وَعِيَالِهِ فَكَتَبَ (عَلَيْهِ السَّلام) بَعْدَ مَئُونَتِهِ وَمَئُونَةِ عِيَالِهِ وَبَعْدَ خَرَاجِ السُّلْطَانِ.

Sahl, from Ibrahim Bin Muhammad Al Hamdany who said,

'I wrote to Abu Al-Hassan[asws], 'Ali Bin Mahziyar read out a letter of your[asws] father[asws] to me regarding what is Obligated upon the owner of the estate as being half of the sixth, and that there isn't upon the one who oversees

his estate with his expenses, neither half of the sixth nor other than that. So the ones before us differed in regards to that and they said, 'The Khums is Obligated upon the estate after the expenditure, the expenses of the estate and its yield, not the expenses of the man and his dependants'. So he[asws] wrote to him, 'After its expenditure and his expenditure and of his dependants, and after the taxation of the ruling authorities'.[57]

25. سَهْلٌ عَنْ أَحْمَدَ بْنِ الْمُثَنَّى قَالَ حَدَّثَنِي مُحَمَّدُ بْنُ زَيْدٍ الطَّبَرِيُّ قَالَ كَتَبَ رَجُلٌ مِنْ تُجَّارِ فَارِسَ مِنْ بَعْضِ مَوَالِي أَبِي الْحَسَنِ الرِّضَا (عَلَيْهِ السَّلام) يَسْأَلُهُ الاذْنَ فِي الْخُمُسِ فَكَتَبَ إِلَيْهِ بِسْمِ اللهِ الرَّحْمَنِ الرَّحِيمِ إِنَّ اللهَ وَاسِعٌ كَرِيمٌ ضَمِنَ عَلَى الْعَمَلِ الثَّوَابَ وَعَلَى الضِّيقِ الْهَمَّ لا يَحِلُّ مَالٌ إِلا مِنْ وَجْهٍ أَحَلَّهُ اللهُ وَإِنَّ الْخُمُسَ عَوْنُنَا عَلَى دِينِنَا وَعَلَى عِيَالاتِنَا وَعَلَى مَوَالِينَا وَمَا نَبْذُلُهُ وَنَشْتَرِي مِنْ أَعْرَاضِنَا مِمَّنْ نَخَافُ سَطْوَتَهُ فَلا تَزْوُوهُ عَنَّا وَلا تَحْرِمُوا أَنْفُسَكُمْ دُعَاءَنَا مَا قَدَرْتُمْ عَلَيْهِ فَإِنَّ إِخْرَاجَهُ مِفْتَاحُ رِزْقِكُمْ وَتَمْحِيصُ ذُنُوبِكُمْ وَمَا تُمَهِّدُونَ لانْفُسِكُمْ لِيَوْمِ فَاقَتِكُمْ وَالْمُسْلِمُ مَنْ يَفِي للهِ بِمَا عَهِدَ إِلَيْهِ وَلَيْسَ الْمُسْلِمُ مَنْ أَجَابَ بِاللِّسَانِ وَخَالَفَ بِالْقَلْبِ وَالسَّلامُ.

Sahl, from Ahmad Bin Al Musna who said, 'Muhammad Bin Zayd Al Tabary narrated to me saying,

'A man from the traders of Persia from some of the friends of Al-Reza[asws] wrote asking him[asws] the permission regarding the Khums. So he[asws] wrote to him: 'In the Name of Allah[azwj] the Beneficent, the Merciful. Allah[azwj] is Capaciously Benevolent Guaranteeing the Rewards upon the deeds, and the worries upon the constraints. The wealth is not Permissible except from the aspect which Allah[azwj] has Permitted it; and that the Khums is our[asws] support upon our[asws] Religion and upon our[asws] dependants and the ones in our[asws] Wilayah, and whatever we[asws] extend and we[asws] buy from the ones whose prevailing we[asws] fear.

Therefore neither impede it from us[asws] nor prohibit yourselves from supplicating for us[asws] whatever you are able upon, for its extraction is the key to your sustenance, and a cleansing for your sins, and whatever you are paving out for yourselves for the day of your destitution, and a Muslim is one who fulfils to Allah[azwj] with whatever he Promises to him, and isn't a Muslim, the one who responds with the tongue and opposes with the heart. And the greetings (be upon you)'.[58]

26. وَبِهَذَا الاسْنَادِ عَنْ مُحَمَّدِ بْنِ زَيْدٍ قَالَ قَدِمَ قَوْمٌ مِنْ خُرَاسَانَ عَلَى أَبِي الْحَسَنِ الرِّضَا (عَلَيْهِ السَّلام) فَسَأَلُوهُ أَنْ يَجْعَلَهُمْ فِي حِلٍّ مِنَ الْخُمُسِ فَقَالَ مَا أَمْحَلَ هَذَا تَمْحَضُونَّا بِالْمَوَدَّةِ بِأَلْسِنَتِكُمْ وَتَزْوُونَ عَنَّا حَقّاً جَعَلَهُ اللهُ لَنَا وَجَعَلَنَا لَهُ وَهُوَ الْخُمُسُ لا نَجْعَلُ لا نَجْعَلُ لاحَدٍ مِنْكُمْ فِي حِلٍّ.

And by this chain, from Muhammad Bin Zayd who said,

'A group from Khurasan proceeded to Abu Al-Hassan Al-Reza[asws], and they asked him[asws] and he[asws] makes an ease for them from the Khums, but he[asws] said: 'What need is this? You are being pure with the cordiality by your tongues and you are impeding from us[asws] a right which Allah[azwj] Made it to

be for us[asws] and we[asws] make it to be for Him[azwj,] and it is the Khums. We[asws] do not make, we[asws] do not make, we[asws] do not make it for anyone of you to be in an ease'.[59]

27. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ قَالَ كُنْتُ عِنْدَ أَبِي جَعْفَرٍ الثَّانِي (عَلَيْهِ السَّلام) إِذْ دَخَلَ عَلَيْهِ صَالِحُ بْنُ مُحَمَّدِ بْنِ سَهْلٍ وَكَانَ يَتَوَلَّى لَهُ الْوَقْفَ بِقُمَّ فَقَالَ يَا سَيِّدِي اجْعَلْنِي مِنْ عَشَرَةِ آلافٍ فِي حِلٍّ فَإِنِّي أَنْفَقْتُهَا فَقَالَ لَهُ أَنْتَ فِي حِلٍّ فَلَمَّا خَرَجَ صَالِحٌ قَالَ أَبُو جَعْفَرٍ (عَلَيْهِ السَّلام) أَحَدُهُمْ يَثِبُ عَلَى أَمْوَالِ حَقِّ آلِ مُحَمَّدٍ وَأَيْتَامِهِمْ وَمَسَاكِينِهِمْ وَفُقَرَائِهِمْ وَأَبْنَاءِ سَبِيلِهِمْ فَيَأْخُذُهُ ثُمَّ يَجِيءُ فَيَقُولُ اجْعَلْنِي فِي حِلٍّ أَ تَرَاهُ ظَنَّ أَنِّي أَقُولُ لا أَفْعَلُ وَاللهِ لَيَسْأَلَنَّهُمُ اللهُ يَوْمَ الْقِيَامَةِ عَنْ ذَلِكَ سُؤَالاً حَثِيثاً.

Ali Bin Ibrahim, from his father who said,

'I was in the presence of Abu Ja'far[asws] the 2nd when Salih Bin Muhammad Bin Sahl came over to him[asws], and he used to administer the dedications (Waqf) for him[asws] at Qumm. So he said, 'O my Master[asws]! Make me to be in ease from ten thousand for I have spent it'. So he[asws] to him: 'You are in an ease (i.e. you don't have to pay)'.

So when Salih went out, Abu Ja'far[asws] said: 'One of you leaps upon the wealth of the right of the Progeny[asws] of Muhammad[saww], and their[asws] orphans, and their[asws] needy ones, and their[asws] poor ones, and their[asws] needy travellers, so he takes it, then he comes over to me[asws] and he is saying, 'Make me to be in ease'. Do you view him guessing that I[asws] would be saying: 'Don't do it?' By Allah[azwj]! Allah[azwj] will be Questioning them on the Day of Judgment about that, a vigorous Questioning'.[60]

28. عَلِيٌّ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادٍ عَنِ الْحَلَبِيِّ قَالَ سَأَلْتُ أَبَا عَبْدِ اللهِ (عَلَيْهِ السَّلام) عَنِ الْعَنْبَرِ وَغَوْصِ اللُّؤْلُؤِ فَقَالَ (عَلَيْهِ السَّلام) عَلَيْهِ الْخُمُسُ.

Ali, from his father, from Ibn Abu Umeyr, from Hammad, from Al Halby who said,

'I asked Abu Abdullah[asws] about the ambergris and diving for pearls, so he[asws] said: 'Upon it is the Khums (fifth)'.[61]

كَمَلَ الْجُزْءُ الثَّانِي مِنْ كِتَابِ الْحُجَّةِ مِنْ كِتَابِ الْكَافِي وَيَتْلُوهُ كِتَابُ الايمَانِ وَالْكُفْرِ وَالْحَمْدُ للهِ رَبِّ الْعَالَمِينَ وَالسَّلامُ عَلَى مُحَمَّدٍ وَآلِهِ الطَّيِّبِينَ الطَّاهِرِينَ.

The second volume is completed from the Book of Divine Authority from the Book Al Kafi, and it will be followed by Book of Beilef and Disbilef. And the Praise of Allah[azwj], Lord[azwj] of worlds, and the greetings be upon Muhammad[saww] and his[saww] Goodly Progeny[asws], the clean.

Notes

1 Al Kafi V 1 – The Book Of Divine Authority CH 126 H 1
2 Al Kafi V 1 – The Book Of Divine Authority CH 126 H 2
3 Al Kafi V 1 – The Book Of Divine Authority CH 126 H 3
4 Al Kafi V 1 – The Book Of Divine Authority CH 126 H 4
5 Al Kafi V 1 – The Book Of Divine Authority CH 126 H 5
6 Al Kafi V 1 – The Book Of Divine Authority CH 126 H 6
7 Al Kafi V 1 – The Book Of Divine Authority CH 126 H 7
8 Al Kafi V 1 – The Book Of Divine Authority CH 126 H 8
9 Al Kafi V 1 – The Book Of Divine Authority CH 126 H 9
10 Al Kafi V 1 – The Book Of Divine Authority CH 126 H 10
11 Al Kafi V 1 – The Book Of Divine Authority CH 126 H 11
12 Al Kafi V 1 – The Book Of Divine Authority CH 126 H 12
13 Al Kafi V 1 – The Book Of Divine Authority CH 126 H 13
14 Al Kafi V 1 – The Book Of Divine Authority CH 126 H 14
15 Al Kafi V 1 – The Book Of Divine Authority CH 126 H 15
16 Al Kafi V 1 – The Book Of Divine Authority CH 126 H 16
17 Al Kafi V 1 – The Book Of Divine Authority CH 126 H 17
18 Al Kafi V 1 – The Book Of Divine Authority CH 126 H 18
19 Al Kafi V 1 – The Book Of Divine Authority CH 126 H 19
20 Al Kafi V 1 – The Book Of Divine Authority CH 126 H 20
21 Al Kafi V 1 – The Book Of Divine Authority CH 127 H 1
22 Al Kafi V 1 – The Book Of Divine Authority CH 127 H 2
23 Al Kafi V 1 – The Book Of Divine Authority CH 127 H 3
24 Al Kafi V 1 – The Book Of Divine Authority CH 128 H 1
25 Al Kafi V 1 – The Book Of Divine Authority CH 128 H 2
26 Al Kafi V 1 – The Book Of Divine Authority CH 128 H 3
27 Al Kafi V 1 – The Book Of Divine Authority CH 129 H 1
28 Al Kafi V 1 – The Book Of Divine Authority CH 129 H 2
29 Al Kafi V 1 – The Book Of Divine Authority CH 129 H 3
30 Al Kafi V 1 – The Book Of Divine Authority CH 129 H 4
31 Al Kafi V 1 – The Book Of Divine Authority CH 129 H 5
32 Al Kafi V 1 – The Book Of Divine Authority CH 129 H 6
33 Al Kafi V 1 – The Book Of Divine Authority CH 129 H 7
34 Al Kafi V 1 – The Book Of Divine Authority CH 130 H 1
35 Al Kafi V 1 – The Book Of Divine Authority CH 130 H 2
36 Al Kafi V 1 – The Book Of Divine Authority CH 130 H 3
37 Al Kafi V 1 – The Book Of Divine Authority CH 130 H 4
38 Al Kafi V 1 – The Book Of Divine Authority CH 130 H 5
39 Al Kafi V 1 – The Book Of Divine Authority CH 130 H 6
40 Al Kafi V 1 – The Book Of Divine Authority CH 130 H 7
41 Al Kafi V 1 – The Book Of Divine Authority CH 130 H 8
42 Al Kafi V 1 – The Book Of Divine Authority CH 130 H 9
43 Al Kafi V 1 – The Book Of Divine Authority CH 130 H 10
44 Al Kafi V 1 – The Book Of Divine Authority CH 130 H 11
45 Al Kafi V 1 – The Book Of Divine Authority CH 130 H 12
46 Al Kafi V 1 – The Book Of Divine Authority CH 130 H 13
47 Al Kafi V 1 – The Book Of Divine Authority CH 130 H 14
48 Al Kafi V 1 – The Book Of Divine Authority CH 130 H 15
49 Al Kafi V 1 – The Book Of Divine Authority CH 130 H 16
50 Al Kafi V 1 – The Book Of Divine Authority CH 130 H 17
51 Al Kafi V 1 – The Book Of Divine Authority CH 130 H 18
52 Al Kafi V 1 – The Book Of Divine Authority CH 130 H 19
53 Al Kafi V 1 – The Book Of Divine Authority CH 130 H 20
54 Al Kafi V 1 – The Book Of Divine Authority CH 130 H 21
55 Al Kafi V 1 – The Book Of Divine Authority CH 130 H 22
56 Al Kafi V 1 – The Book Of Divine Authority CH 130 H 23
57 Al Kafi V 1 – The Book Of Divine Authority CH 130 H 24

58 Al Kafi V 1 – The Book Of Divine Authority CH 130 H 25
59 Al Kafi V 1 – The Book Of Divine Authority CH 130 H 26
60 Al Kafi V 1 – The Book Of Divine Authority CH 130 H 27
61 Al Kafi V 1 – The Book Of Divine Authority CH 130 H 28

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